PANDEMONIUM

A Sourcebook on the Tragedy of Husayn



Compiled by Bilal Muhammad

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"There is a legend about a bird which sings just once in its life, more sweetly than any other creature on the face of the earth. From the moment it leaves the nest it searches for a thorn tree, and does not rest until it has found one. Then, singing among the savage branches, it impales itself upon the longest, sharpest spine. And, dying, it rises above its own agony to outcarol the lark and the nightingale. One superlative song, existence the price. But the whole world stills to listen, and God in His heaven smiles. For the best is only bought at the cost of great pain."

- Colleen McCullough, *The Thorn Birds*

Karbala,
The land of calamity and misery
Your eternal home, the axis mundi
The imperial throne, forever bloody
The descending angels rush to break the fermi paradox
The offending perpetrators run to inscribe what's orthodox
We crushed the lamp in the niche
Raided his camp and tightened the leash
Death sat on its pale horse, followed by Hell
Breath like musk as his coarse neck began to swell
The goodly tree suffered the hatchet
The leaves fully cluttered into ashes
We shattered the holy grail
We rent the sacred veil
We tore up the covenant of God
So He banished us to the Land of Nod
They herded your clan
They murdered the Quran
Severing the two weighty things
Levelling the house of kings
Barring themselves from heavenly springs
Had you been revealed to a mountain
It would have been torn asunder
But mankind kept you from the fountain
So the sky wept blood and thunder
I thought this was a simulation
A universe of unknown causation
But after witnessing their predation
You became my existential fixation
You're my source of emulation
The ark of my salvation
But we've punctured the ship
And my tears filled up the haul
They fiddled with your lip
Toiling as we stalled
On the edge of Karbala
The land of calamity and misery

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In His holy name, the Most High. All praise belongs to Allah, the Lord of all the Worlds.

On the tenth of Muharram, in the year ~61 After Hijra, al-Husayn b. `Ali b. Abi Talib (peace be with him) was murdered alongside members of his family, companions of the Prophet Muhammad (the blessings and peace of Allah be with him and his family), and scores of Husayn's friends and loyalists.

Just a few short years after the spectacular rise and spread of Islam, people who called themselves Muslims waged war against the Prophet's family and severed the head of his grandson. Husayn's head was thrust onto a spear, and it was paraded into Damascus. His women were taken captive and marched through the streets in chains. The Muslim world watched these events transpire without much intervention.

This betrayal occurred despite the fact that the Prophet lauded and extolled Husayn throughout his lifetime. The best of people suffered the worst of calamities. Bloodshed took place during the holy month of Muharram, a time when fighting was typically prohibited. All this occurred amidst the first generations of Muslims, who (we have been told) were the best of all generations. In a time when relics of history are sought and preserved, it surprises us that the flesh-and-blood of the Prophet can be treated this way. Why did this happen? How could this happen?

Husayn's killing was so antithetical to the Islamic tradition that it puzzles and shakes the Muslim consciousness till this day. It inspires poems, passion plays, films, annual commemorations, and tens of millions of visits to his resting place in Iraq every year. Even though it can be a dangerous and even fatal trip, people from all walks of life risk their lives and wellbeing to get a glimpse of his shrine. Billions of tears have been shed all over the world.

The story of Husayn is one of love, sacrifice, loyalty, betrayal, politicking, calamity, and even beauty. It encapsulates all the core ethics of the Quran, as Husayn courageously put his full trust in God and His divine decree. In the words of Dr. Ahmad Pakatchi, most of the Quran is relative-comparative, in that its stories lack names, dates, and chronologies, and are instead told in a timeless and universal manner. The story of Husayn is similar – the family of the Prophet would invite poets, not historians, to speak on the tragedy and create a metahistorical relationship between the believer and al-Husayn.

The Prophet Muhammad (may the blessings and peace of Allah be with him) said, "Those who suffer the most are the prophets, then those similar to them, then those similar to them." (إن من أشد الناس بلاء الأنبياء ، ثم الذين يلونهم ، ثم الذين يلونهم) This isn't an expression of masochism, but a statement of reality: those committed to the cause of justice will inevitably make great sacrifices. They are not self-interested pragmatists, who could shift their ethical paradigm for personal gain; they are selfless moralists who endure costly pains to create a better world. The logical end of upholding any ideal is being accountable to it, even if it means taking a loss. Justice requires people who talk the talk, walk the walk, give up their wealth, and put themselves in grave danger. This is why suffering is at the heart of love – the righteous will endure more trials than others, but love drives them anyway.

Suffering is redemptive: it tries us to make us stronger, and it purifies us to make us purer.

That being said, the believer ought to look at his own problems as a storm in a teacup. You ought not be sadistic and you ought to restrict any suffering in the most ethical way. Your commitment to patience and good character must be steadfast. Your pain is not a deity that is to be feared or worshiped. Victimhood is not to be gloated, nor should it blind us to the suffering of others. The Passion of Husayn teaches us to belittle our own trials by juxtaposing them to the trials of Husayn and his family. We are ordinary people suffering ordinary trials.

Husayn's mission was not borne of arrogance or sedition, but a desire to rectify the Nation of his grandfather. He sought to enjoin in established virtues and end evil. The caliphal throne had become an imperial enterprise ruled by greedy tyrants and ignorant fools. Husayn wanted to bring it back to its original purpose: righteous stewardship. He wanted to fulfill its promise. Despite his downfall, Husayn became a symbol for the downtrodden. His legacy survives through his teachings in theology, law, exegesis, character, prophetic tradition, ethics, and eschatology. Pertinently, his legacy includes a story that is passed from father to son, mother to daughter, from one waterfall of tears to another, down an uninterrupted lineage.

This book is a journey through the Passion of Husayn (peace be with him), surveying the most ancient authorities. It is my intention to let the sources speak for themselves. They tell a harrowing story that transcended time and space. It is the quintessential epic tragedy that beckons the attention of all people.

Sources

This compilation is not meant to be exhaustive. I did not include every narration, quotation, or story relating to the Passion of Husayn. I wanted to keep this book brief and engaging while chronicling the main events and turning readers' attention to some lesser-known details. I also tried to bring the most ancient accounts together from both Sunni and Shia books. Not everything should be treated as *sahih*.

For this compilation, I included sources from the *Amali*, *`Ilal al-Shara'i`*, *`Uyun Akhbar al-Rida*, *Kamal al-Din*, *Ma`ani al-Akhbar*, *Kitab al-Tawhid*, and *Thawab al-A`mal* of al-Saduq, the *Sahih* of al-Bukhari, the *Sunan* of Ibn Maja, the *Sunan* of al-Nasa'i, the *Jami`* of al-Tirmidhi, *al-Kafi* by al-Kulayni, the *Musnad* of Ahmad b. Hanbal, the *Amali* of Tusi, the *Amali* and *Irshad* of Mufid, the *Mu`jam al-Kabir* by al-Tabarani, *Kamil al-Ziyarat* by Ibn Qulawayh, *Imamah wa Tabsira* by Ibn Babuwayh, *Kitab al-Mahasin* by al-Barqi, *Tarikh* al-Tabari, *Tuhaf al-`Uqul* by al-Harrani, *Misbah* by al-Kaf`ami, *al-Khara'ij wal Jara'ih* by al-Rawindi, *Maqatil al-Talibin* and *Kitab al-Aghani* by Abu'l Faraj al-Isfahani, and the *Tafsir* of al-`Ayashi.

May Allah bring us closer to the Family of Muhammad (the blessings and peace of Allah be with him and his family) in this world and the Hereafter.

Bilal Muhammad

Chapter I

The Birth of Husayn

1.1 Dreams about his birth

حدثنا الشيخ أبو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي رضي الله عنه، قال :حدثنا أبي رحمه الله، قال حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن محمد بن عيسى وأبي إسحاق النهاوندي، عن عبد الله بن حماد، قال حدثنا عبد الله بن سنان، عن أبي عبد الله عليه السلام، قال :أقبل جيران أم أيمن إلى رسول الله صلى الله عليه وآله، فقالوا :يا رسول الله :إن أم أيمن لم تنم البارحة من البكاء لم تزل تبكي :حتى أصبحت، قال :فبعث رسول الله صلى الله عليه وآله (إلى أم أيمن فجاءته، فقال لها ،يا أم أيمن، لا أبكى الله عينيك، إن جيرانك أتوني وأخبروني أنك لم تزلي الليل تبكين أجمع فلا أبكى الله عينيك، ما الذي أبكاك؟ قالت :يا رسول الله، رأيت رؤيا عظيمة شديدة، فلم ،أزل أبكي الليل أجمع .فقال لها رسول الله)صلى الله عليه وآله (فقصيها على رسول الله فإن الله ورسوله أعلم .فقالت :تعظم علي أن أتكلم بها .فقال لها إن الرؤيا ليست على ما ترى، فقصيها على رسول الله .قالت :رأيت في ليلتي هذه، كأن بعض أعضائك ملقى في بيتي .فقال لها رسول الله)صلى الله عليه وآله :(نامت عينك يا أم أيمن، تلد فاطمة الحسين، فتربينه وتلينه، فيكون بعض أعضائي في بيتك .فلما ولدت فاطمة الحسين عليهما السلام، فكان يوم السابع، أمر رسول الله صلى الله عليه وآله (فحلق رأسه وتصدق بوزن شعره فضة وعق عنه، ثم هيأته أم أيمن ولفته في برد رسول الله صلى الله عليه وآله(، ثم أقبلت به إلى رسول الله)صلى الله عليه وآله، فقال صلى الله عليه وآله :(مرحبا بالحامل والمحمول، يا

أم أيمن، هذا تأويل رؤياك

Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuwayh (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us from Ahmad b. Abi `Abdullah al-Barqi from Muhammad b. `Isa and Abi Ishaq al-Nahawandi from `Abdullah b. Hammad. He said: `Abdullah b. Sinan narrated to us from Abi `Abdillah [al-Sadiq] (as).

He said: The neighbours of Umm Ayman came to the Messenger of Allah (s) and said: O Messenger of Allah! Umm Ayman did not sleep yesterday from weeping, and she did not stop weeping until the morning.

He said: So, the Messenger of Allah (s) called for Umm Ayman and she came. So, he said to her: O Umm Ayman! Allah did not cause your eyes to weep. Surely, your neighbours came to me and informed me that you did not stop weeping for the whole night. Allah did not cause your eyes to weep, so what has caused you to weep?

She said: O Messenger of Allah! I saw a very harsh dream, so, I could not stop weeping for the whole night.

So, the Messenger of Allah (s) said to her: Describe it to the Messenger of Allah, for surely, Allah and His Messenger know best.

So, she said: It has overwhelmed me too much to speak about it.

So, he said to her: The dream is not what you think you saw, so describe it to the Messenger of Allah (s).

She said: I saw this during the night: it was as though one of your limbs was lying in my house.

So, the Messenger of Allah (s) said to her: May your eyes sleep, O Umm Ayman. Fatima will give birth to al-Husayn, and she will raise him. He will be one of my limbs in your house.

So, when Fatima gave birth to al-Husayn (as), on the seventh day, the Messenger of Allah (s) ordered that his head be shaved, and that the weight of his hair be donated in silver. Then, he performed his *`aqiqa*. Then, Umm Ayman came to him, wrapped him, and presented him to the Messenger of Allah (s). So, he (s) said: Welcome to the carrier and the one being carried. O Umm Ayman, this is the interpretation of your dream.[1]

1.2 Dreams about his birth

حَدَّثَنَا أَبُو بَكْرٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، عَنْ قَابُوسَ قَالَ قَالَتْ أُمُّ الْفَضْلِ يَا رَسُولَ اللَّهِ رَأَيْتُ كَأَنَّ فِي بَيْتِي عُضْوًا مِنْ أَعْضَائِكَ قَالَ " خَيْرًا رَأَيْتِ تَلِدُ فَاطِمَةُ غُلاَمًا فَتُرْضِعِيهِ " . فَوَلَدَتْ حُسَيْنًا أَوْ حَسَنًا فَأَرْضَعَتْهُ بِلَبَنِ قُثَمَ قَالَتْ فَجِئْتُ بِهِ إِلَى النَّبِيِّ - صلى الله عليه وسلم - فَوَضَعْتُهُ فِي حَجْرِهِ فَبَالَ فَضَرَبْتُ كَتِفَهُ فَقَالَ النَّبِيُّ - صلى الله عليه وسلم - " أَوْجَعْتِ ابْنِي رَحِمَكِ اللَّهُ "

Abu Bakr narrated to us. Mu`awiya b. Hisham narrated to us. `Ali b. Salih narrated to us from Samak from Qabus.

[1] Amali of Saduq, Assembly 19, Hadith 1.

He said: Umm Fadl said: O Messenger of Allah! It is as though I saw [a dream of] one of your limbs in my house.

He said: What you have seen is good. Fatima will give birth to a boy and you will breastfeed him.

Fatima gave birth to Husayn or Hasan, and I breastfed him with the milk of Qutham. She said: I brought him to the Prophet (s) and placed him in his lap, and he urinated, so I struck him on the shoulder.

The Prophet (s) said: You have hurt my son, may Allah have mercy on you.[2]

1.3 His birth

عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الرحمن العرزمي، عن أبي عبد الله عليه السلام قال: كان بين الحسن والحسين عليهما السلام طهر وكان بينهما في الميلاد ستة أشهر وعشرا.

Several of our companions from Ahmad b. Muhammad from `Ali b. al-Hakam from `Abd al-Rahman al-`Azrami from Abu `Abdillah [al-Sadiq] (as).

He said: Between al-Hasan and al-Husayn (as) was [only] one cycle of

[2] Sunan Ibn Maja, Book 35, Hadith 31.

menses, and the time between their births was six months and ten days.[3]

حدثنا احمد بن الحسن رحمه الله قال: حدثنا احمد بن يحيى قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثنا تميم بن بهلول قال: حدثنا علي بن حسان الواسطي عن عبد الرحمان بن كثير الهاشمي قال: قلت لابي عبد الله " ع " جعلت فداك من اين جاء لولد الحسين " الفضل على ولد الحسن وهما يجريان في شرع واحد فقال لا أريكم تأخذون به، ان جبرئيل ع " نزل على محمد صلى الله عليه وآله وما ولد الحسين بعد فقال له يولد لك غلام تقتله امتك من بعدك فقال يا جبرئيل لا حاجة لي فيه فخاطبه ثلاثا ثم دعا عليا فقال له ان جبرئيل ع " يخبرني عن الله عز وجل انه يولد لك غلام تقتله أمتك من بعدك فقال لا حاجة لي " فيه يارسول الله فخاطب عليا " ع " ثلاثا ثم قال انه يكون فيه وفي ولده الامامة والوراثة والخزانة، فارسل إلى فاطمة عليها السلام ان الله يبشرك بغلام تقتله أمتى من بعدي فقالت فاطمة ليس لي حاجة فيه يا أبة فخاطبها ثلاثا ثم أرسل إليها لابد أن يكون فيه الامامة والوراثة والخزانة فقالت له رضيت عن الله عز وجل فعلقت وحملت بالحسين فحملت ستة اشهر ثم وضعته ولم يعش مولود قط لستة أشهر غير الحسين بن علي وعيسى بن مريم عليهما السلام فكفلته أم سلمة وكان رسول الله يأتيه في كل يوم فيضع لسانه في فم الحسين " ع " فيمصه حتى يروى فانبت الله تعالى لحمه من لحم رسول الله صلى الله عليه وآله ولم يرضع من فاطمة عليها السلام ولا من غيرها لبنا قط فلما انزل الله تبارك وتعالى فيه (وحمله وفصاله ثلاثون شهرا حتى إذا بلغ أشده وبلغ أربعين سنة قال رب أوزعني ان اشكر نعمتك التي

[3] Al-Kafi, Volume 1, Book 4, Chapter on the Birth of al-Husayn, Hadith 1.

انعمت علي وعلى والدي وان اعمل صالحا ترضاه واصلح لي في ذريتي) فلو قال أصلح لي ذريتي كانوا كلهم أئمة لكن خص هكذا.

Ahmad b. al-Hasan (rh) narrated to us. He said: Ahmad b. Yahya narrated to us. He said: Bakr b. `Abdullah b. Habib narrated to us. He said: Tamim b. Bahlul narrated to us. He said: `Ali b. Hassaan al-Wasiti narrated to us from `Abd al-Rahman b. Kathir al-Hashimi.

He said: I said to Abi `Abdillah [al-Sadiq] (as): May I be your sacrifice! Why were the descendants of al-Husayn preferred over the descendants of al-Hasan when they came from the same line?

So, he said: I will show you, so take it. Surely, Gabriel (as) came down to Muhammad (s) before al-Husayn had been born, and he said to him: A boy will be born to you who will be killed by your Umma after you.

So, he (s) said: O Gabriel, I do not need this. He addressed him three times, then he called for `Ali, and he said to him: Surely, Gabriel (as) informs me from Allah that a boy will be born to you who will be killed by your Umma after you.

So, he (as) said: I do not need this, O Messenger of Allah. So, he addressed `Ali (as) three times. Then, he said: The Imamate, the inheritance, and the treasury will come through his descendants.

So, he sent for Fatima (as), [saying]: Allah brings you glad tidings of a boy who will be killed by my Umma after me.

So, Fatima said: I do not need this, O father. So, he (s) addressed her three times. Then, he sent to her, [saying:] Certainly, surely, the Imamate, the inheritance, and the treasury will be in him.

So, she said: I am pleased with Allah. So, she conceived and became pregnant with al-Husayn. She was pregnant for six months, then gave birth to him – and no infant of six months ever lives except for al-Husayn b. `Ali and Jesus the son of Mary (as). So, Umm Salama took responsibility of him, and the Messenger of Allah would meet him every day and put his tongue in the lips of al-Husayn (as) and he would suckle it until he would recite [knowledge], and Allah would give him flesh from the flesh of the Messenger of Allah (s). He would not suckle milk from Fatima (as) or from anyone else.

So, when Allah revealed this regarding it, "and her bearing him and his utter dependence on her took thirty months, and so, when he attains to full maturity and reaches forty years, he prays: O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Yours with which You have graced me and my parents, and that I may do what is right that will meet with Your goodly acceptance; and grant me righteousness in my offspring." (46:15) were he to have said, "rectify for me my offspring", then all of them would have been Imams – however, he specified it in this way.[4]

حدثنا أحمد بن الحسن المعروف بأبي علي بن عبدويه، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا العباس ابن بكار، قال: حدثني الحسين بن يزيد، عن عمر بن علي بن الحسين، عن فاطمة بنت الحسين، عن أسماء بنت أبي بكر، عن

[4] `Ilal al-Shara'i` by Saduq, Volume 1, page 206.

صفية بنت عبد المطلب، قالت: لما سقط الحسين (عليه السلام) من بطن أمه وكنت وليتها، قال النبي (صلى الله عليه وآله): يا عمة، هلمي إلي ابني. فقلت: يا رسول الله، إنا لم ننظفه بعد. فقال (صلى الله عليه وآله): يا عمة، أنت تنظفينه! إن الله تبارك وتعالى قد نظفه وطهره.

Ahmad b. al-Hasan, popular as the father of `Ali b. `Abduwayh narrated to us. He said: al-Hasan b. `Ali al Sikri narrated to us. He said: Muhammad b. Zakariyya al-Jawhari narrated to us. He said: al-`Abbas b. Bikar narrated to us. He said: al-Husayn b. Yazid narrated to me from `Umar b. `Ali b. al-Husayn from Fatima b. al-Husayn from Asma' b. Abu Bakr from Safiyya b. `Abd al-Muttablib.

She said: When Husayn (as) was delivered from the womb of his mother, I was with her. The Prophet (s) said: O aunt! Bring my son to me. I said: O Messenger of Allah! We have not cleansed him yet. So, the Messenger of Allah (s) said: O aunt! Will you cleanse him?! Surely, Allah has already cleansed and purified him.[5]

حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا، قال: حدثنا العباس بن بكار، قال: حدثنا حرب ابن ميمون، عن أبي حمزة الثمالي، عن زيد بن علي، عن أبيه علي بن الحسين (عليه السلام)، قال: لما ولدت فاطمة الحسن (عليهما السلام)، قالت لعلي (على السلام): سمه. فقال: ما كنت لاسبق باسمه رسول الله. فجاء رسول الله (صلى الله عليه وآله)، فأخرج إليه في خرقة صفراء، فقال: ألم أنهكم أن تلفوه في [خرقة] صفراء، ثم رمى بها وأخذ خرقة بيضاء فلفه فيها، ثم قال لعلي (عليه السلام): هل سميته؟ فقال: ما كنت لاسبقك باسمه؟ فقال (صلى الله عليه وآله): وما كنت لاسبق

[5] Amali of Saduq, Assembly 28, Hadith 5.

باسمه ربي عز وجل، فأوحى الله تبارك وتعالى إلى جبرئيل أنه قد ولد لمحمد ابن فاهبط وأقرئه السلام وهنئه، وقل له: إن عليا منك بمنزلة هارون من موسى، فسمة باسم ابن هارون.

فهبط جبرئيل (عليه السلام) فهنأه من الله عز وجل، ثم قال: إن الله عز وجل يأمرك أن تسميه باسم ابن هارون. قال: وما كان اسمه؟ قال: شبر. قال: لساني عربي. قال: سمه الحسن، فسماه الحسن.

فلما ولد الحسين (عليه السلام) أوحى الله عز وجل إلى جبرئيل أنه قد ولد لمحمد ابن، فاهبط إليه وهنئه، وقل له: إن عليا منك بمنزلة هارون من موسى، فسمه باسم ابن هارون. قال: فهبط جبرئيل فهنأه من الله تبارك وتعالى، ثم قال: إن عليا منك بمنزلة هارون من موسى، فسمه باسم ابن هارون. قال: وما اسمه؟ قال: شبير. قال: لساني عربي. قال: سمه الحسين، فسماه الحسين.

Ahmad b. al-Hasan al-Qattan narrated to us. He said: al-Hasan b. `Ali al Sikri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: al-`Abbas b. Bikar narrated to us. He said: Harb b. Maymun narrated to us from Abu Hamzah al-Thumali from Zayd b. `Ali from his father `Ali b. al-Husayn (as).

He said: Fatima begot al-Hasan (as) and said to `Ali (as): Name him. He said: I do not want to precede the Messenger of Allah in naming him.

Then, the Messenger of Allah (s) came and he was brought to him in a yellow rag. He said: Had I not forbidden you from bundling him in

yellow (cloth)? Then he cast it aside and took a white rag and wrapped him in it. Then he said to `Ali (as): Have you named him?

He said: I did not wish to precede you in naming him.

So, he (s) said: And I do not wish to precede my Lord in naming him.

So, Allah revealed to Gabriel that a son had been born to Muhammad. Descend and convey the *salaam* to him and congratulate him. And say to him: Surely, `Ali is to you in the position of Harun to Musa; so mark him with the name of the son of Harun.

So, Gabriel (as) descended and congratulated him from Allah. Then he said: Allah commands you to call him by the name of the son of Harun.

He said: And what was his name? He said: Shabar.

He said: My tongue is Arabic.

He said: Name him al-Hasan. So, he named him al-Hasan.

When Husayn (as) was born, Allah revealed to Gabriel that a son had been born to Muhammad. So, descend towards him and congratulate him, and say to him: Surely, `Ali is to you in the position of Harun to Musa; so mark him with the name of the son of Harun. He said: So Gabriel descended and congratulated him from Allah. Then he said: Surely, `Ali is to you in the position of Harun to Musa; so mark him with the name of the son of Harun.

He said: And what was his name?

He said: Shubayr.

He said: My tongue is Arabic.

He said: Name him al-Husayn. So, he named him al Husayn.[6]

حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ، أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا وُلِدَ الْحَسَنُ سَمَّاهُ حَمْزَةَ فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّاهُ بِعَمِّهِ جَعْفَرٍ قَالَ فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ هَذَيْنِ فَقُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَمَّاهُمَا حَسَنًا وَحُسَيْنًا.

Zakariyya b. `Adi narrated to us. `Ubaydullah b. `Amr narrated to us from `Abdullah b. Muhammad b. `Aqil from Muhammad b. `Ali from `Ali (as).

He said: When al-Hasan was born, I named him Hamza. When al-Husayn was born, I named him after his paternal uncle Ja`far. Then, the Messenger of Allah (s) called me and said: I have been commanded to change the names of these two.

I said: Allah and His Messenger know best. And he named them Hasan and Husayn.[7]

1.3 His *`aqiqa*

[6] Amali of Saduq, Assembly 28, Hadith 1.
[7] Musnad Ahmad b. Hanbal, Book 5, Hadith 769.

أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا الْفَضْلُ، عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ .

Al-Husayn b. Hurayth informed us. He said: al-Fadl narrated to us from al-Husayn b. Waqid from `Abdullah b. Burayda from his father that the Messenger of Allah offered the *`aqiqa* for al-Hasan and al-Husayn."[8]

أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ، - هُوَ ابْنُ طَهْمَانَ - عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ عَقَّ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْحَسَنِ وَالْحُسَيْنِ رضى الله عنهما بِكَبْشَيْنِ كَبْشَيْنِ .

Ahmad b. Hafs b. `Abdullah informed us. He said: My father narrated to me. He said: Ibrahim b. Tahman narrated to me from al-Hajjaj b. al-Hajjaj from Qatada from `Ikrama from Ibn `Abbas said:

He said: The Messenger of Allah offered an *`aqiqa* for al-Hasan and al-Husayn, may Allah be pleased with them, two rams for each.[9]

[8] Sunan al-Nasa'i, Book 40, Hadith 2.
[9] Sunan al-Nasa'i, Book 40, Hadith 8.

Chapter II
His Childhood

2.1 His relationship with the Prophet

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قال حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَيَعْلَى، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ يَقُولُ " أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ " . وَيَقُولُ " هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمُ السَّلاَمُ " . حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ نَحْوَهُ بِمَعْنَاهُ.

Mahmud b. Ghalman narrated to us. He said: `Abd al-Razzaq and Ya`la narrated to us from Sufyan from Mansur from al-Minhal b. `Amr from Sa`d b. Husr from Ibn `Abbas.

He said: The Messenger of Allah (s) used to seek refuge for al-Hasan and al-Husayn saying: I seek refuge for the two of you in the perfect words of Allah, from every devil and every poisonous pest, and from every harmful eye.

And he would say: It is with this that Ibrahim would seek refuge for Ishaq and Isma`il (as). Another chain reports a similar narration.[10]

[10] Jami` al-Tirmidhi, Book 28, Hadith 25.

،حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ " إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ ".

`Uthman b. Abi Shayba narrated to us. Jarir narrated to us from Mansur from al-Minhal from Sa`d b. Husr from Ibn `Abbas (ra):

He said: The Prophet (s) used to seek refuge with Allah for al-Hasan and al-Husayn and say: Your forefather (i.e. Ibrahim) used to seek refuge with Allah for Isma`il and Ishaq by reciting the following: "O Allah! I seek refuge with Your perfect words from every devil and from poisonous pests and from every evil, harmful, envious eye."[11]

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ، أَنَّ يَعْلَى بْنَ مُرَّةَ، حَدَّثَهُمْ أَنَّهُمْ، خَرَجُوا مَعَ النَّبِيِّ ـ صلى الله عليه وسلم ـ إِلَى طَعَامٍ دُعُوا لَهُ فَإِذَا حُسَيْنٌ يَلْعَبُ فِي السِّكَّةِ قَالَ فَتَقَدَّمَ النَّبِيُّ ـ صلى الله عليه وسلم ـ أَمَامَ الْقَوْمِ وَبَسَطَ يَدَيْهِ فَجَعَلَ الْغُلاَمُ يَفِرُّ هَا هُنَا وَهَا هُنَا وَيُضَاحِكُهُ النَّبِيُّ ـ صلى الله عليه وسلم ـ حَتَّى أَخَذَهُ فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَنِهِ وَالأُخْرَى فِي فَأْسِ رَأْسِهِ فَقَبَّلَهُ وَقَالَ " حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ " . حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ مِثْلَهُ .

[11] Sahih al-Bukhari, Book 60, Hadith 45.

Ya`qub b. Humayd b. Kasib narrated to us. Yahya b. Sulaym narrated to us from `Abdullah b. `Uthman b. Khuthaym from Sa`id b. Abu Rashid that Ya`la b. Murrah told them that:

They had gone out with the Prophet to a meal to which they had been invited, and Husayn was there playing in the street. The Prophet came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said: Husayn is part of me, and I am part of him. May Allah love those who love Husayn. Husayn is a tribe among tribes.[12]

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَنْبَأَنَا جَرِيرُ بْنُ حَازِمٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِيهِ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فِي إِحْدَى صَلاَتَيِ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا فَتَقَدَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلاَةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانَىْ صَلاَتِهِ سَجْدَةً أَطَالَهَا . قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَهُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي فَلَمَّا قَضَى رَسُولُ اللَّهِ صلى الله عليه وسلم الصَّلاَةَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانَىْ صَلاَتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ . قَالَ " كُلُّ ذَلِكَ لَمْ يَكُنْ وَلَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ

[12] Sunan Ibn Maja, Introduction, Hadith 144.

`Abd al-Rahman b. Muhammad b. Salam informed us. He said: Yazid b. Harun narrated to us. He said: Jarir b. Hazim narrated to us. He said: Muhammad b. Abi Ya`qub al-Basri narrated to us from `Abdullah b. Shaddad from his father.

He said: The Messenger of Allah (s) came out to us for one of the nighttime prayers, and he was carrying Hasan or Husayn. The Messenger of Allah (s) came forward and put him down, then he said the *takbir* and started to pray. He prostrated during his prayer and made the prostration lengthy.

My father said: I raised my head and saw the child on the back of the Messenger of Allah (s) while he was prostrating so I went back to my prostration. When the Messenger of Allah (ﷺ) finished praying, the people said: O Messenger of Allah (s), you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation.

He said: No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.[13]

حَدَّثَنَا أَبُو الزِّنْبَاعِ رَوْحُ بْنُ الْفَرَجِ ، وَجَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالا : ثنا يَزِيدُ بْنُ مَوْهَبٍ الرَّمْلِيُّ ، حَدَّثَنَا مَسْرُوحٌ أَبُو شِهَابٍ ، عَنْ سُفْيَانَ الثَّوْرِيِّ ، عَنْ أَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، قَالَ : دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَمْشِي عَلَى أَرْبَعَةٍ وَعَلَى ظَهْرِهِ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا ، وَهُوَ يَقُولُ : " نِعْمَ الْجَمَلُ جَمَلُكُمَا ، وَنِعْمَ الْعِدْلانِ أَنْتُمَا "

[13] Sunan al-Nasa'i, Book 12, Hadith 113.

Abu al-Zanba` Ruh b. al-Faraj and Ja`far b. Muhammad al-Firyabi narrated to us. They said: Yazid b. Mawhab al-Ramli narrated to us. Masruh Abu Shihab narrated to us from Sufyan al-Thawri from Abi al-Zubayr from Jabir (ra).

He said: I visited the Prophet (s) and he was walking on all fours. Al-Hasan and al-Husayn were on his back, and he was saying: "How wonderful is your camel and how wonderful riders you are!"[14]

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالاَ حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَبْصَرَ الأَقْرَعُ بْنُ حَابِسٍ النَّبِيَّ صلى الله عليه وسلم وَهُوَ يُقَبِّلُ الْحَسَنَ قَالَ ابْنُ أَبِي عُمَرَ الْحُسَيْنَ أَوِ الْحَسَنَ فَقَالَ إِنَّ لِي مِنَ الْوَلَدِ عَشَرَةً مَا قَبَّلْتُ أَحَدًا مِنْهُمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّهُ مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ " . قَالَ وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ . قَالَ أَبُو عِيسَى وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ . وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Ibn Abi `Umar and Sa`d b. `Abd al-Rahman narrated to us. They said: Sufyan narrated to us from al-Zuhri from Abi Salama from Abi Hurayra.

He said: Al-Aqra' b. Habis saw the Prophet (s) kissing al-Hasan. – Ibn Abi `Umar (one of the narrators) said al-Hasan and al-Husayn.

So, he said: I have ten children and I do not kiss any one of them.

[14] Tabarani's al-Mu`jam al-Kabir, Hadith 2593.

So, the Messenger of Allah said: Whoever shows no mercy, he will be shown no mercy.[15]

2.2 The Prophet's love for Husayn

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍعَنْ سَعِيدِ بْنِ رَاشِدٍ، عَنْ يَعْلَى بْنِ مُرَّةَ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ "

Al-Hasan b. `Arafa narrated to us. He said: Isma`il b. `Abbas narrated to us from `Abdullah b. `Uthman b. Khuthaym from Sa`id b. Rashid from Ya`la b. Murra.

He said: The Messenger of Allah (s) said: Husayn is from me, and I am from Husayn. Allah loves whoever loves Husayn. Husayn is a tribe among the tribes.[16]

حدثنا الحسن بن عبد الله بن سعيد، قال: حدثنا محمد بن منصور ابن أبي الجهم وأبو يزيد القرشي، قالا: حدثنا نصر بن علي الجهضمي، قال: حدثنا علي بن جعفر بن محمد، قال حدثني أخي موسى بن جعفر، عن أبيه، عن جده، عن علي بن أبي طالب (عليهما السلام)، قال: أخذ رسول الله (صلى الله عليه وآله) بيد الحسن و الحسين (عليهما السلام) فقال: من أحب هذين وأباهما وأمهما، كان معي في درجتي يوم القيامة

Al-Hasan b. `Abdullah b. Sa`id narrated to us. He said: Muhammad b. Mansur b. Abi'l Jahm and Abu Yazid al-Qurashi narrated to us.

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[15] Jami` al-Tirmidhi, Book 27, Hadith 17.
[16] Jami` al-Tirmidhi, Book 49, Hadith 174.

They said: Nasr b. `Ali al-Jahdami narrated to us. He said: `Ali b. Ja`far b. Muhammad narrated to us. He said: My brother Musa b. Ja`far narrated to me from his father from his grandfather from `Ali b. Abi Talib (as).

The Messenger of Allah (s) took the hands of al-Hasan and al-Husayn (as) and said: Whoever loves these two, their father, and their mother will be with me in my rank on the Day of Resurrection.[17]

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، قَالَ أَخْبَرَنِي أَخِي، مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ، جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ، مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ، عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ فَقَالَ " مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ "

Nasr b. `Ali al-Jahdami narrated to us. He said: `Ali b. Ja`far b. Muhammad b. `Ali narrated to us. He said: My brother Musa b. Ja`far b. Muhammad informed me from his father Ja`far b. Muhammad from his father Muhammad b. `Ali from his father `Ali b. al-Husayn from his father from his grandfather (*sic*) `Ali b. Abi Talib.

The Messenger of Allah (s) took al-Hasan and al-Husayn by the hand and said: Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Resurrection.[18]

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[17] Amali of Saduq, Assembly 40, Hadith 11.
[18] Jami` al-Tirmidhi, Book 49, Hadith 130.

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالاَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ، قَالَ أَخْبَرَنِي مُسْلِمُ بْنُ أَبِي سَهْلٍ النَّبَّالُ، قَالَ أَخْبَرَنِي الْحَسَنُ بْنُ أُسَامَةَ بْنِ زَيْدٍ، قَالَ أَخْبَرَنِي أَبِي أُسَامَةُ بْنُ زَيْدٍ قَالَ طَرَقْتُ النَّبِيَّ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لاَ أَدْرِي مَا هُوَ فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ قَالَ فَكَشَفَهُ فَإِذَا حَسَنٌ وَحُسَيْنٌ عَلَيْهِمَا السَّلاَمُ عَلَى وَرِكَيْهِ فَقَالَ " هَذَانِ ابْنَاىَ وَابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا " . هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

Sufyan b. Waki` and `Abd b. Humayd narrated to us. They said: Khalid b. Makhlad narrated to us. He said: Musa b. Ya`qub al-Zam`I narrated to us from `Abdullah b. Abi Bakr b. Zayd b. al-Muhajir. He said: Muslim b. Abi Sahl al-Nabbal informed me. He said: al-Hasan b. Usama b. Zayd informed me. He said: My father Usama b. Zayd informed me.

He said: I came to the Prophet (s) one night concerning some need, so the Prophet (s) came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: What is this that you were covering up?

So, he uncovered it, and I found it was Hasan and Husayn (as) upon his hips. So, he said: These are my two sons, and the sons of my

daughter. O Allah! Surely, I love them, so love them, and love those who love them.[19]

حدثنا أحمد بن الحسن القطان، قال :حدثنا الحسين بن علي السكري، قال :حدثنا محمد بن زكريا، قال :حدثنا عمير بن عمران قال :حدثنا سليمان بن عمرو النخعي، عن ربعي بن خراش، عن حذيفة بن اليمان، قال :رأيت النبي)صلى الله عليه وآله (آخذا بيد الحسين بن علي)عليهما السلام(، وهو يقول :يا أيها الناس، هذا الحسين بن علي فاعرفوه، فو الذي نفسي بيده إنه لفي الجنة، ومحبيه في الجنة، ومحبي محبيه في الجنة

Ahmad b. al-Hasan al-Qattan narrated to us. He said: Al-Husayn b. `Ali al-Sikri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: `Umayr b. `Imran narrated to us. He said: Sulayman b. `Amr al-Nakha`i narrated to us from Rabi`i b. Khurash from Hudhayfa b. al-Yaman.

He said: I saw the Prophet (s) take the hand of al-Husayn b. `Ali (as), saying: O people! This is al-Husayn b. `Ali. Recognize him, for by Him in whose hand is my soul, he will be in Paradise, and his lovers will be in Paradise, and his lovers' lovers will be in Paradise.[20]

[19] Jami` al-Tirmidhi, Book 49, Hadith 168.
[20] Amali of Saduq, Assembly 87, Hadith 4.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ " اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Mahmud b. Ghaylan narrated to us. He said: Abu Usama narrated to us from Fudayl b. Marzuq from `Adi b. Thabit from al-Bara'.

The Prophet (s) saw Hasan and Husayn, so he said: O Allah, I love them, so love them.[21]

- ،حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ أَبِي الْجَحَّافِ وَكَانَ مَرْضِيًّا - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي "

`Ali b. Muhammad narrated to us. Waki` narrated to us from Sufyan from Dawud b. Abi `Awf Abi'l Jahhaf from Abi Hazim from Abi Hurayra.

He said: The Messenger of Allah said: Whoever loves Hasan and Husayn loves me; and whoever hates them hates me.[22]

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، قَالَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، قَالَ حَدَّثَنِي يُوسُفُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ سُئِلَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَىُّ أَهْلِ بَيْتِكَ أَحَبُّ

[21] Jami` al-Tirmidhi, Book 49, Hadith 181.
[22] Sunan Ibn Maja, Introduction, Hadith 143.

إِلَيْكَ قَالَ " الْحَسَنُ وَالْحُسَيْنُ " . وَكَانَ يَقُولُ لِفَاطِمَةَ " ادْعِي لِي ابْنَىَّ " . فَيَشُمُّهُمَا وَيَضُمُّهُمَا إِلَيْهِ . هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ

Abu Sa`d al-Ashah narrated to us. He said: `Uqba b. Khalid narrated to us. He said: Yusuf b. Ibrahim narrated to me that he heard Anas b. Malik say:

The Messenger of Allah (s) was asked: Which of the people of your house are most beloved to you?

