THE SAGA

THE SERMONS OF AHLULBAYT

FOREWORD BY SAYYID HASSAN ALHAKEEM

EDITED BY MOHAMED ALI ALBODAIRI

INSIGHT INTO THE SAGA: SERMONS OF AHLULBAYT

On the tenth day of the month of Muharram, fifty years after the passing of the Holy Prophet Muhammad (s), Imam Hussain (a) and a small number of family members and companions were slaughtered at the hands of the Umayyad government. They made their stance on the land of Karbala with determination and resolve. They did not waiver in the face of an army of thousands. They made that stance in the hope that their memory will bring life to a Muslim nation which was spiraling fast down the road of deviance.

More than thirteen centuries have passed since. Yet every year, Muslims around the world continue to commemorate the tragedy and remember Imam Hussain's (a) great sacrifice. Devotees from around the globe flock to his grave in Karbala to visit and supplicate. They remember the events of that bloody massacre and the valor of Imam Hussain (a) and his companions. They recite verse and prose in commemoration of that stance.

Because of the great importance of the tragedy and the passion that it infused into the Muslim nation, Umayyad authorities did all they could to erase its memory. They forbade the mentioning of Imam Hussain (a), persecuted anyone who professed love to the Holy Prophet's (s) household, and spread false ideologies that absolved them of any culpability. Despite all this, Imam Hussain's (a) stance was engraved into the conscience of the Muslim nation. As Lady Zaynab proclaimed in the court of Yazid, "By God, you will never erase our remembrance or kill our inspiration."

The Saga: The Sermons of Ahlulbayt is a compilation of the sermons delivered by Imam Hussain (a) and his family members, from the date of their arrival in Karbala to the stance of Lady Zaynab and Imam Sajjad (a) in Damascus.

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SAYYID HASSAN ALHAKEEM

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MOHAMED ALI ALBODAIRI



THE MAINSTAY FOUNDATION

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Edited by: Mohamed Ali Albodairi

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Foreword

On the tenth day of the month of Muharram, fifty years after the passing of the Holy Prophet Muhammad (s), Imam Hussain (a) and a small number of family members and companions were slaughtered at the hands of the Umayyad government. They made their stance on the land of Karbala with determination and resolve. They did not waiver in the face of an army of thousands. They made that stance in the hope that their memory will bring life to a Muslim nation which was spiraling fast down the road of deviance.

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As a fulfilment of Lady Zaynab's promise, Muslim historians were able to compile and record the events of the tragedy with great detail. Some scholars would even dedicate entire volumes to the trag-

edy. These books – known as the *Maqatil* (sing. *Maqtal*) – are now the chief sources for historical accounts in regards to Imam Hussain's (a) stance on the lands of Karbala.

Unfortunately, there has not been a comprehensive resource for this critical historic event in the English language. That is why the Mainstay Foundation has undertaken the task of compiling and publishing an encyclopedia of the history of the event. This volume, *The Saga: The Sermons of Ahlulbayt*, is a compilation of the sermons delivered by Imam Hussain (a) and his family members, from the date of their arrival in Karbala to the stance of Lady Zaynab and Imam Sajjad (a) in Damascus.

In compiling this encyclopedia, we were careful to ensure that all entries are properly referenced. Most entries are taken from the books of the *Maqatil* in which our scholars dedicated volumes to the memory of the battle of Karbala. Specifically, many entries are taken from:

- *Al-Saheeh min Maqtal Sayyid al-Shuhada (a)* by Muhammad al-Rayshahri,
- *Maqtal al-Hussain (a)* by Abdulrazzaq al-Muqarram,
- *Maqtal al-Hussain (a)* by al-Muwaffaq ibn Ahmad al-Khowarizmi,
- *Maqtal al-Hussain (a)* by Abu Mikhnaf,
- *Lawa'ij al-Ashjan* by Sayyid Muhsin al-Ameen, and
- *Mawsu'at Karbala* by Dr. Labeeb Beydoun.

We hope that this work is accepted by our beloved Imam Hussain (a) as a contribution to the preservation of his message and stance. We pray to God Almighty to accept our efforts and make them a means of growing closer to His service.

Finally, we want to take this opportunity to thank you for your support. As students of Islam and as compilers of this text, our greatest purpose is to please God by passing along this knowledge to others.

By picking up this book, you have lent your crucial support to this endeavor. We hope that you will continue your support throughout the rest of this book, and we ask that you keep us in your prayers whenever you pick it up.

Sayyid Hassan al-Hakeem,

The Mainstay Foundation, London, UK

In Karbala

Imam Hussain's (a) caravan arrived in Karbala on the second of Muharram, 61 AH. The following is a number of Imam Hussain's (a) sermons delivered on the plains of Karbala before the commencement of battle on the Day of Ashura.

A Sermon in Which al-Hussain (a) Advised his Enemies

لما أصبح الحسين (ع) أذّن وأقام وصلى بأصحابه. فلما فرغ استدعى بدرع جده رسول الله (ص) وتعمم بعمامته السحاب، وتقلّد بسيف أبيه ذي الفقار، ونزل إلى القوم وقال:

At dawn, al-Hussain (a) called the *Adhan* and *Iqama*, then led his companions in prayer. When they finished, al-Hussain (a) wore the armor of his grandfather the Messenger of God (a) and his turban – which was called *al-Sahab*. He carried *Thulfiqar*, the sword of his father. Then he went out to his enemies and said,

أيها الناس، اعلموا أن الدنيا دار فناء وزوال، متغيّرة بأهلها من حال إلى حال.

O' people! Know that this world is an abode of ruin and passing. It steers its dwellers from one state to another.

معاشر الناس، عرفتم شرائع الإسلام، وقرأتم القرآن، وعلمتم أن محمدا (ص) رسول الملك الديّان، ووثبتم على قتل ولده ظلما وعدوانا.

O' people! You knew the teachings of Islam, had read the Quran, and acknowledged that Muhammad (s) is the messenger of your Judging Lord! Yet, you were adamant in killing his children in your oppression and transgression!

معاشر الناس، أما ترون إلى ماء الفرات يموج كأنه بطون الحيات [...] وآل رسول الله يموتون عطشا!

O' people! Do you not see the water of the Euphrates, flowing like the bellies of a snake? [...] While the family of the Messenger of God (s) are dying of thirst?

فقالوا له: اقصر عن هذا الكلام فلن تذوق الماء و لا أحد من أصحابك، بل تذوق الموت غصة بعد غصة. فلما سمع الحسين (ع) كلامهم رجع إلى أصحابه و قال لهم:

They replied, "refrain from such talk, as you and your companions will not taste water until you drink slowly of [the cup of] death." When al-Hussain (a) heard their reply, he returned to his companions and said,

إن القوم اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطانُ فَأَنْساهُمْ ذِكْرَ اللهِ أُولئِكَ حِزْبُ الشَّيْطانِ أَلا إِنَّ حِزْبَ الشَّيْطانِ هُمُ الْخاسِرُونَ [المجادلة: 19]

These are a people whom 'Satan has prevailed upon them, so he has caused them to forget the remembrance of God. They are Satan's confederates. Look! Indeed, it is Satan's confederates who are the losers!' (The Holy Quran, 58:19).[1]

Imam Hussain's (a) Sermon Testing his Companions

و جمع الحسين (عليه السلام) أصحابه قرب المساء قبل مقتله بليلة فقال:

Al-Hussain (a) gathered his companions the day before his martyrdom and said,

أثني على الله أحسن الثناء، وأحمده على السرّاء والضرّاء.

I praise God with the best of praise and show gratitude to him at times of ease and hardship.

اللّهم إني أحمدك على أن أكرمتنا بالنبوة، وعلّمتنا القرآن، وفقّهتنا في الدين، وجعلت لنا أسماعا وأبصارا وأفئدة، ولم تجعلنا من المشركين.

O' God, I thank You for what You have honored us with prophethood [i.e. by our relationship to You Messenger Muhammad (s)], taught us of the Quran, allowed us to understand of the religion, granted us of hearing, eye sight, and minds, and did not make us of the polytheists.

أما بعد، فإني لا أعلم أصحابا أولى ولا خيرا من أصحابي، ولا أهل بيت أبرّ ولا أوصل من أهل بيتي، فجزاكم الله عني جميعا.

Surely, I don't know of any companions more worthy than my companions, nor a family more pure and rooted than my own. May God reward you all on my behalf.

و قد أخبرني جدي رسول الله (ص) بأني سأساق إلى العراق فأنزل أرضا يقال لها عمورا وكربلاء وفيها أستشهد، وقد قرب الموعد.

My grandfather, the Messenger of God (s), had told me that I would be steered towards Iraq and camp in a land called Amora and Karbala, and that in it I will be martyred. Surely, that time has come.

ألا وإني أظنّ يومنا من هؤلاء الأعداء غدا، وإني قد أذنت لكم فانطلقوا جميعا في حل، ليس عليكم مني ذمام.

I see that the day they will transgress against us is tomorrow. I give you leave to take off in the night, there is no blame or fault on you if you leave.

و هذا اللّيل قد غشيكم فاتخذوه جملا، وليأخذ كل رجل منكم بيد رجل من أهل بيتي.

The night has shrouded you, so ride into it. Let each one of you take a member of my household [as a guardian].

فجزاكم الله جميعا خيرا، وتفرّقوا في سوادكم ومدائنكم، فإن القوم إنما يطلبونني، ولو أصابوني لذهلوا عن طلب غيري.

May God reward you all. Disperse in the lands and cities, for surely these people ask for me, and if they get to me they will be too preoccupied to go after anyone else.[2]

Al-Hussain (a) Praises his Companions

ولما عرف الحسين (ع) من أصحابه صدق النية والإخلاص في المفاداة دونه، أوقفهم على غامض القضاء فقال:

When al-Hussain (a) witnessed his companions sincerity and dedication in their intent to sacrifice themselves before him, he gave them a piece of hidden knowledge. He said,

إني غدا أقتل، وكلكم تقتلون معي، ولا يبقى منكم أحد حتّى القاسم وعبد الله الرضيع.

I will be killed tomorrow, and you all will be killed with me - even al-Qasim and Abdullah the infant.

إلا ولدي علي زين العابدين، لأن الله لم يقطع نسلي منه، وهو أبو أئمة ثمانية.

The only one to remain will be my son Ali Zayn al-Abideen (a), as God has not ended my lineage through him. He shall be the father of eight Imams.

فقالوا بأجمعهم: الحمد لله الّذي أكرمنا بنصرك و شرّفنا بالقتل معك. أولا نرضى أن نكون معك في درجتك يابن رسول الله! فدعا لهم بالخير و كشف عن أبصارهم فرأوا ما حباهم الله من نعيم الجنان و عرّفهم منازلهم فيها.

They all replied, "Praise be to God who has favored us by allowing us to support you and honored us by allowing us to be killed beside you. How can we not be content to be with you and at your status [in Paradise], O' son of the Messenger of God (s)!" Al-Hussain (a) then prayed for them with all that is good and removed the veil

from their eyes. He showed them what God had blessed them with of the satisfactions of Paradise, each seeing his place therein.[3]

The Sermon of al-Hussain (a) on the Day of Ashura

عن رجل من همدان، قال: خطبنا الحسين بن علي (ع) غداة اليوم الّذي استشهد فيه، فحمد الله و أثنى عليه، ثم قال:

A man from Hamadan said that al-Hussain (a) gave a sermon on the morning of the day in which he was martyred. He thanked God and praised Him, then said,

عباد الله، اتقوا الله، وكونوا من الدنيا على حذر.

O' servants of God, be wary of [God's wrath] and take caution from this world [and its luring pleasures].

فإن الدنيا لو بقيت لأحد أو بقي عليها أحد، كانت الأنبياء أحق بالبقاء، وأولى بالرضا وأرضى بالقضاء.

If this world remained [eternally] for anyone, or if anyone was to remain [eternally] on it, then the prophets would have been the most worthy of that, more deserving of [God's] content, and more content with [God's] decree.

غير أن الله تعالى خلق الدنيا للبلاء، وخلق أهلها للفناء. فجديدها بال، ونعيمها مضمحلّ، وسرورها مكفهرّ.

But God Almighty created this world so as to be a trial and created its denizens so that they may pass [on to the next world]. Whatever is new in this world will surely become old. Whatever blessings it contains will surely dissipate. Whatever happiness it brings will surely pass.

و المنزل بلغة، والدار قلعة. فتزوّدوا فإن خير الزاد التقوى، فاتقوا الله لعلكم تفلحون.

Yet the destination [of Paradise] shall suffice all needs and its home shall be a fortress. So take provision, for indeed the best provision is Godwariness. Be wary of God so that you may succeed.[4]

فتباشر أصحاب الحسين (ع) بلقاء ربهم، و أنهم سيقدمون على روح و ريحان، و جنة عرضها السموات و الأرض، خالدين فيها أبدا. و إذا بهم فرحين يمازح بعضهم بعضا.

The companions of al-Hussain (a) grew joyful in anticipation of meeting their Lord, knowing that they are headed towards an everlasting abode of ease and abundance in a Paradise greater than the heavens and the earth. They became joyous and started to jest with one another.[5]

Imam Hussain's (a) Supplication Showing his Trust in God

روي عن الإمام علي بن الحسين (ع) أنه قال:

It is narrated that Imam Ali ibn al-Hussain (a) said,

لما صبّحت خيل الحسين (ع) ونظروا إلى جمعهم كأنه السيل رفع يديه بالدعاء وقال:

When al-Hussain's (a) knights looked toward the enemy ranks approaching like a deluge on that morning, al-Hussain (a) raised his hand in supplication and said:

اللّهم أنت ثقتي في كل كرب، ورجائي في كل شدة، وأنت لي في كل أمر نزل بي ثقة وعدّة.

O' God, you are my [trusted aid] in every calamity and my hope in every hardship. You are my guardian and keeper in every matter.

كم من همّ يضعف فيه الفؤاد، وتقلّ فيه الحيلة، ويخذل فيه الصديق، ويشمت فيه العدو؛ أنزلته بك وشكوته إليك

How many adversity - in which hearts are weakened, abilities are diminished, freinds forsake their friends, and enemies gloat over their enemy - have I relied upon You in and complained to You of?

رغبة مني إليك عمن سواك، فكشفته وفرّجته، فأنت وليّ كل نعمة، ومنتهى كل رغبة.

All out of my desire for You in lieu of anyone else. You have repeled and relieved [all adversity]. Surely, You are the source of every blessing and the target of every hope."[6]

Al-Hussain (a) Mentions his Martyrdom

فخطب أصحابه هناك، و قال:

Al-Hussain (a) then gave a sermon to his companions in which he said,

إن النّاس عبيد الدنيا، والدين لعق على ألسنتهم، يحوطونه ما درّت معايشهم، فإذا محّصوا بالبلاء قلّ الديّانون.

People are slaves to this world and religion is only words on their tongues. They hold on to it so long as their means of living are secured. But if they are tested with tribulation the true believers will be less.

ثم قال لهم:

He then asked them,

أهذه كربلاء؟

Is this Karbala?

قالوا له: نعم، فقال:

The replied, "Yes." He said,

هذه موضع كرب وبلاء، هاهنا مناخ ركابنا، ومحط رحالنا، ومسفك دمائنا.

This is a land of desolation and tribulation. This is where our caravan will rest, our camp will be set, and our blood will be spilt.[7]

Al-Hussain's (a) First Sermon on the Day of Ashura

ثمّ دعا براحلته فركبها ، و نادى بصوت عال يسمعه جلّهم :

Al-Hussain (a) then called for his horse. He rode his horse and called with a loud voice so that most could hear him,

أيّها النّاس اسمعوا قَولي ، ولا تعجلوا حتّى أعظكم بما هو حقّ لكم عليَّ ، وحتّى أعتذر إليكم من مَقدمي عليكم.

O' people! Listen to me and do not be hasty with me until I advise you, with what is a right of yours over me, and until I give you the justification of my journey toward you.

فإن قبلتم عذري وصدقتم قولي وأعطيتموني النّصف من أنفسكم، كنتم بذلك أسعد، ولم يكن لكم عليَّ سبيل.

If you were to accept my justification, believe my words, and give me justice from yourselves, you would be the happier and you will find no reason to fight me.

