

بحار الأنوار

BIHAR AL-ANWAAR

ج 45

Volume 45

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

TABLE OF CONTENTS

CHAPTER 38 – MARTYRDOM OF TWO YOUNG SONS ^{-asws} OF MUSLIM ^{-ra} , MAY ALLAH ^{-azwj} BE PLEASED WITH THEM ^{-asws} BOTH	139
CHAPTER 39 – THE EVENTS FROM THE END OF HIS ^{-asws} KILLING, MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws} , UP TO THE RETURN OF THE PEOPLE ^{-asws} OF THE HOUSEHOLD TO AL-MEDINA, AND WHAT APPEARED, FROM HIS ^{-asws} MIRACLES, MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws} IN THOSE SITUATIONS	150
CHAPTER 40 – WHAT APPEARED AFTER HIS ^{-asws} MARTYRDOM, FROM THE CRYING OF THE SKY AND THE EARTH UPON HIM ^{-asws} , AND ECLIPSE OF THE SUN AND THE MOON, AND OTHER SUCH	287
CHAPTER 41 – CLAMOUR OF THE ANGELS TO ALLAH ^{-azwj} THE EXALTED REGARDING HIS ^{-asws} MATTER, AND THAT ALLAH ^{-azwj} HAD SENT THEM TO HELP HIM ^{-asws} , AND THEIR CRYING, AND CRYING OF THE PROPHETS ^{-as} , AND OF (SYEDA) FATIMA ^{-asws} , MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HER ^{-asws}	313
CHAPTER 42 – SEEING BY UMM SALAMA ^{-ra} AND OTHERS OF RASOOL-ALLAH ^{-saww} IN THE DREAM, AND HIS ^{-saww} INFORMING OF MARTYRDOM OF THE HONOURABLE ONES.....	327
CHAPTER 43 – LAMENTATION OF THE JINN UPON HIM ^{-asws} , MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws}	331
CHAPTER 44 – WHAT HAS BEEN SAID IN THE EULOGIES REGARDING HIM ^{-asws} , MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws}	343
CHAPTER 45 – THE REASON FOR WHICH ALLAH ^{-azwj} DELAYED THE PUNISHMENT FROM ONES WHO KILLED HIM ^{-asws} , MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws} , AND THE REASON FOR WHICH THE CHILDREN OF HIS ^{-asws} KILLERS WOULD BE KILLED, AND ALLAH ^{-azwj} WILL BE AVENGING FOR HIM ^{-asws} IN THE ERA OF AL-QAIM ^{-asws}	365
CHAPTER 46 – WHAT PUNISHMENT ALLAH ^{-azwj} HASTENED WITH UPON THE KILLERS OF AL-HUSAYN ^{-asws} , MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws} , IN THE WORLD, AND WHAT MIRACLES OF HIS ^{-asws} WERE REVEALED, AND ANSWERING OF HIS ^{-asws} SUPPLICATIONS REGARDING THAT DURING THE BATTLE AND AFTER IT	373
CHAPTER 47 – SITUATIONS OF HIS ^{-asws} CLAN, AND PEOPLE OF HIS ^{-asws} ERA, MAY THE SALAWAAT OF ALLAH ^{-azwj} BE UPON HIM ^{-asws} , AND WHAT TRANSPIRED BETWEEN THEM AND YAZEED ^{-la} , FROM THE ARGUMENTATIONS, AND MOST OF IT HAS PASSED IN THE PREVIOUS CHAPTERS, AND I SHALL BE COMING WITH A PART OF IT	411

CHAPTER 48 – NUMBER OF HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND A SUMMARY OF THEIR SITUATIONS, AND SITUATIONS OF HIS^{-asws} WIVES..... 422

CHAPTER 49 – SITUATIONS OF AL-MUKHTAR BIN ABU UBEYD AL-SAQAFY^{-ra}, AND WHAT TRANSPIRED UPON HIS^{-ra} HANDS AND HANDS OF HIS^{-ra} FRIENDS..... 427

The second category is regarding mention of the men of Suleyman Bin Sard and his^{-asws} coming out and his battle.....466

CHAPTER 50 – TYRANNY OF THE CALIPHS UPON THE NOBLE GRAVE, AND WHAT MIRACLES WERE MANIFESTED BY HIS^{-asws} GRAVE, AND FROM HIS^{-asws} SOIL, AND HIS^{-asws} VISITATION, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} 504

2- فلما كان الغداة أمر الحسين ع بفسطاطه فضرب و أمر بجفنة فيها مسك كثير فجعل فيها نورة ثم دخل ليطلي فروي أن برير بن خضير الهمداني و عبد الرحمن بن عبد ربه الأنصاري وقفا على باب الفسطاط ليطليا بعده فجعل برير يضاحك عبد الرحمن فقال له عبد الرحمن يا برير أ تضحك ما هذه ساعة باطل

When it was the next morning (10th Muharram), Al-Husayn^{-asws} ordered with his^{-asws} tent, so it was struck, and he^{-asws} ordered with a pot wherein was a lot of musk. He^{-asws} made wax (Noura) to be in it to apply it. It is reported that Bureyr Bin Khazeyr Al-Hamdany and Abdul Rahman Bin Abd Rabbih Al-Ansary were standing at the door of the tent to apply after him^{-asws} Bureyr went to laugh. Abdul Rahman said to him, 'O Bureyr! You laughing at this time is absurd'.

فقال برير لقد علم قومي أنني ما أحببت الباطل كهلا و لا شابا و إنما أفعل ذلك استبشارا بما نصير إليه فو الله ما هو إلا أن نلقى هؤلاء القوم بأسيا فنعاجلهم ساعة ثم نعانق الحور العين.

Bureyr said, 'My people know that I do not like the absurdity, neither when old nor when young, and rather I am doing that for the good news with what we are going to. By Allah^{-azwj}! It is not, except that we shall be facing the people with our swords. We are only respiting them for a while, then we shall be hugging the Maiden Houries'.

رَجَعْنَا إِلَى رَوَايَةِ الْمُفِيدِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّي جَالِسٌ فِي تِلْكَ اللَّيْلَةِ الَّتِي قُتِلَ أَبِي فِي صَبِيحَتِهَا وَ عِنْدِي عَمَّتِي زَيْنَبُ تُرَضِّنِي إِذِ اعْتَرَلَ أَبِي فِي حَبَاءٍ لَهُ وَ عِنْدَهُ فُلَانٌ مَوْلَى أَبِي ذَرَّ الْعِفَارِي وَ هُوَ يُعَالِجُ سِنْفَهُ وَ يُصْلِحُهُ

We return to the report of Al-Mufeed who said, 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} was seated during the night in which my^{-asws} father^{-asws} was killed in its morning, and with me^{-asws} was my^{-asws} auntie (Syeda) Zainab^{-asws} looking after me^{-asws}, when my^{-asws} father^{-asws} isolated in a tent of his^{-asws} and with him^{-asws} was so and so (Jown), slave of Abu Zarr Al-Ghifary^{-ra}, and he^{-ra} as was-mending his^{-ra} sword and correcting it.

وَ أَبِي يَقُولُ

كَمْ لَكَ بِالْإِشْرَاقِ وَ الْأَصِيلِ

وَ الدَّهْرِ لَا يَفْنَعُ بِالْبَدِيلِ

وَ كُلُّ حَيٍّ سَالِكٌ سَبِيلِي

يَا دَهْرُ أَفْ لَكَ مِنْ حَلِيلٍ -

مِنْ صَاحِبٍ وَ طَالِبٍ قَتِيلٍ -

وَ إِنَّمَا الْأَمْرُ إِلَى الْجَلِيلِ -

And my^{-asws} father^{-asws} said (a poem): 'O time! Ugh to you from a friend. How many are there for you with the morning and the evening, from a companions and seeker slain, and the time does not cover with the replacement, and rather the matter is up to the Majestic, and every living being should travel my^{-asws} way'.

فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا حَتَّى فَهِمْتُهَا وَ عَلِمْتُ مَا أَرَادَ فَحَنَقْتَنِي الْعَبْرَةُ فَرَدَدْتُهَا وَ لَزِمْتُ السُّكُوتَ وَ عَلِمْتُ أَنَّ الْبَلَاءَ قَدْ نَزَلَ

He^{-asws} repeated it twice or thrice until I^{-asws} understood it and knew what he^{-asws} had intended. So, the tears choked me^{-asws}, so I^{-asws} returned these (tears) and stuck to being silent, and I^{-asws} knew that the affliction had befallen.

وَأَمَّا عَمِّي فَلَمَّا سَمِعَتْ مَا سَمِعْتُ وَ هِيَ امْرَأَةٌ وَ مِنْ شَأْنِ الْيَسَاءِ الرَّقَّةُ وَ الْجَزَعُ فَلَمْ تَمْلِكْ نَفْسَهَا أَنْ وَثَبَتْ تَجُرُّ ثَوْبَهَا وَ هِيَ حَاسِرَةٌ حَتَّى انْتَهَتْ إِلَيْهَا وَ قَالَتْ وَ تُكَلِّدُهُ لَيْتَ الْمَوْتُ أَعْدَمَنِي الْحَيَاةَ الْيَوْمَ مَا تَتْ أُمِّي فَاطِمَةُ وَ أَبِي عَلِيٌّ وَ أَخِي الْحَسَنُ يَا خَلِيفَةَ الْمَاضِي وَ نَمَالَ الْبَاقِي

And as for my^{-asws} auntie^{-asws} when she^{-asws} heard what I^{-asws} had heard, and she^{-asws} was a lady, and the tenderness and getting alarmed is from the traits of the ladies, she^{-asws} could not control herself^{-asws}. She^{-asws} leapt up dragging her^{-asws} clothes, and she^{-asws} was aggrieved, until she^{-asws} ended up to him^{-asws}, and she^{-asws} said: 'Oh its bereavement! If only the death would have rendered my^{-asws} life short today! My^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} died, and my^{-asws} father^{-asws} Ali^{-asws}, and my^{-asws} brother Al-Hassan^{-asws}. O the past caliphs, and shelter of the remainder!'

فَنَظَرَ إِلَيْهَا الْحُسَيْنُ ع وَ قَالَ لَهَا يَا أُخْتَهُ لَا يَذْهَبَنَّ جِلْمُكَ الشَّيْطَانُ وَ تَرْتَفِقُ عَيْنَاهُ بِالْذُّمِّعِ وَ قَالَ لَوْ تَرَكْتُ الْقَطَا لَبَلَا لَنَامَ فَقَالَتْ يَا وَبِلَاءَهُ أَفَتُعْتَصِبُ نَفْسَكَ اغْتِصَابًا فَذَلِكَ أَفْرَحُ لِقَائِي وَ أَشَدُّ عَلَى نَفْسِي ثُمَّ لَطَمَتْ وَجْهَهَا وَ هَوَتْ إِلَى جَنْبِهَا وَ شَقَّتْهُ وَ خَرَّتْ مَعْشِيَةً عَلَيْهَا

Al-Husayn^{-asws} looked at her^{-asws} and said to her^{-asws}: 'O sister^{-asws}! Do not let the Satan^{-la} go with your^{-asws} forbearance!' And his^{-asws} eyes were rippling with the tears, and he^{-asws} said: 'Had the ruffling (noise) been left at night, I^{-asws} could have slept'. She^{-asws} said: 'O its woe! Are you^{-asws} considering yourself^{-asws} with a consideration? That is a sore to my^{-asws} heart and severe upon myself^{-asws}'. Then she slapped her face and she^{-asws} plunged (her^{-asws} hand) into her^{-asws} pocket and tore it and fell down with unconsciousness upon her^{-asws}.

فَقَامَ إِلَيْهَا الْحُسَيْنُ ع فَصَبَّ عَلَى وَجْهِهَا الْمَاءَ وَ قَالَ لَهَا يَا أُخْتَاهُ اتَّقِي اللَّهَ وَ تَعَزِّي بِعَزَاءِ اللَّهِ وَ اعْلَمِي أَنَّ أَهْلَ الْأَرْضِ يَمُوتُونَ وَ أَهْلَ السَّمَاءِ لَا يَبْقَوْنَ وَ أَنَّ كُلَّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَ اللَّهِ تَعَالَى الَّذِي خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ يَبْعَثُ الْخَلْقَ وَ يَعُودُونَ وَ هُوَ فَزْدٌ وَحْدَهُ

Al-Husayn^{-asws} stood up to her^{-asws}, poured some water upon her^{-asws} face and said to her^{-asws}: 'O sister, fear Allah^{-azwj} and be consoled by the Consolation of Allah^{-azwj}, and know that the people of the earth will be dying, and the people of the sky will not be remaining, and all things are to perish except the Face of Allah^{-azwj} the Exalted Who Created the creatures by His^{-azwj} Power, and will be Resurrecting the creatures, and they would be returning, and He^{-azwj} is Individual, Alone.

وَ أَبِي خَيْرٌ مِنِّي وَ أُمِّي خَيْرٌ مِنِّي وَ أَخِي خَيْرٌ مِنِّي وَ لِي وَ لِكُلِّ مُسْلِمٍ بِرَسُولِ اللَّهِ أُسْوَةٌ

And my^{-asws} father^{-asws} is better than me^{-asws}, and my^{-asws} mother^{-asws} is better than me^{-asws}, and my^{-asws} brother^{-asws} is better than me^{-asws}, and for me^{-asws} and for every Muslim, there is an example with Rasool-Allah^{-asws}.

فَعَزَّاهَا بِحَدِّهَا وَ نَحْوِهِ وَ قَالَ لَهَا يَا أُخْتَاهُ إِنِّي أَفْسَمْتُ عَلَيْكَ فَأَبْرِي قَسَمِي - لَا تَشْفِي عَلَيَّ جَنَابًا وَ لَا تُخَمِّشِي عَلَيَّ وَجْهًا وَ لَا تَدْعِي عَلَيَّ بِالْوَيْلِ وَ التُّبُورِ إِذَا أَنَا هَلَكَتُ

So he^{-asws} consoled her^{-asws} with this and approximate to it and said to her^{-asws}: 'O sister^{-asws}! I^{-asws} vow upon you^{-asws}, so fulfil my^{-asws} vow. Neither will you^{-asws} tear any pocket after me^{-asws}, nor will you^{-asws} scratch the face upon me^{-asws}, nor will you^{-asws} calling with the woe and ruination, over me^{-asws} when I^{-asws} die!'

ثُمَّ جَاءَ بِهَا حَتَّى أَجْلَسَهَا عِنْدِي ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَأَمَرَهُمْ أَنْ يَفْرِغَ بَعْضُهُمْ بِيُوتَهُمْ مِنْ بَعْضٍ وَأَنْ يُدْخِلُوا الْأَطْنَابَ بَعْضُهَا فِي بَعْضٍ وَأَنْ يَكُونُوا بَيْنَ الْبُيُوتِ فَيُقْبِلُوا الْقَوْمَ فِي وَجْهِ وَاحِدٍ وَالْبُيُوتُ مِنْ وَرَائِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ قَدْ حَفَّتْ بِهِمْ إِلَّا الْوَجْهَ الَّذِي يَأْتِيهِمْ مِنْهُ عَدُوُّهُمْ وَرَجَعَ عَ إِلَى مَكَانِهِ

Then he^{-asws} came with her^{-asws} until he^{-asws} seated her^{-asws} with me^{-asws}. Then he^{-asws} went out to his^{-asws} companions and ordered them that some of them should pair (join) their houses (tents) to each other, and include the entrances (connection) to each other, and be between the houses (tents), so they could face the people (enemy) in one direction, and the houses (tents) would be behind them, and on their right, and on their left, and had surrounded these except the direction in which their enemies would be coming to them, and he^{-asws} returned to his^{-asws} place.

فَقَامَ لَيْلَتَهُ كُلَّهَا يُصَلِّي وَيَسْتَغْفِرُ وَيَدْعُو وَيَتَضَرَّعُ وَقَامَ أَصْحَابُهُ كَذَلِكَ يُصَلُّونَ وَيَدْعُونَ وَيَسْتَغْفِرُونَ

He^{-asws} stood his^{-asws} night, all of it, praying Salat and seeking Forgiveness, and beseeching, and his^{-asws} companions stood like that, praying Salat, and supplicating, and seeking Forgiveness’.

وَقَالَ فِي الْمَنَاقِبِ فَلَمَّا كَانَ وَقْتُ السَّحْرِ خَفَقَ الْحُسَيْنُ بِرَأْسِهِ خَفَقَةً ثُمَّ اسْتَبَقَطَ فَقَالَ أَتَعْلَمُونَ مَا رَأَيْتُ فِي مَنَامِي السَّاعَةَ فَقَالُوا وَمَا الَّذِي رَأَيْتُ يَا ابْنَ رَسُولِ اللَّهِ

And he (the narrator) said in (the book) ‘Al-Manaqib’, ‘When it was the time of pre-dawn, Al-Husayn^{-asws} dozed off with his^{-asws} head with a slumber. Then he^{-asws} woke up and said: ‘Do you know what I^{-asws} have just seen in my^{-asws} dream?’ They said, ‘And what is that which you^{-asws} saw, O son^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ رَأَيْتُ كَأَنَّ كِلَابًا قَدْ شَدَّتْ عَلَيَّ لَتْنَهَشَنِي وَفِيهَا كَلْبٌ أَبْغَعَ رَأْيَتُهُ أَشَدَّهَا عَلَيَّ وَأَظْلُ أَنْ الَّذِي يَتَوَلَّى قَتْلِي رَجُلٌ أَبْرَصُ مِنْ بَيْنِ هَؤُلَاءِ الْقَوْمِ

He^{-asws} said: ‘I^{-asws} saw as if dogs were biting upon me^{-asws} to eat me^{-asws}, and among them there was a spotted dog. I^{-asws} saw it as being the severest of them upon me^{-asws}, and I^{-asws} think that this is the one who is in charge of my^{-asws} killing, an Albino man from between these people.

ثُمَّ إِنِّي رَأَيْتُ بَعْدَ ذَلِكَ جَدِّي رَسُولَ اللَّهِ ص وَمَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَهُوَ يَقُولُ لِي يَا بُنَيَّ أَنْتَ شَهِيدٌ آلِ مُحَمَّدٍ وَقَدْ اسْتَبَشَرَ بِكَ أَهْلُ السَّمَاوَاتِ وَأَهْلُ الصُّفُوحِ الْأَعْلَى فَلْيَكُنْ إِفْطَارُكَ عِنْدِي اللَّيْلَةَ عَجَلًا وَلَا تُؤَخِّرْ فَهَذَا مَلَكٌ قَدْ نَزَلَ مِنَ السَّمَاءِ لِيَأْخُذَ دَمَكَ فِي قَارُورَةٍ خَضْرَاءَ

Then after that, I^{-asws} saw my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and with him^{-asws} was a group of his^{-saww} companions, and he^{-saww} said to me^{-asws}: ‘O my^{-saww} son^{-asws}! You^{-asws} are a martyr of the Progeny^{-asws} of Muhammad^{-saww}, and the people of the skies and people of the loftiness are joyful with you^{-asws} (coming over). So, let your^{-asws} fast be broken with me^{-saww} tonight. Hasten and do not delay! This here is an Angel who is descending in order to take your^{-asws} blood in a green glass!’

فَهَذَا مَا رَأَيْتُ وَقَدْ أَزِفَ الْأَمْرُ وَاقْتَرَبَ الرَّجُلُ مِنْ هَذِهِ الدُّنْيَا لَا شَكَّ فِي ذَلِكَ

So, this is what I^{-asws} saw, and I^{-asws} have understood the matter, and the departure from this world has drawn near, there is no doubt in that”.

و قال المفيد قال الضحاک بن عبد الله: و مرت بنا خيل لابن سعد تحرسنا و إن حسينا ع ليقرا و لا یحسبن اللّٰهین کفروا اَمَّا عَلٰی هُمْ خَيْرٌ لِّاَنْفُسِهِمْ اَمَّا تُعْلٰی هُمْ لِيَزْدَادُوا اِثْمًا وَ هُمْ عَذَابٌ مُّهِينٌ مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰی مَا اَنْتُمْ عَلَیْهِ حَتّٰی يُمَيِّزَ الْخَبِيْثَ مِنَ الطَّيِّبِ

And Al-Mufeed said, 'Al-Zahaak Bin Abdullah said, 'And a cavalry of Ibn Sa'ad passed by us, besieging us, and Husayn^{-asws} recited: ***And those who are committing Kufr should not reckon that Our Respite to them is better for themselves. But rather, We are Respite to them so they would increase in sin, and for them would be an abasing Punishment [3:178] Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; [3:179].***

فسمعها من تلك الخيل رجل يقال له عبد الله ابن سمير و كان مضحكا و كان شجاعا بطلا فارسا شريفا فاتكا فقال نحن و رب الطيبون ميزنا بكم فقال له برير بن الخضير يا فاسق أنت يجعلك الله من الطيبين قال له من أنت ويلك قال أنا برير بن الخضير فتسابا.

A man called Abdullah Ibn Sumeyr was heard from it, and he was jovial, and he was a brave hero, noble, brutal. He said, 'By the Lord^{-azwj}! We are the good people being distinguished by you!' Burey Bin Al-Khazeyr said to him, 'O horseman! Allah^{-azwj} has Made you to be from the good ones?' He said to him, 'Who are you? Woe be unto you!' He said, 'I am Bureyr Bin A Khazeyr'. They both exchanged obscenities.

و أصبح الحسين فعبا أصحابه بعد صلاة الغداة و كان معه اثنان و ثلاثون فارسا و أربعون رجلا و قال محمد بن أبي طالب و في رواية أخرى اثنان و ثمانون رجلا و قال السيد زوي عني الباقر ع أنهم كانوا خمسة و أربعين فارسا و مائة راجل

And in the morning, Al-Husayn^{-asws} took charge of his^{-asws} companions after the morning Salat, and there were thirty-two horsemen and forty men (foot soldiers) with him^{-asws}. And Muhammad Bin Abu Talib said, 'And in another report, eighty-two foot-soldiers'. And the Seyyid (Al-Tawoos) said, 'And it is reported from Al-Baqir^{-asws}, they were forty-five horsemen and one hundred foot-soldiers'.

و كذا قال ابن نما و قال المفيد فجعل زهير بن القين في ميمنة أصحابه و حبيب بن مظاهر في ميسرة أصحابه و أعطى رايته العباس أخاه و جعلوا البيوت في ظهورهم و أمر بحطب و قصب كان من وراء البيوت أن يترك في خندق كان قد حفر هناك و أن يحرق بالنار مخافة أن يأتيهم من ورائهم.

And Ibn Nama said, 'And Al-Mufeed said, 'He^{-asws} made Zuheyr Bin Al-Qayn to be in the right flank of his^{-asws} companions, and Habeeb Bin Muzahir in the left flank of his^{-asws} companions, and he^{-asws} gave his^{-asws} flag to Al-Abbas^{-asws}, his^{-asws} brother^{-asws}, and they made the houses (tents) to be in their back, and he^{-asws} instructed with firewood and reeds which were behind the tents to be left in the ditch which had been dug over there, and that these be sent on fire, fearing that they (enemies) would come to them from behind them.

و أصبح عمر بن سعد في ذلك اليوم و هو يوم الجمعة و قيل يوم السبت فعبا أصحابه و خرج فيمن معه من الناس نحو الحسين و كان على ميمنته عمرو بن الحجاج و على ميسرته شمر بن ذي الجوشن و على الخيل عروة بن قيس و على الرحالة شيب بن ربعي و أعطى الراية دريدا مولاه

And Umar^{-la} Bin Sa'ad^{-la}, in the morning of that day, and it was the day of Friday, and it is said, day of Saturday, took charge of his^{-la} companions, and he^{-la} came out among the ones from the people with him^{-la}, towards Al-Husayn^{-asws}, and commander upon his^{-la} right flank was Amro Bin Al-Hajjaj, and upon his^{-la} left flank was Shimr Bin Zil Jowshan, and upon the cavalry

was Urwah Bin Qays, and upon the infantry was Shabas Bin Rabie, and he^{-la} gave the flag to his^{-la} slave Dareyda’.

و قال محمد بن أبي طالب و كانوا نيفا على اثنين و عشرين ألفا و في رواية عن الصادق ع ثلاثين ألفا.

And Muhammad Bin Abu Talib said, ‘And they were more than twenty-two thousand’. And in a report from Al-Sadiq^{-asws}, thirty thousand.

قَالَ الْمُفِيدُ وَ رُوِيَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ قَالَ لَمَّا أَصْبَحَتِ الْحَيْلُ تُقْبِلُ عَلَى الْحُسَيْنِ ع رَفَعَ يَدَيْهِ وَ قَالَ اللَّهُمَّ أَنْتَ تَقِي فِي كُلِّ كَرْبٍ وَ رَجَائِي فِي كُلِّ شِدَّةٍ وَ أَنْتَ لِي فِي كُلِّ أَمْرٍ نَزْلٌ فِي ثِقَةٍ وَ عُدَّةٌ كَمْ مِنْ كَرْبٍ يَضْعُفُ عَنْهُ الْفُؤَادُ وَ تَقِلُّ فِيهِ الْحَيْلَةُ وَ يَحْذُلُ فِيهِ الصَّدِيقُ وَ يَشْمَتُ فِيهِ الْعَدُوُّ

Al-Mufeed said, ‘And it is reported from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘When it was morning, the (his^{-asws}) cavalry came to Al-Husayn^{-asws}. He^{-asws} raised his^{-asws} hands and said: ‘O Allah^{-azwj}! You^{-azwj} are my^{-asws} trusted One^{-azwj} in every distress, and my^{-asws} hope in every difficulty, and You^{-azwj} are trusted for me^{-asws} regarding every matter to befall, and who many hearts distress has weakened from it, and means have been few in it, and the friend has abandoned in it, and the enemy has gloated in it!

أَنْزَلْتُهُ بِكَ وَ شَكْوَتُهُ إِلَيْكَ رَغْبَةً مِنِّي إِلَيْكَ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَسَنَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ

I^{-asws} have descended it with You^{-azwj} and have complained of it to You^{-azwj} as a wish from me^{-asws} to You^{-azwj} (so Keep) away from the ones besides You^{-azwj}. So, You^{-azwj} Tore it apart and removed it. So, You^{-azwj} are a guardian of every bounty, and companion of every good deed, and end-result of every wish’.

قَالَ فَأَقْبَلَ الْقَوْمُ يُجُولُونَ حَوْلَ بَيْتِ الْحُسَيْنِ فَيَرَوْنَ الْحُنْدُقَ فِي ظُهُورِهِمْ وَ النَّارَ تَضْطَرِمُّ فِي الْحُطَبِ وَ الْقَصَبِ الَّذِي كَانَ أُلْقِيَ فِيهِ

He^{-asws} said: ‘The people (enemy) came wandering around the house (tent) of Al-Husayn^{-asws}. They saw the ditch in their back and the fire was raging in the firewood and the reeds which had been thrown in it.

فَنَادَى شِمْرُ بْنُ ذِي الْجَوْشَنِ بِأَعْلَى صَوْتِهِ يَا حُسَيْنُ أَتَعْجَلْتُ بِالنَّارِ قَبْلَ يَوْمِ الْقِيَامَةِ فَقَالَ الْحُسَيْنُ ع مَنْ هَذَا كَأَنَّهُ شِمْرُ بْنُ ذِي الْجَوْشَنِ فَقَالُوا نَعَمْ فَقَالَ لَهُ يَا ابْنَ زَاعِيَةِ الْمِعْرَى أَنْتَ أَوَّلُ بِهَا صِلِيًّا

Shimr Bin Zil Jowshan^{-la} called out at the top of his^{-la} voice, ‘O Husayn^{-asws}! Are you^{-asws} being hasty with the fire before the Day of Qiyamah?’ Al-Husayn^{-asws} said: ‘Who is this? It is as if it is Shimr Bin Zil Jowshan!’ They said, ‘Yes’. He^{-asws} said to him^{-la}: ‘O son^{-la} of a goat shepherd! You^{-la} are foremost with it to be burnt!’

وَ رَأَى مُسْلِمُ بْنُ عَوْسَجَةَ أَنَّ يَزْمِيهِ بِسَهْمٍ فَمَنَعَهُ الْحُسَيْنُ ع مِنْ ذَلِكَ فَقَالَ لَهُ دُعِنِي حَتَّى أَرْمِيَهُ فَإِنَّ الْقَاسِقَ مِنْ أَعْدَاءِ اللَّهِ وَ عُظَمَاءِ الْجَبَّارِينَ وَ قَدْ أَمَكَّنَ اللَّهُ مِنْهُ فَقَالَ لَهُ الْحُسَيْنُ ع لَا تَزِمْنِي فَإِنِّي أَكْرَهُ أَنْ أَبْدَاهُمْ بِقِتَالِ.

And Muslim Bin Awsaja^{-ra} wanted to shoot at him^{-la} with an arrow, but Al-Husayn^{-asws} forbade him^{-ra} from that. He^{-ra} said to him^{-asws}, ‘Leave me^{-ra} until I^{-ra} shoot at him, for the mischief-maker is from the enemies of Allah^{-azwj} and the mighty tyrants, and Allah^{-azwj} had Enabled from

him^{-la'}. Al-Husayn^{-asws} said to him^{-ra}: 'Do not shoot at him^{-la} for I^{-asws} dislike in initiating them with the fighting'.

وَقَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ وَرَكِبَ أَصْحَابُ عُمَرَ بْنِ سَعْدٍ فَقَرَّبَ إِلَى الْحُسَيْنِ فَرَسُهُ فَاسْتَوَى عَلَيْهِ وَتَقَدَّمَ نَحْوَ الْقَوْمِ فِي نَفَرٍ مِنْ أَصْحَابِهِ وَبَيْنَ يَدَيْهِ بُرَيْرٌ
بُنْ حُضَيْرٍ فَقَالَ لَهُ الْحُسَيْنُ عَ كُلِّمِ الْقَوْمَ

And Muhammad Bin Abu Talib said, 'And the companion of Umar Bin Sa'ad^{-la} rode, so his^{-la} horse came closer to Al-Husayn^{-asws}. He^{-asws} sat evenly upon it and went ahead towards the people among a number of his^{-asws} companions, and in front of him^{-asws} was Bureyd Bin Khuzeyr. Al-Husayn^{-asws} said to him, 'Speak to the people!'

فَتَقَدَّمَ بُرَيْرٌ فَقَالَ يَا قَوْمِ اتَّقُوا اللَّهَ فَإِنَّ ثَقَلَ مُحَمَّدٌ قَدْ أَصْبَحَ بَيْنَ أَظْهُرِكُمْ هَؤُلَاءِ ذُرِّيَّتُهُ وَ عِزَّتُهُ وَ بَنَاتُهُ وَ حَزْمُهُ فَهَاتُوا مَا عِنْدَكُمْ وَ مَا الَّذِي تُرِيدُونَ أَنْ
تَصْنَعُوهُ بِهِمْ

Bureyr went ahead and said, 'O people! Fear Allah^{-azwj}, for the weighty ones of Muhammad^{-saww} has come to be in your midst. They^{-asws} are his^{-saww} offspring, and his^{-saww} family, and his^{-saww} daughters, and his^{-saww} sanctity. So, give-up what is with you, and what is that which you are wanting to be doing with them^{-asws}?'

فَقَالُوا نُرِيدُ أَنْ نُمَكِّنَ مِنْهُمْ الْأَمِيرَ ابْنَ زِيَادٍ فَيَرَى رَأْيَهُ فِيهِمْ فَقَالَ لَهُمْ بُرَيْرٌ أ فَلَا تَقْبَلُونَهُ مِنْهُمْ أَنْ يَرْجِعُوا إِلَى الْمَكَانِ الَّذِي جَاءُوا مِنْهُ وَ يَلِكُمْ

They said, 'We want the emir Ibn Ziyad^{-la} to be enabled from them^{-asws}, so he^{-la} will view his^{-la} view regarding them^{-asws}'. Bureyr said to them, 'Are you not accepting from them^{-asws} that they^{-asws} can return to the place which they^{-asws} have come from? Woe be unto you All!

يَا أَهْلَ الْكُوفَةِ أ نَسِيتُمْ كُتُبَكُمْ وَ عُهُودَكُمْ الَّتِي أُعْطِيتُمُوهَا وَ أَشْهَدُكُمْ اللَّهَ عَلَيْهَا يَا وَيْلَكُمْ أ دَعَوْتُمْ أَهْلَ بَيْتِ نَبِيِّكُمْ وَ زَعَمْتُمْ أَنْكُمْ تَقْتُلُونَ أَنْفُسَكُمْ دُونَكُمْ
حَتَّى إِذَا أَنْتَوْكُمْ أَسْلَمْتُمُوهُمْ إِلَى ابْنِ زِيَادٍ

O people of Al-Kufa! Have you forgotten your letters and your pacts which you had given and had kept Allah^{-azwj} as Witness upon these? O woe be unto you all! You invited the People^{-asws} of the Household of your Prophet^{-saww}, and you claimed that you (are prepared to) kill yourself under them^{-asws}, until when they^{-asws} have come to you, you will (now) be submitting them to Ibn Ziyad^{-la}?

وَ خَلَأْتُمُوهُمْ عَنْ مَاءِ الْفُرَاتِ بَغْسَ مَا خَلَقْتُمْ نَبِيَّكُمْ فِي ذُرِّيَّتِهِ مَا لَكُمْ لَا سَقَاكُمْ اللَّهُ يَوْمَ الْقِيَامَةِ فَبَغْسَ الْقَوْمِ أَنْتُمْ.

And you have blockaded them from the water of Euphrates. Evil is what you have replaced your Prophet^{-saww} regarding his^{-saww} children. What is the matter with you all! May Allah^{-azwj} not Quench you on the Day of Qiyamah. You are an evil people!'

فَقَالَ لَهُ نَعَرَ مِنْهُمْ يَا هَذَا مَا نَذَرِي مَا تَقُولُ فَقَالَ بُرَيْرٌ الْحَمْدُ لِلَّهِ الَّذِي زَادَنِي فِيكُمْ بَصِيرَةً اللَّهُمَّ إِنِّي أَبْتَأُ إِلَيْكَ مِنْ فَعَالِ هَؤُلَاءِ الْقَوْمِ اللَّهُمَّ أَلْقِ بِأَسْهُمِ بَيْنَهُمْ
حَتَّى يَلْقَوْكَ وَ أَنْتَ عَلَيْهِمْ غَضَبَانُ فَجَعَلَ الْقَوْمُ يَزُمُونَهُ بِالسَّهَامِ فَرَجَعَ بُرَيْرٌ إِلَى وَرَائِهِ.

A number of them said, 'O you! We don't know what you are saying'. Bureyr said, 'The Praise is for Allah^{-azwj} Who Increased me with insight regarding you all. O Allah^{-azwj}! I disavow to

You^{-azwj} from the deeds of these people. O Allah^{-azwj}! Throw their evil between them until they meet You^{-azwj} and You^{-azwj} are Wrathful upon them!' The people went on to shoot at him with the arrows, so Bureyra moved back (returned to behind him).

و تقدم الحسين ع حتى وقف بإزاء القوم فجعل ينظر إلى صفوفهم كأنهم السيل و نظر إلى ابن سعد واقفا في صناديد الكوفة فقال الحمد لله الذي خلق الدنيا فجعلها دار فناء و زوال مُتَصَرِّفَةً بِأَهْلِهَا خَالاً بَعْدَ خَالٍ فَأَلْمَعُورُ مِنْ غَرَّتِهِ وَ الشَّقِيُّ مَنْ فَتَنَتْهُ فَلَا تَعُرُّكُمْ هَذِهِ الدُّنْيَا فَإِنَّهَا تَقْطَعُ رَجَاءَ مَنْ رَكَنَ إِلَيْهَا وَ تُحْبِبُ طَمَعَ مَنْ طَمِعَ فِيهَا

And Al-Husayn^{-asws} went ahead until he^{-asws} paused parallel (facing) to the people (enemy). He^{-asws} went on to look at their rows. It was as if they were a flood, and he^{-asws} looked at Ibn Sa'ad^{-la} standing among the militia of Al-Kufa. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Created the world, and He^{-azwj} Made it to be a perishing house, exchanging with its people, state after state. So, the deceived is the one deceived by it and the wretched is the one tempted by it. So, do not let this world deceive you all, for it is cuts off the hopes of the one who inclines towards it, and disappoints the greed of the one who covets regarding it.

وَ أَرَأَيْكُمْ قَدْ اجْتَمَعْتُمْ عَلَى أَمْرٍ قَدْ أَسْخَطْتُمْ اللَّهَ فِيهِ عَلَيْكُمْ وَ أَغْرَضَ بِوَجْهِهِ الْكَرِيمِ عَنْكُمْ وَ أَحَلَّ بِكُمْ نِقْمَتَهُ وَ جَنَّبَكُمْ رَحْمَتَهُ فَبِعَمَلِ الرَّبِّ رُبُّنَا وَ بِفَسَنِ الْعَبِيدِ أَنْتُمْ أَقْرَبُكُمْ بِالطَّاعَةِ وَ آمَنْتُمْ بِالرَّسُولِ مُحَمَّدٍ ص ثُمَّ إِنَّكُمْ زَحَفْتُمْ إِلَى دُرَيْتِهِ وَ عَثَرْتَهُ تُرِيدُونَ قَتْلَهُمْ

And I^{-asws} see you all to have gathered upon a matter, you have Angered Allah^{-azwj} regarding it, and He^{-azwj} has Turned His^{-azwj} Benevolent Face away from you, and Released His^{-azwj} scourge with you, and Kept His^{-azwj} Mercy aside from you all! So, best of the lords is our Lord^{-azwj}, and evilest of the people are you. You acknowledge with the obedience and believing with the Rasool^{-saww}, Muhammad^{-saww}, then you have marched to his^{-saww} offspring and his^{-saww} family wanting to kill them^{-asws}.

لَقَدْ اسْتَحْوَذَ عَلَيْكُمْ الشَّيْطَانُ فَأَنْسَاكُمْ ذِكْرَ اللَّهِ الْعَظِيمِ فَتَبَّأَ لَكُمْ وَ لِمَا تُرِيدُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ هَؤُلَاءِ قَوْمٌ كَفَرُوا بَعْدَ إِيمَانِهِمْ فَبُعْدُ لِلْقَوْمِ الظَّالِمِينَ

The Satan^{-la} has dominated upon you so he^{-la} made you forget the Zikr of Allah^{-azwj} the Magnificent. So, Curse be to you all and for what you are intending. **We are for Allah and we are returning to Him [2:156]** These are people **who commit Kufr after their Eman [3:91]** **Therefore, remoteness is for the unjust people [23:41]!**

فَقَالَ عُمَرُ وَبَلَّغْتُمْ كَلِمَتَهُ فَإِنَّهُ ابْنُ أَبِيهِ وَ اللَّهُ لَوْ وَقَفَ فِيكُمْ هَكَذَا يَوْمًا جَدِيدًا لَمَا انْقَطَعَ وَ لَمَا حَصِرَ فِكْلُمُوهُ

Umar^{-la} said, 'Woe be unto you all! Speak to him^{-asws}, for he^{-asws} is a son^{-asws} of his^{-asws} father^{-asws}. By Allah^{-azwj}! If he^{-asws} were to stand like this among you for one more day, he^{-asws} neither be cut off nor surrounded. So, speak to him^{-asws}!'

فَتَقَدَّمَ شَمْرٌ لَعَنَهُ اللَّهُ فَقَالَ يَا حُسَيْنُ مَا هَذَا الَّذِي تَقُولُ أَفَهَمْنَا حَتَّى نَفْهَمَ

Shimr^{-la}, may Allah^{-azwj} Curse him^{-la}, proceeded and said, 'O Husayn^{-asws}! What is this which you^{-asws} are saying? Make us understand until we do understand!'

فَقَالَ أَقُولُ اتَّقُوا اللَّهَ رَبَّكُمْ وَ لَا تَقْتُلُونِي فَإِنَّهُ لَا يَحِلُّ لَكُمْ قَتْلِي وَ لَا اتِّهَاكُ حُرْمَتِي فَإِنِّي ابْنُ بِنْتِ نَبِيِّكُمْ وَ جَدِّي حَدِيحَةُ زَوْجَةُ نَبِيِّكُمْ وَ لَعَلَّهُ قَدْ بَلَغَكُمْ قَوْلُ نَبِيِّكُمْ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَى آخِرِ مَا سَيَأْتِي بِرَوَايَةِ الْمُفِيدِ.

He^{-asws} said: 'I^{-asws} am saying, fear Allah^{-azwj}, your Lord^{-azwj}, and do not kill me^{-asws}, for it is not Permissible for you all to kill me^{-asws}, and do not violate my^{-asws} sanctity, for I^{-asws} am a son^{-asws} of the daughter of your Prophet^{-saww}, and my^{-asws} grandmother^{-asws} is (Syeda) Khadeeja^{-asws}, wife of your Prophet^{-saww}, and perhaps the words of your Prophet^{-saww} have reached you all (saying): 'Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of Paradise' – up to the end of what I (Majlisi) will be coming with by the reporting of Al-Mufeed.

وَ قَالَ الْمُفِيدُ وَ دَعَا الْحُسَيْنَ ع بِرَاحِلَتِهِ فَرَكِبَهَا وَ نَادَى بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْعِرَاقِ وَ جُلُوهُمْ يَسْمَعُونَ فَقَالَ أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَ لَا تَعْجَلُوا حَتَّى أَعْظِمَكُمْ بِمَا يَحِلُّ لَكُمْ عَلَيَّ وَ حَتَّى أَغْدِرَ عَلَيْكُمْ فَإِنِ أُعْطِيتُمُونِي النَّصْفَ كُنْتُمْ بِذَلِكَ أَسْعَدَ وَ إِنَّمَا تُعْطُونِي النَّصْفَ مِنْ أَنْفُسِكُمْ فَأَجْعَلُوا رَأْيَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَ لَا تَنْظُرُونَ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ

And Al-Mufeed said, 'And Al-Husayn^{-asws} called for his^{-asws} ride. He^{-asws} rode it and called out at the top of his^{-asws} voice: 'O people of Al-Iraq!' – and most of them were listening. He^{-asws} said: 'O you people! Listen to my^{-asws} words and do not be hasty until I^{-asws} preach to you all with what is a right for you upon me^{-asws}, and until I^{-asws} excuse upon you. If you were to give me^{-asws} the fairness, then you would be fortunate by that, and if you do not give me^{-asws} the fairness from yourselves, then unite your views, **then let not your affair be dubious upon you, then issue judgment upon me and do not respite [10:71] Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]**'.

ثُمَّ حَمَدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ اللَّهَ بِمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى النَّبِيِّ وَ عَلَى مَلَائِكَتِهِ وَ عَلَى أَنْبِيَائِهِ فَلَمْ يُسْمَعْ مِنْكُمْ قَطُّ قَبْلَهُ وَ لَا بَعْدَهُ أَبْلَغَ مِنْهُ فِي مَنْطِقٍ.

Then he^{-asws} praised Allah^{-azwj}, and extolled upon Him^{-azwj}, and mentioned Him^{-azwj} with what He^{-azwj} is rightful of, and sent Salawaat upon the Prophet^{-saww}, and His^{-azwj} Angels, and upon His^{-azwj} Prophets^{-as}. No speaker had been heard at all, neither before him^{-asws} nor after him^{-asws}, more eloquent than him^{-asws} in talking.

ثُمَّ قَالَ أَمَّا بَعْدُ فَانْشُبُونِي فَاَنْظُرُوا مَنْ أَنَا ثُمَّ رَاجِعُوا أَنْفُسَكُمْ وَ عَايِنُوهُمْ فَاَنْظُرُوا هَلْ يَصْلُحُ لَكُمْ قَتْلِي وَ اتِّهَاكُ حُرْمَتِي أَلَسْتُ ابْنِ نَبِيِّكُمْ وَ ابْنِ وَصِيِّهِ وَ ابْنِ عَمِّهِ وَ أَوَّلِ مُؤْمِنٍ مُصَدِّقٍ لِرَسُولِ اللَّهِ ص بِمَا جَاءَ بِهِ مِنْ عِنْدِ رَبِّهِ

Then he^{-asws} said: 'As for after, Lineage me^{-asws} and look at who I^{-asws} am! Then return to your own souls and reproach them. Then look, is it correct to you all to be killing me^{-asws}, and violating my^{-asws} sanctity? Am I^{-asws} not the son^{-asws} of your Prophet^{-saww}, and son^{-asws} of his^{-saww} successor^{-asws} and cousin^{-asws}, and the first Momin to ratify Rasool-Allah^{-saww} with what he^{-saww} had come with from the Presence of his^{-saww} Lord^{-azwj}?

أَوْ لَيْسَ حَمْرُهُ سَيِّدُ الشُّهَدَاءِ عَمِّي أَوْ لَيْسَ جَعْفَرُ الطَّيَّارِ فِي الْجَنَّةِ بِمَنَاحِينَ عَمِّي أَوْ لَمْ يَبْلُغَكُمْ مَا قَالَ رَسُولُ اللَّهِ ص لِي وَ لِأَخِي هَذَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

Or isn't Hamza^{-asws} chief of the martyrs, my^{-asws} uncle^{-as}? Or isn't Ja'far^{-asws}, the filer in the Paradise with the two wings, my^{-asws} uncle^{-as}? Or has it not reached you what Rasool-Allah^{-saww}

had said for me^{-asws} and for my^{-asws} brother^{-asws}: 'These two are chiefs of the youths of the people of Paradise'?

فَإِنْ صَدَقْتُمُونِي بِمَا أَقُولُ وَهُوَ الْحَقُّ وَاللَّهُ مَا تَعَمَّدَتْ كَذِباً مُذْ عَلِمْتُ أَنَّ اللَّهَ يَمُتُّ عَلَيْهِ أَهْلَهُ وَإِنْ كَذَبْتُمُونِي فَإِنَّ فِيكُمْ مَنْ إِنْ سَأَلْتُمُوهُ عَنْ ذَلِكَ أَخْبَرَكُمْ اسْأَلُوا جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ وَأَبَا سَعِيدٍ الْخُدْرِيَّ وَسَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ وَزَيْدَ بْنَ أَرْقَمَ وَأَنَسَ بْنَ مَالِكٍ يُخْبِرُوكُمْ أَنَّهُمْ سَمِعُوا هَذِهِ الْمَقَالََةَ مِنْ رَسُولِ اللَّهِ ص لِي وَ لِأَخِي أَمَا بِي هَذَا حَاجَزٌ لَكُمْ عَنْ سَفْكِ دَمِي.

If you could ratify me^{-asws} of what I^{-asws} am saying, and it is the truth. By Allah^{-azwj} I^{-asws} have not deliberated a lie since I^{-asws} knew that Allah^{-azwj} Detests it upon its people. And if you were to belie me^{-asws}, then among you is one, if you were to ask him about that, he will inform you. Ask Jabir Bin Abdullah Al-Ansari, and Abu Saeed Al-Khudry, and Sahl Bin Sa'ad Al-Saaidy, and Zayd Bin Arqam, and Anas Bin Malik. They will inform you that they have heard these words from Rasool-Allah^{-saww}, for me^{-asws} and for my^{-asws} brother^{-asws}. Isn't there in this a barrier for you all from shedding my^{-asws} blood?'

مات جابر بن عبد الله سنة 74 و شهد جنازته الحجاج و الظاهر أنه بالكوفة و أبو سعيد الخدري سنة 64- 74 و سهل بن سعد هو آخر من مات بالمدينة سنة احدى و تسعين و زيد بن أرقم سنة 66 بالكوفة، و أنس بن مالك آخر من مات بالبصرة سنة 71 و كان قاطنا بها.

Note: - *Jabir Bin Abdullah^{-ra} died in the year 74, and Al-Hajjaj had attended his^{-ra} funeral, and the apparent is that he^{-ra} was at Al-Kufa; and Abu Saeed Al-Khudry died in the year 64 to 74; and Sahl Bin Sa'ad, he is the last one to die at Al-Medina in the year 91; and Zayd Bin Arqam (died) in year 66 at Al-Kufa; and Anas Bin Malik was the last one to die at Al-Basra in the year 71, and he had been living at it.*

فقال له شمر بن ذي الجوشن هو يَعْبُدُ اللَّهَ عَلَى حَرْفٍ إِنْ كَانَ يَدْرِي مَا تَقُولُ فَقَالَ لَهُ حَبِيبُ بْنُ مَظَاهِرٍ وَاللَّهِ إِنِّي لَأُرَاكَ تَعْبُدُ اللَّهَ عَلَى سَبْعِينَ حَرْفًا وَ أَنَا أَشْهَدُ أَنَّكَ صَادِقٌ مَا تَدْرِي مَا يَقُولُ قَدْ طَبَعَ اللَّهُ عَلَى قَلْبِكَ.

Shimr Bin Zil Jowshan^{-la} said to him^{-asws}, 'He **is one who worships Allah superficially. [22:11]**, if he even knew what you^{-asws} are saying'. Habeeb Bin Muzahir^{-ra} said to him^{-la}, 'By Allah^{-azwj}! I^{-ra} see you^{-la} worshipping Allah^{-azwj} upon seventy superficialities, and I^{-ra} testify that you^{-la} are truthful. You^{-la} don't recognise what he^{-asws} is saying. Allah^{-azwj} has Sealed upon your^{-la} heart!'

ثُمَّ قَالَ لَهُمُ الْحُسَيْنُ ع فَإِنْ كُنْتُمْ فِي شَكٍّ مِنْ هَذَا أَفْتَشْكُونَنِي أَمْ إِنْ بِنْتِ نَبِيِّكُمْ فَوَاللَّهِ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ابْنُ بِنْتِ نَبِيِّ غَيْرِي فِيكُمْ وَلَا بِي غَيْرَكُمْ وَنَحْنُكُمْ أَمْ تَطْلُبُونِي بِقَتِيلٍ مِنْكُمْ قَتَلْتُهُ أَوْ مَالٍ لَكُمْ اسْتَهْلَكْتُهُ أَوْ بِقِصَاصٍ مِنْ جِرَاحَةٍ

Then Al-Husayn^{-asws} said to them: 'If you all are in doubt from this, so how can you be doubting that I^{-asws} am a son^{-asws} of the daughter^{-asws} of your Prophet^{-saww}? By Allah^{-azwj}! There is no son of a daughter of any Prophet^{-saww} in what is between the east and the west, apart from me^{-asws} among you, nor among others. Woe be unto you all! Are you seeking me^{-asws} due to any killed one from you whom I^{-asws} have killed? Or for any wealth for you I^{-asws} have consumed it? Or due to retaliation from any injury?'

فَأَخَذُوا لَا يُكَلِّمُونَهُ فَنَادَى يَا شَيْثَ بْنَ رَبْعِي يَا حَجَّارَ بْنَ أَجْجَرَ يَا قَيْسَ بْنَ الْأَشْعَثِ يَا زَيْدَ بْنَ الْحَارِثِ أَمْ تَكْتُمُونَنِي إِلَى أَنْ قَدْ أُبْنِعَتِ الْيَمَارُ وَ اخْضَرَّ الْجَنَابُ وَ إِنَّمَا تَقْدَمُ عَلَى جُنْدٍ لَكَ مُجَنَّدٍ

They took to not speaking to him^{-asws}. He^{-asws} called out: 'O Shabas Bin Rabie! O Hajjar Bin Anjar! O Qays Bin Al-Ash'as! O Yazeed Bin Al-Haris! Didn't you write to me^{-asws}, 'The fruits are seen, and the sides are green, and rather, come forwards to an army having been recruited for you^{-asws}'?'

فَقَالَ لَهُ قَيْسُ بْنُ الْأَشْعَثِ مَا نَدْرِي مَا تَقُولُ وَلَكِنْ انْزِلْ عَلَيَّ حُكْمَ بَنِي عَمِّكَ فَإِنَّهُمْ لَنْ يُرُوكَ إِلَّا مَا تُحِبُّ

Qays Bin Al-Ash'as said to him^{-asws}, 'We don't know what you^{-asws} are saying! But descend upon the decision for the sons of your^{-asws} uncle, for they will never show you^{-asws} except what you^{-asws} like!'

فَقَالَ لَهُمُ الْحُسَيْنُ ع لَا وَاللَّهِ لَا أُعْطِيكُمْ بِيَدِي إِعْطَاءَ الدَّلِيلِ وَلَا أُفِرُّ لَكُمْ إِفْرَارَ الْعَبِيدِ.

Al-Husayn^{-asws} said to them: 'No, by Allah^{-azwj}! I^{-asws} will not give you all my^{-asws} hand, the giving of the humiliated, nor will I^{-asws} acknowledge to you all an acknowledgment of the slaves!'

ثُمَّ نَادَى يَا عِبَادَ اللَّهِ إِنِّي غُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ وَأَعُوذُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ثُمَّ إِنَّهُ أَنَاخَ رَاحِلَتَهُ وَ أَمَرَ عَقِبَةَ بْنَ سَمْعَانَ بِعَقْلِهَا وَأَقْبَلُوا يَرْحِفُونَ نَحْوَهُ.

Then He^{-asws} called out: 'O servants of Allah^{-azwj}! **And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20] And 'I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]!**' Then he^{-asws} rested his^{-asws} ride and ordered Uqba Bin Sim'an with minding it, and they (enemies) came marching towards him^{-asws}.¹

– وفي المناقب روى بإسناده عن عبد الله بن محمد بن سليمان بن عبد الله بن الحسن عن أبيه عن جده عن عبد الله قال لما عبأ عمر بن سعد أصحابه للمحاربة الحسين بن علي ع ورتبهم مراتبهم وأقام الرايات في مواضعها وعبأ أصحاب الميمنة والميسرة فقال لأصحاب القلب اثبتوا.

And in (the book) 'Al Manaqib' – It is reported by his chain, from Abdullah Bin Muhammad Bin Suleyman Bin Abdullah Bin Al-Hassan, from his father, from his grandfather, from Abdullah who said,

'When Umar^{-la} Bin Sa'ad^{-la} took charge of his^{-la} companions in battling Al-Husayn^{-asws} Bin Ali^{-asws} and ranked them up with their ranks, and established the flags in their places, and arranged the companions of the right flank and the left flank, and said to the companions of the centre, 'Be steadfast!'

و أحاطوا بالحسين من كل جانب حتى جعلوه في مثل الحلقة فخرج ع حتى أتى الناس فاستنصتهم فأبوا أن ينصتوا حتى قال لهم وَإِلَيْكُمْ مَا عَلَيْكُمْ أَنْ تُنصِتُوا إِلَيَّ فَتَسْمَعُوا قَوْلِي وَإِنَّمَا أَدْعُوكُمْ إِلَى سَبِيلِ الرَّشَادِ

And they surrounded Al-Husayn^{-asws} from every side until they made him^{-asws} to be inside like the circle. He^{-asws} went out until he^{-asws} came to the people to make them listen, but their refused to listen, until he^{-asws} said to them: 'Woe be unto you all! It is not upon you all that

¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 h

you should be listening to me^{-asws}, so you would be listening to my^{-asws} words. But rather, I^{-asws} am calling you to the way of rightful guidance.

فَمَنْ أَطَاعَنِي كَانَ مِنَ الْمُرْشِدِينَ وَ مَنْ عَصَانِي كَانَ مِنَ الْمُهْلَكِينَ وَ كُلُّكُمْ عَاصٍ لِأَمْرِي غَيْرَ مُسْتَمِعٍ قَوْلِي فَقَدْ مَلِئْتُ بِطُونَكُمْ مِنَ الْحَرَامِ وَ طُبِعَ عَلَى قُلُوبِكُمْ وَ يَلِكُمْ أَلَا تَنْصِتُونَ أَلَا تَسْمَعُونَ فَتَلَاوَمَ أَصْحَابُ عُمَرَ بْنِ سَعْدٍ بَيْنَهُمْ وَ قَالُوا أَنْصِتُوا لَهُ.

The one who obeys me^{-asws} would be from the rightly guided ones, and one disobeying me^{-asws} would be from the destroyed ones, and all of you are disobedient to my^{-asws} instructions, without listening to my^{-asws} words, for your bodies are filled up from the Prohibited (substances), and there is a seal upon your hearts! Woe be unto you all! Will you not listen? Will you not listen?' The companions of Umar^{-la} Bin Sa'ad^{-la} blamed each other and said, 'listen to him^{-asws}'.

فَقَامَ الْحُسَيْنُ ع ثُمَّ قَالَ تَبَّأَ لَكُمْ أَتَيْتُمَا الْجَمَاعَةَ وَ تَرَجَّأَ أَ فَجِنَ اسْتَصْرَحْتُمُونَا وَلِهِنَّ مُنَحَّرِينَ فَأَصْرَحْتُمْ مُؤَدِّينَ مُسْتَعِدِّينَ سَلَّيْنَا سَيْفًا فِي رِقَابِنَا وَ حَشَشْتُمْ عَلَيْنَا نَارَ الْفِتَنِ خَبَّأَهَا عَدُوُّكُمْ وَ عَدُونَا فَأَصْبَحْتُمْ أَلْبَا عَلَى أَوْلِيَائِكُمْ وَ يَدَا عَلَيْهِمْ لِأَعْدَائِكُمْ يَغْيِرُ عَدْلٍ

Al-Husayn^{-asws} stood up, then said: 'Destruction of Allah^{-azwj} be to you all, of you gathered ones, and gloom! When you were crying out to us desperately when confused, we listened to your crier as fulfillers, helpers. You have barred your swords against in our necks and gathered the fires of Fitna upon us^{-asws}. Your enemies and our^{-asws} enemies have hidden it. You have become surrounding upon your friends and a hand (of support) for their enemies against them, without justice.

أَفَسَوْهُ فِيكُمْ وَ لَا أَمَلٍ أَصْبَحَ لَكُمْ فِيهِمْ إِلَّا الْحَرَامُ مِنَ الدُّنْيَا أَنَا لَوْكُمْ وَ حَسِيسٌ عَيْشٍ طَمَعْتُمْ فِيهِ مِنْ غَيْرِ حَدَثٍ كَانَ مِنَّا لَا رَأْيَ تَقِيلَ لَنَا

They have spread it among you, and there is no filling for you all in the morning except the Prohibited from the world they are giving you, and the despicable life you are coveting in it, from without there having been any newly occurring event from us^{-asws} nor there being any weak view being for us^{-asws}.

فَهَلَّا لَكُمْ الْوَلَايَاتُ إِذْ كَرِهْتُمُونَا وَ تَرَكْتُمُونَا جَهَّزْتُمُوهَا وَ السَّيْفُ لَمْ يُشْهَرْ وَ الْجَاشُ طَامِنٌ وَ الرَّأْيُ لَمْ يُسْتَحْصَفْ وَ لَكِنْ أَسْرَعْتُمْ عَلَيْنَا كَطَيِّرَةِ الدُّبَابِ وَ تَدَاعَيْتُمْ كَتَدَاعِي الْفَرَّاشِ فُقُبْحًا لَكُمْ

So, shouldn't there be scourges for you when you are abhorring us^{-asws}, and are neglecting us^{-asws}, and the sword has not been brandished, and the heart is silent, and the view is deserved. But you quickened against us^{-asws} like the flying flies and collapsed upon us^{-asws} like the collapsing bed (sheet on the bed). So, ugliness is for you all!

فَإِنَّمَا أَنْتُمْ مِنْ طَوَاغِيتِ الْأُمَّةِ وَ شَذَازِ الْأَحْزَابِ وَ نَبَذَةِ الْكِتَابِ وَ نَفْثَةِ الشَّيْطَانِ وَ عُصْبَةِ الْأَثَامِ وَ مُحَرِّبِ الْكِتَابِ وَ مُطْفِئِ السُّنَنِ وَ قَتَلَةِ أَوْلَادِ الْأَنْبِيَاءِ وَ مُبِيرِي عِثْرَةِ الْأَوْصِيَاءِ وَ مُلْحَقِي الْعَهَارِ بِالنَّسَبِ وَ مُؤْذِي الْمُؤْمِنِينَ وَ صَرَخِ أَيْمَةِ الْمُسْتَهْزِئِينَ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ

So rather, you are from the tyrants of the community, and deviant allies, and fragmenters of the Book, and puffing(s) of Satan^{-la}, and parties of sinners, and alterers of the Book, and extinguishers of the Sunnahs, and killers of the children of Prophets^{-as}, and disavowing family of the successors^{-asws}, and joining the shame with the sword, and harmers of the Momineen, and screaming leaders, the mockers, **Those who made the Quran to be parts [15:91].**

وَأَنْتُمْ- ابْنُ حَرْبٍ وَ أَشْيَاعُهُ تَعْتَمِدُونَ وَ إِيَّانَا تُخَادِلُونَ أَجَلَ وَ اللَّهِ الْخَذْلُ فِيكُمْ مَعْرُوفٌ وَ شَجَّتْ عَلَيْهِ عُزُوفُكُمْ وَ تَوَارَتْهُ أَصُولُكُمْ وَ فُرُوعُكُمْ وَ نَبَتْ عَلَيْهِ فُلُوبُكُمْ وَ عُشِيَتْ صُدُورُكُمْ

And you, sons of Harb and his loyalists are being deliberate, and you are abandoning us. Yes, by Allah^{-azwj}, the abandoning is well known among you all, and your veins are covered upon it, and you are inheriting it, your roots (ancestors) and your branches (posterity), and your hearts are affirmed upon it, and your chests are overwhelmed.

فَكُنْتُمْ أَجْبَثَ شَيْءٍ سِنَخًا لِلنَّاصِبِ وَ أَكْلَةً لِلْعَاصِبِ أَلَا لَعْنَةُ اللَّهِ عَلَى التَّائِيهِ الَّذِينَ يَنْقُضُونَ الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفِيلًا فَأَنْتُمْ وَ اللَّهُ هُمْ.

So, you are the wickedest of things stinking of the hostilities. Indeed! May the Curse of Allah^{-azwj} be upon the allegiance-breakers, those who are **breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. [16:91]**. So, by Allah^{-azwj}, you are they!’

أَلَا إِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ رَكَزَ بَيْنَ اثْنَتَيْنِ بَيْنَ الْقَلَةِ [السَّلَةِ] وَ الدَّلَّةِ وَ هَيْهَاتَ مَا أَخَذَ الدَّيَّةَ أَبِي اللَّهِ ذَلِكَ وَ رَسُولُهُ وَ جُدُودٌ طَابَتْ وَ حُجُورٌ طَهَّرَتْ وَ أَنْوَفٌ حَمِيَّةٌ وَ نُفُوسٌ أَبْيَّةٌ لَا تُؤْتِرُ مَصَارِعَ الْبَقَامِ عَلَى مَصَارِعِ الْكِرَامِ أَلَا قَدْ أَعْدَرْتُ وَ أَنْذَرْتُ أَلَا إِنِّي زَاحِفٌ بِحَذِيهِ الْأُسْرَةِ عَلَى قِلَّةِ الْعَتَادِ وَ خَذَلَةِ الْأَصْحَابِ

Indeed! The illegitimate son of the illegitimate has focused between the two – the small number and the humiliation. And far be it! I^{-asws} will not take to the lowliness! Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have refused that, and the ancestors are goodly, and the laps are clean, and the prides are protected, and the souls are un-bowing. The slaying places of the blame-worthy are not preferred over the slaying places of the honourable. Indeed! I^{-asws} have excused and warned. Indeed! I^{-asws} am marching with this family^{-asws} upon scarcity of weapons, and abandonment of the companions!’

ثُمَّ أَنْشَأَ يَقُولُ

وَ إِنْ هُزِمَ فَغَيْرُ مُهْزَمِينَ
مَنَايَا وَ دَوْلَةُ آخِرِينَ

فَإِنْ هُزِمَ فَهَزَامُونَ قَدْ مَأْ
وَ مَا إِنْ طُبْنَا جُبْنَ وَ لَكِنْ

Then he^{-asws} prosed saying: *‘If we are defeated, so they are the defeated ones from before! And if we are defeated, we (still) wouldn’t be the defeated ones! And is not so that our cure is cowardice, but the deaths are ours, and the government is for others’*.

أَلَا ثُمَّ لَا تَلْبَثُونَ بَعْدَهَا إِلَّا كَرِثَ مَا يُرَكِّبُ الْفَرَسُ حَتَّى تَدُورَ بِكُمْ الرَّحَى عَهْدُ عَهْدُهُ إِلَيَّ أَبِي عَنْ جَدِّي فَأَجْمِعُوا أَمْرَكُمْ وَ شُرَكَاءُكُمْ ثُمَّ كِيدُوا جَمِيعًا فَلَا تُنْظَرُونَ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَ رَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Indeed! Then you will not be remaining after it except like a calamity what the horse would ride, until the mill rotates with you all, being a pact having been covenanted to me^{-asws}, my^{-asws} father^{-asws} from my^{-asws} grandfather^{-asws}, **then gather your affairs and your associates, then let not your affair be dubious upon you, then issue judgment upon me and do not respite**

[10:71] I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].

اللَّهُمَّ احْسِنْ عَنْهُمْ فَطَرَ السَّمَاءِ وَ ابْعَثْ عَلَيْهِمْ سَيِّدَ كَسْبِي يُوسُفَ وَ سَلِّطْ عَلَيْهِمْ غُلَامَ تَقْيِيهِ يَسْقِيهِمْ كَأْساً مُصَبَّرَةً وَ لَا يَدْعُ فِيهِمْ أَحَدًا إِلَّا قَتَلَهُ قَتْلَةً بِقَتْلَةٍ وَ ضَرْبَةً بِضَرْبَةٍ يَنْتَقِمُ لِي وَ لِأَوْلِيَائِي وَ أَهْلِ بَيْتِي وَ أَشْيَاعِي مِنْهُمْ فَإِنَّهُمْ عَزَّوْنَا وَ كَذَّبُونَا وَ خَدَّلُونَا وَ أَنْتَ رَبُّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أَتَيْنَا وَ إِلَيْكَ الْمَصِيرُ

O Allah^{-azwj}! Withhold the drops of the sky from them, and Send upon them years, like the years of Yusuf^{-as}, and Cause a boy of Saaqee to overcome upon them to quench them a blood-stained cup, and not leave anyone among them except he kills him. A Killing with a killing, and a strike with a strike, taking revenge for me^{-asws} and for my^{-asws} friends, and People^{-asws} of my^{-asws} Household, and my^{-asws} Shias, from them, for they have deceived us^{-asws}, and belied us^{-asws}, and abandoned us^{-asws}, and You^{-azwj} are our^{-asws} Lord^{-azwj}, **Upon You we rely, and to You we are penitent, and to You is the destination!** [60:4].

ثُمَّ قَالَ أَتَيْنَ عُمَرَ بْنَ سَعْدٍ ادْعُوا لِي عُمَرَ فَدُعِيَ لَهُ وَ كَانَ كَارِهًا لَا يُحِبُّ أَنْ يَأْتِيَهُ فَقَالَ يَا عُمَرُ أَنْتَ تَقْتُلُنِي تَزْعُمُ أَنَّ يُؤَلِّيكَ الدَّعِي ابْنُ الدَّعِي بِلَادَ الرَّيِّ وَ جُرْجَانَ وَ اللَّهُ لَا تَنْتَهَتْ بِذَلِكَ أَبَدًا عَهْدًا مَعْهُدًا فَاصْنَعْ مَا أَنْتَ صَانِعٌ فَإِنَّكَ لَا تَفْرَحُ بَعْدِي بِدُنْيَا وَ لَا آخِرَةٍ وَ لَكَأَنِّي بِرَأْسِكَ عَلَى قَصَبَةٍ قَدْ نُصِبَ بِالْكُوفَةِ يَرَامَاهُ الصَّبِيَّانُ وَ يَتَخَذُونَهُ غَرَضًا بَيْنَهُمَا.

Then he^{-asws} said: 'Where is Umar^{-la} Bin Sa'ad^{-la}! Call Umar^{-la} to me^{-asws}!' They called him^{-la} to him^{-asws}, and he^{-la} was unwilling, not liking to go to him^{-asws}. He^{-asws} said: 'O Umar^{-la}! You^{-la} are killing me^{-asws} claiming that the illegitimate son of the illegitimate (Ibn Ziyad^{-la}) would make you^{-la} the governor of Al-Rayy and Jurjan? By Allah^{-azwj}! You^{-la} not be congratulated with that, ever, being a pact having been covenanted. So, do whatever you^{-la} want to do, for you^{-la} will not be happy after me^{-asws} with the world nor the Hereafter, and it is as if I^{-asws} am by your^{-la} head upon a pole having been installed at Al-Kufa, the children are pelting at it and taking it as a target between them!'

فاغتاض عمر من كلامه ثم صرف بوجهه عنه و نادى بأصحابه ما تنتظرون به احملوا بأجمعكم إنما هي أكلة واحدة ثم إن الحسين دعا بفرس رسول الله المرتجز فركبه و عبأ أصحابه.

Umar^{-la} was angered from his^{-asws} speech, then he^{-asws} turned his^{-asws} face away from him^{-la} and called out to his^{-asws} companions who were waiting with him^{-asws}: 'Attack with all of you! But rather it is one meal!' Then Al-Husayn^{-asws} for the horse of Rasool-Allah^{-saww}, Al-Murtajiz, and rode it, and took charge of his^{-asws} companions.

أقول قد روي الخطبة في تحف العقول نحو ما مر و رواه السيد بتغيير و اختصار و ستأتي برواية الإحتجاج أيضا.

I (Majlisi) am saying: 'The sermon has been reported in (the book) 'Tohf Al-Uqool' approximate from what has passed, and it is reported by the Seyyid with changes and brevity, and I (Majlisi) would be coming with the report of (the book) 'Al-Ihtijaj' as well'.

ثم قال المفيد رحمه الله فلما رأى الحر بن يزيد أن القوم قد صمموا على قتال الحسين ع قال لعمر بن سعد أي عمر أ مقاتل أنت هذا الرجل قال إي و الله قتالا شديدا أيسره أن تسقط الرؤوس و تطيح الأيدي

Then Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'When Al-Hurr Bin Yazeed^{-ra} saw that the people had resolved upon killing Al-Husayn^{-asws}, he^{-ra} said to Umar^{-la} Bin Sa'ad^{-la}, 'Yes, Umar^{-la}! Are you^{-la} going to battle this man?' He^{-la} said, 'Yes, by Allah^{-azwj}, a severe battle! Its least would be falling of the heads and throwing aside of the hands'.

قال أ فما لكم فيما عرضه عليكم رضى قال عمر أما لو كان الأمر إلي لفعلت و لكن أميرك قد أبي

He^{-ra} said, 'So there is no agreement for you regarding what he^{-asws} had presented to you all?' He^{-la} said, 'But, had the matter been up to me^{-la}, I^{-la} would have done so, but your^{-ra} emir has refused'.

فأقبل الحر حتى وقف من الناس موقفا و معه رجل من قومه يقال له قرة بن قيس فقال له يا قرة هل سقيت فرسك اليوم قال لا قال فما تريد أن تسقيه

Al-Hurr^{-ra} came until he^{-ra} paused from the people a pausing, and there was a man from his^{-ra} people call Qurrah Bin Qays with him^{-ra}. He^{-ra} said to him, 'O Qurrah! Have you watered your horse today?' He said, 'No'. He^{-ra} said, 'Don't you want to water it?'

قال قرة فظننت و الله أنه يريد أن يتنحى و لا يشهد القتال فكره أن أراه حين يصنع ذلك فقلت له لم أسقه و أنا منطلق فأسقيه فاعتزل ذلك المكان الذي كان فيه فو الله لو أنه اطلعني على الذي يريد لخرجت معه إلى الحسين.

Qurrah said (to himself), 'By Allah^{-azwj}! I thought that he^{-ra} intended to step aside and not attend the battle, so he^{-ra} had disliked that I would see him^{-ra} do that'. So, I said to him^{-ra}, 'I have not watered it yet, and I shall (now) go and water it'. So, I went away from the place which he^{-ra} was in. By Allah^{-azwj}! Had he^{-ra} notified me upon what which he^{-ra} had intended, I would have gone out with him^{-ra} to Al-Husayn^{-asws}.

كذب عدو الله، فانه قد رأى الحرّ بعد ذلك حين يقاتل ذبا عن آل رسول الله

Note: - The enemy of Allah^{-azwj} has lied. He had seen Al-Hurr^{-ra} after that when he^{-ra} was fighting on behalf of the family^{-asws} of Rasool-Allah^{-saww}.

فأخذ يدنو من الحسين قليلا قليلا فقال له مهاجر بن أوس ما تريد يا ابن يزيد أ تريد أن تحمل فلم يجبه فأخذه مثل الأفكل و هي الرعدة

He^{-ra} took to going closer to Al-Husayn^{-asws}, little by little. Muhajir Bin Aws said to him^{-ra}, 'What are you^{-ra} intending, O son^{-ra} of Yazeed! Do you want to attack?' But he^{-asws} did not answer him. He^{-ra} was seized with like the shivering, and it is the trembling.

فقال له المهاجر إن أمرك لمريب و الله ما رأيت منك في موقف قط مثل هذا و لو قيل لي من أشجع أهل الكوفة لما عدوتك فما هذا الذي أرى منك

Al-Muhajir said to him^{-ra}, 'Your^{-ra} affair is suspicious. By Allah^{-azwj}! I have not seen from you^{-ra} being in this position at all, being like this, and if it were to be said to me, 'Who is the bravest of the people of Al-Kufa?' I would not leave you^{-ra} out. So, what is this which I am seeing from you^{-ra}?'

فقال له الحر إني و الله أخير نفسي بين الجنة و النار فو الله لا أختار على الجنة شيئا و لو قطعت و أحرقت.

Al-Hurr^{-ra} said to him, 'By Allah^{-azwj}! I^{-ra} am choosing for myself^{-ra} between the Paradise and the Fire. By Allah^{-azwj}! I^{-ra} will not choose anything over the Paradise and even if I^{-ra} were to be cut into pieces and incinerated'.

ثم ضرب فرسه فلحق الحسين ع فقال له جعلت فداك يا ابن رسول الله أنا صاحبك الذي حبستك عن الرجوع و سايرتك في الطريق و جمعجت بك في هذا المكان و ما ظننت أن القوم يردون عليك ما عرضته عليهم و لا يبلغون منك هذه المنزلة

Then he^{-ra} struck his^{-ra} horse and joined with Al-Husayn^{-asws}. He^{-ra} said to him^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-azwj}! I^{-ra} am your^{-asws} companion who had withheld you from returning, and I^{-ra} travelled with you^{-asws} in the road, and I^{-ra} clamoured with you^{-asws} in this place, and I^{-ra} did not think that the people would be rejecting upon you^{-asws} what you^{-asws} had presented to them, nor would they be reaching from you^{-asws} to this stage.

و الله لو علمت أنهم ينتهون بك إلى ما ركبت مثل الذي ركبت و أنا تائب إلى الله مما صنعت فترى لي من ذلك توبة

By Allah^{-azwj}! If I^{-ra} had known they would be ending with you^{-asws} to what I^{-ra} have executed, like that which I^{-ra} have perpetrated, and I^{-ra} am hereby repenting to Allah^{-azwj} from what I^{-ra} have done. Do you^{-asws} see any repentance being for me^{-ra} from that?'

فقال له الحسين ع نعم يتوب الله عليك فانزل

Al-Husayn^{-asws} said to him^{-ra}: 'Yes, Allah^{-azwj} will Turn to you^{-ra} (with Mercy), so descend!'

فقال أنا لك فارسا خير مني راجلا أقاتلهم على فرسي ساعة و إلى النزول ما يصير آخر أمري فقال له الحسين ع فاصنع يرحمك الله ما بدا لك.

He^{-ra} said, 'I^{-ra} being a horseman for you^{-asws} is better than me^{-ra} being a foot soldier. I^{-ra} can fight them upon my^{-ra} horse for a while, and to the descending to what would become the last of my^{-ra} affairs'. Al-Husayn^{-asws} said to him^{-ra}: 'Do whatever comes to your^{-ra} mind! May Allah^{-azwj} have Mercy on you^{-ra}'.

فاستقدم أمام الحسين ع فقال يا أهل الكوفة لأمكم الهبل و العير أ دعوتكم هذا العبد الصالح حتى إذا أتاكم أسلمتموه و زعمتم أنكم قاتلوا أنفسكم دونه ثم عدوتم عليه لتقتلوه

He^{-ra} proceeded in front of Al-Husayn^{-asws} and said, 'O people of Al-Kufa! Your generality is for the bereavement and the death! You invited this righteous servant until when he^{-asws} came to you for you to embrace him^{-asws} and claimed that you will be killing yourselves under him^{-asws}, then you became enemies against him^{-asws} to kill him^{-asws}.

أمسكتكم بنفسه و أخذتم بكللكه و أحطتم به من كل جانب لتمنعوه التوجه إلى بلاد الله العريضة فصار كالأسير في أيديكم لا يملك لنفسه نفعا و لا يدفع عنها ضرا

You withheld him^{-asws} and seized him^{-asws} by the throat and surrounded him^{-asws} from every side in order to prevent him^{-asws} to head to the city of Allah^{-azwj}, (with) the objection. So he^{-asws} became like the prisoner in your hands. Neither could he^{-asws} control any benefit for himself^{-asws} nor could he^{-asws} repel any harm from it.

و حَلَّاهُمْ و نساءه و صبيته و أهله عن ماء الفرات الجاري تشربه اليهود و النصارى و المجوس و تمرغ فيه خنازير السواد و كلابهم و هاهم قد صرعهم العطش بئسما خلفتم محمدا في ذريته لا سقاكم الله يوم الظمأ.

And you blockaded him^{-asws}, and his^{-asws} womenfolk, and his^{-asws} family from the flowing water of Euphrates from which drink the Jews and the Christians, and the Magians, and there immerse in it the pigs, and the multitude, and their dogs. And here they^{-asws} are, suffering from the thirst. Evil is what you have replaced Muhammad^{-saww} regarding his^{-saww} offspring. May Allah^{-azwj} not Quench you all on the Day of parch-ness!

فحمل عليه رجال يرمونه بالنبل فأقبل حتى وقف أمام الحسين ع و نادى عمر بن سعد يا دريد أذن رايتك فأدناها ثم وضع سهمها في كبد قوسه ثم رمى و قال اشهدوا أي أول من رمى الناس.

A man attacked upon him^{-ra}, shooting at him^{-ra} with the arrow. He^{-ra} came back until he^{-ra} paused in front of Al-Husayn^{-asws}. And Umar^{-la} Bin Sa'ad^{-la} called out, 'O dareyd! Bring your flag closer!' He brought it closer. Then he^{-la} placed an arrow in the string of his^{-la} bow, then shot and said, 'Be witnesses! I^{-la} am the first one to shoot at the people!'

و قال محمد بن أبي طالب فرمى أصحابه كلهم فما بقي من أصحاب الحسين ع إلا أصابه من سهامهم قيل فلما رموهم هذه الرمية قل أصحاب الحسين ع و قتل في هذه الحملة خمسون رجلا

And Muhammad Bin Abu Talib said, 'They shot at his^{-asws} companions, all of them, so there did not remain anyone from the companions of Al-Husayn^{-asws} except their arrows had hit him. It is said, 'When they shot at them with this shooting, the companions of Al-Husayn^{-asws} became fewer, and fifty men were killed in this attack'.

و قال السيد فقال ع لأصحابه قُومُوا رَحِمَكُمُ اللَّهُ إِلَى الْمَوْتِ الَّذِي لَا بُدَّ مِنْهُ فَإِنَّ هَذِهِ السِّهَامَ رُسُلُ الْقَوْمِ إِلَيْكُمْ و قال السيد فقال ع لأصحابه قُومُوا رَحِمَكُمُ اللَّهُ إِلَى الْمَوْتِ الَّذِي لَا بُدَّ مِنْهُ فَإِنَّ هَذِهِ السِّهَامَ رُسُلُ الْقَوْمِ إِلَيْكُمْ

And the Seyyid (Al Tawoos) said, 'He^{-asws} said to his^{-asws} companions: 'May Allah^{-azwj} have Mercy on you all! Arise to the death which there is no escape from it, for these arrows are messages of the people to you all!'

فَاقْتَنَلُوا سَاعَةً مِنَ النَّهَارِ حَمَلَةً وَ حَمَلَةً حَتَّى قُتِلَ مِنْ أَصْحَابِ الْحُسَيْنِ ع جَمَاعَةٌ قَالَ فَعِنْدَهَا ضَرَبَ الْحُسَيْنُ ع يَدَهُ عَلَى لِحْيَتِهِ وَ جَعَلَ يَقُولُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْيَهُودِ إِذْ جَعَلُوا لَهُ وَلَدًا وَ اشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى إِذْ جَعَلُوهُ ثَالِثَ ثَلَاثَةٍ وَ اشْتَدَّ غَضَبُهُ عَلَى الْمَجُوسِ إِذْ عَبَدُوا الشَّمْسَ وَ الْقَمَرَ دُونَهُ

They fought for a time from the day, attacking and attacking, until a group from the companions of Al-Husayn^{-asws} had been killed. During that, Al-Husayn^{-asws} struck his^{-asws} hand upon his^{-asws} beard and went on to say: 'The Wrath of Allah^{-azwj} Intensified upon the Jews when they made a son to be for Him^{-azwj}. And His^{-azwj} Wrath Intensified upon the Christian when they mand Him^{-azwj} to be a third of the three. And His^{-azwj} Wrath Intensified upon the Magians when they worshipped the sun and the moon besides Him^{-azwj}.

وَ اشْتَدَّ غَضَبُهُ عَلَى قَوْمٍ اتَّفَقَتْ كَلِمَتُهُمْ عَلَى قَتْلِ ابْنِ بَنَاتِ نَبِيِّهِمْ أَمَا وَ اللَّهُ لَا أُجِيبُهُمْ إِلَى شَيْءٍ مَّا يُرِيدُونَ حَتَّى أَلْقَى اللَّهُ تَعَالَى وَ أَنَا مُحْضَبٌ بِدَمِي.

And His^{-azwj} Wrath Intensified upon a people who harmonised their words upon killing the son^{-asws} of the daughter^{-asws} of their Prophet^{-saww}. But, by Allah^{-azwj}! I^{-asws} will not answer them to anything from what they are wanting until I^{-asws} meet Allah^{-azwj} the Exalted, and I^{-asws} am dyed with my^{-asws} blood!

وَرُوِيَ عَنْ مَوْلَانَا الصَّادِقِ ع أَنَّهُ قَالَ سَمِعْتُ أَبِي ع يَقُولُ لَمَّا التَقَى الْحُسَيْنُ ع وَ عُمَرُ بْنُ سَعْدٍ لَعَنَهُ اللَّهُ وَ قَامَتِ الْحَرْبُ أُنْزِلَ النَّصْرُ حَتَّى رَفُوفَ عَلَى رَأْسِ الْحُسَيْنِ ع ثُمَّ خَيَّرَ بَيْنَ النَّصْرِ عَلَى أَعْدَائِهِ وَ بَيْنَ لِقَاءِ اللَّهِ تَعَالَى فَاخْتَارَ لِقَاءَ اللَّهِ تَعَالَى

And it is reported from our Master Al-Sadiq^{-asws} having said: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'When Al-Husayn^{-asws} and Umar^{-la} Bin Sa'ad^{-la} met and the war was established, the Help (from Allah^{-azwj}) descended until there was fluttering upon the head of Al-Husayn^{-asws}. Then he^{-asws} was given the choice between the help against his^{-asws} enemies and meeting Allah^{-azwj} the Exalted. He^{-asws} chose meeting Allah^{-azwj} the Exalted'.

قَالَ الرَّاوي ثُمَّ صَاحَ ع أَمَا مِنْ مُعِيْثٍ يُعِيْثُنَا لَوَجْهِ اللَّهِ أَمَا مِنْ دَابٍّ يَدْبُ عَنْ حَرَمِ رَسُولِ اللَّهِ

The reporter said, 'Then he^{-asws} shouted: 'Is there no helper who will help us^{-asws} for the Face of Allah^{-azwj}? Is there any defended to defend the sanctity of Rasool-Allah^{-saww}?'

و قَالَ الْمُفِيدَ رَحِمَهُ اللَّهُ وَ تَبَارَزُوا فَبَرَزَ يَسَارُ مَوْلَى زِيَادِ بْنِ أَبِي سَفْيَانَ وَ بَرَزَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَمِيرٍ فَقَالَ لَهُ يَسَارُ مِنْ أَنْتَ فَانْتَسِبْ لَهُ فَقَالَ لَسْتُ أَعْرِفُكَ حَتَّى يَخْرُجَ إِلَيَّ زُهَيْرُ بْنُ الْقَيْنِ أَوْ حَبِيبُ بْنُ مُظَاهَرَ

Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'And they duelled. Yasaar^{-la}, a slave of Ziyad Bin Abu Sufyan came for duel, and Abdullah Bin Umeyr duelled him. Yasaar^{-la} said to him, 'Who are you?' He lineaged himself to him. He said, 'I don't know you, until Zuheyr Bin Al-Qayn^{-ra} comes out to me, or Habeeb Bin Muzahir^{-ra}'.

فَقَالَ عَبْدُ اللَّهِ بْنُ عَمِيرٍ يَا ابْنَ الْفَاعِلَةِ وَ بَكَ رَغْبَةً عَنْ مِبَارَظَةِ أَحَدٍ مِنَ النَّاسِ ثُمَّ شَدَّ عَلَيْهِ فَضْرِيهِ بِسَيْفِهِ حَتَّى بَرَدَ وَ إِنَّهُ لَمُشْغُولٌ بِضْرِيهِ إِذْ شَدَّ عَلَيْهِ سَالِمُ مَوْلَى عَبِيدِ اللَّهِ بْنِ زِيَادٍ

Abdullah Bin Umeyr said, 'O son of the doer (prostitute)! And with you there is a wish from duelling anyone from the people?' Then he attacked upon him and struck him with his sword until he went cold (died), and he was pre-occupied with striking him when Salim, a slave of Ubeydullah^{-la} Bin Ziyad^{-la} attacked upon him.

فَصَاحُوا بِهِ قَدْ رَهَقَكَ الْعَبْدُ فَلَمْ يَشْعُرْ حَتَّى غَشِيَهُ فَبَدَرَهُ بِضْرِيَةِ اتَّقَاهَا ابْنُ عَمِيرٍ بِيَدِهِ الْيَسْرَى فَأَطَارَتْ أَصَابِعُ كَفِهِ ثُمَّ شَدَّ عَلَيْهِ فَضْرِيَهُ حَتَّى قَتَلَهُ وَ أَقْبَلَ وَ قَدْ قَتَلَهُمَا جَمِيعًا وَ هُوَ يَرْتَجِزُ وَ يَقُولُ

أَنَا أَمْرٌ ذُو مَرَّةٍ وَ عَصَبٌ

إِنْ تَنَكَّرُونِي فَأَنَا ابْنُ كَلْبٍ

وَ لَسْتُ بِالْخَوَارِ عِنْدَ النُّكَبِ

They shouted with him, 'The servant is exhausted!' He was unaware until they had overwhelmed him. He rushed to strike cutting off the left hand of Ibn Umeyr, and the fingers of his hand flew off. Then he attacked upon him, until he killed him, and came back, and he had killed them all, and he was reciting a war poem, and saying, 'how can you be denying me,

oh son of a dog. I am a man with bitterness and bias, and I am not in the dark during the predicament'.

و حمل عمرو بن الحجاج على ميمنة أصحاب الحسين ع فيمن كان معه من أهل الكوفة فلما دنا من الحسين ع جنوا له على الركب و أشرعوا الرماح نحوهم فلم تقدم خيلهم على الرماح فذهبت الخيل لترجع فرشقهم أصحاب الحسين ع بالنبل فصرعوا منهم رجالا و جرحوا منهم آخرين

And Amro Bin Al-Hajjaj attacked upon the right flank of the companions of Al-Husayn^{-asws}, among the ones from the People of Al-Kufa who were with him. When they were near to Al-Husayn^{-asws}, they knelt to him^{-asws} upon the saddles, and they aimed the spears towards them. But their horses did not go ahead upon the spears. So, the cavalry went to return, and the companions of Al-Husayn^{-asws} scattered them with the arrows. Some men from them were slain, and others from them were injured.

و جاء رجل من بني تميم يقال له عبد الله بن خوزة فأقدم على عسكر الحسين ع فناداه القوم إلى أين ثكلتك أمك فقال إني أقدم على رب رحيم و شفيع مطاع

A man from the clan of Tameem called Abdullah Bin Khowzah came. He proceeded to (attack) the soldiers of Al-Husayn^{-asws}. The people called out to him, 'To where (are you going)? May your mother be bereft of you!' He said, 'I am proceeding to the Merciful Lord^{-azwj} and the Obeyed Intercessor!'

فقال الحسين ع لأصحابه من هذا فقليل له هذا ابن خوزة التميمي فقال اللهم جره إلى النار فاضطرب به فرسه في جدول فوقع و تعلق رجله اليسرى في الركاب و ارتفعت اليمنى و شد عليه مسلم بن عوسجة فضرب رجله اليمنى فأطارت و عدا به فرسه فضرب برأسه كل حجر و كل شجر حتى مات و عجل الله بروحه إلى النار و نشب القتال فقتل من الجميع جماعة.

Al-Husayn^{-asws} said to his^{-asws} companions: 'Who is this?' It was said to him^{-asws}, 'This is a son of Al-Khowza Al-Tameemi'. He^{-asws} said: 'O Allah^{-azwj}! Drag him to the Fire!' His horse became restless with him in a ditch, and he fell, and his left leg got stuck in the stirrup, and the right was raised, and Muslim Bin Awsaja^{-ra} attacked upon him and struck his right leg. It flew off, and his horse sprinted with him, and his head hit every stone and every tree, until he died, and Allah^{-azwj} Hastened his soul to the Fire. And the fighting erupted, and a group from the crowd was killed.

و قال محمد بن أبي طالب و صاحب المناقب و ابن الأثير في الكامل و رواياتهم متقاربة أن الحر أتى الحسين ع فقال يا ابن رسول الله كنت أول خارج عليك فائذن لي لأكون أول قتيل بين يديك و أول من يصافح جذك غدا

Muhammad Bin Abu Talib and the author of 'Al Manaqib', and Ibn Al-Aseer in 'Al-Kaamil' said, and their reports are convergent, 'Al-Hurr^{-ra} came to Al-Husayn^{-asws}. He^{-ra} said, 'O son^{-asws} of Rasool-Allah^{-saww}! I^{-ra} was the first one to come out against you^{-asws}, so permit for me^{-ra} to become the first one to be killed in front of you^{-asws}, and the first one to shake the hand of your^{-asws} grandfather^{-saww} tomorrow'.

و إنما قال الحر لأكون أول قتيل بين يديك و المعنى يكون أول قتيل من المبارزين و إلا فإن جماعة كانوا قد قتلوا في الحملة الأولى كما ذكر فكان أول من تقدم إلى براز القوم و جعل ينشد و يقول

أضرب في أعناقكم بالسيف
أضربكم و لا أرى من حيف

إني أنا الحر و مأوى الضيف
عن خير من حل بأرض الخيف

And rather, Al-Hurr^{ra} said, 'I^{asws} shall become the first one to be killed in front of you^{asws}', and the meaning is, first one to be killed from the duellers, or else, for a group had already been killed in the first attack like what has been mentioned. So, he^{ra} was the first one to go ahead to duel the people, and went on to prose and say, 'I^{ra} am Al-Hurr^{ra}, and shelter of the guest. I^{ra} shall strike in your necks with the sword on behalf of the best one to be in the land of fear. I^{ra} shall strike you, and I^{ra} do not see any fear!'

و روي أن الحر لما لحق بالحسين ع قال رجل من تميم يقال له يزيد بن سفيان أما والله لو لحقته لأتبعته السنان فبينما هو يقاتل و إن فرسه لمضروب على أذنيه و حاجبيه و إن الدماء لتسيل إذ قال الحصين يا يزيد هذا الحر الذي كنت تتمناه قال نعم

And it is reported that when Al-Hurr^{ra} joined with Al-Husayn^{asws}, a man from Tameem called Yazeed Bin Sufyan said, 'But, by Allah^{azwj}! If I were to meet him^{ra}, would pursue him^{ra}'. While he^{ra} was fighting, and his^{ra} horse had been struck upon its ears and eyebrows, and the blood was flowing, when Al-Haseen said, 'O Yazeed! This is Al-Hurr^{ra} whom you were wishing for!' He said, 'Yes'.

فخرج إليه فما لبث الحر أن قتله و قتل أربعين فارسا و راجلا فلم يزل يقاتل حتى عرقب فرسه و بقي راجلا و هو يقول

أشجع من ذي لبد هزير
لكني الوقاف عند الفر

إني أنا الحر و نجل الحر
و لست بالجبان عند الكر

He went out to him^{asws}. Al-Hurr^{ra} did not wait for long before he^{asws} killed him and killed forty horsemen and foot soldiers. He^{ra} did not cease fighting until his^{ra} sword was hamstrung, and he^{ra} remained as a foot soldier, and he^{ra} was saying (couplets), 'Surely I^{ra} am Al-Hurr^{ra}, and the son of the free (Hurr) is braver than the one with defeat, and I^{ra} am not with cowardice when I^{ra} am hit, but I^{ra} am pausing, not fleeing'.

ثم لم يزل يقاتل حتى قتل رحمه الله فاحتمله أصحاب الحسين ع حتى وضعوه بين يدي الحسين ع و به رمق فجعل الحسين يمسح وجهه و يقول أنت الحر كما سمتك أمك و أنت الحر في الدنيا و أنت الحر في الآخرة

He^{ra} did not cease fighting until he^{ra}, may Allah^{azwj} have Mercy on him^{ra}, was killed. The companions of Al-Husayn^{asws} carried him^{ra} until they placed him^{ra} in front of Al-Husayn^{asws}, and there was last breath with him^{ra}. Al-Husayn^{asws} went on to wipe his^{ra} face and saying: 'You^{asws} are Al-Hurr (the free) like what your^{ra} mother has named you^{ra}, and you^{ra} are Al-Hurr (the free) in the Hereafter'.

و رثاه رجل من أصحاب الحسين ع و قيل بل رثاه علي بن الحسين ع

صبور عند مختلف الرماح
فجاد بنفسه عند الصباح
و زوجه مع الحور الملاح

لنعم الحر حر بني رياح
و نعم الحر إذ نادى حسينا
فيا ربي أضفه في جنان

And a man from the companions of Al-Husayn^{-asws} eulogised him^{-ra} (marsiya). And it is said, 'But Ali^{-asws} Bin Al-Husayn^{-asws} eulogised him^{-ra} (marsiya), *'The best of the free (Al-Hurr^{-ra} is Hurr^{-ra} of the clan of Riyaah (free ones), patient during the clash of spears, and best of the free (Al-Hurr^{-ra}), when Husayn^{-asws} called, renewed his^{-ra} self during the shout. O my Lord^{-azwj}! Lodge him^{-ra} in the Gardens and get him^{-ra} married to the maiden Houries'*.

و روي أن الحر كان يقول

أضربهم بالسيف ضرباً معضلاً

لا عاجز عنهم ولا مبدلاً

آليت لا أقتل حتى أقتلاً

لا ناقل عنهم ولا معللاً

أحبي الحسين الماجد المؤملاً

And it is reported that Al-Hurr^{-ra} had said (a poem), 'I^{-ra} wish I^{-asws} am not killed until I^{-ra} have killed (many). I^{-ra} shall strike them with the sword, a difficult strike. Not moving away from them, nor trying to justify, nor unable from them, nor changing. I^{-ra} shall protect Al-Husayn^{-asws} the glorious, the one hoped with'.

قال المفيد رحمه الله فاشترك في قتله أيوب بن مسرح و رجل آخر من فرسان أهل الكوفة انتهى كلامه.

Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'Ayoub Bin Masrah and another man from the horsemen of the people of Al-Kufa had participated in killing him^{-ra} ending his^{-ra} speech'.

و قال ابن شهر آشوب قتل نيفا و أربعين رجلاً منهم و قال ابن نما و روي بإسنادي أنه قال للحسين ع لما وجهني عبيد الله إليك خرجت من القصر فنوديت من خلفي أبشر يا حر بخير فالتفت فلم أر أحداً فقلت و الله ما هذه بشارة و أنا أسير إلى الحسين و ما أحدث نفسي باتباعك فقال ع لقد أصبت أجراً و خيراً.

And Ibn Shehr Ashub said, 'He^{-ra} killed more than forty men from them'. And Ibn Nama said, and it is reported by two chains, 'He^{-ra} said to Al-Husayn^{-asws}, 'When Ubeydullah^{-la} had sent me^{-ra} to you^{-asws}, I^{-ra} came out from the castle and was called to from behind, 'O Hurr^{-ra}! Receive glad tidings of goodness!' I^{-ra} turned around but did not see anyone. So, I^{-ra} said, 'By Allah^{-azwj}! This is not good news, and I^{-ra} am travelling to Al-Husayn^{-asws}, and I^{-ra} did not update myself^{-ra} with following you^{-asws}'. He^{-asws} said: 'You^{-ra} has attained recompense and goodness'.

ثم قالوا و كان كل من أراد الخروج ودع الحسين ع و قال السلام عليك يا ابن رسول الله فيجيئه و عليك السلام و نحن خلفك و يقرأ ع فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

Then they said, 'And everyone who wanted to go out bade farewell to Al-Husayn^{-asws} and said, 'The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} would answer him: 'And upon you be the greetings, and we^{-asws} are behind you!' And he^{-asws} recited: ***So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].***

ثم برز برير بن خضير الحمداني بعد الحر و كان من عباد الله الصالحين فبرز و هو يقول

ليث يروع الأسد عند الزئير

أنا برير و أبي خضير

أضربكم و لا أرى من ضير

يعرف فينا الخير أهل الخير

كذلك فعل الخير من برير

Then Bureyr Bin Hazeyr Al-Hamdani^{ra} duelled after Al-Hurr^{ra}, and he^{ra} was from the righteous servants of Allah^{azwj}. He^{ra} duelled and he^{ra} was saying (a poem), *'I am Bureyr and my father is Khazeyr, a lion terrifying the lions with a roar. The goodness and the people of goodness are recognised with us. I shall strike you all and I do not see any harm, like that is the good deed from Bureyr'*.

و جعل يحمل على القوم و هو يقول اقتربوا مني يا قتلة المؤمنين اقتربوا مني يا قتلة أولاد البدرين اقتربوا مني يا قتلة أولاد رسول رب العالمين و ذريته الباقين

And he^{ra} went on to attack upon the people (enemy) and he^{ra} was saying, 'Come near me, O killers of the Momineen! Come near me O killer of the children of the participants of Badr! Come near me, O killers of the children of Rasool^{asws} of Lord^{azwj} of the worlds, and the remaining offspring!'

و كان برير أقرأ أهل زمانه فلم يزل يقاتل حتى قتل ثلاثين رجلا فبرز إليه رجل يقال له يزيد بن معقل فقال لبرير أشهد أنك من المضلين فقال له برير هلم فلندع الله أن يلعن الكاذب منا و أن يقتل الحق منا المبطل

And Bureyr^{ra} was the most well-read of his^{ra} time. He^{ra} did not cease to fight until he^{ra} had killed thirty men. A man called Yazeed Bin Ma'qal duelled to him. He said to Bureyr, 'I testify that you are from the straying ones'. Bureyr^{ra} said to him, 'Come, let us supplicate to Allah^{azwj} for the curse be upon the liars from us, and even if the righteous from us is killed falsely'.

فتصاولا فضرب يزيد لبرير ضربة خفيفة لم يعمل شيئا و ضربه برير ضربة قادت المغفر و وصلت إلى دماغه فسقط قتيلا قال فحمل رجل من أصحاب ابن زياد فقتل بريرا رحمه الله و كان يقال لقاتله بحير بن أوس الضبي

They engaged in combat, Yazeed struck at Bureyr a light strike, not doing anything, and Bureyr struck him which split his helmet and arrived to his brain, and he fell down killed. A man from the companions of Ibn Ziyad^{la} attacked and killed Bureyr^{asws}, may Allah^{azwj} have Mercy on him^{ra}. And his^{ra} killer was called Baheer Bin Aws Al-Zaby.

قال ثم ذكر له بعد ذلك أن بريرا كان من عباد الله الصالحين و جاءه ابن عم له و قال ويحك يا بحير قتلت برير بن خضير فبأي وجه تلقى ربك غدا

He (the narrator) said, 'Then there was a mention for him after that, Bureyr^{ra} was a righteous man from the servants of Allah^{azwj}, and a cousin of his^{ra} came to him and said, 'Woe be unto you, O Baheer! You killed Bureyr Bin Khazeyr, so with which face will you meet your Lord^{azwj} tomorrow?'

ثم برز من بعده وهب بن عبد الله بن حباب الكلبي و قد كانت معه أمه يومئذ فقالت قم يا بني فانصر ابن بنت رسول الله فقال أفعل يا أماء و لا أقصر

Then after him^{ra} duelled Wahab Bin Abdullah Bin Hayab Al-Kalby^{ra}, and on that day his^{ra} mother was with him^{ra}. She said, 'Stand, O my son^{asws}, and help the son^{asws} of the daughter^{asws} of Rasool^{azwj}! He^{ra} said: 'I^{ra} will do so, O mother and I^{ra} will not be deficient'.

فبرز و هو يقول

سوف تروني و ترون ضربي
أدرك تأري بعد ثأر صحي
ليس جهادي في الوغى باللعب

إن تنكروني فأنا ابن الكلب
و حملتي و صولتي في الحرب
و أدفع الكرب أمام الكرب

He^{-ra} duelled and he^{-ra} was saying, 'If you are denying me^{-ra}, so I am a son of Kalb. Soon you will seem me^{-ra} and see my^{-ra} strike, and my^{-ra} attack, and my^{-ra} endeavours in the war. I^{-ra} shall realise my^{-ra} retaliation after retaliation of my^{-ra} companions, and I^{-ra} will repel the distress in front of the distress. My^{-ra} Jihad isn't with the playing in the battlefield'.

ثم حمل فلم يزل يقاتل حتى قتل منهم جماعة فرجع إلى أمه و امرأته فوقف عليهما فقال يا أماه أ رضيت فقالت ما رضيت أو تقتل بين يدي الحسين ع فقالت امرأته بالله لا تفجعني في نفسك فقالت أمه يا بني لا تقبل قولها و ارجع فقاتل بين يدي ابن رسول الله فيكون غدا في القيامة شفيعا لك بين يدي الله

Then he^{-ra} attacked and did not cease fighting until he^{-ra} had killed a group from them. He^{-ra} returned to his^{-ra} mother and his^{-ra} wife. He^{-ra} stood by them and said, 'O mother! Are you pleased?' She said, 'I will not be pleased unless you^{-ra} are killed in front of Al-Husayn-asws'. His^{-ra} wife said, 'By Allah-azwj! Do not dismay me regarding yourself'. His^{-ra} mother said, 'O my son^{-ra}! Do not accept her words and return. Fight in front of the son-asws of Rasool-Allah-saww, so he-saww will be an intercessor for you^{-ra} in Qiyamah in front of Allah-azwj!'

فرجع قائلا

بالطعن فيهم تارة و الضرب
حتى يذيق القوم مر الحرب
و لست بالخوار عند النكب

إني زعيم لك أم وهب
ضرب غلام مؤمن بالرب
إني امرؤ ذو مرة و عصب
حسي إلهي من عليم حسي

He^{-ra} returned saying (a poem), 'I am a leader for you or endowed with the stabbing among them at times, and the strike, a strike of a Momin by the Lord-azwj, until the people taste the bitterness of the war. I^{-ra} am a man with bitterness and nerve, and I^{-ra} am not with the darkness during the predicament. My^{-ra} Lord-azwj Suffices me^{-ra} from the pains, Sufficing me^{-ra}'.

فلم يزل يقاتل حتى قتل تسعة عشر فارسا و اثني عشر راجلا ثم قطعت يداه فأخذت امرأته عمودا و أقبلت نحوه و هي تقول فداك أبي و أمي قاتل دون الطيبين حرم رسول الله فأقبل كي يردّها إلى النساء فأخذت بجانب ثوبه و قالت لن أعود أو أموت معك

He^{-ra} did not cease fighting until he^{-ra} had killed nineteen horsemen and twelve foot- soldiers. Then his^{-ra} was cut. His^{-ra} mother took a pole and came towards him^{-ra}, and she was saying, 'May my father and my mother be sacrificed for you^{-ra}. You^{-ra} have fought under the goodly sanctity of Rasool-Allah-saww'. He^{-ra} came back to return her to the women, but she grabbed his^{-ra} clothes and said, 'I will never return, or I die with you^{-ra}!'

فقال الحسين جزيتم من أهل بيتي خيرا ارجعي إلى النساء رحمك الله فانصرفت و جعل يقاتل حتى قتل رضوان الله عليه قال فذهبت امرأته تمسح الدم عن وجهه فبصر بما شمر فأمر غلاما له فضربها بعمود كان معه فشدخها و قتلها و هي أول امرأة قتلت في عسكر الحسين.

Al-Husayn^{-asws} said: 'May you be recompensed goodly from People^{-asws} of my^{-asws} Household. Return to the women, may Allah^{-azwj} have Mercy on you!' She left and he^{-ra} kept fighting until he^{-ra} was killed, may the Pleasure of Allah^{-azwj} be upon him^{-ra}. His^{-ra} wife went on to wipe the blood away from his^{-ra} face, and Shimr^{-la} saw her, so he^{-la} ordered his^{-la} slave. He struck her with a pole which was with him and whacked her, and killed her, and she was the first woman to be killed in the army of Al-Husayn^{-asws}.

و رأيت حديثا أن وهب هذا كان نصرانيا فأسلم هو و أمه على يدي الحسين فقتل في المبارزة أربعة و عشرين رجلا و اثني عشر فارسا ثم أخذ أسيرا فأتي به عمر بن سعد فقال ما أشد صولتك ثم أمر فضربت عنقه و رمي برأسه إلى عسكر الحسين ع

And I (Majlisi) saw a Hadeeth that this Wahab^{-ra} was a Christian. He^{-ra} and his^{-ra} mother became Muslims upon the hands of Al-Husayn^{-asws}. He^{-ra} had killed in the duels, twenty-four foot-soldiers and twelve horsemen. Then he^{-ra} was captured and they came with him^{-ra} to Umar^{-la} Bin Sa'ad^{-la}. He^{-la} said, 'How intense is your^{-ra} combat!' Then he^{-la} ordered, so his^{-ra} neck was struck off and his^{-ra} head was thrown with towards the army of Al-Husayn^{-asws}.

فأخذت أمه الرأس فقبلته ثم رمت بالرأس إلى عسكر ابن سعد فأصابته به رجلا فقتلته ثم شددت بعمود الفسطاط فقتلت رجلين فقال لها الحسين ارجعي يا أم وهب أنت و ابنك مع رسول الله فإن الجهاد مرفوع عن النساء فرجعت و هي تقول إلهي لا تقطع رجائي فقال لها الحسين ع لا يقطع الله رجلك يا أم وهب.

His^{-ra} mother took the head, kissed it, then threw it back towards the army of Ibn Sa'ad^{-la}. She hit a foot soldier with it, and it killed him. Then she attacked with a pole of the tent and killed two men. Al-Husayn^{-asws} said to her, 'Return, O mother of Wahab^{-ra}! You and your son^{-ra} will be with Rasool-Allah^{-saww}, for the Jihad is Lifted from the women!' She returned and she was saying, 'My God^{-azwj}! Do not Cut-off my hopes!' Al-Husayn^{-asws} said to her: 'Allah^{-azwj} will not Cut-off your hopes, O mother of Wahab^{-ra}!'

ثم برز من بعده عمرو بن خالد الأزدي و هو يقول

إليك يا نفس إلى الرحمن	فأبشري بالروح و الریحان
اليوم تجزين على الإحسان	قد كان منك غابر الزمان
ما خط في اللوح لدى الديان	لا تجرعي فكل حي فان
و الصبر أحظى لك بالأمان	يا معشر الأزد بني قحطان

Then Amro Bin Khalid Al-Azdy^{-ra} duelled from after him^{-ra} and he^{-ra} said, 'To you, O soul, to the Beneficent, so received good news with the rest and the breezes. Today you will be Recompense upon the favour which have happened from you since ancient times. There is no line in the Tablet for the world. Do not be audacious for every living being is to perish, and the patience. I have the aspirations for you, O community of Azd, the clan of Qahtan'.

ثم قاتل حتى قتل رحمه الله

Then he^{ra} fought until he^{ra} was killed, may Allah^{azwj} have Mercy on him^{ra}.

و في المناقب ثم تقدم ابنه خالد بن عمرو و هو يرتجز و يقول

صبرا على الموت بني قحطان	كي ما تكونوا في رضي الرحمن
ذي المجد و العزة و البرهان	و ذي العلى و الطول و الإحسان
يا أبتا قد صرت في الجنان	في قصر رب حسن البنيان

And in (the book) 'Al-Manaqib', 'Then his^{ra} son^{ra} Khalid Bin Amro^{ra} went ahead, and he^{ra} was reciting a war poem and saying, 'Combat to the death, clan of Qahtan, lest you do not be in the Pleasure of the Beneficent, with the Glory and the Mighty and the Proof, and with the Exaltedness, and the Leniency, and the Favours. O father! I have come to be in the Gardens, in a castle of the Lord^{azwj}, of excellent construction'.

ثم تقدم فلم يزل يقاتل حتى قتل رحمة الله عليه

Then he^{ra} went ahead but did not fight until he^{ra} was killed (first). May Allah^{azwj} have Mercy on him^{ra}.

و قال محمد بن أبي طالب ثم برز من بعده سعد بن حنظلة التميمي و هو يقول

صبرا على الأسياف و الأسلحة	صبرا عليها لدخول الجنة
و حور عين ناعمات هنه	لمن يريد الفوز لا بالظنة
يا نفس للراحة فاجهدنه	و في طلاب الخير فارغبه

And Muhammad Bin Abu Talib said, 'Then from after him^{ra}, Sa'ad Bin Hanzala Al-Tameemi^{ra} duelled, and he^{ra} was saying, 'A combat upon the swords and the blades, combating upon it to enter the Paradise, and Maiden Houries. The Bounties are there for the ones who wants the success, not with conjecture. O soul! Try hard for the rest, and in seeking the good, so desire it'.

ثم حمل و قاتل قتالا شديدا ثم قتل رضوان الله عليه.

Then he^{ra} attacked and fought a severe battle, then was killed. May the Pleasure of Allah^{azwj} be upon him^{ra}.

و خرج من بعده عمير بن عبد الله المذحجي و هو يرتجز و يقول

قد علمت سعد و حي مذحج	أني لدى الهيجاء ليث محرج
أعلو بسيفي هامة المذحج	و أترك القرن لدى التعرج
فريسة الضبع الأزل الأعرج	

And Umeyr Bin Abdullah al Mazhajy^{ra} came out from after him^{ra}, and he^{ra} was reciting a war poem and saying, 'Sa'ad and the tribes of Mazhaj have known, I^{asws} am a lion causing worries,

I^{ra} raise my^{ra} sword, the important skulls of Al-Mazhaj, and I^{ra} leave the generations to meander, the preying of the stealthy hyena'.

و لم يزل يقاتل حتى قتله مسلم الضبابي و عبد الله البجلي.

And he^{ra} did not cease to fight until Muslim Al-Zababy and Abdullah Al-Bajaly killed him^{asws}.

ثم برز من بعده مسلم بن عوسجة رحمة الله و هو يرتجز

من فرع قوم من ذري بني أسد

إن تسألوا عني فأني ذو لب

و كافر بدين جبار صمد

فمن بغانا حائد عن الرشيد

Then Muslim Bin Awsaja^{ra} duelled from after him^{ra}, and he^{ra} was reciting a war poem, '*If you inquire about me^{ra}, so I^{ra} am with courage from a branch of a people from the progeny of the clan of Asad. The one who rebels against us has deviated from the rightful guidance, and a disbeliever with the religion of the Compeller, the Eternal*'.

ثم قاتل قتالا شديدا.

Then he^{ra} fought a severe battle.

و قال المفيد و صاحب المناقب بعد ذلك و كان نافع بن هلال البجلي يقاتل قتالا شديدا و يرتجز و يقول

أنا على دين علي

أنا ابن هلال البجلي

و دينه دين النبي

And Al-Mufeed and author of 'Al-Manaqib' said after that, 'And Nafie Bin Hilal Al-Bajaly^{ra} fought a severe battle and recited a war poem and said, '*I am Hilal Bajaly. I am upon the religion of Ali^{asws}, and his^{asws} religion is religion of the Prophet^{saww}*'.

فبرز إليه رجل من بني قطيعة و قال المفيد هو مزاحم بن حريث فقال أنا على دين عثمان فقال له نافع أنت على دين الشيطان فحمل عليه نافع فقتله.

A man from the clan of Qatiya duelled to him. And Al-Mufeed said he is Muzahim Bin Hureys. He said, 'I am upon the religion of Usman!' Nafie^{ra} said to him, 'You are upon the religion of Satan^{la}. Nafie^{ra} attacked upon him and killed him.

فصاح عمرو بن الحجاج بالناس يا حمقى أ تدرون من تقاتلون تقاتلون فرسان أهل المصر و أهل البصائر و قوما مستميتين لا يبرز منكم إليهم أحد إلا قتلوه على قتلهم و الله لو لم ترموهم إلا بالحجارة لقتلتموهم

Amro Bin Al-Hajjaj shouted at the people, 'O idiots! Do you know who are you fighting with? You are fight the Egyptian horsemen, and the people of insight, and a desperate people. No one from you will duel to them except they would kill him upon their killing. By Allah^{azwj}! Even if you do not pelt them except with the stones, you will still be killing them'.

فقال له عمر بن سعد لعنه الله الرأي ما رأيته فأرسل في الناس من يعزم عليهم أن لا يبارزهم رجل منهم و قال لو خرجتم إليهم وحدانا لأتوا عليكم مبارزة.

Umar^{-la} Bin Sa'ad^{-la}, may Allah^{-azwj} Curse him^{-la}, said, 'The view is what I^{-la} view, so send for someone among the people who would be determined against them, and no man from them would come out for duel'. And he^{-la} said, 'If you were to go out to them individually, they would come out to you for duel'.

و دنا عمرو بن الحجاج من أصحاب الحسين ع فقال يا أهل الكوفة الزموا طاعتكم و جماعتكم و لا ترتابوا في قتل من مرق من الدين و خالف الإمام

And Amro Bin Al-Hajjaj came near to the companions of Al-Husayn^{-asws}. He said, 'O people of Al-Kufa! Stick to your obedience and your community, and do not hesitate in killing the one^{-asws} who has deviated from the religion and oppose the imam! (Yazeed)

فقال الحسين ع يَا ابْنَ الْحُجَّاجِ أَعَلَيْي تُخْرِضُ النَّاسَ أَ نَحْنُ مَرْفُتَا مِنَ الدِّينِ وَ أَنْتُمْ تُبْئِمُ عَلَيْهِ وَ اللَّهُ لَتَعْلَمَنَّ أَيُّنَا الْمَارِقُ مِنَ الدِّينِ وَ مَنْ هُوَ أَوْلَى بِصَلِّي النَّارِ.

Al-Husayn^{-asws} said: 'O Ibn Al-Hajjaj! Is it against me^{-asws} you are inciting the people? Are we the deviants from the religion and you are affirmed upon it? By Allah^{-azwj}! You will come to know which of us is the deviant from the religion, and who is the foremost with arriving to the Fire!'

ثم حمل عمرو بن الحجاج لعنه الله في ميمنته من نحو الفرات فاضطربوا ساعة فصرع مسلم بن عوسجة و انصرف عمرو و أصحابه و انقطعت الغيرة فإذا مسلم صريع

Then Amro Bin Al-Hajjaj, may Allah^{-azwj} Curse him^{-la} attacked in his^{-asws} right flank from the direction of the Euphrates. So, they were troubled for a while. Muslim^{-ra} Bin Awsaja^{-ra} fell, and Amro and his companions left, and the dust was terminated, there, Muslim^{-ra} was (seen) to have fallen.

و قال محمد بن أبي طالب فسقط إلى الأرض و به رمق فمشى إليه الحسين و معه حبيب بن مظاهر فقال له الحسين ع رحمك الله يا مسلم فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا

And Muhammad Bin Abu Talib said, 'He^{-ra} fell to the ground and there was last breath with him^{-ra}. Al-Husayn^{-asws} walked to him^{-ra}, and with him^{-asws} was Habeeb^{-ra} Bin Muzahir^{-ra}. Al-Husayn^{-asws} said to him^{-ra}: 'May Allah^{-azwj} have Mercy on you^{-ra}, O Muslim^{-ra}! **So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].**

ثم دنا منه حبيب فقال يعز علي مصرعك يا مسلم أبشر بالجنة فقال له قولاً ضعيفاً بشرك الله بخير فقال له حبيب لو لا أعلم أني في الأثر لأحببت أن توصي إلي بكل ما أهلك فقال مسلم فإني أوصيك بهذا و أشار إلى الحسين ع فقاتل دونه حتى تموت فقال حبيب لأنعمتكم عينا ثم مات رضوان الله عليه.

Then Habeeb^{-ra} went near him^{-ra}. He^{-ra} said, 'Your^{-ra} slaying is dear upon me^{-ra}. O Muslim^{-ra}! Receive glad tidings of the Paradise!' He^{-ra} said in a weak voice, 'May Allah^{-azwj} Give you^{-ra} glad

tidings of goodness'. Habeeb^{-ra} said to him^{-ra}, 'Had I^{-ra} not known that I^{-asws} am in your^{-ra} tracks, I^{-ra} would have loved it for you^{-ra} to bequeath to me^{-ra} with all what is important to you^{-ra}'. Muslim^{-ra} said, 'So I^{-ra} bequeath you^{-ra} with this one!' – and he^{-ra} indicated to Al-Husayn^{-ra}. Fight under him^{-asws} until you^{-ra} die!' Habeeb^{-ra} said, 'I^{-ra} shall delight your^{-ra} eyes'. Then he^{-ra} died, may the Pleasure of Allah^{-azwj} be upon him^{-ra}'.

قال و صاحبة جارية له يا سيداه يا ابن عوسجة فنادى أصحاب ابن سعد مستبشرين قتلنا مسلم بن عوسجة فقال شبت بن ربعي لبعض من حوله ثكلنكم أمهاتكم أما إنكم تقتلون أنفسكم بأيديكم و تذلون عزكم

He (the narrator) said, 'A slave girl of his^{-ra} shouted, 'O master^{-ra}! O Ibn Awsaja^{-ra}!' The companions of Ibn Sa'ad^{-la} called out, 'Be joyful! We have killed Muslim^{-ra} Bin Awsaja^{-ra}!' Shabas Bin Rabie said to the ones around him, 'May your mothers be bereft of you all! But you are killing yourself with your own hands and are disgracing your honour!'

أ تفرحون بقتل مسلم بن عوسجة أما و الذي أسلمت له لرب موقف له في المسلمين كريم لقد رأيته يوم آذربيجان قتل ستة من المشركين قبل أن تلتام خيول المسلمين.

You are rejoicing at the killing of Muslim Bin Awsaja! But, by the One^{-azwj} I submit to as Lord^{-azwj}! There is an honourable position for him^{-ra} among the Muslims. I had seen him^{-ra} on the day of Azerbaijan killing six from the Polytheists, before the cavalry of the Muslims had even contemplated.

ثم حمل شمر بن ذي الجوشن في الميسرة فقتلوا له و قاتلهم أصحاب الحسين ع قتالا شديدا و إنما هم اثنان و ثلاثون فارسا فلا يحملون على جانب من أهل الكوفة إلا كشفوهم فدعا عمر بن سعد بالحصين بن نمير في خمسمائة من الرماة فاقتبلوا حتى دنوا من الحسين و أصحابه فرشقوهم بالنبل

Then Shimr Bin Zil Jowshan^{-la} attacked in the left flank, but they were steadfast to it and the companions of Al-Husayn^{-asws} fought a severe battle, and rather they were thirty-two horsemen. They (enemy) were not attacking upon any side from the people of Al-Kufa except they would repel them. Umar^{-la} Bin Sa'ad^{-la} called for Al-Haseen^{-la} Bin Numeyr^{-la} among five hundred archers. They came until they were near to Al-Husayn^{-asws} and his^{-asws} companions. They rained upon them with the arrows.

فلم يلبثوا أن عقروا خيولهم و قاتلوهم حتى انتصف النهار و اشتد القتال و لم يقدروا أن يأتوهم إلا من جانب واحد لاجتماع أنبيتهم و تقارب بعضها من بعض

It was not long before they had slain their horses, and they fought them until middle of the day, and the fighting intensified, and they (enemy) were not able to come to them except from one side due to the unification of their tents and their being near to each other.

فأرسل عمر بن سعد الرجال ليقوضوها عن أيماهم و شمائلهم ليحيطوا بهم و أخذ الثلاثة و الأربعة من أصحاب الحسين يتخللون فيشدون على الرجل يعرض و ينهب فيرمونه عن قريب فيصرعونه فيقتلونه.

Umar Bin Sa'd^{-la} sent foot soldiers to undermine them from their right and their left in order to surround them, and three and four from the companions of Al-Husayn^{-asws} infiltrated them

and attacked upon the exposed soldier and ravaged, and they shot at him from nearby. They wrestled him and killed him.

فقال ابن سعد أحرقوها بالنار فأضرموا فيها فقال الحسين ع دعوهم يحرقوها فإثمهم إذا فعلوا ذلك لم يجوزوا إليكم فكان كما قال ع و قيل أتاها شبيب بن ربعي و قال أفزعنا النساء ثكلتك أمك فاستحيا و أخذوا لا يقاتلونهم إلا من وجه واحد

Ibn Sa'ad^{-la} said, 'Burn them down with the fire!' Al-Husayn^{-asws} said, 'Leave them to burn these down (tents), for when they do that, they will not be able to cross over to you!' It happened like what he^{-asws} had said. And it is said Shabas Bin Rabie came to him^{-la} Ibn Sa'ad^{-la} and said, 'We will be alarming the women! (Ibn Sa'ad^{-la} said): May your^{-la} mother be bereft of you^{-la}!' He^{-la} was ashamed, and they only took to fighting them from one direction.

و شد أصحاب زهير بن القين فقتلوا أبا عذرة الضبابي من أصحاب شمر فلم يزل يقتل من أصحاب الحسين الواحد و الاثنان فيبين ذلك فيهم لقتلهم و يقتل من أصحاب عمر العشرة فلا يبين فيهم ذلك لكثرةهم.

And the companions of Zuhair Bin Al-Qayn^{-ra} attacked, and they killed Abu Azra Al-Zababy from the companions of Shimr^{-la}. From the companions of Al-Husayn^{-asws}, there did not cease to be killed, the one, and the two. That became noticeable among them due to their few numbers, and ten would be killed from the companions of Umar^{-la}, but that would not be noticeable among them due to their large numbers.

فلما رأى ذلك أبو ثمامة الصيداوي قال للحسين ع يا أبا عبد الله نفسي لنفسك الفداء هؤلاء اقتربوا منك و لا و الله لا تقتل حتى أقتل دونك و أحب أن ألقى الله ربي و قد صليت هذه الصلاة

When Abu Samama Bin Al-Saydawi^{-ra} saw that, he^{-ra} said to Al-Husayn^{-asws}, 'O Abu Abdullah^{-asws}! May my^{-ra} soul be sacrificed for your^{-asws} soul! They are coming closer to you^{-asws}, and no by Allah^{-azwj}! They will not (be able to) kill you^{-asws} until I^{-ra} am killed under you^{-asws}, and I^{-ra} love to meet my^{-asws} Lord^{-azwj} Allah^{-azwj}, and I^{-ra} have prayed this Salat'.

فرفع الحسين رأسه إلى السماء و قال ذكرت الصلاة جعلك الله من المصلين نعم هذا أول وقتها

Al-Husayn^{-asws} raised his^{-asws} head towards the sky and said: 'You^{-ra} remembered the Salat. May Allah^{-azwj} Make you^{-ra} to be from the praying ones. Yes, this is the beginning of its timing'.

ثم قال سلوهم أن يكفوا عنا حتى نصلي فقال الحصين بن نمير إنما لا تقبل فقال حبيب بن مظاهر لا تقبل الصلاة زعمت من ابن رسول الله و تقبل منك يا ختار

Then he^{-asws} said: 'Ask them to refrain from us until we have prayed Salat'. Al-Haseen Bin Numeyr said, 'It is not acceptable'. Habeeb Bin Muzahir^{-ra} said: 'You are claiming that the Salat is not acceptable from the son^{-asws} of Rasool-Allah^{-saww}, and it is acceptable from you^{-la}, O double-crosser!'

فحمل عليه حصين بن نمير و حمل عليه حبيب فضرب وجه فرسه بالسيف فشب به الفرس و وقع عنه الحصين فاحتوشته أصحابه فاستنقذوه

Haseen Bin Numeyr^{-la} attacked upon him^{-ra}, and Habeeb^{-ra} attacked upon him^{-la} and struck the face of his^{-la} horse with the sword. The horse kicked and Al-Haseen fell from it. His^{-la} companions rushed towards him^{-la} and rescued him^{-la}.

فقال الحسين ع لزهير بن القين و سعيد بن عبد الله تقدما أمامي حتى أصلي الظهر فتقدما أمامه في نحو من نصف أصحابه حتى صلى بهم صلاة الخوف.

Al-Husayn^{-asws} said to Zuheyr Bin Al-Qayn^{-ra}, and Saeed Bin Abdullah^{-ra}: 'Stand in front of me^{-asws} until I^{-asws} prayed Al-Zohr Salat'. They^{-ra} stood in front of him^{-asws} among approximately half of his^{-asws} companions, until he^{-asws} had prayed with (leading) them, the Salat of fear.

و روي أن سعيد بن عبد الله الحنفي تقدم أمام الحسين فاستهدف لهم يرمونه بالنبل كلما أخذ الحسين ع يمينا و شمالا قام بين يديه فما زال يرمى به حتى سقط إلى الأرض و هو يقول اللهم العنهم لعن عاد و ثمود اللهم أبلغ نبيك السلام عني و أبلغه ما لقيت من ألم الجراح فإني أردت بذلك نصرة ذرية نبيك

And it is reported that Saeed Bin Abdullah Al-Hanafi^{-ra} stood in front of Imam Al-Husayn^{-asws}. He^{-ra} was a target for them to be shooting at him^{-asws} with the arrows. Every time Al-Husayn^{-asws} took to the right and left, he^{-ra} stood in front of him^{-asws}. He^{-ra} did not ceased to be shot at until he^{-ra} fell to the ground and he^{-ra} was saying, 'O Allah^{-azwj}! Curse them with the Curse of (people of) Aas and Samood! O Allah^{-azwj}! Deliver the greetings to Your^{-azwj} Prophet^{-saww} from me^{-ra} and Deliver to him^{-saww} of what I^{-ra} have faced from the pain of injuries, for I^{-ra} intend with that to help the offspring of Your^{-azwj} Prophet^{-saww}'.

ثم مات رضوان الله عليه فوجد به ثلاثة عشر سهما سوى ما به من ضرب السيوف و طعن الرماح.

Then he^{-ra} died, may the Pleasure of Allah^{-azwj} be upon him^{-ra}. Thirteen arrows were found to be in him, besides the injuries what were with him^{-ra} from the strikes of the swords and stabs of the spears.

و قال ابن نما و قيل صلى الحسين ع و أصحابه فرادى بالإيماء

And Ibn Nama said, 'And it is said Al-Husayn^{-asws} and his^{-asws} companions prayed Salat individually, by the gesturing.

ثم قالوا ثم خرج عبد الرحمن بن عبد الله البزني و هو يقول

ديني على دين حسين و حسن
أرجو بذاك الفوز عند المؤمنين

أنا ابن عبد الله من آل يزن
أضربكم ضرب فتي من اليمن

ثم حمل فقاتل حتى قتل.

Then they said, 'Then Abdul Rahman Bin Abdullah Al-Yazni^{-ra} went out, and he^{-ra} was saying, 'I^{-ra} am the son of Abdullah from the family of Yazn. My^{-ra} religion is based upon the religion of Husayn^{-asws} and Hassan^{-asws}. I^{-ra} shall strike you a strike of a youth from Al-Yemen, hoping by that the success with confidence'. Then he^{-ra} fought until he^{-ra} was killed.

و قال السيد فخرج عمرو بن قرظة الأنصاري فاستأذن الحسين ع فأذن له فقاتل قتال المشتاقين إلى الجزاء و بالغ في خدمة سلطان السماء حتى قتل جمعا كثيرا من حزب ابن زياد و جمع بين سداد و جهاد و كان لا يأتي إلى الحسين سهم إلا اتقاء بيده و لا سيف إلا تلقاه بمهجنه

And the Seyyid (Al Tawoos) said, 'Amro Bin Qarzah Al-Ansari^{-ra} came and sought permission of Al-Husayn^{-asws}. Al-Husayn^{-asws} gave permission to him^{-ra}. He^{-ra} fought a battle desirous to the Recompense, and far-reaching in the service of the Sultan of the sky, until he^{-ra} had killed many from the party of Ibn Ziyad^{-la}, and he^{-ra} gathered between being defensive offensive, and no arrow would come towards Al-Husayn^{-asws}, except he^{-ra} saved it with his^{-ra} hand, nor any sword except he^{-ra} would face it with his^{-ra} efforts.

فلم يكن يصل إلى الحسين سوء حتى أنخن بالجراح فالتفت إلى الحسين و قال يا ابن رسول الله أوفيت قال نعم أنت أمامي في الجنة فأقرئ رسول الله مني السلام و أعلمه أني في الأثر فقاتل حتى قتل رضوان الله عليه.

So, no evil could arrive to Al-Husayn^{-asws} until he^{-ra} was weakened by the injuries. He^{-ra} turned towards Al-Husayn^{-asws} and said, 'O son^{-asws} of Rasool-Allah^{-saww}! Have I^{-ra} been loyal?' He^{-asws} said: 'Yes. You^{-ra} will be in front of me^{-asws} in the Paradise, so convey the greetings to Rasool-Allah^{-saww} from me^{-asws} and let him^{-saww} know that I^{-asws} am in the tracks'. He^{-ra} fought until he^{-ra} was killed. May the Pleasure of Allah^{-azwj} be upon him^{-ra}.

و في المناقب أنه كان يقول

أن سوف أحمي حوزة الذمار

دون حسين مهجتي و داري

قد علمت كتيبة الأنصار

ضرب غلام غير نكس شاري

And in (the book) 'Al-Manaqib', he^{-ra} was saying (a poem), 'The battalions of the Helpers have known that I^{-ra} will soon be protecting the possessions of the kindred, a striking of a boy without turning back my^{-ra} sword, under Husayn^{-asws} is my^{-ra} effort and my^{-ra} house'.

و قال السيد ثم تقدم جون مولى أبي ذر الغفاري و كان عبدا أسود فقال له الحسين أنت في إذن مني فإنما تبعنا طلبا للعافية فلا تبتل بطريقنا

And the Seyyid said, 'Then Jown, a slave of Abu Zarr Al-Ghifari^{-ra} went ahead, and he^{-ra} was a black slave. Al-Husayn^{-asws} said to him^{-ra}: 'You^{-asws} are with permission from me^{-asws}, for rather you^{-ra} had followed us for the well-being, so you do not have to devote with our^{-asws} way'.

فقال يا ابن رسول الله أنا في الرخاء ألحس قصاعكم و في الشدة أخذلكم و الله إن ريحي لمنن و إن حسبي للثيم و لو لي لأسود فتنفس علي بالجنة فتطيب ريحي و يشرف حسبي و يبيض وجهي لا و الله لا أفارقكم حتى يختلط هذا الدم الأسود مع دمائكم.

He^{-ra} said, 'O son^{-asws} of Rasool-Allah^{-saww}! I^{-ra} in the prosperity if I^{-ra} have to lick your^{-asws} utensils/food containers (leftovers), and in adversity of abandoning you^{-asws} all! By Allah^{-azwj}! My^{-ra} aroma is stinky, and my^{-ra} affiliation is lowly, and my^{-ra} colour is black. You^{-asws} breathed upon me^{-ra} with the Paradise, so my^{-ra} aroma was good, and my^{-ra} affiliation became noble, and my^{-ra} face brightened. No, by Allah^{-azwj}! I^{-ra} will not separate from you^{-asws} until this black blood mingles with your^{-asws} blood(s)'.

و قال محمد بن أبي طالب ثم برز للقتال و هو ينشد و يقول

بالسيف ضربا عن بني محمد

أرجو به الجنة يوم المورد

كيف يرى الكفار ضرب الأسود

أذب عنهم باللسان و اليد

And Muhammad Bin Abu Talib said, 'Then he^{-ra} duelled for the battle and he^{-ra} was prosing and saying, 'How do the Kafirs see the strike of the black man with the sword, and strike on behalf of the clan of Muhammad^{-saww}. I^{-ra} shall protect them^{-asws} with the tongue and the hand, hoping for the Paradise by it on the Day of arrival'.

ثم قاتل حتى قتل فوقف عليه الحسين ع و قال اللهم بَيِّضْ وَجْهَهُ وَ طَيِّبْ رِيحَهُ وَ اخْشُرْهُ مَعَ الْأَبْرَارِ وَ عَرِّفْ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

Then he^{-ra} fought until he^{-ra} was killed. Al-Husayn^{-asws} paused to him^{-ra} and said: 'O Allah^{-azwj}! Brighten his^{-ra} face, and aromatise his^{-ra} smell, and Resurrect him^{-ra} with the righteous, and acquaint between him^{-ra} and Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}!'

وَ رُوِيَ عَنِ الْبَاقِرِ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ النَّاسَ كَانُوا يَحْضُرُونَ الْمَعْرَكَةَ وَ يَدْفِنُونَ الْقَتْلَى فَوَجَدُوا جُزْأً بَعْدَ عَشْرَةِ أَيَّامٍ يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ رِضْوَانُ اللَّهِ عَلَيْهِ.

And it is reported from Al-Baqir^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}: 'The people were attending the battlefield and burying the slain. They found Jown^{-ra} after ten days. The aroma of musk was being emitted from him^{-ra}. May the Pleasure of Allah^{-azwj} be upon him^{-ra}'.

و قال صاحب المناقب كان رجزه هكذا

بالمشرقي القاطع المهند

أذب عنهم باللسان و اليد

من الإله الأحد الموحّد

كيف يرى الفجار ضرب الأسود

بالسيف صلتا عن بني محمد

أرجو بذلك الفوز عند المورد

إذ لا شفيع عنده كأحمد

And the author of 'Al-Manaqib' said, 'His^{-ra} war poem was like this, 'How do the immoral see the strike of the black man with the noble sharpness of the value with the sword unsheathed on behalf of the clan of Muhammad^{-saww}. I^{-asws} shall defend them^{-asws} with the tongue and the hand. I^{-ra} hope by that the success at the arrival, from the God^{-azwj}, the One, by the monotheist, when there will be no intercessor in His^{-azwj} Presence like Ahmad^{-saww}'.

و قال السيد ثم برز عمرو بن خالد الصيداوي فقال للحسين ع يا أبا عبد الله قد هممت أن ألحق بأصحابي و كرهت أن أتخلف و أراك وحيدا من أهلك قتيلا فَقَالَ لَهُ الْحُسَيْنُ تَقَدَّمْ فَإِنَّا لَا حِقُوقَ بِكَ عَنْ سَاعَةٍ فَتَقَدَّمَ فَقَاتَلَ حَتَّى قَتَلَ.

And the Seyyid said, 'Then Amro Bin Khalid Al-Saydawi^{-ra} duelled. He^{-ra} said to Al-Husayn^{-asws}, 'O Abu Abdullah^{-asws}! I^{-ra} think that the truth is with my^{-ra} companions, and I^{-ra} dislike to stay behind, and I^{-ra} see you^{-asws} as being alone from your^{-asws} family, killed'. Al-Husayn^{-asws} said to him^{-ra}, 'Go ahead, for we^{-asws} shall be joining with you^{-ra} in a little while'. He^{-ra} went ahead until he^{-ra} was killed'.

قال و جاء حنظلة بن سعد الشبامي فوقف بين يدي الحسين يقيه السهام و الرماح و السيوف بوجهه و نخره و أخذ ينادي يا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَ عَادٍ وَ ثَمُودَ وَ الَّذِينَ مِنْ بَعْدِهِمْ وَ مَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ وَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ

He (the narrator), 'And Hanzala Bin Sa'ad Al-Shamy^{-ra} came and stood in front of Al-Husayn^{-asws} saving him^{-asws} from the arrows and the spears and the swords, and like it, and he^{-ra} went on to call out, ***'O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30] Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31] And, O my people! I fear upon you the Day of the Calling [40:32] A Day you will be turning back retreating, there being no saviour for you from Allah. [40:33].***

يا قوم لا تقتلوا حسينا فَيُسْحَتَكُمْ اللَّهُ بِعَذَابٍ وَ قَدْ خَابَ مَنْ افْتَرَى.

O people! Do not kill Husayn^{-asws}, ***for He (Allah^{-azwj}) would Destroy you all with Punishment, and the one who fabricates would be disappointed' [20:61]***.

و في المناقب فقال له الحسين يَا ابْنَ سَعْدٍ إِنَّهُمْ قَدْ اسْتَوْجَبُوا الْعَذَابَ حِينَ رَدُّوا عَلَيْكَ مَا دَعَوْهُمْ إِلَيْهِ مِنَ الْحَقِّ وَ تَهَضُّوا إِلَيْكَ يَشْتُمُونَكَ وَ أَصْحَابَكَ فَكَيْفَ بِهِمُ الْآنَ وَ قَدْ قَتَلُوا إِخْوَانَكَ الصَّالِحِينَ

And in (the book) 'Al-Manaqib' – Al-Husayn^{-asws} said to him^{-ra}: 'O Ibn Sa'ad^{-ra}! They have obligated (justified) the Punishment when they rejected you what truth you had called them to, and they got up against you^{-ra} and your^{-ra} companions. So how would it be with them now, and they have already killed your^{-ra} righteous brothers^{-ra}.'

قال صدقت جعلت فداك أ فلا نروح إلى ربنا فنلحق بإخواننا فقال له رُحْ إِلَى مَا هُوَ خَيْرٌ لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا وَ إِلَى مُلْكٍ لَا يَبْلَى

He^{-ra} said, 'You^{-asws} speak the truth. May I be sacrificed for you^{-asws}! Are we not going to our Lord^{-azwj} so we shall join with our^{-ra} brothers^{-ra}?' He^{-asws} said to him^{-ra}: 'Go to what is better for you^{-ra} than the world and whatever is in it, and to a kingdom not to decay!'

فقال السلام عليك يا ابن رسول الله صلى الله عليك و على أهل بيتك و جمع بيننا و بينك في جنته قال آمين آمين ثم استقدم فقاتل قتالا شديدا فحملوا عليه فقتلوه رضوان الله عليه.

The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon the People^{-asws} of your^{-asws} Household and Gather between us^{-ra} and you^{-asws} in His^{-azwj} Paradise!' He^{-asws} said: 'Ameen! Ameen!' Then he^{-ra} went ahead and fought a severe battle. They attacked upon him^{-ra} and killed him^{-ra}. May the Pleasure of Allah^{-azwj} be upon him^{-ra}.

و قال السيد فتقدم سويد بن عمرو بن أبي المطاع و كان شريفا كثير الصلاة فقاتل قتال الأسد الباسل و بالغ في الصبر على الخطب النازل حتى سقط بين القتلى و قد أثخن بالجراح فلم يزل كذلك و ليس به حراك حتى سمعهم يقولون قتل الحسين فتحامل و أخرج سكيناً من خفه و جعل يقاتل حتى قتل.

And the Seyyid (Al Tawoos) said, 'Suweyd Bin Amro Bin Abu Al-Mata'a^{-ra} went ahead, and he^{-ra} was a nobleman frequenting the Salat. He^{-ra} fought a battle, battle of a valiant lion, and he^{-ra} reached during the combat to a descent until he^{-ra} fell between the slain, and he had been weakened with the injuries. He^{-ra} did not cease to be like that, and there was no movement with him^{-ra}, until he^{-ra} heard them saying, 'Al-Husayn^{-asws} has been killed!' He^{-ra} got up and brought out a knife from his^{-ra} sock and went to fight until he^{-ra} was killed.

