BEHAR AL-ANWAR

VOLUMES 44 & 45

ENGLISH TRANSLATION



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Behar al-Anwar
Volumes 44 & 45

English Translation

First Edition

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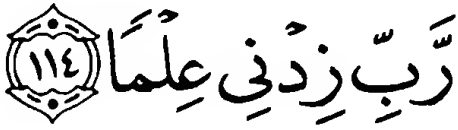
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"My Lord, grant me more knowledge." (20:114)

* * * * *

طالب العلم حبيب الله ،

ومن أحب العلم وجبت له الجنة

One who seeks knowledge is beloved to Allah and whoever loves knowledge, for him paradise becomes obligatory.

(Behar Al-Anwar, Volume 1, H 183, Ch. 1, h 60)

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Note to Readers

Dear respected readers, please note the following:

The English translation of volumes from Behar al-Anwar is now, by the will of Allah, in your hands. It was only because of the beauty of the words of Ahl al-Bayt *'Alayhim al-Salam* that made it all possible. The magnitude of this project had become quite large and complex due to two language texts and it was sometimes difficult to handle.

All comments, suggestions and corrections will be very much appreciated. In fact it will be your participation in the good cause and rewarding in the sight of Allah, most Majestic, most Glorious. Please e-mail your comments, suggestions or corrections to: info@theislamicseminary.org.

With thanks,

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Translator's Introduction

The most comprehensive account of the tragedy of Karbala from Behar al-Anwar, Volumes 44 and 45

While this presentation does not encompass all that is to know about Imam al-Husayn, *'Alayhi al-Salam,* it is the most comprehensive account of the tragedy of Karbala in light of all available historical reports and other related reports about this heart-wrenching calamity and irreparable loss.

It is *the* tragedy not only due to the fact that an army of thirty thousand horsemen and foot-soldiers attacked to kill all of the seventy-two people and take one hundred and twenty women and children captives after their tents were burned and their belongings were looted; it is a tragedy in a much greater, heart-wrenching sense because the whole establishment of religion from Adam, *'Alayhi al-Salam*, to Prophet Muhammad, *'Alayhi al-Salam,* in the most cunning manner, was used to confuse or ultimately destroy this monumental divine establishment.

The focal point in the enormous task of the establishment of religion is stated in simple, clear-cut words of al-Quran as follows in the context of an event of practical life:

> "(It was Allah's plan to place you in a vulnerable position, exposed to the enemy and it was His plan to lead the caravan out of your reach) so that His decree (that you would be granted a victory by a miracle) would become a doubtless fact; and so that those who were to be destroyed would face destruction with a clear knowledge of the Truth; and those who were to

survive would also survive with a clear knowledge of the Truth. Allah is All-hearing and All-knowing." (8:42)

The clear knowledge of the Truth

The clear knowledge of the Truth consists of the fundamentals of theology, and all branches of the practical laws of *al-Shari'ah*, beginning with the simple rules of hygiene, laws of worship, the economy, all forms of trade and commerce, contracts and commitments, the family and social relationship, judicial justice and the most important branch, of all, the rules of moral and ethical excellence and so on.

The setting in place of this system in its existing form took two hundred fifty-five years plus seventy more years after the passing away of the Holy Prophet by the most credible manners to ensure the safety of the system from distortion and mixing of falsehood.

Allah decided to make this establishment this time to emerge from among the most backward group of human beings in terms of knowledge, moral manners and social dealings.

The tribes of Aws and Khazraj of Arabia fought a brutal war for twenty years just because a camel belonging to an old woman of one tribe broke, mistakenly, some eggs of the nest of a bird built in the property of an individual of another tribe, who then killed the camel because of its trespassing over the nest in his property and under his protection. This made the old woman cry for help from her tribe, which then led to the start of a brutal war between the two tribes filled with bloodshed that lasted for twenty years.

Allah commanded the Holy Prophet to help make the establishment of His religion this time to emerge from among the, previously described, most backward group of

people. After twenty-three years of suffering from his enemies, who at last were totally defeated and unable to beat the mission of Prophet Muhammad, *'Alayhi al-Salam,* "the establishment of divine religion", they decided to join it to eventually and cunningly destroy this establishment from within.

This was the start of the greatest tragedy, in the most cunning manner to confuse or ultimately destroy this monumentally divine establishment.

All other Prophets faced their external enemies but the mission of the Holy Prophet of Islam faced unbearable hardships from those who called themselves his *khulafa* (successors), like the Amawides.

For example, consider how cunningly ibn Ziyad and Yazid used the name of Allah and His Holy Prophet against his granddaughter Zaynab, the daughter of Ali and Fatimah, *'Alayha al-Salam*:

(1) 'Allamah Majlisi has quoted from his narrators as follow:

Ibn Ziyad, condemned by Allah, then summoned Ali ibn al-Husayn, *'Alayhima al-Salam* and the women and brought the head of al-Husayn, *'Alayhi al-Salam*, also. Ibn Ziyad then said, "All praise belongs to Allah who has disgraced you and has killed you and has proved your Hadith to be lies."

Zaynab, daughter of Ali, was very intelligent then said, "All praise belongs to Allah who has honored us with Muhammad and has purified us thoroughly. Allah disgraces the sinful only and proves the indecent ones to be liars." He then said, "How have you found the dealing of Allah with your *Ahl al-Bayt* (family)?" She said, "Allah had written for them to be killed (martyred) so they came out to their place of rest and Allah will gather you with them together, then you will litigate against each other before Allah." Ibn Ziyad,

condemned by Allah, became angry with her and wanted to attack her but 'Amr ibn Hurayth calmed him down.

Zaynab, *'Alayha al-Salam*, then said, "O ibn Ziyad, is not what you have perpetrated against us enough for you? You have murdered our men, cut down our root, violated our sanctuary, taken our women and children captives, and if this was for healing then you have healed yourself sufficiently."

Ibn Ziyad then commanded to return them to the prison. He then sent announcers to the surrounding areas to announce that al-Husayn, *'Alayhi al-Salam*, is killed.

(2) Al-Sayyid (ibn Tawus) has said that ibn Ziyad sat in the castle (governor house) before the public and allowed all people to come in. The head of al-Husayn, *'Alayhi al-Salam*, was brought and placed in front of him (ibn Ziyad). The women of the *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, and his children were brought in front of him. Zaynab, *'Alayha al-Salam*, sat down in obscurity. He asked about her and he was told that she was Zaynab daughter of Ali. He then addressed her saying: "All praise belongs to Allah who has disgraced you and has proved your invention to be lies." She then said, "Only the criminals become disgraced and that is other than us." Ibn Ziyad then said, "How have you found the work of Allah to be against you and your *Ahl al-Bayt* (family)?" She replied, "I have seen nothing of the works of Allah but fairness and these were the people for whom He had written to be murdered so they rose to their place of rest and Allah will gather you with them in one place then you will make your argumentation against your opponents and you will see who will win on that day. May Allah make your mother bereft of you, O son of Marjanah." He (the narrator) has said that he became angry as if he wanted to attack her but 'Amr ibn Hurayth said, "She is only a woman and women are not held against their words." Ibn Ziyad then said, "Allah has granted cure to my heart from your rebellious al-Husayn, *'Alayhi al-Salam*, and

the disobedient insolent ones of your *Ahl al-Bayt* (family)." She then said, "By Allah, you murdered the old people of my family and have cut down my branches, pulled out my roots and if this gives you the cure then you have found it." Ibn Ziyad then said, "She is very well-versed in rhyming. By my life your father was very good in rhyming and as a poet." She then said, "O ibn Ziyad, what does a woman have to do with rhyming?"

In the court of Yazid:

According to the narration of ibn Num'a:

Yazid then asked for a stick of bamboo; he then began to knock at the front teeth of al-Husayn, *'Alayhi al-Salam*, with it.

At this time abu Barzah al-Aslami stood up and said, "Woe is on you, O Yazid, how can you knock with the bamboo stick at the front teeth of al-Husayn, *'Alayhi al-Salam*, the child of Fatimah, *'Alayha al-Salam*? I testify that I saw the Holy Prophet, kissed his front teeth and the front teeth of his brother al-Hassan and say, 'You both are the masters of the youth of the garden (paradise), may Allah kill your murderer and condemn him, and prepare for him the fire of hell which is an evil destination.'"

He (the narrator) has said that Yazid became angry and ordered to remove him from his court and he was dragged out.

Yazid then begun reciting certain lines quoting therein the words of ibn Zab'ari:

"I wish my elders who fought the battle of Badr (against Muhammad) were present to witness the *'despondency of (tribe of) al-Khazraj because of the fall of al-Asal'*.

"They would welcome and congratulate (me) in happiness, and say, 'O Yazid, may you never paralyze.'"

I ('Allamah Majlisi) say that Muhammad ibn abu Talib has added the following to the above lines:

"I should not be called as coming from Khindif (in lineage) if I do not revenge from banu Ahmad for what they have done."

In al-Manaqib it is said: "I should not be called as coming from 'Utbah (in lineage) if I do not revenge."

Al-Sayyid and others have said that Zaynab daughter of Ali ibn abu Talib, *'Alayhi al-Salam*, stood up and said:

"All praise belongs to Allah Lord of the worlds, *O Allah, please, grant compensation to Muhammad and to all of his family worthy of their services to your cause.* Allah who has spoken the truth has said: 'The end of the evildoers was terrible, for they had rejected the revelations of Allah and mocked them.' (30:10) Do you think, O Yazid, that since you have surrounded us from all sides of the earth, and from all horizons of the sky and you have driven us like the captives are driven, it is because we are insignificant to Allah and you are very noble to Him? And it is due to your great status before Him, thus you have boastfully thought of what you have left behind (ancestors), cheerful and happy after seeing the world has become orderly in your favor and the affairs are driven forward to you and that our dominion and authority is in line for you, you must, wait for the time. Have you forgotten the words of Allah that say: 'The unbelievers must not think that Our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment.' (3:178)

"Is it fair, O son of the freed ones, (the Holy Prophet, during retaking Makkah had said to the grandfather of Yazid, 'You are free') that you have placed your free and slave women behind the veils and you have kept the daughters of the Messenger of Allah captives, disrespected with their faces open, the enemies make them run through towns and villages

while the inhabitants of nomadic tents and the people of the cities gather to watch them and stare at their faces, people of near and far, lowly and not lowly ones and there is no one with them of their men as guardians or anyone of their protectors?

"How can one expect fairness from a people whose mouths have chewed up the livers of the righteous people, (the case of the grandmother of Yazid chewing the liver of Hamzah) whose flesh has grown from the blood of the martyrs? How can those who look toward us in a mode to attack us delightfully, with grudge and resentment, how can they delay their expressing hostility toward *Ahl al-Bayt* (family of Muhammad)? You then say without thinking it to be a sin or a great wickedness:

". . . They would welcome and congratulate in happiness, and say, 'O Yazid, may you never paralyze.'"

"Aiming at the front teeth of the master of the youth of the garden (paradise) 'Abu 'Abd Allah, *'Alayhi al-Salam*, poking at them while in front of you, and why would you not say so when the wounds have worsened, the lookouts are rooted because of the shedding of the blood of the descendants of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* the stars of the earth from the family of 'Abd al-Muttalib. You call your elders thinking that you can address them but very soon you will arrive at their destination and you will love to have been paralyzed and to have become dumb and you would wish to have not said what you had said and that you had not done what have done.

"O Lord, secure our rights, retaliate against those who have done injustice to us, launch your anger against those who have shed our blood and have murdered our guardians. By Allah you have not torn anything but your own skin and you have not cut in pieces anything other than your own flesh

and you will certainly arrive in the presence of the Messenger of Allah, loaded under your burden of the sin of shedding the blood of his descendants, and disregarding the sanctity of his children and his own flesh, when Allah will bring together their affairs and balance their structure, and take back their rights. 'Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.' (3:169) Allah is a sufficient judge against you and Muhammad is a sufficient plaintiff against you, and Jibril is the supporter against you.

"You will soon learn who has paved the way for you and has made it possible to control the necks of the Muslims. How evil is the recompense for the oppressors and you will soon learn whose place is wicked and whose army is the weakest! Even though you have dared to drag me into the tragedy of addressing you, I, however, belittle your status, consider your criticism grave, and your censures atrocious. It is a fact that eyes are tearful, the chests are burning with sorrow. It is very strange indeed that the noble party of Allah is murdered by the party of Satan who were set free. These hands drip with our blood and the mouths discharge our flesh and those pure bodies of the righteous ones, perturbed by the shaking elements, are left alone by the mothers of young beasts.

"If you have held us as a gain you will soon find it to be a loss and this will happen when you will find nothing but the deeds that you have done and your Lord is not unjust to the servants.

"Our complaint is before Allah and on Him is our reliance. You can plot whatever you like, strive hard as you can, concentrate your efforts but you can never obliterate our names and can never kill our inspiration (our divine revelations), you can never reach our limits, the disgrace of what you have done to us will never go away from you, your opinions are only invalid, your days numbered, your community will soon disperse on the day when the

announcer will announce: Allah has condemned the unjust oppressors. All praise belongs to Allah, who ended up with our ancestors in their salvation and with our later generations with martyrdom and blessings. We appeal before Allah to complete for them their reward with greater increase and make the succession for us fine; He is merciful and loving. Allah is sufficient for us and is the best guardian."

I ('Allamah Majlisi) say that the expression: "We ransomed his son with a great sacrifice." (37:107) is a reference to the martyrdom of al-Husayn, *'Alayhi al-Salam*. Of the synonyms of the word "ransom" is to exchange. It is because of the fact that in order to defeat the cunning plot of the enemies of Islam against it from within required a sacrifice greater than the sacrifice of 'Isma'il, the son of Prophet Ibrahim, *'Alayhima al-Salam*.

Al-Quran in part has spoken of the sacrifice of 'Isma'il as follows:

> Abraham prayed, "Lord, grant me a righteous son." (37:100) We gave him the glad news of the birth of a forbearing son. (37:101)
>
> When his son was old enough to work with him, he said, "My son, I have had a dream that I must sacrifice you. What do you think of this?" He replied, "Father, fulfill whatever you are commanded to do and you will find me patient, by the will of Allah." (37:102) When they both agreed and Abraham had lain down his son on the side of his face (for slaughtering), (37:103) We called to him, "Abraham, (37:104) you have fulfilled what you were commanded to do in your dream." Thus do We reward the righteous ones. (37:105) It was certainly an open trial. (37:106) We ransomed his son with a great sacrifice (37:107) and perpetuated his praise in later generations. (37:108)

The Holy Prophet, *'Alayhi al-Salam,* was informed of the cunning plots of his enemies and he knew well of all the details of the tragedy of Karbala and how Allah has decided to defeat it. The following narration is one small example:

It is narrated through the chain of narrators from Ahmad ibn Dawud al-Qummiy from 'Abu 'Abd Allah, *'Alayhi al-Salam,* who has said the following:

"Muhammad ibn al-Hanafiyah came to al-Husayn, *'Alayhi al-Salam*, in the night before his departure from Makkah and said, 'My dear, brother, you know the treacherous dealings of the people of al-Kufah with your father and your brother and I am afraid that you will face similar conditions. If you find it proper you stay in Makkah you will be stronger in *al-Haram* (the Sacred area) and more protected.' He (the Imam), *'Alayhi al-Salam*, said, 'My dear brother, I am afraid of being assassinated in *al-Haram* (the Sacred area) by Yazid ibn Mu'awiyah and then I will be called the one because of whom *al-Haram* (the Sacred area) this house was desecrated.' Muhammad ibn al-Hanafiyah then said, 'If you fear this then you can go to Yemen or to some other parts of the wilderness and you will be able to protect yourself and no one can overpower you.' He (the Imam), *Alayhi al-Salam*, replied, 'I will think about what you have said.' In the morning al-Husayn, *'Alayhi al-Salam*, departed Makkah and Muhammad ibn al-Hanafiyah found out about it. He came and held the reign of his camel on which he was riding and said, 'O dear brother, did you not promise to me to think about it?' He (the Imam), *'Alayhi al-Salam*, replied, 'Yes, I did so.' He then asked, 'What drives you to depart in such a hurry?' He (the Imam), *'Alayhi al-Salam*, replied, 'The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, came to me (in my dream) after I left you and said, "O al-Husayn, *'Alayhi al-Salam*, move out, because Allah wants to see you murdered."' Muhammad ibn al-Hanafiyah

then said *Istirja'* (the expression, 'to Allah we belong and to Him we all return') 'What then is the meaning of your taking the women with you, when you are leaving Makkah in this condition?' He (the Imam), *'Alayhi al-Salam*, replied, 'The Holy Prophet said, "Allah has decided to see them taken as captives."' He then said *Salam* (the phrase of offering greeting of peace) to him and left."

All important books of hadith of Muslims state that the Holy Prophet has said:

"Whoever sees me in his dream, he has actually seen me."

"من راني في المنام فقد راني حقا"

Two kinds of information

From this book two kinds of information about the tragedy can be outlined:

A. Common human activities:

Such information consists of what shaped the tragedy of Karbala

B. Extraordinary (supernatural ones):

The extraordinary matters in it are the unshakable confidence, faith, certainty of the people of Imam Husayn, *'Alayhi al-Salam,* in their cause and the evidence of the presence of Ruh al-Qudus with the person of Imam Husayn, 'Alayhi al-Salam.

Consider the following:

The head of the Imam was cut off in the late afternoon of the tenth of the Month of Muharram.

"Shimr, may Allah keep His mercy away from him, held his beard to pull his head up and the Imam opened his eyes and

said, 'I saw in my dream to have been attacked by a diseased dog.' Shimr, who had vitiligo diseases, in protest said, 'Are you calling me a dog?'"

This is evidence that the Imam was fully conscious which can only happen because of the presence of the Holy Spirit with him otherwise, no human being can remain conscious and still be alive after undergoing such tremendous physical, and surmounting emotional stress which he suffered during the ten days. From the dawn of the tenth, every instance of his suffering was fatal for a normal human being; the loss of each of his beloved supporters, whose bodies were cut in pieces whom he (the Imam) personally carried to the special tent, his countless fatal injuries from swords, spears, arrows, daggers and even stones, the holes inflicted to various parts of his body causing instant loss of blood that would end his life in seconds, but he (the Imam) remained conscious until the late afternoon. He (the Imam) stopped speaking only when his head was separated from his body. The Holy Spirit helped him speak even when Shimr, may Allah keep His mercy away from him, tried to cut off his head.

The necessity of mourning for Imam al-Husayn, *'Alayhi al-Salam,* and the excellence of doing so

Reviving the cause of Imam al-Husayn, *'Alayhi al-Salam*, by holding gatherings of mourning and through eulogies is a necessity to console the Holy Prophet and his family, especially Fatimah al-Zahra, *'Alayha al-Salam*. Observing such mourning rites also possess nearly immeasurable merits and rewards. This can be seen here:

H 188, Ch. 34, h 37

I ('Allamah Majlisi) say that I saw in the works of certain trusted ones of our contemporary scholars who has narrated that when the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, informed Fatimah, *'Alayha al-Salam*,

about her son, al-Husayn, *'Alayhi al-Salam*, being murdered and about his sufferings, Fatimah, *'Alayha al-Salam* wept intensely and asked, "O dear father, when will this happen?" He (the Messenger of Allah) replied, "It will happen at a time when you, Ali and I will not be there." Her weeping became more intense and she asked, "O dear father, "Who will mourn for him and who will arrange mourning gatherings for him?" The Holy Prophet, *'Alayhi al-Salam*, replied, "O Fatimah, *'Alayha al-Salam*, the women of my nation (followers) will weep for the women of my *Ahl al-Bayt* (family) and their men will weep for the men of my *Ahl al-Bayt* (family) and they will continue to do so, generation after generation every year. When it will become the Day of Judgment you will intercede for the women and I will intercede for men. Whoever of them weeps for al-Husayn, *'Alayhi al-Salam*, we will hold his hand and admit him in the garden (paradise). O Fatimah, *'Alayha al-Salam*, every eye on the Day of Judgment weeps except the eyes who have wept in mourning for al-Husayn, *'Alayhi al-Salam*. Such eyes will be joyful and receiving the glad news of the bounties of the garden (paradise)."

Additionally:

H 167, Ch. 34, h 16
Rijal al-Kashshi:

Nasr ibn al-Sabah has narrated from ibn 'Isa from Yahya' ibn 'Imran from Muhammad ibn Sinan from Zayd al-Shahham who has said the following:

He (the narrator) has said, "One day we, a group of the people of al-Kufah, were with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and at that time Ja'far ibn 'Affan came to visit 'Abu 'Abd Allah, *'Alayhi al-Salam*, who called him nearby and said to him, "O Ja'far", and he responded saying "*Labbayk*, here I am I pray to Allah to keep my soul in service for your

cause." "I am told that you read poems about al-Husayn, *'Alayhi al-Salam*, and do it very well." He replied, "Yes, I do so I pray to Allah to keep my soul in service for your cause." He (the Imam) said, "Recite then please." He then recited about al-Husayn, *'Alayhi al-Salam*. He (the Imam) wept as well as those around him until tears flowed on his face and beard. He (the Imam) then said, "O Ja'far by Allah, I observed the angels close to Allah listening your recitation about al-Husayn, *'Alayhi al-Salam*, and they wept just as we did and even more. Allah, the most High, at that very time made the garden (paradise) entirely necessary for you and forgave you." He (the Imam) then said, "Should I increase for you O Ja'far?" Ja'far replied, "Yes, please O my *Sayyid* (master)." He (the Imam) *'Alayhi al-Salam*, said, "Whoever recites poems about al-Husayn, *'Alayhi al-Salam*, then weeps and makes others weep with his recitation, Allah makes the garden (paradise) necessary for him and forgives him."

Such merits are also found to be applicable to speaking about all of the 14 infallible ones:

H 165, Ch. 34, h 14b
Qurb al-Asnad:

Ibn Sa'd has narrated from al-Azdi who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, once asked, al-Fudayl, "Do you arrange a gathering and speak?" He replied, "Yes, I pray to Allah to keep my soul in service for your cause." He (the Imam) then said, "I love those gatherings. You must revive our cause, O Fudayl. May Allah grant blessings to one who revives our cause. O Fudayl, whoever speaks of us or we are spoken of before him and then of the size of the wing of a fly tears come out of his eyes, Allah forgives his sins even if it is more than the foam of the ocean."

May Allah grant compensation to Prophet Muhammad and his family worthy of their serving His cause and may Allah keep His mercy away from the killers of Imam al-Husayn, *'Alayhi al-Salam,* the killers of his family, and the killers of his companions.

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Chapters on issues related to the history (biography) of al-Husayn, *'Alayhi al-Salam*

Chapter 24 - Text document of the will of al-Hassan about al-Husayn, *'Alayhima al-Salam*

H 1, Ch. 24, h 1
A'lam al-Wara': al-Kulayni in al-Kafi:

[H 773, Ch. 67, h 1 from al-Kafi]

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih (al-Kulayni has said) and a number of our people from ibn Ziyad from Muhammad ibn Sulayman al-Daylami from Harun ibn al-Jahm from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, *'Alayhi al-Salam*, say, 'When al-Hassan ibn Ali, *'Alayhi al-Salam*, was about to leave this world he said to al-Husayn, *'Alayhi al-Salam*, 'O my brother, I want to entrust you with my directive will. (Please) safeguard and protect it. When I die prepare and help me toward (the Shrine of) the Messenger of Allah so I can renew my covenant with him, then help me toward (the grave of) my mother, *'Alayha al-Salam*. Thereafter return me back for burial in *Baqi'* graveyard. You must be aware that 'A'isha will create problems for me. Allah and the people are aware of her deeds and her hostile attitude toward Allah and His Messenger and of her animosity toward us, *Ahl al-Bayt* (family) of the Holy Prophet. . .'"

H 2, Ch. 24, h 2
A'lam al-Wara': al-Kulayni through the chain of his narrators he has narrated from as follows:

[H 774, Ch. 67, h 2 from al-Kafi]

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman al-Daylami from one of

our people from al-Mufaddal ibn 'Umar from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"When al-Hassan ibn Ali, *'Alayhi al-Salam*, was about to leave this world he said, 'O Qanbar, see if there is any believer (in Islam) other than the members of the family of Muhammad, *'Alayhi al-Salam*, behind your door.' He (Qanbar) said, 'Allah, His Messenger and the grandson of His Messenger know better than I do.' The Imam said, 'Call to me Muhammad ibn Ali.' I (Qanbar) then went to him and when I was in his presence he said, 'I hope nothing but good has happened.' I said, 'Hurry up, abu Muhammad wants to see you.' He quickly put his shoes on and could not even wear them properly. He came out with me, running. When he arrived in the presence of al-Hassan, *'Alayhi al-Salam*, he offered his greeting. Al-Hassan ibn Ali, *'Alayhi al-Salam*, said to him, 'Please, sit down. A person like you must not remain absent from hearing the words that can bring the dead to life and cause death to the living. You must be the containers of knowledge and the beacons of guidance. Certain forms of the lights of the day are brighter than others are.

"'Is it not in your knowledge that Allah made the sons of Abraham *'A'immah* (spiritual leaders) and granted to a few of them more excellence than to the others? He gave the psalms to David and you know what kind of preference He granted to Muhammad, *'Alayhi al-Salam*. O Muhammad ibn Ali, I fear for you of envy. Allah has said it to be of the characteristics of the unbelievers. Thus, Allah, the Most Holy, the Most High, has said, ". . . out of envy, and take you back to disbelief, even after the Truth has become evident to them. . . ." (2:109) Allah, the Most Holy, the Most High, has not given your control in the hands of Satan, O Muhammad ibn Ali. May I state what I heard your father say about you?' He said, 'Yes, I want to hear it.' The Imam said, 'I heard your father say on the day of Basra, "Whoever wants to do good to me in this life and in the next life, he should do good to my son, Muhammad." O Muhammad ibn Ali if you like, I can inform you of the time you were, potentially only, a person in the back of your father. O Muhammad ibn Ali, have you come to know that al-Husayn ibn Ali, *'Alayhi al-Salam*, after I die and my spirit departs my body, will be the Imam (Leader with Divine Authority) after me? There is his name before Allah, Most great is Whose name, in the Book and he is the heir of the Holy Prophet. Allah, the Most Holy, the Most High, has added it to the inheritance for him from his father and mother. You are the chosen ones from His creatures. He selected Muhammad from among you and Muhammad, *'Alayhi al-Salam*, selected Ali and Ali, *'Alayhi al-Salam*, selected me for *Imamat* (Leadership with Divine Authority). I have chosen

al-Husayn, *'Alayhi al-Salam*, as the Imam (Leader with Divine Authority) after me.'

"Muhammad ibn Ali then said, 'You are my Imam (Leader with Divine Authority) and you are my connection to Muhammad, *'Alayhi al-Salam*. I swear by Allah, I wish I were dead before hearing these words from you. Certainly there are a great many facts in my head (about your excellence and virtues) that even with buckets cannot be drained and by the rhymes of the winds cannot be changed. It is like an encyclopedia with decorated pages. I am ready myself to speak them out but I find others have preceded me like the preceding of a heavenly book or what the messengers have brought. It is a book that exhausts the speaking tongue and the writing hand. I do not find enough pens to complete writing and it can turn all papers to ashes. Thus, there is no reach to your excellence and virtues. This is how Allah rewards those who do good deeds and there is no power without Allah.

"'Al-Husayn, *'Alayhi al-Salam*, is the most knowledgeable among us, and his forbearance is the greatest among us in gravity. He is the closest to the Messenger of Allah among us in his relationship. He was a *Faqih* (scholar of Shari'a) before he was created. He has read the messages of the divine revelation before he would speak. Had Allah found anyone else better He would not have chosen Muhammad, *'Alayhi al-Salam* (to receive Divine Authority). Since Allah has chosen Muhammad, *'Alayhi al-Salam*, and Muhammad, *'Alayhi al-Salam*, chose Ali, *'Alayhi al-Salam*, and Ali chose you as the Imam (Leader with Divine Authority) and you have chosen al-Husayn, *'Alayhi al-Salam*, we accept and agree. Who is he that accepts a person other than him (al-Husayn, *'Alayhi al-Salam*)? Who is he that seeks assistance in his difficulties from a person other than him (al-Husayn, *'Alayhi al-Salam*)?'"

Chapter 25 - Miracles of al-Husayn, *'Alayhi al-Salam*

H 3, Ch. 25, h 1
Basa'ir al-Darajat:

Muhammad ibn al-Husayn has narrated from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from Sabah al-Muzni from Salih ibn Mitham al-Asadi who has said the following:

"Once 'Abaya ibn Rib'i and I visited a woman of the tribe of Banu Waliyah. Her face looked as if burned because of her doing a great deal of *Sujud* (prostrations). 'Abayah said to her, 'O Hababah, this is the son of your brother.' She then asked, 'Which brother?' He replied, 'He is Salih ibn Mitham.' She then said, 'By Allah he is the son of my brother indeed. O son of my brother, should I not tell you the Hadith that I heard from al-Husayn ibn Ali, *'Alayhima al-Salam*?' He replied, 'Yes, O aunt, please do so.' She then said, 'Once I visited al-Husayn ibn Ali *'Alayhima al-Salam*. A spell (evil eye, a certain disease) occurred between my eyes and it caused a great difficulty and I remained confined for many days. He, the Imam (leader), *'Alayhi al-Salam*, asked about me saying, "What has happened to Hababah al-Walibiyah?" They replied, "Some kind of disease has appeared between her eyes." He (the Imam) then said to his people, "Allow us to visit her." He came to me with his people when I was in the Masjid, this one, and he (the Imam) asked, "O Hababah what has held you back from visiting us?" I replied, "O child of the Messenger of Allah, this thing has appeared between my eyes." I then removed the covering from that spot and he (the Imam) applied his saliva on it and said, "O Hababah, you must praise Allah in thanksgiving because Allah has planked it for you." She said that she then fell in *Sujud* (prostrations). She then said that he (the Imam) said, "O Hababah raise your head and look in the mirror." I then raised my head and looked in the mirror and did not see any trace of the disease there and I praise Allah for His favor.'"

H 4, Ch. 25, h 2
Da'wat al-Rawandi:

He (the author) has said that through the chain of his narrators ibn Babwayh has narrated from Salih ibn Mitham a similar Hadith with the following addition in the end: "He (the Imam), *'Alayhi al-Salam*, looked

at me and said, 'O Hababah, we and our *Shi'a* are of natural (original design of the creation) but other people betray it.'"

H 5, Ch. 25, h 3
Al-Khar'ij:

He (the narrator) has narrated from abu Khalid al-Kabuli from Yahya' ibn 'Umm Tawil who has said the following:

"Once we were with al-Husayn, *'Alayhi al-Salam*, that a young man came in weeping. Al-Husayn, *'Alayhi al-Salam*, asked, 'What has made you to weep?' He replied, 'My mother has died at this hour without making a will. She has left a certain amount of belongings and she had told me not to do anything about it until she gives instructions.' Al-Husayn, *'Alayhi al-Salam*, said, 'Allow us to go to this free lady.' We left along with him until we arrived at the door of the house in which she had died and found her prepared for burial. He (the Imam), during his presence at the house appealed before Allah to bring her back to life so she can make her will as she likes. Allah brought her back to life and the woman was found sitting and saying, '(I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger).' She then looked at al-Husayn, *'Alayhi al-Salam*, and said, 'Please enter the house and command me as you like.' He (the Imam) entered the house and sat at a pillow and said to her, 'Make a will, may Allah grant you mercy.' She then said, 'O child of the Messenger of Allah, I have such and such amount of properties in such and such places and have assigned one third of it for you and you can use it as you deem proper and the other two thirds is for my son, this one, if you find him to be one of your followers and friends but if he is not of your friends and followers then you can take this much also but those who are against you and oppose you have no right in the properties of believing people.' She then asked him (the Imam), *'Alayhi al-Salam*, to perform *Salat* (prayer) for a deceased for her and arrange for her burial. The woman then turned into a dead person as she was found earlier."

H 6, Ch. 25, h 4
Al-Khar'ij:

He (the narrator) has narrated from Jabir al-Juhfi from Zayn al-'Abidin, *'Alayhi al-Salam*, who has said the following:

"Once an Arab man came to al-Madinah to learn about al-Husayn, *'Alayhi al-Salam*, because of what he had heard of his reasoning. When he arrived near al-Madinah, he committed the act of masturbation. When he visited abu 'Abd Allah, al-Husayn *'Alayhi al-Salam*, abu 'Abd Allah, al-Husayn *'Alayhi al-Salam*, said to him, 'Are you not ashamed! O Arab man you are visiting your Imam (leader) in your condition of being Junub (remaining unclean after committing a sexual act).' The Arab man said, 'I just got the answer for which I had come to al-Madinah to find out.' He then left, washed himself clean then came back to ask whatever was in his heart.'"

H 7, Ch. 25, h 5
Al-Khar'ij:

It is narrated from Mendel ibn Harun ibn Sadaqah from al-Sadiq from his ancestors who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, would instruct his *ghilman* (workers) for certain tasks he would also instruct them to go out on certain days and not to go out on certain other days and that if they opposed him (the Imam) the bandits may cut off their path. They once did the opposite of the instruction of the Imam (leader), *'Alayhi al-Salam*. They went out and the thieves killed them and looted what they had with them. The news reached al-Husayn, *'Alayhi al-Salam*, and he said, 'But I had warned them and they did not take heed.' He (the Imam) then went to the governor. The governor said, 'It has come to my notice that your *ghilman* workers are killed. I offer my condolences and pray to Allah to grant you the reward.' Al-Husayn, *'Alayhi al-Salam*, said, 'I can show you who the killers are but you must maintain the strength of your hands against them.' The governor asked, 'Do you know them, O child of the Messenger of Allah?' He replied, 'Yes, I know them just as I know you and this is one of them.' He (the Imam) made a hand gesture toward a man who was standing before the governor. The man then said, 'On what basis you have aimed at me and how do you know that I am one of them?' Al-Husayn, *'Alayhi al-Salam*, asked, 'If I tell the truth will you acknowledge that I am truthful?' The man replied, 'Yes, by Allah I will do so.' He, al-Husayn, *'Alayhi al-Salam*, then said, 'You went out and so and so were with you'; he (the Imam) mentioned each one's names among them four were the subordinates of al-Madinah and others were of Jayshan of al-Madinah. The governor then said, 'I swear by the owner of the grave and the pulpit, you must acknowledge or else I will burn your flesh with the whips.' The man

then said, 'By Allah, al-Husayn has not said anything untrue but he has spoken the truth like as if he was with us.' The governor then arrested all of them and commanded to decapitate them all."

H 8, Ch. 25, h 6
Al-Khar'ij:

It is narrated that a man once visited al-Husayn, *'Alayhi al-Salam*, and said, "I seek your advice if I should marry so and so woman." He (the Imam), *'Alayhi al-Salam*, said, "I do not like the idea." She was a wealthy woman and the man also was wealthy. The man opposing the advice of al-Husayn, *'Alayhi al-Salam*, married the woman and very shortly became poor. Al-Husayn, *'Alayhi al-Salam*, said to him, "I had hinted for you. Now you should allow her to go; Allah will replace her for you with someone better than her." Then he (the Imam), *'Alayhi al-Salam*, said, "You should marry so and so woman." He married this woman and within a year he became wealthy and the father of male and female children and he found with her what he loved.

H 9, Ch. 25, h 7
Al-Khar'ij:

It is narrated that when al-Husayn *'Alayhi al-Salam*, was born, Allah, most High, commanded Jibril to descend to earth with a crowd of angels to congratulate Muhammad, *'Alayhi al-Salam*, for the occasion. He descended on an island where he found an angel called Futrus who was sent by Allah for a task but he had delayed, so his wing broke and he was thrown in that island where he worshipped Allah for seven hundred years. Futrus asked Jibril, "Where are you going?" He replied, "I am going to see Muhammad, *'Alayhi al-Salam*." Futrus pleaded for carrying him to Muhammad, *'Alayhi al-Salam*, so that perhaps he will pray for him. Jibril agreed and when Jibril arrived he informed Muhammad of the condition of Futrus. The Holy Prophet, *'Alayhi al-Salam*, said, "He should rub himself against this newborn." Futrus then rubbed himself against the cradle of al-Husayn, *'Alayhi al-Salam*, and Allah then returned his wings at that time and he then ascended to the sky with Jibril.

H 10, Ch. 25, h 8
Manqib of ibn Shahr Ashub:

Zurarah ibn 'A'yun has said the following:

"I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, speak of his ancestors that al-Husayn, *'Alayhi al-Salam*, once visited a man who had very severe fever and as soon as he entered into the door of the house the fever was gone as if it flew away. The man then said, 'I happily agree with what you have brought in all truth and the fever flees away from you.' Al-Husayn, *'Alayhi al-Salam*, said, 'By Allah, He has not created anything without commanding them to obey us.' He (the narrator) has said that they then heard the voice and did not see the person who said, 'Here I am at your command.' He (al-Husayn, *'Alayhi al-Salam*), then said, 'Did 'Amir al-Mu'minin not command you not to approach anyone except an enemy or one who has sins so that you can become an expiation for his sins?' The person who had fever was 'Abd Allah ibn Shaddad ibn al-Hadad al-Laythi."

H 11, Ch. 25, h 9
Rijal al-Kashshi:

I found in the book of Muhammad ibn Shadhan ibn Nu'aym in his own handwriting narrating from Humran ibn 'A'yan who has said the following:

"I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, narrate from his father from his ancestors, *'Alayhim al-Salam* who has said the following:

"A man of the *Shi'a* of 'Amir al-Mu'minin, *'Alayhi al-Salam*, had an illness with a severe fever. Al-Husayn ibn Ali, *'Alayhima al-Salam*, visited him . . ." to the end of narration mentioned above.

H 12, Ch. 25, h 10
Al-Tahdhib:

Muhammad ibn al-Husayn has narrated from al-Hakam ibn Miskin from Ayyub ibn 'A'yun from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Once a woman was performing *Tawaf* (around al-Ka'bah). Behind her was a man. She extended her arm and he also extended his hand and placed it on her arm. Allah, most High, made his hand to remain attached

to her arm and he discontinued his *Tawaf*. The leader of al-Hajj was informed and the crowd gathered around them. Then *Fuqaha* (Scholars of Islamic laws) were called. They said that his hand must be cutoff because he has committed the sin. He, the leader of al-Hajj then asked, 'Is there anyone of the children of Muhammad, the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, present here?' They said, 'Yes, al-Husayn ibn Ali, *'Alayhima al-Salam*, has arrived here tonight.' Someone was sent to call him (the Imam) and he, leader of al-Hajj said, 'Look what has happened to these two?' He (the Imam) turned to al-Ka'bah raised his hands for a long time praying. He (the Imam) came to them and his hand was free from her hand. The leader of al-Hajj said, 'Why do you not punish him for what he has done?' He (the Imam), *'Alayhi al-Salam*, said, 'I will not do so.'"

H 13, Ch. 25, h 11
Manqib of ibn Shahr Ashub:

Abd al-Aziz ibn Kathir has narrated the following:

"Once a people came to al-Husayn, *'Alayhi al-Salam*, and asked him to speak to them about their excellence and virtues. He (the Imam), said, 'You will not be able to bear. If you can move away I will speak to certain ones of you about it and if they were able to bear then I will speak about it to you also.' They then moved away. He (the Imam), *'Alayhi al-Salam*, then spoke to one of them until he became astonished, mesmerized, wandering and would not answer anyone. They then left him (Imam (the leader), *'Alayhi al-Salam*."

Safwan ibn Mehran has said that he had heard al-Sadiq *'Alayhi al-Salam*, say the following:

Two people had a dispute against each other during the time of al-Husayn, *'Alayhi al-Salam*, about a woman and her son. This one said, "He is mine" and that one said, "He is mine." Al-Husayn, *'Alayhi al-Salam*, passed by the two of them and asked, "What for are your argumentations?" One of them said, "The woman is mine." The other said, "The child is mine." He (the Imam) told the first one to sit down. He then sat down. The child was breastfeeding. Al-Husayn, *'Alayhi al-Salam*, said to the woman, "You must tell the truth before Allah disgraces you; we cover you." She then said, "This is my husband and the child is his and I do not know this man." He (the Imam), *'Alayhi al-Salam*, asked, "What does she say O

child? Speak up by the permission of Allah, most high." The child said, "I am not his child or that one's child. My father is only the shepherded of so and so people." He (the Imam), *'Alayhi al-Salam*, decreed to subject her to stoning. Abu Ja'far, *'Alayhi al-Salam*, has said that no one thereafter heard that child speaking.

Al-Asbagh ibn Nubatah has narrated the following:

I (the narrator) once asked al-Husayn, *'Alayhi al-Salam*, "My Sayyid (master) I would like to ask you about something of which I am aware with certainty and it is of the secrets of Allah and you are the keeper of this secret." He (the Imam), *'Alayhi al-Salam*, said, "O Asbagh, do you want to observe the conversation of the Messenger of Allah with abu dun (father of meanness) in the day of the Masjid al-Quba?" I (the narrator) then replied, "Yes, that is what I wanted." He (the Imam), *'Alayhi al-Salam*, then said, "Stand up so we can go." I found us; Imam al-Husayn and myself in al-Kufah and I looked and there was the Masjid (al-Quba' of al-Madinah) before I could blink. He (the Imam) smiled (looking) at my face and then said, "O Asbagh, Sulayman ibn Dawud was given the control over the wind, which traveled in a morning the distance of a journey for one month and so also of the evening time as mentioned in al-Quran: '(We made subservient to) Solomon the wind that traveled a month's journey in the morning and a month's journey in the evening . . .' (34:12) We have received more than what Sulayman had received." I (the narrator) then said, "You have spoken the truth, O child of the Messenger of Allah." He (the Imam), said, "We are the ones who possess the knowledge of the book and the explanations of what is in it. No one of His creatures have what we have because we are the people of the 'Secret'". He smiled (looking) at my face and said, "We are the *Ale* (family) of Allah and the heirs of the Messenger of Allah." I then said *Tahmid*, (all praise belongs to Allah) for such favors. He then said to me, "You can now enter." I entered and found the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, sitting in the ark of the Masjid, in *Ihtiba'* position (making a ring of his gown around his back and knees). I then looked and found Ali, *'Alayhi al-Salam*, holding *al-A'sar* (meaning one of the two) by his throat. I saw the Messenger of Allah biting at his finger and saying, "Evil indeed was the successor that you and your people, arranged after me. You are subjected to my condemnation and the condemnation of Allah. . ." to the end of the Hadith.

H 14, Ch. 25, h 12
Manqib of ibn Shahr Ashub: The book of al-Ebanah:

"Bishr ibn 'Asem ibn Hamid has said that he heard ibn al-Zubayr say, "I once said to al-Husayn ibn Ali *'Alayhima al-Salam*. You are going to a people who killed your father and betrayed your brother." He (the Imam al-Husayn) said, "It is better for me to be killed in so and so places instead of my being killed in Makkah which will be a desecration of the holy place should it happen."

The book of al-Takhrij:

It is narrated from 'Amir through the chain of narrators from Hubayrah ibn Maryam from ibn Abbas who has said the following:

"I (the narrator) saw al-Husayn, *'Alayhi al-Salam*, before his leaving for Iraq, near the door of al-Ka'bah, his palm on the palm of Jibril who was calling, everyone to pledge allegiance to Allah, the most majestic, the most glorious." Ibn Abbas was blamed for his not joining the friends of al-Husayn, *'Alayhi al-Salam*. He responded saying, "The friends of al-Husayn do not increase or decrease in number not even by one man whose names we recognize before they are present (becoming a martyr)."

Muhammad ibn al-Hanafiyah has said that the names of the friends and the companions of al-Husayn, *'Alayhi al-Salam*, and the names of their fathers are written with us.

H 15, Ch. 25, h 13
Kitab al-Nujum:

From the book al-Dala'Il

By abu 'Abd Allah, ibn Ja'far al-Himyari through the chain of his narrators he has narrated from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn ibn Ali, *'Alayhima al-Salam*, left for Makkah one year on foot. His feet swelled and his *Mawla* (slave) asked him to ride to relieve his feet. He (the Imam), *'Alayhi al-Salam*, said, 'No, I never do so. When we arrive at this station a black man will come in front of you and he has some oil with him. You must buy from him some of his oil and you must not insist on decreasing his prices.' His slave said, 'My master, I pray to Allah to keep my soul in service for your cause, there is no population ahead of us who would sell this medicine to us.' He (the Imam) said, 'Yes, there is he who is ahead of you within less than one day's journey.' He then travelled for a mile and there was the black man. Al-Husayn, *'Alayhi*

al-Salam, then said to his *Mawla* (slave), 'There is the man. Take the oil from him.' He then took the oil and paid him for it. He (the black man) then asked the slave about who needed the oil. The slave replied, saying that it was for al-Husayn ibn Ali *'Alayhima al-Salam*. He (the black man) then said that he could take the oil for him (the Imam) and the he moved to the Imam, *'Alayhi al-Salam*, and said, 'O child of the Messenger of Allah, I am one of your *Mawla* (friend or slave, or *Shi'a*). I do not ask for any payment for this oil but I ask you to please pray to Allah for me to grant me a healthy son who will love *Ahl al-Bayt* (family of Muhammad, *'Alayhim al-Salam*). I left my wife behind me in labor.' He (the Imam), *'Alayhi al-Salam*, said, 'You must go back to your home; Allah has already granted you a healthy baby boy.' A healthy baby boy was born and the black man came back to al-Husayn, *'Alayhi al-Salam*, to inform him of the birth of the baby boy. Al-Husayn, *'Alayhi al-Salam*, had applied the oil to his feet. He then stood up and the swelling was gone."

Note: This story was mentioned in the section on miracles of al-Hassan, *'Alayhi al-Salam*, as well as in al-Kafi, this to have happened with both of them with the same details is also possible. Apparently what has happened here in this narration is an error in the editing by the scribes.

H 16, Ch. 25, h 14
Kitab of al-Nujum:

We have narrated through the chain of our narrators from Muhammad ibn Jarir al-Tabari in the book 'Dala'il al-'imamah through the chain of his narrators he has narrated from Khudayfah who has said the following:

"I (the narrator) heard al-Husayn ibn Ali, *'Alayhima al-Salam*, say, 'By Allah, the transgressor of the Amawides will gather together to kill me by an army, led by 'Umar ibn Sa'd.' He said this in the lifetime of the Holy Prophet, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*. I then said to him, 'Has the Messenger of Allah told you about it?' He replied, 'No, he has not done so.' He (the narrator) has said that he then went to the Messenger of Allah and informed him of this fact. He (the Messenger of Allah) said, 'My knowledge is his knowledge his knowledge is my knowledge. This is because we know things before they take place.'"

H 17, Ch. 25, h 15
Rijal al-Kashshi:

Hamdawayh has narrated from Muhammad ibn 'Isa from ibn abu ibn abu Najran from Ishaq ibn Suwayd al-Farra' from Ishaq ibn 'Ammar from Salih ibn Mitham who has said the following:

"Once 'Abayah al-Asadi and I visited Hababah al-Walibiyah and he said to her, 'This is the son of your brother Mitham.' She said, 'He indeed is the son of my brother. Would you like if I informed you of the information about al-Husayn, *'Alayhima al-Salam*?' I then said, 'Yes, of course, please do so.' She then said, 'Once I visited al-Husayn, *'Alayhi al-Salam*, said *Salam* (the phrase of offering greeting of peace) to him and he welcomed me and then said, "What has delayed you in visiting us and saying *Salam* (the phrase of offering greeting of peace) to us, O Hababah?" I replied, "It is because of this." He asked, "What is it?" I then removed my scarf so he can see the disease of vitiligo. She has said that he (the Imam) then placed his hand on the diseased area and prayed he continued until he removed his hand and Allah had removed the disease at that time. He then said, "O Hababah, no one follows the culture of Ibrahim in this nation (followers of Muhammad) except us and our *Shi'a*; others are far away from it."'"

H 18, Ch. 25, h 16
'Uyun al-Mu'jizat of al-Murtaza (Rh):

Ja'far ibn Muhammad ibn 'Ammarah has narrated from his father from al-Sadiq, from his father from his grandfather *'Alayhim al-Salam*, who has said the following:

"People of al-Kufah once came to Ali, *'Alayhi al-Salam*, complaining about the lack of rain and asked him to pray for rain. He told al-Husayn, *'Alayhi al-Salam*, to go and pray to Allah for rain. He stood up praised Allah and said, '*O Allah, grant compensation to Muhammad and his family worthy of their services to your cause.*' Then he said, 'O Lord, the one who grants all good and sends down blessings, send the sky upon us with torrential rain, to quench us with drenching and heavy downpour, inundating, clean, flowing, in vast and wide manners, in which your weak servant can breath and the dead lands come back to life, O Lord of the worlds, please answer our prayers.' As soon as he finished his prayer suddenly the pouring rain came down and an Arab man came from the

surrounding areas with the news that creeks and canals were filled with water with a great deal of flooding that formed large waves.'"

Ja'far ibn Muhammad ibn 'Ammarah has narrated from his father from 'Ata' ibn al-Sa'ib from his brother who has said the following:

"I was present on the day of al-Husayn, *'Alayhi al-Salam*, a man from Taym called 'Abd Allah ibn Juwayrah came and said, 'O Husayn.' He (the Imam) asked, 'What do you want?' The man said, 'You can receive the news of your burning in the fire.' He (the Imam), *'Alayhi al-Salam*, said, 'Indeed it is not as you say. I am going to the forgiving Lord, the intercessor, who is obeyed and I am from goodness to goodness. Who are you?' The man replied, 'I am ibn Juwayrah.' Al-Husayn raised his hands, and we could see his under arms and said, 'O Lord, pull him to the fire.' Ibn Juwayrah became angry and attacked him (the Imam). His horse became unstable in the drainage area but his leg remained stuck in the stirrup and his head hit the ground. His horse fled running and dragging him along with his head hitting against rocks and objects and his foot, leg and thigh came apart and his other half remained hanging on the stirrup and he, (may Allah keep His mercy away from him), ended in hellfire."

I say that it is narrated in certain reliable books from al-Tabari from Tawus al-Yamani who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, would sit in a dark area people could find him because of the brightness in his forehead and neck. The Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, would very often kiss his forehead and his throat. Jibril, *'Alayhi al-Salam*, one day descended and found al-Zahra', *'Alayha al-Salam*, sleeping and al-Husayn in the cradle was weeping. Jibril began to calm him down and cheer him up until she woke up and heard the voice of someone cheering up the baby. She looked around but did not see anyone. The Holy Prophet, informed her that he was Jibril, *'Alayhi al-Salam*." Certain examples of his miracles were mentioned in the previous chapters and many more will be mentioned in coming chapters especially in the chapters on his martyrdom and the chapter on the matters that took place after his martyrdom, *'Alayhi al-Salam*.

Chapter 26 - The excellence of the moral manners of al-Husayn, *'Alayhi al-Salam*, an overview of his biography, history and the condition of his companions, *O Allah grant compensation to them worthy of their services to your cause*

H 19, Ch. 26, h 1
Tafsir of 'Iyashi:

It is narrated from Mas'adah who has said the following:

"Once al-Husayn, *'Alayhi al-Salam*, passed by a group of poor people who had spread a gown with pieces of bread on it and they asked him (the Imam), 'O child of the Messenger of Allah, please join us.' He sat down folding his lower limbs and ate with them reading a verse of al-Quran, 'Allah does not love the arrogant ones.' (16:23) He (the Imam), *'Alayhi al-Salam*, then said to them, 'I accepted your invitation now you must accept my invitation.' They said, 'Yes, we accept your invitation, O child of the Messenger of Allah.' They then moved along with him to his house. He (the Imam), *'Alayhi al-Salam*, then told the housemaid to make what she had saved to be made available for his guests."

H 20, Ch. 26, h 2
Manaqib of ibn Shahr Ashub:

'Amr ibn Dinar has said that once al-Husayn, *'Alayhi al-Salam*, visited 'Usamah ibn Zayd during his illness. He, 'Usamah, was saying, "How severe is the sorrow!" Al-Husayn, *'Alayhi al-Salam*, asked, "What is the cause of your sorrow, O brother?" He replied, "It is my debts which are sixty thousand dirhams." Al-Husayn, *'Alayhi al-Salam*, said, "That is on me to pay for you." He then said, "I am afraid of death, before it is paid." Al-Husayn, *'Alayhi al-Salam*, said, "You will not die before I pay it for you." He (the narrator) has said that he, al-Husayn, *'Alayhi al-Salam*, paid it before 'Usamah died.

He (the Imam), *'Alayhi al-Salam*, would say, "The worst attribute of kings are cowardliness against the enemy, cruelty toward the weak ones and stinginess in granting favors."

It is narrated in the book 'Uns al-Majalis that al-Farazdaq visited al-Husayn, *'Alayhi al-Salam*, when Marwan had exiled him from al-Madinah. He (the Imam) gave him four hundred dinars. It was said that he is sinful and a very impolite poet. He (the Imam), *'Alayhi al-Salam*, said, "The best of your belongings is that with which you protect your dignity and honor. The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, rewarded Ka'b ibn Zuhayr and he (the Messenger of Allah) said about ibn Abbas ibn Murdas, "Cutoff his tongue (from speaking against me)."

An Arab visited him (the Messenger of Allah) in al-Madinah and asked about the most generous one in it. Al-Husayn ibn Ali *'Alayhima al-Salam* was shown to him. He entered the Masjid and found him performing *Salat* (prayer). He, the Arab man, stood parallel with him (the Imam) saying this line:

Now one who has hopes in you does not fail,
When he has moved the doorbell in front of your door.
You are generous and reliable and your father eliminated the sinful ones.
Had it not been because of the first ones of you,
Hellfire would have overwhelmed us all.

Al-Husayn, then said *Salam* to end his *Salat* (prayer) and asked Qanbar if anything remained from the money from al-Hijaz. Qanbar replied, "Yes, there are four thousand Dinars." He (the Imam) told him to bring it because there has come the one who deserves it more than we do. He (the Imam) then extended his hand through the opening of the door to the Arab man because of shyness to see him embarrassed and read this line:

Take this and I apologize, But you must know that I am compassionate toward you.
Had there been these days the government in our hand,
Our grants this evening would find its way toward you,
But the uncertainty of time has changes in it;
The palm with us at this time has very little to spend.

He (the narrator) has said that the Arab man took the money and wept. Al-Husayn, *'Alayhi al-Salam*, asked, "Is your weeping because it is a small amount?" He replied, "No. Why the soil must consume such generous hands, meaning one day these generous ones will be buried in the soil." This has been narrated also about al-Hassan, ibn Ali *'Alayhima al-Salam*.

H 21, Ch. 26, h 3
Manaqib of ibn Shahr Ashub:

Shu'ayb ibn 'Abd al-Rahman al-Khuza'i has narrated the following:

During the burial certain marks were found on the back of al-Husayn, *'Alayhi al-Salam*. They asked Zayn al-'Abidin, *'Alayhi al-Salam*, about it. He replied, "This is because of the sacks that he would carry to the homes of the widows and orphans and the destitute with grains." It is said that 'Abd al-Rahim al-Salami taught the children of al-Husayn, *'Alayhi al-Salam*, '*al-hamd*', the first chapter of al-Quran. When the child read it before his father, he (the Imam) gave him a thousand dinar and a thousand *Hullah* (dressing material) and filled up his mouth with gems. It was said, "What is the relationship and the ratio between the two favors: teaching and the reward?" Al-Husayn, *'Alayhi al-Salam*, then read this line:

If the world is generous to you, you should also show generosity,
To all people before it is no more;
Generosity does not annihilate it,
Nor can stinginess keep it safe if it turns its back.

An example of his humility is the case of a group of poor people who had spread a gown with a few pieces of bread on it and who invited al-Husayn, *'Alayhi al-Salam*, to join them for food. He said *Salam* (the phrase of offering greeting of peace) to them then sat down with them and said, "Had it not been from charity I would eat with you." He then invited them to his home, fed them, clothed them and commanded his people to give them a certain amount of dirhams.

Al-Sawli has narrated from al-Sadiq, *'Alayhi al-Salam*, in a Hadith that says, "Once a conversation took place between al-Husayn, *'Alayhi al-Salam*, and Muhammad ibn al-Hanafiyah, Muhammad ibn al-Hanafiyah then wrote to al-Husayn, *'Alayhi al-Salam*, that said, 'My brother, our father is Ali ibn abu Talib and in this respect you are not more excellent than me. Your mother is Fatimah, *'Alayha al-Salam*, who is the daughter of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. My mother even if she possessed a whole earth full of gold, she still could not match your mother. After reading this letter please come to me so you can make me happy, because you are more excellent than me. I say *Salam* (the phrase of offering greeting of peace) to you and may the kindness and blessings of Allah be with you. Al-Husayn, *'Alayhi al-Salam*, did as he was asked to do and thereafter controversial conversations did not take place between them."

H 22, Ch. 26, h 4
Manaqib of ibn Shahr Ashub:

An example of bravery and courage of al-Husayn, *'Alayhi al-Salam*, is the case of the dispute between him and al-Walid ibn 'Uqbah over a certain amount of property. Al-Husayn, *'Alayhi al-Salam*, grabbed the turban of al-Walid from his head and tied it around his neck. Al-Walid in those days was the governor of al-Madinah. Marwan then said, "By Allah I had never seen such a daring act against one's governor." Al-Walid then said, "By Allah you did not say this because you were angry because of me. You said it because of your jealousy against me that I tolerated it from him. The property belonged to him." Al-Husayn, *'Alayhi al-Salam*, then said, "O Walid, now you can have the property," and he (the Imam) then left.

During the events of Karbala it was said to him to obey the command of his cousins. Al-Husayn, *'Alayhi al-Salam*, said, "No, by Allah I will not give my hand to you in lowliness and do not flee like slaves." He then said, "O servants of Allah, I seek refuge with Allah, your Lord and my Lord against every arrogant one who does not believe in the Day of Judgment."

Al-Husayn, *'Alayhi al-Salam*, had said, "Death in dignity is better than life in humiliation." He (the Imam), *'Alayhi al-Salam*, then read this line:

Death is better than accepting disgrace,
But disgrace is better than the hellfire;
By Allah neither one is a neighbor of mine.

Ibn Nubatah has said the following:

"Al-Husayn, *'Alayhi al-Salam*, is the one who found being murdered in honor and dignity as life and life in disgrace as being killed."

Al-Hilyah:

Muhammad ibn al-Hassan has narrated that when the people stopped al-Husayn, *'Alayhi al-Salam*, and he became certain that they would kill him he said to his companions: "Now that the issue has turned out as you can see, the world has changed to dislike, its proper relationships have turned backwards and continue in bitterness such as if only droplets remain in the container or as if only the worthless amount of pasture remains. You can see now that truth is not followed and falsehood is not stopped as such believing people must turn to meet Allah and I find death to be salvation and life with the unjust tiring and worrisome. He (the Imam) then read these lines:

I proceed and death is not a shameful thing for the youthful,
If he intends goodness and strives in submission (before Allah).
The virtuous men practice sympathy;
They stay away from what is shunned and oppose the criminals.
I offer my soul and I do not want it to remain forever (in the worldly life),
So we can meet the army (in all of its five positions: the front, center, left, right and the bottom) in the day of fighting against a very large army.
If I live I will not be blamed and if I die I will not suffer pain.
It is enough lowliness that you live against your will.

H 23, Ch. 26, h 5
Manaqib of ibn Shahr Ashub:

Examples of his Zuhd (restraint against sins):

Al-Husayn, *'Alayhi al-Salam*, was asked about his greatest fear and concern about his Lord. Al-Husayn, *'Alayhi al-Salam*, replied, "On the Day of Judgment no one is safe except those who have fear of Allah in this world."

Ebanah ibn Battah has narrated from 'Abd Allah ibn 'Ubayd abu 'Umayr who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, performed al-Hajj twenty-five times on foot while noble camels were being driven along in his caravan."

'Uyunu al-Majalis:

Anas ibn Malik once accompanied al-Husayn, *'Alayhi al-Salam*, and they arrived near the grave of Khadijah. Al-Husayn, *'Alayhi al-Salam*, wept and asked Anas ibn Malik to move away from him. Anas has said that he hid himself from him (the Imam) and when he remained for a long time in prayer, Anas heard him saying:

"O Lord, O Lord, you are his owner,
So please be kind to the one who has no protector except You.
O the most high, on You I depend.
Tuba (the tree in the garden (paradise)) is for one whose owner and master You are.
Tuba (the tree in the garden (paradise)) is for one who is your slave,
Who remains awake at night to complain before the most glorious

one against his trials and troubles.
He has no defect or illness
More than his love for his Lord.
When he complains because of his worries and anguish,
Allah answers him and welcomes him,
When he raises his hands in prayer in the dark,
Allah shows him kindness and takes him closer.
He is then called: Here I am, O my servant and you are in my protection,
And all that you have said we know it.
My angels like your voice,
Enough is for you the voice which we have heard.
Your prayers move around in the curtains,
So enough it is of the barrier which we have removed now.
When the winds blow around him,
He falls unconscious because of being overwhelmed.
Ask me without interest and fear;
There is no accounting; I am Allah."

H 24, Ch. 26, h 6
Manaqib of ibn Shahr Ashub:

The following lines are also from al-Husayn, *'Alayhi al-Salam*:

O people of pleasure it is not forever,
To be amused by the temporal shadow is foolishness.

It is narrated from al-Husayn, *'Alayhi al-Salam*:

I have led the world to the heights by means of good thoughts,
And high ambitions,
By means of my wisdom the light of guidance is made to appear,
In the dark night of misguidance.
The rejecters want to extinguish it,
But Allah refuses to do anything but to complete this light.

H 25, Ch. 26, h 7
Manaqib of ibn Shahr Ashub:

Hafs ibn Ghiyas has narrated from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, was performing *Salat* (prayer) and al-Husayn, *'Alayhi al-Salam*, was on his side. The Messenger of Allah, said *Takbir* (Allah is great beyond description) but al-Husayn did not freely say it. The Messenger of Allah said *Takbir* (Allah is great beyond description) again and al-Husayn did not say it freely so the Messenger of Allah repeated the *Takbir* (Allah is great beyond description) up to seven times then al-Husayn said it freely. Abu 'Abd Allah, has said that this is how it became a Sunnah (established tradition)."

It is narrated from al-Husayn ibn Ali, *'Alayhima al-Salam*, who has said that certain words of the Holy Prophet have become well-established facts before him. The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, has said "The best deed after *Salat* (prayer) is to make the heart of a believing people happy by means of what is not a sin." I saw a slave eating with a dog and I spoke to him about it. He said, "O child of the Messenger of Allah I am depressed and I am trying to find happiness by making the dog happy. My owner is a Jew and I want to separate from him." Al-Husayn, *'Alayhi al-Salam*, then went to his owner with two hundred dinars and the Jewish man said, "The slave is a ransom for the steps that you have taken and this garden is for him and the money that you have given is returned to you." Al-Husayn, *'Alayhi al-Salam*, said, "I have given this money as a gift to you from me." He said, "I accept the gift and give it to the slave." Al-Husayn, *'Alayhi al-Salam*, said, "I free the slave and give all of it to him." His wife then said, "I have become a Muslim and waive my dowry in favor of my husband." The Jewish man then said, "I also have become a Muslim and I give this house to her."

Al-Tirmizi has narrated in al-Jami':

"Ibn Ziyad placed the pointer stick in the nose of al-Husayn, *'Alayhi al-Salam*, and said, 'I have never seen such a good head.' Anas then said, 'He is the most similar to the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*.'"

It is narrated that if al-Husayn, *'Alayhi al-Salam*, would sit in a dark area he could have been seen because of the brightness of his forehead and the throat area of his neck.'

H 26, Ch. 26, h 8
Kashf al-Ghummah:

Anas has said, "Once I was with al-Husayn, *'Alayhi al-Salam*, that a girl (slave girl) came and presented him with a bunch of flowers. Al-Husayn, *'Alayhi al-Salam*, said, 'You are free for the sake of Allah.' I then said, 'She came to present you with a bunch of flowers and it is not dangerous for her, why is it that you then set her free?' Al-Husayn, *'Alayhi al-Salam*, replied, 'This is how Allah has taught us discipline and moral manners. Allah has said, "Answer a greeting in kinder words than those said to you in the greeting or at least as kind. Allah keeps account of all things." (4:86) Better than her present was her freedom.'"

One day al-Husayn, *'Alayhi al-Salam*, said to his brother *'Alayhima al-Salam*, "O al-Hassan, I would love it if your tongue was mine and my heart was yours." Al-Hassan, *'Alayhi al-Salam*, wrote to him to blame him for his rewarding the poets. Al-Husayn, *'Alayhi al-Salam*, wrote back and it said, "You are more knowledgeable than me about the fact that the best belonging is that with which one protects his honor and dignity."

Note: Perhaps his blaming was to make people aware of his good excuse.

H 27, Ch. 26, h 9
Kashf al-Ghummah:

Once 'Abd Allah ibn al-Zubayr invited him and his companions. They ate and al-Husayn, *'Alayhi al-Salam*, did not eat saying that he was fasting and for a fasting person there is a gift. It was asked, "What is it?" He (the Imam) replied, "It is oil and incense." His slave had committed a crime that required punishment, so he (the Imam) commanded to execute the punishment and the slave said, "Master, what about the words of Allah 'those who suppress their anger'?" He (the Imam) said, "Fine, allow him to go." The slave then said, "What about His words 'those who forgive people'?" He (the Imam) said, "Fine, I have forgiven you." The slave then said, "What about His words, 'Allah loves those who do good deeds'." He (the Imam) said, "Fine, I set you free for the sake of Allah and you can have double of what I would give you."

Al-Farazdaq has said, "I met al-Husayn when I was returning from al-Kufah and he (the Imam) asked me, 'What is behind you, O abu Faras?' I then said, 'Should I say the truth?' He said, 'Truth is what I want.' I then said, 'The hearts are with you but the swords are with Amawides and

support (victory) is with Allah.' He then said, 'I see that you have said nothing but the truth. People are slaves of money and religion is just the moving of the tongues. They use it, surround it as their economy moves, but if they are sifted the people of religion remain very few.'"

Al-Husayn, *'Alayhi al-Salam*, has said, "Whoever comes to us he will not lose one of the four things. He can find a clear sign, a just decision, and a helpful brother and a meeting with scholars."

On the day that al-Husayn, *'Alayhi al-Salam*, was murdered he read this *Rajaz* (introducing himself to the enemy): Death is better than earning disgrace, disgrace is better than going in the hellfire, and Allah is my neighbor (protector) in this as well as in this one.

Al-Husayn, *'Alayhi al-Salam*, has said, "The needy person does not protect the honor of his face but you must protect and honor his face by not returning him empty handed."

H 28, Ch. 26, h 10
Falah al-Sa'Il:

Ibn 'Abd Rabbihi has mentioned in the book al-'Aqd that it was said to Ali ibn al-Husayn, *'Alayhima al-Salam*, "Why is it that the children of your father are so few?" He (the Imam), *'Alayhi al-Salam*, said, "What is even more questionable is that how even the few ones are born because he would perform a thousand Rak'at *Salat* (prayer) every day and night."

H 29, Ch. 26, h 11
Jami' al-Akhbar:

It is in the Asanid of Akhtab Khwarazm which he has mentioned to be from his book on *'Ale* (family) of the Messenger of Allah being murdered:

Once an Arab man came to al-Husayn ibn Ali, *'Alayhima al-Salam*, and said, "O child of the Messenger of Allah, I owe a wergild for my becoming a guarantor but I cannot pay. I then said to myself, 'I must ask the most generous among people for help and I do not know anyone more generous than *Ahl al-Bayt* (family) of the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*.'" Al-Husayn, *'Alayhi al-Salam*, then said, "O Arab brethren, I ask you three questions. If you answered correctly one of them

I will give one third of the money for the wergild, if you answered two of them, I will give you two thirds and if you answered correctly three questions I will give you the money for a complete wergild." The Arab man then said, "O child of the Messenger of Allah, should a person like you ask questions from a person like me; you are of the *'Ale* (family) of knowledge and nobility." Al-Husayn, *'Alayhi al-Salam*, said, "Yes, this is correct because I heard my grandfather, the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, say that gifts are proportionate to understanding and knowledge." The Arab man then said, "You can ask whatever you like to ask; if I answered that is fine, if not I will learn from you and there is no power except the power of Allah."

Al-Husayn, *'Alayhi al-Salam*, then said, "What deed is the best of deeds?" He replied, "It is belief in Allah." Al-Husayn, *'Alayhi al-Salam*, then asked, "What saves from destruction?" He replied, "It is one's trust in Allah." Al-Husayn, *'Alayhi al-Salam*, then asked, "What increases the beauty of a man?" He replied, "It is knowledge with which there is forbearance." He (the Imam) asked, "What happens if it misses him?" He replied, "It then is wealth with kindness." He (the Imam) asked, "What happens if this is missing?" He replied, "Then it is poverty with patience." He (the Imam) asked, "What happens if this is missing?" He replied, "It then is a thunderbolt descending from the sky to burn him because he deserves it." Al-Husayn, *'Alayhi al-Salam*, then laughed and threw a sack containing a thousand dinar to him and gave him his ring of two hundred dirhams and said to him, "You can give the gold to your creditors and sell the ring for your expenses." The Arab man took the money saying: ". . . Allah knows best whom to appoint as His Messenger. . . ." (6:124)

H 30, Ch. 26, h 12

I ('Allamah Majlisi) say that it is narrated in certain books of our people from abu Salmah who has said the following:

I (the narrator) one year went for al-Hajj with 'Umar ibn al-Khattab. When we arrived in al-Abtah area an Arab man came forward and said, "O 'Amir al-Mu'minin, I started my journey for al-Hajj in the state of Ihram. I found an Ostrich egg, then violating the law I cooked and used it for food. What is the penalty on me?" He, 'Umar said, "I do not know anything about it. You can sit down. Perhaps Allah will provide relief for you through some of the companions of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to*

your cause." At this time Ali ibn abu Talib, *'Alayhi al-Salam*, arrived and he said, "There he is for your question." The Arab man stood up and asked his question. Ali, *'Alayhi al-Salam*, said, "O Arab man, ask this young man (meaning al-Husayn) near you about it." The Arab man said, "Every one of them refers me to another one." People hinted for him, fie upon you! This is the child of the Messenger of Allah, ask your question. The Arab man then asked saying, "O child of the Messenger of Allah, I left my home for al-Hajj." He explained his story. Al-Husayn, *'Alayhi al-Salam*, asked him, "Do you have any camels?" He replied, "Yes, I do." Al-Husayn, *'Alayhi al-Salam*, said, "Equal to the number of eggs you have consumed you must take she-camels then send he-camels on them, then the young camel that is born, offer them as sacrifice for *al-Haram* (the Sacred area) House of Allah." 'Umar then said, "O al-Husayn, she-camels may slip (and destroy the young)." Al-Husayn, *'Alayhi al-Salam*, said, "O 'Umar, the egg may turn spoiled." He then said, "You have spoken the truth with good reasons." Ali, *'Alayhi al-Salam*, stood up and held him against his chest saying, "They were the offspring of one another. Allah is All-hearing and All-seeing." (3:34)

H 31, Ch. 26, h 13
Kanz Jami' al-Fawa'id and Tawil al-Ayat al-Zahirah:

Muhammad ibn al-'Abbas has narrated from abu al-Azhar from al-Zubayr ibn Bakkar from certain ones of his people who has said the following:

Once a man said to al-Husayn, *'Alayhi al-Salam*, "There is pride in you." Al-Husayn, said, "All of pride belongs to Allah alone and not in anyone else as Allah has said, '. . . Honor (pride) belongs to Allah, His Messenger and the believers, but the hypocrites do not know.' (63:8)"

H 32, Ch. 26, h 14
Al-Kafi:

[H 1253, Ch. 116, h 4, from al-Kafi]

Muhammad ibn Yahya has narrated from Ali ibn 'Isma'il from Muhammad ibn 'Amr al-Zayyat from a man from our people from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

". . . Al-Husayn, *'Alayhi al-Salam*, did not have any milk from Fatimah, *'Alayha al-Salam*, nor from other females. They would bring him

to the Holy Prophet, *'Alayhi al-Salam*, to place his thumb in the child's mouth. The child would receive food therefrom and it sufficed him for three days. The flesh of al-Husayn, *'Alayhi al-Salam*, grew from that of the Messenger of Allah, *'Alayhi al-Salam*, and his blood from his blood. No one has ever been born after six months except Jesus son of Mary and al-Husayn ibn Ali, *'Alayhi al-Salam*."'

In another Hadith from abu al-Hassan al-Rid'a, *'Alayhi al-Salam*, it is said that they (people of the family) would bring al-Husayn to the Holy Prophet, *'Alayhi al-Salam*, and he would place his tongue in his mouth. This sufficed him (for food) and he did not have any milk from any female.

H 33, Ch. 26, h 15
Manaqib of ibn Shahr Ashub:

Al-Husayn, *'Alayhi al-Salam*, was born in the year in which the battle of the ditches took place, on the fifth of the month of Sha'ban in the year 4 (A.H) ten months and twenty days after the birth of his brother al-Hassan. It is narrated that there was only six months between the birth of al-Hassan and al-Husayn, *'Alayhima al-Salam*. Al-Husayn, *'Alayhi al-Salam*, lived with his grandfather six years and a few months. He lived for fifty years. It is also said that he lived for fifty five years and five months, it is also said that he lived for fifty six years and five months; also it is said that he lived for fifty eight years. The duration of his *Imamat* (leadership with divine authority) was five years and a few months in the end of the rule of Mu'awiyah and in the beginning of the rule of Yazid.

'Umar ibn Sa'd ibn abu Waqqas and Khuli ibn Yazid al-Asbahi murdered him. He was decapitated by Sinan ibn Anas al-Nakh'i and Shimr ibn Dhiljawshan. All that was with him was plundered by Ishaq ibn Hayat al-Hadrami and the commander of the army of 'Ubayd Allah ibn Ziyad and it was sent to Yazid ibn Mu'awiyah.

He passed away as murdered on the day of *'Ashura'*, on Saturday the tenth of the month of Muharram before noontime. It is also said that it was a Friday after al-Zuhr *Salat* (prayer). It is also said that it was on Monday in the event of Karbala, between Naynawa and al-Ghadiriyah of the towns between the two rivers in Iraq in the year sixty (A.H).

It is also said that it was in the year sixty one (A.H). He was buried in Karbala west of al-Furat (Euphrates river).

Al-Shaykh al-Mufaddal has said that the companions of al-Husayn, *'Alayhi al-Salam*, are buried around him. We have not found any graves for them but *al-Ha'ir* surrounds them.

Al-Murtad'a has mentioned in certain ones of his questions that the head of al-Husayn, *'Alayhi al-Salam*, was returned to Karbala from al-Sham and it was joined with his body in Karbala. Al-Tusi has said that (because of this) is the *ziyarat* of *Arba'in* (visitation of the fortieth day after one's death). Al-Kulayni has narrated two Hadith about it: One is from Aban ibn Taghlib from al-Sadiq, *'Alayhi al-Salam*, that says, "The head is buried toward the back of al-Kufah near the grave of 'Amir al-Mu'minin, Ali, *'Alayhi al-Salam*."

The Place of the Head of Imam al-Husayn, Alayhi al-Salam

1 - Ali ibn Ibrahim has narrated from his father from Yahya ibn Zakariya from Yazid ibn 'Umar ibn Talhah who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, when he was in al-Hirah, 'Do you want to have what I had promised you?' I said, 'Yes, I do want to have it,' meaning visiting the gravesite of `Amir al-Mu'minin. He (the narrator) has said, 'He, Isma'il and I embarked with them and we moved until we passed al-Thuwayyah (a place near al-Kufah). Between al-Hirah and al-Najaf there were white pieces of stones. He (the Imam) disembarked so also did Isma'il and I. He (the Imam) performed *salat* (prayer) so also did Isma'il and I also performed *salat* (prayer). He (the Imam) said to Isma'il, 'Stand up and offer *al-Salam* to your great grandfather, al-Husayn, *'Alayhi al-Salam*.' I then asked, 'I pray to Allah to keep my soul in service for your cause, is not al-Husayn, *'Alayhi al-Salam*, in Karbala?' He (the Imam) replied, 'That is true but when they were taking his head to al-Sham one of our friends stealthily took the head away from them and buried it beside `Amir al-Mu'minin, *'Alayhi al-Salam*.'"

2 - A number of our people have narrated from Sahl ibn Ziyad from Ibrahim ibn 'Uqbah from al-Hassan al-Khazzaz from al-Washsha' abu al-Faraj from Aban ibn Taghlib who has said the following:

"I once was with abu 'Abd Allah, *'Alayhi al-Salam*, when he passed by the back of al-Kufah. He disembarked for two Rak'at *salat* (prayer), then he moved forward a little and performed two Rak'at *salat* (prayer),

then he moved a little, then disembarked and performed two Rak'at *salat* (prayer), then he said, 'This is the gravesite of `Amir al-Mu'minin, *'Alayhi al-Salam*.' I then asked, 'I pray to Allah to keep my soul in service for Your cause, what about the other two places where you performed *salat* (prayer). He (the Imam) replied, 'One was the place of the head of (Imam) al-Husayn, *'Alayhi al-Salam*, and the place of the house of *al-Qa'im*, *'Alayhi al-Salam*.'"

Of the companions of al-Husayn, *'Alayhi al-Salam*, are 'Abd Allah ibn Yaqtur, who was also breastfed by the same lady as the one who breastfed al-Husayn, *'Alayhi al-Salam*, he was his messenger to al-Kufah and his body was thrown from above the castle in al-Kufah; Anas ibn al-Harith al-Kahili, As'ad al-Shami, 'Amr ibn Dubay'ah, Rumayth ibn 'Amr Zayd ibn Ma'qal, 'Abd Allah ibn 'Abd Rabbihi al-Khazraji, Sayf ibn Malik, Shabib ibn 'Abd Allah al-Nahshali, Darghamah ibn Malik, 'Uqbah ibn Al-Sam'an, 'Abd Allah ibn Sulayman, al-Mihal ibn 'Amr al-Asadi, al-Hajjaj ibn Malik, Bishr ibn Ghalib, and 'Imran ibn 'Abd Allah al-Khuza'i.

H 34, Ch. 26, h 16

I, ('Allamah Majlisi) say that abu al-Faraj in al-Maqatil has said, "The birth of al-Husayn, *'Alayhi al-Salam*, was on the fifth of the month of Sha'ban in the year 4 (A.H) and he was murdered on Friday on the tenth of the month of Muharram in the year sixty one (A.H) and he was fifty six years and a few months old. It is also said that he was murdered on a Saturday. This is narrated from abu Nu'aym al-Fadl ibn Dukin. What we mentioned before is the correct one. What is said by al-'Ammah that he was killed on a Monday is invalid and it is something that they say without *Riwayah* (narration). The first of the month of Muharram in which he was murdered was a Wednesday which we have calculated according to an Indian system of calculation and other calendars, if that is so then the tenth of the month of Muharram could not have been a Monday.

Abu al-Faraj has said that this is a valid proof and clearer in addition to the narration.

Sufyan al-Thawri has narrated from Ja'far ibn Muhammad, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, was murdered when he was fifty eight years old."

H 35, Ch. 26, h 17
Al-Ikhtisas:

The companions of al-Husayn, *'Alayhi al-Salam*, all of whom were martyred with him and of the companions of 'Amir al-Mu'minin, *'Alayhi al-Salam*; they are Habib ibn Muzahir, Mitham al-Tammar, Rushayd al-Hijri, (Hujari) Sulaym ibn Qays al-Hilali, abu Sadiq and abu Sa'id 'Aqisa'.

H 36, Ch. 26, h 18
'A'lam al-Wara':

Al-Husayn, *'Alayhi al-Salam*, was born in al-Madinah on a Tuesday, and it is also said that it was a Thursday on the third of the month of Sha'ban, also it is said that it was the fifth of the month of Sha'ban in the year 4 (A.H) and it is said that he was born in the end of the month of Al-Rabi' al- Awwal, in the year 3 (A.H) and he lived for fifty seven years and five months. He lived with the Messenger of Allah for seven years, with 'Amir al-Mu'minin, *'Alayhi al-Salam*, thirty seven years, and with al-Hassan, *'Alayhi al-Salam*, forty seven years. The duration of his *Imamat* (leadership with divine authority) was ten years and a few months.

H 37, Ch. 26, h 19
Kashf al-Ghummah:

Kamal al-din ibn Talhah has said that al-Husayn, *'Alayhi al-Salam*, was born in al-Madinah on the fifth of the month of Sha'ban in the year 4 (A.H). Al-Batul conceived him after the birth of his brother al-Hassan, after fifty nights and so also has said al-Hafiz al-Janabadhy. Kamal al-Din has said that his passing away to the next life took place in the year sixty one (A.H), thus, he lived for fifty six years and a few months, of which he lived with his grandfather, the Messenger of Allah for six years and a few months, with his father 'Amir al-Mu'minin, Ali ibn abu Talib, *'Alayhi al-Salam*, thirty years after the death of the Holy Prophet, *'Alayhi al-Salam*, and with his brother al-Hassan, *'Alayhi al-Salam*, after the death of his father for ten years and he lived after the death of al-Hassan, *'Alayhi al-Salam*, up to the time of his being murdered for ten years.

Ibn al-Khashshab has said that narrated to us Harb through the chain of his narrators he has narrated from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, ibn Ali and the son of Fatimah the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, passed away when he was fifty seven years old. It happened in the year 60 (A.H) on the day of *'Ashura'*. He lived with his grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* for seven years except for the time between him and abu Muhammad of seven months and ten days. Al-Husayn, *'Alayhi al-Salam*, lived with his father for thirty years and with abu Muhammad, his brother al-Hassan for ten years, and after his brother, al-Hassan, *'Alayhi al-Salam*, he lived for ten years so his life time was fifty seven years except the time between his birth and the birth of his brother al-Hassan, *'Alayhi al-Salam.* He passed away on the day of *'Ashura'* on Friday in the year sixty one (A.H). It is also said that *'Ashura'* was a Monday. After his brother, al-Hassan, al-Husayn, *'Alayhi al-Salam*, lived for eleven years.

Al-Hafiz 'Abd al-Aziz has said that the mother of abu 'Abd Allah al-Husayn ibn Ali ibn abu Talib *'Alayhim al-Salam*, was Fatimah, *'Alayha al-Salam*, the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He was born after few nights had passed of the month of Sha'ban in the year 4 (A.H) and he was murdered in *al-Taf* on the day of *'Ashura'* in the year sixty one (A.H) and at that time he was fifty five years and a few months old."

I ('Allamah Majlisi) say that the most popularly held date for the birth of al-Husayn, *'Alayhi al-Salam*, is the third of the month of Sha'ban as al-Shaykh has narrated in al-Misbah that it had come out (from Nahiyah) to abu al-Qasim ibn al-'A'la' al-Hamadani, *Wakil* (agent, representative) of abu Muhammad, *'Alayhi al-Salam*, that our master, al-Husayn, *'Alayhi al-Salam*, was born on a Thursday on the third day of the month of Sha'ban so you should fast on that day and read this Du'a (prayers and ask Allah for ones wishes) on that day. He has mentioned that Du'a (prayers and asking Allah for ones wishes). He (Rh) then after the second prayer narrated from al-Husayn, *'Alayhi al-Salam*, has said that ibn 'Iyash has said, "I heard al-Husayn ibn Ali ibn Sufyan al-Bazufari say, 'I heard abu 'Abd Allah, *'Alayhi al-Salam*, read this Du'a (prayers and asking Allah for ones wishes) on this day and has said that it is of the prayers on the third day of the month of Sha'ban which is the birthday of al-Husayn, *'Alayhi al-Salam*.'"

It is also said that he, *'Alayhi al-Salam*, was born on the fifth of the month of Sha'ban because al-Shaykh has narrated also in al-Misbah from al-Husayn ibn Zayd from Ja'far ibn Muhammad, *'Alayhima al-Salam*, who has said the following:

Al-Husayn ibn Ali, *'Alayhima al-Salam*, was born on the fifth of the month of Sha'ban in the year 4 (A.H). He (Rh) has said in Al-Tahdhib: al-Husayn, *'Alayhi al-Salam*, was born in the end of the month of Rabi' al-Awwal in the year 3 (A.H).

Al-Kulayni (Rh) has said that al-Husayn, *'Alayhi al-Salam*, was born in al-Madinah in the year 3 (A.H). It is said that it was a Thursday on the thirteenth of the month of Ramadan. Al-Mufid has said that it was the fifth of the month of Sha'ban in the year 4 (A.H).

Al-Shaykh ibn Numa' in Muthir al-Ahzan has said that al-Husayn, *'Alayhi al-Salam*, was born on the fifth of the month of Sha'ban in the year 4 (A.H) and it is said that it was the third of the month of Sha'ban and it is also said that it was in the end of the month of Rabi' al-Awwal in the year 3 (A.H). It is said that it was on the third of the month of Jamadi al-Awwal in the year 4 (A.H). The time of his birth from conception was six months and no one except 'Isa (Jesus), *'Alayhi al-Salam*, had this amount for his being conceived and it is said that he was Yahya' *'Alayhi al-Salam.*

I ('Allamah Majlisi) say that al-Shaykh has chosen his birthday to be in the end of the month of Rabi' al-Awwal although being opposed to the two previous narrations saying his birthday being on the third or fifth of the month of Sha'ban is his effort to reconcile with what is commonly said by both of the two sects that al-Hassan, was born on the fifteenth of the month of Ramadan and between the *Sahih* (valid) narration about the birth of the two of them al-Hassan and al-Husayn, *'Alayhima al-Salam*, there was only a six month period and ten days. However, with a view to the above mentioned narrations one may say that the birth of al-Hassan did not take place on fifteenth of the month of Ramadan because of the lack of any narration to support it as we have searched. Allah knows best.

H 38, Ch. 26, h 20
Al-Kafi:

[H 4500, Ch. 57, h 2, from al-Kafi]

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Ziyad ibn 'Isa from 'Amir ibn al-Simt who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that a man of the hypocrites died. Al-Husayn ibn Ali, *'Alayhi al-Salam*, attended his funeral; at this time one of his followers met him and asked, 'O so and so, where do you want to go?' He (the follower) said, 'I am running away from the dead body of this hypocrite and from having to perform *Salat* (prayer) for him.' Al-Husayn ibn Ali, *'Alayhima al-Salam*, said, 'Just stay on my right side and say what I say.' When the guardian of the deceased said *Takbir* al-Husayn ibn Ali, *'Alayhi al-Salam*, said, 'O Lord, keep Your mercy away from so and so a thousand times together and without difference. O Lord, make this one of Your servant to suffer in Your land and make him suffer the heat of fire, make him suffer the most severe of Your punishment; he loved Your enemies, he was hostile to Your friends and he hated the family of Your Holy Prophet.'"

H 39, Ch. 26, h 21
Al-Kafi:

[H 4510, Ch. 60, h 2, from al-Kafi]

A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najran from Muthanna al-Hannat who has said the following:

"Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn ibn Ali *'Alayhima al-Salam*, was sitting when (people with) a dead body passed by. People stood up when the dead body appeared. Al-Husayn ibn Ali *'Alayhi al-Salam*, said, 'Once, (people with) the dead body of a Jewish person passed by; the Messenger of Allah was sitting on (the side of) way. He did not like the dead body of Jewish person higher over his head and to avoid this he stood up.'"

H 40, Ch. 26 h 22
Al-Kafi:

[H 7319, Ch. 101, h 3, from al-Kafi]

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn

abu 'Umayr and Safwan from Mu'awiyah ibn 'Ammar who has said the following:

". . . Al-Husayn, *'Alayhi al-Salam*, once went for al-'Umrah and became ill on the way. Ali, *'Alayhi al-Salam*, was informed about him in al-Madinah. He came out to find him and he found him suffering from illness in al-Suqya' (name of a place). He asked, 'Son what is the matter?' He replied, 'I have a headache.' Ali, *'Alayhi al-Salam*, asked for a *badanah* (camel), slaughtered it, shaved his head and sent him to al-Madinah. When he became well from his illness he returned for al-'Umrah. . ."

H 41, Ch. 26, h 23
Al-Kafi:

[H 12326, Ch. 30, h 9, from al-Kafi]

Abu al-'Abbas has narrated from Muhammad ibn Ja'far from Muhammad ibn 'Abd Hamid from Sayf ibn 'Amirah from abu Shaybah al-Asadiy who has said the following:

"Al-Husayn applied hair dye with *henna* and *al-Katam*."

H 42, Ch. 26, h 24
Al-Kafi:

[H 12335, Ch. 31, h 6, from al-Kafi]

It is narrated from al-'Uddah from al-Barqiy from a number of his people from ibn Asbat from his uncle Ya'qub ibn Salim who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, was murdered and he had applied hair dyes with *wasmah*.

It is narrated from the narrator of the previous Hadith from his father from Yunus from al-Hadrami from the Imam (leader) *'Alayhi al-Salam*, a similar Hadith.

Chapter 27 - The protest of abu Ayyub against Mu'awiyah and his friends, may Allah keep His mercy away from them all, and the matters that were involved among them

H 43, Ch. 27, h 1
Manaqib of ibn Shahr Ashub: Al-Ihtijaj:

It is narrated from Musa ibn 'Uqbah who has said the following:

It was said to Mu'awiyah that people are looking toward al-Husayn, *'Alayhi al-Salam*. You should ask him to give a speech from the pulpit. He has limitations and his tongue stammers. Mu'awiyah said, "We thought the same about al-Hassan who continued to become great in the eyes of people and we are disgraced." They insisted until he said to al-Husayn, *'Alayhi al-Salam*, "O abu 'Abd Allah, we wish that you climb on the pulpit and give a speech." Al-Husayn, *'Alayhi al-Salam*, climbed on the pulpit, praised Allah with thanks and said, "*O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*" A man was heard saying, "Who is this speaker?" Al-Husayn, *'Alayhi al-Salam*, said, "We are the victorious party of Allah, the descendants of the Messenger of Allah, his relatives, his purified *Ahl al-Bayt* (family), one of the two heavy matters and the Messenger of Allah called us the second matter along with the book of Allah, the most blessed the most High, in which there are details of all matters, and falsehood cannot reach it from any direction, and the interpretations of which is made dependent on us and its explanation does not take us a long time, in fact, we follow its facts and realities so you must obey us because obedience to us is made obligatory; it is joined with obedience to Allah and His messenger as Allah, the most majestic, the most glorious has said: 'Believers, obey Allah, His Messenger, and your (qualified) leaders. If you have faith in Allah and the Day of Judgment, refer to Allah and His Messenger concerning matters in which you differ. This would be a more virtuous and a better way of settling differences.' (4:59)

"I warn you against listening to the applause of Satan; he is your sworn enemy, lest you become of his friends. 'He (Satan) made their (pagans') deeds seem attractive to them and said to them, "No one today is more powerful than you, and I am your supporter." But when the two armies confronted one another and the pagans were defeated, then Satan betrayed his friends, saying, "I am not with you anymore; I see what you do not see

and I am afraid of Allah." Allah is severe in His retribution.' (8:48) Then you will receive strikes from the sword, hits from the spears, find the supports crumble and the arrows penetrating and then belief will not benefit a soul, 'Are they waiting until the angels or your Lord to come to them or for some miracles to take place? On the day when some miracles of Allah will take place, the belief of a soul will be of no avail to it unless some good deeds have been done with it, or it has been formed before the coming of such a day. (Muhammad), tell them, "Wait and we, also, are waiting."' (6:158)"

Mu'awiyah then said, "O abu 'Abd Allah, it is sufficient for you. You have delivered eloquently."

H 44, Ch. 27, h 2
Manaqib of ibn Shahr Ashub: Al-Ihtijaj:

It is narrated from Muhammad ibn al-Sa'ib who has said the following:

"One day Marwan ibn al-Hakam said to al-Husayn, *'Alayhi al-Salam*, 'Had your pride not existed because of Fatimah, *'Alayha al-Salam*, then by what else you could express pride over us?' Al-Husayn, *'Alayhi al-Salam*, swiftly grabbed him by his throat and pressed it really hard and tied his turban around his neck until he (Marwan) fainted. Al-Husayn, *'Alayhi al-Salam*, then left him free. Al-Husayn, *'Alayhi al-Salam*, then turned to the gathering of al-Quraysh and said, 'I swear you to Allah to affirm what I say if it is true. Do you know on earth two beloved ones to the Messenger of Allah, more than my brother and I? Do you know on earth two sons of the daughter of a Prophet except my brother and I?' They replied, 'No, we do not know of anything otherwise.'

"Al-Husayn, *'Alayhi al-Salam*, then said, 'I do not know anyone on earth more severely condemned than he and his father and disdained. By Allah, there are no two men between Jabars and Jabalq, one at the door of the east and one at the door of the west who have plagiarized Islam, more hostile toward the Messenger of Allah and his *Ahl al-Bayt* (family) than him and his father. One proof of what I say is that when he becomes angry his gown falls off of his shoulders.' He (the narrator) has said that by Allah, Marwan did not leave the meeting place before he became angry he then jerked in disagreement and his gown fell off of his shoulders."

H 45, Ch. 27, h 3
Tafsir of 'Iyashi

It is narrated from Dawud ibn Farqad from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Marwan ibn al-Hakam arrived in al-Madinah. He lay down on his back and there was a *Mawla* (slave) of al-Husayn, *'Alayhi al-Salam*. Marwan recited the following verse of al-Quran: '(After death) you will all be returned to Allah, your true Guardian. Know that judgment will be in His Hands and that His reckoning is swift.' (6:62) Al-Husayn, *'Alayhi al-Salam*, asked his Mawla, 'What did Marwan say when he arrived?' He replied, 'He arrived, then laid down on his back on the bed and recited the above mentioned verse of al-Quran.' He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then said, 'Yes, by Allah, my companions and I will be returned to the garden (paradise) but he and his companions will be sent to the hellfire.'"

H 46, Ch. 27, h 4
Manaqib of ibn Shahr Ashub:

'Abd al-Malik ibn 'Umayr and al-Hakim ibn al-'Abbas have said the following:

"Al-Husayn, *'Alayhi al-Salam*, proposed marriage to 'A'ishah daughter of 'Uthman and Marwan said, 'I give her in marriage to 'Abd Allah ibn al-Zubayr.' Then Mu'awiyah wrote to Marwan, his governor in al-Hijaz, commanding him to propose marriage between Umm Kulthum daughter of 'Abd Allah ibn Ja'far and his son Yazid. He went to 'Abd Allah ibn Ja'far and informed him about it. 'Abd Allah said, 'This is not in my hands, such decision about her is in the hands of our *al-Sayyid* (the master) al-Husayn, *'Alayhi al-Salam*, because he is her maternal uncle. He informed al-Husayn, *'Alayhi al-Salam*, about it and he said, 'I ask Allah to do for her what is for her good and the good of *Ale* (family of Muhammad).'

"When people gathered in the Masjid of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* Marwan came in and sat next to al-Husayn, *'Alayhi al-Salam*, where the elders were sitting and he said, ''Amir al-Mu'minin has commanded me for this task and that I should offer a dowry and its amount can be set by her father as he may wish and this will bring

reconciliation between the two tribes, in addition we will pay off the debts of her father and I know that those who express jealousy for being with Yazid are more than those who wish to be of your friends. I am amazed why one should ask Yazid to pay dowry? He is a match to those who have no match and from his face the clouds seek water. So you must give a good response, O abu 'Abd Allah, al-Husayn.'

"Al-Husayn, *'Alayhi al-Salam*, then said, 'All praise belongs to Allah who has chosen us for His self and accepted us for His religion, and has chosen us from His creatures. . .' He (the Imam) then said, 'O Marwan, whatever you just said we heard it. You spoke about her dowry as you did. By my life if we wanted it we will not exceed the tradition of the Messenger of Allah in the case of his daughters and female members of his *Ahl al-Bayt* (family). Such amount is only twelve *Awqiyah* which is four hundred and eighty dirhams. You spoke of paying the debts of her father. Where in the world have our women ever paid our debts? You spoke about reconciliation between the two tribes; however, you must take notice that we became your enemies for the sake of Allah so we will not look toward reconciliation for the sake of the worldly gains. By my life, lineage is exhausted, then how can connections solve the problem? You just said that you are amazed about how Yazid is asked for dowry. You must take notice that those who were better than Yazid and the father of Yazid and the grandfather of Yazid were asked for dowry. There were your words that 'Yazid is the match to those who have no match.' You must take notice that those who were the match to Yazid yesterday are his matches today and his becoming a ruler has not added anything to his being a match to someone. You just said that from his face the clouds seek water. This was true only of the face of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. You also said that those who like to be friends with Yazid are more than those who want to be friends with us. You must understand that those who like to be his friends are people of ignorance and those who like to be our friends are the people of the power of reason.'

"After other statements he (the Imam), *'Alayhi al-Salam*, then said, 'You all must bear testimony that I have given 'Umm Kulthum daughter of 'Abd Allah ibn Ja'far to her cousin al-Qasim ibn Muhammad ibn Ja'far with a dowry of four hundred and eighty dirhams and I give to her, as a gift, my land in al-Madinah' or that he (the Imam) said 'the property in al-'Aqiq' which has an income of eight thousand dinar every year and this will be sufficient for both of them by the will of Allah.'

"He (the narrator) has said that the color of the face of Marwan changed and said, 'O banu Hashim, you should excuse me, you refuse but to remain enemies.' Al-Husayn, *'Alayhi al-Salam*, then reminded him of the marriage proposal to 'A'ishah and what Marwan had done and then he (Imam) asked, 'Where is an instance of betrayal, O Marwan?'

"Marwan then said, 'We wanted to have marital relations with you to become friends but time and its events have turned it old. When I came forward to you, you confronted me and revealed dislike from your conscience.'

"A *Mawla* (slave) of banu Hashim then responded as follows:

"Allah has removed from them all impurities and He has cleansed them in this way in al-Mathani. They have no match except of their own and there is no match for them or even a close match to them. Are you making every tyrant arrogant next to the virtuous ones to be admitted to the garden (paradise)?"

"Later on al-Husayn, *'Alayhi al-Salam*, married 'A'ishah daughter of 'Uthman."

H 47, Ch. 27, h 5
Manaqib of ibn Shahr Ashub: Mahasin of al-Barqiy:

'Amr ibn 'As once said to al-Husayn, *'Alayhi al-Salam*, "Why is it that our children are more in number than your children?" Al-Husayn, *'Alayhi al-Salam*, said, "Small birds hatch more chicks but falcons are rare and few in numbers."

'Amr ibn 'As then said, "Why is it that our mustache becomes aged earlier than your mustache?"

Al-Husayn, *'Alayhi al-Salam*, said, "It is because your women have more bad breath and when you get close to them their breath affect your mustache."

'Amr ibn 'As then asked, "Why is it that your beards are thicker than our beards?"

Al-Husayn, *'Alayhi al-Salam*, replied, "A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants. Thus do We show a variety of evidence for those who give thanks." (7:58)

Mu'awiyah then said, "For my sake, please, remain quite; he is the son of Ali ibn abu Talib."

Al-Husayn, *'Alayhi al-Salam*, said, "If the scorpion returns we also turn against it and the sole of the shoe is ready for it. The scorpion knows with certainty that it has nothing in the world and nothing in the next life."

H 48, Ch. 27, h 6
Manaqib of ibn Shahr Ashub:

It is said that al-Husayn, *'Alayhi al-Salam*, visited Mu'awiyah and an Arab man was there asking him for help. He kept the Arab man on hold because of his becoming busy with al-Husayn, *'Alayhi al-Salam*. The Arab man asked the people around him, "Who is this person who just came?" They replied, "He is al-Husayn ibn Ali, *'Alayhima al-Salam*." The Arab man then asked, "Can I ask you, O child of the daughter of the Messenger of Allah, something about my need about which I was talking to him (Mu'awiyah)?" Al-Husayn, *'Alayhi al-Salam*, spoke to him about his needs and helped him in it. The Arab man then said this line:

I came to al-'Abshami but he did not do anything good for me,
Until the son of the messenger (of Allah) made him to make a move.
He is the son of the chosen one, in grace as well as in generosity,
And he is from al-Batul who is free from sins, clean and pure.
People of banu Hashim are more excellent than you:
Just like the excellence of the spring season over the autumn.

Mu'awiyah then said to the Arab man, "How is it that I helped you with money but you praise him (al-Husayn)?" The Arab man replied, "O Mu'awiyah, you just give me from my own right. You helped me only because of his (al-Husayn's) words."

Al-'Aqad has narrated from al-'Undulusi who has said the following:

Once Mu'awiyah called Marwan ibn al-Hakam and said to him, "What is your opinion about al-Husayn?" He said, "I think you should call him to yourself in al-Sham to cut him off from the people of Iraq and cut them off from him." He then said, "By Allah, I wanted to be free from him but you want me to be in trouble about how to deal with him. If I exercise patience with him I will be exercising patience in what I dislike but if I mistreat him I will be cutting off his relative connection." He kept him on

hold and summoned Sa'id ibn al-'As and said to him, "O abu 'Uthman, what is your opinion about how should I deal with al-Husayn?"

He said, "By Allah, you are not afraid of al-Husayn for yourself. You are afraid of him only about your successor after you. You leave for him a competitor who if he competes against him he defeats him and if he races against him he wins. So you must leave al-Husayn where the palm tree finds water and grows high in the air but cannot reach the sky. So also should be his case that whenever he seeks high position he must not be allowed to reach it."

H 49, Ch. 27, h 7
Tafsir of Furat ibn Ibrahim:

Ali ibn Hamdun has narrated in in a Mu'an'an manner from abu al-Jarud and al-Asbagh ibn Nubatah al-Hanzali who have said the following:

"When Marwan became governor of al-Madinah he gave a speech in which he spoke against 'Amir al-Mu'minin Ali ibn abu Talib, *'Alayhi al-Salam*. He (the narrator) has said that when he climbed down from the pulpit someone came to al-Husayn ibn Ali ibn abu Talib and informed him about Marwan's speaking against Ali ibn abu Talib. Al-Husayn, *'Alayhi al-Salam*, asked, "Was al-Hassan not there?" It was said, "Yes, he was there." "Did he not say anything about it?" Al-Husayn inquired. They replied, "No, he did not say anything about it." He (the narrator) has said that al-Husayn then stood up angrily until he arrived where Marwan was present. Al-Husayn then said to him, "O son of a blue eyed person, the one covered with lice, do you speak against Ali?" Marwan Said, "You are a child and you have no power of reason." He (the narrator) has said that al-Husayn then said to him, "Do you want that I say what is in you and in your companions and in Ali? Allah, the most High, has said, 'To the righteously striving believers the Beneficent will grant love, (19:96) [This is about Ali and his *Shi'a* (followers)] (Muhammad), We have given you the Book (the Quran) in your own language so that you can easily give the glad news to the pious ones and warn the quarrelsome ones.' (19:97) [The Prophet from the Arab people gave this glad news to Ali ibn abu Talib, *'Alayhi al-Salam*]."

H 50, Ch. 27, h 8
Al-Kafi:

[H 10303, Ch. 10, h 7, from al-Kafi]

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad formal-Barqiy from 'Abd al-Rahman ibn Muhammad al-'Arzamiy who has said the following:

Mu'awiyah appointed Marwan ibn al-Hakam as his agent in al-Madinah and ordered him to pay a certain salary to the young people of Quraysh which he did. Ali ibn al-Husayn, *'Alayhi al-Salam* has said, "I went to him and he asked, 'What is your name?' I replied, 'It is Ali ibn al-Husayn.' He then asked, 'What is the name of your brother?' I replied, 'It is Ali.' He said, 'Ali and Ali. Is it that your father does not want to leave any of his children without naming them all Ali?' He paid me a certain amount. I returned to my father and informed him of what had happened. He (the Imam) said, 'Woe is upon the son of *al-Zarqa'*, the leather-treating man. Even if one hundred sons will be born to me I will not give anyone of them any other name except Ali.'"

H 51, Ch. 27, h 9
Rijal al-Kashshi:

It is narrated that Marwan ibn al-Hakam wrote to Mu'awiyah as his governor of al-Madinah:

Thereafter, 'Amr ibn 'Uthman has mentioned that men from al-Kufah, Iraq and respected ones from al-Hijaz continue coming to al-Husayn and go back. He wrote that he does not feel safe from his attack. I investigated the matter and found out that he does not want any confrontation at this time, however, I do not feel safe for a later time. So please write to me about your opinion.

Mu'awiyah then wrote to him: Thereafter, I read your letter and I understood what you have mentioned about the issue of al-Husayn. You must not oppose al-Husayn in anything. You must leave him undisturbed as long as he leaves (us) alone; we do not want to disturb him in anything when in our Bay'at (allegiance) he does not oppose our rule, but you must remain on your guard as long as he does not show his agenda. With peace.

Mu'awiyah then wrote to al-Husayn ibn Ali, *'Alayhima al-Salam*:

Thereafter, certain information about your activities has come to my notice. If they are true then I advise you to stay away from them voluntarily. By my life, one who promises and has made a commitment

for Allah, it deserves compliance. If what I have heard is false then certainly you are the most detached one among people from such things. Give yourself good advice and keep it in your mind, keep your promise to Allah. Whenever you dislike me I will dislike you, whenever, you plot against me I will plot against you. You must remain on your guard against causing divisions in this nation and against a mischief that may take place in them through your hand. You have learned about people and have examined them. You must think about your religion and about the nation (followers) of Muhammad and the fools and the ignorant must not be allowed to make you to become light-minded.

When the letter reached al-Husayn, *'Alayhi al-Salam*, he wrote to Mu'awiyah in response as follows:

I have received your letter in which you have mentioned that certain information about my activities has come to your notice that you dislike and I deserve to have different activities.

You must note that to virtuous deeds only Allah is the guide and helper. You have mentioned that they have come to your notice because of the works of fabrications of scandalmongers and tattlers. I do not want any war against you or confrontation. By Allah, I am afraid of Allah because of not doing so. I do not think Allah is happy with not doing so and does not excuse without good reason in your case and the case of al-Qasitin and heretics, the unjust parties and the friends of Satan. Are you not the murderer of Hujr from Kindah, the devoted worshippers who denounced injustice, considered heresy a great sin and who were not afraid of blame for anything they did for the sake of Allah, but you murdered them unjustly and with hostility after giving them strong promises for safety and immunity that you will not hold them responsible for the incident that had taken place between you and them or because of any grudge that you harbored in your souls?

Have you not killed 'Amr ibn al-Humuq, the companion of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* the pious servant of Allah who was worn out because of worship, so his body turned weak, and his color had turned pale? You killed him after giving him immunity with a strong commitment before Allah and such promises and commitments given to a bird would make it to come down before one from the mountaintops, but you then killed him, daring your Lord, Allah in disregard of the promise of immunity.

Were you not claiming the son of Ziyad son of Sumayyah who was born in the bed of a slave of the people of Thaqif but you thought that he was the son of your father, despite the fact that the Messenger of Allah has said that a child belongs to the bed and the fornicator deserves stones? You neglected the *Sunnah* (laws) of the Messenger of Allah intentionally following your desires without guidance from Allah and then you gave control over the two Iraqs to him. He cut off the hands of the Muslims and their legs, poked their eyes and hanged them from the branch of the palm tree as if you are not a member of this nation and they are not from you.

Are you not the one who in the case of the people al-Hadrami about whom the son of Sumayyah had written to you that they followed the religion of Ali, *'Alayhi al-Salam*, and you ordered him to kill those who were in the religion of Ali, and so he killed, and deformed (by cutting their nose, ears etc.) by your command?

The religion of Ali, *'Alayhi al-Salam*, by Allah, is the religion that because of rejecting it your father and you were beaten up.

You have occupied the seat that you have taken and without it your honor and the honor of your father would still have been going in the two journeys.

(In the words of the Imam there is a hint to the following words of Allah: "For Allah's favors to them during their summer and winter journeys, (106:1) Quraysh should worship the Lord of this House. (106:2) It is He who has fed them when they were hungry (106:3) and has made them secure from fear." (106:4)

Among the things that you have said are your words 'think about yourself, your religion and the nation (followers) of Muhammad and remain on your guard against causing divisions in this nation and turning them in mischief'.

I do not know of any mischief in this nation greater than your rule and domination over this nation. I do not know of any thought for myself, my religion and the nation (followers) of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* better than Jihad (to strive) against you. If I did, it will be for the sake of Allah but if I did not do so I must plead for forgiveness before Allah because of my shortcomings and I plead before Him for good opportunity to plan for my affairs.

In the words that you said are these ones, 'If I dislike you, you will dislike me, if I plot against you, you will plot against me.'

If you like to plot against me you may do so as you like, but I hope that it will not harm and it will not be more harmful to anyone more than it will be harmful to yourself because you will be carried by your ignorance and your insistence on disregarding your promise and commitments. By my life, you have not stood up to any of your conditions and commitments. You have disregarded your promise by killing those people whom you killed after the truce, oath, commitments and agreements. You have killed them without their committing any murder. You only killed them because of their speaking of our excellence, their respecting our rights. You have killed them because of your fear from the fact that if you did not kill them, you will die before they do or they will die before they are controlled.

You, O Mu'awiyah must receive the glad news of retaliation and must remain certain that you will be held accountable. You must take notice of the fact that Allah has a book that leaves nothing, small or big, unrecorded. Allah will not forget your torturing people on the basis of your guess, and false accusations, your exiling the friends of Allah from their homes to strange places, your compelling people to pledge allegiance to your son who consumes intoxicating substances, wine, and plays with dogs. I do not know of anything for you except that you have lost your soul, destroyed your religion, cheated your subjects (people under your rule), failed your trust and you have been listening to the ignorant fools and you have frightened the law-abiding pious ones for the sake of ignorant fools.

Mu'awiyah read this letter. He said, 'There was a grudge in his soul that I had not noticed.'

Yazid then said, 'O 'Amir al-Mu'minin you must give him an answer to make him feel small to his soul and remind him of the most evil deeds of his father.' He (the narrator) has said that 'Abd Allah ibn 'Umar ibn 'As came in and Mu'awiyah asked if he had seen what kind of letter al-Husayn has written? He asked, 'What does it say?' He (the narrator) has said that he made him read the letter and then he said, 'What stops you from answering in such a way that makes him feel himself very small.' He said it just to please Mu'awiyah. Then Yazid said, 'How have you found my opinion, O 'Amir al-Mu'minin?' Mu'awiyah laughed and said, 'Yazid had told me of his opinion which was similar to what you have said.' 'Abd Allah then said, 'Yazid is right.' Mu'awiyah then said, 'Both of you are wrong. If I go to find faults in Ali, I must say the right thing, because it is not proper for a person of my position to find faults in a false manner, or by means of what is not known to people in which case it is not favorable for the faultfinder and people consider it of no sense so they call him a liar. If I go to find faults in al-Husayn, by Allah, I do not find in him any place

for faults. I thought to write to him with threats and warnings, then I decided not to do so and not to argue with him.

H 52, Ch. 27, h 10
Al-Ihtijaj:

The following are the variations of the above narration according to Al-Ihtijaj:

". . .Thereafter I have received your letter which says that certain information about me has reached you which I do not need them and you have thought I am interested in them and I deserve to be involved in other matters instead. . ." to the end of the narration to his words "...I cannot find any place for faults in him. I thought I should write to him, warn him, threaten him, call him foolish and ignorant, then I decided not to do so." He (the narrator) has said that Mu'awiyah did not write anything to him that disappoint him and he did not cut off anything from what he would give him every year which was a million dirham every year besides other gifts and benefits of all kinds.

Chapter 28 - The verses of al-Quran which are interpreted as speaking of his martyrdom and that Allah demands for his wergild

H 53, Ch. 28, h 1
Tafsir of 'Iyashi:

It is narrated from Idris *Mawla* (servant or slave) of 'Abd Allah ibn Ja'far from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Have you not seen those who were told to stop fighting, [to help al-Hassan, *'Alayhi al-Salam*] to say their prayers, and pay the religious tax? When they were ordered to fight, [to support al-Husayn, *'Alayhi al-Salam*] some of them feared other men as much as or more than they feared Allah and so they said, 'Lord, why have you ordered us to fight? If only you would give us a little time [to the time of the rise of *al-Qa'im* (the one who rises with divine authority and power) because with him comes victory and help' and Allah said], (Muhammad), tell them, that the pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly." (4:77)

H 54, Ch. 28, h 2
Tafsir of 'Iyashi:

It is narrated from Muhammad ibn Muslim from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

He (the Imam) has said, "By Allah, what al-Hassan ibn Ali, *'Alayhima al-Salam* did was the better for this nation than all things upon which the sun shines and by Allah the following verse of al-Quran is revealed about it:

"Have you not seen those who were told to stop fighting, to say their prayers, and pay the religious tax? [It is only obedience to the Imam (leader) but they wanted fighting] When they were ordered to fight [to help al-Husayn, *'Alayhi al-Salam*] they said, 'Lord, why have you ordered us to fight? If only you would give us a little time.' [This time is a reference

to the rise of *al-Qa'im* (the one who rises with divine authority and power)] (4:77)"

H 55, Ch. 28, h 3
Tafsir of 'Iyashi:

Al-Halabiy has narrated from him, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"'. . .hold back your hands,' means your tongue." In another Hadith from al-Hassan ibn Ziyad al-'Attar from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"'. . . stop fighting, to say their prayers, and pay the religious tax' was revealed about al-Hassan, *'Alayhi al-Salam*, whom Allah had commanded to hold back from fighting. I (the narrator) then asked him (the Imam) about the words of Allah, 'When they were ordered to fight', he (the Imam), *'Alayhi al-Salam*, said, 'This was revealed about al-Husayn ibn Ali, *'Alayhima al-Salam*. Allah made it obligatory on him and the inhabitants of the earth to fight on the side of al-Husayn, *'Alayhi al-Salam*.'"

H 56, Ch. 28, h 4
Tafsir of 'Iyashi:

Ali ibn Asbat has narrated in a marfu' manner from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Had all the people of the earth fought on the side of (al-Husayn, *'Alayhi al-Salam*), they all would have been killed."

H 57, Ch. 28, h 5
Tafsir of 'Iyashi:

It is narrated from Mu'alla' ibn Khunays from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

I (the narrator) heard him (the Imam) say, "There is the mention of 'the killing of a soul which Allah has prohibited.' They murdered al-Husayn, *'Alayhi al-Salam*, in (before the eyes of) his *Ahl al-Bayt* (family)."

H 58, Ch. 28, h 6
Tafsir of 'Iyashi:

It is narrated from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Do not kill a soul, whose killing Allah has made unlawful, without a just cause. To the heirs of the one who is wrongfully killed, [al-Husayn, *'Alayhi al-Salam*] We have given the right [to al-Husayn, *'Alayhi al-Salam*] (to demand satisfaction or to forgive). Killing must not take place beyond lawful measures; he (victim's heir) shall certainly be supported." (17:33)

H 59, Ch. 28, h 7
Tafsir of 'Iyashi:

It is narrated from *Salam* ibn al-Mustanir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . .To the heirs of the one who is wrongfully killed, [al-Husayn, *'Alayhi al-Salam*] We have given the right [to al-Husayn, *'Alayhi al-Salam*] (to demand satisfaction or to forgive). Killing must not take place beyond lawful measures; he (victim's heir) shall certainly be supported." (17:33) This is a reference to al-Husayn ibn Ali, *'Alayhima al-Salam*. We are his heirs and when *al-Qa'im* (the one who rises with divine authority and power) from us will rise he will demand for the wergild of al-Husayn, *'Alayhi al-Salam*. He will kill until it will be said that it is has become beyond lawful measures. He (the Imam) has said that the one murdered is al-Husayn and his heir is *al-Qa'im* (the one who rises with divine authority and power) and [Killing beyond lawful measures is when someone other than the murderer is killed] he (victim's heir) shall certainly be supported.

(17:33) The world will not end until a man from *Ale* (family) of the messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* will fill the earth with justice and fairness after its being filled with injustice and transgression."

H 60, Ch. 28, h 8
Kanz Jami' al-Fawa'id and Tawil al-Ayat al-Zahirah:

Muhammad ibn al-'Abbas has narrated through the chain of his narrators from al-Hassan ibn Mahbub through the chain of his narrators has narrated from Sandal from Daram ibn Farqad from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"You should recite chapter 89 of al-Quran in your obligatory and optional morning *Salat* (prayer); this is the chapter of al-Husayn ibn Ali, *'Alayhima al-Salam*, and be interested in it, may Allah, the most High, grant you blessings." Abu 'Usamah who was present in the meeting asked, "How has this *Surah* (chapter) become for al-Husayn, *'Alayhi al-Salam*, specially?" He (the Imam), said, "Have you heard the words of Allah: 'O serene soul, (89:27) return to your Lord well pleased with him and He will be pleased with you. (89:28) Enter among My servants, (89:29) into My Paradise.' (89:30) This stands for al-Husayn ibn Ali *'Alayhima al-Salam*, because he is the one who has the serene soul whose Lord is well pleased with him and He will be pleased with you as well as with his companions from *Ale* (family of) Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, who will be happy with Allah on the Day of Judgment and He will be happy with them. This chapter is for al-Husayn ibn Ali, *'Alayhima al-Salam*, and for their *Shi'a*, the *Shi'a* of *Ale* (family of) Muhammad especially and whoever reads it very often, he will be with al-Husayn ibn Ali, *'Alayhima al-Salam*, in his position in the garden (paradise); Allah is the most majestic, the most Wise."

H 61, Ch. 28, h 9
Tafsir of Furat ibn Ibrahim:

Al-Qasim ibn Muhammad ibn 'Ubayd has narrated in a Mu'an'an manner from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . .to those who were unjustly expelled from their homes only because they said, 'Allah is our Lord. . .' (22:40) He (the Imam), has said that it is a reference to Ali, Ja'far and Hamzah and it applies to al-Husayn, *'Alayhi al-Salam*, with greetings and honor."

H 62, Ch. 28, h 10
Al-Kafi:

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Ali ibn al-Hakam from Malik ibn 'Atiyyah from abu Hamzah who has narrated the following:

I once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the meaning of the words of Allah, most Majestic, most Glorious, ". . . for one who is killed unjustly We have made an authority for his guardian, so killing (so murder) is not made excessive." (17:33) He (the Imam) said, "It is about al-Husayn, *'Alayhi al-Salam*. If the entire inhabitants of the earth (who take part in or condone his murder) are killed for him it is not excessive.'"

H 63, Ch. 28, h 11
Tafsir of Ali ibn Ibrahim:

Ja'far ibn Ahmad has narrated from 'Abd Allah ibn Musa from ibn al-Bata'ini from his father from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"O serene soul, (89:27) return to your Lord well pleased with him and He will be pleased with you. (89:28) Enter among My servants (89:29) into My Paradise." (89:30) He (the Imam) has said that it is a reference to al-Husayn, *'Alayhi al-Salam*.

H 64, Ch. 28, h 12
Al-Kafi:

[H 1254, Ch. 116, h 5 from al-Kafi]

Ali ibn Muhammad has narrated in a marfu' manner from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . . then he (Abraham) contemplated when looking at the stars (37:88) and said, 'I am sick.' (37:89) Abu 'Abd Allah, *'Alayhi al-Salam*, has said, 'He calculated and found what had happened to al-Husayn, *'Alayhi al-Salam*, then he said, "I am sick because of what will happen to al-Husayn, *'Alayhi al-Salam*."'"

H 65, Ch. 28, h 13
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn Yazid and Hashim from ibn abu 'Umayr from certain ones of his people from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . . questions are asked about the girls (baby) buried alive, (81:8) such as, 'For what crime were they murdered?'" (81:9) He (the Imam) has said that this was revealed about al-Husayn ibn Ali *'Alayhima al-Salam*.

H 66, Ch. 28, h 14
Kitab Al-Nawadir of Ali ibn Asbat:

Ali ibn Asbat has narrated from Tha'labah ibn Maymun from al-Hassan ibn Ziyad al-'Attar who has said the following:

I (the narrator) once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the meaning of the words of Allah, most Majestic, most Glorious:

"Have you not seen those who were told to stop fighting, to say their prayers, [he (the Imam) said it is about al-Hassan ibn Ali *'Alayhima al-Salam*. Allah commanded him to abstain from fighting] . . .When they were ordered to fight . . ." (4:77) [He (the Imam, *'Alayhi al-Salam*) said that it is about al-Husayn ibn Ali *'Alayhima al-Salam*, Allah wrote about him and the people of the earth to fight on his side]. Ali ibn Asbat has said

that certain ones of our people have narrated from abu Ja'far *'Alayhi al-Salam*, who has said that even if all people of earth would fight on his side they all would have been killed.

I ('Allamah Majlisi) say that more narrations related to this chapter will be mentioned in the chapter on 'the reason for the delayed punishment for those who killed him' (al-Husayn, *'Alayhi al-Salam*).

Chapter 29 - Allah's Reward to al-Husayn, *'Alayhi al-Salam,* for his being martyred

H 67, Ch. 29, h 1
'Amali al-Tusi:

Ibn Hashish has narrated from abu al-Mufaddal al-Shaybani from Muhammad ibn Muhammad ibn Ma'qil al-Qarmisini from Muhammad ibn abu al-Sahbani from al-Bazanti from Karram ibn 'Amr from Muhammad ibn Muslim who has said the following:

I (the narrator) heard abu Ja'far and Ja'far ibn Muhammad, *'Alayhima al-Salam* both say the following:

"The reward and compensation from Allah, the most High, to al-Husayn, *'Alayhi al-Salam* for his being murdered is His placing *Imamat* (leadership with divine authority) in his descendants, cure for illness in the soil of his grave, acceptance of prayer near his grave and that the days of one's journey to visit his shrine going and coming are not counted of one's lifetime."

Muhammad ibn Muslim has said, "I then said to abu 'Abd Allah, *'Alayhi al-Salam*, the rewards mentioned are received because of al-Husayn, *'Alayhi al-Salam*, but what is the reward for al-Husayn, *'Alayhi al-Salam* himself?" He (the Imam) replied, "Allah, the most High, joins him with the Holy Prophet, and he will be with him in his position and status." He (the Imam) then read the following words of Allah: "(The bountiful paradise is for the pious ones) and for the believers and their offspring who have followed them (their parents) in belief, whom We shall join with their parents therein. We shall reduce nothing from their deeds. Everyone will be responsible for his own actions." (52:21)

H 68, Ch. 29, h 2
Ikmal al-Din:

Ibn al-Mutawakkal has narrated from Sa'd Abadi from al-Barqiy from his father from ibn abu 'Umayr from more than one narrator from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

When al-Husayn ibn Ali *'Alayhima al-Salam*, was born, Fatimah, *'Alayha al-Salam*, was informed by her father, *O Allah, please grant*

compensation to Muhammad and his family worthy of their services to your cause, that his nation (followers) will murder al-Husayn, *'Alayhi al-Salam*, after the Messenger of Allah leaves this world. She then said, "She did not need such a child." He (the Messenger of Allah) then said to her that Allah, the most majestic, the most glorious has informed him that He will make Imams (leaders with divine authority) from his descendants. She then said, "I agree, O Messenger of Allah."

H 69, Ch. 29, h 3
Ikmal al-Din:

Ibn al-Mutawakkal has narrated from al-Himyari from ibn 'Isa from ibn Mahbub from ibn Ri'ab who has said the following:

Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Fatimah, *'Alayha al-Salam*, conceived al-Husayn ibn Ali *'Alayhima al-Salam*, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, said to her, "Allah, the most majestic, the most glorious has given you a boy whose name is al-Husayn. My nation (followers) will murder him." She then said that she did not need him. He (the Messenger of Allah) then said that Allah, the most majestic, the most glorious has promised me about him with several promises. She then asked, "What has He promised you?" He (the Messenger of Allah) replied, "He has promised me to place *Imamat* (leadership with divine authority) after him in his children." She then said, "I agree."

I ('Allamah Majlisi) say that narrations on this issue are narrated in other chapters especially in the chapter on his birth.

Chapter 30 - Allah's informing the Prophets and our Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, about the martyrdom of al-Husayn ibn Ali *'Alayhima al-Salam*

H 70, Ch. 30, h 1
Al-Ihtijaj:

Sa'd ibn 'Abd Allah has said that he asked *al-Qa'im* (the one who rises with divine authority and power) about the meaning of K.H.Y. 'Ayn. S., the letters in the beginning of chapter 19 of al-Quran. He (the Imam), *'Alayhi al-Salam*, replied, "These letters stand for secret codes through which Allah informed Zakariya of certain matters. Then He stated them to Muhammad, *'Alayhi al-Salam*. It is because Zakariya asked his Lord to teach him the names of the five holy persons. Jibril then descended down to him and taught him those names. When Zakariya would say the names of Muhammad, Ali, Fatimah, and al-Hassan his sadness and depression would go away but when he would say the name of al-Husayn, *'Alayhi al-Salam* the intense feeling to weep and tears would block his throat and his breathing would become faster. One day he, *'Alayhi al-Salam*, asked, 'What is the reason that when I mention the names of the four of them I feel solace and comfort in my sadness but when I mention al-Husayn ibn Ali *'Alayhima al-Salam*, my tears flow and my breathing becomes very deep?' Allah, the most High, then informed him of the story of al-Husayn, *'Alayhi al-Salam* saying: 'K.H.Y. 'Ayn. S. The letter 'K' stands for Karbala. 'H' stands for the massacre of his people. The letter 'Y' stands for Yazid who commits injustice against al-Husayn, *'Alayhi al-Salam*. The letter 'Ayn' stands for the thirst that he faces and the letter 'S' stands for his exercising patience.' When Zakariya heard this he did not leave the Masjid for three days and stopped people from entering there. He wept and sobbed in mourning and saying 'O Lord, how is it that you will make the best of all of your creatures mournful because of his son? O Lord, will this tragedy take place in his household, O Lord, will it make Ali and Fatimah to wear the mourning dress for this suffering. O Lord, will the pain of this tragedy fall in their courtyard?' He then would say, 'O Lord, grant me a son for the delight of my eyes in my being advanced in age. When you grant me this son then try me by means of my love for him then cause me to suffer for my loss of this child just as You will make Muhammad, your beloved one, suffer for the loss of his child.' Allah then granted him his

son Yahya' and made him to suffer for the loss of Yahya'. The time for the conception of Yahya', *'Alayhi al-Salam*, to his birth was six months and the same was the case with al-Husayn, *'Alayhi al-Salam . . .*" to the end of the Hadith.

H 71, Ch. 30, h 2
'Amali of al-Saduq:

Ibn al-Mutawakkal has narrated from Muhammad al-'Attar from ibn 'Isa from Ali ibn al-Hakam from 'Umar ibn Hafs from Ziyad ibn al-Mudhar from Salim ibn abu Ju'dah who has said the following:

I (the narrator) heard Ka'b al-Akbar say the following: "It is written in our book that a man from the children of Muhammad, the Messenger of Allah, will be murdered and before the perspiration of their horses dry up they will enter the garden (paradise) and join al-*Hawra'* al-'in." At that time al-Hassan, *'Alayhi al-Salam*, passed by and we asked, "Is this the one?" He replied, "No, not this one." He (the narrator) has said that then al-Husayn, *'Alayhi al-Salam*, passed by and we asked, "Is this the one?" He then replied, "Yes, this is the one."

H 72, Ch. 30, h 3
'Amali of al-Saduq:

My father has narrated from Sa'd from ibn abu al-Khattab from Nasr ibn Muzaham from 'Umar ibn Sa'd from abu Shu'ayb al-Tighlabi from Yahya' ibn Yaman from an Imam (leader) of Banu Salim from their elders who have said the following:

"We were in an armed expedition against the Romans during which time we entered a church and we found this writing therein:

"Do the group who have murdered al-Husayn, expect to benefit from the intercession of his grandfather on the Day of Judgment?" We asked the people there, "Since when this writing has been here in your church?" They replied, "It was there since one hundred years before the rise of your Prophet."

H 73, Ch. 30, h 4

I ('Allamah Majlisi) say that Ja'far ibn Numa' in the book Muthir al-Ahzan has said that al-Natanzi has narrated from a group from Sulayman al-'A'mash who has said the following:

Once when I was in *Tawaf* during al-Hajj season there was a man who said, "O Lord, please forgive me and I know that you will not forgive me." I then asked for the reason. He replied, "I was one of the forty people who took the head of al-Husayn, *'Alayhi al-Salam* for Yazid on the way to al-Sham. We, at the first stop from Karbala with the head of al-Husayn, *'Alayhi al-Salam* fixed on the spear, sat down for food and we saw a hand appeared on the wall of the monastery to write the following with a pen of iron a line with blood that said: 'Do the group who have murdered al-Husayn, expect to benefit from the intercession of his grandfather on the Day of Judgment?' We became extremely anxious and despondent and certain ones among us stood to catch the hand but it disappeared and our people returned."

Also 'Abd al-Rahim ibn Muslim has narrated from his father who has said this, "We were in an armed expedition against the Romans in their land and we entered a church near Qustantania and there was something written on the church. We then asked certain people of al-Sham who were able to read Roman writings to read and it was found that the above mentioned line was written there."

Abu 'Amr al-Zahid in the book 'al-Yaqut' has mentioned that 'Abd Allah ibn al-Saffar the friend of abu Hamzah al-Sufi has said the following:

"We were in an armed expedition against the rebels and we took captives among whom there was a reasonable old Christian man whom we respected and treated well. He told us that his father informed him from his ancestors who had dug a well in the Roman lands three hundred years before the rise of Muhammad of Arabia and they had found a boulder on which this line was written:

"Do the party who have murdered al-Husayn, expect to benefit from the intercession of his grandfather on the Day of Judgment?"

The chain of narrators (for this line) goes to the children of al-Shith, *'Alayhi al-Salam*, who lived before the time of Noah, *'Alayhi al-Salam.*

H 74, Ch. 30, h 5
'Amali of al-Saduq:

My father has narrated from Habib ibn al-Husayn al-Tighlabi from Abbad ibn Ya'qub from 'Amr ibn Thabit from abu al-Jarud from abu 'Abd Allah, *'Alayhi al-Salam* who has said the following:

Once the Holy Prophet, *'Alayhi al-Salam*, was in the house of 'Umm Salamah. He (the Messenger of Allah) told her not to allow anyone to come in. Then al-Husayn, *'Alayhi al-Salam* who was a child, came in and she could not manage to stop him before he entered where the Holy Prophet, was. 'Umm Salamah then entered after him and found al-Husayn, *'Alayhi al-Salam* on the chest of the Holy Prophet. The Holy Prophet was weeping with something in his hand, which he was turning from side to side. The Holy Prophet, *'Alayhi al-Salam*, said, "O 'Umm Salamah, this is Jibril who informs me that this (al-Husayn, *'Alayhi al-Salam*) will be murdered and this is the soil on which he will be murdered. You must keep it with you and when you will find it to have turned into blood, it is a sign that my beloved one (al-Husayn, *'Alayhi al-Salam*) is murdered." 'Umm Salamah then asked, "O Messenger of Allah, can that be diverted away from him?" He (the Messenger of Allah) replied, "I have already asked Allah about it. Allah, the most majestic, the most glorious has sent inspiration to me that says, 'For this there is a position for him which is available to no other creature beside him, that he will have a *Shi'a* (followers) who will be able to intercede and their intercession will be accepted and that *al-Mahdi* (the guide) will be from his children. *Tuba* (the tree in the garden (paradise)) is for those who are of the friends and *Shi'a* of al-Husayn, *'Alayhi al-Salam*, who by Allah are the triumphant ones on the Day of Judgment.'"

H 75, Ch. 30, h 6
'Yun Akhbar al-Rida': 'Amali of al-Saduq:

Ibn 'Abd Daws has narrated from ibn Qutaybah from al-Fadl who has said the following:

I (the narrator) heard al-Rida', *'Alayhi al-Salam*, say, "When Allah, the most majestic, the most glorious commanded Ibrahim, *'Alayhi al-Salam*, to slaughter the ram instead of his son 'Isma'il, Ibrahim, *'Alayhi al-Salam*, wished to have slaughtered his son with his own hands and that he was not commanded to slaughter the ram instead so that he could feel in his heart what a father, may feel in his heart, who may slaughter the

most beloved one to him among his sons so that he will deserve the highest degree of reward for those who exercise patience in difficult times. Allah, the most majestic, the most glorious then sent inspiration to him that asked him, 'O Ibrahim, who is the most beloved to you among my creatures?' Ibrahim, *'Alayhi al-Salam*, replied, 'O Lord, you have not created a creature who is more beloved to me than your beloved one, Muhammad.' Allah then asked, 'Is he more beloved to you or your own soul?' Ibrahim, *'Alayhi al-Salam*, replied, 'He is more beloved to me than my own soul.' Allah then asked, 'Are his children more beloved to you or your own children?' Ibrahim, *'Alayhi al-Salam*, replied, 'His children are more beloved to me than my own children.' Allah then said, 'Is his child being slaughtered unjustly in the hands of his enemies more painful to your heart or is the slaughter of your own child by your own hand in obedience to Me more painful to your heart?' Ibrahim, *'Alayhi al-Salam*, replied, 'O Lord, certainly, the slaughter of his child in the hands of his enemies is more painful to my heart.'

"Allah then said, 'O Ibrahim, a tribe who think they are of the nation (followers) of Muhammad, will murder al-Husayn, *'Alayhi al-Salam*, his child after his leaving this world, unjustly and in hostility just like a sheep is slaughtered and in so doing they become subjected to my anger.' Ibrahim, *'Alayhi al-Salam*, then became extremely despondent and his heart ached and he began weeping. Allah, the most majestic, the most glorious then sent him inspiration that said, 'O Ibrahim, I have replaced your despondency and anxiety for the slaughter of your son, 'Isma'il - were you to actually slaughter him with your hands – with your despondency and anxiety for al-Husayn, *'Alayhi al-Salam*, and his being murdered. I have made it necessary for you to have the highest position for the people who receive rewards because of suffering in hardships. This is mentioned in the words of Allah, the most majestic, the most glorious, "We ransomed his son with a great sacrifice (37:107) and perpetuated his praise in later generations." (37:108)'"

I ('Allamah Majlisi) say that there is an obstinate situation in this narration about the sacrifice. Common sense understanding shows that something less important is sacrificed for what is more important. The martyrdom of al-Husayn, *'Alayhi al-Salam* as a sacrifice for saving the life of 'Isma'il does not sit well with the extremely tragic case of al-Husayn, *'Alayhi al-Salam.*

One answer is that if 'Isma'il was not saved, all the Prophets from his descendants could not come in existence. The sacrifice of al-Husayn, *'Alayhi al-Salam* has in fact saved the whole line of the Prophets from the

descendants of 'Isma'il, *'Alayhi al-Salam*. Therefore the sacrifice of al-Husayn, *'Alayhi al-Salam* has saved all the Prophets from the descendants of 'Isma'il.

I ('Allamah Majlisi) say that in the narration it is not said that al-Husayn, *'Alayhi al-Salam* was sacrificed for 'Isma'il.

The narration states that the despondency of Ibrahim for 'Isma'il was ransomed with his despondency because of the tragic martyrdom of al-Husayn, *'Alayhi al-Salam* so ransom and sacrifice in this sense means replacing one thing with another thing. The martyrdom of al-Husayn, *'Alayhi al-Salam* was a determined issue and not to save 'Isma'il so that the question can be raised.

In the grammatical issue of the words of the verse of al-Quran '(37:107)' certain words or a phrase is not expressed such as 'We ransomed him with despondency for a great sacrifice' or the letter 'ba' indicates causation which would mean, 'we ransomed him because of his despondency for a great sacrifice. In both cases there either certain words must be maintained as understood or that for the word 'ransom' 'Fadaynahu' a secondary sense must be assigned. Allah is the one who knows.

A note from the translator:

It is a reality that the Prophets and their works all are to establish the arguments of Allah against His enemies. The tragic condition of Ibrahim, *'Alayhi al-Salam*, at the time of placing the knife on the throat of 'Isma'il was shocking and tremendously strong proof of the love of Ibrahim, *'Alayhi al-Salam*, for Allah that made him to offer such a sacrifice. A detailed study of the story of the sacrifice of 'Isma'il in which miraculously the ram was slaughtered instead of 'Isma'il is the most destructive evidence against atheism.

However, Allah said to Ibrahim, 'Thank you very much for your love and sincerity. The enemy, the friends of Satan may, with passing of time, confuse this great sacrifice. To establish, once and for all, our arguments against the enemy, we have decided to replace it with the *Dhibh al-'Azim* (the greatest sacrifice ever) because of which our arguments against the enemy will remain solid forever. It will be the unfolding of the tragedy of Karbala, the martyrdom of al-Husayn ibn Ali *'Alayhima al-Salam*, and his people."

"(It was Allah's plan) to place you in a vulnerable position, exposed to the enemy and it was His plan to lead the caravan out of your reach) so

that His decree that you would be granted a victory by a miracle would become a doubtless fact; and so that those who were to be destroyed would face destruction with a clear knowledge of the Truth; and those who were to survive would also survive with a clear knowledge of the Truth. Allah is All-hearing and All-knowing." (8:42)

H 76, Ch. 30, h 7
'Ilal al-Shara'i':

Ibn al-Walid has narrated from al-Saffar from ibn Yazid from ibn abu 'Umayr and Muhammad ibn Sinan from those whom he has mentioned from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Isma'il whom Allah, the most majestic, the most glorious, has mentioned in His book, "Mention in the Book (the Quran) the story of Ishmael; he was true to his promise, a Messenger and a Prophet." (19:54) is not a reference to 'Isma'il son of Ibrahim *'Alayhima al-Salam*. He was a Prophet whom Allah, the most majestic, the most glorious, had sent to his people. His people skinned his scalp and face in a cruel manner. An angel came to him and said that Allah has sent me, so command me whatever you like. He said to the angel, 'I like to follow the example of al-Husayn, *'Alayhi al-Salam* and the cruel crimes committed against him."

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa and ibn abu al-Khattab and ibn Yazid all from Muhammad ibn Sinan a similar Hadith.

H 77, Ch. 30, h 8
'Ilal al-Shara'i':

My father has narrated from Sa'd from ibn Yazid from Muhammad ibn Sinan from 'Ammar ibn Marwan from Sama'ah from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Isma'il was a messenger and a Prophet. His people dominated him and they skinned his face and scalp. Then a messenger from the Lord of the worlds came to him and said, "Allah sends you *Salam* (the phrase of offering greeting of peace) and says, 'I have seen what they have done to you.' Allah has commanded me to obey you so you can command me

whatever you wish." He said, "I like to follow the example of al-Husayn ibn Ali *'Alayhima al-Salam*.'"

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa an ibn abu al-Khattab and ibn Yazid all from Muhammad ibn Sinan a a similar Hadith.

Kamil al-Ziyarat:

Muhammad ibn al-Hassan has narrated from his father from his grandfather from Ali ibn Mahziyar from Muhammad ibn Sinan from those whom he has mentioned from abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 78, Ch. 30, h 9
'Amali al-Tusi:

Ibn Hashish has narrated from abu al-Mufaddal al-Shaybani from Muhammad ibn Ali Mu'mmar from ibn abu al-Khattab from ibn abu 'Umayr and Muhammad ibn Sinan from Harun ibn Kharijah from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

I (the narrator) heard him (the Imam), *'Alayhi al-Salam*, say, "Once when al-Husayn, *'Alayhi al-Salam* was with the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* Jibril came to him and asked, 'O Muhammad, do you love him (al-Husayn, *'Alayhi al-Salam*)?' He replied, 'Yes, I love him.' Jibril said, 'However, your nation (followers) will murder him.' The Messenger of Allah, *'Alayhi al-Salam*, became very intensely sad and sorrowful. Jibril then said, 'Would you like if I show the soil on which he will be murdered?' He replied, 'Yes, please do so.' Jibril then covered the space from the seat of the Messenger of Allah to Karbala until he could pick up two pieces like this – making a gesture with his two index fingers – and with his two wings he picked up from that soil and gave it to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* then the land spread faster than a blinking of an eye. The Messenger of Allah then said, *'Tuba* (the tree in the garden (paradise)) is for you as a soil and for one who will be murdered on you.'"

Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from Muhammad ibn al-Husayn, from Muhammad ibn Sinan a similar Hadith.

H 79, Ch. 30, h 10
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from ibn 'Uqbah from Ibrahim ibn 'Abd Allah al-Nahwi from Muhammad ibn Muslimah from Yunus ibn Arqam from 'A'mash from Salim ibn abu al-Ja'd from Anas ibn Malik who has said the following:

One great angel of the great angels asked for permission from his Lord most majestic, most glorious to visit the Holy Prophet. Permission was given to him. When he was in the presence of the Holy Prophet, al-Husayn, *'Alayhi al-Salam* came in. The Holy Prophet kissed him and made him sit on his lap. The angel asked, "Do you love him?" The Holy Prophet, replied, "Yes, very strongly because he is my son." The angel said, "Your nation (followers) will kill him." The Holy Prophet asked, "Will my nation (followers) kill him?" He replied, "Yes, if you like I can show the soil on which he will be killed." The Holy Prophet said, "Yes, please do so." He then showed him a soil of red color of fine smell and said that when this soil turns to fresh blood it is a sign that your son, this one, is murdered."

Salim ibn al-Ju'd has said that he was informed that that angel was Michael, *'Alayhi al-Salam.*

H 80, Ch. 30, h 11
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from Hashim ibn Naqiyah al-Musuli from Ja'far ibn Muhammad ibn Ja'far al-Mad'a'in i from Ziyad ibn 'Abd Allah al-Mukari from Lath ibn abu Salim from Hudayr Awhad Murr ibn 'Abd Allah al-Mazini from Zayd *Mawla* of Zaynab daughter of Jahash who has said the following:

"She has said that one day when the Messenger of Allah was in her chamber sleeping, al-Husayn, *'Alayhi al-Salam* came in and I tried to entertain him so that he will not awaken the Messenger of Allah. In my

unawareness he entered the area where the Messenger of Allah was and I followed him and found him on the belly of the Messenger of Allah and the stream of urine reaching the bellybutton of the Messenger of Allah. I wanted to take him away from him but the Messenger of Allah said, 'O Zaynab do not disturb him until he is relieved.' When he was relieved the Messenger of Allah took wudu, washed himself and then performed *Salat* (prayer). When he was in prostration al-Husayn, *'Alayhi al-Salam* climbed on him and the Messenger of Allah waited until he climbed down and picked him up until he completed his *Salat* (prayer). The Messenger of Allah raised his hands saying, 'Show me, and please show me O Jibril.' I then said, 'O Messenger of Allah, today I saw you do certain things which I had never seen you do before.' He said, 'Yes, Jibril came to me and offered me condolences about my son al-Husayn, *'Alayhi al-Salam* and informed me that my nation (followers) will kill him and he brought for me some red soil."

Ziyad ibn 'Abd Allah has said that "I doubted the name of al-Shaykh Hudayr Awhad Murr ibn 'Abd Allah but Layth has praised him with good things and mentioned about his merits and excellence."

H 81, Ch. 30, h 12
Al-Khara'ij:

It is from the history book of Muhammad al-Najjar shaykh of the people of Hadith in the school of al-Mustansariyah in a marfu' manner from Anas ibn Malik from the Holy Prophet, *'Alayhi al-Salam*, who has said the following:

"When Allah willed to destroy the people of Noah, He sent inspiration to him that told him to split the board of teak; when he did so he did not know what to do with them. Jibril then descended down and showed him the shape of the ark (boat) and he had a box with him that contained a hundred thousand and twenty nine nails. He then nailed the boat until only five nails remained. He then picked up one of them and it shone with light like a bright star in the sky. Noah became amazed and Allah made the nail speak loud and clearly, 'I am in the name of the best of the Prophets, Muhammad ibn 'Abd Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*' Jibril then came down and Noah asked, 'What are these nails the like of which I have never seen before?' He said, 'This is in the name of *al-Sayyid* (the master) of the Prophets, Muhammad ibn 'Abd Allah and you must nail it on the front right side of the ark.' He then picked up the second nail which

shone with brightness and Noah asked, 'What is this nail?' He, Jibril, replied, 'This is the nail of his brother, his cousin, *al-Sayyid* (the master) of the executors of the will, Ali ibn abu Talib and you must nail it on the left front side of the ark. He then picked up the third nail that also shone with brightness and beauty and Jibril said, 'This is in the name of Fatimah, *'Alayha al-Salam*, and you must nail it next to the one in the name of her father.' He then picked up the fourth nail which shone in beauty and Jibril said, 'This is in the name of al-Hassan and you must nail next to that which is in the name of his father.' He then did as he was told to do. He picked up the fifth nail that shone in brightness and beauty but it had moisture on it and Jibril said, 'This is in the name of al-Husayn, *'Alayhi al-Salam* and you must nail it next to the nail which is in the name of his father.' Noah then asked about the moisture on it and Jibril said, 'That it is blood.' He then explained for him the story of al-Husayn, *'Alayhi al-Salam* and what the nation of his time will do to him, so Allah has condemned his murderer, those who do injustice to him and those who betray him."

H 82, Ch. 30, h 13
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from al-'Abbas ibn Khalil from Muhammad ibn Hashim from Suwayd ibn Abd al-Aziz from Dawud ibn 'Isa al-Kufi from 'Ammarah ibn 'Uryah from Muhammad ibn Ibrahim al-Tamimi from abu Salmah from 'A'ishah who has said the following:

"The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* placed al-Husayn, *'Alayhi al-Salam* on his lap and kept kissing him. Jibril asked, 'Do you like your child, this one?' He (the Messenger of Allah) replied, 'Yes, I do love him.' He then said, your nation (followers) will kill him after you leave this world.' The eyes of the Messenger of Allah became filled with tears. He then said, 'If you like I can show you the soil on which he will be murdered.' He (the Messenger of Allah) said, 'Please do so.' Jibril then showed him a soil (ground) of the soils of the earth on which he would be murdered and it is called *al-Taff*."

H 83, Ch. 30, h 14
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from al-Husayn ibn al-Hassan ibn 'Amir from Muhammad ibn Dalil ibn Bishr from Ali ibn Sahl from Mu'ammal from 'Ammarah ibn Zadhan from Thabit from Anas who has said the following:

Once, the angel of rain asked permission to visit the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.* The Holy Prophet *'Alayhi al-Salam*, told 'Umm Salamah to watch the door so no one comes in and disturbs. Al-Husayn, *'Alayhi al-Salam* came to enter the house and 'Umm Salamah stopped him but he jumped around and managed to come inside and he then began to climb over the shoulders of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and sit on top of them. The angel asked, 'Do you love him?' He (the Messenger of Allah) replied, 'Yes, I do love him.' The angel then said, 'Your nation (followers) will murder him and if you like I can show you the place where he will be murdered.' He stretched his hand and there was the red color soil. 'Umm Salamah then took that soil and secured it in the corner of her scarf. Thabit has said that we received information that that was the place where he was murdered in Karbala."

H 84, Ch. 30, h 15
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from Muhammad ibn Sinan from Sa'id ibn Yasar or other than him who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'When Jibril came to the Messenger of Allah with the news of the murder of al-Husayn, *'Alayhi al-Salam*, he (Messenger of Allah) held the hand of Ali, *'Alayhi al-Salam*, gently and then spoke to him privately; both were overcome by tears. They remained there until Jibril came –or He (the narrator) said, messenger of the Lord of the worlds– and he said to them, 'Your Lord sends you *Salam* (the phrase of offering greeting of peace) and says, "I swear you to exercise patience." He (the narrator) has said that they exercised patience.'"

Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from ibn 'Isa from Muhammad ibn Sinan from Sa'id a similar Hadith.

H 85, Ch. 30, h 16
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from al-Washsha' from Ahmad ibn 'A'idh from Salim ibn Mukram from abu 'Abd Allah, who has said the following:

"When Fatimah, *'Alayha al-Salam*, conceived with al-Husayn, *'Alayhi al-Salam*, Jibril came to the Messenger of Allah and said, 'Fatimah will soon give birth to a baby boy who will be murdered by your nation (followers) after you. During her pregnancy Fatimah, *'Alayha al-Salam*, was unhappy and when giving birth she was unhappy.' Abu 'Abd Allah, *'Alayhi al-Salam*, then said, 'Do you know of any mother in the world who would be unhappy for the birth of a baby boy? She was unhappy because of her knowledge that her baby will be murdered.' He (the Imam), *'Alayhi al-Salam*, then said that the following verse of al-Quran was revealed about it: "We have advised the human being to be kind to his parents; his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. . . ." (46:15)""

H 86, Ch. 30, h 17
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from Muhammad ibn 'Amr ibn Sa'id from a man from our people from abu 'Abd Allah, *'Alayhi al-Salam,* who has said the following:

"Jibril came to Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and said, 'O Muhammad, Allah sends you *Salam* (the phrase of offering greeting of peace) and gives you the glad news of the birth of a son from Fatimah, *'Alayha al-Salam*, who will be murdered by your nation (followers) after you.' He (the Messenger of Allah) said, 'O Jibril, my Lord is *Salam* (peace), I do not need a son who will be murdered by my nation (followers) after me.' He (the Imam), *'Alayhi al-Salam*, has said that Jibril then ascended and then came back and said the same thing as he had said before. He (the Messenger of Allah) then said, 'O Jibril, my Lord is *Salam* (all peace). I do not need a son who will be murdered by my nation (followers) after me.' Jibril then ascended in the sky and then descended and said, 'O Muhammad, your Lord sends you *Salam* (the phrase of offering greeting of peace) and gives you the glad news that He places in his descendants *Imamat* (leadership with divine authority) and executor-

ship of the will.' He (the Messenger of Allah) said, 'I agree' and he sent this message to Fatimah, *'Alayha al-Salam*, that Allah has given me the glad news of the birth of a son who will be murdered by my nation (followers) after me and she then sent her response that said, 'I do not need a son who will be born from me and will be murdered by your nation (followers) after you. Allah then sent the message to her that He places *Imamat* (leadership with divine authority) and executor-ship of the will in his descendants and she then said, 'I agree.' She then conceived with al-Husayn in the condition of unhappiness and gave birth with unhappiness; as it is mentioned in al-Quran: 'We have advised the human being to be kind to his parents; his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew up to manhood and became forty years old, he then said, "Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make in my offspring virtuous ones. Lord I turn to you in repentance; I am a Muslim." (46:15)' He (the Imam) has said that if he had said, 'make my offspring virtuous' all of his descendants would become Imams.

"Al-Husayn, *'Alayhi al-Salam* did not drink any milk from Fatimah, *'Alayha al-Salam*, or other women. They would bring him to the Messenger of Allah and he would place his thumb in his mouth from which he would get milk enough for two or three days and so his flesh grew from the flesh of the Messenger of Allah and his blood from his blood. No child s born in six months except 'Isa (Jesus) son of Mary and al-Husayn ibn Ali *'Alayhima al-Salam*."

Kamil al-Ziyarat:

My My father has narrated from Sa'd from Ali ibn 'Isma'il ibn 'Isa from Muhammad ibn 'Amr ibn Sa'id through the chain of his narrators a similar Hadith.

H 87, Ch. 30, h 18
Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn Hammad from his brother from Muhammad ibn 'Abd Allah from his father who has said the following:

"I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'Once Jibril came to the Messenger of Allah, *'Alayhi al-Salam*, said *Salam* (the

phrase of offering greeting of peace) and then said, 'Should I give you the glad news of the birth of a son who will be murdered by your nation (followers) after you?' He (the Messenger of Allah) said, 'I do not need him.' He (the Imam) has said that Jibril ascended in the sky then returned for the second time saying as he did before and he (the Messenger of Allah) said, 'I do not need him.' Jibril then said that your Lord places executorship of the will in his descendants. He (the Messenger of Allah) said, 'I agree.'

"The Messenger of Allah then came to Fatimah, *'Alayha al-Salam*, and told her what Jibril had said to him at the first time. She said, 'I do not need him.' He (the Messenger of Allah) said, 'My Lord places executorship of the will in his descendants.' She then said, 'I agree.' He (the Imam), has said that then Allah, the most High, revealed that verse 'his mother bore him with [unhappiness, because she knew of his being murdered], hardship and delivered him while suffering a great deal of pain [unhappiness, because she knew of his being murdered].' (46:15)"

H 88, Ch. 30, h 19
Kamil al-Ziyarat:

My father and ibn al-Walid both have narrated from al-Saffar from ibn 'Isa from ibn Faddal from ibn Bukayr from certain ones of our people from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Once Fatimah, *'Alayha al-Salam*, visited the Messenger of Allah, *'Alayhi al-Salam*, and she found his eyes were filled with tears. She asked, 'What is the matter with you, O Messenger of Allah?' He (the Messenger of Allah) replied, 'Jibril informed me that my nation (followers) will murder al-Husayn.' She became restless and it became very difficult for her to bear with. He then informed her of what her descendants will possess and then she felt relieved and happy."

H 89, Ch. 30, h 20
Kamil al-Ziyarat:

Ibn al-Walid has narrated from Sa'd from al-Yaqtini from Safwan from al-Husayn ibn abu Ghundur from 'Amr ibn Shimr from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

'Amir al-Mu'minin, *'Alayhi al-Salam*, has said, "Once the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* visited us. At such time 'Umm 'Ayman had sent us as a gift, milk, butter and dates. We offered him of this gift, which he accepted and ate and then moved to a corner of the house to perform a few Rak'at of *Salat* (prayer). In the last *Sajdah* (prostration) he wept very intensely and no one of us asked him because of respect and his greatness. Al-Husayn, *'Alayhi al-Salam*, then sat in his lap and said, 'O dear grandfather, you came to our home and we became so happy because of your coming to our house then you wept and it made us very sad. Please tell us what has made you to weep?' The Messenger of Allah, *'Alayhi al-Salam*, said, 'My dear child, Jibril. *'Alayhi al-Salam*, came to me a while ago and informed me that you will be murdered, and the places where you will fall are scattered.' He then asked, 'What is the reward for those who will visit our graves which will be in different places?' He (the Messenger of Allah), *'Alayhi al-Salam*, said, 'My dear son, there will be certain groups of my nation (followers) who will visit you for seeking thereby blessings, and it is very much worthwhile for me that on the Day of Judgment I will approach them to rescue them from the horrors of the Hour of doom, from their sins and admit them in the garden (paradise).'"

Amali al-Tusi:

Al-Husayn ibn Ibrahim al-Qazwini has narrated from Muhammad ibn Wahban from Ali ibn Hubaysh from al-'Abbas from Muhammad ibn al-Husayn from his father from Safwan a similar Hadith.

H 90, Ch. 30, h 21
Kamil al-Ziyarat:

Ibn al-Walid has narrated from Muhammad ibn abu al-Qasim from Muhammad ibn Ali al-Qarashi from 'Ubayd ibn Yahya' al-Thawri from Muhammad ibn al-Husayn ibn Ali ibn al-Husayn from his father from his grandfather from Ali ibn abu Talib who has said the following:

"One day the Messenger of Allah, *'Alayhi al-Salam*, visited us and we served him from the food which 'Umm 'Ayman had given as a gift, a tray of dates and a bowl of milk and butter. We offered him from this food and he ate. When he finished I stood up to pour water so he could wash his hands. When he washed his hands, he wiped his face and his beard with his moist hands, then he stood up for *Salat* (prayer) on one side of the

room. He made a *Sajdah* (prostration) and he wept for a long time, then he raised his head and no one of *Ahl al-Bayt* (family) dared to ask him anything. Al-Husayn then got up and inched closer, climbed on his thighs, then held his head against his chest and placed his chin on the head of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and then asked, 'O dear grandfather what made you weep?' He (the Messenger of Allah) then said, 'My dear child, I looked at you and it made me very happy such as that I had never experienced before. Jibril then descended and told me that you all will be murdered and the places where you will fall will be scattered. I praised and thanked Allah for it and pleaded before Him to grant you good.' He then asked, 'O dear grandfather, who will visit our graves when they will be in scattered places?' He (the Messenger of Allah), replied, 'Certain groups of my nation (followers) will, by visiting your graves, try to show kindness to me and maintain good relations with me. I will visit them in the station on the Day of Judgment, hold them by their shoulders and rescue them from the horrors of the station and will save them.'"

H 91, Ch. 30, h 22
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from al-Ahwazi from al-Nadr from Yahya' al-Halabiy from Harun ibn al-Kharijah from abu Basir from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

Once Jibril came to the Messenger of Allah, and al-Husayn, *'Alayhi al-Salam*, was playing before the Messenger of Allah. He informed him (the Messenger of Allah) that his nation (followers) will murder al-Husayn, *'Alayhi al-Salam*, after him. He (the Imam) has said that the Messenger of Allah became restless. He, Jibril, then said, 'I like to show the soil on which he will be murdered.' He then made the area between the seat of the Messenger of Allah to the place where he would be murdered sink until he was able to pick up two pieces then the gap filled faster than the blinking of an eye. He came out saying, *'Tuba* (the tree in the garden (paradise)) is for you as being the blessed soil. *Tuba* (the tree in the garden (paradise)) is for those who are murdered around you.' He (the Imam) then said that this is how the companion of Sulayman, who spoke the great name of Allah, did and the ground, its plain and mountainous parts between the seat of Sulayman and her throne sunk, the two pieces joined and her throne was moved close. Sulayman said, 'This happened as if it

came from under my seat.' He (the Imam) said that then it spread in a time faster than the blinking of the eye."

H 92, Ch. 30, h 23
Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn 'Abd al-Hamid from abu Jamilah from Zayd al-Shahham from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Jibril informed the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, in the house of 'Umm Salamah that al-Husayn, *'Alayhi al-Salam*, will be murdered. Al-Husayn, *'Alayhi al-Salam*, came in when Jibril was there with him (the Messenger of Allah) and Jibril said, 'Your nation (followers) will murder your child, this one.' The Messenger of Allah then asked him to show the soil on which his blood will be spilled. Jibril picked up a handful thereof and it was of a red color."

H 93, Ch. 30, h 24
My father has narrated from Sa'd from Ali ibn 'Isma'il and ibn abu al-Khattab from Hashim all from 'Uthman ibn 'Isa from Sama'ah from abu Abd Allah, *'Alayhi al-Salam*, a similar Hadith with the following addition: "That soil remained with 'Umm Salamah (Rh)."

H 94, Ch. 30, h 25
Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn al-Walid al-Khazzaz from Hammad ibn 'Uthman from 'Abd Malik ibn 'A'yun who has said the following:

"I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'Once the Messenger of Allah, was in the house of 'Umm Salamah and Jibril was with him. Al-Husayn, *'Alayhi al-Salam*, came in and Jibril said to him (the Messenger of Allah). 'Your nation (followers) will murder your son, this one. Should I show you the soil of the ground on which he will be murdered?' The Messenger of Allah, said, 'Yes, please do so.' Jibril then extended his hand, picked up a handful from that soil, then showed it to

the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*"

H 95, Ch. 30, h 26
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from al-Washsha' from Ahmad ibn 'A'idh from abu Khadijah from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"When Fatimah, *'Alayha al-Salam*, give birth to al-Husayn, *'Alayhi al-Salam*, Jibril came to the Messenger of Allah and said, 'Your nation (followers) will murder him after you.' He then said, 'I can show you that soil. He then picked up with his wing and brought some soil from Karbala then showed it to him (the Messenger of Allah) and said, 'This is the soil on which he will be murdered.'"

H 96, Ch. 30, h 27
Kamil al-Ziyarat:

Ahmad ibn 'Abd Allah ibn Ali has narrated from Ja'far ibn Sulayman from his father from 'Abd al-Rahim al-Ghanawi from Sulayman who has said the following:

"Was there any angel left in the skies who did not offer condolences to the Messenger of Allah because of his son, al-Husayn, *'Alayhi al-Salam*, being murdered, who did not inform him of the reward from Allah for him (the Messenger of Allah), and carry for him the soil from the ground where he falls, slaughtered, murdered, thrown (on the ground), and betrayed? The Messenger of Allah said, 'O Lord, fail whoever fails him, kill whoever kills him and do not allow him to benefit from what he seeks and pursues.' 'Abd al-Rahman has said, 'By Allah, Yazid the condemned one was dealt with and he could not benefit thereby after his murder, he was taken *mughafasatan* (unexpectedly). He spent the night drunk and in the morning he was found dead with his color changed as if painted with tar. He was seized by regret and no one of those who followed him to murder al-Husayn, *'Alayhi al-Salam*, or took part in the fight against al-Husayn, *'Alayhi al-Salam*, remained, but that was afflicted with sicknesses such as madness, leprosy, or vitiligo and this remained as their legacy in their descendants. May the condemnation of Allah be with them all.'"

Kamil al-Ziyarat: 'Ubayd ibn al-Fadl has narrated from Ja'far ibn Sulayman a similar Hadith.

H 97, Ch. 30, h 28a
Kamil al-Ziyarat:

Al-Husayn ibn Ali al-Za'farani has narrated from Muhammad ibn 'Amr al-Aslami from 'Amr ibn 'Abd Allah ibn 'Anbasah from Muhammad ibn 'Abd Allah ibn 'Amr from his father from ibn Abbas who has said the following:

"The angel who came to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, to inform him (the Messenger of Allah) of the murder of al-Husayn, *'Alayhi al-Salam*, was Jibril, the trusted spirit, with his wings spread out, weeping, sobbing and carrying a (handful) of the soil from the would-be gravesite of al-Husayn, *'Alayhi al-Salam*, which spread the fragrance of musk. The Messenger of Allah then said, 'Can a nation, who murders the son of my daughter, ever find salvation?' Jibril said, 'Allah strikes them with divisions so their hearts turn to division.'"

Kamil al-Ziyarat:

'Ubayd Allah ibn al-Fadl ibn Hilal has narrated from Muhammad ibn 'Umrah al-Aslami from 'Umar ibn 'Abd Allah ibn 'Anbasah a similar Hadith.

H 98, Ch. 30, h 28b
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab and Ahmad ibn al-Hassan from ibn Faddal from al-Hassan ibn Faddal from Marwan ibn Muslim from Burayd al-'Ijli who has said the following:

"I (the narrator) once asked abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'O child of the Messenger of Allah tell me about the 'Isma'il whom He has mentioned in His book: "Mention in the Book (the Quran) the story of Ishmael; he was true to his promise, a Messenger and a Prophet." (19:54) Was he 'Isma'il ibn Ibrahim *'Alayhima al-Salam*, because people think he was 'Isma'il ibn Ibrahim?' He (the Imam), *'Alayhi al-Salam*, said, ''Isma'il died before Ibrahim. Ibrahim was al-Hujjah (the one who has Divine authority) from Allah, the leader with al-Shari'ah. To who then

'Isma'il was sent?' I (the narrator) asked, 'Who was he then? I pray to Allah to keep my soul in service for your cause.' He (the Imam), *'Alayhi al-Salam*, said, 'That was 'Isma'il ibn Hizqil, the Prophet who was sent to a people who rejected him and murdered him, skinning his face. Allah became angry with them, then sent to them the angel Satatael, the angel of punishment who said, "O 'Isma'il, I am Satatael, the angel of punishment and the Lord of majesty has sent me to you to punish your people with various kinds of punishments if you want it." He said, "I do not need your help, O Satatael." Allah then sent to him inspiration that said, "O 'Isma'il", and he responded saying, "O Lord, You have the covenant of Lordship upon Yourself, and for Muhammad as the Prophet-hood, for his executors of his will with *Walayah* (guardianship of *'A'immah* over the creatures with divine authority and knowledge) and you have informed your creatures about what the nation (followers of Muhammad) will do to al-Husayn ibn Ali *'Alayhima al-Salam* after her Prophet and you have promised al-Husayn *'Alayhi al-Salam*, to send him back to the world to, himself, exact retaliation from those who brought about the tragedy of Karbala. My wish to you O Lord, is to return me back to the world so I can exact retaliation from those who have done this to me." 'Isma'il received the promise and he will return to this world with al-Husayn ibn Ali *'Alayhima al-Salam*.'"

H 99, Ch. 30, h 29
Kamil al-Ziyarat:

My father has narrated from Sa'd from al-Yaqtini from Muhammad ibn Sinan from abu Sa'id al-Qammat from ibn abu Ya'fur from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Once when the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, was in the house of Fatimah, *'Alayha al-Salam* and with al-Husayn, *'Alayhi al-Salam*, on his lap, he (the Messenger of Allah) began to weep and fell in *Sajdah* (prostration). He (the Messenger of Allah) then said, 'O Fatimah, O daughter of Muhammad, *al-'Aliy* the most high, just appeared to me in your house at this hour in the most beautiful form and appearance and asked, "O Muhammad, do you love al-Husayn?" I replied, "Yes, I love him he is the delight of my eyes, my fresh flower, the fruit of my heart and membrane in my eyes." He then said to me, "O Muhammad", and he placed his hand on the head of al-Husayn, saying, "How blessed is the newborn, for him is My compensations, mercy, and happiness. My condemnations, anger, punishment, abandonment and penalty are for

those who murder him, show hostility toward him, plot against him and dispute against him. He is the master of the martyrs among the first and last human beings in this world and the next life and he is *al-Sayyid* (the master) of the youth in the garden (paradise) among all the creatures and his father is more excellent than him. Convey my *Salam* (the phrase of offering greeting of peace) to him and give him the glad news that he is the flag of guidance, the lighthouse of My friends, My reserved one and My witness over My creatures. He is the treasury of My knowledge, My al-Hujjah (the one who has Divine authority) over the inhabitants of the skies and the earths and the two heavy communities of al-Jin and man."""

Note: *Al-'Aliy al-'Ala'* (*al-Aliy,* the most high) in this context is a reference to Jibril or that the expression 'appearance' is meant to indicate extremely clear knowledge of His presence and his 'beauty' to indicate his perfect attributes and placing of his hand over his head is to indicate the rich flow of His mercy.

H 100, Ch. 30, h 30
Al-Ershad:

Al-Awza'i has narrated from 'Abd Allah ibn Shaddad from the mother of ibn Fadl daughter of al-Harith who has said the following:

"Once she visited the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and said, 'O Messenger of Allah, last night I had a dream which I disliked.' He (the Messenger of Allah) asked, 'What was it?' She replied, 'I saw as if a piece from you were cut and it was placed in my lap.' The Messenger of Allah said, 'It is a good dream. You have seen that Fatimah, *'Alayha al-Salam* will give birth to a baby boy and he will be in your lap.' I then paid closer attention and there his eyes flooded with tears and I asked, 'What happened to you, O Messenger of Allah?' He (the Messenger of Allah) replied, 'Jibril came to me and informed me that my nation (followers) will murder my son, this one, after me and he brought a soil of red color (from his gravesite).'"

H 101, Ch. 30, h 31
Al-Ershad:

Sammak has narrated from ibn al-Mukhariq from 'Umm Salamah who has said the following:

"One day when the Messenger of Allah was sitting with al-Husayn, *'Alayhi al-Salam*, in his lap, I found his eyes flooded with tears. I then asked, 'O Messenger of Allah, why is it that I see you weep, I pray to Allah to keep my soul in service for your cause?' He (the Messenger of Allah) replied, 'Jibril came to me to offer me condolences for the death of al-Husayn, *'Alayhi al-Salam*, and that a group of my nation (followers) will murder him. May Allah not allow them to benefit from my intercession.'"

Through other chains of narrators it is narrated from 'Umm Salamah (Rh) who has said the following:

"One night the Messenger of Allah left our house and remained absent for a long time and then he (the Messenger of Allah) came back in a very untidy condition with his hand closed. I then asked, 'O Messenger of Allah, why is it that I see you so untidy and dusty?' He (the Messenger of Allah) replied, 'I was taken for a journey at this time to a place in Iraq called Karbala and I was shown the place where al-Husayn, *'Alayhi al-Salam*, my son, along with a group from my sons and *Ahl al-Bayt* (family) will fall to their death. I was picking up their blood and it is in my hand.' He opened his hand and said, 'Take it and keep it safe.' I then took it and it looked like red soil and I kept it in a jar. I closed its lid and kept it safe. When al-Husayn, *'Alayhi al-Salam*, left Makkah for Iraq I would then look at that jar every day and night, smell it and look at it and then I would weep for his suffering. When it became the day of *'Ashura'* of the month of Muharram and that is the day on which he, *'Alayhi al-Salam*, was murdered, in the morning it was in its original condition and then in the end of the day I looked at it and it was a chunk of dark color blood. I then sobbed and wept in my house but controlled my anger because of fear from his enemies who would hear in al-Madinah and who quickly gloat and rejoice. I continued to keep it safe until the news of his being murdered came and it proved what I had seen."

H 102, Ch. 30, h 32
Manaqib of ibn Shahr ibn Ashub:

Sa'd ibn abu Waqqas has said that Qas ibn Sa'idah al-Ayadi said before the rise of the Holy Prophet, *'Alayhi al-Salam*, (it is also said that Qas lived for three hundred years or six hundred years before the Holy Prophet.)