وإنْ لَم تقبلوا مِنّي العذر ولَم تعطوا النّصف من أنفسكم ، فأجمعوا أمركم وشركاءكم ثمّ لا يكن أمركم عليكم غمّة . ثمّ اقضوا إليَّ ولا تنظرون.

But if you reject my justification and do not give me justice from yourselves, then "conspire together, along with your partners, leaving nothing vague in your plan, then carry it out against me without giving me any respite" (The Holy Quran, 10:71).

إنّ وليّ الله الذي نزل الكتاب وهو يتولّى الصالحين.

"My guardian is indeed God who sent down the Book, and He takes care of the righteous" (The Holy Quran, 7:196).

ثم حمد الله وأثنى عليه وصلّى على محمّد (ص) وعلى الملائكة والأنبياء وقال في ذلك ما لا يحصى ذكره ولَم يُسمع متكلّم قبله ولا بعده أبلغ منه في منطقه ، ثمّ قال:

He then praised God and glorified him, sent peace and blessings upon Muhammad (s), the angels, and the prophets. He said so much in this regard that it cannot all be recounted, and he spoke so eloquently that no speaker was ever heard before or after him speaking in such eloquence. He then said,

أيّها النّاس إنّ الله تعالى خلق الدنيا فجعلها دار فناء وزوال متصرفة بأهلها حالاً بعد حال ، فالمغرور من غرّته والشقي من فتنته.

All praise be to God who created this world and made it an abode of ruin and passing. It steers its dwellers from one state to another. The truly deceived is the one who is deceived by it. The truly wicked is the one who is mesmerized by it.

فلا تغرّنكم هذه الدنيا ، فإنّها تقطع رجاء من ركن إليها وتُخيّب طمع من طمع فيها.

So do not be deceived by this world. It will surely subdue the hopes of whomever indulges in it and quash the ambitions of whomever greeds for it.

وأراكم قد اجتمعتم على أمر قد أسخطتم الله فيه عليكم وأعرض بوجهه الكريم عنكم وأحلّ بكم نقمته.

I can see that you agreed on a matter by which you have reaped the wrath of God, causing Him to turn His noble face away from you and make His curse befall you.

فنِعمَ الربّ ربّنا وبئس العبيد أنتم؛ أقررتم بالطاعة وآمنتم بالرسول محمّد (ص) ، ثمّ إنّكم زحفتم إلى ذريّته وعترته تريدون قتلهم.

The best of lords is our Lord, and the worst of servants are you! You claimed obedience [to God] and believed in the Messenger Muhammad (s). Now you march towards his offspring and progeny, intent on killing them!

لقد استحوذ عليكم الشيطان فأنساكم ذكر الله العظيم ، فتبّاً لكم ولما تريدون.

Surely, Satan has taken hold over you, causing you to forget the remembrance of the Almighty God! May doom befall you and all your aspirations!

إنّا لله وإنّا إليه راجعون هؤلاء قوم كفروا بعد إيمانهم فبُعداً للقوم الظالمين.

From God we come and unto Him we shall all return. Surely, these are the people who have rejected faith after they had believed; so away with such an unjust lot!

فقال ابن سعد: ويلكم كلّموه، فإنه ابن أبيه. والله لو وقف فيكم هكذا يوما جديدا لما انقطع ولما حصر. فتقدم شمر فقال: يا حسين ما هذا الّذي تقول؟ أفهمنا حتّى نفهم. فقال (ع):

Omar ibn Saad said, "Woe to you! Answer him! Surely, he is his father's son! By God, if he were to stand another day he would neither stop [speaking] nor would he exhaust what he has to say!" Shimr stepped forward and said, "O' Hussain (a), what is it that you are saying? Explain so that we can understand."

Al-Hussain (a) said,

لا تعجلوا، والله ما أتيتكم حتّى أتتني كتب أماثلكم، بأنّ السنّة قد أميتت، والنفاق قد نجم، والحدود قد عطّلت، فاقدم لعل الله يصلح بك الأمة، فأتيت.

Do not hasten against me. By God, I had not come to you except after the letters of the notables amongst you reached me saying, 'The traditions [of the Prophet (s)] had been negated, that hypocrisy has grown, and that legal punishments have been suspended, so come to us so that perhaps God may reform the nation through you.' So I came forth.

فإذ كرهتم ذلك، فأنا أرجع.

If that is not what you want, then I shall return.

ثم قال (ع):

He then said,

أيها الناس، انسبوني من أنا، ثم ارجعوا إلى أنفسكم وعاتبوها، وانظروا هل يحلّ لكم قتلي وانتهاك حرمتي؟

O' people! Remember my bloodline [and think of my pedigree]. Think to yourselves and admonish your conscience. Ask yourselves if it is right for you to kill me and transgress against my inviolable rights.

ألست ابن بنت نبيكم وابن وصيّه وابن عمه، وابن أول المؤمنين بالله والمصدّق لرسول الله (ص) وبما جاء به من عند ربه؟

Am I not the son of your Prophet's (s) daughter? Am I not the son of your Prophet's (s) vicegerent and cousin? [Was my father not] the first to believe in God? [Was my father not the first] believer in the Messenger of God (s) and what he delivered to you from his Lord?

أو ليس حمزة سيد الشهداء عمّ أبي؟ أو ليس جعفر الطيار عمي؟

Is Hamza, the most noble of martyrs, not my great-uncle? Is Jaafar al-Tayyar the martyr not my uncle?

أو لم يبلغكم قول رسول الله (ص) لي ولأخي: هذان سيّدا شباب أهل الجنة؟

Have you not heard of the words of the Messenger of God (s) concerning me and my brother, "These are the two masters of the youth of Paradise"?

فإن صدّقتموني بما أقول وهو الحق، فوالله ما تعمّدت الكذب منذ علمت أن الله يمقت عليه أهله، ويضرّ به من اختلقه.

So, if you believe what I say – as it is certainly true! For I swear that I have not lied since I have known that God hates liars and punishes them for their fabrications – [then why do you battle me]?

و إن كذّبتموني فإن فيكم من إن سألتموه عن ذلك أخبركم.

And if you deny what I say, ask [the educated] amongst you and they will assure you of my truthfulness.

سلوا جابر بن عبد الله الأنصاري، وأبا سعيد الخدري، وسهيل بن سعد الساعدي، والبراء بن عازب، وزيد بن أرقم، وأنس بن مالك،

Ask Jabir ibn Abdullah al-Ansari, Abu Saeed al-Khidari, Suhail ibn Saad al-Sa'idi, al-Bara' ibn 'Azib, Zayd ibn Arqam, and Anas ibn Malik.

يخبرونكم أنهم سمعوا هذه المقالة من رسول الله (ص) لي ولأخي. أما في هذا حاجز لكم عن سفك دمي؟

They will assure you that they heard these words from the Messenger of God (s) in favor of me and my brother. Would this not give you pause and stop you from shedding my blood?

فناداه شمر: الساعة ترد الهاوية. فقال الحسين (ع):

At this point, Shimr ibn Thiljawshan interrupted saying, "Soon you will enter hellfire!" Al-Hussain (a) said,

الله أكبر. أخبرني جدي رسول الله (ص) فقال: «رأيت كأن كلبا ولغ في دماء أهل بيتي». وما إخالك إلا إياه.

God is the greatest! My grandfather, the Messenger of God (s), once told me, 'I saw [in a vision] as if a dog was licking up the blood of my family.' I do not doubt that it is you!

فقال الشمر للحسين (ع): يا حسين بن علي، أنا أعبد الله على حرف إن كنت أدري ما تقول. فسكت الحسين (ع). فقال حبيب بن مظاهر للشمر: يا عدو الله و عدو رسوله، إني لأظنك تعبد الله على سبعين حرفا، و أنا أشهد أنك لا تدري ما يقول، فإن الله تبارك و تعالى قد طبع على قلبك. فقال له الحسين (ع):

Shimr called back, "O' Hussain ibn Ali (a), I would be worshipping God on the very fringe* if I knew what you are saying!" Al-Hussain (a) stayed silent, but Habib called out [to Shimr], "O' Enemy of God and enemy of His Prophet (s)! By God, I see that you worship God on seventy fringes, and I testify that you do not know what he is saying! God, the Blessed and Almighty, has surely sealed your heart [so that you do not understand]!" Al-Hussain (a) said to Habib,

حسبك يا أخا بني أسد، فقد قضي القضاء وجفّ القلم والله بالغ أمره.

Patience, brother of Banu Asad! Judgment has been decreed and the pen [of God's decree] has dried! Indeed, God will carry through His decrees!

* To "worship God on the very fringe" is to believe in Him only so long as a person is fortunate in his life, but as soon as the individual faces a misfortune he falls over the edge into disbelief. God says, "And among the people are those who worship God on the [very] fringe: if good fortune befalls him, he is content with it; but if an ordeal visits him he makes a turnabout, to become a loser in the world and the Hereafter. That is manifest loss." (The Holy Quran, 22:11)

والله إني لأشوق إلى جدي وأبي وأمي وأخي وأسلافي، من يعقوب إلى يوسف وأخيه، ولي مصرع أنا لاقيه.

By God, I long for my grandfather, father, mother, brother, and ancestor, a longing greater than that of Jacob for Joseph and his brother [Benjamin]! Surely, I have [been decreed] a death that I will surely meet!

ثم قال الحسين (ع):

Al-Hussain (a) then said,

فإن كنتم في شكّ من هذا القول، أفتشكّون أني ابن بنت نبيكم؟ فوالله ما بين المشرق والمغرب ابن بنت نبيّ غيري، فيكم ولا في غيركم.

If you doubt what I have said, do you doubt that I am the son of the daughter of your Prophet (s)? By God there is no son of a prophet other than me between east and west, amongst you or amongst any other nation!

ويحكم أتطلبوني بقتيل فيكم قتلته، أو بمال استهلكته، أو بقصاص من جراحة؟

Woe to you! Do you seek vengeance for a man I murdered? Do you seek compensation for wealth that I have damaged? Do you seek retribution for a wound I inflicted?

فأخذوا لا يكلمونه. ثم نادى:

When no one responded he called out,

يا شبث بن ربعي ويا حجّار بن أبجر ويا قيس بن الأشعث ويا زيد بن الحارث، ألم تكتبوا إليّ أن اقدم،

O' Shabath ibn Rab'i! O' Hajjar ibn Abjar! O' Qays ibn al-Ash'ath! O' Yazeed ibn al-Harith! Did you not all write to me [asking me to rise against Yazid]?

فقد أينعت الثمار واخضرّ الجناب، وإنما تقدم على جند لك مجنّدة ؟!

'The fruits have ripened. The pastures have greened. The rivers have swollen. [The time has come and you will find] armies mustered at your command. So come forth.' [Was this not the text of your letters]?

فقالوا: لم نفعل. قال (ع):

When they said, "We did not do so," al-Hussain (a) exclaimed,

سبحان الله، بلى والله لقد فعلتم.

Gracious God! Yes, by God, you did.

ثم قال (ع):

He then said,

أيها الناس إذا كرهتموني فدعوني أنصرف عنكم إلى مأمن من الأرض.

Oh people. If you detest me, then let me go and I will find a safe place away from you.

فقال له قيس بن الأشعث: ما ندري ما تقول، و لكن انزل على حكم بني عمك، فإنهم لن يروك إلا ما تحب، و لن يصل إليك منهم مكروه. فقال له الحسين (ع):

Qays ibn al-Ash'ath said, "We do not know what you say. Rather, you should come under the authority of your cousins, for they will only give you what you please and they will not harm you." al-Hussain (a) replied,

أنت أخو أخيك، أتريد أن يطلبك بنو هاشم بأكثر من دم مسلم بن عقيل؟

You are just like your brother! Do you wish to owe the Hashemites more than the blood of Muslim ibn Aqeel?

لا والله لا أعطيكم بيدي إعطاء الذليل ولا أفرّ فرار العبيد.

By God! I will not give you my allegiance in disgrace. I will not flee like a slave.

يا عباد الله إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ [الدخان: 20]. أعوذ بربي وربكم من كل متكبر لا يؤمن بيوم الحساب.

O' servants of God! "I seek the protection of my Lord and your Lord, if you would [dare murder] me" (The Holy Quran, 44:20). I seek the protection of my Lord and your Lord from the tyrant that does not believe in Judgment Day.[8]

Al-Hussain's (a) Second Sermon on the Day of Ashura

روي في (المناقب) بإسناده عن عبد الله بن محمّد بن سليمان بن عبد الله بن الحسن عن أبيه عن جده عن عبد الله، قال:

It is narrated in al-Manaqib by means of Abdullah ibn Muhammad ibn Sulaiman ibn Abdullah ibn al-Hassan, narrating by means of his father who narrates from his grandfather Abdullah, saying:

لما عبأ عمر بن سعد أصحابه لمحاربة الحسين (ع) رتّبهم مراتبهم و أقام الرايات في مواضعها، و عبأ أصحاب الميمنة و الميسرة، و قال لأهل القلب: اثبتوا.

When Omar ibn Saad mobilized his soldiers to fight al-Hussain (a), he organized them in their flanks and raised the standards in their proper places. He mobilized the right and left flanks and told the center to stand steadfast.

و أحاطوا بالحسين (ع) من كل جانب حتّى جعلوه في مثل الحلقة. ثم ركب الحسين (ع) ناقته، و قيل فرسه، و خرج إلى الناس، فاستنصتهم فأبوا أن ينصتوا حتّى قال لهم:

They encircled al-Hussain (a) from every direction, so that [his camp] was surrounded by a ring [of enemy soldiers]. Al-Hussain (a) rode his camel - or his horse according to some narrations - and stepped forward to the people. He asked them to listen to him but they refused. He said,

ويلكم ما عليكم أن تنصتوا لي فتسمعوا قولي، وإنما أدعوكم إلى سبيل الرشاد، فمن أطاعني كان من المرشدين، ومن عصاني كان من المهلكين،

Woe to you! What [harm] is it to you that you should listen to me and hear my words? Surely, I call you to a path of guidance. Whomever follows me is surely guided. Whomever rejects me is surely doomed.

و كلكم عاص لأمري غير مستمع قولي، فقد ملئت بطونكم من الحرام وطبع على قلوبكم. ويلكم ألا تنصتون ؟! ألا تسمعون ؟!

Yet surely, you have all rejected me and have not heard my words. Your bellies have been filled with the Haram and your hearts have been locked. Woe to you! Will you not listen? Will you not heed?*

فتلاوم أصحاب عمر بن سعد بينهم، فقالوا: أنصتوا له. فحمد الله وأثنى عليه وذكره بما هو أهله وصلى على محمّد (ص) وعلى الملائكة والأنبياء والرسل، و أبلغ في المقال، ثم قال:

Omar ibn Saad's soldiers blamed one another and said, "Listen to him." Al-Hussain (a) glorified God and praised him, attributing to Him what He is worthy of, and sent salutations and blessings upon Muhammad (s), the angels, the prophets, and the messengers. His words were most eloquent. He then said,

تبا لكم أيتها الجماعة وترحا!

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* Haram: forbidden by Islamic jurisprudence.

Woe and destruction to you all!

أحين استصرختمونا والهين فأصرخناكم موجفين سللتم علينا سيفا لنا في أيمانكم، وحششتم علينا نارا قدحناها على عدونا وعدوكم،

You called us in distress, but when we rushed to your aid you drew our own swords with your hands and ignited a fire against us which we had kindled against our and your common enemy.

فأصبحتم إلبا على أوليائكم ويدا عليهم لأعدائكم، بغير عدل أفشوه فيكم، ولا أمل أصبح لكم فيهم،

You have gathered against your allies and have become a tool against them in the hands of your enemies. All this was not for the sake of any justice that they instituted amongst you nor for any hopes that you may have in them.

إلا الحرام من الدنيا أنالوكم، وخسيس عيش طمعتم فيه. من غير حدث كان منا، ولا رأي تفيّل لنا.

Rather, it is only the Haram of this world that they have given you and a scant living which you seek. None of this was due to any offense that we have committed nor any mistaken opinion which we held.

فهلا لكم الويلات، إذ كرهتمونا وتركتمونا، تجهّزتموها والسيف مشيم والجأش طامن والرأي لمّا يستحصف.

Surely, woe has befallen you! If only you would have [shown your] hatred for us and deserted us while [armies were still] unreadied, swords were still sheathed, and opinions were still unsettled!