و قال صاحب المناقب فخرج يحيى بن سليم المازني و هو يرتجز و يقول

لأضربن القوم ضربا فيصلا
ضربا شديدا في العدة معجلا
لا عاجزا فيها و لا مولولا
و لا أخاف اليوم موتا مقبلا
لكنني كالليث أحمي أشبلا

And the author of 'Al-Manaqib' said, 'Yahya Bin Saleem Al-Maziny^{-ra} went out, and he^{-ra} was reciting a war poem and saying, '*I^{-asws} shall strike the people with a decisive strike, a severe strike quickly. Neither is there any inability in it nor weakness, and I^{-ra} do not fear the day of death coming over, but I^{-ra} am a lion like the protective lion*'.

ثم حمل فقاتل حتى قتل رحمه الله.

Then he^{-ra} attacked until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

ثم خرج من بعده قرة بن أبي قرة الغفاري و هو يرتجز و يقول

قد علمت حقا بنو غفار
و خندف بعد بني نزار
بأني الليث لدى الغيار
لأضربن معشر الفجار
بكل غضب ذكر بثار
ضربا وجيعا عن بني الأخيار
رھط النبي السادة الأبرار

Then Qurrah Bin Abu Qurrah Al-Ghifari^{-ra} came out from after him^{-asws}, and he^{-ra} was reciting a war poem and saying, 'They have recognised the truth, the clan of Ghifar, and Handaf after the clan of Nazaar, that I^{-ra} am the lion with self-esteem. I^{-asws} shall strike the community of the transgressors, with all anger mentioning the sharpness, a painful strike on behalf of the goodly clan, the group of the Prophet^{-saww}, the chiefs of the righteous'.

قال ثم حمل فقاتل حتى قتل رحمه الله

He (the narrator) said, 'Then he^{-ra} attacked and fought until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

و خرج من بعده مالك بن أنس المالكي و هو يرتجز و يقول

قد علمت مالکھا و الدودان
و الخندفيون و قيس عيلان
بأن قومي آفة الأقران
لدى الوغى و سادة الفرسان

لسنا نرى العجز عن الطعان
آل زياد شيعة الشيطان

مباشرو الموت بطعن آن
آل علي شيعة الرحمن

And there came after him^{-ra}, Malik Bin Anas Al Maliky^{-ra}, and he^{-ra} was reciting a war poem and saying, *'Their owners and their rivals have known, and so have the trench diggers, and Qays, the announcement, and my^{-ra} people are an affliction to the peers on the battle and are chiefs of the horsemen. They hug the death with stabbings. We don't see the inability from the stabbings. The family^{-asws} of Ali^{-asws} are Shias of the Beneficent, and the family of Ziyad^{-la} are loyalists of the Satan^{-la}'*.

ثم حمل فقاتل حتى قتل رحمه الله و قال ابن نسا اسمه أنس بن حارث الكاهلي

Then he^{-ra} attacked and fought until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}. And Ibn Nama said, *'His^{-ra} name is Anas Bin Haris Al-Kahily^{-ra}'*.

و في المناقب ثم خرج من بعده عمرو بن مطاع الجعفي هو يقول

و في يميني مرهف قطاع
يرى له من ضوءه شعاع
دون حسين الضرب و السطاع
عن حر نار حين لا انتفاع

أنا ابن جعفر و أبي مطاع
و أسمر في رأسه لماع
اليوم قد طاب لنا القراع
يرجى بذاك الفوز و الدفاع

And in 'Al-Manaqib' – Then came out from after him^{-ra}, Amro bin Muta'a Al Jufy^{-ra} and he^{-ra} was saying, *'I^{-ra} and the son of Ju'f and my^{-ra} father is Muta'a, and in my^{-ra} right hand is a sharpened blade, and the brown (hair) in his head is shining, rays are being seen from its illumination. Today the choice has been good for us, the striking and hitting under Husayn^{-asws}, hoping by that the success and the defence from the heat of the Fire for which there is no termination'*.

ثم حمل فقاتل حتى قتل رحمه الله

Then he^{-ra} attacked and fought, until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

و قالوا ثم خرج الحجاج بن مسروق و هو مؤذن الحسين ع و يقول

اليوم تلقى جدك النبي
ذاك الذي نعرفه وصيا
و ذا الجناحين الفتى الكميا

أقدم حسين هاديا مهديا
ثم أباك ذا النداء عليا
و الحسن الخير الرضي الوليا
و أسد الله الشهيد الحيا

And they said, *'Then came out Al-Hajjaj Bin Masrouq^{-ra} and he^{-ra} was the Muezzin of Al-Husayn^{-asws}, and he^{-ra} was saying, 'Husayn^{-asws} came forward as a guide, Guided, today is the meeting with your^{-asws} grandfather^{-saww} the Prophet^{-saww}, then your^{-asws} father^{-asws}, then the*

one with the peer, Ali^{-asws}. That is the one we recognise him^{-asws} as a successor^{-asws}, and Al-Hassan^{-asws} the good, the pleasing, the guardian, and the one with the two wings, the youth, and the lion of Allah^{-azwj}, the martyr, the alive’.

ثم حمل فقاتل حتى قتل رحمه الله.

Then he^{-asws} attacked and fought until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

ثم خرج من بعده زهير بن القين رضي الله عنه و هو يرتجز و يقول

أذودكم بالسيف عن حسين
من عترة البر التقي الزين
أضربكم و لا أرى من شين

أنا زهير و أنا ابن القين
إن حسينا أحد السبطين
ذاك رسول الله غير المين
يا ليت نفسي قسمت قسمين

Then came after him^{-ra}, Zuheyr Bin Al-Qayn^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, and he^{-ra} was reciting a war poem and saying, ‘I^{-ra} am Zuhayr^{-asws}, and I^{-ra} am the son of Al-Qayn. I^{-ra} will impede you with the sword away from Husayn^{-asws}. Husayn^{-asws} is one of the two grandsons^{-asws} from the righteous family^{-asws}, the pious, the best. That is Rasool-Allah^{-saww} without any slander. I^{-ra} shall be striking you and there is no shame. Alas! If only my^{-ra} soul could be divided into two segments’.

و قال محمد بن أبي طالب فقاتل حتى قتل مائة و عشرين رجلا فشد عليه كثير بن عب الله الشعبي و مهاجر بن أوس التميمي فقتلاه فقال الحسين ع حين صرع زهير لا يبعدك الله يا زهير و لعن قاتلك لعن الذين مسخوا قردة و خنازير.

And Muhammad Bin Abu Talib said, ‘He^{-ra} fought until he^{-ra} had killed one hundred and twenty men. Kaseer Bin Abdullah Al-Shaby and Muhajir Bin Aws Al-Tameemi attacked upon him^{-ra} and killed him^{-ra}. Al-Husayn^{-asws} said when he^{-ra} had been slain: ‘May Allah^{-azwj} not Distance you^{-ra}, O Zuheyr! And may He^{-azwj} Curse your^{-ra} killers with a Curse of those who had been morphed into monkeys and pigs!’

ثم خرج سعيد بن عبد الله الحنفي و هو يرتجز

و شيخك الخير عليا ذا الندا
و عمك القوم الهمام الأرشدا
و ذا الجناحين تبوأ مقعدا

أقدم حسين اليوم تلقى أحدا
و حسنا كالبدر وافي الأسعدا
حمزة ليث الله يدعى أسدا
في جنة الفردوس يعلو صعدا

Then came out Saeed Bin Abdullah Al-Hanafy^{-ra}, and he^{-ra} was reciting a war poem, ‘I^{-ra} go ahead of Husayn^{-asws} today to meet Ahmad^{-saww}, and your^{-asws} Sheikh, the sage, Ali^{-asws} with the peer, and Hassan^{-asws} like the full moon, fulfilling the happiness, and your^{-asws} uncle most ardent of the people, Hamza^{-asws}, lion of Allah^{-azwj}, called a lion, and the one with the two wings assuming a seat in the Garden of Al-Firdows, of lofty ascent’.

و قال في المناقب و قيل بل القائل لهذه الأبيات هو سويد بن عمرو بن أبي المطاع

And he said in 'Al-Manaqib' – 'And it is said, but the speaker of these couplets, he is Suweyd Bin Amro Bin Abu Al-Mata'a^{-ra}.

قال فلم يزل يقاتل حتى قتل.

He (the narrator) said, 'He^{-ra} did not cease to fight until he^{-ra} was killed.

ثم برز حبيب بن مظاهر الأسدي و هو يقول

فارس هيجاء و حرب تسعر	أنا حبيب و أبي مظهر
و نحن أعلى حجة و أظهر	و أنتم عند العديد أكثر
و نحن أوفى منكم و أصبر	و أنتم عند الوفاء أغدر
	حقا و أنمي منكم و أعذر

Then duelled Habeeb Bin Muzahir Al-Asady^{-ra}, and he^{-asws} was saying, '*I^{-ra} am Habeeb and my^{-ra} father is Muzahir, a bold knight in a raging war, and you are with the large numbers, and we of higher argument and clearer, and you are betrayers during the loyalty, and we are more loyal than you are and more patient of reality, and more enhanced that you all and more excusing*'.

و قاتل قتالا شديدا و قال أيضا

أو شطركم وليتم الأكتادا	أقسم لو كنا لكم أعدادا
و شرهم قد علموا أندادا	يا شر قوم حسبا و آدا

And he^{-ra} fought a severe battle and said as well, '*I^{-ra} swear, had we had the numbers to (fight) you all, or half of your horse(s), we would have split you. O people of evil affiliations and disasters, and their evil is such the rivals have known*'.

ثم حمل عليه رجل من بني تميم فطعنه فذهب ليقوم فضربه الحصين بن نمير لعنه الله على رأسه بالسيف فوقع و نزل التميمي فاجتز رأسه فهد مقتله الحسين ع فقال عند الله أحتسب نفسي و حماة أصحابي

Then a man from the clan of Tameem attacked upon him^{-ra} and stabbed him^{-ra}. He^{-ra} tried to get up but Al-Haseen Bin Numeyr^{-la} may Allah^{-azwj} Curse him^{-la}, struck him^{-ra} upon his^{-ra} head with the sword, so he^{-ra} fell. And Al-Tameemi descended and decapitated him^{-ra}. His^{-ra} killing undermined Al-Husayn^{-asws}. He^{-asws} said: '*I^{-asws} shall reckon in the Presence of Allah^{-azwj}, for myself^{-asws} and my^{-asws} important companions*'.

و قيل بل قتله رجل يقال له بديل بن صريم و أخذ رأسه فعلقه في عنق فرسه فلما دخل مكة رآه ابن حبيب و هو غلام غير مراقب فوثب إليه فقتله و أخذ رأسه.

And it is said, 'But he^{-ra} was killed by a man called Budeyl Bin Sareem, and he took his^{-ra} head and hung it in the neck of his horse. When he entered Makkah, the son of Habeeb^{-ra} saw it, and he^{-ra} was a boy, not even a teenager. He leapt towards him and killed him and took his^{-ra} head'.

كذا في النسخ و لا ريب انه مصحف «الكوفة» قال الطبري نقلا عن أبي مخنف ان بديل بن صريم أخذ رأس حبيب و أقبل به الى ابي زياد في القصر، فبصر به ابنه القاسم بن حبيب و هو يومئذ مراهق فلزمه كلما دخل دخل معه و إذا خرج معه ليجد منه غرة فيقتله

Note: - This is how it is in the copy, and there is no doubt that it is a book of Al-Kufa. Al-Tabari said, 'We have copied from Abu Mikhnaf that Budeyl Bin Sareem took the head of Habeeb^{-ra} and came with it to Ibn Ziyad^{-la} in the castle. His^{-ra} son Al-Qasim Bin Habeeb saw it, and on that day, he was not even a teenager. He stuck with him. Every time he entered, he would enter, and every time he went out, he went out with him in order to find an opportunity from him.

فلم يجد الى ذلك سبيلا حتى إذا كان زمان مصعب فدخل عسكره فإذا قاتل أبيه في فسطاطه فدخل عليه يوما و هو قائل نصف النهار فضربه بسيفه حتى برد. انتهى باختصار.

But he could not find any way to that until when it was the time of Mas'ad, he entered his army, and there was the killer of his father^{-ra} in his tent. He entered towards him one day, and he was having a midday nap, and struck him with his sword until he was cold (dead) – end, with the brevity'.

و قال محمد بن أبي طالب فقتل اثنين و ستين رجلا فقتله الحصين بن نمير و علق رأسه في عنق فرسه.

And Muhammad Bin Abu Talib said, 'He^{-ra} killed sixty-two men. Al-Haseen Bin Numeyr^{-la} killed him^{-ra} and hung his^{-ra} head in the neck of his^{-la} horse.

ثم برز هلال بن نافع البجلي و هو يقول

و النفس لا ينفعها إشفاقها
ليملأن أرضها رشاقها

أرمني بما معلمة أفواقها
مسمومة تجري بما أخفاقها

Then Hilal Bin Nafie Al-Bajaly^{-ra} duelled and he^{-ra} was saying, 'I threw with it at the markings of the horizons, and the soul, its compassion will not benefit it. Poisoned, its failures are flowing with it, to fill up its land with its agility'.

فلم يزل يرميهم حتى فنيت سهامه ثم ضرب يده إلى سيفه فاستله و جعل يقول

ديني على دين حسين و علي
فذاك رأيي و ألاقني عملي

أنا الغلام اليمني البجلي
إن أقتل اليوم فهذا ألمي

He^{-ra} did not cease to shoot at them until his^{-ra} arrows had run out. Then he^{-ra} struck his^{-asws} hand to his^{-ra} sword and went on to say, 'I^{-ra} am a Yemeni boy of Al-Bajaly. My^{-ra} religion is

based upon the religion of Husayn^{-asws} and Ali^{-asws}. If I^{-ra} am killed today, so this is my^{-ra} hope, so that is my^{-ra} view, and I^{-ra} shall show my^{-asws} work'.

فقتل ثلاثة عشر رجلا فكسروا عضديه و أخذ أسيرا فقام إليه شمر فضرب عنقه.

He^{-ra} killed thirteen men. They broke his back (bone) and he^{-ra} was taken prisoner. Shimr^{-la} stood up to him^{-ra} and struck his^{-ra} neck'.

قال ثم خرج شاب قتل أبوه في المعركة وكانت أمه معه فقالت له أمه اخرج يا بني و قاتل بين يدي ابن رسول الله فخرج فقال الحسين هذا شاب قتل أبوه و لعل أمه تكره خروجه فقال الشاب أمي أمرتني بذلك

He (the narrator) said, 'Then a youth came out, his^{-ra} father had been killed in the battlefield, and his^{-ra} mother was with him^{-ra}. His^{-ra} mother said to him^{-ra}, 'Go out my son^{-ra}, and fight in front of the son^{-asws} of Rasool-Allah^{-saww}!' So he^{-ra} went out. Al-Husayn^{-asws} said: 'This youth, his^{-ra} father has been killed, perhaps his^{-ra} mother will dislike his^{-asws} going out (to fight)'. The youth said, 'My^{-ra} mother has instructed me^{-ra} with that'.

فبرز و هو يقول

سرور فؤاد البشير النذير

فهل تعلمون له من نظير

له غرة مثل بدر منير

أميري حسين و نعم الأمير

علي و فاطمة والداه

له طلعة مثل شمس الضحى

He^{-ra} duelled and he^{-ra} was saying, 'My^{-ra} Emir is Husayn^{-asws}, and he^{-asws} is the best Emir, happiness of the heart of the giver of glad tidings and the warner. Ali^{-asws} and Fatima^{-asws} are his^{-asws} parent, so do you know of there being any match for him^{-asws}? For him^{-asws} is the emergence like the bright sun. For him^{-asws} is radiance like the radiant full moon'.

و قاتل حتى قتل و جز رأسه و رمي به إلى عسكر الحسين ع فحملت أمه رأسه و قالت أحسنت يا بني يا سرور قلبي و يا قرّة عيني ثم رمت برأس ابنها رجلا فقتلته و أخذت عمود خيمته و حملت عليهم و هي تقول

خاوية بالية نحيفة

دون بني فاطمة الشريفة

أنا عجوز سيدي ضعيفة

أضربكم بضربة عنيفة

And he^{-ra} fought until he^{-ra} was killed and his^{-ra} head was cut off and it was thrown with towards the camp of Al-Husayn^{-asws}. His^{-ra} mother carried his^{-ra} head and said, 'You^{-ra} have done well, O my son^{-ra}! O happiness of my heart! And O delight of my eyes!' Then she threw the head of her son^{-ra} at a man and killed him. And she grabbed a pole of his^{-ra} tent and attacked upon them, and she was saying, 'I^{-ra} an old woman, my^{-ra} Master^{-asws}, weak, thin, worn-out, empty (of supporters). I^{-ra} shall strike with a violent blow under the son^{-asws} of Fatima^{-asws} the noble woman'.

و ضربت رجلين فقتلتهم فأمر الحسين ع بصرفها و دعا لها.

And she^{-ra} struck two men and killed them. Al-Husayn^{-asws} order her^{-ra} to turn back and supplicated for her^{-asws}.

و في المناقب ثم خرج جنادة بن الحارث الأنصاري و هو يقول

أنا جناد و أنا ابن الحارث
عن بيعتي حتى يرثني وارث
لست بخوار و لا بناكث
اليوم شلوي في الصعيد ماكث

And in 'Al-Manaqib' – Then came out Janadah Bin Al-Haris Al-Ansari^{-ra} and he^{-ra} was saying, '*I^{-ra} am Janad^{-ra}, and I^{-ra} am a son^{-ra} of Al-Haris. I^{-ra} neither with any fuss nor will I^{-ra} be breaking my^{-ra} allegiance until he inherits today, the inheritance of a dead body in the upper plains*'.

قال ثم حمل فلم يزل يقاتل حتى قتل رحمه الله.

He (the narrator) said, 'Then he^{-ra} attacked and did not cease fighting until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

قال ثم خرج من بعده عمرو بن جنادة و هو يقول

أضق الخناق من ابن هند و ارمه
و مهاجرين مخضبين رماحهم
من عامه بفوارس الأنصار
تحت العجاجة من دم الكفار
فاليوم تخضب من دم الفجار
خضبت على عهد النبي محمد

Then came out from after him^{-ra}, Amro Bin Junadah^{-ra}, and he^{-ra} was saying, '*The strangulation is choking from the son of Hind and his archers from his generality, at the horsemen of the Helpers and the Emigrants dyeing their spears under the raggedness from the blood of the Kafirs, dyeing in the era of the Prophet Muhammad^{-saww}. So, today these shall be dyed from the blood of the transgressors.*

و اليوم تخضب من دماء أراذل
طلبوا بتأرهم بيدر إذ أتوا
رفضوا القرآن لنصرة الأشرار
بلمرهفات و بالقنا الخطار
في الفاسقين بمهرف بنار
في كل يوم تعانق و كرار
هذا على الأزدي حق واجب

And today these will be drenched from the blood of the rascals having rejected the Quran to help the evil ones, seeking their revenge of Badr when they had come with the sharpened spears and the blades. And Allah^{-azwj} is my^{-ra} Lord^{-azwj}, I^{-ra} will not cease to be striking among the mischief-makers and sharpened blades. This is an obligatory right upon the (clan of) Azd during every day, confronting and attacking persistently'.

قال ثم خرج عبد الرحمن بن عروة فقال

قد علمت حقا بنو غفار
و خندف بعد بني نزار

بكل غضب ذكر بتار

بالمشرقي و القنا الخطار

لنضر بن معشر الفجار

يا قوم ذودوا عن بني الأخيار

He (the narrator) said, 'Then Abdul Rahman Bin Urwah^{-ra} came out. He^{-ra} said, 'They have known the truth, the clan of Ghifar, and Khandaf, and the clan of Nazaar, for the sons of the transgressors to see, with all the anger mentioned by the blades. O people! Defend the clan of the best with the nobility, with the spears and the blades'.

ثم قاتل حتى قتل رحمه الله.

Then he^{-asws} fought until he^{-ra} was killed. May Allah^{-azwj} have Mercy on him^{-ra}.

و قال محمد بن أبي طالب و جاء عابس بن أبي شبيب الشاكري معه شوذب مولى شاكرو قال يا شوذب ما في نفسك أن تصنع قال ما أصنع أقاتل حتى أقتل

And Muhammad Bin Abu Talib said, 'And Aabis Bin Abu Shabees Al-Shakiry^{-ra} came, and with him^{-ra} was Showzab^{-ra}, a slave of Shakir, and said, 'O Showzab^{-ra}! What is within yourself^{-ra} that you^{-ra} should be doing?' He^{-ra} said, 'What I^{-ra} would do is that I^{-ra} would fight until I^{-ra} am killed'.

قال ذاك الظن بك فتقدم بين يدي أبي عبد الله حتى يحتسبك كما احتسب غيرك فإن هذا يوم ينبغي لنا أن نطلب فيه الأجر بكل ما نقدر عليه فإنه لا عمل بعد اليوم وإنما هو الحساب.

He^{-ra} said, 'That is the thinking with you^{-ra}, so go ahead in front of Abu Abdullah^{-asws} until he^{-asws} reckons you^{-ra} like what he^{-asws} reckoned others, for this day, it is befitting for us^{-ra} that we seek during it the Recompense with all what we^{-ra} are able upon, for there is no deed after today, and rather it is the Reckoning'.

فتقدم فسلم على الحسين ع و قال يا أبا عبد الله أما والله ما أمسى على وجه الأرض قريب و لا بعيد أعز علي و لا أحب إلي منك و لو قدرت على أن أدفع عنك الضيم أو القتل بشيء أعز علي من نفسي و دمي لفعلت السلام عليك يا أبا عبد الله أشهد أني على هداك و هدى أبيك ثم مضى بالسيف نحوهم.

He^{-ra} went ahead and greeted unto Al-Husayn^{-asws}, and said, 'O Abu Abdullah^{-asws}! But, by Allah^{-azwj}! I^{-ra} have not come to any evening upon the surface of the earth, neither near nor far, anyone dearer to me^{-ra} nor more beloved to me^{-ra} than you^{-asws} are. And if I^{-ra} am able upon defending you^{-asws} from the injustice, or being killed for something, it would be dearer to me^{-ra} than my^{-ra} own soul and blood, I^{-ra} would do so. The greetings be unto you^{-asws}, O Abu Abdullah^{-asws}! I^{-ra} testify that I^{-ra} am upon your^{-asws} guidance and guidance of your^{-asws} father^{-asws}. Then he^{-ra} went with the sword towards them.

قال ربيع بن تميم فلما رأيته مقبلا عرفته و قد كنت شاهدته في المغازي و كان أشجع الناس فقلت أيها الناس هذا أسد الأسود هذا ابن أبي شبيب لا يخرجن إليه أحد منكم فأخذ ينادي أ لا رجل أ لا رجل.

Rabie Bin Tameem said, 'When I saw him^{-ra} coming, I recognised him^{-ra}, and I had attended the battles with him^{-asws}, and he^{-ra} was from the bravest of the people. I said, 'O you people!

This is a lion of the lions! This is the son^{-ra} of Abu Shueyb! Not one of you should go out to him'. He^{-ra} took to calling out, 'Is there any man! Is there any man!'

فقال عمر بن سعد ارضخوه بالحجارة من كل جانب فلما رأى ذلك ألقى درعه و مغفره ثم شد على الناس فوالله لقد رأيت يطرد أكثر من مائتين من الناس ثم إنهم تعطفوا عليه من كل جانب فقتل

Umar^{-la} Bin Sa'ad^{-la} said, 'Softening him^{-ra} up with the stones from every side!' When he^{-ra} saw that he^{-ra} threw off his^{-ra} armour and his^{-ra} helmet, then attacked upon the people. By Allah^{-azwj}! I saw him repel more than two hundred from the people. Then they attacked him^{-ra} from every side, so he^{-ra} was killed.

فرأيت رأسه في أيدي رجال ذوي عدة هذا يقول أنا قتلته و الآخر يقول كذلك فقال عمر بن سعد لا تختصموا هذا لم يقتله إنسان واحد حتى فرق بينهم بهذا القول.

I saw his^{-ra} head being in the hand of a man impeding a number (of them). This one was saying, 'I killed him^{-ra}!' And the other was saying like that. Umar^{-la} Bin Sa'ad^{-la} said, 'Do not dispute! This one was not killed by one person'. Until he^{-la} separated between them all with this word.

ثم جاءه عبد الله و عبد الرحمن الغفاريان فقالا يا أبا عبد الله السلام عليك إنه جئنا لنقتل بين يديك و ندفع عنك فقال مرحباً بكمما اذنوا مني فدنوا منه و هما يبكيان

Then came to him^{-asws}, Abdullah^{-ra} and Abdul Rahman^{-ra}, the two from the clan of Ghifar. They^{-ra} said, 'O Abu Abdullah^{-asws}, the greetings be unto you^{-asws}! We^{-ra} have come to be killed in front of you^{-asws}, and we^{-asws} shall defend you^{-asws}'. He^{-asws} said: 'Welcome to you^{-ra} both. Come near me^{-asws}!' They^{-ra} went near him^{-asws}, and they^{-ra} were both weeping.

فَقَالَ يَا ابْنِي أَخِي مَا يُبْكِيكُمَا فَوَاللَّهِ إِنِّي لَأَرْجُو أَنْ تَكُونَا بَعْدَ سَاعَةٍ قَرِيرِي الْعَيْنِ فَقَالَا جَعَلَنَا اللَّهُ فِدَاكَ وَ اللَّهُ مَا عَلَى أَنْفُسِنَا نَبْكِي وَ لَكِنْ نَبْكِي عَلَيْكَ نَرَاكَ قَدْ أُحْبِطَ بِكَ وَ لَا نَقْدِرُ عَلَى أَنْ نُنْفَعَكَ

He^{-asws} said: 'O sons^{-ra} of my^{-asws} brother^{-ra}! What makes you cry? By Allah^{-azwj}! I^{-asws} am desirous that you^{-ra} both would happen to be delight of my^{-asws} eyes after a while'. They^{-ra} said, 'May Allah^{-azwj} Make us^{-ra} to be sacrificed for you^{-asws}! By Allah^{-azwj}! We^{-ra} are not crying upon ourselves, but we^{-ra} are crying upon you^{-asws}. We^{-ra} see you^{-asws} to have been surrounded with, and we^{-ra} are not able upon benefitting you^{-asws}'.

فَقَالَ جَزَاكُمَا اللَّهُ يَا ابْنِي أَخِي بِوَجْدِكُمَا مِنْ ذَلِكَ وَ مُوَاسَاتِكُمَا إِنِّي بَأَنْفُسِكُمَا أَحْسَنَ جَزَاءِ الْمُتَّقِينَ ثُمَّ اسْتَقْدَمَا وَ قَالَا السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَ عَلَيْكُمَا السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَاتَلَا حَتَّى قَتَلَا.

He^{-asws} said: 'May Allah^{-azwj} Recompense you^{-ra}, O sons^{-asws} of my^{-asws} brother^{-ra}, due to your^{-ra} feelings of that, and your^{-ra} consoling me^{-asws} of it with yourselves^{-asws}, with the best of Recompense of the pious ones!' Then they^{-ra} both went ahead and said, 'The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'And upon you^{-ra} both be the greetings, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings'. They^{-ra} fought until they were killed.

قال ثم خرج غلام تركي كان للحسين ع و كان قارئاً للقرآن فجعل يقاتل و يرتجز و يقول

و الجو من سهمي و نبلي يمتلي
ينشق قلب الحاسد المجل

البحر من طعني و ضربني يصطلي
إذا حسامي في يميني ينجلي

He (the narrator) said, 'Then a Turkish slave came to Al-Husayn^{asws}, and he^{ra} was a reader of the Quran. He^{ra} went to fight and he^{ra} recited a war poem, and said, *'The sea would be warmed up from my^{ra} stabbings and my^{ra} strikes, and the air would be filled up from the shooting of my^{ra} arrows'*.

فقتل جماعة ثم سقط صريعا فجاءه الحسين ع فبكى و وضع خده على خده ففتح عينه فرأى الحسين ع فتبسم ثم صار إلى ربه رضي الله عنه.

He^{ra} killed a group, then fell down dying. Al-Husayn^{asws} came to him^{ra} and cried and placed his^{asws} cheek upon his^{ra} cheek. He^{ra} opened his^{ra} eyes and saw Al-Husayn^{ra}, so he^{ra} smiled, then went to his^{ra} Lord^{azwj}, may Allah^{azwj} be Pleased with him^{ra}.

قال ثم رماهم يزيد بن زياد بن الشعثاء بثمانية أسهم ما أخطأ منها بخمسة أسهم و كان كلما رمى قال الحسين ع اللهم سدد رميته و اجعل ثوابه الجنة فحملوا عليه فقتلوه.

Then Yazeed Bin Ziyad Bin Al-Sha'sa^{ra} shot at them with eight arrows. He missed with five of these, and every time he shot, Al-Husayn^{asws} said: 'O Allah^{azwj}! Guide his shooting and Make its Reward to be the Paradise'. They attacked upon him^{ra} and killed him^{ra}.

و قال ابن نما حدث مهران مولى بني كاهل قال شهدت كربلاء مع الحسين ع فرأيت رجلا يقاتل قتالا شديدا لا يحمل على قوم إلا كشفهم ثم يرجع إلى الحسين ع و يرتجز و يقول

في جنة الفردوس تعلقو صعدا

أبشر هديت الرشد تلقى أحدا

And Ibn Nama said, 'Mihran, a slave of the clan of Kahil said, 'I attended Karbala with Al-Husayn^{asws}. I saw a man fighting a severe, severe battle. He^{ra} was not attacking upon any group except he^{ra} removed them. Then he^{ra} returned to Al-Husayn^{asws}, and he^{ra} recited a war poem, and said, 'I^{ra} have received glad tidings, the rightful guidance, meeting Ahmad^{saww} in the Garden of Al-Firdows, in lofty heights'.

فقلت من هذا فقالوا أبو عمرو النهشلي و قيل الخثعمي فاعترضه عامر بن نهمشل أحد بني اللات من ثعلبة فقتله و اجتز رأسه و كان أبو عمرو هذا متهجدا كثير الصلاة.

I said, 'Who is this?' They said, 'Abu Amro Al-Nahshaly'. And it is said it was Al-Khash'amy. Amir Bin Nahshal was confronted by one of the clans of Al-Laat, from Sa'alba. He killed him^{ra} and cut off his^{ra} head. And this Abu Amro used to be struggler, being of frequent Salats.

و خرج يزيد بن مهاجر فقتل خمسة من أصحاب عمر بالتنشاب و صار مع الحسين ع و هو يقول

كأنني ليث بغيل خادر
و لابن سعد تارك و هاجر

أنا يزيد و أبي المهاجر
يا رب إني للحسين ناصر

And Yazeed Bin Muhajir^{ra} went out and killed five from the companions of Umar^{la} with the cross bow (shooting arrows), and came with Al-Husayn^{asws}, and he^{ra} was saying, 'I^{ra} am Yazeed^{ra} and my^{ra} father is Al-Muhajir. It is as if I^{ra} am a latent lion in the den. O Lord^{azwj}! I^{ra} am a helper of Al-Husayn^{asws}, and not to Ibn Sa'ad^{la}, a leaver nor a fleer'.

وكان يكنى أبا الشعشاء من بني بهدلة من كندة.

And he^{ra} was teknonymed as Abu Al-Sha'sa from the clan of Bahdala from Kinda'.

و قال الطبري: هو يزيد بن زياد كان مع ابن سعد، فلما ردوا الشروط على الحسين صار معه ثم ذكر رميته و أنه قال بعد ما قام: لقد تبين لي اني قتلت منهم خمسة.

Note: - And Al-Tabari said, 'He^{ra} is Yazeed Bin Ziyad^{ra}. He^{ra} was with Ibn Sa'ad^{la}. When the elite forces arrived to Al-Husayn^{asws}, he^{ra} came to be with him^{asws}'. Then he mentioned his^{ra} shooting (with the crossbow). And he said afterwards, 'It was clear to me that he^{ra} killed five of them'.

قال و جاء رجل فقال أين الحسين فقال ها أنا ذا قال أبشر بالنار تردها الساعة قال بل أبشّر برّب رحيم و شفيع مطاع من أنت قال أنا محمد بن الأشعث

He (the narrator) said, 'And a man came and said, 'Where is Al-Husayn^{asws}?' He^{asws} said: 'Here I^{asws} am!' He said, 'Receive news of the Fire! You^{asws} will be arriving at it shortly'. He^{asws} said: 'But I^{asws} have received good news by the Merciful Lord^{azwj} and the Obeyed Intercessor! Who are you?' He said, 'I am Muhammad Bin Al-Ash'as'.

قَالَ اللَّهُمَّ إِنْ كَانَ عَبْدُكَ كَاذِبًا فَخُذْهُ إِلَى النَّارِ وَ اجْعَلْهُ الْيَوْمَ آيَةً لِأَصْحَابِهِ فَمَا هُوَ إِلَّا أَنْ ثَنَى عَنَانُ فَرْسِهِ فَرَمَى بِهِ وَ ثَبَتَ رِجْلَهُ فِي الرِّكَابِ فَضْرِبَهُ حَتَّى قَطَعَهُ وَ وَقَعَتْ مَذَاكِرُهُ فِي الْأَرْضِ فَوَ اللَّهُ لَقَدْ عَجِبْتَ مِنْ سُرْعَةِ دَعَائِهِ.

He^{asws} said: 'O Allah^{azwj}! If Your^{azwj} servant was lying, then Seize him to the Fire and Make him to be a Sign today for his companions!' He wasn't except that his horse threw him off, and (one of) his legs got stuck in the stirrup. It struck him until it cut him, and his private part fell in the ground. By Allah^{azwj}! I was astounded from the quickness of his^{asws} supplication (having been Answered).

ثم جاء آخر فقال أين الحسين فقال ها أنا ذا قال أبشر بالنار قال أبشّر برّب رحيم و شفيع مطاع من أنت قال أنا شمّر بن ذي الجوشن

Then another one came and said, 'Where is Husayn^{asws}?' He^{asws} said: 'Here I^{asws} am!' He said, 'Received news of the Fire!' He^{asws} said: 'I^{asws} have received good news by the Merciful Lord^{azwj}! Who are you?' He said, 'I^{la} am Shimr Bin Zil Jowshan^{la}!'

قَالَ الْحُسَيْنُ ع اللَّهُ أَكْبَرُ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ كَأَنَّ كَلْبًا أَبْقَعَ يَلْعُقُ فِي دِمَاءِ أَهْلِ بَيْتِي

Al-Husayn^{asws} said: 'Allah^{azwj} is the Greatest! Rasool-Allah^{saww} had said: 'I^{saww} saw as if a spotted dog is biting in the blood of the People^{asws} of my^{saww} Household'.

و قَالَ الْحُسَيْنُ رَأَيْتُ كَأَنَّ كِلَابًا تَنْهَشُنِي وَ كَأَنَّ فِيهَا كَلْبًا أَبْقَعَ كَانَ أَشَدَّهُمْ عَلَيَّ وَ هُوَ أَنْتَ وَ كَانَ أَبْرَصَ.

And Al-Husayn^{-asws} said, 'I^{-asws} saw as if dogs are snapping at me^{-asws}, and it is as if among them is a spotted dog who was their severest, and it was you^{-la}'. And he^{-la} was with vitiligo.

وَنَقَلْتُ مِنَ الرَّزْمِذِيِّ قِيلَ لِلصَّادِقِ عَ كَمْ تَتَأَخَّرُ الرُّؤْيَا فَذَكَرَ مَنْ أَمَرَ رَسُولُ اللَّهِ صَ فَكَانَ التَّأْوِيلُ بَعْدَ سِتِّينَ سَنَةً.

And it is transmitted from Al-Tirmizi, 'It was said to Al-Sadiq^{-asws}, 'For long can the dream be delayed?' He^{-asws} mentioned a dream of Rasool-Allah^{-saww}, its interpretation occurred after sixty years'.

وَتَقَدَّمَ سَيْفُ بْنُ أَبِي الْحَارِثِ بْنِ سَرِيحٍ وَمَالِكُ بْنُ عَبْدِ اللَّهِ بْنِ سَرِيحٍ الْجَابَرِيَّانِ بَطْنُ مِنْ هَمْدَانَ يُقَالُ لَهُمْ بَنُو جَابِرٍ أَمَامَ الْحُسَيْنِ عَ ثُمَّ التَّقِيَا فَقَالَا عَلَيْكَ السَّلَامُ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ عَلَيْهِمَا السَّلَامُ ثُمَّ قَاتَلَا حَتَّى قَتَلَا.

And there went ahead, Sayf Bin Abu Al-Haris Bin Sarie^{-ra}, and Malik Bin Abdullah Bin Sarie Al-Jaberyan^{-ra}, being from the interior of Hamdan, they were called 'Sons of Jabir' in front of Al-Husayn^{-asws}. Then they met and said, 'Upon you^{-asws} be the greetings, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'Upon you^{-ra} both be the greetings'. Then they^{-ra} fought until they^{-ra} were killed.

ثُمَّ قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ وَغَيْرُهُ وَكَانَ يَأْتِي الْحُسَيْنَ عَ الرَّجُلَ بَعْدَ الرَّجُلِ فَيَقُولُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَيَجِيبُهُ الْحُسَيْنُ عَ وَيَقُولُ وَ عَلَيْكَ السَّلَامُ وَ نَحْنُ خَلْفُكَ ثُمَّ يَقْرَأُ فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ حَتَّى قَتَلُوا عَنْ آخِرِهِمْ رِضْوَانُ اللَّهِ عَلَيْهِمْ وَ لَمْ يَبْقَ مَعَ الْحُسَيْنِ إِلَّا أَهْلُ بَيْتِهِ.

Then Muhammad Bin Abu Talib and someone else, said, 'And the man after man was coming to Al-Husayn^{-asws} and saying, 'The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!' And Al-Husayn^{-asws} would answer him and say: 'And upon you be the greetings, and we^{-ra} are behind you'. Then he^{-asws} would recite: ***So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]***, until they^{-ra} were killed, to the last of them^{-ra}, may the Pleasure of Allah^{-azwj} be upon them, and there did not remain with Al-Husayn^{-asws} except his^{-asws} family members.

وَ هَكَذَا يَكُونُ الْمُؤْمِنُ يُوَثِّرُ دِينَهُ عَلَى دُنْيَاهُ وَ مَوْتَهُ عَلَى حَيَاتِهِ فِي سَبِيلِ اللَّهِ وَ يَنْصُرُ الْحَقَّ وَ إِنْ قُتِلَ قَالَ سُبْحَانَهُ وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ.

And that is how the Momin tends to be, preferring his religion over his world, and his death over his life in the Way of Allah^{-azwj}, and helping the truth, and even if he is killed. The Glorious Said: ***'And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169]***.

وَ لَمَّا وَقَفَ رَسُولُ اللَّهِ صَ عَلَى شَهِدَاءِ أَحَدٍ وَ فِيهِمْ حَمْزَةُ رِضْوَانِ اللَّهِ عَلَيْهِ وَ قَالَ أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ الْقَوْمِ زَمَلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُمْ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ وَ أَوْدَاجُهُمْ تَشْخَبُ دَمًا قَالِلُونَ لَوْ أَنَّ الدَّمَ وَ الرِّيحَ رِيحُ الْمِسْكِ.

And when Rasool-Allah^{-saww} paused at the martyrs of Ohad, and among them was Hamza^{-asws}, may the Pleasure of Allah^{-azwj} be upon him^{-asws}, and said: 'I^{-saww} am a witness upon these people being picked up from their blood. They will be Resurrected on the Day of Qiyamah, and their jugular veins would be streaming blood. Their colour would be the colour of blood, and the aroma would be the aroma of musk!'

و لما قتل أصحاب الحسين و لم يبق إلا أهل بيته و هم ولد علي و ولد جعفر و ولد عقيل و ولد الحسن و ولده ع اجتمعوا يودع بعضهم بعضا و عزموا على الحرب

And when the companions of Al-Husayn^{-asws} were killed and there did not remain except his^{-asws} family members, and they^{-asws} were the sons^{-asws} of Ali^{-asws}, and sons^{-asws} of Ja'far^{-asws}, and sons^{-asws} of Aqeel, and his^{-asws} sons, they^{-asws} gathered bidding farewell to each other and determining upon the war.

فأول من برز من أهل بيته عبد الله بن مسلم بن عقيل بن أبي طالب و هو يرتجز و يقول

و فتية بادوا على دين النبي
لكن خيار و كرام النسب

اليوم ألقى مسلما و هو أبي
ليسوا يقوم عرفوا بالكذب
من هاشم السادات أهل الحسب

The first one from his^{-asws} family^{-asws} to duel was Abdullah^{-asws} Bin Muslim^{-asws} Bin Aqeel^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was reciting a war poem and saying, 'Today I^{-asws} meet Muslim^{-asws} and he^{-asws} is my^{-asws} father^{-asws}, and youths claiming to be upon the religion of the Prophet^{-saww}, and they aren't a people recognised as being with the dying, but they are best and of honourable lineage from Hashim^{-asws}, the chiefs of the people of affiliations'.

و قال محمد بن أبي طالب فقاتل حتى قتل ثمانية و تسعين رجلا في ثلاث حملات ثم قتله عمرو بن صبيح الصيداوي و أسد بن مالك.

And Muhammad Bin Abu Talib said, 'He^{-asws} fought until he^{-asws} had killed ninety-eight men in three attacks. Then Amro Bin Sabeeh Al-Saydawi and Asad Bin Malik killed him^{-asws}.

و قال أبو الفرج عبد الله بن مسلم أمه رقية بنت علي بن أبي طالب ع قتله عمرو بن صبيح فيما ذكرناه عن المدائني

And Abu Al-Faraj said, 'Abdullah Bin Muslim^{-asws}, his^{-asws} mother is (Syeda) Ruqaiyya^{-asws} daughter of Ali^{-asws} Bin Abu Talib^{-asws}. Amro Bin Sabeeh killed him^{-asws} among what we have mentioned from Al-Madainy.

و عن حميد بن مسلم و ذكر أن السهم أصابه و هو واضع يده على جبينه فأثبته في راحته و جبهته و محمد بن مسلم بن عقيل أمه أم ولد قتله فيما رويناه عن أبي جعفر محمد بن علي ع أبو جرهم الأزدي و لقيط بن إياس الجهني.

And from Hameed Bin Muslim, and he mentioned, 'The arrow hit him^{-ra} and he^{-ra} was placing his^{-ra} head upon his^{-asws} forehead so it hit him^{-ra} in his^{-asws} palm, and his^{-ra} forehead. And Muhammad^{-asws} Bin Muslim^{-asws} Bin Aqeel^{-asws}, his^{-asws} mother is a mother of the children. Among what we are reporting from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, Abu Jarham Al-Azdy, and Laqeyt Bin Iyas al Juhny killed him^{-ra}'.

و قال محمد بن أبي طالب و غيره ثم خرج من بعده جعفر بن عقيل و هو يرتجز و يقول

من معشر في هاشم و غالب
هذا حسين أطيب الأطياب

أنا الغلام الأبطحي الطالبي
و نحن حقا سادة النوايب

من عترة البر التقي العاقب.

And Muhammad Bin Abu Talib and someone else said, 'Then came out from after him^{-ra}, Ja'far^{-asws} Bin Aqeel^{-asws}, and he^{-asws} was reciting a war poem and saying, '*I^{-asws} am a boy of Al-Abtah, the seeker from the community among (clans of) Hashim^{-as} and Ghalib, and we^{-asws} are rightful chiefs of the wolves. This is Husayn^{-asws}, best of the best, from the righteous family, and pious posterity*'.

فقتل خمسة عشر فارسا و قال ابن شهر آشوب و قيل قتل رجلين ثم قتله بشر بن سوط الهمداني و قال أبو الفرج أمه أم الثغر بنت عامر العامري قتله عروة بن عبد الله الخثعمي فيما روينا عن أبي جعفر الباقر ع و عن حميد بن مسلم.

He^{-asws} killed fifteen horsemen. And Ibn Shehr Ashub said, 'And it is said that he^{-asws} killed two men, then Bishr Bin Sowt Al-Hamdany killed him^{-asws}'. And Abu Al-Faraj said, 'His^{-asws} mother is Umm Al-Saghar daughter of Aamir Al-Aamiry. Urwah Bin Abdullah Al-Khas'amy killed him^{-asws} among what we are reporting from Abu Ja'far Al-Baqir^{-asws}, and from Hameed Bin Muslim (Al-Azadi).

و قالوا ثم خرج من بعده أخوه عبد الرحمن بن عقيل و هو يقول

من هاشم و هاشم إخواني
هذا حسين شامخ البنيان

أبي عقيل فاعرفوا مكاني
كهول صدق سادة الأقران
و سيد الشيب مع الشبان

And they said, 'Then came out from after him^{-asws}, his^{-asws} brother^{-asws} Abdul Rahman^{-asws} Bin Aqeel^{-asws}, and he^{-asws} was saying: '*My^{-asws} father is Aqeel, so recognise my^{-asws} position from Hashim^{-as}, and (clan of) Hashim^{-as} are my^{-asws} brothers. Like elders, truthful, chiefs of the peers. This Husayn^{-asws} is of the majestic status, and chief of the grey-haired along with the youths*'.

و قالوا ثم خرج من بعده أخوه عبد الرحمن بن عقيل و هو يقول

من هاشم و هاشم إخواني
هذا حسين شامخ البنيان

أبي عقيل فاعرفوا مكاني
كهول صدق سادة الأقران
و سيد الشيب مع الشبان

فقتل سبعة عشر فارسا ثم قتله عثمان بن خالد الجهني.

He^{-asws} killed seventeen horsemen, then Usman^{-la} Bin Khalid Al-Juhny^{-la} killed him^{-asws}.

و قال أبو الفرج و عبد الله بن عقيل بن أبي طالب أمه أم ولد و قتله عثمان بن خالد بن أشيم الجهني و بشر بن حوط القابضي فيما ذكر سليمان بن أبي راشد عن حميد بن مسلم و عبد الله الأكبر بن عقيل أمه أم ولد قتله فيما ذكر المدائني عثمان بن خالد الجهني و رجل من همدان و لم يذكر عبد الرحمن أصلا.

And Abu Al-Faraj said, 'And Abdullah^{-asws} Bin Aqeel^{-asws} Bin Abu Talib^{-asws}, his^{-asws} mother is mother of the children, and he^{-asws} was killed by Usman Bin Khalid Bin Asheym Al-Juhny, and

Bishr bin Howt Al-Qabiz among what was mentioned by Suleyman Bin Abu Rashid, from Hameed Bin Muslim. And Abdullah Al-Akbar Bin Aqeel^{-asws}. His^{-asws} mother is mother of the children. Among what Al-Madainy mentioned, he^{-asws} was killed by Usman Bin Khalid Al-Juhny and a man from Hamdan, and he did not mention Abdul Rahman originally.

ثم قال و محمد بن أبي سعيد بن عقيل بن أبي طالب الأحول و أمه أم ولد قتله لقيط بن ياسر الجهني رماه بسهم-

Then he (the narrator) said, 'And Muhammad^{-asws} Bin Abu Saeed Bin Aqeel^{-asws} Bin Abu Talib^{-asws} Al-Ahowl, and his mother is mother of the children. He^{-ra} was killed by Laqeet Bin Yasser Al-Juhny. He shot at him^{-asws} with an arrow'.²

فيما روينا عن المدائني عن أبي مخنف عن سليمان بن أبي راشد عن حميد بن مسلم و ذكر محمد بن علي بن حمزة أنه قتل معه جعفر بن محمد بن عقيل و وصف أنه قد سمع أيضا من يذكر أنه قد قتل يوم الحرة.

Among what is reported from Al Madainy, from Abu Mikhnaf, from Suleyman Bin Abu Rashid, from Hameed Bin Muslim,

'And he mentioned Muhammad Bin Ali Bin Hamza mentioned that Ja'far^{-asws} Bin Muhammad^{-asws} Bin Aqeel^{-asws} was killed with him, and he described that he had heard as well someone mentioned that he had been killed on a day of severe heat.

و قال أبو الفرج ما رأيت في كتب الأنساب لمحمد بن عقيل ابنا يسمى جعفرا و ذكر أيضا محمد بن علي بن حمزة عن عقيل بن عبد الله بن عقيل بن محمد بن عبد الله بن محمد بن علي بن أبي طالب أن علي بن عقيل و أمه أم ولد قتل يومئذ.

And Abu Al-Faraj said, 'What I have seen in the book of lineages for Muhammad Bin Aqeel there being two sons named Ja'far, and it is mentioned as well by Muhammad Bin Ali Bin Hamza, about Aqeel Bin Abdullah Bin Aqeel Bin Muhammad Bin Abdullah Bin Muhammad Bin Aqeel Bin Abu Talib, that Ali Bin Aqeel, and his mother is mother of the children, was killed on that day.

ثم قالوا و خرج من بعده محمد بن عبد الله بن جعفر بن أبي طالب و هو يقول

قتال قوم في الردى عميان

و محكم التنزيل و التبيان

نشكو إلى الله من العدوان

قد تركوا معالم القرآن

و أظهروا الكفر مع الطغيان

Then they said, 'And there came out from after him^{-asws}, Muhammad^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was saying, '*We complain to Allah^{-azwj} of the aggression, fighting a people who are in the dark blindness. They have neglected the teaching of the Quran and the decisive Revelation and the clarification, and they are manifest the Kufr along with the tyranny*'.

ثم قاتل حتى قتل عشرة أنفس ثم قتله عامر بن نضيل التميمي.

² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 i

Then he^{-asws} fought until he^{-asws} had killed ten persons, then Aamir^{-la} Bin Nahshal^{-la} Al-Tameemi^{-la} killed him^{-asws}.

ثم خرج من بعده عون بن عبد الله بن جعفر و هو يقول

شهيـد صدق في الجنان أزهر

كفى بهذا شرفا في المحشر

إن تنكروني فأنا ابن جعفر

يطير فيها بجناح أخضر

Then came out from his^{-asws} presence, Awn^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws}, and he^{-asws} saying: 'If you are denying, then I^{-asws} am son^{-asws} of Ja'far^{-asws}, martyr, truthful, in the blossoming Garden, flying therein with green wings. It suffices with this as a nobility in the Resurrection'.

ثم قاتل حتى قتل من القوم ثلاثة فوارس و ثمانية عشر راجلا ثم قتله عبد الله بن بطة الطائي.

Then he^{-asws} fought until he^{-asws} killed three horsemen and eighteen foot-soldiers from the people, then he^{-asws} was killed by Abdullah^{-la} Bin Batah Al-Taie^{-la}.

قال أبو الفرج بعد ذكر قتل محمد و عون و إن عوناً قتله عبد الله بن قطنه التيهاني و عبید الله بن عبد الله بن جعفر بن أبي طالب ذكر يحيى بن الحسن فيما أخبرني به أحمد بن سعيد عنه أنه قتل مع الحسين ع بالطف.

Abu Al-Faraj said after mentioned the killing of Muhammad^{-asws} and Awn^{-asws}, 'Awn^{-asws} was killed by Abdullah^{-la} Bin Qatnah Al-Tayhani^{-la}. And Ubeydullah^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws}, Yahya Bin Al-Hassan mentioned among what he had informed me with by Ahmad Bin Saeed, from him, that he^{-asws} was killed with Al-Husayn^{-asws} at Al-Taff (Karbala)'.

ثم قال أبو الفرج و محمد بن أبي طالب و غيرها ثم خرج من بعده عبد الله بن الحسن بن علي بن أبي طالب ع و في أكثر الروايات أنه القاسم بن الحسن ع و هو غلام صغير لم يبلغ الحلم

The Abu Al-Faraj, and Muhammad Bin Abu Talib and others said, 'Then came out from after him^{-asws}, Abdullah^{-asws} Bin Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. And in most of the reports, it was Al-Qasim^{-asws} Bin Al-Hassan^{-asws}, he^{-asws} was a young boy^{-asws}, not having reached adulthood yet.

فلما نظر الحسين إليه قد برز اعتنقه و جعلاً يبكيان حتى غشي عليهما ثم استأذن الحسين ع في المبارزة فأبى الحسين أن يأذن له فلم يزل الغلام يقبل يديه و رجليه حتى أذن له

When Al-Husayn^{-asws} looked at him^{-asws} going out for duel, he^{-asws} hugged him^{-asws}, and they^{-asws} went on to weep until there was unconsciousness upon them^{-asws} both. Then he^{-asws} sought permission of Al-Husayn^{-asws} regarding the duel, but Al-Husayn^{-asws} refused to grant permission to him^{-asws}. The boy^{-asws} did not stop kissing his^{-asws} hand and his^{-asws} legs until he^{-asws} permitted for him^{-asws}.

فخرج و دموعه تسيل على خديه و هو يقول

سبط النبي المصطفى و المؤمن

بين أناس لا سقوا صوب المزن

إن تنكروني فأنا ابن الحسن

هذا حسين كالأسير المرتقن

He^{-asws} went out and his^{-asws} tears were flowing upon his^{-asws} cheeks and he^{-asws} was saying: 'If you^{-asws} are denying me^{-asws}, so I^{-asws} am a son^{-asws} of Al-Hassan^{-asws}, grandson^{-asws} of the Prophet^{-saww}, the Chosen, the Trusted. This is Husayn^{-asws} like the prisoner pledged between the people. They have not quenched him^{-asws} a drop of water'.

و كان وجهه كفلقة القمر فقاتل قتالا شديدا حتى قتل على صغره خمسة و ثلاثين رجلا

And his^{-asws} face was like a piece of the moon. He^{-asws} fought a severe battle until he^{-asws} had killed thirty-five men despite being upon a young age'.

قال حميد كنت في عسكر ابن سعد فكنت أنظر إلى هذا الغلام عليه قميص و إزار و نعلان قد انقطع شمع أحدهما ما أنسى أنه كان اليسرى فقال عمرو بن سعد الأزدي و الله لأشدن عليه فقلت سبحان الله و ما تريد بذلك و الله لو ضربني ما بسطت إليه يدي يكفيه هؤلاء الذين تراهم قد احتوشوه

Hameed (Ibn Muslim Al-Azadi) said, 'I was in the army of Ibn Sa'ad^{-la}, and I was looking at this boy, upon him^{-asws} was a shirt and a trouser, and two slippers, a strip of one of them had been cut. I don't forget, it was the left (strap). Amro Bin Sa'ad Al-Azdy said, 'By Allah^{-azwj}! Attack upon him^{-ra}!' I said, 'Glory be to Allah^{-azwj}! And what do you want with that? By Allah^{-azwj}! If he^{-asws} were to strike me, I would not extend my hand to him^{-asws} (as he^{-asws} is only a young boy). He^{-asws} is sufficed by them, the ones who have encircled him^{-asws}'.

قال و الله لأفعلن فشد عليه فما ولى حتى ضرب رأسه بالسيف و وقع الغلام لوجهه و نادى يا عماء

He said, 'By Allah^{-azwj}! I will do so!' He attacked upon him^{-asws}. He did not return until he had struck his^{-asws} head with the sword and the boy fell to his^{-asws} face, and he^{-asws} called out: 'يا عماء' 'O uncle^{-asws}!'

قال فجاء الحسين كالصقر المنقض فتخلل الصفوف و شد شدة الليث الحرب فضرب عمرا قاتله بالسيف فاتقاه بيده فأطنها من المرفق فصاح ثم تنحى عنه و حملت خيل أهل الكوفة ليستنقذوا عمرا من الحسين فاستقبلته بصورها و جرحته بخوافرها و وطنته حتى مات الغلام

He (the narrator) said, 'Al-Husayn^{-asws} came like the swooping flacon. He^{-asws} broke into the rows (of the enemies) and attacked the attack of a lion of war. He^{-asws} struck Amro, fighting him with the sword. He tried to fend with his hand, and he^{-asws} hit it from the forearm. He screamed. Then he^{-asws} went away from him, and the cavalry of the people of Al-Kufa came to save Amro from Al-Husayn^{-asws}. They came to him^{-asws} from their front and injured him (Al-Qasim^{-asws} with their hooves and trampled him^{-asws} until the boy died.

فانجلت الغبرة فإذا بالحسين قائم على رأس الغلام و هو يفحص برجله فقال الحسين يَعْزُ وَ اللَّهُ عَلَى عَمِكَ أَنْ تَدْعُوهُ فَلَا يُجِيبُكَ أَوْ يُجِيبُكَ فَلَا يُعِينُكَ أَوْ يُعِينُكَ فَلَا يُعْنِي عَنْكَ بُغْدًا لِقَوْمٍ قَتَلُوكَ.

The dust lifted and there was Al-Husayn^{-asws} standing by the head of the boy, and he^{-asws} was kicking with his^{-asws} legs (out of pain). Al-Husayn^{-asws} said: 'By Allah^{-azwj}! It is painful upon your^{-asws} uncle^{-asws} that you^{-asws} called him^{-asws}, but he could not answer you^{-asws} or come to

you, so he^{-asws} could not assist you^{-asws} or see you^{-asws}, so he^{-asws} could not avail you^{-asws}. Remoteness is for the people who killed you^{-asws}!

قد اقتحم هاهنا لفظ [الغلام] و هو سهو ظاهر، يخالف نسخة المقاتل و الإرشاد و مناقب ابن شهر آشوب، و يخالف لفظ الكتاب أيضا، حيث يقول بعده «و هو يفحص برجله» فانما يفحص برجله: اي يوجد بنفسه، الذي لم يمت بعد، خصوصا مع مخاطبة الحسين عليه السلام له بقوله: «يعزّ و الله على عمك»

Note: We are breaking over here at the words of the boy, and it is an apparent mistake, opposing the (other) battle reports, and 'Al-Irshad', and 'Manaqib' of Ibn Shehr Ashub, and it opposes the words of the book as well where he (the narrator) says after it, 'And he^{-asws} was kicking with his^{-asws} legs', for rather kicking with the legs means he^{-asws} was trying to find his^{-asws} last breath, which means he^{-asws} had not died yet, especially with the address of Al-Husayn^{-asws} to him^{-asws} saying: 'It is painful upon your^{-asws} uncle^{-asws}'.

الخ. فالمأنت تحت حوافر الخيل و سنايكها عدو الله عمرو بن سعد بن نفيل الأزدي لا رحمه الله، و لكن عبارة المصنّف رحمه الله يفيد أنه هو القاسم بن الحسن.

The ones who died beneath the hooves of the cavalry and its (horses) legs were the enemies of Allah^{-azwj} – Amro Bin Sa'ad Bin Nufeyl Al-Azdy, may Allah^{-azwj} not Have Mercy on him^{-la}, but the phrase of the author, may Allah^{-azwj} have Mercy on him, declares that it was Al-Qasim^{-asws} Bin Al-Hassan^{-asws}.

أما نسخة المقاتل ففيه: فضرب عمرا بالسيف فاتقاه بساعده فأطنها من لدن المرفق ثم تنحى عنه و حملت خيل عمر بن سعد لتستنقذه من الحسين فلما حملت الخيل استقبلته بصدورها و جالت فتوطأته فلم يرم حتى مات لعنه الله و أخراه،

As for the transmitting of the battle reports, in it, 'He^{-asws} struck Amro with the sword. He tried to save himself and he^{-asws} cut off his hand from the forearm, then went away from him, and the cavalry of Umar Bin Sa'ad attacked in order to save him from Al-Husayn^{-asws}. When the cavalry attacked, they came to him^{-asws} from their front, so they trampled him and did not stop until he died, may Allah^{-azwj} Curse him and Disgrace him.

فلما تجلت الغيرة إذا بالحسين على رأس الغلام و هو يفحص برجله و حسين يقول الخبر

When the dust had risen (cleared), there Al-Husayn^{-asws} was by the head of the boy, and he^{-asws} was kicking with his^{-asws} legs, and Husayn^{-asws} said' – the Hadeeth.

راجع مقاتل الطالبين ص 62، الإرشاد ص 223 و 224، مناقب آل أبي طالب لابن شهر آشوب ج 4 ص 106 و 107.

Refer to – 'Maqatil Al-Talibeen' Page 62; 'Al Irshad' Page 223 & 224; 'Manaqib Aal e Abu Talib^{-asws}' of Ibn Shehr Ashub' Volume 4 Pages 106 & 107.

ثم احتمله فكأنني أنظر إلى رجلي الغلام يخطان في الأرض و قد وضع صدره على صدره فقلت في نفسي ما يصنع فجاء حتى ألقاه بين القتلى من أهل بيته.

Then he^{-asws} carried him^{-asws}. It is as if I am looking at the legs of the boy making marks in the ground, and he^{-asws} had placed his^{-asws} chest upon his^{-asws} chest. I said within myself, 'What is he^{-asws} doing?' He^{-asws} came until he^{-asws} laid him^{-asws} between the slain ones from his^{-asws} family^{-asws}.

ثُمَّ قَالَ اللَّهُمَّ أَحْصِهِمْ عَدَدًا وَ اقْتُلْهُمْ بَدَدًا وَ لَا تُعَاذِرْ مِنْهُمْ أَحَدًا وَ لَا تَعْفِرْ لَهُمْ أَبَدًا صَبْرًا يَا بَنِي عُمُومَتِي صَبْرًا يَا أَهْلَ بَيْتِي لَا رَأَيْتُمْ هَؤُلَاءَ بَعْدَ هَذَا الْيَوْمِ أَبَدًا

Then he^{-asws} said: 'O Allah^{-azwj}! Count them individually, and Kill them wastefully, and do not Leave out anyone from them, and do not Forgive them ever! Patience sons^{-asws} of my^{-asws} uncles^{-asws}, patience! O People^{-asws} of my Household! You^{-asws} will not be seeing any weakness after this day, ever!'

ثم خرج عبد الله بن الحسن الذي ذكرناه أولا و هو الأصح أنه برز بعد القاسم و هو يقول

ضرغام آجام و ليث قسورة

إن تنكروني فأنا ابن حيدرة
على الأعادي مثل ريح صرصرة

Then came out Abdullah Bin Al-Hasan^{-asws} whom we have mentioned him^{-asws} first, and it is the correct that he^{-asws} duelled after Al-Qasim^{-asws}, and he^{-asws} said, 'If you are denying, so I^{-asws} am a son^{-asws} of Haider^{-asws}, a jungle lion and a *ferocious lion against my^{-asws} enemies like the Sar Sar wind*'.

فقتل أربعة عشر رجلا ثم قتله هاني بن ثابت الحضرمي فاسود وجهه

He^{-asws} killed fourteen men, then was killed by Hany^{-la} Bin Sabeet Al-Hazramy^{-la}, and his face was blackened.

قَالَ أَبُو الْفَرَج كَانَ أَبُو جَعْفَرٍ الْبَاقِرُ ع يَذْكُرُ أَنَّ حَزْمَلَةَ بْنَ كَاهِلٍ الْأَسَدِيَّ قَتَلَهُ وَ رَوَى عَنْ هَانِي بْنِ ثَابِتٍ الْقَابِضِيِّ أَنَّ رَجُلًا مِنْهُمْ قَتَلَهُ.

Abu Al-Faraj said, 'Abu Ja'far Al-Baqir^{-asws} has mentioned that Harmala^{-la} Bin Kahil Al-Asady^{-la} killed him^{-asws}. And it is reported from Hany Bin Sabeet Al-Qabizy that a man from them had killed him^{-asws}.

ثم قال و أبو بكر بن الحسن بن علي بن أبي طالب و أمه أم ولد-

Then he said, 'And Abu Bakr Bin Al-Hassan Bin Ali Bin Abu Talib^{-asws}, and his^{-asws} mother was a mother of the children''.

ذكر المدائني في إسناده عنه عن أبي مخنف عن سليمان بن أبي راشد أن عبد الله بن عقبة الغنوي قتله-

And Al-Madainy mentioned in 'Isnaduna', from him, from Abu Mikhnaf, from Suleyman Bin Abu Rashid, 'Abdullah^{-la} Bin Aqabah Al-Ghanawy^{-la} killed him^{-asws}.

و في حديث عمرو بن شمر عن جابر عن أبي جعفر ع أن عقبة الغنوي قتله.

And in a Hadeeth of Amro Bin Shmr, from Jabir, from Abu Ja'far^{-asws}: 'Aqaba Al-Ghanawy killed him^{-asws}'.

قالوا ثم تقدمت إخوة الحسين عازمين على أن يموتوا دونه فأول من خرج منهم أبو بكر بن علي و اسمه عبيد الله و أمه ليلى بنت مسعود بن خالد بن ربيعي التميمية

They said, 'Then came forward the brothers^{-asws} of Al-Husayn^{-asws}, determined upon dying under him^{-asws}. The first one from them to come out was Abu Bakr Bin Ali^{-asws}, and his^{-asws} name is (actually) Ubeydullah^{-asws}, and his^{-asws} mother is Layla Bint Masoud Bin Khalid Bin Rabie Al-Tameemi.

فتقدم و هو يرتجز

من هاشم الصدق الكريم المفضل
عنه نحامي بالحسام المصقل

شيخى علي ذو الفخار الأطول
هذا حسين بن النبي المرسل
تفديه نفسي من أخ مبجل

He^{-asws} went ahead and he^{-asws} was reciting a war poem, 'My^{-asws} Sheikh is Ali^{-asws}, with the pride, the leniency, from (clan of) Hashim^{-as}, the benevolent, the meritorious. This is Husayn^{-asws} son^{-asws} of the Sent Prophet^{-saww}. We are protecting him^{-asws} with the smooth arrows. I^{-asws} sacrifice myself^{-asws} for a venerable brother^{-asws}'.

فلم يزل يقاتل حتى قتله زحر بن بدر النخعي و قبل عبيد الله بن عقبة الغنوي قال أبو الفرج لا يعرف اسمه و ذكر أبو جعفر الباقر ع في الإسناد الذي تقدم أن رجلا من همدان قتله و ذكر المدائني أنه وجد في ساقية مقتولا لا يدري من قتله.

He^{-asws} did not cease to fight until Zahr^{-la} Bin Badr Al-Nakhaie^{-la} killed him^{-asws}. And it is said it was Ubeydullah^{-la} Bin Aqba Al-Ghanawy^{-la}. Abu Al-Faraj said, 'His name is not known, and Abu Ja'far Al-Baqir^{-asws} mentioned in 'Al-Isnad', 'The one who came forward was a man from Hamdan who killed him^{-asws}'. And Al-Madainy mentioned in 'Saqiya', 'He^{-asws} was killed. It is no know who killed him^{-asws}'.

قالوا ثم برز من بعده أخوه عمر بن علي و هو يقول

ذاك الشقي بالنبي قد كفر
لعلك اليوم تبوأ من سقر
لأنك الجاحد يا شر البشر

أضربكم و لا أرى فيكم زحر
يا زحر يا زحر تدان من عمر
شر مكان في حريق و سعر

They said, 'Then duelled from after him^{-asws}, his^{-asws} brother^{-asws} Umar Bin Ali^{-asws}, and he^{-asws} was saying, 'I^{-asws} am striking you and I^{-asws} do not see Zahr being among you. That is the wretched having disbelieved in the Prophet^{-saww}. O Zahr! O Zahr! You are condemned from me^{-asws}, perhaps today you will be occupying Saqr (Hell), an evil place in burning and frenzy, because you are the rejector, O evil mortal!'

ثم حمل على زحر قاتل أخيه فقتله و استقبل القوم و جعل يضرب بسيفه ضربا منكرا و هو يقول

خلوا عن الليث العبوس المكفهر

خلوا عداه الله خلوا عن عمر

و ليس فيها كالجبان المنجحر

يضرركم بسيفه و لا يفر

Then he^{-asws} attacked upon Zahr, killer of his^{-asws} brother^{-asws}, and the people came, and he^{-asws} went on striking with his^{-asws} sword, harsh strikes and he^{-asws} was saying, 'Keep away enemies of Allah^{-azwj}! Keep away from me^{-asws}! Keep away from the frowning gloomy lion! He^{-asws} will strike you with his^{-asws} sword and will never flee, and he^{-asws} isn't in it like the coward seeking refuge'.

فلم يزل يقاتل حتى قتل.

He^{-asws} did not cease fighting until he^{-asws} was killed.

ثم برز من بعده أخوه عثمان بن علي و أمه أم البنين بنت حزام بن خالد من بني كلاب و هو يقول

شيخي علي ذو الفعال الطاهر

أخي حسين خيرة الأخير

بعد الرسول و الوصي الناصر

إني أنا عثمان ذو المفاخر

و ابن عم للنبي الطاهر

و سيد الكبار و الأصاغر

Then duelled from after him^{-asws}, his^{-asws} brother^{-asws} Usman Bin Ali^{-asws}, and his^{-asws} mother is Umm Al-Baneen^{-asws}, daughter of Hazam Bin Khalid from the clan of Kalaab, and he^{-asws} was saying, 'Surely I^{-asws} am Usman^{-asws} with the pride-worthiness. My^{-asws} Sheikh is Ali^{-asws} with the apparent deeds, and son^{-asws} of an uncle^{-as} of the Prophet^{-saww}. My^{-asws} brother^{-asws} is Husayn^{-asws}, best of the best, and chief of the elders and the young ones, after the Rasool^{-saww} and the helper successor^{-asws}'.

فرماه خولي بن يزيد الأصبحي على جبينه فسقط عن فرسه و جز رأسه رجل من بني أبان بن حازم-

Khowly^{-la} Bin Yazeed Al-Asbahy^{-la} shot as him^{-asws} upon his^{-asws} forehead. He^{-asws} fell from his^{-asws} horse, and a man from the clan of Aban Bin Hazim cut off his head.

قال أبو الفرج قال يحيى بن الحسن عن علي بن إبراهيم عن عبيد الله بن الحسن و عبد الله بن العباس قالوا قتل عثمان بن علي و هو ابن إحدى و عشرين سنة

Abu Al-Faraj said, 'Yahya Bin Al-Hassan said, 'From Ali Bin Ibrahim, from Ubeydullah Bin Al-Hassan and Abdullah Bin Al-Abbas both said, 'Usman^{-asws} Bin Ali^{-asws} was killed and he^{-asws} was twenty-one years old'.

و قال الضحاك بإسناده إن خولي بن يزيد رمى عثمان بن علي بسهم فأسقطه و شد عليه رجل من بني أبان دارم و أخذ رأسه

And Al-Zahhak said by his chain, 'Khowly^{-la} Bin Yazeed^{-la} shot at Usman^{-asws} Bin Ali^{-asws} with an arrow and he^{-asws} weakened him^{-asws}, and a man from the clan of Aban, Darim, attacked upon him^{-asws} and took his^{-asws} head.

و روي عن علي ع أنه قال إنما سميت به باسم أخي عثمان بن مظعون أقول و لم يذكر أبو الفرج عمر بن علي في المقتولين يومئذ.

And it is reported from Ali^{-asws} having said: 'But rather I^{-asws} named him^{-asws} with the name of my^{-asws} brother Usman Bin Mazoun'. I (Majlisi) am saying, 'And Abu Al-Faraj did not mentioned Umar Bin Ali^{-asws} being among the ones slain on that day'.

قالوا ثم برز من بعده أخوه جعفر بن علي و أمه أم البنين أيضا و هو يقول

ابن علي الخير ذو النوال
أحمي حسيناً ذي الندى المفضل

إني أنا جعفر ذو المعالي
حسي بعمي شرفاً و خالي

They said, 'Then duelled from after him^{-asws}, his^{-asws} brother^{-asws} Ja'far^{-asws} Bin Ali^{-asws}, and his^{-asws} mother^{-asws} is Umm Al-Baneen^{-asws} as well, and he^{-asws} was saying, 'Surely, I^{-asws} am Ja'far^{-asws} with the exaltedness, son of Ali^{-asws} the good with the properness. It suffice me^{-asws} with my^{-asws} uncle^{-asws} as nobility. I^{-asws} shall protect Husayn^{-asws} with the meritorious generosity'.

ثم قاتل فرماه خولي الأصبحي فأصاب شقيقته أو عينه.

Then he^{-asws} fought. Khowly Al-Asbahy^{-la} shot at him^{-asws}, and it hit part of his^{-asws} head or his^{-asws} eyes'.

ثم برز أخوه عبد الله بن علي و هو يقول

ذاك علي الخير ذو الفعال
في كل قوم ظاهر الأهوال

أنا ابن ذي النجدة و الإفضال
سيف رسول الله ذو النكال

Then duelled his^{-asws} brother^{-asws}, Abdullah^{-asws} Bin Ali^{-asws}, and he^{-asws} was saying, 'I^{-asws} am a son^{-asws} of the one with bravery and superiority. That is Ali^{-asws}, the one good with the deeds, sword of Rasool-Allah^{-saww} with the exemplary punishment. In every people, the terror appeared'.

فقتله هاني بن ثبيت الحضرمي.

Hany^{-la} Bin Shabeet^{-la} killed him^{-asws}.

- قال أبو الفرج حدثني أحمد بن سعيد عن يحيى بن الحسن عن علي بن إبراهيم عن عبيد الله بن الحسن و عبد الله بن العباس قالاً قتل عبد الله بن علي بن أبي طالب ع و هو ابن خمس و عشرين سنة و لا عقب له و قتل جعفر بن علي و هو ابن تسع عشرة سنة-

Abu Al-Faraj said, 'It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Ali Bin Ibrahim, from Ubeydullah Bin Al-Hassan and Abdullah Bin Al-Abbas both said, 'Abdullah^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} was killed and he^{-asws} was twenty-five years old, and

there is no posterity for him^{-asws}. And Ja'far^{-asws} Bin Ali^{-asws} was killed and he^{-asws} was nineteen years old".³

حدثني أحمد بن عيسى عن حسين بن نصر عن أبيه عن عمر بن سعد عن أبي مخنف عن عبد الله بن عاصم عن ضحاك المشرقي قال قال العباس بن علي لأخيه من أبيه و أمه عبد الله بن علي تقدم بين يدي حتى أراك و احتسبك فإنه لا ولد لك فتقدم بين يديه و شد عليه هانئ بن ثبيت الحضرمي فقتله

It is narrated to me by Ahmad Bin Isa, from Husayn Bin Nasr, from his father, from Umar Bin Sa'ad, from Abu Mikhnaf, from Abdullah Bin Aasim, from Zahaak Al Mashraaqy who said,

'Al-Abbas^{-asws} Bin Ali^{-asws} said to his^{-asws} brother^{-asws} from his^{-asws} father^{-asws} and from his^{-asws} mother^{-asws}, Abdullah^{-asws} Bin Ali^{-asws}: 'Proceed ahead of me^{-asws} until I^{-asws} see you^{-asws} and anticipate you^{-asws}, for there is no child for you^{-asws}'. He went ahead in front of him^{-asws} and attacked upon Haby Bin Sabeet Al Hazramy and killed him.

و بهذا الإسناد أن العباس بن علي قدم أخاه جعفرا بين يديه فشد عليه هانئ بن ثبيت الذي قتل أخاه فقتله-

And by this chain, 'Al-Abbas Bin Ali^{-asws} forwarded his^{-asws} brother^{-asws} Ja'far^{-asws} in front of him^{-asws}. He^{-asws} attacked upon Hany^{-la} Bin Sabeet^{-la} who had killed his^{-asws} brother^{-asws}, so he^{-asws} killed him".⁴

و قَالَ نَصْرُ بْنُ مُزَاهِمٍ حَدَّثَنِي عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ حَوْليَّ بْنَ يَزِيدَ الْأَصْبَحِيَّ قَتَلَ جَعْفَرَ بْنَ عَلِيٍّ ع.

And Nasr Bin Muzahim said, 'It is narrated to me by Amro Bin Shimir, from Jabir,

'From Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}: 'Khowly^{-la} Bin Yazeed Al-Asbahy^{-la} killed Ja'far^{-asws} Bin Ali^{-asws}'.⁵

Then he said, 'And Muhammad Al-Asghar^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-asws} mother is mother of the children.

ثم قال و محمد الأصغر بن علي بن أبي طالب و أمه أم ولد- حدثني أحمد بن عيسى عن حسين بن نصر عن أبيه عن عمرو بن شمر عن جابر عن أبي جعفر ع و- حدثني أحمد بن أبي شيبه عن أحمد بن الحارث عن المدائني أن رجلا من تميم من بني أبان بن دارم قتله رضوان الله عليه.

It is narrated to me by Ahmad Bin Isa, from Husayn Bin Nasr, from his father, from Amro Bin Shimir, from Jabir, from Abu Ja'far^{-asws}, and it is narrated to me by Ahmad Bin Abu Shayba, from Ahmad Bin Al Haris, from Al Madainy, 'A man from Tameem from the clan of Aban Bin Darim killed him^{-asws}, may the Pleasure of Allah^{-azwj} be upon him^{-asws}'.

قال و قد ذكر محمد بن علي بن حمزة أنه قتل يومئذ إبراهيم بن علي بن أبي طالب ع و أمه أم ولد و ما سمعت بهذا عن غيره و لا رأيت لإبراهيم في شيء من كتب الأنساب ذكرا-

³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 j

⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 k

⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 l

He said, 'And Muhammad Bin Ali Bin Hamza had mentioned that on that day he had killed Ibrahim^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-asws} mother is mother of the children, and I have not heard this from anyone else, nor have I seen for Ibrahim^{-asws} anything having been mentioned in the books of lineages'.

و ذكر يحيى بن الحسن أن أبا بكر بن عبيد الله الطلحي حدثه عن أبيه أن عبيد الله بن علي قتل مع الحسين و هذا خطأ و إنما قتل عبيد الله يوم المذار قتل أصحاب المختار و قد رأيته بالمذار.

And Yahya Bin Al-Hassan mentioned that Abu Bakr Bin Ubeydullah Al Talha narrated to him from his father,

'Ubeydullah^{-asws} Bin Ali^{-asws} was killed with Al-Husayn^{-asws}, and this is a mistake. And rather, Ubeydullah^{-asws} was killed on the day of 'Al-Mazar'. The companions of Al-Mukhtar^{-ra} killed him, and I had seen him^{-asws} being at Al-Mazar (a town)".⁶

و قال كان العباس بن علي يكنى أبا الفضل و أمه أم البنين أيضا و هو أكبر ولدها و هو آخر من قتل من إخوته لأبيه و أمه فحاز مواريتهم ثم تقدم فقتل فورثهم و إياه عبيد الله و نازعه في ذلك عمه عمر بن علي فصول على شيء أرضى به.

And Al-Abbas^{-asws} Bin Ali^{-asws} was teknonymed at 'Abu Al-Fazl', and his^{-asws} mother^{-asws} is Umm Al-Baneen^{-asws}, and he^{-asws} was the eldest of her^{-asws} children, and he^{-asws} was the last one^{-asws} from his^{-asws} brothers^{-asws} of his^{-asws} father^{-asws} and his^{-asws} mother^{-asws} to be killed. So he^{-asws} got their^{-asws} inheritances. Then he^{-asws} went ahead and was killed, so Ubeydullah inherited them and him^{-asws}, and his^{-asws} uncle Umar Bin Ali^{-asws} disputed with him^{-asws} regarding that, and they reconciled upon something he was pleased with.

و كان العباس رجلا وسيما جميلا يركب الفرس المطهم و رجلاه يخطان في الأرض و كان يقال له قمر بني هاشم و كان لواء الحسين ع معه-

And Al-Abbas^{-asws} was good-looking man, handsome. He^{-asws} rode the heavy horse, and his^{-asws} legs would make marks in the ground. And it has been said for him^{-asws}, 'Full moon of the clan of Hashim^{-as}'. And the flag of Al-Husayn^{-asws} was with him^{-asws}".⁷

حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ عَنْ بَكْرِ بْنِ عَبْدِ الْوَهَّابِ عَنِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: عَبَّأَ الْحُسَيْنُ بْنُ عَلِيٍّ أَصْحَابَهُ فَأَعْطَى رَأْيَتَهُ أَخَاهُ الْعَبَّاسَ -

It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Bakr Bin Abdul Wahab, from Ibn Abu Uweys, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Al-Husayn^{-asws} took charge of his^{-asws} companions and gave his^{-asws} flag to his^{-asws} brother^{-asws} Al-Abbas".⁸

⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 k

⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 l

⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 m

حَدَّثَنِي أَحْمَدُ بْنُ عِيسَى عَنْ حُسَيْنِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ زَيْدَ بْنَ رُقَادٍ وَ حَكِيمَ بْنَ الطُّفَيْلِ الطَّائِي قَتَلَا الْعَبَّاسَ بْنَ عَلِيٍّ ع وَ كَانَتْ أُمُّ الْبَيْنِ أُمُّ هَؤُلَاءِ الْأَرْبَعَةِ الْإِخْوَةِ الْقَتْلَى تَخْرُجُ إِلَى الْبَقِيعِ فَتَنْدُبُ بَنِيهَا أَشْجَى نُدْبَةً وَ أَحْرَقَهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يَجِيءُ فَيَمْنُ بِجِيءٍ لِدَلِيلِكَ فَلَا يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِي -

It is narrated to me by Ahmad Bin Isa, from Husayn Bin Nasr, from his father, from Amro Bin Shmr, from Jabir,

‘Abu Ja’far^{-asws} (Said): ‘Zayd^{-la} Bin Ruqad^{-la} and Hakeem^{-la} Bin Al-Tufayl Al-Taie both killed Al-Abbas^{-asws} Bin Ali^{-asws}. And Umm Al-Baneen^{-asws} was the mother of these four brothers^{-asws}, slain. She^{-asws} went out to Al-Baqie (cemetery) and she^{-asws} lamented her^{-asws} sons^{-asws} lamentation causing grief (to others). So the people gathered to her^{-asws} listening from her^{-asws}. Marwan had come among the ones who came for that. He did not cease to listen to her^{-asws} lamenting and crying”.

قالوا و كان العباس السقاء قمر بني هاشم صاحب لواء الحسين ع و هو أكبر الإخوان مضى يطلب الماء فحملوا عليه و حمل عليهم و جعل يقول

حتى أوارى في المصاليت لقي

إني أنا العباس أغدو بالسقا

لا أرهب الموت إذا الموت رقا

نفسى لنفس المصطفى الطهر وقا

و لا أخاف الشر يوم الملتقى

They (battle reporters) said, ‘And Al-Abbas was, ‘The quencher’, ‘Full moon of the clan of Hashim^{-as}’, bearer of the flag of Al-Husayn^{-asws}. And he^{-asws} was the eldest of the brothers^{-asws}. He^{-asws} went seeking the water, and they attacked upon him^{-asws}, and he^{-asws} attacked upon them, and went on saying, ‘I^{-asws} do not fear the death, when the death is king, until I^{-asws} arrive in the duelling (to) meet (my death). My^{-asws} soul for saving the soul of Al-Mustafa^{-saww}. Surely, I^{-asws} am Al-Abbas^{-asws} going with the water-skin, and I^{-asws} do not fear the evil of the day of the battle’.

ففرقهم فكمّن له زيد بن ورقاء من وراء نخلة و عاوناه حكيم بن الطفيل السنبيسي فضربه على يمينه فأخذ السيف بشماله و حمل و هو يرتجز

إني أحامي أبدا عن ديني

نجل النبي الطاهر الأمين

و الله إن قطعتم يميني

و عن إمام صادق اليقين

He^{-asws} dispersed them. Zayd^{-la} Bin Warqa’a^{-la} lied in wait for him^{-asws} from behind a palm tree and Hakeem Bin Al-Tufeyl Al-Sanbasy^{-la} assisted him. He^{-la} struck him^{-asws} upon his^{-asws} right hand, so he^{-asws} took the sword in his^{-asws} left hand and attacked, and he^{-asws} was reciting a war poem, ‘By Allah^{-azwj}! Even though you have cut off my^{-asws} right hand, I^{-asws} shall be protecting my^{-asws} religion forever, and the truthful Imam^{-asws}, the certain son^{-asws} of the clean Prophet^{-saww}, the trustworthy’.

فقاتل حتى ضعف فكمّن له الحكم بن الطفيل الطائي من وراء نخلة فضربه على شماله فقال

و أبشري برحمة الجبار

قد قطعوا بغيهم يساري

يا نفس لا تخشي من الكفار

مع النبي السيد المختار

فأصلهم يا رب حر النار

He^{-asws} fought until he^{-asws} was weakened. Ak Hakam^{-la} Bin Al-Tufeyl Al-Taie^{-la} lied in wait for him^{-asws} from behind a palm tree. He^{-la} struck him^{-asws} upon his^{-asws} left hand. So he^{-asws} said: *'O soul! Do not fear from the Kafirs and receive good news of the Mercy of the Compeller, with the Prophet^{-saww}, Chief of the chosen ones. They cut off my^{-asws} left hand by their rebellion, so Make them arrive, O Lord^{-azwj}, to the heat of the Fire!'*

فضربه ملعون بعمود من حديد فقتله فلما رآه الحسين ع صريعا على شاطئ الفرات بكى و أنشأ يقول

و خالفتم دين النبي محمد
أ ما نحن من نجل النبي المسدد
أ ما كان من خير البرية أحمد
فسوف تلاقوا حر نار توقد

تعديتم يا شر قوم ببغيتكم
أ ما كان خير الرسل أوصاكم بنا
أ ما كانت الزهراء أُمي دونكم
لعتنم و أخزيتنم بما قد جنيتنم

The accursed struck him^{-asws} with an iron pole and killed him^{-asws}. When Al-Husayn^{-asws} saw him^{-asws} slain upon the banks of the Euphrates, he^{-asws} cried and prosed saying: *'O evil people! You are constantly with your injustices and have opposed religion of the Prophet^{-saww} Muhammad^{-saww}. Or didn't the best of the Rasools^{-as} bequeath to you all about us^{-asws}? Are we not from the sons^{-asws} of the Guided Prophet^{-saww}? Or wasn't Al-Zahra^{-asws} my^{-asws} mother^{-asws} besides you all? Or wasn't Ahmad^{-saww} from best of the Created beings? You will be Cursed and disgraced due to what crimes you have committed, for soon you will be facing the heat of a Fire having been ignited!'*

أقول و في بعض تأليفات أصحابنا أن العباس لما رأى وحدته ع أتى أخاه و قال يا أخي هل من رخصة فبكى الحسين ع بكاء شديدا ثم قال يا أخي أنت صاحب لوائى و إذا مضيت تفرق عسكرى

I (Majlisi) am saying, 'And in one of the compilations of our companions, 'When Al-Abbas^{-asws} saw him^{-asws} being alone, came to his^{-asws} brother^{-asws} and said: 'O my^{-asws} brother^{-asws}! Is there allowance for me^{-asws}? Al-Husayn^{-asws} cried intensely, then said: 'O my^{-asws} brother^{-asws}! You^{-asws} are the bearer of my^{-asws} flag, and when you^{-asws} go, my army would be scattered'.

هذه رواية مرسلة عن كتاب مجهول، يخالف كل المقاتل. فان أصحاب الحسين عليه السلام كلهم قد تفرقوا دون أهل بيته، و كان العباس عليه السلام آخر المستشهدين مع أخيه الحسين فلم يكن هناك عسكر! حتى يقول الحسين: إذا مضيت تفرق عسكرى

Note: - This report is transmitted from an unknown book, opposing every battle report, for the companions of Al-Husayn^{-asws}, all of them had been killed, besides the People^{-asws} of his^{-asws} Household, and Al-Abbas^{-asws} was the last of the martyrs with his^{-asws} brother Al-Husayn^{-asws}. So there cannot be an army over there, until Al-Husayn^{-asws} would say: 'When you^{-asws} go, my^{-asws} army would be scattered'.

فَقَالَ الْعَبَّاسُ قَدْ ضَاقَ صَدْرِي وَ سَيِّئْتُ مِنَ الْحَيَاةِ وَ أُرِيدُ أَنْ أَطْلُبَ ثَأْرِي مِنْ هَؤُلَاءِ الْمُنَافِقِينَ.

Al-Abbas^{-asws} said: 'My^{-asws} chest is constricted and I^{-asws} am fed-up with the life, and I^{-asws} want to seek my^{-asws} retaliation from these hypocrites'.

فَقَالَ الْحُسَيْنُ ع فَاطِلْبُ لِهٖؤَلَاءِ الْأَطْفَالِ قَلِيلًا مِّنَ الْمَاءِ فَذَهَبَ الْعَبَّاسُ وَوَعَظَهُمْ وَحَذَرَهُمْ فَلَمْ يَنْفَعَهُمْ فَرَجَعَ إِلَى أَخِيهِ فَأَخْبَرَهُ فَسَمِعَ الْأَطْفَالُ يَنَادُونَ الْعَطَشَ الْعَطَشَ

Al-Husayn^{-asws} said: 'Then seek a little water for these children'. Al-Abbas^{-asws} went and preached to them and cautioned them, but it did not benefit them. He^{-asws} returned to his^{-asws} brother^{-asws} and informed him^{-asws}. He^{-asws} heard the children calling out, 'الْعَطَشُ الْعَطَشُ' 'The thirst! The thirst!'

فَرَكَبَ فَرَسَهُ وَأَخَذَ رِمْحَهُ وَالْقِرْبَةَ وَقَصَدَ نَحْوَ الْفَرَاتِ فَأَحَاطَ بِهِ أَرْبَعَةُ آلَافٍ مِّنْ كَانُوا مُوَكَّلِينَ بِالْفَرَاتِ وَرَمَوْهُ بِالنَّبَالِ فَكَشَفَهُمْ وَكَتَلَ مِنْهُمْ عَلَى مَا رَوَى ثَمَانِينَ رَجُلًا حَتَّى دَخَلَ الْمَاءَ.

So, he^{-asws} rode his^{-asws} horse and grabbed his^{-asws} spear and the water-skin and went towards the Euphrates. Four thousand surrounded him^{-asws}, from the ones who had been allocated with the Euphrates, and they shot at him^{-asws} with the arrows. He^{-asws} removed them, and killed from them, based upon what is reported, eighty men, until he^{-asws} entered the water.

فلما أراد أن يشرب غرفة من الماء ذكر عطش الحسين وأهل بيته فرمى الماء ومألاً القربة وحملها على كتفه الأيمن وتوجه نحو الخيمة

When he^{-asws} intended to drink a scoop from the water, he^{-asws} remembered the thirst of Al-Husayn^{-asws} and his^{-asws} family members. So, he^{-asws} threw back the water and filled the water-skin and carried it upon his^{-asws} right shoulder and headed towards the tent.

فَقَطَعُوا عَلَيْهِ الطَّرِيقَ وَأَحَاطُوا بِهِ مِنْ كُلِّ جَانِبٍ فَحَارَبَهُمْ حَتَّى ضَرَبَهُ نَوْفَلُ الْأَزْرَقِ عَلَى يَدِهِ الْيُمْنَى فَقَطَعَهَا فَحَمَلَ الْقِرْبَةَ عَلَى كَتِفِهِ الْأَيْسَرِ فَضَرَبَهُ نَوْفَلٌ فَقَطَعَ يَدَهُ الْيُسْرَى مِنَ الزَّنْدِ فَحَمَلَ الْقِرْبَةَ بِأَسْنَانِهِ

They cut off the path upon him^{-asws} and they surrounded him^{-asws} from every side. He^{-asws} battled them until Nowfal Al-Azraq^{-la} struck him^{-asws} upon his^{-asws} right hand and cut it off. He^{-asws} carried the water-skin upon his^{-asws} left shoulder. Nowfal^{-la} struck him^{-asws} and cut off his^{-asws} right hand from the forearm. He^{-asws} carried the water-skin with his^{-asws} teeth.

فَجَاءَهُ سَهْمٌ فَأَصَابَ الْقِرْبَةَ وَأَرِيقَ مَائِهَا ثُمَّ جَاءَهُ سَهْمٌ آخَرٌ فَأَصَابَ صَدْرَهُ فَانْقَلَبَ عَنْ فَرَسِهِ وَصَاحَ إِلَى أَخِيهِ الْحُسَيْنِ أَدْرِكْنِي فَلَمَّا أَتَاهُ رَأَى صَرِيحًا فَبَكَى وَحَمَلَهُ إِلَى الْخِيْمَةِ.

An arrow came and hit the water-skin and its water spilt away. Then another arrow came and hit his^{-asws} chest, so he^{-asws} overturned from his^{-asws} horse and shouted to his^{-asws} brother Al-Husayn^{-asws}: 'Help me^{-asws}!' When he^{-asws} came to him^{-asws}, he^{-asws} saw him^{-asws} having been slain, so he^{-asws} cried and carried him^{-asws} to the tent'.

ثُمَّ قَالُوا وَلَمَّا قَتَلَ الْعَبَّاسُ قَالَ الْحُسَيْنُ ع الْآنَ انْكَسَرَ ظَهْرِي وَ قَلَّتْ حِيلَتِي.

Then they (battle reporters) said, 'And when Al-Abbas^{-asws} had been killed, Al-Husayn^{-asws} said: 'Now, my^{-asws} back is broken, and my^{-asws} means (options) are few!'

قال ابن شهر آشوب ثم برز القاسم بن الحسين وهو يرتجز ويقول

ضرغام أجام و ليث قسورة
أكيلكم بالسيف كيل السندرة

إن تنكروني فأنا ابن حيدرة
على الأعادي مثل ريح صرصرة

Ibn Shehr Ashub said, 'Then Al-Qasim Bin Al-Husayn^{-asws} (Hassan^{-asws}) duelled, and he^{-asws} was reciting a war poem and saying: *'ferocious lion against my^{-asws} enemies like the Sar Sar wind, I^{-asws} shall hit you with the sword like kitting the anvil'*.

و ذكر هذا بعد أن ذكر القاسم بن الحسن سابقا وفيه غرابة.

And he (the narrator) mentioned this after having mentioned Al-Qasim^{-asws} Bin Al-Hassan^{-asws} previously, and in it is an oddity'.

قالوا ثم تقدم علي بن الحسين ع و قال محمد بن أبي طالب و أبو الفرج و أمه ليلى بنت أبي مرة بن عروة بن مسعود الثقفي و هو يومئذ ابن ثمان عشرة سنة و قال ابن شهر آشوب و يقال ابن خمس و عشرين سنة.

They (battle reporters) said, 'Then Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar^{-asws}) came forward'. And Muhammad Bin Abu Talib and Abu Al-Faraj said, 'His^{-asws} mother is Layla Bint Abu Murra Bin Urwah Bin Masoud Al-Saqafy, and on that day he^{-asws} was eighteen years old'. And Ibn Shehr Ashub said, 'And it is said he^{-asws} was twenty-five years old' (that is Ali^{-asws} Ibn Zayn-ul-Abadeen).

قالوا و رفع الحسين سبابته نحو السماء و قال اللَّهُمَّ اشْهَدْ عَلَي هَؤُلَاءِ الْقَوْمِ فَقَدْ بَرَزَ إِلَيْهِمْ غُلَامٌ أَشْبَهَ النَّاسَ خُلُقًا وَ خُلُقًا وَ مَنْطِقًا بِرَسُولِكَ كُنَّا إِذَا اشْتَقْنَا إِلَى نَبِيِّكَ نَظَرْنَا إِلَى وَجْهِهِ

They (battle reporters) said, 'And Al-Husayn^{-asws} raised his^{-asws} index finger towards the sky and said: 'O Allah^{-azwj}! I^{-asws} testify against these people, for such a boy has gone out to duel them, he^{-asws} is the most resembling among the people, in physique and mannerisms and talking, with Your^{-azwj} Rasool^{-saww}. Whenever we^{-asws} had been desirous to (see) Your^{-azwj} Prophet^{-saww}, we^{-asws} looked at his^{-asws} face.

اللَّهُمَّ امْنَعْنَهُم بَرَكَاتِ الْأَرْضِ وَ فَرَقْنَهُم تَفْرِيقًا وَ مَرِّقْنَهُم تَمْرِيقًا وَ اجْعَلْهُمْ طَرَائِقَ قِدَادًا وَ لَا تُرْضِ الْوَلَاةَ عَنْهُمْ أَبَدًا فَإِنَّهُمْ دَعَوْنَا لِيَنْصُرُونَا ثُمَّ عَدَوْا عَلَيْنَا يُقَاتِلُونَنَا.

O Allah^{-azwj}! Prevent from them Blessings of the earth, and Disperse them with a dispersal, and Tear them apart with a tearing, and Made their ways to be different, and do not let the governors be pleased with them, ever, for they invited us^{-asws} to help us^{-asws}, then they aggressed against us^{-asws}, fighting us^{-asws}!

ثُمَّ صَاحَ الْحُسَيْنُ بِعُمَرَ بْنِ سَعْدٍ مَا لَكَ قَطَعَ اللَّهُ رَحِمَكَ وَ لَا بَارَكَ اللَّهُ لَكَ فِي أَمْرِكَ وَ سَلَطَ عَلَيْكَ مَنْ يَدْبَحُكَ بَعْدِي عَلَى فِرَاشِكَ كَمَا قَطَعْتَ رَجْمِي وَ لَمْ تَحْفَظْ قَرَاتِي مِنْ رَسُولِ اللَّهِ ص

Then Al-Husayn^{-asws} called at Umar^{-la} Bin Sa'ad^{-la}! What is the matter with you^{-la}? May Allah^{-azwj} Cut off having Mercy on you^{-la} and not Bless for you^{-la} in your^{-la} matter, and Cause someone to overcome upon you^{-asws} after me^{-asws} who will slaughter you^{-la} upon your^{-la} bed, like what you^{-la} have cut off my^{-asws} kindred and did not preserve my^{-asws} kinship from Rasool-Allah^{-saww}!

ثُمَّ رَفَعَ الْحُسَيْنُ ع صَوْتَهُ وَ تَلَا إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ - ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

The Al-Husayn^{-asws} raised his^{-asws} voice and recited: ***Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other, and Allah is Hearing, Knowing [3:34]!***

ثم حمل علي بن الحسين على القوم و هو يقول

من عصبة جد أبيهم النبي
أطعنكم بالرمح حتى ينثني
ضرب غلام هاشمي علوي

أنا علي بن الحسين بن علي
و الله لا يحكم فينا ابن الدعي
أضربكم بالسيف أحمي عن أبي

Then Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar^{-asws}) attacked upon the people and he^{-asws} was saying: 'I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}, from a party the grandfather^{-saww} of their father^{-asws} is the Prophet^{-saww}. By Allah^{-azwj}! The son of the illegitimate will not be deciding regarding us^{-asws}. I^{-asws} shall stab you all with the spear until I^{-asws} am turned away. I^{-asws} shall strike you with the sword! I^{-asws} shall protect my^{-asws} father^{-asws}, strike of a Hashemite boy, Alawite'.

فلم يزل يقاتل حتى ضج الناس من كثرة من قتل منهم و روي أنه قتل على عطشه مائة و عشرين رجلاً ثم رجع إلى أبيه و قد أصابته جراحات كثيرة فقال يا أبا العتاش قد قتلني و ثقل الحديد أجهدني فهل إلى شربة من ماء سبيل أتقوى بها على الأعداء

He^{-asws} did not cease fighting until the people clamoured from the large numbers of them being killed. And it is reported that he^{-asws}, despite being upon his^{-asws} thirst, killed one hundred and twenty men, then returned to his^{-asws} father, and he^{-asws} had been afflicted by a lot of injuries. He^{-asws} said: 'O father^{-asws}! The thirst is killing me^{-asws} and the weight of the iron (armour) is tiring me^{-asws}. Is there any way to drink from the water so I^{-asws} can be strengthened by it against the enemies?'

فبكى الحسين ع و قال يا بني يعز علي محمد و علي بن أبي طالب و علي أن تدعهم فلا يجيبوك و تستغيث بهم فلا يغثوك يا بني هات لسانك فأخذ بلسانه فمصه و دفع إليه خاتمه و قال امسكه في فيك و ارجع إلى قتال عدوك فإنني أرجو أنك لا تمسي حتى يسقيك جدك بكأسه الأوفى شربة لا تظمأ بعدها أبداً

Al-Husayn^{-asws} cried and said: 'O my^{-asws} son^{-asws}! It is painful upon Muhammad^{-saww}, and upon Ali^{-asws} Bin Abu Talib^{-asws}, and upon me^{-asws} that you call them^{-asws} and they^{-asws} cannot answer you^{-asws}, and you^{-asws} seek help with them^{-asws} but they^{-asws} cannot help you^{-asws}! O my^{-asws} son^{-asws}! Give me^{-asws} your^{-asws} tongue'. He^{-asws} took to lick his^{-asws} tongue, and he^{-asws} handed him^{-asws} his^{-asws} ring and said: 'Withhold it in your^{-asws} mouth and return to fight your^{-asws} enemies. I^{-asws} hope you^{-asws} will not come to the evening until your^{-asws} grandfather^{-saww} will quench you^{-asws} with his^{-saww} full cup (of water), you^{-asws} will not be parched (thirsty), ever!'

فرجع إلى القتال و هو يقول

و ظهرت من بعدها مصادق

الحرب قد بانت لها الحقائق

جموعكم أو تغمد البوارق

و الله رب العرش لا نفارق

He^{-asws} returned to the battle and he^{-asws} was saying: *'The war, the realities have become clear for it, and then the ratification will appear from after it. By Allah^{-azwj}, Lord^{-azwj} of the Throne! We^{-asws} will not separate from your crowd or sheathe the swords!'*

فلم يزل قتل تمام المائتين ثم ضربه منقذ بن مرة العبدى على مفرق رأسه ضربة صرعه و ضربه الناس بأسياقهم ثم اعتنق فرسه فاحتمله الفرس إلى عسكر الأعداء فقطعوه بسيوفهم إربا إربا.

He^{-asws} did not cease to kill complete to the two hundred, then Manqaz^{-la} Bin Murrah Al-Abady^{-la} struck him^{-asws} upon the parting of his^{-asws} head with a strike, and the people struck him^{-asws} with their swords. Then he^{-asws} hung on to his^{-asws} horse, but the horse carried him^{-asws} to the camp of his^{-asws} enemies, and they cut him^{-asws} into pieces and pieces.

فلما بلغت الروح التراقي قال رافعا صوته يا أبتاه هذا جدي رسول الله صلى الله عليه و آله قد سقاني بكأسه الأوفى شربة لا أظمأ بعدها أبدا و هو يقول العجل العجل فإن لك كأسا مذخورة حتى تشربها الساعة

When the soul reached the high point (about to come out), he^{-asws} said raising his^{-asws} voice: *'O father^{-asws}! This is my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} quenching me^{-asws} with his^{-saww} full cup of drink, I^{-asws} will not be parched after it, ever, and he^{-saww} saying: 'Hasten! Hasten, for there is a treasured cup for you^{-asws} until you^{-asws} drink it right now!'*

فصاح الحسين ع و قال قَتَلَ اللَّهُ قَوْمًا قَتَلُوا مَا أَجْرَاهُمْ عَلَى الرَّحْمَنِ وَ عَلَى رَسُولِهِ وَ عَلَى انْتِهَاكِ حُرْمَةِ الرَّسُولِ عَلَى الدُّنْيَا بَعْدَكَ الْعَفَا.

Al-Husayn^{-asws} shouted and said: *'May Allah^{-azwj} Kill the people who have killed you^{-asws}! How audacious they are upon the Beneficent, and upon His^{-azwj} Rasool^{-saww}, and upon violating the sanctity of the Rasool^{-asws}! Extinction be upon the world after you^{-asws}!'*

قال حميد بن مسلم فكأنى أنظر إلى امرأة خرجت مسرعة كأنها الشمس الطالعة تنادي بالويل و الثبور و تقول يا حبيباه يا ثمرة فؤاده يا نور عيناه فسألت عنها فقيل هي زينب بنت علي ع و جاءت و انكببت عليه

Hameed Bin Muslim (Al-Azadi) said, *'It is as if I am looking at a woman having come out hurriedly. It is as if she^{-asws} is the emerging sun, calling out with the woe and ruination, and she^{-asws} said: 'O beloved! O fruit of the heart! O light of the eyes!'. I asked about her^{-asws}, and it was said, 'She^{-asws} is (Syeda) Zainab^{-asws} Bint Ali^{-asws}, and she^{-asws} came and threw herself^{-asws} upon him^{-asws} (Ali Akbar^{-asws}).*

فجاء الحسين فأخذ بيدها فردها إلى الفسطاط و أقبل ع بفتيانها و قال احملوا أخاكم فحملوه من مصرعه فجاءوا به حتى وضعوه عند الفسطاط الذي كانوا يقاتلون أمامه.

Al-Husayn^{-asws} came, grabbed her^{-asws} hand, and returned her^{-asws} to the tents, and he^{-asws} came with his^{-asws} youths and said: *'Carry your^{-asws} brother^{-asws}!'* They^{-asws} carried him^{-asws} from his^{-asws} slaying place and came with him^{-asws} until they^{-asws} placed him^{-asws} by the tent which they had been fighting in front of.

و قال المفيد و ابن نما بعد ذلك ثم رمى رجل من أصحاب عمر بن سعد يقال له عمرو بن صبيح عبد الله بن مسلم بن عقيل بسهم فوضع عبد الله يده على جبهته يتقيه فأصاب السهم كفه و نفذ إلى جبهته فسمرها به فلم يستطع تحريكها ثم انحنى عليه آخر برمح فطعنه في قلبه فقتله.

And Al-Mufeed and Ibn Nama said after that, 'Then a man from the companions of Umar^{-la} Bin Sa'ad^{-la} called Amro Bin Sabeeh, shot at Abdullah^{-asws} Bin Muslim^{-asws} Bin Aqeel^{-asws} with an arrow. Abdullah^{-asws} placed his^{-asws} hand upon his^{-asws} forehead to fend it, so the arrow hit his^{-asws} palm and penetrated to his^{-asws} forehead. It became nailed with it and he^{-asws} as not able to move it. Then another one bent over to him^{-asws} with his spear and stabbed him^{-asws} in his^{-asws} heart and killed him^{-asws}.

و حمل عبد الله بن قطبة الطائي على عون بن عبد الله بن جعفر بن أبي طالب فقتله و حمل عامر بن نهمشل التميمي على محمد بن عبد الله بن جعفر بن أبي طالب فقتله و شد عثمان بن خالد الهمداني على عبد الرحمن بن عقيل بن أبي طالب فقتله.

And Abdullah^{-la} Bin Qatbah Al-Taie^{-la} attacked upon Awn^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws} and killed him^{-asws}. And Aamir^{-la} Bin Nahshal^{-la} attacked upon Muhammad^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws} and killed him^{-asws}. And Usman^{-la} Bin Khalid Al-Hamdani^{-la} attacked upon Abdul Rahman Bin Abu Talib^{-asws} and killed him^{-asws}.

– وَ قَالَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحُسَيْنِ عَنْ بَكْرِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ إِدْرِيسَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ أَوَّلَ قَتِيلٍ قُتِلَ مِنْ وَلَدِ أَبِي طَالِبٍ مَعَ الْحُسَيْنِ ابْنُهُ عَلِيٌّ –

And Abu Al Faraj said in 'Al Maqateel' – It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Bakr Bin Abdul Wahhab, from Ismail Bin Abu Ziyad Idrees, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}: 'The first one to be killed, from the sons^{-asws} of Abu Talib^{-asws}, killed with Al-Husayn^{-asws}, was his^{-asws} son^{-asws} Ali^{-asws} (Al-Akbar)''.⁹

وَ حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحُسَيْنِ عَنْ غَيْرِ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ وَ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ الْبَصْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ سَعِيدِ بْنِ ثَابِتٍ قَالَ: لَمَّا بَرَزَ عَلِيُّ بْنُ الْحُسَيْنِ إِلَيْهِمْ أَرْمَى الْحُسَيْنُ ع عَيْنَيْهِ فَبَكَى ثُمَّ قَالَ اللَّهُمَّ فَكُنْ أَنْتَ الشَّهِيدَ عَلَيْهِمْ فَقَدْ بَرَزَ إِلَيْهِمْ غُلَامٌ أَشَبَّهُهُ الْخَلْقُ بِرَسُولِ اللَّهِ ص

And it is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from someone else, from Muhammad Bin Abu Umeyr, and from Ahmad Bin Abdul Rahman Al Basri, from Abdul Rahman Bin Mahdy, from Hammad Bin Salama, from Saeed Bin Sabit who said,

'When Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar^{-asws}) went duelling to them, Al-Husayn^{-asws} lowered his^{-asws} eyes and cried, then said: 'O Allah^{-azwj}! You^{-azwj} be the Witness upon them, for such a boy has gone duelling to them, he^{-asws} is the most resembling of the people with Rasool-Allah^{-saww}!'

فَجَعَلَ يَشْدُو عَلَيْهِمْ ثُمَّ يَرْجِعُ إِلَى أَبِيهِ فَيَقُولُ يَا أَبَتِ الْعَطَشِ فَيَقُولُ لَهُ الْحُسَيْنُ اصْبِرْ حَبِيبِي فَإِنَّكَ لَا تُمْسِي حَتَّى يَسْقِيَكَ رَسُولُ اللَّهِ بِكَأْسِهِ

⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 n

He^{-asws} (Ali Al Akbar^{-asws}) attacked upon them, then returned to his^{-asws} father^{-asws} and said: 'O father^{-asws}! The thirst!' Al-Husayn^{-asws} said to him^{-asws}: 'Patience, my beloved! You^{-asws} will not even come to the evening until Rasool-Allah^{-saww} will quench him^{-asws} with his^{-saww} cup'.

وَجَعَلَ يَكْرُ كَرَّةً بَعْدَ كَرَّةٍ حَتَّى رُمِيَ بِسَهْمٍ فَوَقَعَ فِي حَلْقِهِ فَخَرَقَهُ وَاقْبَلَ يَتَقَلَّبُ فِي دَمِهِ ثُمَّ نَادَى يَا أَبَتَاهُ عَلَيْكَ السَّلَامُ هَذَا جَدِّي رَسُولُ اللَّهِ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ عَجَّلِ الْقُدُومَ عَلَيْنَا وَ شَهَقَ شَهَقَةً قَارَقَ الدُّنْيَا.

And he^{-asws} went on to attacker persistently, attack after attack, until he^{-asws} was shot at by an arrow in his^{-asws} throat piercing it, and he^{-asws} went on turning in his^{-asws} blood (out of pain). Then he^{-asws} called out: 'O father^{-asws}! The greetings be unto you^{-asws}! This is my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, conveying the greetings to you^{-asws} says: 'Hurry with the arrival to us^{-saww}', and he^{-asws} gasped a convulsive gasp and separated from the world'.¹⁰

قال أبو الفرج علي بن الحسين هذا هو الأكبر و لا عقب له و يكنى أبا الحسن و أمه ليلى بنت أبي مرة بن عروة بن مسعود الثقفي و هو أول من قتل في الواقعة و إياه عنى معاوية في الخبر الذي- حدثني به محمد بن محمد بن سليمان عن يوسف بن موسى القطان عن جرير عن مغيرة قال

Abu Al-Faraj said, 'Ali^{-asws} Bin Al-Husayn^{-asws}, this is the eldest, and there is no posterity for him^{-asws}, and he^{-asws} is teknonymed as 'Abu Al-Hassan', and his^{-asws} mother is Laylay Bint Abu Murrah Bin Urwah Bin Masoud Al-Saqafy, and he^{-asws} is the first one to be killed in the event, and it is him^{-asws} that Muawiya had meant in the Hadeeth which is narrated to me by Muhammad Bin Muhammad Bin Suleyman, from Yusuf Bin Musa Al Qattan, from Jareer, from Mugheira who said,

قال معاوية من أحق الناس بهذا الأمر قالوا أنت قال لا أولى الناس بهذا الأمر علي بن الحسين بن علي جده رسول الله و فيه شجاعة بني هاشم و سخاء بني أمية و زهو ثقيف.

'Muawiya said, 'Who is the most rightful of the people with this command?' They said, 'You are!' He said, 'No. The foremost of the people with this command is Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar^{-asws}). His^{-asws} grandfather^{-saww} is Rasool-Allah^{-saww}, and in his^{-asws} is bravery of the clan of Hashim^{-as}, and generosity of the clan of Umayya, and brilliance of (clan of) Saqeef'.

و قال يحيى بن الحسن العلوي و أصحابنا الطالبون يذكرون أن المقتول لأم ولد و أن الذي أمه ليلى هو جدهم و ولد في خلافة عثمان.

And Yahya Bin Al-Hassan Al-Alawy said, 'And our companions, the students are mentioning that the one slain is for a mother of the children, and the one whose mother is Layla, he is their grandfather, and he^{-asws} was blessed (to his parents) in the caliphate of Usman'.

ثم قالوا و خرج غلام و بيده عمود من تلك الأبنية و في أذنيه درتان و هو مذعور فجعل يلتفت يمينا و شمالا و قرطاه يتذبذبان فحمل عليه هاني بن ثبيت فقتله فصارت شهربانو تنظر إليه و لا تتكلم كالمدهوشة.

Then they (battle reporters) said, 'And a boy came out and in his^{-asws} hand was a pole from those constructions (tents), and in his^{-asws} ears were two gems, and he^{-asws} was scared. He^{-asws}

¹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 o

went on turning right and left, and his^{-asws} earrings were wobbling. Hany Bin Sabeet attacked upon him^{-asws} and killed him^{-asws}. Sheherbanu^{-as} went on to look at him^{-asws} and she^{-as} was not speaking like the one stunned.

ثم التفت الحسين عن يمينه فلم ير أحدا من الرجال و التفت عن يساره فلم ير أحدا فخرج علي بن الحسين زين العابدين ع و كان مريضا لا يقدر أن يقل سيفه و أم كلثوم تنادي خلفه يا بني ارجع

Then Al-Husayn^{-asws} to his^{-asws} right, but could not see anyone from the men, and he^{-asws} turned to his^{-asws} left but could not see anyone. So, Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al Abideed^{-asws} came out, and he^{-asws} was ill, not able upon lifting his^{-asws} sword, and (Syeda) Umm Kulsoom^{-asws} called out from behind him^{-asws}: 'Return, O my^{-asws} son^{-asws}!'

فقال يا عَمَّتَاهُ دَرِينِي أَقَاتِلْ بَيْنَ يَدَيِ ابْنِ رَسُولِ اللَّهِ فَقَالَ الْحُسَيْنُ ع يَا أُمَّ كُلْثُومِ خُذِيهِ لِقَاءَ تَبَقَى الْأَرْضِ خَالِيَةً مِنْ نَسْلِ آلِ مُحَمَّدٍ ص.

He^{-asws} said: 'O aunt! Leave me^{-asws} to fight in front of the son^{-asws} of Rasool-Allah^{-saww}!' Al-Husayn^{-asws} said: 'O Umm Kulsoom^{-asws}! Take him^{-asws}, lest the earth remains vacant from the lineage of the family^{-asws} of Muhammad^{-saww}!'

و لما فجع الحسين بأهل بيته و ولده و لم يبق غيره و غير النساء و الدراري نادى هَلْ مِنْ ذَاتٍ يَذُبُّ عَنْ حَرَمِ رَسُولِ اللَّهِ هَلْ مِنْ مُوَحِّدٍ يَخَافُ اللَّهَ فِينَا هَلْ مِنْ مُغِيثٍ يَرْجُو اللَّهَ فِي إِعَانَتِنَا

And when Al-Husayn^{-asws} was bereaved of his^{-asws} family members, and his^{-asws} sons^{-asws}, and there did not remain apart from himself^{-asws} and the womenfolk and the offspring, he^{-asws} called out: 'Is there any defender to defend the sanctity of Rasool-Allah^{-saww}! Is there any unitarian who fears Allah^{-azwj} regarding us^{-asws}? Is there any helper desiring Allah^{-azwj} in coming to our^{-asws} help?'

وَ ارْتَفَعَتْ أَصْوَاتُ النِّسَاءِ بِالْعَوِيلِ فَتَقَدَّمَ ع إِلَى بَابِ الْحَيْمَةِ فَقَالَ نَاوِلُونِي عَلَيَّ ابْنِي الطِّفْلَ حَتَّى أُوَدِّعَهُ فَنَاوَلُوهُ الصَّبِيَّ.

The voices of the women were raised with the wailing. He^{-asws} went ahead to the door of the tent. He^{-asws} said: 'Give me^{-asws} my^{-asws} son^{-asws} Ali^{-asws} (Al-Asgher) the child until I^{-asws} bid him^{-asws} farewell'. They gave him^{-asws} the child.

و قال المفيد دعا ابنه عبد الله

And Al-Mufeed said, 'He^{-asws} called (for) his^{-asws} son^{-asws} Abdullah^{-asws}'.

في الإرشاد المطبوع ص 224: ثم جلس الحسين أمام القساطر فأتى بابنه عبد الله و هو طفل

Note: - In 'Al Irshad', printed on page 224, 'Then Al-Husayn^{-asws} sat down in front of the tent. They came with his^{-asws} son^{-asws} Abdullah^{-asws}, and he^{-asws} was a child'.

قالوا فجعل يقبله و هو يقول وَيْلٌ هَؤُلَاءِ الْقَوْمِ إِذَا كَانَ جَدُّكَ مُحَمَّدٌ الْمُصْطَفَى حَصَمَهُمْ

They (battle reporters) said, 'He^{-asws} went on to kiss him^{-asws} and turning him^{-asws}, and he^{-asws} was saying: 'Woe be unto these people, when your^{-asws} grandfather^{-saww} is Muhammad^{-saww} the Chosen one. He^{-saww} will be disputing them'.

و الصبي في حجره إذ رماه حرملة بن كاهل الأسدي بسهم فذبحه في حجر الحسين فتلقى الحسين دمه حتى امتلأت كفه ثم رمى به إلى السماء.

And the child was in his^{-asws} lap when Hurmala^{-la} Bin Kahil Al-Asady^{-la} shot him^{-asws} with an arrow, and he^{-asws} was slaughtered in the lap of Al-Husayn^{-asws}. Al-Husayn^{-asws} collected his^{-asws} blood until it filled up his^{-asws} palm, then he^{-asws} threw it towards the sky'.

و قال السيد ثم قال هَوَّنْ عَلَيَّ مَا نَزَلَ بِي أَنَّهُ يَعْنِي اللَّهَ

And the Seyyid said, 'Then he^{-asws} said: 'It is easy upon me^{-asws} what has befallen with me^{-asws}, it is in the Eye of Allah^{-azwj}!'

قَالَ الْبَاقِرُ ع فَلَمْ يَسْقُطْ مِنْ ذَلِكَ الدَّمِ قَطْرَةٌ إِلَى الْأَرْضِ.

Al-Baqir^{-asws} said: 'Not a single drop from that blood fell to the ground'.

قالوا ثم قال لا يكون أهون عليك من فصيل اللهم إن كنت حبست عنا النصر فأجعل ذلك لما هو خير لنا.

They (battle reporters) said, 'Then he^{-asws} said: 'It cannot be easy upon You^{-azwj} from a weaning one (to be slaughtered). O Allah^{-azwj}! If Your^{-azwj} were to Withhold the victory for us^{-asws}, then Make that to be due to what is better for us^{-asws}!'

أقول و في بعض الكتب أن الحسين لما نظر إلى اثنين و سبعين رجلا من أهل بيته صرعى التفت إلى الخيمة و نادى يا سَكِينَةُ يا فاطمة يا زَيْنَبُ يا أُمُّ كَلْبُومَ عَلَيْكُم مِثِّي السَّلَامُ

I (Majlisi) am saying, 'And in one of the books, 'When Al-Husayn^{-asws} looked at seventy-two men from his^{-asws} family members to have been slayed, turned towards the tent and called out: 'O Seekeyna^{-asws}! O Fatima^{-asws}! O Zainab^{-asws}! O Umm Kulsoom^{-asws}! Upon you all be the greetings from me^{-asws}!'

فَنَادَتْهُ سَكِينَةُ يَا أَبَتَهُ اسْتَسَلِمْتَ لِلْمَوْتِ؟ فَقَالَ كَيْفَ لَا يَسْتَسَلِمُ مَنْ لَا نَاصِرَ لَهُ وَ لَا مُعِينَ

Seekeyna^{-asws} called out to him^{-asws}: 'O father^{-asws}! Are you^{-asws} submitting to the death?' He^{-asws} said: 'And how can he not submit, the one who has no helpers for him^{-asws} nor any supporter?'

فَقَالَتْ يَا أَبَتَهُ زِدْنَا إِلَى حَرَمِ جَدِّنَا فَقَالَ هَيْهَاتَ لَوْ تَرَكَ الْقَطَا لَنَامَ فَتَصَارَخْنَ النِّسَاءُ فَسَكَنَهُنَّ الْحُسَيْنُ وَ حَمَلَ عَلَى الْقَوْمِ.

She^{-asws} said: 'O father^{-asws}! Return us^{-asws} to the sanctuary of our^{-asws} grandfather^{-saww}!' He^{-asws} said: 'Far be it! (لَوْ تَرَكَ الْقَطَا لَنَامَ) (a metaphor)'. The women cried. Al-Husayn^{-asws} quietened them and attacked upon the people (of army of Yazeed^{-la}).

و قال أبو الفرج و عبد الله بن الحسين و أمه الرباب بنت إمرئ القيس و هي التي يقول فيها أبو عبد الله الحسين

تكون بها سكينه و الرباب
و ليس لعاتب عندي عتاب

لعمرك انني لأحب دارا
أحبهما و أبذل جل مالي

And Abu Al-Faraj said, 'And Abdullah^{-asws} Bin Al-Husayn^{-asws}, and his^{-asws} mother is Al-Rabab^{-as} daughter of Amry Al-Qays, and she^{-as} is the one Abu Abdullah^{-asws} Al-Husayn^{-asws} said regarding her^{-as}: 'By your life! I^{-asws} love the house in which are Seekeyna^{-asws} and Al-Rabab^{-as}. I^{-asws} love them^{-asws} and I^{-asws} would spend most of my^{-asws} wealth, and there would be any fault with me^{-asws} to fault'.

و سكينه التي ذكرها ابنته من الرباب و اسم سكينه أمينة و إنما غلب عليها سكينه و ليس باسمها و كان عبد الله يوم قتل صغيرا جاءه نشابة و هو في حجر أبيه فذبحه-

And Seekeyna^{-asws} is the one whom he^{-asws} mentioned is his^{-asws} daughter^{-asws} from Al-Rabab^{-as}, and her^{-asws} name is 'Seekeyna Aameena', and rather 'Sukyna' overcame/labelled upon her^{-asws}, and it isn't her^{-asws} name. And Abu Abdullah^{-asws}, on the day the young one (Ali Asghar^{-asws}) was killed, an arrow came and he^{-asws} was in the lap of his^{-asws} father^{-asws}, so he^{-asws} was killed'.

حدثني أحمد بن شبيب عن أحمد بن الحارث عن المدائني عن أبي مخنف عن سليمان بن أبي راشد عن حميد بن مسلم قال دعا الحسين بغلام فأقعده في حجره فرماه عقبة بن بشر فذبحه

It is narrated to me by Ahmad BinShabeeb, from Ahmad Bin Al Haris, from Al Madainy, from Abu Mikhnaf, from Suleyman Bin Abu Rashid, from Hameed Bin Muslim who said,

'Al-Husayn^{-asws} called for the boy^{-asws}. He^{-asws} seated him^{-asws} in his^{-asws} lap. Uqba Bin Bishr shot at him^{-asws} and slaughtered him^{-asws}'.

و حدثني محمد بن الحسين الأشناني بإسناده عن شهد الحسين قال كان معه ابن له صغير فجاء سهم فوقع في نحره قال فجعل الحسين يمسح الدم من نحر لبتة فيرمي به إلى السماء فما رجع منه شيء و يقول اللهم لا يكون أهون عليك من فضيل.

And it is narrated to me by Muhammad Bin Al-Husayn Al-Ashnany, by his chain from the one who witnessed Al-Husayn^{-asws}, said, 'With him^{-asws} was a son^{-asws} of his^{-asws}, small, so an arrow came and fell into the vein of his^{-asws} throat. So, Al-Husayn^{-asws} went on to wipe the blood from the throat to collect it and he^{-asws} threw it towards the sky. Nothing from it returned to him^{-asws}, and he^{-asws} said: 'O Allah^{-azwj}! It cannot happen to be easy upon You^{-azwj} from a weaning one (being slaughtered)!'

ثُمَّ قَالُوا ثُمَّ قَامَ الْحُسَيْنُ ع وَ رَكِبَ فَرَسَهُ وَ تَقَدَّمَ إِلَى الْقِتَالِ وَ هُوَ يَقُولُ

عَنْ ثَوَابِ اللَّهِ رَبِّ الثَّقَلَيْنِ
حَسَنَ الْحَيْرِ كَرِيمِ الْأَبْوَيْنِ
احْشُرُوا النَّاسَ إِلَى حَرْبِ الْحُسَيْنِ
جَمَعَ الْجَمْعَ لِأَهْلِ الْحَرَمَيْنِ

كَفَرَ الْقَوْمُ وَ قَدِمَا رَغَبُوا
قَتَلُوا الْقَوْمَ عَلِيًّا وَ ابْنَهُ
حَقًّا مِنْهُمْ وَ قَالُوا أَجْمَعُوا
يَا لَقَوْمٍ مِنْ أَنْاسٍ رُدِّلِ

Then they (battle reporters) said, 'Then Al-Husayn^{-asws} stood up and rode his^{-asws} horse, and he^{-asws} advanced to the battle ground and he^{-asws} was saying: 'The people committed Kufr and for long they had turned away from the Rewards of Allah^{-azwj}, Lord^{-azwj} of the Jinn and the humans. They killed the people of Ali^{-asws} and his^{-asws} son^{-asws} Al-Hassan^{-asws} the good, the benevolent, the two (spiritual) fathers^{-asws} in fury from them, and they all said, 'Gather the people to war with Al-Husayn^{-asws}!' Woe to a group of decadent people gathering a crowd to the people of the two sanctuaries.

ثُمَّ سَارُوا وَتَوَاصَوْا كُلَّهُمْ
لَمْ يَخَافُوا اللَّهَ فِي سَفْكِ دَمِي
وَ ابْنِ سَعْدٍ قَدْ زَمَانِي عَنْوَةً
لَا لِيَشِيءَ كَانَ مَيِّ قَبْلَ ذَا
بِاجْتِنَاحِي لِرِضَاءِ الْمُلْجِدِينَ
لِعَبِيدِ اللَّهِ نَسْلِ الْكَافِرِينَ
بِجُنُودِ كَوْكُوفِ الْهَاطِلِينَ
غَيْرِ فَخْرِي بِضِيَاءِ النَّيِّرِينَ

Then they travelled and they all enjoined each other to strive for pleasing the atheists. They did not fear Allah^{-azwj} in shedding my^{-asws} blood for Ubeydullah^{-la} (Ibn Ziad), from the lineage of Kafirs, and Ibn Sa'ad^{-la} who is attacking me^{-asws} with forces of armies like the hidden places of the fallen. It is not for a thing happening from me^{-asws} before that, apart from my^{-asws} pride in illuminating the two lights.

بِعَلِيٍّ الْخَيْرِ مِنْ بَعْدِ النَّبِيِّ
خَيْرَةَ اللَّهِ مِنَ الْخَلْقِ أَيْ
فِضَّةً قَدْ خَلَصَتْ مِنْ ذَهَبٍ
مَنْ لَهُ جَدُّ كَجَدِّي فِي الْوَرَى
وَ النَّبِيِّ الْقُرَشِيِّ الْوَالِدِينَ
ثُمَّ أُمِّي فَأَنَا ابْنُ الْخَيْرِينَ
فَأَنَا الْفِضَّةُ وَ ابْنُ الذَّهَبِينَ
أَوْ كَشَيْخِي فَأَنَا ابْنُ الْعَلَمِينَ

With Ali^{-asws} the good from after the Prophet^{-saww}, and the Prophet^{-saww}, the Qurayshi, are the two (spiritual) fathers^{-asws}, being a Choice of Allah^{-azwj} from the people, my^{-asws} father^{-asws}, then my^{-asws} mother^{-asws}. Thus I^{-asws} am a son^{-asws} of the two Chosen ones^{-asws}. Silver is purer from gold, so I^{-asws} am the silver and son^{-asws} of the two golds. Who has a grandfather like my^{-asws} grandfather^{-saww} in the devoutness, or like my^{-asws} elder? So I^{-asws} am a son^{-asws} of the two flags (of Allah^{-azwj}).

فَاطِمَةُ الزَّهْرَاءُ أُمِّي وَ أَيْ
عَبَدَ اللَّهُ غُلَاماً بِإِفْعَاءٍ
يَعْبُدُونَ اللَّاتَ وَ الْعُزَّى مَعاً
فَأَيْ شَمْسٍ وَ أُمِّي قَمَرٍ
قَاصِمُ الْكُفْرِ يَنْدِرُ وَ حُنَيْنٍ
وَ فُرَيْشٌ يَعْبُدُونَ الْوُثَنِينَ
وَ عَلِيٌّ كَانَ صَلَّى الْفَيْلَتَيْنِ
فَأَنَا الْكَوْكَبُ وَ ابْنُ الْقَمَرَيْنِ

(Syeda) Fatima Al-Zahra^{-asws} is my^{-asws} mother^{-asws} and my^{-asws} father^{-asws} is breaker of the Kufr at Badr and Hunayn. He^{-asws} worshipped Allah^{-azwj} as a boy loyally while Quraysh were worshipping the idols. They were worshipping Al Laat, and Al Uzza together, and Ali^{-asws} was praying Salat to two Qiblahs. So my^{-asws} father^{-asws} is a sun and my^{-asws} mother^{-asws} is a moon, and I^{-asws} am the star and son of the two moons.

وَ لَهُ فِي يَوْمِ أُحُدٍ وَقْعَةٌ
شَقَّتِ الْغُلَّ بِقَضِ الْعُسْكَرَيْنِ

كَانَ فِيهَا حَنْفُ أَهْلِ الْفَيْلَقَيْنِ
أُمَّةُ السَّوِّ مَعاً بِالْعَوْرَتَيْنِ
وَ عَلَيَّ الْوَرْدُ يَوْمَ الْجَحْفَلَيْنِ

ثُمَّ فِي الْأَحْزَابِ وَ الْفَتْحِ مَعاً
فِي سَبِيلِ اللَّهِ مَا ذَا صَنَعْتَ
عَثْرَةَ النَّبِيِّ الْمُصْطَفَى

And for him^{-asws} during the day of Ohad was an event, he^{-asws} saw off the chaos with most of the two armies. Then in Al-Ahzaab and Fat'h (of Makkah) together, in these he^{-asws} was a caller of the people of the two legions in the Way of Allah^{-azwj}. What evil has his^{-saww} community done together with the two families, family of the righteous Prophet^{-saww} the Chosen one, and of Ali^{-asws}, the arrival on the day of the two tribes'.

قال في كشف الغمة ج 2 ص 200: من كلامه المنثور قطعة نقلها صاحب كتاب الفتوح، و أنه عليه السلام لما أحاط به جموع ابن زياد، و قتلوا من قتلوا من أصحابه و منعوهم الماء كان له ولد صغير فجاءه سهم منهم فقتله، فرمله الحسين (ع) و حفر له بسيفه و صلى عليه و دفنه.

Note: - He said in 'Kashf Al Ghumma' Vol 2 Page 200, 'From his speech written in prose, there is a piece transmitted by author of the book 'Al Futooh', 'And he^{-asws}, when the forces of Ibn Ziyad^{-la} surrounded him^{-asws}, and they killed the ones from his^{-asws} companions whom they killed, and prevented them the water, there was a young son^{-asws} for him^{-asws}. And arrow came from them and killed him. So, Al-Husayn^{-asws} moved the sand for him^{-asws} and dug for him^{-asws} with his^{-asws} sword and prayed Salat upon him^{-asws} and buried him^{-asws}'.

ثُمَّ وَقَفَ عَ قُبَاةِ الْقَوْمِ وَ سَيْفُهُ مُصَلَّتٌ فِي يَدِهِ آيساً مِنَ الْحَيَاةِ عَازِماً عَلَى الْمَوْتِ وَ هُوَ يَقُولُ

كَفَايَ بِهَذَا مَفْعَرًا حِينَ أَفْخُرُ
وَ نَحْنُ سِرَاجُ اللَّهِ فِي الْخَلْقِ نَزْهَرُ
وَ عَيْيَ يُدْعَى ذَا الْجُنَاحَيْنِ جَعْفَرُ

أَنَا ابْنُ عَلِيٍّ الطُّهَرِ مِنْ آلِ هَاشِمٍ
وَ جَدِّي رَسُولُ اللَّهِ أَكْرَمُ مَنْ مَضَى
وَ فَاطِمَةُ أُمِّي مِنْ سُلَالَةِ أَحْمَدَ

Then he^{-asws} was facing the people, and his^{-asws} sword was unsheathed in his^{-asws} hand, having despaired from the life, determined upon the death, and he^{-asws} was saying: 'I^{-asws} am the son^{-asws} of Ali^{-asws}, the clean from the family of Hashim^{-as}. It suffices me^{-asws} with this as a priding when I^{-asws} pride, and my^{-asws} grandfather^{-saww} is Rasool-Allah^{-saww}, the most honourable of the ones past, and we^{-asws} are lamps of Allah^{-azwj} among the people blossoming, and (Syeda) Fatima^{-asws} is my^{-asws} mother^{-asws} from the lineage of Ahmad^{-saww}, and my^{-asws} uncle^{-asws} is called 'One with the two wings', Ja'far^{-asws}.

وَ فِينَا كِتَابُ اللَّهِ أَنْزَلَ صَادِقاً
نُسِرُ بِهَذَا فِي الْأَنَامِ وَ نَجْهَرُ
بِكَايَ رَسُولِ اللَّهِ مَا لَيْسَ يُنْكَرُ
وَ مُبْعَضُنَا يَوْمَ الْقِيَامَةِ يَحْسُرُ

وَ فِينَا كِتَابُ اللَّهِ أَنْزَلَ صَادِقاً
وَ نَحْنُ أَمَانُ اللَّهِ لِلنَّاسِ كُلِّهِمْ
وَ نَحْنُ وَلَاةُ الْخَوْصِ نَسْقِي وَ لَا تَنَا
وَ شَيْعَتُنَا فِي النَّاسِ أَكْرَمُ شَيْعَةٍ

And among us^{-asws} was Revealed the truthful Book of Allah^{-azwj}, and among us^{-asws} is the guidance, and the Revelation with the good being mentioned. And we^{-asws} are the security of Allah^{-azwj} for the people, all of them. We conduct with this among the people and openly, and we^{-asws} are in charge of the Fountain. We^{-asws} shall quench our^{-asws} friends with a cup of Rasool-

Allah^{-azwj}, what cannot be denied, and our^{-asws} Shias would be among the people would be most honourable of the loyalists, and our^{-asws} haters on the Day of Qiyamah would be in loss'.

أقول روي في الإحتجاج أنه لما بقي فردا ليس معه إلا ابنه علي بن الحسين ع و ابن آخر في الرضاع اسمه عبد الله أخذ الطفل ليودعه فإذا بسهم قد أقبل حتى وقع في لبة الصبي فقتله فنزل عن فرسه و حفر للصبي بجفن سيفه و رمله بدمه و دفنه ثم وثب قائما و هو يقول إلى آخر الأبيات.

I (Majlisi) am saying, 'It is reported in 'Al-Ihtijaj', 'When he^{-asws} remained alone, there wasn't with him^{-asws} except his^{-asws} son Ali^{-asws} Bin Al-Husayn^{-asws}, and another son^{-asws} in feeding milk, his^{-asws} name being 'Abdullah', he^{-asws} took the child in order to bid him^{-asws} farewell, and there, an arrow came until it fell into the neck of the child and killed him^{-asws}. He^{-asws} descended from his^{-asws} horse and dug for the child, with the sheath of his^{-asws} sword, and covered his^{-asws} blood with sand and buried him^{-asws}. Then he^{-asws} leapt up standing, and he^{-asws} was saying' – up to the end of the couplets'.

و قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ وَ ذَكَرَ أَبُو عَلِيٍّ السَّلَامِيُّ فِي تَارِيخِهِ أَنَّ هَذِهِ الْأَبْيَاتَ لِلْحُسَيْنِ ع مِنْ إِنشَائِهِ وَ قَالَ لَيْسَ لِأَحَدٍ مِثْلُهَا

And Muhammad Bin Abu Talib said, and Abu Ali Al-Salamy mentioned in his 'Tareekh' these couplets being for Al-Husayn^{-asws}, from his^{-asws} prosing, and he said, 'There isn't for anyone similar to it: -

فَإِنْ تَوَابَ اللَّهُ أَعْلَى وَ أُتْبِلُ	فَإِنْ تُكُنِ الدُّنْيَا تُعَدُّ نَفِيسَةً
فَقَتْلُ اقْرَبِي بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ	وَ إِنْ تُكُنِ الْأَبْدَانُ لِلْمَوْتِ أُتْبِغَتْ
فَقَلَّةُ سَعْيِ الْمَرْءِ فِي الْكَسْبِ أَجْمَلُ	وَ إِنْ تُكُنِ الْأَرْزَاقُ قِسْمًا مُقَدَّرًا
فَمَا بَالُ مَرْؤُوكَ بِهِ الْمَرْءُ يَبْخُلُ	وَ إِنْ تُكُنِ الْأَمْوَالُ لِلتَّرِكِ جَمْعُهَا

'If the world is being counted as valuable, then the Rewards of Allah^{-azwj} are more exalted and nobler. And if the bodies have been growing for the death, then a man being killed by the sword for the Sake of Allah^{-azwj} is superior. And if the sustenance is being apportioned by Pre-determination, then little striving by the man for the earning is more beautiful. And if the wealth is being amassed to be left behind, so what does it matter if the man leaving it behind is being stingy'.

ثُمَّ إِنَّهُ دَعَا النَّاسَ إِلَى الْبِرَارِ فَلَمْ يَزَلْ يَقْتُلُ كُلَّ مَنْ دَنَا مِنْهُ مِنْ عُيُونِ الرِّجَالِ حَتَّى قَتَلَ مِنْهُمْ مَقْتَلَةً عَظِيمَةً ثُمَّ حَلَّ عَ عَلَى الْمَيْمَنَةِ وَ قَالَ

الْمَوْتُ خَيْرٌ مِنْ زُكُوبِ الْعَارِ

Then he^{-asws} called the people to the duelling. He^{-asws} did not cease killing everyone who came near him^{-asws}, from the eyes of the men, until he^{-asws} had killed a mighty killing. Then he^{-asws} attacked upon the right flank and said, 'The death is better than riding the shame!'

ثُمَّ عَلَى الْمَيْسَرَةِ وَ هُوَ يَقُولُ

أَنَا الْحُسَيْنُ بْنُ عَلِيٍّ	أَلَيْتُ أَنْ لَا أَنْفِي
أُحْيِي عِيَالَاتِ أَبِي	أَمْضِي عَلَى دِينِ النَّبِيِّ

Then (he^{-asws} attacked) upon the left flank and he^{-asws} was saying: '*I^{-asws} am Al-Husayn^{-asws} Bin Ali^{-asws}, you will not be able to bend me^{-asws}. I^{-asws} am protecting the dependants of my^{-asws} father^{-asws}, continuing upon the religion of the Prophet^{-saww}*'.

قال المفيد و السيد و ابن نما رحمهم الله و اشتد العطش بالحسين ع فركب المسناة يريد الفرات و العباس أخوه بين يديه فاعترضه خيل ابن سعد فرمى رجل من بني دارم الحسين ع بسهم فأثبته في عنقه الشريف

Al-Mufeed, and the Seyyid, and Ibn Nama, may Allah^{-azwj} have Mercy on them, said, 'And the thirst intensified with Al-Husayn^{-asws}, so he^{-asws} rode (with a container) intending the Euphrates, and his^{-asws} brother^{-asws} Al-Abbas^{-asws} was (lying) in front of him^{-asws}. The cavalry of Ibn Sa'ad blocked him^{-asws}, and a man from the clan of Darim shot at Al-Husayn^{-asws} with an arrow and it got stuck in his^{-asws} noble jawbone.

فانتزع ع السهم و بسط يده تحت عنقه حتى امتلأت راحته من الدم ثم رمى به و قال اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ مَا يُفْعَلُ بِابْنِ بَنَتِ نَبِيِّكَ

He^{-asws} removed the arrow and extended his^{-asws} hand beneath his^{-asws} jaw until his^{-asws} palm was filled from the blood. Then he^{-asws} threw it and said: 'O Allah^{-azwj}! I^{-asws} complain to You^{-azwj} of what is being done with the son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}!'