"The group went beyond their value, status and number. They led an uprising in Siffin and on the day of camel and their claim for the wergild (for 'Uthman) took hold of al-Husayn, *'Alayhi al-Salam*, and they crowded on his son until they murdered him."

H 103, Ch. 30, h 33
Tafsir of Furat ibn Ibrahim:

Through the chain of his narrators he has narrated from Hudhayfah from the Holy Prophet, *'Alayhi al-Salam*, who has said the following:

"When Jibril took me (the Messenger of Allah) for the journey he held my hand, led me into the garden (paradise) and I was happy. I saw a tree of light decorated with light and with two angels at the foot of it folding dresses and dresses until the Day of Judgment. I then moved forward and saw an apple so big that I had never seen before any apple bigger than that. I took one and cut it open but from the inside a *Hawra'* appeared with her eyebrows like the wings of eagles. I then asked for who are you? The *Hawra'* wept and said, 'I am for your son, the unjustly murdered one, al-Husayn ibn Ali ibn abu Talib *'Alayhima al-Salam*. I then moved forward, I then saw a piece of date softer than butter and sweeter than honey. I took it and ate it but I still had the desire for more. The date turned into the seed in my back. When I returned to earth I went to bed with Khadijah and she conceived with Fatimah, *'Alayha al-Salam* who is a human *Hawra'*. When I wish to smell the fragrance of the garden (paradise), I sense it from Fatimah, *'Alayha al-Salam* my daughter."

I ('Allamah Majlisi) say that many narrations have been mentioned on this issue before in the chapter on his birth.

H 104, Ch. 30, h 34
It is narrated in certain books on the authentic excellence of *'A'immah, 'Alayhim al-Salam* from al-Hassan ibn Ahmad al-Hamadani from abu Ali al-Haddad from Muhammad ibn Ahmad al-Katib from 'Abd Allah ibn Muhammad from Ahmad ibn 'Amr from Ibrahim ibn Sa'id from Muhammad ibn Ja'far ibn Muhammad from 'Abd al-Rahman ibn Muhammad ibn 'Umar ibn abu Salmah from his father from his grandfather from 'Umm Salamah who has said the following:

"'Umm Salamah has said that once Jibril came to the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of*

their services to your cause, and said, 'Your nation (followers) will murder him (al-Husayn, *'Alayhi al-Salam*) after you.' He then said, 'Should I show you the soil of his gravesite?' She has said that he then brought certain pebbles and the Messenger of Allah placed them in a bottle and when it was the night of the murder of al-Husayn, *'Alayhi al-Salam*, 'Umm Salamah has said that she heard someone say: 'O the ones who have murdered al-Husayn, *'Alayhi al-Salam*, ignorantly, you must receive the bad news of punishment for you and torture. You are condemned by the tongue of Dawud, Musa and the owner of the gospel.' She has said that she wept and opened the bottle and there was blood inside it.'"

H 105, Ch. 30, h 35
It is narrated in the compilations of our people from 'Umm Salamah who has said the following:

"'Umm Salamah has said that one day the Messenger of Allah, came to my house and following him came al-Hassan and al-Husayn, *'Alayhima al-Salam*. They sat on his sides. Al-Hassan then held to his right knee and al-Husayn, *'Alayhi al-Salam*, held to his left knee. He (the Messenger of Allah) then began kissing this one then the other one. Jibril came at this time and said: 'O Messenger of Allah, do you love al-Hassan and al-Husayn, *'Alayhi al-Salam*?' He (the Messenger of Allah) replied, 'How can I not love them? They are the two of my fresh flowers in this world and the delights of my eyes.' Jibril then said, 'O Prophet of Allah, Allah has issued a certain decree about them, so you must exercise patience in it.' He (the Messenger of Allah) asked, 'What kind of decree is it, O my brother?' Jibril said, 'Allah has decreed that al-Hassan will die because of poison and that this al-Husayn, *'Alayhi al-Salam*, will be murdered. Every Prophet has a prayer which is accepted and answered, so if you like that your prayer benefit your sons al-Hassan and al-Husayn, *'Alayhi al-Salam*, you can pray to Allah to save him from poison and from being murdered and if you like their suffering will be a saving for them to intercede in favor of the sinful ones of your nation (followers) on the Day of Judgment.' The Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, then said, 'O Jibril I agree with the decree of my Lord, I do not want anything other than what He wants. I have made it necessary to keep my prayer to benefit my intercession in favor of the sinful ones of my nation (followers) on the Day of Judgment and Allah, from my side, "He" can decide whatever He likes.'"

H 106, Ch. 30, h 36

It is narrated that one day the Messenger of Allah was in a group of his companions passing through a certain path and they found children playing on that path. The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, then sat down near one of those children and began to kiss between his eyes with great kindness. He (the Messenger of Allah) then made him sit on his lap with more kisses. He (the Messenger of Allah) was asked for the reason and he (the Messenger of Allah), *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* replied, "I, one day, saw this child play with al-Husayn and I saw him pick up soil from under his feet then wipe it against his face and eyes. I love him because of his loving my son al-Husayn. Jibril has informed me that he will be one of his supporters in the event of Karbala."

H 107, Ch. 30, h 37

It is narrated in a mursal manner that when Adam, *'Alayhi al-Salam*, descended to earth he could not see Hawwa' (Eve) so he started to search the earth for her and he passed by Karbala, he became sad and depressed without any apparent cause and tripped in the place where al-Husayn, *'Alayhi al-Salam*, was murdered and blood begun to flow from his foot. He raised his head to the sky and said, "O Lord, did I commit another sin because of which you punish me? I have walked all over the earth and nothing bad ever happened to me like what has happened to me on this part of the earth." Allah then sent him inspiration that said, "O Adam, you have not committed a sin, however, on this part of the earth your son al-Husayn, *'Alayhi al-Salam*, will be killed unjustly, so your blood flowed in in agreement with the flowing of his blood." 'Adam, *'Alayhi al-Salam*, then asked, "Will al-Husayn, *'Alayhi al-Salam*, be a Prophet?" The answer said, "No, he will not be a Prophet, but he is the grandson of Prophet Muhammad." Adam, *'Alayhi al-Salam*, then asked, "Who is his killer?" The answer said, "He is Yazid who is condemned by the inhabitants of the skies and earth." Adam, *'Alayhi al-Salam*, asked "What should I do O Jibril?" Jibril said, "You must condemn him O Adam." He condemned Yazid four times and walked a few steps to the mountains of 'Arafat and found Eve there.

H 108, Ch. 30, h 38
It is narrated that when Noah embarked the ark it sailed with him all around the earth but when it passed by Karbala the earth took hold of it. Noah feared drowning and prayed to his Lord saying, "O Lord, I have sailed all around the earth and nothing has happened to me like what has happened here on this land." Jibril came and said, "O Noah, in this place al-Husayn, grandson of Muhammad, the seal of the Prophets and the son of the last of the executors of the will be murdered." He then asked, "Who is his killer, O Jibril?" He replied, "His killer is the one who is condemned by the inhabitants of the seven skies and the seven earths." Noah then condemned him four times and the ark begun to sail until it reached al-Judi and settled on it.

H 109, Ch. 30, h 39
It is narrated that Ibrahim, *'Alayhi al-Salam*, passed by Karbala when he was riding a horse. The horse became shaky and Ibrahim fell down. His head became wounded and blood flowed therefrom. Ibrahim began to ask for forgiveness saying, "O Lord, what has happened to me?" Jibril came to him and said, "Nothing has happened to you (you have not sinned), however, the grandson of seal of the Prophets and the son of the last of executors of the will be murdered here and your blood flowed in agreement with his blood." He then asked, "O Jibril, who is his killer?" He replied, "He is the one who is condemned by the inhabitants of the earths and the skies. The pen moved on the tablet to condemn him without the permission from its Lord. Allah then sent inspiration that said, 'You indeed deserve compliments because of your condemning, (the killer of al-Husayn, *'Alayhi al-Salam*).'" Ibrahim *'Alayhi al-Salam*, then raised his hands then condemned Yazid a great deal and his horse said Amen in a clear tongue. Ibrahim *'Alayhi al-Salam*, then said his horse, "What did you understand from my prayer that made you to say Amen?" The horse said, "O Ibrahim, I feel proud because you ride on my back but when I became shaky, you fell down and my feeling ashamed became very great and the reason for that was the condemned Yazid, may Allah, the most High, condemn him."

H 110, Ch. 30, h 40
It is narrated that 'Isma'il was looking after his grazing sheep at the banks of Euphrates. The shepherd informed him that the sheep do not drink water from this watering hole since so many days. He then asked his Lord about

the reason and Jibril came and said, "You can ask your sheep, they may answer you about the reason." He then asked them, "Why do you not drink from this water?" They then said in a clear tongue, "We are informed that your son al-Husayn, *'Alayhi al-Salam*, the grandson of Muhammad will be killed here thirsty, so we do not drink from this watering hole because of sadness for him." He then asked about who his killer would be? They replied, "His killer is the one who is condemned among the inhabitants of the skies and the inhabitants of the earths and among all creatures." 'Isma'il then said, "O Lord, keep Your mercy away from the killer of al-Husayn, *'Alayhi al-Salam*."

H 111, Ch. 30, h 41

It is narrated that Musa, *'Alayhi al-Salam*, was traveling with Yusha' ibn Nun. When he came to Karbala his shoe broke. The upper part of his shoe broke and thorns entered in his feet and blood flowed. He said, "O Lord, have I committed any sin?" Inspiration then came to him that said, "Here at this place al-Husayn, *'Alayhi al-Salam*, will be murdered and his blood will be spilled. This is why your blood flowed in agreement with his blood." He then asked, "Who is al-Husayn, *'Alayhi al-Salam*?" He was told that al-Husayn, *'Alayhi al-Salam*, is the grandson of Muhammad al-Mustafa' (the purified one) and the son of Ali al-Murtaza' (the pleasing one)." He then asked, "Who is his killer?" He was told that his killer is the one who is condemned by the fish in the oceans, wild animals in the wilderness, and by the birds in the air." Musa *'Alayhi al-Salam*, then raised his hands and condemned Yazid and prayed against him and Yusha' ibn Nun said Amen, then he went for the rest of his journey.

H 112, Ch. 30, h 42

It is narrated that Sulayman once was sitting on his furnishing when traveling in the air and one day he passed by the land of Karbala, the air turned his furnishing around three times and he feared falling. Sulayman then asked the air, "Why have you stopped moving?" The air replied, "At this place al-Husayn, *'Alayhi al-Salam*, will be killed." He then asked, "Who is al-Husayn, *'Alayhi al-Salam*?" It said that he is the grandson of Muhammad, al-Mukhtar (the selected one) and the son of Ali al-Karrar (the valiant)." He then asked, "Who is his killer?" It said, "His killer is the one who is condemned by inhabitants of the skies and inhabitants of the earth, Yazid." Sulayman then raised his hands and condemned him and all Jinn and Humans said, "Amen." The air then moved with the furnishing.

H 113, Ch. 30, h 43

It is narrated that once 'Isa (Jesus), *'Alayhi al-Salam*, was walking in the wilderness along with the disciples and they passed by Karbala and they saw a strong lion blocking the path. 'Isa (Jesus) then moved forward to the lion and asked, "Why have you blocked the path and are not allowing us to pass?" The lion in a clear tongue said, "I will not allow you to pass until you condemned Yazid the killer of al-Husayn, *'Alayhi al-Salam.*" 'Isa (Jesus) then asked, "Who is al-Husayn, *'Alayhi al-Salam*?" It said, "He is the grandson of Muhammad, the *'Ummi* Prophet and the son of Ali, *Waliy* (the guardian with divine authority and knowledge)." He then asked, "Who is his killer?" It said, "His killer is the one who is condemned by the animals, the flies, and all beasts all together, especially during the days of *'Ashura'*." 'Isa (Jesus), *'Alayhi al-Salam*, then raised his hands and condemned Yazid and prayed against him and the disciples said, "Amen." The lion then moved away and they continued on their journey.

H 114, Ch. 30, h 44

The author of al-Durr al-Thamin in his interpretations of al-Quran has about the meaning of the words of Allah, most Majestic, most Glorious: "Adam thereafter received certain words (of prayer) from his Lord through which He granted him forgiveness; He certainly is All-forgiving and All-merciful" (2:37) has said that Adam, *'Alayhi al-Salam*, saw the leg of the throne and names of the Holy Prophet, and *'A'immah*, *'Alayhim al-Salam* and Jibril dictated him to say, "O Hamid (the praised one) please through Muhammad, O 'Aliy (the most high) please through Ali, O Fatir (the protector) please through Fatimah, *'Alayha al-Salam*, O Muhsin (the grantor of favors) please through al-Hassan, and al-Husayn from you are favors." When he spoke the name al-Husayn his tears started flowing and his heart became soft and he asked "O brother Jibril, upon saying the fifth name my heart broke and my tears flowed." Jibril said, "Your son, this one, will face great sufferings before which all sufferings are small." He then asked, "O brother, what are they?" Jibril said, "He will be killed thirsty, helpless, lonely and without any helper and supporters. Were you to see him O Adam, saying, '*Wah 'Atasha'* (thirst is destructive), how few are the helpers', until thirsts blocks his vision from the sky like smoke and no one will answer him except with the swords and drinks in the form of death and he is then slaughtered like a sheep from behind his neck, his garments looted by his enemies and their heads; his head and the heads of his helpers are taken to show the public in towns and cities along with the

women (of his *Ahl al-Bayt* (family))." Adam then wept as well as Jibril like the one whose child just dies.

H 115, Ch. 30, h 45

It is narrated from certain trusted persons and virtuous ones that on one *'id* day al-Hassan and al-Husayn entered the room of their grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, saying, "O dear grandfather, today is *'id*. Arab children dress up in fine dresses of all colors of new ones but we do not have any new clothes. We have come to you for this reason." The Holy Prophet thought about their condition and wept and there were no clothes at home suitable to their status and he did not want to break their hearts so he prayed to his Lord saying. "O Lord, please entertain their hearts and the heart of their mother." Jibril then came with two white dresses from the garden (paradise) and the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, became very happy. He then said to both of them, "O masters of the youth of the garden (paradise), now you can take the dresses that are tailored by the designer of power according to your sizes." When they saw the white dresses they said, "O dear grandfather, Arab children have dresses of different colors." The Holy Prophet, looked down for a while thinking about their words.

Jibril said, "O Muhammad, be happy and delighted, the color maker is most majestic, most glorious, He grants their wish as such to make their hearts happy with whatever color they like. O Muhammad, ask for a pan and water jug and ask them to be present. O Messenger of Allah, I pour water and you turn the dresses and wring them with your hands then color them with whatever color they like." The Holy Prophet started with the dress of al-Hassan in the pan and Jibril poured water and the Holy Prophet, asked al-Hassan saying, "O delight of my eyes, of what color do you want your dress to be?" He replied, "O dear grandfather, I want green." The Holy Prophet then wrung the dress with his hand in the water and by the power of Allah the dress took the color green. The Holy Prophet then took it out and gave it to al-Hassan who then wore it. He then placed the dress of al-Husayn, *'Alayhi al-Salam*, in the pan and Jibril poured water. The Holy Prophet, turned to al-Husayn, *'Alayhi al-Salam*, who was five years old at that time, and asked him, "O the delight of my eyes of what color do you want your dress to be?" Al-Husayn, said, "O dear grandfather, I want red." The Holy Prophet wrung it and it took a red color like a red ruby and al-Husayn, wore it. The Holy Prophet became happy and then al-

Hassan and al-Husayn went to their mother pleased and happy. Jibril then wept when he saw them in that condition and the Holy Prophet, asked, "O dear brother Jibril, Why are you sad in this day when my grandsons are happy, but you weep in sadness, I swear you to Allah to inform me of the reason." Jibril said, "O Messenger of Allah, please take notice about the choice of your grandsons of different colors. Al-Hassan unavoidably will be made to drink poison and the color of his body will turn green because of the effect of the poison and al-Husayn, unavoidably will be killed and slaughtered and his body will be tainted with his blood." The Holy Prophet wept and his sadness increased.

H 116, Ch. 30, h 46

I ('Allamah Majlisi) say that al-Shaykh Ja'far ibn Numa' has narrated in Muthir al-Ahzan through the chain of his narrators from the wife of al-'Abbas ibn 'Abd al-Muttalib who is 'Umm al-Fadl Lubabah daughter of al-Harith who has said the following:

"I once saw in my dream before the birth of al-Husayn, *'Alayhi al-Salam*, that a piece from the Messenger of Allah was cut and it was then placed in my lap and I then told this to the Messenger of Allah who said, 'Your dream is true. Fatimah, *'Alayha al-Salam*, will give birth to a baby boy and I will give him to you to breastfeed.' This came to pass as He (the Messenger of Allah) had said. One day I came to place him in my lap and he urinated and a drop fell on the Messenger of Allah and I pinched him and he wept. He (the Messenger of Allah) then said as if angry, 'Hold it, O 'Umm al-Fadl, my clothes can be washed, but you just hurt my son.' I then left him to bring water and when I came back I found the Messenger of Allah weeping and I asked about the reason for his weeping, 'Why are you weeping O Messenger of Allah?' He (the Messenger of Allah) said, 'Jibril came to me and informed me that my nation (followers) will murder my son, this one, after me.'"

Al-Shaykh Ja'far ibn Numa' has said that people of Hadith have said that when al-Husayn, *'Alayhi al-Salam*, became one complete year old, twelve angels came to the Holy Prophet, in different shapes; one in the shape of a human being, offering him condolences and saying that similar things that happened to Habil from Qabil (sons of Adam, *'Alayhi al-Salam*) will happen to al-Husayn, *'Alayhi al-Salam*, son of Fatimah, *'Alayha al-Salam* and a reward like that for Habil will be given to him and his killer will be charged with a crime like the crime committed by Qabil against Habil. No angel remained without offering condolences to the

Holy Prophet, who would say, "O Lord, please fail those who fail him, kill his killer and please do not allow him to benefit from what he wants."

It is narrated from Ash'ath ibn 'Uthman from his father from Anas ibn abu Suhaym who has said the following:

"I (the narrator) heard the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, say, 'My son, this one, will be killed in the land of Iraq. So whoever of you lives in that time must help him.' Anas was present with al-Husayn, *'Alayhi al-Salam*, in Karbala and was killed with him, al-Husayn, *'Alayhi al-Salam*."

I (the narrator) have narrated from 'Abd al-Samad ibn Ahmad ibn abu al-Jaysh from his Shaykh abu al-Faraj 'Abd al-Rahman ibn al- Jawzi from his Rijal (narrators) from 'A'ishah who has said the following:

"One day al-Husayn, *'Alayhi al-Salam*, came to the Holy Prophet, when he was a small boy who could barely walk. He (the Messenger of Allah) said, 'Yes, O 'A'ishah, does it not astonish you that an angel, who never had come to me just came to me and said, "Your son, this one, will be killed and if you like I can show the land where he will be killed."' He took a red color soil and 'Umm Salamah took it to preserve it in a bottle and she took it out on the day when he (al-Husayn, *'Alayhi al-Salam)* was killed and it was turned into blood."

A similar Hadith is narrated from Zaynab daughter of Jahash.

It is narrated from 'Abd Allah ibn Yahya' who has said the following:

"We were in Siffin with Ali, *'Alayhi al-Salam*, when he reached a place parallel to Karbala he said, 'Wait O 'Abd Allah.' He said, 'Once I visited the Messenger of Allah and saw his eyes flooded with tears. I said, "I pray to Allah to keep my soul and souls of my parents in service for your cause, O Messenger of Allah, why your eyes are flooded with tears? Has someone made you angry?" He (the Messenger of Allah) replied, "No, in fact, Jibril was with me and he informed me that al-Husayn will be killed near the bank of the Euphrates and he asked if I liked to smell the soil of his gravesite. I said, 'I like to do so.' He then extended his hands and took a handful of that soil and gave it to me. I now cannot control the flow of tears from my eyes. The name of that land is Karbala."' He (the narrator) has said that when he became two years old, the Holy Prophet, left for a journey and stopped somewhere on the way saying *Istirja'* (the expression, 'to Allah we belong and to Him we all return') and his eyes flooded with tears. He was asked about it and he said, 'This is Jibril who informs me

about a land near the banks of Euphrates called Karbala, where my son al-Husayn will be killed. It is as if I look at him and at the place where he will fall, and at the site of his grave. It is as if I look at the captives on the camel backs and the head of my son al-Husayn is presented as a gift to Yazid, condemned by Allah. By Allah, no one looks at the head of al-Husayn with joy except that Allah places division and differences between his heart and his tongue and punishes him with a painful punishment.' The Holy Prophet then returned from his journey very sad and depressed and then he climbed on the pulpit and along with him climbed al-Hassan and al-Husayn. He gave a speech and good advice to people and when he finished his speech he placed his right hand over the head of al-Hassan and his left hand over the head of al-Husayn and said, 'O Lord, Muhammad is your *'Abd* (servant) and your messenger and these two are the finest of my descendants, the choicest of my root and the most excellent of my descendants and of those whom I leave behind me in my nation (followers). Jibril has informed me that this one will be killed by poison and the other one will become a martyr tainted with blood. O Lord, please make his martyrdom a blessing for him and make him of the *al-Sayyid* (the master) of the martyrs. O Lord, please do not place any blessing in his killer and those who fail him and make them feel the heat of your fire and raise him at the bottom of the hellfire.' He (the narrator) has said that the people resounded with the noise of weeping and sobbing and the Holy Prophet, said to them, 'O people, you weep but do not help him. O Lord, please be his helper and supporter' and he (the Messenger of Allah) then said, 'O people I leave among you two heavy things: the book of Allah and my descendants, my root, my seed, the fruit of my heart, and my happiness. These two will not depart each other until they will arrive at my station at the pond (in the garden (paradise)).'

"'You must take notice that I do not ask from you anything about it except for what my Lord has commanded me to ask you for. I ask you to love my nearest relatives and I warn you of your meeting me tomorrow at the pond (in the garden (paradise)) as being of those who have troubled my *Ahl al-Bayt* (family) and have committed injustice against them, except that on the Day of Judgment three flags will arrive from this nation (followers of Muhammad). One is a black flag, very dark because of which the angels will be terrorized and it will stop near me and I will ask, "Who are you?" They will forget my name and will say, "We are the people of Tawhid from Arabia." I will say to them, "I am Ahmad, the Prophet of Arab and 'Ajam (non-Arab)." They will say, "We are of your nation (followers)." I will say, "How did you behave toward my *Ahl al-Bayt* (family), my descendants and my book after me?" They will say, "We

misused your book, and we tried to banish your descendants from the face of the earth." When I will hear this from them I will turn my face away from them and they will go away from the pond of (the garden (paradise)) thirsty with their faces turned black.

"'Thereafter the other flag arrives with more blackness and I will ask them, "How did you deal, after me, with the two heavy matters; the book of Allah and my descendants, *Ahl al-Bayt* (family)?" They will say, "We opposed the greater one and we tore down the smaller into a pieces." I will then say, "Move away from me." They will go away thirsty with their faces turned black.

"'Then the flag under which the faces will shine with light will arrive and I will ask them, "Who are you?" They will say, "We are the people of Kalimah of Tawhid (we testify that only Allah deserves worship, He is one and has no partners and we testify that Muhammad is His servant and Messenger). We are the people of piety from the nation (followers) of Muhammad al-Mustafa' (the purified one) and we are the remaining of the people of truth. We carried the book of our Lord, made lawful what it said was lawful and made unlawful what it said is unlawful and we loved the descendants of our Prophet, Muhammad and helped them with whatever we helped ourselves and we fought on their side against their enemies." I then will say to them, "There is glad news for you. I am your Prophet, Muhammad, and you were in world as you said you were." I then will quench their thirst from my pond (in the garden (paradise)) and they will move away quenched and with glad news and then they will enter the garden (paradise) where the live forever and ever.'"

Chapter 31 - Reports and information about the martyrdom of al-Husayn, *'Alayhi al-Salam*, from the Messenger of Allah, 'Amir al-Mu'minin Ali and al-Husayn, *'Alayhim al-Salam*

H 117, Ch. 31, h 1
'Amali al-Tusi:

Through the chain of narrators of the brother of al-Di'bil from al-Rida', from his ancestors from Ali ibn al-Husayn, *'Alayhi al-Salam*, who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said that narrated to him Asma' daughter of 'Umayr al-Khath'amiyah as follows: 'I served your grandmother, daughter of the Messenger of Allah, as a nurse for the birth of al-Hassan and al-Husayn, *'Alayhim al-Salam*. She said that when al-Hassan was born the Holy Prophet, came and said, "O 'Asma', bring my son to me." I then brought the baby to him in a piece of yellow cloth but he threw it away and said, "Had I not told you not to wrap the new born in yellow color cloths." He then asked for a white color cloth, then wrapped him in it. He (the Messenger of Allah) then said Adhan in his right ear and Eqamah in his left ear. He then asked Ali, *'Alayhi al-Salam*, "What have you named my son, this one?" He replied, "I would never do anything about his name before you, O Messenger of Allah." He (the Messenger of Allah) said, "I am not going to do anything about his name before my Lord Allah, the most majestic, the most Glorious, does." Jibril then descended and said, "Allah sends you *Salam* (the phrase of offering greeting of peace) and says, "O Muhammad, Ali to you is like Harun was to Musa except that there is no Prophet after you. You must name your son the name of the son of Harun." The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* then asked, "What was the name of the son of Harun?" Jibril replied, "His name was 'Shubar'." He (the Messenger of Allah) asked, "What is its meaning?" Jibril said, "It is al-Hassan."' 'Asma' has said that He (the Messenger of Allah) named him al-Hassan.

"'Asma' has said that 'When al-Husayn was born I served Fatimah, *'Alayha al-Salam* as her nurse. The Holy Prophet, came to me and said, "O 'Asma' bring my son to me." I then brought the baby to him in a white piece of cloth and he did for him what he had done for al-Hassan. She has said that the Messenger of Allah wept and said, "There will be a

conversation with you about it. O Lord, keep Your mercy away from his killer, and you must not inform Fatimah, *'Alayha al-Salam* of anything about it." 'Asma' has said that when seven days passed from his birth the Holy Prophet, came to me and said, "Bring my son to me, please" and when I brought the baby boy to him, he (the Messenger of Allah) then did for him what he had done for al-Hassan. He offered a meaty ram as an offering just as he had done for al-Hassan of which the share of the nurse was the thigh, and a leg. He shaved his head and equal to the weight of his hair he paid silver as charity and applied al-khaluq (a certain herbal ointment) on his head and he (the Messenger of Allah) said that applying blood on the head of a new born is of the traditions of the age of pre-Islamic ignorance.' 'Asma' has said that 'He (the Messenger of Allah) then placed him in his lap and said, "O abu 'Abd Allah, how extremely hard it (your story) is for me to bear with!" He (the Messenger of Allah) then began to weep. I ('Asma') said "I pray to Allah to keep my soul and souls of my parents in service for your cause, today, again, you did what you had done on the first day. Please tell us what the matter is?" He (the Messenger of Allah) said, "I weep for my son, this one, because the transgressing, unbelievers of Amawides, condemned by Allah, will murder him and Allah will not allow my intercession to be applied in their favor on the Day of Judgment. A man who masks religion and disbelieves in Allah, the most great, will kill him." He (the Messenger of Allah) then said, "O Allah, I plead before you to grant them what Ibrahim had prayed to be granted to his descendants, O Lord, please love them as well those who love the two of them and keep Your mercy away from whoever is hostile toward the two of them up to the fill of the sky and earth."""

H 118, Ch. 31, h 2
'Amali of al-Saduq:

Al-Sinani has narrated from ibn Zakariya from ibn al-Habib from ibn Buhlul from Ali ibn 'Asem from al- Al-Haseen ibn 'Abd al-Rahman from Mujahid from ibn Abbas who has said the following:

"I was with 'Amir al-Mu'minin, during his journey to Siffin. When he arrived in Naynawa near the banks of the Euphrates he said loudly, 'O ibn Abbas do you know what place is this?' I replied, 'No, O 'Amir al-Mu'minin, I do not know it.' He (the Imam) then said, 'Had you known it the way I know it, you would not pass by this place without weeping as I do.' Ibn Abbas has said that he ('Amir al-Mu'minin) wept for a long time until his beard was soaked with tears and it flowed on his chest and we

also wept along with him. He kept saying 'Oh, Oh what do I have to do with *Ale* (family) of abu Sufyan, what do I have to do with *Ale* (family of) Harb, the party of Satan, the friends of unbelievers? O abu 'Abd Allah, exercise patience. Your father has suffered because of them just as you will suffer at their hands.' He ('Amir al-Mu'minin Ali) then asked for water, made wudu and performed *Salat* (prayer) as Allah willed him to perform *Salat* (prayer) and then he mentioned something like his previous words except that he took a nap at the end of his *Salat* (prayer) for an hour and then woke up and said, 'O ibn Abbas.' I then responded, saying, 'Here I am.' He then said, 'Should I tell you about what I saw in my dream?' I then said, 'Your eyes slept and you have good in your dream O 'Amir al-Mu'minin.' He said, 'I saw as if men had come down from the sky with white flags with their white shining swords held in position. They had stepped around this earth one step and then I saw these palm trees as their branches were cut down with fresh blood gushing out and then I saw my child al-Husayn, the little one, my own part, and my essence is drowning in it (gushing blood) crying for help but no one helps and the white men had come down from the sky calling, "Exercise patience O *Ale* (family) of messenger of Allah, because you will be killed at the hands of the most evil ones of the people and this is the garden (paradise), O abu 'Abd Allah, longing and yearning for you to come and then they offer to me condolences saying O abu al-Hassan, please accept the glad news; Allah has made it to be the delight to your eyes on the day when people will be raised (from their graves) before the Lord of the worlds." I then woke up in this condition. By the One in Whose hands is the soul of Ali that the truthful one whose truthfulness is confirmed, abu al-Qasim, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, told me that I am to see it at the time of my coming out against the people of transgression against us and this is the land of Karb and Bala (pain and suffering) in which al-Husayn, *'Alayhi al-Salam*, will be buried along with seventeen men of my children and the children of Fatimah, *'Alayha al-Salam* and in the skies it is known very well and of Karb and Bala is mentioned just as the land of the two al-Haram (the Sacred area) as well as Bayt al-Maqdis (Jerusalem) are mentioned.'

"He (the Imam), then said, 'O ibn Abbas, you should look around for the droppings of the deer; by Allah I do not speak lies and I am not called a liar, those droppings are yellowish like *al-Za'faran* (Saffron).' Ibn Abbas has said, I then looked around and found such droppings, collected in one place and I then called, 'O 'Amir al-Mu'minin, I have found them with the same descriptions which you had mentioned for me.' He (the Imam) *'Alayhi al-Salam*, then said, 'Indeed, Allah and His the Messenger of Allah

have spoken the truth.' He (the Imam), then came to it running, picked them up and smelled them saying, 'They are them exactly, O ibn Abbas. Do you know O ibn Abbas what these dropping are? These are the ones which 'Isa (Jesus) son of Mary smelled when he travelled along with his disciples. They saw the deer here staying together weeping. 'Isa (Jesus) then sat down and so did the disciples. He wept and so did the disciples and they did not know why he sat down and wept. They then asked, "O the spirit of Allah and His word what has made you to weep?" He then asked, "Do you know what land it is?" They replied, "No, we do not know." 'Isa (Jesus) then said, "This is the land on which the child of the messenger of Allah, Ahmad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and the child of the purified and free lady al-Batul like my mother will be buried. The finest soil, better than musk, is the soil of the gravesite of the martyred child of the Messenger of Allah. This is how the soil of the gravesite of the Prophets and the children of the Prophets are. These deer speak to me and say that they graze here because of their yearning for the soil of the gravesite of the blessed child and they believe that they are secure in this land."'

"'He 'Isa (Jesus) *'Alayhi al-Salam*, then picked up those droppings and smelled them saying, "These droppings of the deer with such a fine fragrance are because of the grass. O Lord, please keep them until the father (of al-Husayn) will smell them and it will be a solace and comfort for him."'

"He (the Imam), *'Alayhi al-Salam*, then said that these droppings have emained all these times and thus, their color has turned yellowish because of the passing of a long time and this is the land of Karb and Bala.

"He (the Imam) *'Alayhi al-Salam*, then said at the top of his voice, 'O Lord of 'Isa (Jesus) son of Mary, please do not leave any blessing in his killers, the helpers of his killers'; through the same chain of narrators as that of the previous Hadith the following is narrated: 'those who fail him.'

"He (the Imam), *'Alayhi al-Salam*, then wept for a long time and we also wept with him, until he fell on his face and fainted for a long time and then he regained his feelings. He then took the droppings and secured them in the corner of his gown and commanded me also to secure them in the same way. He (the Imam) said, 'O ibn Abbas, when you will find them turned to dark blood and such blood flows from them that it means that abu 'Abd Allah, is murdered and is buried there.'

"Ibn Abbas has said, 'By Allah, I would keep them safe strictly more than matters made obligatory by Allah, the most majestic, the most glorious and would open them from the corner of my sleeve. Once when I was sleeping in my house I woke up and I found fresh blood flow from them and my sleeve was full of blood. I then sat up weeping and I said that al-Husayn is murdered. By Allah, Ali had never spoken a lie to me in any Hadith that he narrated to me and he never informed me of anything except that they were true because the Messenger of Allah would inform him of such things about which he (the Messenger of Allah) would not inform others. I then became restless and came out of the house and it was at dawn time and I found al-Madinah as if it was full of flies and nothing visible. Then the Sham'un came out and I saw it as if eclipsed and I saw the walls of al-Madinah with dark blood on them. I then sat down weeping and I said, 'Al-Husayn, *'Alayhi al-Salam*, is murdered and I heard a voice from one side of the house that said, "Exercise patience O *Ale* (family) of the Messenger of Allah, the weak *farkh* (child) is murdered. The trusted spirit has come down weeping and sobbing." It then wept in a loud voice and I noted that hour with me and it was the month of Muharram, the day of *'Ashura'* the tenth of the month. I then found out that al-Husayn, *'Alayhi al-Salam* was killed on that same day. I then narrated this narration to those who were with him and they said, "By Allah, we heard just what we have heard when we were in the battlefield but we did not know who it was. We thought it was al-Khidr, *'Alayhi al-Salam*."""

H 119, Ch. 31, h 3
Ikmal al-Din:

Ahmad ibn Muhammad ibn al-Hassan al-Qattan who was a Shaykh of the people of Hadith in the town of al-Ray known as abu Ali ibn 'Abd Rabbihi has narrated from Ahmad ibn Yahya' ibn Zakariya through the same chain of narrators as that of the previous Hadith, a similar Hadith.

H 120, Ch. 31, h 4
'Amali of al-Saduq:

Al-Qaftan has narrated from al-Sukkari from al-Jawhari from Qays ibn Hafs al-Darami from Husayn al-Ashqar from Mansur ibn al-Aswad that abu Hassan al-Tamimi has narrated from Nashit ibn 'Ubayd from a man from them from Jarda' the daughter of Samin from her husband, Harthamah ibn abu Muslim who has said the following:

We were with Ali ibn abu Talib in the armed expedition in Siffin. On our return we stopped in Karbala. He performed the morning *Salat* (prayer) then he picked up soil from the ground and smelled it and then said, "*Wahan laka* (congratulation) for the soil from which a people will be raised who will enter the garden (paradise) without accounting." Harthamah then returned to his wife who was a *Shi'a* of Ali, *'Alayhi al-Salam*, and said to her, "I like to inform you about what your *Waliy* (leader with divine authority and power), abu al-Hassan, did during his stop in Karbala. He performed the morning *Salat* (prayer) then picked up soil from the ground and said, '*Wahan laka* (congratulation) for the soil from which a people will be raised who will enter the garden (paradise) without accounting."' She then said, "O gentleman, 'Amir al-Mu'minin, *'Alayhi al-Salam*, says nothing but the truth."

When al-Husayn, *'Alayhi al-Salam*, came (to al-Kufah), I (Harthamah) was in the delegate (the group) who were sent by ibn Ziyad, condemned by Allah. When I saw the tents and the trees, I then remembered the Hadith (of 'Amir al-Mu'minin). I then sat on my camel and went to al-Husayn, *'Alayhi al-Salam*, offered him *Salam* (the phrase of offering greeting of peace) and told him about what I had heard from his father at that stopping place where al-Husayn, *'Alayhi al-Salam*, had pitched his tents. He, al-Husayn, *'Alayhi al-Salam*, then asked, "Are you with us or against us." I then replied, "I am not with you and nor I am against you. I have left behind my children for whom I am afraid because of 'Ubayd Allah ibn Ziyad." Al-Husayn, *'Alayhi al-Salam*, said, "You must leave and move away so that you will not see us killed or hear our voice. By the One in Whose hands is the soul of al-Husayn, that whoever hears from us our words (asking for help) and does not help, Allah will certainly throw him headlong in the hellfire."

Note: I ('Allamah Majlisi) say that hearing the call asking for help and not helping makes the punishment more intense and it is apparent that helping them is obligatory in all cases.

H 121, Ch. 31, h 5
'Amali of al-Saduq:

My father has narrated from al-Kumaydani from ibn 'Isa from ibn abu Najran from Ja'far ibn Muhammad al-Kufi from 'Ubayd al-Samin from ibn Tarif from Asbagh ibn Nabatah who has said the following:

One day 'Amir al-Mu'minin, *'Alayhi al-Salam,* was giving a speech and asking people to ask him whatever questions they wanted to ask, before they will not find him among them, such as about the past and about future and I will give the answer. At that time Sa'd ibn abu Waqqas stood up and said, "O 'Amir al-Mu'minin, tell me how many strings of hairs are there on my head and beard?" He (Ali, *'Alayhi al-Salam)* then said, "By Allah you have asked me a question about which my beloved one, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* had informed me that you will ask me. You must take notice that at the root of every string of hair on your head and beard there is a Satan and in your home there is a child who will murder my son al-Husayn." At that time 'Umar ibn Sa'd was barely able to walk in front of him."

Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn 'Abd al-Jabbar from ibn abu Najran from Ja'far ibn Muhammad ibn Hakim from 'Ubayd al-Samin in a marfu' manner from 'Amir al-Mu'minin, *'Alayhi al-Salam,* a similar Hadith.

H 122, Ch. 31, h 6
'Amali of al-Saduq:

Ibn Masrur has narrated from ibn 'Ammir from his uncle from al-Azdi from Aban ibn 'Uthman from Aban ibnTaghlib from 'Ikrimah from ibn Abbas who has said the following:

"The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* has said, 'Whoever likes to live our way of life and die the way we die and then enter in the garden (paradise) of Eden, my home, and hold the stick which my Lord, Allah, the most majestic, the most glorious has planted with His own hand and then said, "Be. It then came in existence," he must accept Ali ibn abu Talib as his *Waliy* (the guardian with divine authority and knowledge) and accept the executors of the will from his children in the same way; they are my descendants who are created from my clay. Before Allah, I complain against his enemies from my nation (followers) who hide their excellence, and who cut off their relationship with me. I swear by Allah that my son will be killed after I will leave this world. May Allah not allow them to benefit from my intercession.'"

H 123, Ch. 31, h 7
Al-Irshad: Al-Ihtijaj:

It is mentioned in the narrations that 'Amir al-Mu'minin, *'Alayhi al-Salam*, once was giving a speech in which he said, "You can ask me whatever you like before you will not find me among you. By Allah, even if you ask me about the group who misleads a hundred people and guides a hundred people I can tell you about who calls (motivates) the group and who drives it." A man then stood up in front of him and asked, "Tell me, how many strings of hairs are there on my head and beard?"

'Amir al-Mu'minin *'Alayhi al-Salam*, said, "By Allah, my beloved one, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, had told me about what you have asked me and that on every string of the hairs of your head there is an angel who condemns you and at the root of every string of hair in your beard there is a Satan who bothers you and that in your home there is a child who will murder the son of the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and the proof for this (my answer) is what I told you because verifying the number of the strings of hair on your head and beard is hard for you, but I have pointed out that you and your child are condemned." His son at that time was a small child (barely walking).

H 124, Ch. 31, h 8
Qurb al-Asnad:

Muhammad ibn 'Isa has narrated from al-Qaddah from Ja'far ibn Muhammad from his father, *'Alayhima al-Salam* who has said the following:

"Ali, *'Alayhi al-Salam*, with two of his companions passed by Karbala; when passing thereby his eyes flooded with tears and he said, 'This is the place for their horses, this is the place for their tents, here their blood will be spilled and *Tuba* (the tree in the garden (paradise)) is for a soil on which the blood of the beloved ones will be spilled."

H 125, Ch. 31, h 9
Basa'ir al-Darajat:

Muhammad ibn al-Husayn has narrated from Yazid Sha'ar from Harun ibn Hamzah from abu 'Abd al-Rahman from Sa'd al-Iskaf from Muhammad ibn Ali ibn 'Umar ibn Ali ibn abu Talib, *'Alayhi al-Salam*, who has said the following:

"The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* has said, 'Whoever likes to live our way of life and die the way we die and then enter in the garden (paradise) which Allah has promise me, which is Eden, my home; - there is the stick which my Lord, Allah, the most majestic, the most glorious has planted with His own hand and then said, "Be. It then came in existence" - he must accept Ali ibn abu Talib as his *Waliy* (the guardian with divine authority and knowledge) and accept the executors of the will from his children in the same way; they are my descendants and the Imams (leaders) after me; their flesh is my flesh, their blood is my blood and Allah has blessed them with my excellence and knowledge and *wayl* (woe) on those who deny their excellence of my nation (followers) who and who cut off their relationship with me. I swear by Allah that they will murder my son after I will leave this world. May Allah not allow them to benefit from my intercession.'"

Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from al-Yaqtini from Zakariya al-Mu'min from Ayyub ibn 'Abd al-Rahman and Zayd abu al-Hassan and 'Abbad all from Sa'd al-Iskaf from abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 126, Ch. 31, h 10
Basa'ir al-Darajat:

Salam ibn abu 'Umrah has narrated al-Khurasani has narrated from Aban ibn Taghlib from abu 'Abd Allah, from his father, *'Alayhima al-Salam* who has said the following:

"The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, has said, 'Whoever likes to live our way of life and die the way we die and enter the garden (paradise) of Edin which my Lord has promised me and my Lord has planted it, he must accept Ali, *'Alayhi al-Salam*, as his *Waliy* (leader with divine authority and power), love him, and become an enemy of his enemy, must accept his executors of his will as their *Waliy* (leader with

divine authority and power) because they are the *'A'immah*, Imams (leaders) of guidance after me. Allah has granted them my understanding, and my knowledge. They are my descendants, their flesh is my flesh and my blood and before Allah I complain against my nation (followers) who deny their excellence, and who cut off their relation with me about them. By Allah, they will murder my son. May Allah not allow them to benefit from my intercession in their favor.'"

H 127, Ch. 31, h 11
Basa'ir al-Darajat:

'Abd Allah ibn Muhammad has narrated from ibn Mahbub from abu Hamzah from al-Nadr ibn Suwayd ibn Ghafalah who has said the following:

"I (the narrator) was with 'Amir al-Mu'minin, *'Alayhi al-Salam*, that a man came to him and said, 'O 'Amir al-Mu'minin, I have come to you from Wadi al-Qura'. Khalid ibn 'Arfatah has died.' 'Amir al-Mu'minin, *'Alayhi al-Salam*, then said to him, 'He does not die.' He repeated it and Ali, *'Alayhi al-Salam*, said, 'He is not dead, by the One in Whose hands is my soul, he does not die.' He repeated it for the third time. He said, '*Tasbih* (Allah is free of all defects) I inform you that he is dead and you say that he does not die.' Ali, *'Alayhi al-Salam*, said, 'He is not dead, by the One in Whose hand is my soul. He does not die until he will lead an army of misguidance carrying the banner of al-Habib ibn Jamaz.'

"He (the narrator) has said that al-Habib heard about it and he came to 'Amir al-Mu'minin, *'Alayhi al-Salam*, and said, 'I swear you to Allah that I am of your *Shi'a* and you have mentioned something about me which I do not find in my soul.' Ali, *'Alayhi al-Salam*, then said, 'If you are al-Habib ibn Jamaz, you will carry it.' Abu Hamzah has said that he did not die until 'Umar ibn Sa'd sent his army against al-Husayn ibn Ali *'Alayhima al-Salam* and made Khalid ibn 'Arfatah to be at the front of the army and al-Habib was the one in charge of his banner."

H 128, Ch. 31, h 12
Al-Irshad:

Al-Hassan ibn Mahbub has narrated from Thabit al-Thumali from abu Ishaq al-Subay'i from Suwayd ibn Ghafalah from him (the Imam) *'Alayhi*

al-Salam, a similar Hadith with an addition in the end "he carried it up and entered the Masjid through Bab al-Fil."

Kamil al-Ziyarat:

My father and ibn al-Walid both have narrated from Sa'd from al-Yaqtini from Safwan and Ja'far ibn 'Isa from al-Husayn ibn abu Ghundur from the one who narrated to him from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"One day al-Husayn, *'Alayhi al-Salam*, was in the lap of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, he was playing and laughing with him. 'A'ishah then asked, 'Why is it that you are amazed with this child so intensely?' He then said to her, 'Woe is on you! Why must I not love him and not be amazed with him? He is the fruit of my heart, and the delight of my eyes. My nation (followers) will murder him and for those who will visit him after his passing away, Allah will give the reward for one al-Hajj of my al-Hajj.' She then asked, 'O Messenger of Allah, is it the reward for one al-Hajj of your al-Hajj?' He (the Messenger of Allah) said, 'Yes, it is two al-Hajj of my al-Hajj.' She then asked, 'O Messenger of Allah will it be two al-Hajj?' He (the Messenger of Allah) said, 'Yes, it will be four al-Hajj.' She kept asking and He (the Messenger of Allah) continued increasing in multiples until he reached seventy al-Hajj of the al-Hajj of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, with their al-'Umrah."

'Amali al-Tusi:

Al-Husayn ibn Ibrahim al-Qazwini has narrated from Muhammad ibn Wahban from Ali ibn Jaysh from al-'Abbas ibn Muhammad ibn al-Husayn from his father from Safwan from al-Husayn a similar Hadith.

H 129, Ch. 31, h 13
Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from his father from ibn abu al-Khattab from Muhammad ibn Hammad al-Kufi from Ibrahim ibn Musa al-Ansari from Mus'ab from Jabir from Muhammad ibn Ali *'Alayhima al-Salam* who has said the following:

"The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, has said, 'Whoever likes to live my way of life and die the way I die and enter my garden (paradise) of Edin which my Lord has planted with His own hands, he must accept Ali, *'Alayhi al-Salam*, as his *Waliy* (leader with divine authority and power), learn about his excellence and must accept the executors of his will as his *Waliy* (leader with divine authority and power) and denounce my enemies, because Allah has granted them my understanding, and my knowledge. They are my descendants, their flesh is my flesh and my blood and before Allah I complain against my nation (followers) who deny their excellence, and who cut off their relation with me about them. By Allah, they will murder my son. May Allah not allow them to benefit from my intercession in their favor.'"

H 130, Ch. 31, h 14
Kamil al-Ziyarat:

Al-Hassan ibn 'Abd Allah ibn Muhammad has narrated from his father from ibn Mahbub from Ali ibn Shajarah from 'Abd Allah ibn Muhammad al-San'ani from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, would come to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, he would pull him to himself and say, 'O Ali hold him.' He (the Messenger of Allah) then would lean over al-Husayn, *'Alayhi al-Salam*, kiss him and weep. Al-Husayn, *'Alayhi al-Salam*, then asked, 'O dear, grandfather, why do you weep?' He (the Messenger of Allah) said, 'My child, I kiss those parts of you which will be struck with the swords and so I weep.' Al-Husayn, *'Alayhi al-Salam*, then asked, 'O dear grandfather, Will I be killed?' He (the Messenger of Allah) replied, 'Yes, by Allah, your father, your brother and you will all be killed.' He then asked, 'O dear grandfather, will our graves be in different places?' He (the Messenger of Allah) replied, 'Yes, that is so, O my dear child.' He then asked, 'Who from your nation (followers) will visit us?' He (the Messenger of Allah) said, 'Whoever visits me, your father, your brother and you is of the truthful ones among my nation (followers).'"

H 131, Ch. 31, h 15
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from his maternal uncle ibn abu al-Khattab from Ali ibn al-Nu'man from 'Abd al-Rahman ibn Sayabah from abu Dawud al-Basri from abu 'Abd Allah al-Jadali who has said the following:

"I once visited 'Amir al-Mu'minin, *'Alayhi al-Salam*, and I found al-Husayn, *'Alayhi al-Salam*, sitting beside him. He placed his hand on the shoulder of al-Husayn, *'Alayhi al-Salam*, and said, 'This one will be killed and no one will help him.' He (the narrator) has said that he then said, 'O 'Amir al-Mu'minin, that will be a bad life.' He (the Imam), *'Alayhi al-Salam*, said, 'This is how it will happen.'"

Kamil al-Ziyarat:

My father has narrated has narrated from Sa'd and al-Himyari and Muhammad al-'Attar all from ibn abu al-Khattab a similar Hadith.

H 132, Ch. 31, h 16
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from his maternal uncle from ibn abu al-Khattab from Nasr ibn Muzaham from 'Amr ibn Sa'id from Yazid ibn Ishaq from Hani ibn Hani from Ali, *'Alayhi al-Salam*, who has said the following:

"Ali, *'Alayhi al-Salam*, has said, "Al-Husayn, *'Alayhi al-Salam*, will be killed and murdered, I know the soil of the ground on which he will be murdered and it is near the two rivers."

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn abu al-Khattab, a similar Hadith.

H 133, Ch. 31, h 17
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from maternal uncle ibn abu al-Khattab and a group narrated to me from Sa'd from Ali ibn Hammad from 'Amr ibn Sa'id from Ali ibn Hammad from 'Amr ibn Shimr from Jabir from abu 'Abd Allah, who has said the following:

"Ali said to Al-Husayn, *'Alayhima al-Salam*, 'O abu 'Abd Allah, it was established in eternity that you will be the good example to follow.' Al-Husayn, *'Alayhi al-Salam*, then asked, saying, 'I pray to Allah to keep my soul in service for your cause, how will be my condition?' He (the Imam), replied, 'You have the knowledge of what they are ignorant of and the knowledgeable one benefits from his own knowledge. My dear child, you must listen and take notice before it comes to you. By the One in Whose hand is my soul, the Amawides will spill your blood but they will not be able to turn you away from your religion and they will not be able to make you forget the name of you Lord.' Al-Husayn, *'Alayhi al-Salam*, said, 'By the One in Whose hand is my soul that it is sufficient for me. I affirm what Allah has revealed and I testify to the truthfulness of Prophet of Allah and do not call the words of my father untrue.'"

H 134, Ch. 31, h 18
Al-Ishad:

'Isma'il ibn Subayh has narrated from Yahya' ibn al-Musafir al-'Abidi from 'Isma'il ibn Ziyad who has said the following:

"One day Ali, *'Alayhi al-Salam*, said to Bra' ibn 'Azib, "O Bra', my child al-Husayn, *'Alayhi al-Salam*, will be killed and you will be living but will not help him.' When Al-Husayn, *'Alayhi al-Salam*, was killed Bra' would say, 'By Allah, Ali ibn abu Talib had spoken the truth. Al-Husayn, *'Alayhi al-Salam*, was killed but I did not help him.' He then would express heartbreaking regrets."

H 135, Ch. 31, h 19
Kashf al-Ghummah: Al-Irshad:

'Abd ibn Sharik has narrated from al-'Amiri who has said the following:

"I would hear the companions of Ali, upon entering of 'Umar ibn Sa'd in the Masjid say, 'This is the killer of al-Husayn, *'Alayhi al-Salam*.' This happened long before his being killed."

H 136, Ch. 31, h 20
Kashf al-Ghummah: Al-Irshad:

Salim ibn abu Hafsah has narrated the following:

"'Umar ibn Sa'd said to al-Husayn, *'Alayhi al-Salam*, 'O abu 'Abd Allah, before us there were foolish people who said that I will kill you.' Al-Husayn, *'Alayhi al-Salam*, said to him, 'They were not foolish people. They were tolerant and forbearing people. It will be a delight of my eyes to see that you will be able to eat of the wheat of Iraq except very little.'"

H 137, Ch. 31, h 21
Manaqib of ibn Shahr ibn Ashub:

Ibn Abbas has narrated the following:

"Hind asked 'A'ishah to ask the Holy Prophet, about the meaning of her dream that she had seen. He (the Messenger of Allah) told her to explain what she has seen in her dream. She (Hind) then explained as follows: 'I saw in my dream that the Sham'un has risen above me and the moon has come out of my outlet. A black star had come out of the moon. It attacked the sun and from the sun a smaller sun came out and it (the black star) devoured the smaller sun then the horizon turned black because of it and then I saw many black stars appeared and the blackness surrounded the earth from all places.'

"The eyes of the Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, flooded with tears. He (the Messenger of Allah) said, 'This is Hind. O the enemy of Allah, move away. He (the Messenger of Allah) said it twice. You just renewed my sorrow by giving the news of the death of my beloved ones.' When she left, he (the Messenger of Allah) said, 'O Lord, please keep Your mercy away from her and her descendants.'

"He (the Messenger of Allah) was asked about the meaning of that dream and he, *'Alayhi al-Salam*, said, 'The sun that rose above her head is Ali ibn abu Talib and the black star that come out of her outlet is Mu'awiyah, the conceited, sinful who denies the existence of Allah and the darkness that she thought of and the black star that she saw came out and attacked the sun from which a smaller sun came out and was devoured by the black star and it became black; the smaller sun is al-Husayn, *'Alayhi al-Salam*, who will be killed by the son of Mu'awiyah. Because of this the sun then turns black and the horizon becomes dark. The black stars on earth are the Amawides who will surround the earth from every place.'"

H 138, Ch. 31, h 22
Tafsir of Furat ibn Ibrahim:

Ja'far ibn Muhammad al-Fazari has narrated in a Mu'an 'an manner from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"One day al-Husayn, *'Alayhi al-Salam*, was with his mother who carried him. The Holy Prophet, then took him from Fatimah, *'Alayha al-Salam*, and said, 'May Allah keep His mercy away from your killer, may Allah keep His mercy away from those who loot you, may Allah destroy those who place their weight against you. Allah has issued a judgment between me and those who help against you.'

"Fatimah, *'Alayha al-Salam*, then asked, 'O dear father, what are you saying?' He (the Messenger of Allah) replied, 'O my dear daughter, I just remembered the harmful things that will happen to him after me and you like the injustice, betrayal and transgressions. In such time he will be among a group like the stars of the sky who will present (offer) themselves for martyrdom. It is as if I look at their army camp, their tents and their gravesite.' She then asked, 'Where is this place that you just mentioned?' He (the Messenger of Allah) said, 'This place is called Karbala and it is the place of pain and trouble against us and the nation (my followers). The evil ones of my nation (followers) will rise against this group and if all that is in the skies and the earth will intercede in their favor it will not of any benefit for them and these evil ones will be in hellfire forever.' She then asked, 'O dear father, will he be killed?' He (the Messenger of Allah) replied, 'Yes, O my dear child, he will be murdered but unlike any murder ever before it or ever after it. The skies and the earths will weep for him, as well as the angels, the wild beasts, the plants, the oceans, and the mountains. If permission will be given no breathing thing will remain on earth. A people of our friends, those who love us will come to him, the like of whom there is no one so knowledgeable about Allah or protective of our rights. No one on earth, besides these people, will pay attention to him (al-Husayn, *'Alayhi al-Salam)*. These people are the only torches in the darkness of injustice and they are the intercessors who will arrive near my pond, tomorrow and I recognize them by their faces when they will arrive. People of every religion will look for their Imams (leaders) but these people will look for us and they are the pillars of the earth and because of them it rains.'

"Fatimah, *'Alayha al-Salam*, then said *Istirja'* (the expression, 'to Allah we belong and to Him we all return') and she wept. He (the Messenger of Allah) then said to her, 'The best among the inhabitants of

the garden (paradise) are the martyrs in the world who offer their life and property to gain the garden (paradise). They fight in the way of Allah, they are killed and they eliminate (the enemies of Allah). This is a true promise upon them. What is with Allah is better than the world and all that it contains. Being killed is easier than dying. The one for whom being killed is written down, it comes to him where he rests and if being killed is not written one will soon die.'

"'O Fatimah, *'Alayha al-Salam*, daughter of Muhammad, do you not like that tomorrow you will issue a command and you will be obeyed? Will you not agree that people come to your father pleading for his intercession? Will you not be happy that your husband will drive away certain people from the pond of (Kawthar) on the day of thirst and provide water for his friends and repulse thereof his enemies? Will you not be happy for your husband to be the person in charge of the fire and will command it and it will obey him, take out of it whomever he will like and leave therein whomever he will like? Will you not be happy to be able to look all around in the sky to the angels and they look at you to learn what you will command them to do and they will look to your husband who in the presence of creatures will present his complaints before Allah against his enemies? What do you think Allah will do to the killers of your sons, your killer, the killer of your husband who will win before the eyes of the creatures and the fire will be commanded to obey him (your husband)? Will you not be happy, that whoever visits him (al-Husayn, *'Alayhi al-Salam)* will be in the protection of Allah and the reward for visiting him will be equal to al-Hajj and al-'Umrah of the house of Allah and he will not remain away from mercy even for a blinking of an eye and when he dies, he will die as a martyr and if he lives, the keepers continue to pray for him. He continues to remain in the protection and peace of Allah until he leaves this world?'

"'She then said, 'O dear father, I accept it and I agree and place my trust in Allah.' He (the Messenger of Allah) then wiped over her heart and her eyes and said, 'Your husband, yourself, your two sons and I will be in a place where it will be the delight of your eyes and your heart will be happy.'"

Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from his father from Ali ibn Muhammad ibn Salim from Muhammad ibn Khalid from 'Abd Allah ibn Hammad al-Basri from 'Abd Allah ibn 'Abd al-Rahman al-Assam from Misma' ibn 'Abd Malik from abu 'Abd Allah, *'Alayhi al-Salam*, a similar

Hadith to his words '. . . through them it rains. . .' to the end of Hadith at length.

I ('Allamah Majlisi) say that certain Hadith are mentioned in the chapter on his birth.

H 139, Ch. 31, h 23

It is narrated in certain reliable books from Lut ibn Yahya' from 'Abd Allah ibn Qays who has said the following:

"He (the narrator) has said, 'We were with 'Amir al-Mu'minin, *'Alayhi al-Salam*, during the armed expedition of Siffin. Abu Ayyub al-A'war al-Salmi had blocked the way to the water by his control. The Muslims complained about it because of thirst. He (the Imam) sent certain horseman to open the blockage but they failed and came back in failure. He (the Imam) became upset. His son al-Husayn, *'Alayhi al-Salam*, asked for permission to go and open the blockage. He (the Imam), *'Alayhi al-Salam*, said, "Yes, my dear son you can go." He then went with a few horsemen and defeated abu Ayyub, set up his tent there and settled his horsemen in place. He then came to his father and informed him about it. Ali, *'Alayhi al-Salam*, wept. It was asked, "What makes you weep O 'Amir al-Mu'minin? This is the first victory at the hand of al-Husayn, *'Alayhi al-Salam*."

"'He (the Imam), *'Alayhi al-Salam*, replied, "I just remembered that he will be murdered thirsty in the event of Karbala. His horse will come to his tents whinnying and saying *al-Zalimah, al- Zalimah!* Crimes are committed, terrible crimes are perpetrated!'"

H 140, Ch. 31, h 24

Ibn Numa' (Rh) has narrated in Muthir al-Ahzan from ibn Abbas who has said the following:

"When the illness of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, because of which he passed away became severe, he held al-Husayn, *'Alayhi al-Salam*, against his chest perspiring on him and struggling for his life and saying, 'What have I done to Yazid! May Allah not place any blessing in him. O Allah, please keep Your mercy away from Yazid.' He then fainted and remained so for a long time. He then regained his feelings and started kissing al-Husayn, *'Alayhi al-Salam*, with his eyes

flowing with tears and saying, 'It must be noticed that I will have a day before the justice of Allah, the most majestic, the most glorious, against your murderer.'"

H 141, Ch. 31, h 25

The following lines are from al-Diwan (collection of the poems of a poet), which is ascribed to 'Amir al-Mu'minin, *'Alayhi al-Salam.*

"O my dearest, al-Husayn, if you are in a new unfamiliar land follow the manners of that land and do not express pride for your power of reason because you should deal with everyone according to his level of understanding. Ibn abu Talib could have dealt with the issues according to their causes but he took the command of Allah as the more valuable possession so the teeth of these issues began to grind against him. You have enough excuse not to trust those who make good worldly things available for you; you should not become extremely happy for its loads or sad because of its bad effects. Analogize tomorrow with the day before and you feel comfort but do not strive for its attractions.

"It is as if my soul with its descendants is in Karbala and its battlefield where our beards are tainted with blood like the garments of the newly wedded ones.

"I see it (Karbala), although not with my eyes but I have received the key to the doors of seeing (knowing all things). There are the tragedies that you cannot avoid so you must become ready before they arrive. May Allah grant satisfaction to our *al-Qa'im* the one who rises with divine authority and power, when people go about their routine, and he is to demand the wergild for me as well as for you so exercise patience and endure.

"Every wergild is a million and he does not fall short in his eliminating the parties concerned.

"At that time excuses will not benefit the unjust ones.

"O my dearest, al-Husayn, *'Alayhi al-Salam,* do not become sad for the separation. I pray to Allah to keep my soul in service for your cause, you offer sacrifice to destroy it (wickedness). Ask the houses and they clearly tell you that their dwellers cannot live forever. Religion certainly is for the believing people because of divine revelations and answers.

"We have the title of expressing pride about it so it says clearly, *O Allah, please grant compensation to Muhammad and his family worthy of*

their services to your cause. You also say *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, in favor of your grandfather al-Mustafa' (the purified one) and *Salam* (the phrase of offering greeting of peace) for those who seek it (the worldly things)."

Chapter 32 - The suffering of Al-Husayn, *'Alayhi al-Salam*, was the greatest form of suffering and people became low for killing him and the rebuttal of those who say he (the Imam) was not killed but they were confused

H 142, Ch. 32, h 1
'Ilal al-Shara'i':

Muhammad ibn Ali ibn Bashshar al-Qazwini has narrated from al-Muzaffar ibn Ahmad from al-Asadi from Sahl from Sulayman ibn 'Abd Allah from 'Abd Allah ibn al-Fadl who has said the following:

"I (the narrator) once asked, abu 'Abd Allah, *'Alayhi al-Salam*, saying, 'O child of the Messenger of Allah, why is it that the day of *'Ashura'* has become the day of mourning, sadness, lamentations and weeping and not the day in which the Messenger of Allah passed away, the day when Fatimah, *'Alayha al-Salam* passed away, the day 'Amir al-Mu'minin, was killed or the day in which al-Hassan, *'Alayhim al-Salam* was killed because of poison?' He (the Imam) said, 'The day in which al-Husayn, *'Alayhi al-Salam*, was killed is the day of the greatest suffering compared to other days; the people of the gown, *al-Kisa'* were the most honorable among the creatures in the sight of Allah and they were five people. From these people when the Holy Prophet, passed away, 'Amir al-Mu'minin Ali, Fatimah, *'Alayha al-Salam* al-Hassan and al-Husayn, *'Alayhi al-Salam*, were there and they were solace and comfort. When Fatimah, *'Alayha al-Salam* passed away, 'Amir al-Mu'minin, Ali, al-Hassan and al-Husayn, *'Alayhi al-Salam*, were there who were solace and comfort for the people and when 'Amir al-Mu'minin, Ali passed away, al-Hassan and al-Husayn, *'Alayhi al-Salam*, were there as solace and comfort for the people and when al-Hassan passed away al-Husayn, *'Alayhi al-Salam*, was there as solace and comfort for people. When al-Husayn, *'Alayhi al-Salam*, was murdered no one of the people of *al-Kisa'* was left for the people for comfort and solace, so his passing away was like the passing away of all of them just as his living among people was the living of all of them among the people and for this reason his day is the day of greatest suffering and sadness.'

"'Abd Allah ibn al-Fadl al-Hashimi has said that he then asked, saying, 'O child of the Messenger of Allah, why people did not find solace

and comfort with Ali ibn Al-Husayn, *'Alayhi al-Salam*, like it was the case with his ancestors?'

"He (the Imam)'Alayhi *al-Salam*, said, 'Ali ibn Al-Husayn, *'Alayhi al-Salam*, was the master of the worshippers, and Imam (leader) and *al-Hujjah* (the one who has Divine authority) over the creatures after his ancestors who passed away. However he did not meet the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and did not hear him (the Messenger of Allah) and his knowledge was inherited from his father and grandfather from the Holy Prophet, and 'Amir al-Mu'minin, Ali, Fatimah, *'Alayha al-Salam* al-Hassan and al-Husayn, *'Alayhi al-Salam*, were seen by people with the Messenger of Allah in continuing conditions, so whenever they would look at one of them they remembered the position of that person with the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and the words of the Messenger of Allah about them and with them and when they passed away people lost their observing the most honored ones in the sight of Allah, the most majestic, the most glorious and the loss of one of them was not the loss of all of them all together except in the loss of al-Husayn, *'Alayhi al-Salam*, because he was the last of them and for this reason his day is the greatest day of suffering and sadness.'

"'Abd Allah ibn al-Fadl al-Hashimi has said that he then asked, 'O child of the Messenger of Allah, why is it that al-'Ammah (the non-*Shi'a*) consider the day of *'Ashura'* the day of blessings?' He (the Imam), *'Alayhi al-Salam*, wept and said, 'When al-Husayn, *'Alayhi al-Salam*, was killed people in al-Sham sought nearness to Yazid, so they fabricated Hadith on this issue to receive prizes and money. O the issues that they invented was the issue of the day of *'Ashura'* that it is the day of blessings to divert people's attention from mourning and lamentation and weeping for the suffering (of al-Husayn, *'Alayhi al-Salam)* and instead make them to express happiness and joy and seek blessings. May Allah issue His decision among us and these people.'

"He (the narrator) has said that the he (the Imam), *'Alayhi al-Salam*, then said, 'O son of my uncle, the harmfulness of what they have done is much less to Islam, the invention of those who call themselves as our friends and think that they follow the religion according to their belief in their friendship to us and in our *Imamat* (leadership with divine authority) and they think that al-Husayn, *'Alayhi al-Salam*, was not killed but his issue became confused for the people just like 'Isa (Jesus) son of Mary, so there is no blame on the Amawides and no fault according to their

thinking. O son of my uncle, those who say al-Husayn, *'Alayhi al-Salam*, was not killed, they have considered the Messenger of Allah and Ali, and *'A'immah, 'Alayhim al-Salam* after him as untruthful because they all have spoken of al-Husayn, *'Alayhi al-Salam*, being murdered and those who call them untruthful become disbelievers in Allah the most great. The life of such people no longer remain respectable to those who hear them make such assertions.'

"'Abd Allah ibn al-Fadl has said that he then asked, 'O child of the Messenger of Allah, what do you say about those individuals of your *Shi'a* who maintain such belief?' He (the Imam), *'Alayhi al-Salam*, said, 'They are not of my *Shi'a* (followers) and I disown them.' He (the narrator) has said that he then asked about the meaning of the words of Allah, most Majestic, most Glorious:

"'You certainly knew about those among you who were transgressors on the Sabbath. We commanded them, 'Become detested apes . . .' (2:65)

"He (the Imam), *'Alayhi al-Salam*, said, 'They metamorphosed for three days then died without leaving any offspring. The apes today are like them and so also are pigs and other metamorphosed beings which are found today are like it and their flesh is not edible.' He (the Imam), *'Alayhi al-Salam*, then said, 'May Allah keep His mercy away from al-Ghulat and al-Mufawwazah (two groups of certain belief), they are such people who have belittled disobedience to Allah and have turned to disbelief, and polytheism and have gone astray and have mislead the others just to flee from their obligations and avoid yielding to the rights."

H 143, Ch. 32, h 2
Al-Khisal:

Al-Hassan ibn Muhammad ibn Yahya' al-'Alawi has narrated from his grandfather from Dawud from 'Isa ibn 'Abd al-Rahman ibn Salih from abu Malik al-Juhni from 'Umar ibn Bishr al-Hamadani who has said the following:

"I (the narrator) once asked abu Ishaq, 'When did people become humiliated?' He replied, 'This happened when al-Husayn, *'Alayhi al-Salam*, ibn Ali was murdered, Ziyad was claimed and Hujr ibn 'Uday was murdered.'"

H 144, Ch. 32, h 3
Al-Ihtijaj:

Al-Kulayni has narrated from Ishaq ibn Ya'qub who has said the following:

"A signed document with the handwriting and the signature of our master, the owner of (high authority) of our time, *'Alayhi al-Salam*, came out of the holy location through Muhammad ibn 'Uthman al- 'Amri. The document said, 'Whoever believes that al-Husayn, *'Alayhi al-Salam*, was not killed becomes an unbeliever and straying."

H 145, Ch. 32, h 4
'Yun Akhbar al-Rida':

Tamim al-Qarashi has narrated from his father from Ahmad ibn Ali al-Ansari from al-Harawi who has said the following:

"I said to al-Rida', *'Alayhi al-Salam*, that among the masses of al-Kufah there is a people who think that the Holy Prophet, never made any mistakes in *Salat* (prayer). He (the Imam) said, 'They have spoken a lie, may Allah keep His mercy away from them. The one who does not make any mistake is Allah owner of *Tahlil*, (no one deserves worship except Allah).'

"I (the narrator) then said, 'Among them there are people who think that al-Husayn, *'Alayhi al-Salam*, was not killed and in confusion with Hanzalah ibn As'ad al-Shami. He in fact was raised to the heaven like 'Isa (Jesus) son of Mary and they present this verse as proof: "He will never help the unbelievers against the believers." (4:141)' He (the Imam) *'Alayhi al-Salam*, said, 'They have spoken a lie. May Allah's anger and condemnation fall on them. The have become unbelievers because of calling the Holy Prophet of Allah as untruthful in his informing people that al-Husayn ibn Ali, *'Alayhima al-Salam*, will be murdered. By Allah al-Husayn, *'Alayhi al-Salam*, was murdered and those who were better than al-Husayn, *'Alayhi al-Salam*, were killed, like 'Amir al-Mu'minin, Ali and al-Hassan ibn Ali. No one of us are there without being killed and I by Allah will be killed by poison as a result of an assassination attempt by the assassin and I know it through the secret that the Messenger of Allah had left for me and this information was given to him (the Messenger of Allah) by Jibril who was informed by the Lord of the worlds: "He will never help the unbelievers against the believers." (4:141) It says that Allah does not leave any authority to the unbelievers over the believers. Allah, has

informed people about the Prophets being murdered without any good reason, their killing the Prophets without any good reason leave for them no good argumentation against Allah and of any authoritative value.'"

I ('Allamah Majlisi) say that in the chapter on the signs of Imam from al-Saduq statements were mentioned that we do not want to repeat here.

Chapter 33 - The reason for the fact that Allah did not stop the killers of *'A'immah*, *'Alayhim al-Salam* from doing injustice to them, killing them and the reason for their facing great suffering

H 146, Ch. 33, h 1
Ikmal al-Din: Al-Ihtijaj: 'Ilal al-Shara'i':

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani has narrated the following:

"Once, I (the narrator) was in the presence of al-Shaykh abu al-Qasim al-Husayn ibn Ruh (Rh) with a group among whom there was Ali ibn 'Isa al-Qasri. A man stood up before him and said, 'I like to ask you something.' He said, 'Ask what you like.' The man then said, 'Tell me about al-Husayn, *'Alayhi al-Salam*, ibn Ali. Is he a friend of Allah?' He replied, 'Yes, he is a friend of Allah.' He then asked, 'Is his killer the enemy of Allah?' He replied, 'Yes, that is correct.' The man then asked, 'Is it lawful for Allah to make His enemy dominate His friend?'

"Abu al-Qasim al-Husayn ibn Ruh (Rh) then said to him, 'Please understand what I am about to say: Take notice that Allah, the most majestic, the most glorious, does not address people in a manner that eyes can observe or in an oral communication. Allah, the most majestic, the most glorious, however, sends a messenger of their own kind, a man like them. If such a messenger is not of their kind and shape, they would stay away from him and would not accept him. The messengers came as one of their own people. They ate food, walked in the streets. They (people) said that they do not accept them because of being one of their own kind. So they demanded to show them miracles so that they know you are special and capable of doing what we cannot do. Allah, the most majestic, the most glorious then made miracles possible for them. Some of the messengers showed the great flood after warning the people about it and all of the rebellious transgressors were drowned after sufficient warnings. Certain ones of them (messengers) were thrown in the fire and it turned cool and peaceful for him; among them one showed the coming of a camel out of solid rock that provided them with milk; parting the sea; making fountains gush out from the rock and turning a dry staff into a serpent; curing the lepers, vitiligo; and bringing the dead to life by the permission of Allah, informing people of what they eat and store at home, cutting the moon into two halves and the speaking of the animals with them, such as camels, wolves and so on. When they showed such miracles that others

were not able to perform it was because it was due to the kindness of Allah, the most majestic, the most glorious to His servants and because of His wisdom to give victory to the Prophets though miracles. In certain cases the messengers faced defeat. Were Allah, the most majestic, the most glorious to make the messengers victorious all the time people then would begin to worship them instead of Allah, the most majestic, the most glorious. Allah exposed them for a trial and suffering to examine their patience and to exercise patience in suffering. They expressed thanks and appreciation in victory and they remained humble in all conditions but not as tyrants and arrogant ones so that people learn that there is their Lord, their creator, the manager and planner of their lives so they must worship and obey Him and that the argumentation of Allah becomes firmly established against those who behaved beyond the limits to oppose the messengers and the prophets as Allah has said: ". . . so that those who were to be destroyed would face destruction with a clear knowledge of the Truth; and those who were to survive would also survive with a clear knowledge of the Truth. Allah is All-hearing and All-knowing." (8:42)'

"Muhammad ibn Ibrahim ibn Ishaq has said that 'the next day I returned to al-Shaykh abu al-Qasim al-Husayn ibn Ruh (Rh) saying to myself, "Did he say what he said yesterday from his own self?" He initiated with the conversation saying, "O Muhammad ibn Ibrahim, if birds snatch me from the ground or the winds blow me into deep space, it is more beloved to me than saying about the religion of Allah from my own self, in fact it is from the principles and from being heard from *al-Hujjah* (the one who has Divine authority), *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*"'"

H 147, Ch. 33, h 2
Qurb al-Asnad:

Muhammad ibn al-Walid has narrated from ibn Bukayr who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins." (42:30) I (the narrator) asked, 'abu 'Abd Allah, *'Alayhi al-Salam*, about it and he (the Imam) said, "Allah pardons many of your sins." I (the narrator) then asked, "Why this did not apply to Ali, *'Alayhi al-Salam*, and others similarly in his *Ahl al-Bayt* (family)?"

He (the Imam), *'Alayhi al-Salam*, said, "The Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, would plead before Allah, the most majestic, the most glorious for forgiveness seventy times without any sins."

H 148, Ch. 33, h 3
Al-Khisal:

Al-Qattan has narrated from al-Sukkari from al-Jawhari from ibn 'Ammarah from his father from Ja'far ibn Muhammad from his father *'Alayhima al-Salam*, who has said the following:

"Ayyub, *'Alayhi al-Salam*, suffered for seven years without any sin. The Prophets do not sin because they are infallible and purified. They do not sin, evade and do not do small or great sins."

He (the Imam), *'Alayhi al-Salam*, said, "Ayyub, *'Alayhi al-Salam*, despite all that happened to him did not have any foul smell and his face did not become ugly, no blood or pus came out from his body and no one upon seeing him considered him filthy or became frightened and no worms formed in his body. This is how Allah, the most majestic, the most glorious places His Prophets and His friends, who are very honorable in His sight, in trial. People avoided him only because of his poverty and his apparent weakness because of their ignorance of his status before his Lord, the most high is whose mention, of support and relief as the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, has said that of the people who suffer the most are the Prophets and thereafter, people similar to them and others similar to them in excellence and so on. Allah's, the most majestic, the most glorious, placing him in a great trial with which he became humble in the sight of all people was that people do not call him the Lord on seeing what Allah wants to grant him of His great bounties and that when people see him they can understand that the reward from Allah, the most high, comes for one of the two reasons: It is because of special merit so that people do not consider one weak because of his weakness, or poor because of his poverty, an ailing person because of his illness and that they can take notice that He makes people suffer from illness as He wills, grants good health as He wills and how He wills and by whatever means that He wills and He makes it a lesson to learn for whoever He wills and salvation for whoever He wills. Allah, the most majestic, the most glorious is just in all of his decisions, wise in His deeds and He does not do anything to His

servants without it being for their good and there is no power for them without His power."

H 149, Ch. 33, h 4
Ma'ani al-Akhbar:

My father has narrated from Sa'd from ibn 'Isa from ibn Mahbub from ibn Ri'ab who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins." (42:30) I (the narrator) asked 'abu 'Abd Allah, *'Alayhi al-Salam*, about this verse saying, "Consider whatever happened to Ali, and his *Ahl al-Bayt* (family). Was it because of the results of their own deeds when they were of *Ahl al-Bayt* (family) who were pure and infallible?" He (the Imam), *'Alayhi al-Salam*, said, "The Messenger of Allah, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, would ask for forgiveness from Allah one hundred times in one day and night without doing any sin. Allah assigns suffering to His friends to grant them rewards without their doing any sins."

Note: I ('Allamah Majlisi) say that asking for forgives in the case of people is to remove sins. In the case of the Prophets it is to raise their exalted status as well as for their sufferings.

H 150, Ch. 33, h 5
Basa'ir al-Darajat:

Ahmad ibn Muhammad and Muhammad ibn al-Husayn have narrated from ibn Mahbub from ibn Ri'ab from Durays who has said the following:

This Hadith is as the following Hadith from Al-Kafi:

[H 675, Ch. 48, h 4 from al-Kafi]

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from Durays al Kunasi who has said the following:

"I heard abu Ja'far, *'Alayhi al-Salam*, saying to an audience of his companions, 'What a strange case is the case with a group of people! They acknowledge us as the Divine Authority over their own selves, accept us as their Imam and say that obedience to us is obligatory just as is the case with the Messenger of Allah. They then destroy the veracity of their belief as such and dispute against themselves due to weakness of their hearts. They then diminish our right and blame those whom Allah has granted evidence to know us as it should be and the (ability) to submit themselves to our Divine Authority. Do you not consider how would Allah, the Most Holy, the Most High, make it obligatory to obey those who possess Divine Authority over His servants and then hide from them (people who possess Divine Authority) the news of the heavens and the earth? How would He cut them off from the sources of knowledge that might come to them to maintain their religion?' Humran then said to the Imam, 'May Allah keep my soul in service for your cause, how do you explain the case of the uprising of Ali ibn abu Talib, al-Hassan and al-Husayn, *'Alayhim al-Salam*? They came out and rose up for the cause of Allah, Whose name is so Majestic. How much they suffered and how mercilessly were they murdered at the hands of the rebels! They were defeated, murdered and overpowered.' Abu Ja'far, *'Alayhi al-Salam*, then said, 'O Humran, Allah, the Most Holy, the Most High, had determined it for them. He had decreed, approved and made it unavoidable in a voluntary manner. He then allowed it to take place. It, thus, happened with a pre-existing knowledge that had come to them from the Messenger of Allah. Ali, al-Hassan and al-Husayn, *'Alayhim al-Salam*, stood up for the cause of Allah with full knowledge of the consequences and there were those of us who remained silent. Had they, O Humran, when facing what Allah, the Most Holy, the Most High, made them to face and suffer defeat at the hands of the rebels, asked Allah, the Most Holy, the Most High, to remove their suffering and implored Him to destroy the government and kingdom of the rebels, He would have answered their prayers and granted them relief. In such cases the destruction of the governments of the rebels, and the ending of their time would take place quicker than the dispersal, under a great pressure, of beads threaded together. The suffering, O Humran, that befell them, was not because of the sins that they might have committed or the punishment for their opposition to Allah. It was because of the high, marvelous position that Allah had prepared and wanted them to reach. Do not allow people's opinions take you away from the right path.'"

Chapter 34 - The reward for weeping because of the suffering of al-Husayn, *'Alayhi al-Salam*, and *'A'immah, 'Alayhim al-Salam*

In it (chapter) is the discipline of mourning on the day of 'Ashura' (tenth of the month of Muharram)

H 151, Ch. 34, h 1
'Amali of al-Saduq:

Al-Taliqani has narrated from Ahmad al-Hamadani from Ali ibn al-Hassan ibn Faddal from his father who has said the following:

Al-Rida', *'Alayhi al-Salam*, has said, "If one who mentions (remembers) our suffering because of what happened to us and weeps, such a person will be with us in our position on the Day of Judgment. One who mentions our suffering then weeps or makes others weep, such person's eyes will not weep on the day when eyes will weep. One who sits in a gathering and revives therein our cause, such person's heart will not die on the day when the hearts will die."

H 152, Ch. 34, h 2
'Yun Akhbar al-Rida':

Al-Qattan and al-Naqqash and al-Taliqani all have narrated from Ahmad al-Hamadani from ibn Faddal from his father who has said the following:

Al-Rida', *'Alayhi al-Salam*, has said, "If one mentions our suffering then weeps and makes others weep . . ." to end of the Hadith above.

H 153, Ch. 34, h 3
Tafsir of Ali ibn Ibrahim:

My father has narrated from Bakr ibn Muhammad from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Abu 'Abd Allah, has said, "If one mentions us or we are mentioned before him and then tears of the size of the wing of a fly comes out of his eyes, Allah forgives his sins, even if they are like the foam of the sea."

H 154, Ch. 34, h 4
Majalis al-Mufid: 'Amali al-Tusi:

Al-Mufid has narrated from Qawlawayh from his father from Sa'd from al-Barqiy from Sulayman ibn Muslim al-Kindy from ibn Ghazwan from 'Isa ibn abu Mansur from Aban ibn Taghlib who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said, "The breathing of one who is sad because of the injustice done to us is *Tasbih* (saying Allah is free of all defects), his concern about us is worshipping and his hiding our secrets is *Jihad* (striving for the cause of defense) for the cause of Allah." 'Abu 'Abd Allah, *'Alayhi al-Salam*, then said that this Hadith must be written in gold.

H 155, Ch. 34, h 5
Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from ibn 'Isa from Muhammad al-Barqiy from Aban ibn Ahmar from Muhammad ibn al-Husayn al-Khazzaz from ibn Kharijah who has said the following:

He (the narrator) has said, "One day we were with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and we mentioned al-Husayn ibn Ali *'Alayhima al-Salam*, (may Allah keep His mercy away from their killer) and 'Abu 'Abd Allah, *'Alayhi al-Salam*, wept and we also wept. He (the Imam) then raised his head and said, "Al-Husayn ibn Ali *'Alayhima al-Salam*, has said, 'I was killed in tears because no believing person speaks of me but that such person weeps . . .' to the end of the Hadith."

H 156, Ch. 34, h 6
Kamil al-Ziyarat:

Al-'Isa'dabadi has narrated from al-Barqiy from his father from ibn Muskan from ibn Kharijah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, has said, "I was killed in tears because I was killed and agonized. It is worthwhile of Allah to return the agonized ones, who come to me, to their family happy and joyful."

Kamil al-Ziyarat:

Hakim ibn Dawud has narrated Salmah from Muhammad ibn 'Amr from ibn Kharijah a similar Hadith.

H 157, Ch. 34, h 7
'Amali al-Tusi:

Al-Mufid has narrated from al-J'abi from ibn 'Uqdah from Ahmad ibn 'Abd al-Hamid from Muhammad ibn 'Amr ibn 'Utbah from al-Husayn al-Ashqar from Muhammad ibn abu 'Ammarah al-Kufi who has said the following:

"I (the narrator) heard Ja'far ibn Muhammad, *'Alayhima al-Salam*, say, 'If one's eyes tear up about us because of our blood being spilled or our right being reduced, or our honor being violated or because such things happened to one of our *Shi'a* (followers of *Ahl al-Bayt*) Allah, the most High, will settle such person in the garden (paradise) because of this.'"

Majalis of al-Mufid:

Al-J'abi has narrated a similar Hadith.

H 158, Ch. 34, h 8
Majalis of al-Mufid: 'Amali al-Tusi:

Al-Mufid has narrated from abu 'Amr 'Uthman al-Daqaq from Ja'far ibn Muhammad ibn Malik from Ahmad ibn Yahya' al-Awadi from Mikhwal ibn Ibrahim from Rabi' ibn al-Mudhir from his father who has said the following:

Al-Husayn ibn Ali *'Alayhima al-Salam*, has said, "Whoever's eyes floods with tears even with one drop or tears just show in their eyes, Allah settles such person in the garden (paradise) because of it for a *hiqb* (forever)."

Ahmad ibn Yahya' al-Awadi has said that he saw al-Husayn, *'Alayhi al-Salam*, in his dream and asked, "Mikhwal ibn Ibrahim has narrated to me from Rabi' ibn al-Mundhir from his father that you have said, 'Whoever's eye floods with tears even with one drop or tears just show in their eyes, Allah settles such person in the garden (paradise) because of it for a *hiqb* (forever).' He (al-Husayn, *'Alayhi al-Salam)* replied, 'Yes, that is correct. I have said it.' I (Ahmad ibn Yahya' al-Awadi) then said, 'The chain of narrators between me and you is now dropped.'"

H 159, Ch. 34, h 9
'Amali al-Tusi:

Al-Mufid has narrated from ibn Qawlawayh from his father from Sa'd from ibn ''Isa from ibn Mahbub from abu Muhammad al-Ansari from Mu'awiyah ibn Wahab who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that all kinds of wailing and weeping is detestable except for the wailing and weeping for al-Husayn, *'Alayhi al-Salam.*

H 160, Ch. 34, h 10
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn and ibn al-Walid all have narrated from Sa'd from ibn 'Isa from Sa'id ibn Junah from abu Yahya' al-Hadhdha' from certain ones of his people who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that 'Amir al-Mu'minin, Ali, *'Alayhi al-Salam*, looked at al-Husayn, *'Alayhi al-Salam*, and said, "O tears of every believing person!" Al-Husayn, *'Alayhi al-Salam*, asked, "Did you say to me, O my dear father?" He (the Imam), *'Alayhi al-Salam*, replied, "Yes, that is correct."

H 161, Ch. 34, h 11
Kamil al-Ziyarat:

A group of Shaykhs have narrated from Muhammad al-'Attar from al-Husayn ibn 'Ubayd Allah from ibn abu 'Uthman from al-Hassan ibn Ali ibn 'Abd Allah from abu 'Ammarah al-Munshid who has said the following:

"If during a day al-Husayn, *'Alayhi al-Salam*, was mentioned before 'Abu 'Abd Allah, never in such a day he was then seen smiling until the night and 'Abu 'Abd Allah, *'Alayhi al-Salam*, would say, "Al-Husayn, *'Alayhi al-Salam*, is the tears of every believing person."

H 162, Ch. 34, h 12
Kamil al-Ziyarat:

My father has narrated from Sa'd from al-Khashshab from Muhammad ibn Sinan from 'Isma'il ibn Jabir who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, has said, "I am killed in tears."

H 163, Ch. 34, h 13
'Amali al-Tusi:

Al-Mufid has narrated from al-Husayn ibn Muhammad al-Nahwi from Ahmad ibn Mazin from al-Qasim ibn Sulayman from Bakr ibn Hisham from 'Isma'il ibn Mehran from al-Asam from Muhammad ibn Muslim who has said the following:

I heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "Al-Husayn ibn Ali *'Alayhima al-Salam*, before his Lord, Allah, the most majestic, the most glorious looks at his army and to those who fell as martyrs along with him and looks at those who visit their graves and he has the best knowledge about them with their names and names of their fathers, their positions before Allah, the most majestic, the most glorious, more than one's knowledge about his children and that he sees who weeps for him, he then asks forgiveness for him from Allah and asks his ancestors, *'Alayhim al-Salam* to ask for forgiveness for them and he says, 'Had my visitors known what Allah has prepared for them, his happiness would become more than his wailing' and his visitors return free of sin."

H 164, Ch. 34, h 14a
Tafsir of Ali ibn Ibrahim:

My father has narrated from ibn Mahbub from al-'A'la' from Muhammad from abu Ja'far *'Alayhi al-Salam*, who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, has said that if the eyes of believing person becomes tearful because of al-Husayn, *'Alayhi al-Salam*, being murdered and his tears flow on his cheek, Allah settles such person in the chambers of the garden (paradise) to live forever. If the eyes of a believing person becomes tearful and it flows on the cheek because of the tortures we endured at the hands of the enemies in this world, Allah settles such person in the true sanctuary in the garden (paradise). If a believing person endures torture because of us and his eyes become tearful until it flows on that person's

cheeks in bitterness of the torture for our cause, Allah turns away from such person the torture, because of His anger, on the Day of Judgment."

Kamil al-Ziyarat:

Al-Hassan ibn 'Abd Allah ibn Muhammad ibn 'Isa has narrated from his father from ibn Mahbub a similar Hadith.

Thawab al-'Al-'A'mal:

Ibn al-Mutawakkal has narrated from al-Himyari from Ahmad and 'Abd Allah sons of Muhammad ibn 'Isa from ibn Mahbub a similar Hadith.

I ('Allamah Majlisi) say that al-Sayyid ibn Tawus has narrated this Hadith in a mursal manner in which in place of *dama'at* (becomes tearful) is *dharafat* (flow) and that if any believing person endures torture because of us Allah turns away torture from such person on the Day of Judgment and the anger of the fire.

H 165, Ch. 34, h 14b
Qurb al-Asnad:

Ibn Sa'd has narrated from al-Azdi who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, once asked, al-Fudayl, "Do you arrange a gathering and speak?" He replied, "Yes, I pray to Allah to keep my soul in service for your cause." He (the Imam) then said, "I love those gatherings. You must revive our cause, O Fudayl. May Allah grant blessings to one who revives our cause. O Fudayl, whoever speaks of us or we are spoken of before him and then of the size of the wing of a fly tears come out of his eyes, Allah forgives his sins even if it is more than the foam of the ocean."

H 166, Ch. 34, h 15
'Amali of al-Saduq:

Al-'Attar has narrated from his father from al-Ash'ariy from al-Lu'lu'i from ibn abu 'Uthman from Ali ibn al-Mughirah from abu 'Ammarah al-Munshid who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, said to me, "O abu 'Ammarah, please recite for me about al-Husayn ibn Ali *'Alayhima al-Salam*." I then

recited and he (the Imam) wept. I recited more and he (the Imam) wept and I continued reciting and he wept until I heard weeping from the house. He (the Imam) then said, "O abu 'Ammarah if one recites about al-Husayn, *'Alayhi al-Salam*, because of which fifty people weep, for him there is the garden (paradise). If one recites a line and makes thirty people weep, for him is the garden (paradise). If one recites about al-Husayn, *'Alayhi al-Salam*, a line and makes twenty people weep, for him is the garden (paradise). If one recites about al-Husayn, *'Alayhi al-Salam*, a line and makes one person to weep, for him is the garden (paradise). If one recites a line about al-Husayn, *'Alayhi al-Salam*, and weeps, for him is the garden (paradise). If one recites a line about al-Husayn, *'Alayhi al-Salam*, and becomes like weeping, for him there is the garden (paradise)."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated Muhammad ibn al-Husayn from ibn abu 'Uthman a similar Hadith.

H 167, Ch. 34, h 16
Rijal al-Kashshi:

Nasr ibn al-Sabah has narrated from ibn 'Isa from Yahya' ibn 'Imran from Muhammad ibn Sinan from Zayd al-Shahham who has said the following:

He (the narrator) has said, "One day we, a group of the people of al-Kufah, were with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and at that time Ja'far ibn 'Affan came to visit 'Abu 'Abd Allah, *'Alayhi al-Salam*, who called him nearby and said to him, "O Ja'far", and he responded saying "*Labbayk*, here I am I pray to Allah to keep my soul in service for your cause." "I am told that you read poems about al-Husayn, *'Alayhi al-Salam*, and do it very well." He replied, "Yes, I do so I pray to Allah to keep my soul in service for your cause." He (the Imam) said, "Recite then please." He then recited about al-Husayn, *'Alayhi al-Salam*. He (the Imam) wept as well as those around him until tears flowed on his face and beard. He (the Imam) then said, "O Ja'far by Allah, I observed the angels close to Allah listening your recitation about al-Husayn, *'Alayhi al-Salam*, and they wept just as we did and even more. Allah, the most High, at that very time made the garden (paradise) entirely necessary for you and forgave you." He (the Imam) then said, "Should I increase for you O Ja'far?" Ja'far replied, "Yes, please O my *Sayyid* (master)." He (the Imam) *'Alayhi al-Salam*, said, "Whoever recites poems about al-Husayn, *'Alayhi al-Salam*,

then weeps and makes others weep with his recitation, Allah makes the garden (paradise) necessary for him and forgives him."

H 168, Ch. 34, h 17
'Amali of al-Saduq:

Ibn Masrur has narrated from ibn 'Amir from his uncle from Ibrahim ibn abu Mahmud who has said the following:

Al-Rida', *'Alayhi al-Salam*, has said that "The month of Muharram is the month during which fighting was unlawful in the time of pre-Islamic ignorance but in this month shedding our blood was made lawful, our honor disregarded, our children and women were made captives, our tents were set on fire, our belongings therein were looted and respect for the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, was totally ignored. The day of al-Husayn, *'Alayhi al-Salam*, has made our eyelids to become injured, our tears flooding, it has humiliated our dear ones in the land of Karbala and has made agony and affliction our legacy until the end day. Thus, for the likes of al-Husayn, *'Alayhi al-Salam*, the weeping one should weep; weeping for him makes great sins fall off."

He (the Imam), *'Alayhi al-Salam*, then said, "My father, after the coming of the month of Muharram could not be seen laughing. He would seem depressed greatly until ten days would pass. The tenth day would become the day of suffering, sadness and the day of his weeping." He (the Imam), then said, "That is the day in which al-Husayn, *'Alayhi al-Salam*, was murdered."

H 169, Ch. 34, h 18
'Amali of al-Saduq:

Al-Taliqani has narrated Ahmad al-Hamadani from Ali ibn al-Hassan ibn Faddal from his father who has said the following:

Al-Rida', *'Alayhi al-Salam*, has said, "If one stops working for his worldly needs on the day of *'Ashura'* (tenth of the month of Muharram) Allah fulfills his worldly as well as his needs of the next life. If one assigns the day of *'Ashura'* as his day of mourning, the day of suffering, sadness and the day of weeping, Allah, the most majestic, the most glorious makes the Day of Judgment his day of joy, happiness and the delight of his eyes

because of us in the garden (paradise). If one assigns the day of *'Ashura'* as a day of blessing, saving for his home there will not be any blessing in what he has saved and on the Day of Judgment he will be raised with Yazid, 'Ubayd ibn Ziyad and 'Umar ibn Sa'd, who are condemned by Allah to be placed in the deepest part of the fire."

H 170, Ch. 34, h 19
'Amali of al-Saduq:

Ibn Idris has narrated from his father from ibn abu al-Khattab from al-Hakam ibn Miskin (al-Thaqafi) from abu Basir from al-Sadiq from his ancestors *'Alayhim al-Salam* who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, has said, "I am killed by the (extremely intense) tearful weeping. Whenever a believing person speaks of me such person becomes tearful."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Hakam ibn Miskin a similar Hadith.

Kamil al-Ziyarat: My father has narrated Sa'd from al-Khashshab from 'Isma'il ibn Mehran from Ali ibn abu Hamzah from abu Basir a similar Hadith.

H 171, Ch. 34, h 20
Kamil al-Ziyarat:

Hakim ibn Dawud has narrated from Salmah from ibn Yazid from ibn abu 'Umayr from Bakr ibn Muhammad from Fudayl from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"If one before whom we are mentioned finds his eyes tearful even of the size of the wing of a fly Allah forgives his sins even if it is like the foam of the ocean."

Kamil al-Ziyarat:

Muhammad ibn 'Abd Allah has narrated from his father from al-Barqiy from his father from Bakr ibn Muhammad from 'Abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 172, Ch. 34, h 21
Kamil al-Ziyarat:

Hakim ibn Dawud has narrated from Salmah from al-Hassan ibn Ali from al-'A'la' from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"If the eyes of a believing people becomes tearful because of the murder of al-Husayn, *'Alayhi al-Salam*, and it flows on his face, Allah settles that person in the garden (paradise) in chambers to live forever."

H 173, Ch. 34, h 22
Kamil al-Ziyarat:

Hakim ibn Dawud has narrated from Salmah from Ali ibn Sayf from Bakr ibn Muhammad from Fudayl ibn Fadalah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said, "If we are mentioned before one and his eyes become tearful, Allah makes his face unlawful for the fire."

H 174, Ch. 34, h 23
'Uyun Akhbar al-Rida': 'Amali of al-Saduq:

Majiluwayh has narrated from Ali from his father from al-Rayan ibn Shabib who has said the following:

I (the narrator) once visited al-Rida', *'Alayhi al-Salam*, on the first day of month of Muharram and he (the Imam) asked, "O ibn Shabib, are you fasting?" I (the narrator) replied, "No, I am not fasting." He (the Imam) said, "This is the day when Zakariya prayed to Allah pleading: 'Zachariah prayed to his Lord there, saying, "Lord, grant me, by Your Grace, virtuous offspring. You hear all prayers." (3:38) His Lord answered his prayer and commanded the angels who called: "When he was standing during prayer in his place of worship, the angels called him, saying, 'Allah gives you the glad news of the birth of your son, John. . .'" so if one fasts this day then prays to Allah, the most majestic, the most glorious, Allah answers his prayer as He answered the prayer of Zakariya." He (the Imam) then said, "O ibn Shabib, the month of Muharram is the month in which fighting and committing injustice was made unlawful by the people of the age of ignorance. However, this nation disregarded the sanctity of this month and the honor of the Prophet of the nation. They murdered the children of the Messenger of Allah, made his women captives, looted their belongings

and Allah never forgives them ever. O ibn Shabib, if you want to weep for anything then make it to be for al-Husayn ibn Ali ibn abu Talib *'Alayhima al-Salam*, because he was slaughtered like a sheep and eighteen men from his *Ahl al-Bayt* (family) were murdered and the like of them did not exist on earth. The seven skies and earths wept for them because of his murder. Four thousand angels descended to earth to help him but they found him already murdered. They now are near his grave, very untidy, until *al-Qa'im* (the one who rises with divine authority and power) will rise and they also will join as his helpers and their slogan is 'O the ones who demand wergild for al-Husayn, *'Alayhi al-Salam*.' O ibn Shabib, my father has narrated to me from his father from his grandfather that when my grandfather al-Husayn, *'Alayhi al-Salam*, was murdered, the sky rained blood and dust. O ibn Shabib, if you weep for al-Husayn, *'Alayhi al-Salam*, until your tears reach your cheek, Allah forgives all of your sins, small or great, little or more. O ibn Shabib, if you like to meet Allah, the most majestic, the most glorious without any sins on you should visit al-Husayn, *'Alayhi al-Salam*. O ibn Shabib, if you like to live in well-built chambers in the garden (paradise) with the Holy Prophet, *'Alayhi al-Salam*, you must condemn the murderers of al-Husayn, *'Alayhi al-Salam*. O ibn Shabib, if you like to have a reward like that for those who became martyrs with al-Husayn, *'Alayhi al-Salam*, then you should say, whenever you remember al-Husayn, *'Alayhi al-Salam*, 'I wish I was with them to become triumphant in a great triumph.' O ibn Shabib, if you like to be with us in the high positions in the garden (paradise) then you should become sad when we are sad and happy when we are happy and you must hold to our *Walayah* (leadership with divine authority and power) and love because if a man loves a piece of stone Allah will raise him with it on the Day of Judgment."

H 175, Ch. 34, h 24
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from ibn abu 'Umayr from 'Abd Allah ibn Hassan from ibn abu Sha'abah from 'Abd Allah ibn Ghalib who has said the following:

I (the narrator) once visited 'Abu 'Abd Allah, *'Alayhi al-Salam*. I then recited in eulogy for al-Husayn, *'Alayhi al-Salam*, certain lines and when I recited the following: ". . . in a trial you offer to al-Husayn, *'Alayhi al-Salam*, a drink in a bowl of abundant water which is not made of the soil."

A sobbing female was heard from behind the curtain that said, "O dear father!"

H 176, Ch. 34, h 25
Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from ibn abu al-Khattab from Muhammad ibn 'Isma'il from Salih ibn Ali ibn 'Uqbah from abu Harun al-Makfuf who has said the following:

I (the narrator) once visited 'Abu 'Abd Allah, *'Alayhi al-Salam*, and he (the Imam) asked me to recite lines of eulogy. I then recited certain lines. He (the Imam) *'Alayhi al-Salam*, said, "No, recite as you recite and as he (al-Husayn, *'Alayhi al-Salam)* is eulogized near his gravesite." I then recited the following line of eulogy: ". . . when you pass by the grave of al-Husayn, *'Alayhi al-Salam*, then you must speak to his al-zakiyah (smart, sweet smelling) bones." When he began to weep I stopped. He (the Imam) said, "Say it again" and I repeated, and he (the Imam) said. "Recite more." I then recited the following: "O Mary, mother of 'Isa (Jesus), *'Alayhi al-Salam*, please come and mourn your *Mawla* (supporter master, friend) al-Husayn, *'Alayhi al-Salam*, and help with tearful eyes . . ." The women were moved emotionally and in restlessness. When they calmed down, He (the Imam) said to me, "O abu Harun, whoever recites lines of eulogy for al-Husayn, *'Alayhi al-Salam*, and makes ten people to weep, the garden (paradise) becomes necessary for him" and then he (the Imam) began to reduce the number and said that even if one makes one person weep for is the garden (paradise) and if one remembers him and weeps, for is the garden (paradise).

It is narrated from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"For every secret there is the reward except the drop of tears for us."

Note: The above expression either means "for keeping every kind of suffering secret there is reward" or that it says, "the reward for every kind of suffering can be enumerated except the reward for the shedding tears for our suffering which cannot be enumerated due to its high value."

H 177, Ch. 34, h 26
Al-Khisal: al-Arba 'ah Mi'ah

'Amir al-Mu'minin, *'Alayhi al-Salam*, has said that Allah, the most High, made the earth bright and then chose us therein, then He chose a *Shi'a*, followers for us who support us, become happy with our happiness and sad because of our sadness and they offer themselves and belongings for us. They are from us and toward us."

H 178, Ch. 34, h 29
'Amali of al-Saduq:

Ibn Idris has narrated from his father from al-Fazari from Muhammad ibn al-Husayn ibn Zayd from Muhammad ibn Ziyad from abu al-Jarud from ibn Jubayr from ibn Abbas who has said the following:

"Ali, *'Alayhi al-Salam*, one day asked the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, O Messenger of Allah, do you love 'Aqil?" He (the Messenger of Allah) replied, "Yes, I love him twice, once I love him because of his own self and then I love him because of abu Talib and that his children will be killed because of their love for your children, thus, the eyes of the believing people will become tearful for him and the angels close (to Allah) ask blessings for him." The Messenger of Allah then wept until his tears flowed on his chest and he (the Messenger of Allah) then said, "Before Allah I complain because of what my children will face after me."

Ibn Tawus has said, "It is narrated from *Ale* (family) of the messenger of Allah, *'Alayhim al-Salam* who have said, 'Whoever weeps and makes a hundred people weep for us for him is the garden (paradise). One who weeps and makes fifty people weep for us for him is the garden (paradise), one who weeps and makes thirty people weep for us for him is the garden (paradise), one who weeps and makes twenty people weep for us for him is the garden (paradise), one who weeps and makes ten people weep for us for him is the garden (paradise) one who weeps and makes one person weep for us, for him is the garden (paradise) and one who makes a face like weeping for him is the garden (paradise)."

H 179, Ch. 34, h 28
Thawab al-'Al-'A'mal:

My father has narrated from Sa'd from ibn abu al-Khattab from Muhammad ibn 'Isma'il from Salih ibn 'Uqbah from abu Harun al-Makfuf who has said the following:

One day 'Abu 'Abd Allah, *'Alayhi al-Salam*, said to me (abu Harun al-Makfuf), "O abu Harun al-Makfuf, recite for me some lines of eulogy for al-Husayn, *'Alayhi al-Salam*." I then recited certain lines. He (the Imam) said, "Recite please as you do in Riqqah (a location on the banks of Euphrates in the town of Al-Rabi'ah, and another one west of Baghdad and another one three miles away thereof according to Firozabadi)." He (the narrator) has said, "I then recited: ". . . when you pass by the grave of al-Husayn, *'Alayhi al-Salam*, then you must speak to his al-zakiyah (smart, sweet smelling) bones." He (the Imam) wept. He (the Imam) said, "Recite more." I then recited other lines of eulogies. He (the Imam) wept and I heard weeping from behind the curtain. When they calmed down he (the Imam) said to me, "O abu Harun, whoever recites lines of eulogy for al-Husayn, *'Alayhi al-Salam*, and weeps and makes ten people to weep, for him the garden (paradise) becomes necessary, whoever, recites lines of eulogy for al-Husayn, *'Alayhi al-Salam*, and weeps and makes five people weep, the garden (paradise) is written for them, if one recites lines of eulogy for al-Husayn, *'Alayhi al-Salam*, then weeps and makes one person weep for him is the garden (paradise). If al-Husayn, *'Alayhi al-Salam*, is mentioned before one and then tears of the size of the wing of a fly appears in his eyes, the reward for it is with Allah, the most majestic, the most glorious, who will not agree to grant him anything less than the garden (paradise)."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated ibn abu al-Khattab a similar Hadith.

H 180, Ch. 34, h 29
Thawab al-'Al-'A'mal:

Ibn al-Mutawakkal has narrated from Muhammad al-'Attar from al-Ash'ariy from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il from Salih ibn 'Uqbah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said, "Whoever recites a line of eulogy for al-Husayn, *'Alayhi al-Salam*, then weeps and makes ten persons weep, for them is the garden (paradise). If one recites a line of eulogy for al-Husayn, *'Alayhi al-Salam*, then weeps and makes nine

persons weep for them is the garden (paradise). If one recites a line of eulogy for al-Husayn, *'Alayhi al-Salam*, then weeps [I (the narrator) think he (the Imam) said] or makes a face like weeping, for him is the garden (paradise)."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il a similar Hadith.

Kamil al-Ziyarat:

Muhammad ibn Ahmad ibn al-Husayn al-'Askary has narrated from al-Hassan ibn Ali ibn Mahziyar from his father from Muhammad ibn Sinan from Muhammad ibn 'Isma'il a similar Hadith.

H 181, Ch. 34, h 30
Al-Mahasen:

Ibn Yazid has narrated from ibn abu 'Umayr from Bakr ibn Muhammad from Fudayl who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that if the eyes of one, before whom we are mentioned, become tearful even of the size of the wing of a fly, Allah forgives his sins even if they are like the foam of the ocean.

H 182, Ch. 34, h 31
Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from his father from Ali ibn Muhammad ibn Salim from Muhammad ibn Khalid from 'Abd Allah ibn Hammad from 'Abd Allah al-'Asem ibn Hamid from Misma' Kardin who has said the following:

"'Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me, 'O Misma', you are of the people of Iraq. Do you visit the grave of al-Husayn, *'Alayhi al-Salam*?' I replied, 'No, because I am well-known in the people of al-Basrah and among us there are people who follow the desires of this khalifah and our enemies are many among the tribes hostile to (*'A'immah*) and others and I do not feel safe from their reporting me to the children of Sulayman who then may act against me.' He (the Imam), *'Alayhi al-*

Salam, then asked, 'Do you then speak of what was done to him?' I replied, 'Yes, I remember him.' He (the Imam) then asked, 'Do you become impatient and wail about it?' I replied, 'Yes, by Allah and I become tearful as such that my people, family notice it and I stop eating until it shows on my face.' He (the Imam) said, 'May Allah grant you kindness because of your becoming tearful. Take notice that you are counted among those who became restless and wailed because of us and of those who become happy because of our happiness, and sad because of our sadness, become afraid because of our becoming frightened and feel safe when we feel safe. At the time when you will be dying you will see the presence of my ancestors and their recommendations to the angel of death about you (to treat you with kindness) and their dictating you about the glad news, which will be the delight for your eyes before your death. The angel of death then will be more tender hearted and compassionate to you than a mother to her child.' He (the narrator) has said that he (the Imam) became tearful and I became tearful with him (the Imam). He (the Imam) then said, 'All praise belongs to Allah who has specially granted us kindness. O Misma' the earth and the sky weep from the time 'Amir al-Mu'minin, *'Alayhi al-Salam*, was murdered, out of compassion toward us. No angel has wept and no angel has shed tears for us from the time we were murdered and no one has wept for us out of sympathy because of our suffering, but that Allah grants them blessing before the tears come out of their eyes. When tears flow on their cheek and even one drop of it falls on the fire of hell its heat becomes extinguished. The one whose heart aches for us will become happy on seeing us on the day of his dying. That happiness will be such happiness that it will continue to remain in their hearts until they arrive to us at the pond of the garden (paradise) and al-Kawthar will become happy for the arrival of those who love us and until he tastes of the varieties of food such that he will not have the desire to leave it.'

"'O Misma'one who drinks from this (pond) will never become thirsty thereafter and will never suffer thereafter. It is as cool as camphor, with a smell of musk, with the taste of ginger, sweeter than honey, softer than butter, clearer than tears, purer than ambergris and it comes from *Tasnim* (a source in the garden (paradise)) passing through the canals of the garden (paradise) flowing on pebbles of diamond and ruby. The cups thereat are more than the stars of the sky and its fragrance can be sensed from a distance of one thousand years journey. There is one cup of gold and one of silver and of the color of the gems. One drinking thereof feels a breeze as such that he will wish to be left there and will not want anything instead or move away thereof.'

"'You, however, O Kardin, are of those who will quench his thirst thereof. The eye which has wept for us will have the opportunity to look at al-Kawthar and drink from it. Those who love us and who drinks from it finds more enjoyment and sweet taste than those who do not have love for us.'

"'On al-Kawthar there is 'Amir al-Mu'minin, *'Alayhi al-Salam*, in his hand is a stick of 'Awsaj whereby he crushes our enemies. A man from them says, "I say the two testimonies." He will say, "Go to your Imam (leader) so and so and ask him to intercede on your behalf." He will say, "He denounces me (the Imam (leader) whom you mentioned)." He then will say, "Go back and say to the one whom you loved and considered to be before the creatures and ask him if he can be of any goodness to intercede on your behalf because the one who is best among creatures, as you believed him to be, must be able to intercede." He will say, "I am getting destroyed because of thirst." He (the Imam) will say, "May Allah increase your thirst and need for water."'

"I (the narrator) then, asked, 'I pray to Allah to keep my soul in service for your cause, how he will be able to get near the pond when others will not be able to get near the pond of al-Kawthar?' He (the Imam) said, 'It is because of his abstaining from sins and indecency and from badmouthing us when hearing about us and avoiding things that others did not avoid. Such things that he had done was not because of loving us and not that he wanted them but because of his striving hard in his worship and following his religion and because of his keeping himself away from people. However, in his heart he is a hypocrite and his religion is fixed with the people of hostility and friendship with the people of the past and the two whom he considered before everyone else.'"

H 183, Ch. 34, h 32
Kamil al-Ziyarat:

My father has narrated from Sa'd from al-Jamurani from al-Hassan ibn Ali ibn abu Hamzah from his father who has said the following:

I (the narrator) heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "Weeping and wailing is detestable for a servant of Allah for whatever reason it is except for the weeping for al-Husayn ibn Ali *'Alayhima al-Salam*, in which one receives the reward for it."

H 184, Ch. 34, h 33
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from his maternal uncle, Muhammad ibn al-Husayn al-Zayyat from Muhammad ibn 'Isma'il from Salih ibn 'Uqbah from abu Harun al-Makfuf who has said the following:

"'Abu 'Abd Allah, *'Alayhi al-Salam*, in a lengthy Hadith has said, 'If the eyes of one, before whom al-Husayn, *'Alayhi al-Salam*, is mentioned, becomes tearful even of the size of the wing of a fly, his reward is with Allah, the most majestic, the most glorious who does not agree to grant such reward with anything less than the garden (paradise).'"

Kamil al-Ziyarat:

My father and a group of our Shaykh has narrated from Sa'd from my father from Ahmad ibn Muhammad from Hamzah al-Ash'ariy from al-Hassan ibn Mu'awiyah ibn Wahab from the one who has narrated to him who has said the following:

Abu Ja'far *'Alayhi al-Salam*, has said that Ali ibn al-Husayn, *'Alayhi al-Salam*, would say. . . he mentioned a similar Hadith.

H 185, Ch. 34, h 34
Kamil al-Ziyarat:

Hakim ibn Dawud ibn Hakim has narrated from Salmah from Bakkar ibn Ahmad al-Qassam and al-Hassan ibn 'Abd al-Wahid from Mikhwal ibn Ibrahim from al-Rabi' ibn al-Mundhir from his father who has said the following:

I (the narrator) heard Ali ibn al-Husayn, *'Alayhi al-Salam*, say, "If one's eyes drop one drop of tears or become tearful about us, Allah settles him in the garden (paradise) to live forever."

H 186, Ch. 34, h 35
Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn al-Husayn, from Muhammad ibn 'Abd Allah ibn Zurarah from 'Abd Allah ibn 'Abd al-Rahman al-Asam from 'Abd Allah ibn Bukayr who has said the following:

One year I performed al-Hajj with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and - the story is quite long – I asked, "O child of the Messenger of Allah, if the grave of al-Husayn ibn Ali *'Alayhima al-Salam*, is exhumed will there anything be found in his grave?" He (the Imam), *'Alayhi al-Salam*, said, "How great is your question O ibn Bukayr! Al-Husayn ibn Ali *'Alayhima al-Salam*, is with his father, mother and brother; they are in the house (position) of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and with him he receives sustenance and maintenance. His place is on the right side of the throne, holding to it he says, 'O Lord, please fulfill what you had promised me.' He looks to his visitors; he knows them by their names and the names of their fathers and whatever is in their luggage and anyone's children with them. He looks at those who weep for him and he then asks forgiveness for him and asks his father to ask forgiveness for him and say, 'O the one who is weeping, had you known what Allah has prepared for you, you would become happy more than your sadness' and he asks forgiveness for him for each one of his sins."

H 187, Ch. 34, h 36
Kamil al-Ziyarat:

My father has narrated from ibn Aban from al-Ahawazi from 'Abd Allah ibn al-Mighrah from al-'Asem ibn Hamid a similar Hadith.

H 188, Ch. 34, h 37
I ('Allamah Majlisi) say that I saw in the works of certain trusted ones of our contemporary scholars who has narrated that when the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, informed Fatimah, *'Alayha al-Salam*, about her son, al-Husayn, *'Alayhi al-Salam*, being murdered and about his sufferings, Fatimah, *'Alayha al-Salam* wept intensely and asked, "O dear father, when will this happen?" He (the Messenger of Allah) replied, "It will happen at a time when you, Ali and I will not be there." Her weeping became more intense and she asked, "O dear father, "Who will mourn for him and who will arrange mourning gatherings for him?" The Holy Prophet, *'Alayhi al-Salam*, replied, "O Fatimah, *'Alayha al-Salam*, the women of my nation (followers) will weep for the women of my *Ahl al-Bayt* (family) and their men will weep for the men of my *Ahl al-Bayt* (family) and they will continue to do so, generation after generation every year. When it will become the Day of Judgment you will intercede for the

women and I will intercede for men. Whoever of them weeps for al-Husayn, *'Alayhi al-Salam*, we will hold his hand and admit him in the garden (paradise). O Fatimah, *'Alayha al-Salam*, every eye on the Day of Judgment weeps except the eyes who have wept in mourning for al-Husayn, *'Alayhi al-Salam*. Such eyes will be joyful and receiving the glad news of the bounties of the garden (paradise)."

I ('Allamah Majlisi) say that in the chapter on the issues of the weeping of the sky and earth for him more Hadith like the ones above will be mentioned.

H 189, Ch. 34, h 38

I ('Allamah Majlisi) have seen in certain works of our people who have narrated from al-Sayyid Ali al-Husayni who has said the following:

He (the narrator) has said that he was in neighborhood of al-Rida', *'Alayhi al-Salam*, with a group of believing people. On the day of *'Ashura'* a man of our people began to recite lines of eulogy for al-Husayn, *'Alayhi al-Salam*, and he quoted a narration from al-Baqir, *'Alayhi al-Salam*, that said, "Whoever's eyes become tearful for the suffering of al-Husayn, *'Alayhi al-Salam*, even of the size of the wing of a fly, Allah forgives his sins even if it is like the foams of the ocean."

In the gathering there was one *Jahil Murakkab* (one who was ignorant and did not know that he was ignorant). He called himself knowledgeable but he did not know. He said, "This is not correct and the power of reason does believe it. Argumentation went on between us but we departed each other from that gathering; but he insisted in hostility toward that Hadith. That man that night saw in his dream that it was the Day of Judgment. People were raised from their graves in one ground and all of them lined up. The balance was set up and the bridge was established, accounting started and the records spread, the fire was heated up, the garden (paradise) was decorated, and heat intensified on him and he became very thirsty and he began to look for water which he could not find. He then looked left and right and found a great pond in length and width. The man says that he said to his self, 'This is al-Kawthar'. In it there was water cooler than ice, sweeter than honey and near the pond there were two men and one woman. Their light shone on the creatures but they were dressed in black, sad and weeping. I then asked, 'Who are these people?' I was told, 'This is Muhammad al-Mustafa' (the purified one), this one is Ali al-Murtaza' (the pleasing one) and this is Fatimah, *'Alayha al-Salam* the purified one.' I then asked, 'Why are they dressed in black, sad and weeping?' I was told,

'Is it not the case that it is the day of *'Ashura'* in which al-Husayn, *'Alayhi al-Salam*, was murdered? For this reason they are sad.' I then moved near Fatimah, *'Alayha al-Salam*, and said, 'O daughter of the Messenger of Allah, I am thirsty.' She looked at me askance, suspiciously and said, 'Are you the one who denies the excellence of weeping for the suffering of my child, al-Husayn, *'Alayhi al-Salam*, the dear one to my heart and the delight of my eyes, the martyred and the one murdered unjustly and in animosity, may Allah keep His mercy away from his killers and those who denied him water?' The man says that he woke up frightened and agonized and asked forgiveness from Allah a great deal, regretted for what he had said. He then went to his people and informed them of his dream and repented before Allah, the most majestic, the most glorious."

Chapter 35 - The excellence of the martyrs with him and the reason for their not being worried about being killed

The fact that he (the Imam) *'Alayhi al-Salam*, was happy and did not worry about what was going on.

H 190, Ch. 35, h 1
'Ilal al-Shara'i':

Al-Taliqani has narrated from al-Jalludi from al-Jawhari from ibn 'Ammarah from his father who has said the following:

I (the narrator) asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, about the companions of al-Husayn, *'Alayhi al-Salam*, and about their having no concern if they were killed. He (the Imam), *'Alayhi al-Salam*, replied, "It is because the curtain from before their eyes was removed so much so that they had seen their arrival positions in the garden (paradise). A man among them seemed in a hurry to become a martyr and meet his companions, al-*Hawra'* and to reach his place in the garden (paradise)."

H 191, Ch. 35, h 2
Ma'ani al-Akhbar:

Al-Mufassir has narrated from Ahmad ibn al-Hassan al-Husayni from al-Hassan ibn Ali al-Nasiri from his father from abu Ja'far al-Thani from his ancestors, *'Alayhi al-Salam*, who has said the following:

He (the narrator) has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, has said that when the difficulty for al-Husayn ibn Ali ibn abu Talib, *'Alayhima al-Salam*, reached its peak, people with him looked at him but they found him very different from them because in their case with increased difficulties their faces would change and they became shaky, their hearts frightened but al-Husayn, *'Alayhi al-Salam*, and certain others with him of his special persons, their colors shined, their nerves were calm and their souls serene. Certain ones among them would say to each other, "Look at him. He is not worried about being killed." Al-Husayn, *'Alayhi al-Salam*, said to them "Exercise patience, O sons of people of honor. Death is only a bridge, which allows you to cross from fighting and war to

the vast garden (paradise), and everlasting bounties. Who among you then does not like to move from the prison to the castles? On the other hand your enemies are like those moved from the castle to the prison and torment. My father has narrated from the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, that the world is the prison for believing people and a garden (paradise) for the unbelievers. Death is a bridge for them to allow them cross it to the garden (paradise) and for those it is a crossing to the hot fire. I have not spoken lies and I am not called a liar."

H 192, Ch. 35, h 3
Al-Khar'ij:

Sa'd has narrated ibn 'Isa from al-Ahawazi from al-Nasr from 'Asem ibn Hamid ibn Humayd from al-Thumali who has said the following:

He (the narrator) has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, has said. "During the night before the martyrdom of my father I was with him. He (the Imam) *'Alayhi al-Salam*, said to his people, 'You can take this night as a shield (quietly move away to save yourselves) for yourselves. These people want me only. If they kill me, they will not bother you. You are free with the opportunity to move to safety.' They said, 'By Allah, this can never happen.' He (the Imam), *'Alayhi al-Salam*, then said, 'Tomorrow all of you will be killed and no man will be able to escape.' They said, 'All praise belongs to Allah for His granting us honor to be killed with you.' He (the Imam) *'Alayhi al-Salam*, then prayed for them and said to them, 'Now you can raise your heads and look.' They began to look at their places and homes in the garden (paradise) and he (the Imam) said to them, 'This is your place, O so and so.' A man then would welcome the sword and spears to his chest and face to reach his place in the garden (paradise)."

H 193, Ch. 35, h 4
Al-Khisal: 'Amali of al-Saduq:

Al-Hamadani has narrated from Ali ibn Ibrahim from al-Yaqtini from Yunus (ibn 'Abd al-Rahman) from ibn Asbat from Ali ibn Salim from his father from [Thabit ibn abu Safiyah] al-Thumali who has said the following:

Once Ali ibn al-Husayn, *'Alayhima al-Salam*, looked at 'Ubayd Allah ibn al-'Abbas ibn Ali, *'Alayhi al-Salam*, and his eyes became tearful. He (the Imam) then said, "The day of 'Uhud was a very hard day for the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, in which his uncle, Hamzah was killed. He was the lion of Allah and the lion of His messenger. Another difficult and hard day for him was the day of Mowatah in which his cousin Ja'far ibn abu Talib was killed." He (the Imam) then said, "No other day is like the day of al-Husayn, *'Alayhi al-Salam*, in which thirty thousand men moved against al-Husayn, *'Alayhi al-Salam*, calling themselves of the people of this nation, each one seeking nearness to Allah, the most majestic, the most glorious, by spilling his blood and he kept reminding them of Allah but they did not respect until they killed him unjustly in transgression and animosity." He (the Imam) then said, "May Allah grant blessings to al-'Abbas who gave preference, in trial, and sacrificed his self for his brother until his hands were severed from his body and Allah, the most majestic, the most glorious, replaced them with two wings with which he flies along with the angels in the garden (paradise) just as He made such wings for Ja'far ibn abu Talib, *'Alayhi al-Salam*. Al-'Abbas before Allah, the most majestic, the most glorious, has such a position which is envied by all the martyrs on the Day of Judgment."

H 194, Ch. 35, h 5
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from ibn abu al-Khattab from Muhammad ibn 'Isma'il from those whom he has mentioned from Ali ibn Hamzah from al-Husayn ibn abu al-'Ala' and abu al-Migthra' and ''Asem ibn Hamid ibn Humayd all from abu Basir who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that every martyr loves to have been alive and enter the garden (paradise) along with al-Husayn, *'Alayhi al-Salam*, (after fighting on the side of al-Husayn, *'Alayhi al-Salam)*.

Chapter 36 - The disbelief (heresy) of those who killed al-Husayn, *'Alayhi al-Salam*, the reward for condemning them and the severity of their torment and the proper expression upon mentioning al-Husayn, *'Alayhi al-Salam*

H 195, Ch. 36, h 1
'Yun Akhbar al-Rida': 'Amali of al-Saduq:

Majiluwayh has narrated from Ali from his father from al-Rayan ibn Shabib who has said the following:

Al-Rida', *'Alayhi al-Salam*, who said to the narrator: "O ibn Shabib, if you like to live in well-established chambers along with the Holy Prophet, in the garden (paradise), you should condemn the killers of al-Husayn, *'Alayhi al-Salam*. O ibn Shabib, if you like to have a reward like those who were martyred with al-Husayn, *'Alayhi al-Salam*, then you should, on remembering al-Husayn, *'Alayhi al-Salam*, say, 'I wish I was with them to become triumphant with a great triumph . . .'" to the end of the Hadith.

H 196, Ch. 36, h 2
I ('Allamah Majlisi) say that in the section about what took place in al-Sham we have mentioned from ibn 'Abdaws from ibn Qutaybah from al-Fadl from al-Rida', *'Alayhi al-Salam*, who has said that whoever looks at beer or chess and remembers al-Husayn, *'Alayhi al-Salam*, then condemns Yazid and *Ale* (family) Ziyad, Allah, the most majestic, the most glorious deletes his sins because of it even if they are as many as the number of the stars.

H 197, Ch. 36, h 3
'Yun Akhbar al-Rida':

It is narrated through the three chains of narrators from al-Rida', *'Alayhi al-Salam*, who has said the following:

Al-Rida', has narrated from his ancestors, *'Alayhim al-Salam* from the Messenger of Allah, O Allah grant compensation to Muhammad and his

family worthy of their services to your cause, who has said that "The killer of al-Husayn, *'Alayhi al-Salam*, is in a coffin of fire with the torment of half of the inhabitants of the world. His hands and feet are tied down with chains of fire upside-down until he falls in the bottom of hell. His stink makes the people of the fire to seek protection from their Lord because of its strong foul smells and he lives there forever and feels the painful torment along with all those who followed him in killing al-Husayn, *'Alayhi al-Salam*, and as soon as their skins are destroyed Allah, the most majestic, the most glorious, changes their skins with other skins so that they feel the painful torment which does not leave to find relief even for a moment and they drink from the boiling water of the hell. Woe is on them because of them torments of the fire."

In Sahifah of al-Rida', *'Alayhi al-Salam*, there is a similar Hadith.

H 198, Ch. 36, h 4
'Yun Akhbar al-Rida':

Through the same chain of narrators as that of the previous Hadith the following is narrated:

The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said that "Musa, *'Alayhi al-Salam*, prayed to Allah, the most majestic, the most glorious, saying O Lord, my brother Harun has died, please forgive him. Allah, the most majestic, the most glorious sent him inspiration that said, 'O Musa if you ask me to forgive all the people of the past and future I will answer your prayer except for the killers of al-Husayn, *'Alayhi al-Salam*. I retaliate for him from them.'"

'Yun Akhbar al-Rida':

A similar Hadith is narrated from the narrator of the previous Hadith.

H 199, Ch. 36, h 5
'Yun Akhbar al-Rida':

Through the chain of the narrators of al-Tamimi from al-Rida', from his ancestors, *'Alayhim al-Salam*, who has said the following:

The Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, has said that the most

evil man of the nation will kill al-Husayn, *'Alayhi al-Salam*, and people who even do not believe in me will condemn his child."

H 200, Ch. 36, h 6
Al-Khisal:

Hamzah al-'Alawi has narrated from Ahmad al-Hamadani from Yahya' ibn al-Hassan from Muhammad ibn Maymun from 'Abd Allah ibn Maymun from Ja'far ibn Muhammad from his father from Ali ibn al-Husayn, *'Alayhi al-Salam*, who has said the following:

The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said that there are six people whom Allah and every Prophet with accepted prayers have condemned. One is he who makes an addition to the book of Allah, one who rejects the measures of Allah, one who disregards my *Sunnah* (tradition), one who makes lawful what is unlawful about my descendants, one who dominates by tyranny to humiliate those whom Allah has honored and honor those whom Allah has humiliated, one who seeks preference in the matters of the bounties (treasury) of the Muslims considering it lawful."

I ('Allamah Majlisi) say that similar Ahadith are mentioned in the section on the 'measures and the determination of Allah.'

H 201, Ch. 36, h 7
'Amali al-Tusi:

Al-Mufid has narrated from Ahmad ibn al-Walid from his father from al-Saffar from ibn 'Isa from ibn abu 'Umayr from al-Hassan ibn abu Fakhtah who has said the following:

I (the narrator) asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, "If I remember, speak of al-Husayn ibn Ali *'Alayhima al-Salam*, what should I say?" He (the Imam) *'Alayhi al-Salam*, said, "You should say three times:

صل الله عليك يا أبا عبدالله

"O 'Abu 'Abd Allah, may Allah grant you blessings.'"

H 202, Ch. 36, h 8
Thawab al-'Al-'A'mal:

My father has narrated from Sa'd from ibn Yazid from Ziyad al-Qandi from Muhammad ibn abu Hamzah from 'Is ibn al-Qasim who has said the following:

Once the killer of al-Husayn ibn Ali *'Alayhima al-Salam*, was mentioned before 'Abu 'Abd Allah, *'Alayhi al-Salam*, and a certain one of his companion said, "I wish Allah retaliates from him in this world." He (the Imam), *'Alayhi al-Salam*, said, "It seems you do not consider the punishment of Allah sufficient, in fact what is with Allah is the most severe punishment and retaliation."

H 203, Ch. 36, h 9
Thawab al-'Al-'A'mal:

Ibn al-Walid has narrated from al-Saffar from ibn Hashim from 'Uthman ibn 'Isa from 'Amr ibn Shimr from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, has said that in hell there is a location for extremely severe punishments and no crime is evil enough to match such punishments except for the crimes of the killer of Yahya' (John) and the killer of al-Husayn, *'Alayhi al-Salam*."

H 204, Ch. 36, h 10
Kamil al-Ziyarat:

Muhammad ibn 'Abd Allah has narrated from Ali ibn al-Naqid from abu Harun al-'Abasi from Ja'far ibn Hayyan from Khalid al-Rabi' al-Marwah has said that narrated to him the one who had heard Ka'b who has said the following:

"The first one who condemned the killer of al-Husayn, *'Alayhi al-Salam*, was Ibrahim the close friend of the Beneficent. He commanded his children to do so and made them to form a covenant and commitment to continue to do so. Thereafter, Musa ibn 'Imran condemned him and he commanded his people to do so, thereafter Dawud condemned him (the killer of al-Husayn, *'Alayhi al-Salam)* and he commanded the Israelites to do so. Then 'Isa condemned him and many times he said to the Israelites

to condemn the killer of al-Husayn, *'Alayhi al-Salam*, and that if you live in his days you must not sit idle without helping him because the martyrs fighting on his side are like the martyrs fighting on the side of the Prophets, who do not turn back from the enemy but move forward against them. It is as if I am looking at his location (shrine). There is no Prophet who has not visited Karbala stopped there and said, "You are a location of great goodness and in you the bright moon will be buried."

H 205, Ch. 36, h 11
Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from al-Hassan ibn Ali ibn Zakariya from 'Amr ibn al-Mukhtar from Ishaq ibn Bishr from al-'Awwam mawla al-Quraysh who has said the following:

"I (the narrator) heard my *Mawla* (master) 'Umar ibn Hubayrah say that he saw the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, with al-Hassan and al-Husayn, *'Alayhi al-Salam*, in his lap. He (the Messenger of Allah) kissed this one and then the other one and said, "*Wayl* (a location in hell), and woe is on the one who will kill."

H 206, Ch. 36, h 12
Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from al-Yaqtini from Zakariya al-Mu'min from Ayyub ibn 'Abd al-Rahman and Zayd abu al-Hassan and 'Abbad all from Sa'd al-Iskaf who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said, "If one likes to live my way of life and die the way I die, then enter the garden (paradise) of Eden with the sticks planted by the very hands of my Lord, he must accept Ali as his *Waliy* (leader with divine authority and power) as well as the executors of his will after him. He must accept their excellence because they are the accepted guides to whom Allah has granted my understanding and knowledge and they are my children from my flesh and blood. Before Allah I present my complaints against my nation (followers) who deny their excellence and who cut off their relationship with me about them and

by Allah my son will be murdered and may Allah not allow them to benefit from my intercession."

H 207, Ch. 36, h 13
Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd from ibn 'Isa and ibn abu al-Khattab from Ja'far ibn Bishr from Hammad from Kulayb ibn Mu'awiyah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the killer of Yahya' ibn Zakariya was an illegitimate child and so also was the killer of al-Husayn, *'Alayhi al-Salam*. The sky did not weep for anyone except for these two: Yahya' and al-Husayn, *'Alayhi al-Salam*.

Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from ibn 'Isa from ibn Faddal from Marwan ibn Muslim from 'Isma'il ibn Kathir from 'Abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 208, Ch. 36, h 14
Kamil al-Ziyarat:

My father and ibn al-Walid both have narrated from al-Saffar from ibn 'Isa from ibn Faddal from ibn Bukayr from Zurarah from 'Abd al-Khaliq who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the killer of al-Husayn, *'Alayhi al-Salam*, was an illegitimate child and so also was the killer of Yahya' ibn Zakariya.

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Safwan from Dawud ibn Farqad from 'Abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 209, Ch. 36, h 15
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn Hashim from ibn abu 'Umayr from certain ones of his people from ibn Muskan who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the killer of al-Husayn, *'Alayhi al-Salam*, was an illegitimate child.

H 210, Ch. 36, h 16
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from al-Khashshab from Ali ibn Hassan from 'Abd al-Rahman ibn Kathir from Dawud al-Riqqi who has said the following:

Once I (the narrator) was with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and he (the Imam) asked for water. When he drank water I saw his eyes became tearful and they flooded with tears and then he said to me, "O Dawud, Allah, most high, has condemned the killer of al-Husayn, *'Alayhi al-Salam*. Whoever of the servants of Allah drinks water and remembers al-Husayn, *'Alayhi al-Salam*, then condemns his killer, Allah writes for him one hundred thousand good deeds, deletes one hundred thousand evil deeds, raises for him a hundred thousand degrees and he will be like one who has freed a hundred thousand human beings from bondage and Allah will raise him with his heart cool and calm."

Kamil al-Ziyarat:

Al-Kulayni has narrated from Ali ibn Muhammad from Sahl from Ja'far ibn Ibrahim from Sa'd ibn Sa'd a similar Hadith.

H 211, Ch. 36, h 17
Tafsir of Imam al-'Askari:

The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, when the following verse of al-Quran was revealed: "We made a covenant with you that you should not shed each other's blood or expel each other from your homeland. You accepted and bore witness to this covenant" (2:84) said, "Should I inform you about those who in my nation (followers) are similar to these Jews?" They replied, "Yes, O Messenger of Allah, please do so." He (the Messenger of Allah) then said, "A people in my nation (followers)

who say they are of my nation (followers) will kill the most excellent persons of my descendants, the most fine ones of my progeny. They will change my al-Shari'ah and Sunnah (tradition) and will kill my children al-Hassan and al-Husayn, *'Alayhima al-Salam*, just as the ancestors of the Jews killed Yahya' ibn Zakariya.

"You must take notice that Allah condemns them as He had condemned the Jews and He will send upon them before the taking place of the Day of Judgment a guide and guided one from the children of al-Husayn, *'Alayhi al-Salam*, the oppressed one who will burn them by the swords of his friends to fall into hellfire. You must take notice that Allah has condemned the killer of al-Husayn, *'Alayhi al-Salam*, those who love his killers supporters and those who remain quiet instead of condemning his killers without being frightened.

"You must take notice that Allah grants blessings to those who weep for the suffering of al-Husayn, *'Alayhi al-Salam*, out of sympathy and kindness and to those who condemn his enemies and who are filled with anger against the killers of al-Husayn, *'Alayhi al-Salam*.

"You must take notice that those who are happy for the murder of al-Husayn, *'Alayhi al-Salam*, are the partners of his killers.

"You must take notice that his killers, the supporters of his killers, their followers who walk in their footsteps have nothing to do with the religion of Allah. Allah commands the angels who are close to Him to collect the tears that are shed because of the murder of Sham'un and give it to the keepers of the garden (paradise) who mix it with the water of life which increase its sweetness and fineness and fragrance by a thousand times.

"The angels also collect the tears of out of happiness for the murder of al-Husayn, *'Alayhi al-Salam*, who laugh for the murder of al-Husayn, *'Alayhi al-Salam*, and give to al-Hawiyah (a location in hell) where it is mixed with its boiling pus and sewage which then increase in its intense heat and its great punishment by a thousand times which will intensify on those who are moved there of the enemies of *Ale* (family) Muhammad."

H 212, Ch. 36, h 18
Al-Kafi: al-'Uddah:

[H 12709, Ch. 7, h 10, from al-Kafi]

It is narrated from the narrator of the previous Hadith from al-Jamuraniy from ibn abu Hamzah from Sandal from Dawud ibn Farqad who has said the following:

"I once was sitting in the house of abu 'Abd Allah, Alayhi *al-Salam*, and I looked at a pigeon of Ra''ibiy kind (name of a place) that made a long sound. Abu 'Abd Allah, Alayhi *al-Salam*, looked at me and asked, 'O Dawud, do you know what this bird says?' I said, 'No, I pray to Allah to keep my soul in service for your cause.' He (the Imam) said, 'It prays against the people who murdered al-Husayn, *'Alayhi al-Salam*, so you must keep it in your homes.'"

H 213, Ch. 36, h 19
Al-Kafi:

[H 12712, Ch. 7, h 13, from al-Kafi]

Ali ibn Ibrahim has narrated from his father from al-Nawfali, from al-Sukuni who has said the following:

"'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that you should keep pigeons of Ra''ibiy kind (name of a place) in your homes. It prays against the people who murdered al-Husayn ibn Ali ibn abu Talib *'Alayhima al-Salam*, may Allah keep His mercy away from his killer."

I ('Allamah Majlisi) say that I found in certain works of the contemporary scholars the following narration:

"When ibn Ziyad, may Allah keep His mercy away from him, gathered his people to fight against al-Husayn, *'Alayhi al-Salam*, they were seventy thousand horsemen. Ibn Ziyad, condemned by Allah, said, 'O people, whoever kills al-Husayn, *'Alayhi al-Salam*, he can have the governorship of whichever state that he wants.' No one replied. He then called 'Umar ibn Sa'd, may Allah keep His mercy away from him, and told him, 'O 'Umar, I want that you undertake the fight against al-Husayn by yourself.' He replied, 'I should be excused from this task.' Ibn Ziyad said, 'I have excused you but you must return our special order which I had written to appoint you as the governor of the state of al-Ray.' 'Umar then said, 'Please give me time for this night' and ibn Ziyad said, 'That is fine.' 'Umar ibn Sa'd went home and asked the advice of his people and his brothers and those whom he trusted of his people but no one told him to accept the words of ibn Ziyad. Of the people of goodness there was a man with ibn Sa'd called Kamil who was a friend of his father before. He said

to him, 'O 'Umar, what is the matter with you and what you are trying to do?' He was Kamil (complete) like his name, a man of reason and religion.

"'Umar, may Allah keep His mercy away from him, said to him, 'I have undertaken the command of this army against al-Husayn and killing him for me and killing his people is like a drop of water and when I will kill him I will go to assume the governance of the state of al-Ray.' Kamil said to him, 'Woe is on you, O 'Umar ibn Sa'd! Do you want to kill al-Husayn, the son of the daughter of the Messenger of Allah? Woe is on you and woe is on your religion. O 'Umar, have you become a fool and have gone astray from the guidance? Do you know against who you want to fight, and who you want to kill? To Allah we belong and to Allah we return. By Allah if all the world and what it contains are given to me to kill one person of the nation of Muhammad I will not do so. How can you want to kill al-Husayn, the son of the daughter of the Messenger of Allah? What will be your answer before the Messenger of Allah tomorrow when you will arrive before him, after killing his children, the delight of his eyes, the fruits of his heart and the son of *al-Sayyidah* (leader) of the women of the worlds, the son of the master of executors of the will. He is the master of the youth of the garden (paradise) from among all creatures. In our time he is like his grandfather in his time. Obedience to him is obligatory on us like obedience to the Messenger of Allah and he is the door to the garden (paradise) and to the fire. You must choose for your soul what you want and I testify before Allah that those who fight him, help his killer or help to kill him, will not be able to live after him very long.'

"'Umar then said, 'Are you frightening me with death? When I finish killing him I will become the commander of seventy thousand and the governor of the state of Ray.'

"Kamil then said, 'I want to tell you a true story and I hope that it will benefit you if you accept it.'

"'Take notice that I once travelled with your father Sa'd to al-Sham and got cutoff from my people because my horse failed. I was lost and thirsty but a monastery appeared before me and I went there. I disembarked and went to the door of the monastery for water and a monk came to me from that monastery and asked, "What do you want?" I replied, "I am thirsty." He then asked, "Are you of the nation of Muhammad? The nation who kills each other for the love of the worldly things and compete each other for the worldly trash?" I replied, "Yes, I am a member of the blessed nation, the nation of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to*

your cause." He then said, "You are the worst nation. Wayl (a location in hell), woe is on you on the Day of Judgment. You rise against the progeny of your Holy Prophet, take his women as captives, and plunder his belongings."'

"'I then asked, "O Rahib (monk) will we do what you said we will do?" He replied, "Yes, that is correct, and when you will do so, all the skies, the earths, the oceans, the mountains, and wilderness, the lands, the wild beasts, and the birds will all condemn his killer and then his killer will not be able to live in the world except for a short time, then a man will rise to claim his wergild and will not leave any one of those who took part in his killing without eliminating them and Allah will swiftly send the souls of such people to hell." The Rahib then said, "I see that you are of the relatives of the killer of this fine child of the Messenger of Allah, by Allah if I will live in those days I will protect him from the heat of the sword."'

"'I then said, "O Rahib, I seek protection with Allah against being of the killers of the son of the daughter the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." He then said, "If he is not you then he is someone of very close relationship with you. If he fights him then one half of the punishment of the people of the fire will be on him. His punishment will be more severe than the punishment for the pharaoh and Hamun." He then slammed the door in front of my face and went inside for his worshipping Allah, the most High, and refused to give any water.'

"Kamil has said, 'I rode my horse and joined my people. Your father Sa'd said to me, "What made you to delay so much, O Kamil?" I then told him about what I had heard from the Rahib (monk) and he said, "You have spoken the truth." Then Sa'd told me that he also had stopped at the monastery of this monk once before me and he had informed him that he is the man who kills the son of the daughter of the Messenger of Allah. Your father, Sa'd was afraid for you to be the killer, so he kept you away from his self. You must remain on your guard, O 'Umar you must not stand against him (al-Husayn, *'Alayhi al-Salam)* to subject yourself to half of the punishment of the people of hell.'"

He (the author) has said that this report reached ibn Ziyad, condemned by Allah, who summoned Kamil and then cut his tongue off; he then lived only a day or part of a day and then died.

He (the author) has narrated that Musa ibn 'Imran once saw an Israelite in a hurry with his color pale, very weak body, his muscle shaking and his

body shuddering, his eyes sunk in his skull and very weak because when praying to his Lord he would face such condition for fear from Allah, the most High. The Israelite man recognized him because he believed in him and he said, "O Prophet of Allah, I have sinned a great sin. Please ask your Lord to forgive me." He replied him positively and then walked away. When he spoke to his Lord privately he asked, "O Lord of the worlds, I like to ask you, but you know before I speak." Allah, the most High, then said, "O Musa, whatever you ask I will give it to you and whatever you want I will make you to have it." Musa then said, "O Lord, so and so Israelite man your servant has sinned a sin and he asks you to forgive him." The Lord said, "O Musa, I forgive whoever asks forgiveness from me except the killer of al-Husayn, *'Alayhi al-Salam*."

Musa then asked, "Who is al-Husayn O Lord?" The Lord, said, "He is the one who was mentioned to you on the side of the mount Tur." Musa then asked, "Who kills him O Lord?" The Lord said, "The nation of his grandfather, in rebellion and transgression will kill him in the land of Karbala. His horse will flee wailing, lamenting and saying in his own manner *al-Zalimah, al-Zalimah* (heinous crime, heinous crime is committed) by the nation who has murdered the son of the daughter of the Messenger of Allah. He (his body) will remain thrown on the sands without being washed and shrouded for burial, his garments looted with his belongings, his women taken as captives and made to walk through towns in public, his supporters killed, their heads displayed before the public along with his head raised on spears. O Musa, the little ones of them become orphans and thirsty, their grown up ones intimidated. They cry for help but no one helps them, ask for protection and no one protects them."

He (the author) has said that Musa, *'Alayhi al-Salam*, then wept and asked, "O Lord, what is the punishment for his killer?" The Lord replied, "It is the kind of punishment because of which the inhabitants of hell in hell will cry for protection from it. My mercy will not reach them nor the intercession of his grandfather will reach them. Had it not been because of his honor the earth would swallow them all." Musa, *'Alayhi al-Salam*, then said, "O Lord, I denounce them all before you and I denounce all of those who agree with their deeds." Allah who is free of all defects, then said, "O Musa I have written blessings for those of my servants who follow him. You must take notice that those who weep because of his suffering or make others weep or make a face as if weeping I make his body unlawful for the fire."

Follow up note:

The author of the book 'Elzam al-Nasib' as well as others have said that Maysoon daughter of Bajdal al-Kalbiyah made herself available to the slave of her father and from this relationship Yazid, condemned by Allah, was born. To this point the following lines of al-Kalbi has hinted:

"If the time has brought us with the killing of Turks, death and blackness.

"The al-Da'i (illegitimate children) of the slave of Kalb in the land of *al-Taf* had killed the children of the Holy Prophet.

"The illegitimate child is ibn Ziyad, condemned by Allah, because his father Ziyad ibn Sumayyah, well known for her indecent acts give birth in the bed of 'Ubayd the slave of banu 'alaj of Thaqif and Mu'awiyah claimed that abu Sufyan had fornicated with mother of Ziyad and gave birth to Ziyad and that he is his brother so his name became al-Da'i and 'A'ishah would call Ziyad 'son of his father' because he had no known father.

"By slave of Kalb he means Yazid ibn Mu'awiyah because he is from the slave of Bajdal al-Kalbi.

"Concerning 'Umar ibn Sa'd, condemned by Allah, his father Sa'd is related to someone other than his father and that he is from a man from banu 'Adharah who was friend of his mother and proof for this is the words of Mu'awiyah, condemned by Allah, when Sa'd said to Mu'awiyah, "I deserve to have this 'Amr more than you do" Mu'awiyah said to him, "Banu 'Adharah rejects what you just said and Mu'awiyah then released a loud flatulence on his face."

This is narrated by al-Nawfali ibn Sulayman of the Sunni scholars and the words of al-Sayyid al-Himyari also hint toward it:

"A long time ago they spoke of an illegitimate child and fornication then he ruled them. Had it not been for the maternal uncle-ship of Banu Sa'd he could not rule them.

Chapter 37 - The issues that al-Husayn, *'Alayhi al-Salam*, faced after people pledged allegiance to Yazid son of Mu'awiyah to the time of his martyrdom

May Allah keep His mercy away from those who transgressed against him, who killed him, who were happy for his being killed and those who were supporters of his killers

I ('Allamah Majlisi) begin to present an account of this enormously horrific story from the following sources:

There are the narrations of al-Saduq (Rh), then I have place together the narrations of al-Mufid and the narrations al-Sayyid ibn Tawus (Rh) in his book al-Malhuf, the narrations of Shaykh Ja'far ibn Muhammad ibn Numa' in the book 'Muthir al-Ahzan' the narrations of abu al-Faraj al-Isfahani in the book 'Muqatil al-Talibiyin', the narrations of al-Sayyid al-'lim Muhammad ibn abu Talib ibn Ahmad al-Husayni al-Ha'iri from the large book compiled on the murder of al-Husayn, *'Alayhi al-Salam*, the narrations of the author of the book 'al-Manaqib' compiled by certain ones of earlier times from reliable books with the chains of narrators from both Imamiyah or Zaydiah. I have one copy of it which is old and is corrected, the narrations of al-Mas'udi in the book 'Muruj al-Dhahab' who is a *Shi'a* Imamiyah scholar, the narrations of Shahr Ashub in al-Manaqib, the narrations of the author of Kashf al-Ghummah and other sources which we will mention the names in details when quoting, then we will close the chapter with different the narrations.

H 214, Ch. 37, h 1
Narration 1

'Amali of al-Saduq:

Muhammad ibn 'Umar al-Baghdadi has narrated from al-Hafiz from al-Hassan ibn 'Uthman ibn Ziyad al-Tustari from his book from Ibrahim ibn 'Ubayd Allah ibn Musa ibn Yunus ibn abu Ishaq al-Subay'i *Qadi* (judge) of Balkh who has said that narrated to him Marisah, daughter of Musa ibn Yunus ibn abu Ishaq, who was my aunt who said that narrated to her Safiyah, daughter of Yunus ibn abu Ishaq al-Hamadaniyah who was my aunt who has said that narrated to her Bahjat ibn al-Harith ibn 'Abd

Allah al-Tighlabi from his maternal uncle 'Abd Allah ibn Mansur who breastfed a certain one of the children of Zayd ibn Ali who has said that he asked, Ja'far ibn Muhammad ibn Ali ibn al-Husayn, *'Alayhim al-Salam*, saying, "Please tell about the murder of the child of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." He then said, "Narrated to me my father from his father, *'Alayhima al-Salam*, that when Mu'awiyah was about to die he called his son Yazid, condemned by Allah, and made him to sit in front of him and said, 'My son, I have humbled down the hard necks for you and spread the lands for you, made the kingdom for you and all that is in it like a morsel for you but I am concerned for you about three people who may oppose you through their striving; They are 'Abd Allah ibn 'Umar al-Khattab, 'Abd Allah ibn Zubayr and al-Husayn ibn Ali. 'Abd Allah ibn 'Umar is with you, keep him and do not allow him to go. 'Abd Allah ibn Zubayr is one whom you must make into pieces if you can because he spies on you like the lion against its prey and plays tricks with you like a fox.

"'You know the share of al-Husayn from the Messenger of Allah; he is his flesh and blood and you know that the people of Iraq will invite him and make him to come to them, and then they will betray him and lose him. If you succeed against him you must recognize his rights and his position with the Messenger of Allah and you must hold him against his deeds, in addition, we have relationships with him as relatives, and you must not take him in evil ways and he must not see from you anything that is disliked.'"

"He (the author) has said that when Mu'awiyah passed away, Yazid, condemned by Allah, took control of the affairs. He sent his governor to al-Madinah of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He was his uncle 'Utbah ibn abu Sufyan. He came to al-Madinah and Marwan was the governor of Mu'awiyah. 'Utbah replaced him to execute the commands of Yazid, condemned by Allah. Marwan fled and he could not control him. (Possible scribe error). He then sent a message to al-Husayn, *'Alayhi al-Salam*, saying that 'Amir al-Mu'minin commands you to pledge allegiance to him.

"Al-Husayn, *'Alayhi al-Salam*, replied, 'O 'Utbah, you know well that we are *Ahl al-Bayt* (family) of honor, the location of the Message of Allah, the lighthouses of the truth with which Allah, the most majestic, the most glorious has entrusted our hearts, and has made our tongues to speak of it. So I have spoken by the permission of Allah, the most majestic, the most

glorious and have heard my grandfather, the Messenger of Allah say, "*Khilafah* (successor-ship of the Messenger of Allah) is unlawful for the children of abu Sufyan." How can then I pledge allegiance to an *Ahl al-Bayt* (family) about whom the Messenger of Allah has said this?'

"When 'Utbah received the response he called the scribe and told him to write:

"Bismillah, (in the name of Allah, most Beneficent, most Merciful)

"To 'Abd Allah Servant of Allah, 'Amir al-Mu'minin Yazid

"From 'Utbah ibn abu Sufyan

"Thereafter, al-Husayn ibn Ali *'Alayhima al-Salam*, does not believe that you are the *Khalifah* (successor of the Messenger of Allah) so it is not permissible to pledge allegiance to you. Please inform us of your response. *WasSalam*."

When Yazid condemned by Allah, received the letter he wrote back to 'Utbah:

"Thereafter: When you receive my letter write back the answer quickly and explain to me who obeys my commands and who disobeys them and along with your answer you must send to me the head of al-Husayn ibn Ali."

When al-Husayn, *'Alayhi al-Salam*, found out about it he decided to leave al-Hijaz for the land of Iraq. When night fell he went to the Masjid of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, to say farewell. When he arrived near the grave a light then shone from the grave but then it returned back to its place. In the second night when he went to say farewell to the grave he stood for *Salat* (prayer) and it took him a long time and was overcome by sleep in *Sajdah* (prostration). The Holy Prophet came in his dream, held him against his chest and began to kiss between his eyes saying, "I pray to Allah to keep my soul in service for your cause, it is as if I see you stained in your blood among a gang of this nation who hope to benefit from my intercession. They will have no share of goodness with Allah. My dear son, you are coming to your father, mother and brother and they are yearning to receive you. In the garden (paradise) there are positions which cannot be achieved without martyrdom."

Al-Husayn, *'Alayhi al-Salam*, then woke up weeping and came to his *Ahl al-Bayt* (family) and informed them of his dream and said farewell to

them. He then asked, his sisters to have their seats in the carriage on the camel backs, along with his daughter and his nephew al-Qasim ibn al-Hassan ibn Ali *'Alayhim al-Salam*. He then left along with twenty one men from his people and from his *Ahl al-Bayt* (family) among whom there were abu Bakr ibn Ali, Muhammad ibn Ali, 'Uthman ibn Ali, and al-'Abbas ibn Ali, 'Abd Allah ibn Muslim ibn 'Aqil, Ali ibn al-Husayn al-Akbar, and Ali ibn al-Husayn al-Asghar.

'Abd Allah ibn 'Umar found out about his leaving. He came quickly to see him and met him somewhere on the way. He asked, "Where do you want to go O child of the Messenger of Allah?" Al-Husayn, *'Alayhi al-Salam*, replied, "I want to go to Iraq." He then said, "Please wait. Go back to the sanctuary of your grandfather." But al-Husayn, *'Alayhi al-Salam*, declined and when ibn 'Umar found out he said, "O child of the Messenger of Allah, please show the place which the Messenger of Allah used to kiss." He then uncovered his belly button and ibn 'Umar kissed it three times and wept and said, "I place you in the protection of Allah, O 'Abu 'Abd Allah. You will be murdered, in the direction toward which you are headed."

Al-Husayn, *'Alayhi al-Salam*, and his companions travelled until they reached the station of Tha'labiyah. A man called Bishr ibn Ghalib met him and said, "O child of the Messenger of Allah, please explain to me the words of Allah, the most majestic, the most glorious: 'On the day when We call every nation with their leader (Imam), those whose record of deeds are given to their right hands read the book and the least wrong is not done to them.' (17:71)"

Al-Husayn, *'Alayhi al-Salam*, said, "There is the Imam (leader), who calls toward guidance and they obey him and there is the Imam (leader), who calls to misguidance and they obey him. Those ones are in the garden (paradise) and these ones are in hellfire as Allah has said, ". . . the inevitable Day of Resurrection when some will go to Paradise and others to burning (hell)." (42:7)

He (the Imam) then continued his journey until they reached al-'Udhayb where he took a nap at noontime. He then woke up from his sleep weeping. His son asked, "O dear father, what has made you to weep?" "My dear child, this is the hour in which dreams do not come out false. In my dream I saw someone saying, 'You are in a hurry traveling and death is taking you to the garden (paradise).'"

They then travelled until they reached al-Rahimah where a man from the people of al-Kufah called abu Haram met him and said, "O child of the

Messenger of Allah, what has taken you out of al-Madinah?" He (the Imam) replied, "Fie on you O abu Haram, they slandered my honor but I exercise patience, they called to spill my blood and I exercise patience. By Allah they will kill me, then Allah will dress them with complete humiliation, a cutting sword and dominate them by such people who will humiliate them."

He (the author) has said that 'Ubayd Allah, ibn Ziyad, condemned by Allah, received information that al-Husayn, *'Alayhi al-Salam*, has arrived at al-Rahimah. He then sent Hurr ibn Yazid al-Riyahi with a thousand horsemen to al-Husayn, *'Alayhi al-Salam.*

Hurr ibn Yazid al-Riyahi has said, "When I came out of my house to go to al-Husayn, *'Alayhi al-Salam*, I heard someone saying, "Congratulations for the garden (paradise)" three times, but when I looked around I could see no one. I then said to myself, 'May your mother mourn for your death! You are going to fight against the child of the Messenger of Allah and are congratulated for the garden (paradise)?'"

At noontime, feeling fatigue, al-Husayn, *'Alayhi al-Salam*, gave instruction to his son for *Adhan* and *Eqamah* for *Salat* (prayer) and al-Husayn, *'Alayhi al-Salam*, stood for *Salat* (prayer). When he (the Imam) ended the *Salat* (prayer) Hurr ibn Yazid al-Riyahi then quickly moved to the front of al-Husayn, *'Alayhi al-Salam*, saying "*Salam* (the phrase of offering greeting of peace), O child of the Messenger of Allah." Al-Husayn, *'Alayhi al-Salam*, responding similarly asked, "Who are you O servant of Allah?" He replied, "I am Hurr ibn Yazid al-Riyahi." He (the Imam) then asked, "O Hurr ibn Yazid al-Riyahi, are you for us or against us?" Hurr ibn Yazid al-Riyahi then said, "O child of the Messenger of Allah, I am sent to fight you and I seek protection from Allah against being raised from my grave with my forehead tied down to me and my hands chained to my neck and being thrown headlong into the fire. O child of the Messenger of Allah, where are you going? Please go back to the sanctuary of the shrine of your grandfather, otherwise, you will be killed."

Al-Husayn, *'Alayhi al-Salam*, said, "I will go ahead; death is not a disgrace for the youth, if he intends the truth and strives in submission to the will of Allah. The virtuous men remain supportive of virtuous men with his soul, keep away from the losers and oppose the criminals. If I will die I will not regret and if I will live, I will not feel pain. It is enough humiliation to die against your will."

Al-Husayn, *'Alayhi al-Salam*, then continued his journey until they arrived at al-Qatqataniyah where he (the Imam) saw a tent pitched and he

(the Imam) asked, "Whose tent is it?" It was said that it belonged to 'Abd Allah ibn Hurr al-Hanafi. Al-Husayn, *'Alayhi al-Salam*, then sent someone to call him. He (the Imam) said to him, "You have sinned. You are a wrong-doer, Allah, the most majestic, the most glorious will hold you responsible for what you have done if you do not repent before Allah, the most High, in this hour and help me so that my grandfather will intercede before Allah, the most High, on your behalf." He said, "O child of the Messenger of Allah, if I help you I will be the first one to die, however, this is my horse. Please take it, by Allah, I have not rode for any task but that I succeeded to reach it and no one has followed me but that it has saved me. Please take this horse with you." He (the Imam) declined and turned his face away from him saying, "We do not need your horse and we do not need you also but you must flee away. Do not be with us or against us; whoever hears a call from us *Ahl al-Bayt* (family) of Muhammad but does not accept it, Allah throws him headlong in the hellfire."

He (the Imam) then continued his journey until he arrived at Karbala and asked, "What place is it?" It was said, "This is Karbala, O child of the Messenger of Allah." He (the Imam) *'Alayhi al-Salam*, then said, "This indeed is the day of distress and suffering and this is the location in which our blood will be shed, our privacy will be violated."

Ibn Ziyad, condemned by Allah, moved with his army and camped at al-Nukhaylah. He then sent a man, called 'Umar ibn Sa'd, to al-Husayn, *'Alayhi al-Salam*. He led four thousand horsemen. Then 'Abd Allah ibn al-Haseen al-Tamimi came with one thousand horsemen followed by Shabath ibn Ribi' commanding one thousand horsemen; and Muhammad ibn al-Ash'ath ibn Qays al-Kindi also commanding one thousand horsemen. He wrote to ibn Sa'd to command the people and commanded the people to listen and obey him.

Ibn Ziyad, condemned by Allah, was informed that 'Umar ibn Sa'd holds meeting with al-Husayn, *'Alayhi al-Salam*, during the night and dislikes fighting al-Husayn, *'Alayhi al-Salam*. Ibn Ziyad then sent Shimr ibn Dhil Jawshan commanding four thousand horsemen. Ibn Ziyad, condemned by Allah, wrote to 'Umar ibn Sa'd: "When you receive my letter you must not give any time to al-Husayn ibn Ali, hold him by his throat and you must not allow them to reach the water just as 'Uthman was not allowed to reach water on the day when he was surrounded in the house."

When the letter reach 'Umar ibn Sa'd, condemned by Allah, he made an announcement that said, "We have given al-Husayn and his people only one day and one night's time." This made it very difficult for al-Husayn, *'Alayhi al-Salam*, and his companions. He (the Imam) then gave a speech in which he said, "I do not know of any *Ahl al-Bayt* (family) more virtuous, intelligent, and pure than my *Ahl al-Bayt* (family) and my companions. You all can see what I have come face to face to. I do not hold you responsible for your pledge of allegiance to me or your commitment in my favor. This night has covered you all; you can use it as a camel to take you to safety. You can disperse in its darkness; people want me only. If they succeed against me they will not bother to find others."

At this time 'Abd Allah ibn Muslim ibn 'Aqil ibn abu Talib, *'Alayhi al-Salam*, stood up and said, "O child of the Messenger of Allah, what will the people say to us if we betray our elder, great leader and master and the son of the master of all of our uncles, the child of the master of all the Prophets, without striking by his side the enemy with the sword and fighting with the spears. No by Allah we must go forward as you do. We will place ourselves before you to shield you against the enemy and our blood must be allowed to spill before your blood (is spilled). When we do this then only we will have fulfilled our obligation and will have come out up to our commitment."

A man called Zuhayr ibn al-Qayn al-Bajali then stood up and said, "O child of the Messenger of Allah, I love to be killed, then raised to help you, then killed and raised to live to help you again then killed and raised again to help you and those with you up to a hundred times so Allah in this way defends *Ahl al-Bayt* (family of Muhammad) through me I will be glad for it to happen."

He (the Imam), *'Alayhi al-Salam*, then said to him and to his companions. "May Allah grant you all good rewards."

Al-Husayn, *'Alayhi al-Salam*, then instructed his people to dig a ditch around his campsite and fill it with firewood material. He (the Imam) then sent his son Ali with thirty horsemen and twenty men on foot to bring water while they were severely afraid. Al-Husayn, *'Alayhi al-Salam*, read the following lines:

O time and space you are an awful friend.
How many are those who every morning and evening strive for a task and are killed?
Space and time do not accept a substitute.

However, the command is in the hands of the Glorious one and every living thing travels to its end.

He (the Imam) then said to his companions:

"Now you can go drink from the water which is your last share of sustenance, make wudu, wash your clothes so as to make them serve your as shrouds." He (the Imam), *'Alayhi al-Salam*, performed the morning *Salat* (prayer) with them and prepared them in the manner of preparation for the war. He (the Imam), *'Alayhi al-Salam*, then instructed that the ditch around the camp filled with firewood be set on fire so that people can attack them only from one side.

One man from the army of 'Umar ibn Sa'd condemned by Allah, called ibn Juwayriah al-Muzni, riding his horse looked at the fire and began clapping with his hands and said aloud, "O al-Husayn and his supporters, I give the glad news of the hellfire but you seem to be in a big hurry to feel the heat of fire in this world."

Al-Husayn, *'Alayhi al-Salam*, asked, "Who is this man?" It was said that he is ibn abu Juwayriah al-Muzni." Al-Husayn, *'Alayhi al-Salam*, said, "O Lord, please make him feel the heat of fire in this world." At this time the horse of the man became frightened moving violently and dropped him in that fire to his death.

Thereafter another man called Tamim ibn Haseen al-Fazari came out from the army of 'Umar ibn Sa'd condemned by Allah, and said aloud, "O al-Husayn, and his supporters, do you see the water of Euphrates running that looks like the belly of fish? By Allah, you will not be allowed to taste even one drop thereof until you taste death in distress." Al-Husayn, *'Alayhi al-Salam*, asked, "Who is this man?" It was said that he is Tamim ibn Haseen. He (the Imam), *'Alayhi al-Salam*, said, "He and his father both are of the people of the hellfire. O Lord, please make him die because of thirst today." He (the narrator) has said that thirst then strangled him so badly that he fell down from his horse and other horses crushed his body under their hooves and he died.

Then and other man called Muhammad ibn Ash'ath ibn Qays al-Kindy came out from the army of 'Umar ibn Sa'd condemned by Allah, and said, "O al-Husayn son of Fatimah. What kind of honor do you have because of the Messenger of Allah that others do not have?"

Al-Husayn, *'Alayhi al-Salam*, then read the following verse of al-Quran: "Allah chose (and gave distinction to) Adam, Noah, the family of

Abraham, and 'Imrān over all the people of the world. (3:33) They were the offspring of one another. Allah is All-hearing and All-seeing." (3:34)

He (the Imam), *'Alayhi al-Salam*, then said, "By Allah, Muhammad is of *Ale* (family) Ibrahim and the well-guided descendants are of *Ale* (family) Muhammad." He (the Imam), *'Alayhi al-Salam*, then asked, "Who is this man?" It was said that he is Muhammad ibn Ash'ath ibn Qays al-Kindi. Al-Husayn, *'Alayhi al-Salam*, then raised his head to the sky and said, "O Lord, please show Muhammad ibn Ash'ath humiliation today and do not ever give him any honor after this day. The man then felt an urge and moved away from the army to relieve himself and as he exposed himself a scorpion successfully attacked him and he died with his private parts exposed.

At this time thirst was giving al-Husayn, *'Alayhi al-Salam*, and his people a hard time and at this time a man from his *Shi'a* called Yazid ibn al-Haseen al-Hamadani came to the Imam and said, "O child of the Messenger of Allah, will you please allow me to go and speak to these people (the army of 'Umar ibn Sa'd, condemned by Allah)?" Ibrahim ibn 'Abd Allah, narrator of the Hadith has said that he was my maternal uncle abu Ishaq al-Hamadani who said, "O child of the Messenger of Allah, will you please allow me to go and speak to these people (the army of 'Umar ibn Sa'd, condemned by Allah)?" He (the Imam), *'Alayhi al-Salam*, gave him permission and he went to speak to them and he said, "O the masses of people, Allah, the most majestic, the most glorious, sent Muhammad in all truth as a bearer of glad news and as a warner. He called people to Allah, by His permission, like a shining lamp. This is the Euphrates from which pigs and dogs of the wilderness quench their thirst, but a barrier is placed between this water and the child of the Messenger of Allah."

They in response then said, "You have spoken too much now, it is enough. Al-Husayn will suffer thirst as those who did before him."

Al-Husayn, *'Alayhi al-Salam*, then said, "O Yazid, please sit down." Al-Husayn, *'Alayhi al-Salam*, then moved in his place leaning on his sword and spoke on the top of his voice saying, "I swear you to Allah, do you know that my father is Ali ibn abu Talib, *'Alayhi al-Salam*?" They replied, "Yes, we know you." He (the Imam) then asked, "Do you know that the master of the martyrs, Hamzah is the uncle of my father." They replied, "Yes, we know it." He (the Imam) then said, "I swear you to Allah, that Ja'far al-Tayyar in the garden (paradise) is my uncle." They replied, "Yes, we know it." He (the Imam) then said, "I swear you to Allah, do you know that this is the sword of the Messenger of Allah with which I have

armed myself?" They replied, "Yes, we know it." He (the Imam) then said, "I swear you to Allah, do you know that the turban which I have with me is that of the Messenger of Allah?" They replied, "Yes, we know it." He (the Imam) then asked, "I swear you to Allah, do you know that Ali was the first who accepted Islam, the most knowledgeable among the Muslims, the greatest in forbearance and that he is the *Waliy* (leader with divine authority and power) for every believing man and woman?" They replied, "Yes, we know it." He (the Imam) asked, "What for then, do you make spilling my blood lawful? My father tomorrow will drive away certain people from the pond just as camels are driven away from the waterhole with the banner of 'All praise belong to Allah, Cherisher of the worlds' in his hand on the Day of Judgment." They replied, "Yes, we know all of it but we will not allow you to do anything but to taste death thirsty."

Imam al-Husayn, *'Alayhi al-Salam*, then holding the end of his beard -being fifty seven years old- said, "The anger of Allah became intense on the Jews when they said that Aziz is the son of Allah, His anger became intense on the Christians when they said that 'Isa (Jesus) al-Masih is the son of Allah. The anger of Allah became intense on the Zoroastrians when they worshipped the fire instead of Allah and the anger of Allah became intense on the people who murdered their Prophet and the anger of Allah has become intense on this gang of people who wants to murder me, the child of the Messenger of Allah."