ولكن أسرعتم إليها كطيرة الدّبا وتداعيتم إليها كتداعي الفراش،

Yet you rushed into this like a locust swarm and were drawn into it like moths [to a flame]!

فسحقا لكم يا عبيد الأمّة وشذّاذ الأحزاب، ونبذة الكتاب، ونفثة الشيطان، وعصبة الآثام،

So damnation to you, O' slaves of the nation, ignoble bunch, rejectors of scripture, spew of Satan, and band of sinners!

و محرّفي الكتاب، ومطفئي السّنن، وقتلة أولاد الأنبياء، ومبيدي عترة الأوصياء،

[Damnation to you, O'] distorters of the Book, extinguishers of [Prophetic] tradition, killers of the sons of prophets, and murderers of the progeny of vicegerents!

و ملحقي العهّار بالنسب، ومؤذي المؤمنين، وصراخ أئمة المستهزئين، الذين جعلوا القرآن عضين ولبئس ما قدّمت لهم أنفسهم، وفي العذاب هم خالدون.

[Damnation to you,] O' baseborn imposters, inflictors of harm on the believers, and [responders to the] calls of the imams of derision who have made the Quran into fragments - surely evil is what they have sent ahead for their souls and Hellfire shall be their eternal abode.

وأنتم ابن حرب وأشياعه تعضدون وعنّا تخاذلون.

You have chosen to support the son of Harb [ibn Umayya] and desert us!

أجل والله الخذل فيكم معروف، وشجت عليه أصولكم، وتأزرت عليه فروعكم، وثبتت عليه قلوبكم، وغشيت صدوركم،

Yes, by God, desertion is well-known amongst you! You have been nurtured in its ways and have worn it as a garb. Your hearts are set on it and your chests have been enveloped in darkness.

فكنتم أخبث ثمر شجا للناظر وأكلة للغاصب. وقد جعلتم الله عليكم كفيلا، فأنتم والله هم.

You have become the most evil fruit, inaccessible to the onlooker and an easy prey to the usurper. You have made God a guarantor [of your punishment], and by God you are surely [as I have described]!

ألا وإن الدّعيّ ابن الدعيّ قد ركز بين اثنتين: السّلّة أو الذلّة، وهيهات منا الذلّة.

Surely, the imposter – a son of an imposter – has [given us a choice] between death and disgrace. Surely, far from us is disgrace.

يأبى الله ذلك لنا ورسوله والمؤمنون، وجدود طابت، وحجور طهرت، وأنوف حميّة، ونفوس أبيّة، لا تؤثرطاعة اللّئام على مصارع الكرام.

God refuses that for us. So do his Messenger (s), the believers, noble ancestors, purified households, zealous souls, and proud spirits. None would prefer obedience to the wicked over a noble death.

ألا قد أعذرت وأنذرت، ألا وإني زاحف بهذه الأسرة مع قلة العدد وكثرة العدو، وخذلان الناصر.

Surely, I have exceeded [my duty] and warned you [of your misdeeds]! Surely, I will march alongside with my family despite our scant numbers, the great numbers of our enemies, and the desertion of our supporters.

ثم وصل (ع) كلامه بأبيات فروة بن مسيك المرادي، و هو صحابي مخضرم، فقال:

He then recited the verses of Farwa ibn Musaik al-Muradi, an elder companion [of the Prophet (s)], saying,

فإن نهزم فهزّامون قدما

و إن نغلب فغير مغلبّينا

If we are defeated we were once the victors,
and if we are beaten, we are not always the losers.

و ما إن طبّنا جبن ولكن

منايانا ودولة آخرينا

We did not live in cowardice. Rather,
we faced our death when fortune turned to others.

إذا ما الموت رفّع عن أناس

كلاكله أناخ بآخرينا

If death were to turn away from some,
it would surely go on to others.

فأفنى ذلكم سروات قومي

كما أفنى القرون الأولينا

It has taken the most noble of my people,
just as it had taken generations past.

فلو خلد الملوك إذا خلدنا

و لو بقي الكرام إذا بقينا

But if kings were to live eternally, so would we.
And if the honorable lived forever, we would as well.

فقل للشامتين بنا أفيقوا

سيلقى الشامتون كما لقينا

So let those who rejoice for our defeat wake up.
The gloaters will face a fate like ours.

ثم قال:

He then continued,

أما والله لا تلبثون بعدها إلا كريث ما يركب الفرس، حتّى تدور بكم دور الرحى وتقلق بكم قلق المحور.

By God, you surely will not remain after this except for a [short period]. Then, [the world] will turn you like the turning of a millstone and will reel you the reeling of a spindle.

عهد عهده إليّ أبي عن جدي فَأَجْمِعُوا أَمْرَكُمْ وشُرَكاءَكُمْ ثُمَّ لا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ ولا تُنْظِرُونِ [يونس: 71]

That is a promise given to me by my father and grandfather, "So conspire together, along with your partners, leaving nothing vague in your plan, then carry it out against me without giving me any respite" (The Holy Quran, 10:71).

ثُمَّ كِيدُونِ فَلا تُنْظِرُونِ إِنِّي تَوَكَّلْتُ عَلَى اللهِ رَبِّي وَرَبِّكُمْ، ما مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِناصِيَتِها، إِنَّ رَبِّي عَلى صِراطٍ مُسْتَقِيمٍ [هود: 56].

"Now try out your stratagems against me, together, without granting me any respite. Indeed I have put my trust in Allah, my Lord and your Lord. There is no living being but He holds it by its forelock. Indeed my Lord is on a straight path" (The Holy Quran, 11:55-56).

اللّهم احبس عنهم قطر السماء، وابعث عليهم سنين كسنيّ يوسف،

O' God, hold back the heavens' rains and send upon them years [of drought] like the years of Joseph.

وسلّط عليهم غلام ثقيف يسقيهم كأسا مصبّرة، ولا يدع فيهم أحدا إلا قتله، قتلة بقتلة، وضربة بضربة، ينتقم لي ولأوليائي وأهل بيتي وأشياعي منهم،

[O' God] empower over them the man of Thaqif who will make them drink of a bitter cup so that he will spare none and kill each - one killing for another and one strike for another - so that he can avenge me, my devotees, my family, and my followers.

فإنهم غرّونا وكذّبونا وخذلونا، وأنت ربنا عليك توكلنا وإليك أنبنا وإليك المصير.

Surely, they have deceived us, lied to us, and deserted us. Surely, You are our Lord, on You we rely, to You we turn, and to You is our final return![9]

Al-Hussain (a) Describes the World

ثم حمد الله و أثنى عليه و صلى على محمّد و آله، و قال:

Al-Hussain (a) praised God and glorified Him, sent salutations and prayers upon Muhammad (s) and his Progeny (a), then said,

أما بعد، فقد نزل بنا من الأمر ما قد ترون. وإن الدنيا قد تغيّرت وتنكّرت وأدبر معروفها،

You see what has come upon us. This world has changed and become corrupted. What was commonly known as right has withered away.

ولم يبق منها إلا صبابة كصبابة الإناء، وخسيس عيش كالمرعى الوبيل. ألا ترون إلى الحق لا يعمل به، وإلى الباطل لا يتناهى عنه،

Nothing is left but a trace like the last few droplets of an empty cup and a lowly life like a tainted unwholesome pasture. Do you not see that truth [and righteousness] are not being acted upon [and abided by]? And that falsehood is not being discouraged?

ليرغب المؤمن في لقاء ربه محقّا، فإني لا أرى الموت إلا سعادة، والحياة مع الظالمين إلا برما.

So let the believer long for meeting his Lord. For I do not see death [for God's sake] except as happiness, and life with these oppressors except as weariness.[10]

Al-Hussain's (a) Sermon in which he Mentions his Lineage

ثم وثب الحسين (ع) متوكئا على قائم سيفه، و نادى بأعلى صوته:

Al-Hussain (a) stood, leaning on his sword, and called with the loudest of voices,

أنشدكم الله هل تعلمون أن جدي رسول الله (ص)؟ أنشدكم الله هل تعلمون أن أمي فاطمة بنت محمّد (ص)؟

I ask you by God, do you not know that my grandfather is Messenger of God (s)? I ask you by God, do you not know that my mother is [Lady] Fatima (a), the daughter of Muhammad (s)?

أنشدكم الله هل تعلمون أن أبي علي بن أبي طالب (ع)؟ أنشدكم الله هل تعلمون أن جدتي خديجة بنت خويلد، أول نساء هذه الأمة إسلاما؟

I ask you by God, do you not know that my father is Ali ibn Abu Tali b (a)? I ask you by God, do you not know that my grandmother is Khadija bint Khuwailid, the first woman of this nation to accept Islam?

أنشدكم الله هل تعلمون أن سيّد الشهداء حمزة عم أبي؟ أنشدكم الله هل تعلمون أن جعفرا الطيار في الجنة عمي؟

I ask you by God, do you not know that Hamza, the Master of Martyrs, is my great-uncle? I ask you by God, do you not

know that Ja'far, the one granted wings in Paradise, is my uncle?

أنشدكم الله هل تعلمون أن هذا سيف رسول الله (ص) أنا متقلده؟ أنشدكم الله هل تعلمون أن هذه عمامة رسول الله (ص) أنا لابسها؟

I ask you by God, do you not know that this is the sword of the Messenger of God (s) that I carry? I ask you by God, do you not know that this is the turban of the Messenger of God (s) that I am wearing?

أنشدكم الله هل تعلمون أن عليا كان أول القوم إسلاما وأعلمهم علما وأعظمهم حلما، وأنه ولي كل مؤمن ومؤمنة؟

I ask you by God, do you not know that Ali (a) was the first individual to accept Islam, the most knowledgeable, and the most benevolent? And that he is the master of every believing man and woman?

قالوا: اللّهم نعم. قال:

They replied, "By God, yes!" He said,

فبم تستحلّون دمي؟ وأبي الذائد عن الحوض، يذود عنه رجالا كما يذاد البعير الصاد عن الماء، ولواء الحمد في يد أبي يوم القيامة!

Then why are you intent on spilling my blood? Surely, my father is the protector of the Pond [of Paradise], repelling people [who are undeserving to drink of the Pond] away from it like ill camels are driven away from a watering hole. Surely, the Banner of Praise is in my father's hands on the Day of Resurrection!

قالوا: قد علمنا ذلك كله، و نحن غير تاركيك حتّى تذوق الموت عطشا.

They replied, "We know all of this, but we shall not leave you be until you taste death while thirsty!"[11]

Al-Hussain's (a) Words While he was Repairing his Sword

فنزل القوم و حطّوا الأثقال ناحية من الفرات. و ضربت خيمة الحسين (ع) لأهله و بنيه و بناته، و ضربت خيم إخوته و بني عمه حول خيمته. و جلس الحسين (ع) في خيمته يصلح سيفه و معه جون مولى أبي ذرّ الغفاري، فجعل يصلحه و يقول:

[Al-Hussain's (a) caravan settled in Karbala, some distance away from the Euphrates River]. A tent was set up for Al-Hussain (a), his family, sons, and daughters. The tents of his brothers and cousins were set up around his tent. Al-Hussain (a) say in his tent and began to repair his sword. John, the servant of Abu Thar al-Ghafari, was by him. Al-Hussain (a) began to recite,

يا دهر أفّ لك من خليل

كم لك بالإشراق والأصيل

O' time! Woe to you! What a partner!
How many times have you at dawn or dusk

من صاحب وطالب قتيل

و الدهر لا يقنع بالبديل

[Passed by] a dead friend
And time will never be content to take an alternate!

و كلّ حي سالك سبيلي

ما أقرب الوعد من الرحيل

Every living thing will reach an end like mine
And how close is this promise from the time of departure!

و إنما الأمر إلى الجليل

سبحانه جلّ عن المثيل

Truly, all matters are in the hands of the Almighty!
Glory to Him! Sublime is He over any likeness!

قال زين العابدين علي بن الحسين (ع):

Zayn al-Abideen Ali ibn al-Hussain (a) said,

و جعل أبي يردد هذه الأبيات فحفظتها منه، وخنقتني العبرة ولزمت السكوت حسب طاقتي.

My father would repeat these verses and so I memorized them. I choked in my tears, but remained silent as long as I could.

فأما عمتي زينب فلما سمعت بذلك استعبرت وبكت، وكانت ضعيفة القلب، فبان عليها الحزن والجزع،

But my aunt Zaynab, who was of a tender heart, began to cry and weep when she heard this. Her sorrow and dispair became apparent.

فأقبلت تجرّ أذيالها إلى الحسين (ع) وقالت: يا أخي ويا قرّة عيني، ليت الموت أعدمني الحياة. يا خليفة الماضين وثمال الباقين.

She came closer to al-Hussain (a), dragging the tails of her robes, and said, "O' brother! O' apple of my eye! I wish that

death had ended my life! O' remainder of those who have passed! O' guardian of those who remain!"

فنظر إليها الحسين (ع) وقال: يا أختاه لا يذهبنّ بحلمك الشيطان [و في رواية: تعزّي بعزاء الله] فإن أهل السماء يموتون وأهل الأرض لا يبقون،

Al-Hussain (a) looked at her and said, "O' sister, do not let Satan ruin your benevolence, for the denizens of the heavens pass away and the denizens of the earth do not remain.

و كل شيء هالك إلا وجهه، له الحكم وإليه ترجعون. فأين أبي وجدي اللّذان هما خير مني، فلي بهما ولكل مؤمن أسوة حسنة.

Everything will pass except for the Face of God! To Him belongs judgment and to Him you will return! Where are my father and my grandfather, who were surely better than me? I find in them - as does every believer - a good example."

و عزّاها، ثم قال لها: بحقي عليك يا أختاه، إذا أنا قتلت فلا تشقّي عليّ جيبا ولا تخمشي عليّ وجها. ثم ردّها إلى خدرها.

He condoled her and said, "Sister, by my right upon you, do not tear a robe nor scratch your face for me." He then returned her to her tent.

(وروي) أنه لما سمعت ذلك أخته زينب أو أم كلثوم جاءت إلى الحسين (ع) و قالت:

It is also narrated that when al-Hussain's sister [Lady] Zaynab or Um Kulthum heard this, she came to him and said,

يا أخي هذا كلام من أيقن بالموت!

O' brother, these are the words of someone who has ascertained his death!

قال:

He replied,

نعم يا أختاه.

Yes, sister.

قالت:

She said,

إذن فردّنا إلى حرم جدنا.

Then return us to the city of our grandfather.

فقال:

He replied,

يا أختاه لو ترك القطا ليلا لنام.

[Alas!] If a sandgrouse was left alone at night, it would certainly sleep!

فقالت:

She cried,

واثكلاه ليت الموت أعدمني الحياة، مات جدي رسول الله ومات أبي علي وماتت أمي فاطمة ومات أخي الحسن،

O' the calamity! I wish that death had ended my life! My grandfather, the Messenger of God (s), has passed away! My father Ali (a) has passed away! My mother [Lady] Fatima (a) has passed away! My brother al-Hassan (a) has passed away!

وبقي ثمال أهل البيت، واليوم ينعى إلي نفسه.

The sole remaining guardian of the Household [of the Prophet (s)] is now mourning his own death to me!

و بكت، فبكت النسوة. و لطمن الخدود و شققن الجيوب، و جعلت أخته تنادي:

She cried and so did the women of the Holy Household (a). They slapped their cheeks and tore their robes [in mourning]. Al-Hussain's (a) sister cried,

وا محمداه وا أبا القاسماه، اليوم مات جدي محمّد (ص). وا أبتاه وا عليّاه، اليوم مات أبي علي. وا أماه وا فاطماه، اليوم ماتت أمي فاطمة.

O' Muhammad (s)! O' Abulqasim (s)! Today, my grandfather the Messenger of God (s) has been killed! O' father! O' Ali (a)! Today, my father Ali (a) has been killed! O' mother! O' Fatima (a)! Today, my mother Fatima (a) has been killed!

وا أخاه وا حسناه، اليوم مات أخي الحسن. وا أخاه وا حسيناه، وا ضيعتنا بعدك يا أبا عبد الله.

O' brother! O' Hassan (a)! Today, my brother al-Hassan (a) has been killed! O' brother! O' Hussain (a)! Woe to our loss after you, O' Abu Abdullah (a)!