He said: Al-Hasan and al-Husayn.

And he used to say to Fatima: Call my two sons for me so that I may smell them. And he would hug them.[23]

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ، عَنْ أَبِي الْمِقْدَامِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرَقِ، عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا نَائِمٌ عَلَى الْمَنَامَةِ فَاسْتَسْقَى الْحَسَنُ أَوْ الْحُسَيْنُ قَالَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَاةٍ لَنَا بِكْرٍ فَحَلَبَهَا فَدَرَّتْ فَجَاءَهُ الْحَسَنُ فَنَحَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ قَالَ لَا وَلَكِنَّهُ اسْتَسْقَى قَبْلَهُ ثُمَّ قَالَ إِنِّي وَإِيَّاكِ وَهَذَيْنِ وَهَذَا الرَّاقِدَ فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ.

[23] Jami` al-Tirmidhi, Book 49, Hadith 171.

`Affan narrated to us. Mu`adh b. Mu`adh narrated to us. Qays b. al-Rabi` narrated to us from Abi'l Miqdam from `Abd al-Rahman al-Azraq from `Ali (as).

He said: The Messenger of Allah (s) visited me when I was sleeping on the mattress. Al-Hasan or al-Husayn asked for a drink, so the Prophet (s) went to a young sheep and milked it. Then, al-Hasan came to him and the Prophet (s) told him to wait.

Fatima said: O Messenger of Allah (s), it is as though he is the dearer of the two to you?

He said: No, but he asked for a drink first. Then, he said: You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection.[24]

حدثنا أحمد بن محمد بن الهيثم العجلي، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا أبو محمد تميم بن بهلول عن أبيه، عن عبد الله بن الفضل الهاشمي، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: كان رسول الله صلى الله عليه واله ذات يوم جالسا وعنده علي وفاطمة والحسن والحسين عليهم السلام، فقال: والذي بعثني بالحق بشيرا، ما على وجه الارض خلق أحب إلى الله عزوجل ولا أكرم عليه منا، إن الله تبارك وتعالى شق لي اسما من أسمائه، فهو محمود وأنا محمد، وشق لك يا علي اسما من أسمائه، فهو العلي الاعلى وأنت علي، وشق لك يا حسن اسما من أسمائه، فهو المحسن وأنت حسن وشق لك يا حسين اسما من أسمائه فهو ذو الاحسان وأنت حسين، وشق لك يا فاطمة اسما من أسمائه فهو الفاطر وأنت

[24] Musnad Ahmad b. Hanbal, Book 5, Hadith 224.

فاطمة. ثم قال صلى الله عليه واله: اللهم إني اشهدك أني سلم لمن سالمهم، وحرب لمن حاربهم، ومحب لمن أحبهم، ومبغض لمن أبغضهم، وعدو لمن عاداهم، وولي لمن والاهم لانهم مني وأنا منهم.

Ahmad b. Muhammad b. al-Haytham al-`Ijli narrated to us. He said: Abu'l `Abbas Ahmad b. Yahya b. Zakariyya al-Qattan narrated to us. He said: Bakr b. `Abdullah b. Habib narrated to us. He said: Abu Muhammad Tamim b. Bahlul narrated to us from his father from `Abdullah b. al-Fadl al-Hashimi from Ja`far b. Muhammad from his father from his grandfather (as).

He said: One day, the Messenger of Allah (s) was sitting, and with him was `Ali, Fatima, al-Hasan, and al-Husayn (peace be with them all).

So, the Messenger of Allah (s) said: By Him who has commissioned me with the truth as a bearer of good news! There is no creature on the face of the Earth that is more beloved and preferred by Allah than us. Surely, Allah derived my name from one of His names, for He is the Praiseworthy (al-Mahmud) and I am Muhammad. And He derived your name, O `Ali, from one of His names, for He is the High (al-`Ali) and you are `Ali. And He derived your name, O Hasan, from one of His names, for He is the Benefactor (al-Muhsin) and you are Hasan. And He derived your name, O Husayn, from one of His names, for He is the Excellent (Dhul Ihsan) and you are Husayn. And He derived your name, O Fatima, from one of His names, for He is the Originator (al-Fatir) and you are Fatima.

Then, he (s) said: O Allah! I testify to You that I am at peace with those who are at peace with them, and at war with those who are at

war with them; and I love those who love them, and I hate those who hate them; and I am the enemy of those who oppose them, and I am the friend of those who befriend them – for they are from me, and I am from them.[25]

حدثنا أحمد بن زياد، قال: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا جعفر بن سلمة الاهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا عثمان بن أبي شيبة، ومحرز بن هشام قالا: حدثنا مطلب بن زياد، عن ليث بن أبي سليم، قال: أتى النبي (صلى الله عليه وآله) علي وفاطمة والحسن والحسين (عليهم السلام) كلهم يقول: أنا أحب إلى رسول الله (صلى الله عليه وآله). فأخذ (صلى الله عليه وآله) فاطمة مما يلي بطنه، وعليا مما يلي ظهره والحسن عن يمينه، والحسين عن يساره، ثم قال (صلى الله عليه وآله): أنتم مني وأنا منكم

Ahmad b. Ziyad narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us. He said: Ja`far b. Salama al-Ahwazi narrated to us. He said: Ibrahim b. Muhammad al-Thaqafi narrated to us. He said: `Uthman b. Abi Shayba narrated to us with Mahraz b. Hisham. They said: Mutalib b. Ziyad narrated to us from Layth b. Abi Sulaym.

He said: The Prophet (s) met `Ali, Fatima, al-Hasan, and al-Husayn (a.s), and all of them were saying, "I am the most beloved to the Messenger of Allah (s)." So, he (s) took Fatima to his stomach, `Ali to his back, al-Hasan to his right, and al-Husayn to his left. Then, he (s) said: You are from me, and I am from you.[26]

[25] Ma`ani al-Akhbar, page 55-56.
[26] Amali of Saduq, Assembly 4, Hadith 2.

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ، قَالَ حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ الْهَمْدَانِيُّ، عَنِ السُّدِّيِّ، عَنْ صُبَيْحٍ، مَوْلَى أُمِّ سَلَمَةَ عَنْ زَيْدِ بْنِ أَرْقَمَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لِعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ " أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَسَلْمٌ لِمَنْ سَالَمْتُمْ

Sulayman b. `Abd al-Harrar al-Baghdadi narrated to us. He said: `Ali b. Qadim narrated to us. He said: Asbat b. Nasr al-Hamadani narrate to us from al-Suddi from Subayh the slave of Umm Salama from Zayd b. Arqam.

The Messenger of Allah (s) said to `Ali, Fatima, al-Hasan and al-Husayn: I am at war with whoever makes war with you, and peace for whoever makes peace with you.[27]

[27] Jami` al-Tirmidhi, Book 49, Hadith 270.

2.3 Lessons from his childhood

حدثنا محمد بن إبراهيم بن إسحاق)رضي الله عنه(، قال :حدثنا أبو أحمد عبد العزيز بن :يحيي الجلودي البصري، قال :حدثنا محمد بن زكريا، قال :حدثنا شعيب بن واقد، قال حدثنا القاسم بن بهرام عن ليث، عن مجاهد، عن ابن عباس .وحدثنا محمد بن إبراهيم بن إسحاق، قال :حدثنا أبو أحمد عبد العزيز بن يحيى الجلودي، قال :حدثنا الحسن بن مهران، قال :حدثنا سلمة بن خالد ، عن الصادق جعفر بن محمد، عن أبيه)عليه السلام(في قوله عز وجل) :يوفون بالنذر (، قال :مرض الحسن والحسين)عليهما السلام (وهما صبيان صغيران، فعادهما رسول الله)صلى الله عليه وآله (ومعه رجلان، فقال أحدهما :يا أبا الحسن، لو نذرت في ابنيك ندرا إن الله عافاهما .فقال :أصوم ثلاثة أيام شكرا لله عز وجل وكذلك قالت فاطمة)عليها السلام(، وقال الصبيان :ونحن أيضا نصوم ثلاثة أيام، وكذلك قالت جاريتهم فضة، فألبسهما الله عافية، فأصبحوا صياما وليس عندهم طعام .فانطلق علي)عليه السلام (إلى جار له من اليهود يقال له شمعون يعالج الصوف

فقال :هل لك أن تعطيني جزة من صوف تغزلها لك ابنة محمد بثلاثة أصوع من شعير؟ قال نعم .فأعطاه فجاء بالصوف والشعير، وأخبر فاطمة)عليها السلام (فقبلت وأطاعت، ثم عمدت فغزلت ثلث الصوف، تم أخذت صاعا من الشعير، فطحنته وعجنته، وخبزت منه خمسة أقراص، لكل واحد قرص، وصلى علي)عليه السلام (مع النبي)صلى الله عليه وآله(المغرب، ثم أتى منزله، فوضع الخوان وجلسوا خمستهم، فأول لقمة كسرها علي)عليه السلام (إذا مسكين قد وقف بالباب، فقال :السلام عليكم يا أهل بيت محمد، أنا مسكين من مساكين المسلمين، أطعموني مما تأكلون أطعمكم الله على موائد الجنة .فوضع اللقمة من يده، ثم قال :فاطم ذات المجد واليقين * *يا بنت خير الناس أجمعين أما ترين البائس المسكين * *جاء إلى الباب له حنين يشكو إلى الله ويستكين * *يشكو إلينا جائعا حزين كل امرئ بكسبه رهين * *من يفعل الخير يقف سمين موعده في جنة رحيم * *حرمها الله على الضنين وصاحب البخل يقف حزين * *تهوي به النار إلى سجين شرابه الحميم والغسلين فأقبلت فاطمة)عليها السلام (تقول :أمرك سمع يا بن عم وطاعة * *ما بي من لؤم ولا وضاعة غذيت باللب وبالبراعة * *أرجو إذا أشبعت من مجاعة أن ألحق الاخيار والجماعة * *وأدخل الجنة في شفاعة وعمدت إلى ما كان على الخوان فدفعته إلى المسكين، وباتوا جياعا.

وأصبحوا صياما لم يذوقوا إلا الماء القراح .ثم عمدت إلى الثلث الثاني من الصوف فغزلته ثم أخذت صاعا من الشعير فطحنته وعجنته، وخبزت منه خمسة أقراص، لكل واحد قرصوصلى علي)عليه السلام (المغرب مع النبي)صلى الله عليه وآله(، ثم أتى منزله، فلما وضع الخوان بين يديه وجلسوا خمستهم، فأول لقمة كسرها علي)عليه السلام (إذا بتيم من يتامى المسلمين، قد وقف بالباب، فقال :السلام عليكم يا أهل بيت محمد، أنا يتيم من يتامى المسلمين أطعموني مما تأكلون أطعمكم الله على موائد الجنة .فوضع علي)عليه السلام(اللقمة من يده، ثم قال :فاطم بنت السيد الكريم * *بنت نبي ليس بالزنيم قد جاءنا الله بذا اليتيم * *من يرحم اليوم فهو رحيم موعده في جنة النعيم * *حرمها الله على اللئيم وصاحب البخل يقف ذميم * *تهوي به النار إلى الجحيم شرابها الصديد والحميم فأقبلت فاطمة)عليها السلام (وهي تقول :فسوف أعطيه ولا أبالي * *وأؤثر الله على عيالي أمسوا جياعا وهم أشبالي * *أصغرهما يقتل في القتال بكربلاء يقتل باغتيال * *لقاتليه الويل مع وبال يهوي في النار إلى سفال * *كبوله زادت على الاكبال ثم عمدت فأعطته جميع ما على الخوان، وباتوا جياعا لم يذوقوا إلا الماء القراح، وأصبحوا صياما، وعمدت فاطمة)عليها السلام (فغزلت الثلث الباقي من الصوف، وطحنت الصاع الباقي وعجنته، وخبزت منه خمسة أقراص، لكل واحد قرص، وصلى علي)عليه السلام (المغرب مع النبي)صلى الله عليه وآله(، ثم أتى منزله، فقرب إليه الخوان، وجلسوا خمستهم، فأول لقمة كسرها علي)عليه السلام (إذا أسير من أسراء

المشركين قد وقف بالباب، فقال :السلام عليكم يا أهل بيت محمد، تأسروننا وتشدوننا ولا * * تطعموننا !فوضع علي)عليه السلام (اللقمة من يده، ثم قال :فاطم يا بنت النبي أحمد بنت النبي سيد مسود قد جاءك الاسير ليس يهتد * *مكبلا في غله مقيد يشكو إلينا الجوع قد تقدد * *من يطعم اليوم يجده في غد عند العلي الواحد الموحد * *ما يزرع الزارع سوف يحصد فأعطني لا تجعليه ينكد فأقبلت فاطمة)عليها السلام (وهي تقول :لم يبق مما كان غير صاع * *قد دبرت كفي معه الذراع شبلاي والله هما جياع * *يا رب لا تتركهما ضياع أبوهما للخير ذو اصطناع عبل الذراعين طويل الباع وما على رأسي من قناع * *إلا عبا نسجتها بصاع وعمدوا إلى ما كان على الخوان فأعطوه، وباتو جياعا، وأصبحوا مفطرين وليس عندهم شئ .قال شعيب في حديثه :وأقبل علي بالحسن والحسين)عليهما السلام(نحو رسول الله)صلى الله عليه وآله (وهما يرتعشان كالفراخ من شدة الجوع، فلما بصر بهم النبي)صلى الله عليه وآله (قال :يا أبا الحسن، شد ما يسوءني ما أرى بكم، انطلق إلى ابنتي فاطمة .فانطلقوا إليها وهي في محرابها، قد لصق بطنها بظهرها من شدة الجوع وغارت عيناها، فلما رآها رسول الله)صلى الله عليه وآله (ضمها إليه وقال :واغوثاه بالله، أنتم منذ ثلاث فيما أرى !فهبط جبرئيل)عليه السلام (فقال :يا محمد، خذ ما هيأ الله لك في أهل بيتك .قال :وما آخذ يا جبرئيل؟ قال) :هل أتى على الانسان حين من الدهر (حتى إذا بلغ (إن هذا كان لكم جزاء وكان سعيكم مشكورا)

وقال الحسن بن مهران في حديثه :فوثب النبي)صلى الله عليه وآله (حتى دخل منزل فاطمة)عليها السلام (فرأى ما بهم فجمعهم، ثم انكب عليهم يبكي ويقول :أنتم منذ ثلاث فيما أرى، وأنا غافل عنكم !فهبط جبرئيل)عليه السلام (بهذه الآيات)إن الابرار يشربون من كأس كان مزاجها كافورا عينا يشرب بها عباد الله يفجرونها تفجيرا(، قال :هي عين في دار النبي)صلى الله عليه وآله (تفجر إلى دور الانبياء والمؤمنين)يوفون بالنذر (يعني عليا وفاطمة والحسن والحسين)عليهم السلام (وجاريتهم)ويخافون يوما كان شره مستطيرا(، يقول :عابسا كلوحا)ويطعمون الطعام على حبه (يقول :على شهوتهم للطعام وإيثارهم له)مسكينا (من مساكين المسلمين)ويتيما (من يتامى المسلمين)وأسيرا (من أسارى المشركين ويقولون إذا أطعموهم) :إنما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا(، قال :والله ما قالوا هذا لهم، ولكنهم أضمروه في أنفسهم فأخبر الله بإضمارهم، يقولون :لا نريد منكم جزاء تكافؤننا به ولا شكورا تثنون علينا به، ولكنا إنما أطعمناكم لوجه الله وطلب ثوابه .قال الله تعالى ذكره :)فوقاهم الله شر ذلك اليوم ولقاهم نضرة (في الوجوه)وسرورا (في القلوب)وجزاهم بما صبروا جنة (يسكنونها)وحريرا (يفترشونه ويلبسونه)متكئين فيها على الارائك (والاريكة السرير عليه الحجلة)لا يرون فيها شمسا ولا زمهريرا .(قال ابن عباس :فبينا أهل الجنة في الجنة إذ رأوا مثل الشمس قد أشرقت لها الجنان، فيقول أهل الجنة :يا رب، إنك قلت في كتابك) :لا يرون فيها شمسا(؟ فيرسل الله جل اسمه إليهم جبرئيل .فيقول :ليس هذه بشمس، ولكن عليا :وفاطمة ضحكا فأشرقت الجنان من نور ضحكهما، ونزلت)هل أتى (فيهم إلى قوله تعالى (وكان سعيكم مشكورا)

Muhammad b. Ibrahim b. Ishaq (ra) narrated to us. He said: Abu Ahmad `Abd al-`Aziz b. Yahya al-Juludi al-Basri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: Shu`ayb b. Waqid narrated to us. He said: Al-Qasim b. Bahram narrated from Layth from Mujahid from Ibn `Abbas.

Muhammad b. Ibrahim b. Ishaq narrated to us. He said: Abu Ahmad `Abd al-`Aziz b. Yahya al-Juludi narrated to us. He said: Al-Hasan b. Mehran said to us. He said: Salama b. Khalid narrated to us from al-Sadiq Ja`far b. Muhammad from his father (as).

Regarding His saying, "They fulfill vows" (76:7), he said: al-Hasan and al-Husayn (as) became ill when they were young children, so the Messenger of Allah (s) and two men came to them. One man said [to `Ali]: "O Abu'l Hasan! If you make a vow to Allah regarding your two sons, Allah will heal them." So, he said: "I will fast three days in gratitude to Allah." Fatima (as) said the same, and the two boys said: "And we will also fast three days." Their maid Fidda said the same. So, Allah healed them, and they began fasting, and they had no food with them. So `Ali (as) went to a Jewish neighbour of his named Sham`un, who was a weaver of wool.

He said: "Can you give me a bundle of wool for the daughter of Muhammad to spin? In return, I will give you three bushels of barley." He said: "Yes." So, he gave it to him, and he came back with wool and barley and informed Fatima (as). She accepted them and spun one third of the wool. Then, she grounded and kneaded the barley, and baked five loaves from it – one for each person. `Ali (as) prayed the sunset prayer with the Prophet (s), then he returned to his house and the five of them sat down. `Ali (as) was the first to break bread when a beggar came to the door and said: "Peace be unto you, O Ahl al-Bayt of Muhammad. I am a beggar from the beggars of the Muslims. Feed me from what you are eating, and Allah will feed you from tables of Paradise." So, `Ali (as) put the morsel down, and said: "O Fatima! You are glorious and certain in faith. O daughter of the best of all the people! Do you not see the desperate beggar, who came to the door hungry, complaining to Allah in poverty? He complained to us, starving and grieving. Every person relies upon what they can gain. Whomever does good will be given a grand fortune in a merciful Paradise, which Allah has forbidden for the stingy, who will be grieving and taken to Sijjin in the Fire and will drink from the blaze." So, Fatima (as) came forward and said, "Your wish is my command, O cousin. I am neither bothered nor dismayed. I am content with being heartfelt and with excellence. I hope that if I am satiated from starvation that I will stick to the good congregation and enter Paradise in intercession." So, she gave it to the beggar, and they slept hungry. They awoke fasting, having tasted nothing but water.

Then, she spun the second third of the wool. Then, she grounded and kneaded the barley, and baked five loaves from it – one for each person. `Ali (as) prayed the sunset prayer with the Prophet (s), then he returned to his house and the five of them sat down. `Ali (as) was the first to break bread when an orphan from the orphans of the Muslims came to the door and said: "Peace be unto you, O Ahl al-Bayt of Muhammad. I am an orphan from the orphans of the Muslims. Feed me from what you are eating, and Allah will feed you from tables of Paradise." So, `Ali (as) put the morsel down, and said: "O Fatima, daughter of the Magnanimous Master; daughter of the Prophet who is not tight-fisted! Allah has sent us this orphan, and he who shows mercy today will be shown mercy tomorrow. His reward will be the Paradise of Bliss, which Allah has prohibited to the hard-hearted. They will be plunged into the Fire of Hell; their beverage is pus and flesh." So, Fatima (as) came forward and said: "I shall give to him, and I do not mind. I will leave my children to the providence of Allah, for they, my two young lions, will sleep hungry. The younger of them will be murdered in the massacre of Karbala'. Woe to his killers, who will be plunged into the lowest depth of the Fire. Their chains will only increase." Then, she gave him everything that was on the serving board, and they slept hungry, having tasted nothing but water.

They awoke fasting. Then, Fatima (as) spun the last third of the wool. Then, she grounded and kneaded the barley, and baked five loaves from it – one for each person. `Ali (as) prayed the sunset prayer with the Prophet (s), then he returned to his house and the five of them sat down. `Ali (as) was the first to break bread when a captive from the pagan captives came to the door and said: "Peace be unto you, O Ahl al-Bayt of Muhammad. You capture us, tighten the bind on us, and you do not feed us!"

So, `Ali (as) put the morsel down, and said: "O Fatima, daughter of the Prophet Ahmad, daughter of the Masterful Master-Prophet! A captive has come to you bound in chains complaining of his hunger. He who feeds today will find his reward tomorrow with the Most High, the One, the Unified. The sower will reap what he has sown. So, give him, and do not make him angry." So, Fatima (as) came forward and said: "All we have left of the bread is one bushel, which I feebly kneaded and baked with my own hand. By Allah, they are hungry. O Lord! Do not let me lose them due to their father's goodness, generosity, and patience. I do not have a veil on my head. All I have is a cloak that I have woven." Then, she gave him everything that was on the serving board, and they slept hungry. They awoke, and they had nothing.

Shu`ayb said in his narration: `Ali went with al-Hasan and al-Husayn (as) toward the Messenger of Allah (s), and they were shivering from hunger. When the Prophet (s) saw them, he said: "O Aba'l Hasan! What I have seen from you had harmed me intensely. Let us go to my daughter Fatima." So, they went to her, and she was in her niche. Her stomach had inclined to her back due to the intensity of her hunger. Her eyes had sunk in. When the Messenger of Allah (s) saw her, he hugged her and said: "Help her, Allah. You have spent three days like this!" So, Gabriel (as) descended and said: "O Muhammad! Take what Allah has prepared for your Ahl al-Bayt." He said: "What shall I take, Gabriel?" He said: "Is there not a period of time when each human is nothing yet worth mentioning?" (76:1) – until he reached – "We feed you only for the sake of Allah, seeking neither reward nor thanks from you." (76:9)

Al-Hasan b. Mehran said in his narration: So, the Prophet (s) ran until he entered the house of Fatima (as). He saw their condition, so he gathered them and wept, saying: "You have spent three days like this, and I did not know!" So, Gabriel (as) came down with these verses, "Surely, the righteous will drink from glasses, flavoured with camphor, from a spring where Allah's servants will drink, flowing at their will." (76:5-6) He said: It is a river in the house of the Prophet (s), which will flow into the houses of the prophets and the believers. "They fulfill vows" (76:7) – meaning, `Ali, Fatima, al-Hasan, and al-Husayn (as) toward their neighbours, who "fear a Day of sweeping horror" (76:7). Frowning and crying, they "give food to the poor, despite their desire for it" (76:8). Despite their yearning for food, they give it to the "needy" from the needy of the Muslims, the "orphan" from the orphans of the Muslims, and the "captive" from the captives

of the pagans (76:8).

When they feed them, they say: "We feed you only for the sake of Allah, seeking neither reward nor thanks from you." (76:9) He said: By Allah, they did not say this to them, but rather they thought it in themselves, so Allah informed us of their thoughts. They said: "We do not need a reward from you by which we are satiated, nor do we need to be thanked by which we are commended. Rather, we only fed you for the sake of Allah and in pursuit of His reward. Allah says, "So Allah will deliver them from the horror of that Day, and grant them radiance" (76:11) – in their faces – "and joy" (76:11) – in their hearts. "And reward them for their perseverance with Paradise" (76:12) – to live in – "and silk" (76:12) to furnish and wear – "reclining therein on couches" (76:13) – and the couches are beds with canopied sheets – "seeing neither the Sun nor bitter cold" (76:13).

Ibn `Abbas said: The people of Paradise will see something like the Sun illuminating the gardens. So, the people of Paradise will say: "O Lord! You say in Your Book, 'seeing neither the Sun' (76:13)." So, Allah will send Gabriel to them, who will say: "This is not the Sun. Rather, `Ali made Fatima smile, so the gardens have been illuminated by the light of their smile." So, 76:1 – 76:22 was revealed regarding them.[28]

حدثنا أبي رضي الله عنه، قال: حدثنا علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة عن إسماعيل بن مسلم، عن الصادق جعفر بن محمد، عن أبيه عن جده، عن الحسين بن

[28] Amali of Saduq, Assembly 44, Hadith 1.

علي عليهما السلام، قال: سمعت جدي رسول الله صلى الله عليه وآله) يقول لي: اعمل بفرائض الله تكن أتقى الناس، وأرض بقسم الله تكن أغنى الناس، وكف عن محارم الله تكن أورع الناس، وأحسن مجاورة من جاورك تكن مؤمنا، وأحسن مصاحبة من صاحبك تكن مسلما

My father (ra) narrated to us. He said: `Ali b. Ibrahim narrated to us from his father from `Abdullah b. al-Mughira from Isma`il b. Muslim from al-Sadiq Ja`far b. Muhammad from his father from his grandfather from al-Husayn b. `Ali (as).

He said: I heard my grandfather the Messenger of Allah (s) say to me: Perform the obligations of Allah, and you will be the most Godfearing of people. Be content with what Allah has distributed, and you will be the richest of people. Abstain from what Allah has forbidden, and you will be the most pious of people. Beautify your neighbourliness to your neighbours, and you will be a believer. Beautify your companionship with your companions, and you will be a Muslim.[29]

[29] Amali of Saduq, Assembly 36, Hadith 16.

Chapter III

His Virtues

3.1 The Master of the Youth of Paradise

،حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رضى الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ " .

Mahmud b. Ghaylan narrated to us. He said: Abu Dawud al-Hafari narrated to us from Sufyan from Yazid b. Abi Ziyad from Ibn Abi Nu`m from Abi Sa`id al-Khudri (ra).

He said: The Messenger of Allah (s) said: Al-Hasan and al-Husayn are the Masters of the Youth of Paradise.[30]

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْوَاسِطِيُّ، حَدَّثَنَا الْمُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَبُوهُمَا خَيْرٌ مِنْهُمَا "

[30] Jami` al-Tirmidhi, Book 49, Hadith 167.

Muhammad b. Musa al-Wasiti narrated to us. Al-Mu`alla b. `Abd al-Rahman narrated to us. Ibn Abi Dhi'b narrated to us from Nafi` from Ibn `Umar.

He said: The Messenger of Allah (s)said: Hasan and Husayn are the Masters of the Youth of Paradise, and their father is better than them.[31]

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ إِسْرَائِيلَ، عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ، قَالَ سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ - تَعْنِي - بِالنَّبِيِّ صلى الله عليه وسلم . فَقُلْتُ مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا . فَنَالَتْ مِنِّي فَقُلْتُ لَهَا دَعِينِي آتِي النَّبِيَّ صلى الله عليه وسلم فَأُصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلَكِ . فَأَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْفَتَلَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ " مَنْ هَذَا حُذَيْفَةُ " . قُلْتُ نَعَمْ . قَالَ " مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلأُمِّكَ " . قَالَ " إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلِ الأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَىَّ وَيُبَشِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ " . هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ إِسْرَائِيلَ .

`Abdullah b. `Abd al-Rahman and Ishaq b. Mansur narrated to us. They said: Muhamad b. Yusuf informed us from Isra'il from Maysara b. Habib from al-Minhal b. `Amr from Zayd b. Huwaysh from Hudhayfa.

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[31] Sunan Ibn Maja, Introduction, Hadith 118.

He said: My mother asked me: When is your planned time – meaning, with the Prophet (s)?

So, I said: I have not had a planned time to see him since such and such time.

She rebuked me, so I said to her: Let me go to the Prophet (s) so that I may perform Maghrib [prayer] with him, and ask him to seek forgiveness for you and I.

So, I came to the Prophet (s), and I prayed Maghrib with him. Then, he prayed until he prayed al-`Isha'. Then, he turned, and I followed him, and he heard my voice, and said: Who is this? Hudhayfa?

I said: Yes.

He said: What is your need? May Allah forgive you and your mother. He said: Surely, this is an angel that never descended to the Earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fatima is the Liege-lady of the Women of Paradise, and that al-Hasan and al-Husayn are the Masters of the Youth of the people of Paradise.[32]

حدثنا محمد بن علي (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن محمد بن سنان، عن المفضل، عن جابر بن يزيد، عن أبي الزبير المكي عن جابر بن عبد الله الانصاري، قال: قال النبي (صلى الله عليه وآله): إن الله تبارك وتعالى اصطفاني واختارني وجعلني رسولا، وأنزل علي سيد الكتب، فقلت: إلهي وسيدي، إنك

[32] Jami` al-Tirmidhi, Book 49, Hadith 180.

أرسلت موسى إلى فرعون، فسألك أن تجعل معه أخاه هارون وزيرا، تشد به عضده، وتصدق به قوله، وإني أسألك يا سيدي وإلهي أن تجعل لي من أهلي وزيرا، تشد به عضدي. فجعل الله لي عليا وزيرا وأخا، وجعل الشجاعة في قلبه، وألبسه الهيبة على عدوه، وهو أول من آمن بي وصدقني، وأول من وحد الله معي، وإني سألت ذلك ربي عز وجل فأعطانيه. فهو سيد الاوصياء، اللحوق به سعادة، والموت في طاعته شهادة، واسمه في التوراة مقرون إلى اسمي وزوجته الصديقة الكبرى ابنتي، وابناه سيدا شباب أهل الجنة ابناي، وهو وهما والائمة بعدهم حجج الله على خلقه بعد النبيين، وهم أبواب العلم في أمتي، من تبعهم نجا من النار، ومن اقتدى بهم هدي إلى صراط مستقيم، لم يهب الله عز وجل محبتهم لعبد إلا أدخله الله الجنة

Muhammad b. `Ali (rh) narrated to us from his uncle Muhammad b. Abi'l Qasim from Muhammad b. `Ali al-Kufi from Muhammad b. Sinan from al-Mufaddal from Jabir b. Yazid from Abi'l Zubayr al-Makki from Jabir b. `Abdullah al-Ansari.

He said: The Prophet (s) said: Surely, Allah selected me, chose me, and made me a messenger. He revealed the Master of Books to me. So, I said: "My God and My Master! Surely, you sent Musa to Pharaoh, and he asked You if You could make his brother Harun a vizier to reinforce him and give further credibility to his words. O My Master and My God! I ask you to make for me a vizier from my family to reinforce me." So, Allah made `Ali my vizier and my brother, and He emboldened his heart, and He dressed him in prestige over his enemies. He was the first to believe in me and the first to believe in Allah's oneness with me. I asked my Lord for that and He granted it to me; so, he is the Master of Deputies. Following him is happiness

and dying in obedience to him is martyrdom. His name in the Torah is attached to my name. His wife is the great saint, my daughter. His sons are the Masters of the Youth of Paradise, and they are my sons. He, his sons, and the Imams after them are the Proofs of Allah over His creation after the prophets. They are the gates of knowledge in my Nation. Whoever follows them will be delivered from the Fire, and whoever believes in them will be guided to the Straight Path. Allah does not cause a worshiper to love them except that He will bring him to Paradise.[33]

وبهذا الاسناد، عن بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن إسماعيل بن أبان، عن سلام بن أبي عمرة، عن معروف بن خربوذ، عن أبي الطفيل، عن الحسن بن علي بن أبي طالب (عليه السلام)، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: أنا سيد النبيين، وعلي بن أبي طالب سيد الوصيين، والحسن والحسين سيدا شباب أهل الجنة، والائمة بعدهما سادات المتقين، ولينا ولي الله، وعدونا عدو الله، وطاعتنا طاعة الله ومعصيتنا معصية الله عزوجل

By this *isnad* from Bakr b. `Abdullah b. Habib. He said: Tamim b. Bahlul narrated to us from Isma`il b. Aban from Salam b. Abi `Amra from Ma`ruf b. Kharbudh from Abi'l Tufayl from al-Hasan b. `Ali b. Abi Talib (a.s).

He said: I heard the Messenger of Allah (s) say: I am the Master of the Prophets, and `Ali b. Abi Talib is the Master of the Deputies, and al-Hasan and al-Husayn are the Masters of the Youth of the People of Paradise, and the Imams after them are the Masters of the Godfearing.

[33] Amali of Saduq, Assembly 6, Hadith 5.

Our friends are the friends of Allah, and our enemies are the enemies of Allah. Obedience to us is obedience to Allah, and disobedience of us is disobedience of Allah.[34]

3.2 The People of the Cloak

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَصْبَهَانِيُّ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، رَبِيبِ النَّبِيِّ صلى الله عليه وسلم قَالَ نَزَلَتْ هَذِهِ الآيَةُ عَلَى النَّبِيِّ صلى الله عليه وسلم : (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا النَّبِيُّ صلى الله عليه وسلم فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ " اللَّهُمَّ هَؤُلاَءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا " . قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ قَالَ " أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ إِلَىَّ خَيْرٍ " . وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَسَعْقِلِ بْنِ يَسَارٍ وَأَبِي الْحَمْرَاءِ وَأَنَسِ بْنِ مَالِكٍ . وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

Qutayba b. Sa`id narrated to us. He said: Muhammad b. Sulayman al-Isfahani narrated to us from Yahya b. `Ubayd from `Ata' b. Abi Rabah from `Umar b. Abi Salama the stepson of the Prophet (s).

He said: When these verses were revealed to the Prophet (s), "Allah only wishes to remove uncleanliness from you, O Ahl al-Bayt, and to purify you with a thorough purification" (33:33) in the home of Umm Salama, he called for Fatima, Hasan, Husayn, and wrapped them in a cloak, and `Ali was behind him, so he wrapped him in the cloak. Then, he said: O Allah! These are my Ahl al-Bayt, so remove

[34] Amali of Saduq, Assembly 82, Hadith 16.

uncleanliness from them, and purify them with a thorough purification.

Then, Umm Salama said: And am I with them, O Messenger of Allah? He said: You are in your place, and you are good in my view.[35]

وباسناده إلى عبد الرحمن بن كثير قال: قلت لأبي عبد الله عليه السلام ما عنى الله عز وجل بقوله تعالى: (انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) قال: نزلت هذه الآية في النبي وأمير المؤمنين والحسن والحسين وفاطمة عليهم السلام، فلما قبض الله عز وجل نبيه صلى الله عليه وآله كان أمير المؤمنين ثم الحسن ثم الحسين عليهم السلام، ثم وقع تأويل هذه الآية: (وأولوا الأرحام بعضهم أولى ببعض في كتاب الله) وكان علي بن الحسين عليهما السلام، ثم جرت في الأئمة من ولده الأوصياء عليهم السلام فطاعتهم طاعة الله ومعصيتهم معصية الله عز وجل

Sa`d from al-Hasan b. Musa al-Khashab from `Ali b. Hassaan al-Wasiti from his uncle `Abd al-Rahman b. Kathir.

He said: I said to Abu `Abdillah [al-Sadiq] (as): What did Allah mean by His saying, "Surely, Allah only wants to remove uncleanliness from you, O Ahl al-Bayt, and purify you with a thorough purification" (33:33)? He said: This verse was revealed regarding the Prophet, Amir al-Mu'minin, al-Hasan, al-Husayn, and Fatima (as). When Allah caused His Prophet (s) to pass away, it was Amir al-Mu'minin, then al-Hasan, then al-Husayn (as). Then, the interpretation of this verse was applied, "And those of blood ties are more entitled in the Book of Allah" (33:6), and it was `Ali b. al-Husayn (as). Then, it passed through the Imams from his loins; the

[35] Jami` al-Tirmidhi, Book 49, Hadith 186; also Book 47, Hadith 257.

deputies (as). Obedience of them is obedience of Allah, and disobedience of them is disobedience of Allah.[36]

علي بن إبراهيم عن محمد بن عيسى عن يونس وعلي بن محمد عن سهل بن زياد أبي سعيد عن محمد بن عيسى عن يونس عن ابن مسكان عن أبي بصير عن أبي عبد الله عليه السلام وذكر حديثا طويلا يقول فيه عليه السلام حاكيا عن رسول الله صلى الله عليه وآله وقال: أوصيكم بكتاب الله وأهل بيتي فاني سألت الله عز وجل ان لا يفرق بينهما حتى يوردهما على الحوض فأعطاني ذلك، وقال: لا تعلموهم فإنهم أعلم منكم، وقال: انهم لن يخرجوكم من باب هدى ولن يدخلوكم في باب ضلالة، فلو سكت رسول الله صلى الله عليه وآله ولم يبين من أهل بيته لادعاها آل فلان وآل فلان، ولكن الله عز وجل أنزله في كتابه لنبيه (انما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) فكان على والحسن و الحسين وفاطمة عليهم السلام، فادخلهم رسول الله صلى الله عليه وآله تحت الكساء في بيت أم سلمة، ثم قال: اللهم ان لكل نبي أهلا وثقلا وهؤلاء أهل بيتي وثقلي، فقالت أم سلمة: ألست من أهلك؟فقال: انك إلى خير ولكن هؤلاء أهلي وثقلي، وفي آخر الحديث وقال: الرجس هو الشك والله لا نشك في ربنا أبدا محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن خالد والحسين بن سعيد عن النضر بن سويد عن يحيى بن عمران الحلبي عن أبي بصير عن أبي عبد الله عليه السلام مثل ذلك

`Ali b. Ibrahim from Muhammad b. `Isa from Yunus and `Ali b. Muhammad from Sahl b. Ziyad. Abi Sa`id from Muhammad b. `Isa

[36] Imamah wa Tabsira by Ibn Babuwayh, page 47, Hadith 29.

from Yunus from Ibn Muskan from Abu Basir from Abu `Abdillah [al-Sadiq] (as).

He mentioned a long *hadith* in which he (as) said: From the Messenger of Allah (s), he said: "I entrust you with the Book of Allah and my Ahl al-Bayt. I have asked Allah to not separate them until they return to me at the Pond, and He has granted me that." And he said: "Do not teach them, for they know more than you." And he said: "They will not take you out of the door of guidance, and they will not enter you into the door of misguidance."

[The Imam said:] If the Messenger of Allah (s) were silent, and did not mention who his Ahl al-Bayt were, then the family of *fulan* and the family of *fulan* would have usurped that. However, Allah revealed it in His Book to His Prophet, "Surely, Allah only wants to remove uncleanliness from you, O Ahl al-Bayt, and purify you with a thorough purification" (33:33) – that was `Ali, al-Hasan, al-Husayn, and Fatima (as). The Messenger of Allah (s) entered with them beneath the cloak in the house of Umm Salama, and said: "O Allah, for every prophet there is a family and a weighty thing, and this is my family and my weighty thing." So Umm Salama said to him: "Am I not from your family?" So he said: "You are are good, but this is my family and my weighty thing."

And at the end of the *hadith*, he said: Uncleanliness is doubt, and by Allah, we never doubt our Lord.

Muhammad b. Yahya from Ahmad b. Muhammad b. `Isa from Muhammad b. Khalid and al-Husayn b. Sa`eed from an-Nadr b.