He (the author) has said that Hurr ibn Yazid al-Riyahi urged his horse then moved away from the army of 'Umar ibn Sa'd, condemned by Allah, toward the camp of al-Husayn, *'Alayhi al-Salam*, holding his hands over his head and saying, "I plead before you for forgiveness and return to you so please accept my plea, because I have frightened the hearts of your friends and the children of your Prophet. O child of the Messenger of Allah, can I be forgiven, can my repentance be accepted?"

He (the Imam), *'Alayhi al-Salam*, replied, "Yes, may Allah accept your repentance." Hurr ibn Yazid al-Riyahi then said, "O child of the Messenger of Allah, please grant me permission to fight to defend you."

He (the Imam), *'Alayhi al-Salam*, granted him permission. He then turned back against the enemy for a fight saying, "I strike your necks with the sword to defend the best of those who have arrived in the land of fear and terror." He eliminated eighteen men and then he was killed. Al-Husayn, *'Alayhi al-Salam*, rushed to pick up his body and he found him with his blood gushing out. He (the Imam), *'Alayhi al-Salam*, said,

"Congratulations to you O Hurr ibn Yazid al-Riyahi. You are free in this world and in the next life just as you mother has named you Hurr (free)."

Al-Husayn, *'Alayhi al-Salam*, the recited the following:

> *Indeed, a very fine free man of banu Riyah he is.*
> *He is a very fine, free man who exchanges spears.*
> *He is a fine free man who calls al-Husayn and in the early morning he breathes his last.*

Thereafter Zuhayr ibn al-Qayn al-Bajali came out addressing al-Husayn, *'Alayhi al-Salam*, and said: "Today we meet your grandfather the Holy Prophet, al-Hassan and Ali, al-Murtaza' (the pleasing one)." He then fought the enemy and after eliminating nineteen men he fell saying, "I am Zuhayr ibn al-Qayn al-Bajali and I repulse you away from al-Husayn, *'Alayhi al-Salam*, with the sword."

After Zuhayr ibn al-Qayn al-Bajali, Habib ibn Muzahir al-Asadi came out against the enemy saying: "I am Habib and my father is pure (of faith). We are more intelligent than you and of more pure (faith). We support the best of the people to mention." He before falling a martyr eliminated thirty men of the enemy.

After this 'Abd Allah ibn abu 'Urwah al-Ghifari came out against the enemy saying, "Banu Ghaffar has indeed recognized the truth. I defend those who seek compensation for their losses with the sword made in al-Mushrifi and the spear of al-Khattar."

After him Badir ibn Hufayrr al-Hamadani came out against the enemy, the best reciter of his time, saying, "I am Budayr and my father is Hufayr. There is no good in one who has no good." He fell a martyr after destroying thirty men from the enemy.

After him Anas ibn Malik al-Kahili came out against the enemy saying, "I have come to know al-Kahili people as well as al-Khandafiyun and Qays 'Aylan people. My people crushed the opponent and O my people you must act like the living lions. *Ale* (family) of Ali are the *Shi'a* of al-Rahman. *Ale* (family) of Harb are the *Shi'a* of Satan."

He fell a martyr after destroying eighteen men from the enemy.

After him Yazid ibn Muhaser al-Kindy came out against the enemy attacking them and saying, "I am Ziyad and my father is Muhaser, braver than the lion of the wilderness and in hiding to attack the prey. O Lord, I

am a supporter of al-Husayn, *'Alayhi al-Salam*, and I denounce ibn Sa'd forever."

He fell a martyr after destroying nine men from the enemy.

After him was Wahab ibn Wahab, who was a Christian that had become a Muslim in the hands of al-Husayn, *'Alayhi al-Salam*, along with his mother. They followed him (the Imam) to Karbala. He rode a horse holding a piece of wood, the pole of a tent and fought the enemy destroying seven or eight men from them but he was captured, brought before 'Umar ibn Sa'd, condemned by Allah who ordered to decapitate him and threw his body to the camp of al-Husayn, *'Alayhi al-Salam*. His mother picked up a sword and came out against the enemy. Al-Husayn, *'Alayhi al-Salam*, said, "O mother of Wahab, please sit down; Allah has not made Jihad obligatory for women. You and your son are with my grandfather, Muhammad in the garden (paradise)."

After him Hilal ibn Hajjaj came out against the enemy saying, "I shoot with its marked end and fear does not benefit the soul."

He fell a martyr after destroying thirteen men from the enemy

After him 'Abd Allah ibn Muslim ibn 'Aqil ibn abu Talib came out against the enemy saying, "I have taken an oath not to destroy anyone but the free ones and have found death to be a bitter thing and I dislike to be called a coward fleeing but a coward is one who disobeys (the leader) and flees."

He fell a martyr after destroying three men from the enemy.

After, Ali ibn al-Husayn, *'Alayhi al-Salam*, came out against the enemy. When he came out the eyes of al-Husayn, *'Alayhi al-Salam*, became tearful and he said, "O Lord, be a witness against them that a child of your Messenger has come out against them. He is the most similar to your messenger from among the people from his face and complexion." He began to say the wartime expressions saying, "I am Ali ibn al-Husayn ibn Ali *'Alayhima al-Salam*. We and the house of Allah are the nearest things to the Holy Prophet. You can see how I defend my father." He destroyed from the enemy ten men and then returned to his father saying, "O dear father, thirst is troubling me." Al-Husayn, *'Alayhi al-Salam*, said, "Exercise patience my dear child; your grandfather will provide you water with the most sufficing bowl. He then returned to the enemy to fight and destroyed forty-four men from them, then fell a martyr, *'Alayhi al-Salam*.

After him, al-Qasim ibn al-Hassan ibn Ali ibn abu Talib, *'Alayhim al-Salam* came out against the enemy saying:

"My soul you must not feel distressed today, you will examine the garden (paradise). He then destroyed three men from the enemy, then he was thrown off his horse. Al-Husayn, *'Alayhi al-Salam*, looked left and right but he could not see anyone. He raised his head to the sky and said, "O Lord, you can see what they are doing to the children of your Prophet." Banu Kilab formed a barrier between him and the water and shot an arrow that struck at his throat. He fell down from his horse. He took the arrow and threw it away then picked up blood in his palms and rubbed it against his head and beard and said, "I go before Allah, the most majestic, the most glorious, when gross injustice is done to me stained in my blood." He fell on his left cheek mortally wounded.

The enemies of Allah, Sinan al-Aayadi and Shimr ibn Dhil Jawshan al-'Amiri, condemned by Allah with men from al-Sham came standing near the head of al-Husayn, *'Alayhi al-Salam*, and saying to each other, what for are you waiting. You must finish the man. Sinan ibn Anas al-'Ayadi, condemned by Allah, came down, held the beard of al-Husayn, *'Alayhi al-Salam*, and began to hit with his sword at the throat of al-Husayn, *'Alayhi al-Salam*, saying, "By Allah, I cut your throat knowing that you are the child of the Messenger of Allah, the best among the people because of your father and mother."

The horse of al-Husayn, *'Alayhi al-Salam*, which had tainted his mane and forehead with the blood of al-Husayn, *'Alayhi al-Salam*, began to run, make a wailing sound and the daughters of the Holy Prophet, heard the wailing of the horse without the owner and it made them aware that al-Husayn, *'Alayhi al-Salam*, is murdered.

'Umm Kulthum, daughter of al-Husayn, *'Alayhi al-Salam*, then came out. She had placed her hands over her head sobbing, wailing and saying "O Muhammad, this al-Husayn in the wilderness, his turban and gown are looted." Sinan ibn Anas al-'Ayadi, condemned by Allah then moved forward until he presented the head of al-Husayn ibn Ali *'Alayhima al-Salam*, before ibn Ziyad, condemned by Allah, saying: "You must fill up my saddle with gold and silver, I have killed the Malik (king) well-guarded. I have killed the best of the people of the best mother and father and the best of the people compared in manners of ancestors."

Ibn Ziyad, condemned by Allah, then said, "Woe is on you! When you knew that he is the best of the people of the best father and mother then

why did you kill him?" Ibn Ziyad, condemned by Allah, ordered to strike his neck and Allah rushed his spirit to the hellfire.

Ibn Ziyad, condemned by Allah, then sent a message to 'Umm Kulthum daughter of al-Husayn, *'Alayhi al-Salam*, saying, "All praise belongs to Allah who has killed your men. How do you feel now about what He has done to you?"

She then said, "O ibn Ziyad, if your killing al-Husayn, *'Alayhi al-Salam*, has made your eyes delighted, you must also keep in mind that the eyes of his grandfather remained delighted for him for a long time. He (the Messenger of Allah) would kiss him and his lips. He (the Messenger of Allah) would carry him on his shoulders. O ibn Ziyad, you must prepare your answer for his grandfather; He (the Messenger of Allah) will be your adversary tomorrow on the Day of Judgment."

H 215, Ch. 37, h 2
Narration 2

I ('Allamah Majlisi) say that Shaykh al-Mufid in Al-Irshad has said that al-Kulayni and al-Mad'ini and other historians have said that when al-Hassan, *'Alayhi al-Salam*, passed away the *Shi'a* in Iraq moved and they wrote to al-Husayn, *'Alayhi al-Salam*, to cancel the pledge of allegiance to Mu'awiyah. He (the Imam), *'Alayhi al-Salam*, refused to do so saying that there is an agreement between him and Mu'awiyah which cannot be disregarded until the time, of the terms of agreement, expires but after the death of Mu'awiyah this issue will be reconsidered.

When Mu`awiya did die and that was halfway through the month of Rajab in the year 60 A.H. (680), Yazid wrote to al-Walid ibn 'Utba ibn Abu Sufiyan, who was in Madinah (acting) on behalf of Mu'awiyah, instructing him to get al-Husayn, *'Alayhi al-Salam*, to pledge allegiance to him and to allow him no delay in (doing) that. Therefore, al-Walid was sent in the night to al-Husayn, *'Alayhi al-Salam*, and summoned him (to attend). Al-Husayn, *'Alayhi al-Salam*, was aware of what he wanted and so he called a group of his *Mawali* (friends, and or subordinates) and ordered them to carry arms.

"Al-Walid has summoned me (to come to him) at this time (of night)," he told them. "I cannot be sure that he might not burden me with a matter I may be unwilling to respond to, he is an unpredictable man, so remain with me. When I go to him, sit at the door. If you hear my voice raised, come in to prevent him from (doing anything to) me."

Al-Husayn, *'Alayhi al-Salam*, went to al-Walid and Marwan ibn al-Hakam was with him. Al-Walid gave him news of the death Mu'awiyah and al-Husayn, *'Alayhi al-Salam*, replied with the formula: "We belong to Allah and to Him we will return." Then (al-Walid) read out Yazid's letter and his order to get the pledge of allegiance from him. Al-Husayn, *'Alayhi al-Salam.*

"I do not see that my pledge of allegiance to Yazid in private would be sufficient," Al-Husayn, *'Alayhi al-Salam*, said. "(Wouldn't you prefer me) to give it in public so that the people are aware?"

"Indeed," agreed al-Walid.

"So see what you think about that in the morning," suggested al-Husayn, *'Alayhi al-Salam.*

"Go, then, in the name of Allah but come to us when the people gather," said al-Walid.

"By Allah," interrupted Marwan, "if al-Husayn leaves you now without giving the pledge of allegiance, you will never have the same power over him until there is a great number of slain men between you and him. Imprison the man and don't let him leave you until he has paid homage (to Yazid), or you have executed him."

At that, al-Husayn sprang up and said: "O son of a foreign woman, would you or he kill me? By Allah, you are a liar." With that he went out and walked away accompanied by his *Mawali* (friends, and or subordinates) until he reached his house.

Al-Sayyid (ibn Tawus) has said that Yazid wrote to al-Walid commanding him to take oath of allegiance for him from the people of al-Madinah especially, al-Husayn, *'Alayhi al-Salam*, saying that if he disagreed you must then strike his neck and send his head for me. Walid then called Marwan for consultation about al-Husayn, *'Alayhi al-Salam.* He said that al-Husayn will not agree. "If I were in your place I would have struck his neck." Walid then said, "I wish I was not anything to be mentioned." He then sent for al-Husayn, *'Alayhi al-Salam*, who came with thirty people of his *Ahl al-Bayt* (family), *Mawali* . . . He (the narrator) has continued as mentioned above that al-Husayn, *'Alayhi al-Salam*, became angry and said, "Woe is on you O son of the blue eyed person. How dare you speak of hitting my neck. You have spoken a lie and have sinned." He (the Imam), *'Alayhi al-Salam*, then turned to al-Walid, saying, "O 'Emir, (commander) We are the *Ahl al-Bayt* (family) of the prophet-hood and the

location of the Divine message, the center of the coming and going of the angels, with us Allah has commenced His system and with us He ends it. On the other hand Yazid is a sinful person, a drunkard, killer of innocent souls, sins openly in public and a person like me does not pledge allegiance to a person like him. However, tomorrow you will be there and we will be around, you can think and we will think to see who deserves the oath of allegiance to act as the *Khalifah* (successor of the Holy Prophet)." He (the Imam), *'Alayhi al-Salam*, then left.

Ibn Shahr Ashub has said that he, Yazid wrote to al-Walid to pressure firmly al-Husayn, *'Alayhi al-Salam*, 'Abd Allah ibn 'Umar, 'Abd Allah ibn Zubayr and 'Abd al-Rahman ibn abu Bakr to accept him as *Khalifah* (successor of the Holy Prophet). "You must pressure them without leave and whoever refuses then you must strike his neck and send his head to me." He consulted Marwan about it and said that he thinks you must call them to pledge allegiance before they come to know about the issue. He then summoned them and they were near the *al-Turbah* (gravesite of the Holy Prophet). 'Abd al-Rahman and 'Abd Allah said, "We go home and lock our doors." Ibn Zubayr said, "By Allah, I will not accept Yazid as Khalifah (successor of the Holy Prophet)." Al-Husayn, *'Alayhi al-Salam*, said, "It is necessary for me to see al-Walid." He (the narrator) has mentioned something similar to what is mentioned above.

Al-Mufid has said that Marwan said to al-Walid, "You disobeyed me, no, by Allah, he will never give you the same opportunity over his life."

"Then blame someone other than yourself, Marwan," replied al-Walid. "Indeed, you had chosen for me something which would have involved the destruction of my own faith. By Allah, I would not want all the worldly wealth and dominion, which the sun rises and sets over, (if it involved) killing al-Husayn. Glory be to Allah, should I kill al-Husayn because he said 'I will not swear allegiance?' By Allah, I do not think that on the Day of Resurrection a man who is (responsible) for the blood of al-Husayn (will weigh) little in the scales of Allah."

"If this is your opinion, then you have acted correctly in what you did," said Marwan, without commending him for his view.

Al-Sayyid (ibn Tawus) has said that in the morning al-Husayn, *'Alayhi al-Salam*, came out from his house for the news and Marwan ibn al-Hakam met him and said, "O 'Abu 'Abd Allah, I am giving you good advice and you should obey me for your own good." Al-Husayn, *'Alayhi al-Salam*, asked, "What is your advice?" He replied, "I command you to accept Yazid as 'Amir al-Mu'minin; it is better for you in your religion and in

your worldly matters." Al-Husayn, *'Alayhi al-Salam*, said, "*Istirja'* (the expression, to Allah we belong and to Him we all return) *Salam* (the phrase of offering greeting of peace) to Islam because the nation is faced with the trial of being placed under the rule of a person like Yazid. I have heard from my grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, that *Khilafah* (successor of the Holy Prophet) is unlawful for *Ale* (family) of abu Sufyan." The conversation became lengthy between and Marwan moved away in anger. The next morning al-Husayn, *'Alayhi al-Salam*, decided to leave for Makkah. It was the third of the month of Sha'ban in the year sixty. He stayed there for the remaining days of Sha'ban, the month of Ramadan, Shawwal and Dhil Al-Qa'dah.

Al-Mufid has said that:

Al-Husayn, *'Alayhi al-Salam*, spent that night at his house. It was the night of Saturday (i.e. Friday night) when there were three days left in the month of Rajab, in the year of 680. Al-Walid ibn 'Utba was occupied with sending orders to ibn al-Zubayr about the pledge of allegiance to Yazid, and with his refusal (to come) to them. Ibn al-Zubayr left Madinah at night heading for Makkah. In the morning al-Walid sent men after him - he sent (a party of) eighty horsemen under the command of a retainer (*mawla*) of the Banu Umayya. They pursued him but did not catch up with him, so they returned.

Towards the end of Saturday he sent men to al-Husayn, *'Alayhi al-Salam*, to bring him to pledge allegiance to al-Walid on behalf of Yazid ibn Mu'awiyah. Al-Husayn, *'Alayhi al-Salam*, said to them: "Come in the morning. Then you will (have time to) consider (the situation) and so shall we."

They left him that night without insisting upon him (attending). He, *'Alayhi al-Salam*, left under (the cover of) night, - it was the night of Sunday (i.e. Saturday night) with two days left in the month of Rajab - and he headed towards Makkah accompanied by his sons, his brother's (al-Hasan's) sons and his brothers. There was most of the House except for Muhammad ibn al-Hanafiyya, may Allah have mercy on him.

When the latter had heard of his decision to leave al-Madinah, he did not know where he was intending to go. He said: "My brother, you are the most lovable of people to me and the dearest of them to me. I could not give advice to any creature except to you while you are more entitled to it. Avoid giving your pledge of allegiance to Yazid ibn Mu'awiyah and (avoid) the towns while you can. Then send your messengers to the people

and summon them to (follow) you. If the people pledge allegiance to you, I praise Allah; if the people agree upon someone other than you, Allah will not make your religion nor your reason deficient on that account, nor will He remove your manliness and outstanding merit because of it. Yet I am afraid that you will enter one of these towns and the people will differ with each other; a group will be for you and another against you. They will fight and you will be a target for the first of their spears. Then, the best of all this community, in person, in father and in mother, would be the one in it, whose blood was most terribly exposed and whose family most humiliated."

"Where should I go, brother?" asked al-Husayn, *'Alayhi al-Salam.*

"(Go and) stay at Makkah," he answered, "if that base is secure for you, it will be a means for (gaining power). However, if it becomes dangerous for you, then you can take to the deserts and the mountain peaks, and move from place to place so that you may see how the people's attitude to the affair develops. Your best judgment will be made when you are facing 'matters directly.'"

"Brother," replied (al-Husayn), "you have given advice and shown your concern. I hope that your judgment is correct and lucky."

Muhammad ibn abu Talib al-Musawi has said that when the letter to kill al-Husayn, *'Alayhi al-Salam*, came to al-Walid it weighed heavy on him and said, "May Allah not see killing the child of the Messenger of Allah even if Yazid gives the whole world and all that is in it."

Muhammad ibn abu Talib al-Musawi has said that al-Husayn, *'Alayhi al-Salam*, one night left his home and moved to the grave of his grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, saying, "I offer you greeting of peace, O Messenger of Allah. I am al-Husayn, your child, the child of your child, Fatimah, *'Alayha al-Salam*, your grandson whom you left in your nation (followers). Bear witness O Prophet of Allah that they have betrayed me, failed me and have not protected me. These are my complaints before you until I will meet you."

He (the narrator) has said that he (the Imam) then stood up for *Salat* (prayer) and continued doing *Ruku'* (bowing down on one's knees) and *Sujud* (prostrations).

Muhammad ibn abu Talib al-Musawi has said that al-Walid then sent for al-Husayn, *'Alayhi al-Salam*, to his house to see if he has left al-Madinah or not and they could not find him in his house. Al-Walid then

said, "All praise belongs to Allah that he has left and had not me involved in shedding his blood."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, returned to his home in the morning. In the second night also he (the Imam) visited the grave (of the Messenger of Allah). He then performed a few Rak'at *Salat* (prayer) and after *Salat* (prayer) he began to say, "O Lord, this is the grave of your Prophet, Muhammad, and I am the child of the daughter of your Prophet. What I am facing is what you know very well. I like to do what is lawful and I dislike what is prohibited. I plead before you, O the Owner of glory and honor, through this grave and the one in it, please choose for me what you like and what your Messenger likes."

He (the narrator) has said that he (the Imam) began to weep near the grave until it was near dawn; that he placed his head on the grave and sleep overcame him, but suddenly the Messenger of Allah came with a battalion of angels on his right, left and in front of him. He then held al-Husayn against his chest, kissed between his eyes and said, "O my dear child, O al-Husayn, it is as if I see you very soon stained with your blood, being slaughtered in the land of distress and suffering by a gang from my nation (followers), and in such condition you will be thirsty but you are not given any water, in real need for water but your thirst is not quenched. Despite this, this gang hopes to benefit from my intercession on their behalf. May Allah not allow them to benefit from my intercession on the Day of Judgment. My dear child, al-Husayn, your father, mother and brother have already come to me and they are yearning to meet you. In the garden (paradise) for you there are such positions that you can never reach without being martyred."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, in his dream began to look at his grandfather and say, "O dear grandfather, I do not need to go back to the world. Please take me with you." The Messenger of Allah, said, "You must go to the world so you can have the martyrdom which is your share and what Allah has written for you in the world of the great reward. Yourself, your father, your brother, your uncle, and the uncle of your father will all be raised on the Day of Judgment in one group until you will enter the garden (paradise)."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then woke up, very anxious and afraid and he then told his dream to his *Ahl al-Bayt* (family), the descendants of 'Abd al-Muttalib and on that day no one in the east or west were so much saddened as the *Ahl al-Bayt* (family) of the Messenger of Allah, *O Allah grant compensation to Muhammad and his*

family worthy of their services to your cause, and no male of female wept more than them.

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then prepared himself for leaving al-Madinah and in the night he visited the grave of his mother to say farewell and the grave of his brother al-Hassan for the same reason, then he returned home in the morning and his brother, Muhammad ibn al-Hanafiyah visited him and said, "O dear brother, You of all creatures are dearest to me and the most honorable one among them, I by Allah, do not hold back my good advice from any creatures, and no one deserves the advice that I can offer, more than you do. Because we are from the same seed, soul, spirit and you are my eyesight, the eldest in my *Ahl al-Bayt* (family) and the one obedience to whom is obligatory on me because Allah has honored you more than He has done to me and has made you of the masters of inhabitants of the garden (paradise)."

He (the narrator) then has continued the narration as mentioned before . . . to his words: "You should leave for Makkah and if you are settled there that will be good, if not you can move to Yemen; they are supporters of your grandfather and father and they more kind and soft-hearted people than others, with a vast land where you can settle, otherwise, you can move toward the sand and the valleys of the mountains then pass from one area to the others until you will find how the affairs of the people will turn and Allah will issue his decision between us and the sinful people."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then said, "O dear brother, even if can find no place of refuge and protection I will not pledge allegiance to Yazid son of Mu'awiyah." Muhammad ibn al-Hanafiyah then stopped speaking and wept and al-Husayn, *'Alayhi al-Salam*, also wept for an hour and he then said, "O dear brother, may Allah grant you good. You certainly gave good advice and pointed out right hints. I have decided to leave for Makkah and I am prepared for it, along with my brothers and sisters, my cousins and my *Shi'a*, followers of *Ahl al-Bayt*. Their command is my command and their idea is my idea. You, however, O my dear brother, must stay in al-Madinah to be my eyes which do not keep hidden anything of their affairs."

Al-Husayn, *'Alayhi al-Salam*, then asked for an ink pot and something to write on and he then wrote his will to his brother Muhammad:

"Bismillah, (in the name of Allah, most Beneficent, most Merciful)

"This is the will of al-Husayn ibn Ali ibn abu Talib *'Alayhima al-Salam*, to his brother, known as ibn al-Hanafiyah, that al-Husayn, *'Alayhi*

al-Salam, says I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger, who came from the truth with the truth, that the garden (paradise) is the truth and the fire is the truth, that the hour is certain to come without any doubt and that Allah will raise all of those who are in the graves, that I have not come out, joyfully, revolting, spreading destruction, or to act unjustly. I however, have come out seeking reform in the nation (followers) of my grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. I want people to do what is lawful and stop doing what is prohibited. I live a life according to the *Sunnah* (laws) of my grandfather and my father Ali ibn abu Talib, *'Alayhim al-Salam*. Whoever accepts me truly then Allah has the absolute priority in truth. Whoever, rejects this, I then exercise patience until Allah decides between me and the people with the truth and He is the best judge. This is my will, O dear brother, to you. I cannot have any opportunity without Allah in whom I place my trust and to Him I turn."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then folded the document sealed it with his seal and gave it to his brother Muhammad, then said farewell to him and left in the night.

Muhammad ibn abu Talib has said that Muhammad ibn Ya'qub al-Kulayni has said in the book al-Rasa'l from Muhammad ibn Yahya' from Muhammad ibn al-Husayn from Ayyub ibn Nuh from Safwan from Marwan ibn 'Isma'il from Hamzah ibn Humran from 'Abu 'Abd Allah, who has said the following:

He (the narrator) has said that we mentioned the leaving of al-Husayn, *'Alayhi al-Salam*, and about Muhammad ibn al-Hanafiyah's remaining behind. 'Abu 'Abd Allah, *'Alayhi al-Salam*, then said, "O Hamzah I like to tell you something, you will not ask about it after this sitting.

"When al-Husayn, *'Alayhi al-Salam*, left for the destination he asked for a piece of paper and wrote: "Bismillah, (in the name of Allah, most Beneficent, most Merciful) from al-Husayn ibn Ali ibn abu Talib *'Alayhima al-Salam*, to banu Hashim:

"Thereafter, take notice that whoever comes with me will become a martyr and whoever remains behind will not reach the point of victory. *WasSalam* (with peace)."

He (the narrator) has said that Shaykh al-Mufid through the chain of his narrators from 'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, left al-Madinah, marked

armies of the angels with bayonets on noble horse of the garden (paradise) met him and saying *Salam* (the phrase of offering greeting of peace) to him (the Imam) and said to him, "O *al-Hujjah* (the one who has Divine authority) of Allah over His creatures, after his grandfather, his father, and his brother, Allah supported your grandfather, though us in many occasions and Allah has supported you though us." He (the Imam), *'Alayhi al-Salam*, said, "The place is my ditch (gravesite) and my location where I will become a martyr and it is Karbala. When I will arrive there, then you can come to me." They said, "O *al-Hujjah* (the one who has Divine authority) of Allah, we are at your command, we listen and obey you. If you fear any enemy who may attack you, we then like to be with you." He (the Imam), *'Alayhi al-Salam*, said, "They cannot attack me or harm me until I reach my location."

"Many armies of Muslim Jinns came to him and said, "O our master, we are your *Shi'a* and your supporters and we are at your command, command us whatever you want. If you command us to destroy all of your enemies, you just remain at your place and we destroy all of them." Al-Husayn, *'Alayhi al-Salam*, wished them good and said to them, "Have you read the book of Allah which was revealed to my grandfather, the Messenger of Allah: '(Wherever you are, death will find you even if you hide yourselves in firmly constructed towers. . . .' (4:78) Allah, the most High, has said: 'Tell them, "Even if you had stayed in your own homes, your sworn enemies could have attacked you and slain you while you were in your beds. . . ."' (3:154)

"If I stay in my place, then by what means these miserable creatures will be tested and by what means will they be examined and who will reside in my ditch (grave) in Karbala. Allah chose it on the day He spread the earth and made a stronghold for our *Shi'a*, (followers of *Ahl al-Bayt* of Muhammad) which will be a sanctuary for them in this world and in the next life. However, on Saturday, the day of *'Ashura'* in the end of which I will be murdered you should come and no one will be left after me from anyone to be sought of my *Ale* (family), relatives, brothers, *Ahl al-Bayt* (family) and my head will be taken to be shown to Yazid, condemned by Allah." The Jinns then said, "If it were not because of your command and the obligation of not to disobey you, O beloved one to Allah and the child of the beloved to Allah, we would destroy all of your enemies before they could reach you." He (the Imam), *'Alayhi al-Salam*, then said, "We by Allah, have more power over them than you do, however the plan of Allah is to establish argumentation against the people: '(It was Allah's plan) to place you in a vulnerable position, exposed to the enemy and it was His plan to lead the caravan out of your reach) so that His decree that you

would be granted a victory by a miracle would become a doubtless fact; and so that those who were to be destroyed would face destruction with a clear knowledge of the Truth; and those who were to survive would also survive with a clear knowledge of the Truth. Allah is All-hearing and All-knowing.' (8:42)"

This is the end of what have quoted from the Muhammad ibn abu Talib.

I ('Allamah Majlisi) have found in certain books that when he (the Imam), *'Alayhi al-Salam*, decided to leave al-Madinah, he visited 'Umm Salamah (Rh) and she said, "My son, please do not make us sad because of your leaving for Iraq; I heard your grandfather say that my child al-Husayn, *'Alayhi al-Salam*, will be killed in the land of Iraq in the area called Karbala." He (the Imam), *'Alayhi al-Salam*, then said to her, "My dear mother, I know that very well and I, indeed, will be killed and I cannot avoid it. I know even the day in which I will be killed and I know who will kill me. I know the location where I will be buried. I know who from *Ahl al-Bayt* (family), from my relatives and from my *Shi'a*, (followers of *Ahl al-Bayt*), will be killed. If you like, O dear mother, I can show you my gravesite and my place for rest." He (the Imam), *'Alayhi al-Salam*, then pointed toward the direction of Karbala and the land became low so much so that he (the Imam) could show to her the place where his body will be placed to rest, his gravesite, the place of the campsite of his army, his stopping place for his presence and at that time 'Umm Salamah wept very intensely and pleaded before Allah to take charge of his affairs. He (the Imam), *'Alayhi al-Salam*, said to her, "O dear mother, Allah, the most majestic, the most glorious has a wish to see me murdered, slaughtered unjustly and in animosity and He has a wish to see my close relatives, my own people, my women, exiled, my children slaughtered unjustly, taken captives in chains and they will plead for help but will find no one to support and assist them."

According to another narration 'Umm Salamah said, "I have with me some soil which your grandfather gave to me and it is in a bottle." He (the Imam), *'Alayhi al-Salam*, said, "By Allah, I will be killed even if I will not leave for Iraq also they will kill me." He (the Imam), *'Alayhi al-Salam*, took the soil, placed it in a bottle and gave it to her saying, "Keep it along with the bottle which my grandfather had given to you and when you will see them overflowing with blood then you can assume it a sign of my being killed."

Al-Mufid then has said that:

Al-Husayn, *'Alayhi al-Salam*, set off for Makkah reciting: So he left the city afraid and cautious, saying, 'Lord, protect me against the unjust people.'" (28:21) He kept to the high road and members of his House suggested: "If you had avoided the high road, like ibn al-Zubayr did, the search (party) could not follow you."

"No, by Allah," he replied, "I will not leave it until Allah judges what He will judge."

When al-Husayn, *'Alayhi al-Salam*, entered Makkah, his entry occurred on the night of Friday (i.e. Thursday), 3rd (of the month) of Sha'ban. As he entered, he recited: "When he started his journey to Madian he said, "Perhaps my Lord will show me the right path." (28:22)

Then he stayed there and its inhabitants began to visit him frequently, as did those who had to come to make the lesser pilgrimage and (other) people from far and wide. Ibn al-Zubayr had settled himself there, near the Ka'ba, where he used to stand in prayer and perform *Tawaf* (the circumambulation). He came to visit him, *'Alayhi al-Salam*, with the (others) who came to visit him. He used to come to him at intervals of two consecutive days, and sometimes between the two-day interval. He was the most heavy of Allah's creatures to ibn al-Zubayr, who realized that the people of Hijaz would not pledge allegiance to him as long as al-Husayn, *'Alayhi al-Salam*, was in the land. He was more capable of (commanding) the people's obedience than him, and was more respected.

The Kufans learned of the death of Mu'awiyah, may the pit of Hell be for him, and spread rumors about Yazid. They (also) came to know of the news of the refusal of al-Husayn, *'Alayhi al-Salam*, to give (Yazid) the pledge of allegiance, (as well as) what the attitude of ibn al-Zubayr had been, and (how) both of them had left for Makkah. The *Shi'a* in Kufah gathered in the house of Sulayman ibn Surad al-Khuzai. (There) they discussed the death of Mu'awiyah, and praised and glorified Allah (for that).

"Mu'awiya is dead," announced Sulaymian ibn Surad. "Al-Husayn has withheld giving his pledge of allegiance to the people (i.e. the Umayyads) and has gone to Makkah. You are his *Shi'a* and the *Shi'a* of his father. If you know (in your hearts) that you will be his helpers and fighters against his enemy, and that our lives will be given on behalf of him, then write to him and tell him of that. But if you fear failure and weakness, do not tempt the man (to risk) his own life."

"No," they declared, "indeed we will fight his enemy and our lives will be given on behalf of him."

"Then write to him," he told them. They wrote to him:

"In the Name of Allah, the Merciful, the Compassionate. To al-Husayn ibn Ali, *'Alayhi al-Salam*,

"From Sulayman ibn Surad, al-Musayyib ibn Najaba,

"Rifa'a ibn Shaddad al-Bajali, Habib ibn Muzahir, and the believers and Muslims of his *Shi'a* among the Kufans.

"Greetings, we praise Allah before you, other than Whom there is no deity. Praise be to Allah Who has broken your enemy, the obstinate tyrant who had leapt upon this community, stripped it of its authority, plundered its *fay'* (booty for distribution) and seized control of it without its consent. Then he had killed the choice members of it and had preserved the wicked members of it. He had made the property of Allah a state (divided) among its tyrants and wealthy. He is destroyed as the Thamud were destroyed. (Now) there is no Imam over us. Therefore come; through you, may your Allah unite us under truth. Al-Numan ibn Bashir is in the governor's palace and we do not gather with him for the Friday (service). Nor do we accompany him (out of the mosque) for the Festival service. If we learn that you will come to us, we will drive him away until we pursue him to Syria, if Allah, the Exalted, wills."

They dispatched the letter with 'Abd Allah ibn Musma' al-Hamdani and 'Abd Allah ibn Wa'il. They ordered them to go quickly. They hurried off and came to al-Husayn, *'Alayhi al-Salam*, in Makkah on the 10th of the month of Ramadan. Two days after sending them with the letter, they sent Qays ibn Musahhar al-Saydawi and 'Abd Allah and 'Abd al-Rahman - the two sons of 'Abd Allah ibn Ziyad al-Arhabi - and `Umara ibn 'Abd Allah al-Saluli to al-Husayn, *'Alayhi al-Salam*. With them they took about one hundred and fifty letters, (some written) by one man individually, (others by groups) of two and four.

Al-Sayyid has said that despite this he (the Imam), was holding back and did not respond to them, then in one day he received six hundred letters. The letters kept coming until in different turns twelve thousand letters came to him (the Imam).

Al-Mufid has said that they (the Kufans) delayed a further two days and then sent Hani ibn Hani al- Sabay'i and Sai'd ibn 'Abd Allah al-Hanafi (with another letter in which) they had written:

"In the Name of Allah, the Merciful, the Compassionate

"To al-Husayn ibn 'Ali, *'Alayhi al-Salam*

"From the believers and Muslims of his *Shi'a*. Make haste. The people are waiting for you.

"They have no opinion (of any man) except you. Therefore, speed, speed! And then again speed, speed! Greetings."

Shabath ibn Rib'i, Hajjar ibn Abjar, Yazid ibn al-Harith ibn Ruwaym, 'Urwa ibn Qays', 'Amr ibn al-Hajjaj al-Zubaydi and Muhammad ibn 'Amr al-Taymi wrote (a further letter which said):

"The dates have grown green; the fruit has ripened. Therefore if you want to, come to an army, which has been gathered for you.

"Greetings."

When all the messengers gathered together with him, he read the letters and asked the messengers about the people. (Then) he wrote (an answer and sent it) with Hani ibn Hani and Sa'id ibn 'Abd Allah who were the last two messengers.

"In the name of Allah, the Merciful, the Compassionate. From al-Husayn ibn 'Ali,

"To the leaders of the believers and the Muslims.

"Hani and Sa'id have brought me your letters; they are the last two of your messengers who have come to me. I have understood everything, which you have described and mentioned. The (main) statement of your great men is: 'There is no Imam over us. Therefore come; through you, may Allah unite us under truth and guidance.' I am sending you my brother, Muslim ibn 'Aqil, who is my cousin and my trustworthy (representative) from my House. If he writes to me that the opinion of your leaders and of the men of wisdom and merit among you is united in the same way as the messengers who have come to me have described and as I have read in your letters, I will come to you speedily, Allah willing. For by my life, what is the Imam except one who judges by the Book, one who upholds justice, one who professes the religion of truth, and one who dedicates himself to the essence of Allah.

"Greetings."

Al-Husayn, *'Alayhi al-Salam*, summoned Muslim ibn 'Aqil and dispatched him with Qays ibn Musahhar al-Saydawi and 'Umara ibn 'Abd Allah al-Saluli, and 'Abd al-Rahman ibn 'Abd Allah al-Azdi. He enjoined him to be pious before Allah and to conceal his affair, and to act in a kindly way. If he saw that the people were united and had committed themselves to an agreement, he should speedily inform him of that.

Muslim, the mercy of Allah be on him, departed until he came to Madinah. There he prayed in the Mosque of the Apostle of Allah, may Allah bless him and his family, and said farewell to the dearest members of his family. Then he hired two guides. These two set out with him, but they missed the way and got lost. Both were struck by severe thirst and were unable to continue the journey. They indicated the path to him after it again appeared clear to them. Muslim carried on along the path and the two guides died of thirst. Muslim ibn Aqil, the mercy of Allah be on them both, wrote (a letter) from the place known as al-Madiq (and sent it) with Qays ibn Musahhar:

"I set out from Madinah with two guides and they missed the way and got lost. Both were overcome by thirst and soon died. But we kept going until we came to water. We were only saved at the last moment of our lives. That water is in a place called al-Madiq in a low valley. I have taken this as a bad omen for my mission. If you consider it so, you could relieve me and send another in my place.

"Greetings."

Al-Husayn, *'Alayhi al-Salam*, wrote (back):

"I am afraid that your urging me in the letter to relieve you from the task which I sent you on is only faintheartedness. Therefore go on with your task, which I gave you.

"Greetings."

Muslim read the letter, he said: "It is not for myself that I am afraid." So he continued (once more) until he came to a well belonging to the tribe of Tayy. He stayed there (the night) then as he rode off (he saw) a man hunting. He saw him shoot a fawn as it came into his sight, and killed it. Muslim said: "(Thus), will we kill our enemies, Allah willing."

"He went on until he entered Kufah. There he stayed in the house of al-Mukhtar ibn abu 'Ubayda, which is called today the house of Muslim ibn al-Musayyib. The *Shi'a* began to come regularly to (see) him. Whenever a group of them gathered together with him, he would read the

letter of al-Husayn, *'Alayhi al-Salam*, and they would weep. The people pledged allegiance to him (on behalf of al-Husayn) to the extent that eighteen thousand men made such a pledge to him. Therefore Muslim wrote to al-Husayn, *'Alayhi al-Salam*, informing him of the pledge of allegiance to him of the eighteen thousand and urging him to come.

The Shia began to visit Muslim ibn 'Aqil so frequently that his place (of residence) became well-known. Al-Nu'man ibn Bashir, who had been Mu`awiyah's governor of Kufah and had been confirmed in office by Yazid, knew of his whereabouts. He went up on the pulpit and after praising Allah said: "Servants of Allah, fear Allah and do not rush into rebellion and discord. For in that men will be destroyed, blood will be shed, and property will be plundered. I do not combat anyone who does not combat me, nor do I disturb those of you who remain quiet. I do not oppose you, nor do I apprehend (you merely) on grounds of suspicion, accusation or hearsay. However, if you turn your faces away from me, violate your pledge of allegiance and oppose your Imam, by Allah, other than Whom there is no deity, I will strike you with my sword as long as its hilt remains in my hand, even though I do not have any of you to help me. Yet I hope that those among you who know the truth are more numerous than those whom falsehood will destroy."

`Abd Allah ibn Muslim ibn al-Rabi'a al-Hadrami, an ally of the Banu Umayya stood before him and said: "O governor, what you see can only be adequately dealt with by violence; for the view which you hold about what (should be done) between you and your enemy is that of the weak."

"I would prefer to be one of the weak (while remaining) in obedience to Allah than to be one of the mighty (while at the same time being) in rebellion against Allah," answered al-Nu'man. Then he went down (from the pulpit).

`Abd Allah ibn Muslim went out and wrote the (following) letter to Yazid ibn Mu'awiyah:

"Muslim ibn 'Aqil has come to Kufah and *Shi'a* have pledged allegiance to him on behalf of al-Husayn ibn 'Ali ibn abu Talib, *'Alayhim al-Salam*. If you have any need for Kufah, then send it a strong man, who will carry out your orders and act in the same way as you would against your enemy. Al-Nu'man ibn Bashir is a weak man, or he is acting like a weak man."

`Ummara ibn 'Uqba wrote to him in a similar vein, as did 'Umar ibn Sa'd ibn Abu Waqqas. When the letters reached Yazid, he summoned

Sarhun, a retainer (*mawla*) of Mu'awiyah and asked (him): "What is your view (of the fact) that Husayn has sent Muslim ibn 'Aqil to Kufah to receive pledges of homage on his behalf? I have (also) learned that Nu`man is weak, and had other bad reports of him. Who do you think that I should appoint as governor of Kufah?"

Now Yazid was angry with 'Ubayd Allah ibn Ziyad so Sarhun answered him, "Do you think, if Mu'awiyah was alive and advising you, that you would take his advice?"

"Yes," he answered.

Sarhun produced a (letter of) appointment for 'Ubayd Allah ibn Ziyad (as governor) of Kufah, and said: "This is the advice of Mu'awiyah, which he ordered before he died. So join the two cities of Basra and Kufah (under the authority) of 'Ubayd Allah."

"I'll do that," replied Yazid. "I'll send the letter of authority (which my father wrote) for 'Ubayd Allah ibn Ziyad to him."

After this he summoned Muslim ibn 'Amr al-Bahili and he sent him to 'Ubayd Allah with the following (letter):

"My *Shi'a* among the people of Kufah have informed me that ibn 'Aqil is there gathering units in order to spread rebellion among the Muslims. Therefore, when you read this letter of mine, go to Kufah and search for ibn 'Aqil as if you were looking for a bead until you find him. Then bind him (in chains), kill him or expel him.

"Greetings."

In this way he gave him authority over Kufah. Muslim ibn `Amr went to 'Ubayd Allah at Basra and brought him the authorization and the letter. 'Ubayd Allah ordered that preparations should be made immediately and that the departure for Kufah would take place on the next day. He himself left Basra after he had made his brother, `Uthman, his deputy.

Ibn Numa' (Rh) has said that it is narrated from Al-Haseen ibn 'Abd al-Rahman that people of Kufah wrote to him. "We are a hundred thousand with you. Dawud ibn has narrated from al-Sha'bi has said that forty thousand people from Kufah pledge allegiance to al-Husayn, *'Alayhi al-Salam*, to fight against those who fight him (the Imam) and remain peaceful toward those who remain peaceful with him (the Imam). After this he (the Imam) wrote to them in response granting their request and arriving in their area very soon, and he sent Muslim ibn 'Aqil to al-Kufah.

Al-Sayyid (Rh) has said that thereafter al-Husayn, *'Alayhi al-Salam*, wrote to the a group of people, the noble ones among them, which he sent to them through his *mawla*, called Sulayman nicknamed abu Razin, calling them to support him, and obey him (the master), of such people were Yazid ibn Mas'ud al-Nahshali, and al-Mundhir ibn al-Jarud al-'Al-'Abdi.

Yazid ibn Mas'ud then gathered Banu Tamim, Banu Hanzalah, and Banu Sa'd when then gathered he then asked, them, "How do you find my position among you and my social status?" They said, "Congratulations, by Allah, you are the backbone and the head of the pride, in honor you are at the center and you advanced extremely." He then said, "I have called you for a certain issue in which I need your advice, seek your support." They said, "We are thankful for it and we will happily express our opinion."

He then said, "Mu'awiyah has died, by Allah it has become easy as he is destroyed and has vanished. The door of injustice and sin is broken, the pillars of injustice are shaken. He had invented a pledge of allegiance thinking that he has made it strong, which far from being as such, he strived but by Allah he has failed, consulted, but he was let down. Now Yazid the drunkard one, the head of the evil claim to successorship over the Muslims and plots against them with his short forbearance and knowledge. He does not know anything of the truth except the place where he steps.

"I swear by Allah with a justifiable oath that Muslims must do jihad against him and this jihad is better than jihad against the pagans. This is al-Husayn ibn Ali *'Alayhima al-Salam*, the child of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He has the true honor and grace and deep-rooted thoughts. His excellence cannot fully be described and his knowledge does not diminish and he deserves successor-ship of the Messenger of Allah, because of his background, his age, his being an elder and relationship. He is kind to the younger ones and compassionate to the grown up ones. He is a graceful shepherd for those under his protection and he is the Imam (leader) of a people through which Allah establishes His al-Hujjah (the one who has Divine authority) and preaching the truth. You must not turn blind toward the light of the truth and you must remain facedown on the furnishings of falsehood. Sakh ibn Qays failed you on the day of camel so must wash it away by means of moving forward to support the child of the Messenger of Allah, and by Allah whoever falls short in supporting him, Allah makes him to inherit humiliation in his children, and deficiency in his tribe. I have tightened my belt for the war and I am

dressed up with the coats of arms of the war, whoever is not killed will die and whoever flees has not gone out of hand. You must do good, may Allah grant you blessings. Please give the answer."

Then banu Hanzalah spoke and said, "O abu Khalid, we are the arrows already in your arrow holder and the horsemen of your tribe. If you shot with us you not will miss your target and if you advance with us against the enemy you will conquer. Wherever you advance we will be with you, face whatever difficulties you will face, we will support you with our swords and protect you with our bodies if you like it.

Then banu Sa'd ibn Zayd spoke saying, "O abu Khalid, the most hated thing to us is to oppose you and disregarding your thoughts. Sakhr ibn Qays had ordered us to stop the fight but we did our part good, thus, our honor was preserved. Please give us time for consultation and you will be informed of our decision."

Banu 'Amir ibn Tamim then spoke saying, "O abu Khalid, we are the children of your father and your allies, we do not become happy to make you unhappy, we do not hold back when you travel. The matter is in your hand. If you call us we will answer your call, you command us and we will obey you if you like it."

He then said, "O banu Sa'id, by Allah, if you do, otherwise, Allah will never remove the sword from you."

He then wrote to al-Husayn, *'Alayhi al-Salam*:

"Bismillah, (in the name of Allah, most Beneficent, most Merciful)

"Thereafter, I received your letter and I understood what you have asked, me to do for which you have called me that I must gain my share of obedience to you and to win the reward for supporting you. Allah does not leave the earth without *al-Hujjah* (the one who has Divine authority) with goodness or a guide to provide rules for salvation. You are *al-Hujjah* (the one who has Divine authority) from Allah over His creatures and his trust in His earth. You have branched from the olive tree of *Ahmadia* who is the origin and you are its branches. I have hope for success to have the necks of banu Tamim submissive before you and left them with the most intense willingness to obey you more than the camel rushing to the waterhole on the fifth day. I have made the necks of the banu Sa'd humble before you and wash clean the filth of the chest with water from the cloud when there is lightening which gives brightness."

When al-Husayn, *'Alayhi al-Salam*, read the letter he said, "May Allah grant you security against the terror of the Day of Judgment, grant you honor and quench your thirst on the day of thirst."

When the person pointed out prepared to join al-Husayn, *'Alayhi al-Salam*, he found out that he (the Imam) was already murdered before he set out to travel to him (the Imam). He then wailed and mourned for his falling short.

On the other hand, al-Mundhir ibn al-Jarud brought the messenger and the letter to ibn Ziyad, condemned by Allah, because he feared for the letter to be a plot by ibn Ziyad, condemned by Allah, and Bahriyah daughter of al-Mundhir ibn al-Jarud was in wedlock with ibn Ziyad. Ibn Ziyad, condemned by Allah, then arrested the messenger and crucified him. He then climbed on the pulpit and gave a speech in which he threatened the people of al-Basrah because of their opposition and the spreading of disorder.

The next day he left for Kufah after appointing his brother 'Uthman ibn Ziyad in his place.

Ibn Numa' has said that al-Husayn, *'Alayhi al-Salam*, wrote a letter to the leaders of al-Basrah among whom was al-Ahnaf ibn Qays, Qays ibn al-Haytham, al-Mundhir ibn Jarud, and Yazid ibn Mas'ud al-Nahshali. He (the Imam), *'Alayhi al-Salam*, sent the letter with Zura' al-Sadusi, -and it is said Sulayman al-Mukanna abu Razin- in which it was said: I invite you to Allah and to His Prophet, because the Sunnah is made to die. If you answer my call and obey my command I will guide you to the right path. Ahnaf then wrote to him (the Imam): You must exercise patience because the promise of Allah is true and those who do not have strong faith must not be allowed to frighten you - then he has mentioned the story of the two men as al-Sayyid has done. . .

When he (Ibn Ziyad) arrived near Kufah he disembarked until it became dark so that people think he is al-Husayn, *'Alayhi al-Salam*. He entered from the side of al-Najaf and a woman said, "*Takbir* (Allah is great beyond description) here is the son of the Messenger of Allah, by the Lord of al-Ka'bah." People began shouting saying we are more than forty thousand people with you. They crowded until they held the reign of his horse thinking that he was al-Husayn, *'Alayhi al-Salam*. He then removed the cover from his face and said, "I am 'Ubayd Allah." The people began to fall on each other. He entered the governor's house with a black turban on him; in the morning he gave a speech in which he threatened them showing leniency to the leaders and promising them with favors, that it is

necessary to obey him and that the disobedient will be punished. He then said, "O people of Kufah, 'Amir al-Mu'minin Yazid has appointed me as your governor and has commanded me to distribute the welfare shares with justice, make justice available for the oppressed ones and take back the right of those who are wronged by the stronger ones and grant favor to those who listen and obey and be strong against those who are suspected. You must tell this Hashimi what I have said so he can avoid my anger" and climbed down. By Hashimi he meant Muslim ibn 'Aqil (Rh).

Al-Mufid has said that ibn Ziyad came to Kufah with Muslim ibn 'Amr who went to 'Ubayd Allah at Basra and brought him the authorization and the letter. 'Ubayd Allah ordered that preparations should be made immediately and that the departure for Kufah would take place on the next day. He himself left Basra after he had made his brother, 'Uthman, his deputy. He took with him Muslim ibn 'Amr, and Shari ibn al-A'war al-Harithi, together with his entourage and household.

When he reached Kufah, he was wearing a black turban and he was veiled. News of al-Husayn's departure had reached the people and they were expecting his arrival. When they saw 'Ubayd Allah, they thought that he was al-Husayn. He (i.e. 'Ubayd Allah) did not pass a group of people without them greeting him. They were saying: "Welcome, son of the Apostle of Allah, your arrival is a happy (event)."

He saw in their welcoming of al-Husayn something that (greatly) troubled him. Muslim ibn 'Amr said, when their number had become so great (that) they were delaying them: "This is the governor 'Ubayd Allah ibn Ziyad."

He went on so that he was approaching the (governor's) palace at night. With him was (still) a great crowd who had gathered round him and who did not doubt that he was al-Husayn. Al-Nu`man ibn Bashir had (the palace) bolted against him and against his entourage. One of those with him called on him to open the door to them. But al-Nu'man, still thinking that he was al-Husayn, went up to the balcony and called down: "I invoke Allah before you, unless you withdraw (from me), by Allah, I will not hand over my office (*amana*) to you but I have no wish to fight you."

(Ibn Ziyad) did not answer him. But he went closer while al-Nu'man was hanging over the balcony of the palace. Then he began to say to him: "Open, you have not opened yet and you have already had a long night (in which you have slept instead of governing)."

A man behind him heard this and withdrew to the people from Kufah who had followed (Ibn Ziyad) (believing) him to be al-Husayn. He said: "O people, it is ibn Marjana, by Him other than Whom there is no deity." Al-Nu`man opened the door for him and he entered. They slammed the door in the faces of the people and they dispersed.

In the morning the call was made among the people: "*Al-salat jami'a* (the prayer is a general prayer which all should gather for)." The people gathered and he went out to them. He praised and glorified Allah and said: "The Commander of the faithful (Yazid) has appointed me to be in charge of your town and your frontier-station and the distribution of your booty (*fay*). He has ordered me to give justice to the oppressed among you, to be generous to those of you who are deprived, and to treat the obedient among you with generosity like a good father, but to use the whip and the sword against those who abandon my commands and oppose my appointment. Let each man protect himself. True belief (*sidq*) should declare itself on your behalf, not the threat of punishment (*wa'id*)."

Then he went down, he took the group leaders (*'Urafa'*) and (some of) the people forcibly and he said: "Write to me about the strangers, those among you who supported the Commander of the faithful (i.e. Ali ibn Abu Talib), those among you who support the Harawriyya (i.e. Kharijites), and the trouble-makers whose concern is discord and turmoil. Whosoever of you makes these lists for us will be free from harm. But those of you who do not write anyone, will have to guarantee that there is no opponent in his group (*'irafa*) who will oppose us, and no wrongdoer who will try to wrong us. Anyone who does not do so, will be denied protection and his blood and his property will be permitted to us. Any group leader (*`arif*) in whose group is found anyone with partisanship for the Commander of the faithful, who has not been reported to us, will be crucified at the door of his house, and I will abolish the pay (*'Ata*) of that group (*'irafah*)."

When Muslim ibn 'Aqil heard of the coming of 'Ubayd Allah to Kufah, of the speech he had made and his treatment of the *'arafs* and (other) people, he left the house of al-Mukhtar and went to the house of Hani ibn 'Urwa and went in (to stay) there. The *Shi'a* began to visit Hani's house secretly to keep it hidden from 'Ubayd Allah and they enjoined that it should be kept secret.

Ibn Ziyad summoned his retainer (*mawla*) called Ma'qil. "Take three thousand dirhams," he told him, "and look for Muslim ibn 'Aqil and search out his followers. If you get hold of one or a group of them, give them these three thousand dirhams. Tell them to use it to help in the war against

your enemy. Let them know that you are one of them. For if you give them it, they will be sure of you and have confidence in you, and they will not keep any of their information from you. So go (looking) for them and continue until you find where Muslim ibn 'Aqil is staying and you have met him."

He did that. He came (to a place where) he sat near Muslim ibn `Awsaja al-Asadi' in the great mosque. The latter was praying, and he (Ma'qil) heard some people saying that this (was one of those who) had pledged allegiance to al-Husayn. He went up and sat right next to him until he had finished praying.

"O servant of Allah," he said, "I am a Syrian whom Allah has blessed with love for the House and love for those who love them."

He pretended to weep (in front of) him. Then he continued: "I have three thousand dirhams with which I want to meet a man from them (the House) whom I have learned has come to Kufah to receive pledges of allegiance on behalf of the son of the daughter of the Apostle of Allah, may Allah bless him and his family. I have wanted to meet him but I have not found anyone who will direct me to him and I don't know the place (where he is staying). While I was sitting (here), I heard a group of the faithful saying that this is a man (i.e. Muslim ibn `Awsaja) who is acquainted with this House. Therefore I have come to you so that you may take this money from me and introduce me to your leader (*sahib*); for I am one of your brethren and someone you can trust. If you wish, you may receive my pledge of allegiance to him before my meeting him."

"I thank Allah for your meeting me," replied (Muslim) ibn 'Awsaja, "and it gives me great joy to get (you) what you desire, and that Allah should help the House of His Prophet, *'Alayhim al-Salam*, through you. Yet the people's knowledge of my (connection) with this affair before it is finished troubles me, because of (my) fear of this tyrant and his severity."

"It would be better (if) you took the pledge of allegiance from me (now)," Ma`qil told him. So he took his pledge of allegiance and testaments heavily supported by oaths that he would be sincere and keep the matter concealed. He (Ma'qil) gave him whatever would make him content in that way.

"Come to visit me at my house for (a few) days," said (Muslim ibn `Awsaja), "for I will seek permission for you (to visit) your master."

He began to go to visit him frequently with the people (i.e. the other members of the *Shi'a*) and sought permission for him (to visit). Permission was given and Muslim ibn 'Aqil received (Ma'qil's) pledge of allegiance. He told Abu Thumdma al-Saydawi to take the money from him. The latter was the one who collected money from them and what could be used to help each other, and he used to buy their arms. He was a perceptive man and one of the knights of the Arabs and one of the notables of the *Shi'a*.

That man (i.e. Ma'qil) began to visit them regularly. He was the first to enter and the last to leave, in order to become acquainted with (everything of) their affairs that ibn Ziyad wanted. He used to keep him informed about that at regular intervals.

Ibn Shahr Ashub has said that when Muslim arrived in Kufah, he stayed in the house of Salim ibn al-Musayyib. Twelve thousand people pledge allegiance to him. When ibn Ziyad arrived in Kufah he moved to the house of Hani during the night in his trust and people would pledge allegiance, and their number reached twenty five thousand people. He wanted to rise but Hani said, "You should not be hasty." Sharik ibn A'war al-Hamadani had come from al-Basrah with 'Ubayd Allah ibn Ziyad. He had become ill and had stayed with Hani for several days. He said to Muslim that 'Ubayd Allah will visit me. I will engage him in a conversation, at that time you can come out with your sword and kill him. The code and secret word is when I say 'give me water'. Hani opposed the idea. When 'Ubayd Allah visited Sharik and asked about his pain and he prolonged the question and saw that no one was coming out he feared to lose the opportunity he began to say, "What for is the waiting to greet Salma, you must greet Salma and those who greet her. You must greet her with the cup of death in a hurry." Ibn Ziyad then suspected something and he left. When returned to the castle, Malik ibn Yarbu' al-Tamimi came to him with a letter that he had taken from 'Abd Allah ibn Yaqtur. It was addressed to al-Husayn ibn Ali *'Alayhima al-Salam*.

I like to inform you that so and so many people of Kufah have pledge allegiance to you. As soon as you will receive my letter, please make your journey faster and faster; all people are with you and they do not have any opinion or desire to accept his leadership. Ibn Ziyad then ordered to kill him.

Ibn Numa' has said that when ibn Ziyad left, Muslim entered with the sword in his hand. Sharik asked, "What prevented you from doing what you must have done?" Muslim replied, "I moved to come out but a woman held me back saying, "I swear you to Allah, not to kill ibn Ziyad in our

house and she wept looking at my face. I then dropped the sword and sat down." Hani said, "Woe is on her. She has killed me as well as herself. The thing from which she fled in the same thing she has fallen."

Abu al-Faraj in al-Muqatil has said that Hani said to Muslim, "I do not like his being killed in my house." He (the narrator) has said that when Muslim came out, Sharik asked, "What stopped you from killing him?" He replied, "Two things stopped me. One was Hani's dislike of the killing in his house. The second one was a Hadith which people narrate to me from the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, that says, 'Belief chains down ambush: a believing person does ambush anyone.'" Hani then said, "By Allah had you killed him you would have killed a sinful unbeliever."

Al-Mufid has said that Hani ibn 'Urwa began to fear for himself and he stopped attending ibn Ziyad's assembly (majlis). He pretended to be sick. Ibn Ziyad asked those who did attend, "Why is it I don't see Hani?"

"He is sick." they replied.

"If I had been informed of his illness, I would have paid him a sick-visit," said ibn Ziyad. Then he summoned Muhammad ibn al-Ash'ath, Asma' daughter of Kharija and 'Amr ibn al-Hajjaj al-Zubaydi. Ruwayha, daughter of 'Amr, was married to Hani ibn 'Urwa; she was the mother of Yahya ibn Hani.

"What prevents Hani from coming to visit us?" he asked them.

"We don't know," they replied, "but it is said that he is sick."

"I have similar information about him," (Ibn Ziyad) responded and said, "that he is better and that he sits at the door of his house. Go and tell him that he should not abandon his duty towards us. I do not like one of the Arab nobles like him to ill-treat me."

They went until they stood before his (house) in the evening. He was sitting at his door.

"What is stopping you from seeing the governor?" they asked. "For he has mentioned you and said that if he had been told you were ill, he would have paid you a sick-visit."

"An illness has stopped me," he answered.

"He has been informed," they said, "that you sit at the door of your house every evening. He finds you tardy and tardiness and churlish behavior are things that the authorities will not tolerate. We adjure you to ride with us."

He called for his clothes and got dressed. Then he called for a mule and rode (with them). When he got near the palace, he began to feel some apprehension. He said to Hassan ibn Asma' ibn Kharija, "Nephew, by Allah, I fear this man. What do you think?"

"Uncle, by Allah, I do not fear anything for you. Why do you invent a reason (for blame) against yourself?" he answered, for Hassan did not know why 'Ubayd Allah had sent for him. (So) Hani went on until he came to 'Ubayd Allah ibn Ziyad. With him was a group (of people).

When he looked up, 'Ubayd Allah said (to himself): "The fool's legs have brought him to you." Then, when Hani had drawn near ibn Ziyad, who had the *Qadi* (judge) Shurayh, with him, turned towards him and recited:

"I want his friendship but he wants my death."

"The one who makes excuses to you is one of your own bosom friends from the tribe of Murad."

He was referring to his earlier kindness and gentleness to him (Hani).

"What is that, governor?" asked Hani.

"Yes, Hani, what are these matters which you have been plotting in your house against the Commander of the faithful and the general community of the Muslims?" asked ibn Ziyad. "You have brought Muslim ibn 'Aqil and taken him into your house. You have gathered arms and men for him in houses around you. You thought that was hidden from me."

"I have not done that and Muslim is not with me," he replied. "Oh yes (you have)," was the answer.

After the argument between them had gone on for some time and Hani persisted in contradicting and denying (the accusations), ibn Ziyad summoned that spy, Ma'qil. He came and stood before him.

"Do you know this man?" (Ibn Ziyad) asked him.

"Yes," he replied.

At that (moment) Hani realized that he had been a spy against them and had brought (ibn Ziyad) all their information. For a moment he was bewildered, and then his spirit returned to him.

"Listen to me," he said, "and you must believe what I say. I swear by Allah that I do not lie. By Allah, I did not summon him to my house. I did not know anything about his business until he came to me asking to stay with me. I was too ashamed to refuse him. As a result of that, the duty of giving (him) protection fell upon me. Therefore I gave him lodging and refuge. Then his affair developed as you have been informed. If you wish, I will give you strongly sworn testaments that I will not do you any harm and danger, and I will come to you and put my hand in your hand. If you wish, I will give you a guarantee that will be in your hand until I return to you. Then I will go to him and order him to leave my house for wherever in the land he wants to go. Then he will leave his right of protection."

"You will never leave me unless you bring him," answered ibn Ziyad.

"No, by Allah, I will not bring him to you," (the other) declared.

After the argument between them had gone on for some time, Muslim ibn 'Amr al-Bahili rose (to speak). There was no other Syrian or Basran in Kufah except him.

"May Allah make you prosper, governor," he interjected, "(please) leave me with him (for a time) so that I can speak to him." He arose and took him (Hani) aside from ibn Ziyad. They were (standing) where he could see them and when they raised their voices, he could hear what they were saying.

"I adjure you before Allah, Hani," said Muslim, "you are killing yourself and bringing tribulation on your clan. By Allah, I hold you too precious to be killed. This man is the cousin of (your) tribe so they will not fight against him, nor harm him. Therefore give him (i.e. Muslim ibn 'Aqil) to them (the authorities). There will be no shame and failure for you by that for you would only be handing him over to the authorities."

"By Allah, indeed there would be shame and disgrace for me," answered Hani, "were I to hand over one who has come under my protection and is my guest, while I am still alive and sound. I can hear; I see well; I have a strong arm and many helpers. By Allah, if I was the only one without any helper, I would not hand him over until I had died on his behalf."

He began to shout at him saying: "By Allah, I will never hand him over to him."

Ibn Ziyad heard that. "Bring him to me," he said. They brought him. "Either bring him to me or I will have your head cut off," demanded ibn Ziyad.

"Then there will be much flashing (of swords) around your house," replied Hani, thinking that his clan would prevent him (from being killed).

"Come near me," demanded (ibn Ziyad). He came nearer and ibn Ziyad struck his face with his cane and went on beating at his nose, forehead and cheeks so that he broke his nose and the blood flowed from it on to his face and beard and the flesh of his forehead and cheeks was sprinkled over his beard. Eventually the cane broke. Hani stretched out his hand towards the hilt of the sword of one of the armed attendants but the man pulled it away and prevented him.

"You have been behaving like one of the Harawri (i.e. Kharijites) all day long!" yelled ibn Ziyad, "so your blood is permitted to us. Take him away!"

They took him and threw him into one of the rooms in the building. They locked the doors on him. He had told them to put guards on him and that (also) was done. However Hassan ibn 'Asma' arose and said: "Are (we) messengers of treachery now? For you told us to bring the man to you. Yet when we brought him to you, you smashed his nose and face, and his blood flowed on his beard. Then you claimed that you would kill him."

"You will be for it here (and now)," cried 'Ubayd Allah and he ordered him to be struck, shaken, and pushed aside.

"We are satisfied with the governor's attitude on our behalf and against (those of) us (who are wrong); the governor is only punishing (those who are wrong)," declared Muhammad ibn al-Ash`ath.

However when it was reported to 'Amr ibn al-Hajjaj and he learned that Hani had been killed, he advanced with Madhhij and surrounded the palace. He had a great crowd with him.

"I am `Amr ibn al-Hajjaj," he called out, "and these are the knights of Madhhij, and their leading men. We have not broken away from obedience, nor have we separated from the community."

It had been reported to them that their colleague had been killed, and they regarded that as a great crime. 'Ubayd Allah was told that Madhhij

were at the gate. He told the *Qadi* Shurayh: "Go in to their colleague, look at him and then go out and inform them that he is still alive and has not been killed."

Shurayh went in and looked at him. When Hani saw Shurayh, he said, with blood flowing down his beard: "Oh for the sake of Allah! Oh for the sake of the Muslims! Has my clan been destroyed? Where are the people of religion? Where are the people of the town?" When he heard the tumult at the door of the palace he said: "I think those are the voices of Madhhij and my group of the Muslims. If ten of them got in, they would be able to rescue me."

After Shurayh had listened to what he had to say, he went out to them and told them: "When the governor learned about your attitude and your statements concerning your colleague, he ordered me to go and see him. I went and I saw him. Then he ordered me to meet you and inform you that he is still alive and that the report that he had been killed was false."

"All praise belongs to Allah since he has not been killed," answered 'Amr ibn al-Hajjaj and his colleagues. Then they went away.

'Ubayd Alldh ibn Ziyad went out and went up on the pulpit. (He had brought) with him the nobles of the people, his bodyguard (shurta) and his entourage. He said: "O people, seek refuge in obedience to Allah and your Imams. Do not cause division, for you will be destroyed, humiliated, killed or harshly treated and deprived. Your brother is he who speaks the truth to you. He who warns is excused."

After he had finished, he was about to go down but had not gone from the pulpit, when the look-outs at the date-sellers' gate of the mosque rushed in yelling: "Muslim ibn 'Aqil has come!"

`Ubayd Allah quickly went into the palace and locked the gates.

['Abd Allah ibn Hazim reported:]

By Allah, I was ibn 'Aqil's messenger at the palace to see what was done to Hani. When he was beaten and imprisoned I mounted my horse and was the first to enter the house to bring information of him to Muslim ibn 'Aqil. There the women of Murad had gathered and they were crying out: "O tears of grief for him! O bereavement of him!"

I went in to see Muslim and gave him the news of him (Hani). He ordered me to summon his supporters. The houses around him were full of them; there were four thousand men there. He told his messengers to

cry out: "O victorious, kill!" so I cried out: "O victorious, kill!" Then the people of Kufah gathered and assembled before him. Muslim, may Allah have mercy on him, appointed leaders over the quarters, over the tribes of Kinda, Madhhij, Tamim, Asad, Mudar and Hamdan. The people had answered the call and gathered, except for a few who had delayed so that the mosque and the marketplace were full of people. They were full of enthusiasm until the evening. 'Ubayd Allah's situation was grim. All his energy was concentrated on holding the door, for he only had thirty members of his bodyguard with him in the palace, twenty nobles of the people, and his family and entourage. The nobles who had not been with him began to come to him through the door, which adjoined the building of the Romans. Then those of the nobles who were with ibn Ziyad began to look down on them (the people outside). (These) were looking at them, while they hurled stones at them and cursed them and abused 'Ubayd Allah and his father.

Ibn Ziyad summoned Kathir ibn Shihab and ordered him to go out among those of Madhhij who obeyed him and to go around Kufah and make the people desert ibn 'Aqil; he should make them afraid of (the possibility of) war and threaten them with the punishment of the authorities. Then he ordered Muhammad ibn al-Ash'ath to go out among those of Kinda and Hadramawt who obeyed him; he should raise a standard that would guarantee security to those people who came to him. He gave similar instructions to al-Qa`qa` al-Dhuhli, Shabath ibn Rib al-Tamimi, Hajjar ibn Abjar al-Salmi and Shimr ibn Dhi al-Jawshan al-'Amiri. He kept the rest of the nobles of the people with him, not wishing to be without them because of the small number of people who were with him. Kathir ibn Shihab went out (and began) making the people desert Muslim. Muhammad ibn al-Ash`ath went out until he reached the houses of the Bani 'Umara. Ibn 'Aqil sent 'Abd al-Rahman ibn Shurayh al-Shaybani to Muhammad ibn al-Ash'ath. When Muhammad ibn al-Ash'ath saw the great number of those who had come to him (Muslim), he lingered where he was (i.e. he did not carry out ibn Ziyad's instructions). Then he, Muhammad ibn al-Ash'ath, Kathir ibn Shihab, al-Qa`qa` ibn Thawr al-Dhuhli, and Shabath ibn Rib'i began to make the people withdraw from their close adherence to Muslim for they made them afraid of the authorities so that a great number of their tribesmen and others gathered to them and they went to ibn Ziyad through the house of the Romans. The tribesmen went in with them.

"May Allah make the governor prosperous," said Kathir ibn Shihab, "you have many of the nobles of the people with you, (as well as) your bodyguard, family and servants. Let us go out against them."

Ubayd Allah refused but he gave Shabath ibn Rib'i a standard and he sent him out. The people with Ibn 'Aqil remained numerous until evening.

Their situation became strong. 'Ubayd Allah sent for the nobles and he assembled them. They (went up to the roof to) look down on the people. They offered additional (money) and kind treatment to those who would obey and they terrified the disobedient with (threats of) dispossession and (dire) punishment. They told them that the army from Syria was coming against them. Kathir ibn Shihab spoke until the sun was about to set. He said: "O people, stay with your families. Do not hurry into evil actions. Do not expose yourselves to death. These are the soldiers of the Commander of the faithful Yazid, who are approaching. The governor has given Allah a promise that if you persist in fighting him and do not go away by nightfall, he will deprive your children of their (right to a) state allotment of money (*ata'*) and he will scatter your soldiers in Syrian campaigns. He will make the healthy among you responsible for the sick and those present responsible for those who are absent until none of those rebellious people will remain who has not tasted the evil consequences of what their hands have earned."

The (other) nobles spoke in a similar vein. After the people had heard what they had to say, they began to disperse. Women began to come to their sons and brothers (saying): "Go, the people will be enough (without) you." Men were going to their sons and brothers and saying: "Tomorrow, the Syrians will come against you. What are you doing, causing war and evil? Come away." Thus (a man) would be taken away or would leave. They continued to disperse so that by the time evening came and Muslim ibn 'Aqil prayed the evening prayer, he had only thirty men with him in the mosque. When he saw that it was evening and he only had that group with him, he left the mosque and headed for the gates of Kinda. He reached the gates with only ten of them (left) with him. When he left the gate, there was no one with him to guide him. He looked around but could see no one to guide him along the road, to show him to his house and to give him personal support if an enemy appeared before him.

He wandered amid the lanes of Kufah without knowing where he was going until he came to the houses of the Banil Jabala of Kinda. He went on until he came to a door (at which was) a woman called Taw'a. She had been a slave-wife (*umm walad*) of al-Ash'ath ibn Qays and he had freed her. She had, then, married Usayd al-Hadrami and had borne him (a son called) Bilal. Bilal had gone out with the people and his mother was standing at the door waiting for him.

Ibn 'Aqil greeted her and she returned the greeting.

"Servant of Allah, give me water to drink," he asked her. She gave him a drink and he sat down. She took the vessel inside and then came out again.

"Servant of Allah, haven't you had your drink?" she asked. "Yes," was the answer.

"Then go to your people," she said. But he was silent. She repeated it but he was still silent. A third time she said: "Glory be to Allah, servant of Allah, get up - may Allah give you health - (and go) to your people. For it is not right for you to sit at my door and I will not permit you to do it."

(At this) he got up and said: "Servant of Allah, I have neither house nor a clan in this town. Would you (show) me some generosity and kindness? Perhaps I will be able to repay it later on."

"What is it, servant of Allah?" she asked.

"I am Muslim ibn 'Aqil," he replied. "These people have lied to me, incited me (to action) and then abandoned me."

"You are Muslim," she repeated.

"Yes," he answered.

"Come in," she said and he was taken into a room in her house but not the room she used. She spread out a carpet for him and offered him supper but he could not eat.

Soon her son returned. He saw her going frequently to and fro between the rooms and exclaimed: "By Allah, the number of times which you have gone into and come out of that room this evening, makes me suspect that you have something important (there)."

"My little son, forget about this," she answered.

"By Allah, tell me," he replied.

"Get on with your own business and don't ask me about anything," she retorted. However he persisted until she said: "My little son, don't tell any of the people anything about what I am going to tell you."

"Indeed," he answered and she made him take an oath. When he swore (not to do) that, she told him. He went to bed without saying anything.

After the people had deserted Muslim ibn `Aqil, a long time passed for ibn Ziyad without him hearing the voices of the supporters of ibn `Aqil as he had heard them before. He told his followers to look down at them and see whether they could see any of them. They looked down and did not see anyone. Then he told them to see whether they were in the shadows and were lying in ambush for them. They removed the (bamboo) roof covers of the mosque and began to lower the torches of fire in their hands, and to look. Sometimes the torches gave light for them and sometimes they did not give (as much) light for them as they would have wished. They let down the torches and sticks of cane tied with rope on which was fire. They were let down until they reached the ground. They did this in (places in which was) the deepest darkness, (as well as) those parts which were closer and those which were in between. They (also) did that in the darkness around the pulpit. When they saw that there was nothing, they informed ibn Ziyad that the people had dispersed. Then he opened the gateway which (went) into the mosque. He came out and went up on the pulpit. His followers had come out with him. He told them to sit for a little while before the night prayer.

He ordered `Amr ibn Nafi' to call out that there would be no guarantees of security for any man of the bodyguard, the *al-'urafa'*, the supporters and the fighters who prayed the night prayer (anywhere) except in the mosque. Not an hour passed before the mosque was full of people. After ordering his caller (to call for prayer), he rose for the prayer. His guard rose behind him but he told them to guard him against anyone coming in (to try) to assassinate him. After praying with the people, he went up on the pulpit. When he had praised and glorified Allah, he said: "Ibn 'Aqil, stupid and ignorant (man as he is) has attempted the opposition and rebellion which you have seen. There will be no security from Allah for a man in whose house we find him. Whoever brings him, will have the reward for his blood. Fear Allah, you servants of Allah, and keep to obedience and your pledge of allegiance. Do not do (anything which will be) against yourselves. Husayn ibn Numayr, your mother will lose you, if any of the gates of the lanes of Kufah is open or this man gets away, and you do not bring him to me. I give you authority over the houses of the inhabitants of Kufah. You must send lookouts (to inspect) people on the roads. Tomorrow morning clear out (the people from) the houses and search them thoroughly so that you bring me this man."

Al-Husayn ibn Numayr was in charge of the bodyguard and was of the Banu Tamim. After this, ibn Ziyad went back into the palace. He gave 'Amr ibn Hurayth his standard and put him in charge of the people. In the

morning he held an assembly and gave permission for the people to come to him. Muhammad ibn al-Ash'ath approached.

"Welcome to one of those whose loyalty is above suspicion," he said to him and sat him by his side.

That same morning the son of that old woman went to 'Abd al-Rahman ibn Muhammad ibn al-Ash'ath and told him about Muslim ibn 'Aqil being with his mother. 'Abd al-Rahman went to his father who was with ibn Ziyad. He went to him and ibn Ziyad learned his secret.

"Get up and bring him to me immediately," said ibn Ziyad to (Muhammad ibn al-Ash'ath), poking a cane into his side. He went and sent his people (with the son of the host of Muslim (R)) because every tribe disliked that Muslim ibn 'Aqil is found among them. He sent with him `Ubayd Allah ibn 'Abbas al-Sullami together with seventy men from the tribal group of Qays.

They went to the house where Muslim ibn 'Aqil was. When the latter heard the beating of horses' hooves and the voices of men, he knew that it was him whom they had come for. He went out against them with his sword (drawn) as they rushed blindly towards the house. He fell upon them and struck them with his sword so that he drove them away from the house. They repeated the attack, and Muslim counter-attacked in the same way. He and Bakr ibn Humran al-Ahmari exchanged blows and Bakr struck Muslim's mouth, cutting his top lip and slicing down to the lower lip to knock out two of his teeth. Muslim struck him a terrible blow on the head and repeated it again, cutting a nerve along his shoulder with a blow, which almost reached his stomach. When the people saw that, they (went up and) looked down on him (Muslim) from the tops of the houses, and began to hurl stones at him and to light canes of wood with fire which they threw from the top of the house. When he saw that, he went out against them into the lane with his sword unsheathed.

"You can have my guarantee of security," said Muhammad ibn al-Ash'ath, "don't kill yourself."

But he continued to fight against them saying:

"I swear I will only be killed as a free man, although I see death as something horrible,

"Or it makes the cold a bitter heat and deflects the ray of the sun (forever).

"Every man one day will meet an evil, I fear that I will be cheated and deluded."

"You will not be cheated, deluded or deceived," replied Muhammad ibn al-Ash`ath. "These people (i.e. the Banu Umayyah) are your cousins and they will not fight against you or strike you."

He had been hurt by stones and weakened by the fighting. He was out of breath and he was propping his back up against the wall of that house. Ibn al-Ash'ath repeated the offer of security to him.

"Am I granted security?" he said.

"Yes," he replied and he said to the people who were with him, "he is given security by me."

"Yes," replied the people, except ('Amr ibn) 'Ubayd Allah ibn al-`Abbas al-Sullami.

"I have neither she-camel or camel in this (i.e. I will have nothing to do with it)," he said and he turned aside.

"If you will not grant me security," declared Muslim, "I will not put my hand in yours."

A mule was brought and he was put on it. They gathered around him and pulled his sword away. At that he was in despair for his life and his eyes filled with tears.

"This is the first betrayal," he cried.

"I hope no harm will come to you," called out Muhammad ibn al-Ash'ath.

"Is it only hope?" he retorted as he wept. "Where then is your guarantee of security? Indeed we belong to Allah and to Him we will return."

"One who has sought for the like of what you have sought for, should not weep when there befalls him what has befallen you," 'Amr ibn 'Ubayd Allah ibn al-`Abbas goaded him.

"I would not weep for myself," he replied, "nor would I grieve for my own death, even though I have not the slightest desire for destruction. But I am weeping for my family who are coming to me, I am weeping for al-Husayn and the family of al-Husayn, *'Alayhim al-Salam*."

Then he went closer to Muhammad ibn al-Ash'ath and said: "O servant of Allah, by Allah, I see that you are unable to grant me a guarantee of security. Yet do you have the goodness to be able to send one of your men with my message so that it will get to al-Husayn? For I have no doubt that he has already set out towards you, or will be setting out soon with his House. (This messenger) would say: 'Ibn `Aqil has sent me to you. He is a prisoner in the hands of the people, and he does not expect to see evening before he is killed; and he says: Return, may my father and mother be your ransom, with your House and do not let the people of Kufah tempt you, for they were the followers of your father and he desired to leave them even through death and murder. The people of Kufah have lied to you. A liar has no judgment."

"By Allah, I will do that," replied Ibn al-Ash'ath, "and I will inform Ibn Ziyad that I have given you a guarantee of security."

Muhammad ibn Shahr Ashub has said that 'Ubayd ibn Ziyad sent 'Amr ibn Hurayth al-Makhzumi and Muhammad ibn Ash'ath with seventy people who circled around the house and Muslim attacked them saying:

It is death so do what you like to do and you will drink from the bowl of death without any doubt. You must exercise patience in the commandments of Allah, the most majestic, the most glorious because the decision of Allah about the creatures is already spread out.

He destroyed forty-one men from them.

Muhammad ibn abu Talib has said that when Muslim destroyed from them a large number of people and ibn Ziyad was informed about it he sent to Muhammad ibn al-Ash'ath saying, "We have sent you to bring one man but a great crack has taken place in your people. What will happen if we sent you to someone other than him?" Ibn al-Ash'ath then sent his response that said, "O 'Amir, do you think that you have sent us to a store keeper of the people of Kufah or to a Jarmaqani of the Jarmaqani of al-Hirah? Are you not aware O 'Amir that you have sent us to a lion and a sword of Husam in the hands of a important champion of an *Ale* (the family) who are the best among the people." Ibn Ziyad, condemned by Allah, then told him to give him amnesty because you cannot control him without it."

I ('Allamah Majlisi) say that it is narrated in certain books in praises from Ali ibn Ahmad al-'Asemi from 'Isma'il ibn Ahmad al-Bayhaqi from his father from abu al-Husayn ibn Bushran from abu 'Amr ibn al-Sammak

from Hanbal ibn Ishaqfrom al-Humaydi from Sufyan ibn 'Uyaynah from 'Amr ibn Dinar who has said that al-Husayn, *'Alayhi al-Salam*, sent Muslim ibn 'Aqil to al-Kufah and he was like a lion. 'Amr and others have said that he was so strong that he could lift a man and throw him on the roof.

We now return to narrations of al-Mufid:

Ibn al-Ash'ath went with ibn 'Aqil to the door of the palace. He asked permission to enter. Permission was given and he went in (to see) Ibn Ziyad. He gave a report about ibn 'Aqil and Bakr's blow against him, and about his own guarantee of security to him.

"What (is this about) you and a guarantee of security?" demanded 'Ubayd Allah, "as if we sent you to guarantee him security when we only sent you to bring him." Ibn al-Ash'ath fell silent.

While ibn 'Aqil remained at the palace door, his thirst had become severe. At the palace door there were people sitting waiting for permission to enter. Among them were 'Umara ibn 'Uqba ibn Abi Mu'ayt, 'Amr ibn Hurayth, Muslim ibn 'Amr and Kathir ibn Shihab. There was a jug of cold water placed at the doorway.

"Give me a drink of that water," asked Muslim.

"See how cold it is," replied Muslim ibn `Amr, "but by Allah, you will never taste a drop of it until you taste the heat of Hellfire." "Woe is on you whoever you are!" said ibn 'Aqil.

"I am the one, who recognized the truth when you denied it; who was sincere to his Imam when you deceived him; who was obedient to him when you opposed him. I am Muslim ibn 'Amr al-Bahili."

"Your mother has been bereft of a son," replied ibn 'Aqil. "How coarse you are, how rough, how hard your heart is. Man of Bahila, you are more appropriate for the heat of Hellfire and to remain therein forever, than I am."

He sat down, propping himself against a wall. 'Amr ibn Hurayth sent one of his boys to bring a jug with a napkin and a cup. He poured water into it and told him to drink. But whenever he went to drink, he filled the cup with blood so that he was not able to drink. He did that once, and then twice. When he tried to drink for the third time, his tooth fell into the cup.

"Praise be to Allah," he said, "if it had been a provision granted me (by Allah), I could have drunk it."

Ibn Ziyad's messenger came out and ordered him to go to (see) him. He went in but did not greet him as governor.

"Don't you greet the governor?" demanded the guard.

"If he wants my death, what is (the point of) my greeting him with words of peace?" he replied. "If he did not want my death, my greetings (of peace) to him would be profuse."

"By my life, you will be killed," declared ibn Ziyad. "So be it," he replied.

"Indeed, (it will)."

"Then let me make my will to one of my fellow tribesmen." "Do (so)."

Muslim looked at those sitting with 'Ubayd Allah. Among them was 'Umar ibn Sa'd ibn Abi Waqqas. He said to him: "'Umar, there is kinship between you and me and I have need of you. So you could carry out what I need of you. But it is secret."

`Umar refused to listen to him.

"Why do you refuse to consider the need of your cousin?" asked 'Ubayd Allah. So 'Umar got up with him and sat where ibn Ziyad could watch both of them.

"I have a debt in Kufah," said Muslim. "I borrowed seven hundred dirhams when I came to Kufah. Sell my sword and armor and pay the debt for me. When I have been killed, ask ibn Ziyad to give you my corpse and bury it. Send to al-Husayn, *'Alayhi al-Salam*, someone to send him back. For I have written to him telling him that the people are with him and now I can only think that he is coming."

"Do you know what he said to me, governor?" 'Umar said to ibn Ziyad. "He mentioned these things."

"The faithful would not betray you," said ibn Ziyad to (Muslim), "But the traitor sometimes thought of as trusted. As for what you have, it is yours, and we will not prevent you from doing with it what you like. As for the body when we have killed it, we do not care what is done with it. As for al-Husayn, if he does not intend (harm) to us, we will not intend (harm) to him.

Then ibn Ziyad said: "Ibn 'Aqil, you came to the people while they were all (united) and you scattered them and divided their opinions so that some of them attacked others."

"No," replied ibn 'Aqil, "I did not come for that but (because) the people of the town claimed that your father had killed their best men, shed their blood and appointed governors among them like the governors of Khosroe and Caesar. We came to enjoin justice and to urge rule by the Book."

"What are you (to do) with that, you great sinner?" cried ibn Ziyad. "Why did you not do that among the people when you were drinking wine in Madinah?"

"Me, drink wine! By Allah, Allah knows you are not speaking the truth, and have spoken without any knowledge, for I am not like you have said. It is you who are more correctly described as drinking wine than me, (you) who lap the blood of Muslims and kill the life whose killing Allah has forbidden and (you are one) who sheds sacred blood on behalf of usurpation, enmity and evil opinion while he (Yazid) enjoys himself and plays as if he had done nothing."

"You great sinner (*fasiq*)", shouted ibn Ziyad, "your own soul made you desire what Allah prevented you from having (i.e. authority) (because) Allah did not regard you as worthy of it."

"Who is worthy of it, if we are not worthy of it?" asked Muslim. "The Commander of the faithful, Yazid," answered ibn Ziyad. "Praise be to Allah," called out Muslim. "We will accept Allah's judgment between us and you in every circumstance."

"May Allah kill me, if I do not kill you in such a way as no one in Islam has (ever) been killed before," retorted ibn Ziyad.

"You are the person with the most right to commit crimes of innovation in Islam which have not been committed before," Muslim replied, "for you will never abandon evil murder, wicked punishment, shameful practice, and avaricious domination to anyone (else)."

Ibn Ziyad began to curse him, and to curse al-Husayn, 'Ali and 'Aqil, *'Alayhim al-Salam*, while Muslim did not speak to him.

"Take him up to the top of the palace," ordered ibn Ziyad, "and cut off his head, (throw it to the ground) and make (his body) follow it (to the ground)."

"By Allah," said Muslim, "if there was any (real) kinship between you and me, you would not kill me."

"Where is the man whose head ibn `Aqil struck with (his) sword?" asked ibn Ziyad. Then Bakr ibn Humran al-Ahmari was summoned and he told him: "Climb up, and you be the one who cuts his head off."

He went up with him. He (Muslim) said: "Allah is greater than can be described (Allahu Akbar)." He sought forgiveness from Allah and prayed for blessings on the Apostle, saying: "O Allah, judge between us and a people who have enticed us, lied against us and deserted us."

They (took) him to a part which overlooked where the shoemakers are today. His head was cut off (and thrown down) and his body was made to follow his head.

Al-Sayyid has said that when Muslim destroyed a number of people from them, Muhammad ibn al-Ash'ath called, "O Muslim, I offer you amnesty." Muslim, said, "How can an amnesty from dishonest criminals be trusted?" He continued fighting back reading lines of poetry by Humran ibn Malik al-Khath'ami:

I swear not but the free . . ." They called again, "You will not be lied to and deceived" but he did not pay attention. They attacked him in large numbers and he sustained mortal injuries. A man then hit him from behind that made him fall to the ground. They took him captive and when he was brought before 'Ubayd Allah he did not offer him *Salam* (the phrase of offering greeting of peace). The guard said, "Salute the governor." Muslim said, " Remain quite, woe is on you, by Allah he is not my 'Amir (commander)." Ibn Ziyad then said, "Never mind. You offer *Salam* (the phrase of offering greeting of peace) or not you will be killed." Muslim said, "If you kill me, persons more evil than you have killed the people who were better than me." Ibn Ziyad said, "O *'Aq* and *shaq*, (O denounced difficult person), you revolted against your Imam, caused division among the Muslims, and planted mischief." Muslim said, "You speak lies, O Ibn Ziyad. It was Mu'awiyah and his son Yazid, and it is you and your father Ziyad ibn 'Ubay, slave of Bani 'Alaj from Thaqif, who planted mischief. I hope that Allah grants to me martyrdom by the hands of the most evil one among His creatures.

Then al-Sayyid has said that after mentioning certain things of the above; he struck his neck then came down in shock and terrified. Ibn Ziyad asked, "What is the matter with you?" He replied, "In this hour I killed him and saw a man of black face next to me biting on his finger, or that he

said, biting his lips. I then was terrified as such that had never experienced before." Ibn Ziyad said, "Perhaps you felt afraid."

Al-Mas'udi has said that ibn Ziyad then called Humran who killed Muslim and asked, "Did you kill him?" He replied, "Yes, I killed him." Did he say anything when you were taking him up on the roof to kill him?" He replied, "Yes, he said *Takbir* (Allah is great beyond description) *Tasbih* (Allah is free of all defects) *Tahlil*, (no one deserves worship except Allah) and asking Allah for forgiveness. When we went close to strike his neck he said, "O Lord, please judge between us the people who deceived us, called us liars then failed us and killed us." I then said to him, "I thank Allah who provided for the chance to retaliate from you. I then struck which did not work. He then said to me, "Is it not enough retaliation for the bruise that was caused to you. O slave?" Ibn Ziyad said, "So he expressed pride when dying." He then said, "I then struck him for the second time and I killed him."

Al-Mufid has said that Muhammad ibn al-Ash'ath, then approached 'Ubayd Allah ibn Ziyad and spoke to him of Hani ibn 'Urwa. He said: "You know of the position of Hani in the town and of his House in the clan. His people know that I and my colleague brought him to you. I adjure you before Allah, hand him over to me for I would not like (to face) the enmity of the town and his family."

He promised to do that but then afterwards something occurred to him and he ordered Hani (to be) taken (immediately) to the marketplace and (his head) cut off.

Hani was taken in chains until he was brought to a place where sheep were sold. He began to shout: "O Madhhij! There is no one from Madhhij for me today! O Madhhij, where is Madhhij?"

When he realized that no one was going to help him, he pulled his hand and wrenched it free of the chain, crying: "What is there, stick, knife, stone or bone, with which a man can defend his life?"

(At this) they jumped upon him and tied the chains (more) tightly. He was told to stretch out his neck but he answered: "I am not so liberal with my life and I will not help you (to take) my life."

A Turkish retainer (*mawla*) of 'Ubayd Allah called Rashid struck him with a sword but it did not do anything.

"To Allah is the return. O Allah to Your mercy and Your paradise," called out Hani. Then (Rashid) struck him with another blow and killed him.

Concerning Muslim ibn `Aqil and Hani ibn 'Urwa, may Allah have mercy upon them, 'Abd Allah ibn al-Zubayr al-Asadi said:

"If you do not know what death is, then look at Hani in the marketplace and ibn 'Aqil:

"(Look at) a hero whose face has been covered with wounds and another who fell dead from a high place.

"The command of the governor struck them (down) and they became legends for those who travel on every road.

"You see a corpse whose color death has changed and a spattering of blood which has flowed abundantly;

"A young man, who was (even) more bashful than a shy young woman, was more decisive than the polished blade of a two-edged sword.

"Is Asma' riding in safety a mount which moves at walking pace while Madhhij urged him to seek vengeance?

"And Murad wander around him? Are all of them in fear of the questioner and the questioned?

"If you do not avenge your two brothers, then be harlots satisfied with little."

When Muslim and Hani were killed, the mercy of Allah be on them, `Ubayd Allah ibn Ziyad sent their heads with Hani ibn Abi Hayyah al-Wadi'i and al-Zubayr ibn al-Arwah al-Tamimi to Yazid ibn Mu`awiyah. He ordered his secretary (Utib) to write to Yazid about what had happened to Muslim and Hani. The secretary who was 'Amr ibn Nafi' - wrote but he was very wordy (in his style). He was the first to be wordy in writing letters. When 'Ubayd Allah saw the letter, he disliked it.

"What is this prolixity and this excess?" he asked.

"Write: Praise be to Allah, Who exacted the dues of the Commander of the faithful and has given him sufficient provisions against his enemy. I (am writing to) inform the Commander of the faithful that Muslim ibn 'Aqil took refuge in the house of Hani ibn `Urwa al-Muradi. I set lookouts and spies on them, concealed men against them, I tricked them until I

brought them out. Allah gave me power over them. Thus I came upon them and had them executed. I have sent their heads to you with Hani ibn Abi Hayyah and al-Zubayr ibn Arwah al-Tamimi. They are both people who are attentive and in obedience to you, and of sincerity. Let the Commander of the faithful ask them about whatever of the affair he may wish; for they have knowledge and truth.

"Farewell. Greetings."

Yazid ibn Mu'awiyah wrote (back):

"You have not gone beyond what I wanted. You have acted with the decisive action I wanted. You have launched into the attack with the violence of a man who has control of his emotion. You have satisfied me; been sufficient for (the task) and corroborated my view of you and my opinion of you. I have summoned your two messengers and questioned them, and talked to them. I found them in their views and merit as you had mentioned. Receive them both with kindness on my recommendation. I have been informed that al-Husayn has set out for Iraq. Therefore set lookouts and watches, be vigilant and detain suspicious (characters). Put to death (any who are) accused and write to me about any news that occurs. Allah, the Exalted, wishing."

Ibn al-Nu'man has said that Yazid wrote to ibn Ziyad: "It has come to my notice that al-Husayn is traveling to al-Kufah. Your time among the times, your town from among the towns and yourself from among the envoys are facing a trial in dealing with al-Husayn, *'Alayhi al-Salam*. In this trial you may become free or a slave just as slaves face slavery."

Al-Mufid (Rh) has said that Muslim ibn 'Aqil's (attempted) rising in Kufah was on Tuesday, 8th of Dhil al-Hijja in the year 60 A.H. (680). He, may Allah have mercy on him, was killed on Wednesday, 9th of Dhi al-Hijja, the Day of `Arafa. Al-Husayn, Alayhi *al-Salam*, set out from Makkah to Iraq on the day of Muslim's (attempted) rising in Kufah, that is the Day of Tarwiya," after staying in Makkah for the rest of Sha'ban, the month of Ramadan, Shawwal and Dhi al-Qa`da, and eight days of Dhil al-Hijja in the year 60 A.H. (680). During his stay in Makkah, a number of Hijazi and Basrans had gathered around him, joining themselves to his household and his *Mawali* (friends, and or subordinates).

When he determined on journeying to Iraq, he made the *Tawaf* circumambulation of the (sacred) House and the ritual *'Sa'y* (running between al-Safa and al-Marwa). Then he left the state of *Ihram* (in the state of *Ihram* dressed in two pieces of unstiched fabrics for the pilgrimage)

(after) he had performed the lesser pilgrimage (*umra*) because he was not able to perform the greater pilgrimage (*hajj*). Through fear of being apprehended in Makkah, and being taken to Yazid ibn Mu'awiyah, he, *'Alayhi al-Salam*, had set out early with his House, his sons and those of his *Shi'a* who had joined him.

[As it has been reported to us:]

News of Muslim's (capture and death) had not yet reached him because (it had only happened) on the day he set out.

Al-Sayyid (rh) has said that abu Ja'far al-Tabari has narrated from al-Waqidi and Zurarah ibn Salih who both have said, "We met al-Husayn ibn Ali *'Alayhima al-Salam*, three days before his leaving for Iraq and we informed him of the condition of the people in al-Kufah that their hearts are with him (the Imam) but their swords are against him. He (the Imam), *'Alayhi al-Salam*, made a hand gesture to the sky and the doors of which opened up and the angels whose number only Allah is able to count came down. He (the Imam), *'Alayhi al-Salam*, then said, "Had it not been for the interrelatedness of things and deeds becoming devoid of virtue, we would fight them with support from these ones, however, I know with certainty the places where I and my companions will fall and no one will be able to escape except my son Ali."

It is narrated through the chain of narrators from Ahmad ibn Dawud al-Qummiy from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Muhammad ibn al-Hanafiyah came to al-Husayn, *'Alayhi al-Salam*, in the night before his departure from Makkah and said, 'My dear, brother, you know the treacherous dealings of the people of al-Kufah with your father and your brother and I am afraid that you will face similar conditions. If you find it proper you stay in Makkah you will be stronger in *al-Haram* (the Sacred area) and more protected.' He (the Imam), *'Alayhi al-Salam*, said, 'My dear brother, I am afraid of being assassinated in *al-Haram* (the Sacred area) by Yazid ibn Mu'awiyah and then I will be called the one because of whom *al-Haram* (the Sacred area) this house was desecrated.' Muhammad ibn al-Hanafiyah then said, 'If you fear this then you can go to Yemen or to some other parts of the wilderness and you will be able to protect yourself and no one can overpower you.' He (the Imam), Alayhi *al-Salam*, replied, 'I will think about what you have said.' In the morning al-Husayn, *'Alayhi al-Salam*, departed Makkah and Muhammad ibn al-Hanafiyah found out about it. He came and held the reign of his camel on which he was riding and said, 'O dear brother, did you not

promise to me to think about it?' He (the Imam), *'Alayhi al-Salam*, replied, 'Yes, I did so.' He then asked, 'What drives you to depart in such a hurry?' He (the Imam), *'Alayhi al-Salam*, replied, 'The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, came to me (in my dream) after I left you and said, "O al-Husayn, *'Alayhi al-Salam*, move out, because Allah wants to see you murdered."' Muhammad ibn al-Hanafiyah then said *Istirja'* (the expression, 'to Allah we belong and to Him we all return') 'What then is the meaning of your taking the women with you, when you are leaving Makkah in this condition?' He (the Imam), *'Alayhi al-Salam*, replied, 'The Holy Prophet said, "Allah has decided to see them taken as captives."' He then said *Salam* (the phrase of offering greeting of peace) to him and left."

He (the narrator) has said that 'Abd Allah ibn al-'Abbas and 'Abd Allah ibn Zubayr came to him to stop him from leaving Makkah. He (the Imam), *'Alayhi al-Salam*, said to them, "The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has commanded me to do certain things, so I must leave."

He (the narrator) has said that ibn al-'Abbas then came out saying, "Losing al-Husayn, *'Alayhi al-Salam*, is a big loss." Then 'Abd Allah ibn 'Umar came to ask him to make peace with the misguided people and to avoid being murdered. He (the Imam), *'Alayhi al-Salam*, said, "O abu 'Abd al-Rahman are you not aware of the fact that the head of Yahya' (John) son of Zakariya was taken as a present for the indecent people of Israelites, are you not aware of the fact that the Israelites would murder seventy Prophets just between the time of dawn to sunrise then sit in their marketplaces for buying and selling as if they had done nothing. Allah was not in haste to take revenge on them but He grabbed them with might and majesty. O abu 'Abd al-Rahman you must remain pious before Allah and do not give up supporting me."

Al-Mufid has said:

[It is reported that al-Farazdaq, the poet, said:]

I made the pilgrimage with my mother in the year 60 A.H. (680). I was driving her camel when I entered the sanctuary. (There) I met al-Husayn ibn Ali, *'Alayhi al-Salam*, leaving Makkah accompanied by (some men carrying) swords and shields.

"Whose caravan is this?" I asked.

"Al-Husayn ibn 'Ali's, *'Alayhi al-Salam*" was the reply. So I went up and greeted him.

"May Allah grant you your request and (fulfill) your hope in whatever you want, by my father and mother, son of the Apostle of Allah," I said to him. "But what is making you hurry away from the pilgrimage?"

"If I did not hurry away, I would be apprehended," he replied. Then he asked me: "Who are you?"

"An Arab," I answered and he did not question me (about myself) any further.

"Tell me about the people you have left behind you," he asked. "You have asked a good (question)," I answered. "The hearts of the people are with you but their swords are against you. The decision comes from Heaven and Allah does what he wills."

"You have spoken truly of the affair belonging to Allah," he replied. "Every day He (is involved) in (every) matter." (55:29) If fate sends down what we like and are pleased with, we praise Allah for His blessings. He is the One from Whom help should be sought in order to give thanks to Him. However, although fate may frustrate (our) hopes, yet He does not destroy (the souls of) those whose intention is the truth and whose hearts are pious."

"True, Allah brings you what you wish for (ultimately) and guards you against what you are threatened by," I said. Then I asked him about matters concerning vows and pilgrimage rites. He told me about them and then moved his mount off, saying farewell, and so we parted.

When al-Husayn ibn 'Ali, *'Alayhima al-Salam*, left Makkah, Yahya ibn Sa'id ibn al-'As met him with a group (of men). They had been sent to him by 'Amr ibn Sa'id.

"Come back from where you are going," they ordered. But he refused (to obey) them and continued. The two groups came to blows and hit at each other with whips. However al-Husayn and his followers resisted fiercely. Al-Husayn continued until he got to al-Tan'im. There he met a camel-train that had come from Yemen. He hired from its people (additional) camels for himself and his followers to ride.

Then he said to the owners (of the camels): "Whoever (of you) wants to come with us to Iraq, we will pay his hire and enjoy his company and

whoever wants to leave some way along the road we will pay his hire for the distance he has travelled."

Some of the people went with him but others refused. 'Abd Allah ibn Ja`far sent his sons, 'Awn and Muhammad, after him, and he wrote a letter to him which he gave to them. In it, he said:

"I ask you before Allah (to return) if you have set out when you see my letter. For I am very concerned because the direction in which you are heading will have within it your destruction, and the extirpation of your House. If you are destroyed today, the light of the land will be extinguished; for you are the (standard) of those who are rightly guided and the hope of the believers. Do not hurry on your journey as I am following this letter.

"Greetings."

`Abd Allah, then went to 'Amr ibn Sa'id and asked him to write to al-Husayn (offering him) a guarantee of security, and (promising) to favor him, so that he would return from where he was going. 'Amr ibn Sa'id wrote a letter in which he offered him favor and a guarantee of security for himself. He dispatched it with his brother Yahya ibn Sa'id. Yahya ibn Sa'id went after him (as did) 'Abd Allah after dispatching his sons. The two handed (Amr's) letter to him and strove (to persuade) him to return.

"I have seen the Apostle of Allah, may Allah bless him and his family, in my sleep," answered (al-Husayn), "and he ordered me (to do) what I am carrying out."

"What was that vision?" they both asked.

"I have not told anyone of it," he answered, "and I am not going to tell anyone until I meet my Lord, the Mighty and Exalted."

When 'Abd Allah ibn Ja`far despaired of (persuading) him, he told his sons, 'Awn and Muhammad, to stay with him, to go with him and to struggle on behalf of him. He returned with Yahya ibn Sa'id to Makkah.

Al-Husayn, *'Alayhi al-Salam*, pressed on swiftly and directly towards Iraq until he reached Dhata 'Irq.

Al-Sayyid (rh) has said that al-Husayn, *'Alayhi al-Salam*, left Makkah for Iraq on the third day of Dhil Hajjah in the year 60 (A.H) before learning that Muslim was murdered, because he left Makkah on the same day on which Muslim (Rh) was murdered. It is narrated that when he (the Imam)

decided to leave Makkah for Iraq he gave a speech saying, "All praise belongs to Allah, it is what Allah wishes, there is no means and power except the power of Allah. *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.* Death is tailored on the children of Adam, *'Alayhi al-Salam*, just as a necklace is tailored for a young girl. How strong is my fascination toward my ancestors! It is just like the compassionate feeling of Yusuf toward Ya'qub. The place where I will fall is already chosen for me. It is as if wild beasts cut off the joints of my body, between Nawawis and Karbala. The two will fill from me empty stomachs and small follicles. There is no escape from the day, which is already marked. The happiness of Allah is the happiness of our *Ahl al-Bayt* (family). We exercise patience in His trials and He compensates us with the reward for those who exercise patience. The Messenger of Allah will not miss the parts of his flesh and it is collected in the holy sanctuary to make his eyes delightful, and the promise to them will be fulfilled. Whoever does his best (offers his dearest, lifeblood) for us and stations himself for his meeting Allah such people can leave with us tomorrow morning by the will of Allah." vital

I ('Allamah Majlisi) say that this sermon is narrated in Kashf al-Ghummah vol. 2, pg. 204 from Kamal al-Din ibn Talhah.

Al-Sayyid and ibn Numa' have said that he (the Imam) moved until he reached al-Tan'im. At that place they came across certain camel men carrying gifts, from Buhayr ibn Raysan, the envoy to Yemen, for Yazid ibn Mu'awiyah. The camels were loaded with dresses and Aloes. He (the Imam), *'Alayhi al-Salam*, retained them and told the camel men to join them on the journey to Iraq whoever wanted and receive proper payments for their wages and treatment with kindness and whoever does not want receives payment from us which they deserve so far at this place and depart us. He (the Imam), *'Alayhi al-Salam*, retained, by the power of a proper religious authority, the camel loads that belonged to the public treasury. Certain ones among them continued and certain others departed. He (the Imam), *'Alayhi al-Salam*, continued on his journey until he (the Imam) reached Dhat al-'Irq where he (the Imam) met Bishr ibn Ghalib coming from Iraq and he (the Imam) asked him about the people of Iraq. He said, "Their hearts are with you and their swords are with banu Amawides." He (the Imam), *'Alayhi al-Salam*, said, "The brother from banu Asad has spoken the truth. Allah does whatever He wills and decrees whatever He wants."

He (the narrator) has said that he (the Imam) travelled until he reached al-Tha'labiyah at noontime. He placed his head on a pillow for rest and

fell asleep then woke up and said, "I heard a caller saying, "You are traveling fast and death rushes you toward the garden (paradise)." His son Ali then asked, "O Dear father are we not with truth on the right, path?" He (the Imam), *'Alayhi al-Salam*, replied, "Yes, my dear son, by the One to whom all servants return, that we are with the truth on the right path." Ali then said, "In such case we are not worried about death at all." Al-Husayn, *'Alayhi al-Salam*, said, "May Allah grant you the best reward of the kind that a father can offer to his son." Then he (the Imam) *'Alayhi al-Salam*, spent the night at that place.

In the morning a man from al-Kufah called abu Hirrah al-Azdi came and said *Salam* (the phrase of offering greeting of peace). He then asked, "O child of the Messenger of Allah, what has made you to come out of the sanctuary of Allah and the sanctuary of your grandfather, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*?" Al-Husayn, *'Alayhi al-Salam*, replied, "Fie on you O abu Hirrah. The Amawides have taken away my properties but I have exercised patience. They slandered my honor but I exercised patience. They seek to spill my blood so I am fleeing. By Allah the group of transgressors will murder me and Allah will dress them up in total lowliness, subject them to the cutting sword and He will give domination over them by the one who will subdue them and humiliate them more than the people of Sheba who were ruled by a woman dominant over their lives and properties."

Muhammad ibn abu Talib has said that al-Walid ibn 'Utbah received information that al-Husayn, *'Alayhi al-Salam*, has decided to leave for Iraq. He wrote to ibn Ziyad the following:

Thereafter, al-Husayn, *'Alayhi al-Salam*, has left for Iraq. He is the son of Fatimah, *'Alayha al-Salam*, Fatimah, is the daughter of the Messenger of Allah. O ibn Ziyad you must remain on your guard against causing any harm to him which will raise against yourself and your people something in this world beyond control and then no one can, of the special or common people, forget to the end of the world." He (the narrator) has said that ibn Ziyad did not pay attention to the letter of al-Walid.

It is recorded in the book of al-Riyashi through the chain of his narrators who has said the following:

"I performed al-Hajj and I then left my companions and began to travel alone on the road and then I saw tents and a camp and I then moved toward the camp and when close nearby I asked, "Whose camp is it?" I was told that it belonged to al-Husayn. I then asked, "Is it al-Husayn ibn Ali and

Fatimah, *'Alayhim al-Salam*?" I was told, "Yes, that is correct." I then asked, "In which tent is he?" I was told that he is in this tent. I then moved toward him and I found him leaning against a pole at the door of the tent reading a letter. I said *Salam* (the phrase of offering greeting of peace) and he responded likewise. I then asked, "O child of the Messenger of Allah, I pray to Allah to keep my soul and the souls of my parents in service for your cause, what has brought you in this wilderness where there is no plantation or farms?" He (the Imam), *'Alayhi al-Salam*, replied, "These people have frightened me and these are the letters of the people of al-Kufah and they are my killers. When they will kill me and will not leave any unlawful thing without committing it, Allah then will send on them someone who will kill them until they become more humiliated than the people of the slave woman."

Ibn Numa' has said that 'Uqbah ibn Sam'an has said that when al-Husayn, *'Alayhi al-Salam*, left Makkah the messengers of 'Amr ibn Sa'id ibn 'As headed by Yahya' ibn Sa'id come and tried to stop him from leaving. Skirmishes took place by the use of whips but he (the Imam) continued on his journey. They tried to stop him saying, "O al-Husayn, why is it that you do not fear Allah but you move out to cause divisions in this nation?" He (the Imam), *'Alayhi al-Salam*, replied, "I am for my deeds and you are for your deeds. You are not responsible for what I do and I am not responsible for what you do."

It is narrated that al-Tirmah ibn al-Hakam has said, "I met al-Husayn, *'Alayhi al-Salam*, when I had found some food for my family. I said to him (the Imam), 'I must remind you to remain cautious for yourself against the deception of the people of al-Kufah. By Allah if you enter in al-Kufah they will kill you and I am afraid that you will not even be able to reach there. If you have decided to fight then you must find a place in the mountains of Aja' because it is a high mountain and by Allah we never experience defeat there and my tribe as a whole are your helpers and they will protect you as long as you remain among them.'" He (the Imam), *'Alayhi al-Salam*, replied, "We have an appointment with these people and I dislike to disregard them. If Allah will defend us, it is because He has done so since a long time ago but what is to happen will happen, then it will be victory through martyrdom, by the will of Allah." I then carried the food for my family and advised about certain matters and I wanted to join al-Husayn, *'Alayhi al-Salam*. Sam'a ibn Zayd al-Nabahani informed me about his being murdered so I returned back.

Al-Mufid (Rh) has said that when 'Ubayd Allah ibn Ziyad had learned of the journey of al-Husayn, *'Alayhi al-Salam*, from Makkah to Kufah, he

had sent al-Haseen ibn Numayr, the commander of the bodyguard (*shurta*), to station himself at al-Qadisiyya and to set up a (protective) link of cavalry between the area of al-Qadisiyya to Khaffan and the area of al-Qadisiyya to al-Qutqutanah. He informed the men that al-Husayn was heading for Iraq.

When al-Husayn, Alayhi *al-Salam*, reached al-Hajiz (a hill above) Batn al-Rummah, he sent Qays ibn Musahhar al-Saydawi - some say it was his brother-in-nurture, 'Abd Allah ibn Yuqtur to Kufah." For he, Alayhi *al-Salam*, was not yet informed of the news of (the fate of) ibn 'Aqil. He sent a letter with him:

"In the Name of Allah, the Merciful, the Compassionate. From al-Husayn ibn 'Ali

"To his brother believers and Muslims,

"Greetings to you, I praise Allah before you, other than Whom there is no deity. Muslim ibn 'Aqil's letter came to me, informing me of your sound judgment and the agreement of your leaders to support us, and to seek our rights. I have asked Allah to make your actions good and reward you with the greatest reward. I set out to you from Makkah on 8th of Dhil al-Hijjah, the Day of Tarwiyah. When my messenger reaches you, be urgent and purposeful in your affairs, for I am coming to you within the (next few) days.

"Greeting and the mercy and blessings of Allah."

Muslim had written to al-Husayn seventeen days before he was killed and the Kufans had written to him: "Here you have a hundred thousand swords. Do not delay."

Qays ibn Musahhar went towards Kufah with the letter. However, when he reached al-Qadisiyya, al-Haseenn ibn Numayr apprehended him and sent him to 'Ubayd Allah ibn Ziyad.

"Go up on the pulpit," 'Ubayd Allah ibn Ziyad ordered him, "and curse the liar, al-Husayn ibn 'Ali, Alayhi *al-Salam*."

Al-Sayyid has said that when he reached near al-Kufah, al-Haseen stopped for interrogation. Qays then took out the letter and destroyed it. Al-Haseen sent him to ibn Ziyad and when he was made to stand before ibn Ziyad he asked, "Who are you?" He replied, "I am a man of the *Shi'a* of 'Amir al-Mu'minin, Ali ibn abu Talib and his son, *'Alayhima al-Salam*." He then asked, "Why did you destroy the letter?"

He replied, "I did it so you cannot learn its contents." Ibn Ziyad asked, 'From who and for whom was it?" He replied, "It was from al-Husayn ibn Ali *'Alayhima al-Salam*, to a group of people of al-Kufah whose names I do not know." Ibn Ziyad became angry and said, "By Allah you cannot leave until you tell me their names or you must go on the pulpit and curse al-Husayn ibn Ali *'Alayhima al-Salam*, and his father and brother, otherwise, I will cut you in pieces." Qays said, "I will not tell the names but the cursing I will do. He then climbed on the pulpit, praised Allah and said *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and expressed a great deal of sympathy for Ali and his sons, *'Alayhim al-Salam*. He then condemned ibn Ziyad and his father and the transgressing Amawides to the last one of them. Then he said that he is the messenger of al-Husayn, *'Alayhi al-Salam*, to you whom he has left in such and such location so people must respond to his call."

Al-Mufid has said that (rh) 'Ubayd Allah ibn Ziyad ordered to throw down his body from above the castle. He was thrown down and they cut him. It is narrated that when he fell on the ground he was still alive but his bones were broken. A man called 'Abd Malik ibn 'Amr al-Lakhmi, came and slaughtered him. Slanderous words were said to him and he responded saying, "I just wanted to relieve him."

(While this had been going on) al-Husayn, *'Alayhi al-Salam*, had left Hajiz in the direction of Kufah until he came to one of the watering (places) of the Arabs. There was 'Abd Allah ibn Muti' al-'Adawi, who was staying there. When he saw al-Husayn, *'Alayhi al-Salam*, he got up and said to him: "(May I, my father and mother be a ransom for you), son of the Apostle of Allah, what has brought you (here)?" He brought him (forward) and helped him to dismount.

"It is a result of the death of Mu'awiyah as you would know," replied al-Husayn, *'Alayhi al-Salam*. "The Iraqis have written to me urging me to (come to) them."

"I remind you, son of the Apostle of Allah, (of Allah) and the sacredness of Islam, lest it be violated. I adjure you before Allah (to think) about the sacredness of Quraysh. I adjure you before Allah (to think) about the sacredness of the Arabs. By Allah, if you seek that which is in the hands of Banu 'Umayya, they will kill you. If they kill you, they will never fear anyone after you. Then it will be the sacredness of Islam that is violated, and the honor of Quraysh and the honor of the Arabs. Don't do it! Don't go to Kufah! Don't expose yourself to Banu Umayyah!"

Al-Husayn, *'Alayhi al-Salam*, insisted on continuing his journey. (In the meantime) 'Ubayd Allah ibn Ziyad had ordered (the area) which was between Waqisa and the roads to Syria and Basra to be occupied (so that) they should not let anyone enter, nor anyone leave (Kufah).

However, al-Husayn, *'Alayhi al-Salam*, went on without being informed of anything (of that) until he met some Arabs. He asked them (about the situation) and they told him: "No, by Allah, we don't know (anything about it) except that we cannot get into or out of (Kufah).

He continued on his journey.

A group of Fazara and Bajila reported (the following account). They said:

We were with Zuhayr ibn al-Qayn al-Bajali when we came from Makkah. (Although) we were traveling alongside al-Husayn, *'Alayhi al-Salam*, there was nothing more hateful to us than that we should stop with him at a halting place. (Yet) when al-Husayn, *'Alayhi al-Salam*, traveled and halted, we could not avoid halting with him. Al-Husayn halted at the side (of the road) and we halted at the (other) side (of the road). While we were sitting, eating our food, a messenger of al-Husayn, *'Alayhi al-Salam*, approached, greeted us and entered (our camp).

"Zuhayr ibn al-Qayn," he said, "Abu 'Abd Allah al-Husayn, *'Alayhi al-Salam*, has sent me to you (to ask) you to come to him." Each man of us threw away what was in his hands; it was (as surprising) as if birds had alighted on our heads.

"Glory be to Allah," (Zuhayr's) wife said to him, "Has the son of the Messenger of Allah sent for you? Then aren't you going to him? If you went to him, you would hear what he had to say. Then you could leave him (if you wanted to)."

Zuhayr ibn al-Qayn went (across) to him. It was not long before he returned to announce that he was heading east. He ordered his tent (to be struck) and (called for) his luggage, mounts and equipment. His tent was pulled down and taken to al-Husayn, *'Alayhi al-Salam*, then he said to his wife: "You are divorced, go back to your family, for I do not want anything to befall you except good."

Al-Sayyid has said that Zuhayr said, "I have decided to accompany al-Husayn, *'Alayhi al-Salam*, so I can sacrifice my 'spirit' for him to protect him with my soul." He then gave to her, her belongings and submitted her to a certain one of her cousins to help her reach her family. She stood up wept and said farewell to him saying, "Allah has chosen you and I request

you to remember me on the Day of Judgment before al-Husayn, *'Alayhi al-Salam*."

Al-Mufid has said that then he (Zuhayr) said to his companions: "Whoever wants to follow me (may do so), otherwise he is at the end of his covenant with me (i.e. released from obedience to follow Zuhayr as the leader of his tribal group). I will tell you a story (of something which happened to me once): We were raiding a rich land. Allah granted us victory and we won (a lot of) booty. Salman al-Farsi, the mercy of Allah be on him, said to us: 'Are you happy with the victory which Allah has granted you and the booty you have won?' We said: 'Yes.' Then he said: 'Therefore when you meet the lord of the young men of the family of Muhammad be happier to fight with them than you are with the booty which you have obtained today.' As for me, I pray that Allah may be with you."

He remained among the people with al-Husayn until he was killed.

It is narrated in al-Manqib that when al-Husayn, *'Alayhi al-Salam*, arrived at al-Khuzaymah he stayed there for one day and one night. In the morning his sister Zaynab came to him and said, "I like to tell you about something that I heard last night. Al-Husayn, *'Alayhi al-Salam*, asked, "What did you hear my sister?" She said when I came out for a certain need I heard a caller say, "O eyes celebrate with effort, but who will weep for the martyrs after me and over the people who are driven by death because of the determination to fulfill a promise."

Al-Husayn, *'Alayhi al-Salam*, said, "My dear sister, what is decided must take place."

Al-Mufid has said that ['Abd Allah ibn Sulayman and al-Mundhir ibn Mushma'il both from Asad, reported:]

When we had finished the pilgrimage, there was no concern more important to us than to join al-Husayn, *'Alayhi al-Salam*, on the road, so that we might see what happened in his affair. We went along trotting our two camels speedily until we joined him at Zarwad. As we approached, there we (saw) a man from Kufah who had changed his route when he had seen al-Husayn, *'Alayhi al-Salam*. Al-Husayn, *'Alayhi al-Salam*, had stopped as if he wanted (to speak to) him, but (the man) ignored him and went on. We went on towards the man. One of us said to the other: "Come with us to ask this man if he has news of Kufah."

We came up to him and greeted him. He returned out greeting. "From which (tribe) do you come, fellow?" we asked. "(I am) an Asadi," he answered.

"We also are Asadis," we said. "Who are you?"

"I am Bakr ibn so and so," he answered and we told him our lineage. "Tell us of the people (you have left) behind you?" we asked. "Yes," he replied, "I only left Kufah after Muslim ibn 'Aqil and Hani ibn 'Urwa had been killed. I saw them being dragged by their legs into the marketplace."

We went on to join al-Husayn, *'Alayhi al-Salam*, and we were traveling close to him until he stopped at al-Tha'labiyya in the evening. We caught up with him when he stopped and we greeted him. He returned our greeting.

"May Allah have mercy on you," we said, "we have news. If you wish, we will tell it to you publicly or if you wish, secretly."

He looked at us and at his followers.

"There is no veil for these men," he answered.

"Did you see the rider whom you were near, yesterday evening?" "Yes," he answered, "I had wanted to question him."

"We have got the news from him and spared you (the trouble of) questioning him," we said. "He was a man from our (tribe), of sound judgment, honesty and intelligence. He told us that he had only left Kufah after Muslim and Hani had been killed, and he had seen them being dragged by their legs into the marketplace."

"We belong to Allah and to Him we shall return; may Allah have mercy on them both," said al-Husayn, *'Alayhi al-Salam*, and he repeated that several times.

"We adjure you before Allah," we exhorted him, "for your own life and for your House that you do not go from this place, for you have no one to support you in Kufah and no *Shi'a*. Indeed we fear that such men (will be the very ones who) will be against you."

"What is your opinion," he asked, looking towards the sons of 'Aqil, "now that Muslim has been killed?"

"By Allah," they declared, "we will not go back until we have taken our vengeance or have tasted (the death) which he tasted." Al-Husayn,

'Alayhi al-Salam, came near us and said: "There is nothing good (left) in life for these men."

Then we knew that his decision had been taken to continue the journey.

"May Allah be good to you," we said.

"May Allah have mercy on you both," he answered.

Then his followers said to him: "By Allah, you are not the same as Muslim ibn 'Aqil. If you go to Kufah, the people will rush to (support)." He was silent.

Al-Sayyid has said that the news of the martyrdom of Muslim came to him (the Imam) at al-Zabalah. He (the Imam), *'Alayhi al-Salam*, continued his journey and Farazdaq met him who said *Salam* (the phrase of offering greeting of peace) to him (the Imam) and said, "O child of the Messenger of Allah, how can you rely on the people of al-Kufah when they are the ones who killed your cousin, Muslim ibn 'Aqil and his *Shi'a*?" Al-Husayn, *'Alayhi al-Salam*, became tearful and said, "May Allah grant blessings to Muslim, he indeed has arrived in the spirit and happiness of Allah, His greeting and pleasure. He indeed fulfilled what he owed and it is we who still owe." He (the Imam), *'Alayhi al-Salam*, recited the following:

If the world is considered precious;
The house of the rewards of Allah is high and noble.
If the bodies are made to die;
Being killed with the sword for the cause of Allah is better for a man.
If sustenance is already measured;
Less greed for sustenance is more beautiful for man.
If belongings are for collecting to leave them behind;
Why then a free person feels stingy for what he has to abandon.

Al-Mufid has said that he (the Imam) waited until daybreak. Then he ordered his boys and servants to get a lot of water, to give (the people) to drink and more for the journey. They set out (once more) and went on to Zabalah. News of 'Abd Allah ibn Yuqtur reached him.

Al-Sayyid has said that he (the Imam) became tearful and wept and said, "O Lord, please make for us and our *Shi'a* a gracious destination, bring us together with them in the dwelling of your blessings; You have power over all things.

Al-Mufid has said that he (the Imam), *'Alayhi al-Salam*, took out a written statement to the people and read it to them:

"In the name of Allah, the Merciful, the Compassionate.

"News of the dreadful murder of Muslim ibn 'Aqil, Hani ibn `Urwa, and 'Abd Allah ibn Yuqtur has reached us. Our *Shi'a* have deserted us. Those of you who would prefer to leave us, may leave freely without guilt."

The people began to disperse from him to the right and the left until there were only left with him those followers who had come with him from Madinah, and a small group of those who had joined him. Al-Husayn *'Alayhi al-Salam*, had done that because he realized that the Arabs who had followed him had only followed him because they thought that he was going to a land where the inhabitants' obedience to him had already been established and he did not want them to accompany him without being (fully) aware of what they were going to.

At dawn, he ordered his followers to provide themselves with water and with extra (supplies of it). Then they set out until they passed Batn al-'Aqabah. He stopped there and was met by a shaykh of the Banu 'Ikrimah called 'Amr ibn Lawdhan.

"Where are you heading?" he asked.

"Kufah," replied al-Husayn, *'Alayhi al-Salam*.

"I implore you before Allah," exhorted the shaykh, "why are you going there? You won't come to anything there except the points of spears and the edges of swords. If those who sent for you were enough to support you in the battle and had prepared the ground for you, and you came to them, that would be a wise decision. However, in the light of the situation as it has been described I don't think that you ought to do it."

"Servant of Allah," he answered, "wise decisions are not hidden from me. Yet the commands of Allah, the Exalted, cannot be resisted. By Allah, (my enemies) will not leave me till they have torn the very heart from the depths of my body. If they do that, Allah will cause them to be dominated and humiliated until they become the most humiliated of the factions among nations."

He, *'Alayhi al-Salam*, went on from Batn al-'Aqabah until he stopped at Sharaf (for the night). At dawn he ordered his boys to get water and more (for the journey). Then he continued from there until midday. While

he was journeying, one of his followers exclaimed: "Allah is greater than can be described (Allahu akbar)!"

"Allah is greater than can be described (Allahu akbar)!" responded al-Husayn, *'Alayhi al-Salam*. Then he asked: "Why did you say Allahu akbar?" "I saw palm-trees," answered the man.

"This is a place in which we never see a palm-tree," a group of his followers asserted.

"What do you think it is then?" asked al-Husayn, *'Alayhi al-Salam*. "We think it is the ears of horses," they answered.

"By Allah, I think so also," he declared. Then he said: "Why then we not find a protective place for ourselves so that we can face them in one swift action."

"We said to him, "Yes there is Dhu Jashm over on your left. If you reach it before them it will be (in) just (the position) you want." So he veered left towards it and we went in that direction with him. Even before we had had time to change direction the vanguard of the cavalry appeared in front of us and we could see them clearly. We left the road and when they saw that we had moved off the road, they (also) moved off the road towards us. Their spears looked like palm branches stripped of their leaves and their standards were like birds' wings. Al-Husayn ordered his tents (to be put up) and they were erected. The people came up; (there were) about one thousand horsemen under the command of al-Hurr ibn Yazid al-Tamimi. (It was) during the heat of midday (that) he and his cavalry stood (thus) facing al-Husayn, *'Alayhi al-Salam*. Al-Husayn, *'Alayhi al-Salam*, and his followers were all wearing their turbans and their swords (ready to fight).

"Provide the people with water and let them quench their thirst and give their horses water to drink little by little," Al-Husayn ordered his boys. They did that and they began filling their bowls and cups and took them to the horses. When a horse had drunk three or four or five sips the water was taken away and given to another horse until they had all been watered.

['Ali ibn al-Ta'an al-Muharibi reported:]

I was with al-Hurr on that day, I was among the last of his followers to arrive. When al-Husayn, *'Alayhi al-Salam*, saw how thirsty both I and my horse were, he said: "Make your beast (*rawiya*) kneel." I thought *rawiya* meant water-skin so he said: "Cousin, make your camel (*jamal*)

kneel." I did so. Then he said: "Drink." I did so, but when I drank, water flowed from my water-skin.

"Bend your water-skin," said al-Husayn. I did not know how to do that. He came up (to me) and bent it (into the proper position for drinking). Then I drank and gave my horse to drink.

Al-Hurr ibn Yazid had come from al-Qadisiyya. 'Ubayd Allah ibn Ziyad had sent al-Haseen ibn Numayr and ordered him to take up (his) position at al-Qadisiyya. Then al-Hurr had been sent in advance with one thousand horsemen to meet al-Husayn.

Al-Hurr remained positioned opposite to al-Husayn, *'Alayhi al-Salam*, until the time for the midday prayer drew near. Al-Husayn, *'Alayhi al-Salam*, ordered al-Hajjaj ibn Masruq to give the call to prayer. When the second call to prayer immediately preceding the prayer (*iqama*) was about (to be made) al-Husayn *'Alayhi al-Salam*, came out (before the people) dressed in a waist-cloth (*izar*) and cloak (*rida*) and wearing a pair of sandals. He praised and glorified Allah, then he said: "People, I did not come to you until your letters came to me, and they were brought by your messengers (saying), 'Come to us for we have no Imam. Through you may Allah unite us under guidance and truth.' Since this was your view, I have come to you. Therefore give me what you guaranteed in your covenants and (sworn) testimonies. If you will not and (if you) are (now) averse to my coming, I will leave you (and go back) to the place from which I came."

They were silent before him. Not one of them said a word. "Recite the *iqama*," he said to the caller for prayer (*mu'adhdhin*) and he recited the *iqama*.

"Do you want to lead your followers in prayer?" he asked al-Hurr ibn Yazid.

"No," he replied, "but you pray and we will pray (following the lead of) your prayer."

Al-Husayn, *'Alayhi al-Salam*, prayed before them. Then he returned (to his tent) and his followers gathered around him. Al-Hurr went back to the place where he had positioned (his men) and entered a tent that had been put up for him. A group of his followers gathered around him while the rest returned to their ranks, which they had been in and which they went back to. Each of them held the reins of his mount and sat in the shade (of its body).

At the time for the afternoon (asr) prayer, al-Husayn, *'Alayhi al-Salam*, ordered his followers to prepare for departure. Then he ordered the call to be made, and the call for the *'asr* prayer was made, and the *iqama*. Al-Husayn, *'Alayhi al-Salam*, came forward, stood and prayed. Then he said the final greeting (of the prayer) and turned his face towards them (al-Hurr's men). He praised and glorified Allah and said: "People, if you fear Allah and recognize the rights of those who have rights, Allah will be more satisfied with you. We are the House of Muhammad and as such are more entitled to the authority (*Wilayah*) of this affair (i.e. the rule of the community) over you than these pretenders who claim what does not belong to them. They have brought tyranny and aggression among you. If you refuse (us) because you dislike (us) or do not know our rights, and your view has now changed from what came to us in your letters and what your messengers brought, then I will leave you."

"By Allah," declared al-Hurr, "I know nothing of these letters and messengers which you mention."

"'Uqba ibn Sim'an," Al-Husayn, *'Alayhi al-Salam*, called to one of his followers, "bring out the two saddle-bags in which the letters to me are kept."

He brought out two saddle-bags which were full of documents, and they were put before him.

"We are not among those who wrote these letters to you," said al-Hurr, "and we have been ordered that when we meet you we should not leave you until we have brought you to Kufah to 'Ubayd Allah."

"Death will come to you before that (happens)," Al-Husayn, *'Alayhi al-Salam*, told him. Then he ordered his followers, "Get up and get mounted."

They got mounted and (then) waited until their women had mounted.

"Depart," he ordered his followers.

When they set out to leave, the men (with al-Hurr) got in between them and the direction they were going in.

"May Allah deprive your mother of you," said al-Husayn, *'Alayhi al-Salam*, to al-Hurr, "what do you want?"

"If any of the Arabs other than you were to say that to me," retorted al-Hurr, "even though he were in the same situation as you, I would not leave him without mentioning his mother being deprived (of him),

whoever he might be. But by Allah there is no way for me to mention your mother except by (saying) the best things possible."

"What do you want?" Al-Husayn, *'Alayhi al-Salam*, demanded.

"I want to go with you to the governor, 'Ubayd Allah," he replied.

"Then by Allah I will not follow you."

"Then by Allah I will not let you (go anywhere else)."

These statements were repeated three times, and when their conversation was getting more (heated) al-Hurr said: "I have not been ordered to fight you. I have only been ordered not to leave you until I come with you to Kufah. If you refuse (to do that), then take any road which will not bring you into Kufah nor take you back to Madinah, and let that be a compromise between us while I write to the governor, 'Ubayd Allah. Perhaps Allah will cause something to happen which will relieve me from having to do anything against you. Therefore take this (road) here and bear to the left of the road (to) al-'Udhayb and al-Qadisiyya."

Al-Husayn, *'Alayhi al-Salam*, departed and al-Hurr with his followers (also) set out traveling close by him, while al-Hurr was saying to him: "Al-Husayn, I remind you (before) Allah to (think of) your life; for I testify that you will be killed if you fight."

"Do you think that you can frighten me with death?" said al-Husayn, *'Alayhi al-Salam*. "Could a worse disaster happen to you than killing me? I can only speak (to you) as the brother of al-Aws said to his cousin when he wanted to help the Apostle of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. His cousin feared for him and said: 'Where are you going, for you will be killed?' but he replied:

> *I will depart for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a Muslim;*
> *(Who) has soothed righteous men through (the sacrifice of) his life, who has scattered the cursed and opposed the criminal.*
> *If I live, I will not regret (what I have done) and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled.*

I ('Allamah Majlisi) say that Muhammad ibn abu Talib has added the following to the above lines before the last line:

I offer my soul and I do not want it to remain perpetual,
So it can face khamis (a spear five yards tall) in the battlefield and the formation.

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then asked his companions if anyone among them knew the road beside the main road. Al-Tirmah said, "Yes, O child of the Messenger of Allah, I know the road." Al-Husayn, *'Alayhi al-Salam*, said, "You then should move ahead." Al-Tirmah then moved ahead and al-Husayn, *'Alayhi al-Salam*, and his companions followed. Al-Tirmah began to sing the following lines:

O my camel do not be afraid of my exhorting you,
But you must move fast before it is dawn.
Singing,
Along the best youth of Ale (family) of the messenger of Allah,
Ale (family) of honor.
The masters with bright faces,
Who make best use of piercing spears.
The ones who strike with the amputating sword,
So that honor beautifies the graceful ones.
The glorious excellence of the bight minded,
Receives the reward of Allah for the best deed.
May Allah grant him life for the rest of the time.
O the owner of satisfaction and victory,
Please support al-Husayn, with victory.
Support him against the transgressors, the eminence of unbelievers,
The condemned offspring of Sakhr;
Yazid, the friend of wine and ibn Ziyad the illegitimate from illegitimate child.

Al-Mufid has said:

When al-Hurr heard that he drew away from him. He and his followers travelled on one side (of the road) while al-Husayn, *'Alayhi al-Salam*, travelled on the other, until they reached 'Udhayb al-Hijanat. Al-Husayn, *'Alayhi al-Salam*, went on to Qasr Bani Muqatil. He stopped there and there a large tent had (already) been erected.

"Whose is that?" he asked.

"That belongs to 'Ubayd Allah ibn al-Hurr al-Ju'ff," he was told. "Ask him to come to me," he said.

The messenger went to him and said: "This is al-Husayn ibn 'Ali, *'Alayhi al-Salam*, and he asks you to come to him.

"We belong to Allah and to Him we shall return," said 'Ubayd Allah. "By Allah, I only left Kufah out of dread that al-Husayn, *'Alayhi al-Salam*, would enter Kufah while I was there. By Allah, I do not want to see him, nor him to see me."

The messenger returned to him (al-Husayn). Al-Husayn, *'Alayhi al-Salam*, rose and went over to him. He greeted him and sat down. Then he asked him to go with him. 'Ubayd Allah ibn al-Hurr repeated what he had said before and sought to excuse himself from what he was asking him (to do).

"If you are not going to help us," Al-Husayn, *'Alayhi al-Salam*, said to him, "then be sure that you are not one of those who fight against us. For, by Allah, no one will hear our cry and not help us without being destroyed."

"As for that (fighting against you)," he replied, "it will never happen, if Allah, the Exalted, wishes."

Then al-Husayn, *'Alayhi al-Salam*, left him and continued to his camp. Towards the end of the night, he ordered his boys to get provisions of water. Then he ordered the journey (to continue). He set out from Qasr Bani Muqatil.

['Uqba ibn Sim'an reported:]

We set out at once with him and he became drowsy while he was on his horse's back. He woke up, saying: *Istirja'* (the expression, to Allah we belong and to Him we all return). Praise be to Allah, Lord of the worlds."

He did that twice or three times, then his son, 'Ali ibn al-Husayn approached him and asked: "Why are you praising Allah and repeating the verse of returning to Him?"

"My son," he answered, "I nodded off and a horseman appeared to me, riding a horse and he said: 'Men are traveling and the fates travel towards them.' Then I knew it was our own souls announcing our deaths to us."

"Father," asked (the youth), "May Allah show you no evil. Are we not in the right?"

"Indeed (we are)," he answered, "by Him to Whom all His servants must return."

"Father," said (the youth), "then we need have no concern, if we are going to die righteously."

"May Allah give you the best reward a son can get for (his behavior towards) from his father," answered al-Husayn, *'Alayhi al-Salam.*

In the morning, he stopped and prayed the Morning Prayer. Then he hurried to remount and to continue the journey with his followers, veering to the left with the intention of separating from (al-Hurr's men). However al-Hurr ibn Yazid came towards him and stopped him and his followers (from going in that direction) and he began to (exert pressure to) turn them towards Kufah, but they resisted him. So they stopped (doing that) but they still accompanied them in the same way until they reached Naynawa, (which was) the place where al-Husayn, *'Alayhi al-Salam*, stopped. Suddenly there appeared a rider on a fast mount, bearing weapons and carrying a bow on his shoulder, coming from Kufah. They all stopped and watched him. When he reached them, he greeted al-Hurr and his followers and did not greet al-Husayn and his followers. He handed a letter from 'Ubayd Allah ibn Ziyad to al-Hurr.

In it (was the following):

"When this letter reaches you and my messenger comes to you, make al-Husayn come to a halt. But only let him stop in an open place without vegetation. I have ordered my messenger to stay with you and not to leave you until he brings me (news of) your carrying out my instructions.

"Greetings."

When al-Hurr had read the letter, he told them: "This is a letter from the governor 'Ubayd Allah. He has ordered me to bring you to a halt at a place, which his letter suggests. This is his messenger and he has ordered him not to leave me until I carry out the order with regard to you."

Yazid (ibn Ziyad) ibn al-Muhajir al-Kindi who was with al-Husayn, *'Alayhi al-Salam*, looked at the messenger of ibn Ziyad and he recognized him.

"May your mother be deprived of you," he exclaimed, "what a business you have come to!"

"I have obeyed my Imam and remained faithful to my pledge of allegiance," (the other man) answered.

"You have been disobedient to your Lord and have obeyed your Imam in bringing about the destruction of your soul," responded ibn al-Muhajir.

"You have acquired (eternal) shame (for yourself) and (the punishment of) Hellfire. What a wicked Imam your Imam is! Indeed Allah has said: 'We made them the kinds of (*A'immah*) leaders who would invite people to the fire and who would receive no help on the Day of Judgment.' (28:41) Your Imam is one of those."

Al-Hurr ibn Yazid began to make the people stop in a place that was without water and where there was no village.

"Shame upon you, let us stop at this village or that one," said al-Husayn, *'Alayhi al-Salam*. He meant by this, Naynawa and al-Ghadiriyya, and by that, Shufayyah.

"By Allah, I cannot do that," replied (al-Hurr), "for this man has been sent to me as a spy."

"Son of the Apostle of Allah," said Zuhayr ibn al-Qayn, "I can only think that after what you have seen, the situation will get worse than what you have seen. Fighting these people, now, will be easier for us than fighting those who will come against us after them. For by my life, after them will come against us such (a number) as we will not have the power (to fight) against."

"I will not begin to fight against them," answered al-Husayn, *'Alayhi al-Salam*.

That was Thursday, the 2nd of (the month of) Muharram in the year 61 A.H. (680).

Al-Sayyid (the master) has said that al-Husayn, *'Alayhi al-Salam*, stood up to give a speech to his companions, praising Allah with His glory he (the Imam) said, "The matter has turned to be as you can see. The world has changed and has become obscure, its well-wishing has turned back. There is nothing left of it except drops from a whole container and a very insignificant of its sustenance like insalubrious pasture. Have you noticed that truth is not followed and falsehood is not prohibited? Believing people must find interest in meeting their Lord indeed and in all truth. I do not see death as anything other than salvation and living with the unjust tiring and worrisome."

Zuhayr ibn al-Qayn then stood up saying: We have heard your words, Allah has given you guidance, O child of the Messenger of Allah, even if the world remains eternal and we will live in it forever, we prefer to rise with you instead of living in it."

He (the narrator) has said that then Hilal ibn Nafi' al-Bajali sprung up saying, "By Allah we do not dislike meeting our Lord. We are upon our intentions and insight, we love those who love you and we are the enemies of those who are your enemies."

He (the narrator) has said that Burayr ibn Khudayr stood up saying, "By Allah O child of the Messenger of Allah, He has given us the privilege and honor to fight on your side to defend you and our limbs are cut in your defense then your grandfather will intercede on our behalf on the Day of Judgment."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, moved onward but they prevented him but then allowed him to continue until they reached Karbala and that day was the eighth of the month of Muharram. (The book of al-Malhuf p. 69-70)

In Manaqib it is said Zuhayr ibn al-Qayn al-Bajali said, "Allow us to go to Karbala because it is near the bank of Euphrates and we will be there and if they want to fight us we will fight them and ask Allah to help us against them." He (the narrator) has said that the eyes of al-Husayn, *'Alayhi al-Salam*, became tearful and said, "O Lord, I seek protection with you against hardships and afflictions." Al-Husayn, *'Alayhi al-Salam*, disembarked at that place and Hurr ibn Yazid al-Riyahi also disembarked with a thousand horse men parallel to them. Al-Husayn, *'Alayhi al-Salam*, asked for an ink-pot and a white sheet and then wrote to the elites of al-Kufah whom he thought was still on his opinion.

"Bismillah, (in the name of Allah, most Beneficent, most Merciful)

"From al-Husayn ibn Ali

"To Sulayman ibn Surd, al-Musayyib ibn Najbah, Rifa'ah ibn Shaddad, 'Abd Allah ibn Wal and a group of the believing people:

"Thereafter, you know with certainty that the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, had said in his lifetime. 'Whoever, finds a transgressing ruler, who makes lawful what Allah has made unlawful, disregards the covenant of Allah against the *sunnah* of the Messenger of Allah, rules among the Muslims with sin and animosity then does not change his words and deeds, it becomes a right on Allah to admit him where he belongs. You have learned that these people have been holding to obedience to Satan, have turned away from obedience of the beneficent (Allah), spread evil, suspended the laws (of *al-Shari'ah*), given preference to themselves in the public treasury, made lawful what Allah has made

unlawful and they have made unlawful what Allah has made lawful. I deserve to manage these matters because of my close relation with the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.* Your letters had come to me and your messengers offered me your pledge of allegiance that you will not abandon me and betray me. If you stand up by your commitments to me you will receive your share and guidance, my soul will be with your souls, my family and children will be on the side of your families and children and I will be an example for you. If you do not keep you commitment, and disregard your promise and your pledge of allegiance, by my life, it is not due to your ignorance; you have already done so against my father, brother and my cousin. Deluded is one who is misled because of you. You then will lose your share and miss your opportunity. Whoever disregards his commitments has failed his own self and Allah makes needless of you.

"Greetings."

He (the Imam), *'Alayhi al-Salam*, folded the letter and sealed it then gave it to Qays ibn Musahhar al-Saydawi. He (the narrator) has continued the narration as mentioned before. He (the narrator) has said that when the news of the murder of Qays ibn Musahhar al-Saydawi came, al-Husayn, *'Alayhi al-Salam*, became tearful and wept and then he said, "O Lord, please grant for us and for our *Shi'a* a gracious dwelling and keep us together in your permanent blessings."

He (the narrator) has said that then one of the *Shi'a* of al-Husayn, *'Alayhi al-Salam*, called Hilal ibn Nafi' al-Bajali sprung up saying, "O child of the Messenger of Allah, you know very well that your grandfather, the Messenger of Allah, could not make people to imbibe his love, or make them to obey his commands as he liked. There were hypocrites who would promise him support but kept betrayal in their hearts. They would speak to him sweeter than honey but fail him in a way more bitter than colocynth, until Allah took him to His self. Your father, Ali may Allah grant him blessings experienced similarly. A people came together to support him, they fought on his side against the al-Nakithin, al-Qasitin and al-Mariqin until the time of his passing away arrived and went to the blessings of Allah and His happiness. Today you are with us in a similar condition. Those who have broken their promise and thrown away their pledge of allegiance have not harmed anyone except themselves and Allah makes us needless of such people. You can move with us, the most intelligent guide, in good health to east or west as you like. I swear by Allah, we are not worried about measures of Allah. We do not dislike meeting Him. We are

still upon our intentions and on our insight, we love those who love you and we are the enemies of those who are your enemies and commit sins."

Thereafter, Burayr ibn Khudayr al-Hamadani sprung up saying, "By Allah, O child of the Messenger of Allah, Allah has granted through you a great honor to fight on your side and our limbs are cut in such fighting then your grandfather will intercede on our behalf on the Day of Judgment before our eyes. A people who fail the son of the daughter of their Holy Prophet, can never find salvation. Woe is on them for what they face tomorrow; crying woe on us because of the destruction in hellfire."

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then called his sons, brothers, and his *Ahl al-Bayt* (family). He then looked at them then wept for an hour. He (the Imam), *'Alayhi al-Salam*, then said, "O Lord, the nearest and dearest of your Prophet, Muhammad. We are expelled, and banished. We were disturbed near the sanctuary of our grandfather. The Amawides transgressed against us. O Lord, please take our rights back for us and help us against the unjust people."

He (the narrator) has said that he (the Imam) then left his place and on a Wednesday or Thursday he (the Imam) arrived in Karbala and it was the second day of the month of Muharram in the year sixty one (A.H). He (the Imam), *'Alayhi al-Salam*, turned to his companions and said, "People are the slaves of the world. Religion is no more than quick slip of the word from their tongue. They wall it for themselves as their means of livings move. When they are sifted by means of a trial then the ones who follow religion are found to be very few and of a small number." He (the Imam), *'Alayhi al-Salam*, then asked, "Is this Karbala." They replied, "Yes, O child of the Messenger of Allah." He (the Imam), *'Alayhi al-Salam*, then said, "This is the location of experiencing distressful ordeals. This is the location for us to disembark, spread our furnishings, where our men will be murdered, and our blood spilled."

His people then disembarked and Hurr ibn Yazid al-Riyahi also disembarked next to the camp of al-Husayn, *'Alayhi al-Salam*, with a thousand horsemen with him. He then wrote to ibn Ziyad about the disembarking of al-Husayn, *'Alayhi al-Salam*, in Karbala.

Ibn Ziyad, condemned by Allah, then wrote to al-Husayn, *'Alayhi al-Salam*, the following:

"Thereafter, O al-Husayn, I have been informed that you have stopped in Karbala. 'Amir al-Mu'minin Yazid has written to me not to rest comfortably and not to satisfy myself with bread or make you join the most

and all-knowing unless you submit to my command and the command of Yazid ibn Mu'awiyah." When his letter reached al-Husayn, *'Alayhi al-Salam*, and he (the Imam) read it, he threw it from his hand and said, "A people who buys the pleasure of the creatures in exchange for the anger of the Creator can never find salvation." The messenger then asked for his response to the letter. He (the Imam), *'Alayhi al-Salam*, said, "It has no response from me because the verdict of punishment has become due on him."

The messenger then returned back and informed him what he (the Imam) had said. He, the enemy of Allah became angry intensely and he turned to ibn Sa'd and ordered him to fight al-Husayn, *'Alayhi al-Salam*. He had appointed him as the governor of al-Ray before. 'Umar ibn Sa'd resigned and ibn Ziyad then told him to return the appointment document. He then asked for time and then before a day came back for fear of being dismissed from the governor-ship of al-Ray.

Al-Mufid has said that on the next day, 'Umar ibn Sa'd ibn Abi Waqqas set out from Kufah with four thousand horsemen. He stopped at Ninawa and sent for 'Urwa ibn Qays al-Ahmasi and told him: "Go to him (al-Husayn) and ask him: 'What brought you, and what do you want?'"

'Urwa was one of those who had written to al-Husayn, *'Alayhi al-Salam*, and he was ashamed to do that. The same was the case with all the leaders who had written to him, and all of them refused and were unwilling to do that. Kathir ibn 'Abd Allah al-Sha'bi stood up - he was a brave knight who never turned his face away from anything - and said: "I will go to him. By Allah, if you wish, I will rush on him."

"I don't want you to attack him," said 'Umar, "but go to him and ask him what has brought him."

As Kathir was approaching him, abu Thumama al-Saydawi saw him and said to al-Husayn, *'Alayhi al-Salam*, "May Allah benefit you, Abu 'Abd Allah, the wickedest man in the land, the one who has shed the most blood and the boldest of them all in an attack, is coming towards you."

Then (Abu Thumama) stood facing him and said: "Put down your sword."

"No, by Allah," he replied, "I am only a messenger. If you will listen to me, I will tell you (the message) which I have been sent to bring to you. If you refuse, I will go away."

"I will take the hilt of your sword," answered (Abu Thumama), "and you can say what you need to."

"No, by Allah, you will not touch it," he retorted.

"Then tell me what you have brought and I will inform him for you. But I will not let you go near him, for you are a charlatan."

They both (stood there and) cursed each other. Then (Kathir) went back to 'Umar ibn Sa'd and told him the news (of what had happened). `Umar summoned Qurra ibn Qays al-Hanzali and said to him: "Shame upon you Qurra, go and meet al-Husayn and ask him what brought him and what he wants."

Qurra began to approach him. When al-Husayn, *'Alayhi al-Salam*, saw him approaching, he asked: "Do you know that man?"

"Yes," replied Habib ibn Muzahir, "he is from the Hanzala clan of Tamim. He is the son of our sister. I used to know him as a man of sound judgment. I would not have thought that he would be present at this scene."

He came and greeted al-Husayn, *'Alayhi al-Salam*. Then he informed him of `Umar ibn Sa'd's message.

"The people of this town of yours wrote to me that I should come," answered al-Husayn, *'Alayhi al-Salam*. "However, if now you have come to dislike me, then I will leave you."

"Shame upon you, Qurra," Habib ibn Muzahir said to him, "will you return to those unjust men? Help this man through whose fathers Allah will grant you (great) favor."

"I will (first) return to my leader with the answer to his message," replied Qurra, "and then I will reflect on my views."

He went back to 'Umar ibn Sa`d and gave him his report.

"I hope that Allah will spare me from making war on him and fighting against him," said 'Umar and then he wrote to 'Ubayd Allah ibn Ziyad:

"In the name of Allah, the Merciful, the Compassionate. I am (writing this from) where I have positioned myself, near al-Husayn, and I have asked him what brought him and what he wants. He answered: 'The people of this land wrote to me and their messengers came to me asking me to come and I have done so. However if (now) they have come to dislike me

and (the position) now appears different to them from what their messengers brought to me, I will go away from them.'"

[Hassan ibn Qa'id al-'Abasi reported:]

I was with 'Ubayd Allah when this letter came to him, he read it and then he recited:

Now when our claws cling to him, he hopes for escape but he will be prevented (now) from (getting) any refuge.

He wrote to 'Umar ibn Sa`d:

"Your letter has reached me and I have understood what you mentioned. Offer al-Husayn (the opportunity) of him and all his followers pledging allegiance to Yazid. If he does that, we will then see what our judgment will be."

When the answer reached 'Umar ibn Sa`d, he said: "I fear that 'Ubayd Allah will not accept that I should be spared (fighting al-Husayn)."

Muhammad ibn abu Talib has said that ibn Sa'd did not inform al-Husayn, *'Alayhi al-Salam*, about what ibn Ziyad had written because he knew that al-Husayn, *'Alayhi al-Salam*, will never pledge allegiance in favor of Yazid. He (the narrator) has said that ibn Ziyad called people to the *Jami'* Masjid of al-Kufah. He them came out then climbed on the pulpit and said, "O people, you have tried *Ale* (family) of abu Sufyan and found them to be as you loved to be. This is 'Amir al-Mu'minin Yazid. You have known him for his good manner, which is a praiseworthy manner, does favors to the people under his rule, grants gifts where they should be given and the roads are safe during his rule and so also was his father Mu'awiyah in his time. This is his son Yazid after him. He treats people with kindness, makes them self-sufficient with wealth and kindness. He has increased your shares by one hundred each and has commanded me to make it available for you and then march you against his enemy al-Husayn, so you must listen and obey him. He then climbed down and made the grants available to the people and ordered them to move against al-Husayn, *'Alayhi al-Salam*, to help 'Umar ibn Sa'd in his war. The first one who came out was Shimr ibn Dhul Jawshan with four thousand people, ibn Sa'd became nine thousand men, followed by Yazid ibn Rikab al-Kalbi with two thousand men, al-Haseen ibn Numayr al-Sukuni with four thousand men, Fulan al-Mazini with three thousand men, Nasr ibn Fulan with two thousand men. This became a total of twenty thousand men. He then sent for Shabath ibn Rib'i to come to him because "we want to send you to the

war against al-Husayn." Shabath pretended to be sick and sent a message to ibn Ziyad to excuse him. Ibn Ziyad then sent a message to him that said, "My messenger has informed me that you pretend to be sick and I am afraid that you are one of those who say, 'We have accepted the faith but in private they say to their Satans, "We are with you; we were only mocking."' If you are obedient to us then come to us quickly." Shabath then came after late evening so he will not look at his face to find the traces of illness. When he came ibn Ziyad said well to him and gave a seat nearby and "I like you to rise and fight against this man and help ibn Sa'd." He replied, "I will do so, O commander." Ibn Ziyad continued sending armies after armies until it became thirty thousand horsemen and people as foot soldiers. Ibn Ziyad then wrote to him, "I have left no reason to complain against the lack of horsemen and foot soldiers. Be sure to inform me every morning and evening and I must receive them every morning and evening. Ibn Ziyad kept encouraging 'Umar ibn Sa'd for six days of the month of Muharram.

Habib ibn Muzahir came to al-Husayn, *'Alayhi al-Salam*, and said, "O child of the Messenger of Allah. There is a town of the people of al-Asad nearby, if you grant me permission I like to go to them and call them to help you. I hope Allah will defend you through them." He (the Imam), *'Alayhi al-Salam*, said, "You have my permission to do so." He (the narrator) has said that Habib then went there in the darkness of the night in disguise until he arrived close to them and they recognized him to be of banu Asad. They asked, "What do you want?" He replied, "I have brought for you what no delegate can bring to his people. I have come to invite you to help the son of the daughter of your Holy Prophet. He is with a group of believing people of whom one man is better than a thousand men. They will never fail him or betray him. This is 'Umar ibn Sa'd who has surrounded him. You are the people of my tribe and relatives and I have come to you with this advice. You must obey me to help him to achieve the honor of this world and the next life. I swear by Allah that whoever of you will be killed fighting on the side of son of the daughter the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, exercise patience and counting a good deed he will be in the company of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, in the most high place. He (the narrator) has said that a man from banu Asad called 'Abd Allah ibn Bishr sprung up saying. "I will be the first to accept this invitation and he began to sing war rhymes:

People have learned that when they fight they stop the horsemen when they move. I am a brave champion fighter like the lion of the wilderness attacking.

Then men of the town hurried until they were ninety men. They moved to join the camp of al-Husayn, *'Alayhi al-Salam*, but a man went to 'Umar ibn Sa'd and his company and informed him of the situation. 'Umar ibn Sa'd then called a man called al-Arzaq and joined with him four thousand horsemen to move to banu Asad. They came face to face with the people who wanted to join al-Husayn, *'Alayhi al-Salam*, during the night on the bank of the Euphrates where the distance to the camp of al-Husayn, *'Alayhi al-Salam*, was very short. They attacked each other in a fierce fight and Habib ibn Muzahir shouted at al-Arzaq, "Woe is upon you, what you have to do with us. Go back and let others earn wickedness because of (fighting) us."

Al-Arzaq refused and banu Asad realized that they cannot defeat them and they were defeated and they returned to the town. They, then, for fear from ibn Sa'd moved away from their town and Habib returned to al-Husayn, *'Alayhi al-Salam*, and informed him of situation. He (the Imam), *'Alayhi al-Salam*, said, "There is no power and means without Allah."

He (the narrator) has said that the horsemen of ibn Sa'd returned back. They stopped at the bank of the Euphrates to prevent the companions of al-Husayn, *'Alayhi al-Salam*, from reaching the water. Thirst started to harm al-Husayn, *'Alayhi al-Salam*, and his companions. He (the Imam), *'Alayhi al-Salam*, picked up a pickax. He (the Imam), *'Alayhi al-Salam*, marked a spot behind the tent for women about twenty yards away toward the direction of Qiblah (al-Ka'bah). He (the Imam), *'Alayhi al-Salam*, then dug the spot and a fountain of sweet water gushed out. He (the Imam), *'Alayhi al-Salam*, and all people (present) drank satisfying water, and filled water containers. The fountain then turned dry and no trace of it was seen thereafter. This news reached ibn Ziyad who sent his messenger to 'Umar ibn Sa'd. "I am informed that al-Husayn digs wells, finds water and drinks with his companions. As soon as you receive my letter, stop him from digging wells if you can, apply pressure on them and do not allow them to drink water. You must do so as it was done to 'Uthman, the pure one." Thereafter 'Umar ibn Sa'd applied severe pressure on them. When thirst became severe on al-Husayn, *'Alayhi al-Salam*, and his companions, he (the Imam) called his brother al-'Abbas and asked thirty horsemen and twenty camel riders with twenty water sacks, to accompany him. They moved during the night until they were near the Euphrates water. 'Amr ibn Hajjaj asked, "Who are you?" A man from the companions of al-Husayn,

'Alayhi al-Salam, called Hilal ibn Nafi' al-Bajali replied, "It is your cousin and I have come to drink from this water. 'Amr said, "Fine, you can drink in good health." Hilal ibn Nafi' al-Bajali then said, "Woe is upon you, you allow me to drink water while al-Husayn ibn Ali *'Alayhima al-Salam*, and those with him die because of thirst." 'Amr said, "You are right, but we are commanded to carry a command." Hilal ibn Nafi' al-Bajali then shouted to his people and they moved in the Euphrates. 'Amr shouted to his people and fighting broke out. Some of the people fought and others filled up water but no one from people of al-Husayn, *'Alayhi al-Salam*, was killed. They returned to their camp. Al-Husayn, *'Alayhi al-Salam*, and those with him drank water and for this reason al-'Abbas is called drinking water provider.

Al-Husayn, *'Alayhi al-Salam*, then sent a message to 'Umar ibn Sa'd, condemned by Allah, asking him to hold a talk with him during the night between the two armies. Ibn Sa'd came out with twenty people and so did al-Husayn, *'Alayhi al-Salam*. When the meeting started al-Husayn, *'Alayhi al-Salam*, asked his people to move away and only his brother al-'Abbas and his son Ali Akbar stayed. 'Umar ibn Sa'd also told his people to move away and only his son Hafs and his slave remained with him. The people moved away.

Al-Husayn, *'Alayhi al-Salam*, said, "Woe is upon you O ibn Sa'd, do you have no fear of Allah to who you will return? Do you fight against me knowing whose son I am? Leave those people and remain with me. This is closer to Allah, the most High, for you." 'Umar replied, "I am afraid that my house will be destroyed." Al-Husayn, *'Alayhi al-Salam*, said, "I will build a house for you." He said, "I am afraid for my properties being taken away." Al-Husayn, *'Alayhi al-Salam*, said, "I will replace them with better ones from my own properties in Hijaz." He said, "I am afraid for my family." Then he remained silent and did not respond with anything. Al-Husayn, *'Alayhi al-Salam*, returned back saying, "What is the matter with you, may Allah slaughter you in your bed quickly and He will not forgive you on the Day of Judgment. By Allah, I hope that you will not be able to eat from the wheat of Iraq but very little." Ibn Sa'd then mockingly said, "Barley also is sufficient for me."

Now we return to context of the narrations of al-Mufid:

(Almost immediately) after it, there came (another) letter from ibn Ziyad (in which he said): "Prevent al-Husayn and his followers from (getting) water. Do not let them taste a drop of it just as was done with the, pious pure, 'Uthman ibn 'Affan.

At once 'Umar ibn Sa`d sent 'Amr ibn al-Hajjaj with five hundred horsemen to occupy the path to the water and prevent al-Husayn and his followers from (getting) water in order that they should (not) drink a drop of it. That was three days before the battle against al-Husayn, *'Alayhi al-Salam.*

`Abd Allah ibn al-Haseen al-Azdi, who was numbered among Bajila, called out at the top of his voice: "Husayn, don't you see that the water is as if it is the liver of the sky (of blue color). By Allah, you will not taste a drop of it until you die of thirst."

"O Allah, make him die of thirst and never forgive him," Pleaded before Allah, al-Husayn, *'Alayhi al-Salam.*

[Humayd ibn Muslim reported:]

By Allah, later I visited him when he was ill. By Allah, other than Whom there is no deity, I saw him drinking water without being able to quench his thirst, and then vomiting. He would cry out, "The thirst, the thirst!" Again he would drink water without being able to quench his thirst, again he would vomit. He would then burn with thirst. This went on until he died, may Allah keep His mercy away from him.

When al-Husayn saw the extent of the number of troops encamped with 'Umar ibn Sa`d, may Allah keep His mercy away from him, at Naynawa in order to do battle against him, he sent to 'Umar ibn Sa`d that he wanted to meet him. The two men met at night and talked together for a long time. (When) 'Umar ibn Sa`d went back to his camp, he wrote to 'Ubayd Allah ibn Ziyad, may Allah keep His mercy away from him.

"Allah has put out the fire of hatred, united (the people) in one opinion word), and set right the affairs of the community. This man, al-Husayn, has given me a promise that he will return to the place which he came from, or he will go to one of the border outposts - he will become like any (other) of the Muslims, with the same rights and duties as them; or he will go to Yazid, the Commander of the faithful, and offer him his hand and see (if the difference) between them (can be reconciled). In this (offer) you have the consent (to what you have demanded) and the community gains benefit."

When 'Ubayd Allah read the letter, he said: "This is the letter about a sincere man who is anxious for his people."

"Are you going to accept this from him," demanded Shimr ibn Dhi al-Jawshan, jumping up, "when he has encamped on your land nearby? By

Allah if he was a man from your land and he would not put his hand in yours, whether he was in a position of power and strength (or) whether he was in a position of weakness and impotence you would not give this concession, for it would be (a mark) of weakness. Rather make him and his followers submit to your authority. Then if you punish them, (it will be because) you are the (person) most appropriate to punish, and if you forgive them, you have the right (to do so)."

"What you have suggested is good," replied ibn Ziyad. "Your view is the correct view. Take this message to 'Umar ibn Sa'd and let him offer al-Husayn and his followers (the opportunity of) submitting to my authority. If they do that, make him to send them to me in peace. If they refuse, he should fight them. If he (Umar ibn Sa`d) acts (according to) my instructions, then listen to him and obey him. However if he refuses to fight them then you are the commander of the army (the people), attack him, cut his head off and send it to me."

Then he wrote to 'Umar ibn Sa`d:

"I did not send you to al-Husayn for you to restrain yourself from (fighting) him, nor to idle the time away with him, nor to promise him peace and preservation (of his life), nor to make excuses for him, nor to be an intercessor on his behalf with me. Therefore see that if al-Husayn and his followers submit to my authority and surrender, you send them to me in peace. If they refuse, then march against them to fight them and to punish them; for they deserve that. If al-Husayn is killed, make the horses trample on his body, both front and back; for he is a disobedient rebel, and I do not consider that this will be in any way wrong after death. But it is my view that you should do this to him if you kill him. If you carry out your command concerning him, we will give you the reward due to one who is attentive and obedient. If you refuse, then we withdraw (the command of) our province and army from you and leave the army to Shimr ibn Dhi al-Jawshan. We have given him our authority.

"Greetings."

Shimr ibn Dhi al-Jawshan brought the letter to 'Umar ibn Sa'd. After he had brought it and read it, 'Umar said to him: "Shame upon you, what is this to you? May Allah never show favor to your house."

"May Allah make abominable what you have brought to me! By Allah, I did not think that you would cause him to refuse what I had written to him, and ruin for us a matter, which we had hoped to set right. Al-Husayn will not surrender, for there is a spirit like (his) father's in his body."

"Tell me what you are going to do," demanded Shimr. "Are you going to carry out the governor's command and fight his enemy or are you going to leave the command of the army to me?"

"No, (it is not an honor) no advantage to you. I will carry that out instead of you. You take command of the foot-soldiers."

`Umar ibn Sa'd prepared to (do battle with) al-Husayn, *'Alayhi al-Salam*, on the night of Thursday, 9th of the month of Muharram. (In the meantime) Shimr went out and stood in front of the followers of al-Husayn, *'Alayhi al-Salam.*

"Where are my sister's sons?" he demanded. Al-'Abbas, Ja'far, 'Abd Allah and 'Uthman, sons of 'Ali ibn Abi Talib, *'Alayhi al-Salam*, came forward.

"What do you want?" they asked.

"Sons of my sister, you are guaranteed security," he said.

"May Allah keep His mercy away from you and your security which you offer without offering it to the son of the Apostle of Allah," the young men replied.

"Cavalry of Allah, mount and announce the news of Heaven," 'Umar ibn Sa'd called out and the people mounted and he approached (the supporters of al-Husayn) after the afternoon (*`asr*) prayer.

Meanwhile, al-Husayn, *'Alayhi al-Salam*, was sitting in front of his tent dozing with his head on his knees. His sister heard the clamor (from the enemy's ranks). She came up to him and said, "My brother, don't you hear the sounds which are getting nearer?"

"I have just seen the Apostle of Allah, may Allah bless him and grant him peace, in my sleep," said al-Husayn, *'Alayhi al-Salam*, as he raised his head. "He said to me: 'You are coming to us.'"

His sister struck at her face and cried out in grief.

"You have no (reason) to lament, sister," al-Husayn, *'Alayhi al-Salam*, told her. "Remain calm, may Allah have mercy on you."

Then he turned to al-`Abbas ibn Ali, "Brother, the enemy have come, so get ready; but first, al-`Abbas, you, yourself, ride out to meet them, to talk to them about what they have (in mind) and what appears

(appropriate) to them and to ask about what has brought them (against us)."

Al-`Abbas went towards them with about twenty horsemen, among whom was Zuhayr ibn al-Qayn and Habib ibn Muzahir.

"How do you see (the situation)?" he asked. "What do you want?"

"The command of the governor has arrived that we should offer you (the opportunity of) submitting to his authority, otherwise we (must) attack you," they answered.

"Do not hurry (to do anything) until I have gone back to Abu 'Abd Allah (al-Husayn) and told him what you have said," al-`Abbas requested.

They stopped (where they were) and told him: "Go to him and inform him, and tell us what he says to you."

Al-'Abbas went galloping back to al-Husayn, *'Alayhi al-Salam*, to give him the information. While his companions remained exchanging words with the enemy, trying to test them and dissuade them from fighting against al-Husayn, *'Alayhi al-Salam*, (al-`Abbas) told him what the enemy had said.

"Go back to them," he, *'Alayhi al-Salam*, said, "if you can, delay them until the morning and (persuade) them to keep from us during the evening. Then, perhaps, we may be able to pray to our Lord during the night to call upon Him and seek His forgiveness. He knows that I have always loved His formal prayer, the recitation of His Book and (making) many invocations to Him, seeking His forgiveness."

Al-'Abbas went back to the people, and returned (after) being with them, accompanied by a messenger on behalf of 'Umar ibn Sa`d, who had said: "We will grant you a day until tomorrow. Then if you surrender, we will send you to our governor, 'Ubayd Allah ibn Ziyad, but if you refuse we will not leave you (any longer)."

(After) he departed, towards the evening al-Husayn gathered his followers around him.

['Ali ibn al-Husayn, Zayn al-'Abidin, reported:]

I went near to hear what he would say to them (even though) at that time I was sick. I heard my father say to his followers: "I glorify Allah with the most perfect glorification and I praise Him in happiness and misfortune. O Allah, I praise You for blessing us with Prophet-hood,

teaching us the Qur'an and making us understand the religion. You have given us hearing, sight and hearts, and have made us among those who give thanks (to You). I know of no followers more loyal and more virtuous than my followers, nor of any House more pious and more close-knit than my House. May Allah reward you well on my behalf. Indeed, I do not think that there will be (any further) days left to us by these men. I permit you to leave me. All (of you) go away with the absolution of your oath (to follow me), for there will be no (further) obligation on you from me. This is a night (whose darkness) will give cover to you. Use it as a camel (i.e. ride away in it)."