فعزّاها الحسين و صبّرها، و قال:

Al-Hussain (a) condoled her and asked her to be patient. He said,

يا أختاه تعزّي بعزاء الله، وارضي بقضاء الله، فإن أهل السماء يفوتون، وأهل الأرض يموتون، وجميع البرية لا يبقون،

O' Sister! Be condoled by the condolences of God! Be content with the judgment of God! The denizens of the heavens pass away, the denizens of the earth surely die, and no creation will eternally remain.

و كل شيء هالك إلا وجهه، فتبارك الله الّذي إليه جميع الخلق يرجعون، فهو الّذي خلق الخلق بقدرته، ويفنيهم بمشيئته، ويبعثهم بإرادته.

Everything is passing except for His Face! So glory to God, to whom all creation will return! Surely, He is the one who created all creation with His might, He will decimate them by His will, and will return them as He wishes!

يا أختاه كان جدي وأبي وأمي وأخي خيرا مني وأفضل، وقد ذاقوا الموت وضمّهم التراب، وإن لي ولك ولكل مؤمن برسول الله أسوة حسنة.

O' sister, my grandfather, father, mother, and brother were better than me and greater! They have tasted death and been embraced by the dust! You and I - and every believer - have a good exemplar in the Messenger of God (s).

ثم قال (ع):

He then said,

يا زينب ويا أم كلثوم ويا فاطمة ويا رباب، أنظرن إذا أنا قتلت فلا تشققن عليّ جيبا، ولا تخمشن عليّ وجها، ولا تقلن فيّ هجرا.

O' Zaynab! O' Um Kulthum! O' Fatima! O' Rabab! If I am killed, do not tear a robe, scratch a face, or speak any profanity in mourning for me![12]

Commentary on the Verses Recited by al-Hussain (a)

[Al-Hussain (a) said while repairing his sword, "O' time! Woe to you! What a partner!"]

إن قصد الحسين (ع) من الدهر هنا، ليس الزمان وإنما الدنيا، أو إن قصده من الدهر أهل الدهر؛ وغرضه من قوله هو توبيخ أهل الدنيا الذين يغترون بها. وهذا مثل قول الإمام علي (ع):

When al-Hussain (a) speaks of "time," he may either have been referring to the world or the people of the time more specifically. His intent is to chastise the people of the world who are deceived by it [and its fleeting pleasures]. This is similar to the words of Imam Ali (a), who said,

يا دنيا غرّي غيري.

O' world, deceive someone else other than me!

لأن الدهر بمعنى الزمان هو من خلق الله، و لا يجوز سبّه، مصداقا لما ورد في بعض الآثار:

Time, of course, is a creation of God and cannot be cursed. It is said in one narration,

لا تسبّوا الدهر، فإن الدهر هو الله.

Do not curse time, for it is [a manifestation of] God.

أي هو من مخلوقات الله.

Meaning that time a creation of God.[13]

In Kufa

Following the massacre at Karbala, Imam Ali ibn al-Hussain al-Sajjad (a) along with the women and children of the martyrs were taken captive by the Umayyad army. They were taken to the City Kufa to await Yazid's orders there. The following is a number of sermons delivered by members of the Holy Household while captive in the Kufa.

The Sermon of Lady Zaynab in Kufa

قال بشير بن خزيم الأسدي: و نظرت إلى زينب بنت علي (ع) يومئذ، و لم أر و الله خفرة قطّ أنطق منها، كأنما تفرغ على لسان أمير المؤمنين علي بن أبي طالب (ع). و قد أومأت إلى الناس أن اسكتوا، فارتدّت الأنفاس و سكنت الأجراس. ثم قالت:

Basheer ibn Khazyam al-Asadi said, "I looked at Zaynab bint Ali (a) on that day and, by God, I have never seen a modest woman more eloquent than her. It is as if she spoke with the tongue of the Commander of the Faithful Ali ibn Abu Talib (a)! When she motioned to the people to be silent, their voices went quiet [to the point you would think they stopped breathing]." She said,

أما بعد يا أهل الكوفة، يا أهل الختل والغدر، أتبكون فلا رقأت الدمعة، ولا هدأت الرنّة.

O' people of Kufa! O' people of deception and treachery! You cry? May your tears never stop and your wails never cease!

إنما مثلكم كمثل الَّتِي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوَّةٍ أَنْكاثاً تَتَّخِذُونَ أَيْمانَكُمْ دَخَلًا بَيْنَكُمْ [النحل: 92].

Your example is truly 'like her who would undo her yarn, breaking it up after [spinning it to] strength, by making your oaths a means of [mutual] deceit among yourselves'! (The Holy Quran, 16:92).

ألا وهل فيكم إلا الصّلف والتّطف، والعجب والكذب والشّنف، وملق الإماء، وغمز الأعداء، أو كمرعى على دمنة، أو كقصّة على ملحودة.

Do you have anything but conceit, slander, vanity, lies, detestation, the groveling of slaves, and setting traps for your enemies? You are like an unwholesome pasture or a gravestone atop a corpse [i.e. you may look good on the outside, but are rotting on the inside].

ألا بئس ما قدّمت لكم أنفسكم أن سخط الله عليكم، وفي العذاب أنتم خالدون.

Evil is what you have sown for yourselves! You have incurred God's wrath and you shall live eternally in Hellfire!

أتبكون وتنتحبون! أي والله فابكوا كثيرا، واضحكوا قليلا، فلقد ذهبتم بعارها وشنارها، ولن ترحضوها بغسل بعدها أبدا.

Do you cry and wail? Yes by God, you shall weep much and laugh little. You have reaped the greatest of disgrace and demerit which you will never be able to wash away.

و أنى ترحضون، قتل سليل خاتم النبوة ومعدن الرسالة، ومدرّة حجّتكم ومنار محجّتكم، وملاذ خيرتكم، ومفزع نازلتكم، وسيد شباب أهل الجنة. ألا ساء ما تزرون.

And how can you wash away [the guilt of] murdering son of the Seal of Prophets (s), the core of the Message, the chief of your deliberations, the lamp of your way, the refuge of the virtuous

amongst you, the haven from your tribulations, and the Master of the Youth of Paradise? Indeed, evil is what you have borne!

فتعسا ونكسا وبعدا لكم وسحقا، فلقد خاب السعي، وتبّت الأيدي، وخسرت الصفقة، وبؤتم بغضب من الله ورسوله، وضربت عليكم الذلة والمسكنة.

May despair, degradation, desolation, and doom be your rewards! Your endeavors have failed, [the work of] your hands has perished, your accord has proven to be disadvantageous, you have earned the wrath of God and His Messenger (s), and you have been struck with abasement and poverty.

ويلكم يا أهل الكوفة، أتدرون أيّ كبد لرسول الله فريتم، وأيّ كريمة له أبرزتم، وأي دم له سفكتم، وأي حرمة له انتهكتم؟

Woe to you, O' people of Kufa! Do you know that you have churned the heart of the Messenger of God (s)? Do you know which of his honored daughters you have exposed [to people's mockery]? Do you know how much blood of his you have spilt? Do you know how much of his sanctity you have transgressed against?

لَقَدْ جِئْتُمْ شَيْئاً إِدًّا تَكادُ السَّماواتُ يَتَفَطَّرْنَ مِنْهُ وتَنْشَقُّ الْأَرْضُ وتَخِرُّ الْجِبالُ هَدًّا [مريم: 89- 90]

'You have certainly advanced something hideous! The heavens are about to be rent apart at it, the earth to split open, and the mountains to collapse into bits!' (The Holy Quran, 19:89-90).

و لقد أتيتم بها صلعاء عنقاء سوداء فقماء خرقاء شوهاء، كطلاع الأرض أو ملء السماء.

You have [created a great catastrophe, committed a great evil, and acted viciously without mercy]. [The evil you have committed is enough] to fill the earth and the heavens!

أفعجبتم أن مطرت السماء دما! ولعذاب الآخرة أخزى، وهم لا ينصرون.

Were you surprised that the sky rained blood? 'Yet the punishment of the Hereafter will be surely more disgraceful, and they will not be helped.' (The Holy Quran, 41:16).

فلا يستخفّنكم المهل، فإنه (عزّ وجل) لا يحفزه البدار، ولا يخاف فوت الثار، وإن ربكم لبالمرصاد.

So do not feel safe at [God's] respite. Indeed, He is not driven to hasty action [by your acts of injustice], nor does He fear that vengeance will elude Him! Surely, your Lord is in ambush!

فقال لها الإمام السجّاد (ع):

Imam Sajjad (a) then said to her,

اسكتي يا عمّة وأنت بحمد الله عالمة غير معلّمة، فهمة غير مفهّمة.

Enough, my aunt. You, by God's grace, are a scholar who has not been taught and a sage who has not been edified.

فقطعت «العقيلة» الكلام، و أدهشت ذلك الجمع المغمور بالتمويهات و المطامع. و أحدث كلامها إيقاظا في الأفئدة و لفتة في البصائر، و أخذت

خطبتها من القلوب مأخذا عظيما، و عرفوا عظيم الجناية، فلا يدرون ما يصنعون!

She stood silent after she had struck awe into that mass of deceived and greedy men. Her words had awakened the hearts and cleared foresights. Her sermon took its place in the hearts of the people of Kufa, who understood the greatness of their crime and no longer knew what they were to do.[14]

The Sermon of Fatima bint al-Hussain (a)

روى زيد بن موسى الكاظم عن أبيه عن جده (عليهم السلام) قال: خطبت فاطمة بنت الحسين (عليه السلام) فقالت:

Zayd ibn Musa al-Kadhim (a) narrates on behalf of his father and grandfather that Fatima bint al-Hussain (a) gave a sermon in which she said,

الحمد لله عدد الرمل والحصى، وزنة العرش إلى الثرى. أحمده وأومن به وأتوكل عليه،

Praise is to God equal to the number of every grain of sand and piece of stone. Praise is to God as much as the weight [of everything] from the Throne [of God] to the face of the earth. I praise Him, believe in Him, and rely upon Him.

وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، وأن أولاده ذبحوا بشط الفرات، من غير ذحل ولا ترات.

I testify that there is no god other than God, the One without a partner, and that Muhammad (s) is His servant and Messenger. I testify that the Messenger's (s) children have been slaughtered at the banks of the Euphrates, neither on account of blood that they spilt nor on account of wealth that they plundered.

اللّهم إني أعوذ بك أن أفتري عليك الكذب، أو أن أقول عليك خلاف ما أنزلت عليه

O' God, I seek refuge with You against telling a lie about You and against saying anything contrary to what You have revealed [to Prophet Muhammad (s)].

من أخذ العهود لوصيّه علي بن أبي طالب (ع)، المسلوب حقه، المقتول من غير ذنب في بيت من بيوت الله تعالى، فيه معشر مسلمة بألسنتهم.

And the many covenants taken in regards to the vicegerency of Ali ibn Abu Talib (a) – the man whose right was usurped, who was killed without having committed a sin in one of the houses of God Almighty in which there are people who give Islam nothing but lip service.

تعسا لرؤوسهم، ما دفعت عنه ضيما في حياته ولا عند مماته،

May doom afflict their chiefs, who did nothing to ward off any injustice as long as he lived nor at his death.

حتى قبضه الله تعالى إليه محمود النقيبة، طيّب العريكة، معروف المناقب، مشهور المذاهب، لم تأخذه في الله سبحانه لومة لائم، ولا عذل عاذل.

That was until God Almighty took his soul to Him while his traits continued to be praiseworthy, his nature commendable, his merits well-known, and his beliefs well-admitted. He was never swayed away from God's service by anyone's blame or criticism.

هديته اللّهمّ للإسلام صغيرا، وحمدت مناقبه كبيرا، ولم يزل ناصحا لك ولرسولك،

O' God, You guided him to Islam when he was but a child, and praised his virtues when he grew up. He continued to do right by You and Your Messenger (s).

زاهدا في الدنيا، غير حريص عليها، راغبا في الآخرة، مجاهدا لك في سبيلك، رضيته فاخترته، وهديته إلى صراط مستقيم.

He was austere in this world and did not care for [it's pleasures]. He desired the hereafter and continued to struggle in Your path. You were pleased with him, chose him, and guided him to the straight path.

أما بعد يا أهل الكوفة، يا أهل المكر والغدر والخيلاء، فإنا أهل بيت ابتلانا الله بكم، وابتلاكم بنا، فجعل بلاءنا حسنا، وجعل علمه عندنا، وفهمه لدينا.

O' people of Kufa! O' people of treachery, betrayal, and conceit! We are a household who have been tried by God through you, as God has tried you through us. Yet He allowed us to succeed in our trial, entrusted us with His knowledge and comprehension.

فنحن عيبة علمه، ووعاء فهمه وحكمته، وحجته على الأرض في بلاده لعباده. أكرمنا الله بكرامته، وفضّلنا بنبيّه محمّد (ص) على كثير من خلقه تفضيلا.

Thus, He made us the vessel of His knowledge, comprehension, and wisdom. He made us the proof on the earth and upon His servants. God honored us by His honor and favored us over much of His creation with His Prophet Muhammad (s).

فكذّبتمونا وكفّرتمونا، ورأيتم قتالنا حلالا، وأموالنا نهبا، كأننا أولاد ترك أو كابل، كما قتلتم جدّنا بالأمس،

Yet you made us out as liars and apostates, deeming our murder as lawful and our wealth as plunder as if we were Turks or Afghans. It is all the same as when you killed our grandfather [Ali ibn Abu Talib (a)] before!

وسيوفكم تقطر من دمائنا أهل البيت، لحقد متقدّم، قرّت بذلك عيونكم، وفرحت قلوبكم، افتراء على الله، ومكرا مكرتم، والله خير الماكرين.

Your swords drip of our blood, the Household [of the Prophet (s)], due to the hatred you have harbored. You have become joyous and elated for this after you have attributed lies to God and hatched your evil plans. But surely, God is the best of planners!

فلا تدعونّكم أنفسكم إلى الجذل بما أصبتم من دمائنا، ونالت أيديكم من أموالنا؛

So do not allow yourselves to be consumed in merriment at what you have spilt of our blood and plundered of our wealth.

فإن ما أصابنا من المصائب الجليلة والرزايا العظيمة، فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ ولا تَفْرَحُوا بِما آتاكُمْ واللهُ لا يُحِبُّ كُلَّ مُخْتالٍ فَخُورٍ [الحديد: 22-23].

Indeed, the great tragedies and tribulations that have afflicted us are 'in a Book before We bring it about – that is indeed easy for God. So that you may not grieve for what escapes you, nor

boast for what comes your way, and God does not like any swaggering braggart.' (The Holy Quran, 57:22-23).

تبّا لكم، فانتظروا اللّعنة والعذاب، فكأن قد حلّ بكم، وتواترت من السماء نقمات، فيسحتكم بعذاب ويذيق بعضكم بأس بعض،

May doom beset you! Wait for your damnation and torment, for it seems as though it has already befallen you. The wrath [of God is building up], so He will devastate you with His plague and make you taste the might of one another.

ثم تخلّدون في العذاب الأليم، يوم القيامة بما ظلمتمونا، ألا لعنة الله على الظالمين.

Then you will be made to live eternally in painful torment on the Day of Resurrection. All due to your oppression of us – may God's curse beset the oppressors!

ويلكم، أتدرون أيّة يد طاعنتنا منكم، وأية نفس نزعت إلى قتالنا. أم بأية رجل مشيتم إلينا، تبتغون محاربتنا؟

Woe to you! Do you know which of your hands has stabbed us? Do you know how many souls have set out to kill us? Do you know how many feet marched toward us intent on fighting us?

والله قست قلوبكم، وغلظت أكبادكم، وطبع على أفئدتكم، وختم على سمعكم وبصركم، وسوّل لكم الشيطان وأملى لكم، وجعل على أبصاركم غشاوة، فأنتم لا تهتدون.

By God, your hearts have been hardened, your core has rotted, your hearts have been locked, and your ears and eyes have been

sealed. Satan has whispered to you and dictated your actions, placing a veil over your eyes so that you may not be guided.

تبّا لكم يا أهل الكوفة، أيّ ترات لرسول الله (ص) قبلكم، وذحول له لديكم، بما صنعتم بأخيه علي بن أبي طالب جدي، وبنيه وعترته الطيبين الأخيار،

May doom beset you, O' people of Kufa! What case does the Messenger of God (s) hold against you? What vengeance will he seek from you after you betrayed his brother and my grandfather Ali ibn Abu Talib (a), along with his sons and pure family?