Suwayd from Yahya b. `Imran al-Halabi from Abu Basir from Abu `Abdillah [al-Sadiq] (as) narrated something like this.[37]

حدثنا غير واحد من أصحابنا قالوا : حدثنا أبو علي محمد بن همام قال :حدثنا عبد الله بن جعفر ، عن أحمد بن هلال ، عن محمد بن أبي عمير ، عن سعيد بن غزوان عن أبي بصير عن أبي عبد الله عليه السلام عن آبائه صلوات الله عليهم قال : قال رسول الله صلى الله ، عليه وآله : إن الله عز وجل اختار من الأيام الجمعة ، ومن الشهور شهر رمضان ، ومن الليالي ليلة القدر ، واختارني على جميع الأنبياء ، واختار مني عليا وفضله على جميع ، الأوصياء ، واختار من علي الحسن والحسين ، واختار من الحسين الأوصياء من ولده ينفون عن التنزيل تحريف الغالين وانتحال المبطلين وتأويل المضلين ، تاسعهم قائمهم و (هو ظاهرهم وهو باطنهم (

Another one of our companions narrated to us. They said: Abu `Ali Muhammad b. Hammam narrated to us. He said: `Abdullah b. Ja`far narrated to us from Ahmad b. Hilal from Muhammad b. Abi `Umayr from Sa`id b. Ghazwan from Abi Basir from Abi `Abdillah [al-Sadiq] (as) from his forefathers (s).

He said: The Messenger of Allah (s) said: Allah has chosen Friday from the days, and the month of Ramadan from the months, and the Night of Power from the nights. He has chosen me above all the prophets, and from me He has chosen `Ali and preferred him over all of the deputies. And from `Ali He has chosen Hasan and Husayn, and from al-Husayn He has chosen the deputies from his loins who will negate the interpolations of the extremists, the fraudulence of the

[37] Al-Kafi, Volume 1, Page 286-287, Hadith 1.

wrongdoers, and the interpretations of the deviant. Their ninth is their Qa'im and he is their manifest one, and he is their hidden one.[38]

حدثنا علي بن الفضل بن العباس البغدادي، قال :قرأت على أحمد ابن محمد بن سليمان ،بن الحارث، قلت :حدثكم محمد بن علي بن خلف العطار، قال :حدثنا حسين الاشقر :قال :حدثنا عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبير، عن ابن عباس، قال :سألت النبي)صلى الله عليه وآله (عن الكلمات التي تلقى آدم من ربه فتاب عليه، قال سأله بحق محمد وعلي وفاطمة والحسن والحسين إلا تبت علي، فتاب عليه

`Ali b. al-Fadl b. al-`Abbas al-Baghdadi narrated to us. He said: I recited to Ahmad b. Muhammad b. Sulayman b. al-Harith. I said: Muhammad b. `Ali b. Khalaf al-`Attar narrated to us. He said: Husayn al-Ashqar narrated to us. He said: `Amr b. Abi'l Miqdam narrated to us from his father from Sa`id b. Jubayr from Ibn `Abbas. He said: The Prophet (s) was asked about the words that Adam received from his Lord by which He forgave him. He said: He asked Him "by the right of Muhammad, `Ali, Fatima, al-Hasan, and al-Husayn, forgive me." So, He forgave him.[39]

3.3 The people of Mubahala

[38] Kamal al-Din, Volume 1, Page 309, Hadith 32.
[39] Amali of Saduq, Assembly 18, Hadith 2.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، هُوَ مَدَنِيٌّ ثِقَةٌ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ لَمَّا أَنْزَلَ اللَّهُ هَذِهِ الآيَةَ : (نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ) دَعَا رَسُولُ اللَّهِ صلى الله عليه وسلم عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ " اللَّهُمَّ هَؤُلاَءِ أَهْلِي "

Qutayba narrated to us. Hatim b. Isma`il narrated to us from Bukayr b. Masmar, who is trustworthy and from Medina, from `Amer b. Sa`d b. Abi Waqqas from his father.

He said: When this verse was revealed, "Come, let us call our sons and your sons, our women and your women..." (3:61) the Messenger of Allah (s) called for `Ali, Fatima, Hasan and Husayn and said: O Allah! This is my family.[40]

،عنه، عن الهيثم بن عبد الله النهدي، عن العباس بن عامر القصير، عن حجاج الخشاب قال: سمعت أبا عبد الله عليه السلام يقول لابي جعفر الاحول: ما يقول من عندكم في قول الله تبارك وتعالى؟ - " قل لا أسألكم عليه أجرا الا المودة في القربى. " فقال: كان الحسن البصري يقول: في أقربائي من العرب، فقال أبو عبد الله عليه السلام: لكنى أقول لقريش الذين عندنا: هي لنا خاصة، فيقولون: هي لنا ولكم عامة، فأقول: خبروني عن النبي صلى الله عليه وآله، إذا نزلت به شديدة من خص بها؟ أليس ايانا خص بها؟ حين أراد أن يلاعن أهل نجران أخذ بيد علي وفاطمة والحسن والحسين عليهم السلام، ويوم بدر قال لعلي وحمزة !وعبيدة بن الحارث قال: فأبوا يقرون لي، أفلكم الحلو، ولنا المر؟

[40] Jami` al-Tirmidhi, Book 47, Hadith 51.

From him from al-Haytham b. `Abdullah al-Nahdi from al-`Abbas b. `Amer al-Qasir from Hajjaj al-Khashab.

He said: I heard Aba `Abdillah [al-Sadiq] (as) say to Abi Ja`far al-Ahwal: What do your people say regarding the saying of Allah, "Say: I do not ask you for a reward for this except love for my kin." (42:23)? So, he said: Hasan al-Basri said: "It means, from my kin from the Arabs."

So, Abu `Abdillah [al-Sadiq] (as) said: I say to the Quraysh who are here: "It is referring to us specifically", but they say: "It refers to us and you together." So, I say: "Tell me about the Prophet (s): when a hardship would befall him, who would he come to specifically? Was it not us he would come to? When he wanted to curse the people of Najran (*mubahila*), he took the hand of `Ali, Fatima, Hasan, and Husayn. And, on the day of Badr, he said to `Ali, Hamza, and `Ubayda b. al-Harith, 'They have refused to affirm me.' So for you is the sweet [verses], and for us is the bitter?!"[41]

[41] Kitab al-Mahasin, Volume 1, page 144-145, Hadith 47.

Chapter IV

Foretelling his Tragedy

4.1 The soil of Karbala'

حدثنا عبد الله حدثني أبي ثنا وكيع قال حدثني عبد الله ابن سعيد عن أبيه عن عائشة أو أم سلمة قال وكيع شك هو يعني عبد الله بن سعيد ان النبي صلى الله عليه وسلم قال لأحدهما لقد دخل على البيت ملك لم يدخل على قبلها فقال لي ان ابنك هذا حسين مقتول وان شئت أريتك من تربة الأرض التي يقتل بها قال فأخرج تربة حمراء

`Abdullah narrated to us. My father narrated to me. Waki` narrated to us. `Abdullah b. Sa`id narrated to me from his father from `A'isha or Umm Salama – Waki` said that `Abdullah b. Sa`id was not sure.

The Prophet (s) said to one of them: An angel that has never visited me before came into the house today and said: "This son of yours, Husayn, will be killed. If you wish, I can give you some soil of the land which he will die in." He then brought me soil that was red.[42]

حدثنا أبي (رحمه الله)، قال: حدثنا حبيب بن الحسين التغلبي، قال: حدثنا عباد بن يعقوب، عن عمرو بن ثابت، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: كان النبي (صلى الله عليه وآله) في بيت أم سلمة (رضي الله عنه)، فقال لها: لا يدخل علي أحد. فجاء الحسين (عليه السلام) وهو طفل، فما ملكت معه شيئا حتى دخل على النبي (صلى الله عليه وآله)،

[42] Musnad Ahmad b. Hanbal, Volume 6, page 294.

فدخلت أم سلمة على أثره، فإذا الحسين على صدره، وإذا النبي (صلى الله عليه وآله) يبكي، وإذا في يده شئ يقلبه، فقال النبي (صلى الله عليه وآله): يا أم سلمة، إن هذا جبرئيل يخبرني أن هذا مقتول، وهذه التربة التي يقتل عليها، فضعيها عندك، فإذا صارت دما فقد قتل حبيبي، فقالت أم سلمة: يا رسول الله، سل الله أن يدفع ذلك عنه. قال: قد فعلت، فأوحى الله عز وجل إلي: أن له درجة لا ينالها أحد من المخلوقين، وأن له شيعة يشفعون فيشفعون، وأن المهدي من ولده، فطوبى لمن كان من أولياء الحسين، وشيعته هم والله الفائزون يوم القيامة.

My father (rh) narrated to us. He said: Habib b. al-Husayn al-Taghlubi narrated to us. He said: `Ibad b. Ya`qub narrated to us from `Amr b. Thabit from Abu'l Jarud from Abu Ja`far (as).

He said: The Prophet (s) was in the house of Umm Salama (ra), when he said to her: Do not let anyone enter. Al-Husayn (as) came and was a small child (then). She could not hold anything against him to the point that he visited the Prophet (s). So, Umm Salama entered, following him. And when al-Husayn was upon his chest, the Prophet (s) was weeping and in his hand was a thing which he turned over/examined. Then the Prophet (s) said: O Umm Salama! This Gabriel has informed me that this [one] shall be killed. And this is the soil which he will be killed upon. So, keep it with you. When it turns into blood, my *Habib* (beloved) would have been killed. So, Umm Salama said: O Messenger of Allah! Ask Allah to repel that from him. He said: I had done so. And Allah revealed to me: That for him is a rank which none from the creatures shall attain and that for his Shi`a is that they will intercede, and they will receive intercession. And that the Mahdi is from his offspring. So, blessed is one who is from the

friends of al-Husayn. And his Shi`a are, by Allah, the successful ones on the Day of Resurrection.[43]

4.2 What Muhammad (s) foretold

قال: وحدثنا أحمد بن الحسن بهذا الاسناد، عن صفية بنت عبد المطلب، قالت: لما سقط الحسين (عليه السلام) من بطن أمه، فدفعته إلى النبي (صلى الله عليه وآله)، فوضع النبي لسانه في فيه، وأقبل الحسين على لسان رسول الله يمصه، فما كنت أحسب رسول الله يغذوه إلا لبنا أو عسلا. قالت: فبال الحسين (عليه السلام)، فقبل النبي بين عينيه، ثم دفعه إلي، وهو يبكي ويقول: لعن الله قوما هم قاتلوك يا بني. يقولها ثلاثا، قالت: فقلت: فداك أبي وامي، ومن يقتله؟ قال: بقية الفئة الباغية من بني أمية (لعنهم الله).

He said: And Ahmad b. al-Hasan narrated to us by this chain from Safiyya b. `Abd al-Muttalib.

She said: When Husayn (as) was delivered from his mother's womb and I handed him over to the Prophet (s), the Prophet placed his tongue in his mouth and al-Husayn took to the tongue of the Messenger of Allah, sucking on it. I reckoned that the Messenger of Allah was feeding him either milk or honey. She said: Then, al-Husayn (as) passed urine and the Prophet kissed him between his eyes. Then he handed him over to me while he was weeping and saying: Curse of Allah be on the nation that will kill you, O my son! He stated this thrice. She said: So, I said: May my father and my mother be ransomed for you! Who shall kill him? He said: A remnant

[43] Amali of Saduq, Assembly 29, Hadith 3.

of the party of aggressors from the Bani Umayya (curse of Allah be on them).[44]

و روى عن الحسن بن محبوب، بإسناده، عن صندل، عن داود بن فرقد قال: قال أبو عبد الله- عليه السّلام-: اقرؤوا سورة الفجر في فرائضكم و نوافلكم، فإنّها سورة الحسين- عليه السّلام- و ارغبوا فيها، رحمكم الله. فقال له أبو أسامة، و كان حاضرا المجلس: كيف صارت هذه السّورة للحسين- عليه السّلام- خاصّة؟ فقال: ألا تسمع إلى قوله: يا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلى رَبِّكِ راضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبادِي وَ ادْخُلِي جَنَّتِي إنّما يعني بها: الحسين بن عليّ- عليهما السّلام- فهو ذو النّفس المطمئنّة الرّاضية المرضيّة، و أصحابه من آل محمّد- صلوات الله عليهم- الرّاضون عن الله يوم القيامة، و هو راض عنهم، و هذه السّورة [نزلت] في الحسين بن عليّ- عليهما السّلام- و شيعته و شيعة آل محمّد خاصّة. من أدمن قراءة الفجر، كان مع الحسين- عليه السّلام- في درجته في الجنّة، إنّ الله عزيز حكيم.

Reported from al-Hasan b. Mahbub by his *isnad* from Sandal from Dawud b. Farqad.

He said: Abu `Abdillah [al-Sadiq] (as) said: Recite Surat al-Fajr in your mandatory and voluntary prayers, for it is the chapter of Husayn (as). Desire that, may Allah have mercy on you.

A man at the gathering named Abu Usama asked: How is this chapter specifically for Husayn? So, he said: Have you not heard His saying, 'O soul at peace! Return to your Lord, pleased and pleasing! Then enter among My servants! And enter my paradise!' (89:27-30) It is referring

[44] Amali of Saduq, Assembly 28, Hadith 6.

to al-Husayn with this, for he is the one who is at peace, pleased and pleasing. His companions from the Family of Muhammad (s) are those pleased with Allah on the Day of Resurrection, and He is pleased with them. This chapter was revealed regarding al-Husayn b. `Ali (as) and his followers and the followers of the Family of Muhammad (s) specifically. Whoever is devoted to reading al-Fajr will be with al-Husayn (as) in his rank in Paradise. Surely, Allah is great and wise.[45]

حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن جعفر بن محمد بن مالك، قال حدثني محمد بن الحسين بن زيد، قال: حدثنا أبو أحمد محمد بن زياد، قال: حدثنا زياد بن المنذر، عن سعيد بن جبير، عن ابن عباس، قال: قال علي (عليه السلام) لرسول الله (صلى الله عليه وآله): يا رسول الله، إنك لتحب عقيلا؟ قال: إي والله إني لاحبه حبين: حبا له، وحبا لحب أبي طالب له، وإن ولده لمقتول في محبة ولدك، فتدمع عليه عيون المؤمنين، وتصلي عليه الملائكة المقربون. ثم بكى رسول الله (صلى الله عليه وآله) حتى جرت دموعه على صدره، ثم قال: إلى الله أشكو ما تلقى عترتي من بعدي.

Al-Husayn b. Ahmad b. Idris (rh) said: My father narrated to us from Ja`far b. Muhammad b. Malik. He said: Muhammad b. al-Husayn b. Zaid narrated to me. He said: Abu Ahmad Muhammad b. Ziyad narrated to us. He said: Ziyad b. al Mundhir narrated to us from Sa`id b. Jubayr from Ibn `Abbas.

He said: `Ali (as) said to the Messenger of Allah (s): O Messenger of Allah! Surely, do you love `Aqil a lot? He said: Yes, by Allah! I love

[45] Tafsir Kanz al-Daqa'iq, Volume 14, page 280.

him with two loves – out of love for him and out of love for the love of Abu Talib for him. Surely, his son shall be killed in the love of your son. The eyes of the believers shall shed tears over him and the angels made proximate shall pray over him.

Then, the Messenger of Allah (s) wept until his tears flowed onto his chest.

Then, he said: I complain to Allah regarding that which my progeny shall encounter after me.[46]

حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا أحمد بن إدريس ومحمد بن يحيى العطار -جميعا، عن محمد بن أحمد بن يحيى بن عمران الاشعري، قال: حدثنا أبو عبد الله الرازي، عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن محمد بن عتبة، عن محمد بن عبد الرحمن، عن أبيه، عن علي بن أبي طالب (عليه السلام)، قال: بينا أنا وفاطمة والحسن والحسين عند رسول الله (صلى الله عليه وآله)، إذا التفت إلينا فبكى، فقلت: ما يبكيك يا رسول الله؟ فقال: أبكي مما يصنع بكم بعدي. فقلت: وما ذاك يا رسول الله؟ قال: أبكي من ضربتك على القرن، ولطم فاطمة خدها، وطعنة الحسن في الفخذ، والسم الذي يسقى، وقتل الحسين. قال: فبكى أهل البيت جميعا، فقلت: يا رسول الله، ما خلقنا ربنا إلا للبلاء! قال: ابشر يا علي، فإن الله عز وجل قد عهد إلي أنه لا يحبك إلا مؤمن، ولا يبغضك إلا منافق.

[46] Amali of Saduq, Assembly 27, Hadith 3.

Muhammad b. al-Hasan b. Ahmad b. al-Walid (ra) narrated to us. He said: Ahmad b. Idris and Muhammad b. Yahya al-`Attar together narrated to us from Muhammad b. Ahmad b. Yahya b. `Imran al Ash`ari. He said: Abu `Abdillah al-Razi narrated to us from al-Hasan b. `Ali b. Abi Hamza from Sayf b. `Amira from Muhammad b. `Utba from Muhammad b. `Abd al-Rahman from his father from `Ali b. Abi Talib (as).

He said: I and Fatima and al-Hasan and al-Husayn were with the Messenger of Allah when he turned his face towards us and started weeping. I said: Why do you weep, O Messenger of Allah? He said: I weep because of what shall be done to you after me. I said: And what is that, O Messenger of Allah? He said: I weep over the strike on you on the side of your head and the slapping of Fatima on her cheek and the stabbing of al-Hasan in the thigh and the poison which he will be given to drink and the killing of al-Husayn. He said: So, the Ahl al-Bayt all wept together.

Then, I said: O Messenger of Allah! Our Lord did not create us save for trial. He said: Rejoice, O `Ali, for Allah has confided in me that none shall love you save a believer and none shall hold malice for you save a hypocrite.[47]

كنز جامع الفوائد وتأويل الآيات الظاهرة: محمد بن العباس، عن محمد بن همام، عن محمد بن إسماعيل العلوي عن عيسى بن داود النجار، عن موسى بن جعفر، عن أبيه عليهما السلام قال: جمع رسول الله (صلى الله عليه وآله) أمير المؤمنين علي بن أبي طالب وفاطمة والحسن والحسين (عليهم السلام) وأغلق عليهم الباب، وقال: يا أهلي ويا أهل الله

[47] Amali of Saduq, Assembly 28, Hadith 2.

إن الله عز وجل يقرأ عليكم السلام، وهذا جبرئيل معكم في البيت، ويقول: إن الله عز وجل يقول: إني قد جعلت عدوكم لكم فتنة، فما تقولون؟ قالوا: نصبر يا رسول الله لأمر الله، و ما نزل من قضائه حتى نقدم على الله عز وجل، ونستكمل جزيل ثوابه، فقد سمعناه يعد الصابرين الخير كله، فبكى رسول الله (صلى الله عليه وآله وسلم) حتى سمع نحيبه من خارج البيت فنزلت هذه الآية " وجعلنا بعضكم لبعض فتنة أتصبرون وكان ربك بصيرا " أنهم سيصبرون أي سيصبرون كما قالوا صلوات الله عليهم

Muhammad b. al-`Abbas from Muhammad b. Hammam from Muhammad b. Isma`il al-`Alawi from `Isa b. Dawud al-Najjar from Musa b. Ja`far from his father (as).

He said: The Messenger of Allah (s) gathered Amir al-Mu'minin `Ali b. Abi Talib, Fatima, al-Hasan and al-Husayn, and locked the door. Then, he said: O my people and the people of Allah! Allah recites the greeting of peace to you. Gabriel is with you in the house, and he says, "Allah says: Surely, I have made your enemies a test for you." So what do you say?

They said: O Messenger of Allah, we will be patient with the decision of Allah and the judgment of Allah until we go to Allah. We will complete His reward, for we have heard that the patient will receive all goodness. So, the Messenger of Allah (s) wept until those outside of the house heard his wailing. So this verse was revealed, "And we made some of you a test for some. Will you be patient? And your Lord is all-seeing." (25:20) They were patient just as they said.[48]

[48] Kanz Jami` al-Fawa'id, Bihar al-Anwar, Volume 28, page 81, Hadith 41.

4.3 What Imam `Ali foretold

حدثنا الشيخ الفقيه أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رحمه الله)، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكمنداني، قال: حدثنا أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن جعفر بن محمد الكوفي، عن عبيد الله السمين، عن سعد بن طريف، عن الاصبغ بن نباتة، قال: بينا أمير المؤمنين (عليه السلام) يخطب الناس وهو يقول: سلوني قبل أن تفقدوني، فو الله لا تسألوني عن شئ مضى ولا عن شئ يكون إلا أنبأتكم به. فقام إليه سعد بن أبي وقاص، فقال: يا أمير المؤمنين، أخبرني كم في رأسي ولحيتي من شعرة؟ فقال له: أما والله لقد سألتني عن مسألة حدثني خليلي رسول الله (صلى الله عليه وآله) أنك ستسألني عنها، وما في رأسك ولحيتك من شعرة إلا وفي أصلها شيطان جالس، وإن في بيتك لسخلا يقتل الحسين ابني، وعمر بن سعد يومئذ يدرج بين يديه.

Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuyeh al Qummi (rh) narrated to us. He said: My father (ra) said: `Ali b. Musa b. Ja`far b. Abu Ja`far al Kamandani narrated to us. He said: Ahmad b. Muhammad b. `Isa narrated to us from `Abd al Rahman b. Abu Najran from Ja`far b. Muhammad al-Kufi from `Ubaydullah al-Simeen from Sa`d b. Turayf from al-Asbagh b. Nabatah.

He said: Amir al-Mu'minin (as) said, while addressing the people publicly: Ask me before you lose me, for, by Allah, there is not a thing from the past nor a thing present which you ask of me but that I can inform you about it. Sa`d b. Abi Waqqas stood up before him and said: O Amir al-Mu'minin! Tell me how many hairs there are on my

head and in my beard. So, he said to him: Surely, by Allah, you have asked me regarding an issue which my friend, the Messenger of Allah (s) had told me about – that you shall surely ask regarding it. There is not a hair on your head nor in your beard but that at its root, is a devil, seated. There is an infant in your house who shall kill al-Husayn, my son.

`Umar b. Sa`d was at that time a toddler, walking upon his hands [and knees].[49]

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا شُرَحْبِيلُ بْنُ مُدْرِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ، أَنَّهُ سَارَ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ صَاحِبَ مِطْهَرَتِهِ فَلَمَّا حَاذَى نِينَوَى وَهُوَ مُنْطَلِقٌ إِلَى صِفِّينَ فَنَادَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ اصْبِرْ أَبَا عَبْدِ اللَّهِ اصْبِرْ أَبَا عَبْدِ اللَّهِ بِشَطِّ الْفُرَاتِ قُلْتُ وَمَاذَا قَالَ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَعَيْنَاهُ تَفِيضَانِ قُلْتُ يَا نَبِيَّ اللَّهِ أَغْضَبَكَ أَحَدٌ مَا شَأْنُ عَيْنَيْكَ تَفِيضَانِ قَالَ بَلْ قَامَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ فَحَدَّثَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِشَطِّ الْفُرَاتِ قَالَ فَقَالَ هَلْ لَكَ إِلَى أَنْ أُشِمَّكَ مِنْ تُرْبَتِهِ قَالَ قُلْتُ نَعَمْ فَمَدَّ يَدَهُ فَقَبَضَ قَبْضَةً مِنْ تُرَابٍ فَأَعْطَانِيهَا فَلَمْ أَمْلِكْ عَيْنَيَّ أَنْ فَاضَتَا.

Muhammad b. `Ubayd narrated to us. Shurayh b. Mudrik narrated to us from `Abdullah b. Nujay from his father.

He travelled with `Ali (as), and he was the one who carried his vessel for ablution. When he reached Ninawa on his way to Siffin, `Ali (as)

[49] Amali of Saduq, Assembly 28, Hadith 1.

called out: Be patient, Aba `Abdillah; be patient, Aba `Abdillah, on the banks of the Euphrates.

I said: What did he say?

He said: I visited the Prophet (s) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears?

He said: No, but Gabriel left me a while ago. He told me that al-Husayn would be killed on the banks of the Euphrates. Would you like to smell his dust (the dust of the land where he will fall)?

I said: Yes.

He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep.[50]

حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا، قال: حدثنا قيس بن حفص الدارمي، قال: حدثني حسين الاشقر، قال: حدثنا منصور بن أبي الاسود، عن أبي حسان التيمي، عن نشيط بن عبيد، عن رجل منهم، عن جرداء بنت سمين، عن زوجها هرثمة بن أبي مسلم، قال: غزونا مع علي بن أبي طالب (عليه السلام) صفين، فلما انصرفنا نزل كربلاء فصلى بها الغداة، ثم رفع إليه من تربتها فشمها، ثم قال: واها لك أيتها التربة، ليحشرن منك أقوام يدخلون الجنة بغير حساب. فرجع هرثمة إلى زوجته، وكانت

[50] Musnad Ahmad b. Hanbal, Book 5, Hadith 84.

شيعة لعلي (عليه السلام) فقال: ألا أحدثك عن وليك أبي الحسن؟ نزل بكربلا فصلى، ثم رفع إليه من تربتها، وقال:

واها لك أيتها التربة ليحشرن منك أقوام يدخلون الجنة بغير حساب، قالت: أيها الرجل، فإن أمير المؤمنين لم يقل إلا حقا.

فلما قدم الحسين (عليه السلام) قال هرثمة: كنت في البعث الذين بعثهم عبيد الله ابن زياد، فلما رأيت المنزل والشجر ذكرت الحديث، فجلست على بعيري، ثم صرت إلى الحسين (عليه السلام)، فسلمت عليه وأخبرته بما سمعت من أبيه في ذلك المنزل الذي نزل به الحسين (عليه السلام) فقال:

معنا أنت أم علينا؟ فقلت: لا معك ولا عليك، خلفت صبية أخاف عليهم عبيد الله بن زياد. قال: فامض حيث لا ترى لنا مقتلا، ولا تسمع لنا صوتا، فو الذي نفس الحسين بيده، لا يسمع اليوم واعيتنا أحد فلا يعيننا إلا كبه الله لوجهه في جهنم.

Ahmad b. al-Hasan al-Qittan narrated to us. He said: al-Hasan b. `Ali al Sikri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: Qays b. Hafs al-Darimi narrated to us. He said: al-Husayn al-Ashqar (the blond) narrated to me. He said: Mansur b. Abu 'l Aswad narrated to us from Abu Hassan al Taymi from Nashit b. `Ubayd from a man from among them from Jarda' bint Simin from her husband Hirthima b. Abu Muslim.

He said: We went fighting with `Ali b. Abu Talib (as) in Siffin. When we departed, he descended on Karbala' and offered his morning prayer on it. Then, he raised its dust towards himself and sniffed at it.

Then, he said: Glad tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. Hirthima returned to his wife, who was a Shi`a of `Ali (as). He said: Should I narrate to you about your master, Abu'l Hasan? He descended on Karbala' and prayed. Then, he raised its dust towards himself and he said:

Glad-tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. She said: O man! Surely, Amir al-Mu'minin says nothing but the truth.

When al-Husayn (as) advanced, Hirthima said: I was in the expedition of those whom `Ubaydullah b. Ziyad had sent. When I saw the destination and the trees, I remembered the hadith and I sat on my camel. Then I came towards al-Husayn (as) and saluted him and informed him about that which I had heard from his father regarding that destination which al-Husayn (as) had descended on. He said:

Are you with us or against us? He said: I am neither with you nor against you. I have left behind sons against whom I fear `Ubaydullah b. Ziyad. He said: Then go away where you will not be able to see our murder nor hear our voice, for, by the One in Whose hand is the soul of al-Husayn, none shall consciously hear us that day and not come to our aid but that Allah will throw him headlong into Hell.[51]

4.4 What Imam Hasan foretold

[51] Amali of Saduq, Assembly 28, Hadith 7.

حدثنا أحمد بن هارون الفامي)رضي الله عنه(، قال :حدثنا محمد بن عبد الله بن جعفر بن جامع الحميري، قال :حدثنا أبي، عن أحمد بن محمد بن يحيى ، عن محمد بن سنان، عن المفضل بن عمر، عن الصادق جعفر بن محمد، عن أبيه، عن جده)عليهم السلام :(أن الحسين بن علي بن أبي طالب)عليه السلام (دخل يوما إلى الحسن)عليه السلام(، فلما نظر إليه بكى، فقال له :ما يبكيك يا أبا عبد الله؟ قال :أبكى لما يصنع بك فقال له الحسن)عليه السلام :(إن الذي يؤتى إلي سم يدس إلي فاقتل به، ولكن لا يوم كيومك يا أبا عبد الله، يزدلف إليك ثلاثون ألف رجل، يدعون أنهم من أمة جدنا محمد)صلى الله عليه وآله(، وينتحلون دين الاسلام، فيجتمعون على قتلك، وسفك دمك، وانتهاك حرمتك، وسبي ذراريك ونسائك، وانتهاب ثقلك، فعندها تحل ببني أمية اللعنة، وتمطر السماء رمادا ودما، ويبكي عليك كل شئ حتى الوحوش في الفلوات، والحيتان في البحار

Ahmad b. Harun (ra) narrated to us. He said: Muhammad b. `Abdullah b. Ja`far b. Jami` al-Himyari narrated to us. He said: My father narrated to us from Ahmad b. Muhammad b. Yahya from Muhammad b. Sinan from al-Mufaddal b. `Umar from al-Sadiq Ja`far b. Muhammad from his father from his grandfather (as).

One day, al-Husayn b. `Ali b. Abi Talib (as) visited al-Hasan (as). When he saw him, he wept. So, he said to him: What makes you weep, O Aba `Abdillah?

He said: I weep over what will happen to you. So, al-Hasan (as) said to him: When poison comes to me, I will be killed by it. However, there is no day like your day, O Aba `Abdillah. Thirty thousand men who claim that they are from the Nation of our grandfather, Muhammad (s), and who disguise [themselves with] the religion of Islam will gather to kill you, shed your blood, desecrate your sanctity, take your offspring and your women captive, and pillage your belongings. At that, damnation will fall on the Umayyads and the sky will rain ashes and blood. Everything will weep for you, even the beasts in the wastelands and the whales in the oceans.[52]

4.5 What others have foretold

في عيون الأخبار حدثنا عبد الواحد بن محمد بن عبدوس النيشابوري العطار بنيشابور في شعبان سنة اثنين وخمسين وثلاثمأة، قال: حدثنا محمد بن علي ابن قتيبة النيشابوري عن الفضل بن شاذان قال: سمعت الرضا عليه السلام يقول: لما أمر الله تعالى إبراهيم عليه السلام ان يذبح مكان ابنه إسماعيل الكبش الذي أنزل عليه، تمنى إبراهيم عليه السلام أن يكون قد ذبح ابنه إسماعيل بيده وأنه لم يؤمر بذبح الكبش مكانه ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح أعز ولده بيده فيستحق بذلك أرفع درجات أهل الثواب على المصائب، فأوحى الله عز وجل إليه: يا إبراهيم من أحب خلقي إليك؟قال: يا رب ما خلقت خلقا هو أحب إلى من حبيبك محمد صلى الله عليه وآله، فأوحى الله عز وجل: يا إبراهيم هو أحب إليك أو نفسك؟قال: بل هو أحب إلى من نفسي، قال: فولده أحب إليك أو ولدك؟قال: بل ولده، قال: فذبح ولده ظلما على يدي أعدائه أوجع لقلبك أو ذبح ولدك

[52] Amali of Saduq, Assembly 24, Hadith 3.

بيدك في طاعتي؟قال: يا رب بل ذبحه على أيدي أعدائه أوجع لقلبي قال: يا إبراهيم ان طايفة تزعم أنها من أمة محمد صلى الله عليه وآله ستقتل الحسين عليه السلام ابنه من بعده ظلما وعدوانا كما يذبح الكبش، ويستوجبون بذلك سخطي، فجزع إبراهيم عليه السلام لذلك، فتوجع قلبه وأقبل يبكي، فأوحى الله تعالى إليه: يا إبراهيم قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين وقتله، وأوجبت لك أرفع درجات أهل الثواب على المصائب، وذلك قول الله عز وجل وفديناه بذبح عظيم ولا حول ولا قوة الا بالله العلي العظيم.

`Abd al-Wahid b. Muhammad b. `Abdus al-Nayshapuri al-`Attar narrated to us in Nayshapur in Sha`ban in 352 AH. He said: Muhammad b. `Ali b. Qutayba al-Nayshapuri narrated to us from al-Fadl b. Shadhan.

He said: I heard al-Rida (as) say: When Allah ordered Ibrahim (as) to slaughter the ram that was brought to him in the place of Isma`il, Ibrahim (as) had hoped to have slaughtered Isma`il by his hand rather than being ordered to slaughter the ram in his place. This was so that he may regain the feeling in his heart that a father's heart feels when he slaughters the dearest of his sons by his hand. He wanted to attain the highest of levels from the people of good deeds upon this calamity.

So, Allah revealed to him: O Ibrahim, who is the most beloved of My creation to you? Ibrahim said: O Lord, You have not created a creation who is more beloved to me than Your beloved Muhammad (s). So, Allah revealed: O Ibrahim, is he more beloved to you, or yourself? Ibrahim said: Of course, he is more beloved to me than my own self.

Allah said: So, is his son more beloved to you, or your son? Ibrahim said: His son, of course. Allah said: So [what is more painful to your heart:] his son being slaughtered oppressively upon the hands of his enemies, or the slaughtering of your son by your hand in obedience to me? Ibrahim said: O Lord, his slaughter upon the hands of his enemies is more painful to my heart.

Allah said: O Ibrahim, a faction that alleges that it is from the Nation of Muhammad (s) will kill his son al-Husayn (as) after him oppressively and with aggression, just as a ram is slaughtered. And by that, my wrath upon them will become obligatory.

So, Ibrahim lamented over that. His heart was pained by that, and he began to weep. So, Allah revealed to him: O Ibrahim, I have ransomed your lamentation upon the slaughtering of your son Isma`il with your lamentation upon Husayn. And so the highest of levels from the people of good deeds has become obligatory for you for this calamity. And that is the saying of Allah, "And we have ransomed him with a great sacrifice" (37:107), and there is no power nor ability except by Allah, the High and the Great.[53]

في كتاب كمال الدين وتمام النعمة باسناده إلى سعد بن عبد الله القمي عن الحجة القائم عليه السلام حديث طويل وفيه: قلت فأخبرني يا بن رسول الله عن تأويل كهيعص قال: هذه الحروف من أنباء الغيب، اطلع الله عبد زكريا عليها، ثم قصها على محمد صلى الله عليه وآله، وذلك أن زكريا عليه السلام سأل ربه ان يعلمه أسماء الخمسة، فأهبط الله عليه جبرئيل عليه السلام فعلمه إياها، فكان زكريا إذا ذكر محمدا وعليا وفاطمة والحسن سرى عنه همه

[53] `Uyun Akhbar al-Rida by Saduq, Volume 2, page 187.

وانجلى كربه، وإذا ذكر الحسين عليه السلام خنقته العبرة ووقعت عليه البهرة فقال ذات يوم: الهى ما بالى إذا ذكرت أربعا منهم عليهم السلام تسليت بأسمائهم من همومي، وإذا ذكرت الحسين عليه السلام تدمع عيني وتثور زفرتي؟فأنبأه تبارك و تعالى عن قصته، فقال: " كهيعص " فالكاف اسم كربلاء، والهاء هلاك العترة، والياء يزيد لعنه الله وهو ظالم الحسين والعين عطشه، والصاد صبره، فلما سمع بذلك زكريا عليه السلام لم يفارق مسجده ثلاثة أيام، ومنع فيها الناس من الدخول عليه، وأقبل على البكاء و النحيب، وكانت ندبته: الهى أتفجع خير خلقك بولده؟أتنزل بلوى هذه الرزية بفنائه؟أتلبس عليا وفاطمة ثياب هذه المصيبة ؟الهى أتحل كربة هذه الفجيعة بساحتهما؟ثم كان يقول: الهى ارزقني ولدا تقر به عيني ، عند الكبر، واجعله وارثا ووصيا، واجعل محله منى محل الحسين عليه السلام فإذا رزقتنيه فأفتني بحبه وبه أفجعني به كما تفجع محمدا حبيبك صلى الله عليه وآله بولده، فرزقه الله يحيى عليه السلام وفجعه به، وكان حمل يحيى ستة أشهر، وحمل الحسين عليه السلام كذلك

By his *isnad* to Sa`d b. `Abduillah from Imam al-Qa'im (as) in a long *hadith*, in which I said: Inform me, O son of the Messenger of Allah, about the interpretation of "Kaf Ha' Ya' `Ayn Sod" (19:1).

He said: These letters are from the tidings of the unseen. Allah gave them to Zakariyya, then He said it to Muhammad (s). This was when Zakariyya (as) asked his Lord to inform him of the five names [of the Ahl al-Kisa'], so Allah sent Gabriel (as) to him and he informed him. So, when Zakariyya would mention Muhammad, `Ali, Fatima, and al-Hasan, he would be relieved from his worries and his anguish. But when he would mention al-Husayn (as), he would choke with tears and lose his breath.

So, he said that day: My God! Why is it that when I mention four of them (as), I am relieved from my worries by their names; but when I mention al-Husayn (as), my eyes fill with tears and I cannot breathe?

So, He told him about his story, and said: 'Kaf Ha' Ya' `Ayn Sod. The Kaf is the name of Karbala', the Ha' is the destruction (*halak*) of the progeny, the Ya' is Yazid (l) who is the oppressor of al-Husayn, the `Ayn is his thirst (*`atsh*), and the Sod is his patience (*sabr*).

When Zakariyya (as) heard that, he did not leave his temple for three days, and he prevented the people from visiting him, and he wept and wailed. His lamentation was: My God! Do You allow the best of Your creation to be horrified by [the killing of] his son? Do You descend the calamity of this disaster through his annihilation? Do You dress `Ali and Fatima with the clothes of this tragedy? My God! Do You allow the calamity of this tragedy for them?

Then, he would say: O God! Grant me a son that I can recognize in my old age, and make him an inheritor and a deputy, and make his position to me like that of al-Husayn (as). If you grant him to me, fill me with love for him. Let me mourn for him just as Muhammad Your Beloved (s) mourns for his son.

So, Allah granted him Yahya (as), and he caused him to mourn for him. Yahya was in the womb for six months, and al-Husayn was in the womb for the same amount of time.[54]

[54] Kamal al-Din, Volume 1, Page 489.

حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عمر ابن حفص، عن زياد بن المنذر، عن سالم بن أبي جعدة ، قال: سمعت كعب الاحبار يقول: إن في كتابنا: أن رجلا من ولد محمد رسول الله (صلى الله عليه وآله) يقتل، ولا يجف عرق دواب أصحابه حتى يدخلوا الجنة، فيعانقوا الحور العين، فمر بنا الحسن (عليه السلام)، فقلنا: هو هذا؟ قال: لا. فمر بنا الحسين (عليه السلام)، فقلنا: هو هذا؟ قال: نعم.