His brothers and sons, the sons of his sisters and the sons of 'Abd Allah ibn Ja`far said: "We will not leave you to make ourselves continue living after your (death). Allah will never see us (do) such a thing."

Al-`Abbas ibn 'Ali, *'Alayhi al-Salam*, was the first of them to make this declaration. Then the (whole) group followed him, (all) declaring the same thing.

"Sons of 'Aqil," said al-Husayn, "enough of your (family) has been killed. So go away as I have permitted you."

"Glory be to Allah," they replied, "what would the people say? They would say that we deserted our Shaykh, our lord, the sons of our uncle, who was the best of uncles; that we had not shot any arrows alongside of them, we had not thrust spears alongside them, we had not struck swords alongside them. (At such an accusation) we do not know what we would do. No, by Allah, we will not do (such a thing). Rather we will ransom you with our lives, property and families. We will fight for you until we reach your destination. May Allah make life abominable (for us) after your (death)."

Then Muslim ibn 'Awsaja arose and spoke: "Could we leave you alone? How should we excuse ourselves before Allah concerning the performance of our duty to you? By Allah, I will stab them with my spear (until it breaks), I will strike them with my sword as long as the hilt is in my hand. If I have no weapon (left) to fight them with, I will throw stones (at them). By Allah we will never leave you until Allah knows that we have preserved through you (the company of His Apostle) in his absence. By Allah, if I knew that I would die and then be revived and then burnt and then revived, and then scattered, and that would be done to me seventy times, I would never leave you until I met my death (fighting) on your behalf. So how could I do it when there can only be one death, which is a great blessing which can never be rejected?"

Zuhayr ibn al-Qayn, may Allah have mercy on him, spoke: "By Allah, I would prefer to be killed and then recalled to life; and then be killed a thousand times in this manner; and that in this way Allah, the Mighty and Exalted, should protect your life and the lives of these young men left of your House."

All his followers spoke in similar vein, one after the other. Al-Husayn, *'Alayhi al-Salam*, called (on Allah to) reward them well and then went back to his tent.

Al-Sayyid (the master) has said that at that time it was said to Muhammad ibn Bishr al-Hadrami, "Your son is captured in the frontier of al-Ray." He said, "I open an account about him and myself with Allah. I do not like to live when he is captured." Al-Husayn, *'Alayhi al-Salam*, heard it and said, "May Allah grant you blessings. You are free from the obligations of the pledge of allegiance to me and you should work for the freedom of your son." He said, "I like to be torn alive in pieces by the wild beasts instead of leaving you." He (the Imam), *'Alayhi al-Salam*, then said, "You should give these cloths of al-Burd to your son to pay for his freedom of his brother." He (the Imam), *'Alayhi al-Salam*, give him five pieces of cloths with a value of a thousand dinar.

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, and his companions spent the night with reverberating voices, like that of the bees in performing *Ruku'* (bowing down on one's knees), *Sujud* (prostrations), standing and sitting. At that night thirty two people from the army of ibn Sa'd crossed over to the camp of al-Husayn, *'Alayhi al-Salam*.

The end of part two of volume ten followed by the third part beginning:

The next morning, al-Husayn, *'Alayhi al-Salam*, instructed to pitch up his tent.

The beginning of the fighting on the day of 'Ashura.

Continuation of Chapter 37: Other issues Imam al-Husayn, *'Alayhi al-Salam*, faced, after people pledged allegiance to Yazid ibn Muawiyah, up to his martyrdom

When it became the morning al-Husayn, *'Alayhi al-Salam*, instructed to pitch up his tent and prepare a pot filled with plenty of musk to apply for refreshing. It is narrated that Burayr ibn Khudayr al-Hamadani and 'Abd al-Rahman ibn 'Abd Rabbihi in front of the tent while waiting for their turn to refresh themselves were cheering up each other. Burayr ibn Khudayr said, "This is not the hour of indulging in falsehood." 'Abd al-Rahman made the remark. Burayr ibn Khudayr then said, "I never liked falsehood as a young person as well as in my old age. I only cheer you up with the glad news of our journey to the blissful destination. By Allah it is only a matter of an hour in which time we will face these people and within an hour of dealing with them thereafter we will be in the company of *Hur al-'in*.

Now we return to narrations of al-Mufid:

['Ali ibn al-Husayn, *'Alayhima al-Salam*, reported]:

I was sitting on that evening (before the morning of the day) in which my father was killed. With me was my aunt, Zaynab, who was nursing me when my father left to go to his tent. With him was Juwayn, the retainer (*mawla*) of abu Dharr al-Ghaffari, who was preparing his sword and putting it right; My father recited:

> *Time, shame on you as a friend! At the day's dawning and the sun's setting,*
> *How many a companion or seeker will be a corpse! Time will not be satisfied with any substitute.*
> *The matter will rest with the Mighty One, and every living creature will have to journey along my path.*

"He repeated it twice or three times. I understood it and realized what he meant. Tears choked me and I pushed them back. I kept silent and knew that tribulation had come upon us. As for my aunt, she heard what I heard - but she is a woman and weakness and grief are part of the qualities of women; she could not control herself, she stood up, tearing at her clothes and sighing, and went to him."

"Then I will lose (a brother)," Zaynab said to him. "Would that death deprived me of life today, (for) my mother, Fatimah, is dead, and my father, 'Ali, and my brother, al-Hasan, peace be on them (all)."

"O sister," al-Husayn said to her as he looked at her with his eyes full of tears, "do not let Satan take away your forbearance. (Remember:) If the sand-grouse are left (alone) at night, they will sleep."

"O my grief, your life will be violently wrenched from you and that is more wounding to my heart and harsher to my soul," she lamented, and then she struck at her face. She bent down to (the hem of) her garment and (began to) tear it. Then she fell down in a faint.

Al-Husayn, *'Alayhi al-Salam*, got up and bathed her face with water. Then he said to her: "Sister, you must remain careful before Allah and take comfort in the consolation of Allah. Know that the people on the earth will die and the inhabitants of heaven will not continue to exist (forever). For everything will be destroyed except the face of Allah Who created creation by His power (*qudra*); He sends forth creatures and He causes them to return; He is unique and alone. My grandfather was better than me, my father was better than me and my mother was better than me. I and every Muslim have an ideal model in the Apostle of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*."

By this and the like he tried to console her and he said: "Sister, I swear to you - and I (always) keep my oaths - that you must not tear your clothes, nor scratch your face, nor cry out with grief and loss when I am killed."

Then he brought her and made her sit with me. He went out to his followers and ordered them to bring their tents (much) closer together so that the tent-pegs came within the area of each other's tents, and so that if they remained among their tents, the enemy could only approach (them), from one side (for there would be) tents behind them, and to their right and left. Thus (the tents completely) surrounded them except for the one way, which the enemy could come against them.

(After that) he, *'Alayhi al-Salam*, returned to his place and spent the whole night in performing the prayer, in calling on Allah's forgiveness and in making invocations. In the same way, his followers performed the prayer, made invocations and sought Allah's forgiveness.

In al-Manaqib it is said that it became dawn al-Husayn, *'Alayhi al-Salam*, had a short sleep and when he woke up he said, "Do you know what I saw in my dream in this hour?" They asked, "What did you see, O

child of the Messenger of Allah?" He (the Imam), *'Alayhi al-Salam*, replied, "I saw dogs fiercely attacking me, among them one spotted dog was very vicious. I think the one who will kill me will be a man suffering from a vitiligo disease from among these people. I also saw my grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, with a group of his companions saying, "O my dear son you are a martyr the inhabitants of the skies have received the glad news of your coming as well as the inhabitants of the higher levels. You must have your breakfast with us tonight, so you must hurry and you must not delay. This is the angel who has descended from the sky to collect your blood in a green bottle." This is what I saw and it shows that the matter is approaching closely and the time to leave this world has come without any doubt."

Al-Mufid has said that [Al-Dahhak ibn 'Abd Allah reported:]

(A contingent of) 'Umar ibn Sa'd (continually) passed us keeping watch over us while al-Husayn, himself, recited: "The unbelievers must not think that Our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment. (3:178) Allah left the believers in their existing state for no other reason than to distinguish the evildoers from the virtuous ones. Allah does not inform you of the unseen. He chooses for such information any one of His Messengers that He wants. Have faith in Allah and in His Messengers. If you have faith and are pious, there will be a great reward for you." (3:179)

A man called 'Abd Allah ibn Samir, (who was) among those horsemen heard that. He was given to much laughter, and was a brave fighter, a treacherous knight and a noble. He cried out: "By the Lord of the Ka`ba, we are the good, we have been distinguished from you."

"O terrible sinner," cried Burayr ibn Khudayr, "has Allah made you one of the good?"

"A curse on you, whoever you are," he shouted back. "I am Burayr ibn Khudayr," he replied. And they both cursed each other.

In the morning al-Husayn, *'Alayhi al-Salam*, mobilized his followers after the morning prayer. He had with him thirty-two horsemen and forty foot-soldiers. He put Zuhayr ibn al-Qayn in charge of his right wing and Habib ibn Muzahir in charge of his left wing, and he gave his standard to his brother, al-`Abbas. They positioned themselves with the tents at the rear. He ordered (the) firewood and cane that was behind the tents to be

left in a ditch that had been dug there and to be set on fire, fearing that they would attack them from the rear.

`Umar ibn Sa`d began the morning of that day - it was Friday, or Saturday as some say - by mobilizing his followers. He went out with the men with him towards al-Husayn, *'Alayhi al-Salam*. 'Amr ibn al-Hajjaj was in command of his right wing, Shimr ibn Dhi al-Jawshan of the left wing, 'Urwa ibn Qays was in command of the cavalry, Shabath ibn Rib`i of the foot-soldiers. He gave his standard to Durayd, his retainer (*mawla*).

Muhammad ibn abu Talib has said that they were twenty two thousand or so. According to the narration from al-Sadiq, *'Alayhi al-Salam*, they were thirty thousand people.

Al-Mufid has said that:

['Ali ibn al-Husayn, Zayn al-'Abidin, *'Alayhi al-Salam*, reported]:

When the cavalry began to approach al-Husayn, he raised his hands and said: "O Allah, it is You in Whom I trust amid all distressing conditions. You are my hope amid all difficult circumstances. You are my trust and provision in everything that happens to me, (no matter) how much the distressing conditions seem to weaken the heart, may seem to diminish one's hope in planning, the friend may seem to desert (me) in it, and the enemy may seem to rejoice in it. It comes upon me through You and when I complain to You of it, it is because of my desire for You, You alone. You have comforted me in (everything) and have revealed its (significance to me). You are the Master of all grace, the Possessor of all goodness and the Ultimate Resort of all desire."

When the enemy began to move around the tent of al-Husayn, *'Alayhi al-Salam*, they saw the ditch behind and the fire burning the firewood and cane which had been thrown in it. (At this) Shimr ibn Dhi al-Jawshan called out at the top of his voice: "Al-Husayn, are you hurrying towards the fire (of Hell) before the Day of Resurrection?"

"Who is that?" asked al-Husayn, *'Alayhi al-Salam*. "(It sounds) like Shimr ibn Dhi al-Jawshan."

"Yes, (it is)," they told him.

"Son of a goat-herder, you are more worthy to be burnt by that," he retorted.

Muslim ibn 'Awsaja wanted to shoot an arrow at him, but al-Husayn, *'Alayhi al-Salam*, stopped him from (doing) that.

"Let me shoot at him," he asked, "for he is a wicked sinner, one of the enemies of Allah, and the great tyrants. (Now) Allah has made it possible (to kill) him."

"Do not shoot at him," ordered al-Husayn, *'Alayhi al-Salam*, "for I am unwilling to begin (the fighting) against them."

Muhammad ibn abu Talib has said that the people of ibn Sa'd mounted to move nearer to al-Husayn, *'Alayhi al-Salam*, who moved toward the people with a few of his companions among whom one was Burayr ibn Khudayr. Al-Husayn, *'Alayhi al-Salam*, told him to speak to the people of ibn Sa'd. Burayr ibn Khudayr moved forward to them and said, "O people you must have fear of Allah. The weight of Muhammad is now right in front of you. These are the descendants, members of the household, the daughters and the blood relatives of the Messenger of Allah. You must say what you want to do to him?" They said, "We want to subdue him before our commander ibn Ziyad who will decide about him. Burayr ibn Khudayr said, "Why do you not allow him to return to the place from which he has come. Woe is up on you O people of al-Kufah. Have you forgotten your letters by which you had invited the *Ahl al-Bayt* (family) of your Holy Prophet, and you said that you will even kill yourselves in his defense and now that he has come you want to hand him over to ibn Ziyad and you have blocked his access to the waters of the Euphrates. How woeful is the manner of your dealing with descendants of your Holy Prophet, after him! What is the matter with you? May Allah not allow you to have any water; indeed what an evil people you are!" A few people from them then said, "O you, what you are talking about we do not understand." Burayr ibn Khudayr said, "All praise belongs to Allah who has just given me better understanding about you. O Lord, I denounce the deeds of these people before You. O Lord, please shoot an arrow until they will meet you when you will be angry with them." The people then began to shoot arrows at him and Burayr ibn Khudayr returned to the back.

Al-Husayn, *'Alayhi al-Salam*, then moved forward until he stood face to face with them and began to look at the rows and rows of them that seemed like a flood and avalanche. He looked at ibn Sa'd who was standing among the elites of al-Kufah and he (the Imam) then said, "All praise belongs to Allah who has created the world and has made it a home which is only to end and vanish, and changes the condition of its inhabitants from one condition to another condition. Deceived is one in it who is deceived by the world and a person of bad luck is he who is attracted by the world. You must not allow the world to deceive you because it cuts off the hopes of those who rely on it and the expectations

so those who form expectations from it will fail. I can see that you have come together for a matter which makes Allah angry with you and who turns away His graceful Face away from you. You have become subject to his revenge, He has turned away His blessings from you. How good is our Lord and what woeful servants you are. You affirmed to obey, accepted Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, as His messenger and then you have marched against his descendants, people of his household with your decision to kill them. Satan has achieved control over you and has made you to forget remembering the Lord. May you be destroyed for what you want to do!" He (the Imam), *'Alayhi al-Salam*, then said *Istirja'* (the expression, to Allah we belong and to Him we all return). "These people have turned to disbelief after accepting the faith. May Allah keep the unbelievers away."

'Umar then said, "Woe is upon you! He is the son of his father. Even if he will stand up for another new day his words will not diminish and he will not be exhausted. You must speak to him." Shimr then moved forward and said, "What is it that you say O al-Husayn. Explain to us so we can understand." He (the Imam), *'Alayhi al-Salam*, said. "I say that you must have fear of Allah you Lord and you must not kill me, because it is not lawful for you, and disregarding my honor is not lawful for you because I am the son of the daughter of your Holy Prophet, my grandmother is Khadijah the wife of your Holy Prophet. You perhaps may have heard that the Holy Prophet, has said that al-Hassan and al-Husayn, *'Alayhi al-Salam*, are the masters of the youth of the garden (paradise) . . ." to the end of what will be mentioned according to the narration of al-Mufid.

Al-Mufid has said that then al-Husayn called for his mount and mounted it. He called out at the top of his voice: "O people of Iraq," - and most of them (began to) listen to him - "O people, listen to my words and do not hurry (to attack me) so that I may remind you of the duties you have towards me and so that (by telling you the true circumstances) I may free myself from any blame in (your attacking me). If you give me justice, you will become happier through that. If you do not give me justice of your own accord (as individuals): 'Unite yourselves and seek help from your idols. You should not regret what you want to do, but should execute your plans against me without delay. (10:71) My guardian is certainly Allah, who has revealed the Book and is the Guardian of the righteous ones.'" (7:196)

Then he praised and glorified Allah, and mentioned what Allah is entitled to. He called for blessings on the Holy Prophet, *O Allah grant*

compensation to Muhammad and his family worthy of their services to your cause, and on the angels and (other) Prophets. No speaker has ever been heard before or after him more eloquent in his speech than he was. He continued: "Trace back my lineage and consider who I am. Then look back at yourselves and remonstrate with yourselves. Consider whether it is right for you to kill me and to violate the honor of my womenfolk. Am I not the son of the daughter of your Prophet, of his testamentary trustee (*wafi*) and his cousin, the first of the believers in Allah and the man who (first) believed in what His Apostle, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, brought from his Lord? Was not Hamza, the lord of the martyrs, my uncle? Was not Ja'far, the one who flies in Heaven, my uncle? Have you not heard the words of the Apostle of Allah, *'Alayhi al-Salam*, concerning myself and my brother: 'These are the two masters of the youths of the inhabitants of the garden (paradise)'? Whether you believe what I am saying - and it is the truth, for by Allah I have never told a lie since I learned that Allah hated people (who told) them, lies - or whether you regard me as a liar, there are among you those who, if you asked them, would tell you: Ask Jabir ibn 'Abd Allah al-Ansari, Abu Sa'id al-Khudari, Sahl ibn Sahl al-Sa'idi, Zayd ibn Arqam and Anas ibn Malik to tell you that they heard these words from the Apostle of Allah, *'Alayhi al-Salam*, concerning myself and my brother. Is there not (sufficient reason) in this to prevent you shedding my blood?"

"One who says that he understands you he worships Allah in a deviant manner" interrupted Shimr ibn Dhi al-Jawshan. "I think that you worship Allah in a deviant manner seventy times" said Habib ibn Muzahir. "For I testify that you are right. You do not understand what he is saying. For Allah has impressed (ignorance) upon your heart."

"If you are in any doubt about this," Al-Husayn, *'Alayhi al-Salam*, told them, "are you in doubt that I am the son of the daughter of your Prophet? By Allah there is no son of a Prophet other than me among you and among the peoples from East to West. Shame on you, are you seeking retribution from me for one of your dead whom I have killed, or for property of yours which I expropriated, or for a wound which I have inflicted?"

They did not say anything to him. Then he called: "Shabath ibn Rib'i, Hajjar ibn Abjar, Qays ibn al-Ash'ath, Yazid ibn al-Harith, didn't you write: 'The fruit has ripened; the dates have grown green; come to an army which has been gathered for you'?"

"We don't know what you are talking about," said Qays ibn al-Ash`ath. "Submit to the authority of your kinsmen (the Umayyads). They have never treated you with anything but what you liked."

"By Allah, I will never give you my hand like a man who has been humiliated; nor will I flee like a slave," said al-Husayn, *'Alayhi al-Salam*. Then he called out, "(in support of my truthfulness). I seek protection of my Lord and your Lord from your decision of stoning me. (44:20). I seek protection of your and my Lord against every arrogant person who has no faith in the Day of Judgment." (40:27)

He made his mount kneel and ordered 'Uqba ibn Sim'an to tie its reins. They (the people of Kufah) began to advance towards him (al-Husayn).

In al-Manaqib it is narrated through the chain of his narrators:

He (the narrator) has narrated from 'Abd Allah ibn Muhammad ibn Sulayman ibn 'Abd Allah ibn al-Hassan from his father from his grandfather from 'Abd Allah who has said the following:

"When 'Umar ibn Sa'd readied his army to fight al-Husayn ibn Ali *'Alayhima al-Salam*, and organized their ranks and made the banners stand in their places, he arranged the right and the left and he told the people of the center to remain firm and surround al-Husayn, *'Alayhi al-Salam*, on all sides like a ring. Al-Husayn, *'Alayhi al-Salam*, came out and asked the people to remain quite but they refused to do so. He (the Imam), *'Alayhi al-Salam*, said, "Woe is upon you, what is the matter with you that you do not keep quiet to listen my words. I only invite you to the path of guidance, thus those who obey me find the right guidance and those who disobey me will be destroyed but all of you are disobedient to my words and are not listening to me. Your bellies are filled with unlawful matters and your hearts are sealed. Wayl (a location in hell) is for you. Why do you not remain quite? Why do you not listen?" People of ibn Sa'd began to blame each other saying, "Listen to him." Al-Husayn, *'Alayhi al-Salam*, stood up and said, "May you fall in hell and grief. You begged us for help in your anxiety and confusion and we responded to help you compensating and well prepared but you drew swords on our necks and fueled the fire of mischief that your enemy and our enemy had kept hidden. Now you oppose your guardians and friends and raise your hands in favor of your enemies without their spreading any justice among you or any of your hope that you can expect they fulfill for you, except unlawful worldly things that they make available to you and worthless means of living that you covet to receive from them. All of it is without any act taking place from us or any idea that can be predicted to emerge from us. Is it not the

case that you deserve many Wayls (a location in hell) because you disliked us and abandoned us but you have equipped it (the war) but the sword is not unsheathed yet, emotions are calm, the idea is not yet exchanged but you have rushed against us like flies and gathered like moths. How awful of you is it that you have turned to be of the transgressors of the nation, and of the unpopular parties, discarded writers, the breathing of Satan, the gang of sinners, distortioners of the book, extinguishers of the light of the tradition (*Sunnah*) murderers of the children of the Prophets, harming the descendants of the Executors of the wills of the Prophets, joining illegitimate children to their lineage, causing suffering to believing people, the voice of the imams who play jokes, who tear the al-Quran in pieces. You depend on the son of Harb (an ancestor of the Amawides) but you betray. Yes, by Allah your betrayal is well known. With it your veins are interlaced, your roots and branches have inherited it, your hearts are established on it and it has covered your chests. You have become of the filthiest in kind of the hostile ones and a morsel for the usurpers. You must take notice that Allah condemns those who disregard their commitments that they once had firmly established while you had appointed Allah as your keeper. You indeed are such people.

"You must take notice that the illegitimate child, son of the illegitimate child has focused on two issues: The small number and humiliation. I will never accept lowliness. Allah and the Messenger of Allah have rejected it and so also have done the fine ancestors and clean laps, the reserved noses, and self-contented souls. Wrestling against the mean ones is not preferred over wrestling against the noble ones. You must take notice that I have removed excuses and have given sufficient warning. You must take notice that I will march against the enemy with (my) family despite the lack of means and betrayal of the (once) supporters:

"If we defeat them it is because we had done so a long time ago but if we are defeated, they are not the ones defeating us, We do not like fear, however, it is our death and our kingdom of the next life.

"You must take notice that you will live only for a short time, like the time in which one mounts and dismounts a horse whereafter the mill will turn you (time will turn against you). This is a promise that my father had informed me thereof from my grandfather. You can place your affairs together and your associates and plot against me altogether without waiting. I place my trust in Allah my Lord and your Lord. There is no moving thing, which He does not hold it by its forehead and my Lord is for the straight path. O Lord, please hold back the drops of the sky from falling on them and send onto them years like the years of the time of

Yusuf, and make the youth from Thaqif to make them drink the bitter bowl. Please do not leave anyone of them without being killed for their killing, struck for their striking to retaliate for me and for my friends and my family and my followers because they have deceived us, called us liars, and failed us; You are our Lord, in you we place our trust, to you we return and to you is the destination."

He (the Imam), *'Alayhi al-Salam*, then asked, "Where is 'Umar ibn Sa'd? Call him for me." He was called but he disliked coming to him (the Imam) who said, "O 'Umar are you going to kill me and you think that the illegitimate child, son of the illegitimate children will appoint you governor of al-Ray and Jurjan. By Allah you will not be able to enjoy it. This is a promise given to me. You may do to me what you want and after me you will never be able to enjoy life in the world or in the next life. It is as if I see your head on a bamboo stick in al-Kufah, children throwing (stones) on it as a play thing among them." 'Umar ibn Sa'd became angry by his words and turned his face away and called his people, "What for are you waiting. You all must attack him; he is no more than one morsel."

Al-Husayn, *'Alayhi al-Salam*, then asked to bring for him the horse of the Messenger of Allah, called al-Murtajaz. He (the Imam), *'Alayhi al-Salam*, mounted the horse and prepared his people."

I ('Allamah Majlisi) say that the speech of the Imam is narrated in Tuhaf al-'Uqul something similar to the narration of al-Sayyid with little changes and conciseness and it will also be mentioned latter according to the narration of Al-Ihtijaj.

Al-Mufid has said that when al-Hurr ibn Yazid perceived that the people were determined to fight al-Husayn, *'Alayhi al-Salam*, he said to 'Umar: "Are you going to fight this man?"

"Yes," he replied, "it will be a terrible battle, the least part of which will be heads falling and severed hands flying (through the air)."

"Haven't you any other way of getting what you want?"

"If the matter rested with me," answered 'Umar, "I would do (anything else), but your governor has refused (any alternative)." Al-Hurr went and stood apart from the people. With him was a man from his tribe called Qurra ibn Qays.

"Qurra, have you watered your horse, today?" he asked. "No." "Do you want to water it?"

[Qurra reported (later):]

I thought that he (al-Hurr) was going to leave the battle, and did not want to be present at it but was unwilling to be seen when he (left). So I said: "I have not watered it and I was going to water it." Then I left him where he was. By Allah, if he had told me what he was intending to do, I would have gone with him to al-Husayn, *'Alayhi al-Salam*.

He (al-Hurr) began gradually to draw closer to al-Husayn. "What do you want, ibn Yazid?" asked Muhajir ibn Aws, but he did not answer. (Instead) a great shudder came over him.

"Your behavior is suspicious," said Muhajir. "By Allah, I have never seen you act like this before. If I was asked who was the bravest of the people of Kufah, I would not (normally) neglect (to mention) you. What is this I see in you, (today)?"

"By Allah, I am giving my soul the choice between Heaven and the fire (of Hell)," answered al-Hurr. "By Allah, I will not choose anything before Heaven, even though I am cut to pieces and burnt."

(With that) he whipped his horse and (galloped over) and joined al-Husayn, *'Alayhi al-Salam*.

"May I be your ransom, son of the Apostle of Allah?" he said. "I was the one who stopped you from returning. I accompanied you along the road and made you stop in this place. But I did not think that the people would refuse to respond to what you have offered them and that they would ever come to this position (which they have now come to) with regard to you. By Allah, if I had known that they would finish up (by doing) what I am seeing (them do) to you, I would not have committed what I have committed against you. I repent to Allah for what I have done. Will you accept my repentance?"

"Yes," replied al-Husayn, *'Alayhi al-Salam*, "Allah will forgive you. So get down."

"I, on a horse, am better than while I am on foot," he said. "I will continue fighting them for an hour and it will not end up for me to remain on foot to the end."

"Do so," replied al-Husayn, *'Alayhi al-Salam*. "May Allah grant you mercy (through) what He has revealed to you."

He advanced, in front of al-Husayn, *'Alayhi al-Salam*, and called out: "People of Kufah, your mother(s) will be deprived of their sons and tears will come to their eyes. Have you summoned this righteous man (to come to you), then, when he has come to you, have you handed him over (to his enemies)? Did you claim that you would fight with your own lives for him, and then have you begun to attack him in order to kill him? You have laid hold of his life; you have seized his throat; you have encircled him on every side in order to prevent him returning to Allah's broad land (i.e. the Hijaz). He has come into your hands like a prisoner who no longer has the power to use his own life and cannot defend it against harm. You have prevented him, his womenfolk, his children and his people from (getting) the water of the Euphrates which Jews, Christians and Majians may drink, and which the pigs and dogs of Sawad (wilderness) drink. They (al-Husayn's family) are likely to die of thirst. How wickedly you have treated the offspring left by Muhammad. May Allah not give you water to drink on the Day of Thirst."

Some of the foot-soldiers attacked him by shooting arrows at him. He went and stood in front of al-Husayn, *'Alayhi al-Salam.*

"Durayd," 'Umar ibn Sa'd called out, "bring forward your standard (for us)."

He brought it forward. ('Umar) put an arrow in his bow and let it fly. He said, "(All of you) be witnesses of who was the first to shoot."

Muhammad ibn abu Talib has said that all of them started shooting and no one of the companions of al-Husayn, *'Alayhi al-Salam*, remained without injuries from the arrows. It is said that in this shooting the companions of al-Husayn, *'Alayhi al-Salam*, became very few in number because fifty men were killed in this shooting.

Al-Sayyid has said that al-Husayn, *'Alayhi al-Salam*, said to his companions, may Allah grant you blessings, you must now rise against this, death is not avoidable; these arrows are the messengers of these people to you. They fought for an hour of the day, attack after attack until a group of the companions of al-Husayn, *'Alayhi al-Salam*, was killed. At this time al-Husayn, *'Alayhi al-Salam*, held his beard with his hand saying, "The anger of Allah became intense on the Jews when they said that Allah has a son. His anger became intense on the Christian when they said that He is the third of the three. His anger became intense on the Zoroastrians when they worshipped the sun and the moon instead of Him. The anger of Allah became intense on a people who in one voice agreed to kill the son of the daughter of their Holy Prophet. By Allah I will not respond to agree

with what they want from me until I will meet Allah, the most High, stained with my blood."

It is narrated from al-Sadiq *'Alayhi al-Salam*. He (the narrator) has said that he heard him (the Imam) say, "When al-Husayn, *'Alayhi al-Salam*, had a meeting with 'Umar ibn Sa'd, condemned by Allah, and the fighting began, victory descended down over the head of al-Husayn, *'Alayhi al-Salam*, and he was given the choice between victory and his meeting Allah, the most High. He (the Imam), *'Alayhi al-Salam*, chose his meeting Allah, the most High. He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, then called loudly, "Is there any rescuer to rescue us for the sake of Allah, is there anyone to defend the household of the Messenger of Allah?"

Al-Mufid has said that the people began to shoot at each other and to come forward (for single combat). Yasar, retainer (*mawla*) of Ziyad ibn Abi Sufyan, came forward (from 'Umar's army). 'Abd Allah ibn 'Umayr (al-Kalbi) came forward (from al-Husayn's ranks) to meet him.

"Who are you?" Yasar asked him, and (ibn al-Kalbi) gave him his lineage.

"I do not know you," (Yasar) answered. "Let Zuhayr ibn al-Qayn or Habib ibn Muzahir come out against me."

"Son of a prostitute, you wanted to do single combat with one of the people," retorted 'Abd Allah ibn 'Umayr (al-Kalbi).

With that (Ibn al-Kalbi) struck him with his sword until he had quieted him. While he was occupied with striking against him, Salim, retainer (*mawla*) of 'Ubayd Allah ibn Ziyad, attacked him (ibn al-Kalbi). Al-Husayn's followers cried out (in warning): "The (other) servant is closing in on you!" (Ibn al-Kalbi) did not notice (Salim) until the latter was upon him. With his left arm he warded off Salim's blow but the fingers of his hand were cut off. Then he turned on (Salim) and struck him and killed him. After (thus) killing them both, (ibn al-Kalbi) came forward and recited:

"If you do not know me, I am ibn al-Kalbi. I am a man of bitterness and anger, I am not a weakling in the face of disaster."

`Amr ibn al-Hajjaj, with the people of Kufah under his command, launched an attack on the right wing of the supporters of al-Husayn, *'Alayhi al-Salam*. When they drew near, the followers of al-Husayn, *'Alayhi al-Salam*, knelt down and pointed their spears at them. The

(attackers') horses would not come forward against the spears and they swung round to retreat. The followers of al-Husayn, *'Alayhi al-Salam*, began to shoot arrows at (the enemy), killing some of them and wounding others.

`Abd Allah ibn Khawzah, one of the Ban Tamim, approached al-Husayn's camp and the people called out to him, "Where are you going, may your mother be deprived of you?"

"I am advancing at a merciful Lord and an intercessor who has listened to (i.e. the Prophet)," he answered.

"Who is that al-Husayn, *'Alayhi al-Salam*, asked his followers. "Ibn Khawzah al-Tamimi," he was told.

"O Allah, drive him into the fire!" (Al-Husayn) exclaimed. With that his horse upset him in its stride and fell. His left leg was stuck in the stirrups and his right leg was free. Muslim ibn 'Awsaja attacked him and struck his right leg and cut it off. The horse galloped off (dragging) him (along) and his head struck every stone and clod of earth until he died. Allah hurried his soul to (Hell-) fire. (More) fighting then broke out and more men were killed.

Muhammad ibn abu Talib and the author of al-Manaqib and ibn Athir in al-Kamil have said and their narrations are similar that al-Hurr came to al-Husayn, *'Alayhi al-Salam*, saying, "O child of the Messenger of Allah, I was the first one who came against you, so please allow me to be the first one to be killed in your support." It means the first one who asked for a fight, otherwise many people were already killed during the first attack. He was the first one who came out asking for his opponent to come against him saying:

I am Hurr who serves guests,
And I strike your necks with the sword,
I do so in support of the best one, who lived in the land of al-Khif,
I strike you and I do not see it to be an act of injustice.

It is narrated that when Hurr ibn Yazid al-Riyahi joined al-Husayn, *'Alayhi al-Salam*, a man from Tamim called Yazid ibn abu Sufyan said, "By Allah, if only I could reach him I would have chased him with my spears." At the time that he was fighting and his horse had sustained injuries on his nose and eyebrows al-Haseen then said, "O Yazid, this is Hurr ibn Yazid al-Riyahi whom you wished to kill." He, Yazid said, "Yes, and he came out to Hurr ibn Yazid al-Riyahi but very soon Hurr ibn Yazid

al-Riyahi destroyed him besides another forty horsemen and men on foot until his horse was amputated and he remained on foot but he continue fighting saying:

I am free the son of a free man,
I am more brave than an intelligent lion,
I am not afraid during an attack,
But I stand back when someone flees away.

He continued fighting until he was killed, may Allah grant him blessings and he was carried by the companions of al-Husayn, *'Alayhi al-Salam*, until they placed his body in front of al-Husayn, *'Alayhi al-Salam*, when he still was alive and al-Husayn, *'Alayhi al-Salam*, began to wipe his face and say, "You indeed are free as your mother has named you free. You are free in the world and you are free in the next life."

One man from the people of al-Husayn, *'Alayhi al-Salam*, recited the following eulogy for him:

The best free man is the free man son of Riyah
Who exercises patience when spears exchange,
The best free man is he who called al-Husayn for help
Only when he breathed his last,
O Lord, entertain in the garden (paradise)
And pair him with attractive al-Jumhur.

It is narrated that Hurr ibn Yazid al-Riyahi would say:

I have taken an oath not to get killed before I do so
I strike them with sword a difficult strike
I am do not ask concession from them or excuses,
I am not weaker than them and do not change places,
I defend al-Husayn, the noble one in whom hopes are centered.

Al-Mufid has said that Ayyub ibn Misrah and another man from the horsemen of al-Kufah took part in murdering him.

The end of the words of al-Mufid (r.h.).

Ibn Shahr Ashub has said that he destroyed forty and some men from them.

Ibn Numa' has narrated through the chain of his narrators that Hurr (ibn Yazid al-Riyahi) said to al-Husayn, *'Alayhi al-Salam*, "When ibn Ziyad sent me to you and when I left the castle I heard a call from behind

me that said, "There is glad news for you, O Hurr.' I turned back but I did not see anyone. I said to myself, 'How can this be a glad news when I am going against al-Husayn, *'Alayhi al-Salam*, and my soul did not say anything about following you.' Al-Husayn, *'Alayhi al-Salam*, said, "You have turned in reward and in goodness."

They then have said that whoever of the companions of al-Husayn, *'Alayhi al-Salam*, wanted to come out against the enemy saying farewell to al-Husayn, *'Alayhi al-Salam*, would say, "May Allah grant you peace, O child of the Messenger of Allah." He (the Imam), *'Alayhi al-Salam*, would respond to them saying, "May Allah grant you peace and we are just behind you" and he (the Imam) would recite the verse of al-Quran: "There are those of them who have already passed away and others of them are waiting. They never yield to any change." (33:23)

Thereafter (after Hurr ibn Yazid al-Riyahi) Burayr ibn Khudayr came out against the enemy and he was of the virtuous worshippers. He came out saying:

I am Burayr my father is Khudayr,
A lion that frightens the lions when roaring,
People of goodness learn goodness from us,
I strike you and there is no harm.
This is how those who are better than Burayr have done.

He attack the people saying: "Come close to me, O you the killers of the believing people, the killers of the children of people of Badr, come close to me, O killers of the children of the Messenger of the Lord of the worlds and his remaining children."

Burayr ibn Khudayr was the most learned one of his times. He continued fighting until he destroyed thirty persons from the enemy. Then a man called Yazid ibn Ma'qil came out to him saying to Burayr, "I testify that you are a misguiding one." Burayr ibn Khudayr said to him, "If that is what you believe then let us pray to Allah to keep His mercy away from the liar and help the truthful one to kill the follower of falsehood." They attacked each other and Yazid struck Burayr, which did not work but Burayr ibn Khudayr struck him on his helmet which became split down to his brain and he fell dead. He (the narrator) has said that then a man from the people of ibn Ziyad attacked him and murdered Burayr, may Allah grant him blessings. His killer was called Buhayr ibn Aws al-Dabi who then began running in the field saying, "Ask about what I did in the morning against al-Husayn when the spears were made ready to attack, when fear was widespread but I was not afraid, and I drew my sharp double

bladed sword against the people whose religion was different from my religion and I became satisfied. They exercised patience and showed bravery if only it would help them. Inform 'Ubayd Allah if you meet him that I am obedient to the *Khalifah* and listen to him. I killed Burayr whose endeavor became clear in the morning of the fighting when he called for an opponent."

He (the narrator) has said that Burayr ibn Khudayr was of the virtuous worshippers of Allah and his cousin came and said, "Woe is upon you, O Buhayr. You have killed Burayr ibn Khudayr. With what kind of face you will meet your Lord tomorrow?"

He (the narrator) has said that the wicked person then became regretful and said, "Had my Lord wanted I would not come to this fighting, and He would not place the bounties with the son of a unjust one. This is a shame on me and a curse with which the children in the community will blame me. I wish that in the womb I had turned into menses and on the day of al-Husayn I would have been in the graves. What a wickedness and what shall I say to my creator and what kind of argumentation will I be able to present on the distressful Day of Judgment?"

After Burayr ibn Khudayr, Wahab ibn 'Abd Allah ibn Hubab al-Kalbi, whose mother was also present on that day, came out. She said, "My dear son, please stand, help the son of the daughter of the Messenger of Allah. He said, "Yes, my dear mother I will do so and I will not fall short." He came out saying:

If you do not know me, I am the son of al-Kalib,
You will see me and my strikes,
My attacks, and approach in the fighting.
I will retaliate after the retaliation for my friends,
Repulse distress after distress and my efforts in the fighting is not funny.

He attacked and continued fighting until he destroyed a group from the enemy, then he returned to his mother and his wife and stood in front of them saying, "O dear mother, are you happy with me?" She said, "I will not be happy until you are martyred defending al-Husayn, *'Alayhi al-Salam*." His wife then said, "Please do not bring disaster upon me because of losing you." His mother said, "Please do not listen to her. Go back and fight to defend the child of the Messenger of Allah so that tomorrow on the Day of Judgment he will intercede on our behalf before Allah." He then went back to fight saying:

"I can assure you O mother of Wahab by my using my spear against them at one time and by my striking with my sword at another time, like a young man who has faith in his Lord, until I make the people to sense the bitterness of the war; I am a man of courage and strength but I am not fainthearted in a calamity. Allah is sufficient for me. He is All-knowing and He is sufficient for me."

He continued fighting until he destroyed nineteen horsemen and twelve foot soldiers then his hands were cut off. His wife took the post of the tent and moved forward to him saying: "May my parents be ransomed for you, fight to defend the fine one of the household of the Messenger of Allah. He moved to return her to the women but she took hold of the side of his garments saying, "I will not go back until I die along with you." Al-Husayn, *'Alayhi al-Salam*, said, "May Allah grant you all goodness on behalf of my *Ahl al-Bayt* (family). Please go back to the ladies, may Allah grant you blessings." She then returned back and he continued fighting until he was killed, may Allah grant him blessings.

He (the narrator) has said that his wife then went and began wiping blood from his face. At this time Shimr saw her and he told his slave who battered her with the post of the tent and killed her and she was the first woman killed from the army of al-Husayn, *'Alayhi al-Salam.*

I ('Allamah Majlisi) say a Hadith which said that this Wahab was a Christian but he and his mother became Muslims at the hand of al-Husayn,*'Alayhi al-Salam.* He in the fighting destroyed twenty-four foot soldiers and twelve horsemen and then he was captured and was brought before ibn Sa'd who said, "How intense was your fighting!" He then ordered and his neck was struck and his head was thrown to the camp of al-Husayn, *'Alayhi al-Salam.* His mother picked up the head, kissed it then threw it back to the army of ibn Sa'd and it hit a man who was killed thereby then she picked up a post of the tent with which she destroyed two men and al-Husayn, *'Alayhi al-Salam*, said to her, "O mother of Wahab, please come back. You and your son are with the Messenger of Allah; women are exempt from Jihad." She then came back saying, "O Lord, please do not cut off my hopes." Al-Husayn, *'Alayhi al-Salam*, said, "Allah will not cut off your hopes, O mother of Wahab."

After him 'Amr ibn Khalid al-Azdi came out saying:

To you, O soul, I say to move toward the Beneficent One,
Receive the glad news of happiness and blessings.
Today you receive the reward for good deeds,
That you had performed in the past,

Which is written in the tablet before the compensating Judge,
You must not lament because every living is mortal,
And exercise patience is better for you than wishful thinking,
O the community of al-Azd of banu Qahtan.

He continued fighting until he, may Allah grant him blessings, was killed.

It is narrated in Manaqib that after him his son Khalid ibn 'Amr came out singing war rhymes:

O banu Qahtan, you must exercise patience about death,
So that you can remain with the happiness of the beneficent one,
The owner of glory, majesty and strong argument,
The owner of highness, benevolence and favor.
O father you have ended up in the garden (paradise)
In the castle of the Lord which is built in the best manner.

He then moved forward and continued fighting until he was killed, may Allah grant him blessings.

Muhammad ibn abu Talib has said that after him Sa'd ibn Hanzalah al-Tamimi came out reciting a fighter's rhymes:

One must exercise patience against the swords and spears,
So to be admitted in the garden (paradise),
With delightful Hur al-'in who encourage those who seek goodness,
O Soul strive for comfort,
In seeking goodness you must remain interested.

He continued fighting intensely and then he was killed, may Allah grant him blessings.

After him 'Umayr ibn 'Abd Allah al-Madhhaji came out reciting a fighter's rhymes:

The tribe of Sa'd and Madhhaj know well,
That in fighting I am a difficult lion,
Who picks up with his sword even heavily armed crowns (heads),
I leave alone the opponent when limping for the stumbling lame beasts.

He continued fighting until he, may Allah grant you blessings, was killed by Muslim al-Duba'i and 'Abd Allah al-Bajali.

After this Muslim ibn 'Awsajah came out, reciting a fighter's rhymes:

If you ask about me, I am attached to the branch of a people
Who is from the descendants of banu Asad,
Those who transgress against us are deviants from the right path
And the rejecters of the religion of the Dominant and self-sufficient One.

He continued fighting a difficult fight.

Al-Mufid and the author of Manaqib have said that after him Nafi' ibn Hilal al-Bajali fought an intense fighting reciting a fighter's rhymes:

I am ibn Hilal al-Bajali.
I follow the religion of Ali whose religion is the religion of the Holy Prophet.

A man from banu Qati'ah came against him. Al-Mufid has said that he was Muzaham ibn Hurayth. He said, "I follow the religion of 'Uthman." Nafi' said to him "You follow the religion of Satan."

Nafi' attacked him and destroyed him. 'Amr ibn Hajjaj then shouted to the people saying, "You, fools, do you know who you are fighting? You are fighting the horsemen of Egypt, people of wisdom and the people who want to die. Whoever from you goes to fight them, they kill him even though they are a very few in number. By Allah if you hit them with nothing but with stones you will kill them." 'Umar ibn Sa'd, condemned by Allah, then said, "Your idea is the best idea." He then sent the message to the people saying that no one person should come out to fight because, if you as a single person go to fight, they come challenging you." 'Amr ibn Hajjaj came close to the people of al-Husayn, *'Alayhi al-Salam*, and said, "O people of al-Kufah, you must remain obedient with your group and you must not hesitate to kill those who deviate from the religion and opposes the Imam."

Al-Husayn, *'Alayhi al-Salam*, then said, "O ibn Hajjaj, are you inciting people against me? Have we deviated from religion and you have remained firm in religion? By Allah you will certainly learn who has deviated from religion and who deserves to feel the heat of the fire of hell."

'Amr ibn Hajjaj, condemned by Allah then attacked the right side from the side of the Euphrates and they came under pressure. Muslim ibn 'Awsajah fell and 'Amr and his people moved away, the dust settled and Muslim was found to have fallen.

'Abd al-Muttalib has said that he (Muslim ibn 'Awsajah) fell and he still was alive and al-Husayn, *'Alayhi al-Salam*, walked to him saying "May Allah grant you blessings, O Muslim, 'There are those of them who have already passed away and others of them are waiting. They never yield to any change.' (33:23)" Habib came close to him saying, "Your fall is so difficult for me, O Muslim, but you can receive the glad news of the garden (paradise)." He then said to him something in a very weak voice, "May Allah give you the glad news of goodness." Habib then said, "If I did not know that I am to follow you soon I would have asked you to make your will to me about everything that was important to you." Muslim then said, "I make a will that you take care of him" and made a gesture to al-Husayn, *'Alayhi al-Salam*, "so you must fight in his defense until you die." Habib then said, "I will comfort your eyes about what you just said." He then passed away, may Allah him blessings.

He (the narrator) has said that his girl then cried saying, "O my master, O son of 'Awsajah." The people of ibn Sa'd then congratulated each other that they have killed Muslim ibn 'Awsajah. Shabath ibn Rib'i said to certain ones around him "May your mothers weep for you. You are killing yourselves with your own hands and humiliating yourselves. Do you rejoice that Muslim ibn 'Awsajah is killed? I swear by the one before whom I am submitted that he had a certain gracious stance among the Muslims. On the day of Azarbaijan he destroyed six pagans even before the horsemen of Muslims got together." Thereafter Shimr ibn Dhil Jawshan attacked the left side which remained firm and the people of al-Husayn, *'Alayhi al-Salam*, fought them back intensely but they were only thirty two people on horseback and whenever they attacked one side of the people of al-Kufah they cleared them. 'Umar ibn Sa'd then called al-Haseen ibn Numayr with five hundred sharpshooters who came forward near the companions of al-Husayn, *'Alayhi al-Salam*, and rained on them with arrows and very shortly made their horses sustain fatal injuries and they fought them until it was noontime. The fighting became grave and they could not come to them except from one side because of their close of formation and their nearness to each other.

'Umar ibn Sa'd then sent certain men to undermine them from their right and left and surround them and isolate three or four of them from the others, then attack a man so exposed and then shoot at him from close range to knock him down, then kill him. Ibn Sa'd then said to set them on fire and al-Husayn, *'Alayhi al-Salam*, said, "Allow them to do so because if they did so they cannot cross it to reach you." It then happened as he

(the Imam) had said to happen. It is also said that Shabath ibn Rib'i came and said, "We have horrified the women, may your mother weep on you" and he felt ashamed, then they stopped fighting except from one side. The people of Zuhayr ibn al-Qayn al-Bajali intensified their attack and they destroyed abu 'Adhrat al-Dababi from the people of Shimr and the companions of al-Husayn, *'Alayhi al-Salam*, continued losing one and two of their men and it would show because of their small number and from the people of ibn Sa'd, even if ten men would face their destruction it would not show because of their large number.

When abu Thamamah al-Saydawi said to al-Husayn, *'Alayhi al-Salam*, "May my soul be sacrificed for your life they are getting close to you. No, by Allah this cannot happen before I am killed before you and I love to meet Allah with this *Salat* (prayer)." Al-Husayn, *'Alayhi al-Salam*, then raised his head to the sky and said, "You just mentioned *Salat* (prayer), may Allah make you of those who perform *Salat* (prayer). Yes, it is the beginning of the time for *Salat* (prayer)." He (the Imam), *'Alayhi al-Salam*, said, "Ask them to stop fighting until we perform our *Salat* (prayer)." Al-Haseen ibn Numayr then said, "It *Salat* (prayer) will not be accepted." Habib ibn Mazahir said, "You think that *Salat* (prayer) of the child of the Messenger of Allah is not accepted but the *Salat* (prayer) of a perfidious person like you is accepted?" Al-Haseen attacked him and Habib responded with a strike of his sword which hit the face of his horse and shook him off his back to fall down but his people surrounded him and rescued him. Al-Husayn, *'Alayhi al-Salam*, then said to Zuhayr ibn al-Qayn al-Bajali and Sa'id ibn 'Abd Allah to stand in front of him so he could perform his al-Zuhr *Salat* (prayer). They stood in front of the Imam and about half of the companions of the Imam performed *Salat* (prayer) of *al-Khawf* (fearfulness condition). It is narrated that Sa'id ibn 'Abd Allah al-Hanafi moved forward in front of al-Husayn, *'Alayhi al-Salam*, to become a target for them (enemies) who shot him with arrows as al-Husayn, *'Alayhi al-Salam*, would move right or left he would stand in front of him and they continued shooting him until he fell on the ground saying, "O Lord, keep Your mercy away from them like the people of 'Ad and Thamud. O Allah give *Salam* (peace) to your Prophet from me and inform him about the injuries I have sustained and its pains but I thereby wanted to help the children of your Prophet" and then he died may, Allah grant him blessings. Thirteen arrows piercing his body were found on him besides the injuries because of the swords and spears.

Ibn Numa' has said that al-Husayn, *'Alayhi al-Salam*, performed his *Salat* (prayer) individually by making gestures for each of the movements for different parts of a *Salat* (prayer).

They have then said that thereafter 'Abd al-Rahman ibn 'Abd Allah al-Yazni came out reciting a fighter's rhymes:

> *I am ibn 'Abd Allah from Ale (family) Yazen,*
> *My religion is like the religion of al-Hassan and al-Husayn,*
> *I strike you like a young man from al-Yemen and I thereby hope to be successful before the trustworthy one.*

He then attacked and continued fighting until he was martyred.

Al-Sayyid has said that then 'Amr ibn Qaurdah al-Ansari came out by the permission of al-Husayn, *'Alayhi al-Salam*, and he fought like one who yearned for his reward (from Allah) and did his best in the service of the King of the sky until he destroyed a large number of the party of ibn Ziyad showing both steadfastness and striving very hard. Every arrow that would come on al-Husayn, *'Alayhi al-Salam*, he would grab it with his hands and every sword that aimed at him he would meet its edge with his own body and he did not allow any weapons to reach al-Husayn, *'Alayhi al-Salam*, until he became heavy because of injuries. He then turned to al-Husayn, *'Alayhi al-Salam*, saying, "O child of the Messenger of Allah have I proved myself loyal to you?" Al-Husayn, *'Alayhi al-Salam*, replied, "Yes, indeed, you will be in front of me in the garden (paradise). Please convey my *Salam* (the phrase of offering greeting of peace) to the Messenger of Allah and inform him that I am following you very soon. He continued fighting until he was killed may Allah grant him blessings.

It is narrated in Manaqib that he would recite a fighter's rhymes as follows:

> *I strike like the youth who does not flee after selling his self and his home to protect al-Husayn, 'Alayhi al-Salam.*

Al-Sayyid has said that thereafter John, *mawla* of abu Dharr al-Ghifari, who was a black slave, came out and al-Husayn, *'Alayhi al-Salam*, said to him, "You have my permission (to leave) because you followed us seeking safety and you must not involve yourself in our suffering that we are facing." He then said, "O child of the Messenger of Allah, during comfortable conditions I have been licking the pots in your household and now in your difficult times how can I abandon you? By Allah, it is true that my body smells bad, my social status is low, and my color is black, please allow the garden (paradise) to breathe on me to make me smell fresh, grace my social status, and turn my face white. No, by Allah, I will never go away from you until this black blood is mixed with your blood."

Muhammad ibn abu Talib has said that he then came out to fight reciting a fighter's rhymes:

How the unbelievers find the strikes of a black man,
The strike of the sword in favor of the children of Prophet Muhammad?
I defend them by my tongue and hands,
Thereby I hope to find the garden (paradise) on the Day of Judgment.

He then continued fighting until he became a martyr. Al-Husayn, *'Alayhi al-Salam*, stood next to his body saying, "O Lord, please make his face white, his smell fresh and raise him with the virtuous ones and make him and *Ahl al-Bayt* (family) of Muhammad know each other.

It is narrated from al-Baqir, *'Alayhi al-Salam*, from Ali ibn al-Husayn, *'Alayhi al-Salam*, that people showed up in the battlefield to bury the dead and after ten days they found the body of John smelling like musk, may Allah grant him blessings. The author of Manaqib has said that his reciting a fighter's rhymes was as follows:

How the sinful ones find the strikes of a black man,
The strike of the sharp Indian sword in favor of Prophet Muhammad?
I defend them by my sword, tongue and hands.
I thereby hope to find admission in the garden (paradise) on the Day of Judgment
by the only one Lord;
There is no intercessor before Him like Ahmad.

Al-Sayyid has said that thereafter 'Umar ibn Khalid al-Saydawi came out saying to al-Husayn, *'Alayhi al-Salam*, "O 'Abu 'Abd Allah, I like to join my friends but I dislike to leave you alone being murdered." Al-Husayn, *'Alayhi al-Salam*, said, "You can proceed and within the hour we will join you." He moved forward and continued fighting until he was martyred.

He (the narrator) has said that then Hanzalah ibn Sa'd al-Shabami came. He stood in front of al-Husayn, *'Alayhi al-Salam*, to protect him against the arrows, spears, and swords by his face, and chest and began calling:

"O people I am afraid for you that you may face a day like the day of parties (Ahzab) like the day which the people of Noah and 'Ad and Thamud and others after them faced and Allah does not like that people

suffer from injustice. O my people I fear for you that you may face the day of al-Tanad, the day in which you will turn back but no one will be able to protect you against the anger of Allah. O my people, you must not kill al-Husayn, *'Alayhi al-Salam*, least Allah crushes you with punishment and the heretics certainly fail."

It is narrated in al-Manaqib that al-Husayn, *'Alayhi al-Salam*, said to him: "O ibn Sa'd, they already are doomed to face punishment. It happened when they rejected your call to the truth and instead they rose to slander you and your companions. Now it is worse for them because of their killing your virtuous friends." He then said, "You have spoken the truth, I pray to Allah to keep my soul in service for your cause, is it time for us to go to our Lord and join our brethren?" He (the Imam), *'Alayhi al-Salam*, said, "You can go to what by far is better for you than the world and all that it contains, to the world which never becomes old." He then said "*Salam* (the phrase of offering greeting of peace), O child of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and to your *Ahl al-Bayt* (family). May Allah join us with you in the garden (paradise)." He (the Imam), *'Alayhi al-Salam*, said, "Amen, Amen." He then moved forward and continued fighting intensely until he was martyred, may Allah grant him blessings.

Al-Sayyid has said that then Swayd ibn 'Umar ('Amr) ibn abu al-Muta' who was very gracious and performing a great deal of *Salat* (prayer) and he continued fighting like an undaunted lion and exercised a great deal of patience against difficult conditions until he fell among the dead when he was fatally wounded and he remained in that condition without being able to move until he heard them saying, 'al-Husayn, *'Alayhi al-Salam*, is killed. He then pulled out a dagger from his boot then begun fighting until he was martyred.

The author of al-Manaqib has said that then Yahya' ibn Salim al-Mazini came out reciting a fighter's rhymes:

I strike the people a decisive blow,
A severe strike ready and quick,
Without being weak or turning backward;
I am not afraid of the coming death,
but I like the lion protect the young lions.

He then continued fighting until he was martyred may Allah grant him blessings.

After him Qurrah ibn abu Qurrah al-Ghifari came out reciting a fighter's rhymes:

Indeed banu Ghiffar,
As well as Khidif and banu Nizar,
Know that I am a lion in in the eyes of the people of courage,
I certainly strike the sinful ones,
With intense anger for the mention of the cutting,
Painful strikes in the defense of the descendants of the most virtuous ones the tribe of the Holy Prophet, the virtuous masters.

He then continued fighting until he was martyred, may Allah grant him blessings.

After him Malik ibn Anas came out reciting a fighter's rhymes:

Indeed the tribes of Malik, al-Dudan, al-Khindif and Qays 'Ayalan know that my tribe is the calamity for the opponent in the time of war and they are the masters of horsemanship, they come together with death by the piercing spears and we are not weak in inflicting with the spears.

Ale (family) Ali is the Shi'a (followers) of the Beneficent.
Ale (family) Ziyad is the Shi'a (followers) of Satan.

He then attacked the enemy and fought them until he was martyred, may Allah grant him blessings.

Ibn Numa' has said that that his name is Anas ibn Harith al-Kahili.

It is narrated in al-Manaqib that after him "Amr ibn Muta' al-Ju'afi came out reciting a fighter's rhymes:

I am ibn Ju'f and my father is Muta' and in my hands is an striking sword, of a brownish color with a shining tip that shows spark, today is a good day for us to strike to defend al-Husayn, 'Alayhi al-Salam, with the strikes as lightening bright, we hope thereby to defend us against the heat of the fire on the day when nothing helps.

He then attacked the enemy and continued fighting until he was martyred. (r.h.)

They (narrators) have said that after him al-Hajjaj ibn Masruq came out and he was the one who said *Adhan* (the call for *Salat* (prayer)) for al-Husayn, *'Alayhi al-Salam*. He then came out reciting a fighter's rhymes:

My leader is al-Husayn, 'Alayhi al-Salam, the well guided guide. You O al-Husayn, 'Alayhi al-Salam, meet you grandfather, the Holy Prophet, today then your father Ali, who called for help, "O Ali" whom we know to be the Executor of the Will of the Holy Prophet, and al-Hassan the best pleasing and Waliy (leader with divine authority and power) also the young one with wings, the lion of Allah vigilant against the enemy, the living martyr.

He then attacked the enemy and fought them until he was martyred, may Allah grant him blessings.

After him Zuhayr ibn al-Qayn al-Bajali came out reciting a fighter's rhymes:

I am Zuhayr, I am ibn Qayn, I move you away with the sword from al-Husayn, 'Alayhi al-Salam.

Al-Husayn, 'Alayhi al-Salam, is one of the two grandsons of the family of virtuous, the pious and the beauty who is messenger of Allah who is not troublesome and I strike you but I do not see it anything to be ashamed of and I wish my soul was divided into two parts.

Muhammad ibn abu Talib has said that he continued fighting until he destroyed one hundred twenty men, then Kathir ibn 'Abd Allah al-Sha'bi and Muhajir ibn 'Aws al-Tamimi attacked him, who both murdered him. When Zuhayr fell al-Husayn, *'Alayhi al-Salam*, said, "May Allah not take you away, O Zuhayr, and may He keep His mercy away from your killers by turning them into metamorphosed monkeys and pigs."

Then Sa'id ibn 'Abd Allah al-Hanafi came out reciting a fighter's rhymes:

"I make al-Husayn, 'Alayhi al-Salam, to lead me on the day of meeting Ahmad, your Shaykh, the mine of knowledge, Ali, 'Alayhi al-Salam, the owner of the special call, al-Hassan like the full moon, the reliable man of good fortune and your uncle the gallant master and the man of wisdom, who is Hamzah the laith (lion), of Allah called the lion and the owner of two wings who fills a seat in the garden of paradise where he ascends high."

In al-Manaqib he (the narrator) has said that it is said that the one who said these lines is Swayd ibn 'Umar ('Amr) ibn abu al-Muta'. He (the narrator) has said that he continued fighting until he was martyred.

After this Habib ibn Mazahir al-Asadi came out reciting a fighter's rhymes:

> *I am Habib ibn Mazhar, the rider in the battlefield when the fighting heats up,*
> *You are of a large number, but in the eye of reason we are more powerful, in loyalty you are more treacherous, but we are more loyal than you of a greater degree of patience, on the side of the truth, more useful than you and of strong argumentation to support our truthfulness.*

He continued fighting intensely and saying also:

> *I swear that if we were of the same number as you are or like one half of you in number, you would run backwards, O you the evil people in social status and the most stubborn and the most evil ones known so far.*

Thereafter a man from banu Tamim attacked him to hit him with a spear and he wanted to stand up that al-Haseen ibn Numayr, condemned by Allah hit him with the sword on his head that made him to fall and the Tamimi person dismounted and cut off his head and al-Husayn, *'Alayhi al-Salam*, came to the place where he was murdered saying: "From Allah I ask for compensation for myself and for my defending companions."

It also is said that he was killed by a man called Badil ibn Suraym who took his head and hung it from the neck of his horse and when he entered Makkah, (al-Kufah) ibn of Habib saw him who was a young boy. He sprung on him and killed him and took away his head.

Muhammad ibn abu Talib has said that he destroyed sixty-two men, then al-Haseen ibn Numayr murdered him and hung his head by the neck of his horse.

After him Hilal ibn Nafi' al-Bajali came out reciting a fighter's rhymes:

> *I shoot with it (the arrows) the tops that are marked, knowing that fear does not help the soul, it (the arrows) is pulled by its fall to fill the earth when they are shot away.*

He continued shooting at them until no more arrows were left with him, then he took out his sword and drawing it said:

> *I am an al-Yemeni and al-Bajali boy, my religion is the religion of Ali, and the religion of al-Husayn, 'Alayhi al-Salam, ibn Ali, if I am killed today it is my wish and that is my belief and I will find my deeds.*

He destroyed thirteen men and then he was captured, then Shimr stood up and struck his neck.

He (the narrator) has said that after him a young man came out whose father was killed in the battlefield and his mother was with him. She said to him, "My dear son go out and fight on the side of the child of the Messenger of Allah." He then came out and al-Husayn, *'Alayhi al-Salam*, said, "This is a young boy and his father is killed, perhaps his mother does not like his coming out", but the young boy said, "My mother has commanded me to come out. He then moved in the field saying:

> *My commander is al-Husayn, 'Alayhi al-Salam, the best commander, the delight for the heart of the warner and the giver of the glad news. Ali and Fatimah, 'Alayhima al-Salam are his parents, can you then find anyone as honorable as he is? His shine is like the midday sun and his forehead is the full moon.*

He continued fighting until he was martyred and his head was cut off then it was thrown to the camp of al-Husayn, *'Alayhi al-Salam*. Then his mother picked it up saying, "You did a good job, my dear child, the delight of my heart, the brightness of my eyes" and then she struck a man with the head of her son and destroyed him then she picked up the post of a tent and attacked them saying:

> *I am an old and weak servant of my master, I am empty handed, old and weak but I can hit you with a hard strike to defend the son of Fatimah, 'Alayha al-Salam the noble and the graceful one.*

She destroyed two men and al-Husayn, *'Alayhi al-Salam*, asked her to come back and he (the Imam) prayed for her.

In al-Manaqib it is said that thereafter Junadah ibn al-Harith al-Ansari came out reciting a fighter's rhymes:

I am Junadah, I am ibn al-Harith, I am not weak and I do not disregard my pledge of allegiance until an heir inherits from me, today parts of my body on the soil will remain.

He (the narrator) has said that he then continued fighting until he was martyred, may Allah grant you blessings.

He (the narrator) has said that after him 'Amr ibn Junadah reciting a fighter's rhymes:

You must narrow down the siege around the son of Hind and shoot him within this year by the horsemen of al-Ansar (people of al-Madinah) and by the immigrants whose spears are tainted under the dust with the blood of unbelievers, you did so in the time of Prophet Muhammad, today you must taint it with the blood of the sinful ones, today you must taint it with the blood of mean ones who have rejected al-Quran in support of the evil ones, they who demand compensation and retaliation for their dead in Badr, who now have come with spears and swords.

Allah is my Lord and I continue striking the criminals with the sharp and cutting sword, this is obligatory on al-Azdi because it is a right, which every day he embraces several times.

He (the narrator) has said that then 'Abd al-Rahman ibn 'Urwah came out reciting a fighter's rhymes:

Indeed banu Ghiffar as well as Khidif and banu Nizar know that I am a lion in the eyes of the people of courage, I certainly strike the sinful ones with intense anger for the mention of the cutting, painful strikes in the defense of the descendants of the most virtuous ones, I strike them with al-Mushrifi sword and al-Khattar spear.

He continued fighting until he was martyred

Muhammad ibn abu Talib has said that then 'Abis abu Shabib al-Shakiry came with him was Shudhab *mawla* of Shakir and he asked, "What is in your soul, O Shudhab that you want to do?" He replied, "What else can I do other than to fight until I am killed." He then said, "That is what I thought about you so move forward in front of 'Abu 'Abd Allah, *'Alayhi al-Salam*, so he will count you as he has counted others. Today is the day in which it is very proper for us to ask for reward by means of all that we can do because there is no good deed after this day; it is only accounting." So he moved forward in front of al-Husayn, *'Alayhi al-*

Salam, and said *Salam* (the phrase of offering greeting of peace). Then he said, "O 'Abu 'Abd Allah, by Allah no one, near or far, is left on earth dearer and more beloved to me than you and if I have not been able to repulse injustice and murder from you by means of something dearer to me than my soul and blood I would have done so. *Salam* (the phrase of offering greeting of peace) on you O abu 'Abd Allah. Please bear witness that I am upon your guidance and the guidance of your father." He then went with the sword to them.

Rabi' ibn Tamim has said that when he saw him coming he recognized him because he had seen him during armed expeditions. "He is the bravest of the people." He then said, "O people, this is the lion of lions. He is ibn abu Shabib. No one must go to him. He began calling, "Is there anyone among you? Is there a man? Is there a man?"

'Umar ibn Sa'd then said, "You must throw stones on him from all sides." When he saw this he took off his helmet and coat of arms then he attacked the people. By Allah, I saw him force more than two hundred people to flee, but they then turned on him from all sides and he was killed and I saw his head in the hands of several people each one saying that he has killed him. 'Umar ibn Sa'd then said, "Stop fighting. He could not have been killed by one person." This made them to disperse.

Thereafter came out 'Abd Allah and 'Abd al-Rahman the Ghifaris. They said "*Salam* (the phrase of offering greeting of peace) to you O 'Abu 'Abd Allah. We have come to fight the enemy in front of you to defend you." He (the Imam), *'Alayhi al-Salam*, said, "You are welcome, please come closer to me. They went closer both weeping." He (the Imam), *'Alayhi al-Salam*, then asked O dear sons of my brother, "What has made both of you to weep? By Allah, I hope that within the hour your eyes will be delighted." They replied, "We pray to Allah to keep our souls in service for your cause, by Allah, we do not weep because of our own selves. We weep because we see you are surrounded by the enemies and we are not able to benefit you." He (the Imam), *'Alayhi al-Salam*, said, "May Allah reward both of you handsomely, O dear sons of my brother, for your supporting me by your lives and souls as He rewards the pious people." They then moved saying "*Salam* (the phrase of offering greeting of peace) to you O child of the Messenger of Allah." He (the Imam), *'Alayhi al-Salam*, responded likewise with blessings and kindness." They continued fighting until they both were martyred.

He (the narrator) has said that then a Turkish slave came out who belonged to al-Husayn, *'Alayhi al-Salam*, and he was a good reciter of al-Quran. He began to fight reciting a fighter's rhymes:

> *Even the ocean warms up because of my hits and strikes with my sword and spear and the air becomes full of my arrows and shots become full. When my sword shines in my right hand the hearts of those jealous of honor becomes torn apart.*

He then destroyed a group of men and then he fell down a martyr. Al-Husayn, *'Alayhi al-Salam*, came to him weeping, placed his cheek on his cheek then he opened his eyes and saw al-Husayn, *'Alayhi al-Salam*, then he smiled then passed away may Allah grant him blessings.

He (the narrator) has said that Yazid ibn Ziyad ibn al-Sha'sha' shot at them eight arrows of which five hit the target and whenever he would shoot, al-Husayn, *'Alayhi al-Salam*, would say, "O Lord, please keep his shooting steady and the garden (paradise) for his reward," but they attacked and killed him.

Ibn Numa' has said that Mehran *Mawla* (servant/slave) of banu Kahil has narrated that he was present in Karbala with al-Husayn, *'Alayhi al-Salam*, and he saw a man fighting fiercely and whichever group he would attack, he made them clear then returned to al-Husayn, *'Alayhi al-Salam*, reciting a fighter's rhymes:

> *In the garden of paradise you will ascend.*

I (the narrator) then asked, "Who is he?" They told me that he is abu 'Amr al-Nahshali also said al-Khath'ami. 'Amir ibn Nahshal one of the banu al-Lat from Tha'labah' intercepted and killed, and decapitated him. This abu 'Amr would perform *Tahajjud* (*Salat* (prayer of eleven Rak'at) during the last part of the night) and a great deal of *Salat* (prayer).

Then Yazid ibn Muhajir came out. He eliminated five men from the people of 'Umar by his arrows then he turned to al-Husayn, *'Alayhi al-Salam*, reciting a fighter's rhymes:

> *I am Yazid and my father is Muhajir like a lion of frightening roars.*
> *O Lord, I am a supporter of al-Husayn, 'Alayhi al-Salam, denouncing ibn Sa'd and rejecting him.*

His Kunyah, nickname, was abu al-Sha'sha' from banu Bahdalah from Kindah.

He (the narrator) has said that a man came and asked, "Where is al-Husayn, *'Alayhi al-Salam*?" He replied, "I am he." The man then said, "I can tell you that you go to the fire in this hour." He (the Imam), *'Alayhi al-Salam*, said, "You must inform me of the merciful Lord, and well obeyed intercessor. Who are you?" He replied, "I am Muhammad ibn Ash'ath." He (the Imam), *'Alayhi al-Salam*, then said, "O Lord, if your servant, this one, is a liar then please take him to the fire and make him a sign for his people." It only took him until turning the rein of his horse that he was thrown off but his leg remained stuck with the saddle and he was hit, then his *madhakir* (private parts) fell on the ground. By Allah, I was astonished by the quick effect of his *Du'a* (prayers and asking Allah for ones wishes).

Then another man came and asked, for al-Husayn, *'Alayhi al-Salam*. He (the Imam), *'Alayhi al-Salam*, said, "I am he."

The man then said, "I can tell you that you go to the fire in this hour." He (the Imam), *'Alayhi al-Salam*, said, "You must inform me of the merciful Lord, and well obeyed intercessor. Who are you?" He replied, "I am Shimr ibn Dhil Jawshan." Al-Husayn, *'Alayhi al-Salam*, said *Takbir* (Allah is great beyond description). "The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said that he had seen as if a spotted dog licks the blood of my *Ahl al-Bayt* (family)." Al-Husayn, *'Alayhi al-Salam*, then said that he had seen (in his dream) as if dogs attacked him (tearing his body) and among them a spotted dog was the most vicious one and that one is you. Shimr had a vitiligo disease.

I ('Allamah Majlisi) have narrated from al-Tirmizi who has said that al-Sadiq was asked, about how long it takes for a dream to materialize. "He mentioned the dreams of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, then it came true after sixty years."

Then Sayf ibn abu al-Harith ibn Sari' and Malik ibn Sari'- both Jabirs from a tribe of Hamadan called banu Jabir - came to al-Husayn, *'Alayhi al-Salam*, saying *Salam* (the phrase of offering greeting of peace) and he (the Imam) responded likewise. They began fighting until they were martyred.

Muhammad ibn abu Talib and others then have said that they would come to al-Husayn, *'Alayhi al-Salam*, one man after the other saying *Salam* (the phrase of offering greeting of peace) to you, O child of the Messenger of Allah and al-Husayn, *'Alayhi al-Salam*, would respond

likewise, we are right after you and then he (the Imam) would recite: "There are those of them who have already passed away and others of them are waiting. They never yield to any change." (33:23)

Until the last one of them was martyred, may Allah grant them all blessings. Then there was no one left with al-Husayn, *'Alayhi al-Salam*, except members of his *Ahl al-Bayt* (family). This is how a believing people gives preference to his next life over his worldly matters, his death over his life in the way of Allah and support the truth even if it may cost his life. Allah, most Glorious has said that: "Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him." (3:169) When the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, stood next to the martyrs of 'Uhud, among whom also was Hamzah, may Allah grant them all blessings, he (the Messenger of Allah) said, "I am witness over these people. You can wrap their blood stained bodies; on the Day of Judgment they will be raised with their veins gushing out blood. However, the color is the color of blood but the fragrance is the fragrance of musk." When the companions of al-Husayn, *'Alayhi al-Salam*, were martyred and no one was left except the members of *Ahl al-Bayt* (family) who were the sons of Ali, Ja'far, 'Aqil, al-Hassan and his own sons; they came together to say farewell to each other and readied themselves to fight. The first one from his *Ahl al-Bayt* (family) who came out was 'Abd Allah ibn Muslim ibn 'Aqil, ibn abu Talib reciting a fighter's rhymes:

> *Today I meet Muslim who is my father, and the youth who started their lives in the religion of the Holy Prophet, and they were not known as untruthful people, except that they were the best ones, graceful of lineage from Hashim, the masters of the people of high social status.*

Muhammad ibn abu Talib has said that he fought and eliminated ninety-eight men in three separate attacks then 'Amr ibn Subayh al-Saydawi and Asad Malik martyred him. Abu al-Faraj has said that the mother of 'Abd Allah ibn Muslim was Ruqayyah daughter of Ali ibn abu Talib, *'Alayhi al-Salam*. He was murdered by 'Amr ibn Subayh as we have narrated it from al-Mad'a'ini from Humayd ibn Muslim and he has mentioned that an arrow struck him when he had placed his palm on his forehead. The arrow then caused his hand to be as if stitched to his forehead. The mother of Muhammad ibn Muslim ibn 'Aqil is 'Umm Walad. He, - as we have narrated from abu Ja'far Muhammad ibn Ali

'Alayhim al-Salam - was martyred by abu Jurham al-Azdi and Laqit ibn 'Ayas al-Juhanni.

Muhammad ibn abu Talib and others have said that after him Ja'far ibn 'Aqil came out reciting a fighter's rhymes:

> *I am a young al-Abtahi man from abu Talib, of the community of Hashim and Ghalib, we indeed are masters in self-controlling matters. This is al-Husayn, 'Alayhi al-Salam, the best of the best of children of the man of virtue, piety and its consequences.*

He then eliminated fifteen horsemen. In al-Manaqib of ibn Shahr Ashub it is narrated that he eliminated two men, then he was martyred by Bishr ibn Sawt al-Hamadani. Abu al-Faraj has said that his mother was 'Umm al-Thaghr daughter of 'Amir al-'Amiri al-Khath'ami –as we narrated from abu Ja'far al-Baqir, *'Alayhi al-Salam*, and from Humayd ibn Muslim:

They have said that then his brother 'Abd al-Rahman ibn 'Aqil came out reciting a fighter's rhymes:

My father is 'Aqil so you must keep in mind my place from Hashim and from Hashim are my brothers, among whom are truthful elders, the masters of their peers and this is al-Husayn, *'Alayhi al-Salam*, whose roots are glorious, a master of the youth as well as the elders.

He eliminated seventeen horsemen and then he was martyred by 'Uthman ibn Khalid al-Juhanni.

Abu al-Faraj has said that the mother of 'Abd Allah ibn 'Aqil ibn abu Talib was 'Umm Walad. 'Uthman ibn Khalid ibn 'Ushaym al-Juhanni and Bishr ibn Haut al-Qabidi – as mentioned by Sulayman ibn abu Rashid narrating from Humayd ibn Muslim martyred him. The mother of 'Abd Allah al-Akbar ibn 'Aqil was 'Umm Walad and he was martyred by – as al-Mad'a'ini has mentioned- 'Uthman ibn Khalid al-Juhanni and a man of Hamadan- he has not mentioned 'Abd al-Rahman at all.

He (the narrator) then has said that mother of Muhammad ibn abu Sa'id ibn 'Aqil ibn abu Talib, al-Ahwal is 'Umm Walad and he was martyred by Laqit ibn Yasir al-Juhanni who shot him with an arrow – as we have narrated from al-Mad'a'in i from abu Mikhnaf from Sulayman ibn Rashid from Humayd ibn Muslim. Muhammad ibn Ali ibn Hamzah has narrated that he was martyred along with Ja'far ibn Muhammad ibn 'Aqil and he mentioned that that he heard someone who has said that he was killed on the day of al-Harrah.

Abu al-Faraj has said that he has not seen in any book of genealogy that Muhammad ibn 'Aqil had any son called Ja'far and he has said also Muhammad ibn Ali ibn Hamzah from 'Aqil ibn 'Abd Allah ibn 'Aqil ibn Muhammad ibn 'Abd Allah, ibn Muhammad ibn 'Aqil ibn abu Talib and that his mother was 'Umm Walad, and he was martyred on that day.

Then they have said that after him Muhammad ibn 'Abd Allah ibn Ja'far ibn abu Talib came out reciting a fighter's rhymes:

> *We complain before Allah against the enemy and the fighting in their blindness of (belief), they have disregarded the lighthouses of al-Quran, the firm revelation and their interpretations expressing disbelief and transgression.*

He then eliminated ten souls, then he was martyred by 'Amir ibn Nahshal al-Tamimi, condemned by Allah.

Thereafter 'Awn ibn 'Abd Allah ibn Ja'far came out reciting a fighter's rhymes:

> *If you do not know me, I am the son of Ja'far, the truthful martyred who in the garden (paradise) flies with two green wings, which is sufficient honor on the Day of Judgment.*

He then fought intensely until he eliminated three horse men and eighteen foot soldiers and then he was martyred by 'Abd Allah ibn Battah al-Ta'i. Abu al-Faraj has said that – after speaking of the murder of Muhammad and 'Awn- that 'Awn was martyred by 'Abd Allah ibn Qutnah al-Tihani. 'Ubayd Allah ibn 'Abd Allah ibn Ja'far ibn Abu Talib as stated by Yahya' ibn al-Hassan in his reports, as reported to me from Ahmad ibn Sa'id from him that he ('Ubayd Allah ibn 'Abd Allah ibn Ja'far ibn Abu Talib) was killed with al-Husayn, *'Alayhi al-Salam*, on the day of the tragedy and also others have narrated.

Thereafter Abu al-Faraj, Muhammad ibn abu Talib and others have narrated that after him 'Abd Allah ibn al-Hassan ibn Ali ibn abu Talib came out and in the majority of narrations it is said that he was al-Qasim ibn al-Hassan, *'Alayhi al-Salam*, and he was a small boy not yet mature. When al-Husayn, *'Alayhi al-Salam*, saw that he has come out he (the Imam) embraced him and they both wept until they both fell unconscious. Then he asked for permission to fight against the enemy but al-Husayn, *'Alayhi al-Salam*, would decline permission.

The boy continued kissing his hands and feet until he achieved permission and he came out, his tears flowing on his cheeks reciting a fighter's rhymes:

> *If you do not know, I am the son of al-Hassan, the grandson of the Holy Prophet, the chosen and trusted one, this is al-Husayn, 'Alayhi al-Salam, like an abound captive at the hands of a people who have not allowed him any water.*

His face seemed like a piece of the full moon and he fought intensely until he, even though he was a small boy, eliminated thirty men.

Hummayd has said that he was in the army of 'Umar ibn Sa'd and he was looking to this boy wearing a shirt, trouser and shoes with broken shoelaces on one pair and I cannot forget the way he walked. 'Umar ibn Sa'd al-Azdi then said, "By Allah I attack him" and I said *Tasbih* (Allah is free of all defects), "What do you want in doing so? By Allah even if he may hit me I will not extend my hand against him, all those surrounding him are enough as you can see." He said, "By Allah I will attack him." He attacked him and he did not come back until he struck the head of the boy with his sword that made him fall on his face and he called his uncle for help.

He (the narrator) has said that al-Husayn, *'Alayhi al-Salam*, came like a falcon for the rescue but the rows of people separated him and the fighting intensified. 'Umar, his murderer struck him with the sword and he prevented it with his hand and it cut off his hand from the elbow and he cried then the killer moved. The horsemen of al-Kufah attacked to rescue 'Umar from al-Husayn, *'Alayhi al-Salam*. The horses stepped on his chest and caused injuries by their hoofs until he (the young boy) or "'Umar" was killed under their hoofs. The dust settled and al-Husayn, *'Alayhi al-Salam*, was standing over the young boy's head when he was rubbing his heels against the ground. Al-Husayn, *'Alayhi al-Salam*, said, "How difficult it is for your uncle to bear the hardship that you call him for help but he fails to help you or he responds to your call for help but does not help you or he tries to help you but the help does not benefit you. May Allah do away with the people who have murdered you."

He then picked him up and I could see the legs of the boy being dragged on the ground when he had placed his chest against his chest and I said to myself, "What he is going to do with him?" He then came and placed him along with the martyrs from his *Ahl al-Bayt* (family).

[Note: According to the footnote the person who died under the hoofs of the horses was 'Amr ibn Sa'd al-Azdi (condemned by Allah), not al-Qasim ibn al-Hassan, *'Alayhi al-Salam*, as the text of the author indicates. It is because of a misprint of the abbreviated word "لع" which stands for the expression "condemned by Allah" but some scribe has deciphered it as the Arabic word (*al-Ghulam*, meaning the young boy)]

He (the Imam), *'Alayhi al-Salam*, then said, "O Lord, please count them (the enemies) one by one and kill them all and please do not leave anyone of them (unpunished), never forgive them. My cousins please exercise patience, O my *Ahl al-Bayt* (family), please exercise patience. You will never experience any weakness from this day on."

Thereafter 'Abd Allah, ibn al-Hassan came out of whom we have just spoken and that is more correct that he came out after al-Qasim reciting a fighter's rhymes:

> *If you do not know, I am the son of Haydara, the lion of the wilderness and the lion of the thick forest, who over the enemies is like a swift wind.*

He eliminated fourteen men from the enemy, then he was martyred by Hani ibn Thubayth al-Hadrami whose face then turned black.

Abu al-Faraj has said that abu Ja'far al-Baqir, *'Alayhi al-Salam*, would say that Harmalah ibn Kahil al-Asadi killed him. It is narrated from Hani ibn Thubayth al-Qabidi that a man from them killed him. He (the narrator) then has said that the mother of abu Bakr ibn al-Hassan ibn Ali ibn abu Talib, *'Alayhim al-Salam* is 'Umm Walad. Al-Mad'a'ini through the chain of his narrators has narrated from abu Mikhnaf from Sulayman ibn abu Rashid that 'Abd Allah ibn 'Uqbah al-Ghanawi killed him. In the Hadith of 'Amr ibn Shimr from Jabir from abu Ja'far *'Alayhi al-Salam*, it is said that 'Uqbah al-Ghanawi killed him.

They have said that then the brothers of al-Husayn, *'Alayhi al-Salam*, moved forward to defend him (the Imam) until they died defending him.

The first one who came out was abu Bakr ibn Ali. His name is 'Ubayd Allah and his mother is Layla daughter of Mas'ud ibn Khalid ibn Ribi' al-Tamimiyah. He moved forward reciting a fighter's rhymes:

> *My Shaykh is Ali, the one with a long list of matters of honor and pride, from Hashim the truthful, honorable and excellence. This is al-Husayn, the son of the Prophet, the Messenger of Allah, we*

defend him with a sword just shined, I offer my soul as sacrifice for a much respected brother.

He continued fighting until he was martyred by Zuhr ibn Badr al-Nakha'i and it is also said that his killer was 'Abd Allah ibn 'Uqbah al-Ghanawi.

Abu al-Faraj has said that his name is not known. Abu Ja'far al-Baqir, *'Alayhi al-Salam*, through the chain of the narrators as stated before that a man of Hamadan murdered him. Al-Mad'a'ini has said that near the waterhole his body was found and it was not known who had murdered him.

They have said that after him his brother 'Umar ibn Ali came out reciting a fighter's rhymes:

I strike you and do not see, among you, Zuhr, the wicked who has rejected the Holy Prophet, O Zuhr, O Zuhr, 'Umar makes you pay for your misdeeds, perhaps you end up in the lowest part of hell today which is the most evil place in the hottest burning fire, because you are a rejecter, the most wick of mankind.

He then attacked Zuhr, the killer of his brother and eliminated him, then turned to the people striking with his sword with strong hits saying:

You must stay away from animosity toward Allah and allow 'Umar, allow the frowning, gloomy lion, who strikes you with his sword but does not flee, and there is nothing in him like the fearful one who seeks to hide in a hole.

He continued fighting until he was martyred. After him his brother 'Uthman ibn Ali came out, his mother was 'Umm al-Banin the daughter of Huzam ibn Khalid from banu Kilab, reciting a fighter's rhymes:

I am 'Uthman the owner of many honorable facts, my Shaykh is Ali, the owner of the popular deeds and who is the cousin of the Holy Prophet, my brother is al-Hassan, the best of the best, the master of the elders and the young ones, after the messenger and the executor of the will, the supporter of the Holy Prophet.

Khuli ibn Yazid al-Asbahi shot him on his forehead and he fell off of his horse and a man from banu Aban ibn Hazim cut off his head.

Abu al-Faraj has said that Yahya' ibn al-Hassan has narrated from Ali ibn Ibrahim who has narrated from 'Ubayd Allah ibn al-Hassan and 'Abd

Allah ibn al-'Abbas who have said that 'Uthman ibn Ali, *'Alayhi al-Salam*, was martyred when he was twenty-one years old. Al-Dahhak through the chain of his narrators has narrated that Khuli ibn Yazid shot 'Uthman ibn Ali with an arrow that caused him to fall off of his horse and a man from banu Aban Daram took his head. It is narrated from, Ali, *'Alayhi al-Salam*, who has said, "I have named him after the name of my brother 'Uthman ibn Maz'un."

I ('Allamah Majlisi) say that abu al-Faraj has not spoken of 'Umar ibn Ali, *'Alayhi al-Salam*, among the ones martyred on that day.

They have said that then after him his brother Ja'far ibn Ali, *'Alayhi al-Salam*, came out. His mother also is 'Umm al-Banin, reciting a fighter's rhymes:

> *I am Ja'far of high status, son of Ali, 'Alayhi al-Salam, the best, the owner of great gains, my status is from my uncle, and maternal uncle, I defend al-Husayn, who is the best match of the owners of excellence.*

He then continued fighting and Khuli al-Asbahi shot him at the side of his face or at his eye.

After him his brother 'Abd Allah ibn Ali, *'Alayhi al-Salam*, came out reciting a fighter's rhymes:

> *I am the son of the provider of relief and excellence, he is Ali, 'Alayhi al-Salam, the person of the best deeds, the sword of the Messenger of Allah, with great strength, in every people his awesomeness is well known.*

Hani ibn Thubayt al-Hadrami martyred him.

Abu al-Faraj has said that narrated to him Ahmad ibn Sa'id from Yahya' ibn al-Hassan from Ali ibn Ibrahim from 'Ubayd Allah ibn al-Hassan and 'Abd Allah ibn al-'Abbas who both have said that 'Abd Allah ibn Ali, ibn abu Talib *'Alayhi al-Salam*, was martyred when he was twenty-five years old and had no children. Ja'far ibn Ali *'Alayhi al-Salam*, was martyred when he was twenty-nine years old. Narrated to me Ahmad ibn 'Isa from al-Husayn ibn Nasr from his father from 'Umar ibn Sa'd from abu Mikhnaf from 'Abd Allah ibn 'Asem ibn Hamid from Dahhak al-Mashriqi who has said al-'Abbas ibn Ali, *'Alayhi al-Salam*, said to his brother from his father and mother, 'Abd Allah ibn Ali, *'Alayhi al-Salam*, "You must move in front of me so I can see you and count you (among the

martyred ones) because you do not have any children." He then moved before him and Hani ibn Thubayt al-Hadrami attacked and murdered him.

Through the same chain of narrators as that of the previous Hadith the following is narrated:

Al-'Abbas ibn Ali asked, his brother Ja'far to move against the enemy before him; then Hani ibn Thubayt al-Hadrami, who had murdered his brother attacked and murdered him. Through the same chain of narrators as that of the previous Hadith the following is narrated that al-'Abbas sent his brother Ja'far before his own eyes then Hani ibn Thubayt al-Hadrami, who had murdered his brother attacked and murdered him.

Nasr ibn Muzaham has said, "Narrated to me 'Amr ibn Shimr from Jabir from abu Ja'far, Muhammad ibn Ali, *'Alayhima al-Salam*, who have said that Khuli ibn Yazid al-Asbahi murdered Ja'far ibn Ali, *'Alayhi al-Salam*."

He (the narrator) then has said that 'Umm Walad is mother of Muhammad al-Asghar son of Ali ibn abu Talib, *'Alayhi al-Salam*. Narrated to me from Ahmad ibn 'Isa from al-Husayn ibn Nasr from his father from 'Amr ibn Shimr from Jabir from abu Ja'far, *'Alayhi al-Salam*, and narrated to me from Ahmad ibn abu Shaybah from Ahmad ibn al-Harith from al-Mad'a'ini that a man from Tamim from banu Aban ibn Darim murdered him, may Allah grant him blessings.

He (the narrator) has said that Muhammad ibn Ali ibn Hamzah has said that on that day Ibrahim ibn Ali ibn abu Talib, *'Alayhi al-Salam*, was martyred. His mother was 'Umm Walad but have not heard it from someone else other than him. I also have not seen anything about Ibrahim in any book of genealogy. Yahya' ibn al-Hassan has said that abu Bakr ibn 'Ubayd Allah al-Talhi narrated to him from his father that 'Ubayd Allah ibn Ali was killed with al-Husayn, *'Alayhi al-Salam*, but this is a mistake, in fact, 'Ubayd Allah was killed on the day of al-Mudhar (a town between Basrah and al-Kufah). I (the narrator) saw him in al-Mudhar.

He (the narrator) has said that the nickname of al-'Abbas ibn Ali was abu al-Fadl, his mother also is 'Umm al-Banin and he was her eldest son and he was the last among them, his brothers, from the same mother and father, martyred and he inherited them all. He then moved against the enemy and he was martyred, then 'Ubayd inherited him as well as the others. His uncle 'Umar ibn Ali, *'Alayhi al-Salam*, disputed him about it but then they reached a settlement to which he agreed.

Al-'Abbas was a handsome man. When he would mount the horse his feet would reach the ground. He was called the full moon of banu Hashim. He would keep the banner of al-Husayn, *'Alayhi al-Salam*.

Narrated to me Ahmad ibn Sa'id from Yahya' ibn al-Hassan from Bakr ibn 'Abd al-Wahhab from ibn abu 'Uways from his father from Ja'far ibn Muhammad *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, prepared his companions and he gave his banner to al-'Abbas. Narrated to me Ahmad ibn 'Isa from al-Husayn ibn Nasr from his father from 'Amr ibn Shimr from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said that Zayd ibn Ruqad and Hukaym ibn al-Tufayl al-Ta'i murdered al-'Abbas ibn Ali, *'Alayhi al-Salam*. 'Umm al-Banin was the mother of these four martyred brothers. She would go to al-Baqi' and lament there in the most sad and painful lamentation. People would gather around her to listen to her. Marwan would come among others and would listen to her lamentations and would weep.

This is mentioned by Muhammad ibn Ali ibn Hamzah from al-Nawfali from Hammad ibn 'Isa al-Juhanni from Mu'awiyah ibn 'Ammar from Ja'far ibn Muhammad *'Alayhima al-Salam* who have said that al-'Abbas was the water provider and was the full moon of banu Hashim, the bearer of the banner of al-Husayn, *'Alayhi al-Salam*, and he was the eldest among his brothers. He went to fetch water and they attacked him and he moved against them reciting a fighter's rhymes:

> *I am not afraid of death because death keeps calling for retaliation, I fight until I cannot be seen in the heat of the battlefield, my soul is to protect the soul of al-Mustafa, the purified one, I am al-'Abbas and I have come with the water carrier and I am not afraid of the day of the battlefield.*

He forced them to disperse but Zayd ibn Warqa' ambushed him from behind the palm tree with the help of Hukaym ibn al-Tufayl al-Sanbasi and struck his right hand but he held the sword in his left hand and attacked them reciting a fighter's rhymes:

> *By Allah, even though you have cut off my right hand, I defend my religion forever, and the truthful Imam in his certainty, the child of the Messenger of Allah, the pure one and trustworthy one.*

He continued fighting until he became weak. Al-Hukaym ibn al-Tufayl al-Ta'i ambushed him from behind the palm tree and struck his left arm. He then said: "O soul, you must not fear the unbelievers, and receive

the glad news of the blessings of the dominant one with the Holy Prophet, the chosen master. They in their transgression have cut off my left hand, O Lord, please make them feel the heat of the fire."

Then another one, condemned by Allah, struck him with an iron post and murdered him. When al-Husayn, *'Alayhi al-Salam*, saw him fallen on the bank of the Euphrates he wept and said, "You, evil people, have transgressed in your wickedness opposing the religion of Muhammad. Was he not the best of the messengers who advised you to be kind to us, are we not the children of the well established Prophet, is not al-Zahra' my mother among you, was not Ahmad the best of the people, you are condemned and failed because of what you have committed, and you will feel the heat of the burning fire."

I ('Allamah Majlisi) say that in certain compilations of our people I have read that al-'Abbas on seeing al-Husayn, *'Alayhi al-Salam*, remaining alone, went to him and asked for his permission to move against the enemy. Al-Husayn, *'Alayhi al-Salam*, wept intensely and said, "My dear brother, you are the bearer of my banner if you leave my army will scatter." Al-'Abbas said, "I am very depressed and life does not look good to me anymore. I must retaliate against these hypocrites." Al-Husayn, *'Alayhi al-Salam*, then said, "You must try to find a little water for these children." Al-'Abbas then went to the people of ibn Sa'd to preach sense to them and warn them but it was of no benefit. He then returned to his brother and informed him of the condition and he heard the children saying "we are thirsty", "we are thirsty". He then mounted his horse, held his spear and a water sack, then moved to the Euphrates but he was surrounded by four thousand people who were posted there to guard the water and they started shooting at him. He cleared them eliminating eighty people, as it is narrated, then entered in the water. When he wanted to drink with the palms of his hand he remembered the thirst of al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (family) then he threw the water away from his palms, filled the water sack, carried it on his right shoulder, then moved to the camp of al-Husayn, *'Alayhi al-Salam*, but they blocked his path and surrounded him from all sides. He fought them until Nawfal al-Azraq struck his right hand and cut it off. He then carried the water sack on his left shoulder and then Nawfal cut off his left hand from the wrist. He then carried the water sack with his teeth but then an arrow hit the water sack and the water spilled on the ground, then an arrow hit his chest, then he fell off of his horse and called his brother al-Husayn, *'Alayhi al-Salam*, for help but when he came he found him dropped on the ground. He wept and carried him to the tent.

They then have said that when al-'Abbas was martyred, al-Husayn, *'Alayhi al-Salam*, said, "Now my back has broken and my means are exhausted."

Note: According to a footnote: I ('Allamah Majlisi) have stated the above narration in a mursal manner and it is not found in any book of the accounts of Karbala. However, it is not different from the existing conditions at that time which is called *Lisan al-Hal* in Arabic.

Ibn Shahr Ashub has said that then al-Qasim ibn al-Hassan, *'Alayhi al-Salam*, reciting a fighter's rhymes moved against the enemy:

> *If you do not know, I am the son of Haydara, the lion of the wilderness and the lion of the thick forest, who over the enemies is like a swift wind. I retaliate against you with the sword in abundance.*

He (the narrator) has said it- after that he had spoken of him (al-Qasim ibn al-Hassan) before this- but there is something strange here.

They have said that then Ali ibn al-Husayn, *'Alayhi al-Salam*, moved forward.

Muhammad ibn abu Talib and Abu al-Faraj have said that his mother was mother of Layla daughter of abu Murrah ibn 'Urwah ibn Mas'ud al-Thaqafi and at that time he was eighteen years old.

Ibn Shahr Ashub has said that it is also said that he was twenty-five years old at that time.

They have said that al-Husayn, *'Alayhi al-Salam*, then raised his index finger to the sky and said, "O Lord, be witness against these people. Now the young man who has risen against them is the most similar in form, moral behavior and in speaking to Your messenger. Whenever we wished to look at your messenger we would look at this young man. O Lord, please hold back the blessings of the earth from them and make them to become divided in pieces following different paths and never make the rulers happy with them because they called us to help, then they transgressed against us."

Al-Husayn, *'Alayhi al-Salam*, then called loudly to 'Umar ibn Sa'd saying, "What is the matter with you, may Allah cut off your relations with your relatives, never place any blessing in your affairs, make someone dominant over you to slaughter you in your bed because you have cut off my relatives and you did not respect my near relationship with the

Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He (the Imam), *'Alayhi al-Salam*, then raised his voice and recited: "Allah chose (and gave distinction to) Adam, Noah, the family of Abraham, and 'Imrān over all the people of the world. (3:33) They were the offspring of one another. Allah is All-hearing and All-seeing." (3:34)

Ali ibn al-Husayn, *'Alayhi al-Salam*, then attacked the people reciting a fighter's rhymes:

> *I am Ali ibn al-Husayn, 'Alayhi al-Salam, ibn Ali, from a family; grandfather of whose father is the Prophet, by Allah, the son of an illegitimate child cannot rule us, I can strike you with the spear until it is bent, I can strike with the sword to defend my father, like the striking of a young Hashimi, 'Alawi man.*

He continued fighting until people started sobbing because of the great many people that he eliminated. It is narrated that he eliminated one hundred, and then he came back to his father with all his great many injuries. He said, "O father, thirst is killing me and the weight of iron troubles me. Is there a way to have a drop of water so I may gain some energy against the enemies?" Al-Husayn, *'Alayhi al-Salam*, wept saying, "My dear son, how hard it is to bear for Muhammad, for Ali ibn abu Talib and for me that you call them for something but they cannot give proper response, you call for help and to rescue but they do not respond. My dear son, you can show to me your tongue. He (the Imam), *'Alayhi al-Salam*, held, felt his tongue and give him his ring telling him to place it in his mouth and go back against the enemy. I hope before it is sunset your grandfather will quench your thirst from his special bowl and thereafter you will never face any thirst." He went back against the enemy reciting a fighter's rhymes:

> *Certain facts have come in the light during the war,*
> *After which certain things to which they apply has become clear,*
> *By Allah the Lord of the throne we will remain in your midst,*
> *Or the shining ones (swords) are sheathed.*

He continued fighting until he eliminated a complete two hundred people, then Munqadh ibn Murrah al-'Abdi struck on his head which made him to fall, then people struck him with swords. He then held to the neck of his horse and the horse took him among the enemies who then with their sword struck him in pieces. When his spirit was about to depart him he said with his voice raised, "O dear father, this is my grandfather, the Messenger of Allah, O Allah grant compensation to Muhammad and his

family worthy of their services to your cause. He has already quenched my thirst with his proficient bowl with a drink after which I will never become thirsty again. He was saying, 'Come quickly my child, I have kept a bowl of drink ready for you, so you can drink right now.'"

Al-Husayn, *'Alayhi al-Salam*, then said loudly, "May Allah destroy the people who have killed you. How daring are these people against the most beneficent and His messenger and in violating the honor of the Messenger of Allah. There is no use for a life without you, O my dear son."

Humayd ibn Muslim has said that he saw a woman who came out quickly like the rising sun, expressing great sorrow and sadness saying, "O my dearest one, the fruit of the heart and, O the delight of my eyes." I then asked about who she was and I was told that she was Zaynab daughter of Ali, *'Alayhi al-Salam*. She came and bent over his body. Then al-Husayn, *'Alayhi al-Salam*, came and returned her back to the tents and he (the Imam) came with his young people then carried him from where he had fallen and brought him to place his body near the tents in front of which they were fighting.

Al-Mufid and ibn Numa' after this have said that then a man from the companions of 'Umar ibn Sa'd called 'Amr ibn Subayh shot with an arrow 'Abd Allah, ibn Muslim ibn 'Aqil. 'Abd Allah placed his palm on his forehead for protection and the arrow hit his hand and like a nail pined his palm to his forehead and he was not able to move it and another man brought down a spear on him which hit his heart and he then became a martyr.

'Abu 'Abd Allah, ibn Qatbah al-Ta'i attacked 'Awn ibn 'Abd Allah ibn Ja'far ibn abu Talib and murdered him. 'Amir ibn Nahshal al-Tamimi attacked Muhammad ibn 'Abd Allah ibn Ja'far ibn abu Talib and murdered him. 'Uthman ibn Khalid al-Hamadani attacked 'Abd al-Rahman ibn 'Aqil ibn abu Talib and murdered him.

Abu al-Faraj in al-Muqatil has said, "Narrated to me Ahmad ibn Sa'id from Yahya' ibn al-Hassan from Bakr ibn 'Abd al-Wahhab from 'Isma'il ibn (abu Ziyad) Idris from abu Ja'far ibn Muhammad from his father, *'Alayhima al-Salam* who have said that the first martyr from the children of abu Talib with al-Husayn, *'Alayhi al-Salam*, was his son Ali.

Ahmad ibn Sa'id has narrated to me from Yahya' ibn al-Hassan from more than one person from Muhammad ibn abu 'Umayr and from Ahmad

ibn 'Abd al-Rahman al-Basri from 'Abd al-Rahman ibn Mahdi from Hammad ibn Salmah from Sa'id ibn Thabit who has said the following:

"When Ali ibn al-Husayn, *'Alayhi al-Salam*, came out against the enemy al-Husayn, *'Alayhi al-Salam*, allowed his eyes to weep and he then said, 'O Lord, bear witness against them. Now a young man has come against them who is most similar to, among the creatures, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*' He began to attack them and then returned to his father, 'O father, I am thirsty.' Al-Husayn, *'Alayhi al-Salam*, would say to him, 'My beloved one exercise patience; before it is night, the Messenger of Allah will quench your thirst with his own bowl.' He then attacked the enemy time after time until an arrow was shot and it hit his throat, which tore it apart, and he began to turn in his blood and called his father, 'O father, 'Alayka *al-Salam*. This is my grandfather, the Messenger of Allah, conveys his *Salam* (the phrase of offering greeting of peace) to you and asks you to hurry in coming to us.' He took a deep breath then passed away.

Abu al-Faraj has said that this Ali ibn al-Husayn, *'Alayhi al-Salam*, was al-Akbar (senior) and he had no children. His nickname is abu al-Hassan, his mother is 'Umm Layla the daughter of abu Murrah ibn 'Urwah ibn Mas'ud al-Thaqafi and he is the first one to have been martyred and this is whom Mu'awiyah has meant in the narration narrated to me by Muhammad ibn Muhammad ibn Sulayman from Yusuf ibn Musa al-Qattan from Jarir from al-Migthra' who has said that Mu'awiyah has asked, "Who is more deserving for this position?" They replied, "You are the one who deserve it most." He said, "No, the one most deserving this position is Ali ibn al-Husayn ibn Ali, whose grandfather is the Messenger of Allah and in him there is braveness of banu Hashim, generosity of banu Amawides and the beauty of Thaqif."

Yahya' ibn al-Hassan al-'Alawi has said, "Our people, the Talibiyun, say that the one killed was from 'Umm (mother of) Walad and the one whose mother is 'Umm Layla is their grandfather and he was born in the time of the *khilafat* of 'Uthman."

Then they have said, that a young boy came out with a post (of tent) in his hand from those structures and there were two pearls on his ears and he was anxious looking to the right and left and his earrings moved from side to side. Hani ibn Thubayt attacked him and murdered him and then Shahr banu began looking at him without speaking a word as though being terrified. Al-Husayn, *'Alayhi al-Salam*, then turned to his right but did not

see anyone of the men and he turned to his left. He did not see anyone. Ali ibn al-Husayn, Zayn al- 'Abidin *'Alayhi al-Salam*, who was ill, then came out and he was not able to carry his sword. Umm Kulthum behind him was calling, "My child, come back." He then said, "My aunt, allow me to fight and defend the child of the Messenger of Allah." Al-Husayn, *'Alayhi al-Salam*, then said, "O Umm Kulthum, please hold him back so that the earth will not left without descendants of *Ale* (family) Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." When al-Husayn, *'Alayhi al-Salam*, suffered the pain because of all male persons of his family murdered including his sons and no one was left except he himself and the women and children, he then called, "Is there anyone to defend the *Ahl al-Bayt* (family) of the Messenger of Allah, is there any monotheist who fears Allah about us? Is there any rescuer who hopes to receive the reward from Allah to rescue us?" The crying of the women became loud in lamentations and al-Husayn, *'Alayhi al-Salam*, then moved to the door of the tent and said, "Give to me my son Ali, the baby, so I can say farewell to him and they brought the baby to him."

Al-Mufid has said that he (the Imam) called (for) his son 'Abd Allah.

They have said that he then kissed him saying "Wayl (a location in hell) is for the people when your grandfather will be the plaintiff against them." The child was in his lap that Harmala ibn Kahil al-Asadi shot him with an arrow that slaughtered him in the lap of al-Husayn, *'Alayhi al-Salam*, who then collected his blood until the palms of his hands became full, then he threw it into the air toward the sky.

Al-Sayyid has said that he (the Imam) then said, "What is happening to me becomes easy for me because it is in the sight of Allah." Al-Baqir, *'Alayhi al-Salam*, said that not a drop of that blood came down to the earth.

They have said that he (the Imam) then said, "This is not insignificant to you than the *fasil* (the young camel of the people of Prophet Salih because of which the whole nation faced punishment). O Lord, if you have withheld victory from us then make this what is better for us."

I ('Allamah Majlisi) say that in certain books it is said that when al-Husayn, *'Alayhi al-Salam*, looked at the seventy two men from his (people and) *Ahl al-Bayt* (family) fallen, he turned to the tents and said, "O Sakinah, Fatimah, Zaynab, and 'Umm Kulthum accept my *Salam* (the phrase of offering greeting of peace)." Sakinah then called, "Have you my dearest submitted yourself to death?" He (the Imam), *'Alayhi al-Salam*, replied, "How can I not do so when I have no one to help and support me?"

She then said, "O My dearest, please return us back to the sanctuary of our grandfather." He (the Imam), *'Alayhi al-Salam*, said, "There is no way for this to happen. If the sand grouse is left alone it goes to sleep." The women then lamented and cried much and al-Husayn, *'Alayhi al-Salam*, would calm them down, then he attacked the army of ibn Sa'd.

Abu al-Faraj has said that the mother of 'Abd Allah ibn al-Husayn, *'Alayhi al-Salam*, is al-Rubab daughter of Imra'al-Qays. It about her whom he (the Imam) has said, "By my life, I love the house where there is Sakinah and al-Rubab, I love both of them and I give most of my belongings and no critic criticizes me about it."

Sakinah is his daughter from al-Rubab. The name of Sakinah is Aminah but Sakinah has become popular but it is not her name. 'Abd Allah was small on the day he was murdered. An arrow came when he was in the lap of his father and it slaughtered him there.

Narrated to me Ahmad ibn Shabib from Ahmad al-Harith from al-Mad'a'ini from abu Mikhnaf from Sulayman ibn abu Rashid from Humayd ibn Muslim who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, called for a boy and made him sit in his lap then 'Uqbah ibn Bishr shot him with an arrow that slaughtered him there. Narrated to me Muhammad ibn al-Husayn, al-'Ushanani through the chain of his narrators who had witnessed al-Husayn, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, was with his small son that an arrow came and hit the throat of his little son. Al-Husayn, *'Alayhi al-Salam*, then wiped the blood from the throat of his little son and threw it to the sky of which nothing came down. He (the Imam), *'Alayhi al-Salam*, then said, "O Lord, this is not less significant than the young camel of the people of Salih."

They then have said that al-Husayn, *'Alayhi al-Salam*, then stood up, mounted his horse then moved to the battlefield saying:

The disbelief of the people is not new,
They have turned away from the rewards of Allah the Lord of the two heavy communities.
The people who killed Ali and his son al-Hassan,
A man of goodness of honorable parents,
Because of jealousy they did and said to bring people together,
To fight al-Husayn, 'Alayhi al-Salam,
What a people who consist of lowly ones,
Who have gathered the gathering against the people of the two

sacred places,
They then moved supporting each other to destroy me for the sake of the two heretics,
They are not afraid of Allah in shedding my blood for the sake of,
'Ubayd Allah, the descendant of the two unbelievers,
Ibn Sa'd has shot me with an army,
Pouring like heavy rainfall,
Not because of something that I had done before,
Except my being happy for being from the two shining ones,
Being happy for Ali who is the best after the Holy Prophet,
And the Prophet from al-Quraysh as my parents,
Allah has chosen my father from among the creatures,
Then my mother, so I am the child of the two best ones,
So I am silver, the son of two gold ones,
Who has a grandfather like my grandfather among the people,
Or like my Shaykh, so I am the son of two lighthouses.
My mother is Fatimah, al-Zahra' and my father,
Is he who crushed the unbelievers,
On the day of Badr and Hunayn,
He worshipped Allah when only he was a young boy,
Whey al-Quraysh worshipped two idols,
They worshipped al-Lat and al-'Uzza' together,
And Ali, 'Alayhi al-Salam, perform Salat (formal prayer) toward two Qiblas,
My father is the sun,
And my mother is the moon,
And I am the star and the son of the two moons,
On the day of 'Uhud he had an occasion,
In which the anger found cure because of the flow of the two armies,
In al-Ahzab then al-Fath in both,
There was the death of the two garrisons.
In the way of Allah what has done,
The evil nation to the two families;
The family of the Holy Prophet, the chosen one,
And the family of Ali, the flower of the day of the two armies.

He (the Imam), *'Alayhi al-Salam*, then stood in front of the army with his sword in his hand, without having any hope in life and ready for death reciting a fighter's rhymes:

I am the son of Ali, the purified one from Ale (family) of Hashim,
This is enough for me as a matter of pride when I speak proudly,
My grandfather is the Messenger of Allah,
The most honorable one of those who have passed away,
We are the lamp of Allah in the creatures to shine,
Fatimah, 'Alayha al-Salam is my mother, a child of Ahmad,
My uncle called the double winged one is Ja'far,
Among us is the book of Allah revealed in all truth,
And among us, guidance, divine revelation in goodness is spoken of,
We are amnesty for all people,
For this we are happy among the people and say it aloud,
We are the guardians of the pond in the garden (paradise) from which we provide drink for our friends,
With the bowl of the Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, and no one denies it,
Our Shi'a among people are most honorable,
Those who dislike us are losers on the Day of Judgment.

I ('Allamah Majlisi) say that it is narrated in al-Ihtijaj that when he (the Imam) remained all alone and there no one was left with him except his son Ali ibn al-Husayn, *'Alayhima al-Salam*, and another son who was a breastfeeding child called 'Abd Allah, he (the Imam) held the child to say farewell and an arrow came and hit the throat of the child and killed him. He (the Imam), *'Alayhi al-Salam*, then dismounted his horse, dug the ground with the sheathing of his sword, stained him with his blood and buried him. Then he sprung reciting a fighter's rhymes as stated above.

Muhammad ibn abu Talib has said that abu Ali al-Salami has said in his history that these lines of poems are from al-Husayn, *'Alayhi al-Salam*, and of his composition. He has said that no one has the like of them:

If the worldly life is counted as valuable,
The reward of Allah is high and more noble,
If the bodies are made to die,
Then one's being killed with the sword in the way of Allah is more excellent,
If sustenance is already measured,
Then to run less for more is better,
If collecting belongings is to leave as legacies,
Then why should one remain stingy for what is to be abandoned?

He (the Imam), *'Alayhi al-Salam*, then challenged the people for the fight and continued eliminating whoever came near him of the distinguished ones until he eliminated a great number of them. He (the Imam), *'Alayhi al-Salam*, then turned to the right saying: "Death is better than living in disgrace." He (the Imam), *'Alayhi al-Salam*, then turned to the left saying: "I am al-Husayn ibn Ali, I have taken an oath not to turn back, protect the family of my father and pass away in the religion of the Holy Prophet."

Al-Mufid and ibn Numa' have said that thirst became severe for him (the Imam) and he then mounted al-Musnat intending to go to the Euphrates and his brother al-'Abbas in front of him but a group of horsemen of ibn Sa'd intercepted him and a man from banu Daram shot al-Husayn, *'Alayhi al-Salam*, and the arrow hit his jaws. He (the Imam), *'Alayhi al-Salam*, removed the arrow and kept his hand under his jaws until the palms of his hands filled with blood then he threw it away saying, "O Lord, I complain before you against what they are doing to the son of the daughter of the Messenger of Allah." Then they separated al-'Abbas from him and surrounded him from all sides until they killed him. The one responsible for his killing was Zayd ibn Warqa' al-Hanafi and Hukaym ibn al-Tufayl al-Sanbasi.

Al-Husayn, *'Alayhi al-Salam*, wept intensely because of his being killed.

Al-Sayyid has said that al-Husayn, *'Alayhi al-Salam*, then challenged people to fight and he (the Imam) continued eliminating anyone who came out against him until a great number of them were eliminated and he (the Imam) would say, "Being killed is better than living in disgrace, but disgrace is better than entering the fire of hell."

Certain narrators have said, "By Allah I have not seen one broken down, his sons and *Ahl al-Bayt* (family), his companions all killed, with such a fervor, that if men intensified their attacks against him he would respond in the same way with his sword and clear the field like goats cleared by a wolf. He would clear like grasshoppers scatter even when a thousand of them come to attack him. He then would go back to his position saying, "There is no means and power without Allah, the most high, the most great."

Ibn Shahr Ashub and Muhammad ibn abu Talib have said that he continued fighting until he eliminated one thousand nine hundred fifty men besides those who sustained injuries. 'Umar ibn Sa'd then said to his people, Woe is on you, do you realize against who you are fighting? This

is the son of the receding hair from his forehead. This is the son of the killer of the Arabs. You must attack him from all sides."

The sharp shooters were four thousand. They began shooting him until they made a barrier between him and his position.

Ibn abu Talib and the author of Manaqib and al-Sayyid (the master) have said that he (the Imam) then said to them loudly, "O *Shi'a* of abu Sufyan, if you do not have any religion and you are not afraid of the Day of Judgment, then be free in your worldly manners, go back to your ancestors if you are Arabs." Shimr then said, "What are you saying O son of Fatimah, *'Alayha al-Salam*." He (the Imam), *'Alayhi al-Salam*, said, "I say that I am the one who fights you and you fight against me and the women are innocent. Stop your transgressors from bothering my family (women) as long as I am alive." Shimr then said, "You can have this wish of yours." He then told them to move away from the family of the man. You must aim him only, by my life he is an honorable match." He (the narrator) has said that the people attacked him and in that condition he was asking for a drink of water. Whenever he would move his horse to the Euphrates they all would attack him and block his path to the water.

Ibn Shahr Ashub has said that abu Mikhnaf has narrated from al-Jalludi that al-Husayn, *'Alayhi al-Salam*, took on al-A'war al-Silmi and 'Amr ibn Hajjaj al-Zubaydi who commanded four thousand men around the waterhole and made his horse to enter in the water, then the horse approached the water with his head and he (the Imam), *'Alayhi al-Salam*, said, "You are thirsty and I am thirsty, by Allah I will not taste the water until you drink. The horse moved his head away as if understood and al-Husayn, *'Alayhi al-Salam*, said, "Fine, you can drink because I am also drinking and he filled up the palms of his hand with water. A horsemen said, "You are enjoying the taste of the water but your family is violated." He (the Imam), *'Alayhi al-Salam*, then threw the water away and came out of the waterhole against the people until he cleared them away but the tents were still safe.

Abu al-Faraj has said that al-Husayn, *'Alayhi al-Salam*, continued asking for water and Shimr would say, "By Allah, you cannot reach the water before reaching the fire. Do you not see O al-Husayn, *'Alayhi al-Salam*, the Euphrates as if it is the belly of the fish, by Allah you cannot taste it until you die thirsty." Al-Husayn, *'Alayhi al-Salam*, then said, "O Lord, please make him die thirsty." By Allah, this man would say, "Please give me water" and he would drink until water would come out of his mouth and still would ask for water until he died.

They have said that a man, nicknamed abu al-Hatuf al-Juhfi, then shot him with an arrow which hit his forehead. He (the Imam), *'Alayhi al-Salam*, then removed the arrow and blood flowed on his face and beard and he (the Imam), *'Alayhi al-Salam*, said, "O Lord, you see my condition because of your disobedient servants. O Lord, count them one by one and destroy them all and do not leave any of them on earth and never forgive them." He then took on them like an angry lion and to whomever he reached, he gave him a blow of his sword but the arrows were hitting him from all sides at his chest and neck and he (the Imam) would say, "O the evil nation. You indeed are an evil successor of Muhammad for his *Ahl al-Bayt* (family). After killing me you will not fear killing anyone of the servants of Allah, in fact such killing after you kill me will become easy for you, and I hope that Allah will grant me honor with martyrdom, then retaliation for me will come when you will not expect it to happen."

He (the narrator) has said that al-Haseen ibn Malik al-Sakuni shouted, "O son of Fatimah, *'Alayha al-Salam*, what for retaliation from us will take place?" He (the Imam), *'Alayhi al-Salam*, said, "Your evil will fall among yourselves and you will shed each other's blood then painful punishment will fall upon you." He (the Imam), *'Alayhi al-Salam*, continued fighting until he was gravely injured.

The author of al-Manaqib has said that abu Mikhnaf has narrated from Ja'far ibn Muhammad, *'Alayhima al-Salam* who has said that they found thirty three spear wounds, and thirty four strikes of the sword on his body. Al-Baqir, *'Alayhi al-Salam*, has said that there were three hundred and some injuries because of spears and strikes of the swords or the hits of arrows. It is narrated also that there were three hundred sixty injuries, it is said that there were thirty-three strikes of the sword besides the hits of the arrows. It is also said that there were one thousand nine hundred injuries on his body. The arrows on his coat of arms were like spikes like those on the body of the porcupine. It is narrated that they all were at the front side of his body.

They have said that he (the Imam) then stopped for rest for a while and he had become weak because of fighting. As he was standing, a stone came and hit his forehead and he took his clothes to wipe the blood that a three pronged poisoned arrow came and hit his chest. According to certain narrations it hit his heart and al-Husayn, *'Alayhi al-Salam*, said, "In the name of Allah, with the help of Allah and in the religion of the Messenger of Allah." He then raised his head to the sky and said, "O Lord, you know that they are killing a man besides whom there is no one who is the son of the Prophet on earth. He then pulled the arrow from his back and blood

gushed out like a shoot. He placed his hand over the wound and when his palms of his hands were full of blood he threw them to the sky and nothing of it came down. No redness would appear in the sky before al-Husayn, *'Alayhi al-Salam*, threw his blood in the sky. He placed his hand under the wound and when the palms of his hands were full he then wiped it against his head and beard saying, "In this way I will meet my grandfather, the Messenger of Allah, with my face dyed with my blood and say, 'O Messenger of Allah, so and so murdered me.' He had become weak from fighting and stopped. Whoever then would come to him would turn back until a man from Kindah called Malik ibn al-Yusr came and struck him (the Imam) with the sword on his head on his hooded cloak and it became bloody. Al-Husayn, *'Alayhi al-Salam*, said, "May you not eat or drink thereby and may Allah raise you with the unjust ones. He then removed the cloak and wore a cape with a turban on it and he had become very weak. The Kindi man came and took the cloak away and it was made of al-Khazz. After the event of Karbala when he came to his wife he began washing the blood away and his wife said, "Have you brought the loot from the son of the Messenger of Allah to my house? Go away, may Allah fill your grave with fire." Thereafter he continued to live in poverty in a worse condition. His hands became useless, in winter they would bleed and in summer they remained paralyzed and lifeless like a piece of wood.

Al-Mufid and al-Sayyid have said that they waited for a while then came on him and surrounded him. 'Abd Allah ibn al-Hassan, 'Alayhi *al-Salam*, who was a very young child, forced himself from the hands of the women came out until he stood next to al-Husayn, *'Alayhi al-Salam*. Zaynab daughter of Ali, *'Alayhi al-Salam*, followed him to hold him back. Al-Husayn, *'Alayhi al-Salam*, said, "My sister, please, hold him back, but he refused strongly, saying by Allah, I will not leave my uncle. Then Abjar ibn Ka'b, also it is said that Harmalah ibn Kahil came to al-Husayn, *'Alayhi al-Salam*, with the sword and the boy said "Wayl (a location in hell) for you, O son of the filthy are you going to kill my uncle?" He then struck him with the sword and the boy tried to protect himself with his hand but his hand was cut off and remained hanging by the skin and the child cried, "O mother." Al-Husayn, *'Alayhi al-Salam*, then held him to himself and said, "Son of my dear brother, exercise patience for what has happened to you and count it as something good because Allah will join you with your ancestors, the virtuous ones."

Al-Sayyid has said that Harmalah ibn Kahil shot him with an arrow and slaughtered him while he was in the lap of his uncle, *'Alayhi al-Salam*.

Thereafter Shimr ibn Dhil Jawshan moved to the tent of al-Husayn, *'Alayhi al-Salam*, and hit it with a spear then he asked, for fire saying, "I can burn it along with whatever is in it." Al-Husayn, *'Alayhi al-Salam*, said to him, "O Shimr ibn Dhil Jawshan, are you asking for fire to burn my family, may Allah burn you in the fire." Then Shabath came and scolded him and he became embarrassed then moved away.

Al-Husayn, *'Alayhi al-Salam*, then asked for an unusable cloth to wear it under his clothes so that when his clothes are looted his body can remain covered. A Turban was brought for him but he did not like calling it the cloth of a humiliated one. He (the Imam), *'Alayhi al-Salam*, then took some old clothes and then made tears in it and wore it under his clothes but when he was killed they took away even that piece of cloth also. Al-Husayn, *'Alayhi al-Salam*, then asked for a trouser of Hibrah. He made tears in it then wore it under his clothes so that when looted his body can remain covered but when he was killed then Abjar ibn Ka'b looted leaving him without covering. The hands of Abjar thereafter remained useless, lifeless in summer and dripping blood or pus in winter until Allah destroyed him.

He (the narrator) has said that when he (the Imam) became heavy because of injuries and because of arrows stuck to his body, he looked like a porcupine. Salih ibn Wahab al-Muzni hit him with a spear on his lower back and he fell off of his horse on the ground on his right cheek and then he, *'Alayhi al-Salam*, stood up.

He (the narrator) has said that Zaynab came out of the tent lamenting, "O my dearest brother, O my master, O my *Ahl al-Bayt* (family), I wish the sky had fallen on earth, I wish that the mountains were flattened."

He (the narrator) has said that Shimr then shouted, "What for are you waiting about the man." They then attacked him from all sides and Zur'ah ibn Sharik then struck him on his shoulder and al-Husayn, *'Alayhi al-Salam*, struck Zur'ah who fell to his death. Another man struck him (the Imam) with the sword on his shoulder, which made him to fall on his face. He (the Imam), *'Alayhi al-Salam*, had become tired and his weight would pull him down. At such time Sinan ibn Anas al-Nakha'i hit him with a spear on his collar bones, then he pulled out the spear and then hit him on his chest and then he shot him with an arrow which hit his throat, he then fell and then sat up then pulled the arrow from his throat, then joining his both palms of his hand that became full of blood, he wiped it against his head and beard saying, "This is how I will meet Allah dyed with my blood and my rights being usurped."

'Umar ibn Sa'd then said to a man on his right side, "Woe is on you go down and relieve al-Husayn, *'Alayhi al-Salam*." Khuli ibn Yazid al-Asbahi then rushed to him to cut his head off but he became shaky, then Sinan ibn Anas al-Nakh'i struck him at his throat saying, "I cut off your head and I know that you are the son of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, and the best of the people from your father and mother. Then he cut off his head, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*.

It is narrated that Sinan was captured by al-Mukhtar who ordered to cut off his fingers, one by one, then his hands and feet were cut off. Thereafter a large pot full of boiling water with oil was prepared and he was thrown in it wherein he trembled.

The author of al-Manaqib and Muhammad ibn abu Talib have said that when he (the Imam), *'Alayhi al-Salam*, became weak, Shimr shouted, "What for is your waiting and what makes you to give the man more time, may your mothers weep for your deaths. Injuries and spears have weakened him. They then attacked him from all sides. Al-Haseen ibn Tamim shot him with an arrow that hit his mouth and abu Ayyub al-Ghanawi shot him with an arrow that hit him at his throat, Zur'ah ibn Sharik al-Tamimi struck him on his shoulder and Sinan ibn Anas al-Nakh'i had hit him with a spear on his chest. Salih ibn Wahab al-Muzni had hit him with a spear on his lower back because of which he fell on the ground on his right cheek and then he sat straight then removed the arrow from his throat then 'Umar ibn Sa'd came close to al-Husayn, *'Alayhi al-Salam*.

Humayd has said that Zaynab daughter of Ali, *'Alayhi al-Salam*, came out with her earrings moving from side to side and she said, "I wish the sky had fallen on the earth. O 'Umar ibn Sa'd, "Why is it that 'Abu 'Abd Allah, *'Alayhi al-Salam*, is being murdered and you are watching?" Tears flowed from the eyes of 'Umar on his face and beard and he turned his face away from her, when al-Husayn, *'Alayhi al-Salam*, was sitting with a gown of al-Khazz on him surrounded by people. Shimr then shouted, "Woe is on you. What for are you waiting? Kill him may your mothers weep for your deaths. Zur'ah ibn Sharik struck and his hand was severed then he struck him on his shoulder and then they moved away. He (the Imam), *'Alayhi al-Salam*, then bent down at one time then stood up at another time. Then Sinan attacked him in that condition and hit him with a spear that made him to fall on the ground and he then said to Khuli ibn Yazid, "Cut off his head." He became weak and his hand shook. Then Sinan said to him, "May Allah paralyze your arms and cut off your hand."

Shimr, condemned by Allah, and the condemned one was having a vitiligo disease. He then hit him with his foot and made him to fall on his back then held by his beard. Al-Husayn, *'Alayhi al-Salam*, said, "You are indeed the spotted dog that I saw in my dream." He then said, "Are you calling me similar to a dog?" He then began to strike his neck with his sword saying:

"I kill you and my soul knows, with certainty without any doubt and denial that your father is the best of all that speak."

It is narrated in al-Manaqib through the chain of his narrators from 'Abd Allah ibn Maymun from Muhammad ibn 'Amr ibn al-Hassan who has said that they were with al-Husayn, *'Alayhi al-Salam*, with the canal in Karbala and he looked at the Shimr ibn Dhil Jawshan who had a vitiligo disease. He (the Imam) said *Takbir* (Allah is great beyond description) twice. The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, had said, "It is as if I can see a spotted dog lick the blood of my *Ahl al-Bayt* (family)." He then has said that 'Umar ibn Sa'd, condemned by Allah, became angry and said to the man on his right side. Climb down, woe is on, to al-Husayn, *'Alayhi al-Salam*, and relieve him. Khuli ibn Yazid al-Asbahi, condemned by Allah, then went down and cut his head off.

It is said that in fact Shimr and Sinan ibn Anas climbed down when al-Husayn, *'Alayhi al-Salam*, was breathing his last and was rubbing his tongue because of thirst and asked for water. Shimr, condemned by Allah, then hit him with his foot saying, "O son of abu Turab, did you not believe that your father is the in charge person of the pond who provides water to whomever he likes. Exercise patience until you receive water from his hand. Then he said to Sinan, "Cut off his head from the back of his neck." Sinan then said, "By Allah, I will not do so because his grandfather Muhammad will become my enemy." Shimr, condemned by Allah became angry and he sat on the chest of al-Husayn, *'Alayhi al-Salam*, holding his beard to kill him. Al-Husayn, *'Alayhi al-Salam*, laughed and said, "Are you to kill me and you do not know who I am?" He replied, "I know thoroughly. Your mother is Fatimah, *'Alayha al-Salam,* al-Zahra', your father is Ali al-Murtaza, your grandfather is Muhammad al-Mustafa, and the plaintiff for you is the most high the most exalted. I kill you and I do not care." He then struck with his sword twelve times, then his head, *'Alayhi al-Salam*, was cut off, and may Allah keep His mercy away from his enemy, those who fought against him and those who marched against him with their groups.

Ibn Shahr Ashub has said that abu Mikhnaf has narrated from al-Jaludi that when al-Husayn, *'Alayhi al-Salam*, fell down from his horse his horse protected him. The horse would attack an approaching horseman and bring him down from the saddle and then trample him to his death. The horse in this way eliminated forty men then the horse stained his body with the blood of al-Husayn, *'Alayhi al-Salam*, then moved to the camp and the tents whinnying very loudly beating the ground with his front legs.

Al-Sayyid has said that when al-Husayn, *'Alayhi al-Salam*, was killed a huge dust storm rose in the sky and it turned the area dark and black along with red winds which zeroed down the visibility until the people though that punishment has come down upon them. They remained in that condition for an hour then it became clear around them.

Hilal ibn Nafi' has narrated saying, "I was standing with the companions of 'Umar ibn Sa'd that someone shouted, 'O 'Amir (commander) glad news, this is Shimr who has just killed al-Husayn, *'Alayhi al-Salam*.'" He (the narrator) has said that Shimr then said, "I went out between the rows and stood near his body looking at him (al-Husayn, *'Alayhi al-Salam)* when he was breathing his last. By Allah I had never seen a person killed drenched in his blood more beautiful than him, with his bright face which preoccupied me as well as the beauty of his glory more than my intention to kill him. He asked for water in that condition and I heard a man saying, 'You cannot drink any water until you arrive near the boiling water then drink from its boiling water' and I then heard him (the Imam) say, 'Is it I to arrive near the boiling water then drink thereof? In fact, I will soon arrive near my grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and I then live with him in his dwelling place in the seat of the truthful ones before the Dominant owner (of the creation) and I will drink from the water which is free of all impurities. I will complain before him against what you have done to me and the crimes that you have perpetrated against me.'"

He (the narrator) has said that they all became angry as if Allah had placed no mercy and kindness in their hearts at all. They cut off his head while he (the Imam) was speaking to them and I was astonished because of their mercilessness and I said to myself not to associate with them at all.

He (the narrator) has said that they then moved to loot al-Husayn, *'Alayhi al-Salam*. Ishaq ibn Hawayh al-Hadrami took away his shirt. He wore it, then became sick with a vitiligo disease and his hairs fell off.

It is narrated that in his shirt a hundred twenty and some marks of the hits of the sword, spears and arrows were found.

Al-Sadiq, *'Alayhi al-Salam*, has said that on the body of al-Husayn, *'Alayhi al-Salam*, thirty-three hits of spears, and thirty-four strikes of the sword were found. Abjar ibn Ka'b al-Tamimi took away his trousers and he became paralyzed with his legs. 'Akhnas ibn Marthad ibn 'Alqamah al-Hadrami took away his turban. It is narrated that Jabir ibn Yazid al-Awadi took a way his turban and he wore it then he became handicapped. In a narration other than the narration of al-Sayyid it is said that he became sick with leprosy disease. Malik ibn Bashir took away his coat of arms and he became handicapped.

Al-Sayyid has said that al-'Aswad ibn Khalid took away his shoes. Bajdal ibn Salim al-Kalbi took away his ring but he cut off his finger. When al-Mukhtar captured this man, he ordered to cut off his hands and feet and left him drenched in his blood until he died. He (the Imam), *'Alayhi al-Salam*, had a scarf of al-Khazz and it was taken away by Qays ibn 'Ash'ath. 'Umar ibn Sa'd took away his coat of arms, al-Batra'. When 'Umar ibn Sa'd was killed al-Mukhtar gave it as a gift to his executioner 'Umrah. Jami' ibn al-Khalq al-Azdi took away his sword. It is narrated that a man from banu Tamim took it away. He is called 'Aswad ibn Hanzalah. In a narration of ibn Sa'd it is said that al-Qalanis al-Nahshali took away his sword.

Muhammad ibn Zakariya has added that thereafter it fell in the hands of the daughter of Habib ibn Badil. This looted sword is not Dhul Faqar because that is preserved, and protected along with other such items of the Prophet-hood and *Imamat* (leadership with divine authority). The narrators have spoken of what confirms what we have said and the picture of what we have described.

He (the narrator) has said that a young female came from the side of the camp of al-Husayn, *'Alayhi al-Salam*, and a man said to her, "O female servant of Allah, your master is killed" the young female has said that she then rushed toward her female master crying and the women stood before her crying."

He (the narrator) has said that the people then rushed to loot the houses of *Ale* (family) of the Messenger of Allah, the delight of the eyes of al-Zahra' al-Batul. They even looted the scarves of the women. The daughters of the Messenger of Allah, and his house, then came out to help each other in mourning, lamentations and wailing. They mourned and wept for their being separated from their protectors and their loved ones.

Humayd ibn Muslim has said that he saw a woman of banu Bakr ibn Wa'il who was with her husband among the people of 'Umar ibn Sa'd. When she saw the people entering the tents of al-Husayn, *'Alayhi al-Salam*, among the women for the loot. She then called, "O people of Bakr ibn Wai'l, the daughters of the Messenger of Allah are being looted. Rules and commands belong to Allah only. Where are those who rise for the sake of the Messenger of Allah?" Her husband then took her back to her place of rest.

He (the narrator) has said that they then expelled the women from the tents and then they set the tents on fire. The women then came out bare, looted, barefoot, weeping, walking captives in humiliation and saying, "For the sake of Allah, allow us to walk by the location where al-Husayn, *'Alayhi al-Salam*, has fallen." When the women looked at the dead bodies they wailed and sobbed and beat their faces.

He (the narrator) has said that he does not forget Zaynab daughter of Ali, *'Alayhi al-Salam*, wailing for al-Husayn, *'Alayhi al-Salam*, in a sad voice and grief stricken heart, "O Muhammad, the angels of the sky pray for you and say, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. This is your al-Husayn, *'Alayhi al-Salam*, drenched in his blood, his body cut in pieces, your daughters are made captives. Before Allah we complain, before Muhammad, al-Mustafa' (the purified one) we complain, before Ali, al-Murtaza' (well pleased one) we complain, before Hamzah, master of the martyred ones we complain. O Muhammad, this is al-Husayn, *'Alayhi al-Salam*, in the bare desert, on whose body the winds blow from all directions, who is murdered by the children of the indecent women. How sad it is, how distressful it is! It is as if today my grandfather the Messenger of Allah has passed away. O companions of Muhammad. These are members of the household of al-Mustafa' (the purified one) who are driven like the captives are driven."

In certain narration it is said that she said:

O Muhammad, your daughters are made captives, members of your household are murdered, all kinds of winds blow against their bodies and this is al-Husayn, *'Alayhi al-Salam*, whose head is chopped off from behind his neck, his turban and gown are looted.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) his army that was abolished on Monday.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one's tents of which the anchors are cut off.

Bi abi . . . the one who is not like an absent person whose coming home is hoped for, not an injured one who can be treated.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) for whom my soul is a sacrifice.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one who remained sad and depressed until he passed away.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one who remained thirsty until he passed away.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the beards from which blood is dropping.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one whose grandfather is Muhammad, al-Mustafa' (the purified one), the Messenger of Allah.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one who is the grandson of the Prophet of guidance.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) Muhammad al-Mustafa' (the purified one).

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) Khadija al-Kubra'.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) Ali, al-Murtada' (well pleased one).

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) Fatimah, *'Alayha al-Salam* al-Zahra' the leader of all women.

Bi abi (how earnestly I wish to sacrifice something as dear, beloved and extremely important to me as my father for) the one for whose sake the sun was turned back so he could perform his *Salat* (prayer) in time.

He (the narrator) has said that by Allah she made everyone, friends as well as foes weep. Then Sukaynah (daughter of al-Husayn, *'Alayhi al-Salam*) embraced the dead body of her father. Then a group of countryside Arabs came together and dragged her away from the body of her father.

He (the narrator) has said that 'Umar ibn Sa'd announced in his people, "Those who want to visit al-Husayn, *'Alayhi al-Salam*, should mount their horses to trample his back under the hoofs of their horses." Ten people readied themselves: They were Ishaq ibn Huwayta, who looted the shirt of al-Husayn, *'Alayhi al-Salam*, Akhnas ibn Marthad, Hukaym ibn al-Tufayl al-Sanbasi, 'Amr ibn al-Subayh al-Saydawi, Raja' ibn al-Munqidh al-'Abdi, Salim ibn Khaythamah al-Juhfi, Wahiz ibn Na'im, Salih ibn Wahab al-Juhfi, Hani ibn Thubayt al-Hadrami and 'Usayd ibn Malik. They made their horses to trample the body of al-Husayn, *'Alayhi al-Salam*, under the hoofs of their horses until the bones of his back and chest were broken in pieces.

He (the narrator) has said that these ten people came and stood before ibn Ziyad. 'Usayd ibn Malik, one of the ten people then said, "We crushed the chest after the back bones under the hoofs of the fastest runners intensely enthralling ones."

Ibn Ziyad then asked, "Who are you?" They replied, "We are the ones who crushed the body of al-Husayn, *'Alayhi al-Salam*, under the hoofs of our horses until the bones of his chest were made to pieces." He then ordered to give them a small prize.

Abu 'Amr al-Zahid has said that we then looked into the background of the ten people and found them to be all illegitimately born.

These were the ones whom al-Mukhtar captured, then tied their hands and legs on the iron railing and made horses trample them under their hoofs until they died.

I ('Allamah Majlisi) say that according to more reliable narration as it will be mentioned from al-Kafi, this did not become possible for them.

The author of al-Manaqib and Muhammad ibn abu Talib have said that in concordance with the narrations on *'Ashura'* the tenth of the month of Muharram, the year sixty one when he (the Imam) was fifty four years, six and one half of a month, old.

They both have said that the horse of al-Husayn, *'Alayhi al-Salam*, came fleeing from among them and placed his forehead in the blood of al-Husayn, *'Alayhi al-Salam*, then ran toward the tents of the women whinnying and beating the ground with his head near the tents until he died. When sisters of al-Husayn, *'Alayhi al-Salam*, and his daughters and his family looked at the horse and no one was on him they raised their voices in weeping, wailing and lamentations. 'Umm Kulthum placed her hands over her head calling:

"O Muhammad, O grandfather, O the Holy Prophet, O abu al-Qasim, O Ali, O Ja'far, O Hamzah, and O al-Hassan. This is al-Husayn, *'Alayhi al-Salam*, in the wide open desert, murdered in Karbala, his head chopped off from behind his neck, his turban and gown looted." She then fainted.

The enemies of Allah, the condemned ones, then moved forward until they surrounded the tent, along with them was Shimr who then said, "You can enter and loot their belongings and garments. The people, may Allah keep His mercy away from them then entered in the tent and took away whatever was in it even they took away the earring from the ears of 'Umm Kulthum, sister of al-Husayn, *'Alayhi al-Salam*, which they took away tearing her ears. The women struggled to keep them away to prevent them from taking away the clothes on them.

Qays ibn 'Ash'ath took away the Qatifah (velvet) that belonged to al-Husayn, *'Alayhi al-Salam*, so they would call him Qays al-Qatifah. A man of banu Awad, called al-Aswad, took away his shoes. The people then turned to loot their other belongings, ornaments, jewelries and camels all were looted.

I ('Allamah Majlisi) say that I saw in certain books that Fatimah al-Sughra' has said, "I was standing at the door of the tent looking to my father and our companions all slaughtered like sacrificial offerings placed on the sand and horses were made to run on their bodies and was thinking about what Amawides will do to us after my father. Will they kill us or take as captives and a man on his horse was driving the women with the tip of his spear and they were seeking protection with each other and their ornaments necklaces and bracelets all were taken away. These women were crying, "O grandfather, O father, O Ali, there is no supporter for us, and O al-Hassan, is there anyone who can give us protection? Is there anyone to defend us and move them away from us? My heart dropped, my body trembled and I then wandered right and left near my aunt 'Umm Kulthum for fear from that man and his coming to me. In such condition I saw him coming to me. I then fled thinking that I may remain safe from

him but he followed me and I became frightened because of him and he hit at my back with his spear and I fell on the ground on my face. He tore my ears, took away my earrings and my scarf and left me bleeding over my cheeks in the hot sun and he went back to the tent while I remained fainted. Then it was my aunt weeping next to me saying, 'My dear one please get up. I do not know what may have happened to the girls and your brother suffering from illness.' I then got up and asked, 'Dear, aunt is there any rugs with which I can cover my head from the onlookers?' She said, 'My dear child, your aunt is just like you.' I saw her without anything on her head and black marks of beating on her back. On our return to the tent we found it all its contents looted and my brother Ali ibn al-Husayn, *'Alayhi al-Salam*, down on the ground on his face and unable to sit straight because of weakness due to illness, thirst and hunger. We then wept for his sad condition and he wept for us."

[Al-Mufid has said that Humayd ibn Muslim reported:]

Then we came to 'Ali ibn al-Husayn, *'Alayhima al-Salam*. He was stretched out on a bed and he was very ill. Shimr had a group of footsoldiers with him and they asked him, "Shall we kill this sick one?" I said: "Praise be to Allah, will boys be killed (too)? This is only a youth even though he is what he is." And I went on (arguing) until I had moved them away from him.

Then 'Umar ibn Sa`d arrived and the women cried out and wept in his face. He ordered his followers: "None of you should enter the tents of these women nor disturb this sick boy." The women asked him to return what had been taken from them so that they could clothe themselves again. So he commanded that whoever had taken any of their belongings should return them to them. But by Allah, none of them returned anything. He then entrusted charge of the main tent and the tents of the women to a group (of men) who were with him. He said: "Guard (the women) so that no one of them may leave and do not harm them."

Muhammad ibn abu Talib has said that then 'Umar ibn Sa'd dispatched the head of al-Husayn, *'Alayhi al-Salam*, through al-Khawli ibn Yazid al-Asbahi and Humayd ibn Muslim to ibn Ziyad on the day of *'Ashura'*, then he ordered that the heads of the other members of his *Ahl al-Bayt* (family) be dispatched through Shimr ibn Dhil Jawshan to al-Kufah. Ibn Sa'd then stayed that day and the next day until noontime in which time they collected their dead bodies, performed *Salat* (prayer) on them and buried them but they left al-Husayn, *'Alayhi al-Salam*, and his companions thrown in the open desert. When they left for al-Kufah people

of al-Ghadiriyah of banu Asad came performed *Salat* (prayer) on them and buried them.

Ibn Shahr Ashub has said that they would find for most of them prepared graves and they could see white birds.

Muhammad ibn abu Talib has said that it is narrated that the number of the heads of the companions of al-Husayn, *'Alayhi al-Salam*, and members of his *Ahl al-Bayt* (family) were seventy-eight. The tribes divided them among themselves so that they each can seek nearness to 'Ubayd Allah ibn Ziyad and Yazid thereby. The tribe of Kindah took thirteen heads and their commander was Qays ibn 'Ash'ath. The tribe of Hawazin took twelve heads and according to the narration of ibn Shahr Ashub they took twenty heads and their commander was Shimr, condemned by Allah. Tamim took seventeen heads and according to the narration of ibn Shahr Ashub they took nineteen heads. The tribe of banu Asad took sixteen heads and according to the narration of ibn Shahr Ashub they took nine heads. The tribe of Mudhhaj took seven heads and according to ibn Shahr Ashub the rest of the army took nine heads and Mudhhaj is not reported.

He (the narrator) has said that this became seventy heads.

He (the narrator) then has said that they then brought members of the ousehold as captives except Shahr Banuwayh because she allowed erself to be destroyed in the Euphrates.

Ibn Shahr Ashub, the author of al-Manaqib and Muhammad ibn abu Talib have differences about the number of the people killed from the *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*. The majority say that they were twenty-seven people: seven from banu 'Aqil, Muslim who was killed in al-Kufah, Ja'far, 'Abd al-Rahman sons of 'Aqil, Muhammad son of Muslim, 'Abd Allah ibn Muslim, Ja'far ibn Muhammad ibn 'Aqil, Muhammad ibn abu Sa'id ibn 'Aqil. Ibn Shahr Ashub has added, 'Awn and Muhammad sons of 'Aqil. Three were from the children of Ja'far ibn abu Talib: Muhammad ibn 'Abd Allah ibn Ja'far, 'Awn al-Akbar ibn 'Abd Allah and 'Ubayd Allah ibn 'Abd Allah. Nine were of the sons of Ali, *'Alayhi al-Salam*: al-Husayn, *'Alayhi al-Salam*, al-'Abbas, it is said there was his son Muhammad ibn al-'Abbas, 'Umar ibn Ali, 'Uthman ibn Ali, Ja'far ibn Ali, Ibrahim ibn Ali, 'Abd Allah al-Asghar ibn Ali, Muhammad al-Asghar ibn Ali, and abu Bakr whose being killed is doubted. There were four from the children of al-Hassan: Abu Bakr, 'Abd Allah, al-Qasim, it is also said Bishr, and it is said, 'Umar who was small. There were six of the sons of al-Husayn, *'Alayhi al-Salam*: Ali al-Akbar, Ibrahim, 'Abd Allah,

Muhammad, Hamzah, Ali, Ja'far, 'Umar and Zayd and 'Abd Allah who was slaughtered in the lap of his father. The author of al-Manaqib has has spoken of no one except Ali and 'Abd Allah. Ibn abu Talib has not mentioned Hamzah, Ibrahim, Zayd and 'Umar.

Ibn Shahr Ashub has said that it is said that Muhammad al-Asghar ibn Ali was not killed because of his illness. It is said that a man from banu Daram shot and killed him.

Abu al-Faraj has said that all who were killed in the event of *al-Taf* from the children of abu Talib, beside those about whom there is differences, were twenty-two men.

Ibn Numa' may (r.h.) has said that the narrators have said that whenever we spoke of the people killed along with al-Husayn, *'Alayhi al-Salam*, he (the Imam) Al-Baqir, *'Alayhi al-Salam*, would say that they killed seventeen people who all were from Fatimah, *'Alayha al-Salam* daughter of Asad, mother of Ali, *'Alayhi al-Salam*.

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I ('Allamah Majlisi) say that Shaykh in al-Misbah has narrated from 'Abd Allah ibn Sinan who has said the following:

"I (the narrator) once visited my master 'Abu 'Abd Allah, Ja'far ibn Muhammad *'Alayhima al-Salam*, on the day of *'Ashura'* and I found him very sad and depressed with tears flowing from his eyes like pearls dropping and I said, 'O child of the Messenger of Allah, may Allah not make your eyes weep, why are you weeping?' He (the Imam), *'Alayhi al-Salam*, replied, 'Are you in a neglectful condition? Do you not know that al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered on such day?' I then asked, 'What are your words about fasting on this day, O my master?' He (the Imam), *'Alayhi al-Salam*, said, 'You can fast without *tabyyit* (waking up during the night to eat) and break your fast without *tashmit* (prayers said during breaking the fast) and do not make a full day of fasting, break your fast one hour after al-'Asr *Salat* (prayer) with a drink of water because in such an hour of such a day the battle cleared on *Ale* (family) the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, their being massacred was uncovered and on the ground there were thirty fallen of his *Mawali* and the fall of every one of them is very grave for the Messenger of Allah to bear. Had he been living in the world on that day

he would have been the one to receive condolences because of the massacre.'"

He (the narrator) has said that 'Abu 'Abd Allah, *'Alayhi al-Salam*, wept until his beard was soaked with tears. He (the Imam) then said, "When Allah most majestic, most glorious created the light He created it on a Friday in his measure on the first day of the month of Ramadan. He created the darkness on a Wednesday on the day of *'Ashura'* on such day of the month of Muharram, the tenth day of the month of Muharram in His measure. He then made for each one a path and manner. . . to the end of the narration."

The author of al-Manaqib has narrated from the book 'Bustan al-Taraf' from al-Hassan al-Basri who has said that with al-Husayn, *'Alayhi al-Salam*, sixteen people from his *Ahl al-Bayt* (family) were murdered the like of each one of them there was no one on earth. It is narrated from al-Hassan through another chain of his narrators that there were seventeen people from his *Ahl al-Bayt* (family).

Ibn Shahr Ashub has said that the people murdered from the companions of al-Husayn, *'Alayhi al-Salam*, during the first attack were as follows:

Nu'aym ibn 'Ajalan, 'Imran ibn Ka'b ibn Harith al-Ashja'i, Hanzalah ibn 'Amr al-Shaybani, Qasit ibn Zuhayr, Kinanah ibn 'Atiq, 'Amr ibn Mashi'ah, Darghamah ibn Malik, 'Amir ibn Muslim, Sayf ibn Malik al-Numayri, 'Abd al-Rahman al-Arhabi, Mujmi' al-'A'idhi, Hubab ibn al-Harith, 'Amr al-Junda'i, al-Jullas ibn 'Amr al-Rasibi, Siwar ibn abu Humayr al-Fahmi, 'Ammar ibn abu Salamah al-Dalani, al-Nu'man ibn 'Amr al-Rasibi, Zahran ibn 'Amr Mawla ibn al-Humuq, Jabalah ibn Ali, Mas'ud ibn al-Hajjaj, 'Abd Allah ibn 'Urwah al-Ghifari, Zuhayr ibn Bashir al-Khath'ami, 'Ammar ibn Hassan, 'Abd Allah ibn 'Umayr, Muslim ibn Kathir, Zuhayr ibn Sulaym, 'Abd Allah and 'Ubayd Allah sons of Zayd al-Basri, and ten people of the *Mawali* of al-Husayn, *'Alayhi al-Salam*, and two of the *mawali* of 'Amir al-Mu'minin Ali, *'Alayhi al-Salam*.

Here we state the Ziyarah which al-Sayyid has narrated in the book al-Iqbal that consists of the names of the martyrs and certain fact of their conditions, may Allah grant him blessings, and the names of their killers condemned by Allah.

He (the narrator) has said that we have narrated through the chain of our narrators from my grandfather abu Ja'far al-Tusi from Muhammad ibn

Ahmad ibn 'Iyash from Shaykh the virtuous abu Mansur ibn 'Abd al-Mun'im ibn al-Nu'man al-Baghdadi, (r.h.), who has said that in the year two hundred fifty two through the hands of Shaykh Muhammad ibn Ghalib al-Isfahani at the time of passing away of my father, may Allah grant him blessings, when I was young I wrote asking permission for ziyarat of my master 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, and the martyrs, may Allah grant them blessings, then the following came to me from the holy location from him (the Imam):

Ziyarat al-Nahiyah al-Muqaddasah (Statements - that came out of the holy location - to make on visiting *'A'immah*, and martyred ones:

Bismillah, (in the name of Allah, most Beneficent, most Merciful)

When you want to visit the martyrs, may Allah grant them blessings, then stand near the feet of al-Husayn, *'Alayhi al-Salam*, where the grave of Ali ibn al-Husayn, *'Alayhi al-Salam*, is, then face al-Qiblah (al-Ka'bah). There is the location of the martyred ones. Then point toward Ali ibn al-Husayn, *'Alayhima al-Salam*, and say:

Salam (the phrase of offering greeting of peace) be on you, the first martyred of the descendants of the best ancestors of the descendants of Ibrahim, the intimate friend, may Allah, grant compensation to you and your father for your services to the cause of Allah. Your father had said about you, "May Allah destroy the people who have murdered you, O my dear child. How daring have they become against the beneficent and to disregard of the honor of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. The worldly life without you is of no value." It is as if I see you and hear you reciting a fighter's rhymes:

> *I am Ali ibn al-Husayn ibn Ali 'Alayhima al-Salam.*
> *We and the house of Allah are the nearest things to the Holy Prophet.*
> *You can see how I defend my father.*

You continued until you left this world to meet your Lord. I testify that you are nearest to Allah and to the Messenger of Allah, His *al-Hujjah* (the one who has Divine authority) and His trustee and the son of His *al-Hujjah* (the one who has Divine authority), and the son of His trustee. May Allah issue His judgment against your killer Murrah ibn Munqidh ibn al-Nu'man al-'Adi, condemned by Allah and strike him with misery as well

as those who took part with him in murdering you and who supported him against you, may Allah make him feel the heat of hellfire, which is an evil destination. May Allah make us to meet you as your comrade, your grandfather, father, uncle, and your brother, your oppressed mother and I denounce before Allah your enemies, the rejecters of the belief. May the greeting of peace, the kindness and blessings of Allah be with you.

May the greeting of peace, the kindness and blessings of Allah be with you, O 'Abd Allah ibn al-Husayn, *'Alayhi al-Salam*, the breastfeeding child, shot to death with an arrow, which made you drenched in blood that was thrown to the sky, the one slaughtered with an arrow in the lap of his father. May Allah keep His mercy away from the shooter, Harmalah ibn Kahil al-Asadi and those belonging to him.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd Allah ibn 'Amir al-Mu'minin, the one placed under trial through suffering, who declared his loyalty in the field of Karbala, striking the enemy forward and backwards. May Allah keep His mercy away from his killer, Hani ibn Thubayt al-Hadrami.

May the greeting of peace, the kindness and blessings of Allah be with abu al-Fadl al-'Abbas ibn 'Amir al-Mu'minin, the earnest supporter of his brother by his soul, the one making gains from his past to benefit thereby tomorrow, sacrificing himself for his brother, the protector, doing his hardest to bring him water, despite the fact that his hands were cut off. May Allah keep His mercy away from his killer Yazid ibn al-Ruqad al-Juhanni and Hukaym ibn al-Tufayl al-Ta'i.

May the greeting of peace, the kindness and blessings of Allah be with Ja'far ibn 'Amir al-Mu'minin, who exercised patience with his soul, counting it as pleasing Allah, in his being far away from his home town, subduing the fighter, moving forward in the battle field and defeating many men. May Allah keep His mercy away from his killer, Hani ibn Thubayt al-Hadrami.

May the greeting of peace, the kindness and blessings of Allah be with 'Uthman ibn Ali, being of the same name as 'Uthman ibn Maz'a'un. May Allah keep His mercy away from his killer who shot him with an arrow, Khawli ibn Yazid al-Asbahi al-Ayadi and Abani, al-Dari.

May the greeting of peace, the kindness and blessings of Allah be with Muhammad ibn 'Amir al-Mu'minin who was killed by al-Abani, al-Dari. May Allah keep His mercy away from his killer and add to his punishment

in multiples. May Allah grant you compensation O Muhammad and to your *Ahl al-Bayt* (family) who exercised patience.

May the greeting of peace, the kindness and blessings of Allah be with abu Bakr ibn al-Hassan ibn Ali, the purified one, the beloved one who was shot with a destructive arrow. May Allah keep His mercy away from his killer 'Abd Allah ibn 'Uqbah al-Ghanawi.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd Allah ibn al-Hassan the purified one. May Allah keep His mercy away from his killer and the one who shot him, Harmalah ibn Kahil al-Asadi.

May the greeting of peace, the kindness and blessings of Allah be with al-Qasim ibn al-Hassan ibn Ali, who was struck on his head, whose helmet was looted, who called his uncle for help who arrived like a falcon to help only when al-Qasim was rubbing his heels against the ground and al-Husayn, *'Alayhi al-Salam*, said, "May Allah destroy the people who have murdered you, the people against whom your grandfather and father will be the plaintiff." He then said, "By Allah it is so difficult for your uncle to bear that you call for help and he does not respond or that he responds but only when you are already murdered and his help is of no benefit to you. Today by Allah is the day when many murders have remained without retaliation, his supporters have become very little, may Allah join me with both of you on the day you are joined and settle me where you are settled. May Allah keep His mercy away from your killer 'Umar ibn Sa'd ibn ('Urwah ibn) Nufayl al-Azdi, and make him feel the heat of the burning fire and prepare for him the painful punishment."

May the greeting of peace, the kindness and blessings of Allah be with 'Awn ibn 'Abd Allah ibn Ja'far al-Tayyar in the garden (paradise), the person of belief, competing his peers, preaching for the sake of the beneficent, reciter of the first chapter of al-Quran. May Allah keep His mercy away from his killer 'Abd Allah ibn Qatbah al-Nabahani.

May the greeting of peace, the kindness and blessings of Allah be with Muhammad ibn 'Abd Allah ibn Ja'far, present on behalf of his father, next to his brother, protecting him with his body like a shield. May Allah keep His mercy away from his killer and shooter 'Amir ibn Nahshal al-Tamimi.

May the greeting of peace, the kindness and blessings of Allah be with Ja'far ibn 'Aqil. May Allah keep His mercy away from his killer and shooter, Bishr ibn al-Hawat al-Hamadani.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd al-Rahman ibn 'Aqil. May Allah keep His mercy away from his killer and shooter 'Uthman ibn Khalid ibn 'Ushaym al-Juhanni.

May the greeting of peace, the kindness and blessings of Allah be with the one murdered and the son of the murdered 'Abd Allah ibn Muslim ibn 'Aqil. May Allah keep His mercy away from his killer 'Amir ibn Sa'sa'ah (it is said, Asad ibn Malik).

May the greeting of peace, the kindness and blessings of Allah be with abu 'Ubayd Allah ibn Muslim ibn 'Aqil. May Allah keep His mercy away from his killer and shooter 'Ammar ibn Subayh al-Saydawi.

May the greeting of peace, the kindness and blessings of Allah be with Muhammad ibn abu Sa'id ibn 'Aqil. May Allah keep His mercy away from his killer Laqit ibn Nashir al-Juhanni.

May the greeting of peace, the kindness and blessings of Allah be with Sulayman *Mawla* al-Husayn, *'Alayhi al-Salam*, ibn 'Amir al-Mu'minin. May Allah keep His mercy away from his killer Sulayman ibn 'Awf al-Hadrami.

May the greeting of peace, the kindness and blessings of Allah be with Qarib *Mawla* al-Husayn ibn Ali *'Alayhima al-Salam.*

May the greeting of peace, the kindness and blessings of Allah be with Muslim ibn 'Awsajah al-Asadi who said to al-Husayn, *'Alayhi al-Salam*, even though he had received permission from the Imam to leave, "Do we leave you alone!? What reason then should we show to Allah about not yielding to your rights? Not ever by Allah will this happen until I break my spear against their chests, then strike them with my sword as long as it remains in my hand and I will not leave you even if no weapon remains in my hand with which to fight, I then will throw stones on them and I will never leave you until I die with you." You were the first who bought his soul and the first martyred whom Allah witnessed: "There are those of them who have already passed away and others of them are waiting. They never yield to any change." (33:23) By the Lord of al-Ka'bah that you have triumphed. May Allah appreciate your initiation and your supporting your Imam. He (the Imam), *'Alayhi al-Salam*, walked toward you, when you had fallen, saying, "May Allah grant you blessings, O Muslim ibn 'Awsajah" and then he recited: "There are those of them who have already passed away and others of them are waiting. They never yield to any change." (33:23) May Allah keep His mercy away from those who took

part in murdering you, 'Abd Allah al-Dababi, 'Abd Allah ibn Khashkarah al-Bajali and Muslim ibn 'Abd Allah al-Dababi.

May the greeting of peace, the kindness and blessings of Allah be with Sa'd ibn 'Abd Allah al-Hanafi who said to al-Husayn, *'Alayhi al-Salam*, even though he had received permission to leave, "No by Allah we will never leave you alone so that Allah finds us that we have not disregarded about you the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, because of his absence. By Allah even if I become certain that I will be killed, then burned, then my ashes are scattered seventy times repeated, I will not leave you alone. In fact, it is only one death and thereafter is a life of honor forever." You then kept your trust, supported your Imam and received honor from Allah in the everlasting dwelling. May Allah raise us with you the martyred ones and grant us the opportunity to be in your company in the high positions.

May the kindness and blessings of Allah be with Bishr ibn 'Umar al-Hadrami. May Allah appreciate your words to al-Husayn, *'Alayhi al-Salam*, who had already given you permission to leave, "May the beasts eat me alive, if I leave you alone and then ask the travelers about you, and betray you despite the fact that the number of your supporters is so little. This can never happen."

May the greeting of peace, the kindness and blessings of Allah be with Yazid ibn Haseen al-Hamadani al-Mashriqi, al-Qari al-Majdal Bilmushrifi.

May the greeting of peace, the kindness and blessings of Allah be with Nu'aym ibn 'Ajlan al-Ansari.

May the greeting of peace, the kindness and blessings of Allah be with Zuhayr ibn al-Qayn al-Bajali who said to al-Husayn, *'Alayhi al-Salam*, even though he had received permission to leave, "No, by Allah this can never happen. How can I leave the child of the Messenger of Allah, as a captive in the hands of the enemies and save myself? May Allah never show me such a day."

May the greeting of peace, the kindness and blessings of Allah be with 'Ammar ibn Qurdah al-Ansari.

May the greeting of peace, the kindness and blessings of Allah be with Habib ibn Muzahir al-Asadi.

May the greeting of peace, the kindness and blessings of Allah be with Hurr ibn Yazid al-Riyahi.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd Allah ibn 'Umayr al-Kalbi.

May the greeting of peace, the kindness and blessings of Allah be with Nafi' ibn Hilal ibn Nafi' al-Bajali al-Muradi.

May the greeting of peace, the kindness and blessings of Allah be with Anas ibn Kahil al-Asadi.

May the greeting of peace, the kindness and blessings of Allah be with Qays ibn Mushhar al-Saydawi.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd Allah and 'Abd al-Rahman sons of 'Urwah ibn Haraq, the Ghifaris.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd Allah Shabib ibn 'Abd Allah al-Nahshali.

May the greeting of peace, the kindness and blessings of Allah be with Hajjaj ibn Zayd al-Sa'adi.

May the greeting of peace, the kindness and blessings of Allah be with Qasit and Karsh sons of Zuhayr, the Taghlabis.

May the greeting of peace, the kindness and blessings of Allah be with Kinanah ibn 'Atiq.

May the greeting of peace, the kindness and blessings of Allah be with Darghamah ibn Malik

May the greeting of peace, the kindness and blessings of Allah be with Hawi ibn Malik al-Dab'i.

May the greeting of peace, the kindness and blessings of Allah be with 'Amr ibn Dubay' (al-Dab'i).

May the greeting of peace, the kindness and blessings of Allah be with Zayd ibn Thubayt al-Qaysi.

May the greeting of peace, the kindness and blessings of Allah be with 'Amir ibn Muslim.

May the greeting of peace, the kindness and blessings of Allah be with Qa'nab ibn 'Amr al-Tamri.

May the greeting of peace, the kindness and blessings of Allah be with Salim *Mawla* 'Amir ibn Muslim.

May the greeting of peace, the kindness and blessings of Allah be with Sayf ibn Malik.

May the greeting of peace, the kindness and blessings of Allah be with Zuhayr ibn Bishr al-Khath'ami.

May the greeting of peace, the kindness and blessings of Allah be with al-Hajjaj ibn Masruq al-Juhfi.

May the greeting of peace, the kindness and blessings of Allah be with Mas'ud ibn al-Hajjaj, his son.

May the greeting of peace, the kindness and blessings of Allah be with Mujmi' ibn 'Abd Allah al-'A'idhi.

May the greeting of peace, the kindness and blessings of Allah be with 'Ammar ibn Hassan ibn Shurayh al-Ta'i.

May the greeting of peace, the kindness and blessings of Allah be with Hubab ibn al-Harith al-Salmani al-Azdi.

May the greeting of peace, the kindness and blessings of Allah be with Jundab ibn Hijr al-Khawlani.

May the greeting of peace, the kindness and blessings of Allah be with 'Umar ibn Khalid al-Saydawi.

May the greeting of peace, the kindness and blessings of Allah be with Sa'id his *Mawla.*

May the greeting of peace, the kindness and blessings of Allah be with Yazid ibn Ziyad ibn Mushar al-Kindi.

May the greeting of peace, the kindness and blessings of Allah be with Zahid Mawla 'Amr ibn al-Humuq al-Khuza'i.

May the greeting of peace, the kindness and blessings of Allah be with Jabalah ibn Ali al-Shaybani.

May the greeting of peace, the kindness and blessings of Allah be with Salim *Mawla* bani al-Mudniyah al-Kalbi.

May the greeting of peace, the kindness and blessings of Allah be with Aslama ibn Kathir al-Azdi al-A'raji.

May the greeting of peace, the kindness and blessings of Allah be with Zuhayr ibn Sulaym al-Azdi.

May the greeting of peace, the kindness and blessings of Allah be with Qasim ibn Habib al-Azdi.

May the greeting of peace, the kindness and blessings of Allah be with 'Umar ibn Jundab al-Hadrami.

May the greeting of peace, the kindness and blessings of Allah be with abu Thamamah 'Umar ibn 'Abd Allah al-Sa'idi.

May the greeting of peace, the kindness and blessings of Allah be with Hanzalah ibn Sa'd al-Shabami.

May the greeting of peace, the kindness and blessings of Allah be with 'Abd al-Rahman ibn 'Abd Allah ibn al-Kidr al-Arhabi.

May the greeting of peace, the kindness and blessings of Allah be with 'Ammar ibn abu Salamah al-Hamadani.

May the greeting of peace, the kindness and blessings of Allah be with 'Abis ibn abu Shabib ibn al-Harith ibn Sari'.

May the greeting of peace, the kindness and blessings of Allah be with Malik ibn 'Abd ibn Sari'.

May the greeting of peace, the kindness and blessings of Allah be with al-Jurayh al-Masur Siwar ibn abu Humayr al-Fahmi al-Hamadani.

May the greeting of peace, the kindness and blessings of Allah be with al-Murattib with 'Amr ibn 'Abd Allah al-Junda'i.

May the greeting of peace, the kindness and blessings of Allah be with you, O the best supporters. May the greeting of peace, the kindness and blessings of Allah be with you for your exercising patience, thus, good for you is the dwelling. Allah has accommodated you in the accommodations for the virtuous people. I testify that Allah removed the curtain for you and you were with the truth without being tardy. You have left us and we will meet you in the eternal dwelling.

May the greeting of peace, the kindness and blessings of Allah be with you.

I ('Allamah Majlisi) say that the expression in the text above 'Qila' (it is said) is the word of al-Sayyid or certain other narrators.

H 217, Ch. 37, h 4
Al-Mas'udi in al-Muruj al-Dhahab has said that al-Husayn, *'Alayhi al-Salam*, then turned to Karbala with a thousand horsemen from his *Ahl al-Bayt* (family) and his companions and about one hundred men on foot. He continued fighting until he was killed. The one who undertook his killing was a man from Mudhhaj. He was killed at the age of fifty-five. It is said that he was fifty-nine years old. Other than these ages also have been said. On the day he was killed, thirty-three spear wounds and thirty four wounds because of the sword were found on his body. Zur'ah ibn Sharik, al-Tamimi May Allah keep His mercy away from him, cut off his left hand and Sinan ibn Anas al-Nakha'i, may Allah keep His mercy away from him, climbed down and cut off his head. His killing was undertaken by the people of al-Kufah and no one from the people of al-Sham was present.

The people martyred with him were seventy-eight people.

The number of people killed from the side of 'Umar ibn Sa'd was eighty eight men.

I ('Allamah Majlisi) say that now I explain certain difficult matters mentioned above...

Translator's note: Allama's explanation of certain Arabic words and expression are already incorporated in the English text.

H 218, Ch. 37, h 5
Ghaybah of al-Nu'mani:

Ibn 'Uqdah has narrated from Ja'far ibn 'Abd Allah al-Muhammadi From al-Taflisi from al-Samandi, from Ja'far ibn Muhammad from his father *'Alayhima al-Salam*, who has said the following:

"Believing people are placed under the trial. Allah then distinguishes them in His sight. Allah has not protected believing people against the worldly suffering and its bitterness, however, He protects them against the misfortunes and blindness of the next life." He (the narrator) then has said that al-Husayn, *'Alayhi al-Salam*, would place his dead people one over the other and then would say, "Our people who are murdered are like the people and *Ahl al-Bayt* (family) of the Prophets murdered.

H 219, Ch. 37, h 6
Al-Khara'ij:

Sahl ibn Ziyad has narrated from ibn Mahbub from ibn Fadl from Sa'd al-Jallab from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, said to his companions before he was killed, 'The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said, "O my child, you will be forced to move to Iraq and that is the land where the Prophets have met each other as well as the executor of the wills of the Prophets. That is the land, which is called 'Amura' and you will be martyred there and along with you a group of your companions will also be martyred, and they will not feel any pain because of the injuries they receive from the swords." He then recited: "'We said to the fire, "Be cool and peaceful (with Abraham)."'" (21:69) He (the Holy Prophet) then said, "The war will be cool and peaceful for you and for them (your companions)." This is glad news for you. By Allah if they kill us we will be returned to our Prophet.' Al-Husayn, *'Alayhi al-Salam*, then said, 'I will wait as long as Allah wants, then I will be the first one for whom the earth will split open and I will come at the same time as the coming of 'Amir al-Mu'minin, and the rise of our *al-Qa'im* (the one who rises with divine authority and power), and the life of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. Then a delegate will come down to me from the sky from before Allah and this delegate had never come down to earth before. Then Jibril, Michael, Israfil and the armies of the angels come to me. Muhammad and Ali, I and my brother and all those who to whom Allah has granted the favor in the carriers of the carrier of Allah, will be on camels of light, which are not mounted by any creature. Then Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, will wave the banner and the flag and he then will give his flag to our *al-Qa'im* (the one who rises with divine authority and power) along with his sword, We thereafter will wait as long as Allah wills. Thereafter Allah will make a fountain of oil to gush out of the Masjid of al-Kufah, a fountain of water, and a fountain of milk. Thereafter 'Amir al-Mu'minin will give his sword of the Messenger of Allah to me and then send me to the east and the west. Whoever of the enemies of Allah that I will find I then will eliminate them as well as the idols until I will arrive in India which then will be conquered. Daniel, and Yusha ' (Joshua) will rise before 'Amir al-Mu'minin, *'Alayhi al-Salam*, saying, "Allah and his messenger have spoken the truth," then seventy men

will be sent along with them to Basrah who then will fight their fighters and a delegate will be sent to Rome and Allah will conquer it at their hands. I then will eliminate all the flesh of which is not edible until there will remain only on earth what is clean. I will give the Jews, the Christians and other nations (followers) the choice to accept Islam or the sword. Whoever will accept Islam will be saved otherwise, they will be eliminated.