و افتخر بذلك مفتخركم ...

Yet you brag about all this [with verses of poetry declaring victory]!

بفيك أيها القائل الكثكث ولك الأثلب، افتخرت بقتل قوم زكّاهم الله وطهّرهم وأذهب عنهم الرجس،

May stones and pebbles fill your mouths! You brag about killing people whom God chose and purified with a perfect purification! And from whom He kept away all abomination!

فاكظم واقع كما أقعى أبوك، فإنما لكل امرئ ما اكتسب وما قدّمت يداه.

Be silent and squat [in humility like a dog], just as your father did! Surely, each individual will get the rewards of what he earns and will be punished for what he committed.

حسدتمونا ويلا لكم على ما فضّلنا الله تعالى ذلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشاءُ واللهُ ذُو الْفَضْلِ الْعَظِيمِ

Woe to you! You envied us for what God Almighty favored us with. Indeed, 'that is God's grace, which He grants to whomever He wishes, and God is dispenser of a great grace.' (The Holy Quran, 57:21).

وَ مَنْ لَمْ يَجْعَلِ اللهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ.

And 'one whom God has not granted any light has no light.' (The Holy Quran, 24:40).

فارتفعت الأصوات بالبكاء و النحيب، و قالوا: حسبك يابنة الطيبين، فقد أحرقت قلوبنا، و أنضجت نحورنا، و أضرمت أجوافنا، فسكتت (ع).

The sounds of cries and wails rose. Some said, "Enough, O' daughter of the pure ones! You have enflamed our hearts, tightened [the noose] around our necks, and burnt our cores!" So she remained quiet.[15]

The Sermon of Umm Kulthum bint Ali (a)

و خطبت أم كلثوم بنت الإمام علي (ع) في ذلك اليوم من وراء كلّتها، رافعة صوتها بالبكاء، فقالت:

On that day, Umm Kulthum delivered a sermon from behind her veil, raising her voice in weeping, and said,

صه يا أهل الكوفة. تقتلنا رجالكم، وتبكينا نساؤكم، فالحاكم بيننا وبينكم الله، يوم فصل الخطاب.

Quiet, O' people of Kufa! Your men kill us and your women weep for us! Surely, the judge between you and us shall be God, on the day when the final verdict is pronounced!

يا أهل الكوفة سوأة لكم، ما لكم خذلتم حسينا وقتلتموه، وانتهبتم أمواله وورثتموه، وسبيتم نساءه ونكبتموه؟! فتبًا لكم وسحقا.

O' people of Kufa, woe to you! Why have you deserted and killed al-Hussain (a)? Why have you plundered his wealth as if it were your inheritance? Why have you taken his women captive and inflicted the greatest calamity on him? May doom and devastation beset you!

ويلكم أتدرون أيّ دواه دهتكم، وأي وزر على ظهوركم حملتم، وأي دماء سفكتم؟

Woe to you! Do you know what great calamities have overtaken you? Do you know what weight you have carried on your shoulders? Do you know what blood you have spilt?

و أيّ كريمة أصبتموها، وأي صبية أسلمتموها، وأي أموال انتهبتموها؟!

Do you know what honored women you have struck, which young girls you have abandoned, and what wealth you have plundered?

قتلتم خير رجالات بعد النبي (ص)، ونزعت الرحمة من قلوبكم. ألا إن حزب الله هم المفلحون، وحزب الشيطان هم الخاسرون.

You have killed the best of men after the Prophet (s). Your hearts have been deprived of mercy. Surely, the confederates of God are the ones who are truly successful and the confederates of Satan are truly at a loss.

ثم قالت:

She then recited,

قتلتم أخي ظلما فويل لأمّكم

ستجزون نارا حرّها يتوقّد

You have unjustly killed my brother, so woe upon you!
You will be repaid with a fire whose heat only intensifies!

سفكتم دماء حرّم الله سفكها

و حرّمها القرآن ثم محمّد

You have spilt blood which God had forbidden
As was forbidden in the Quran and by Muhammad (s)!

ألا فابشروا بالنار إنكم غدا

لفي سقر حقا يقينا تخلّدوا

So I give you tidings of Hellfire as you will
Tomorrow be surely made to live eternally in it!

و إني لأبكي في حياتي على أخي

على خير من بعد النبي سيولد

I will spend my entire life weeping for my brother
Who was one of the best of men born after the Prophet (s)

بدمع غزير مستهلّ مكفكف

على الخد مني ذائبا ليس يجمد

With plentiful tears, overflowing and unceasing
upon my cheek, never drying!

فضجّ الناس بالبكاء و النحيب، و نشرت النساء شعورهن، و وضعن التراب على رؤوسهن، و خمشن الوجوه، و لطمن الخدود، و دعون بالويل و الثبور، فلم ير باك و لا باكية أكثر من ذلك اليوم.

People clamored in wails and weeping. Women spread their hair, threw dust on their heads, scratched their faces, and struck their cheeks, [in mourning] and praying for doom and destruction. Never was there any weeping greater that the weeping of that day.[16]

Imam Zayn al-Abideen (a) Delivers a Sermon in Kufa

و جيء بعلي بن الحسين (ع) على بعير ظالع، و الجامعة في عنقه، و يداه مغلولتان إلى عنقه، و أوداجه تشخب دما، فكان يقول:

Ali ibn al-Hussain (a) was brought on a scrawny camel with a shakle in his neck which his hands were chained to. His veins were pouring blood. He would recite,

يا أمة السوء لا سقيا لربعكم

يا أمة لم تراع جدّنا فينا

O' nation of misfortune, may your companions never be quenched!
O' nation that did not care for our grandfather when dealing with us!

لو أننا ورسول الله يجمعنا

يوم القيامة ما كنتم تقولونا

When we are to come and the Messenger of God (s) would stand [as our advocate],
On the Day of Resurrection, what would you say?

تسيّرونا على الأقتاب عارية

كأننا لم نشيّد فيكم دينا

You carry us on camelback with no saddle,
As if we have not establish a religion amongst you!

ثم إن زين العابدين (ع) أومأ إلى الناس أن اسكتوا. فلما سكتوا حمد الله و أثنى عليه، وذكر النبي (ص) فصلى عليه، ثم قال:

Zayn al-Abideen (a) then motioned to the people to be quiet. When they did, he praised God and glorified Him, then mentioned the Prophet (s) and sent blessings and salutations to him. He then said,

أيها الناس، من عرفني فقد عرفني، ومن لم يعرفني فأنا علي بن الحسين بن علي ابن أبي طالب (ع).

O' people! Whoever knows me knows me, and whoever does not know me should know that I am Ali ibn al-Hussain ibn Ali ibn Abu Talib (a).

أنا ابن من انتهكت حرمته، وسلبت نعمته، وانتهب ماله، وسبي عياله.

I am the son of the one whose sanctity was transgressed against, whose entire belongings were looted and plundered, and whose women and children were made prisoners.

أنا ابن المذبوح بشط الفرات، من غير ذحل ولا ترات. أنا ابن من قتل صبرا، وكفى بذلك فخرا.

I am the son of the man who was beheaded on the bank of the Euphrates although he had not shed blood or usurped the right of anyone. I am the son of the man who was killed after great perseverance. This is sufficient honor for us.

أيها الناس، ناشدتكم بالله هل تعلمون أنكم كتبتم إلى أبي وخدعتموه، وأعطيتموه من أنفسكم العهود والميثاق والبيعة وقاتلتموه؟

O' people! By God, do you not know that [some of] you wrote letters to my father and then deceived him? That you gave him promises, oaths, and allegiance, then set out to fight him?

فتبًا لكم لما قدّمتم لأنفسكم، وسوأة لرأيكم.

May doom beset you! May you reap the harvest of your misdeeds! May you [see the] evil of your wretched decisions!

بأية عين تنظرون إلى رسول الله (ص) إذ يقول لكم: قتلتم عترتي، وانتهكتم حرمتي، فلستم من أمتي؟

How will you face the Messenger of God (s) [on the Day of Resurrection]? He will tell you, 'You have killed my progeny and transgressed against my sanctity! You are not of my nation!'

فارتفعت أصوات الناس بالبكاء من كل ناحية. و قال بعضهم لبعض: هلكتم و ما تعلمون! ثم قال (ع):

Cries and wails rose from every direction. People began to look at one another and say, "We have unwittingly doomed ourselves!" Zayn al-Abideen (a) continued,

رحم الله امرأ قبل نصيحتي، وحفظ وصيتي في الله وفي رسوله وأهل بيته، فإن لنا في رسول الله أسوة حسنة.

May God bless those who accept my advice and put into practice my counsel about their duty towards God, His Messenger (s), and the progeny of His Messenger (s)! Surely, we have a great exemplar in the Messenger of God (s).

فقالوا بأجمعهم: نحن كلنا يابن رسول الله سامعون مطيعون حافظون لذمامك، غير زاهدين فيك، و لا راغبين عنك، فمرنا بأمرك يرحمك الله، فإنا حرب لحربك، و سلم لسلمك، نبرأ ممن ظلمك و ظلمنا. فقال (ع):

They all said in reply, "O' son of the Messenger of God (s), we will all hear what you say and obey your orders. We will honor the promises made to you. We will not fall short in supporting you, and will not side with anyone but you. We are ready to act upon your orders, may God bless you! We will fight against whomever you fight, and will make peace with whomever you make peace. We disavow anyone who has oppressed you." Zayn al-Abideen (a) replied,

هيهات هيهات، أيها الغدرة المكرة، حيل بينكم وبين شهوات أنفسكم، أتريدون أن تأتوا إليّ كما أتيتم إلى أبي من قبل!

Alas! Alas! You treacherous and deceptive folk! May God stand between you and your desires! Do you want to get to me the same way you got to my father?

كلا وربّ الراقصات [إلى منى]، فإن الجرح لما يندمل. قتل أبي بالأمس وأهل بيته معه، ولم ينس ثكل رسول الله (ص) وثكل أبي وبني أبي.

No, I swear by the Lord of the camels that rush towards Mina! Our wounds have not yet healed. My father was murdered yesterday along with his kin. The lamentations of the Messenger of

God (s), my father, and my father's children have yet to be forgotten.

إنّ وجده والله لبين لهاتي ومرارته بين حناجري وحلقي، وغصّته تجري في فراش صدري، ومسألتي أن تكونوا لا لنا ولا علينا.

The anguish [of the tragedy of Karbala] still suffocates me and its bitterness is still stuck between my throat and my mouth. It's torment is crushing the [battered ribs] of my chest. So I ask that you neither support nor oppose us!

ثم قال (ع):

He then added,

رضينا منكم رأسا برأس، فلا يوم لنا ولا يوم علينا!

We would be content with [your neutrality], so that you are not one day with us and another day against us.[17]

Lady Zaynab's Conversation with ibn Ziyad

أمر ابن زياد بإدخال السبايا إلى مجلسه، وقفت زينب (ع) في ذلك الجو الموبوء بالترّهات و الأضاليل، تبيّن للملأ نتائج أعمال هؤلاء المضلين، و ما يقصدونه من هدم أركان الدين، و أن الشهداء إنما أرادوا بنهضتهم مع إمامهم الحسين (ع) إحياء شريعة جده المقدسة.

When ibn Ziyad ordered that the prisoners be brought to his court, [Lady] Zaynab stood in that room filled with lies and absurdities. [After the sermons of the Holy Household], everyone saw the consequences of the misguiders' actions and their aim to demolish the pillars of the faith. They saw that the martyrs wanted, by their movement with al-Hussain (a), to bring life to the sacred religion of his grandfather.

لقد وقفت العقيلة زينب (ع) في مجلس ابن زياد تفرغ عن لسان أخيها الحسين (ع) كلمات اللوم و التأنيب، و آيات الحجة و البيان.

Lady Zaynab stood in the court of ibn Ziyad, speaking as if with the tongue of her brother al-Hussain (a) words of blame and chastisement, and showing clear proofs and definitive arguments.

و قال الشيخ المفيد في (الإرشاد): و أدخل عيال الحسين (ع) على ابن زياد. فدخلت زينب أخت الحسين (ع) في جملتهم متنكّرة، و عليها أرذل ثيابها. فمضت حتى جلست ناحية من القصر، و حفّت بها إماؤها.

Al-Mufid writes in *al-Irshad*: The family of al-Hussain (a) were brought into the court of ibn Ziyad. Amongst them was al-

Hussain's (a) sister Zaynab, who had masked herself and worn the worst of her clothes. She walked to one corner of the palace and sat there, while her maids surrounded her.

لكن جلال النبوة و بهاء الإمامة المنسدل عليها، استلفت نظر ابن زياد، فقال: من هذه التي انحازت فجلست ناحية و معها نساؤها و هي متنكرة؟ فلم تجبه زينب (ع).

Yet the majesty of the household of prophethood and the grace of the house of vicegerency that shone from her drew ibn Ziyad's attention. He asked, "Who is this masked woman who went and sat in one corner of the palace, along with her maids?" She did not reply.

فقال له بعض إمائها: هذه زينب بنت فاطمة بنت رسول الله (ص). فأقبل عليها ابن زياد [شامتا] فقال لها: الحمد لله الّذي فضحكم وقتلكم وأكذب أحدوثتكم. فقالت زينب (ع):

One of her maids said, "This is Zaynab, the daughter of Fatima daughter of the Messenger of God (s)." Ibn Ziyad approached her [to gloat] and said, "Praise to God who exposed you, killed you, and discredited your fabrications!" Zaynab replied,

> الحمد لله الّذي أكرمنا بنبيّه محمّد (ص)، وطهّرنا من الرجس تطهيرا. إنما يفتضح الفاسق ويكذب الفاجر، وهو غيرنا.
>
> *Praise to God who favored us with his Prophet Muhammad (s) and purified us from any impurity a thorough purification! Surely only a hypocrite is exposed and only a lier is discredited - and we are neither!*

و في (اللهوف) لابن طاووس، ص 90، قال ابن زياد: كيف رأيت صنع الله بأخيك و أهل بيتك؟. فقالت:

Ibn Tawuus wrote in *al-Luhuf* (p. 90): Ibn Ziyad said, "How have you seen what God has done to your brother and family?" She replied,

ما رأيت إلا جميلا. هؤلاء قوم كتب الله عليهم القتل، فبرزوا إلى مضاجعهم،

I have seen nothing but grace! They were a people upon whom God wrote murder, so they set out to their resting places.

و سيجمع الله بينك وبينهم، فتحاجّ وتخاصم ، فانظر لمن الفلج يومئذ، ثكلتك أمّك يابن مرجانة.

Surely, God will bring you together with them, and you shall be their foe and adversary. So wait and see who will be triumphant on that day! May your mother greive for you, O' son of Marjana!

فغضب ابن زياد و استشاط من كلامها معه، في ذلك المحتشد، و كأن همّ بها. فقال له عمرو بن حريث: أيها الأمير، إنها امرأة، و المرأة لا تؤاخذ بشيء من منطقها، و لا تذمّ على خطئها.

Ibn Ziyad grew angry when she spoke like that in public. He moved as if to strike her, but Amr ibn Huraith said, "O' governor, she is only a woman and women cannot be taken seriously in their words or punished for their mistakes."

فالتفت إليها ابن زياد و قال: لقد شفى الله قلبي من طاغيتك الحسين، و العصاة المردة من أهل بيتك. فرقّت العقيلة زينب (ع) و بكت و قالت له:

Ibn Ziyad then turned to her and said, "God has cooled my heart [by the death of] your tyrant al-Hussain (a) and the seditious rabble of his household!" At that, Lady Zaynab's was moved to tears and said,

لعمري لقد قتلت كهلي، وأبرزت أهلي، وقطعت فرعي، واجتثثت أصلي. فإن كان هذا شفاؤك فقد اشتفيت.

Truly, you have killed my elders, [imprisoned] my family, cut off my branches, and uprooted my foundation! If this is what satisfies you, then be merry!

فقال ابن زياد: هذه سجّاعة، و لعمري لقد كان أبوها سجّاعا شاعرا. فقالت (ع):

Ibn Ziyad said, "Surely she is a taleteller, just as her father was a taleteller and poet." She replied,

ما للمرأة والسجاعة، إن لي عن السجاعة لشغلا، ولكن صدري نفث بما قلت.