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: Muhammad b. Yahya al-`Attar narrated to us. He said: Ahmad b. Muhammad b. `Isa narrated to us from `Ali b. al Hakam from `Umar b. Hafs from Ziyad b. al-Mundhir from Salim b. Abu Ja`dah. He said:

I heard Ka`b al-Ahbar say: It is in our book that a man from the offspring of Muhammad, the Messenger of Allah (s) will be killed and the sweat of the riding animals of his companions shall not dry until they have entered Paradise and been embraced by the dark-eyed beauties. Then al-Hasan (as) passed by us and we said: Is he this [one]? He said: No. Then al-Husayn (as) passed by us and we said: Is he this [one]? He said: Yes.[55]

حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن نصر بن مزاحم المنقري، عن عمر بن سعد، عن أبي شعيب التغلبي، عن يحيى بن يمان، عن إمام لبني سليم، عن أشياخ لهم، قالوا: غزونا بلاد الروم، فدخلنا كنيسة من كنائسهم، فوجدنا فيها مكتوبا:

[55] Amali of Saduq, Chapter 29, Hadith 4.

أيرجو معشر قتلوا حسينا * * شفاعة جده يوم الحساب

قالوا فسألنا منذ كم هذا في كنيستكم؟ فقالوا: قبل أن يبعث نبيكم بثلاثمائة عام.

My father (ra) narrated to us. He said: Sa`d b. `Abdullah narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim al-Munqari from `Umar b. Sa`d from Abu Shu`ayb al-Taghlubi from Yahya b. Yaman from a leader of Banu Sulaym from their elders.

They said: We invaded the cities of Rome and entered a church from their churches. We found written therein:

Does the congregation that killed Husayn hope [for the] intercession of his grandfather on the Day of Reckoning?

They said: So, we asked: Since when has this been in your church? They said: Three hundred years prior to the raising of your Prophet.[56]

وحدثني العلاء بن أبي عائشة، عن أبيه قال: حدثني رأس الجالوت قال: ما مررت بكربلاء إلا وأنا أركض دابتي حتى أخلف المكان. قال: قلت: لم؟ قال: كنا نتحدث أن ولد نبي مقتول في ذلك المكان. قال: وكنت أخاف أن أكون أنا، فلما قتل الحسين قلنا هذا الذي كنا نتحدث. قال: وكنت بعد ذلك إذا مررت بذلك المكان أسير ولا أركض

Al-`Ala' b. Abi `A'isha narrated to me from his father.

[56] Amali of Saduq, Chapter 27, Hadith 6.

He said: The Jewish exilarch said: Whenever I would pass through Karbala', I would speed up my riding animal until I would leave the area. I said: Why? The exilarch said: We used to narrate that a descendant of a prophet would be killed in that area. I used to fear that it would be me, but when al-Husayn was killed, we said this is whom we used to narrate about. After that, if I passed through that area, I would traverse without hurrying.[57]

[57] Tarikh al-Tabari, Volume 4, page 296.

Chapter V

His Life and Teachings

5.1 Monotheism

وفيه قال وهب بن وهب القرشي: وحدثني الصادق جعفر بن محمد عن أبيه الباقر عن أبيه عليهم السلام ان أهل البصرة كتبوا إلى الحسين بن علي عليهما السلام يسألونه عن الصمد فكتب إليهم: بسم الله الرحمن الرحيم اما بعد فلا تخوضوا في القرآن ولا تجادلوا فيه ولا تتكلموا فيه بغير علم فقد سمعت جدي رسول الله صلى الله عليه وآله يقول: من قال في القرآن بغير علم فليتبوء مقعده من النار، وان الله سبحانه قد فسر الصمد فقال: الله أحد الله الصمد ثم فسره قال: لم يلد ولم يولد ولم يكن له كفوا أحد لم يلد لم يخرج منه شئ كثيف كالولد وساير الأشياء الكثيفة التي تخرج من المخلوقين، ولا شئ لطيف كالنفس ولا يتشعب من البداوات كالسنة والنوم، والخطرة والهم و الحزن والبهجة، والضحك والبكاء والخوف والرجاء، والرغبة والسأمة، والجوع والشبع، تعالى ان يخرج منه شئ وان يتولد منه شئ كثيف أو لطيف، و " لم يولد " لم يتولد من شئ ولم يخرج من شئ كما تخرج الأشياء الكثيفة من عناصرها كالشئ من الشئ والدابة من الدابة، والنبات من الأرض، والماء من إلينا بيع، و الأثمار من الأشجار، ولا كما تخرج الأشياء اللطيفة من مراكزها كالبصر من العين، والسمع من الاذن، والشم من الانف، والذوق من الفم، والكلام من اللسان، و المعرفة والتميز من القلب، وكالنار من الحجر، لابل هو الله الصمد الذي لا من شئ ولا في شئ ولا على شئ مبدع الأشياء وخالقها، ومنشئ الأشياء بقدرته، يتلاشى ما خلق للفناء بمشيته ويبقى ما خلق

للبقاء بعلمه، فذلكم الذي لم يلد ولم يولد، عالم الغيب والشهادة الكبير المتعال ولم يكن له كفوا أحد.

Wahb b. Wahb al-Qurashi said: al-Sadiq Ja`far b. Muhammad narrated to me from his father al-Baqir from his father (as).

The people of Basra wrote a letter to al-Husayn b. `Ali (as) with a question about the meaning of al-Samad (the Self-Subsisting; a name of Allah).

So, he wrote, "In the name of Allah, the Beneficent, the Merciful. Do not fight over [the interpretation of] the Quran, and do not debate over it, and do not talk about it without knowledge, for I have heard my grandfather the Messenger of Allah (s) say: "Whomever speaks about the Quran without knowledge shall take his seat in the Fire."

Allah explained [the meaning of] the Self-Subsisting: "He does not beget, nor was He begotten, and there is nothing like unto Him." (112:3-4) "He does not beget" means that nothing tangible comes out of Him like a child, but rather He created the tangible things that come out of the creatures; nor does anything intangible like spirits [come out of Him], nor does He branch out into tribes like those who become drowsy and sleep, nor does [He experience] worry, grief, joy, laughing, weeping, fear, hope, want, boredom, hunger, satiation. He is too high to beget any tangible or intangible thing.

"Nor was He begotten" means that He was not begotten from anything, nor did He come from anything, as the tangible things come out of a place of origin - like a thing from a thing, a beast from a

beast, plants from the Earth, water from springs, and fruits from trees; nor is He like the intangible things that come out of their centres - like sight from the eye, hearing from the ears, smell from the nose, tasting from the mouth, words from the tongue, recognition and distinguishing from the heart, and fire from the stone.

Rather, He is Allah, the self-Subsisting, He who is not from a thing, nor in a thing, nor upon a thing; the Initiator and Creator of things, the Originator and Predestiner of things. Everything He created will fade into annihilation by His will, and everything He created will remain in His knowledge. That is He who neither begets nor is begotten, He who knows the hidden and the apparent, the Great, the High, and nothing is like unto Him.[58]

حدثنا محمد بن موسى بن المتوكل)رحمه الله(، قال :حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن يحيى بن أبي القاسم، عن الصادق جعفر ابن محمد، عن أبيه عن جده)عليهم السلام(، قال :كتب رجل إلى الحسين بن علي)عليه السلام :(يا سيدي أخبرني بخير الدنيا والآخرة .فكتب إليه :بسم الله الرحمن الرحيم، أما بعد فإنه من طلب رضا الله بسخط الناس كفاه الله أمور الناس، ومن طلب رضا الناس بسخط الله وكله الله إلى الناس، والسلام

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: Muhammad b. Abi `Abdullah al-Kufi narrated to us from Musa b.

[58] Kitab al-Tawhid by Saduq, Book 2, Chapter 4, Hadith 5.

`Imran al-Nakha`I from his uncle al-Husayn b. Yazid from al-Hasan b. `Ali b. Abi Hamza from his father from Yahya b. Abi'l Qasim from al-Sadiq Ja`far b. Muhammad from his father from his grandfather (as).

He said: A man wrote to al-Husayn b. `Ali (as): "O my Master! Inform me of the best of this world and the Hereafter." So, he wrote to him: "In the name of Allah, the Beneficent, the Merciful. As for what comes after: whoever seeks the pleasure of Allah despite the discontent of the people, Allah will suffice him in the affairs of the people. Whoever seeks the pleasure of the people despite the discontent of Allah, Allah will entrust him to the people. Peace."[59]

5.2 Recognizing the Imam of the time

في كتاب علل الشرايع باسناده إلى أبي عبد الله عليه السلام قال: خرج الحسين بن علي على أصحابه فقال: أيها الناس ان الله عز وجل ذكره ما خلق العباد الا ليعرفوه، فإذا عرفوه عبدوه، فإذا عبدوه استغنوا بعبادته عن عبادة من سواه، فقال له رجل: يا بن رسول الله صلى الله عليه وآله بأبي أنت وأمي فما معرفة الله؟قال: معرفة أهل كل زمان امامهم الذي تجب عليهم طاعته.

In its *isnad* to Abi `Abdillah (as) [al-Sadiq].

He said: Al-Husayn b. `Ali came out to his companions and said: O people! Surely, Allah mentioned that He did not create the worshipers except so that they may recognize Him. When they

[59] Amali of Saduq, Assembly 36, Hadith 14.

recognize Him, they will worship Him. When they worship Him, they will leave the worship of others besides Him.

So, a man said to him: O son of the Messenger of Allah (s)! May my mother and father be sacrificed for you! What is the recognition of Allah? He said: The people's recognition of the Imam of their time, whose obedience is obligatory for them.[60]

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله قال حدثنا أحمد بن محمد بن عيسى وإبراهيم بن مهزيار عن علي بن مهزيار عن الحسين بن سعيد عن أبي علي البجلي عن أبان بن عثمان عن زرارة بن أعين عن أبي عبد الله عليه السلام في حديث له في الحسين بن علي عليه السلام أنه قال في آخره ولو لا من على الأرض من حجج الله لنفضت الأرض ما فيها وألقت ما عليها إن الأرض لا تخلو ساعة من الحجة.

My father (ra) narrated to us. He said: Sa`d b. `Abdullah narrated to us. He said: Ahmad b. Muhammad b. `Isa and Ibrahim b. Mahziyar narrated to us from `Ali b. Mahziyar from al-Husayn b. Sa`id from Abi `Ali al-Bajali from Aban b. `Uthman from Zurara b. A`yan from Abi `Abdillah [al-Sadiq] (as).

In a *hadith* of his from al-Husayn b. `Ali (as), that he said in the end: If the Earth were empty of the Proofs of Allah, the Earth would quake all that is in it and heave what is upon it. The Earth does not remain for one moment without a Proof.[61]

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[60] `Ilal al-Shara'i` by Saduq, Volume 1, page 9.
[61] Kamal al-Din, Volume 1, page 230, Hadith 4.

5.3 His rings

حدثنا علي بن أحمد بن موسى الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن الحسن بن علي بن سالم، عن أبيه، عن الصادق جعفر بن محمد، عن أبيه (عليه السلام)، قال: كان للحسين بن علي (عليه السلام) خاتمان، نقش أحدهما: لا إله إلا الله، عدة للقاء الله. ونقش الآخر: إن الله بالغ أمره، وكان نقش خاتم علي بن الحسين (عليهما السلام): خزي وشقي قاتل الحسين بن علي (عليهما السلام).

`Ali b. Ahmad b. Musa al-Daqqaq (ra) narrated to us. He said: Muhammad b. Abu `Abdillah al-Kufi narrated to us. He said: Musa b. `Imran al-Nakha`i narrated to us from his uncle al-Husayn b. Yazid from al-Hasan b. `Ali b. Salim from his father from al-Sadiq Ja`far b. Muhammad from his father (as).

He said: There were two rings for al-Husayn b. `Ali (as). The inscription on one of them was: "There is no god but Allah, prepare for the meeting with Allah" (*La ilaha illa 'llah, `uddatu liliqaa'illah*), and the inscription on the other was: "Surely, Allah brings about His order (*Innallaha balighu amrih*)." And the inscription on the ring of `Ali b. al-Husayn (as) was: Debased and wretched is the murderer of al-Husayn b. `Ali (as) (*Khizi wa shaqi qatil al-Husayn b. `Ali*).[62]

[62] Amali of Saduq, Assembly 27, Hadith 7.

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا . وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Qutayba narrated to us. Hatim b. Isma`il narrated to us from Ja`far b. Muhammad from his father.

He said: Al-Hasan and al-Husayn wore their ring on their left hand.[63]

حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن ابن أبي نجران، عن المثنى، عن محمد بن مسلم، قال: سألت الصادق جعفر بن محمد (عليهما السلام) عن خاتم الحسين بن علي (عليهما السلام) إلى من صار؟ وذكرت له أني سمعت أنه أخذ من إصبعه فيما اخذ. قال (عليه السلام): ليس كما قالوا، إن الحسين (عليه السلام) أوصى إلى ابنه علي بن الحسين (عليهما السلام) وجعل خاتمه في إصبعه، وفوض إليه أمره، كما فعله رسول الله (صلى الله عليه وآله) بأمير المؤمنين (عليه السلام)، وفعله أمير المؤمنين بالحسن (عليهما السلام)، وفعله الحسن بالحسين (عليهما السلام)، ثم صار ذلك الخاتم إلى أبي (عليه السلام) بعد أبيه، ومنه صار إلي، فهو عندي وإني لالبسه كل جمعة وأصلي فيه. قال محمد بن مسلم: فدخلت إليه يوم الجمعة وهو يصلي، فلما فرغ من الصلاة مد إلي يده، فرأيت في إصبعه خاتما نقشه: لا إله إلا الله عدة للقاء الله، فقال: هذا خاتم جدي أبي عبد الله الحسين بن علي (عليهما السلام)

[63] Jami` al-Tirmidhi, Book 24, Hadith 24.

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: Muhammad b. Yahya al-`Attar narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Ibn Abi Najran from al-Muthanna from Muhammad b. Muslim.

He said: I asked al-Sadiq Ja`far b. Muhammad (as) about the ring of al-Husayn b. `Ali (as) – to whom did it go? And I mentioned to him that I had heard that it was looted from his finger along with what was looted. He (as) said: It is not as they say. Surely, al-Husayn (as) bequeathed to his son `Ali b. al-Husayn (as) and put his ring on his finger and delegated to him his command like the Messenger of Allah (s) had done with Amir al-Mu'minin (as) and Amir al-Mu'minin had done with al-Hasan (as) and al-Hasan had done with al-Husayn (as). Then that ring came to my father (as) after his father and from him it came to me. So, it is with me and I wear it every Friday and I pray with it. Muhammad b. Muslim said: So, I entered upon him on Friday and he was praying. When he had finished the salah he extended his hand towards me. And I saw on his finger a ring; its inscription was "There is no god but Allah, prepare for the meeting with Allah." (*La ilaha illa 'llah, `uddatu liliqaa'illah*) – then he said: This is the ring of my grandfather Abu `Abdillah al-Husayn b. `Ali (as).[64]

5.4 *Talbiya* during Hajj

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ، عَنْ عِكْرِمَةَ قَالَ وَقَفْتُ مَعَ الْحُسَيْنِ فَلَمْ أَزَلْ أَسْمَعُهُ يَقُولُ لَبَّيْكَ حَتَّى رَمَى الْجَمْرَةَ فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ مَا

[64] Amali of Saduq, Assembly 29, Hadith 13.

هَذَا الْإِهْلَالُ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يُهِلُّ حَتَّى انْتَهَى إِلَى الْجَمْرَةِ وَحَدَّثَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهَلَّ حَتَّى انْتَهَى إِلَيْهَا.

Muhammad b. Abi `Adi narrated to us from Muhammad b. Ishaq. Aban b. Salih narrated to me from `Ikrama.

He said: I stood with al-Husayn and I kept hearing him say: "I am at Your service, I am at Your service" (*labbayka, labbayka*) until he stoned the Jamra. I said: O Aba `Abdillah, what is this *talbiya*? He said: I heard `Ali b. Abi Talib (as) reciting the *talbiya* until he reached the Jamra, and he told me that the Messenger of Allah (s) recited the *talbiya* until he reached it.[65]

5.5 Patience

وَعَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ فَيَذْكُرُهَا وَإِنْ طَالَ عَهْدُهَا فَيُحْدِثُ لِذَلِكَ اسْتِرْجَاعًا إِلَّا جَدَّدَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ عِنْدَ ذَلِكَ فَأَعْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا» . رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي شعب الْإِيمَان

From al-Husayn b. `Ali from the Prophet (s). He said: If any Muslim man or woman suffers a calamity and keeps it in his memory, even if it happened a long time ago, saying each time it is remembered, "We belong to Allah and to Him do we return," Allah, blessed and exalted,

[65] Musnad Ahmad b. Hanbal, Book 5, Hadith 735.

will give a fresh reward each time it is said, equivalent to the reward when it happened."[66]

5.6 Backbiting

وقال عليه السلام لرجل اغتاب عنده رجلا :يا هذا كف عن الغيبة فإنها إدام كلاب النار

He (as) said to a man who backbit another man in front of him: O you, stop backbiting, for surely, it is the meal of the dogs of hell.[67]

5.7 Harming helpless people

وقال لابنه علي بن الحسين عليهما السلام :أي بني إياك وظلم من لا يجد عليك ناصرا إلا الله جل وعز

He (as) said to his son `Ali b. al-Husayn (as): My son, beware of oppressing one who has no helper against you except Allah.[68]

5.8 Friendship

وقال عليه السلام :الاخوان أربعة :فأخ لك وله .وأخ لك .وأخ عليك .وأخ لا لك ولا له فسئل عن معنى ذلك؟ فقال عليه السلام :الأخ الذي هو لك وله فهو الأخ الذي يطلب بإخائه بقاء الإخاء، ولا يطلب بإخائه موت الإخاء، فهذا لك وله لأنه إذا تم الإخاء طابت حياتهما جميعا وإذا دخل الإخاء في حال التناقض بطل جميعا .والأخ الذي هو لك فهو

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[66] Mishkat al-Masabih, Book 5, Hadith 231.
[67] Tuhaf al-`Uqul, page 244.
[68] Tuhaf al-`Uqul, page 246.

الأخ الذي قد خرج بنفسه عن حال الطمع إلى حال الرغبة فلم يطمع في الدنيا إذا رغب في الإخاء فهذا موفر عليك بكليته .والأخ الذي هو عليك فهو الأخ الذي يتربص بك الدوائر .ويغشي السرائر ويكذب عليك بين العشائر وينظر في وجهك نظر الحاسد فعليه لعنة الواحد والأخ الذي لا لك ولا له فهو الذي قد ملاه الله حمقا فأبعده سحقا فتراه يؤثر نفسه عليك ويطلب شحاما لديك

He (as) said: There are four kinds of friends: there is the friend who is for you and for himself, the friend who is for you, the friend who is against you, and the friend who is neither for you nor for himself.

He was asked to explain. So, he (as) said: The friend who is for you and for himself is one who strives to maintain your friendship for the sake of brotherhood, and does not break off your friendship due to brotherhood. This friend is for you and for himself. This is because the life of both of you will be pleasant as long as your brotherhood is maintained. But when brotherhood dissolves, everything will be valueless.

The friend who is yours is the friend who has left from the state of greed to the state of desire, so he did not covet the world. If he desires brotherhood, then this is saved for you in its entirety.

The friend who is against you is the friend who lurks around you, conceals secrets, lies about you among the people, and looks at your face with the eyes of the envious, so the curse of the One is upon him.

The friend who is neither for you nor for himself is the one whom Allah filled with foolishness, so you see him preferring himself to you and his eye is on your wealth.[69]

5.9 Intelligence

وقال عليه السلام :من دلائل علامات القبول :الجلوس إلى أهل العقول .ومن علامات أسباب الجهل الممارأة لغير أهل الكفر)! (ومن دلائل العالم انتقاده لحديثه وعلمه بحقائق فنون النظر

He (as) said: Sitting with the intelligent is a sign of success. Arguing with anyone other than the disbelievers is a sign of ignorance. Criticizing one's own sayings and giving consideration to other perspectives is a sign of a scholar.[70]

[69] Tuhaf al-`Uqul, page 247.
[70] Tuhaf al-`Uqul, page 247-248.

Chapter VI

The Passion of Husayn

6.1 General

حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن إبراهيم بن أبي محمود، قال: قال الرضا (عليه السلام): إن المحرم شهر كان أهل الجاهلية يحرمون فيه القتال، فاستحلت فيه دماؤنا، وهتكت فيه حرمتنا، وسبي فيه ذرارينا ونساؤنا، وأضرمت النيران في مضاربنا، وانتهب ما فيها من ثقلنا، ولم ترع لرسول الله (صلى الله عليه وآله) حرمة في أمرنا. إن يوم الحسين أقرح جفوننا، وأسبل دموعنا، وأذل عزيزنا، بأرض كرب وبلاء، أورثتنا الكرب والبلاء، إلى يوم الانقضاء، فعلى مثل الحسين فليبك الباكون، فإن البكاء يحط الذنوب العظام.

ثم قال (عليه السلام): كان أبي (صلوات الله عليه) إذا دخل شهر المحرم لا يرى ضاحكا، وكانت الكآبة تغلب عليه حتى يمضي منه عشرة أيام، فإذا كان يوم العاشر كان ذلك اليوم يوم مصيبته وحزنه وبكائه، ويقول: هو اليوم الذي قتل فيه الحسين (صلوات الله عليه).

Ja`far b. Muhammad b. Masrur (rh) narrated to us. He said: al-Husayn b. Muhammad b. `Amer narrated to us from his uncle `Abdullah b. `Amer from Ibrahim b. Abi Mahmud.

He said: al-Rida (as) said: Muharram is the month in which the people of the Jahiliyya would prohibit fighting, but our blood was deemed lawful in it, our sanctity was violated in it, our offspring and

our women were made captives in it, fire was ignited in our marquees and what was in them of our provision was plundered. And [despite our relationship] to the Messenger of Allah (s), the sanctity in our affair was not observed. Surely, on the day of Husayn, our eyelids were wounded, our tears made to flow, our beloved abased in the land of suffering and affliction. Suffering and affliction were rained down on us. So, those who lament should lament on the like of Husain till the day of termination (i.e. the last day of this world), for surely the crying diminishes the great sins.[71]

حدثنا محمد بن موسى بن المتوكل رضي الله عنه، قال :حدثنا علي بن الحسين السعد آبادي، قال :حدثنا أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، عن الصادق جعفر بن محمد، عن أبيه، عن جده عليهم السلام، قال :سئل الحسين بن علي عليهما السلام (فقيل له :كيف أصبحت، يا بن رسول الله؟ قال :أصبحت ولي رب فوقي، والنار أمامي، والموت يطلبني، والحساب محدق بي، وأنا مرتهن بعملي، لا أجد ما أحب، ولا أدفع ما أكره، والامور بيد غيري، فإن شاء عذبني، وإن شاء عفا عني، فأي فقير أفقر مني

Muhammad b. Musa b. al-Mutawakkil (ra) narrated to us. He said: `Ali b. al-Husayn al-Sa`d Abadi narrated to us. He said: Ahmad b. Muhammad b. Khalid narrated to us from his father from Muhammad b. Sinan from al-Mufaddal b. `Umar from al-Sadiq Ja`far b. Muhammad from his father from his grandfather (as).

[71] Amali of Saduq, Assembly 27, Hadith 2.

He said: Al-Husayn b. `Ali (as) was asked – it was said to him: How was your morning, O son of the Messenger of Allah? He said: I awoke with a Lord above me, the Fire before me, death seeking me, and the Judgment staring at me. I am dependant upon my deeds. I cannot find what I love, nor can I repel what I hate. The affairs are in the hand of one other than me – if He wills, He may punish me, and if He wills, He may pardon me. Which poor person is poorer than me?![72]

في ارشاد المفيد رحمه الله وروى سفيان بن عيينة عن علي بن يزيد عن علي بن الحسين عليهما السلام قال: خرجنا مع الحسين بن علي عليهما السلام فما نزل منزلا ولا رحل منه الا ذكر يحيى بن زكريا وقتله، وقال: ومن هوان الدنيا على الله ان رأس يحيى بن زكريا أهدى إلى بغى من بغايا بني إسرائيل . وفى مجمع البيان مثله الا ان فيه وقال يوما: ومن هوان الدنيا الخ ".

Sufyan b. `Uyana reported from `Ali b. Yazid from `Ali b. al-Husayn (as).

He said: We went out with al-Husayn b. `Ali (as), and he did not disembark or go anywhere except that he mentioned Yahya b. Zakariyya (as) and his killing. He said: "From the shameful things of this world in the view of Allah is that the head of Yahya b. Zakariyya was gifted to a transgressor from the Children of Israel.[73]

[72] Amali of Saduq, Assembly 89, Hadith 3.
[73] Kitab al-Irshad by Mufid, Volume 2, page 32.

دعا الحسين عليه السلام بدواة وبياض وكتب هذه الوصية لأخيه محمد :بسم الله الرحمن الرحيم هذا ما أوصى به الحسين بن علي بن أبي طالب إلى أخيه محمد المعروف يا بن الحنفية أن الحسين يشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله، جاء بالحق من عند الحق، وأن الجنة والنار حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور، وأني لم أخرج أشرا ولا بطرا ولا مفسدا ولا ظالما وإنما خرجت لطلب الاصلاح في أمة جدي صلى الله عليه وآله أريد أن آمر بالمعروف وأنهى عن المنكر، وأسير بسيرة جدي وأبي علي

Al-Husayn (as) called for a pen and paper, and then wrote this will to his brother Muhammad: In the name of Allah, the Beneficent, the Merciful. This is what al-Husayn b. `Ali b. Abi Talib wills to his brother Muhammad, known as Ibn al-Hanafiyya. Al-Husayn bears witness that there is no god but Allah, one without partners, and that Muhammad is His Servant and Messenger – he came with the truth from the Truth. Paradise and the Fire are true. The Hour is coming and there is no doubt in it. Allah will resurrect those in the graves. I do not revolt out of evil, nor arrogance, nor corruption, nor tyranny. I only revolt to seek rectification for the Nation of my grandfather (s). I seek to enjoin in established virtues and forbid evil, and to go in the path of my grandfather and my father `Ali.[74]

كامل الزيارة: حكيم بن داود بن حكيم، عن سلمة، عن علي بن الحسين، عن معمر بن خلاد، عن أبي الحسن الرضا عليه السلام قال بينا الحسين عليه السلام يسير في جوف الليل وهو متوجه إلى العراق وإذا رجل يرتجز ويقول: وحدثني أبي، عن سعد عن ابن عيسى،

[74] Bihar al-Anwar, Volume 44, page 329.

عن معمر بن خلاد، عن الرضا عليه السلام مثل ألفاظ سلمة قال: وهو يقول: يا ناقتي لا تذعري من زجري وشمري قبل طلوع الفجر بخير ركبان وخير سفر حتى تحلى بكريم البحر بماجد الجد رحيب الصدر أثابه الله لخير أمر ثمت أبقاه بقاء الدهر فقال الحسين بن علي عليه السلام: سأمضي وما بالموت عار على الفتى إذا ما نوى حقا وجاهد مسلما وواسى الرجال الصالحين بنفسه وفارق مثبورا وخالف مجرما فان عشت لم أندم وإن مت لم ألم كفى بك موتا أن تذل وتغرما

Hakim b. Dawud b. Hakim reported from Salama from `Ali b. al-Husayn from Mu`ammar b. Khallad from Abi'l Hasan al-Rida (as).

When Husayn (as) was traveling to Iraq, he heard a man recite the following poem in the middle of the night: O camel! Carry me to the best of riders on the best of journeys until you arrive at the most honourable place. Carry me to Husayn, whose grandfather is the most glorious, and Husayn is the most magnanimous. Surely, Allah has chosen him for the best of affairs. May he remain until the end of time!

So, al-Husayn b. `Ali (as) said: I shall go towards death, and there is no shame for a man in death, as long as his intentions are based on truth and he struggles as a Muslim. There is no shame in death for the valiant, as long as they support the righteous, fight the criminals and abandon the tyrants. Thus, if I live, I shall not have any regrets, and if I am slain, I will not be blamed. Nothing is more humiliating than living under the humiliation of oppressors.[75]

[75] Kamil al-Ziyarat, Chapter 29, Hadith 7.

6.2 Maqtal al-Husayn, attributed to Imam Zayn al-`Abidin

حدثنا الشيخ الجليل الفاضل أبو جعفر محمد بن علي بن الحسين ابن موسى بن بابويه القمي)رضي الله عنه(، قال :حدثنا محمد بن عمر البغدادي الحافظ)رحمه الله(، قال: حدثنا أبو سعيد الحسن بن عثمان بن زياد التستري من كتابه، قال :حدثنا إبراهيم بن عبيد الله بن موسى بن يونس بن أبي إسحاق السبيعي قاضي بلخ، قال :حدثتني مريسة بنت موسى بن يونس بن أبي إسحاق وكانت عمتي، قالت :حدثتني صفية بنت يونس بن أبي إسحاق الهمدانية وكانت عمتي، قالت :حدثتني بهجة بنت الحارث بن عبد الله التغلبي عن خالها عبد الله بن منصور وكان رضيعا لبعض ولد زيد بن علي)عليه السلام(، قال :سألت جعفر بن محمد بن علي بن الحسين)عليهم السلام(، فقلت :حدثني عن مقتل ابن رسول الله)صلى الله عليه وآله .(فقال :حدثني أبي، عن أبيه، قال :لما حضرت معاوية الوفاة دعا ابنه يزيد)لعنه الله (فأجلسه بين يديه، فقال له :يا بني، إني قد ذللت لك الرقاب الصعابووطدت لك البلاد، وجعلت الملك وما فيه لك طعمة، وإني أخشى عليك من ثلاثة نفر يخالفون عليك بجهدهم، وهم :عبد الله بن عمر بن الخطاب، وعبد الله بن الزبيروالحسين بن علي، فأما عبد الله بن عمر فهو معك فالزمه ولا تدعه، وأما عبد الله بن الزبير فقطعه إن ظفرت

به إربا إربا، فإنه يجثو لك كما يجثو الاسد لفريسته، ويواربك مواربة الثعلب للكلب، وأما الحسين فقد عرفت حظه من رسول الله، وهو من لحم رسول الله ودمه، وقد علمت لا محالة أن أهل العراق سيخرجونه إليهم ثم يخذلونه ويضيعونه، فإن ظفرت به فاعرف حقه ومنزلته من رسول الله، ولا تؤاخذه بفعله، ومع ذلك فإن لنا به خلطة ورحما، وإياك أن تناله بسوء، أو يرى منك مكروها .قال :فلما هلك معاوية، وتولى الامر بعده يزيد)لعنه الله(، بعث عامله على مدينة رسول الله)صلى الله عليه وآله(، وهو عمه عتبة بن أبي سفيان، فقدم المدينة وعليها مروان بن الحكم، وكان عامل معاوية، فأقامه عتبة من مكانه وجلس فيه، لينفذ فيه أمر :يزيد، فهرب مروان فلم يقدر عليه، وبعث عتبة إلى الحسين بن علي)عليهما السلام(، فقال إن أمير المؤمنين أمرك أن تبايع له .فقال الحسين)عليه السلام :(يا عتبة، قد علمت أنا أهل ،بيت الكرامة، ومعدن الرسالة، وأعلام الحق الذي أودعه الله عزوجل قلوبنا، وأنطق به ألسنتنا فنطقت بإذن الله عزوجل، ولقد سمعت جدي رسول الله)صلى الله عليه وآله (يقول :أن الخلافة محرمة على ولد أبي سفيان، وكيف أبايع أهل بيت قد قال فيهم رسول الله)صلى الله عليه وآله (هذا .فلما سمع عتبة ذلك دعا الكاتب وكتب :بسم الله الرحمن الرحيم، إلى عبد الله يزيد أمير المؤمنين، من عتبة بن أبي سفيان .أما بعد، فإن الحسين بن علي ليس يرى لك خلافة ولا بيعة، فرأيك في أمره والسلام .فلما ورد الكتاب على يزيد)لعنه الله(كتب الجواب إلى عتبة :أما بعد، فإذا أتاك كتابي هذا فعجل علي بجوابه وبين لي في كتابك كل من في طاعتي، أو خرج عنها، وليكن مع الجواب رأس الحسين بن علي .فبلغ ذلك الحسين)عليه السلام(، فهم بالخروج من أرض الحجاز ألى أرض العراق، فلما أقبل الليل راح إلى مسجد النبي)صلى الله عليه وآله (ليودع القبر، فلما وصل إلى القبر

سطع له نور من القبر فعاد إلى موضعه، فلما كانت الليلة الثانية راح ليودع القبر، فقام يصلي فأطال، فنعس وهو ساجد، فجاءه النبي)صلى الله عليه وآله (وهو في منامه، فأخذ الحسين)عليه السلام (وضمه إلى صدره، وجعل يقبل بين عينيه، ويقول :بأبي أنت، كأني أراك مرملا بدمك بين عصابة من هذه الامة، يرجون شفاعتي، مالهم عند الله من خلاق، يا بني إنك قادم على أبيك وامك وأخيك، وهم مشتاقون إليك، وإن لك في الجنة درجات لا تنالها إلا بالشهادة .فانتبه الحسين)عليه السلام (من نومه باكيا، فأتى أهل بيته، فأخبرهم بالرؤيا وودعهم، وحمل أخواته على المحامل وابنته وابن أخيه القاسم ابن الحسن بن علي)عليهم ،السلام(، ثم سار في أحد وعشرين رجلا من أصحابه وأهل بيته، منهم أبو بكر بن علي ومحمد بن علي، وعثمان بن علي، والعباس بن علي، وعبد الله بن مسلم بن عقيل، وعلي بن الحسين الاكبر، وعلي بن الحسين الاصغر .وسمع عبد الله بن عمر بخروجه، فقدم :راحلته، وخرج خلفه مسرعا، فأدركه في بعض المنازل، فقال :أين تريد يا بن رسول الله؟ قال العراق .قال :مهلا إرجع إلى حرم جدك .فأبى الحسين)عليه السلام (عليه، فلما رأى ابن عمر إباءه قال :يا أبا عبد الله، اكشف لي عن الموضع الذي كان رسول الله)صلى الله عليه وآله (يقبله منك .فكشف الحسين)عليه السلام (عن سرته، فقبلها ابن عمر ثلاثا وبكى، وقال :استودعك الله يا أبا عبد الله، فإنك مقتول في وجهك هذا .فسار الحسين)عليه السلام (وأصحابه، فلما نزلوا الثعلبية ورد عليه رجل يقال له :بشر بن غالب، فقال :يا بن رسول الله، أخبرني عن قول الله عزوجل) :يوم ندعوا كل أناس بإمامهم .(قال :إمام دعا إلى هدى فأجابوه إليه، وإمام دعا إلى ضلالة فأجابوه إليها، هؤلاء في الجنة، وهؤلاء في النار، وهو قوله عزوجل) :فريق في الجنة

وفريق في السعير .(ثم سار حتى نزل العذيب، فقال فيها قائلة الظهيرة، ثم انتبه من نومه باكيا، فقال له ابنه :ما يبكيك يا أبه؟ فقال :يا بني، إنها ساعة لا تكذب الرؤيا فيها، وإنه عرض لي في منامي عارض فقال :تسرعون السير، والمنايا تسير بكم إلى الجنة .ثم سار حتى نزل الرهيمة، فورد عليه رجل من أهل الكوفة، يكنى أبا هرم، فقال :يا بن النبي، ما الذي ،أخرجك من المدينة؟ فقال :ويحك يا أبا هرم، شتموا عرضي فصبرت، وطلبوا مالي فصبرت وطلبوا دمي فهربت، وايم الله ليقتلني، ثم ليلبسنهم الله ذلا شاملا، وسيفا قاطعا، وليسلطن عليهم من يذلهم .قال :وبلغ عبيد الله بن زياد)لعنه الله (الخبر، وأن الحسين)عليه السلام(قد نزل الرهيمة، فأسرى إليه الحر بن يزيد في ألف فارس، قال الحر :فلما خرجت من منزلي متوجها نحو الحسين)عليه السلام (نوديت ثلاثا :يا حر أبشر بالجنة، فالتفت فلم أر أحدا !فقلت :ثكلت الحر أمه، يخرج إلى قتال ابن رسول الله)صلى الله عليه وآله (ويبشر بالجنة فرهقه عند صلاة الظهر، فأمر الحسين)عليه السلام (ابنه، فأذن وأقام، وقام الحسين)عليه السلام (فصلى بالفريقين جميعا، فلما سلم وثب الحر بن يزيد فقال :السلام عليك يا بن رسول الله ورحمة الله وبركاته، فقال الحسين)عليه السلام :(وعليك السلام، من أنت يا عبد ،الله؟ فقال :أنا الحر بن يزيد .فقال :يا حر، أعلينا أم لنا؟ فقال الحر :والله يا بن رسول الله لقد بعثت لقتالك، وأعوذ بالله أن أحشر من قبري وناصيتي مشدودة إلى، ويدي

مغلوقة إلى عنقي، وأكب على حر وجهي في النار .يا بن رسول الله، أين تذهب؟ ارجع إلى حرم جدك، فإنك مقتول، فقال الحسين)عليه السلام :(سأمضي فما بالموت عار على الفتى إذا ما نوى حقا وجاهد مسلما وواسى الرجال الصالحين بنفسه * *وفارق مثبورا وخالف * * مجرما فإن مت لم أندم وإن عشت لم ألم * *كفى بك ذلا أن تموت وترغما ثم سار الحسين)عليه السلام (حتى نزل القطقطانة، فنظر إلى فسطاط مضروب، فقال :لمن هذا الفسطاط؟ فقيل :لعبيد الله بن الحر الجعفي فأرسل إليه الحسين)عليه السلام (فقال: أيها الرجل، إنك مذنب خاطئ وإن الله عزوجل آخذك بما أنت صانع إن لم تتب إلى الله تبارك وتعالى في ساعتك هذه، فتنصرني ويكون جدي شفيعك بين يدي الله تبارك وتعالى .فقال يا بن رسول الله، والله لو نصرتك لكنت أول مقتول بين يديك، ولكن هذا فرسي خذه إليك، فو .الله ما ركبته قط وأنا أروم شيئا إلا بلغته، ولا أرادني أحد إلا نجوت عليه، فدونك فخذه فأعرض عنه الحسين)عليه السلام (بوجهه، ثم قال :لا حاجة لنا فيك ولا في فرسك، وما كنت متخذ المضلين عضدا، ولكن فر، فلا لنا ولا علينا، فإنه من سمع واعيتنا أهل البيت ثم لم يجبنا، كبه الله على وجهه في نار جهنم .ثم سار حتى نزل كربلاء، فقال :أي موضع هذا؟ فقيل :هذا كربلاء يا بن رسول الله .فقال :هذا والله يوم كرب وبلاء، وهذا الموضع الذي يهراق فيه دماؤنا، ويباح فيه حريمنا .فأقبل عبيد الله بن زياد بعسكره حتى عسكر بالنخيلة، وبعث إلى الحسين)عليه السلام (رجلا يقال له عمر بن سعد قائدة في أربعة آلاف فارس، وأقبل عبد الله بن الحصين التميمي في ألف فارس، يتبعه شبث بن ربعي في ألف ،فارس