'No one of our *Shi'a* will remain without an angel coming to him to wipe the dust and soil from his face and introduce his peers and his dwelling to him in the garden (paradise). No one remain blind on earth, or handicapped, or suffering except that Allah will remove the suffering from him through us, *Ahl al-Bayt* (family). The blessing will come down from the sky to the earth so much so that fruits cause the trees to snap and the fruits of the winter will remain usable in summer and vice-versa as Allah has said that. "Had the people of the towns believed (in Our revelations) and maintained piety, We would have certainly showered on them Our blessings from the sky and the earth. But they called Our Revelations lies, thus Our torment struck them for their evil deeds." (7:96)

'Allah will grant to our *Shi'a* an honor because of which nothing will remain hidden from them in the earth so much so that a man will be able to tell about the knowledge of his *Ahl al-Bayt* (family) and he will inform them about the knowledge of what they do.'"

H 220, Ch. 37, h 7
'Amali of al-Saduq:

My father has narrated from Sa'd from ibn 'Isa from Muhammad al-Barqiy from Dawud ibn abu Yazid from abu al-Jarud and ibn Bukayr and Burayd ibn Mu'awiyah al-'Ijli from abu Ja'far al-Baqir, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, sustained injuries. Three hundred and twenty some injuries because of the spears, swords and arrows were found on his body and it is narrated that all of them were on the front side of his body because he would not turn back in fighting."

H 221, Ch. 37, h 8
Amali al-Tusi:

Ahmad ibn 'Abdun has narrated from Ali ibn Muhammad ibn al-Zubayri from Ali ibn Faddal from al-'Abbas ibn 'Amir from abu 'Ammarah from Mu'ad ibn Muslim who has said the following:

"I (the narrator) heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "Seventy and some injuries because of spears and seventy and some injuries were found on the body of al-Husayn, *'Alayhi al-Salam*, because of swords."

H 222, Ch. 37, h 9
'Amali of al-Saduq:

Ibn al-Mutawakkal has narrated al-Sa'dabadi from al-Barqiy from his father from Muhammad ibn Sinan from abu al-Jarud, Ziyad ibn al-Mudhir' from Abd Allah ibn al-Hassan from his mother Fatimah, daughter of al-Husayn, *'Alayhi al-Salam*, who has said the following:

"People entered our tents. I was a small girl and I had an anklet of gold on my foot. A man began pulling it out while he wept. I then asked, "Why do you weep, O enemy of Allah?" He replied, "How can I not weep when I am robbing a daughter of the Messenger of Allah?" I then said, "Do not rob me then." He said, "I am afraid that someone else will come and rob you." She has said, "They looted whatever that was in the tents, even the scarves from the women."

H 223, Ch. 37, h 10
Al-Ihtijaj:

It is narrated from Mus'ab ibn 'Abd Allah who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, was blockaded by the army of ibn Ziyad he (the Imam) mounted his horse and called upon the people to remain silent to listen to him. He (the Imam) praised Allah with His glory. Then he (the Imam) said, "O you, group of people, woe is on you and grief, misery and wretchedness. You cried before us for help in confusion to which we responded as a matter of urgency, but you sharpened against us the sword which was in our own hand and fueled the fire which we had set against your and our enemies, but you set up yourselves in opposition to your guardians and served as the helping hands for your own enemies without their spreading any measure of justice among you or any hope in them for your future and without any faults and shortcoming toward you

from us. Wayl (a location in hell) is for you many times because of your dislike of us while swords are sheathed, emotions are calm and the opinions are not disturbed. You on the other hand rushed, to pledge allegiance to us, like locusts and whooping moths, then you discarded it (pledge of allegiance) in dimwittedness and misguidance. May the tyrants of this nation (followers) perish who are the remnant of the confederates, who disregarded the Holy Book, abolished the noble traditions, established brotherhood with those who mocked (at the religion) who made al-Quran in pieces, the disobedient ones of the nations, the one who joined illegitimate children to their lineage. How awful is what you have saved for your souls by making Allah angry against yourselves in the punishment in which you will remain forever.

"Will you then support such people and betray us? Yes, by Allah betrayal, is well known from you, on it your roots have grown and veins have found support thereof so you have become a very filthy tree and a morsel for the usurper. May Allah keep His mercy away from the unjust ones who disregard the commitment and oaths after establishing it firmly. You were the ones who had made Allah the guardian over yourselves.

"The illegitimate child of the illegitimate child has boxed me (to die) or to accept humiliation. He, however, can never have his wish as such. I will never accept humiliation; Allah has rejected it and His Messenger has rejected it as well as the believing people, the purified grandfathers and the fine laps have rejected giving preference to obedience in favor of the contemptible ones over falling (to their death) as honorable ones. I march with my people who are so few in numbers against the enemy who are of such a large number while the supporters have betrayed us."

He said the following expression: "If we defeat you so we had done before and if we face defeat you will not be the ones to defeat us."

H 224, Ch. 37, h 11
Tafsir of Ali ibn Ibrahim:

My father has narrated al-Nadr ibn Suwayd from ''Asem ibn Hamid ibn Humayd from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Minhal ibn 'Amr met Ali ibn al-Husayn, *'Alayhima al-Salam*, and asked, "How is your morning, O child of the Messenger of Allah?"

He (the Imam), *'Alayhi al-Salam*, replied, "Woe is on you only now you want to know how is my morning? We live in a morning like the Israelites lived under the rule of the Pharaohs who slaughtered their male children and left their female children alive, the best of the people now are condemned from the pulpit, our enemies receive wealth and respect and those who love us are humiliated and their rights are denied and this is how the believing people live. Non-Arab people yield to the rights of the Arabs because Muhammad is from the Arabs, the Arabs yield to the rights of the al-Qarashi because Muhammad is from them and al-Quraysh express pride over the Arabs because Muhammad is from them and the Arabs express pride over the non-Arabs because Muhammad is from them but the rights of the *Ahl al-Bayt* (family) of Muhammad is denied and this is how our morning is."

H 225, Ch. 37, h 12
Thawab al-'Al-'A'mal:

Ibn Idris has narrated from his father from al-Ash'ariy from Muhammad ibn 'Isma'il from Ali ibn al-Hakam from his father from abu al-Jarud from 'Amr ibn Qays al-Mashriqi who has said the following:

"I (the narrator) visited al-Husayn, *'Alayhi al-Salam*, in Qasr ibn Muqatil and along with me was my cousin. My cousin asked, 'O 'Abu 'Abd Allah, is that your hair or you have dyed them?" He (the Imam), *'Alayhi al-Salam*, replied, "It is dye because getting old is quick for us, people of banu Hashim. He (the Imam), *'Alayhi al-Salam*, then turned to us and said, "Have you come to help us?" I said, "I am an old man, under a large amount of debts and with a large family and people's belongings are with me and I do not know what will happen and I dislike to lose my trust" and my cousin said similar things to him (the Imam). He (the Imam), *'Alayhi al-Salam*, then said, "You must leave so you will not hear my call for help and you will not see our figures because if one hears my call for help and sees my figure but does not help and move to rescue us then it becomes a right on Allah to throw him face down in the fire."

Rijal al-Kashshi:

I have found in the handwriting of Muhammad ibn 'Umar al-Samarqandi and certain trusted people have narrated to me from al-Ash'ariy a similar narration.

H 226, Ch. 37, h 13
Basa'ir al-Darajat:

Ayyub ibn Nuh has narrated from Safwan from Marwan ibn 'Isma'il from Hamzah ibn Humran from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the narrator) has said, "We spoke of al-Husayn, *'Alayhi al-Salam*, leaving for Iraq and that ibn al-Hanafiyah stayed behind. 'Abu 'Abd Allah, *'Alayhi al-Salam*, said, 'O Hamzah, I will speak about this story but you must not ask about it after this gathering. When al-Husayn, *'Alayhi al-Salam*, separated to leave for Iraq he asked for a piece of paper and he wrote: In the name of Allah. Thereafter, from al-Husayn ibn Ali *'Alayhima al-Salam*, to banu Hashim: Whoever of you joins me will be martyred and whoever, stays behind will not be able to make any conquest, with *Salam* (the phrase of offering greeting of peace).'"

H 227, Ch. 37, h 14
Al-Kafi:

[H 7984, Ch. 207, h 3, from al-Kafi]

Ali has narrated from his father and Muhammad ibn 'Isma'il from al-Fadl from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn ibn Ali *'Alayhima al-Salam*, left for Iraq on the day of *Tarwiyah* (eighth of the month of Dhil Hajjah) and he had entered Makkah with the intention to perform *al-'Umrah*."

H 228, Ch. 37, h 15
Al-Kafi:

[H 7985, Ch. 207, h 4, from al-Kafi]

Ali ibn Ibrahim has narrated from 'Isma'il ibn Marrar from Yunus from Mu'awiyah ibn 'Ammar from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"One who performs *al-Tamattu' Hajj*, it is together with *hajj*, however, one who is just for *al-'Umrah* he after completing it is free to go wherever he likes. Al-Husayn, *'Alayhi al-Salam*, performed *al-'Umrah* in

the month of Dhil Hajjah then on the day of *Tarwiyah* he left for Iraq when people were moving to al-Mina'. There is no offense in performing *al-'Umrah* in the month of Dhil Hajjah for one who does not want to perform *Hajj*."

H 229, Ch. 37, h 16
Kamil al-Ziyarat:

My father has narrated from ibn al-Walid both from Sa'd from Muhammad ibn abu al-Sahban from ibn abu Najran from 'Asem ibn Humayd from Fudayl al-Rasan from abu Sa'id 'Aqisan who has said the following:

"I (the narrator) heard al-Husayn ibn Ali *'Alayhima al-Salam*, talking privately to ibn al-Zubayr for a long time. Al-Husayn, *'Alayhi al-Salam*, then turned his face to them and said, "This man says that I should become a pigeon of the pigeons of *al-Haram* (the Sacred area). However, if I am killed and there is a clear distance between me and *al-Haram* (the Sacred area) it is more beloved to me than if I am killed and there is only a foot of distance between me and *al-Haram*. If I am killed in the wilderness, it is more beloved to me than if I am killed in *al-Haram*."

H 230, Ch. 37, h 17
Kamil al-Ziyarat:

My father has narrated ibn al-Walid both from Sa'd from Muhammad ibn al-Husayn from Safwan from Dawud ibn Farqad from 'Abu 'Abd Allah, who has said the following:

"He (the Imam), *'Alayhi al-Salam*, has said that ibn al-Zubayr said to al-Husayn ibn Ali *'Alayhima al-Salam*, "If you come to Makkah you will be in *al-Haram* (the Sacred area). Al-Husayn ibn Ali *'Alayhima al-Salam*, said, "We will not be respected there and it is not lawful for us to allow being disrespected therein. If am killed in *Tal 'A'far* (the sand dunes), it is more beloved to me than being killed in *al-Haram* (the Sacred area)."

H 231, Ch. 37, h 18
Kamil al-Ziyarat:

My father has narrated ibn al-Walid from Sa'd from Ahmad ibn Muhammad from Ali ibn al-Hakam from his father from abu al-Jarud from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, left Makkah one day before *al-Tarwiyah* (eighth of Dhil Hajjah). 'Abd Allah ibn al-Zubayr escorted him and said, O 'Abu 'Abd Allah, how is it that in *Hajj* season you are leaving for Iraq? He (the Imam), *'Alayhi al-Salam*, said, "O ibn al-Zubayr, if I am buried near the bank of the Euphrates, it is more beloved to me than if I am buried in the neighborhood of al-Ka'bah."

H 232, Ch. 37, h 19
Kamil al-Ziyarat:

My father has narrated from Sa'd from Ali 'Isma'il from Safwan from al-Husayn ibn abu al-'Ala' from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam*, has said that al-Husayn ibn Ali *'Alayhima al-Salam*, said to his companions on the day in which they were killed, "I testify that permission is given for you to be killed so you must remain pious and exercise patience."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from his maternal uncle ibn abu al-Khattab from Ali ibn al- Nu'man from al-Husayn ibn al-'Ala' a similar Hadith.

H 233, Ch. 37, h 20
Kamil al-Ziyarat:

Al-Hassan ibn 'Abd Allah ibn Muhammad has narrated from his father from ibn Mahbub from ibn Ri'ab from al-Halabiy who has said the following:

I (the narrator) heard abu 'Abd Allah, *'Alayhi al-Salam*, say, "Al-Husayn, *'Alayhi al-Salam*, performed the morning *Salat* (prayer) with his companions, then he turned to them and said, 'Allah has given permission for you being killed, thus, you must exercise patience."

Note: In His knowledge He has made such decision.

H 234, Ch. 37, h 21
Kamil al-Ziyarat:

Al-Hassan has narrated from his father from 'Abd Allah ibn Muhammad from Muhammad ibn 'Isa from Safwan from Ya'qub ibn Shu'ayb from al-Husayn ibn abu al-'Ala' who has said the following:

"By the one to whom the throne is raised that your father told me about the companions of al-Husayn, *'Alayhi al-Salam*, that their number does not decrease or increase, not even by one person. This nation will transgress against them just as the Israelites transgressed. He will be killed on a Saturday, the day of *'Ashura'*."

I ('Allamah) say, this is how we found this Hadith, perhaps something is missing thereof.

H 235, Ch. 37, h 22
Kamil al-Ziyarat:

My father has narrated from a group of Shaykhs from ibn 'Isa from al-Ahawazi from al-Nadr from Yahya' ibn 'Imran al-Halabiy from al-Husayn ibn abu al-'Ala', from abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, performed the morning *Salat* (prayer) with his companions on the day they were killed. He said to them, "I testify that permission is given that you will be killed, so you must remain pious and exercise patience."

H 236, Ch. 37, h 23
My father has narrated from a group of my Shaykhs from Sa'd from Ali ibn 'Isma'il and ibn abu al-Khattab both from Muhammad ibn 'Amr ibn Sa'id from ibn Bukayr from Zurarah from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

"Abu Ja'far, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, wrote to Muhammad ibn Ali from Makkah: "Bismillah, (in the name of Allah, most Beneficent, most Merciful) To Muhammad ibn Ali and those before him of banu Hashim; Thereafter, whoever, joins me will

be martyred and those who do not join me will not be able to achieve any victory. With *Salam*."

Muhammad ibn 'Amr has said that narrated to him Karram 'Abd al-Karim ibn 'Amr from Muyassir ibn 'Abd al-'Aziz from abu Ja'far who has said the following:

Al-Husayn, *'Alayhi al-Salam*, wrote to Muhammad ibn Ali from Karbala:

Bismillah, (in the name of Allah, most Beneficent, most Merciful); from al-Husayn ibn Ali *'Alayhima al-Salam*, to Muhammad ibn Ali and those before him of banu Hashim; Thereafter, it is as if the world was not there and it is as if the next life continues. With *Salam*."

H 237, Ch. 37, h 24
Kamil al-Ziyarat:

A group of Shaykhs among whom are Ali ibn al-Husayn and Muhammad ibn al-Hassan have narrated Sa'd from Ahmad ibn Muhammad and Muhammad ibn al-Husayn and Ibrahim ibn Hashim all from ibn Faddal from abu Jamilah from ibn 'Abd Rabbihi from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"When al-Husayn ibn Ali *'Alayhima al-Salam*, climbed 'Aqabah al-Batn he said to his companions, "I do not see myself but as being murdered." They asked, "What does it mean, O child of the Messenger of Allah?" He (the Imam), *'Alayhi al-Salam*, replied, "It is what I have seen in a dream." They asked, "What did you see in your dream?" He (the Imam), *'Alayhi al-Salam*, replied, "In my dream I saw dogs snatch my flesh and the most vicious among them was a spotted dog."

H 238, Ch. 37, h 25
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from Muhammad ibn Yahya' al-Khath'ami from Talhah ibn Zayd from 'Abu 'Abd Allah, from his father from al-Husayn ibn Ali *'Alayhim al-Salam*, who has said the following:

"By the One in whose hands is my soul that the Amawides will not become happy with their government until they murder me and they are

my killers and if they kill me, they all will never maintain good relations among themselves and will never be able to have a gift in the way of Allah together. The first one murdered in this nation (followers) will be I and my *Ahl al-Bayt* (family). By the one in whose hand is my soul that up to the Day of Judgment not one Hashimite will become dominant."

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from Muhammad ibn Yahya' al-Khazzaz from Talhah from Ja'far, *'Alayhi al-Salam*, a similar Hadith.

Note: It perhaps is a reference to the condition of the people in not having the opportunity to join in *Salat* (prayer) behind the Imam of truth and receiving Zakat and charities as Allah likes, to the time of *al-Qa'im* (the one who rises with divine authority and power) and banu Hashim will face great deals of sufferings in the end times.

H 239, Ch. 37, h 26
Kamil al-Ziyarat:

My father and a group of my Shaykh have narrated from Sa'd from Muhammad ibn Yahya'al-Mu'adhi from al-Hassan ibn Musa al-Asamm from 'Amr from Jabir from Muhammad ibn Ali, *'Alayhi al-Salam*, who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, decided to leave al-Madinah the women of banu 'Abd Muttalib gathered together for mourning and wailing. Al-Husayn, *'Alayhi al-Salam*, came to them and said, 'I swear you to Allah this is disobedience to Allah and to His Messenger.' The women of banu 'Abd Muttalib said to him, 'For who should we preserve the mourning and wailing. This day to us is like the day of passing away of the Messenger of Allah, Ali, Fatimah, *'Alayha al-Salam*, Ruqayyah, Zaynab and 'Umm Kulthum. We swear you to Allah, we pray to Allah to sacrifice us as ransom for your death. O beloved one to the virtuous ones among those who have passed away.' Certain ones of his aunts came weeping and saying:

"Bear witness that I heard a certain Jinn wailing for you saying, 'The one murdered in the wilderness from *Ale* (family of) Hashim, is the one who has subdued the necks of al-Quraysh which then became humble, the beloved one to the Messenger of Allah who was not indecent, your suffering has made the noses to become manifest.' They also said, 'You

must weep for al-Husayn, *'Alayhi al-Salam*, the master because of whose murder hairs have become grey, because of whose murder you are shaken and the moon has undergone an eclipse, the horizons of the east and west turn red in the morning and in the evenings, the sun of the lands has undergone a change upon them and darkness have become global. This is the son of Fatimah, *'Alayha al-Salam*, because of whose suffering the creatures and mankind have experienced suffering and it (murdering of al-Husayn, *'Alayhi al-Salam)* and suffering has left as a legacy humiliation, being subdued with a great loss.'"

H 240, Ch. 37, h 27
Al-Khara'ij:

Of the miracles of al-Husayn, *'Alayhi al-Salam*, one is the following:

When al-Husayn, *'Alayhi al-Salam*, decided to leave for Iraq 'Umm Salamah asked him not to leave for Iraq, because she had heard the Messenger of Allah saying, "'My son al-Husayn, *'Alayhi al-Salam*, will be murdered in the land of Iraq.' With me there is some soil which he gave me in a bottle." Al-Husayn, *'Alayhi al-Salam*, said, "Yes, that is true I by Allah will be killed as you said but even if I do not go to Iraq still they will kill me. If you like I can show you the place where I will be killed and the place where my companions will be killed. He then wiped her face with his hand and Allah opened it before her eyes until she could see it all, and he picked up some soil and gave it to her to keep in another bottle saying to her, "When it will start to flow with blood then you must assume that I am killed." 'Umm Salamah has said, "When it was the day of *'Ashura'* I looked at the two bottles in the afternoon, blood flowed from both of them. She then sobbed. On that day any stone or so that was lifted up, beneath it fresh blood was found.

Another case is what Zayn al-'Abidin, *'Alayhi al-Salam*, has narrated as follows:

During the night before the day in which al-Husayn, *'Alayhi al-Salam*, was murdered, he (the Imam) stood among his companions and said, "These people want me only and not you so you must save your lives, you must save your lives and I free you from your pledge of allegiance to me but if you will remain with me you will be killed." They said, "We will not betray you and do not choose life after you are killed." He (the Imam), *'Alayhi al-Salam*, then said, "You will all be killed and no one of you will

be left alive." It then happened, just as he (the Imam) *'Alayhi al-Salam*, had said to happen.

H 241, Ch. 37, h 28
Al-Irshad:

Sufyan ibn 'Uyaynah has narrated from Ali ibn Zayd from Ali ibn al-Husayn, *'Alayhima al-Salam*, who has said the following:

"We left for Iraq with al-Husayn, *'Alayhi al-Salam*, and on arrival to every station or leaving a station he would speak of Yahya' ibn Zakariya and his murder. One day he said, 'One example of the worthlessness of the world before Allah, the most majestic, the most glorious is the case of Yahya' ibn Zakariya whose head was given as a present to a fornicator woman of the Israelites.' Al-Husayn, *'Alayhi al-Salam*, left this world on a Saturday on the tenth of the month of Muharram in the year sixty one (A.H) after the noon *Salat* (prayer) murdered unjustly, thirsty, exercising patience, fighting his enemies. His age at that time was fifty eight years for the seven years of which he lived with his grandfather, thirty years with his father 'Amir al-Mu'minin and ten years with his brother, al-Hassan and the duration of his *Imamat* (leadership with divine authority) after his brother was eleven years."

"He would use hair dyes with Henna and Katm and he, *'Alayhi al-Salam*, was killed and the hair dyes were wearing off from his cheeks."

H 242, Ch. 37, h 29
Tafsir of Imam al-'Askari:

The Imam, *'Alayhi al-Salam*, has said that when al-Husayn, *'Alayhi al-Salam*, and those with him were faced by the army - who killed him and carried his head - he (the Imam) said to his army, "You all are free from the obligation of your pledge of allegiance to me. You can join your tribe and friends." He then said to his *Ahl al-Bayt* (family), "You are free to leave me because you will not be able to bear the hardships from the large number of the enemies who want me only. You can leave me against these people. Allah, the most majestic, the most glorious will help me and will not leave me alone because of His good opinion as always were His manners with our fine ancestor." However, his close relatives refused to leave him alone saying, "We do not leave you alone because what makes you sad makes us also sad, we feel hurt with what makes you feel hurt. We

will be closest to Allah when we are with you." He (the Imam) then said to them, "If you settle your souls upon what I have settled my soul then you must take notice that Allah grants the dwelling of honor to His servant because of their bearing with suffering. Allah has especially chosen me with members of my family who have left of whom I am the last in the world for certain matters of honor with which bearing with sufferings becomes easy and you also will be a part of such matters of honor from Allah, the most High. You must take notice that the sweetness of the world and its bitterness are like dreams and awakening is in the next life. The successful ones are those who will be successful in the next life and wretched is the one who will be wretched in the next life. . . The rest of this Hadith is in the chapters on the conditions of Adam, *'Alayhi al-Salam*."

H 243, Ch. 37, h 30
Kitab al-Nawadir of Ali ibn Asbat:

He has narrated from certain person of his people who has said the following:

Abu Ja'far, *'Alayhi al-Salam*, has said, "My father had an illness in his stomach on the day his father, *'Alayhim al-Salam*, was killed. I could see our friends come to him (the Imam) with water and then go to support the right side of the army then the left side and then the center. They killed him in a manner which was prohibited by the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, even to kill dogs in that manner. He was killed by the swords, spears, stones, woods and sticks and then his body was crushed under the hoofs of the horses."

H 244, Ch. 37, h 31
Manaqib of Shahr Ashub:

Al-Hassan al-Basri and 'Umm Salamah have narrated the following:

Al-Hassan and al-Husayn, *'Alayhima al-Salam*, came to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, when Jibril was with him (the Messenger of Allah). They began to move in circles around him considering him to be Dihyah al-Kalbi. Jibril then made a gesture with his hand as if holding something and there was an apple, a quince and a

pomegranate. He then gave them and their faces showed jubilance. They then moved to their grandfather who smelled the fruits and told them to go to their mother with what they had, first your father is more likeable. They then did as they were told to do but they did not eat anything from the fruits until the Holy Prophet, came to them. They all then ate from the fruits but they remained the same as before by being replaced as they were used and it continued to happen until the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, passed away. Al-Husayn, *'Alayhi al-Salam*, has said that during the life time of Fatimah, *'Alayha al-Salam*, the daughter of the Messenger of Allah, no change or reduction took place in them until she passed away, then the pomegranate disappeared but the apple and the quince were still there during the lifetime of my father, but when my father became a martyr the quince disappeared but the apple remained as before with al-Hassan until he was martyred because of the poison, and the apple remained until the time I was surrounded by the enemies near the water and I would smell it as I became thirsty and I would feel satisfied against the intensity of thirst. When thirst intensified I then took a bite from it (smelling was not enough) and I became certain of my death."

Ali ibn al-Husayn, *'Alayhi al-Salam*, has said that I heard it from him saying this an hour before his becoming a martyr. When he passed away the smell of the apple could still be felt from the place where he was martyred and I tried to find it but there no trace of it was there except its smell which remained after al-Husayn, *'Alayhi al-Salam*. I visited his grave and I smelled the fragrance of that apple spread from his gravesite and whoever of our *Shi'a* visiting his grave with a wish to smell it should seek in the hours of dawn and they can sense it if they are sincere."

H 245, Ch. 37, h 32
Manaqib of Shahr Ashub:

On the day of the tragedy near the bank of the Euphrates, al-Husayn, *'Alayhi al-Salam*, had said, ". . . to disbelief have turned the people who turned away. . . Fatimah, *'Alayha al-Salam* al-Zahra' is my mother and my father is the heir of the Messenger of Allah and the master of the two heavy communities, he grinded the champions who rose against him on the day of Badr, the day of 'Uhud, and on the day of Hunayn. He took active part on the day of Khaybar when he rose against him with his deadly double bladed sword, the one who destroyed the army who came seeking revenge on the day of Hunayn. Who has an uncle like my uncle Ja'far to whom

Allah gave two wings? My grandfather is the Messenger of Allah, the torch of guidance and my father is the one who pledged allegiance twice to the Messenger of Allah, who is the champion, an unquestionable master like a lion, glorious, forgiving and of strong arms, the stronghold of religion is Ali and he is the owner of the pond who performed *Salat* (prayer) toward two *Qiblahs*, with the Messenger of Allah with complete seven and there is no one on earth as such except the two of them; he rejected the idols and never made prostrations for them with al-Quraysh since his birth not for a blinking of an eye. My father was a champion and a strong lion, he would take the spear and hit twice like the moves of the lion with strong desire, made them drink from the cup of death of the colocynth blood."

H 246, Ch. 37, h 33
Rijal al-Kashshi:

Jibril ibn Ahmad has narrated from Muhammad ibn 'Abd ibn Mehran from Ahmad ibn al-Nadr from 'Abd Allah ibn Yazid al-Asadi from Fudayl ibn al-Zubayr who has said the following:

He (the narrator) has said that Mitham al-Tammar passed by riding his horse and Habib ibn Muzahir al-Asadi came face to face from the other side. It was near the meeting place of banu al-Asad. They spoke to each other while the necks of their horses crisscrossed back and forth. Habib said, "It is as if I see the old man with the hairs of his forehead receding, a thick belly who sells melons near Dar al-Rizq and who is crucified because of his love for *Ahl al-Bayt* (family) of his Prophet, *'Alayhi al-Salam*, and his belly is cut open over the piece of wood." Mitham al-Tammar then said, "I know the man of reddish color with twined hairs, who rises to support the son of the daughter of his Holy Prophet, and then is killed and people roamed around with his head in al-Kufah." Then they departed each other. The people in the meeting place said, "We have never seen anyone speaking lies as these two were." He (the narrator) has said that the people in the meeting place had not yet dispersed that al-Rushayd al-Hujri came asking for the two of them and asked the people in the meeting place about them and they said that they departed each other and we heard them saying so and so to each other. Al-Rushayd al-Hujri then said, may Allah grant you blessings, but Mitham al-Tammar forgot to say "The prize for one who brings his head is increased by a hundred dirham" and then he turned back. The people said, "By Allah, this is the most lying one among them."

The people then have said that only days and nights passed when we saw him crucified at the door of the house of 'Amr ibn Hurayth and the head of al-Habib ibn Muzahir was brought after being killed with al-Husayn, *'Alayhi al-Salam*. We saw everything that they had said. Habib was one of the seventy people who supported al-Husayn, *'Alayhi al-Salam*, like the mountains of iron, facing the spears with their chests and the swords with their faces when they were offered amnesty and money but they rejected saying, "What will be our excuse before the Messenger of Allah if al-Husayn, *'Alayhi al-Salam*, is killed and our eyes just looked at the scene. They were killed around al-Husayn, *'Alayhi al-Salam*, and Habib ibn Muzahir said joking to Yazid ibn Haseen al-Hamadani who was called the master of the reciters. "O brother this is not the hour of laughing." He responded saying, "When is a better place for expressing joys than now? By Allah, it will only take this transgressors attacking us with their swords and we will embrace *al-Hur al-'in*."

Al-Kashshi has said that this word is extracted from the book "The pride of the people of al-Kufah and Al-Basrah".

H 247, Ch. 37, h 34
Al-Kafi:

[H 1036, Ch.100, h 2, from al-Kafi]

Ali ibn Muhammad ibn 'Abd Allah has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad from Sabbah al-Muzanni from al-Harith ibn Husayra from al-Hakam ibn 'Utayba who has said the following:

A man met al-Husayn ibn Ali, *'Alayhi al-Salam*, at al-Tha'labah, on his way to Karbala, Iraq. He came in his presence and offered greetings of peace to him. Al-Husayn, *'Alayhi al-Salam*, asked, "Where are you from?" He replied, "I am from Kufah." The Imam said, "By Allah, O brethren from Kufah, if only I had a meeting with you in Madina, I could have shown you the marks of Jibril in and around our house and his coming with Divine message to my grandfather. O brethren from Kufa, how can it be true that we are the ones to make people quench their thirst from our knowledge and they learn, but we remain ignorant? This is of the things that cannot happen."

H 248, Ch. 37, h 35
Al-Kafi:

A number of our people have narrated from Sahl from Muhammad ibn 'Isa from Safwan from Yusuf ibn Ibrahim from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, was murdered and he had a gown of al-Khazz on him."

H 249, Ch. 37, h 36
Al-Kafi:

[H 12159, Ch. 9, h 9, from al-Kafi]

Abu Ali al-Ash'ariy has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Jabir from abu Ja'far *'Alayhi al-Salam*, who has said the following:

"Al-Husayn, *'Alayhi al-Salam*, was killed wearing a dark brown gown of al-Khazz and they found sixty three wounds on his body because of the hits of the swords, spears or arrows."

H 250, Ch. 37, h 37
Al-Kafi: Al-'Uddah:

[H 12334, Ch. 31, h 5, from al-Kafi]

It is narrated from al-Barqiy from a number of our people from Ali ibn Asbat from his uncle Ya'qub ibn Salim who has said the following:

"'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that al-Husayn, *'Alayhi al-Salam*, was killed and he was wearing hair dyes."

H 251, Ch. 37, h 38
Al-Kafi: Al-'Uddah:

[H 12335, Ch. 31, h 6, from al-Kafi]

It is narrated from al-Barqiy from his father from Yunus from abu bakar al-Hadrami who has said the following:

I (the narrator) asked, 'Abu 'Abd Allah, *'Alayhi al-Salam*, about hair dyes and *al-Wasmah*. He (the Imam), *'Alayhi al-Salam*, said, "There is no offense in it. Al-Husayn, *'Alayhi al-Salam*, was killed and was wearing hair dyes with al-Wasmah."

H 252, Ch. 37, h 39
Al-Kafi:

[H 6546, Ch. 14, h 5, from al-Kafi]

It is narrated from him (narrator of previous Hadith) from Muhammad ibn 'Isa ibn 'Ubayd who has said that narrated to me Ja'far ibn 'Isa his brother who has said the following:

I (the narrator) once asked al-Rida', *'Alayhi al-Salam*, about fasting on *'Ashura'* and what people say about it. He (the Imam) said, "It is the fast of ibn Marjanah. You are asking me about the day in which the adopted ones of the family of Ziyad for their murdering al-Husayn, *'Alayhi al-Salam*, were fasting. It is an ominous day for the family of Muhammad, *'Alayhi al-Salam*. For people of Islam it is an ominous day. A day, which is ominous for the people of Islam is not a day of fasting or a day of blessing. Monday is an unblessed day because Allah, most Majestic, most Glorious, took His Holy Prophet, *O Allah, grant compensation to Muhammad and his family worthy of their services to your cause*, from this world. The family of Muhammad, *'Alayhim al-Salam*, has been hurt on Monday, so we took it as an ominous day and our enemies took it as a day of blessing. On the day of *'Ashura'*, Al-Husayn, *'Alayhi al-Salam*, was murdered and ibn Marjanah took it for blessing but the family of Muhammad, *'Alayhim al-Salam*, took it as an ominous day. Whoever fasts on this day or takes it for blessing will come in the presence of Allah, most Blessed, most High, with a metamorphosed heart and will be raised with those who established the *Sunnah* of fasting on that day and took it for blessing.'"

H 253, Ch. 37, h 40
Al-Kafi:

[H 6548, Ch. 14, h 7, from al-Kafi]

It is narrated from him (narrator of previous Hadith) from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Aban from 'Abd al-Malik who has said the following:

"I (the narrator) once asked abu 'Abd Allah, *'Alayhi al-Salam*, about the fast on the day of *'Ashura'* of the month of Muharram. He (the Imam) said, '*Tasu'a'* (ninth of Muharram) was the day when they had surrounded al-Husayn, *'Alayhi al-Salam*, and his friends, may Allah be pleased with them, in Karbala'. The horsemen of al-Sham had come together against him, *'Alayhi al-Salam*, and had taken him under siege. Ibn Marjanah and 'Umar ibn Sa'd were happy because of the huge number of horsemen on their side, and they made al-Husayn, *'Alayhi al-Salam*, and his friends, may Allah be pleased with them, very weak. They became certain that no one will come to help al-Husayn, *'Alayhi al-Salam*, and people of Iraq will not support him. I pray to Allah to keep my soul in service for the cause of my great-grandfather who had very few supporters.' He (the Imam) then said, 'The day of *'Ashura'* is the day on which al-Husayn, *'Alayhi al-Salam*, was murdered and his friends around him were all murdered and looted. How can there be fast on that day! No, by the Lord of the sacred house there is no fasting on such day. It is only a day of mourning and lamentation that came upon the inhabitants of the sky and earth and all believing people. It is a day of happiness and joy for ibn Marjanah and family of Ziyad and people of al-Sham, may Allah subject them to His anger as well as their offspring. This was a day when all locations of earth wept except al-Sham. Those who fast on this day or take it for blessing will be raised, by Allah, with the family of Ziyad with their hearts metamorphosed and subjected to anger. Whoever seeks any saving for their homes on this day will be made by Allah as a seed of hypocrisy in his heart up to the Day of Judgment, blessing is removed thereof, from his family, and children. Satan will share him in all of such savings.'"

H 254, Ch. 37, h 41
'Amali al-Tusi:

Al-Husayn ibn Ibrahim al-Qazwini has narrated from Muhammad ibn Wahban from Ali ibn Hubaysh from al-'Abbas ibn Muhammad ibn al-Husayn from his father from Safwan from al-Husayn ibn abu Ghundur from his father from 'Abu 'Abd Allah, *'Alayhi al-Salam*:

I (the narrator) asked, 'Abu 'Abd Allah, about fasting on the day of *'Ashura'* and he (the Imam) said, "That is the day when al-Husayn, *'Alayhi al-Salam*, was murdered. If you have bad omens then you may fast." He

(the Imam), *'Alayhi al-Salam*, then said, "The Amawides and their supporters to murder al-Husayn, *'Alayhi al-Salam*, of the people of al-Sham made a vow that if al-Husayn, *'Alayhi al-Salam*, is killed and those who rise with him and *khilafah* becomes for the people of abu Sufyan, they will make that day a day of celebration and fast for thanksgiving. This became a tradition in the people of abu Sufyan and people followed them all and for this reason they fast and go to their families with happiness on that day. . ." to the end of the narration.

H 255, Ch. 37, h 42
Al-Kafi:

[H 14635, h 187, from al-Kafi]

A number of our people have narrated from Sahl from ibn Yazid or others from Sulayman Katib of Ali ibn Yaqtin from those whom he has mentioned from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Ash'ath ibn Qays took part in murdering 'Amir al-Mu'minin, *'Alayhi al-Salam*, and his daughter Ju'dah poisoned al-Hassan *'Alayhi al-Salam*, and his son Muhammad took part in murdering al-Husayn, *'Alayhi al-Salam*.

Follow up:

Under this heading there is an explanation by al-Sayyid (the master) from the book "Tanzih al-Anbiya' (sanctity of the Prophets) it gives answer to the possible question why al-Husayn, *'Alayhi al-Salam*, went to al-Kufah."

Translator's Note: We have not translated this discussion because they are not Hadith from *'A'immah*, or real historical events.

Chapter 38 - The martyrdom of the two small sons of Muslim, may Allah grant them blessings

H 256, Ch. 38, h 1
'Amali of al-Saduq:

My father has narrated from Ali from his father from Ibrahim ibn Raja' from Ali ibn Jabir from 'Uthman ibn Dawud al-Hashimi from Muhammad ibn Muslim from Humran ibn 'A'yun from abu Muhammad, Shaykh of the people of al-Kufah who has said the following:

When al-Husayn ibn Ali *'Alayhima al-Salam*, was killed, two small boys were captured from his camp and they were brought before 'Ubayd Allah ibn Ziyad. He then summoned a prisoner guard and told him to keep the two small boys in prison, do not give them any good food or cool water, keep them in a congested place. The two small boys would fast during the days and in the evening they would receive two loafs of barely bread and a jug of water. When the small boys remained there for a long time and one year passed one of them said to the other one, "Dear brother, we have remained here for a long time. This destroys our lives and health. When the old man, the prison guard, comes we should inform him of our relationship with the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, perhaps he will make it easier for us in food and drinks. In the evening the guard came with the two loaves of barely bread and the jug of water. The younger boy asked, "O Shaykh, do you know Muhammad?" He replied, "How can I not know him? He is my Prophet." He then asked, "Do you know Ja'far ibn abu Talib?" He replied, "How should I not know Ja'far when Allah grew for him two wings with which he flew with the angels as he liked." He then asked, "Do you know Ali ibn abu Talib?" The old man replied, "How can I not know him? He is the cousin of the Holy Prophet, and the brother of my Holy Prophet." He then said, "O Shaykh, we are the children of Muslim ibn 'Aqil ibn abu Talib now as captives in your hands. We request you to give us better food and cool water. Our place is very congested."

The Shaykh then fell on their feet and kissed them saying, "May my soul be sacrificed for you and make my face to serve to protect you, O descendants of Prophet of Allah, al-Mustafa. The door of the prison is open for you and you can go wherever you like.

In the evening he brought for them two loaves of barely bread and a jug of water. He showed them the way and told them to leave this night but during the day remain in hiding until Allah, the most majestic, the most glorious will make it easier for you and gives you relief. The boys then did as they were told to do.

When it became night and dark they came to the door of an old woman. They told the woman that they were two small stranger boys to the area and did not know the directions and that it is dark if she could give them room for the night and in the morning they will leave. She then asked, "Who are you O dear ones? I have smelled all kinds of fragrance but I have not sensed any fragrance as fine as your fragrance." They told the old woman that they were of the descendants of the Holy Prophet, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and that they have fled from the prison of 'Ubayd Allah ibn Ziyad for fear from being killed." The old woman said, "I have a sinful son-in-law who in the tragedy of Karbala was with the army of 'Ubayd Allah ibn Ziyad and I am afraid that if he finds you he may kill you."

They said, "During the dark night we stay and in the morning we will leave." She then said, "I will get some food for you," then she brought food and they ate and drank. When they went for sleeping the younger one said to the older one, "I hope we are safe tonight so allow me to hug you and sense your fragrance before death separates us from each other. They hugged each other and went to sleep. Some times during the night the sinful son-in-law of the old woman came and knocked at the door and she asked, "Who is it? "He replied, "I am so and so." She said, "What has made you to knock at the door? This is not the time for you to come." He then said, "Woe is on you, open the door before my reason flies away and my gallbladder explodes. I have a great trouble." She then asked, "Woe is on you what is your trouble?" He said, "Two small boys have fled from the army of 'Ubayd Allah ibn Ziyad and the 'Amir (governor) has announced that whoever brings the head of one the two boys his reward will be one thousand dirham and if one brings the heads of both of them his reward will be two thousand Dirhams. I searched for them and I have become tired but have not found anything." The old woman said, "My son-in-law, be on your guard against making Muhammad your enemy on the Day of Judgment." He said the world is coveted for." She then said, "What is the use of the world without the next life." He then said, "I can see that you protect them as you are against the search of the 'Amir. You must get up because the 'Amir calls you." She said, "What the 'Amir has to do with me. I am only an old woman among these people." He said, "I must search

and you must open the door so I can have some rest and in the morning I will go to search for them."

She then opened the door, then she brought him food and he ate and drank. Some times during the night he heard the sound of snoring of the boys and he became exited like a mad camel and began to bellow like a bull, then he began to feel the walls with his hands until he touch the side of the smaller boy who asked, "Who is this?" He replied, "I am the owner of the house, but who are the two of you?" The smaller boy shook the elder one saying, "Wake up my dear one, I think we have fallen in what we were afraid of?" He then asked, "Who are the two of you?" They replied, "O Shaykh, if we tell the truth, will we be given amnesty? "He replied, "Yes." They said, "Is it amnesty of Allah and the amnesty of the Messenger of Allah, the responsibility of Allah and the responsibility of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*?" He replied, "Yes." They then said, "So Muhammad ibn 'Abd Allah is witness to this case." "He replied, "Yes," They said, "Allah is the attorney and witness of what we say." He replied, " Yes." They then said, "O Shaykh, we are of the descendants of your Holy Prophet, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and we have fled from the prison of 'Ubayd Allah ibn Ziyad to escape being killed." He then said, "You have fled from death but onto your death you have fallen. Praise be to Allah who have made me victorious against you." He then got up and tied down the arms of the two boys and the children then spent the rest of the night with their arms tied down. When it was dawn he called his black slave called Falayh and told him to take the two boys to the bank of the Euphrates and then cut off their heads then bring their heads to me so I can take them to 'Ubayd Allah ibn Ziyad and receive my reward of two thousand Dirhams. The slave took the sword then walked in front of the two boys and it was not very far that one of the boys said, "You are very similar to Bilal who would say Adhan for the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." He said, "My master has commanded me to kill you. Who are you?" They replied, "We are of the descendants of your Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and we have fled from the prison of 'Ubayd Allah ibn Ziyad for fear of being killed. The old woman treated us as her guests but your master wants to kill us." The slave then fell on their feet and kissed them saying, "May my soul be sacrificed for you and my face is used to protect you, O descendants of Prophet Muhammad, al-Mustafa. By Allah, I do not want

to make Muhammad my enemy on the Day of Judgment." He then ran throwing the sword away and jumped in the Euphrates crossing to the other side and his master shouted at him, "You have disobeyed me." He replied, "O my master, I obeyed you until you had not disobeyed Allah but when you disobey Allah I disown you in the world and in the next life. He then called his son saying, "Son, I collect the worldly things for you of lawful and unlawful and the world is coveted for. You must take these two boys to the banks of the Euphrates, cut off their necks then bring their heads to me so that I can take them to 'Ubayd Allah ibn Ziyad and collect my reward of two thousand Dirhams from him. His son then took the sword and walked in front of the two boys and after walking a little distance one of the two boys said, "O young man, how much I fear for you from the fire of hell?" He then asked, "O my dear ones, who are you?" They replied, "We are of the descendants of your Prophet, Muhammad *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, and your father wants to kill us." The young man then fell on their feet and kissed them saying the same thing as the black slave said. He then threw the sword away and jumped in the Euphrates crossing to the other side. His father shouted at him saying, "You have disobeyed me." He replied, "This is to obey Allah and to disobey you which is more beloved to me than otherwise." The Shaykh then said, "No one wants to kill except myself." He then took the sword and walked in front of them. When they were at the bank of the Euphrates he drew his sword and when the boys saw it their eyes became filled with tears and they said, "O Shaykh, take us to the market, sell us and benefit from our price instead of making Muhammad your enemy on the Day of Judgment." He said, "No, but I kill you and take your heads to 'Ubayd Allah ibn Ziyad to receive my reward of two thousand Dirhams." They said, "O Shaykh, please respect our relation to the Messenger of Allah." He then said, "You have no relationship to the Messenger of Allah." They said, "O Shaykh, please take us to 'Ubayd Allah ibn Ziyad, so he can decide about us." He replied, "There is no way that I will do so except that I will seek nearness to him by killing you." They said, "O Shaykh, please have mercy on our being so young." He said, "Allah has placed no mercy for you in my heart." They said, "O Shaykh, "If that is the case then allow us to perform a few Rak'at *Salat* (prayers)." He said, "You can perform as you like, if that will help you." The two boys then performed two Rak'at *Salat* (prayer) then raised their faces to the sky saying, "O the living, the forbearing, the best judge, please issue your judgment between us and this man with truth." He then moved to the elder child, cut off his neck, took his head and placed it in his sack then moved to the younger child who was soaked in the blood of his brother and saying, "In this way I will meet

the Messenger of Allah, soaked in the blood of my brother." He said, "Nevermind, I make you to join your brother." He then moved to the smaller child, cut off his head and placed it in his sack and then threw their bodies in the water with their blood dripping. He then went to 'Ubayd Allah ibn Ziyad who was sitting in his chair with a stick of bamboo in his hand. He placed the heads of the two boys before him. When he looked at them he stood up and then sat down, then stood up and sat down three times. He then said, "Woe is on, where did you find them?" He replied, "An old woman of us had treated them as her guests." He then asked, "Did you not then recognize their rights as guests?" He replied, "No, I did not." 'Ubayd Allah ibn Ziyad then asked, "What did they say to you?" He replied, "They said, O Shaykh, take us to the market and sell us then benefit from our prices but do not make Muhammad your enemy on the Day of Judgment." 'Ubayd Allah ibn Ziyad then asked, "What did you then say? "He replied, "I said no, but I must kill you then take your heads to 'Ubayd Allah ibn Ziyad to receive two thousand Dirhams of prizes." 'Ubayd Allah ibn Ziyad the asked, "What then they said to you?" He replied, "They said, 'Please take us to 'Ubayd Allah ibn Ziyad who then will decide about us as he will like." 'Ubayd Allah ibn Ziyad the asked, "What did you then say?" He replied, "I said, 'This cannot happen because I want to seek nearness to him by your blood." 'Ubayd Allah ibn Ziyad asked, "Why did you not bring them to me alive?" I would have doubled your reward and make four thousand Dirhams." He replied, "I did not find it proper except seeking nearness to you by their blood." 'Ubayd Allah ibn Ziyad then asked, "What then did they say to you? "He replied, "They said, 'O Shaykh please respect our relationship to the Messenger of Allah." 'Ubayd Allah ibn Ziyad then asked, "What then did you say to them?" He replied, "I said to them that they had no relationship to the Messenger of Allah." 'Ubayd Allah ibn Ziyad then asked, "Woe is on you, what then did they say to you also?" He replied, "They said, 'O Shaykh please, have mercy on very young lives." 'Ubayd Allah ibn Ziyad then asked, "Why did you not show them mercy?" He replied, "I said to them, 'Allah has placed no mercy for you in my heart." 'Ubayd Allah ibn Ziyad the asked, "What then did they say to you?" He replied, "They then said, "Allow us to perform a few Rak'at *Salat* (prayer)." I then said, "You can perform as much as like if it benefits you. The two boys then performed four Rak'at *Salat* (prayers)." 'Ubayd Allah ibn Ziyad asked, "What did they say at the end of their *Salat* (prayers)?" He replied, "They then raised their eyes to the sky saying, 'O ever living, O forbearing one, O the best judge, please judge between us and him with the truth." 'Ubayd Allah ibn Ziyad then said, "The best judge then has judged between you." Who is for this sinful one? "A man from sham then called out saying, "I am for him." 'Ubayd

Allah ibn Ziyad then said, "Take him to the place where he killed the children then cut off his neck but you must not allow his blood to mix with their blood then quickly bring his head." The man then did as he was to do and brought his head which then was placed on a spear and the children would throw stones on it saying, "This is the killer of descendants of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*."

I ('Allamah Majlisi) say that in the old Manaqib of Shahr Ashub this story is narrated with certain changes:

He (the narrator) has said that narrated to us Sa'd al-'A'immah, Sa'id ibn Muhammad ibn abu Bakr al-Faqimi from Muhammad ibn 'Abd Allah al-sarkhtaki from Ahmad ibn Ya'qub from Tahir ibn Muhammad al-Haddadi from Muhammad ibn Ali ibn Nu'aym from Muhammad ibn al-Husayn ibn Ali from Muhammad ibn Yahya' al-Dhuhli who has said the following:

"When al-Husayn, *'Alayhi al-Salam*, was martyred in Karbala two boys fled from the army of 'Ubayd Allah ibn Ziyad. One of them was called Ibrahim and the other one was called Muhammad and they were of the children of Ja'far al-Tayyar. They came to a woman who wanted to carry water. She looked at the two boys who were very beautiful and she asked, "Who are you?" They replied, "We are of the children of Ja'far al-Tayyar who flies in the garden (paradise). We have fled from the army of 'Ubayd Allah ibn Ziyad." She said, "Were I not afraid of my husband who is in the army of 'Ubayd Allah ibn Ziyad who may come home tonight I would have treated you as my best guests." They then said, "Please take us with you and hope that your husband will not come tonight." She then took the children with her to her home and served them food. They said, "We do not need any food. Please bring us prayer rugs so that we make up for our *Salat* (prayers) that we have missed. They then performed their *Salat* (prayer) and then went to sleep. The younger one said to the elder one, "O my dear brother, the son of my mother, you should hold me and to sense my fragrance because I have a feeling that this will be the last night of our lives. . . He (the narrator) has continued the Hadith as the one before and then he has said that he then shook the sword and cut off the neck of the elder child then threw his body in the Euphrates. The younger boy then said, "I swear you to Allah to allow me to soak myself in the blood of my brother for an hour." He then asked, "How that can benefit you?" He replied, "It is just because I like it." He then soaked himself in the blood of Ibrahim for an hour. The man then told him to get up but he did not get up and then he placed the sword on his neck from the backside

then cut off his head from behind his neck then threw his body in the Euphrates. The body of the first one was on the water for an hour until the second one was also thrown in the water. The body of the first one begun to move toward the body of his brother until they joined then they were flowed away and this condemned man heard a voice from them that said, "O Lord, you can see what this condemned one has done to us. Please take our rights back from him on the Day of Judgment."

He (the narrator) has said that 'Ubayd Allah ibn Ziyad then called his black slave called Nadir and said to him, "O Nadir, deal with this Shaykh, tie down his arms and take him to the place where he has killed the two boys. Cut off his neck. The loot belongs to you and your reward is ten thousand dirham and you are free for the sake of Allah." The slave then took him to the place where he had killed the two children. He then asked, "O Nadir, it is necessary for you to kill me?" He then cut off his neck then threw his corps in the water but the water did not accept it. It threw it out of the water. 'Ubayd Allah ibn Ziyad then ordered to burn it in the fire. The order was carried and turned into the punishment of Allah.

Chapter 39 - The events after his martyrdom, *'Alayhi al-Salam*, to the return of *Ahl al-Bayt* (family), *'Alayhim al-Salam*, to al-Madinah

The miracles that came to pass in those conditions

H 257, Ch. 39, h 1
Al-Sayyid ibn Tawus (r.h.) has said in the book al-Malhuf 'Ala' ahle al-Tufuf and Shaykh ibn Numa' (r.h.) has said in the book Muthir al-Ahzan and words are those of al-Sayyid:

'Umar ibn Sa'd dispatched the head of al-Husayn, *'Alayhi al-Salam*, on the same day, the tenth of the month of Muharram, to 'Ubayd Allah ibn Ziyad through Khawli ibn Yazid al-Asbahi and Humayd ibn Ziyad ibn Muslim al-Azdi and he ordered that the other heads of the companions and *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, be cleansed and then they were dispatched through Shimr ibn Dhil Jawshan, Qays ibn Ash'ath and 'Amr ibn al-Hajjaj. They left with them until they arrived in al-Kufah. He remained there for the rest of the day and the next day until noontime, then he left with the remaining members of the *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*. The women were made to sit on the camels without *Hijab*, with their faces without covering among the enemies, although they were the trusts of the best of the Messengers of Allah. They were driven like the prisoners of al-Turk and al-Rome in captivity, suffering and sadness as someone has said, "Pray for the messenger from the tribe of Hashim, whose children are fought against and that is astonishing."

He (the narrator) has said that when ibn Sa'd left Karbala a people from banu al-Asad came to perform *Salat* (prayer) for those purified bodies that were stained in blood, then buried them as their graves are now.

Al-Mufid, (r.h.) has said, "They buried al-Husayn, *'Alayhi al-Salam*, where his grave is now. They buried his son Ali al-Asghar ibn al-Husayn, *'Alayhi al-Salam*, near the feet of al-Husayn, *'Alayhi al-Salam*, and they prepared a place, for all the martyred ones of *Ahl al-Bayt* (family) and the companions of al-Husayn, *'Alayhi al-Salam*, who fell as martyrs, near the feet of al-Husayn, *'Alayhi al-Salam*, where they all were collected and buried together except al-'Abbas ibn Ali, *'Alayhi al-Salam*, who was

buried where he was killed on the road to al-Ghadiriyah, where his grave is now.

Al-Sayyid, (r.h.) has said that ibn Sa'd then moved to al-Kufah with the (women and children) taken prisoners. When they arrived near al-Kufah the inhabitants gathered to look at the women and children taken captives. A woman of the inhabitants of al-Kufah came near and asked, "O you prisoners, wherefrom are you?" They replied, "We are *Ale* (family) of Muhammad." She then climbed down from the roof, collected some clothes and sheets for *Hijab* then gave it to them to cover themselves. He (the narrator) has said that along with them was Ali ibn al-Husayn, *'Alayhi al-Salam*, who had become very weak because of illness. Also there was al-Hassan ibn al-Hassan al-Muthanna who tried to support his uncle and Imam against the spears and swords until he became tattered with wounds (his maternal aunt carried him away badly wounded). Along with them were also Zayd and 'Amr sons of al-Hassan al-Sibt, *'Alayhi al-Salam*. The people of al-Kufah began lamenting and weeping.

Ali ibn al-Husayn, *'Alayhi al-Salam*, then said, "Are you weeping and lamenting for us, then who has massacred us?" Bishr ibn Khuzaym al-Asadi has said that he looked to Zaynab, the daughter of Ali, *'Alayhi al-Salam*, on that day and he has said that he had never seen an modest and reserved person more eloquent than her as if she let the words out from the tongue of 'Amir al-Mu'minin, Ali ibn abu Talib, *'Alayhima al-Salam*. She had made a gesture to the people to remain quiet. Their breathing then recoiled in their chests and the bells hanging from the necks of the camels stopped ringing.

She then said:

"O inhabitants of al-Kufah, the people of deceit and foul play, may your tears and weeping sound never stop. You are just . . . like the woman behind the spinning wheel who (due to dimwittedness) would break her yarn to undo the use of her laboring force. You must not do the same to your established covenant by using it as means of deceit against a party that is more beneficial (pure in religion) than the other. . . (16:92) Is there anyone among you except audacious, slow, flattering like slave women, winking for the enemy, like plants on a dumpsite, like silver jewelries on a dead body in the grave? How evil is what your souls have earned to make Allah angry on you and to make you live in punishment forever. Are you still weeping and sobbing? Yes, by Allah, you must weep a great deal and laugh very little. You have earned disgrace and vilification. You will never be washed clean of this disgrace and how can you wash clean the crime of

murdering the descendants of the seal of the Prophets, the master of the youth of the garden (paradise), the protector of your chosen ones, your rescuer from tragedies, the lighthouse of your *al-Hujjah* (the one who has Divine authority), and the protector of your tradition. How evil is what you support, away with you and crushing. The efforts have failed, the hands have perished, the deal is lost and you have settled in the anger of Allah, struck with humiliation, and destitution. Wayl (a location in hell) is for you, O inhabitants of al-Kufah, is it not that you have cut in pieces the liver of the Messenger of Allah, is it not that you have humiliated his most respected ladies, is it not that you spilled the most highly honored blood, is it not that you insulted the most highly sacred honor? You have brought them (the heads of the martyrs) hairless, long-necked, prognathous (deformed) like the hills of the earth and the openness of the sky. You must not be astonished if the sky rains down blood, however, the punishment of the next life is a very great loss and you will not be helped. You must not take the respite lightly because quickness does not guard it (the respite to exist for ever), the loss of recompense is not feared for and your Lord is vigilant."

He (the narrator) has said that by Allah I found people on that day confused and weeping, placing their hands on their mouths. I saw a Shaykh standing on my side weeping with his beard soaked with his tears saying, "I wish my parents are sacrificed for you! Your older people are the best of the old people, your young people are the best of the young people, your women are the best of the women and your descendants are the best of descendants; they do not dishonor and pilfer."

Zayd ibn Musa has said that narrated to him his father from his grandfather, *'Alayhim al-Salam* that Fatimah, al-Sughra spoke (gave a speech) after her arrival from Karbala saying:

"All praise, as much as the number of sands and pebbles belongs to Allah and as much as the weight of material from the throne to *al-Thara'* (the lowest level) all belongs to Allah. I praise Him, believe in Him and trust Him and I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. His children were slaughtered near the banks of the Euphrates without any concern or blood revenge. O Lord, I seek protection with You against falsely accusing You or say anything about You which is against what You have revealed about asking people to pledge of allegiance to the executor of his will, Ali ibn abu Talib whose rights were usurped, murdered without any sin just as his children were

murdered yesterday in a house of the houses of Allah, the most High, in the presence of the public who call themselves Muslims by tongues. May wretchedness sit on their heads; they did not move aside any injustice to him during his lifetime or after his death until You took him to yourself, appreciated for his being of pure and fine accommodation, with well-known praise, popular manners who did not show any hesitation because of anyone's blames or censures in the service of your cause. O Lord, you guided him to Islam when he was young and appreciated his merits as a grown up. He continued to serve your cause and your messenger, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, up to the time You took him to yourself and he remained disinterested in the worldly matters or greediness about them but very interested in the matters of the next life. He strived hard in your way and you are happy with him so you have chosen him and guided him to the right path.

"Thereafter of, O inhabitants of al-Kufah, people of evil plots, betrayal, and vainglory, we are the *Ahl al-Bayt* (family) who are placed in a trial with you and you are placed under a trial with us. He has made our trial good. He has placed His knowledge with us and His understanding before us. We are the bag of His knowledge, the container of His understanding and wisdom and His *al-Hujjah* (the one who has Divine authority) on earth for His lands and servants. Allah has honored us with His honor and has given us preference over the others with His Prophet, Muhammad *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, over many of His creatures with great clear preference but you have called us liars and have rejected us and you have considered fighting against us lawful and our belongings as loots as if we are children of Turk and Kabul just as you murdered our grandfather yesterday and from your swords drip the blood of *Ahl al-Bayt* (family) of Muhammad. It is all because of old hatred, which is the delight to your eyes and happiness to you hearts and it is your heresy against Allah and an evil plot that you plotted but Allah is the best planner. Your souls must not call to rejoice for what you have gained because of our blood and your hands have received of our belongings.

"The great suffering and the accompanying blights from which we have suffered were written in the book before they took place and it is all easy for Allah but you must not feel bad for your losses or rejoice for your gains because Allah does not love vainglory and showing pride. May you perish. Wait for condemnation and punishment which has fallen on you, and from the sky indignations are resounding to crush you for what you have done and some of you will suffer injuries from each other than live

in painful punishment forever on the Day of Judgment because of the injustice that you have done to us. May Allah keep His mercy away from the unjust ones.

"Wayl (a location in hell) is for you. Have you ever thought which hands have caused injuries to us and which souls decided to move to fight us? Have you ever thought on which feet you have walked against us in tyranny and to fight against us? Your hearts have become hard, your livers have become thick and your hearts are sealed as well as your ears and eyes and Satan has dictated and has made your deeds seem attractive to you. He has placed the curtain on your insight so you do not find guidance. May you perish, O inhabitants of al-Kufah. What kind of concern or un-revenged blood did you have against the Messenger of Allah or against his cousin Ali ibn abu Talib, *'Alayhima al-Salam*, my grandfather and his sons and his fine descendants the virtuous ones because of which those of you who are proud express pride?"

She then quoted:

"We have killed Ali and the sons of Ali, with Indian swords and spears;

"We have captured their women like the captives from Turk and we have rammed a deadly ramming."

"May thickness and disgrace find place in your mouth because of your expressing pride for murdering the people from whom Allah has kept all filth away to keep them thoroughly purified. So repress your anger and imagine as your father had done. Every man finds what his hands have earned. You were jealous against us, so Wayl (a location in hell) is for you because of the preference that Allah has given to us over you.

"What is our fault if our oceans were wavy for a time while your ocean is salty and cannot even hide small black worms?

"This is because of the bounties of Allah and Allah grants of His bounties to whoever He likes. The favors of Allah are great. To whomever Allah has not given light can have no light."

He (the narrator) has said that voices became loud in weeping and sobbing and they said, "This is enough of the daughter of the fine ones. Our hearts are on fire and our throats feel soaring, there is fire inside us." She then became quiet. May Allah grant blessings to her and to her father and grandfather.

I ('Allamah Majlisi) say that Al-Ihtijaj has narrated this sermon through the same chain of narrators.

We now return to the word of al-Sayyid, (r.h.) has said that 'Umm Kulthum, daughter of Ali, *'Alayhi al-Salam*, addressed the people on that day from behind her carriage with her voice raised and weeping and she said, "O inhabitants of al-Kufah, may wretchedness be up on you, why did you betray al-Husayn, *'Alayhi al-Salam*, then murder him, loot his belongings as if it were your legacy, made his women captives and buckle him up? May you perish and be crushed. Wayl (a location in hell) is for you. Have you realized what manner of calling has called you and what kind of sin have you carried on your backs, what kinds of blood you have spilled, and the proper respect for how many honorable ladies have you disregarded and have caused them great sufferings? How many and of what status girls you looted and what mines of belongings have you plundered? You have murdered the best of men after the Holy Prophet. Kindness is taken away from your hearts. You, however, must take notice that the party of Allah will triumph and the party of Satan will lose."

She then said:

"You have murdered my brother who exercised patience, but Wayl (a location in hell) for your mother; you will be rewarded with the fire of burning heat, you spilled the blood which Allah has made unlawful to spill, so also has done al-Quran and Muhammad. You however, must receive the glad news of the fire of the deepest part of hell in which you will live forever. I weep in my lifetime for my brother who was the best born after the Holy Prophet, I weep for him with great tears easily flowing as being let out on my cheeks fluid but not drying up."

He (the narrator) has said that the sobbing of the people resounded, because of the wailing, and lamentations. The women spread their hairs, threw dust on their heads, scratched their faces, hit their cheeks, saying, woe is on us and perdition. Men also wept. No weeping men and women were ever seen more than on that day.

Thereafter Zayn al-'Abidin made a hand gesture to the people to remain quite which they did and he then stood up, praised Allah with His glory and asked blessings for the Holy Prophet and he then said, "O people whoever knows they know me. Whoever does not know me should know that I am Ali ibn al-Husayn, *'Alayhi al-Salam*, ibn Ali ibn abu Talib, *'Alayhim al-Salam*. I am the son of the one who was slaughtered near the banks of Euphrates without there being any unavenged bloodshed or other concerns. I am the son of the one whose respected issues were desecrated,

his belongings were looted, his bounties were destroyed, his family members are made captives. I am the son of the one who was murdered while he exercised patience and that is enough to be proud of. O people, I swear you to Allah, do you know that you had appealed before my father to come to al-Kufah and then you deceived him? You had made a commitment and solemn covenant of pledge of allegiance to him but you instead fought and murdered him. May you perish because of what you have earned for your souls and how evil and wretched is your decision. With what kind of eyes you will look to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, when he will say to you, because you have disregarded and violated my respect, you are not of my nation (followers)?"

He (the narrator) has said that voices then became loud in wailing and they would say to each other, "You are destroyed without knowing it."

He (the Imam), *'Alayhi al-Salam*, then said, "May Allah grant blessings to those who accept my advice and preserves my recommendations about Allah and about the Messenger of Allah about the *Ahl al-Bayt* (family) of the Messenger of Allah, because the tradition of the Messenger of Allah is the best example for us." They all then said, "All of us, O child of the Messenger of Allah listen and obey, preserve our responsibilities toward you without any reservations or turning away from you. Please command us, may Allah grant you blessings. We fight those who fight you and make peace with those who make peace with you. We will take hold of Yazid and we denounce those who have done injustice to you."

He (the Imam), *'Alayhi al-Salam*, then said, "Never ever will you do so, O dishonest and cunning ones. Your desires have created a barrier between you and your souls. Do you want to deal with me just as you behaved toward my ancestors before? Never, by the Lord of *al-Raqisat*, the wounds have not yet healed. My father, *'Alayhi al-Salam*, was murdered yesterday along with the members of his *Ahl al-Bayt* (family). Grief does not allow me to forget the shock of being deprived of the person of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, and the shock of being deprived of the person of my father, and the children of my father. The seriousness of this shock still exists in the uvulas, its bitterness in my pharynx and my throat and its heartbreaking effect moves in all parts of my chest and my appeal to you is that you must not be for or against us."

He (the Imam), *'Alayhi al-Salam*, then said, "It is no wonder that al-Husayn, *'Alayhi al-Salam*, is murdered; His Shaykh was better than al-Husayn, *'Alayhi al-Salam*, and more honorable, O inhabitants of al-Kufah you must not become happy; because what al-Husayn, *'Alayhi al-Salam*, suffered was a great suffering; the one murdered near the banks of Euphrates, I pray to Allah to keep my soul in service for his cause, the recompense from those who murdered him is the fire of hell."

I ('Allamah Majlisi) say that in Al-Ihtijaj it is narrated in this form: Hudhaym ibn Bashir has said that Zayn al-'Abidin, *'Alayhi al-Salam*, came out to the people and made a hand gesture to them to remain quiet. They became quiet . . . to the end of the narration.

Al-Sayyid has said that he (the Imam) *'Alayhi al-Salam*, then said, "We are happy to have from you one head for one head, so there should be no day for us or against us."

I ('Allamah Majlisi) say I have seen in certain reliable books in a mursal manner from Muslim al-Jussas who has said the following:

"Ibn Ziyad called me to do repair works on the governor's house, when I was applying gypsum on doors I heard screams rising from the sides of al-Kufah and I then turned to my servant who was with us and asked him about the noise. He replied, "At this hour they brought the head of a foreigner who had risen against Yazid." I then asked, "Who is this foreigner?" He replied, "He is al-Husayn ibn Ali *'Alayhima al-Salam*." He has said that he then left the servant and moved out beating his face so much that he became afraid for his eyes to turn blind. He washed the gypsum from his hands moved from behind the castle to the marketplace and as he was standing people were expecting the arrival of the captives and the heads. Around forty carriages on forty camels in which there were the *al-haram* and women, and children of Fatimah, *'Alayha al-Salam* and also there was Ali ibn al-Husayn, *'Alayhima al-Salam*, on a camel without any saddle and with his veins bleeding and he was weeping in that condition and said:

"O evil nation, may Allah not quench your thirst; you have not paid proper respect to our grandfather about us.

"When we will be in the presence of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, on the Day of Judgment, what then will you say about us? You have carried us on camels' backs without any saddles, as if we were not the ones who established the religion among you.

"O Amawides, why is it that despite our suffering this tragedy and calling for help you have turned a deaf ears toward us? You clap your hands in happiness against us, and all over the land slander us, is not the Messenger of Allah my grandfather, who showed the path of guidance to mankind but we are astray? O the tragedy, you have caused me such grief, Allah has brought disgrace upon those who have done injustice to us."

He (the narrator) has said that the inhabitants of al-Kufah began to give bread and dates and some walnuts to the children who were in the carriages on the backs of camels but 'Umm Kulthum yelled at them saying, "O inhabitants of al-Kufah, charities are unlawful to us" and she began taking them away from the hands and mouths of the children and threw them on the ground. When she said all of these people wept for their suffering. Then 'Umm Kulthum took her head out of the carriage and said, "O inhabitants al-Kufah remain quiet, your men murder us and your women weep for us! The judge among us and you will be Allah on the Day of Judgment. When she was speaking noises began to rise because they brought the heads. In the front of those was the head of al-Husayn, *'Alayhi al-Salam*, and this was like a shining star and like a bright moon. Most similar to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, with thick obsidian beard from which dyes were wearing off and his face seemed like as rising full moon and the spear was made to play with him left and right. At this time Zaynab became aware of this condition and when she saw the head of her brother she struck her forehead against the front side of the carriage and we could see blood coming from under her scarf and she made a gesture with a piece of rug to him saying:

"O my new moon whom on becoming full moon, eclipse has seized and has begun to disappear behind the horizon, I could not imagine, O one half of my heart that this was measured and determined in writing. O my brother, here is little Fatimah, please speak to her, because her heart is about to melt, out of grief, sadness missing her father, O my dear brother your heart was very kind to us, what has happened that it has become, and has turned stiff, O brother were you to see Ali among the captives with the orphans he could not bear compulsion, whenever they hurt him with beating he would call you with his face lost all color (pale) and with his tears following, O brother hold him to you and take him near yourself to calm down his terrified heart, what becomes of the condition of a orphan when he/she calls his her father for help but does not find any answer!"

Al-Sayyid has said that ibn Ziyad sat in the castle (governor house) before the public and allowed all people to come in. The head of al-

Husayn, *'Alayhi al-Salam*, was brought and placed in front of him (ibn Ziyad). The women of the *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, and his children were brought in front of him. Zaynab, *'Alayha al-Salam*, sat down in obscurity. He asked about her and he was told that she was Zaynab daughter of Ali. He then addressed her saying: "All praise belongs to Allah who has disgraced you and has proved your invention to be lies." She then said, "Only the criminals become disgraced and that is other than us." Ibn Ziyad then said, "How have you found the work of Allah to be against you and your *Ahl al-Bayt* (family)?" She replied, "I have seen nothing of the works of Allah but fairness and these were the people for whom He had written to be murdered so they rose to their place of rest and Allah will gather you with them in one place then you will make your argumentation against your opponents and you will see who will win on that day. May Allah make your mother bereft of you, O son of Marjanah." He (the narrator) has said that he became angry as if he wanted to attack her but 'Amr ibn Hurayth said, "She is only a woman and women are not held against their words." Ibn Ziyad then said, "Allah has granted cure to my heart from your rebellious al-Husayn, *'Alayhi al-Salam*, and the disobedient insolent ones of your *Ahl al-Bayt* (family)." She then said, "By Allah, you murdered the old people of my family and have cut down my branches, pulled out my roots and if this gives you the cure then you have found it." Ibn Ziyad then said, "She is very well-versed in rhyming. By my life your father was very good in rhyming and as a poet." She then said, "O ibn Ziyad, what does a woman have to do with rhyming?"

Ibn Numa' has said, "I do not have to do anything with rhyming but I am astonished by the one who finds cure from murdering his *'A'immah* (plural of Imam) knowing well that on the Day of Judgment they will bring him to justice."

Al-Mufid, may Allah grant him blessings, has said that ibn Ziyad then placed the head of al-Husayn, *'Alayhi al-Salam*, in front of himself, looked at it smiling with a stick in his hand poking at his front teeth. On his side there was Zayd ibn Arqam, a companion of the Messenger of Allah, and he was an old man. When he saw hitting with his stick his front teeth he then said, "Move away your stick from these two lips, by Allah, besides whom no one deserves to be worshipped, I saw the lips of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* placed on them at innumerable times to kiss them. He then sobbed. Ibn Ziyad said, "May Allah make your eyes to weep. Are you weeping because of the victory of Allah, by Allah had you not been an old decrepit man whose power of

reason has gone I would have ordered to strike your neck." Zayd ibn Arqam then stood up and then went home.

Muhammad ibn abu Talib has said that Zayd then raised his voice weeping and then left saying, "A slave has become the master of a free. You O Arab people, after this day will remain slaves, you have murdered the son of Fatimah, *'Alayha al-Salam* and have made the son of Marjanah your commander so he can kill the best ones of you and turn your evil ones in slavery. You have become happy for being humiliated and may Allah do away with those who becomes happy as such."

Al-Mufid has said that *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, was then brought before ibn Ziyad. Zaynab sister of al-Husayn, *'Alayhi al-Salam*, sat along with the group in obscurity in a very low quality of dressing. She passed until she sat down on a side surrounded by her maids. Ibn Ziyad then asked, "Who is she that has moved to one side along with her women?"

Zaynab, *'Alayha al-Salam*, did not answer. He asked two and three times about her. One of her maids said, "This is Zaynab the daughter of Fatimah, *'Alayha al-Salam* the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He then turned to her saying:

"All praise belongs to Allah who has disgraced you, killed and has turned your invention into lies." Zaynab, *'Alayha al-Salam*, then said, "All praise belongs to Allah who has honored us with His Holy Prophet, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and has cleansed us of all filth a thorough cleansing, and disgraced are only the criminals . . ." to the end as stated above.

Al-Sayyid and ibn Numa' have said that ibn Ziyad then turned to Ali ibn al-Husayn, *'Alayhi al-Salam*, and asked, "Who is he?" It was said that he is Ali ibn al-Husayn, *'Alayhi al-Salam*." Ibn Ziyad then said, "Was Ali ibn al-Husayn, *'Alayhi al-Salam*, not killed?" Ali, *'Alayhi al-Salam*, said, "I had a brother whose name was also Ali ibn al-Husayn, *'Alayhi al-Salam*, who was killed by the people." Ibn Ziyad then said, "In fact Allah killed him." Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "Allah preserves the souls when they die as well as those in their sleep. . ." (39:42) Ibn Ziyad then said, "How dare you answer me back. Take him away and strike his neck." Zaynab, *'Alayha al-Salam*, then heard it and said, "O ibn Ziyad, you have not left anyone of us alive, if you want to kill him you must kill me first with him."

Al-Mufid and ibn Numa' have said that his aunt then clung to him saying, "O ibn Ziyad, stop spilling more blood from us." She held him to herself saying, "By Allah, I will not move myself away from him, if you kill him then kill me along with him." Ibn Ziyad looked to her for a while then said, "Relatives are astonishing, by Allah, I am sure she loves that I kill her with him. Leave her alone because I can see how his condition is."

Al-Sayyid has said that he then said to his aunt, "Please remain calm so I can speak to him. O ibn Ziyad, do you frighten me with killing, have you not noticed that being killed has become a manner for us and being martyred gives us an extraordinary quality." Then ibn Ziyad ordered to move Ali ibn al-Husayn, *'Alayhi al-Salam*, and his family to a house beside the great Masjid. Zaynab the daughter of Ali, *'Alayhi al-Salam*, then said, "No one of the Arabs must enter this house except slave women or women of similar status because we are captives and such women are also captives."

Ibn Numa' has said that it is narrated that Anas ibn Malik has said that he saw 'Ubayd Allah ibn Ziyad hit the teeth of al-Husayn, *'Alayhi al-Salam*, *'Alayhi al-Salam*, with his stick and said, "He had very good teeth." I then said, "By Allah how awful is what you do! I saw the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* would kiss the part of his mouth that you hit with your stick."

It is narrated from Sa'id ibn Mu'adah and 'Amr ibn Sahl who were in the presence of 'Ubayd Allah ibn Ziyad and saw him hit the nose of al-Husayn, *'Alayhi al-Salam*, with his stick and his eyes and poke in his mouth. Zayd ibn Arqam then said, "Move your stick away, because I saw the Messenger of Allah, place his lips on the place you hit with your stick." He then began to sob and wept. Ibn Ziyad said, "May Allah make your eyes weep, O enemy of Allah, had you not been and old decrepit man and senile whose power of reason has gone I would have ordered to strike your neck." Zayd then said, "I must narrate one Hadith to you which is more serious for you than this, "I saw the Messenger of Allah, make al-Hassan to sit on his right thigh and al-Husayn, *'Alayhi al-Salam*, on his left thigh then place his hand on the crown of the head of each of them then say, "O Lord, I give them both in your trust and virtuous one of the believing people. How have you treated the trust of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*."

He (the narrator) has said that when 'Ubayd Allah ibn Ziyad and 'Umar ibn Sa'd met each other after the murder of al-Husayn, *'Alayhi al-Salam*, 'Ubayd Allah then said to 'Umar ibn Sa'd, 'Bring to me the letter that I wrote to you about the meaning of the killing of al-Husayn, *'Alayhi al-Salam*, and fighting him." 'Umar said, "It is lost." Ibn Ziyad said, "You must bring to me the letter. Am I seeing you presenting excuses in the matter as if among the old women of al-Quraysh?"

'Umar said, "By Allah I gave you good advice about al-Husayn, *'Alayhi al-Salam*, were I to give such good advice to my father Sa'd I would have paid back his rights." 'Uthman ibn Ziyad, brother of 'Ubayd Allah ibn Ziyad said, "By Allah he has spoken the truth, I wish there was no one of the children of Ziyad with this stigma on their noses up to the Day of Judgment and that al-Husayn, *'Alayhi al-Salam*, was not killed." 'Umar ibn Sa'd then said, "By Allah no one has returned with such an evil thing with which I have returned. I obeyed 'Ubayd Allah but I disobeyed Allah and cut off my relationship with relatives."

Al-Sayyid has said that ibn Ziyad then commanded to show the head of al-Husayn, *'Alayhi al-Salam*, to the people of al-Kufah by moving along with it in streets of the city. It is proper to speak of the words of the people of reason who have said them as eulogies for the murder of a member of the *Ale* (family) of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*

The head of the son of the daughter of Muhammad and the executor of his will, for the onlooker is raised on the spear, the Muslims can see and hear about it, but no one dislikes it or feel any pain, the eyes before you have worn blindness, and all ears have become deaf to hear your calamity, there is not a garden that did not wish to become a ditch for you as a grave, you awakened certain eyelids irrigated, and put to sleep the eyes that did not feel any pain.

He (the narrator) has said that then ibn Ziyad went on the pulpit, praised Allah with His glory and in certain parts of his speech said, "All praise belongs to Allah who has given support to the truth and the people of the truth, has supported 'Amir al-Mu'minin and his followers, has killed the liar son of the liar and he had not spoken anything more than this that 'Abd Allah ibn 'Afif al-Azdi who was of the virtuous *Shi'a* and one of the pious ones and his left eye was gone in the day of the battle of the camel and his other eye on the day of siffin and he would keep with the great Masjid and perform *Salat* (prayer) up to the night; he said, "O son of

Marjanah, you and your father are the sons of liars as well as your employer and his father. O enemy of Allah, you murder the children of the Holy Prophet then dare to say such words from the pulpit of the believing people."

He (the narrator) has said that ibn Ziyad then became angry and asked, "Who is this speaker?" 'Abd Allah ibn 'Afif then said, "I am speaking, O enemy of Allah. You murder the purified descendants from whom Allah has kept away all filth and you still think that you still are in the religion of Islam. Where are the supporters of the children of Muhajir (immigrants) and al-Ansar (people of al-Madinah) who do not take revenge on the condemned tyrant son of the condemned by the tongue of Muhammad, the Messenger of Lord of the worlds?"

He (the narrator) has said that the anger of ibn Ziyad increased so much so that his jugular veins inflated and he said, "Bring him to me." The police then surrounded him from all sides to capture him but the noble ones of the people of Azd from the children of his uncle rescued him from the hands of the police and led him out of the Masjid to his house. Ibn Ziyad then said, "You must go to this blind one whose heart Allah has turned blind just as his eyes are blind and bring him to me."

They then moved to his place and when the people of Azd learned about it they came together along with the tribes of Yemen to protect their companion.

He (the narrator) has said that ibn Ziyad learned about it; he then summoned the tribes of Mudhar and joined them with Muhammad ibn Ash'ath and ordered them to fight those people. They fought an intense fighting until a group of Arabs were killed from them.

He (the narrator) has said that the people of ibn Ziyad then reached the house of 'Abd Allah ibn 'Afif and broke his door and attacked him. His daughter cried, "People are coming to you as you were afraid!"

He said, "Never mind, just give me my sword and he then began defending himself saying:

"I am the son of the meritorious 'Afif the clean one. Decent is my Shaykh the son of 'Umm 'Amir, how many armed and foot soldiers and champions I have fought in the past."

He (the narrator) has said that his daughter kept saying, "O dear father, I wish I was a man to fight in front of you today against these wicked ones the murderers of the descendants of the virtuous people."

He (the narrator) has said that the people surrounded him from all sides and he defended himself but they could not over power him. As they attacked him from a certain direction she would say, "Father, from so and so direction you are attacked until they became of a great number to surround him and his daughter said, "Woe is to this weakness. They have surrounded my father and there is no helper to support." He began to turn his sword in circles saying, "I swear, had my sight opened, my coming and going would make it very narrow for you."

He (the narrator) has said that they continued applying pressure against him until they captured him, then brought him before ibn Ziyad and when he saw him he said, "All praise belongs to Allah who has humiliated you." 'Abd Allah ibn 'Afif then said, "O the enemy of Allah, in what way has He humiliated me? "I swear, had my sight opened, my coming and going would make it very narrow for you."

Ibn Ziyad then said, "O enemy of Allah, what do you say about 'Uthman ibn 'Affan?"

'Abd Allah ibn 'Afif then said, "O slave of banu 'Alaj, O son of Marjanah - he cursed him - what do you have to do with 'Uthman, whether he did good or bad, did good or caused damages, Allah, the most High, is the Guardian of His creatures. He will judge between 'Uthman and the people with justice and the truth. You however, should ask me about your father, yourself, about Yazid and about the father of Yazid." Ibn Ziyad then said, "By Allah I will not ask you about anything until you die." 'Abd Allah ibn 'Afif then said, "All praise belongs to Allah Lord of the worlds. I however, prayed to Allah to become a martyr, before your mother gave birth to you and I appealed before Allah to make it take place by the hands of the most condemned one of His creatures and the most hated one to Him. When I became blind I lost hope in becoming a martyr but now, all praise belongs to Allah, who has granted me this opportunity after losing hope and He has informed me of the coming true of my old wish for martyrdom." Ibn Ziyad then said, "Strike his neck" and his neck was cut off then his body was crucified in *al-Sabkhah* (the marketplace)."

Al-Mufid has said that when the police captured him he shouted the slogan of Azd and then seven hundred people gathered around him and they rescued him from the hands of the police. When it became the night ibn Ziyad then sent the people who took him out from his home, struck his neck and then crucified him in the marketplace.

Ibn Numa' has said that then ibn Ziyad called Jundab ibn 'Abd Allah al-Azdi who had become old and said to him, "O the enemy of Allah, were

you not a friend of abu Turab?" He replied, "Yes, and I do not apologize." Ibn Ziyad then said, "I then must seek nearness to Allah with your blood." He then said, "Allah does not accept your nearness, instead He will move you away."

Ibn Ziyad said, "He has become a senile person and his power of reason has gone, so allow him to go."

Al-Mufid has said that in the morning 'Ubayd Allah ibn Ziyad dispatched with the head of al-Husayn, *'Alayhi al-Salam*, to be shown to public in the streets of al-Kufah and the tribes. He (the narrator) then has narrated from Zayd ibn Arqam who has said that they passed by with his head on a spear when I was in my room and when it was in front of me I heard it (the head) read from al-Quran: "Did you think the story of the Companions of the Cave and the Inscription was more marvelous than Our other miracles?" (18:9) My hairs, by Allah stood on end and I responded loudly, "Your head 'O child of the Messenger of Allah, is marvelous and greatly marvelous."

Al-Sayyid has said that 'Ubayd Allah ibn Ziyad then wrote to Yazid ibn Mu'awiyah the report of his killing al-Husayn, *'Alayhi al-Salam*, and about his *Ahl al-Bayt* (family) and also to the governor of al-Madinah 'Amr ibn Sa'id ibn al-'As.

Al-Mufid has said that when ibn Ziyad commanded to dispatch the head of al-Husayn, *'Alayhi al-Salam*, to Yazid he asked, 'Abd al-Malik ibn abu al-Harith al-Salmy and told him to go to 'Amr ibn Sa'id ibn al-'As in al-Madinah and give him the glad news that al-Husayn, *'Alayhi al-Salam*, is killed. 'Abd Malik has said, "I mounted my horse, then set on my journey to al-Madinah. On the way I met a man from al-Quraysh who asked about the news. I said, "You can hear the news from the 'Amir (governor). He then said *Istirja'* (to Allah we belong and to Him we all return) by Allah al-Husayn, *'Alayhi al-Salam*, is killed. When I entered the office of the governor, 'Amr ibn Sa'id, he asked, "What is the news behind you?" I replied, "It is happy news for the 'Amir (governor). Al-Husayn ibn Ali *'Alayhima al-Salam*, is killed." He then said, "You must go out and announce it in public." I then made the announcement and I did not hear any response from anyone like that from banu Hashim from their homes about al-Husayn ibn Ali *'Alayhima al-Salam*, when they heard the announcement about his being killed. I then entered the office of 'Amr ibn Sa'id. When he saw me he smiled and laughed then recited the following lines of al-Mu'di Karab:

"The women of banu Ziyad cried very hard, just like the crying of our women in the morning of the fox."

'Amr then said, "This news of death is like the news of the death of 'Uthman." He then went on the pulpit and announced that al-Husayn, *'Alayhi al-Salam*, is killed. He prayed for Yazid then climbed down.

Sahib of al-Manaqib has said that in his speech he said, "It was blood for blood, suffering for suffering, tragedy after tragedy, advice after advice and sufficient wisdom but warnings did not work. By Allah I loved that his head remained on his body, and his spirit in his body, at times he would condemn us and we praised him, he would cut off from us but we would maintain good relations with him as it is our manner and it would not happen to him as it has happened, but what can we do about one who draws his sword to kill us except to defend ourselves."

'Abd Allah ibn Sa'ib then stood up and said, "Had Fatimah, *'Alayha al-Salam* been alive on seeing the head of al-Husayn, *'Alayhi al-Salam*, she would weep for him." 'Amr ibn Sa'id then countered him saying, "We are more rightful in the matters of Fatimah, *'Alayha al-Salam* than you are, her father is our uncle, her husband is our brother and her sons are our sons. Had Fatimah, *'Alayha al-Salam* been alive her eyes would weep but her heart would feel cool and she would not blame the one who killed him in defense of his life."

Al-Mufid has said that a certain one of the *Mawali* (servant) of 'Abd Allah ibn Ja'far came to offer condolences for his two sons and said *Istirja'* (the expression, to Allah we belong and to Him we all return). Abu Salasil then said to *Mawla* of 'Abd Allah, "This is because of al-Husayn ibn Ali *'Alayhima al-Salam*." 'Abd Allah ibn Ja'far then curtailed him with his slipper saying, "O son of a housemaid, how dare you say this about al-Husayn, *'Alayhi al-Salam*! By Allah had I been present with him I would not separate from him until being killed. By Allah my soul must show generosity to receive condolences for the loss of my two sons who were killed along with my brother and cousin, who supported him and exercised patience with him." He then turned to the people in the meeting with him and said, "*Tahmid*, (all praise belongs to Allah). The fall of al-Husayn, *'Alayhi al-Salam*, is very difficult and grievous. I have not helped al-Husayn, *'Alayhi al-Salam*, but my hands, my two sons have physically supported him. Then 'Umm Luqman, the daughter 'Aqil ibn abu Talib came out when she heard the news about al-Husayn, *'Alayhi al-Salam*. She was barefoot and along with her were 'Umm Hani, 'Asma', Ramlah and

Zaynab the daughters of 'Aqil weeping for the loss of the lives of their people in the wilderness and saying:

"What will you say when the Prophet will ask you, "What have you done, O the last nation? What have you done to my *Ahl al-Bayt* (family) after my passing away, of them there are captives, murdered and stained in blood, this was not (the right) compensation for me for giving you good advice that you act in an evil manner toward my relatives."

When it was night after the day in which 'Abd Allah ibn 'Amir ibn Sa'id had given a speech in al-Madinah about al-Husayn, *'Alayhi al-Salam*, being killed, the people of al-Madinah heard in the middle of the night a announcer who announced whose voice they heard but his person was not seen:

"O the ones who have murdered al-Husayn, *'Alayhi al-Salam*, because of your ignorance, the glad news for you is punishment and censure, all the inhabitants of the sky pray against you, including the messengers the Prophets and the like, you are condemned by the tongue of the son of Dawud, by Musa and the owner of the Injil (Gospel)."

Ibn Numa' has said that it is narrated that Yazid ibn Mu'awiyah, may Allah keep His mercy away from them both, dispatched the news of the killing of al-Husayn, *'Alayhi al-Salam*, to al-Madinah by Muhriz ibn Hurayth ibn Mas'ud al-Kalbi from banu 'Uday ibn Hubab and a man from Yahra' who both were of the meritorious people of al-Sham. When they arrived, a woman from the daughters of 'Abd al-Muttalib came out. It is said that she was Zaynab the daughter of 'Aqil, with her hairs very untidy, placing her sleeves on her head faced them and said, "What will you say when the Holy Prophet, will say to you. . ." to the end of the lines stated above.

Shar ibn Hawshab has said that he was in the presence of 'Umm Salamah that someone crying came in saying that al-Husayn, *'Alayhi al-Salam*, is murdered. 'Umm Salamah then said, "They have done it, may Allah fill their graves with fire."

He (the narrator) has narrated from the history of al-Baladhury that when the head of al-Husayn, *'Alayhi al-Salam*, was brought in al-Madinah, the news of the murder of al-Husayn, *'Alayhi al-Salam*, was heard from all sides. Marwan ibn al-Hakam then said, "Dusar (name of an army) has struck them hard which has established the pegs of the kingdom very strong. He then began hitting his face with the stick in his hand and saying:

"How preferable is your coolness in the two hands, your color is red on both cheeks, as if they have spent the night in red cloths, I have found cure from your (murder) for my heart."

Al-Natanzi uniquely in al-Khasa'is from abu Rabi'ah from abu Qubayl has said that in al-Madinah from the air the following was heard:

"O the one who speaks of the excellence of *Ale* (family of) Muhammad, deliver our message without delay, the wicked ones of the Amawides have murdered a master who is the best of all people in glory of high status, the son of the most excellent one in the sky and on earth, he is the grandson of the Holy Prophet, who destroyed the idols, the east and the west wept after the weeping of the people for him in all languages."

Al-Sayyid, (r.h.) has said that when the letter of ibn Ziyad reached Yazid ibn Mu'awiyah and he learned the news he then wrote back commanding him to dispatch the head of al-Husayn, *'Alayhi al-Salam*, his belongings, his women and family to him.

Ibn Ziyad then called Mikhfar ibn Tha'labah al-'A'idhi and submitted the heads and the women to him who set out on the journey to al-Sham just as the unbeliever captives are treated exposing them to people of various localities.

Al-Mufid, (r.h.) has said that ibn Ziyad, condemned by Allah, submitted the head of al-Husayn, *'Alayhi al-Salam*, to Zuhar ibn Qays and also the heads of the companions of al-Husayn, *'Alayhi al-Salam*. He dispatched to Yazid ibn Mu'awiyah along with abu Bardah ibn 'Awf al-Azdi, Tariq ibn abu Zabayan and a group of the people of al-Kufah until they arrived in Damascus before Yazid.

Saheb of al-Manaqib has said that 'Abu 'Abd Allah al-Hafiz has narrated through the chain of his narrators from abu Luhay'ah from ibn abu Qubayl who has said the following:

When al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered his head was dispatched to Yazid. At the first stop they began drinking without having any respect for the head before them. At that time a hand came out of the wall with a pen of iron in it and wrote the following on the wall in blood:

"Does a nation who has murdered al-Husayn, *'Alayhi al-Salam*, expect his grandfather to intercede on her behalf on the day of reckoning?"

The author of Kamil al-Ziyarat, Saheb of al-Manaqib, and ibn Numa' have said that abu Mikhnaf has said that when 'Umar ibn Sa'd submitted the head to al-Khawli al-Asbahi, both condemned by Allah, to deliver to ibn Ziyad, condemned by Allah, he arrived in al-Kufah during the night when the gate of the castle was closed so he took the head to his home. He had two wives; one from banu Asad and the other was from Hadrami, called Nawar. He then moved to her bed and she asked, "What is the news?" He replied, "I have brought you gold. This is the head of al-Husayn, *'Alayhi al-Salam*, in your house." She said, "Wayl (a location in hell) is for you. People bring gold and silver but you have brought the head of al-Husayn, *'Alayhi al-Salam*, the child of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. My head will never share with you the same pillow." She has said that she then got up from her bed and went out in the house then called al-Asadi woman in her house. She continued to see a beam of light shine, from the washtub in which the head of al-Husayn, *'Alayhi al-Salam*, was, to the sky. She saw white birds circle around the head of al-Husayn, *'Alayhi al-Salam*.

The author of al-Manaqib and al-Sayyid have said that - the words are those of the author of al-Manaqib - that ibn Luhay'ah and others have narrated a Hadith of which we will quote the needed amount. He (the narrator) said, "I was performing *Tawaf* around al-Ka'bah and there was a man who said, 'O Lord, forgive me but I know that you will not forgive me.' I then said to him, 'O 'Abd of Allah you must remain pious before Allah and you must not say such things as you are saying. Even if your sins are more than the drops of rains, and the leaves of trees and you ask forgiveness from Allah, He forgives you; He is forgiving and merciful.' He then said, 'Come so I can inform you of my story.' I then went with him and he said, 'Please take notice that we were fifty people who travelled with the head of al-Husayn, *'Alayhi al-Salam*, to al-Sham. In the evening we would place the head in a coffin then drink wine around the coffin. One night my companions drank wine and they became intoxicated but I did not drink. When the night became dark I heard thunder and I saw lightening. I saw the doors of the sky opened, then Adam, *'Alayhi al-Salam*, Noah, Ibrahim, 'Isma'il, Ishaq and our the Holy Prophet, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* came; along with them were Jibril and a great number of creatures of the angels. Jibril then went close to the coffin then took out the head of al-Husayn, *'Alayhi al-Salam*, then held it to his self and kissed it then all the Prophets did the same thing and the Holy Prophet, *O Allah, please grant compensation to Muhammad and*

his family worthy of their services to your cause, wept over the head of al-Husayn, *'Alayhi al-Salam*, and the Prophets offered him condolences. Jibril then said, 'O Muhammad, Allah, the most High, has commanded me to obey you about your nation (followers) and if you command me I can shake the earth with them and turn it upside down just as I did to the people of Lot.' The Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* then said, 'No, O Jibril I will have a day with them before the justice of Allah on the Day of Judgment.' He (the narrator) has said that they then said prayers for him and then a group of angels came saying, 'Allah, the most High, has commanded to destroy these fifty people.' The Holy Prophet, then said, 'It is up you then.' They then begun to strike them with certain weapons and one of them moved to me with a weapon to strike me. I then said, 'Save me, save me, O the Messenger of Allah.' He (the Messenger of Allah) then said, 'Go but Allah will not forgive you. In the morning I found all of my companions turned in to ashes.'"

The author of al-Manaqib has said through the chain of his narrators from 'Abu 'Abd Allah, al-Haddadi from abu Ja'far al-Hindawani through the chain of his narrators this Hadith with an addition when he says "...so he can take it with him to Yazid." he has said that all who took part in murdering al-Husayn, *'Alayhi al-Salam*, their hands became paralyzed as well as their mouth because I heard the sound of a lightening the like of which I had never heard. Then it was said that Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* has come and I then heard the whinnying of horses and the sound of weapons with Jibril, Michael, Israfil, al-Karrubin, al-Ruhaniyin and al-Muqarrabin, *'Alayhim al-Salam*. In it is said that the Holy Prophet, then complained before the angels saying, "They have murdered my child, the delight of my eyes." All of them kissed the head and held it against their chest. The rest is almost similar.

I ('Allamah Majlisi) say that in certain books it is said that when they reached near Ba'labak they wrote to the governor of the city about their whereabouts and he commanded to spread the flags and the children came out to meet them about six miles away. 'Umm Kulthum has said, "May Allah disperse your numerousness then make dominant over you the one who will kill you."

Ali ibn al-Husayn, *'Alayhima al-Salam*, then wept and said, "It was such time, the astonishing matters in it would not diminish, about the honorable ones and the suffering does not calm down, for how long it will drag us, its scenes and see that we do not attract it. We are made to move

on camels without saddles, on the fast moving camels controlled by it its protector. We are as if the captives from Rome among them, and as if what the chosen one has said they call them lies, you indeed have rejected the Messenger of Allah, woe is on you and you are like those who stray from their religions.

Al-Sayyid, (r.h.) has said that when they arrived near Damascus along with the head of al-Husayn, *'Alayhi al-Salam*, and his women and the captives of his men, 'Umm Kulthum, approached Shimr who was one among them and asked him to enter the city with them through a less crowded gate and move away the heads out from among the carriages; we are humiliated because of so many onlookers of our condition. In answer to her appeal he commanded to keep the heads on the spears in between the carriages in his opposition, tyranny and disbelief and then took them through the crowd of the onlookers in that condition until they arrived at the gate of Damascus then made to stop on the stairs of the door of the great Masjid like the captives are made to stand up.

The author of al-Manaqib through the chain of his narrators from Zayd from his ancestors from Sahl ibn Sa'd who has said that he went to Bayt al-Maqdis (Jerusalem) until he arrived in the middle of al-Sham then he arrived in a city with a great deal of canals of great deal of trees, and curtains and covering of silk garments everywhere and people happy and joyful informing each other of a glad news and women playing drums and tambours. I then said to myself, "We do not know of any *'id* which inhabitants of al-Sham celebrate but we are not aware of it. I then saw certain people talking and I asked, "Do you Muhammad ibn Sinan have a *'id* of which we are not aware?" They said, "O Shaykh, we can see that you are an Arab" I said, "I am Sahl ibn Sa'd. I saw Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." They said, "O Sahl, is it not astonishing for you that the sky does not rain down blood and the earth does not swallow her inhabitants." I then asked, "Why should that happen?" They said, "This is the head of al-Husayn, *'Alayhi al-Salam*, from the *Ahl al-Bayt* (family) of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* sent as a gift from the land of Iraq." I then said, "It indeed is astonishing, the head of al-Husayn, *'Alayhi al-Salam*, is sent as a gift and people rejoice it!" I then asked, "From which gate do they enter?" They then pointed to the gate called the gate of Sa'at. At that time I saw flags of different colors. A horseman then came with a flag in his hand and a bare spears on which there was a head most similar with his face to the Messenger of Allah and behind him I saw women on camels without saddles. I then went close to their children. I

then asked, "Who are you, O little girl?" She replied, "I am Sukaynah the daughter of al-Husayn, *'Alayhi al-Salam*." I then said, "Do you need anything I can help you with? I am Sahl ibn Sa'd; one of those who have seen you grandfather the I have heard his Hadith." She then said, "O Sa'd, please ask the one who carries this head to move it farther away in front of us so that people become busy looking at it and will not look at the ladies of the *Ahl al-Bayt* (family) of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." Sahl has said that he then went to that man and asked him to fulfill one wish for him and receive four hundred Dinar from him?" He then asked, "What is that wish?" I said, "Please move this head farther ahead of these ladies." He then did so and I paid him four hundred Dinars and placed the head in the right place and they entered in the court of Yazid. I also entered with them. Yazid was sitting on a chair with a crown on his head decorated with pearls and rubies with a large number of Shaykhs of al-Quraysh around him. The man with the head then entered the court saying: "You must fill up my stirrup with silver and gold, I have killed a well-protected master, I have killed the one who is the best of men in terms of his father and mother, the best of men if you check his lineage."

He then said, "If you knew that he is the best of men then why did you kill him?" He replied, "I did so I can receive the reward from you." He then ordered to strike his neck and cut off his head. He then placed the head of al-Husayn, *'Alayhi al-Salam*, on a tray of gold saying. "How did you find it, O al-Husayn, *'Alayhi al-Salam*?"

Al-Sayyid has said that certain meritorious persons of *Tabi'in* (second generation companions of the Holy Prophet) after seeing the head of al-Husayn, *'Alayhi al-Salam*, in al-Sham hid himself from all of his companions for a whole month and when they found after that he was missing they asked for the reason for his disappearance he replied in the these lines:

Have you not noticed what has come on us?

He then said:

They brought your head, O son of the daughter of Muhammad,
They willingly in public murdered the messenger.
They murdered you thirsty without giving any thoughts,
In interpretations and of the revealed words,
They said Takbir (Allah is great beyond description) when murdering you,
But in fact they along with you have killed Takbir (Allah is great

beyond description) and Tahlil, (no one deserves worship except Allah).

He (the narrator) has said that a Shaykh came near the women and *Ale* (family) of al-Husayn, *'Alayhi al-Salam*, when they were made to stand up on the stairs of the gate of the Masjid. He said, "Praise be to Allah who has killed you and your people providing relief for the lands from your men and has made 'Amir al-Mu'minin dominant over you."

Ali ibn al-Husayn, *'Alayhi al-Salam*, then asked, "Have you, O Shaykh read al-Quran?" He replied, "Yes, I have done so." He (the Imam), *'Alayhi al-Salam* then asked, "Do you know the verse, '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives." Whoever achieves virtue will have its merit increased. Allah is All-forgiving and Appreciating' (42:23)?" The Shaykh replied, "Yes, I have read it." Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "We are the relatives of which the verse speaks. Have you read this verse of al-Quran: 'O People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly' (33:33)?" The Shaykh replied, "Yes, I have read it." Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "We are the people of the house for whom this verse is revealed, O Shaykh."

He (the narrator) has said that the Shaykh remained tonguetied and regretful for what he had said. He then asked, "I swear you to Allah, are you the people of whom verses of al-Quran have spoken?" Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "Yes, by Allah, we are those people without any doubt, by the rights of our grandfather, the Messenger of Allah, we are those people." The Shaykh wept and threw his turban down then raised his head to the sky and said, "O Lord, I denounce before you the enemies of *Ale* (family of) Muhammad, from Jinn and mankind. He then asked, "Is there repentance for me?" He (the Imam), *'Alayhi al-Salam* replied, "Yes, you can do so, and if you turn to Allah, He accepts your repentance and you will be with us." He then said, "I repent." Yazid ibn Mu'awiyah was informed about it and he ordered to kill the Shaykh and he was killed."

Al-Mufid and ibn Numa' have narrated from 'Abd Allah ibn Al-Rabi'ah, al-Himyari who have said the following:

"I was in the court of Yazid ibn Mu'awiyah in Damascus that Zuhr ibn Qays came to him and Yazid asked, "Woe is on you, what is the news behind you and what is with you?" He replied, "It is glad news, for 'Amir al-Mu'minin is victory of Allah and His help. Al-Husayn ibn Ali

'Alayhima al-Salam, came to us with eighteen men from his *Ahl al-Bayt* (family) and sixty people from his *Shi'a*. We then moved to them and asked them to surrender or obey the commands of 'Amir 'Ubayd Allah or fight. They chose the fight instead of surrendering. We then ran over them at sunrise, surrounded them from all sides until the swords took their places on the skulls of the people and began to flee without anything to carry seeking refuge behind the hills or ditches, hiding as the pigeons hide from a falcon. By Allah, O 'Amir al-Mu'minin it only was like pulling the roots or like a siesta until we came to the last one of them, then it was their bodies bare, their clothes stained in blood, their cheeks on the soil scorched by the sun and the winds blew dust on them and their only visitors were eagles and vultures. Yazid then looked down calmly then raised his head and said, "I would have been happy with your obedience to me without killing al-Husayn, *'Alayhi al-Salam*. Was I to face him I would have pardoned him."

Ibn Ziyad after dispatching the head of al-Husayn, *'Alayhi al-Salam*, ordered that the young ones, the children and women of al-Husayn, *'Alayhi al-Salam*, be prepared for the journey and he commanded that Ali ibn al-Husayn, *'Alayhi al-Salam*, be tied with a shackle around his neck. He then made them to travel behind the heads with Mikhfar ibn Tha'labah al-'A'idhi and Shimr ibn Dhil Jawshan as guards. They set out on the journey until they joined the people who carried the head. Ali ibn al-Husayn, *'Alayhi al-Salam*, had not spoken to any one of the people on the way not even one word until they arrived. When they arrived at the door of Yazid, Mikhfar ibn Tha'labah then raised his voice and said, "This is Mikhfar ibn Tha'labah' who has brought the criminals and contemptible ones." Ali ibn al-Husayn, *'Alayhi al-Salam*, then responded, "What the mother of Mikhfar has given birth to is more evil and contemptible." In al-Manaqib it is added, 'however, Allah has made ibn Marjanah wicked."

In al-Manaqib it is said that 'Abd al-Rahman ibn al-Hakam was sitting in the court of Yazid and he said:

It is certain that the heads (cut off) in the wilderness were closer, as relatives than ibn Ziyad, the slave of a parasite like lineage, the descendants of Sumayyah have become countless, but the daughter of the Messenger of Allah remained without descendants.

Yazid then said, "Yes, condemned by Allah is ibn Marjanah who has moved against one like al-Husayn, *'Alayhi al-Salam*, son of Fatimah, *'Alayha al-Salam*. If I was there, whatever he would ask I would grant him his wish and I would repulse death from him as much as I could even if it

would cost the lives of some of my sons, however, Allah approved a matter, then there is no turning."

In a narration it is said that Yazid then whispered to 'Abd al-Rahman and said *Tasbih* (Allah is free of all defects), is this the place to say such things? Could you not remain quiet?"

Al-Mufid has said that the heads were place in front of Yazid and among them was the head of al-Husayn, *'Alayhi al-Salam*. Yazid then said, "We split the heads of the people who are noble to us and who were disturbing and unjust."

Yahya' ibn al-Hakam then said the expression mentioned before then Yazid struck on his chest with his hand saying, "Remain silent." He then turned to his audience and said, "This one would speak proudly against me saying, 'My father is better than the father of Yazid, my mother is better than the mother of Yazid and my grandfather is better than the grandfather of Yazid and I am better than Yazid.' This is what has killed him. The answer to his saying, 'My father is better than the father of Yazid' is that my father made his argumentations against his father and Allah decided against his father and in favor of my father. His saying, 'My mother is better than the mother of Yazid' by my life is true. Fatimah, *'Alayha al-Salam* is the daughter of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, is better than my mother.

"The answer to his saying, 'My grandfather is better than the grandfather of Yazid" is that no one who says he believes in Allah and the next life can say that he is better than Muhammad. The answer to his saying that 'he is better than me' is that Allah is the owner of the kingdom, he grants it to whoever He wants. . ."

Ibn Numa' quoting from the history of Damascus from al-Rabi'ah al-Jarshi has said that he has said that he was in the court of Yazid and he heard the voice of Mikhfar saying "This is Mikhfar ibn Tha'labah' who has brought the criminals and contemptible ones." Yazid then answered, "What the mother of Mikhfar has given birth to is more evil and contemptible."

Al-Sayyid has said that then the weight (*Ahl al-Bayt* (family)) of al-Husayn, *'Alayhi al-Salam*, his women and the remaining ones from his *Ahl al-Bayt* (family) were brought in front of Yazid and they were tied with ropes. When they were made to stand in front of him in such condition Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "I swear you O Yazid to Allah,

what would the Messenger of Allah think seeing us in this condition?" Yazid then ordered to cut off the ropes. He then placed the head of al-Husayn, *'Alayhi al-Salam*, in his front and made the women to sit behind him so they will not look at it. Ali ibn al-Husayn, *'Alayhi al-Salam*, saw it and thereafter he never ate any meat of the animals' heads.

Ibn Numa' has said that Ali ibn al-Husayn, *'Alayhi al-Salam*, has said, "We were brought in the court of Yazid and we were twelve men in shackles and when we were made to stand in front of him I then said, "I swear to Allah, O Yazid what do you think about the Messenger of Allah if he were to see us in this condition?" Fatimah daughter of al-Husayn, *'Alayhi al-Salam*, said, "O Yazid, these are daughter of the Messenger of Allah, who are made captives." People then wept as well as the people of his house until voices became loud. Ali ibn al-Husayn, *'Alayhi al-Salam*, has said that he then said, while in shackles, "Will you allow me, O Yazid, to speak?" He (Yazid) said, "You can speak but do not speak in obscene language." He (the Imam), *'Alayhi al-Salam* has said that he then said, "I am standing in such a position in which for a person like me is not proper to speak in obscene language, but what do you think about the Messenger of Allah were he to see me in shackles?" He then said to the people around him, "Release him from the shackles."

'Abd al-Malik ibn Marwan has narrated that when the head of al-Husayn, *'Alayhi al-Salam*, was brought before Yazid, condemned by Allah, he said, "Had there been a kinship relationship between you and ibn Marjanah he would give you whatever you would ask." Then Yazid said:

"We split the heads of men very dear to us who were a hindrance and unjust."

Ali ibn al-Husayn, *'Alayhi al-Salam*, the recited the following verse of al-Quran:

"Whatever hardships you face on earth and in your souls are written in the Book (knowledge of Allah, His Prophets and their *Awsiya'*, successors) before its emergence. This (having such knowledge) is certainly easy for Allah." (57:22)

They (the narrators) then have said that when Zaynab saw him (the head of al-Husayn, *'Alayhi al-Salam*) she bent down and allowed her sinuses to open (for tears) then began to call with intense sorrow, which shocked the hearts, "O al-Husayn, O beloved one of the Messenger of Allah, O child of Makkah and Mina, O son of Fatimah, al-Zahra', master

of all women. O child of the daughter of al-Mustafa'." She by Allah made everyone in the gathering to weep and Yazid remained silent.

There after a women from banu Hashim in the house of Yazid said, eulogizing al-Husayn, *'Alayhi al-Salam*, "O beloved one, O master from the *Ahl al-Bayt* (family), O child of Muhammad, O the spring of happiness for the widows and the orphans, O the one murdered by the people of illegitimate birth."

He (the narrator) has said that it made everyone who heard it to weep.

Yazid then asked for a stick of bamboo; he then began to poke the front teeth of al-Husayn, *'Alayhi al-Salam*, with it.

At this time abu Barzah al-Aslami stood up and said, "Woe is on you, O Yazid, how can you poke with the bamboo stick the front teeth of al-Husayn, *'Alayhi al-Salam*, the child of Fatimah, *'Alayha al-Salam*? I testify that I saw the Holy Prophet, sip his front teeth and the front teeth of his brother al-Hassan and say, 'You both are the masters of the youth of the garden (paradise), may Allah kill your murderer and keep His mercy away from him, and prepare for him the fire of hell which is an evil destination.'"

He (the narrator) has said that Yazid became angry and ordered to remove him from his court and he was dragged out.

Yazid then began reciting the line of ibn Zab'ari:

"I wish my elders who fought the battle of Badr (against Muhammad) were present to witness the despondency of (tribe of) al-Khazraj because of the fall of al-Asal.

"They would welcome and congratulate (me) in happiness, and say, 'O Yazid, may you never paralyze.'"

I ('Allamah Majlisi) say that Muhammad ibn abu Talib has added the following to the above lines:

"I should not be called as coming from Khindif (in lineage) if I do not revenge from banu Ahmad for what they have done."

In al-Manaqib it is said: "I should not be called as coming from 'Utbah (in lineage) if I do not revenge. . ."

Al-Sayyid and others have said that Zaynab daughter of Ali ibn abu Talib, *'Alayhi al-Salam*, stood up and said:

"All praise belongs to Allah Lord of worlds, O Allah, please, grant compensation to Muhammad and to all of his family worthy of their services to your cause. Allah who has spoken the truth has said: 'The end of the evildoers was terrible, for they had rejected the revelations of Allah and mocked them.' (30:10) Do you think, O Yazid, that since you have surrounded us from all sides of the earth, and from all horizons of the sky and you have driven us like the captives are driven, it is because we are insignificant to Allah and you are very noble to Him? And it is due to your great status before Him, thus you have boastfully thought of what you have left behind (ancestors), cheerful and happy after seeing the world has become orderly in your favor and the affairs are driven forward to you and that our dominion and authority is in line for you, you must, wait for the time. Have you forgotten the words of Allah that say: 'The unbelievers must not think that Our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment.' (3:178)

"Is it fair, O son of the freed ones, (the Holy Prophet, during retaking Makkah had said to the grandfather of Yazid, 'You are free') that you have placed your free and slave women behind the veils and you have kept the daughters of the Messenger of Allah captives, disrespected with their faces open, the enemies make them run through towns and villages while the inhabitants of nomadic tents and the people of the cities gather to watch them and stare at their faces, people of near and far, lowly and not lowly ones and there is no one with them of their men as guardians or anyone of their protectors?

"How can one expect fairness from a people whose mouths have chewed up the livers of the righteous people, (the case of the grandmother of Yazid chewing the liver of Hamzah) whose flesh has grown from the blood of the martyrs? How can those who look toward us in a mode to attack us delightfully, with grudge and resentment, how can they delay their expressing hostility toward *Ahl al-Bayt* (family)? You then say without thinking it to be a sin or a great wickedness:

"'. . . They would welcome and congratulate in happiness, and say, "O Yazid, may you never paralyze."'

"Aiming at the front teeth of the master of the youth of the garden (paradise) 'Abu 'Abd Allah, *'Alayhi al-Salam*, poking at them while in front of you and why would you not say so when the wounds have worsened, the lookouts are rooted because of the shedding of the blood of the descendants of Muhammad, *O Allah, please grant compensation to*

Muhammad and his family worthy of their services to your cause, the stars of the earth from the family of 'Abd al-Muttalib. You call your elders thinking that you can address them but very soon you will arrive at their destination and you will love to have been paralyzed and to have become dumb and you would wish to have not said what you had said and that you had not done what have done.

"O Lord, secure our rights, retaliate against those who have done injustice to us, launch your anger against those who have shed our blood and have murdered our guardians. By Allah you have not torn anything but your own skin and you have not cut in pieces anything other than your own flesh and you will certainly arrive in the presence of the Messenger of Allah, loaded under your burden of the sin of shedding the blood of his descendants, and disregarding the sanctity of his children and his own flesh, when Allah will bring together their affairs and balance their structure, and take back their rights. 'Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.' (3:169) Allah is sufficient judge against you and Muhammad is sufficient plaintiff against you, and Jibril as the supporter against you.

"You will soon learn who has paved the way for you and has made it possible to control the necks of the Muslims. How evil is the recompense for the oppressors and you will soon learn whose place is wicked and whose army is the weakest. Even though you have dared to drag me into the tragedy of addressing you, I, however, belittle your status, consider your criticism grave, and your censures atrocious. It is a fact that eyes are tearful, the chests are burning with sorrow. It is very strange indeed that the noble party of Allah is murdered by the party of Satan who were set free. These hands drip with our blood and the mouths discharge our flesh and those pure bodies of the righteous ones, perturbed by the shaking elements, are left alone by the mothers of young beasts.

"If you have held us as a gain you will soon find it to be a loss and this will happen when you will find nothing but the deeds that you have done and your Lord is not unjust to the servants.

"Our complaint is before Allah and on Him is our reliance. You can plot whatever you like, strive hard as you can, concentrate your efforts but you can never obliterate our names and can never kill our inspiration (our divine revelations), you can never reach our limits, the disgrace of what you have done to us will never go away from you, your opinions are only invalid, your days numbered, your community will soon disperse on the

day when the announcer will announce: Allah has condemned the unjust oppressors. All praise belongs to Allah, who ended up with our ancestors in their salvation and with our later generations with martyrdom and blessings. We appeal before Allah to complete for them their reward with greater increase and make the succession for us fine; He is merciful and loving. Allah is sufficient for us and is the best guardian."

Yazid then said, "Crying comes good from the crying ones and death is not easy for the lamenting ones."

He (the narrator) has said that Yazid then consulted the people of al-Sham about what to do with them (*Ahl al-Bayt* (family)) of al-Husayn, *'Alayhi al-Salam*, and they said, "You must not get younger dogs from a bad dog.

Al-Nu'man ibn Bashir then said, "You must consider to find out what the Messenger of Allah would do to them and you should also do as he would do."

Al-Mufid (r.h.) has said that Yazid then said to Ali ibn al-Husayn, *'Alayhi al-Salam*, "Your father, disregarded and cut off my kinship relationship, ignored my rights and contested my government then Allah did to him what you have seen."

Ali ibn al-Husayn, *'Alayhi al-Salam*, then said, quoting al-Quran: "Whatever hardships you face on earth and in your souls are written in the Book (knowledge of Allah, His Prophets and their *Awsiya'*, successors) before its emergence. This (having such knowledge) is certainly easy for Allah." (57:22)

Yazid then told his son Khalid to respond but Khalid did not know how to answer back. He then told him to say quoting al-Quran: "Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins." (42:30)

The author of al-Manaqib has said that thereafter Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "O son of Mu'awiyah, Hind and Sakhr, you must take notice that Prophet-hood, and commandments were with my ancestors and grandfathers before you were born. My grandfather, Ali ibn abu Talib on the day of the battle of Badr was one against the parties, carrying the flag of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and your father and your grandfather carried the flag of unbelievers."

Ali ibn al-Husayn, *'Alayhi al-Salam*, then recited:

"What will you say when the Holy Prophet, will ask you, "What did you do and you were the best of the nations, against my children and *Ahl al-Bayt* (family) in my absence, of whom some were made captives and others were stained in their blood?"

Ali ibn al-Husayn, *'Alayhi al-Salam*, then said, "Woe is on you, O Yazid, if you think what you have done and what kind of perpetration you have committed against my father and my *Ahl al-Bayt* (family), my brothers, and my uncles, you would run in the mountains, use the sands as your furnishing and call, 'Woe and destruction upon me.' The head of my father, al-Husayn, *'Alayhi al-Salam*, ibn Fatimah, *'Alayha al-Salam* and Ali placed on display at the door of your city and he is the trust of the Messenger of Allah among you. You now wait for the news of failure and regret tomorrow when people will be resurrected on the Day of Judgment."

Al-Mufid (r.h.) has said that he then called the women and children in his court and made them to sit in front of him and found them in a very poor condition. He then said, may Allah turn ibn Marjanah ugly. Had there been between you and him a kinship relationship he would not do this to you and would not send you in this condition.

Fatimah daughter of al-Husayn, *'Alayhi al-Salam*, then said, "When we were made to sit in front of Yazid he felt tenderhearted for us. A man from al-Sham then with reddish color said, 'O 'Amir al-Mu'minin give this girl,' pointing to me, 'as a gift.' I began to shake and I believed that it was permissible to them and I held to the garments of my aunt, Zaynab and she knew that such thing cannot happen."

According to the narration of al-Sayyid it is said, "I then said, 'I have become an orphan and now I am given for service!'" My aunt then said to the man of al-Sham, "You have spoken a lie by Allah and you have done something contemptible. You cannot do so and nor can he do so." Yazid then became angry and said, "You have spoken lies, I can do so if I wanted to do so." She then said, "You can never do so; Allah has not given you such authority, unless you abandon our religion and find another religion." Yazid was about to explode in anger and said, "Are you facing me with such words? Only your father and brother have abandoned the religion." Zaynab then said, "Through the religion of Allah, the religion of my father and my brother, you, your father and your grandfather, you all found guidance if you are Muslims." He then said, "You have spoken lies, O the enemy of Allah." She then said, "You are as ruler, but you unjustly slander and control by your domination." He then as if feeling shy, became silent

but the man of al-Sham repeated his words: "Give me this girl as a gift." Yazid then said, "O you, 'A'zab, may Allah give you a merciless death as a gift."

According to certain Books, 'Umm Kulthum said to the man of al-Sham, "Remain silent, O wicked man, may Allah cut off your tongue, turn you blind, paralyze your hands and make the fire your dwelling, children of the Prophets cannot be taken in service for the children of illegitimate birth." He (the narrator) has said that by Allah her words were not yet finished that Allah answered her prayers about that man and she said, "All praise belongs to Allah, who has given you a quick punishment in this world before the next life. This is the recompense for those who disturb the family of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*"

According to the narration of Al-Sayyid, (r.h.) it is said that the man of al-Sham asked, "Who is this girl?" Yazid said, "This is Fatimah daughter of al-Husayn, *'Alayhi al-Salam*, that one is Zaynab the daughter of Ali ibn abu Talib" and the man of al-Sham said, "Do you mean, al-Husayn, *'Alayhi al-Salam*, son of Fatimah, *'Alayha al-Salam* and Ali ibn abu Talib?" He replied, "Yes, that is correct." The man from al-Sham then said, "May Allah keep His mercy away from you O Yazid. You have murdered the children of your Holy Prophet, and made his children captives? I by Allah could not imagine them to be anyone but captives from Rome."

Yazid then said, "By Allah, I make you to join them." He then ordered to strike his neck.

Al-Sayyid has said that Yazid then called a speaker to go on the pulpit. The speaker went on the pulpit and slandered 'Amir al-Mu'minin Ali, and al-Husayn, *'Alayhi al-Salam*, the martyred one extremely and praised Mu'awiyah and Yazid.

Ali ibn al-Husayn, *'Alayhi al-Salam*, then said to him loudly: "Woe is on you, O speaker, you have just bought the pleasure of the creatures in exchange for the anger of the creator, so you have filled up your seat with the fire."

Ibn Sinan al-Khafaji has put it very nicely:

"How can you slander publicly from the pulpit the one, through whose sword your whole structure is established?"

The author of al-Manaqib and others have narrated that Yazid, condemned by Allah, called a speaker to speak to the public and inform them of bad things about al-Husayn, *'Alayhi al-Salam*, and Ali, *'Alayhi al-Salam*, and what they have done. The speaker then climbed on the pulpit, praised Allah with his glory. He then criticized Ali and al-Husayn, *'Alayhima al-Salam*, a great deal and made his speech very lengthy in praises of Mu'awiyah and Yazid, condemned by Allah.

He (the narrator) has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, then said to him loudly, "O speaker, woe is on you, you have just bought the pleasure of the creatures in exchange for the anger of Allah, thus, you have filled up your seat with fire." Ali ibn al-Husayn, *'Alayhi al-Salam*, then said to Yazid, "Will you allow me to climb on these pieces of wood and speak such words which Allah likes and people in this gathering gain recompense and rewards." He (the narrator) has said that Yazid refused to allow him but the people said, "O 'Amir al-Mu'minin, please allow him to climb on the pulpit so that we can hear what he says." Yazid then said, "If he climbs on the pulpit he will not climb down without disgracing me and the family of abu Sufyan." It was then said, "O 'Amir al-Mu'minin he is too insignificant to make any good point." Yazid then said, "He is from a family who are extensively fed with knowledge." He (the narrator) has said that they continued insisting to allow him to speak until he allowed him to speak. He then climbed on the pulpit, praised Allah with His glory then he gave a speech that made the eyes to weep and the hearts afraid.

He then said, "O people we have received seven issues of preferences:

"We are granted knowledge, forbearance and leniency, eloquence in speech, bravery and love for us in the hearts of the believing people. We have also received preference of the facts that from us is the chosen Prophet, Muhammad, from us is the truthful, from us is the flying one, from us is the lion of Allah and the lion of His messenger and from us are the two grandsons in this nation. Those who know me they know me and those who do not know me I like to inform them of my social status and lineage. O people, take notice that I am the son of Makkah and Mina', I am the son of Zamzam and al-Safa', I am the son of the one who carried the *Rukn* (the Blackstone) in his gown, I am the son of the best among those who wear the trouser and the gown, I am the son of the one who is the best among those who walk wearing shoes and without it, I am the son of the best among those who do *Tawaf* and walk seven times between al-Safa' and al-Marwah, I am the son of the best among those who perform *al-Hajj* and say *al-Talbiyah* (here I am O Lord, to obey your command), I am the son of the one who was flown in space riding al-Buraq, I am the

son of the one who was taken on a journey from Masjid al-Haram (the Sacred area) to Masjid al-Aqsa' in Jerusalem, I am the son of the one who was taken by Jibril to al-Muntaha' Lotus tree, I am the son the one who became close and then he was at a distance of the length of two bows or even less, I am the son of the one who led the *Salat* (prayer) for the angels of the sky, I am the son of the one to whom the Glorious revealed his revelation as much as He liked. I am the son of Muhammad al-Mustafa' (the purified one), I am the son of Ali al-Murtaza', I am the son of the one who struck the snout of the creatures until they said *Tahlil*, (no one deserves worship except Allah). I am the son of the one who fought in the defense of the Messenger of Allah with two swords, two spears and made two migrations, and pledge allegiance twice, uprooted the atheists, who fought in the battle of Badr and al-Hunayn who did not live in disbelief not even for the blinking of an eye. I am the son of the virtuous one among the believing people, the inheritor of the Prophets, the one who uproots the atheists, the leader of the Muslims, the light of those who strive for the sake of Allah, the beauty of the worshippers, the crown of those who weep, the most patient of those who exercise patience, the best among those who stand up for *Salat* (prayer) during the nights from the family of *Ale* (family of) Yasin, the Messenger of Allah, the Lord of the worlds. I am the son of the one who was supported by Jibril, helped by Michael and I am the son of the one who protects *al-Haram* (the Sacred area) of the Muslims, the one who fought against al-Mariqin, al-Nakithin, and al-Qasitin (names of certain troubling groups) and the one who strove hard against his hostile enemies, who is the one for whom one feels proud, the most among all al-Quraysh, the first one who responded to Allah and His messenger and accepted (from Allah and His messengers) from among the believing people, who is the first of the foremost, who broke the backs of the transgressors, banished the pagans and who was an arrow of the arrows of Allah against the hypocrites, who is the tongue of wisdom of the worshippers, supporter of the religion commander of the affairs of the believing people, the garden of the wisdom of Allah, the reservoir of His knowledge, the lenient, the generous, the beautiful Buhlul, the righteous one, who is from Batha', happy, moving forward, ambitious, patient, fasting, civilized, upright, discontinues the lineage and disperses the parties, who is in full control of the reign, the most solid of heart, of very decisive intent, of the most intense of hold, a brave advancing lion, who grinds them in the war when spears crisscross, the reigns come close, who grinds the enemy like a grinding mill and disperses them like dust, who is like the wind against hays, who is the lion of al-Hijaz, the Ram of Iraq, who is from Makkah and from al-Madinah, who is from Khif, from 'Aqabah, and from Badr, who is from 'Uhud, Shajrah, immigrant, and the

master of the Arabs, in wilderness is the lion, the inheritor of the two al-Mash'ar, father of the two grandsons, al-Hassan and al-Husayn, *'Alayhima al-Salam*, he is my grandfather 'Amir al-Mu'minin Ali ibn abu Talib."

Then he said, "I am the son of Fatimah, *'Alayha al-Salam* al-Zahra', I am the son of the master of all women. . ." He continued speaking in this way and people resounded in weeping and sobbing and Yazid, condemned by Allah, became afraid of a revolt against him and he ordered the caller for *Salat* (prayer) to say *Adhan* (the call for *Salat* (prayer)): When he said *Takbir* (Allah is great beyond description). Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "There is nothing greater than Allah." When he said, "I testify that only Allah deserves worship, He is one and has no partners" Ali ibn al-Husayn ibn Ali *'Alayhima al-Salam*, said, "My hairs, skin, flesh, and blood all testify as such." When he said, "And I testify that Muhammad is His servant and the Messenger of Allah." He (the Imam), *'Alayhi al-Salam* from on top of the pulpit turned to Yazid and said, "This Muhammad, is he my grandfather or your grandfather, O Yazid? If you say that he is your grandfather, you have spoken a lie and you have become an unbeliever. If you say he is my grandfather, then why have you massacred his *Ahl al-Bayt* (family) and children?"

He (the narrator) has said that the caller for *Salat* (prayer) completed the *Adhan* and *Iqamah* then Yazid lead the *Salat* (prayer) of al-Zuhr.

He (the narrator) has said that it is narrated that there was a Jewish Rabbi (scholar) in the court of Yazid, who asked Yazid, "Who is this young man, O 'Amir al-Mu'minin?" He replied, "He is Ali ibn al-Husayn, *'Alayhi al-Salam*." He then asked, "Who is al-Husayn, *'Alayhi al-Salam*?" Yazid replied, "He is al-Husayn ibn Ali *'Alayhima al-Salam*, ibn abu Talib." He then asked, "Who is his mother?" Yazid replied, "She is Fatimah, *'Alayha al-Salam*, the daughter of Muhammad." The Rabbi then said *Tasbih* (Allah is free of all defects). This is the son of the daughter of your Prophet, but you have killed him so soon. You have become a bad successor for him about his descendants. By Allah if Musa ibn 'Imran would leave among us a grandson from his lineage, I think we would worship him instead of our Lord. In your case, your Prophet has left only yesterday and you have attacked his son and have killed him. You are a bad people as being his nation."

He (the narrator) has said that Yazid, condemned by Allah, then commanded to hit at his throat three times. The Rabbi then stood up and said, "You can hit me or kill me or leave me alone but I have found in the Torah that whoever kills descendants of a Prophet, he remains condemned

forever as long as he exists and when he dies Allah makes him to feel the heat of the hellfire."

Al-Saduq has narrated in Amali from Majiluwayh from his uncle from al-Kufi from Nasr ibn Muzaham from Lut ibn Yahya' from al-Harith ibn Ka'b from Fatimah the daughter of Ali *'Alayhi al-Salam*, who has said the following:

"Yazid, condemned by Allah ordered to imprison the women of al-Husayn, *'Alayhi al-Salam*, along with Ali ibn al-Husayn, *'Alayhima al-Salam*, in a prison which would not protect them from heat and cold, until their faces wrinkled. In Bayt al-Maqdis any stone picked up from the ground would expose fresh blood beneath. People would see the sunrays on the walls of red color as they were covered with dyed sheets until Ali ibn al-Husayn, *'Alayhima al-Salam*, came out with the women and the head of al-Husayn, *'Alayhi al-Salam*, was returned to Karbala."

Ibn Numa' has said that Sukaynah while in Damascus had seen a dream that five *Nujub* of light (some kind of carriage) came and on every *Nujub* there was a Shaykh (an elderly nobleman) surrounded by the angels with servants walking with them. One *al-Nujub* passed and a servant retainer came close to me and said, "O Sukaynah, your grandfather offers you *Salam* (the phrase of offering greeting of peace)." I then said, "May Allah grant peace and blessings on the Messenger of Allah. Who are you?" "I am a servant of the servants of the garden (paradise)." I then asked, "Who are these noble people who came on *al-Nujub*?" The servant said, "The first one is Adam, *'Alayhi al-Salam*, the second one is Ibrahim, the special friend of Allah, the third one is Musa, the one who spoke to Allah, the forth one is 'Isa the spirit of Allah?" I then asked, "Who is the one who is holding his beard, who falls down and then stands up again and again." The servant said, "He is your grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*." I then asked, "Where are they going?" The servant said, "They are going to your father al-Husayn, *'Alayhi al-Salam*." I then began to run toward him so I can inform him of what the unjust ones have done to us, after him. At this time five carriages of light came and in every carriage there was a woman. I then asked, "Who are these women who just came." The servant said, "The first one is Eve, mother of mankind, the second one is Assiyah the daughter of Muzaham, the third one is Maryam the daughter of 'Imran and the forth one is Khadijah the daughter of Khuwaylad." I then asked, "Who is the fifth one who has placed her hand on her head who falls down and stands up again and

again?" The servant said, "She is your grandmother, Fatimah, *'Alayha al-Salam,* the daughter of Muhammad, the mother of your father."

I then said, "By Allah, I will inform her of all that they have done to us." I then approached her and stood in front of her weeping and saying, "O beloved mother, they by Allah denied our rights, O beloved mother they have turned our community in pieces, O beloved mother, they have violated our privacy, O beloved mother, by Allah they have murdered our father al-Husayn, *'Alayhi al-Salam.*" She then said, "My child, what you have said is enough, what you have said has set my heart on fire and has cut off its veins. This is the shirt of you father al-Husayn, *'Alayhi al-Salam,* with me, inseparable, until I meet Allah with it. I then woke up and wanted to keep that dream a secret but I told only to my family, then it spread among the people."

Al-Sayyid has said that Sukaynah has said that on the fourth day of their stay she saw the dream. She has spoken of a lengthy dream and in the end of which she has said, "I saw a woman in a carriage who had placed her hand on her head. I then asked about her and it was said that she is Fatimah, *'Alayha al-Salam*, the daughter of Muhammad, mother of your father." I then said that I must go to her and inform her of what they have done to us. I then ran to her quickly until I approached her and stood in front of her weeping and I said to her, "My beloved mother they by Allah denied our rights, O beloved mother they have turned our community in pieces, O beloved mother, they have violated our privacy, O beloved mother, by Allah they have murdered our father al-Husayn, *'Alayhi al-Salam.*" She then said, "My child, what you have said is enough, what you have said has set my heart on fire and has cut off its veins. This is the shirt of you father al-Husayn, *'Alayhi al-Salam*, with me, inseparable, until I meet Allah with it."

Al-Sayyid and ibn Numa' have said that ibn Luhay'ah has narrated from abu al-Aswad, Muhammad ibn 'Abd al-Rahman who has said that Ra's al-Jalut met me and said, "By Allah, between me and Dawud, there are seventy generations but the Jews meet me with great respect. However, between you and the son of you Prophet there is only one generation but you have killed him."

It is narrated from Zayn al-'Abidin who has said that when the head of al-Husayn, *'Alayhi al-Salam*, was brought before Yazid, Yazid would hold wine drinking parties and play. He would bring the head of al-Husayn, *'Alayhi al-Salam*, and place it in front of him, and drink wine. One day the ambassador of the King of Rome attended his party. He was

one of the nobles of Rome and one of their great persons. He then asked, "O King of the Arabs, whose head is this?" Yazid said, "What do you have to do with this head, nevermind." He said, when I will go back they will ask me about everything that I have seen, thus, I like to tell them about the story of this head and the owner of this head so that they can also share you in your joy and happiness." Yazid then said, "This is the head of al-Husayn ibn Ali *'Alayhima al-Salam*, ibn abu Talib" The man from Rome then asked, "Who is his mother?" Yazid replied, "Fatimah, *'Alayha al-Salam,* the daughter of the Messenger of Allah." The Christian man then said, "Fie on you and your religion. My religion is better than your religion. My father is of the descendants of Dawud. Between me and him there are many generations but the Christians respect me, pick up dust from under my feet for blessing because of my father but you kill the son of the daughter of your Prophet and there is only one generation between him and your Prophet." He then asked Yazid, "Have you heard the story of the Church of the Hoof?" Yazid said, "Tell me about it." He then said, "Between 'Uman and Chin there is a distance of a year's journey and there is no population except one town in the middle of the ocean eighty by eighty *Farsakh* in size and no other town on earth is as big as this one. From this place camphor, rubies and plants of fragrance and ambergris are carried. This place is in the hands of the Christians and there is no King of the Kings except them and in that town there are churches and the largest of them is the Church of the Hoof. On the altar of this church there is a box of gold suspended in which there is the Hoof which is said to have been the Hoof of the donkey of 'Isa (Jesus). They have decorated this box with gold and silk fabrics. Every year the Christians scholars visit it and do *Tawaf* around it, kiss it and plead before Allah, the most high, for their wishes. This is their manner of dealing with the hoof which they think belongs to a donkey which belonged to 'Isa (Jesus) who would ride it. You however, kill the son of the daughter of your Prophet. May Allah never bless you and your religion." Yazid then said, "You must kill this Christian man so that he will not bring disgrace on me." He then asked, "Do you want to kill me?" Yazid replied, "Yes, that is correct." The Christian man then said, "Last night I had a dream in which I saw your Prophet who said to me, 'O Christian man you are of the people of the garden (paradise)." I was astonished because of his words. Now I say, "I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger)." He then quickly moved to the head of al-Husayn, *'Alayhi al-Salam*, and held the head against his chest, kissing and weeping, until he was killed.

The Author of al-Manaqib has said that abu Mikhnaf and others have said that Yazid, condemned, by Allah ordered that the head of al-Husayn, *'Alayhi al-Salam*, be suspended from the top of the door of his house. He then commanded that *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, must be made to enter his house. When the women would enter the house of Yazid all the women of the household of Yazid and abu Sufyan met them with weeping and sobbing, wailing for al-Husayn, *'Alayhi al-Salam*, and would cover the women with cloths, and ornaments then hold a mourning session for three days. Hind daughter of 'Abd Allah ibn 'Amir ibn Kariz, wife of Yazid came out, who was the ex-wife of al-Husayn, *'Alayhi al-Salam*, tore her garment and barefeet, moved quickly to Yazid when he was in his court in the public saying: "O Yazid, is the head of the son of Fatimah, *'Alayha al-Salam,* the daughter of the Messenger of Allah suspended from the top of my door?" Yazid then quickly moved toward her to cover her and said, "Yes, O Hind you must cry loudly for him and weep for the son of the daughter of the Messenger of Allah, like the sobbing of al-Quraysh, ibn Ziyad, condemned by Allah, rushed to kill him, may Allah kill ibn Ziyad."

Yazid, condemned by Allah, accommodated them (*Ahl al-Bayt* (family of al-Husayn, *'Alayhi al-Salam*) in his special residence and he would not eat lunch or dinner without Ali ibn al-Husayn, *'Alayhima al-Salam.*

Al-Sayyid has and others have said that one day Zayn al-'Abidin was walking in the marketplace in Damascus when al-Minhal ibn 'Amr came face to face with him and asked, "How is your day, O child of the Messenger of Allah?" He (the Imam), *'Alayhi al-Salam* replied, "Our days pass like the days of the Israelites in the people of the pharaoh who would slaughter their sons and leave their women alive. O Minhal, the Arabs express pride over non-Arabs saying that Muhammad is from them. Al-Quraysh express pride over other Arabs saying that Muhammad is from them, but we, his *Ahl al-Bayt* (family) pass the day with our rights usurped, murdered and banished, to Allah we belong and to Him we all return. This is how we pass the days, O Minhal."

What Mihyar has said is put nicely:

"They humble themselves before the wood of his pulpit, but under their feet they place his children;

"By what laws can his sons follow you when the only matter of pride for you is that you are of his companions and followers?"

He (the narrator) has said that one day Yazid called Ali ibn al-Husayn, *'Alayhima al-Salam* and 'Amr ibn al-Hassan, *'Alayhi al-Salam*. 'Amr was small. It is said that he was eleven years old. Yazid asked, "Can you wrestle with this, meaning his son, Khalid. 'Amr said, "You must give a knife to him and one knife to me then I will fight him." Yazid then said, "He is of the same nature as his ancestors, snakes give birth to snakes."

He then said to Ali ibn al-Husayn, *'Alayhima al-Salam*, tell me about your three needs that I had promised to fulfill for you." He (the Imam), *'Alayhi al-Salam* said, "The first one is that you must allow me to see the face of my master, my father and guardian al-Husayn, *'Alayhi al-Salam*, so I can ready myself for the future, look at him and say farewell to him.

"The second wish is that you return to us whatever was taken away from us.

"The third one is that if you intend to kill me then you must return these women with someone to the *al-Haram* (the Sacred area) of their grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*"

Yazid, condemned by Allah, said, "You can never see the face of your father. I will not kill you because I have pardoned you and no one can return the women to al-Madinah except yourself and I can replace in multiples of the value for what is taken from you."

He (the Imam), *'Alayhi al-Salam* said, "We do not want your property, which you have ready. I ask for what is taken from us because in those things there are such items which are woven by the hands of Fatimah, *'Alayha al-Salam*, the daughter of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. There are her scarf, bracelet, and her shirt."

Yazid then commanded to return those items and in addition to two hundred Dinars.

Zayn al-'Abidin, *'Alayhi al-Salam*, then distributed it among the poor and destitute people. Then he commanded to return the captive ladies of the family of Batul to al-Madinah of the Messenger of Allah.

Ibn Numa' has said that people have differences about the holy head of al-Husayn, *'Alayhi al-Salam*. Certain people say that 'Amr ibn Sa'id buried the holy head in al-Madinah and Mansur ibn Jumhur has said that the holy head was admitted in the museum of Yazid ibn Mu'awiyah; when it was opened the red *Jawnah* (box) was found. He then said to his slave,

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Salim, to preserve it because it is a treasure of the treasures of the Amawides. When it was opened the head of al-Husayn, *'Alayhi al-Salam*, was in it dyed black, then he said to his slave, bring me some cloth and he brought the cloth and he wrapped the head with the cloth and buried it in Damascus, near al-Fardis gate near the third tower toward the east.

A group from Egypt has told me that the shrine of the head of al-Husayn, *'Alayhi al-Salam*, is with them in Egypt and it is known as the gracious shrine. There is a large amount of gold on it. In certain seasons people visit it and they think that the head of al-Husayn, *'Alayhi al-Salam*, is buried there. The dependable information is that the head of al-Husayn, *'Alayhi al-Salam*, was returned to his body after showing to public in different towns and is buried with the body.

Al-Sayyid has said that the head of al-Husayn, *'Alayhi al-Salam*, was returned back and then was buried in Karbala with his noble body. The *Shi'a* have practiced according to this information and different reports in great numbers are narrated on this issue beside what we have narrated which we skipped others to avoid length.

Author of al-Manaqib has said that Imam abu 'Ala' al-Hafiz through the chain of his narrators from his Shaykhs has narrated that when the head of al-Husayn, *'Alayhi al-Salam*, was brought before Yazid, he sent him to al-Madinah with a group of the *Mawali* of banu Hashim along with a group of the *Mawali* of abu Sufyan. Then he sent the weight of al-Husayn, *'Alayhi al-Salam*, and the remaining of his *Ahl al-Bayt* (family) with them prepared for them everything and commanded in al-Madinah to provide them everything they needed. He sent the head of al-Husayn, *'Alayhi al-Salam*, to 'Amr ibn Sa'id ibn al-'As who at that time was his governor of al-Madinah. 'Amr said, "I wish he had not sent the head to me. 'Amr then ordered to bury the head in al-Baqi' near the grave of his mother Fatimah, *'Alayha al-Salam*."

Others have said that Sulayman ibn 'Abd Malik ibn Marwan saw in his dream the Holy Prophet, as if he was kindly helping him. He then called al-Hassan al-Basri and asked him about its meaning. He said, "You perhaps do something good to his *Ahl al-Bayt* (family)." Sulayman then said, "I found the head of al-Husayn, *'Alayhi al-Salam*, in the treasure house of Yazid ibn Mu'awiyah then I clothed the head with five pieces of silk, performed *Salat* (prayer) in congregation with my companions then buried the head." Al-Hassan then said, "The Holy Prophet, *'Alayhi al-Salam*, has become pleased with you because of this." He then did good to al-Hassan and ordered to reward him.

Other than the two of them have said that his head was placed on display for three days, then remained in the treasury of the Amawides until Sulayman ibn 'Abd al-Malik became the ruler who asked for head and the head was brought but was great and white. He then placed the head in a covering perfumed, with cloth on it then buried in the graveyard of the Muslims after performing *Salat* (prayer) on it and when 'Umar ibn Abd al-Aziz became the ruler he then sent people to search for the head of al-Husayn, *'Alayhi al-Salam*, in the place where it was buried. After exhuming, Allah know best what he did, apparently because of his manners he sent the head to Karbala then was buried with his body, *'Alayhi al-Salam*.

I ('Allamah Majlisi) say that it is the words of the opposing people, however, what is popular among our scholars of Imamiyah group that his head was buried with his body and Ali ibn al-Husayn, *'Alayhima al-Salam* had brought it back. There are many Hadith that say his head is buried near the grave of 'Amir al-Mu'minin Ali *'Alayhi al-Salam*, and some of such Hadith will come, Allah knows best.

Al-Mufid and the author of al-Manaqib then have said and the words are those of the author of al-Manaqib. It is narrated that Yazid offered them *Ahl al-Bayt* (family) to stay in Damascus but they declined. They asked to return them to al-Madinah saying that it is the place to which our grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* migrated.

Yazid then said to Nu'man ibn Bashir, a companion of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, "Prepare these people with whatever they need. Send with them a trusted virtuous man from al-Sham with horses and helpers. Then clothe and gift them." He fixed for them sustenance and expenses.

He then called Ali ibn al-Husayn, *'Alayhima al-Salam* and said to him, "May Allah keep His mercy away from the son of Marjanah. By Allah if I was there face to face with him I would give him what ever he would ask for and I would spare his life by whatever means I could even if it would cost the lives of some of my children. Allah, however, has executed what you have seen. You can write to me for whatever you may need." He then recommended the messenger in their favor.

The messenger set with them on the journey. He would treat them kindly and during their stopping they would move away from the *Ahl al-*

Bayt (family), help them in whatever they needed until they arrived in al-Madinah.

Al-Harith ibn Ka'b has said that Fatimah the daughter of Ali, *'Alayhi al-Salam*, has said that she said to her sister Zaynab, "These people have established their right on us. Do you have anything to compensate them with?" She has said that her sister replied, "By Allah we do not have anything to compensate them with except for our jewelries." I then took my bracelet and bangles or the bracelet of my sister and sent them to those people with our apologies for not being able to compensate them properly saying that these are only a little part for their help and kindness to us.

He then said, "Had I done it for the worldly matters I would have agreed for less than this much, By Allah what I did was for Allah and because of your close relation with the Messenger of Allah."

Al-Sayyid has said that when the women of al-Husayn, *'Alayhi al-Salam*, returned from al-Sham and when they arrived in Iraq they asked the guide to pass with them through Karbala. They then arrived at the place where al-Husayn, *'Alayhi al-Salam*, and his companions were murdered where they found Jabir ibn 'Abd Allah al-Ansari and a group of the people of banu Hashim and a man from *Ale* (family of) the Messenger of Allah had also arrived to visit the grave of al-Husayn, *'Alayhi al-Salam*, thus they arrived at the same time and they met each other with lamentations, sorrow and beating (their chests). They formed a mourning session that made the hearts bleed. The women of that area also joined them. They stayed there for several days.

It is narrated from abu Habbab al-Kalbi who has said that narrated to us *al-Jassasun* (handy men) saying, "We would go to the sahara during the night after al-Husayn, *'Alayhi al-Salam*, was murdered and we would hear Jinns wailing for al-Husayn, *'Alayhi al-Salam*. They would say:

"The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has wiped his forehead thus his cheeks are bright, his parents are of the highest among al-Quraysh and his grandfather is the best of the grandfathers."

He (the narrator) has said that they then departed Karbala to leave for al-Madinah.

Bashir ibn Jazlam has said that when we arrived near al-Madinah Ali ibn al-Husayn, *'Alayhima al-Salam* stopped, pitched his tent and asked the women to also disembark. He (the Imam), *'Alayhi al-Salam* then said, "O Bashir may Allah grant your father blessings, he was a poet. Can you also

say poems?" I replied, "Yes, O child of the Messenger of Allah, I am a poet."

He (the Imam), *'Alayhi al-Salam* said, "Go to al-Madinah to announce the martyrdom of 'Abd Allah al-Husayn, *'Alayhi al-Salam*." Bashir has said that he then mounted his horse and made it to run until he entered al-Madinah and when he reached the Masjid of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* he then raised his voice weeping and said:

"O inhabitants of Yathrib there is no comfort left for you; al-Husayn, *'Alayhi al-Salam*, is killed, you must shed tears like torrential rain, His body is in Karbala blood stained but his head on a spear is moved from place to place."

He (Bashir) has said that he then said, "There is Ali ibn al-Husayn, *'Alayhima al-Salam* along with his aunts, and sister who has just arrived in your area and have disembarked next to your courtyard and I am his messenger to you. I can show you his location." Thus, no one in al-Madinah with *Hijab* or in private quarters was left without coming out from their private quarters with their hairs open, their cheeks scratched, beating at them, expressing woes and destruction. I had not seen so many people weeping as on that day and not a bitter day for the Muslims than that day and I heard a girl wailing for al-Husayn, *'Alayhi al-Salam*, say:

"The news of the death of my master is announced by an announcer with pains, the announcer has made me sick, now I am in pain, my eyes must now be generous in shedding tears, you must become generous with tears after you both shed tears for the one for whom the glorious throne became ominous in dismay, this glory and religion have suffered mutilation because of the loss of the child of Prophet of Allah and the son of the executor of the will, even though he was a long distance away from us." She then said, "O announcer of the death, you have renewed our sorrow for 'Abu 'Abd Allah, and you have scraped our wound that had not yet been healed, who are you may Allah grant you blessings?"

I replied, "I am Bashir ibn Jazlam, my master, Ali ibn al-Husayn, *'Alayhima al-Salam* has sent me and he has arrived in such and such location along with the *Ahl al-Bayt* (family) of 'Abu 'Abd Allah, and his women." He (the narrator) has said that they left me where I was and hurried. I then turned my horse around until I reached them and found the people who had filled the roads. I then dismounted my horse then walked over the necks of the people until I reached near the door of the tent where Ali ibn al-Husayn, *'Alayhima al-Salam* was with a piece of cloth on his

hand to wipe his tears and behind him was his servant with a chair with him which he placed on the ground and he (the Imam) then sat on it and he was not able to stop his tears and the voices of people rose in weeping, and the wailing of the girls, women and people from all sides offering condolences and the area wailed intensely and he (the Imam) made a gesture with his hand to the people to remain calm. Their outburst then calmed down and he (the Imam), *'Alayhi al-Salam* then said:

"All praise belongs to Allah, Lord of the worlds, most beneficent most merciful, the owner of the Day of Judgment, the creator of all creatures who is far high in the sublime sky and is near to observe and witness the whispers. We praise him amid the greatness of the affairs and the tragedies of the times, amid the pain and the suffering because of the bitterness of the stings, a great degree of sorrow, enormous losses, afflictions and amid the suffering that cause exploding anger in the chest and destructive burden.

"O people, Allah to whom belongs all praise, has placed us under great trials which is a great crack in Islam. 'Abu 'Abd Allah, and members of his family were murdered, his women and children were taken as captives and his head was moved for display in many towns on top of the spear. This is a suffering that has no parallel. Who among your men then can become happy after his murder and whose eyes among you can stop its tears and hold back its flooding in tears? The seven strong skies wept because of his being murdered, as well as the oceans and its waves and the skies with its horizons and the earth with its valleys, the trees with their branches, the fish, the tide of the oceans, the angels close to Allah, and all the inhabitants of the skies wept because of his being murdered.

"O people, what kind of a heart is it that does not break because of his being murdered, what kind of mind is it that does not sympathize with him, what kind of an ear is it that can feel comfortable upon hearing about this crack that has been caused to Islam?

"O people, we were banished, expelled, kept surviving in faraway cities as if we were children of Turk and Kabul. We endured all of these suffering without our committing any crime, without our committing any detestable acts, and without our causing any cracks in Islam. We had never heard anything as this among our ancestors of the past. This is a gross violation.

"By Allah, had the Holy Prophet recommended them to fight against us just as he had recommended them to be kind to us, they could not do against us more than what they have done. To Allah we belong and to Him

we all return, because of the suffering that we have endured and its immenseness, painfulness, and its being a great tragedy, causing more anger, harmful criticism, more bitter, and more burdensome. We ask Allah to make an accounting for what we have suffered and of its limits and of our being affected; He is majestic and capable to compensate and retaliate."

He (the narrator) has said that Suhan ibn Sa'sa'ah ibn Suhan who had a kind of chronic illness stood up and apologized because of his illness in his legs and he (the Imam) appreciated the apology and that he had good opinions about him and thanked him expressing sympathy for his father.

Al-Sayyid has narrated from al-Sadiq, *'Alayhi al-Salam*, who has said the following:

Zayn al-'Abidin, *'Alayhi al-Salam*, wept for his father for forty years during which time he would fast during the days and stand up for *Salat* (prayer) during the nights. When his people, *mawali* (friends, or servants) would bring breakfast for him or his food and drink, leave it in front of him and would ask their master to eat. He (the Imam), *'Alayhi al-Salam* would say, "The child of the Messenger of Allah was murdered hungry, the child of the Messenger of Allah was murdered thirsty," and he would continue saying it and weep until his food became wet with his tears, and his drink would mix with his tears. He continued living in such manner until he joined (the mercy of) Allah, most majestic, most glorious. One of his *Mawla* (friends or servants) has narrated that one day he (the Imam) moved out to the open and he followed him and found him in *Sujud* (prostrations) on a rough stone and he then stood by hearing his inhalation and his weeping and he counted a thousand times his saying *Tahlil*, (no one deserves worship except Allah, in truth and in all truth. No one deserves worship except Allah, to express servitude and slavery. No one deserves worship except Allah, to express belief in Him in all truth. He (the Imam) then raised his head from *Sajdah* (prostration) and his beard and face were soaked with his tears from his eyes. He (the servant) then said, "O my master is it not the time for your sorrow to end and weeping to reduce?" He (the Imam), *'Alayhi al-Salam* then said to him, "Woe is on you, Ya'qub ibn Ishaq ibn Ibrahim *'Alayhim al-Salam* was a Prophet, son of a Prophet who had twelve sons and Allah most glorious took only one of them out of his sight, then his head became grey due to his sorrow and his back became hunched because of grief and his eyesight was gone because of weeping but his son was alive in the world. I have lost my father, my brother and eighteen people from my family all murdered to death then how can my sorrow end and my weeping reduce?"

H 258, Ch. 39, h 2
Iqbal al-'A'mal:

I have seen in the book al-Masabih through the chain of his narrators from Ja'far ibn Muhammad *'Alayhima al-Salam*, who has said the following:

My father Muhammad ibn Ali has said that he asked Ali ibn al-Husayn, *'Alayhima al-Salam* about how he was transported by Yazid. He (the Imam), *'Alayhi al-Salam* replied, "He placed me on a camel without saddle and the head of al-Husayn, *'Alayhi al-Salam*, was raised on a flag pole and our women were behind us on mules without saddles with many people behind and around us with spears. If the eye of anyone of us showed tears that person's head would be hit with a spear until we entered Damascus; an announcer shouted, "O inhabitants of al-Sham these are the captives of *Ahl al-Bayt* (family) of the condemned one."

H 259, Ch. 39, h 3
'Amali of al-Saduq:

Al-Taliqani has narrated from al-Jalludi from al-Jawhari from Ahmad ibn Muhammad ibn Yazid from abu Nu'aym who has said that narrated to him a guard of 'Ubayd Allah ibn Ziyad that when the head of al-Husayn, *'Alayhi al-Salam*, was brought he commanded to place the head in front of him in a tray of gold and began to hit with a bamboo stick in his hand on his front teeth and say, "Oldness has come to you quickly, O 'Abu 'Abd Allah."

A man from among the people said, "Hold it; I had seen the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* kiss the place that you hit with your bamboo stick." He then said, "It is the day for the day of the battle of Badr." He then commanded to place Ali ibn al-Husayn, *'Alayhima al-Salam* in shackles then transferred him with the women and captives to the prison and I was with them. Through every street that we passed it was full of people, men and women beating their faces and weeping. They were placed in prison and then locked.

Ibn Ziyad, condemned by Allah, then summoned Ali ibn al-Husayn, *'Alayhima al-Salam* and the women and brought the head of al-Husayn, *'Alayhi al-Salam*, also. Zaynab daughter of Ali was very intelligent. Ibn Ziyad then said, "All praise belongs to Allah who has disgraced you and has killed you and has proved your Hadith to be lies."

Zaynab then said, "All praise belongs to Allah who has honored us with Muhammad and has purified us thoroughly. Allah disgraces the sinful only and proves the indecent ones to be liars." He then said, "How have you found the dealing of Allah with you, *Ahl al-Bayt* (family)?" She said, "Allah had written for them to be killed so they came out to their place of rest and Allah will gather you with them together, then you will litigate against each other before Allah." Ibn Ziyad, condemned by Allah, became angry with her and wanted to attack her but 'Amr ibn Hurayth calmed him down.

Zaynab, *'Alayha al-Salam*, then said, "O ibn Ziyad, is not what you have perpetrated against us enough for you? You have murdered our men, cut down our root, violated our sanctuary, taken our women and children captives, and if this was for healing then you have healed yourself sufficiently."

Ibn Ziyad then commanded to return them to the prison. He then sent announcers to the surrounding areas to announce that al-Husayn, *'Alayhi al-Salam*, is killed.

He then commanded that the captives and the head of al-Husayn, *'Alayhi al-Salam*, be dispatched to al-Sham. A group, who was with them, has narrated to me that during the night till morning they would hear the wailing of Jinn for al-Husayn, *'Alayhi al-Salam*. They have said that when they arrived in al-Sham along with the women and the captives during the day, their faces were without covering. Inhabitants of al-Sham the oppressors would say, "We have not seen anyone as good as these people. Who are you?"

Sukaynah the daughter of al-Husayn, *'Alayhi al-Salam*, then said, "We are *Ale* (the family of) Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* made captives. They were made to stand on the stairs of the Masjid like captives and among them was Ali ibn al-Husayn, *'Alayhima al-Salam* who was a young man at that time and a Shaykh of the Shaykhs of al-Sham came near them (women and *Ale* (family) of al-Husayn, *'Alayhi al-Salam*, when they were made to stand up on the stairs of the gate of the Masjid). He said, "Praise be to Allah who has killed you, destroyed you and has provided relief from your mischief. He continued slandering until he complete his words." Ali ibn al-Husayn, *'Alayhi al-Salam*, then asked, "Have you read al-Quran?" He replied, "Yes, I have done so." He (the Imam), *'Alayhi al-Salam* then asked, "Do you know the verse, '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of

(my near) relatives." Whoever achieves virtue will have its merit increased. Allah is All-forgiving and Appreciating' (42:23)?" The Shaykh replied, "Yes, I have read it." Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "We are the relatives of which the verse speaks. Have you read this verse of al-Quran: 'Give the relatives, (of the Holy Prophet) the destitute, and those who when on a journey have become needy, their dues' (17:26)?" He (the Imam), *'Alayhi al-Salam* then said, "We are those relatives." He (the Imam), *'Alayhi al-Salam* then asked, "Have you read this verse of al-Quran: 'O People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly' (33:33)?" The Shaykh replied, "Yes, I have read it." Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "We are the people of the house about whom this verse is revealed, O Shaykh."

The Shaykh then raised his hands to the sky saying, "O Lord, I repent," three times. "O Lord, I denounce before you the enemies of *Ale* (family of) Muhammad, and those who have murdered them. I had read al-Quran but I had not realized this fact before this day."

Thereafter the women of al-Husayn, *'Alayhi al-Salam*, were made to enter the court of Yazid ibn Mu'awiyah. The women of *Ale* Yazid cried as well as the daughters of Mu'awiyah and his family whined and organized wailing session. The head of al-Husayn, *'Alayhi al-Salam*, was placed in front of Yazid. Sukaynah has said, "I had never seen anyone as merciless hearted as Yazid or anyone as unbelievers and pagan more evil-minded as Yazid or more cruel than him. He turning to the head of al-Husayn, *'Alayhi al-Salam* and began to say: "I wish my elders who fought the battle of Badr (against Muhammad) were present to witness the despondency of (the tribe of) al-Khazraj because of the big rush that took place."

He, Yazid, then commanded to suspend the head of al-Husayn, *'Alayhi al-Salam*, from on top of the door of the Masjid of Damascus.

Fatimah the daughter of Ali *'Alayhima al-Salam* has said, "When we were made to sit in front of Yazid he felt tenderhearted for us. A man from al-Sham then with reddish color stood up and said, 'O 'Amir al-Mu'minin, give to me this girl,' pointing to me, 'as a gift.' I was a bright girl and I began to shake and I believed that it was permissible to them and I held to the garments of my sister who was older than me and more intelligent, she said, "You speak falsehood, by Allah you are condemned. You cannot do such thing and nor can he do so."

Yazid then became angry and said, "You have spoken lies, I can do so if I wanted to do so." She then said, "You can never do so; Allah has not

given you such authority, unless you abandon our religion and find another religion." Yazid was about to explode in anger and said, "Are you facing me with such words? Only your father and brother have abandoned the religion." She then said, "Through the religion of Allah, the religion of my father and my brother, you, your father and your grandfather, you all found guidance if you are Muslims." He then said, "You have spoken lies, O the enemy of Allah." She then said, "You are a ruler, but you unjustly slander and control by your domination." He then, as if feeling shy, became silent but the man of al-Sham repeated his words: "Give me this girl as a gift." Yazid then said, "O you, 'A'zab, may Allah give you a merciless death as a gift."

H 260, Ch. 39, h 4
I ('Allamah Majlisi) say that 'Abd Hamid ibn abu al-Hadid in the commentary of Nahj al- Balaghah has stated certain lines of poetry quoting ibn al-Zab'ari who had composed those lines on the day of the battle of 'Uhud:

"I wish my elders who fought the battle of Badr (against Muhammad) were present to witness the despondency of (the tribe of) al-Khazraj because of the big rush that took place, when in Quba' the camel sat on his chest, and killing became free on 'Abd al-Ashhal."

Ibn abu al-Hadid then has said that many people believe these lines are those of Yazid ibn Mu'awiyah. He has said that a certain person who did not want to be specific has said that these lines are those of Yazid. I, ibn abu al-Hadid, then said to him, "Yazid had said them as a matter of example. Yazid said this example when the head of al-Husayn, *'Alayhi al-Salam*, was brought before him. These lines are originally those of ibn al-Zab'ari. He was not satisfied until I explained saying, "If they were those of Yazid, He would say, "Banu Hashim felt despondent because of the big rush. . ." Certain people who were present said, "Perhaps Yazid said them on the day of al-Harrah." I then said, "What is quoted is that when the head of al-Husayn, *'Alayhi al-Salam*, was brought before him and it also is quoted that they originally are those of ibn al-Zab'ari. What is quoted cannot be abandoned because of what is not quoted."

H 261, Ch. 39, h 5
Al-Ihtijaj:

Shaykh al-Saduq has narrated from Shaykhs of banu Hashim and other people that when Ali ibn al-Husayn, *'Alayhima al-Salam* and his *Ahl al-Bayt* (family) were made to enter the court of Yazid, condemned by Allah, then the head of al-Husayn, *'Alayhi al-Salam*, was brought in front of him and placed in a tray. He then began to poke at the front teeth of al-Husayn, *'Alayhi al-Salam*, with the bamboo stick in his hand saying:

"I wish my elders (who fought the battle) of Badr (against Muhammad) were present to witness the despondency of (the tribe of) al-Khazraj because of the big rush that took place, they would welcome and congratulate in happiness, and say, 'O Yazid, may you never paralyze.' We had received the like of it in Badr, so we have established a similar case to what took place in Badr and now it is balanced. I will not be of the lineage of Khindif if I do not retaliate from banu Ahmad because of what they did."

Zaynab, *'Alayha al-Salam*, daughter of Ali ibn abu Talib *'Alayhima al-Salam*, then stood up; her mother is Fatimah, *'Alayha al-Salam,* the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause;* and said:

"All praise belongs to Allah Lord of worlds. O Allah, please, grant compensation to Muhammad and to all of his family worthy of their services to your cause. Allah who has spoken the truth has said:

"'The end of the evildoers was terrible, for they had rejected the revelations of Allah and mocked them.' (30:10) Do you think, O Yazid, that because you have surrounded us from all sides of the earth, and from all horizons of the sky and you have driven us like the captives are driven in a row to you, and you have full domination over us, is because we are insignificant to Allah and you are very noble to Him and He is obliged to you? That it is due to your great status before Him, thus you boastfully feel sentimental, tap on your shoulders cheerfully and on your thighs rejoicing after seeing the world has become orderly in your favor and the affairs are driven forward to you and that our dominion and authority is surrendered for you, but you must, wait for the time, instead of becoming excited. Have you forgotten the words of Allah that say: 'The unbelievers must not think that Our respite is for their good. We only give them time to let them increase their sins. For them there will be a humiliating torment' (3:178)?

"Is it fair, O son of the freed ones, (the Holy Prophet, during retaking Makkah had said to the grandfather of Yazid, 'You are free') that you have

placed your free women behind the veils and you have driven the daughters of the Messenger of Allah as captives, disrespected with their faces open, the enemies make them run through towns and villages while the inhabitants of nomadic tents and the people of the cities gather to watch them and stare at their faces, people of near and far, unseen and seen, noble and ignoble, lowly and not lowly ones and there is no one with them of their men as guardian or anyone of their protectors? It is due to your tyranny against Allah and your rejection of the Messenger of Allah, and opposing what he brought from Allah.

"It is not surprising from you and strange of your actions, and how it (guarding) can be expected from one whose mouth chews up the liver of the martyrs (such as the case of the grandmother of Yazid chewing the liver of Hamzah) whose flesh has grown from the blood of the righteous ones, those who set up the war against the master of the Prophets, who gathered together the confederates, unsheathed the weapons, brandished the swords at the face of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* being the most hardheaded of Arabs to deny the existence of Allah and to reject the Messenger of Allah and most openly acting enemies, and the most rebelliously disbelieving the Lord as the transgressing ones.

"One must take notice that such issues are of the characteristics of disbelief, and because of the hatred which creeps in the chest because of the dead ones on the day of Badr, therefore, no delay is allowed to hate our *Ahl al-Bayt* (family) by those who look toward us in a mode to attack us delightfully, with grudge and resentment how can they delay their expressing hostility toward our *Ahl al-Bayt* (family), express their disbelief in the Messenger of Allah, say it openly by their tongue, saying joyfully for the murder of his (the Messenger of Allah's) children and taking his descendants captives without considering it being sinful and not as something awfully, a great (crime), a great wickedness:

". . . They would welcome and congratulate in happiness, and say, 'O Yazid, may you never paralyze.'

"You are aiming at the front teeth of 'Abu 'Abd Allah, *'Alayhi al-Salam*, that is the place of kissing of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* polking at them with the bamboo stick in your hand (O Yazid) very joyfully. By my life, why would you not say so when the wounds have worsened, the lookouts are rooted because of your shedding

of the blood of the master of the youth of the garden (paradise), the child of the leader of the Arabs, the shining sun of *Ale* (family) of 'Abd al-Muttalib, then call your Shaykhs and by his blood seek nearness to your unbeliever ancestors then yell with your call. By my life you called them wishing if only they could see you and very soon you will see them and they will see you and you will love that your hands were paralyzed from its elbows and you will love if only your mother had not become pregnant with you and your father had not given birth to you, when you end up in the anger of Allah and the plaintiff against you and against your father will be the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*

"O Lord, secure our rights, retaliate against those who have done injustice to us, launch your anger against those who have shed our blood and have murdered our guardians. By Allah you have not torn anything but your own skin and you have not cut in pieces anything other than your own flesh and you will certainly arrive in the presence of the Messenger of Allah, loaded under your burden of the sin of shedding the blood of his descendants, and disregarding the sanctity of his children and his own flesh, when Allah will bring together their affairs and balance their structure, and take back their rights. Murdering him must not move you to happiness. 'Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.' (3:169)

"Allah is the sufficient judge against you and Muhammad is the sufficient plaintiff against you, Jibril as the supporter against you.

"You will soon learn who has paved the way for you and has made it possible to control the necks of the Muslims. How evil is the recompense for the oppressors and you will soon learn whose place is wicked and whose path is most misleading?

"My belittling your status and not my considering your criticism grave has made me to address you, after that you have left the eyes of the Muslims tearful, and their chests burning with sorrow.

"There exist the merciless hearts, the transgressing souls, the physical figures which are filled with anger of Allah and condemnation of the Messenger of Allah. Satan has nested in those figures and hatched and those who are there like you who rise and move.

"It is very strange indeed that the grandchildren of the Prophets and the descendants of the executors of the will are murdered by the hands of the filthy ones set free (by the Holy Prophet), and the descendants of

illegitimate birth and sinfulness. Their hands drip with our blood and their mouths discharge our flesh and those pure bodies of the righteous ones, left on the parched land perturbed by the disturbing elements, and are covered in dust by the mothers of young beasts.

"If you have held us as a gain you will soon find it to be a loss and this will happen when you will find nothing but the deeds that you have done and your Lord is not unjust to the servants.