What does a woman need with taletelling? Surely, I am occupied beyond taletelling! But my heart burst at what you said.[18]

Zayn al-Abideen's (a) Conversation with Ibn Ziyad

ثم عرض عليه علي بن الحسين (ع)، فقال: من أنت؟ فقال:

Ibn Ziyad was then directed to Ali ibn al-Hussain (a). Ibn Ziyad asked, "Who are you?" He replied,

أنا علي بن الحسين (ع).

I am Ali ibn al-Hussain (a).

قال: أليس قد قتل الله علي بن الحسين؟ فقال له علي (ع):

Ibn Ziyad said, "Did God not kill Ali ibn al-Hussain (a)?" Ali (a) replied,

قد كان لي أخ يسمى عليا، قتله الناس.

I had a brother named Ali who the people killed.

فقال ابن زياد: بل الله قتله. فقال علي بن الحسين (ع):

Ibn Ziyad retorted, "Rather, God killed him!" Ali ibn al-Hussain (a) recited,

اللهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِها

God takes the souls at the time of their death (The Holy Quran, 39:42).

وَما كانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللهِ

And no soul may die except by God's leave (The Holy Quran, 3:145).

فغضب ابن زياد، و قال: و بك جرأة لجوابي، و فيك بقية للردّ عليّ؟! اذهبوا فاضربوا عنقه. فتعلقت به زينب (ع) و قالت:

Ibn Ziyad grew angry and said, "You have the audacity to answer me? You think you have the power to talk back? Take him and behead him!"

At that point, [Lady] Zaynab held on to [Ali ibn al-Hussain (a)] and said,

يابن زياد حسبك من دمائنا ما سفكت، وهل أبقيت أحدا غير هذا؟ لا والله لا أفارقه، فإن قتلته فاقتلني معه.

O' ibn Ziyad, is what you have already spilt of our blood not enough for you? Have you left anyone beside him? By God, I will not leave him, so if you wish to kill him then kill me with him.

فنظر ابن زياد إليها و إليه ساعة، ثم قال: عجبا للرحم. و الله إني لأظنها ودّت أني قتلتها معه. دعوه فإني أراه لما به.

Ibn Ziyad looked at the two of them for a while then said, "What a wonder kinship is! I do believe that she truly wanted me to kill her along with him! Leave him be, for I think that what he carries [of illness will kill him soon]."

(و في رواية) إن علي بن الحسين (ع) قال لعمته:

In one narration it is mentioned that Ali ibn al-Hussain (a) said to his aunt,

اسكتي يا عمّة حتى أكلّمه.

At ease, my aunt, and let me talk to him.

ثم أقبل عليه، فقال:

Then he turned to ibn Ziyad and said,

أبالقتل تهددني يابن زياد، أما علمت أن القتل لنا عادة، وكرامتنا الشهادة؟

Do you threaten me with death, O' ibn Ziyad? Do you not know that our murder has become a habit and that our honor is martyrdom?[19]

A Note on the Sermons in Kufa

و لعل هذه الخطب التي خطب بها أهل البيت (ع) في الكوفة، ليست في ورودهم بالكوفة في المرة الأولى التي كانوا فيها أسراء في أيدي القوم، كما زعمه بعض أرباب المقاتل،

Perhaps these sermons that were delivered by the Holy Household (a) in Kufa were not actually delivered when they first entered the city as prisoners - as has been the claim of some of the authors of the Maqatil.

بل كان عند رجوعهم من كربلاء بعد الأربعين، حين جاؤوا من الشام إلى كربلاء ليجددوا العهد بزيارة قبر الحسين (ع)، ثم رجعوا إلى الكوفة و هم يريدون المدينة.

Rather, it was in their return from Karbala after the Arba'een, when they came from the Levant to Karbala in order to visit the grave of al-Hussain (a), stopping by Kufa on their way to Medina.[20]

In Damascus

While the Holy Household was kept cative in Kufa, Yazid's orders came that the prisoners should be paraded around the Muslim nation and brought to the Umayyad capital in Damascus. The following is a number of sermons delivered by members of the Holy Household while kept captive in Damascus.

Zayn al-Abideen's Reply to the Poetry of Yazid

قال هشام بن محمّد: لما أنشد يزيد الأبيات، قال له علي بن الحسين (عليه السلام):

Hisham Ibn Muhammad relayed the following: When Yazid recited the lines of poetry, Ali ibn al-Hussain (a) said,

بل ما قال الله أولى: ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ ولا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ

The words of God are more appropriate: "No affliction visits the land or yourselves but it is in a Book before We bring it about - that is indeed easy for God." (The Holy Quran, 57:22).[21]

فغضب يزيد، و جعل يعبث بلحيته، و قال:

Yazid grew angery and fidgeting with his beard. Then he recited,

وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ ويَعْفُوا عَنْ كَثِيرٍ

Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense of yours]. (The Holy Quran, 42:30).

و كان علي بن الحسين (ع) و النساء موثقين في الحبال، فناداه علي (ع):

At that moment, Ali ibn al-Hussain (a) and the women of the Household of the Prophet (s) were bound by ropes. Ali (a) called out,

يا يزيد، ما ظنّك برسول الله (ص) لو رآنا موثّقين في الحبال، عرايا على أقتاب الجمال؟

O' Yazid, what do you think the Messenger of God (s) [would do] if he were to see us bound by ropes, steered on the backs of saddleless camels?

فلم يبق في القوم إلا من بكى.

Everyone present began to weep.[22]

Yazid Moves to Kill Zayn al-Abideen (a)

في تفسير علي بن إبراهيم، قال الإمام الصادق (ع):

In the book of exegesis written by Ali ibn Ibrahim, Imam al-Sadiq (a) is recorded to have said:

لما أدخل رأس الحسين بن علي (ع) على يزيد، وأدخل عليه علي بن الحسين (ع) وبنات أمير المؤمنين (ع)، كان علي بن الحسين (ع) مقيّدا مغلولا.

When the head of al-Hussain ibn Ali (a) was brought to Yazid along with Ali ibn al-Hussain (a) and the daughters of the Commander of the Faithful (a), Ali ibn al-Hussain (a) was restricted and chained.

فقال يزيد: يا علي بن الحسين، الحمد لله الّذي قتل أباك! فقال علي بن الحسين (ع): لعن الله من قتل أبي.

Yazid said, "O' Ali ibn al-Hussain, I thank God who killed your father." Ali ibn al-Hussain (a) replied, "May God remove his mercy from the one who killed my father."

فغضب يزيد وأمر بضرب عنقه. فقال علي بن الحسين (ع): فإذا قتلتني، فبنات رسول الله (ص) من يردّهن إلى منازلهن، وليس لهنّ محرم غيري؟

Yazid grew angry and ordered the beheading of Ali ibn al-Hussain (a). Ali ibn al-Hussain (a) said, "If you were to kill me, who will return the daughters of the Messenger of God (s) back to their homes? Do they have any kin besides me?"

فقال يزيد: أنت تردّهن إلى منازلهن. ثم دعا بمبرد، فأقبل يبرد (الجامعة) من عنقه بيده.

Yazid replied, "Then you will return them to their homes." Yazid called for a file and began to personally grind down [and break] the iron clasp around Ali ibn al-Hussain's (a) neck.

ثم قال له: يا علي ابن الحسين، أتدري ما الّذي أريد بذلك؟ قال: بلى، تريد أن لا يكون لأحد عليّ منّة غيرك. فقال يزيد: هذا والله ما أردت.

Yazid then said, "O' Ali ibn al-Hussain (a), do you know why I am doing this?" He replied, "Yes. You want to ensure that no one will claim any favor over me but you." Yazid said, "By God, that is indeed what I intend."[23]

An Argument between Zayn al-Abideen (a) and Yazid

ثم قال يزيد: يا علي بن الحسين (وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ). فقال علي بن الحسين (ع):

Yazid said, "O' Ali ibn al-Hussain, 'Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense of yours].' (The Holy Quran, 42:30). Ali ibn al-Hussain (a) replied,

كلا، ما هذه فينا نزلت، إنما نزلت فينا: ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ ولا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها

No. Surely, this verse was not revealed with respect to us. On the contrary, the verse that was revealed with respect to us reads, 'No affliction visits the land or yourselves but it is in a Book before We bring it about

إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ ولا تَفْرَحُوا بِما آتاكُمْ واللهُ لا يُحِبُّ كُلَّ مُخْتالٍ فَخُورٍ.

That is indeed easy for God - so that you may not grieve for what escapes you, nor boast for what comes your way, and God does not like any swaggering braggart.' (The Holy Quran, 57:22-23).

فنحن الذين لا نأسى على ما فاتنا، ولا نفرح بما آتانا منها.

We are the ones who will not grieve over what has befallen us, nor will we be cheerful for what we have gained from it.

في رواية الشعبي: ثم قال [يزيد]: يا علي، أراد أبوك أن يدعى بأمير المؤمنين، فقطع الله شأفته، و منحني أعناقكم؛ فأخذت أموالكم، و قتلت رجالكم، و سبيت نساءكم، و أبطلت أحدوثتكم. . فقال علي بن الحسين (ع):

Al-Sha'bi recounts the following:

Yazid said, "O' Ali (a), your father wanted to be called the commander of the faithful, so God cut him down and put your necks in my hands allowing me to take your wealth, kill your men, take your women prisoners, and disclaim your false pretenses." Ali ibn al-Hussain (a) replied with the verse,

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ ولا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ

In the Name of God the Most Beneficent the Most Merciful. No affliction visits the land or yourselves but it is in a Book before We bring it about - that is indeed easy for God.(The Holy Quran, 57:22).

فرفع يزيد رأسه إليه و لم يضرب عنقه، فأخرج من بين يديه. فصاحت به أم كلثوم:

Yazid [who had put Zayn al-Abideen (a) on the chopping block] commanded that his head be lifted and that he should not be beheaded at that moment. The guards then escorted him outside Yazid's court. Umm Kulthum called,

إلى أين يا حبيبي؟

Where to, my beloved [nephew]?

فقال لها:

He replied,

إلى السيف يا عمة.

To the sword [which will kill me], O' aunt!

فصاحت:

She cried out,

وا غوثاه بالله عزّ وجلّ، وا بقية من لا يبقى من سلالة نبي الهدى، يا بقية ابن علي المرتضى.

We ask for aid in the name of God, the Most High and Almighty. O' the remainder of the murdered progeny of the Prophet of Guidance (s)! O' the remainder of the son of Ali al-Murtada (a)!

فضجّ الناس بالبكاء. فقال رجل من القوم: يا يزيد ردّ الغلام، و إلا فأنت مقتول. فردّه.

The people broke out in lamentation. Then a man said, "O' Yazid, return the man or you will be killed." Yazid returned him [and spared his life].[24]

Muhammad al-Baqir (a) Argues with Yazid

فلما استشهد الحسين (ع) حمل علي بن الحسين (ع) مع الحرم، و أدخل على اللعين يزيد. و كان لابنه محمّد الباقر (ع) سنتان و شهور، فأدخل معه. فلما رآه يزيد قال له: كيف رأيت صنع الله يا علي؟ قال:

When Imam al-Hussain (a) was martyred, Ali ibn al-Hussain (a) was made to enter the court of the Cursed Yazid. With him was his son Muhammad al-Baqir who was two years and a few months old. When Yazid saw them, he said "What do you think of what God has done to you, O' Ali?" He replied,

رأيت ما قضاه الله عزّ وجلّ قبل أن يخلق السموات والأرض.

I have seen what God, the Most High and Almighty, has ordained before He created the Heavens and the earth.

فشاور يزيد جلساءه في أمره، فأشاروا عليه بقتله، و قالوا له الكلمة الخبيثة التي طويت كشحا عن نقلها. فابتدر أبو جعفر الباقر (ع) الكلام، فحمد الله و أثنى عليه، ثم قال ليزيد:

Yazid consulted his courtiers on the issue of Ali ibn al-Hussain (a), and they said that vile word which I have refrained from repeating. Then Abu Ja'far al-Baqir (a) began to speak, so he thanked God and praised him. He then said to Yazid,

لقد أشار عليك هؤلاء بخلاف ما أشار جلساء فرعون عليه، حيث شاورهم في موسى وهارون،

These men have advised you with the opposite of the advice given to pharaoh by his courtiers when he asked about Moses and Aaron.

فإنهم قالوا له: أَرْجِهْ وَأَخاهُ. وقد أشار هؤلاء عليك بقتلنا، ولهذا سبب.

They had told him, 'Give him and his brother respite.' (The Holy Quran, 26:36). And now your court has advised you in our killing and this has its reason.

فقال يزيد: و ما السبب؟ فقال:

Yazid asked, "And what is their reason?" He replied,

إن هؤلاء كانوا الرّشدة، وهؤلاء لغير رشدة، ولا يقتل الأنبياء وأولادهم إلا أولاد الأدعياء.

The advisors of pharaoh were of legitimate birth, whereas these men are not. Surely, no one would kill the prophets and the sons of prophets except for the sons of imposters [i.e. bastards].

فأمسك يزيد مطرقا.

Yazid remained silent, deep in thought.[25]

Another Argument between Zayn al-Abideen (a) and Yazid

فتقدم علي بن الحسين (ع) حتى وقف بين يدي يزيد و قال:

Ali ibn al-Hussain (a) approached Yazid and said,

لا تطمعوا أن تهينونا ونكرمكم

و أن نكفّ الأذى عنكم وتؤذونا

Do not think that you would insult us and we would honor you,
Or that we would not harm you while you are harming us.

فالله يعلم أنا لا نحبّكم

و لا نلومكم إن لم تحبّونا

Surely, God knows that we do not like you
And we do not blame you if you do not like us.

قال يزيد: صدقت! و لكن أراد أبوك و جدك أن يكونا أميرين، فالحمد لله الّذي قتلهما و سفك دماءهما. ثم قال يزيد: يا علي، إن أباك قطع رحمي، و جهل حقي، و نازعني سلطاني؛ فصنع الله به ما قد رأيت. فقال علي بن الحسين (ع):

Yazid replied, "Yes, indeed. But your father and grandfather wanted to be commanders, so I thank God who killed them and shed their blood. O' Ali (a), your father has severed his kinship with me, ignored my rights, and challenged my authority. That is why God did to him as we see has happened." Ali ibn al-Hussain (a) said,

ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ ولا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ.

No affliction visits the land or yourselves but it is in a Book (The Holy Quran, 57:22).

فقال يزيد لابنه خالد: اردد عليه يا بني! فلم يدر خالد ما ذا يردّ. فقال يزيد:

Yazid said to his son Khalid, "Respond to him, son!" But Khalid did not know how to respond. Then Yazid said,

وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ ويَعْفُوا عَنْ كَثِيرٍ.

Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense of yours]. (The Holy Quran, 42:30).

فقال علي (ع):

Ali (a) replied by saying,

هذا في حق من ظَلَم، لا في حق من ظُلِم.

This is for those who oppress not those of whom are oppressed.

ثم قال (ع):

He continued to recite,

اللهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِها.

God takes the souls at the time of their death. (The Holy Quran, 39:42).

فسكت يزيد. فقال علي بن الحسين (ع):

Yazid was silenced, so Ali ibn al-Hussain (a) said,

يابن معاوية وهند وصخر، لم تزل النبوة والإمرة لآبائي وأجدادي من قبل أن تولد.

O' son of Muawiya, Hind, and Sakhar, prophethood and authority were the domain of my fathers and grandfathers from before you were born.

ولقد كان جدي علي بن أبي طالب (ع) في يوم بدر وأحد والأحزاب، في يده راية رسول الله (ص)، وأبوك وجدك في أيديهما رايات الكفار.

My grandfather Ali ibn Abu Talib (a) held the standard of the Messenger of God (s) on the days of Badr, Uhud, and Ahzab. Meanwhile, your father and grandfather were carrying the standard of the disbelievers.

ثم جعل علي بن الحسين (ع) يقول:

Ali ibn al-Hussain (a) then recited [the following verses of poetry],

ماذا تقولون إذ قال النبي لكم:

ماذا فعلتم وأنتم آخر الأمم

What would you say if the Prophet (s) asked you,
'What have you done, and you are the last of nations

بعترتي وبأهلي بعد مفتقدي

منهم أسارى ومنهم ضرّجوا بدم

With my family and progeny after my passing?
You have taken some prisoners while others layed soaked in blood!'