ومحمد بن الاشعث بن قيس الكندي أيضا في ألف فارس، وكتب لعمر بن سعد على الناس، وأمرهم أن يسمعوا له ويطيعوه .فبلغ عبيد الله بن زياد أن عمر بن سعد يسامر الحسين ،)عليه السلام (ويحدثه ويكره قتاله، فوجه إليه شمر بن ذي الجوشن في أربعة آلاف فارس ،وكتب إلى عمر ابن سعد :إذا أتاك كتابي هذا، فلا تمهلن الحسين بن علي، وخذ بكظمه وحل بين الماء وبينه، كما حيل بين عثمان وبين الماء يوم الدار .فلما وصل الكتاب إلى عمر بن سعد)لعنه الله(، أمر مناديه فنادى :إنا قد أجلنا حسينا وأصحابه يومهم وليلتهم، فشق ذلك على الحسين)عليه السلام (وعلى أصحابه، فقام الحسين)عليه السلام (في أصحابه خطيبا، فقال :اللهم إني لا أعرف أهل بيت أبر ولا أزكى ولا أطهر من أهل بيتي، ولا أصحابا هم خير من أصحابي، وقد نزل بي ما قد ترون، وأنتم في حل من بيعتي، ليست لي في ،أعناقكم بيعة، ولا لي عليكم ذمة، وهذا الليل قد غشيكم فاتخذوه جملا، وتفرقوا في سواده فإن القوم إنما يطلبونني، ولو ظفروا بي لذهلوا عن طلب غيري .فقام إليه عبد الله بن مسلم بن عقيل بن أبي طالب، فقال :يا بن رسول الله، ماذا يقول لنا الناس إن نحن خذلنا شيخنا وكبيرنا وسيدنا وابن سيد الاعمام، وابن نبينا سيد الانبياء، لم نضرب معه بسيف، ولم نقاتل معه برمح !لا والله أو نرد موردك، ونجعل أنفسنا دون نفسك، ودماءنا دون دمك، فإذا نحن فعلنا ذلك فقد قضينا ما علينا وخرجنا مما لزمنا .وقام إليه رجل يقال له زهير بن القين البجلي، فقال :يا بن رسول الله، ووددت أني قتلت ثم نشرت، ثم قتلت ثم نشرت، ثم قتلت ثم نشرت فيك وفي الذين معك مائة قتلة، وإن الله دفع بي عنكم أهل البيت .فقال له ولاصحابه :جزيتم خيرا. ثم إن الحسين)عليه السلام (أمر بحفيرة فحفرت حول عسكره شبه الخندق، وأمر

،فحشيت حطبا، وأرسل عليا ابنه)عليه السلام (في ثلاثين فارسا وعشرين راجلا ليستقوا الماء * * وهم على وجل شديد، وأنشأ الحسين)عليه السلام (يقول :يا دهر أف لك من خليل كم لك في الاشراق والاصيل من طالب وصاحب قتيل * *والدهر لا يقنع بالبديل وإنما الامر إلى الجليل * *وكل حي سالك سبيلي ثم قال لاصحابه :قوموا فاشربوا من الماء يكن آخر زادكم، وتوضؤوا واغتسلوا، واغسلوا ثيابكم لتكون أكفانكم .ثم صلى بهم الفجر وعبأهم .تعبئة الحرب، وأمر بحفيرته التي حول عسكره فأضرمت بالنار، ليقاتل القوم من وجه واحد وأقبل رجل من عسكر عمر بن سعد على فرس له، يقال له :ابن أبي جويرية المزني، فلما نظر إلى النار تتقد صفق بيده، ونادى :يا حسين وأصحاب حسين، أبشروا بالنار، فقد تعجلتموها في الدنيا !فقال الحسين)عليه السلام :(من الرجل؟ فقيل :ابن أبي جويرية المزني .فقال الحسين)عليه السلام :(اللهم أذقه عذاب النار في الدنيا .فنفر به فرسه وألقاه في تلك النار ،فاحترق .ثم برز من عسكر عمر بن سعد رجل آخر، يقال له :تميم بن حصين الفزاري فنادى :يا حسين ويا أصحاب حسين، أما ترون إلى ماء الفرات يلوح كأنه بطون الحيات؟ والله لا ذقتم منه قطرة حتى تذوقوا الموت جرعا .فقال الحسين)عليه السلام :(من الرجل؟ فقيل :تميم بن حصين .فقال الحسين)عليه السلام :(هذا وأبوه من أهل النار، اللهم اقتل هذا عطشا في هذا اليوم .قال :فخنقه العطش حتى سقط عن فرسه، فوطئته الخيل بسنابكها فمات .ثم أقبل رجل آخر من عسكر عمر بن سعد، يقال له محمد بن الاشعث به قيس الكندي، فقال :يا حسين بن فاطمة، أية حرمة لك من رسول الله ليست لغيرك؟ فتلا الحسين)عليه السلام (هذه الآية)إن الله اصطفى ادم ونوحا وءال إبراهيم وءال

عمران على العالمين ﴿ذرية بعضها من بعض (الآية، ثم قال :والله إن محمدا لمن آل إبراهيم، وإن العترة الهادية لمن آل محمد .من الرجل؟ فقيل :محمد بن الاشعث بن قيس الكندي، فرفع الحسين)عليه السلام (رأسه إلى السماء، فقال :اللهم أر محمد بن الاشعث ،ذلا في هذا اليوم، لا تعزه بعد هذا اليوم أبدا .فعرض له عارض فخرج من العسكر يتبرز فسلط الله عليه عقربا فلدغته، فمات بادي العورة فبلغ العطش من الحسين)عليه السلام(وأصحابه، فدخل عليه رجل من شيعته يقال له :برير بن خضير الهمداني - قال إبراهيم بن عبد الله راوي الحديث :هو خال أبي إسحاق الهمداني - فقال :يا بن رسول الله، أتأذن لي فاخرج إليهم، فأكلمهم .فأذن له فخرج إليهم، فقال :يا معشر الناس، إن الله عزوجل بعث محمدا بالحق بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا، وهذا ماء الفرات تقع فيه خنازير السواد وكلابها، وقد حيل بينه وبين ابنه .فقالوا :يا برير، قد أكثرت الكلام فاكفف، فوالله ليعطش الحسين كما عطش من كان قبله .فقال الحسين)عليه السلام :(اقعد يا برير .ثم وثب الحسين)عليه السلام (متوكئا على سيفه، فنادى بأعلى صوته، فقال :أنشدكم الله، هل تعرفوني؟ قالوا :نعم، أنت ابن رسول الله وسبطه .قال :أنشدكم الله، هل تعلمون أن جدي رسول الله)صلى الله عليه وآله(؟ قالوا :اللهم نعم .قال :أنشدكم الله، هل تعلمون أن أمي فاطمة بنت محمد)صلى الله عليه وآله(؟ قالوا :اللهم نعم .قال :أنشدكم الله، هل تعلمون أن أبي علي بن أبي طالب)عليه السلام(؟ قالوا :اللهم نعم .قال :أنشدكم الله، هل تعلمون أن جدتي خديجة بنت خويلد، أول نساء هذه الامة إسلاما؟ قالوا :اللهم نعم .قال :أنشدكم الله، هل تعلمون أن سيد الشهداء حمزة عم أبي؟ قالوا :اللهم نعم .قال :فأنشدكم الله هل تعلمون أن جعفرا الطيار في الجنة عمي؟ قالوا :اللهم نعم .قال :

:فأنشدكم الله، هل تعلمون أن هذا سيف رسول الله)صلى الله عليه وآله(، وأنا متقلده؟ قالوا اللهم نعم .قال :فأنشدكم الله، هل تعلمون أن هذه عمامة رسول الله)صلى الله عليه وآله(،أنا لابسها؟ قالوا :اللهم نعم .قال :فأنشدكم الله، هل تعلمون أن عليا كان أولهم إسلاما وأعلمهم علما، وأعظمهم حلما، وأنه ولي كل مؤمن ومؤمنة؟ قالوا :اللهم نعم .قال :فبم تستحلون دمي، وأبي الذائد عن الحوض غدا، يذود عنه رجالا كما يذاد البعير الصادي عن الماء، ولواء الحمد في يدي جدي يوم القيامة؟ قالوا :قد علمنا ذلك كله، ونحن غير تاركيك حتى تذوق الموت عطشا .فأخذ الحسين)عليه السلام (بطرف لحيته، وهو يومئذ ابن سبع وخمسين سنة، ثم قال :اشتد غضب الله على اليهود حين قالوا :عزير بن الله، واشتد غضب الله على النصارى حين قالوا :المسيح بن الله، واشتد غضب الله على المجوس حين عبدوا النار من دون الله، واشتد غضب الله على قوم قتلوا نبيهم، واشتد غضب الله على هذه العصابة الذين يريدون قتل ابن نبيهم .قال :فضرب الحر بن يزيد فرسه، وجاز عسكر عمر بن سعد)لعنه الله (إلى عسكر الحسين)عليه السلام(، واضعا يده على رأسه، وهو يقول :اللهم إليك أنيب فتب علي، فقد أرعبت قلوب أوليائك وأولاد نبيك .يا بن رسول الله، هل لي من توبة؟ قال :نعم تاب الله عليك .قال :يا بن رسول الله، أتأذن لي فأقاتل عنك؟ فأذن له، فبرز وهو يقول :أضرب في أعناقكم بالسيف * *عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلا، ثم قتل، فأتاه الحسين)عليه السلام (ودمه يشخب، فقال :بخ بخ يا حر، أنت حر كما سميت في الدنيا والآخرة، ثم أنشأ الحسن)عليه السلام (يقول :لنعم الحر حر بني رياح * *ونعم الحر مختلف الرماح

ونعم الحر إذ نادى حسينا * *فجاد بنفسه عند الصباح ثم برز من بعده زهير بن القين البجلي، وهو يقول مخاطبا للحسين)عليه السلام :(اليوم نلقى جدك النبيا * *وحسنا * * والمرتضى عليا فقتل منهم تسعة عشر رجلا، ثم صرع وهو يقول :أنا زهير وأنا ابن القين ،أذبكم بالسيف عن حسين ثم برز من بعده حبيب بن مظهر *الاسدي)رضوان الله عليه(وهو يقول :أنا حبيب وأبي مظهر * *لنحن أزكى منكم وأطهر ننصر خيرا الناس حين يذكر فقتل منهم أحدا وثلاثين رجلا ثم قتل)رضوان الله تعالى عليه .(ثم برز من بعده عبد الله بن أبي عروة الغفاري وهو يقول :قد علمت حقا بنو غفار * *أني أذب في طلاب الثار برير بن بالمشرفي والقنا الخطار فقتل منهم عشرين رجلا ثم قتل)رحمه الله .(ثم برز من بعده خضير الهمداني، وكان أقرأ أهل زمانه وهو يقول :أنا برير وأبي خضير * *لا خير فيمن ليس أنس فيه خير فقتل منهم ثلاثين رجلا ثم قتل)رضوان الله عليه .(ثم برز من بعده مالك بن الكاهلي وهو يقول :قد علمت كاهلها ودودان * *والخندفيون وقيس عيلان

بأن قومي قصم الاقران * *يا قوم كونوا كأسود الجان آل علي شيعة الرحمن * *وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلا ثم قتل)رضوان الله عليه .(وبرز من بعده زياد بن مهاصر الكندي، فحمل عليهم، وأنشأ يقول :أنا زياد وأبي مهاصر * *أشجع من ليث العرين الخادر يا رب إني للحسين ناصر * *ولابن سعد تارك مهاجر فقتل منهم تسعة ثم قتل)رضوان الله عليه .(وبرز من بعده وهب بن وهب، وكان نصرانيا أسلم على يدي الحسين)عليه السلام (هو وامه، فاتبعوه إلى كربلاء، فركب فرسا وتناول بيده عود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية، ثم استؤسر، فأتي به عمر بن سعد)لعنه الله (فأمر بضرب ،عنقه، فضربت عنقه، ورمي به إلى عسكر الحسين)عليه السلام (وأخذت أمه سيفه وبرزت ،فقال لها الحسين)عليه السلام :(يا أم وهب، اجلسي فقد وضع الله الجهاد عن النساء إنك وابنك مع جدي محمد)صلى الله عليه وآله (في الجنة .ثم برز من بعده هلال بن حجاج وهو يقول :أرمي بها معلمة أفواقها * *والنفس لا ينفعها إشفاقها فقتل منهم ثلاثة عشر رجلا ثم قتل)رضوان الله عليه .(وبرز من بعده عبد الله بن مسلم بن عقيل بن أبي طالب، وأنشأ يقول :أقسمت لا أقتل إلا حرا * *وقد وجدت الموت شيئا مرا أكره أن أدعى .جبانا فرا * *إن الجبان من عصى وفرا فقتل منهم ثلاثة ثم قتل)رضوان الله عليه ورحمته(

وبرز من بعده علي بن الحسين الاصغر)عليهما السلام(، فلما برز إليهم دمعت عين الحسين)عليه السلام (فقال :اللهم كن أنت الشهيد عليهم، فقد برز إليهم ابن رسولك، وأشبه الناس وجها وسمتا به، فجعل يرتجز وهو يقول :أنا علي بن الحسين بن علي * *نحن وبيت الله أولى بالنبي أما ترون كيف أحمي عن أبي فقتل منهم عشرة، ثم رجع إلى أبيه، فقال :يا أبه العطش، فقال الحسين)عليه السلام :(صبرا يا بني، يسقيك جدك بالكأس الاوفى .فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلا، ثم قتل)صلى الله عليه .(وبرز من بعده القاسم بن * * الحسن بن علي بن أبي طالب)عليهم السلام (وهو يقول :لا تجزعي نفسي فكل فان اليوم تلقين ذرى الجنان فقتل منهم ثلاثة، ثم رمي عن فرسه)رضوان الله عليه وصلواته .(ونظر الحسين)عليه السلام (يمينا وشمالا ولا يرى أحدا، فرفع رأسه إلى السماء، فقال :اللهم إنك ترى ما يصنع بولد نبيك .وحال بنو كلاب بينه وبين الماء، ورمي بسهم فوقع في نحره، وخر عن فرسه، فأخذ السهم فرمى به، وجعل يتلقى الدم بكفه، فلما امتلات لطخ بها رأسه ولحيته ،وهو يقول :ألقى الله عز وجل وأنا مظلوم متلطخ بدمي .ثم خر على خده الايسر صريعا وأقبل عدو الله سنان بن أنس الايادي، وشمر ابن ذي الجوشن العامري)لعنهما الله (في رجال من أهل الشام حتى وقفوا على رأس الحسين)عليه السلام(، فقال بعضهم لبعض :ما تنتظرون؟ أريحوا الرجل .فنزل سنان بن أنس الايادي)لعنه الله (وأخذ بلحية الحسين)عليه السلام (وجعل يضرب بالسيف في حلقه وهو يقول :والله إني لاحتز رأسك، وأنا أعلم أنك .ابن رسول الله)صلى الله عليه وآله (وخير الناس أبا وأما

،وأقبل فرس الحسين)عليه السلام (حتى لطخ عرفه وناصيته بدم الحسين)عليه السلام(وجعل يركض ويصهل، فسمع بنات النبي)صلى الله عليه وآله (صهيله، فخرجن فإذا الفرس بلا راكب، فعرفن أن حسينا)صلى الله عليه (قد قتل، وخرجت أم كلثوم بنت الحسين)عليه السلام (واضعة يدها على رأسها، تندب وتقول :وا محمداه، هذا الحسين بالعراء، قد سلب العمامة والرداء .وأقبل سنان)لعنه الله (حتى أدخل رأس الحسين بن علي * *)عليهما السلام (على عبيد الله ابن زياد)لعنه الله (وهو يقول :املا ركابي فضة وذهبا إني قتلت الملك المحجبا قتلت خيرا الناس أما وأبا * *وخيرهم إذ ينسبون نسبا فقال له عبيد الله بن زياد :ويحك !فإن علمت أنه خير الناس أبا وأما، لم قتلته إذن؟ !فأمر به فضربت عنقه، وعجل الله بروحه إلى النار، وأرسل ابن زياد)لعنه الله (قاصدا إلى أم كلثوم بنت الحسين)عليه السلام (فقال لها :الحمد لله الذي قتل رجالكم، فكيف ترون ما فعل بكم؟ فقالت :يا بن زياد، لئن قرت عينك بقتل الحسين)عليه السلام (فطالما قرت عين جده)صلى الله عليه وآله (به، وكان يقبله ويلثم شفتيه ويضعه على عاتقه .يا ابن زياد، أعد لجده جوابا، فإنه خصمك غدا.

Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: Muhammad b. `Umar al-Baghdadi al-Hafith (rh) narrated to us. He said: Abu Sa`id al-Hasan b. `Uthman b. Ziyad al-Tustari narrated to us from his book. He said: Ibrahim b. `Ubaydullah b. Musa b. Yunus b. Abi Ishaq al-Sabi`i the judge of Balkh narrated to us. He said: Marsiya bt. Musa b. Yunus b. Abi Ishaq narrated to me, and she was my aunt. She said: Safiyya bt. Yunus b. Abi Ishaq al-Hamadaniyya narrated to me, and she was my aunt. She said: Bahja bt. Al-Harith b. `Abdullah al-Taghlubi narrated to me from her uncle `Abdullah b. Mansur, who was a milk brother to one of the sons of Zayd b. `Ali (as).

He said: I asked Ja`far b. Muhammad b. `Ali b. al-Husayn (as) and said: Tell me about the killing of the son of the Messenger of Allah (s). So, he said: My father narrated to me from his father.

He said: When death came to Mu`awiya, he called for his son Yazid (la), sat him down before him, and said to him: "O my son! I have weakened the difficult necks for you, and I have steadied the lands for you, and I have given the kingdom and everything therein to you to enjoy. I fear for you from three persons who may oppose you in their effort: `Abdullah b. `Umar b. al-Khattab, `Abdullah b. al-Zubayr, and al-Husayn b. `Ali. As for `Abdullah b. `Umar, he is with you, so stick to him and do not neglect him. As for `Abdullah b. al-Zubayr, if you overcome him, then cut him apart piece by piece, for he will attack you as a lion attacks his prey; and he will trick you as a fox tricks a dog.

As for al-Husayn, I have come to recognize his omen from the Messenger of Allah; and he is from the flesh and blood of the Messenger of Allah. I have come to know that the people of Iraq will assuredly bring him to them, then betray him and lose him. If you overcome him, then recognize his right and his status in relation to the Messenger of Allah. Do not punish him for his actions, for we are related to him by blood. Beware of harming him or having him see anything distasteful from you."

He said: When Mu`awiya perished, and the authority went to Yazid (la) after him, he sent his accomplice to the City of the Messenger of Allah (s) – and it was his uncle, `Utba b. Abi Sufyan. So, he went to Medina while Marwan b. al-Hakam, an accomplice of Mu`awiya, was overseeing it [in governance]. `Utba removed him from his station and seated himself therein so that he may fulfill the order of Yazid. Marwan fled, and he could not capture him. `Utba sent for al-Husayn b. `Ali (as) and said: "Surely, the commander of the faithful has ordered you to pledge allegiance to him." So, al-Husayn (as) said: "O `Utba! You know that I am [from] the Ahl al-Bayt of nobility, the foundation of the Message, and the Banners of Truth – which Allah has placed in our hearts and put upon our tongues so that we may speak by it by the permission of Allah. I have heard the Messenger of Allah (s) say: 'Surely, the caliphate is forbidden from the descendants of Abi Sufyan', so how could I pledge allegiance to the people of a house that the Messenger of Allah said this regarding?" So, when `Utba heard this, he called for a scribe and wrote: "In the name of Allah, the Beneficent the Merciful. To the servant of Allah, Yazid, the commander of the faithful; from `Utba b. Abi Sufyan. As for what comes after: Surely, al-Husayn b. `Ali does not see that you are fit for

the caliphate or for a pledge of allegiance. So, [give me] your opinion regarding his affair. Peace." When the letter reached Yazid (la), he wrote a reply to `Utba: "As for what comes after: When you receive this letter, hasten in writing to me, and list in your letter to me all those who are loyal to me and those who have betrayed me. With your response, send the head of al-Husayn b. `Ali." So, al-Husayn (as) was told about that, and he thought about leaving the Hijaz for Iraq. When night fell, he went to the Mosque of the Prophet (s) to bid farewell to the grave. When he reached the grave, a light dazzled from the grave, so he returned to his place. On the second night, he went to bid farewell to the grave. So, he stood in prayer and prolonged it. He became sleepy in prostration, The Prophet (s) came to him in his dream, and he took al-Husayn (as) and embraced him. With his eyes weeping, he said: "May my father be sacrificed for you! It is as though I see you, covered by your own blood, between a group from this Nation who hope for my intercession. They will not see anything from the mercy of Allah. O my son! You are heading toward your father, your mother, and your brother, and they miss you. For you, there are ranks in Paradise that cannot be attained except through martyrdom." So, al-Husayn (as) woke from his sleep weeping. He went to his household, told them about the dream and bid them farewell. He set out on a caravan and took his brothers, his daughters, and his nephew al-Qasim b. al-Hasan b. `Ali (as), alongside twenty-one men from his companions and his Ahl al-Bayt, among whom were Abu Bakr b. `Ali, Muhammad b. `Ali, `Uthman b. `Ali, al-`Abbas b. `Ali, `Abdullah b. Muslim b. `Aqil, `Ali b. al-Husayn al-Akbar, `Ali b. and al-Husayn al-Asghar. `Abdullah b. `Umar heard about his departure, so he followed him on his journey, quickly running behind him, and found him in one of the houses; so, he said:

"Where do you want to go, O son of the Messenger of Allah?" He said: "Iraq." He said: "Do not rush. Return to the Sanctuary of your grandfather." So, al-Husayn (as) refused. When Ibn `Umar saw his refusal, he said: "O Aba `Abdillah! Show me where the Messenger of Allah (s) would kiss you." So, al-Husayn (as) revealed his neck, and Ibn `Umar kissed it three times, weeping and saying: "May Allah be with you, O Aba `Abdillah, for this face of yours will be killed." So, al-Husayn (as) and his companions set out. When they disembarked in al-Tha`labiyya, a man named Bishr b. Ghalib came to him and said: "O son of the Messenger of Allah! Inform me about the saying of Allah, "That Day, we will summon every group of people with their Imam" (17:71). He said: An Imam that calls to guidance and is answered in that, and an Imam that calls to misguidance and is answered in that – this one is in Paradise, and that one is in the Fire. That is His saying, "A party in Paradise and a party in the Blaze" (42:7). Then, he set out and disembarked in al-`Athib. He took a nap there, but he awoke from his nap weeping. His son said to him: "What makes you weep, my father?" So, he said: "O my son! It is a moment in which a dream cannot be belied, for a person offered to me in my dream, saying: 'Hasten in the journey, and the journey will take you to Paradise.'"

Then, he set out until he disembarked in al-Rahima. A man from Kufa named Aba Haram came to him and said: "O son of the Prophet! What has made you leave Medina?" So, he said: "Beware, O Aba Haram. When they insulted my honour, I was patient. When they demanded my wealth, I was patient. When they demanded my blood, I fled. Allah has willed that they will kill me. Then, Allah will clothe them in an encompassing humiliation and a severing sword;

and He will have those who humiliate them rule over them."

He said: `Ubaydullah b. Ziyad (la) was informed of the news, and that al-Husayn (as) disembarked in al-Rahima. So, he sent al-Hurr b. Yazid with a thousand knights to him.

Al-Hurr said: "When I left my home and headed toward al-Husayn (as), I was called to three times: 'O Hurr! [I give you] glad tidings of Paradise.' I turned around and I did not see anyone. So, I said: 'May the mother of al-Hurr be saddened! He will go out to fight the son of the Messenger of Allah (s), yet he is given glad tidings of Paradise!'"

So, he reached him at Thuhr prayer. Al-Husayn (as) ordered his son to call the adhan and the iqama. Then, al-Husayn (as) stood and led the two camps in prayer. When he completed the prayer, al-Hurr b. Yazid sprung to him and said: "Peace be unto you, O son of the Messenger of Allah, and the mercy of Allah and His blessings." So, al-Husayn (as) said: "And also with you. Who are you, O servant of Allah?" So, he said: "I am al-Hurr b. Yazid." So, he said: "O Hurr! Are you against us or for us?" So, al-Hurr said: "By Allah! O son of the Messenger of Allah, I was sent to fight you. I seek refuge in Allah from being resurrected from my grave with my forelock chained to my feet and my hands chained to my neck; being thrown face-first into the Fire. O son of the Messenger of Allah! Where are you going? Return to the Sanctuary of your grandfather, for you will be killed." So, al-Husayn (as) said:

"I will pass, for there is no shame in death for a youth,
if his intention is true, and he strives in submission,
and he relieves righteous men through [sacrificing] his own soul,
separating from the wretched and opposing the criminal.
If I die, I will not regret, and if I live, I will not be blamed.
It is enough humiliation and belittlement to die."

Then, al-Husayn (as) set out until he disembarked in al-Qatqatana. He found a pavilion set up, so he said: "Who does this pavilion belong to?" So, it was said: "It belongs to `Ubaydullah b. al-Hurr al-Ju`fi." So, al-Husayn (as) sent for him and said: "O man! You are a sinner and you are in error. Allah will punish you for what you have done if you do not repent to Allah in this very moment and support me; so that my grandfather may be your intercessor before Allah." So, he said: "O son of the Messenger of Allah! By Allah, if I were to support you, I would be the first to be killed before you. However, this is my horse, so take it for yourself, for, by Allah, I have never ridden it except that I achieved what I wanted with it, so take it." So, al-Husayn (as) turned his face away from him, then said: "We do not need you nor your horse. I do not take the misguided ones as supporters. Leave, and do not be with us nor against us. Surely, whoever hears our cries – the Ahl al-Bayt – yet does not come to our aid, Allah will throw him face-first into the Fire of Hell."

Then, he set out until he disembarked in Karbala', so he said: "What place is this?" So, it was said: "This is Karbala', O son of the Messenger of Allah." So, he said: This, by Allah, is a day of sorrow and calamity (karb wa bala'). This is the place where our blood will be shed and where our women will be encroached."

Then, `Ubaydullah b. Ziyad came with his army until he garrisoned the river. He sent a man named `Umar b. Sa`d to al-Husayn (as), who was the general of four thousand knights. `Abdullah b. al-Hussayn al-Tamimi came with one thousand knights, followed by Shabath b. Rab`i with one thousand knights as well as Muhammad b. al-Ash`ath b. Qays al-Kindi with one thousand knights.

Then, he said to his companions: "Stand and drink water, for it will be your last time. Perform ablution, bathe, and wash your clothes, for they will be your shrouds." Then, he led them in Fajr prayer and readied them for war. He called for the trench to be set ablaze so that the people could only fight from one flank. A horseman named Ibn Abi Juwayriyya al-Mazani came forth from the garrison of `Umar b. Sa`d came forth. When he looked to the fire, he clasped his hands and called out: "O Husayn and companions of Husayn! I give you tidings of the Fire, for you have hastened it in this world!" So, al-Husayn (as) said: "Who is the man?" So, it was said: "Ibn Abi Juwayriyya al-Mazani." So, al-Husayn (as) said: "O Allah! Let him taste the punishment of the Fire in this world." So, his horse tossed him into that fire, and he was burned in it.

`Umar b. Sa`d had written for the people that they should listen to him and obey him. So, `Ubaydullah b. Ziyad was informed that `Umar b. Sa`d was toiling with al-Husayn (as), speaking to him; and that he would hate to fight him. So, he sent Shimr b. Dhil Jawshan with four thousand knights with him and wrote to `Umar b. Sa`d: "Once you receive this letter, then do not delay in dealing with al-Husayn b. `Ali. Take advantage of his forbearance and cut the water off from him just as the water was cut off for `Uthman on the Day of

the Abode." When the letter reached `Umar b. Sa`d (la), he ordered his caller to call: "Surely, we have only given al-Husayn and his companions this day of theirs."

The news of that reached al-Husayn (as) and his companions, so al-Husayn (as) stood and delivered a sermon to his companions, saying: "O Allah! Surely, I know not of a household that is more righteous, more pristine, and more pure than my household; nor of a company better than my companions. You see what has befallen me. You are excused of your allegiance to me – I have no allegiance upon your necks, nor are you responsible in protecting me. This night has befallen you, so take full advantage of it and disperse in its darkness, for surely, the people only want me. If they overcome me, they will cease in seeking others." So, `Abdullah b. Muslim b. `Aqil b. Abi Talib went to him and said: "O son of the Messenger of Allah! What would the people say to us if we let down our elder, our grand one, our Master, the son of the Master of Uncles, and the son of our Prophet, the Master of Prophets, without clashing swords alongside him and without throwing spears in fighting alongside him?! No, by Allah, we will not leave you. We will give our lives for your life and our blood for your blood, for once we do that, then we will have fulfilled our responsibility and completed our duty." A man named Zuhayr b. al-Qayn al-Bajali went to him and said: "O son of the Messenger of Allah! I wish I were killed [for you], then resurrected, then killed, then resurrected, then killed, then resurrected for you and those with you one hundred times so that Allah could defend you, the Ahl al-Bayt, through me." So, he said to him and his companions: "May you be given goodness."

Then, al-Husayn (as) ordered for a trench to be dug around his garrison and filled with wood. Then, he sent his son `Ali (as) with thirty knights and twenty men to fetch water, for they were under extreme thirst.

Al-Husayn (as) recited, saying:

"O time, woe to a friend like you!
How many are those around the world that seek and accompany you that are then killed!
Time cannot be persuaded to be changed, for surely, that matter is for the Majestic,
Every living person will travel upon my path (toward death)."

Then, another man came forth from the garrison of `Umar b. Sa`d named Tamim b. Hussayn al-Fazari. He called out: "O Husayn and companions of Husayn! Do you not see the crashing waves of the water of the Euphrates? By Allah, you will not taste one drop of it until you taste death whilst wishing for it." So, al-Husayn (as) said: "Who is this man?" So, it was said: Tamim b. Hussayn. So, al-Husayn (as) said: "Him and his father are from the people of the Fire. O Allah, kill him whilst he is thirsty on this day." So, he was choked by thirst until he fell off his horse.

Then, the horse trampled him with its hooves, and he died. Then, another man came forth from the garrison of `Umar b. Sa`d named Muhammad b. Ash`ath b. Qays al-Kindi.

So, he said: "O Husayn son of Fatima! What sanctity do you have from the Messenger of Allah that others do not?" So, al-Husayn recited this verse: "Surely, Allah has chosen Adam, Noah, the Family of Ibrahim and the Family of `Imran over the worlds. Descendants, one of the other." (3:33-34) Then, he said: "By Allah, surely, Muhammad is from the Family of Ibrahim, and surely, the guided progeny is from the Family of Muhammad. Who is this man?"

So, it was said: "Muhammad b. Ash`ath b. Qays al-Kindi." So, al-Husayn (as) raised his head to the sky and said: "O Allah! Show Muhammad b. Ash`ath humiliation on this day, and do not ever give him glory after this day." Then, he (al-Kindi) left the garrison to defecate, and Allah caused a scorpion to sting him, and he died naked. He said: "I adjure you by Allah, do you know that my father is `Ali b. Abi Talib (as)?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that my grandmother Khadija the daughter of Khuwaylid was the first woman to convert to Islam in this Nation?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that the Master of Martyrs Hamza is the uncle of my father?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that Ja`far who flies in Paradise is my uncle?" They said: "O Allah, yes."

Thirst began to overtake al-Husayn (as) and his companions. So, a man from his Shi`a named Burayr b. Khudayr al-Hamadani came to him – Ibrahim b. `Abdullah (sic), the narrator of the hadith, said: He was the uncle of Abi Ishaq al-Hamadani – and he said: "O son of the Messenger of Allah! Do you permit me to go to them so that I may

speak to them?" So, he permitted him to go to them. So, he said: "O people! Surely, Allah raised Muhammad (s) in truth as a bringer of glad tidings, a warner, a caller to Allah by His permission, and an illuminating lamp. This water of the Euphrates receives dark pigs and dogs, and it flows between him and his son." So, they said: "O Burayr! You have spoken too many words – enough, for, by Allah, al-Husayn will thirst just as others thirsted before him." So, al-Husayn (as) said: "Sit down, O Burayr." So, al-Husayn stood, leaning on his sword, and called at the top of his lungs: "I adjure you by Allah, do you recognize me?" They said: "Yes. You are the son of the Messenger of Allah and his offspring." He said: "I adjure you by Allah, do you know that my grandfather is the Messenger of Allah (s)?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that my mother is Fatima the daughter of Muhammad (s)?" They said: "O Allah, yes."

He said: "I adjure you by Allah, do you know that this sword that I am leaning on is the sword of the Messenger of Allah (s)?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that this turban that I am wearing is the turban of the Messenger of Allah (s)?"

They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that `Ali was the first of the people to convert to Islam, the most knowledgeable of them, the greatest of them in forbearance; and that he is the Master of every believing man and woman?" They said: "O Allah, yes."

He said: "So by what do you make my blood permissible when my father will be the one feeding people from the Pond just as a thirsty camel is fed with water, while the Banner of Praise is in the hand of my grandfather on the Day of Resurrection?" They said: "We know all of that, and we will not leave you until you taste death while you are thirsty." So, al-Husayn (as) grasped the end of his beard – and he was fifty-seven years old on that day – and said: "Allah's anger intensified against the Jews when they said that `Uzayr was the son of Allah. Allah's anger intensified against the Christians when they said that the Messiah was the son of Allah. Allah's anger intensified against the Zoroastrians when they worshiped the Fire beside Allah. Allah's anger intensified against a people that killed their prophet. Allah's anger will be intensified against this group that wants to kill the son of their Prophet."

He said: So, al-Hurr b. Yazid went onto his horse, and deserted the garrison of `Umar b. Sa`d (la) for the garrison of al-Husayn (as). With his hand upon his head, he said: "O Allah! I beseech You, so forgive me, for I have terrorized the hearts of Your friends and the children of Your Prophet. O son of the Messenger of Allah! Has my repentance been accepted?" He said: "Yes, Allah has forgiven you." He said: "O son of the Messenger of Allah! Do you permit me to fight on your behalf?" So, he granted him permission. He set out, saying:

"I will strike your necks with the sword
For the best person to descend from the land of Khayf."

So, he killed eighteen men, and then was killed. So, al-Husayn (as) came to him while he was bleeding and said: "Bravo, bravo, O Hurr. You are free (hurr), just as you have been named, in this world and in the Hereafter." Then, al-Husayn (as) recited:

"Blessed is Hurr, the freeman of Bani Riyah,
Blessed is Hurr, [among the] exchange of spears,
Blessed is Hurr, for when Husayn called out,
He generously offered himself at dawn."

Then, Zuhayr b. al-Qayn al-Bajali set out after him, and he addressed al-Husayn (as), saying:

"Today, we will meet your grandfather, the Prophet,
And Hasan, and the one pleasing [to Allah] – `Ali."

So, he killed nineteen men among them. Then, he was struck while saying:

"I am Zuhayr, and I am the son of al-Qayn,
I kill you with the sword on behalf of Husayn."

Then, Habib b. Mathahir al-Asadi (ra) set out after him, saying:

"I am Habib, and my father is Mathahir,
We are more pristine and more pure than you,
For we support the best of people."

When he mentioned this, he killed thirty-one men among them. Then, he (ra) was killed.

Then, `Abdullah b. Abi `Urwa al-Ghifari set out after him, saying:
"I know the right of Bani Ghifar,
I have sought revolt in al-Mashrafi where we learned to throw spears."

So, he killed twenty men among them. Then, he (rh) was killed.

Then, Burayr b. Khudayr al-Hamadani set out after him; and he was the most well-read from the people of his time. He was saying:

"I am Burayr and my father is Khudayr,
No goodness to those who have no good in them."

So, he killed thirty men among them. Then, he (ra) was killed.

Then, Malik b. Anas al-Kahili set out after him, saying:
"...
O people! Be like lions guarding the Family of `Ali, the Shi`a of the Beneficent,
And the Family of Harb are the Shi`a of Satan."

So, he killed eighteen men among them. Then, he (ra) was killed.

Then, Ziyad b. Mahasir al-Kindi set out after him. He went toward them, reciting and saying:

"I am Ziyad, and my father is Mahasir,
Braver than a lion of the den.
O Lord! I am a supporter of al-Husayn,
And I abandon and flee from Ibn Sa`d."

So, he killed nine among them. Then, he (ra) was killed.

Then, Wahb b. Wahb set out after him. He was a Christian, and him and his mother converted to Islam at the hands of al-Husayn (as). They followed him to Karbala'. He road a horse and carried a wooden staff. He fought and killed seven or eight people; then he was captured. He was brought to `Umar b Sa`d (la), who called for his neck to be struck. So, his neck was struck, and he was thrown to the garrison of al-Husayn (as). His mother took his sword and set out. So, al-Husayn (as) said to her: "O Umm Wahb! Be seated, for Allah uplifted the responsibility of jihad from women. Your son is with my grandfather Muhammad (s) in Paradise."

Then, Hilal b. Hajjaj set out after him. He was saying:

"Throw [spears] high in the air,
For the sorrow of the soul does not benefit it."
He killed thirteen men among them. Then, he (ra) was killed.

`Abdullah b. Muslim b. `Aqil b. Abi Talib set out after him. He recited and said:

"I vowed that I would not be killed except that I would be free,
I found death to be something bitter, but I would hate to flee in cowardice from it,
Surely, the coward is he who disobeys and flees."
He killed three among them. Then, he (ra) was killed.

`Ali b. al-Husayn al-Asghar (as) set out after him. When he set out to them, tears filled the eyes of al-Husayn (as), so he said: "O Allah! Be the witness over them, for the son of Your Messenger has set out to them – the one whose face and appearance resembles him most out of all the people." He set out, saying:

"I am `Ali b. al-Husayn b. `Ali,
We and the House of Allah have more right to the Prophet.
Do you not see how I protect my father?"
So, he killed ten among them. Then, he returned to his father and said: "O father! Thirst!" So, al-Husayn (as) said: "Be patient, my son. Your grandfather will feed you water with a fulfilling cup." So, he returned and fought until he killed forty-four men. Then, he (s) was killed.

Then, al-Qasim b. al-Hasan b. `Ali b. Abi Talib (as) set out after him, saying:

"Do not panic, O soul, for everything will be annihilated,
Today, you will be granted Paradise."

He killed three among them. Then, he (ra) was thrown off his horse. Al-Husayn (as) looked right and left and did not see anyone remaining. So, he raised his head to the sky and said: "O Allah! You see what is happening to the descendants of Your Prophet." The Banu Kilab came between him and the water. A spear was thrown, and it struck his throat. He fell off his horse. He took the spear and threw it. He tried to stop the bleeding with his hand, but blood filled his head and his beard. He was saying: "I will meet Allah oppressed and covered in my own blood." Then, he fell upon his left cheek. The enemies of Allah – Sinan b. Anas al-Iyadi and Shimr b. Dhil Jawshan al-`Amiri (la) – came forward with men from the Levant until they stood at the head of al-Husayn (as). Some of them said to one another: "What are you waiting for? Put the man out of his misery." So, Sinan b. Anas al-Iyadi (la) came down, took the beard of al-Husayn (as) and began striking his throat with the sword while saying: "By Allah! Surely, I saw off your head whilst knowing that you are the son of the Messenger of Allah (s) and that you have the best mother and father."