"Our complaint is before Allah and on Him is our reliance. You can plot whatever you like, strive hard as you can, concentrate your efforts, by the one who has honored us with divine revelation, the book, the prophethood and nobility that you can never limit our times, reach our limit, and obliterate our names. The disgrace of what you have done to us will never go away from you, your opinions are only invalid, your days numbered, and your community will soon disperse on the day when the announcer will announce: 'Allah has condemned the unjust oppressors.' All praise belongs to Allah, who ended His friends up in their salvation and with the executors of the will by His decisive Will. He moved them to blessings and kindness, happiness and forgiveness. No one except you has ended in wickedness because of them and no one is placed under the trial because of them except you. We plead before Allah to grant them complete reward and sufficient recompense and savings. We plead before Allah for good succession, beautiful return to (Allah); He is merciful and loving."

Yazid then said, "Crying comes good from the crying ones and death is not easy for the lamenting ones."

He then commanded them to return.

I ('Allamah Majlisi) say that I have repeated certain narrations because of many differences.

H 262, Ch. 39, h 6
Al-Ihtijaj:

The trusted narrators and the just ones among them have said that when Ali ibn al-Husayn, *'Alayhima al-Salam,* Zayn al-'Abidin as one of the captives of the children of al-Husayn, *'Alayhi al-Salam*, and *Ahl al-Bayt* (family of the Messenger of Allah) were brought before Yazid, condemned by Allah. Yazid said, "O Ali, I praise Allah who has killed your father." He (the Imam), *'Alayhi al-Salam* said, "People have killed my father." Yazid said, "I praise Allah who has killed him in my support."

Ali ibn al-Husayn, *'Alayhima al-Salam* said, "May Allah keep His mercy away from the ones who have killed my father, do you think I am condemning Allah?"

Yazid then said, "O Ali, go on the pulpit and inform people of the condition of the mischief and about the victory that Allah has granted to 'Amir al-Mu'minin."

Ali ibn al-Husayn, *'Alayhima al-Salam* then said, "*Ma a'rafani bi ma turid*! (No one knows more than me to speak about the issue that you want me to speak about!)" He (the Imam) climbed on the pulpit, praised Allah with His glory and said, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause." He (the Imam), *'Alayhi al-Salam* then said, "O people, those who know me, they know me and those who do not know me I hereby introduce myself to them. I am the son of Makkah and Mina, I am the son of al-Marwah and al-Safa'. I am the son of Muhammad al-Mustafa' (the purified one). I am the son of one who is not unknown. I am the son of the one who became high then he became higher and crossed al-Muntaha lotus tree and was as close to his Lord as the span of two bows or even closer." People of al-Sham wailed and wept so much so that Yazid feared for his being moved from his seat so he then told the caller of *Adhan* to call for *Salat* (prayer) (say *Adhan*). When *Mu'adhdhin* said *Takbir* (Allah is great beyond description), Ali ibn al-Husayn, *'Alayhima al-Salam* sat down on the pulpit. When he said, "I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger," Ali ibn al-Husayn, *'Alayhima al-Salam,* wept then turned to Yazid and asked, "O Yazid, is he your father or my father?" He replied, "He is your father." He then asked to climb down and he climbed down. He (the Imam), *'Alayhi al-Salam* then moved from one side of the door of the Masjid where Makhul, the companion of the Messenger of Allah met him and asked, "How is your day O child of the Messenger of Allah?" He (the Imam), *'Alayhi al-Salam* replied, "It is like the days of the Israelites with the pharaoh who would murder their sons and leave their daughters alive and in that is a great trial for you from your Lord." When Yazid went home he called Ali ibn al-Husayn, *'Alayhima al-Salam* and said, "Can you wrestle with Khalid my son?" "What is the benefit of my wrestling with him. Give me a knife and one knife to him so that the stronger can kill the weak one." Yazid then held him against his chest and said, "A snake gives birth to nothing but a snake. I testify that you are the son of Ali ibn abu Talib." Ali ibn al-Husayn, *'Alayhima al-Salam* then said, "O Yazid, I am told that you want to kill me. If that is necessary for you to do then you must send back these women to the sanctuary of the Messenger of Allah,

O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause." Yazid, condemned, by Allah then said, "No one other than you will return them back. May Allah keep His mercy away from ibn Marjanah. By Allah, I had not commanded him to kill your father. Had I been the person in charge of the fight against him I would not kill him. He then gave him good rewards and sent him along with the women to al-Madinah.

H 263, Ch. 39, h 7
Al-Ihtijaj:

Hudhaym has narrated from Sharik al-Asadi who has said the following:

When Ali ibn al-Husayn, *'Alayhima al-Salam*, Zayn al-'Abidin came from Karbala along with the women, he was ill and the women of al-Kufah wept tearing their the sides of their garments and the men along with them wept. Zayn al-'Abidin then in a weak voice said, "Are they weeping for us, then who else other than them have murdered us?"

Zaynab the daughter of Ali ibn abu Talib then made a gesture to the people to remain calm. Hudhaym al-Asadi has said, "By Allah I had never seen a modest person more eloquent than her. It seemed as if she would deliver the words through the mouth and the tongue of 'Amir al-Mu'minin, Ali, *'Alayhi al-Salam*, and she had made a gesture to the people to remain quiet." Hudhaym al-Asadi has said that they were as if they had stopped breathing as well as the bells. She then said after praising Allah, the most high and saying, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause."

She then said, "O inhabitants of al-Kufah, O people of deceit, foul play, and injustice, may your tears and weeping sound never stop. You are just '. . . like the woman behind the spinning wheel who (due to dimwittedness) would break her yarn to undo the use of her laboring force. You must not do the same to your established covenant by using it as means of deceit against a party that is more beneficial (pure in religion) than the other. . .' (16:92) Is there anyone among you except smugness, audacity, slowness, and flattering like slave women, winking for the enemy, like plants on a dumpsite, like silver jewelries on a dead body in the grave? How evil is what your souls have earned to make Allah angry on you and to make you live in punishment forever. Are you still weeping and sobbing for my brother? Yes, by Allah, you must weep a great deal because you deserve it and laugh very little. You have earned disgrace and

vilification. You will never be washed clean of this disgrace and how can you wash clean the crime of murdering the descendants of the seal of the Prophets, the location of the divine message and the master of the youth of the garden (paradise), the protector of your chosen ones, your rescuer from tragedies, the lighthouse of your *al-Hujjah* (the one who has Divine authority), and the protector of your tradition. How evil is what you loaded yourselves for the day of your resurrection, may you be thrown into wretchedness and failure. The efforts have failed, the hands have perished, the deal is lost and you have settled in the anger of Allah, struck with humiliation, and destitution. Wayl (a location in hell) is for you, O inhabitants of al-Kufah, is it not that you have cut in pieces the liver of the Messenger of Allah, is it not that you have humiliated his most respected ladies, is it not that you spilled the most highly honored blood, is it not that you insulted the most highly sacred honor? What you have done is monstrously unjust because of which the skies may break apart, the earth may bust open, and the mountains may crumble.

"You have brought it hairless, long-necked, prognathous (clumsy and deformed) like the hills of the earth and the openness of the sky. You must not be astonished if the sky rains down blood, however, the punishment of the next life is a very great loss and you will not be helped. You must not take the respite lightly because hurrying does not guard (His cause) and the loss of recompense is not feared in His case and your Lord is vigilant."

She then said:

"What will you say if your Prophet asks you; What have you done and you are the last nation (followers); to my *Ahl al-Bayt* (family), my children and my honor, some of them are made captive and some of them are stained in blood, that is not the payment for me for the advice that I gave you, that you treat my relatives so badly, I am afraid for you that a punishment like that which destroyed the people of Eram may befall you."

Then she turned away from them.

He (the narrator, Khudhaym) has said that by Allah I found people on that day confused and weeping, placing their hands on their mouths. I saw a Shaykh standing on my side weeping with his beard soaked with his tears saying, "I wish my parents are sacrificed for you! Your older people are the best of the old people, your young people are the best of the young people, your women are the best of the women and your descendants are the best of descendants; they do not dishonor and pilfer. Their merits are great."

He (the narrator) has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, then said, "My dear aunt, please remain calm, the past is a lesson for the remaining. You, many thanks to Allah, are a scholar without instructors, you are intelligent without being made to understand, weeping and wailing do not bring back what the time has made old." She then remained calm.

He (the Imam), *'Alayhi al-Salam* then dismounted and pitched the tents. The women also dismounted and went inside the tents.

H 264, Ch. 39, h 8
Majalis of al-Mufid: 'Amali al-Tusi:

Al-Mufid has narrated from Muhammad ibn 'Imran from Ahmad ibn Muhammad al-Jawhari from Muhammad ibn Mehran from Musa ibn 'Abd al-Rahman from 'Umar ibn 'Abd Wahid from 'Isma'il ibn Rashid from Hadhlam ibn Satir who has said the following:

"I went to al-Kufah in the month of Muharram in the year sixty one when Ali ibn al-Husayn, *'Alayhima al-Salam* along with the women had left Karbala surrounded by the army. People had come out to watch them. When they were brought on camels without saddles, the women of al-Kufah began to weep and lament. I then heard Ali ibn al-Husayn, *'Alayhima al-Salam* say in a weak voice because of illness, with overwhelming shackles on him and his hands tied to his neck. "These women weep but who has killed us?"

He (the narrator) has said that he saw Zaynab, the daughter of Ali, *'Alayhima al-Salam*, and I had never heard a modest person as eloquent as she was, as if she was sending out the words through the tongue of 'Amir al-Mu'minin, Ali, *'Alayhi al-Salam*, and she had made a hand gesture to the people to remain silent because of which it seemed as they stopped breathing and the bells stopped. She praised Allah and said, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause, thereafter, O inhabitants of al-Kufah, O people of deceit, and betrayal may your tears and weeping sound never stop. You are just '. . . like the woman behind the spinning wheel who (due to dimwittedness) would break her yarn to undo the use of her laboring force. You must not do the same to your established covenant by using it as means of deceit against a party that is more beneficial (pure in religion) than the other. . .' (16:92) Is there anyone among you free from smugness, intemperance, faint-heartedness when facing the opponent, helpless to counter the enemy, disregarding the pledge of allegiance, and abandoning

commitments? How evil is what your souls have earned to make Allah angry on you and to make you live in punishment forever. Are you still weeping? Yes, by Allah, you must weep a great deal and laugh very little. You have earned disgrace and vilification. You will never be able to wash yourselves clean of this disgrace and how can you wash clean the crime of murdering the descendants of the seal of the Prophets, and the master of the youth of the garden (paradise), the protector of your chosen ones, your rescuer from tragedies, the lighthouse of your *al-Hujjah* (the one who has Divine authority), and the protector of your tradition whom you have betrayed and murdered. How evil is what you have loaded yourselves with. May you be thrown into wretchedness and failure. The efforts have failed, the hands have perished, the deal is lost and you have settled in the anger of Allah, struck with humiliation, and destitution. Wayl (a location in hell) is for you, O inhabitants of al-Kufah, is it not that you have cut in pieces the liver of Muhammad, is it not that you have caused tremendous bloodshed, is it not that you have humiliated his most respected ladies, [is it not that you spilled the most highly honored blood, is it not that you insulted the most highly sacred honor]? What you have done is monstrously unjust because of which the skies may break apart, the earth may bust open, and the mountains may crumble.

"You have brought it (acts) hairless, long-necked, prognathous (clumsy and deformed) like the hills of the earth and the openness of the sky. You must not be astonished if the sky rains down blood, however, the punishment of the next life is a very great loss and you will not be helped. You must not take the respite lightly because hurrying does not guard (His cause) and the loss of recompense is not feared in His case and your Lord is vigilant."

He (the narrator) has said that she then remained quiet:

[What will you say if your Prophet asks you; What have you done and you are the last nation (followers); to my *Ahl al-Bayt* (family), my children and my honor, some of them are made captive and some of them are stained in blood, that is not the payment for me for the advice that I gave you, that you treat my relatives so badly, I am afraid for you that a punishment like that which destroyed the people of Eram may befall you.]

He (the narrator, Khudhaym) has said that by Allah I found people on that day confused and weeping, placing their hands on their mouths. I saw a Shaykh standing on my side weeping with his beard soaked with his tears saying, "I wish my parents are sacrificed for you! Your older people are the best of the old people, your young people are the best of the young

people, your women are the best of the women and your descendants are the best of descendants, when descendants are compared they do not fail or lose; [they do not dishonor and pilfer. Their merits are great.]

[He (the narrator) has said that Ali ibn al-Husayn, *'Alayhima al-Salam*, then said, "My dear aunt, please remain calm, the past is a lesson for the remaining. You, many thanks to Allah, are a scholar without instructors, you are intelligent without being made to understand, weeping and wailing do not bring back what the time has made old." She then remained calm].

Note: The words in square brackets do not exist in the narration under the narration above.

H 265, Ch. 39, h 9
Al-Ihtijaj:

It is narrated from Daylam ibn 'Umar who has said the following:

I (the narrator) was in al-Sham when the captives of *Ale* (family) Muhammad were brought. They were made to stand on the steps of the door of the Masjid just as captives are made to stand up. Among them was Ali ibn al-Husayn, *'Alayhima al-Salam*. A Shaykh of the people of al-Sham came to them and said, "Praise be to Allah who has killed you, destroyed you and has provided relief from your mischief." He continued slandering until he completed his words. Ali ibn al-Husayn, *'Alayhi al-Salam*, then said, "I remained quiet until you completed your speech, spoke up of your hostility and hatred, now you must remain quiet as I remained quiet." He said, "That is fine say what you like." He (the Imam), *'Alayhi al-Salam* asked, "Have you read the book of Allah, most majestic, most glorious?" He replied, "Yes, I have done so." He (the Imam), *'Alayhi al-Salam* then asked, "Have you read this verse, '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives." Whoever achieves virtue will have its merit increased. Allah is All-forgiving and Appreciating' (42:23)?" The Shaykh replied, "Yes, I have read it." Ali ibn al-Husayn, *'Alayhi al-Salam*, then said, "We are the relatives of which the verse speaks. Have you found anything about us especially in chapter seventeen of al-Quran exclusive of other Muslims? He replied, "No, I have not found." Ali ibn al-Husayn, *'Alayhima al-Salam*, then asked, "Have you read this verse: 'Give the relatives, (of the Holy Prophet) the destitute, and those who when on a

journey have become needy, their dues' (17:26)?" He replied, "Yes, I have read it." He (the Imam), *'Alayhi al-Salam* then said, "We are those relatives about whom Allah, most majestic, most glorious has commanded His Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* to give their rights." The man from al-Sham then asked, "Are you of those relatives?" Ali, *'Alayhi al-Salam*, replied, "Yes, we are of those relatives." He (the Imam), *'Alayhi al-Salam* have you read, "You must take notice that whatever property you may gain, one-fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. (This is the law) if you believe in Allah and what We revealed to Our Servant on the Day of Distinction (Badr) when the armies confronted each other. Allah has power over all things" (8:41)? The man from al-Sham replied, "Yes, I have read it." Ali, *'Alayhi al-Salam*, said, "We are the relatives. Do you find any right for us in chapter 33 of al-Quran especially for us exclusive of the other Muslims?" The man from al-Sham replied, "No, I do not find." Ali ibn al-Husayn, *'Alayhima al-Salam* then asked, "Have you read this verse: "O People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly?" (33:33) The Shaykh replied, "Yes, I have read it." [Ali ibn al-Husayn, *'Alayhi al-Salam*, said, "We are the people of the house about whom this verse is revealed, O Shaykh.]"

He (the narrator) has said that the Shaykh then raised his hands to the sky saying, "O Lord, I repent," there times. "O Lord, I denounce before you the enemies of *Ale* (family of) Muhammad, and those who have murdered them. I had read al-Quran for a long time but I had not realized these facts before this day."

H 266, Ch. 39, h 10
'Amali al-Tusi:

Abu 'Amr has narrated from ibn 'Uqdah from Ahmad ibn al-Husayn ibn 'Abd Malik from 'Isma'il ibn 'Amir from al-Hakam ibn Muhammad ibn al-Qasim who has said that narrated to me my father from his father the following:

He (the narrator) was present when the head of al-Husayn, *'Alayhi al-Salam*, was brought before ibn Ziyad who poked at the front teeth of al-Husayn, *'Alayhi al-Salam*, with the bamboo stick in his hand and saying, "He had very good teeth." Zayd ibn Arqam, [a companion of the Messenger of Allah, and he was an old man, when he saw hitting with his stick his front teeth] then said, "Move away your stick [from these two

lips, by Allah, besides whom no one deserves to be worshipped,] many times I saw [the lips of] the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* kiss them [placed on them at innumerable times to kiss them. He then sobbed.] Ibn Ziyad said, ["May Allah make your eyes to weep. Are you weeping because of the victory of Allah, by Allah had] you [not been] are an old decrepit man whose power of reason has gone [I would have ordered to strike your neck]." Zayd ibn Arqam then stood up dragging his garments [and then went home.]

Then they *Ahl al-Bayt* (family) were brought before him (ibn Ziyad) and he commanded to strike the neck of Ali ibn al-Husayn, *'Alayhima al-Salam*. Ali ibn al-Husayn, *'Alayhima al-Salam* said, "If you feel any mercy for these women then you should send someone with them to retun them home." Ibn Ziyad then said, "You are the one to return them home," as if he felt shy. Allah, Most majestic, most glorious. Diverted his intention to kill Ali ibn al-Husayn, *'Alayhima al-Salam.*

Abu al-Qasim ibn Muhammad has said that he had never seen any scene more horrible than the head of al-Husayn, *'Alayhi al-Salam*, placed in front of ibn Ziyad and his poking at the holy head.

H 267, Ch. 39, h 11
'Amali al-Tusi:

Through the same chain of narrators as that of the previous Hadith from al-Hakam ibn Muhammad from abu Ishaq al- Subay'i who has said the following:

Zayd ibn Arqam came out from the court of ibn Ziyad on that day saying, "By Allah, I heard the Messenger of Allah, *O Allah, please, grant compensation to Muhammad and his family worthy of their services to your cause*, say, 'O Lord, I give him in trust to you and the virtuous ones of the believing people.' What kind of safe keeping of the trust of the Messenger of Allah is this?"

H 268, Ch. 39, h 12
Tafsir of Ali ibn Ibrahim:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"One who is wronged and who retaliates by that which is equal to his suffering, Allah will certainly help him; He is All-pardoning and All-forgiving." (22:60)

This refers to the Messenger of Allah when al-Quraysh expelled him from Makkah, he fled to the cave. They attempted to kill him but Allah punished them on the day of Badr. 'Utbah, Saybah, al-Walid, abu Jahl, Hanzalah ibn abu Sufyan and others were killed. When the Messenger of Allah passed away, revenge for them was then sought with al-Husayn, *'Alayhi al-Salam*, and *Ale* (family of) Muhammad were murdered in transgression and animosity. This matter is expressed in the lines of poetry read by Yazid - the lines are of ibn Zab'ari - Yazid read as an example:

"I wish my elders who fought the battle of Badr (against Muhammad) were present to witness, the despondency of (tribe of) al-Khazraj because of the fall of al-Asal,

"I should not be called as coming from Khindif (in lineage) if I do not revenge, from banu Ahmad for what they have done. [They would welcome and congratulate (me) in happiness, and say, 'O Yazid, may you never paralyze'].

"This is how the Shaykh had advised me to do, I have followed the Shaykh in what he had asked me to do, We have killed a great one of their masters, to balance the case of Badr and now it is balanced."

A poet has said similarly:

"He says it when the head is turned, I wish my Shaykhs who have passed away were present, so they would make a comparison, but the days of Badr cannot be compared and the weighing is by measure."

Allah, the most High, has said, "one who is made to suffer " meaning the Messenger of Allah "in the form of suffering that he did," meaning when they wanted to kill him. "Then transgression is committed against him, Allah will help him" meaning Allah will help him through *al-Qa'im* (the one who rises with divine authority and power) from his children.

H 269, Ch. 39, h 13
Tafsir of Ali ibn Ibrahim:

Al-Sadiq, *'Alayhi al-Salam*, has said, "When Ali ibn al-Husayn, *'Alayhima al-Salam,* was made to enter the court of Yazid, condemned by Allah, Yazid looked at him and said, "O Ali ibn al-Husayn, *'Alayhima al-*

Salam, 'Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins.' (42:30)" Ali ibn al-Husayn, *'Alayhima al-Salam* then said, "Never, this is not revealed about us. This verse is revealed about us: 'Whatever hardships you face on earth and in your souls are written in the Book (knowledge of Allah, His Prophets and their *Awsiya'*, successors) before its emergence. This (having such knowledge) is certainly easy for Allah.' (57:22) We are the ones who do not regret for the losses we suffer of the worldly matters and do not become excited for the worldly gains."

H 270, Ch. 39, h 14
Tafsir of Ali ibn Ibrahim:

Al-Sadiq, *'Alayhi al-Salam*, has said that when the head of al-Husayn ibn Ali *'Alayhima al-Salam*, was brought before Yazid, condemned by Allah, and Ali ibn al-Husayn, *'Alayhima al-Salam* in shackles along with the daughters of 'Amir al-Mu'minin, 'Alayhima *al-Salam*, were also made to enter in the court of Yazid, he, condemned by Allah, said to Ali ibn al-Husayn, *'Alayhima al-Salam*, "Praise be to Allah who has killed your father." Ali ibn al-Husayn, *'Alayhima al-Salam* said, "May Allah keep His mercy away from the one who has killed my father."

He (the narrator) has said that Yazid became angry and he commanded to strike the neck of Ali ibn al-Husayn, *'Alayhima al-Salam.* Ali ibn al-Husayn, *'Alayhima al-Salam* then said, "If you kill me then who will help the daughters of the Messenger of Allah to go home who has no relatives with them except me?" Yazid then said, "You will take them back home." He then asked for tools to remove the large shackles from his neck with his own hands and he then asked, "Do you know, O Ali ibn al-Husayn, *'Alayhima al-Salam*, what I intended thereby?" He (the Imam), *'Alayhi al-Salam* replied, "Yes, you wanted me to feel obliged to you and no one else." Yazid then said, "By Allah that is exactly what I meant." Yazid then said, "Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins." (42:30)

Ali ibn al-Husayn, *'Alayhima al-Salam* said, "This is not revealed about us. Instead this verse is revealed about us:

"'Whatever hardships you face on earth and in your souls are written in the Book (knowledge of Allah, His Prophets and their *Awsiya'*, successors) before its emergence. This (having such knowledge) is certainly easy for Allah.' (57:22) We are the ones who do not regret for

the losses we suffer of the worldly matters and do not become excited for the worldly gains."

H 271, Ch. 39, h 15
Qurb al-Asnad:

Al-Yaqtini has narrated from al-Qaddah from Ja'far ibn Muhammad from his father, *Alayhima al-Salam*, who have said the following:

When descendants of al-Husayn, *'Alayhi al-Salam*, were brought before Yazid it was during the daylight and they did not have any covering on their faces. The cruel people of al-Sham said, "We have not seen any captives as more beautiful than these ones. Who are you?" Sukaynah the daughter of al-Husayn, *'Alayhi al-Salam*, said, "We are *Ale* (family of) Muhammad who are made captives."

H 272, Ch. 39, h 16
Rijal al-Kashshi:

Muhammad ibn Mas'ud has narrated from Ja'far ibn Ahmad from Hamdan ibn Sulayman from Mansur ibn al-'Abbas from 'Isma'il ibn Sahl from certain ones of our people who has said the following:

"Once when I was in the presence of al-Rida', *'Alayhi al-Salam*, Ali ibn abu Hamzah, ibn Sarraj, and ibn al-Mukari came. After a conversation between Ali and the Imam, *'Alayhi al-Salam*, about his *Imamat* (leadership with divine authority), Ali then said, "We have narrated from your ancestors that the burial issues of an Imam is undertaken only by the like of him." Abu al-Hassan, *'Alayhi al-Salam*, then asked, "Tell me about al-Husayn ibn Ali *'Alayhima al-Salam*, was he an Imam or not?" He replied, "He was an Imam." He (the Imam), *'Alayhi al-Salam* then asked, "Who undertook the issues of his burial?" He replied, "Ali ibn al-Husayn, *'Alayhima al-Salam* under took the task." He (the Imam), *'Alayhi al-Salam*, asked, "Where was Ali ibn al-Husayn, *'Alayhima al-Salam*?" He replied, "He was imprisoned by 'Ubayd Allah ibn Ziyad. He went out and they did not know until he completed the tasks of the burial for his father, then returned." Abu al-Hassan *'Alayhi al-Salam*, then said, "The one who made it possible for Ali ibn al-Husayn, *'Alayhima al-Salam* to come to Karbala to complete the task of the burial for his father, He can also make it possible for the owner of this *'Amr* (Divine authority) to go to Baghdad to undertake the task of burial for his father. . . " I ('Allamah Majlisi) say

that the rest of this Hadith will come in the section of rebuttal of al-Waqifiyah.

H 273, Ch. 39, h 17
Al-Kafi:

Al-Husayn ibn Ahmad has said that abu Kurayb narrated to him and abu Sa'id al-Ashaj who have said that narrated to them 'Abd Allah ibn Idris from his father Idris ibn 'Abd Allah al-Awadi who has said the following:

When al-Husayn, *'Alayhi al-Salam*, was murdered, the people wanted to make their horses to run over the body of al-Husayn, *'Alayhi al-Salam*. Fizzah then said to Zaynab, *'Alayha al-Salam*, "My lady, once a ship became disabled in the ocean. He (the occupant) then came out on an island where he encountered a lion. He then said, "O abu al-Harith, I am a slave of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. The lion then made a particular sound then showed him the way. There is the lion that lives in this area. Please allow me to go and inform him of what the people intend to do tomorrow." He (the narrator) has said that she went to the lion and said, "O abu al-Harith." The lion then raised his head, and she said, "Do you know what they are intending to do to 'Abu 'Abd Allah, *'Alayhi al-Salam*, tomorrow? They want to make their horses to run over the body of 'Abu 'Abd Allah, *'Alayhi al-Salam*." He (the narrator) has said that the lion then walked until he placed his hands over the body of al-Husayn, *'Alayhi al-Salam*, then the horsemen came and when they found the lion 'Umar ibn Sa'd, condemned by Allah then said, "It is a mischief. You must not bother. They then turned back."

Note: A footnote says that this narration is *Da'if* but the footnote does not mention any more details.

H 274, Ch. 39, h 18
Al-Kafi:

[H 1258, Ch. 116, h 9, from al-Kafi]

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Ahmad from al-Hassan ibn Ali from Yunus from Masqala al-Tahhan who has said the following:

"I heard abu 'Abd Allah, *'Alayhi al-Salam*, say, 'After al-Husayn was murdered his wife, who was from the tribe of al-Kalb, began to organize a mourning gathering. She wept and the ladies and servants wept until their tears dried up. There was one female servant (slave) who wept and her tears would not stop. She called her and asked, 'How is it that our tears have dried up and your tears have not?' She said, 'When I suffer I drink Sawiq (a kind of soup made of wheat and or barley).' She then ordered to prepare Sawiq and food. She would drink and eat and give others to drink and eat and say, 'We need to find energy to weep for al-Husayn, *'Alayhi al-Salam*.'"

"The Imam has said, 'Certain birds were given to al-Kalbia lady to help her in her mourning for al-Husayn, *'Alayhi al-Salam*. When she saw them she asked, 'What are these?' They told her that they were a gift from so and so to help you in mourning for al-Husayn, *'Alayhi al-Salam*. She said, 'We are not in a wedding. What do we do with them?' She told her servants to take them out of the house. When they were taken out of the house they just disappeared as if they did not exist or flew between the heavens and earth and afterwards no trace of them was found anywhere.'"

H 275, Ch. 39, h 19

I ('Allamah Majlisi) say that it is written in the book al-Manaqib, the older edition from Ali ibn Ahmad al-'Asimi from 'Isma'il ibn Ahmad al-Bayhaqi from his father from 'Abu 'Abd Allah, al-Hafiz from Yahya' ibn Muhammad al-'Alawi from al-Husayn ibn Muhammad al-'Alawi from abu Ali al-Tartusi from al-Hassan ibn 'Abbad al-Hulwani from Ali ibn Ya'mur from Ishaq ibn 'Abbad from al-Mufaddal ibn 'Umar al-Juhfi from Ja'far ibn Muhammad al-Sadiq from his father from Ali ibn al-Husayn, *'Alayhima al-Salam,* who has said the following:

When al-Husayn, *'Alayhi al-Salam*, was murdered, a crow came and stained his wings in the blood of al-Husayn, *'Alayhi al-Salam*, then flew and landed on the wall of the house of Fatimah the daughter of al-Husayn ibn Ali *'Alayhima al-Salam*, and she was al-Sughra'. She looked up at the bird then she wept intensely and read the following lines:

> *The crow cried and I asked, "Woe is on you, O crow whose death are you announcing? And the bird replied, "It is the death of the Imam. I then asked, "Imam! Who?" The bird replied, "The one according to the truth is al-Husayn, 'Alayhi al-Salam, in Karbala by the spears and the strikes, you must weep for al-Husayn, 'Alayhi al-Salam, with the hope to receive rewards from Allah." I*

then asked, "Al-Husayn, 'Alayhi al-Salam?" and the bird, replied, "It is true that he has settled in the soil." It then flew and could not bear to answer more questions. I then wept after accepted prayers.

Muhammad ibn Ali has said that she then informed the inhabitants of al-Madinah about it and they said that she has brought the magic of 'Abd 'Abd al-Muttalib but very soon they received the news that al-Husayn, *'Alayhi al-Salam*, is murdered.

H 276, Ch. 39, h 20

In the same book it is written that when his head was carried to al-Sham one night they dismounted at the location of a Jewish man. They after drinking and becoming intoxicated said that they had the head of al-Husayn, *'Alayhi al-Salam*, with them. He then asked them to show the holy head to him and they showed to him the holy head, which was in a box and light from him ascended to the sky. He (the Jewish man) was astonished and asked to borrow the holy head from them and he said, "Please intercede for me before your grandfather and Allah made the holy head speak and said, "My intercession is good only for those who follow Muhammad and you are not one of those. The Jewish man then gathered his relatives and then took the holy head and placed him in a tray, poured flower water on him and camphor, musk and Ambergris then he said to his children and relatives, "This is the head of the son of the daughter of Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*" He then said, "It is great loss that I could not meet your grandfather, Muhammad al-Mustafa' (the purified one), *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* to accept Islam at his hand and fight for his cause and it is a great loss that I could not find you living to fight to defend you. If I accept Islam will you intercede on my behalf on the Day of Judgment?" Allah then made the holy head to speak in a clear language. "If you accept Islam I will intercede on your behalf," saying it three times then remained quiet. The Jewish man and his relatives became Muslims. Perhaps this Jewish man was the Qansarin monk because he became a Muslim because of the head of al-Husayn, *'Alayhi al-Salam*, who is spoken of in the poems and al-Jawhari al-Jurjani has spoken of him in the eulogies for al-Husayn, *'Alayhi al-Salam*.

H 277, Ch. 39, h 21
Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from al-'Abbas ibn Ma'ruf from 'Abu 'Abd Allah, al-Asam from al-Husayn from al-Halabiy who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when al-Husayn, *'Alayhi al-Salam*, was murdered our family in al-Madinah heard someone say, "Today misfortune has descended on this nation and these people will not see any happiness until the raise of *al-Qa'im* (the one who rises with divine authority and power) who will bring cure for your aching hearts, eliminate your enemies and claim the wergild which is not yet made available." They were shocked by these announcements and they said that these words speak of some happening, which we do not know. Thereafter the news of the murder of al-Husayn, *'Alayhi al-Salam*, came and they then calculated and it was found out that in the same time al-Husayn, *'Alayhi al-Salam*, was murdered."

I (the narrator) then asked, "Up to what time you and we will live in fear of murder, and hardships?" He (the Imam), *'Alayhi al-Salam* replied, "It will continue until seventy younglings will die (brother and father) and the time of seventy will come (when the time of the seventy comes) signs will come forward as if they are lined up. One who will live in that time, it will be the delight for his eyes."

When al-Husayn, *'Alayhi al-Salam*, was murdered someone came to them in the army. He yelled with harshness and said to them, "Why should I not yell, when the Messenger of Allah is standing and looking to the earth at one time and then to your fighting. I am afraid that he may pray to Allah against the inhabitants of the earth to destroy them all. Some of them then said to the others, "This human being is insane." The repentant ones said, "By Allah, what is it that we have done to ourselves! We have murdered the master of the youth of the garden (paradise) for the sake of the son of Sumayyah." They then rose against 'Ubayd Allah ibn Ziyad and then it was their case that took place the way it took place.

I (the narrator) then asked, "I pray to Allah to keep my soul in service for your cause, who was the one who yelled?" He (the Imam), *'Alayhi al-Salam* replied, "We see no one else to be him other than Jibril. It is certain that if he would have been given permission he would yell at them as such that would snatch their souls from their bodies to the fire, however, they are given respite to increase their crimes to suffer more painful punishment."

I (the narrator) then asked saying, "I pray to Allah to keep my soul in service for your cause, what do you say about those who ignore visiting him (*'Alayhi al-Salam*) when one is able to visit him?" He (the Imam), *'Alayhi al-Salam* said, "He has disturbed the Messenger of Allah and has disturbed us and has disregarded something which is for him. One who visits him (al-Husayn, *'Alayhi al-Salam*) Allah will be for him to look after his affairs and suffice his affairs of this world and of the next life. Visiting him attracts means of living for one and replaces what he has spent and his sins of fifty years are forgiven. He returns to his family free of the burdens of sins and mistakes. It is certain that sins turn deleted from the book of his records. If he dies during his journey, angels descend down to give him a bath and open for him a door to the garden (paradise) and make a spirit to enter in him that will spread. If he returns safely, the door from which his sustenance descends is opened for him and for every dirham that has spent ten thousand dirhams will be saved for him and when he will be raised it will be said to him, 'For every dirham there are ten thousand dirhams for you and Allah, the most High, has considered it for you and has saved them for you.'"

H 278, Ch. 39, h 22
Manaqib of ibn Shahr Ashub:

In the book of al-Ahmar, al-Awza'i has said that when Ali ibn al-Husayn, *'Alayhima al-Salam,* and the head of his father were brought before Yazid in al-Sham, Yazid told an eloquent speaker, "Hold the hand of this boy (Ali ibn al-Husayn, *'Alayhima al-Salam*) to bring him near the pulpit then inform the people about the bad opinion of his father and grandfather and their moving away from the truth and their rebellion against us." He (the narrator) has said that the speaker did not leave any bad thing without coming from them (Ali ibn al-Husayn, his father and grandfather). When he climbed down Ali ibn al-Husayn, *'Alayhima al-Salam* stood up praised Allah with His glory and asked Allah to grant, a great deal of blessings to the Holy Prophet. He then said, "O People whoever knows me he knows me and those who do not know me I hereby introduce myself to them. O people, take notice that I am the son of Makkah and Mina', I am the son of al-Marwah and al-Safa', I am the son of Muhammad al-Mustafa' (the purified one), I am the son of the one who is not unknown, I am the son of the one who rose high and then he became high until he passed the last lotus tree (which is in heavens), I am the son of the one who became close to his Lord like the length of one or two bows, I am the son of the one who led *Salat* (prayer) for the angels of the

sky twice and twice. I am the son of the one who was taken for a night journey from Masjid al-Haram (the Sacred area) to Masjid al-Aqsa, I am the son of Ali al-Murtada', I am the son of Fatimah, *'Alayha al-Salam* al-Zahra', I am the son of Khadijah al-Kubra', I am the son of the one who was murdered thirsty, I am the son of the one whose head was cut off from behind his neck, I am the son of the one who suffered thirst until he died, I am the son of the one who was left without burial in Karbala, I am the son of the one whose turban and gown were looted, I am the son of the one for whom the angels of the sky wept, I am the son of the one for whom the Jinn wept on earth and the birds in the air, I am the son of the one whose head was raised on the spear to be given as a present, I am the son of the one whose *Ahl al-Bayt* (family) were taken captives from Iraq to al-Sham. O people Allah, the most High, to who all praise is due has placed us the *Ahl al-Bayt* (family) in a good trial, just as He has place the flag of justice and piety in us and has placed the banner of misguidance and destruction in the people who are other than us. He has given preference to us *Ahl al-Bayt* (family) with six preferences. He has given us preference with knowledge, forbearance, bravery, forgiveness, love and a place in the hearts of believing people. He has given to us that which He has not given to anyone in the worlds before us. In us is the center of the going and coming of the angels, and the descending of the book."

He (the narrator) has said that before he complete his words the *Mu'dhdhin* (caller for *Salat* (prayer)) said *Takbir* (Allah is great beyond description). (Ali, *'Alayhi al-Salam*, said, *Takbir* (Allah is great beyond description, and very great indeed). *Mu'dhdhin* then said, "I testify that only Allah deserves worship, He is one and has no partners." Ali then said I also testify as you did." *Mu'dhdhin* then said, "I testify that Muhammad is His servant and Messenger." Ali then said, "O Yazid is this your grandfather or my grandfather? If you say he is your grandfather you have spoken a lie and if you say he is my grandfather then why have you murdered my father, taken his *Ahl al-Bayt* (family) as captives as well as myself? O people, is there anyone among you whose father and grandfather is the Messenger of Allah?"

Voices then were raised in weeping. One man who was of his *Shi'a* stood up and it is said that he was Minhal ibn 'Amr al-Ta'i and according to another narration he was Makhul a companion of the Messenger of Allah who asked, "How is your day O child of the Messenger of Allah?" He (the Imam), *'Alayhi al-Salam* replied, "Fie on you; you ask how is my day. Our days are like the days of the Israelites in the people the pharaohs who would slaughter their sons and leave their daughters alive, as al-Quran has said. The Arabs express pride over non-Arabs because Muhammad is

from the Arabs. Al-Quraysh express pride over other Arabs because Muhammad is from al-Quraysh, but *Ale* (family of) Muhammad are suppressed and betrayed. Before Allah we complain because of so many as our enemies and because of the divisions among us and the domination of the enemies over us.

Kitab of al-Nasab (genealogy):

Yahya' ibn al-Hassan has narrated that Yazid said to Ali ibn al-Husayn, *'Alayhima al-Salam.* "How strange is it of your father. He has named his children Ali and Ali." He (the Imam), *'Alayhi al-Salam* said, "It is because he loved his father, therefore he has named his children as his name several times."

History of al-Tabari and al-Baladhuri:

Yazid ibn Mu'awiyah said to Ali ibn al-Husayn, *'Alayhima al-Salam.* "Do you want to wrestle this one, meaning Khalid his son?" He (the Imam), *'Alayhi al-Salam* said, "Why do you want me to wrestle with him. Give a knife to him and one knife to me then I will fight him." Yazid then said, "This is the nature that I have known from Akhzum." This stick has come from that stick, does a snake hatch anything other than a snake?"

It is in the book Al-Ahmar that Yazid said, "I swear that you are the son of Ali ibn abu Talib."

It is narrated that he said to Zaynab to speak. She said, "He is the speaker." Al-Sajjad then said, "When you humiliate us then do not expect us to treat you as noble ones, or hold back harming you when you harm us, Allah knows that we do not love you and do not blame you for not loving us." Yazid then said, "You have spoken the truth O young boy, however, your father and grandfather wanted to be the rulers. Thanks to Allah who has killed both of them and spilled their blood."

He (the Imam), *'Alayhi al-Salam* then said, "Prophet-hood and Commander-ship continues to exist in my ancestors and grandfathers from before you were born."

Al-Mad'a'ini has said that when al-Sajjad joined his genealogy to the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* Yazid then told his police to take him to the garden, kill him and bury him there. He then took him (the Imam) to the garden, dug a ditch and al-Sajjad performed *Salat* (prayer) and when he wanted to hit to kill him, a hand struck him from the air and he fell on his face, screamed in horror and his son Khalid ibn Yazid saw

that nothing had remained from his face and he returned to his father and told him the story. Yazid then commanded to bury the policeman in the ditch and free the Imam. The place where Zayn al- 'Abidin was imprisoned today is the Masjid.

H 279, Ch. 39, h 23
'Uyunu Akhbar al-Rida':

Ibn 'Abdaws has narrated from ibn Qutaybah from al-Fadl who has said the following:

I (the narrator) heard al-Rida', *'Alayhi al-Salam*, say, "When the head of al-Husayn, *'Alayhi al-Salam*, was brought before Yazid, condemned by Allah, in al-Sham, the holy head was set in place and table was also arranged. Yazid and his people began eating and drinking beer around the table. When they finished, he commanded that the holy head be placed in a tray under his pallet on which he spread a sheet for playing chess and Yazid, condemned by Allah, began to play chess and speak of al-Husayn, *'Alayhi al-Salam*, his father and grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and make fun of them in a slanderous manner. When gambling with his partner he would give him beer, then drink it three times then throw the extra on the floor next to the tray of the holy head. Our *Shi'a* must abstain from drinking beer and playing chess. If one may look at beer or chess, then remembers al-Husayn, *'Alayhi al-Salam*, and condemns Yazid, Allah, most majestic, most glorious will delete his sins even if they are as many as the number of the stars.

H 280, Ch. 39, h 24
'Uyunu Akhbar al-Rida':

Tamim al-Qurashi has narrated from his father from Ahmad al-Ansari from al-Harawi who has said the following:

I (the narrator) heard al-Rida', *'Alayhi al-Salam*, say, "The first one in Islam who consumed beer in al-Sham was Yazid ibn Mu'awiyah, condemned by Allah. Beer was brought and he was at the table which was set over the holy head of al-Husayn ibn Ali, *'Alayhima al-Salam*. He began drinking wine and gave to his people saying, 'You should drink this blessed wine because it is blessed with its blessings. I am the first to drink when the head of our enemy is placed before us and our table is set over it

(the holy head) when we eat and our souls are calm and our hearts are confident.' Those who are of our followers should abstain from drinking beer because it is of the drinks of our enemy. . ." to the end of the narration.

H 281, Ch. 39, h 25
Basa'ir al-Darajat:

Ahmad ibn Muhammad has narrated from al-Ahawazi 'Abd Allah al-Barqiy from al-Nadr from Yahya' al-Halabiy from 'Imran al-Halabiy from Muhammad al-Halabiy who has said the following:

I (the narrator) hear 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "When Ali ibn al-Husayn, *'Alayhima al-Salam,* was brought before Yazid ibn Mu'awiyah, may Allah keep His mercy away from them both, along with the members of the *Ahl al-Bayt* (family) of al-Husayn, *'Alayhi al-Salam*, they were placed in a house where they said to each other that they are placed there so that the house falls on them to kill them. The guards in their language (Ratin, or Latin) said to each other, "Look at them. They are afraid of the falling of the house on them, but tomorrow they will be brought out to be killed." Ali ibn al-Husayn, *'Alayhima al-Salam* has said that no one among us knew Ratin/Latin except me." Ratinah in the people of al-Madinah is the Roman language.

H 282, Ch. 39, h 26
Basa'ir al-Darajat:

Muhammad ibn al-Husayn has narrated from Safwan from Dawud ibn Farqad who has said the following:

The murder of al-Husayn, *'Alayhi al-Salam*, was spoken of and the case of Ali ibn al-Husayn, *'Alayhima al-Salam* when he was taken to al-Sham. Ali ibn al-Husayn, *'Alayhima al-Salam* has said that they were taken to a jail and certain ones among our people said, 'How good are the foundations of this wall!' We conversed in Ratin / Latin with the people of Rome among them who said that there is no one among them, the captives, who will be killed or who can claim wergild except that one (meaning thereby myself). We remained there for two days and then we were called and then released."

H 283, Ch. 39, h 27
'Amali al-Tusi:

Ahmad ibn 'Abdun has narrated from Ali ibn Muhammad ibn al-Zubayri from Ali ibn Faddal from al-'Abbas ibn 'Amir from abu 'Ammarah from 'Abd Allah ibn Talhah from 'Abd Allah ibn Sayabah from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

When Ali ibn al-Husayn, *'Alayhima al-Salam* came and al-Husayn, *'Alayhi al-Salam*, was murdered Ibrahim ibn Talhah ibn 'Ubayd Allah met him (Ali ibn al-Husayn, *'Alayhima al-Salam*) and asked, "O Ali ibn al-Husayn, *'Alayhima al-Salam* who won?" He had covered his head when he was sitting in the carriage." He (the Imam), *'Alayhi al-Salam* has said that Ali ibn al-Husayn, *'Alayhima al-Salam* replied, "If you want to know who has won, then when the time for *Salat* (prayer) comes say *Adhan* and then say *Iqamah*."

H 284, Ch. 39, h 28
Kamil al-Ziyarat:

My father and al-Kulayni both have narrated from Ali from his father from Yahya' ibn Zakariya from Yazid ibn 'Amr ibn Talhah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, while in al-Hirah, asked, "Do you not want to go where I promised you to go?" I replied, "Yes, I want to go, meaning to visit the shrine of 'Amir al-Mu'minin Ali, *'Alayhi al-Salam*." He (the narrator) has said that he (the Imam) mounted his horse and 'Isma'il rode with him and I (the narrator) also rode with them until he passed al-Thawiyah, which is between al-Hirah and al-Najaf near white dunes. 'Isma'il dismounted and I also dismounted with them. He performed *Salat* (prayer), 'Isma'il performed *Salat* (prayer) and I (the narrator) performed *Salat* (prayer). He (the Imam), *'Alayhi al-Salam* said to 'Isma'il, "Standup and say *Salam* (the phrase of offering greeting of peace) to your grandfather al-Husayn ibn Ali *'Alayhima al-Salam*." I then said, 'I pray to Allah to keep my soul in service for your cause, is not al-Husayn, *'Alayhi al-Salam*, in Karbala?" He (the Imam), *'Alayhi al-Salam* replied, "Yes, but when his head was taken to al-Sham one of our *Mawla* stole the holy head and then buried it next to 'Amir al-Mu'minin *'Alayhima al-Salam*."

H 285, Ch. 39, h 29
Kamil al-Ziyarat:

Muhammad ibn al-Hasan and Muhammad ibn Ahmad ibn al-Husayn, both have narrated from al-Hassan ibn Ali ibn Mahziyar from his father from Ali ibn Ahmad ibn 'Ushaym from Yunus ibn Zabayan or from a man from Yunus from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

The condemned one, 'Ubayd Allah ibn Ziyad, may Allah keep His mercy away from him, after sending the holy head of al-Husayn, *'Alayhi al-Salam*, to al-Sham, which was returned back, said, "You must take him out from it (al-Kufah) so that its people are not troubled with him." Allah then made him to be near 'Amir al-Mu'minin, so the head is with the body and the body is with the head.

H 286, Ch. 39, h 30
Kamil al-Ziyarat:

'Ubayd Allah ibn al-Fadl has narrated from Muhammad ibn Hilal from Sa'id ibn Muhammad from Muhammad ibn Salam al- Kufi from Ahmad ibn Muhammad al-Wasiti from 'Isa ibn abu Shaybah al-Qadi from Nuh ibn Darraj from Qudamah ibn Za'idah from his father who has said the following:

Ali ibn al-Husayn, *'Alayhima al-Salam* once said to me (the narrator), "I am told that you (Za'idah) sometimes visit the shrine of al-Husayn, *'Alayhi al-Salam*." I (the narrator) replied, "That is as you are informed." He (the Imam), *'Alayhi al-Salam* then asked, "Why do you do so and you have your position before your ruler who does not tolerate that people love us, prefer us over the others and speak of our excellence, even though it is obligatory on this nation (followers) as our rights (to love us)." I (the narrator) then said, "I thereby want nothing but Allah and His messenger and do not consider the anger of whoever becomes angry with me and his plot does not become great on my chest because of it." He (the Imam), *'Alayhi al-Salam* then said, "That by Allah is as you said it is." I (the narrator) then said, "That by Allah is as I said it is." He (the Imam), *'Alayhi al-Salam* said it three times and I said so three times. He (the Imam), *'Alayhi al-Salam* then said, "Three times there is glad news for you. I like to inform you of the report that is with me of the chosen and treasured ones. When we suffered in *al-Taf* (tragedy of Karbala) what we suffered in which my father was murdered and along with him were murdered of

his sons, brothers and others of his *Ahl* (family) and his family and women were taken on camelbacks to al-Kufah, I began to look at them fallen and left without burial, it (what I saw) became heavy on my chest intensely and my soul was about to leave my body. Zaynab, the senior daughter of Ali, my aunt noticed, and asked, "Why do I see you in this condition, you are the legacy of my grandfather, my father and brothers?" I replied, "How can I remain without wailing and lamination when I see my master, brothers, uncles and cousins and my family stained with their blood, on the ground in the open with their garments looted and without shrouds and burial and no one comes close to them as if they are from the *Ale* (family) of al-Daylam and al-Khazar?" She then said, "What you see must not make you wail because by Allah it is due to a covenant with the Messenger of Allah, your grandfather from Allah, and with your father and your uncle. Allah has made a covenant with certain people of this nation (followers of Muhammad) who are not known to the pharaohs of this earth but they are well-known to the inhabitants of the skies. They will collect these bodies, which are cut in pieces, and stained in their blood to bury them. They will establish in memory of this tragedy a monument for the grave of your father, the master of the martyrs whose traces will never become old and its marks will never be eliminated because of the passing of nights and days. Allow the *'A'immah*, leaders of unbelievers, and falsehood try to eliminate these monuments but these monuments will shine brighter and higher. I then asked, "What is this covenant and commitment and report?" She said, "'Umm Ayman narrated to me that one day the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* visited the house of Fatimah, *'Alayha al-Salam* who made Harirah (a kind of sweet dish) and Ali, *'Alayhi al-Salam*, brought a container of dates with butter/buttermilk. The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, washed his hands and Ali poured water on his hands. When he completed washing his hands he then wiped his face and then looked at Fatimah, al-Hassan and on al-Husayn, *'Alayhim al-Salam*, in a way from which we sensed happiness on his face and he then looked toward the sky calmly then he turned his face toward al-Qiblah (al-Ka'bah) praying, then he fell in *Sajdah* (prostration) weeping for a long time and it prolonged until his voice became loud and his tears flowed then he raised his head and looked to the ground while his tears flowing like torrential rain. Fatimah, *'Alayha al-Salam* became sad as well as Ali, al-Hassan and al-Husayn, *'Alayhi al-Salam*, and I also became sad because of their sadness when we saw the Messenger of Allah but we dreaded to ask until a long time then Ali and Fatimah, *'Alayha al-Salam* asked, "What has made you to weep, O Messenger of Allah, may Allah

not make your eyes to weep. Seeing your condition has caused injuries to our hearts?" He (the Messenger of Allah) then said, "O brother, I became happy about you" - Muzaham ibn 'Abd al-Warith in his narration has said that the Messenger of Allah said – "O my dear ones I became happy about you so much that I had never become so happy and I was looking at you and praised and thanked Allah for His bounties for me with your existence and Jibril descended to me and said, 'O Muhammad, Allah, the most High, has noticed what is in your heart and your happiness, because of your brother, daughter and your grandsons and has blessed you with such gift by granting them, their descendants, those who love them and their *Shi'a* with you the garden (paradise) without any difference between you and them. They live as you live, receive grants as you do until you are happy above happiness after undergoing a great deal of trials and suffering in this world and the troubles that they will sustain by the hands of the people who are members of your religion who think they are of your followers but they have nothing to do with you and Allah, because of their murderous mistakes and horrendous misdeeds. They (members of your *Ahl al-Bayt* (family) will fall in different places with their graves as a result of the choosing of Allah for you and for them. You then must praise Allah, the most majestic, the most glorious for His choice and be happy with His determination.' I then praised Allah and agreed with His determination for what He has chosen for you. Jibril then said, 'O Muhammad, your brother will be disadvantaged after you are suppressed by your nation (followers) and criticized by your enemies, then he will be murdered after you by the most evil one of the creatures that are created and most wicked of all people, like the killing of the camel (of Salih) in the land where he will migrate which will be the land for the growth of his *Shi'a* and the *Shi'a* of his children in which in all conditions their trial will increase and their suffering become great and your grandson this one – making a gesture with his hand to al-Husayn, *'Alayhi al-Salam* - will be murdered along with a group from your descendants and *Ahl al-Bayt* (family) and the best ones of your nation (followers) at the bank of Euphrates in the land called Karbala in which the suffering and hardship will increase at the hands of your enemies and the enemies of your descendants on a certain day, the trouble and hardship thereof will never end and its sorrow will never vanish and that land is the purest of the areas of the earth and of the greatest sanctity and it is of *Bat-haa* of the garden (paradise).

"'When that day comes, your grandson and his people will be murdered, after being surrounded by the battalions of the unbelievers, and the ones condemned by Allah, the earth will tremble at its horizons, the mountains will be stretched with great deal of impatience and the oceans

will create ripples with its waves and the skies will become agitated with its inhabitants in anger for you, O Muhammad, and for your descendants and because of the greatness of disregarding your sanctity and because of the evil with which your descendants will be made to face and your progeny; nothing will remain without asking permission from Allah, the most majestic, the most glorious to help and support the oppressed and suppressed members of your *Ahl al-Bayt* (family) who are *al-Hujjah*, (people who have Divine authority) over the creatures after you.

"'Allah sends revelations to the skies, the earth, the mountains, the oceans and whatever is in them that say, "I am Allah, the king, the powerful from whom no fleeing one can escape, no refusing one can cause Him to fail. I am more powerful to help and support, and take revenge. By my majesty and glory that I will punish those who have wronged my messenger and the chosen one, disregarded his sanctity, murdered his descendants, disregarded their commitment to him, oppressed his *Ahl al-Bayt* (family), I punish them like no other whom I will punish of the people of the world." At such time all things in the skies and earth will cry out loud to condemn those who have oppressed and have wronged your descendants and have disregarded your sanctity. When that group will rise toward their resting place (graves) Allah Himself will undertake to take away their souls with His own hand and the angels come to earth from the seventh sky with containers of rubies, emeralds, full with the water of life, and the fragrance of the fragrances of the garden (paradise) then wash their bodies with that water and make them dress with those dresses then apply those fragrances on them, then the angels perform *Salat* (prayer) in many rows over their bodies.

"'Allah then will raise a people from your nation (followers) whom the unbelievers do not know, who have not taken part in murdering them by their deeds or intentions; they then bury their bodies and then establish monuments on the (grave) of the master of the martyrs in that *Bat-haa* which will become a source for the believing people for success. It will be surrounded by one hundred thousand angels of every sky every day and night who ask blessings for him and do *Tasbih* (Allah is free of all defects) near him and ask forgiveness for his visitors and write down the names of those who visit him from your nation (followers) to seek nearness to Allah and to you and the name of their fathers, their tribes and their towns and mark their faces with the markers of light from the throne of Allah "this is the visitor of the best of the martyrs and the son of the best of the Prophets of Allah." When it will be the Day of Judgment, because of that mark their faces will shine with brightness which will cover the eyes and because of which people will come to know them. It is as if, O Muhammad, you are

between me and Michael and Ali is in front of us and with us there are of the angels of Allah whose numbers only Allah knows and we pick them up because of that mark on their faces and save them from among the creatures, so that Allah saves them from the terror of that day and its hardships and that is the command of Allah and His gifts for those who visit your grave or the grave of your brother or the graves of your grandsons with the intention to please Allah, the most majestic, the most glorious Who will bring into being certain people on whom condemnation of Allah and His anger has become due to those who try to abolish the monuments of his grave and Allah, most Majestic, most Glorious, will not allow him to do so.'"

The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, then said, "This made me weep and to become sad."

Zaynab then said, "When ibn Muljim, condemned by Allah, caused the injury to my father and I found the signs of death in him I asked, "'Umm'Ayman, O dear father, narrated to me so and so but I like to hear from you." He said, "My child the narration is just as she had narrated and it is as if I see you and the daughters of your family as captives in this town, humiliated and subdued and afraid of being snatched away by the people. You must exercise patience and you must exercise patience. I swear by the one who splits the grain and develops the seed, there will be no one on earth as *Waliy* (leader with divine authority and power) except you and those who love you and your *Shi'a* and the Messenger of Allah has said, 'When informing us of this news that Iblis on that day will fly with joy and roam around on earth all around it with his Satans and devils saying, "O the community of the devils, we have succeeded against the descendants of Adam, *'Alayhi al-Salam*, to destroy them completely and have made the fire their legacy except those who find protection with this group so you must make it your business to cast doubts in people about them and make them to become their enemies and mislead people about them and about their friends until the misguidance of people becomes strong and their disbelieving and so that no one of them finds salvation." Iblis has spoken the truth about them although he is a liar.'

With animosity toward you, no good deeds remain of any benefit. With your love and accepting you as *Waliy* (leader with divine authority and power) no bad deed and sin can harm except the major sins.

Za'idah has said that after this Hadith, Ali ibn al-Husayn, *'Alayhima al-Salam* said to me, "You must take this because even if you travel on camels for a whole year for it, it will be very little."

H 287, Ch. 39, h 31
Al-Khara'ij:

Abu al-Faraj Sa'id ibn abu al-Raja' has narrated from Muhammad ibn 'Abd Allah ibn 'Umar al-Khani from abu al-Qasim Bakrad ibn al-Tabib ibn Sham'un from abu Bakr ibn Ahmad ibn Ya'qub from Ahmad ibn 'Abd al-Rahman from Sa'd from al-Hassan ibn 'Umar from Sulayman ibn Mehran al-A'mash who has said the following:

During the season when I was performing *Tawaf* I heard a man praying, "O Lord, forgive me but I know that you will not forgive me." He (the narrator) has said that he was shocked and he went close to him and asked, "O you, you are in the sanctuary of Allah and the sanctuary of His messenger and these are the days of *Haram* (the Sacred days) of the great month, then why do you lose hope of the forgiveness of Allah?" He replied, "O you, my sin is great." I then asked, "Is it greater than the mountain of Tahamah?" He replied, "Yes, it is." I then asked, "Are they equal to the firm mountains?" He replied, "Yes, they are. If you like I can inform you about them." I then said, "Tell me about them." He then said, "Allow us to go out of *al-Haram* (the sacred area)." We then went out of al-Haram (the Sacred area) and said to me, "I was one of the evil army of 'Umar ibn Sa'd when al-Husayn, *'Alayhi al-Salam*, was murdered and I was one of the forty people who carried the head of al-Husayn, *'Alayhi al-Salam*, for Yazid from al-Kufah. When we were on the way to al-Sham we dismounted on a monastery of the Christians and the head was with us fixed on a spear with guards. We spread the table of food and sat down to eat and a hand appeared on the wall of the monastery and it wrote:

"'Does a nation who has murdered al-Husayn, *'Alayhi al-Salam*, expect to benefit from the intercession of his grandfather on the Day of Judgment?'

"We expressed great shock and horror and certain ones among us moved toward the hand to take it but it disappeared then my friends returned to the food and the hand appeared again and it wrote:

"'No, by Allah, no one will intercede on their behalf and on the Day of Judgment they will face punishment.'

"Our people moved to it but it disappeared and they returned to the food and the hand appeared again and wrote:

"'They have murdered al-Husayn, *'Alayhi al-Salam*, by the unjust command and their command is against the command of the book.'

"I then stopped eating and it did not taste good anymore. Then the monk looked at us from above the monastery and he saw the light shining from the head and then he saw the army. The monk then asked the guards, 'From where have you come?' They replied, 'We have come from Iraq from the war against al-Husayn, *'Alayhi al-Salam*.' The monk then asked, 'Is he the son of Fatimah, *'Alayha al-Salam*, the daughter of your Prophet and the son the cousin of your Prophet?' They replied, 'Yes, that is correct.' He then said, 'May you be destroyed. By Allah, had the son of Mary had a son, we would carry him on our eyes but I have a wish before you.' They asked, 'What is it?' He replied, 'Say to your leader that I have ten thousand dirham which I have inherited from my ancestors to take it from me and allow me to have the head with me until the time you will leave at which time I will give it back to you.' They informed 'Umar ibn Sa'd about it and he told them to take the dinars from him and give the head to him until the time of the departure. They went to the monk and asked for the money to receive the head until the time of their departure. He then gave them two bags containing five thousand dirhams each. 'Umar ibn Sa'd then called the expert and weighing persons who checked and weighed and gave to his treasurer and ordered to give the head to the monk who took the head and washed it clean applied fragrance to it of camphor and musk that he had with him and wrapped in silk then placed it in his lap and lamented, wailed and wept until they called him to return the head and he said, 'O holy head, I do not possess anything other than myself but tomorrow before your grandfather, Muhammad, testify for me that I say (I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger) and I have accepted Islam at your hand and I am your slave.' He then said to them, 'I need to speak to your leader then I will give the head to him.' He then went close to 'Umar ibn Sa'd and said, "I ask you for the sake of Allah and Muhammad not to take this head out of this box and do not do to it what you had been doing to it before.' He said, 'I will do as you have said.' He then gave the head then came down from the monastery and then went to the mountain to worship Allah, then 'Umar ibn Sa'd went on doing what he had been doing to the head before. When he approached near Damascus he said to his people to dismount. He then asked the girl to bring the two bags, which she brought. He looked at the seal and ordered to open

and it was found that the dinars were turned to pieces of pottery and they looked at the marks and there was a writing that said, 'You must not lose sight of the fact that Allah is not unaware of what the unjust ones do' on the other side it was written: 'the oppressor will soon find to what kind of destination they are headed.' He then said, '*Istirja'* (the expression, to Allah we belong and to Him we all return) I have lost the world and the next life.' He then said to his boys, 'Throw them in the canal' and the next day he departed for Damascus and presented the holy head before Yazid and the murderer of al-Husayn, *'Alayhi al-Salam*, hurried before Yazid saying: 'You must fill up my saddle with gold and silver; I have killed the noble king; I have killed the best of the people of the best father and mother.'

"Yazid then commanded to kill him saying, 'If you knew that al-Husayn, *'Alayhi al-Salam*, was the best of the people of the best father and mother then why did you kill him?' He then placed the holy head in a tray and looking at his teeth said, 'I wish my elders of Brothers were present to see the cries of al-Khazraj because of the happening of al-'Asal before You;

"'They would congratulate and welcome me saying, "O Yazid may you not paralyze;"

"'We have recompensed them for Badr in a similar way and for the day of 'Uhud for another and now it has become equal;

"'I will not be of Khindif if I will not take revenge, on banu Ahmad for what they have done.'

"At that time Zayd ibn Arqam came and saw the holy head in the tray when he was poking with his bamboo stick at his teeth and he said, 'Stop poking because for a long time I would see the Holy Prophet, kiss them.' Yazid then said, 'Have you not been an old man and senile I would kill you.'

"The head of the Jews came to Yazid and asked, 'Whose head is this?'

"He replied, 'This is the head of a foreigner.' He asked, 'Who is he?' Yazid replied, 'He is al-Husayn, *'Alayhi al-Salam.*' He asked, 'Al-Husayn, *'Alayhi al-Salam*, the son of who?' Yazid replied, 'He is the son of Ali.' He asked, 'Who is his mother?' Yazid replied, 'She is Fatimah, *'Alayha al-Salam.*' He asked, 'Fatimah, *'Alayha al-Salam* who?' Yazid replied, 'The daughter of Muhammad.' He asked, 'Is he Muhammad your Holy Prophet?' Yazid replied, 'Yes.' He then said, 'May Allah give you no good reward. Yesterday he was your Holy Prophet, and today you have killed

the son of his daughter. Woe is on you, between me and Dawud there are thirty or so generations but when the Jews see me they join their hands before me.' He then bent over the tray and kissed the holy head and said (I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger).' He then left but Yazid commanded to kill him.

"Yazid then ordered to keep the holy head in the dome near the dome in which drinks are served. When it became night we were made to guard the holy head. When a certain part of the night passed I heard noises from the sky and then there was a caller calling, 'O Adam, *'Alayhi al-Salam*, descend down' and then Adam, *'Alayhi al-Salam*, father of humanity came down with a large number of angels. I then heard a caller calling, 'O Ibrahim, please descend down' and then Ibrahim with a large number of angels came down. Then I heard a caller call, 'O Musa come down then Musa descended down with a large number of angels. Then I heard a caller call, 'O 'Isa (Jesus), descend down' and then 'Isa (Jesus) with a large number of angels descended down then I heard a great noise and a caller call, 'O Muhammad, please descend down.' He then descended down with a large number of creatures of the angels and they surrounded the dome. The Holy Prophet then entered the *Qubbah* (dome) and then took the holy head from it – in a narration it is said that Muhammad sat under the holy head and bent the spear and the holy head descended down in the lap of the Messenger of Allah. He took the holy head and brought it to Adam, *'Alayhi al-Salam*, and said, 'O Adam, *'Alayhi al-Salam*, do you see what my nation (followers) has done to my child after me?' My skin then shivered and then Jibril stood and said, 'O Muhammad, I am in control of the earthquake, command me to cause an earthquake to shake them and strike them with a single blast of sound which will destroy them all.' He said, 'No, you must not do so.' He then said, 'O Muhammad, allow me to deal with these forty people guarding the holy head.' The Holy Prophet said, 'It is up to you.' He then began to blow to one after the other. He then came close to me and said, 'Do you hear and see?' The Holy Prophet said, 'Leave him alone because Allah will not forgive him,' then they left me and they took the head and went back. They then lost the holy head from that night and nothing was known about it."

'Umar ibn Sa'd reached al-Rayy but could not become its governor because Allah deleted his life and he was destroyed on the way. Sulayman ibn al-'A'mash has said that he then told the man to move away from him before burning him in his fire and he turned away from him and did not know anything about him.

H 288, Ch. 39, h 32
Al-Khara'ij:

It is narrated from Minhal ibn 'Amr who has said the following:

He (the narrator) has said, "By Allah I saw the holy head of al-Husayn, *'Alayhi al-Salam*, being carried and I was in Damascus, before him there was a man reading from al-Quran: "Did you think the story of the Companions of the Cave and the Inscription was more marvelous than Our other miracles?" (18:9) Allah then made the holy head to speak fluently and eloquently: "More strange and marvelous is my being murdered and being carried on the spear."

H 289, Ch. 39, h 33
Al-Mahasin:

Al-Hassan ibn Zarif has narrated from his father from al-Husayn ibn Zayd from 'Amr ibn Ali ibn al-Husayn who has said the following:

When al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered, the women of banu Hashim wore black and *al-Masuh* (tint), and they would not complain because of heat and cold and Ali ibn al-Husayn, *'Alayhima al-Salam,* would prepare food for lamentation gatherings."

H 290, Ch. 39, h 34
Majalis of al-Mufid:

Al-Marzabani has narrated from Ahmad ibn Muhammad from al-Husayn ibn 'Alil from 'Abd al-Karim ibn Muhammad from Ali ibn Salmah from Muhammad ibn Fakhar from 'Abd Allah ibn 'Amir who has said the following:

When the news of the martyrdom of al-Husayn, *'Alayhi al-Salam*, reached al-Madinah, 'Asma' the daughter of 'Aqil ibn abu Talib, *'Alayhim al-Salam*, in a group of women came out until they reached the shrine of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. They sought refuge therein and began to sob, then she addressed the Muhajir (immigrants) and the al-Ansar (people of al-Madinah) saying:

"What will you say if the Holy Prophet, will say to you, on the Day of Judgment when truthful words are heard, did you betray my descendants

or you were absent, the truth with the owner of the authority is preserved, you submitted them in the hands of the unjust ones, so before Allah, there is no intercession for any of you, because in the morning of *al-Taf* (tragedy of Karbala) when they were exposed to the deaths there was no one to defend them."

He (the narrator) has said that we never saw weeping men and women more than what we saw on that day.

H 291, Ch. 39, h 35
Al-Tahdhib:

Muhammad ibn Yahya' has narrated from al-Hassan ibn Ali ibn 'Abd Allah from 'Ubays ibn Hisham from Salim from abu Ja'far *'Alayhi al-Salam*, who has said the following:

"Four Masjids were renewed in al-Kufah to express happiness for the murdering of al-Husayn, *'Alayhi al-Salam*: the Masjid of 'Ash'ath, the Masjid of Jarir, the Masjid of Sammak and the Masjid of Shabath ibn Rib'i."

H 292, Ch. 39, h 36
I ('Allamah Majlisi) say that it is narrated in certain works of our people in a mursal manner that a Christian man as a messenger of the king of Rome came to Yazid, condemned by Allah. He attended the gathering in which the holy head of al-Husayn, *'Alayhi al-Salam*, was brought. When the Christian man saw the holy head of al-Husayn, *'Alayhi al-Salam*, he wept, cried and wailed until his beard was soaked with his tears and then he said, "O Yazid, you must take notice that once I went to al-Madinah as a merchant in the life time the Holy Prophet, and I wanted to present a gift to him and I asked his companions about what kind of gift he would like. They said that he likes fragrances more than anything else." The Christian man then said, "I took to containers of musk and some ambergris which was of the Ashhab kind. Then I went to the Holy Prophet, and he was in the house of his wife 'Umm Salamah. When I saw his beautiful face, the brightness of his face increased my eyesight and increased my happiness and my heart became attached to his love. I offered his *Salam* (the phrase of offering greeting of peace) and placed the fragrance before him and he asked, 'What is this?' I replied, "It is a small gift which I have brought for you." He then asked, 'What is your name?' I replied, 'It is 'Abd al-Shams.'

He then said, 'You must change your name and I give the name 'Abd al-Wahhab, if you accept Islam from me then I accept your gift.' He has said that he then thought and looked at him and found him to be a Prophet and he is the Prophet about whom 'Isa (Jesus) had informed us as he had said, 'I give you the glad news of the coming of a Prophet after me whose name is Ahmad.' I then believed in him and accepted Islam at his hand in that hour then I returned to Rome and I would hide my Islam for several years with five of my sons and no one of the Christians knows about it.

"You must take notice, O Yazid that on the day when I was in the presence of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* in the house of 'Umm Salamah I saw this dear one whose head is placed before you, in humiliation and disregard, come to his grandfather from the door of the chamber and the Prophet, open his arms to hold him saying welcome my dear child until he held him and made him sit in his lap and began to kiss his lips and teeth saying far away from the mercy of Allah are the ones who will kill you, condemned by Allah is the one who will kill you, O al-Husayn and the Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* wept. On the second day when I was with the Holy Prophet, in the Masjid of the Holy Prophet when al-Husayn came with his brother al-Hassan, *Alayhima al-Salam* and said, 'O grandfather, I had a competition with my brother al-Hassan but no one of us won but we like to know which one of us is stronger.' The Holy Prophet, *'Alayhi al-Salam*, said to them, 'O my dear child wrestling does not suite anyone of you, however, you can write to see whose writing is better, so it is then his strength. He (the narrator) has said that they then wrote each one a line and showed their writing to the Holy Prophet, for judgment, the Holy Prophet looked at the writings for an hour and said, 'My dear ones I am a Prophet who does not write so you should go to your father for judgment.' They went to their father and the Prophet also went with them and they entered the house of Fatimah, *'Alayha al-Salam*. In a little while the Holy Prophet, came along with Salman al-Farsi with whom I had a loving friendship and asked, 'How was the judgment of their father and whose writing was better?' Salman (r.h.) said, 'The Holy Prophet did not answer them because he did not want to disappoint either one of them so he sent them to their father.' I then said, 'O Salman, I swear you to our friendship and the brotherhood between us and by the rights of the religion of Islam to tell me how their father judged?' Salman said, 'When their father saw them he also did not want to disappoint any one of them so he sent them to their mother before whom they explained their story.' Fatimah, *'Alayha al-Salam* thought about it

and that their grandfather and father did not want to disappoint them what should she then do. She then said, 'I can break my necklace and you collect the beads to see who collects more beads.' Her necklace had seven beads of which each one of them collected three beads and each one wanted to get the seventh bead, then Allah commanded Jibril to split the seventh bead so each one got a half bead.

"O Yazid, think about how the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause,* did not want to disappoint them so also was their father and mother Fatimah, *'Alayha al-Salam* as well as the Lord of majesty who commanded Jibril to split the last bead so no one of them is disappointed, but you have done all of these things to the son of the daughter of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause.* Woe is on you and on your religion."

The Christian man then moved to the holy head of al-Husayn, *'Alayhi al-Salam*, held to himself and kissed saying, "O al-Husayn, *'Alayhi al-Salam*, please testify in my favor before your grandfather al-Mustafa' (the purified one) and before your father al-Murtaza' (the pleasing one) and your mother Fatimah, *'Alayha al-Salam* al-Zahra'."

He (the narrator) has said that through the chain of the narrators of *Ahl al-Bayt* (family) *'Alayhim al-Salam* it is narrated that when al-Husayn, *'Alayhi al-Salam*, was murdered, his body remained in Karbala without burial with his blood flowing on the ground and a white bird came to stain itself with his blood. Other birds in the shadows and on the trees each one speaking of grains, herbs and water, saw it with blood dripping from it. The bird stained in blood said to them, "Woe is on you for your speaking of the worldly things when al-Husayn, *'Alayhi al-Salam*, in the land of Karbala in this heat is left on the sands after being slaughtered and with his blood spilled." All of those bird moved to Karbala and found al-Husayn, *'Alayhi al-Salam*, left on the ground with his body without his head and without burial and shroud and dusts are blown on his body, crushed under the hoofs of the horses and his only visitors are only the beasts of the wild, with the Jinns of the open and wilderness wailing for him and the ground shines in brightness because of his lights as well as the air.

When the birds saw it they cried loudly weeping and with persistence. They dropped themselves in his blood to stain themselves in his blood and then each one flew to different areas to allow the people of that area to

learn about the martyrdom of al-Husayn, *'Alayhi al-Salam*, and because of the decision and measures one of those birds flew to al-Madinah of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, flapping its wings with blood dripping from them. It flew around the grave of our master the Messenger of Allah announcing, "Take notice that al-Husayn, *'Alayhi al-Salam*, is murdered in Karbala." The birds gathered around it weeping and wailing. When the people of al-Madinah noticed the condition of the birds and the blood dripping from a bird they did not know what the news is until times passed then the news of the murder of al-Husayn, *'Alayhi al-Salam*, came then they realized that that bird was telling them about the martyrdom of al-Husayn, *'Alayhi al-Salam*, son of Fatimah, *'Alayha al-Salam*, al-Batul and the delight of the eyes of the Messenger of Allah.

It is narrated that on the day in which that bird came to al-Madinah there was a Jewish man who had a daughter who was blind, crippled, deaf, paralyzed suffering from extensive disease of leprosy. That bird with blood dripping from its wings landed on a tree weeping for the whole night and the Jewish man had taken his daughter out of the city to a garden and had left her there where that bird had landed on a tree. Because of the decision and measures on that night to the Jewish man something happened because of which he could not go to the garden to attend his suffering daughter. The girl who found out that her father did not come to her, she could not sleep while alone because her father would comfort her. Near dawn she heard the weeping of the bird and its wailing and she remained turning herself on the ground until she reached under the tree on which there was the bird. She began to respond to the wailing and the sad voice of the bird with sadness and in that condition a drop of blood fell on her eye and she opened it then another drop fell on her other eye which also found cure, then a drop fell on her hand which also became cured and a drop fell on her leg which became cured as well and every time a drop of blood fell she rubbed it on her body until she found cure from all of her diseases because of the blessings of the blood of al-Husayn, *'Alayhi al-Salam*. In the morning her father came to the garden and saw a girl moving around but he did not know that she was his daughter. He then asked her about his sick daughter who was not able to move and she said that she was his daughter. When he heard it he fell down fainted and when he regained his senses he stood up and she brought him to that bird and he found it on the tree weeping and wailing in extreme sadness because of what had happened to al-Husayn, *'Alayhi al-Salam*. The Jewish man then said, "I swear you to the one who has created you to speak to me." By the power of Allah, the most High, the bird spoke with tears and said, "I was

building a nest with a group of birds, feeding on grains and herbs that a bird at noontime came and landed nearby saying, 'O birds, you eat and drink but al-Husayn, *'Alayhi al-Salam*, is in Karbala in this heat with his head cut off and fixed on a spear, his family taken captives and are made to walk barefeet.' On hearing this news the birds flew to Karbala and we found him in that area left without being washed and shrouded for burial and his body covered with the dust blown by the winds. We then landed in his blood, stained ourselves in it and each one of us flew to a different area and I landed in this area."

When the Jewish man heard it and was astonished and said to himself that if al-Husayn, *'Alayhi al-Salam*, did not have a high status before Allah his blood could not cure any diseases. He then became a Muslim as well as his daughter along with five hundred people from his people.

He (the narrator) has said that an al-Asadi man has said that he was a farmer on al-'Alqami canal after the army of the Amawides had left the area and I saw something astonishing which I cannot tell except certain parts of it. Of such matters is the fact that when the winds blow I sense from them the fragrance of musk and ambergris and when there is no wind I see stars descend down from the sky to the earth and similar things ascend to the sky from the earth and I am alone with my family and I do not see anyone to ask about it. Near sunset a lion comes from the direction of *al-Qiblah* (al-Ka'bah) and I turn away from him to my house and when it is morning and the sunrises I go from my house and see the lion moving toward the *al-Qiblah* (al-Ka'bah) going away. I say to myself, "These foreigners rose against 'Ubayd Allah ibn Ziyad who commanded to kill them but I see from them what I have not seen from other people who are killed. Tonight I must stay awake to see if the lion eats from these bodies or not." When it became sunset the lion came and I paid close attention and found him to be awesome which made me shiver and it came to my mind that "if he is for eating the flesh of human beings he will come to me," I said to myself and kept looking at him. He went to the people killed until he stood over a body who looked like a rising sun. The lion sat down on him and I thought he will eat him but I saw him rubbing his face on him and making humming sounds. I said *Takbir* (Allah is great beyond description) what is this astonishing thing and I kept watching until it became dark and then I saw hanging candles filled up the land and then there was weeping and wailing and painful chest-beating. I then moved toward the sounds and I found them to be under the ground. I understood from one of them saying, "O al-Husayn! O Imam (the leader). My skin shivered and I moved close to the one weeping and swore him to Allah

and His messenger who he was?" She said, "We are women of Jinn." I then asked, "What do you do here?" They replied, "Every night and day this is our mourning for al-Husayn, *'Alayhi al-Salam*, who is slaughtered thirsty." I then asked, "Is this al-Husayn near whom the lion sits?" They replied, "Yes, do you know this lion?" I replied, "No, I do not know." They said, "He is his father, Ali ibn abu Talib." I then returned and my tears were flowing on my cheek."

He (the narrator) has said that it is narrated that Sukaynah the daughter of al-Husayn, *'Alayhi al-Salam*, said, "O Yazid, I saw a dream last night. If you like to hear it I can tell it to you." Yazid then said, "Tell me what you have seen."

She said, "I was awake and I had become tired of weeping after saying prayers and asking Allah to answer them, my eyes went to sleep and saw the doors of the sky opened and I saw a shining light from the sky coming to earth and I saw servants of the servants of the garden (paradise) and I saw a green garden and in that garden there was a castle and I saw five noble Shaykhs enter that castle with their servants and I then asked, "O servant, tell me to whom does this castle belong?" He replied, "This belongs to your father al-Husayn, *'Alayhi al-Salam*, to whom Allah has given because of his exercising patience." I then asked, "Who are these noble Shaykhs?" He replied, "The first one is Adam, *'Alayhi al-Salam*, father of human beings. The second one is Nuh, Prophet of Allah, the third one is Ibrahim, the special friend of Allah the Beneficent, and the fourth one is Musa who spoke to Allah." I then asked, "Who is the fifth one whom I see holding his beard, weeping in sadness among them?" He replied, "O Sukaynah, he is your grandfather the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*." I then asked, "Where do they want to go?" He replied, "They want to go to your father, al-Husayn, *'Alayhi al-Salam*." I then said, "O Allah, I must meet my grandfather and inform him about what has happened to us, but he went before me and I could not meet him and when I was thinking that I saw my grandfather Ali ibn abu Talib, *'Alayhima al-Salam*, with the sword in his hand standing and I called him, "O grandfather, by Allah your son is killed after you." He wept and held me to his chest and said, "O my dear child, you must exercise patience; Allah is the supporter." He then went and I do not know where and I remained astonished about how it is that I do not know where he is. In such condition a door of the sky opened and angels were ascending and descending to the head of my father."

He (the narrator) has said that when Yazid heard it he beat his face and wept and said, "What did I have to do with killing al-Husayn."

In another narration it is said that Sukaynah said, "Then a man of shining color and moonlike face of sad heart came to me and I asked the servant, "Who is he?" He replied, "He is your grandfather, the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*," and I then moved near and said, "O dear grandfather, by Allah our men are killed, our blood is spilled, our honor is disregarded and we were carried on camelbacks without saddles and we were driven to Yazid." He held me against his chest, then Adam, *'Alayhi al-Salam*, Nuh, Ibrahim, and Musa came to me and he then said to them, "Do you see what my nation (followers) has done to my child after me?" The servant then said, "O Sukaynah, you must not weep loudly because you have made the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, weep. The servant then held my hand and made me to enter the castle and I saw five women whose creations were made great by Allah and had given them increased light and among them was a great woman spreading her hairs with a black dress and in her hand a shirt stained in blood and when she would stand up the other women would stand up and when she would sit down the other women would sit down. I asked the servant, "Who are the women whom Allah has made great?" He replied, "O Sukaynah, "This one is Hawwa' mother of human beings, this one is Mary the daughter of 'Imran, this one is Khadijah the daughter of Khuwaylad, this one is Hajar and this one is Sarah and this one in whose hand is the shirt stained with blood and who when stands up others also stand up and when she sits down others also sit down is you grandmother Fatimah, *'Alayha al-Salam* al-Zahra'.' I then moved close to her and said, "O dear grandmother, by Allah my father is killed and I have become an orphan in this young age. She held me to her chest and wept intensely and other women all wept and said, 'O Fatimah, *'Alayha al-Salam*, Allah will give His judgment between you and Yazid on the Day of Judgment.'" Yazid then left and did not pay any attention to her words.

He (the narrator) has said that Hind, wife of Yazid has said that she had just taken her place in bed that she saw a door in the sky opened then angels in battalions come down to the holy head of al-Husayn, *'Alayhi al-Salam*, and say, "*Salam* (the phrase of offering greeting of peace) to you O child of the Messenger of Allah." In such condition she saw a piece of cloud come down from the sky in which there were a large number of people. Among them there was a man with shining color and his face like

the moon who came running until he bent over (to see) the front teeth of al-Husayn, *'Alayhi al-Salam*, saying, "O my dear child, why have they killed you? Was it because they did not know you? Why did they deny you water? O my dear child, I am your grandfather, the Messenger of Allah and this is your father Ali al-Murtaza' (the pleasing one) and this is your brother al-Hassan al-Mujtaba', this is your uncle Ja'far, this is Aqil and they are Hamzah and al-'Abbas." He then began to count his family members one after the other. Hind has said that she then woke up in shock and frightened. A light spread over the holy head of al-Husayn, *'Alayhi al-Salam*, I began to find Yazid who had entered in a dark room. He had turned his face to the wall saying, "What did I have to do with al-Husayn?" A great degree of sadness had fallen on him. I then told him about my dream while he had bent down his head.

He (the narrator) has said that in the morning Yazid called *Ahl al-Bayt* (family) of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and asked, "Do you like to stay with me or return to al-Madinah and you will have a great reward?"

They replied, "The first thing we like to have is to arrange a gathering of mourning for al-Husayn, *'Alayhi al-Salam*. Yazid then said, "You may do if you so like." Rooms and houses were made available for them in Damascus. Then no Hashimite or al-Qurayshi women was left who did not dress in black for al-Husayn, *'Alayhi al-Salam*, and they lamented - as it is narrated - for seven days and on the eighth day Yazid called them then asked them to stay in Damascus which they declined or return to al-Madinah which they agreed.

Decorated carriages were prepared for them with silk with a great deal of belongings. He said, "O mother of Kulthum you can take these belongings as compensation for your suffering." 'Umm Kulthum said, "How little is your shyness, O Yazid and how hard is your face. You murder my family and brother then offer me compensation!"

He (the narrator) has said that 'Umm Kulthum when returning to al-Madinah wept and said:

"O al-Madinah of our grandfather you should not accept us; with sorrow and sadness we have returned; you must inform the Messenger of Allah from us that we have gone through a tragedy about our father; men fell in *al-Taf* (tragedy of Karbala) and without heads; our children were slaughtered.

"Inform our grandfather that we were made captives and after being made captives we were made prisoners, your tribe, O Messenger of Allah, remained in the sun bare in *al-Taf* (tragedy of Karbala) and looted, they slaughtered al-Husayn, *'Alayhi al-Salam*, disregarded your status about us, were you to look at us you would find us on the backs of camels without saddles, O Messenger of Allah, after being well protected, the eyes of the people stared at us, you were our stronghold until your eyes turned away from us the enemies revolted against us.

"O Fatimah, *'Alayha al-Salam* were you to see your daughters you would find them captives taken to different places, O Fatimah, *'Alayha al-Salam*, I wish you look at these frightened women and at Zayn al-'Abidin, *'Alayhi al-Salam*, O Fatimah, *'Alayha al-Salam*, if you would see us living sleepless nights which has made us to become blind, O Fatimah, *'Alayha al-Salam*, O Fatimah, *'Alayha al-Salam*, you did not face the kind of enemy that we faced, were you living in this world, you would lament and mourn for us until the Day of Judgment.

"Ascend on al-Baqi' and call, O son of the friend of the Lord of the worlds. Say on our behalf, 'O uncle, al-Hassan the purified one, the family of your brother has remained lost in the hot sun, O beloved uncle, your brother has remained in the hot sun far away from you on the sand and in the wilderness without his head on whom loudly cry the birds and the beasts in frightening manners, I wish O my master you would observe how the helpless family is driven on camelbacks without saddles and see the family in the open without *Hijabs*;

O al-Madinah of our grandfather, you should not accept us;
we have come back with sorrow and sadness
We departed you along with all members of our family,
now we come back without our men and sons,
We left in a large organized group,
but have come back bare feet and looted,
We were in the protection of Allah in the open,
but we have come back in a small frightened group,
Our master al-Husayn, 'Alayhi al-Salam, would comfort us,
but now we have come back leaving al-Husayn, 'Alayhi al-Salam, behind as if taken hostage,
We were carried on camel backs by our enemies,
We are the daughters of Yasin and Ta Ha,
and we are weeping for our father,
We are the purified ones without any doubts,
and we are sincere and al-Mustafa' (the purified one),

We exercise patience in hardships;
we are the truthful ones and the people, who give good advice,
O our grandfather, al-Husayn, 'Alayhi al-Salam, is murdered,
and the enemy disregarded the reverence of Allah about us,
O our grandfather our enemies found their wishes come true to overpower us,
they disregarded respect for women and by force carried us on camels without saddles,
They moved out Zaynab from her private quarter, and Fatimah who in fear wailed openly,
Sukaynah complained because of heat calling, "O grandfather, the Messenger of Allah please help",
Zayn al-'Abidin, 'Alayhi al-Salam, was enchained unjustly,
the people of dishonesty wanted to murdered him,
After them, the world is not worthy of dirt; we have already drank the bowl of death,
This is my story and the explanation of my condition, O the audience, you must weep for us.

He (the narrator) has said that Zaynab held to the jam of the door of the Masjid and called, "O grandfather, I have brought the news of the murder of my brother al-Husayn, *'Alayhi al-Salam*," and her tears would not stop falling, and would not remain without weeping and sobbing. Whenever she looked at Ali ibn al-Husayn, *'Alayhima al-Salam*, her sorrow renewed and her emotion increased.

H 293, Ch. 39, h 38
Al-Taraef:

It is narrated from Musnad of ibn Hanbal through the chain of his narrators from Sahl who has said the following:

'Umm Salamah, wife of the Holy Prophet, has said that when the news of the martyrdom of al-Husayn ibn Ali *'Alayhima al-Salam*, came I condemned inhabitants of al-Iraq. She said, "They have murdered him may Allah, kill them. They misled him and humiliated him, may Allah keep His mercy away from them. I saw the Messenger of Allah to whom once Fatimah, *'Alayha al-Salam* came in the evening with a container in which she had made a kind of sweet carrying it on a tray and she placed it before him. He (the Messenger of Allah) then asked, "Where is your cousin?" She replied, "He is at home." He (the Messenger of Allah) then said, "Go, call him and bring to me his two sons." She has said that

Fatimah, *'Alayha al-Salam* then came back holding the hands of her two sons one on each of her side and Ali walking behind her until they entered in the chamber of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*. He then made them to sit on his lap, Ali then sat on his right side and Fatimah, *'Alayha al-Salam* sat on his left side. 'Umm Salamah has said that the Messenger of Allah then took the cloak (on which I would sit), made in Khaybar which we would use as a furnishing. He (the Messenger of Allah) wrapped it (around them) then held its both side, raising his right hand to Allah, the most majestic, the most glorious and prayed, "O Lord, these are my *Ahl al-Bayt* (family), so please keep all rijs (filth) away from them and purify them thoroughly." I then asked, "O Messenger of Allah am I not of your *Ahl al-Bayt* (family)? He said, "You are and he (the Messenger of Allah) then allowed me to enter under the cloak after he had completed his prayer for his cousin, Ali, and his daughter Fatimah, *'Alayha al-Salam* and their two sons."

H 294, Ch. 39, h 39
I ('Allamah Majlisi) say:

The interpreter of Diwan (poetical works) of 'Amir al-Mu'minin *'Alayhi al-Salam*, has narrated from Hisham al-Kalbi through the chain of his narrators from 'Amr ibn abu al-Miqdam that when al-Husayn, *'Alayhi al-Salam*, was murdered they heard the sound of a caller from the sky that said, "O the ignorant ones who have murdered al-Husayn, *'Alayhi al-Salam*, the only glad news for you is to be punished and tortured, all inhabitants of the skies pray against you; the messenger Prophet and those murdered. You are condemned by the tongue of Dawud, Musa and the owner of Injil (the gospel)."

H 295, Ch. 39, h 40
I ('Allamah Majlisi) have found in the handwriting of certain meritorious ones narrating from al-Shahid (rh) who has said that when the holy heads of the martyrs and members of the *Ahl al-Bayt* (family) of Muhammad made captives were brought before Yazid condemned by Allah, he said, "When these heads appeared shining, at the stairs of the Jirun gate like the sun; the crow crowed and I said, 'Crow or not crow, I, however, have exacted my debts from the Holy Prophet.'"

H 296, Ch. 39, h 41
Da'wat al-Rawandi:

It is narrated that when Ali ibn al-Husayn, *'Alayhima al-Salam* was brought before Yazid, condemned by Allah, he thought of striking his neck. He made him to stand in front of him and talk so that he would speak a word which justifies cutting his neck but Ali ibn al-Husayn, *'Alayhima al-Salam* would answer him as he asked questions and in his hand there were small rosary beads which he turned with his fingers while talking at the same time. Yazid said, "I am speaking to you and you answer me with your fingers turning the rosary beads. How can you justify it?" He (the Imam), *'Alayhi al-Salam* replied, "My father has narrated from my grandfather that when he would perform the morning *Salat* (prayer) and *nafl* (optional) *Salat* (prayer) he would not speak until he would take the rosary beads in front of him and would say, 'O Lord, this morning I say *Tasbih* (Allah is free of all defects), speak of the majesty of Allah; *Tahmid*, (all praise belongs to Allah) and *Tahlil*, (no one deserves worship except Allah). Equal to the number of times I turn my rosary beads.' He then would hold his rosary beads and turn them and he would speak whatever he wanted without speaking *Tasbih* (Allah is free of all defects). He has said that it is counted and he remains protected until he goes to bed. When entering his bed he would do the same thing then place his rosary beads under his pillow because it is counted from this time to that time and I do this to follow my grandfather."

Yazid then said, "Whenever I speak to anyone of you I am answered with something that is protection for him." Yazid left him alone gave him a gift and commanded to set him free.

H 297, Ch. 39, h 42
Nawadir of Ali ibn Asbat:

He has narrated from more than one person of the people that when Mus'ab ibn al-Zubayr intended to meet 'Abd Malik ibn Marwan and fight, he arrived in al-Hiyar. On his arrival he visited the grave of 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, and said, "O 'Abu 'Abd Allah, by Allah even if you have usurped your soul you have not usurped your religion. He then turned away saying:

"The first one of *Ale* (family) Hashim in *al-Taf* (tragedy of Karbala) set up a tradition for the noble ones who must follow it."

It is narrated from him from more than one person who has said that when the news of the martyrdom of 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, reached the inhabitants of the cities and towns they would visit his shrine and of such people a hundred thousand women who could not give birth found a cure to give birth.

Chapter 40 - Things that appeared after the martyrdom of al-Husayn ibn Ali *'Alayhima al-Salam*, of wailing and lamentation from the sky and on earth

H 298, Ch. 40, h 1
Tafsir of Ali ibn Ibrahim:

It is narrated from Hanan ibn Sadir from 'Abd Allah ibn al-Fadl al-Hamadani from his father from his grandfather from 'Amir al-Mu'minin, *'Alayhi al-Salam*, who has said that a man, an enemy of Allah and His Prophet passed by and he (the Imam), *'Alayhi al-Salam* said:

"Neither the sky nor the earth cried for them, nor were they given respite." (44:29) Then al-Husayn ibn Ali *'Alayhima al-Salam*, passed by and he (the Imam) said, "For this one, however, the sky and earth will weep. He (the Imam), *'Alayhi al-Salam* then said, "The sky and earth did not weep for anyone except for Zakariya and al-Husayn ibn Ali *'Alayhima al-Salam*."

H 299, Ch. 40, h 2
Qurb al-Asnad:

It is narrated from both of them from Hanan from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

You must visit al-Husayn, *'Alayhi al-Salam*, and you must not be unfair to him; he is the master of the young martyrs - the master of the youth of the garden (paradise). Similar to him is Yahya' ibn Zakariya, for both of them the sky and earth wept. It is in the Hadith of al-Rida', *'Alayhi al-Salam*, who has said the following:

"The seven skies and earths wept because of his being murdered."

H 300, Ch. 40, h 3
'Amali al-Tusi:

Al-Mufid has narrated from Ahmad ibn al-Walid from his father from al-Saffar from ibn 'Isa from ibn abu 'Umayr from al-Husayn ibn abu Fakhtah who has said the following:

He (the narrator) has said that once he, abu Salmah, al-Sarraj, Yunus ibn Ya'qub, and al-Fudayl ibn Yasar were with 'Abu 'Abd Allah, Ja'far ibn Muhammad *'Alayhima al-Salam*, and he said to him (the Imam), "I pray to Allah to keep my soul in service for your cause, I may attend the gathering of these people and I speak of you in my heart in such condition what should I say?" He (the Imam), *'Alayhi al-Salam* said, "O al-Husayn, when you attend the gathering of these people you then should say, 'O Lord, grant us ease and happiness,' then you will be given what you want." I then said, I pray to Allah to keep my soul in service for your cause, I may speak of al-Husayn ibn Ali *'Alayhima al-Salam*, then what should I say if I speak of him in my soul?"

He (the Imam), *'Alayhi al-Salam* told me to say, "May Allah grant you proper reward, O 'Abu 'Abd Allah, three times."

He (the Imam), *'Alayhi al-Salam* then turned to us and said, "When 'Abu 'Abd Allah, *'Alayhi al-Salam*, was martyred the seven skies and the seven earths wept for him and all that is between them and all who move in the garden (paradise) and in the fire, all that is seen and the unseen, except three things which did not weep for him." I (the narrator) then said, I pray to Allah to keep my soul in service for your cause, "What are those three things?" He (the Imam), *'Alayhi al-Salam* said, "They are al-Basrah, Damascus and *Ale* (family of) al-Hakam ibn abu al-'As."

H 301, Ch. 40, h 4
'Amali of al-Saduq: 'Ilal al- Sharai':

Ibn Idris has narrated from his father from ibn abu al-Khattab from Nasr ibn Muzaham from 'Umar ibn Sa'd from Artat ibn Habib from Fudayl al-Rasan from Jabalah al-Makkiyah who has said the following:

I (the narrator) heard Mitham al-Tammar (rh) say, "By Allah, this nation (followers) will murder the child of her Prophet in the month of Muharram on the tenth of this month. The enemies of Allah will take that day as a day of blessing. This has been in the knowledge of Allah, most high is whose mention, in the past. You must take notice that this is what my master, 'Amir al-Mu'minin *'Alayhi al-Salam*, has entrusted me with. He (the Imam), *'Alayhi al-Salam* informed me that all things will weep, even the beasts in the wilderness, the fish in the ocean, and the birds in the sky. The sun, the moon, the stars and the sky and earth, the believing people of Jinn, human beings and all the angels of the skies and the earths, the *Rizwan* (keeper) of the garden (paradise), the keeper of the fire, and

the carriers of the throne. The sky will rain blood and ashes." He then said, "Condemnation of Allah has become obligatory on the killers of al-Husayn, *'Alayhi al-Salam*, just as it is obligatory on the pagans who take partners with Allah as another deity, as it is the case with Jews, Christians, and Zoroastrians."

Jabalah has said that he then asked, "O Mitham, why people will take the day in which al-Husayn, *'Alayhi al-Salam*, will be murdered as the day of blessings?" Mitham then wept and said, "They will think because of the Hadith that they will forge that will say, "On this day Allah accepted the repentance of Adam, *'Alayhi al-Salam*, and in fact the repentance of Adam, *'Alayhi al-Salam*, was accepted in the month of Dhulhaj. They will think that it is the day in which Allah took out Jonah out of the fish and in fact Allah took him out in the month of Dhulhaj. They will think that that is the day in which the ark of Nuh settled on al-Judi and in fact it settled on eighteenth of the month of Dhulhaj. They will think that that is the day in which Allah, the most High, parted the sea for the Israelites and in fact, that happened in the month of al-Rabi' ' al-Awwal."

Mitham then said, "O Jabalah, You must take notice that al-Husayn ibn Ali *'Alayhima al-Salam*, is the master of the martyrs on the Day of Judgment and his people will have a higher degree over other martyrs. O Jabalah, when you see the sun is turned red like fresh blood then you must realize that the master of the martyrs al-Husayn, *'Alayhi al-Salam*, is murdered." Jabalah has said, "One day I came out and saw the sun on the walls like yellow sheets and I then cried and wept and said to myself, by Allah our master al-Husayn ibn Ali *'Alayhima al-Salam*, is murdered.

H 302, Ch. 40, h 5
Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd from ibn 'Isa from al-Ahwazi from a man from Yahya' ibn Bashir from abu Basir from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"Hisham ibn 'Abd Malik summoned my father to al-Sham and my father arrived in his court he said, 'O abu Ja'far I have summoned you to ask you a question for which it is proper that I should ask only you and no one else and I do not know of any creature on earth who should know it and if anyone may have come to know only one person may have to know it."

My father then said, "'Amir al-Mu'minin may ask whatever he likes, if I know I will give the answer and if did not have the answer then I will say, "I do not know because telling the truth is more proper for me."

Hisham then said, "Tell me about the night in which Ali ibn abu Talib was killed, by what means those absent from the city in which he was killed learned about it and what was the sign for it among the people, if you know the answer I like that you tell me about it. Was that sign for some other than Ali also in his being killed?"

My father then said to him, "O 'Amir al-Mu'minin, when it was that night in which 'Amir al-Mu'minin Ali ibn abu Talib, *'Alayhi al-Salam*, was killed, no stone on being lifted remained without showing fresh blood underneath all night until dawn and so also was the night in which Harun brother of Musa was killed, as well as the night in which Usha' ibn Nun, the night in which 'Isa (Jesus) son of Mary was raised, the night in which Sham'un ibn Hammun al-Safa' was killed, the night in which Ali ibn abu Talib was killed and so also was the night in which al-Husayn ibn Ali *'Alayhima al-Salam*, was killed."

He (the narrator) has said that the facial condition of the face of Hisham changed as such that reflected intense anger and he intended to attack my father but my father said to him, "O 'Amir al-Mu'minin, what is obligatory on people is to obey their Imam, truthful to him with good advice. What made me to answer 'Amir al-Mu'minin his question from me was because of the facts that I had knowledge of it thus, it is obligatory on me to tell the truth to 'Amir al-Mu'minin, and 'Amir al-Mu'minin should remain optimistic about me."

Hisham then said, "You can return back to your family if you like."

He (the narrator) has said that he (the Imam) then left and Hisham, when he (the Imam) was about to leave said, "You must promise to me not to tell this Hadith to anyone until I will die." My father then promised to fulfill his wish. He (the narrator) then stated the Hadith at length.

H 303, Ch. 40, h 6
Kamil al-Ziyarat:

Ahmad ibn 'Abd Allah has narrated from 'Abd Allah ibn Ali from 'Abd al-Rahman al-Salmi and Ahmad has said that narrated to me my uncle from my father from abu Nadrah from a man from the people of Bayt al-Maqdis who has said the following:

He (the narrator) has said that by Allah, we the inhabitants of Bayt al-Maqdis and the surrounding areas in the evening of the day in which al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered, learned about it. I then asked, "How did that happen?" It is because whatever stones, rocks or chunks of dirt were picked up beneath it fresh blood was found and the walls turned red like a clot of blood and for three days it rained fresh blood and we heard a caller call during the night:

"'Does a nation, who has murdered al-Husayn, *'Alayhi al-Salam*, hope to benefit from the intercessions of his grandfather on the Day of Judgment, may Allah grant protection, you will not benefit from the intercession of Ahmad or abu Turab; you have murdered the best of those who have ever mounted a horse and best of the young and the old people.'

"The sun remained eclipsed for three days then it cleared and the stars seemed confused. When it was the morning we feared for his being killed and very shortly the news of murder of al-Husayn, *'Alayhi al-Salam*, came."

H 304, Ch. 40, h 7
Kamil al-Ziyarat:

Ahmad ibn 'Abd Allah ibn Ali al-Naqid through a chain of narrators has narrated that 'Umar ibn Sa'd narrated to me that abu Ma'ashar narrated from al-Zuhri who said that when al-Husayn ibn Ali *'Alayhima al-Salam,* was murdered, in Bayt al-Maqdis no piece of pebble was found without fresh blood beneath it.

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Nasr ibn Muzaham from 'Umar ibn Sa'd a similar Hadith.

H 305, Ch. 40, h 8
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated his maternal uncle Muhammad ibn al-Husayn from ibn Bazi ' from abu 'Isma'il al-Sarraj from Yahya' ibn Mu'ammar from abu Basir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

Abu Ja'far, *'Alayhi al-Salam*, has said that human beings, the Jinn, the birds, and the bests all wept for al-Husayn, *'Alayhi al-Salam*, until their tears flowed.

Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd and Muhammad al-'Attar both from Muhammad ibn al-Husayn a similar Hadith.

H 306, Ch. 40, h 9
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn both have narrated from Sa'd from ibn 'Isa from Ahmad ibn Dawud from Sa'id ibn abu 'Amr al-Jallab from al-Harith al- A'war who has said the following:

Ali, *'Alayhi al-Salam*, once said, "I pray to Allah to keep my soul and souls of my parents in service for the cause of al-Husayn, *'Alayhi al-Salam*, who will be murdered behind the city of al-Kufah. By Allah, it is as if I see the beasts stretching their necks over his grave of all kinds weeping and wailing for him until morning. When this happens then you must remain on your guard against oppression."

H 307, Ch. 40, h 10
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn, *'Alayhi al-Salam*, from al-Hassan ibn Ali ibn abu 'Uthman from 'Abd Jabbar al-Nahawandi from abu Sa'id Thuwayri and ibn Zabayan and abu Salmah al-Sarraj and al-Mufaddal all of them have said the following:

We heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "When 'Abu 'Abd Allah, *'Alayhi al-Salam*, passed away the seven skies and the seven earths and all that is between them and in them and all that moves on them, the garden (paradise) and the fire and all that our Lord has created and all that is seen and unseen, all wept for him.

Kamil al-Ziyarat:

My father has narrated from Sa'd from al-Husayn a similar Hadith.

H 308, Ch. 40, h 11
Kamil al-Ziyarat:

My father has narrated Sa'd from al-Husayn ibn 'Ubayd Allah from al-Hassan ibn 'Ali ibn abu 'Uthman from 'Abd Jabbar from abu Sa'id from al-Husayn, *'Alayhi al-Salam*, ibn Thuwayr from Yunus and abu Salmah al-Sarraj and al-Mufaddal who have said the following:

We heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "When 'Abu 'Abd Allah, al-Husayn ibn Ali *'Alayhima al-Salam*, passed away all that is in the creation of Allah wept for him except three things; namely al-Basrah, Damascus and *Ale* (family of) 'Uthman."

H 309, Ch. 40, h 12
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from al-Qasim ibn Yahya' from his grandfather, al-Hassan from al-Husayn Thuwayr who has said the following:

Once ibn Zabayan, al-Mufaddal abu Salamah al-Sarraj were sitting with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and he (the Imam) said, "When 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, passed away, the seven skies and all that is in them and the seven earths and all that is in them and between them and all that moves in the garden (paradise) and in the fire and all that is seen and the unseen all wept for 'Abu 'Abd Allah, *'Alayhi al-Salam*, except three things which did not weep." I then said, "I pray to Allah to keep my soul in service for your cause, what are those three thing?" He (the Imam), *'Alayhi al-Salam* said, "They are al-Basrah, Damascus and *Ale* (family) of 'Uthman, may Allah keep His mercy away from them all."

H 310, Ch. 40, h 13
Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from his father from Ali ibn Muhammad ibn Salim from Muhammad ibn Khalid from 'Abu 'Abd Allah, ibn Hammad al-Basri from 'Abd Allah ibn 'Abd al-Rahman al-Asam from abu Ya'qub from Aban ibn 'Uthman from Zurarah who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, once said "O Zurarah, the sky wept for al-Husayn, *'Alayhi al-Salam*, for forty mornings with blood, the earth wept for forty mornings in black, the sun wept for forty mornings in eclipse and redness, the mountains suffered cuts and scattering, the oceans threw waves and the angels wept for forty mornings for al-Husayn, *'Alayhi al-Salam*, no women from us used dyes or fragrances, eye powder or used combs until the head of 'Ubayd Allah ibn Ziyad, condemned by Allah, came and we still remained tearful thereafter. My grandfather when remembering him (al-Husayn, *'Alayhi al-Salam*) would weep until his eyes filled his beard with tears and those who would see him also would weep in sympathy. The angels who are near his grave weep and because of their weeping all that are in the air and in the sky of the angels weep. When the soul of al-Husayn, *'Alayhi al-Salam*, left his body, hell sighed so deeply that it made the earth about to explode because of the sighing of hell. When the souls of ibn Ziyad and Yazid ibn Mu'awiyah, condemned by Allah, left their bodies, at that time the hell brayed so much that had Allah not tied it down by its guards the earth and all that is on it would burn. Were it to receive permission it would devour all things, however, it is commanded and it is barred and it tried to overpower the guards many times until Jibril came and struck it with his wing and it then calmed down. It weeps for him and laments for him (al-Husayn, *'Alayhi al-Salam*) and becomes blazing against the killers of al-Husayn, *'Alayhi al-Salam*. Had there not been *al-Hujjah* (the one who has Divine authority) on earth it would destroy the earth and annihilate what is on it. The earthquake becomes more frequent near the coming of the hour of doom."

Every eye which is most beloved to Allah and every tear from a weeping eye for him (al-Husayn, *'Alayhi al-Salam*) and every weeping person who weeps for him (al-Husayn, *'Alayhi al-Salam*) (such things) are offering condolences to Fatimah *'Alayha al-Salam*, to comfort her *'Alayha al-Salam*, on this. They offer condolences to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and it has yielded to our rights and there will be no eye resurrected without weeping except those who have wept for our grandfather. Such people will be resurrected with delightful eyes, receiving glad news with joy showing on their face when creatures are in shock but they are safe, people avoid others but they speak to al-Husayn, *'Alayhi al-Salam*, under the throne in the shadow of the throne free from fear of evilness of the accounting. It will be said to them to enter the garden (paradise) but they will decline and instead they will chose to remain in the meeting with him (al-Husayn, *'Alayhi al-Salam*). Al-Hur will send them messages expressing the intensity of their wish to meet them with

the immortal children, but they will not pay any attention to them because of the joy that they find in their meeting and of honor and their enemies will be in the condition of either dragged by their foreheads to the fire or will be found saying: 'There is no one to intercede for us and there is no close friend.' They see their dwelling but will not be able to reach them or come close to them. The angels will bring messages to them from their pairs and their treasurers about the honor that they have received and they will say, 'We will come to you by the will of Allah.' They (angels) return to their pairs with their answer and their wish to see them will increase even more, because of their learning about the honor which they enjoy and their closeness to al-Husayn, *'Alayhi al-Salam*, and they will say, '*Tahmid*, (all praise belongs to Allah) who has sufficed for us in the great shock, and the horror of the Day of Judgment and has saved us from that of which we were afraid.' Then special means of transportation will be brought for them with special means for comfort on noble camels which they will use praising Allah, thanking Him and saying 'O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause' until they will arrive in their dwellings."

H 311, Ch. 40, h 14
Kamil al-Ziyarat:

Muhammad ibn 'Abu 'Abd Allah, has narrated from his father from Ali ibn Muhammad ibn Salim from Muhammad ibn Khalid from 'Abd Allah ibn Hammad al-Basri from 'Abd Allah ibn 'Abd al-Rahman al-Asam from 'Abd Allah ibn Muskan from abu Basir who has said the following:

I (the narrator) once was with 'Abu 'Abd Allah, *'Alayhi al-Salam*, and talking to him that his son came in and he (the Imam) said welcome to him embraced and kissed him and said, "May Allah humiliate those who disregard you, take revenge on those who have ignored paying wergild for murdering you, fail those who have failed you and keep His mercy away from those who kill you. Allah is your guardian, protector, and supporter. Prolonged has become (for you) the weeping of the women, the weeping of the Prophets, the truthful ones, the martyrs and the angels of the sky."

The Imam wept and said, "O abu Basir, when I look at the children of al-Husayn, *'Alayhi al-Salam*, I then get a feeling which is out of my control and it is because of what happened to their father and to them. O abu Basir, Fatimah, *'Alayha al-Salam* weeps for him and it becomes loud, then hell sighs deeply but the keepers notice its weeping for which they stand ready

to guard and not to allow any blaze from it shoot out or smoke thereof which then can burn the inhabitants of the earth, so they keep it harnessed as long as it is weeping. They discipline it and keep it behind the doors for fear for the inhabitants of the earth and it does not calm down until the weeping of Fatimah, *'Alayha al-Salam*, calms down. Also the oceans almost explode and one ocean almost merges into the other, with every drop, there is an angel to guard it and when the angel hears her voice the angel extinguishes its fire with his wings and keeps it confined with each other for fear for the others and for fear for the world and all that is there and for those on earth. The angels continue to remain in fear and weep because of her weeping and they plead before Allah and the inhabitants of the throne plead before Allah as well as those around it and the voices rise from the angels in speaking of the glory of Allah in prayers before Allah because of fear for the safety of the inhabitants of the earth. If only the voice of one of them can reach to the earth, its inhabitants will turn unconscious, the mountains move out of their places and the earth will shake its inhabitants with a quake."

I (the narrator) then said, "I pray to Allah to keep my soul in service for your cause, this is a great matter! (Perhaps abu Basir in saying so expressed some kind of question)" He (the Imam), *'Alayhi al-Salam* said, "The other matter is greater than this and it is that which you have not heard." He (the Imam), *'Alayhi al-Salam* then said, "O abu Basir do you not want to be of those who help Fatimah, *'Alayha al-Salam*?" I (the narrator) then wept when he spoke of her and could not speak because of my weeping and then he (the Imam) stood for *Salat* (prayer) and I left his meeting in that condition and could not benefit from food and could not sleep and spent the night fasting and afraid until I went to him (the Imam) and when I saw him calmed down I also felt calm and I praised Allah for remaining safe from punishment (because of his remark, "this is a great matter").

H 312, Ch. 40, h 15
Kamil al-Ziyarat:

My father and a group of my Shaykhs from Ali ibn al-Husayn and Muhammad ibn al-Hassan from Sa'd from ibn Yazid from Ahmad ibn al-Hassan al-Mithami from Ali al-Azraq from al-Hassan ibn al-Hakam al-Nakha'i from a man who has said the following:

I (the narrator) heard 'Amir al-Mu'minin, *'Alayhi al-Salam*, say in Rahbah (name of a place) when reading this verse, "Neither the sky nor

the earth wept for them, nor were they given respite;" (44:29) at that time al-Husayn, *'Alayhi al-Salam*, came out of a door of the Masjid and he (the Imam) 'Amir al-Mu'minin, *'Alayhi al-Salam*, said, "For this one however, the sky and the earth will weep."

H 313, Ch. 40, h 16
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from Muhammad ibn al-Husayn, from Ali ibn al-Hakam ibn Miskin from Yazdad ibn 'Isa al-Ansari from Muhammad ibn 'Abd al-Rahman ibn abu Layla from Ibrahim al-Nakha'i who has said the following:

Once 'Amir al-Mu'minin, came out and then sat in the Masjid and his people gathered around him then al-Husayn, *'Alayhi al-Salam*, came until he stood in front of him. 'Amir al-Mu'minin, *'Alayhi al-Salam*, then placed his hand on his head and said, "Son, Allah has blamed certain people in al-Quran saying, "Neither the sky nor the earth wept for them, nor were they given respite." (44:29) I swear by Allah that he will kill you then the sky and earth will weep for you."

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn abu al-Khattab a similar Hadith.

H 314, Ch. 40, h 17
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Wuhayb ibn Hafs from abu Basir who has said the following:

Abu 'Abd Allah, *'Alayhi al-Salam*, once said that because of the murder of al-Husayn, *'Alayhi al-Salam*, the sky and the earth wept and turned red. They had never wept for anyone except for Yahya' ibn Zakariya and al-Husayn ibn Ali *'Alayhima al-Salam*.

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn abu al-Khattab a similar Hadith.

H 315, Ch. 40, h 18
Kamil al-Ziyarat:

Ali ibn al-Husayn 'Abd Allah others have narrated from Sa'd from Muhammad ibn Abd al-Jabbar from ibn Faddal from Hammad ibn 'Uthman from 'Abd Allah ibn Hilal who has said the following:

I (the narrator) heard 'Abu 'Abd Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* say, "The sky wept for al-Husayn ibn Ali *'Alayhima al-Salam*, and Yahya' ibn Zakariya and it did not weep for anyone other than these two people." I (the narrator) then asked, "How is its weeping?" He (the Imam), *'Alayhi al-Salam* said, "They remained experiencing to see for forty days the sunrise in redness and set in redness." I (the narrator) then asked, "Was that its weeping?" He (the Imam), *'Alayhi al-Salam* replied, "Yes, that is correct."

Kamil al-Ziyarat:

My father and Ali ibn al-Husayn both have narrated from Sa'd from ibn 'Isa from al-Washsha' from Hammad a similar Hadith.

H 316, Ch. 40, h 19
Kamil al-Ziyarat:

My father has narrated from Sa'd ibn 'Abd Allah from 'Abd Allah ibn Ahmad from 'Umar ('Amr) ibn Sahl from Ali ibn Mushar al-Qarashi who has said the following:

He (the narrator) has said that his grandmother had lived during the time of al-Husayn, *'Alayhi al-Salam*, and when he was murdered. She had said, "We lived for one year and nine months and during that time the sky looked red like blood and the sun could not be seen."

H 317, Ch. 40, h 20
Kamil al-Ziyarat:

Ali ibn al-Husayn, has narrated from Ali ibn Ibrahim from his father from ibn Faddal from abu Jamilah from Muhammad al-Halabiy from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Neither the sky nor the earth cried for them, nor were they given respite." (44:29) He (the Imam), *'Alayhi al-Salam* has said that the sky did not weep for anyone after Yahya' ibn Zakariya was murdered until al-Husayn, *'Alayhi al-Salam*, was murdered, then it wept."

Qisas al-Anbiya':

Through a chain of narrators from al-Saduq from his father from Ali ibn Ibrahim a similar Hadith is narrated.

H 318, Ch. 40, h 21
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from Safwan from Dawud ibn Farqad from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"The sky remained red for a year after the time al-Husayn, *'Alayhi al-Salam*, was murdered as well as for Yahya' ibn Zakariya and its redness is its weeping."

H 319, Ch. 40, h 22
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from ibn Faddal from ibn Bukayr from Zurarah from 'Abd al-Khaliq ibn 'Abd Rabbihi who has said the following:

"This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"'We answered his prayers with the glad news of the birth of a son by the name of John and told him, "We have never given such a name to anyone else."' (19:7) I (the narrator) heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, 'Before al-Husayn ibn Ali *'Alayhima al-Salam*, there was no one of such name and before Yahya' ibn Zakariya there was no one of such name. The sky did not weep for anyone for forty mornings except for these two people.' I (the narrator) then asked, 'How was its weeping?' He

(the Imam), *'Alayhi al-Salam* replied, 'It would rise red and set in redness.'"

H 320, Ch. 40, h 23
Kamil al-Ziyarat:

Ali ibn al-Husayn has narrated from Ali ibn Ibrahim and Sa'd both have narrated from Ibrahim ibn Hashim from ibn Faddal from abu Jamilah from Jabir who has said the following:

Abu Ja'far, *'Alayhi al-Salam*, has said that "The sky did not weep for anyone after the murder of Yahya' ibn Zakariya except for al-Husayn ibn Ali *'Alayhima al-Salam*, for whom it wept for forty days."

H 321, Ch. 40, h 24
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from Ja'far ibn Bashir from Kulayab ibn Mu'awiyah from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that the sky did not weep for anyone except for al-Husayn ibn Ali *'Alayhima al-Salam*, and Yahya' ibn Zakariya, *'Alayhi al-Salam*.

H 322, Ch. 40, h 25
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Nasr ibn Muzaham from 'Umar ibn Sa'd from Muhammad ibn Salamah from those who narrated to him who has said the following:

He (the narrator) has said that when al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered the sky rained red soil.

H 323, Ch. 40, h 26
Kamil al-Ziyarat:

Hukaym ibn Dawud has narrated from Salmah from ibn abu 'Umayr from al-Husayn ibn 'Isa from Aslam ibn al-Qasim from 'Amr ibn Thubayth from his father from Ali ibn al-Husayn, *'Alayhima al-Salam* who has said the following:

"The sky never wept since its creation except for Yahya' ibn Zakariya and al-Husayn ibn Ali *'Alayhima al-Salam*." I (the narrator) then asked, "How is its weeping?" He (the Imam), *'Alayhi al-Salam* replied, "On clothes exposed before it, traces of blood like fleas would drop on it."

H 324, Ch. 40, h 27
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn have narrated from Sa'd from ibn 'Isa from Musa ibn Faddal from Hanan who has said the following:

I (the narrator) once asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, "What do you say about visiting the grave of al-Husayn ibn Ali *'Alayhima al-Salam*; it is narrated to us from certain ones of them that it is equal in reward to one al-Hajj and al-'Umrah?" He (the Imam), *'Alayhi al-Salam* replied, "Do not be astonished. Whoever has said it has not told the whole of it, however, you should visit and you should not be unfair to him because he is the master of the martyred youths and the youth of the garden (paradise) and for the old martyrs is Yahya' ibn Zakariya and for both of whom the sky and earth wept."

Kamil al-Ziyarat:

My father and ibn al-Walid have narrated from al-Saffar from 'Abd al-Samad ibn Muhammad from Hanan ibn Sadir from 'Abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd from ibn 'Isa from ibn Bazi' from Hanan a similar Hadith.

H 325, Ch. 40, h 28
Kamil al-Ziyarat:

Through the same chain of narrators as that of the previous Hadith it is narrated from ibn 'Isa from more than one person from Ja'far ibn Bashir

from Hammad from 'Amir ibn Ma'qil from al-Hassan ibn Ziyad from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* has said that "The killer of Yahya' ibn Zakariya was an illegitimate child and so also was the killer of al-Husayn, *'Alayhi al-Salam*. The sky did not weep for anyone except for these two." He (the narrator) asked, "How was the weeping of the sky?" He (the Imam), *'Alayhi al-Salam* replied, "The sun would rise in redness and set in redness."

Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn, from Ja'far ibn Bashir a similar Hadith.

H 326, Ch. 40, h 29
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn, have narrated from Sa'd from ibn 'Isa from Muhammad al-Barqiy from 'Abd 'Azim al-Hassani from al-Hassan ibn al-Hakam al-Nakha'i from, Kathir ibn Shihab al-Harithi who has said the following:

He (the narrator) has said that once when we were sitting with 'Amir al-Mu'minin, *'Alayhima al-Salam*, in al-Rahbah that al-Husayn, *'Alayhi al-Salam*, appeared and he (the Imam) laughed until his front teeth became visible and then he (the Imam) said, "Allah has spoken of a people as follows: 'Neither the sky nor the earth cried for them, nor were they given respite.' (44:29) I swear by the one who splits the grain to grow, designs and forms the fetus that this one will be killed and the sky and the earth will weep for him."

Kamil al-Ziyarat:

My father has narrated from Sa'd and al-Himyari both from ibn 'Isa a similar Hadith.

H 327, Ch. 40, h 30
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from Muhammad al-Barqiy from 'Abd al-'Azim al-Hassani from, al-Hassan from abu Salmah who has said the following:

He (the narrator) has said that Ja'far ibn Muhammad, *'Alayhima al-Salam*, has said that the sky did not weep for anyone except for Yahya' ibn Zakariya and al-Husayn ibn Ali *'Alayhima al-Salam*."

H 328, Ch. 40, h 31
Kamil al-Ziyarat:

(My father) has narrated from Muhammad ibn al-Hassan from his father from his grandfather from Ali ibn Mahziyar from al-Hassan ibn Sa'id from Fadalah from Dawud ibn Farqad who has said the following:

I (the narrator) heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "The one who killed al-Husayn, *'Alayhi al-Salam*, wan an illegitimate child and so also was the one who killed Yahya' ibn Zakariya." He (the Imam), *'Alayhi al-Salam* also said that "The sky and earth wept for al-Husayn, *'Alayhi al-Salam*, and also for Yahya' ibn Zakariya and its redness is its weeping."

H 329, Ch. 40, h 32
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn, have narrated from Ali ibn Ibrahim from his father from al-Nawfali from al-Sukuni from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the narrator) has said that 'Abu 'Abd Allah, *'Alayhi al-Salam*, has said, "You should keep Hamam al-Ra'ibi (turtledove) in your homes because it condemns the murderers of al-Husayn, *'Alayhi al-Salam*."

H 330, Ch. 40, h 33
Kamil al-Ziyarat:

My father, brother, Ali ibn al-Husayn, and Muhammad ibn al-Husayn all have narrated from Ahmad ibn Idris from al-Jamurani from ibn al-Bata'ini from Sandal from Dawud Farqad who has said the following:

I (the narrator) was sitting in the house of 'Abu 'Abd Allah, *'Alayhi al-Salam*, and I looked at the turtledove which sounded for a long time and 'Abu 'Abd Allah, *'Alayhi al-Salam*, looked at me and asked, "Do you know, O Dawud what this bird is saying?" I (the narrator) replied, "No, I do not know, I pray to Allah to keep my soul in service for your cause." He (the Imam), *'Alayhi al-Salam* said, "It is praying against the murderers of al-Husayn, *'Alayhi al-Salam*, and you should keep this kind of bird in your homes."

Kamil al-Zîyarat:

My father and a group of my Shaykhs have narrated from Sa'd from al-Jamurani through the chain of his narrators has narrated a similar Hadith.

H 331, Ch. 40, h 34
Kamil al-Ziyarat:

Ibn al-Walid and a group of my Shaykhs have narrated from Sa'd from al-Yaqtini from Safwan from al-Husayn ibn abu Ghadurn from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

I (the narrator) heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say about the owl, "Has anyone of you seen it during the day?" They replied, "It almost does not seem to show up during the day and it only shows up during the night." He (the Imam), *'Alayhi al-Salam* then said, "The owl continues not to live in habitable quarters because it committed itself after the murder of al-Husayn, *'Alayhi al-Salam*, not to ever live in habitable quarters. It continues to live in ruined quarters during the day fasting and sad until nightfall and when night falls it still wails for al-Husayn, *'Alayhi al-Salam*, until the morning."

H 332, Ch. 40, h 35
Kamil al-Ziyarat:

Hakim ibn Dawud ibn Hakim has narrated from Salmah from al-Husayn ibn Ali ibn Sa'id al-Barbari, a guard of the grave of al-Rida', *'Alayhi al-Salam*, who has said that his father narrated to me from his father who had said that once he visited al-Rida', *'Alayhi al-Salam*, and he (the Imam) asked, "What do people say." I (the narrator) then said, "I pray to Allah to keep my soul in service for your cause, we have come to ask

you." He (the Imam), *'Alayhi al-Salam* said, "Do you see this owl; during the time of my grandfather, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* it used to live in habitable places and castles and during the meal time of the people it would come close to them and they would give it something to eat and drink, then it would go back but when al-Husayn, *'Alayhi al-Salam*, was murdered it left the habitable quarters to ruined places, mountains and wilderness saying, "You are a bad nation (followers); you have killed the child of your Prophet and I do not trust you about myself."

H 333, Ch. 40, h 36
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn abu al-Khattab from ibn Faddal from a man from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* has said that the owl fasts during the day and when it discontinues its fast it laments for al-Husayn, *'Alayhi al-Salam*, until morning."

H 334, Ch. 40, h 37
Kamil al-Ziyarat:

Ali ibn al-Husayn, has narrated from Sa'd from Musa ibn 'Umar from al-Hassan ibn Ali al-Mithami who has said the following:

'Abu 'Abd Allah, *'Alayhima al-Salam*, once said, "O Ya'qub have you seen the owl rarely breath (make any noise) during the day?" He replied, "No, I have not seen him make any noise during the day." He (the Imam), *'Alayhi al-Salam* asked, "Do you know why?" He replied, "No, I do not know." He (the Imam), *'Alayhi al-Salam* said, "It is because during the day it remains fasting and when the night falls it discontinues its fast on its sustenance, then it continues to lament for al-Husayn, *'Alayhi al-Salam*, until morning."

H 335, Ch. 40, h 38
Manaqib of ibn Shahr Ashub:

Abu Nu'aym has narrated in Dala'il al-Nubuwah and al-Nisawi in al-Mas 'rifat that Nusrat al-Azdiyah has said that when al-Husayn, *'Alayhi al-Salam*, was murdered the sky rained blood and our water containers and pots became full of blood.

Qurdah ibn 'Ubayd Allah has said that one day it rained at noontime on a white covering and I looked, it was blood and the camel went to the valley to drink but it was blood and it was the day when al-Husayn, *'Alayhi al-Salam*, was murdered.

Al-Sadiq, *'Alayhi al-Salam*, has said that the sky wept blood for al-Husayn, *'Alayhi al-Salam*, for forty days.

Zurarah ibn 'A'yun has narrated from al-Sadiq, *'Alayhi al-Salam*, who has said that the sky wept for Yahya' ibn Zakariya and for al-Husayn, *'Alayhi al-Salam*, for forty mornings and it did not weep for anyone except these two people." I (the narrator) then asked, "How is its weeping?" He (the Imam), *'Alayhi al-Salam* said, "It would rise in redness and set in redness.

'Usama ibn Shabib through the chain of his narrators has narrated from, 'Umm Sulaym who has said that when al-Husayn, *'Alayhi al-Salam*, was murdered, the sky rained something like blood because of which the houses and its walls turned red. Something similar to this is narrated in al-Ebanah, Tafsir of al-Qushayri and al-Fattal. My master has said that when al-Husayn, *'Alayhi al-Salam*, was murdered the sky wept for him and the sign for it is the redness around it.

Muhammad ibn Sirin has said, "We are told that the redness around the sky did not exist before al-Husayn, *'Alayhi al-Salam*, was murdered."

In the history of al-Nisawi Hammad ibn Zayd has narrated from Hisham from Muhammad who asked, "Do you know why this redness is in the horizon?" He then said, "It appeared from the day al-Husayn, *'Alayhi al-Salam*, was murdered."

I ('Allamah Majlisi) say that Saheb of al-Manaqib has said that abu 'Isa al-Tirmizi has narrated this Hadith.

H 336, Ch. 40, h 39
Manaqib of ibn Shahr Ashub:

Al-Aswad ibn Qays has said that when al-Husayn, *'Alayhi al-Salam*, was murdered a redness appeared from the east and another one from the west until they were about to meet in the heart of the sky for six months.

It is narrated in the history of al-Nisawi from abu Qabil that when al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered, a solar eclipse took place in which the stars became visible at noontime and we began to think that this is it (Day of Judgment).

I ('Allamah Majlisi) say a similar Hadith is narrated in reliable books of al-Manaqib from Ali ibn Ahmad al-'Asemi, from 'Isma'il ibn Ahmad al-Bayhaqi from his father from Muhammad ibn al-Husayn al-Qattan from 'Abd Allah ibn Ja'far ibn Durustwayh al-Nahwi from Ya'qub ibn Sufyan from al-Nadr ibn 'Abd al-Jabbar from ibn Luhay'ah from his father.

Through the same chain of narrators as that of the previous Hadith the following is narrated. It is narrated from Ya'qub from 'Isma'il from Ali ibn Musahhar from his grandmother who has said the following:

She, the narrator, has said that in the time of al-Husayn, *'Alayhi al-Salam*, she was a young girl and for many days the sky remained red like blood.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Ya'qub from Muslim ibn Ibrahim from 'Umm Saraq al-'Abdiyah from Nadrah al-Azdiyah who has said that when al-Husayn, *'Alayhi al-Salam*, was murdered the sky rained blood and all of our objects were filled with blood.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Ya'qub from Ayyub ibn Muhammad al-Riqqi from Salam ibn Sulayman al-Thaqafi from Zayd ibn 'Amr al-Kindi from 'Umm Hayyan who has said that on the day al-Husayn, *'Alayhi al-Salam*, was murdered it remained dark on us for three days and no one touched their gravy made with Saffron and if it was touched it would burn and any stone lifted from the ground in Bayt al-Maqdis, fresh blood was found beneath it.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Ya'qub from Sulayman ibn Harb from Hammad ibn Zayd from Mu'ammar who has said that the first one who is known to have spoken in court of al-Walid ibn 'Abd Malik was al-Zuhri when al-Walid asked, "Who among you knows what the stones did on day the al-Husayn ibn Ali *'Alayhima al-Salam*, was killed? Al-Zuhri then said,

"I have been informed that every stone picked up would show fresh blood beneath it."

H 337, Ch. 40, h 40
Al-Taraef:

In the beginning of the part five of Sahih Muslim on interpretation of the words of Allah, "Neither the sky nor the earth cried for them, nor were they given respite." (44:29) It is said that when al-Husayn, *'Alayhi al-Salam*, ibn Ali *'Alayhi al-Salam*, was killed the sky wept and its weeping is its redness.

Al-Tha'labi on the interpretation of this verse has said that the redness near sunrise was not there before al-Husayn, *'Alayhi al-Salam*, was killed. Al-Tha'labi has also narrated in marfu' manner, "We experienced it raining blood in the days when al-Husayn, *'Alayhi al-Salam*, was killed."

H 338, Ch. 40, h 41
'Amali al-Tusi:

Ibn Hashish has narrated from al-Husayn ibn al-Hassan from Muhammad ibn Dalil from Ali ibn Sahl from Mu'ammal from Hammad ibn Salmah from 'Ammar ibn abu 'Ammar who has said that "On the day al-Husayn, *'Alayhi al-Salam*, was murdered the sky rained down fresh blood."

H 339, Ch. 40, h 42
'Amali of al-Saduq:

Ibn al-Walid has narrated from ibn Matil from ibn Yazid from ibn Faddal from Sulayman al-Daylami from 'Abd Allah ibn Latif *al-Taf*lasi who has said the following:

He (the narrator) has said that al-Sadiq, *'Alayhi al-Salam*, has said that when al-Husayn, *'Alayhi al-Salam*, was struck with the sword and he hurried to cut off his head, a caller called from the side of the Lord of majesty most blessed most high from inside the throne saying, "O confused, nation and the unjust after her Holy Prophet, Allah will not grant you the opportunity to have the *'id* of *al-Adha'* or *'id* of *al-Fitr* in a harmonious manner." He (the narrator) has said that 'Abu 'Abd Allah,

'Alayhi al-Salam, then said, "Ever since, by Allah they have not become harmonious and will never become as such until the coming of the one who seek wergild for al-Husayn, *'Alayhi al-Salam*."

Note: I ('Allamah Majlisi) say that it applies, apparently to *al-'Ammah*.

'Ilal al-Shara'i':

Ali ibn Ahmad has narrated from al-Kulayni from Ali ibn Muhammad from those whom he has mentioned from Muhammad ibn Sulayman from 'Abd Allah ibn Latif from Razin from 'Abu 'Abd Allah, *'Alayhi al-Salam*, a similar Hadith.

H 340, Ch. 40, h 43
'Ilal al-Shara'i':

Ibn al-Walid has narrated from Muhammad al-'Attar from al-ASh'ari from al-Sayyari from Muhammad ibn 'Isma'il al-Razi from abu Ja'far al-Thani, *'Alayhi al-Salam*, who has said the following:

He (the narrator) has said that he said to him (the Imam) *'Alayhi al-Salam*, "I pray to Allah to keep my soul in service for your cause, "What do you say about *al-'Ammah* because it is narrated that they do not experience harmony in fasting?"

He (the Imam), *'Alayhi al-Salam* said that "In this matter the prayer of the angel has received the answer." I (the narrator) then asked, "How that has happened, I pray to Allah to keep my soul in service for your cause?" He (the Imam), *'Alayhi al-Salam* replied, "When people murdered al-Husayn ibn Ali *'Alayhima al-Salam*, Allah, the most majestic, the most glorious commanded an angel to announce, "O unjust nation, the murderer of the descendants of her Holy Prophet, Allah will not grant you the opportunity to have the fasting or *'id* in a harmonious manner." In an other Hadith it is said, "'*id* of *al-Fitr* or *al-Adha'* in a harmonious manner."

H 341, Ch. 40, h 44
'Amali of al-Saduq:

Al-Fami has narrated from Muhammad al-Himyari from his father from Ahmad ibn Muhammad ibn Yahya' from Muhammad ibn Sinan from al-Mufaddal ibn 'Umar from al-Sadiq Ja'far ibn Muhammad from his father from his grandfather who has said the following:

He (the narrator) has said that one day al-Husayn, *'Alayhi al-Salam*, visited al-Hassan, *'Alayhi al-Salam*, and on looking at him began to weep and al-Hassan, *'Alayhi al-Salam*, asked about the reason for his weeping. Al-Husayn, *'Alayhi al-Salam*, replied, "It is because of what will happen to you." Al-Hassan, *'Alayhi al-Salam*, said, "What will happen to me is a certain amount of poison which will be used against me in a treacherous manner but it will not be like your day - O 'Abu 'Abd Allah - in which thirty thousand men will march against you and they all claim to be of the nation (followers) of our grandfather Muhammad *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* calling themselves Muslims and they gather together to murder you and to spill your blood, disregard your sanctity, make your children and women as captives, loot your belongings and then Amawides will earn condemnation and the sky will rain down blood and all things weep, even the beasts in the wilderness and fish in the oceans."

H 342, Ch. 40, h 45
Qasas al-Anbiya': It is narrated from Jabir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"We answered his prayers with the glad news of the birth of a son by the name of John and told him, 'We have never given such a name to anyone else.'" (19:7) He (the Imam), *'Alayhi al-Salam* said there was no one of the same name as Yahya' and so was the case with al-Husayn ibn Ali *'Alayhima al-Salam*, and the sky wept for forty mornings for both of them; the sun wept for both of them as well and its weeping was its rising in redness and setting in redness. It is also said that it means the weeping of the inhabitants of the sky and they are the angels.

H 343, Ch. 40, h 46
Qasas al-'Anbiya':

It is narrated from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* has said that because of the murder of al-Husayn ibn Ali *'Alayhima al-Salam*, the sky and earth wept and they had never wept for anyone except Yahya' ibn Zakariya.

H 344, Ch. 40, h 47
Kamil al-Ziyarat:

Muhammad ibn 'Abd Allah ibn Ali al-Naqid has narrated from 'Abd al-Rahman al-Aslami from 'Abd Allah ibn al-Husayn from 'Urwah ibn al-Zubayr who has said the following:

I (the narrator) heard abu Dharr, in the days which he was exiled by 'Uthman to al-Rabadhah and people said to him, "O abu Dharr this is glad news because it is a small thing for the cause of Allah." He said, "This is easy, however what will you say when al-Husayn ibn Ali *'Alayhima al-Salam*, will be murdered" or that he said, "will be slaughtered, by Allah, in Islam, after the murder of *al-khalifah* (successor of the Holy Prophet) there will be no greater murder than his being murdered and Allah will draw His sword against this nation and will never place it back in its sheath and will send the one who will be sent from his descendants the one who will take revenge on people and if you were to know what will happen to the inhabitants of the oceans and mountains in the jungles and in hiding places, and the inhabitants of the sky because of his murder you would weep until your soul would leave your body and there is no sky through which the spirit of al-Husayn, *'Alayhi al-Salam*, will pass except that seventy thousand angel will be shocked and they will stand with their joints shivering until the Day of Judgment and there will be no cloud which passes and releases lightening except that it condemns the killers of al-Husayn, *'Alayhi al-Salam*, and there will come no day in which his spirit is not presented before the Messenger of Allah for a meeting between the two of them."

H 345, Ch. 40, h 48
Al-Irshad:

Yusuf ibn 'Abdah has narrated the following:

I (the narrator) heard Muhammad ibn Sirin say, "This redness was not seen in the sky except after the murder of al-Husayn, *'Alayhi al-Salam*."

I ('Allamah Majlisi) say that it may mean the amount of more or less redness.

Chapter 41 - Wailing of the angels of Allah, the most High, about the issue of al-Husayn, *'Alayhi al-Salam*, and that Allah had sent them to help al-Husayn, *'Alayhi al-Salam*

The weeping of the angels, the Prophets and Fatimah, *'Alayha al-Salam* for al-Husayn, *'Alayhi al-Salam*

H 346, Ch. 41, h 1
I ('Allamah Majlisi) say that we have already established the Hadith of Shabib about weeping for al-Husayn, *'Alayhi al-Salam.*

H 347, Ch. 41, h 2
'Amali of al-Saduq:

Ibn al-Walid has narrated from ibn Matil from ibn abu al-Khattab from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim ibn Muhammad from 'Umar ibn Aban al-Kalbi from Aban ibn Taghlib who has said the following:

"'Abu 'Abd Allah, al-Sadiq *'Alayhi al-Salam*, has said that four thousand angels came to help al-Husayn ibn Ali *'Alayhima al-Salam*, against his enemies but he did not give them permission to fight, they then returned for permission and then descended but by that time al-Husayn, *'Alayhi al-Salam*, was already murdered so they remained around his grave in a very untidy condition weeping until the Day of Judgment and their leader is an angel called Mansur."

Kamil al-Ziyarat: Muhammad ibn Ja'far al-Razzaz from ibn abu al-Khattab has narrated a similar Hadith.

H 348, Ch. 41, h 3
'Amali al-Tusi:

Al-Mufid has narrated from Ahmad ibn al-Walid from his father from al-Saffar from Muhammad ibn 'Ubayd from ibn Asbat from ibn abu 'Amirah from Muhammad ibn Humran who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when matters about al-Husayn ibn Ali *'Alayhima al-Salam*, turned as they did the angels wailed before Allah, the most High, saying, "O Lord, why it is done to al-Husayn, *'Alayhi al-Salam*, your chosen one the child of your Prophet?" Allah then established for them the shadow of *al-Qa'im*, *'Alayhi al-Salam*, (the one who rises with divine authority and power) and said, "Through him I will take revenge on those who have committed injustice against al-Husayn, *'Alayhi al-Salam*."

H 349, Ch. 41, h 4
'Ilal al-Shara'i':

Al-Daqqaq and ibn 'Isam both have narrated from al-Kulayni from al-Qasim ibn al-'Ala' from 'Isma'il al-Farazi from Muhammad ibn Jumhur al-'Ammi from ibn abu Najran from those whom he has mentioned from al-Thumali who has said the following:

I (the narrator) once said to abu Ja'far, *'Alayhi al-Salam*, O child of the Messenger of Allah, are not all of you to establish the truth? He (the Imam), *'Alayhi al-Salam* replied, "Yes, that is correct." I (the narrator) then asked, "Why then is *al-Qa'im* (the one who rises with divine authority and power) is called *al-Qa'im*? He (the Imam), *'Alayhi al-Salam*, then said, "When my grandfather al-Husayn, *'Alayhi al-Salam*, was murdered the angels wailed before Allah, the most majestic, the most glorious weeping and sobbing and said, "O Lord, our master, do you overlook the deeds of those who have murdered your chosen one, the child of your chosen one and the best one in your creatures?" Allah, the most majestic, the most glorious, sent to them revelation that said, "My angels, you must calm down, I swear by my majesty and glory that I will take revenge on them, even after a certain period of time. Allah, the most majestic, the most glorious then uncovered for His angels from the children of al-Husayn, *'Alayhi al-Salam*, and the angels became happy and they saw one of them standing for *Salat* (prayer). Allah, the most majestic, the most glorious, said to them, "Through him I will take revenge on them."

H 350, Ch. 41, h 5
Kamil al-Ziyarat:

Al-Husayn ibn Ali al-Za'farani from Muhammad ibn 'Umar al-Nasibi from Hisham ibn Sa'd who has said the following:

Al-Mashikhah have informed me that the angel who came to the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and informed him of the murder of al-Husayn ibn Ali *'Alayhima al-Salam*, was the angel of the oceans. This is because an angel of the angels of paradise descended on the ocean, spread his wings on it then cried loudly and said, "O inhabitants of the ocean, you must dress with the dresses of sadness because the child of the Messenger of Allah is slaughtered." He then picked up soil from his gravesite for the skies and whoever of the angels he met he made them to smell it and it left an effect on them and they condemned his killers, the associates of his killers and the followers of his killers.

H 351, Ch. 41, h 6
Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd from ibn 'Isa from al-Husayn ibn Sa'id from Hammad ibn 'Isa from Rab'i ibn 'Abd Allah from al-Fudayl from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"He (thef Imam), *'Alayhi al-Salam* has said, "Why do you not visit the grave of al-Husayn, *'Alayhi al-Salam*; four thousand angels weep near his grave to the Day of Judgment."

H 352, Ch. 41, h 7
Kamil al-Ziyarat:

My father and group of our Shaykhs has narrated from Sa'd from Ali ibn 'Isma'il from Hammad ibn 'Isa from Rib'i from Fudayl from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following: "What is the matter with you, why do you not visit the grave of al-Husayn, *'Alayhi al-Salam*? Four thousand angels weep near him up to the Day of Judgment."

H 353, Ch. 41, h 8
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il from abu 'Isma'il al-Sarraj from

Yahya' ibn Mu'ammar al-Qattan from abu Basir from abu Ja'far *'Alayhi al-Salam*, who has said the following:

Abu Ja'far, *'Alayhi al-Salam*, has said that four thousand angels in an untidy and in a condition of being covered in dust weeps for al-Husayn, *'Alayhi al-Salam*, up to the Day of Judgment.

H 354, Ch. 41, h 9
Kamil al-Ziyarat:

My father and Ali ibn al-Husayn, both have has narrated from Sa'd from ibn 'Isa from Ali ibn al-Hakam from Ali ibn abu Hamzah from abu Basir from 'Abu 'Abd Allah, *'Alayhima al-Salam*, who has said the following:

Allah has appointed seventy thousand angels to pray for him every day in a disheveled and dusty condition from the day he was murdered to the time that Allah wills, meaning thereby the rise of *al-Qa'im* (the one who rises with divine authority and power).

H 355, Ch. 41, h 10
Kamil al-Ziyarat:

Through a chain of narrators from Sa'd from Ibrahim ibn Hashim from ibn Faddal from Tha'labah from Mubarak al-'Attar from Muhammad ibn Qays who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, once said to me that near the grave of 'Abu 'Abd Allah, *'Alayhi al-Salam*, there are four thousand angels in a disheveled and dusty condition who weep for him up to the Day of Judgment.

H 356, Ch. 41, h 11
Kamil al-Ziyarat:

My father and ibn al-Walid and Ali ibn al-Husayn all have narrated from Sa'd from ibn 'Isa from al-Ahawazi from al-Qasim ibn Muhammad from Ishaq ibn Ibrahim from Harun from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah has appointed four thousand angels who weep for al-Husayn, *'Alayhi al-Salam*, up to the Day of Judgment in a disheveled and dusty condition.

H 357, Ch. 41, h 12
Kamil al-Ziyarat:

Ibn al-Walid has narrated from al-Saffar from ibn abu al-Khattab from Safwan from Hariz from al-Fudayl from one of them, abu Ja'far or 'Abu 'Abd Allah, *'Alayhima al-Salam*, has said that on the grave of al-Husayn, *'Alayhi al-Salam*, there are four thousand angels in a disheveled and dusty condition who weep for him until the Day of Judgment and Muhammad ibn Muslim has said that they are there to guard him.

H 358, Ch. 41, h 13
Kamil al-Ziyarat:

My father has narrated from Sa'id from ibn 'Isa from ibn Ma'ruf from Hammad ibn 'Isa from Rabi' who has said the following:

Once I asked, 'Abu 'Abd Allah, *'Alayhi al-Salam*, in al-Madinah, "Where are the graves of the martyrs?" He (the Imam), *'Alayhi al-Salam* said, "Are not the most excellent ones of the martyrs with you? By the one in whose hand is my life that around him there are four thousand angels in a disheveled and dusty condition weeping for him up to the Day of Judgment.

Kamil al-Ziyarat: Ibn al-Walid has narrated from al-Saffar from ibn Ma'ruf a similar Hadith.

H 359, Ch. 41, h 14
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from ibn al-Khattab from ibn Bazi' from abu 'Isma'il al-Sarraj from Yahya' ibn Mu'ammar al-'Attar from abu Basir from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* has said that there are four thousand angels in a disheveled and dusty condition who weep for al-Husayn,

'Alayhi al-Salam, up to the Day of Judgment. They welcome whoever arrives to visit him and they visit whoever becomes ill there and take part in the funerals of those who die.

Kamil al-Ziyarat: My father has narrated from Sa'd from ibn abu al-Khattab through the chain of his narrators a similar Hadith.

H 360, Ch. 41, h 15
Kamil al-Ziyarat:

My father has narrated Sa'd from al-Hassan ibn Ali al-Hassan ibn Ali ibn l-Mughirah from al-'Abbas ibn 'Amir from Aban from al-Thumali from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that Allah has assigned four thousand angels to the grave of al-Husayn, *'Alayhi al-Salam*, who in a disheveled and dusty condition weep for him there from sunrise to the noontime at which time four thousand other angels descend, and these four thousand ones ascend, who continue weeping until dawn . . ." and he mentioned the Hadith.

H 361, Ch. 41, h 16
Kamil al-Ziyarat:

My father and Muhammad ibn 'Abd Allah have narrated from al-Himyari from Ibrahim ibn Mahziyar from his brother Ali from abu al-Qasim from al-Qasim ibn Muhammad from Ishaq ibn Ibrahim from Harun who has said the following:

A man asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, when I (the narrator) was there, "What is the reward for one who visits al-Husayn, *'Alayhi al-Salam*, (his shrine)?" He (the Imam), *'Alayhi al-Salam* replied, "When al-Husayn, *'Alayhi al-Salam*, was murdered for him even the lands wept, Allah then assigned four thousand angels who in a disheveled and dusty condition weep for him until the Day of Judgment. . ." he (the Imam) mentioned the Hadith.

H 362, Ch. 41, h 17
Kamil al-Ziyarat:

Muhammad al-Himyari has narrated from his father from Ali ibn Muhammad ibn Salim from Muhammad ibn Khalid from 'Abd Allah ibn Hammad al-Basri from 'Abd Allah al-'Asem ibn Hamid who has said that narrated to us al-Haytham ibn Waqid from 'Abd Allah ibn Hammad al-Basri from 'Abd Malik ibn Muqrin from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when you visit the shrine of abu 'Abd Allah al-Husayn, *'Alayhi al-Salam*, you should remain quiet except for good deeds because the angels of the night and day of the guards come to the angels who are in al-Hayir (shrine). They try to shake hands with them but they do not respond because of their intense weeping so they wait until sunrise declines to the west and until dawn shows brightness then they speak to them and ask them about things of the matters of the sky, however, between these two times they do not speak and they do not become tired because of weeping and saying prayers and they do not disturb them during these two times and if you speak you disturb them." I (the narrator) then asked saying, "I pray to Allah to keep my soul in service for your cause, what do they ask him? Which group ask; the guards or those who are in the Hayir of the angels?"

He (the Imam), *'Alayhi al-Salam* replied, "The angels in the Hayir ask the guards because the ones in the Hayir are of the angels who remain there but the guards come and go." I (the narrator) then asked, "What do they ask?" He (the Imam), *'Alayhi al-Salam* replied, "When they descend they pass by 'Isma'il, the guard of the air, and perhaps they come across the Holy Prophet, with him there is Fatimah, *'Alayha al-Salam*, al-Hassan, *'Alayhi al-Salam*, al-Husayn, *'Alayhi al-Salam*, and *'A'immah, 'Alayhim al-Salam*, the ones who have passed away. They ask about things and about those of you who are in al-Hayir. They say that you must give the glad news with your prayers. Then the guard angels ask, "How should we give them the glad news when they do not hear our words?" The *'A'immah, 'Alayhim al-Salam* say to them, "You can bless them and pray for them from our side and this is the glad news from us and when they return, you then should surround them with your wings until they sense your place and we leave them in the trust of the one who does not lose His trusts.

"If only they come to know what is in visiting him of goodness and if people would come to know it they would fight, about visiting him, with swords and sell their belongings to visit him.

"Fatimah, *'Alayha al-Salam* looks at them along with a thousand Prophets, a thousand of the truthful ones and a thousand martyrs, and of *Karrubin* a million help her in weeping and she sobs because of which no angel is left in the skies without weeping in sympathy with her and she does not become quiet until the Holy Prophet, comes to her and says, 'O my child, you have made the inhabitants of the skies weep, and it has stopped them from *Tasbih* (Allah is free of all defects) and speaking of the holiness of Allah. So please stop to allow them do their *Tasbih* (Allah is free of all defects) and speak of the holiness of Allah. Allah has full control over the affairs.'

"She looks to those of you who visit al-Husayn, *'Alayhi al-Salam*, and then asks Allah to grant you all kinds of goodness. You must not hold back from visiting him because goodness in visiting him is more than can be counted."

H 363, Ch. 41, h 18
Kamil al-Ziyarat:

Through the same chain of narrators as that of the previous Hadith the following is narrated from 'Asem from abu 'Ubaydah al-Bazzaz from Hariz who has said the following:

I (the narrator) once said to 'Abu 'Abd Allah, *'Alayhi al-Salam*, "I pray to Allah to keep my soul in service for your cause, why is it that your members of *Ahl al-Bayt* (family) live for such a short time and your leaving this world is so near one after the other even though the creatures need you so urgently?"

He (the Imam), *'Alayhi al-Salam* replied, "With every one of us there is a document in which whatever every one of us need to do in his lifetime is written. When the list of things that he needs to do according to the document ends; it then means that the time for his leaving this world has come. This happened to the Holy Prophet, and he then informed people of his leaving this world. 'Abu 'Abd Allah, al-Husayn, *'Alayhi al-Salam*, read the document which he had received and about what is for him. It was explained for him what is remaining and what has already taken place and what is not ended. He then came out to fight and of the things that were still remaining was that the angels had pleaded before Allah for permission to help him. Permission was given to them and it took them some time to ready themselves for the fighting, but in this time he, *'Alayhi al-Salam*, was murdered. The angels then said, 'O Lord, you granted us permission

to descend to help him. We descended down but you had already taken him (out of this world).'

"Allah, the most High, then sent them inspiration that said, 'You must remain near his dome until you will see him, then you can help him and weep for him and for the opportunity you have missed to help him. You are specially assigned to help him and weep for him.' So the angels weep to seek nearness to Allah and for the sorrowfulness of missing the opportunity to help him. When he will rise they will be his helpers."

Al-Kafi:

Ali has narrated from his father from al-'Asem ibn Hamid from 'Abu 'Abd Allah, al-Bazzaz from Hariz a similar Hadith.

H 364, Ch. 41, h 19
Kamil al-Ziyarat:

My father and my brother have narrated both from Ahmad ibn Idris and Muhammad ibn Yahya' both from 'Amraki who have narrated to us from Yahya' who was in the service of abu Ja'far, al-Thani, *'Alayhi al-Salam*, and from Safwan al-Jammal from 'Abu 'Abd Allah, *'Alayhi al-Salam*:

I (the narrator) asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, on the road during our journey from al-Madinah to Makkah, "O child of the Messenger of Allah, why is it that I see you sad, weary, sorrowful and broken-hearted?" He (the Imam), *'Alayhi al-Salam* replied, "If you can hear what I hear it would keep you from asking me this question." I then asked, "What do you hear?" He (the Imam), *'Alayhi al-Salam* replied, "It is the pleading of the angels before Allah, the most majestic, the most glorious against the killers of 'Amir al-Mu'minin, the killers of al-Husayn, *'Alayhi al-Salam*, and the lamentations of the Jinns and the weeping of the angels who are around him and the intensity of their wailing. In such condition who then can enjoy food, drink or sleep. . ." to the end of the Hadith.

H 365, Ch. 41, h 20
Kamil al-Ziyarat:

My father has narrated from Sa'd from certain ones of his people from Ahmad ibn Qutaybah al-Hamadani from Ishaq ibn 'Ammar who has said the following:

I (the narrator) was with 'Abu 'Abd Allah, *'Alayhi al-Salam*, in al-Hirah on the night of 'Arafah (ninth of the month of Dhul Hajj). I was performing *Salat* (prayer) and there were about fifty thousand people of very beautiful faces with fine fragrance and all of them began to perform *Salat* (prayer) during the night. When it became dawn I made a *sajdah*, then I raised my head and could not see even one person of those people. 'Abu 'Abd Allah, *'Alayhi al-Salam*, said, "Fifty thousand angels passed by when al-Husayn, *'Alayhi al-Salam*, was being murdered. They ascended to the sky and Allah sent an inspiration that said, 'You passed by the child of My beloved one when he was being murdered but you did not help him. You must now descend to earth to remain near his grave in a disheveled and dusty condition until the hour of doom.'"

H 366, Ch. 41, h 21
Kamil al-Ziyarat:

Muhammad ibn Ja'far has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Amr ibn Aban al-Kalbi from Aban ibn Taghlib who has said the following:

He (the narrator) has said that 'Abu 'Abd Allah, *'Alayhi al-Salam*, has said, "Four thousand angels descended to fight on the side of al-Husayn, *'Alayhi al-Salam*, but he did not give them permission so they went back to acquire a commandment, then they descended but in this time al-Husayn, *'Alayhi al-Salam*, was already murdered and may Allah keep His mercy away from his killers, those who helped them, and those who took part in his killing.

They (the angels) are near his grave in a disheveled and dusty condition weeping for him until the Day of Judgment. Their leader is called Mansur. They welcome every visitor, escort everyone who says farewell to leave, pray on the corpses of those visitors who die and ask forgiveness from Allah for them after their death. All of these angels are on earth waiting for *al-Qa'im* (the one who rises with divine authority and power) *'Alayhi al-Salam*.

H 367, Ch. 41, h 22
Manaqib of ibn Shahr Ashub: Jami' Tirmizi, the book of al-Sadi, Fada'il of Sam'ani:

'Umm Salamah has said that she saw the Holy Prophet, in her dream. The Holy Prophet had dust on his head and she asked for the reason. The Holy Prophet replied, "I have just seen al-Husayn, *'Alayhi al-Salam*, murdered."

Ibn Furak in his book 'Fusul' abu Ya'li in his book 'Musnad' and al-'Amiri in his book 'Ebanah' through the chain of his narrators among whom is 'A'ishah and from ibn Hawshab it is narrated that once al-Husayn, *'Alayhi al-Salam*, came to the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, at a time when divine messages were coming to him. The divine revelation continued coming and al-Husayn, *'Alayhi al-Salam*, was on the shoulder of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. Jibril then asked, "Do you love him?" The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, said, "Should I not love my son?" He said, "Your nation (followers) will kill him after you." Jibril then extended his hands, then in his hands there was a white soil. He then said, "On this soil your son, this one will be murdered. The name of this soil, O Muhammad is *al-Taf* (tragedy of Karbala). . ." to end of the Hadith.

It is narrated in the reports of Salim ibn al-Ju'd that he was Michael and in the Musnad of abu Ya'li it is narrated that he was the angel of al-Qitr.

Ahmad in al-Musnad has narrated from Anas and al-Ghazzali in the book Kimiya' al-Sa'adah and ibn Battah in his book 'al-Ebanah' through fifteen chains of narrators and ibn Hubaysh al-Tamimi in his own words has said that ibn 'Abbas has said the following:

Once when I was sleeping in my house and I heard a great and loud wailing from the house of 'Umm Salamah who was saying, "O daughters of 'Abd al-Muttalib help me and in weeping along with me because your master is murdered." It was then asked, "How do you know that?" She replied, "I just saw the Messenger of Allah in my dream in a disheveled and dusty condition and very sad and broken and I asked about the reason and he (the Messenger of Allah) said, "My son al-Husayn, *'Alayhi al-Salam*, is murdered along with the members of his family and I have just buried them."

'Umm Salamah has said that she found the soil that Jibril had brought from Karbala saying that when it will become blood it is a sign that your son al-Husayn, *'Alayhi al-Salam*, is murdered. The Holy Prophet gave that soil to me and had told me to keep it in a bottle and keep it with you and when it will become blood then it is a sign that al-Husayn, *'Alayhi al-Salam*, is murdered. I have just looked at the bottle and it has turned to fresh blood, gushing.

In Amali of al-Mufid al-Naysaburi it is narrated that Zurrah, the reader of lamentations, saw Fatimah, *'Alayha al-Salam* in a dream standing on the grave of al-Husayn, *'Alayhi al-Salam*, wept and told her to read the following lines of lamentations:

O the two eyes you must shed tears, a great deal of tears you must not allow it to reduce, weep for the dead in al-Taf (tragedy of Karbala) whose chests were left crushed, illness did not kill him and no, he was not suffering from any illness.

H 368, Ch. 41, h 23
Al-Kafi:

[H 1395, Ch. 126, h 19, from al-Kafi]

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from Karram who has said the following:

"Once I took an oath with myself that I would not eat any food during the day until the rise of *al-Qa'im* (the rise of al-Mahdi with Divine Authority and power). I then went to see abu 'Abd Allah, *'Alayhi al-Salam*.

"The narrator has said, 'A man from your *Shi'a* (followers) has imposed on himself an oath not to eat any food during the day until the rise of *al-Qa'im* from the family of Muhammad, *'Alayhi al-Salam*.'

"The Imam said, 'Fast, then, O Karram. Do not fast on the two *'Id* days and the three days of *Tashriq* (11,12,13) of the month of Dhi al-Hajj. Also do not fast when you are on a journey or when you will have an illness. It is because when al-Husayn, *'Alayhi al-Salam*, was murdered, the heavens and the earth and all the angels in them mourned and lamented before the Lord. They said, 'Lord, grant us permission to destroy the

creatures and purge the earth from them because of their disregard of Your reverence and their murdering Your chosen people.' Allah then inspired them, 'My angels, My heavens and My earth be patient and relieved.' He then removed a barrier of the barriers and there appeared Muhammad and the twelve executors of his will. He held the hand of so and so (*al-Qa'im*, the one who will rise with Divine Authority and power) from among them. He (the Lord) said, 'O My angels, My heavens and My earth through this I will grant support for this (cause of al-Husayn).' He said it three times."

H 369, Ch. 41, h 24

I ('Allamah Majlisi) say that al-Hassan ibn Sulayman has narrated in the book 'al-Mi'raj' through the chain of his narrators from Bakr ibn 'Abd Allah from Sahl ibn 'Abd al-Wahhab from abu Mu'awiyah from A'mash from Ja'far ibn Muhammad from his father from his grandfather *'Alayhim al-Salam* who has said the following:

The Holy Prophet, *'Alayhi al-Salam*, has said that in the night when he was taken for a night journey he arrived in the fifth sky where he saw the picture of Ali ibn abu Talib and he then asked, "My beloved one, Jibril, what is this picture?" Jibril replied, "O Muhammad, the angels wished to look at Ali ibn abu Talib, so they said, "O Lord, the children of Adam, *'Alayhi al-Salam*, in the world enjoy every morning and evening looking at Ali ibn abu Talib, the beloved one to your beloved one, Muhammad *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and his successor, the executor of his will and his trusted one, so allow us also to look at his picture just as the inhabitants of the world enjoy thereby, so He made a picture of Ali ibn abu Talib for them out of light of His holiness, the most majestic, the most glorious. Therefore Ali, *'Alayhi al-Salam*, is before them day and night whom they visit and look at him in the mornings and evenings."

He (the narrator) has said that al-A'mash reported to me from Ja'far ibn Muhammad from his father *'Alayhima al-Salam*, who has said the following:

When the condemned one, ibn Muljim struck his head with the sword, the effect of the injury because of the sword appeared before the angels in the fifth sky also so they look at it every morning and evening and they condemn his killer, who is ibn Muljim.

When al-Husayn ibn Ali *'Alayhima al-Salam*, was murdered the angels came down, picked him up and made him stand next to the picture

in the fifth sky. Whenever the angels from the skies higher or lower come to visit the picture of Ali, *'Alayhi al-Salam*, they see the picture of al-Husayn ibn Ali *'Alayhima al-Salam*, also. They then condemn Yazid, and ibn Ziyad, the killers of al-Husayn ibn Ali *'Alayhima al-Salam*, up to the Day of Judgment.

Al-'A'mash has said that al-Sadiq, *'Alayhi al-Salam*, said to him, "This is of the hidden and secret knowledge and you must not bring it to light except for the people who appreciate and are aware of its value."

Chapter 42 - Seeing of 'Umm Salamah and others, the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* in their dreams and his informing them of the martyrdom of the honorable ones

H 370, Ch. 42, h 1
Majalis of al-Mufid: 'Amali al-Tusi:

Al-Mufid has narrated from Muhammad ibn 'Imran from Ahmad ibn Muhammad al-Jawhari from al-Hassan ibn 'Alil al-'Anzi from 'Abd al-Karim ibn Muhammad from Hamzah ibn al-Qasim 'Alawi from 'Abd al-'Azim ibn 'Abd Allah al-'Alawi from al-Hassan ibn al-Husayn, al-'Arabi from Ghiyath ibn Ibrahim from al-Sadiq, Ja'far ibn Muhammad *'Alayhima al-Salam* who has said the following:

One morning 'Umm Salamah began to weep and she was asked about the reason for her weeping. She replied, "My child, al-Husayn, *'Alayhi al-Salam*, was murdered last night because for the first time I saw the Messenger of Allah in my dream, sad and pale and I asked him, 'Why your condition was is as such, O Messenger of Allah?' He (the Messenger of Allah) replied, 'Last night I was digging the graves of al-Husayn, *'Alayhi al-Salam*, and his companions.'"

'Amali of al-Saduq:

My father has narrated from Sa'd from al-Barqiy from his father from Wahab ibn Wahab from the Imam, *'Alayhi al-Salam*, a similar Hadith.

H 371, Ch. 42, h 2
'Amali al-Tusi:

Ibn Hashish has narrated from abu al-Mufaddal al-Shaybani from Ali ibn Muhammad ibn Mukhallad from Muhammad ibn Salim ibn 'Abd al-Rahman from 'Awn ibn Mubarak al-al-Khath'ami from 'Amr ibn Thabit from his father abu al-Miqdam from ibn Jubayr from ibn 'Abbas who has said the following:

He (the narrator) has said that when he was asleep in his home he heard a great and loud sobbing from the house of 'Umm Salamah, the wife of the Holy Prophet, *O Allah, please grant compensation to Muhammad and*

his family worthy of their services to your cause. She came out intending to lead me to her house and the inhabitants of al-Madinah came to her, both men and women. When I approached her I asked her as to why she was sobbing so desperately but she did not answer me and then she turned to the women of banu Hashim saying, "O daughters of 'Abd al-Muttalib help me to weep because, by Allah, your master is murdered, the master of the youth of the garden (paradise), by Allah the grandson of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, and the comfort for his soul, al-Husayn, *'Alayhi al-Salam*, is murdered. He ibn al-'Abbas then asked, "O Mother of the believing people, how do you know that he is murdered?" She then said, "I saw the Messenger of Allah in my dream in this hour, tired and disheveled and I asked him about his condition and he said that his child al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (family) are murdered today and that he had buried them at this hour and has completed the work of burial for them.

She then said that she then got up in confusion and she looked at the soil that Jibril had brought from Karbala and had said that when this soil becomes blood it is a sign that your grandson is murdered and the Holy Prophet, gave that soil to me saying, 'keep this soil in a bottle' or he said, 'in a glass and when it becomes fresh blood it is a sign that al-Husayn, *'Alayhi al-Salam*, is murdered' and I saw that bottle right now and it has become fresh blood and boiling."

He, ibn al-'Abbas, has said that 'Umm Salamah took from that blood and rubbed against her face and made that day a day of wailing and lamentation for al-Husayn, *'Alayhi al-Salam*, and then horse riders came with the news of the murder of al-Husayn, *'Alayhi al-Salam*, on that day.

'Umar ibn Thabit has said that he once visited abu Ja'far, Muhammad ibn Ali in his home and asked him about this Hadith as the narration of Sa'id ibn Jubayr from 'Abd Allah ibn 'Abbas. Abu Ja'far, *'Alayhi al-Salam*, said, "'Umar ibn abu Salmah narrated to me from his mother from 'Umm Salamah. In the narration of Sa'id ibn Jubayr, ibn 'Abbas has said that when it was the next night I saw the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* in my dream in a dusty disheveled condition and I then spoke to him about it and about his condition. He said to me, "Do you not know that I have just completed the burial works of al-Husayn, *'Alayhi al-Salam*, and his companions?" 'Amr ibn abu al-Miqdam has said that Sadir narrated to him from abu Ja'far, *'Alayhi al-Salam*, that Jibril once came to the Holy Prophet, *'Alayhi al-Salam*, with some soil from the

location where al-Husayn, *'Alayhi al-Salam*, was to be murdered. Abu Ja'far, *'Alayhi al-Salam*, then said, that is with us."

H 372, Ch. 42, h 3

It is narrated in some books of Manaqib and it is narrated from al-Hassan ibn Ahmad al-Hamadani from Hibbatu Allah ibn Muhammad al-Shaybani from al-Hassan ibn Ali al-Tamimi from Ahmad ibn Ja'far al-Qatifi, from Ibrahim ibn 'Abd Allah from Sulayman ibn Harb from Hammad from 'Ammar that ibn 'Abbas saw the Holy Prophet, *'Alayhi al-Salam*, in his dream one day at noontime in a disheveled and dusty condition with a bottle in his hand with blood in it and he, ibn 'Abbas asked, "What is this blood, O Messenger of Allah?" He (the Messenger of Allah) replied, "This is the blood of al-Husayn, *'Alayhi al-Salam*, I always keep it since that day." After counting he found it (the day of seeing him in his dream) to be the day in which al-Husayn, *'Alayhi al-Salam*, was murdered.

He (the narrator) has narrated from al-Hassan al-'Asemi from 'Isma'il ibn Ahmad from his father from Ali ibn Ahmad ibn 'Abdan from Ahmad ibn 'Ubayd from Tammam from abu Sa'id from abu Khalid al-Ahmar from Zur ibn Hubaysh from Salma' who has said the following:

I visited 'Umm Salamah and she was weeping. I asked her for the reason for her weeping and she replied, "I saw the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* in my dream with dust on his beard and head and I asked, 'O Messenger of Allah, why are you so dusty.' He (the Messenger of Allah) replied, 'I just saw al-Husayn, *'Alayhi al-Salam*, murdered.'"

It is narrated in al-Marasil that Salma' al-Madinah has said that the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* gave a bottle to 'Umm Salamah in which there was some sand from *al-Taf* (the area of Karbala) to 'Umm Salamah saying to her, "When this turns into fresh blood at that time al-Husayn, *'Alayhi al-Salam*, is murdered."

Salma' has said that the news of the murder of al-Husayn, *'Alayhi al-Salam*, spread from the house of 'Umm Salamah and I was the first one to see her and I asked, "What has frightened you, O 'Umm of believing people?" She replied, "I saw the Holy Prophet, in my dream with dust on his head and I asked, 'What has happened to you?' He (the Messenger of Allah), replied, 'People attacked my son and then murdered him and I just

saw him murdered.' I found chills in my skin and I rush to look at the bottle. I found fresh blood gushing out." *Salama*' has said that I then saw it placed before her.