ثم اقتطعوا العباس عنه و أحاطوا به من كل جانب حتى قتلوه و كان المتولي لقتله زيد بن ورقاء الحنفي و حكيم بن الطفيل السنبسي فبكى الحسين لقتله بكاء شديدا.

Then Al-Abbas^{-asws} was cut off from him^{-asws}, and they surrounded him^{-asws} from every side until they killed him^{-asws}; and the ones in charge of killing him^{-asws} as Zayd^{-la} Bin Warqa'a Al-Hanafi^{-la} and Hakeem Bin Al-Tufeyl Al-Sunbasy. Al-Husayn^{-asws} cried with intense crying at his^{-asws} killing'.

قال السيد ثم إن الحسين ع دعا الناس إلى البراز فلم يزل يقتل كل من برز إليه حتى قتل مقتلة عظيمة و هو في ذلك يقول

الْقَتْلُ أَوْلَى مِنْ زُكُوبِ الْعَارِ وَ الْعَارُ أَوْلَى مِنْ دُخُولِ النَّارِ

The Seyyid (Al Tawoos) said, 'Then Al-Husayn^{-asws} called the people to the duel. He^{-asws} did not cease killing everyone who duelled to him^{-asws}, until he^{-asws} had killed a mighty killing, and during that he^{-asws} was saying: 'Being killed is foremost than riding the shame, and the shame is foremost than entering the Fire!'

قال بعض الرواة فو الله ما رأيت مكثورا قط قد قتل ولده و أهل بيته و صحبه أربط جأشا منه و إن كانت الرجال لتشد عليه فيشد عليها بسيفه

One of the reporters said, 'By Allah^{-azwj}! I have not seen any one having been so outnumbered at all whose sons and family members and his companions had been killed, more boiling with rage than him^{-asws}, and even though the men were attacking him^{-asws}, he^{-asws} was attacking them with his^{-asws} sword.

فتنكشف عنه انكشاف المعزى إذا شد فيها الذئب و لقد كان يحمل فيهم و قد تكملوا ألفا فينهزمون بين يديه كأنهم الجراد المنتشر ثم يرجع إلى مركزه و هو يقول لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

They were scattering away from him^{-asws} like the scattering of the goats a wolf had attacked among them, and he^{-asws} was attacking among them, and they would a complete thousand, but they would be defeated in front of him^{-asws} as if they were scattered locusts. Then he^{-asws} returned to his^{-asws} position and he^{-asws} was saying, 'There is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent'.

و قال ابن شهر آشوب و محمد بن أبي طالب و لم يزل يقاتل حتى قتل ألف رجل و تسعمائة رجل و خمسين رجلاً سوى المجروحين

Then Ibn Shehr Ashub, and Muhammad Bin Abu Talib said, 'And he^{-asws} did not cease to fight until he^{-asws} had killed one thousand and nine hundred and fifty men, besides the ones injured'.

فقال عمر بن سعد لقومه الويل لكم أ تدرون لمن تقاتلون هذا ابن الأنزع البطين هذا ابن قتال العرب فاحملوا عليه من كل جانب و كانت الرماة أربعة آلاف فرموه بالسهم فحالوا بينه و بين رحله.

Umar^{-la} Bin Sa'ad^{-la} said to his^{-la} people, 'The woe be unto you all! Don't you know whom you are fighting against? This is the son^{-asws} of 'Al-Anza Al-Bateen' (a title of Amir Al Momineen^{-asws})! This is a son^{-asws} of killer of Arabs! Attack upon him^{-asws} from every side'. And the archers were four thousand. They shot with the arrows, and they formed a barrier between him^{-asws} and his^{-asws} luggage (tents)'.

و قَالَ ابْنُ أَبِي طَالِبٍ وَ صَاحِبُ الْمَنَاقِبِ وَ السَّيِّدُ فَصَاحُ بِهِمْ وَ يُحْكُمُ يَا شَيْعَةَ آلِ أَبِي سُفْيَانَ إِنَّ لَمْ يَكُنْ لَكُمْ دِينٌ وَ كُنْتُمْ لَا تَخَافُونَ الْمَعَادَ فَكُونُوا أَخْرَاراً فِي دُنْيَاكُمْ وَ ارْجِعُوا إِلَى أَخْسَابِكُمْ إِذْ كُنْتُمْ أَعْرَاباً

And Ibn Abu Talib, and author of 'Al-Manaqib', and the Seyyid (Al Tawoos) said, 'He^{-asws} shouted at them, 'Woe be to you all, O loyalists of the family of Abu Sufyan! If there does not happen to be any religion for you, and you were not fearing the Hereafter, then be free in your world and return to your affiliations when you were Bedouins!'

فَنَادَاهُ شَمْرٌ فَقَالَ مَا تَقُولُ يَا ابْنَ فَاطِمَةَ

Shimr^{-la} called out to him^{-asws}, 'What are you^{-asws} saying, O son^{-asws} of (Syeda) Fatima^{-asws}?'

قَالَ أَقُولُ أَنَا الَّذِي أَقَاتِلُكُمْ وَ تُقَاتِلُونِي وَ الْبِسَاءُ لَيْسَ عَلَيْهِنَّ جُنَاحٌ فَاْمْنَعُوا عُنَانَكُمْ عَنِ التَّعَرُّضِ لِجُرْمِي مَا دُمْتُ حَيًّا فَقَالَ شَمْرُ لَكَ هَذَا

He^{-asws} said: 'I^{-asws} am saying, I^{-asws} am the one who is fighting you all, and you are fighting me^{-asws}, and the womenfolk, there isn't any crime upon them. So, forbid your transgressors from confronting to my^{-asws} sanctity for as long as I^{-asws} am alive!' Shimr^{-la} said, 'This is for you^{-asws}'.

ثم صاح شمر إليكم عن حرم الرجل فاقصدوه في نفسه فلعمرى لهو كنو كريم

Then Shimr^{-la} shouted, 'It is up to you all to be away from the sanctity of the man! So, aim for him^{-asws} regarding himself^{-asws}. By my life! He^{-asws} is an honourable match!'

قال فقصدته القوم و هو في ذلك يطلب شربة من ماء فكلما حمل بفرسه على الفرات حملوا عليه بأجمعهم حتى أحلوه عنه

He (the narrator) said, 'The people aimed to him^{-asws}, and during that he^{-asws} was seeking a drink of water. Every time he^{-asws} attacked with his^{-asws} horse upon the Euphrates, they attacked upon him^{-asws} in their entirety, until they dispelled him^{-asws} from it'.

- و قال ابن شهر آشوب و روى أبو مخنف عن الجلودي أن الحسين ع حمل على الأعور السلمي و عمرو بن الحجاج الزبيدي و كانا في أربعة آلاف رجل على الشريعة و أقحم الفرس على الفرات فلما أولغ الفرس برأسه ليشرب قال ع أَنْتَ عَطْشَانُ و أَنَا عَطْشَانُ و اللَّهُ لَا دُقْتُ الْمَاءَ حَتَّى تَشْرَبَ

And Ibn Shehr Ashub said, and it is reported by Abu Mikhnar, from Al-Jaloudy, 'Al-Husayn^{-asws} attacked upon Al-Awr Al-Salmy, and Amro Bin Al-Hajjaj Al-Zubeydi, and they were among the four thousand men upon the banks and he^{-asws} stormed the horse to the Euphrates. When the horse lowered its head in order to drink, he^{-asws} said: 'You are thirsty, and I^{-asws} am thirsty. By Allah^{-azwj}! I^{-asws} will not taste the water until you drink!'

فَلَمَّا سَمِعَ الْفَرَسُ كَلَامَ الْحُسَيْنِ ع شَالَ رَأْسَهُ و لَمْ يَشْرَبْ كَأَنَّهُ فُهِمَ الْكَلَامَ فَقَالَ الْحُسَيْنُ ع فَأَنَا أَشْرَبُ فَمَدَّ الْحُسَيْنُ ع يَدَهُ فَعَرَفَ مِنَ الْمَاءِ فَقَالَ فَارِسُ يَا أَبَا عَبْدِ اللَّهِ تَتَلَذَّذُ بِشَرِبِ الْمَاءِ و قَدْ هَتَكَتَ حَرَمَكَ فَنَفَضَ الْمَاءَ مِنْ يَدِهِ و حَمَلَ عَلَى الْقَوْمِ فَكَشَفَهُمْ فَإِذَا الْخِيْمَةُ سَالِمَةٌ.

When the horse heard the speech of Al-Husayn^{-asws}, it raised its head and did not drink, as if it had understood the talk. Al-Husayn^{-asws} said: 'Then I^{-asws} shall drink'. Al-Husayn^{-asws} extended his^{-asws} hand and scooped from the water. A horseman said, 'O Abu Abdullah^{-asws}! You^{-asws} are enjoying the pleasure of drinking the water while your^{-asws} sanctity is being violated?' He^{-asws} dropped the water from his^{-asws} hand and attacked upon the people and removed them, and there, the tent was safe'.

قال أبو الفرج قال و جعل الحسين ع يطلب الماء و شمر يقول له و الله لا تردّه أو ترد النار فقال له رجل أ لا ترى إلى الفرات يا حسين كأنه بطون الحيتان و الله لا تذوقه أو تموت عطشا فقال الحسين ع اللَّهُمَّ أَمْتُهُ عَطْشًا

Abu Al-Faraj said, 'And Al-Husayn^{-asws} went to seek the water, and Shimr^{-la} said to him^{-asws}, 'By Allah^{-azwj}! You^{-asws} will not reach it, or you^{-asws} will reach the Fire!' A man said to him^{-asws}, 'O Husayn^{-asws}! Are you not looking at the Euphrates, it is as if these are bellies of the fishes! By Allah^{-azwj}! You^{-asws} will not taste it, or you^{-asws} will die of thirst!' Al-Husayn^{-asws} said: 'O Allah^{-azwj}! Kill him thirsty!'

قال و الله لقد كان هذا الرجل يقول اسقوني ماء فيؤتى بماء فيشرب حتى يخرج من فيه ثم يقول اسقوني قتلني العطش فلم يزل كذلك حتى مات.

He (the narrator) said, 'By Allah^{-azwj}! This man used to say, 'Quench me some water!' He would be brought the water. He would drink until it would come out from his mouth, then he would say, 'Quench me! The thirst is killing me!' He did not cease to be like that until he died'.

فقالوا ثم رماه رجل من القوم يكنى أبا الحتوف الجعفي بسهم فوق السهم في جبهته فنزعه من جبهته فسال الدماء على وجهه و لحيته

They (battle reporters) said, 'Then a man from the people, teknonymed as Abu Al-Hatouf Al-Ja'fy^{-la} (Ziyad Bin Abdul Rahman^{-la}) shot at him^{-asws} with an arrow. The arrow fell in his^{-asws} forehead. He^{-asws} removed it from his^{-asws} forehead. The blood flowed upon his^{-asws} face and his^{-asws} beard.

فَقَالَ عَالَلَّهُمَّ إِنَّكَ تَرَى مَا أَنَا فِيهِ مِنْ عِبَادِكَ هَؤُلَاءِ الْعَصَاةُ اللّٰهُمَّ أَحْصِهِمْ عَدَدًا وَ اقْتُلْهُمْ بَدَدًا وَ لَا تَذَرْ عَلَى وَجْهِ الْأَرْضِ مِنْهُمْ أَحَدًا وَ لَا تَغْفِرْ لَهُمْ أَبَدًا.

He^{-asws} said: 'O Allah^{-azwj}! You^{-saww} are Seeing what (predicament) I^{-asws} am in from Your^{-azwj} servants, these disobedient ones. O Allah^{-azwj}! Count them individually, and Kill them wastefully, and do not Leave out anyone from them, and do not Forgive them ever!'

ثم حمل عليهم كالليث المغضب فجعل لا يلحق منهم أحدا إلا بعجه بسيفه فقتله و السهام تأخذه من كل ناحية و هو يتقيها بنحره و صدره

Then he^{-asws} attacked upon them like the angry lion. He^{-asws} did not meet anyone of them except he^{-asws} slit him with his^{-asws} sword and killed him, and the arrows were hitting him^{-asws} from every corner, and he^{-asws} was blocking these with his neck and his^{-asws} head and his^{-asws} chest.

و يَقُولُ يَا أُمَّةَ السُّوءِ بِسْمَا خَلَقْتُمْ مُحَمَّدًا فِي عَرِّيهِ أَمَا إِنِّي لَأَنْتُمْ لَنْ تَقْتُلُوا بَعْدِي عَبْدًا مِنْ عِبَادِ اللَّهِ فَتَهَابُوا قَتْلَهُ بَلْ يَهُونُ عَلَيْكُمْ عِنْدَ قَتْلِكُمْ إِيَّايَ وَ أَيْمَ اللَّهِ إِلَيَّ لِأَرْجُو أَنْ يُكَرِّمَنِي رَبِّي بِالشَّهَادَةِ بِوَائِكُمْ ثُمَّ يَنْتَقِمُ لِي مِنْكُمْ مِنْ حَيْثُ لَا تَشْعُرُونَ.

And he^{-asws} said: 'O evil community! Evil is what you have replaced Muhammad^{-saww} regarding his^{-saww} family. You will never kill any servant from the servants of Allah^{-azwj} after me^{-asws}, and fear killing him, but it would be easy for you to kill him after your having killed me^{-asws}. And I^{-asws} swear by Allah^{-azwj}! I^{-asws} wish my^{-asws} Lord^{-azwj} would Honour me^{-asws} with the martyrdom by Disgracing you all, then He^{-azwj} will Take revenge for me^{-asws} from you all from where you will not even be aware of!'

قَالَ فَصَاحَ بِهِ الْخَصِيُّ بْنُ مَالِكٍ السَّكُونِيُّ فَقَالَ يَا ابْنَ فَاطِمَةَ وَ يَا ذَا يَنْتَقِمُ لَكَ مِنَّا قَالَ يُلْقِي بِأَسْكَمَ بَيْنَكُمْ وَ يَسْفِكُ دِمَاءَكُمْ ثُمَّ يَصُبُّ عَلَيْكُمْ الْعَذَابَ الْأَلِيمَ ثُمَّ لَمْ يَزَلْ يِقَاتِلُ حَتَّى أَصَابَتْهُ جَرَاحَاتٌ عَظِيمَةٌ.

He (the narrator) said, 'Al-Huseen^{-la} Bin Malik Al-Sakuny^{-la} shouted at him^{-asws}. He^{-la} said, 'O son^{-asws} of (Syeda) Fatima^{-asws}! And with what will He^{-azwj} be Taking revenge?' He^{-asws} said: 'He^{-asws} will Cast your evil between you and shed your blood. Then He^{-azwj} will Pour the painful punishment upon you!' Then he^{-asws} did not cease to fight until he^{-asws} had been afflicted with mighty injuries'.

و قال صاحب المناقب و السيد حتى أصابته اثنتان و سبعون جراحة و قال ابن شهرآشوب قَالَ أَبُو مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ ع قَالَ وَجَدْنَا بِالْحُسَيْنِ ثَلَاثًا وَ ثَلَاثِينَ طَعْنَةً وَ أَرْبَعًا وَ ثَلَاثِينَ ضَرْبَةً

And the author of 'Al-Manaqib' and the Seyyid (Al Tawoos) said, 'Until seventy-two injuries had afflicted him^{-asws}'. And Ibn Shehr Ashub said, 'And Abu Mikhnaf said, from Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} having said: 'We^{-asws} found thirty-three stab wounds with Al-Husayn, and thirty-four sword strikes'.

وَ قَالَ الْبَاقِي ع أُصِيبَ الْحُسَيْنُ ع وَ وُجِدَ بِهِ ثَلَاثِيئَةً وَ بَضْعٌ وَ عِشْرُونَ طَعْنَةً بِرُمَحٍ وَ ضَرْبَةً بِسَيْفٍ أَوْ رُمِيَّةٍ بِسَهْمٍ

And Al-Baqir^{-asws} said: 'Al-Husayn^{-asws} was afflicted and there were to be with him^{-asws}, three hundred and some twenty stab wounds with the spears, and sword strikes, or shots by arrows'.

وَرُوي ثَلَاثُمِائَةٍ وَ سِتُّونَ جِرَاحَةً وَ قِيلَ ثَلَاثَ وَ ثَلَاثُونَ ضَرْبَةً سَوى السِّهَامِ وَ قِيلَ أَلْفٌ وَ تِسْعَمِائَةُ جِرَاحَةٍ وَ كَانَتِ السِّهَامُ فِي دِرْعِهِ كَالشُّوكِ فِي جِلْدِ الْفَنَفَذِ وَ رُوي أَنَّهُ كَانَتِ كُلُّهَا فِي مَقْدَمِهِ.

And it is reported, three hundred and sixty injuries. And it is said, thirty-three strikes besides the arrows. And it is said, a thousand and nine hundred injuries. And the arrows were in his^{-asws} armour like the thorns in the skin of the hedgehog. And it is reported that all of these were in his^{-asws} front.

قَالُوا فَوَقَّفَ عَ يَسْتَرِيحُ سَاعَةً وَ قَدْ ضَعُفَ عَنِ الْقِتَالِ فَبَيْنَمَا هُوَ وَاقِفٌ إِذْ أَتَاهُ حَجَرٌ فَوَقَعَ فِي جَبْهَتِهِ فَأَخَذَ الثُّوبَ لِيَمْسَحَ الدَّمَ عَنْ وَجْهِهِ فَأَتَاهُ سَهْمٌ مُحَدَّدٌ مَسْمُومٌ لَهُ ثَلَاثَ شُعَبٍ فَوَقَعَ السِّهْمُ فِي صَدْرِهِ وَ فِي بَعْضِ الرِّوَايَاتِ عَلَى قَلْبِهِ

They (battle reporters) said, 'He^{-asws} paused to rest for a while, and he^{-asws} had been weakened from the battle. While he^{-asws} was pausing when a rock came to him^{-asws} and fell into his^{-asws} forehead. He^{-asws} grabbed the cloth to wipe the blood from his^{-asws} face, and a poisoned arrow of three spikes came to him^{-asws}, and the arrow fell into his^{-asws} chest. And in one of the reports, upon his^{-asws} heart.

فَقَالَ الْحُسَيْنُ عَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ إِلَهِي إِنَّكَ تَعْلَمُ أَنَّهُمْ يَقْتُلُونَ رَجُلًا لَيْسَ عَلَى وَجْهِ الْأَرْضِ ابْنُ نَبِيٍّ غَيْرِهِ

Al-Husayn^{-asws} said: 'In the Name of Allah^{-azwj} and by Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}!' And he^{-asws} raised his^{-asws} head towards the sky and said: 'My^{-azwj} God^{-azwj}! You^{-azwj} Know that they are killing upon the surface of the earth, there is no son^{-asws} the Prophet^{-saww} apart from him^{-asws}!'

ثُمَّ أَخَذَ السِّهْمَ فَأَخْرَجَهُ مِنْ قَفَاهُ فَانْبَعَثَ الدَّمُ كَالْمِيزَابِ فَوَضَعَ يَدَهُ عَلَى الْجَرْحِ فَلَمَّا امْتَلَأَتْ رَمَى بِهِ إِلَى السَّمَاءِ فَمَا رَجَعَ مِنْ ذَلِكَ الدَّمِ قَطْرَةٌ وَ مَا عَرَفَتْ الْحُمْرَةُ فِي السَّمَاءِ حَتَّى رَمَى الْحُسَيْنُ عَ بَدَمَهُ إِلَى السَّمَاءِ

Then he^{-asws} took the arrow and extracted it from his^{-asws} shoulder. The blood spurted out like (from) the spout. He^{-asws} placed his^{-asws} hand upon the injury. When it was filled up, he^{-asws} threw it towards the sky. Not a drop from that returned, and the redness in the sky was not recognised until Al-Husayn^{-asws} had thrown his^{-asws} blood towards the sky.

ثُمَّ وَضَعَ يَدَهُ ثَانِيًا فَلَمَّا امْتَلَأَتْ لَطَخَ بِهَا رَأْسَهُ وَ لَحِيَّتَهُ وَ قَالَ هَكَذَا أَكُونُ حَتَّى أَلْقَى جَدِّي رَسُولَ اللَّهِ وَ أَنَا مُخْضُوبٌ بِدَمِي وَ أَقُولُ يَا رَسُولَ اللَّهِ قَتَلَنِي فُلَانٌ وَ فُلَانٌ.

Then he^{-asws} placed his^{-asws} hand secondly. When it was filled up, he^{-asws} stained his^{-asws} head and his^{-asws} beard with it, and he^{-asws} said: 'That is how I^{-asws} shall be until I^{-asws} meet my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} and I^{-asws} am dyed with my^{-asws} blood, and I^{-asws} shall say: 'O Rasool-Allah^{-saww}! So and so, and so and so killed me^{-asws}!'

ثم ضعف عن القتال فوقف فكلما أتاه رجل و انتهى إليه انصرف عنه حتى جاءه رجل من كندة يقال له مالك بن اليسر فشتم الحسين ع و ضربه بالسيف على رأسه و عليه برنس فامتلاً دما

Then he^{-asws} was weakened from the battle, so he^{-asws} paused. Every time a man came to him^{-asws} and ended to him^{-asws}, he^{-asws} would turn him^{-asws} away from him^{-asws}, until a man from Kindah called Malik^{-la} Bin Al-Yaser^{-la} came to him^{-asws} and insulted him^{-asws} and struck him^{-asws} with the sword upon his^{-asws} head, and upon his^{-asws} mantle, until it was filled with blood.

فقال له الحسين ع لَا أَكَلْتُ بِهَا وَ لَا شَرِبْتُ وَ حَشَرَكَ اللَّهُ مَعَ الظَّالِمِينَ ثم ألقى البرنس و لبس قلنسوة و اعتم عليها و قد أعيا و جاء الكندي و أخذ البرنس و كان من خز فلما قدم بعد الوقعة على امرأته فجعل يغسل الدم عنه فقالت له امرأته أ تدخل بيتي بسلب ابن رسول الله اخرج عني حشى الله قبرك ناراً

Al-Husayn^{-asws} said to him^{-la}: 'Neither will you eat with it nor drink, and Allah^{-azwj} will Resurrect you with the oppressors!' Then he^{-asws} threw his^{-asws} mantle and wore a hat and placed a turban upon it, and he^{-asws} was fatigued. And the Kindy came and took the mantle, and it was of wool. After the event when he^{-la} arrived to his^{-la} wife, he^{-la} went to wash the blood away from it. His^{-la} wife said to him^{-la}, 'Are you^{-la} entering my room with a plunder of the son^{-asws} of Rasool-Allah^{-saww}? Get out from me! May Allah^{-azwj} Fill your grave with fire'.

فلم يزل بعد ذلك فقيراً بأسوأ حال و ليست يداه و كانتا في الشتاء ينضحان دما و في الصيف تصيران يابستين كأخهما عودان.

After that he^{-la} did not cease to be poor, destitute, and his^{-la} hands dried up (paralysed). And in the summer, they were exuding blood. And in the winter, they became dried up as if they were sticks.

و قال المفيد و السيد فلبثوا هنيئاً ثم عادوا إليه و أحاطوا به فخرج عبد الله بن الحسن بن علي ع و هو غلام لم يراهق من عند النساء يشتد حتى وقف إلى جنب الحسين ع فلحقته زينب بنت علي ع لتحبسه

And Al-Mufeed and the Seyyid said, 'They waited for a while, then they returned to him^{-asws} and surrounded him^{-asws}. Abdullah^{-asws} Bin Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} was a boy, not having reached adulthood, came from the presence of the women. He^{-asws} came until he^{-asws} paused to the side of Al-Husayn^{-asws}. (Syeda) Zainab^{-asws} Bint Ali^{-asws} caught up with him^{-asws} in order to withhold him^{-asws}.

فقال الحسين ع احبسيه يا אחتي فأبى و امتنع امتناعاً شديداً و قال لا و الله لا أفارق عمي

Al-Husayn^{-asws} said: 'Withhold him^{-asws}, O my^{-asws} sister^{-asws}'. He^{-asws} refused and prevented with an intense prevention and said: 'No, by Allah^{-azwj}! I^{-asws} will not separate from my^{-asws} uncle^{-asws}!'

و أهوى أبحر بن كعب و قيل حرملة بن كاهل إلى الحسين ع بالسيف فقال له الغلام ويلك يا ابن الخبيثة أ تقتل عمي فضربه بالسيف فاتقاه الغلام بيده فأطنها إلى الجلد فإذا هي معلقة فنادى الغلام يا أماء

And Ab'har Bin Ka'ab^{-la} swooped, and it is said it was Hurmala^{-la} Bin Kahil^{-la} to Al-Husayn^{-asws} with the sword. The boy^{-asws} said, 'Woe be unto you^{-la}, O son^{-la} of the wicked! Are you^{-la} killing

my^{-asws} uncle^{-asws}? He^{-la} struck him^{-asws} with the sword, but the boy^{-asws} fended it by his^{-asws} hand, and were cut to the skin, and they were hanging. The boy^{-asws} called out: 'Oh uncle^{-asws}!'

فأخذته الحسين ع فضمه إليه و قال يا ابن أخي اصبر على ما نزل بك و احتسب في ذلك الخير فإن الله يلحقك بإبائك الصالحين

Al-Husayn^{-asws} grabbed him^{-asws} and hugged him^{-asws} to him^{-asws} and said: 'O son^{-asws} of my^{-asws} brother^{-asws}! Be patient upon what befalls with you^{-asws} and anticipate the good in that, for Allah^{-azwj} will Join you^{-asws} with your^{-asws} forefathers^{-asws}, the righteous ones!'

قال السيد فرماه حرملة بن كاهل بسهم فذبحه و هو في حجر عمه الحسين ع.

The Seyyid said, 'Hurmala Bin Kahil^{-la} shot at him^{-asws} with an arrow and slaughtered him^{-asws} while he^{-asws} was in the lap of his^{-asws} uncle^{-asws}, Al-Husayn^{-asws}'.

ثم إن شمر بن ذي الجوشن حمل على فسطاط الحسين ع فطعنه بالرمح ثم قال علي بالنار أحرقه على من فيه

Then Shimr Bin Zil Jawshan^{-la} attacked upon the tent of Al-Husayn^{-asws} and stabbed it with the spear, then said, 'To me^{-la} with the fire! Burn it down upon the ones in it!'

فقال له الحسين ع يا ابن ذي الجوشن أنت الداعي بالنار لئتحرق على أهلي أحرقت الله بالنار و جاء شبت فوثقه فاستحي و انصرف.

Al-Husayn^{-asws} said to him^{-la}: 'O Ibn Zil Jowshan^{-la}! You^{-asws} are calling for the fire in order to burn down upon my^{-asws} family^{-asws}? May Allah^{-azwj} Burn you^{-la} in the Fire!' And Shabas came and rebuked him^{-la}, so he^{-la} was embarrassed and left.

قال و قال الحسين ع ابعثوا إلي ثوبا لا يرغب فيه أجعله تحت ثيابي لئلا أجرد فأني يتبان فقال لا ذاك لباس من ضربت عليه بالذلة فأخذ ثوبا خلعا فخرقه و جعله تحت ثيابه فلما قتل جردوه منه

He (the narrator) said, 'And Al-Husayn^{-asws} said: 'Give me^{-asws} some clothes there is no desire in it (old worn-out clothes). I^{-asws} shall make it to be under my^{-asws} clothes, lest I^{-asws} am bared'. They came to him^{-asws} with a short trouser. He^{-asws} said: 'No. That is a clothing of someone struck upon with the disgrace'. He^{-asws} took a cloth (long shirt) and made holes in it and made it to be under his^{-asws} clothes. When he^{-asws} was killed, he^{-asws} was bared from it.

ثم استدعى الحسين ع بسرأويل من حبرة ففرزها و لبسها و إنما فرزها لئلا يسلبها فلما قتل سلبها أبحر بن كعب و تركه ع مجردا فكانت يد أبحر بعد ذلك يبيسان في الصيف كأنهما عودان و يترطبان في الشتاء فينضحان دما و قيحا إلى أن أهلكه الله تعالى.

Then Al-Husayn^{-asws} called for a wrap-around trouser. He^{-asws} tore it and wore it, and rather he^{-asws} had torn it lest it be stripped. When he^{-asws} was killed, it was plundered by Anjar^{-la} Bin Ka'ab^{-la}, and he^{-asws} was left bare. It so happened after that, the hands of Anjar^{-la} dried up in the summer as if they were two stick and were wet in the winter and exuding blood and pus until Allah^{-azwj} the Exalted Destroyed (killed) him^{-la}.

قال و لما أثنى بالجراح و بقي كالقنفذ طعنه صالح بن وهب المزني على خاصرته طعنة فسقط ع عن فرسه إلى الأرض على خده الأيمن ثم قام صلوات الله عليه.

He (the narrator) said, 'And when he^{-asws} was weakened from the injuries and remained like the hedgehog, Salih^{-la} Bin Wahab Al-Muzny^{-la} stabbed him^{-asws} upon his^{-asws} waist, so he^{-asws} fell from his^{-asws} horse to the ground upon his^{-asws} right cheek. Then he^{-asws} stood up, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

قال و خرجت زينب من الفسطاط و هي تنادي وا أخاه وا سيداه وا أهل بيته ليت السماء أطبقت على الأرض و ليت الجبال تدكدكت على السهل

He (the narrator) said, 'And (Syeda) Zainab^{-asws} came out from the tent and she^{-asws} was calling out: 'Oh brother^{-asws}! If only the sky had layered upon the earth! And only if the land crumbled upon the coast!'

و قال و صاح الشمر ما تنتظرون بالرجل فحملوا عليه من كل جانب فضربه زرعة بن شريك على كتفه و ضرب الحسين زرعة فصرعه و ضربه آخر على عاتقه المقدس بالسيف ضربة كبا ع بها لوجهه و كان قد أعيا و جعل ع ينوء و يكبو

And (the narrator) said, 'And Shimir^{-la} shouted, 'What are you waiting for with the man?' So, they attacked him^{-asws} from every side. Zar'a Bin Shareek^{-la} struck him^{-asws} upon his^{-asws} shoulder, and Al-Husayn^{-asws} attacked Zar'a^{-la} and he^{-la} was slain. And another one struck upon his^{-asws} holy shoulder with the sword strike. He^{-asws} stumbled to his^{-asws} face, and he^{-asws} was fatigued, and he^{-asws} went on to fall and stumble.

فطعنه سنان بن أنس النخعي في رقبته ثم انتزع الرمح فطعنه في بواقي صدره ثم رماه سنان أيضا بسهم فوق السهم في نحره فسقط ع و جلس قاعدا فنزع السهم من نحره و قرن كفيه جميعا و كلما امتلأتا من دمائه خضب بهما رأسه و لحيته و هو يقول هكذا حتى ألقى الله محضبا بدمي مغصوبا على حقي.

Sinan^{-la} Bin Anas Al-Nakhaie^{-la} stabbed him^{-asws} in his^{-asws} clavicle. Then he^{-la} removed the spear and stabbed him^{-asws} in his^{-asws} chest. Then Sinan^{-la} shot at him^{-asws} as well with an arrow. The arrow fell into his^{-asws} throat, and he^{-asws} fell down. And he^{-asws} sat upright and removed the arrow from his^{-asws} throat and paired his^{-asws} palms together. And every time they filled up from his^{-asws} blood, he^{-asws} dyed his^{-asws} head and his^{-asws} beard with it, and he^{-asws} was saying: 'Like this, until I^{-asws} meet Allah^{-azwj} having been dyed with my^{-asws} blood, usurped upon my^{-asws} rights'.

فقال عمر بن سعد لرجل عن يمينه انزل ويحك إلى الحسين فأرحه فبدر إليه خولي بن يزيد الأصبحي ليجتر رأسه فأرعد فنزل إليه سنان بن أنس النخعي فضربه بالسيف في حلقة الشریف و هو يقول و الله إني لأجتر رأسك و أعلم أنك ابن رسول الله و خير الناس أبا و أما

Umar^{-la} Bin Sa'ad^{-la} said to a man on his^{-la} right, 'Woe be unto you! (Go) to Al-Husayn^{-asws} and rest him^{-asws} (finish him^{-asws} off)!' Khowly^{-la} Bin Yazeed Al-Asbahy^{-la} rushed to cut off his^{-asws} head, but he^{-la} trembled. So, Sinan^{-la} Bin Anas Al-Nakhaie^{-la} descended to him^{-asws} and struck him^{-asws} with the sword in his^{-asws} throat and he^{-la} was saying, 'By Allah^{-azwj}! I^{-la} will decapitate your^{-asws} head, and I^{-la} know that you^{-asws} are a son^{-asws} of Rasool-Allah^{-saww}, and best of people of a father and a mother!'

ثم اجتز رأسه المقدس المعظم صلى الله عليه و سلم و كرم.

Then he^{-la} cut off his^{-asws} holy head, the magnificent, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and greetings, and Benevolence'.

و روي أن سنانا هذا أخذه المختار ففقطع أنامله أئمة أئمة ثم قطع يديه ورجليه و أغلى له قدرا فيها زيت و رماء فيها و هو يضطرب.

And it is reported that this Sinan^{-la} was (later on) seized by Al-Mukhtar^{-ra}. He cut off his^{-la} fingertips, fingertip by fingertip, then cut off his^{-la} hands and his^{-la} legs and boiled a pot for him^{-la} wherein was oil, and threw him^{-la} into it, and he^{-la} was in great commotion (screaming and shouting).

و قال صاحب المناقب و محمد بن أبي طالب و لما ضعف ع نادى شمر ما وقوفكم و ما تنتظرون بالرجل قد أثخنه الجراح و السهام حملوا عليه ثكلتكم أمهاتكم

And the author of 'Al-Manaqib' and Muhammad Bin Abu Talib said, 'And when he^{-asws} was weakened, Shmr^{-la} called out, 'What is your pausing, and what are awaiting with the man! The injuries and the arrows have weakened him^{-asws}. Attack upon him^{-asws}! May your mothers be bereft of you all!'

فحملوا عليه من كل جانب فرماه الحصين بن تميم في فيه و أبو أيوب الغنوي بسهم في حلقه و ضربه زرعة بن شريك التميمي على كتفه و كان قد طعنه سنان بن أنس النخعي في صدره و طعنه صالح بن وهب المزني على خاصرته

They attacked upon him^{-asws} from every side. Al-Haseen Bin Tameem^{-la} shot at him^{-asws} in his^{-asws} mouth. And Abu Ayoub Al-Ghanawy^{-la} shot him^{-asws} with an arrow in his^{-asws} throat. And Zur'a^{-la} Bin Shareek Al-Tameemi^{-la} struck him^{-asws} upon his^{-asws} shoulder. And Sinan^{-la} Bin Anas Al-Nakhaie^{-la} stabbed him^{-asws} in his^{-asws} chest. And Salih^{-la} Bin Wahab Al-Muzny^{-la} stabbed him^{-asws} upon his^{-asws} waist.

فوقع ع إلى الأرض على خده الأيمن ثم استوى جالسا و نزع السهم من حلقه ثم دنا عمر بن سعد من الحسين ع.

He^{-asws} fell to the ground upon his^{-asws} right cheek, then sat up straight and removed the arrow from his^{-asws} throat. Then Umar^{-la} Bin Sa'ad^{-la} came near to Al-Husayn^{-asws}.

قال حميد و خرجت زينب بنت علي ع و قرطاهها يجولان بين أذنيها و هي تقول ليت السماء انطبقت على الأرض يا عمر بن سعد أ يقتل أبو عبد الله و أنت تنظر إليه و دموع عمر تسيل على خديه و لحيته و هو يصرف وجهه عنها

Hameed (Ibn Muslim Al-Azdi) said, 'And (Syeda) Zainab^{-asws} Bint Ali^{-asws} came out and her^{-asws} earrings were dangling between her^{-asws} ears, and she^{-asws} was saying: 'If only the sky had layered upon the earth! O Umar^{-la} Bin Sa'ad^{-la}! Are you^{-la} killing Abu Abdullah^{-asws}, and you^{-la} are looking at him^{-asws}? And the tears of Umar^{-la} were flowing upon his^{-la} cheeks and his^{-la} beard, and he^{-la} turned his^{-la} face away from her^{-asws}.

و الحسين ع جالس و عليه جبة خز و قد تحاماه الناس فنادى شمر ويلكم ما تنتظرون به اقتلوه ثكلتكم أمهاتكم فضربه زرعة بن شريك فأبان كفه اليسرى ثم ضربه على عاتقه ثم انصرفوا عنه و هو يكبو مرة و يقوم أخرى.

And Al-Husayn^{-asws} was seated, and upon him^{-asws} was a woollen coat, and the people had surrounded him^{-asws}. Shmr^{-la} called out, 'Woe be unto you all! What are you waiting for? Kill him^{-asws}! may your mothers be bereft of you all!' So Zur'a^{-la} Bin Shareek^{-la} and detached his^{-asws}

left palm. Then he^{-la} struck him^{-asws} upon his^{-asws} shoulder. Then they left from him^{-asws} and he^{-asws} was stumbling at time and standing at other (times)’.

فحمل عليه سنان في تلك الحال قطعته بالرمح فصرعه و قال لخولي بن يزيد اجتز رأسه فضعف و ارتعدت يده فقال له سنان فت الله عضدك و أبان يدك

Sinan^{-la} attacked upon him^{-asws} in that state and stabbed him^{-asws} with the spear and slayed him^{-asws}, and said to Khowly^{-la} Bin Yazeed^{-la}, ‘Cut off his^{-asws} head!’ He^{-la} became weak and his^{-la} hands trembled. Sinan^{-la} said to him^{-la}, ‘May Allah^{-azwj} Fragment your^{-la} arms and Detach your^{-la} hand!’

فنزل إليه شمر لعنه الله و كان اللعين أبرص فضربه برجله فألقاه على قفاه ثم أخذ بلحيته فقال الحسين ع أنت الأبقع الذي رأيتك في منامي فقال أ تشبهني بالكلاب

Shimr^{-la}, may Allah^{-azwj} Curse him^{-la}, descended to him^{-asws}, and the accurse was suffering from vitiligo. He^{-asws} hit (kicked) him^{-asws} with his^{-la} leg and threw him^{-asws} upon his^{-asws} back. Then he^{-la} grabbed his^{-asws} beard. Al-Husayn^{-asws} said: ‘You are the spotted dog which I^{-asws} saw in my^{-asws} dream’. He^{-la} said, ‘Are you^{-asws} resembling me^{-la} with the dogs?’

ثم جعل يضرب بسيفه مذبح الحسين ع و هو يقول

علما يقينا ليس فيه مزعم

أقتلك اليوم و نفسي تعلم

إن أباك خير من تكلم

و لا مجال لا و لا تكتم

Then he^{-la} went on to strike with his^{-la} sword, the neck of Al-Husayn^{-asws}, and he^{-la} was saying, ‘I^{-la} am killing you^{-asws} today and my^{-asws} soul known with certain knowledge, there being no allegation in it, nor any chance, nor discretion, that your^{-asws} father^{-asws} is best of the ones who spoke”.¹¹

و- روى في المناقب بإسناده عن عبد الله بن ميمون عن محمد بن عمرو بن الحسن قال كنا مع الحسين بنهر كربلاء و نظر إلى شمر بن ذي الجوشن و كان أبرص فقال الله أكبرُ اللهُ أَكْبَرُ صَدَقَ اللهُ وَ رَسُولُهُ قَالَ رَسُولُ اللهِ كَأَنِّي أَنْظُرُ إِلَى كَلْبٍ أَبْتَقِعُ يَلْعُقُ فِي دَمِ أَهْلِ بَيْتِي.

And it is reported in ‘Al Manaqib’ by his chain from Abdullah Bin Maymoun, from Muhammad Bin Amro Bin Al-Hassan who said,

‘We were with Al-Husayn^{-asws} at a river of Karbala (Euphrates), and he^{-asws} looked at Shimr Bin Zil Jowshan^{-la}, and he^{-la} was with vitiligo. He^{-asws} said: ‘Allah^{-azwj} is the Greatest!’ Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth. Rasool-Allah^{-saww} had said: ‘It is as if I^{-saww} am looking at a spotted dog biting in the blood of the People^{-asws} of my^{-saww} Household’.

ثم قال فغضب عمر بن سعد لعنه الله ثم قال لرجل عن يمينه انزل ويحك إلى الحسين فأرحه فنزل إليه خولي بن يزيد الأصبحي لعنه الله فاجتز رأسه و قيل بل جاء إليه شمر و سنان بن أنس و الحسين ع بآخر رمق يلوك لسانه من العطش و يطلب الماء

¹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 p

Then he (the narrator) said, 'Umar^{-la} Bin Sa'ad^{-la} was angered, then said to a man on his^{-la} right, 'Woe be unto you! (Go) to Al-Husayn^{-asws} and rest (finish) him^{-asws}!' Khowly^{-la} Bin Yazeed Al-Asbahy^{-la}, may Allah^{-azwj} Curse him^{-la}, descended and cut off his^{-asws} head. And it is said, but Shimr^{-la} and Sinan Bin Anas^{-la} came to him^{-asws}, and Al-Husayn^{-asws} was with last breaths, his^{-asws} tongue was masticating from (severity of) the thirst, and he^{-asws} was seeking the water.

فرفسه شمر لعنه الله برجله و قال يا ابن أبي تراب أ لست تزعم أن أباك على حوض النبي يستقي من أحبه فاصبر حتى تأخذ الماء من يده

Shimr^{-la}, may Allah^{-azwj} Curse him^{-la}, kicked him^{-asws} with his^{-la} leg and said, 'O son^{-asws} of Abu Turab (Ali^{-asws})! Didn't you^{-asws} claim that your^{-asws} father^{-asws} is (in charge) upon the Fountain of the Prophet^{-saww}, quenching the one he^{-asws} loves? So, be patient until you^{-asws} take the water from his^{-asws} hand'.

ثم قال لسان اجتر رأسه فقاء فقال سنان و الله لا أفعل فيكون جده محمد صلى الله عليه و آله خصمي.

Then he^{-la} said to Sinan^{-la}: 'Cut off his^{-asws} head from the back!' Sinan^{-la} said, 'By Allah^{-azwj}! I^{-la} will not do so, for his^{-asws} grandfather^{-saww} Muhammad^{-saww} would be my^{-la} disputer'.

فغضب شمر لعنه الله و جلس على صدر الحسين و قبض على لحيته و هم بقتله فضحك الحسين ع فقال له أ تقتلني و لا تعلم من أنا

Shimr^{-la}, may Allah^{-azwj} Curse him^{-la}, was angered and sat upon the chest of Al-Husayn^{-asws} and grabbed his^{-asws} beard, and thought of killing him^{-asws}. Al-Husayn^{-asws} smiled and said to him^{-la}, 'Are you^{-la} killing me^{-asws} and you^{-la} don't know who I^{-asws} am?'

فقال أعرفك حق المعرفة أمك فاطمة الزهراء و أبوك علي المرتضى و جدك محمد المصطفى و خصمك العلي الأعلى أقتلك و لا أبالي فضربه بسيفه اثنتي عشرة ضربة ثم جز رأسه صلوات الله و سلامه عليه و لعن الله قاتله و مقاتله و السائرين إليه بجموعهم.

He^{-la} said, 'I^{-la} do recognise you^{-asws} is the right of recognising. Your^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws} Al-Zahra^{-asws}, and your^{-asws} father^{-asws} is Ali^{-asws} Al-Murtaza^{-asws}, and your^{-asws} grandfather^{-saww} is Muhammad Al-Mustafa^{-saww}, and the disputer on your^{-asws} behalf is the most Exalted. I^{-la} will kill you^{-asws} and I^{-asws} don't care!' He^{-la} struck him^{-asws} with his^{-la} sword, twelve strikes, then detached his^{-asws} head, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-asws}, and Curse of Allah^{-azwj} be upon his^{-asws} killer, and his^{-asws} enemies, and the ones having travelled to (fight) him^{-asws}, in their entirety".¹²

- و قال ابن شهر آشوب روى أبو مخنف عن الجلودي أنه كان صرع الحسين ع فجعل فرسه يحامي عنه و يثب على الفارس فيخبطه عن سرجه و يدوسه حتى قتل الفرس أربعين رجلاً ثم تمرغ في دم الحسين ع و قصد نحو الخيمة و له صهيل عال و يضرب بيديه الأرض.

And Ibn Shehr Ashub said, 'It is reported by Abu Mikhnaf, from Al Jaloudy,

'Al-Husayn^{-asws} was slain, so his^{-asws} horse went on to neigh defending from him^{-asws} and leapt upon the horseman and knocked him off his saddle and crushed him until the horse had killed

¹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 2 q

forty men. Then it wallowed in the blood of Al-Husayn and aimed towards the tent, and there was loud neighing for it, and it kept striking the ground with its fore-legs’.

و قال السيد رضي الله عنه فلما قتل صلوات الله عليه ارتفعت في السماء في ذلك الوقت غيرة شديدة سوداء مظلمة فيها ربح حمراء لا ترى فيها عين و لا أثر حتى ظن القوم أن العذاب قد جاءهم فلبثوا كذلك ساعة ثم انجلت عنهم.

And the Seyyid, may Allah^{-azwj} be Pleased with him, said, ‘When he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed, a severely black, dark dust storm was raised in the sky during that time wherein was red wind. Neither an eye could see in it nor was traces until the people thought that the (Divine) Punishment had come to them. So they waited like that for a time, then it was raised from them.

و روى هلال بن نافع قال إني لواقف مع أصحاب عمر بن سعد إذ صرخ صارخ أبشر أيها الأمير فهذا شمر قد قتل الحسين

And it reported by Hilal Bin Nafie who said, ‘I was standing with the companions of Umar^{-la} Bin Sa’ad^{-la} when a shouter shouted, ‘Receive good news, O emir! This Shmr^{-la} has killed Al-Husayn^{-asws}!’

قال فخرجت بين الصفين فوقفت عليه و إنه ليجود بنفسه فو الله ما رأيت قط قتيلا مضمخا بدمه أحسن منه و لا أنور وجهها و لقد شغلني نور وجهه و جمال هيئته عن الفكرة في قتله

He (the narrator) said, ‘He^{-la} came out from between the rows and paused at him^{-asws}, and he^{-asws} was finding his^{-asws} (last) breaths. By Allah^{-azwj}! I not seen any slain one soaked in his^{-asws} blood, severer than him^{-asws}, nor of any more radiant of face. The radiance of his^{-asws} face and the beauty of his^{-asws} appearance pre-occupied me from the thought of killing him^{-asws}.

فاستسقى في تلك الحالة ماء فسمعت رجلا يقول لا تذوق الماء حتى ترد الحامية فتشرب من حميمها فاستسقى في تلك الحالة ماء فسمعت رجلا يقول لا تذوق الماء حتى ترد الحامية فتشرب من حميمها

In that state, he^{-asws} asked to be quenched the water. I heard a man saying, ‘You^{-asws} will not taste the water until you^{-asws} return to Hell and drink from its boiling water!’

فسمعت يقول أنا أرد الحامية فأشرب من حميمها بل أرد على جدّي رسول الله ص و أسكن معي في داره في مقعد صدق عند مليك مقتدر و أشرب من ماء غير آسن و أشكو إليه ما ركبتم مني و فعلتم بي

I heard him^{-asws} saying: ‘Will I^{-asws} return to Hell and drink from its boiling water? But I^{-asws} shall return to my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} and dwell with him^{-asws} in his^{-saww} house, **in a truthful seat, in the Presence of a Powerful King [54:55]** and drink from **water without stagnation [47:15]**, and I^{-asws} shall complain to him^{-saww} of what you all have perpetrated upon me^{-asws} and have done with me^{-asws}’.

قال فغضبوا بأجمعهم حتى كأن الله لم يجعل في قلب أحد منهم من الرحمة شيئا فاجتروا رأسه و إنه ليكلمهم فتعجبت من قلة رحمتهم و قلت و الله لا أجامعكم على أمر أبدا.

He (the narrator) said, 'They all got angered to the extent as if Allah^{-azwj} had not Made any thing from the mercy to be in the heart of any of them. They cut off his^{-asws} head and it was (still) speaking to them. I was surprised from the scarcity of their mercy and I said, 'By Allah^{-azwj}! I will not gather with you all upon any matter, at all!'

قال ثم أقبلوا على سلب الحسين ع فأخذ قميصه إسحاق بن حوية الحضرمي فلبسه فصار أبرص و امتعط شعره

He (the narrator) said, 'Then they came until their stripped Al-Husayn^{-asws} (from outfits). So, his^{-asws} shirt was taken by Is'haq^{-la} Bin Howeya Al-Hazramy^{-la}. He^{-la} wore it and became with vitiligo and he^{-la} plucked out his^{-la} flesh (from the itching)'.

و روي أنه وجد في قميصه مائة و بضع عشرة ما بين رمية و طعنة و ضربة

And it is reported that it was found to be in his^{-asws} shirt, one hundred and some ten impacts of arrow shots, and stabs, and strikes (of swords).

و قَالَ الصَّادِقُ ع وَجِدَ بِالْحُسَيْنِ ع ثَلَاثٌ وَ ثَلَاثُونَ طَعْنَةً وَ أَرْبَعٌ وَ ثَلَاثُونَ ضَرْبَةً

And Al-Sadiq^{-asws} said: 'There were found to be with Al-Husayn^{-asws}, thirty-three stab, and thirty-four strikes (wounds)'.

و أخذ سراويله أبحر بن كعب التيمي و روي أنه صار زمنا مقعدا من رجليه و أخذ عمامته أخنس بن مرسد بن علقمة الحضرمي و قيل جابر بن يزيد الأودي فاعتم بها فصار معتوها و في غير رواية السيد فصار مجذوما و أخذ درعه مالك بن بشير الكندي فصار معتوها.

And his^{-asws} trouser was taken by Anjar^{-la} Bin Ka'ab Al Taymi^{-la}. And it is reported that for a long time he^{-la} became paralysed from his legs. And his^{-asws} turban was taken by Akhnas^{-la} Bin Marsad^{-la} Bin Alqamah Al-Hazramy^{-la}. And it is said, Jabir^{-la} Bin Yazeed Al-Awdy^{-la}. He^{-la} turbaned with it and became insane. And in a report of the Seyyid, he^{-la} became a leper. And his^{-asws} armour was taken by Malik^{-la} Bin bashir Al-Kindy^{-la}, and he^{-la} became paralysed.

فقال السيد و أخذ نعليه الأسود بن خالد و أخذ خاتمه مجدل بن سليم الكلبي فقطع إصبعه ع مع الخاتم و هذا أخذه المختار فقطع يديه و رجليه و تركه يتشطح في دمه حتى هلك

The Seyyid said, 'And his^{-asws} slippers were taken by Al-Aswad^{-la} Bin Khalid^{-la}. And his^{-asws} ring was taken by Jabdal Bin Saleem Al-Kalby^{-la}. He^{-la} cut off his^{-asws} finger with the ring, and this one was (later on) seized by Al-Mukhtar^{-ra}, so he cut off his^{-la} hands and legs and left him^{-la} smeared in his^{-la} blood until he^{-la} died.

و أخذ قطيفة له ع كانت من خز قيس بن الأشعث و أخذ درعه البتراء عمر بن سعد فلما قتل عمر بن سعد وهبها المختار لأبي عمرة قاتله و أخذ سيفه جميع بن الخلق الأزدي و يقال رجل من بني تميم يقال له الأسود بن حنظلة

And his^{-asws} cloak, which was of wool, was taken by Qays Bin Al-Ash'as^{-la}. And his^{-asws} broken shield was taken by Umar^{-la} Bin Sa'ad^{-la}. When (later on) Umar^{-la} Bin Sa'ad was killed, Al-Mukhtar^{-ra} gifted it to Abu Amro, his^{-la} killer. And his^{-asws} sword was taken by Jamie^{-la} Bin Al-Khalq Al-Azdy^{-la}. And it is said he^{-la} was a man from the clan of Tameem called Al-Aswad Bin Hanzala.

و في رواية ابن سعد أنه أخذ سيفه القلافس النهشلي و زاد محمد بن زكريا أنه وقع بعد ذلك إلى بنت حبيب بن بديل و هذا السيف المنهوب ليس بذی الفقار و إن ذلك كان مذخورا و مصونا مع أمثاله من ذخائر النبوة و الإمامة و قد نقل الرواة تصديق ما قلناه و صورة ما حكيناه.

And in a report of Ibn Sa'ad^{la}, his^{asws} sword was taken by Al-Qalafas Al-Nahshaly^{la}. And Muhammad Bin Zakariya added, 'After that it fell to Bint Habeeb Bin Badeyl, and this is the sword (which was) plundered, it isn't 'Zulfiqar', and that was treasured and fortified with its like from the treasures of the Prophet-hood and the Imamate, and the reports have transmitted the verification of what we are saying, and the image of what we are telling'.

قال و جاءت جارية من ناحية خيم الحسين ع فقال لها رجل يا أمة الله إن سيدك قتل قالت الجارية فأسرعت إلى سيدي و أنا أصبح فقمن في وجهي و
صحن

He (the narrator) said, 'A maid from a corner of the tent came to Al-Husayn^{asws}. A Man said to her, 'O maid of Allah^{azwj}! Your Master^{asws} has been killed!' The maid said, 'So I hurried towards my Master^{asws} and I was crying, so they (other women) stood up in my face and cried.

قال و تسابق القوم على نهب بيوت آل الرسول و قرة عين الزهراء البتول حتى جعلوا ينزعون ملحفة المرأة عن ظهرها و خرجن بنات الرسول و حرمه يتساعدن على البكاء و يندبن لفراق الحماة و الأحباء.

He (the narrator) said, 'The people preceded (competed with each other) upon plundering the houses (tents) of the family of the Rasool^{saww} and delights of the eyes of Al-Zahra^{asws} the chaste, until they went on to remove the wrappings of the women from their backs, and the daughters^{asws} and the sanctimonious ones of the Rasool^{saww} came out and aided each other upon the crying and the lamenting at the separation of the intimate and beloved ones'.

و روى حميد بن مسلم قال رأيت امرأة من بكر بن وائل كانت مع زوجها في أصحاب عمر بن سعد فلما رأيت القوم قد اقتحموا على نساء الحسين ع فسطاطهن و هم يسلبونهن أخذت سيفاً و أقبلت نحو الفسطاط فقالت يا آل بكر بن وائل أ تسلب بنات رسول الله لا حكم إلا لله يا ثارات رسول الله فأخذها زوجها و ردها إلى رحله.

And it is reported by Hameed Bin Muslim^{la} (Al-Azadi) who said, 'I saw a woman from Bakr Bin Wa'il who was with her husband among the companions of Umar^{la} Bin Sa'ad^{la}. When she saw the people to be storming upon the womenfolk of Al-Husayn^{asws} in their tents, and they were plundering them, she took a sword and came towards the tents. She said, 'O family of Bakr BinWa'il! Are you plundering the daughters^{asws} of Rasool-Allah^{saww}! There is no Judgment except with Allah^{azwj}! O the dispersal of Rasool-Allah^{saww}!' Her husband grabbed her and returned her to his luggage'.

قال ثم أخرجوا النساء من الخيمة و أشعلوا فيها النار فخرجن حواسر مسلبات باكيات يمشين سبائاً في أسر الذلة و قلن بحق الله إلا ما مررت بنا على مصرع الحسين فلما نظرت النسوة إلى القتلى صحن و ضربن وجوههن.

He (the narrator) said, 'Then the women came out from the tents and they (enemy) set them on fire. They had come out aggrieved, looted, crying, walking like the slaves in captivity of humiliation, and they said, 'By the Right of Allah^{azwj}! (Please) do not pass us by the slaying place of Al-Husayn^{asws}!' When the women looked at the slain, they cried and struck their faces'.

قال فو الله لا أنسى زينب بنت علي ع و هي تندب الحسين و تنادي بصوت حزين و قلب كئيب و الحمد لله صلى عليك مليك السماء هذا حسين
مرمل بالدماء مقطوع الأعضاء و بناتك سبايا إلى الله المشتكى و إلى محمد المصطفى و إلى علي المرتضى و إلى حمزة سيد الشهداء

He (the narrator) said, 'By Allah^{-azwj}! I will not forget (Syeda) Zainab Bint Ali^{-asws}, and she^{-asws} was lamenting Al-Husayn^{-asws} and calling out with a grief-stricken voice and a desolate heart: 'Waah Muhammad^{-saww}! May the King of the sky Send Salawaat upon you^{-asws}! This is Husayn^{-asws} lying in the blood with cut-off limbs, and your^{-saww} daughters^{-asws} are prisoners! The complaint is to Allah^{-azwj} and to Muhammad Al-Mustafa^{-saww} and to Ali Al-Murtaza^{-asws}, and to Hamza^{-asws} chief of the martyrs!

و الحمد لله هذا حسين بالعراء يسفي عليه الصبا قتيل أولاد البغايا يا حزناه يا كرباه اليوم مات جدي رسول الله يا أصحاب محمداه هؤلاء ذرية المصطفى
يساقون سوق السبايا.

Waah Muhammad^{-saww}! This is Al-Husayn^{-asws} with the bareness! The (wind of) Saba is storming upon him^{-asws}, killed by the children of prostitutes. Oh its grief! Oh its distress! Today my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} has died! O companions of Muhammad^{-saww}! These are the offspring of Al-Mustafa^{-saww} being ushered (like) the ushering of slaves!

و في بعض الروايات يا محمداه بناتك سبايا و ذريتك مقتلة تسفي عليهم ريح الصبا و هذا حسين مجزوز الرأس من القفا مسلوب العمامة و الرداء بأبي
من عسكره في يوم الإثنين نهباً بأبي من فسطاطه مقطوع العرى بأبي من لا هو غائب فيرتجى و لا جريح فيداوى بأبي من نفسي له الفداء

And in one of the reports: 'O Muhammad^{-saww}! Your^{-saww} daughters^{-asws} are captives and your^{-saww} children are killed. The wind of Saba is storming upon them. And this is Husayn^{-asws}, decapitated of the head from the back. By my^{-asws} father^{-asws}! Stripped of the turban and the cloak from his^{-asws} army during the day of Tuesday. By my^{-asws} father^{-asws}! Plundered from his^{-asws} tent, cut, bare! By my^{-asws} father^{-asws}! One who is not absent so he can request, and there is no injury so he can cure! By my^{-asws} father^{-asws}! One for whom my^{-asws} soul be sacrificed!

بأبي المهموم حتى قضى بأبي العطشان حتى مضى بأبي من شيبته تقطر بالدماء بأبي من جده رسول إله السماء بأبي من هو سبط نبي الهدى بأبي محمد
المصطفى بأبي خديجة الكبرى بأبي علي المرتضى بأبي فاطمة الزهراء سيدة النساء بأبي من ردت عليه الشمس حتى صلى.

By my^{-asws} father^{-asws}! The grief-stricken until he^{-asws} passed away! By my^{-asws} father^{-asws}! One whose grey hair is dripping with the blood! By my^{-asws} father^{-asws}! One whose grandfather^{-saww} is Rasool^{-saww} of God^{-azwj} of the sky! By my^{-asws} father^{-asws}! One who is grandson^{-asws} of the Prophet^{-saww} of guidance! By my^{-asws} father^{-asws}! Muhammad Al-Mustafa^{-saww}! By my^{-asws} father^{-asws}! (Syeda) Khadeeja Al-Kubra^{-asws}! By my^{-asws} father^{-asws}! Ali Al-Murtaza^{-asws}! By my^{-asws} father^{-asws}! Fatima Al-Zahra^{-ra} chieftess of the women! By my^{-asws} father^{-asws}! One the sun returned for until he^{-asws} prayed Salat!

قال فأبكت و الله كل عدو و صديق ثم إن سكينه اعتنقت جسد الحسين ع فاجتمع عدة من الأعراب حتى جروها عنه

He (the narrator) said, 'By Allah^{-azwj}! Every enemy and friend cried. Then Seekeyna^{-asws} hugged the body of Al-Husayn^{-asws}. The enemies from the Bedouins gathered until they dragged her^{-asws} away from it'.

قال ثم نادى عمر بن سعد في أصحابه من يتدب للحسين فيوطئ الخيل ظهره فانتدب منهم عشرة و هم إسحاق بن حوية الذي سلب الحسين ع قميصه و أخنس بن مرثد و حكيم بن الطفيل السنبسي و عمرو بن صبيح الصيداوي و رجاء بن منقذ العبدي و سالم بن خيثمة الجعفي و لاحظ بن ناعم و صالح بن وهب الجعفي و هاني بن ثابت الحضرمي و أسيد بن مالك

He (the narrator) said, 'Then Umar^{-la} Bin Sa'ad^{-la} called out among his^{-la} companions: 'Who will deputise to Al-Husayn^{-asws} so the horses can trample his^{-asws} back'. Ten of them deputised, and they are: - Is'haq Bin Howey^{-la} the one who had stripped Al-Husayn^{-asws} of is^{-asws} shirt, and Akhnas Bin Marsad^{-la}, and Hakeem Bin Al Tufeyl Al Sanbasy^{-la}, and Amro Bin Sabeeh Al-Saydawi, and Raja'a Bin Manqad Al Abdy^{-la}, and Salim Bin Khaysama al Jufy^{-la}, and Wahaz Bin Na'im^{-la}, and Salih Bin Wahab Al Ju'fy^{-la}, and Hany Bin Shabeet Al Hazramy^{-la}, and Aseyd Bin Malik.

فداسوا الحسين ع بحوافر خيلهم حتى رضوا ظهره و صدره.

They^{-la} trampled Al-Husayn^{-asws} with the hooves of their^{-la} horses until they fragmented his^{-asws} back and his^{-asws} chest'.

قال و جاء هؤلاء العشرة حتى وقفوا على ابن زياد فقال أسيد بن مالك أحد العشرة شعر

بكل يعبوب شديد الأسر

نحن رضنا الصدر بعد الظهر

He (the narrator) said, 'And these ten came until they paused at Ibn Ziyad^{-la} Aseyd Bin Malik^{-la}, one of the ten said a poem, 'We have fragmented the chest after the back with every possible severe injury'.

فقال ابن زياد من أنتم فقالوا نحن الذين وطننا بخيولنا ظهر الحسين حتى طحنا جناجن صدره فأمر لهم بجائزة يسيرة.

Ibn Ziyad^{-la} said, 'Who are you all?' They said, 'We^{-la} are the ones who trod the back of Al-Husayn^{-asws} with our^{-la} horses until we grinded the wings (shoulders) of his^{-asws} chest!' He^{-la} ordered with them^{-la} to be given a little reward'.

قال أبو عمرو الزاهد فنظرنا في هؤلاء العشرة فوجدناهم جميعا أولاد زنا و هؤلاء أخذهم المختار فشد أيديهم و أرجلهم بسكك الحديد و أوطأ الخيل ظهورهم حتى هلكوا.

Abu Amro Al-Zahid said, 'We looked at those ten and we found them^{-la} all to be sons of adultery (illegitimate), and they were (later on) seized by Al-Mukhtar^{-ra}. He tied their hands and their legs with iron fetters and got the horses to trample them until they^{-la} died'.

أقول المعتمد عندي ما سيأتي في رواية الكافي أنه لم يتيسر لهم ذلك.

I (Majlisi) am saying, 'The reliable (report) with me is what I shall be coming with it the report of (the book) 'Al-Kafi', he (Al-Mukhtar^{-ra}) did not make that easy for them^{-la}'.

و قال صاحب المناقب و محمد بن أبي طالب قتل الحسين ع باتفاق الروايات يوم عاشوراء عاشر المحرم سنة إحدى و ستين و هو ابن أربع و خمسين سنة و ستة أشهر و نصف

And the author of 'Al-Manaqib' and Muhammad Bin Abu Talib said, 'By the concordant of the reports, Al-Husayn^{-asws} was killed on the Day of Ashura, tenth of Al-Muharram in the year sixty-one, and he^{-asws} was fifty-four years and six months and a half old.

قالا و أقبل فرس الحسين ع و قد عدا من بين أيديهم أن لا يؤخذ فوضع ناصيته في دم الحسين ع ثم أقبل يركض نحو خيمة النساء و هو يصهل و يضرب برأسه الأرض عند الخيمة حتى مات

They both said, 'And the horse of Al-Husayn^{-asws} came, and it had scurried in front of them that it should not be seized. It placed its forehead in the blood of Al-Husayn^{-asws}, then went to sprint towards the tents of the ladies, and it was neighing and striking the ground with its legs by the tent, until it died.

فلما نظر أخوات الحسين و بناته و أهله إلى الفرس ليس عليه أحد رفعن أصواتهن بالبكاء و العويل و وضعت أم كلثوم يدها على أم رأسها و نادت و محمداه و جداه و نبياه و أبا القاسم و علياه و جعفره و حمزاه و حسنه هذا حسين بالعراء صريع بكريلاء مجزور الرأس من القفا مسلوب العمامة و الرداء ثم غشي عليها.

When the sisters^{-asws} of Al-Husayn^{-asws} and his^{-asws} daughters^{-asws} and his^{-asws} family members looked at the horse not having anyone upon it, their raised their voices with the crying and the wailing, and (Syeda) Umm Kulsoom^{-asws} placed her^{-asws} hand upon the top of her^{-asws} head and called out: 'Waah Muhammad^{-saww}! Waah grandfather^{-saww}! Waah Prophet^{-saww}! Waah Abu Al-Qasim^{-saww}! Waah Ali^{-asws}! Waah Ja'far^{-asws}! Waah Hamza^{-ra}! Waah Hassan^{-asws}! This here is Al-Husayn^{-asws}, bare, slain at Karbala, decapitated of the head from the back, stripped of the turban and the cloak!' Then she^{-asws} fainted.

فأقبل أعداء الله لعنهم الله حتى ألدقوا بالخيمة و معهم شمر فقال ادخلوا فاسلبوا بزعمهم فدخل القوم لعنهم الله فأخذوا ما كان في الخيمة حتى أفوضوا إلى قرط كان في أذن أم كلثوم أخت الحسين ع فأخذوه و خرموا أذنها حتى كانت المرأة لتنازع ثوبها على ظهرها حتى تغلب عليه

The enemies of Allah^{-azwj} came until they cordoned off the tents, and Shimr^{-la} was with them. He^{-la} said, 'Enter and strip off their veils!' The people, may Allah^{-azwj} Curse them, entered and they seized whatever was in the tents to the extent that they removed the earrings which were in the ears of (Syeda) Umm Kulsoom^{-asws}, sister^{-asws} of Al-Husayn^{-asws}, and they snatched from her^{-asws} ears, to the extent that the woman would remove her veil which were upon her, until they would overcome upon it.

و أخذ قيس بن الأشعث لعنه الله قطيفة الحسين ع فكان يسمى قيس القطيفة و أخذ نعليه رجل من بني أود يقال له الأسود ثم مال الناس على الورس و الحلبي و الحلبي و الإبل فانتهبوها.

And Qasy Bin Al-Ash'as^{-la}, may Allah^{-azwj} Curse him^{-la}, took a blanket of Al-Husayn^{-asws}, so he^{-la} was named as 'Qays of the blanket'. And his^{-asws} slippers were taken by a man from the clan of Awd called Al-Aswad^{-la}. Then the people inclined to the chattels, and the ornaments, and the garments, and the camels, and looted these.

أقول رأيت في بعض الكتب أن فاطمة الصغرى قالت كنت واقفة بباب الخيمة و أنا أنظر إلى أبي و أصحابي مجزين كالأضاحي على الرمال و الخيول على أجسادهم تحول و أنا أفكر فيما يقع علينا بعد أبي من بني أمية أ يقتلوننا أو يأسروننا

I (Majlisi) am saying, 'I have seen in one of the books that (Syeda) Fatima Al-Sughra^{-asws} said, 'I^{-asws} was standing at the door of the tent and I^{-asws} was looking at my^{-asws} father^{-asws} and the body parts of my^{-asws} (his^{-asws}) companions like the sacrificed animals upon the sand, and the horses were wandering (trampling) upon their bodies, and I^{-asws} was thinking regarding what would be occurring upon us^{-asws} after my^{-asws} father^{-asws} from the clan of Umayya^{-la}. Will they^{-la} be killing us^{-asws}, or making us^{-asws} captives?

فإذا برجل على ظهر جواده يسوق النساء بكعب رجمه و هن يلذن بعضهن ببعض و قد أخذ ما عليهن من أخمرة و أسورة و هن يصحن و جداه و أبناه
وا عليها و قلة ناصره و احسنه أ ما من مجير يجيرنا أ ما من ذائد يندود عنا

There was a man^{-la} upon the back of his stallion ushering the women with the end of his^{-la} spear and they^{-asws} were sheltering with each other, and whatever was upon them had been taken, from veils and bracelets, and they were shouting, 'Waah grandfather^{-saww}! Waah father^{-asws}! Waah Ali^{-asws}! Waah scarcity of helpers! Is there no rescuer to rescue us^{-asws}! Is there no defender to defend us^{-asws}!'

قالت فطار فوادي و ارتعدت فرائصي فجعلت أجبل بطربي يمينا و شمالا على عمي أم كلثوم خشية منه أن يأتيني.

She^{-asws} said: 'My^{-asws} heart flew^{-asws} and my^{-asws} limbs trembles, so I^{-asws} went on to wander right and left to my^{-asws} aunt (Syeda) Umm Kulsoom^{-asws}, fearing from him^{-la} that he^{-la} might come towards me^{-asws}.

فبينما أنا على هذه الحالة و إذا به قد قصدي ففررت منهزمة و أنا أظن أني أسلم منه و إذا به قد تبعني فذهلت خشية منه و إذا بكعب الرمح بين كتفي فسقطت على وجهي فخرم أذني و أخذ قرطي و مقنعتي و ترك الدماء تسيل على خدي و رأسي تصهره الشمس و ولّى راجعا إلى الخيم

While I^{-asws} was upon this state, and there he was aiming towards me^{-asws}. I^{-asws} fled to escape, and I^{-asws} was thinking I^{-asws} would be safe from him^{-la}, and he^{-la} started pursuing me^{-asws}. I^{-asws} was stunned, fearing from him^{-la}, and he^{-la} placed the end of his^{-la} spear upon my^{-asws} shoulder. So, I^{-asws} fell down upon my^{-asws} face. He^{-la} pulled my^{-asws} earrings and my^{-asws} veil and left the blood flowing upon my^{-asws} cheeks, and my^{-asws} head to be heated by the sun, and he^{-la} turned around returning to the tent.

و أنا مغشي علي و إذا أنا بعمتي عندي تبكي و هي تقول قومي نمضي ما أعلم ما جرى على البنات و أخيك العليل فقامت و قلت يا عمتاه هل من خرقة أستر بها رأسي عن أعين النظار

And there was unconsciousness upon me^{-asws}, and there I^{-asws} was with my^{-asws} aunt being with me^{-asws}, crying, and she^{-asws} was saying, 'Stand up, we^{-asws} have to go. You^{-asws} don't know what has occurred upon the daughter^{-asws} and your^{-asws} sick brother^{-asws}'. So, I^{-asws} stood up and said: 'O aunt^{-asws}! Is there any piece of cloth I^{-asws} can be veiling my^{-asws} head with from the eyes of the beholders?'

فقلت يا بنتاه و عمتك مثلك فرأيت رأسها مكشوفة و متنها قد أسود من الضرب فما رجعا إلى الخيمة إلا و هي قد نجت و ما فيها و أخي علي بن الحسين مكبوب على وجهه لا يطيق الجلوس من كثرة الجوع و العطش و الأسقام فجعلنا نبكي عليه و يبكي علينا.

She^{-asws} said: 'O daughter^{-asws}, and your^{-asws} aunt is like you^{-asws}! I^{-asws} saw her^{-asws} head uncovered, and she^{-asws} had black (and blue) marks from being hit (by spears). We did not

return to the tent except, and it had been plundered, and whatever was in it, and my^{-asws} brother^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} was prone upon his^{-asws} face, not being able to sit up from the severity of the hunger and the thirst and the illness. We^{-asws} went on to cry upon him^{-asws}, and he^{-asws} cried upon us^{-asws}’.

و قال المفيد رحمه الله قال حميد بن مسلم فانتبهنا إلى علي بن الحسين و هو منبسط على فراش و هو شديد المرض و مع شمر جماعة من الرجال فقالوا له أ لا تقتل هذا العليل فقلت سبحان الله أ تقتل الصبيان إنما هذا صبي و إنه لما به

And Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, ‘Hameed^{-la} Bin Muslim^{-la} said, ‘We ended up to Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was flat upon a bed, and he^{-asws} was severely ill, and there was a group with Shmr^{-la} from the foot soldiers. They said to him^{-asws}, ‘Will you^{-la} not kill this sick man?’ I said, ‘Glory be to Allah^{-azwj}! Will you^{-la} kill the children? But rather, this is a child and he^{-asws} is with (illness) what he^{-asws} is with!’

فلم أزل حتى دفعتهم عنه و جاء عمر بن سعد فصاحت النساء في وجهه و بكين فقال لأصحابه لا يدخل أحد منكم بيوت هؤلاء النساء و لا تعرضوا لهذا الغلام المريض

I did not cease until I repelled them^{-la} away from him^{-asws}. And Umar^{-la} Bin Sa’ad^{-la} came. The women cried in his^{-la} face and they^{-asws} were crying. He^{-la} said to his^{-la} companion, ‘Not one of you^{-la} should enter the houses (tents) of these women, nor confront to this sick boy!’

فسألته النسوة أن يسترجع ما أخذ منهن ليسترن به فقال من أخذ من متاعهم شيئا فليرده

The women asked him^{-la} for the return of whatever had been seized from them^{-asws} to be veiled with it. He^{-la} said, ‘Anyone who has taken anything from their^{-asws} belongings, so let him^{-la} return it!’

فو الله ما رد أحد منهم شيئا فوكل بالفسطاط و بيوت النساء و علي بن الحسين جماعة ممن كان معه و قال احفظوهم لئلا يخرج منهم أحد و لا يساء إليهم.

By Allah^{-azwj}! Not one of them^{-la} returned anything. A group of them^{-la} who were with him^{-la} were placed in charge of the tents and rooms of the women and Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-la} said, ‘Guard them^{-asws}, lest one of them exits, and do not be offensive to them^{-asws}!’

و قال محمد بن أبي طالب ثم إن عمر بن سعد سرح برأس الحسين ع يوم عاشوراء مع خولي بن يزيد الأصبحي و حميد بن مسلم إلى ابن زياد ثم أمر برءوس الباقيين من أهل بيته و أصحابه فقطعت و سرح بها مع شمر بن ذي الجوشن إلى الكوفة

And Muhammad Bin Abu Talib said, ‘Then Umar^{-la} Bin Sa’ad^{-la} dispatched the head of Al-Husayn^{-asws} on the Day of Ashura, with Khowly^{-la} Bin Yazeed Al-Asbahy^{-la} and Hameed Bin Muslim (an illegitimate one who happened to be among those who increased the gathering of enemies - one of the main battle reporters) to Ibn Ziyad^{-la}. Then he^{-la} ordered with the heads of the remainder of his^{-asws} family members and his^{-asws} companions. So, these were cut off and dispatched with Shmr Bin Zil Jowshan^{-la} to Al-Kufa.

و أقام ابن سعد يومه ذلك و غده إلى الزوال فجمع قتلاه فصلى عليهم و دفنهم و ترك الحسين و أصحابه منبذين بالعراء فلما ارتحلوا إلى الكوفة عمد أهل الغاضرية من بني أسد فصلوا عليهم و دفنهم

And I stayed with Ibn Sa'ad^{-la} on that day of his^{-la} and was with him^{-la} up to the midday. He^{-la} gathered his^{-la} slain ones and prayed Salat upon them and buried them, and he^{-la} neglected Al-Husayn^{-asws} and his^{-asws} companions cast out in the open. When they^{-la} departed to Al-Kufa, the people of Al-Ghaziriy from the clan of Asad came and prayed Salat upon them^{-asws} and buried them^{-asws}.

و قال ابن شهر آشوب و كانوا يجدون لأكثرهم قبورا و يرون طيوراً بيضا.

And Ibn Shehr Ashub said, 'And they were finding in most of their graves and seeing, while birds'.

و قال محمد بن أبي طالب و روي أن رؤوس أصحاب الحسين و أهل بيته كانت ثمانية و سبعين رأساً و اقتسمتها القبائل ليتقربوا بذلك إلى عبيد الله و إلى يزيد

And Muhammad Bin Abu Talib said, 'And it is reported that the heads of the companions of Al-Husayn^{-asws} and of his^{-asws} family members were seventy-eight heads, and the tribes shared between them in order to draw nearer to Ubeydullah^{-la} and to Yazeed^{-la}, with that.

فجاءت كندة بثلاثة عشر رأساً و صاحبهم قيس بن الأشعث و جاءت هوازن باثني عشر رأساً و في رواية ابن شهر آشوب بعشرين و صاحبهم شمر لعنه الله و جاءت تميم بسبعة عشر رأساً و في رواية ابن شهر آشوب بتسعة عشر

(The tribe of) Kinda came with thirteen heads, and their leader was Qays Bin Al-Ash'as; and (the tribe of) Hawazin came with twelve heads. And in a report of Ibn Shehr Ashub, with twenty (heads) and their leader was Shimr^{-la}, may Allah^{-azwj} Curse him^{-la}. And the (tribe of) Tameem came with seven (heads). And in a report of Ibn Shehr Ashub, with seventeen (heads).

و جاءت بنو أسد بستة عشر رأساً و في رواية ابن شهر آشوب بتسعة رؤوس و جاءت مذحج بسبعة رؤوس و جاءت سائر الناس بثلاثة عشر رأساً و قال ابن شهر آشوب و جاء سائر الجيش بتسعة رؤوس و لم يذكر مذحج

And the clan of Asad came with sixteen heads. And in a report of Ibn Shehr Ashub, nineteen heads; and (the tribe of) Mazhaj came with nine heads. And the rest of the people came with thirteen heads. And Ibn Shehr Ashub said, 'And the rest of the army came with nine heads', and he did not mention (the tribe of) Mazhaj'.

قال فذلك سبعون رأساً ثم قال و جاءوا بالحرم أسارى إلا شهريانويه فإنها أتلقت نفسها في الفرات.

He (the narrator) said, 'So that was seventy heads'. Then he (the narrator) said, 'And they came with the sanctimonious ones as captives, except for Shehrbanuwiya^{-asws}, for she^{-asws} had thrown herself^{-asws} into the Euphrates (and was taken to Iran by miracle).

و قال ابن شهر آشوب و صاحب المناقب و محمد بن أبي طالب اختلفوا في عدد المقتولين من أهل البيت ع فالأكثر على أنهم كانوا سبعة و عشرين سبعة من بني عقيل مسلم المقتول بالكوفة و جعفر و عبد الرحمن ابنا عقيل و محمد بن مسلم و عبد الله بن مسلم و جعفر بن محمد بن عقيل و محمد بن أبي سعيد بن عقيل

And Ibn Shehr Ashub, and the author of 'Al-Manaqib', and Muhammad Bin Abu Talib said, 'They have differed regarding of the number from the People^{-asws} of the Household having been killed. The maximum is based upon that they^{-asws} were twenty-seven, seven being from the sons^{-asws} of Muslim^{-asws} Bin Aqeel^{-asws}, the one killed at Al-Kufa, and Ja'far^{-asws} and Abdul Rahman^{-asws} two sons^{-asws} of Aqeel^{-asws}, and Muhammad^{-asws} Bin Muslim^{-asws}, and Abdullah^{-asws} Bin Muslim^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws} Bin Aqeel^{-asws}, and Muhammad^{-asws} Bin Abu Saeed Bin Aqeel^{-asws}.

و زاد ابن شهر آشوب عوناً و محمداً ابني عقيل و ثلاثة من ولد جعفر بن أبي طالب محمد بن عبد الله بن جعفر و عون الأكبر بن عبد الله و عبيد الله بن عبد الله و

And Ibn Shehr Ashub added Awn^{-asws} and Muhammad^{-asws}, two sons^{-asws} of Aqeel, and three from the sons^{-asws} of Ja'far^{-asws} Bin Abu Talib^{-asws} – Muhammad^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws}, and Awn^{-asws} Al-Akbar^{-asws} Bin Abdullah^{-asws}, and Ubeydullah^{-asws} Bin Abdullah^{-asws}.

من ولد علي ع تسعة الحسين ع و العباس و يقال و ابنه محمد بن العباس و عمر بن علي و عثمان بن علي و جعفر بن علي و إبراهيم بن علي و عبد الله بن علي الأصغر و محمد بن علي الأصغر و أبو بكر شك في قتله

From the sons^{-asws} of Ali^{-asws}, there were nine – Al-Husayn^{-asws}, and Al-Abbas^{-asws}, and it is said, and his^{-asws} son^{-asws} Muhammad^{-asws} Bin Al-Abbas^{-asws}, and Umar Bin Ali^{-asws}, and Usman Bin Ali^{-asws}, and Ja'far Bin Ali^{-asws}, and Ibrahim Bin Ali^{-asws}, and Abdullah Bin Ali Al-Asghar^{-asws}, and Muhammad Bin Ali Al-Asghar^{-asws}, and Abu Bakr^{-asws} (Ubeydullah Ibn Ali^{-asws} -see an earlier Hadith). There is a doubt regarding him^{-asws} been killed.

و أربعة من بني الحسن أبو بكر و عبد الله و القاسم و قيل بشر و قيل عمر و كان صغيراً و ستة

~~And there were four from the sons^{-asws} of Al-Husayn^{-asws} – Abu Bakr^{-asws}, and Abdullah^{-asws}, and Al-Qasim^{-asws}, and it is said, Bishr, and it is said, Umar, and he was small (does not make sense, as some names are son of Ali^{-asws})~~

من بني الحسين مع اختلاف فيه علي الأكبر و إبراهيم و عبد الله و محمد و حمزة و علي و جعفر و عمر و زيد و ذبح عبد الله في حجره و لم يذكر صاحب المناقب إلا علياً و عبد الله و أسقط ابن أبي طالب حمزة و إبراهيم و زيدا و عمر.

And from the sons^{-asws} of Al-Husayn^{-asws}, along with the differing in it – Ali Al-Akbar^{-asws}, and Ibrahim^{-asws} and Abdullah^{-asws}, and Muhammad^{-asws}, and Hamza^{-asws}, and Ali^{-asws}, and Ja'far^{-asws}, and Omar^{-asws}, and Zayd^{-asws}, and Abdullah^{-asws} slaughtered in his^{-asws} lap. And the author of 'Al-Manaqib' did not mention, except Ali^{-asws} and Abdullah^{-asws} and dropped Ibn Abu Talib Hamza^{-ra} and Ibrahim^{-asws}, and Zayd^{-asws} and Umar^{-asws}.

و قال ابن شهر آشوب و يقال لم يقتل محمد الأصغر بن علي ع لمرضه و يقال رماه رجل من بني دارم فقتله

And Ibn Shehr Ashub said, 'And it is said, 'Muhammad Bin Al-Asghar Bin Ali^{-asws} was not killed due to his^{-asws} illness. And it is said, he^{-asws} was shot at by a man from the clan of Darim, and he^{-asws} was killed.

و قال أبو الفرج جميع من قتل يوم الطف من ولد أبي طالب سوى من يختلف في أمره اثنان و عشرون رجلا

And Abu Al-Faraj said, 'The entirety of the ones killed on the day of Al-Taff (Karbala), from the sons^{-asws} of Abu Talib^{-asws}, besides the one there is differing regarding his^{-asws} matter, were twenty-two men'.

و قال ابنُ نَمَّا رَحِمَهُ اللهُ قَالَتْ الرُّوَاهُ كُنَّا إِذَا ذَكَرْنَا عِنْدَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَتَلَ الْحُسَيْنِ ع قَالَ قَتَلُوا سَبْعَةَ عَشَرَ إِنْسَانًا كُلُّهُمْ ارْتَكَضَ فِي بَطْنِ فَاطِمَةَ يُعْنِي بِنْتُ أَسَدٍ أُمِّ عَلِيٍّ ع.

And Ibn Nama, may Allah^{-azwj} have Mercy on him, said, 'The reporter have said, 'Whenever we mentioned the killers of Al-Husayn^{-asws} in the presence of Muhammad^{-asws} Bin Ali Baqir^{-asws}, he^{-asws} said: 'They killed seventeen persons, all of them^{-asws} being from the progeny of (Syeda) Fatima^{-asws} – meaning (Syeda) Fatima Bint Asad^{-asws}, mother^{-asws} of Ali^{-asws}'.

3- أَقُولُ رَوَى الشَّيْخُ فِي الْمَصْبَاحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى سَيِّدِي أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي يَوْمِ عَاشُورَاءَ فَأَلْفَيْتُهُ كَاسِفَ اللَّوْنِ ظَاهِرَ الْحُزْنِ وَ دُمُوعَهُ تَنَحَدِرُ مِنْ عَيْنَيْهِ كَاللُّؤْلُؤِ الْمُتَسَاقِطِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مِمَّ بُكَاءُكَ لَا أَبْكِي اللَّهُ عَيْنَيْكَ

I (Majlisi) am saying, 'It is reported by the Sheikh (Al Tusi) in 'Al Misbah', from Abdullah Bin Sinan who said,

'I entered to see my Master^{-asws} Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} during the day of Ashura, and I saw him^{-asws} pale of colour, apparent of grief and his^{-asws} tears were rolling from his^{-asws} eyes like the falling pearls. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} crying from? May Allah^{-azwj} not Cause your^{-asws} eyes to cry!'

فَقَالَ لِي أَوْ فِي غَفْلَةٍ أَنْتَ أَمَا عَلِمْتَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع أُصِيبَ فِي مِثْلِ هَذَا الْيَوْمِ قُلْتُ يَا سَيِّدِي فَمَا قَوْلُكَ فِي صَوْمِهِ

He^{-asws} said to me: 'Or are you in heedlessness? Don't you know that Al-Husayn^{-asws} Bin Ali^{-asws} was afflicted in a day like this?' I said, 'O my Master^{-asws}! So, what is your^{-asws} view regarding Fasting during it?'

فَقَالَ لِي صُومُهُ مِنْ غَيْرِ تَبَيُّبٍ وَ أَفْطَرُهُ مِنْ غَيْرِ تَشْمِيمٍ وَ لَا يُجْعَلُهُ يَوْمَ صَوْمٍ كَمَلًا وَ لِيَكُنْ إِفْطَارُكَ بَعْدَ صَلَاةِ الْعَصْرِ بِسَاعَةٍ عَلَى شَرَبَةٍ مِنْ مَاءٍ فَإِنَّهُ فِي مِثْلِ ذَلِكَ الْوَقْتِ مِنْ ذَلِكَ الْيَوْمِ تَحَلَّتِ الْمُهَيْجَاءُ عَنْ آلِ رَسُولِ اللَّهِ ص وَ انْكَشَفَتِ الْمَلْحَمَةُ عَنْهُمْ وَ فِي الْأَرْضِ مِنْهُمْ ثَلَاثُونَ صَرِيحًا فِي مَوَالِيهِمْ

He^{-asws} said to me: 'Fast it from without making intention overnight and break it from without rejoicing, and do not make the day to be a complete Fast but break it after Salat Al-Asr by an hour upon drinking from the water, for it was during similar to that time of that day, the battle commotion subsided from the family of Rasool-Allah^{-saww}, and the carnage was uncovered from them, and there were thirty of them^{-asws} slain in the ground among their^{-asws} friends.

يَعْرِى عَلَى رَسُولِ اللَّهِ مَصْرَعُهُمْ وَ لَوْ كَانَ فِي الدُّنْيَا يَوْمٌ حَيًّا لَكَانَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ هُوَ الْمُعْرَى بِهِمْ

Their slaying was painful upon Rasool-Allah^{-saww} and had he^{-saww} been alive in the world on that day, he^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-saww} Progeny^{-asws}, would have been the receiver of the condolences with them^{-asws}.

قَالَ وَ بَكَى أَبُو عَبْدِ اللَّهِ ع حَتَّى اخْضَلَّتْ لِحْيَتُهُ بِدُمُوعِهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ النُّورَ خَلَقَهُ يَوْمَ الْجُمُعَةِ فِي تَعْدِيرِهِ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ

He (the narrator) said, 'And Abu Abdullah^{-asws} wept until his^{-asws} beard was moistened with his^{-asws} tears, then he^{-asws} said: 'When Allah^{-azwj} Mighty and Majestic Created the Light, He^{-azwj} Created in on the day of Friday in His^{-azwj} Pre-determination, during the first day from the month of Ramazan.

وَ خَلَقَ الظُّلُمَةَ فِي يَوْمِ الْأَرْبَعَاءِ يَوْمَ عَاشُورَاءَ فِي مِثْلِ ذَلِكَ الْيَوْمِ يَعْنِي الْعَاشِرَ مِنْ شَهْرِ الْمُحَرَّمِ فِي تَعْدِيرِهِ وَ جَعَلَ لِكُلِّ مِنْهُمَا شِرْعَةً وَ مِنْهَا جَاءَ إِلَى آخِرِ الْخَبَرِ.

And He^{-azwj} Created the darkness during the day of Wednesday on the Day of Ashura, during a day like that, meaning the tenth from the month of Al-Muharram in His^{-azwj} Pre-determination, and Made for each of these two **a Law and a Manifesto [5:48]** – up to the end of the Hadeeth".¹³

وَ رَوَى صَاحِبُ الْمَنَاقِبِ مِنْ كِتَابِ بُسْتَانِ الطَّرْفِ عَنِ الْحُسَيْنِ الْبَصْرِيِّ قَالَ: قُتِلَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع سِتَّةَ عَشَرَ مِنْ أَهْلِ بَيْتِهِ مَا كَانَ هُمْ عَلَى وَجْهِ الْأَرْضِ شَيْبَةً وَ رُوِيَ عَنِ الْحُسَيْنِ بِإِسْنَادٍ آخَرَ سَبْعَةَ عَشَرَ مِنْ أَهْلِ بَيْتِهِ.

And it is reported by the author of 'Al Manaqib' from the book 'Bustan Al Turaf', from Al-Hassan Al Basri who said,

'There were killed with Al-Husayn^{-asws} Bin Ali^{-asws}, sixteen of his^{-asws} family members. There was not likeness for them^{-asws} upon the surface of the earth'. And it is reported from Al-Hassan by another chain, 'Seventeen of his^{-asws} family members'.¹⁴

وَ قَالَ ابْنُ شَهْرَآشُوبِ الْمَقْتُولُونَ مِنْ أَصْحَابِ الْحُسَيْنِ ع فِي الْحِمْلَةِ الْأُولَى - نَعِيمُ بْنُ عَجَلَانَ وَ عِمْرَانُ بْنُ كَعْبٍ وَ حَارِثُ الْأَشْجَعِيِّ وَ حَنْظَلَةُ بْنُ عَمْرٍو الشَّيْبَانِيُّ وَ قَاسِطُ بْنُ زَهَيْرٍ وَ كَنَانَةُ بْنُ عَتِيقٍ وَ عَمْرٍو بْنُ مَشِيعَةَ وَ ضَرْغَامَةُ بْنُ مَالِكٍ وَ عَامِرُ بْنُ مُسْلِمٍ وَ سَيْفُ بْنُ مَالِكٍ النَّمِيرِيِّ وَ عَبْدِ الرَّحْمَنِ الْأَرْحَجِيُّ وَ مَجْمَعُ الْعَائِذِيِّ وَ حَبَابُ بْنُ الْحَارِثِ وَ عَمْرٍو الْجَنْدِيُّ وَ الْجَلَّاسُ بْنُ عَمْرٍو الرَّاسِي

And Ibn Shehr Ashub,

'The ones from the companions of Al-Husayn^{-asws} killed in the first attack were – Nueym Bin Ajlan^{-ra}, and Imran Bin Ka'ab Bin Haris Al-Ashjaie^{-ra}, and Hanzala Bin Amro Al-Shaybani^{-ra}, and Qasit Bin Zuheyr^{-ra}, and Kananah Bin Ateeq^{-ra}, and Amro Bin Mashiya^{-ra}, and Zurghama Bin Malik^{-ra}, and Aamir Bin Muslim^{-ra}, and Sayf Bin Malik Al-Numeyri^{-ra}, and Abdul Rahman Al-Araby^{-ra}, and Majma'a Al-Aizy^{-ra}, and Habab Bin Al-Haris^{-ra}, and Amro Al-Jandy^{-ra}, and Al-Jalas Bin Amro Al-Rasy^{-ra}.

¹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 3 a

¹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 3 b

و سوار بن أبي حمير الفهمي و عمار بن أبي سلامة الدالاني و النعمان بن عمرو الراسبي و زاهر بن عمرو مولى ابن الحمق و جبلة بن علي و مسعود بن الحجاج و عبد الله بن عروة الغفاري و زهير بن بشير الخثعمي و عمار بن حسان و عبد الله بن عمير و مسلم بن كثير و زهير بن سليم و عبد الله و عبيد الله ابنا زيد البصري و عشرة من موالى الحسين ع و اثنان من موالى أمير المؤمنين ع.

And Suwar Bin Abu Himeyr Al-Fahmy^{ra}, and Ammar Bin Abu Salamah Al-Dalany^{ra}, and Al-Numan Bin Amro Al-Rasy^{ra}, and Zahir Bin Amro a slave of Ibn Al Hamaq^{ra}, and Jabalah Bin Ali^{ra}, and Masoud Bin Al-Hajaj^{ra}, and Abdullah Bin Urwah Al-Ghifari^{ra}, and Zuheyr Bin Bashir Al-Khas'amy^{ra}, and Ammar Bin Hasaan^{ra}, and Abdullah Bin Umeyr^{ra}, and Muslim Bin Kaseer^{ra}, and Zuheyr Bin Saleem^{ra}, and Abdullah^{ra} and Ubeydullah^{ra} two sons of Zayd Al Basri, and ten from the slaves of Al-Husayn^{asws} and twelve from the slaves of Amir Al-Momineen^{asws}.¹⁵

قَالَ رَوَيْنَا بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عُبَيْشٍ عَنِ الشَّيْخِ الصَّالِحِ أَبِي مَنْصُورٍ بْنِ عَبْدِ الْمُنْعَمِ بْنِ النُّعْمَانِ الْبَغْدَادِيِّ رَحِمَهُمُ اللَّهُ قَالَ: خَرَجَ مِنَ النَّاحِيَةِ سَنَةَ اثْنَتَيْنِ وَ خَمْسِينَ وَ مِائَتَيْنِ عَلَى يَدِ الشَّيْخِ مُحَمَّدِ بْنِ غَالِبٍ الْأَصْفَهَانِيِّ حِينَ وَفَاةِ أَبِي رَحْمَةَ اللَّهِ وَ كُنْتُ حَدِيثَ السِّنِّ وَ كَتَبْتُ أَسْتَأْذِنُ فِي زِيَارَةِ مَوْلَايَ أَبِي عَبْدِ اللَّهِ ع وَ زِيَارَةِ الشُّهَدَاءِ رِضْوَانُ اللَّهِ عَلَيْهِمْ

He said, 'We are reporting by you chain to my grandfather Abu Ja'far Al Tusi, from Muhammad Bin Ahmad Bin Ayyash, from the righteous Sheikh Abu Mansour Bin Abdul Mun'im Bin Al Numan Al Baghdadi having said,

'There emerged from the (Holy) corner (12th Imam^{asws}) in the year two hundred and fifty-two (252 A.H.), upon the hand of the Sheikh Muhammad Bin Ghalib Al-Asfahany, when my father died, and I was of young age, and I had written seeking permission in visiting my Master^{asws} Abu Abdullah^{asws}, and visiting the martyrs, may the Pleasure of Allah^{azwj} be upon them^{ra}.

فَخَرَجَ إِلَيَّ مِنْهُ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا أَرَدْتَ زِيَارَةَ الشُّهَدَاءِ رِضْوَانُ اللَّهِ عَلَيْهِمْ فَقِفْ عِنْدَ رِجْلِي الْحُسَيْنِ ع وَ هُوَ قَبْرُ عَلِيِّ بْنِ الْحُسَيْنِ ع فَاسْتَقْبِلِ الْقِبْلَةَ بِوَجْهِكَ فَإِنَّ هُنَاكَ حُزْمَةَ الشُّهَدَاءِ وَ أَوْمِي وَ أَشِرْ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ قُلْ

So there came out to me from him^{asws}: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Whenever you intend to visit the martyrs, may the Pleasure of Allah^{azwj} be upon them^{ra}, pause by the feet of Al-Husayn^{asws}, and it is the grave of Ali^{asws} Bin Al-Husayn^{asws} (Ali Al-Akbar^{asws}). Face the Qiblah with your face, and over there are most of the martyrs, and gesture and indicate to Ali^{asws} Bin Al-Husayn^{asws} and say: -

السَّلَامُ عَلَيْكَ يَا أَوَّلَ قَتِيلٍ مِنْ نَسْلِ خَيْرِ سَلِيلٍ مِنْ سُلَالَةِ إِبْرَاهِيمَ الْخَلِيلِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَبِيكَ إِذْ قَالَ فَبِكِ قَتَلَ اللَّهُ قَوْمًا قَتَلُواكَ يَا بُنَيَّ مَا أَجْرَاهُمْ عَلَى الرَّحْمَنِ وَ عَلَى انْتِهَاكِ حُرْمَةِ الرَّسُولِ عَلَى الدُّنْيَا بَعْدَكَ الْعَفَا

'The greetings be upon you^{asws}, O first one to be killed from the best ancestry, from the ancestry of Ibrahim^{as} - the Friend (of Allah^{azwj}). May the Salawaat of Allah^{azwj} be upon you^{asws} and upon your^{asws} father^{asws} when he^{asws} said regarding you^{asws}: 'May Allah^{azwj} Kill the people who killed you^{asws}. O my^{asws} son^{asws}! How audacious they were upon the Beneficent, and upon violating the sanctity of the Rasool^{saw} - Obliteration be for the world after you^{asws}.

كَأَنِّي بِكَ بَيْنَ يَدَيْكَ مَائِلًا وَ لِلْكَافِرِينَ قَاتِلًا قَاتِلًا-

¹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 3 c

It is as if I^{-asws} am with you^{-asws} in front of you^{-asws} likewise, and to the Kafirs, killer, killer.

أَنَا عَلِيٌّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ -
أَطْعَمْتُكُمْ بِالرُّمَحِ حَتَّى يَنْثَنِي -
وَاللَّهِ لَا يَخُكُّكُمْ فِينَا ابْنُ الدَّعِيِّ -
نَحْنُ وَبَيْتُ اللَّهِ أَوْلَى بِالنَّبِيِّ -

I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}. We^{-asws} and the House of Allah^{-azwj} are foremost with the Prophet^{-saww}. I^{-asws} shall stab you all with the spear until it bends. I^{-asws} shall strike you all with the sword protecting my^{-asws} father^{-asws}, a strike of a Hashemite boy, Arabian. By Allah^{-azwj}! By Allah, we^{-asws} will not be governed by the son of the illegitimate!'

حَتَّى فَضَيْتُ نَجَبَكَ وَ لَقِيتُ رَبَّكَ أَشْهَدُ أَنَّكَ أَوْلَى بِاللَّهِ وَ بِرَسُولِهِ وَ أَنَّكَ ابْنُ رَسُولِهِ وَ حُجَّتُهُ وَ أَمِينُهُ وَ ابْنُ حُجَّتِهِ وَ أَمِينِهِ

(I testify that it has happened) Until you^{-asws} fulfilled your^{-asws} vow and met your^{-asws} Lord^{-azwj}. I^{-asws} testify that you^{-asws} are foremost with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and you^{-asws} are a son^{-asws} of His^{-azwj} Rasool^{-saww}, and His^{-asws} Divine Authority, and His^{-azwj} Trustee and son of His^{-azwj} Divine Authority, and His^{-azwj} Trustees.

حَكَّمَ اللَّهُ عَلَى قَاتِلِكَ مُرَّةً بِنِ مُنْقِذِ بْنِ التُّغَمَانِ الْعُبَيْدِيِّ لَعَنَهُ اللَّهُ وَ أَخْرَاهُ وَ مَنْ شَرِكَهُ فِي قَتْلِكَ وَ كَانُوا عَلَيْكَ ظَهيراً أَصْلَاهُمْ اللَّهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرُهُ

Allah^{-azwj} will Judge upon your^{-asws} killer Murrah Bin Munqiz Bin Al-Numan Al-Abdy^{-la}, may Allah^{-azwj} Curse him^{-la} and Disgrace him^{-la}, and the ones who participated in killing you^{-asws}, and they were backing each other against you^{-asws}. May Allah^{-azwj} Make them arrive to Hell, and it is an evil destination.

وَ جَعَلَنَا اللَّهُ مِنْ مَلَاقِيكَ وَ مُرَافِقِي جَدِّكَ وَ أَبِيكَ وَ عَمِّكَ وَ أَخِيكَ وَ أُمِّكَ الْمُظْلُومَةِ وَ أَبْرَأُ إِلَى اللَّهِ مِنْ أَعْدَائِكَ أُولَى الْجُحُودِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And may Allah^{-azwj} Make us to be from your acquaintances and friends of your^{-asws} grandfather^{-saww}, and your^{-asws} father^{-asws}, and your^{-asws} uncle^{-asws}, and your^{-asws} brother^{-asws}, and your^{-asws} oppressed mother^{-asws}. And I disavow to Allah^{-azwj} from your^{-asws} enemies, the first rejectors. And the greetings be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings.

السَّلَامُ عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الطِّفْلِ الرُّضِيعِ الْمَرْمِيِّ الصَّرِيعِ الْمُتَشَحِّطِ دَمًا الْمُسْعَدِ دَمُهُ فِي السَّمَاءِ الْمَذْبُوحِ بِالسَّهْمِ فِي حَجَرٍ أَبِيهِ لَعَنَ اللَّهُ رَامِيَهُ حَزْمَلَةَ بْنِ كَاهِلِ الْأَسَدِيِّ وَ دَوِيهِ

The greetings be upon Abdullah^{-asws} Bin Al-Husayn^{-asws} (known as Ali Al-Asghar^{-asws}), the child shot at, the slain, the smeared in blood. His^{-asws} blood ascended to the sky, the one^{-asws} slaughtered by the arrow in the lap of his^{-asws} father^{-asws}. May Allah^{-azwj} Curse his^{-asws} shooter Hurmala Bin Kahil Al-Asady^{-la} and his^{-la} associates!

السَّلَامُ عَلَى عَبْدِ اللَّهِ بْنِ أَمِيرِ الْمُؤْمِنِينَ مُبْلِى الْبَلَاءِ وَ الْمُتَنَادِي بِالْوَلَاءِ فِي عَرْصَةِ كَرْبَلَاءِ الْمَضْرُوبِ مُقْبِلًا وَ مُدْبِرًا لَعَنَ اللَّهُ قَاتِلَهُ هَانِيٌّ بْنُ ثُبَيْتِ الْحَضْرَوِيِّ

The greetings be upon Abdullah Bin Amir Al-Momineen^{-asws}, afflicted with the afflictions, and the caller with the woe in the plains of Karbala, the one struck from the front and the back (by deceit). May Allah^{-azwj} Curse his^{-asws} killer Hany Bin Subeyt Al-Hazramy^{-la}!

السَّلَامُ عَلَى أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الْمُوَاسِي أَخَاهُ بِنَفْسِهِ الْأَخِذَ لَعْدِهِ مِنْ أَمْسِهِ الْقَادِي لَهُ الْوَاقِي السَّاعِي إِلَيْهِ بِمَائِهِ الْمَقْطُوعَةِ يَدَاهُ لَعَنَ اللَّهُ قَاتِلَهُ يَزِيدَ بْنِ الرُّقَادِ الْجُهَيِّ وَ حَكِيمَ بْنِ الطُّفَيْلِ الطَّائِي

The greetings be upon Abu Al-Fazl Al-Abbas^{-asws} Bin Amir Al-Momineen^{-asws}, the comfort of his^{-asws} brother^{-asws} by himself^{-asws}, the one taking with sacrificing for him^{-asws} morning and evening, the saver, in service to him^{-asws} with his^{-asws} water, the amputated of hands. May Allah^{-azwj} Curse his^{-asws} killer Yazeed Bin Al-Ruqqad Al-Juhny^{-la}, and Hakeem Bin Al-Tufayl Al-Taie^{-la}!

السَّلَامُ عَلَى جَعْفَرِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الصَّابِرِ بِنَفْسِهِ مُحْتَسِباً وَ النَّائِي عَنِ الْأَوْطَانِ مُعْتَرِياً الْمُسْتَسْلِمَ لِلْقِتَالِ الْمُسْتَقْلِمَ لِلزَّلَالِ الْمَكْثُورِ بِالرِّجَالِ لَعَنَ اللَّهُ قَاتِلَهُ هَانِيَّ بْنَ ثُبَيْتِ الْحَضْرَمِيِّ -

The greetings be upon Ja'far^{-asws} Bin Amir Al-Momineen^{-asws}, the patient with himself^{-asws}, anticipating, removing himself^{-asws} from the homeland, estranged, submitting to the fighting, advancing to the battle, outnumbered by the men (enemies). May Allah^{-azwj} Curse his^{-asws} killer Hany^{-la} Bin Subeyt Al-Hazramy^{-la}!

السَّلَامُ عَلَى عُثْمَانَ بْنِ أَمِيرِ الْمُؤْمِنِينَ سَمِيِّ عُثْمَانَ بْنِ مَطْعُونٍ لَعَنَ اللَّهُ زَامِيَهُ بِالسَّهْمِ حَوْلِيَّ بْنَ يَزِيدَ الْأَصْبَحِيِّ الْإِيَادِيَّ وَ الْأَبَائِيَّ الدَّارِيَّ

The greetings be upon Usman^{-asws} Bin Ali^{-asws} Bin Amir Al-Momineen^{-asws}, named after Usman Bin Ma'zoun. May Allah^{-azwj} his^{-asws} shooter with the arrow, Khowly Bin Yazeed Al-Asbahy Al-Iyadi^{-la}, and Al-Abany Al-Dary^{-la}! (from the clan of Aban Bin Darim).

السَّلَامُ عَلَى مُحَمَّدِ بْنِ أَمِيرِ الْمُؤْمِنِينَ قَتِيلِ الْأَبَائِيَّ الدَّارِيَّ لَعَنَهُ اللَّهُ وَ ضَاعَفَ عَلَيْهِ الْعَذَابَ الْأَلِيمَ وَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ وَ عَلَى أَهْلِ بَيْتِكَ الصَّابِرِينَ

The greetings be upon Muhammad^{-asws} Bin Amir Al-Momineen^{-asws}, killed by Al-Abany Al-Dary (from the clan of Aban Bin Darim). May Allah^{-azwj} Curse him^{-la} and Multiply the painful Punishment upon him^{-la} and may Allah^{-azwj} Send Salawaat upon you^{-asws}, O Muhammad^{-asws}, and upon your^{-asws} family members, the patient ones!

السَّلَامُ عَلَى أَبِي بَكْرٍ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ الرُّكْبِيِّ الْوَلِيِّ الْمَرْمِيِّ بِالسَّهْمِ الرَّدِّيِّ لَعَنَ اللَّهُ قَاتِلَهُ عَبْدَ اللَّهِ بْنَ عُقْبَةَ الْغَنَوِيِّ السَّلَامُ عَلَى أَبِي بَكْرٍ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ الرُّكْبِيِّ الْوَلِيِّ الْمَرْمِيِّ بِالسَّهْمِ الرَّدِّيِّ لَعَنَ اللَّهُ قَاتِلَهُ عَبْدَ اللَّهِ بْنَ عُقْبَةَ الْغَنَوِيِّ

The greetings be upon Abu Bakr Bin Al-Hassan Bin Ali^{-asws}, the pure, the friend, the one shot at by the deadly arrow. May Allah^{-azwj} Kill his^{-asws} killer Abdullah Bin Uqba Al-Ghanaqy^{-la}!

السَّلَامُ عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الرُّكْبِيِّ لَعَنَ اللَّهُ قَاتِلَهُ وَ زَامِيَهُ حَزْمَلَةَ بْنَ كَاهِلٍ الْأَسَدِيَّ

The greetings be upon Abdullah^{-asws} Bin Al-Hassan^{-asws}, the pure. May Allah^{-azwj} Curse his^{-asws} killer, Harmala Bin Kahil Al-Asady^{-la}!

السَّلَامُ عَلَى الْقَاسِمِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمَضْرُوبِ عَلَى هَامَتِهِ الْمُسْلُوبِ لَامَتُهُ حِينَ نَادَى الْحُسَيْنَ عَمَّهُ فَجَلَّى عَلَيْهِ عَمُّهُ كَالصَّغِيرِ وَهُوَ يَفْخَصُ بِرِجْلَيْهِ التُّرَابَ وَالْحُسَيْنُ يَقُولُ بَعْدَ لِقَوْمٍ قَتَلُوكَ وَمَنْ خَصَمَهُمْ يَوْمَ الْقِيَامَةِ جَدُّكَ وَأَبُوكَ

The greetings be upon Al-Qasim^{-asws} Bin Al-Hassan^{-asws} Bin Ali^{-asws}, the one struck upon his^{-asws} head, ravished for his^{-asws} uncle^{-asws} when he^{-asws} called out to his^{-asws} uncle Al-Husayn^{-asws}, so his^{-asws} uncle swooped to him^{-asws} like a falcon, and he^{-asws} was kicking the soil with his^{-asws} legs, and Al-Husayn^{-asws} said: 'Remoteness be for the people who killed you^{-asws}, and the ones who will be disputed on the Day of Qiyamah by your^{-asws} grandfather^{-saww} and your^{-asws} father^{-asws}.

ثُمَّ قَالَ عَزَّ وَ اللَّهُ عَلَى عَمِّكَ أَنْ تَدْعُوهُ فَلَا يُجِيبُكَ أَوْ أَنْ يُجِيبَكَ وَ أَنْتَ قَتِيلٌ جَدِيلٌ فَلَا يَنْفَعُكَ هَذَا وَ اللَّهُ يَوْمَ كَثُرَ وَاتِرُهُ وَ قَالَ نَاصِرُهُ جَعَلَنِي اللَّهُ مَعَكُمْ يَوْمَ جَمْعِكُمْ وَ بَوَائِي مُبَوَّأَكُمْ وَ لَعَنَ اللَّهُ قَاتِلَكَ عُمَرُ بْنُ سَعْدٍ بْنُ عُزْوَةَ بْنِ نُفَيْلٍ الْأَزْدِيُّ وَ أَصْلَاهُ جَحِيمًا وَ أَعَدَّ لَهُ عَذَابًا أَلِيمًا

Then Allah^{-azwj} Mighty and Majestic Said: "It is upon your^{-asws} uncle if you^{-asws} were to call him^{-asws} so he^{-asws} does not answer you^{-asws} or if he^{-asws} does answer you^{-asws}, and you^{-asws} will be killed!" So, this would not have benefited you^{-asws}, by Allah^{-azwj}, on the day he^{-asws} was outnumbered many times, and few were his^{-asws} helpers. May Allah^{-azwj} Make me to be with you^{-asws} both on the Day He^{-azwj} Gathers you^{-asws} and Shelters me in your^{-asws} shelter. And May Allah^{-azwj} Kill your^{-asws} killer, Umar Bin Sa'ad Bin Urwah Bin Nufeyl Al-Azdy^{-la} and Make him^{-la} arrive to the blazing Fire and Prepare for him^{-la} a painful Punishment.

السَّلَامُ عَلَى عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الطَّيَّارِ فِي الْمَجْتَانِ خَلِيفِ الْإِيمَانِ وَ مُنَازِلِ الْأَقْرَانِ النَّاصِحِ لِلرَّحْمَنِ النَّالِي لِلْمَثَانِي وَ الْقُرَّانِ لَعَنَ اللَّهُ قَاتِلَهُ عَبْدُ اللَّهِ بْنُ قُطْبَةَ النَّبْهَانِيِّ

The greetings be upon Awn^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws}, the flier in the Gardens, ally of the Eman, and status of the peer, the adviser for the Beneficent, the follower of the double (Al-Masany) and the Quran. May Allah^{-azwj} Curse his^{-asws} killer, Abdullah Bin Qutba Al-Nab'hany^{-la}!

السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الشَّاهِدِ مَكَانَ أَبِيهِ وَ النَّالِي لِأَخِيهِ وَ وَاقِيهِ بِيَدَيْهِ لَعَنَ اللَّهُ قَاتِلَهُ عَامِرُ بْنُ تَهَشِّلِ التَّمِيمِيِّ

The greetings be upon Muhammad^{-asws} Bin Abdullah^{-asws} Bin Ja'far^{-asws}, the attender in place of his^{-asws} father^{-asws}, and the follower of his^{-asws} brother^{-asws} and saved him^{-asws} with his^{-asws} body. May Allah^{-azwj} Kill his^{-asws} killer Aamir Bin Nahshal Al-Tameemi^{-la}!

السَّلَامُ عَلَى جَعْفَرِ بْنِ عَقِيلٍ لَعَنَ اللَّهُ قَاتِلَهُ وَ رَامِيَهُ بِشَرِّ بْنِ حَوْطٍ الْأَهْمَدَانِيِّ

The greetings be upon Ja'far^{-asws} Bin Aqeel^{-asws}. May Allah^{-azwj} Curse his^{-asws} killer and his^{-asws} shooter, Bishr Bin Howti Al-Hamdani^{-la}!

السَّلَامُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَقِيلٍ لَعَنَ اللَّهُ قَاتِلَهُ وَ رَامِيَهُ عُثْمَانُ بْنُ خَالِدِ بْنِ أَشِيمِ الْجُهَنِيِّ

The Greetings be upon Abdul Rahman^{-asws} Bin Aqeel^{-asws}. May Allah^{-azwj} Curse his^{-asws} killer, and his^{-asws} shooter, Usman Bin Khalid Bin Asheym Al-Juhanny^{-la}!

السَّلَامُ عَلَى الْقَتِيلِ ابْنِ الْقَتِيلِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ عَقِيلٍ وَ لَعَنَ اللَّهُ قَاتِلَهُ عَامِرُ بْنُ صَعَصَعَةَ وَ قِيلَ أَسَدُ بْنُ مَالِكٍ

The greetings be upon the killed son^{-asws} of the killed, Abdullah^{-asws} Bin Muslim^{-asws} Bin Aqeel^{-asws}, and may Allah^{-azwj} Curse his^{-asws} killer, Aamir Bin Sa'sa^{-la}, and it is said Asad Bin Malik^{-la}!

السَّلَامُ عَلَى أَبِي عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ عَقِيلٍ وَ لَعَنَ اللَّهُ قَاتِلَهُ وَ رَامِيَهُ عَمْرُو بْنُ صَبِيحٍ الصَّبَّادِي

The greetings be upon Abu Ubeydullah^{-asws} Bin Muslim^{-asws} Bin Aqeel^{-asws}, and may Allah^{-azwj} Curse his^{-asws} killer and his^{-asws} shooter, Amro Bin Sabeeh Al-Saydawy^{-la}!

السَّلَامُ عَلَى مُحَمَّدِ بْنِ أَبِي سَعِيدٍ بْنِ عَقِيلٍ وَ لَعَنَ اللَّهُ قَاتِلَهُ لَقِيطَ بْنُ نَاشِرِ الْجُهَيْي

The greetings be upon Muhammad^{-asws} Bin Abu Saeed^{-asws} Bin Aqeel^{-asws} and may Allah^{-azwj} Curse his^{-asws} likker, Laqeet Bin Nashir Al-Juhanny^{-la}!

السَّلَامُ عَلَى سُلَيْمَانَ مَوْلَى الْحُسَيْنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ وَ لَعَنَ اللَّهُ قَاتِلَهُ سُلَيْمَانَ بْنِ عَوْفٍ الْحَضْرَوِي

The greetings be upon Suleyman^{-ra}, slave of Al-Husayn^{-asws} Bin Amir Al-Momineen^{-asws}, and may Allah^{-azwj} Curse his^{-ra} killer, Suleyman Bin Awf Al-Hazramy^{-la}!

السَّلَامُ عَلَى قَارِبٍ مَوْلَى الْحُسَيْنِ بْنِ عَلِيٍّ

The greetings be upon Qarib^{-ra}, slave of Al-Husayn^{-asws} Bin Ali^{-asws}!

السَّلَامُ عَلَى مُنْجِحٍ مَوْلَى الْحُسَيْنِ بْنِ عَلِيٍّ

The greetings upon Munjih^{-ra}, a slave of Al-Husayn^{-asws} Bin Ali^{-asws}!

السَّلَامُ عَلَى مُسْلِمٍ بْنِ عَوْسَجَةَ الْأَسَدِيِّ الْقَائِلِ لِلْحُسَيْنِ وَ قَدْ أَذِنَ لَهُ فِي الْإِنْصِرَافِ أَنْ نَحْنُ نُحْلِي عَنْكَ وَ بِمَ نَعْتَذِرُ عِنْدَ اللَّهِ مِنْ أَذَاءِ حَقِّكَ - لَا وَ اللَّهُ حَتَّى أَكْسِرَ فِي صُدُورِهِمْ رُجْحِي هَذَا وَ أَضْرِبَهُمْ بِسَيْفِي مَا ثَبَتَ قَائِمُهُ فِي يَدِي

The greetings be upon Muslim^{-ra} Bin Awsaja Al-Asadi^{-ra}, the speaker to Al-Husayn^{-asws}, and he^{-asws} had permitted to him^{-ra} regarding the leaving, and he^{-ra} said, 'Would we^{-ra} vacate from you^{-asws}? And with what would be excuse in the Presence of Allah^{-azwj}, from not having had fulfilled your^{-asws} right? No, by Allah^{-azwj}, until this spear of mine^{-ra} breaks in their chests, and I^{-ra} strike them with my^{-ra} sword, for as long as its stick is established in my^{-ra} hands!

وَ لَا أَفَارِقُكَ وَ لَوْ لَمْ يَكُنْ مَعِيَ سِلَاحٌ أَقَاتِلُهُمْ بِهِ لَقَدْفَتُهُمْ بِالْحِجَارَةِ وَ لَمْ أَفَارِقُكَ حَتَّى أَمُوتَ مَعَكَ وَ كُنْتُ أَوَّلَ مَنْ شَرَى نَفْسَهُ وَ أَوَّلَ شَهِيدٍ شَهِدَ لِلَّهِ وَ قَضَى نَجْبَهُ فَفُزْتُ وَ رَبِّ الْكُعْبَةِ شَكَرَ اللَّهُ اسْتِفْدَامَكَ وَ مُوَاسَاتَكَ إِمَامَكَ إِذْ مَشَى إِلَيْكَ وَ أَنْتَ صَرِيحٌ

And I^{-ra} will not separate from you^{-asws}, and even if there does not happen to be any weapon with me^{-ra}, I^{-ra} will pelt them with the stones, and I^{-ra} will not separate from you^{-asws} until I^{-asws} die with you^{-ra}! And I^{-ra} will be first one who to sell himself^{-ra}, and the first one to be martyred, a martyr for Allah^{-azwj} and fulfil his^{-ra} vow, so I^{-ra} shall succeed, by Lord^{-azwj} of the Kabah, thanking Allah^{-azwj} for going ahead of you^{-asws} and consoling you^{-asws} in front of you^{-asws}, when walking to you^{-asws} and you^{-asws} are slain!

فَقَالَ يَرْحَمُكَ اللَّهُ يَا مُسْلِمَ بْنَ عَوْسَجَةَ وَ قَرَأَ فَمِنْهُمْ مَنْ قَضَى حُبَّهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا لَعَنَ اللَّهُ الْمُشْتَرِكِينَ فِي قَتْلِكَ - عَبْدَ اللَّهِ الضَّبَّائِي وَ عَبْدَ اللَّهِ بْنَ خَشْكَارَةَ الْبَجَلِي وَ مُسْلِمَ بْنَ عَبْدِ اللَّهِ الضَّبَّائِي

He^{-asws} said: 'May Allah^{-azwj} have Mercy on you^{-ra}, O Muslim^{-ra} Bin Awsaja^{-ra}!' And he^{-asws} recited: ***So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].*** May Allah^{-azwj} Curse the participants in your^{-asws} killing – Abdullah Al-Zabany^{-la}, and Abdullah Bin Khashkara Al-Bajaly^{-la}, and Muslim Bin Abdullah Al-Zabany^{-la}.

السَّلَامُ عَلَى سَعْدِ بْنِ عَبْدِ اللَّهِ الْحَنْفِيِّ الْقَائِلِ لِلْحُسَيْنِ وَ قَدْ أَذِنَ لَهُ فِي الْإِنْصِرَافِ - لَا وَ اللَّهُ لَا تُخْلِيكَ حَتَّى يَعْلَمَ اللَّهُ أَنَّا قَدْ حَفِظْنَا غَيْبَةَ رَسُولِ اللَّهِ ص فِيكَ وَ اللَّهُ لَوْ أَعْلَمَ أَنِّي أُقْتَلُ ثُمَّ أَحْيَا ثُمَّ أُحْرَقُ ثُمَّ أُدْرَى وَ يُفْعَلُ بِي ذَلِكَ سَبْعِينَ مَرَّةً مَا فَارَقْتُكَ حَتَّى أَلْقَى جَمَامِي دُونَكَ

The greetings be upon Sa'ad Bin Abdullah Al-Hanafy^{-ra}, the speak to Al-Husayn^{-asws}, and he^{-asws} had permitted to him^{-ra} regarding the leaving, 'No, by Allah^{-saww}! We^{-ra} will not leave you^{-asws} alone until Allah^{-azwj} Knows that we^{-ra} have preserved the absence of Rasool-Allah^{-saww} regarding you^{-asws}. By Allah^{-azwj}! Even if I^{-ra} knew that I^{-ra} would be killed, then live, then be burnt, then scattered, and that is done with me^{-ra} seventy time, I^{-ra} will not separate form you^{-asws} until I^{-ra} meet my^{-ra} Protector, having been under you^{-asws}.

وَ كَيْفَ أَفْعَلُ ذَلِكَ وَ إِنَّمَا هِيَ مَوْتَةٌ أَوْ قَتْلَةٌ وَاحِدَةٌ ثُمَّ هِيَ بَعْدَهَا الْكَرَامَةُ الَّتِي لَا انْقِضَاءَ لَهَا أَبَدًا فَقَدْ لَقِيتُ جَمَامَكَ وَ وَاسَيْتُ إِمَامَكَ وَ لَقِيتُ مِنَ اللَّهِ الْكَرَامَةَ فِي دَارِ الْمُقَامَةِ حَشَرْنَا اللَّهُ مَعَكُمْ فِي الْمُسْتَشْهَدِينَ وَ رَزَقْنَا مُرَافَقَتَكُمْ فِي أَعْلَى عِلِّيِّينَ

And how can I^{-ra} do so and rather it is one death or killing, then after it there is honour having not termination for it, ever, for I^{-ra} would have met it while protecting you^{-asws} and comforting in from of you^{-asws} and face the honour from Allah^{-azwj} in the house of staying. May Allah^{-azwj} Resurrected us with you^{-asws} among the martyrs, and Grace us^{-ra} your^{-asws} friendship in the high Illiyeen'.

السَّلَامُ عَلَى بِشْرِ بْنِ عُمَرَ الْخُضْرَمِيِّ شَكَرَ اللَّهُ لَكَ قَوْلَكَ لِلْحُسَيْنِ وَ قَدْ أَذِنَ لَكَ فِي الْإِنْصِرَافِ أَكَلْتَنِي إِذْ السِّبَاعُ حَيًّا إِنْ فَارَقْتُكَ وَ أَسْأَلُ عَنْكَ الرَّجَبَانَ وَ أَخَذْتُكَ مَعَ قِلَّةِ الْأَعْوَانِ لَا يَكُونُ هَذَا أَبَدًا

The greetings be upon Bishr^{-ra} Bin Umar Al-Hazramy^{-ra}. I thank Allah^{-azwj} for you^{-ra} of your^{-ra} words of Al-Husayn^{-asws}, and he^{-asws} had permitted to you^{-asws} regarding the leaving, 'May the wild animals eat me^{-ra} alive if I^{-ra} were to separate from you^{-ra}, and I^{-ra} have to ask the riders about you^{-asws}, and I^{-ra} have abandoned you^{-asws}, along with the scarcity of the supporters. This cannot happen to be, ever!

السَّلَامُ عَلَى يَزِيدَ بْنِ حُصَيْنٍ الْهُمْدَانِيِّ الْمَشْرِقِيِّ الْقَارِي الْمُجَدِّلِ بِالْمَشْرِقِ

The greetings be upon Yazeed Bin Huseen Al-Hamdany, the eastern reciter (of the Quran), the presenter of the argument in the east!

السَّلَامُ عَلَى عُمَرَ بْنِ كَعْبٍ الْأَنْصَارِيِّ

The greetings be upon Bin Ka'ab Al-Ansari^{-ra}!

السَّلَامُ عَلَى نُعَيْمِ بْنِ عَجْلَانَ الْأَنْصَارِيِّ-

The greetings be upon Nueym^{-ra} Bin Ajlan Al-Ansari^{-ra}!

السَّلَامُ عَلَى زُهَيْرِ بْنِ الْقَيْنِ الْبَجَلِيِّ الْقَاتِلِ لِلْحُسَيْنِ وَ قَدْ أُذِنَ لَهُ فِي الْإِنْصِرَافِ - لَا وَ اللَّهِ لَا يَكُونُ ذَلِكَ أَبَدًا أَتَرُكُ ابْنَ رَسُولِ اللَّهِ أُسِيرًا فِي يَدِ الْأَعْدَاءِ وَ أَنْجُو لَا أَرَانِي اللَّهَ ذَلِكَ الْيَوْمَ

The greetings be upon Zuheyr^{-ra} Bin Al-Qayn Al-Bajaly^{-ra}, the speaker to Al-Husayn^{-asws}, and he^{-asws} have given him^{-ra} permission regarding the leaving, 'No, by Allah^{-azwj}! That will not happen ever, that I^{-ra} neglect the son^{-asws} of Rasool-Allah^{-saww} as a prisoner captive in the hands of the enemies and save myself^{-ra}! May Allah^{-azwj} not Show me^{-ra} that day!'

السَّلَامُ عَلَى عَمْرِو بْنِ قَرْظَةَ الْأَنْصَارِيِّ

The greetings be upon Amro Bin Qarza Al-Ansari^{-ra}!

السَّلَامُ عَلَى حَبِيبِ بْنِ مُظَاهِرٍ الْأَسَدِيِّ

The greetings be upon Habeeb Bin Muzahir Al-Asady^{-ra}!

السَّلَامُ عَلَى الْحُرِّ بْنِ يَزِيدَ الرِّيَّاحِيِّ

The greetings be upon Al-Hurr Bin Yazeed Al-Riyahi^{-ra}!

السَّلَامُ عَلَى عَبْدِ اللَّهِ بْنِ عُمَيْرٍ الْكَلْبِيِّ

The greetings be upon Abdullah Bin Umeyr Al-Kalby^{-ra}!

السَّلَامُ عَلَى نَافِعِ بْنِ هِلَالٍ بْنِ نَافِعِ الْبَجَلِيِّ الْمُرَادِيِّ

The greetings be upon Nafie^{-ra} Bin Hilal Bin Nafie al Bajaly Al-Murady^{-ra}!

السَّلَامُ عَلَى أَنَسِ بْنِ كَاهِلٍ الْأَسَدِيِّ

The greetings be upon Anas^{-ra} Bin Kahil Al-Asady^{-ra}!

السَّلَامُ عَلَى قَيْسِ بْنِ مُسْهِرٍ الصَّيْدَاوِيِّ

The greetings be upon Qays^{-ra} Bin Mus'hir Al-Saydawi^{-ra}!

السَّلَامُ عَلَى عَبْدِ اللَّهِ وَ عَبْدِ الرَّحْمَنِ ابْنَيْ عُرْوَةَ بْنِ خَرَّاقٍ الْغِفَارِيِّينَ

The greetings be upon Abdullah^{-ra} and Abdul Rahman^{-ra}, two sons^{-ra} of Urwah Bin Haraq from the clan of Al-Ghifary!

السَّلَامُ عَلَى جَوْنِ بْنِ حُوَيٍّ مَوْلَى أَبِي ذَرٍّ الْغِفَارِيِّ

The greetings be upon Jown^{-ra} Bin Huwey^{-ra}, a slave of Abu Zarr Al Ghufari^{-ra}!

السَّلَامُ عَلَى شَبِيبِ بْنِ عَبْدِ اللَّهِ النَّهْشَلِيِّ

The greetings be upon Shabeeb Bin Abdullah Al-Nahshaly^{-ra}!

السَّلَامُ عَلَى الْحَجَّاجِ بْنِ زَيْدِ السَّعْدِيِّ

The greetings be upon Al-Hajjaj Bin Zayd Al-Sa'ady^{-ra}!

السَّلَامُ عَلَى قَاسِطٍ وَكَرِشٍ ابْنَيْ ظَهْرِ التَّغْلِبِيِّينَ

The greetings be upon Qasit^{-ra} and Karish^{-ra}, two sons of Zaheer, from the clan of Taghlib!

السَّلَامُ عَلَى كِنَانَةَ بْنِ عَتِيقٍ

The greetings be upon Kinanah Bin Ateeq^{-ra}!

السَّلَامُ عَلَى ضِرْغَامَةَ بْنِ مَالِكٍ

The greetings be upon Zirghama Bin Malik^{-ra}!

السَّلَامُ عَلَى حُوَيٍّ بْنِ مَالِكِ الضُّبَعِيِّ

The greetings be upon Huwey^{-ra} Bin Malik Al-Zub'ie^{-ra}!

السَّلَامُ عَلَى عَمْرِو بْنِ صُبَيْعَةَ الضُّبَعِيِّ

The greetings be upon Amro^{-ra} Bin Zub'ie Al-Zubaie^{-ra}!

السَّلَامُ عَلَى زَيْدِ بْنِ ثُبَيْتِ الْقَيْسِيِّ

The greetings be upon Zayd^{-ra} Bin Subeet Al-Qaysi^{-ra}!

السَّلَامُ عَلَى عَبْدِ اللَّهِ وَغُبَيْدِ اللَّهِ ابْنَيْ زَيْدِ بْنِ ثُبَيْتِ الْقَيْسِيِّ

The greetings be upon Abdullah^{-ra} and Ubeydullah^{-ra}, two sons^{-ra} of Yazeed Bin Subeet Al-Qaysi^{-ra}!

السَّلَامُ عَلَى عَامِرِ بْنِ مُسْلِمٍ

The greetings be upon Aamir Bin Muslim^{-ra}!

السَّلَامُ عَلَى قَعْنَبِ بْنِ عَمْرِو التَّمَرِيِّ

The greetings be upon Qa'nib Bin Amro Al-Tamry^{-ra}!

السَّلَامُ عَلَى سَالِمِ مَوْلَى عَامِرِ بْنِ مُسْلِمٍ

The greetings be upon Saalim^{-ra}, slave of Aamir Bin Muslim!

السَّلَامُ عَلَى سَيْفِ بْنِ مَالِكٍ

The greetings be upon Sayf^{-ra} Bin Malik^{-ra}!

السَّلَامُ عَلَى زُهَيْرِ بْنِ بَشْرِ الْخَثْعَمِيِّ

The greetings be upon Zuheyr^{-ra} Bin Bishr Al-Khas'amy^{-ra}!

السَّلَامُ عَلَى زَيْدِ بْنِ مَعْقِلِ الْجُعْفِيِّ

The greetings be upon Zayd^{-ra} Bin Ma'qal Al-Jufy^{-ra}!

السَّلَامُ عَلَى الْحَجَّاجِ بْنِ مَسْرُوقِ الْجُعْفِيِّ

The greetings be upon Al-Hajjaj^{-ra} Bin Masrouq Al-Jufy^{-ra}!

السَّلَامُ عَلَى مَسْعُودِ بْنِ الْحَجَّاجِ وَابْنِهِ

The greetings be upon Masoud^{-ra} Bin Al-Hajjaj^{-ra} and his^{-ra} son^{-ra}!

السَّلَامُ عَلَى مُجَمِّعِ بْنِ عَبْدِ اللَّهِ الْغَائِذِيِّ

The greetings be upon Mujammie^{-ra} Bin Abdullah Al-Aaizy^{-ra}!

السَّلَامُ عَلَى عَمَّارِ بْنِ حَسَّانَ بْنِ شُرَيْحِ الطَّائِي

The greetings be upon Ammar^{-ra} Bin Hassam Bin Shareeh Al-Taie^{-ra}!

السَّلَامُ عَلَى حُبَابِ بْنِ الْحَارِثِ السَّلْمَانِيِّ الْأَزْدِيِّ

The greetings be upon Hubab^{-ra} Bin Al-Haris Al-Salmany Al-Azdy^{-ra}!

السَّلَامُ عَلَى جُنْدَبِ بْنِ حُجْرٍ الْخَوْلَانِيِّ

The greetings be upon Jundab Bin Hujr Al-Khowly^{-ra}!

السَّلَامُ عَلَى عُمَرَ بْنِ خَالِدِ الصَّيْدَاوِيِّ

The greetings be upon Umar Bin Khalid Al-Saydawi^{-ra}!

السَّلَامُ عَلَى سَعِيدِ مَوْلَاهُ

The greetings be upon Saeed^{-ra}, his^{-asws} slave^{-ra}!

السَّلَامُ عَلَى يَزِيدَ بْنِ زِيَادٍ بْنِ مُهَاسِرٍ الْكِنْدِيِّ

The greetings be upon Yazeed Bin Muhasir Al-Kindy^{-ra}!

السَّلَامُ عَلَى زَاهِدٍ مَوْلَى عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ

The greetings be upon Zahid^{-ra}, slave of Amro Bin Al-Hamiq Al-Khuzaie!

السَّلَامُ عَلَى جَبَلَةَ بْنِ عَلِيٍّ الشَّيْبَانِيِّ

The greetings be upon Jabalah^{-ra} Bin Ali Al-Shaybani^{-ra}!

السَّلَامُ عَلَى سَالِمٍ مَوْلَى بَنِي الْمَدَنِيَّةِ الْكَلْبِيِّ

The greetings be upon Saalim^{-ra}, a slave of the clan of Al-Madaniya Al-Kalby!

السَّلَامُ عَلَى أَسْلَمَ بْنِ كُنْزٍ الْأَزْدِيِّ الْأَعْجَجِ

The greetings be upon Aslam Bin Kuseyr Al-A'araj^{-ra}!

السَّلَامُ عَلَى زُهَيْرِ بْنِ سُلَيْمٍ الْأَزْدِيِّ-

The greetings be upon Zuheyr^{-ra} Bin Suleym Al-Azdy^{-ra}!

السَّلَامُ عَلَى قَاسِمِ بْنِ حَبِيبٍ الْأَزْدِيِّ

The greetings be upon Qasim^{-ra} Bin Habeeb Al-Azdy^{-ra}!

السَّلَامُ عَلَى عَمَرَ بْنِ جُنْدَبٍ الْخُضْرَمِيِّ

The greetings be upon Umar^{-ra} Bin Jundab Al-Hazramy^{-ra}!

السَّلَامُ عَلَى أَبِي ثُمَامَةَ عُمَرَ بْنِ عَبْدِ اللَّهِ الصَّائِدِيِّ

The greetings be upon Abu Sumama Umar^{-ra} Bin Abdullah Al-Saaidy^{-ra}!

السَّلَامُ عَلَى حَنْظَلَةَ بْنِ سَعْدٍ الشِّبَامِيِّ

The greetings be upon Hanzala^{-ra} Bin Sa'ad Al-Shibamy^{-ra}!

السَّلَامُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْكَدِيرِ الْأَرْجَبِيِّ

The greetings be upon Abdul Rahman^{-ra} Bin Abdullah Bin Al-Kadiri Al-Arjaby^{-ra}!

السَّلَامُ عَلَى عَمَّارِ بْنِ أَبِي سَلَامَةَ الْهَمْدَانِيِّ

The greetings be upon Ammar Bin Abu Salama Al-Hamdany^{-ra}!

السَّلَامُ عَلَى عَابِسِ بْنِ أَبِي شَيْبَةَ الشَّكْرِيِّ

The greetings be upon Aabis Bin Abu Shabeet Al-Skaakiry^{-ra}!

السَّلَامُ عَلَى شَوْذَبِ مَوْلَى شَاكِرٍ

The greetings be upon Showzab^{-ra}, slave of Shakir!

السَّلَامُ عَلَى شَيْبِ بْنِ الْحَارِثِ بْنِ سَرِيعٍ

The greetings be upon Shabeet Bin Al-Haris Bin Sarie^{-ra}!

السَّلَامُ عَلَى مَالِكِ بْنِ عَبْدِ بْنِ سَرِيعٍ

The greetings be upon Malik^{-ra} Bin Abd Bin Sarie^{-ra}!

السَّلَامُ عَلَى الْجَرِيحِ الْمَأْسُورِ - سَوَّارِ بْنِ أَبِي حَمِيرٍ الْقَهْمِيِّ الْهَمْدَانِيِّ

The greetings be upon Al-Jareeh Al-Ma'sour Sawwar Bin Abu Himeyr Al-Fahmy Al-Hamdany^{-ra}!

السَّلَامُ عَلَى الْمُرتَّبِ مَعَهُ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجُنْدُعِيِّ

The greetings be upon Al-Murattab^{-ra}, with him^{-ra} Amro Bin Abdullah Al-Junduie^{-ra}!

السَّلَامُ عَلَيْكُمْ يَا خَيْرَ أَنْصَارٍ

The greetings be upon you^{-ra}, O best of the helpers!

السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ بِوَأْتُمْ اللَّهَ مُبَوَّاءَ الْأَبْرَارِ أَشْهَدُ لَقَدْ كَشَفَ اللَّهُ لَكُمْ الْغَطَاءَ وَ مَهَّدَ لَكُمْ الْوِطَاءَ وَ أَجَزَلَ لَكُمْ الْعَطَاءَ وَ كُنْتُمْ عَنِ الْحَقِّ غَيْرَ بَطَاءٍ وَ أَنْتُمْ لَنَا فُرْطَاءُ وَ نَحْنُ لَكُمْ حُلْطَاءُ فِي دَارِ الْبَقَاءِ

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]. May Allah^{-azwj} Shelter you^{-ra} all the shelter of the righteous! I testify that Allah^{-azwj} has Removed the covering for you^{-ra} all and Smoothed out the treading for you^{-ra} and has Made award to be plentiful for you^{-ra} all, and you^{-asws} were without delay from the truth, and you^{-ra} are escapees for us, and we shall be mingling with you^{-asws} in the ever-lasting House!

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

And the greetings be upon you^{-asws} all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!”¹⁶

أقول: قوله و قيل لعله من السيد أو من بعض الرواة.

Note: - I (Majlisi) am saying, ‘(These are) his words, and it is said, perhaps it is from the Seyyid (Ibn Al Tawoos), or from one of the reporters’.

4- وَقَالَ الْمَسْعُودِيُّ فِي كِتَابِ مُرُوجِ الذَّهَبِ فَعَدَلَ الْحُسَيْنُ إِلَى كَرْبَلَاءَ وَهُوَ فِي مِقْدَارِ أَلْفِ فَارِسٍ مِنْ أَهْلِ بَيْتِهِ وَأَصْحَابِهِ وَخَوِ مِائَةِ رَاجِلٍ فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى قُتِلَ صَلَوَاتُ اللَّهِ عَلَيْهِ

And Al Masoudy said in the book ‘Murooj Al Zahab’ –

‘Al-Husayn^{-asws} diverted to Karbala and he^{-asws} was among a thousand horsemen from People^{-asws} of his^{-asws} Household and his^{-asws} companions, and approximately one hundred foot-soldiers. He^{-asws} did not cease fighting until he^{-asws} was killed. May the Salawaat of Allah^{-azwj} be upon him^{-asws}.

وَكَانَ الَّذِي تَوَلَّى قَتْلَهُ رَجُلًا مِنْ مَذْحِجٍ وَقُتِلَ وَهُوَ ابْنُ خَمْسٍ وَخَمْسِينَ سَنَةً وَقِيلَ ابْنُ تِسْعٍ وَخَمْسِينَ سَنَةً وَقِيلَ غَيْرُ ذَلِكَ

And the one who was in charge of killing him^{-asws} was a man from Mazhij, and he^{-asws} was killed and he^{-asws} was fifty-five years old, and it is said, fifty-nine years old, and it is said other than that.