و قال ابن نما: فقال علي بن الحسين (ع):

Ibn Nima said that Ali ibn al-Hussain (a) recounted,

فقلت وأنا مغلول: أتأذن لي في الكلام؟ فقال يزيد: قل ولا تقل هجرا.

I said as I was chained, "Do you give me permission to speak?" Yazid replied, "Speak, but do not speak in profanity."

فقال (ع):

The Imam (a) replied,

لقد وقفت موقفا لا ينبغي لمثلي أن يقول الهجر. ما ظنك برسول الله (ص) لو رآني في الغل؟

I stand in a position where it is unbefitting of me to speak profanity. But what do you think the Messenger of God (s) [would say] if he saw me shackled like this?

فقال لمن حوله: خلّوه.

Yazid then instructed those around him to remove the shackles, and they did.[26]

The Sermon of Lady Zaynab in Damascus

ولما سمعت زينب (ع) يزيد يتمثل بأبيات ابن الزبعرى المتقدمة، قامت وخطبت خطبتها المشهورة، تعرّف الملأ فظاعة أعمال يزيد وتبيّن لهم أهداف أخيها الحسين (ع) من نهضته واستشهاده. قالت:

When [Lady] Zaynab heard Yazid reciting the verses of ibn al-Zab'ari, she stood and delivered her famous sermon in which she exposed the magnitude of Yazid's crimes and the goals of her brother al-Hussain (a) in his movement and martyrdom. She said,

الحمد لله رب العالمين، وصلى الله على رسوله وآله أجمعين.

All praise is due to God, Lord of the Worlds! May God send his blessings upon His Messenger (s) and his family!

صدق الله سبحانه حيث يقول: ثُمَّ كانَ عاقِبَةَ الَّذِينَ أَساؤُا السُّواى أَنْ كَذَّبُوا بِآياتِ اللهِ وكانُوا بِها يَسْتَهْزِؤُنَ

God, the All-Truthful, says, 'Then the fate of those who committed misdeeds was that they denied the signs of Allah and they used to deride them.' (The Holy Quran, 30:10).

أظننت يا يزيد حيث أخذت علينا أقطار الأرض وآفاق السماء، فأصبحنا نساق كما تساق الأسارى، أنّ بنا على الله هوانا،

Do you think, O' Yazid, that when you blocked the passages of the earth and the horizons of the sky from us, so that we were steered like prisoners, that all that was because we are insignificant in the eyes of God?

و بك عليه كرامة، وأن ذلك لعظم خطرك عنده؟!

And that God has honored you and made all this to happen because of your significance in His eyes?

فشمخت بأنفك، ونظرت في عطفك، جذلان مسرورا، حين رأيت الدنيا لك مستوسقة، والأمور متّسقة، وحين صفا لك ملكنا وسلطاننا؟!

You have raised your nose [in arrogance] and looked to your sides [in condescension of others]. You have become happy and elated when you saw that the world has come to you [with all its riches], that matters have been completely in your favor, and that you have completely overtaken our rule and authority.

فمهلا مهلا، أنسيت قول الله تعالى: ولا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْماً ولَهُمْ عَذابٌ مُهِينٌ.

Surely, you need only wait. Have you forgotten the words of God Almighty? "Let the faithless not suppose that the respite that We grant them is good for their souls: We give them respite only that they may increase in sin, and there is a humiliating punishment for them." (The Holy Quran, 3:178)

أمن العدل يابن الطلقاء، تخديرك حرائرك وإماءك، وسوقك بنات رسول الله سبايا، على ظهور المطايا؛

O' son of the Tulaqa'! Is it justice that you keep your women and maids in modest seclusion, and that you steer the daughters of the Messenger of God (s) as prisoners on the backs of camels?*

قد هتكت ستورهن، وأبديت وجوههن، وصحلت أصواتهن، تحدو بهنّ الأعداء من بلد إلى بلد، ويستشرفهنّ أهل المناهل والمعاقل، ويتصفّح وجوههن القريب والبعيد، والدني والشريف، ليس معهن من حماتهن حميّ، ولا من رجالهن وليّ!

Their veils have been transgressed against, their faces have been exposed, and their voices have become hoarse. They have been steered by their enemies from one land to another, stared at by the people of every hill and valley, and their faces were examined by the near and far, noble and meek. They do not have a guardian from their kin nor husbands to look over them.

وكيف ترتجى مراقبة ابن من لفظ فوه أكباد الأزكياء، ونبت لحمه من دماء الشهداء.

But alas! How can one hope for the concern of those whose jaws bit into the livers of the pure men [i.e. Hind, who bit into the liver of Hamza at the battle of Uhud, and her sons], and whose flesh grew out of drinking the blood of martyrs!

وكيف يستبطأ في بغضنا أهل البيت من نظر إلينا بالشّنف والشنآن، والإحن والأضغان؟!

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* Tulaqa', meaning freedmen, is a term used by the Holy Household specifically in reference to the prisoners of war freed by the Prophet (s) after the reconquest of Mecca.

How can we, the Household [of the Prophet (s)], expect anything but hatred from those who have always looked at us with arrogance, detestation, malice, and rancor!

ثم تقول غير متأثّم ولا مستعظم:

لأهلّوا واستهلّوا فرحا * ثم قالوا: يا يزيد لا تشل

Then you would say, without care or worry, that your ancestors would be happy and joyous and say, "O' Yazid, may you never be harmed!"

منحنيا على ثنايا أبي عبد الله سيد شباب أهل الجنة، تنكتها بمخصرتك.

All while you lean over the [severed head] of Abu Abdullah (a), the Master of the Youth of Paradise, and strike it with your scepter!

وكيف لا تقول ذلك، وقد نكأت القرحة، واستأصلت الشأفة، بإراقتك دماء ذرية محمّد (ص)، ونجوم الأرض من آل عبد المطلب.

And why wouldn't you be so when you have [uprooted the tree of virtue and piety] by spilling the blood of the progeny of Muhammad (s) and the greatest men on earth from the family of Abdulmuttalib!

وتهتف بأشياخك، زعمت أنك تناديهم، فلتردنّ وشيكا موردهم، ولتودّنّ أنك شللت وبكمت، ولم تكن قلت ما قلت، وفعلت ما فعلت.

You speak the names of your ancestors, claiming that you are calling them. You will soon reach their same end [i.e. death]! Then, you will wish that you were paralyzed and mute before you uttered these words and did what you did!

اللّهم خذ لنا بحقنا، وانتقم ممن ظلمنا، وأحلل غضبك بمن سفك دماءنا، وقتل حماتنا.

O' God! Take back our right for us! Exact retribution from those who oppressed us! Let Your wrath befall those who spilt our blood and killed our guardians!

فوالله ما فريت إلا جلدك، ولا حززت إلا لحمك. ولتردنّ على رسول الله (ص) بما تحمّلت من سفك دماء ذريته، وانتهكت من حرمته، في عترته ولحمته.

By God, [O' Yazid,] you have only pared your own skin and carved your own flesh! You will surely meet the Messenger of God (s) [and he will be your adversary] for what you have spilt of the blood of his progeny and transgressed against of his sanctity and that of his flesh and family!

حيث يجمع الله تعالى شملهم، ويلمّ شعثهم، ويأخذ بحقهم وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْواتاً بَلْ أَحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

God Almighty will surely gather them [on the Day of Judgment] and take back their right! "Do not suppose those who were slain in the way of Allah to be dead; no, they are living and provided for near their Lord!" (The Holy Quran, 3:169).

وحسبك بالله حاكما، وبمحمد (ص) خصيما، وبجبرائيل ظهيرا.

Wait, for God will be the Judge [in your matter]! Muhammad (s) will be your adversary and Gabriel will be his backer!

وسيعلم من سوّل لك ومكّنك من رقاب المسلمين، بِئْسَ لِلظَّالِمِينَ بَدَلًا، وأيّكم شر مكانا وأضعف جندا.

Surely, the one who whispered to you and allowed you take power over the lives of the Muslims [i.e. your father] will surely know "how evil a substitute for the wrongdoers" (The Holy Quran, 18:50) he has chosen. [You will surely know] "whose position is worse, and whose party is weaker!" (The Holy Quran, 19:75).

ولئن جرّت عليّ الدواهي مخاطبتك، إني لأستصغر قدرك، وأستعظم تقريعك، وأستكثر توبيخك. ولكن العيون عبرى، والصدور حرّى.

Although tragedy has forced me to speak to you, I surely consider you worthless, your reprimand unbefitting [of me], and your reproach indecorous! However, our eyes are overflowing with tears and our chests are burning with grief!

ألا فالعجب كل العجب، لقتل حزب الله النجباء، بحزب الشيطان الطلقاء.

Surely, what a great wonder it is to see the chosen party of God being slaughtered by the Satan's army of Tulaqa' [i.e. the prisoners of war freed by the Prophet (s)]!

فهذه الأيدي تنطف من دمائنا، والأفواه تتحلّب من لحومنا، وتلك الجثث الطواهر الزواكي تنتابها العواسل، وتعفّرها أمهات الفراعل.

Your hands are dripping with our blood and you continue to gnaw at our flesh! The pure corpses [of our martyrs] were left to be encircled by wolves and buried by hyenas!

ولئن اتخذتنا مغنما، لتجدنّا وشيكا مغرما، حين لا تجد إلا ما قدّمت يداك، وما ربك بظلّام للعبيد، وإلى الله المشتكى وعليه المعوّل.

But if you have considered us [an easy target for] plunder, you will soon see that we will be [tough] adversaries! On that day, you will only reap what you have paid forward by your own hands – surely, your Lord does not deal unjustly with His servants! So to God is our complaint and upon Him we rely.

فكد كيدك، واسع سعيك، وناصب جهدك، فوالله لا تمحو ذكرنا، ولا تميت وحينا، ولا تدرك أمدنا، ولا يرحض عنك عارها.

So plot as you wish. Continue with your undertakings. Exert all your efforts. But, by God, you will never erase our remembrance. You will never kill our inspiration. You will never reach our stature. You will never erase the shame of your undertaking.

وهل رأيك إلا فند، وأيامك إلا عدد، وجمعك إلا بدد، يوم ينادي المنادي: ألا لعنة الله على الظالمين.

Indeed, your views are nothing but lies. Your days are numbered. Your armies will soon be disbanded. On that day, a caller will call, "May God's damnation befall the wrongdoers!"

والحمد لله رب العالمين، الّذي ختم لأوّلنا بالسعادة والمغفرة، ولآخرنا بالشهادة والرحمة.

Praise be to God, the Lord of the Worlds, who dictated felicity and forgiveness for the first of us, and martyrdom and mercy for the last of us.

ونسأل الله أن يكمل لهم الثواب، ويوجب لهم المزيد، ويحسن علينا الخلافة. إنه رحيم ودود، وهو حسبنا ونعم الوكيل.

We ask God to give them their full rewards and give them more, while perfecting the successor [of the Holy Household]. Surely, He is merciful and affectionate – He is sufficient for us and He is an excellent trustee.

فقال يزيد مجيبا لها:

Yazid said in reply,

يا صيحة تحمد من صوائح

ما أهون النوح على النوائح

O' wail from amongst the wailers,
It is so easy for a bereaved to grieve![27]

The Sermon of Imam Zayn al-Abideen (a) in Damascus

ثم قال الإمام زين العابدين (عليه السلام) ليزيد:

Imam Zayn al-Abideen (a) then said to Yazid,

أتأذن لي أن أرقى هذه الأعواد، فأتكلم بكلام، فيه لله تعالى رضى، ولهؤلاء الجالسين أجر وثواب؟

Do you permit me to ascend these pieces of wood [i.e. this pulpit] and speak with what may please God and be of benefit and reward to those present?

فأبى يزيد. فقال خالد بن يزيد: ائذن له، فشقّع الناس فيه فلم يقبل شفاعتهم. فقال ابنه معاوية وهو صغير السن: يا أبتاه ما قدر أن يأتي به، ائذن له حتى يخطب.

Yazid refusd. Kahild ibn Yazid said, "Allow him," but Yazid did not accept. The people around began to intercede asking Yazid to allow Zayn al-Abideen (s) to speak, but Yazid continued to refuse. Then, Muawiya ibn Yazid, who was still young, said, "O' father, what can he really do? Give him permission to speak."

فقال يزيد: أنتم من أمر هؤلاء في شك. إنهم ورثوا العلم والفصاحة، وأخاف أن يحصل من خطبته فتنة علينا. فقال الناس: يا أمير المؤمنين ائذن له ليصعد، فلعلنا نسمع منه شيئا. فقال لهم: إن صعد المنبر هذا لم ينزل إلا بفضيحتي وفضيحة آل أبي سفيان.

Yazid replied, "You are in doubt of their abilities. They [are a household] which have inherited knowledge and eloquence. I fear that his sermon may be a cause for sedition." People around Yazid began to say, "O' Prince of the Believers, allow him to speak. Perhaps we may hear something [useful] from him." Yazid replied, "If this man ascended the pulpit, he will not come down except after he exposes me and the entire household of Abu Sufyan!"

فقالوا: وما قدر ما يحسن هذا؟ فقال: إنه من أهل بيت ورثوا العلم والفصاحة، وزقّوا العلم زقّا. ولم يزالوا به حتى أذن له بالصعود.

They said, "What can he really do?" Yazid said, "He is of a household who have inherited knowledge and eloquence, and have been thoroughly fed knowledge!" They continued to insist until Yazid gave permission.

فصعد (ع) المنبر و خطب خطبة أبكى منها العيون، و أوجل منها القلوب، فقال فيها:

Zayn al-Abideen (a) ascended the pulpit and delivered a sermon, which drew people's tears and ached their hearts. He said in that sermon,

أيها الناس، أعطينا ستا وفضّلنا بسبع: أعطينا العلم والحلم والسماحة والفصاحة والشجاعة، والمحبة في قلوب المؤمنين.

O' people! We have been given six traits and favored in seven ways. We have been given knowledge, wisdom, forbearance, eloquence, courage, and love in the hearts of the believers.

وفضّلنا بأن منا النبي محمدا (ص) المختار، ومنا الصدّيق ومنا الطيار، ومنا أسد الله وأسد رسوله، ومنا سيدة نساء العالمين فاطمة البتول، ومنا سبطا هذه الأمة وسيدا شباب أهل الجنة.

We have been favored in that the Chosen Prophet Muhammad (s) is from us, that the Siddiq [Ali ibn Abu Talib (a)] is from us, that al-Tayyar [Ja'far ibn Abu Talib] is from us, that the Lion of God and His Messenger (s) [Hamza ibn Abdulmuttalib] is from us, that the Leader of All Women Fatima al-Batool (a) is from us, and the two grandsons [of the Prophet (s)] and the Masters of the Youth of Paradise are from us.

فمن عرفني فقد عرفني، ومن لم يعرفني أنبأته بحسبي ونسبي.

Whoever knows me knows me, and whoever does not I shall inform him of my nobility and lineage.

أيها الناس، أنا ابن مكة ومنى، أنا ابن زمزم والصفا، أنا ابن من حمل الركن بأطراف الردا،

O' people! I am the son of of Mecca and Mina. I am the son of Zamzam and al-Safa. I am the son of the one who carried the Cornerstone [of the Ka'ba] by the ends of the mantle.

أنا ابن خير من ائتزر وارتدى، أنا ابن خير من انتعل واحتفى، أنا ابن خير من طاف وسعى، أنا ابن خير من حجّ ولبّى،

I am the son of the best man who ever put on loincloths and garments. I am the son of the best man who ever put on sandals or walked barefoot. I am the son of the best man who ever made Tawaf and Sa'i [as part of the Hajj pilgrimage]. I am the son

of the best man who ever offered the hajj and pronounced Talbiya.

أنا ابن من حمل على البراق في الهوا، أنا ابن من أسري به من المسجد الحرام إلى المسجد الأقصى،

I am the son of the one who was transported on the Buraq [towards the heavens]. I am the son of the one who was made to travel from the Sacred Mosque to the Remote Mosque.

أنا ابن من بلغ به جبرائيل إلى سدرة المنتهى، أنا ابن من دنى فتدلّى فكان قاب قوسين أو أدنى،

I am the son of the one who was taken by Gabriel to Sidrat al-Muntaha. I am the son of the one who drew nearer and nearer [to his Lord], so he was the measure of two bows or closer still.