The horse of al-Husayn (as) came forward with its forelock covered in the blood of al-Husayn (as), and it began running and neighing. The daughters of the Prophet (s) heard its neighs and came out seeing the horse without a rider. So, they knew that Husayn (as) had been killed. So, Umm Kulthum bt. al-Husayn put her hand upon her head, scratching and saying: "O Muhammada! This is al-Husayn all alone, robbed of his turban and his cloak."

Sinan (la) came forward until he brought the head of al-Husayn b. `Ali (as) to `Ubaydullah b. Ziyad (la), saying:

"Fill my caravan with silver and gold,
Surely, I have killed the hidden king,
I have killed the person with the best mother and father,
And the best of them in lineage."

So, `Ubaydullah b. Ziyad said to him: "Woe to you! If you know that he is the person with the best mother and father, then why did you kill him?" So, he ordered for his neck to be struck, and Allah hastened his soul to the Fire. Then, Ibn Ziyad (as) sent for Umm Kulthum bt. al-Husayn (as) and said to her: "Praise be to Allah who had your men killed. So, how do you see what has happened to you?" So, she said: "O Ibn Ziyad! If your eye is joyed by the killing of al-Husayn (as), then [know that] the eye of his grandfather (s) is joyed by reuniting with him, as he would kiss him, kiss his lips, and carry him on his shoulders. O Ibn Ziyad! Prepare an answer for his grandfather, for he will be your adversary tomorrow."[76]

6.3 Reports on the tragedy

وقال عليه السلام في مسيره إلى كربلاء إن هذه الدنيا قد تغيرت وتنكرت وأدبر معروفها، فلم يبق منها إلا صبابة كصبابة الاناء وخسيس عيش كالمرعى الوبيل، ألا ترون أن الحق لا يعمل به وأن الباطل لا يتناهى عنه، ليرغب المؤمن في لقاء الله محقا، فإني لا أرى الموت إلا سعادة ولا الحياة مع الظالمين إلا برما .إن الناس عبيد الدنيا والدين لعق على ألسنتهم يحوطونه ما درت معائشهم فإذا محصوا بالبلاء قل الديانون.

[76] Amali of Saduq, Assembly 30, Hadith 1.

On his way to Karbala', Imam al-Husayn (as) said: This world has changed and it has turned away. Its good has fleeted away. Nothing has remained from it, except for its meager scraps, a nasty life, and a poisonous pasture. Haven't you noticed that good is ignored and evil is not forbidden? This is certainly sufficient for the believers to desire meeting Allah. I consider death to be happiness, and life with the wrongdoers to be dull. Surely, the people are slaves to this world. The religion is only a slaver on their tongues. They turn to it whenever their livelihood demands it, but if they are tested with misfortunes, the truly religious will be very few.[77]

خطبة الأمام وفي مثير الأحزان بعد المحاورة السابقة : ثم قام خطيبا فقال : الحمد لله وما شاء الله ، ولا قوة الا بالله ، خط الموت على ولد آدم مخط القلادة على جيد الفتاة وما أولهني إلى أسلافي اشتياق يعقوب إلى يوسف ، وخير لي مصرع انا لاقيه ، كأني بأوصالي تقطعها عسلان الفلوات بين النواويس وكربلا ، فيملان مني أكراشا جوفا وأحوية سغبا ، لا محيص عن يوم خط بالقلم ، رضا الله رضانا أهل البيت نصبر على بلائه ويوفينا أجور الصابرين ، لن تشذ عن رسول الله لحمته ، وهي مجموعة له في حظيرة القدس ، تقر بهم عينه وينجز بهم وعده ، من كان باذلا فينا مهجته ، وموطنا على لقاء الله نفسه ، فليرحل معنا فاني راحل مصبحا إن شاء الله

Imam al-Husayn (as) said in a sermon: All praise is due to Allah, whatever Allah wills, and there is no power except by Allah, and may Allah send salutations upon his Messenger. Death has been foisted upon the children of Adam the way a necklace adorns the neck of a girl. How great is my longing for my predecessors, not unlike the

[77] Tuhaf al-`Uqul, page 245.

yearning of Ya`qub for Yusuf. It has been chosen for me, a destiny which I am going to meet. It is as though my limbs have been torn apart by wild beasts between Nawawis and Karbala', so they will fill – by killing me – their hollow pouches and famished bellies. There is no escaping a day inscribed by the Pen. The pleasure of Allah is our pleasure – the Ahl al-Bayt. We will be patient upon His trials and He will recompense us the reward of the patient ones. The flesh of the Messenger of Allah will not be separate from him, rather, it will be gathered for him in the holy assembly. His eyes will be delighted by them, and he will fulfill his promise to them. Therefore, whoever has decided to invest his heart in us and has resolved his self to the meeting with Allah – then let him set out with us – for I am setting out at dawn's break, God-willingly.[78]

حدثنا الحسين بن أحمد بن إدريس رحمه الله، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي بصير، عن الصادق جعفر بن محمد، عن آبائه عليهم السلام، قال: قال أبو عبد الله الحسين بن علي عليهما السلام): أنا قتيل العبرة لا يذكرني مؤمن إلا استعبر

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from al-Hakam b. Miskin al-Thaqafi from Abu Basir from al-Sadiq Ja`far b. Muhammad from his fathers (a.s).

He said: Abu `Abdillah al-Husayn b. `Ali (a.s) said: I am the martyr of the tear. No believer shall mention me but that he shall shed tears.[79]

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[78] Matheer al-Ahzan, page 29.

[79] Amali of Saduq, Assembly 28, Hadith 8.

الكفعمي :قالت سكينة :لما قتل الحسين عليه السلام اعتنقته، فأغمي علي، فسمعته - يقول :شيعتي ما إن شربتم ري عذب فاذكروني *أو سمعتم بغريب أو شهيد فاندبوني

Sakina said: When al-Husayn (as) was killed, I embraced him, then I passed out. Then, I heard him say: "My Shi`a! When you drink sweet water, remember me. When you hear of a stranger or a martyr, mourn for me."[80]

حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي)رضي الله عنه(، قال :حدثنا أبي)رحمه الله(، قال :حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن داود بن أبي يزيد، عن أبي الجارود وابن بكير وبريد بن معاوية العجلي، عن أبي جعفر الباقر)عليه السلام(، قال :أصيب الحسين بن علي)عليهما السلام (ووجد به ثلاثمائة وبضعة وعشرون طعنة برمح أو ضمرة بسيف أو رمية بسهم، فروي أنها كانت كلها في مقدمه لانه)عليه السلام (كان لا يولي

Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us from Ahmad b. Muhammad b. `Isa from Abi `Abdillah Muhammad b. Khalid al-Barqi from Dawud b. Abi Yazid from Abi'l Jarud, Ibn Bukayr, and Burayd b. Mu`awiya al-`Ijli from Abi Ja`far al-Baqir (as).

[80] Misbah al-Kaf`ami, page 927.

He said: Al-Husayn (as) was killed while he had three hundred and twenty-odd wounds from spears, sword slashes, and arrows.

It is reported that these were all on his front side because he (as) did not turn around.[81]

في كتاب الرجعة لبعض المعاصرين عن جابر عن أبي جعفر عليه السلام قال: قال الحسين بن علي بن أبي طالب عليه السلام لأصحابه قبل أن يقتل: قال: إن رسول الله صلى الله عليه وآله قال لي: يا بنى انك ستساق إلى العراق وهي أرض قد التقى فيها النبيون وأوصياء النبيين، وهي أرض تدعى غمورا، وانك تستشهد بها وتستشهد معك جماعة من أصحابك لا يجدون ألم مس الحديد، وتلا: " يا نار كونى بردا وسلاما

From Jabir from Abi Ja`far (as).

He said: Al-Husayn b. `Ali b. Abi Talib (as) said to his companions before he was killed: The Messenger of Allah (s) said to me: O my son, you will travel to Iraq, and it is the land that the prophets and their deputies have gone to. It is the land called Ghamura (the place of thirst). You will be martyred in it, and a group from your companions will be martyred in it. You will not feel the pain of the feeling of iron. "O fire! Be cool and peaceful." (21:69) The battle will be cool and peaceful for you and for them.[82]

6.4 The greatness of Abu'l Fadl al-`Abbas

[81] Amali of Saduq, Assembly 31, Hadith 1.

[82] Al-Khara'ij wal Jara'ih by al-Rawindi, hadith 63.

،حدثنا أبو علي أحمد بن زياد الهمداني)رحمه الله(، قال :حدثنا علي ابن إبراهيم بن هاشم عن محمد بن عيسى بن عبيد اليقطيني، عن يونس بن عبد الرحمن، عن ابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية، قال :نظر سيد العابدين علي بن الحسين)عليهما السلام (إلى عبيد الله بن العباس بن علي بن أبي طالب)عليه السلام (فاستعبر، ثم قال :ما من يوم أشد على رسول الله)صلى الله عليه وآله (من يوم أحد، قتل فيه عمه حمزة بن عبد المطلب أسد الله وأسد رسوله، وبعده يوم مؤته قتل فيه ابن عمه جعفر بن أبي طالب .ثم قال)عليه السلام :(ولا يوم كيوم الحسين)عليه السلام (ازدلف إليه ثلاثون ألف رجل، يزعمون أنهم من هذه الامة كل يتقرب إلى الله عز وجل بدمه، وهو بالله يذكرهم فلا .يتعظون، حتى قتلوه بغيا وظلما وعدوانا

ثم قال)عليه السلام :(رحم الله العباس، فلقد آثر وأبلى، وفدى أخاه بنفسه حتى قطعت يداه، فأبدله الله عز وجل بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى منزلة يغبطه بها جميع الشهداء يوم القيامة

Abu `Ali Ahmad b. Ziyad al-Hamadani (rh) narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us from Muhammad b. `Isa b. `Ubayd al-Yaqtini from Yunus b. `Abd al-Rahman from Ibn Asbat from `Ali b. Salim from his father from Thabit b. Abi Safiyya.

He said: The Master of Worshipers `Ali b. al-Husayn (as) looked at `Ubaydullah b. al-`Abbas b. `Ali b. Abi Talib (as) and shed a tear. Then, he said: There was not a day that was more severe for the Messenger of Allah (s) than the day of Uhud. Therein, his uncle Hamza b. `Abd al-Muttalib, the Lion of Allah and the Lion of the

Messenger of Allah, was killed. After that, [the worst day was] the day of Mu'ta, wherein his cousin Ja`far b. Abi Talib was killed.

Then, he (as) said: But there is no day like the day of al-Husayn (as). Thirty thousand men came down on him, alleging that they were from this Nation and that they were gaining Allah's proximity through his blood. He was, by Allah, reminding them [of their duty], but they did not learn, until they killed him treacherously, oppressively, and antagonistically.

Then, he (as) said: May Allah have mercy on al-`Abbas, for he was harmed, and he suffered. He sacrificed his soul for his brother until his arms were severed, so Allah exchanged them for two wings with which he flies with the angels in Paradise, just as He did with Ja`far b. Abi Talib. Surely, al-`Abbas will have a status with Allah on the Day of Resurrection that will be envied by all the martyrs.[83]

عباس بن علي وكان العباس رجلا وسيما جميلا يركب الفرس المطهم ورجلاه تخطان في الارض وكان يقال له . قمر بني هاشم وكان لواء الحسين بن علي " ع " معه يوم قتل

`Abbas b. `Ali was a strikingly handsome man. He used to ride the back of a horse, and his feet would drag onto the ground [due to his height]. He was called the Moon of the Children of Hashim. He was the flagbearer of al-Husayn b. `Ali (as) on the day that he was killed.[84]

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[83] Amali of Saduq, Assembly 70, Hadith 10.
[84] Maqatil al-Talibin, page 56.

6.5 Regarding Eid

حدثنا محمد بن الحسن بن أحمد بن الوليد)رحمه الله(، قال :حدثنا الحسن بن متيل الدقاق، قال :حدثنا يعقوب بن يزيد، عن الحسن بن علي بن فضال، عن الديلمي، وهو سليمان، عن عبد الله بن لطيف التفليسي، قال :قال الصادق أبو عبد الله جعفر بن محمد)عليهما السلام :(لما ضرب الحسين بن علي)عليهما السلام (بالسيف، ثم ابتدر ليقطع رأسه، نادى مناد من قبل رب العزة تبارك وتعالى من بطنان العرش، فقال :ألا أيتها الامة المتحيرة الضالة بعد نبيها، لا وفقكم الله لاضحى ولا فطر .قال :ثم قال أبو عبد الله)عليه السلام :(لا جرم والله ما وفقوا ولا يوفقون أبدا حتى يقوم ثائر الحسين)عليه السلام(

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: al-Hasan b. Matil al-Daqqaq narrated to us. He said: Ya`qub b. Yazid narrated to us from al-Hasan b. `Ali b. Faddal from al-Daylami – and he is Sulayman – from `Abdullah b. Latif al-Taflisi.

He said: Al-Sadiq Abu `Abdillah Ja`far b. Muhammad (as) said: When al-Husayn b. `Ali (as) was struck with the sword, and they prepared to sever his head, a caller called from the direction of the Lord of Glory from the depth of the Throne, saying: "O Nation that has become perplexed and misguided after its Prophet! Allah will not allow you to find success in Adha nor in Fitr."

He said: Then, Abu `Abdillah [al-Sadiq] (as) said: By Allah, they will never find support nor success until the Revolutionary of al-Husayn (as) rises.[85]

أحمد بن محمد، عن علي بن الحسين، عن عمرو بن عثمان، عن حنان بن سدير، عن عبد الله بن دينار، عن أبي جعفر عليه السلام قال :قال :يا عبد الله ما من عيد للمسلمين أضحى ولا فطر إلا وهو يجدد لآل محمد فيه حزنا، قلت :ولم ذاك؟ قال :لأنهم يرون حقهم في يد غيرهم

Ahmad b. Muhammad from `Ali b. al-Husayn from `Amr b. `Uthman from Hanan b. Sadir from `Abdullah b. Dinar from Abi Ja`far (as).

He said: O `Abdullah, there is not an Eid for the Muslims, whether it is al-Adha or al-Fitr, except that Allah renews the grief of the Family of Muhammad.

I said: Why?

He said: Because they see their rights in the hands of others.[86]

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[85] Amali of Saduq, Assembly 31, Hadith 5.
[86] Al-Kafi, Volume 4, page 169-170, Hadith 2.

Chapter VII

After Husayn was Killed

7.1 The pavilion of his family

حدثنا محمد بن موسى بن المتوكل)رحمه الله(، قال :حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن أبي الجارود زياد بن المنذر، عن عبد الله بن الحسن المثنى، عن أمه فاطمة بنت الحسين)عليه السلام(، قالت :دخلت الغاغة علينا الفسطاط، وأنا جارية صغيرة، وفي رجلي خلخالان من ذهب، فجعل رجلا يفض الخلخالين من رجلي وهو يبكي، فقلت :ما يبكيك، يا عدو الله؟ !فقال كيف لا أبكي وأنا أسلب ابنة رسول الله !فقلت :لا تسلبني .قال :أخاف أن يجئ غيري فيأخذه .قالت :وانتهبوا ما في الابنية حتى كانوا ينزعون الملاحف عن ظهورنا

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: `Ali b. al-Husayn al-Sa`d Abadi narrated to us from Ahmad b. Muhammad b. Khalid from his father from Muhammad b Sinan from Abi'l Jarud Ziyad b. al-Mundhir from `Abdullah b. al-Hasan al-Muthanna from his mother Fatima bt. al-Husayn (as).

She said: The crowd came into our pavilion. I was a young girl, and I had gold anklets on my feet. A man rushed to take the anklets from my feet whilst he was weeping. So, I said: "What makes you cry, O enemy of Allah?!" So, he said: "How can I not weep when I am

robbing the daughter of the Messenger of Allah?!" So, I said: "Do not rob me." He said: "I fear someone else may take it."[87]

She said: They took everything in the buildings to the point where they even took the cloaks off our backs.

7.2 The court of Yazid

حدثنا محمد بن إبراهيم بن إسحاق)رحمه الله(، قال :حدثنا عبد العزيز ابن يحيى البصري :قال :أخبرنا محمد بن زكريا قال حدثنا أحمد بن محمد بن يزيد، قال :حدثني أبو نعيم قال حدثني حاجب عبيد الله بن زياد، أنه لما جيئ برأس الحسين)عليه السلام (أمر فوضع بين يديه في طست من ذهب، وجعل يضرب بقضيب في يده على ثناياه ويقول :لقد أسرع الشيب إليك يا أبا عبد الله .فقال رجل من القوم :مه، فإني رأيت رسول الله)صلى الله عليه وآله (يلثم حيث تضع قضيبك .فقال :يوم بيوم بدر .ثم أمر بعلي بن الحسين)عليه السلام(فغل، وحمل مع النسوة والسبايا إلى السجن، وكنت معهم، فما مررنا بزقاق إلا وجدناه ملئ رجالا ونساء، يضربون وجوههم ويبكون، فحبسوا في سجن وطبق)2 (عليهم .ثم إن ابن زياد)لعنه الله (دعا بعلي بن الحسين)عليه السلام (والنسوة، وأحضر رأس الحسين)عليه السلام(، وكانت زينب بنت علي)عليه السلام (فيهم، فقال ابن زياد :الحمد لله الذي فضحكم وقتلكم، وأكذب أحاديثكم .فقالت زينب :الحمد لله الذي أكرمنا بمحمد وطهرنا تطهيرا، إنما يفضح الله الفاسق ويكذب الفاجر .قال :كيف رأيت صنع الله بكم أهل

[87] Amali of Saduq, Assembly 31, Hadith 2.

البيت؟ قالت :كتب عليهم القتل، فبرزوا إلى مضاجعهم، وسيجمع الله بينك وبينهم فتتحاكمون عنده .فغضب ابن زياد)لعنه الله (عليها، وهم بها، فسكن منه عمرو بن حريثفقالت زينب :يا بن زياد، حسبك ما ارتكبت منا، فلقد قتلت رجالنا، وقطعت أصلناوأبحت حريمنا، وسبيت نساءنا وذرارينا، فإن كان ذلك للاشتفاء فقد اشتفيت .فأمر ابن زياد بردهم إلى السجن، وبعث البشائر إلى النواحي بقتل الحسين)عليه السلام .(ثم أمر بالسبايا ورأس الحسين)عليه السلام (فحملوا إلى الشام، فلقد حدثني جماعة كانوا خرجوا في تلك الصحبة :أنهم كانوا يسمعون بالليالي نوح الجن على الحسين)عليه السلام (إلى الصباح، وقالوا :فلما دخلنا دمشق أدخل بالنساء والسبايا بالنهار مكشفات الوجوه، فقال أهل الشام الجفاة :ما رأينا سبايا أحسن من هؤلاء، فمن أنتم؟ فقالت سكينة بنت الحسين)عليه السلام :(نحن سبايا آل محمد .فأقيموا على درج المسجد حيث يقام السبايا، وفيهم علي بن الحسين)عليهما السلام(، وهو يومئذ فتى شاب، فأتاهم شيخ من أشياخ أهل الشام، فقال لهم :الحمد لله الذي قتلكم وأهلككم وقطع قرن الفتنة .فلم يأل عن شتمهم، فلما انقضى كلامه، قال له علي بن الحسين)عليهما السلام :(أما قرأت كتاب الله عز وجل؟ قال :نعم .قال :أما قرأت هذه الآية)قل لا أسئلكم عليه أجرا إلا المودة في .القربى (؟ قال :بلى .قال :فنحن أولئك .ثم قال :أما قرأت)وءات ذا القربى حقه (قال بلى قال :فنحن هم .قال :فهل قرأت هذه الآية) :إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا (؟ قال :بلى .قال :فنحن هم .فرفع الشامي يده إلى السماء، ثم قال :اللهم إني أتوب إليك .ثلاث مرات، اللهم إني أبرأ إليك من عدو آل محمد، ومن قتلة أهل بيت محمد، لقد قرأت القرآن فما شعرت بهذا قبل اليوم .ثم أدخل نساء الحسين)عليه السلام(

على يزيد بن معاوية، فصحن نساء آل يزيد وبنات معاوية وأهله، وولو لن وأقمن المأتم، ووضع رأس الحسين)عليه السلام (بين يديه، فقالت سكينة :والله ما رأيت أقسى قلبا من يزيد، ولا رأيت كافرا ولا مشركا شرا منه

ولا أجفى منه، وأقبل يقول وينظر إلى الرأس :ليت أشياخي ببدر شهدوا * *جزع الخزرج من وقع الاسل ثم أمر برأس الحسين)عليه السلام(، فنصب على باب مسجد دمشق، فروي عن فاطمة بنت على)عليه السلام(، أنها قالت :لما أجلسنا بين يدي يزيد بن معاوية رق لنا أول شئ وألطفنا، ثم إن رجلا من أهل الشام أحمر قام إليه، فقال :يا أمير المؤمنين، هب لي هذه الجارية .يعنيني، وكنت جارية وضيئة، فأرعبت وفرقت، وظننت أنه بفعل ذلك، فأخذت بثياب أختي، وهي أكبر مني وأعقل، فقالت :كذبت والله ولعنت، ما ذاك لك ولا له .فغضب يزيد)لعنه الله (فقال :بل كذبت والله، لو شئت لفعلته .قالت :لا والله، ما جعل الله ذلك لك إلا أن تخرج من ملتنا وتدين بغير ديننا .فغضب يزيد)لعنه الله(، ثم قال :إياي تستقبلين بهذا؟ !إنما خرج من الدين أبوك وأخوك .فقالت :بدين الله ودين أخي وأبي وجدي اهتديت :أنت وجدك وأبوك .قال :كذبت يا عدوة الله .قالت :أمير يشتم ظالما ويقهر بسلطانه .قالت فكأنه)لعنه الله (استحيى فسكت، فأعاد الشامي)لعنه الله (فقال يا أمير المؤمنين، هب لي هذه الجارية .فقال له :اغرب، وهب الله لك حتفا قاضيا

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: `Abd al-`Aziz b. Yahya al-Basri narrated to us. He said: Muhammad b. Zakariyya informed us. He said: Ahmad b. Muhammad b. Yazid narrated to us. He said: Abu Na`im narrated to me.

He said: A doorkeeper of `Ubaydullah narrated to me: When the head of al-Husayn (as) came, it was placed in a golden pan. He prodded it with a stick in his hand, saying: Gray hair has hastened to you, O Aba `Abdillah. So, a man from the people said: Stop, for surely, I saw the Messenger of Allah (s) kiss where you are prodding your stick. So, he said: A day [of revenge] for the day of Badr. Then, he called for `Ali b. al-Husayn (as) to be chained up, and he was taken with the women and the girls to the jail, and I was with them. We did not pass by an alleyway except that we saw it full of men and women hitting their faces and weeping. They were imprisoned in the jail, and it was made narrow for them.

Then, Ibn Ziyad (la) called for `Ali b. al-Husayn (as) and his women. The head of al-Husayn (as) was present. Zaynab bt. `Ali (as) was among them. So, Ibn Ziyad said: Praise be to Allah who has exposed you, killed you, and belied your narrations. So, Zaynab said: Praise be to Allah who ennobled us with Muhammad and purified us with a thorough purification. Allah will only expose the transgressor and bely the wretched. He said: How do you see what Allah has done with you, the Ahl al-Bayt? She said: Being killed had been ordained for them, so they have gone into their place of rest. So, Allah will gather you and them, and you will be judged by Him. So, Ibn Ziyad (la) became angry with her and concerned with her. `Amr b. Harith calmed him down. So, Zaynab said: O Ibn Ziyad! What you have perpetrated against us is enough for you, for you have killed our men, cut off our foundation, made our women permissible, and taken our women and our children into captivity. If that satisfies you, then you have been made satisfied.

So, Ibn Ziyad ordered them back to the jail, and he sent the glad tidings of the killing of al-Husayn (as) to the frontiers.

Then, he called for the girls and the head of al-Husayn (as), and they were taken to the Levant. A group that went out with that troop narrated to me: Throughout the nights, they would hear the lament of the Jinn over al-Husayn (as) until the break of dawn.

They said: When we entered Damascus, the women and the girls were brought in in daylight with their faces uncovered. The cold people of the Levant said: We have never seen girls more beautiful than these. Who are you? So, Sakina bt. al-Husayn (as) said: We are the girls of the Family of Muhammad. So, they went to the stairs of the mosque where the girls were made to stand; and among them was `Ali b. al-Husayn (as), who, on that day, was a young man. An elder from the elders of the people of the Levant came to them and said to them: Praise be to Allah who killed you, destroyed you, and cut off the age of sedition. He did not stop insulting them. When he finished his words, `Ali b. al-Husayn (as) said to him: Have you not read the Book of Allah? He said: Yes. He said: Have you not read this verse, "Say: I do not ask you for a reward for this except that you love those near of kin." (42:23) He said: Of course. He said: So, we are them. Then, he said: Did you not read, "And give to those near of kin their right" (17:26)? He said: Of course. He said: So, we are them. He said: Did you not read this verse, "Allah only desires to keep the uncleanness away from you, O people of the House, and to purify you with a thorough purification" (33:33)? He said: Of course. He said: So, we are them. So, the Levantine raised his head to the sky and said: O Allah! I repent to you – three times – O Allah! For You, I dissociate from the

enemy of the Family of Muhammad and the killers of the Ahl al-Bayt of Muhammad. I have read the Quran, but I have never noticed this before today.

Then, the women of al-Husayn (as) were brought to Yazid b. Mu`awiya. The women of the Family of Yazid and the daughters of Mu`awiya and his family cried out and grieved. The head of al-Husayn (as) was put in front of them. So, Sakina said: By Allah! I have never seen a harder heart than [that of] Yazid, nor have I seen a disbeliever or pagan more evil than him and more cold than him. He came in and said, while looking at the head: I wish my elders in Badr could witness the wails of Khazraj as the spears struck. Then, he called for the head of al-Husayn (as) and installed it at the gate of the Mosque of Damascus.

It was reported from Fatima bt. `Ali (as) that she said: When we sat before Yazid b. Mu`awiya, we were calm at first. Then, a red man from the people of the Levant went to him and said: O commander of the faithful! Gift me this girl – meaning me, and I was a beautiful girl at the time. I became terrified, as I thought that he would do that. So, I grasped onto the clothes of my sister, who was older and more mature than me. So, she said: You have lied, by Allah, and have become cursed. That is not yours nor his. So, Yazid (la) became angry and said: Rather, you have lied, by Allah, for if I wanted to, I would have done it. She said: No, by Allah, Allah has not made that for you, unless you exit our way and take on a different religion. So, Yazid (la) became angry and said: You speak to me like this?! Your father and your brother exited the religion. So, she said: You, your grandfather, and your father were guided to the religion of Allah and the religion

of my brother, my father, and my grandfather. He said: You have lied, enemy of Allah. She said: [You are] an oppressive ruler who ravages with his power.

She said: It was as though he (la) became humiliated, so he went quiet. So, the Levantine (la) repeated and said: O commander of the faithful! Gift me this girl. So, he said to him: Leave – may Allah gift you a destructive judgment.[88]

حدثني بذلك محمد بن علي ماجيلويه)رحمه الله(، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن نصر بن مزاحم، عن لوط بن يحيى، عن الحارث بن كعب عن فاطمة بنت علي)صلوات الله عليهما :(ثم إن يزيد)لعنه الله (أمر بنساء الحسين)عليه السلام (فحبسن مع علي بن الحسين)عليهما السلام (في محبس لا يكنهم من حر ولا قر حتى تقشرت وجوههم، ولم يرفع ببيت المقدس حجر عن وجه الارض إلا وجد تحته دم عبيط، وأبصر الناس الشمس على الحيطان حمراء كأنها الملاحف المعصفرة، إلى أن خرج علي بن الحسين)عليهما السلام (بالنسوة، ورد رأس الحسين)عليه السلام (إلى كربلاء

Muhammad b. `Ali Majiluwayh (rh) narrated this to us from his uncle Muhammad b. Abi'l Qasim from Muhammad b. `Ali al-Kufi from Nasr b. Mazahim from Lut b. Yahya from al-Harith b. Ka`b from Fatima bt. `Ali (s).

Yazid (la) called for the women of al-Husayn (as) to be jailed with `Ali b. al-Husayn (as) in a jail that had no protection from heat or

[88] Amali of Saduq, Assembly 31, Hadith 3.

cold, until their faces peeled. A stone from the face of the Earth was not raised in the Bayt al-Maqdis except that fresh blood was found beneath it. The people saw red sunlight on the walls, as though it were sheets dyed in yellow; until `Ali b. al-Husayn (as) was released with the women and the head of al-Husayn (as) was returned to Karbala'.[89]

حدثنا تميم بن عبد الله بن تميم القرشي رضي الله عنه قال حدثنا أبي عن أحمد بن علي الأنصاري عن عبد السلام بن صالح الهروي قال سمعت أبا الحسن علي بن موسى الرضا (ع) يقول أول من اتخذ له الفقاع في الإسلام بالشام يزيد بن معاوية لعنه الله فأحضر و هو على المائدة و قد نصبها على رأس الحسين (ع) فجعل يشربه و يسقي أصحابه و يقول لعنه الله اشربوا فهذا شراب مبارك و لو لم يكن من بركته إلا أنا أول ما تناولناه و رأس عدونا بين أيدينا و مائدتنا منصوبة عليه و نحن نأكله و نفوسنا ساكنة و قلوبنا مطمئنة فمن كان من شيعتنا فليتورع عن شرب الفقاع فإنه من شراب أعدائنا فإن لم يفعل فليس منا و لقد حدثني أبي عن أبيه عن آبائه عن علي بن أبي طالب (ع) قال قال رسول الله (ص) لا تلبسوا لباس أعدائي و لا تطعموا مطاعم أعدائي و لا تسلكوا مسالك أعدائي فتكونوا أعدائي كما هم أعدائي

Tamim b. `Abdullah b. Tamim al-Qurashi (ra) narrated to us. He said: My father narrated to us from Ahmad b. `Ali al-Ansari from `Abd al-Salam b. Salih al-Harawi.

He said: I heard Aba'l Hasan `Ali b. Musa al-Rida (as) say: The first person for whom beer was prepared in Islam in Syria was Yazid b.

[89] Amali of Saduq, Assembly 31, Hadith 4.

Mu`awiya [l]. He was sitting at a table spread with the head of al-Husayn (as) when they brought him beer. He drank it and had his companions drink from it, saying: "Drink it, for this is a blessed drink. If it were not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, eating at our table spread with quiet of mind and peace at heart." Whoever is a follower (Shi`a) of us should abstain from drinking beer because it is the drink of our enemies. Whoever does not abstain is not one of our followers. My forefathers narrate from `Ali b. Abi Talib (as) that the Messenger of Allah (s) said: "Do not follow what our enemies follow. Should you do so, you are one of our enemies just as they are."[90]

وروي عن زين العابدين عليه السلام أنه لما اتي برأس الحسين إلى يزيدكان يتخذ مجالس الشراب ويأتي برأس الحسين ويضعه بين يديه ، ويشرب عليه ، فحضر في مجلسه ذات يوم رسول ملك الروم ، وكان من أشراف الروم وعظمائهم ، فقال : ياملك العرب هذا رأس من ؟ فقال له يزيد : مالك ولهذا الرأس ؟ فقال : إني إذا رجعت إلى ملكنا يسألني عن كل شئ رأيته فأحببت أن اخبره بقصة هذا الرأس وصاحبه حتى يشاركك في الفرح والسرور ، فقال له يزيد : هذا رأس الحسين بن علي بن أبيطالب فقال الرومي : ومن امه ؟ فقال : فاطمة بنت رسول الله فقال النصراني : اف لك ولدينك ! لي دين أحسن من دينك إن أبي من حوافد داود عليه السلام وبيني وبينه آباء كثيرة والنصارى يعظموني ويأخذون من تراب قدمي تبركا بأبي من حوافد داود ، وأنتم تقتلون ابن بنت رسول الله ومابينه وبين نبيكم إلا ام واحدة ؟ فأي دين دينكم ثم قال ليزيد : هل سمعت حديث كنيسة الحافر ؟ فقال له : قل حتى أسمع فقالبين عمان والصين بحرمسيرة سنة ليس فيها عمران إلا بلدة واحدة في وسط الماء

[90] `Uyun Akhbar al-Rida, Volume 2, Hadith 249.

طولها ثمانون فرسخافي ثمانين ماعلى وجه الارض بلدة أكبر منها ومنها يحمل الكافور والياقوت ، أشجارهم العود والعنبر ، وهي في أيدي النصارى لاملك لاحد من الملوك فيها سواهم ، وفي تلك البلدة كنائس كثيرة أعظمها كنيسة الحافر في محرابها حقة ذهب معلقة فيها حافر يقولون إن هذا حافر حماركان يركبه عيسى ، وقدزينوا حول الحقة بالذهب ، والديباج ، يقصدها في كل عام عالم من النصارى ، ويطوفون حولها ويقبلونها ويرفعون حوائجهم إلى الله تعالى هذا شأنهم ودأبهم بحافر حمار يزعمون أنه حافر حماركان يركبه عيسى نبيهم وأنتم تقتلون ابن بنت نبيكم ؟ فلابارك الله تعالى فيكم ولافي دينكم فقال يزيد اقتلوا هذاالنصراني لئلا يفضحني في بلاده فلما أحس النصراني بذلك قال له : تريد أن : تقتلني ؟ قال : نعم ، قال : اعلم أني رأيت البارحة نبيكم في المنام يقول لي : يانصراني أنت من أهل الجنة فتعجبت من كلامه وأنا أشهد أن لاإله إلا الله ، ، وأن محمدا رسول الله صلى الله عليه وآله ثم وثب إلى رأس الحسين فضمه إلى صدره ، وجعل يقبله و يبكي حتى قتل .

It is reported that Zayn al-`Abidin (as) said: When the head of al-Husayn was brought to Yazid, he convened sessions for wine drinking and had the head of al-Husayn brought, placed before him and he would drink wine in front of it. One day, a messenger from the king of Rum was present at one such session of Yazid, and he was one of the nobles and greats of Rum. He said: O King of the Arabs! Whose head is this? Yazid said to him: What is this head to you? He said: When I return to our king, he will ask me about everything I saw. So, I would like to report to him about the story of this head and its owner so that our king may share in your joy and happiness. Yazid said: This is the head of al-Husayn b. `Ali b. Abi Talib.

The man from Rum said: Who is his mother? He said: Fatima the daughter of the Messenger of Allah. The Christian said: Fie on you and on your religion! I have a religion better than yours. Surely, my father is one of the descendants of Dawud, and there are many generations between Dawud and my father. But the Christians honour me and take some of the earth from beneath my feet as a blessing because of my father, as one of the descendants of Dawud. But you kill the son of the daughter of the Messenger of Allah, while between them there is only one mother! What sort of religion do you have?

Then he said to Yazid: Have you heard the story of the Church of the Hoof? He said to him: Tell it to me so I can hear it. He said: There is a sea between Oman and China that it takes a year to cross. Along the way there is no inhabited place except one city in the middle of the water. It is eighty by eighty parasangs. There is no city on the Earth bigger than it, and camphor and emeralds are brought from it. Its trees are aloes wood and ambergris. It is in the hands of the Christians. No king has sovereignty over it except them. There are many churches in that city. The biggest of them is the Church of the Hoof. There is a small golden box in its sanctuary in which is hung a hoof. They think this is the hoof of a donkey that `Isa used to ride. They decorated the area around the box with gold and silk brocade. Every year many Christians make a pilgrimage to it and walk around it, kiss it, and offer their supplications to Allah, the Exalted. This is their manner and habit regarding the hoof of the donkey they think `Isa, their prophet, used to ride. And you kill the son of your prophet's daughter!? Then Allah does not bless you and your religion. Yazid said: Kill this Christian so that he cannot expose me in his cities.

When the Christian realized this, he said to him: Do you want to kill me? He said: Yes. He said: Know that I saw your prophet last night in my dreams. He said to me: "O Christian! You are of the people of heaven!" I was surprised by what he said to me. Now I bear witness that there is no god but Allah and Muhammad is the Messenger of Allah (s).

Then he jumped to the head of al-Husayn, embraced it, began to kiss it and cried until he was killed.[91]

حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ـ رضى الله عنه ـ أُتِيَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ـ عَلَيْهِ السَّلاَمُ ـ فَجُعِلَ فِي طَسْتٍ، فَجَعَلَ يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا. فَقَالَ أَنَسٌ كَانَ أَشْبَهَهُمْ بِرَسُولِ اللَّهِ صلى الله عليه وسلم، وَكَانَ مَخْضُوبًا بِالْوَسْمَةِ.

Muhammad b. al-Husayn b. Ibrahim narrated to me. He said: Husayn b. Muhammad narrated to me. Jarir narrated to us from Muhammad from Anas b. Malik.

The head of al-Husayn (as) was brought to `Ubaydullah b. Ziyad and was put in a tray, and then Ibn Ziyad started playing with a stick at the nose and mouth of al-Husayn's head and saying something about his handsome features.

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[91] Bihar al-Anwar, Volume 45, page 141.

Anas then said: al-Husayn resembled the Prophet more than the others did. His (al-Husayn's) hair was dyed with *wasma* (i.e. a kind of plant used as a dye).[92]

7.3 Seven deadly sins

عن معاذ بن كثير عن أبي عبد الله عليه السلام قال: يا معاذ الكبائر سبع فينا انزلت ومنا استخفت، واكبر الكبائر الشرك باللهوقتل النفس التي حرم الله و عقوق الوالدين وقذف المحصنات وأكل مال اليتيم، والفرار من الزحف وانكار حقنا أهل البيت، فاما الشرك بالله فان الله قال فينا ما قال، وقال رسول الله صلى الله عليه واله وسلم ما قال، فكذبوا الله وكذبوا رسوله، واما قتل النفس التي حرم الله فقد قتلوا الحسين بن على عليه السلام وأصحابه، وأما " عقوق الوالدين فان الله قال في كتابه " النبي أولى بالمؤمنين من انفسهم وأزواجه امهاتهم وهو أب لهم فقد عقوا رسول الله صلى الله عليه واله في ذريته واهل بيته، واما قذف المحصنات فقد قذفوا فاطمة (ع) على منابرهم، أما أكل مال اليتيم فقد ذهبوا بفيئنا في كتاب الله، واما الفرار في الزحف فقد أعطوا امير المؤمنين عليه السلام بيعتهم غير كارهين ثم فروا عنه وخذلوه، واما انكار حقنا فهذا

مما لا يتعاجمون فيه. وفي خبر آخر التعرب بعد الهجرة

From Mu`adh b. Kathir from Abi `Abdillah [al-Sadiq] (as).

He said: O Mu`adh! There are seven major sins. They were revealed regarding us, and regarding us they are belittled. The biggest of the major sins is associating partners with Allah, then: murdering a person unjustly, the disobedience of parents, falsely accusing a chaste

[92] Sahih al-Bukhari, Book 62, Hadith 93.

woman, consuming the wealth of an orphan, retreating from battle, and denying our rights, the Ahl al-Bayt.