وَوُجِدَ بِهِ عَ يَوْمَ قُتِلَ ثَلَاثَ وَ ثَلَاثُونَ طَعْنَةً وَأَرْبَعُ وَ ثَلَاثُونَ ضَرْبَةً وَ ضَرَبَ زُرْعَةُ بْنُ شَرِيكٍ التَّمِيمِيُّ لَعْنَهُ اللَّهُ كَفَّهُ الْيُسْرَى وَ طَعَنَهُ سِنَانُ بْنُ أَنَسٍ التَّخَعِيُّ لَعْنَهُ اللَّهُ ثُمَّ نَزَلَ وَ اجْتَزَّ رَأْسَهُ

And there were found to be with him^{-asws}, on the day he^{-asws} was killed, thirty-three stab wounds, and thirty-four (sword) strikes. Zur’ah Bin Shareek Al-Tameemi^{-la}, may Allah^{-azwj} Curse him^{-la}, struck him^{-asws} on his^{-asws} left hand, and Sinan Bin Anas Al-Nakhaie^{-la}, may Allah^{-azwj} Curse him^{-la}, stabbed him^{-asws}, then he^{-la} descended and cut off his^{-asws} head.

وَتَوَلَّى قَتْلَهُ مِنْ أَهْلِ الْكُوفَةِ خَاصَّةً لَمْ يَحْضُرْهُمْ شَامِيٌّ وَكَانَ جَمِيعُ مَنْ قُتِلَ مَعَهُ سَبْعًا وَ ثَمَانِينَ وَكَانَ عِدَّةُ مَنْ قُتِلَ مِنْ أَصْحَابِ عُمَرَ بْنِ سَعْدٍ فِي حَرْبِ الْحُسَيْنِ عَ ثَمَانِيَةً وَ ثَمَانِينَ رَجُلًا.

And the people of Al-Kufa were particularly in charge of killing him^{-asws}, no Syrian was present with them, and the entirety of the ones killed with him^{-asws} were eighty-seven (men), and the number of the ones killed from the companions of Umar^{-la} Bin Sa’ad^{-la} in battling Al-Husayn^{-asws} were eighty-eight men”.¹⁷ (Not a Hadith. A Non-Shia source and is biased and is trying to protect Ummayyid dynasty – as per many accounts, Imam Hussain^{-asws} alone killed over 1000 from the army of Yazeed^{-la})

¹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 3 d

¹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 4

5- بي، الغيبة للنعماني ابن عقدة عن جعفر بن عبد الله المحمدي عن التقيسي عن السمندي عن جعفر بن محمد عن أبيه ع أنه قال: المؤمنون يُبتلون ثم يمیزهم الله عنده إن الله لم يؤمن المؤمنين من بلاء الدنيا و مراثيها و لكن آمنهم من العمى و الشقاء في الآخرة

(The book) 'Ghaybat Al Numani' – Ibn Uqdah, from Ja'far Bin Abdullah al Muhammadi, from Al Tiflisy, from Al Samandy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The Momineen will be Tried, then Allah^{-azwj} will Distinguish them in His^{-azwj} Presence. Allah^{-azwj} does not Keep the Momin safe from the afflictions of the world and its bitterness, but He^{-azwj} will Keep them safe from the blindness and the wretchedness in the Hereafter.

ثم قال كان الحسين بن علي ع يضع قتلاه بعضهم على بعض ثم يقول قتلنا قتلى النبيين و آل النبيين.

The he^{-asws} said: 'Al-Husayn Bin Ali^{-asws} placed his^{-asws} slain, some upon the others, then he^{-asws} said: 'Our fatalities are the fatalities of the Prophets^{-as} and the Progeny of the Prophets^{-as}'.¹⁸

6- يج، الخرائج و الجرائح سهل بن زياد عن ابن محبوب عن ابن فضال عن سعد الجلاب عن جابر عن أبي جعفر ع قال: قال الحسين ع لأصحابه قبل أن يقتل إن رسول الله ص قال لي يا بني إنك ستساق إلى العراق و هي أرض قد اتقى بها النبيون و أوصياء النبيين و هي أرض تدعى عمورا و إنك تستشهد بها و يستشهد معك جماعة من أصحابك لا يجدون ألم من الحديد

(The book) 'Al Kharaij Wa Al Jaraih' – Sahl Bin Ziyad, from Ibn Mahboun, from Ibn Fazl, from Sa'ad Al Jallab, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws} said to his^{-asws} companions before he^{-asws} was killed: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O my^{-saww} son^{-asws}! You^{-asws} will be driven out to Al-Iraq, and it is a land the Prophets^{-as} and successors^{-as} of the Prophets^{-as} have been battled against, and it is a land called Amoura, and you^{-asws} will be martyred at it, and a group from your^{-asws} companions will be martyred at it, not even feeling the pain of the touch of iron'.

و تلا قلنا يا نار كوني بَرْدًا و سلاماً على إبراهيم يكون الحرب بَرْدًا و سلاماً عليك و عليهم فأبشروا فو الله لئن قتلونا فإننا نرد على نبينا

And he^{-saww} recited: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]** (and said): 'The war will become cool and safety upon you^{-asws} and them^{-ra}. So, receive glad tidings, for by Allah^{-azwj}, if they were to kill us, we shall return to our Prophet^{-saww}!'

قال ثم أمكث ما شاء الله فأكون أول من ينشق الأرض عنه فأخرج خرقة يوافق ذلك خرقة أمير المؤمنين و قيام قائمنا و حياة رسول الله ص

He (Al-Husayn^{-asws}) said: 'Then I^{-asws} shall remain for as long as Allah^{-azwj} Desires, then I^{-asws} shall be the first one the ground will be split from, and I^{-asws} shall come out, that being concordant with the emergence of Amir Al-Momineen^{-asws} and rising of our^{-asws} Qaim^{-asws} and living of Rasool-Allah^{-saww}.

¹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 5

ثُمَّ لَيَنْزِلَنَّ عَلَيَّ وَفْدٌ مِنَ السَّمَاءِ مِنْ عِنْدِ اللَّهِ لَمْ يَنْزِلُوا إِلَى الْأَرْضِ قَطُّ وَ لَيَنْزِلَنَّ إِلَيَّ جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ جُنُودٌ مِنَ الْمَلَائِكَةِ وَ لَيَنْزِلَنَّ مُحَمَّدٌ وَ عَلِيٌّ وَ أَنَا وَ أَخِي وَ جَمِيعٌ مِنْ مَنْ اللَّهُ عَلَيْهِ فِي حُمُولَاتٍ مِنْ حُمُولَاتِ الرَّبِّ جَمَالٍ مِنْ نُورٍ لَمْ يَرْكَبْهَا مَخْلُوقٌ

Then a delegation from the sky shall descend unto me^{-asws} from the Presence of Allah^{-azwj}, not having descended to the earth at all, and there shall descend unto me^{-asws}, Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and armies from the Angels, and there shall descend, Muhammad^{-saww}, and Ali^{-asws}, and I^{-asws}, and my^{-asws} brother^{-asws}, and entirety of the ones Allah^{-azwj} Confers upon among the carriers from the carriers of the Lord^{-azwj}, camels of light, not having been ridden by the Created beings.

ثُمَّ لَيَهْزُنَّ مُحَمَّدٌ ص لَوَاءَهُ وَ لَيَدْفَعُهُ إِلَى قَائِمِنَا مَعَ سَيْفِهِ ثُمَّ إِنَّا نَمُكِّثُ مِنْ بَعْدِ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ يُخْرِجُ مِنْ مَسْجِدِ الْكُوفَةِ عَيْنًا مِنْ دُهْنٍ وَ عَيْنًا مِنْ مَاءٍ وَ عَيْنًا مِنْ لَبَنٍ

Then Muhammad^{-saww} will wave his^{-saww} flag and hand it over to our^{-asws} Qaim^{-asws} along with his^{-saww} sword. Then I^{-asws} shall remain for as long as Allah^{-azwj} so Desires, from after that. Then Allah^{-azwj} will be Bringing out from the Masjid Al-Kufa, a spring of oil and a spring of water, and a spring of milk.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْفَعُ إِلَيَّ سَيْفَ رَسُولِ اللَّهِ ص وَ يَبْعَثُنِي إِلَى الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا آتِي عَلَى عَدُوٍّ لِلَّهِ إِلَّا أَهْرَقْتُ دَمَهُ وَ لَا أَدْعُ صَنَمًا إِلَّا أَخْرَقْتُهُ حَتَّى أَقْعَ إِلَى الْهِنْدِ فَأَقْتَحَهَا

Then Amir Al-Momineen^{-asws} will hand the sword of Rasool-Allah^{-saww} over to me^{-asws} and send me^{-asws} to the east and the west. So, I^{-asws} will not come to enemies of Allah^{-azwj} except I^{-asws} will shed his blood, nor leave any idol except I^{-asws} shall incinerate it until I^{-asws} come to India and conquer it.

وَ إِنَّ دَانِيَالَ وَ يُوشَعَ يَخْرُجَانِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع يَقُولَانِ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ يَبْعَثُ مَعَهُمَا إِلَى الْبَصْرَةِ سَبْعِينَ رَجُلًا فَيَقْتُلُونَ مُقَاتِلِيهِمْ وَ يَبْعَثُ بَغْنًا إِلَى الرُّومِ فَيَقْتَحُ اللَّهُ لَهُمْ

And Daniyal^{-as} and Yoshua^{-as} would both come out to Amir Al-Momineen^{-asws} saying: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth!' And he^{-asws} will send seventy men with them^{-as} to Al-Basra. They fight their^{-as} right. And he^{-asws} will send a detachment to Rome, and Allah^{-azwj} will Conquer it for them.

ثُمَّ لَأَقْتُلَنَّ كُلَّ دَابَّةٍ حَرَّمَ اللَّهُ لَحْمَهَا حَتَّى لَا يَكُونَ عَلَى وَجْهِ الْأَرْضِ إِلَّا الطَّيْبُ وَ أَعْرِضُ عَلَى الْيَهُودِ وَ النَّصَارَى وَ سَائِرِ الْمَلِكِ وَ لَأُخَيِّرَهُمْ بَيْنَ الْإِسْلَامِ وَ السَّيْفِ فَمَنْ أَسْلَمَ مَنَنْتُ عَلَيْهِ وَ مَنْ كَرِهَ الْإِسْلَامَ أَهْرَقُ اللَّهُ دَمَهُ

Then I^{-asws} shall kill every animal Allah^{-azwj} has Prohibited its meat until there does not happen to be upon the surface of Allah^{-azwj}, except the good, and I^{-asws} shall confront against the Jews and the Christians, and rest of the religion, and I^{-asws} shall give them a choice between Al-Islam and the sword. The one from them who becomes a Muslim, I^{-asws} shall confer upon him, and one who dislikes Al-Islam, Allah^{-azwj} will Shed his blood (by me^{-asws}).

وَ لَا يَبْقَى رَجُلٌ مِنْ شِيعَتِنَا إِلَّا أَنْزَلَ اللَّهُ إِلَيْهِ مَلَكًا يَمْسُحُ عَنْ وَجْهِهِ التُّرَابَ وَ يُعَرِّفُهُ أَزْوَاجَهُ وَ مَنْزِلَتَهُ فِي الْجَنَّةِ وَ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَعْمَى وَ لَا مُقْعَدٌ وَ لَا مُبْتَلَى إِلَّا كَشَفَ اللَّهُ عَنْهُ بَلَاءَهُ بِنَا أَهْلِ الْبَيْتِ

And there will not remain any man from our^{-asws} Shias except Allah^{-azwj} will Send down an Angel to him, wiping the soil away from his face and making him recognise his wives and his status in the Paradise; and there will neither remain on the surface of the earth any blind nor disabled, nor afflicted except Allah^{-azwj} will Remove his affliction away from him through us^{-asws}, People^{-asws} of the Household.

وَلَيَنْزِلَنَّ الْبَرَكَاتُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ حَتَّىٰ إِنَّ الشَّجَرَةَ لَتُفَصِّفُ بِمَا يَرِيدُ اللَّهُ فِيهَا مِنَ الثَّمَرَةِ وَلَتَأْكُلَنَّ ثَمَرَةَ الشِّتَاءِ فِي الصَّيْفِ وَ ثَمَرَةَ الصَّيْفِ فِي الشِّتَاءِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنَّ كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

And the Blessings will descend from the sky to the earth until the trees would break (its branches) due to what Allah^{-azwj} would be Increasing in it, from the fruits, and they will be eating the fruits of the winter in the summer, and fruits of the summer in the winter, and that is the Word of Allah^{-azwj} Mighty and Majestic: **And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96].**

ثُمَّ إِنَّ اللَّهَ لَيَهْبُ لِشِبَعَيْنَا كَرَامَةً - لَا يَخْفَىٰ عَلَيْهِمْ شَيْءٌ فِي الْأَرْضِ وَ مَا كَانَ فِيهَا حَتَّىٰ إِنَّ الرَّجُلَ مِنْهُمْ يُرِيدُ أَنْ يَعْلَمَ عِلْمَ أَهْلِ بَيْتِهِ فَيُخْبِرُهُمْ يَعْلَمُ مَا يَعْمَلُونَ.

Then Allah^{-azwj} will be Bestowing the honours to our^{-asws} Shias. Nothing will be hidden unto them in the earth and whatever would be in it to the extent that if the man from them, his family members want to know, he would inform them the knowledge of what they could be working with”.¹⁹

7- لي، الأمايلي للصدوق أبي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدٍ الْبَرْقِيِّ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي الْجَارُودِ وَ ابْنِ بَكْرِ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: أُصِيبَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ وُجِدَ بِهِ ثَلَاثُمِائَةٍ وَ بَضْعُ وَ عَشْرُونَ طَعْنَةً رُمِحَ أَوْ ضُرِبَ بِسَيْفٍ أَوْ رُمِيَتْ بِسَهْمٍ فُرُوِي أَهْمَا كَانَتْ كُلُّهَا فِي مُقَدِّمِهِ لِأَنَّهُ ع كَانَ لَا يُوَلِّي.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Isa, from Muhammad Al Barqy, from Dawood Bin Abu Yazeed, from Abu Al Jaroud, and Ibn Bukeyr, and Bureyd Bin Muawiya Al Ijaly,

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘Al-Husayn^{-asws} Bin Ali^{-asws} was slain and there were found to be with him^{-asws}, three hundred and some ten stab wounds with the spears, or strikes of the swords, or shots by the arrows. All of these were in his^{-asws} front, because^{-asws} he^{-asws} was not turning around”.²⁰

8- ما، الأمايلي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوْنٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الزُّبَيْرِ عَنْ عَلِيٍّ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي عُمَارَةَ عَنْ مُعَاذِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَجِدَ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع نِيفٌ وَ سَبْعُونَ طَعْنَةً وَ نِيفٌ وَ سَبْعُونَ ضَرْبَةً بِالسَّيْفِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

(The book) ‘Al Amaali’ of the Sheikh Al Tusi – Ahmad Bin Andoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Abu Umarah, from Muaz Bin Muslim who said,

¹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 6

²⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 7

'I heard Abu Abdullah^{-asws} saying: 'There were found to be with Al-Husayn^{-asws}, more than seventy stab wounds, and more than seventy strikes with the swords. May the Salawaat of Allah^{-azwj} be upon him^{-asws}'.²¹

9- لي، الأماالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن محمد بن سنان عن أبي الجارود زياد بن المنذر عن عبد الله بن الحسن عن أمه فاطمة بنت الحسين ع قال: دخلت العامة علينا القساطر وأنا جارية صغيرة وفي رجلي خلخالان من ذهب فجعل رجل يفض الخلخالين من رجلي وهو يبكي

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Al Sa'adabady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud Ziyad Bin Al Munzir, from Abdullah Bin Al-Hassan,

'From his mother Fatima^{-asws} Bint Al-Husayn^{-asws} having said: 'The general Muslims entered the tents to us^{-asws}, and I^{-asws} was a young girl, and in my^{-asws} ankles were two anklets of gold. A man went on to forcibly snatch the two anklets from my^{-asws} ankles and he^{-asws} was weeping.

فقلت ما يبكيك يا عدو الله فقال كيف لا أبكي وأنا أنسب ابنة رسول الله فقلت لا تسألني قال أخاف أن يجيء غيري فيأخذهُ

I^{-asws} said: 'What makes you cry, O enemy of Allah^{-azwj}?' He said, 'How can I not cry and I^{-asws} am plundering a daughter^{-asws} of Rasool-Allah^{-saww}?' So I^{-asws} said, 'Do not plunder me^{-asws}'. He said, 'I am fearing that someone else would come and take it (instead)'.

قالت و انتهبوا ما في الأئمة حتى كانوا ينزعون الملاحف عن ظهورنا.

She^{-asws} said: 'And they looted whatever was in the daughters^{-asws} (of Rasool-Allah^{-saww}) to the extent that they were snatching the shawls from their^{-asws} coverings'.²²

10- ج، الاحتجاج عن مصعب بن عبد الله قال: لما استكف الناس بالحسين ع ركب فرسه و استنصت الناس فحمد الله و أثنى عليه ثم قال تبا لكم أيها الجماعة و ترحا و بؤسا لكم و تغسأ حين استصرختمونا و لمين فأصرخناكم موجهين فشدتم علينا سيفاً كان في أيدينا و حششتم علينا ناراً أضرمتها على عدوكم و عدونا

(The book) 'Al Ihtijaj' – From Mus'ab Bin Abdullah who said,

'When the people had surrounded Al-Husayn^{-asws}, he^{-asws} rode his^{-asws} horse and tried to get the people to listen. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'Damnation be to you all, O you community, and gloom, and anguish to you all, and destruction. You had cried out desperately to us^{-asws} for help and we^{-asws} responded seriously, but you sharpened the swords against us^{-asws} which were in your hands and gathered the fire upon us^{-asws} which we had ignited against your enemies and our enemies.

فأصبحتم ألباً على أوليائكم و يداً لأعدائكم من غير عدل أفشوه فيكم و لا أمل أصبح لكم فيهم و لا ذنب كان منا إليكم فهلا لكم الوليات إذ كرهتمونا و السيف مشيم و الجأش طامن و الرأي لم يستخصف

²¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 8

²² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 9

So, you became turning against your own friends and a hand of support for your own enemies from without there being any justice they had spread among you all nor any deed becoming for them, among them, nor any sin having happened from us to you. Is there any (alternate) governance for you when you are disliking us^{-asws}, and the sword is placed, and the hearts are confused, and the view is not of good judgment.

وَلَكِنَّكُمْ اسْتَسْرَعْتُمْ إِلَىٰ بَيْعَتِنَا كَطَيْرَةِ الدَّيِّ وَتَحَافَتُمْ إِلَيْهَا كَتَهَافَتِ الْفَرَاشِ ثُمَّ تَقْضُمُوهَا سَهْماً وَضَلَّةً بُعْداً وَ سُحْقاً لِّطَوَاغِيَتِ هَذِهِ الْأُمَّةِ وَ بَغْيَةِ الْأَحْزَابِ وَ نَبْذَةَ الْكِتَابِ وَ مُطْفِئِ السُّنَنِ وَ مُوَاجِيِ الْمُسْتَهْزِئِينَ - الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ وَ غُصَاةَ الْأُمَمِ وَ مُلْحِقِ الْعَهْرَةَ بِالنَّسَبِ - لَيْسَ مَا قَدَّمْتُمْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذَابِ لَهُمْ خَالِدُونَ

But you hurried to pledge allegiance to us^{-asws} like the flying of locusts, and you overcrowded to it like the moths of the bed. Then you broke it foolishly and separated far away; and remoteness be for the tyrants of this community, and remnants of the (battle of) Al-Ahzaab, and you discarded the Book, and extinguished the Sunnah, and established brotherhood with the mocking ones, **Those who made the Quran to be parts [15:91]**, and with the disobedient ones of the communities, and joined with the ones of shameful lineages, **Evil is what their souls have sent forwards. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]**.

أَفَهَؤُلَاءِ تَعْضُدُونَ وَ عَنَّا تَتَحَادَّلُونَ أَجَلَ وَ اللَّهُ الْخَذْلُ فِيكُمْ مَعْرُوفٌ نَبَتْ عَلَيْهِ أَصُولُكُمْ وَ تَأَزَّرَتْ عَلَيْهِ عُزُوفُكُمْ فَكُنْتُمْ أَخْبَثَ شَجَرٍ لِلنَّاطِرِ وَ أَكْثَلَهُ لِلْغَاصِبِ -

Is it they you are reinforcing, and abandoning us^{-asws}? Yes, by Allah^{-azwj}! The abandoning is well known among you all. Your principles are built upon it, and your races have been strengthened upon it. So, you are the wickedest of the trees (lineages) to the beholder, and a meal for the usurper.

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ النَّاكِثِينَ الَّذِينَ يَنْفُضُونَ الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

Indeed, the Curse of Allah is upon the unjust [11:18], the allegiance-breakers, those who are **breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]**.

أَلَا وَ إِنَّ الدَّعِيَّ ابْنَ الدَّعِيِّ قَدْ تَرَكَنِي بَيْنَ السِّلَّةِ وَ الدَّلَّةِ وَ هَيْهَاتَ لَهُ ذَلِكَ هَيْهَاتَ مِنِّي الدَّلَّةُ أُنْبَى اللَّهُ ذَلِكَ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ وَ جُدُودُ طَهْرَتٍ وَ حُجُورٌ طَابَتْ أَنْ تُؤْتَرَ طَاعَةَ الْإِقَامِ عَلَى مَصَارِعِ الْكِرَامِ

Indeed! And the illegitimate son of the illegitimate is leaving me^{-asws} to be between the unsheathing (the swords) and the humiliation. And far be that to be for him^{-la}! The humiliation is far from me^{-asws} (to accept)! Allah^{-azwj} has Refused that, and so has His^{-azwj} Rasool^{-saww}, and the Momineen, and the clean ancestors and the good laps, that we^{-asws} should be preferring the obedience to the blameful one over the honourable slaying!

أَلَا وَ إِنِّي رَاحِفٌ بِهَذِهِ الْأُسْرَةِ عَلَى قِلَّةِ الْعَدَدِ وَ كَثْرَةِ الْعَدُوِّ وَ خِذْلَةِ النَّاصِرِ ثُمَّ تَمَثَّلَ فَقَالَ -

Indeed! I^{-asws} shall march with these kindred, upon the fewness of the numbers and large numbers of enemies, and abandonment of the helpers'. Then he^{-asws} gave an example (in a couplet):

فَإِنْ هُزِمَ فَهَزَامُونَ قَدْ مَأْ-
وَ إِنْ هُزِمَ فَغَيْرُ مُهَزَّمِينَ

'So if we^{-asws} are defeated, then they have been defeated from before, and even if we are defeated, we would be without defeat!'"²³

11- فس، تفسیر القمي أبي عن النضر بن سويد عن عاصم بن حميد عن أبي عبد الله ع قال: لقي المنهال بن عمرو علي بن الحسين بن علي ع فقال له كيف أصبحت يا ابن رسول الله

Tafseer AIQummi – My father, from Al Nazar Bin Suweyd, from Aasim Bin Humeid,

'From Abu Abdullah^{-asws} having said: 'Minhal Bin Amro met Ali^{-asws} Bin Al-Husayn Bin Ali^{-asws}. He said to him^{-asws}, 'How have you^{-asws} become, O son^{-asws} of Rasool-Allah^{-saww}?'

قال ويحك أ ما آن لك أن تعلم كيف أصبحت أصبحنا في قومنا مثل بني إسرائيل في آل فرعون يذبحون أبناءنا ويستحيون نساءنا و أصبح خير البرية بعد محمد يلعن على المنابر

He^{-asws} said: 'Is it not time for you to know how I^{-asws} have become? I^{-asws} have become among our people like the children of Israel were among the people of Pharaoh^{-la}. They slaughtered our^{-asws} sons^{-asws} and let our^{-asws} women to live! And the best of the Created beings (Ali^{-asws}) has become being cursed upon the pulpits!

و أصبح عدونا يعطى المال و الشرف و أصبح من يئبنا خفورا منقوصا حقه و كذلك لم يزل المؤمنون

And our^{-asws} enemies have become being given the wealth and the nobility (honours)! And the one loving us^{-asws} has become belittled, reduced of his rights, and the Momineen will not cease to be like that.

و أصبحت العجم تعرف للعرب حقها بأن محمد كان منها و أصبحت العرب تعرف للفرس حقها بأن محمد كان منها و أصبحت قريش تعرف على العرب بأن محمد كان منها و أصبحت العرب تعرف على العجم بأن محمد كان منها و أصبحت أهل بيت محمد - لا يعرف لنا حق فهكذا أصبحت.

And the non-Arabs have become recognising to the Arabs of their right that Muhammad^{-saww} was from them! And the Arabs have become recognising to Quraysh of their rights that Muhammad^{-saww} was from them. And Quraysh have become priding over the Arabs with that Muhammad^{-saww} was from them! And the Arabs have become priding over the non-Arabs that Muhammad^{-saww} was from them! And we^{-asws}, People^{-asws} of the Household, have become such that no right is being recognised as being for us^{-asws}. So, this is how I^{-asws} have become".²⁴

²³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 10

²⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 11

12- ثَوَابُ الْأَعْمَالِ ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ أَبِي الْجَاوُودِ عَنْ عَمْرِو بْنِ قَيْسٍ الْمَشْرِقِيِّ قَالَ: دَخَلْتُ عَلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَا وَابْنُ عَمِّي وَهُوَ فِي قَصْرِ بَنِي مُقَاتِلٍ فَسَلَّمْنَا عَلَيْهِ فَقَالَ لَهُ ابْنُ عَمِّي يَا أَبَا عَبْدِ اللَّهِ هَذَا الَّذِي أَرَى خِضَابًا أَوْ شَعْرَكَ فَقَالَ خِضَابٌ وَ الشَّيْبُ إِلَيْنَا بَنِي هَاشِمٍ يُعَجِّلُ

(The book) 'Sawaab Al Amaal' – Ibn Idrees, from his father, from Al Ash'ary, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from his father, from Abu Al Jaroud, from Amro Bin Qays Al Mashraqy who said,

'I entered to see Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, I and a cousin of mine, and he was in a castle of the clan of Muqatil. We greeted unto him^{asws}. My cousin said to him^{asws}, 'O Abu Abdullah^{asws}! This which I see, it is dye to your^{asws} (natural) hair?' He^{asws} said: 'Dye, and the grey hair to us^{asws}, clan of Hashim^{as}, is accelerated'.

ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ جِئْتُمَا لِضَرْبِي فَقُلْتُ إِنِّي رَجُلٌ كَبِيرُ السِّنِّ كَثِيرُ الْعِيَالِ وَ فِي يَدَيَّ بَضَائِعُ لِلنَّاسِ وَ لَا أَدْرِي مَا يَكُونُ وَ أَكْرَهُ أَنْ أَضَيِّعَ أَمَانَتِي وَ قَالَ لَهُ ابْنُ عَمِّي مِثْلَ ذَلِكَ

Then he^{asws} turned towards us and said, 'Have you two come to help me^{asws}?' I said, 'I am a man of old age, many debts, many dependants, and in my hands are merchandise of the people, and I don't know what will be happening, and I dislike it that I should be wasting my entrustments!' And my cousin said similar to that.

قَالَ لَنَا فَأَنْطَلِقَا فَلَا تَسْمَعَا لِي وَاعِيَةً وَ لَا تَرَيَا لِي سَوَادًا فَإِنَّهُ مَنْ سَمِعَ وَاعِيَتَنَا أَوْ رَأَى سَوَادَنَا فَلَمْ يُجِبْنَا وَ لَمْ يُعِثْنَا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُكَبِّهَ عَلَى مَنْخَرَتِهِ فِي النَّارِ.

He^{asws} said to us: 'Then go (where) you can neither hear any sound of mine^{asws} nor see any sign of me^{asws}, for the one hears our^{asws} voices or sees me^{asws}, so he does not come to us^{asws} and does not answer us^{asws}, there would be a right upon Allah^{azwj} Mighty and Majestic that He^{azwj} Flings him upon his nostrils, into the Fire!'²⁵

13- ير، بصائر الدرجات أَيُوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ عَنْ مَرْوَانَ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرْنَا خُرُوجَ الْحُسَيْنِ وَ تَخَلُّفَ ابْنِ الْحَنَفِيَّةِ عَنْهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ يَا حَمَزَةُ إِنِّي سَأَحْدِثُكَ فِي هَذَا الْحَدِيثِ وَ لَا تَسْأَلْ عَنْهُ بَعْدَ جُلُوسِنَا هَذَا

(The book) 'Basaair al Darajaat' - Ayoub Bin Nuh, from Safwan Bin Yahya, from Marwan Bin Ismail, from Hamza Bin Humran,

From Abu Abdullah^{asws}, he (the narrator) said, 'We mentioned the egress of Al-Husayn^{asws} and the staying behind by Ibn Al-Hanafiyya from him^{asws}. Abu Abdullah^{asws} said: 'O Hamza! I^{asws} shall narrate to you the Hadeeth regarding this and do not ask about it after this gathering of ours.

إِنَّ الْحُسَيْنَ لَمَّا فَصَلَ مُتَوَجِّهًا دَعَا بِقُرْطَاسٍ وَ كَتَبَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى بَنِي هَاشِمٍ أَمَّا بَعْدُ فَإِنَّهُ مَنْ لَحِقَ بِي مِنْكُمْ اسْتَشْهَدَ مِنِّي وَ مَنْ تَخَلَّفَ لَمْ يَبْلُغِ الْفَتْحَ وَ السَّلَامَ.

When Al-Husayn^{asws} decided to go ahead, called for paper and wrote: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Al-Husayn^{asws} Bin Ali^{asws} to the Clan of Hashim^{as}.

²⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 12

As for after, one from you who joins up with me^{-asws} would be martyred with me^{-asws}, and one who stays behind will not achieve the victory. Greetings”.²⁶

14- كَأ، الكافي عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع خَرَجَ قَبْلَ الثَّوْرَةِ يَوْمَهُ إِلَى الْعِرَاقِ وَ قَدْ كَانَ دَخَلَ مُعْتَمِرًا.

(The book) ‘Al Kafi’- Ali, from his father, and Muhammad Bin Ismail, from Al Fazl, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah^{-asws} having said: ‘Al-Husayn^{-asws} Bin Ali^{-asws} went out one day before Al-Tarawiya (8th Zilhajj) to Al-Iraq, and he^{-asws} had entered to perform Umrah”.²⁷

15- كَأ، الكافي عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُتَمَتِّعَ مُرْتَبِّطٌ بِالْحَجِّ وَ الْمُعْتَمِرُ إِذَا فَرَغَ مِنْهَا دَهَبَ حَيْثُ شَاءَ وَ قَدْ اعْتَمَرَ الْحُسَيْنُ فِي ذِي الْحِجَّةِ ثُمَّ رَاحَ يَوْمَ الثَّوْرَةِ إِلَى الْعِرَاقِ وَ النَّاسُ يُزَوِّحُونَ إِلَى مِئَى وَ لَا بَأْسَ بِالْعُمْرَةِ فِي ذِي الْحِجَّةِ لِمَنْ لَا يُرِيدُ الْحَجَّ.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘The performer of *Tumatto* is attached with the Hajj, and the performer of the Umra, when he is free from it, goes wherever he so desires to. And Al-Husayn^{-asws} Bin Ali^{-asws} had performed Umra in Zil-Hijja. Then he^{-asws} went to Al-Iraq during the day of Al-Tarwiyya, and the people were going to Mina; and there is no problem with the Umra during Zil-Hijja for the one who does not intend the Hajj”.²⁸

16- مل، كامل الزيارات أَبِي وَ ابْنُ الْوَلِيدِ مَعًا عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَصِيلِ الرَّسَّانِ عَنْ أَبِي سَعِيدٍ عَقِيصًا قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع وَ خَلَا بِهِ عَبْدُ اللَّهِ بْنُ الرُّبَيْرِ فَنَاجَاهُ طَوِيلًا

(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Sa’ad, from Muhammad Bin Al Suhban, from Ibn Abu Najran, from Aasim Bin Humeyd, from Fuzeyl Al Rassan, from Abu Saeed Al Aqeysa who said,

‘I heard Al-Husayn^{-asws} Bin Ali^{-asws}, and Abdullah Bin Al-Zubeyr had isolated with him^{-asws}. He^{-asws} whispered with him for a long time.

قَالَ ثُمَّ أَقْبَلَ الْحُسَيْنُ ع بِوَجْهِهِ إِلَيْهِمْ وَ قَالَ إِنَّ هَذَا يَقُولُ لِي كُنْ حَمَامًا مِنْ حَمَامِ الْحَرَمِ وَ لَأَنْ أَقْتَلَ وَ بَنِي وَ بَيْنَ الْحَرَمِ بَاعَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتَلَ وَ بَنِي وَ بَيْنَهُ شِبْرٌ وَ لَأَنْ أَقْتَلَ بِالطَّفِّ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتَلَ بِالْحَرَمِ.

He (narrator) said, ‘The Al-Husayn^{-asws} turned with his^{-asws} face towards them and said: ‘This one is saying to me^{-asws}, ‘Be a dove from the doves of the Sanctuary (Hurrum)’, and if I^{-asws} were to be killed, and there is a span of the outstretched arms, it would be more beloved to me^{-asws} than from me^{-asws} to be killed and there is only a palm’s width between me^{-asws} and it,

²⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 13

²⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 14

²⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 15

and if I^{-asws} were to be killed at Al-Taff (Karbala) it would be more beloved to me^{-asws} than my^{-asws} being killed in the Sanctuary (Hurrum/Kabah)”.²⁹

17- مل، كامل الزيارات أبي و ابن الوليد معاً عن سعد عن محمد بن الحسين عن صفوان عن داود بن فرقد عن أبي عبد الله ع قال: قال عبد الله بن الزبير للحسين بن علي ع لو جئت إلى مكة فكننت بالحرم فقال الحسين بن علي ع - لا نستحلها ولا نستهجل بنا ولا نقتل على تل أعفر أحب إلي من أن أقتل بها.

(The book) ‘Kaamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Sa’ad, from Muhammad Bin Al-Husayn, from Safwan, from Dawood Bin Farqad,

‘From Abu Abdullah^{-asws} having said: ‘Abdullah Bin Al-Zubeyr said to Al-Husayn^{-asws} Bin Ali^{-asws}, ‘If you^{-asws} could come to Makkah^{-asws}, you^{-asws} would be in the Sanctuary (Hurrum)!’ Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘Neither do we^{-asws} legalise it (for shedding blood) nor can you legalise it for us^{-asws}, and if I^{-asws} were to be killed upon mount A’far, it would be more beloved to me^{-asws} than if I^{-asws} were to be killed at it (in the Sanctuary)’”.³⁰

18- مل، كامل الزيارات أبي و ابن الوليد عن سعد عن أحمد بن محمد بن علي بن الحكم عن أبيه عن أبي الجارود عن أبي جعفر ع قال: إن الحسين ع خرج من مكة قبل التروية بيوم فسيعة عبد الله بن الزبير فقال يا أبا عبد الله قد حضر الحج و تدعوه و تأتي العراق

(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, from Sa’ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from his father, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Al-Husayn^{-asws} went out from Makkah one day before Al-Tarwiya (8th Zil Hajj). Abdullah Bin Al-Zubeyr escorted him^{-asws}. He said, ‘O Abu Abdullah^{-asws}! The (time for) Hajj has presented and you^{-asws} are leaving it and going to Al-Iraq?’

فقال يا ابن الزبير لأن أدفن بشاطئ الفرات أحب إلي من أن أدفن بفناء الكعبة.

He^{-asws} said: ‘O Ibn Al-Zubeyr! If I^{-asws} were to be buried by the banks of the Euphrates, it would be more beloved to me^{-asws} than if I^{-asws} were to be buried in the courtyard of the Kabah””.³¹

19- مل، كامل الزيارات أبي عن سعد عن علي بن إسماعيل عن صفوان عن الحسين بن أبي العلاء عن أبي عبد الله ع قال: إن الحسين بن علي ع قال لأصحابه يوم أصيبوا أشهد أنه قد أدن في قتلكم فاتقوا الله و اصبروا.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ali Bin Ismail, from Safwan, from Al-Husayn Bin Abu Al A’ala,

‘From Abu Abdullah^{-asws} having said: ‘Al-Husayn^{-asws} Bin Ali^{-asws} said to his^{-asws} companions on the day they^{-ra} were slain: ‘There has been permission (Granted by Allah^{-azwj}) regarding you being killed, for fear Allah^{-azwj} and be patient””.³²

²⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 16

³⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 17

³¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 18

³² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 19

20- مل، كامل الزيارات الحسن بن عبد الله بن محمد عن أبيه عن محمد بن عيسى عن ابن محبوب عن ابن رباب عن الحلبي قال سمعت أبا عبد الله ع يقول إن الحسين ع صلى بأصحابه العدة ثم التفت إليهم فقال إن الله قد أذن لي فتلكم فعليكم بالصبر.

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ra'ib, from Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'Al-Husayn^{-asws} prayed the morning Salat with his^{-asws} companions, then turned to them and said: 'Allah^{-azwj} has Given Permission regarding you being killed, so upon you is to be with the patience!''³³

21- مل، كامل الزيارات الحسن بن عبد الله بن محمد عن محمد بن عيسى عن صفوان عن يعقوب بن شعيب عن الحسين بن أبي العلاء قال قال: والذي رفع إليه العرش لقد حدثني أبوك بأصحاب الحسين - لا ينقصون رجلاً ولا يزيدون رجلاً تعتدي بهم هذه الأمة كما اعتدت بنو إسرائيل وقيل يوم السبت يوم عاشوراء.

(The book) 'Kamil Al Ziyaraat' – Al-Hassan, from his father Abdullah Bin Muhammad, from Muhammad Bin Isa, from Safwan, from Yaqoub Bin Shueyb, from Husayn Bin Abu Al A'ala who said,

'He said, 'By the One^{-azwj} the Throne is Raised to! You father had narrated to me regarding the companions of Al-Husayn^{-asws} and they would neither be reducing by a man nor increasing by a man. This community will be transgressing with them^{-asws} like the children of Israel had transgressed and were killed on the day of the Sabbath, the Day of Ashura (10th Muharram)''³⁴ (Not a Hadeeth)

22- مل، كامل الزيارات أبي وجماعة مشايخي عن ابن عيسى عن الأهوازي عن النضر عن يحيى بن عمران الحلبي عن الحسين بن أبي العلاء عن أبي عبد الله ع قال: إن الحسين صلى بأصحابه يوم أصيبوا ثم قال أشهد أنه قد أذن لي فتلكم يا قوم فاتقوا الله واصربروا.

(The book) 'Kamil Al Ziyaraat' – My father and a group of elders, from Ibn Isa, from Al Ahwazy, from Al Nazr, from Yahya Bin Imran Al Halby, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'Al-Husayn^{-asws} prayed (morning) Salat with his^{-asws} companions on the day they^{-ra} were slayed, then said: 'I^{-asws} testify that Permission (of Allah^{-azwj} has been Granted regarding your being killed. O people! So, fear Allah^{-azwj} and be patient''³⁵

23- مل، كامل الزيارات أبي وجماعة مشايخي عن سعد بن علي بن إسماعيل و ابن أبي الخطاب معاً عن محمد بن عمرو بن سعيد عن ابن بكير عن زرارة عن أبي جعفر ع قال: كتب الحسين بن علي ع من مكة إلى محمد بن علي - بسم الله الرحمن الرحيم * من الحسين بن علي إلى محمد بن علي و من قبله من بني هاشم أما بعد فإن من لحق بي استشهد و من لم يلحق بي لم يدرك الفتح والسلام.

(The book) 'Kamil Al Ziyaraat' – My father and a group of elders, from Sa'ad, from Ali Bin Ismail and Ibn Abu Al Khattab, both together from Muhammad Bin Amro Bin Saeed, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} wrote from Makkah to Muhammad son of Ali^{-asws} (Ibn Al-Hafiyya): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Al-

³³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 20

³⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 21

³⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 22

Husayn^{-asws} Bin Ali^{-asws} to Muhammad son of Ali^{-asws} and the ones from the clan of Hashim^{-as} around him. As for after, the one who joins with me^{-asws} will be martyred, and the one who does not join with me^{-asws}, will not achieve the victory. And the greetings”.³⁶

قَالَ مُحَمَّدُ بْنُ عَمْرٍو وَ حَدَّثَنِي كَرَّامُ عَبْدِ الْكَرِيمِ بْنُ عَمْرٍو عَنْ مُبَسَّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ مِنْ كَرْبَلَاءَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ مَنْ قَبِلَهُ مِنْ بَنِي هَاشِمٍ أَمَا بَعْدُ فَكَأَنَّ الدُّنْيَا لَمْ تَكُنْ وَ كَأَنَّ الْآخِرَةَ لَمْ تَزَلْ وَ السَّلَامُ.

Muhammad Bin Amro said, 'And it is narrated to me by Al Kareem Bin Amro, from Muyassir Bin Abdul Aziz,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} wrote to Muhammad^{-asws} son of Ali^{-asws} (Ibn Al Hanafiya) from Karbala: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! From Al-Husayn^{-asws} Bin Ali^{-asws} to Muhammad son of Ali^{-asws} and the ones from the clan of Hashim^{-as} around him. As for after, it is as if the world does not even exist, and it is as if the Hereafter did not cease to be. And the greetings”.³⁷

24- مل، كامل الزيارات جماعة مشايخي منهم علي بن الحسين و محمد بن الحسين عن سعد بن أحمد بن محمد بن الحسين و إبراهيم بن هاشم جميعاً عن ابن فضال عن أبي جميلة عن ابن عبد ربه عن أبي عبد الله ع أنه قال: لَمَّا صَعِدَ الْحُسَيْنُ بْنُ عَلِيٍّ ع عَقَبَةَ الْبُطْنِ قَالَ لِأَصْحَابِهِ مَا أَرَانِي إِلَّا مَقْتُولًا قَالُوا وَ مَا ذَاكَ يَا أَبَا عَبْدِ اللَّهِ قَالَ رُؤْيَا رَأَيْتُهَا فِي الْمَنَامِ قَالُوا وَ مَا هِيَ قَالَ رَأَيْتُ كِلَابًا تَنْهَشُنِي أَشَدُّهَا عَلَيَّ كُلِّبْتُ أَبْقَعُ.

(The book) 'Kamil Al Ziyaraat' – A group of elders, from them was Ali Bin Al-Husayn, and Muhammad Bin Al-Hassan, from Sa'ad, from Ahmad Bin Muhammad, and Muhammad Bin Al-Husayn^{-asws}, and Ibrahim Bin Hashim, altogether from Ibn Fazzal, from Abu Jameela, from Ibn Abd Rabbih,

'From Abu Abdullah^{-asws} having said: 'When Al-Husayn^{-asws} Bin Ali^{-asws} ascended Aqaba Al-Batn, he^{-asws} said to his^{-asws} companions: 'I^{-asws} do not see myself^{-asws} except as being killed!' They said, 'And why is that so, O Abu Abdullah^{-asws}? He^{-asws} said: 'A dream I^{-asws} have seen in the sleep'. They said, 'And what is it?' He^{-asws} said: 'I^{-asws} saw dogs snapping at me^{-asws}. The severest upon me^{-asws} was a spotted dog”.³⁸

25- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنِ ابْنِ أَبِي الْخُطَّابِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُنَعَمِيٍّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنِ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ: وَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ - لَا يَهْنِئُ بَنِي أُمَيَّةَ مُلْكُهُمْ حَتَّى يَقْتُلُونِي وَ هُمْ قَاتِلِي

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Muhammad Bin Yahya Al Khas'amy, from Talha Bin Zayd,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'By the One^{-azwj} in Whose Hand is the soul of Al-Husayn^{-asws}! The clan of Umayya will not be joyful with their kingdom until they kill me^{-asws}, and they are my^{-asws} killers.

³⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 23 a

³⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 23 b

³⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 24

فَلَوْ قَدْ قَتَلُونِي لَمْ يُصَلُّوا جَمِيعاً أَبَداً وَ لَمْ يَأْخُذُوا عَطَاءً فِي سَبِيلِ اللَّهِ جَمِيعاً أَبَداً إِنَّ أَوَّلَ قَتِيلٍ هَذِهِ الْأُمَّةِ أَنَا وَ أَهْلُ بَيْتِي وَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ- لَا تَقُومُ السَّاعَةُ وَ عَلَى الْأَرْضِ هَاشِمِيٌّ يَطْرَفُ.

They said, ‘When they have killed me^{-asws}, they will be praying altogether, (even if) forever, but they will not be taking awards in the Way of Allah^{-azwj} altogether, ever! The first one of this community to be slain will be me^{-asws} and my^{-asws} family members. By the One^{-azwj} is Whose Hand is the soul of Husayn^{-asws}! The Hour will not be established (until) there is still a Hashemite (the 12th Imam^{-asws}) walking upon the earth (as the successor of the Holy Prophet^{-saww})’.³⁹

26- مل، كامل الزيارات أبي و جماعة مشايخي عن سعد بن محمد بن يحيى المعاذي عن الحسن بن موسى الأصم عن عمرو عن جابر عن محمد بن علي ع قال: لَمَّا هَمَّ الْحُسَيْنُ بِالشُّحُوصِ إِلَى الْمَدِينَةِ أَقْبَلَتْ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَاجْتَمَعْنَ لِلنِّبَاحَةِ حَتَّى مَشَى فِيهِنَّ الْحُسَيْنُ ع فَقَالَ أَنْشُدُكُمْ اللَّهَ أَنْ تُبْدِينَ هَذَا الْأَمْرَ مَعْصِيَةً لِلَّهِ وَ لِرَسُولِهِ

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of elders, from Sa’ad, from Muhammad Bin Yahya Al Muazy, from Al-Hassan Bin Musa Al Asamma, from Amro, from Jabir,

‘From Muhammad^{-asws} Bin Ali^{-asws} having said: ‘When Al-Husayn^{-asws} thought of going out of Al-Medina, the womenfolk of the clan of Abdul Muttalib^{-as}. So, they gathered for the lamentation until Al-Husayn^{-asws} walked among them. He^{-asws} said: ‘I^{-asws} adjure you all with Allah^{-azwj}! If you were to reveal this matter, it would be (an act of) disobedience to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’.

قَالَتْ لَهُ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَلِمَنْ نَسْتَبِقِي النِّبَاحَةَ وَ الْبُكَاءَ فَهُوَ عِنْدَنَا كَيَوْمَ مَاتَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ زَيْنَبُ وَ أُمُّ كُلثُومٍ فَتَنَشَّدُكَ اللَّهُ جَعَلَنَا اللَّهُ فِدَاكَ مِنَ الْمَوْتِ فَمَا حَبِيبَ الْأَبْرَارِ مِنْ أَهْلِ الْقُبُورِ

The womenfolk of the clan of Abdul Muttalib^{-as} said to him^{-asws}, ‘So for whom shall we lament and cry, for with us it is a day like the day Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and (Syeda) Ruqayya^{-asws}, and (Syeda) Zainab^{-asws}, and (Syeda) Umm Kulsoom^{-asws} die.

We adjure you^{-asws} with Allah^{-azwj}! May Allah^{-azwj} Make us to be sacrificed for you^{-asws} from the death! O beloved of the righteous from the people of the graves!’

وَ أَقْبَلَتْ بَعْضُ عَمَّاتِهِ تَبْكِي وَ تَقُولُ أَشْهَدُ يَا حُسَيْنُ لَقَدْ سَمِعْتُ الْجِنَّ نَاحَتْ بِنُوحِكَ وَ هُمْ يَقُولُونَ-

And one of his^{-asws} aunts came and she said, ‘I testify, O Husayn^{-asws}, I have heard the lamenters of the Jinn lamenting you^{-asws} and they were saying,

وَ إِنَّ قَتِيلَ الطِّفْلِ مِنْ آلِ هَاشِمٍ-
أَذَلَّ رِقَاباً مِنْ قُرَيْشٍ فَذَلَّتْ
حَبِيبُ رَسُولِ اللَّهِ لَمْ يَكُ فَاحِشاً-
أَبَانَتْ مُصِيبُكَ الْأُتُوفَ وَ جَلَّتْ

³⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 25

'And if from the clan of Hashim^{as} are killed at Al-Taff (Karbala), the necks of Quraysh would be humiliated and be disgraced. The beloved of Rasool-Allah^{saww} wasn't immoral. Your^{asws} calamities clarified the noses (pride) and cleared'.

وَقُلْنَ أَيْضاً-

بَكُّوا حُسَيْنًا سَيِّدًا وَ لِقْتَلِهِ شَابَ الشَّعْرُ
وَحُمِرَتْ أَفَاقُ السَّمَاءِ مِنَ الْعِشِيِّ وَالسَّحْرِ
وَلِقْتَلِهِ زُلْزِلْتُمْ وَ لِقْتَلِهِ انْكَسَفَ الْقَمَرُ
وَتَغَيَّرَتْ شَمْسُ الْبِلَادِ بَيْمَ وَأَظْلَمَتِ الْكُورُ
أَوْرَثْنَا ذُلًّا بِهْ جَدَعَ الْأَنْفُوفُ مَعَ الْعُرْرِ

And they said as well, 'Cry (for) Husayn^{asws}, chief, and for his^{asws} killing the hair became grey, and for his^{asws} killed you were shaken, and for his^{asws} killer the moon was eclipsed, and the horizons of the sky reddened from the evening to the pre-dawn and the sun changed the city with them, and the land was darkened. That is a son^{asws} of (Syeda) Fatima^{asws}, the creatures and the mortals are in calamity with him^{asws}. You inherited the disgrace by it, the noses (pride) cut off, along with the exposure'.⁴⁰

27- بج، الخراج و الجرائح من معجزاته صلوات الله عليه أنه لما أراد العراق قالت له أم سلمة- لا تخرج إلى العراق فقد سمعت رسول الله يقول يقتل ابني الحسين بأرض العراق و عندي ثربة دفعتها إلي في قارورة

(The book) 'Al Kharaij Wa Al Jaraih' –

'From his^{asws} miracles, may the Salawaat of Allah^{azwj} be upon him^{asws} – when he^{asws} intended (to go to) Al-Iraq, Umm Salama^{ra} said to him^{asws}: 'Do not go to Al-Iraq, for I^{ra} have heard Rasool-Allah^{saww} saying: 'My^{saww} son^{asws} will be killed in the land of Al-Iraq', and in my^{ra} possession there is some soil he^{saww} had handed it over to me^{ra} in a glass'.

فَقَالَ إِنِّي وَاللَّهِ مَقْتُولٌ كَذَلِكَ وَإِنْ لَمْ أَخْرُجْ إِلَى الْعِرَاقِ يَقْتُلُونِي أَيْضاً وَإِنْ أَحْبَبْتَ أَنْ أَرَكَ [أَرَيْكَ] مَضْجَعِي وَمَصْرَعُ أَصْحَابِي

He^{asws} said: 'By Allah^{azwj}! I^{asws} will be killed like that, and if I^{asws} don't go out to Al-Iraq, they would still kill me^{asws}, and I^{asws} would like to show you^{ra} my^{asws} slaying place and the slaying place of my^{asws} companions'.

ثُمَّ مَسَحَ بِيَدِهِ عَلَى وَجْهِهَا فَفَسَحَ اللَّهُ عَنْ بَصَرِهَا حَتَّى رَأَتْ ذَلِكَ كُلَّهُ وَ أَخَذَتْ ثُرْبَةً فَأَعْطَاهَا مِنْ تِلْكَ الثُّرْبَةِ أَيْضاً فِي قَارُورَةٍ أُخْرَى وَ قَالَ ع إِذَا فَاضَتْ دَمًا فَاعْلَمِي أَنِّي قُتِلْتُ

Then he^{asws} wiped his^{asws} hand upon her^{asws} face, and Allah^{azwj} Cleared from her^{ra} sight until He^{azwj} Showed her^{ra} that, all of it, and he^{asws} took some soil and gave it to her^{ra} from that soil (of Karbala) as well in another glass and said: 'When it spurts blood, then know that I^{asws} have been killed'.

⁴⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 26

فَقَالَتْ أُمُّ سَلَمَةَ فَلَمَّا كَانَ يَوْمُ عَاشُورَاءَ نَظَرْتُ إِلَى الْقَارُورَتَيْنِ بَعْدَ الظُّهْرِ فَإِذَا هُمَا قَدْ فَاضَتَا دَمًا فَصَاحَتْ وَ لَمْ يُقَلِّبْ فِي ذَلِكَ الْيَوْمِ حَجَرًا وَ لَا مَدْرًا إِلَّا وَجَدَ تَحْتَهُ دَمًا عَرِيضًا.

Umm Salama^{-ra} said, 'When it was the Day of Ashura, she^{-ra} looked at the two glasses after midday, and there, they were both spurting blood, so she^{-ra} cried. And no stone was turned over on that day, nor mud clog except fresh blood was found under it'.⁴¹

وَمِنْهَا مَا رَوَى عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ الْحُسَيْنُ فِي صَبِيحَتِهَا قَامَ فِي أَصْحَابِهِ فَقَالَ ع إِنَّ هَؤُلَاءِ يُرِيدُونِي دُونَكُمْ وَ لَوْ قَتَلُونِي لَمْ يَصِلُوا إِلَيْكُمْ فَالْنَجَاءَ النَّجَاءَ وَ أَنْتُمْ فِي حِلٍّ فَإِنَّكُمْ إِنْ أَصَبَحْتُمْ مَعِيَ قُتِلْتُمْ كُلُّكُمْ

And from it what is reported from Zayn Al-Abideen^{-asws} having said: 'When it was the night in the morning of which Al-Husayn^{-asws} was killed (9th Muhammad night), he^{-asws} stood among his^{-asws} companions and said: 'They (enemies) want me^{-asws} besides you all, and if they were to kill me^{-asws}, they will not arrive to you all. So, the deliverance! The deliverance! And you are in release, for you^{-asws} were to be with me^{-asws} in the morning, all of you^{-ra} would be killed!'

فَقَالُوا لَا نَخْذُلُكَ وَ لَا نَخْتَارُ الْعَيْشَ بَعْدَكَ فَقَالَ ع إِنَّكُمْ تُقْتَلُونَ كُلُّكُمْ حَتَّى لَا يُفْلِتَ مِنْكُمْ أَحَدٌ فَكَانَ كَمَا قَالَ ع.

They said, 'We^{-ra} will neither abandon you^{-asws} nor choose to live after you^{-asws}!' He^{-asws} said: 'You^{-ra} will be killed, all of you^{-asws}, until not one of you will escape'. It happened like what he^{-asws} had said'.⁴²

28- شاء، الإرشاد رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: خَرَجْنَا مَعَ الْحُسَيْنِ فَمَا نَزَلَ مَنْزِلًا وَ مَا ارْتَحَلَ مِنْهُ إِلَّا ذَكَرَ يُحْيَى بْنُ زَكْرِيَّا وَ قَتْلَهُ وَ قَالَ يَوْمًا وَ مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنَّ رَأْسَ يُحْيَى بْنِ زَكْرِيَّا أَهْلَدِي إِلَى بَغْيٍ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ

(The book) 'Al Irshad' – It is reported by Sufyan Bin Uyayna, from Ali Bin Zayd,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'We went out with Al-Husayn^{-asws}. We did not descend at any descent and we did not depart from it except he^{-asws} mentioned Yahya Bin Zakariya^{-as} and his^{-as} killing. And one day he^{-asws} said, 'It is from the shame of the world, based upon Allah^{-azwj} Mighty and Majestic, that the head of Yahya Bin Zakariya^{-as} was gifted to a prostitute from the prostitutes of the children of Israel'.

وَ مَضَى الْحُسَيْنُ ع فِي يَوْمِ السَّبْتِ الْعَاشِرِ مِنَ الْمُحَرَّمِ سَنَةِ إِحْدَى وَ سِتِّينَ مِنَ الْهِجْرَةِ بَعْدَ صَلَاةِ الظُّهْرِ مِنْهُ قَبِيلًا مَظْلُومًا طَمَآنَ صَابِرًا مُحْتَسِبًا وَ سِنَّهُ يَوْمٌ عِذٌّ تَمَآنٌ وَ خَمْسُونَ سَنَةً

And Al-Husayn^{-asws} passed away during the day of Saturday, the tenth of Al-Muharram of the year sixty-one from the Emigration, after Al-Zohr Salat from it, killed unjustly, parched (thirsty), patient, anticipating, and on that day his^{-asws} age was fifty-five years.

أَقَامَ بِهَا مَعَ جَدِّهِ سَبْعَ سِنِينَ وَ مَعَ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ثَلَاثِينَ سَنَةً وَ مَعَ أَخِيهِ الْحَسَنِ عَشْرَ سِنِينَ وَ كَانَتْ مُدَّةُ خِلَافَتِهِ بَعْدَ أَخِيهِ إِحْدَى عَشْرَةَ سَنَةً وَ كَانَ ع يَخْضِبُ بِالْحِنَاءِ وَ الْكُتْمِ وَ قُتِلَ ع وَ قَدْ نَصَلَ الْحِضَابُ مِنْ عَارِضِهِ.

⁴¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 27 a

⁴² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 27 b

He^{-asws} with his^{-asws} grandfather^{-saww} for seven years, and with his^{-asws} father^{-asws} Amir Al-Momineen^{-asws} for thirty years, and with his^{-asws} brother^{-asws} Al-Hassan^{-asws} for ten years, and the period of his^{-asws} caliphate (Imamate) after his^{-asws} brother^{-asws}, was of eleven years. And he^{-asws} used to dye with the henna and the indigo, and he^{-asws} was killed and the dye came out (trickled) from his^{-asws} forehead".⁴³

29- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع وَ لَمَّا امْتُنِحَ الْحُسَيْنُ ع وَ مَنْ مَعَهُ بِالْعَسْكَرِ الَّذِينَ قَتَلُوهُ وَ حَمَلُوا رَأْسَهُ قَالَ لِعَسْكَرِهِ أَنْتُمْ فِي حِلٍّ مِنْ بَيْعَتِي فَالْحُقُوا بِعَشَائِرِكُمْ وَ مَوَالِيكُمْ

Tafseer of the Imam (Hassan Al Askari^{-asws}) – The Imam^{-asws} said: ‘And when the Test (regarding) Al-Husayn^{-asws} happened (Battle of Karbala 61 A.H.), and the ones who were in the army, those that killed him^{-asws} and carried his^{-asws} head, he^{-asws} said to his^{-asws} soldiers: ‘You are free from my^{-asws} allegiance, therefore you can join up with your clans and your friends’.

وَ قَالَ لِأَهْلِ بَيْتِهِ قَدْ جَعَلْتُكُمْ فِي حِلٍّ مِنْ مَفَارِقَتِي فَإِنَّكُمْ لَا تُطِيقُونَهُمْ لَتَضَاعِفِ أَعْدَادِهِمْ وَ قُوَاهُمْ وَ مَا الْمَقْصُودُ غَيْرِي فَدَعُونِي وَ الْقَوْمَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعِينُنِي وَ لَا يُخْلِيَنِي مِنْ حُسْنِ نَظَرِهِ كَعَادَاتِهِ فِي أَصْلَافِنَا الطَّيِّبِينَ

And he^{-asws} said to his^{-asws} friends, ‘I^{-asws} am making you all free from separating from me^{-asws}, therefore if you are not able to endure them due to their increased numbers and their (military) might, and they are not aiming for other than me^{-asws}, therefore leave me^{-asws} and the people (Yazeed^{-la}'s army) - for Allah^{-azwj} would Assist me^{-asws} and will not Leave me^{-asws} alone from His^{-azwj} Goodly Consideration as usual, like He^{-azwj} Did among our goodly ancestors’.

فَأَمَّا عَسْكَرُهُ فَمَفَارِقُوهُ وَ أَمَّا أَهْلُهُ الْأَذَنُونَ مِنْ أَقْرَبَائِهِ فَأَبَوْا وَ قَالُوا- لَا نُفَارِقُكَ وَ يَحْزُنُنَا مَا يَحْزُنُكَ وَ يُصِيبُنَا مَا يُصِيبُكَ وَ إِنَّا أَقْرَبُ مَا نَكُونُ إِلَى اللَّهِ إِذَا كُنَّا مَعَكَ

As for his^{-asws} soldiers, they separated (left) from him^{-asws}, and as for his^{-asws} family members and the near ones from his^{-asws} relatives, they refused and they said, ‘We will not separate from you^{-asws}, and it would happen with us whatever would happen with you^{-asws}, it would grieve us whatever would grieve you^{-asws}, and it would hit us whatever would hit you^{-asws}, we happen to be closer to Allah^{-azwj}, when we happen to be with you^{-asws}’.

فَقَالَ لَهُمْ فَإِنْ كُنْتُمْ قَدْ وَطَنْتُمْ أَنْفُسَكُمْ عَلَى مَا وَطَنْتُ نَفْسِي عَلَيْهِ فَاعْلَمُوا أَنَّ اللَّهَ إِنَّمَا يَهَبُ الْمَنَازِلَ الشَّرِيفَةَ لِعِبَادِهِ بِاخْتِمَالِ الْمَكَارِهِ

He^{-asws} said to them: ‘If you have resolved yourselves upon what I^{-asws} have resolved myself upon, then know that Allah^{-azwj} rather Endows the nobles’ status to His^{-azwj} servants due to their patience in bearing the abhorrence.

وَ أَنَّ اللَّهَ وَ إِنْ كَانَ حَصْنِي مَعَ مَنْ مَضَى مِنْ أَهْلِي الدِّينِ أَنَا أَخِرُهُمْ بَقَاءً فِي الدُّنْيَا مِنَ الْكَرَامَاتِ بِمَا يَسْهُلُ عَلَيَّ مَعَهَا اخْتِمَالُ الْمَكْرُوهَاتِ فَإِنَّ لَكُمْ شَطْرَ ذَلِكَ مِنْ كَرَامَاتِ اللَّهِ تَعَالَى

And that Allah^{-azwj}, and if He^{-azwj} were to Particularise me^{-asws} - with the ones past from my^{-asws} (five Holy) family members^{-asws} – those ones whom I^{-asws} am the last of, remaining in the world

⁴³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 28

– from the Prestige with what it would be easy upon bearing the abhorrence, so for you all is that direction (to take), towards the Prestige of Allah^{-azwj} the Exalted.

وَاَعْلَمُوا أَنَّ الدُّنْيَا حُلُومًا وَ مَرُّهَا حُلْمٌ وَ الْإِنْتِبَاهُ فِي الْآخِرَةِ وَ الْفَائِزُ مَنْ فَازَ فِيهَا وَ الشَّقِيُّ مَنْ شَقِيَ فِيهَا.

And know that the world, its sweetness and its bitterness are (in fact like) a dream, so pay attention to the Hereafter, and a successful one is the one who is successful therein, and a wretched is the one who is wretched therein”.⁴⁴

30- كِتَابُ النَّوَادِرِ لِإِلْيَ بْنِ أَصْبَاطٍ، عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ قَالَ إِنَّ أَبَا جَعْفَرٍ ع قَالَ: كَانَ أَبِي مَبْطُونًا يَوْمَ قُتِلَ أَبُوهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ كَانَ فِي الْحَيْمَةِ وَ كُنْتُ أَرَى مَوَالِينَا كَيْفَ يَحْتَلِفُونَ مَعَهُ يَنْبَغُونَ بِالْمَاءِ يَشُدُّ عَلَى الْمَيْمَنَةِ مَرَّةً وَ عَلَى الْمِيسَرَةِ مَرَّةً وَ عَلَى الْقَلْبِ مَرَّةً

‘Kitab Al Nawadir’ of Ali Bin Asbaat, from one of his companions reporting, said,

‘Abu Ja’far^{-asws} said: ‘My^{-asws} father^{-asws} had a stomach illness on the day his^{-asws} father^{-asws} was killed, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, and he^{-asws} in the tent, and I^{-asws} was seeing our^{-asws} friends, how they were interchanging with him^{-asws}, pursuing the water with him^{-asws}, attacking upon the right flank at times, and upon the left flank at times, and upon the centre at times.

وَ لَقَدْ قَتَلُوهُ قَتْلَةً هَمَّى رَسُولُ اللَّهِ ص أَنَّ يُقْتَلَ بِهَا الْكِلَابُ لَقَدْ قُتِلَ بِالسَّيْفِ وَ السِّنَانِ وَ بِالْحِجَارَةِ وَ بِالْحَشَبِ وَ بِالْعَصَا وَ لَقَدْ أَوْطَوْهُ الْحَيْلُ بَعْدَ ذَلِكَ.

And they were killing him^{-asws} with a killing Rasool-Allah^{-saww} had forbidden the dogs to be killed like it. He^{-asws} was killed by the sword, and the blades, and by the rocks, and by the planks, and by the sticks, and he^{-asws} was trampled by the horses after that”.⁴⁵

31- قَب، المناقب لابن شهر آشوب الحسن البصري و أُم سَلَمَةَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ دَخَلَا عَلَى رَسُولِ اللَّهِ ص وَ بَيْنَ يَدَيْهِ جَبْرِئِيلُ فَجَعَلَا يَدُورَانِ حَوْلَهُ يُسَبِّحَانِهِ بِدَحْيَةِ الْكَلْبِ فَجَعَلَ جَبْرِئِيلُ يُومِي بِيَدِهِ كَالْمُتَنَاوِلِ شَيْئًا فَإِذَا فِي يَدِهِ ثُقَاقَةٌ وَ سَفَرَجَلَةٌ وَ رُمَانَةٌ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al-Hassan Al Basri,

‘And Umm Salama^{-ra} said: ‘Al-Hassan^{-asws} and Al-Husayn^{-asws} entered to see Rasool-Allah^{-saww} and Jibraeel^{-as} was in front of him^{-saww}, so they^{-asws} went on to circle around him^{-as}, him^{-as} having resembled with Dahiyat Al-Kalby. He^{-as} gestured with his^{-saww} hand like taking something, and there, in his^{-as} hand was an apple, and a quince, and a pomegranate.

فَنَاقَوْهُمَا وَ تَمَلَّكَتْ وُجُوهُهُمَا وَ سَعَى إِلَى جَدِّهِمَا فَأَخَذَ مِنْهُمَا فَشَمَّهَ ثُمَّ قَالَ صَبِرَا إِلَى أُمِّكُمَا بِمَا مَعَكُمَا وَ بُدُّوكُمَا بِأَيِّكُمَا أَعْجَبَ فَصَارَا كَمَا أَمَرَهُمَا فَلَمْ يَأْكُلُوا حَتَّى صَارَ النَّبِيُّ إِلَيْهِمْ فَأَكَلُوا جَمِيعًا

He^{-as} gave it to them^{-as} and their^{-asws} faces were jubilant and they^{-asws} went to their^{-asws} grandfather^{-saww}. He^{-saww} took from these and smelt it, then said: ‘Go to your^{-asws} mother with what is with you^{-asws} and begin with your^{-asws} father^{-asws}’. They^{-asws} were excited and went like

⁴⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 29

⁴⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 37 H 30

what he^{-saww} had instructed them^{-asws}, but they^{-asws} did not eat until the Prophet^{-saww} came to them, and they^{-asws} all ate together.

فَلَمْ يَزَلْ كُلُّمَا أَكَلَ مِنْهُ عَادَ إِلَى مَا كَانَ حَتَّى فُيَضَ رَسُولُ اللَّهِ ص

It did not cease to be so that every time it was eaten from, it returned to what it had been, until (the time) Rasool-Allah^{-saww} passed away.

قَالَ الْحُسَيْنُ ع فَلَمْ يَلْحَقْهُ التَّغْيِيرُ وَ النُّقْصَانُ أَيَّامَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ حَتَّى تُؤَيِّتَ فَلَمَّا تُؤَيِّتَ فَقَدْ نَا الرُّمَانَ وَ بَقِيَ التُّفَاحُ وَ السَّفَرَجَلُ أَيَّامَ أَبِي

Al-Husayn^{-asws} said: 'The change and the reduction did not take place in it during the days of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, until (the time) she^{-asws} passed away. When she^{-asws} had passed away, we^{-asws} lost the pomegranate, and there remained the apple and the quince during the days of my^{-asws} father^{-asws}.

فَلَمَّا اسْتَشْهَدَ أَمِيرُ الْمُؤْمِنِينَ فُتِدَ السَّفَرَجَلُ وَ بَقِيَ التُّفَاحُ عَلَى هَيْئَتِهِ عِنْدَ الْحُسَيْنِ حَتَّى مَاتَ فِي سَبِيلِهِ وَ بَقِيَ التُّفَاحُ إِلَى الْوَقْتِ الَّذِي خُوصِرْتُ عَنِ الْمَاءِ فَكُنْتُ أَشْتَمُهَا إِذَا عَطِشْتُ فَيَسْكُنُ هَبْ عَطَشِي فَلَمَّا اشْتَدَّ عَلَيَّ الْعَطَشُ عَضَضْتُهَا وَ أَيْقَنْتُ بِالْفَنَاءِ

When Amir Al-Momineen^{-asws} was martyred, the quince was lost and there remained the apple upon its form with Al-Hassan^{-asws}, until he^{-asws} passed away during his^{-asws} being poisoned, and there remained the apple up to the time in which he^{-asws} was besieged from the water. I^{-asws} used to smell it whenever I^{-asws} was thirsty, and the flame of my^{-asws} thirst would subside. When the thirst intensified upon me^{-asws}, I^{-asws} bit it, and I^{-asws} was certain with the annihilation'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع سَمِعْتُهُ يَقُولُ ذَلِكَ قَبْلَ مَقْتَلِهِ بِسَاعَةٍ فَلَمَّا قَضَى نَحْبَهُ وَجَدَ رِيحَهَا فِي مَصْرَعِهِ فَالْتَمَسْتُ فَلَمْ يَرْ لَهَا أَثَرٌ فَبَقِيَ رِيحُهَا بَعْدَ الْحُسَيْنِ ع وَ لَقَدْ زُرْتُ قَبْرَهُ فَوَجَدْتُ رِيحَهَا يَفُوحُ مِنْ قَبْرِهِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} him^{-asws} saying that before his^{-asws} being killed, by while. When he^{-asws} had fulfilled his^{-asws} vow, its aroma was felt in his^{-asws} slaying place. I^{-asws} searched but could not see any trace of it. Its aroma remained after Al-Husayn^{-asws}, and I^{-asws} had visited his^{-asws} grave and felt its aroma effusing from his^{-asws} grave.

فَمَنْ أَرَادَ ذَلِكَ مِنْ شِبَعَتِنَا الزَّائِرِينَ لِلْقَبْرِ - فَلْيَلْتَمِسْ ذَلِكَ فِي أَوَاقَاتِ السَّحْرِ فَإِنَّهُ يَجِدُهُ إِذَا كَانَ مُخْلِصًا.

The one from our^{-asws} Shias, the visitors to the grave, wants that, let him seek that during the timings of the pre-dawn, for he will find it, if he was sincere".⁴⁶

32- قب، المناقب لابن شهر آشوب أنشأ صلوات الله عليه يوم الطف -

كَفَرِ الْقَوْمُ وَ قَدْ مَأْرَغَبُوا

إِلَى آخِرِ مَا مَرَّ مِنَ الْأَبْيَاتِ وَ زَادَ فِيمَا بَيْنَهَا-

⁴⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 31

(The book) 'Al-Manaqib of Ibn Shehr Ashub' – He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, prosed on the day of Al-Taff (Karbala): 'The people committed Kufr and they desired for long' – up to the end of what has passed from the couplets, and there is an addition in what is between it there is:

فَاطِمَةُ الزَّهْرَاءُ أُمِّي وَأَبِي -	وَارِثُ الرُّسُلِ مَوْلَى الثَّقَلَيْنِ
طَحَنَ الْأَبْطَالَ لَمَّا بَرَزُوا -	يَوْمَ بَدْرٍ وَ بِأُحُدٍ وَ حُنَيْنٍ
وَأَحْوَ خَيْرٍ إِذْ بَارَزَهُمْ	بِحُسَامٍ صَارِمٍ ذِي شَفَرَتَيْنِ
وَالَّذِي أَرَادَى جُيُوشًا أَقْبَلُوا	يَطْلُبُونَ الْوَيْثَرَ فِي يَوْمِ حُنَيْنٍ

'(Syeda) Fatima Al-Zahra^{-asws} is my^{-asws} mother^{-asws}, and my^{-asws} father^{-asws} inherited the Prophet^{-saww}, Master^{-saww} of the Jinn and the human beings. He^{-asws} grinded the heroes when they came out for duel on the day of Badr, and at Ohad, and Hunayn, and the dependable at Khyber when he^{-asws} duelled them with a cutting sword with two blades, and the one^{-asws} the armies had intended, so they came seeking him^{-asws} being alone during the day of Hunayn.

مَنْ لَهُ عَمٌّ كَعَمِّي جَعْفَرٍ	وَهَبَ اللَّهُ لَهُ أَجْنَحَتَيْنِ
جَدِّي الْمُرْسَلُ مُصْبِحُ الْهَدَى	وَأَبِي الْمُؤْمِنِ لَهُ بِالْبَيْعَتَيْنِ
بَطْلٌ قَرْمٌ هَزَبٌ ضَبْعَمٌ	مَاجِدٌ سَمِيحٌ قَوِيٌّ السَّاعِدَيْنِ
عُرْوَةُ الدِّينِ عَلَيَّ ذَاكُمُ	صَاحِبُ الْخَوْضِ مُصَلِّي الْقِبْلَتَيْنِ
مَعَ رَسُولِ اللَّهِ سَبْعًا كَامِلًا	مَا عَلَى الْأَرْضِ مُصَلٍّ غَيْرَ دَيْنِ

Who has for him an uncle like mine^{-asws}? Allah^{-azwj} has Gifted him^{-asws} two wings. My^{-asws} grandfather^{-saww} is the one^{-saww} Sent as a lamp of guidance, and my^{-asws} father^{-asws} is the one^{-asws} loyal to him^{-saww} with the two allegiances. A hero, honourable, a ravaging lion, glorious, liberal, strong of the forearms. The handhold of religion is Ali^{-asws}, with plenty, master of the Fountain, prayer to the two Qiblahs with Rasool-Allah^{-saww}, when he^{-asws} was seven (years) complete. There were no prayers upon the earth apart from these two.

تَرَكِ الْأَوْثَانَ لَمْ يَسْجُدْ لَهَا	مَعَ قُرَيْشٍ مُذْ نَشَأَ طَرْفَةُ عَيْنٍ
وَأَبِي كَانَ هَزَبًا ضَبْعَمًا	بِأُحُدٍ الرُّمَحُ قَبْطَعُنْ طَعْنَتَيْنِ
كَتَمْتَنِي الْأُسْدُ بَغْيًا فَسُقُوا	كَأَنَّ حَنْفٍ مِنْ نَجْعِ الْحُظَلَّتَيْنِ

Neglecter of the idols, not having prostrated to these with Quraysh since he^{-asws} grew, even for the blink of an eye. An my^{-asws} father^{-asws} was a ravaging lion. He^{-asws} would grab a spear and stab two stabbings, like the walking of the lions, suddenly, so he^{-asws} made (enemies) to drink from blood of corpses, the two colocynths".⁴⁷

⁴⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 32

33- كَش، رجال الكشي جبرئيل بن أحمد عن محمد بن عبد الله بن مهران عن أحمد بن النضر عن عبد الله بن يزيد الأسدي عن فضيل بن الزبير قال: مرَّ ميسمٌ التَّمَارُ عَلَى فَرَسٍ لَهُ فَاسْتَقْبَلَ حَبِيبَ بْنَ مُظَاهِرٍ الْأَسَدِيَّ عِنْدَ مَجْلِسِ بَنِي أَسَدٍ فَتَحَدَّثَا حَتَّى اخْتَلَفَتْ أَعْنَاقُ فَرَسَيْهِمَا ثُمَّ قَالَ حَبِيبٌ لَكَأَنِّي بِشَيْخٍ أَصْلَعٍ ضَحْمِ الْبَطْنِ يَبِيعُ الْبُطَيْخَ عِنْدَ دَارِ الرِّزْقِ قَدْ صَلَبَ فِي حُبِّ أَهْلِ بَيْتِ نَبِيِّهِ ع وَ يُبْقِرُ بَطْنُهُ عَلَى الْحَشْبَةِ

(The book) 'Rijaa' of Al Kashy – Jibraeel Bin Ahmad, from Muhammad Bin Abdullah Bin Mihran, from Ahmad Bin Al Nazr, from Abdullah Bin Yazeed Al Asady, from Fuzeyl Bin Al Zubeyr who said,

'Meesam Al-Tammar^{ra} passed by Habeeb^{ra} Bin Muzahir^{ra} on a horse of his^{ra} at a gathering of the clan of Asad. They^{ra} discussed until the necks of their^{ra} horses were touching. Then Habeeb^{ra} said, 'It is as if I^{ra} am with a Sheikh of short hair, large belly selling melons at the house of livelihood, having been crucified in the love of the People^{asws} of the Household of his Prophet^{saww}, and his stomach is disembowelled upon the plank'.

فَقَالَ مِيسَمٌ وَ إِنِّي لَأَعْرِفُ رَجُلًا أَحْمَرُ لَهُ ضَفِيرَتَانِ يَخْرُجُ لِنَصْرَةِ ابْنِ بَيْتِ نَبِيِّهِ وَ يُقْتَلُ وَ يُجَالُ بِرَأْسِهِ بِالْكُوفَةِ ثُمَّ افْتَرَقَا فَقَالَ أَهْلُ الْمَجْلِسِ مَا رَأَيْنَا أَحَدًا أَكْذَبَ مِنْ هَذَيْنِ

Meesam^{ra} said, 'And I^{ra} know of a man, two braids are reddened for him, going out to help the son^{asws} of the daughter^{asws} of his Prophet^{saww}, and he gets killed and his head taken to Al-Kufa'. Then they^{ra} separated. The people of the gathering said, 'We have not seen anyone more lying than these two'.

قَالَ فَلَمْ يَفْتَرِقْ أَهْلُ الْمَجْلِسِ حَتَّى أَقْبَلَ رُشَيْدُ الْهَجَرِيِّ فَطَلَبَهُمَا فَسَأَلَ أَهْلَ الْمَجْلِسِ عَنْهُمَا فَقَالُوا افْتَرَقَا وَ سَمِعْنَاهُمَا يَقُولَانِ كَذَا وَ كَذَا فَقَالَ رُشَيْدٌ رَجَمَ اللَّهُ مِيسَمًا نَسِيَّ وَ يُزَادُ فِي عَطَاءِ الَّذِي يَجِيءُ بِالرَّأْسِ مِائَةُ دِرْهَمٍ ثُمَّ أَذْبَرَ

He (the narrator) said, 'The people of the gathering had not even dispersed until Rusheyd Al-Hajary^{ra} came searching for them. He^{ra} asked the people of the gathering about them^{ra}. They said, 'They separated, and we heard them^{asws} saying such and such'. Rusheyd^{ra} said, 'May Allah^{azwj} have Mercy on Meesam^{ra}. He^{ra} forgot, and there would be an increase in the award for the one who comes with the head, of one hundred Dirhams'. Then he turned back.

فَقَالَ الْقَوْمُ هَذَا وَ اللَّهُ أَكْذَبُهُمْ فَقَالَ الْقَوْمُ وَ اللَّهُ مَا ذَهَبَتْ الْأَيَّامُ وَ اللَّيَالِي حَتَّى رَأَيْنَاهُ مَصْلُوبًا عَلَى بَابِ دَارِ عَمْرِو بْنِ حُرَيْثٍ وَ جِيءَ بِرَأْسِ حَبِيبِ بْنِ مُظَاهِرٍ وَ قَدْ قُتِلَ مَعَ الْحُسَيْنِ وَ رَأَيْنَا كُلَّ مَا قَالُوا

The people said, 'By Allah^{azwj}! This one is most lying of them^{ra}!' The people said, 'By Allah^{azwj}! The days and the nights died not pass by until he^{ra} was crucified upon the door of Amro Bin Hureys, and the head of Habeeb Bin Muzahir^{ra} was brought, and he^{ra} had been killed with Al-Husayn^{asws}, and we saw all what they had said.

وَ كَانَ حَبِيبٌ مِنَ السَّبْعِينَ الرَّجَالِ الَّذِينَ نَصَرُوا الْحُسَيْنَ ع وَ لَقُوا جَبَالَ الْحَدِيدِ وَ اسْتَقْبَلُوا الرِّمَاحَ بِصُدُورِهِمْ وَ السُّيُوفَ بِوُجُوهِهِمْ وَ هُمْ يُعْرَضُ عَلَيْهِمُ الْأَمَانُ وَ الْأَمْوَالُ فَيَأْبَوْنَ فَيَقُولُونَ لَا عُذْرَ لَنَا عِنْدَ رَسُولِ اللَّهِ إِنْ قُتِلَ الْحُسَيْنُ وَ مِنَّا عَيْنٌ تَطْرَفُ حَتَّى قُتِلُوا حَوْلَهُ

And Habeeb^{ra} was from the seventy men, the ones who helped Al-Husayn^{asws}, and they^{ra} had faced a mountain of iron and faced the spears with their^{ra} chests, and the swords with their faces, and they^{ra} are those, the amnesty and the wealth was presented to them^{ra}, but they^{ra} had refused. They^{ra} said, 'There is no excuse for us^{ra} in the presence of Rasool-Allah^{saww} if Al-

Husayn^{-asws} is killed, and from us^{-asws} there is an eye still blinking', until they^{-asws} were killed around him^{-asws}.

وَلَقَدْ مَزَحَ حَبِيبُ بْنُ مُظَاهِرٍ الْأَسَدِيُّ فَقَالَ لَهُ يَزِيدُ بْنُ حُصَيْنٍ الْهَمْدَانِيُّ وَكَانَ يُقَالُ لَهُ سَيِّدُ الْقُرَاءِ يَا أَحْيَى لَيْسَ هَذِهِ بِسَاعَةِ صَحْحِكَ قَالَ فَأَيُّ مَوْضِعٍ أَحَقُّ مِنْ هَذَا بِالشُّرُورِ وَاللَّهُ مَا هُوَ إِلَّا أَنْ تَمِيلَ عَلَيْنَا هَذِهِ الطَّغَامُ بِشُيُوفِهِمْ فَنُعَانِقَ الْحَوَارِ الْعَيْنَ.

And Habeeb Bin Muzahir Al-Asady^{-ra} was talking jokingly. Yazeed Bin Huseen Al-Hamdany^{-ra} said to him^{-ra}, and he^{-ra} was called 'Chief of the readers', 'O my^{-ra} brother^{-ra}! This isn't the time for laughing'. He^{-ra} said, 'So which place is more rightful than this for the cheerfulness? By Allah^{-azwj}! It is not except for these ordinary people to incline against us with their swords, so we^{-ra} be hugging the Maiden Houries'.⁴⁸

34- كَأ، الكافي علي بن محمد بن عبد الله عن إبراهيم بن إسحاق الأحمر عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الحكم بن عتيبة قال: لقي رجلاً الحسين بن علي ع بالثعلبية وهو يريد كربلاء فدخل عليه فسلم عليه فقال له الحسين ع من أي البلاد أنت قال من أهل الكوفة

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Al Hakam Bin Uteyba who said,

'A man met Al-Husayn^{-asws} Bin Ali^{-asws} at Sa'albiya, and he^{-asws} intended (to go to) Karbala. He entered to see him^{-asws} and greeted to him^{-asws}. Al-Husayn^{-asws} said to him: 'Which city are you from?' He said, 'From the people of Al-Kufa'.

قَالَ أَمَا وَاللَّهِ يَا أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ بِالْمَدِينَةِ لَأَرْثُكَ أَثَرَ جَبْرِئِيلَ ع مِنْ دَارِنَا وَ نُزُولِهِ بِالْوَحْيِ عَلَى جَدِّي يَا أَخَا أَهْلِ الْكُوفَةِ أَ فَمُسْتَقَى النَّاسِ الْعِلْمُ مِنْ عِنْدِنَا فَعَلِمُوا وَ جَهِلْنَا هَذَا مَا لَا يَكُونُ.

He^{-asws} said: 'But, by Allah^{-azwj}, O brother of the people of Al-Kufa! If I^{-asws} had met you at Al-Medina, I^{-asws} would have shown you the traces of Jibraeel^{-as} in our^{-asws} house, and his^{-asws} descent with the Revelation unto my^{-asws} grandfather^{-saww}. O brother of the people of Al-Kufa! The people were quenched the knowledge from us^{-asws}, so they are (now) knowing the knowledge while we^{-asws} are (considered) ignorant? This is what cannot happen to be'.⁴⁹

35- كَأ، الكافي العدة عن سهل بن عيسى عن صفوان عن يوسف بن إبراهيم عن أبي عبد الله ع قال: أصيب الحسين و عليه جبة خز.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Isa, from Safwan, from Yusuf Bin Ibrahim,

'From Abdullah^{-asws} having said: 'Al-Husayn^{-asws} was slain and upon him^{-asws} was a woollen coat'.⁵⁰

36- كَأ، الكافي أبو علي الأشعري عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ عَلَيْهِ جُبَّةٌ خَزٌّ دَكْنَاءُ فَوَجَدُوا فِيهَا ثَلَاثَةً وَ سِتِينَ مِنْ بَنِي ضَرِيَّةٍ بِسَيْفٍ أَوْ طَعْنَةٍ بِرُمَحٍ أَوْ رُمِيَةٍ بِسَهْمٍ.

⁴⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 33

⁴⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 34

⁵⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 35

(The book) 'Al Kafi' – Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} was killed, and upon him^{-asws} was a dark woollen coat. There found to be in it, sixty-three (perforations), from between strikes with the sword, or stabs with spears, or shots by arrows".⁵¹

37- كا، الكافي العدة عن البرقي عن عده من أصحابه عن علي بن أسباط عن عمه يعقوب بن سالم قال قال أبو عبد الله ع قتل الحسين ع و هو مختضب بالوسمة.

(The book) 'Al Kafi' – The number, from Al Barqy, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim who said,

'Abu Abdullah^{-asws} said: 'Al-Husayn^{-asws} was killed he^{-asws} had dyed with woad (dyeing plant)".⁵²

38- كا، الكافي العدة عن البرقي عن أبيه عن يونس عن أبي بكر الحضرمي قال: سألت أبا عبد الله ع عن الحصاب بالوسمة فقال لا بأس قد قتل الحسين ع و هو مختضب بالوسمة.

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, from Yunus, from Abu Bakr Al Hashamy who said,

'I asked Abu Abdullah^{-asws} about dyeing with the woad (a dyeing plant). He^{-asws} said: 'There is no problem. Al-Husayn^{-asws} was killed and he^{-asws} had dyed with the wood".⁵³

39- كا، الكافي الحسن بن علي الهاشمي عن محمد بن عيسى بن عبيد قال حدثنا جعفر بن عيسى أخوه قال: سألت الرضا ع عن صوم عاشوراء و ما يقول الناس فيه فقال عن صوم ابن مرجانة تسألني ذلك يوم صامه الأعداء من آل زياد لقتل الحسين ع و هو يوم يتشاءم به آل محمد ص و يتشاءم به أهل الإسلام

(The book) 'Al Kafi' – Al-Hassan Bin Ali Al Hashimy, from Muhammad Bin Isa Bin Ubeyd who said, 'It is narrated to us by Ja'far Bin Isa, his brother, having said,

'I asked (Imam) Al-Reza^{-asws} about Fasting Ashura (10th Muharram) and what the people are saying with regards to it. So he^{-asws} said: 'It is the Fast of Ibn Marjana you are asking me^{-asws} about. That is a day the pretenders from the Progeny of Ziyad Fasted in, due to the killing of Al-Husayn^{-asws}, and it is a day which the Progeny^{-asws} of Muhammad^{-saww} see it as an evil omen (a grievous/tragic day), and the people of Al-Islam see it as an evil omen.

و اليوم الذي يتشاءم به أهل الإسلام لا يصام و لا يُتبرك به و يوم الإثنين يوم نحس قبض الله عز و جل فيه نبيه و ما أصيب آل محمد إلا في يوم الإثنين

And the day which the people of Al-Islam see it as an evil omen can neither be Fasted nor can it be a blissful one. And the day of Monday is an inauspicious day. Allah^{-azwj} Caused His^{-azwj}

⁵¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 36

⁵² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 37

⁵³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 38

Prophet^{-saww} to pass away during it, and the Progeny^{-asws} of Muhammad^{-saww} was not afflicted with except during the day of Monday.

وَالْيَوْمَ الَّذِي يَشَاءُ بِهِ أَهْلُ الْإِسْلَامِ لَا يُصَامُ وَلَا يُتَبَرَّكُ بِهِ وَ يَوْمَ الْإِثْنَيْنِ يَوْمَ خُسْفِ الْقَبْضِ اللَّهُ عَزَّ وَ جَلَّ فِيهِ نَبِيُّهُ وَ مَا أُصِيبَ آلُ مُحَمَّدٍ إِلَّا فِي يَوْمِ الْإِثْنَيْنِ

Thus, we^{-asws} see it as an evil omen, and our^{-asws} enemies take it to be blissful/rewarding by it. And the day of Ashura, Al-Husayn^{-asws} was killed, and Ibn Marjana was pleased with it, and the Progeny^{-asws} of Muhammad^{-saww} see it as a day of tragedy.

فَتَشَاءُ مِنَّا بِهِ وَ تَتَبَرَّكُ بِهِ عَدُوُّنَا وَ يَوْمَ عَاشُورَاءَ قُتِلَ الْحُسَيْنُ ع وَ تَبَرَّكَ بِهِ ابْنُ مَرْجَانَةَ وَ تَشَاءُ بِهِ آلُ مُحَمَّدٍ فَمَنْ صَامَهُمَا أَوْ تَبَرَّكَ بِهِمَا لَقِيَ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسْخُوحَ الْقَلْبِ وَ كَانَ مُحْشَرُهُ مَعَ الَّذِينَ سَنُوا صَوْمَهُمَا وَ التَّبَرُّكَ بِهِمَا.

Therefore, the one who Fasts it, or sees it to be blessed by it, would meet Allah^{-azwj} Blessed and High Exalted with a morphed heart, and his Resurrection would be with those who made a sunnah of Fasting it and the seekers of the Blessings by it⁵⁴.

40- كا، الكافي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ صَوْمِ تَاسُوعَا وَ عَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَا يَوْمٌ خُوصِرَ فِيهِ الْحُسَيْنُ وَ أَصْحَابُهُ بِكَرْبَلَاءَ وَ اجْتَمَعَ عَلَيْهِ خِيْلُ أَهْلِ الشَّامِ وَ أَنَاخُوا عَلَيْهِ

(The book) 'Al Kafi' – From him, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Aban, from Abdul Malik who said,

'I asked Abu Abdullah^{-asws} about the Fast of 'Tasua' (9th Muharram), and Ashura (10th Muharram) from the month of Muharram. So he^{-asws} said: 'Tasua is a day in which Al-Husayn^{-asws} and his^{-asws} companions, may Allah^{-azwj} be Pleased with them, were surrounded in Kerbala, and the cavalries of the people of Syria were gathered against him^{-asws}, and inflicted injuries upon him^{-asws}.

وَ فَرِحَ ابْنُ مَرْجَانَةَ وَ عُمَرُ بْنُ سَعْدٍ بِتَوَافُرِ الْخَيْلِ وَ كَثْرَتِهَا وَ اسْتَضْعَفُوا فِيهِ الْحُسَيْنَ ع وَ أَصْحَابَهُ وَ اتَّقُوا أَنَّهُ لَا يَأْتِي الْحُسَيْنَ نَاصِرٌ وَ لَا يُدْعُهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضْعَفِ الْغَرِيبِ

And Ibn Marjana^{-la} and Umar Bin Sa'ad^{-la} were joyful due to the large numbers of the cavalries and its abundance, and Al-Husayn^{-asws} and his^{-asws} companions, may Allah^{-azwj} be Pleased with them, were weakened during it, and they were convinced that no helper would be coming to Al-Husayn^{-asws} nor would the people of Al-Iraq support him^{-asws}. By my^{-asws} father^{-asws}, the oppressed, the alienated.

ثُمَّ قَالَ وَ أَمَّا يَوْمَ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ ع صَرِيحاً بَيْنَ أَصْحَابِهِ وَ أَصْحَابُهُ حَوْلَهُ صَرَعَى غَرَاةً أَ فَصَوْمٌ يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلًّا وَ رَبِّ الْبَيْتِ الْحَرَامِ مَا هُوَ يَوْمٌ صَوْمٌ وَ مَا هُوَ إِلَّا يَوْمٌ حُزْنٍ وَ مُصِيبَةٍ دَخَلَتْ عَلَى أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ وَ جَمِيعِ الْمُؤْمِنِينَ

Then he^{-asws} said: 'And as for the Day of Ashura, so it is a day in which Al-Husayn^{-asws} was injured to bits between his^{-asws} companions, and his^{-asws} companions were injured to bits around him^{-asws}, stripped. So, can a Fast happen to be during that day? Never! By the Lord^{-azwj}

⁵⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 39

of the Sacred House! It is not a day of Fasting, and it is not except for a day of grief, and the difficulties enter upon the inhabitants of the sky and the inhabitants of the earth, and the entirety of the Momineen.

وَيَوْمَ فَرَحَ وَ سُورٍ لِابْنِ مَرْجَانَةَ وَ آلِ زِيَادٍ وَ أَهْلِ الشَّامِ عَضِبَ اللَّهُ عَلَيْهِمْ وَ عَلَى ذُرِّيَّتِهِمْ وَ ذَلِكَ يَوْمٌ بَكَتْ بِقَاعِ الْأَرْضِ خِلاَ بُقْعَةِ الشَّامِ

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad^{la}, and the people of Syria. May Allah^{azwj} be Wrathful upon them and upon their offspring. And that is a day in which the entirety of the spots of the earth wailed upon him^{asws} except for the spot of Syria.

فَمَنْ صَامَهُ أَوْ تَبَرَكَ بِهِ حَشَرَهُ اللَّهُ مَعَ آلِ زِيَادٍ مُمْسُخِ الْقُلُوبِ مَسْخُوطاً عَلَيْهِ وَ مَنْ أَخْزَرَ إِلَى مَنْزِلِهِ ذَخِيرَةً أَغْقَبَهُ اللَّهُ تَعَالَى نِفَاقاً فِي قَلْبِهِ إِلَى يَوْمٍ يَلْقَاهُ وَ انْتَرَعَ الْبَرَكَةَ عَنْهُ وَ عَنْ أَهْلِ بَيْتِهِ وَ وَلَدِهِ وَ شَارَكَ الشَّيْطَانُ فِي جَمِيعِ ذَلِكَ.

So, the one who fasts, or (believes to be) fortunate by it, Allah^{azwj} would Resurrect him with the progeny of Ziyad^{la}, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allah^{azwj} the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Him^{azwj}, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satan^{la} would be his participant in the entirety of that⁵⁵.

41- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن علي بن حبيش عن العباس بن محمد بن الحسين عن أبيه عن صفوان عن الحسين بن أبي غندير عن أبيه عن أبي عبد الله ع قال: سألتُهُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ ذَلِكَ يَوْمٌ قَتَلَ الْحُسَيْنِ ع فَإِنْ كُنْتَ شَامِئاً فَصُمْ

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Hubeish, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Undar, from his father,

'I asked him^{asws} about fasting the Day of Ashura. He^{asws} said: 'That is a day Al-Husayn^{asws} was killed. So, if you were gloating, then fast!'

ثُمَّ قَالَ إِنَّ آلَ أُمَيَّةَ لَعَنَهُمُ اللَّهُ وَ مَنْ أَعَاثَهُمْ عَلَى قَتْلِ الْحُسَيْنِ مِنْ أَهْلِ الشَّامِ نَذَرُوا نَذْراً إِنْ قُتِلَ الْحُسَيْنُ ع وَ سَلِمَ مَنْ خَرَجَ إِلَى الْحُسَيْنِ وَ صَارَتْ الْخِلَافَةُ فِي آلِ أَبِي سُفْيَانَ أَنْ يَتَّخِذُوا ذَلِكَ الْيَوْمَ عِيداً لَهُمْ يَصُومُونَ فِيهِ شُكْراً

Then he^{asws} said: 'The progeny of Umayya, may Allah^{azwj} Curse them and the ones from the people of Syria who supported them upon killing Al-Husayn^{asws}. They had vowed a vow that if Al-Husayn^{asws} is killed, and the ones who had gone out to (kill) Al-Husayn^{asws} were safe, and the caliphate comes to be in the progeny of Abu Sufyan, they would be taking that day as a festival for them. They would be fasting for thanks (to Allah^{azwj}) during it.

فَصَارَتْ فِي آلِ أَبِي سُفْيَانَ سُنَّةٌ إِلَى الْيَوْمِ فِي النَّاسِ وَ افْتَدَى بِهِمُ النَّاسُ جَمِيعاً لِذَلِكَ فَلِذَلِكَ يَصُومُونَهُ وَ يَدْخُلُونَ عَلَى عِيَالِهِمْ وَ أَهْلِيهِمْ الْفَرَحَ فِي ذَلِكَ الْيَوْمِ الْخَبَرِ.

⁵⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 40

Thus, it became a way among the progeny of Abu Sufyan until today, among the people, and the people in their entirety believed with them for that. Therefore, due to that, they are fasting it, and entering the happiness upon their dependants and their families during that day' – the Hadeeth".⁵⁶

42- كَأ، الكافي العِدَّة عَنْ سَهْلٍ عَنِ ابْنِ يَزِيدٍ أَوْ غَيْرِهِ عَنْ سُلَيْمَانَ كَاتِبِ عَلِيِّ بْنِ يَقْطِينٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ شَرَكَ فِي دَمِ أَمِيرِ الْمُؤْمِنِينَ ع وَابْنَتُهُ جَعْدَةَ سَمَّتِ الْحَسَنَ ع وَ مُحَمَّدًا ابْنَهُ شَرَكَ فِي دَمِ الْحُسَيْنِ ع.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Yazeed, or someone else from Suleyman, scribe of Ali Bin Yaqteen, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Al-Ash'as Bin Qays^{-la} participated in (shedding) the blood of Amir Al-Momineen^{-asws}, and his^{-la} daughter^{-la} Ja'da^{-la} poisoned Al-Hassan^{-asws}, and his^{-la} son^{-asws} Muhammad^{-la} participated in (shedding) the blood of Al-Husayn^{-asws}'.⁵⁷

[تذنيب](#)

Follow-up:

قال السيد رحمه الله في كتاب تنزيه الأنبياء فإن قيل ما العذر في خروجه صلوات الله عليه من مكة بأهله و عياله إلى الكوفة و المستولي عليها أعداؤه و المتأمر فيها من قبل يزيد اللعين يتسلط الأمر و النهي

The Seyyid, may Allah^{-azwj} have Mercy on him, said in 'Kitab Naziyah Al Anbiya', 'If it is said, 'What is the excuse regarding his^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, going out from Makkah with his^{-asws} family and his^{-asws} dependants to Al Kufa where his^{-asws} enemies were ruling upon it and were commanders in it from the direction of the accursed Yazeed^{-la} authorising the orders and the prohibitions.

و قد رأى صنع أهل الكوفة بأبيه و أخيه صلوات الله عليهما و أنهم غادرون خوانون و كيف خالف ظنه ظن جميع نصحائه في الخروج و ابن عباس رحمه الله يشير بالعدول عن الخروج و يقطع على العطب فيه و ابن عمر لما ودعه ع يقول له أستودعك الله من قتيل إلى غير ذلك ممن تكلم في هذا الباب.

And he^{-asws} had also seen the dealings of the people of Al Kufa with his^{-asws} father^{-asws} and his^{-asws} brother^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and they were treacherous, betrayers. And how come his^{-asws} thinking opposed the thinking of the entirety of his^{-asws} advisers regarding the going out. And Ibn Abbas had indicated with turning away from the going out and limit the damage in it. And when Ibn Umar bade him^{-asws} farewell, said to him^{-asws}, 'I entrust you^{-asws} to Allah^{-azwj} from being killed', to other than that from the ones who spoke regarding this subject.

ثم لما علم بقتل مسلم بن عقيل و قد أنفذه رائدا له كيف لم يرجع و يعلم الغرور من القوم و يفتن بالحيلة و المكيدة ثم كيف استجاز أن يحارب بنفر قليل لجموع عظيمة خلفها مواد لها كثيرة

⁵⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 41

⁵⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 37 H 42

Then, when he^{-asws} knew of Muslim^{-asws} Bin Aqeel^{-asws} having been killed, having sent him^{-ra} as a pioneer of his^{-asws}, how come he^{-ra} had not come back. And he^{-asws} knew the deceptions of the people and he^{-asws} had discerned the tricks and the plots, then how come he^{-asws} considered it permissible that he^{-asws} should battle the large crowd with a small number, leaving behind a lot of substances.

ثم لما عرض عليه ابن زياد الأمان و أن يبايع يزيد كيف لم يستجب حقنا لدمه و دماء من معه من أهله و شيعته و مواليه و لم ألقى بيده إلى التهلكة و بدون هذا الخوف سلم أخوه الحسن ع الأمر إلى معاوية فكيف يجمع بين فعليهما في الصحة.

Then, when Ibn Ziyad^{-la} presented the amnesty to him^{-asws} and that if he^{-asws} were to pledge allegiance to Yazeed^{-la}, how come he^{-asws} did not respond to save his^{-asws} blood and of the ones who were with him^{-asws}, from his^{-asws} family, and his^{-asws} Shias, and his^{-asws} friends, and not cast his^{-asws} hand to the destruction, and besides this is the fear. His^{-asws} brother^{-asws} Al-Hassan^{-asws} submitted the command to Muawiya, so how can one gather between their^{-asws} two deeds, regarding the correctness?’

الجواب قلنا قد علمنا أن الإمام متى غلب على ظنه أنه يصل إلى حقه و القيام بما فوض إليه بضرب من الفعل وجب عليه ذلك و إن كان فيه ضرب من المشقة يتحمل مثلها الجواب قلنا قد علمنا أن الإمام متى غلب على ظنه أنه يصل إلى حقه و القيام بما فوض إليه بضرب من الفعل وجب عليه ذلك و إن كان فيه ضرب من المشقة يتحمل مثلها

The answer, we say, ‘We know that the Imam^{-asws} is such that when his^{-asws} thought overcome, would take him^{-asws} to his^{-asws} right and the standing by it with has been delegation to him^{-asws} with a variety of the deeds obligating that upon him^{-asws}, and even if in it there is a type, from the difficulties the likes of it to be endured.

و سيدنا أبو عبد الله ع لم يسر طالبا الكوفة إلا بعد توثق من القوم و عهود و عقود و بعد أن كاتبوه ع طائعين غير مكرهين و مبتدئين غير مجبيين و قد كانت المكاتبة من وجوه أهل الكوفة و أشرافها و قرائها تقدمت إليه في أيام معاوية و بعد الصلح الواقع بينه و بين الحسن ع

And our Master^{-asws} Abu Abdullah^{-asws} did not travel seeking Al-Kufa except after documented verification from the people, and pacts, and agreements, and after they had written to him^{-asws} willingly, without having been coerced, and initiating not responding, and correspondence had happened from well-known faces of the people of Al-Kufa, and its nobles, and its readers, having forwarded to him^{-asws} during the days of Muawiya and after the event of the reconciliation between him and Al-Hassan^{-asws}.

فدفعهم و قال في الجواب ما وجب ثم كاتبوه بعد وفاة الحسن ع و معاوية باق فوعدهم و مناهم و كانت أيام معاوية صعبة لا يطمع في مثلها.

He^{-asws} pushed them away and said in the response what had obligated. Then they wrote to him^{-asws} after the expiry of Al-Hassan^{-asws}, and Muawiya had remained. He^{-asws} promised them and made them wish; and the days of Muawiya were difficult, the likes of which cannot be coveted.

فلما مضى معاوية و أعادوا المكاتبة و بذلوا الطاعة و كرروا الطلب و الرغبة و رأى ع من قوتهم على ما كان يليهم في الحال من قبل يزيد و تسلطهم عليه و ضعفه عنهم ما قوي في ظنه أن المسير هو الواجب تعين عليه ما فعله من الاجتهاد و التسبب

When Muawiya died and the letters were re-written, and they manifested the obedience, and they reiterated the request and the desire, and he^{-asws} saw their strength based upon what had happened immediately from the direction of Yazeed^{-la}, and their obsession to be against him^{-la}, and his^{-la} weakness from them was what strengthened in his^{-asws} thinking that the travelling, it is obligated to do what he^{-asws} did, from the due diligence and the reasoning.

و لم يكن في حسبانته ع أن القوم يغدر بعضهم و يضعف أهل الحق عن نصرته و يتفق ما اتفق من الأمور الغريبة فإن مسلم بن عقيل لما دخل الكوفة أخذ البيعة على أكثر أهلها.

And it did not take place in his^{-asws} calculation that people would betray some of them and weaken the people of the truth from helping him^{-asws} and they would agree, what was agreed from the strange matters, for when Muslim^{-asws} Bin Aqeel^{-asws} had entered Al-Kufa, he^{-asws} took the allegiance upon a lot of its people.

و لما وردها عبيد الله بن زياد و قد سمع بخبر مسلم و دخوله الكوفة و حصوله في دار هانيء بن عروة المرادي على ما شرح في السيرة و حصل شريك بن الأعور بما جاء ابن زياد عائدا و قد كان شريك وافق مسلم بن عقيل على قتل ابن زياد عند حضوره لعيادة شريك و أمكنه ذلك و تيسر له

And when Ubeydullah^{-la} Bin Ziyad^{-la} arrived at it, and he^{-la} had heard the news of Muslim^{-ra} and his^{-ra} having entered Al-Kufa and his^{-asws} lodging in the house of Hany Bin Urwah Al-Murady^{-ra}, based upon what is explained in the biography, and Shareek Bin Al-Awr had been at it. Ibn Ziyad^{-la} came consoling and Shareek had been concordant with Muslim Bin Aqeel^{-ra} upon killing Ibn Ziyad^{-la} during his^{-la} present to console Shareek, and his^{-ra} been enabled upon that, and having eased it for him^{-ra}.

فما فعل و اعتذر بعد فوت الأمر إلى شريك بأن ذلك فتك و أن النبي ص قال إن الإيمان قيد الفتك.

But he^{-ra} did not do so and excused to Shareek after having lost the opportunity with that assassination, and that the Prophet^{-saww} had said that the Eman is a constrain from the murder.

و لو كان فعل مسلم من قتل ابن زياد ما تمكن منه و وافقه شريك عليه لبطل الأمر و دخل الحسين ع الكوفة غير مدافع عنها و حسر كل أحد قناعه في نصرته و اجتمع له من كان في قلبه نصرته و ظاهره مع أعدائه.

And if Muslim had done the killing of Ibn Ziyad^{-la} what he^{-ra} had enabled from, and Shareek had been concordant upon it to invalidate the matter, and Al-Husayn^{-asws} would have entered Al-Kufa without being repelled from it, and every one would have relaxed his mask in helping him^{-asws}, and the ones in front of him^{-asws} would have gathered to him^{-asws} to help him^{-asws}, and its apparent was with his^{-asws} enemies.

و قد كان مسلم بن عقيل أيضا لما حبس ابن زياد هانئا سار إليه في جماعة من أهل الكوفة حتى حضره في قصره و أخذ بكظمه و أغلق ابن زياد الأبواب دونه خوفا و جبنا حتى بث الناس في كل وجه يرغبون الناس و يرهبونهم و يخذلونهم عن نصرته ابن عقيل فتقاعدوا و تفرق أكثرهم حتى أمسى في شردمة و انصرف و كان من أمره ما كان.

And Muslim Bin Aqeel^{-ra} as well, when Ibn Ziyad^{-la} had imprisoned Hany^{-ra}, had travelled to it among a group from the people of Al-Kufa until he^{-ra} presented in his^{-la} castle, and took his^{-ra}

restraint, and Ibn Ziyad^{la} locked the gates besides him^{ra} fearing and cowardice, until he^{la} sent the people in every direction making the people desirous and frightening them and making them abandon from helping Ibn Aqeel^{asws}. So, they sat back, and most of them dispersed until in the evening he^{asws} was in a small group, and he^{ra} left and it happened from his^{asws} matter what transpired.

و إنما أردنا بذكر هذه الجملة أن أسباب الظفر بالأعداء كانت لائحة متوجهة و أن الاتفاق السيئ عكس الأمر إلى ما يروون من صبره و استسلامه و قلة ناصره على الرجوع إلى الحق ديناً أو حمية فقد فعل ذلك نفر منهم حتى قتلوا بين يديه ع شهداء و مثل هذا يطمع فيه و يتوقع في أحوال الشدة.

And rather we intended with mentioning this, the summarisation of the causes of the victory of the enemies which took place had various aspects, and that the concordat of the evil is opposite of the matter to what they are reporting, of his^{ra} patience, and his^{asws} being surrendered, and scarcity of his^{ra} helpers upon the return to the rightful religion, or the fervour. A number of them had done that until they were killed in front of him^{asws} as martyrs, and like of this one should be coveting it, and anticipate in the difficult situations.

فأما الجمع بين فعله و فعل أخيه الحسن ع فواضح صحيح لأن أخاه سلم كفا للفتنة و خوفاً على نفسه و أهله و شيعته و إحساساً بالغدر من أصحابه

As for the uniting between his^{asws} deed and the deed of his^{asws} brother^{asws} Al-Hassan^{asws}, is clear, correct, because his^{asws} brother^{asws} had submitted his^{asws} hand to save from the Fitna and fearing upon himself^{asws} and his^{asws} family and his^{asws} Shias, sensing the betrayal from his^{asws} companions.

و هذا ع لما قوي في ظنه النصرة ممن كاتبه و وثق له و رأى من أسباب قوة نصار الحق و ضعف نصار الباطل ما وجب معه عليه الطلب و الخروج

And this is what strengthened his^{asws} thinking of the help from ones having written to him^{asws} and trusting it, and he^{asws} saw from the causes of the strength of helpers of the truth, and weakness of the helpers of the falsehood, what had obligated the seeking upon him^{asws}, and the going out.

فلما انعكس ذلك و ظهرت أمارات الغدر فيه و سوء الاتفاق رام الرجوع و المكافة و التسليم كما فعل أخوه ع فمنع من ذلك و حيل بينه و بينه

When that was inverted and the symptoms of betrayal appeared in it, and the evil agreements, he^{asws} wanted the returning and the refraining and the letting go, like what his^{asws} brother^{asws} had done. But he^{asws} was prevented from that and there was a barrier between him^{asws} and it.

فالحالان متفقان إلا أن التسليم و المكافة عند ظهور أسباب الخوف لم يقبل منه ع و لم يجب إلى المودعة و طلبت نفسه ع فمنع منها بجهده حتى مضى كرمها إلى جنة الله تعالى و رضوانه و هذا واضح لتأمله انتهى.

So the two situations are concordant except that the submitting and refraining during the appearance of the symptoms of the fear, they were not acceptable from him^{asws}, and he^{asws} did not respond to the promises being made, and demand for himself^{asws}. He^{asws} refused from it by rejecting it until he^{asws} passed away honourably to the Garden of Allah^{azwj} the Exalted and His^{azwj} Pleasure. And this is clear for you to ponder' – end'.

أقول قد مضى في كتاب الإمامة و كتاب الفتن أخبار كثيرة دالة على أن كلا منهم ع كان مأمورا بأمر خاص مكتوبة في الصحف السماوية النازلة على الرسول ص فهم كانوا يعملون بها و لا ينبغي قياس الأحكام المتعلقة بهم على أحكامنا

I (Majlisi) am saying, 'There have passed in the book of Imamate and book of ordeals, a lot of Ahadeeth pointing upon that each one of them^{-asws} had been Commanded with special matters written in the heavenly Parchments Revealed unto the Rasool^{-saww}. So, they^{-asws} working with it, and is it not appropriate to compare the rulings relating to them^{-asws} based upon our rulings.

و بعد الاطلاع على أحوال الأنبياء ع و إن كثيرا منهم كانوا يبعثون فرادى على ألوف من الكفرة و يسبون آلهتهم و يدعونهم إلى دينهم و لا يبالون بما ينالهم من المكارة و الضرب و الحبس و القتل و الإلقاء في النار و غير ذلك

And after perusing the situations of the Prophets^{-as}, and that a lot of them^{-as} had been sent along to thousand of Kafirs and they^{-as} were reviling their gods and inviting them to their^{-as} religion, and they^{-as} were not caring what they^{-as} were facing, from the hardships, and the strikes, and the imprisonment, and the killings, and being thrown into the fire, and other than that.

لا ينبغي الاعتراض على أئمة الدين في أمثال ذلك مع أنه بعد ثبوت عصمتهم بالبراهين و النصوص المتواترة لا مجال للاعتراض عليهم بل يجب التسليم لهم في كل ما يصدر عنهم.

It is not appropriate to be raising objections upon the Imams^{-asws} of the religion in the likes of that, along with that is after the affirmation of their^{-asws} being infallible, with the proofs and the consecutive texts. There is no possibility for the objections to be raised upon them^{-asws}. But the submission to them^{-asws} is obligated in all what arrives from them^{-asws}.

على أنك لو تأملت حق التأمل علمت أنه ع فدى نفسه المقدسة دين جده و لم يتزلزل أركان دول بني أمية إلا بعد شهادته و لم يظهر للناس كفرهم و ضلالته إلا عند فوزه بسعادته

You, if you were to ponder as is the right of pondering, you would know that he^{-asws} sacrificed himself^{-asws} for the religion of his^{-asws} grandfather^{-saww}, and the pillars of the government of the clan of Umayya were not shaken until after his^{-asws} martyrdom, and their Kufr and their straying was not manifest to the people except during his^{-asws} success with his^{-asws} happiness.

و لو كان ع يسالمهم و يوادعهم كان يقوى سلطانهم و يشتبه على الناس أمرهم فيعود بعد حين أعلام الدين طامسة و آثار الهداية مندرسة

And if he^{-asws} had reconciled and made peace with them, that would have strengthened their authority and their affairs would have been doubtful upon the people. So, they would have returned after a while to destroy the flags of the religion and traces of the schools of guidance.

مع أنه قد ظهر لك من الأخبار السابقة أنه ع هرب من المدينة خوفا من القتل إلى مكة و كذا خرج من مكة بعد ما غلب على ظنه أنهم يريدون غيخته و قتله حتى لم يتيسر له فداءه نفسي و أبي و أمي و ولدي أن يتم حجة

Along with that it has appeared to you, from the previous Ahadeeth, that he^{-asws} had fled from Al-Medina to go to Makkah, fearing from being killed, and like that he^{-asws} had gone out from Makkah after it had been overcome upon his^{-asws} thoughts that they were wanting to ambush

him^{-asws} and kill him^{-asws}, until it was not easy for him^{-asws}, may my soul and my father and my mother be sacrificed for him^{-asws}, that he^{-asws} had to complete the argument (upon them).

فتحلل و خرج مِنْهَا خَائِفًا يَتَرَقَّبُ و قد كانوا لعنهم الله ضيقوا عليه جميع الأقطار و لم يتركوا له موضعا للفرار.

So he^{-asws} released (the Ihraam) and So he exited from it, fearing, wary. [28:21], and they, may Allah^{-azwj} Curse them, had constricted upon him^{-asws} the entirety of the horizons and did not leave any place for him^{-asws} to flee to.

و لقد رأيت في بعض الكتب المعتبرة أن يزيد أنفذ عمرو بن سعيد بن العاص في عسكر عظيم و ولاء أمر الموسم و أمره على الحاج كلهم و كان قد أوصاه بقبض الحسين ع سرا و إن لم يتمكن منه بقتله غيلة

And I (Majlisi) have seen in one of the reliable books that Yazeed^{-la} had enforced Amro Bin Saeed Bin Al-Aas^{-la} in a large army and placed him^{-la} in charge of the affairs of the season (Hajj) and made him a commander upon the pilgrims, all of them, and he^{-la} had told him to capture Al-Husayn^{-asws} secretly, and if he is not able from it, then to kill him^{-asws} him in an ambush.

ثم إنه دس مع الحاج في تلك السنة ثلاثين رجلا من شياطين بني أمية و أمرهم بقتل الحسين ع على أي حال اتفق فلما علم الحسين ع بذلك حل من إحرام الحج و جعلها عمرة مفردة.

Then he^{-la} ordered for thirty men to be with the pilgrims during that year, being from the devils of the clan of Umayya, and ordered them with killing Al-Husayn^{-asws} upon whichever state they come across. When Al-Husayn^{-asws} came to know of that, he^{-asws} released the Ihraam of the Hajj and made it to be an individual Umrah.

و قَدْ رَوَى بِأَسَانِيدَ: أَنَّهُ لَمَّا مَنَعَهُ ع مُحَمَّدُ بْنُ الْحَنَفِيَّةِ عَنِ الْخُرُوجِ إِلَى الْكُوفَةِ قَالَ وَ اللَّهُ يَا أَخِي لَوْ كُنْتُ فِي جَحْرِ هَامَةِ مِنْ هَوَامِ الْأَرْضِ - لَا سَتُخْرِجُونِي مِنْهُ حَتَّى يَقْتُلُونِي.

And it has been reported by the chains that when Muhammad Bin Al-Hanafiyya prevented him^{-asws} from the going out to Al-Kufa, he^{-asws} said: 'By Allah^{-azwj}, O my^{-asws} brother! Even if I^{-asws} were to be in a hole of an insect from the insects of the earth, they will bring me^{-asws} out from it until they kill me^{-asws}!'

بل الظاهر أنه صلوات الله عليه لو كان يسالمهم و يبائعهم لا يتركونه لشدة عداوتهم و كثرة وقاحتهم بل كانوا يغتالونه بكل حيلة و يدفعونه بكل وسيلة و إنما كانوا يعرضون البيعة عليه أولا لعلمهم بأنه لا يوافقهم في ذلك

But the apparent is that he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, if he^{-asws} had made peace with them and pledged allegiance to them, they still would not have left him^{-asws} due to the severity of their enmity and the frequency of their insolence. But they were trying to ambush him^{-asws} by every trick and pushing him^{-asws} by every means. And rather they were presenting the allegiance (to Yazeed^{-la}) at first due to their knowledge that he^{-asws} will never be agreeing to them regarding that.

أ لا ترى إلى مروان لعنه الله كيف كان يشير على والي المدينة بقتله قبل عرض البيعة عليه و كان عبيد الله بن زياد عليه لعائن الله إلى يوم التناد يقول اعرضوا عليه فلينزل على أمرنا ثم نرى فيه رأينا أ لا ترى كيف أمنوا مسلما ثم قتلوه.

Can't you see Marwan, may Allah^{-azwj} Curse him, how he had indicated upon the governor of Al Medina with killing him^{-asws} before the presentation of the allegiance (to Yazeed^{-la}) to him^{-asws}? And Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} up to the Day of Qiyamah, said, 'Present to him^{-asws} to descend upon our^{-la} orders, then we^{-la} shall view regarding him^{-asws} whatever we^{-la} view'. Can't you see how they had granted safety to Muslim^{-ra} then they killed him^{-ra}?

فأما معاوية فإنه مع شدة عداوته و بغضه لأهل البيت ع كان ذا دهاء و نكراء حزم و كان يعلم أن قتلهم علانية يوجب رجوع الناس عنه و ذهاب ملكه و خروج الناس عليه

As for Muawiya, he was with severe enmity and hatred towards the People^{-asws} of the Household. He was with shrewdness and gruesome dealings, and he knew that if he were to kill him^{-asws} openly, it would obligate the people to return from him and his kingdom would be gone, and the people would come out against him.

فكان يداريهم ظاهرا على أي حال و لذا صالحه الحسن ع و لم يتعرض له الحسين و لذلك كان يوصي ولده اللعين بعدم التعرض للحسين ع لأنه كان يعلم أن ذلك يصير سببا لذهاب دولته.

And apparently, he was turning the based upon whichever situation, and due to that he reconciled with Al-Hassan^{-asws}, and due to that Al-Husayn^{-asws} did not object to him, and due to that he had bequeathed to his accursed son^{-la} with never to confront Al-Husayn^{-asws}, because he knew that it would become a cause for his^{-la} government to go away.

اللهم العن كل من ظلم أهل بيت نبيك و قتلهم و أعان عليهم و رضي بما جرى عليهم من الظلم و الجور لعنا وبيلا و عذبهم عذابا أليما و اجعلنا من خيار شيعة آل محمد و أنصارهم و الطالبين بثأرهم مع قائمهم صلوات الله عليهم أجمعين.

O Allah^{-azwj}! Curse everyone who oppressed the People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}, and assisted against them^{-asws}, and was pleased with what had transpired upon them^{-asws}, from the injustices and the tyranny, a ruinous Curse, and Punish them with a painful punishment, and Make us to be from the best of the Shias of the Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} helpers, and the seekers of their^{-asws} retaliation with their^{-asws} Qaim^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all!"

CHAPTER 38 – MARTYRDOM OF TWO YOUNG SONS^{-asws} OF MUSLIM^{-ra}, MAY ALLAH^{-azwj} BE PLEASED WITH THEM^{-asws} BOTH

1- لي، الأماالي للصدوق أبي عن علي عن أبيه عن إبراهيم بن رجا عن علي بن جابر عن عثمان بن داود الهاشمي عن محمد بن مسلم عن حمران بن أعين عن أبي محمد شيخ لأهل الكوفة قال: لما قُتل الحسين بن علي ع أسر من معسكره غلامان صغيران فأُتي بهما عبيد الله بن زياد فدعا سجاناً له فقال خذ هذين الغلامين إليك فمن طيب الطعام فلا تطعمهما ومن البارد فلا تسقيهما وصيق عليهما سجنهما

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Ibrahim Bin Raja, from Ali Bin Jabir, from Usman Bin Dawood Al Hashimy, from Muhammad Bin Muslim, from Humran Bin Ayn, from Abu Muhammad a Sheikh of the people of Al Kufa, said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed, two young boys from his^{-asws} came up were made to be captives. They came with them^{-asws} to Ubeydullah^{-la} Bin Ziyad^{-la}. He^{-la} called a jailer of his^{-la} and said, 'Take these two boys to yourself. Do not feed them^{-asws} from the good foot, and do not quench them from the cold water, and constrict their prison upon them'.

وكان الغلامان يصومان النهار فإذا جئتهما الليل أتينا بفرضين من شعير وكوز من ماء القراح-

And the two boys were fasting that day, and when it was night, they would be given two discs of barley break and a jar of (undrinkable) stale water.

فلما طال بالغلامين المكنث حتى صار في السنة قال أحدهما لصاحبه يا أخي قد طال بنا مكثنا و يوشك أن نفنى أعمازنا و تبلى أبداننا فإذا جاء الشيخ فأعلمه مكاننا و تقرب إليه بمحمد ص لعله يوسع علينا في طعامنا و يزيدنا في شرابنا

So, when the imprisonment was prolonged with the two boys until it came to be a year, one of them said to his^{-ra} companion, 'O my^{-ra} brother^{-asws}! Our imprisonment has been prolonged and there is no doubt that our^{-ra} lives would perish and our^{-ra} bodies would decay. So, when the Sheikh come, we^{-ra} should let him know of our^{-ra} position and draw closer to him by Muhammad^{-saww}, perhaps he will increase in our^{-ra} food and increase in our drink'.

فلما جئتهما الليل أقبل الشيخ إليهما بفرضين من شعير وكوز من ماء القراح فقال له الغلام الصغير يا شيخ أتعرف محمدًا قال فكيف لا أعرف محمدًا وهو نبيي قال أتعرف جعفر بن أبي طالب قال وكيف لا أعرف جعفرًا وقد أثبت الله له جناحين يطير بهما مع الملائكة كيف يشاء

When the night shielded them^{-ra}, the Sheikh came to them with two discs of barley and a jar of stale water. The younger boy said to him, 'O Sheikh! Do you know Muhammad^{-saww}?' He said, 'How can I not know Muhammad^{-saww} and he^{-saww} is my Prophet^{-saww}?' He^{-ra} said, 'Do you know Ja'far^{-asws} Bin Abu Talib^{-asws}?' He said, 'And how can I not know Ja'far^{-asws} and Allah^{-azwj} has Caused two wings to grow for him^{-asws}, he^{-asws} flies with these with the Angels wherever he^{-asws} so desires to?'

قَالَ أَ فَتَعْرِفُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ وَ كَيْفَ لَا أَعْرِفُ عَلِيًّا وَ هُوَ ابْنُ عَمِّ نَبِيِّي وَ أَخُو نَبِيِّي قَالَ لَهُ يَا شَيْخُ فَتَنْحُ مِنْ عِثْرَةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ نَحْنُ مِنْ وَلَدِ مُسْلِمِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ بِإِذِكَ أَسَارَى نَسْأَلُكَ مِنْ طَيِّبِ الطَّعَامِ فَلَا تُطْعِمُنَا وَ مِنْ بَارِدِ الشَّرَابِ فَلَا تَسْقِينَا وَ قَدْ ضَيَّقْتَ عَلَيْنَا سِجْنَنَا

He^{-ra} said: 'Do you know Ali^{-asws} Bin Abu Talib^{-asws}? He said, 'And how can I not know Ali^{-asws}, and he^{-asws} is the son^{-asws} of an uncle^{-as} of my Prophet^{-sawww}? He^{-asws} said to him: 'O Sheikh! We^{-ra} are from the family of your Prophet Muhammad^{-sawww}, may the Salawaat of Allah^{-azwj} be upon him^{-sawww} and his^{-sawww} Progeny^{-asws}, and we^{-ra} are from the sons^{-ra} of Muslim^{-asws} Bin Aqeel^{-asws} Bin Abu Talib^{-asws}, imprisoned in your hands. We^{-asws} have asked you for good food, but you are not feeding us^{-asws}, and of cold water, but you are not quenching us^{-asws}, and you have constricted our^{-asws} prison upon us^{-asws}'.

فَانْكَبَّ الشَّيْخُ عَلَى أَقْدَامِهِمَا يُقَبِّلُهُمَا وَ يَقُولُ نَفْسِي لِنَفْسِكُمَا الْفِدَاءُ وَ وَجْهِي لَوَجْهِكُمَا الْوَفَاءُ يَا عِثْرَةَ نَبِيِّ اللَّهِ الْمُصْطَفَى هَذَا بَابُ السِّجْنِ بَيْنَ يَدَيْكُمَا مُفْتُوحٌ فَخُذَا أَيَّ طَرِيقٍ شِئْتُمَا

The Sheikh fell down to their^{-ra} feet, kissing them and saying, 'May my soul be sacrificed for your^{-ra} souls, and my face be a saving for your^{-ra} faces! O family of the Prophet^{-sawww} of Allah^{-azwj}, Al-Mustafa^{-sawww}! This here is the door of the prison, open in front of you^{-asws}, so take to whichever road you^{-ra} both desire to'.

فَلَمَّا جَنَّهُمَا اللَّيْلُ أَتَاهُمَا بِمُرْصَيْنِ مِنْ شَعِيرٍ وَ كُوْزٍ مِنْ مَاءِ الْفَرَّاحِ وَ وَقَفَهُمَا عَلَى الطَّرِيقِ وَ قَالَ لَكُمَا سِيرَا يَا حَبِيبَيَّ اللَّيْلُ وَ اكْتُمْنَا النَّهَارَ حَتَّى يَجْعَلَ اللَّهُ عَزَّ وَ جَلَّ لَكُمَا مِنْ أَمْرِكُمَا فَرَجًا وَ مَخْرَجًا فَعَمَلِ الْعُلَامَانِ ذَلِكَ

When the night shielded them^{-asws}, he came to them^{-asws} with the two discs of barley and a jar of stale water and familiarised them upon the road, and said to them, 'Travel at night, O my beloveds, and hide during the day, until Allah^{-azwj} Mighty and Majestic Makes a relief to be for you^{-asws} of your^{-asws} affair and a way out'. The two boys did that.

فَلَمَّا جَنَّهُمَا اللَّيْلُ انْتَهَيَا إِلَى عَجُوزٍ عَلَى بَابٍ فَقَالَا لَهَا يَا عَجُوزُ إِنَّا عُلَامَانِ صَغِيرَانِ غَرِبَانِ حَدَّثَانِ غَيْرُ خَبِيرَيْنِ بِالطَّرِيقِ وَ هَذَا اللَّيْلُ قَدْ جَنَّنَا أَضْيَفِينَا سَوَادَ لَيْلَتِنَا هَذِهِ فَإِذَا أَصْبَحْنَا لَرُفْنَا الطَّرِيقَ

When the night shielded them^{-asws}, they^{-asws} ended to an old woman at a door. They^{-asws} said to her, 'O old woman! We^{-ra} are two young boys, strangers, newly over here, not informed with the roads, and this night has shielded us^{-ra}. Lodge us^{-asws} most of this night, so when it is morning, we^{-asws} shall stick to the road'.

فَقَالَتْ لَكُمَا فَمَنْ أَنْتُمَا يَا حَبِيبَيَّ فَقَدْ شِمَمْتُ الرِّوَاحِ كُلَّهَا فَمَا شِمَمْتُ رَائِحَةً هِيَ أَطْيَبُ مِنْ رَائِحَتِكُمَا فَقَالَا لَهَا يَا عَجُوزُ نَحْنُ مِنْ عِثْرَةِ نَبِيِّكَ مُحَمَّدٍ ص هَرَبْنَا مِنْ سِجْنِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ مِنَ الْقَتْلِ

She said to them^{-asws}, 'So, who are you^{-asws} two, O my beloveds? I have smelt the aromas, all of them, but I have smelt any aroma better than your^{-ra} aromas!' They^{-asws} said to her, 'O old woman! We^{-asws} from the family of your Prophet^{-azwj} Muhammad^{-sawww}! We^{-asws} have fled from the prison of Ubeydullah^{-la} Bin Ziyad^{-la} from being killed'.

قَالَتِ الْعُجُوزُ يَا حَبِيبِي إِنَّ لِي حَتْنًا فَاسِئًا قَدْ شَهِدَ الْوَفْعَةَ مَعَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ أَخْشَوْفُ أَنْ يُصِيبَكُمَا هَاهُنَا فَيَقْتُلَكُمَا قَالَا سَوَادَ لَيْلَتِنَا هَذِهِ فَإِذَا أَصْبَحْنَا لَرَمْنَا الطَّرِيقَ

The old woman said, 'O my beloveds! There is a son-in-law of mine who is a mischief-maker. He had attended the event with Ubeydullah^{-la} Bin Ziyad^{-la}. I am scared that he would find you^{-asws} over here and kill you^{-asws} both!' They^{-asws} said, 'Most of this night of ours^{-asws}, so when it is morning, we^{-asws} shall take to the road'.

فَقَالَتْ سَأَتِيَكُمَا بِطَعَامٍ ثُمَّ أَتَتْهُمَا بِطَعَامٍ فَأَكَلَا وَ شَرَبَا فَلَمَّا وَلَجَا الْفِرَاشَ قَالَ الصَّغِيرُ لِلْكَبِيرِ يَا أَخِي إِنَّا نَرْجُو أَنْ نَكُونَ قَدْ أَمِنَّا لَيْلَتَنَا هَذِهِ فَتَعَالَ حَتَّى أُعَانِقَكَ وَ تُعَانِقَنِي وَ أَشَمَّ رَائِحَتَكَ وَ تَشَمَّ رَائِحَتِي قَبْلَ أَنْ يُفَرِّقَ الْمَوْتُ بَيْنَنَا فَفَعَلَ الْغُلَامَانِ ذَلِكَ وَ اغْتَنَقَا وَ نَامَا

She said, 'I shall bring you^{-ra} some food'. Then she brought them^{-asws} some food and they^{-asws} ate and drank. When they^{-asws} took to the bed, the younger one said to the older one^{-asws}, 'O my^{-asws} brother^{-asws}! We^{-asws} safe in this night of ours^{-asws}, so come until I^{-asws} hug you^{-asws} and you^{-asws} hug me^{-asws}, and I^{-asws} smell your^{-asws} aroma and you^{-asws} smell my^{-asws} aroma before the death separates between us^{-asws}'. The two boys did that and hugged each other and slept.

فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ أَقْبَلَ خَتْنُ الْعُجُوزِ الْفَاسِيقُ حَتَّى قَرَعَ الْبَابَ قَرْعًا خَفِيفًا فَقَالَتِ الْعُجُوزُ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَتْ مَا الَّذِي أَطْرَقَكَ هَذِهِ السَّاعَةَ وَ لَيْسَ هَذَا لَكَ يَوْفَتٍ قَالَ وَجَلِّكَ افْتَحِي الْبَابَ قَبْلَ أَنْ يَطِيرَ عَقْلِي وَ تَنْشَقَّ مَرَارَتِي فِي جَوْفِي جَهْدَ الْبَلَاءِ قَدْ نَزَلَ بِي

When it was during part of the night, the son-in-law of the old woman, the mischief-maker, came until he^{-la} knocked the door with a light knocking. The old woman said, 'Who is this?' He^{-la} said, 'I^{-la} am so and so!' She said, 'What is that which had made you knock at this time, and this isn't your (normal) timing?' He^{-la} said, 'Woe be unto you, open the door before my^{-la} mind flies and my^{-la} gall-bladder splits in my^{-la} inside due to the stress that has befallen with me^{-la}!'

قَالَتْ وَجَلِّكَ مَا الَّذِي نَزَلَ بِكَ قَالَ هَرَبَ غُلَامَانِ صَغِيرَانِ مِنْ عَسْكَرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَنَادَى الْأَمِيرُ فِي مُعَسْكَرِهِ مَنْ جَاءَ بِرَأْسٍ وَاحِدٍ مِنْهُمَا فَلَهُ أَلْفُ دِرْهَمٍ وَ مَنْ جَاءَ بِرَأْسَيْهِمَا فَلَهُ أَلْفَا دِرْهَمٍ فَقَدْ أُتِعِبْتُ وَ تَعِبْتُ وَ لَمْ يَصِلْ فِي يَدَيَّ شَيْءٌ

She said, 'Woe be unto you^{-la}! What is that which has befallen you^{-la}?' He^{-la} said, 'Two young boys have fled from the soldiers of Ubeydullah^{-la} Bin Ziyad^{-la}, so the emir called out among his^{-la} army, 'Anyone who comes with the head of one^{-asws} of them^{-asws}, for him would be a thousand Dirhams, and one who comes with both their^{-asws} heads, for him would be two thousand Dirhams!' I^{-la} have pursued tirelessly, and nothing has come in my^{-la} hands'.

فَقَالَتِ الْعُجُوزُ يَا حَتْنِي اخْذِرْ أَنْ يَكُونَ مُحَمَّدٌ خَصْمُكَ فِي الْقِيَامَةِ قَالَ لَهَا وَجَلِّكَ إِنَّ الدُّنْيَا مُحَرَّصٌ عَلَيْهَا فَقَالَتْ وَ مَا تَصْنَعُ بِالدُّنْيَا وَ لَيْسَ مَعَهَا آخِرَةٌ

The old woman said, 'O my son-in-law! Be cautioned from Muhammad^{-saww} becoming your^{-la} adversary during the Qiyamah!' He^{-la} said to her, 'Woe be unto you! The world is greedy upon it'. She said, 'And what will you do with the world where the Hereafter isn't with it?'

قَالَ إِنِّي لَأَرَاكَ تُحَامِلِينَ عَنْهُمَا كَأَنَّ عِنْدَكَ مِنْ طَلَبِ الْأَمِيرِ شَيْءٌ - [شَيْئًا] فَقُومِي فَإِنَّ الْأَمِيرَ يَدْعُوكِ قَالَتْ وَ مَا يَصْنَعُ الْأَمِيرُ بِي وَ إِنَّمَا أَنَا عَجُوزٌ فِي هَذِهِ الْبَرَّةِ قَالَ إِنَّمَا لِي الطَّلَبُ افْتَحِي لِي الْبَابَ حَتَّى أُرِيحَ وَ أُسَرِّحَ فَإِذَا أَصْبَحْتُ بَكَرْتُ فِي أَيِّ الطَّرِيقِ أَخَذْتُ فِي طَلَبِهِمَا

He^{-la} said, 'I^{-la} see you are being protective about them^{-asws} as if there is something with you from what the emir is seeking, so stand, for the emir is calling you!' She said, 'And what will the emir do with me and rather I am an old woman in this wilderness?' He^{-la} said, 'But rather, the searching is for me^{-la}. Open the door for me^{-la} until I^{-la} give you rest and rest myself. When it is morning, I^{-la} shall rise up early in whichever road I^{-la} in searching for them^{-asws}!'

فَفَتَحَتْ لَهُ الْبَابَ وَ أَتَتْهُ بِطَعَامٍ وَ شَرَابٍ فَأَكَلَ وَ شَرِبَ فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ سَمِعَ الْعُلَامَيْنِ فِي جُوفِ الْبَيْتِ فَأَقْبَلَ يَهِيحُ كَمَا يَهِيحُ الْبَجِيرُ الْهَائِيحُ وَ يَجُورُ كَمَا يَجُورُ الثَّوْرُ وَ يَلْمِسُ بِكَفِّهِ جِدَارَ الْبَيْتِ حَتَّى وَقَعَتْ يَدُهُ عَلَى جَنْبِ الْعُلَامِ الصَّغِيرِ

She opened the door for him^{-la} and came to him^{-la} with some food and drink. He^{-la} ate and drank. When it was during part of the night, he^{-la} heard the snoring of the two boys in the inside of the house. He^{-la} came enraged like what the angry came is enraged, and he^{-la} (the man) was breathing like what the bull tends to snort, and he^{-la} touched a wall with his^{-la} palm until his^{-la} came to the (room and touched) a side of the younger boy.

فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فَصَاحِبُ الْمَنْزِلِ فَمَنْ أَنْتُمْ فَأَقْبَلَ الصَّغِيرُ يُحَرِّكُ الْكَبِيرَ وَ يَقُولُ فَمَنْ يَا حَبِيبِي فَقَدْ وَ اللَّهُ وَقَعْنَا فِيمَا كُنَّا نَحْذَرُهُ قَالَ لَهَا مَنْ أَنْتُمْ قَالَا لَهُ يَا شَيْخُ إِنْ نَحْنُ صَدَقْنَاكَ فَلَنَا الْأَمَانُ قَالَ نَعَمْ

He^{-asws} said to him^{-la}, 'Who is this?' He^{-la} said, 'But, I^{-la} am owner of the house. Who are you^{-asws} two?' The younger went on to move the elder and saying, 'Arise my^{-asws} beloved! By Allah^{-azwj}! We^{-asws} have fallen into what we^{-ra} were being careful from'. He^{-la} said to them^{-asws}, 'Who are you^{-asws} both?' They^{-ra} said to him^{-la}, 'O Sheikh! If we^{-asws} are truthful to you^{-la}, will there be safety for us^{-asws}?' He^{-la} said, 'Yes'.

قَالَا أَمَانُ اللَّهُ وَ أَمَانُ رَسُولِهِ وَ دِمَّةُ اللَّهِ وَ دِمَّةُ رَسُولِهِ ص قَالَ نَعَمْ قَالَا وَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ قَالَ نَعَمْ قَالَا وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ وَ شَهِيدٌ قَالَ نَعَمْ

They^{-asws} said, 'Safety of Allah^{-azwj}, and safety of His^{-azwj} Rasool^{-saww}, and Guarantee of Allah^{-azwj} and guarantee of His^{-azwj} Rasool^{-saww}?' He^{-la} said, 'Yes'. They^{-asws} said, 'And Muhammad^{-saww} Bin Abdullah^{-saww} is from the witnesses upon that?' He^{-la} said, 'Yes'. They^{-asws} said, 'And Allah^{-azwj} is a Protector and Witness upon what we^{-asws} are saying?' He^{-la} said, 'Yes'.

قَالَا لَهُ يَا شَيْخُ فَتَحْنِ مِنْ عَيْتَةِ نَبِيِّكَ مُحَمَّدٍ ص هَرَبْنَا مِنْ سِجْنِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ مِنَ الْقَتْلِ فَقَالَ لَهَا مِنَ الْمَوْتِ هَرَبْتُمَا وَ إِلَى الْمَوْتِ وَقَعْتُمَا الْحَمْدُ لِلَّهِ الَّذِي أَطْفَرَنِي بِكُمْ

They^{-asws} said to him^{-la}, 'O Sheikh! We are from the family of your^{-la} Prophet^{-saww} Muhammad^{-saww}. We fled from the prison of Ubeydullah^{-la} Bin Ziyad^{-la}, from being killed'. He^{-la} said to them^{-asws}, 'You^{-ra} have fled from the death and have fallen to the death. The Praise is for Allah^{-azwj} Who Caused me^{-la} to be victorious with you^{-asws} both!'