أنا ابن من صلّى بملائكة السماء مثنى مثنى، أنا ابن من أوحى إليه الجليل ما أوحى، أنا ابن محمّد المصطفى.

I am the son of the one who led the angels of the heavens in prayer. I am the son of the one to whom the Almighty revealed what He revealed. I am the son of Muhammad al-Mustafa (s).

أنا ابن علي المرتضى، أنا ابن من ضرب خراطيم الخلق حتى قالوا: لا إله إلا الله. أنا ابن من ضرب بين يدي رسول الله بسيفين، وطعن برمحين،

I am the son of Ali al-Murtada (a). I am the son of the one who fought against the people till they said, 'There is no god but God.' I am the son of the one who struck [the enemies] with

two swords and stabbed them with two spears before the Messenger of God (s).

وهاجر الهجرتين، وبايع البيعتين، وصلّى القبلتين، وقاتل ببدر وحنين، ولم يكفر بالله طرفة عين.

I am the son of the one who emigrated twice, pledged allegiance [to the Prophet (s)] twice, prayed to the two Qiblas, fought at Badr and Hunayn, and never disbelieved in God not even as much as the twinkling of an eye.

أنا ابن صالح المؤمنين، ووارث النبيين، وقامع الملحدين، ويعسوب المسلمين، ونور المجاهدين، وزين العابدين، وتاج البكّائين، وأصبر الصابرين، وأفضل القائمين، من آل طه ويس، رسول رب العالمين.

I am the son of the best of the believers, the heir of the prophets, the destroyer of the unbelievers, the Commander of the Muslims, the light of the Mujahidin, the ornament of the worshippers, the crown of the weepers, the most patient of the patient, and the best of the steadfast from among the family of Taha and Yasin, [the family of] the Messenger of the Lord of the Worlds.

أنا ابن المؤيد بجبرائيل، المنصور بميكائيل. أنا ابن المحامي عن حرم المسلمين، وقاتل الناكثين والقاسطين والمارقين، والمجاهد أعداءه الناصبين،

I am the son of the one who was backed by Gabriel, supported by Michael. I am the son of the one who defended the sanctity of the Muslims. [I am the son of the one who] killed the oath

*breakers, the unjust, and the renegades.** *[I am the son of the one who] struggled against his hateful enemies.*

وأفخر من مشى من قريش أجمعين، وأول من أجاب واستجاب لله ولرسوله من المؤمنين، وأول السابقين،

[I am the son of] the most excellent one of those who walked from among Quraysh, the first to respond to God and His Messenger from among the believers, and the first amongst the Foremost.

وقاصم المعتدين، ومبير المشركين، وسهم من مراي الله على المنافقين، ولسان حكمة العابدين.

[I am the son of] the breaker of the aggressors, the destroyer of the polytheists, an arrow from among God's shooting-places against the hypocrites, and the tongue of wisdom for the worshippers.

وناصر دين الله، وولي أمر الله، وبستان حكمة الله، وعيبة علم الله.

[I am the son of] the supporter of God's religion, the protector of God's affairs, the garden of God's wisdom, and the vessel of God's knowledge.

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* The epithets of 'the Oath Breakers, the Unjust, and the Renegades' is commonly used by the Holy Household to refer to the factions that rose against the Commander of the Faithful. Specifically, the rebels at the Battle of the Camel are called the *Nakithin* ('Oath Breakers'), the Umayyad faction under the leadership of Muawiya are the *Qasitun* ('Unjust'), and the Kharijites are the *Mariqin* ('Renegades'),

سمح سخيّ بهي، بهلول زكي أبطحي، رضي مرضي. مقدام همام، صابر صوّام، مهذّب قوّام، شجاع قمقام.

[He was] tolerant, generous, benevolent, cheerful, pure, Abtahi [i.e. from the noblest households of Quraysh], content [with God's judgment] and pleasing [to God in all his actions], intrepid, gallant, patient, fasting, refined, steadfast, courageous, and honored.

قاطع الأصلاب، ومفرّق الأحزاب. أربطهم جنانا، وأطلقهم عنانا، وأجرأهم لسانا. وأمضاهم عزيمة، وأشدّهم شكيمة. أسد باسل، وغيث هاطل.

[He was] the severer of backbones and the scatterer of the parties [allied against him]. [He was] the calmest of them, giving free rein [to his horse], the boldest of them in tongue, the firmest of them in determination, the strongest of them in will. [He was] a courageous lion brave and a pouring rain [of mercy].

يطحنهم في الحروب إذا ازدلفت الأسنة وقربت الأعنّة طحن الرحى، ويذروهم فيها ذرو الريح الهشيم.

At war, when swords clamor and steeds collide, he would grind them to dust and scatter them in the wind like chaff.

ليث الحجاز، وصاحب الإعجاز. وكبش العراق، الإمام بالنص والاستحقاق.

He was the lion of al-Hijaz, the possessor of miracles, and the [sacrificial] lamb of Iraq. [He was] the Imam through [explicit appointment of the] text and [by his own] worthiness.

مكي مدني، أبطحي تهامي، حنيفيّ عقبي، بدري أحدي، هجري مهاجري.

[He was] Makki, Madani, Abtahi, Tuhami, Hanafi, 'Uqabi, Badri, Uhudi, Hijri, and Muhajiri.

من العرب سيدها، ومن الوغى ليثها. وارث المشعرين، وأبو السبطين، الحسن والحسين (ع).

[He was] the Lord of the Arabs and the Lion of war. [He was] the inheritor of the two sacred lands [Muzdalifa and Mina] and the father of the two grandsons [of the Prophet (s)] al-Hasan (a) and al-Hussain (a).

مظهر العجائب، ومفرّق الكتائب، والشهاب الثاقب، والنور العاقب،

[He was] the exhibitor of manifest miracles, the scatterer of battalions, a piercing meteor, and a flowing light.

أسد الله الغالب، مطلوب كل طالب، غالب كل غالب، ذاك جدي علي بن أبي طالب (ع).

[He was] the victorious Lion of God, the request of every seeker, and the triumphant over every victor. Such is my grandfather, Ali ibn Abu Talib (a).

أنا ابن فاطمة الزهراء، أنا ابن سيدة النساء، أنا ابن الطهر البتول، أنا ابن بضعة الرسول. أنا ابن خديجة الكبرى.

I am the son of Fatima al-Zahraa (a). I am the som of the Leader of All Women. I am the son of the Pure al-Batool (a).

I am the son of the Heart of the Messenger (s). I am the son of Khadija al-Kubra.

أنا ابن المقتول ظلما، أنا ابن محزوز الرأس من القفا، أنا ابن العطشان حتى قضى، أنا ابن طريح كربلاء، أنا ابن مسلوب العمامة والرداء،

I am the son of the one murdered unjustly. I am the son of the one who was beheaded from the back. I am the son of the one who was thirsty until he passed. I am the son of the one who laid on [the sands of] Karbala. I am the son of the one whose clothes and turban were looted.

أنا ابن من بكت عليه ملائكة السماء، أنا ابن من ناحت عليه الجن في الأرض والطير في الهواء،

I am the son of the one for whom the angels in the heavens wept. I am the son of the one for whom the Jin in the earth and the birds in the air lamented.

أنا ابن من رأسه على السنان يهدى، أنا ابن من حرمه من العراق إلى الشام تسبى.

I am the son of the one whose head was raised on a spear and gifted. I am the son of the one whose women were taken as prisoners from Iraq to the Levant.

فلم يزل يقول: أنا أنا، حتى ضجّ الناس بالبكاء و النحيب، و خشي يزيد أن تكون فتنة. فأمر المؤذن أن يؤذّن، فقطع عليه الكلام. فلما قال المؤذن: الله أكبر الله أكبر! قال علي بن الحسين (ع):

He continued to say 'I am, I am' until everyone's voices rose in cries and wails. Yazid feared that this may be a cause for sedition, so he called the Muezzin* to call for prayer and interrupt his sermon. But when the Muezzin said, "Allah Akbar, Allah Akbar," Ali ibn al-Hussain (a) said,

كبّرت كبيرا لا يقاس، ولا يدرك بالحواس. لا شيء أكبر من الله.

You have attributed greatness to a Great One who cannot be measured and a who cannot be perceived by the senses. Indeed, nothing is greater than God.

فلما قال المؤذن: أشهد أن لا إله إلا الله!. قال علي (ع):

When the Muezzin said, "I testify that there is no god but God," Ali (a) said,

شهد بها شعري وبشري، ولحمي ودمي، ومخي وعظمي.

That is the testimony of my hair, skin, flesh, blood, brain, and bones.

فلما قال المؤذن: أشهد أن محمدا رسول الله! التفت علي من فوق المنبر إلى يزيد و قال:

When the Muezzin said, "I testify that Muhammad (s) is the Messenger of God," Ali (a) turned toward Yazid and asked,

يا يزيد، محمّد هذا جدي أم جدك؟ فإن زعمت أنه جدك فقد كذبت وكفرت، وإن قلت إنه جدي، فلم قتلت عترته؟ ولم قتلت أبي وسبيت نساءه؟

* A Muezzin is an individual who calls to prayer.

O' Yazid, is this Muhammad (s) my grandfather or yours? If you claim that he is your grandfather, you have surely lied and blasphemed. And if you say that he is my grandfather, than why have you killed his progeny? Why have you killed my father and imprisoned his women?

فلم يردّ جوابا.

Yazid did not reply.[28]

Who Won, Yazid or al-Hussain (a)?

فلما انتهوا إلى باب يزيد، استقبلهم إبراهيم بن طلحة بن عبيد الله، وقال: يا علي بن الحسين، من غلب؟. و هو يغطي وجهه. فقال له علي بن الحسين (ع):

When the caravan reached the gates of Yazid's palace, they were greeted by Ibrahim ibn Talha ibn Ubaidillah, who was covering his face. He asked, "O' Ali ibn al-Hussain (a), who has triumphed [in your conflict with Yazid]?" Ali ibn al-Hussain (a) replied,

إذا أردت أن تعلم من غلب، و دخل وقت الصلاة، فأذّن و أقم (تعرف من غلب).

If you want to know who triumphed, wait for the time of prayer then recite the Adhan and Iqama. [When you call out the name of God and His Messenger (s), you will see that the progeny of the Prophet (s) have truly triumphed].[29]

Lady Zaynab Doubts the Faith of Yazid

و ذكر هشام بن محمّد: أنه لما دخلت النساء على يزيد، نظر رجل من أهل الشام أحمر، إلى فاطمة بنت الحسين (ع) و كانت و ضيئة. فقال ليزيد: يا أمير المؤمنين، هب لي هذه الجارية، فإنهن لنا حلال. فقالت فاطمة:

Hisham ibn Muhammad recounts that when the women entered the court of Yazid, a man from the Levant looked towards Fatima bint al-Hussain (a), who was a beautiful young women. He said to Yazid, "O' prince of the believers, grant me this maiden, as they have become [our booty]." Fatima said,

فارتعدت وظننت أن ذلك جائز عندهم، فأخذت بثياب عمتي زينب، وقلت: يا عمتاه، أوتمت وأستخدم؟! وكانت عمتي تعلم أن ذلك لا يكون.

I trembled and thought that they may actually permit this. I held on to my aunt Zaynab and said, 'O' aunt, will I now be sold into servitude after being orphaned?' But my aunt knew that would not happen.

فقالت عمتي: لا حبا ولا كرامة لهذا الفاسق. وقالت للشامي: كذبت والله ولؤمت والله ما ذاك لك ولا له.

She said, 'No affection or honor for this depraved man!' She said to the man, 'By God, you have lied and showed your wretchedness. By God, that is neither for you or for him [to do]!'

فغضب يزيد و قال: كذبت، إن ذلك لي، و لو شئت أن أفعل لفعلت. قالت زينب (ع):

Yazid grew angry and said, "Now you have lied. This is up to me, and I will do it if I like." Zaynab replied,

كلا، ما جعل الله لك ذلك إلا أن تخرج عن ملتنا و تدين بغيرها.

No! God has not allowed this for you, except that you should reject our religion and choose another.[30]

(وروي أنها قالت:)

It is also narrated that Lady Zaynab said,

صلّ إلى غير قبلتنا، و دن بغير ملّتنا، و افعل ما شئت.

Pray toward another Qibla and follow another religion, then you may do as you like!

فاستطار يزيد غضبا، و قال: إياي تستقبلين بهذا؟. إنما خرج من الدين أبوك و أخوك. قالت زينب (ع):

Yazid was enraged and said, "Do you speak so to me? It was your brother and father that rejected the religion!" Zaynab replied,

بدين الله ودين أبي ودين جدي اهتديت أنت وجدك وأبوك إن كنت مسلما!

It is by the religion of God, my father, and my grandfather that you, your father, and grandfather were guided! That is if you were a Muslim!

قال: كذبت يا عدوة الله. قالت:

Yazid said, "You have lied, enemy of God!" She replied,

أنت أمير تشتم ظالما، و تقهر بسلطانك!

You are a prince, and you may curse unjustly and overpower with your authority.

قال (الراوي): فو الله لكأنه استحيا فسكت. ثم عاد الشامي فقال: يا أمير المؤمنين هب لي هذه الجارية. فقال له يزيد: اعزب، و هب الله لك حتفا قاضيا.

At that point, it seemed that Yazid was ashamed and became silent. The Levintine man again asked Yazid, "O' prince of the believers, grant me this maiden." Yazid replied, "Quiet. May God grant you an early death."[31]

(وروي أن يزيدا قال:) ويلك لا تقل ذلك، فهذه بنت علي و فاطمة، و هم أهل بيت لم يزالوا مبغضين لنا منذ كانوا.

It is also narrated that Yazid said, "Woe to you! Do not speak like this. She is the daughter of Ali (a) and Fatima (a). They are a household that have always harbored hatred for us."[32]

Notes

[1] Abu Mikhnaf, *Maqtal al-Hussain (a)*, 60.
[2] Al-Muqarram, *Maqtal al-Hussain (a)*, 257.
[3] Al-Muqarram, *Maqtal al-Hussain (a)*, 260.
[4] Ibn Asakir, *Tareekh Dimashq*, 215.
[5] Al-Qazwini, *al-Watha'eq al-Rasmiyya*, 141.
[6] Al-Ameen, *Lawa'ij al-Ashjan*, 108.
[7] Al-Khowarizmi, *Maqtal al-Hussain (a)*, 1:237.
[8] Al-Muqarram, *Maqtal al-Hussain (a)*, 278.
[9] Al-Ha'eri, *al-Faji'a al-'Uthma*, 67.
[10] Al-Muqarram, *Maqtal al-Hussain (a)*, 232.
[11] Al-Ameen, *Lawa'ij al-Ashjan*, 116.
[12] Al-Khowarizmi, *Maqtal al-Hussain (a)*, 1:237.
[13] Al-Darabandi, *Asrar al-Shahada*, 276.
[14] Al-Majlisi, *Bihar al-Anwar*, 45:108.
[15] Al-Muqarram, *Maqtal al-Hussain (a)*, 407.
[16] Al-Muqarram, *Maqtal al-Hussain (a)*, 410.
[17] Al-Muqarram, *Maqtal al-Hussain (a)*, 410.
[18] Al-Muqarram, *Maqtal al-Hussain (a)*, 125.
[19] Al-Ameen, *Lawa'ij al-Ashjan*, 185.
[20] Al-Mazandarani, *Ma'ali al-Sibtayn*, 2:62.
[21] Ibn al-Jawzi, *Tadhkirat al-Khawas*, 272.
[22] Ibn Qutaiba, *al-Imama wa al-Siyasa*, 5.
[23] Al-Majlisi, *Bihar al-Anwar*, 45:168.
[24] Al-Majlisi, *Bihar al-Anwar*, 45:168.
[25] Al-Qummi, *Nafs al-Mahmoom*, 437.
[26] Al-Khowarizmi, *Maqtal al-Hussain (a)*, 2:63.
[27] Al-Muqarram, *Maqtal al-Hussain (a)*, 462.
[28] Al-Zinjani, *Wasilat al-Darain*, 387.
[29] Al-Mazandarani, *Ma'ali al-Sibtayn*, 2:92.
[30] Al-Ameen, *Lawa'ij al-Ashjan*, 203.
[31] Ibn al-Jawzi, *Tadhkirat al-Khawas*, 275.
[32] Al-Khowarizmi, *Maqtal al-Hussain (a)*, 2:62.