As for associating partners with Allah: Allah said what He said regarding us, and the Messenger of Allah (s) said what he said. So they have belied Allah and they have belied His Messenger. As for murdering a person unjustly: they killed Husayn b. `Ali (as) and his companions. As for the disobedience of parents: Allah says in His Book, 'The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.' (33:6). He is their father, yet they disobeyed the Messenger of Allah (s) regarding his progeny and his Ahl al-Bayt. As for falsely accusing a chaste woman: they have accused Fatima (as)upon their pulpits. As for consuming the wealth of an orphan: they have usurped our spoils, which are mentioned in the Book of Allah. As for retreating from battle: they gave Amir al-Mu'minin (as) their willful allegiance, then they fled from him and abandoned him. As for denying our rights: this is something that they do not argue about.[93]

7.4 Why an enemy of Allah can overcome a friend of Allah

حدثنا محمد بن إبراهيم بن إسحاق الطالقاني رضي الله عنه قال : كنت عند الشيخ أبي القاسم الحسين بن روح قدس الله روحه مع جماعة فيهم علي بن عيسى القصري فقام إليه ، رجل فقال له : إني أريد أن أسألك عن شئ ، فقال له : سل عما بدا لك ، فقال الرجل أخبرني عن الحسين بن علي عليهما السلام أهو ولي الله ؟ قال : نعم ، قال : أخبرني ، عن قاتله أهو عدو الله ؟ قال : نعم ، قال الرجل : فهل يجوز أن يسلط الله عز وجل عدوه على

[93] Tafsir al-`Ayashi, Volume 1, page 237.

وليه ؟ فقال له أبو القاسم الحسين بن روح قدس الله روحه : افهم عني ما أقول لك إعلم أن الله عز وجل لا يخاطب الناس بمشاهدة العيان ولا يشافههم بالكلام ، ولكنه جل جلاله يبعث إليهم رسلا من أجناسهم وأصنافهم بشرا مثلهم ، ولو بعث إليهم رسلا من غير صنفهم وصورهم لنفروا عنهم ولم يقبلوا منهم ، فلما جاؤوهم وكانوا من جنسهم يأكلون الطعام ويمشون في الأسواق قالوا لهم : أنتم بشر مثلنا ولا نقبل منكم حتى تأتوننا بشئ نعجز أن نأتي بمثله فنعلم أنكم مخصوصون دوننا بما لا نقدر عليه فجعل الله عز وجل لهم المعجزات التي يعجز الخلق عنها ، فمنهم من جاء بالطوفان بعد الانذار والاعذار ، فغرق جميع من طغى وتمرد ، ومنهم من ألقي في النار فكانت بردا وسلاما ، ومنهم من أخرج من الحجر ، الصلد ناقة وأجرى من ضرعها لبنا ، ومنهم من فلق له البحر ، وفجر له من الحجر العيون وجعل له العصا اليابسة ثعبانا تلقف ما يأفكون ، ومنهم من أبرا الأكمه والأبرص وأحيى ، الموتى بإذن الله ، وأنبأهم بما يأكلون وما يدخرون في بيوتهم ، ومنهم من انشق له القمر وكلمته البهائم مثل البعير والذئب وغير ذلك . فلما أتوا بمثل ذلك وعجز الخلق عن أمرهم وعن أن يأتوا بمثله كان من تقدير الله عز وجل ولطفه بعباده وحكمته أن جعل أنبياءه عليهم السلام مع هذه القدرة و المعجزات في حالة غالبين وفي أخرى مغلوبين ، وفي حال قاهرين وفي أخرى مقهورين ولو جعلهم الله عز وجل في جميع أحوالهم غالبين وقاهرين ولم يبتلهم ولم يمتحنهم لاتخذهم الناس آلهة من دون الله عز وجل ولما عرف فضل صبرهم على البلاء والمحن والاختبار ولكنه عز وجل جعل أحوالهم في ذلك كأحوال غيرهم ليكونوا في حال المحنة والبلوى صابرين ، وفي حال العافية والظهور على الأعداء شاكرين ، ويكونوا في جميع أحوالهم متواضعين غير شامخين ولا متجبرين ، وليعلم العباد أن لهم عليهم السلام إلها هو خالقهم ومدبرهم فيعبدوه ويطيعوا رسله ، وتكون حجة الله ثابتة على من تجاوز الحد فيهم

وادعى لهم الربوبية ، أو عاند أو خالف وعصى وجحد بما أتت به الرسل والأنبياء عليهم السلام " ليهلك من هلك عن بينة ويحيى من حي عن بينة " . قال محمد بن إبراهيم بن إسحاق رضي الله عنه فعدت إلى الشيخ أبي القاسم بن - روح قدس الله روحه من الغد وأنا أقول في نفسي : أتراه ذكر ما لنا يوم أمس من عند نفسه ، فابتدأني فقال لي : يا محمد بن إبراهيم لأن أخر من السماء فتخطفني الطير أو تهوى بي الريح في مكان سحيق أحب إلي من أن أقول في دين الله عز وجل برأيي أو من عند نفسي ، بل ذلك عن الأصل ومسموع عن الحجة صلوات الله عليه وسلامه .

Muhammad b. Ibrahim b. Ishaq al-Talaqani (ra) narrated to us. He said: I was with Shaykh Abi'l Qasim al-Husayn b. Ruh [r] (the third ambassador of the Twelfth Imam) in a gathering, among whom was `Ali b. `Isa al-Qasri.

A man stood up and said: I want to ask you about something. The shaykh said: Ask about whatever you wish. The man said: Inform me of al-Husayn (as). Is he the friend (*wali*) of Allah? The shaykh said: Yes. The man said: Inform me of his killer – is he the enemy of Allah? The shaykh said: Yes. The man said: How then would Allah allow His enemy to overpower His friend?

So, Shaykh al-Husayn b. Ruh said to him: Understand what I am saying to you. Know that Allah does not address the people while they witness with their eyes, nor does He mouth the words to them. Rather, He sends a messenger to them from their ethnicity and their characteristics – a human like them. If He had sent a messenger with different characteristics and a different form from them, they would scatter from him and not accept him. So, when they (i.e. the

messengers) had come to them and they were from their ethnicities, eating food and walking in the markets, the people had said to them, "You are humans like us, and will not accept anything from you until you show us a miracle. If you show us a miracle, we will know that you are special among us".

So, Allah produced the miracles that would amaze the creatures. From them was one who came with the flood after the warnings and pleas, and all those who were arrogant and rebellious were drowned. And from them was one who was thrown in a fire which was cool and peaceful. And from them was one who brought a she-camel out of solid rock and brought milk from its udders. And from them was one whom He had parted the sea for, and brought springs out of rock, and turned his dry staff into a snake. And from them was one who healed the blind and the lepers, gave life to the dead by Allah's permission, and informed them of what they had eaten and what they had stored in their houses. From them is one whom He had split the moon for; and gave speech to the beasts, like the camels and the wolves, and other than that.

It was by the decree of Allah, and by His kindness to His servants, and by His wisdom that He gave the prophets (as) these abilities and miracles when they were at advantage and when they were at disadvantage; and when they were dominant and when they were oppressed. If Allah had caused them to be at advantage and dominant in all circumstances, and never tested them, the people would have taken them as gods besides Allah, and they would not have known their patience during the calamities, difficulties, and tests. However, He made their circumstances in this like the others (i.e. ordinary people), and so they are patient during the calamities and difficulties, and they are grateful when they are in good health and when they achieve victory over the enemy. And they are humble in every

circumstance, and they are not haughty or arrogant. [All of this was] so that the worshipers would know that they (as) have a God who has created them and prepared them, so that they may worship Him and obey His messengers, and so that the Proof of Allah is proven upon those who go beyond their limits and call to their lordship, or those who reject, oppose, disobey, or disbelieve in that which the prophets and messengers came with; "so that he who would perish may perish by clear proof, and he who would live may live by clear proof" (8:42).

The narrator said: So I went back to Shaykh Ibn Ruh the next day, saying to myself: Did what he mentioned yesterday come from himself [or the Mahdi]?

So, the shaykh preceded me and said: I would love for myself to speak by the religion of Allah by my opinion or from myself. But, the origin of that [argument] is from what was heard from the Proof (i.e. the Mahdi).[94]

[94] Kamal al-Din, Volume 1, page 535.

Chapter VIII

Mourning for Imam al-Husayn

8.1 Lady Fatima and Umm Salama

حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، قَالَ حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، قَالَ حَدَّثَنَا رَزِينٌ، قَالَ حَدَّثَتْنِي سَلْمَىقَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم - تَعْنِي فِي الْمَنَامِ - وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ . قَالَ " شَهِدْتُ قَتْلَ الْحُسَيْنِ آنِفًا " . هَذَا حَدِيثٌ غَرِيبٌ .

Abu Sa`id al-Ashaj narrated to us. He said: Abu Khalid al-Ahmar narrated to us. He said: Razin narrated to us. He said: Salma narrated to me.

She said: I visited Umm Salama while she was crying, so I said: What causes you to cry? She said: I saw the Messenger of Allah (s) – meaning, in a dream – and there was dirt on his head and his beard. So I said: "What happened to you, O Messenger of Allah?" He said: "I just witnessed the killing of al-Husayn."[95]

[95] Jami` al-Tirmidhi, Book 49, Hadith 170.

حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي البختري وهب ابن وهب، عن الصادق جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام). عن أم سلمة (رضي الله عنها)، أنها أصبحت يوما تبكي، فقيل لها: مالك؟ فقالت: لقد قتل ابني الحسين (عليه السلام)، وما رأيت رسول الله (صلى الله عليه وآله) منذ مات إلا الليلة، فقلت: بأبي أنت وأمي، ما لي أراك شاحبا! فقال: لم أزل منذ الليلة أحفر قبر الحسين وقبور أصحابه.

The venerable Shaykh Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us. He said: Ahmad b. Abu `Abdillah al-Barqi narrated to us from his father Muhammad b. Khalid from Abu'l Bakhtari Wahab b. Wahab from al-Sadiq Ja`far b. Muhammad from his father from his forefathers (as) from Umm Salama (ra) that she started crying one day. So, she was asked: What's the matter with you? She said: My son, al-Husayn (as) has been killed and I haven't seen the Messenger of Allah (s) since he died save this night. So, I said: May my father and my mother be sacrificed for you! Why is it that I see you so looking so haggard and pale? He said: I have been digging the grave of al-Husayn and the graves of his companions since this night.[96]

[96] Amali of Saduq, Assembly 29, Hadith 1.

حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن نصر بن مزاحم، عن عمر بن سعد، عن عمرو بن ثابت، عن حبيب بن أبي ثابت، عن أم سلمة زوجة النبي (صلى الله عليه وآله)، قالت: ما سمعت نوح الجن منذ قبض النبي (صلى الله عليه وآله) إلا الليلة، ولا أراني إلا وقد أصبت بابني.

قالت: وجاءت الجنية منهم تقول:

ألا يا عين فانهملي بجهد * * فمن يبكي على الشهداء بعدي

على رهط تقودهم المنايا * * إلى متجبر في ملك عبد

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: Muhammad b. al-Hasan al-Saffar narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim from `Umar b. Sa`d from `Amr b. Thabit from Habib b. Abu Thabit from Umm Salama, wife of the Prophet (s).

She said: I had not heard the wailing of the jinn since the Prophet (s) was taken until this night and I didn't see it except due to what has afflicted my son.

She said: A *jinniyyah* (female jinn) from among them came saying: "O eye! Now shed tears strenuously, for who shall weep over the

martyrs after me over a clan whom death is leading, towards a despot in the kingdom of a slave."[97]

قال حدثنا أبو جعفر محمد بن علي بن موسى قال حدثنا أبي قال حدثنا علي بن إبراهيم بن هاشم عن أبيه عن ابن أبي عمير عن أبان بن عثمان عن أبي عبد الله جعفر بن محمد ع قال إذا كان يوم القيامة جمع الله الأولين و الآخرين في صعيد واحد ثم أمر مناديا فنادى غضوا أبصاركم و نكسوا رءوسكم حتى تجوز فاطمة ابنة محمد ص الصراط قال فتغض الخلائق أبصارهم فتأتي فاطمة ع على نجيب من نجب الجنة يشيعها سبعون ألف ملك فتقف موقفا شريفا من مواقف القيامة ثم تنزل عن نجيبها فتأخذ قميص الحسين بن علي ع بيدها مضمخا بدمه و تقول يا رب هذا قميص ولدي و قد علمت ما صنع به فيأتيها النداء من قبل الله عز و جل يا فاطمة لك عندي الرضا فتقول يا رب انتصر لي من قاتله فيأمر الله تعالى عنقا من النار فتخرج من جهنم فتلتقط قتلة الحسين بن علي ع كما يلتقط الطير الحب ثم يعود العنق بهم إلى النار فيعذبون فيها بأنواع العذاب ثم تركب فاطمة ع نجيبها حتى تدخل الجنة و معها الملائكة المشيعون لها و ذريتها بين يديها و أولياؤهم من الناس عن يمينها و شمالها

Abu Ja`far Muhammad b. `Ali b. Musa narrated to us. He said: My father narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us from his father from Ibn Abi `Umayr from Aban b. `Uthman from Abi `Abdillah Ja`far b. Muhammad (as).

He said: On the Day of Judgment, Allah will bring together the first people and the last people on one plane and then He will command a

[97] Amali of Saduq, Assembly 29, Hadith 2.

caller to call out: Cast down your glances and lower your heads, so that Fatima (as), daughter of Muhammad (s) [can cross] the Bridge.

The creations will cast down their glances and then Fatima (as) will arrive seated on one of the highbred animals of Paradise, followed by 70,000 angels. Then, she will make a distinguished stop at one of the stations of Judgment. Then, she will dismount from the animal and take the shirt of Husayn b. `Ali (as) in her hands, saying: O Lord! This shirt belongs to my son, and You know what was done to him.

There will be call from Allah saying: O Fatima, you have My pleasure.

And she will say: O Lord! Help me avenge those who killed him.

Allah will then command a flame from hellfire to come out and capture the killers of Husayn b. `Ali like a bird captures a grain. Then, the flame will return them back into the Fire, and punish them in it with various punishments. Then, Fatima will ride the animal until she enters Paradise, and with her are angels that follow her, and her descendants before her and her friends from the people on her right and on her left.[98]

8.2 Zayn al-`Abidin

حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا العباس بن معروف، عن محمد بن سهل البحراني ، رفعه إلى

[98] Amali of Mufid, page 130.

أبي عبد الله الصادق جعفر بن محمد (عليه السلام)، قال: البكاءون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد (صلى الله عليه وآله)، وعلي ابن الحسين (عليهما السلام).

فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له (تالله تفتؤا تذكر يوسف حتى تكون حرضا أو تكون من الهالكين).

وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن، فقالوا: إما أن تبكي بالنهار وتسكت بالليل، وإما أنا تبكي بالليل وتسكت بالنهار، فصالحهم على واحد منهما.

وأما فاطمة بنت محمد (صلى الله عليه وآله)، فبكت على رسول الله (صلى الله عليه وآله) حتى تأذى بها أهل المدينة، وقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي بن الحسين فبكى على الحسين (عليهما السلام) عشرين سنة أو أربعين سنة، وما وضع بين يديه طعام إلا بكى، حتى قال له مولى له: جعلت فداك يا بن رسول الله، إني أخاف عليك أن تكون من الهالكين. قال: إنما أشكو بثي وحزني إلى الله، وأعلم من الله مالا تعلمون، إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة.

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us. He said: Ahmad b. Muhammad b. `Isa narrated to us. He said: al-`Abbas b. Ma`ruf narrated to us from Muhammad b. Sahl al-Bahrani, who traced it to Abu `Abdillah al-Sadiq Ja`far b. Muhammad (as). He said: Those who have wept [excessively] are five

– Adam, Ya`qub, Yusuf, Fatima bt. Muhammad (s) and `Ali b. al-Husayn (as).

As to Adam, he wept over Paradise until his cheeks became like valleys (i.e. curved, sunk in). As to Ya`qub, he wept over Yusuf until his vision left and until he was told: "By Allah! You shall not cease to remember Yusuf until you become sick to the hilt or you are of those who perish" (12:85).

As to Yusuf, he wept over Ya`qub until the inhabitants of the prison were hurt by it and they said: Either you weep by day and be silent at night or that you weep by night and be silent in the daytime. So, he agreed to one of those two with them.

As to Fatima bt. Muhammad (s), she wept over the Messenger of Allah (s) until the people of Medina were troubled due to it. And they said to her: "You give us trouble through the excess of your crying." So, she went out towards the graves of the martyrs and wept until her need was accomplished; then she would depart.

And as to `Ali b. al-Husayn, he wept over al-Husayn (as) for twenty years or forty years. And food would not be placed in front of him, but he would weep until a retainer of his said to him: "May I be ransomed for you, O son of the Messenger of Allah! I fear for you lest you be of those who perish (i.e. due to the excessive crying and lack of nutrition)." He said: "I only complain of my sorrow and my grief to Allah, and I know from Allah what you know not. Surely, I do not remember the perdition of the children of Fatima but that I am choked with tears because of that."[99]

[99] Amali of Saduq, Assembly 29, Hadith 5.

وعن بعض مواليه قال : خرج يوما إلى الصحراء فتبعته ، فوجدته قد سجد على حجارة خشنة فوقفت وأنا أسمع شهيقه وبكاءه ، وأحصيت له الف مرة وهو يقول : لا إله إلا الله حقا ، حقا ، لا إله إلا الله تعبدا ورقا ، لا إله إلا الله إيمانا وصدقا ، ثم رفع رأسه من سجوده ، وأن لحيته ووجهه قد غمرا بالماء من دموع عينيه ، فقلت : يا سيدي ، ما آن لحزنك أن ينقضي ؟! ولبكائك أن يقل ؟! فقال لي : ويحك ، إن يعقوب بن إسحاق بن إبراهيم كان نبيا ابن نبي ، وكان له اثنا عشر ابناً ، فغيب الله واحدا منهم ، فشاب رأسه من الحزن ، وأحدودب ظهره من الغم والهم ، وذهب بصره من البكاء ، وابنه حي في دار الدنيا ، وأنا رأيت أبي وأخي وسبعة عشر من أهل بيتي صرعى مقتولين ، فكيف ينقضي حزني ويذهب بكائي ؟

From one of his servants.

He said: He went out in the desert one day, and I followed him. I found him prostrating on rough stones. I heard his sobbing and his crying. I counted him saying the following supplication one thousand times:

"There is no god except Allah, truly truly.
There is no god except Allah, in worship and in servitude.
There is no god except Allah, in faith and in sincerity."

He then raised his head from prostration, and his beard and his face were drenched in tears from his eyes. I said: My Master, is it not time that your grief ends and your crying reduces? He said: Woe to you. Ya`qub b. Ishaq b. Ibrahim (as) was a prophet and a son of a prophet. He had twelve sons, and Allah caused one of his sons to disappear – so the hair of his head turned white due to grief, and his back bent due

to sorrow, and his eyesight was lost due to crying, all while his son was alive in the world. Yet, I saw my father, my brother, and seventeen members of my family lying dead. So, how can my grief and crying end?[100]

علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن سماعة، عن أبي عبد الله عليه السلام (قال :لقى عباد البصري علي بن الحسين)صلوات الله عليهما في طريق مكة فقال له :يا علي بن الحسين تركت الجهاد وصعوبته وأقبلت على الحج ولينته إن الله عز وجل يقول) :إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون ويقتلون وعدا عليه حقا في التورية والإنجيل والقرآن ومن أوفي بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم فقال له علي بن الحسين عليهما السلام :(أتم الآية، فقال :﴿التائبون العابدون الحامدون السائحون الراكعون الساجدون الآمرون بالمعروف والناهون عن المنكر والحافظون لحدود الله وبشر المؤمنين﴾ فقال علي بن الحسين عليهما السلام :(إذا رأينا هؤلاء الذين هذه صفتهم فالجهاد معهم أفضل من الحج

`Ali b. Ibrahim from his father from `Uthman b. `Isa from Sama`a from Abi `Abdillah [al-Sadiq] (as)

Some from Basra met `Ali b. al-Husayn (s) on the way to Mecca and said: O `Ali b. al-Husayn! You have abandoned the difficulties of war and have taken up Hajj – an easy course of worship even though Allah

[100] Wasa'il al-Shi`a, Volume 3, page 282-283.

says, "Surely, Allah has bought from the faithful their souls and their possessions for Paradise to be theirs: They fight in the way of Allah, they slay and they are slain. A promise binding upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his promise than Allah? So rejoice in the bargain you have made with Him, and that is the great success" (9:111).

So, `Ali b. al-Husayn (as) said to him: Complete the verse. "(The faithful are) penitent, devout, celebrators of Allah's praise, wayfarers, who bow and prostrate in prayer, bid what is right and forbid what is wrong, and keep Allah's bounds – and give good news to the faithful" (9:112).

So, `Ali b. al-Husayn (as) said: When we find the people with these attributes, only then will war be superior to Hajj.[101]

8.3 Imam Muhammad al-Baqir and Imam Ja`far al-Sadiq

روى أبو الفرج في " الأغاني " 15 ص 126 بالإسناد عن أبي بكر الحضرمي قال: استأذنت للكميت على أبي جعفر محمد بن علي عليهما السلام في أيام التشريق بمنى فأذن له فقال له الكميت: جعلت فداك إني قلت فيكم شعرا أحب أن أنشدكه فقال: يا كميت؟ أذكر الله في هذه الأيام المعلومات وفي هذه الأيام المعدودات. فأعاد عليه الكميت القول فرق له أبو جعفر عليه السلام فقال: هات. فأنشده قصيدته حتى بلغ يصيب به الرامون عن قوس غيرهم فيا آخر أسدى له. الغي أول فرفع أبو جعفر عليه السلام يديه إلى السماء وقال. اللهم اغفر * للكميت. وعن محمد بن سهل صاحب الكميت قال: دخلت مع الكميت على أبي عبد

[101] Al-Kafi, Volume 5, page 66, Hadith 1.

الله الصادق جعفر بن محمد عليه السلام فقال له: جعلت فداك ألا أنشدك؟ قال: إنها أيام عظام. قال: إنها فيكم. قال: هات. وبعث أبو عبد الله عليه السلام إلى بعض أهله فقرب فأنشده فكثر البكاء حتى أتى على هذا البيت. يصيب به الرامون عن قوس غيرهم * فيا آخر أسدى له الغي أول فرفع أبو عبد الله عليه السلام يديه فقال: اللهم اغفر للكميت ما قدم وما أخر، وما أسر وما أعلن، واعطه حتى يرضى

By the *isnad* from Abi Bakr al-Hadrami.

He said: I permitted Kumayt to visit Abi Ja`far Muhammad b. `Ali (as) in Mina in the days of Tashriq. So, Kumayt said to him: May I be your sacrifice! I have delivered a poem about you (the Ahl al-Bayt), and I would love to recite it to you. So, he said: O Kumayt, remember Allah in these valuable, limited days. Then, Kumayt repeated his words, and Abu Ja`far (as) became sympathetic to him and said: Recite it to me.

Kumayt recited the poem until he said: The archers hit the target from the bows of others ..., then Abu Ja`far raised his hands to the sky and said: O Allah! Forgive Kumayt.

From Muhammad b. Sahl the companion of Kumayt.

He said: I visited Abi `Abdillah al-Sadiq Ja`far b. Muhammad (as) with Kumayt, and he said to him: May I be your sacrifice! May I recite to you? So, he said: These are important days. He said: It is about you. He said: Give it.

Abu `Abdillah [al-Sadiq] (as) brought part of his family near. Kumayt recited, and the Imam wept very much, until the rest of the family wept. Kumayt said: The archers hit the target from the bows of others ..., then Abu `Abdillah [al-Sadiq] (as) raised his hands and said: O Allah! Forgive Kumayt for his past, future, private, and public sins, and give him until he is satisfied.[102]

محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن ابن رئاب، عن ضريس الكناسي قال: سمعت أبا جعفر عليه السلام يقول - وعنده اناس من أصحابه -: عجبت من قوم يتولونا ويجعلونا أئمة ويصفون أن طاعتنا مفترضة عليهم كطاعة رسول الله صلى الله عليه وآله ثم يكسرون حجتهم ويخصمون أنفسهم بضعف قلوبهم، فينقصونا حقنا ويعيبون ذلك على من أعطاه الله برهان حق معرفتنا والتسليم لامرنا، أترون أن الله تبارك وتعالى افترض طاعة أوليائه على عباده، ثم يخفي عنهم أخبار السماوات والارض ويقطع عنهم مواد العلم فيما يرد عليهم مما فيه قوام دينهم؟! فقال له حمران: جعلت فداك أرأيت ما كان من أمر قيام علي بن أبي طالب والحسن والحسين عليهم السلام وخروجهم وقيامهم بدين الله عز ذكره، وما اصيبوا من قتل الطواغيت إياهم والظفر بهم حتى قتلوا وغلبوا؟ فقال أبو جعفر عليه السلام: يا حمران إن الله تبارك وتعالى قد كان قدر ذلك عليهم وقضاه وأمضاه وحتمه على سبيل الاختيار ثم أجراه فبتقدم علم إليهم من رسول الله صلى الله عليه وآله قام علي والحسن والحسين عليهم السلام، وبعلم صمت من صمت منا، ولو أنهم يا حمران حيث نزل بهم ما نزل بهم ما نزل من أمر الله عز وجل وإظهار الطواغيت عليهم سألوا الله عزوجل أن يدفع عنهم ذلك وألحوا عليه في طلب إزالة ملك الطواغيت وذهاب ملكهم إذا لاجابهم ودفع ذلك عنهم، ثم كان

[102] Kitab al-Aghani by Abu Faraj al-Isfahani, Volume 17, page 22.

انقضاء مدة الطواغيت وذهاب ملكهم أسرع من سلك منظوم انقطع فتبدد، وما كان ذلك الذي أصابهم يا حمران لذنب اقترفوه ولا لعقوبة معصية خالفوا الله فيها ولكن لمنازل وكرامة من الله، أراد أن يبلغوها، فلا تذهبن بك المذاهب فيهم.

Muhammad b. Yahya from Ahmad b. Muhammad from ibn Mahbub from ibn Ra'aab from Durays al-Kunasi.

He said: I heard Abu Ja`far (as) saying – and with him were people from his companions: I am surprised by a community that acknowledges our *wilaya*, accepts us as Imams, and says that obedience to us is compulsory upon them just like the obedience to the Messenger of Allah (s) ; yet they break their proof (*hujja*) and dispute amongst themselves by the weakness of their hearts. They diminish our rights and blame those whom Allah has granted evidence to know us and submit to our command. Do you not consider that Allah has made it obligatory to obey His *awliya'* upon His slaves? How would He hide the news of the heavens and the Earth from them, and cut them off from the sources of knowledge that maintain their religion?!

So Humran said to him: May I be your ransom, have you deliberated regarding what occurred from the rising of `Ali b. Abi Talib, al-Hasan, and al-Husayn (as)? They came out and rose up for the religion of Allah; how much they suffered from their deaths at the hands of the tyrants – they were defeated, murdered and overpowered. So, Abu Ja`far said: O Humran, Allah had destined that for them; decreed it, approved it, and necessitated it – it was beyond choice. It thus occurred and the knowledge of it had come to them from the Messenger of Allah (s). `Ali, al-Hasan, and al-Husayn (as) rose whilst

knowing [the consequences]. By its knowledge, there were those of us who remained silent. Had they, O Humran, whilst facing what Allah made them face and suffer defeat at the hands of the tyrants, asked Allah to remove their suffering and implored Him to destroy the kingdom of the tyrants, He would have answered their prayers and granted it for them – then, the decree would have removed the tyrants and their kingdom would end faster than the dispersal of threaded beads under pressure. That which they endured, O Humran, was not because of a sin they committed or a punishment for opposing Allah, rather, it was a deliverance and a bounty from Allah, who wished for them to attain it. Do not allow them (i.e. the people) to take you away from the [correct] path.[103]

أبي ره قال حدثني سعد بن عبد الله عن يعقوب بن يزيد عن محمد بن أبي عمير عن معاوية بن وهب قال دخلت على أبي عبد الله ع و هو في مصلاه فجلست حتى قضى صلاته فسمعته و هو يناجي ربه فيقول يا من خصنا بالكرامة و وعدنا الشفاعة و حملنا الرسالة و جعلنا ورثة الأنبياء و ختم بنا الأمم السالفة و خصنا بالوصية و أعطانا علم ما مضى و علم ما بقي و جعل أفئدة من الناس تهوي إلينا اغفر لي و لإخواني و زوار قبر أبي عبد الله الحسين بن علي ع الذين أنفقوا أموالهم و أشخصوا أبدانهم رغبة في برنا و رجاء لما عندك في صلتنا و سرورا أدخلوه على نبيك محمد ص و إجابة منهم لأمرنا و غيظا أدخلوه على عدونا أرادوا بذلك رضوانك فكافهم عنا بالرضوان و اكلأهم بالليل و النهار و اخلف على أهاليهم و أولادهم الذين خلفوا بأحسن الخلف و أصحبهم و اكفهم شر كل جبار عنيد و كل ضعيف من خلقك و شديد و شر شياطين الإنس و الجن و أعطهم أفضل ما أملوا منك في غربتهم عن أوطانهم و ما آثروا على أبنائهم و أبدانهم و أهاليهم و قراباتهم اللهم إن أعداءنا أعابوا

[103] Al-Kafi, Volume 1, Book 4, Hadith 675.

عليهم خروجهم فلم ينههم ذلك عن النهوض و الشخوص إلينا خلافا عليهم فارحم تلك الوجوه التي غيرتها الشمس و ارحم تلك الخدود التي تقلبت على قبر أبي عبد الله الحسين ع و ارحم تلك العيون التي جرت دموعها رحمة لنا و ارحم تلك القلوب التي جزعت و احترقت لنا و ارحم تلك الصرخة التي كانت لنا اللهم إني أستودعك تلك الأنفس و تلك الأبدان حتى ترويهم من الحوض يوم العطش فما زال ص يدعو بهذا الدعاء و هو ساجد فلما انصرف قلت له جعلت فداك لو أن هذا الذي سمعته منك كان لمن لا يعرف الله لظننت أن النار لا تطعم منه شيئا أبدا و الله لقد تمنيت إن كنت زرته و لم أحج فقال لي ما أقربك منه فما الذي يمنعك عن زيارته يا معاوية و لم تدع الحج ذلك قلت جعلت فداك فلم أدر أن الأمر يبلغ هذا فقال يا معاوية و من يدعو لزواره في السماء أكثر ممن يدعو لهم في الأرض لا تدعه لخوف من أحد فمن تركه لخوف رأى من الحسرة ما يتمنى أن قبره كان بيده أ ما تحب أن يرى الله شخصك و سوادك ممن يدعو له رسول الله ص أ ما تحب أن تكون غدا ممن تصافحه الملائكة أ ما تحب أن تكون غدا فيمن رأى و ليس عليه ذنب فتتبع أ ما تحب أن تكون غدا فيمن يصافح رسول الله ص

My father (rh) said: Sa`d b. `Abdullah narrated to me from Ya`qub b. Yazid from Muhammad b. Abi `Umayr from Mu`awiya b. Wahb.

He said: I visited Abi `Abdillah [al-Sadiq] (as) and he was praying. At the end of his prayer, he supplicated to his Lord:

O Him who has favoured us with honour, and promised us intercession, and made us carry the Message, and made us the inheritors of the prophets, and made us a seal of the previous nations, and has favored us with successorship, and gave us knowledge of what has past and forthcoming, and made the hearts of the people yearn for

us (Ahl al-Bayt). Forgive me and my brothers and the visitors of the grave of Abi `Abdillah al-Husayn b. `Ali (as), and who spends out of their wealth [for our cause]. Forgive those who ready their bodies in doing good to us for their hope in what is with You of compensation for keeping good relations with us, and for the happiness they bring to your Prophet Muhammad (s), and for obeying our commands, and for the anger they bring upon our enemies. So, compensate them on our behalf by being content with them, and support them in the night and day, and support their families and children whom they have left behind, with the best support. Accompany them and protect them against the evil of every hostile tyrant - weak ones of your creation or strong ones - and against the evil of the devils of humanity and jinn. Grant them the best, which they are to receive from You for being in strange places away from their homelands, and for the preference they give us over their own children, families and relatives. O Allah, our enemies mock at them for their visiting us, but that did not stop them from coming to us, and they went against those who are against us. So, have mercy on those faces which have been changed by the Sun. And have mercy upon those cheeks which have rolled over the grave of Abi `Abdillah al-Husayn (as), have mercy on those eyes which have shed tears in compassion for us, have mercy on those hearts which have become restless and anguished for us, and have mercy on those who cry heavily for us.[104]

[104] Thawab al-A`mal by Saduq, page 95.

حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن علي بن حسان الواسطي، عن عمه عبد الرحمن بن كثير الهاشمي، عن داود بن كثير الرقي، قال: كنت عند أبي عبد الله (عليه السلام) إذ استسقى الماء، فلما شربه رأيته وقد استعبر واغرورقت عيناه بدموعه، ثم قال: يا داود، لعن الله قاتل الحسين، فما أنغص ذكر الحسين للعيش! إني ما شربت ماء باردا إلا وذكرت الحسين، وما من عبد شرب الماء فذكر الحسين (عليه السلام) ولعن قاتله إلا كتب الله له مائة ألف حسنة، ومحا عنه مائة ألف سيئة، ورفع له مائة ألف درجة، وكان كأنما أعتق مائة ألف نسمة، وحشره الله يوم القيامة أبلج الوجه.

My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us from al-Hasan b. Musa al Khashshab from `Ali b. Hassan al-Wasiti from his paternal uncle `Abd al-Rahman b. Kathir al-Hashimi from Dawud b. Kathir al-Riqqi.

He said. He said: I was near Abu `Abdillah [al-Sadiq] (as) when he sought water. When he had drunk it, I saw that he had been crying and his eyes had been filled to the brim with his tears. Then he said: O Dawud! May Allah curse the murderer of al-Husayn. The remembrance of al-Husayn has made life loathsome! I do not drink cold water but that I remember al-Husayn. And there is not a servant who drinks water and remembers al-Husayn (as) and curses his murderer, but that Allah writes down for him a hundred thousand good deeds and erases a hundred thousand evil deeds from him and raises him by a hundred thousand ranks. He is as if he has freed a hundred thousand lives and Allah will gather him on the Day of Resurrection with a luminous face.[105]

[105] Amali of Saduq, Assembly 29, Hadith 7.

8.4 Imam Musa al-Kadhim

قال عليه السلام :(كان أبي صلوات الله عليه (إذا دخل شهر المحرم لا يرى ضاحكاوكانت الكآبة تغلب عليه حتى يمضي منه عشرة أيام، فإذا كان يوم العاشر كان ذلك اليوم يوم مصيبته وحزنه وبكائه، ويقول :هو اليوم الذي قتل فيه الحسين صلوات الله عليه

Al-Rida (as) said: When the month of Muharram would enter, my father (as) would not be seen laughing, and intense grief would overcome him until ten days had passed from it. So, when it would be the tenth day, that day would be the day of his affliction and his mourning and his lamenting. And he would say: This is the day on which Husayn (as) was killed[106].

8.5 Imam `Ali al-Rida

حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم، فقال لي: يا بن شبيب، أصائم أنت؟ فقلت: لا. فقال: إن هذا اليوم هو اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز وجل، فقال: (رب هب لى من لدنك ذرية طيبة إنك سميع الدعاء) فاستجاب به، وأمر الملائكة فنادت زكريا وهو قائم يصلي في المحراب: (أن الله يبشرك بيحيى) فمن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له، كما استجاب لزكريا (عليه السلام).

[106] Amali of Saduq, Assembly 27, Hadith 2.

ثم قال: يا بن شبيب، إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمته، فما عرفت هذه الامة حرمة شهرها ولا حرمة نبيها (صلى الله عليه وآله)، لقد قتلوا في هذا الشهر ذريته، وسبوا نساءه، وانتهبوا ثقله، فلا غفر الله لهم ذلك أبدا.

يا بن شبيب، إن كنت باكيا لشئ، فابك للحسين بن علي بن أبي طالب (عليه السلام)، فإنه ذبح كما يذبح الكبش، وقتل معه من أهل بيته ثمانية عشر رجلا ما لهم في الارض شبيه، ولقد بكت السماوات السبع والارضون لقتله، ولقد نزل إلى الارض من الملائكة أربعة آلاف لنصره فوجدوه قد قتل، فهم عند قبره شعث غبر إلى أن يقوم القائم، فيكونون من أنصاره، وشعارهم: يا لثارات الحسين.

يا بن شبيب، لقد حدثني أبي، عن أبيه، عن جده (عليه السلام): أنه لما قتل جدي الحسين (صلوات الله عليه)، مطرت السماء دما وترابا أحمر.

يا بن شبيب، إن بكيت على الحسين (عليه السلام) حتى تصير دموعك على خديك غفر الله لك كل ذنب أذنبته، صغيرا كان أو كبيرا، قليلا كان أو كثيرا.

يا بن شبيب، إن سرك أن تلقى الله عز وجل ولا ذنب عليك، فزر الحسين (عليه السلام).

يا بن شبيب، إن سرك أن تسكن الغرف المبنية في الجنة مع النبي وآله (صلوات الله عليهم)، فالعن قتلة الحسين.

يا بن شبيب، إن سرك أن يكون لك من الثواب مثل ما لمن استشهد مع الحسين (عليه السلام) فقل متى ما ذكرته: يا ليتني كنت معهم فأفوز فوزا عظيما.

يا بن شبيب، إن سرك أن تكون معنا في الدرجاب العلى من الجنان، فاحزن لحزننا وافرح لفرحنا، وعليك بولايتنا، فلو أن رجلا تولى حجرا لحشره الله معه يوم القيامة.

Muhammad b. `Ali Majiluwayh (rh) said: `Ali b. Ibrahim narrated to us from his father from al Rayyan b. Shabib.

He said: I came into the presence of al-Rida (as) on the first day of Muharram. He said to me: O son of Shabib! Are you fasting? I said: No. So, he said: Verily this day is the day on which Zakariyya (as) called upon his Lord. He said: "My Lord! Grant me good offspring from you; surely You are the Hearer of prayers" (3:38). So, Allah answered him and ordered the angels to call out to Zakariyya while he was standing in the prayer-niche, that "Surely, Allah gives you the glad-tidings of Yahya" (3:39). Whoever fasts this day and then calls out to Allah, Allah will respond to him like He responded to Zakariyya.

Then he said: O son of Shabib! Muharram is the month in which the people of the Jahiliyya from the past would prohibit oppression and fighting due to its sanctity, but this Nation did not recognize the sanctity of its month nor the sanctity of its Prophet (s). They killed his offspring in this month and captured his women and plundered his provisions. So, Allah will not forgive them of that, ever.

O son of Shabib! If you were to cry over anything, then cry over Husayn b. `Ali b. Abi Talib (as), for he was slaughtered like the ram is slaughtered. Eighteen men from the people of his house, the like of whom are not to be found on the earth, were murdered with him. The seven heavens and the Earths wailed over his killing. Four thousand angels descended toward the Earth, but they found that he

had been murdered. So, they shall remain dishevelled and dusty till the Qa'im rises; then they will be from his helpers. And their slogan is: "Vengeance for the blood of Husayn!"

O son of Shabib! My father narrated to me from his father from his grandfather (as): Surely, when my grandfather Husayn (s) was killed, the sky rained down blood and red dust.