فَقَامَ إِلَى الْعُلَامَيْنِ فَشَدَّ أَكْتَافَهُمَا فَبَاتَ الْعُلَامَانِ لَيْلَتَهُمَا مُكْتَفَيْنَ فَلَمَّا انْفَجَرَ عَمُودُ الصُّبْحِ دَعَا غُلَامًا لَهُ أَسْوَدَ يُقَالُ لَهُ فُلَيْحٌ فَقَالَ لَهُ خُذْ هَذَيْنِ الْعُلَامَيْنِ فَأَنْطَلِقْ بِهِمَا إِلَى شَاطِئِ الْفُرَاتِ وَ اضْرِبْ أَعْنَاقَهُمَا وَ اتَّبِعِي بَرءُوسَهُمَا لِأَنْطَلِقَ بِهِمَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ آخِذَ جَائِزَةَ أَلْفِي دِرْهَمٍ

He^{-la} stood to the two boys^{-asws} and tied up their^{-asws} shoulders. The two boys spent their^{-asws} night tied up. When the pillar of the morning burst, he^{-la} called a black slave of his^{-la} called

Fuleyh and said to him, 'Take these two boys^{-asws} and go with them to the banks of the Euphrates and strike off their^{-asws} necks and come to me^{-la} with their^{-asws} heads so I^{-la} can got with these to Ubeydullah^{-la} Bin Ziyad^{-la} and take the reward of two thousand Dirhams'.

فَحَمَلَ الْعَلَامُ السَّيْفَ وَ مَشَى أَمَامَ الْعُلَامَيْنِ فَمَا مَضَى إِلَّا عَبْرَ بَعِيدٍ حَتَّى قَالَ أَحَدُ الْعُلَامَيْنِ يَا أَسْوَدُ مَا أَشَبَّهَ سَوَادُكَ بِسَوَادِ بِلَالٍ مُؤَدِّنِ رَسُولِ اللَّهِ ص قَالَ إِنَّ مَوْلَايَ قَدْ أَمَرَنِي بِقَتْلِكُمَا فَمَنْ أَنْتُمَا قَالَا لَهُ يَا أَسْوَدُ نَحْنُ مِنْ عِتْرَةِ نَبِيِّكَ مُحَمَّدٍ ص هَرَبْنَا مِنْ سَجْنِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ مِنَ الْقَتْلِ أَصَافَتُنَا عَجُوزُكُمْ هَذِهِ وَ يُرِيدُ مَوْلَاكَ قَتْلَنَا

The slave carried the sword and walked in front of the two boys^{-asws}. He had not gone far until one of the two boys said, 'O black man! How resembling is your blackness with Bilal^{-ra}, Muezzin of Rasool-Allah^{-saww}!' He said, 'My master^{-la} has ordered me with killing you^{-asws} two. So, who are you^{-asws}?' They said, 'O black man! We^{-asws} as from the family of your Prophet^{-saww} Muhammad^{-saww}. We fled from the prison of Ubeydullah^{-la} Bin Ziyad^{-la} from being killed. This old woman of your lodged us^{-asws} and your master^{-la} wants to kill us^{-asws}'.

فَانْكَبَّ الْأَسْوَدُ عَلَى أَقْدَامِهِمَا يُقْبِلُهُمَا وَ يَقُولُ نَفْسِي لِنَفْسِكُمَا الْفِدَاءُ وَ وَجْهِي لَوَجْهِكُمَا الْوِقَاءُ يَا عِتْرَةَ نَبِيِّ اللَّهِ الْمُصْطَفَى وَ اللَّهُ لَا يَكُونُ مُحَمَّدٌ حَضَمِي فِي الْقِيَامَةِ

The black man fell to their^{-asws} feet kissing them^{-asws} and said, 'May my soul be sacrificed for your^{-asws} souls, and my face be a saving for your^{-asws} faces! O family of Prophet^{-saww} of Allah^{-azwj}, Al-Mustafa^{-saww}! By Allah^{-azwj}! Muhammad^{-saww} will not be my adversary during the Qiyamah'.

ثُمَّ عَدَا فَرَمَى بِالسَّيْفِ مِنْ يَدِهِ نَاحِيَةً وَ طَرَحَ نَفْسَهُ فِي الْفُرَاتِ وَ عَبَرَ إِلَى الْجَانِبِ الْآخِرِ فَصَاحَ بِهِ مَوْلَاهُ يَا غُلَامُ عَصَيْتَنِي فَقَالَ يَا مَوْلَايَ إِنَّمَا أَطَعْتُكَ مَا دُمْتُ لَا تَعْصِي اللَّهَ فَإِذَا عَصَيْتَ اللَّهَ فَأَنَا مِنْكَ بِرِيءٌ فِي الدُّنْيَا وَ الْآخِرَةِ

Then he turned and threw the sword from his hand in a corner and threw himself into the Euphrates and crossed over to the other said. His master^{-la} shouted at him, 'O slave! You are disobeying me^{-la}?' He said, 'O my master^{-la}! But rather I shall obey you^{-la} for as long as you^{-la} don't disobey Allah^{-azwj}. When you^{-la} disobey Allah^{-azwj}, then I am disavowed from you^{-la} in the world and the Hereafter!'

فَدَعَا ابْنَهُ فَقَالَ يَا بُنَيَّ إِنَّمَا أَجْمَعُ الدُّنْيَا خَلَالَهَا وَ حَرَامَهَا لَكَ وَ الدُّنْيَا مُحَرَّصٌ عَلَيْهَا فَخُذْ هَذَيْنِ الْعُلَامَيْنِ إِلَيْكَ فَانْطَلِقْ بِهِمَا إِلَى شَاطِئِ الْفُرَاتِ فَاضْرِبْ أَعْنَاقَهُمَا وَ اثْنِي بِرُءُوسِهِمَا لِأَنْطَلِقَ بِهِمَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ آخُذْ جَائِزَةَ أَلْفِي دِرْهَمٍ

He^{-la} called his^{-la} son and said, 'But rather I^{-la} have amassed the world, its permissible and its prohibited, for you, and the world is greedy upon it, so take these two boys to yourself and go with them^{-asws} to the banks of the Euphrates and strike off their^{-asws} necks and come to me^{-asws} with their^{-asws} necks, so I^{-la} can go with these to Ubeydullah^{-la} Bin Ziyad^{-la} and take the reward of two thousand Dirhams'.

فَأَخَذَ الْعُلَامُ السَّيْفَ وَ مَشَى أَمَامَ الْعُلَامَيْنِ فَمَا مَضَى إِلَّا عَبْرَ بَعِيدٍ حَتَّى قَالَ أَحَدُ الْعُلَامَيْنِ يَا شَابُّ مَا أَخَوْفَنِي عَلَى شَبَابِكَ هَذَا مِنْ نَارِ جَهَنَّمَ فَقَالَ يَا حَبِيبِي فَمَنْ أَنْتُمَا قَالَا مِنْ عِتْرَةِ نَبِيِّكَ مُحَمَّدٍ ص يُرِيدُ وَالِدُكَ قَتْلَنَا

The boy took the sword and walked in front of the two boys. They^{-ra} had not gone far until one of the two boys said, 'O youth! Are you not scared upon this youthfulness of yours from the Fire of Hell?' He said, 'O my beloveds! Who are you^{-asws} two?' They^{-asws} said, 'From the family of your Prophet^{-saww}. Your father^{-la} wants to kill us^{-asws}'.

فَانْكَبَّ الْعُلَامُ عَلَى أَقْدَامِهِمَا يُقَبِّلُهُمَا وَيَقُولُ لَهُمَا مَقَالَةَ الْأَسْوَدِ وَ رَمَى بِالسَّيْفِ نَاحِيَةً وَ طَرَحَ نَفْسَهُ فِي الْفُرَاتِ وَ عَبَرَ فَصَاحَ بِهِ أَبُوهُ يَا بُنَيَّ عَصَيْتَنِي قَالَ لَأَنْ أَطِيعَ اللَّهَ وَ أَغْصِيكَ - أَحَبُّ إِلَيَّ مِنْ أَنْ أَغْصِيَ اللَّهَ وَ أُطِيعَكَ -

The boy fell upon their^{-ra} feet kissing them^{-asws} and said to them^{-asws} the words of the black man, and he threw the sword in a corner and threw himself into the Euphrates and crossed over. His father^{-la} shouted at him, 'O my^{-la} son! You are disobeying me^{-la}?' He said, 'If I were to obey Allah^{-azwj} and disobey you^{-la}, is more beloved to me than if I were to disobey Allah^{-azwj} and obey you^{-la}!'

قَالَ الشَّيْخُ لَا يَلِي قَتْلُكُمَا أَحَدٌ غَيْرِي وَ أَخَذَ السَّيْفَ وَ مَشَى أَمَامَهُمَا فَلَمَّا صَارَ إِلَى شَاطِئِ الْفُرَاتِ سَلَّ السَّيْفَ عَنْ جَنْبِهِ فَلَمَّا نَظَرَ الْعُلَامَانِ إِلَى السَّيْفِ مَسْلُوكًا اعْرُورَقَتْ أَعْيُنُهُمَا وَ قَالَا لَهُ يَا شَيْخُ انْطَلِقْ بِنَا إِلَى السُّوقِ وَ اسْتَمْتِعْ بِأَمْثَالِنَا وَ لَا تُرِدْ أَنْ يَكُونَ مُحَمَّدٌ حَصْمَكَ فِي الْقِيَامَةِ عَدَاً

The Sheikh said, 'No one will take charge of killing you^{-asws} two apart from me^{-la}!' And he^{-la} grabbed the sword and walked in front of them^{-asws}. When he^{-la} came to the banks of the Euphrates, he^{-la} bared the sword from its sheath. When the two boys^{-asws} looked at the unsheathed sword, their eyes were tearful, and they^{-asws} said to him^{-la}, 'O Sheikh! Go with us^{-asws} to the (slave) market and enjoy with our^{-asws} price and you^{-la} do not want Muhammad^{-saww} to be your^{-la} adversary tomorrow during the Qiyamah!'

فَقَالَ لَهُ لَا وَ لَكِنْ أَقْتُلْكُمَا وَ أَذْهَبُ بِرُءُوسِكُمَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ آخُذُ جَائِزَةَ أَلْفَيْنِ فَقَالَا لَهُ يَا شَيْخُ أَمَا تَحْفَظُ قَرَابَتَنَا مِنْ رَسُولِ اللَّهِ فَقَالَ مَا لَكُمَا مِنْ رَسُولِ اللَّهِ قَرَابَةٌ

He^{-la} said, 'No, but I^{-la} will kill you^{-asws} both and go with your^{-asws} heads to Ubeydullah^{-la} Bin Ziyad^{-la} and take the reward of two thousand'. They^{-asws} said to him^{-la}, 'O Sheikh! Will you^{-la} not preserve our^{-asws} relationship from Rasool-Allah^{-saww}?' He^{-la} said, 'There is no relationship for you^{-asws} two from Rasool-Allah^{-saww}!'

قَالَا لَهُ يَا شَيْخُ فَأَتِ بِنَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ حَتَّى يَجْعَلَ فِينَا بِأَمْرِهِ قَالَ مَا إِلَيَّ ذَلِكَ سَبِيلٌ إِلَّا التَّقَرُّبُ إِلَيْهِ بِدَمِكُمَا قَالَا لَهُ يَا شَيْخُ أَمَا تَرْحَمُ صِغَرَ سِنِنَا قَالَ مَا جَعَلَ اللَّهُ لَكُمَا فِي قُلُوبِي مِنَ الرَّحْمَةِ شَيْئاً

They^{-asws} said to him^{-la}, 'O Sheikh! Then go with us^{-asws} to Ubeydullah Bin Ziyad^{-la} until he^{-la} decides regarding us^{-asws} with his^{-la} order'. He^{-la} said, 'There is no way to that except I^{-la} shall draw closer to him^{-la} with your^{-asws} blood'. They^{-asws} said to him^{-la}, 'Will you^{-la} not have mercy on our^{-asws} young age?' He^{-la} said, 'Allah^{-azwj} has not Made any mercy to be in my^{-la} heart for you^{-asws} two!'

قَالَا يَا شَيْخُ إِنْ كَانَ وَ لَا بُدَّ فَدَعْنَا نُصَلِّيَ رَكَعَاتٍ قَالَ فَصَلَّيْنَا مَا شِئْتُمَا إِنْ نَفَعَتْكُمَا الصَّلَاةُ

They^{-asws} said, 'O Sheikh! If it has to happen and there is no escape, then leave us^{-asws} to pray two Cycles'. He^{-la} said, 'Pray for as long as you^{-asws} desire, the Salat will not benefit you^{-asws}!'

فَصَلَّى الْعُلَامَانِ أَرْبَعَ رَكَعَاتٍ ثُمَّ رَفَعَا طَرَفَيْهِمَا إِلَى السَّمَاءِ فَنَادَا يَا حَيُّ يَا خَلِيمُ يَا أَحْكَمَ الْحَاكِمِينَ احْكُم بَيْنَنَا وَ بَيْنَهُ بِالْحَقِّ

The two boys prayed Salat of four Cycles, then raised their^{-asws} eyes towards the sky and called out, 'O Living! O Lenient! O Judge of all judges! Judge between us^{-asws} and him^{-la} with the truth!'

فَقَامَ إِلَى الْأَكْبَرِ فَضْرَبَ عُنُقَهُ وَ أَخَذَ بِرَأْسِهِ وَ وَضَعَهُ فِي الْمِخْلَافَةِ وَ أَقْبَلَ الْعُلَامَ الصَّغِيرَ يَتَمَرَّعُ فِي دَمِ أَخِيهِ وَ هُوَ يَقُولُ حَتَّى أَتَى رَسُولَ اللَّهِ وَ أَنَا مُحْتَضِبٌ بِدَمِ أَخِي فَقَالَ لَا عَلَيْكَ سَوْفَ أُحْفِكَ بِأَخِيكَ

He^{-la} stood to the elder and struck off his^{-asws} neck and took his^{-asws} head and placed it in the bag, and the younger boy came to wallow in the blood of his^{-asws} brother^{-asws}, and he^{-asws} was saying, 'Until I^{-asws} meet Rasool-Allah^{-saww} and I^{-asws} am dyed with the blood of my^{-asws} brother^{-asws}'. He^{-la} said, '(That) is not upon you^{-asws}. Soon I^{-la} will join you^{-asws} with your^{-asws} brother^{-asws}'.

ثُمَّ قَامَ إِلَى الْعُلَامِ الصَّغِيرِ فَضْرَبَ عُنُقَهُ وَ أَخَذَ رَأْسَهُ وَ وَضَعَهُ فِي الْمِخْلَافَةِ وَ رَمَى يَدَيْهِمَا فِي الْمَاءِ وَ هُمَا يَقْطُرَانِ دَمًا وَ مَرَّ حَتَّى أَتَى بِهِمَا عُبَيْدُ اللَّهِ بْنِ زِيَادٍ وَ هُوَ قَاعِدٌ عَلَى كُرْسِيِّ لَهُ وَ يَبْدُوهُ فَضِيبٌ خَيْرَزَانٍ فَوَضَعَ الرَّأْسَيْنِ بَيْنَ يَدَيْهِ

Then he^{-la} stood to the younger boy and struck off his^{-asws} neck and took his^{-asws} head and placed it in the bag and threw their bodies into the water and these were dripping blood, and he^{-la} went until he^{-la} came with these to Ubeydullah Bin Ziyad^{-la}, and he^{-la} was seated upon a chair of his^{-la}, and in his^{-la} hand was a bamboo stick. He^{-la} placed the two heads in front of him^{-la}.

فَلَمَّا نَظَرَ إِلَيْهِمَا قَامَ ثُمَّ قَعَدَ ثُمَّ قَامَ ثُمَّ قَعَدَ ثَلَاثًا ثُمَّ قَالَ الْوَيْلُ لَكَ أَتَيْتَ ظَفَرْتَ بِهِمَا قَالَا أَضَافْتُهُمَا عَجُوزٌ لَنَا قَالَ فَمَا عَرَفْتَ لَهُمَا حَتَّى الصَّبَاةِ قَالَ لَا

When he^{-la} looked at them, he^{-la} stood up, then sat down, then stood up, then sat down, thrice, then said, 'Woe be unto you^{-la}! Where were you^{-la} victorious with them?' He^{-la} said, 'An old woman of ours^{-la} had lodged them^{-asws}'. He^{-la} said, 'Did you not recognise the right of the guest to be for them^{-asws}?' He^{-la} said, 'No!'

قَالَ فَأَيَّ شَيْءٍ قَالَا لَكَ قَالَ قَالَا يَا شَيْخُ اذْهَبْ بِنَا إِلَى السُّوقِ فَبِعْنَا فَانْتَفِعْ بِأَمْثَالِنَا وَ لَا تُرِدْ أَنْ يَكُونَ مُحَمَّدٌ حَصْمَكَ فِي الْقِيَامَةِ

He^{-la} said, 'So which thing did they^{-asws} say to you^{-la}?' He^{-la} said, 'They^{-asws} said, 'O Sheikh! Go with us^{-asws} to the (slave) market and sell us and benefit with our^{-asws} price, and you^{-la} don't want Muhammad^{-saww} to be your^{-la} adversary during the Qiyamah''.

قَالَ فَأَيَّ شَيْءٍ قُلْتُمْ لَهُمَا قَالَ قُلْتُمْ لَا وَ لَكِنْ أَقْتُلُكُمَا وَ أَنْطَلِقُ بِرُءُوسِكُمَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ أَخَذُ جَائِزَةَ أَلْفِي دِرْهَمٍ

He^{-la} said, 'So which thing did you^{-la} say to them^{-asws}?' He^{-la} said, 'I^{-la} said, 'No, but I^{-la} will kill you^{-asws} both and go with your^{-asws} heads to Ubeydullah^{-la} Bin Ziyad^{-la} and take the reward of two thousand Dirhams'.

قَالَ فَأَيَّ شَيْءٍ قَالَا لَكَ قَالَ قَالَا ائْتِ بِنَا إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ حَتَّى يَحْكُمَ فِينَا بِأَمْرِهِ قَالَ فَأَيَّ شَيْءٍ قُلْتُمْ قَالَا قُلْتُمْ لَيْسَ إِلَيْنَا ذَلِكَ سَبِيلٌ إِلَّا التَّقَرُّبُ إِلَيْهِ بِدَمِكُمَا

He^{-la} said, 'So which thing did they^{-asws} say to you^{-la}?' He^{-la} said, 'They^{-asws} said, 'Go with us^{-asws} to Ubeydullah^{-la} Bin Ziyad^{-la} until he^{-la} decides regarding us^{-asws} with his^{-la} order'. He^{-la} said, 'So which thing did you^{-la} say?' He^{-la} said, 'I^{-la} said, 'There is no way to that except the drawing near to him^{-la} by your^{-asws} blood!'

قَالَ أَفَلَا جِئْتَنِي بِهَمَّا حَيَّيْنِ فَكُنْتُ أَضْعَفُ لَكَ الْجَائِزَةَ وَاجْعَلْهَا أَرْبَعَةَ آلَافٍ دِرْهَمٍ قَالَ مَا رَأَيْتُ إِلَى ذَلِكَ سَبِيلًا إِلَّا التَّقَرُّبَ إِلَيْكَ بِدَمِهِمَا

He^{-la} said, 'Why didn't you^{-la} come to me^{-la} with them^{-asws} being alive? I^{-la} would have doubled the reward for you^{-la} and made it to be four thousand Dirhams!' He^{-la} said, 'I^{-la} did not see any way to that except drawing closer to you^{-la} with their^{-asws} blood'.

قَالَ فَأَيُّ شَيْءٍ قَالَا لَكَ أَيْضًا قَالَ لَا يَا شَيْخُ احْفَظْ قَرَابَتَنَا مِنْ رَسُولِ اللَّهِ قَالَ فَأَيُّ شَيْءٍ قُلْتَ لُهُمَا قَالَ قُلْتُ لُهُمَا مَا لَكُمَا مِنْ رَسُولِ اللَّهِ قَرَابَةٌ

He^{-la} said, 'So which thing did they^{-asws} say to you^{-la} as well?' He^{-la} said, 'They^{-asws} said to me^{-la}, 'O Sheikh! Preserve our^{-ra} relationship from Rasool-Allah^{-saww}!' He^{-la} said, 'So which thing did you^{-la} say to them^{-asws}?' He^{-la} said, 'I^{-la} said to them^{-asws}, 'There is no relationship for you^{-asws} two from Rasool-Allah^{-saww}!'

قَالَ وَبِذَلِكَ فَأَيُّ شَيْءٍ قَالَا لَكَ أَيْضًا قَالَ لَا يَا شَيْخُ ارْحَمْ صِغَرَ سِنِّنَا قَالَ فَمَا رَجَعْتُهُمَا قَالَ قُلْتُ مَا جَعَلَ اللَّهُ لَكُمَا مِنَ الرَّحْمَةِ فِي قُلُوبِي شَيْئًا

He^{-la} said, 'Woe be unto you^{-la}! So which thing did they^{-asws} say to you^{-la} as well?' He^{-la} said, 'They^{-asws} said, 'O Sheikh! Have mercy on our^{-asws} young age'. He^{-la} said, 'So you^{-la} did not have mercy on them^{-asws}?' He^{-la} said, 'Allah^{-azwj} did not Make any mercy in my^{-la} heart to be for them^{-asws}'.

قَالَ وَبِذَلِكَ فَأَيُّ شَيْءٍ قَالَا لَكَ أَيْضًا قَالَ لَا دَعْنَا نُصَلِّي رَكَعَاتٍ فَقُلْتُ فَصَلَّيَا مَا شِئْتُمَا إِنَّ نَفْعَتُكُمَا الصَّلَاةُ فَصَلَّى الْعُلَامَانِ أَرْبَعَ رَكَعَاتٍ

He^{-la} said, 'Woe be unto you^{-la}! So which thing did they^{-asws} say to you^{-la} as well?' He^{-la} said, 'They^{-asws} said, 'Leave us^{-asws} to pray two Cycles Salat'. I^{-la} said, 'Pray these for as long as you^{-asws} desire to, the Salat will not benefit you^{-asws}! So the two boys prayed four Cycles'.

قَالَ فَأَيُّ شَيْءٍ قَالَا فِي آخِرِ صَلَاتِهِمَا قَالَ رَفَعَا طَرَفَيْهِمَا إِلَى السَّمَاءِ وَقَالَا يَا حَيُّ يَا حَلِيمُ يَا أَحْكَمَ الْحَاكِمِينَ احْكُم بَيْنَنَا وَبَيْنَهُ بِالْحَقِّ قَالَ غَبِيْدُ اللَّهِ بْنُ زِيَادٍ فَإِنَّ أَحْكَمَ الْحَاكِمِينَ قَدْ حَكَمَ بَيْنَكُمْ مِنَ اللَّفَاسِقِ قَالَ فَانْتَدَبَ لَهُ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ أَنَا لَهُ

He^{-la} said, 'So which thing did they^{-ra} say at the end of their^{-ra} Salat?' He^{-la} said, 'They^{-asws} raised their^{-asws} hands and said, 'O living! O Lenient! O Judge of all the judges! Judge between us^{-asws} and him^{-la} with the truth!' Ubeydullah^{-la} Bin Ziyad^{-la} said, 'So the Judge of the judges has Judged between you. Who is for the mischief-maker?' A man from the people of Syrian yelled to him^{-la}, 'I am for him^{-la}!'

قَالَ فَأَنْطَلِقُ بِهِ إِلَى الْمَوْضِعِ الَّذِي قَتَلَ فِيهِ الْعُلَامَيْنِ فَاضْرِبْ عُنُقَهُ وَ لَا تَتْرُكْ أَنْ يَحْتَلِطَ دَمُهُ بِدَمِهِمَا وَ عَجَلْ بِرَأْسِهِ

He^{-la} said, 'Got out with him^{-la} to the very place in which he^{-la} had killed the two boys^{-asws} and struck off his^{-la} neck and did not leave his^{-la} blood to mingle with their^{-ra} blood and hasten with his^{-la} head!'

فَفَعَلَ الرَّجُلُ ذَلِكَ وَ جَاءَ بِرَأْسِهِ فَتَصَبَّهُ عَلَى قَتَاةٍ فَجَعَلَ الصَّبِيَّانَ يَزْمُونَهُ بِالنَّبْلِ وَ الْحِجَارَةِ وَ هُمْ يَقُولُونَ هَذَا قَاتِلُ ذُرِّيَّةِ رَسُولِ اللَّهِ ص.

The man did that and came with his^{-la} head. He^{-la} had it installed upon a gutter, and the children went on to pelt it with the sticks and stones, and they were saying, 'This is the killer of the children of Rasool-Allah^{-saww!}'⁵⁸

أَقُولُ رَوَى فِي الْمَنَاقِبِ الْقَدِيمِ هَذِهِ الْقِصَّةَ مَعَ تَغْيِيرٍ قَالَ أَخْبَرَنَا سَعْدُ الْأَيْمَةِ سَعِيدُ بْنُ مُحَمَّدٍ بْنِ بَكْرِ الْفُقَيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السَّرْحَتَكِيِّ [السَّرْحَتَكِيِّ] عَنْ أَحْمَدَ بْنِ يَعْقُوبَ عَنْ طَاهِرِ بْنِ مُحَمَّدٍ الْحَدَّادِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ نُعَيْمٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الدُّهْلِيِّ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع بِكَرْبَلَاءَ هَرَبَ غُلَامَانِ مِنْ عَسْكَرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ أَحَدُهُمَا يُقَالُ لَهُ إِبْرَاهِيمُ وَ الْآخَرُ يُقَالُ لَهُ مُحَمَّدٌ وَ كَانَا مِنْ وَلَدِ جَعْفَرِ الطَّيَّارِ

I (Majlisi) am saying, 'This story has been reported in the ancient (manuscript of) 'Al Manaqib' with changes. He said, 'It is informed to us by Sa'ad Al Aimman Saeed Bin Muhammad Bin Bakr Al Fuqeymi, from Muhammad Bin Abdullah Al Sarkhatky, from Ahmad Bin Yaqoub, from Tahir Bin Muhammad Al Hadday, from Muhammad Bin Ali Bin Nueym, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya Al Zuhly who said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed at Karbala, the two boys fled from the army of Ubeydullah^{-asws} Bin Ziyad. One of them was called Ibrahim^{-asws}, and the other was called Muhammad^{-asws}, and they^{-asws} were both from the (grand) sons^{-asws} of Ja'far Al-Tayyar^{-asws} (Aqeel^{-asws} Ibn Abu Talib^{-asws})

فَإِذَا هُمَا بِأَمْرَأَةٍ تَسْتَقِي فَتَطَرَّتْ إِلَى الْغُلَامَيْنِ وَ إِلَى حُسْنِيهِمَا وَ جَاهِلِيهِمَا فَقَالَتْ لهُمَا مَنْ أَنْتُمَا فَقَالَا نَحْنُ مِنْ وَلَدِ جَعْفَرِ الطَّيَّارِ فِي الْجَنَّةِ هَرَبْنَا مِنْ عَسْكَرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ

Then they^{-ra} were seeking water from a woman. She looked at the two boys and to their excellence and their^{-asws} beauty. She said to them^{-asws}, 'Who are you^{-asws} two?' They^{-asws} said, 'We^{-asws} are from the children of Ja'far^{-asws}, the flier in the Paradise. We^{-asws} are fleeing from the army of Ubeydullah^{-la} Bin Ziyad^{-la}'.

فَقَالَتِ الْمَرْأَةُ إِنَّ زَوْجِي فِي عَسْكَرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ لَوْ لَا أَنِّي أَخَشَى أَنْ يَجِيءَ اللَّيْلَةُ وَ إِلَّا ضَيَّفْتُكُمَا وَ أَحْسَنْتُ ضِيَافَتُكُمَا فَقَالَا لَهَا أَتَيْتِهَا الْمَرْأَةُ انْطَلِقِي بِنَا فَتَرْجُو أَنْ لَا يَأْتِيَنَا زَوْجُكِ اللَّيْلَةَ

The woman said, 'My husband is in the army of Ubeydullah^{-la} Bin Ziyad^{-la}, and had I not feared that he might be coming tonight, I would have lodged you^{-asws} both and excelled would have been your^{-asws} lodging'. They^{-asws} said to her, 'O woman! Go with us^{-asws} for we^{-asws} are hopeful that your husband will not be coming to you tonight'.

فَانْطَلَقَتِ الْمَرْأَةُ وَ الْغُلَامَانِ حَتَّى اتَّهَمَا إِلَى مَنْزِلِنَا فَاتَّهَمَا بِطَعَامٍ فَقَالَا مَا لَنَا فِي الطَّعَامِ مِنْ حَاجَةٍ اثْنَتَا بِمُصَلَّى نَقْضِي فَوَائِثَنَا فَصَلَّيْنَا فَانْطَلَقَا إِلَى مَضْجَعِهِمَا

The woman and the two boys^{-asws} went until they^{-asws} ended up to her house. She brought them^{-asws} some food. They^{-asws} said, 'There is no need for us^{-asws} regarding the food. Bring to us^{-asws} two prayer-mats, so we^{-asws} can pray what has been lost by us^{-asws}'. They^{-asws} prayed and went to their^{-asws} sleeping places.

⁵⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 38 H 1 a

فَقَالَ الْأَصْغَرُ لِلْأَكْبَرِ يَا أَخِي وَ يَا ابْنَ أُمِّي التَّرْمَنِي وَ اسْتَنْشِقْ مِنْ رَائِحَتِي فَإِنِّي أَطْلُ أَهْمَا آخِرُ لَيْلَتِي لَا نَصْبَحُ بَعْدَهَا

The younger said to the older, 'O my^{-asws} brother^{-asws}! And O son of my uncle! Stick to me^{-asws} and sniff from my^{-asws} aroma, for I^{-asws} think it is my^{-asws} last night. We^{-asws} shall not come any morning after it'.

وَ سَأَقِ الْحَدِيثَ نَحْوًا مِمَّا مَرَّ إِلَى أَنْ قَالَ ثُمَّ هَزَّ السَّيْفَ وَ ضَرَبَ عُنُقَ الْأَكْبَرِ وَ رَمَى بِيَدَيْهِ الْفُرَاتَ

And he (the narrator) continued the Hadeeth approximate to what has passed, until he said, 'Then he^{-la} swayed the sword and struck off the neck of the older one^{-asws} and threw his^{-asws} body in the Euphrates.

فَقَالَ الْأَصْغَرُ سَأَلْتُكَ بِاللَّهِ أَنْ تَتَرَكَّنِي حَتَّى أَمْرَعُ بِدَمِ أَخِي سَاعَةً قَالَ وَ مَا يَنْفَعُكَ ذَلِكَ قَالَ هَكَذَا أُحِبُّ فَنَمَرَعُ بِدَمِ أَخِيهِ إِبْرَاهِيمَ سَاعَةً ثُمَّ قَالَ لَهُ فَمَنْ فَلَمْ يَنْفَعِ فَوَضَعَ السَّيْفَ عَلَى قَفَاهُ فَضَرَبَ عُنُقَهُ مِنْ قِبَلِ الْقَفَا وَ رَمَى بِيَدَيْهِ إِلَى الْفُرَاتِ

The younger one^{-asws} said, 'I^{-asws} ask you^{-la} by Allah^{-azwj}, if you^{-la} could leave me^{-asws} until I^{-asws} wallow in the blood of my^{-asws} brother^{-asws} for a while'. He^{-la} said, 'And what will that benefit you^{-asws}?'. He^{-asws} said, 'That is what I^{-asws} like'. So, he^{-asws} wallowed in the blood of his^{-asws} brother^{-asws} Ibrahim^{-asws} for a while. Then he^{-la} said to him^{-asws}, 'Stand!' But he^{-asws} did not stand. He^{-la} placed the sword upon his^{-asws} back and struck off his^{-asws} neck from the direction of the back and threw his^{-asws} body in the Euphrates.

فَكَانَ بَدَنُ الْأَوَّلِ عَلَى وَجْهِ الْفُرَاتِ سَاعَةً حَتَّى قَدَفَ الثَّانِي فَأَقْبَلَ بَدَنُ الْأَوَّلِ رَاجِعًا يَشْقُ الْمَاءَ شَقًّا حَتَّى التَزَّمَ بَدَنَ أَخِيهِ وَ مَضَى فِي الْمَاءِ وَ سَمِعَ هَذَا الْمَلْعُونُ صَوْتًا مِنْ بَيْنَهُمَا وَ هُمَا فِي الْمَاءِ رَبِّ تَعْلَمُ وَ تَرَى مَا فَعَلَ بِنَا هَذَا الْمَلْعُونُ فَاسْتَوَفَ لَنَا حَقَّنَا مِنْهُ يَوْمَ الْقِيَامَةِ

His^{-asws} body was upon the surface of the Euphrates for a while until the second was thrown. The first body came returning, splitting the water with a splitting until it adhered with the body of his^{-asws} brother^{-asws}, and they^{-asws} both went into the water. And this accursed one heard voices from between the two while they^{-asws} were in the water, 'Lord^{-azwj}! You^{-azwj} Know and have Seen what this accursed one has done with us^{-asws}! So, Fulfil our^{-asws} rights for us^{-asws} from him^{-la} on the Day of Qiyamah!'

ثُمَّ قَالَ فَدَعَا غُيْبُ اللَّهِ بِغُلَامٍ لَهُ أَسْوَدُ يُقَالُ لَهُ نَادِرٌ فَقَالَ لَهُ يَا نَادِرُ دُونَكَ هَذَا الشَّيْخُ شَدَّ كَيْفَتِهِ فَأَنْطَلِقُ بِهِ الْمَوْضِعَ الَّذِي قَتَلَ الْغُلَامَيْنِ فِيهِ فَاصْرَبْ عُنُقَهُ وَ سَلْبَهُ لَكَ وَ لَكَ عَشْرَةُ آلَافٍ دِرْهَمٍ وَ أَنْتَ حُرٌّ لَوَجْهِ اللَّهِ

Then he (the narrator) said, 'Ubeydullah^{-la} called for a black slave of his^{-la} called Nadir. He^{-la} said to him, 'O Nadir! Deal with this Sheikh. Bind his^{-la} shoulders and go with him^{-la} to the very place in which he^{-la} killed the two boys^{-asws} and strike off his^{-la} neck, and his^{-la} plunder is for you, and for you would be ten thousand Dirhams, and you are free for the Face of Allah^{-azwj}!'

فَأَنْطَلَقَ الْغُلَامُ بِهِ إِلَى الْمَوْضِعِ الَّذِي ضَرَبَ أَعْنَاقَهُمَا فِيهِ فَقَالَ لَهُ يَا نَادِرُ لَا بُدَّ لَكَ مِنْ قَتْلِي

The slave went with him^{-la} to the very place in which he^{-la} had struck off their^{-asws} necks. He^{-la} said to him, 'O Nadir! Is there no alternative for you from killing me^{-la}?'

قَالَ فَضَرَبَ عُنُقَهُ فَرَمَى بِحَيْفَتِهِ إِلَى الْمَاءِ فَلَمْ يَقْبَلْهُ الْمَاءُ وَرَمَى بِهِ إِلَى الشَّطِّ وَ أَمَرَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ أَنْ يُحْرِقَ بِالنَّارِ ففُعِلَ بِهِ ذَلِكَ وَ صَارَ إِلَى عَذَابِ اللَّهِ.

He (the narrator) said, 'He struck off his^{-la} neck and threw his^{-la} carcass into the water. But the water did not accept it and cast it to the bank. And Ubeydullah^{-la} Bin Ziyad^{-la} ordered that it be buried in the fire. So, that was done with him^{-la}, and he^{-la} went to the Punishment of Allah⁻ azwj' 59

⁵⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 38 H 1 b

باب 39 الوقائع المتأخرة عن قتله صلوات الله عليه إلى رجوع أهل البيت ع إلى المدينة و ما ظهر من إعجازه صلوات الله عليه في تلك الأحوال

CHAPTER 39 – THE EVENTS FROM THE END OF HIS^{-asws} KILLING, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, UP TO THE RETURN OF THE PEOPLE^{-asws} OF THE HOUSEHOLD TO AL-MEDINA, AND WHAT APPEARED, FROM HIS^{-asws} MIRACLES, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} IN THOSE SITUATIONS

1- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمَلْهُوفِ عَلَى أَهْلِ الطُّفُوفِ وَ الشَّيْخُ ابْنُ تَمَّارٍ رَحِمَهُ اللَّهُ فِي مُثِيرِ الْأَحْزَانِ وَ اللَّفْظُ لِلْسَّيِّدِ ابْنِ عَمَرَ بْنِ سَعْدٍ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يَوْمُ عَاشُورَاءَ مَعَ خَوَلِيٍّ بْنِ يَزِيدَ الْأَصْبَجِيِّ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ الْأَزْدِيِّ إِلَى عَبْدِ اللَّهِ بْنِ زِيَادٍ وَ أَمَرَ بِرُءُوسِ الْبَاقِينَ مِنْ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ فَنُظِّفَتْ وَ سُحِّحَ بِهَا مَعَ شَمْرِ بْنِ ذِي الْجَوْشَنِ وَ قَيْسِ بْنِ الْأَشْعَثِ وَ عَمْرٍو بْنِ الْحَجَّاجِ

The Seyyid Bin Tawoos, may Allah^{-azwj} have Mercy on him, said in the book 'Al Malhouf Ala Ahl Al Tufoof', and the Sheikh Ibn Nama, may Allah^{-azwj} have Mercy on him in 'Museyr Al Ahzaan', and the wordings are of the Seyyid (Al Tawoos),

'Umar Bin Sa'ad^{-la} dispatched the (holy) head of Al-Husayn^{-asws}, upon him^{-asws} be the Salawaat and the greetings, during that day, and it is the Day of Ashura, with Khowly Bin Yazeed Al-Asbahy^{-la}, and Humeyd Bin Muslim Al-Azdy^{-la}, to Ubeydullah^{-la} Bin Ziyad^{-la}, and he^{-la} ordered with the (holy) heads of the remainder of his^{-asws} companions and his^{-asws} family member, so these were cleaned and dispatched with Shimr Bin Zil-Jowshan^{-la}, and Qays^{-la} Bin Al-Ash'as^{-la}, and Amro^{-la} Bin Al-Hajja^{-la}.

فَأَقْبَلُوا بِهَا حَتَّى قَدِمُوا الْكُوفَةَ وَ أَقَامَ بِقِيَّةِ يَوْمِهِ وَ الْيَوْمُ الثَّانِي إِلَى زَوَالِ الشَّمْسِ ثُمَّ رَحَلَ بِمَنْ تَخَلَّفَ مِنْ عِيَالِ الْحُسَيْنِ ع وَ حَمَلَ نِسَاءَهُ عَلَى أَخْلَاسٍ أَقْنَابٍ يَغِيرُ وَطَاءٍ مُكَشَّفَاتِ الْوُجُوهِ بَيْنَ الْأَعْدَاءِ وَ هُنَّ وَدَائِعُ خَيْرِ الْأَنْبِيَاءِ وَ سَافُوهُنَّ كَمَا يُسَاقُ سَبْيُ التُّرْكِ وَ الرُّومِ فِي أَسْرِ الْمَصَائِبِ وَ الْهُمُومِ وَ لِلَّهِ دُرُّ الْقَائِلِ -

يُصَلِّي عَلَى الْمُبْعُوثِ مِنْ آلِ هَاشِمٍ - وَ يُعْزِي بَنُوهُ إِنَّ دَا لَعَجِيبٌ -

They^{-la} came with these until they^{-la} arrived at Al-Kufa and stayed at it the remainder of his^{-la} day up to the decline of the sun, then departed with the ones from the dependants of Al-Husayn^{-asws}, and his^{-asws} womenfolk were carried upon saddle-blankets of humps without shallowness, exposed of faces between the enemies, and they^{-asws} were entrustments of best of the Prophets^{-as}, and they^{-asws} were being ushered like the ushering of the captives of Turkey and Rome in the capture of calamities and the worries, and for Allah^{-azwj} are the gems of the speaker, 'Salawaat be upon the ones from the clan of Hashim^{-as} who was Sent (Muhammad^{-saww}), and his^{-saww} sons^{-asws} were battled, now that is strange!'

قَالَ وَ لَمَّا انْفَصَلَ ابْنُ سَعْدٍ عَنْ كَرْبَلَاءَ خَرَجَ قَوْمٌ مِنْ بَنِي أَسَدٍ فَصَلُّوا عَلَى تِلْكَ الْجُمُوحِ الطَّوَاهِرِ الْمُرْمَلَةِ بِالْإِمَاءِ وَ دَفَنُوهَا عَلَى مَا هِيَ الْآنَ عَلَيْهِ.

He (the narrator) said, 'And when Ibn Sa'ad^{-la} pulled out from Karbala, a group from the clan of Asad came and prayed Salat upon those pure bodies, the stained with blood, and they buried these upon what these are now upon'.⁶⁰ (This is not a Hadith)

وَقَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ دَفَنُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ حَيْثُ قَبْرُهُ الْآنَ وَ دَفَنُوا ابْنَهُ عَلِيَّ بْنَ الْحُسَيْنِ الْأَصْغَرَ عِنْدَ رِجْلَيْهِ وَ حَفَرُوا لِلشَّهَدَاءِ مِنْ أَهْلِ بَيْتِهِ وَ أَصْحَابِهِ الَّذِينَ صُرِعُوا حَوْلَهُ بِمَا يَلِي رِجْلَيْ الْحُسَيْنِ ع وَ جَمَعُوهُمْ وَ دَفَنُوهُمْ جَمِيعاً مَعاً

And Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'They (clan of Asad) buried Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, where his^{-asws} grave is today, and they buried his^{-asws} son Ali^{-asws} Bin Al-Husayn^{-asws}, Al-Asghar^{-asws} by his^{-asws} feet, and they dug for the martyrs from his^{-asws} family members, and his^{-asws} companions, those who were slain/slayed, around him^{-asws} from what follows the legs of Al-Husayn^{-asws}, and they gathered them^{-asws} together.

وَ دَفَنُوا الْعَبَّاسَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي مَوْضِعِهِ الَّذِي قُتِلَ فِيهِ عَلَى طَرِيقِ الْغَاضِرِيَّةِ حَيْثُ قَبْرُهُ الْآنَ.

And they buried Al-Abbas^{-asws} Bin Ali^{-asws}, may Allah^{-azwj} be Pleased with him^{-asws}, in his^{-asws} place where he^{-asws} was killed in, upon the path of Al-Ghaziriya, where his^{-asws} grave is today'.

وَقَالَ السَّيِّدُ رَحِمَهُ اللَّهُ وَ سَارَ ابْنُ سَعْدٍ بِالسَّيِّدِ الْمَشَارِ إِلَيْهِ فَلَمَّا قَارَبُوا الْكُوفَةَ اجْتَمَعَ أَهْلُهَا لِلنَّظَرِ إِلَيْهِمْ

And the Seyyid (Al Tawoos), may Allah^{-azwj} have Mercy on him, said, 'And Ibn Sa'ad^{-la} travelled with the captives, the ones indicated to, When they were near to Al-Kufa, its inhabitants gather for the looking them (womenfolk).

قَالَ فَأَشْرَفَتْ امْرَأَةٌ مِنَ الْكُوفِيِّاتِ فَقَالَتْ مِنْ أَيِّ الْأَسَارَى أَنْتُمْ فَقُلْنَا نَحْنُ أُسَارَى آلِ مُحَمَّدٍ فَنَزَلَتْ مِنْ سَطْحِهَا وَ جَمَعَتْ مِلَاءً وَ أَزْراً وَ مَقَانِعَ فَأَعْطَتْهُمْ فَتَعَطَّيْنِ

He (the narrator) said, 'A woman from its inhabitants overlooked and she said, 'From which captives are you^{-asws} all?' They^{-asws} said: 'We are captives from the family of Muhammad^{-saww}'. She descended from her rooftop and she gathered some shawls, and wrappings, and headscarves, and gave these, so they^{-asws} covered up'.

قَالَ وَ كَانَ مَعَ النِّسَاءِ عَلِيُّ بْنُ الْحُسَيْنِ ع قَدْ هَمَّكَتْهُ الْعَلَّةُ وَ الْحُسَيْنُ بْنُ الْحُسَيْنِ الْمُنْتَبِي وَ كَانَ قَدْ وَاسَى عَمَّهُ وَ إِمَامَهُ فِي الصَّبْرِ عَلَى الرِّمَاحِ وَ إِنَّمَا ارْتُئْتُ وَ قَدْ أُتِخِنَ بِالْجِرَاحِ وَ كَانَ مَعَهُمْ أَيْضاً زَيْدٌ وَ عَمْرُو وَلَدَا الْحُسَيْنِ السَّبِيطَ ع

He (the narrator) said, 'And Ali^{-asws} Bin Al-Husayn^{-asws} was with the women, the illness had exhausted him^{-asws}, and Al-Hassan Bin Al-Hassan Al-Musanna^{-asws}, and he^{-asws} had supported his^{-asws} uncle^{-asws} and his^{-asws} Imam^{-asws} in the combat with the spears, and rather he^{-asws} was on last breaths and had been weakened by the injuries, and Zayd^{-asws} and Amro^{-asws}, two sons of Al-Hassan^{-asws} the grandson^{-asws} were with them^{-asws} as well.

⁶⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 1 / 1

و روى مصنف كتاب المصابيح أن الحسن بن الحسن المثنى قتل بين يدي عمه الحسين عليه السلام في ذلك اليوم سبعة عشر نفساً و أصابه ثمانية عشر جراحة، فوقع فأخذ خاله أسماء بن خارجة فحملة الى الكوفة و داواه حتى برء.

Note: And it is reported by the author of the book 'Al-Masabeeh' that Al-Hassan Bin Al-Hassan Al-Musanna^{-asws} was killed in front of his^{-asws} uncle^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} during that day, seventeen persons, and he^{-asws} was afflicted by eighteen injuries. He^{-asws} fell, and his^{-asws} paternal aunt Asma Bin Kharja^{-ra} had taken him^{-asws} and carried him^{-asws} to Al-Kufa and treated him^{-asws} and he^{-asws} was cured'.

فَجَعَلَ أَهْلُ الْكُوفَةِ يَبْكُونَ وَ يَبْكُونَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَ تَبْكُونَ وَ تَبْكُونَ مِنْ أَجْلِنا فَمَنْ قَتَلَنَا

The people of Al-Kufa went on to lament and cry. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Are you lamenting and crying for us^{-asws}? So who (else) killed us^{-asws}?'

قَالَ بَشِيرُ بْنُ خُرَيْمٍ الْأَسَدِيُّ وَ نَظَرْتُ إِلَى زَيْنَبَ بِنْتِ عَلِيٍّ ع يَوْمَئِذٍ وَ لَمْ أَرِ وَ اللَّهِ خَيْرَةً قَطُّ أَتَطْلُقُ مِنْهَا كَأَنَّمَا تُفَرِّغُ عَنْ لِسَانِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ أَوْمَأْتُ إِلَى النَّاسِ أَنْ اسْكُتُوا فَارْتَدَّتِ الْأَنْفَاسُ وَ سَكَتَتِ الْأَجْرَاسُ

Bashir Bin Khuzey Al-Asadi said, 'And I looked at (Syeda) Zainab^{-asws} Bint Ali^{-asws} on that day, and by Allah^{-azwj}, I had not seen any watchful more eloquent than her^{-asws} at all. It was as if she^{-asws} was a branch from the tongue of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and I gestured to the people that they should be silent. So the breaths returned and the (clanging of) bells quietened.

ثُمَّ قَالَتْ الْحَمْدُ لِلَّهِ وَ الصَّلَاةُ عَلَى أَبِي مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الْأَخْيَارِ أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ يَا أَهْلَ الْحِثْلِ وَ الْعَذْرِ أَ تَبْكُونَ فَلَا رِقَابَ الدَّمْعَةِ وَ لَا هَدَأَتِ الرِّثَّةُ إِنَّمَا مَثَلُكُمْ كَمَثَلِ النَّبِيِّ نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ

Then she^{-asws} said: 'The Praise is for Allah^{-azwj}, and the Salawaat be upon my^{-asws} (grand) father^{-saww} Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, the best. As for after, O people of deception and betrayal! You are crying? Do not shed the tears and do not quieten the bells! But rather, your example is an example of the one **who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]!**

أَلَا وَ هَلْ فِيكُمْ إِلَّا الصَّلَفُ وَ النِّطْفُ وَ مَلَأُوا الْأَمَاءَ وَ غَشَرُوا الْأَعْدَاءَ أَوْ كَمَرَعُوا عَلَى دِمْنَةٍ أَوْ كَفِضَتِ عَلَى مَلْخُودَةٍ أَلَا سَاءَ مَا قَدَّمْتُمْ لَكُمْ أَنْفُسُكُمْ أَنْ سَخِطَ اللَّهُ عَلَيْكُمْ وَ فِي الْعَذَابِ أَنْتُمْ خَالِدُونَ

Indeed! And is there among you all except the bragging, and the corruption, and flattering the slave girls, and winking at the enemies, or like pasture upon a cesspit, or like plaster upon the graves. Indeed! Evil is what you have sent ahead for yourselves. Allah^{-azwj} is Wrathful upon you all and you will be eternally in the Fire!

أَتَبْكُونَ وَ تَتَحَبَّبُونَ إِلَيَّ وَ اللَّهُ فَأَبْكُوا كَثِيرًا وَ اضْحَكُوا قَلِيلًا فَلَقَدْ ذَهَبْتُمْ بِعَارِهَا وَ شَتَانِهَا وَ لَنْ تَرْحَضُوهَا بِغَسَلٍ بَعْدَهَا أَبَدًا وَ أَلَيْ تَرْحَضُونَ قَتْلَ سَلِيلِ خَائِمِ الْأَنْبِيَاءِ وَ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ وَ مَلَاذِ خَيْرَتِكُمْ وَ مَفَرِّعِ نَارَتِكُمْ وَ مَنَارِ حُجَّتِكُمْ وَ مَدَرَةِ سُتُوكُمْ

You are crying and wailing? Yes, by Allah^{-azwj}, so cry a lot and laugh a little for you have gone with its shame and its disgrace, and you will never be able to take it off by any washing after it, ever! And how can you take off the killing of the child of Last of the Prophets^{-as}, and chief

of the youths of the people of Paradise, and the shelter of your goodness, and sanctuary for your afflictions, and minaret of your arguments, and the turning of your ways?

أَلَا سَاءَ مَا تَرْبُونَ وَ بُغْدًا لَكُمْ وَ سُخْقًا فَلَقَدْ خَابَ السَّعْيُ وَ تَبَّتِ الْأَيْدِي وَ خَسِرَتِ الصَّفْقَةُ وَ بُؤُثٌ مِّنْ اللَّهِ* وَ ضُرِبَتْ عَلَيْكُمُ الدَّلِيلَةُ وَ الْمَسْكَنَةُ

Indeed! Evil is what you have cultivated, and distancing is for you all and remoteness, for the striving has been disappointed and the hands are broken, and the bargain has incurred loss, and have incurred the Wrath from Allah^{-azwj}, and the disgrace and the poverty has been struck upon you.

وَيْلَكُمْ يَا أَهْلَ الْكُوفَةِ أَيَّ كَيْدٍ لِرَسُولِ اللَّهِ فَرِثْتُمْ وَ أَيَّ كَرِيمَةٍ لَهُ أَبْرَزْتُمْ وَ أَيَّ دَمٍ لَهُ سَفَكْتُمْ وَ أَيَّ حُرْمَةٍ لَهُ انْتَهَكْتُمْ لَقَدْ جِئْتُمْ بِهِمْ صَلَءَاءَ عَنَقَاءَ سُوءَاءَ قَعْمَاءَ وَ فِي بَعْضِهَا حُرْقَاءَ شَوْهَاءَ كَطِلَاعِ الْأَرْضِ وَ مَلَاءَ [مِلْءِ] السَّمَاءِ

Woe be unto you all, O people of Al-Kufa! Which liver of Rasool-Allah^{-azwj} have you ruptured, and which honour of his^{-saww} did you bring forth, and which blood of his^{-asws} have you spilt, and which sanctity of his^{-asws} have you violated! You have come with them^{-asws} by the scruff of their^{-asws} necks, so it was exacerbated, and in some of these you are clumsy to the breadth of the earth, and the fullness of the sky.

أَفَعَجِبْتُمْ أَنَّ فَطَرَتِ السَّمَاءَ دَمًا وَ لَعَذَابُ الْآخِرَةِ أُخْرَى وَ أَنْتُمْ لَا تُنصَرُونَ فَلَا يَسْتَجِئُكُمْ الْمَهَلُ فَإِنَّهُ لَا تَخْفِزُهُ الْبِدَارُ وَ لَا يُخَافُ قَوْتُ النَّارِ وَ إِنَّ رَبَّكُمْ لَبَالِغُ الرِّصَادِ

Are you not surprised that the sky rained blood? But the Punishment of the Hereafter is more, and you will not be helped. So, do not take the respite (of Allah^{-azwj}) lightly, neither is its suddenness unanticipated nor is the loss of retaliation feared, and your Lord^{-azwj}, is lying in wait!

قَالَ قَوْ اللَّهِ لَقَدْ رَأَيْتُ النَّاسَ يَوْمَئِذٍ يَخْبَرُ يَبْكُونَ وَ قَدْ وَضَعُوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَ رَأَيْتُ شَيْخًا وَاقِفًا إِلَى جَنْبِي يَبْكِي حَتَّى اخْضَلَّتْ لِحْيَتُهُ وَ هُوَ يَقُولُ يَا أَيُّكُمْ خَيْرٌ الْكُهُولِ وَ شَبَابُكُمْ خَيْرُ الشَّبَابِ وَ نِسَاؤُكُمْ خَيْرُ النِّسَاءِ وَ نَسْلُكُمْ خَيْرُ نَسْلِ لَا يُخْزَى وَ لَا يُبْزَى.

He (the narrator) said, 'By Allah^{-azwj}! I was seeing the people on that day confused, crying, and they had placed their hands in their mouths, and I saw an old man standing to my side, crying until his beard was damp, and he was crying, 'May my father and my mother be (sacrificed) for you^{-asws} all! Your^{-asws} elders are the best elders, and your^{-asws} youths are the best youths, and your women are the best women, and your lineage is the best lineage! Neither will they^{-asws} be disgraced nor put down!''⁶¹

وَ رَوَى زَيْدُ بْنُ مُوسَى قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي ع قَالَ: خُطِبَتْ فَاطِمَةُ الصُّغْرَى بَعْدَ أَنْ رُدَّتْ مِنْ كَرْبَلَاءَ فَقَالَتْ الْحَمْدُ لِلَّهِ عَدَدَ الرَّمْلِ وَ الْحَصَى وَ زِينَةَ الْعَرْشِ إِلَى النَّارِ أَحْمَدُهُ وَ أُؤْمِنُ بِهِ وَ أَتَوَكَّلُ عَلَيْهِ

And it is reported by Zayd son of Musa^{-asws} having said, 'My father^{-asws} narrated from my grandfather^{-asws} having said: '(Syeda) Fatima Al-Sughra^{-asws} addressed after returning from Karbala. She^{-asws} said: 'The Praise is for Allah^{-azwj}, the number of the grains of sand and the

⁶¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 2

pebbles, and the weight of the Throne down to the soil. I^{-asws} praise Him^{-azwj} and believe in Him^{-azwj}, and I^{-asws} rely upon Him^{-azwj}.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ص وَأَنَّ وَلَدَهُ دُجُوا بِشَطِ الْفَرَاتِ بِغَيْرِ دَخْلٍ وَلَا تَرَاتِ-

And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that his^{-saww} (grand) son^{-asws} has been slaughtered at the banks of the Euphrates without having rebelled nor having killed anyone.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَقْتَرِيَ عَلَيْكَ الْكَذِبَ وَأَنْ أَقُولَ عَلَيْكَ خِلَافَ مَا أَنْزَلْتَ مِنْ أَخَذِ الْعَهْدِ لَوْصِيهِ عَلَيَّ بْنِ أَبِي طَالِبٍ الْمَسْلُوبِ حَقَّهُ الْمَقْتُولِ مِنْ غَيْرِ ذَنْبٍ كَمَا قُتِلَ وَلَدُهُ بِالْأَمْسِ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى فِيهِ مَعْشَرٌ مُسْلِمَةٌ بِالْأَسْتِثْمِ تَعَسَّ لِرُءُوسِهِمْ

O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} if I^{-asws} were to be fabricating the lies upon You^{-azwj}, and if I^{-asws} were to say opposite to what You^{-azwj} have Revealed, from Taking the pacts for his^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws}, the ones robbed of his^{-asws} rights, the one killed from without having sinned, just like his^{-asws} sons^{-asws} were killed yesterday in a house from the houses of Allah^{-azwj} the Exalted wherein was a community of Muslims by their tongues (only). Curse be upon their leaders!

مَا دَفَعَتْ عَنْهُ ضَيْمًا فِي حَيَاتِهِ وَلَا عِنْدَ مَمَاتِهِ حَتَّى قَبَضَتْهُ إِلَيْكَ مُحَمَّدٌ النَّبِيُّ طَيِّبُ الْعَرِيكَ مَعْرُوفُ الْمَنَاقِبِ مَشْهُورُ الْمَذَاهِبِ

They neither pushed the thirst away from him^{-asws} during his^{-asws} lifetime nor at his^{-asws} death until You^{-azwj} Recalled him^{-asws} to You^{-azwj}, the Praise-One, the soul of natural goodness, well-known of the virtues, famous of the doctrines.

لَمْ يَأْخُذْهُ اللَّهُمَّ فِيكَ لَوْمَةٌ لَأَنَّهُمْ وَلَا عَذْلٌ عَازِلٌ هَدَيْتَهُ يَا رَبَّ لِلْإِسْلَامِ صَغِيرًا وَحَدَّثْتَ مَنَاقِبَهُ كَبِيرًا وَ لَمْ يَزَلْ نَاصِحًا لَكَ وَ لِرَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ حَتَّى قَبَضَتْهُ إِلَيْكَ

O Allah^{-azwj}! He^{-asws} did not take the blame of any blamer regarding You^{-azwj} nor did he^{-asws} take the criticism of any critic. O Lord^{-azwj}! His^{-asws} gift to Al-Islam is small and the praise of his^{-asws} virtues is big, and he^{-asws} did not cease to an adviser to You^{-azwj} and for Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-asws} and his^{-asws} progeny^{-asws} until You^{-azwj} Recalled him^{-asws} to You^{-azwj}!

زَاهِدًا فِي الدُّنْيَا غَيْرَ حَرِيصٍ عَلَيْهَا رَاجِبًا فِي الْآخِرَةِ مُجَاهِدًا لَكَ فِي سَبِيلِكَ رَضِيئَةً فَاحْتَرْتَهُ وَ هَدَيْتَهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ*

He^{-asws} was an ascetic in the word, not greedy upon it, desirous regarding the Hereafter, and fighter for You^{-azwj} in Your^{-azwj} Way. You^{-azwj} were Pleased with him^{-asws}, and Chose him^{-asws}, and Guided him^{-asws} to the Straight Path.

أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ يَا أَهْلَ الْمَكْرِ وَالْعُدْرِ وَالْحِيَلَاءِ فَإِنَّا أَهْلُ بَيْتِ ابْنِ تَالَةَ اللَّهُ بِكُمْ وَ ابْنِ تَالَةَ بِنَا فَجَعَلَ بَلَاءَنَا حَسَنًا وَ جَعَلَ عَلَمُهُ عِنْدَنَا وَ فَهَمُهُ لَدُنَّا فَتَحْنُ عَيْنَهُ عِلْمِهِ وَ وَعَاءُ فَهَمِهِ وَ حُجَّتُهُ فِي الْأَرْضِ لِبِلَادِهِ وَ لِعِبَادِهِ

As for after, O people of Al-Kufa! O the people of plotting, and betrayal and sneak attacks! We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} has Tried us^{-asws} with you and Tried you with

us^{-asws}. So, He^{-azwj} Made our^{-asws} afflictions to be a good deed and Made its knowledge to be with us^{-asws}, and its understanding in our^{-asws} presence. Thus, we^{-asws} are His^{-azwj} receptacles of His^{-azwj} Knowledge, and utensils of His^{-azwj} understanding and His^{-azwj} Wisdom, and His^{-azwj} Divine Authorities for His^{-azwj} Kingdom and for His^{-azwj} servants.

أَكْرَمَنَا اللَّهُ بِكَرَامَتِهِ وَ فَضَّلَنَا بِنَبِيِّهِ مُحَمَّدٍ ص عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا بَيْنًا فَكَدَّبْتُمُونَا وَ كَفَرْتُمُونَا وَ رَأَيْتُمْ قِتَالَنَا خِلَالًا وَ أَمْوَالَنَا هَبًّا كَانًا أَوْلَادُ نُرُكٍ أَوْ كَابِلٍ كَمَا قَتَلْتُمْ جَدَّنَا بِالْأُمْسِ وَ سُيُوفِكُمْ تَقْطُرُ مِنْ دِمَائِنَا أَهْلَ الْبَيْتِ لِحَقٍّ مُتَقَدِّمٍ قَرَّتْ بِذَلِكَ عُيُونُكُمْ وَ فَرِحَتْ قُلُوبُكُمْ أَفْتِرَاءً مِنْكُمْ عَلَى اللَّهِ وَ مَكْرًا مَكْرَتُمْ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

Allah^{-azwj} has Honoured us^{-asws} with His^{-azwj} Benevolence and Preferred us^{-asws} with His^{-azwj} Prophet^{-saww} over a lot of the ones He^{-azwj} Created, with a clear Preference. But you all belied us^{-asws} and saw killing us^{-asws} a permissible, and our wealth to be plundered as if we^{-asws} were children of Turkey or Kabul, like you had said (showed) to our^{-asws} Prophet^{-saww} yesterday, and your swords were dripping from our^{-asws} blood of People^{-asws} of the Household, due to the old grudges. Your eyes were delighted with that and your hearts were joyful for your fabrications upon Allah^{-azwj} and the plots you had plotted, and Allah^{-azwj} is best of the planners.

فَلَا تَدْعُوَكُمْ أَنْفُسُكُمْ إِلَى الْجَدَلِ بِمَا أَصَبْتُمْ مِنْ دِمَائِنَا وَ نَالَتْ أَيْدِيكُمْ مِنْ أَمْوَالِنَا فَإِنَّ مَا أَصَابَنَا مِنَ الْمَصَائِبِ الْجَلِيلَةِ وَ الرِّزَايَا الْعَظِيمَةِ- فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ وَ اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Do not invite yourselves to the joy due to what you have attained from our^{-asws} blood and what your hands have taken from our^{-asws} wealth, for what has afflicted us^{-asws} from the majestic difficulties and the mighty calamities, are **in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23].**

تَبَّأَ لَكُمْ فَانْتَظَرُوا اللَّعْنَةَ وَ الْعَذَابَ وَ كَانَ قَدْ خَلَّ بِكُمْ وَ تَوَاتَرَتْ مِنَ السَّمَاءِ نِقْمَاتٌ فَيُسْحِتُكُمْ بِمَا كَسَبْتُمْ- وَ يُدِيقُ بَعْضُكُمْ بِأَسْ بَعْضٍ ثُمَّ تَخْلَدُونَ فِي الْعَذَابِ الْأَلِيمِ يَوْمَ الْقِيَامَةِ بِمَا ظَلَمْتُمُونَا- أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

Damnation be for you all, so await the Curse and the Punishment! And it is as if it has already been released with you all, and the scourges are consecutive from the sky destroying you all due to what you have earned and make you takes the evil of each other! Then you will be eternally in the painful Punishment on the Day of Qiyamah due to your having oppressed us^{-asws}. Indeed! The Punishment of Allah^{-azwj} is upon the oppressors!

وَلَكُمْ أَتَدْرُونَ أَيُّهُ يَدِ طَاعَتِنَا مِنْكُمْ وَ أَيُّهُ نَفْسٍ نَزَعَتْ إِلَى قِتَالِنَا أَمْ بِأَيَّةِ رَجُلٍ مَسِيئَةٍ إِنَّا نَبْعُونَ مُحَارَبَتَنَا فَسَتْ قُلُوبُكُمْ وَ غَلْظَتْ أَكْبَادُكُمْ وَ طَبَعَ عَلَى أَفِيدَتِكُمْ وَ حَتَمَ عَلَى سَمْعِكُمْ وَ بَصَرِكُمْ وَ سَوَّلَ لَكُمْ الشَّيْطَانُ وَ أَمَلَى لَكُمْ وَ جَعَلَ عَلَى بَصَرِكُمْ غِشَاوَةً فَأَنْتُمْ لَا تَهْتَدُونَ

Woe be unto you all! Do you even know which hands from you have stabbed us^{-asws}, and which souls were drawn-in to kill us^{-asws}, or which men walked to us^{-asws} seeking to battle us^{-asws}? Your hearts have hardened, and your livers are thickened, and there are seals upon your hearts, and there are coverings upon your hearing and your sight, and the Satan has lured you (and) filled up the hopes for you and a covering has been made to be upon your sights, so you are not being guided.

تَبَّأَ لَكُمْ يَا أَهْلَ الْكُوفَةِ أَيُّ تَرَاتٍ لِرَسُولِ اللَّهِ قَبْلَكُمْ وَ دُخُولٍ لَهُ لَدَيْكُمْ بِمَا عَنِدْتُمْ بِأَخِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَجْدِي وَ بَنِيهِ عِتْرَةِ النَّبِيِّ الطَّاهِرِينَ الْأَخْيَارِ

Damnation be for you all, O people of Al-Kufa! Which retaliation for Rasool-Allah^{-saww} is there with you rebellion to you in your presence due to which you were inimical with his^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, my^{-asws} grandfather^{-saww} and his^{-asws} sons^{-asws}, the family of the Prophet^{-saww}, the pure, the good?

وَ افْتَحَرَ بِذَلِكَ مُفْتَحِرُ [كُمْ] فَقَالَ-

نَحْنُ قَتَلْنَا عَلِيًّا وَ بَنِي عَلِيٍّ -
وَ سَبَيْنَا نِسَاءَهُمْ سَبْيَ تُرْكٍ -
بِسُيُوفٍ هِنْدِيَّةٍ وَ رِمَاحٍ
وَ نَطَخْنَاهُمْ فَأَيَّ نَطَاحٍ -

And a priding one prided, so he said, 'We killed Ali^{-asws} and the sons^{-asws} of Ali^{-asws}, with poisonous swords and spears, and we made captives of their women like the captives of Turks, and we knocked them down with every knocking'.

بِفَيْكِ أَيُّهَا الْفَائِلُ الْكَفَاكَتُ وَ لَكَ الْأَثْلَبُ افْتَحَرْتَ بِقَتْلِ قَوْمٍ زَكَّاهُمُ اللَّهُ وَ طَهَّرَهُمْ وَ أَذْهَبَ عَنْهُمْ الرِّجْسَ فَكُظِمَ وَ أَقْعَ كَمَا أَقْعَى أَبُوكَ وَ إِنَّمَا لِكُلِّ امْرِئٍ مِمَّا قَدَّمَتْ يَدَاهُ حَسَنَتُهُمْ وَ يَلَا لَكُمْ عَلَى مَا فَضَّلَنَا اللَّهُ عَلَيْكُمْ -

فَمَا دُثِّبْنَا أَنْ جَاشَ دَهْرًا مُجُورَنَا -
وَ بَحَّرَكَ سَاحَ لَا يُوَارِي الدَّعَايِمَا

May the dust be in your mouth, O speaker, and for you be the rubble! You are priding for having killed a people Allah^{-azwj} has Purified them^{-asws} and Cleaned them, and Kept the uncleanness away from them^{-asws}? So be stifled and fall like what your father has fallen! And rather, for every person is what his hands have sent forward. Woe be unto you all! You are envying us^{-asws} upon what Allah^{-azwj} has Merited us^{-asws} over you? So what is our^{-asws} sin if our^{-asws} rivers had dried up for a time and your oceans are overflowing, the crimes will not be covered'.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ - وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21] And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]'.

قَالَ فَارْتَفَعَتِ الْأَصْوَاتُ بِالْبُكَاءِ وَ قَالُوا حَسْبُكَ يَا ابْنَةَ الطَّيِّبِينَ فَقَدْ أَحْرَقْتَ قُلُوبَنَا وَ أَنْصَجْتَ نُحُورَنَا وَ أَضْرَمْتَ أَجْوَافَنَا فَسَكَتَتْ عَلَيْهَا وَ عَلَى أَبِيهَا وَ جَدِّهَا السَّلَامُ.

He (the narrator) said, 'The voices rose with the crying, and they said, 'O daughter^{-asws} of the goodly ones! You^{-asws} have burnt our hearts and matured our minds and ignited our insides!' She^{-asws} was silent. May the greetings be upon her^{-asws}, and upon her^{-asws} father^{-asws}, and her^{-asws} grandfather^{-saww}'.⁶²

⁶² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 3

و لَنَرْجِعَ إِلَى كَلَامِ السَّيِّدِ رَحِمَهُ اللَّهُ. قَالَ: وَ حَظَبْتُ أُمَّ كُثُومٍ بَنَتْ عَلَيَّ ع فِي ذَلِكَ الْيَوْمِ مِنْ وَرَاءِ كِلْتَاهَا رَافِعَةً صَوْتَهَا بِالْبُكَاءِ فَقَالَتْ يَا أَهْلَ الْكُوفَةِ سَوْءٌ لَكُمْ مَا لَكُمْ خَدَلْتُمْ حُسَيْنًا وَ قَتَلْتُمُوهُ وَ انْتَهَبْتُمْ أَمْوَالَهُ وَ وَرَثْتُمُوهُ وَ سَبَيْتُمْ نِسَاءَهُ وَ نَكَبْتُمُوهُ

And we return to the speech of the Seyyid, may Allah^{-azwj} have Mercy on him. He said, 'And Umm Kulsoom^{-asws}, daughter^{-asws} of Ali^{-asws}, addressed during that day from behind her^{-asws} ride, raising her^{-asws} voice with the crying. She^{-asws} said: 'O people of Al-Kufa! Shame be to you all! What is the matter with you having abandoned Husayn^{-asws} and you killed him^{-asws}, and plundered his^{-asws} wealth you inherited it (instead), and made captives of his^{-asws} women, and created a catastrophe for him^{-asws}?

فَتَبَّأَ لَكُمْ وَ سُحْقًا وَيْلَكُمْ أَ تَذَرُونَ أَيَّ دَوَاهٍ دَهَنْتُمْ وَ أَيَّ وَرٍ عَلَى طُهُورِكُمْ حَمَلْتُمْ وَ أَيَّ دِمَاءٍ سَفَكْتُمُوهَا وَ أَيَّ كَرِيمَةٍ أَصَبْتُمُوهَا وَ أَيَّ صَبِيَةٍ سَبَيْتُمُوهَا وَ أَيَّ أَمْوَالٍ انْتَهَبْتُمُوهَا

Damnation be to you all, and remoteness! Woe be unto you all! Do you even know which tragedy you have unleashed? And which burden you are carrying upon your backs? And which blood you had spilt? And which precious females you have afflicted? And which girls you have robbed? And which wealth you have plundered?

فَقَتَلْتُمْ خَيْرَ رِجَالٍ بَعْدَ النَّبِيِّ وَ نُرِعَتِ الرَّحْمَةُ مِنْ قُلُوبِكُمْ أَلَا حِزْبُ اللَّهِ هُمُ الْفَائِزُونَ وَ حِزْبُ الشَّيْطَانِ هُمُ الْخَاسِرُونَ*

You have killed best of the men after the Prophet^{-saww}, and the mercy has been removed from your hearts. Indeed! The party of Allah^{-azwj}, they will be successful, and the party of Satan^{-la}, they will be the losers!'

ثُمَّ قَالَتْ -

فَقَتَلْتُمْ أَحْسَنَ صَبْرًا قَوْلًا لِأُمَّكُمْ - سَتَجَزُونَ نَارًا حَرُّهَا يَنْوَقِدُ
سَفَكْتُمْ دِمَاءَ حَرَمِ اللَّهِ سَفَكَهَا - وَ حَرَمَهَا الْقُرْآنُ ثُمَّ مُحَمَّدٌ -

Then she^{-asws} said: 'You killed my^{-asws} brother^{-asws} in combat, so woe be unto your mothers! You will be Recompensed with a Fire, its heat has already been ignited. You spilled the blood Allah^{-azwj} had Prohibited for it to be spilled, and the Quran has Prohibited it, then (so did) Muhammad^{-saww}.

أَلَا قَابِئُوهَا بِالنَّارِ إِنَّكُمْ عَدَا - لَفِي سَعْرِ حَقًّا يَقِينًا تُخْلَدُوا -
وَ إِنِّي لَأَبْكِي فِي حَيَاتِي عَلَى أَخِي - عَلَى خَيْرٍ مِنْ بَعْدِ النَّبِيِّ سَيُولَدُ -
يُدْمَعُ غَزِيرٍ مُسْتَهْلٍ مُكَفَّكَفٍ - عَلَى الْحَدِّ وَتِي ذَائِبًا لَيْسَ يَجْمَدُ -

Indeed! So, receive news of the Fire! Tomorrow you will be in Saqar (a level of Hell), truly, certainly, eternally, and I^{-asws} shall cry for my^{-asws} brother^{-asws} during my^{-asws} lifetime, upon the best one after the Prophet^{-saww} to be born, with profuse tears rolling down the cheeks, a flowing from me^{-asws} which will not freeze (end)'.
Page 157 of 532

قَالَ فَصَجَّ النَّاسُ بِالْبُكَاءِ وَ الْحَيْنِ وَ النَّوحِ وَ نَشَرَ النِّسَاءُ شُعُورَهُنَّ وَ وَضَعْنَ التُّرَابَ عَلَى رُءُوسِهِنَّ وَ حَمَسْنَ وُجُوهُهُنَّ وَ ضَرَبْنَ خُدُودَهُنَّ وَ دَعَوْنَ بِالْوَيْلِ وَ التُّبُورِ وَ بَكَى الرِّجَالُ فَلَمْ يَرِ بَاكِئَةً وَ بَاكِ أَكْثَرَ مِنْ ذَلِكَ الْيَوْمِ

He (the narrator) said, 'The people clamoured with the crying and the lamenting, and the women spread their hair and poured the dust upon their heads, and scratched their faces, and struck their cheeks, and called for the doom and the ruination, and the men cried. I had not seen men and women crying more than they did on that day.

ثُمَّ إِنَّ زَيْنَ الْعَابِدِينَ عَ أَوَمَّأَ إِلَى النَّاسِ أَنْ اسْكُتُوا فَسَكُتُوا فَقَامَ قَائِمًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ النَّبِيَّ وَ صَلَّى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

Zayn Al-Abideen^{-asws} gestured to the people to be silent. They quietened. He^{-asws} stood upright, praised Allah^{-azwj} and extolled upon Him^{-azwj}, and mentioned the Prophet^{-saww} and sent Salawaat upon Him^{-azwj}, then said: 'O you people! One who recognises me^{-asws}, so he has recognised me^{-asws}, and one who does not recognise me^{-asws}, so I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}!

أَنَا ابْنُ الْمَذْبُوحِ بِسَطْرِ الْفُرَاتِ مِنْ غَيْرِ دَخَلٍ وَ لَا زَرَاتٍ أَنَا ابْنُ مَنْ ائْتَهَكَ حَرَمُهُ وَ سُلِبَ نَعِيمُهُ وَ انْتَهَبَ مَالُهُ وَ سُيِّ عِيَالُهُ أَنَا ابْنُ مَنْ قُتِلَ صَبْرًا وَ كَفَى بِذَلِكَ فَخْرًا

I^{-asws} am a son of the one slaughtered by the banks of the Euphrates, from neither having rebelled nor having killed anyone. I^{-asws} am a son^{-asws} of the one whose sanctity was violated, and his^{-asws} belongings were robbed, and his^{-asws} wealth was plundered, and his^{-asws} dependants were made captives! I^{-asws} am a son^{-asws} of the one^{-asws} who was killed in combat! And it suffices with that, as a pride.

أَيُّهَا النَّاسُ نَاشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنْتُمْ كَتَبْتُمْ إِلَى أَبِي وَ خَدَعْتُمُوهُ وَ أَعْطَيْتُمُوهُ مِنْ أَنْفُسِكُمْ الْعَهْدَ وَ الْمِيثَاقَ وَ الْبَيْعَةَ وَ قَاتَلْتُمُوهُ وَ خَذَلْتُمُوهُ

O you people! I^{-asws} adjure you with Allah^{-azwj}! Do you know that you had written to my^{-asws} father, and you deceived him^{-asws} and had given the pact and the covenant and the allegiance from yourselves, and (then) you killed him^{-asws} and abandoned him^{-asws}?

فَتَبَّأَ لِمَا قَدَّمْتُمْ لِأَنْفُسِكُمْ وَ سَوَاءَ لِرَأْيِكُمْ بِأَيِّ عَيْنٍ تَنْظُرُونَ إِلَى رَسُولِ اللَّهِ صَ إِذْ يَقُولُ لَكُمْ قَتَلْتُمْ عِزِّي وَ ائْتَهَكُمُ حُرْمَتِي فَلَسْتُمْ مِنْ أُمَّتِي

So damnation is due to what you have sent ahead for yourselves and worse of your views. With which eye you be looking at Rasool-Allah^{-saww} when he^{-saww} says to you: 'You killed my^{-saww} family, and violated my^{-saww} sanctity, so you aren't from my^{-saww} community'?

قَالَ فَارْتَفَعَتْ أَصْوَاتُ النَّاسِ مِنْ كُلِّ نَاحِيَةٍ وَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ هَلَكْتُمْ وَ مَا تَعْلَمُونَ

He (the narrator) said, 'The voices of the people were raised from every corner, and they said to each other, 'You are destroyed, and you don't even know!'

فَقَالَ عَ رَحِمَ اللَّهُ امْرَأًا قَبْلَ تَصْبِيحَتِي وَ حَفِظَ وَصِيَّتِي فِي اللَّهِ وَ فِي رَسُولِهِ وَ أَهْلَ بَيْتِهِ فَإِنَّ لَنَا فِي رَسُولِ اللَّهِ أُسُوءَ حَسَنَةً

He^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, said: 'Accept my^{-asws} advice for the Sake of Allah^{-azwj}, and for the sake of His^{-azwj} Rasool^{-saww} and People^{-asws} of his^{-saww} Household! There is the best exemplar for us^{-asws} in Rasool-Allah^{-saww}!'

فَقَالُوا بِأَجْمَعِهِمْ نَحْنُ كُنَّا يَا ابْنَ رَسُولِ اللَّهِ سَامِعُونَ مُطِيعُونَ حَافِظُونَ لِدِمَامِكَ غَيْرَ زَاهِدِينَ فِيكَ وَلَا رَاغِبِينَ عَنْكَ فَمُرْنَا بِأَمْرِكَ يَا مُحَمَّدُ اللَّهُ فَإِنَّا حُرْبُ لِحَرْبِكَ وَ سَلَامٌ لِسَلَامِكَ لَنَأْخُذَنَّ بِرِيدِكَ وَ نَبْرَأُ مِنْ ظَلَمِكَ وَ ظَلَمَاتِنَا

They said in their entirety, 'We, all of us, O son^{-asws} of Rasool-Allah^{-saww}, are listening, obeying, preserving of your^{-asws} responsibility, without abstaining regarding you^{-asws} nor turning away from you^{-asws}. So order us^{-asws} with your^{-asws} orders, may Allah^{-azwj} have Mercy on you^{-asws}, for we shall battle the one who battles you^{-asws} and be at peace with the one at peace with you^{-asws}. We shall seize Yazeed^{-la} and disavow from the ones who oppressed you^{-asws} and oppressed us!'

فَقَالَ عَ هَيْهَاتَ هَيْهَاتَ أَيُّهَا الْعَدْرَةُ الْمَكْرُةُ حِيلَ بَيْنَكُمْ وَ بَيْنَ شَهَوَاتِ أَنْفُسِكُمْ أَ تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ كَمَا أَتَيْتُمْ إِلَى آبَائِي مِنْ قَبْلُ كَلَّا وَ رَبِّ الرَّاقِصَاتِ فَإِنَّ الْحَرْجَ لَمَّا يَنْدَمِلُ

He^{-asws} said: 'Far be it! Far be it! O you betrayers, the plotters! (These are) tricks between you and the desires of your own selves! Do you know that you are coming to me^{-asws} just like you had come to my^{-asws} forefathers^{-asws} from before? Never! By the Lord^{-azwj}! (These are) evil words, for the injuries to us^{-asws} will not recover!

قُتِلَ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْأَفْسَى وَ أَهْلُ بَيْتِهِ مَعَهُ وَ لَمْ يَنْسِنِي كُلُّ رَسُولِ اللَّهِ وَ تُكَلِّمُ أَبِي وَ بَنِي أَبِي وَ وَجَدُهُ بَيْنَ هَاتِي وَ مَرَارَتُهُ بَيْنَ حَنَاجِرِي وَ حَلْقِي وَ غُصَصُهُ يَجْرِي فِي فِرَاشِ صَدْرِي وَ مَسْأَلَتِي أَنْ لَا تَكُونُوا لَنَا وَ لَا عَلَيْنَا

My^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed yesterday and his^{-asws} family members along with him^{-asws}, and I^{-asws} will not forget the bereavement of Rasool-Allah^{-saww}, and the bereavement of my^{-asws} father^{-asws}, and sons^{-asws} of my^{-asws} father^{-asws}, and I^{-asws} can feel its bitterness between my^{-asws} lips and my^{-asws} throat, and its chills flowing in the spread of my^{-asws} chest, and my^{-asws} problem is that you will neither be for us^{-asws} nor against us^{-asws} (now)'.
 ثُمَّ قَالَ -

قَدْ كَانَ خَيْرًا مِنْ حُسَيْنٍ وَ أَكْرَمًا -
 أُصِيبَ حُسَيْنٌ كَانَ ذَلِكَ أَعْظَمًا -
 جَزَاءُ الَّذِي أَرْذَاهُ نَارُ جَهَنَّمَ

لَا عَزْوُ إِنَّ قُتِيلَ الْحُسَيْنِ وَ شَيْخُهُ -
 فَلَا تَفْرَحُوا يَا أَهْلَ كُوفَاً بِالَّذِي -
 قُتِيلَ بِسَيْطَةِ النَّهْرِ رُوحِي فِدَاؤُهُ -

Then he^{-asws} said: 'There is no surprise that Al-Husayn^{-asws} was killed, and his^{-asws} elders were better than Husayn^{-asws} and more honourable. So, do not rejoice, O people of Al-Kufa, with that which has afflicted Husayn^{-asws}, although that was mighty. He^{-asws} was killed by the banks

of the river. May my^{-asws} soul be sacrificed for him^{-asws}. A Recompense of the ones who intended it is Fire of Hell".⁶³

أَقُولُ رُوِيَ فِي الْإِحْتِجَاجِ هَكَذَا قَالَ حَدِيثُ بَنِي بَشِيرٍ خَرَجَ زَيْنُ الْعَابِدِينَ عَ إِلَى النَّاسِ وَ أَوْمَأَ إِلَيْهِمْ أَنْ اسْكُنُوا فَسَكُنُوا إِلَى آخِرِ الْحَبْرِ.

I (Majlisi) am saying, 'In (the book) 'Al-Ihtijaj' it is like this, 'Hizeym Bin Bashir said, 'Zayn Al Abideen^{-asws} came out to the people and gestured to them to be silent. So they were silent' – up to the end of the Hadeeth".⁶⁴

قَالَ السَّيِّدُ ثُمَّ قَالَ عَ رَضِينَا مِنْكُمْ رَأْسًا بِرَأْسٍ فَلَا يَوْمَ لَنَا وَ لَا عَلَيْنَا.

The Seyyid (Ibn Al Tawoos) said, 'Then he^{-asws} said: 'We are pleased for you for a head with a head, so there is no day for us^{-asws} nor against us^{-asws}'.⁶⁵

أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رُوِيَ مُرْسَلًا عَنْ مُسْلِمٍ الْجُصَّاصِ قَالَ: دَعَانِي ابْنُ زِيَادٍ لِإِصْلَاحِ دَارِ الْإِمَارَةِ بِالْكُوفَةِ فَبَيْنَمَا أَنَا أَجْصِصُ الْأَبْوَابَ وَ إِذَا أَنَا بِالرَّعَقَاتِ قَدْ ارْتَفَعَتْ مِنَ جَنَابَاتِ الْكُوفَةِ فَأَقْبَلْتُ عَلَى خَادِمٍ كَانَ مَعَنَا فَقُلْتُ مَا لِي أَرَى الْكُوفَةَ تَضِجُ قَالَ السَّاعَةُ أَتَوْا بِرَأْسِ خَارِجٍ خَرَجَ عَلَى زِيَادٍ.

I (Majlisi) am saying, 'I saw in one of the reliable books being reported by an unbroken chain from Muslim Al Jassas who said,

'Ibn Ziyad^{-la} called me to repair the government building at Al-Kufa. While I was plastering the doors, and there were screams to have risen from the sides of Al-Kufa. I went to a servant who was with us and said, 'What is the matter I see Al-Kufa to be clamouring?' He said, 'They are coming now with the head of the Kharijite who had come out against Yazeed^{-la}'.

فَقُلْتُ مَنْ هَذَا الْخَارِجِيُّ فَقَالَ - الْحُسَيْنُ بْنُ عَلِيٍّ عَ

I said, 'Who is this Kharijite?' He said, 'Al-Husayn^{-asws} Bin Ali^{-asws}'.

قَالَ فَتَرَجْتُ الْخَادِمَ حَتَّى خَرَجَ وَ لَطَمْتُ وَجْهِي حَتَّى حَشِيتُ عَلَى عَيْنِي أَنْ يَذْهَبَ وَ غَسَلْتُ يَدَيَّ مِنَ الْجِصِّ وَ خَرَجْتُ مِنْ ظَهْرِ الْقَصْرِ وَ أَتَيْتُ إِلَى الْكِنَاسِ فَبَيْنَمَا أَنَا وَاقِفٌ وَ النَّاسُ يَتَوَقَّعُونَ وَصُولَ السَّبَايَا وَ الرُّؤُوسِ إِذْ قَدْ أَقْبَلْتُ نَحْوَ أَرْبَعِينَ شَقَّةً تُحْمَلُ عَلَى أَرْبَعِينَ جَمَلًا فِيهَا الْحُرُّ وَ التِّسَاءُ وَ أَوْلَادُ فَاطِمَةَ عَ وَ إِذَا بِعَلِيِّ بْنِ الْحُسَيْنِ عَ عَلَى بَعْضِ بَعْضٍ وَطَاءٍ وَ أَوْدَاجُهُ تَشْجُبُ دَمًا

He (the narrator) said, 'I left the servant until I went out and slapped my face until I feared upon my eyes that these would be lost, and I washed my hands from the plaster and went out from the back of the castle and came to the sweepers. While I was standing and the people were anticipating the arrival of the captives and the heads, when there came approximately forty carriages upon forty camels wherein were the sanctimonious ones, and the women, and the children of (Syeda) Fatima^{-asws}, and there Ali^{-asws} Bin Al-Husayn^{-asws} was upon a camel without a saddle and his^{-asws} throat veins were dripping blood.

⁶³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 4

⁶⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 5

⁶⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 6

وَهُوَ مَعَ ذَلِكَ يَبْكِي وَ يَقُولُ-

يَا أُمَّةٌ لَمْ تُرَاعِ جَدَّنَا فِينَا
يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ تَقُولُونَ
كَأَنَّا لَمْ نُشَيْدْ فِيكُمْ دِينًا

يَا أُمَّةَ السَّوءِ لَا سُقْيَا لِرُئُوعِكُمْ-
لَوْ أَنَّنا وَ رَسُولُ اللَّهِ يَجْمَعُنَا
تُسَيِّرُونَا عَلَى الْأَقْتَابِ عَارِيَةً

And he^{-asws}, along with that, was weeping and saying: 'O evil community! There will be no quencher (except) for a quarter of you. O community who did not care of our^{-asws} grandfather^{-saww} regarding us^{-asws}! If we^{-asws} and Rasool-Allah^{-saww} were to gather on the Day of Qiyamah, what will you be saying to us^{-asws}? They are travelling us^{-asws} upon the bare humps, as if we^{-asws} had not built a religion among you all.

تِلْكَ الْمَصَائِبِ لَا تُلَبُّونَ دَاعِيَنَا
وَ أَنْتُمْ فِي فِجَاجِ الْأَرْضِ تَسُبُّونَا
أَهْدَى الْبَرِّيَّةِ مِنْ سُبُلِ الْمُضِلِّينَا
وَ اللَّهُ يَهْتِكُ أَسْتَارَ الْمُسِيئِينَ

يَا أُمَّةٌ مَا هَذَا الْوُقُوفُ عَلَى
تَصَفِّقُونَ عَلَيْنَا كَفَّكُمْ فَرَحًا
أَلَيْسَ جَدِّي رَسُولُ اللَّهِ وَبِلَكُمْ
يَا وَقْعَةَ الطَّفِّ قَدْ أَوْرَثَنِي حَزَنًا

Clan of Umayya! What is this pausing upon these calamities? You are not answering our^{-asws} callers? You are clapping your hands upon us out of happiness, and you are reviling us^{-asws} in the areas of the earth. Isn't my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}? Woe be unto you all! He^{-saww} guided the people away from the ways of the strayers. O event of Al-Taff (Karbala)! You have caused us^{-asws} to inherit grief. By Allah^{-azwj}! You have torn apart the veils of the ones who are veils to us^{-asws}!

قَالَ صَارَ أَهْلُ الْكُوفَةِ يَنَاقِلُونَ الْأَطْفَالَ الَّذِينَ عَلَى الْمَحَامِلِ بَعْضُ التَّمْرِ وَ الْخُبْزِ وَ الْجُوزِ فَصَاحَتْ بِهِمْ أُمُّ كُلْثُومٍ وَ قَالَتْ يَا أَهْلَ الْكُوفَةِ إِنَّ الصَّدَقَةَ عَلَيْنَا حَرَامٌ وَ صَارَتْ تَأْخُذُ ذَلِكَ مِنْ أَيْدِي الْأَطْفَالِ وَ أَفْوَاهِهِمْ وَ تَرْمِي بِهِ إِلَى الْأَرْضِ

He (the narrator) said, 'The people of Al-Kufa came to give the children, those who were upon the carriages, some dates, and bread, and nuts. Umm Kulsoom^{-asws} shouted at them and said, 'O people of Al-Kufa! The charities are Prohibited unto us^{-asws}!' And she^{-asws} went on to take that from the hands and mouths of the children and throwing it to the ground'.

قَالَ كُلُّ ذَلِكَ وَ النَّاسُ يَبْكُونَ عَلَى مَا أَصَابَهُمْ- ثُمَّ إِنَّ أُمَّ كُلْثُومٍ أَطْلَعَتْ رَأْسَهَا مِنَ الْمَحْمِلِ وَ قَالَتْ لَهُمْ صَدِّ يَا أَهْلَ الْكُوفَةِ تَقْتُلُونَا رِجَالُكُمْ وَ تَبْكِينَا نِسَاؤُكُمْ فَالْحَاكِمُ بَيْنَنَا وَ بَيْنَكُمْ اللَّهُ يَوْمَ فَصْلِ الْقَضَاءِ

He (the narrator) said, 'All that, and the people were crying upon what had afflicted them^{-asws}. Then Umm Kulsoom^{-asws} brought out her^{-asws} head from the carriage and said to them: 'Shut up, O people of Al-Kufa! Your men killed us^{-asws}, and your women are crying upon us^{-asws}? Allah^{-azwj} will Judge between us^{-asws} and you all on the Day of the Decisive Judgment!'

فَبَيْنَمَا هِيَ تُخَاطِبُهُنَّ إِذَا بِصُحْبَةٍ قَدِ ارْتَفَعَتْ فَإِذَا هُمْ أَتَوْا بِالرُّءُوسِ يَقْدُمُهُمْ رَأْسُ الْحُسَيْنِ ع وَ هُوَ رَأْسُ زُهْرِيِّ قَمَرِيٍّ أَشْبَهَ الْخَلْقِ بِرَسُولِ اللَّهِ ص وَ لِحْيَتُهُ كَسَوَادِ السَّبَجِ قَدِ انْتَصَلَ مِنْهَا الْحِضَابُ وَ وَجْهُهُ دَارَةٌ قَمَرٍ طَالِعٍ وَ الرُّمَحُ تَلْعَبُ بِهَا بَيْنًا وَ شِمَالًا

While she^{-asws} was addressing them when a clamour arose, and there, they were coming with the (holy) heads, the (holy) head of Al-Husayn^{-asws} was ahead of them, and it was a head blossoming like the moon, being the most resembling of the people with Rasool-Allah^{-saww}, and his^{-asws} beard was like the pitch black, the blackness having trickled from it, and his^{-asws} face was like the emerging circle of the moon, and the spear was playing with it right and left.

فَالْتَقَنَتْ زَيْنَبُ فَرَأَتْ رَأْسَ أَخِيهَا فَتَطَحَّتْ جَبِينَهَا بِمُقَدِّمِ الْمَحْمِلِ حَتَّى رَأَيْنَا الدَّمَ يَخْرُجُ مِنْ تَحْتِ قِنَاعِهَا وَ أَوْمَأَتْ إِلَيْهِ بِحَرْقَةٍ [بِحَرْقَةٍ] وَ جَعَلَتْ تَقُولُ -

غَالَهُ حَسْفُهُ فَأَبَدَا غُرُوبًا

كَانَ هَذَا مُقَدَّرًا مَكْتُوبًا

فَقَدْ كَادَ قَلْبُهَا أَنْ يَذُوبًا

يَا هَلَالًا لَمَّا اسْتَتَمَ كَمَالًا

مَا تَوَهَّيْتُ يَا شَقِيقَ فُؤَادِي

يَا أَخِي فَاطِمَ الصَّغِيرَةَ كَلِمَهَا

(Syeda) Zainab^{-asws} turned and saw the (holy) head of her^{-asws} brother^{-asws}. She^{-asws} banged her^{-asws} head with the front of the carriage until we saw the blood emerging from beneath her^{-asws} veil, and she^{-asws} gestured towards it with a rag and went on to say: 'O crescent, when it is completely perfect, its eclipse loses it, and it begins going down. O brother^{-asws}! I^{-asws} never imagined that this was a Written Decree. O my^{-asws} brother^{-asws}! Fatima Al-Sughra^{-asws}, speak to her^{-asws}, for her^{-asws} heart has almost melted!

مَا لَهُ قَدْ قَسَى وَ صَارَ صَلْبِيَا

مَعَ الْيَتِيمِ لَا يُطِيقُ وَجُوبًا

بِذَلٍّ يَغِيضُ دَمْعًا سَكُوبًا

وَ سَكَنَ فُؤَادُهُ الْمَرْغُوبًا

بِأَبِيهِ وَ لَا يَرَاهُ مُجِيبًا

يَا أَخِي قَلْبُكَ الشَّقِيقُ عَلَيْنَا

يَا أَخِي لَوْ تَرَى عَلِيًّا لَدَى الْأَشْرِ

كُلَّمَا أَوْجَعُوهُ بِالضَّرْبِ نَادَاكَ

يَا أَخِي ضَمُّهُ إِلَيْكَ وَ قَرْنُهُ

مَا أَذَلَّ الْيَتِيمَ حِينَ يُنَادِي

O my^{-asws} brother^{-asws}! Your^{-asws} heart is compassionate to us^{-asws}, what is the matter it has hardened and become a slab? O my^{-asws} brother^{-asws}! If you^{-asws} could see Ali^{-asws} among the captives with the orphans, you^{-asws} would not have tolerated any response. Every time they pain him^{-asws} with the strike, he^{-asws} calls out to you^{-asws}, exerting the swelling of the tears being shed. O my^{-asws} brother^{-asws}! Hug him^{-asws} to you^{-asws} and draw him^{-asws} near and calm his^{-asws} fearful heart! How humiliated is the orphan when he calls his father, and he cannot see an answer!

ثُمَّ قَالَ السَّيِّدُ ثُمَّ إِنَّ ابْنَ زِيَادٍ جَلَسَ فِي الْقَصْرِ لِلنَّاسِ وَ أَذِنَ إِذْنًا عَامًّا وَ جِيءَ بِرَأْسِ الْحُسَيْنِ عَ فُوضِعَ بَيْنَ يَدَيْهِ وَ أُدْخِلَ نِسَاءَ الْحُسَيْنِ وَ صِبْيَانُهُ إِلَيْهِ فَجَلَسَتْ زَيْنَبُ بِنْتُ عَلِيٍّ عَ مُتَنَكِّرَةً

Then the Seyyid said, 'Then Ibn Ziyad^{-la} sat in the castle for the people and permitted a general permission, and they came with the (holy) head of Al-Husayn^{-asws} and it was placed in front of him^{-asws}, and the womenfolk of Al-Husayn^{-asws} and his^{-asws} children entered to his^{-la} presence. (Syeda) Zainab^{-asws} Bint Ali^{-asws} sat down, covering her^{-asws} face.

فَسَأَلَ عَنْهَا فَقِيلَ هَذِهِ زَيْنَبُ بِنْتُ عَلِيٍّ فَأَقْبَلَ عَلَيْهَا فَقَالَتْ الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَ أَكْذَبَ أُخْدُوْتَكُمْ فَقَالَتْ إِنَّمَا يَفْتَضِحُ الْفَاسِقُ وَ يَكْذِبُ الْفَاجِرُ وَ هُوَ غَيْرُنَا

He^{-la} asked about her^{-asws}. It was said, 'This is (Syeda) Zainab Bint Ali^{-asws}'. He^{-la} turned towards her^{-asws} and said, 'The Praise is for Allah^{-azwj} Who Shamed you^{-asws} all and Belied your^{-asws} narrations!' She^{-asws} said: 'But rather, the mischief-maker has been shamed and the transgressor has been belied, and he is other than us^{-asws}!'

فَقَالَ ابْنُ زِيَادٍ كَيْفَ رَأَيْتِ صُنْعَ اللَّهِ بِأَخِيكَ وَ أَهْلِ بَيْتِكَ فَقَالَتْ مَا رَأَيْتُ إِلَّا جَمِيلًا هَؤُلَاءِ قَوْمٌ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ فَبَرَّزُوا إِلَى مَضَاجِعِهِمْ وَ سَيَجْمَعُ اللَّهُ بَيْنَكَ وَ بَيْنَهُمْ فَتُحَاجُّ وَ تُخَاصِمُ فَانْظُرْ لِمَنِ الْفَلَجُ يَوْمَئِذٍ تُكَلِّتُكَ أُمُّكَ يَا ابْنَ مَرْجَانَةَ

Ibn Ziyad^{-la} said, 'How did you^{-asws} see the dealing of Allah^{-azwj} with your^{-asws} brother^{-asws} and your^{-asws} family members?' She^{-asws} said: 'I^{-asws} do not see it except a beautiful. They are a people upon whom Allah^{-azwj} had Prescribed being killed, so they went out to their slaying places, and Allah^{-azwj} will be Gathering between you^{-la} and them^{-asws}. So, you^{-la} will be argued against and disputed, so look, from whom will be the victory on that day. May your^{-la} mother be bereft of you^{-la}, O Ibn Marjana^{-la}!'

قَالَ فَغَضِبَ وَ كَأَنَّهُ هَمَّ بِهَا فَقَالَ لَهُ عَمْرُو بْنُ حُرَيْثٍ إِنَّهَا امْرَأَةٌ وَ الْمَرْأَةُ لَا تُؤَاخَذُ بِشَيْءٍ مِنْ مَنْطِقِهَا فَقَالَ لَهُ ابْنُ زِيَادٍ لَقَدْ شَفَى اللَّهُ قَلْبِي مِنْ طَاغِيَتِكَ الْحُسَيْنِ وَ الْعَصَاةِ الْمَرْدَةِ مِنْ أَهْلِ بَيْتِكَ

He (the narrator) said, 'He^{-la} got angered, and it was as if he^{-la} thought of killing her^{-asws}. Amro Bin Hureys^{-la} said to him^{-la}, 'She^{-asws} is a woman, and the woman cannot be seized for anything from her talk'. Ibn Ziyad^{-la} said to him^{-la}, 'Allah^{-azwj} has Healed my^{-la} heart from your^{-asws} tyrant Al-Husayn^{-asws} and the disobedient ones of (clan of) Murad from your^{-asws} family members!'

فَقَالَتْ لَعْمَرِي لَقَدْ قَتَلْتَ كَهْلِي وَ قَطَعْتَ فَرْعِي وَ اجْتَنَنْتُ أَصْلِي فَإِنْ كَانَ هَذَا شِفَاءَكَ فَقَدْ اسْتَقَيْتُ

(Syeda) She^{-asws} said: 'By my^{-asws} life! You^{-la} have killed my^{-asws} elders, and cut off my^{-asws} branches, and uprooted my^{-asws} roots. So if this was your^{-la} healing, so you^{-la} have been healed!'

فَقَالَ ابْنُ زِيَادٍ هَذِهِ سَجَاعَةٌ وَ لَعْمَرِي لَقَدْ كَانَ أَبُوكَ سَجَاعًا شَاعِرًا فَقَالَتْ يَا ابْنَ زِيَادٍ مَا لِلْمَرْأَةِ وَ السَّجَاعَةِ

Ibn Ziyad^{-la} said, 'This is a rhyme, and by my^{-la} life, your^{-asws} father^{-asws} was one with rhymes and poetry'. She^{-asws} said: 'O Ibn Ziyad^{-la}! What have the women to do with the rhymes?'

و قَالَ ابْنُ نَمَا وَ إِنْ لِي عَنِ السَّجَاعَةِ لَشُغْلًا وَ إِنِّي لِأَعْجَبُ مَنْ يَشْتَفِي بِقَتْلِ أُمِّهِ وَ يَعْلَمُ أَنَّهُمْ مُنْتَقِمُونَ مِنْهُ فِي آخِرَتِهِ

Ibn Nama said, 'And for me, about the rhyme, there is a concern, and I am surprised from the one who is healed by killing his^{-asws} Imams^{-asws}, and he^{-la} knows that they^{-asws} would be taking revenge from him^{-la} in his^{-la} Hereafter'.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَوَضَعَ الرَّأْسُ بَيْنَ يَدَيْهِ يَنْظُرُ إِلَيْهِ وَ يَتَبَسَّمُ وَ يَبْدُوهُ قَضِيبٌ يَضْرِبُ بِهِ ثَنَائَاهُ وَ كَانَ إِلَى جَانِبِهِ زَيْدُ بْنُ أَرْقَمٍ صَاحِبُ رَسُولِ اللَّهِ ص وَ هُوَ شَيْخٌ كَبِيرٌ فَلَمَّا رَأَاهُ يَضْرِبُ بِالْقَضِيبِ ثَنَائَاهُ قَالَ ارْزُقْ قَضِيبَكَ عَنْ هَاتَيْنِ الشَّقَتَيْنِ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ رَأَيْتُ شَفَى رَسُولَ اللَّهِ ص عَلَيْهِمَا مَا لَا أُخَصِّصُهُ يُقْبَلُهُمَا

And Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'The (holy) head (of Al-Husayn^{-asws}) was placed in front of him^{-la}. He^{-la} looked at it and smiled, and there was a stick in his^{-la} hand he^{-la} was striking his^{-asws} lips with it, and to his^{-la} side was Zayd Bin Arqam, a companion of Rasool-Allah^{-saww}, and he was an aged old man. When he saw him^{-la} strike his^{-asws} lips with the stick, he said, 'Raise your^{-la} stick from these lips! By Allah^{-azwj} Who, there is no god except He^{-azwj}! I have seen the two lips of Rasool-Allah^{-saww} upon these, kissing them, (the number of times) I cannot even count!'

ثُمَّ انْتَحَبَ بِأَكْبَا فَقَالَ لَهُ ابْنُ زَيْدٍ أَبْكَى اللَّهُ عَيْنَيْكَ أَ تَبْكِي لِفَتْحِ اللَّهِ وَ اللَّهِ لَوْ لَا أَنَّكَ شَيْخٌ كَبِيرٌ قَدْ خَرَقْتَ [خَرَقْتَ] وَ ذَهَبَ عَقْلُكَ لَضَرْبِ عُنُقِكَ فَهَضَّ زَيْدٌ بَنُ أَرْقَمَ مِنْ بَيْنِ يَدَيْهِ وَ صَارَ إِلَى مَنْزِلِهِ

Then he wailed crying. Ibn Ziyad^{-la} said to him, 'May Allah^{-azwj} Make your eyes cry! Are you crying at the victory of Allah^{-azwj}? By Allah^{-azwj}! Had you not been an aged old man having become senile and his mind has gone, I^{-la} would have struck off your neck!' Zayd Bin Arqam got up from in front of him^{-la} and went to his house'.

الإرشاد ص 228، و لكن قد يقال ان زيد بن أرقم كان حينذاك أعمى: قد كف بصره بدعاء على أمير المؤمنين عليه السلام حين استشهده عن كلام رسول الله « من كنت مولاه فهذا علي مولاه » فكتمه، كما في شرح النهج ج 1 ص 362 لابن أبي الحديد، الا انه لم يثبت، و لا نقله أرباب التراجم في ترجمته.

Note: - (The book) 'Al-Irshad' Page 228, 'But, it has been said that Zayd Bin Arqam was blind on that day, his sight having been blinded by the supplication of Ali^{-asws} Amir Al-Momineen^{-asws} against him when he^{-asws} had told him to testify about the speech of Rasool-Allah^{-saww}: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master', but he had concealed it, like what it is in the commentary of Al-Nahj Al-Balagah Vol 1 Pg 362 of Ibn Abu Al Hadeed, except that the lords of translation did not transmit it in their translations.

و لو صح لم يناف انكاره على ابن زياد بضرب القضيبي على ثنياه عليه السلام، لجواز أن يكون قد أنكر على ما سمعه ممن رأى ذلك نعم قال ابن عساكر في تاريخه ج 4 ص 340 أنه كان حاضر المجلس و يؤيد ابن زياد.

And if it was correct, it is not beneficial, his denial upon Ibn Ziyad^{-la} of striking with the stick upon his^{-asws} lips, upon him^{-asws} be the greetings, as a permit that he had disliked it based upon what he had heard from the one who had seen that, yes. Ibn Asakir said in his history, Vol 4 Pg 340 that he was present in the gathering and supported Ibn Ziyad^{-la}.

وَ قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ ثُمَّ رَفَعَ زَيْدٌ صَوْتَهُ يَبْكِي وَ خَرَجَ وَ هُوَ يَقُولُ مَلِكٌ عَبْدٌ خَرَأَ أَنْتُمْ يَا مَعْشَرَ الْعَرَبِ الْعَبِيدُ بَعْدَ الْيَوْمِ فَتَلْتُمُ ابْنَ فَاطِمَةَ وَ أَمْرُكُمْ ابْنِ مَرْجَانَةَ حَتَّى يَقْتُلَ خِيَارَكُمْ وَ يَسْتَعِيدَ أَشْرَارَكُمْ رَضِيْتُمْ بِالذَّلِّ فَبَعْدًا لِمَنْ رَضِيَ

And Muhammad Bin Abu Talib said, 'Then Zayd raised his voice with the crying, and he went out and he was saying, 'A slave is owning a free one! You, O community of Arabs, are the slaves after today. You killed the son^{-asws} of (Syeda) Fatima^{-asws} and have made Ibn Marjana^{-la} the emir until he^{-la} has killed your best ones and has enslaved your evil ones. You are pleased with the disgrace. So, remoteness is for the one who is pleased!'

وَ قَالَ الْمُفِيدُ فَأَدْخَلَ عِيَالُ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى ابْنِ زَيْدٍ فَدَخَلَتْ زَيْنَبُ أُحْتُ الْحُسَيْنِ ع فِي جُمْلَتِهِمْ مُتَنَكِّرَةً وَ عَلَيْهَا أَرْدَلٌ ثِيَابُهَا وَ مَضَتْ حَتَّى جَلَسَتْ نَاجِيَةً وَ حَقَّتْ بِهَا إِمَائُهَا

And Al-Mufeed said, 'The dependants of Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, were entered into (the court of) Ibn Ziyad. (Syeda) Zainab^{-asws}, sister^{-asws} of Al-Husayn^{-asws} entered among their group covered of face, and upon her^{-asws} was her^{-asws} worn-out clothes, and she^{-asws} went and sat down in a corner, and her^{-asws} maids sat around her^{-asws}.

فَقَالَ ابْنُ زِيَادٍ مَنْ هَذِهِ الَّتِي اخَارَتْ فَجَلَسَتْ نَاجِيَةً وَ مَعَهَا نِسَاؤُهَا فَلَمْ يُجِبْهُ زَيْنَبُ فَأَعَادَ الْقَوْلَ ثَانِيَةً وَ ثَالِثَةً يَسْأَلُ عَنْهَا فَقَالَتْ لَهُ بَعْضُ إِمَائِهَا هَذِهِ-
زَيْنَبُ بِنْتُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

Ibn Ziyad^{-la} said, 'Who is this who has separated and sat down in a corner and with her^{-asws} women?' But (Syeda) Zainab^{-asws} did not answer him^{-la}. He^{-la} repeated the words secondly, and thirdly asking about her^{-asws}. One of her^{-asws} maids said to him^{-la}, 'This is (Syeda) Zainab^{-asws}, daughter^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}.

فَأَقْبَلَ عَلَيْهَا ابْنُ زِيَادٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَ قَتَلَكُمْ وَ أَكْذَبَ أَخْبَرْتُمْ فَقَالَتْ زَيْنَبُ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنَبِيِّ مُحَمَّدٍ ص وَ طَهَّرَنَا مِنَ
الرِّجْسِ تَطْهِيراً إِنَّمَا يَفْتَضِخُ الْفَاسِقُ إِلَى آخِرِ مَا مَرَّ

So Ibn Ziyad^{-la} turned towards her^{-asws} and said, 'The Praise is for Allah^{-azwj} who Shamed you^{-asws} all and Killed you and Belied your^{-asws} narrations!' (Syeda) Zainab^{-asws} said: 'The Praise is for Allah^{-azwj} Who Honoured us^{-asws} with His^{-azwj} Prophet^{-saww} Muhammad^{-saww} and Purified us^{-asws} from the uncleanness with a Purification. But rather, the mischief-maker has been Shamed!' – up the end of what has passed.

وَ قَالَ السَّيِّدُ وَ ابْنُ تَمَامٍ ثُمَّ انْتَفَتَ ابْنُ زِيَادٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ مَنْ هَذَا فَقِيلَ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ أَلَيْسَ قَدْ قَتَلَ اللَّهُ عَلِيَّ بْنَ الْحُسَيْنِ فَقَالَ عَلِيُّ
قَدْ كَانَ لِي أَخٌ يُسَمَّى عَلِيَّ بْنَ الْحُسَيْنِ قَتَلَهُ النَّاسُ

And the Seyyid and Ibn Nama said, 'Then Ibn Ziyad^{-la} turned towards Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-la} said, 'Who is this?' It was said, 'This is Ali^{-asws} Bin Al-Husayn^{-asws}'. He^{-la} said, 'Hasn't Allah^{-azwj} Killed Ali^{-asws} Bin Al-Husayn^{-asws}?'. Ali^{-asws} said: 'There was a brother^{-asws} for me^{-asws} named as Ali^{-asws} Bin Al-Husayn^{-asws}. The people killed him^{-asws}.

فَقَالَ بَلِ اللَّهُ قَتَلَهُ فَقَالَ عَلِيُّ- اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ الَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَقَالَ ابْنُ زِيَادٍ وَ لَكَ جُرْأَةٌ عَلَى جَوَابِي أَذْهَبُوا بِهِ فَاصْرُبُوا عُنُقَهُ

He^{-la} said, 'But, Allah^{-azwj} Killed him^{-asws}!' Ali^{-asws} said: '**Allah Takes away the souls when they die, and those who do not die in their sleep. [39:42]**'. Ibn Ziyad^{-la} said, 'And for you^{-asws} there is audacity upon answering me^{-la}? Go with him^{-asws} and strike off his^{-asws} neck!'

فَسَمِعَتْ عَمَّتُهُ زَيْنَبُ فَقَالَتْ يَا ابْنَ زِيَادٍ إِنَّكَ لَمْ تُبْقِ مِنَّا أَحَدًا فَإِنْ عَزَمْتَ عَلَى قَتْلِهِ فَأَقْتُلْنِي مَعَهُ

I heard his^{-asws} aunt Zainab^{-asws}, she^{-asws} said: 'O Ibn Ziyad^{-la}! You^{-la} have not left anyone from us^{-asws} to remain! So, if you^{-la} are determined upon killing him^{-asws}, then kill me^{-asws} along with him^{-asws}!'

وَ قَالَ الْمُفِيدُ وَ ابْنُ تَمَامٍ فَتَعَلَّقْتُ بِهِ زَيْنَبُ عَمَّتُهُ وَ قَالَتْ يَا ابْنَ زِيَادٍ حَسْبُكَ مِنْ دِمَائِنَا وَ اعْتَنَقْتُهُ وَ قَالَتْ وَ اللَّهُ لَا أَفَارُقُهُ فَإِنْ قَتَلْتَهُ فَأَقْتُلْنِي مَعَهُ

Al-Mufeed and Ibn Nama said, 'His^{-asws} aunt Zainab^{-asws} clung with him^{-asws} and said, 'O Ibn Ziyad^{-la}! It suffices you^{-la} from our^{-asws} blood!', and she^{-asws} hugged him^{-asws} and said: 'I^{-asws} will not separate from him^{-asws}. So, if you^{-la} are killing him^{-asws}, then kill me^{-asws} along with him^{-asws}!'

فَنَظَرَ ابْنُ زِيَادٍ إِلَيْهَا وَ إِلَيْهِ سَاعَةً ثُمَّ قَالَ عَجَبًا لِلرَّحِمِ وَاللَّهِ إِنِّي لَأُطْنُهَا وَدَدْتُ أَنِّي قَتَلْتُهَا مَعَهُ دَعُوهُ فَإِنِّي أَرَاهُ لِمَا بِهِ

Ibn Ziyad^{-la} looked at her^{-asws} and to him^{-asws} for a while, then said, 'Strange of the kinship! By Allah^{-azwj} I^{-la} think she^{-asws} would love it if I^{-la} were to kill her^{-asws} along with him^{-asws}. Leave him^{-asws}, for I^{-la} can see what (illness) he^{-asws} is with!'

وَقَالَ السَّيِّدُ فَقَالَ عَلِيُّ لِعَمَّتِهِ اسْكُتِي يَا عَمَّةٍ حَتَّى أَكَلِمَهُ ثُمَّ أَقْبَلَ ع فَقَالَ أ بِالْقَتْلِ تُهَدِّدُنِي يَا ابْنَ زِيَادٍ أ مَا عَلِمْتَ أَنَّ الْقَتْلَ لَنَا عَادَةٌ وَ كَرَامَتُنَا الشَّهَادَةُ

And the Seyyid said, 'Ali^{-asws} said to his^{-asws} aunt: 'Calm down O aunt, until I^{-asws} speak to him^{-la}'. Then he^{-asws} turned and said: 'Is it with the killing you^{-la} are threatening me^{-asws}, O Ibn Ziyad^{-la}? Don't you^{-la} known that being killed is the norm for us^{-asws}, and the martyrdom is our^{-asws} honour?'

ثُمَّ أَمَرَ ابْنُ زِيَادٍ بِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ أَهْلِهِ فَخَمَلُوا إِلَى دَارٍ إِلَى جَنْبِ الْمَسْجِدِ الْأَعْظَمِ فَقَالَتْ زَيْنَبُ بِنْتُ عَلِيٍّ - لَا يَدْخُلَنَّ عَلَيْنَا عَرَبِيَّةٌ إِلَّا أُمٌّ وَلَدٍ أَوْ مَمْلُوكَةٌ فَإِنَّهُمْ سَبِينٌ وَ قَدْ سَبِينَا

Then Ibn Ziyad^{-la} ordered with Ali^{-asws} Bin Al-Husayn^{-asws} and his^{-asws} family members, so they^{-asws} were carried to a house by the side of the grand Masjid. Zainab^{-asws} Bint Ali^{-asws} said: 'No female Arab should enter upon us^{-asws} except a mother of children, or a slave girl, for they are captives and we^{-asws} have become captives'.

وَقَالَ ابْنُ نُمَا رَوَيْتُ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ شَهِدْتُ عُيَيْدَ اللَّهِ بْنَ زِيَادٍ وَ هُوَ يَنْكُثُ بِقَضِيبٍ عَلَى أَسْنَانِ الْحُسَيْنِ وَ يَقُولُ إِنَّهُ كَانَ حَسَنَ الثَّغْرِ فَقُلْتُ أُمُّ وَاللَّهِ لَأَسْوَآتُكَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص يَقْبَلُ مَوْضِعَ قَضِيبِكَ مِنْ فِيهِ

And Ibn Nama said, 'It is reported that Anas Bin Malik (a well-known enemy of Ahl Al-Bayt^{-asws}) said, 'I witnessed Ubeydullah Bin Ziyad^{-la} and he^{-la} was tapping with a stick upon the teeth of (holy head of) Al-Husayn^{-asws} and saying, 'He^{-asws} was of excellent teeth!' I said, 'Or by Allah^{-azwj}, it will worsen you^{-la}! I have seen Rasool-Allah^{-saww} kiss the place of your^{-la} stick from his^{-asws} mouth'.

وَعَنْ سَعِيدِ بْنِ مُعَاذٍ وَ عَمْرِو بْنِ سَهْلٍ أَنَّهُمَا خَضَرَا عُيَيْدَ اللَّهِ يَضْرِبُ بِقَضِيبِهِ أَنْفَ الْحُسَيْنِ وَ عَيْنَيْهِ وَ يَطْعُنُ فِي فَمِهِ فَقَالَ زَيْدُ بْنُ أَرْقَمٍ ازْفَعْ قَضِيبَكَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ وَاضِعًا شَفَتَيْهِ عَلَى مَوْضِعِ قَضِيبِكَ ثُمَّ انْتَحَبَ بَاكِئًا

And from Saeed Bin Muaz, and Amro Bin Sahl, they were both present with Ubeydullah^{-la} striking with his^{-la} stick the nose of Al-Husayn^{-asws}, and his^{-asws} eyes, and stab in his^{-asws} mouth. Zayd Bin Arqam said, 'Raise your^{-la} stick! I have seen Rasool-Allah^{-saww} place his^{-saww} upon the place of your^{-la} stick?' Then he wailed crying.

فَقَالَ لَهُ أَبْكَى اللَّهُ عَيْنَيْكَ عَدُوَّ اللَّهِ لَوْ لَا أَنَّكَ شَجَّحَ قَدْ حَرِقْتَ وَ ذَهَبَ عَقْلُكَ لَضَرَبْتُ عُنُقَكَ

He^{-la} said to him, 'May Allah^{-azwj} Cause your eyes to cry, enemy of Allah^{-azwj}! Had you not been an old man having become senile and his mind has gone, I^{-la} would have struck off your neck!'

فَقَالَ زَيْدٌ لَأُحَدِّثَنَّكَ حَدِيثًا هُوَ أَغْلَظُ عَلَيْكَ مِنْ هَذَا رَأَيْتُ رَسُولَ اللَّهِ ص أَقْعَدَ حَسَنًا عَلَى فَخْذِهِ الْيُمْنَى وَ حُسَيْنًا عَلَى فَخْذِهِ الْيُسْرَى فَوَضَعَ يَدَهُ عَلَى يَافُوخِ كُلِّ وَاحِدٍ مِنْهُمَا وَقَالَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ إِنِّيَّاهُمَا وَ صَالِحِ الْمُؤْمِنِينَ فَكَيْفَ كَانَ وَدِيعَتُكَ لِرَسُولِ اللَّهِ ص

Zayd said, 'I shall narrate a Hadeeth to you^{-la}, it would be harsher upon you^{-la} than this. I saw Rasool-Allah^{-saww} having seated Hassan^{-asws} upon his^{-saww} right thigh and Husayn^{-asws} upon his^{-saww} left thigh. He^{-saww} placed his^{-saww} hand upon the top of each of their^{-asws} heads and said: 'O Allah^{-azwj}! I^{-saww} entrust them^{-asws} to You^{-azwj} and the righteous Momineen^{-asws}!' So how was your^{-la} dealing with the entrustment of Rasool-Allah^{-saww}?'

و قال و لما اجتمع عبيد الله بن زياد و عمر بن سعد- بعد قتل الحسين ع قال عبيد الله لعمر اثني بالكتاب الذي كتبه إليك في معنى قتل الحسين ع و مناجزته فقال ضاع

And he (the narrator) said, 'When Ubeydullah^{-la} Bin Ziyad^{-la} and Umar^{-la} Bin Sa'ad^{-la} gathered after the killing of Al-Husayn^{-asws}, Ubeydullah^{-la} said to Umar^{-la}, 'Give me^{-la} the letter which I^{-la} had written to you^{-la} meaning, killing Al-Husayn^{-asws} and fighting him^{-asws}'. He^{-la} said, '(It is) lost!'

فقال لتجيبني به أ تراك معتذرا في عجائز قريش قال عمر و الله لقد نصحتك في الحسين نصيحة لو استشارني بها أبي سعد كنت قد أديت حقه

He^{-la} said, 'You^{-la} will come to me^{-la} with it! Will I^{-la} leave you^{-la} to excuse yourself^{-la} among the elders of Quraysh?' Umar^{-la} said, 'By Allah^{-azwj}! I^{-la} had advised you^{-asws} regarding Al-Husayn^{-asws} with some advice. Had my^{-la} father Sa'ad consulted me^{-la} with it, I^{-la} would have fulfilled his right'.

فقال عثمان بن زياد أخو عبيد الله صدق و الله لو ددت أنه ليس من بني زياد رجل إلا و في أنفه خزيمة إلى يوم القيامة و أن حسينا لم يقتل

Usman^{-la} Bin Ziyad^{-la}, brother^{-la} of Ubeydullah^{-la} said, 'You^{-la} speak the truth! By Allah^{-azwj}! I^{-la} would love it for there wasn't any man from the sons of Ziyad except and in his ring would be a ring (to be pulled with) up to the Day of Qiyamah, and Al-Husayn^{-asws} would not have been killed'.

قال عمر بن سعد و الله ما رجع أحد بشر مما رجعت أطعت عبيد الله و عصيت الله و قطعت الرحم

Umar^{-la} Bin Sa'ad^{-la} said, 'By Allah^{-azwj}! No one has returned with eviller than what you^{-la} have returned in obedience of Ubeydullah^{-la} and disobedience of Allah^{-azwj}!' And he^{-la} cut off the kinship.

و قَالَ السَّيِّدُ ثُمَّ أَمَرَ ابْنَ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ع فَطِيفَ بِهِ فِي سِكَكِ الْكُوفَةِ وَ يَحْقُ لِي أَنَّ أَمْتَلُ هَاهُنَا بِأَيَّاتٍ لِيَعُضِ ذَوِي الْعُقُولِ يَرْنِي بِهَا قَتِيلًا مِنْ آلِ الرَّسُولِ ص

And the Seyyid said, 'Then Ibn Ziyad^{-la} ordered with the (holy) head of Al-Husayn^{-asws}, so it was sent around with in the markets of Al-Kufa, and it is a right for me that I prose couplets over here of one of the intellectuals eulogising with it the slain from the Progeny^{-asws} of the Rasool^{-saww}.

فَقَالَ-

رَأْسُ ابْنِ بَنِي مُحَمَّدٍ وَ وَصِيٍّ-
وَالْمُسْلِمُونَ بِمَنْظَرٍ وَ بِسَمْعٍ-
كُجِلَتْ بِمَنْظَرِكَ الْعُيُونُ عَمَائَةً-
مَا رَوْضَةٌ إِلَّا تَمُنَّتْ أَهْمًا-
أُنْقِطَتْ أَجْفَانًا وَ كُنْتَ لَهَا كَرِيًّا-
لِلنَّاطِرِينَ عَلَى قَنَازٍ يُرْفَعُ-
لَا مُنْكَرٍ مِنْهُمْ وَ لَا مُتَفَجِّعُ-
وَ أَصَمَّ رُزُوكَ كُلُّ أُذُنٍ تَسْمَعُ-
لَكَ حَفْرَةٌ وَ لِحِطٌّ قَبْرِكَ مَضْجَعُ-
وَ أَمَمْتُ عَيْنًا لَمْ يَكُنْ بِكَ تَهْجِعُ

He said, 'The (holy) head of the son^{-asws} of the daughter^{-asws} of Muhammad^{-saww} and his^{-asws} successor^{-asws} is raised for the beholders upon a spear, and the Muslims are with looking and hearing. There is neither any denier from them nor any one mournful. May the eyes looking at you^{-asws} be blinded and be deafened every ear that hears. There is no garden except you wish it would be a grave for you, and a line drawn for your slaying place. The eyelids woke up and you were in slumber for it, and the eyes slept what had not stayed awake for you^{-asws}'.

قَالَ ثُمَّ إِنَّ ابْنَ زِيَادٍ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ فِي بَعْضِ كَلَامِهِ الْحَمْدُ لِلَّهِ الَّذِي أَطَهَرَ الْحَقَّ وَ أَهْلَهُ وَ نَصَرَ أَمِيرَ الْمُؤْمِنِينَ وَ أَشْيَاعَهُ وَ قَتَلَ الْكَذَّابَ ابْنَ الْكَذَّابِ

He (the narrator) said, 'Then Ibn Ziyad^{-la} ascended the pulpit. He^{-la} praised Allah^{-azwj} and extolled upon Him^{-azwj} and said in part of his^{-la} speech, 'The Praise is for Allah^{-azwj} Who Revealed the truth and its people and Helped the commander of the faithful (meaning Yazeed^{-la}) and his^{-la} loyalists and Killed the liar son of the liar (meaning Al-Husayn^{-asws} Bin Ali^{-asws})'.

فَمَا زَادَ عَلَى هَذَا الْكَلَامِ شَيْئًا حَتَّى قَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ الْأُرْدِيُّ وَ كَانَ مِنْ خِيَارِ الشَّيْبَةِ وَ زُهَادِهَا وَ كَانَتْ عَيْنُهُ الْبُسْرَى ذَهَبَتْ فِي يَوْمِ الْجَمَلِ وَ الْأُخْرَى فِي يَوْمِ صَوِّينَ وَ كَانَ يُلَازِمُ الْمَسْجِدَ الْأَعْظَمَ فَيُصَلِّي فِيهِ إِلَى اللَّيْلِ فَقَالَ يَا ابْنَ مَرْجَانَةَ إِنَّ الْكَذَّابَ ابْنَ الْكَذَّابِ أَنْتَ وَ أَبُوكَ وَ مَنْ اسْتَعْمَلَكَ وَ أُبُوهُ يَا عَدُوَّ اللَّهِ أَ تَقُولُونَ أَبْنَاءَ النَّبِيِّينَ وَ تَتَكَلَّمُونَ بِهَذَا الْكَلَامِ عَلَى مَنَابِرِ الْمُؤْمِنِينَ

He^{-la} had not increased upon this talk by anything until Abdullah Bin Afeef Al-Azdy stood up to him^{-la}, and he was from the good Shias and their ascetic ones, and his left eye had gone (blind) during the day (battle of) the camel, and the other during the day (battle of) Siffeen, and he used to stay in the grand Masjid and pray in it up to the night. He said, 'O Ibn Marjana^{-la}! The liar son of the liar is you^{-la} and your^{-la} father, and the one you^{-la} have used (as governor) and his^{-la} father! O enemy of Allah^{-azwj}! You^{-la} are killing the sons^{-asws} of the Prophets^{-as} and are talking with this speech upon the pulpits of the Momineen?'

قَالَ فَعَضِبَ ابْنُ زِيَادٍ ثُمَّ قَالَ مَنْ هَذَا الْمُتَكَلِّمُ فَقَالَ أَنَا الْمُتَكَلِّمُ يَا عَدُوَّ اللَّهِ تَقْتُلُ الذَّرِيَّةَ الطَّاهِرَةَ الَّتِي قَدْ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ تَزْعُمُ أَنَّكَ عَلَى دِينِ الْإِسْلَامِ وَ عَوْنَاهُ أَتَيْنَ أَوْلَادُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ- لَا يَتَّقِمُونَ مِنْ طَاغِيَتِكَ اللَّعِينِ ابْنِ اللَّعِينِ عَلَى لِسَانِ مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ

He (the narrator) said, 'Ibn Ziyad^{-la} was angered, then said, 'Who it is speaker?' He said, 'I am the speaker, O enemy of Allah^{-azwj}! You^{-la} killed the pure offspring which Allah^{-azwj} had Kept away the uncleanness from them^{-asws}, and you^{-la} are claiming that you^{-la} are upon the religion of Al-Islam? Oh help! Where are the children of the Emigrants and the Helpers? Why are they

not taking revenge from the accursed son of the accursed upon the tongue of Muhammad-saww, Rasool-saww of Lord-azwj of the worlds?"

قَالَ فَازْدَادَ غَضَبُ ابْنِ زِيَادٍ حَتَّى انْتَفَحَتْ أُودَاجُهُ وَ قَالَ عَلَيَّ بِهِ فَبَادَرَ إِلَيْهِ الْجَلَاوِزَةُ مِنْ كُلِّ نَاحِيَةٍ لِيَأْخُذُوهُ فَقَامَتِ الْأَشْرَافُ مِنَ الْأَزْدِ مِنْ بَنِي عَمِيهِ فَخَلَّصُوهُ مِنْ أَيْدِي الْجَلَاوِزَةِ وَ أَخْرَجُوهُ مِنْ بَابِ الْمَسْجِدِ وَ انْطَلَقُوا بِهِ إِلَى مَنْزِلِهِ

He (the narrator) said, 'Then anger of Ibn Ziyad^{-la} increased to the extent that his^{-la} cheeks swelled and he^{-la} said, 'To me^{-la} with him!' The soldiers rushed towards him from every corner to seize him. The nobles from the clan of Azd, from the clan of his uncle stood up and they rescued him from the hands of the soldiers and took him out from the door of the Masjid, and they went with him to his house.

فَقَالَ ابْنُ زِيَادٍ ادْهَبُوا إِلَى هَذَا الْأَعْمَى الْأَزْدِ أَعْمَى اللَّهُ قَلْبُهُ كَمَا أَعْمَى عَيْنَهُ فَأَتُونِي بِهِ فَأَنْطَلِقُوا فَلَمَّا بَلَغَ ذَلِكَ الْأَزْدُ اجْتَمَعُوا وَ اجْتَمَعَتْ مَعَهُمْ قَبَائِلُ الْيَمَنِ لِيَمْنَعُوا صَاحِبَهُمْ

Ibn Ziyad^{-la} said, 'Go to this blind man, the blind one of (the clan of) Azd! Allah-azwj has Blinded his hear like his eyes have been blinded and come to me^{-la} with him!' When that reached (the clan of) Al Azd, they gathered, and they gathered the tribes of Al-Yemen with them in order to defend their companion'.

قَالَ وَ بَلَغَ ذَلِكَ إِلَى ابْنِ زِيَادٍ فَجَمَعَ قَبَائِلَ مُضَرَ وَ ضَمَّهُمْ إِلَى مُحَمَّدِ بْنِ الْأَشْعَثِ وَ أَمَرَهُمْ بِقِتَالِ الْقَوْمِ

He (the narrator) said, 'And that reached Ibn Ziyad^{-la}. He^{-la} gathered the tribes of Muzar and annexed them to Muhammad Bin Al-Ash'as and ordered them to fight the group'.

قَالَ فَاقْتَتَلُوا قِتَالًا شَدِيدًا حَتَّى قُتِلَ بَيْنَهُمْ جَمَاعَةٌ مِنَ الْعَرَبِ

He (the narrator) said, 'They fought a severe battle until a group from the Arabs were killed between them'.

قَالَ وَ وَصَلَ أَصْحَابُ ابْنِ زِيَادٍ إِلَى دَارِ عَبْدِ اللَّهِ بْنِ عَفِيفٍ فَكَسَرُوا الْبَابَ وَ اقْتَحَمُوا عَلَيْهِ فَصَاحَتْ ابْنَتُهُ أَنَّكَ الْقَوْمُ مِنْ حَيْثُ تَخْذَرُ فَقَالَ لَا عَلَيْكَ نَاوليني سيفي فَنَاولَتْهُ إِيَّاهُ فَجَعَلَ يَذُبُّ عَنْ نَفْسِهِ وَ يَقُولُ-

عَفِيفُ شَيْخِي وَ ابْنُ أُمِّ عَامِرٍ-

وَ بَطَلِي جَدُّنْتُهُ مُعَادِرٍ-

أَنَا ابْنُ ذِي الْفَضْلِ عَفِيفِ الطَّاهِرِ-

كَمْ دَارِعٍ مِنْ جَمْعِكُمْ وَ حَاسِرٍ-

He (the narrator) said, 'And the companions of Ibn Ziyad^{-la} arrived to the house of Abdullah Bin Afeef. They broke the door and stormed upon him. His daughter shouted, 'The people have come to you!', from where he could take precaution. He said, 'It is not upon you. Give me my sword'. She gave it to him. He went on to defend himself and said, 'I am a son of the one with merit, Afeef Al-Tahir. Afeef is my elder and son of Umm Aamir. How many from your crowd and guards and heroes you have abandoned by betrayal'.

قَالَ وَ جَعَلَتْ ابْنَتُهُ تَقُولُ يَا أَبَتِ لَيْتَنِي كُنْتُ رَجُلًا أَحَاصِمُ بَيْنَ يَدَيْكَ الْيَوْمَ هَؤُلَاءِ الْفَجَرَةُ قَاتِلِي الْعِثْرَةَ الْبَرَّةَ

He (the narrator) said, 'And his daughter went on to say, 'If only I was a man, I would have confronted in front of you today against these transgressors, killer of the righteous family!'

قَالَ وَ جَعَلَ الْقَوْمُ يَدُورُونَ عَلَيْهِ مِنْ كُلِّ جِهَةٍ وَ هُوَ يَدُبُّ عَنْ نَفْسِهِ فَلَمْ يَقْدِرْ عَلَيْهِ أَحَدٌ وَ كَلَّمَا جَاءُوا مِنْ جِهَةٍ قَالَتْ يَا أَبَتُ قَدْ جَاءُوكَ مِنْ جِهَةٍ كَذَا حَتَّى تَكَاثُرُوا عَلَيْهِ وَ أَحَاطُوا بِهِ فَقَالَتْ بَنَتْهُ وَ ذُلَّاهُ يُحَاطُ بِأَبِي وَ لَيْسَ لَهُ نَاصِرٌ يَسْتَعِينُ بِهِ

He (the narrator) said, 'And the people went on to encircle him from every direction, and he was defending himself. But no one was able upon him, and every time they came to him from a direction, she said, 'O father! They are coming to you from such and such direction, until they outnumbered him and surrounded him. His daughter said, 'Oh the disgrace! They have surrounded my father and there is no helper for him to seek assistance with'.

فَجَعَلَ يُدِيرُ سَيْفَهُ وَ يَقُولُ-

أَفْسِمُ لَوْ يُفْسَخَ لِي عَنْ بَصَرِي- صَاقَ عَلَيْكُمْ مَوْرِدِي وَ مَصْدَرِي-

He went on to rotate his sword and saying, 'I swear, if my vision were to be unleashed for me, it would have been constricted upon you, coming to me and ambushing me'.

قَالَ فَمَا زَالُوا بِهِ حَتَّى أَخَذُوهُ ثُمَّ حِيلَ فَأَدْخَلَ عَلَى ابْنِ زِيَادٍ فَلَمَّا رَأَاهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَكَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ يَا عَبْدُ اللَّهِ وَ بِمَا دَا أَخْرَجَنِي اللَّهُ-

وَ اللَّهُ لَوْ فُتِحَ لِي عَنْ بَصَرِي- صَاقَ عَلَيْكَ مَوْرِدِي وَ مَصْدَرِي-

He (the narrator) said, 'They did not cease with him until they seized him, then he was carried and entered unto Ibn Ziyad^{-la}. When he^{-la} saw him, he^{-la} said, 'The Praise is for Allah^{-azwj} Who Humiliated you'. Abdullah Bin Afeef said to him^{-la}, 'O enemy of Allah^{-azwj}! And what is that Allah^{-azwj} has Humiliated me with? By Allah^{-azwj}! Had my vision been relieved from me, it would have been constricted upon you, arriving to me, and ambushing me'.

فَقَالَ ابْنُ زِيَادٍ يَا عَبْدُ اللَّهِ مَا تَقُولُ فِي عُثْمَانَ بْنِ عَفَّانَ فَقَالَ يَا عَبْدَ بَنِي عِلَاجٍ يَا ابْنَ مَرْجَانَةَ وَ شَتَمَهُ مَا أَنْتَ وَ عُثْمَانُ إِنَّ أَسَاءَ أَمْ أَحْسَنَ وَ أَصْلَحَ أَمْ أَفْسَدَ وَ اللَّهُ تَعَالَى وَلِيُّ خَلْقِهِ يَقْضِي بَيْنَهُمْ وَ بَيْنَ عُثْمَانَ بِالْعَدْلِ وَ الْحَقِّ وَ لَكِنْ سَلْنِي عَنْ أَبِيكَ وَ عَنْكَ وَ عَنْ يَزِيدَ وَ أَبِيهِ

He^{-la} said, 'O enemy of Allah^{-azwj}! What are you saying regarding Usman Bin Affan?' He said, 'O slave of the clan of Ilaj! O Ibn Marjana^{-la}! And he insulted him^{-la}, 'What are you^{-la} and Usman, whether he is worse or better and reconciles or corrupts? And Allah^{-azwj} will Judge between them and Usman with the justice and the truth, but ask me about your^{-la} father, and about yourself^{-la}, and about Yazeed^{-la} and his^{-la} father!'

فَقَالَ ابْنُ زِيَادٍ وَ اللَّهُ لَا سَأَلْتُكَ عَنْ شَيْءٍ أَوْ تَذُوقَ الْمَوْتِ فَقَالَ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمَا إِنِّي قَدْ كُنْتُ أَسْأَلُ اللَّهَ رَبِّي أَنْ يَرْزُقَنِي الشَّهَادَةَ قَبْلَ أَنْ تَلِدَكَ أُمُّكَ وَ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ ذَلِكَ عَلَى يَدَيَّ أَلْعَنَ خَلْقَهُ وَ أَبْغَضَهُمْ إِلَيْهِ فَلَمَّا كُفِّ بَصَرِي يَسْتُ مِنْ الشَّهَادَةِ وَ الْآنَ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِيهَا بَعْدَ الْيَأْسِ مِنْهَا وَ عَرَفَنِي الْإِجَابَةَ مِنْهُ فِي قَدِيمِ دُعَائِي

Ibn Ziyad^{-la} said, 'By Allah^{-azwj}! I^{-la} will not ask you about anything, or you will taste the death!' Abdullah Bin Afeef said, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! As for I, I have been

asking Allah^{-azwj}, my Lord^{-azwj} to Grace me the martyrdom before your^{-la} father have even given birth to you^{-la}, and I asked Allah^{-azwj} to Make that to be upon the hands of the most accursed of His^{-azwj} creatures and their most hateful to Him^{-azwj}! When my vision was withheld, I despaired from the martyrdom, and now the Praise is for Allah^{-azwj} Who has Graced it to me after the despair from it and has Made me recognise the Answering from Him^{-azwj} regarding my ancient supplication’.

فَقَالَ ابْنُ زِيَادٍ اضْرِبُوا عُنُقَهُ فَضْرِبَتْ عُنُقُهُ وَ صُلِبَ فِي السَّبْحَةِ

Ibn Ziyad^{-la} said, ‘Strike off his neck and crucify in the marshland!’