H 373, Ch. 42, h 4
Al-Tara'if:

It is from the book 'Jam'bayna sihah al-Sittah'

He (the narrator) has said that the Holy Prophet, was seen in a dream weeping and it was asked, "What has happened to you, O Messenger of Allah?" He (the Messenger of Allah) replied, "At this time al-Husayn, *'Alayhi al-Salam*, is murdered."

Chapter 43 - Lamentations of the Jinn for al-Husayn, *'Alayhi al-Salam*

H 374, Ch. 43, h 1

I ('Allamah Majlisi) say that I have found in certain reliable books of Manaqib that it is narrated from Sayyid al-Huffaz abu Mansur al-Daylami from al-Ra'is abu al-Fath al-Hamadani from Ahmad ibn al-Husayn al-Hanafi, from 'Abd Allah ibn Ja'far al-Tabari from 'Abd Allah, ibn Muhammad al-Tamimi from Muhammad ibn al-Hassan al-Ansari from 'Ammarah ibn Zayd from Bakr ibn Harithah from Muhammad ibn Ishaq from 'Isa ibn 'Umar from 'Abd Allah ibn 'Umar al-Khuza'i from Hind the daughter of al-Jawn who has said the following:

She (the narrator) has said that once the Messenger of Allah, came to the tent of her maternal aunt, 'Umm Ma'bad, with him were his companions. His story about the sheep is well known to people. He (the Messenger of Allah) took a nap in the tent along with his companions until it became cool and it was a very hot day. When he (the Messenger of Allah) woke up he asked for water to wash his hands clean, then he gurgled and brushed, then discharged three times the water from his mouth on the boxthorn next to the tent of her maternal aunt. He then sniffed water in his nose three times, then washed his face and arms then wiped his head and feet. He then said, "This boxthorn will have a special condition and status." Then his companions who were with him did the same thing. He (the Messenger of Allah) then stood up to perform two Rak'at *Salat* (prayer). I was astonished and so also were the girls of the town because we had not seen any such performance and we had never seen someone perform *Salat* (prayer).

The next morning when we woke up the boxthorn had grown tall like a huge normal tree, very beautiful and Allah had cut off its thorns, its roots sunk in the ground, its shadow increased its trunk and leaves became green, then it ripened its fruits as big as it can be in the form of truffles with the color of powdered aloes, with the fragrance of Ambergris, and with the taste of honey. Any hungry person after eating its fruits would feel satisfied, it quenched thirst, suffering from illness would find cure, the needy and destitute would find self-sufficiency. Any camel or she camel, or a sheep would become fat and healthy, and would give plenty of milk. We found growth and blessings in our properties from the day he (the Messenger of Allah) had stopped there. Our towns became fertile and would produce a great deal of animal feed. We would call it the blessed.

The desert dwellers from around us would come from time to time to seek its shadow, take from it its leaves for their journey to the desert and it would serve as food and drinks.

It continued in that condition until one morning we found out that its fruits had fallen down and its leaves had turned pale. We became very sad and our feelings were moved, then very shortly the news of the passing away of the Messenger of Allah came which had taken place on that day. Thereafter it would give fruits but less than before in size, taste and fragrance.

It remained in that condition for thirty years and one morning we found out that its thorns had grown all over. The beauty of its branches had gone and all its fruits had fallen. Shortly thereafter the news that 'Amir al-Mu'minin Ali ibn abu Talib had been murdered came. Thereafter it did not give any fruits anymore, in large or small quantities. Its fruits discontinued, but we and people around us would still take from its leaves to cure thereby our illnesses and diseases.

It remained in that condition for a long period of time. One morning we found out that fresh blood was flowing from the bottom of its trunk, its leaves turned pale and something like water from meat was dripping from them. We then said that something great has taken place. We spent the night horrified and very sad expecting calamities. When night fell we then heard wailing and lamentations from under that tree, and a great deal of noise and shaking and we heard the voice of someone weeping that said:

"O son of the prophet, O son of the Executor of the Will, O the last of our honorable masters."

The wailing then increased as well as the noises and we could not understand much of what they said.

Thereafter, news of al-Husayn, *'Alayhi al-Salam*, being murdered came. The tree dried up and the winds and rains broke it then its traces disappeared.

'Abd Allah ibn Muhammad al-Ansari has said that he met Di'bil ibn Ali al-Khuza'i in al-Madinah of the Messenger of Allah and he narrated this Hadith to him and he did not deny its existence. He said, "Narrated to me my father from my grandfather from his 'Umm Sa'idah, the daughter of Malik al-Khuza'iyah that she had seen that tree, ate from its fruits during the time of Ali ibn abu Talib, *'Alayhima al-Salam*, and that she had heard the wailing and lamentations of the Jinns in that night and she had memorized the line that the female Jinn had read:

O son of the martyr and, O martyr whose uncle is, the best of the uncles, Ja'far al-Tayyar, it is strange that the sharpness of the polished sword affected you at your face when the dust had raised up.

Di'bil then said that he has said it in his ballad as follows:

You must visit the best grave, which is visited in Iraq, you must disobey the donkey and whoever prohibited you is a donkey.

Why must I not visit you, O al-Husayn, *'Alayhi al-Salam*, I pray to Allah to keep my soul in service for your cause, and my tribe and to whom is ascribed Nizar. In the hearts of the people of reason there is love for you, and for your enemies in their heart is dislike and prayer for their destruction. O son of the martyr and, O martyr whose uncle is, the best of the uncles, Ja'far al-Tayyar.

H 375, Ch. 43, h 2

Ibn Numa' (r.h.) in Muthir al-Ahzan has said that Jinn lamented for him, *'Alayhi al-Salam*. Certain people of the companions of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* of whom one is al-Miswar ibn Makhramah would listen to the lamentations and weep.

The author of al-Dhakhirah has narrated from 'Akrimah who had said that on the night when he was murdered, he (the narrator) heard in al-Madinah a caller whose person they could not see but hear saying:

O killers of al-Husayn, *'Alayhi al-Salam*, in ignorance, you can only receive the news, the torment and punishment for you; all the inhabitants of the sky weep for you; the Prophets, angels and *qabil* (tribes) you are condemned by the tongue of ibn Dawud, Musa and the owner of Injil.

It is narrated that a caller was heard in al-Basrah who said:

The coming spears to the chest of al-Husayn, *'Alayhi al-Salam*, are sent to fight the divine revelation, they rejoice that you are killed but they have killed with you *Takbir* (Allah is great beyond description) and *Tahlil*, (no one deserves worship except Allah). It is as if they have killed your father, Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* or they have killed Jibril.

Ibn al-Jawzi has narrated in the book al-Nur about the excellence of the days and months the lamentations of al-Jinn for al-Husayn, *'Alayhi al-Salam*:

Jinn women have come weeping, slapping and slashing their cheeks clean as the pure dinars, wearing black dresses numbering like reeds.

H 376, Ch. 43, h 3
Manaqib of ibn Shahr Ashub:

Di'bil has said that narrated to him his father from his grandfather from his mother, Sa'di the daughter of Malik al-Khuza'iyah that she had heard the lamentations of Jinns for al-Husayn, *'Alayhi al-Salam*:

"O son of the martyr, and martyr whose uncle is, the best of the uncles Ja'far al-Tayyar, strange indeed is the sharpness of the polished sword, that affected you at your face when the dust had raised up."

Ebanah ibn Battah has said that he heard of the lamentations of Jinns for al-Husayn, *'Alayhi al-Salam*:

"O eyes, be generous and you must not stop weeping, be generous to the murdered master, who in *al-Taf* (tragedy of Karbala) fell in the evening, and in the morning we suffered by the blackguardly matter."

Also of their lamentation is:

"Women of Jinn weep in sorrow slashing their faces, to assist the Hashimi women; they lament for al-Husayn, *'Alayhi al-Salam*, whose murder is a great suffering; they beat their cheeks which are like clean dinars, and they dress in black numbering like reeds."

Also of their lamentation is:

"The earth turned red because of the murder of al-Husayn, *'Alayhi al-Salam*, just as *al-'Alaq* (drop of blood) turned red at sunset, Wayl (a location in hell) is for those who murdered al-Husayn, *'Alayhi al-Salam*, Wayl (a location in hell) is for them; in the heat of the fire they burn."

Also of their lamentation is:

"I weep for the son of Fatimah, *'Alayha al-Salam*; for whose being murdered hairs turned gray, and because of whose being murdered you are shaken, and because of whose being murdered the moon experienced an eclipse."

Of the lamentations of Jinns is the following in his support:

"By Allah I have come to you only, after, I saw him in *al-Taf* (tragedy of Karbala) with his cheeks on the ground and his throat slashed."

Al-Tabari has said that the lamentations of Jinns were heard at the first stopping place where they stopped when going to al-Sham:

"O the ones who have murdered al-Husayn, *'Alayhi al-Salam*, in ignorance, expect receiving news of your being punished and tortured, all the inhabitants of the sky pray against you, of the messenger Prophets and those being murdered, you are condemned by the tongue of Dawud, Musa and the companion of al-Injil."

H 377, Ch. 43, h 4
Kamil al-Ziyarat:

My father has narrated from Sa'd from Muhammad ibn al-Husayn from Nasr ibn Muzaham from 'Abd al-Rahman ibn abu Hammad from abu Layla al-Wasiti from 'Abd Allah ibn Hassan al-Kinani who has said the following:

He (the narrator) has said that Jinn wept for al-Husayn, *'Alayhi al-Salam*, saying:

"What will you say if the Holy Prophet, will ask you, 'What did you do, being the last nation (followers), to my *Ahl al-Bayt* (family), my brothers and to my honor; who were made captives, murdered and stained them in their blood?'"

H 378, Ch. 43, h 5
Kamil al-Ziyarat:

Hakim ibn Dawud ibn Hakim has narrated from Salmah from Ali ibn al-Husayn from Mu'ammar ibn Khallad from abu al-Hassan al-Rida', *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* has said that al-Husayn, *'Alayhi al-Salam*, during his journey to Iraq in the middle of a night saw a man reciting a fighter's rhymes saying; and also narrated to me my father from Sa'd from ibn 'Isa from Mu'ammar ibn Khallad from al-Rida', *'Alayhi al-Salam*, a similar Hadith like that of Salamah:

"O my camel do not become depressed because of my pressing you to move fast, you must hurry before dawn, to join me with the best riders on the best journey, so that you can find beauty with the honorable ocean, the glorious one in seriousness and with spacious chest, to whom Allah has given the reward for the best issue, there He preserves him as long as the time remains."

Al-Husayn, *'Alayhi al-Salam*, then said, "I will move ahead and death is not something shameful, for a young man as long as he intends the truth submissively, sympathizes the virtuous with his soul, remains aloof from those who are doomed for destruction and opposes the criminals, if I live I will not be ashamed, and if I die I will not feel the pain, humiliation and loss indeed is the death for you in reality."

H 379, Ch. 43, h 6
Kamil al-Ziyarat:

My father and a group of my Shaykhs have narrated from Sa'd from Muhammad ibn Yahya' from 'Abbad ibn Ya'qub from 'Amr ibn Thabit from 'Umar ibn 'Ikramah who has said the following:

In the morning of the night in which al-Husayn, *'Alayhi al-Salam*, was murdered we were in al-Madinah. One of our *Mawla* (servant) said that last night they heard and announcers saying: "O killers of al-Husayn, *'Alayhi al-Salam*, in ignorance, you can only receive the news of the torment and punishment for you; all the inhabitants of the sky pray against you; just as the Prophets, angels and *qabil* (tribes) do and you are condemned by the tongue of ibn Dawud, Musa and the owner of the spirit the carrier of Injil."

H 380, Ch. 43, h 7
Kamil al-Ziyarat:

Hakim ibn Dawud ibn Hakim has narrated from Salmah from 'Abd Allah ibn Muhammad ibn Sinan from 'Abd Allah ibn al-Qasim ibn al-Harith from Dawud al-Riqqi who has said that narrated to him his grandmother that when al-Husayn, *'Alayhi al-Salam*, was murdered; Jinn in lamentation for him said the following:

"O eyes, be generous with tears, while I weep because the news is real, I weep for the son of Fatimah, *'Alayha al-Salam* who entered the

Euphrates but never came back, the Jinn weeps in pain upon receiving the news of al-Husayn, *'Alayhi al-Salam*, being murdered along with his *Ahl al-Bayt* (family) and the news is a very unhappy one, I will weep for you with burning feelings in the evenings and in the morning, I will weep for you as long as roots extend and the trees bear fruits."

H 381, Ch. 43, h 8
'Amali of al-Saduq:

Ibn al-Walid has narrated from al-Saffar from ibn abu al-Khattab from Nasr ibn Muzaham from 'Umar ibn Sa'd from 'Amr ibn Thabit from Habib ibn Thabit from 'Umm Salamah, wife of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* who has said the following:

After the passing away of the Holy Prophet, I did not hear any lamentations of Jinns except during one night and it only informed me of the loss of my son. One Jinn woman came saying, "O eyes, you must shed tears in seriousness; who will weep, for the martyrs after me, for a group who are driven by death to a tyrant who is owned by a slave."

Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Qarashi has narrated from ibn abu al-Khattab a similar Hadith.

In Manaqib of ibn Shahr Ashub: Amali of al-Naysaburi and 'Amali al-Tusi there is a similar Hadith.

It is narrated in the old al-Manaqib from Shardar al-Daylami from Mahmud ibn 'Isma'il from Ahmad ibn Fazshah who has said that narrated to him abu Ali Munawalah, from abu Nu'aym al-Hafiz who both have said that narrated to them al-Tabarani from al-Qasim ibn 'Abbad al-Khitabi from Suwayd ibn Sa'id from 'Ammar ibn Thabit a similar Hadith and in it, it is: "Why not O eyes must you not celebrate in seriousness."

H 382, Ch. 43, h 9
Majalis of al-Mufid: 'Amali al-Tusi:

Al-Mufid has narrated from 'Umar ibn Muhammad from Ali ibn al-'Abbas from 'Abd al-Karim ibn Muhammad from Sulayman ibn Muqbil al-Harithi from al-Mahfuz ibn al-Mundhir who has that a Shaykh from banu

Tamim narrated to me that he had heard his father said, "We were not aware about al-Husayn, *'Alayhi al-Salam*, being murdered until the evening of the night of *'Ashura'*. I was sitting on the hill and with me there was a man from the town and heard an announcer saying:

"By Allah I have come to you only after seeing him in *al-Taf* (tragedy of Karbala) with his cheeks on the soil with his throat slashed, around him there were young people with their throats bleeding, who were like torches that spread light in the darkness, I tried to catch up with them before they meet the beautiful al-Hur, the design of Allah impeded me from reaching him and the command and the determination is already settled, al-Husayn, *'Alayhi al-Salam*, was a lamp to give out light, Allah knows that I am not speaking lies, May Allah grant compensation to the body which is held by the grave of al-Husayn, *'Alayhi al-Salam*, the owner of the grave is a friend of goodness, he is a neighbor of the Messenger of Allah in the chamber along with the executor of the Will and the flying one in happiness."

We then asked, "Who are you, may Allah bless you?" He replied, "I and and my *Ale* (family) are from Jinn. We are relatives and we wanted to support and express our sympathy to al-Husayn, *'Alayhi al-Salam*, with our souls. We returned from Hajj but we found him murdered."

H 383, Ch. 43, h 10
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn Yazid from Ibrahim ibn Ali ibn 'Uqbah from Ahmad ibn 'Amr ibn Muslim from al-Mithami who has said the following:

Five people from al-Kufah wanted to help al-Husayn ibn Ali *'Alayhima al-Salam*. They stopped in a town, toward the end of the night, called Shahi and two men came to them, a young man and an old one and said to them *Salam* (the phrase of offering greeting of peace). He (the narrator) has said that the older one said, "I am a man from Jinn and this is the son of my brother. He wants to help this man who is oppressed." He (the narrator) has said that the old Jinn said to them. "I have an idea." The young human being ones asked, "What is your idea?" He replied, "I like to fly and bring you the news so you can travel with proper information." They said, "It is a good idea." He (the narrator) has said that he remained absent for one day and night and in the morning they could hear a voice without being able to see the person and he said:

"By Allah I have come to you only after seeing him in *al-Taf* (tragedy of Karbala) with his cheeks on the soil with his throat slashed, around him there were young people with their throats bleeding, who were like torches that spread light in the darkness, I tried to catch up with them before they meet the beautiful al-Hur, the design of Allah impeded me from reaching him and the command and the determination is already settled, al-Husayn, *'Alayhi al-Salam*, was a lamp to give out light, Allah knows that I am not speaking lies, May Allah grant compensation to the body which is held by the grave of al-Husayn, *'Alayhi al-Salam*, and the owner of the grave is a friend of goodness, he is a neighbor of the Messenger of Allah in the chamber along with the executor of the will and the flying one in happiness" except the line which begins with: "impeded" and may Allah grant compensation.

Then a certain one of the human beings said, "You must go back to the grave which will remain there until the Day of Judgment drenched by the rain, you have traveled the path which you had to travel, and you have drank from the bowl with abundance in it, the young ones who freed their souls for Allah, separating themselves from belongings, loved ones and homes."

H 384, Ch. 43, h 11
Kamil al-Ziyarat:

Hakim ibn Dawud has narrated from Salmah ibn al-Khattab from 'Umar ibn Sa'd from 'Amr ibn Thabit from abu Ziyad al-Qandi who has said the following:

There were gypsum workers who would hear, in Jabanah in early mornings, the lamentations of the Jinns for al-Husayn, *'Alayhi al-Salam*, when he was murdered and they would say:

"The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause,* would wipe his forehead thus, there was a shine on his cheeks, his parents ranked top in al-Quraysh and his grandfather is the best of grandfathers."

I ('Allamah Majlisi) say that in the old Manaqib it is narrated from abu al-'Ala' al-Hassan ibn Ahmad al-Hamadani from Mahmud ibn 'Isma'il from Ahmad ibn Muhammad ibn al-Husayn from abu al-Qasim al-Lakhmi from Muhammad ibn 'Uthman from Jandal ibn Waliq from 'Abd Allah ibn al-Tufayl from abu Zayd al- Faqimi from abu Hubad al-Kalbi from gypsum workers a similar Hadith.

H 385, Ch. 43, h 12
Kamil al-Ziyarat:

Through the chain of his narrators has narrated from 'Umar ibn Sa'd from al-Walid ibn Ghassan from those who narrated to him who has said the following:

He (the narrator) has said that Jinns would lament for al-Husayn, *'Alayhi al-Salam*, and say:

"For whoever in *al-Taf* (tragedy of Karbala) eulogizing lines are unwillingly composed, they (lines) resonate the eulogies for al-Husayn, *'Alayhi al-Salam*."

H 386, Ch. 43, h 13
Kamil al-Ziyarat:

Hakim ibn Dawud has narrated from Salmah from Ayyub ibn Sulayman from Ali ibn Al-Hazur who has said the following:

I (the narrator) heard Layl'a saying that she heard the lamentations of Jinns for al-Husayn ibn Ali *'Alayhima al-Salam*, as follows:

"O eyes be generous with tears, to weep sadly with burning feelings and in pain, O eyes you must not allow the comfort of sleep to lure you, by speaking of *Ale* (family of) Muhammad and their suffering pain, for three days their bodies remained on the ground, among the beasts and they were all fallen."

I ('Allamah Majlisi) say that we have already stated a number of Hadith in the chapter on his martyrdom.

Chapter 44 - The lines of Eulogies composed by different people about him, al-Husayn, *'Alayhi al-Salam*

(Translator's Note: Conveying the beauty of the lines of eulogies from one language to another language is almost not achievable. The translation in the following chapter is intended to relay the general idea only.)

H 387, Ch. 44, h 1
Majalis al-Mufid has narrated from Muhammad ibn 'Umran from Muhammad ibn Ibrahim from 'Abd Allah ibn abu Sa'd from Mas'ud ibn 'Amr from Ibrahim ibn Dahah who has said that the first lines of poems in eulogizing al-Husayn, *'Alayhi al-Salam*, are the words of 'Uqbah ibn 'Amr al- Sahmi from banu Sahm ibn 'Awf ibn Ghalib:

The eye searches in life but you,

Are afraid in the world, so its brightness turns dark,

I passed by the grave of al-Husayn, *'Alayhi al-Salam*, in Karbala,

My eyes overflowed its tears to heavily water mark,

I continued lamenting and weeping because of his severe suffering,

My eyes cooperated with me with its tears with deeply breathing spark,

I wept for the group after my weeping for al-Husayn, *'Alayhi al-Salam*,

Their graves circled him from both sides to earmark,

I offered greeting of peace, the kindness and blessings of Allah to the people of the graves in Karbala,

To convey my greeting of peace, the kindness and blessings of Allah be with those who, to visit them, disembark,

Offering of Peace in the evenings, at night and in the morning,

Delivered by the opposite winds with the dust of musk and ambergris throughout the landmark.

H 388, Ch. 44, h 2
Manaqib of ibn Shahr Ashub:

From Kumayt:

Times have made me laugh and weep,

Times consist of changes and colors,

The nine, who in *al-Taf* (tragedy of Karbala) had left,

All of them ended up in the shrouds,

The six who were matchless,

Children of 'Aqil the best of the riders,

Then their master the best one,

Their remembrance agitates my sorrows.

H 389, Ch. 44, h 3
Manaqib of ibn Shahr Ashub:

From al-Sari al-Rif'a:

The spirit and life stand guard on the grave,

In which al-Husayn, *'Alayhi al-Salam*, rests thirsty,

Our inside always in his remembrance,

As if it turns on burning coal or sliced with knives.

Hold it, they did not break the covenant with his father,

They, in fact, by murdering him murdered the religion.

H 390, Ch. 44, h 4
From Di'bil:

Why must I not weep for al-Husayn, *'Alayhi al-Salam*, and his family,

Why must I not weep for the one for whom Muhammad wept,

For him the angels in the sky wept,

The honorable flowers in *Ruku'* (bowing down on one's knees) and in *Sujud* (prostrations),

They did not preserve the love for Prophet Muhammad,

For they made him sip the heat (of sorrow) which never cools off,

They murdered al-Husayn, *'Alayhi al-Salam*, making him sorrowful for his grandson,

Sorrow after al-Husayn, *'Alayhi al-Salam*, has become widespread,

This is al-Husayn, *'Alayhi al-Salam* made in pieces by the swords,

Stained in his blood and is made a martyr,

Bare, without clothes thrown on the sands,

Under the hoofs and heels is targeted,

How can one remain restful when Zaynab is made a captive,

Who with the heat of emotion cries: Oh Ahmad,

O grandfather, dogs quench their thirst with comfort,

But we are driven away from the Euphrates,

O grandfather, I complain before you in sorrow and suffering,

when I see him I stand up and sit.

H 391, Ch. 44, h 5
Manaqib of ibn Shahr Ashub:

From Kasha jam:

When I think about their suffering,

I ignite the flint that sparks off sorrow,

The falling locations of some of them are nearby,

And the banishment locations of some of them are far away,

Their day in Karbala was made dark,

But when it was brightened they were all slaughtered,

His supporters were weakened and his defenders were made fewer,

His strongest hope suffered from sudden littleness.

From Khalid ibn Mi'dan:

They brought your head, O son of the daughter of Muhammad,

Stained in his blood all over complete,

They murdered you thirsty with no regard,

About you in matters of divine revelation and interpretations,

It is as if, O son of the daughter of Muhammad,

They openly and willfully have murdered the Messenger of Allah,

They said *Takbir* (Allah is great beyond description) upon murdering you,

In fact in so doing they have murdered *Takbir* (Allah is great beyond description) and *Tahlil*, (no one deserves worship except Allah). Messengers, all together.

From Sulayman ibn Qatta al-Hashimi:

I passed by the houses of *Ale* (family of) Muhammad,

I had not seen the like of them when they were residents,

Have you not considered that the earth has become sick,

Because of losing al-Husayn, *'Alayhi al-Salam*, and the land has undergone tremors,

The one murdered at *al-Taf* (tragedy of Karbala) from *Ale* (family of) Hashim,

Has weakened the necks of the Muslims thus its humiliated,

They were hopes now they have become suffering,

Such sufferings have turned great and tremendous.

From al-Susi:

I regret in sorrow for the grandson and what has happened to him,

He has died thirsty in suffering and dehydration,

I am regretful with sorrow for the one who fell off the saddle,

For whom there was no protector among the people,

I am regretful in sorrow for the rising full moon of guidance,

On top of the spears as a copy of the full moon in darkness,

I am regretful in sorrow for the women who were exposed,

And who were driven in hardships and oppression,

I am regretful in sorrow over the cheeks which,

Remained in *al-Taf* (tragedy of Karbala) bare on the scorching sun,

I am regretful in sorrow for the resisting ones,

For whose being murdered the swords of the enemy, felt compassion.

Also from him:

How plenteous were the tears mixed with blood,

Which the eyes rained down in Karbala,

I can never forget the helplessness of,

The one who remained alone among his companions in the wilderness,

It is as if I see him fallen on the soil,

Mortally wounded and stained in blood,

It is as if I see him looking to the women,

Who are insulted like the slave-women.

Also from him:

You must show generosity heavily O eyes, for al-Husayn, *'Alayhi al-Salam*,

For the defenseless one who is not protected by the neighbors,

Show generosity for the sake of the women and small children,

Show generosity for the sake of the murdered one who is left in the wilderness.

Also from Him:

I must say O, children of the Holy Prophet that patience is running out,

I must say O children of the Messenger of Allah that the town has become empty of your existence,

O *Ale* (family of) the Messenger of Allah,

It is now restlessness for me and there is no peace.

Also from him:

It is not an offense for a *Shi'a* person to shed tears,

In Karbala the blood of al-Husayn, *'Alayhi al-Salam*, was spilled,

O the day of 'Ashur'a what you have left for me,

Something, which has drowned me in the ocean of grief for the rest of my life,

In you the sanctity of *Ale* (family of) Muhammad was violated,

Their means were broken in pieces all together,

How can I then quench my thirst of water when the son of Muhammad,

Until his death was not allowed to have any water to taste.

Also from him:

My eyelids are weary of sleeplessness,

From the time sorrow has occupied my heart,

An announcer has announced the departure of a full moon in *al-Taf* (tragedy of Karbala),

The most honoring of the evenings and the mornings,

The announcer spoke of martyrdom of al-Husayn, *'Alayhi al-Salam*,

May my soul be ransomed for him,

When the enemies surrounded him,

Along with the youths who defended and helped him,

They performed the greatest form of hard work,

Until they all were martyred and he remained all alone,

They at last brought him down from his noble horse,

And Shimr came to him,

To offer him a sip of drink of death while he was thirsty,

The head was raised on a spear,

Like the full moon that brightens the dark blackness,

They carried his *Ale* (family of) as captives,

On camels without saddles.

Also from him:

Can I forget al-Husayn, *'Alayhi al-Salam*, left on the soil of the wilderness,

With the purified ones around him like the bright stars,

Can I forget al-Husayn, *'Alayhi al-Salam*, on the day whose head was moved?

On the spear like a full moon in the full moon night,

Can I forget the captives from the daughters of Muhammad O Allah grant compensation to Muhammad and his family worthy of their services to your cause,

Who were disrespected after being well protected from the strangers?

H 392, Ch. 44, h 6
Manaqib of ibn Shahr Ashub:

From al-'Awni:

You are a piece of the heart of the Holy Prophet,

Who in *al-Taf* (tragedy of Karbala),

Remained neglected in the scorching sun in the sand dunes,

You are a piece of the heart of al-Batul,

Murdered in *al-Taf* (tragedy of Karbala) then left exposed to the wild beast in the wilderness,

Murdering you made the eyes of the Messenger of Allah to weep,

As well as Jibril to weep for you out of compassion.

Also from Him:

O the full moon that disappears as it rises,

Missing you has made me inherit death,

O changing of times that has left for me,

Nothing for finding any comfort,

How can I, after al-Husayn, *'Alayhi al-Salam*,

Show interest in amusements and trivia,

O the ones for whom my soul be made a ransom,

Who all were made to die thirsty,

Without a drink from what is permissible to all creatures,

O torches of guidance, for whom my soul be made a ransom,

You were murdered so early in life,

O my masters, O children of Ali, *'Alayhi al-Salam*,

Guidance for losing you has wept and wailed,

O my masters, the children of my Imam,

I say so all in public,

You were not comfortable in protected locations, and efforts,

But you were otherwise in the open and challenges,

Your loss dreaded, *al-Dhikr* and the seven read twice,

As well as the long chapters.

H 393, Ch. 44, h 7
Manaqib of ibn Shahr Ashub:

Also from Him:

I cannot forget the day al-Husayn, *'Alayhi al-Salam*, remained on the soil,

In *al-Taf* (tragedy of Karbala) with his dress looted and his gown taken away,

Dehydrated near the Euphrates River because of thirst,

But drenched (in blood) by the deadly injuries,

Looking to the Euphrates River by the corner of his eyes,

But finds himself denied and deprived of its waters.

H 394, Ch. 44, h 8
Manaqib of ibn Shahr Ashub:

From al-Zahi:

I blame my eyes if they fall short shedding tears,

I use up my tears if they flow in your memories, O *Ale* (family of) al-Mustafa' (the purified one),

My tears on the face has drawn lines,

For you and because of you my eyelids have distanced from sleeping,

I imagine that your bodies in Iraq,

Against them how spears are broken,

I imagine your remaining in *al-Taf* (tragedy of Karbala),

Like the full moon in the full moon night,

The land of Yathrib has become empty of your present,

Like the lines of a book that made desolate,

Karbala has left you in the sun and away from home,

Like bright stars that about to vanish,

As if I see Zaynab around al-Husayn, *'Alayhi al-Salam*,

Has spread her hairs in lamentation,

They are stain with blood from his throat,

And she with exploding emotion has expressed what had kept secret,

Fatimah's power of reason is about to fly,

When she felt the whip on her side,

The grandson has his beard soaked,

From the blood flowing from his throat,

The head of al-Husayn, *'Alayhi al-Salam*, in front of the company,

Is like the brightness of the day that uncovered.

Also from Him:

I am not to forget the women in Karbala,

While al-Husayn, *'Alayhi al-Salam*, has remained all alone,

He is in *Sujud* (prostrations) with his face on the ground,

Over his head sharp Indian swords come down and rise,

He asks for water and Euphrates is just nearby,

He can see the water but it is kept away from him.

H 395, Ch. 44, h 9
Manaqib of ibn Shahr Ashub:

From al-Nashi:

The sufferings of the descendants of Fatimah, *'Alayha al-Salam*, al-Batul,

Strike against the heart of the Messenger of Allah,

O the ones for whom my soul be made a ransom, the full moon who has undergone an eclipse,

Rising has subjected them to fade away,

O the day of *'Ashura'* my suffering from you has with internal pains,

As if I see the son of Fatimah, *'Alayha al-Salam*, is left in the wilderness,

With his glorious face meeting the soil,

Dragged the whole of the body and the throat,

on the soil and sand on his blood stained cheeks,

Fallen on earth is the earth,

How regrettable is this for a weakened body,

His enemies crush him under the hoofs,

Of the free running horses,

The hostile one has cut off his head,

To raise it on top of the tall spears,

The women are badly disrespected,

Who in sorrow pull out their hairs,

They walk with the orphans or the martyrs,

Dyed with blood, move from one murdered to another one,

Now they kiss those murdered of the children of Ali, *'Alayhi al-Salam*,

Then they kiss those murdered of the children of 'Aqil,

Little Fatimah, after being dearly cherish,

Now sorrow had made her to wear the dress of being humiliated,

She calls her grandfather for help, O grandfather,

We after you are made to pay the wergild (of the pagans eliminated in Badr).

H 396, Ch. 44, h 10
Manaqib of ibn Shahr Ashub:

From al-Murtaza'(r.h.):

The day of *al-Taf* (tragedy of Karbala) was a hard day for religion,

It has not left for my heart of the happiness any share,

May Allah keep His mercy away from those who unjustly use the world for their pasture,

They who surrendered before Islam out of weakness but after gaining power waged wars,

Demanding wergild, for the pagans eliminated in Badr, unjustly in sins,

On the day of Karbala they caused such fractures in religion,

That can never be compensated or bandaged,

The captives whom they drove using spears,

Or the murdered ones left drenched in blood on the ground,

The injured ones because of the spears and arrows,

Who fell mortally exposed before the beasts and the vultures.

From al-Radi (r.h.):

Karbala continues to remain the cause of suffering,

Because of all that *Ale* (family of) al-Mustafa' (the purified one) faced in your area,

On your soil upon their falling,

How great was the blood and tears that flowed,

The guest treated in the empty wilderness,

Who were made to disembark without any services offered,

They could not taste any water until they gathered,

By the sharp edges of swords on the ground of destruction,

The sun of suns underwent an eclipse,

In height and brightness no other could approach,

Beasts snatch from their bodies,

The contesting legs and benevolent right limbs,

The faces like guiding torches which,

Disappeared like a shining moon and descending star,

Nights had changed them,

In the morning the unjust rule imposed on them suffering,

O Messenger of Allah would that you were to observe them,

Murdered or taken captives,

The dehydrated ones who are denied to seek shadows and those,

Whose thirst is quenched with the cylinders of the spears,

Those falling ones who are driven to walk faster,

Behind the carriers without any saddles,

The slaughtered ones of the descendants of sacrificed one,

Whose family is then driven like slaves,

They murdered him knowing well,

That he is one of the five people of the special cloak,

The dead for whom Fatimah, *'Alayha al-Salam*, weeps,

And whose father is Ali, *'Alayhi al-Salam*, who is of very high status.

Also from Him:

The tears have barred the town from weeping,

Because of the weeping of Fatimah, *'Alayha al-Salam*, for her children,

She is not left without observing the martyred one's seeing,

That the approaching one to the waves of Euphrates is expelled away,

Can you consider that she knew al-Husayn, *'Alayhi al-Salam*, is excluded,

In the eyes of the descendants of ones rejected at birth,

There were lamentations in Iraq which were counted,

By the Amawides in al-Sham of the festivities,

The anger of the Holy Prophet was accounted for while the plantations,

Were subjected to mowing,

The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, was made a plaintiff,

How awful is what they have stored for the day of their return,

The descendants of the Holy Prophet are carried on camels without saddles,

The blood of al-Husayn, *'Alayhi al-Salam*, on the heads are raised,

How sorrowful it is for the *'Alawi* group,

To follow the Amawides after their being in the lead,

The *'iran* (nose gear) of humiliation is placed in their nostrils,

With thick marks of injustice around their necks,

They (Amawides) seized the command in his absence,

They decided as they like about those present,

They demanded the legacy of the age of (pre-Islamic) ignorance from her,

To heal the old wounds of the past jealousies,

O the day of *'Ashura'* how many heart wrenching flames you ignite,

That causes agitation in things by its shooting condition.

I ('Allamah Majlisi) say that in certain books there is the following addition:

If those domes are undermined it has,

Made the pillars of religion to fall before they stand upright,

They are the selected ones by Allah to which He has sent divine revelation,

His commandments were sent before to his ancestors,

His enemies narrate about her excellence,

All the time but ascribe them to adversaries,

O the group, you have wasted the bloods of Muhammad,

And his children by the hands of Yazid and it Ziyad,

Belittling the properties of Allah in the fill of their palms,

But the palms of the *Ahl al-Bayt* (family) of Allah are in chains,

They have struck with the sword of Muhammad his children,

With a strange striking that has returned after being defenders,

O the day of *'Ashura'* how many heart wrenching flames you ignite,

That causes agitation in things by its shooting condition.

H 397, Ch. 44, h 11
Manaqib of ibn Shahr Ashub:

From another:

The Amawides spend the night in intoxicated condition,

In *al-Taf* (tragedy of Karbala) those murdered cannot sleep because of the heated emotion,

Islam is slain only by one group,

Whose fools conspires and its leader sleeps,

The spear of religion ends up in the hands of the unjust ones,

When its one side bends it remains without being repaired.

From others:

It is a shame for al-Islam because of the adversaries,

They have succeeded thereby through faults and defects,

People of 'Uzayr honor his donkey,

They consider kissing it an honor,

But your swords with the blood of the son of the daughter of your the Holy Prophet,

Are stained to make Yazid happy.

In a narration it is as follows:

It is a shame for al-Islam because of the adversaries,

They have succeeded thereby through faults,

The head of the son of the daughter of you the Holy Prophet,

Openly is presented before the wicked sinful one.

From al-Sanawbari:

O the best among the Prophets who are dressed up in the garbs of Prophet-hood,

My sentiment for your two grandsons is a sentiment, which does not end,

This is murdered by the wicked ones and he is murdered by the illegitimately born ones,

The day of al-Husayn, *'Alayhi al-Salam*, made the earth shed tears as well as the sky,

The day of al-Husayn, *'Alayhi al-Salam*, left the honor abandoned for annihilation,

O Karbala, you have left for nothing but suffering and sorrow,

How many are the faces in you of the faces who sips the water of beauty,

O the ones for whom my soul be made a ransom,

For the one felt the intense heat of the war,

In which the spears in the coats of arms seemed like stars in the sky,

He chose the coat of arms of patience as the exercise patience dresses up with high praise,

The self-esteem and self-denials of a lion is a true self-esteem and self-denial,

The honorable passes away thirsty along with a number of thirsty ones,

Who were denied to taste the water and they could find in water the taste of water,

Who is for the horse that rubs his face against the pole of the tent,

Who is for the bodies left on the soil bare unprotected,

Who is for the one who to whom *hunuut* is not applied whose body is not readied for funerals,

Who is for the son of Fatimah, *'Alayha al-Salam*, who is away from the eyes of his guardians.

H 398, Ch. 44, h 12
Manaqib of ibn Shahr Ashub:

From al-Shafi'i:

My chest sighs and my heart is sorrowful,

My sleep wakes up and awakening is strange,

Who can deliver my message to al-Husayn, *'Alayhi al-Salam*,

Even though souls and hearts may dislike it,

The slaughtered without any sins as if his shirt is dyed with purple water,

The sword has a groan and the spears have waling,

The horses after whinnying have loud cries,

The world has undergone a quake for *Ale* (family of) Muhammad,

Solid mountains are about to melt because of their suffering,

The stars fade away and the planets tremble,

Veils are disrespected and the front parts of the garments are torn,

O Allah grant compensation to Muhammad and his family worthy of their services to your cause, to the one you commissioned from *Ale* (family of) Hashim,

There is a fight against his children which is strange,

If my sins are because of my love for *Ale* (family of) Muhammad,

It then is a sin for which I do not want to repent,

They are my intercessor on the day of resurrection during my presence,

If for those waiting danger will come in sight.

From al-Jawhari:

Our *'Ashura'* is what makes us regret for religion,

Dress up in mourning dresses O *Ale* (family of) of Yasin,

Today the front part of the dress of religion is torn and looted,

The daughters of *Ale* (family of) Muhammad like those the Romans, and the Chinese,

Today on top of *al-Taf* (tragedy of Karbala) their wailing has stood up,

Saying who is for the orphan and the destitute,

Today the dress of al-Mustafa' (the purified one) is stained with blood,

In the evening it has become the musk for the necks of al-*Hawra' al-'in*,

Today the stars of pride of Mudar have fallen,

Disrespected and insulted,

Today the bright light of Allah is extinguished,

Piety is for them is slaughtered on the soil,

Today the means of guidance is insulted and is made in pieces,

The honor of Islam is patched with humiliation,

Today the holiness is shaken from its sides,

The horses are fallen on the open fields,

Today descendants of harb have shown their animosity,

Which they had felt in Badr and in Siffin,

Today your grandfather, O grandson of al-Mustafa' (the purified one),

Swallows from his self, fresh blood in sorrow.

H 399, Ch. 44, h 13
Manaqib of ibn Shahr Ashub:

From Al-Washsha''ir:

O Karbala, my sorrow and my deep sighs,

What is the number of the body parts left on you,

What is the number of the right hands that were severed with the sword,

From the children of Fatimah, *'Alayha al-Salam*, of great honor,

The pillars of highness fell down in destruction,

Its doors are shut closed,

The suffering became enormously great,

What number of masters ransomed themselves for the master away from his homeland,

What number of masters for me in Karbala had a rumble in their chest,

What number of my masters in Karbala were looted with their army,

What number of my masters in Karbala did not have the desired physician,

What number of my masters in Karbala whose gowns rings were looted,

What number of my masters in Karbala whose beards were soaked from the blood of their throats,

What number of my masters in Karbala whose dress and gowns were stained in blood,

What number of my masters in Karbala who hear my voice but do not respond,

What number of my masters in Karbala, whose teeth were hit with bamboo sticks.

From another:

The head of the son of the daughter of Muhammad and the executor of the will,

For the onlookers were raised on spears, before the very eyes of the Muslims,

But no one of them condemned or felt sorrowful,

The eyes on seeing you wore blindness,

And every ear turned deaf toward hearing your suffering,

Our eyes woke up and you were irrigating them,

In sleep fell the eyes that did not feel sorrowful for you,

Every garden wished to become,

Your place of rest but the place of your grave is a special place.

Another one:

When *'Ashura'* comes, my sorrow increases,

For *Ale* (family of) the Messenger of Allah and my tears flow,

That is the day when the whole earth became dusty,

In sorrowfulness of what is in it and the sky trembled,

The blood of the children of Fatimah, *'Alayha al-Salam*, was shed in public,

Had the sun realized it would crumble,

O, the ones for whom my soul be made a ransom,

For the bodies who were bare in the wilderness,

O, the ones for whom my soul be made a ransom, for the heads who were raise on spears,

To be carried to al-Sham as presents on top of the spears,

O, the ones for whom my soul be made a ransom, for withered lips because of thirst,

Who could not receive a sip from Euphrates, even one drop,

O, the ones for whom my soul be made a ransom, for the sinking sleepless eyes,

In dire need of drop after drop of water,

O, the ones for whom my soul be made a ransom, for *Ale* (family of) the Holy Prophet,

The living ones who were made barefoot and without veils.

H 400, Ch. 44, h 14
Manaqib of ibn Shahr Ashub:

From abu al-Faraj ibn al-Jawzi:

Is al-Husayn, *'Alayhi al-Salam*, the one whose grandfather received divine revelation for guidance?

I swear that it is all true that in him are all my questions,

Had I been in Karbala present I would do my best,

To reduce from your suffering as much as one can,

I would quench the sword from your enemies,

A great deal as well as the sharp edge of the spear,

But unfortunately I was delayed,

Thus my *Balabil* (intense sorrow) is between al-Ghari and Babylon,

Since I did not have the opportunity to support you against your enemies,

At least in sorrow my tears flow.

Another:

O heat of my chest, O flames of my inside,

My pillar is destroyed, O my brother and power,

You were my brother, the pillar for support but nothing is left for me,

To spare, there is no supporting pillar or shelter,

I had hopes in you but they have betrayed me,

My hopes have shattered, and my wishes have failed,

O son of my mother if you think about me,

You will see in me what makes the enemy happy,

What happened to your enemies has happened to me,

Of the difficulties of the journey and the humiliation of the captivity,

O my other half, O, the ones for whom my soul be made a ransom,

Today so I become a ransom for you,

Life has not remained enjoyable O my master,

Whether I live after you or I am buried.

Another one:

O the one who saw al-Husayn, *'Alayhi al-Salam*, as a lifeless body in the wilderness,

And his head raised high on top of the spear,

Zaynab cried, my protectors are murdered,

If O grandfather, you like to see us, we are disrespected.

H 401, Ch. 44, h 15

I ('Allamah Majlisi) say that I found in certain works of latter generations who has narrated from Di'bil al-Khuza'I who has said that once he visited Ali ibn Musa al-Rida', *'Alayhi al-Salam*, during the days similar to these days and found him sitting with sadness and sorrow, with his people around him and when he saw me coming, he welcomed me saying, "Welcome our supporters with his hand and tongue." He then made room for me and made me sit on one side of him and said, "O Di'bil, I wish that you compose lines of poems for me because these are the days of sadness

for *Ale* (family of) the Holy Prophet and the days of happiness for our enemies, specially the Amawides. O Di'bil, whoever weeps or makes others weep because of our suffering even one person his reward becomes due with Allah, O Di'bil, whoever's eyes tear up then weeps because of our suffering at the hands of our enemies, Allah will raise him with us as one of our group. O Di'bil, whoever weeps for the suffering of our grandfather al-Husayn, *'Alayhi al-Salam*, Allah necessarily forgives his sins." He (the Imam) then got up then pulled the curtain between us and the ladies and asked his family to attend the mourning session for al-Husayn, *'Alayhi al-Salam*, their grandfather, then he (the Imam) turned to me and said, "O Di'bil, now you may eulogize our grandfather al-Husayn, *'Alayhi al-Salam*, because you are our supporter and eulogizer as long as you will live. So please do not fall short in supporting us as much as you can."

Di'bil has said that his eyes became flooded with tears which flowed down and he began to read:

O Fatimah, *'Alayha al-Salam*, were you to imagine (see) of al-Husayn, *'Alayhi al-Salam*, left in the wilderness,

But he has died thirsty at the bank of Euphrates the River of grace,

You then would beat your cheek near his body,

Then allow your tears to flow down on both sides of your face,

O Fatimah, *'Alayha al-Salam*, the daughter of goodness you may stand up and wail,

For the stars of the skies, fallen on the wilderness of the earth, worthy of much praise

The graves in al-Kufah and still others in al-Taybah, (al-Madinah)

And still others in al-Fakh, who deserve my salutations, always,

There are graves next to the canal in Karbala,

The banks of the River Euphrates has become their dwelling place,

They passed away thirsty in the wilderness,

I wish I had passed away among them before the time when there is left of me any trace,

Before Allah I complain against my anguish when remembering them,

Which makes me drink the bowl of sorrow and weakness I embrace,

When they expressed pride, they presented Muhammad,

Jibril, al-Quran and its chapters, phase after phase,

They counted Ali, *'Alayhi al-Salam*, one of virtuous one and high status, Fatimah, al-Zahr'a *'Alayha al-Salam*, the best daughter, with all grace,

Hamzah, al-'Abbas, the people of religion and piety,

Ja'far, al-Tayyar, the flying one, in the privacy of the garden's space,

There are the people of bad luck, like Hind and her harb,

Sumayyah, from Nuki and her filthy case,

They prevented the people of self-esteem to achieve their rights,

They left their sons in the hands of quarrels and disputing race,

I will weep for them as long as hajj is performed by riders,

And as long as turtledoves weep for solace,

O eyes, you must weep and be generous in shedding tears;

It is time now to bath in tears, with a pale face,

The daughters of Ziyad live safely in palaces,

But *Ale* (family of) the Messenger of Allah are subjected to disrespect with menace,

The daughters of Ziyad are in protected fortresses,

But *Ale* (family of) the Messenger of Allah are left in the wilderness space,

The town of the Messenger of Allah is turned in ruinations,

Ale (family of) Ziyad, dwell in safe chambers of their fortress,

Ale (family of) the Messenger of Allah face bodily weakness,

Ale (family of) Ziyad live with thickness of their necks,

Ale (family of) the Messenger of Allah bleed from their necks,

Ale (family of) Ziyad are treated in fine bridal dressing space,

Ladies of *Ale* (family of) the Messenger of Allah are taken captives,

Ale (family of) Ziyad safely enjoy comfort,

In demanding their wergild they extend their hands to the perpetrator,

Their palms fall short of reaching the wergild case,

I will weep for them until there is dawn on earth,

Until there is the caller of goodness calling for *Salat* (formal prayer), as always,

As long as there the sun and the time for the sunset comes,

At night I will weep as well as when the morning takes place.

I ('Allamah Majlisi) say that the complete *Qasidah* (lines of poetry) comes in section on the biography of al-Rida', *'Alayhi al-Salam* with the explanations.

H 402, Ch. 44, h 16

I ('Allamah Majlisi) have seen in certain works of trustworthy contemporary ones a few lines of Eulogies, which I liked to cite them here.

From Shaykh al- Khulay'i:

I did not weep for the passing away of the circle of loved ones,

Who are no more and the new ones have changed their places,

Never had I required friends to stop,

By the homes which cannot provide any cure for illnesses,

However, I have wept for Fatimah, *'Alayha al-Salam*, and her being denied,

When she went before the first betraying one,

When she asked for her legacy but narrated before her,

A report which is against authentic revealed words,

How much sorrow I feel for her injured eyelids when,

She carried the load of grief, which was very heavy,

She found herself in the morning left without protections,

Considering it a sign of misfortune with heavy feeling due to weeping very much,

Hiding her agony and lowering her voice,

Passing the day lamenting for her father, the Messenger of Allah,

She weeps for her upsetting times, which were very pleasant,

After him and the peaceful living which was very sweet,

I did not forget her coming in a group of her women, of her tribe,

With tearful eyes that drenched the feelings of the people,

Breathing deeply she called:

O al-Ansar (people of al-Madinah) the once protectors, providers,

Do you observe O noble men and you,

Were our supporters and protectors against being defeated,

What do I have to do to claim from the person of *taym*,

My legacy, who is lost and calls me a liar,

Is the book revealed to him clearly,

Showing the rules of Obligations or was it revealed to us,

Had The Messenger of Allah, O Allah grant compensation to Muhammad and his family worthy of their services to your cause, provided him with knowledge,

Which remained hidden from us, we remained in ignorance,

Was a verse revealed about rules of inheritance,

Which the Holy Prophet kept hidden when reciting,

Or the laws of the Holy Prophet were imperfect,

So the misguided one had to make it perfect,

Is my religion something other than that of my father,

So there is no legacy for me from him or for him,

You must support me; it is an opportunity,

For those who stand to support me,

Tell him to be kind to me, and warn him and testify,

To prove that I am humiliated before him, shown injustice in public,

If he insists to anger me, he then is in loss,

Before the glorious one and is in a hurry to face punishment,

If he continues in transgression,

He then earns the condemnation of Allah through the length of the time,

Where is the verse on love for relatives,

O people of belief, why is this cutting off of relations and animosity,

Are you disobeying and turning back to,

Move back to the past tyrannies,

Falling on your faces to follow the path of,

What Allah has commanded to maintain,

Desires have made you to slip and has placed you,

In the destructive house of extensive heat,

Your injustice will be followed to leave,

My child, on the burning sands of *al-Taf* (tragedy of Karbala) in the wilderness,

Along with a group of youths like the full moons,

Undergoing eclipse to fade away in the midday daylight,

I will then rise from inside the grave in much grief,

When the people are changed by the falling of suffering on them,

The marks of the spears on their body will frighten me,

And wound by the swords on them will cause huge troubles,

I will then kiss the blood stained throat,

And the face with ointment of soil and sand,

Our master, the Holy Prophet will rise with his group,

Sorrowful, regretting and restless,

He will see him as becoming a stranger, oppressed and exiled,

From homes, and left on the soil without being washed for funeral,

Asiyah will rise with Maryam (Mary),

Weeping because of my suffering in the location of Karbala,

Lamenting Jinns will circle around me,

Out of sympathy shed tears like huge flooding,

The angels of the sky will wail because of my tears,

They swarm before the Lord, most high to complain,

I will see my daughter's barefeet complaining,

Against the looting of there *hijab*, wandering and sorrowful,

I will see the Imam of the time after his father in,

Chains of iron and suffering from illness and in shakles,

I will see my graceful noble one in weakness,

But like a full moon in the pitch darkness shine,

Presented before the filth may Allah keep His mercy away from who enjoys,

Finding his revenge materialized complete,

He continues poking at the teeth which,

For a long time the Holy Prophet would kiss very often,

The misguided continues to speak of his excuse,

He speaks of it but he is devoid of understanding entirely,

Saying had Ahmad not prohibited his legacy,

He would not deny it people because of interpretations,

I replied, "Is there persistence in your heart or dirt,

In your eyes, so I show understanding and light. . ."

A Qasidah from ibn Hammad (r.h.):

The suffering of the martyred one in *al-Taf* (tragedy of Karbala) has weakened my body,

It has embittered everything in my life sweet,

As soon as it is the new moon of the tenth month it all renews,

In my heart the sorrows and trouble then lean over me,

I them remember my master al-Husayn, *'Alayhi al-Salam*, and all that happened to him,

The sufferings that were caused to him by the filthy one in *al-Taf* (tragedy of Karbala),

By Allah, I cannot forget *al-Taf* (tragedy of Karbala) his saying,

To his honorable distinguished family and the near ones,

Please disembark on this land and take notice,

That on this land I will fall murdered over the ashlar stones,

I will be given the bowl of death to quench my thirst,

My body will find itself washed in blood,

How sorrowful am I for him who calls the reproachable ones to wait,

To listen to my words, O wicked and mean ones of the people,

Did you not know that I am the son of the daughter of Muhammad, *'Alayhi al-Salam*,

That my father is *al-Karrar*, for the perfection of religion,

Have I changed anything of the traditions of *shari'ah*,

Have I been changing the religion of Allah,

Have I made lawful what Ahmad the purified has made unlawful,

Have I made anything unlawful which was lawful before,

They responded, saying, you must remain quiet,

Very soon we will make to drink from the bowl of death unlawfully, very quick,

Just like what your father did to our Shaykhs, (elders),

To cure our chests from poisons because of being filled therein,

He then turned his noble horse toward the women,

With his heart filled of sadness and grief complete,

He called, O my family you must exercise patience,

Against all harms to you after me, the sufferings and hardships,

On this day I will depart you, against my will not because of my lack of interest in you,

My family all of you stand up and hurry,

So I can say farewell to you with tears flooding over the face,

Exercise patience gloriously, and remain pious before Allah,

He will grant you the best of rewards with additions,

Then he turned to the enemy quickly,

To defend the religion of the dominant one most high,

He attacked the enemy like a hard working champion,

Just like the doing of his father who would not fail or waver,

The group then turned to him from all sides,

And very soon they made to fall down from his horse,

The honorable grandson fell, and great is the loss,

For the upright religion and devastating,

The seven strong ones shook with a quake,

Jinn and beasts lamented for him in the wilderness,

The noble horse of the grandson moved to his women,

Wailing to announce the murder of the thirsty one over the sands,

The daughters of al-Batul came out barefeet,

Finding the noble horse of the grandson without the saddle,

They bled their cheeks because of his being murdered and lost,

Shedding such hot tears whose heat could not be tolerated,

I did not forget Zaynab, *'Alayha al-Salam*, Zaynab calling Sakinah for help,

O beloved brother, you were my finest stronghold and protection,

O beloved brother, murdered by the enemy, I am broke,

Leaving for the legacy of grief lasting for very long, as if forever,

O beloved brother, I hoped to be ransomed for you,

My hope has failed me as I had wished for,

O beloved brother, I wish I was blind not to see,

Your forehead and graceful face filled with sands,

She called al-Zahra' the daughter of Muhammad,

O beloved mother, my pillar is weakened by a destructive quake,

O beloved mother, you cherished will remain on the wilderness this night,

Fallen, slaughtered, drenched in blood,

O beloved mother, you should mourn, for the honorable one on spears,

Who appears like a full moon when it is completely bright,

Lament over the blood stained throat, shed tears over the cheeks filled with soil and sands,

Lament over the body filled with the soil crushed by the hoofs of the horses of banu Sufyan on the land of Karbala,

Lament for al-Sajjad, in captivity after him,

Driven to the filthy, condemned one in chains and in shackles,

How regrettable is that this form of suffering does not end,

Until we see al-Mahdi victoriously appears,

The Imam who will establish religion after being obscured,

The Imam to whom the Lord of the sky has given excellence,

Of *Ale* (family of) *Ta Ha*, my hope and means,

My helpers and my people for whom I express pride, and height,

I swear my masters that I have not eulogized you except to feel it is very little service,

My sadness every moment renews,

It remains until dwell in the soil and trials,

You little servant very humble Muhammad sorrowful, finds himself in the evening relaying on you,

With hopes that you my masters intercede for him when it is the Day of Judgment when I will be questioned,

By Allah I have no hope in salvation without you,

Tomorrow when I will come afraid, and fearful,

When my father will keep away from me as well as my companion,

And face the result of what I had done in the past,

Oblige those present with pardon tomorrow,

Because with my value as well as their value goes high,

Peace from Allah be with you O *Ale* (family of) Ahmad,

Peace from Him all the time and forever.

Also from him:

. . .

From Di'bil al-Khuza'i (r.h.):

Have you ever flooded the eyes with tears,

Spending the night enduring intense throes,

Weeping upon remembering *Ale* (family of) Muhammad,

And your chest has become congested with regrets,

Indeed you must weep truly and soak because of them,

The eyes for what times have made to fall on them,

You must not forget their suffering on the day of *al-Taf* (tragedy of Karbala,

The great and overwhelming failure,

Allah watered the graves in the land of Karbala,

The places for the falling of rains from the clouds,

He granted compensation to His to the spirit of al-Husayn, *'Alayhi al-Salam*, His beloved one,

The murdered one near Euphrates bank in the wilderness,

Murdered without any sin, tragic is the loss,

His remaining all alone and calling where are my protectors,

I am thirsty, dehydrated in a strange land,

Wanted without owing any wergild,

They raised the head of al-Husayn, *'Alayhi al-Salam*, on the spear,

Drove the women without their protectors,

Say to ibn Sa'd, may Allah punish his spirit,

You will face punishments with condemnations,

I will hate through the length of the time as long as the winds blow,

And pray evenings and mornings,

Against the group went astray all together and was lost,

The words of the Messenger of Allah because of doubts.

From the son of Di'bil al-Khuza'i (r.h.):

O nation, you have murdered al-Husayn, *'Alayhi al-Salam*, by force,

With no regard for the rights of Allah about him to find guidance,

They murdered him on the day of *al-Taf* (tragedy of Karbala) with spears,

With all kinds of shining, sharp and Indian swords,

He continued telling them by his words,

My grandfather, the Holy Prophet will be the plaintiff against you on the Day of Judgment,

My grandfather is the Holy Prophet, my father is Ali, *'Alayhi al-Salam*, you must take notice,

The honor and purified pride Fatimah, *'Alayha al-Salam*, is my origin,

O people, all creatures drink this water,

But I have remained suffering unbearable thirst,

Thirst has seized my power and I am troubled,

The weight of the protective iron on me,

They replied: It is unlawful for you,

But is lawful for those pledge allegiance to the dimwitted one,

An arrow them came from the hands a wicked one,

From the bow of a condemned one born out of filthy,

O eyes be generous with tears and be generous,

In weeping for al-Husayn, *'Alayhi al-Salam*, master, the son of the master.

Some of them have said:

. . .

Also from Him:

. . .

From the son of Di'bil al-Khuza'i (r.h.):

Why should one not make weeping an endowment for al-Husayn, *'Alayhi al-Salam*,

As well as speaking of the fall of the most pious one,

Does is not make you very sad that the children of Ziyad,

To claim their wergild from the Holy Prophet have won,

Does it not make you very sad in the children of the perfect chaste ones,

The swords of the children of the indecent ones have run..."

From al- Radi al- Musawi naqib of Baghdad:

. . .

From a 'Ashuriyah:

. . .

From Ali ibn al-Husayn al-Duwadi:

. . .

From Saheb Kafi al- Kufat 'Isma'il ibn 'Abbad a lengthy qasidah:

. . .

From Saheb also selected lines:

. . .

Also from Him:

. . .

Also from Him:

Selected lines:

. . .

Also from Him:

A long qasidah:

. . .

From Zaynab, *'Alayha al-Salam*, the daughter Fatimah, *'Alayha al-Salam*, al-Batul there is a *qasidah* selected lines:

. . .

From abu Yusuf:

. . . .

From Al-Ma 'arri:

. .. . .

From certain *Shi'a* :

. . . .

From Mansur ibn alNamri:

. . . .

From al-Saheb (r.h.):

. . .

From Sulayman ibn Qattah:

. . . .

From Imam abu al- Fadl al-Kirmani, from certain poets:

. . . from Qadi al-Sam'ani:

. . .

From Ja'far ibn 'Affan al-Ta'i :

. . .

Of the *Marthiyah* (eulogy) of Zaynab, *'Alayha al-Salam*, the daughter of Fatimah, *'Alayha al-Salam*, on entering Damascus:

Hold fast to the book and those who recite it,

Ahl al-Bayt (family) are *Ale* of the book,

To them the book was revealed and they recite it,

They are the guides to the right path,

My Imam worshipped one God when only a child,

Accepted the faith before the coming of the intense commandment,

On all truthful creatures,

Ali was the differentiating factor about punishment,

My intercessor before my Lord,

Is my Holy Prophet and the Executor of the Will, abu Turab,

Fatimah, *'Alayha al-Salam*, al-Batul and a master of

Those who live in the garden (paradise) of the youth,

Salam (I offer you peace and serenity) to *al-Taf* (tragedy of Karbala) and its inhabitants,

And the spirit of Allah in those domes,

The souls who were holy on earth from long before,

Free from punishment and of purified seeds,

The sleeping youth who worshipped and slept,

When awake in the desert and towns,

In their bed they were raised in resting places,

Youths of the same age with bounties and fresh leaves,

The graves became palaces for them,

Dwellings of Spacious courtyards,

Even though the levels of the earth have covered them,

It is like the sheath of the swords that hold them,

They are like the full moon when they touch the gardens

And lions when they mount in anger,

They are oceans to those who meet them,

Who then are eliminated, destroyed and vanished,

They were moved to the garden (paradise) of Eden,

To receive bounties as their reward but not punishment,

The daughters of Muhammad were exposed for captivity,

Driven with captives looted,

With dust all over them without *hijab*,

Like the captives of the Romans with their heels bleeding,

Even though they were without *hijab* by compulsion,

In chastity they were in complete *hijab*,

Why is al-Husayn, *'Alayhi al-Salam*, denied to drink from Euphrates,

When it is lawful for the dogs to drink thereof,

I have a heart boiling in sorrow,

I have the eyelids that shed tears,

Of the *Marthiyah* (eulogy) of Zaynab, *'Alayha al-Salam*, the daughter of Fatimah, *'Alayha al-Salam*, on entering Damascus:

O dwellers of Sham has the murdering of al-Husayn, *'Alayhi al-Salam*, and al-Hassan not scarred you,

Killed thirsty and because of lengthy grief while all wretched ones satisfactorily drank,

Saying O people my father is Ali the virtuous Executor of the Will,

Fatimah, *'Alayha al-Salam*, is my mother who possesses most rewarding piety,

Can you not oblige the son of al-Mustafa' (the purified one) with a sip of water that keep him alive,

And our children against thirst while Euphrates flows,

They told him, no, no water except swords and spears,

Obey the command of the illegitimate of birth, but he said, I reject,

Then an arrow shot by the wretched one with vitiligo came,

From the depth of hell the filth of the one of illegitimate birth will not remain free,

They rejoiced in deceitfulness and murdered him with prejudice,

His death in the difficult manner of defense surpassed all defenders,

They filled his forehead with the soil and stained his beard with blood,

O supporter One, You are not unaware of his condition,

They disrespected his family, slaughtered his un-weaned breastfeeding child,

They distressed his sister Kulthum and drove his family as captives,

Drove them in noisy troublesome condition,

With their tears heavily falling and bewildered minds,

Crying O Muhammad, O our grandfather, O Ahmad,

Slaves have made us captives and we are grieved,

The captives from Karbala are presented before the wicked one,

Bleeding has become their footwear for not having any shoes,

To Yazid the tyrant, the source of all slyness,

Through the gate of al-Jabiyah, with a rejecter of the belief,

Until the full moon came near, that is the head of the Imam of hope,

Before the most wicked of all creatures, the condemned murderer,

He with the bamboo sticks in his hand,

Pokes his teeth, may his fingers perish,

The fingers of an unbeliever, descendants of the ones waiting,

For a chance to revenge their old hidden jealousy in their chest,

Old jealousy from Badr and the hatred of paganism,

The ugliness of the age of ignorance which belittles virtuousness,

O eyes you must shed tears for the children of the son of the daughter of the Holy Prophet,

With flooding tears the way people of understanding do.

From abu al-Hassan Ali ibn Ahmad al-Jurjani a long qasidah:

. . .

Translator's Note: The remaining eulogies are not translated however the Arabic text is preserved (in the Arabic and English Edition of this translation) so that those capable of enjoying the beauty of Arabic language may benefit thereby.

Chapter 45 - The reason for Allah's delaying the punishment of the killers of al-Husayn, *'Alayhi al-Salam* and that Allah will take revenge on them at the time of *al-Qa'im* (the one who rises with divine authority and power)

H 403, Ch. 45, h 1
'Ilal al-Shara'i': 'Uyunu Akhbar al-Rida', *'Alayhi al-Salam*:

Al-Hamadani has narrated from Ali from his father from al-Harawi who has said the following:

He (the narrator) has said that he once asked abu al-Hassan al-Rida', *'Alayhi al-Salam*, saying, "O child of the Messenger of Allah, what do you say about the Hadith narrated from al-Sadiq, *'Alayhi al-Salam*, that says when *al-Qa'im* (the one who rises with divine authority and power) will rise he will destroy the descendants of the killers of al-Husayn, *'Alayhi al-Salam*, because of the deeds of their ancestors. He (the Imam), *'Alayhi al-Salam* replied, "That is correct." I (the narrator) then said, "What about the words of Allah, the most majestic, the most glorious: '(Muhammad), tell them, "Should I take a lord besides Allah when He is the Lord of all things?" All one's evil deeds are against one's own soul. No one will be considered responsible for another's sins. You will all be returned to your Lord who will tell you what is right and wrong in disputed matters among you.' (6:164)" He (the Imam), *'Alayhi al-Salam* said, "Allah speaks the truth in all of His words. However the descendants of the killers of al-Husayn, *'Alayhi al-Salam*, agreed with the deeds of their ancestors, expressing pride and those who agree with something are like the ones who do such things. If a man murders someone in the east and a man in the west agrees with his killing, he in the sight of Allah, the most majestic, the most glorious is a partner of the killer. *Al-Qa'im* (the one who rises with divine authority and power) will destroy them, when he will rise, only because of their being happy with the deeds of their ancestors." I (the narrator) then asked, "With whom will *al-Qa'im* (the one who rises with divine authority and power) begin when he will rise?" He (the Imam), *'Alayhi al-Salam* replied, "He will begin with banu Shaybah and he will cut off their hands because they are the thieves of the house of Allah, the most majestic, the most glorious."

H 404, Ch. 45, h 2
Tafsir of Imam al-'Askari: Al-Ihtijaj:

Through the chain of his narrators from abu Muhammad al- 'Askari, from his ancestors, *'Alayhim al-Salam* who has said the following:

Ali ibn al-Husayn, *'Alayhima al-Salam* spoke about those whom Allah had caused to metamorphose into apes of the Israelites and told their story to the end saying that Allah, the most High, caused those people to metamorphose because of their fishing. What then one would think about the condition of those who murdered the children of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and desecrate his honor. If Allah, the most High, will not cause them to metamorphose in this world, then what is prepared for them of the punishment of the next life is in multiples of punishment in the form of causing to metamorphose.

It then was said to him, "O child of the Messenger of Allah, we heard this Hadith from you and certain ones of the hostile people said to us that if killing al-Husayn, *'Alayhi al-Salam*, was wrong and it is greater than fishing on Saturdays why then he did not become angry on them (the killers of al-Husayn, *'Alayhi al-Salam*) as He became angry on the people fishing on Saturdays?

Ali ibn al-Husayn, *'Alayhima al-Salam* said, "You can say to these hostile people that the sins of Satan was greater than the sins of those who became unbelievers because of his misguiding them, then why did Allah destroy them as He willed like the people of Noah and the people of Pharaoh, but He did not destroy Satan who deserves more punishment? Why then Allah punished those whose sins were less than the sins of Satan. He has given time even though his sins are more destructive? Is not our Lord Allah, the most majestic, the most glorious wise in His planning and in His decisions about who to destroy and who to keep without punishment? The same applies to those who fished on Saturdays and the killers of al-Husayn, *'Alayhi al-Salam*. He deals with each group according to His knowledge as to what is more correct and a matter of wisdom. He is not questioned but people are questioned.

Al-Baqir, *'Alayhi al-Salam*, has said that Ali ibn al-Husayn, *'Alayhima al-Salam,* spoke of this Hadith then someone in his meeting said, "O child of the Messenger of Allah, why will Allah punish the descendants of such people and admonish them because of the evil deeds of their ancestors, when He has said: '. . . All one's evil deeds are against one's own soul. No one will be considered responsible for another's sins.

You will all be returned to your Lord who will tell you what is right and wrong in disputed matters among you'? (6:164)" Zayn al-'Abidin, *'Alayhi al-Salam*, then said, "Al-Quran is revealed in the Arabic language and it speaks to the people who speak this language. A man from al-Tamim says, when his tribe attacked a town and killed those who were there, 'You attacked so and so town.' An Arab also says, 'We did so and so to the sons of so and so and took the family of so and so captives, we destroyed so and so towns." He does not mean thereby to say that they in person took part in the action. They intend thereby admonishment and to express pride that their tribe has done so.

"The words of Allah, the most majestic, the most glorious in this verse is to admonish their ancestors as well as the ones existing because in this way the language in which is revealed works. Because the descendants were happy for what their ancestors had done to justify their deeds then it is permissible to say that you also have done such deeds because of your agreeing with their evil deeds."

H 405, Ch. 45, h 3
Thawab al-'Al-'A'mal:

Ibn al-Walid has narrated from al-Saffar from Ahmad ibn Muhammad from 'Isma'il ibn Jabir from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the narrator) has said that he heard 'Abu 'Abd Allah, *'Alayhi al-Salam*, say, "*Al-Qa'im* (the one who rises with divine authority and power) by Allah will destroy the descendants of the killers of al-Husayn, *'Alayhi al-Salam*, because of the deeds of their ancestors."

H 406, Ch. 45, h 4
Kamil al-Ziyarat:

Muhammad ibn Ja'far al-Razzaz has narrated from Muhammad ibn al-Husayn from 'Uthman ibn 'Isa from Sama'ah from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . . If they change their behavior, there will be no hostility against anyone except the unjust." (2:193) He (the Imam), *'Alayhi al-Salam* said

this is a reference to the descendants of the killers of al-Husayn, *'Alayhi al-Salam.*

Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn Hashim and ibn abu al-Khattab from 'Uthman ibn 'Isa a similar Hadith.

H 407, Ch. 45, h 4 (a)
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from ibn Ma'ruf from Safwan from Hakam al-Hannat from Durays from abu Khalid al-Kabuli from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"Permission to take up arms is hereby granted to those who are attacked; they have suffered injustice. Allah has all the power to give Victory." (22:39)

He (the Imam), *'Alayhi al-Salam* said this applies to Ali, al-Hassan and al-Husayn, *'Alayhim al-Salam.*

H 408, Ch. 45, h 5
Kamil al-Ziyarat:

Muhammad ibn Ja'far a al-Qarashi al-Razzaz has narrated from ibn abu al-Khattab from Musa ibn Sa'dan al-Hannat from 'Abd Allah ibn al-Qasim al-Hadrami from Salih ibn Sahl from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"We made it known to the Israelites through the Torah that they would twice commit evil in the land with a great transgression and rebellion. (17:4) (We told them) during your first uprising of evil We shall send to you (17:5) Our Mighty servants, who will chase you from house to house. This is a decree already ordained. We, then, gave you a chance to defeat your enemies with the help of increasing your wealth and offspring." (17:6)

He (the Imam), *'Alayhi al-Salam* said, "'Amir al-Mu'minin was murdered, and al-Hassan, *'Alayhi al-Salam*, was desecrated in his coffin; 'great transgression and rebellion' is a reference to the murder of al-Husayn ibn Ali *'Alayhima al-Salam*; 'during your first uprising' is a reference to the coming of help for al-Husayn, *'Alayhi al-Salam*, 'Our Mighty servants, who will chase you from house to house' is a reference to a people who will rise before the rise of *al-Qa'im* (the one who rises with divine authority and power) who will leave no one guilty of murdering al-Husayn, *'Alayhi al-Salam*, without burning them and 'This is a decree already ordained.'"

H 409, Ch. 45, h 6
Kamil al-Ziyarat:

My father has narrated from Sa'd from ibn 'Isa from Muhammad ibn Sinan from Ali ibn abu Hamzah from abu Basir from Ja'far ibn Muhammad *'Alayhima al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

"We shall help Our messengers and the believers, in this life and on the day when the witness will come forward." (40:51) He (the Imam), *'Alayhi al-Salam*, said that "Al-Husayn, *'Alayhi al-Salam*, is one of them because he is still not helped." He (the Imam), *'Alayhi al-Salam* then said, "The murderers murdered al-Husayn, *'Alayhi al-Salam*, but no one to this day has demanded the wergild for him."

H 410, Ch. 45, h 7
Kamil al-Ziyarat: Ibn al-Walid has narrated from al-Saffar from ibn Ma'ruf from Muhammad ibn Sinan from a man who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . . To the heirs of anyone who is wrongfully killed, We have given the right (to demand satisfaction or to forgive). Killing must not take place beyond lawful measures; he (victim's heir) shall certainly be supported." (17:33) I (the narrator) asked about it and he (the Imam) *'Alayhi al-Salam*, said, "This is a reference to *al-Qa'im* (the one who rises with divine

authority and power) from *Ale* (family) Muhammad who will rise and will destroy because of the murder of al-Husayn, *'Alayhi al-Salam*, and if he will eliminate the inhabitants of the earth it will not be excessive. He (the Imam), *'Alayhi al-Salam* then said, "By Allah the descendants of the killers of al-Husayn, *'Alayhi al-Salam*, will be destroyed because of the deeds of their ancestors."

H 411, Ch. 45, h 8
Tafsir of 'Iyashi:

It is narrated from al-Hassan al-Bayya' al-Harawi in in a marfu' manner from one of the two Imams who has said the following:

This is about the meaning of the words of Allah, the most Majestic, the most Glorious:

". . . If they change their behavior, there will be no hostility against anyone except the unjust." (2:193) He (the narrator) has said that he asked he (the Imam) about it and he (the Imam) said, "Except the descendants of the killers of al-Husayn, *'Alayhi al-Salam*."

H 412, Ch. 45, h 9
Tafsir of 'Iyashi:

It is narrated from Ibrahim from those whom he has mentioned from one of the two Imams, abu Ja'far or 'Abu 'Abd Allah, *'Alayhima al-Salam*, who has said the following:

This is about the meaning of the words of Allah, the most majestic, the most Glorious:

". . . If they change their behavior, there will be no hostility against anyone except the unjust." (2:193) I (the narrator) asked him (the Imam) about it and he (the Imam) said, "Allah does not do hostile acts against anyone except the descendants of the killers of al-Husayn, *'Alayhi al-Salam*."

H 413, Ch. 45, h 10
Manaqib of ibn Shahr Ashub: History of Baghdad and Khurasan, al-Ebanah wal Firdaws:

Ibn 'Abbas has said that Allah, the most High, sent revelation to Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* that said, "Because of Yahya' ibn Zakariya I have caused seventy thousand people to be killed and because of the son of your daughter I will cause seventy and seventy thousand."

Al-Sadiq, *'Alayhi al-Salam*, has said that "A hundred thousand people were destroyed because of al-Husayn, *'Alayhi al-Salam*, but no wergild was demanded which will be demanded one day."

Ali ibn al-Husayn, *'Alayhima al-Salam*, has said that we were on the journey with al-Husayn, *'Alayhi al-Salam*, there was no stopping place at which he stopped or left it where al-Husayn, *'Alayhi al-Salam*, did not speak of Yahya' ibn Zakariya. One day he said, "It is of the proof of the worthlessness of the world before Allah that the head of Yahya' was presented before an indecent woman among the Israelites."

According to the Hadith of Muqatil from Zayn al-'Abidin, from his father *'Alayhima al-Salam*, it is said that the woman of the king became old and she decided to give her daughter from him (the King) in marriage to the king. The king consulted Yahya' ibn Zakariya about it and he prohibited him to do so. The woman found out about it then she dressed up her daughter with beauty and sent her to the king to perform and play in front of the king. The King asked about the reward she would like and she said that it is the head of Yahya' ibn Zakariya. The king said, "Dear girl, ask for something else but she said, "I do not want anything other than what I said I want." Traditionally if the king lied he would lose his kingship so he found himself in a dilemma of saving his kingdom or killing Yahya' ibn Zakariya. He then killed Yahya' and sent his head to her in a tray of gold. The land was then commanded to catch her and Allah made Nebuchadnezzar to dominate them. He shot catapults on them but they would not work. An old woman came to him from the city and said, "O king, this is the city of the Prophets and cannot be conquered except with what I tell you. He said, "You can have whatever you like." She said, "You must catapult at them filth and dirt." He did so and it broke and he entered the city. He then asked to bring the old woman before him and asked about what she wanted. She said, "In the city there is blood boiling. You must kill people on it until it stops. He then killed seventy thousand people on it and it then stopped. "O my son Ali, by Allah my blood will not calm down until Allah will send al-Mahdi who then will destroy seventy thousand of the hypocrites and unbelievers."

Chapter 46 - The punishment that Allah sent immediately on the killers of al-Husayn, *'Alayhi al-Salam*, in this world, and the miracles that took place because of his prayers during the war and afterward

H 414, Ch. 46, h 1
Manaqib of ibn Shahr Ashub:

It is narrated that al-Husayn, *'Alayhi al-Salam*, said to 'Umar ibn Sa'd, 'What is delighting to my eyes is that you will not be able to eat of the wheat of Iraq, after me, except very little. 'Umar mockingly said, "Barley then is a good substitute."

It happened as he had said. He could not reach to al-Rayy because al-Mukhtar killed him.

History of al-Nisawi, History of Baghdad and Ebanah al-'Akbari:

Sufyan ibn 'Uyaynah has said that narrated to him that his grandmother narrated to him that a man who had witnessed the killing of al-Husayn, *'Alayhi al-Salam*, was carrying aloe on his head and it turned to blood and I saw plants as if they were fire and it was on the day in which al-Husayn, *'Alayhi al-Salam*, was murdered.

Muhammad ibn al-Hakam has narrated from his mother the following:

People looted aloe from the camp of al-Husayn, *'Alayhi al-Salam*, and whoever of the women used it became sick with vitiligo.

Amali of abu Sahl al-Qattan has narrated from ibn 'Uyaynah who has said the following:

I (the narrator) met two of the killers of al-Husayn, *'Alayhi al-Salam*. The private part of one of them developed a miserable sickness and the other one would drink a whole water sack but his thirst would not calm down. It is because he saw al-Husayn, *'Alayhi al-Salam*, taking water to his mouth and this man shot him with an arrow and al-Husayn, *'Alayhi al-Salam*, said, "May Allah never quench your thirst from water in this world and in the next life.

It is narrated that a man from Kalb shot him with an arrow that injured the corner of his mouth and al-Husayn, *'Alayhi al-Salam*, said, "May Allah

never quench your thirst." The man became thirsty so much so that he threw himself in the Euphrates and drank until he died.

H 415, Ch. 46, h 2
Manaqib of ibn Shahr Ashub:

Al-Maqtal of ibn Babawayh: History of al-Tabari:

Abu al-Qasim al-Wa'iz has said that a man called, "O al-Husayn, *'Alayhi al-Salam*, you cannot taste from the Euphrates not even one drop until you die or submit to the command of the Emir." Al-Husayn, *'Alayhi al-Salam*, said, "O Lord, make him die thirsty and never forgive him." He was overcome by thirst and he would gulp down water and keep saying "I am thirsty" until he died.

History of al-Tabari:

It is said that this caller was 'Abd Allah ibn al-Haseen al- Azdi as narrated by Humayd ibn Muslim.

In another narration he was a man from Daram.

Fad'a'il of 'Asharah:

It is narrated from abu Sa'ad'at through the chain of his narrators it is in Hadith that when al-Darami shot him with an arrow and it hit his collarbone and he (the Imam) then throw the blood and said, "This way to the sky." The Darami man would cry because of heat in his belly and cold in his back, and in front of himself he would use ice and behind him heaters and fire, and he would say, "Give me water." He would drink a whole water sack then say, "Give me water; thirst is killing me." He (the narrator) has said that his belly bursted.

Ibn Battah has said in Ebanah and ibn Jarir in his history:

Ibn Jawzah called al-Husayn, *'Alayhi al-Salam*, "O al-Husayn congratulations you have rushed to the worldly fire before the next life! Al-Husayn, *'Alayhi al-Salam*, said, "Woe is on you, are addressing me in such manner?" He replied, "Yes, I am speaking to you." He (the Imam), *'Alayhi al-Salam*, said, "My Lord is merciful, I have the intercession of the Holy Prophet, who is obeyed. O Lord, if he is a liar in your sight then please, pull him to the fire." It only then took him to turn the reign of his horse, which sprung up with him and threw him off but his leg remained

tangled in the stirrup of the saddle. The horse became agitated which caused his head to get hit against the rocks and trees until he died.

According to a narration other than the two people named above he (the Imam), *'Alayhi al-Salam* said, "O Lord, please pull him to the fire and make him to feel its heat in the world before his turning to the next life." He then fell off of his horse in the ditch in which there was fire. Al-Husayn, *'Alayhi al-Salam*, then performed a *Sajdah* (prostration) (to thank Allah).

History of al-Tabari:

Abu Mikhnaf has said that narrated to him 'Amr ibn Shu'ayb from Muhammad ibn 'Abd al-Rahman who has said that the hands of Abjar ibn Ka'b would drip blood in winter and in summer would remain paralyzed like two pieces of wood. According to the narration of the people other than the above narrator it is said that his hand in winter would drip blood and this condemned person was the one who had looted the dress of al-Husayn, ' *'Alayhi al-Salam.*

It is narrated that Jabir ibn Zayd al-Azdi robbed his turban and wore it and he at the same time turned handicapped, Ja'ubah ibn Hawayh al-Hadrami took away his clothes and wore them, then his face changed at the same time, his hairs fell off and became sick with the disease of vitiligo. Buhayr ibn 'Amr al-Jarmi took away his outer trouser and wore it, his legs became paralyzed.

H 416, Ch. 46, h 3
Manaqib of ibn Shahr Ashub: History of al-Tabari:

It is narrated that a man from Kindah called Malik ibn al-Yasar came to al-Husayn, *'Alayhi al-Salam*, after he had become weak because of injuries. He struck him on his head. He had a long hooded gown of al-Khazz (garments made of skin or fur of an animal that lives in water). He (the Imam), *'Alayhi al-Salam*, said, "May you never eat wearing it or drink and may Allah raise you with the unjust ones. The Kindy man took it and brought it to his family and his woman said, "Why have you looted al-Husayn, *'Alayhi al-Salam*, and then brought it to my house? My head will never join with your head.? He lived poor all the time until he died.

Narration of ibn al-Hashir:

There was a man with us who rose against al-Husayn, *'Alayhi al-Salam*, and then he brought a camel and some saffron. Whenever they

wanted to grind the saffron it would turn into fire. His wife applied it to her hand; it became sick with vitiligo. He (the narrator) has said that they slaughtered the camel but as they applied the knife its place turned to fire. They cut the camel and fire came out. They cooked it but then the pot boiled with fire.

He (the narrator) has narrated from Sufyan ibn 'Uyaynah and Yazid ibn Harun al-Wasiti who have said that he slaughtered the camel of al-Husayn, *'Alayhi al-Salam*, and the meat would burn like fire.

History of al-Nisawi:

Hammad ibn Yazid has said that Jumayl ibn Murrah has said that when they cooked it, it turned bitter like colocynth.

He (the narrator) has narrated that al-Husayn, *'Alayhi al-Salam*, prayed to Allah saying, "O Lord, we are *Ahl al-Bayt* (family) of your Holy Prophet, so please crush the backs of those who have done injustice to us and have usurped our rights; You are All-hearing and very near."

Muhammad ibn Ash'ath then said, "What kind of relationship is there between you and Muhammad?" Al-Husayn, *'Alayhi al-Salam*, the recited: "Allah chose (and gave distinction to) Adam, Noah, the family of Abraham, and 'Imrān over all the people of the world. (3:33) They were the offspring of one another. Allah is All-hearing and All-seeing." (3:34) He (the Imam), *'Alayhi al-Salam* then said, "O Lord, please show me today quick humiliation for him." Ibn Ash'ath then went to use the rest room and a scorpion bit him at his private part and he fell down begging for help rolling on his feces."

Ebanah of ibn Battah and Jami' of al-Dar al-Qutni, and Fada'il of Ahmad:

Qurrah ibn A'yun has narrated from his maternal uncle who has said the following:

I (the narrator) once visited abu Raja' al-'Utarudi and he said, "You must not speak of *Ahl al-Bayt* (family) of the Holy Prophet, except of what is good. A man came who had taken part in the event of Karbala and who would speak ill of al-Husayn, *'Alayhi al-Salam*, because of which two stars came down on him and his eyes turned blind. 'Abd Allah ibn Rabah al-Qadi then asked about the reason for his blindness. He replied, 'I took part in the event of Karbala but I did not fight. I went to sleep and I saw a frightening person who said to me, answer the call of the Messenger of Allah. I said, "I cannot do so," but he dragged me to the presence of the Messenger of Allah whom I found very sad with a weapon in his hand and

a *nat'* (leather mat) spread before him and an angel standing nearby with a sword of fire in his hand who struck the neck of the people with it who then caught fire that burned them and they were then brought to life to be killed and burned again and so on. I then said *Salam* (the phrase of offering greeting of peace) to the Messenger of Allah and I said, "By Allah I have not struck with the sword and or spears, or shot an arrow." The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, said, "Is it not the case that you increased their number (by one person)? And then you say *Salam* (the phrase of offering greeting of peace) to me." There was a tray of blood in front of him from which he applied to my eyes and my eyes began burning then I woke up and found myself blind.'"

Kanz al-Madhkurin:

Al-Sha'bi has said the following:

I (the narrator) saw a man hanging by the curtains of al-Ka'bah and say, "O Lord, please forgive me and I know that you will not forgive me." I then asked for the reason. He replied, "I was one of the guards for the head of al-Husayn, *'Alayhi al-Salam*, and there were fifty men with me. I then saw a piece of white cloud of light that had descended from the sky to a tent and there was a huge crowd which had surrounded it. There were Adam, *'Alayhi al-Salam*, Nuh, Ibrahim, Musa and 'Isa (Jesus) and the last one among them was the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and also there were Jibril, Michael and the angel of death. The Holy Prophet, wept and along with him all of them wept. The angel of death then approached and he removed the souls of all of the forty nine (guarding people). He then sprung to me and I sprung on the feet of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, and begged, 'O Messenger of Allah please save me; I did not take part in his killing, I did not agree that he be killed.' He (the Messenger of Allah) said, 'Woe is on you, but you did look on what was happening?' I said, 'Yes, I did so.' He (the Messenger of Allah) then said, 'O angel of death you can leave him alone because one day he will die.' He then left me and I then came out to this place repenting for what I had done."

Al-Natanzi in al-Khasa'is had said the following:

When they brought the head of al-Husayn, *'Alayhi al-Salam*, they stopped at a stopping place called Qansarin. A monk looked at the head from his monastery and he found out that light was rising from him to the

sky. He brought ten thousand Dirham to them and took the head to his monastery. He then heard a voice but did not see anyone. The voice said, "*Tuba* (the tree in the garden (paradise)) is for you and for those who recognize your sanctity." The monk then raised his head and said, "O Lord, I swear you to the honor of 'Isa (Jesus) to command this head to speak to me." The head then spoke to him and asked, "O monk what do you want?" He asked, "Who are you?" He replied, "I am the son of Muhammad al-Mustafa' (the purified one). I am the son of Ali al-Murtada', I am the son of Fatimah, *'Alayha al-Salam* al-Zahra', I am the one who was murdered in Karbala, with truth I speak to you. I am the oppressed one, I am the thirsty one." Then he remained silent. The monk then placed his face on his face and said, "I will not remove my face until you say that you will intercede for me on the Day of Judgment." The head then spoke and said, "You must covert to the religion of my grandfather."

The monk then said (I testify that only Allah deserves worship, He is one and has no partners and I testify that Muhammad is His servant and Messenger). He then agreed to intercede for him.

In the morning they took from him the head and the dirhams and when they reached the valley they looked at the dirhams, but they found them to have turned into stones.

It is in the Athar from ibn 'Abbas who has said the following:

'Umm Kulthum asked the guard of ibn Ziyad to take a thousand dirham and keep the head of al-Husayn, *'Alayhi al-Salam*, away ahead of them and keep them behind the people so people become busy looking at the head of al-Husayn, *'Alayhi al-Salam*, and divert their attentions away from them.

He took the dirham and move the head away ahead of them. When it was the next morning the dirhams had turned into black stones. On one side it was written: "(Muhammad), do not think that Allah is unaware of what the unjust people do. . . ." (14:42)

On the other side it said:

"The unjust will soon know how terrible their end will be." (26:227)

Abu Mikhnaf has narrated from al-Sha'bi who has narrated that the head of al-Husayn, *'Alayhi al-Salam*, was suspended from a pole in al-Sayarifah. The holy head cleared his throat, then read from al-Quran the following:

". . .They were young people who believed in their Lord and We gave them further guidance." (18:13) This only increased their straying away from the truth.

It is narrated in Athar (reports and Hadith) that when they suspended his holy head from the tree the following verses of al-Quran were heard to have been recited by the holy head of al-Husayn, *'Alayhi al-Salam*:

"The unjust will soon know how terrible their end will be." (26:227)

In al-Sham the holy head was heard reciting: ". . . all power belongs to Allah. . . ." (18:39)

And also: "Did you think the story of the Companions of the Cave and the Inscription was more marvelous than Our other miracles?" (18:9)

Zayd ibn Arqam then said, "Your case is more marvelous, O child of the Messenger of Allah."

It is narrated in the books of ibn Battah, and Tirmizi also in Khasa'is of al-Natanzi and the words are those of the first one. It is narrated from 'Umayr who has said that when the head of ibn Ziyad and the heads of his companions were brought in the Masjid I approached them and people began saying, "It is coming, it is coming!" A snake came searching among the heads until it entered in one of his nostrils then came out from the other. People then said, "It is coming! It is coming!" It then did the same thing two or three times as in the first time.

Abu Mikhnaf has narrated in a narration that when the holy head of al-Husayn, *'Alayhi al-Salam*, was brought before Yazid a fragrance better than all other fragrance spread from the holy head.

The camel on which the holy head of al-Husayn, *'Alayhi al-Salam*, was carried was slaughtered, its meat was bitter then colocynth. When al-Husayn, *'Alayhi al-Salam*, was murdered the aloes turned into blood, the sun was eclipsed, for three weeks, under every tree on earth blood was found, Jinns lamented for him every day on the grave of the Holy Prophet, for one complete year.

H 417, Ch. 46, h 4

Manaqib of ibn Shahr Ashub: In Dal'a'il al-Nubuwah of abu Bakr al-Bayhaqi through the chain of his narrators to abu Qabil and Amali of 'Abd Allah al-Naysaburi it is narrated that when al-Husayn, *'Alayhi al-Salam*, was murdered and his head was cut off they stopped at the first stopping

place, began to drink wine and congratulate each other about the holy head. A pen of iron appeared from a wall and wrote the following lines in blood:

"Does a nation (followers) who has murdered al-Husayn, *'Alayhi al-Salam*, hope to benefit from the intercession of his grandfather on the Day of Judgment?"

He (the narrator) has said that they fled and left the holy head and then they came back.

It is narrated in the book if ibn Battah that they found it in a church.

Anas ibn Malik has said that a man of the people of Najran dug the ground and he found a plate of gold on which the following lines were written in addition to the above mentioned line:

> ". . . Does a nation (followers) who has murdered al-Husayn, *'Alayhi al-Salam*, hope to benefit from the intercession of his grandfather on the Day of Judgment?
>
> They have come to him with the unjust decision,
>
> Their decision is opposite of the laws of the book,
>
> O Yazid tomorrow you will face punishment,
>
> Of the Beneficent and, O what a punishment it will be for you!"

We then asked, "Since when is this writing there?" They said, "It was there since three hundred years before the rise of your Holy Prophet."

H 418, Ch. 46, h 5

I ('Allamah Majlisi) say that al-Sayyid has narrated in the book al-Malhuf as well as ibn Shahr Ashub and people other than these have narrated from 'Abd Allah ibn Rabah al-Qadi who has said the following:

I (the narrator) met a blind man who had taken part with the people against al-Husayn, *'Alayhi al-Salam*, and I asked the reason for his blindness. He said, "I was present with his killers as the tenth person of the ten people but I did not strike with a spear, or sword or arrow. When he was killed I returned to my house during the late evening and I went to sleep then someone came in my dream and said, 'Answer the call of the Messenger of Allah.' I then said, 'What do I have to do with him?' He then

held me by the collar of my gown and dragged me to him (the Messenger of Allah).

"There was the Messenger of Allah in a Sahara with his sleeves folded up to his arms with a weapon in his hand and an angel standing in front of him with a sword of fire in his hand. I went close to him and knelt before him and said '*Salam* (the phrase of offering greeting of peace) to you O Messenger of Allah.' He did not respond and waited for a long time, then he raised his head and said: 'O enemy of Allah, why did you disregard my honor and sanctity, kill my descendants and not respect my right and do what you did?'

"I then said, 'O Messenger of Allah, I did not strike with the sword, spear or arrow.' He (the Messenger of Allah) said, 'What you said is true, however, you increased their number by one person. Come near to me.' I then went close and there was tray full of blood. He (the Messenger of Allah) said, 'This is the blood of my child, al-Husayn, *'Alayhi al-Salam*.' He (the Messenger of Allah) then applied some of that blood to my eyes and I woke up and since then I cannot see anything."

Abu al-Faraj has narrated in al-Maqatil:

Al-Madyini narrated to me that narrated to him abu Ghassan from Harun ibn Sa'd from al-Qasim ibn Asbagh ibn Nubatah who has said the following:

I (the narrator) saw a man of banu Aban ibn Daram whose face had become black and I knew him as a very handsome man and of white complexion. I said to him that I could hardly recognize him.

He said, "I killed a young man of the people of al-Husayn, *'Alayhi al-Salam*, between whose eyes the mark of *Sujud* (prostrations) was visible. Since that time every night when I go to sleep someone comes and drags me by my collar and brings me near the hell and then pushes me toward it. I then scream and no one remains in the town without hearing my screams." He said that the person murdered was al-'Abbas ibn Ali *'Alayhima al-Salam*.

H 419, Ch. 46, h 6
'Amali al-Tusi:

Al-Mufid has narrated from al-Maraghi from Ali ibn al-Husayn ibn Sufyan from Muhammad ibn 'Abd Allah ibn Sulayman from 'Abbad ibn Ya'qub

from al-Walid ibn abu Thawr from Muhammad ibn Sulayman from his uncle who has said the following:

He (the narrator) has said that in the time of al-Hajjaj we became afraid and a few of our people left al-Kufah to live in hiding. I also left with them and we moved toward Karbala but there were no living quarters. So we built a hut on the banks (of the Euphrates) to stay therein. At this time a stranger came and asked, "Can I also stay with you in the hut tonight; I am a passerby?" We allowed him to stay thinking that he was a stranger and away from his home. When the sunset we lit a fire and we burnt *Naft* (petroleum oil). Then we sat down and spoke of the case of al-Husayn, *'Alayhi al-Salam*, and his suffering and his being murdered with his friends and we said that there no one of the killers of al-Husayn, *'Alayhi al-Salam*, is left without Allah's striking them with a certain affliction in his body. That man said, "I was one of those who killed him, and by Allah I have not seen anything bad. You people speak lies." We then remained quiet about him. At this time the light of the burning petroleum oil reduced and that man got up to repair the wick with his hand. His hand caught fire and he then stood up screaming until he threw himself in the Euphrates crying for help. By Allah we saw him submerge his head in the water but the fire remained on the surface of the water and as he raised his head out of the water the fire reached him, then he submerged in the water then raised his head and the fire returned to him and continued in that condition until he died.

H 420, Ch. 46, h 7
Thawab al-'Al-'A'mal:

Ibn al-Mutawakkal has narrated from Muhammad al-'Attar from al-Ash'ari from Muhammad ibn al-Husayn from Nasr ibn Muzaham from 'Umar ibn Sa'd from Muhammad ibn Yahya' al-Hijazi from 'Isma'il ibn Dawud abu al-'Abbas al-Asadi from Sa'id ibn Khalil from Ya'qub ibn Sulayman who has said the following:

I (the narrator) and a few people one night stayed awake and we then spoke of al-Husayn, *'Alayhi al-Salam*, being murdered. One of the people said, "Whoever was involved in his killing they all became afflicted by a certain form of affliction in his soul, family or property. An old man from among the people said that he by Allah was of those who observed his murder and helped but has not faced any suffering until now anything that he may dislike. People disliked him. The lamp, which was burning petroleum oil started malfunctioning and he then got up to fix it. His finger

caught fire and he blew to extinguish it but his beard caught fire. He then rushed toward water and he threw himself in the canal but the fire was oscillating over his head. When he came out it burned him until he, condemned by Allah, died.

H 421, Ch. 46, h 7a
Thawab al-'Al-'A'mal:

Through the same chain of narrators as that of the previous Hadith the following is narrated from 'Umar ibn Sa'd from al-Qasim ibn Asbagh who has said the following:

Once a man from banu Daram who had taken part in the army against al-Husayn, *'Alayhi al-Salam*, came who was a very handsome man of a very white complexion. I said, "I had a hard time to recognize you because of the change in your color." He said, "I had killed a man of the companions of al-Husayn, *'Alayhi al-Salam*, who had whiteness between his eyes because of *Sujud* (prostrations) and I brought his head."

Al-Qasim has said that he saw him on his castrated horse with his head hanging down under the neck of the horse touching the knees of the horse and I said to my father, "If he raises his head a little then one can imagine what the horse will do to him with its front legs."

My father then said, "What is being done to him is by far worse than what you have seen. He has told me that from the time I killed him I have not slept without someone coming in my dream and dragging me by my collars saying move! Then he takes me to the hellfire and throws me in it until morning." He (the narrator) has said that he had heard his slave girl who said that he does not allow us to sleep during the night because of his screaming." He (the narrator) has said that he along with a few young people of the town went to his house and asked his wife about him. She said that he has exposed himself and he has spoken the truth.

H 422, Ch. 46, h 8
Thawab al-'Al-'A'mal:

Through the same chain of narrators as that of the previous Hadith the following is narrated 'Umar ibn Sa'd from abu Mu'awiyah from al-'A'mash from 'Ammar ibn 'Umayar al-Tamimi who has said the following:

He (the narrator) has said that when the head of ibn Ziyad, condemned by Allah, and his people, may the anger of Allah fall on them, were brought I moved toward them and people were saying, "It has come there, it was a snake which came searching through the heads until it entered the nostril of ibn Ziyad, condemned by Allah, then it came out from it then entered in his other nostril."

H 423, Ch. 46, h 9
Thawab al-'Al-'A'mal:

My father has narrated Nuh ibn Yahya' from al-Ash'ari from 'Abd Allah ibn Muhammad from Ali ibn Ziyad, from Muhammad ibn Ali al-Halabiy who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that that *Ale* (family of) abu Sufyan murdered al-Husayn, *'Alayhi al-Salam*, their kingdom was abolished. Hisham murdered Zayd ibn Ali, Allah then abolished his kingdom, Walid murdered Yahya' ibn Zayd then Allah abolished his kingdom."

H 424, Ch. 46, h 10
Kamil al-Ziyarat:

Ahmad ibn 'Abd Allah ibn Ali has narrated from Ja'far ibn Sulayman from his father from 'Abd al-Rahman al-Ghanawi from Sulayman who has said the following:

No angel was left in the skies without descending to the Messenger of Allah to offer condolences, inform him of the reward of Allah for him, carrying to him (the Messenger of Allah) from the soil on which he (al-Husayn, *'Alayhi al-Salam*) was murdered, by being slaughtered and left there in disregard. The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, then said, "O Allah please disregard those who have disregarded him, kill those who have killed him, slaughter those who have slaughtered him and do not allow him (such people) to enjoy what he has asked for."

'Abd al-Rahman has said that by Allah that condemned Yazid was quickly destroyed and he could not enjoy after him (the Imam). He was taken Mughafasatan. He spent the night drunk and in the morning he was found dead with his color changed as if painted with tar. He was taken in

a regretful condition and no one of those who followed him to kill him (the Imam) or had taken part in killing him (the Imam) remained without being afflicted by the diseases like madness, or vitiligo which became hereditary in their descendants.

H 425, Ch. 46, h 11

I ('Allamah Majlisi) say that it is narrated in reliable books of al-Manaqib from al-Hassan ibn Ahmad al-Hamadani from Mamud ibn 'Isma'il al-Sayrafi from Ahmad ibn Muhammad ibn al-Husayn from al-Tabarani from Muhammad ibn 'Abd Allah al-Hadrami from Muhammad ibn Yahya' al-Sufi from abu Ghassan from 'Abd al-Salam ibn Harb from 'Abd Malik ibn Kardaws from Hajib (security guard) of 'Ubayd Allah ibn Ziyad condemned by Allah who has said the following:

I (the narrator) entered the castle behind ibn Ziyad, condemned by Allah and a flame of fire struck his face. He covered his face with his sleeves and asked, "Did you see?" I replied, "Yes, I saw it." He then commanded me not to disclose it to anyone.

He (the narrator) has said that narrated to us Ali ibn Ahmad al-'Asemi from 'Isma'il ibn Ahmad al-Bayhaqi from his father Ahmad ibn al-Husayn from 'Abu 'Abd Allah, al-Hafiz from Muhammad ibn Ya'qub from al-'Abbas ibn Muhammad from al-Aswad ibn 'Amir from Sharik ibn 'Umayr namely 'Abd Malik who has said the following:

"One day al-Hajjaj said, "Whoever has experience a trial can stand up and I will reward him for his trial." A man stood up saying "Give my reward for my trial." He then asked, "What is your trial?" The man said, "I killed al-Husayn, *'Alayhi al-Salam*." al-Hajjaj then asked, "How did you do so?" The man said, "I shoved him, by Allah, with the spear with a strong shoving and cut him with the sword in slices and I did not take anyone as a partner in killing him." Al-Hajjaj said, "You with him will never come together in one place." Al-Hajjaj told him to get out and I (the narrator) think that he did not give him anything.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Ahmad ibn al-Husayn from Muhammad ibn al-Husayn al-Qattan from 'Abd Allah ibn Ja'far ibn Drustwayh from Ya'qub ibn Sufyan al- Nisawi from Sulayman ibn Harb from Hammad ibn Zayd from Jamil ibn Murrah who has said the following:

They found a camel in the army of al-Husayn, *'Alayhi al-Salam,* on the day he was murdered. They slaughtered that camel and cooked it. It had turned bitterer than colocynth so they could not taste anything from it.

H 426, Ch. 46, h 12

He (the narrator) through the same chain of narrators as that of the previous Hadith the following is narrated from Ya'qub ibn Sufyan from abu Bakr al-Humaydi from Sufyan who has said the following:

My grandmother said that she had seen the aloe turn into ashes and meat on fire at the time al-Husayn, *'Alayhi al-Salam*, was murdered.

Through the same chain of narrators as that of the previous Hadith the following is narrated Ya'qub ibn Sufyan from abu Nu'aym from 'Qbah ibn abu Hafsah from his father who has said the following:

If the aloe is of the aloe of al-Husayn, *'Alayhi al-Salam*, and is said so to it (as such), it then turns into ashes.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Ahmad ibn al-Husayn from 'Abu 'Abd Allah, al-Hafiz from Muhammad ibn Ya'qub from al-'Abbas ibn Muhammad al-Duri from Yahya' ibn Mu 'in from Jarir from Zayd ibn abu al-Zanad who has said the following:

When al-Husayn, *'Alayhi al-Salam*, was murdered I was fourteen years old and the aloe which was in their army turned into ashes, the horizons of the sky became red and they slaughtered a camel in their army and they saw fire in its meat.

Through the same chain of narrators as that of the previous Hadith, the following is narrated from 'Abu 'Abd Allah, al-Hafiz from al-Zubayr ibn 'Ubayd Allah from 'Abu 'Abd Allah ibn Wasif from al-Mishtah al-Warraq who has said the following:

I (the narrator) heard al-Fath ibn Shakhram al-'Abid say, "I would ready bread for the sparrows every day and they would eat, but on the day of 'Ashura when I made the bread ready, they did not eat, so I learned that they had stopped eating because of the murder of al-Husayn ibn Ali *'Alayhima al-Salam*."

Through the same chain of narrators as that of the previous Hadith the following is narrated Ahmad ibn al-Husayn from abu al-Husayn ibn Bisran from al-Husayn ibn Safwan from 'Abd Allah ibn Muhammad ibn abu al-

Dunya' from al-'Abbas ibn Hisham ibn Muhammad al-Kufi from his father from his grandfather who has said the following:

There was a man of Aban ibn Daram called Zur'ah who had taken part against al-Husayn, *'Alayhi al-Salam*. He had shot an arrow, which had struck the collarbone of the Imam. He (the Imam), *'Alayhi al-Salam* then took the blood and threw in the sky saying, "This way." It is because al-Husayn, *'Alayhi al-Salam*, had asked for water and he shot him with an arrow which prevented him from drinking water and he (the Imam) said, "O Lord, make him thirsty, O Lord, make him thirsty."

He (the narrator) has said that narrated to me the one who had seen him dying; that he screamed because of heat in his belly and cold on his back, ice cold fans in front of him and behind him a source of heating, but he would say, "Give me to drink, thirst is killing me, I am thirsty." They would bring him a large bowl of *al-Sawiq*, water and milk enough for five people. He (the narrator) has said that he would drink it and then drink again and say, "Give me a drink, thirst is killing me. I am thirsty." He (the narrator) has said that his belly became filled with urine like that of a camel.

A'tham al-Kufi has narrated this Hadith briefly and has said that the name of the shooting person was 'Abd al-Rahman al-Azdi, condemned by Allah, al-Husayn, *'Alayhi al-Salam*, said about him, "O Lord, please kill him by thirst and never forgive him."

Al-Qasim ibn Asbagh has said that he found himself near that man who screamed and water was made cold for him in sugar and bowls of milk and he would say, "Woe is on you, give me a drink, thirst is killing me." They would give him a *Qullah* (container) or a bowl and just after removing it from his mouth he would scream until his belly became *anqad* (very large) and he died in a worse manner. May Allah keep His mercy away from him.

Through the same chain of narrators as that of the previous Hadith the following is narrated from abu al-Dunya from Ishaq ibn 'Isma'il from Sufyan who has said the following:

Narrated to me my grandmother, mother of my father saying, "I have seen two men who had taken part in killing al-Husayn, *'Alayhi al-Salam*. One of them developed a disease in his private part and the other one would face the water container to drink all of it." Sufyan has said that he had seen the son of one of the two men who had a mental illness or as such.

It is narrated that there was a man without hands, legs and eyes who would say, O Lord, save me from the fire. He was then told that there is no punishment left which is not applied to you and you still plead to be saved from the fire! He then said that he was one of those who took part in killing al-Husayn, *'Alayhi al-Salam*, in Karbala and when he (the Imam) was killed I saw the trouser and the good *Tikkah* (waistband) after that people had looted him. I decided to remove the *Tikkah*. He (the Imam) raised his right hand then placed it on the *Tikkah* and I then could not remove it. I then cut off his right hand then moved to take the *Tikkah* and he (the Imam) then raised his left hand and placed it on the *Tikkah*. I then cut off his left hand then moved to take the *Tikkah* from the trouser and then I heard a quake. I then became afraid and left him (the Imam). Allah then placed sleep on me. I then slept among the people killed and I saw as if Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* was coming along with Ali, and Fatimah, *'Alayha al-Salam*. They then took the head of al-Husayn, *'Alayhi al-Salam*, and Fatimah, *'Alayha al-Salam,* kissed the holy head and said, "My child, they have killed you, may Allah kill them and who has done this to you? He (the Imam) as if said, "Shimr has killed me and this one sleeping has cut off my hands, pointing to me. Fatimah, *'Alayha al-Salam* then said to me, "May Allah cut off your hands and feet, turn your eyes blind and throw you in the fire." I then woke up unable to see anything, my hands and feet fell off and only fire, because of her prayer, is left.

I ('Allamah Majlisi) say that someone asked al-Sayyid al-Murtaza' (r.h.) and the narration which al-Nu'mani has narrated in the book al-Tasally from al-Sadiq, *'Alayhi al-Salam*, who has said the following:

"When an unbeliever finds himself in the agony of death, the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, Ali *'Alayhi al-Salam*, Jibril and the angel of death come to him.

Ali, *'Alayhi al-Salam*, then comes close and says "O Messenger of Allah, this person disliked *Ahl al-Bayt* (family) so please you also dislike him." The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, then will say to Jibril, "O Jibril, this person disliked Allah and His messenger and *Ahl al-Bayt* (family) of His messenger so you also please dislike him." Jibril then will say to the angel of death, "This person, disliked Allah, His messenger and the *Ahl al-Bayt* (family) of His messenger, so you also, please dislike him and be harsh with him." The angel of death then will

move close to him and ask, "O servant of Allah, did you gain the freedom for your neck, amnesty that you are free of liabilities, and take hold of the great protective means in the worldly life?" He then will ask, "What is all of that?" He will reply, "That is the *Walayah* (guardianship of Ali ibn abu Talib with divine authority and knowledge)." He will say, "I do not know him and I do not believe in him."

Jibril then will say, "O enemy of Allah, why did you not believe in him?" Jibril then will say, "O enemy of Allah, get ready for the anger of Allah and punishment of the fire. Take notice that what you had hoped for is lost and what you were afraid of has come upon you."

Then his soul will be pulled out from him with harshness and then one hundred Satans will be assigned to his soul who will spit on his face from the stink of which he will suffer. When he will be placed in the grave a door to hell will be opened through which the heat and stink of hell will come to him. Thereafter his soul is taken to the mountains of Barahut, then he turns into compounds after going through all kinds of wickedness until the time of the rise of *al-Qa'im* (the one who rises with divine authority and power) from *Ahl al-Bayt* (family). Allah then will raise him so that *al-Qa'im* (the one who rises with divine authority and power) can cut off his neck and this is spoken of in al-Quran as follows:

They say, "Lord, You have caused us to die twice and You have brought us back to life twice. We have confessed our sins, so is there any way out of this (hell)?" (40:11)

By Allah 'Umar ibn Sa'd was brought after he was killed and he was in the form of an ape with a chain around his neck and he began to recognize the people in the house but they would not recognize him. By Allah, days will not pass until our enemies metamorphose clearly so much so that a man among them in his lifetime turns into an ape or a pig and beyond that there is intense punishment after which there is hell, an evil destination.

Note:

This Hadith is *Gharib* (unusual) and al-Sayyid has said that he has not denied this fact in the answer and he has answered saying in short:

"We do not accept the idea of joining of the spirit to another body but we do not deny the changing of the body to another form. I ('Allamah Majlisi) say that it is possible to apply it to the virtual body or to the parts

of the original body which may change into ugly forms about which some ideas were presented early on.

H 427, Ch. 46, h 14
'Amali al-Tusi:

Al-Mufid has narrated from ibn Qawlawayh from his father from Sa'd from ibn 'Isa from ibn Mahbub from abu Muhammad al-Ansari from Mu'awiyah ibn Wahab who has said the following:

I (the narrator) once was in the presence of Ja'far ibn Muhammad, *'Alayhima al-Salam*, that an old man, whose back was bent due to old age, came and he said *Salam* (the phrase of offering greeting of peace) and abu 'Abd Allah, *'Alayhi al-Salam*, responded likewise and called him to come closer to him (the Imam). The man came closer and kissed his hand and wept. 'Abu 'Abd Allah, *'Alayhi al-Salam*, asked, "Why do you weep O Shaykh (old man)?" He then said, "O child of the Messenger of Allah, I live on my hope about you since about a hundred years saying that it will take place this year and this month and this day but I do not see it among you and you blame me for weeping." He (the narrator) has said that 'Abu 'Abd Allah, *'Alayhi al-Salam*, also wept and then said, "O Shaykh, even though your hope has delayed, but you were with us and if you were in a hurry (to die) you would have been on the Day of Judgment with the weight of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause.* The Shaykh said, "If so then I do not mind what I have missed after this, O child of the Messenger of Allah."

'Abu 'Abd Allah, *'Alayhi al-Salam*, then said to him, "O Shaykh, the Messenger of Allah has said, 'I leave among you two heavy things. As long as you hold to them you will never go astray: They are the revealed book of Allah and my family, my *Ahl al-Bayt* (family), these two and you will be with us on the Day of Judgment.'"

He (the Imam), *'Alayhi al-Salam* then said, "O Shaykh I do not think you are of the people of al-Kufah." He replied, " That is correct, I am not of the people of al-Kufah." He (the Imam), *'Alayhi al-Salam* then asked, "Wherefrom are you then?" He replied, "I am from the countryside of al-Kufah, I pray to Allah to keep my soul in service for your cause." He (the Imam), *'Alayhi al-Salam* then asked, "Where is your home in relation to the grave of my oppressed grandfather al-Husayn, *'Alayhi al-Salam*?" He replied, "I am very close from his grave." He (the Imam), *'Alayhi al-Salam*

asked, "How is your visiting his grave?" He replied, "I visit his grave a great deal." He (the Imam), *'Alayhi al-Salam* said, "That is the blood for which Allah will demand for wergild. No one of the children of Fatimah, *'Alayha al-Salam* suffered as much as he did or will suffer as he did. He, *'Alayhi al-Salam*, was murdered along with seventeen men from his *Ahl al-Bayt* (family) who gave good advice for the sake of Allah and exercised patience for the cause of Allah, Allah then has given them the best reward for those who exercise patience. When it will be the Day of Judgment, the Messenger of Allah will come and along with him will be al-Husayn, *'Alayhi al-Salam*, with his head in his hand from which blood will be dripping and he will say, 'O Lord, ask my nation (followers) for what reason they killed my child.' He (the Imam), *'Alayhi al-Salam* has said that all kinds of lamentation and weeping is undesirable except for the lamentation and weeping for al-Husayn, *'Alayhi al-Salam*."

I ('Allamah Majlisi) say that it is narrated in some of the works of our people in a mursal manner from certain ones of the companions of the Holy Prophet, who has said that he had seen that the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* would imbibe the saliva of al-Husayn, *'Alayhi al-Salam*, just as one likes the taste of sugar and he (the Messenger of Allah) would say, "Al-Husayn, *'Alayhi al-Salam*, is from me and I am from al-Husayn, *'Alayhi al-Salam*, one who loves al-Husayn, *'Alayhi al-Salam*, has loved Allah and one who makes al-Husayn, *'Alayhi al-Salam*, angry he has made Allah angry. Al-Husayn, *'Alayhi al-Salam*, is the grandchild among the grandchildren. Allah has condemned his killer." Jibril, *'Alayhi al-Salam*, then descended down and said, "O Muhammad Allah destroyed seventy thousand people of the hypocrites because of Yahya' ibn Zakariya and He will destroy because of the son of your daughter seventy times seventy thousand of the transgressors.

"The killer of al-Husayn, *'Alayhi al-Salam*, will be in a coffin of fire and half of the punishment of the people of hell will on him. His hands and legs will be tied down with chains of fire and he will be kept with his head down in the bottom of the hell and his stink will force the people of the fire to seek refuge because of its strong stink and will remain there feeling the painful punishment which never reduce and he will drink boiling water from hell."

It is narrated also in some Hadith that an angel of the angels of the higher levels wished to see the Messenger of Allah, *'Alayhi al-Salam*, and that he asked permission from his Lord to descend to the earth to visit him (the Messenger of Allah) and that angel had never descended to earth

before since his creation and when he wanted to descend Allah, the most High, sent inspiration that said, "O angel, inform Muhammad that a man called Yazid from his nation (followers) will kill his purified child, the son of the purified like the virgin Mary daughter 'Imran." The angel has said that he descended down to earth happy to see Prophet Muhammad, but how to inform him of the terrible news and he felt shy before him to cause him sorrow because of the murder of his child, "I wish I had not descended down to earth," said the angel.

He (the narrator) has said that the angel was called fromabove his head to do what he was commanded to do. The angel arrived in the presence of the Messenger of Allah, and spread his wings before him (the Messenger of Allah) and said, "O Messenger of Allah I asked permission from the Lord to descend to earth to visit you because of my strong desire to do so. I wish Allah had destroyed my wings and I had not brought you this news but it is necessary to carry on the command of my Lord, the most majestic, the most glorious. O Muhammad, you should take notice that a man from your nation (followers) whose name is Yazid, may Allah increase condemnation on him in the world and punishment in the next life will kill your purified child, the son of the purified one. His killers after killing him will not benefit anything except very little and Allah will take revenge on him because of his evil deed and he will be in hell forever."

The Holy Prophet wept intensely and said, "O angel will a nation (followers) gain salvation because of killing my child and the son of my daughter?" The angel said, "No, O Muhammad, instead Allah will strike them with differences in their hearts and tongues in the world and for them in the next life there will be painful punishment."

It is narrated from Ka'b al-Ahbar when he became a Muslim in the times of *Khilafat* of 'Umar ibn al-Khattab and people would ask him about the events of epic proportion that will take place in the world in the end times. Ka'b would then tell about many kinds of the news of the events of epic proportion and the mischievous and evil matters that will appear in the world. The biggest of them all and the most difficult one which will never be forgotten is the suffering of al-Husayn, *'Alayhi al-Salam*, and this is the corruption that Allah has spoken of in al-Quran as: "Evil has spread over the land and the sea because of human deeds and through these Allah will cause some people to suffer so that perhaps they will return to Him." (30:41)

Evil started from the murder of Habil son of Adam, *'Alayhi al-Salam*, it ended with the murder of al-Husayn, *'Alayhi al-Salam.*

Do you not know that on the day he will be murdered the doors of the sky will be opened and the sky will receive permission to weep and it will weep blood, so when you see redness in the sky has risen you should then realize that the sky is weeping for al-Husayn, *'Alayhi al-Salam*. It then was said, "O Ka'b, why did the sky not weep blood for the Prophets who were more excellent than al-Husayn, *'Alayhi al-Salam*?"

He then replied, "Woe is on you. The murder of al-Husayn, *'Alayhi al-Salam*, is an event of great epic proportion; he is the son of al-Sayyid of the messengers and that he will be murdered publicly when challenging oppression and animosity and that the recommendations of his grandfather, the Messenger of Allah about him will be disregarded, that he is of the seed and a piece of the flesh of the Messenger of Allah and that he will be slaughtered in the plain of Karbala. I swear by the one in whose hand is the soul of Ka'b that a group of angels will weep for him in the seven skies and their weeping will continue to the end of times and the location where he will be buried is the best of the locations. There is no Prophet who will not come there to visit and weep for his suffering and for Karbala, every day there are visiting angels, Jinn and human beings. When it becomes Friday seventy thousand angels descend down to weep for al-Husayn, *'Alayhi al-Salam*, and speak of his excellence. In the sky he is called the slaughtered al-Husayn, *'Alayhi al-Salam*, on earth he is called 'Abu 'Abd Allah, the murdered one, in the ocean he is called, the child of the blooming flower, the oppressed one and on the day in which he will be murdered the sun will eclipse during the day and in that night the moon will eclipse and darkness will continue on people for three days, the sky will rain blood, the mountains will shake, the oceans become choppy. Had there not existed people from his descendants and a people of his *Shi'a* who will demand for his wergild and make an uprising for him, Allah would pour down punishment on them (his enemies) from the sky to burn the earth and all that lives on it."

Ka'b then said, "It seems as if you people become astonished because of what I say about al-Husayn, *'Alayhi al-Salam*."

Allah did not leave anything without telling Musa, *'Alayhi al-Salam*, all things that took or will take place in the creation from the beginning of time to its end. He has explained all things for Musa, *'Alayhi al-Salam*. Every soul that was to be created was raised before Adam, *'Alayhi al-Salam*, in the realm of particles and was displayed before him. This nation (followers) was shown to him. He looked at their differences and their falling on this world of low value. Adam, *'Alayhi al-Salam*, then asked,

"O Lord, what is the matter with this nation which is pure and their trial in the world despite their being of the best of the nations?"

He then said to him, "O Adam, *'Alayhi al-Salam*, they created differences among themselves so their hearts became different and they will spread evil on earth like the evil of Cane when he killed Habil. They will murder a child of My beloved one, Muhammad al-Mustafa' (the purified one). He then showed to Adam, *'Alayhi al-Salam*, a special form of al-Husayn, *'Alayhi al-Salam*, and the place of his falling after being murdered and the attacking of the nation (followers) of his grandfather. Adam, *'Alayhi al-Salam*, then looked at them and saw them with their faces all black and he said, "O Lord, please extend revenge on them for they have murdered the child of your honorable Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*."

It is narrated, in the book just mentioned, from Sa'id ibn al-Musayyib who has said the following:

He (the narrator) has said that when my master al-Husayn, *'Alayhi al-Salam*, became a martyr and people went for al-Hajj in the following year I visited Ali ibn al-Husayn, *'Alayhima al-Salam* and I asked, "Al-Hajj season is coming, do you have any commandment for me to fulfill?" He (the Imam), *'Alayhi al-Salam* said, "You can go for al-Hajj according to your own intention and complete your al-Hajj." I then went for al-Hajj and during my *Tawaf* (moving seven times around the al-Ka'bah) I saw a man whose hands were cut off and his face had turned black like a dark night and he was hanging to the covering of al-Ka'bah and he was saying, "O Lord of this house, the sacred house, please forgive me and I do not think you will do so even if all the inhabitants of the skies and earth and all of your creatures intercede on my behalf because of the greatness of my sin."

Sa'id ibn Musayyib has said that, this (his condition) diverted my intention from *Tawaf* as well as other people and people gathered around him and we said, "Woe is on you, even if you are the Satan, you should not have said such things and lose hope of the mercy of Allah. Who are you and what is your sin?" He then wept and said, "I know myself better and I know my sin." We then asked him to tell us about it and he said that he was the keeper of the camels of 'Abu 'Abd Allah, when he left al-Madinah for Iraq and "I had seen during his performing *wudu* for *Salat* (prayer), he would leave his trouser with me and I had seen his belt which would confuse the eyes because of its shining beauty and I wished that it was mine, until we arrived in Karbala and al-Husayn, *'Alayhi al-Salam*,

was killed and that belt was with him. I buried myself somewhere in the area and when it was night I moved out and saw a light in that area and no darkness, the day and not night and the bodies of people killed were scattered on the ground. I then because of wickedness and filthy nature remembered that belt. I then said to myself, by Allah, I will search for al-Husayn and I hope that belt is with his trouser and I can take it, I continued looking at the faces of the bodies of the people killed until I found the body of al-Husayn, *'Alayhi al-Salam*, with his face down on the ground but without his head and his light was shining with his body stained in blood and the winds blow on him and I said to myself, "This by Allah is al-Husayn, *'Alayhi al-Salam*, and I looked at his trouser which I would see and I went closer and stretched my hand for the belt to take but it was tied with several knots. I began to open them and I opened one knot and he extended his right hand and held on the belt and I could not remove his hand. My filthy nature told me to find something to cut off his hands and I found a piece of a broken sword. I then took it and struck his hand with it until I cut one of his hands from the wrist and moved it away from the belt and I then extended my hand to take the belt but he extended his left hand and placed it on the belt and I could not remove it. I then took the broken sword and continued striking until I cut off his left hand also and moved his left hand away from the belt.

"I then stretched my hands to the belt to take it and suddenly the earth begun to shake as well as the sky and there a huge noise, weeping and calling started and someone began to say, 'O My child, O the one just murdered, O the one just slaughtered, O al-Husayn, *'Alayhi al-Salam*, O the one who had no supporter, O my child they have murdered you but they did not recognize you and they denied you a drink of water.'

"When I saw that condition I fell down and threw myself among the dead bodies and there I saw three people and one woman and around them was a large number of creatures standing and the land had become full of the forms of people and the wings of the angels.

"At this time one of them said, 'O my child, O al-Husayn, *'Alayhi al-Salam*, may your grandfather, your father, your brother and your mother be a ransom for you.' I then saw al-Husayn, *'Alayhi al-Salam*, sitting with his head on his body saying, '*Labbayka* (here I am, O grandfather, O Messenger of Allah, O father, O 'Amir al-Mu'minin, O mother, O Fatimah, *'Alayha al-Salam*, al-Zahra' and O brother, the one murdered by poison, please accept my *Salam* (the phrase of offering greeting of peace).'

"He then wept and said, 'O grandfather, by Allah they killed our men, O grandfather, they by Allah looted the belongings of our women. O grandfather, they by Allah plundered our belongings, O grandfather, by Allah they slaughtered our children. O grandfather, it is so difficult for you, by Allah, to see us in such condition and what the unbelievers have done to us.'

"I saw them sitting around him weeping for his suffering and Fatimah, *'Alayha al-Salam* would say, O father, O the Messenger of Allah, do you see what your nation (followers) have done to my child? Will you give me permission to stain my forehead with his blood so I can meet Allah, the most majestic, the most glorious when I am stained with the blood of my child, al-Husayn, *'Alayhi al-Salam*?'

"He (the Messenger of Allah) then said, 'You can do so, O Fatimah, *'Alayha al-Salam*, and we also do so.'"

"I saw them taking blood from his beard, Fatimah, *'Alayha al-Salam* rubbed it against her forehead, the Holy Prophet, Ali and al-Hassan, *'Alayhim al-Salam,* rubbed against their throats, chests and hands up to their elbows I heard the Messenger of Allah say, ,May I become ransom for you, O al-Husayn, *'Alayhi al-Salam*, it by Allah is so difficult for me to see you with your head cut off, your cheeks stained with blood your throat bleeding and your body is thrown on its back and the winds have covered you with sands and you are fallen slaughtered with your hands cut off. O my child who has cut off your right hand?' Al-Husayn, *'Alayhi al-Salam*, then said, 'O grandfather, there was a camel keeper with me from al-Madinah and he had seen my belt during performing *wudu* I would leave my trouser with him and he wished to have that belt. Nothing would prevent me from giving the belt to him except my knowledge that he was to commit this sinful deed. When I was murdered he moved out to search for me among the dead bodies and he found me as a body without the head. He looked for the trouser and he found the belt and I had tied it with many knots. He stretched his hand to take the belt and opened one knot. I then extended my right hand to hold the belt in place. He then searched around in the field and found a broken sword, with it he cut off my right hand and I then held the belt with my left hand so he cannot open it and expose my private parts but he then cut off my left hand also and when he wanted to open the belt, he felt your presence and then he threw himself among the dead bodies.'

"When the Messenger of Allah heard the words of al-Husayn, *'Alayhi al-Salam*, he wept intensely and came to me among the dead bodies and

stood facing me and said, 'What had I done to you O camel keeper? Why have you cut off the hands that Jibril had been kissing as well as all the angels of Allah, by which the inhabitants of the skies and earth had been seeking blessings? Was not enough for you how much the condemned ones had humiliated him in disregard, disregarding the honor of his women after being so well protected from the public sight? May Allah turn your face black, O keeper of camels, in this world and in the next life, and may Allah cut off your hands and feet and make you among the party who shed our blood, daring against us.'

"His prayer was not yet complete that I felt paralysis in my hands and I felt that my face as if it is wearing a piece of dark black night and I remained in that condition and came to this house to seek intercession and I know that He will never forgive me."

No one was left in Makkah without hearing his story and sought nearness to Allah by condemning him.

Everyone said, "It is a sufficient sin what you have done, O condemned one. 'The unjust will soon know how terrible their end will be.' (26:227)"

He (the narrator) has narrated from a blacksmith of al-Kufah who has said that when the army moved from al-Kufah against al-Husayn ibn Ali *'Alayhima al-Salam*, I collected all the iron with me and then moved with them. When they arrived they pitched their tents and I also pitched up a tent and then I began making pegs for the tents, locks and bolts for the horses, spear heads, repair the spears, or dagger, and swords and I was an expert in all of such things, thus, my income increased and I became popular among the people, until al-Husayn, *'Alayhi al-Salam*, arrived with his people and then we moved to Karbala then pitched our tents on the banks of the 'Alqami canal then fighting started among them and they blocked the path to the water on them and then killed him and his supporters and sons and the time from our leaving for Karbala, staying and returning was nineteen days. I returned rich and the captives were with us. The captives were presented before 'Ubayd Allah and he commanded to send them to al-Sham and I remained in my home for a few days and one night when sleeping in my bed I had a dream as it was the Day of Judgment and people were moving around like locusts as if lost their guide. All of them had their tongues hanging down on their chests because of severe thirst and I believe that there was no one more thirsty among them than me because my ears and eyes had stopped working because of the intensity

of the heat of the sun because of which my brain was boiling like a cooking pan with fire burning underneath.

I thought that the soles of my feet are separated, by the greatness of Allah if it would have been the choice between my thirst and cutting myself to drink my own blood to remove my thirst I would accepted to drink my own blood. At a time when I was suffering this painful punishment, and overwhelming affliction that the light of a man covered the plain of resurrection and the beings rejoiced his happiness. He was riding on a horse and he had a beard and he was surrounded by thousands of Prophets, Executors of the Will, truthful ones, martyrs and virtuous people. He passed as if he was the wind or the rotating of an orbit and an hour passed, then I saw a rider on a noble horse with his face like a full moon and thousands under his command ready to obey him and stop if he would stop them. A chill then ran through the bodies by looking at him and the muscles shook because of the thoughts about him and I then regretted for not asking the first one because of fear from this one.

He then stood near his saddle and instructed his companions and I heard him say, 'Get him.' At this time one of them grabbed me by my shoulder like a piece of iron just out of the fire and he took me to the front of him and I thought my shoulder was cut off and I asked him to ease off on me but he placed more weight and I then said to him that I like to ask him about who he is?" He replied, "I am an angel of the all dominant one." I then asked, "Who is he?" He replied, "He is Ali, *al-Karrar*." I then asked, "Who was the one before him?" He replied, "He is Ahmad, the chosen one." I then asked, " Who are those around him?" He replied, "They are the Prophets, the truthful ones, the martyrs, the virtuous ones and believing people." I then asked, "What have I done for which he has commanded you about me?" He replied, "To him belongs the command and your condition is like the condition of these people." I then observed and found 'Umar ibn Sa'd the commander of the army was there and a people whom I could not recognize. I then saw a chain of iron around his neck and fire coming from his eyes and ears and I then became certain of my destruction.

Other people some of them were in shackles, some of them tied down and some of them were forced on their shoulders like myself. As we were walking that the Messenger of Allah whom the angel had spoken of was sitting on a high chair that was bright and I think it was made of pearls. Two bearded hansom men were on his right side and I asked the angel about the two men and he said that they are Nuh and Ibrahim. At this time the Messenger of Allah, *O Allah, please grant compensation to*

Muhammad and his family worthy of their services to your cause, asked, "What have you done, O Ali?" He replied, "I have brought all of the killers of al-Husayn, *'Alayhi al-Salam*" and I thanked Allah for not being one of them and my reason came back to me. At this time the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* said, "Bring them and they were then brought before him (the Messenger of Allah) and he began to ask them and weep and all at the plain of resurrection wept because of his weeping because he would ask, "What did you do in *al-Taf* (tragedy of Karbala) to my child al-Husayn, *'Alayhi al-Salam,*" and he then would answer, "O Messenger of Allah, I blocked the path to the water for them," and this one said that he killed him yet this one said that he crushed his chest bones under the hoof of his horse and some of them said that he struck his son who was suffering from illness. The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, then sobbed saying, "O my child, O the one who had very few helpers, O al-Husayn, *'Alayhi al-Salam*, O Ali, this is how it happened to you my *Ahl al-Bayt* (family) after me. O father Adam, *'Alayhi al-Salam*, look O brother Nuh, see how they have dealt with my descendants."

They all wept and the whole plain of resurrection remained speechless.

He then commanded the keepers of the hell to drag them to the fire.

At this time they brought a man and he (the Messenger of Allah) asked, "What did you do?" He replied, "I did not do anything." He (the Messenger of Allah) then said, "Were you not a carpenter." The man replied, "You have spoken the truth, O my master but I did not do anything except a tent pole which I repaired for Haseen ibn Numayr because it was broken in the wind."

He (the Messenger of Allah) wept and said, "But you did increase their number by one more person against my child. Take him to the fire," and they cried, "There is no command except the command of Allah and the command of the Messenger of Allah and his Executor of the Will."

The carpenter has said that he became certain about his destruction. He (the Messenger of Allah) commanded to bring me before him and they brought me before him and he interrogated me and I informed him about my dealings and he (the Messenger of Allah) commanded that I be thrown in the fire. They had not yet dragged me that I woke up and then I told my dream to everyone that I met.

His tongue was dried and half of him was dead and all those who liked him hated him and he died very poor. May Allah not grant him mercy. "The unjust will soon know how terrible their end will be." (26:227)

He (the narrator) has said that it is narrated from his master who has said that once a man hosted me for a night. I liked to remain awake so I welcomed it and honored him and then we began to entertain each other and I found him speaking like a deluge on a slope. I then made a hint which made him end up in the story of *al-Taf* (tragedy of Karbala) and he was a close contemporary of the murderers of al-Husayn, *'Alayhi al-Salam*. I then groaned like one climbing a hill and exhaled as if in great pain. He asked, "What is the matter with you?"

I replied, "It is because you have mentioned a tragedy which is greater than all tragedies." He then asked, "Were you not present on the day of *al-Taf* (tragedy of Karbala)?" I replied, "No, many thanks to Allah." He then said, "I see that you thanked Allah but what for do you do so?" I replied, "It is because being free from the blood of al-Husayn, *'Alayhi al-Salam*, because his grandfather, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* has said that one who is proved responsible for the blood of al-Husayn, *'Alayhi al-Salam*, his balance on the Day of Judgment will be very light." He then asked, "Did he say so?" I replied, "Yes, and he (the Messenger of Allah) had said that his child al-Husayn, *'Alayhi al-Salam*, will be killed thirsty, unjustly and in hostility and whoever kills him will be placed in a coffin of fire with bad smell from which even the inhabitants of hell seek refuge and it is well known, he and those who supported him and pledged allegiance to him and those who agreed will be in such condition. As soon as their skins burn away it will be replaced with other skins so that they feel more of the punishment which never reduce not even for an hour and they will drink boiling water of hell and Wayl (a location in hell) is for them of punishment of hell."

He then said, "Do not believe these words O brother." I asked, "How can I not do so when the Holy Prophet, has said, 'I do not speak lies and I am not called a liar.'"

He then said, "You can see that they have said that the Messenger of Allah has said, 'The killer of my child al-Husayn, *'Alayhi al-Salam*, does not live a long life,' I however, by your life have passed ninety years and you do not know me well." I replied, "That is true by Allah. I do not know you."

He said, "I am al-Akhnas ibn Zayd." I then asked, "What did you do on the day of *al-Taf* (tragedy of Karbala)?" He replied, "I was the one who was to carry the command of 'Umar ibn Sa'd about making the horses to run over the body of al-Husayn, *'Alayhi al-Salam*, to crush his chest and rib bones under the hoofs of the horses, and I was the one who pulled the furnishing from under Ali ibn al-Husayn, *'Alayhima al-Salam* who was suffering from illness and made him fall on his face, tore the ears of Safiyah the daughter of al-Husayn, *'Alayhi al-Salam*, for her earing on her ears."

Al-Sadi has said that my heart wept in pain and my eyes wept with tears and I thought to move out to find a way for his destruction and at this time the lamp began to malfunction and I got up to repair it, but he (ibn Zayd) said, "Sit down; allow me to make it work" and he was speaking with astonishment about his remaining safe. He stretched his finger to repair the lamp but his finger caught fire and he rubbed it in the soil but it did not extinguish and he shouted at me for help. I then poured the jug of water on his hand, although very much unwilling to do so, and when the fire smelled the fragrance of water its power increased and he shouted at me, "What is this fire! It does not extinguish!" I then said, "You can throw yourself in the canal." He then threw himself in the canal and as his body surfaced the fire covered his whole body like an old piece of wood in strong wind. This was happening and I was watching him. I swear by Allah besides whom no one deserves worship except Allah that the fire did not extinguish until his body turned into charcoal floating on the water. May Allah keep His mercy away from the unjust ones: "The unjust will soon know how terrible their end will be." (26:227)

I ('Allamah Majlisi) say that ibn Sharwiyah has narrated in al-Firdaws from ibn al-'Abbas from the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*, who has said the following:

Jibril said to me that because of the blood of Yahya' ibn Zakariya seventy thousand people were killed and I, Allah, because of the blood of your child al-Husayn ibn Ali *'Alayhima al-Salam*, will kill seventy thousand times seventy thousand people.

It is narrated from Ali, *'Alayhi al-Salam*, from him, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* who has said the following:

"The killer of al-Husayn, *'Alayhi al-Salam*, will be placed in a coffin of fire, on him there will be half of the punishment of the people of the world."

H 428, Ch. 46, h 16
'Amali al-Tusi:

Ahmad ibn al-Salt has narrated from ibn 'Uqdah from al-Hassan ibn Ali ibn 'Affan from al-Hassan ibn 'Atiyah from Nasih 'Abu 'Abd Allah, from Qaribah a slave girl of them who has said the following:

There was a man with us who went out against al-Husayn, *'Alayhi al-Salam*, then he came back with a camel and some saffron. She has said that when grinded the saffron it turn into fire. She has said that if a women applied that saffron she would become sick with vitiligo diseases. She has also said that they slaughtered the camel and when they wanted to cut it with knife that place would turn into fire and when they wanted to remove its skin that place also turned to fire. She has said that they cut it and it turned to fire and when they placed in cooking pot and as soon as they started fire it turned into fire. They placed it in a large pot and it turned to fire. She has said that she was a small child in those days and she took a bone and buried it under the soil and after a long time she found it and she cut it with a knife it turned into fire then we understood that it was that bone; we then buried it.

H 429, Ch. 46, h 17
'Amali al-Tusi:

Through the same chain of narrators as that of the previous Hadith the following is narrated from ibn 'Atiyah who has said the following:

I (the narrator) heard my grandfather the father of my mother, Bazi' who has said the following:

In the times of Khalid when as children we would pass by a man who would sit on the road his body was white his face black and people said that he had taken part with the army against al-Husayn, *'Alayhi al-Salam*.

Chapter 47 - The condition of the tribes and people of the time of al-Husayn, *'Alayhi al-Salam*

Their argumentation against Yazid of which a great deal is mentioned previously and there are still more to come

H 430, Ch. 47, h 1
It is narrated in some of the older books on al-Manaqib (Exaltations, virtues) from Ali ibn Ahmad al-'Asemi from 'Isma'il ibn Ahmad al-Bayhaqi from Ahmad ibn al-Husayn a al-Bayhaqi from abu al-Husayn ibn al-Fadl al-Qattan from 'Abd Allah ibn Ja'far from Ya'qub ibn Sufyan from 'Abd al-Wahhab ibn al-Dahhak from 'Isa ibn Yunus from al-'A'mash from Shaqiq ibn Salmah who has said the following:

When al-Husayn ibn Ali ibn abu Talib, *'Alayhima al-Salam*, was murdered, 'Abd Allah ibn al-Zubayr called ibn al-'Abbas to pledge allegiance to him but ibn al-'Abbas refused to do so. Yazid ibn Mu'awiyah, both condemned by Allah thought the refusal of ibn al-'Abbas is because of his depending on his pledge of allegiance to Yazid so he wrote to ibn al-'Abbas as follows:

Thereafter; it has come to my knowledge that the atheist, ibn al-Zubayr has called upon you to pledge allegiance to him and to enter among those who obey him so that you become a supporter of falsehood and become part of those who commit sins and that you have sanctuary in your pledge of allegiance to us to remain loyal to us and in obedience to Allah because of your affirming our rights. May Allah give you good reward as relatives as He gives rewards to those who maintain the rights of relatives and who remain true to their promise. Whatever things I may forget, but I will not forget your kindness to us and to immediately pay to you the reward that you deserve because of your being of the close relatives of the Messenger of Allah *(O Allah grant compensation to Muhammad and his family worthy of their services to your cause).* Please remain watchful of those who are affected by the magic of the attractive words of ibn al-Zubayr by his tongue and inform them of your belief because they listen to you more attentively then to the one who has disregarded the sanctity of al-Haram (the Sacred area), the apostate one.

Ibn al-'Abbas then wrote back to Yazid:

Thereafter, your letter in which you have mentioned about ibn al-Zubayr calling me to pledge allegiance to him and to obey him has reached to me. If that is how it is, then you must take notice that by Allah I do not intend thereby to receive kindness from you or your praising me, however, Allah knows my intentions and you have thought that you will not forget my being kind to you and that you will reward me very soon. O human being, hold back your kindness and keep your immediate reward; I am holding back my liking you. By my life you are not giving to us of our rights with you except very little and you are holding back from us a very long and wide range of our rights. You have asked me to urge people to support you and tell them to disregard ibn al-Zubayr. Besides, there is no loving relationship, and no happiness and gains but you still ask me to support you and urge me to like you even though you have killed al-Husayn, *'Alayhi al-Salam*, and the youth of 'Abd al-Muttalib, the torches of guidance and the guiding stars who were victimized by your horses by your commands to become stained in their blood and left in the wilderness after being looted, without shrouds and funerals with the winds blowing on them and unprotected from the beasts roaming around until Allah made a people who had not taken part in their killing shrouded and buried them. You were sitting where you are siting. Whatever I may forget of things but I will not forget your exiling al-Husayn, *'Alayhi al-Salam*, from the sanctuary of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, to the sanctuary of Allah and your dispatching certain men to kill al-Husayn, *'Alayhi al-Salam*, in al-Haram (the Sacred area) and you continued that plan against him until you made him to move from Makkah to Iraq and he left for Iraq fearful and anxiously watchful. You then moved your horsemen in animosity toward Allah and the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, and his *Ahl al-Bayt* (family) about whom Allah decided to keep them away from all forms of filth and impurity and cleanse them thoroughly.

They are not like your rude ancestors who dried the livers of camels and mules. He asked you for calm and to allow him return home but you finding it good opportunity to take advantage of the number of his supporters being very small to eliminate the people of his *Ahl al-Bayt* (family). You cooperated against him as if you were acting against a family of Turk. There is nothing more astonishing to me than your asking me to like you when you have killed sons of my father and your sword is still dripping my blood and you are one of those from whom I must demand the wergild and by the will of Allah my blood with you will not

remain forgotten and you cannot defeat my demand for the wergild. You may defeat me in this world, but you should take notice how many the Prophets and *Ale* (family) of the Prophets were killed for whom Allah will demand for wergild. Allah is sufficient supporter for the oppressed ones and revenger from the oppressors and you must not be astonished that if you have become victorious against us one day we will become victorious against you.

You have mentioned my remaining loyal for you and my acknowledging your rights, if that is so then by Allah I pledge allegiance to you and to those before you and you know well that I and the children of my father are more rightful in this matter than you but the people of al-Quraysh acted jealously against us until you moved us away from our rights and took charge of the matter before us. May Allah do away with those who made injustice to us as lawful and misled the fools against us just as Allah did away with Thamud and the people of Lot and the people of Madyan.

Even more astonishing than this is your taking the daughter of 'Abd al-Muttalib as captives along with his small children to yourself in al-Sham like the captives who are brought in public to show them that you have defeated us and you oblige us. Through us Allah has done a favor to you. By Allah if you feel safe from the wounds by my hands I hope that by my tongue and its argumentation against you Allah will make your injuries greater. By Allah I am not losing hope after your killing the children of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, that Allah will get you in a painful way and remove you from the world loaded under the blames and defeat, you may live and do whatever you can and it is certain that you have added on your burden many times in the sight of Allah and have committed sins.

Salam (the phrase of offering greeting of peace) is with those who follow guidance.

[The story of the letter of Yazid to Muhammad ibn al-Hanafiyah and his visiting Yazid and accepting rewards from Yazid.]

Yazid, condemned by Allah, wrote to Muhammad ibn Ali ibn al-Hanafiyah and he in those days was in al-Madinah:

Thereafter; I ask Allah to make you and us do such good deeds that will make Him happy. I do not know today in Banu Hashim a man of more priority than you, in forbearance, knowledge, quick understanding and decisions and farther away from foolishness, dirtiness, and hastiness.

One who shows good moral manners in the matters of good manners and shows merits is not like one whom Allah has created with the nature of goodness. We have come to know about this matter in you since a long time in your presence as well as in your absence. I liked to visit you to benefit from seeing you. When you will see this letter of mine you may come to me in security and confidence. May Allah guide you in your affairs, and forgive your sins;

With *Salam* (the phrase of offering greeting of peace) His mercy and blessing.

He (the narrator) has said that when the letter reached to Muhammad ibn Ali and he read it he turned to his sons Ja'far and 'Abd Allah, abu Hashim and consulted them about it. His son 'Abd Allah said, "O father have fear of Allah in your soul. Do not go to him because I am afraid he will join you with your brother al-Husayn, *'Alayhi al-Salam*, and he does not mind it." Muhammad then said, "O my child but I do not fear that from him." Ja'far said, "O father, he has shown kindness to you in his letter and I do not think that he writes to anyone of al-Quraysh, 'may Allah guide you in your affairs, forgive your sins' and I hope that Allah will keep his evil away from you."

He (the narrator) has said that Muhammad ibn Ali then said, "I trust Allah who keeps the sky from falling on earth except by His permission and Allah is a sufficient attorney."

He (the narrator) has said that Muhammad ibn Ali then readied himself and left al-Madinah until he arrived in the place of Yazid ibn Mu'awiyah in al-Sham. He asked for permission and permission was given. He received him with welcome and made him sit on his own seating place then he turned to him and said, "O abu al-Qasim, may Allah give reward to us and to you because of abu 'Abd Allah al-Husayn ibn Ali *'Alayhima al-Salam*, by Allah if he is a loss for you he is loss for us also if you feel pain for him I also feel pain and if I was the person in charge of the war I would not kill him and I would defend him against being killed even if it would have been by my fingers being cut off or my eyesight would be lost and I would have sacrificed all of my belongings even though he did injustice to me, cut off my family relations and contested my rights, however, 'Ubayd Allah ibn Ziyad did not know my opinion in the matter

and he hurried against him to kill him and what is lost cannot be retrieved, beside, it is not necessary for us to be happy with things of very small value in the matters of our rights and it was not necessary for your brother to contest us in a matter which Allah has made especially for us and not for others. It is very hard for me to bear his suffering.

"Now what do you want to say O abu al-Qasim?"

He (the narrator) has said that Muhammad ibn Ali spoke, praised Allah and glorified Him and then said, "I heard what you just said. May Allah connect your relation with al-Husayn, *'Alayhi al-Salam*, and may Allah bless him for what happened to him with reward of his Lord in the everlasting life and long lasting in the neighborhood of the owner of glory and we have learned that our loss is your loss also and what has made you bare has made us also bare of the matters of happiness or sorrow and I also believe that if you yourself were present you would have chosen the best opinion and action, avoided the worst act and nonsense and now my needs are that you will not say to me what I do not like because he is my brother and one half of me and the son of my father even if you think he did injustice to you and he was your enemy as you say."

He (the narrator) has said that Yazid then said, "You will not hear from me except what is good, however, come and pledge allegiance to me and then say how much debt you owe so I will pay them off on your behalf."

He (the narrator) has said that Muhammad ibn Ali (r.h.) then said, "I do pledge allegiance to you, but I do not owe any debts by the grace of Allah and I enjoy the bounties of Allah, the most High, and I do not pay enough thanks to Him."

He (the narrator) has said that Yazid, condemned by Allah turned to his son Khalid and said, "My son, your cousin is free of trotting, blame, dirt and lies even though others are like the ones whom you know would have said, 'I owe this and that much debt to gain from our wealth.'" Yazid then turned and said, have you truly pledged allegiance to me, O abu al-Qasim?" He then said, "Yes, O 'Amir al-Mu'minin." Yazid then said, "I have commanded to give you three hundred thousand dirham, so send someone to receive it. When you decide to go back we will escort you."

He (the narrator) has said that Muhammad ibn Ali then said, "I do not need this money and nor I have come for it. Yazid then said, "Never mind to receive it; you can distribute among whoever you like of your family." He then said, "It then is fine, I accept it, O 'Amir al-Mu'minin."

He (the narrator) has said that he was given accommodation in a certain one of his residences and Muhammad ibn Ali would visit him every day in the morning and in the evenings.

He (the narrator) has said that a delegate of the people of al-Madinah arrived to see Yazid among them was Mudhar ibn al-Zubayr, 'Abd Allah ibn 'Amr ibn Hafs ibn al-Mughirah al-Makhzumi, and 'Abd Allah ibn Hanzalah ibn abu 'Amir al-Ansari. They stayed with Yazid, condemned by Allah for a few days and Yazid gave every one of them fifty thousand dirham and to al-Mundhir ibn al-Zubayr one hundred thousand dirham and when they wanted to go back to al-Madinah, Muhammad ibn Ali came to see Yazid and asked permission to leave with them to al-Madinah then he gave him permission to leave and gave him two hundred thousand more dirhams and other items worth one hundred thousand dirham.

Yazid then said, "O abu al-Qasim, I do not know in your family today a man more knowledgeable than you in matters of lawful and unlawful and I would have loved that you do not separate yourself from me and command me in what is for my guidance and benefits, by Allah I do not like that you leave us when you dislike anything from my manners."

Muhammad ibn Ali (r.h.) then said, "In the matters of you did to al-Husayn ibn Ali *'Alayhima al-Salam*, it is something that cannot be retrieved. Right now, I have not seen anything from you since the time I have been here, anything but good and if I would have seen anything that I would dislike I could not remain silent. I would have to prohibit you and inform you of what is the truth from Allah on you because Allah, the most High, holds the knowledgeable people responsible because of their knowledge for not telling the people the guidance and that they must hide the truth and will not tell people about you except what is good except that I prohibited you from drinking intoxicating liquors because it is filth and of the acts of Satan. The person in charge of the affairs of the Muslim and the nation (followers) who is called *al-Khalifa* in public and from the pulpit must not be like other people. So you must have fear of Allah in your soul and to compensate for what is missed of your sins, with *Salam* (the phrase of offering greeting of peace).

He (the narrator) has said that Yazid became happy for what he heard from Muhammad ibn Ali very much. He said, "I accept from you what you have commanded me and I like that you continue writing to me for whatever you will need of money or support and you should not hesitate in this matter."

Muhammad ibn Ali then said, "I will do so by the will of Allah and I will not be in anything except that you will like."

He (the narrator) has said that Muhammad ibn Ali then said farewell to him and returned to al-Madinah and distributed the money all of it in his family and other people of banu Hashim and al-Quraysh until no one was of banu Hashim and al-Quraysh of men and women and descendants and slaves without receiving something.

Muhammad ibn Ali then left al-Madinah for Makkah and stayed there as a neighbor and nothing was known about him except fasting and *Salat* (prayer). *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and grant us to benefit from their intercession by His means and blessings and generosity by the will of Allah.

I ('Allamah Majlisi) say that al-'Allamah (r.h.) al-Baladhuri has said that when al-Husayn, *'Alayhi al-Salam*, was murdered, 'Abd Allah ibn 'Umar wrote to Yazid ibn Mu'awiyah:

Thereafter; the loss has become very great and the woes have become overwhelming, and a great incident has taken place in Islam and there is no day like the day of al-Husayn, *'Alayhi al-Salam*.

Yazid then wrote back to him:

Thereafter; O foolish man, we only arrived to the homes that were already built, with the furnitures already spread and the pillows already lined up in place. We then fought to defend them, if the right is ours then we have defended our rights and if the right belongs to people other than us then your father is the first one who established this tradition of extortion of giving preference to himself over the people to whom the right belongs."

I ('Allamah Majlisi) say that in the book on mischief a lengthy narration was recorded which we had quoted from the book *Dala'il al-Imamat* (leadership with divine authority) through the chain of his narrators from Sa'id ibn al-Musayyib who has said the following:

After the news of the murder of al-Husayn, *'Alayhi al-Salam*, reached in al-Madinah, as well as the news of the murder of eighteen men from his family and fifty three men from his *Shi'a*, his son, Ali, who was murdered by an arrow before his eyes, and his children and family were taken captives, 'Abd Allah ibn 'Umar then left for al-Sham to condemn the act of Yazid expressing hatred toward him in public until he went to Yazid

and used harsh words against him. Yazid then went in a private meeting with him where he brought out a lengthy document which was written by 'Umar to Mu'awiyah in which he had expressed that he still was in the religion of his ancestors in worshipping idols, that Muhammad, was a magician by which he had overcome the people. He had recommended him to be express in public kindness toward his *Ahl al-Bayt* (family) and try to uproot them from the face of the earth and that he must not give control of many things in their hands – which were mentioned there. When ibn 'Umar read them he agreed with them and returned and announced in public that he, Yazid, was right in what he had done and he had good excuse in what he had done. It is very nicely said that al-Husayn, *'Alayhi al-Salam*, was killed on the day of al-Saqifah.

May Allah keep His mercy away from those who established the foundation of injustice and oppression against *Ahl al-Bayt* (family) of the Holy Prophet, *O Allah, please, grant compensation to Muhammad and all of his family worthy of their services to your cause.*

Chapter 48 - The number of the children of al-Husayn, *'Alayhi al-Salam*, and a brief information about their condition and the condition of his wives

We have mentioned certain matters about their condition in the book on the history of al-Sajjad, Ali ibn al-Husayn, *'Alayhima al-Salam*

H 431, Ch. 48, h 1
Al-Irshad:

Al-Husayn, *'Alayhi al-Salam*, had six children:

Ali ibn al-Husayn, *'Alayhi al-Salam*, al-Akbar, his nickname is abu Muhammad, his mother is Shahrbanu the daughter of Kasra' Yazdjurd; Ali ibn al-Husayn, *'Alayhima al-Salam* al-Asghar who was murdered along with his father in *al-Taf* (tragedy of Karbala) as mentioned before and his mother is Layla' the daughter of abu Murrah ibn 'Urwah ibn Mas'ud al-Thaqafi and Ja'far ibn al-Husayn, *'Alayhi al-Salam*, from whom no children has survived and his mother is Quda'iyah and he died during the lifetime of al-Husayn, *'Alayhi al-Salam*; 'Abd Allah ibn al-Husayn, *'Alayhi al-Salam*, who was killed very small with his father by an arrow that came when he was in the lap of his father and it slaughtered him. Sukaynah daughter of al-Husayn, *'Alayhi al-Salam*, her mother is al-Rubab the daughter of Imra' al-Qays ibn 'Uday Kalbiyah Mu'diyah and she is the mother of 'Abd Allah ibn al-Husayn, *'Alayhi al-Salam*; Fatimah, daughter of al-Husayn, *'Alayhi al-Salam*, and her mother is the mother of Ishaq daughter of Talhah ibn 'Ubayd Allah Taymiyah.

H 432, Ch. 48, h 2
Manaqib of ibn Shahr Ashub:

The author of Kitab al-Bida' and the author of Kitab Sharh al-Akhbar have said that the offspring of al-Husayn, *'Alayhi al-Salam*, is from his son Ali Akbar ibn al-Husayn, *'Alayhima al-Salam*, and that he is the one who survived after his father and the one who was murdered was al-Asghar (the smaller of the two). We count on this account. Ali ibn al-Husayn, *'Alayhima al-Salam* who survived on the day of Karbala was thirty years old and his son Muhammad al-Baqir, *'Alayhi al-Salam*, at that

time was fifteen years old and Ali al-Asghar who was murdered was about twelve years old.

The Zaydi sect say that his descendants are from Ali al-Asghar and that on the day of Karbala he was seven years old and some of them say that he was four years old at that time and on this opinion the biographers of the book the biographies by Yahya' ibn al-Hassan depend. Yazid once said to Ali ibn al-Husayn, *'Alayhima al-Salam*, "It is strange of your father because of his naming his children Ali then again Ali." He (the Imam), *'Alayhi al-Salam* then replied, "It is because my father loved his father so he named his children as his name several times."

H 433, Ch. 48, h 3
Manaqib of ibn Shahr Ashub:

When the captives were brought from Persia to al-Madinah 'Umar wanted to sell the women and make the men slaves of the Arabs. He had also decided to make them carry the sick ones, the weak ones and the old ones on their backs in *Tawaf* around the house. 'Amir al-Mu'minin, *'Alayhi al-Salam*, said that the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* has said that you must respect the honorable ones of a people even though they disagree with you. These Persians are people of wisdom and honor. They have offered us peace and have shown their interest in Islam. I have set free my share from them for the sake of Allah and also the share of banu Hashim." The Ansar (people of al-Madinah) and Muhajir (immigrants) also said that they have given their shares to him as gift because he is the brother of the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*. He (the Imam), *'Alayhi al-Salam* said, "O Lord, bear witness that they have made a gift and I have accepted the gift and I have set them free."

'Umar then said, "Ali ibn abu Talib has made a move to her before me and he has broken my intention about the 'A'ajim (non-Arabs)."

Certain people were interested in the daughters of the Kings for marriage. 'Amir al-Mu'minin *'Alayhi al-Salam*, said, "You must give them the chance to choose and you must not compel them. The senior one among them made a gesture to choose Shahrabanu-wayh the daughter of Yazdjurd but she pulled on herself her *Hijab* and refused. It then was said to her, "O honorable one among her people, who do you want to choose

for marriage and are you willing to marry anyone?" She remained silent and 'Amir al-Mu'minin *'Alayhi al-Salam*, said, "It (her silence) is a sign of her willingness for marriage and now is her turn to choose who she wants to marry after her silence which is her agreeing to marry."

They then repeated the words about giving her the chance to choose who she likes to marry.

She then said, "I am not of those who turn away from the spotless light and shining shooting star, al-Husayn, *'Alayhi al-Salam*, if I have the chance to choose." 'Amir al-Mu'minin, *'Alayhi al-Salam*, then said, "Who do you like to act as your guardian and attorney?" She replied, "I chose you to act as my guardian." 'Amir al-Mu'minin *'Alayhi al-Salam*, then commanded Hudhayfah ibn al-Yaman to give the marriage proposal sermon and she married al-Husayn, *'Alayhi al-Salam*.

Ibn al-Kalbi has said that Ali ibn abu Talib appointed Hurayth ibn Jabir al-Hanafi as supervisor of a certain location of the east and he sent the daughter of Yazdjurd ibn Shahryar ibn Kasra' then Ali, *'Alayhi al-Salam*, gave her in marriage to his son al-Husayn, *'Alayhi al-Salam*, from whom Ali was born.

People other than him have said that Hurayth sent two daughters of Yazdjurd to 'Amir al-Mu'minin, *'Alayhi al-Salam*, who gave one of them to his son al-Husayn, *'Alayhi al-Salam*, from whom Ali ibn al-Husayn, *'Alayhima al-Salam* was born and he gave the other girl to Muhammad ibn Abu Bakr from whom al-Qasim was born so they were sons of maternal aunts.

H 434, Ch. 48, h 4
Manaqib of ibn Shahr Ashub:

The sons of al-Husayn, *'Alayhi al-Salam*, Ali Akbar who became martyred and his mother is Barrah the daughter of 'Urwah ibn Mas'ud al-Thaqafi, Ali the Imam who is Ali al-Awsat and Ali al-Asghar, both of them were from Sharbanuwayh, Muhammad and 'Abd Allah the martyred one were from 'Umm Rubab daughter of 'Imra' al-Qays and Ja'far whose mother is Quda'iyah. His daughters were Sukaynah from Rubab daughter of 'Imra' al-Qays al-Kindiyah, Fatimah, from the mother of Ishaq the daughter of Talhah ibn 'Ubayd Allah, and Zaynab. Only one of his sons survived who is Zayn al-'Abidin, *'Alayhi al-Salam*, and two daughters. Babuhu, (his secretary) was Rushayd al-Hujari.

H 435, Ch. 48, h 5
Kashf al-Ghummah:

Kamal al-Din ibn Talhah has said that al-Husayn, *'Alayhi al-Salam*, had ten children males and females. They were six males and four females. Of the male ones are Ali al-Akbar, Ali al-Awsat who is Sayyid al-'Abidin, *'Alayhi al-Salam*, Ali al-Asghar, Muhammad, 'Abd Allah and Ja'far.

Ali al-Akbar fought before the eyes of his father until he became martyred. Ali Asghar became martyred because an arrow came and murdered him. It is said that 'Abd Allah also became martyred along with his father.

His daughters were Zaynab, Sukaynah and Fatimah, who are well known. It is said that he had four sons and two daughters but the first opinion is more popular. The everlasting memorial, the well-shaped structure especially among his sons was Ali al-Awsat Zayn al-'Abidin, *'Alayhi al-Salam*, from among his other children. This is the end of his words (the narrator).

I ('Allamah Majlisi) have said that of his children certain ones are mentioned and certain other are not mentioned.

Ibn al-'Ala' Khashshab has said that he had six sons and three daughters.

Ali al-Akabr became a martyr along with his father. Ali Zayn al-'Abidin, *'Alayhi al-Salam*, Ali al-Asghar, Muhammad, and 'Abd Allah who were martyred with their father and Ja'far, Zaynab, Sukaynah and Fatimah.

Al-Hafiz 'Abd al-'Aziz ibn al-Akhdar al-Janabadhy has said that the children of al-Husayn ibn Ali *'Alayhima al-Salam*, ibn abu Talib were six; four males and two females. Ali al-Akbar was martyred along with his father. There were Ali al-Asghar, Ja'far, 'Abd Allah, Sukaynah, and Fatimah. The descendants of al-Husayn, *'Alayhi al-Salam*, is from Ali al-Asghar whose mother is 'Umm Walad and he was the best of the people of his time. Al-Zuhri has said that he had not seen any Hashimi better than him.

I ('Allamah Majlisi) say that al-Hafiz has missed mentioning Ali Zayn al-'Abidin, *'Alayhi al-Salam*, as he has said, "Ali al-Akbar and Ali al-Asghar and then he has said that descendants of al-Husayn, *'Alayhi al-Salam*, is from Ali al-Asghar. So in this narration al-Asghar is not mentioned. The correct report is that there are two Ali among his three

children, as Kamal al-Din has reported. Zayn al-'Abidin, *'Alayhi al-Salam*, is Ali al-Awsat. The difference between what Kamal al-Din and al-Hafiz have said is four.

Chapter 49 - The story of al-Mukhtar ibn abu 'Ubayd al-Thaqafi and things that took place by his hands and the hands of his friends

H 436, Ch. 49, h 1
'Amali al-Tusi:

Al-Mufid has narrated from al-Muzaffar ibn Muhammad al-Balkhi from Muhammad ibn Hammam from al-Himyari from Dawud ibn 'Umar al-Nahdi from ibn Mahbub from 'Abd Allah ibn Yunus from al-Minhal ibn 'Amr who has said the following:

I (the narrator) visited Ali ibn al-Husayn, *'Alayhima al-Salam,* after my return from Makkah and he asked me, "What is Harmalah ibn Kahil al-Asadi doing?" I replied, "When I left al-Kufah he was there alive." He (the narrator) has said that he (the Imam) raised his both hands and he, *'Alayhi al-Salam*, said, "Lord make him taste the heat of iron, Lord make him taste the heat of iron, Lord make him taste the heat of fire."

Minhal has said that when he arrived the uprising of al-Mukhtar ibn abu 'Ubayd al-Thaqafi had become public. I was in the house of my friend for many days until people stopped visiting me and I then mounted to go to him and I met him outside his home and he asked, "O Minhal, why do you not visit us in our government to congratulate us and join us in it?"

I then informed him that I was in Makkah and only now I have arrived before him. As we walked side by side of each other until we arrived at al-Kunas, he stopped as if he was looking for something and he was informed about the place of Harmalah ibn Kahilah. He had sent people to search for him. Soon a people came running and a people tying down (someone) saying, "O 'Amir, good news Harmalah ibn Kahilah is captured and very soon he was brought. When al-Mukhtar looked at him he said, "All praise belong to Allah who has made it possible for me to capture you." He then said, "Call the executioner quickly." The executioner was brought. He told him to cut off his hands which were done then he said, "Cut off his legs" and it was done. Then he said, "Bring fire." Fire was brought with reeds which was thrown on him and it was set on fire. I (the narrator) then said, *Tasbih* (Allah is free of all defects). He then said, "O Minhal, *Tasbih* (Allah is free of all defects) is good but what for did you say it?" I replied, "O 'Amir, during my journey on my return from Makkah I visited Ali ibn al-Husayn, *'Alayhima al-Salam,* and he asked me, "What Harmalah ibn Kahil al-Asadi is doing?" I replied, "When I left al-Kufah he was there

alive." He (the Imam) raised his both hands and he, *'Alayhi al-Salam*, said, "O Lord make him taste the heat of iron, Lord make him taste the heat of iron, Lord make him taste the heat of fire."

Al-Mukhtar then asked me, "Did you hear Ali ibn al-Husayn, *'Alayhima al-Salam*, say so?" I replied, "By Allah I heard him say so." He (the narrator) has said that he dismounted his horse, performed two Rak'at *Salat* (prayer) and made a very long *Sajdah* (prostration), then got up and mounted his horse and Harmalah had burned. I mounted along with him.We then moved and I reach the place parallel to my home and said, "O 'Amir, I like if you come to my house it will be a great honor for me to offer you food." He then said, "Tell me about the four prayers that Ali ibn al-Husayn, *'Alayhima al-Salam* made and Allah made through my hands those prayers to find acceptance, then you may command me to eat. Today is the day of fasting for me in thanksgiving to Allah, the most majestic, the most glorious for what I did by His help."

Harmalah is the one who carried the head of al-Husayn, *'Alayhi al-Salam.*

H 437, Ch. 49, h 2
'Amali al-Tusi:

Al-Mufid has narrated from Muhammad ibn Imran al-Marzabani from Muhammad ibn Ibrahim from al-Harith ibn abu 'Usamah who has said the following:

He (the narrator) has said that narrated to him al-Mad'aini from his people that al-Mukhtar ibn abu 'Ubayd al-Thaqafi appeared in al-Kufah on a Wednesday night on the sixteenth of the month of al-Rabi' al-'Akhir in the year sixty six and people pledged allegiance to him on the basis of the book of Allah and the Sunnah (traditions of) the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, to demand wergild of al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (members of his family) may Allah grant them blessings, and to defend the weak ones.

The poet has said on this matter:

> *When al-Mukhtar called, we came to help him, mounting on fast moving horses of dun color and blond ones.*

He called, "O the uprising ones for al-Husayn, 'Alayhi al-Salam," and they came forward running with the morning riders for the uprising.

Al-Mukhtar ibn abu 'Ubayd al-Thaqafi rose against 'Abd Allah ibn Muti', the governor of al-Kufah from ibn al-Zubayr. He expelled him and his people defeated. He stayed in al-Kufah until the month of Muharram of the year sixty seven. Thereafter he decided to dispatch the army against ibn Ziyad who was in al-Jazirah. The people who marched upon his conditions were 'Abu 'Abd Allah al-Jadali and abu 'Amarah Kisan *Mawla 'Arabiyah* and he commanded Ibrahim ibn al-Ashtar (r.h.) to remain alert to march against ibn Ziyad, condemned by Allah, and made him the commander of the army. Ibrahim then marched on a Saturday, on the seventh of Muharram in the year sixty seven with two thousand men from Mudhhaj and Asad, two thousand from Tamim and Hamdan, one thousand five hundred from the tribes of al-Madinah, one thousand and five hundred from Kindah and al-Rabi'ah, and two thousand soldiers from al-Hamr'a.

Some of the narrators have said that ibn al-Ashtar headed four thousand men from the tribes and eight thousand men from al-Hamr'a. Al-Mukhtar escorted Ibrahim ibn al-Ashtar (r.h.) on foot and Ibrahim said to him to ride, may Allah grant you blessings. He then said, "I think my reward is in my walking on foot to escort you and I love to see my feet have become dusty in supporting of *Ale* (family of) Muhammad *'Alayhim al-Salam*." He then said farewell to him and returned.

Ibn al-Ashtar (r.h.) then marched until he arrived in al-Mad'a'in, th he marched against ibn Ziyad. Al-Mukhtar ibn abu 'Ubayd al-Thaqafi th left al-Kufah when he heard that ibn al-Ashtar (r.h.) has left al-Mad'a'in. He moved until he arrived in al-Mad'a'in.