O son of Shabib! If you wept over Husayn (as) to the extent that your tears came onto your cheeks, Allah will forgive all of your sins which you have committed, minor or major, little or excessive.

O son of Shabib! If you take pleasure in meeting Allah while there is no sin over you, then visit Husayn (as).

O son of Shabib! If you take pleasure in residing in the erected chamber in Paradise along with the Prophet and his progeny (s), then curse the murderer of Husayn.

O son of Shabib! If you take pleasure in having a like of the reward of the one who was martyred with Husayn (as), then whenever you mention him, say: "How I wish I was with them! I would have attained a great victory!"

O son of Shabib! If you take pleasure in being with us in the highest stages of the Gardens, then grieve over our sorrow and be happy in our happiness. And, you must keep to our *wilaya*, for surely, were a man to befriend a stone, Allah will raise him with it on the Day of Resurrection.[107]

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[107] Amali of Saduq, Assembly 27, Hadith 5.

حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: أخبرنا أحمد بن محمد الهمداني، عن علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، قال: من ترك السعي في حوائجه يوم عاشورا قضى الله له حوائج الدنيا والآخرة، ومن كان يوم عاشورا يوم مصيبة وحزنه وبكائه جعل الله عز وجل يوم القيامة يوم فرحه وسروره، وقرت بنا في الجنان عينه، ومن سمى يوم عاشوراء يوم بركة وادخر فيه لمنزله شيئا لم يبارك له فيما ادخر، وحشر يوم القيامة مع يزيد وعبيد الله بن زياد وعمر بن سعد (لعنهم الله) إلى أسفل درك من النار.

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: Ahmad b. Muhammad al Hamadani informed us from `Ali b. al-Hasan b. `Ali b. Faddal from his father from Abu 'l Hasan `Ali b. Musa al-Rida (as).

He said: Whoever shuns striving for his needs on the day of `Ashura', Allah will meet his needs of this world and the Hereafter. Whoever spends the day of `Ashura' as a day of his adversity and his grief and his lamentation, Allah will make the Day of Resurrection as a day of his happiness and his delight, and his eye shall be cooled due to us in the Gardens. But, whoever calls the day of `Ashura' as a day of blessing and stores anything in his lodging on it, whatever he has stored on that day will not be blessed; and on the Day of Resurrection, he will be gathered with Yazid, `Ubaydullah b. Ziyad, and `Umar b. Sa`d (la) in the lowermost of the lowest pit of the Fire.[108]

[108] Amali of Saduq, Assembly 27, Hadith 1.

8.6 The angels

حدثنا علي بن احمد بن محمد الدقاق ومحمد بن محمد بن عصام رضى الله عنهما - قالا: حدثنا محمد بن يعقوب الكليني قال: حدثنا القاسم بن العلا قال حدثنا اسماعيل الفزاري قال: حدثنا محمد بن جمهور العمى، عن ابن ابى نجران عمن ذكره عن أبى حمزة ثابت بن دينار الثمالي قال: سألت ابا جعفر محمد بن علي الباقر " ع " يابن رسول الله لم سمي علي عليه السلام أمير المؤمنين وهو إسم ما سمي به احد قبله ولا يحل لاحد بعده؟ قال: لانه ميرة العلم يمتار منه ولا يمتار من احد غيره، قال فقلت يابن رسول الله فلم سمي سيفه ذاالفقار؟ فقال " ع ": لانه ما ضرب به احد من خلق الله إلا افقره من هذه الدنيا من اهله وولده وافقره في الآخرة من الجنة قال: فقلت يابن رسول الله فلستم كلكم قايمين بالحق؟ قال: بلى قلت فلم سمي القايم قائما؟ قال: لما قتل جدي الحسين عليه السلام ضجت عليه الملائكة إلى الله تعالى بالبكاء والنحيب وقالوا: إلهنا وسيدنا أتغفل عمن قتل صفوتك وابن صفوتك وخيرتك من خلقك، فأوحى الله عز وجل إليهم قروا ملائكتي فوعزتي وجلالي لانتقمن منهم ولو بعد حين، ثم كشف الله عز وجل عن الائمة من ولد الحسين ع " للملائكة فسرت الملائكة بذلك فإذا احدهم قايم يصلى فقال الله عز وجل بذلك القائم انتقم منهم.

`Ali b. Ahmad b. Muhammad al-Daqqaq and Muhammad b. Muhammad b. `Asim (ra) narrated to us. They said: Muhammad b. Ya`qub al-Kulayni narrated to us. He said: Al-Qasim b. al-`Ala' narrated to us. He said: Isma`il al-Fazari narrated to us. He said: Muhammad b. Jamhur al-`Ami narrated to us from Ibn Abi Najran

from the one he mentioned from Abi Hamza Thabit b. Dinar al-Thumali.

He said: I asked Aba Ja`far Muhammad b. `Ali al-Baqir (as): O son of the Messenger of Allah! Why was `Ali (as) called "Amir al-Mu'minin", which is a name that no one before him was called by, nor is it permissible to call anyone by it after him? He said: Because he is a treasure trove (*mira*) of knowledge. It is taken from him, and it is not taken from other than him.

I said: O son of the Messenger of Allah! Why was his sword called the Dhulfiqar?

He said: Because he would not strike anyone of Allah's creatures with it except that he would deprive (*afqar*) him of his family and children in this world and deprive him of Paradise in the Hereafter.

I said: O son of the Messenger of Allah! Aren't all of you (Imams of Ahl al-Bayt) risers with the truth (*qa'imin bil haq*)?

He said: Of course.

I said: So, why was the Qa'im called 'the rising one' (*qa'im*)?

He said: When my grandfather al-Husayn (as) was killed, the angels cried to Allah about him. The wept, wailed, and said: "Our God and our Master! Are You heedless over he who killed Your elect, the son of Your elect? Your favoured one, the son of Your favoured one?" So Allah revealed to them: "Settle down, My angels. By My Glory and My Majesty, I will seek vengeance from them, even if after respite." Then, Allah unveiled the Imams from the children of al-Husayn (as)

to the angels, and the angels were gladdened by that. One of them was standing in praying, so Allah said: "By that rising one (al-qa'im), I will seek vengeance from them."[109]

أحمد بن محمد، عن محمد بن الحسن، عن محمد بن عيسى بن عبيد، عن علي بن أسباط، عن سيف بن عميرة، عن محمد بن حمران قال: قال أبو عبد الله عليه السلام: لما كان من أمر الحسين عليه السلام ما كان، ضجت الملائكة إلى الله بالبكاء وقالتيفعل هذا بالحسين صفيك وابن نبيك؟ قال: فاقام الله لهم ظل القائم عليه السلام وقال: بهذا أنتقم لهذا

Ahmad b. Muhammad from Muhammad b. al-Hasan from Muhammad b. `Isa b. `Ubayd from `Ali b. Asbat from Sayf b. `Umayra from Muhammad b. Humran.

He said: Abu `Abdillah [al-Sadiq] (as) said: When what happened to al-Husayn (as) had happened, the angels echoed in their cries to Allah, and said: "How could this happen to al-Husayn, your elite and the son of your Prophet?" So Allah raised the shadow of the Qa'im for them and said: "By him I will seek vengeance for this."[110]

وكل الله بقبر الحسين عليه السلام أربعة آلاف ملك شعث غبر يبكونه إلى يوم القيامة ، فمن زاره عارفا بحقه شيعوه حتى يبلغوه مأمنه وإن مرض عادوه غدوة وعشية ، وإن مات شهدوا جنازته واستغفروا له إلى يوم القيامة

[109] `Ilal al-Shara'i`, Volume 1, page 160.
[110] Al-Kafi, Volume 1, page 465, Hadith 6.

Imam Ja`far (as) said: Allah has appointed four thousand disheveled angles, covered with dust, at the grave of al-Husayn (as) to cry over him until the Day of Resurrection. Whoever visits him, recognizing his right, they will align with him until he feels secure. If he gets sick, they will treat him day and night. If he dies, they will attend his funeral and seek forgiveness on his behalf until the Day of Resurrection.[111]

حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد الاهوازي، عن القاسم بن محمد، عن إسحاق بن إبراهيم، عن هارون بن خارجة، قال: سمعت أبا عبد الله يقول: وكل الله عز وجل بقبر الحسين (عليه السلام) أربعة آلاف ملك شعثا غبرا يبكونه إلى يوم القيامة، فمن زاره عارفا بحقه شيعوه حتى يبلغوه مأمنه، وإن مرض عادوه غدوة وعشيا، وإن مات شهدوا جنازته، واستغفروا له إلى يوم القيامة.

My father (rh) narrated to us. He said: Sa`d b. `Abdullah narrated to us from Ahmad b. Muhammad b. `Isa from al-Husayn b. Sa`id al-Ahwazi from al Qasim b. Muhammad from Ishaq b. Ibrahim from Harun b. Kharija.

He said: I heard Abu `Abdillah [al-Sadiq] say: Allah has entrusted four thousand angels, dishevelled, covered in dust, to the grave of al-Husayn. They will weep over him till the Day of Resurrection. So, whoever visits him, cognizant of his right, they will escort him until they make him reach his shelter (home). And if he is sick, they will come to visit him, morning and evening. If he dies, they will attend

[111] Kamil al-Ziyarat, page 353.

his funeral and they will seek forgiveness for him until the Day of Resurrection.[112]

حدثنا أحمد بن محمد بن يحيى العطار (رحمه الله)، قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، قال: حدثنا موسى بن عمر، عن عبد الله بن صباح المزني، عن إبراهيم بن شعيب الميثمي، قال: سمعت الصادق أبا عبد الله (عليه السلام) يقول: إن الحسين بن علي (عليهما السلام) لما ولد أمر الله عز وجل جبرئيل أن يهبط في ألف من الملائكة فيهنئ رسول الله (صلى الله عليه وآله) من الله ومن جبرئيل، قال: فهبط جبرئيل، فمر على جزيرة في البحر فيها ملك يقال له: فطرس، كان من الحملة، بعثه الله عز وجل في شئ فابطأ عليه، فكسر جناحه وألقاه في تلك الجزيرة، فعبد الله تبارك وتعالى فيها سبعمائة عام حتى ولد الحسين بن علي (عليهما السلام)، فقال الملك لجبرئيل: يا جبرئيل، أين تريد؟ قال: إن الله عز وجل أنعم على محمد بنعمة، فبعثت أهنئه من الله ومني، فقال: يا جبرئيل، احملني معك، لعل محمدا (صلى الله عليه وآله) يدعو لي. قال: فحمله، قال: فلما دخل جبرئيل على النبي (صلى الله عليه وآله) هنأه من الله عز وجل ومنه، وأخبره بحال فطرس، فقال النبي (صلى الله عليه وآله): قل له: تمسح بهذا المولود وعد إلى مكانك، قال: فتمسح فطرس بالحسين بن علي (عليهما السلام) وارتفع، فقال: يا رسول الله، أما إن امتك ستقتله، وله علي مكافاة، ألا يزوره زائر إلا أبلغته عنه، ولا يسلم عليه مسلم إلا أبلغته سلامه، ولا يصلي عليه مصل إلا أبلغته صلاته، ثم ارتفع.

Ahmad b. Muhammad b. Yahya al-`Attar (rh) narrated to us. He said: My father narrated to us from Muhammad b. Ahmad b. Yahya b. `Imran al-Ash`ari. He said: Musa b. `Umar narrated to us from

[112] Amali of Saduq, Assembly 29, Hadith 8.

`Abdullah b. Sabah al-Muzanni from Ibrahim b. Shu`aib al Maythami.

He said: I heard al-Sadiq Abu `Abdillah [al-Sadiq] (as) say: When al-Husayn b. `Ali (as) was born, Allah ordered Gabriel that he descend with a thousand angels and offer congratulations to the Messenger of Allah (s) from Allah and from Gabriel. He said: So Gabriel descended and he passed by an island in the sea wherein was an angel, named Futrus, who was from the bearers (of the Throne). Allah had dispatched him for something and he had delayed it. So, He broke his wings and banished him to that island. He worshipped Allah therein for seven hundred years until al-Husayn b. `Ali (as) was born. The angel said to Gabriel: O Gabriel! Where do you intend (i.e. to go)? He said: Allah has bestowed a bounty on Muhammad. So, I have been sent to offer him congratulations from Allah and myself. He said: O Gabriel! Carry me with you; perhaps Muhammad (s) will pray for me. He said: So, he carried him. He said: When Gabriel entered the Prophet's presence, he conveyed to him the congratulations from Allah and himself and informed him about the state of Futrus. The Prophet (s) said: Say to him: Rub (yourself) against this newborn and revert to your abode. He said: So Futrus rubbed (himself) against al-Husayn b. `Ali (as) and he ascended. He said: O Messenger of Allah! Your Nation will certainly kill him soon, and upon me is the remuneration for him. A visitor shall not visit him but that I will notify him and a Muslim shall not send his salutation upon him but that I will convey to him his salaam. A praying one shall not say a prayer (benediction of Allah) upon him but that I will convey to him his prayer. Then he ascended.[113]

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[113] Amali of Saduq, Assembly 28, Hadith 9.

في الكافي عدة من أصحابنا عن سهل بن زياد عن محمد بن سليمان عن أبيه عن سدير الصيرفي قال: قلت لأبي عبد الله عليه السلام جعلت فداك يا بن رسول الله هل يكره المؤمن على قبض روحه؟قال: لا والله انه إذا أتاه ملك الموت ليقبض روحه جزع عند ذلك فيقول ملك الموت: يا ولي الله لا تجزع فوالذي بعث محمدا لأنا أبر بك وأشفق عليك من والد رحيم لو حضرك، افتح عينيك فانظر قال: ويمثل له رسول الله صلى الله عليه وآله وأمير المؤمنين وفاطمة والحسن والحسين والأئمة من ذريتهم عليهم السلام فيقال له: هذا رسول الله وأمير المؤمنين وفاطمة والحسن والحسين و الأئمة عليهم السلام رفقاؤك، قال فيفتح عينيه فينظر فينادى روحه مناد من قبل رب العزة فيقول: يا أيتها النفس المطمئنة إلى محمد وأهل بيته، ارجعي إلى ربك راضية بالولاية مرضية بالثواب، فادخلي في عبادي يعنى محمد وأهل بيته، وادخلي جنتي فما من شئ أحب إليه من استلال روحه واللحوق بالمنادى

Several of our companions from Sahl b. Ziyad from Muhammad b. Sulayman from his father from Sadir al-Sayrafi.

He said: I said to Abi `Abdillah [al-Sadiq] (as): May I be your sacrifice, O son of the Messenger of Allah! Does the believer dislike the taking of his soul?

He said: No, by Allah. When the Angel of Death meets him to take his soul, he will be alarmed by it. So, the Angel of Death will tell him: "O friend of Allah! Do not be alarmed, for by the One who sent Muhammad, I will be better and more compassionate to you than a merciful parent. Open your eyes and see." Then, the Messenger of Allah, Amir al-Mu'minin, Fatima, al-Hasan al-Husayn, and the Imams

from their progeny will appear unto him. It will be said to him: "This is the Messenger of Allah, Amir al-Mu'minin, Fatima, al-Hasan, al-Husayn, and the Imams, your friends." So, his eyes will be opened, and he will see. Then, his soul will be called to by a caller from the direction of the Lord of Glory, and he will say: "O soul that is reassured with Muhammad and his Ahl al-Bayt, return to your Lord, well-pleased by the wilaya and pleasing by good deeds. Enter upon My servants – meaning, Muhammad and his Ahl al-Bayt – and enter My Paradise." So, nothing will be more beloved to him than the transition of his soul and following the call.[114]

8.7 Reciting poetry for Husayn

:حدثنا أحمد بن محمد بن يحيى العطار رحمه الله، قال :حدثنا أبي محمد بن يحيى، قال حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن الحسين اللؤلؤي، عن الحسن بن علي بن أبي عثمان، عن علي بن المغيرة، عن أبي عمارة المنشد، عن أبي عبد الله عليه السلام، قال :قال لي :يا أبا عمارة، أنشدني في الحسين بن علي)عليهما السلام(، قال :فأنشدته فبكى، ثم أنشدته فبكى، قال :فوالله ما زلت أنشده ويبكي حتى سمعت البكاء من الدار، قال :فقال لي :يا أبا عمارة، من أنشد في الحسين بن علي عليهما السلام، (فأبكى خمسين فله الجنة، ومن أنشد في الحسين شعرا فأبكى ثلاثين فله الجنة ومن أنشد في الحسين فأبكى عشرين فله الجنة، ومن أنشد في الحسين فأبكى عشرة فله

[114] Al-Kafi, Volume 3, page 127, Hadith 2.

الجنة، ومن أنشد في الحسين فأبكى واحدا فله الجنة، ومن أنشد في الحسين فبكى فله الجنة، ومن أنشد في الحسين فتباكى فله الجنة

Ahmad b. Muhammad b. Yahya al-`Attar (rh) narrated to us. He said: Abu Muhammad b. Yahya narrated to us. He said: Muhammad b. Ahmad b. Yahya b. `Imran al-Ash`ari narrated to us from al-Hasan b. al-Husayn al Lu'lu'i from al-Hasan b. `Ali b. Abu `Uthman from `Ali b. al Mughirah from Abu `Imarah al-Munshid from Abu `Abdillah [al-Sadiq] (as).

He said: He said to me: O Abu `Imarah! Recite [an elegy] about al-Husayn b. `Ali (as). He said: So, I recited it and he wept. Then I recited [again] and he wept. He said: By Allah! I had not ceased to recite it and make him weep until I heard the lamentation from the house. He said: So, he said to me: O Abu `Imarah! Whoever recites about al-Husayn b. `Ali (as) and makes fifty people weep, for him is Paradise. And whoever recites poetry about al-Husayn and makes thirty people weep, for him is Paradise. And whoever recites about al-Husayn and makes twenty people weep, for him is Paradise. And whoever recites about al-Husayn and makes ten people weep, for him is Paradise. And whoever recites about al-Husayn and makes a single person weep, for him is Paradise. And whoever recites about al-Husayn and weeps, for him is Paradise. And whoever recites about al-Husayn and feigns crying, for him is Paradise.[115]

[115] Amali of Saduq, Assembly 29, Hadith 6.

8.8 Why the Day of Husayn is the greatest tragedy

حدثنا محمد بن علي بن بشار القزويني رضي الله عنه قال: حدثنا أبو الفرج المظفر بن أحمد القزويني قال: حدثنا محمد بن جعفر الكوفي الأسدي قال: حدثنا سهل بن زياد الآدمي قال: حدثنا سليمان بن عبد الله الخزاز الكوفي قال: حدثنا عبد الله بن الفضل الهاشمي قال: قلت لأبي عبد الله جعفر بن محمد الصادق " ع " يا بن رسول الله كيف صار يوم عاشوراء يوم مصيبة وغم وجزع وبكاء دون اليوم الذي قبض منه رسول الله صلى الله " عليه وآله واليوم الذي ماتت فيه فاطمة عليها السلام واليوم الذي قتل فيه أمير المؤمنين " ع واليوم الذي قتل فيه الحسن " ع " بالسم؟ فقال: ان يوم الحسين " ع " أعظم مصيبة من جميع سائرالأيام، وذلك أن أصحاب الكساء الذي كانوا أكرم الخلق على الله تعالى كانوا خمسة فلما مضى عنهم النبي صلى الله عليه وآله بقي أمير المؤمنين وفاطمة والحسن والحسين عليهم السلام فكان فيهم للناس عزاء وسلوة فلما مضت فاطمة عليها السلام كان " في أمير المؤمنين والحسن والحسين للناس عزاء وسلوة فلما مضى منهم أمير المؤمنين " ع كان للناس في الحسن والحسين عزاء وسلوة فلما مضى الحسن " ع " كان للناس في الحسين " ع " عزاء وسلوة، فلما قتل الحسين " ع " لم يكن بقي من أهل الكساء أحد للناس فيه بعده عزاء وسلوة فكان ذهابه كذهاب جميعهم كما كان بقاؤه كبقاء جميعهم .فلذلك صار يومه أعظم مصيبة

Muhammad b. `Ali b. Bashar al-Qazwini (ra) narrated to us. He said: Abu'l Faraj al-Mathfur b. Ahmad b. Qazwini narrated to us. He said: Muhammad b. Ja`far al-Kufi al-Asadi narrated to us. He said: Sahl b.

Ziyad al-Adami narrated to us. He said: Sulayman b. `Abdullah al-Khazzaz al-Kufi narrated to us. He said: `Abdullah b. al-Fadl al-Hashimi narrated to us.

He said: I said to Abi `Abdillah Ja`far b. Muhammad al-Sadiq: O son of the Messenger of Allah! How did the Day of Ashura become a day of calamity, sorrow, despondency, and crying rather than the day that the Messenger of Allah (s) passed away, and the day that Fatima (as) died in, and the day Amir al-Mu'minin was killed, and the day that al-Hasan (as) was killed with poison?

So, he said: Surely, the Day of Husayn (as) is a greater tragedy than any other day, and that is because the People of the Cloak, who were the most honourable of Allah's creation, consisted of five people. So when the Prophet (s) passed away from them, the Amir al-Mu'minin, Fatima, al-Hasan, and al-Husayn remained as a consolation and a solace for the people. When Fatima (as) passed away from them, the Amir al-Mu'minin, al-Hasan, and al-Husayn remained as a consolation and a solace for the people. When the Amir al-Mu'minin (as) passed away from them, al-Hasan and al-Husayn remained as a consolation and a solace for the people. When al-Hasan (as) passed away, al-Husayn remained as a consolation and a solace for the people. So, when al-Husayn (as) was killed, no one from the People of the Cloak remained as a consolation and a solace for the people after him. His leave [of us] was like the leaving of all of them, just as his presence was like the presence of all of them. And for that, his day became the greatest tragedy.[116]

8.9 Keep your promises to everyone

[116] `Ilal al-Shara'i`, Volume 1, page 225.

حدثنا أبي)رحمه الله(، قال :حدثنا علي بن موسى بن جعفر بن أبي جعفر الكمندائي، عن ،أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين بن مصعب الهمداني قال :سمعت الصادق جعفر بن محمد)عليه السلام (يقول :أدوا الامانة ولو إلى قاتل .الحسين بن علي)عليهما السلام(

My father (rh) narrated to us. He said: `Ali b. Musa b. Ja`far b. Abi Ja`far al-Kamandani narrated to us from Ahmad b. Muhammad b. `Isa from Muhammad b. Abi `Umayr from al-Husayn b. Mus`ib al-Hamadani.

He said: I heard al-Sadiq Ja`far b. Muhammad (as) say: Fulfill trusts, even to a killer of al-Husayn b. `Ali (as).[117]

حدثنا جعفر بن محمد بن مسرور)رحمه الله(، قال :حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن هشام بن الحكم، عن حمران بن أعين، عن أبي حمزة الثمالي، قال :سمعت سيد العابدين علي ابن الحسين بن علي بن أبي ،طالب)عليهم السلام (يقول لشيعته :عليكم بأداء الامانة، فو الذي بعث محمدا بالحق نبيا لو أن قاتل أبي الحسين بن علي)عليهما السلام (ائتمنني على السيف الذي قتله به لاديته إليه

Ja`far b. Muhammad b. Masrur (rh) narrated to us. He said: Al-Husayn b. Muhammad b. `Amer narrated to us from his uncle

[117] Amali of Saduq, Assembly 43, Hadith 4.

`Abdullah b. `Amer from Muhammad b. Abi `Umayr from Hisham b. al-Hakam from Humran b. A`yun from Abi Hamza al-Thumali.

He said: I heard the Master of Worshipers `Ali b. al-Husayn b. `Ali b. Abi Talib (as) say to his Shi`a: Betake to fulfilling trusts, for by He who truly raised Muhammad as a prophet, if a killer of my father al-Husayn b. `Ali (as) were to entrust me with the sword that he used to kill him, I would fulfill the trust to him.[118]

[118] Amali of Saduq, Assembly 43, Hadith 5.

Chapter IX

Visiting Imam al-Husayn

9.1 Visiting his shrine

:حدثنا محمد بن محمد، قال: حدثنا أبو القاسم جعفر بن محمد بن قولويه رحمه الله، قال حدثني أبي، قال: حدثني سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب الزراد، عن أبي محمد الأنصاري، عن معاوية بن وهب، قال: كنت جالسا عند جعفر بن محمد عليهما السلام) إذ جاء شيخ قد انحنى من الكبر، فقال: السلام عليك و رحمة الله و بركاته. فقال له أبو عبد الله: و عليك السلام و رحمة الله و بركاته، يا شيخ ادن مني، فدنا منه فقبل يده فبكى، فقال له أبو عبد الله عليه السلام): و ما يبكيك يا شيخ قال له: يا ابن رسول الله، أنا مقيم على رجاء منكم منذ نحو من مائة سنة، أقول هذه السنة و !هذا الشهر و هذا اليوم، و لا أراه فيكم، فتلومني أن أبكي

قال: فبكى أبو عبد الله عليه السلام) ثم قال: يا شيخ، إن أخرت منيتك كنت معنا، و إن عجلت كنت يوم القيامة مع ثقل رسول الله (صلى الله عليه و آله). فقال الشيخ: ما أبالي ما .فاتني بعد هذا يا ابن رسول الله

فقال له أبو عبد الله (عليه السلام): يا شيخ، إن رسول الله صلى الله عليه و آله) قال: إني ،تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا: كتاب الله المنزل، و عترتي أهل بيتي .تجيء و أنت معنا يوم القيامة

قال: يا شيخ، ما أحسبك من أهل الكوفة. قال: لا. قال: فمن أين أنت قال: من سوادها .جعلت فداك

.قال: أين أنت من قبر جدي المظلوم الحسين عليه السلام) قال: إني لقريب منه

قال: كيف إتيانك له قال: إني لآتيه و أكثر

قال: يا شيخ، ذاك دم يطلب الله (تعالى) به، ما أصيب ولد فاطمة و لا يصابون بمثل الحسين عليه السلام، و لقد قتل عليه السلام) في سبعة عشر من أهل بيته، نصحوا لله و ،صبروا في جنب الله، فجزاهم أحسن جزاء الصابرين

إنه إذا كان يوم القيامة أقبل رسول الله (صلى الله عليه و آله) و معه الحسين (عليه السلام) و .يده على رأسه يقطر دما فيقول: يا رب، سل أمتي فيم قتلوا ولدي

و قال (عليه السلام): كل الجزع و البكاء مكروه سوى الجزع و البكاء على

Muhammad b. Muhammad narrated to us. He said: Abu'l Qasim Ja`far b. Muhammad b. Quluwayh (rh) narrated to us. He said: My father narrated to me. He said: Sa`d b. `Abdullah narrated to me from Ahmad b. Muhammad b. `Isa from al-Hasan b. Mahbub al-Zarrad from Abi Muhammad al-Ansari from Mu`awiya b. Wahab.

He said: I was sitting with Ja`far b. Muhammad (as) when n old man with a hunched back approach him. The old man said: May the peace and blessings of Allah be with you.

He said: And may the peace and blessings of Allah be with you, O old man, come to me.

The old man then came to him (as) and kissed his hand and cried. So, the Imam said: O old man, why are you crying?

The old man said: O son of the Messenger of Allah, I have been longing to be with you for 100 years. I said to myself: 'This is the year, this is the month, this is the day", and I did not see you. And you censure me from crying?

Abu `Abdillah [al-Sadiq] (as) began to cry, and then said: O old man, you will be with us. You will hurry to be with the heavyweight (*thaqal*) of the Messenger of Allah (s) on the Day of Resurrection.

The old man said: I will take heed and after today I will not cry, O son of the Messenger of Allah.

Abu `Abdillah [al-Sadiq] (as) said: The Messenger of Allah (s) said: "Surely, I am leaving with you two heavyweights (*thaqalayn*), and if you hold on to them you will never go astray: The Book of Allah revealed, and my progeny, the Ahl al-Bayt." I will come and you will be with us on the Day of Resurrection.

The Imam then said: O old man, I don't think that you are from Kufa.

The old man said: No.

The Imam (as) said: Then where are you from?

The old man said: May I be your sacrifice! I am from Sawaduha.

Abu `Abdillah [al-Sadiq] (as) said: Where are you situated in comparison to my oppressed grandfather's grave, Husayn?

The old man said: I live nearby.

Abu `Abdillah [al-Sadiq] (as) said: How often do you go to him?

The old man said: I go frequently.

Imam Ja`far as-Sadiq said: O old man, Allah will seek vengeance for his blood. There is no calamity for the descendants of Fatima like the calamity of Husayn. 17 members of his Ahl al-Bayt were killed. They patiently strove in the way of Allah. He has rewarded them, the patient ones, the best of rewards. When the Day of Resurrection comes, the Messenger of Allah (s) will come to Husayn (as) and his (s) hand will be on his (as) head, dripping with blood. Then, the Prophet (s) will ask: O Lord! Ask my Nation: Why did you kill my son?!

Imam as-Sadiq (as) said: All sadness and crying is disliked [in Islam] except the sadness and crying upon Husayn.[119]

حدثنا محمد بن الحسن، قال: حدثنا أحمد بن إدريس، عن محمد ابن أحمد، عن علي بن إسماعيل، عن محمد بن عمرو الزيات، عن فائد الحناط، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: من زار قبر الحسين (عليه السلام) عارفا بحقه، غفر الله له ما تقدم من ذنبه وما تأخر.

Muhammad b. al-Hasan narrated to us. He said: Ahmad b. Idris narrated to us from Muhammad b. Ahmad from `Ali b. Isma`il from Muhammad b. `Amr al-Zayyaat from Fa'id al-Hannat from Abu'l Hasan Musa b. Ja`far (as).

[119] Amali of Tusi, page 161.

He said: Whoever visits the grave of al-Husayn (as), cognizant of his right, Allah will forgive him his past and future sins.[120]

حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن الحسن بن علي بن فضال، عن أبي أيوب الخزاز، عن محمد بن مسلم، عن أبي جعفر محمد بن علي (عليهم السلام)، قال: مروا شيعتنا بزيارة الحسين بن علي (عليهما السلام)، فإن زيارته تدفع الهدم والغرق والحرق وأكل السبع، وزيارته مفترضة على من أقر للحسين بالامامة من الله عزوجل.

Muhammad b. al-Hasan b. Ahmad b. al-Walid (ra) narrated to us. He said: Muhammad b. al-Hasan al-Saffar narrated to us. He said: Ahmad b. Abu `Abdillah al-Barqi narrated to us from al-Hasan b. `Ali b. Faddal from Abu Ayyub al Khazzaz from Muhammad b. Muslim from Abu Ja`far Muhammad b. `Ali (as).

He said: Instruct our Shi`a with the *ziyara* of al-Husayn, for surely his *ziyara* repels destruction and drowning and burning and being preyed upon by the predatory beasts. And his *ziyara* is made incumbent upon the one who confesses to the Imamate of al-Husayn as being from Allah.[121]

9.2 Visiting him on special days

حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن إسماعيل بن بزيع، عن صالح بن عقبة، عن بشير الدهان، قال: قلت

[120] Amali of Saduq, Assembly 29, Hadith 9.
[121] Amali of Saduq, Assembly 29, Hadith 10.

لابي عبد الله (عليه السلام): ربما فاتني الحج فأعرف عند قبر الحسين. قال: أحسنت يا بشير، أيما مؤمن أتى قبر الحسين (عليه السلام) عارفا بحقه في غير يوم عيد كتبت له عشرون حجة وعشرون عمرة مبرورات متقبلات وعشرون غزوة مع نبي مرسل أو إمام عادل، ومن أتاه في يوم عيد كتبت له مائة حجة ومائة عمرة ومائة غزوة مع نبي مرسل أو إمام عادل، ومن أتاه في يوم عرفة عارفا بحقه كتبت له ألف حجة وألف عمرة مبرورات متقبلات وألف غزوة مع نبي مرسل أو إمام عادل. قال: فقلت له: وكيف لي بمثل الموقف؟ قال: فنظر إلي شبه المغضب، ثم قال: يا بشير، إن المؤمن إذا أتى قبر الحسين (عليه السلام) يوم عرفة واغتسل بالفرات ثم توجه إليه، كتب الله عز وجل له بكل خطوة حجة بمناسكها، ولا أعلمه إلا قال: وغزوة.

My father (ra) narrated to us. He said: Sa`d b. `Abdullah narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Muhammad b. Isma`il b. Bazi` from Salih b. `Uqbah from Bashir al-Dihan.

He said: I said to Abu `Abdillah [al-Sadiq] (as): Sometimes I miss the Hajj, for I am on [the day of] `Arafa (practice of the pilgrims is that they halt at the `Arafa) near the grave of al-Husayn. He said: Well-done, O Bashir! Any believer who comes to the grave of al-Husayn (as), cognizant of his right on a day other than that of `Eid, twenty Hajj and twenty `Umra, approved and accepted, and twenty expeditions along with the sent Prophet or a Just Imam, are written down for him. And whoever comes on the day of `Eid, a hundred Hajj and a hundred `Umra and a hundred expeditions along with the sent Prophet or the Just Imam are written down for him. And whoever comes on the Day of `Arafa, cognizant of his right, a thousand Hajj and a thousand `Umra, approved, accepted, and a thousand expeditions along with the sent Prophet or the Just Imam are written down for him. He said: I said to him: And how will it be

for me with the like of the *mawqif* (halting-spot, i.e. plains of `Arafat) (i.e. receive the same reward)? He said: So, he looked at me like the one infuriated. Then he said: O Bashir! Surely, when the believer comes on the day of `Arafa to the grave of al-Husayn (as) and washes in the Euphrates, then heads for it (the shrine), Allah writes down for every step a Hajj, with its rituals and I do not know it except that he said: and expedition.[122]

محمد بن الحسن بإسناده عن أبي القاسم جعفر بن محمد، عن جماعة مشايخه، عن محمد بن يحيى العطار، عن الحسين بن أبي سيار، عن يعقوب بن يزيد، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج قال: قال أبو عبدالله (عليه السلام): من زار قبر الحسين (عليه السلام) ليلة من ثلاث غفر الله له ما تقدم من ذنبه وما تأخر، قلت: أي الليالي جعلت فداك؟ قال: ليلة الفطر، وليلة الاضحى، وليلة النصف من شعبان.

Muhammad b. al-Hasan by his *isnad* from Abi'l Qasim Ja`far b. Muhammad from a group of his *mashayikh* from Muhammad b. Yahya al-`Attar from al-Husayn b. Abi Sayyar from Ya`qub b. Yazid from Ibn Abi `Umayr from `Abd al-Rahman b. al-Hajjaj.

He said: Abu `Abdillah [al-Sadiq] (as) said: Whomever visits the grave of al-Husayn (as) in one of three nights, Allah will forgive what has preceded from his sins and what remains.

I said: May I be your sacrifice – which nights?

[122] Amali of Saduq, Assembly 29, Hadith 11.

He said: The eve of Fitr, the eve of Adha, and the eve of the 15th of Sha`ban.[123]

9.3 Visiting him from afar

The best method of performing a *ziyara* (visitation) to Imam al-Husayn (as) from a far distance, extracting it from a narration in *Kamil al-Ziyarat.*

1. On a Friday, or any day you wish, perform ghusl with the intention (*niyya*) of Ziyarat al-Husayn (as), and wear the best of your clothes.
2. Ascend to the highest point of your house, or in a desert, facing the shrine and say:

السلام عليك يا مولاي وابن مولاي، وسيدي وابن سيدي

Salaam to you, O my master and the son of my master and O my leader and son of my leader.

السلام عليك يا مولاي يا قتيل بن القتيل، الشهيد بن الشهيد، السلام عليك ورحمة الله وبركاته

Salaam to you, O my master, the Martyr and son of the Martyr, the Slain and son of the Slain. Salaam to you and Allah's mercy and blessings be upon you.

انا زائرك يا بن رسول الله بقلبي ولساني وجوارحي، وان لم أزرك بنفسي والمشاهدة لقبتك

I am performing your *ziyara*, O son of the Messenger of Allah, with my heart, my tongue, and my organs although I have not come to your *ziyara* physically where I can view your dome.

فعليك السلام يا وارث ادم صفوة الله

So Salaam to you, O heir of Adam, the Chosen Slave of Allah.

[123] Kamil al-Ziyarat, page 335.

ووارث نوح نبي الله ،

And the heir of Noah, the Prophet of Allah.

ووارث إبراهيم خليل الله

And the heir of Abraham, the friend of Allah.

ووارث موسى كليم الله

And the heir of Moses, the (one) addressed by Allah.

ووارث عيسى روح الله

And the heir of Jesus, the spirit of Allah.

ووارث محمد حبيب الله ونبيه ورسوله

And the heir of Muhammad, the love of Allah, and His Prophet and Messenger.

ووارث علي أمير المؤمنين وصي رسول الله وخليفته

And the heir of Ali, the Commander of the Faithful, the successor of the Messenger of Allah and his Caliph.

ووارث الحسن بن علي وصي أمير المؤمنين

And the heir of al-Hasan b. Ali, the successor of the Commander of the Faithful.

لعن الله قاتليك وجدد عليهم العذاب في هذه الساعة وفي كل ساعة

May the curse of Allah be upon those who killed you and may He renew their torment in this hour and in every hour.

انا يا سيدي متقرب إلى الله جل وعز والى جدك رسول الله، والى أبيك أمير المؤمنين، والى أخيك الحسن، واليك يا مولاي، فعليك السلام ورحمة الله وبركاته بزيارتي لك بقلبي ولساني وجميع جوارحي

O my Master, I seek nearness to Allah, the Almighty, and to your grandfather the Messenger of Allah, and to your father the

Commander of the Faithful, and to your brother al-Hasan, and to you my Master, so Salaam to you and may Allah's mercy and blessings be upon you through performing your ziyara with my heart, my tongue, and all my organs.

فكن يا سيدي شفيعي لقبول ذلك مني، وانا بالبراءة من أعدائك واللعنة لهم وعليهم أتقرب بذلك إلى الله واليكم أجمعين، فعليك صلوات الله ورضوانه ورحمته

So intercede for me O my Master so that it is accepted from me, and by disassociating from your enemies, and by cursing them, I seek nearness to Allah and to you all, so may His blessings, His pleasure, and His mercy be upon you.

3. Then face the grave of Ali b. al-Husayn (as) and send him Salaam in the same manner as above, and ask Allah for your needs in this world and the hereafter.

5. Then you pray 8 rak`a for Salatul Ziyarah, which is the most virtuous, although it's allowed to pray 6,4, or even 2 rak`a.

6. Then you face the grave of al-Husayn (as) and say:

انا مودعك يا مولاي وابن مولاي، ويا سيدي وابن سيدي

I bid farewell to you my Master and the son of my Master, and my leader and the son of my leader.

ومودعك يا سيدي وابن سيدي يا علي بن الحسين

And I bid farewell to you my leader and the son of my leader, O Ali b. al-Husayn.

ومودعكم يا ساداتي يا معاشر الشهداء

And I bid farewell to you, O my leaders, O nation of Martyrs.

فعليكم سلام الله ورحمته ورضوانه وبركاته

So may the Salaam, mercy, pleasure, and blessings of Allah be upon you all.

7. And inshaAllah it will be rewarded as a *ziyara* to Aba Abdillah (as).