وَقَالَ الْمُفِيدُ فَلَمَّا أَخَذَتْهُ الْجَلَاوِزَةُ نَادَى شِعَارَ الْأَزْدِ فَاجْتَمَعَ مِنْهُمْ سَبْعُمِائَةٍ فَانْتَرَعُوهُ مِنَ الْجَلَاوِزَةِ فَلَمَّا كَانَ اللَّيْلُ أَرْسَلَ إِلَيْهِ ابْنُ زِيَادٍ مَنْ أَخْرَجَهُ مِنْ بَيْتِهِ فَضْرِبَ عُنُقَهُ وَ صَلَبَهُ فِي السَّبْحَةِ رَحِمَهُ اللَّهُ

And Al-Mufeed said, ‘When the soldiers had seized him, the slogan of (the clan of) Al-Azd was raised, and seven hundred from them gathered and rescued him from the soldiers. When it was the night, Ibn Ziyad^{-la} sent to him ones who brought him out from his house. He^{-la} struck off his neck and crucified him in the marshland. May Allah^{-azwj} have Mercy on him’.

وَقَالَ ابْنُ نَمَا تَمَّا تُمْ دَعَا جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْأَزْدِيَّ وَكَانَ شَيْخًا فَقَالَ يَا عَبْدُ اللَّهِ أَلَسْتَ صَاحِبَ أَبِي ثُرَابٍ قَالَ بَلَى لَا أَعْتَذِرُ مِنْهُ قَالَ مَا أَرَانِي إِلَّا مُتَقَرِّبًا إِلَى اللَّهِ بِدَمِكَ قَالَ إِذَنْ لَا يُقَرِّبُكَ اللَّهُ مِنْهُ بَلْ يُبَاعِدُكَ قَالَ شَيْخٌ قَدْ ذَهَبَ عَقْلُهُ وَ حَلَّى سَبِيلَهُ

And Ibn Nama said, ‘Then he^{-la} called Jundab Bin Abdullah Al-Azdy, and he was an old man. He said, ‘O enemy of Allah^{-azwj}! Weren’t you a companion of Abu Turab (Ali^{-asws})?’ He said, ‘Yes, I will not apologise from it’. He^{-la} said, ‘I^{-la} do not see except that I^{-la} should draw closer to Allah^{-azwj} by (shedding) your blood’. He said, ‘Then, Allah^{-azwj} will not Draw you closer to Him^{-azwj}, but He^{-azwj} would Distance you^{-la}’. He^{-la} said, ‘An old man. His mind has gone!’ And he^{-la} freed his way’.

تَمَّ قَالَ الْمُفِيدُ وَ لَمَّا أَصْبَحَ عُقِبْتُ اللَّهُ بْنُ زِيَادٍ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَ فَدِيرَ بِهِ فِي سِكَكِ الْكُوفَةِ وَ قَبَائِلَهَا فُرُوِي عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ مَرَّ بِهِ عَلَيَّ وَ هُوَ عَلَى رُمَحٍ وَ أَنَا فِي عُرْفَةٍ لِي فَلَمَّا حَادَانِي سَمِعْتُهُ يَقْرَأُ— أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Then Al-Mufeed said, ‘And when Ubeydullah^{-la} Bin Ziyad^{-la} woke up in the morning, he^{-la} send the (holy) head of Al-Husayn^{-asws}, and it was paraded with in the markets of Al-Kufa and its tribes. It is reported from Zayd Bin Arqam, ‘It was passed by me, and it was upon a spear, and I was in an upper room of mine. When it was parallel to me, I heard him^{-asws} recite: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].**

فَقَفَّ وَ اللَّهُ شِعْرِي عَلَيَّ وَ نَادَيْتُ رَأْسُكَ يَا ابْنَ رَسُولِ اللَّهِ أَعْجَبُ وَ أَعْجَبُ

By Allah^{-azwj}, my hair stood on its ends and I called out, ‘O son^{-asws} of Rasool-Allah^{-saww}! Your^{-asws} (holy) head is a wonder and a wonder!’

وَقَالَ السَّيِّدُ وَكَتَبَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ يُخْبِرُهُ بِقَتْلِ الْحُسَيْنِ وَخَبَرَ أَهْلَ بَيْتِهِ وَكَتَبَ أَيْضاً إِلَى عَمْرِو بْنِ سَعِيدٍ بْنِ الْعَاصِ أَمِيرِ الْمَدِينَةِ بِمِثْلِ ذَلِكَ

And the Seyyid (Ibn Tawoos) said, 'And Ubeydullah^{-la} Bin Ziyad^{-la} wrote to Yazeed^{-la} Bin Muawiya^{-la} inform him^{-la} with the killing of Al-Husayn^{-asws} and the news of his^{-asws} family members, and he^{-la} wrote as well to Amro Bin Saeed Bin Al-Aas^{-la}, governor of Al-Medina with similar to that'.

وَقَالَ الْمُفِيدُ وَ لَمَّا أَتَقَدَّ إِلَى ابْنِ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ع إِلَى يَزِيدَ تَقَدَّمَ إِلَى عَبْدِ الْمَلِكِ بْنِ أَبِي الْحَارِثِ السُّلَمِيِّ فَقَالَ انْطَلِقْ حَتَّى تَأْتِيَ عَمْرَو بْنَ سَعِيدِ بْنِ الْعَاصِ بِالْمَدِينَةِ فَبَشِّرْهُ بِقَتْلِ الْحُسَيْنِ ع

And Al-Mufeed said, 'And when Ibn Ziyad^{-la} dispatched the (holy) head of Al-Husayn^{-asws} to Yazeed^{-la}, he^{-la} proceeded to Abdul Malik Bin Abu Al-Haris Al-Sulamy. He^{-la} said, 'Go until you come to Amro Bin Saeed Bin Al-Aas^{-la} at Al-Medina and give him^{-la} the good news of the killing of Al-Husayn^{-asws}'.

قَالَ عَبْدُ الْمَلِكِ فَرَكِبْتُ رَاحِلِي وَ سَرْتُ حَتَّى الْمَدِينَةِ فَلَقَيْتَنِي رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ مَا الْخَبْرُ فَقُلْتُ الْخَبْرُ عِنْدَ الْأَمِيرِ تَسْمَعُهُ قَالَ إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قُتِلَ وَ اللَّهُ الْحُسَيْنُ

Abdul Malik said, 'I rode my animal and travelled towards Al-Medina, and a man from Quraysh met me. He said, 'What is the news?' I said, 'The news is with the emir'. I made him listen to it. He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj}! Al-Husayn^{-asws} has been killed!'

فَلَمَّا دَخَلْتُ عَلَى عَمْرِو بْنِ سَعِيدٍ قَالَ مَا وَزَاكَ فَقُلْتُ مَا سَرَّ الْأَمِيرَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ فَقَالَ اخْرُجْ فَنَادِ بِقَتْلِهِ فَنَادَيْتُ فَلَمْ أَسْمَعْ وَ اللَّهُ وَاعِيَةٌ قَطُّ مِثْلُ وَاعِيَةِ بَنِي هَاشِمٍ فِي دُورِهِمْ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حِينَ سَمِعُوا الْبَدَاءَ بِقَتْلِهِ

When I entered to see Amro Bin Saeed^{-la}, he^{-la} said, 'What is behind you?' I said, 'What will cheer the governor. Al-Husayn^{-asws} Bin Ali^{-asws} has been killed'. He^{-la} said, 'Go out and call out with his^{-asws} being killed'. I called out. By Allah^{-azwj}! I had not heard screaming at all like the screaming of the clan of Hashim^{-as} in their houses, screaming upon Al-Husayn^{-asws} Bin Ali^{-asws}, when they heard the call of his^{-asws} having been killed.

ثُمَّ دَخَلْتُ عَلَى عَمْرِو بْنِ سَعِيدٍ فَلَمَّا رَأَى تَبَسَّمَ إِلَيَّ ضَاحِكاً ثُمَّ أَنشَأَ مُتَمَثِّلاً بِقَوْلِ عَمْرِو بْنِ مَعْدِيكَرِبَ-

كَعَجِيجِ نِسْوَتِنَا غَدَاةَ الْأَرْبِ-

عَجَّتْ نِسَاءُ بَنِي زِيَادٍ عَجَّةً-

Then I entered to see Amro Bin Saeed^{-la}. When he^{-la} saw me, he^{-la} smiled at me laughingly, then he prosed with the words of Amro Bin Madeykarb, 'The women of the clan of Ziyad clamoured with a clamour, like the clamour of our women in the early morning'.

ثُمَّ قَالَ عَمْرُو هَذِهِ وَاعِيَةٌ بِوَاعِيَةِ عُثْمَانَ ثُمَّ صَعِدَ الْمِنْبَرَ فَأَعْلَمَ النَّاسَ بِقَتْلِ الْحُسَيْنِ ع وَ دَعَا لِيَزِيدَ وَ نَزَلَ

Then Amro^{-la} said, 'This is a screaming for the screaming for Usman'. Then he^{-la} ascended the pulpit and let the people know with the Killing of Al-Husayn^{-asws} and supplicated for Yazeed^{-la} and descended.

و قال صاحب المناقب قال في خطبته إنها لدمة بدمية و صدمة بصدمة كم خطبة بعد خطبة و موعظة بعد موعظة - حِكْمَةٌ بِالْعَمَّةِ فَمَا تُغْنِي النَّدْرُ

And the author of 'Al-Manaqib' said, 'He^{-la} said in his^{-la} sermon, 'It (killing of Al-Husayn^{-asws}) was a bruise for a bruise, and a shock for a shock (at the killing of Usman)! How many sermons after sermons, and preaching after preaching, **Being a perfect Wisdom – but warning did not avail (them) [54:5].**

و الله لوددت أن رأسه في بدنه و روحه في جسده أحيانا كان يسبنا و نمدحه و يقطعنا و نصله كعادتنا و عادته و لم يكن من أمره ما كان و لكن كيف نصنع بمن سل سيفه يريد قتلنا إلا أن ندفعه عن أنفسنا

By Allah^{-azwj}! I would love it if his^{-asws} (holy) head was in his^{-asws} body, and his^{-asws} soul in his^{-asws} body. We were alive and he^{-asws} was reviling us and we were praising him^{-asws}, and he^{-asws} cut us off and we connected with him^{-asws}, and his^{-asws} lineage were inimical to us like his^{-asws} enmity, and it would not have happened from his^{-asws} matter what happened, but how could we have dealt with the one who unsheathed his^{-asws} sword intending to kill us, except that we repel him^{-asws} from ourselves!

فقام عبد الله بن السائب فقال لو كانت فاطمة حية فرأت رأس الحسين لبكت عليه

Abdullah Bin Al-Sa'ib stood up and said, 'If (Syeda) Fatima^{-asws} had been alive, and seen the (holy) head of Al-Husayn^{-asws}, she^{-asws} would have cried upon him^{-asws}!'

فجبهه عمرو بن سعيد و قال نحن أحق بفاطمة منك أبوها عمنا و زوجها أخونا و ابنها ابنا لو كانت فاطمة حية لبكت عينها و حرت كبدها و ما لامت من قتله و دفعه عن نفسه

Amro Bin Saeed^{-la} confronted him and said, 'We are more rightful with (Syeda) Fatima^{-asws} than you are. Her^{-asws} father^{-asws} was our uncle^{-saww}, and her^{-asws} husband was our brother^{-asws}, and her^{-asws} sons^{-asws} are our sons^{-asws}. If (Syeda) Fatima^{-asws} had been alive, her^{-asws} eyes would have cried, and her^{-asws} liver would have heated up, and she^{-asws} would not have blamed (us) for having killed him^{-asws}'. And he defended himself'.

ثُمَّ قَالَ الْمُفِيدُ فَدَخَلَ بَعْضُ مَوَالِي عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ فَنَعَى إِلَيْهِ ابْنَتَهُ فَاسْتَرْجَعَ

Then Al-Mufeed said, 'One of the friends of Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws} entered, and his daughter gave the news of death to him^{-asws}. He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'.

فَقَالَ أَبُو السَّلَاسِلِ مَوْلَى عَبْدِ اللَّهِ هَذَا مَا لَقِينَا مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ فَحَدَّثَهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِنَعْيِهِ ثُمَّ قَالَ يَا ابْنَ اللَّحْنَاءِ أَلِلْحُسَيْنِ تَقُولُ هَذَا وَ اللَّهُ لَوْ شَهِدْتُهُ لَأَحْبَبْتُ أَنْ لَا أَفَارِقَهُ حَتَّى أَقْتَلَ مَعَهُ

Abu Al-Salasil, this slave of Abdullah, 'This is what we have faced from Al-Husayn^{-asws} Bin Ali^{-asws}'. So Abdullah Bin Ja'far^{-asws} had thrown his^{-asws} slipper at him, then said: 'O son of the

ugly talker! Is it for Al-Husayn^{-asws} you are saying this? By Allah^{-azwj}! If I^{-asws} had attended with him^{-asws}, I^{-asws} would have loved not to separate from him^{-asws} until I^{-asws} was killed with him^{-asws}.

وَاللّٰهُ اِنَّهُ لَمِمَّا يَسْخَىٰ بِنَفْسِي عَنْهُمَا وَيُعْزِي عَنِ الْمَصَابِ بِمَا أَصَابَا أَصِيْبًا مَعَ أَخِي وَابْنِ عَمِّي مُوَاسِيْنٍ لَهُ صَابِرِيْنَ مَعَهُ

By Allah^{-azwj}! When my^{-asws} soul is liberal for them^{-asws} and is consoling about the calamities of theirs^{-asws}, they^{-asws} were afflicted with my^{-asws} brother^{-asws}, and my^{-asws} cousin^{-asws}, comforting to him^{-asws}, patiently with him^{-asws}.

ثُمَّ أَقْبَلَ عَلَىٰ جُلَسَائِهِ فَقَالَ الْحَمْدُ لِلّٰهِ عَزَّ عَلَيَّ مَصْرَعُ الْحُسَيْنِ إِنْ لَا أَكُنْ أَسَيْتُ حُسَيْنًا يَدِي فَقَدْ آسَأَهُ وَلَدَايَ

Then he^{-asws} turn to his^{-asws} gatherers and said, 'The Praise is for Allah^{-azwj} Who Comforted upon me^{-asws} the slaying of Al-Husayn^{-asws}, that I^{-asws} could not comfort Husayn^{-asws} with my^{-asws} hands, but my^{-asws} two sons^{-asws} have comforted him^{-asws}'.

فَخَرَجَتْ أُمُّ لُقْمَانَ بِنْتُ عَقِيلِ بْنِ أَبِي طَالِبٍ حِينَ سَمِعَتْ نَعْيَ الْحُسَيْنِ عَ حَاسِرَةً وَمَعَهَا أَخَوَاتُهَا أُمُّ هَانِيٍّ وَأَسْمَاءُ وَرَمْلَةُ وَزَيْنَبُ بِنَاتُ عَقِيلٍ تَبْكِي قَتْلَاهَا بِالطَّلَفِ

Umm Luqman Bint Aqeel Bin Abu Talib^{-asws} came out when she^{-ra} heard the obituary of Al-Husayn^{-asws}, in a sorry state, and with her^{-asws} were her^{-ra} sisters Umm Hany^{-ra}, and Asma'a^{-ra}, and Ramlah^{-ra}, and Zainab^{-ra}, daughters of Aqeel, crying their^{-ra} slain ones at Al-Taff (Karbala).

وَهِيَ تَقُولُ-

مَا دَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-
بِعُزَّتِي وَبِأَهْلِي بَعْدَ مُفْتَقِدِي-
مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ-
مِنْهُمْ أَسَارَى وَ قَتَلَى طُرَجُوا بِدَمِ-
مَا دَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ-
أَنْ تُخْلِفُونِي بِسُوءٍ فِي دَوِي رَجِي-

And she^{-ra} said, 'What is that you would be saying when the Prophet^{-saww} says to you: 'What is that you have done with my^{-saww} offspring my^{-saww} family after my^{-saww} absence, and you are last of the communities? From them were made captives, and slain, and stained with blood. This wasn't my^{-saww} reward when I^{-saww} had advised to you all that you had to replace me^{-saww} with evil regarding my^{-saww} family^{-asws} and my^{-saww} relatives?'

فَلَمَّا كَانَ اللَّيْلُ فِي ذَلِكَ الْيَوْمِ الَّذِي خَطَبَ فِيهِ عُمَرُو بْنُ سَعِيدٍ بِقَتْلِ الْحُسَيْنِ عَ بِالْمَدِينَةِ سَمِعَ أَهْلُ الْمَدِينَةِ فِي جَوْفِ اللَّيْلِ مُنَادِيًا يُنَادِي يَسْمَعُونَ صَوْتَهُ وَ لَا يَرَوْنَ شَخْصَهُ-

When it was the night during that day in which Amro^{-la} Bin Saeed^{-la} had addressed with the killing of Al-Husayn^{-asws}, at Al-Medina, the people of Al-Medina heard in the middle of the night, a caller calling out, they heard his voice but did not see his person: -

أَيْهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا-
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ-
أَبْشُرُوا بِالْعَذَابِ وَ التَّنْكِيلِ-
مِنْ نَبِيٍّ وَ مُرْسَلٍ وَ قَبِيلِ-

و مُوسَى وَ صَاحِبِ الْإِنْجِيلِ

قَدْ لُعِنْتُمْ عَلَى لِسَانِ ابْنِ دَاوُدَ-

O you speakers ignorant of Husayn^{-asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you all, from a Prophet^{-as}, and Messenger^{-as}, and martyr. You have been cursed upon the tongue of Dawood^{-as}, and Musa^{-as}, and the owner of Evangel!

و قال ابن نما و روي أن يزيد بن معاوية لعنهما الله بعث بمقتل الحسين ع إلى المدينة محرز بن حريث بن مسعود الكلبي من بني عدي بن حباب و رجلا من يهرا و كانا من أفاضل أهل الشام

And Ibn Nama said, 'And it is reported that Yazeed^{-la} Bin Muawiya^{-la}, may Allah^{-azwj} Curse them^{-la} both, sent the report of the killing of Al-Husayn^{-asws} to Al-Medina, with Mahraz Bin Harees Bin Masoud Al-Kalby from the clan of Aday Bin Habab, and a man from (clan of) Yahra'a, and they were from the meritorious ones from the people of Syria.

فلما قدما خرجت امرأة من بنات عبد المطلب قيل هي زينب بنت عقيل ناشرة شعرها واضعة كمها على رأسها تلتقاهم و هي تبكي-

ما ذا تقولون إذ قال النبي لكم

إلى آخر الأبيات

When they arrived, a woman from the daughters^{-ra} of Abdul Muttalib^{-asws} came out. It is said she^{-asws} is Zainab Bint Aqeel^{-ra}. She^{-ra} spread her^{-ra} hair and placed her^{-ra} scarf upon her^{-asws} head to receive them and she^{-asws} cried, 'What is that you will be saying, when the Prophet^{-saww} says to you' – up to the end of the couplets.

و قَالَ شَهْرُ بْنُ حَوْشَبٍ بَيْنَمَا أَنَا عِنْدَ أُمِّ سَلَمَةَ إِذْ دَخَلَتْ صَارِخَةً تَصْرُخُ وَ قَالَتْ قُتِلَ الْحُسَيْنُ قَالَتْ أُمُّ سَلَمَةَ فَعَلَوْهَا مَا اللَّهُ قُبُورُهُمْ نَاراً

And Shahr Bin Howshab said, 'While I was in the presence of Umm Salama^{-ra} when a screaming woman entered shouting, and she said, 'Al-Husayn^{-asws} had been killed!' Umm Salama^{-ra} said, 'They have done it. May Allah^{-azwj} Fill their graves with fire'.

و نَقَلْتُ مِنْ تَارِيخِ الْبَلَادِيِّ أَنَّهُ لَمَّا وَاقَى رَأْسُ الْحُسَيْنِ الْمَدِينَةَ سُمِعَتْ الْوَاعِيَةُ مِنْ كُلِّ جَانِبٍ فَقَالَ مَرْوَانُ بْنُ الْحَكَمِ-

أُتْبِتَتْ أَوْتَادَ مُلْكٍ فَاسْتَقَرَّ-

ضَرَبَتْ دَوْسَرُ فِيهِمْ ضَرْبَةً-

And it is transmitted from the history by Al-Balazuri, 'When the (holy) head of Al-Husayn^{-asws} arrived at Al-Medina, I heard the screaming from every side. Marwan^{-la} Bin Al-Hakam^{-la} said, 'A battalion has struck them with a strike. The pegs of the kingdom are (now) affirmed and settled'.

ثُمَّ أَخَذَ يَنْكُثُ وَجْهَهُ بِقُضَيْبٍ وَ يَقُولُ-

و لَوْ أَنَّكَ الْأَحْمَرُ فِي الْحَدِيدِ-

يَا حَبْدًا بَرْدُكَ فِي الْبَدِينِ-

شَقِيئْتُ مِنْكَ النَّفْسُ يَا حُسَيْنُ

كَأَنَّهُ بَاتَ بِمِجْسَدَيْنِ-

Then he^{-la} went on to tap his^{-asws} face with the stick and saying, 'How lovely! Your^{-asws} coldness is in the (my^{-la}) hands, and your^{-asws} colour is red in the two cheeks. It is as if you^{-asws} spent the night in the red cloth. I^{-la} have healed the soul from you^{-asws}, O Husayn^{-asws}!'⁶⁶

– وَ إِنَّمَا انْفَرَدَ بِهِ النَّظَرُ فِي الْخَصَائِصِ عَنْ أَبِي رَبِيعَةَ عَنْ أَبِي قُبَيْلٍ قَبْلَ سَمْعٍ فِي الْهَوَاءِ بِالْمَدِينَةِ قَائِلًا-

يَا مَنْ يَقُولُ بِفَضْلِ آلِ مُحَمَّدٍ-
قَتَلْتُ شِرَارَ بَنِي أُمَيَّةٍ سَيِّدًا-
ابْنُ الْمُفْضَلِ فِي السَّمَاءِ وَ أَرْضِهَا-
بَكَتِ الْمَشَارِقُ وَ الْمَغَارِبُ بَعْدَ مَا-
بَلَغَ رِسَالَتَنَا بَعِيرَ تَوَانِي-
خَيْرُ الْبَرِيَّةِ مَا جَدَا ذَا شَأْنِ-
سَبَطَ النَّبِيُّ وَ هَادِمَ الْأَوْثَانِ-
بَكَتِ الْأَنَامُ لَهُ بِكُلِّ لِسَانٍ

And from what has been individualised by Al Natanzy in (the book) 'Al Khasaais', from Abu Rabie, from Abu Qubeyl,

'A speaker was heard in the air of Al-Medina, 'O one who speaks with the merits of the Progeny^{-asws} of Muhammad^{-saww}! Deliver our message without delay. The evil ones of the clan of Umayya have killed a chief, best of the Created beings, glorious, with glory, son^{-asws} of the meritorious in the sky and its earth, grandson^{-asws} of the Prophet^{-saww} and demolisher of the idols. The easts and the wests have cried after the crying of the people for him^{-asws} in every language'.

ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ وَ أَمَّا يَزِيدُ بْنُ مُعَاوِيَةَ فَإِنَّهُ لَمَّا وَصَلَ كِتَابُ عُبَيْدِ اللَّهِ وَ وَقَفَ عَلَيْهِ أَعَادَ الْجَوَابَ إِلَيْهِ بِأَمْرِهِ فِيهِ بِحَمْلِ رَأْسِ الْحُسَيْنِ ع وَ رُءُوسِ مَنْ قُتِلَ مَعَهُ وَ حَمَلِ أَثْقَالِهِ وَ نِسَائِهِ وَ عِيَالِهِ

Then the Seyyid, may Allah^{-azwj} have Mercy on him, said, 'And as for Yazeed^{-la} Bin Muawiya^{-la}, when the letter of Ubeydullah^{-la} arrived to him^{-la}, he^{-la} responded the answer to him^{-la}, ordering him^{-la} in it with carrying the (holy) head of Al-Husayn^{-asws}, and (holy) heads of the ones killed with him^{-asws}, and carry his^{-asws} belongings and his^{-asws} womenfolk, and his^{-asws} dependants to him^{-la}.

فَاسْتَدْعَى ابْنَ زِيَادٍ بِمُخْفِرِ بْنِ تَغْلَبَةَ الْعَاذِيَّ فَسَلَّمَ إِلَيْهِ الرُّءُوسَ وَ النِّسَاءَ فَسَارَ بِهِمْ إِلَى الشَّامِ كَمَا يُسَارُ سَبَايَا الْكُفَّارِ يَتَصَفَّحُ وَجُوهَهُنَّ أَهْلُ الْأَقْطَارِ

So Ibn Ziyad^{-la} summoned Mukhfir Al-Aaizy^{-la} and submitted to him^{-la} the (holy) heads and the womenfolk. He^{-la} travelled with them to Syria like the travelling of Kafir captives. The people of the areas were browsing the ladies' faces.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ دَفَعَ ابْنُ زِيَادٍ لَعْنَهُ اللَّهُ رَأْسَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى زَخْرِ بْنِ قَيْسٍ وَ دَفَعَ إِلَيْهِ رُءُوسَ أَصْحَابِهِ وَ سَرَّحَهُ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَ أَنْفَذَ مَعَهُ أَبَا بُرْدَةَ بْنُ عَوْفٍ الْأَزْدِيَّ وَ طَارِقَ بْنَ أَبِي ظَلْبِيَّانَ فِي جَمَاعَةٍ مِنْ أَهْلِ الْكُوفَةِ حَتَّى وَرَدُوا بِهَا عَلَى يَزِيدَ بِدِمَشْقَ

And Mufeed, may Allah^{-azwj} have Mercy on him, said, 'Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, handed over the (holy) head of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, to Zahr Bin Qays^{-la}, and handed over to him^{-la} the (holy) heads of his^{-asws} companions, and dispatched him^{-la} to Yazeed^{-la} Bin Muawiya^{-la}, and enforced with him^{-la}, Abu Burdah Bin Awf

⁶⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 7

Al-Azdy^{la}, and Tariq Bin Abu Zabyan^{la} among a group from the people of Al-Kufa, until they arrived with these to Yazeed^{la} at Damascus”.⁶⁷

وَقَالَ صَاحِبُ الْمَنَاقِبِ رَوَى أَبُو عَبْدِ اللَّهِ الْخَافِظُ بِإِسْنَادِهِ عَنِ ابْنِ هُبَيْرَةَ عَنْ ابْنِ أَبِي قُبَيْلٍ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع بُعِثَ بِرَأْسِهِ إِلَى يَزِيدَ فَتَنَزَّلُوا فِي أَوَّلِ مَرَحَلَةٍ فَجَعَلُوا يَشْرَبُونَ وَيَتَبَجَّحُونَ بِالرَّأْسِ فِيمَا بَيْنَهُمْ فَخَرَجَتْ عَلَيْهِمْ كَفٌّ مِنَ الْحَائِطِ مَعَهَا قَلَمٌ مِنْ حَدِيدٍ فَكَتَبَتْ أَسْطُرًا بِدَمٍ -

شَقَاعَةٌ جَدَّهِ يَوْمَ الْحِسَابِ

أَوْ تَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا -

And the author of ‘Al-Manaqib’ said, ‘It is reported by Abu Abdullah Al Hafiz, by his chain, from Ibn Lahiya, from Ibn Abu Qubeyl who said,

‘When Al-Husayn Bin Ali^{asws} was killed, his^{asws} (holy) head was sent to Yazeed^{la}. They descended at the first stage (break), and they went on to be drinking and boasting/priding with the (holy) head in what was between them. A hand came out to them from the wall having an iron pen with it. It wrote out two lines in blood, ‘Does the community which killed Husayn^{asws} hope for the intercession of his^{asws} grandfather^{saww} on the Day of the Reckoning?’⁶⁸

- وقال صاحب الكامل و صاحب المناقب و ابن نما ذكر أبو مخنف أن عمر بن سعد لما دفع الرأس إلى خولي الأصبحي لعنهما الله ليحمله إلى ابن زياد عليه اللعنة أقبل به خولي ليلا فوجد باب القصر مغلقا فأتى به منزله و له امرأتان امرأة من بني أسد و أخرى حضرمية يقال لها النوار

The author of ‘Al Kaamil’, and author of ‘Al-Manaqib’, and Ibn Nama, ‘Abu Mikhnaf mentioned,

‘When Umar^{la} Bin Sa’ad^{la} handed the (holy) head to Khowly Al-Asbahy^{la}, may Allah^{azwj} Curse them^{la} both, to carry it to Ibn Ziyad^{la}, upon him^{la} be the curse, Khowly^{la} came with it and found the gate of the castle to be locked. He^{la} came with it to his^{la} house, and for him^{la} there were two wives. A woman from the clan of Asad, and another Hazramiya (from Hazramaut) called Al-Nawar.

فأوى إلى فراشها فقالت له ما الخبر فقال جئتك بالذهب هذا رأس الحسين معك في الدار فقالت ويلك جاء الناس بالذهب و الفضة و جئت برأس ابن رسول الله ص و الله لا يجمع رأسي و رأسك وسادة أبدا

He^{la} sheltered to her bed. She said to him^{la}, ‘What is the news?’ He^{la} said, ‘I^{la} have come with the gold. This is the (holy) head of Al-Husayn^{asws} with you in the house’. She said, ‘Woe be unto you^{la}! The people have come with the gold and the silver and you^{la} have come with the (holy) head of the son^{asws} of Rasool-Allah^{saww}? By Allah^{azwj}! I will not gather my head and your^{la} head in one pillow ever!’

قالت فقم من فراشي فخرجت إلى الدار و دعا الأسدية فأدخلها عليه فما زالت و الله أنظر إلى نور مثل العمود يسطع من الإجانة التي فيها رأس الحسين ع إلى السماء و رأيت طيوراً بيضا ترفرف حولها و حول الرأس

She said, ‘I stood up from my bed and went out to the house and called the Asadiya (the other wife) and entered her to be with him^{la}. By Allah^{azwj}! I did not cease to look at Noor (light) like

⁶⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 8

⁶⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 9

the pillar spreading from the washbasin in which was the (holy) head of Al-Husayn^{-asws}, up to the sky, and I saw white birds fluttering around it and around the (holy) head’.

وَقَالَ صَاحِبُ الْمَنَاقِبِ وَالسَّيِّدُ وَاللَّفْظُ لِصَاحِبِ الْمَنَاقِبِ رَوَى ابْنُ كَيْسَانَ وَغَيْرُهُ حَدِيثًا أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ قَالَ كُنْتُ أَطُوفُ بِالْبَيْتِ فَإِذَا أَنَا بِرَجُلٍ يَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ مَا أَرَاكَ فَاعِلًا

And the author of ‘Al-Manaqib’, and the Seyyid said, and the wordings are of the author of ‘Al-Manaqib’ – It is reported by Ibn Lahiya and someone else, a Hadeeth from which we have taken the needed subject matter, said, ‘I was performing Tawaaf of the House (Kabah) when I was by a man saying, ‘O Allah^{-azwj}! Forgive me, and although I don’t see You^{-azwj} Doing it!’

فَقُلْتُ لَهُ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَ لَا تَقُلْ مِثْلَ هَذَا فَإِنَّ دُنُوبَكَ لَوْ كَانَتْ مِثْلَ قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ فَاسْتَغْفَرْتَ اللَّهَ عَفْرَهَا لَكَ فَإِنَّهُ عَفُورٌ رَحِيمٌ

I said to him, ‘O servant of Allah^{-azwj}! Fear Allah^{-azwj} and do not say the likes of this, for even if your sins were like (number of) the drops of rain and leaves of the trees, and you seek Forgiveness of Allah^{-azwj}, He^{-azwj} would Forgive them for you, for he^{-azwj} is the Forgiving, the Merciful!’

قَالَ فَقَالَ لِي نَعَالَ حَتَّى أُخْبِرَكَ بِقِصَّتِي فَأَتَيْتُهُ فَقَالَ ااعْلَمْ أَنَّنَا كُنَّا خَمْسِينَ نَفَرًا مَعَن سَارَ مَعَ رَأْسِ الْحُسَيْنِ إِلَى الشَّامِ وَ كُنَّا إِذَا أَمْسَيْنَا وَضَعْنَا الرَّأْسَ فِي التَّابُوتِ وَ شَرَبْنَا الْخَمْرَ حَوْلَ التَّابُوتِ فَشَرِبَ أَصْحَابِي لَيْلَةً حَتَّى سَكِرُوا وَ لَمْ أَشْرَبْ مَعَهُمْ

He (the narrator) said, ‘He said to me, ‘Come, until I inform you with my story’. I went to him. He said, ‘Know that we were fifty persons from the ones who had travelled with the (holy) head of Al-Husayn^{-asws} to Syria, and when it was evening, we placed the (holy) head in the box and we drank the wine around the box. My companions drank (all) night until they were intoxicated, but I did not drink with them.

فَلَمَّا جَنَّ اللَّيْلُ سَمِعْتُ رَعْدًا وَ رَأَيْتُ بَرْقًا فَإِذَا أَبْوَابُ السَّمَاءِ قَدْ فُتِحَتْ وَ نَزَلَ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ وَ إِسْحَاقُ وَ نَبِيُّنَا مُحَمَّدٌ ص وَ مَعَهُمْ جِبْرِئِيلُ وَ خُلِقَ مِنَ الْمَلَائِكَةِ

When the night shielded, I heard thunder and saw lightning, and there, the doors of the sky have been opened and Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, and Is’haq^{-as}, and our Prophet^{-saww} Muhammad^{-saww} descended, and with them^{-as} was Jibraeel^{-as} and some creatures from the Angels.

فَدَنَا جِبْرِئِيلُ مِنَ التَّابُوتِ فَأَخْرَجَ الرَّأْسَ وَ ضَمَّهُ إِلَى نَفْسِهِ وَ قَبَّلَهُ ثُمَّ كَذَلِكَ فَعَلَ الْأَنْبِيَاءُ كُلُّهُمْ وَ بَكَى النَّبِيُّ ص عَلَى رَأْسِ الْحُسَيْنِ فَعَزَّاهُ الْأَنْبِيَاءُ فَقَالَ لَهُ جِبْرِئِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أُطِيعَكَ فِي أَمْرِكَ فَإِنْ أَمَرْتَنِي زَلَزَلْتُ بِهِمُ الْأَرْضَ وَ جَعَلْتُ عَلَيْهَا سَافِلَهَا* كَمَا فَعَلْتُ بِقَوْمِ لُوطٍ

Then Jibraeel^{-as} went near the box and extracted the (holy) head and hugged it to himself^{-as} and kissed it. Then like that was done by the Prophets^{-as}, all of them, and the Prophet^{-saww} cried upon the head of Al-Husayn^{-asws}. So, the Prophets^{-as} consoled him^{-saww}. Jibraeel^{-as} said to him^{-saww}, ‘O Muhammad^{-saww}! Allah^{-azwj} the Exalted has Commanded me^{-as} to obey you^{-saww} regarding your^{-saww} community. So, if you^{-saww} were to order me^{-as}, the ground will shake with the and its top would be made to be its bottom, like what was done with the people of Lut^{-as}!’

فَقَالَ النَّبِيُّ ص لَا يَا جِبْرَائِيلُ فَإِنَّ لَهُمْ مَعِيَ مَوْقِفًا بَيْنَ يَدَيِ اللَّهِ يَوْمَ الْقِيَامَةِ

The Prophet^{-saww} said: ‘No, O Jibraeel^{-as}! There is a pause with me^{-saww} for them in front of Allah^{-azwj} on the Day of Qiyamah’.

قَالَ ثُمَّ صَلُّوا عَلَيْهِ ثُمَّ أَتَى قَوْمٌ مِنَ الْمَلَائِكَةِ وَ قَالُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنَا بِقَتْلِ الْخَمْسِينَ فَقَالَ لَهُمُ النَّبِيُّ شَأْنُكُمْ بِهِمْ

He said, ‘Then they prayed Salat upon him^{-asws}. Then the group of Angels came, and they said, ‘Allah^{-azwj} Blessed and Exalted has Commanded us with killing (all the) fifty’. The Prophet^{-saww} said to them: ‘It is your concern with them’.

فَجَعَلُوا يَضْرِبُونَ بِالْحَرَبَاتِ ثُمَّ قَصَدَنِي وَاحِدٌ مِنْهُمْ بِحِزْبَتِهِ لِيَضْرِبَنِي فَقُلْتُ الْآمَانَ الْآمَانَ يَا رَسُولَ اللَّهِ فَقَالَ أَذْهَبَ فَلَا عَقَرَ اللَّهُ لَكَ فَلَمَّا أَصْبَحْتُ رَأَيْتُ أَصْحَابِي كُلَّهُمْ جَائِعِينَ رَمَادًا

They went on to strike with the bayonets. Then one of them aimed for me with his bayonet to strike me. I said, ‘The safety! The safety, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘Go, may Allah^{-azwj} not Forgive you!’ When I woke up in the morning, I saw my companions, all of them squatting as ashes”.⁶⁹

– ثُمَّ قَالَ صَاحِبُ الْمَنَاقِبِ وَ بِإِسْنَادِي إِلَى أَبِي عَبْدِ اللَّهِ الْحَدَّادِيِّ عَنْ أَبِي جَعْفَرٍ الْهَنْدَوَانِيِّ بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ فِيهِ زِيَادَةٌ عِنْدَ قَوْلِهِ لِيَحْمِلَهُ إِلَى زَيْدٍ قَالَ كُلُّ مَنْ قَتَلَهُ جُعْتُ يَدُهُ وَ فِيهِ إِذْ سَمِعْتُ صَوْتَ بَرْقٍ لَمْ أَسْمَعْ مِثْلَهُ فَقِيلَ قَدْ أَقْبَلَ مُحَمَّدٌ ص

Then the author of ‘Al-Manaqib’ said, ‘And by my chain to Abdullah Al Hadady, from Abu Ja’far Al Hunduwany, by his chain,

‘And in this Hadeeth, there is an addition at his words, ‘In order to carry it to Yazeed^{-la}’, he said, ‘Everyone who killed him^{-asws}, his hand dried up’. And in it is, ‘When I heard the sound of lightning, I had not heard the like of it, it was said, ‘Muhammad^{-saww} is coming!’

فَسَمِعْتُ صَهِيلَ الْخَيْلِ وَ فَعَقَّةَ السِّلَاحِ مَعَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ الْكَرُوبِيِّينَ وَ الرُّوحَانِيِّينَ وَ الْمُقَرَّبِينَ ع

I heard the neighing of horses and the clanging of the weapons with Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Al-Karoubeen^{-as}, and al Rouhaneen^{-as}, and Al-Muqarrabeen^{-as} (ranks of Angels)’.

وَ فِيهِ فَشَكَ النَّبِيُّ ص إِلَى الْمَلَائِكَةِ وَ النَّبِيِّينَ وَ قَالَ قَتَلُوا وَلَدِي وَ قُرَّةَ عَيْنِي وَ كُلُّهُمْ قَبْلَ الرَّأْسِ وَ ضَمُّهُ إِلَى صَدْرِهِ وَ الْبَاقِي يَفْرُبُ بَعْضُهَا مِنْ بَعْضٍ

And in it, ‘The Prophet^{-saww} complained to the Angels and the Prophets^{-as} and said: ‘They have killed my^{-saww} son^{-asws}, and delight of my^{-saww} heart!’ And all of them kissed the (holy) head and hugged it to his^{-as}, and the rest drew closer to each other’.

أَقُولُ وَ فِي بَعْضِ الْكُتُبِ أَنَّهُمْ لَمَّا قَرُبُوا مِنْ بَعْلَبَكْ كَتَبُوا إِلَى صَاحِبِهَا فَأَمَرَ بِالرَّايَاتِ فَنُشِرَتْ وَ خَرَجَ الصَّبِيحَانُ يَتَلَقَّوْنَهُمْ عَلَى نَحْوِ مِنْ سِتَّةِ أَمْيَالٍ

⁶⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 10

I (Majlisi) am saying, 'And in one of the books, 'When they were near to Baalbek, they wrote to its governor. He ordered with the flags to be displayed, and the children came out to receive them upon an approximation of six miles.

فَقَالَتْ أُمُّ كَلْثُومٍ أَبَاكَ اللَّهُ كَثُرَتْكُمْ وَ سَلَطَ عَلَيْكُمْ مَنْ يَفْتُلُكُمْ

(Syeda) Umm Kulsoom^{-asws} said, 'My Allah^{-azwj} exterminate most of you and Cause someone to overcome upon you who will kill you!'

ثُمَّ بَكَى عَلَيَّ بْنُ الْحُسَيْنِ عَ وَ قَالَ-

وَهُوَ الزَّمَانُ فَلَا تَفْنَى عَجَائِبُهُ-
فَلَيْتَ شَعْرِي إِلَى كَمْ دَا تُجَادِبُنَا-
يُسْرَى بِنَا فَوْقَ أَقْتَابٍ بِلَا وَطَاءٍ-
كَأَنَّا مِنْ أَسَارَى الرُّومِ بَيْنَهُمْ-
كَفَرْتُمْ بِرَسُولِ اللَّهِ وَبِحُكْمٍ-
مِنَ الْكِرَامِ وَ مَا تُحْدَى مَصَائِبُهُ-
فُتُونُهُ وَ تَرَانَا لَمْ تُجَادِبُهُ-
وَ سَابِقِ الْعَيْسِ يَجْمَعِي عَنْهُ غَارِبُهُ-
كَأَنَّ مَا قَالَهُ الْمُخْتَارُ كَاذِبُهُ-
فَكُنْتُمْ مِثْلَ مَنْ ضَلَّتْ مَذَاهِبُهُ

Then Ali^{-asws} Bin Al-Husayn^{-asws} wept and said: 'And it is the time its miracles will not perish, from the extraordinary events, and its calamities did not hit its target. If only I^{-asws} was aware to how much its skills would be pulling us^{-asws} and show us^{-asws} why we^{-asws} are not being pulled to it. They travelled with us^{-asws} being above the camels without any saddle, and the wretched one was leading it, its strange one was protecting him, as if we^{-asws} were Roman prisoners between them. It is as if what Al-Mukhtar had said was his lie, 'You disbelieved in Rasool-Allah^{-saww}! Woe be unto you all! You were like the ones who have strayed from their doctrines!'

ثُمَّ قَالَ السَّيِّدُ رَهِ وَ سَارَ الْقَوْمُ بِرَأْسِ الْحُسَيْنِ عَ وَ نِسَائِهِ وَ الْأَسْرَى مِنْ رِجَالِهِ فَلَمَّا قَرَّبُوا مِنْ دِمَشْقَ دَنَتْ أُمُّ كَلْثُومٍ مِنْ شَعْرٍ وَ كَانَ فِي جُمْلَتِهِمْ فَقَالَتْ لِي إِلَيْكَ حَاجَةٌ فَقَالَ مَا حَاجَتُكَ

Then the Seyyid said, 'And the people travelled with the (holy) head of Al-Husayn^{-asws} and his^{-asws} womenfolk, and the captives from his^{-asws} men. When they were nearby Damascus, '(Syeda) Umm Kulsoom^{-asws} went near Shimr^{-la}, and he^{-la} in their midst. She^{-asws} said: 'There is a request for me^{-asws} to you^{-la}'. He^{-la} said: 'What is your^{-asws} request?'

فَقَالَتْ إِذَا دَخَلْتَ بِنَا الْبَلَدَ فَاحْمِلْنَا فِي ذَرْبٍ قَلِيلِ النَّظَارَةِ وَ تَقَدَّمْ إِلَيْهِمْ أَنْ يُخْرِجُوا هَذِهِ الرُّءُوسَ مِنْ بَيْنِ الْمَحَامِلِ وَ يُنَحُّنَا عَنْهَا فَقَدْ حُزِنَا مِنْ كَثَرَةِ النَّظَرِ إِلَيْنَا وَ نَحْنُ فِي هَذِهِ الْحَالِ

She^{-asws} said, 'When you^{-la} enter the city with us^{-asws}, then carry us^{-asws} in a trail of few spectators, and forward to them that they would take these heads out from the carriages and keep us aside from them, for the large numbers of the onlookers looking at us^{-asws} is grieving us^{-asws}, and we^{-ra} are in this state'.

فَأَمَرَ بِي جَوَابَ سُؤَالِهَا أَنْ يُجْعَلَ الرُّءُوسُ عَلَى الرِّمَاحِ فِي أَوْسَاطِ الْمَحَامِلِ بَغِيًّا مِنْهُ وَ كُفْرًا وَ سَلَكَ بِهِمْ بَيْنَ النَّظَارَةِ عَلَى تِلْكَ الصِّفَةِ حَتَّى أَتَى بِهِمْ بَابَ دِمَشْقَ فَوَقَفُوا عَلَى دَرَجِ بَابِ الْمَسْجِدِ الْجَامِعِ حَيْثُ يُقَامُ السَّبْيُ-

He^{-la} ordered, in response to her^{-asws} request, 'Make the (holy) heads to be upon the head to be in the middle section of the carriages, as a rebellion from it and Kufr, and he^{-la} travelled with them between the spectators upon that description, until he^{-la} came with them to Damascus. They paused at a step of the door of the central Masjid where the captives (were normally tended to be) paused".⁷⁰

وَرَوَى صَاحِبُ الْمَنَاقِبِ بِإِسْنَادِهِ عَنْ زَيْدٍ عَنْ أَبِيهِ أَنَّ سَهْلَ بْنَ سَعْدٍ قَالَ خَرَجْتُ إِلَى بَيْتِ الْمَقْدِسِ حَتَّى تَوَسَّطْتُ الشَّامَ فَإِذَا أَنَا بِمَدِينَةِ مُطَرَّدَةِ الْأَنْهَارِ كَثِيرَةِ الْأَشْجَارِ قَدْ عَلَّقُوا الشُّنُورَ وَ الْحُجُبَ وَ الدِّينَاجَ وَ هُمْ فَرِحُونَ مُسْتَبْشِرُونَ وَ عِنْدَهُمْ نِسَاءٌ يَلْعَنُ بِالدُّفُوفِ وَ الطُّبُولِ

And it is reported by the author of 'Al-Manaqib', by his chain, from Zayd, from his forefathers,

'Sahl Bin Saeed said, 'I went to Bayt Al-Maqdis until I was in the midst of Syria, and there I was in a city of constant rivers, a lot of trees. The curtains, and the veils, and the brocades had been hung, and they were joyful, smiling, and with them were women playing the tambourines and drums.

فَقُلْتُ فِي نَفْسِي لَا نَرَى لِأَهْلِ الشَّامِ عِيداً لَا نَعْرِفُهُ نَحْنُ فَرَأَيْتُ قَوْمًا يَتَخَدَّثُونَ فَقُلْتُ يَا قَوْمُ لَكُمْ بِالشَّامِ عِيدٌ لَا نَعْرِفُهُ نَحْنُ قَالُوا يَا شَيْخُ نَرَاكَ أَغْرَابِيًّا فَقُلْتُ أَنَا سَهْلُ بْنُ سَعْدٍ قَدْ رَأَيْتُ مُحَمَّدًا ص

I said within myself, 'We have not seen any festival (Eid) being for the people of Syria which we do not recognise!' I saw a group discussing, so I said, 'O people! Is there any festival for you all at Syria which we do not know about?' They said, 'O Sheikh! We see you to be Bedouin'. I said, 'I am Sahl Bin Sa'ad. I have seen Muhammad^{-saww}'.

قَالُوا يَا سَهْلُ مَا أَعْجَبَكَ السَّمَاءُ - لَا تَمْطُرُ دَمًا وَ الْأَرْضُ لَا تَنْحَسِفُ بِأَهْلِهَا قُلْتُ وَ لَمْ ذَاكَ قَالُوا هَذَا رَأْسُ الْحُسَيْنِ عِثْرَةُ مُحَمَّدٍ ص يُهْدَى مِنْ أَرْضِ الْعِرَاقِ قُلْتُ وَ أَعْجَبَهُ يُهْدَى رَأْسُ الْحُسَيْنِ وَ النَّاسُ يَفْرَحُونَ قُلْتُ مِنْ أَيِّ بَابٍ يُدْخَلُ فَأَشَارُوا إِلَى بَابٍ يُقَالُ لَهُ بَابُ سَاعَاتٍ

They said, 'O Sahl! Doesn't the sky surprise you that it does not rain blood and the earth is not submerging with its people?' I said, 'And why would that be so?' They said, 'This is the (holy) head of Al-Husayn^{-asws} of the family^{-asws} of Muhammad^{-saww}, (being brought) from the land of Al-Iraq'. I said, 'Oh how strange! The (holy) head of Al-Husayn^{-asws} is being brought and the people are rejoicing?' I said, 'From which door should I enter?' They indicated to a door called 'Sa'at door'.

قَالَ فَبَيْنَمَا أَنَا كَذَلِكَ حَتَّى رَأَيْتُ الرَّاياتِ يَتَلَوْنَ بَعْضُهَا بَعْضًا فَإِذَا نَحْنُ بِقَارِصٍ بِيَدِهِ لَوَاءٌ مَنزُوعُ السِّنَانِ عَلَيْهِ رَأْسٌ مِنْ أَشْبِهِ النَّاسِ وَجْهًا بِرَسُولِ اللَّهِ ص

He (the narrator) said, 'While I was like that until I saw flags following one another, and there we were with a horseman. In his hand was a banner with the sharp end of the spear removed, upon it was a head of the most resembling of the people of face with Rasool-Allah^{-saww}.

فَإِذَا أَنَا مِنْ وَرَائِهِ رَأَيْتُ نِسْوَةً عَلَى جِمَالٍ بَغِيرٍ وَطَائِفَةً تَدْنُو مِنْ أَوْلَاهُمْ فَقُلْتُ يَا جَارِيَّةُ مَنْ أَنْتِ فَقَالَتْ أَنَا سُكَيْنَةُ بِنْتُ الْحُسَيْنِ فَقُلْتُ لَهَا أَلَيْكَ حَاجَةٌ إِلَيَّ فَأَنَا سَهْلُ بْنُ سَعْدٍ مِمَّنْ رَأَى جَدَّكَ وَ سَمِعْتُ حَدِيثَهُ

⁷⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 11

Then from behind him, I saw women upon camels without any saddles. I approached their first ones and I said, 'O girl! Who are you?' She said, 'I^{-asws} am Seekeyna Bint Al-Husayn^{-asws}'. I said to her^{-asws}, 'Is there any request for you^{-asws} to me, for I am Sahl Bin Sa'ad, from the ones who have seen your^{-asws} grandfather^{-saww} and have heard his^{-saww} Ahadeeth'.

قَالَتْ يَا سَعْدُ فُلْ لِّصَاحِبِ هَذَا الرَّأْسِ أَنْ يُقَدِّمَ الرَّأْسَ أَمَامَنَا حَتَّى يَشْتَعِلَ النَّاسُ بِالنَّظَرِ إِلَيْهِ وَ لَا يَنْظُرُوا إِلَى حَرَمِ رَسُولِ اللَّهِ ص

She^{-asws} said: 'O Sa'ad! Say to the bearer of this (holy) head that he takes the (holy) head forward in front of us until the people become pre-occupied with looking at it and do not look at the sanctimonious ones of Rasool-Allah^{-saww}!'

قَالَ سَهْلٌ فَدَنَوْتُ مِنْ صَاحِبِ الرَّأْسِ فَقُلْتُ لَهُ هَلْ لَكَ أَنْ تُقْضِيَ حَاجَتِي وَ تَأْخُذَ مِنِّي أَرْبَعِمِائَةَ دِينَارٍ قَالَ مَا هِيَ فُلْتُ تُقَدِّمُ الرَّأْسَ أَمَامَ الْحَرَمِ فَفَعَلَ ذَلِكَ فَدَفَعْتُ إِلَيْهِ مَا وَعَدْتُهُ

Sahl said, 'I went near to the bearer of the (holy) head and said to him, 'Can it be for you to fulfil my need and take four hundred Dinars from me?' He said, 'What is it?' I said, 'Take the (holy) head forward in front of the sanctimonious ones'. He did that and I hand his payment to him what I had promised him.

وَ وَضَعَ الرَّأْسَ فِي حُقَّةٍ وَ دَخَلُوا عَلَى يَزِيدَ فَدَخَلْتُ مَعَهُمْ وَ كَانَ يَزِيدُ جَالِساً عَلَى السَّرِيرِ وَ عَلَى رَأْسِهِ تَاجٌ مُكَلَّلٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ حَوْلَهُ كَثِيرٌ مِنْ مَشَائِخِ قُرَيْشٍ

And he placed the (holy) head in a container and they entered to Yazeed^{-la}, and I entered with them. And Yazeed^{-la} was sitting upon the throne and on his^{-la} head was a crown embedded with the gems, and the sapphires, and around him^{-la} were a lot of elders of Quraysh.

فَلَمَّا دَخَلَ صَاحِبُ الرَّأْسِ وَ هُوَ يَقُولُ-

أَوْفِرْ رِكَابِي فِضَّةً وَ ذَهَباً-
قَتَلْتُ خَيْرَ النَّاسِ أُمّاً وَ أَباً-
أَنَا قَتَلْتُ السَّيِّدَ الْمُحَجَّبَ-
وَ خَيْرَهُمْ إِذْ يَنْسُبُونَ النَّسَبَ-

When the bearer of the (holy) head entered, and he^{-la} was saying, 'Fill up my^{-la} saddle-bag with gold and silver. I^{-la} killed the chief of the veiled ones! I^{-la} have killed best of the people of a mother and a father, and best of them whenever they are lineaging the lineages!'

قَالَ لَوْ عَلِمْتَ أَنَّهُ خَيْرُ النَّاسِ لَمْ قَتَلْتَهُ قَالَ رَجُوتُ الْجَائِزَةَ مِنْكَ فَأَمَرَ بِضَرْبِ عُنُقِهِ فَجَزَّ رَأْسَهُ وَ وَضَعَ رَأْسَ الْحُسَيْنِ عَ عَلَى طَبَقٍ مِنْ ذَهَبٍ وَ هُوَ يَقُولُ كَيْفَ رَأَيْتَ يَا حُسَيْنُ

I^{-la} said, 'If you knew that he^{-asws} was best of the people, why did you^{-la} kill him^{-asws}? He^{-la} said, 'I^{-la} hoped for the reward from you^{-la}'. But he^{-la} ordered with striking off his^{-la} head'. So, his^{-la} head was cut off, and he^{-la} placed the head of Al-Husayn^{-asws} upon a golden tray and he^{-la} said, 'How do you^{-asws} view (the matters), O Husayn^{-asws}?'

ثُمَّ قَالَ السَّيِّدُ قُرَيْبِي أَنْ بَعْضَ فَضْلَاءِ النَّابِعِينَ لَمَّا شَهِدَ بِرَأْسِ الْحُسَيْنِ بِالشَّامِ أَخْفَى نَفْسَهُ شَهراً مِنْ جَمِيعِ أَصْحَابِهِ فَلَمَّا وَجَدُوهُ بَعْدَ إِذْ فَقَدُوهُ سَأَلُوهُ عَنْ سَبَبِ ذَلِكَ فَقَالَ أَلَا تَرَوْنَ مَا نَزَلَ بِنَا

Then the Seyyid said, 'It is reported that one of the meritorious ones of the 'Tabieen', when he witnessed the (holy) head of Al-Husayn^{-asws} at Syria, hid himself for a month from entirety of his companions. When they found him afterwards, when they had missed him, they asked him the cause of that. He said, 'Can't you see what has befallen with us?'

نَمْ أَنْشَأَ يَقُولُ-

جَاءُوا بِرَأْسِكَ يَا ابْنَ بِنْتِ مُحَمَّدٍ-
قَتَلُوكَ عَطَشَانًا وَ لَمَّا يَرْفُؤُوا-
و يُكَيِّرُونَ بِأَنْ قُتِلْتَ وَ إِنَّمَا-
قَتَلُوا جَهَارًا عَامِدِينَ رَسُولًا-
فِي قَتْلِكَ التَّائِيلَ وَ التَّنْزِيلَ-
قَتَلُوا بِكَ التَّكْبِيرَ وَ التَّهْلِيلَ

Then he prosed saying, '*They came with your^{-asws} (holy) head, O son^{-asws} of the daughter^{-asws} of Muhammad^{-saww}. They killed a messenger publicly, deliberately. They killed you^{-asws} thirsty, and when they were watching the interpretation and the Revelation in killing you^{-asws}, and they were exclaiming Takbeer that you^{-asws} have been killed, and rather, they (actually) killed the exclamations of Takbeer and the Oneness by (killing) you^{-asws}.*

قَالَ وَ جَاءَ شَيْخٌ قَدَنَا مِنْ نِسَاءِ الْحُسَيْنِ وَ عِيَالِهِ وَ هُمْ أُفِيْمُوا عَلَى دَرَجِ بَابِ الْمَسْجِدِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَكُمْ وَ أَهْلَكَكُمْ وَ أَرَاخَ الْبِلَادَ مِنْ رِجَالِكُمْ وَ أَفَكَّنَ أَمِيرَ الْمُؤْمِنِينَ مِنْكُمْ

He (the narrator) said, 'And a Sheikh came and went near to the womenfolk of Al-Husayn^{-asws} and his^{-asws} dependants, and they^{-asws} had been pausing at a step of the door of the Masjid. He said, 'The Praise is for Allah^{-azwj} Who Killed you^{-asws} all and Destroyed you^{-asws} all and Rested the country from your^{-asws} men, and Enabled commander of the faithful from you^{-asws} all!'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا شَيْخُ هَلْ قَرَأْتَ الْقُرْآنَ قَالَ نَعَمْ قَالَ فَهَلْ عَرَفْتَ هَذِهِ الْآيَةَ- فُلَا لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ الشَّيْخُ قَدْ قَرَأْتُ ذَلِكَ

Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'O Sheikh! Have you read the Quran?' He said, 'Yes'. He^{-asws} said: 'So, do you know this Verse, **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]?** The Sheikh said, 'I have read that'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْقُرْبَى يَا شَيْخُ هَلْ قَرَأْتَ هَذِهِ الْآيَةَ- وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ نَعَمْ

Ali^{-asws} said to him: 'So we^{-asws} are the relatives, O Sheikh! Have you read this Verse, **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41]?** He said, 'Yes'.

قَالَ عَلِيُّ بْنُ الْقُرْبَى يَا شَيْخُ وَ هَلْ قَرَأْتَ هَذِهِ الْآيَةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا قَالَ الشَّيْخُ قَدْ قَرَأْتُ ذَلِكَ

Ali^{-asws} said, 'So we^{-asws} are the relatives, O Sheikh! And have you read this Verse, **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?** The Sheikh said, 'I have read that'.

قَالَ عَلِيُّ بْنُ الْقُرْبَى أَهْلَ الْبَيْتِ الَّذِينَ خَصَّصْنَا بِآيَةِ الطَّهَارَةِ يَا شَيْخُ

Ali-^{asws} said: 'So we-^{asws} are the People-^{asws} of the Household who are particularised with the Verse of the Purification, O Sheikh!'

قَالَ فَبَقِيَ الشَّيْخُ سَاكِتًا نَادِمًا عَلَى مَا تَكَلَّمَ بِهِ وَ قَالَ بِاللَّهِ إِنَّكُمْ هُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ تَالَهُ إِنَّ لَنَا مِنْ غَيْرِ شَاكٍ وَ حَقِّ جَدِّنا رَسُولَ اللَّهِ إِنَّنا لَنَحْنُ هُمْ

He (the narrator) said, 'The Sheikh wept quietly, remorseful, upon what he had spoken with, and said, 'By Allah-^{azwj}, you-^{asws} all are they-^{asws}?' Ali-^{asws} Bin Al-Husayn-^{asws} said: 'By Allah-^{azwj}! We-^{asws} are they-^{asws}, without a doubt, and (by the) right of our-^{asws} grandfather-^{saww} Rasool-Allah-^{saww}, surely, we-^{asws} are they-^{asws}!'

فَبَكَى الشَّيْخُ وَ رَمَى عِمَامَتَهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ عَدُوِّ آلِ مُحَمَّدٍ مِنْ جَنِّ وَ إِنْسٍ ثُمَّ قَالَ هَلْ لِي مِنْ تَوْبَةٍ فَقَالَ لَهُ نَعَمْ إِنْ ثُبَّتْ تَابَ اللَّهُ عَلَيْكَ وَ أَنْتَ مَعَنَا فَقَالَ أَنَا تَائِبٌ

The Sheikh cried and threw his turban and raised his head towards the sky and said, 'O Allah-^{azwj}! I disavow to You-^{azwj} from the enemies of the Progeny-^{asws} of Muhammad-^{saww}, from the Jinn and humans!' Then he said, 'Can there be any repentance for me?' He-^{asws} said to him: 'Yes, if you repent, Allah-^{azwj} will Turn to you, and you will be with us-^{asws}'. He said, 'I hereby repent'.

فَبَلَغَ يَزِيدَ بْنِ مُعَاوِيَةَ حَدِيثُ الشَّيْخِ فَأَمَرَ بِهِ فُقْتُلَ -

The discussion of the Sheikh reached Yazeed-^{la} Bin Muawiya-^{la}, so he-^{la} ordered with him, and he was killed".⁷¹

وَ قَالَ الْمُفِيدُ وَ ابْنُ مَآ رَوَى عَبْدُ اللَّهِ بْنُ رَبِيعَةَ الْحِمَيْرِيُّ قَالَ: إِنِّي لَعِنْدَ يَزِيدَ بْنِ مُعَاوِيَةَ بِدِمَشْقَ إِذْ أَقْبَلَ زَحْرُ بْنُ قَيْسٍ حَتَّى دَخَلَ عَلَيْهِ فَقَالَ لَهُ يَزِيدُ وَبَلَكَ مَا وَرَاكَ وَ مَا عِنْدَكَ

And Al-Mufeed and Ibn Nama said, 'It is reported by Abdullah Bin Rabie Al Himeyri said,

'I was in the presence of Yazeed-^{la} Bin Muawiya-^{la} at Damascus when Zahr-^{la} Bin Qays-^{la} came until he-^{la} entered to see him-^{la}. He-^{la} said to him-^{la}, 'Woe be unto you-^{la}! What (news) is behind you-^{asws} and what (news) is with you-^{la}?'

قَالَ أَبْشِرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِفَتْحِ اللَّهِ وَ نَصْرِهِ وَ رَدِّ عَلَيْنَا الْحُسَيْنِ بْنِ عَلِيٍّ فِي ثَمَانِيَةِ عَشَرَ مِنْ أَهْلِ بَيْتِهِ وَ سِتِّينَ مِنْ شِيعَتِهِ فَسِرْنَا إِلَيْهِمْ فَسَأَلْنَاهُمْ أَنْ يَسْتَسْلِمُوا أَوْ يَنْزِلُوا عَلَى حُكْمِ الْأَمِيرِ عُبَيْدِ اللَّهِ أَوْ الْقِتَالِ

He-^{la} said, 'Receive good news, O commander of the faithful with victory of Allah-^{azwj} and His-^{azwj} Help. Al-Husayn-^{asws} Bin Ali-^{asws} had arrived to us among eighteen men from his-^{asws} family members and sixty from his-^{asws} Shias. We travelled to them and asked them that they should either submit or they should descend upon the decision of the emir Ubeydullah-^{la}, or the fighting.

⁷¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 12

فَاخْتَارُوا الْقِتَالَ عَلَى الْإِسْتِسْلَامِ فَعَدَّوْنَا عَلَيْهِمْ مَعَ شُرُوقِ الشَّمْسِ فَأَخَطْنَا بِهِمْ مِنْ كُلِّ نَاحِيَةٍ حَتَّى إِذَا أَخَذَتِ السُّيُوفُ مَأْخَذَهَا مِنْ هَامِ الْقَوْمِ جَعَلُوا يَهْرُبُونَ إِلَى غَيْرِ وَرٍ وَ يَلُودُونَ مِنَّا بِالْأَكَامِ وَالْحَفَرِ لِيُؤَاكَمَ لَادَ الْحَمَامِ مِنَ الصَّغْرِ

They chose the fighting over the submitting, so we attacked upon them at the brightness of the sun, and we surrounded them from every corner until the swords took their taking from the important ones of the people. They went on to flee to where there was no shelter and took refuge from us with the heaps and the pits just like the pigeon takes shelter from the falcon.

فَوَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا كَانَ إِلَّا جَزْرٌ خَزُورٍ أَوْ نَوْمَةٌ قَائِلٍ حَتَّى أَتَيْنَا عَلَى آخِرِهِمْ فَهَاتَيْكَ أَجْسَادُهُمْ مُجَرَّدَةٌ وَ ثِيَابُهُمْ مُرْمَلَةٌ وَ حُدُودُهُمْ مُعَفَّرَةٌ تَصْهَرُهُمُ الشَّمْسُ وَ تَسْفِي عَلَيْهِمُ الرِّيحُ زُؤَانُهُمُ الرَّحْمُ وَ الْعِقَابُ

By Allah^{-azwj!} O commander of the faithful! It was not except (like) butchering by a butcher or slumber of a nap until we came to their last one. So they bodies were stripped bare, and their clothes were ripped, and their cheeks were puffy. The sun melted them, and the wind stormed upon them. Their visitors were the vultures and the eagles’.

فَأَطْرَقَ يَزِيدُ هُنَيْئَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ قَدْ كُنْتُ أَرْضَى مِنْ طَاعَتِكُمْ بِدُونِ قَتْلِ الْحُسَيْنِ أَمَا لَوْ كُنْتُ صَاحِبَهُ لَعَفَوْتُ عَنْهُ

Yazeed^{-la} lowered his^{-la} head for a while, then raised his^{-asws} head and said, ‘I^{-asws} would have been satisfied from your^{-la} obedience without killing Al-Husayn^{-asws}. But, if I^{-la} was in charge of it, I^{-la} would have pardoned him^{-asws}’.

ثُمَّ إِنَّ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ بَعْدَ انْفِادِهِ بِرَأْسِ الْحُسَيْنِ عَ أَمَرَ فِتْيَانَهُ وَ صَبِيَّانَهُ وَ نِسَاءَهُ فَجَهَّزُوا وَ أَمَرَ بِعَلِيِّ بْنِ الْحُسَيْنِ فَعُلَّ بِغُلٍّ فِي عُنُقِهِ ثُمَّ سَرَّحَ بِهِمْ فِي أَثَرِ الرُّؤُوسِ مَعَ مُحَفِّرِ بْنِ ثَعْلَبَةَ الْعَائِدِيِّ وَ شِمْرِ بْنِ ذِي الْجَوْشَنِ

Then Ubeydullah^{-la} Bin Ziyad^{-la}, and having dispatched the head of Al-Husayn^{-asws}, ordered his^{-asws} youths, and his^{-asws} children, and his^{-asws} womenfolk so they^{-asws} were prepared, and he^{-la} ordered with Ali^{-asws} Bin Al-Husayn^{-asws}, so he^{-asws} was tied with fetters in his^{-asws} neck, then he^{-la} sent them^{-asws} in the tracks of the (holy) heads with Mukhfir Bin Sa'alba Al Aaizy^{-la} and Shimr Bin Zil Jowshan^{-la}.

فَانْطَلَقُوا بِهِمْ حَتَّى لَحِقُوا بِالْقَوْمِ الَّذِينَ مَعَهُمُ الرَّأْسُ وَ لَمْ يَكُنْ عَلِيُّ بْنُ الْحُسَيْنِ يُكَلِّمُ أَحَدًا مِنَ الْقَوْمِ فِي الطَّرِيقِ كَلِمَةً وَاحِدَةً حَتَّى بَلَغُوا فَلَمَّا انْتَهَوْا إِلَى بَابِ يَزِيدَ رَفَعَ مُحَفِّرُ بْنُ ثَعْلَبَةَ صَوْتَهُ فَقَالَ هَذَا مُحَفِّرُ بْنُ ثَعْلَبَةَ أَتَى أَمِيرَ الْمُؤْمِنِينَ بِالْفَجْرَةِ الْبِقَامِ

They^{-la} went with them^{-asws} until they joined up with the people, those who had the (holy) head with them, and Ali^{-asws} Bin Al-Husayn^{-asws} did not speak to anyone from the people in the road, not even one word, until they reached. When they ended to the door of Yazeed^{-la}, Mukhfir Bin Sa'alba^{-la} raised his^{-la} voice. He^{-la} said, ‘This is Mukhfir Bin Sa'ba^{-la} coming to commander of the faithful with the transgressor, the blameful!’

فَأَجَابَ عَلِيُّ بْنُ الْحُسَيْنِ مَا وَلَدَتْ أُمُّ مُحَفِّرٍ أَشْرَ وَ أَكْثَمَ

Ali^{-asws} Bin Al-Husayn^{-asws} answered: ‘The mother of Mukhfir^{-la} has not given birth to anyone eviler and more blameful!’

وَزَادَ فِي الْمَنَاقِبِ وَ لَكِنْ قَبَّحَ اللَّهُ ابْنَ مَرْجَانَةَ

And there is an increase in 'Al-Manaqib', 'But, may Allah^{-azwj} Uglify Ibn Marjana^{-la}!

قَالَ فِي الْمَنَاقِبِ وَ كَانَ عَبْدُ الرَّحْمَنِ بْنُ الْحَكَمِ قَاعِدًا فِي مَجْلِسِ يَزِيدَ فَقَالَ-

مِنْ ابْنِ زِيَادٍ الْعَبْدِ ذِي النَّسَبِ الْوَعْلِ-

هَنَامٌ يَجْنِبُ الطِّفْ أَدْنَى قَرَابَةٍ-

وَ بِنْتُ رَسُولِ اللَّهِ لَيْسَتْ بِذِي نَسْلِ-

سُمَيَّةُ أُمْسَى نَسْلُهَا عَدَدَ الْحَصَا-

He said in 'Al-Manaqib' 'And Abdul Rahman Bin Al-Hakam was seated in the gathering of Yazeed^{-la}. He said, 'Inspiration of the events at Al-Taff (Karbala) is of the one of lowest relationship, from Ibn Ziyad^{-la} the servant with the undesirable lineage. Sumayya came to the evening and her offspring were of the number of pebbles, and the daughter^{-asws} of Rasool-Allah^{-saww} isn't with any offspring'.

قَالَ يَزِيدُ نَعَمْ فَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ إِذْ أَقْدَمَ عَلَى مِثْلِ الْحُسَيْنِ بْنِ فَاطِمَةَ لَوْ كُنْتُ صَاحِبَهُ لَمَّا سَأَلَنِي خَصْلَةً إِلَّا أَعْطَيْتُهُ إِثَّاهَا وَ لَدَفَعْتُ عَنْهُ الْحَتْفَ بِكُلِّ مَا اسْتَطَعْتُ وَ لَوْ بِهَلاكِ بَعْضِ وَلَدِي وَ لَكِنْ قَضَى اللَّهُ أَمْرًا فَلَمْ يَكُنْ لَهُ مَرَدٌّ

Yazeed^{-la} said, 'May Allah^{-azwj} Curse Ibn Marjana^{-la} when he^{-la} proceeded against the likes of Al-Husayn^{-asws} son^{-asws} of (Syeda) Fatima^{-asws}! If I^{-la} was in charge of it, he^{-asws} would not have asked me^{-la} for any characteristic, except I^{-la} would have given it to him^{-asws}, and I^{-la} would have repelled the death away from him^{-asws} will all what I^{-la} was able with, and even if it had been by the death of one of my^{-la} own sons. But Allah^{-azwj} Decreed a matter, so there did not happen to be any repeller for it'.

وَ فِي رِوَايَةٍ أَنَّ يَزِيدَ أَسْرَ إِلَى عَبْدِ الرَّحْمَنِ وَ قَالَ سُبْحَانَ اللَّهِ أَيْ فِي هَذَا الْمَوْضِعِ أَمَا يَسْعَاكَ السُّكُوثُ

And in a report, 'Yazeed^{-la} said secretly to Abdul Rahman, 'Glory be to Allah^{-azwj}! In this place? Was there no leeway for you to keep quiet?'

وَ قَالَ الْمُفِيدُ وَ لَمَّا وَضِعَتِ الرُّؤُوسُ بَيْنَ يَدَيْ يَزِيدَ وَ فِيهَا رَأْسُ الْحُسَيْنِ ع قَالَ يَزِيدُ-

عَلَيْنَا وَ هُمْ كَانُوا أَعْقَى وَ أَظْلَمَا-

نُعَلِّقُ هَامًا مِنْ أَنْاسٍ أَعَزَّة-

And Al-Mufeed said, 'And when the (holy) heads were placed in front of Yazeed^{-la}, and among these was the (holy) head of Al-Husayn^{-asws}, Yazeed^{-la} said, 'We^{-la} split the important ones from the people, the dear ones against us^{-la}, and they were more disobedient and in more darkness'.

فَقَالَ يَحْيَى بْنُ الْحَكَمِ مَا مَرَّ دِكْرُهُ فَضْرَبَ يَزِيدُ عَلَى صَدْرِي يَحْيَى يَدَهُ وَ قَالَ اسْكُتْ ثُمَّ أَقْبَلَ عَلَى أَهْلِ مَجْلِسِهِ فَقَالَ إِنَّ هَذَا كَانَ يَفْخُرُ عَلَيَّ وَ يَقُولُ- أَبِي خَيْرٌ مِنْ أَبِي يَزِيدَ وَ أُمِّي خَيْرٌ مِنْ أُمِّهِ وَ جَدِّي خَيْرٌ مِنْ جَدِّهِ وَ أَنَا خَيْرٌ مِنْهُ فَهَذَا الَّذِي قَتَلَهُ

Yahya Bin Al-Hakam said, what its mention has passed, so Yazeed^{-la} struck his^{-la} hand upon the chest of Yahya and said, 'Be quiet!' Then he^{-la} faced towards the people of his^{-la} gathering and said, 'This one (Al-Husayn^{-asws}) had transgressed upon me^{-la} and said, 'My^{-asws} father^{-asws} is better than the father of Yazeed^{-la}, and my^{-asws} mother^{-asws} is better than his^{-la} mother, and

my^{-asws} grandfather^{-saww} is better than his^{-la} grandfather, and I^{-asws} am better than him^{-la}. So, this is which got him^{-asws} killed!

فَأَمَّا قَوْلُهُ بِأَنَّ أَبِي خَيْرٌ مِنْ أَبِي يَزِيدَ فَلَقَدْ حَاجَّ أَبِي أَبَاهُ فَقَضَى اللَّهُ لِأَبِي عَلَى أَبِيهِ

As for his^{-asws} words, 'My^{-asws} father^{-asws} is better than the father of Yazeed^{-la}', so my^{-la} father had argued with his^{-asws} father^{-asws}, and Allah^{-azwj} had Judged for my^{-la} father against his^{-asws} father^{-asws}.

وَأَمَّا قَوْلُهُ بِأَنَّ أُمِّي خَيْرٌ مِنْ أُمِّ يَزِيدَ فَلَعُمْرِي لَقَدْ صَدَقَ إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ خَيْرٌ مِنْ أُمِّي

And as for his^{-asws} words, 'My^{-asws} mother^{-asws} is better than the mother of Yazeed^{-la}', so he^{-asws} has spoken the truth. (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} is better than my^{-la} mother.

وَأَمَّا قَوْلُهُ جَدِّي خَيْرٌ مِنْ جَدِّهِ فَلَيْسَ لِأَخِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يَقُولُ بِأَنَّهُ خَيْرٌ مِنْ مُحَمَّدٍ

And as for his^{-asws} words, 'My^{-asws} grandfather^{-saww} is better than his^{-la} grandfather', so there isn't anyone who believes in Allah^{-azwj} and the last Day saying he is better than Muhammad^{-saww}.

وَأَمَّا قَوْلُهُ بِأَنَّهُ خَيْرٌ مِنِّي فَلَعَلَّهُ لَمْ يَقْرَأْ هَذِهِ الْآيَةَ قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ

And as for his^{-asws} words that he^{-asws} is better than me^{-la}, so perhaps he^{-asws} had not read this Verse: **Say: 'O Allah, Master of the Kingdom! (You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything) [3:26]'**.⁷²

و- قَالَ ابْنُ نَمَا نَقَلْتُ مِنْ تَارِيخِ دِمَشْقَ عَنْ رَبِيعَةَ بْنِ عَمْرِو الْجُرَشِيِّ قَالَ أَنَا عِنْدَ يَزِيدَ إِذْ سَمِعْتُ صَوْتَ مُخْفِرٍ يَقُولُ هَذَا مُخْفِرُ بْنُ ثَعْلَبَةَ أَتَى أَمِيرَ الْمُؤْمِنِينَ بِاللِّقَامِ الْفَجَرَةِ فَأَجَابَهُ يَزِيدُ مَا وَلَدْتُ أُمَّ مُخْفِرٍ أَشْرُ وَالْأُمُّ

And Ibn Nama said, 'I have copied from 'Tareekh Dimashq', from Rabie Bin Amro Al Jurashy who said,

'I was in the presence of Yazeed^{-la} when I heard the voice of Mukhfir^{-la} saying, 'This is Mukhfir Bin Sa'alba^{-la}, coming to the commander of the faithful with the blameful, the transgressor!' Yazeed^{-la} answered him^{-la}, 'The mother of Mukhfir^{-la} has not given birth to anyone eviler and more blameful'. (non-Shia source)

وَقَالَ السَّيِّدُ ثُمَّ أَدْخَلَ ثَقُلُ الْحُسَيْنِ عَ وَ نِسَاؤُهُ وَ مَنْ تَخَلَّفَ مِنْ أَهْلِهِ عَلَى يَزِيدَ وَ هُمْ مُقَرَّبُونَ فِي الْحَبَالِ فَلَمَّا وَقَفُوا بَيْنَ يَدَيْهِ وَ هُمْ عَلَى تِلْكَ الْحَالِ قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ أَنْشُدْكَ اللَّهُ يَا يَزِيدُ مَا ظَنُّكَ بِرَسُولِ اللَّهِ لَوْ رَأَى عَلَى هَذِهِ الْحَالَةِ

And the Seyyid said, 'Then the belongings of Al-Husayn^{-asws}, and his^{-asws} womenfolk and the ones remaining (still alive) from his^{-asws} family^{-asws} were brought to Yazeed^{-la}, and they^{-asws} had

⁷² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 13

been tied in the rope. When they^{-asws} paused in front of him^{-la}, and they^{-asws} were upon that state, Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: 'I^{-asws} adjure you with Allah^{-azwj}, O Yazeed^{-la}! What are your^{-la} thoughts with Rasool-Allah^{-saww} if he^{-saww} were to see us^{-asws} being upon this state?'

فَأَمَرَ يَزِيدُ بِالْحَبَالِ فُطِئَتْ ثُمَّ وَضَعَ رَأْسَ الْحُسَيْنِ عَ بَيْنَ يَدَيْهِ وَ أَجْلَسَ النِّسَاءَ خَلْفَهُ لِكَلَّا يَنْظُرُونَ إِلَيْهِ فَرَأَاهُ عَلِيُّ بْنُ الْحُسَيْنِ فَلَمْ يَأْكُلِ الرُّءُوسَ بَعْدَ ذَلِكَ أَبَدًا—

Yazeed^{-la} ordered with the ropes, so they were cut. Then the (holy) head of Al-Husayn^{-asws} was placed in front of him^{-la}, and the women behind it, so perhaps they would be looking at it (instead of them^{-asws}). So, after that, he^{-asws} was not seen eating heads (of sheep etc. in soup), ever!"⁷³

وَقَالَ ابْنُ نَمَا قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَذْجَلْنَا عَلَى يَزِيدَ وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا مَغْلُولُونَ فَلَمَّا وَقَفْنَا بَيْنَ يَدَيْهِ قُلْتُ أَنْشُدَكَ اللَّهُ يَا يَزِيدُ مَا طَنَّتْكَ بِرَسُولِ اللَّهِ لَوْ رَأَا عَلَى هَذِهِ الْحَالِ وَ قَالَتْ فَاطِمَةُ بِنْتُ الْحُسَيْنِ يَا يَزِيدُ بَنَاتُ رَسُولِ اللَّهِ سَبَايَا

And Ibn Nama said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'We^{-asws} were entered to see Yazeed^{-la} and we^{-ra} were twelve men, fettered. When we^{-asws} were paused in front of him^{-asws}, I^{-asws} said: 'I^{-asws} adjure you^{-asws} with Allah^{-azwj}, O Yazeed^{-la}! What are your^{-la} thoughts with Rasool-Allah^{-saww} if he^{-saww} were to see us^{-asws} upon this state?' And (Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws} said: 'O Yazeed^{-la}! The daughters^{-asws} of Rasool-Allah^{-saww} are captives!'

فَبَكَى النَّاسُ وَ بَكَى أَهْلُ دَارِهِ حَتَّى عَلَتِ الْأَصْوَاتُ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ قُلْتُ وَ أَنَا مَغْلُولٌ أَ تَأْذُنُ لِي فِي الْكَلَامِ فَقَالَ قُلْ وَ لَا تَقُلْ هُجْرًا

The people cried, and the people of his^{-la} house cried until the voices were raised. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} said: 'And I^{-asws} am shackled! Will you^{-la} allow me^{-asws} to speak?' He^{-la} said, 'Speak, and do not say anything obscene!'

فَقَالَ لَقَدْ وَقَفْتُ مَوْفِقًا لَا يَنْبَغِي لِمِثْلِي أَنْ يَقُولَ الْهُجْرَ مَا طَنَّتْكَ بِرَسُولِ اللَّهِ لَوْ رَأَى فِي الْعُلَى فَقَالَ لِمَنْ حَوْلَهُ خُلُوهُ

He^{-asws} said: 'I^{-asws} am pausing in a spot it is not befitting for the likes of me^{-asws} that he^{-asws} should be saying anything obscene. What are your^{-la} thoughts with Rasool-Allah^{-azwj} if he^{-saww} were to see me^{-asws} in the shackles?' He^{-la} said to the ones around him^{-la}, 'Unshackle him^{-asws}!'

خَدَّتْ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ لَمَّا أُنِيَ يَزِيدُ بِرَأْسِ الْحُسَيْنِ عَ قَالَ لَوْ كَانَ بَيْنَكَ وَ بَيْنَ ابْنِ مَرْجَانَةَ قَرَابَةٌ لَأَعْطَاكَ مَا سَأَلْتُ

Abdul Malik Bin Marwan^{-la} spoke when the (holy) head of Al-Husayn^{-asws} was brought to Yazeed^{-la}. He^{-la} said, 'Had there been kinship between you^{-asws} and Ibn Marjana^{-la}, I^{-la} would have granted you^{-asws} what you^{-asws} are asking for'. (This is a political statement, Ibn Marjana^{-la} did what he^{-la} asked for, see Bihar vol. 44)

ثُمَّ أَنْشَدَ يَزِيدُ—

⁷³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 14

عَلَيْنَا وَهُمْ كَانُوا أَعْقَى وَأَظْلَمًا-

نُفْلِقُ هَاماً مِنْ رَجَالٍ أَعِزَّة-

Then Yazeed^{-la} prosed, 'We^{-la} have split the important ones from the men, dear upon us^{-la}, and they were more disobedient and in more darkness'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Ali^{-asws} Bin Al-Husayn^{-asws} said: **'Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]'**.

ثُمَّ قَالُوا وَ أَمَّا زَيْنَبٌ فَإِنَّمَا لَمَّا رَأَتْهُ أَهْوَتْ إِلَى جَنَاحَيْهَا فَشَقَّتْهُ ثُمَّ نَادَتْ بِصَوْتٍ حَزِينٍ تُفْرِغُ الْقُلُوبَ يَا حُسَيْنَاهُ يَا حَبِيبَ رَسُولِ اللَّهِ يَا ابْنَ مَكَّةَ وَ مَنَى يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةَ النِّسَاءِ يَا ابْنَ بَنَاتِ الْمُصْطَفَى

Then they said, 'And as for (Syeda) Zainab^{-asws}, so when she^{-asws} saw him^{-asws} (Holy head of Al-Husayn^{-asws}), she^{-asws} swooped to her^{-asws} pocket (clothes) and tore it. Then she^{-asws} called out in a grief-stricken voice, alarming the hearts: 'Oh Husayn^{-asws}! O beloved of Rasool-Allah^{-saww}! O son^{-asws} of Makkah and Mina! O son^{-asws} of Fatima Al-Zahra^{-asws} chieftess of the women! O son^{-asws} of the daughter^{-asws} of Al-Mustafa^{-saww}!'

قَالَ فَأَبْكْتَ وَ اللَّهُ كُلُّ مَنْ كَانَ فِي الْمَجْلِسِ وَ يَزِيدُ سَاكِتٌ ثُمَّ جَعَلَتْ امْرَأَةً مِنْ بَنِي هَاشِمٍ فِي دَارِ يَزِيدَ تُنْدُبُ عَلَى الْحُسَيْنِ ع وَ تُنَادِي وَ حَبِيبَاهُ يَا سَيِّدَ أَهْلِ بَيْتَاهُ يَا ابْنَ مُحَمَّدَاهُ يَا رَبِّعَ الْأَرَامِلِ وَ الْيَتَامَى يَا قَبِيلَ أَوْلَادِ الْأُدْعِيَاءِ

He^{-asws} said: 'By Allah^{-azwj}! All the ones who were in the gathering cried, and Yazeed^{-la} was silent. Then a woman from the clan of Hashim^{-as} in the house of Yazeed^{-la}, went on to lament upon Al-Husayn^{-asws}, and she was calling out: 'Oh beloved! O chief of People^{-asws} of the Household! O son^{-asws} of Muhammad^{-saww}! O nourisher of the widows and the orphans! O one killed by the children of the enemies!'

قَالَ فَأَبْكْتَ كُلٌّ مَنْ سَمِعَهَا ثُمَّ دَعَا يَزِيدُ بِقَضِيْبٍ خَيْرَزَانٍ فَجَعَلَ يَنْكُثُ بِهِ ثَنَائَا الْحُسَيْنِ ع فَأَقْبَلَ عَلَيْهِ أَبُو بَرَزَةَ الْأَسْلَمِيُّ وَ قَالَ وَجْهَكَ يَا يَزِيدُ أَ تَنْكُثُ بِقَضِيْبِكَ تُغْرِ الْحُسَيْنِ بْنَ فَاطِمَةَ أَشْهَدُ لَقَدْ رَأَيْتُ النَّبِيَّ يَرْشُفُ ثَنَائَاهُ وَ ثَنَائَا أَخِيهِ الْحُسَيْنِ وَ يَقُولُ أَنْتُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَقَتَلَ اللَّهُ قَاتِلَكُمَا وَ لَعَنَهُ وَ أَعَدَّ لَهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

He^{-asws} said: 'Everyone who heard it, cried. Then Yazeed^{-la} called for a bamboo stick, and he^{-la} went on to tap the lips of Al-Husayn^{-asws} with it. Abu Barza Al-Aslami turned towards him^{-la} and said, 'Woe be unto you^{-la}, O Yazeed^{-la}! Are you^{-la} tapping with your^{-la} stick the lip of Al-Husayn^{-asws} Bin Fatima^{-asws}! I testify that I have seen the Prophet^{-saww} pecking his^{-asws} lips and lips of his^{-asws} brother^{-asws} Al-Hassan^{-asws} and saying: 'You^{-asws} are two chiefs of the youths of the people of Paradise! May Allah^{-azwj} Kill your^{-asws} killers, and Curse him^{-la}, and Prepare Hell for him^{-la}, and it is an evil destination!'

قَالَ فَغَضِبَ يَزِيدُ وَ أَمَرَ بِإِخْرَاجِهِ فَأُخْرِجَ سَخْبًا

He^{-asws} said: 'Yazeed^{-la} was angered and ordered with his expulsion, so he was expelled being dragged out'.

قَالَ فَجَعَلَ يَزِيدُ يَتَمَثَّلُ بِأَبْيَاتِ ابْنِ الزَّيْعَرِيِّ شِعْرًا -

جَزَعُ الْخَزْرَجِ مِنْ وَقْعِ الْأَسَلِ -
ثُمَّ قَالُوا يَا يَزِيدُ لَا تُشَلِّ

لَيْتَ أَشْيَاخِي يَنْدِرُ شَهِدُوا -
فَأَهْلُوا وَاسْتَهْلُوا فَرْحًا -

He said, 'Yazeed^{-la} went on to give examples with the couplets of Ibn Al Zab'ary, a poem, 'If only my^{-la} elders at Badr could witness, Al Khazraj have been uprooted from the bottom of the roots, so they populated and began to rejoice, then they said, 'O Yazeed^{-la}! Do not be paralysed!'

أَقُولُ وَ زَادَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ

مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلَ

لَسْتُ مِنْ خِنْدِفٍ إِنْ لَمْ أَنْتَقِمْ

I (Majlisi) am saying, 'And Muhammad Bin Abu Talib has added, 'I^{-la} am not from Khindif if I^{-la} do not take revenge from the sons^{-asws} of Ahmad^{-saww} of what he^{-saww} had done'.

و فِي الْمَنَاقِبِ

لَسْتُ مِنْ عُتْبَةَ إِنْ لَمْ أَنْتَقِمْ

And in 'Al-Manaqib' – 'I^{-la} am not from Utbah if I^{-la} do not take revenge'.

قَالَ السَّيِّدُ وَ غَيْرُهُ فَقَامَتْ زَيْنَبُ بِنْتُ عَلِيٍّ بِنْتُ أَبِي طَالِبٍ ع فَقَالَتْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ وَ آلِهِ أَجْمَعِينَ صَدَقَ اللَّهُ كَذَلِكَ يَقُولُ - ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَاؤُوا السُّوَاىَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَ كَانُوا بِهَا يَسْتَهْزِئُونَ

The Seyyid and someone else said, '(Syeda) Zainab^{-asws} Bint Ali^{-asws} Bin Abu Talib^{-asws} stood up and said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon His^{-azwj} Rasool^{-saww} and his^{-saww} Progeny^{-asws}, in their entirety! Allah^{-azwj} Spoke the truth. Like that He^{-azwj} Said: **Then evil was the end result of those who were evil because they belied the Signs of Allah and used to mock them [30:10].**

أَظَنَنْتَ يَا يَزِيدُ حَيْثُ أَخَذْتَ عَلَيْنَا أَقْطَارَ الْأَرْضِ وَ آفَاقَ السَّمَاءِ فَأَصْبَحْنَا نُسَاقُ كَمَا تُسَاقُ الْأَسَارَى أَنَّ بِنَا عَلَى اللَّهِ هَوَانًا وَ بِكَ عَلَيْهِ كِرَامَةٌ وَ أَنَّ ذَلِكَ لِعِظَمِ خَطَرِكَ عِنْدَهُ

O Yazeed^{-la}! Do you^{-la} think that you^{-la} have taken against us the outskirts of the land and the horizons of the sky, so we^{-asws} have become being ushered like the captives get ushered, that there is disgrace with us^{-asws} upon Allah^{-azwj} and with you^{-la} there is honour upon it? And surely, that is greater peril for you^{-la} in His^{-azwj} Presence.

فَشَمَخَتْ بِأَنْفِكَ وَ نَظَرْتَ فِي عِطْفِكَ جَدَلًا مَسْرُورًا حِينَ رَأَيْتَ الدُّنْيَا لَكَ مُسْتَوْسِفَةً وَ الْأُمُورَ مُتَسِفَةً وَ حِينَ صَفَا لَكَ مُلْكُنَا وَ سُلْطَانُنَا

So you^{-la} are (now) gloating in your^{-la} pride and looking at your^{-la} affectionate ones being with plentiful happiness when they see the world being stabilised for you^{-la} and the affairs stable, and when our^{-asws} kingdom and our^{-asws} authority has been cleared for you^{-la}.

مَهْلًا مَهْلًا أُنَسِيتَ قَوْلَ اللَّهِ تَعَالَى وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَتْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا مَتْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَ لَهُمْ عَذَابٌ مُهِينٌ

No! No! Are you^{-la} forgetting the Words of Allah^{-azwj} the Exalted: ***And those who are committing Kufr should not reckon that Our Respite to them is better for themselves? But rather, We are Respite to them so they would increase in sin, and for them would be an abasing Punishment [3:178].***

أَمِّنَ الْعَدْلِ يَا ابْنَ الْطُلُقَاءِ تَخَذِيرُكَ حَزَائِكَ وَ إِمَاءَكَ وَ سَوْفَكَ بَنَاتِ رَسُولِ اللَّهِ سَبَايَا قَدْ هَتَكَتِ سُورُهُنَّ وَ أَبْدَيْتِ وُجُوهُهُنَّ تَخَذُو بَيْنَ الْأَعْدَاءِ مِنْ بَلَدٍ إِلَى بَلَدٍ وَ يَسْتَشْرِفُهُنَّ أَهْلُ الْمَنَاحِلِ وَ الْمَنَاقِلِ وَ يَتَصَفَّحْنَ وُجُوهُهُنَّ الْقَرِيبُ وَ الْبَعِيدُ وَ الدَّيُّ وَ الشَّرِيفُ لَيْسَ مَعَهُنَّ مِنْ رَجَالٍ وَلَا مِنْ حُمَاهِنَ حَيٍّ

Is it from the justice, O son^{-asws} of the freed one (at the conquest of Makkah), your^{-la} putting to sleep your^{-la} free ones and your^{-la} slaves, and your^{-la} ushering the daughters^{-asws} of Rasool-Allah^{-saww} as captives? You^{-la} have violated their^{-asws} veils and revealed their^{-asws} faces, the enemies going with them^{-asws} from a city to a city, and the people of the drinking places and the transfer overlooked at them^{-asws}, and their^{-asws} faces were browsed by the near ones and the far ones, and the lowly and the nobles. There wasn't with them^{-asws} from their^{-asws} men as a guardian, nor from their protectors any protector.

وَ كَيْفَ يُرْتَجَى مُرَاقَبَةٌ مِنْ لَفْظِ قَوْلِهِ الْأَزْكِيَاءِ وَ نَبَتْ لَحْمُهُ بِدِمَاءِ الشُّهَدَاءِ وَ كَيْفَ يَسْتَبْطِئُ فِي بُعْضِنَا أَهْلَ الْبَيْتِ مَنْ نَظَرَ إِلَيْنَا بِالشَّنْفِ وَ الشَّنَانِ وَ الْإِخْنِ وَ الْأَضْعَانِ

And how can he desired to be monitored, one the words of his mouth is of pure livers, and his flesh is grown by the blood of the martyrs? And how can he slowed down in hating us^{-asws}, People^{-asws} of the Household, one who looks at us^{-asws} with the envy and the hatred, and the malice and the grudges?

ثُمَّ تَقُولُ غَيْرَ مُتَأَنٍّ وَ لَا مُسْتَعْظِمٍ -

ثُمَّ قَالُوا يَا يَزِيدُ لَا تُشَلِّ

وَ أَهْلُوا وَ اسْتَهْلُوا فَرَحًا -

Then you^{-la} said without viciousness nor grievousness: 'So they populated and began to rejoice then they said, 'O Yazeed^{-la}! Do not be paralysed!'

مُنْتَحِيًا عَلَى ثَنَائِي أَبِي عَبْدِ اللَّهِ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ تَنَكُّهُمَا يَحْصُرَتَاكَ وَ كَيْفَ لَا تَقُولُ ذَلِكَ وَ قَدْ نَكَاتِ الْفَرْحَةَ وَ اسْتَأَصَلَتِ الشَّافَةَ بِإِرَاقَتِكَ دِمَاءِ دُرِّيَّةِ مُحَمَّدٍ ص وَ نُجُومِ الْأَرْضِ مِنْ آلِ عَبْدِ الْمُطَّلِبِ

It is from head to toe in the praise of my^{-asws} father^{-asws}, chief of the youths of the people of Paradise, joking in your^{-la} presence. And how can you^{-la} not be saying that and you^{-la} have poked the sore, eradicating the root by your^{-la} spilling the blood of the offspring of Muhammad^{-saww}, and stars of the earth from the Progeny^{-asws} of Abdul Muttalib^{-as}.

وَ هَتِفَتْ بِأَشْيَاخِكَ رَعَمْتَ أَنَّكَ تُنَادِيهِمْ فَلْتَرِدَنَّ وَشِيكَاً مُؤَرِّدُهُمْ وَ لَتَوَدَّ أَنَّكَ شَلَلْتَ وَ بَكِمْتَ وَ لَمْ يَكُنْ قُلْتُ مَا قُلْتَ وَ فَعَلْتَ مَا فَعَلْتَ

And you announced to your^{-la} elders claiming that you^{-asws} called them, so you^{-la} will be returning them imminently from their returning, and you^{-la} love (now) to be paralysed and muted and you^{-la} had not said what you^{-la} said and not done what you^{-la} did.

اللَّهُمَّ خُذْ بِحَقِّنَا وَانْتَقِمْ مِنْ ظَالِمِنَا وَاحْلِلْ عَصَبَكَ بِمَنْ سَفَكَ دِمَاءَنَا وَ قَتَلَ حُمَاتِنَا فَوَ اللَّهُ مَا فَرَيْتَ إِلَّا جَلْدَكَ وَ لَا جَزَيْتَ إِلَّا حُكْمَكَ وَ لَكَرَدَدٌ عَلَى رَسُولِ اللَّهِ بِمَا تَحَمَّلْتَ مِنْ سَفَكِ دِمَاءِ ذُرِّيَّتِهِ وَ انْتَهَكْتَ مِنْ حُرْمَتِهِ فِي عَثَرَتِهِ وَ لَحْمَتِهِ حَيْثُ يَجْمَعُ اللَّهُ شَمْلَهُمْ وَ يَلْمُ شَعْنَهُمْ وَ يَأْخُذُ بِحَقِّهِمْ-

O Allah^{-azwj}! Take our^{-asws} rights and revenge from our^{-asws} oppressors and Release Your^{-azwj} Wrath on the ones who shed our^{-asws} blood and killed our^{-asws} important ones! By Allah^{-azwj}! You^{-la} have not slit except your^{-la} own skin and have not sheared except your^{-la} own flesh, and you^{-la} shall return to Rasool-Allah^{-saww} with what you^{-la} have borne, from having spilt the blood of his^{-saww} offspring and having violated from his^{-saww} sanctity regarding his^{-saww} offspring and his^{-saww} flesh, when Allah^{-azwj} Gathers all of them and Torments their adversaries and Takes their rights.

وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ

And do not reckon those who are killed in Allah's Way as dead; but they are alive being sustained in the Presence of their Lord [3:169].

حَسْبُكَ بِاللَّهِ حَاكِمًا وَ بِمُحَمَّدٍ خَصِيمًا وَ بِجِبْرِيلَ ظَهِيرًا وَ سَيَعْلَمُ مَنْ سَوَى لَكَ وَ مَكَتَكَ مِنْ رِقَابِ الْمُسْلِمِينَ بِئْسَ لِلظَّالِمِينَ بَدَلًا وَ أَتُكْمُ شَرٌّ مَكَانًا وَ أَضْعَفُ جُنْدًا-

It suffices you^{-la} with Allah^{-azwj} as a Judge and with Muhammad^{-saww} as a litigant, and with Jibraeel^{-as} as his^{-saww} supporter, and he will come to know, the one who evened it out for you^{-la} and enabled you^{-la} upon the necks of the Muslims, **then they would come to know** which of you **was in an eviller position and of a weaker army'** [19:75].

وَ لَئِنْ جَرَّتْ عَلَيَّ الدَّوَاهِيَ مَخَاطِبَتَكَ إِنِّي لَأَسْتَصْغِرُ قُدْرَكَ وَ أَسْتَغْظِمُ تَقْرِيعَكَ وَ أَسْتَكْبِرُ تَوْبِيخَكَ لَكِنَّ الْغُيُونَ عَنَى وَ الصُّدُورَ حَرَى أَلَا فَالْعَجَبُ كُلُّ الْعَجَبِ لِقَتْلِ حِزْبِ اللَّهِ التَّجْبَاءِ بِحِزْبِ الشَّيْطَانِ الطَّلَقَاءِ

And even though the disasters are flowing upon me^{-asws}, I^{-asws} am still addressing you^{-la} to belittle your^{-la} power, and maximise your^{-la} knocking, and magnify your^{-la} rebuke! But the eyes are tearful, and the chests are hot. Indeed! The surprise of all the surprises is at the killing of the party of Allah^{-azwj}, excellent ones, by the party of Satan^{-la}, the freed ones (at the conquest of Makkah).

فَهَذِهِ الْأَيْدِي تَنْطِفُ مِنْ دِمَائِنَا وَ الْأَفْوَاهُ تَتَحَلَّبُ مِنْ حُلُومِنَا وَ تِلْكَ الْجُنُثُ الطَّوَاهِرُ الزَّوَاجِي تَنْتَابُهَا الْعَوَاسِلُ وَ تَعْفُوهَا أُمَهَاتُ الْفُرَاعِلِ وَ لَئِنْ اتَّخَذْتَنَا مَغْنَمًا لَتَجِدُنَا وَشِيكًا مَغْرَمًا حِينَ لَا نَجِدُ إِلَّا مَا قَدَّمْتَ وَ مَا رُبُّكَ بِظَلَامٍ لِلْعَبِيدِ

So these hands are dripping from our^{-asws} blood and their mouths are oozing from our^{-asws} flesh, and those corpses are clean, pure, plundered by the wicked ones, and disintegrated by the sons whose mothers were hyenas! And even if you^{-la} are taking us^{-asws} as a war booty, you^{-la} will find us^{-asws} currently as a liability where you^{-la} not find except what you^{-la} have sent ahead, and your^{-la} Lord^{-azwj} is not the least unjust to the servants!

فَإِلَى اللَّهِ الْمُشْتَكَى وَ عَلَيْهِ الْمُعْوَلُ فَكَيْدٌ كَيْدَكَ وَ اسْعَ سَعْيَكَ وَ نَاصِبٌ جُهْدَكَ فَوَ اللَّهُ لَا تَمْخُو ذِكْرَنَا وَ لَا تُمِثُّ وَحِينًا وَ لَا تُدْرِكُ أَمَدَنَا وَ لَا تَرْحُضُ عَنْكَ عَارَهَا وَ هَلْ رَأَيْتَ إِلَّا قَتَدٌ وَ أَيَّامُكَ إِلَّا عَدَدٌ وَ جَمْعُكَ إِلَّا بَدَدٌ يَوْمَ يُنَادِ الْمُنَادُ- أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

To Allah^{-azwj} is the complaint and upon Him^{-azwj} is the dependence. So, plot your^{-la} plots and strive your^{-la} striving, and install your^{-la} efforts, for by Allah^{-azwj}, you^{-la} not (be able to) obliterate our^{-asws} remembrance (Zikr) nor will you^{-la} (be able to) kill of our^{-asws} inspiration, nor will you^{-la} (be able to) reach our^{-asws} (appointed) term, nor will its shame (ever) wash away from you^{-la}. And is your^{-la} view except refuted, and your^{-la} days except numbered, and your^{-la} crowd except for scattering, on the Day the caller will call out **Indeed, the Curse of Allah is upon the unjust [11:18]**.

فَالْحَمْدُ لِلَّهِ الَّذِي خَتَمَ لَأَوَّلِنَا بِالسَّعَادَةِ وَ لِآخِرِنَا بِالشَّهَادَةِ وَ الرَّحْمَةِ وَ نَسْأَلُ اللَّهَ أَنْ يُكْمِلَ لَهُمُ الثَّوَابَ وَ يُوجِبَ لَهُمُ الْمَزِيدَ وَ يُحَسِّنَ عَلَيْنَا الْخِلَافَةَ إِنَّهُ رَحِيمٌ وَدُودٌ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

The Praise is for Allah^{-azwj} Who Ended our^{-asws} first ones with the good fortune and for our^{-asws} last ones with the martyrdom and the Mercy, and we^{-asws} ask Allah^{-azwj} to Perfect the Rewards for them^{-asws} and Obligated the Increase for them^{-asws} and Make good the succession for us^{-asws}, He^{-azwj} is Merciful, Loving, and Allah^{-azwj} Suffices us^{-asws} and is the best Protector!'

فَقَالَ يَزِيدُ-

مَا أَهْوَنَ الْمَوْتُ عَلَى النَّوَاحِ

يَا صَبِيحَةَ تَحْمَدُ مِنْ صَوَائِحِ-

Yazeed^{-la} said, 'O shouter of praises from the screamers, how easy is the death upon the lamenters'.

قَالَ ثُمَّ اسْتَشَارَ أَهْلَ الشَّامِ فِيمَا يَصْنَعُ بِهِمْ فَقَالُوا لَا تَتَّخِذْ مِنْ كُلِّ سَوْءٍ حِزْوًا فَقَالَ لَهُ النُّعْمَانُ بْنُ بَشِيرٍ انْظُرْ مَا كَانَ الرَّسُولُ يَصْنَعُهُ بِهِمْ فَاصْنَعُهُ بِهِمْ

He (the narrator) said, 'Then he^{-la} consulted the people of Syria regarding what to do with them^{-asws}. They said, 'Do not take any bit from an evil dog!' Al-Numan Bin Bashir said, 'Look at what the Rasool^{-saww} used to do with them^{-asws}, so do it with them^{-asws}'.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ ثُمَّ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ يَا ابْنَ حُسَيْنٍ أَبُوكَ قَطَعَ رَحِمِي وَ جَهَلَ حَقِّي وَ نَارَعَنِي سُلْطَانِي فَصَنَعَ اللَّهُ بِهِ مَا قَدْ رَأَيْتَ

And Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'Then he^{-la} said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'O son^{-asws} of Husayn^{-asws}! Your^{-asws} father^{-asws} cut off my^{-la} kinship and ignored my^{-la} rights and disputed me^{-la} of my^{-la} authority, so Allah^{-azwj} Did with him^{-asws} what you^{-asws} have seen'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ- مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

Ali^{-asws} Bin Al-Husayn^{-asws} said: '**Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**'.

فَقَالَ يَزِيدُ لِابْنِهِ خَالِدٍ ارْزُدْ عَلَيْهِ فَلَمْ يَدْرِ خَالِدٌ مَا يَرُدُّ عَلَيْهِ فَقَالَ لَهُ يَزِيدُ قُلْ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ

Yazeed^{-la} said to his^{-la} son Khalid, 'Respond to him^{-asws}!' But Khalid did not know what to respond to him^{-asws}. So Yazeed^{-la} said to him, 'Say, **and whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**'.

وَقَالَ صَاحِبُ الْمَنَاقِبِ بَعْدَ ذَلِكَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا ابْنَ مُعَاوِيَةَ وَ هِنْدٍ وَ صَخْرٍ لَمْ تَزَلِ النَّبُوءَةُ وَ الْإِمْرَةُ لِأَبَائِي وَ أَجْدَادِي مِنْ قَبْلِ أَنْ تُوَلَّدَ وَ لَقَدْ كَانَ جَدِّي عَلِيُّ بْنُ أَبِي طَالِبٍ فِي يَوْمِ بَدْرٍ وَ أُحُدٍ وَ الْأَخْزَابِ فِي يَدِهِ رَايَةُ رَسُولِ اللَّهِ ص وَ أَبُوكَ وَ جَدُّكَ فِي أَيْدِيهِمَا رَايَاتُ الْكُفَّارِ

And the author of Al-Manaqib said after that, 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O son^{-la} of Muawiya and Hind and Sakhar! The Prophet-hood and the governance has not ceased to be among my^{-asws} forefathers^{-asws} and my^{-asws} ancestors from before you^{-la} were even born, and my^{-asws} grandfather^{-asws} was Ali^{-asws} Bin Abu Talib^{-asws} was in (the battles of) Badr, and Ohad, and Al-Ahzaab. In his^{-asws} hand was the flag of Rasool-Allah^{-saww}, while your^{-la} father and your^{-la} grandfather, in their hands were the flags of the Kafirs!'

ثُمَّ جَعَلَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ-

مَا دَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-
بِعِزَّتِي وَ بِأَهْلِي عِنْدَ مُفْتَقِدِي-
مَا دَا فَعَلْتُمْ وَ أَنْتُمْ آخِرُ الْأُمَمِ-
مِنْهُمْ أَسَارَى وَ مِنْهُمْ ضَرْجُوا بِدَمِ-

Then Ali^{-asws} Bin Al-Husayn^{-asws} went on to say: 'What is that you^{-la} will be saying when the Prophet^{-saww} says to you^{-la}: 'What is that you all have done and you were the best of the communities, with my^{-saww} offspring, and with my^{-saww} family at my^{-saww} absence? From them are captives and from them are stained with blood?''

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ وَبَلَّكَ يَا يَزِيدُ إِنَّكَ لَوْ تَذَرِي مَا دَا صَنَعْتَ وَ مَا الَّذِي ارْتَكَبْتَ مِنْ أَبِي وَ أَهْلِ بَيْتِي وَ أَخِي وَ عُمُومِي إِذَا لَهَرَنْتَ فِي الْجِبَالِ وَ افْتَرَشْتَ الرَّمَادَ وَ دَعَوْتَ بِالْوَيْلِ وَ التَّبْوِيرِ أَنْ يَكُونَ رَأْسُ أَبِي الْحُسَيْنِ ابْنِ فَاطِمَةَ وَ عَلِيٍّ مَنصُوباً عَلَى بَابِ مَدِينَتِكُمْ وَ هُوَ وَدِيعَةُ رَسُولِ اللَّهِ فِيكُمْ فَأَبْشِرْ بِالْخِزْيِ وَ النَّدَامَةِ عَداً إِذَا جُمِعَ النَّاسُ لِيَوْمِ الْقِيَامَةِ

Then Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Woe be unto you^{-la}, O Yazeed^{-la}! If you^{-la} only knew what is that you^{-la} have done and what is that which you^{-la} have perpetrated upon my^{-asws} father^{-asws}, and my^{-asws} family members, and my^{-asws} brother^{-asws}, and my^{-asws} uncles^{-asws}, then you would flee to be in the mountain and sleep on the ashes and call for the doom and ruination, if the head of my^{-asws} father^{-asws} Al-Husayn^{-asws} son^{-asws} of Fatima^{-asws} were to be installed upon the door of your^{-la} city and he^{-asws} was an entrustment of Rasool-Allah^{-saww} among you all! So receive news of the disgrace and the regret tomorrow when the people shall gather for the Day of Qiyamah!'

وَقَالَ الْمُفِيدُ ثُمَّ دَعَا بِالنِّسَاءِ وَ الصِّبْيَانِ فَأَجْلَسُوا بَيْنَ يَدَيْهِ فَرَأَى هَيْئَةً قَبِيحَةً فَقَالَ قَبَّحَ اللَّهُ ابْنَ مَرْجَانَةَ لَوْ كَانَتْ بَيْنَكُمْ وَ بَيْنَهُ قَرَابَةٌ وَ رَجِمَ مَا فَعَلَ هَذَا بِكُمْ وَ لَا بَعَثَ بِكُمْ عَلَى هَذَا

And Al-Mufeed said, 'Then he^{-la} for the womenfolk and the children and they were seated in front of him^{-la}. He^{-la} saw a hostile gathering. He^{-la} said: 'May Allah^{-azwj} Uglify Ibn Marjana^{-la}! Had there been kinship and relationship between him^{-la} and you^{-asws} all, he^{-la} would not have

done this with you^{-asws} and would not have dispatched you upon this (state)!' (This is a political statement as Yazeed^{-la} ordered exactly what Ibn Ziad -Ibn Marjana^{-la} executed – see Bihar Vol. 44)

فَقَالَتْ فَاطِمَةُ بِنْتُ الْحُسَيْنِ وَ لَمَّا جَلَسْنَا بَيْنَ يَدَيْ يَزِيدَ رَجُلٌ لَنَا فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ أَحْمَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِي هَذِهِ الْجَارِيَّةَ يَغْنِيَنِي وَ كُنْتُ جَارِيَّةً وَضِيئَةً فَأُرْعِدْتُ وَ ظَنَنْتُ أَنَّ ذَلِكَ جَائِزٌ لَهُمْ فَأَخَذْتُ بِثِيَابِ عَمَّتِي زَيْنَبَ وَ كَانَتْ تَعْلَمُ أَنَّ ذَلِكَ لَا يَكُونُ

(Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws} said: 'And when we^{-asws} were seated in front of Yazeed^{-la}, he^{-la} (tried to be) kind to us^{-asws}. A red man from the people of Syria stood up and said, 'O commander of the faithful! Gift this girl to me' – meaning me^{-asws}, and I^{-asws} was a little girl. So, I^{-asws} trembled and thought that it was permissible for them, and I^{-asws} grabbed the clothes of my^{-asws} aunt (Syeda) Zainab^{-asws}, and she^{-asws} had known that it cannot happen'.

وَ فِي رِوَايَةِ السَّيِّدِ قُلْتُ أُوتِيتُ وَ اسْتَحْدَمْتُ فَقَالَتْ عَمَّتِي لِلشَّامِيِّ كَذَبْتَ وَ اللَّهُ وَ لَوْ مِثُّ وَ اللَّهُ مَا ذَلِكَ لَكَ وَ لَا لَهُ

And in the report of the Seyyid, 'I^{-asws} said, 'Will I^{-asws} be sold and be made to serve?' My^{-asws} aunt^{-asws} said to the Syrian, 'By Allah^{-azwj}, you are lying! By Allah^{-azwj}, and even if I^{-asws} were to die, that will not be for you nor for him^{-la}!'

فَقَضَبَ يَزِيدُ وَ قَالَ كَذَبْتَ وَ اللَّهُ إِنَّ ذَلِكَ لِي وَ لَوْ شِئْتُ أَنْ أَفْعَلَ لَفَعَلْتُ قَالَتْ كَلًّا وَ اللَّهُ مَا جَعَلَ اللَّهُ لَكَ ذَلِكَ إِلَّا أَنْ تَخْرُجَ مِنْ مِلَّتِنَا وَ تَدِينَ بِغَيْرِهَا

Yazeed^{-la} was angered and said, 'You^{-asws} are lying! By Allah^{-azwj}, that is for me^{-la} (to decide), and if I^{-la} were to so desire to do so, I^{-la} would do it!' She^{-asws} said: 'Never! By Allah^{-azwj}! Allah^{-azwj} has not Made that to be for you^{-la}, except if you^{-la} were to exit from our religion and make it a religion with something else'.

فَاسْتَطَارَ يَزِيدُ غَضَبًا وَ قَالَ إِيَّايَ تَسْتَقْبِلِينَ هَذَا إِنَّمَا خَرَجَ مِنَ الدِّينِ أَبُوكَ وَ أَخُوكَ قَالَتْ زَيْنَبُ بِدِينِ اللَّهِ وَ دِينِ أَبِي وَ دِينِ أَخِي اهْتَدَيْتِ أَنْتَ وَ أَبُوكَ وَ جَدُّكَ إِنْ كُنْتُ مُسْلِمًا

Yazeed^{-la} flew with rage and said, 'Is it me^{-la} you^{-asws} are facing with this? But rather, your^{-asws} father^{-asws} and your^{-asws} brother^{-asws} exited from the religion!' (Syeda) Zainab^{-asws} said, 'It was by the religion of Allah^{-azwj} and the religion of my^{-asws} father^{-asws} and my^{-asws} brother^{-asws}, you^{-la} and your^{-asws} father and your^{-la} grandfather were guided, if you^{-la} were a Muslim'.

قَالَ كَذَبْتَ يَا عَدُوَّةَ اللَّهِ قَالَتْ لَهُ أَنْتَ أَمِيرُ تَشْتِمُ ظَالِمًا وَ تَفْهَرُ لِسُلْطَانِكَ فَكَأَنَّهُ اسْتَحْيَا وَ سَكَتَ

He^{-la} said, 'You^{-asws} are lying, O enemy of Allah^{-azwj}!' She^{-asws} said to him^{-la}, 'You^{-la} are a ruler who insults unjustly and is coercive of your^{-la} authority. It is as if you^{-la} are ashamed!' And she^{-asws} was silent.

وَ عَادَ الشَّامِيُّ فَقَالَ هَبْ لِي هَذِهِ الْجَارِيَّةَ فَقَالَ لَهُ يَزِيدُ اعْزُبْ وَ هَبِ اللَّهُ لَكَ حَتْفًا قَاضِيًا

And the Syrian repeated. He said, 'Gift this girl to me!' Yazeed^{-la} said to him, 'Be celibate! May Allah^{-azwj} Gift you a Decreed death!'

و فِي بَعْضِ الْكُتُبِ قَالَتْ أُمُّ كُثُومٍ لِلشَّامِيِّ اسْكُتْ يَا لَكَغِ الرِّجَالِ قَطَعَ اللَّهُ لِسَانَكَ وَ أَعْمَى عَيْنَيْكَ وَ أَتَيْسَ يَدَيْكَ وَ جَعَلَ النَّارَ مَثْوَاكَ إِنَّ أَوْلَادَ الْأَنْبِيَاءِ لَا يَكُونُونَ خَدَمَةً لِأَوْلَادِ الْأَدْعِيَاءِ

And in one of the books, ‘(Syeda) Umm Kulsoom^{-asws} said to the Syrian: ‘Be quiet, O depraved man! May Allah^{-azwj} Cut off your tongue and Blind your eyes, and Dry your hand, and Make the Fire to be your abode! The children of the Prophets^{-as} cannot happen to be servants of the children of adopted ones!’

قَالَ فَوَ اللَّهُ مَا اسْتَتَمَّ كَلَامُهَا حَتَّى أَجَابَ اللَّهُ دُعَاءَهَا فِي ذَلِكَ الرَّجُلِ فَقَالَتْ الْحَمْدُ لِلَّهِ الَّذِي عَجَّلَ لَكَ الْعُقُوبَةَ فِي الدُّنْيَا قَبْلَ الْآخِرَةِ فَهَذَا جَزَاءُ مَنْ يَتَعَرَّضُ لِحَرَمِ رَسُولِ اللَّهِ ص

He (the narrator) said, ‘By Allah^{-azwj}! Her^{-asws} speech had not even completed until Allah^{-azwj} Answered her^{-asws} supplication regarding that man. She^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made the Punishment for you to be in the world before the Hereafter. So this is a Recompense of the one who objects to the sanctimonious ones of Rasool-Allah^{-saww}!’

و فِي رَوَايَةِ السَّيِّدِ رَحِمَهُ اللَّهُ فَقَالَ الشَّامِيُّ مَنْ هَذِهِ الْجَارِيَةُ فَقَالَ يَزِيدُ هَذِهِ فَاطِمَةُ بِنْتُ الْحُسَيْنِ وَ تِلْكَ زَيْنَبُ بِنْتُ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ الشَّامِيُّ الْحُسَيْنُ ابْنُ فَاطِمَةَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ قَالَ نَعَمْ

And in the report of the Seyyid, may Allah^{-azwj} have Mercy on him, ‘The Syrian said, ‘Who is this girl?’ Yazeed^{-la} said, ‘This is (Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws}, and that is (Syeda) Zainab^{-asws} Bint Ali^{-asws} Bin Abu Talib^{-asws}’. The Syrian said, ‘Al-Husayn^{-asws} son^{-asws} of (Syeda) Fatima^{-asws} and Ali^{-asws} Bin Abu Talib^{-asws}?’ He^{-la} said, ‘Yes’.

فَقَالَ الشَّامِيُّ لَعَنَكَ اللَّهُ يَا يَزِيدُ تَقْتُلُ عِتْرَةَ نَبِيِّكَ وَ تَسْبِي دُرَيْتَهُ وَ اللَّهُ مَا تَوَهَّشْتَ إِلَّا أَنَّهُمْ سَبَّيَ الرُّومَ فَقَالَ يَزِيدُ وَ اللَّهُ لَا لِحِقْنِكَ بِهِمْ ثُمَّ أَمَرَ بِهِ فَضُرِبَ عُنُقُهُ

The Syrian said, ‘May Allah^{-azwj} Curse you^{-la}, O Yazeed^{-la}! You^{-la} have killed the family of your^{-la} Prophet^{-saww} and have made captives of his^{-saww} offspring? By Allah^{-azwj}! I did not assume except that they^{-asws} were captives of Rome!’ Yazeed^{-la} said, ‘By Allah^{-azwj}! I^{-la} shall join you with them!’ Then he^{-la} ordered with him, and his neck was struck off’.

قَالَ السَّيِّدُ وَ دَعَا يَزِيدُ الْخَاطِبَ وَ أَمَرَهُ أَنْ يَصْعَدَ الْمُنْبَرَ فَبَدَأَ الْحُسَيْنَ وَ أَبَاهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَصَعِدَ وَ بَالَغَ فِي ذَمِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْحُسَيْنِ الشَّهِيدِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ الْمَدْحِ لِمُعَاوِيَةَ وَ يَزِيدَ

The Seyyid said, ‘And Yazeed^{-la} called for the speaker and ordered him to ascend the pulpit and condemn Al-Husayn^{-asws} and his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}. He^{-la} ascended and delivered (sermon) in condemnation of Amir Al-Momineen^{-asws}, and Al-Husayn^{-asws} the martyr, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and (he^{-la} delivered) the praises for Muawiya^{-la} and Yazeed^{-la}.

فَصَاحَ بِهِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ تِلْكَ أَيْهَا الْخَاطِبُ اسْتَبْرَيْتَ مَرْضَاةَ الْمَخْلُوقِ بِسُخْطِ الْخَالِقِ فَتَبَوَّأَ مَقْعَدَكَ مِنَ النَّارِ

Ali^{-asws} Bin Al-Husayn^{-asws} shouted at him^{-la}: ‘Woe be unto you, O you speaker! You are buying the pleasure of the created being for incurring the Wrath of the Creator? So assume your^{-la} seat from the Fire!’

وَلَقَدْ أَحْسَنَ ابْنُ سِنَانٍ الْخَفَاجِيُّ فِي وَصْفِ أَمِيرِ الْمُؤْمِنِينَ ع يَقُولُهُ-

وَبَسِيفِهِ نُصِبَتْ لَكُمْ أَعْوَادُهَا

أَعْلَى الْمَنَابِرِ تُغْلَوْنَ بِسَيْفِهِ-

And Ibn Sinan Al-Khafajy has been excellent in describing Amir Al-Momineen^{-asws} by his^{-asws} words, 'Is it upon the pulpits you^{-la} are cursing by reviling him^{-asws}, and it was by his^{-asws} sword its pillar were installed for you all!'

وَقَالَ صَاحِبُ الْمَنَابِرِ وَغَيْرُهُ رُوِيَ أَنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَمَرَ يَمْنِيْرَ وَحُطِيبٍ لِيُخْبِرَ النَّاسَ بِمَسَاوِي الْحُسَيْنِ وَ عَلِيٍّ ع وَ مَا فَعَلَا فَصَعِدَ الْحُطِيبُ الْمَنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ أَكْثَرَ الْوَقِيعَةَ فِي عَلِيٍّ وَ الْحُسَيْنِ وَ أَطْنَبَ فِي تَقْرِيطِ مُعَاوِيَةَ وَ يَزِيدَ لَعَنَهُمَا اللَّهُ فَذَكَرَهُمَا بِكُلِّ جَمِيلٍ قَالَ

And the author of 'Al-Manaqib' and someone else said, 'It is reported that Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} ordered to the pulpits and the speakers to inform the people with the evil of Al-Husayn^{-asws} and Ali^{-asws}, and what they^{-asws} had both done. The speaker ascended the pulpit. He^{-la} praised Allah^{-azwj} Allah^{-azwj} and extolled upon Him^{-azwj}, the frequented a lot in talking bad regarding Ali^{-asws} and Al-Husayn^{-asws} and amplified in praising Muawiya^{-la} and Yazeed^{-la}, may Allah^{-azwj} Curse them^{-la} both, and he^{-la} mentioned them^{-asws} with every beauty.

فَصَاحَ بِهِ عَلِيُّ بْنُ الْحُسَيْنِ وَبَلَكَ أَتَيْهَا الْحَاطِبُ اشْتَرَيْتَ مَرْضَاةَ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ فَتَبَوَّأَ مَقْعَدَكَ مِنَ النَّارِ

Ali^{-asws} Bin Al-Husayn^{-asws} shouted at him^{-la}: 'Woe be unto you^{-la}, O you speaker! You^{-la} are buying the pleasure of a Created being by incurring the Wrath of the Creator? So assume your^{-la} seat from the Fire!'

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا يَزِيدُ أَتَذُنُّ لِي حَتَّى أَصْعَدَ هَذِهِ الْأَعْوَادَ فَأَتَكَلَّمَ بِكَلِمَاتٍ لِلَّهِ فِيهِنَّ رِضًا وَ لِهَؤُلَاءِ الْجُلَسَاءِ فِيهِنَّ أَجْرٌ وَ ثَوَابٌ

Then Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O Yazeed^{-la}! Will you^{-la} permit for me^{-asws} until I^{-asws} ascend these pillars (pulpit) and speak with words wherein would be Pleasure for Allah^{-azwj}, and for these gatherers would be Recompense and Reward for them?'

قَالَ فَأَنَّى يَزِيدُ عَلَيْهِ ذَلِكَ فَقَالَ النَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ أَتَذُنُّ لَهُ فَلْيَصْعِدِ الْمَنْبَرِ فَلَعَلَّنَا نَسْمَعُ مِنْهُ شَيْئًا فَقَالَ إِنَّهُ إِنْ صَعِدَ لَمْ يَنْزِلْ إِلَّا بِفَضِيحَةٍ وَ بِفَضِيحَةٍ آلِ أَبِي سَفْيَانَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا قَدَرُ مَا يُحْسِنُ هَذَا فَقَالَ إِنَّهُ مِنْ أَهْلِ بَيْتٍ قَدْ رَفُّوا الْعِلْمَ رَفًّا

He (the narrator) said, 'Yazeed^{-la} refused that to him^{-asws}. The people said, 'O commander of the faithful! Allow for him^{-asws} to ascend the pulpit, perhaps we can listen to something from him^{-asws}!' He^{-la} said, 'If he^{-asws} were to ascend, he^{-asws} will not ascend except by exposing me^{-la} and exposing the progeny of Abu Sufyan'. It was said to him^{-asws}, 'O commander of the faithful! And what make you^{-la} determine this one^{-asws} will not be good?' He^{-la} said, 'He^{-asws} from the People^{-asws} of the Household who have been fed the knowledge with a feeding'.

قَالَ فَلَمْ يَزَالُوا بِهِ حَتَّى أَذِنَ لَهُ فَصَعِدَ الْمَنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ حُطِبَ حُطْبَةً أَبْكَى مِنْهَا الْعُيُونَ وَ أَوْجَلَ مِنْهَا الْقُلُوبَ

He (the narrator) said, 'They did not cease with him^{-la} until he^{-la} permitted for him^{-asws}. He^{-asws} ascended the pulpit. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then preached such a sermon, the eyes of most of them cried and the hearts were fearful from it.

ثُمَّ قَالَ أَيُّهَا النَّاسُ أُعْطِينَا سِتًّا وَ فَضَّلْنَا بِسَبْعٍ أُعْطِينَا الْعِلْمَ وَ الْحِلْمَ وَ السَّمَاخَةَ وَ الْفَصَاحَةَ وَ الشَّجَاعَةَ وَ الْمَحَبَّةَ فِي قُلُوبِ الْمُؤْمِنِينَ

Then he^{-asws} said: 'O you people! We^{-asws} have been Given six and have been Preferred with seven! We^{-asws} have been Given the knowledge, and the wisdom, and the excusing, and the eloquence, and the bravery, and the love to be in the hearts of the Momineen!

وَ فَضَّلْنَا بِأَنَّ مِنَ النَّبِيِّ الْمُخْتَارَ مُحَمَّدًا وَ مِنَ الصِّدِّيقِ وَ مِنَ الطَّيِّارِ وَ مِنَ أَسَدِ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ مِنَ سِبْطِ هَذِهِ الْأُمَّةِ

And we^{-asws} are Preferred with that the Prophet^{-azwj}, the Chosen Muhammad^{-saww} is from us^{-asws}, and from us^{-asws} is the truthful (Ali^{-asws}), and from us^{-asws} is the flier (Ja'far^{-asws}), and from us is the lion of Allah^{-azwj} lion of His^{-azwj} Rasool^{-saww} (Hamza^{-asws}), and from us^{-asws} are the two chiefs of this community (Al-Hassan^{-asws} and Al-Husayn^{-asws}).

مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي أَنْبَأْتُهُ بِحَسْبِي وَ نَسِي أَيُّهَا النَّاسُ أَنَا ابْنُ مَكَّةَ وَ مِنِّي أَنَا ابْنُ زَمْزَمَ وَ الصَّفَا أَنَا ابْنُ مَنْ حَمَلَ الرِّجْلَ بِأَطْرَافِ الرِّدَا أَنَا ابْنُ خَيْرٍ مِنْ أَتَزَرَ وَ أَتَدَى أَنَا ابْنُ خَيْرٍ مِنْ أَتَعَلَ وَ أَحْتَفَى

One who recognises me^{-asws}, so he has recognised me^{-asws}, and one who does not recognise me^{-asws}, I^{-asws} shall inform him^{-asws} of my^{-asws} affiliation and my^{-asws} lineage. O you people! I^{-asws} and a son^{-asws} of Makkah and Mina! I^{-asws} am a son^{-asws} of Zamzam and Al-Safa! I^{-asws} am a son^{-asws} of the one who attacked the pillars of the parties of apostasy! I^{-asws} am a son^{-asws} of the best ones to wear a cloak! I^{-asws} am a son^{-asws} of best ones wearing the slippers and are bare-footed!

أَنَا ابْنُ خَيْرٍ مِنْ طَافَ وَ سَعَى أَنَا ابْنُ خَيْرٍ مِنْ حَجَّ وَ لَجَى أَنَا ابْنُ مَنْ حَمَلَ عَلَى الْبُرَاقِ فِي الْهَوَاءِ أَنَا ابْنُ مَنْ أُسْرِى بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى أَنَا ابْنُ مَنْ بَلَغَ بِهِ جَبْرِئِيلُ إِلَى سِدْرَةِ الْمُتَنَهَى أَنَا ابْنُ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

I^{-asws} am the son^{-asws} of the best one to perform Tawaaf and Sa'ee! I^{-asws} am the son^{-asws} of the best ones to perform Hajj and exclaim Talibiyya! I^{-asws} am the son^{-asws} of the one who was carried upon Al-Buraq in the air! I^{-asws} am the son^{-asws} of the one who was ascended with, **from the Sacred Masjid to Masjid Al-Aqsa [17:1]**! I^{-asws} am the son^{-asws} of the one Jibraeel^{-as} reached with him^{-saww} to Sidrat Al-Muntaha! I^{-asws} am the son of the one, **he was (at a distance of) two bows or nearer [53:9]**.

أَنَا ابْنُ مَنْ صَلَّى بِمَلَائِكَةِ السَّمَاءِ أَنَا ابْنُ مَنْ أَوْحَى إِلَيْهِ الْجَبَلُ مَا أَوْحَى أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى أَنَا ابْنُ عَلِيٍّ الْمُرْتَضَى أَنَا ابْنُ مَنْ ضَرَبَ خِرَاطِيمَ الْخَلْقِ حَتَّى قَالُوا لَا إِلَهَ إِلَّا اللَّهُ

I^{-asws} am the son^{-asws} of the one^{-saww} who prayed Salat with the Angels of the sky! I^{-asws} am the son^{-asws} of the one^{-saww} Allah^{-azwj} the Majestic Revealed to him^{-saww} what He^{-azwj} Revealed! I^{-asws} am the son^{-asws} of Muhammad Al-Mustafa^{-saww}! I^{-asws} am the son^{-asws} of Ali Al-Murtaza^{-asws}! I^{-asws} am the son^{-asws} of the one who struck the snouts of the people until they said, 'There is no god except Allah^{-azwj}!'

أَنَا ابْنُ مَنْ ضَرَبَ بِيْنَيْ يَدَيْ رَسُولِ اللَّهِ بِسَيْفَيْنِ وَ طَعَنَ بِرُيْحَتَيْنِ وَ هَاجَرَ الْحِجْرَتَيْنِ وَ بَايَعَ الْبَيْعَتَيْنِ وَ قَاتَلَ بِنَدْرٍ وَ حَنْزٍ وَ لَمْ يَكْفُرْ بِاللَّهِ طَرْفَةَ عَيْنٍ

I^{-asws} am the son^{-asws} of the one^{-asws} who struck with two swords in front of Rasool-Allah^{-saww}, and stabbed with two spears, and emigrated the two emigrations, and pledged the two

allegiances, and fought at Badr, and Hunayn and did not commit Kufr with Allah^{-azwj} even for the blink of an eye!

أَنَا ابْنُ صَالِحِ الْمُؤْمِنِينَ وَ وَارِثِ النَّبِيِّينَ وَ قَامِعِ الْمُلْحِدِينَ وَ يَغْشُوبِ الْمُسْلِمِينَ وَ نُورِ الْمُجَاهِدِينَ وَ زَيْنِ الْعَابِدِينَ وَ تَاجِ الْبَكَائِينَ وَ أَصْبَرِ الصَّابِرِينَ وَ أَفْضَلِ الْقَائِمِينَ مِنْ آلِ يَاسِينَ رَسُولِ رَبِّ الْعَالَمِينَ

I^{-asws} am the son^{-asws} of the reconciler of the Momineen, and inheritor of the Prophets^{-as}, and suppressor of the atheists, and leader of the Muslims, and Noor of the fighters, and adornment of the worshippers, and crow of the crying ones, and most patient of the patient ones, and most superior of the one standing from the family of Yaseen^{-saww} Rasool^{-saww} of Lord^{-azwj} of the worlds!

أَنَا ابْنُ الْمُؤَيَّدِ بِجِبْرِئِيلِ الْمَنْصُورِ بِمِكَائِيلِ أَنَا ابْنُ الْمُحَامِي عَنْ حَرَمِ الْمُسْلِمِينَ وَ قَاتِلِ الْفَارِغِينَ وَ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمُجَاهِدِ أَعْدَاءَهُ النَّاصِبِينَ وَ أَفْخَرِ مَنْ مَشَى مِنْ قُرَيْشٍ أَجْمَعِينَ وَ أَوَّلِ مَنْ أَجَابَ وَ اسْتَجَابَ لِلَّهِ وَ لِرَسُولِهِ مِنَ الْمُؤْمِنِينَ وَ أَوَّلِ السَّابِقِينَ وَ قَاصِمِ الْمُعْتَدِينَ وَ مُبِيدِ الْمُشْرِكِينَ وَ سَهْمٍ مِنْ مَرَامِي اللَّهِ عَلَى الْمُنَافِقِينَ

I^{-asws} am the son of the one supported by Jibraeel^{-as}, the helped by Mikaeel^{-as} I^{-asws} am the son^{-asws} of the protector of the sanctimonious ones of the Muslims, and killer of the renegades, and the allegiance-breakers, and the deviants, and the fighter of his^{-saww} enemies, the hostile ones, and the most pride-worthy of the ones to had walked from the entirety of Quraysh, and the first one from the Momineen to respond and answer to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and the first of the foremost ones, and breaker of the transgressors, and distancer of the Polytheists, and an arrow from the shooters of Allah^{-azwj} at the hypocrites.

وَ لِسَانِ حِكْمَةِ الْعَابِدِينَ وَ نَاصِرِ دِينِ اللَّهِ وَ وَلِيِّ أَمْرِ اللَّهِ وَ بُسْتَانِ حِكْمَةِ اللَّهِ وَ عَيْنِي عَلَيْهِ سَمِيعٌ سَخِيٌّ هَيَّ يُهْلُولُ رُكْبِي أَبْطَحِي رَضِي مَقْدَامُ هُمَامٍ صَابِرٍ صَوَامٍ مُهَذَّبٍ قَوَامٍ قَاطِعِ الْأَصْلَابِ وَ مُفَرِّقِ الْأَحْزَابِ

And the tongue of wisdom of the worshippers, and helper of the religion of Allah^{-azwj}, and in charge of the Commands of Allah^{-azwj}, and orchard of the Wisdom of Allah^{-azwj}, and receptacle of His^{-azwj} Knowledge, pardoner, generous, brilliant, invoker, pure, the main path, pleasing, vanguard, important, patient, fasting one, courteous, straight, cutter of the slabs, separator of the (enemy) allies!

أَرْبَطُهُمْ عَنَانًا وَ أَتْبَعَهُمْ جَنَانًا وَ أَمْضَاهُمْ عَزِيمَةً وَ أَشَدَّهُمْ شَكِيمَةً أَسَدٌ نَابِلٌ يَطْحُتُهُمْ فِي الْخُرُوبِ إِذَا ارْتَدَلَتِ الْأَيْسَةُ وَ قُرُبَتِ الْأَعِنَّةُ طَحَنَ الرَّحَى وَ يَذْرُؤُهُمْ فِيهَا دَرُوهُ الرِّيحِ الْهَشِيمَ لَيْثُ الْحِجَارِ وَ كَبَشُ الْعِرَاقِ مَكِّيٌّ مَدِينِيٌّ خَفِيٌّ عَقِيٌّ بَدْرِيٌّ أُحْدِيٌّ شَجَرِيٌّ مُهَاجِرِيٌّ مِنَ الْعَرَبِ سَيِّدُهَا

He^{-asws} is the most tying of them of reins, and their most steadfast of shielding, and their most accomplished of determination, and the severest of them in biting. A bold lion, he^{-asws} grinded them in the wards when the blades clashed and the armies drew closer, grinding of the mill, and he^{-asws} scattered them during it with a scattering of the wild wind. Lion of Al-Hijaz, and battering ram of Al-Iraq, Makkan, Medinite, of Aqaba, participant of Badr, Ohad, with family tree, emigrant from the Arabs, its chief.

وَ مِنْ الْوَعَى لَيْثُهَا وَارِثُ الْمَشْعَرَيْنِ وَ أَبُو السَّبْطَيْنِ الْحُسَيْنِ وَ الْحُسَيْنِ ذَاكَ جَدِّي عَلَيَّ بِنُ أَبِي طَالِبٍ

And from the battle, he^{-asws} was its lion, inheriting the slogans, and father^{-asws} of the two chiefs Al-Hassan^{-asws} and Al-Husayn^{-asws}. That is my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}!

ثُمَّ قَالَ أَنَا ابْنُ فَاطِمَةَ الزَّهْرَاءِ أَنَا ابْنُ سَيِّدَةِ النِّسَاءِ فَلَمْ يَزَلْ يَقُولُ أَنَا أَنَا حَتَّى صَحَّ النَّاسُ بِالْبُكَاءِ وَ النَّحِيبِ وَ حَشِيَّ يَزِيدُ لَعْنَةُ اللَّهِ أَنْ يَكُونَ فِتْنَةً فَأَمَرَ الْمُؤَذِّنَ فَقَطَعَ عَلَيْهِ الْكَلَامَ

Then he^{-asws} said: 'I^{-asws} am the son^{-asws} of Fatima Al-Zahra^{-asws}! I^{-asws} am the son^{-asws} of chieftess of the women!' He^{-asws} did not cease to be saying, 'I^{-asws} am the son^{-asws}!' until the people clamoured with the crying and the lamenting, and Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} feared that discord would take place, so he^{-la} ordered the Muezzin to cut off his^{-asws} talk.

فَلَمَّا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ عَلِيٌّ لَا شَيْءَ أَكْبَرُ مِنَ اللَّهِ فَلَمَّا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ عَلِيٌّ بُنُ الْحُسَيْنِ شَهِدَ بِمَا شَعَرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي فَلَمَّا

When the Muezzin said (proclaimed) 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!', Ali^{-asws} said: 'There is nothing greater than Allah^{-azwj}'. When he said, 'I testify that there is no god except Allah^{-azwj}!' Ali^{-asws} Bin Al-Husayn^{-asws} said: 'My^{-asws} hair and my^{-asws} skin, and my^{-asws} flesh, and my^{-asws} blood testify with it!'

قَالَ الْمُؤَذِّنُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ التَّفَتَ مِنْ فَوْقِ الْمِنْبَرِ إِلَى يَزِيدَ فَقَالَ مُحَمَّدٌ هَذَا جَدِّي أَمْ جَدُّكَ يَا يَزِيدُ فَإِنْ زَعَمْتَ أَنَّهُ جَدُّكَ فَقَدْ كَذَبْتَ وَ كَفَرْتَ وَ إِنْ زَعَمْتَ أَنَّهُ جَدِّي فَلِمَ قَتَلْتَ عِتْرَتَهُ

The Muezzin said, 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!' He^{-asws} turned around from above the pulpit toward Yazeed^{-la} and he^{-asws} said: 'This Muhammad^{-saww}, is he^{-saww} my^{-asws} grandfather^{-saww} or your^{-la} grandfather? O Yazeed^{-la}! If you^{-la} were to claim that he^{-saww} is your^{-la} grandfather, so you^{-la} would be lying and committed Kufr, and if you^{-la} were to claim he^{-saww} is my^{-asws} grandfather^{-saww}, then why did you^{-la} kill his^{-saww} offspring?'