When ibn al-Ashtar (r.h.) arrived in the area of the canal of al-Khazir in al-Musul, ibn Ziyad came with a crowd and camped in a place four *farsakh* away from the army of ibn al-Ashtar (r.h.). Then they faced each other, and ibn al-Ashtar (r.h.) encouraged his people saying, "O people of the truth and the supporters of religion, this is ibn Ziyad, the murderer of al-Husayn ibn Ali *'Alayhima al-Salam*, and his *Ahl al-Bayt* (family). Allah has brought him to you along with his party, the party of Satan. You must fight them decisively and exercise patience; there is hope that Allah will eliminate him by your hands and grant cure to your hearts, so you must march against him." People of Iraq then called, "O people of the uprising for al-Husayn, *'Alayhi al-Salam*!" The people of ibn al-Ashtar (r.h.) then

roamed around and he called them, "O soldiers of Allah, exercise patience, exercise patience." They then came back.

'Abd Allah ibn Bashshar ibn abu 'Uqbah al-Du'ali has said that narrated to him his friend that they met the people of al-Sham on the bank of the canal called al-Khazir. They would spy on us and we could say "There they are!" We then attacked them, then eliminated their commander. So we had glad news and we said, "You must exercise patience, you will be dominant over them."

Ibn al-Ashtar (r.h.) then attacked them from the right and mixed the center. The people of Iraq broke them when they mounted by which the enemy was eliminated, and then the anxiety cleared. 'Ubayd Allah ibn Ziyad was killed as well as Haseen ibn Numayr, Sharahbil ibn Dhi al-Kala', ibn Hawshab, Ghalib al-Bahili, 'Abd Allah ibn Ayas al-Salmi, abu al-Ashras, who was the governor of Khurasan and the elite of his people, condemned by Allah.

Ibn al-Ashtar (r.h.) then said to his people, "When people moved away I saw a group resisting. I moved on them and another man came forward in a *kabkabah* as he was riding an Aqmar mule attacking people and whoever came near him he would kill him, He came near me but I struck his hand and cut it off. He fell on the bank of the canal. His hands become weak his feet had swollen. I killed him and I felt the fragrance of Musk from him. I think he is ibn Ziyad so find out about him. One man came, took off his shoes and looked at him thoroughly and he found out that he was ibn Ziyad, condemned by Allah, as ibn al-Ashtar (r.h.) had described. He then cut off his head and set fire on his body that burned through the night.

Mehran, *Mawla* of Ziyad, looked at him and he loved him intensely. He swore not to eat fat ever. People in the morning collected whatever was in the army. The slave of 'Ubayd Allah ran to al-Sham. 'Abd al-Malik ibn Marwan asked him, "When was the last time you saw ibn Ziyad?" He replied, "People roamed, then he moved to fight and he said, 'give to me the water sack' and I gave it to him. He lifted it and drank and poured water in his coat of arms and on his body then poured on the forehead of his horse that whinnied and then he stormed in the army. This was the last time I saw him."

He (the narrator) has said that ibn al-Ashtar (r.h.) sent the head of ibn Ziyad to al-Mukhtar and the elites who were with him. The heads were brought when al-Mukhtar was at lunch and they were placed before him. He said *Tahmid,* (all praise belongs to Allah), the head of al-Husayn,

'Alayhi al-Salam, was placed in front of ibn Ziyad when he was at lunch. The head of ibn Ziyad is brought and I am at lunch.

He (the narrator) has said that a white snake appeared searching among the heads until it entered in the nostril of ibn Ziyad and came out from his ears and then entered in his ear them came out from his nostril. When al-Mukhtar finished his lunch he stood up then placed his foot on the face of ibn Ziyad then threw his shoes to his Mawla and said, "Please wash it because I placed it on the face of the filthy unbeliever."

Al-Mukhtar then went to al-Kufah and he then sent the heads of 'Ubayd Allah ibn Ziyad, Haseen ibn Numayr, Sharahbil ibn Dhi al-Kala', 'Abd al-Rahman ibn abu 'Umayr al-Thaqafi, 'Abd Allah ibn Shaddad al-Jashmi, and al-Sa'ib ibn Malik al-Ash'ariy to Muhammad ibn al-Hanafiyah in Makkah and Ali ibn al-Husayn, *'Alayhima al-Salam* in those days was in Makkah. He wrote to them:

Thereafter, I sent your supporters and *Shi'a* against your enemies to demand wergild for your brother, the oppressed martyred one. They went expecting reward in the the next life, enraged and angry. They faced them near Nasibin and the Lord of the servants of Allah killed them. All praise belongs to Allah, Lord of the worlds who demanded wergild for you and they found the heads of your enemies and killed them whereever they found them and drowned them in every river they located them, thus, th hearts of the believing people found cure in it and their anger calme down. They arrived with the heads and the letter to him and the head of ibn Ziyad was sent to Ali ibn al-Husayn, *'Alayhima al-Salam*. It was brought before him when he was at lunch. Ali ibn al-Husayn, *'Alayhima al-Salam* said, "I was brought before ibn Ziyad, condemned by Allah, when he was at his lunch and the head of my father was placed before him. I then said, "O Lord, I wish please do not cause me to die before You will show me the head of ibn Ziyad when I will be at my lunch. All praise belongs to Allah, who has answered my prayer. He (the Imam), *'Alayhi al-Salam*, then gave instruction to remove it away and it was taken to ibn al-Zubayr and he then hanged it by a pole and the winds blew down then a snake came out from hiding and entered in his nostril. They returned it to the pole but the winds blew it down then the snake came out and entered in his nostril and it was done three times. Ibn al-Zubayr then told to throw it away somewhere in Makkah.

He (the narrator) has said that Al-Mukhtar (r.h.) was asked to grant amnesty to 'Umar ibn Sa'd ibn abu Waqqas and he granted him amnesty

upon the condition that he will not move out of al-Kufah and if he moved out, his life is not protected.

He (the narrator) has said that a man came to 'Umar ibn Sa'd and said, "I have heard that al-Mukhtar, has sworn to kill a man, I swear by Allah that that man is no one other than you." He (the narrator) has said that 'Umar ibn Sa'd then went out until he reached al-Hamam (name of a place outside al-Kufah). It was said to him, "Do you think this remains hidden from al-Mukhtar?" He ('Umar ibn Sa'd) then returned during the night and went into his house. In the morning I visited al-Mukhtar and al-Hushaym ibn al-Aswad came and sat down. Then Hafs ibn 'Umar ibn Sa'd came and said to al-Mukhtar, "Abu Hafs asks you, 'Where is for us what was between us and you?'" He said, "Sit down." Al-Mukhtar then called abu 'Umrah, then a short man came clinking in iron. He spoke to him secretly and called two men and told them to go with him and I do not think they reached the house of ibn Sa'd, but they brought his head. Al-Mukhtar then asked Hafs, "Do you know him?" He said *Istirja'* (the expression, to Allah we belong and to Him we all return). Al-Mukhtar (r.h.) then said, "O abu 'Umrah, join him with him." He then killed him.

Al-Mukhtar (r.h.) then said, "'Umar for al-Husayn, *'Alayhi al-Salam*, and Hafs for Ali ibn al-Husayn, *'Alayhima al-Salam* but they are not equal."

He (the narrator) has said that after eliminating ibn Ziyad it became difficult for al-Mukhtar because he became afraid of the elite and he said, "Food and drink do not taste normal for me until I eliminate all of the murderers of al-Husayn ibn Ali *'Alayhima al-Salam*, and the murderers of his family and it is not of my religion to leave any of them alive." He then said, "You must inform me about who took part in murdering al-Husayn, *'Alayhi al-Salam*, and his family."

Thereafter whomever was brought before him and charged with taking part in murdering al-Husayn, *'Alayhi al-Salam*, or had helped, was killed. He was informed that Shimr ibn Dhil Jawshan, condemned, by Allah had taken as a loot a camel of al-Husayn, *'Alayhi al-Salam*, and had brought it to al-Kufah, then had it slaughtered and had distribution the meat.

Al-Mukhtar said, "You must count all the houses to which some of the meat had reached." He then sent (men) to all of those who had taken some of that meat and then they were killed and their houses in al-Kufah were demolished.

'Abd Allah ibn 'Usayd al-Juhni, and Malik ibn al-Haytham al-Badani from Kindah and Hamal ibn Malik al-Muharibi were brought before al-Mukhtar and he asked them, "Where is al-Husayn ibn Ali *'Alayhima al-Salam*?"

They replied, "We were forced to go against him." He then asked, "Why did you not oblige him by giving him some water?" He then said to al-Badani, "Are you the one who took his cloak, may Allah keep His mercy away from you?" He replied, "No, I am not the one." He said, "Yes, you are the one." He then said, "Cut off his hands and legs and leave him to suffer until he dies." They then cut them off and he commanded to strike the necks of the two others.

Qarad ibn Malik, 'Amr ibn Khalid, 'Abd al-Rahman al-Bajalli, and 'Abd Allah ibn Qays al-Khawlani were brought before him. He said to them, "O murderers of the pious people, do you find Allah has disowned you? Aloe is brought for you on a day of bad luck." They were taken out to the marketplace and were eliminated.

Al-Mukhtar sent Mu'adh ibn Hani al-Kindy and abu 'Umrah Kaysan to the house of Khawli ibn Yazid al-Asbahi who took the holy head of al-Husayn, *'Alayhi al-Salam*, to ibn Ziyad. They went to his house but he went in hiding in the vent. They entered his house and found him; he had wrapped himself with basket of fiber for storing dates. They took him out to be taken to al-Mukhtar and he met them along with a group of riders bu he returned him back to his house, then eliminated him near his house ar burned him.

Al-Mukhtar then searched for Shimr ibn Dhil Jawshan but he fled to the open area. He then assigned abu 'Umrah to search for him and he went with a few people of his companions to find him but he fought them fiercely until he became heavy by his wounds. Abu 'Umrah then took him captive and sent him to al-Mukhtar. He then struck his neck and then threw him in boiling oil. His body puffed up and a *Mawla* of *Ale* (family of) Harith ibn Mudar stepped on his face and head.

Al-Mukhtar continued searching for the murderers of al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (family) until he eliminated a large number of creatures and the remaining fled. He demolished their houses and the slaves killed their masters who had fought against al-Husayn, *'Alayhi al-Salam*, and they came to al-Mukhtar who set them free.

I ('Allamah Majlisi) say words of vilification of al-Mukhtar were mentioned in the chapter on the truce by al-Hassan, *'Alayhi al-Salam*.

H 438, Ch. 49, h 3
Basa'ir al-Darajat:

Ayyub ibn Nuh has narrated from Safwan ibn Yahya' from Shu'ayb who has said that narrated abu Ja'far that Ali ibn Durraj narrated to him that al-Mukhtar assigned him for a certain task and al-Mukhtar arrested and imprisoned him, then demanded him to pay him money until one day he called him along with Bishr ibn Ghalib and threatened both of them with death. Bishr ibn Ghalib who was someone hard to submit said to them, "By Allah you will not be able to kill us." He asked, "Why is that so and why not, may your mother mourn for you when you both are arrested in my control?" He then replied, "It is because of the Hadith that you will kill us when you control Damascus, then you will kill us on the stairs." Al-Mukhtar then said, "You have spoken the truth, yes, there is a Hadith as such."

He (the narrator) has said that when al-Mukhtar was killed they both came out from prison.

I ('Allamah Majlisi) say that the complete text of this Hadith is in the part on the miracles of al-Baqir, *'Alayhi al-Salam.*

H 439, Ch. 49, h 4
Qasas al-Anbiya':

Through a chain of narrators it is narrated from al-Saduq from his father from Muhammad ibn abu al-Qasim from al-Kufi from 'Abu 'Abd Allah al-Khyyat from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah, *'Alayhi al-Salam*, has said that when Allah, the most majestic, the most glorious wills to support His friends He supports them through the evil ones of His creatures but when He wills to support His own cause, He supports it through His own friends. He supported Yahya' ibn Zakariya through Bukht Nasr.

H 440, Ch. 49, h 5
Al-Sara'ir:

Aban ibn Taghlib has narrated from Ja'far ibn Ibrahim from Zur'ah from Sama'ah who has said the following:

When it will be the Day of Judgment, the Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, 'Amir al-Mu'minin, al-Hassan, and al-Husayn, *'Alayhim al-Salam*, will pass by the side of the hellfire, and someone will cry from the fire three times, "O Messenger of Allah help me!" He (the narrator) has said that he will not answer him. He (the narrator) has said that he then will plead before 'Amir al-Mu'minin for help and he also will not answer him. Then he will plead saying three times, "O al-Husayn, please help me; I am the one who eliminated your enemies." He (the narrator) has said that then the Messenger of Allah will say to al-Husayn, *'Alayhi al-Salam*, "He has proved his point before you." Al-Husayn, *'Alayhi al-Salam*, then drops on him like a hunting falcon. He (the narrator) has said that he then takes him out of the fire.

He (the narrator) has said that he then asked 'Abu 'Abd Allah, *'Alayhi al-Salam*, I pray to Allah to keep my soul in service for your cause, "Who will be the one crying and pleading for help?" He (the Imam), *'Alayhi al-Salam* replied, "He will be al-Mukhtar." I (the narrator) then asked, "Why will he be punished in the fire, when he has done what he has done?" He (the Imam), *'Alayhi al-Salam* replied, "It is because in his heart there was something for the two of them. By the one who commissioned Muhammad in all truth that even if Jibril, and Michael will have something in their hearts Allah will thrown them headlong in the fire on their faces."

Bayan (Note):

This Hadith is the reason for reconsolidating different Ahad narrated on this issue. Even though he was not of a perfect belief an certainty and he did not have clear permission for what he did from *'A'immah, 'Alayhim al-Salam*, however, because many good things came through his hand because of which the hearts of the believing people found comfort, his end was to take place in salvation thus the meaning of the following words of Allah, most Majestic, most Glorious, applies to him:

"Others among them have already confessed their sins and have mixed virtuous deeds with sinful ones. Perhaps Allah will forgive them. Allah is All-forgiving and All-merciful." (9:102)

I ('Allamah Majlisi) about his case am neutral, although popularly among our people he is appreciated.

H 441, Ch. 49, h 6
Tafsir of Imam al-'Askari:

'Amir al-Mu'minin, *'Alayhi al-Salam*, has said that just as certain ones of the Israelites obeyed and they were honored and certain others disobeyed so they were punished so also will be your case. People then asked, "Who are the disobedient ones, O 'Amir al-Mu'minin?" He (the Imam), *'Alayhi al-Salam* replied, "They are those who are commanded to believe in the greatness of *Ahl al-Bayt* (family of Muhammad) and our rights but they violated against what they were entrusted with and opposed the commandments, denied us our rights in disregard, murdered our children, the children of the Messenger of Allah, those who must have been respected because of the commands of Allah and loved." They then asked, "O 'Amir al-Mu'minin, will such things happen?" He (the Imam), *'Alayhi al-Salam* replied, "Yes, this is a true report and something to happen. They will murder al-Hassan and al-Husayn, *'Alayhima al-Salam*." 'Amir al-Mu'minin, *'Alayhi al-Salam*, then said that the unjust ones among them will face punishment in this world by a certain one whom Allah will make to dominate them to take revenge on them because of their sins just as the Israelites were punished. It was asked, "Who is he?" He (the Imam), *'Alayhi al-Salam* replied, "He is a boy from al-Thaqif called al-Mukhtar ibn abu 'Ubayd." Ali ibn al-Husayn, *'Alayhima al-Salam*, has said, that happened after a certain period from the time what 'Amir al-Mu'minin had said. This report reached al-Hajjaj ibn Yusuf, condemned by Allah, from the words of Ali ibn al-Husayn, *'Alayhima al-Salam*. He said that the Messenger of Allah has not said it and about Ali ibn abu Talib I have doubts if he quoted the Messenger of Allah. Ali ibn al-Husayn, *'Alayhima al-Salam* is proved to be a child who says false things and his followers follow misguidance. You must bring al-Mukhtar to me. They searched for him and brought al-Mukhtar before al-Hajjaj. He told them to spread the leather mat and al-Mukhtar was made to sit on it on his knees over the leather mat. The slaves then began to come and go but would not bring the sword. Al-Hajjaj then asked, "What is the matter with you?" They replied, "We cannot find the key to open the storage and the key is missing, the sword is the in storage." Al-Mukhtar said, "You cannot kill me and you cannot prove the Messenger of Allah as a liar and even if you kill me Allah will bring me back to life to kill three hundred thousand men from you." Al-Hajjaj then told one of his guards to give his sword to kill him and executioner then took the sword from him and went to kill him, while al-Hajjaj urged him to hurry up. When he prepared himself for the task, he slipped and the sword hit his belly which made a big cut and he died. Then he brought another executioner and the sword was given to him and he raised his hand to strike his neck that a scorpion stung him and he fell dead. They looked and there was the scorpion which they killed. Al-Mukhtar then said, "O Hajjaj, you cannot kill me. Do you not remember

what Nizar ibn Sama'ah ibn 'Adnan said to Sabur Dhil Aktaf when he was killing the Arabs and suppressing them? Nizar told his sons to place him in a basket on his path and when he saw it he asked, 'Who are you?' He replied, 'I am a man from the Arab and I want to ask you something; why do you kill these Arabs who have done no crimes against you and you have killed those who had sinned and who were bad people?' He replied, 'It is because I have found in a book that a man from them will rise who is called Muhammad, who will claim to be a Prophet and then he will eliminate the kingdom of 'A'ajim (non-Arab) and I kill them so that man will not come from them.' Nizar then said, 'You have found it in the false books, then what justifies to kill the innocent people and if it is of the words of the truthful ones, then Allah will save the root from which that man will come and you will not be able invalidate him. He will make his decision to work and execute his command even if no one will remain from the Arabs except one.'

"Sabur then said, 'You have spoken the truth. This is nizar (meaning weak in Persian) so leave the Arabs alone.'

"O al-Hajjaj, Allah has made his decision that I will kill three hundred thousand, three hundred and eighty men from you. If you like you can allow this killing or do not agree. Allah will either stop you from killing me or will bring me back to life again after you kill me because the words of the Messenger of Allah are the truth; there is no doubt in them."

He then told the executioner to strike his neck. Al-Mukhtar then said "He cannot do so. I love that you undertake the task of the executioner, then either a serpent will dominate you as a scorpion was made to finish the first one." As the executioner was preparing for the task, a man very sepecial in the court of 'Abd Malik ibn Marwan came in. He shouted on the executioner, "Stop, and leave him alone." He had a letter with him from 'Abd Malik ibn Marwan which said, "In the name of Allah, most Beneficent, most Merciful. Thereafter; O Hajjaj ibn Yusuf, a bird has dropped that says you have captured al-Mukhtar ibn abu 'Ubayd al-Thaqafi and you want to kill him, thinking that he has quoted the Messenger of Allah saying that he will kill three hundred thousand, three hundred and eighty men of them supporters of the Amawides. When this letter of mine reaches you, you must release him and must not bother him with anything except in good ways because he is the husband of the sister in law of my son, Walid ibn 'Abd Malik ibn Marwan and Al-Walid has spoken to me about him. If what he has quoted is false then there is no sense in killing a Muslim man because of a false news and if it is true then you cannot prove the Messenger of Allah a liar." Al-Hajjaj then released

him and al-Mukhtar continued saying, "I will do such and such things and I will rise on such and such time and I will kill of the people such and such number and these people (Amawides) will remain submissive." This was reported to al-Hajjaj who then captured him and commanded to strike his neck. Al-Mukhtar said, "You cannot do so and you must not insist to disprove Allah" and this time another bird dropped a letter from 'Abd Malik ibn Marwan that said, "Bismillah, (in the name of Allah, most Beneficent, most Merciful): Thereafter, O al-Hajjaj you must not bother al-Mukhtar because he is the husband of the nurse of my son al-Walid. If what he says is true you will be stopped from killing him just as Daniyal was stopped from killing Bakht Nasr about whom Allah had determined to kill the Israelites."

Hajjaj then left him alone and threatened that if he repeated his words. He repeated his words and the report reached al-Hajjaj. He searched for him but he went in hiding for a certain time; but he was captured and when he wanted to execute him, a letter came from 'Abd Malik ibn Marwan. Al-Hajjaj then imprisoned him and wrote to 'Abd Malik saying that how would you decide about a man who openly says that he will kill three hundred thousand, three hundred and eighty men from the supporters of Amawides? 'Abd Malik wrote back to him saying, "You are an ignorant man. If what he says is false then we must not disregard his right just as we deal with those who serve us. It then is to bring him up just as the pharaoh brought Musa to dominate him." He sent this letter to al-Hajjaj. Al-Mukhtar then did what he did and he killed all those whom he killed.

Ali ibn al-Husayn, *'Alayhima al-Salam* had said to his people in response to their question about the words of 'Amir al-Mu'minin, "He has spoken the truth." They had said to him that 'Amir al-Mu'minin, *'Alayhi al-Salam*, had mention the case of al-Mukhtar but did not say when it will take place. Ali ibn al-Husayn, *'Alayhima al-Salam* said, "I will tell you about it. First should I tell you when it will take place?" They replied, "Yes, please do so." He (the Imam), *'Alayhi al-Salam* said, "On such and such day thirty years after these words of mine the heads of 'Ubayd Allah ibn Ziyad and Shimr ibn Dhil Jawshan on such and such day when I will be at my lunch will be brought before me and we will be looking at them."

He (the narrator) has said that when that time during which al-Mukhtar's killing of the Amawides took place about which the he (the Imam), *'Alayhi al-Salam* told them, Ali ibn al-Husayn, *'Alayhima al-Salam* with his people were on their table and he (the Imam) said to them, "Congratulations, the community of brethren, you are at your lunch and at this time the oppressors of the Amawides are being mowed." They then

asked, "Where it has happened?" They were told that it is happening in such and such places." When that day came two heads were brought when they were seated down to eat and he (the Imam) had completed his *Salat* (prayer). When he saw them he made a *Sajdah* (prostration) and said, "All praise belongs to Allah who did not cause me to die until He showed me" He began to eat and was looking at both of them. When it was time for sweet, Ali ibn al-Husayn, *'Alayhima al-Salam* said, "We do not want any sweet sweeter than looking at these two heads." He (the Imam), *'Alayhi al-Salam* then returned to the words of 'Amir al-Mu'minin, *'Alayhi al-Salam*, and said, "What is there with Allah for the unbelievers is greater and more sufficient."

H 442, Ch. 49, h 7
Rijal al-Kashshi:

Hamdawayh has narrated from Ya'qub from ibn abu 'Umayr from Hisham ibn al-Muthanna' from Sadir from abu Ja'far, *'Alayhi al-Salam*, who has said that one must not say bad things about al-Mukhtar because he eliminated those who had murdered us (our people), demanded wergild for us, arrange marriages for our widows and distributed money in difficult times."

H 443, Ch. 49, h 8
Rijal al-Kashshi:

Muhammad ibn al-Hassan and 'Uthman ibn Hamid have narrated from Muhammad ibn Yazdad al-Razi from ibn abu al-Khattab from 'Abd Allah al-Muzakhraf from Habib al-Khath'ami from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

Al-Mukhtar would say that Ali ibn al-Husayn, *'Alayhima al-Salam* has said so and so, which in fact he (the Imam) had not said so.

H 444, Ch. 49, h 9
Rijal al-Kashshi:

Muhammad ibn al-Hassan and 'Uthman ibn Hakidd have narrated from Yazdad from Muhammad ibn al-Husayn from Musa ibn Yasar from 'Abd Allah ibn al-Zubayr from 'Abd Allah ibn Sharik who has said the following:

We visited abu Ja'far, *'Alayhi al-Salam*, on the day of offering sacrifice and I sat down in front of him and a Shaykh from the people of al-Kufah came in. He held the hand of the Imam to kiss, but he did not allow him to do so. Then he (the Imam) asked, "Who are you?" He replied, "I am abu Muhammad al-Hakam ibn al-Mukhtar ibn abu 'Ubayd al-Thaqafi." He was a little away from abu Ja'far, *'Alayhi al-Salam*. He then pulled his hand to himself as if he wanted him to sit on his lap after refusing to allow him to kiss his hand. He then said, I pray to Allah to keep you well. People say many things about my father and they have said that, but by Allah your words are the last words. He (the Imam), *'Alayhi al-Salam* asked, "What do they say?" He replied, "They say that he was a liar. Whatever you command me I accept."

He (the Imam), *'Alayhi al-Salam* said *Tasbih* (Allah is free of all defects) my father informed me that the dowry payable to my mother was paid from the money al-Mukhtar had sent, and did he not build our houses, eliminate those who murdered us, demand wergild for our blood spilled? May Allah grant him mercy. My father, by Allah informed me that he would stay during the night near Fatimah, the daughter of Ali, spread furnishings, prepare the pillows and from her he found Hadith, may Allah grant mercy to your father; he did not leave any of our rights due on people but that he demanded them to return to us and he demanded wergild for our blood spilled unjustly.

H 445, Ch. 49, h 10
Rijal al-Kashshi:

Jibril ibn Ahmad has narrated from al-'Ubaydi from Muhammad ibn 'Amr from Yunus ibn Ya'qub from abu Ja'far, *'Alayhi al-Salam*, who has said the following:

He (the narrator) (Yunus) has said that al-Mukhtar ibn abu 'Ubayd sent a letter to Ali ibn al-Husayn, *'Alayhima al-Salam* as well as gifts from Iraq. When they arrived at the door of Ali, the attendant went inside to ask for permission for them. A messenger then came out and said, "Move away from my door I do not accept gifts from the liars and I do not read their letters."

They then changed the address (on the letter), wrote it to al-Mahdi, Muhammad ibn Ali.

Abu Ja'far, *'Alayhi al-Salam*, then said, "By Allah, he wrote a letter to him but did not give him anything, he only wrote, "O son of the best who ever lived and walked."

H 446, Ch. 49, h 11
Rijal al-Kashshi:

Jibril has narrated from al-'Ubaydi from ibn Asbat from 'Abd al-Rahman ibn Hammad from Ali ibn Hazur from al-Asbagh who has said the following:

I (the narrator) saw al-Mukhtar sitting on the lap of 'Amir al-Mu'minin, *'Alayhi al-Salam*, who wiped his head and said, "You are polite, you are courteous."

H 447, Ch. 49, h 12
Rijal al-Kashshi:

Ibrahim ibn Muhammad has narrated Ahmad ibn Idris from Muhammad ibn Ahmad from al-Hassan ibn Ali from al-'Abbas ibn 'Amir from ibn 'Amirah from Jarud ibn al-Mundhir from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

"No Hashimiyah (woman of banu Hashim) combed or dyed their hai until al-Mukhtar sent to us the heads of those who had murdered a Husayn, *'Alayhi al-Salam*."

H 448, Ch. 49, h 13
Rijal al-Kashshi:

Muhammad ibn Mas'ud has narrated from Ali ibn abu Ali from Khalid ibn Yazid from al-Husayn ibn Zayd from 'Umar ibn Ali ibn al-Husayn who has said the following:

When the heads of 'Ubayd Allah ibn Ziyad, and 'Umar ibn Sa'd were brought, Ali ibn al-Husayn, *'Alayhima al-Salam* performed *Sajdah* (prostration) and said, "*Tahmid*, all praise belongs to Allah who has made my retaliation possible from my enemies and may He give al-Mukhtar good reward."

H 449, Ch. 49, h 13
Rijal al-Kashshi:

Through the same chain of narrators as that of the previous Hadith the following is narrated from al-Husayn ibn Zayd from 'Umar ibn Ali who has said the following:

Al-Mukhtar sent twenty thousand dinar for Ali ibn al-Husayn, *'Alayhima al-Salam* who accepted them and with it he built the house of 'Aqil ibn abu Talib and their house which was destroyed. He (the narrator) has said that he then sent forty thousand dinars after making public the words that he said and then he returned it and did not accept. Al-Mukhtar is the one who called people to Muhammad ibn Ali, 'Alayhi *al-Salam*, ibn al-Hanafiyah. They called him al-Kisaniyah and they are al-Mukhtariyah. His nickname was Kisan. He was called Kisan by the head of the police whose nickname was abu 'Umrah and his (the head of the police's) name was Kisan. It is also said he was called Kisan by a slave of Ali ibn abu Talib, *'Alayhima al-Salam.* This slave made him to demand the wergild of al-Husayn, *'Alayhi al-Salam*, and showed him his killers. He knew his secrets and he was the controller of his affairs. He was as such that as soon as he would receive information about the where about of any of the murderers of al-Husayn, *'Alayhi al-Salam*, he would reach there and then destroy the whole house, and eliminate every living thing therein. Every house destroyed in al-Kufah was because of his doing so that it found the expression such that if a person would become bankrupt they would say, "Abu 'Umrah has entered his house." This became as that even a poet has said:

Satan with all that is with him is better than abu 'Umrah, he tempts you and dominates but does not give you even a small piece.

H 450, Ch. 49, h 14
Al-Kafi:

[H 2258, Ch. 94, h 6, from al-Kafi]

Muhammad ibn Yahya' has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Rabi' ibn Muhammad al-Musli from 'Abd Allah ibn Sulayman from 'Abu 'Abd Allah, *'Alayhi al-Salam*, who has said the following:

He (the Imam), *'Alayhi al-Salam* said to me, "Our secrets continue to remain secret until it reaches the hands of the children of Kisan who then

will spread it in the roads and among the villages and the tents of the nomads."

Note: According to al-Feroze abadi 'Kisan is the nickname of al-Mukhtar ibn abu 'Ubayd to who al-Kisaniyah sect is ascribed.

H 451, Ch. 49, h 15
Al-Tahdhib:

Muhammad ibn Ali has narrated from ibn Mahbub from Muhammad ibn Ahmad ibn abu Qatadah from Ahmad ibn Hilal from 'Umayyah ibn Ali al-Qaysi from certain ones who narrated to him from 'Abu 'Abd Allah, *'Alayhi al-Salam* who said the following:

"The Holy Prophet, will pass the bridge followed by Ali, followed by al-Hassan and al-Husayn, *'Alayhima al-Salam*. When they reach the middle of the bridge, al-Mukhtar will call al-Husayn, *'Alayhi al-Salam*, saying 'O 'Abu 'Abd Allah, I demanded your wergild.' Then the Holy Prophet, will say to al-Husayn, *'Alayhi al-Salam*, 'You must answer him.' Al-Husayn, *'Alayhi al-Salam*, then reaches the depths in the fire like a hunting eagle and takes out al-Mukhtar already burned to ashes and if his heart was to be cut open, in it love for the two of them would have been found.

H 452, Ch. 49, h 16
Al-Shaykh has said in Kitab al-Muhtadar:

It is narrated that al-Mukhtar ibn abu 'Ubayd sent for Ali ibn al-Husayn, *'Alayhima al-Salam* one hundred thousand dirham and he (the Imam) disliked to accept it and he feared to return it so he left it in a house and when al-Mukhtar was killed, he wrote to 'Abd al-Malik about it and he wrote to him (the Imam) saying, "You can have them with pleasure and in good health."

Ali would condemn al-Mukhtar saying: Al-Mukhtar would speak lies against Allah and against us because he would think divine revelation comes to him.

I ('Allamah Majlisi) say that we will write here the treatise about the explanation of wergild which is compiled by prominent skillful Shaykh Ja'far ibn Muhammad ibn Numa'. It deals with most of the conditions of al-Mukhtar and those whom he killed of the evil ones in brief so that the

hearts of the virtuous believing people find a cure and certain conditions of al-Mukhtar will come to light and it is as follows:

Bismillah, (in the name of Allah, most Beneficent, most Merciful); After praising Allah who has made praising the cost for His reward and protection against His punishment on the Day of Judgment. O Allah, please, grant compensation to Muhammad speaking of whom gives grace to places which find more fragrance the more that is spoken of him and his family worthy of their services to your cause, and his companions whose worth is due to the greatness of his worth and those who follow him in his commands and prohibitions.

When I made the book "al-Maqtal" which I name Muthir al-Ahzan and Munir Subul al-Ashjan, I collected curiosity-causing news and subtle events which grows more than attractive gems.

A group of our people asked me to add to it the acts of the one who demanded wergild, and explain the case of al-Mukhtar. I was hesitant but then I decided to answer them positively and I then considered publicity of his excellence as comforting for me and as my companion it is because of him that the burning sorrow of the master of the messengers extinguished, giving delight of the eyes of the beauty of our companions as well.

The predecessors would stay away from visiting him and from speaking his excellence just as the lizard stays away from water and bright stars from pebbles. They ascribed him as believing Muhammad ibn al-Hanafiyah as the Imam. They disregarded his grave and their nearness to Allah in remaining away from him even though he is near and his dome for those who come out of the door of Muslim ibn 'Aqil looks like a bright star and they turned from knowledge to following forgetting what he did to the enemies of the martyred one, and that he worked hard for the cause of Allah as it should be and he gained the pleasure of Zayn al-'Abidin, *'Alayhi al-Salam*, as it can be. They ignored mentioning his merits.

Muhammad ibn al-Hanafiyah was older than Zayn al-'Abidin, *'Alayhi al-Salam*, but he considered it obligatory and of religion that Zayn al-'Abidin, *'Alayhi al-Salam*, was before his self and he would not make any move against his wish.

One proof for this is what I have narrated from abu Bujayr, a scholars of al-Ahawaz. He believed Muhammad ibn al-Hanafiyah to be the Imam. He has said that he went for al-Hajj, then met his Imam. He has said that at such time a young man passed by and he said *Salam* (the phrase of

offering greeting of peace) to him. He stood up, met him, kissed between his eyes and addressed him as his master. The young boy (man) went and Muhammad returned to his place and I said, "I expect reward from Allah for my tiring efforts." He asked, "Why is that so?" I replied, "It is because we believe you are the Imam, obedience to whom is obligatory, but you stood up for this young man and called him your master." He then said, "Yes, by Allah, he is my Imam." I then asked, "Who is he?"

He replied, "He is Ali ibn al-Husayn, *'Alayhima al-Salam*, the son of my brother. You must take notice that I contested him on the issue of *Imamat* (leadership) and so also he did. He then said, "Will you agree with the judgment of the black stone between me and you?" I then said, "How can we ask a solid stone to issue a judgment?" We then went to the stone. He performed *Salat* (prayer) and I also performed *Salat* (prayer). He then addressed the black stone and said, 'I ask you for the sake of the One Who placed the covenant of the Prophets in you, as well as the covenant of the executors of the will and the covenant of all the people so you bear witness to their stand by their covenant. Tell us which one of us is the Imam?'

"By Allah the stone began to speak and said, 'O Muhammad you must submit the task to the son of your brother because he is more rightful than you. He is your Imam.' It shook so much that I thought it is falling down. I then became certain that he is the Imam and to obey him is obligatory for me."

It is narrated from abu Basir who has said the following:

I (the narrator) heard abu Ja'far, *'Alayhi al-Salam*, say that abu Khalid al-Kabuli would serve Muhammad ibn al-Hanafiyah for a long time without any doubt in his being the Imam until one day he came and said to him: "I pray to Allah to keep my soul in service for your cause, I respect and love you and I like to ask you for the sake of the greatness of the Messenger of Allah and 'Amir al-Mu'minin *'Alayhima al-Salam* to inform me if you are the Imam obedience to whom is obligatory on people by the command of Allah?"

He said, "O abu Khalid, you have placed before me a great oath. The Imam is Ali son of my brother. He is your Imam and my Imam and the Imam of all Muslims. When abu Khalid heard this from Muhammad ibn al-Hanafiyah he then went to Ali ibn al-Husayn, *'Alayhima al-Salam* and asked permission and then entered and he was welcomed saying "Welcome, O Kankar, you would not visit us before, what has come to light for you about us?"

Abu Khalid then performed a *Sajdah* (prostration) in thanksgiving when he heard from Zayn al-'Abidin, *'Alayhi al-Salam*, and said all praise belongs to Allah who did not cause me to die before I find my Imam. He (the Imam), *'Alayhi al-Salam* then asked, "How have you found your Imam, O abu Khalid?" He replied, "It is because you called me by my name which no one knows except my mother. I was blind about my affair and I served Muhammad ibn al-Hanafiyah for a lifetime without any doubt in his being my Imam until one day I placed an oath before him and he guided me to you saying that you are his Imam and my Imam and the Imam of all Muslims." He then return and believed in Zayn al-'Abidin, *'Alayhi al-Salam*, as his Imam.

He (the narrator) has said that a people of al-Khawarij asked Muhammad ibn al-Hanafiyah, "Why did he (your father) during the war exposed you to the fighting and the enemy and not al-Hassan and al-Husayn, *'Alayhima al-Salam*?" He replied, "It is because they are his eyes and I am his right hand, so he was defending his eyes with his right hand."

It is narrated from al-'Abbas ibn Bakkar who has said that narrated to them abu Bakr al-Hudhalli from 'Ikrimah from ibn 'Abbas who has said the following:

In one of the days of Siffin, Ali *'Alayhi al-Salam*, called his son Muhammad ibn al-Hanafiyah then told him to attack the right of the army of the enemy. He then with his people attacked the right of the army of the enemy. They cleared the right of the army of Mu'awiyah, then he returned but he was wounded and he asked for water. He was given a sip of water and then poured some water between his coats of arms and his skin and I saw blood coming out of the holes of his coats of arms. He (the Imam), *'Alayhi al-Salam* gave him an *al-Sa'ah* (one hour/ or a while) time for rest then asked him to attack the left of the army of the enemy. He then with his people attached the left of the army of the enemy and they cleared the left. He returned and he was wounded and he was asking for water. He then stood in front of him and he did as he had done before, then told him to attack the middle of the army of the enemy and he cleared this position of the army of the enemy and wounds had made him heavy, but he was weeping. He stood in front of the Imam who kissed between his eyes saying "May I become ransom for you, by Allah, son you have brought happiness for me. What has made you to weep? Is it because of happiness or anxiety?" He replied, "How can I not weep? You have exposed me three times before death but Allah, the most High, granted me safety. Whenever I returned to you to give time for rest, you did not give me time for rest and these are my brothers al-Hassan and al-Husayn, *'Alayhi al-Salam*, and

you did not command them to do anything." He (the Imam), *'Alayhi al-Salam,* kissed his head and said, "My son, you are my son but these two are the sons of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.* Should I then not protect them?" He then said, "Yes, my father I pray to Allah to keep my soul in service for your cause, and their cause."

If this is his opinion then how can he disregard to disobey him and disregard Islam by disregarding him and opposing him, considering the fact that Muhammad ibn al-Hanafiyah knew that Zayn al-'Abidin, *'Alayhi al-Salam*, is the one who has the right to demand wergild and rise for the same reason.

Al-Mukhtar did an excellent deed which not even a Hashimi had done by eliminating the criminals who had done so much injustice to al-Husayn, *'Alayhi al-Salam.*

Ibrahim ibn Malik al-Ashtar took an active part in the campaign of al-Mukhtar against the enemies of al-Husayn, *'Alayhi al-Salam.* Ibrahim had no doubt in his religion and he was not straying in his belief and the same rule applies to both of them.

I will explain the punishment of the criminals by the hand of al-Mukhtar in brief and I have called it Dhawb al-Nuddar to explain the rise to demand wergild and I have set it in four parts.

Part 1

His genealogy and certain parts of the news about him:

[Translator's Note: Because of the wordiness of the Arabic assertions only the necessary ones are translated.]

He is al-Mukhtar ibn abu 'Ubayd ibn Mas'ud ibn 'Umayr al-Thaqafi. Al-Marzabani has said that ibn 'Umayr ibn 'Uqdah ibn 'Anzah. His nickname is abu Ishaq. His father was looking for a wife and would not listen to other's suggestions in this issue until he saw in a dream to marry Dawmah, al-Hasna' al-Hawmah. He informed his family about it and they said that you are commanded to marry her, he married Dawmah the daughter of Wahab ibn 'Umar ibn Mu'attib and when she became pregnant with al-Mukhtar she said that she has seen in a dream that she will have a son like a lion, a man at heart. He will fight in a location in which he has a strong share. When she gave birth to al-Mukhtar, the one who came in her dream came again and said to her, "Before his growth and before his shining, he will be fearless and curious and compensated for his deeds.

You have given birth to abu 'Ubayd al-Mukhtar, 'Compulsion of action' and 'abu Compulsion of action', abu Hakam and abu 'Umayyah." Al-Mukhtar was born in the year of *Hijrah* (migration). He attended the event of al-Natif (a warzone against Persians near al-Kufah) along with his father and he was thirteen years old. He liked to fight but his uncle Sa'd ibn Mas'ud would stop him, so he grew brave and fearless. He was intelligent and ready for an answer, generous and intuitive.

It is narrated from Asbagh ibn Nubatah who has said that he had seen al-Mukhtar on the lap of 'Amir al-Mu'minin, *'Alayhi al-Salam*, who wiped his head and said, "O Kayyis, (curious one) so he was called Kisan and because of this there was the Kisaniyah sect, just as al-Waqifah sect is ascribe to Musa ibn Ja'far and al-'Isma'iliyah is ascribed to his brother 'Isma'il and other sects.

It is narrated from abu Ja'far al-Baqir, *'Alayhi al-Salam*, who has said the following:

"You must not condemn al-Mukhtar because he eliminated our killers and demanded for our wergild, made marriages for our widows possible and provided us money in difficult days."

It is narrated that a group of people visited abu Ja'far, *'Alayhi al-Salam*, among whom one was 'Abd Allah ibn Sharik who has said the following:

We visited abu Ja'far, *'Alayhi al-Salam*, on the day of offering sacrifice and I sat down in front of him and a Shaykh from the people of al-Kufah came in. He held the hand of the Imam to kiss but he did not allow him to do so then he (the Imam) asked, "Who are you?" He replied, "I am abu Muhammad al-Hakam ibn al-Mukhtar ibn abu 'Ubayd al-Thaqafi." He was a little away from abu Ja'far, *'Alayhi al-Salam*. He then pulled his hand to himself as if he wanted him to sit on his lap after refusing to allow him to kiss his hand. He then said, I pray to Allah to keep you well. People say many things about my father and they have said that, but by Allah your words are the last words. He (the Imam), *'Alayhi al-Salam* asked, "What do they say?" He replied, "They say that he was a liar. Whatever you command me I accept."

He (the Imam), *'Alayhi al-Salam* said *Tasbih* (Allah is free of all defects) my father informed me that the dowry payable to my mother was paid from the money al-Mukhtar had sent, and did he not build our houses, eliminate those who murdered us, demand wergild for our blood spilled? May Allah grant mercy to your father." He (the Imam) repeated it three

times. "He did not leave any of our rights due on people but that he demanded them to return to us and he demanded wergild for our blood spilled unjustly."

It is narrated from abu Hamzah al-Thumali who has said the following:

I would visit Ali ibn al-Husayn, *'Alayhima al-Salam,* once every year during al-Hajj season. One year I visited him and I saw a child in his lap. The child got up then fell down on the door steps and got hurt. He (the Imam), *'Alayhi al-Salam,* moved quickly and he began to wipe his blood and say, "I beseech Allah to protect you against being crucified in al-Kunnasah."

I (the narrator) then asked saying "I pray to Allah to keep my soul and the souls of my parents in service for your cause, which Kunnasah you are talking about?" He (the Imam), *'Alayhi al-Salam* replied, "It is the Kunnasah of al-Kufah." I (the narrator) then asked, "Will this actually happen?"

He (the Imam), *'Alayhi al-Salam* replied, "Yes, by the one who has sent Muhammad in all truth, if you will rise after me you will see this boy in a side of the sides of al-Kufah, murdered and buried, then exhumed dragged, crucified in al-Kunnasah then will be brought down, burned and then spread in the land."

I (the narrator) then said, "I pray to Allah to keep my soul in service for your cause, what is the name of the boy." He (the Imam), *'Alayhi al-Salam* said, "He is my son Zayd." His eyes became filled with tears and said, "I want to tell you about the story of my son, this one. One night when I was in *Sajdah* (prostration) and in *Ruku'* (bowing down on one's knees), I fell asleep and saw as if I was in the garden (paradise) where the Messenger of Allah, Ali, Fatimah, *'Alayha al-Salam*, al-Hassan and al-Husayn, *'Alayhima al-Salam*, were present. They married me to one of the Hurs. I then went to bed with her and then took a bath near Sidrah al-Muntah'a then moved back. A caller then called to congratulate me for Zayd. I then woke up, took *taharah* for morning *Salat* (prayer) which then I performed and someone knocked at the door and I found a man and a girl who had wrapped her hand with her sleeves, wearing a scarf. I then asked, "What do you need?" He replied, "I want to see Ali ibn al-Husayn, *'Alayhima al-Salam.*" I then said, "I am he." He then said that he is the messenger of al-Mukhtar ibn abu 'Ubayd al-Thaqafi who sends *Salam* (the phrase of offering greeting of peace) to you and says that he has found this girl in his area and has bought her for six hundred dinars and this is the six

hundred dinars which you can use for your needs and he gave to me a letter which I answered. I then asked her name and she said it is Hur (*Hawra'*). Thereafter preparations were made for me to become a bridegroom and she became pregnant with this boy whom I named Zayd and you will see everything I have said about him."

Abu Hamzah al-Thumali has said that, "By Allah, I saw everything that he *'Alayhi al-Salam*, had said about Zayd."

It is narrated from 'Umar ibn Ali, *'Alayhi al-Salam*, that al-Mukhtar sent to Ali ibn al-Husayn, *'Alayhima al-Salam* twenty thousand dinar and he (the Imam) accepted it and built the house of 'Aqil ibn abu Talib therewith and their house which was destroyed.

Al-Mukhtar was very eloquent, brave, intelligent and successful and for these reason he led an army.

Ali, *'Alayhi al-Salam*, appointed his uncle as the governor of al-Mad'a'in and al-Mukhtar was with him. When al-Mughirah' ibn Sha'bah was appointed as governor of al-Kufah by Mu'awiyah, al-Mukhtar went to al-Madinah and he would meet Muhammad ibn al-Hanafiyah and receive Hadith from him, when he returned to al-Kufah, he one day joined al-Mughirah and passed by the marketplace and al-Mughirah said, "What a loot and what a crowd and I know that if a word is sounded out without a speaker they will follow and especially the non-Arabs." Al-Mukhtar then asked, "How is that O uncle?" He replied, "They take *Ale* (family of) Muhammad as their religion." Al-Mukhtar just ignored it but it remained in his soul.

He then began to speak of the excellence of *Ale* (family of) Muhammad, and to spread the praise and merits of Ali, al-Hassan and al-Husayn, *'Alayhim al-Salam*, and say that they were more rightful than anyone else to have the command in their hands after the Messenger of Allah and express pain for what had happened to them.

One day Ma'bad ibn Khalid al-Jadali Jadilah Qays met him and he said to him, "O Ma'bad, the people of the book say that they find a man from Thaqif who kills the oppressors and helps the oppressed ones and demands wergild for the weak ones. Their description of the man applies to him except two characteristics, that he is young but he has passed sixty years and that his eyes are bad, but his eyesight is sharper than an eagle." Ma'bad then said that a sixty-year-old for them was young and about eyesight you cannot tell what may happen to it, perhaps may become weak, and he said, "Perhaps."

Time passed until Mu'awiyah died and Yazid became the ruler and al-Husayn, *'Alayhi al-Salam*, sent Muslim ibn 'Aqil to al-Kufah and al-Mukhtar accommodated him in his house and pledged allegiance to him. Muslim (r.h.) was murdered; spies informed ibn Ziyad about al-Mukhtar who then was summoned by 'Ubayd Allah ibn Ziyad who asked him, "O ibn 'Ubayd, have you pledged allegiance to our enemies?" 'Amr ibn Hurayth testified that he has not done so and 'Ubayd Allah ibn Ziyad said, "Had there not been the testimony of 'Amr I would have killed you." He slandered him and beat him with his stick on his eyes which become torn and imprisoned him and he also imprisoned 'Abd Allah ibn al-Harith ibn 'Abd al-Muttalib and Mitham (r.h.) was already in prison. 'Abd Allah asked for a piece of iron to remove hairs from his body saying that he did not feel safe from being killed by ibn Ziyad and did not like the condition of his hairs.

Al-Mukhtar said, "By Allah, he will not kill you and he will not kill me and you will very shortly see al-Basrah." Mitham then said to al-Mukhtar, "And you will go out demanding wergild for al-Husayn, *'Alayhi al-Salam*, then kill the one who wants to kill us and then place your foot on his cheeks" and it pricked his chest until al-Husayn, *'Alayhi al-Salam*, was murdered and al-Mukhtar wrote to his sister Safiyah the daughter of abu 'Ubayd who was the wife of 'Abd Allah ibn 'Umar. She asked him to write to Yazid ibn Mu'awiyah who said that he will intercede for abu 'Abd al-Rahman and Hind, the daughter of abu Sufyan spoke to him about 'Abd Allah ibn al-Harith who was his maternal aunt and he wrote to 'Ubayd ' release them after giving three days time to al-Mukhtar to get out of a Kufah otherwise he will be killed. He moved out of al-Kufah fleeing to Hijaz until he arrived at Waqish where he met al-Zuhayr al-Azdi who said, "O abu Ishaq, why do I see your eyes in this condition?" He replied, "'Ubayd Allah ibn Ziyad, may Allah kill me if I do not kill him and cut his limbs and to avenge for al-Husayn, *'Alayhi al-Salam*, a number equal to those who were eliminated because of Yahya' ibn Zakariya who were seventy thousand. He then said, "By the one who has revealed al-Quran and has explained the discerning book and has prepared the religions, disliked disobedience; I will kill the disobedient ones of Azd, 'Umman, Mudhhij and al-Hamadan, Nahd and Khawlan, Bakr and Hazan, Tha'l, Nabahan, 'Abas, Dhabayan and the tribes of Qays 'Aylan for anger because of the son of the daughter of the Holy Prophet, of al-Rahman. Yes, O, 'Saq'ab, by the all hearing, all knowing, most high, most great, most just, most gracious most majestic, most wise, most beneficent, most merciful, that I will scrub like skin banu Kindah, Salim and the elites of Tamim. Ibn 'Irq has said that he asked al-Mukhtar about who has cut his

eyes? He replied, "Ibn Ziyad has done so. O ibn 'Irq, mischief is about to take place." It was so until Yazid died on Thursday on the fourteenth of al-Rabi' 'al-Awwal, in the year sixty three. Also it is said that it was in the year sixty four, his lifetime with difference was thirty eight years and he ruled for two years and eight months and he was succeeded by eleven sons of whom one is abu Layla' Mu'awiyah. Allegiance was pledged to him in al-Sham but he removed himself from rulership and his story is mentioned in al-Maqtal. His brother was Khalid and his mother was the daughter Hashim ibn 'Utabah ibn 'Abd Shams who was married with Marwan ibn al-Hakam after Yazid and the poet has said about it:

"Salma, the mother of Khalid is a good arm for the sitting one."

In that year 'Abd Allah ibn al-Zubayr received the pledge of allegiance in al-Hijaz and Marwan ibn al-Hakam in al-Sham and 'Ubayd Allah ibn Ziyad in al-Basrah.

People of Iraq remained in confusion and sorrow and regret for not helping al-Husayn, *'Alayhi al-Salam*.

'Ubayd Allah ibn al-Hurr ibn al-Mujmi' ibn Harim al-Ju'fi one of the elites of al-Kufah who had walked to al-Husayn, *'Alayhi al-Salam*, and he was asked to help but he had declined, then he was almost to die because of regret saying:

I regret for the rest of my life, and it will come and go between my throat and collarbones, al-Husayn, *'Alayhi al-Salam*, asked me for help against the misguided people and hypocrites in the morning in al-Qasr saying will you leave us and decide to depart? Had I helped him with my soul I would have had the honor of the day of meeting (Judgment), may my soul be ransomed for ibn al-Mustafa' (the purified one) who turned away and said farewell to leave, if the heart of a living one may burst in sorrow that is my heart which intends to explode, those who helped al-Husayn, *'Alayhi al-Salam*, succeeded and the others who were hypocrites failed.

There was no one in Iraq to fight seriously and with strength except the Arab tribes in al-Kufah.

The first who rose was Sulayman ibn Surd al-Khuza'i who had meet the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause* and Ali *'Alayhi al-Salam*, and al-Musayyib ibn Najabah al-Farazi who was of elders of *Shi'a* and had met Ali *'Alayhi al-Salam*, and 'Abd Allah ibn Sa'd ibn Nufayl al-Azdi, Rifa'ah ibn Shaddad al-Bajalli, 'Abd Allah ibn al-Wa'il al-Tamimi from

banu Taym al-Lat from banu Tha'labah who gathered in the house of Sulayman ibn Surd along with certain people of *Shi'a*. Sulayman spoke, praised Allah with His glory and said, "Thereafter, we are under trial by means of long life and exposed to mischief and we are interested in the fact that our Lord will not make us of those who will be told:

"Did We not allow you to live long enough for you to seek guidance? Did We not send a Warner to you? Suffer (the torment). There is no one to help the unjust." (35:37)

"Ali, *'Alayhi al-Salam*, has said that the lifetime after which Allah excuses human beings is sixty years. There is in *Shi'a* no one among us who has not reached that age and we were at a loss by calling ourselves clean and praising our *Shi'a* until Allah placed us under trial; the virtuous ones among us and we found them to be liars in supporting the son of the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and there is no excuse other than killing those who killed him, so that perhaps our Lord will pardon us."

Fari'ah ibn Shaddad said, "Allah has guided you in the right direction and you have called to a mature plan which is the struggle against the sinful ones and to repentance from sins, so what you say must be listened to and you will receive the response in an acceptable manner. If you agree we can appoint the Shaykh of *Shi'a*, the companion of the Holy Prophet. Sulayman ibn Surd, the person in charge of this issues."

Al-Musayyib ibn Najabah then said, "You are correct and you have the opportunity and I agree with what you have said so you must become ready for the fight. Sulayman then wrote a letter to those *Shi'a* in al-Mad'a'in of the people of al-Kufah. He sent it through 'Abd Allah ibn Malik al-Ta'i to Sa'd ibn Hudhayfah al-Yaman calling them to rise to demand wergild. When they learned about the letter, they said, "our opinion is just like your opinion." Sa'd ibn Hudhayfah then wrote the answer. Sulayman then wrote to al-Muthanna ibn Makhramah al-'Abdi a letter and sent it through Zabayan ibn 'Ammarah al-Tamimi from banu Sa'd. Al-Muthanna' then wrote the answer:

"Our opinion is just like your opinion."

Sa'd ibn Hudhayfah then wrote the answer:

"Thereafter, we read your letter and informed your brethren of its contents who praised your opinion and they agree with you and we are

ready for the time that you have set, may peace be with you." At the bottom of his letter he wrote these lines:

"You must be certain as if you see us coming with strong young fighters, well-armed and ready for the war."

Muhammad ibn Jarir al-Tabari in his history has said that the *Shi'a* began to work for their cause. It was in the year sixty-one in which al-Husayn, *'Alayhi al-Salam*, was killed. They continued collecting arms and readiness for the war. The *Shi'a* secretly called each other to demand for the wergild of al-Husayn, *'Alayhi al-Salam*, until Yazid ibn Mu'awiyah died. There were three years between the martyrdom of al-Husayn, *'Alayhi al-Salam*, and the death of Yazid, a period of three years, two months and four days. The ruler of Iraq 'Ubayd Allah and his substitute in al-Kufah was 'Amr ibn Hurayth al-Makhzumi. 'Abd Allah ibn al-Zubayr before the death of Yazid would call people to demand wergild for al-Husayn, *'Alayhi al-Salam*, and his companions and encouraged them against Yazid but when Yazid died he changed his position and it became public that he wanted the rulership for himself not for demanding wergild.

Al-Mad'a'ini has stated from his people that when al-Mukhtar came to 'Abd Allah ibn al-Zubayr he did not find in him what he wanted. He then said:

"With violations and grants I slipped wherever I turned, you must not spend the night where you dislike and when the shoe slips you also slip."

Al-Mukhtar then left Makkah for al-Kufah, then Hani ibn abu Hayyah al-Wada'i met him and asked him about the people of al-Kufah. He replied, "If they had a man who could bring them on one platform he could rule the whole earth with their help."

Al-Mukhtar then said, "I by Allah will bring them on the true path, through them throw down the riders of falsehood and eliminate every hatemonger tyrant if Allah so wills and there is no power without Allah." Then al-Mukhtar asked him about Sulayman ibn Surd if he has yet moved to fight al-Muhillin. He replied, "Not yet, but they intend to do so." Al-Mukhtar then moved until he reached the canal of Hirah and it was a Friday. He then dismounted, took a bath, dressed up, held his sword, mounted his horse and entered al-Kufah during the day and as he passed by a Masjid of the tribes or the Masjid of a group of people or a gathering of the area, he stopped by and gave them the glad news of relief saying that he has come with what they like and that he is dominant over the sinful ones and demands wergild of *Ale* Bayt (family) of the Holy Prophet, of the

Lord of the worlds. He then entered the grand Masjid to perform *Salat* (prayer) therein and saw people looking at him saying to each other, "This is al-Mukhtar and he has not come but for something and we hope for relief through him." He then moved out of the Masjid and dismounted at his home and then sent messages to the elders of *Shi'a* that he has come from Muhammad ibn al-Hanafiyah to demand wergild for *Ahl al-Bayt* (family of Muhammad) and this is an issue in which there is a cure for you and death for the enemies. They said that he is the right person for it except that people have pledged allegiance to Sulayman ibn Surd al-Khuza'i because he is the Shaykh of *Shi'a* today so you must not hurry in your affair. Al-Mukhtar remained quite to see what happens to the issue of Sulayman and the *Shi'a* wanted to deal with their task secretly for fear from 'Abd al-Malik ibn Marwan and 'Abd Allah ibn al-Zubayr and the *Shi'a* were afraid from the people of al-Kufah more because most of them were of those who took part in murdering al-Husayn, *'Alayhi al-Salam*, and al-Mukhtar would divert people from Sulayman and call them to himself so the first ones who pledged allegiance to him was 'Ubayd Allah ibn 'Umar, and 'Isma'il ibn Kathir.

'Umar ibn Sa'd and Shabath ibn Rib'i, told the people of al-Kufah that al-Mukhtar is worse for you because Sulayman has gone to fight your enemies but al-Mukhtar wants to establish himself over you, so you must go and tie him down in chains and keep him in prison. He did not realize that they had surrounded his house and told him to come out. Ibrahim ibn Talhah said to 'Abd Allah ibn Yazid to tie him down and make him walk barefoot but he said that he will not do so to a man who has not shown any animosity to us or has fought us. We hold him only because of doubts. They brought a mule and made him mount on it and placed him in prison.

Yahya' ibn abu 'Isa has said that he along with Humayd ibn Muslim al-Azdi visited al-Mukhtar and heard him say, "By the Lord of the oceans, the palm trees and other trees and the wilderness, the virtuous angels, and al-Mustafa' (the purified one), I will kill every tyrant with an Indian sword by the help of a group of helpers who will not deviate by the efforts of the evil ones until the pillar of religion is made straight until I help the Muslims and demand wergild for the Prophets. The ending of the world is not a big deal to me and not death for a second time.

Part 2

The people of Sulayman ibn Surd, his uprising and his being killed

When he decided for the uprising with his army from al-Nukhayla, which is al-'Abbasiyah in the beginning of the month of Rabi' al-Akhir in the year sixty-five, which is the year in which Marwan ibn al-Hakam commanded the people of al-Sham to pledge allegiance after him to his son 'Abd al-Malik and 'Abd al-Aziz and made them the crown prince, in which Marwan died in Damascus in the beginning of the month of Ramadan at the age of eighty one and his ruling was for nine months and 'Ubayd Allah controlled Iraq.

He Sulayman marched up to al-Jazirah where he received news of the death of Marwan. Sulayman ibn Surd moved to march but he found his army to be small so he sent Hukaym ibn Munqidh al-Kindi and al-Walid ibn al-Haseen al-Kinani in a group and ordered them to call in al-Kufah "O, all who demand wergild for al-Husayn, *'Alayhi al-Salam*!"

A man from Kathir of al-Azd heard his call. He was 'Abd Allah ibn Hazim with his daughter and wife, Sahlah ibn Sabrah who was most beautiful among women and most beloved among them to him. He had not joined the people. He quickly dressed up saying: "My ambition is for you (his wife), O sons of the community of al-Azd have you become insane?"

He replied (himself), "No, but I have heard the caller from Allah, the most majestic, the most glorious and I am responding and I demand wergild for this man until I will die. She then said, "To whom then you leave your family?" He replied, "I leave them to Allah. O Lord, I entrust you with my children, and my family. O Lord, protect them on my behalf and forgive me my shortcoming in supporting the son of the daughter of your Holy Prophet."

They then called, "O, all who demand wergild for al-Husayn, *'Alayhi al-Salam*!" in the grand Masjid when people were performing their late evening *Salat* (prayer). A large crowd came out to Sulayman and there were sixteen thousand names in his record but only four thousand joined him. He decided to march to al-Sham to fight 'Ubayd Allah ibn Ziyad. 'Abd Allah ibn Sa'd said to him, "The killers of al-Husayn, *'Alayhi al-Salam*, are all in al-Kufah, like 'Umar ibn Sa'd, R'us al-Arba', the elites of the tribes and there is no one in al-Sham except 'Ubayd Allah ibn Ziyad but he disagreed to everything except marching to al-Sham. In the evening of a Friday on the fifth of the month of Rabi' al-Akhir as stated, he left and spent the night at Dayr al-A'war. He then moved and stopped at Aqsas banu Malik on the bank of Euphrates then in the morning they were near the grave of al-Husayn, *'Alayhi al-Salam*, where they stayed for one day and night performing *Salat* (prayer) and asking forgiveness and wailing

with one voice with tears and lamentation and no other day was seen with so much weeping and at the time of saying farewell they crowded on his grave like the crowding on the black stone. At that time Wahab ibn Zam'ah al-Juhfi stood up weeping and said these lines:

"The Amawides sleep as drunk and in *al-Taf* (tragedy of Karbala) its heat does not sleep, Islam has lost only one tribe, it has the command and its bounties continue, the spear of religion is held by the unjust and when one side of it becomes uneven it then does not become straight, I swear that my soul will separate from sadness and my eyes weep and its tears will not dry up, by my life until the Amawides fail and become humiliated and die."

With the people there was 'Abd Allah ibn 'Awf al-Ahmar on his Kumayt horse very angry and saying:

They have come out with anger against the sinful misguided ones. We have left our families and properties in the hope for reward from the all-dominant and generous One.

They then marched until they reached Hiyt, then they marched until they reached Qarqisa' and they found out that people of al-Sham are in great numbers. They then marched until they reached 'A'yun al-Wardah after one day and one night then Sulayman ibn Surd stood up to give them a preaching about the next life and said, "If I will be killed you commander will be al-Musayyib ibn Najabah, if he is killed yo commander will be 'Abd Allah ibn Sa'd ibn Nufayl, if he is killed then his brother Khalid ibn Sa'd, if he is killed then is 'Abd Allah ibn W'al, it he is killed then is then is Rifa'ah ibn Shaddad will be your commander.

Sulayman then sent al-Musayyib ibn Najabah with four thousand soldiers on horses to attack the enemy.

Hamid ibn Muslim has said that he was with them and we marched the whole day and night until at dawn we stopped and took a short nap then after the morning *Salat* (prayer) we mounted our horse and he divided the army, only one hundred horse men were left with him. He met an Arab man and asked, "How far is the army of al-Sham from here?" He replied, "It is about one mile."

I ('Allamah Majlisi) say that one mile is four thousand yards and every three miles is one *farsakh*.

This is the army of Sharahbil ibn Dhikala' from 'Ubayd Allah ibn Ziyad with four thousand men, behind him is al-Haseen ibn Numayr al-

Sukuni with four thousand men, after him is al-Salt ibn Najiyah al-Ghalabi with four thousand men and the bulk of the army is with 'Ubayd Allah ibn Ziyad at al-Raqqah.

They then marched until they could see the army of al-Sham. Al-Musayyib then said to his people to attack them. The army of Iraq attacked and defeated their enemy killing a large number of them and took a large amount of loot. Al-Musayyib ordered them to return and they returned to Sulayman ibn Surd.

The news reached 'Ubayd Allah who dispatched to them al-Haseen ibn Numayr followed by the bulk of the army until they reached with twenty thousand men and the army of Iraq on that day was three thousand and one hundred men only.

The armies readied for the fight. On the right of the army of al-Sham was 'Abd Allah ibn Dahhak ibn Qays al-Fihry, on the left was Mukhariq ibn Rabi'ah al-Ghanawi, on the wing was Sharahbil ibn Dhikala ' al-Himyari and at the center was al-Haseen ibn Numayr al-Sukuni.

The people of Iraq on the right had al-Musayyib ibn Najabah al-Farazi, on the left 'Abd Allah ibn Sa'd ibn Nufayl al-Azdi and on the wing Rifa'ah ibn Shaddad al-Bajali and at the center Sulayman ibn Surd al-Khuza'i. The army stood ready and the people of al-Sham called, "You must accept obedience to 'Abd al-Malik ibn Marwan." The people of Iraq said, "You must surrender 'Ubayd Allah ibn Ziyad to us and people must reject obedience to 'Abd al-Malik and *Ale* (family of) al-Zubayr. They must submit to the command of *Ahl al-Bayt* (family) of our Holy Prophet." Both groups rejected each other's call and they attacked each other.

Sulayman ibn Surd encouraged them by giving them good news of the bounties of Allah, then his sword broke, then he moved to the people of al-Sham saying:

"I ask my Lord to forgive me my sins when I have become old, so grant mercy to slaves and forgive my sins O my master."

Hamid ibn Muslim has said that our right attacked their left and our left attacked their right and Sulayman attacked their center and we defeated them but the night became a barrier between us and them. In the morning we fought them and the fighting continued for three days, then al-Haseen ibn Numayr ordered the people of al-Sham to shoot them with arrows, then arrows rained down like flying flames and Sulayman ibn Surd (r.h.) was killed, thus he offered his life to the people demanding wergild,

repented sincerely before Allah and had said this as he died free of defect and blames:

"Sulayman passed away to the garden (paradise) in the mercy of Allah, he passed away praiseworthy in offering his lifeblood in demanding wergild for al-Husayn, *'Alayhi al-Salam.*"

Thereafter al-Musayyib ibn Najabah raised the banner and then fought a great fighting that bent down the necks by affecting the huge army of the enemy three times with great ability to attack. He was a great, brave fighter and he said, "The young people know well that in frightening conditions and contesting struggles I am braver than a one who attacks many times."

He continued attacking the enemy who fled away until they in a large number attacked and killed him. 'Abd Allah ibn Sa'd ibn Nufayl raised the banner high and then attacked the enemy saying:

"O Lord, grant mercy to your repenting slave and do not punish him because he has repented, he has left his family and loved ones, in the hope to receive reward and salvation."

He continued fighting until he was killed.

After him his brother Khalid ibn Sa'd raised the banner and encouraged the people to fight and to give them the good news of praiseworthy ending. He fought intensely and punished them severely until he was also killed.

Thereafter 'Abd Allah ibn W'al raised the banner and fought until his left hand was cut off. He then sought support of his people with his hand bleeding and attacked the enemy saying:

"May my soul be made ransom for you, but you must remember the covenant, exercise patience and avoid hypocrisy, we do not want al-Kufah or Iraq but we want death and freedom."

He fought until he was killed. In this condition al-Najdah with al-Muthanna ibn Makhramah al-'Abdi and al-Mad'a'in with Kathir ibn 'Amr al-Hanafi came from al-Basrah, which strengthened the hearts of the people of Iraq. They gathered around them saying *Takbir* (Allah is great beyond description) and intensified the fighting. Rifa'ah ibn Shaddad moved to the lines of the people of al-Sham saying:

"O Lord, I repent before You because of my ill-treating You before, I hope to receive good from Your hand, so make me to have hope in You only."

'Abd Allah ibn 'Awf al-Azdi has said that the fighting intensified until weakness and reduced numbers became apparent in the people of Iraq. They then spoke of leaving the fighting. Some of them agreed and others disagreed saying if we retreat we all will be killed before moving three miles, so we must fight until the night then move. Then 'Abd Allah ibn 'Awf came forward to the banner and raised it and then they fought intensely and a group of the people of Iraq was killed, then the crowd broke and people scattered and the army returned until they reached Qarqisa' from the side of the land and Sa'd ibn Hudhayfah came to Hiyt and met certain Arab men who informed him about the condition of the people. Then the people of al-Mad'a'in , al-Basrah, and al-Kufah returned to their homes and al-Mukhtar was still in prison and he would say to his people that there will be a great war very soon after ten days and before a month. He would speak in rhymes with good politics.

Al-Marzabani in the book Kitab al-Shu'ara' has said that he (al-Mukhtar) had a slave whose name was Jibril and he would say that Jibril has said to him and that I said to Jibril so and so. The Arabs would think that he is Jibril, *'Alayhi al-Salam*, thus he would deal until his affairs became orderly and he stood to strengthen the religion, support it and break the falsehood.

When the people of Sulayman ibn Surd came from al-Sham, al-Mukhtar wrote to them from prison:

"Thereafter, may Allah grant you great rewards and remove the sins from you for your keeping away from al-Qasitin and working hard against al-Muhillin. Whatever you have spent and whatever distance you have travelled Allah will raise your degree and write good deeds for you. There is good news for you that if I will rise I will clean the east and west from your enemies with the sword by the permission of Allah. I will turn them to ashes and kill them all. Allah welcomes those who come near for guidance and Allah does not send away except those who disobey and refuse. With *Salam*, May the greeting of peace, the kindness and blessings of Allah be with you, O people of guidance."

When his letter came and a group of the leaders of the tribes learned about it they returned the answer that they have received his letter and that they are just as it makes him happy, if he likes they are ready to come to him to free him from prison. The messenger informed him about it (unity of *Shi'a*) in his favor. He said that they must not come to the prison because he comes out in these days. Al-Mukhtar had sent a letter to 'Abd Allah ibn 'Umar ibn al-Khattab: "I am imprisoned unjustly because of the ruler's

suspicions which are false. Please write to these two unjust ones, 'Abd Allah ibn Yazid and Ibrahim ibn Muhammad, perhaps Allah will set me free from their hands through your kindness. With *Salam*."

'Abd Allah ibn 'Umar then wrote to them: "Thereafter, you are aware of the family relationships between me and al-Mukhtar and my relations with you of love, thus, I swear you to release him when you receive my letter. With *Salam* to both of you and mercy and blessings." When they read the letter they called al-Mukhtar to arrange for bailing himself out. Then a group of the elites of al-Kufah came and they chose ten people from among them who bailed him and they made him to swear not to rise against them and if he rose against them then he must offer a thousand camels to be slaughtered at the portal of Al-Ka'bah and all of his slaves will be set free.

He then came out, then went to his home.

Hamid ibn Muslim has said that he heard al-Mukhtar say, "May Allah kill them, how ignorant and foolish they are? They think that I will remain bound by their oath. My swearing by Allah is good only if there is no other issue of greater priority in which case I must do what is more important and pay the expiation for acting against the oath. My uprising is better than holding back from them. The offering of a thousand camels is easier for me than spitting out and the cost of camels cannot frighten me and setting free of my slaves is an issue which, when things get better for me in getting the wergild, I love to never have any slaves at all."

When he arrived at his home the *Shi'a* began to visit him and they became united to accept him and allegiance was pledged to him when he was in prison. Their number was increasing and his position was getting stronger and intense until 'Abd Allah ibn al-Zubayr removed the two governors, 'Abd Allah ibn Zayd and Ibrahim ibn Muhammad ibn Talha, spoken of above, and he sent 'Abd Allah ibn Muti' as the governor for al-Kufah and al-Harith ibn 'Abd Allah ibn abu al-Rabi'ah for al-Basrah. Ibn Muti' arrived in al-Kufah and al-Mukhtar sent to his people and gathered them in the houses around him to establish himself for the people of al-Kufah.

A man of his people came from Shabam 'Azim al-Sharaf and he was 'Abd al-Rahman ibn Shurayh and a group of them met Sa'd ibn Munqidh, Sa'ar ibn abu Sa'ar al-Hanafi, al-Aswad al-Kindi, and Qudama ibn Malik al-Jashmi who had gathered and said that al-Mukhtar is rising with us to demand wergild and we have pledged allegiance to him and we do not know if Muhammad ibn al-Hanafiyah has sent him or not so allow us to

go to him and ask if he has authorized him; then we will follow him and if he prohibited we then leave him alone. They moved until they arrived before Muhammad ibn al-Hanafiyah who asked them about the condition of the people and they informed him and said that they need his help. He asked, "Is it secret or public?" They replied, "It is secret." He asked for time then he moved away then called them. 'Abd al-Rahman ibn Shurayh then initiated with praising Allah with His glory and said, "Thereafter, you are a family whom Allah has given special merits, honored you with the Holy Prophet, has made your rights great on this nation and you have suffered because of al-Husayn, *'Alayhi al-Salam*, which has affected all Muslims.

"Al-Mukhtar has come and he thinks that you have sent him. He has called us to the book of Allah and the Sunnah of His Holy Prophet, to demand wergild for *Ahl al-Bayt* (family). We have pledged allegiance to him for this task. If you command us to obey him we obey him and if you prohibit we avoid him."

When he heard his words and the words of the others he praised Allah with His glory and saying, "O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause." He then said, "Whatever you said about the fact that Allah has given us special merits is a matter that Allah grants favors to whomever He likes, Allah has great favors. Our suffering for al-Husayn, *'Alayhi al-Salam*, is in the words of wisdom. Demanding wergild . . ."

Ja'far ibn Numa' the author of this book has said and I have narrated it from my father (r.h.) that he said to them, "Allow us to go to my Imam and your Imam Ali ibn al-Husayn, *'Alayhima al-Salam*." When they all arrived before the Imam he informed him about the matter for which they had come and he (the Imam) said, "O uncle, even if a slave from Zanjbar supports *Ahl al-Bayt* (family), it then becomes obligatory for people to support him and I have authorized you for this task, so you can do whatever you like." They came out after hearing his words and they said, "Zayn al-'Abidin, *'Alayhi al-Salam*, has given us permission as well as Muhammad ibn al-Hanafiyah."

Al-Mukhtar knew of their going to Muhammad ibn al-Hanafiyah and he wanted to rise with a group of *Shi'a* before their return. When he was ready he would say, "Certain ones among us were confused and doubted and if they are right they must come and repent, otherwise, they will be the losers." The people who had gone to Muhammad ibn al-Hanafiyah arrived. They were asked, "What is behind you, you caused mischief and

doubts." They replied, "We are commanded to support you." He said, "I am abu Ishaq and you must gather the *Shi'a* for me." Those who were near gathered and he said, "O the community of *Shi'a*, a group wanted to know the meaning of what I have come for. So they went to the Imam of guidance, descendants of al-Mustafa' (the purified one), the chosen one i.e. Zayn al-'Abidin, *'Alayhi al-Salam* - who made it known to them that I am supporting him and supporting the Messenger of Allah and he has commanded you to obey me and follow me."

He then said such words to make them interested in obedience to him and to become ready to rise up with him and that those present must inform those who were absent. A people informed him that a group of the elites of al-Kufah is ready with you against ibn Muti' if only Ibrahim ibn al-Ashtar comes with us then we hope to have victory by the permission of Allah against our enemies, because he has his tribe.

He said that power (is needed). You must inform him that we are authorized to demand wergild for al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (family). They informed him about it and he said that he agrees with them on the condition to give him the command. They said that he deserves it but it cannot be done because al-Mukhtar has come from the side of the Imam of guidance and his representative, Muhammad ibn al-Hanafiyah and he is authorized to fight. He then declined and they returned to inform al-Mukhtar about it. After three days then he called a group of the elites of his people. 'Amir al-Sha'bi has said that he and his father were among them. Al-Mukhtar then moved in front of us among the houses of al-Kufah and did not know where to go until he stopped at the door of Ibrahim. Permission was given to him and pillows were set in place and we then sat down. Al-Mukhtar sat down with him on his furnishing and said that this is the letter of Muhammad son of 'Amir al-Mu'minin, *'Alayhi al-Salam*, in which he commands you to support us, if you did, we will become happy and if you declined then this letter is evidence against you and Allah will suffice Muhammad and his *Ahl al-Bayt* (family) instead of you.

Al-Mukhtar had given the letter al-Sha'bi. When he completed his words, he asked to give the letter to him. He then removed the seal and it was a lengthy letter in which it said:

"Bismillah, (in the name of Allah, most Beneficent, most Merciful)

"From Muhammad al-Mahdi to Ibrahim ibn al-Ashtar (r.h.) May the greeting of peace, the kindness and blessings of Allah be with you, I have sent al-Mukhtar to you and those whom I have chosen for myself and I

have commanded him to fight our enemies and demand wergild for our *Ahl al-Bayt* (family) so you must move with him with your tribe . . ." the rest of the letter is just as Ibrahim liked.

When the letter was read he said, "How is it that he still writes in his name and the name of his father and why he says in this letter 'al-Mahdi'?"

Al-Mukhtar said that that is because of the time.

Ibrahim asked, "Who knows that this letter is that of ibn al-Hanafiyah to me?"

Yazid ibn Anas, Ahmar ibn Saqit, 'Abd Allah ibn Kamil and others said that they know it and testify that it is the letter of Muhammad to you. Al-Sha'bi has said that except he and his father did not know.

At this time Ibrahim moved from the center of the furnishing and made al-Mukhtar to sit there saying, "Extend your hand so I pledge allegiance" and he did so, then fruits and drinks of honey were served from which we also received our shares and we then left with Ibrahim among us until al-Mukhtar entered his house. When he returned he took my hand and said, "O al-Sha'bi, I knew that you and your father will not testify, but do you think that these people testified to the truth?" I replied, "They testified as you saw and among them are master reciters of al-Quran and the Shaykh of al-Misr and the champions of Arab and people like these do not say anything but the truth."

Ibrahim (r.h.) was brave, courageous and of decisive will, of strong love for *Ahl al-Bayt* (family) and ready to help them with both of his hands. He then gathered his tribe and his brothers, and the people who loved him and supported him and he would come and go to al-Mukhtar mostly during the night along with Hamid ibn Muslim al-Azdi until they decided to make their move on a Thursday on the fourteenth of the month of Rabi' al-Akhir in the year sixty-six.

Ayas ibn Mudahir, the chief of police of 'Abd Allah ibn Muti' the governor of al-Kufah informed him that al-Mukhtar, there is no doubt, will rise against him and he must remain cautious. Ayas then left with the guards and sent his son, Rashid to al-Kunasah and he came to the market and ibn Muti' ordered al-Jabanat to send men for his protection against suspicious people.

After sunset Ibrahim visited al-Mukhtar with a group of men armed under their gowns. The police had surrounded the marketplace as well as the castle (governor house). Ayas ibn Mud'arib met the people of Ibrahim,

He asked, "What for is this gathering? Your condition is suspicious. I do not leave you until I present you before the governor." Ibrahim refused and skirmishes took place. With Ayas there was a man from al-Hamadan called abu Qutn and Ibrahim told him to come close to him because he was his friend and he thought that he is trying to ask him to intercede to leave the people go. In the hand of abu Qutn was a long spear. Ibrahim hit Ayas ibn Mud'arib with it at his throat, which made him fall down and ordered his people to decapitate him and his people were defeated. Ibrahim came to al-Mukhtar and informed him about what had happened. They took it as glad news and a sign of victory and triumph. He then ordered to light up a big fire on a pile of reeds and to announce, "O people demanding wergild for al-Husayn, *'Alayhi al-Salam*!"

He then put on his coat of arms and picked up his weapons saying: "The white beautiful ones know that in frightening conditions I move forward as a champion without weakness and failure."

People then came from all sides and 'Ubayd Allah ibn al-Hurr al-Ju'fi came with his tribe and they fought a great fight and the people and those on the way fled in al-Jabanat and those who were armed realized cautiousness and they scattered in the streets for fear from Ibrahim.

Shabath ibn Rib'i hinted to the governor, ibn Muti' to fight, then al-Mukhtar learned about it so he came out with his people until they stopped at Dayr of Hind in front of the garden of Zayidah in Sabkhah. Then al 'Uthman al-Nahdi came in a group of his people to al-Kufah and called "O people demanding wergild for al-Husayn, *'Alayhi al-Salam*! O *Mansur 'Amut*" - This was the code word among them - "O living well guided ones, take notice that the trusted one to *Ale* (family of) Muhammad has risen. He has stopped at Dayr Hind and has sent me to you to call you and give you the glad news so move toward him, may Allah grant you blessings" and they came out from the houses calling to the same idea.

I (the narrator) have said these are lines in sorrowfulness for those who missed to support al-Husayn, *'Alayhi al-Salam*, and the people of al-Mukhtar:

"When al-Mukhtar called, 'O people demanding wergild for al-Husayn, *'Alayhi al-Salam*!' Followers of *Ale* (family of) Muhammad came forward in groups wearing their hearts over their coats of arms in every scene, demanding wergild from every deviant one, they earned the garden (paradise) and its bounties which is better than valuable items, were I there on the day of fighting I would have worked with a sharp Indian sword, it

is sorrowful that I was not of his supporters to eliminate every rebellious and transgressing one."

Part 3

The Event with ibn Muti'

Al-Walibi, Hamid ibn Muslim and al-Nu'man ibn abu al-Ja'd have said that they moved out with al-Mukhtar, by Allah, before dawn he placed his army in proper order. At dawn he led the morning *Salat* (prayer) in which he recited chapters 79 and chapter 80 of al-Quran and by Allah we had not heard any reciter more eloquent than him.

Ibn Muti' called his people and when they came he sent Shabath ibn Rib'i with three thousand men, Rashid ibn Ayas with four thousand men, Hajjar ibn Abjar al-'Ijli with three thousand men, 'Ikrimah ibn Rib'i and Shaddad ibn Abjar, 'Abd al-Rahman ibn Suwayd with three thousand men and then the armies followed up to twenty thousand men. Al-Mukhtar then heard the loud voices from between banu Salim and Sakkah al-Barid and he ordered to find out about it. It was Shabath ibn Rib'i with a huge army and at that time came Sa'ar ibn abu Sa'ar al-Hanafi and he was one who had pledge allegiance to al-Mukhtar, running from before Murad and he met Rashid ibn Ayas. Al-Mukhtar was informed who then sent Ibrahim ibn al-Ashtar (r.h.) with nine hundred men on foot and Nu'aym ibn Hubayrah with three hundred horsemen and six hundred men on foot. Al-Mukhtar then sent forward Yazid ibn Anas in the place of the Masjid of Shabath with nine hundred men and they fought them and forced them to go in the houses and a group was killed from both sides. Nu'aym ibn Hubayrah was killed. Ibrahim came to face Rashid ibn Ayas with four thousand horsemen. Ibrahim told his people, you must not be frightened because of their large number because many smaller groups have defeated larger groups and Allah is with those who exercise patience.

Their fighting became intense Khuzaymah ibn Nasr al-'Abasi saw Rashid, attacked him, struck and killed him. Khuzaymah then called, "I just killed Rashid by the Lord of al-Ka'bah," then the people were defeated and broke away running away like turkeys and cleared out like a piece of a cloud and people of al-Mukhtar took it as glad news. They attacked the horsemen of al-Kufah and made their good life miserable, deriving them to death in crowds up to the Sakkah (name of a place), and made them to go in the grand Masjid, surrounded the governor ibn Muti' for three days in the castle.

After this event al-Mukhtar came down to the marketplace. Ibrahim ibn al-Ashtar (r.h.) took charge of the siege of the castle.

When the siege became intense on him and his people, they learned that they cannot make any plots and there is no way to escape, they hinted to him to escape at night in the garments of a woman and hide in some of the houses of al-Kufah and he did so until he reached the house of abu Misma' al-Ash'ariy who gave him protection and they asked for amnesty and it was granted and they came out and pledged allegiance to him. They would oblige them and earn their kindness and practice good manners with them.

When the people of ibn Muti' came out of the castle, al-Mukhtar occupied it and went to the grand Masjid and ordered to make a public announcement for a congregassional *Salat* (prayer). People gathered and he went on the pulpit and said that all praise belongs to Allah who has promised victory to his friends and defeat to His enemies, it is a true promise and already executed. O people, those who accuse falsely lose. It is a promise already made and a matter already executed and those who accuse falsely fail. The time is extended for us and the banner is raised for us. It is said that we must raise the banner and we must not waste the time. You must take it and must not abandon it. We have heard the call and we have accepted the words of the shepherded. There are many rebellious men and women and those who are killed in pasture. May those who rebel and transgress, refuse, act playfully and speak lies and turn back be done away with. Servants of Allah you must come to pledge allegiance to the Imam of guidance and to work hard against the enemies and to defend the weak of the *Ahl al-Bayt* (family) of Muhammad al-Mustafa' (the purified one) and I am in control of al-Muhillin, who demand wergild for the son of the Holy Prophet, of the Lord of worlds. I swear by the inventor of the clouds, stern in His punishment, that I will exhume the grave of ibn Shihab who fabricated lies, the criminal and doubting, I send in exile the parties to the lands of Arabs, then by the Lord of the worlds I will kill the supporters of the oppressors and the remnants of al-Qasitin.

He then sat on the pulpit and quickly stood up and said, "I swear by the one who has made me able to see and has given light to my heart that I will burn in the city the houses and exhume graves to cure the chests and I will kill in it the tyrant unbelievers, condemned and treacherous ones very soon by the Lord of *al-Haram* (the Sacred area) and the sacred house, by the rights of Nun and al-Qalam that a banner will be raised for me from al-Kufah to join me to move to Dhi Silm from Arab and non-Arab and from banu Tamim I will take most of the service people.

He then climbed down and entered the castle of the governor and people came to him to keep his hand extended until a large crowd of Arabs and masters and slaves pledged allegiance to him.

In the treasury were nine million units of money. To each of his people who had fought on his side in the siege of ibn Muti', who were three thousand and eight hundred men, five hundred dirham was given and to the six thousand men who came after the siege of ibn Muti', two hundred dirham each was given.

When he found out that ibn Muti' is in the house of abu Musa al-Ash'ariy, he called 'Abd Allah ibn Kamil al-Shakiri and he gave him ten thousand dirham and ordered him to take it to him and tell him to use it for his needs because I know that you are stranded because of the lack of resources.

He took it and went to al-Basrah and did not go to ibn al-Zubayr for shyness because of what happened to him because of al-Mukhtar.

He appointed 'Abd Allah ibn Kamil to head the police, Kisan abu 'Umrah Mawla 'Arinah to head his guards, 'Abd Allah ibn al-Harith, brother of al-Ashtar (r.h.) from his mother on Adharbayijan, 'Abd al-Rahman ibn Sa'd ibn Qays on Musul, Sa'd ibn Hudhayfah ibn al-Yaman on Hulwan, and 'Amr ibn al-Sa'ib on al-Ray and Hamadan. He sent the workers to the mountains and towns. He would judge among people until he became very preoccupied, then he appointed Shurayh as the judge.

When al-Mukhtar heard that Ali, *'Alayhi al-Salam*, had dismissed him, he dismissed him. He then played sick and he was dismissed and replaced by 'Abd Allah ibn 'Utbah ibn Mas'ud. He became sick then he replaced him by 'Abd Allah ibn Malik al-Ta'i as the judge.

Marwan ibn al-Hakam after having established himself on al-Sham sent one army to al-Hijaz and one to Iraq with 'Ubayd Allah ibn Ziyad to loot al-Kufah if successful for three days. He crossed al-Jazirah to Iraq but then something happened which prevented him from moving forward and Qays ibn 'Aylan dealt with him from the side of ibn al-Zubayr and remained busy with him instead of Iraq and then he moved to Musul on which al-Mukhtar had appointed 'Abd al-Rahman ibn Sa'id ibn Qays. 'Ubayd Allah turned his horsemen on him as well as his foot soldiers. He sought protection in Takrit and wrote to al-Mukhtar about it. Al-Mukhtar wrote the answer appreciating his decision and that he must remain where he is until the next notice.

Al-Mukhtar then called Yazid ibn Anas, informed him of the condition and asked him to choose men for his army and he chose three thousand horsemen and then he left al-Kufah and al-Mukhtar escorted him to Dayr of abu Musa and recommended him to have certain kinds of weapons and if he needed help to inform him. He said that he needed his prayers.

Al-Mukhtar then wrote to 'Abd al-Rahman ibn Sa'id ibn Qays to leave the towns to Yazid ibn Anas.

He then travelled until he reached the land of Musul and he stopped in an area called Bafki and 'Ubayd Allah learned about him and about their numbers and he said that against every thousand I will send two thousand so he sent six thousand horsemen. They came and Yazid ibn Anas became very seriously ill, so they placed him on the back of a Misri donkey and foot soldiers held him in place against falling to the left or to the right. He would stop to encourage them to fight and give them news of the good ending and he said if he dies, their commander will be Warqa' ibn 'Azib al-Asadi, if he dies then he will be 'Abd Allah ibn Damrah al-'Adhri, and if he dies, then Sa'r ibn Sa'r al-Hanafi will be their commander. The fighting took place between them in the month of Dhil hajjah on the day of 'Arafah in the year sixty six before sunrise and it was not fully daylight that the army of Iraq defeated them relieving them from the pressure of war by clearing them like a phantom or the swarm of flies and they brought to Yazid three hundred prisoners but he was about to die and made a hand gesture to strike their heads, so they eliminated them all and Yazid ib Anas then died. Warqa' ibn 'Azib al-Asadi performed *Salat* (prayer) fc his dead body and buried him. The army of Iraq became sad for his deatl but Warqa' gave them solace and told them that ibn Ziyad is against them with a large army which they cannot face. So they said that they should retreat during the night.

Muhammad ibn Jarir al-Tabari has said in his history that 'Ubayd Allah had eighty thousand soldiers of the people of al-Sham.

News reached al-Mukhtar and the people of al-Kufah about Yazid ibn Anas and they thought that he is killed but they did not know how he had died. Al-Mukhtar asked his governor in al-Mad'a'in about it who informed him that the army has returned without being defeated or being broken and it gave him relief, then people mourned.

Al-Marzabani has said that he commanded Ibrahim ibn al-Ashtar (r.h.) to march against 'Ubayd Allah and he marched with two thousand men from Mudhhaj and Asad, two thousand from Tamim and Hamdan, fifteen hundred from the tribes of al-Madinah, fourteen hundred from Kindah and

Rabi'a, two thousand from al-Hamra' and it is said that he marched with twelve thousand men from which four thousand were from the tribes and eight thousand from al-Hamra'. He escorted Ibrahim on foot and he asked him to "Please mount, may Allah grant you blessings," but al-Mukhtar said that he counts his reward in walking on foot with him and loves that his feet becomes dusty in supporting *Ale* (family of) Muhammad and in demanding wergild for al-Husayn, *'Alayhi al-Salam*. He then said farewell and returned. Ibrahim spent the night in the area called Hamam 'A'yun, then marched until he reached Sabat of al-Mad'a'in and at that time people of al-Kufah noticed the weakness and vulnerability of al-Mukhtar. People of al-Kufah then revolted against him in open animosity and all those who had taken part in killing al-Husayn, *'Alayhi al-Salam*, and who were in hiding all appeared, broke their pledge of allegiance and drew one sword against al-Mukhtar, the tribes gathered against him of Bajalah, al-Azd and Kindah and Shimr ibn Dhil Jawshan.

Al-Mukhtar then immediately dispatched a messenger to Ibrahim who was in Sabat to come back before placing my letter down from your hand with all that is with you. When the letter reached him, he called his people to return and they continued the journey without stopping, meanwhile al-Mukhtar kept the people of al-Kufah busy talking and that he will meet their demand very soon so that Ibrahim would arrive to deal with their animosity and evil plans. There were four thousand men with al-Mukhtar and the people of al-Kufah revolted against him, starting the fighting and fought them the whole day and then Ibrahim arrived in the second day along with his horsemen and foot soldiers. With him were people of power and seriousness and when they learned about his arrival they dispersed in two groups; Rabi'ah and Mudar in one group and al-Yaman another group.

Al-Mukhtar then gave Ibrahim the choice to chase away whichever group he liked and he asked, "Which one do you like that I should chase away?"

Al-Mukhtar was intelligent and quick to decide so he asked him to attack Mudar in al-Kanasah and began fighting and he went after the group of al-Yaman to al-Jabanah al-Subay'. He started fighting Rifa'ah ibn Shaddad and fought an intense fighting until he was killed and Hamid ibn Muslim fought saying: "I strike for abu Hakim, the heads of the slaves and protectors."

They then broke down in a frightening manner and a bearer of glad news came to al-Mukhtar to inform that they went back of whom certain ones went in hiding in the houses and others joined Mus'ab ibn al-Zubayr

and still others moved to the villages. The fighting then stopped and they counted the dead and they were six hundred and forty men, then they took out five hundred people as prisoner as mentioned by al-Tabari and others. They were brought before al-Mukhtar and he said that those of them who had taken part in killing al-Husayn, *'Alayhi al-Salam*, you must inform me about them, but just very few were of those people and their necks were struck down until two hundred forty eight men from them were put to death and the people of al-Mukhtar had killed a large number of them without the knowledge of al-Mukhtar and the rest of them were released. Then al-Mukhtar learned that Shimr ibn Dhil Jawshan has moved out fleeing and with him are people who had taken part in killing al-Husayn, *'Alayhi al-Salam.*

He then commanded his black slave called Razin or Zarbi with ten people, he was brave, to chase him to bring his head to al-Mukhtar.

Muslim ibn 'Abd Allah al-Dababi has said that he was with Shimr when they were defeated by al-Mukhtar and the slave came close to us. Shimr said to us to run away from him, perhaps the slave intends to get me and then we tried to remain away from him until the slave reached him and he attacked and killed him. He moved, then stopped near a village called al-Kaltania on the bank of the canal on the side of the hill. He then found an *'ilj* (brute) from the village then gave him a letter to immediately delive it to Mus'ab ibn al-Zubayr from Shimr ibn Dhil Jawshan. The *'ilj* we until he reach a village where there was abu 'Umrah whom al-Mukhta had sent there for a task with five hundred horsemen. A man from his people read the letter with the address of Shimr and asked, "Where is he?" He replied, "He is three miles away from here."

Muslim ibn 'Abd Allah has said that I told Shimr to move away from this place because we are afraid for you. He said, "Woe is on you for your impatience just because of a liar, by Allah I will not leave for three days." At this time in the beginning of our sleep the horses showed up above us and surrounded us and he Shimr was not dressed using a handkerchief as loin cloth. We were defeated and we left him (Shimr). He took his sword and went close to them saying:

"You have awakened a brave lion whose shoulders beat against the arms, who has never shown fear from the enemy fighting or killing."

It was no sooner that we heard, "The filthy is killed." Abu 'Umrah had killed him and his people. His head was brought to al-Mukhtar who fell in *Sajdah* (prostration) and the head was fixed at the opening of the shoemakers market in front of the grand Masjid.

I (the narrator) now speak of those whom al-Mukhtar killed of the killers of al-Husayn, *'Alayhi al-Salam.*

Al-Tabari has said in his history that al-Mukhtar devoted himself after and against the killers of al-Husayn, *'Alayhi al-Salam*, and his *Ahl al-Bayt* (family). He said you must find them for me because food and drinks do not taste good to me before I cleanse the earth from the killers of al-Husayn, *'Alayhi al-Salam.*

Musa ibn 'Amir has said that first he eliminated those who had run over the body of al-Husayn, *'Alayhi al-Salam*, under the hoofs of their horses. He made them lay down on their backs and nailed their palms down as well as their legs and then made horses to run over them that made them in pieces; then burned them with fire.

Then he captured the two men who had taken part in murdering 'Abd al-Rahman ibn 'Aqil ibn abu Talib and in looting him and they were in al-Jabanah. He struck down their heads and burned them in the fire, then he captured Malik ibn Bashir and killed him in the marketplace. He sent abu 'Umrah who placed the house of Khawli ibn Yazid al-Asbahi under siege. He had carried the holy head of al-Husayn, *'Alayhi al-Salam*, to 'Ubayd Allah. His wife, al-Nawar, the daughter of Malik, as al-Tabari has said in his history, also said that her name was al-'Auf who loved *Ahl al-Bayt* (family), came out and she said I do not know but she made a hand gesture to the restroom and they found him with a Qusar on his head. They arrested and killed him then ordered to burn him.

'Abd Allah ibn Kamil was sent by al-Mukhtar to capture Hakim ibn al-Tufayl al-Sanbasi who had looted al-'Abbas and then had shot him. (His women appealed before 'Uday ibn Hatim to intercede for him before al-Mukhtar) but they captured him before his approaching al-Mukhtar and set him as a target to be shot with arrows, which they did.

He sent for the killer of Ali ibn al-Husayn, *'Alayhima al-Salam*, who was Murrah ibn Munqidh al-'Abdi, who was old and they surrounded his house and he came out with a spear in his hand on a fine horse. 'Ubayd Allah ibn Najiyah al-Shabami hit him with a spear and made him to fall, but the hit had not harm on him, then ibn Kamil struck him with the sword which he blocked with his left hand which become injured by the sword, but the horse ran away with him and he joined Mus'ab and his hand became paralyzed afterwards.

Zayd ibn Ruqad was brought before him and he shot him with the arrows and stones and burned him. Sinan ibn Anas fled to al-Basrah and

his house was destroyed, then he left al-Basrah for Qadisiyah and the eyes (spies) were on him who informed al-Mukhtar and he captured him between al-'Adhib and al-Qadisiyah, then his fingers were cut as well as his toes, then oil was boiled in a pot and then they threw him in it. 'Abd Allah ibn 'Uqbah al-Ghanawi fled to al-Jazirah. His house was demolished. About him and Harmalah ibn al-Kahil who had killed one of the people of al-Husayn, *'Alayhi al-Salam*, the poet has said:

"Ghina owes wergild for the drop of our blood and the man of Asad owes another."

Al-Minhal ibn 'Amr has said that he visited Zayn al-'Abidin, *'Alayhi al-Salam*, to say farewell. He wanted to return from Makkah and he (the Imam) asked, "O Minhal, what does Harmalah ibn Kahil do?"

Bishr ibn Ghalib al-Asadi was with me and he said that he is from banu al-Huraysh, one of banu Muqid al-Nar and he is alive in al-Kufah.

He (the Imam), *'Alayhi al-Salam* raised his hands and said: "O Lord, make him taste the heat of fire, O Lord, make him feel the heat of iron."

Al-Minhal has said that when he arrived in al-Kufah where al-Mukhtar was and he mounted his horse to meet him and then met him outside his house and he said, "O Minhal, why do you not share with us in o governorship?" I told him that I was in Makkah and he then walked wi me until Kunasah and then he stopped as if he was waiting for somethin and not very long after that a people came saying glad news, O commander. Harmalah is captured and he was brought before him. He then said, "May Allah keep His mercy away from you and all praise belongs to Him who has made me dominant over you. Where is the executioner?" The executioner came and he ordered to cut off his hands and feet then he asked for fire, which was brought with reeds and he was burned. I said *Tasbih* (Allah is free of all defects). He said that *Tasbih* (Allah is free of all defects) is good but why did you said it at this time?"

I then informed him about the prayer of Zayn al-'Abidin, *'Alayhi al-Salam*, and he dismounted, performed two Rak'at *Salat* (prayer) and *Sajdah* (prostration) for a long time. Then he mounted his horse and moved along with me until it was near my house and I asked him to stop for food and he said, "Ali ibn al-Husayn, *'Alayhima al-Salam*, has made certain prayers if Allah answers them all through my hands, then you may invite me for food. Today is the day of thanksgiving before Allah." I then said, "May Allah grant you the opportunity to do so."

'Abd Allah ibn 'Urwah al-Khath'ami fled to Mus'ab, then his house was demolished. He pursued 'Ammar ibn Subayh al-Saydawi who was brought when he was on the roof of his house after the eyes guided him (Mukhtar) and his sword was under his head. They then captured him with his sword and then said to him, "What an evil sword which is very far despite its being so near to you!" He was brought before al-Mukhtar and on the next day they beat him with the spear until he died.

He then dispatched after Muhammad ibn 'Ash'ath ibn Qays who was defeated and had fled to his castle in a town on the side of al-Qadisiyah.

He then said, "You must go after him and you will find him either playing, standing, frightened or in ambush, you must bring his head to me." They surrounded his castle, which had two gates but he moved away to Mus'ab. His castle was demolished as well as his house and everything in them was taken.

Al-Marzabani has said that 'Abd Allah ibn 'Usayd al-Juhni and Malik ibn al-Hushaym al-Bada'i and Malik al-Muharibi were carried from al-Qadisiyah.

He said to them, "O enemies of Allah, where is al-Husayn ibn Ali *'Alayhima al-Salam*?" They said that they were compelled to go against him." He then asked, "Why did you not oblige him by giving him some water? He then said to al-Badani, "Did you take his hooded cloak?" He replied, "No, did not do so." He said, "Yes, you did." He then ordered to cut off his hands and legs and struck down the necks of the two others.

Bajdal ibn Salim al-Kalbi was brought before him and they had found that he had taken his ring after cutting off his finger so he ordered to cut off his hands and legs and he continued bleeding until he died.

Ruqad ibn Malik, 'Umar ibn Khalid, 'Abd al-Rahman al-Bajali and 'Abd Allah ibn Qays al-Khawlani were brought before him and he said to them. "O killers of al-Husayn, *'Alayhi al-Salam*, you had picked up aloes on a day of misfortune." In the luggage of al-Husayn, *'Alayhi al-Salam*, there were aloes which they had looted and had brought them out in the market.

'Asma' ibn Kharijah al-Farazi was of those who had taken part in murdering Muslim ibn 'Aqil (r.h.) and al-Mukhtar said, "By the Lord of the sky, the light and darkness that fire will come down from the sky red hot to burn the house of 'Asma'." His words reached him and he said that abu Ishaq is rhyming that there is no place for me to stay here. He moved

out from his house fleeing to the wilderness. His house was demolished as well as the houses of his cousins.

Shimr ibn Dhil Jawshan had taken a camel of al-Husayn, *'Alayhi al-Salam*, and then had slaughtered it and its flesh was divided among the residents of al-Kufah. Al-Mukhtar then ordered to find which homes had received the meat so that they are demolished and their occupants are eliminated.

Al-Mukhtar continued chasing the murderers of al-Husayn, *'Alayhi al-Salam*, until he killed a large number of them and others fled, so he demolished their homes. They were brought down from a safe place to the open and vacant areas.

He (the narrator) has said that slaves killed their masters, then came to al- Mukhtar who then set them free. Slaves would spy against their masters and al-Mukhtar would eliminate them. A salve would sit on the shoulder of his master hanging down his legs on his chest to humiliate him because he feared al-Mukhtar.

Al-Mukhtar is praiseworthy a great deal and he deserves much reward; he brought happiness to the Holy Prophet, through his acts and to the hearts of his *Ahl al-Bayt* (family) and I have said the following lines in his praise.

"He made the Holy Prophet happy by demanding wergild for hi descendants, he demanded it from a people who were fed with the milk of hatred for al-Murtaza' (the pleasing one) and his sons, the masters of the nations, gained the credit when other Arab and non-Arabs sat idle so his grave is showered with blessings."

Part 4

The execution of 'Umar ibn Sa'd and 'Ubayd Allah ibn Ziyad and his followers, the condition of fighting against them and victory over them

When pressure against him was reduced and he could see things better he focused his efforts against 'Umar ibn Sa'd and his son, Hafs.

'Umar ibn al-Haytham has said that he was sitting next to al-Mukhtar and al-Haytham ibn al-Aswad was sitting on his left side. He said, "By Allah I will kill a man of large feet, sunken eyes, joined eyebrows and who walks on earth but the people of the sky and earth will be happy for his being killed."

Al-Haytham heard it and he thought that he meant 'Umar ibn Sa'd thereby.

He then sent his son al-'Uryan who informed him about the words of al-Mukhtar. 'Abd Allah ibn Ju'dah ibn Hubayrah, the most respected person to al-Mukhtar and he had secured amnesty for 'Umar from al-Mukhtar to remain in hiding and it said, "Bismillah, (in the name of Allah, most Beneficent, most Merciful) this is an amnesty from al-Mukhtar ibn abu 'Ubayd al-Thaqafi for 'Umar ibn Sa'd ibn abu Waqqas that he has amnesty for his life and his family, property and children and will not be punished for his past deeds as long as he listens, obeys and remains in his home, unless he does something and whoever of the police or *Shi'a* of *Ale* (family of) Muhammad, *'Alayhim al-Salam*, will not encounter him except with what is for his good. With peace." Then a group of people bore witness.

Al-Baqir, *'Alayhi al-Salam*, has said that al-Mukhtar thereby (does something) meant using the restroom. He then would come to al-Mukhtar and he would allow him to sit with him on his seat with respect and politeness. He, however, knew the words of al-Mukhtar about him. He then decided to move out of al-Kufah and he called a man of banu Taym al-l'at called Malik who was a brave man and he gave him four hundred dinars saying to keep it for our expenses and they moved out of al-Kufah. They were near Hamam 'Umar or 'Abd al-Rahman canal, he stopped and said, "Do you know why I have moved out of al-Kufah?" He replied, "No, I do not know." He said that it is because of fear from al-Mukhtar. He then said, "Son of Dawmah, meaning thereby al-Mukhtar, is too narrow to be able to kill. If you flee he will demolish your house, loot your family and belongings and destroy your properties. You are the most important person among the Arabs and you must not be deceived by his words." So they returned to al-Rawha'and arrived in al-Kufah in the morning. These are the words of al-Marzabani but others have said that al-Mukhtar learned about his leaving al-Kufah and he said that he has deceived us while there is a chain around his neck even if he tries to go free he will not be able to do so.

'Umar then slept on the camel and returned without noticing it until he was in al-Kufah. 'Umar then sent his son to al-Mukhtar who asked, "Where is your father?" They would not meet al-Mukhtar at the same time for fear from him. Hafs said, "My father asks, 'Do we still have amnesty?'" He said, "Sit down." Al-Mukhtar called abu 'Umrah, who was Kisan al-Tammar whom he told secretly to eliminate 'Umar ibn Sa'd and when you enter (his house) and see him, if he says, "bring my *tilasan* O

boy" he means the sword so you must move quickly and kill him." Soon thereafter he came with his head and Hafs said *Istirja'* (the expression, to Allah we belong and to Him we all return) and he asked, "Do you know this head?" He replied, "Yes, but there is goodness in life after him." He said, "You will not live after him."

He (the narrator) has said that al-Mukhtar commanded to kill him and said, "'Umar for al-Husayn, *'Alayhi al-Salam*, and Hafs for Ali ibn al-Husayn, *'Alayhima al-Salam*, but they are not equal at all, by Allah I will eliminate seventy thousand just as it was done for Yahya' ibn Zakariya, *'Alayhi al-Salam*."

It is also said that he said, "Even if I kill three forth of al-Quraysh, they will not be equal to one of the fingertips of al-Husayn, *'Alayhi al-Salam*."

Muhammad ibn al-Hanafiyah would criticize al-Mukhtar for his meeting with 'Umar ibn Sa'd and delaying his elimination. He then sent the two heads to Makkah with Musafir ibn Sa'd al-Hamadani and Zabayan ibn 'Ammarah al-Tamimi. When Muhammad ibn al-Hanafiyah was in a meeting with a few *Shi'a* persons before whom he was criticizing al-Mukhtar and his words were not finished that the two heads were placed in front of him. He performed *Sajdah* (prostration) then opened his palms saying, "O Lord, please do not forget this day for al-Mukhtar, to grant him rewards on behalf of *Ahl al-Bayt* (family) of Muhammad, best rewards." Thereafter there is no criticism against al-Mukhtar.

When al-Mukhtar was done with the enemies of Allah and made his wish about them come true he then said that no one greater than 'Ubayd Allah ibn Ziyad remains before him. He then called Ibrahim ibn al-Ashtar (r.h.) and commanded him to march against 'Ubayd Allah ibn Ziyad. He said that he was ready but he disliked the presence of 'Ubayd Allah ibn al-Hurr with him because he was afraid of his acting treacherously against him in the time of need.

Al-Mukhtar said, "You should show him good manners and make him happy with money because I am afraid that if I keep him back he may dislike it." Ibrahim then marched with ten thousand horsemen in his command and al-Mukhtar came out to escort him saying "Lord support those who exercise patience and fail the unbelievers and those who disobey, the disloyal, and the arrogant ones. Send them to hellfire without leaving anything from them and make them taste the great punishment." He returned and Ibrahim continued his march reading the following:

"I swear by those who are sent and are well-known, in deeds and by the swift winds, that we will turn those who rebel against us into dust, so that the people will suffer an eclipse, because of our marching on them without becoming tired, and face them rows after rows, after every thousand a thousand, and we cut through the cloud into which we cut our path clear."

He then marched until he arrived in al-Mad'a'in where he stayed for three days, then moved forward to Takrit where he stopped and ordered to collect taxes which he distributed and sent five thousand dirham to 'Ubayd Allah ibn al-Hurr who become angry and said that he has taken ten thousand for himself when al-Hurr was not less deserving than you and Ibrahim swore that he has not taken more than him, then he sent what he had taken for himself but he did not agree and he rose against al-Mukhtar disregarding his covenant attacking the suburbs of al-Kufah and looted certain towns killing the workers. He took the properties then went to al-Basrah to Mus'ab ibn al-Zubayr. When al-Mukhtar learned about it he sent 'Abd Allah ibn Kamil to his house which he demolished and to his wife Salma the daughter of Khalid al-Ju'fiyah and detained her. Then al-Mukhtar sent a letter to Ibrahim to make it quick. He travelled the distance until he arrived at al-Khazin canal, four *farsakh* away from Musul where 'Ubayd Allah ibn Ziyad was present.

'Abd Allah ibn abu 'Aqab al-Daylami has said that narrated to him his friend that they faced the people of al-Sham at al-Khazin canal and they spied on us but we could see where they were. We then attacked and killed their commander so it was good news and with the exercise of patience we had control over them. 'Ubayd Allah then learned about the arrival of Ibrahim, then he moved with eighty-three thousand men until they arrived near the army of Iraq and searched for them intensely coming to them in a battalion and with ibn al-Ashtar (r.h.) there were less than twenty thousand. In the army of al-Sham there were elites of banu Salim, 'Umayr ibn al-Habbab. Ibrahim established correspondence with him and offered him gifts and favors, he then came with a thousand horsemen from the children of his uncle and relatives who joined the army of Iraq and he hinted to them to quickly start the fighting without prolongation, when it was dawn they performed *Salat* (prayer) when it was still dark. Ibrahim prepared his army by placing Sufyan ibn Yazid al-Azdi on the right, Ali ibn Malik al-Jashmi on the left, ibn Laqit al-Nakh'i over the horsemen and Muzaham ibn Malik al- Sukuni on the foot soldiers until they were above the people of al-Sham and they did not think that they would attack them because of their large number and they began to prepare their army. They placed 'Ubayd Allah on the right, with Sharahil ibn Dhikala'. On the left

was Rabi'ah ibn Mukhariq al-Ghanawi and on the wing was Maysarah Jamayil ibn 'Abd Allah al-Ghanami and at the center there was al-Haseen ibn Numayr and the two armies stood ready and the two crowds met and ibn Dab'an al-Kalbi came out and said: "O *Shi'a* of al-Mukhtar the liar, O followers of ibn al-Ashtar (r.h.) the suspicious one, you must know that I am ibn Dab'an, the generous the benevolent, from a family who denounce the religion of Ali, as they were in the first era."

Al-Ahwas ibn Shaddad al-Hamadani came out saying:

"I am ibn Shaddad, I follow the religion of Ali, *'Alayhi al-Salam*, and I am not a friend of 'Uthman ibn 'Arwa, I make the people who like heat, heated by the fire of the war until they are cleared."

He then asked the Shami man, "What is your name?" He replied, "It is the destination of the champions." Al-Ahwas said to him, "I am the one who brings the time of death closer." He then attacked him and struck which made him fall and then he called, "Is there anyone to fight?" Dawud al-Dimashqi came out saying:

"I am the son of the one who fought in Siffin in equal manners and did not lose, in it he was a champion and brave, experienced in fighting and ambushing."

Al-Ahwas then said:

"O son of the one who fought in Siffin, who was not losing h religion, you have spoken lies because you were a loser wavering in his affairs and tempted, who did not know the truth and certainty, how miserable and condemned is he who passed away?"

Then they faced each other and al-Ahwas struck and killed him. He then returned to his line and then al-Haseen ibn Numayr al-Sukuni came out saying:

"O leaders of al-Kufah, people of evil, *Shi'a* of al-Mukhtar and ibn al-Ashtar (r.h.), is there among you a people of graceful element, civilized in his people with pride who can come to fight me and is not doubting?"

Sharik ibn Khuzaym al-Tighlabi then came out against him saying:

"O killer of the gracious radiant Shaykh in Karbala on the day the army faced, I mean thereby al-Husayn, *'Alayhi al-Salam*, the praiseworthy and honorable, the son of the Holy Prophet, the pure and purified one, the son of Ali, the triumphant hero, the strike of Rib'i and Mudar." They then

faced each other and exchanged two strikes and al-Tighlabi twisted him to his death.

This caused great fear in the people of al-Sham by the people of Iraq.

Ibrahim then moved forward saying:

"O soldiers of Allah, O *Shi'a* of the truth, O supporters of religion, you must fight al-Muhillin, children of al-Qasitin and you must not look for traces when you find the substance. This is 'Ubayd Allah ibn Ziyad the murderer of al-Husayn, *'Alayhi al-Salam*." He then attacked the people of al-Sham striking with his sword saying:

"Mudhhaj knows without mistake, when I face my equal I do not delay or complain or refuse, I frighten, moving forward when the defeated moves back I strike the enemy when the time of death comes and climb over the head of al-Tirmah the champion with a mention of the sharp one until he is a wreathe."

The people of Iraq attacked with him, their banner moved forward and the fire of war flared in them, the army engaged with its sides and center until they said their *Salat* (prayer) in the form of gestures the *Takbir* (Allah is great beyond description) and al-Zuhr *Salat* (prayer) and continued fighting until the stars appeared and the army of Iraq marched on them with happiness to continue striking at them relying on the promise of Allah to grant them victory and good defense. They pushed them back with ease, like wolves against the flock of sheep and shook them and pushed them into fire of hell, making them to feel the effects of the striking of the spears. The fighting continued until the army of al-Sham retreated in humiliation and broke off frightened and the army of Iraq was victorious and happily sent them backwards by raining down on them arrows. The war cleared in which the chiefs of al-Sham were killed, like al-Haseen ibn Numayr, Sharahbil ibn Dhikala', ibn Hawshab, Ghalib al-Bahili, and abu Asharas ibn 'Abd Allah who was the governor of Khurasan.

Ibrahim (r.h.) gained the credit of wining this war. 'Abd Allah ibn al-Zubayr al-Asadi has said fine words in praise of 'Abd al-Rahman ibn al-Ashtar (r.h.) saying:

"Allah has given you dignity and piety, He has placed your home in plentifulness, He made your eyes delightful in the event of Khazir when the horses slipped over the broken spears, the unjust ones faced their day, they left the partridge and birds, how daring were they, may Allah make them, on the day of account, pay for their bad deeds."

The narrators have said, "We saw Ibrahim after the army broke off and the dust settled; bodies were all over the place and the ground had become red with blood. Ibrahim has said that he saw a red man attacking the people and killing whomever he encountered and he came close to him but he cut off his hand and he fell on the bank of the canal and he then cut off his hands and legs and killed him but felt the smell of musk from him. A man came to take off his shoes and they thought that he was ibn Ziyad. They then searched for him and found him to be as Ibrahim had described. They, then, cut off his head and guarded his body the whole night and in the morning *mawla* of Ziyad identified him and then Ibrahim said, *Tahmid*, (all praise belongs to Allah) who has made his killing through his hands and he was killed in (the month of) Safar.

Certain people of the people of Hadith have said that on the day *al-'Ashura'*, he was less then forty years old and it is said that he was thirty-nine years old.

People collected a great amount of loot.

Abu al-Saffah al-Zubaydi has said fine words in praise of Ibrahim and in criticisim of ibn Ziyad:

"From the forest of Mudhhaj comes a young man who is bold against the enemy who does not decline to act; against him comes 'Ubayd Alla' in the most evil party from al-Sham who is satisfied with small thing when the two parties face each other in the battle field, and toward dea from them were dragged . . ."

May Allah grant good reward to the soldiers of Allah because they with eliminating 'Ubayd Allah brought cure for all who suffered from illness.

The female name refers to Hind daughter of 'Asma' daughter of Kharijah wife of 'Ubayd Allah and when he was killed 'Utbah, her brother, took her away to al-Kufah.

Abu Ishaq is al-Mukhtar. A slave of 'Ubayd Allah ran away to al-Sham and 'Abd al-Malik ibn Marwan asked him about him and he said, "When people were roaming he moved to fight, then he asked me to bring water and I then brought him water which he drank, poured in his coat of arms and his body, then on the head of his horse, then attacked and that was the last time I saw him."

Yazid ibn Mufrigh satirizing ibn Ziyad has said:

"Death tore apart the curtains from before the rebellious one who lived a treacherous life and he died but no one expressed any sadness because of his death . . ."

Al-Mukhtar had travelled from al-Kufah to find out about Ibrahim after appointing al-S'a'ib ibn Malik as his deputy. He stopped at al-S'ab'at and arrived in al-Mad'a'in, then he climbed on the pulpit. He said *Tahmid*, (all praise belongs to Allah) with His glory and commanded people to take the support for Ibrahim seriously.

Al-Sha'bi has said that he was with al-Mukhtar when the bearer of glad news came to him that 'Ubayd Allah and his people are killed. He almost flew high in happiness and he returned to al-Kufah immediately with joy for the victory.

Abu al-Sa'ib has narrated from Ahmad ibn Bashir from Mujalid from 'Amir who has said, "*Shi'a* accuse me of hating Ali, *'Alayhi al-Salam*. I saw in a dream after the murder of al-Husayn, *'Alayhi al-Salam*, that certain men descended down from the sky dressed in green carrying weapons with which they pursued the murderers of al-Husayn, *'Alayhi al-Salam*."

Soon after this al-Mukhtar rose and killed them.

'Umar ibn Shabbah has said that narrated to him abu Ahmad al-Zubayri from his uncle who has said that abu 'Amr al-Bazzaz has said that he was with Ibrahim ibn al-Ashtar (r.h.) when he faced 'Ubayd Allah ibn Ziyad on Khazir canal, we counted the dead with reeds because of their large number. It is said that they were seventy thousand. He has said that Ibrahim crucified him (ibn Ziyad) and it is as if though I am looking at his testicles, which looked like two beetles.

Al-Sha'bi has said that after the battle of Siffin, never such a large number of people of al-Sham were killed as it happened on al-Khazir canal.

Al-Sha'bi has said that it was the day of *'Ashura'* of the year sixty seven in which Ibrahim sent the heads of 'Ubayd Allah ibn Ziyad and the heads of the elites of the people of al-Sham with a tag on their ears with their names. They were presented when he (al-Mukhtar) was at his lunch. He said *Tahmid*, (all praise belongs to Allah) for the victory and when finished his lunch he got up and placed the sole of his shoes on the face of ibn Ziyad, then threw it to his slave telling him to wash it because he had placed it on the face of a filthy unbeliever.

Abu Tufayl has narrated from 'Amir ibn Wa'ilah al-Kinani who has said that the heads were placed near Saddah in al-Kufah with white fabric on them. We removed the fabric, then found a snake moving actively in the holes of the head of ibn Ziyad. The heads then were suspended in al-Rahbah. 'Amir has said that he saw the snake enter in the holes of his head. It was suspended several times.

Thereafter, al-Mukhtar dispatched the heads of the leaders to Makkah with 'Abd al-Rahman ibn abu 'Umayr al-Thaqafi, 'Abd al-Rahman ibn Shaddad al-Jashmi, and Anas ibn Malik al-Ash'ariy. It is also said that he sent al-Sa'ib with thirty thousand dinars to Muhammad ibn al-Hanafiyah with a letter that said, "I sent your supporters and *Shi'a* against your enemies who rose with anger and counting their uprising as a rewarding act. They killed the enemy and all praise belongs to Allah in all far and near places, who has made the wergild available for you and has destroyed them." On seeing them he performed *Sajdah* (prostration), prayed for al-Mukhtar to Allah to give him good rewards for his gaining wergild for them and his rights are due on of the children of 'Abd al-Muttalib and banu Hashim. "O Lord, protect Ibrahim ibn al-Ashtar (r.h.) and give him victory over his enemies and give him the opportunity to perform such deeds that make you happy and forgive him in this world and in the next life."

He then sent the heads to Ali ibn al-Husayn, *'Alayhima al-Salam.* They were brought before him when he was at his lunch. He made *Sajdah* (prostration) in thanksgiving and said. "All praise belongs to Allah who found my wergild from my enemy and may Allah grant al-Mukhtar good rewards. I was taken to ibn Ziyad when he was at his lunch and the holy head of my father was in front of him and I said, 'O Lord, please do not make me die before You show me the head of ibn Ziyad.'" Muhamma then distributed the money among the people of his family, his *Shi'a* in Makkah and al-Madinah, the children of the Muhajir (immigrants) and al-Ansar (people of al-Madinah).

Al-Marzabani through the chain of his narrators has narrated from Ja'far ibn Muhammad al-Sadiq *'Alayhima al-Salam,* who has said that no female in the family of Hashim applied dye to their eyes and no smoke was seen in the houses of the people of Hashimi descendants for five years until 'Ubayd Allah ibn Ziyad was killed.

'Abd Allah ibn Muhammad ibn abu Sa'id has narrated from abu al-'Ayna' from Yahya' ibn Rashid who has said that Fatimah, daughter of Ali, *'Alayhi al-Salam,* has said that no female person among us applied

eye shadow, dye or comb until al-Mukhtar sent the head of 'Ubayd Allah ibn Ziyad.

It is narrated that he (al-Mukhtar) eliminated eighteen thousand of those who had taken part in murdering al-Husayn, *'Alayhi al-Salam*, during his rule which lasted for eighteen months beginning on the fourteenth of the month of Rabi' al-Awwal in the year sixty-six ending in the middle of the month of Ramadan in the year sixty-seven and he was sixty-seven years old.

Ja'far ibn Numa', the author of al-Th'ar has said. "Many scholars do not get the opportunity to understanding of the meaning of words to awaken them. If they only pay attention to the words of *'A'immah*, in praise of al-Mukhtar, they will come to know that he is of the early fighters for the cause of Allah. The prayer of Zayn al-'Abidin, *'Alayhi al-Salam*, is best proof that al-Mukhtar is of the chosen ones in the eyes of the Imam, otherwise, his prayer would remain useless and *'A'immah*, are free of saying useless things.

"We have previously spoken of the repeated words of *'A'immah*, in his praise and their prohibition on blaming him is sufficient for the people of understanding. Only the enemies have tried to keep the hearts of the *Shi'a* away from him as the enemies of Imam Ali, *'Alayhi al-Salam*, had done. They have done about al-Mukhtar what was done to 'Amir al-Mu'minin, *'Alayhi al-Salam*. I have made this presentation concise and I request the readers to pray for me. I pray to Allah to keep us safe from the temptations and sins.

"All praise belongs to Allah. *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.*"

Chapter 50 - The cruel manners of the caliphs toward the grave of al-Husayn, *'Alayhi al-Salam*

The Miracles that appeared from his shrine, from the soil of his gravesite and from visiting him (the Imam, *'Alayhi al-Salam*)

H 453, Ch. 50, h 1
'Amali al-Tusi:

Ibn Hashish has narrated from Muhammad ibn 'Abd Allah from Ali ibn Muhammad ibn Mukhalad from Ahmad ibn Mitham from Yahya' ibn 'Abd al-Hamid al-Hammani who dictated to me in his home during the rule of Musa ibn 'Isa al-Hashimi over al-Kufah. I once went out of my house and I met abu Bakr ibn al-'Iyash in his home and said to me, "Come with me O Yahya' to go to this man." I (the narrator) did not know who he meant but I respected abu Bakr ibn al-'Iyash. He was riding his donkey. He made the donkey walk and I walked along until we reached near the house called, "The house of 'Abd Allah ibn Hazim." He turned to me saying, "O ibn al-Hammani, I have dragged you with me causing you troubles to walk behind me so that I can make you hear what I will say to this rebellious person." I then asked, "Who is he, O abu Bakr?" He replied, "This sinful unbeliever, Musa ibn 'Isa." I then remained silent. He moved forward and I followed him until we reached at the door of Musa ibn 'Is and the guard saw him. People would dismount near al-Rahbah but at Bakr ibn al-'Iyash did not dismount there. He was dressed in a shirt an wrapper cloth with its buttons open. He entered while riding his donkey and called me, "Come on, O ibn al-Hamani." The guard stopped me and he snubbed the guard, saying, "O so and so how can you stop him seeing that he is with me." He then allowed me to go and abu Bakr moved forward riding his donkey until the big hall, then Musa saw us from his seat in the center of the hall and people were sitting on both sides of his seat and these people were armed as they would do.

Musa saw him, and welcomed him, called him near and made him to sit on his seat but I was stopped as I arrived in the big hall. When abu Bakr ibn al-'Iyash took his seat, he turned and saw me as I was standing, He called me, "Woe is on you." I then moved toward him with my shoes wearing a shirt and wrapping cloth and he made me sit in front of him.

Musa then turned to him and asked, "Is this the man about whom we spoke?" He replied, "No, but I have brought him to bear witness to what I

will say to you." Musa asked, "About what?" He (abu Bakr ibn al-'Iyash) replied, "It is about what I see you have done to this grave." He then asked, "Which grave is it?" He replied, " It is the grave of al-Husayn, *'Alayhi al-Salam*, ibn Ali, ibn Fatimah, *'Alayha al-Salam* the daughter of the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause*."

Musa had ordered to plough the gravesite (*al-Hayir*) plant plantations on its ground.

Musa then puffed up and was about to explode and he then said, "What do you have to do with this?"

He abu Bakr ibn al-'Iyash then said, "Listen so I can tell you. In my dream I saw that I wanted to visit my people, banu Ghadirah and when I arrived on the bridge of al-Kufah I faced ten pigs who were about to attack me but Allah rescued me through a man whom I knew from banu Asad. He drove them away from me and I continued my journey. When I arrived in al-Shahi I lost my way and I saw an old woman who asked, "Where you want to go, O Shaykh?" I replied, "I want to go to Ghadiriyah." She then said, "This valley that you see, when you reach the end of it the road becomes clear for you." I then continued and when I arrived in Naynawa I saw an old Shaykh sitting and I asked him wherefrom he was and he said that he was from that town and I asked how old he was. He said that he did not remember how old he was but the oldest thing that he remembered was that he had seen al-Husayn ibn Ali *'Alayhima al-Salam*, and those who were with him from his family and followers, who were denied the water that you can see while dogs and other animals were not denied to drink. It shocked me and I asked, "Did you really see it?" He replied, "Yes, by the one who has raised the sky, I saw it, O Shaykh with my own eyes but you and your people are those who see what is happening and it causes injuries to the eyes of the Muslims, if in the world there is any Muslim left." I then asked, "What is it?" He replied, "It is the fact that you do not denounce what your ruler does to it." I then asked, "What happens?" he asked, "How can the gravesite of the child of the Messenger of Allah be ploughed for plantation?" I then asked, "Where is the gravesite of the child of the Messenger of Allah?" He said, "There it is and you are standing on that area, however, the gravesite is obscured."

Abu Bakr ibn al-'Iyash has said that he said, to (Shaykh) "I have not seen the gravesite at thist time or ever in my life so how can I recognize it?" The old man then went with me until he stopped at the limit of *al-Hiyar*, which had a gate and guards and a large crowd of people was there

at the gate and I asked the guard to allow us to go inside to visit the child of the Messenger of Allah. He said, "You cannot do so at this time." I said, "Why can I not do so?" He replied, "Because it is the time of the visiting of Ibrahim, Khalil of Allah and Muhammad, the Messenger of Allah with whom there is Jibril and Michael with a large number of angels."

Abu Bakr ibn al-'Iyash has said that he then woke up in a great shock and sadness. Many days passed until I was about to forget all about it. I then was compelled to travel to banu Ghadiriyah because a man owed me money. I started my journey but I did not remember my dream. When I reach the bridge of al-Kufah ten thieves came face to face with me and when I saw them I remembered my dream and I became frightened because of them. They told me to drop everything that I had with me to save myself. I had some money for my expenses. I said to them, "Woe is on you, I am abu Bakr ibn al-'Iyash and I am traveling to collect a debt, I swear you to Allah not to loot me, and what I have with me is for my expenses and I entertain many guests".

One man among them then called, "My master, by Allah, he must not be disturbed." He then told his young people to take me by a safe road. Abu Bakr ibn al-'Iyash then said that he at that time remembered his dream and was surprised about the meaning of the pigs until he arrived in Naynawa and then by Allah beside whom no one deserves worship except Allah alone, I saw the same Shaykh whom I had seen in my dream with the same form and condition but I saw him when I was not sleeping and when I saw him I remembered the dream and said *Tahlil*, (no one deserves worship except Allah) that this is like divine revelation. I then asked him just as I had asked in my dream and he responded in the same way and then said, "Allow us to go" and I went with him and stood with him at the location and he was sad. I did not miss anything of what I had experienced in my dream except asking permission from the guard and *al-Hiyar* because I did not see any *Hiyar* (shrine) or the guard.

"You must have fear of Allah, O man. I have taken an oath on myself to make this Hadith public to visit that place to go there and respect it with greatness because a place which Ibrahim, Muhammad, Jibril and Michael visit is the place where one must go and visit because abu Haseen has narrated to me that the Messenger of Allah has said that whoever sees in a dream has seen me in person because Satan cannot come in my resemblance."

Musa then said, "I remained silent to hear all of this foolishness from you, by Allah if I hear that you have spoken of this Hadith to anyone I will

strike your neck with the sword and the neck of this one whom you have brought with you as a witness against me." Abu Bakr ibn al-'Iyash then said, "Allah will protect me and him from you because I did what I did was just for the sake of Allah."

Musa then said, "Are you talking back to me, O *Mass* (perhaps a vulgar expression)! He slandard him and said, "Remain silent, may Allah disgrace you and cut off your tongue."

Musa then turned away on his seat and then said, "Take them away the old man from the seat" and I also was taken. By Allah, we faced such pulling, dragging and beating that I thought we will not be left alive and that my head was being dragged over the rocks and certain ones of his slaves would come and pull out the hairs of my beard and Musa would say to kill us, the sons of so and so (a vulgar expression) fornicators and abu Bakr ibn al-'Iyash would say "Stop! May Allah cut off your tongue and take revenge on you! O Lord, we did it for your sake and for the sake of the child of your Holy Prophet, we expressed anger, on you we place our trust."

He then sent us to prison but we did not remain there for a long time and abu Bakr ibn al-'Iyash turned to me and saw my clothes were torn and I was bleeding. He said, "O Hamani, we have done our duty for Allah and we have earned today our reward and this will not be neglected with Allah and the Messenger of Allah. We then remained there for about an hour that his messenger came and took us to him. They looked for the donkey of abu Bakr ibn al-'Iyash but it was not found. We went before him and he was in the cellar which was like a huge house but we became tired walking and abu Bakr ibn al-'Iyash when getting tired would sit down for a short time then say, "O Lord, this is for you, please do not ignore it." When we arrived before Musa, he was on his seat and when he saw us, he said, "May you not live long and you are not welcome, the ignorant, foolish, involving in things which are disliked. Woe is on you, O illegitimately born one, what do you have to do with your meddling in the affairs of the community of banu Hashim!"

Abu Bakr ibn al-'Iyash then said, "I have heard your words and Allah keeps your accounts."

He then said, "Go out, may Allah turn your face ugly and by Allah if ever I hear you publicize this Hadith I will strike your neck" and he then turned to me and said, "O dog," he slanderd me and said, "Beware, and beware to ever make this public because it is the imagination of this old

foolish man, which Satan played with him in his dream. Both of you move out, may Allah keep His mercy away from you and be angry with you."

We then came out and we had lost hope of remaining alive.

When we arrived at the house of Shaykh ibn Bukayr ibn 'Iyash, his donkey was gone. When he wanted to enter his house he turned to me and said, "Memorize this Hadith and keep it safe with you and do not tell it to these parasite like people but tell about it to the people of reason and religion."

H 454, Ch. 50, h 2
'Amali al-Tusi:

Ibn Hashish has narrated from abu al-Mufaddal al-Shaybani from Ahmad ibn 'Abd Allah al-Thaqafi from Ali ibn Muhammad ibn Sulayman from al-Husayn ibn Muhammad ibn Muslimah from Ibrahim al-Dizaj who has said the following:

Al-Mutawakkal sent me to Karbala to change the grave of al-Husayn, *'Alayhi al-Salam*, with a letter to Ja'far ibn Muhammad ibn 'Ammar al-Qadi saying: "I have sent Ibrahim al-Dizaj to Karbala to exhume the grave of al-Husayn, *'Alayhi al-Salam*, and when you read my letter, then stan on the matter to see if he does the job or not."

Al-Dizaj has said that Ja'far ibn Muhammad ibn 'Ammar told m about the content of the letter and I then did what Ja'far ibn Muhammad ibn 'Ammar ordered me to do. Then I went to him and he asked about what I have done and I said that I completed the works of what he had ordered me to do but I did not see anything. He then asked, "Did you dig deep enough?" I replied, "Yes, I did so but I did not see anything." He then wrote to the King to inform that Ibrahim al-Dizaj has exhumed the grave but has not found anything and I commanded him to fill it with water and plough it using bulls."

Abu Ali al-'Amari has said that Ibrahim al-Dizaj spoke to me when I asked him about the matter and he said that he went with his special slaves only and he exhumed the grave and he found a new *Bariyah* (a mat from palm tree fibers) on which there was the body of al-Husayn ibn Ali *'Alayhima al-Salam*, and he sensed the fragrance of musk from it and he then left *al-Bariyah* where it was as well as the body of al-Husayn ibn Ali *'Alayhima al-Salam*, and ordered to fill soil on it, then "I released water on it and ordered to plough it by means of using bulls but they would not

step on it. On their approach on the site they would return back. I then told my slaves to take an oath by Allah in intense faith that they will not speak about it to anyone and if he did I will kill him."

H 455, Ch. 50, h 3
'Amali al-Tusi:

It is narrated from him from abu al-Mufaddal from Muhammad ibn Ibrahim ibn abu al-Salasil from 'Abu 'Abd Allah, al-Baqtani who has said the following:

'Ubayd Allah ibn Yahya' ibn Khaqan told me to join Harun al-Ma'arri who was the commander of the forces of the sultan to write for him. His whole body had turned white intensely including his hands and feet but his face had become black very intensely as if pitch black and it would burst (from time to time) with a strong stench. He (the narrator) has said that when we became comfortable with each other I asked him about the blackness of his face but he refused to say anything about it. He then became ill because of which he eventually died. I then sat near him and asked him and I found that he liked not to publicize it. I assured him about it. He then spoke to me saying, "Al-Mutawakkal sent me with al-Dizaj to exhume the grave of al-Husayn, *'Alayhi al-Salam*, and flood it with water. When I decided to go to the location I saw the Messenger of Allah in my dream who told me not to go with al-Dizaj and that you must not do what you are commanded to do about the grave of al-Husayn, *'Alayhi al-Salam*. In the morning they came to urge me to go and I then moved with them until we arrived in Karbala and we did what al-Mutawakkal had told. I then saw the Holy Prophet, in my dream who said, "Did I not tell you not to do what you have done and do not go with them but you ignored and did what they did?" He then smacked my face and spat on it, then it turned black as you can see and my body remained white.

H 456, Ch. 50, h 4
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from Sa'id ibn Ahmad abu al-Qasim al-*Faqih* from al-Fadl ibn Muhammad ibn 'Abd al-Hamid who has said the following:

I (the narrator) once visited Ibrahim al-Dizaj because I was one of his neighbors and I would visit him in his illness from which he died and I

found him in a bad condition. He looked like he fainted and the physician was with him. I asked about his condition because we were associates with familiarity which brought trust and openness but he hid his condition from me and pointed out to the physician who noticed his hint and did not know what to prescribe for him as medicine that he can use so he stood up and left. The place became private and then I asked about his condition and he said, "I can tell you and I ask Allah for His forgiveness. Al-Mutawakkal commanded me to go to Naynawa to the grave of al-Husayn, *'Alayhi al-Salam*, and we were ordered to plough the gravesite and demolished the traces of the grave. I arrived at the location in the evening with the workers; with us were the day workers with their shovels and pickaxes, then the slaves and my people moved to make the workers demolish the traces of the grave and plough it. I then laid down for rest because I was tired and went to sleep and then I heard a great deal of noise, and loud voices. The slaves woke me up frightened and I asked about what was going on. They said that there is a strange condition. I asked, "What is it?" They replied, "At the location of the gravesite there are people who have blocked us from approaching the gravesite and they hit us with *Nashab* (arrows)." I then went with them to find out and it was as they had said and it was at the beginning of the night of the middle of the month. I then told them to shoot at them but the arrows came back and hit whoever had shot it and killed him. I became frightened and despondent, with fever and chill in my skin. At that time I moved away from the gravesite and I convinced myself that al-Mutawakkal will kill me if I did not reach th gravesite to do all that he wants me to do.

Abu Barzah has said that he then told him that al-Mutawakkal is nc more because he was killed the night before by al-Muntasir. He said that he knows it, but his body has become sick with something with which he has no way but to die. Abu Barzah has said that this was in the beginning of the night and Ibrahim al-Dizaj died before the night ended.

Ibn Hashish has said that abu al-Mufaddal has said that al-Muntasir heard his father insult Fatimah, *'Alayha al-Salam* and a man from the people asked him about it and told him that it is obligatory on you to eliminate him but whoever kills his father his own life becomes short. He said, "I do not mind if I am doing it in obedience to Allah even if my life becomes short." He killed him and thereafter he lived only for seven months.

H 457, Ch. 50, h 5
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from Ali ibn 'Abd al-Mun'im ibn Harun al-Khadiji al-Kabir from the banks of the Nile who has said that narrated to him his grandfather, al-Qasim ibn Ahmad ibn Mu'ammar al-Asadi al-Kufi who knew about the manners and dealings of the people who has said the following:

Al-Mutawakkal, Ja'far ibn al-Mu'tasam was informed that people of the villages of Naynawa gather for visiting the grave of al-Husayn, *'Alayhi al-Salam*, and a large number of people visit his grave. He then assigned a commander with a group of soldier to remove the traces of the grave of al-Husayn, *'Alayhi al-Salam*, and stop the people from visiting it, and gathering around it. The commander then moved to Karbala and did what he was told to do, and it was in the year two hundred thirty seven.

The people of the villages revolted against this move. They gathered around the commander saying that even if he kills them all the remaining among them will continue visiting his grave. They showed him the reasons for their doing what they do. He then wrote about it to al-Mutawakkal who wrote back to leave them alone and move to al-Kufah showing that his moving to al-Kufah is for their wellbeing and to return to the city.

It remained as such until the year two hundred forty seven when al-Mutawakkal was informed that people of the villages and al-Kufah go to Karbala to visit the grave of al-Husayn, *'Alayhi al-Salam*, and that their number has increased and it has become a big market for them. He then sent a commander with a large number of soldiers and commanded an announcer to denounce those who visit the grave of al-Husayn, *'Alayhi al-Salam*, and that the grave will be exhumed and the ground of the gravesite will be ploughed then people stopped visiting the grave of al-Husayn, *'Alayhi al-Salam.* He pursued *Ale* (family) of Ali ibn abu Talib and *Shi'a* but he was killed and what he wanted did not materialize.

H 458, Ch. 50, h 6
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from and al-Razzaq ibn Sulayman ibn Ghalib al-Azdi who has said that narrated to him 'Abd Allah ibn Rabiyah al-Turi who has said the following:

In the year two hundred forty-seven I went for al-Hajj after which I travelled to Iraq to visit 'Amir al-Mu'minin, Ali ibn abu Talib *'Alayhima al-Salam*, but I was fearful from Sultan. I visited him then went to visit al-Husayn, *'Alayhi al-Salam*, and I found that the ground of the gravesite is ploughed and is flooded with water and working bulls are made to work there. I then saw with my own eyes the bulls being driven to move over the gravesite and when they would reach the special location they would curve aside to the right or left. They were then beaten severly to move on the gravesite but it was of no avail and they would not walk over the gravesite for no apparent reason. I could not do Ziyarah, so I then left for Baghdad saying:

"By Allah if the Amawides came, to murder the son of the daughter of their Holy Prophet, unjustly, the son of his father have done similarly, this is his grave in ruination, they are sorry for not being part of his murderers, so they follow the ashes of the Amawides."

When I arrived in Baghdad I heard a rumor and asked about the news and they said Ja'far ibn al-Mutawakkal is dead and I was astonished for such quick misfortune for ibn al-Mutawakkal.

H 459, Ch. 50, h 7
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al Mufaddal from Muhammad ibn Ali ibn Hashim al-A'bali from al-Hassa ibn Ahmad ibn al-Nu'man al-Jawzjani from Yahya' ibn al-Mughirah a Razi who has said the following:

I was with Jarir ibn 'Abd al-Hamid when a man from Iraq came and Jarir asked him about the news in Iraq. He said that when he left Iraq al-Rashid had ploughed the location of the grave of al-Husayn, *'Alayhi al-Salam*, and had commanded to cut down the lotus tree that was there and it was cut down. Jarir then raised his hands and said, *Takbir* (Allah is great beyond description). A Hadith is narrated from the Messenger of Allah, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* in which he has said, "Allah has condemned the one who will cut down the lotus tree." He has said it three times. Up until now we did not know what it meant because the reason to cut it down is to change the place where al-Husayn, *'Alayhi al-Salam*, was murdered so that people will not be able to find where the grave of al-Husayn, *'Alayhi al-Salam*, is."

H 460, Ch. 50, h 8
'Amali al-Tusi:

It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from Muhammad ibn Ja'far ibn Muhammad ibn Faraj al-Rujhi who has said that narrated to him his father from his uncle 'Umar ibn Faraj who has said the following:

Al-Mutawakkil commanded me to demolish the grave of al-Husayn, *'Alayhi al-Salam*, and I then travelled to the location and ordered that bulls be made to walk over all the graves which they did and when they reached the grave of al-Husayn, *'Alayhi al-Salam*, they would not walk on it. My uncle 'Umar ibn Faraj said that he took the stick in his hand and continued hitting the bulls until the stick broke in pieces and by Allah they did not walk over the grave even one step.

Muhammad ibn Ja'far said to us, "My uncle, 'Umar ibn Faraj was a deviant about *Ale* (family of) Muhammad, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and I denounce him before Allah and my grandfather (r.h.) his brother Muhammad ibn Faraj intensely loved *Ale* (family of) Muhammad, *'Alayhim al-Salam*, so I love him and I am happy for his birth."

H 461, Ch. 50, h 9
'Amali al-Tusi: It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from 'Umar ibn al-Hassan ibn Ali from al-Mundhir ibn Muhammad al-Qabusi from al-Husayn ibn Muhammad al-Azdi from his father who has said the following:

I performed *Salat* (prayer) in the Masjid of al-Madinah and on my side there were two men, one of them dressed in a dress for travelers and one of them said to his companion, "Did you know, O so and so that in the soil of the grave of al-Husayn, *'Alayhi al-Salam*, there is cure for all kinds of illness? I had internal pain and treated it with all kinds of medicine and did not find any cure in them. I was afraid for my life and I had lost all hope. There was a woman from the people of al-Kufah who was very old and she came to me when I was suffering most severely and she said, "O Salim, I see your illness increase day by day." I said, "That is correct." She said, "Do you want that I find a cure for you by the permission of Allah, the most majestic, the most glorious?" I replied, "I need nothing else more than that." She gave me some water in a bowl and the pain calmed down. I was cured as if I never had any illness. After several months the old

woman came to me and I said, "I swear you to Allah, O Salmah - her name was Salmah - with what kind of medicine did you cure me?" She said, "With one of the beads of this rosary," which was in her hand and I asked, "What is this rosary?" She said, "It is from the soil of the grave of al-Husayn, *'Alayhi al-Salam*." I then said, "O *Rafidiyah* (rejectionist) you mean you cured me with the soil from the grave of al-Husayn?" She left angrily, and by Allah my illness came back much worse than before. I suffered the affliction and became afraid for my life. Then the caller for *Salat* (prayer) called for *Salat* (prayer) and they both left and disappeared from me.

H 462, Ch. 50, h 10

'Amali al-Tusi: It is narrated from the narrator of the previous Hadith from abu al-Mufaddal from ibn Faddal ibn Muhammad ibn abu Tahir from Muhammad ibn Musa al-Shari'i from his father Musa ibn 'Abd al-'Aziz who has said the following:

I met Yuhanna ibn Saraqiyun, a Christian man and a physician, on abu Ahmad Road and he stopped me saying, "I swear you to the rights of your Holy Prophet, and religion, who is this person whose grave is visited by a people from among you on the side of Qasr (castle) of ibn Hubayrah. Is he of the companions of your Holy Prophet?"

I replied, "He is not of his companions. He is the son of his daught What is the reason for your asking me about him?" He then said that h has a unique story about him. I then asked, "Tell me about it." He then said, "One night the great Sabur sent for me the servant, al-Rushaydi. I then went to him until we arrived at the place of Musa ibn 'Isa al-Hashimi and found him in an insane condition leaning against a pillow with a basin in front of him filled with material from his inside. Al-Rashid had summoned him from al-Kufah. Sabur then turned to the servant who was of the sepecial people to Musa ibn 'Isa and asked, 'Woe is on you, what is his story?' He then said, 'I can tell you this that he was sitting a while ago in good health and spirit and al-Husayn ibn Ali *'Alayhima al-Salam*, was mentioned. Yuhanna said that this is what I like to ask you about. Musa said the *Rafida* (rejectors) exagerate extremely about him so much so that they say that the soil from his grave is cure for illnesses. A man from banu Hashim who was present said, 'I had a serious illness and sought with all kinds of medicine but nothing benefited me until my clerk advised me to seek cure from the soil from his grave and Allah benefited me thereby and the illness was gone.' He (the narrator) has said that he then asked, 'Is

there anything from it left with you' He replied, 'Yes,' and he sent someone to bring a piece and Musa ibn 'Isa took it and placed it in his rectum to make a mock of it and those who seek cure thereby and belittling the man from whose grave is the soil, namely al-Husayn, *'Alayhi al-Salam*. As soon as he placed it in his rectum he cried, 'Fire! Fire! Basin! Basin!' The basin was brought and that is what you seen in the basin. The delegate turned away and the gathering turned to a mourning cession. Sabur then turned to me and said, 'Can you find a cure for him?' I asked for a lamp and took a look where I found the contents of his inside in the basin and I found a huge issue. I said, 'No one except ''Isa, *'Alayhi al-Salam*, who would bring the dead back to life, can do anything for him.' Sabur then said that I have spoken the truth but stay here to see what happens. I stayed with them that night and he remained in that condition unable to raise his head until dawn when he died."

Muhammad ibn Musa has said that Musa ibn Sari' has said that Yuhanna would visit the grave of al-Husayn, *'Alayhi al-Salam*, and he was a Christian, then he became a Muslim and a good Muslim.

H 463, Ch. 50, h 11

Al-Mustarshid took the money from *al-Hayir* and Karbala saying that graves do not need money and treasury. He spent them on the army. When he moved out, he and his son al-Rashid were killed.

The book of ibn Battah and al-Natanzi:

Abu 'Abd al-Rahman has narrated through the chain of his narrators from Ahmad ibn Hanbal through the chain of his narrators from al-'A'mash who has said the following:

A man, who excreted on the grave of al-Husayn, *'Alayhi al-Salam*, became sick as well as his family with insanity, leprosy, and vitiligo and they inherit leprosy to this day.

A trusted group has narrated that when al-Mutawakkil ordered to plough the gravesite of al-Husayn, *'Alayhi al-Salam*, and to flood it with water from al-'Alqami canal, Zayd, the insane and Buhlul the insane came to Karbala and they looked at the grave suspended, by the unseen power, in the air. Zayd then said, "They would like to extinguish the light of Allah with a blow from their mouths, but even though the unbelievers may dislike it, Allah has decided to let His light shine forever." (9:32)

The plowing people ploughed it seventeen times but the gravesite would turn in its original condition. When they saw it happening they believed in Allah, and released the bulls. Al-Mutawakkil was informed about it and he ordered to kill them.

H 464, Ch. 50, h 12

I ('Allamah Majlisi) say that I have found in certain works of our people who have said that it is narrated from Sulayman al-'A'mash who has said that he was staying in al-Kufah and had a neighbor whom he would meet. One Friday night he met him and said, "O so and so, what do you say about visiting the grave of al-Husayn, *'Alayhi al-Salam*?" He said, "It is heresy, all heresy is misguidance and all kinds of misguidance is in hell."

Sulayman has said that he left him filled with anger saying to himself that toward dawn I will come to him and tell him a few facts about the excellence of al-Husayn, *'Alayhi al-Salam*, and if he insisted on hostility I will kill him. When it was near dawn I went to his house and knocked at his door and called him by his name but his wife came saying that at the beginning of the night he left for visiting al-Husayn, *'Alayhi al-Salam*. Sulayman has said that he followed his traces and he entered the shrine. He found a Shaykh in *Sajdah* (prostration) before Allah, the most majestic, the most glorious praying and weeping in *Sajdah* (prostration) begging for forgiveness and the acceptance of his repentance. After a long time h raised his head from *Sajdah* (prostration) and saw me nearby. I then said "O Shaykh, how is it that yesterday you said, 'Visiting the grave of al-Husayn, *'Alayhi al-Salam*, is heresy, all heresy is misguidance and all misguidance is the fire' but today you are here visiting his grave?"

He then said, "O Sulayman, do not make me feel sad, because I did not believe in *Imamate* of *Ahl al-Bayt* (family) of the Holy Prophet, *'Alayhim al-Salam* until last night in which I saw a dream that appalled and frightened me."

I then asked, "What did you see in your dream, O Shaykh?" He then said, "I saw a majestic man, not very tall and not of a very short height. I cannot describe him because of his great majesty and beauty, grace and perfection and he was with a people who surrounded him in a hurrying glad procession and in front of him there was someone on a horse with a crown on his head which had four corners and on each corner there was a gem that shined from a distance of a three day journey and I asked one of his servants, 'Who is he?' He replied, 'He is Muhammad al-Mustafa' (the purified one),' and I asked, 'Who is the other one?' He replied, 'He is Ali

al-Murtaza' (the pleasing one) the executor of the will of the Messenger of Allah.' I then extended my sight and saw a camel of light with a carriage on it there were two women and the camel flew in the air between the earth and the sky and I asked, 'Whose camel is this?' He replied, 'It belongs to Khadijah al-Kubra and Fatimah, al-Zahra' *'Alayhima al-Salam.*' I then asked, 'Who is this young man?' He replied, 'He is al-Hassan ibn Ali.' I then asked, 'Where do they want to go?' They replied, 'They want to visit the martyr who was murdered unjustly in Karbala, al-Husayn ibn Ali *'Alayhima al-Salam.*' I then moved to the carriage in which there was Fatimah, al-Zahra' *'Alayha al-Salam,* and I found leaflets dropped from the sky and I asked, 'What for are these?' They said, 'They are certificates of amnesty on Friday nights.' I then asked for one of them. He said, 'But you say that visiting the grave of al-Husayn, *'Alayhi al-Salam*, is heresy, thus, you cannot have one until you visit al-Husayn, *'Alayhi al-Salam*, and believe in his excellence and nobility.'

"I then woke up in shock and frightened and in the same hour decided to visit the grave of my master al-Husayn, *'Alayhi al-Salam.* O Sulayman I am repentant before Allah, the most High. By Allah, O Sulayman, I will not separate from the grave of al-al-Husayn, *'Alayhi al-Salam*, until my spirit separates from my body."

He (the narrator) has said that trusted people have narrated from abu Muhammad al-Kufi from Di'bil al-Khuza'i who has said the following:

When I returned from al-Rida', *'Alayhi al-Salam*, after reading my poems rhymed with the letter 'T' I stopped at al-Rayy and in one of the nights when I was composing a poem and a part of the night had passed that someone knocked at the door and I asked, "Who is it?" He replied, "It is one of your brethren." I then quickly opened the door and a person came in which made a chill run through my body and my soul was astonished. He sat down on one side and said to me, "Do not be afraid; I am of your brethren from Jinn and I was born in the night that you were born. I have grown with you and I have come to talk to you about something which will make you happy, your insight and soul will become happy." He (the narrator) has said that his soul calmed down as well as his heart. He then said, "O Di'bil, I was the most hostile to Ali ibn abu Talib and I went out along with a few persons of Jinn, the rebellious and transgressing ones and passed by a few people who wanted to visit al-Husayn, *'Alayhi al-Salam.* The night had become dark and we decided to harm them but we found the angels from the sky and the angels of earth keep away from them insects and reptiles.

"I found it to make me wake up as if I was sleeping or I was unconscience and it made me regain my conscientiousness. I learned that it was because of Allah who cared for them because of the one whom they wanted to visit as a matter of honor for them. I then repented and made a fresh intention and visited along with the people, stayed at the stations along with them, prayed the prayers which they read, performed al-Hajj as they did in that year, then I visited the grave of the Holy Prophet, *O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause,* and then passed by a man around whom there was a group of people and I asked, 'Who is he?' I then went close and said *Salam* (the phrase of offering greeting of peace) and he said, 'You are welcome, as one of the inhabitants of Iraq. Do you remember that night in the valley of Karbala and the grace that Allah showered upon our friends? Allah has accepted your repentance and has forgiven your sins.'

"I then said, '*Tahmid*, (all praise belongs to Allah) who has obliged me (by placing your love in my heart) and has brightened my heart with the light of your guidance and has made me of those who seek protection by holding to the rope of your *Walayah* (guardianship with divine authority and knowledge) and friendship with you. Please, O child of the Messenger of Allah teach me some Hadith with which I go to my people and my family.'

"He (the Imam) said, 'Yes, I will do so:

"'Narrated to me my father Muhammad ibn Ali, from his father Ali ibn al-Husayn, *'Alayhima al-Salam* from his father al-Husayn, *'Alayhi al-Salam*, from his father Ali ibn abu Talib who has said the following:

"'The Messenger of Allah, *O Allah grant compensation to Muhammad and his family worthy of their services to your cause*, has said, "O Ali, the garden (paradise) is unlawful for the Prophets until I will enter therein and it will be unlawful for the Executors of wills until you will enter therein and it is unlawful for the nations (followers) until my nation (followers) enter therein and it is unlawful for my nation (followers) until they acknowledge your *Walayah* (guardianship with divine authority and knowledge) and your *Imamate* as their religion.

"'"O Ali, by the one who has commissioned me in all truth, no one will enter the garden (paradise) without being related to you genealogically or by the means."'"

He then said, "Take this, O Di'bil you will not hear it from someone like me." He then disappeared as if the ground swallowed him. I could not see him.

He (the narrator) has said that al-Mutawakkil of the al-'Abbasside caliphs had much hostility toward *Ahl al-Bayt* (family) of the Messenger of Allah and he was the one who ordered the plowing people to plow the location of the gravesite of al-Husayn, *'Alayhi al-Salam*, to demolish its monument and traces, flood it with water from al-'Alqami canal so that no trace of it is left and no one can find where the grave was. He threatened people with death if they visited the grave of al-Husayn, *'Alayhi al-Salam*, and he assigned guards from his soldiers and ordered them to kill those who want to visit the grave of al-Husayn, *'Alayhi al-Salam*. He thereby wanted to extinguish the light of Allah and the signs of descendants of the Messenger of Allah.

This news reached a man of the virtuous people called Zayd the insane but he was of perfect power of reason and proper understanding. He was called insane because of his extraordinary talent to defeat whoever would debate him.

When he heard the news of the demolition of the shrine of al-Husayn, *'Alayhi al-Salam*, and that its location is plowed, it affected him a great deal and caused him great sorrow and it renewed the memories about the suffering of al-Husayn, *'Alayhi al-Salam*. At that time he lived in Egypt when this sad news became heavy on him he could not remain silent and he began travelling on foot presenting his complaints before Allah until in his sadness he arrived in al-Kufah and in those days Buhlul was in al-Kufah. Zayd the insane met him and offered him *Salam* (the phrase of offering greeting of peace) which he responded back and Buhlul asked, "How have you come to know me when you have not seen me at all?" Zayd replied, "O, you, take notice that the hearts of believing people are armies, those who are introduced they come together and those who are not introduced they differ." Buhlul asked, "O Zayd the insane, what has made you to leave your town without transporting animals?" He replied, "It is because of sadness and sorrow because of the news that this condemned person has demolished the shrine of al-Husayn, *'Alayhi al-Salam*, and has killed his visitors. This has made me to leave my town; it has made my tears flow and my life miserable and sleepless." Buhlul then said, "I by Allah am of the same condition as you are." He then told him to move to Karbala to see the graves of the children of al-Murtaza' (the pleasing one). Both of them holding the hand of each other then left for Karbala until they arrived near the grave of al-Husayn, *'Alayhi al-Salam*,

and they found that its condition has not changed but its building is demolished and whatever water was made to cause flooding is drained or has gone around by the power of Allah, the most majestic, the most glorious and not one drop has reached the grave of al-Husayn, *'Alayhi al-Salam.* When water would come to it, the ground of the grave would rise high by the permission of Allah. Zayd the insane was astonished because of what he saw and said, "O Buhlul, 'They like to extinguish the light of Allah with a blow from their mouths, but even though the unbelievers may dislike it, Allah has decided to let His light shine forever.' (9:32)"

He (the narrator) has said that al-Mutawakkal continued ordering to plough the location of the grave of al-Husayn, *'Alayhi al-Salam*, for ten years but the grave remained in its original condition without any change and not one drop of water fell on it and when the plowing person saw this condition he said, "I affirm my belief in Allah and Muhammad the Messenger of Allah. By Allah I will flee to the wilderness and will not plow the location of the grave of al-Husayn, *Alayhi al-Salam*, son of the daughter of the Messenger of Allah. It is ten years now during which I observe the signs of Allah and see the proofs of *Ahl al-Bayt* (family) of the Messenger of Allah and I do not take a lesson." He then allowed the bulls to throw away the plowing tools, then started moving to the direction of Zayd the insane and said to him, "O Shaykh, where from have you come?" He replied, "I have come from Egypt." He then asked, "Why have yc come here, I am afraid for your life." Zayd the insane wept and said, "I Allah I heard the news that the location of the grave of al-Husayn, *'Alayl al-Salam*, is plowed which made me sad and sorrowful." The plowing person fell on the foot of Zayd the insane to kiss them saying "May my soul and the souls of my parents be ransom for you. By Allah O Shaykh from the time you came to me blessings have come upon me and my heart has found light from the light of Allah. I affirm my belief in Allah, and His Messenger. For ten years I plough this location and whenever I plough and send water on the grave of al-Husayn, *'Alayhi al-Salam*, it disappears and remains motionless or moves in a circle but does not approach the grave of al-Husayn, *'Alayhi al-Salam*, not even one drop of it and I find myself as if I was drunk. I have stopped because of the blessings of your coming." Zayd the insane then wept and read these poems:

"By Allah if Amawides murdered the son of the daughter of their Holy Prophet, in injustice, the children of his own father have done similar things, this by your life is his grave demolished, they feel sorry for not being part of the party who murdered him but they follow their ashes."

The plowing person then wept and said, "O Zayd, you have awakened me from my sleep and have given me guidance in my neglectfulness and now I am going to al-Mutawakkal to Surra man Ra'a and tell him about the condition here, he may kill me or leave me alive. Zayd the insane then said to him that he also comes with him and help him.

He (the narrator) has said that when the ploughman arrived before al-Mutawakkal and informed him of his observations from the grave of al-Husayn, *'Alayhi al-Salam*, he became exited with anger and increased his hostility toward *Ahl al-Bayt* (family) of the Messenger of Allah and ordered to kill the ploughman. He ordered to tie a rope around his leg and drag him on his face in the market then crucify him in a public place to make him a lesson for those who learn lessons and no one must ever speak of any news about *Ahl al-Bayt* (family) of Muhammad, *'Alayhim al-Salam*.

Zayd the insane, however, felt increased sorrow and his weeping prolonged and he exercised patience until they brought him down from the crucifix and threw him on a dump site. Zayd the insane came to him, carried him to Tigris River, washed him, shrouded, performed *Salat* (prayer) for him and buried him and he stayed there for three days on his grave reciting from the book of Allah near him.

One day when he was sitting that he heard a loud crying, painful wailing, great weeping and large number of women with their hairs untidy, their garments torn, their faces black and large number of men lamenting with wayl and al-Thabur and all people in great unrest that a dead body on the shoulders of men was brought and banners were raised. Large groups of people in their numerousness blocked the path ways.

Zayd the insane has said that he thought al-Mutawakkal is dead. He then went to one man and asked about what has happened and who the dead person is. He replied, "This is the dead body of the Ethiopian black slave girl of al-Mutawakkal who has died. Her name is Rayhanah and he loved her very much. They made a great deal about it and buried her body in a new grave then covered it with flowers, musk and ambergris then built a high dome on it. When Zayd the insane looked at it his pain and sorrow increased and he began to do *Matam* (wailing) beat his face, tore parts of his garments and spread dust on his head saying, "*Wa wayla*! How regrettable it is that al-Husayn, *'Alayhi al-Salam*, is murdered in total injustice thirsty, his family women, and daughters are taken captives, his children are slaughtered but no one weeps for him and is buried without being washed, shrouded and his gravesite is ploughed to extinguish your

light and you are the son of Ali al-Murtaza' (the pleasing one), the son of Fatimah, *'Alayha al-Salam* al-Zahra' and this great occasion is prepared for the black slave girl but there has been no expression of sadness for the son of Muhammad al-Mustafa' (the purified one)."

He (the narrator) has said that he continued weeping and wailing until he lost consciousness and all people watching him. Certain people sympathized and certain others assaulted him. When he regained consciousness he said:

"Do they demolish the grave of al-Husayn, *'Alayhi al-Salam*, and build the grave of illegitimately born ones; perhaps the time will return back on them and bring their rule for a second time, may Allah keep His mercy away from people of evil deeds and those who think that the banishing world is safe."

He (the narrator) has said that Zayd the insane wrote these lines on a sheet and gave it to one of the servants of al-Mutawakkal.

He (the narrator) has said that when he read the lines of poem his anger increased and he summoned Zayd. There took place an exchange of preaching and slandering which made al-Mutawakkal more furious and he ordered to kill him. When he was present before him he asked him about abu Turab and that who he was to belittle him. He then said, "By Allah you know him, his excellent merits, nobility, social status, and lineage. By Allah no one denies his excellence except unbelievers and doubting one and no one hates him except the hypocrites and liars." He began countin his merits and virtues to the degree that made al-Mutawakkal mo viciously angry and ordered to imprison him. When it became dark and he went to sleep, a caller came to al-Mutawakkal and kicked him with his foot and told him to get up and take Zayd out of the prison, otherwise, Allah will soon destroy him. He then personally stood up and took Zayd out of the prison, granted him good rewards and asked him to ask whatever he wanted. He said, "I want you to build the grave of al-Husayn, *'Alayhi al-Salam*, and that no one must disturb his visitors." He then ordered to comply with his demands. He then came out joyful and travelled in the towns telling people that whoever wants to visit the grave of al-Husayn, *'Alayhi al-Salam*, they are safe all the time.

H 465, Ch. 50, h 13
Kamil al-Ziyarat:

My father has narrated from Sa'd from certain ones of his people from Ahmad ibn Qutaybah al-Hamadani from Ishaq ibn 'Ammar who has said the following:

I once said to 'Abu 'Abd Allah, *'Alayhi al-Salam*, that I was in *al-Hiyar* on the night of 'Arafah performing *Salat* (prayer) and there were around fifty thousand people of beautiful faces and of fine fragrance and they all began performing *Salat* (prayer) in the night and when it was dawn I could then see no one from them. 'Abu 'Abd Allah, *'Alayhi al-Salam*, said, "Fifty thousand angels passed by al-Husayn, *'Alayhi al-Salam*, when he was being murdered and ascended to the sky. Allah sent to them revelation saying, 'You passed by the son of my beloved one when he was being murdered and you did not help him. Now you must go back to earth and remain near his grave untidy and dusty up to the Day of Judgment.'"

H 466, Ch. 50, h 14a
Kamil al-Ziyarat:

Al-Hassan ibn 'Abd Allah has narrated from Muhammad ibn 'Isa from al-Husayn son of the daughter of abu Hamzah al-Thumali who has said the following:

During the later times of the rule of banu Marwan I travelled to visit the grave of al-Husayn ibn Ali *'Alayhima al-Salam*, hiding myself from the people of al-Sham until I reached Karbala and I hid myself in a side of the town until it was midnight then I moved nearer to the grave and a man came to me saying, "Go back. You are rewarded because you cannot reach him." I then returned in sorrow until it was near dawn, then I moved toward the grave; the man came to me and said, "O you, it is not for you to reach him." I then said to him, "May Allah grant you wellbeing, why can I not reach him and I have come from al-Kufah to visit him and I am afraid that soon it will be dawn and people of al-Sham will kill me here if they find me." He then said, "Wait here for a short time, because Musa ibn 'Imran has asked permission from Allah to visit the grave of al-Husayn ibn Ali *'Alayhima al-Salam*, and he has received permission and he has come from the sky with seventy thousand angels and they are in his shrine from the beginning of the night waiting for dawn, then they return to the sky."

I then asked, "Who are you? May Allah grant you wellbeing?" He replied, "I am one of the angels who are commanded to guard the grave of al-Husayn, *'Alayhi al-Salam*, and ask forgiveness for his visitors." I then returned and my power of reason was about to fly away after what I heard

from him. When it was dawn I went to him, then no one stopped me. I then went close, said *Salam* (the phrase of offering greeting of peace) and prayed before Allah against his murderers and performed the morning *Salat* (prayer), then moved away quickly for fear from the people of al-Sham.

H 467, Ch. 50, h 14b
Da'wat al-Rawandi:

Shaykh abu Ja'far al-Naysaburi (r.h.) narrated to me that one year he travelled in a group to visit al-Husayn, *'Alayhi al-Salam.*

When they reached in a location two *farsakh* or more away from the shrine of the Imam, *'Alayhi al-Salam*, one man became paralyzed and he became like a chunk of flesh. He (the narrator) has said that the man began to swear us to Allah not to leave him and that we must take him to the shrine of the Imam *'Alayhi al-Salam.* Certain people helped him on the transporting animal. When we entered the shrine we placed him on a piece of cloth and two people holding its corners raised him over the grave and he prayed, and pleaded, wept and beseeched and swore Allah to the right of al-Husayn, *'Alayhi al-Salam*, to give him good health.

He (the narrator) has said that when the cloth was placed on the ground the man sat up and walked as if he was released from chains.

The end of this volume by the help of Allah in the month of Rabi' al-Awwal in the year one thousand seventy nine (A.H).

All praise belongs to Allah in both the beginning and end, O Allah, please grant compensation to Muhammad and his family worthy of their services to your cause.

Select Ahadith from Chapter 34 of this Text

H 151, Ch. 34, h 1
'Amali of al-Saduq:
Al-Taliqani has narrated from Ahmad al-Hamadani from Ali ibn al-Hassan ibn Faddal from his father who has said the following:

[The Eighth Imam], *'Alayhi al-Salam*, has said, "If one who mentions (remembers) our suffering because of what happened to us and weeps, such a person will be with us in our position on the Day of Judgment. One who mentions our suffering then weeps or makes others weep, such person's eyes will not weep on the day when eyes will weep. One who sits in a gathering and revives therein our cause, such person's heart will not die on the day when the hearts will die."

H 168, Ch, 34, h 17
'Amali of al-Saduq:
Ibn Masrur has narrated from ibn 'Amir from his uncle from Ibrahim ibn abu Mahmud who has said the following:

[The Eighth Imam], *'Alayhi al-Salam*, has said that, "The month of Muharram is the month during which fighting was unlawful in the time of pre-Islamic ignorance but in this month shedding our blood was made lawful, our honor disregarded, our children and women were made captives, our tents were set on fire, our belongings therein were looted and respect for the [Holy Prophet], was totally ignored. The day of [the Third Imam], *'Alayhi al-Salam*, has made our eyelids become injured, our tears flooding, humiliated our dear ones in the land of Karbala and has made agony and affliction our legacy until the end day. Thus, for the likes of [the Third Imam], *'Alayhi al-Salam*, the weeping one should weep; weeping for him makes great sins fall off."

He (the Imam), *'Alayhi al-Salam*, then said, "My father, after the coming of the month of Muharram could not be seen laughing. He would seem depressed greatly until ten days would pass. The tenth day would become the day of suffering, sadness and the day of his weeping." He (the Imam), then said, "That is the day in which [the Third Imam], *'Alayhi al-Salam*, was murdered."

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