قَالَ وَ فَرَعَ الْمُؤَذِّنُ مِنَ الْأَذَانِ وَ الْإِقَامَةِ وَ تَقَدَّمَ يَزِيدُ فَصَلَّى صَلَاةَ الظُّهْرِ

He (the narrator) said, 'And the Muezzin was free from (proclaiming) the Azaan and the Iqaamah, and Yazeed^{-la} proceeded (to lead). He^{-la} prayed Salat Al-Zohr'.

قَالَ وَ رُوِيَ أَنَّهُ كَانَ فِي مَجْلِسِ يَزِيدَ هَذَا خَبَرٌ مِنْ أَخْبَارِ الْيَهُودِ فَقَالَ مَنْ هَذَا الْغُلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هُوَ عَلِيٌّ بُنُ الْحُسَيْنِ قَالَ فَمَنِ الْحُسَيْنُ قَالَ ابْنُ عَلِيٍّ بِنِ أَبِي طَالِبٍ قَالَ فَمَنْ أُمُّهُ قَالَ أُمُّهُ فَاطِمَةُ بِنْتُ مُحَمَّدٍ

He (the narrator) said, 'And it is reported that in this gathering of Yazeed^{-la}, there was Rabbi from the Rabbis of the Jews. He said, 'Who is this boy, O commander of the faithful?' He^{-la} said, 'He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}'. He said, 'So, who is Al-Husayn^{-asws}?' He^{-la} said, 'Son^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'So who is his^{-asws} mother^{-asws}?' He^{-la} said, 'His^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}'.

فَقَالَ الْخَبَرُ يَا سُبْحَانَ اللَّهِ فَهَذَا ابْنُ بِنْتِ نَبِيِّكُمْ فَتَلْتُمُوهُ فِي هَذِهِ السَّرْعَةِ بِفَسْمَا خَلَفْتُمُوهُ فِي دُرَّتِيهِ وَ اللَّهُ لَوْ تَرَكَ فِينَا مُوسَى بُنُ عِمْرَانَ سَبْطاً مِنْ صُلْبِهِ لَطَنَّا أَنَا كُنَّا نَعْبُدُهُ مِنْ دُونِ رَبَّنَا وَ أَنْتُمْ إِنَّمَا فَارَقْتُمْ نَبِيَكُمْ بِالْأَمْسِ فَوُتِبْتُمْ عَلَى ابْنِهِ فَتَلْتُمُوهُ سَوْءَةً لَكُمْ مِنْ أُمَّةٍ -

The Rabbi said, 'Glory be to Allah^{-azwj}! So, this is a son^{-asws} of the daughter^{-asws} of your Prophet^{-saww} you^{-la} have killed so quickly? Evil is what you^{-la} have replaced regarding his^{-saww} offspring. By Allah^{-azwj}! If Musa^{-as} Bin Imran^{-as} had left behind among us a grandson from his^{-as} lineage, we think we would have worshipped him from besides our Lord^{-azwj}, and rather you (Muslims) have only separated from your Prophet^{-saww} yesterday, and you targeted (the children of) his^{-saww} daughter^{-asws}? Evil is for you all, as a nation'.

قَالَ فَأَمْرٌ بِهِ يَزِيدُ لَعْنَةَ اللَّهِ فَوْجِيَّ فِي حَلْفِهِ ثَلَاثًا فَقَامَ الْحَبْرُ وَهُوَ يَقُولُ إِنَّ شَيْئَكُمْ فَاضْرِبُونِي وَ إِنْ شِئْتُمْ فَأَقْتُلُونِي أَوْ قَدِّرُونِي فَلِئِي أَجِدُ فِي التَّوْرَةِ أَنَّ مَنْ قَتَلَ ذُرِّيَّةَ نَبِيٍّ لَا يَزَالُ مَلْعُونًا أَبَدًا مَا بَقِيَ فَإِذَا مَاتَ يُصَلِّيهِ اللَّهُ نَارَ جَهَنَّمَ -

He (the narrator) said, 'Yazeed^{-la} ordered with him, so he was pained (by whip) in his neck, thrice. The Monk stood up and he was saying, 'If you^{-la} so desire, then hit me, and if you^{-la} so desire then kill me, or expel me, for I have found in the Torah that the one who kills offspring of a Prophet^{-as} will not cease to be Accursed, ever, for as long as he remains. And when he dies, Allah^{-azwj} would Make him^{-la} arrive to the Fire of Hell!''⁷⁴

و رَوَى الصَّدُوقُ فِي الْأَمَّالِي عَنْ مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ نَصْرِ بْنِ مُزَاجِمٍ عَنْ لُوطِ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ ص قَالَتْ ثُمَّ إِنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَمَرَ بِنِسَاءِ الْحُسَيْنِ فَحَبَسَ [فَحَبَسَ] مَعَ عَلِيٍّ بْنِ الْحُسَيْنِ ع فِي تَحْسِيسٍ لَا يَكُونُهُمْ مِنْ حَرٍّ وَلَا قَرٍّ حَتَّى تَقَشَّرَتْ وَجُوهُهُمْ

And it reported by Al Sadouq in 'Al Amaali', from Majaylawiya, from his uncle, from Al Kufy, from Nasr Bin Muazhim, from Lut Bin Yahya, from Al Haris Bin Ka'ab,

'From (Syeda) Fatima^{-asws} Bint Ali^{-asws} having said: 'Then Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, ordered with the womenfolk of Al-Husayn^{-asws}, so they^{-asws} were imprisoned along with Ali^{-asws} Bin Al-Husayn^{-asws} in a prison they^{-asws} could neither hide from the heat nor the cold, until their^{-asws} faces peeled off.

و لَمْ يُرَفَّعْ بِبَيْتِ الْمَقْدِسِ حَجَرٌ عَلَى وَجْهِ الْأَرْضِ إِلَّا وَجَدَ تَحْتَهُ دَمَ عَيْيَظٍ وَ أَبْصَرَ النَّاسُ الشَّمْسَ عَلَى الْحِيطَانِ حُمْرَاءَ كَأَنَّهَا الْمَلَاحِفُ الْمُعَصَّرَةُ إِلَى أَنْ خَرَجَ عَلِيُّ بْنُ الْحُسَيْنِ بِالتَّسْوَةِ وَ رَدَّ رَأْسَ الْحُسَيْنِ ع إِلَى كَرْبَلَاءَ

And no stone in Bayt Al-Maqdis was raised from the surface of the ground except and fresh blood was seen, and the people sighted the sun upon the walls as being red, as if these had been dyed with a dye, up to the going out by Ali^{-asws} Bin Al-Husayn^{-asws} with the womenfolk and return of the (holy) head of Al-Husayn^{-asws} to Karbala'.

و قَالَ ابْنُ نَمَا وَ رَأَتْ سَكِينَةَ فِي مَنَامِهَا وَ هِيَ بِدِمَشْقَ كَأَنَّ حُمْسَةَ نُجَبٍ مِنْ نُورٍ قَدْ أَقْبَلَتْ وَ عَلَى كُلِّ نَجَبٍ شَيْخٌ وَ الْمَلَائِكَةُ مُخَدِّقَةٌ بِهِمْ وَ مَعَهُمْ وَصِيفٌ يَمْشِي فَمَضَى النُّجَبُ وَ أَقْبَلَ الْوَصِيفُ إِلَيْهِ وَ قَرَّبَ مِئِي وَ قَالَ يَا سَكِينَةُ إِنَّ جَدَّكَ يُسَلِّمُ عَلَيْكَ فَقُلْتُ وَ عَلَى رَسُولِ اللَّهِ السَّلَامُ يَا رَسُولَ مَنْ أَنْتَ

And Ibn Nama said, 'And Seekeyna^{-asws} saw in her^{-asws} dream while she^{-asws} was at Damascus, as if five rides of light had come and upon each of the rides was a Sheikh, and the Angels were all around them, and with them was a servant walking. The rides continued and the servant came to me^{-asws} and was close to me^{-asws}, and said, 'O Seekeyna^{-asws}! Your^{-asws} grandfather^{-saww}

⁷⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 15

greeted unto you^{-asws}. I^{-asws} said: 'And upon Rasool-Allah be the greetings. O messenger! Who are you?'

قَالَ وَصِيفٌ مِنْ وَصَائِفِ الْجَنَّةِ فَقُلْتُ مَنْ هَؤُلَاءِ الْمَشِيخَةُ الَّذِينَ جَاءُوا عَلَى النُّجْبِ قَالَ الْأَوَّلُ آدَمُ صَفْوَةُ اللَّهِ وَ الثَّانِي إِبْرَاهِيمُ خَلِيلُ اللَّهِ وَ الثَّالِثُ مُوسَى كَلِيمُ اللَّهِ وَ الرَّابِعُ عِيسَى رُوحُ اللَّهِ

He said, 'A servant from the servants of Paradise'. I^{-asws} said: 'Who are these elders, the ones who came upon the rides?' He said, 'The first of them is Adam^{-as}, elite of Allah^{-azwj}, and the second is Ibrahim^{-saww}, Friend of Allah^{-azwj}, and the third is Musa^{-as}, speaker with Allah^{-azwj}, and the fourth is Isa^{-as}, spirit of Allah^{-azwj}'.

فَقُلْتُ مَنْ هَذَا الْقَابِضُ عَلَى لِحْيَتِهِ يَسْقُطُ مَرَّةً وَ يَقُومُ أُخْرَى فَقَالَ جَدُّكَ رَسُولُ اللَّهِ ص فَقُلْتُ وَ أَتَيْنَ هُمْ قَاصِدُونَ قَالَ إِلَى أَبِيكَ الْحُسَيْنِ

I^{-asws} said: 'Who is this one holding his beard, falling at times, and standing at times?' He said, 'Your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'. I^{-asws} said: 'And where are they^{-as} heading to?' He said, 'To your^{-asws} father^{-asws} Al-Husayn^{-asws}'.

فَأَقْبَلْتُ أَسْعَى فِي طَلَبِهِ لِأَعْرِفَهُ مَا صَنَعَ بَنَا الظَّالِمُونَ بَعْدَهُ فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ أَقْبَلْتُ خَمْسَةَ هَوَاجٍ مِنْ نُورٍ فِي كُلِّ هَوَاجٍ امْرَأَةٌ فَقُلْتُ مَنْ هَذِهِ النِّسْوَةُ الْمُقْبِلَاتُ

I^{-asws} turned back striving in searching for him^{-saww} to let him^{-saww} know what the oppressors had done with us^{-asws} after him^{-saww}. While I^{-asws} was like that when the five carriages of light came, in each carriage was a woman. I^{-asws} said: 'Who are these women coming over?'

قَالَ الْأُولَى حَوَاءُ أُمُّ الْبَشَرِ الثَّانِيَةُ آسِيَةُ بِنْتُ مُزَاحِمٍ وَ الثَّالِثَةُ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ الرَّابِعَةُ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ

He said, 'The first is Hawwa^{-as}, mother of the human beings, the second is Aasiya Bint Muzahim^{-as}, and the third is Maryam Bint Imran^{-as}, and the fourth is Khadeeja^{-asws} Bint Khuwaylid^{-asws}'.

فَقُلْتُ مِنَ الْخَامِسَةِ الْوَاضِعَةُ يَدَهَا عَلَى رَأْسِهَا تَسْقُطُ مَرَّةً وَ تَقُومُ أُخْرَى فَقَالَ جَدُّكَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أُمُّ أَبِيكَ

I^{-asws} said: 'Who is the fifth having placed her^{-asws} hand upon her^{-asws} head, falling at times and standing at times?' He said, 'Your^{-asws} grandmother^{-asws} (Syeda) Fatima^{-asws} Bint Muhammad^{-asws}, mother^{-asws} of your^{-asws} father^{-asws}'.

فَقُلْتُ وَ اللَّهِ لَأُخْبِرَنَّهَا مَا صُنِعَ بِهَا فَلَجِئْتُهَا وَ وَقَفْتُ بَيْنَ يَدَيْهَا أَبْكِي وَ أَقُولُ يَا أُمَّتَاهُ جَحَدُوا وَ اللَّهُ حَقَّنَا يَا أُمَّتَاهُ بَدَّدُوا وَ اللَّهُ شَمَلَنَا يَا أُمَّتَاهُ اسْتَبَاحُوا وَ اللَّهُ حَرَمَنَا يَا أُمَّتَاهُ قَتَلُوا وَ اللَّهُ الْحُسَيْنِ أَبَانَا

I^{-asws} said: 'By Allah^{-azwj}! I^{-asws} shall inform her^{-asws} of what has happened with us^{-asws}, and I^{-asws} stood in front of her^{-asws} crying, and I^{-asws} said: 'O mother^{-asws}! By Allah^{-azwj}, they rejected our^{-asws} rights! O mother^{-asws}! By Allah^{-azwj}, they wasted our^{-asws} covering! O mother^{-asws}! By Allah^{-azwj}, they legalised our^{-asws} sanctity! O mother^{-asws}! By Allah^{-azwj}, they killed our^{-asws} father^{-asws} Al-Husayn^{-asws}!'

فَقَالَتْ كُفِّي صَوْتَكَ يَا سَكِينَةَ فَقَدْ أَخْرَقْتَ كَبِدِي وَ قَطَعْتَ نِيَاطَ قَلْبِي هَذَا فَمِصُّ أَبِيكَ الْحُسَيْنِ مَعِيَ لَا يُفَارِقُنِي حَتَّى أَلْقَى اللَّهَ بِهِ

She^{-asws} said: 'Restrain your^{-asws} voice, O Seekeyna^{-asws}, for you^{-asws} have incinerated my^{-asws} liver and cut the veins of my^{-asws} heart! This is the shirt of your^{-asws} father^{-asws} with me^{-asws}. I^{-asws} will not separate from it until I^{-asws} meet Allah^{-azwj} with it'.

ثُمَّ انْتَبَهَتْ وَ ارْذَتْ كَيْمَانَ ذَلِكَ الْمَنَامِ وَ حَدَّثَتْ بِهِ أَهْلِي فَشَاعَ بَيْنَ النَّاسِ

Then I^{-asws} suddenly woke up and wanted to conceal that dream, and I^{-asws} narrated to my^{-asws} family with it, and it spread between the people'.

وَ قَالَ السَّيِّدُ وَ قَالَتْ سَكِينَةُ فَلَمَّا كَانَ الْيَوْمُ الرَّابِعُ مِنْ مُقَامِنَا رَأَيْتُ فِي الْمَنَامِ وَ ذَكَرْتُ مَنَامًا طَوِيلًا تَقُولُ فِي آخِرِهِ وَ رَأَيْتُ امْرَأَةً رَاكِبَةً فِي هُوْدَجٍ وَ يَدُهَا مَوْضُوعَةٌ عَلَى رَأْسِهَا فَسَأَلْتُ عَنْهَا فَقِيلَ لِي هَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أُمُّ أَبِيكَ

And the Seyyid said, 'And Seekeyna^{-asws} said, 'When it was the fourth day from our^{-asws} stay, I^{-asws} saw in the dream' – and she^{-asws} mentioned a lengthy dream, saying at the end of it: 'And I^{-asws} saw a woman riding in a carriage and her^{-asws} hand was placed upon her^{-asws} head. I^{-asws} asked about her^{-asws}. It was said, 'She^{-asws} is (Syeda) Fatima^{-asws} Bint Muhammad^{-asws}, mother^{-asws} of your^{-asws} father^{-asws}'.

فَقُلْتُ وَ اللَّهُ لَا أَنْطَلِقَنَّ إِلَيْهَا وَ لَا أُخْبِرُهَا بِمَا صَنَعَ بِنَا فَسَعَيْتُ مُبَادِرَةً نَحْوَهَا حَتَّى لَحِقْتُ بِهَا فَوَقَفْتُ بَيْنَ يَدَيْهَا أَبْكِي وَ أَقُولُ يَا أُمَّتَاهُ جَحَدُوا وَ اللَّهُ حَقُّنَا يَا أُمَّتَاهُ بَدُّوا وَ اللَّهُ سَمَلُنَا يَا أُمَّتَاهُ اسْتَبَاحُوا وَ اللَّهُ حَرَمَنَا يَا أُمَّتَاهُ قَتَلُوا وَ اللَّهُ الْحُسَيْنِ أَبَانَا

I^{-asws} said: 'By Allah^{-azwj}! I^{-asws} shall go to her^{-asws} and inform her^{-asws} with what had happened with us^{-asws}. So, I^{-asws} strived rushing towards her^{-asws} until I^{-asws} caught up with her^{-asws}. I^{-asws} stood in front of her^{-asws} crying and I^{-asws} said: 'O mother^{-asws}! By Allah^{-azwj}, they have rejected our^{-asws} rights! O mother^{-asws}! By Allah^{-azwj}, they wasted our^{-asws} covering! O mother^{-asws}! By Allah^{-azwj}, they legalised our^{-asws} sanctity! O mother^{-asws}! By Allah^{-azwj}, they killed our^{-asws} father^{-asws} Al-Husayn^{-asws}!'

فَقَالَتْ لِي كُفِّي صَوْتَكَ يَا سَكِينَةَ فَقَدْ قَطَعْتَ نِيَاطَ قَلْبِي هَذَا فَمِصُّ أَبِيكَ الْحُسَيْنِ ع- لَا يُفَارِقُنِي حَتَّى أَلْقَى اللَّهَ-

She^{-asws} said to me^{-asws}: 'Restrain your^{-asws} voice, O Seekeyna^{-asws}, for you^{-asws} have cut the veins of my^{-asws} heart! This is the shirt of your^{-asws} father^{-asws}. It will not separate from me^{-asws} until I^{-asws} meet Allah^{-azwj}!'

وَ قَالَ السَّيِّدُ وَ ابْنُ نَمَا وَ رَوَى ابْنُ هَلْبَعَةَ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَقِيتُ رَأْسَ الْجَالُوتِ فَقَالَ وَ اللَّهُ إِنَّ بَيْنِي وَ بَيْنَ دَاوُدَ لَسَبْعِينَ أَبًا وَ إِنَّ الْيَهُودَ تَلْقَانِي فَنُعْظِمُنِي وَ أَنْتُمْ لَيْسَ بَيْنَكُمْ وَ بَيْنَ ابْنِ نَبِيِّكُمْ إِلَّا أَبٌ وَاحِدٌ قَتَلْتُمُوهُ

And the Seyyid and Ibn Nama said, 'And it is reported by Lahiya, from Abu Al Aswad Muhammad Bin Abdul Rahman who said,

'Ra's Al-Jalout met me. He said, 'By Allah^{-azwj}! There are seventy fathers (generations) between me and Dawood^{-as}, and (whenever) the Jews meet me, they revere me, and you (Muslims),

⁷⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 16

there isn't between you and Muhammad^{-saww} except one father (generation), and you have killed him^{-asws} (Al-Husayn^{-asws})!'

وَرُوي عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ لَمَّا أَتَى بِرَأْسِ الْحُسَيْنِ إِلَى يَزِيدَ كَانَ يَتَخَذُ مَجَالِسَ الشَّرَابِ وَ يَأْتِي بِرَأْسِ الْحُسَيْنِ وَ يَضَعُهُ بَيْنَ يَدَيْهِ وَ يَشْرَبُ عَلَيْهِ

And it is reported from Zayn Al-Abideen^{-asws}: 'When they came with the (holy) head of my^{-asws} father^{-asws} Al-Husayn^{-asws} to Yazeed^{-la}, he^{-la} was in a gathering of drinking (wine), and they came with the (holy) head of Al-Husayn^{-asws} and placed it in front of him^{-la}, and he^{-asws} drank (a round) upon it.

فَحَضَرَ فِي مَجْلِسِهِ ذَاتَ يَوْمٍ رَسُولُ مَلِكِ الرُّومِ وَ كَانَ مِنْ أَشْرَافِ الرُّومِ وَ عَظَمَائِهِمْ فَقَالَ يَا مَلِكَ الْعَرَبِ هَذَا رَأْسُ مَنْ فَقَالَ لَهُ يَزِيدُ مَا لَكَ وَ هَذَا الرَّأْسُ

There was present in his^{-la} gathering that day, a messenger from the king of Rome, and he was from the nobles of Rome and their great ones. He said, 'O king of Arabs! Whose (holy) head is this?' Yazeed^{-la} said to him, 'What is it to you and this (holy) head?'

فَقَالَ إِنِّي إِذَا رَجَعْتُ إِلَى مَلِكِنَا يَسْأَلُنِي عَنْ كُلِّ شَيْءٍ رَأَيْتُهُ فَأَخْبِئْتُ أَنَّ أَخْبِرُهُ بِقِصَّةِ هَذَا الرَّأْسِ وَ صَاحِبِهِ حَتَّى يُشَارِكَ فِي الْفَرْحِ وَ السُّرُورِ فَقَالَ لَهُ يَزِيدُ هَذَا رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ الرُّومِيُّ وَ مَنْ أُمُّهُ فَقَالَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ

He said, 'I, when I shall return to our king, he will ask me about all things I had seen, so I loved to inform him with the story of this (holy) head and its owner until he participates with you^{-la} in the joy and cheerfulness'. Yazeed^{-la} said to him, 'This is the (holy) head of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'. The Roman said, 'And who is his^{-asws} mother^{-asws}?'. He^{-la} said, 'Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}'.

فَقَالَ النَّصْرَانِيُّ أَفَ لَكَ وَ لِدِينِكَ لِي دِينٌ أَحْسَنُ مِنْ دِينِكَ إِنَّ أَبِي مِنْ خَوَافِدِ دَاوُدَ ع وَ بَنِيهِ وَ بَنِيهِ آبَاءٌ كَثِيرَةٌ وَ النَّصَارَى يُعَظِّمُونِي وَ يَأْخُذُونَ مِنْ ثَرَابِ قَدَمِي تَبَرُّجاً بِأَبِي مِنْ خَوَافِدِ دَاوُدَ وَ أَنْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ رَسُولِ اللَّهِ وَ مَا بَيْنَهُ وَ بَيْنَ نَبِيِّكُمْ إِلَّا أُمٌّ وَاحِدَةٌ فَأَيُّ دِينٍ دِينُكُمْ

The Christian said, 'Ugh to you^{-la} and to your^{-la} religion! For me there is a religion better than your^{-la} religion. My father is from the lineage of Dawood^{-as}. Between me and him there are a lot of fathers (generations), and the Christians are revering me and taking from the soil of my feet for blessings with my father being from the lineage of Dawood^{-as}, and you (Muslims) are saying (he^{-asws} is) son^{-asws} of the daughter of Rasool-Allah^{-saww}, and there isn't between him^{-asws} and your Prophet^{-saww} except one mother. So, which religion is your religion?'

ثُمَّ قَالَ لِيَزِيدَ هَلْ سَمِعْتَ حَدِيثَ كَنِيسَةِ الْحَافِرِ فَقَالَ لَهُ قُلْ حَتَّى أَسْمَعَ فَقَالَ بَيْنَ عُمَانَ وَ الصَّيْنِ بَحْرٌ مَسِيرُهُ سَنَةٌ لَيْسَ فِيهَا عُمْرَانٌ إِلَّا بَلَدَةٌ وَاحِدَةٌ فِي وَسْطِ الْمَاءِ طُولُهَا ثَمَانُونَ فَرْسَخاً فِي ثَمَانِينَ مَا عَلَى وَجْهِ الْأَرْضِ بَلَدَةٌ أَكْبَرُ مِنْهَا وَ مِنْهَا يُحْمَلُ الْكَافُورُ وَ الْيَاقُوتُ أَشْجَارُهُمُ الْعُودُ وَ الْعَنْبَرُ وَ هِيَ فِي أَيْدِي النَّصَارَى لَا مَلِكٌ لِأَحَدٍ مِنَ الْمُلُوكِ فِيهَا سِوَاهُمْ

Then he said to Yazeed^{-la}, 'Have you^{-la} heard the narration of The Hoof Church?' He^{-la} said to him, 'Speak until I^{-la} hear it'. He said, 'Between Oman and China there is a sea of a travel distance of a year. There isn't any civilisation in it except one city in the middle of the water. Its length is eighty Farsakhs by eighty. There is no city upon the surface of the earth larger than it, and from its are carried (exported), the camphor, and the sapphire, and their trees of Al-Oud and the ambergris, and it is in the hands of the Christians. There is no kingship for anyone from the kings in it besides them.

و فِي تِلْكَ الْبَلَدِ كَنَائِسٌ كَثِيرَةٌ أَعْظَمُهَا كَنِيسَةُ الْخَافِرِ فِي مِحْرَابِهَا خُمْفَةٌ ذَهَبٌ مُعَلَّقَةٌ فِيهَا خَافِرٌ يَقُولُونَ إِنَّ هَذَا خَافِرُ جِمَارٍ كَانَ يَرْكَبُهُ عِيسَى وَ قَدْ زَيَّنُّوا حَوْلَ الْخُمْفَةِ بِالذَّهَبِ وَ الدِّيبَاجِ بِقُصْدِهَا فِي كُلِّ عَامٍ عَالَمٌ مِنَ النَّصَارَى وَ يَطُوفُونَ حَوْلَهَا وَ يَقْبَلُونَهَا وَ يَرْفَعُونَ حَوَائِجَهُمْ إِلَى اللَّهِ تَعَالَى

And in that city, there are a lot of Churches. Its biggest is the Hoof Church. In its prayer niche there is a golden bag hanging, in it is a hoof. They are saying this hoof is of a donkey Isa^{as} used to ride, and they are decorating around the bag with the gold and the brocade. A scholar from the Christians goes to it during every year and they circle around it, and they are kissing it and raising their needs to Allah^{azwj} the Exalted.

هَذَا شَأْنُهُمْ وَ دَأْبُهُمْ بِخَافِرٍ جِمَارٍ يَزْعُمُونَ أَنَّهُ خَافِرُ جِمَارٍ كَانَ يَرْكَبُهُ عِيسَى نَبِيُّهُمْ وَ أَنْتُمْ تَقْتُلُونَ ابْنَ بَنَاتِ نَبِيِّكُمْ فَلَا بَارَكَ اللَّهُ تَعَالَى فِيكُمْ وَ لَا فِي دِينِكُمْ

This is their affair and their perseverance with the hoof of a donkey which they are claiming that it is a hoof of a donkey which their Prophet^{as} Isa^{as} used to ride upon, and you (Muslims) are saying, (he^{asws} is) the son^{asws} of the daughter^{asws} of your Prophet^{saww}. May Allah^{azwj} the Exalted not Bless among you all nor in your religion!

فَقَالَ يَزِيدُ اقْتُلُوا هَذَا النَّصْرَانِيَّ لَقَالَا يَفْضَحُنِي فِي بِلَادِهِ فَلَمَّا أَحَسَّ النَّصْرَانِيُّ بِذَلِكَ قَالَ لَهُ تُرِيدُ أَنْ تَقْتُلَنِي قَالَ نَعَمْ قَالَ اعْلَمْ أَيُّي رَأَيْتُ الْبَارِحَةَ نَبِيَّكُمْ فِي الْمَنَامِ يَقُولُ لِي يَا نَصْرَانِيَّ أَنْتَ مِنْ أَهْلِ الْجَنَّةِ فَتَعَجَّبْتُ مِنْ كَلَامِهِ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

Yazeed^{la} said, 'Kill this Christian, lest he shames me^{la} in his country!' When the Christian sensed that, said to him^{la}, 'You^{la} want to kill me?' He^{la} said, 'Yes'. He said, 'Know that last night I saw your Prophet^{saww} in the dream saying to me: 'O Christian! You are from the people of Paradise!' I was astonished from his^{saww} talk, and I hereby testify that there is no go except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

ثُمَّ وَتَبَ إِلَى رَأْسِ الْحُسَيْنِ فَضَمَّهُ إِلَى صَدْرِهِ وَ جَعَلَ يُقَبِّلُهُ وَ يَبْكِي حَتَّى قُتِلَ

Then he leapt to the (holy) head of Al-Husayn^{asws} and hugged it to his chest and went on to kiss him^{asws} and crying until he was killed'.

وَ قَالَ صَاحِبُ الْمَنَاقِبِ وَ ذَكَرَ أَبُو مُحَمَّدٍ وَ غَيْرُهُ أَنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَمَرَ بِأَنْ يُصَلَّبَ الرَّأْسُ عَلَى بَابِ دَارِهِ وَ أَمَرَ بِأَهْلِ بَيْتِ الْحُسَيْنِ ع أَنْ يَدْخُلُوا دَارَهُ

And the author of 'Al-Manaqib' said, and he mentioned Abu Mikhnaf and others that Yazeed^{la}, may Allah^{azwj} Curse him^{la} ordered with, that the (holy) head be hung upon the door of his^{la} house, and he^{la} ordered with People^{asws} of the Household of Al-Husayn^{asws} that they^{asws} should enter his^{la} house.

فَلَمَّا دَخَلَتِ النِّسْوَةُ دَارَ يَزِيدَ لَمْ يَبْقَ مِنْ آلِ مُعَاوِيَةَ وَ لَا أَبِي سُفْيَانَ أَحَدٌ إِلَّا اسْتَقْبَلَهُنَّ بِالْبُكَاءِ وَ الصُّرَاحِ وَ النَّيَاحَةِ عَلَى الْحُسَيْنِ ع وَ أَلْقَيْنَ مَا عَلَيْهِنَّ مِنَ الْثِيَابِ وَ الْحُلِيِّ وَ أَقَمْنَ الْمَأْتَمَ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ

When the womenfolk entered the house of Yazeed^{la}, there did not remain anyone from the family of Muawiya nor Abu Sufyan except he received them^{asws} with the crying and the shrieking and the lamentation upon Al-Husayn^{asws}, and they threw whatever was upon them, from the clothes and the ornaments and established the mourning upon him^{asws} for three days.

وَحَرَجَتْ هِنْدُ بِنْتُ عَبْدِ اللَّهِ بْنِ عَامِرٍ بِنِ كُرَيْزٍ امْرَأَةً يَزِيدَ وَكَانَتْ قَبْلَ ذَلِكَ تَحْتَ الْحُسَيْنِ ع حَتَّى شَقَّتِ السِّتْرَ وَهِيَ حَاسِرَةٌ فَوَثَبَتْ إِلَى يَزِيدَ وَهُوَ فِي مَجْلِسٍ عَامٍ فَقَالَتْ يَا يَزِيدُ أَرَأْسُ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ مَصْلُوبٌ عَلَى فَنَاءِ بَابِي فَوَثَبَتْ إِلَيْهَا يَزِيدُ

And Hind Bint Abdullah Bin Aamir Bin Kureyz, wife of Yazeed^{-la}, came out, and before that she had been under (married to) Al-Husayn^{-asws}, until she tore the curtain, and she was remorseful. She leapt towards Yazeed^{-la} while he^{-la} was in a general gathering. She said, 'O Yazeed^{-la}! Is the (holy) head of the son^{-asws} of Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} hanging upon the courtyard of my door?'

فَعَطَّاهَا وَ قَالَ نَعَمْ فَأَعْوَى عَلَيْهِ يَا هِنْدُ وَ ابْكِي عَلَى ابْنِ بِنْتِ رَسُولِ اللَّهِ وَ صَرِيحَةً فُرَيْشٍ عَجَلٌ عَلَيْهِ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ فَقَتَلَهُ اللَّهُ

Yazeed^{-la} leapt towards her and covered her (with a veil) and said, 'Yes, so ululate upon him^{-asws} O Hind, and cry upon the son^{-asws} of Rasool-Allah^{-saww}, and the Quraysh shrieked upon him^{-asws}. Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, hastened upon him^{-asws}, so he^{-la} killed him^{-asws}. May Allah^{-azwj} Kill him^{-la}'. (This is a mere political move to shift the blame to Ibn Ziyad^{-la} but Yazeed^{-la} ordered him and he executed his orders. This is a political statement, Ibn Marjana^{-la} did what he^{-la} asked for, see Bihar vol. 44)

ثُمَّ إِنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَنْزَلَهُمْ فِي دَارِهِ الْخَاصَّةِ فَمَا كَانَ يَتَعَدَّى وَ لَا يَتَعَشَّى حَتَّى يَخْضُرَ عَلَيَّ بْنُ الْحُسَيْنِ

Then Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, lodged them^{-asws} in his^{-la} house in particular. So, he^{-la} would neither have breakfast nor dinner, except he^{-la} presented Ali^{-asws} Bin Al-Husayn^{-asws}.

وَ قَالَ السَّيِّدُ وَ غَيْرُهُ وَ خَرَجَ زَيْنُ الْعَابِدِينَ ع يَوْمًا يَمْشِي فِي أَسْوَاقِ دِمَشْقَ فَاِسْتَقْبَلَهُ الْمِنْهَالُ بْنُ عَمْرِو فَقَالَ لَهُ كَيْفَ أَمْسَيْتَ يَا ابْنَ رَسُولِ اللَّهِ

And the Seyyid and others said, 'And Zayn Al-Abideen^{-asws} came out walking one day in the markets of Damascus, and Minhal Bin Amro met him^{-asws}. He said to him^{-asws}, 'How is your^{-asws} evening, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ أَمْسَيْنَا كَمَثَلِ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُذَبِّحُونَ أَبْنَاءَهُمْ وَ يَسْتَحْيُونَ نِسَاءَهُمْ يَا مِنْهَالُ أَمْسَتِ الْعَرَبُ تَفْتَخِرُ عَلَى الْعَجَمِ بِأَنَّ مُحَمَّدًا عَرَبِيٌّ وَ أَمْسَتِ فُرَيْشٌ تَفْتَخِرُ عَلَى سَائِرِ الْعَرَبِ بِأَنَّ مُحَمَّدًا مِنْهَا

He^{-asws} said: 'We^{-asws} have come to the evening like an example of the children of Israel among the people of Pharaoh^{-la}. They slaughtered their sons and let their women to live. O Minhal! The Arabs have come to the evening priding upon the non-Arabs with that Muhammad^{-saww} is an Arab. And Quraysh came to the evening priding upon rest of the Arabs with, that Muhammad^{-saww} is from them.

وَ أَمْسَيْنَا مَعَشَرَ أَهْلِ بَيْتِهِ وَ نَحْنُ مَعْصُوبُونَ مَقْتُولُونَ مُشْرَدُونَ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ بِمَا أَمْسَيْنَا فِيهِ

And we^{-asws}, community of the People^{-asws} of his^{-saww} Household have come to the evening, and we^{-asws} have been usurped, killed, expelled. So, we are for Allah^{-azwj} and are returning to Him^{-azwj}, from what we^{-asws} have come to the evening regarding it.

يَا مِنْهَالُ وَ لِلَّهِ دُرٌّ مَهْيَارٌ حَيْثُ قَالَ-

و تَحْتَ أَرْجُلِهِمْ أَوْلَادُهُ وَضَعُوا-
و فَخَرْتُمْ أَنْتُمْ صَحْبَ لَهُ تَبَع-

يُعْظَمُونَ لَهُ أَعْوَادَ مِنْبَرِهِ-
بِأَيِّ حُكْمٍ بَنُوهُ يَتَّبِعُونَكُمْ-

O Minhal! For Allah^{-azwj} are the gems of Mahyar where he said, 'They are revering to him, the planks of his pulpit, and beneath their feed are his^{-saww} children placed (around). By which decision would his^{-saww} children be following you all? And you are priding that you are companions of his^{-saww}, followers'.

قَالَ وَ دَعَا يَزِيدُ يَوْمًا بَعْلِيَّ بْنَ الْحُسَيْنِ ع وَ عَمْرُو بْنُ الْحَسَنِ ع وَ كَانَ عَمْرُو صَغِيرًا يُقَالُ إِنَّ عُمُرَهُ إِحْدَى عَشْرَةَ سَنَةً فَقَالَ لَهُ أَ تُصَارِعُ هَذَا يَعْنِي ابْنَهُ خَالِدًا فَقَالَ لَهُ عَمْرُو لَا وَ لَكِنْ أَعْطِنِي سِكِّينًا وَ أَعْطِهِ سِكِّينًا ثُمَّ أَقَاتِلْهُ

He (the narrator) said, 'And one day Yazeed^{-la} summoned Ali^{-asws} Bin Al-Husayn^{-asws} and Amro Bin Al-Hassan^{-asws}, and Amro was little. It is said that Amro was eleven years old. He^{-la} said to him^{-asws}, 'Will he^{-asws} wrestle this one?' – meaning his^{-la} son Khalid. Amro said to him^{-la}, 'No, but give me^{-asws} a knife and give him a knife, then I^{-asws} shall fight him'.

قَالَ يَزِيدُ

شَيْئَةً أَعْرِفُهَا مِنْ أَحْزَمِ
هَلْ تَلِدُ الْحَيَّةُ إِلَّا الْحَيَّةَ-

Yazeed^{-la} said, 'There is rustling I^{-la} recognise as being from (Abu) Ahza (Al-Taie). Does the snake beget except the snake?'

وَ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ ادْكُرْ حَاجَاتِكَ الثَّلَاثَ اللَّائِي وَعِدْتُكَ بِقَضَائِهِنَّ

And he^{-la} said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'Mention your^{-asws} three needs which I^{-la} promised to fulfil these'.

فَقَالَ الْأَوَّلَى أَنْ تُرِنِّي وَجْهَ سَيِّدِي وَ أَبِي وَ مُؤَلَايَ الْحُسَيْنِ فَأَتَزَوَّدَ مِنْهُ وَ أَنْظُرَ إِلَيْهِ وَ أُوَدِّعَهُ وَ الثَّانِيَةُ أَنْ تَرُدَّ عَلَيْنَا مَا أُجِدَّ مِنَّا وَ الثَّالِثَةُ إِنْ كُنْتُ عَزَمْتُ عَلَى قَتْلِي أَنْ تُوجِّهَ مَعَهُ هَؤُلَاءِ النِّسْوَةَ مَنْ يَرُدُّهُنَّ إِلَى حَرَمٍ جَدِّهِنَّ ص

He^{-asws} said: 'The first is that you^{-la} will show me^{-asws} the face of my^{-asws} chief, and my^{-asws} father^{-asws} and my^{-asws} Master^{-asws} Al-Husayn^{-asws}, so I^{-asws} can be provided from him^{-asws}, and look at him^{-asws}, and bid him^{-asws} farewell. And the second is that you^{-la} will return to us^{-asws} whatever had been seized from us^{-asws}. And the third is that, if you^{-la} have determined upon killing me^{-asws}, then you^{-la} should send someone with these womenfolk who would return them to the Sanctuary of their^{-asws} grandfather^{-saww}'.

فَقَالَ أَمَّا وَجْهُ أَبِيكَ فَلَنْ تَرَاهُ أَبَدًا وَ أَمَّا قَتْلُكَ فَقَدْ عَفَوْتُ عَنْكَ وَ أَمَّا النِّسَاءُ فَمَا يُؤَدِّيهِنَّ إِلَى الْمَدِينَةِ غَيْرَكَ وَ أَمَّا مَا أُجِدَّ مِنْكُمْ فَأَنَا أُعَوِّضُكُمْ عَنْهُ أَضْعَافَ قِيَمَتِهِ

He^{-la} said, 'As for the face of your^{-asws} father^{-asws}, so you^{-asws} will never see it, ever! And as for killing you^{-asws}, so I^{-la} hereby pardon you^{-asws}. And as for the womenfolk, so not one would

return them^{-asws} to Al-Medina apart from you^{-asws}. And as for what has been seized from you^{-asws} all, I^{-la} shall compensate you^{-asws} all from it, double of its value’.

فَقَالَ عَ أَمَّا مَالُكَ فَمَا تُرِيدُهُ وَ هُوَ مُؤَقَّرٌ عَلَيْكَ وَ إِنَّمَا طَلَبْتُ مَا أُخِذَ مِنَّا لِأَنَّ فِيهِ مِعْزَلَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص وَ مِثْقَلَتَهَا وَ قِلَادَتَهَا وَ قَمِيصَهَا

He^{-asws} said: ‘As for your^{-la} wealth, we^{-asws} do not want it, and it is a saving upon you^{-la}, and rather I^{-asws} sought whatever had been seized from us^{-asws} because in it was a spinning wheel of (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, and her^{-asws} scarf, and her^{-asws} necklace, and her^{-asws} dress’.

فَأَمَرَ بِرَدِّ ذَلِكَ وَ زَادَ عَلَيْهِ مِائَتَيْ دِينَارٍ فَأَخَذَهَا زَيْنُ الْعَابِدِينَ ع وَ فَرَّقَهَا فِي الْفُقَرَاءِ وَ الْمَسْكِينِ ثُمَّ أَمَرَ بِرَدِّ الْأَسَارَى وَ سَبَايَا الْبُتُولِ إِلَى أَوْطَانِهِمْ بِمَدِينَةِ الرَّسُولِ

He^{-la} ordered with returning that and increased upon it by two hundred Dinars. Zayn Al-Abideed^{-asws} took it and distributed it among the poor and the needy. Then he^{-la} ordered with returning the prisoners and the captives of Al-Batul (Fatima^{-asws}) to their^{-asws} homeland to city of the Rasool^{-saww}.

قَالَ ابْنُ نَمَا وَ أَمَّا الرَّأْسُ الشَّرِيفُ اخْتَلَفَ النَّاسُ فِيهِ فَقَالَ قَوْمٌ إِنَّ عَمْرُو بْنَ سَعِيدٍ دَفَنَهُ بِالْمَدِينَةِ وَ عَنْ مَنْصُورِ بْنِ جُمُحُورٍ أَنَّهُ دَخَلَ خِزَانَةَ يَزِيدَ بْنِ مُعَاوِيَةَ لَمَّا فُتِحَتْ وَ جَدَّ بِهِ جُؤْنَةً حَمْرَاءَ فَقَالَ لِغُلَامِهِ سُلَيْمٍ احْتَفِظْ بِحَذِيهِ الْجُؤْنَةِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ بَنِي أُمَيَّةَ

Ibn Nama said, ‘As a for the noble (holy) head, the people are differing in it. A group said that Amro Bin Saeed^{-la} buried it at Al-Medina. And from Mansour Bin Jamhour is that he had entered a treasury of Yazeed^{-la} Bin Muawiya^{-la}. When it was opened, a red container was found to be in it. He^{-la} said to his^{-la} slave Suleym, ‘Preserve this container for it is a treasure from the treasures of the clan of Umayya’.

فَلَمَّا فَتَحَهَا إِذَا فِيهَا رَأْسُ الْحُسَيْنِ ع وَ هُوَ مَخْضُوبٌ بِالسَّوَادِ فَقَالَ لِغُلَامِهِ ابْنِي بَتُوبٍ فَأَتَاهُ بِهِ فَلَقَهُ ثُمَّ دَفَنَهُ بِدِمَشْقَ عِنْدَ بَابِ الْفَرَادِيسِ عِنْدَ الْبُرْجِ الثَّلَاثِ بِمَا يَلِي الْمَشْرِقَ

When he^{-la} opened it, therein was (holy) head of Al-Husayn^{-asws}, and it was dyed with the black dye. He^{-la} said to his^{-la} slave, ‘Bring me^{-la} a cloth!’ He came to him^{-la} with it. He^{-la} wrapped it, then buried it at Damascus by the door Al-Faradis in the fourth tower from what follows the east’.

وَ حَدَّثَنِي جَمَاعَةٌ مِنْ أَهْلِ مِصْرَ أَنَّ مَشْهَدَ الرَّأْسِ عِنْدَهُمْ يُسَمُّونَهُ مَشْهَدَ الْكَرِيمِ عَلَيْهِ مِنَ الذَّهَبِ شَيْءٌ كَثِيرٌ يَفْصِلُونَهُ فِي الْمَوَاسِمِ وَ يَزُورُونَهُ وَ يَزْعُمُونَ أَنَّهُ مَدْفُونٌ هُنَاكَ وَ الَّذِي عَلَيْهِ الْمُعْوَلُ مِنَ الْأَقْوَالِ أَنَّهُ أُعِيدَ إِلَى الْجَسَدِ بَعْدَ أَنْ طُيِفَ بِهِ فِي الْبِلَادِ وَ دُفِنَ مَعَهُ

And it is narrated to me by a group from the people of Egypt that the scenario (presence) of the (holy) head is with them. They are naming it as ‘Mashad Al-Kareem’ (the honourable view). Upon it there are many things of gold. They are going to it during the seasons and are visiting it and claiming that it is buried over there. And the most reliable from the word is that it was returned to the body afterward after it had been roamed around with in the cities and was buried with him^{-asws}.

وَقَالَ السَّيِّدُ فَأَمَّا رَأْسُ الْحُسَيْنِ فَزُيَّ أَنَّهُ أُعِيدَ فَدُفِنَ بِكَرْبَلَاءَ مَعَ جَسَدِهِ الشَّرِيفِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَكَانَ عَمَلُ الطَّائِفَةِ عَلَى هَذَا الْمَعْنَى الْمَشَارِ إِلَيْهِ وَ رُوِيَ آثَارٌ مُخْتَلِفَةٌ كَثِيرَةٌ غَيْرَ مَا ذَكَرْنَاهُ تَرْكْنَا وَضَعَهَا لَعَلَّهَا يَنْفَسَخُ مَا شَرَطْنَاهُ مِنْ اخْتِصَارِ الْكِتَابِ

And the Seyyid said, 'As for the (holy) head of Al-Husayn^{-asws}, it is reported that it was returned and buried at Karbala with the noble body, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. And the working of the sect is upon this meaning, the one indicated to, and may varying narrations have been reported apart from what we have mentioned. We have left these lest it breaks what we had stipulated of keeping the book short".⁷⁶

- وَقَالَ صَاحِبُ الْمَنَاقِبِ وَ ذَكَرَ الْإِمَامُ أَبُو الْعَلَاءِ الْحَافِظُ بِإِسْنَادِهِ عَنْ مَشَائِخِهِ أَنَّ يَزِيدَ بْنَ مُعَاوِيَةَ حِينَ قَدِمَ عَلَيْهِ رَأْسُ الْحُسَيْنِ عَ بَعَثَ إِلَى الْمَدِينَةِ فَأَقْدَمَ عَلَيْهِ عِدَّةً مِنْ مَوَالِي بَنِي هَاشِمٍ وَ صَمَّ إِلَيْهِمْ عِدَّةً مِنْ مَوَالِي أَبِي سُفْيَانَ

And the author of 'Al-Manaqib' said, 'And it is mentioned by the imam Abu Al A'ala Al-Hafiz, by his chain from his elders that Yazeed^{-la} Bin Muawiya^{-la}, when the (holy) head of Al-Husayn^{-asws} was forwarded to him^{-la}, sent messengers to Al-Medina, so a number from the friends of the clan of Hashim^{-as} came forward to him^{-la} (for going), and he^{-la} combined to them a number from the friends of Abu Sufyan.

ثُمَّ بَعَثَ بِثِقَلِ الْحُسَيْنِ وَ مَنْ بَقِيَ مِنْ أَهْلِهِ مَعَهُمْ وَ جَهَّزَهُمْ بِكُلِّ شَيْءٍ وَ لَمْ يَدْعُ لَهُمْ حَاجَةً بِالْمَدِينَةِ إِلَّا أَمَرَ لَهُمْ بِهَا وَ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَ إِلَى عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ وَ هُوَ إِذْ ذَاكَ غَامِلُهُ عَلَى الْمَدِينَةِ

Then he^{-la} sent the belongings of Al-Husayn^{-asws} and the ones who had remained from his^{-asws} family, and equipped them with everything, and he^{-la} did not leave out any need for them^{-asws} at Al-Medina, except he^{-la} ordered is for them^{-asws} with it. And he^{-la} sent the (holy) head of Al-Husayn^{-asws} to Amro Bin Saeed Bin Al-Aas^{-la}, and he^{-la} was at that time his^{-la} governor upon Al-Medina.

فَقَالَ عَمْرُو وَدِدْتُ أَنَّهُ لَمْ يَبْعَثْ بِهِ إِلَيَّ ثُمَّ أَمَرَ عَمْرُو بِهِ فَدُفِنَ بِالْبَقِيعِ عِنْدَ قَبْرِ أُمِّهِ فَاطِمَةَ عَ

Amro^{-la} said, 'I^{-la} would have loved it if he^{-la} had not sent it to me^{-la}'. Then Amro^{-la} ordered with it, so it was buried at Al-Baqie by the grave of his^{-asws} mother^{-asws} (Syeda) Fatima^{-asws}.

وَ ذَكَرَ غَيْرُهُ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ رَأَى النَّبِيَّ صَ فِي الْمَنَامِ كَأَنَّهُ يَبْرُهُ وَ يُلْطِفُهُ فَدَعَا الْحَسَنَ الْبَصْرِيَّ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ لَعَلَّكَ اصْطَنَعْتَ إِلَى أَهْلِهِ مَعْرُوفاً

And others have mentioned that Suleyman Bin Abdul Malik Bin Marwan saw the Prophet^{-saww} in the dream, as if he^{-saww} was blessing him and soothing him. He called Al-Hassan Al-Basri and asked him about that. He said, 'Perhaps you have done an act of kindness to his^{-saww} family'^{asws}.

فَقَالَ سُلَيْمَانُ إِنِّي وَجَدْتُ رَأْسَ الْحُسَيْنِ عَ فِي خِزَانَةِ يَزِيدَ بْنِ مُعَاوِيَةَ فَكَسَوْتُهُ خَمْسَةً مِنَ الدِّينَارِ وَ صَلَّيْتُ عَلَيْهِ فِي جَمَاعَةٍ مِنْ أَصْحَابِي وَ قَبْرْتُهُ فَقَالَ الْحَسَنُ إِنَّ النَّبِيَّ صَ رَضِيَ مِنْكَ بِسَبَبِ ذَلِكَ وَ أَحْسَنَ إِلَى الْحَسَنِ وَ أَمَرَهُ بِالْجَوَائِزِ

⁷⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 1 / 17

Suleyman said, 'I found the (holy) head of Al-Husayn^{-asws} in the treasury of Yazeed^{-la} Bin Muawiya^{-la}, so I clothed it with five from the brocades and prayed Salat upon him^{-asws} among a group of my companions and buried it'. Al-Hassan said, 'The Prophet^{-saww} is pleased with you due to that', and he was good to Al-Hassan and instructed with the reward (being for him)'.
 وَ ذَكَرَ عَزِيمُهُمَا أَنَّ رَأْسَهُ عَ صُلِبَ بِدِمَشْقَ ثَلَاثَةَ أَيَّامٍ وَ مَكَثَ فِي خَزَائِنِ بَنِي أُمَيَّةَ حَتَّى وَلِيَ سُلَيْمَانُ بْنُ عَبْدِ الْمَلِكِ فَطَلَبَ فَجِيءَ بِهِ وَ هُوَ عَظِيمٌ أَبْيَضُ فَجَعَلَهُ فِي سَقَطٍ وَ طَيَّبَهُ وَ جَعَلَ عَلَيْهِ تَوْبًا وَ دَفَنَهُ فِي مَقَابِرِ الْمُسْلِمِينَ بَعْدَ مَا صَلَّى عَلَيْهِ

And others have mentioned that his^{-asws} (holy) head was hung as Damascus for three days and remain in the treasuries of the clan of Umayya until Suleyman Bin Abdul Malik ruled. He demanded, so it was brought to him, and it was extremely white. So, he made it to be in a basket, and perfumed it, and made a cloth to be upon it, and buried it in the graveyard of the Muslims after having prayed Salat upon it.

فَلَمَّا وَلِيَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعَثَ إِلَى الْمَكَانِ يَطْلُبُ مِنْهُ الرَّأْسَ فَأُخْبِرَ بِخَبَرِهِ فَسَأَلَ عَنِ الْمَوْضِعِ الَّذِي دُفِنَ فِيهِ فَنَبَشَهُ وَ أَخَذَهُ وَ اللَّهُ أَعْلَمُ مَا صَنَعَ بِهِ فَالْظَّاهِرُ مِنْ دِينِهِ أَنَّهُ بُعِثَ إِلَى كَرْبَلَاءَ فَدُفِنَ مَعَ جَسَدِهِ ع

When Umar Bin Abdul Aziz became ruler, he sent someone to the place demanding the (holy) head from him. He was informed with its news. So, he asked about the place in which it was buried. He exhumed it and took it. And Allah^{-azwj} is more Knowing what happened with it. The apparent from its behaviour is that it was sent to Karbala and buried with his^{-asws} body.

أقول هذه أقوال المخالفين في ذلك و المشهور بين علمائنا الإمامية أنه دفن رأسه مع جسده رده علي بن الحسين ع و قد وردت أخبار كثيرة في أنه مدفون عند قبر أمير المؤمنين ع و سيأتي بعضها و الله يعلم

I (Majlisi) am saying, 'These are words of the adversaries regarding that, and the famous between our scholars, the Imamiya, is that his^{-asws} head is buried with his^{-asws} body. Ali^{-asws} Bin Al-Husayn^{-asws} had returned it. And a lot of news had been reported regarding it is buried in the grave of Amir Al-Momineen^{-asws}. And I shall be coming with some of these. And Allah^{-azwj} Knows.

ثُمَّ قَالَ الْمُغِيدُ وَ صَاحِبُ الْمَنَاقِبِ وَ اللَّفْظُ لِصَاحِبِ الْمَنَاقِبِ وَ رُوِيَ أَنَّ يَزِيدَ عَرَضَ عَلَيْهِمُ الْمَقَامَ بِدِمَشْقَ فَأَبَوْا ذَلِكَ وَ قَالُوا بَلْ رُودْنَا إِلَى الْمَدِينَةِ فَإِنَّهُ مُهَاجِرٌ جَدِيدًا ص

Then Al-Mufeed, and author of 'Al-Manaqib' said, and the wordings are of the author of 'Am Manaqib', 'And it is reported that Yazeed^{-la} presented the staying at Damascus to them^{-asws}. They^{-asws} refused that and said: 'But, return us^{-asws} to Al-Medina for it is an emigration (destination) of our^{-asws} grandfather^{-saww}'.

فَقَالَ لِلنُّعْمَانِ بْنِ بَشِيرٍ صَاحِبِ رَسُولِ اللَّهِ ص جَهِّزْ هَؤُلَاءِ بِمَا يُصْلِحُهُمْ وَ ابْعَثْ مَعَهُمْ رَجُلًا مِنْ أَهْلِ الشَّامِ أَمِينًا صَالِحًا وَ ابْعَثْ مَعَهُمْ حَيَلًا وَ أَعْوَانًا

He^{-la} said to Al-Numan Bin Bashir, companion of Rasool-Allah^{-saww}, 'Equip them^{-asws} with whatever is correct for them^{-asws} and send a trustworthy righteous man from the people of Syria with them^{-asws}, and dispatch a cavalry and assistants with them^{-asws}!'

ثُمَّ كَسَاهُمْ وَحَبَاهُمْ وَفَرَضَ لَهُمُ الْأَزْزَاقَ وَالْأَنْزَالَ ثُمَّ دَعَا بِعَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ لَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ أَمَا وَاللَّهِ لَوْ كُنْتُ صَاحِبَهُ مَا سَأَلَنِي خَلَّةٌ إِلَّا أَعْطَيْتُهَا إِيَّاهُ وَلَدَفَعْتُ عَنْهُ الْخُفَّ بِكُلِّ مَا قَدَرْتُ عَلَيْهِ وَلَوْ بِحِلَاكِ بَعْضِ وَلَدِي وَلَكِنْ قَضَى اللَّهُ مَا رَأَيْتُ فَكَاتِبِي وَأَنْهُ إِلَيَّ كُلُّ حَاجَةٍ تَكُونُ لَكَ

Then he^{-la} gave them^{-asws} garments and gifted them and necessitated the provisions and the necessary items for them^{-asws}. Then he^{-la} summoned Ali^{-asws} Bin Al-Husayn^{-asws} and said to him^{-asws}, 'May Allah^{-azwj} Curse Ibn Marjana (Ibn Ziyad^{-la})! But, by Allah^{-azwj}, if I^{-la} had been in charge of it, he^{-asws} (Al-Husayn^{-asws}) would not have asked me^{-la} for anything except I^{-la} would have given it to him^{-asws} and would have repelled the death away from him^{-asws} will all what I^{-la} had been able upon, and even if it had been with the death of one of my^{-la} sons. But Allah^{-azwj} Decreed what you^{-asws} have seen. So, contract with me^{-la}, and it would be to me^{-la}, every need that happens to be for you^{-asws}.'

ثُمَّ أَوْصَى بِهِمُ الرَّسُولُ فَخَرَجَ بِهِمُ الرَّسُولُ يُسَارِعُهُمْ فَيَكُونُ أَمَامَهُمْ فَإِذَا نَزَلُوا تَنَحَّى عَنْهُمْ وَتَفَرَّقَ هُوَ وَأَصْحَابُهُ كَهَيْئَةِ الْحَرَسِ ثُمَّ يَنْزِلُ بِهِمْ حَيْثُ أَرَادَ أَخَذَهُمُ الْوُضُوءَ وَ يَغْرِضُ عَلَيْهِمْ خَوَائِجَهُمْ وَيُلَطِّفُهُمْ حَتَّى دَخَلُوا الْمَدِينَةَ

Then he^{-la} sent the messenger with them. The messenger went out with them^{-asws}, travelling them, and being in front of them. Whenever they^{-asws} descended, he would stay away from them^{-asws}, and he and his companions would separate as if it was the siege. Then he would descend them^{-asws} wherever one of them^{-asws} wanted to perform the wud'u, and he would present (with) their needs to them^{-asws}, and be gentle with them^{-asws}, until they^{-asws} entered Al-Medina.

قَالَ الْحَارِثُ بْنُ كَعْبٍ قَالَتْ لِي فَاطِمَةُ بِنْتُ عَلِيٍّ ع قُلْتُ لِأُخْتِي زَيْنَبٍ قَدْ وَجِبَ عَلَيْنَا حَقُّ هَذَا الْحُسَيْنِ صُحْبَتِهِ لَنَا فَهَلْ لَكَ أَنْ تَصِلَهُ

Al-Haris Bin Ka'ab said, '(Syeda) Fatima^{-asws} Bint Ali^{-asws} said to me: 'I^{-asws} said to my^{-asws} sister^{-asws} Zainab, 'A right for this one has been obligated upon us^{-asws} due to his goodly accompaniment to us^{-asws}. Is it for you^{-asws} to reward him?'

قَالَتْ فَقَالَتْ وَاللَّهِ مَا لَنَا مَا نَصِلُهُ بِهِ إِلَّا أَنْ نُعْطِيَهُ خَلِيَّتَنَا فَأَخَذْتُ سِوَارِي وَ دُمُلُجِي أَوْ سِوَارَ أُخْتِي وَ دُمُلُجَهَا فَبَعَثْنَا بِهَا إِلَيْهِ وَ اعْتَدَرْنَا مِنْ قَلْبِنَا هَذَا بَعْضُ جَزَائِكَ الْحُسَيْنِ صُحْبَتِكَ إِنَّا

She^{-asws} said: 'She^{-asws} said: 'By Allah^{-azwj}! There is nothing with us^{-asws} we can reward him with except if we^{-asws} were to give him^{-asws} our^{-asws} ornaments'. So, I^{-asws} took my^{-asws} bangles and my^{-asws} bracelets, or bangles of my^{-asws} sister^{-asws} and her^{-asws} bracelets, and we^{-asws} sent these to him, and we^{-asws} apologised from its being too little, and we^{-asws} said: 'This is part of your recompense for your goodly accompaniment with us^{-asws}'.

فَقَالَ لَوْ كَانَ الَّذِي صَنَعْتَهُ لِلدُّنْيَا كَانَ فِي دُونِ هَذَا رِضَايَ وَلَكِنْ وَاللَّهِ مَا فَعَلْتُهُ إِلَّا لِلَّهِ وَ قَرَابَتِكُمْ مِنْ رَسُولِ اللَّهِ ص

He said, 'Had I done that which I did been for the world, my pleasure would be in less than this. By Allah^{-azwj}! I did not do it except for Allah^{-azwj} and your^{-asws} kinship from Rasool-Allah^{-saww}'.

ثُمَّ قَالَ السَّيِّدُ وَ لَمَّا رَجَعَتْ نِسَاءُ الْحُسَيْنِ ع وَ عِيَالُهُ مِنَ الشَّامِ وَ بَلَّغُوا إِلَى الْعِرَاقِ قَالُوا لِلدَّلِيلِ مُرُّ بِنَا عَلَى طَرِيقِ كَرْبَلَاءَ فَوَصَلُوا إِلَى مَوْضِعِ الْمَصْرَعِ فَوَجَدُوا جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ وَ جَمَاعَةً مِنْ بَنِي هَاشِمٍ وَ رَجُلًا مِنْ آلِ رَسُولِ اللَّهِ قَدْ وَرَدُوا لِرِيَازَةِ قَتْرِ الْحُسَيْنِ

Then the Seyyid said, 'And when the womenfolk of Al-Husayn^{-asws} and his^{-asws} dependants returned from Syria to Al-Iraq, they said to the guide, 'Pass us by the road of Karbala'. So, they arrived at the place of the battlefield and they found Jabir Bin Abdullah Al Ansari and a group from the clan of Hashim^{-as}, and a man from the Progeny^{-asws} of Rasool-Allah^{-saww} having had arrived for visiting the grave of Al-Husayn^{-asws}.

فَوَافُوا فِي وَقْتٍ وَاحِدٍ وَ تَلَاقُوا بِالْبُكَاءِ وَ الْحُزْنِ وَ اللَّطِيمِ وَ أَقَامُوا الْمَآتِمَ الْمُفْرِحَةَ لِلْأَكْبَادِ وَ اجْتَمَعَ إِلَيْهِمْ نِسَاءُ ذَلِكَ السَّوَادِ وَ أَقَامُوا عَلَى ذَلِكَ أَيَّامًا

They arrive in one time and they met each other with the crying and the grief and the slapping (Matam), and they established the mourning ulcerating the livers. And the womenfolk of that area gathered to them and they stayed upon that for days.

فَرَوَى عَنْ أَبِي حُبَابٍ الْكَلْبِيِّ قَالَ حَدَّثَنَا الْجَصَّاصُونَ قَالُوا كُنَّا نَخْرُجُ إِلَى الْمَجَنَّةِ فِي اللَّيْلِ - عِنْدَ مَقْتَلِ الْحُسَيْنِ ع فَتَسْمَعُ الْجَنُّ يُنُوحُونَ عَلَيْهِ فَيَقُولُونَ -

مَسَحَ الرَّسُولُ جَبِينَهُ فَلَهُ بَرِيقٌ فِي الْخُدُودِ - أَبَوَاهُ مِنْ عَلِيٍّ قُرَيْشٍ وَ جَدُّهُ خَيْرُ الْجُدُودِ -

It is reported from Abu Hubab Al-Kalby who said, 'It has been narrated to us by the plasterers. They said, 'We went out to the desert during the night, at the killing of Al-Husayn^{-asws}, and we heard the Jinn lamenting upon him^{-asws} and saying, 'The Rasool^{-saww} had touched his^{-asws} forehead, so for him^{-asws} is the shine in the cheeks. His^{-asws} father^{-asws} is from the exalted of Quraysh, and his^{-asws} grandfather^{-saww} is best of the grandfathers'.

قَالَ ثُمَّ انْفَصَلُوا مِنْ كَرْبَلَاءَ طَالِبِينَ الْمَدِينَةَ قَالَ بَشِيرُ بْنُ حَدَلَمٍ فَلَمَّا قَرَّبْنَا مِنْهَا نَزَلَ عَلَيَّ بْنُ الْحُسَيْنِ ع فَحَطَّ رِجْلَهُ وَ صَرَبَ فُسْطَاطَهُ وَ أَنْزَلَ نِسَاءَهُ وَ قَالَ يَا بَشِيرُ رَحِمَ اللَّهُ أَبَاكَ لَقَدْ كَانَ شَاعِرًا فَهَلْ تُقَدِّرُ عَلَى شَيْءٍ مِنْهُ

He (the narrator) said, 'Then they moved away from Karbala seeking Al-Medina. Bashir Bin Hazlam said, 'When we were near to it, Ali^{-asws} Bin Al-Husayn^{-asws} descended, dropped his^{-asws} luggage and struck his^{-asws} tent, and his^{-asws} womenfolk descended, and he^{-asws} said: 'O Bashir! May Allah^{-saww} have Mercy on your father! He was a poet. Are you able upon (reciting) something from it?'

فُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ إِلَيَّ لَشَاعِرٌ قَالَ فَادْخُلِ الْمَدِينَةَ وَ انْعُ أَبَا عَبْدِ اللَّهِ

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! I am a poet (as well)'. He^{-asws} said: 'Then enter Al-Medina and give the obituary of Abu Abdullah^{-asws}'.

قَالَ بَشِيرٌ فَرَكِبْتُ فَرَسِي وَ رَكُضْتُ حَتَّى دَخَلْتُ الْمَدِينَةَ فَلَمَّا بَلَغْتُ مَسْجِدَ النَّبِيِّ ص رَفَعْتُ صَوْتِي بِالْبُكَاءِ وَ أَنْشَأْتُ أَقُولُ -

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ بِهَا - قُتِلَ الْحُسَيْنُ فَأَذْمَعِي مَذْرَأُ -
الْجِسْمُ مِنْهُ بِكَرْبَلَاءَ مُصَرَّجٌ - وَ الرَّأْسُ مِنْهُ عَلَى الْقَنَاةِ يُدَارُ -

Bashir said, 'I rode my horse and raced until I entered Al-Medina. When I reached Masjid of the Prophet^{-saww}, I raised my voice with the crying and prosed saying: 'O people of Yasrib! There is no staying for you at it! Al-Husayn^{-asws} has been killed, so shed tears with a downpour!

The body of his^{-asws} is at Karbala, bloodstained! And the head of his^{-asws} is upon the spear with roamed around with!

قَالَ ثُمَّ قُلْتُ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ مَعَ عَمَّتَيْهِ وَ أَخَوَاتِهِ قَدْ خَلُّوا بِسَاحَتِكُمْ وَ نَزَلُوا بِفِنَائِكُمْ وَ أَنَا رَسُولُهُ إِلَيْكُمْ أَعْرِفُكُمْ مَكَانَهُ

He (the narrator) said, 'Then I said, 'This here is Ali^{-asws} Bin Al-Husayn^{-asws} with his^{-asws} aunts^{-asws} and his^{-asws} sisters^{-asws} dwelling in your outskirts and descending in your courtyards, and I am his^{-asws} messenger to you all to let you know of his^{-asws} place!'

فَمَا بَقِيَتْ فِي الْمَدِينَةِ مُحَدَّرَةٌ وَ لَا مُحَجَّبَةٌ إِلَّا بَرَزْنَ مِنْ خُدُورِهِنَّ مَكْشُوفَةً شُغُورُهُنَّ مُحْمَشَةً وَجُوهُهُنَّ ضَارِبَاتٍ خُدُودَهُنَّ يَدْعُونَ بِالْوَيْلِ وَ التَّبُورِ فَلَمْ أَرِ بَاكِياً أَكْثَرَ مِنْ ذَلِكَ الْيَوْمِ وَ لَا يَوْماً أَمَرَ عَلَى الْمُسْلِمِينَ مِنْهُ

There did not remain in Al-Medina, neither any little girl veiling at home, nor older veiled ones, except they came out from their homes uncovering their hair, scratching their faces, and slapping their cheeks, calling with the doom and the ruination. I had not seen any crying more that it was during that day, nor any day bitterer upon the Muslims than it.

وَ سَمِعْتُ جَارِيَةً تُنُوحُ عَلَى الْحُسَيْنِ فَتَقُولُ-

نَعَى سَيِّدِي نَاعٍ نَعَاهُ فَأَوْجَعَا-
فَعَيَّنِي جُوداً بِاللُّدْمُوعِ وَ أَسْكَبْنَا-
عَلَى مَنْ ذَهَى عَرْشُ الْجَلِيلِ فَرَزَعَا-
عَلَى ابْنِ نَبِيِّ اللَّهِ وَ ابْنِ وَصِيِّهِ-
وَ أَمْرَضَنِي نَاعٍ نَعَاهُ فَأَفْجَعَا-
وَ جُوداً يَدْنِعُ بَعْدَ دَفْعِكُمَا مَعَا-
فَأَصْبَحَ هَذَا الْمَجْدُ وَ الدِّينُ أَجْدَعَا-
وَ إِنْ كَانَ عَنَّا شَاحِطُ الدَّارِ أَشْسَعَا

And I heard a girl lamenting upon Al-Husayn^{-asws} saying, 'Obituary of my Master^{-asws} the obituarist proclaimed it, so I was pained, and it sickened me, the obituary he proclaimed, paining me. My eyes renewed the tears and they poured out, and renewed with the tears after your tears, together, upon the one^{-asws} for whom the Majestic Spread the Throne and it shook, so this glory and the religion became severe upon the son^{-asws} of the Prophet^{-saww} of Allah^{-azwj} and son^{-asws} of his^{-saww} successor^{-asws}, and even though the vast door was away from us'.

ثُمَّ قَالَتْ أَيُّهَا النَّاعِي جَدَّدْتَ حُزْنَنا بِأَبِي عَبْدِ اللَّهِ وَ خَدَشْتَ مِنَّا قُرُوحاً لَمَّا تَنَدَّمِلَ فَمَنْ أَنْتَ رَحِمَكَ اللَّهُ

Then she said, 'O you obituarist! You have renewed our grief with Abu Abdullah^{-asws} and have scratched our ulcers when you called out. So, who are you? May Allah^{-azwj} have Mercy on you!'

فَقُلْتُ أَنَا بَشِيرُ بْنُ حَازِلٍ وَجَّهَنِي مَوْلَايَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ وَ هُوَ نَازِلٌ فِي مَوْضِعٍ كَذَا وَ كَذَا مَعَ عِيَالِ أَبِي عَبْدِ اللَّهِ وَ نِسَائِهِ

I said, 'I am Bashir Bin Hazlam. My Master^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, upon them^{-asws} both be the Salawaat and the greetings, has sent me, and he^{-asws} is encamped in such and such place with the dependants of Abu Abdullah^{-asws} and his^{-asws} womenfolk'.

قَالَ فَتَرَكُونِي مَكَانِي وَ بَادَرُوا فَصْرَنْتُ فَرَسِي حَتَّى رَجَعْتُ إِلَيْهِمْ فَوَجَدْتُ النَّاسَ قَدْ أَخَذُوا الطُّرُقَ وَ الْمَوَاضِعَ فَتَرَلْتُ عَنْ فَرَسِي وَ تَخَطَّيْتُ رِقَابَ النَّاسِ حَتَّى قَرَبْتُ مِنْ بَابِ الْمُسْطَاطِ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ دَاخِلًا وَ مَعَهُ خِرْقَةٌ يَمْسَحُ بِهَا دُمُوعَهُ وَ خَلْفَهُ خَادِمٌ مَعَهُ كُرْسِيٌّ

He (the narrator) said, 'They left me in my place, and they rushed. I struck my horse until I returned to them and fought the people to have taken the road and places. So, I descended from my horse and went through the necks of the people until I was near from the door of the tent, and Ali^{-asws} Bin Al-Husayn^{-asws} was inside, and with him^{-asws} was a rag he^{-asws} was wiping his^{-asws} tears with it, and behind him^{-asws} was a servant, with him was a chair.

فَوَضَعَهُ لَهُ وَجَلَسَ عَلَيْهِ وَهُوَ لَا يَتَمَلَّكُ مِنَ الْعَبْرَةِ وَارْتَفَعَتْ أَصْوَاتُ النَّاسِ بِالْبُكَاءِ وَحَيْنِ الْجَوَارِي وَالنِّسَاءِ وَ النَّاسِ مِنْ كُلِّ نَاحِيَةٍ يُعْزُونَهُ فَضَحَّتْ تِلْكَ الْبُقْعَةُ ضَجَّةً شَدِيدَةً فَأَوْمَأَ بِيَدِهِ أَنْ اسْكُتُوا فَسَكَتَتْ قُورُهُمْ

It was placed for him^{-asws} and he^{-asws} sat upon it, and he^{-asws} could not control the tears, and the voices of the people were raised with the crying, and the sighing of the girls and the women, and the people were consoling him^{-asws} from every corner. That spot clamour with intense clamouring. He^{-asws} gestured by his^{-asws} hand that they be silent. They quietened immediately.

فَقَالَ ع- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ- مَا لِك يَوْمَ الدِّينِ بَارِئِ الْخَلَائِقِ أَجْمَعِينَ الَّذِي بَعْدَ فَارْتَفَعَ فِي السَّمَاوَاتِ الْعُلَى وَ قَرُبَ فَشَهِدَ النَّجْوَى

He^{-asws} said: '**All Praise is for Allah the Lord of the Worlds [1:2], The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4],** Creator of the creatures in their entirety, Who is far, raised in the lofty skies, and near, so He^{-azwj} Witnessed the whisperings.

تَحْمَدُهُ عَلَى عَظَائِمِ الْأُمُورِ وَ فُجَائِعِ الدُّهُورِ وَ أَلَمِ الْفُجَائِعِ وَ مَضَاضَةِ اللَّوْاعِ وَ جَلِيلِ الرُّزْءِ وَ عَظِيمِ الْمَصَائِبِ الْفَاضِيَةِ الْكَاطَةِ الْفَادِحَةِ الْجَائِحَةِ

We praise Him^{-asws} upon the great matters, and the calamities of the times, and pains of the calamities, and the agonies of the compliance, and the majestic distress, and the mighty difficulties, the abominable, the gripping, the disastrous.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ وَ لَهُ الْحَمْدُ ابْتِلَانًا بِمَصَائِبِ جَلِيلَةٍ وَ ثُلْمَةٍ فِي الْإِسْلَامِ عَظِيمَةٍ قُتِلَ أَبُو عَبْدِ اللَّهِ وَ عِزَّتُهُ وَ سُبِّي نِسَاؤُهُ وَ صَبِيئَتُهُ وَ دَارُوا بِرَأْسِهِ فِي الْبُلْدَانِ مِنْ فَوْقِ غَامِلِ السِّنَانِ وَ هَذِهِ الرِّزْيَةُ الَّتِي لَا مِثْلَهَا رِزْيَةٌ

O you people! Allah^{-azwj}, and for Him^{-azwj} is the Praise, has Tried us^{-asws} with majestic difficulties, and a mighty cut in Al-Islam. Abu Abdullah^{-asws} and his^{-asws} family^{-asws} were killed, and his^{-asws} womenfolk and his^{-asws} children were made captives, and they circled with his^{-asws} head in the cities from above the top of the (spear) blades, and this is the catastrophe which there is no catastrophe like it!

أَيُّهَا النَّاسُ فَأَيُّ رِجَالٍ مِنْكُمْ يُسْرُونَ بَعْدَ قَتْلِهِ أَمْ أَيُّهُ عَيْنٍ مِنْكُمْ تَحْسِبُ دَمْعَهَا وَ تَصْضُ عَنْ اِهْتِمَالِهَا فَلَقَدْ بَكَتِ السَّبْعُ الشَّدَادُ لِقَتْلِهِ وَ بَكَتِ الْبِحَارُ بِأَمْوَاجِهَا وَ السَّمَاوَاتُ بِأَرْكَانِهَا وَ الْأَرْضُ بِأَرْجَائِهَا وَ الْأَشْجَارُ بِأَغْصَانِهَا وَ الْحَيَاتَانُ وَ لُجُجُ الْبِحَارِ وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ أَهْلُ السَّمَاوَاتِ أَجْمَعُونَ

O you people! So which men from you will be (able to be) cheerful after his^{-asws} being killed? Or which eye from you would (be able to) withhold its tears and leave carrying these? The seven strong ones have cried at his^{-asws} killing, and the oceans cried with their waves, and the skies with their pillars, and the earth with its shakings, and the trees with their branches, and the fishes and the depths of the oceans, and the Angels of Proximity, and the inhabitants of the skies in their entirety!

أَيُّهَا النَّاسُ أَيُّ قَلْبٍ لَا يَنْصَدِعُ لِقَتْلِهِ أَمْ أَيُّ فُؤَادٍ لَا يَحْنُ إِلَيْهِ أَمْ أَيُّ سَمْعٍ يَسْمَعُ هَذِهِ الثُّلُمَةَ الَّتِي ثُلِمَتْ فِي الْإِسْلَامِ

O you people! Which hear will not crack at his^{-asws} killing? Or which heart will not yearn to him^{-asws}, or whichever ear which hears of the cut which has been cut in Al-Islam?

أَيُّهَا النَّاسُ أَصَبَحْنَا مَطْرُودِينَ شَاسِعِينَ مُشْرَدِينَ عَنْ الْأَمْصَارِ كَأَنَّا أَوْلَادُ تُرْكٍ وَكَابُلٍ مِنْ غَيْرِ جُرْمٍ اجْتَرَمْنَاهُ وَ لَا مَكْرُوهٍ ارْتَكَبْنَاهُ وَ لَا ثُلْمَةٍ فِي الْإِسْلَامِ ثَلَمْنَاهَا- مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ- إِنَّ هَذَا إِلَّا اخْتِلَافٌ-

O you people! We^{-asws} had become expelled, homeless, dispersed, dispossessed, as if we were children of the Turks and Kabul, from without any crime having been committed by us^{-asws}, nor any abhorrence we had indulged in, nor any notch in Al-Islam we^{-asws} had notched. **We have not heard of this among our forefathers, the former ones [23:24] Surely this is only a fabrication' [38:7].**

وَ اللَّهُ لَوْ أَنَّ النَّبِيَّ تَقَدَّمَ إِلَيْهِمْ فِي قِتَالِنَا كَمَا تَقَدَّمَ إِلَيْهِمْ فِي الْوَصَايَةِ بِنَا لَمَا اِزْدَادُوا عَلَيَّ مَا فَعَلُوا بِنَا فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ مِنْ مُصِيبَةٍ مَا أَغْظَمَهَا وَ أَوْجَعَهَا وَ أَفْجَعَهَا وَ أَكْظَمَهَا وَ أَفْظَمَهَا وَ أَمْرَهَا وَ أَفْذَحَهَا

By Allah^{-azwj}! If the Prophet^{-saww} had forwarded to them regarding killing us^{-asws} like what he^{-saww} had forwarded to them regarding the bequeathing with us^{-asws}, they would not have increased upon what they have done with us^{-asws}! So, we are for Allah^{-azwj} and are returning to Him^{-azwj}, from a calamity, of it being so mighty, and its pains, and its disaster, and its gripping, and its harshness, and its bitterness, and it being burdensome!

فَعِنْدَ اللَّهِ نَحْتَسِبُ فِيْمَا أَصَابَنَا وَ مَا بَلَغَ بِنَا إِنَّهُ عَزِيزٌ ذُو انتِقَامٍ

So, in the Presence of Allah^{-azwj} we^{-asws} shall be Reckoned regarding what has afflicted us^{-asws} and what has reached with us^{-asws}. He^{-azwj} is Mighty with the Revenge!'

قَالَ فَقَامَ صُوحَانَ بْنِ صُوحَانَ وَ كَانَ زَمِنًا فَاعْتَذَرَ إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ بِمَا عِنْدَهُ مِنْ زَمَانَةٍ رَجُلِيهِ فَأَجَابَهُ بِقَبُولِ مَعْذِرَتِهِ وَ حُسْنِ الظَّنِّ فِيهِ وَ شَكَرَ لَهُ وَ تَرَحَّمَ عَلَى أَبِيهِ

He (the narrator) said, 'Sowhan Bin Sa'sa Bin Sowhan stood up, and was with disability. He apologised to him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} with what was with him of the disability of his legs. He^{-asws} responded to him with the acceptance of his excuse and his good thoughts regarding it and thanked him and asked for Mercy to be upon his father.

ثُمَّ قَالَ السَّيِّدُ زُوي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ إِنَّ زَيْنَ الْعَابِدِينَ ع بَكَى عَلَى أَبِيهِ أَرْبَعِينَ سَنَةً صَائِمًا نَهَارَهُ قَائِمًا لَيْلَهُ فَإِذَا خَضَرَ الْإِفْطَارُ جَاءَهُ غُلَامُهُ بِطَعَامِهِ وَ شَرَابِهِ فَيَضَعُهُ بَيْنَ يَدَيْهِ فَيَقُولُ كُلْ يَا مَوْلَايَ

Then the Seyyid reported from Al-Sadiq^{-asws} having said: 'Zayn Al-Abideen^{-asws} cried upon his^{-asws} father^{-asws} for forty years, fasting its days, standing (praying Salat) its nights. Whenever the time for breaking fast presented, his^{-asws} servant would come to him^{-asws} with his^{-asws} food and his^{-asws} drink and place it in front of him^{-asws}. He would say, 'Eat, O my Master^{-asws}!'

فَيَقُولُ قَتَلَ ابْنُ رَسُولِ اللَّهِ جَائِعاً قَتَلَ ابْنُ رَسُولِ اللَّهِ عَطْشَاناً فَلَا يَزَالُ يُكْرِرُ ذَلِكَ وَ يَبْكِي حَتَّى يُبَلَّ طَعَامُهُ مِنْ دُمُوعِهِ ثُمَّ يُمَزِّجُ شَرَابَهُ بِدُمُوعِهِ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى حَقَّ بِاللَّهِ عَزَّ وَ جَلَّ

He^{-asws} would say: 'The son^{-asws} of Rasool-Allah^{-saww} was killed hungry! The son^{-asws} of Rasool-Allah^{-saww} was killed thirsty!' He^{-asws} would not cease repeating that and crying until his^{-asws} food would be damp from his^{-asws} tears. Then his^{-asws} drink would get mingled with his^{-asws} tears. He^{-asws} did not cease to be like that until he^{-asws} joined with Allah^{-azwj} Mighty and Majestic.

وَ حَدَّثَ مَوْلَى لَهُ ع أَنَّهُ بَرَزَ يَوْمًا إِلَى الصَّحْرَاءِ قَالَ فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ سَجَدَ عَلَى حِجَارَةٍ خَشِنَةٍ فَوَقَفْتُ وَ أَنَا أَسْمَعُ شَهيقَهُ وَ بُكَاءَهُ وَ أَخَصِيْتُ عَلَيْهِ أَلْفَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا- لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ صِدْقًا

And a slave of his^{-asws} narrated that one-day he^{-asws} went out to the desert. He said, 'So I followed him^{-asws} and found him^{-asws} to be performing Sajdah upon a dry rock. I paused, and I could hear his^{-asws} inhalations and his^{-asws} crying, and I counted upon him^{-asws} a thousand times (saying): 'There is no god except Allah^{-azwj}, truly, truly! There is no god except Allah^{-azwj}, servitude and bondage. There is no god except Allah^{-azwj}, (with) Eman and sincerity!'

ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ إِنَّ لِحَيْتَهُ وَ وَجْهَهُ قَدْ غَمَرَ بِالْمَاءِ مِنْ دُمُوعِ عَيْنَيْهِ فَقُلْتُ يَا سَيِّدِي أَمَا أَنْ لِحْزَنِكَ أَنْ يَنْقُضِي وَ لِيُكَائِكَ أَنْ تَقَلَ

Then he^{-asws} raised his^{-asws} head from the Sajdahs and his^{-asws} beard and his^{-asws} face were drenched with water from the tears of his^{-asws} eyes. I said, 'O my Master^{-asws}! Is it now (time) for your grief to be terminated and for your^{-asws} crying to be reduced?'

فَقَالَ لِي وَجْهَكَ إِنَّ يَعْقُوبَ بْنَ إِسْحَاقَ بْنِ إِبْرَاهِيمَ ع كَانَ نَبِيًّا ابْنُ نَبِيِّ كَانَ لَهُ اثْنَا عَشَرَ ابْنًا فَغَيَّبَ اللَّهُ سُبْحَانَهُ وَاجِدًا مِنْهُمْ فَشَابَ رَأْسُهُ مِنَ الْحُزْنِ وَ اخْدَوْدَبَ ظَهْرُهُ مِنَ الْعَمِّ وَ ذَهَبَ بَصَرُهُ مِنَ الْبُكَاءِ وَ ابْنُهُ حَيٌّ فِي دَارِ الدُّنْيَا وَ أَنَا فَقَدْتُ أَبِي وَ أَخِي وَ سَبْعَةَ عَشَرَ مِنْ أَهْلِ بَيْتِي صَرَخِي مَقْتُولِينَ فَكَيْفَ يَنْقُضِي حُزْنِي وَ يَقْلُ بُكَائِي.

He^{-asws} said to me: 'Woe be unto you! Yaqoub^{-as} Bin Is'haq^{-as} Bin Ibrahim^{-as} was a Prophet^{-as} son^{-as} of a Prophet^{-as}. There were twelve sons^{-asws} for him^{-as}. Allah^{-azwj} the Glorious Caused one of them to be absent, so his^{-asws} head became grey-haired from the grief, and his^{-as} back curved from the sorrow, and his^{-as} sight was lost from the crying, and (even though) his^{-as} was alive in the house of the world, and I^{-asws} have lost my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and seventeen of my^{-asws} family members, lying slain. So, how can my^{-asws} grief terminate and my^{-asws} crying be reduced?'⁷⁷

2- قل، إقبال الأعمال رأيت في كتاب المصابيح بإسناده إلى جعفر بن محمد ع قال قال لي أبي محمد بن علي سألني أبي علي بن الحسين عن حملي يريد له فقال حملي على بعير يطلع بعير وطاء ورأس الحسين ع على علم ونسوتنا خلفي على بعير فأكف - [واكفة] والفارطة خلفنا وحولنا بالرمح إن دمعنا من أحدنا عين فرع رأسه بالرمح حتى إذا دخلنا دمشق صاح صائح يا أهل الشام هؤلاء سبنا أهل البيت الملعون.

(The book) 'Iqbal Al Amaal' – 'I saw in the book 'Al Masabeeh', by his chain to,

'Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Muhammad^{-asws} Bin Ali^{-asws} said to me^{-asws}: 'I asked my^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} about the transporting by Yazeed^{-la} for him^{-asws}. He^{-asws} said: 'He^{-la} had me^{-asws} carried upon a camel without a saddle, and the (holy) head of Al-Husayn^{-asws} was upon a flag, and our^{-asws} womenfolk were behind me^{-asws} upon bareback mules, and the harsh ones were behind us^{-asws} and around us with the spears. If anyone of us^{-asws} shed a tear, his head would be knocked. Until when we had entered Damascus, a shouter shouted, 'O people of Syria! These captives people of the accursed Household!''⁷⁸

3- لي، الأماالي للصدوق الطالقي عن الجلودى عن الجوهري عن أحمد بن محمد بن يزيد عن أبي نعيم قال حدثني حاجب عبيد الله بن زياد أنه لما جيء برأس الحسين ع أمر فوضع بين يديه في طست من ذهب وجعل يضرب بفضيب في يده على ثنائه ويقول لقد أسرع الشيب إليك يا با عبد الله

(The book) 'Al Amaali; of Al Sadouq – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ahmad Bin Muhammad Bin Yazeed, from Abu Nueym who said, 'It is narrated to me by a guard of Ubeydullah Bin Ziyad^{-la},

'When they came with the head of Al-Husayn^{-asws}, he^{-la} ordered, so it was placed in front of him^{-asws} in a tray of gold, and he^{-la} went on to strike (tap) by a stick in his^{-la} hand, upon his^{-asws} lips, and said, 'The grey-hair has been quick to you^{-asws}, O Abu Abdullah^{-asws}!'

فقال رجل من القوم مه فإني رأيت رسول الله ص يلثم حيث تضع فضيبك فقال يوم يوم بدر

A man from the people said, 'No, for I have seen Rasool-Allah^{-saww} kiss when you^{-la} are placing your^{-la} stick!' He^{-la} said, 'A day for the day of Badr!'

ثم أمر بعلي بن الحسين ع فغلل وحمل مع النسوة والسبايا إلى السجن وكنت معهم فما مرزنا بزقاق إلا وجدناه ملء رجال ونساء يضربون وجوههم ويكفون فحسبوا في سجن وطبق عليهم

Then he^{-la} commanded with Ali^{-asws} Bin Al-Husayn^{-asws}, so he^{-asws} was shackled and carried with the womenfolk and the captives to the prison, and I was with them. We did not pass by any alleyway except we found it to be full of men and women striking their faces and crying. They^{-asws} were withheld in the prison and it was locked upon them^{-asws}.

ثم إن ابن زياد لعنه الله دعا بعلي بن الحسين و أحضر رأس الحسين ع وكانت زينب ابنة علي ع فيهم فقال ابن زياد الحمد لله الذي فضحكهم وقتلكم وأخذب أحاديثكم

Then Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, summoned Ali^{-asws} Bin Al-Husayn^{-asws} and the womenfolk, and got the (holy) head of Al-Husayn^{-asws} to be presented, and (Syeda) Zainab^{-asws} Bint Ali^{-asws} was among them. Ibn Ziyad^{-la} said, 'The Praise is for Allah^{-azwj} Who Shamed you^{-asws} all and killed you^{-asws} and Belied your^{-asws} narrations!'

فقلت زينب الحمد لله الذي أكرمنا بمحمد و طهرنا تطهيراً إنما يفضح الله الفاسق و يكذب الفاجر

(Syeda) Zainab^{-asws} said: 'The Praise is for Allah^{-azwj} Who Honoured us^{-asws} with Muhammad^{-saww} and Purified us^{-asws} with a Purification. But rather, Allah^{-azwj} has Shamed the mischief-maker and has Belied the transgressor!'

قَالَ كَيْفَ رَأَيْتَ صَبِيحَ اللَّهِ بِكُمْ أَهْلَ الْبَيْتِ قَالَ كَتَبَ عَلَيْهِمُ الْقَتْلَ فَبَرَزُوا إِلَى مَضَاجِعِهِمْ وَ سَجَمُوعُ اللَّهِ بَيْنَكَ وَ بَيْنَهُمْ فَتَسْحَكُمُونَ عِنْدَهُ

He^{-la} said, 'How did you^{-asws} see the Dealing of Allah^{-azwj} with you^{-asws}, People^{-asws} of the Household?' He^{-asws} said: 'He^{-azwj} Decreed upon them^{-asws} to be killed, so they went out to their slaying places, and Allah^{-azwj} will be Gathering you^{-asws} and them^{-asws}, and you will all be Judged in His^{-azwj} Presence!'

فَغَضِبَ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ عَلَيْهَا وَ هَمَّ بِهَا فَسَكَنَ مِنْهُ عَمْرُو بْنُ حَرْثٍ- فَقَالَتْ زَيْنَبُ يَا ابْنَ زِيَادٍ حَسْبُكَ مَا ارْتَكَبْتَ مِنَّا فَلَقَدْ قَتَلْتَ رِجَالَنَا وَ قَطَعْتَ أَصْلَنَا وَ أَجَحْتَ حَرَمَنَا وَ سَبَيْتَ نِسَاءَنَا وَ ذَرَارِيَّنَا فَإِنْ كَانَ ذَلِكَ لِلْإِشْتِقَاءِ فَقَدْ اشْتَقَيْتَ

He^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}, got angered upon it and thought of killing her (him)^{-asws}. Amro Bin Hureys^{-la} calmed him^{-la}. (Syeda) Zainab^{-asws} said: 'O Ibn Ziyad^{-la}! It suffices you^{-la} what you^{-la} have perpetrated upon us^{-asws}. You^{-la} have killed our^{-asws} men, and cut off our^{-asws} roots, and desecrated our^{-asws} sanctity, and made captives of our^{-asws} women and our^{-asws} offspring. So, if that is for your^{-la} healing, so you^{-la} been healed!'

فَأَمَرَ ابْنُ زِيَادٍ بِرَدِّهِمْ إِلَى السِّجْنِ وَ بَعَثَ الْبَشَائِرَ إِلَى النَّوَاجِي بِقَتْلِ الْحُسَيْنِ ع ثُمَّ أَمَرَ بِالسَّبَايَا وَ رَأْسِ الْحُسَيْنِ فَحُمِلُوا إِلَى الشَّامِ

Ibn Ziyad^{-la} ordered with returning them^{-asws} to the prison, and he^{-la} sent heralds to the areas with news of killing of Al-Husayn^{-asws}. Then he^{-la} ordered with the captives and the (holy) head of Al-Husayn^{-asws}, so they were carried to Syria.

فَلَقَدْ حَدَّثَنِي جَمَاعَةٌ كَانُوا خَرَجُوا فِي تِلْكَ الصُّبْحَةِ أَنَّهُمْ كَانُوا يَسْمَعُونَ بِاللَّيَالِي نَوْحَ الْجَنِّ عَلَى الْحُسَيْنِ إِلَى الصَّبَاحِ وَ قَالُوا فَلَمَّا دَخَلْنَا دِمَشْقَ أُدْخِلَ بِالنِّسَاءِ وَ السَّبَايَا بِالنَّهَارِ فَكُشِفَتِ الْوُجُوهُ فَقَالَ أَهْلُ الشَّامِ الْخَفَاءُ مَا رَأَيْنَا سَبَايَا أَحْسَنَ مِنْ هَؤُلَاءِ فَمَنْ أَنْتُمْ فَقَالَتْ سَكِينَةُ ابْنَةُ الْحُسَيْنِ نَحْنُ سَبَايَا آلِ مُحَمَّدٍ ص

It has been narrated to me by a group who had gone out during that accompaniment, they were hearing at nights, lamentations of the Jinn upon Al-Husayn^{-asws} up to the morning, and they said, 'When we entered Damascus, the womenfolk and the captives were entered at daytime, uncovered of faces. The wicked people of Syria, said, 'We have not seen captives more beautiful than these. So who are you^{-asws} all?' Seekeyna^{-asws} Bint Al-Husayn^{-asws} said: 'We^{-asws} captives are from the family^{-asws} of Muhammad^{-saww}!'

فَأَقِيمُوا عَلَى دَرَجِ الْمَسْجِدِ حَيْثُ يُقَامُ السَّبَايَا وَ فِيهِمْ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ هُوَ يَوْمِيذٍ فَقِي شَابٌ فَأَتَاهُمْ شَيْخٌ مِنْ أَشْيَاخِ أَهْلِ الشَّامِ فَقَالَ لَهُمُ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَكُمْ وَ أَهْلَكَكُمْ وَ قَطَعَ قَرْنَ الْفِتْنَةِ فَلَمْ يَأُلْ عَنْ شَتْمِهِمْ

They^{-asws} were stood at a step of the Masjid where the captives (tended to be) paused, and among them^{-asws} was Ali^{-asws} Bin Al-Husayn^{-asws}, and on that day he^{-asws} a young youth. A Sheikh from the Sheikhs of the people of Syria, came to him^{-asws}. He said to them^{-asws}, 'The Praise is for Allah^{-azwj} Who Killed you^{-asws} all and Destroyed you^{-asws} and Cut the horns of Fitna!' He did not cease from insulting them^{-asws}.

فَلَمَّا انْقَضَى كَلَامُهُ قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا قَرَأْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ قَالَ نَعَمْ قَالَ أَمَا قَرَأْتَ هَذِهِ الْآيَةَ- قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ بَلَى قَالَ فَتَنَحُّنُ أَوْلِيكَ

When his talk had ended, Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘Have you read the Book of Allah^{-azwj} Mighty and Majestic?’ He said, ‘Yes’. He^{-asws} said: ‘Have you read this Verse: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’.** [42:23]?’ He said, ‘Yes’. He^{-asws} said: ‘So we^{-asws} and those (people)’.

ثُمَّ قَالَ أَمَا قَرَأْتَ وَ آتَ ذَا الْقُرْبَى حَقَّهُ قَالَ بَلَى قَالَ فَتَنَحُّنُ هُمْ

Then he^{-asws} said: ‘Have you read: **And give to the one with kinship his right, [17:26]**?’ He said, ‘Yes’. He^{-asws} said: ‘So, we^{-asws} are they.

فَهَلْ قَرَأْتَ هَذِهِ الْآيَةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا قَالَ بَلَى قَالَ فَتَنَحُّنُ هُمْ

Have you read this Verse: ‘**But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**?’ He said, ‘Yes’. He^{-asws} said: ‘So we^{-asws} are they’.

فَرَفَعَ الشَّامِيُّ يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ عَدُوِّ آلِ مُحَمَّدٍ وَ مِنْ قَتْلَةِ أَهْلِ بَيْتِ مُحَمَّدٍ لَقَدْ قَرَأْتُ الْقُرْآنَ فَمَا شَعَرْتُ بِهَذَا قَبْلَ الْيَوْمِ

The Syrian raised his hands towards the sky, then said, ‘O Allah^{-azwj}! I hereby repent to You^{-azwj}!’ – three times. ‘O Allah^{-azwj}! I disavow to You^{-azwj} from the enemies of Progeny^{-asws} of Muhammad^{-saww}, and from the killers of the People^{-asws} of the Household of Muhammad^{-saww}. I have read the Quran, but I was not aware of this before today!’

ثُمَّ أَذْجَلَ نِسَاءَ الْحُسَيْنِ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَصَحْنَ نِسَاءَ آلِ يَزِيدَ وَ بَنَاتُ مُعَاوِيَةَ وَ أَهْلُهُ وَ وَلَوْلُنَّ وَ أَقْبَلْنَ الْمَأْتَمَ وَ وَضِعَ رَأْسُ الْحُسَيْنِ ع بَيْنَ يَدَيْهِ

Then the womenfolk of Al-Husayn^{-asws} were entered to (the court of) Yazeed^{-la} Bin Muawiya^{-la}. The women of the family of Yazeed^{-la} and the daughters of Muawiya and his^{-la} family shrieked, and ululated and established the mourning, and the head of Al-Husayn^{-asws} was placed in front of him^{-la}.

فَقَالَتْ سَكِينَةُ مَا رَأَيْتُ أَقْسَى قَلْبًا مِنْ يَزِيدَ وَ لَا رَأَيْتُ كَافِرًا وَ لَا مُشْرِكًا شَرًّا مِنْهُ وَ لَا أَجْفَى مِنْهُ وَ أَقْبَلَ يَقُولُ وَ يَنْظُرُ إِلَى الرَّأْسِ-

لَيْتَ أَشْيَاخِي يَنْدِرُ شَهْدُوا- خِرَجَ الْخَزْرَجُ مِنْ وَفَعِ الْأَسَلِ

Seekeyna^{-asws} said: ‘I^{-asws} had not seen anyone of a harder heart than Yazeed^{-la}, nor any Kafir nor a Polytheist eviler than him^{-la}, nor anyone more repugnant than him^{-la}. And he^{-la} went on to say while looking at the (holy) head, ‘*If only my^{-la} elders of Badr could witness the panic of Al-Khazraj being uprooted from the roots*’.

ثُمَّ أَمَرَ بِرَأْسِ الْحُسَيْنِ فَنُصِبَ عَلَى بَابِ مَسْجِدِ دِمَشْقَ

Then he^{-la} ordered with the (holy) head, and it was installed upon the door of the Masjid of Damascus’.

فَرَوَى عَنْ فَاطِمَةَ بِنْتِ عَلِيٍّ عَ أَهْمًا قَالَتْ لَمَّا أَجْلَسْنَا بَيْنَ يَدَيْ يَزِيدَ بْنِ مُعَاوِيَةَ رَقَى لَنَا أَوَّلَ شَيْءٍ وَأَلْطَفَنَا ثُمَّ إِنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ أَحْمَرَ قَامَ إِلَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِي هَذِهِ الْجَارِيَةَ يَغْنِينِي وَكُنْتُ جَارِيَةً وَضِيئَةً فَأَرْعَبْتُ وَفَرَقْتُ وَظَنَنْتُ أَنَّهُ يَفْعَلُ ذَلِكَ

It is reported from (Syeda) Fatima^{-asws} Bint Ali^{-asws}, she^{-asws} said: ‘When we^{-asws} were seated in front of Yazeed^{-la} Bin Muawiya^{-la}, he^{-la} was kind to us^{-asws} as the first thing and was compassionate to us^{-asws}. Then a red man from the people of Syria stood up to him^{-la} and said, ‘O commander of the faithful! Gift this girl to me!’ – meaning me^{-asws}, and I^{-asws} was a young girl. I^{-asws} was terrified and separated, and I^{-asws} thought that he^{-la} would do that.

فَأَخَذْتُ بِنِيبَابِ أَخِي وَهِيَ أَكْبَرُ مِنِّي وَأَعْقَلُ فَقَالَتْ كَذَبْتَ وَاللَّهِ وَلُعِنْتُ مَا ذَاكَ لَكَ وَ لَا لَهُ

So, I^{-asws} clutched the clothes of my^{-asws} sister^{-asws}, and she^{-asws} was older than me^{-asws} with more intellect. She^{-asws} said: ‘By Allah^{-azwj}! You are lying and have been Cursed! That is neither for you nor for him^{-la}!’

فَعَضِبَ يَزِيدُ وَقَالَ بَلْ كَذَبْتَ وَاللَّهِ لَوْ شِئْتُ لَفَعَلْتُهُ قَالَتْ لَا وَاللَّهِ مَا جَعَلَ اللَّهُ ذَلِكَ لَكَ إِلَّا أَنْ تَخْرُجَ مِنْ مِلَّتِنَا وَ تَدِينَ بِغَيْرِ دِينِنَا

Yazeed^{-la} was angered and said, ‘But you^{-asws} are lying! By Allah^{-azwj}! If I^{-la} so desire, I^{-la} could do so!’ She^{-asws} said: ‘No, by Allah^{-azwj}! Allah^{-azwj} has not Made that to before you^{-la} unless you^{-la} were to exit from our religion and make it a religion with other than our religion!’

فَعَضِبَ يَزِيدُ ثُمَّ قَالَ إِنِّي لَا تَسْتَقْبِلِينَ هَذَا إِنَّمَا خَرَجَ مِنَ الدِّينِ أَبُوكَ وَ أَحْوَكُ فَقَالَتْ بِدِينِ اللَّهِ وَ دِينِ أَبِي وَ أَخِي وَ جَدِّي اهْتَدَيْتَ أَنْتَ وَ جَدُّكَ وَ أَبُوكَ

Yazeed^{-la} was angered, then said, ‘Is it me^{-la} you^{-asws} are facing with this? But rather, it was your^{-asws} father^{-asws} and your^{-asws} brother who had exited from the religion!’ She^{-asws} said: ‘But rather it was by the religion of Allah^{-azwj}, and the religion of my^{-asws} father^{-asws} and my^{-asws} brother^{-asws} and my^{-asws} grandfather^{-saww}, you^{-la} and your^{-la} grandfather, and your^{-la} father were guided!’

قَالَ كَذَبْتَ يَا عَدُوَّةَ اللَّهِ قَالَتْ أَمِيرُ يَشْتِمُ ظَالِمًا وَ يَفْهَرُ بِسُلْطَانِهِ قَالَتْ فَكَأَنَّهُ لَعَنَهُ اللَّهُ اسْتَحْيَا فَسَكَتَ

He^{-la} said, ‘You^{-asws} are lying, O enemy of Allah^{-azwj}!’ She^{-asws} said: ‘The ruler is insulting unjustly and coercing with his^{-la} authority? It is as if he^{-la}, may Allah^{-azwj} Curse him^{-la}, is ashamed!’ He^{-la} was silent.

فَأَعَادَ الشَّامِيُّ لَعَنَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِي هَذِهِ الْجَارِيَةَ فَقَالَ لَهُ اغْزُبْ وَهَبَ اللَّهُ لَكَ حَتْفًا قَاضِيًا.

The Syrian, may Allah^{-azwj} Curse him, repeated. He said, ‘O commander of the faithful! Gift this girl to me!’ He^{-la} said to him, ‘(Remain) celibate! Allah^{-azwj} will Gift you a Decreed death!’⁷⁹

⁷⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 3

4- أقول قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة في جملة أبيات ذكرها عن ابن الزبيري أنه قالها لوصف يوم أحد-

جزع الخزرج من وقع الأسل-

و استحر القتل في عبد الأشل

ليت أشياخي بيدر شهدوا-

حين حطت بقباء بركها-

I (Majlisi) am saying, 'Abdul Hameed Bin Abi Al-Hadeed said in the commentary of 'Nahj Al-Balagh' in a summary of the couplets mentioned by Ibn Al-Zab'ary, he had said these to describe the day of Ohad, 'If only my elders of Badr could witness the panic of Al-Khazraj being uprooted from the roots, when they landed in the pool of its blessing, and the dreadful killing in Abd Al Ashal'.

ثم قال كثير من الناس يعتقدون أن هذا البيت ليزيد بن معاوية و قال من أكره التصريح باسمه هذا البيت ليزيد فقلت له إنما قاله يزيد متمثلاً لما حمل إليه رأس الحسين ع و هو لابن الزبيري

Then he said, 'A lot of people believe that these couplets are by Yazeed^{-la} Bin Muawiya^{-la}'. And he said, 'The one who dislikes to declare his^{-la} name these couplets being for Yazeed^{-la}, so I say to him, 'But rather, Yazeed^{-la} had said as an example when the (holy) head of Al-Husayn^{-asws} was carried to him^{-la}, and it is of Ibn Al-Zab'ary.

فلم تسكن نفسه إلى ذلك حتى أوضحته له فقلت أ لا تراه قال جزع الخزرج من وقع الأسل-

He was not contented with himself until I clarified it to him. I said, 'Can't you see he^{-la} said: 'Panic of Al-Khazraj from being uprooted from the roots'?

و الحسين- ع لم تحارب عنه الخزرج و كان يليق أن يقول جزع بني هاشم من وقع الأسل

And Al-Husayn^{-asws}, Al-Khazraj did not battle him^{-asws}, and it would have been for him^{-la} to be saying, 'The panic of the clan of Hashim^{-as} from being uprooted from the roots'.

فقال بعض من كان حاضراً لعله قاله يوم الحرة فقلت المنقول أنه أنشده لما حمل إليه رأس الحسين ع و المنقول أنه شعر ابن الزبيري و لا يجوز أن يترك المنقول إلى ما ليس بمنقول.

He said, 'Someone who was present would have perhaps said to him^{-la} on the day of heat'. I said, 'The transmitted is that he^{-la} said it when the (holy) head of Al-Husayn^{-asws} was carried to him^{-la}, and the transmitted is that the poem is of Ibn Al-Zab'ary, and it is not allowed that the transmitted should be neglected for what hasn't been transmitted'⁸⁰.

5- ج، الاحتجاج روى شيخ صدوق من مشايخ بني هاشم و غيره من الناس أنه لما دخل علي بن الحسين صلوات الله عليه و حرّمه على يزيد لعنه الله جيء برأس الحسين ع و وضع بين يديه في طست فجعل يضرب ثناياه بمحصرة كانت في يده

(The book) 'Al Ihtijaj' – It is reported by Sheikh Sadouq, from the elders of the clan of Hashim^{-as} and others from the people,

⁸⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 4

'When Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and his^{-asws} sanctimonious ones, were entered to Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, they came with the head of Al-Husayn^{-asws} and it was placed in front of him^{-la} in a tray. He^{-la} went on to tap his^{-asws} lips with a decorated stick which was in his^{-la} hand.

وَهُوَ يَقُولُ-

لَيْتَ أَشْيَاخِي يَبْدُرُ شَهْدُوا-
لَأَهْلُكُوا وَاسْتَهْلُوا فَرْحاً-
فَجَزَيْنَاهُمْ بِبَدْرِ مِثْلِهَا-
لَسْتُ مِنْ جَنْدِفٍ إِنْ لَمْ أَنْتَقِم-
جَزَعُ الْخَزَرَجِ مِنْ وَقْعِ الْأَسَلِ-
وَلَقَالُوا يَا يَزِيدُ لَا تُشَلَّ-
وَأَقَمْنَا مِثْلَ بَدْرِ فَأَعْتَدَل-
مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلَ

And he^{-la} said, 'If only my^{-la} elders at Badr could witness the panic of Al Khazraj from being uprooted from the roots, they would have released and caused to release the happiness and they would have saying, 'O Yazeed^{-la}! Do not be paralysed!' We have rewarded them for Badr, the like of it, and we have established an example of Badr and straightened. I^{-la} wouldn't be from Khindif if I^{-la} do not take revenge from the clan of Ahmad^{-saww} of what he^{-saww} had done!'

فَقَامَتْ زَيْنَبُ بِنْتُ عَلِيٍّ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَقَالَتْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى جَدِّي سَيِّدِ الْمُرْسَلِينَ صَدَقَ اللَّهُ سُبْحَانَهُ كَذَلِكَ يَقُولُ- ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَصَاؤُا السَّوْأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

(Syeda) Zainab^{-asws} Bint Ali^{-asws} Bin Abu Talib^{-asws}, and her^{-asws} mother^{-asws} if (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all, stood up and said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon my^{-asws} grandfather^{-asws}, chief of the Messengers^{-as}! Allah^{-azwj} the Glorious Spoke the Truth, like that He^{-azwj} Said: **Then evil was the end result of those who were evil, because they belied the Signs of Allah and used to mock them [30:10].**

أَظَنَنْتَ يَا يَزِيدُ حِينَ أَخَذْتَ عَلَيْنَا أَقْطَارَ الْأَرْضِ وَ صَيِّغْتَ عَلَيْنَا آفَاقَ السَّمَاءِ فَأَصْبَحْنَا لَكَ فِي إِسَارٍ نُسَاقُ إِلَيْكَ سَوْقًا فِي فِطَارٍ وَ أَنْتَ عَلَيْنَا ذُو اقْتِدَارٍ أَنْ يَنَا مِنَ اللَّهِ هَوَانًا وَ عَلَيْكَ مِنْهُ كَرَامَةٌ وَ افْتِنَانًا وَ أَنَّ ذَلِكَ لِعِظَمِ خَطَرِكَ وَ جَلَالَةِ قَدْرِكَ

O Yazeed^{-la}! Do you^{-la} think, that when you^{-la} seized the outskirts of the earth against us^{-asws} and straitened the horizons of the sky upon us^{-asws}, so we^{-asws} became to you^{-la} among captives being ushered to you in a line, and you^{-la} with power upon us^{-asws}, that Allah^{-azwj} has been Debasing with us^{-asws} and upon you^{-la} is the honour from Him^{-azwj} and Conferment. And that (you^{-la}) think) that is due to your^{-la} great mind and your^{-la} majestic power?

فَسَمَخْتُ بِأَنْفِكَ وَ نَظَرْتُ فِي عَظْفٍ تَضْرِبُ أَصْدَرِيكَ فَرِحًا وَ تَنْفُضُ مِدْرُونِيكَ مَرِحًا حِينَ رَأَيْتَ الدُّنْيَا لَكَ مُسْتَوْسِفَةً وَ الْأُمُورَ لَدَيْكَ مُتَسِفَةً وَ حِينَ صَفِي لَكَ مُلْكُنَا وَ خَلَصَ لَكَ سُلْطَانُنَا

So you^{-la} are (now) at the peak of your^{-la} pride, and you^{-la} looked into the goodness striking in your^{-la} chest happily, and joyful in your^{-la} well-being, when you^{-la} saw the world being unstable

for you^{-la}, and the affairs should be stabilised for you^{-la}, and when our^{-asws} kingdom was cleared for you^{-la} and our^{-asws} authority was finished off for you^{-la}!’

فَمَهْلًا مَهْلًا لَا تَطِشْ جَهْلًا أُنَسِيتَ قَوْلَ اللَّهِ - وَ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَلِّي لَهُمْ خِزْيًا لَّأَنفُسِهِمْ إِنَّمَا نُثَلِّي لَهُمْ لِيُزَادُوا إِثْمًا وَ لَهُمْ عَذَابٌ مُهِينٌ

No! No! Do not be frivolous, ignorant. Are you^{-la} forgetting Words of Allah^{-azwj}. **And those who are committing Kufr should not reckon that Our Respite to them is better for themselves. But rather, We are Respite to them so they would increase in sin, and for them would be an abasing Punishment [3:178].**

أَمِنَ الْعَدْلُ يَا ابْنَ الْطُلُقَاءِ تُخَذِرُكَ حَرَائِرُكَ وَ سَوْفُكَ بَنَاتِ رَسُولِ اللَّهِ سَبَايَا قَدْ هَتَكَتْ سُتُورَهُنَّ وَ أَبْدَيْتِ وُجُوهَهُنَّ يَجُلُو بِهِنَّ الْأَعْدَاءُ مِنْ بَلَدٍ إِلَى بَلَدٍ وَ يَسْتَشْرِفُهُنَّ أَهْلُ الْمَنَاقِلِ وَ يَزُرُّنَ لِأَهْلِ الْمَنَاهِلِ وَ يَتَصَفَّحْنَ وُجُوهَهُنَّ الْقَرِيبُ وَ الْبَعِيدُ وَ الْعَائِبُ وَ الشَّهِيدُ وَ الشَّرِيفُ وَ الْوَضِيعُ وَ الدَّيْنِيُّ وَ الرَّفِيعُ

O son^{-la} of the freed one (at the conquest of Makkah)! Is it from the justice, your^{-la} putting (people) to sleep, and your^{-la} (causing) confusion, and your^{-la} ushering daughters^{-asws} of Rasool-Allah^{-saww} as captives? You^{-la} have violated their veils and revealed their^{-asws} faces, the enemies taking them from a city to a city, and the people of the transfer points were overlooking, and the people of the springs were rushing out to browse their^{-asws} faces, the near ones and the far ones, and the absentees and the attendees, and the nobles and the ignoble, and the lowly and the lofty ones.

لَيْسَ مَعَهُنَّ مِنْ رِجَالِهِنَّ وَلِيٌّ وَ لَا مِنْ حُمَاهِنَّ حَمِيمٌ عُمُوا مِنْكَ عَلَى اللَّهِ وَ جُحُودًا لِرَسُولِ اللَّهِ وَ دَفْعًا لِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ وَ لَا غَرَوْ مِنْكَ وَ لَا عَجَبَ مِنْ فَعْلِكَ

There wasn't from their^{-asws} men any guardian nor any protector from their^{-asws} protectors. It was insolence from you^{-la} upon Allah^{-azwj}, and rejection to Rasool-Allah^{-saww}, and repellent of what he^{-saww} had come with from the Presence of Allah^{-azwj}. There is neither any wonder from you^{-la} nor any surprise (this being) from your^{-la} deeds.

وَ أَلَىٰ يُرَجِّحِي مُرَاقِبَتُهُ مَنْ لَفَظَ فُوهَ أَكْبَادَ الشُّهَدَاءِ وَ نَبَتَ لَحْمُهُ بِدِمَاءِ السُّعْدَاءِ وَ نَصَبَ الْحَزْبَ لِسَيِّدِ الْأَنْبِيَاءِ وَ جَمَعَ الْأَحْزَابَ وَ شَهَرَ الْحِرَابَ وَ هَزَّ السُّيُوفَ فِي وَجْهِ رَسُولِ اللَّهِ ص أَشَدَّ الْعَرَبِ لِلَّهِ جُحُودًا وَ أَنْكَرُهُمْ لَهُ رَسُولًا وَ أَظْهَرُهُمْ لَهُ عُذُونًا وَ أَعْتَاهُمْ عَلَى الرَّبِّ كُفْرًا وَ طُغْيَانًا

And how can he^{-la} hope to watch utterances from the mouths of the livers of the martyrs and grow his^{-la} own flesh with the blood of the fortunate ones, and establish the war to chief of the Prophets^{-as}, and gather the (Polytheist) allies and spread the wards, and wave the swords in the face of Rasool-Allah^{-saww}, being the severest of the Arabs in rejecting Allah^{-azwj} and their most denying of the Rasool^{-saww}, and the most manifesting of them to him^{-saww} of aggression, and their most transgressing upon the Lord^{-azwj} with Kufr and tyranny.

أَلَا إِنَّمَا تَتَّبِعُهُ خِلَالِ الْكُفْرِ وَ ضَبُّ يُجْرِجُ فِي الصَّدْرِ لِقَتْلَى يَوْمِ بَدْرٍ فَلَا يَسْتَبْطِئُ فِي بُعْضِنَا أَهْلَ الْبَيْتِ مَنْ كَانَ نَظَرُهُ إِلَيْنَا شَتْفًا وَ شَتْنَاً وَ أَحْنًا وَ ضَعْفًا يُظْهِرُ كُفْرَهُ بِرَسُولِهِ وَ يُفْصِحُ ذَلِكَ بِلِسَانِهِ وَ هُوَ يَقُولُ فَرِحًا يَقْتُلُ وَلَدَهُ وَ سَبَى دُرَيْتَهُ غَيْرَ مُتَحَوِّبٍ وَ لَا مُسْتَعْظِمٍ -

لَا تَهْلُوْا وَ اسْتَهْلُوْا فَرَحًا - وَ لَقَالُوا يَا نَزِيدُ لَا تَشَلَّ -

Indeed! It is a result of the mingling of the Kufr and the crawling lizard in the chest for the ones slain on the day of Badr. So, he^{-la} did not delay in hating us^{-asws}, People^{-asws} of the Household, one who was looking at us^{-asws} out of aversion, and hatred, and malice, and grudges, revealing his^{-la} Kufr with His^{-azwj} Rasool^{-saww}, and clarifying that with his^{-la} tongue, and he^{-la} is saying happily with killing his^{-saww} son^{-asws} and making captive his^{-saww} offspring, without considering it a sin nor as a mighty thing (saying), *'they would have released and caused to release the happiness and they would have saying, 'O Yazeed^{-la}! Do not be paralysed!'*

مُتَّحِيًا عَلَى ثَنَائِي أَبِي عَبْدِ اللَّهِ وَكَانَ مُقْبِلَ رَسُولِ اللَّهِ ص يَنْكُتُهَا بِمِخَصَرَّتِهِ قَدْ التَّمَعَ السُّرُورُ بِوَجْهِهِ لَعْمَرِي لَقَدْ نَكَتُ الْفُرْخَةَ وَاسْتَأْصَلْتُ الشَّافَةَ بِإِزَاقَتِكَ دَمَ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ وَابْنِ يَغُصُوبِ الْعَرَبِ وَشَمْسِ آلِ عَبْدِ الْمُطَّلِبِ وَهَتَفْتُ بِأَشْيَاخِكَ وَتَقَرَّرْتُ بِدَمِهِ إِلَى الْكُفْرَةِ مِنْ أَسْلَافِكَ ثُمَّ صَرَخْتُ بِبَدَائِكَ

He^{-la} is being recessive upon praising Abu Abdullah^{-asws}, and he^{-asws} was kissed by Rasool-Allah^{-saww} in his^{-asws} waist (to make him^{-asws} laugh), to see the happiness in his^{-asws} face. By my^{-asws} life! The ulcer has developed, and the healing is eradicated by your^{-la} spilling the blood of chief of the youths of the people of Paradise, and son^{-asws} of leader of the Arabs, and sun of the family of Abdul Muttalib^{-as}, and you^{-la} called your^{-la} Sheikhs and drew closer to Kufr from your^{-la} ancestors, with (having shed) his^{-asws} blood, then you^{-asws} shouted with your^{-la} call.

وَلَعْمَرِي قَدْ نَادَيْتُهُمْ لَوْ شَهِدُوكَ وَوَشِيكَأ تَشْهَدُهُمْ وَ يَشْهَدُوكَ وَ لَتَوَدُّ يَمِينُكَ كَمَا رَعَمْتَ شُلَّتْ بِكَ عَنْ مِرْفَقِهَا وَ أَحْبَبْتَ أُمَّكَ لَمْ تَحْمِلْكَ وَ أَبَاكَ لَمْ يَلِدْكَ حِينَ تَصِيرُ إِلَى سَحْطِ اللَّهِ وَ مُخَاصِمُكَ وَ مُخَاصِمُ أَبِيكَ رَسُولُ اللَّهِ ص

And by my^{-asws} life! You^{-la} called out to them, if only they could have witnessed you, and imminently you^{-la} will be witnessing them and they will be witnessing you^{-la}, and you^{-la} would love for your^{-la} right hand, like what you^{-la} claimed, that it was paralysed with you from your^{-la} elbow, and your^{-la} mother would love not to have carried you, and your^{-la} father that he had not given you^{-la} birth, when you came to the Wrath of Allah^{-azwj}, and Rasool-Allah^{-saww} becomes your^{-la} adversary and adversary of your^{-la} father.

اللَّهُمَّ خُذْ بِحَقِّنَا وَ انْتَقِمْ مِنْ ظَالِمِنَا وَ أَخْلِلْ غَضَبَكَ بَيْنَ سَفَكِ دِمَائِنَا وَ نَقْصِ دِمَائِنَا وَ قَتْلِ حُمَاتِنَا وَ هَتَكَ عَنَّا سُدُولَنَا- وَ فَعَلْتَ فَعَلْتَكَ الَّتِي فَعَلْتَ

O Allah^{-azwj}! Take our^{-asws} right and Avenge from our^{-asws} oppressors and Release Your^{-azwj} Wrath on the ones who shed our^{-asws} blood, and reduce our^{-asws} lives, and killed out^{-asws} important ones, and tore our^{-asws} curtains away from us^{-asws}, ***And you did that deed of yours which you did, and you are from the ungrateful ones' [26:19].***

وَ مَا فَرَيْتُ إِلَّا جِلْدَكَ وَ مَا جَزَيْتُ إِلَّا لَحْمَكَ وَ سَرَدْتُ عَلَى رَسُولِ اللَّهِ بِمَا تَحَمَّلْتُ مِنْ دُرِّيَّتِهِ وَ انْتَهَكْتُ مِنْ حُرْمَتِهِ وَ سَفَكْتُ مِنْ دِمَائِ عِزَّتِهِ وَ لَحْمَتِهِ حَيْثُ يَجْمَعُ بِهِ شَمْلُهُمْ وَ يَلُومُ بِهِ شَعَثُهُمْ وَ يَنْتَقِمُ مِنْ ظَالِمِهِمْ وَ يَأْخُذُ لَهُمْ بِحَقِّهِمْ مِنْ أَعْدَائِهِمْ

And you^{-la} did not shear except your^{-la} own skin and did not pierce except your^{-la} own flesh, and you^{-la} shall be returned to Rasool-Allah^{-saww} with what you^{-la} had attacked from his^{-saww} offspring, and violated from his^{-saww} sanctity, and you^{-la} shed from the blood of his^{-saww} family and his^{-saww} flesh when all of them^{-asws} would be gathered, and he^{-saww} shall blame for their^{-asws} rough state and take revenge from their^{-asws} oppressors, and he^{-saww} shall take their^{-asws} rights for them from their^{-asws} enemies.

وَلَا يَسْتَفْرِئُكَ الْفَرْخُ بِقَتْلِهِ- وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ- فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ حَسْبُكَ بِاللَّهِ وَلِيًّا وَ حَاكِمًا وَ بِرَسُولِ اللَّهِ خَصِيمًا وَ بِجِبْرِئِيلَ ظَهِيرًا

And do not let the happiness with his^{-asws} killing provoke you^{-la}, **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace [3:171]**, and it suffices you^{-la} that Allah^{-azwj} is our^{-asws} Guardian and a Judge, and Rasool-Allah^{-azwj} being a litigant (against you^{-la}, and Jibraeel^{-as} as backer.

وَسَيَعْلَمُ مَنْ بَوَّأَكَ وَ مَكَانَكَ مِنْ رِقَابِ الْمُسْلِمِينَ أَنْ يَنْسَ لِلظَّالِمِينَ بَدَلًا وَ أَنْتُمْ شَرُّ مَكَانًا وَ أَضَلُّ سَبِيلًا وَ مَا اسْتِصْعَارِي قُدْرَكَ وَ لَا اسْتِعْظَامِي تَفْرِيعَكَ تَوَهُمًا لِانْتِجَاعِ الْخَطَابِ فِيكَ بَعْدَ أَنْ تَرَكْتَ عُيُونَ الْمُسْلِمِينَ بِهِ عَبْرَى وَ صُدُورَهُمْ عِنْدَ ذِكْرِهِ حَرَى

And the one who paved it for you^{-la} and enabled you^{-la} from the necks of the Muslims will be knowing that evil is the replacement for the oppressors, and you^{-la} all are of evil position and most straying of the way! And it will not belittle your^{-la} power nor magnify your^{-la} censure the delusion of the addressing of self-importance regarding you^{-la} afterwards if the eyes of Muslims leave to be tearful and their chests being hot during his^{-asws} mention.

فَقِيلَ قُلُوبٌ قَاسِيَةٌ وَ نُفُوسٌ طَآغِيَةٌ وَ أَجْسَامٌ مَحْشُوءَةٌ بِسَخَطِ اللَّهِ وَ لَعْنَةِ الرَّسُولِ قَدْ عَسَّسَ فِيهِ الشَّيْطَانُ وَ فَرَّخَ وَ مَنْ هُنَاكَ مِثْلُكَ مَا دَرَجَ وَ هَضَ

So those are hardened hearts, and tyrannical souls, and bodies filled with the Wrath of Allah^{-azwj} and Curse of the Rasool^{-saww}, the Satan^{-la} having nested in these and laid chicks, and from there is your^{-la} example of what he^{-la} had crept and got up for.

فَالْعَجَبُ كُلُّ الْعَجَبِ لِقَتْلِ الْأَتْقِيَاءِ وَ أَصْبَاطِ الْأَنْبِيَاءِ وَ سَلِيلِ الْأَوْصِيَاءِ بِأَيْدِي الطُّلُقَاءِ الْخَبِيثَةِ وَ نَسْلِ الْعَهْرَةِ الْقَجَرَةِ تَنْطِفُ أَكْفُهُمْ مِنْ دِمَائِنَا وَ تَنْحَلِبُ أَفْوَاهُهُمْ مِنْ حُلُومِنَا وَ لِلْجَنَّتِ الزَّاكِيَةِ عَلَى الْجُبُوبِ الضَّاحِيَةِ تَنَائِجُهَا الْعَوَاسِلُ وَ تُعْقِرُهَا الْقَرَاعِلُ

So, the surprises of all surprises at the killing of the pious ones, and the children of the Prophets^{-as}, and lineage of the successors^{-as} at the hands of the freed ones (at the conquest of Makkah), the wicked, and the offspring of adulterers and immoral ones. They stained their palms with our^{-asws} blood, and their mouths exuded from our^{-asws} flesh, and the pure bodies upon the outskirts (of the desert), the sticks are marking them, and the winds are scattering them.

فَلَيْنَ اتَّخَذْنَا مَعْنَمًا لَتَتَّخِذُنَا وَشِيكًا مَعْرَمًا حِينَ لَا تَجِدُ إِلَّا مَا قَدَّمْتَ يَدَاكَ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

So, if you^{-la} are taking us^{-asws} as war booty, you^{-la} will imminently be taking us^{-asws} as a liability where you^{-la} will not be finding except what your^{-la} have sent ahead, and Allah^{-azwj} is not the lease unjust to His^{-azwj} servants.

وَ إِلَى اللَّهِ الْمُسْتَكَى وَ الْمَعُولُ وَ إِلَيْهِ الْمُلْجَأُ وَ الْمُؤْتَمِلُ ثُمَّ كَيْدُ كَيْدِكَ وَ اجْهَدْ جُهْدَكَ فَوَ الَّذِي شَرَفَنَا بِالْوَحْيِ وَ الْكِتَابِ وَ النَّبُوءَةِ وَ الْإِنْتِجَابِ- لَا تُدْرِكُ أَمَدَنَا وَ لَا تَبْلُغُ غَايَتَنَا وَ لَا تَمُحُو ذِكْرَنَا وَ لَا تَرَحُّضُ عَنْكَ عَارِزًا وَ هَلْ رَأَيْتَ إِلَّا قَتْدًا وَ أَيَّامَكَ إِلَّا عَدَدًا وَ جَعَلَكَ إِلَّا بَدَدًا يَوْمَ يُنَادِي الْمُنَادِي أَلَا لَعْنُ الظَّالِمِ الْعَادِي

And to Allah^{-azwj} is the complaint and the dependency, and to Him^{-azwj} is the shelter and the aim (hope). Then plot your^{-la} plot and strive your^{-la} striving, for by the One^{-azwj} Who Ennobled us^{-asws} with the Revelation, and the Book, and the Prophet-hood, and the Selection! You^{-la} neither (be able to) realise our^{-asws} extent, nor reach our^{-asws} peak, nor delete our^{-asws} mention (Zikr), nor will you^{-la} (be able to) wash off our^{-asws} shame from you^{-la}. And is your^{-la} view except false, and your^{-la} days except numbered, and your^{-la} crowd except to scatter, on the Day the caller will be calling out: 'Indeed, Cursed is the habitual oppressor!'

وَالْحَمْدُ لِلَّهِ الَّذِي حَكَمَ لِأَوْلِيَائِهِ بِالسَّعَادَةِ وَحَتَمَ لِأَوْصِيَائِهِ بِبُلُوغِ الْإِرَادَةِ نَقْلَهُمْ إِلَى الرَّحْمَةِ وَالرَّأْفَةِ وَالرِّضْوَانِ وَالْمَغْفِرَةِ وَلَمْ يَشَقَّ بِهِمْ غَيْرُكَ وَلَا ابْتَلَى بِهِمْ سِوَاكَ

And the Praise is for Allah^{-azwj} Who shall Judge for His^{-azwj} friends with the good fortune, and End for His^{-azwj} successors with reaching the intended purpose, transferring them^{-asws} to the Mercy, and the Clemency, and the Pleasure, and the Forgiveness, and no one was grievous with them^{-asws} apart from you^{-la}, nor was Tried with them^{-asws}, besides you^{-la}.

وَنَسْأَلُهُ أَنْ يُكْمِلَ لَهُمُ الْأَجَرَ وَيُجْزِلَ لَهُمُ الثَّوَابَ وَالذُّخْرَ وَنَسْأَلُهُ حُسْنَ الْخِلَافَةِ وَجَمِيلَ الْإِنَائَةِ إِنَّهُ رَحِيمٌ وَدُودٌ

And We^{-asws} ask Him^{-azwj} to Perfect the Recompense for them^{-asws} and Make the Rewards and the treasures to be plentiful with them^{-asws}, and we^{-asws} ask Him^{-azwj} for the goodly replacement and beautiful assignment. He^{-azwj} is Merciful, Loving!'

فَقَالَ يَزِيدُ مُجِيبًا لَهَا شِعْرًا-

يَا صَنِحَةَ تُحَمَّدٍ مِنْ صَوَائِحِ- مَا أَهْوَنَ الْمَوْتَ عَلَى النَّوَائِحِ

Yazeed^{-la} said a poem (couplet) in answering to her^{-asws}, 'O shouter of praises from the screamers, how easy is the death upon the lamenters'.

ثُمَّ أَمَرَ بِرَدِّهِمْ.

Then he^{-la} ordered with returning them^{-asws} 81.

6- ج، الإحتجاج رَوَى ثِقَاتُ الرُّوَاةِ وَعُدُوهُمْ لَمَّا أُدْخِلَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع فِي جُمْلَةٍ مِنْ حُلٍ إِلَى الشَّامِ سَبَايَا مِنْ أَوْلَادِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَهَالِيهِ عَلَى يَزِيدَ لَعَنَهُ اللَّهُ قَالَ لَهُ يَا عَلِيُّ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَ آبَاكَ

(The book) 'Al Ihtijaj' – It is reported by the trustworthy reporters and their just ones,

'When Ali^{-asws} Bin Al-Husayn Zayn Al-Abideen^{-asws}, among all of the ones^{-asws} carried to Syria as captive, from the children of Al-Husayn^{-asws} Bin Ali^{-asws} and his^{-asws} family members, were entered to the presence of Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} said to him^{-asws}, 'O Ali^{-asws}! The Praise is for Allah^{-azwj} Who Killed your^{-asws} father^{-asws}!'

81 Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 5

قَالَ ع قَتَلَ أَبِي النَّاسُ قَالَ يَزِيدُ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَهُ فَكَفَانِيهِ قَالَ ع عَلَى مَنْ قَتَلَ أَبِي لَعْنَةُ اللَّهِ أَفَتَرَانِي لَعْنَتُ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said; 'The people killed my^{-asws} father^{-asws}'. Yazeed^{-la} said, 'The Praise is for Allah^{-azwj} Who Killed him^{-asws}, so we were sufficed of it. He^{-asws} said: 'May the Curse of Allah^{-azwj} be upon the one who killed my^{-asws} father^{-asws}. Do you^{-asws} view that I^{-asws} would be cursing Allah^{-azwj} Mighty and Majestic?'

قَالَ يَزِيدُ يَا عَلِيُّ اصْعِدِ الْمِنْبَرَ فَأَعْلِمِ النَّاسَ حَالَ الْفِتْنَةِ وَ مَا رَزَقَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ مِنَ الظَّعْنِ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ مَا أَعْرِفُنِي بِمَا تُرِيدُ

Yazeed^{-la} said, 'O Ali^{-asws}! Ascend the pulpit and let the people know the state of Fitna and what victory Allah^{-azwj} has Graced commander of the faithful!' Ali^{-asws} Bin Al-Husayn^{-asws} said: 'I^{-asws} do not know what you^{-la} intend'.

فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا أُعْرِفُهُ بِنَفْسِي أَنَا ابْنُ مَكَّةَ وَ مِثْرَى أَنَا ابْنُ الْمَرْوَةِ وَ الصَّفَا أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى أَنَا ابْنُ مَنْ لَا يَخْفَى أَنَا ابْنُ مَنْ عَلَا فَاسْتَعْلَى فَجَارَ سِدْرَةَ الْمُنْتَهَى وَ كَانَ مِنْ رَبِّهِ قَابَ قَوْسَيْنِ أَوْ أَدْنَى -

He^{-asws} ascended the pulpit. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon Rasool-Allah^{-saww}, then said: 'O you people! One who recognises me^{-asws} so he has recognised me^{-asws}, and the one who does not recognise me^{-asws}, so I^{-asws} shall introduce myself^{-asws} to him. I^{-asws} am the son^{-asws} of Makkah and Mina! I am the son^{-asws} of Al-Marwa and Al-Safa! I^{-asws} am the son^{-asws} of Muhammad Al-Mustafa^{-saww}! I^{-asws} am the son^{-asws} of the one who is not hidden! I^{-asws} am the son^{-asws} of the one who went high, so he^{-saww} went higher and crossed Sidrat Al-Muntaha, and he^{-saww} was from his^{-saww} Lord^{-azwj}, two bows or even closer!'

فَصَجَّ أَهْلُ الشَّامِ بِالْبُكَاءِ حَتَّى خَشِيَ يَزِيدُ أَنْ يَرْحَلَ مِنْ مَقْعَدِهِ فَقَالَ لِلْمُؤَدِّنِ أَذِنَ

The people of Syria clamoured with the crying to the extent that Yazeed^{-la} feared and departed from his^{-la} seat. He^{-la} said to the Muezzin, 'Proclaim Azaan!'

فَلَمَّا قَالَ الْمُؤَدِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ جَلَسَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَى الْمِنْبَرِ فَلَمَّا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بَكَى عَلِيُّ بْنُ الْحُسَيْنِ ع ثُمَّ التَفَتَ إِلَى يَزِيدَ فَقَالَ يَا يَزِيدُ هَذَا أَبُوكَ أَمْ أَبِي قَالَ بَلْ أَبُوكَ فَانْزِلْ

When the Muezzin said, 'Allah^{-azwj} is the Greatest!', Ali^{-asws} sat down upon the pulpit. When he said, 'I testify that there is no god except Allah^{-azwj}. I testified that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}!', Ali^{-asws} Bin Al-Husayn^{-asws} cried, then turned towards Yazeed^{-la} and said: 'O Yazeed^{-la}! This is your^{-la} father or my^{-asws} father^{-saww}? So descend!'

فَنَزَلَ فَأَخَذَ نَاحِيَةَ بَابِ الْمَسْجِدِ فَلَقِيَهُ مَكْحُولٌ صَاحِبُ رَسُولِ اللَّهِ ص فَقَالَ لَهُ كَيْفَ أَمْسَيْتَ يَا ابْنَ رَسُولِ اللَّهِ

He^{-asws} descended and took to a corner of the door of the Masjid. And old man, companion of Rasool-Allah^{-saww}, met him^{-asws}. He said to him^{-asws}, 'How is your^{-asws} evening, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ أَمْسَيْنَا بَيْنَكُمْ مِثْلَ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُذَبِّحُونَ أَبْنَاءَهُمْ وَ يُسْتَحْيُونَ نِسَاءَهُمْ- وَ فِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

He^{-asws} said: 'In the evening we^{-asws} are among you all like the children of Israel among the people of Pharaoh^{-la}. They are slaughtering our sons^{-asws} and letting our^{-asws} women to live, **and during that you were in an enormous Trial from your Lord. [2:49]**'.

فَلَمَّا انْصَرَفَ يَزِيدُ إِلَى مَنْزِلِهِ دَعَا عَلِيَّ بْنَ الْحُسَيْنِ ع وَ قَالَ يَا عَلِيُّ أَ تُصَارِعُ ابْنِي خَالِدًا قَالَ ع مَا تَصْنَعُ بِمُصَارَعَتِي إِيَّاهُ أَغْنِيَنِي سَكِينًا وَ أَعْطِيَنِي سَكِينًا فَلْيَقْتُلْ أَقْوَانَا أَضْعَفْنَا فُضَمَّهُ يَزِيدُ إِلَى صَدْرِهِ ثُمَّ قَالَ لَا تَلِدُ الْحَيَّةُ إِلَّا الْحَيَّةَ أَشْهَدُ أَنَّكَ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ

When Yazeed^{-la} left to go to his^{-la} house, he^{-la} summoned Ali^{-asws} Bin Al-Husayn^{-asws} and said, 'O Ali^{-asws}! Will you^{-asws} wrestle my^{-la} son Khalid?' He^{-asws} said: 'What will you^{-la} do with making me^{-asws} wrestle him? Give me^{-asws} a knife and give him a knife, then let our strong one kill our^{-asws} weak!' Yazeed^{-la} hugged him to his^{-la} chest, then said: 'The snake will not beget except the snake! I^{-la} testify that you^{-asws} are the son^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws}'.

ثُمَّ قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ يَا يَزِيدُ بَلَّغْنِي أَنَّكَ تُرِيدُ قَتْلِي فَإِنْ كُنْتُ لَا بُدَّ قَاتِلِي فَوَجِّهْ مَعَ هَؤُلَاءِ النِّسَاءِ مَنْ يَرْدُهُنَّ إِلَى حَرَمِ رَسُولِ اللَّهِ ص

Then Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: 'O Yazeed^{-la}! It has reached me^{-asws} that you^{-la} intend to kill me^{-asws}. So, if you^{-la} are inevitably going to kill me^{-asws}, then send these womenfolk with someone who will return them^{-asws} to the Sanctuary of Rasool-Allah^{-saww}'.

فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ لَا يَرْدُهُنَّ غَيْرُكَ لَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ فَوَ اللَّهُ مَا أَمَرْتُهُ بِقَتْلِ أَبِيكَ وَ لَوْ كُنْتُ مُتَوَكِّلًا لِقِتَالِهِ مَا قَتَلْتُهُ ثُمَّ أَحْسَنَ جَائِزَتَهُ وَ حَمَلَهُ وَ النِّسَاءَ إِلَى الْمَدِينَةِ.

Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, said, 'No one will return them^{-asws} apart from you^{-asws}. May Allah^{-azwj} Curse Ibn Marjana (Ibn Ziyad^{-la})! By Allah^{-azwj}, I^{-la} had not ordered him^{-la} with killing your^{-asws} father^{-asws} and had I^{-la} been in charge of his^{-asws} killing, I^{-la} would not have killed him^{-asws}'. Then he^{-la} awarded him^{-asws} excellently and he^{-asws} and his^{-asws} womenfolk were carried to Al-Medina".⁸² (This is a political statement, Ibn Marjana^{-la} did what he^{-la} asked for, see Bihar vol. 44)

7- ج، الإحتجاج عَنْ جَدِّمِ بْنِ شَرِيكِ الْأَسَدِيِّ قَالَ: لَمَّا أَتَى عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع بِالنِّسَاءِ مِنْ كَرْبَلَاءَ وَ كَانَ مَرِيضًا وَ إِذَا نِسَاءُ أَهْلِ الْكُوفَةِ يَنْتَدِبْنَ مُشَقَّاتِ الْجُيُوبِ وَ الرِّجَالُ مَعَهُنَّ يَبْكُونَ

(The book) 'Al Ihtijaj' – From Khadim Bin Shareek Al Asady who said,

'When they came with Ali^{-asws} Bin Al-Husayn Zayn Al-Abideen^{-asws} with the womenfolk from Karbala, and he^{-asws} was ill, and there the woman of the people of Al-Kufa were lamenting, tearing the clothes, and the men were crying along with them.

فَقَالَ زَيْنُ الْعَابِدِينَ بِصَوْتٍ ضَعِيفٍ وَ قَدْ هَكَكَتْهُ الْعِلَّةُ إِنَّ هَؤُلَاءِ يَبْكُونَ فَمَنْ قَتَلْنَا غَيْرَهُمْ فَأَوْمَأَتْ زَيْنَبُ بِنْتُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِلَى النَّاسِ بِالسُّكُوتِ

⁸² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 6

Zayn Al-Abideen^{-asws} said in a frail voice, and the illness had consumed him^{-asws}: ‘They are crying, so who killed us^{-asws} apart from them?’ (Syeda) Zainab^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} gestured towards the people to quieten down.

قَالَ جَدِّي الْأَسَدِيُّ فَلَمْ أَرَ وَاللَّهِ خَفِرَةً أَنْتَطِقَ مِنْهَا كَأَنَّمَا تَنْطِقُ وَ تُفْرِغُ عَنْ لِسَانِ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ أَشَارَتْ إِلَى النَّاسِ بِأَنْ أَنْصِتُوا فَارْتَدَّتِ الْأَنْفَاسُ وَ سَكَتَ الْأَجْرَاسُ

Hizam Al-Asady said, ‘By Allah^{-azwj}! I had not seen any sentry more eloquent than her^{-asws}, as if she^{-asws} was speaking and she^{-asws} was transferring from the tongue of Amir Al-Momineen^{-asws}, and she^{-asws} indicted to the people that they should listen intently. So, the breaths returned and the (clanging of) bells quietened.

ثُمَّ قَالَتْ بَعْدَ حَمْدِ اللَّهِ تَعَالَى وَ الصَّلَاةِ عَلَى رَسُولِهِ أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ يَا أَهْلَ الْحُتْرِ وَ الْغَدْرِ وَ الْحَذْلِ أَلَا فَلَا رَقَاتِ الْعَبْرَةِ وَ لَا هَدَاتِ الزُّفْرِ إِلَّا مَثَلُكُمْ مَثَلُ آلِي نَقَضَتْ غَرْهَا مِنْ بَعْدِ فُؤَادٍ أَنْكَانًا تَتَّخِذُونَ إِيْمَانَكُمْ دَخَلًا بَيْنَكُمْ

Then she^{-asws} said after praising Allah^{-azwj} the Exalted and sending Salawaat upon His^{-azwj} Rasool^{-saww}: ‘As for after, O people of Al-Kufa! O people of cheating and deception and betrayal! Indeed! Hold your tears and calm your breathing! But rather, your example is an example of the one **who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]!**

هَلْ فِيكُمْ إِلَّا الصَّلَفُ وَ الْعُجْبُ وَ الشَّنْفُ وَ الْكَذِبُ وَ مَلَقُ الْإِمَاءِ وَ غَمْرُ الْأَعْدَاءِ كَمَرَعَى عَلَى دِمْنَةٍ أَوْ كَقَصَّةٍ عَلَى مَلْحُودَةٍ

Is there among you except the bragging, and the self-conceit, hatred, and the lying, and flattering the slave girls, and winking at the enemies, or like pasture upon a cesspit, or like plaster upon the graves.

أَلَا بَسَ مَا قَدَّمْتُمْ لَكُمْ أَنْفُسَكُمْ أَنْ سَخَطَ اللَّهُ عَلَيْكُمْ وَ فِي الْعَذَابِ أَنْتُمْ خَالِدُونَ أَتَبْكُونَ عَلَى أَخِي أَجَلٍ وَ اللَّهُ فَابْكُوا فَإِنَّكُمْ وَ اللَّهُ أَحَقُّ بِالْبُكَاءِ فَابْكُوا كَثِيرًا وَ اضْحَكُوا قَلِيلًا فَقَدْ بَلَّيْتُمْ بَعَارَهَا وَ مُبَيِّنْتُمْ بِشَنَارِهَا وَ لَنْ تَرَحُضُوهَا أَبَدًا

Indeed! Evil is what you have sent ahead for yourselves. The Wrath of Allah^{-azwj} is upon you and you will be eternally in the Fire! Are you crying upon my^{-asws} brother^{-asws}? Yes, by Allah^{-azwj}, so cry, for by Allah^{-azwj} you are rightful with the crying. So, cry a lot and laugh a little, for you have been afflicted with its shame and with its sins, and you will never be washing it off, ever!

وَ أَنِّي تَرَحُّضُونَ قَتْلَ سَلِيلِ خَاتِمِ النَّبُوَّةِ وَ مَعْدِنِ الرِّسَالَةِ وَ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ وَ مَلَاذِ حَرْبِكُمْ وَ مَعَاذِ جَزِيرِكُمْ وَ مَقَرِّ سَلَمِكُمْ وَ آسِي كَلِمِكُمْ وَ مَفْرِجِ نَارَلَيْتِكُمْ وَ الْمَرْجِعِ إِلَيْهِ عِنْدَ مَقَالَتِكُمْ وَ مَدْرَةِ حُجَجِكُمْ وَ مَنَارِ مَحَجَّتِكُمْ

And how can you take-off the killing of the child of last of the Prophets^{-as}, and mine of the Message, and chief of the youths of the people of Paradise, and refuge for your wards, and shelter of your party, and acknowledgment of your submissions, and comfort of your words, and panic shelter of your afflictions, and the reference to him^{-asws} during your (heated) words, and turning of your arguments, and minaret of your destination!

أَلَا سَاءَ مَا قَدَّمْتُمْ لَكُمْ أَنْفُسَكُمْ وَ سَاءَ مَا تَرْزُقُونَ لِيَوْمِ بَعْدِكُمْ فَتَعَسَا نَعَسًا وَ نُكْسًا نُكْسًا لَقَدْ خَابَ السَّعْيُ وَ تَبَّتِ الْأَيْدِي وَ خَسِرَتِ الصَّفْقَةُ وَ بُؤِثُمْ بَعْضُكُمْ مِنَ اللَّهِ* وَ ضُرِبَتْ عَلَيْكُمُ الدَّلِيلَةُ وَ الْمَسْكَنَةُ

Indeed! Evil is what you have sent ahead for yourselves, and evil is what you have cultivated for a Day of your Resurrection! So, misery! Misery! And a failure! A failure! The striving is disappointing, and the hands are broken, and the bargain has incurred a loss, and you and have incurred the Wrath from Allah^{-azwj}, and the disgrace and the poverty has been struck upon you.

أَتَذَرُونَ وَيْلَكُمْ أَيُّ عَهْدٍ لِمُحَمَّدٍ ص فَرِثْتُمْ وَ أَيُّ عَهْدٍ نَكُثْتُمْ وَ أَيُّ كَرِيمَةٍ لَهُ أَبْرَزْتُمْ وَ أَيُّ حُرْمَةٍ لَهُ هَنَكْتُمْ وَ أَيُّ دَمٍ لَهُ سَفَكْتُمْ- لَقَدْ جِئْتُمْ شَيْئًا إِذَا تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا

Are you knowing, woe be unto you all, which liver of Rasool-Allah^{-azwj} you have ruptured? And which pact you have broken? And which honourable ones (females) you have brought out? And which sanctities of his^{-saww} you have violated? And which blood you have spilt? **You have come with an abominable thing [19:89] The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90].**

لَقَدْ جِئْتُمْ بِمَا شِئْتُمْ صَلَءًا صُلَءًا عَنَقَاءَ سَوْءَاءَ فَغَمَاءَ خُرْقَاءَ طِلَاحِ الْأَرْضِ وَ مِلءِ السَّمَاءِ أَفَعَجِبْتُمْ أَنْ لَمْ يُنْطَرِ السَّمَاءُ دَمًا- وَ لَعَذَابُ الْآخِرَةِ أَكْزَى وَ هُمْ لَا يُنْصَرُونَ فَلَا يَسْتَعْجِلُكُمُ الْمَهَلُ فَإِنَّهُ عَزَّ وَ جَلَّ مَنْ لَا يَخْفِزُهُ الْبِدَارُ وَ لَا يُجْشَى عَلَيْهِ قُوَّةُ النَّارِ كَلَّا إِنَّ رَبَّكَ لَنَا وَ هُمْ بِالْمِرْصَادِ

You have come with it as a deformed bald eagle, evil, ruggedly, clumsily (like) the hills of the earth filling the sky. Are you surprised why the sky has not rained blood? **and the Punishment of the Hereafter is even more abasing, and they will not be Helped [41:16].** So, do not be taking lightly with the respite, for the Mighty and Majestic is One cannot be provoked with the House, nor is the loss of retaliation feared from Him^{-azwj}! Never! Your Lord^{-azwj} is lying in wait for us^{-asws} and for them!'

ثُمَّ أَنْشَأَتْ تَقُولُ-

مَاذَا صَعَّغْتُمْ وَ أَنْتُمْ آخِرُ الْأُمَمِ-

مِنْهُمْ أَسَارَى وَ مِنْهُمْ ضَرْجُوا بِدَمٍ

مَاذَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-

يَا هَلْ بَيْتِي وَ أَوْلَادِي وَ مَكْرَمَتِي-

Then she^{-asws} prosed saying: 'What is that you will be saying when the Prophet^{-saww} says to you all: 'What is that you did, and you were last of the communities, with the People^{-asws} of my^{-saww} Household and my^{-saww} children, and my^{-saww} honourable ones? From them are captives, and from them are stained with blood!

أَنْ تَخْلُفُونِي بِشَوْءٍ فِي دَوِي رَجَمِي-

مِثْلَ الْعَذَابِ الَّذِي أُودِيَ عَلَى إِيْرَم-

مَاكَانَ ذَلِكَ جَزَائِي إِذْ نَصَحْتُ لَكُمْ-

إِنِّي لَأَحْشَى عَلَيْكُمْ أَنْ يَحُلَّ بِكُمْ-

That was not my^{-saww} recompense when I^{-saww} had advised to you all that you should be replacing me^{-saww} with evil regarding the ones with my^{-saww} kinship! I^{-saww} fear upon you that it would be released with you like the Punishment which arrived upon (people of) Iram!"

ثُمَّ وَلَّتْ عَنْهُمْ

Then she^{-asws} turn away from them.

قَالَ جَدِّمَ فَرَأَيْتَ النَّاسَ خَيَارَى قَدْ رَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ فَالْتَفَتْتُ إِلَى شَيْخٍ إِلَى جَانِبِي يَبْكِي وَ قَدْ اخْضَلَّتْ لَحْيَتُهُ بِالْبُكَاءِ وَ يَدُهُ مَرْفُوعَةٌ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ بِأَبِي وَ أُمِّي كُهُولُهُمْ خَيْرُ الْكُهُولِ وَ شَبَابُهُمْ خَيْرُ شَبَابٍ وَ نَسْلُهُمْ نَسْلٌ كَرِيمٌ وَ فَضْلُهُمْ فَضْلٌ عَظِيمٌ

Hizeym said, 'I saw the people confused, their hands had returned to be in their mouths. I turned to an old man who was to my side, crying, and his beard had dampened with the crying and his hands were raised towards the sky and he was saying, 'By my father and my mother! Their^{-asws} elders and the best elders, and their^{-asws} youths are the best youths, and their^{-asws} lineage is an honourable lineage, and their^{-asws} merits are mighty merits!'

ثُمَّ أَتَشَدَّ شِعْرًا-

كُهُولُهُمْ خَيْرُ الْكُهُولِ وَ نَسْلُهُمْ-
إِذَا عُدَّ نَسْلٌ لَا يَبُورُ وَ لَا يَخْزَى

Then he prosed a poem (couplet), 'Their^{-asws} elders are the best elders, and their^{-asws} lineage, the lineages are counted, will neither perish nor be disgraced'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا عَمَّةَ اسْكُنِي فَمَيِّ الْبَاقِي مِنَ الْمَاضِي اعْتَبَارٌ وَ أَنْتِ بِحَمْدِ اللَّهِ عَالِمَةٌ غَيْرُ مُعَلَّمَةٍ فَهَمَّةٌ غَيْرُ مُفَهَّمَةٍ إِنَّ الْبُكَاءَ وَ الْحَنِينَ لَا يَزْدَانِ مَنْ قَدْ أَبَادَهُ الدَّهْرُ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O aunt^{-asws}! Calm down, for in the remainder from the past ones, there are lessons (to be learned), and you^{-asws}, by the Praise of Allah^{-azwj}, are a teacher without having been taught, understanding without having been given understanding. The crying and the lamenting will not return the one whom the eternity will be annihilating'.

فَسَكَتَتْ ثُمَّ نَزَلَ ع وَ ضَرَبَ فُسْطَاطُهُ وَ أُنْزِلَ نِسَاءُهُ وَ دَخَلَ الْفُسْطَاطَ.

So she^{-asws} calmed down. Then he^{-asws} descended and his^{-asws} tent was struck, and his^{-asws} womenfolk descended, and he^{-asws} entered the tent".⁸³

8- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ عَبْدِ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ رَاشِدٍ عَنْ جَدِّمَ بْنِ سَتِيرٍ قَالَ: قَدِمْتُ الْكُوفَةَ فِي الْمُحَرَّمِ سَنَةَ إِحْدَى وَ سِتِّينَ عِنْدَ مُنْصَرَفِ عَلِيِّ بْنِ الْحُسَيْنِ بِالنِّسْوَةِ مِنْ كَرْبَلَاءَ وَ مَعَهُمُ الْأَجْنَادُ يُحِيطُونَ بِهِمْ وَ قَدْ خَرَجَ النَّاسُ لِلنَّظَرِ إِلَيْهِمْ

(The books) 'Al Majaalis' of Al-Mufeed, (and) 'Al Amaali' of the Sheikh Al Tusi Al-Mufeed, from Muhammad Bin Imran, from Ahmad Bin Muhammad Al Jowhary, from Muhammad Bin Mihran, from Musa Bin Abdul Rahman, from Umar Bin Abdul Wahid, from Ismail Bin Rashid, from Hizlam Bin Suteyr who said,

⁸³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 7

'I arrived at Al-Kufa during Al-Muharram of the year sixty-one at the departure of Ali^{-asws} Bin Al-Husayn^{-asws} with the womenfolk from Karbala, and with them^{-asws} there were armies surrounding them^{-asws}, and the people had come out to look at them^{-asws}.

فَلَمَّا أَقْبَلَ بِهِمْ عَلَى الْجَمَالِ بَغِيرِ وَطَاءٍ جَعَلَ نِسَاءُ الْكُوفَةِ يَبْكِينَ وَ يَنْدُبْنَ فَسَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع وَ هُوَ يَقُولُ بِصَوْتٍ ضَعِيفٍ وَ قَدْ هَكَّتْهُ الْعِلَّةُ وَ فِي عُنُقِهِ الْجَامِعَةُ وَ يَدُهُ مَغْلُولَةٌ إِلَى عُنُقِهِ إِنَّ هَؤُلَاءِ النَّسْوَةَ يَبْكِينَ فَمَنْ قَتَلَنَا

When they came with them^{-asws} upon bare-back camels, the women of Al-Kufa went on crying and lamenting. Ali^{-asws} Bin Al-Husayn^{-asws} heard, and he^{-asws} said in a frail voice, and the illness had consumed him^{-asws}, and in his^{-asws} neck was the chain, and his^{-asws} hands were shackled to his^{-asws} neck: 'If these women are crying then who killed us^{-asws}?'

قَالَ وَ رَأَيْتُ زَيْنَبَ بِنْتَ عَلِيٍّ ع وَ لَمْ أَرْ خَفِرَةً قَطُّ أَنْطَقَ مِنْهَا كَأَنَّهَا تُفْرِغُ عَنْ لِسَانِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ وَ قَدْ أَوْمَأْتُ إِلَى النَّاسِ أَنْ اسْكُتُوا فَارْتَدَّتِ الْأَنْفَاسُ وَ سَكَتَتِ الْأَصْوَاتُ

He (the narrator) said, 'And I saw (Syeda) Zainab^{-asws} Bint Ali^{-asws}, and I have not seen any sentry at all more eloquent than her^{-asws}, it is as if she^{-asws} was a transfer from the tongue of Amir Al-Momineen^{-asws}. And she^{-asws} gestured to the people that they be silent. So, the breathings returned, and the voices quietened.

فَقَالَتْ الْحَمْدُ لِلَّهِ وَ الصَّلَاةُ عَلَى أَبِي رَسُولِ اللَّهِ أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ يَا أَهْلَ الْحُتْلِ وَ الْحَذَلِ فَلَا رَقَابَتَ الْعَبْرَةَ وَ لَا هَدَايَةَ الرَّئِثَةَ فَإِنَّمَا مَثَلُكُمْ كَمَالِي نَقَضَتْ غَزَاهُ مِنْ بَعْدِ قُوَّةٍ أَنْكَأَتْ تَنْتَحِدُونَ إِيمَانَكُمْ دَخَلَا بَيْنَكُمْ

She^{-asws} said: 'The Praise is for Allah^{-azwj} and the Salawaat be upon my^{-asws} father^{-saww} Rasool-Allah^{-saww}! As for after, O people of Al-Kufa! O people of the cheating and the abandonment! Do not hold back the tears nor quieten the snorting, for rather your example is an example of the one **who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]!**

أَلَا وَ هَلْ فِيكُمْ إِلَّا الصُّلْفُ وَ السَّرَفُ حَوَازُونَ فِي اللَّقَاءِ عَاجِزُونَ عَنِ الْأَعْدَاءِ نَاكِثُونَ لِلْبَيْعَةِ مُضْطَبِعُونَ لِلدِّمَةِ فَيْسَ مَا قَدَّمْتُ لَكُمْ أَنْفُسُكُمْ أَنْ سَخِطَ اللَّهُ عَلَيْكُمْ وَ فِي الْعَذَابِ أَنْتُمْ خَالِدُونَ

Indeed! And is there among you all except the arrogance and the extravagance, charismatic regarding the meeting (battle), frustrated from the enemies, breaking of the allegiance, wasting of the responsibilities? Evil is what you have sent ahead for yourselves. The Wrath of Allah^{-azwj} is upon you and you will be eternally in the Punishment!

أَتَبْكُونَ إِي وَ اللَّهِ فَأَبْكُوا كَثِيرًا وَ اضْحَكُوا قَلِيلًا فَلَقَدْ فُزْتُمْ بِعَارِهَا وَ شَتَارِهَا وَ لَنْ تَغْسِلُوا دَنَسَهَا عَنْكُمْ أَبَدًا فَسَلِيلَ خَاتَمِ الرِّسَالَةِ وَ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ وَ مَلَادِ خَيْرَتِكُمْ وَ مَفْزَعِ نَارِيَتِكُمْ وَ أَمَارَةِ حُجَّتِكُمْ وَ مَذْرَجَةِ حُجَّتِكُمْ خَذَلْتُمْ وَ لَهُ قَتَلْتُمْ

Are you crying? Yes, by Allah^{-azwj}! So, cry a lot and laugh a little, for you have succeeded with its shame and its sins, and you will be washing off its filth away from you, ever! You have abandoned the child of last of Messengers^{-as}, and chief of youths of the people of Paradise, and refuge of your best ones, and panic shelter for your afflictions, and principal of your arguments, and the way of your proofs, and him^{-asws} you have killed.

أَلَا سَاءَ مَا تَزُرُونَ فَتَعَسَاءَ وَ نُكْسَاءَ وَ لَقَدْ خَابَ السَّعْيُ وَ تَبَّتِ الْأَيْدِي وَ خَسِرَتِ الصَّفَقَةُ وَ بُؤِثُمْ بِغَضَبٍ مِنَ اللَّهِ* وَ ضُرِبَتْ عَلَيْكُمُ الدَّلِيلَةُ وَ الْمَسْكَنَةُ

Indeed! Evil is what you have cultivated. So misery and failure, and the striving is disappointing, and the hands are broken, and the bargain incurred loos, and you and have incurred the Wrath from Allah^{-azwj}, and the disgrace and the poverty has been struck upon you.

وَبَلَّغْنَاكُمْ أَ تَذُبُّونَ أَيْ كَيْدٍ لِمُحَمَّدٍ فَرِيقُهُمْ وَ أَيْ دَمٍ لَهُ سَفَكُكُمْ وَ أَيْ كَرِيمَةٍ لَهُ أَصْبَحْتُمْ- لَقَدْ جِئْتُمْ شَيْئاً إِذَا- تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا

Woe be unto you all! Do you even know which liver of Rasool-Allah^{-sawww} you have ruptured? And which blood of his^{-sawww} you have spilt? And which honourable ones (females) of his^{-asws} you have afflicted? ***You have come with an abominable thing [19:89] The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90].***

وَ لَقَدْ أَتَيْتُمْ بِهَا خَرَمَاءَ شَوْهَاءَ طِلَاحِ الْأَرْضِ وَ السَّمَاءِ أَ فَعَجِبْتُمْ أَنْ قَطَرَتْ السَّمَاءُ دَمًا وَ لَعَذَابُ الْآخِرَةِ أَخْرَى فَلَا يَسْتَحْجِفُكُمْ الْمَهْلُ فَإِنَّهُ لَا يُعْجِزُهُ الْبِدَارُ وَ لَا يُخَافُ عَلَيْهِ قُوَّةُ النَّارِ كَلَّا إِنَّ رَبَّكَ لِلْمُزِصَادِ

You have come with it as a deformed bald eagle, evil, ruggedly, clumsily (like) the hills of the earth and the sky. Will you be surprised if the sky drops blood? ***and the Punishment of the Hereafter is even more abasing [41:16].*** So, do not be taking lightly with the respite, for the Mighty and Majestic is One cannot be provoked with the House, nor is the loss of retaliation feared from Him^{-azwj}! Never! Your Lord^{-azwj} is lying in wait!’

قَالَ ثُمَّ سَكَتَتْ فَرَأَيْتُ النَّاسَ خَيْرَ رَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَ رَأَيْتُ شَيْخاً وَ قَدْ بَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ وَ هُوَ يَقُولُ

كُفُّوهُمْ خَيْرَ الْكُفُولِ وَ نَسْلُهُمْ- إِذَا عُدَّ نَسْلٌ لَا يَخِيبُ وَ لَا يَخْزِي

He (the narrator) said, ‘Then she^{-asws} was silent, and I saw the people confused, having returned their hands to be in their mouths, and I saw an old man and he was crying until his beard was dampened, and he saw, ‘Their^{-asws} elders are the best elders, and their^{-asws} lineage, when the lineages are considered, will neither disappoint nor disgrace’.⁸⁴

9- ج، الإحتجاج وَ عَنْ دَبْلَمِ بْنِ عُمَرَ قَالَ: كُنْتُ بِالشَّامِ حَتَّى أَتَيْتُ بِسَبَايَا آلِ مُحَمَّدٍ فَأَقِيمُوا عَلَى بَابِ الْمَسْجِدِ حَيْثُ تُقَامُ السَّبَايَا وَ فِيهِمْ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَتَاهُمْ شَيْخٌ مِنْ أَشْيَاحِ أَهْلِ الشَّامِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَكُمْ وَ أَهْلَكَكُمْ وَ قَطَعَ قَرْنَ الْفِتْنَةِ وَ لَمْ يَأَلْ عَنْ شَتْمِهِمْ

(The book) ‘Al Ihtijaj’ – And from Daylam Bin Umar who said,

‘I was in Syria until they came with the captive of the Progeny^{-asws} of Muhammad^{-sawww}. They were paused at the door of the Masjid where the captive tended to be paused, and among them was Ali^{-asws} Bin Al-Husayn^{-asws}. A Sheikh from the Sheikhs of the people of Syrian came.

⁸⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 8

He said, 'The Praise is for Allah^{-azwj} Who killed you all and Destroyed you and Cut off the horn of Fitna!' And he did not cease to insult them^{-asws}.

فَلَمَّا انْقَضَى كَلَامُهُ قَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ إِنِّي قَدْ أَنْصَبْتُ لَكَ حَتَّى فَرَّغْتَ مِنْ مَنْطِقِكَ وَأَظْهَرْتَ مَا فِي نَفْسِكَ مِنَ الْعَدَاوَةِ وَالْبَغْضَاءِ فَأَنْصَبْتُ لِي كَمَا أَنْصَبْتُ لَكَ فَقَالَ لَهُ هَاتِ

When he ended his talk, Ali Bin Al-Husayn^{-asws} said to him: 'I^{-asws} have listened intently to you until you were free from your speaking, and you revealed what was within yourself of the enmity and the hatred, so (now) listen intently to me^{-asws} just like I^{-asws} have listened to you!' He said, 'Give!'

قَالَ عَلِيُّ ع أَمَا قَرَأْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ نَعَمْ قَالَ أَمَا قَرَأْتَ هَذِهِ الْآيَةَ- قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ بَلَى

Ali^{-asws} said: 'Have you not read the Book of Allah^{-azwj} Mighty and Majestic?' He said, 'Yes (I have)'. He^{-asws} said: 'Have you not read this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]?**' He said, 'Yes'.

فَقَالَ لَهُ عَلِيُّ ع فَتَنَحْنُ أُولَئِكَ فَهَلْ تَجِدُ لَنَا فِي سُورَةِ بَنِي إِسْرَائِيلَ حَقًّا خَاصَّةً دُونَ الْمُسْلِمِينَ فَقَالَ لَا

Ali^{-asws} said to him: 'So we^{-asws} are those. Have you found in the Surah Bin Israeel (chapter 17) anything specially for us^{-asws} besides the Muslims?' He said, 'No'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَمَا قَرَأْتَ هَذِهِ الْآيَةَ وَ آتِ ذَا الْقُرْبَى حَقَّهُ قَالَ نَعَمْ قَالَ عَلِيُّ ع فَتَنَحْنُ أُولَئِكَ الَّذِينَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص أَنْ يُؤْتِيَهُمْ حَقَّهُمْ فَقَالَ الشَّامِيُّ إِنَّكُمْ لَأَنْتُمْ هُمْ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Have you read this Verse: **And give to the one with kinship his right, [17:26]?**' He said, 'Yes'. Ali^{-asws} said: 'So, we^{-asws} are they, those Allah^{-azwj} Mighty and Majestic had Commanded His^{-azwj} Prophet^{-saww} to give them^{-asws} their^{-asws} rights'. The Syrian said, 'You^{-asws} all are they?'

فَقَالَ عَلِيُّ ع نَعَمْ فَهَلْ قَرَأْتَ هَذِهِ الْآيَةَ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى فَقَالَ لَهُ الشَّامِيُّ بَلَى

Ali^{-asws} said: 'Yes. Have you read this Verse: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41]?**' The Syrian said, 'Yes'.

فَقَالَ عَلِيُّ فَتَنَحْنُ ذَوُو الْقُرْبَى فَهَلْ تَجِدُ لَنَا فِي سُورَةِ الْأَحْزَابِ حَقًّا خَاصَّةً دُونَ الْمُسْلِمِينَ فَقَالَ لَا قَالَ عَلِيُّ أَمَا قَرَأْتَ هَذِهِ الْآيَةَ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

Ali^{-asws} said: 'So we^{-asws} are the near of kin. Do you find in Surah Al-Ahzaab (chapter 33) any right being for us^{-asws} especially besides the Muslims?' He said, 'No'. Ali^{-asws} said: 'Have you not read this Verse: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]?**'

قَالَ فَرَفَعَ الشَّامِي يَدَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ ثَلَاثَ مَرَّاتٍ اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ مِنْ عَدَاوَةِ آلِ مُحَمَّدٍ وَ مِنْ قَتْلِ أَهْلِ بَيْتِ مُحَمَّدٍ وَ لَقَدْ قَرَأْتُ الْقُرْآنَ مُنْذُ دَهْرٍ فَمَا شَعَرْتُ بِهَا قَبْلَ الْيَوْمِ.

The Syrian raised his hands towards the sky, then said, ‘O Allah^{-azwj}! I hereby repent to You^{-azwj}!’ – three times. ‘O Allah^{-azwj}! I disavow to You^{-azwj} from the enemies of Progeny^{-asws} of Muhammad^{-saww}, and from the killers of the People^{-asws} of the Household of Muhammad^{-saww}. I have read the Quran for ages, but I was not aware of it before today!’⁸⁵

10- ما، الأماالي للشيخ الطوسي أَبُو عُمَرَ عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ عَنْ إِسْمَاعِيلَ بْنِ عَامِرٍ عَنِ الْحَكَمِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ أَنَّهُ حَضَرَ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ حِينَ أُتِيَ بِرَأْسِ الْحُسَيْنِ عَ فَجَعَلَ يَنْكُثُ بِقَضِيْبٍ ثَنَائِيًا وَ يَقُولُ إِنْ كَانَ لِحَسَنِ النَّعْرِ

(The book) ‘Al Amaali’ of Al Tusi – Abu Umar, from Ibn Uqda, from Ahmad Bin Al-Husayn Bin Abul Malik, from Ismail Bin Aamir, from Al Hakam Bin Muhammad Bin Al Qasim who said, ‘It is narrated to me by my father, from his father,

‘He was present with Ubeydullah Bin Ziyad^{-la} when they came with the head of Al-Husayn^{-asws}. He^{-la} went on to tap his^{-asws} lips with a stick and saying, ‘He^{-asws} was of excellent teeth’.

فَقَالَ لَهُ زَيْدُ بْنُ أَرْقَمٍ ارْفَعْ قَضِيْبَكَ فَطَالَ مَا رَأَيْتُ رَسُولَ اللَّهِ يَلْتَمِسُ مَوْضِعَهُ قَالَ إِنَّكَ شَيْخٌ قَدْ خَرِفْتَ

Zayd Bin Arqam said to him^{-la}, ‘Raise your^{-la} stick, for long I have seen Rasool-Allah^{-saww} kiss its place!’ He^{-la} said: ‘You are an old man gone senile!’

فَقَالَ زَيْدٌ يُجَرُّ ثِيَابَهُ ثُمَّ غَرَضُوا عَلَيْهِ فَأَمَرَ بِضَرْبِ عُنُقِي عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ لَهُ عَلِيٌّ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ هَؤُلَاءِ النِّسَاءِ رَحِمٌ فَأَرْسِلْ مَعَهُنَّ مَنْ يُؤَدِّيهِنَّ فَقَالَ يُؤَدِّيهِنَّ أَنْتَ وَ كَأَنَّهُ اسْتَحْيَا وَ صَرَفَ اللَّهُ عَزَّ وَ جَلَّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ الْقَتْلَ

He (the narrator) said, ‘Zayd pulled his^{-la} clothes (to leave). Then they presented (advice) to him^{-la}, so he^{-la} ordered with striking off the neck of Ali^{-asws} Bin Al-Husayn^{-asws}. Ali^{-asws} said to him^{-la}: ‘If there was any relationship between you^{-la} and these women, then send someone with them^{-asws} who will return them^{-asws}’. And it is as if he^{-la} was ashamed, and Allah^{-azwj} Mighty and Majestic Turned away the killing from Ali^{-asws} Bin Al-Husayn^{-asws}’.

قَالَ أَبُو الْقَاسِمِ بْنُ مُحَمَّدٍ مَا رَأَيْتُ مَنْظَرًا قَطُّ أَفْطَعَ مِنْ إِلْقَاءِ رَأْسِ الْحُسَيْنِ عَ بَيْنَ يَدَيْهِ وَ هُوَ يَنْكُثُهُ.

Abu Al-Qasim Bin Muhammad said: ‘I had not seen any scenario at all more terrible than casting of the (holy) head of Al-Husayn^{-asws} in front of him^{-la} and he^{-la} was tapping it’.⁸⁶

11- ما، الأماالي للشيخ الطوسي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْحَكَمِ بْنِ مُحَمَّدٍ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ أَنَّ زَيْدَ بْنَ أَرْقَمٍ خَرَجَ مِنْ عِنْدِهِ يَوْمَئِذٍ وَ هُوَ يَقُولُ أَمَا وَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ وَ صَالِحِ الْمُؤْمِنِينَ فَكَيْفَ حِفْظُكُمْ لَوَدِيعَةَ رَسُولِ اللَّهِ.

(The book) ‘Al Amaali’ of the Sheikh Al Tusi, by the preceding chain from Al Hakam Bin Muhammad, from Abu Is’haq Al Sabie,

⁸⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 9

⁸⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 10

'Zayd Bin Arqam went out from his^{-la} presence (of Ibn Ziyad^{-la}) on that day and he was saying, But, by Allah^{-azwj}! I have heard Rasool-Allah^{-saww} saying: 'I^{-saww} am entrusting him^{-asws} and corrector of the Momineen (Ali^{-asws})', so how are you preserving the entrustment of Rasool-Allah^{-saww}'⁸⁷.

12- فس، تفسير القمي ذلك و من عاقب بمثل ما عوقب به ثم بعى عليه لينصرت الله فهو رسول الله ص لما أخرجته فريش من مكة و هرب منهم إلى الغار و طلبوه ليقتلوه

Tafseer Al-Qummi - ***That, and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. [22:60].*** He^{-saww} is Rasool-Allah^{-saww}, when Quraysh expelled him^{-saww} from Makkah and he^{-saww} fled from them to the cave, and they sought him^{-saww} to kill him^{-saww}.

فَعَاقَبَهُمُ اللَّهُ يَوْمَ بَدْرٍ وَ قُتِلَ عُتْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ وَ أَبُو جَهْلٍ وَ حُظَلَّةُ بْنُ أَبِي سُفْيَانَ وَ غَيْرُهُمْ فَلَمَّا فُيْضَ رَسُولُ اللَّهِ طَلَبَ بِدِمَائِهِمْ قَتِيلَ الْحُسَيْنِ وَ آلَ مُحَمَّدٍ بَغْيًا وَ عُدْوَانًا

So Allah^{-azwj} Retaliated against them on the Day of Badr, and Utbah, and Shayba, and Al-Waleed, and Abu Jahl^{-la}, and Hanzala Bin Abu Sufyan, and others were killed. When Rasool-Allah^{-saww} had passed away, they sought their blood (retaliation), so they killed Al-Husayn^{-asws} and the family^{-asws} of Muhammad^{-saww}, in rebellion, and aggression.

و هُوَ قَوْلُ يَزِيدَ حِينَ تَمَثَّلَ بِهَذَا الشِّعْرِ -

لَيْتَ أَشْيَاخِي يَبْدُرُ شَهْدُوا -	وَقَعَةُ الْخُرْجِ مِنْ وَقَعِ الْأَسَلِ -
لَسْتُ مِنْ خُنْدِفٍ إِنْ لَمْ أَنْتَقِم -	مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَل -
وَ كَذَلِكَ الشَّيْخُ أَوْصَانِي بِهِ -	فَاتَّبَعْتُ الشَّيْخَ فِيمَا قَدْ سَأَلَ -
قَدْ قَتَلْنَا الْقَرَمَ مِنْ سَادَاتِهِمْ	وَ عَدَلْنَاهُ يَبْدُرُ فَاغْتَدَلْ

And it is the word of Yazeed^{-la} when he^{-la} gave an example with this poem, 'If only my^{-la} elders at Badr could witness, the uprooting of Al Khazraj being uprooted from the roots. I^{-la} wouldn't be from Khindif if I^{-la} do not take revenge from the sons^{-asws} of Ahmad^{-saww} for what had happened, and like that the elder has bequeathed me^{-la} with, so I^{-la} followed the elder in what he had asked for. We have killed the honourable ones from their^{-asws} chiefs, and we have equated it with Badr, so it is equated (now)'.

وَ قَالَ الشَّاعِرُ فِي مِثْلِ ذَلِكَ شِعْرٍ -

يَقُولُ وَ الرَّأْسُ مَطْرُوحٌ يُقَالِيهِ -	يَا لَيْتَ أَشْيَاخَنَا الْأَمْاضِينَ بِالْخَضِرِ
حَتَّى يَقْيَسُوا قِيَاسًا لَا يُقَاسُ بِهِ -	أَيَّامَ بَدْرٍ وَ كَانَ الْوَزْنُ بِالْقَدْرِ

⁸⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 11

And a poet has said similar to that poem, 'He^{-la} is saying and the (holy) head is thrown, being flipped, 'Oh if only our elders of the past had been present, until they could have compared a comparison the days of Badr cannot be compared with, and the weight and the worth'.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ مِنْ عَاقِبِ يُغْنِي رَسُولَ اللَّهِ - يُمَثِّلُ مَا عُوقِبَ بِهِ يُغْنِي حِينَ أَرَادُوا أَنْ يَقْتُلُوهُ - ثُمَّ يُغْنِي عَلَيْهِ لِيَنْصُرَتْهُ اللَّهُ يُغْنِي بِالْقَائِمِ ع مِنْ وَلَدِهِ.

So Allah^{-azwj} Blessed and Exalted Said: **and one who retaliates with** – meaning Rasool-Allah^{-saww} – **similar to what he had been afflicted with**, - meaning when they wanted to kill him^{-saww} - **then he is punished upon it, Allah will Help him. [22:60]** – meaning by Al Qaim^{-asws} from his^{-saww} sons^{-asws}".⁸⁸ (This not a Hadith but an opinion)

13- فس، تفسير القمي قَالَ الصَّادِقُ ع لَمَّا أُدْخِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى يَزِيدَ لَعَنَهُ اللَّهُ نَظَرَ إِلَيْهِ ثُمَّ قَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ - وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

Tafseer Al Qummi –

'Al-Sadiq^{-asws} said: 'When Ali^{-asws} Bin Al-Husayn^{-asws} was entered to (the presence of) Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} looked at him^{-asws}, then said to him^{-asws}, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! **And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]**'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ كَلَّا مَا هَذِهِ فِينَا نَزَلَتْ وَ إِنَّمَا نَزَلَتْ فِينَا مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ - لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ فَتَحْزَنَ الَّذِينَ لَا تَأْسَى عَلَى مَا فَاتَنَا مِنْ أَمْرِ الدُّنْيَا وَ لَا تَفْرَحُ بِمَا أُوتِينَا.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Never! This was not Revealed regarding us^{-asws}, and rather it was Revealed regarding us^{-asws}: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**. So, we^{-asws} are those who do not despair upon what has been lost from us^{-asws}, from the affairs of the world, nor are we^{-asws} joyful with what we^{-asws} have been Given".⁸⁹

14- فس، تفسير القمي قَالَ الصَّادِقُ ع لَمَّا أُدْخِلَ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع عَلَى يَزِيدَ لَعَنَهُ اللَّهُ وَ أُدْخِلَ عَلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ بَنَاتُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ وَ عَلَيْهِنَ السَّلَامُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مُقَيَّدًا مَعْلُولًا

Tafseer Al Qummi –

'Al-Sadiq^{-asws} said: 'When the (holy) head of Al-Husayn^{-asws} was entered to (the presence of) Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, and Ali^{-asws} Bin Al-Husayn^{-asws} and daughters^{-asws} of Amir Al-Momineen^{-asws}, upon him^{-asws} and them^{-asws} be the greetings, were entered (to the presence of Yazeed^{-la}), Ali^{-asws} Bin Al-Husayn^{-asws} was tied up, shackled.

فَقَالَ يَزِيدُ لَعَنَهُ اللَّهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ الْحَمْدُ لِلَّهِ الَّذِي قَتَلَ أَبَاكَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ لَعَنَهُ اللَّهُ عَلَى مَنْ قَتَلَ أَبِي

⁸⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 12

⁸⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 13

Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! The Praise is for Allah^{-azwj} Who Killed your^{-asws} father^{-asws}!' Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Curse of Allah^{-azwj} be upon the one who killed my^{-asws} father^{-asws}!'

قَالَ فَغَضِبَ يَزِيدُ وَ أَمَرَ بِضَرْبِ عُنُقِهِ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَإِذَا قَتَلْتَنِي فَبَنَاتُ رَسُولِ اللَّهِ مَنْ يَرْدُهُمْ إِلَى مَنَازِلِهِمْ وَ لَيْسَ لَهُمْ مُحَرَّمٌ عَنِّي فَقَالَ أَنْتَ تَرْدُهُمْ إِلَى مَنَازِلِهِمْ

He (the narrator) said, 'Yazeed^{-la} was angered and ordered with striking his^{-asws} neck off. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'So, when you^{-la} are killing me^{-asws}, then who will return the daughters^{-asws} of Rasool-Allah^{-saww} to their^{-asws} homes, and there isn't any 'Mahram' (unmarriageable one) for them^{-asws} apart from me^{-asws}?' He^{-la} said, 'You^{-asws} will be returning them^{-asws} to their homes'.

ثُمَّ دَعَا بِمِيزَةٍ فَأَقْبَلَ يَبْزُ الْجَامِعَةَ مِنْ عُنُقِهِ بِيَدِهِ ثُمَّ قَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ أَ تَذَرِي مَا الَّذِي أُرِيدُ بِذَلِكَ

Then he^{-la} called for a tool, and he^{-la} came and removed the shackle from his^{-asws} neck, then said to him^{-asws}, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Do you know what is that which I^{-la} have intended by (doing) that?'

قَالَ بَلَى تُرِيدُ أَنْ لَا يَكُونَ لِأَحَدٍ عَلَيَّ مِثَّةٌ غَيْرَكَ فَقَالَ يَزِيدُ هَذَا وَ اللَّهُ مَا أَرَدْتُ

He^{-asws} said: 'Yes. You^{-la} want there should not be any conferment upon me^{-asws} for anyone apart from you^{-la}'. Yazeed^{-la}! By Allah^{-azwj}, this is what I^{-la} had intended!'

ثُمَّ قَالَ يَزِيدُ يَا عَلِيُّ بْنُ الْحُسَيْنِ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيَكُمْ

Then Yazeed^{-la} said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! **And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]**'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ كَلَّا مَا هَذِهِ فِينَا نَزَلَتْ إِنَّمَا نَزَلَتْ فِينَا- مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا فَتَحْنُ الَّذِينَ لَا نَأْسَى عَلَى مَا فَعَلْنَا وَ لَا نَفْرَحُ بِمَا آتَانَا مِنْهَا.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Never! This was not Revealed regarding us^{-asws}, and rather it was Revealed regarding us^{-asws}: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]**. So, we^{-asws} are those who do not despair upon what has been lost from us^{-asws}, from the affairs of the world, nor are we^{-asws} joyful with what we^{-asws} have been Given'' So, we^{-asws} are those who do not despair upon what has been lost from us^{-asws}, from the affairs of the world, nor are we^{-asws} joyful with what we^{-asws} have been Given''.⁹⁰

15- ب، قرب الإسناد اليقطيني عن الفداح عن جعفر بن محمد عن أبيه ع قال: لَمَّا قَدِمَ عَلَى يَزِيدَ بِدَرَارِي الْحُسَيْنِ ع أُدْخِلَ بِهِمْ تَحَاراً مُكَشَّفَاتٍ وَجُوهَهُمْ فَقَالَ أَهْلُ الشَّامِ الْجَفَاءُ مَا رَأَيْنَا سَبِيّاً أَحْسَنَ مِنْ هَؤُلَاءِ فَمَنْ أَنْتُمْ فَقَالَتْ سَكِينَةُ بِنْتُ الْحُسَيْنِ نَحْنُ سَبَايَا آلِ مُحَمَّدٍ.

⁹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 14

(The book) 'Qurb Al Asnaad' – Al Yaqteeny, from Al Qaddah,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'When they came forward with the family^{-asws} of Al-Husayn^{-asws}, they^{-asws} were brought at daytime, uncovered of faces. The people of Syria, the wicked ones, said, 'We have not seen captives better looking than these. So, who are you^{-asws} all?' (Syeda) Seekeyna^{-asws} Bint Al-Husayn^{-asws} said: 'We^{-asws} captives are the family^{-asws} of Muhammad^{-saww}'.⁹¹

16- كَشَّ، رَجَالُ الْكَشِيِّ مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ حَمْدَانَ بْنِ سَلَيْمَانَ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كُنْتُ عِنْدَ الرِّضَا عَ فَدَخَلَ عَلَيْهِ عَلِيُّ بْنُ أَبِي حَمْزَةَ وَابْنُ السَّرَّاجِ وَابْنُ الْمُكَارِيِّ فَقَالَ عَلِيُّ بَعْدَ كَلَامٍ جَرَى بَيْنَهُمْ وَبَيْنَهُ عَ فِي إِمَامَتِهِ إِنَّا رَوَيْنَا عَنْ آبَائِكَ عَ أَنَّ الْإِمَامَ لَا يَلِي أَمْرَهُ إِلَّا إِمَامٌ مِثْلُهُ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ja'far Bin Ahmad, from hamdan Bin Suleyman, from Mansour Bin Al Abbas, from Ismail Bin Sahl, from one of our companions who said,

'I was in the presence of Al-Reza^{-asws}. Ali Bin Abu Hamza and Ibn Sarraj, and Ibn Al-Mukary entered to see him^{-asws}. Ali said after some talk has flowed between them and him^{-asws} regarding his^{-asws} Imamate, 'We are reporting from your^{-asws} forefathers^{-asws} that the Imam^{-asws}, no one will be in charge of his^{-asws} matters (funeral etc.) except and Imam^{-asws} like him^{-asws}'.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ عَ فَأَخْبَرَنِي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ كَانَ إِمَامًا أَوْ غَيْرَ إِمَامٍ قَالَ كَانَ إِمَامًا قَالَ فَمَنْ وَلِيَ أَمْرَهُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ

Abu Al-Hassan^{-asws} said to him: 'Inform me^{-asws} about Al-Husayn^{-asws} Bin Ali^{-asws}. Was he^{-asws} an Imam^{-asws} or not an Imam^{-asws}? He said, 'He^{-asws} was an Imam^{-asws}'. He^{-asws} said: 'So who was in charge of his^{-asws} matters?' He said, 'Ali^{-asws} Bin Al-Husayn^{-asws}'.

قَالَ وَ أَتَيْنَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ كَانَ مَحْبُوسًا فِي يَدِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ قَالَ خَرَجَ وَ هُمْ كَانُوا لَا يَعْلَمُونَ حَتَّى وَلِيَ أَمْرَ أَبِيهِ ثُمَّ انْصَرَفَ

He^{-asws} said: 'And where was Ali^{-asws} Bin Husayn^{-asws}? He^{-asws} was detained (imprisoned) in the hands of Ubeydullah^{-la} Bin Ziyad^{-la}!' He said, 'He^{-asws} went out and they were not knowing, until he^{-asws} took charge of his^{-asws} father^{-asws}, then he^{-asws} left'.

فَقَالَ لَهُ أَبُو الْحُسَيْنِ إِنَّ هَذَا الَّذِي أَمَكَّنَ عَلِيَّ بْنَ الْحُسَيْنِ أَنْ يَأْتِيَ كَرْبَلَاءَ فَيَلِي أَمْرَ أَبِيهِ فَهُوَ يُمَكِّنُ صَاحِبَ هَذَا الْأَمْرِ أَنَّ يَأْتِيَ بَعْدَ ذَلِكَ وَيَلِي أَمْرَ أَبِيهِ.

He^{-asws} said to him: 'If this which is possible for Ali^{-asws} Bin Al-Husayn^{-asws} that he^{-asws} comes to Karbala and take charge of the matters of his^{-asws} father^{-asws}, so it is possible for the Master^{-asws} of this command (i.e. himself^{-asws} that he^{-asws} goes to Baghdad and takes the charge of his^{-asws} father^{-asws} (9th Imam^{-asws})'.⁹²

أقول تمامه في باب الرد على الواقفية.

⁹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 15

⁹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 16

Note: - I (Majlisi) am saying. The complete version of this is in the chapter on the refutation against the Waqifites)

17- كما، الكافي الحسين بن أحمد قال حدثني أبو كريب و أبو سعيد الأشج قال حدثنا عبد الله بن إدريس عن أبيه إدريس بن عبد الله الأودي قال: لَمَّا قُتِلَ الْحُسَيْنُ عَ ارَادَ الْقَوْمُ أَنْ يُوطِئُوهُ الْخَيْلَ فَقَالَتْ فَصَّةٌ لَزِيْنَبَ يَا سَيِّدَتِي إِنَّ سَفِينَةَ كُسِرَ بِهِ فِي الْبَحْرِ فَخَرَجَ بِهِ إِلَى جَزِيرَةٍ فَإِذَا هُوَ بِأَسَدٍ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ اللَّهِ ص فَهَمُّهُمْ بَيْنَ يَدَيْهِ حَتَّى وَقَفَهُ عَلَى الطَّرِيقِ وَ الْأَسَدُ رَابِضٌ فِي نَاحِيَةٍ فَدَعَيْنِي أَمْضِي إِلَيْهِ فَأَعْلِمَهُ مَا هُمْ صَانِعُونَ عَدَاً

(The book) 'Al Kafi' – Al-Husayn Bin Ahmad said, 'It is narrated to me by Abu Kureyb, and Abu Aseed Al Ashajja who said, 'It is narrated to us by Abdullah Bin Idrees, from his father Idrees Bin Abdullah Al Awdy who said,

'When Al-Husayn^{asws} was killed, the people (army) wanted the cavalry horses to trample him^{asws}. Fizza^{asws} said to (Syeda) Zaynab^{asws}: 'O my^{as} chieftess!' A ship broke in the sea, so it came out to an island, and there he was with a lion. He said, 'O Abu Haris! I am a slave of Rasool-Allah^{saww}!' It murmured to him until he paused upon the road, and the lion was crouching nearby. He left me^{as} to go to it and let it know what they were thinking of doing tomorrow'.

قَالَ فَمَضَتْ إِلَيْهِ فَقَالَتْ يَا أَبَا الْحَارِثِ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَتْ أَ تَدْرِي مَا يُرِيدُونَ أَنْ يَفْعَلُوا عَدَاً بِأَبِي عَبْدِ اللَّهِ ع يُرِيدُونَ أَنْ يُوطِئُوا الْخَيْلَ ظَهْرَهُ قَالَ فَمَشَى حَتَّى وَضَعَ يَدَيْهِ عَلَى جَسَدِ الْحُسَيْنِ ع

So he (the narrator) said, 'She^{asws} went to it and said: 'O Abu Al-Haris!' So it raised its head. Then she^{asws} said: 'Do you know what they are intending of doing tomorrow with Abu Abdullah^{asws}? They are intending that the cavalry horses trample upon his^{asws} back'.

فَأَقْبَلَتِ الْخَيْلُ فَلَمَّا نَظَرُوا إِلَيْهِ قَالَ لَهُمْ عُمَرُ بْنُ سَعْدٍ لَعَنَهُ اللَّهُ فِتْنَةٌ لَا تُبْرَئُوهَا أَنْصَرِفُوا فَأَنْصَرَفُوا.

So it came until it placed its paws upon the body of Al-Husayn^{asws}. The cavalry horses came over, but when they looked at it, Umar Bin Sa'd, may Allah^{azwj} Curse him^{la}, said to them, 'A Fitna! Do not raise it. Leave!' So they left".⁹³

Notes: -

و لكن الحديث ضعيف جدا مخالف لضرورة التاريخ من جهات شتى

But the Hadeeth is very weak contrary to the necessary history.

بيان قولها إن سفينة كسر به إشارة إلى قصة سفينة مولى رسول الله ص و إن الأسد رده إلى الطريق و قد مر بأسانيد في أبواب معجزات الرسول و أبو الحارث من كنى الأسد.

Explanation: - Her^{ra} words, 'The ship is broken' is an indication to the story of the ship of a slave of Rasool-Allah^{saww}, and that the lion returned him to the road, and it has passed by (various) chains in the chapters on the miracles of the Rasool^{saww}. And 'Abu Haris' is from the teknonyms of the lion.

⁹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 17

18- كَأ، الكافي عَليُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ يُونُسَ عَنْ مَصْقَلَةَ الطَّحَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا قُتِلَ الْحُسَيْنُ ع أَقَامَتِ امْرَأَتُهُ الْكَلْبِيَّةُ عَلَيْهِ مَأْتَمًا وَبَكَتْ وَبَكَتِ النِّسَاءُ وَالْحَدَمُ حَتَّى جَفَّتْ دُمُوعُهُنَّ وَدَهَبَتْ فَبَيْنَا هِيَ كَذَلِكَ إِذَا رَأَتْ جَارِيَةً مِنْ جَوَارِيهَا تَبْكِي وَدُمُوعُهَا تَسِيلُ فَدَعَتْهَا فَقَالَتْ لَهَا مَا لَكَ أَنْتِ مِنْ بَيْنِنَا تَسِيلُ دُمُوعُكِ قَالَتْ إِنِّي لَمَّا أَصَابَنِي الْجَهْدُ شَرِبْتُ شَرْبَةً سَوِيْقٍ

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ahmad, from Al-Husayn Bin ali, from Yunus, from Masqalah Al Tahhan who said,

'When Al-Husayn^{asws} was killed, his^{asws} wife of the clan of Al-Kalby, organised a mourning ceremony, and she wept and the women wept and so did the servants, until they tears dried up and went. While she was like that when she saw a maid from her maids weeping and her tears were flowing. So, she called her over and said to her, 'What is the matter you are from between us, and your tears are still flowing?' She said, 'I when I am hit by the stress, I drink the drink of Suweyq'.

قَالَ فَأَمَرْتُ بِالطَّعَامِ وَالْأَسْوَقَةِ فَأَكَلْتُ وَشَرِبْتُ وَأَطَعَمْتُ وَسَقْتُ وَ قَالَتْ إِنَّمَا تُرِيدُ بِذَلِكَ أَنْ تَنْقَوِيَ عَلَى الْبُكَاءِ عَلَى الْحُسَيْنِ ع

He^{asws} said: 'So she instructed with the meal and al-Suweyq, and she ate and drank, and fed and quenched, and she said, 'But rather I intend with that we should be strengthened upon the weeping upon Al-Husayn^{asws}'.

وَقَالَ وَ أَهْلِي إِلَى الْكَلْبِيَّةِ جُؤًا لِيَسْتَعِينَ بِهَا عَلَى مَأْتَمِ الْحُسَيْنِ ع فَلَمَّا رَأَتْ الْجُؤُونَ قَالَتْ مَا هَذِهِ قَالُوا هَدِيَّةٌ أَهْدَاهَا فَلَانٌ لِيَسْتَعِينِي بِهَا عَلَى مَأْتَمِ الْحُسَيْنِ ع فَقَالَتْ لَسْنَا فِي غُرْسٍ فَمَا نَصْنَعُ بِهَا

He^{asws} said: 'Certain birds were gifted to the Kalby woman in order to be supported by it upon the mourning of Al-Husayn^{asws}. When she saw these, she said, 'What are these?' They said, 'A gift which so and so has gifted in order to support us upon the mourning of Al-Husayn^{asws}'. She said, 'We are not in a marriage. So what shall we do with these?'

ثُمَّ أَمَرْتُ بِحِينَ فَأُخْرِجَنَّ مِنَ الدَّارِ فَلَمَّا أُخْرِجَنَّ مِنَ الدَّارِ لَمْ يُحْسَ لَهَا حِسٌّ كَأَنَّمَا طَرَزَ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَ لَمْ يَرُ هُنَّ بَعْدَ خُرُوجِهِنَّ مِنَ الدَّارِ أَثَرٌ.

Then she instructed with these, and they were taken away from the house. When these were taken out from the house, there was no sight of these. It was as if they had flown between the sky and the earth, and no trace was seen of these after their exit from the house".⁹⁴

19- أَقُولُ رَوَى فِي كِتَابِ الْمَنَاقِبِ الْقَدِيمِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْبَيْهَقِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ يَحْيَى بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ أَبِي عَلِيٍّ الطَّرْسُوسِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَلَوَائِيِّ عَنْ عَلِيٍّ بْنِ يَعْمَرَ عَنْ إِسْحَاقَ بْنِ عُبَادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ الْجُعْفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ جَاءَ غُرَابٌ فَوَقَعَ فِي دَمِهِ ثُمَّ تَمَرَّعَ ثُمَّ طَارَ فَوَقَعَ بِالْمَدِينَةِ عَلَى جِدَارِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ هِيَ الصُّغْرَى فَرَفَعَتْ رَأْسَهَا فَتَنَظَّرَتْ إِلَيْهِ فَبَكَتْ بُكَاءً شَدِيداً وَ انْشَأَتْ تَقُولُ-

I (Majlisi) am saying, 'It is reported in the ancient book 'Al-Manaqib', from Ali Bin Ahmad al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from his father, from Abu Abdullah Al Hafiz, from Yahya Bin Muhammad Al Alawy, from Al-Husayn Bin Muhammad Al Alawy, from Abu Ali Al Tarsousy, from Al-Hassan Bin Ali Al Halwany, from Ali Bin Ba' mur, from Is'haq Bin Abbad, from Al Mufazzal Bin Umar Al Jufy,

⁹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 18

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed, a crow came and paused in front of his^{-asws} blood, then wallowed in it, then flew until it fell upon a wall of (Syeda) Fatima^{-asws} Bint Al-Husayn^{-asws}, and she^{-asws} is (known as) 'Al-Sughra'. She^{-asws} raised her^{-asws} head and looked at it. She^{-asws} cried an intense crying and prosed saying: -

تَعَبَ الْغُرَابُ فَقُلْتُ مَنْ -	تَنَعَّاهُ وَتِلْكَ يَا غُرَابُ -
قَالَ الْإِمَامُ فَقُلْتُ مَنْ -	قَالَ الْمُؤَقِّقُ لِلصَّوَابِ -
إِنَّ الْحُسَيْنَ بِكَرْبَلَاءَ -	بَيْنَ الْأَسِنَّةِ وَالصَّيْرَابِ -
فَأَبْكِي الْحُسَيْنَ بِعَرَّةٍ -	تُرْجِي الْإِلَهَ مَعَ الْقَوَابِ -
قُلْتُ الْحُسَيْنَ فَقَالَ لِي -	حَقًّا لَقَدْ سَكَنَ التُّرَابِ -
تُمْ اسْتَغْلَى بِهِ الْجَنَاحُ -	فَلَمْ يُطِقْ رَدَّ الْجَوَابِ -
فَبَكَيْتُ مِمَّا حَلَّ بِي -	بَعْدَ الدَّعَاءِ الْمُسْتَجَابِ -

'The crow obituarised, so I^{-asws} said, 'Whom are you^{-asws} obituarising O crow? Woe be unto you!' It said, 'The Imam^{-asws}'. I^{-asws} said: 'Who?' It said, 'The one standing for the correctness. Al-Husayn^{-asws} at Karbala, is between the blades and the strikes, so cry for Al-Husayn^{-asws} with tears hoping to God^{-azwj} with the Rewards'. I^{-asws} said: 'Al-Husayn^{-asws}? It said to me^{-asws}, 'Truly. The dust has settled'. Then the wings began smaller with it and it was not able to respond the answer. So, I^{-asws} cried from what had been released with me^{-asws} after the Answered supplication'.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ فَتَنَعَّاهُ لِأَهْلِ الْمَدِينَةِ فَقَالُوا قَدْ جَاءَنَا بِسِحْرِ عَبْدِ الْمُطَّلِبِ فَمَا كَانَ بِأَسْرَعَ أَنْ جَاءَهُمُ الْخَبَرُ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

Muhammad^{-asws} Bin Ali^{-asws} said, 'She^{-asws} obituarised to the people of Al-Medina, but they said, 'She^{-asws} has come to us with sorcery of Abdul Muttalib^{-as}. It was soon after the news came to them of the killing of Al-Husayn^{-asws} Bin Ali^{-asws}'.⁹⁵

20- وَ قَالَ فِي الْكِتَابِ الْمَذْكُورِ رَوِي أَنَّهُ لَمَّا حُمِلَ رَأْسُهُ إِلَى الشَّامِ جَنَّ عَلَيْهِمُ اللَّيْلُ فَتَزَلُّوا عِنْدَ رَجُلٍ مِنَ الْيَهُودِ فَلَمَّا شَرِبُوا وَ سَكِرُوا قَالُوا عِنْدَنَا رَأْسُ الْحُسَيْنِ ع فَقَالَ أَرُوهُ لِي فَأَرَوْهُ وَ هُوَ فِي الصُّنْدُوقِ يَسْطَعُ مِنْهُ النُّورُ نَحْوَ السَّمَاءِ

And he said in the mentioned book,

'It is reported that when his^{-asws} (holy) head was carried to Syria, the night shielded upon them, so they descended with a man from the Jews. When they drank and were intoxicated, they said, 'In our possession is the (holy) head of Al-Husayn^{-asws}'. He said, 'Show it!' They showed it, and it was in the box. The light was shining from it towards the sky.

فَتَعَجَّبَ مِنْهُ الْيَهُودِيُّ فَاسْتَوْدَعَهُ مِنْهُمْ وَ قَالَ لِلرَّأْسِ اشْفَعْ لِي عِنْدَ جَدِّكَ فَأَنْطَقَ اللَّهُ الرَّأْسَ فَقَالَ إِنَّمَا شَفَاعَتِي لِلْمُحَمَّدِيِّينَ وَ لَسْتُ بِمُحَمَّدِيٍّ

The Jew was astounded from it, so he borrowed it from them and said to the (holy) head, 'Interceded for me^{-asws} in the presence of your^{-asws} grandfather^{-saww}'. Allah^{-azwj} Caused the

(holy) head to talk, and he^{-asws} said: 'But rather, my^{-asws} intercession is for the Mohammedans and you aren't a Mohammedan'.

فَجَمَعَ الْيَهُودِيُّ أَقْرَبَاءَهُ ثُمَّ أَخَذَ الرَّأْسَ وَوَضَعَهُ فِي طَسْتٍ وَصَبَّ عَلَيْهِ مَاءَ الْوَرْدِ وَطَرَحَ فِيهِ الْكَافُورَ وَ الْمِسْكَ وَ الْعُنْبَرُ ثُمَّ قَالَ لِأَوْلَادِهِ وَ أَقْرَبَائِهِ هَذَا رَأْسُ ابْنِ بِنْتِ مُحَمَّدٍ ع

The Jew gathered his kindred, then took the head and placed it in a tray and poured the rose water upon it, and placed the camphor and the musk in it, then said to his children and his kindred, 'This is the (holy) head of the son^{-asws} of the daughter^{-asws} of Muhammad^{-saww}!'

ثُمَّ قَالَ يَا هَلْفَاهُ حَيْثُ لَمْ أَجِدْ جَدَّكَ مُحَمَّدًا ص فَأَسْلِمَ عَلَى يَدَيْهِ يَا هَلْفَاهُ حَيْثُ لَمْ أَجِدْكَ حَيًّا فَأَسْلِمَ عَلَى يَدَيْكَ وَ أَقَاتِلْ بَيْنَ يَدَيْكَ فَلَوْ أَسْلَمْتُ الْآنَ أَ تَشْفَعُ لِي يَوْمَ الْقِيَامَةِ

Then he said, 'Oh its anxiety, when I cannot find your^{-asws} grandfather^{-saww} Muhammad^{-saww}, so I can become a Muslim upon his^{-saww} hands! O its anxiety when I cannot find your^{-asws} grandfather^{-saww} being alive, and I could have fought in front of you^{-asws}. If I were to become a Muslim now, will you^{-asws} intercede for me on the Day of Qiyamah?'

فَأَنْطَقَ اللَّهُ الرَّأْسَ فَقَالَ بِلِسَانٍ فَصِيحٍ إِنَّ أَسْلَمْتُ فَأَنَا لَكَ شَفِيعٌ قَالَهُ ثَلَاثَ مَرَّاتٍ وَ سَكَتَ فَأَسْلَمَ الرَّجُلُ وَ أَقْرَبَاؤُهُ.

Allah^{-azwj} Caused the (holy) head to speak. He^{-asws} said in an eloquent tongue: 'If you become a Muslim, then I^{-asws} shall be an intercessor for you^{-asws}' – saying it three times, and it was silent. The man and his kindred became Muslim".⁹⁶

- وَ لَعَلَّ هَذَا الْيَهُودِيُّ كَانَ رَاهِبًا فَتَسْرِينُ لِأَنَّهُ أَسْلَمَ بِسَبَبِ رَأْسِ الْحُسَيْنِ ع وَ جَاءَ ذِكْرُهُ فِي الْأَشْعَارِ وَ أَوْرَدَهُ الْجَوْهَرِيُّ الْجُرْجَانِيُّ فِي مَرْثِيَةِ الْحُسَيْنِ ع.

Notes: - And perhaps this Jew was a Rabbi of Qinasreen, because he became a Muslim by the cause of the (holy) head of Al-Husayn^{-asws}, and his mention has come in the poems, and it has been referred to by Al-Jowhary, Al-Jurjany in eulogies of Al-Husayn^{-asws}.

لكن اليهودى لا يكون راهبا تاركا للدنيا، بل يكون حبرا من الاحبار

But the Jew did not happen to be an ascetic of the world, but he happened to be a Monk from the Monks.

21- مل، كامل الزيارات ابن الوليد عني الصفار عني العباسي بن معروف عني عبد الله الأصم عني الحسين عني الحلبي قال قال أبو عبد الله ع لَمَّا قُتِلَ الْحُسَيْنُ ع سَمِعَ أَهْلُنَا قَائِلًا بِالْمَدِينَةِ يَقُولُ الْيَوْمَ نَزَلَ الْبَلَاءُ عَلَى هَذِهِ الْأُمَّةِ فَلَا يَرَوْنَ فَرَحًا حَتَّى يَقُومَ قَائِمُكُمْ فَيَشْفِي صُدُورَكُمْ وَ يَقْتُلَ عَدُوَّكُمْ وَ يَنَالُ بِالْوَتْرِ أَوْتَارًا

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Saffar, from Al Abbas Bin Marouf, from Abdullah Al Asimmar, from Al-Husayn, from Al Halby who said,

'Abu Abdullah^{-asws} said: 'When Al-Husayn^{-asws} was killed our people heard a speaker at Al-Medina saying, 'Today the affliction will befall upon this community, so they will be seeing

⁹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 20

any happiness until our^{-asws} rises and he^{-asws} would heal their chests and kill their enemies, and he^{-asws} shall overcome one and all!’

فَفَزَعُوا مِنْهُ وَ قَالُوا إِنَّ هَذَا الْقَوْلَ لِحَادِثَةٍ قَدْ حَدَثَتْ مَا نَعْرِفُهُ فَأَتَاهُمْ بَعْدَ ذَلِكَ خَيْرُ الْحُسَيْنِ وَ قَتْلِهِ فَحَسَبُوا ذَلِكَ فَإِذَا هِيَ تِلْكَ اللَّيْلَةُ الَّتِي تَكَلَّمَ فِيهَا الْمُتَكَلِّمُ

They were alarmed from it and said, ‘Surely for this word there is an event which has occurred we do not recognise!’ Then, after that, the news of Al-Husayn^{-asws} came to them and of his^{-asws} killing. They calculate that, and there it was that very night in which the speaker had spoken in’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِلَى مَتَى أَنْتُمْ وَ نَحْنُ فِي هَذَا الْقَتْلِ وَ الْخَوْفِ وَ الشَّدَّةِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Until when will us and you^{-asws} be in this killing, and the fear, and the adversities?’

فَقَالَ حَتَّى مَاتَ سَبْعُونَ فَرِحًا أَخُو أَبِي وَ يَدْخُلُ وَ قَتْلُ السَّبْعِينَ فَإِذَا دَخَلَ وَ قَتْلُ السَّبْعِينَ أَقْبَلَتْ الْآيَاتُ تَبْرَى كَأَنَّهَا نِظَامٌ فَمَنْ أَدْرَكَ ذَلِكَ قَرَّتْ عَيْنُهُ

He^{-asws} said: ‘Until seventy children, brothers of a father, die, and the time of the seventy, enters. So when the time of the seventy enters, the signs will come. You shall as if these are a system. So, the one who comes across that, his eyes would be delighted.

إِنَّ الْحُسَيْنَ لَمَّا قُتِلَ أَتَاهُمْ آتٍ وَ هُمْ فِي الْمَعْسَكِ فَصَرَخَ فَزِيرٌ فَقَالَ لَهُمْ وَ كَيْفَ لَا أَصْرُخُ وَ رَسُولُ اللَّهِ قَائِمٌ يَنْظُرُ إِلَى الْأَرْضِ مَرَّةً وَ يَنْظُرُ إِلَى حَرْبِكُمْ مَرَّةً وَ أَنَا أَخَافُ أَنْ يَدْعُوَ اللَّهُ عَلَى أَهْلِ الْأَرْضِ فَأَهْلِكَ فِيهِمْ

When Al-Husayn^{-asws} was killed, a comer came to them while they were in the army. He cried, so he was rebuked. He said to them, ‘And how can I not shriek and Rasool-Allah^{-saww} is looking at the earth at times, and looking at your war at times, and I fear that he^{-saww} might supplicate against the people of the earth, and I would be destroyed among them’.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ هَذَا إِنْسَانٌ مَجْنُونٌ فَقَالَ التَّوَّابُونَ تَاللَّهِ مَا صَنَعْنَا بِأَنْفُسِنَا قَتَلْنَا لِابْنِ سَمِيَّةٍ سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ فَحَرَّجُوا عَلَى عُبيدِ اللَّهِ بْنِ زِيَادٍ فَكَانَ مِنْ أَمْرِهُمْ الَّذِي كَانَ

They said to each other, ‘This person is insane!’ The repentant ones said, ‘By Allah^{-azwj}! What have we done with ourselves? We have killed the chief of the youths of the people of Paradise!’ So, they came out against Ubeydullah^{-la} Bin Ziyad^{-la}, and it happened from their matter that which happened’.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ هَذَا الصَّارِخُ

He (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Who is this screamer?’

قَالَ مَا نَرَاهُ إِلَّا جَبْرِئِيلَ أَمَّا إِنَّهُ لَوْ أَذِنَ لَهُ فِيهِمْ لَصَاحَ بِهِمْ صَيْحَةً يَخْطَفُ مِنْهَا أَنْوَاحُهُمْ مِنْ أَبْدَانِهِمْ إِلَى النَّارِ وَ لَكِنْ أُمْهِلَ لَهُمْ لِيُزَادُوا إِنَّمَا وَ لَهُمْ عَذَابٌ أَلِيمٌ

He^{-asws} said: ‘We do not see him^{-asws} being anyone except as Jibraeel^{-as}. But, had there been Permission for him^{-as} regarding them, he^{-as} would have screamed with them such a scream,

their souls would have been snatched away from their bodies from it. But there was a respite for them, **so they would increase in sin, and for them would be a painful Punishment [3:178]**.

قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِيمَنْ تَرَكَ زِيَارَتَهُ وَهُوَ يَتَغَدَّرُ عَلَى ذَلِكَ

I said, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the one who neglects visiting him^{-asws} and (although) he was able upon that?'

قَالَ إِنَّهُ قَدْ عَقَّ رَسُولَ اللَّهِ وَ عَقَّنَا وَ اسْتَحَفَّ بِأَمْرِ هُوَ لَهُ وَ مَنْ زَارَهُ كَانَ اللَّهُ لَهُ مِنْ وَرَاءِ حَوَائِجِهِ وَ كَفَى مَا أَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ إِنَّهُ لَيَجْلِبُ الرِّزْقُ عَلَى الْعَبْدِ وَ يُخْلِفُ عَلَيْهِ مَا أَنْفَقَ وَ يَغْفِرُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً وَ يَرْجِعُ إِلَى أَهْلِهِ وَ مَا عَلَيْهِ وَزْرٌ وَ لَا خَطِيئَةٌ إِلَّا وَ قَدْ مُحِيتُ مِنْ صَحِيفَتِهِ

He^{-asws} said: 'He would have been disloyal to Rasool-Allah^{-saww} and been disloyal to us^{-asws} and would have taken lightly with a matter which was for him^{-asws}. And the one who visits him^{-asws}, Allah^{-azwj} would be for him, from behind his needs, and Suffice for whatever was important from the matters of his world, and it would attract the sustenance to the servant and replace upon him whatever he had spent, and Forgive for him sins of fifty years, and he would return to his family and there would be no burden upon him, nor any mistake except and it would have been deleted from his book (register of deeds).

فَإِنْ هَلَكَ فِي سَفَرِهِ نَزَلَتْ الْمَلَائِكَةُ فَعَسَلَتْهُ وَ فُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ يَدْخُلُ عَلَيْهِ رَوْحُهَا حَتَّى يُنْشَرَ

If he were to die during his journey, the Angels would descend and wash him, and a door of Paradise would be opened up for him. Its breezes would enter unto him until he is Resurrected.

وَ إِنْ سَلِمَ فُتِحَ الْبَابُ الَّذِي يَنْزِلُ مِنْهُ رِزْقُهُ فَجُعِلَ لَهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ عَشْرَةُ آلَافٍ دِرْهَمٍ وَ دُخِرَ ذَلِكَ لَهُ فَإِذَا حُشِرَ قِيلَ لَهُ لَكَ بِكُلِّ دِرْهَمٍ عَشْرَةُ آلَافٍ دِرْهَمٍ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَظَرَ لَكَ وَ دَخَرَهَا لَكَ عِنْدَهُ.

And if he is safe, the door from which the sustenance descends, would be opened and ten thousand Dirhams would be made to be for him, for every Dirham he had spent, and that would be treasured for him. So, when he is Resurrected, it would be said to him, 'For you are ten thousand Dirhams for every Dirham, and that Allah^{-azwj} Blessed and Exalted looked at you and has Treasured it for you in His^{-azwj} Presence'.⁹⁷

22- قب، المناقب لابن شهر آشوب في كتاب الأهمر قال الأوزاعي لما أتى بعلي بن الحسين ع و رأس أبيه إلى يزيد بالشام قال خطيب بليغ خذ بيد هذا العلام فأبى به المنبر و أخبر الناس بسوء رأي أبيه و جدّه و فراقهم الحق و بعينهم علينا

(The book) 'Al-Manaqib' of Ibn Shehr Ashub in 'Kitab Al Ahmar', Al Ahwazy said,

'When they came with Ali^{-asws} Bin Al-Husayn^{-asws} and the (holy) head of his^{-asws} father^{-asws} to Yazeed^{-la} in Syria, he^{-la} said to an eloquent speaker, 'Take the hand of the boy, go with him^{-asws}

⁹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 21

to the pulpit and inform the people with the evil view of his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws}, and their^{-asws} separation from the truth and their^{-asws} rebellion against us!'

قَالَ فَلَمْ يَدَعْ شَيْئاً مِنَ الْمَسَاوِي إِلَّا ذَكَرَهُ فِيهِمْ فَلَمَّا نَزَلَ قَامَ عَلِيُّ بْنُ الْحُسَيْنِ فَحَمِدَ اللَّهَ بِحَمْدٍ شَرِيفٍ وَ صَلَّى عَلَى النَّبِيِّ صَلَاةً بَلِيغَةً مُوجِزَةً

He (the narrator) said, 'He (speaker) did not leave out anything from the evilness except he mentioned it regarding them^{-asws}. When he descended, Ali^{-asws} Bin Al-Husayn^{-asws} stood up, he^{-asws} praised Allah^{-azwj} with a noble praising and sent Salawaat upon the Prophet^{-saww}, a concise far-reaching Salawaat.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا أُعَرِّفُهُ نَفْسِي أَنَا ابْنُ مَكَّةَ وَمِئَا ابْنُ الْمَرْوَةِ وَالصَّفَا أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى أَنَا ابْنُ مَنْ لَا يُخْفَى أَنَا ابْنُ مَنْ عَلَا فَاسْتَعَلَى فَجَارَ سِدْرَةَ الْمُنتَهَى وَكَانَ مِنْ رَبِّهِ كَفَابٍ قَوْسَيْنِ أَوْ أَذْنَى

Then he^{-asws} said: 'Community of people! One who recognises me^{-asws} so he has recognised me^{-asws}, and one who does not recognise me^{-asws}, so I^{-asws} shall introduce myself^{-asws}. I^{-asws} and the son^{-asws} of Makkah and Mina! I^{-asws} am the son^{-asws} of Al-Marwa and Al-Safa! I^{-asws} am the son^{-asws} of Muhammad Al-Mustafa^{-saww}! I^{-asws} am the son^{-asws} one who is no hidden! I^{-asws} am the son^{-asws} of the one who was lofty, so he^{-saww} went higher and exceeded Sidrat Al-Muntaha, and he^{-saww} was from his^{-saww} Lord^{-azwj}, two bows of even closer.

أَنَا ابْنُ مَنْ صَلَّى بِمَلَائِكَةِ السَّمَاءِ مِثْقَى مِثْقَى أَنَا ابْنُ مَنْ أُسْرِيَ بِهِ مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى أَنَا ابْنُ عَلِيٍّ الْمُرتَضَى أَنَا ابْنُ فَاطِمَةَ الزَّهْرَاءِ أَنَا ابْنُ حَدِيجَةَ الْكُبْرَى أَنَا ابْنُ الْمُقْتُولِ ظُلماً أَنَا ابْنُ الْمَحْزُورِ الرَّأْسِ مِنَ الْفَقَا

I^{-asws} am the son^{-asws} of the one who prayed with the Angels of the sky, two by two! I^{-asws} am the son^{-asws} of the one who was ascended with from the Sacred Masjid to Masjid Al Aqsa! I^{-asws} am the son^{-asws} of Ali Al Murtaza^{-asws}! I^{-asws} am the son^{-asws} of Fatima Al-Zahra^{-asws}! I^{-asws} am the son^{-asws} of Khadeeja Al-Kubra^{-asws}! I^{-asws} am the son^{-asws} of the one killed unjustly! I^{-asws} am the son^{-asws} of the son^{-asws} of the one decapitated of the head from the back!

أَنَا ابْنُ الْعُطْشَانِ حَتَّى قَضَى أَنَا ابْنُ طَرِيحِ كَرْبَلَاءِ أَنَا ابْنُ مَسْلُوبِ الْعِمَامَةِ وَالرِّدَاءِ أَنَا ابْنُ مَنْ بَكَتْ عَلَيْهِ مَلَائِكَةُ السَّمَاءِ أَنَا ابْنُ مَنْ نَاحَتْ عَلَيْهِ الْجِنَّ فِي الْأَرْضِ وَالطَّيْرِ فِي الْهَوَاءِ أَنَا ابْنُ مَنْ رَأَسَهُ عَلَى السِّينَانِ يُهْدَى أَنَا ابْنُ مَنْ حَرَّمَهُ مِنَ الْعِرَاقِ إِلَى الشَّامِ تُسَبَّى

I^{-asws} am the son^{-asws} of the thirsty one until he^{-asws} passed away! I^{-asws} am the son^{-asws} of the one hurled at Karbala! I^{-asws} am the son^{-asws} of the one stripped of the turban and the cloak! I^{-asws} am the son^{-asws} of the one the Angels of the sky cried upon him^{-asws}. I^{-asws} am the son^{-asws} of the one the Jinn of the earth and birds of the air lamented upon him^{-asws}! I^{-asws} am the son^{-asws} of the one his^{-asws} head is upon the blade being taken around! I^{-asws} am the son^{-asws} of one whose sanctimonious ones taken from Al-Iraq to Syria as captives!

– أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَ لَهُ الْحَمْدُ ابْتَلَانَا أَهْلَ الْبَيْتِ بِبَلَاءٍ حَسَنٍ حَيْثُ جَعَلَ رَايَةَ الْهُدَى وَ الْعَدْلِ وَ الثَّقَى فِينَا وَ جَعَلَ رَايَةَ الضَّلَالَةِ وَ الرَّذَى فِي غَيْرِنَا

O you people! Allah^{-azwj} the Exalted, for Him^{-azwj} is the Praise, Tried us^{-asws}, People^{-asws} of the Household, with excellent afflictions where He^{-azwj} Made the flag of guidance, and the justice, and the piety to be among us^{-asws}, and Made the flag of straying and the ruination to be among others.

فَضَّلْنَا أَهْلَ الْبَيْتِ بِسِتِّ خِصَالٍ فَضَلْنَا بِالْعِلْمِ وَ الْحِلْمِ وَ الشَّجَاعَةِ وَ السَّمَاخَةِ وَ الْمَحَبَّةِ وَ الْمَخَلَّةِ فِي قُلُوبِ الْمُؤْمِنِينَ وَ آتَانَا مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ مِّن قَبْلِنَا فِينَا مُخْتَلَفٌ الْمَلَائِكَةِ وَ تَنْزِيلُ الْكُتُبِ

He^{-azwj} Merited us^{-asws}, People^{-asws} of the Household with seven qualities. He^{-azwj} Merited us^{-asws} with the knowledge, and the forbearance, and the bravery, and the pardoning, and the love and the sweetness to be in the hearts of Momineen and Gave us^{-asws} who He^{-azwj} had not Given anyone from the worlds before us^{-asws}. Among us^{-asws} the Angels interchanged (came and went), and the Books were Revealed!

قَالَ فَلَمْ يَفْرَعْ حَتَّى قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ فَقَالَ عَلِيٌّ اللَّهُ أَكْبَرُ كَبِيرًا فَقَالَ الْمُؤَذِّنُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ عَلِيٌّ أَشْهَدُ بِمَا تَشْهَدُ بِهِ

He (the narrator) said, 'He^{-asws} was not free (finished) until the Muezzin said, 'Allah^{-azwj} is the Greatest!' Ali^{-asws} said: 'Allah^{-azwj} is the Greatest, Great!' The Muezzin said, 'I testify that there is no god except Allah^{-azwj}!' Ali^{-asws} said: 'I^{-asws} testify with what you have testified with'.

فَلَمَّا قَالَ الْمُؤَذِّنُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ عَلِيٌّ يَا يَزِيدُ هَذَا جَدِّي أَوْ جَدُّكَ فَإِنْ قُلْتَ جَدُّكَ فَقَدْ كَذَبْتَ وَ إِنْ قُلْتَ جَدِّي فَلَمْ قَتَلْتُ أَبِي وَ سَبَيْتَ حَرَمَهُ وَ سَبَيْتَنِي

When the Muezzin said, 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!', Ali^{-asws} said: 'O Yazeed^{-la}! Is this my^{-asws} grandfather^{-saww} or your^{-la} grandfather? If you^{-la} were to say he^{-saww} is your^{-la} grandfather, you would be lying, and if you^{-la} say he^{-saww} is my^{-asws} grandfather^{-saww}, then why did you^{-asws} kill my^{-asws} father^{-asws} and made captives of his^{-asws} sanctimonious ones and made captive of me^{-asws}?'

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ هَلْ فِيكُمْ مَنَ أَبُوهُ وَ جَدُّهُ رَسُولُ اللَّهِ فَعَلَبَتِ الْأَصْوَاتُ بِالْبُكَاءِ فَقَامَ إِلَيْهِ رَجُلٌ مِّنْ شِيعَتِهِ يُقَالُ لَهُ الْمُنْهَالُ بْنُ عَمْرِو الطَّائِي وَ فِي رَوَايَةٍ مَّكَحُولٌ صَاحِبُ رَسُولِ اللَّهِ ص فَقَالَ لَهُ كَيْفَ أَمْسَيْتَ يَا ابْنَ رَسُولِ اللَّهِ

Then he^{-asws} said: 'Community of people! Is there anyone whose father and his grandfather is Rasool^{-saww}?' The voices were raised with the crying. A man from his^{-asws} Shias called Al-Minhal Bin Amro Al-Taie stood up to him^{-asws}. And in another report, it was Mak'houl companion of Rasool^{-saww}. He said to him, 'How is your^{-asws} evening, O son^{-asws} of Rasool^{-saww}?'

فَقَالَ وَجْهَكَ كَيْفَ أَمْسَيْتَ أَمْسَيْنَا فِيكُمْ كَهَيْئَةِ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُذَبِّحُونَ أَبْنَاءَهُمْ وَ يَسْتَحْيُونَ نِسَاءَهُمْ الْآيَةُ وَ أَمْسَتِ الْعَرَبُ تَفْتَخِرُ عَلَى الْعَجَمِ بِأَنَّ مُحَمَّدًا مِنْهَا وَ أَمْسَتْ قُرَيْشٌ تَفْتَخِرُ عَلَى الْعَرَبِ بِأَنَّ مُحَمَّدًا مِنْهَا وَ أَمْسَى آلُ مُحَمَّدٍ مَقْهُورِينَ مَخْذُولِينَ

He^{-asws} said: 'How I^{-asws} am this evening? We^{-asws} have come to the evening among you all like the children of Israel were among the people of Pharaoh^{-la}. They were slaughtering their sons and letting their women live, - the Verse. And the Arabs have come to the evening priding over the non-Arabs with that Muhammad^{-saww} is from them. And Quraysh have come to the evening priding over the Arabs with that Muhammad^{-saww} is from them. And the family^{-asws} of Muhammad^{-saww}, are subdued, abandoned.

فَإِلَى اللَّهِ نَشْكُو كَثْرَةَ عَدُوِّنَا وَ تَفَرُّقَ ذَاتِ بَيْنِنَا وَ تَظَاهُرَ الْأَعْدَاءِ عَلَيْنَا.

So, to Allah-azwj we complain of the large numbers of our-asws enemies, and the separation of the ones between us-asws, and the prevailing of the enemies upon us-asws!’⁹⁸

كِتَابُ النَّسَبِ، عَنْ يَحْيَى بْنِ الْحُسَيْنِ قَالَ يَزِيدُ لِعَلِيِّ بْنِ الْحُسَيْنِ وَاعْجَبْنَا لِأَيْبِكَ سَمَى عَلِيًّا وَ عَلِيًّا فَقَالَ ع إِنَّ أَبِي أَحَبُّ أَبَاهُ فَسَمَى بِاسْمِهِ مِرَارًا.

‘Kitab Al Nasab’ – From Yahya Bin Al-Hassan,

‘Yazeed^{-la} said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘Oh how strange of your^{-asws} father^{-asws} naming (his^{-asws} sons^{-asws}) ‘Ali’, ‘Ali!’ He^{-asws} said: ‘My^{-asws} father^{-asws} loved his^{-asws} father^{-asws}, so he^{-asws} named with his^{-asws} name, repeatedly’.⁹⁹

تَارِيخُ الطَّبَرِيِّ وَ الْبَلَاذُورِيِّ أَنَّ يَزِيدَ بْنَ مُعَاوِيَةَ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ أَ تُصَارِعُ هَذَا يَعْنِي خَالِدًا ابْنَهُ قَالَ وَ مَا تَصْنَعُ بِمُصَارَعَتِي إِيَّاهُ أُعْطِنِي سِكِّينًا وَ أُعْطِهِ سِكِّينًا ثُمَّ أَقَاتِلُهُ

‘Tareekh Al Tabari’ and ‘(Tareekh) Al Balazury’ –

‘Yazeed^{-la} Bin Muawiya^{-la} said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘Will you^{-asws} wrestle this one?’ – meaning his^{-la} son^{-asws} Khalid. He^{-asws} said: ‘And what will you^{-la} do with my^{-asws} wrestling him? Give me^{-asws} a knife, and give him a knife, then I^{-asws} shall fight him!’

فَقَالَ يَزِيدُ

شُشْنِيَّةٌ أَعْرِفُهَا مِنْ أَحْزَمَ

هَذَا الْعَصَا جَاءَتْ مِنَ الْعُصْبَةِ-

هَلْ تَلِدُ الْحَيَّةُ إِلَّا الْحَيَّةَ

Yazeed^{-la} said, ‘A sin I^{-la} recognise it as being from Ahzam. This one^{-asws} is the strong horse from the strong mare. Does the snake give birth except to a snake?’

وَ فِي كِتَابِ الْأَحْمَرِ قَالَ أَشْهَدُ أَنَّكَ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

And in ‘Kitab Al-Ahmar’ – He^{-la} said, ‘You^{-asws} as a son^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws}’.¹⁰⁰

وَ رُوِيَ أَنَّهُ قَالَ لِرَيْنَبَ تَكَلَّمِي فَقَالَتْ هُوَ الْمُتَكَلِّمُ

And it is reported that he^{-la} said to (Syeda) Zainab^{-asws}, ‘Speak!’ She^{-asws} said: ‘He^{-asws} is the speaker’.

فَأَنْشَدَ السَّجَّادُ-

وَ أَنَّ نَكْفَ الْأَذَى عَنْكُمْ وَ تُؤْذُونَا-

وَ لَا تَلُومُكُمْ أَنَّ لَا تُحِبُّونَا

لَا تَطْمَعُوا أَنْ تُحِبُّونَا فَتُكْرِمُكُمْ-

وَ اللَّهُ يَعْلَمُ أَنَّا لَا نُحِبُّكُمْ-

⁹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 22 / 1

⁹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 22 / 2

¹⁰⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 22 / 3

Al-Sajjad^{-asws} prosed: 'Do not covet that if you^{-la} were to debase us^{-asws} so we^{-asws} will honour you^{-la}, and if we^{-asws} are restraining the harm from you all and you are harming us^{-asws}, and Allah^{-azwj} Knows that we^{-asws} do not love you all, and we^{-asws} are not blaming you that you are not loving us^{-asws}!'

فَقَالَ صَدَقْتَ يَا عَلَّامٌ وَلَكِنَّ أَرَادَ أَبُوكَ وَجَدُّكَ أَنْ يَكُونَا أَمِيرَيْنِ وَالْحَفْدُ لِلَّهِ الَّذِي قَتَلَهُمَا وَ سَفَكَ دِمَاءَهُمَا

He^{-la} said, 'You^{-asws} speak the truth, O boy, but your^{-asws} father^{-asws} and your^{-asws} grandfather^{-asws} wanted to become two Emirs, and the Praise is for Allah^{-azwj} Who Killed them^{-asws} both and Shed their^{-asws} blood!'

فَقَالَ ع لَمْ تَزَلِ النَّبُوءُ وَالْإِمْرَةُ لِأَبَائِي وَأَجْدَادِي مِنْ قَبْلِ أَنْ تُوَلَّدَ.

He^{-asws} said: 'The Prophet-hood and the Emirate did not cease to be for my^{-asws} fathers^{-asws} and my^{-asws} grandfathers^{-as} from before you^{-la} were even born!''¹⁰¹

قَالَ الْمَدَائِنِيُّ لَمَّا انْتَسَبَ السَّجَّادُ إِلَى النَّبِيِّ ص قَالَ يَرِيدُ لِحُلُوْازِهِ أَدْخُلُهُ فِي هَذَا الْبُسْتَانِ وَ اقْتُلُهُ وَ اذْنُفُهُ فِيهِ

Al-Mufeed said, 'When Al-Sajjad^{-asws} lineaged to the Prophet^{-saww}, Yazeed^{-la} said to his^{-la} military police, 'Take him^{-asws} into this orchard and kill him^{-asws} and bury him^{-asws} in it!'

فَدَخَلَ بِهِ إِلَى الْبُسْتَانِ وَ جَعَلَ يَخْفِرُ وَ السَّجَّادُ يُصَلِّي فَلَمَّا هَمَّ بِقَتْلِهِ ضَرَبَتْهُ يَدٌ مِنَ الْهَوَاءِ فَخَرَّ لَوَجْهِهِ وَ شَقِقَ وَ دُهِشَ فَرَأَاهُ خَالِدُ بْنُ يَزِيدَ وَ لَيْسَ لَوَجْهِهِ بَقِيَّةٌ فَأَنْقَلَبَ إِلَى أَبِيهِ وَ قَصَّ عَلَيْهِ فَأَمَرَ بِدَفْنِ الْجُلُوزِ فِي الْحُقْرَةِ وَ إِطْلَافِهِ وَ مَوْضِعُ حَبْسِ زَيْنِ الْعَابِدِينَ ع هُوَ الْيَوْمَ مَسْجِدٌ.

He^{-asws} was taken with into the orchard, and he went on to dig, and Al-Sajjad^{-asws} was praying Salat. When he thought of killing him^{-asws}, a hand from the air struck him and he fell to his face. He sobbed and was startled. Khalid son of Yazeed^{-la} saw him and there wasn't any life in his face, so he returned to his father^{-la} and narrated the story to him^{-la}. So, he^{-la} ordered with burying that military policeman in the grave, and he^{-la} freed him^{-asws}. And the prison of Zayn Al-Abideen^{-asws}, it is today a Masjid''¹⁰²

23- ن، عيون أخبار الرضا عليه السلام ابنُ عُبدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْقُضَلِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ إِلَى الشَّامِ أَمَرَ يَزِيدُ لَعْنَهُ اللَّهُ فَوَضِعَ وَ نَصَبَ عَلَيْهِ مَائِدَةً فَأَقْبَلَ هُوَ وَ أَصْحَابُهُ يَأْكُلُونَ وَ يَشْرَبُونَ الْفُقَاعَ

(The book) 'Uyoon Ahbar Al-Reza^{-asws}' – Ibn Ubdous, from Ibn Quteyba, from Al Fazl who said,

'I heard Al-Reza^{-asws} saying: 'When the (holy) head of Al-Husayn^{-asws} was carried to Syria, Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, ordered, so it was placed and a table meal was set-up upon it. So, he^{-la} and his^{-la} companions came and were eating, and drinking 'Al-Fuqa'a' (alcohol/wine).

¹⁰¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 22 / 4

¹⁰² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 22 / 5

فَلَمَّا فَرَعُوا أَمَرَ بِالرَّأْسِ فَوَضِعَ فِي طَسْتٍ تَحْتَ سَرِيرِهِ وَ بَسِطَ عَلَيْهِ رُفْعَةَ الشِّطْرُنْجِ وَ جَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرُنْجِ وَ يَذْكُرُ الْحُسَيْنَ وَ أَبَاهُ وَ جَدَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ يَسْتَهْزِئُ بِذِكْرِهِمْ فَمَتَّى فَمَرَّ صَاحِبُهُ تَنَاوَلَ الْفُقَاعَ فَشَرِبَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ صَبَّ فَضْلَتَهُ يَمًّا يَلِي الطَّسْتِ مِنَ الْأَرْضِ

When they were free, he^{-la} ordered with the head to be in a tray beneath his^{-la} bed and spread a board of chess upon it. And Yazeed^{-la} went on to place the chess and mentioning Husayn^{-asws} and his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and mocking with their^{-asws} mentioning. When his^{-la} companion gambled, he^{-la} grabbed ‘Al-Fuqa’a’ (alcohol/wine), drank it three times (sips), then poured its remainder upon the tray on the ground.

فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَضَّعْ عَنْ شُرْبِ الْفُقَاعِ وَ اللَّعِبِ بِالشِّطْرُنْجِ وَ مَنْ نَظَرَ إِلَى الْفُقَاعِ أَوْ إِلَى الشِّطْرُنْجِ فَلْيَذْكُرِ الْحُسَيْنَ ع وَ لْيَلْعَنَ يَزِيدَ وَ آلَ زِيَادٍ يَمْخُو اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ ذُنُوبَهُ وَ لَوْ كَانَتْ كَعَدَدِ النُّجُومِ.

The one who was from our^{-asws} Shias, then let him abstaining from drinking ‘Al-Fuqa’a’ (alcohol/wine) and playing the chess. And the one who looks at ‘Al Fuqa’a’ or to the chess (board), then let him remember Al-Husayn^{-asws}, and let him curse Yazeed^{-la} and the family^{-la} of Ziyad^{-la}. Allah^{-azwj} Mighty and Majestic would Delete his sins due to that, and even if they were of the number of the stars”.¹⁰³

24- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد الأنصاري عن الهروي قال سمعت الرضا ع يقول أول من اتخذ له الفُقَاعَ في الإسلام بالشام- يزيد بن معاوية لعنه الله عليه فأخضر وهو على المائدة وقد نصبها على رأس الحسين بن علي ع

(The book) ‘Uyoon Akhbar Al Reza^{-asws}’ – Tameem Al Qurayshi, from his father, from Ahmad Al Ansari, from Al Harwy who said,

‘I heard Al-Reza^{-asws} saying: ‘The first one to take to (drinking the) ‘Al-Fuqa’a’ in Al-Islam at Syria was Yazeed^{-la} Bin Muawiya^{-la}, may Allah^{-azwj} Curse upon him^{-la}. It was presented while he^{-la} was upon a table meal, and it had been installed over the (holy) head of Al-Husayn^{-asws} Bin Ali^{-asws}.

فَجَعَلَ يَشْرِبُهُ وَ يَسْقِي أَصْحَابَهُ وَ يَقُولُ اشْرَبُوا فَهَذَا شَرَابُ مُبَارَكٍ مِنْ بَرَكَتِهِ أَنَا أَوَّلُ تَنَاوَلْنَاهُ وَ رَأْسُ عَدُوِّنَا بَيْنَ أَيْدِينَا وَ مَائِدَتُنَا مَنْصُوبَةٌ عَلَيْهِ وَ نَحْنُ نَأْكُلُ وَ نُفُوسُنَا سَاكِتَةٌ وَ قُلُوبُنَا مُطْمَئِنَّةٌ

He^{-la} went on to drink and quench his^{-la} companions and saying, ‘Drink, for this is a blessed drink from his^{-asws} Blessings! I^{-la} am the first one to take it and the (holy) head of our enemy is in front of us^{-la}, and our table meal is installed over it, and we^{-la} are eating and our^{-la} souls are tranquil, and our^{-la} hearts are content!’

فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَضَّعْ عَنْ شُرْبِ الْفُقَاعِ فَإِنَّهُ شَرَابُ أَعْدَائِنَا الْخَبَرِ.

The one who was from our^{-asws} Shias, then let him abstain from drinking ‘Al-Fuqa’a’ (intoxicating drink), for it is a drink of our^{-asws} enemies!’ – the Hadeeth”.¹⁰⁴

¹⁰³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 23

¹⁰⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 24

25- ير، بصائر الدرجات أحمد بن محمد بن الأهوازى و البرقي عن النضر عن يحيى الحلبي عن عمران الحلبي عن محمد الحلبي قال سمعت أبا عبد الله ع يقول لما أتى علي بن الحسين ع يريد بن معاوية عليهما لعائن الله و من معه جعلوه في بيت فقال بعضهم إنما جعلنا في هذا البيت ليفع علينا فيقتلنا

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, and Al Barqy, from Al Nazr, from Yayha Al Halby, from Imran Al Halby, from Muhammad Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'When they came with Ali^{-asws} Bin Al-Husayn^{-asws}, to Yazeed^{-la} Bin Muawiya^{-la}, upon them^{-la} be the Curses of Allah^{-azwj}, and (with) the ones with him^{-asws}, they made him^{-la} to be in a house. One of them^{-asws} said: 'But rather we^{-asws} have been made to be in this house for it to fall upon us^{-asws} and kill us!

فراطن الحرس فقالوا انظروا إلى هؤلاء يخافون أن تقع عليهم البيوت و إنما يخرجون عدأ فيقتلوا قال علي بن الحسين لم يكن فينا أحد يحبس الرطانة غيري و الرطانة عند أهل المدينة الرومية.

Ali^{-asws} Bin Ali-Husayn^{-asws} said: 'There does not happen to be among us^{-asws} anyone better at Al-Rattana apart from me^{-asws}'. 'Al-Rattana in the presence of the people of Al-Medina is Roman (language)'.¹⁰⁵

26- ير، بصائر الدرجات محمد بن الحسين عن صفوان عن داود بن فرقد قال ذكر قتل الحسين و أمر علي بن الحسين لما أن حمل إلى الشام فدفعنا إلى السجن فقال أصحابي ما أحسن بئنا هذا الجدار فتراطن أهل الروم بينهم فقالوا ما في هؤلاء صاحب دم إن كان إلا ذلك يعنوني فمكثنا يومين ثم دعانا و أطلق عنا.

(The book) 'Basaair Al Darajaat' - It is narrated to us by Muhammad Bin Al-Husayn, from Safwan, from Dawood Bin Farqad who said,

'The killing of Al-Husayn^{-asws} and the matter of Ali^{-asws} Bin Al-Husayn^{-asws} was mentioned, when he^{-asws} was taken to Syria: 'When we were taken to the prison, my^{-asws} companion said, 'The construction of this wall is not good'. The people of Rome spoke in Roman between them and they said, 'There is no one in charge of the blood (wergild) if that (collapse) were to happen, except that one' – meaning me^{-asws}. We^{-asws} remained for two days, then we were called and freed'.¹⁰⁶

27- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أبي عمارة عن عبد الله بن طلحة عن عبد الله بن سبابة عن أبي عبد الله ع قال: لما قديم علي بن الحسين و قد قتل الحسين بن علي صلوات الله عليهم استقبله إبراهيم بن طلحة بن عبيد الله و قال يا علي بن الحسين من غلب و هو يعطي رأسه و هو في المحمل

(The book) 'Al Amaali' of the Sheikh Al Tusi – Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Abu Umarah, from Abdullah Bin Talha, from Abdullah Bin Sayaba,

'From Abu Abdullah^{-asws} having said: 'When Ali^{-asws} Bin Al-Husayn^{-asws} arrived (at Al-Kufa) and Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, had been killed, Ibrahim Bin Talha - son of Ubeydullah^{-la} received him^{-asws} and said, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! Who has overcome?' And he had covered his head and he was in the carriage.

¹⁰⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 25

¹⁰⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 26

قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا أَرَدْتَ أَنْ تَعْلَمَ مَنْ غَلَبَ وَ دَخَلَ وَقْتُ الصَّلَاةِ فَأَذِّنْ ثُمَّ أَقِم.

He (Abu Abdullah^{-asws}) said: 'So Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Whenever you want to know who has overcome, and the time of Salat has entered, then proclaim Azaan, then Iqaamah".¹⁰⁷

28- مل، كامل الزيارات أبي وَ الْكُلَيْنِي مَعًا عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ زَيْدِ بْنِ عَمْرٍو بْنِ طَلْحَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هُوَ بِالْحِيرَةِ أ مَا تُرِيدُ مَا وَعَدْتُكَ قَالَ قُلْتُ بَلَى يَعْنِي الدَّهَابَ إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Kaamil Al Ziyaraat' – My father and Al Kulayni both together, from Ali, from his father, Yahya Bin Zakariya, from Yazeed Bin Amro Bin Talha who said,

'Abu Abdullah^{-asws} said, and he^{-asws} was at Al-Hira: 'Do you want what I^{-asws} had promised you?' I said, 'Yes', meaning going to the grave of Amir Al-Momineen^{-asws}.

قَالَ فَركبَ وَ ركبَ إِسْمَاعِيلُ مَعَهُ وَ رَكِبْتُ مَعَهُمْ حَتَّى إِذَا جَازَ الثُّوَيَّةَ وَ كَانَ بَيْنَ الْحِيرَةِ وَ النَّجَفِ عِنْدَ دَكَاوَاتٍ بَيْضٍ نَزَلَ وَ نَزَلَ إِسْمَاعِيلُ وَ نَزَلْتُ مَعَهُمْ فَصَلَّى وَ صَلَّى إِسْمَاعِيلُ وَ صَلَّيْتُ

He (the narrator) said, 'He^{-asws} rode, and Ismail rode with him^{-asws}, and I rode with them until when he^{-asws} crossed Al Tuwayya, and it was between Al Hira and Al Najaf, by Zakwaat Bayz, he^{-asws} descended and Ismail descended, and I descended with them. He^{-asws} prayed Salat, and Ismail prayed Salat, and I prayed Salat.

فَقَالَ لِإِسْمَاعِيلَ قُمْ فَسَلِّمْ عَلَى جَدِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ فَقُلْتُ جُعِلْتُ فِدَاكَ أ لَيْسَ الْحُسَيْنُ بِكَرْبَلَاءَ فَقَالَ نَعَمْ وَ لَكِنْ لَمَّا حُمِلَ رَأْسُهُ إِلَى الشَّامِ سَرَقَهُ مَوْلَى لَنَا فَدَفَنَهُ بِجَنْبِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

He^{-asws} said to Ismail: 'Stand! Greet upon your grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}'. I said, 'May I be sacrificed for you^{-asws}! Isn't Al-Husayn^{-asws} at Karbala?' He^{-asws} said: 'Yes, but when his^{-asws} (holy) head was carried to Syrian, a friend of ours^{-asws} stole it and buried it by the side of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both!"¹⁰⁸

29- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ مَعًا عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ أَشِيمٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَوْ عَنْ رَجُلٍ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَلْعُونِ عُبيدَ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ لَمَّا بَعَثَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى الشَّامِ وَرَدَّ إِلَى الْكُوفَةِ فَقَالَ أَخْرِجُوهُ عَنْهَا لَا يَقْتَتِلَ بِهِ أَهْلُهَا

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan and Muhammad Bin Ahmad Bin Al-Husayn, both together from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Ahmad Bin Asheym, from Yunus Bin Zibyan, from a man, from Yunus,

'From Abu Abdullah^{-asws} having said: 'The accursed Ubeydullah^{-la} Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, when he^{-la} dispatched the (holy) head of Al-Husayn^{-asws} Bin Ali^{-asws} to Syria, it was returned to Al-Kufa, he^{-la} said, 'Take it away from it (so) its people would not be tempted by it!'

¹⁰⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 27

¹⁰⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 28

فَصَيَّرَهُ اللَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ فَالرَّأْسُ مَعَ الْجَسَدِ وَ الْجَسَدُ مَعَ الرَّأْسِ.

So Allah^{-azwj} Caused it to come to be with Amir Al-Momineen^{-asws}. So, the (holy) head is with the (holy) body and the (holy) body is with the (holy) head”¹⁰⁹.

بيان قوله فقال أي قال عبيد الله قوله فالرأس مع الجسد أي بعد ما دفن هناك ظاهراً ألحق بالجسد بكريلاء أو صعد به مع الجسد إلى السماء كما في بعض الأخبار أو أن بدن أمير المؤمنين صلوات الله عليه كالجسد لذلك الرأس و هما من نور واحد.

Explanation of his^{-asws} words. He said, ‘Yes. Ubeydullah said, ‘His^{-asws} words: ‘So the (holy) head is with the (holy) body’, i.e., after being buried over there apparently joined with the (holy) body at Karbala, or it was ascended with along with the (holy) body to the sky like what is in some of the Ahadeth, or that the (holy) body of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, is like the (holy) body of that (holy) head for that (holy) head, and they^{-asws} are both of one Noor’.

أقول قد روي غير ذلك من الأخبار في الكافي و التهذيب تدل على كون رأسه ع مدفوناً عند قبر والده صلى الله عليهما و الله يعلم.

I (Majlisi) am saying, ‘It had been reported other than that from the Ahadeeth in (the books) ‘Al-Kafi’ and ‘Al-Tahzeeb’, evidencing upon his^{-asws} (holy) head having been buried by the grave of his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both. And Allah^{-azwj} Knows’.

30- مل، كامل الزيارات عبيد الله بن الفضل بن محمد بن هلال عن سعيد بن محمد بن محمد بن سلام الكوفي عن أحمد بن محمد الواسطي عن عيسى بن أبي شيبه القاضي عن نوح بن دراج عن قدامة بن زائدة عن أبيه قال قال علي بن الحسين ع بلغني يا زائدة أنك تزور قبر أبي عبد الله أحياناً فقلت إن ذلك لكم بلغك

(The book) ‘Kamil Al Ziyaraat’ – Ubeydullah Bin al Fazl Bin Muhammad Bin Hilal, from Saeed Bin Muhammad, from Muhammad Bin Sallam Al-Kufay, from Ahmad bin Muhammad Al Wasity, from isa Bin Abu Shayba Al Qazi, from Nuh Bin Darraj, from Qudama Bin Zaida, from his father who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘O Zaida! It has reached me^{-asws} that you tend to visit the grave of Abu Abdullah^{-asws} occasionally?’ I said, ‘That is like what has reached you^{-asws}’.

فَقَالَ لِي فَلِمَاذَا تَفْعَلُ ذَلِكَ وَ لَكَ مَكَانٌ عِنْدَ سُلْطَانِكَ الَّذِي لَا يَحْتَمِلُ أَحَدًا عَلَى مَحَبَّتِنَا وَ تَفْضِيلِنَا وَ ذِكْرِ فَضَائِلِنَا وَ الْوَاجِبِ عَلَى هَذِهِ الْأُمَّةِ مِنْ حَقِّنَا

He^{-asws} said to me: ‘So why are you doing that and there is a place for you in the presence of your ruling authority who does not tolerate anyone from the ones loving us^{-asws}, and our^{-asws} merits, and mention of our^{-asws} merits, and the obligatory from our^{-asws} rights upon this community?’

فَقُلْتُ وَ اللَّهُ مَا أُرِيدُ بِذَلِكَ إِلَّا اللَّهَ وَ رَسُولَهُ وَ لَا أَخْفِلُ بِسَخَطِ مَنْ سَخَطَ وَ لَا يَكْذِبُ فِي صَدْرِي مَكْرُوهٌ يَنَالُنِي بِسَبِّهِ

¹⁰⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 29

I said, 'By Allah^{-azwj}! I do not intend with that except Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and I am not concerned with the anger of the one who is angered, not is it big in my chest any abhorrence which hits me because of it'.

فَقَالَ وَ اللَّهُ إِنَّ ذَلِكَ لَكَذَلِكَ فَعُلْتُ وَ اللَّهُ إِنَّ ذَلِكَ لَكَذَلِكَ يَكُونُ ثَلَاثًا وَ أَقُولُهَا ثَلَاثًا فَقَالَ أَبَشِّرْ ثُمَّ أَبَشِّرْ ثُمَّ أَبَشِّرْ فَلَا أُحْبِرُكَ بِخَيْرٍ كَانَ عِنْدِي فِي النُّحْبِ الْمَحْزُونِ

He^{-asws} said: 'By Allah^{-azwj}! Is it like that?' I said, 'By Allah^{-azwj}! That is like that'. He^{-asws} said it thrice and I said it thrice. He^{-asws} said: 'Receive glad tidings! Then receive glad tidings! Then receive glad tidings! I^{-asws} shall inform you with news of what happened in my^{-asws} presence regarding the grieving elites.

إِنَّهُ لَمَّا أَصَابَنَا بِالطَّغْيِ مَا أَصَابَنَا وَ قُتِلَ أَبِي ع وَ قُتِلَ مَنْ كَانَ مَعَهُ مِنْ وَلَدِهِ وَ إِخْوَتِهِ وَ سَائِرِ أَهْلِهِ وَ حُمِلَتْ حَرَمُهُ وَ نِسَاؤُهَا عَلَى الْأَقْتَابِ يَرَادُ بِنَا الْكُوفَةُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمْ صَرَغِي وَ لَمْ يُؤَارَوْا

When it afflicted us^{-asws} at Al-Taff (Karbala) what afflicted us^{-asws}, and my^{-asws} father^{-asws} was killed, and the ones who were with him^{-asws} were killed, from his^{-asws} sons^{-asws}, and his^{-asws} brothers^{-asws}, and his^{-asws} sisters, and rest of his^{-asws} family, and his^{-asws} sanctimonious ones and his^{-asws} womenfolk were carried upon small rides intending with us^{-asws}, Al-Kufa, I^{-asws} went on to look at them slain and they^{-as} had not been buried.

فَيَعْظُمُ ذَلِكَ فِي صَدْرِي وَ يَشْتَدُّ لِمَا أَرَى مِنْهُمْ فَلَقِي فَكَادَتْ نَفْسِي تَخْرُجُ وَ تَبَيَّنَتْ ذَلِكَ مِنِّي عَمِّي زَيْنَبُ بِنْتُ عَلِيٍّ الْكُبْرَى فَقَالَتْ مَا لِي أَرَاكَ تَحْجُو بِنَفْسِكَ يَا بَقِيَّةَ جَدِّي وَ أَبِي وَ إِخْوَتِي

That was grievous in my^{-asws} chest and it intensified due to what I^{-asws} had seen from them^{-as} having been thrown. My^{-asws} soul almost came out, and that was manifested from me^{-asws} to my^{-asws} aunt Zainab^{-asws} Bint Ali^{-asws} the elder. She^{-asws} said: 'What is the matter I^{-asws} see you^{-asws} trying to find your^{-asws} breath? O remainder of my^{-asws} grandfather^{-saww}, and my^{-asws} brothers^{-asws}?'

فَعُلْتُ وَ كَيْفَ لَا أَجْزَعُ وَ أَهْلَعُ وَ قَدْ أَرَى سَيِّدِي وَ إِخْوَتِي وَ عُمُومَتِي وَ وَلَدَ عَمِّي وَ أَهْلِي مُضَرَّجِينَ بِدِمَائِهِمْ مُرْمَلِينَ بِالْعَرَاءِ مُسَلَّيْنِ- لَا يُكْفَنُونَ وَ لَا يُؤَارُونَ وَ لَا يُعْرَجُ عَلَيْهِمْ أَحَدٌ وَ لَا يَقْرَأُ لَهُمْ بَشَرٌ كَأَنَّهُمْ أَهْلُ بَيْتٍ مِنَ الدَّبَلِيمِ وَ الْخَزَرِ

I^{-asws} said: 'And how can I^{-asws} not be alarmed and be anxious and I^{-asws} have seen my^{-asws} Master^{-asws}, and my^{-asws} brothers^{-asws}, and my^{-asws} uncles^{-asws}, and sons^{-asws} of my^{-asws} uncle^{-asws}, and my^{-asws} family members reddened by their^{-asws} blood, cast bare in the sand, stripped. They^{-asws} are neither being shrouded nor buried, nor is anyone inclining to them^{-asws}, nor is any mortal going near them^{-asws}. It is as if they^{-asws} from a household of Al-Daylam and Al-Khazr'.

فَقَالَتْ لَا يَجْزَعَنَّكَ مَا تَرَى فَوَ اللَّهُ إِنَّ ذَلِكَ لَعَهْدٌ مِنْ رَسُولِ اللَّهِ إِلَى جَدِّكَ وَ أَيْبِكَ وَ عَمِكَ وَ لَقَدْ أَخَذَ اللَّهُ مِيثَاقَ أَنَاثٍ مِنْ هَذِهِ الْأُمَّةِ- لَا تَعْرِفُهُمْ فَرَاعِنُهُ هَذِهِ الْأَرْضُ وَ هُمْ مَعْرُوفُونَ فِي أَهْلِ السَّمَاوَاتِ أَنَّهُمْ يَجْمَعُونَ هَذِهِ الْأَعْضَاءَ الْمُتَفَرِّقَةَ فَيُؤَارُونَهَا وَ هَذِهِ الْجُسُومَ الْمُضَرَّجَةَ

She^{-asws} said: 'Do let it alarm you^{-asws} what you^{-asws} are seeing. By Allah^{-azwj}! That is a pact from Rasool-Allah^{-saww} to your^{-asws} grandfather^{-asws}, and your^{-asws} father^{-asws}, and your^{-asws} uncle^{-asws},

and Allah-^{azwj} has Taken a covenant of some people from this community, the pharaohs-^{la} of this earth (community) do not know them, while they are well-known among the people of the skies, that they will be gathering these scattered body parts and burying these, and these reddened bodies.

وَيَنْصُبُونَ لِهَذَا الطَّغْيَ عِلْمًا لِقَبْرِ أَبِيكَ سَيِّدِ الشُّهَدَاءِ لَا يَذْرُؤُ أَثَرُهُ وَلَا يَغْمُو رَسْمُهُ عَلَى كُرُورِ اللَّيَالِي وَالْأَيَّامِ وَلَيَجْتَهِدَنَّ أُمَّةُ الْكُفْرِ وَاشْتِيَاعُ الضَّلَالَةِ فِي خَوْفِهِ وَتَطْيِيسِهِ فَلَا يَزْدَادُ أَثَرُهُ إِلَّا ظُهُورًا وَافْتِرَاءً إِلَّا غُلُوبًا

And they will be installing a flat for this Al-Taff (plains of Karbala) at the grave of your-^{asws} father-^{asws}, chief of the martyrs. Neither will its trace be obliterated, nor will its ritual be effaced upon the repetition of the nights and the days. And the leaders of Kufr and loyalists of the straying will take to obliterate it and blurring it, but its effects will not increase except it being more revealed, and its matter will be higher’.

فَقُلْتُ وَمَا هَذَا الْعَهْدُ وَمَا هَذَا الْخَبْرُ

I-^{asws} said: ‘And what is that pact? And what is that news?’

فَقَالَتْ حَدَّثَنِي أَنِّي أَمِنْتُ أَنَّ رَسُولَ اللَّهِ ص زَارَ مَنْزِلَ فَاطِمَةَ ع فِي يَوْمٍ مِنَ الْأَيَّامِ فَعَمِلَتْ لَهُ خَبِيزَةً صَلَّى اللَّهُ عَلَيْهَا وَأَتَاهُ عَلِيٌّ ع بِطَبَقٍ فِيهِ تَمْرٌ

She-^{asws} said: ‘Umm Ayman-^{ra} had narrated to me-^{asws} that Rasool-Allah-^{saww} visited the house of (Syeda) Fatima-^{asws} during a day from the days. She-^{asws} made some porridge for him-^{saww}, may the Salawaat of Allah-^{azwj} be upon her-^{asws}, and Ali-^{asws} came to him-^{saww} with a plate wherein were dates.

ثُمَّ قَالَتْ أَنِّي لَأَمِنُ فَأَتَيْتُهُمْ بِغَسِّي فِيهِ لَبَنٌ وَزُبْدٌ فَأَكَلَ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ ع مِنْ تِلْكَ الْخَبِيزَةِ وَ شَرَبَ رَسُولُ اللَّهِ ص وَ شَرَبُوا مِنْ ذَلِكَ اللَّبَنِ ثُمَّ أَكَلُوا مِنْ ذَلِكَ التَّمْرِ بِالزُّبْدِ ثُمَّ غَسَلَ رَسُولُ اللَّهِ يَدَهُ وَ عَلِيٌّ يَصُبُّ عَلَيْهِ الْمَاءَ

Then Umm Ayman-^{ra} said, ‘I-^{ra} came to them-^{asws} with a jar in which was some milk and butter. Rasool-Allah-^{saww}, and Ali-^{asws}, and (Syeda) Fatima-^{asws}, and Al-Hassan-^{asws}, and Al-Husayn-^{asws} ate from that porridge, and Rasool-Allah-^{saww} drank, and they-^{asws} drank from that milk. Then he-^{saww} ate and they-^{asws} ate from those dates with the butter. Then Rasool-Allah-^{saww} washed his-^{saww} hand and Ali-^{asws} poured the water upon it.

فَلَمَّا فَرَغَ مِنْ غَسْلِ يَدِهِ مَسَحَ وَجْهَهُ ثُمَّ نَظَرَ إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ نَظْرًا عَرَفْنَا فِيهِ السُّرُورَ فِي وَجْهِهِ ثُمَّ رَمَقَ بِطَرَفِهِ نَحْوَ السَّمَاءِ مَلِيًّا ثُمَّ وَجَّهَ وَجْهَهُ نَحْوَ الْقِبْلَةِ وَ بَسَطَ يَدَيْهِ يَدْعُو ثُمَّ حَرَّ سَاجِدًا وَ هُوَ يَنْشِجُ

When he-^{saww} was free from the washing, he-^{saww} wiped his-^{saww} face, then looked at Ali-^{asws}, and (Syeda) Fatima-^{asws}, and Al-Hassan-^{asws}, and Al-Husayn-^{asws}, a look in which the happiness was recognised in his-^{saww} face. Then he-^{saww} glanced with his-^{saww} eyes towards the sky for a while, turned his-^{saww} face towards the Qiblah and extended his-^{saww} hand supplicating, then fell into Sajdah and he-^{saww} was sobbed.

فَأَطَالَ النُّشُوجَ وَ عَلَا نَحِيْبُهُ وَ جَرَتْ دُمُوعُهُ ثُمَّ رَفَعَ رَأْسَهُ وَ أَطْرَقَ إِلَى الْأَرْضِ وَ دُمُوعُهُ تَقْطُرُ كَأَنَّهَا صَوْبُ الْمَطَرِ

The sobbing prolonged and his^{-saww} crying was raised and his^{-saww} tears flowed. Then he^{-saww} raised his^{-saww} head and lowered his^{-saww} head to the ground, and his^{-saww} eyes were dripping as if these were a downpour of rain.

فَحَزِنْتُ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ حَزِنْتُ مَعَهُمْ لِمَا رَأَيْنَا مِنْ رَسُولِ اللَّهِ وَ هَبْنَاهُ أَنْ نَسْأَلَهُ حَتَّى إِذَا طَالَ ذَلِكَ قَالَ لَهُ عَلِيٌّ وَ قَالَتْ لَهُ فَاطِمَةُ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ لَا أَبْكِي اللَّهَ عَيْنَيْكَ وَ قَدْ أَفْرَحَ قُلُوبُنَا مَا نَرَى مِنْ خَالِكَ فَقَالَ يَا أَخِي سُرُّتُ بِكُمْ

So (Syeda) Fatima^{-asws}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} grieved, and I^{-ra} grieved with them^{-asws} due to what we had seen from Rasool-Allah^{-saww}, and we^{-asws} were to awed to ask him^{-saww}, until when that was prolonged, Ali^{-asws} said to him^{-saww}, and (Syeda) Fatima^{-asws} said to him^{-saww}: 'What makes you^{-saww} cry, O Rasool-Allah^{-saww}! May Allah^{-azwj} not Make your^{-saww} eyes to cry, and our^{-asws} hearts are sore at what we^{-asws} have seen from your^{-saww} state'. He^{-saww} said: 'O my^{-saww} brother^{-asws}! I^{-saww} was cheered with you^{-asws} all!'

وَ قَالَ مُزَاهِمُ بْنُ عَبْدِ الْوَارِثِ فِي حَدِيثِهِ هَاهُنَا فَقَالَ يَا حَبِيبِي إِنِّي سُرُّتُ بِكُمْ سُورًا مَا سُرُّتُ مِثْلَهُ قَطُّ وَ إِنِّي لَأَنْظُرُ إِلَيْكُمْ وَ أَحْمَدُ اللَّهَ عَلَى نِعْمَتِهِ عَلَيَّ فَيُكْمُ إِذْ هَبَطَ عَلَيَّ جَبْرَائِيلُ

And Muzahim Bin Abdul Waris (a narrator) said in his (version of) Hadeeth over here, 'He^{-saww} said: 'O my^{-saww} beloved! I^{-saww} was cheered by you^{-asws} all with such cheerfulness, I^{-saww} had not been so cheerful like it, at all! And I^{-saww} looked at you^{-asws} all and praised Allah^{-azwj} upon His^{-azwj} Favours upon me^{-saww} regarding you^{-asws} all, when Jibraeel^{-as} came down unto me^{-saww}.

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَطَّلَعَ عَلَى مَا فِي نَفْسِكَ وَ عَرَفَ سُورَكَ بِأَخِيكَ وَ ابْنَتِكَ وَ سِبْطَيْكَ فَأَكْمَلَ لَكَ النِّعْمَةَ وَ هُنَاكَ الْعَطِيَّةُ بِأَنْ جَعَلَهُمْ وَ ذُرِّيَّتَهُمْ وَ مُحِبِّيَهُمْ وَ شِعَتَهُمْ مَعَكَ فِي الْجَنَّةِ-

He^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Blessed and Exalted Noticed upon what is within yourself^{-saww} and Recognised your^{-saww} cheerfulness with your^{-saww} brother^{-asws}, and your^{-saww} daughter^{-asws}, and your^{-saww} two grandsons^{-asws}, so He^{-azwj} Perfected the bounty for you^{-saww}, and Congratulates you^{-saww} for the award with, that He^{-azwj} would Make them^{-asws} and their^{-asws} offspring, and ones who love them^{-asws}, and their^{-asws} Shias to be with you^{-saww} in the Paradise.

لَا يُفَرِّقُ بَيْنَكَ وَ بَيْنَهُمْ يَحْيُونَ كَمَا نَحْيَا وَ يُعْطُونَ كَمَا تُعْطَى حَتَّى تَرْضَى وَ فَوْقَ الرِّضَا عَلَى بُلُوَى كَثِيرَةٍ تَنَاهَهُمْ فِي الدُّنْيَا وَ مَكَارِهِ تُصِيبُهُمْ بِأَيْدِي أَنْلَسٍ يَنْتَجِلُونَ مِلَّتَكَ وَ يَزْعُمُونَ أَنَّهُمْ مِنْ أُمَّتِكَ بِرَاءً مِنَ اللَّهِ وَ مِنْكَ

He^{-azwj} will not Differentiate between you^{-saww} and them^{-asws}. They^{-asws} will be living like what you^{-saww} live, and they^{-asws} will be Given like what you^{-saww} are Given, until you^{-saww} are pleased and above. The pleasure is based upon a lot of affliction which they^{-asws} shall be facing in the world, and abhorrence will afflict them at the hands of some people who will be pretending to be of your^{-saww} religion, and they would be claiming that they are from your^{-saww} community, being disavowed from Allah^{-azwj} and from you^{-saww}.

خَبَطًا خَبَطًا وَ قَتْلًا قَتْلًا شَتَّى مَصَارِعِهِمْ نَائِيَةً قُبُورُهُمْ خَيْرَةٌ مِنَ اللَّهِ هُمْ وَ لَكَ فِيهِمْ فَاحْمَدُ اللَّهَ جَلَّ وَ عَزَّ عَلَى خَيْرَتِهِ وَ اَرْضَ بِقَضَائِهِ فَحَمِدْتُ اللَّهَ وَ رَضِيتُ بِقَضَائِهِ بِمَا اخْتَارَهُ لَكُمْ

(They^{-asws} would be) pounded, pounded, killed, killed. Their^{-asws} slaying places would be scattered, remote would be their^{-asws} graves, being a Choice from Allah^{-azwj} for them^{-asws} and for you^{-asws} regarding them^{-asws}. So, praise Allah^{-azwj} Majestic and Mighty upon His^{-azwj} Choice and be pleased with His^{-azwj} Decree!' So I^{-saww} praised Allah^{-azwj} and am pleased with His^{-azwj} Decree with what He^{-azwj} has Chosen for you^{-asws} all!'

ثُمَّ قَالَ جِبْرِيلُ يَا مُحَمَّدُ إِنَّ أَحَاكَ مُضْطَهَدٌ بَعْدَكَ مَغْلُوبٌ عَلَى أَمْتِكَ مَتْعُوبٌ مِنْ أَعْدَائِكَ ثُمَّ مَقْتُولٌ بَعْدَكَ يَقْتُلُهُ أَشَرُّ الْخَلْقِ وَ الْخَلِيقَةِ وَ أَشَقَى الْبَرِيَّةِ نَظِيرٌ عَاقِرِ النَّاقَةِ يَبْلُدُ تَكُونُ إِلَيْهِ هِجْرَتُهُ وَ هُوَ مَعْرُسٌ شَبِيعَتِهِ وَ شَبِيعَةُ وَلَدِهِ وَ فِيهِ عَلَى كُلِّ حَالٍ يَكْثُرُ بَلَوَاهُمْ وَ يَعْظُمُ مُصَابَهُمْ

Then Jibraeel^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} brother^{-asws} would be oppressed after you^{-saww}, being overcome in your^{-saww} community, exhausted from your^{-saww} enemies. Then he^{-asws} will be killed after you^{-saww}. The vilest of the people and creation, and wretchedest of the citizens, a peer of the slayer of the she-camel would kill him^{-asws} in a city where his^{-asws} emigration would happen to be, it will be a seeding of his^{-asws} Shias and Shias of his^{-asws} sons, and in it, upon every situation, their^{-asws} afflictions will be frequent, and their calamities will be mighty.

وَ إِنَّ سَبْطَكَ هَذَا وَ أَوْمًا يَبْدُوهُ إِلَى الْحُسَيْنِ ع مَقْتُولٌ فِي عَصَابَةٍ مِنْ دُرَيْتِكَ وَ أَهْلٍ بَيْنَكَ وَ أَخْيَارٍ مِنْ أَمْتِكَ بِضَفَّةِ الْفُرَاتِ بِأَرْضٍ تُدْعَى كَرْبَلَاءَ

And this grandson^{-asws} of yours^{-saww} – and he^{-as} gestured by his^{-as} hand towards Al-Husayn^{-asws} – 'Will be killed among a party of your^{-saww} offspring and his^{-asws} family members, and best ones from your^{-saww} community, at the banks of the Euphrates in a land called Karbala.

مِنْ أَجْلِهَا يَكْثُرُ الْكَرْبُ وَ الْبَلَاءُ عَلَى أَعْدَائِكَ وَ أَغْدَاءِ دُرَيْتِكَ فِي الْيَوْمِ الَّذِي لَا يَنْقُضِي كَرْبُهُ وَ لَا تَنْفِي حَسْرَتُهُ وَ هِيَ أَطْهَرُ بَقَاعِ الْأَرْضِ وَ أَعْظَمُهَا حُرْمَةً وَ إِنَّمَا لِمَنْ بَطَحَاءُ الْجَنَّةِ

From its reason, the distress (Karb) and the afflictions (Bala) would frequent upon your^{-saww} enemies and enemies of your^{-saww} offspring during the day in which neither will its distress terminate, nor will its regret deplete, and it is purest of spots of the earth and its mightiest of sanctity, and it is from the plains of Paradise.

فَإِذَا كَانَ ذَلِكَ الْيَوْمُ الَّذِي يُقْتَلُ فِيهِ سَبْطُكَ وَ أَهْلُهُ وَ أَحَاطَتْ بِهِمْ كَنَائِبُ أَهْلِ الْكُفْرِ وَ اللَّعْنَةِ تَزَعَزَعَتِ الْأَرْضُ مِنْ أَطَارِهَا وَ مَادَتِ الْجِبَالُ وَ كَثُرَ اضْطِرَافُهَا وَ اصْطَفَقَتِ الْبِحَارُ بِأَمْوَاجِهَا وَ مَا جَبَتِ السَّمَاوَاتُ بِأَهْلِهَا غَضَبًا لَكَ يَا مُحَمَّدُ وَ لِدُرَيْتِكَ وَ اسْتِعْظَامًا لِمَا يُنْتَهَكُ مِنْ حُرْمَتِكَ وَ لِشَرِّ مَا يُتَكَافَى بِهِ فِي دُرَيْتِكَ وَ عَثَرَتِكَ

So when it will be that day in which your^{-saww} grandson^{-asws} and his^{-asws} family will be killed in, and the battalions of people of Kufr and curses surround them^{-asws}, the land will be shaken from its outskirts and the mountains ranges, and their disturbance would be a lot, and the oceans will clash with its waves, and the skies will be turbulent with its inhabitants, in anger for you^{-saww} O Muhammad^{-saww}, and for your^{-saww} offspring, and in considering it mighty, at what would be violated from your^{-saww} sanctity and at the evil of what would be perpetrated with among your^{-saww} offspring and your^{-saww} family.

وَ لَا يَبْقَى شَيْءٌ مِنْ ذَلِكَ إِلَّا اسْتَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ فِي نُصْرَةِ أَهْلِكَ الْمُسْتَضْعَفِينَ الْمَظْلُومِينَ الَّذِينَ هُمْ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ بَعْدَكَ

And there will not remain anything from that except it will seek Permission of Allah^{-azwj} Mighty and Majestic in helping your^{-saww} family, the weakened, the oppressed, those who are Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures after you^{-saww}.

فَيُوحِي اللَّهُ إِلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ وَالْبَحَارِ وَمَنْ فِيهِنَّ إِنِّي أَنَا اللَّهُ الْمَلِكُ الْقَادِرُ وَالَّذِي لَا يُقُوهُ هَارِبٌ وَلَا يُعْجِزُهُ مُتَمَتِّعٌ وَأَنَا أَقْدَرُ عَلَى الْإِنْتِصَارِ وَالْإِنْتِقَامِ وَعِزِّي وَجَلَالِي لِأَعْدَائِي مَنْ وَتَرَ رَسُولِي وَصَفِيِّي وَانْتَهَكَ حُرْمَتَهُ وَقَتَلَ عِزَّتَهُ وَنَبَذَ عَهْدَهُ وَظَلَمَ أَهْلَهُ - عَذَابًا لَا أَعْدِيَهُ أَحَدًا مِنَ الْعَالَمِينَ

Allah^{-azwj} will Reveal to the skies and the earth, and the mountains and the oceans and the ones in these: "I^{-azwj} am Allah^{-azwj}! Allah^{-azwj} the King, the Powerful, and the One^{-azwj} neither can a fleer escape Him^{-azwj} nor can a defender frustrate Him^{-azwj}. And I^{-azwj} am Able upon the Helping, and the Avenging. By My^{-azwj} Majesty! I^{-azwj} will Punish the one who wrongs My^{-azwj} Rasool^{-saww}, and violates his^{-saww} sanctity, and kills his^{-saww} family, and discards his^{-saww} pact, and oppresses his^{-saww} family, with a Punishment I^{-azwj} have not Punished anyone from the worlds!"

فَعِنْدَ ذَلِكَ يَضِجُ كُلُّ شَيْءٍ فِي السَّمَاوَاتِ وَالْأَرْضِينَ بِلَعْنٍ مَنْ ظَلَمَ عِزَّتَكَ وَاسْتَحْلَحَ حُرْمَتَكَ فَإِذَا بَرَزَتْ تِلْكَ الْعِصَابَةُ إِلَى مَضَاجِعِهَا تَوَلَّى اللَّهُ جَلَّ وَ عِزُّ قَبْضَ أَرْوَاحِهَا بِيَدِهِ وَ هَبَطَ إِلَى الْأَرْضِ مَلَائِكَةٌ مِنَ السَّمَاءِ السَّابِعَةِ

During that will clamour, all things in the skies and the earths will be cursing the one who oppresses your^{-saww} family and violates your^{-saww} sanctity. When that party goes to its slaying place, Allah^{-azwj} Mighty and Majestic will be in charge of capturing their souls by His^{-azwj} Hand, and Angels from the sky will come down to the earth from the seventh sky.

مَعَهُمْ آتِيَةٌ مِنَ الْيَاقُوتِ وَالزُّمُرُودِ مَمْلُوءَةٌ مِنْ مَاءِ الْحَيَاةِ وَ حُلَلٌ مِنْ حُلَلِ الْجَنَّةِ وَ طِيبٌ مِنْ طِيبِ الْجَنَّةِ فَعَسَلُوا جُثَثَهُمْ بِذَلِكَ الْمَاءِ وَ أَلْبَسُوهَا الْحُلَّ وَ حَنَطُوهَا بِذَلِكَ الطِّيبِ وَ صَلَّى الْمَلَائِكَةُ صَفًّا صَفًّا عَلَيْهِمْ

With them would be utensils of sapphire and emeralds filled with water of life, and garments from the garments of Paradise, and perfumes from the perfumes of Paradise. They would wash their^{-as} carcasses with that water and clothe them with the garments and its embalmment with that perfume, and the Angels will pray Salat in rows and rows, upon them.

ثُمَّ يَبْعَثُ اللَّهُ قَوْمًا مِنْ أُمَّتِكَ لَا يَعْرِفُهُمُ الْكُفَّارُ لَمْ يَشْرِكُوا فِي تِلْكَ الدِّمَاءِ بِقَوْلٍ وَلَا فِعْلٍ وَلَا نِيَّةٍ فَيُؤَارُونَ أَجْسَادَهُمْ وَ يَقِيمُونَ رِسْمًا لِقَبْرِ سَيِّدِ الشُّهَدَاءِ بِتِلْكَ الْبَطْحَاءِ يَكُونُ عَلَمًا لِأَهْلِ الْحَقِّ وَ سَبَبًا لِلْمُؤْمِنِينَ إِلَى الْفَوْزِ

Then Allah^{-azwj} will Send a people from your^{-saww} community, the Kafirs do not know them. They would not have participated in that (shedding of) blood, neither by words nor deeds nor intention. They will bury their^{-as} bodies and they will establish a ritual at the grave of chief of the martyrs in that plain to become a (rallying) flag for the people of truth, and a means for the Momineen to the success.

وَ تَحْفَهُ مَلَائِكَةٌ مِنْ كُلِّ سَمَاءٍ مِائَةُ أَلْفِ مَلَكٍ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ يُصَلُّونَ عَلَيْهِ وَ يُسَبِّحُونَ اللَّهَ عِنْدَهُ وَ يَسْتَغْفِرُونَ اللَّهَ لِرُؤَايِهِ وَ يَكْتُبُونَ أَسْمَاءَ مَنْ يَأْتِيهِ زَائِرًا مِنْ أُمَّتِكَ مُتَقَرِّبًا إِلَى اللَّهِ وَ إِلَيْكَ بِذَلِكَ وَ أَسْمَاءَ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ بُلْدَانِهِمْ وَ يُؤْمِنُونَ فِي وُجُوهِهِمْ بِمِيسَمِ نُورِ عَرْشِ اللَّهِ هَذَا زَائِرٌ قَبْرِ خَيْرِ الشُّهَدَاءِ وَ ابْنِ خَيْرِ الْأَنْبِيَاءِ

And the Angels from every sky will visit him^{-asws}, a hundred thousand Angels during every day and night, and they would pray Salat upon him^{-asws} and glorifying Allah^{-azwj} in his^{-asws} presence, and seeking Forgiveness of Allah^{-azwj} to his^{-asws} visitors, and they would write down the names of the ones from your^{-saww} community who come to him^{-asws} as a visitor, drawing closer to Allah^{-azwj} and to you^{-saww} with that, and names of their fathers, and their clans, and their cities and branding them in their faces with a branding of Noor of the Throne of Allah^{-azwj}: "This is a visitor of the grave of best of the martyrs, and son^{-asws} of best of the Prophets^{-as}".

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ سَطَعَ فِي وُجُوهِهِمْ مِنْ أَثَرِ ذَلِكَ الْمِيسَمِ نُورٌ تَغْشَى مِنْهُ الْأَبْصَارُ يُدَلُّ عَلَيْهِمْ وَيُعْرَفُونَ بِهِ -

So, when it will be the Day of Qiyamah, it would shine in their faces from the impact of that branding, a light the sights would be overwhelmed from it, evidencing upon them and they would be recognised by it.

وَكَأَنِّي بِكَ يَا مُحَمَّدُ بَنِي وَبَيْنَ مِيكَائِيلَ وَ عَلِيٍّ أَمَامَنَا وَمَعَنَا مِنْ مَلَائِكَةِ اللَّهِ مَا لَا يُحْصَى عَدَدُهُ وَ نَحْنُ نَلْتَقِطُ مِنْ ذَلِكَ الْمِيسَمِ فِي وَجْهِهِ مِنْ بَيْنِ الْخَلَائِقِ حَتَّى يُنْجِيَهُمُ اللَّهُ مِنْ هَوْلِ ذَلِكَ الْيَوْمِ وَ شِدَائِدِهِ

And it is as if I^{-as} am with you^{-saww}, O Muhammad^{-saww}, between me^{-as} and Mikaeel^{-as}, and Ali^{-asws} is in front of us^{-asws}, and with us^{-asws} are from the Angels of Allah^{-azwj} what their numbers cannot be counted, and we^{-asws} will pick from the branding in his face from between the creatures, until Allah^{-azwj} Rescues them from the horror of that day and its severities.

وَ ذَلِكَ حُكْمُ اللَّهِ وَ عِظَاؤُهُ لِمَنْ زَارَ قَبْرَكَ يَا مُحَمَّدُ أَوْ قَبْرَ أَخِيكَ أَوْ قَبْرَ سِبْطَيْكَ - لَا يُرِيدُ بِهِ غَيْرَ اللَّهِ جَلَّ وَ عَزَّ

And that is a Judgment of Allah^{-azwj} and His^{-azwj} award for the one who visits your^{-saww} grave or grave of your^{-saww} brother^{-asws} or grave of your^{-saww} grandson^{-asws}, not intending by it other than Allah^{-azwj} Majestic and Mighty.

وَ سَيَجِدُ أَنْاسٌ مِمَّنْ حَقَّتْ عَلَيْهِمْ مِنَ اللَّهِ اللَّعْنَةُ وَ السَّخَطُ أَنْ يَعْفُوا رَسْمَ ذَلِكَ الْقَبْرِ وَ يَمْحُوا أَثَرَهُ فَلَا يَجْعَلُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَهُمْ إِلَى ذَلِكَ سَبِيلًا

And some people, from the ones the curse and the Wrath from Allah^{-azwj} is deserving upon them will be struggling to obliterate the ritual of that grave and delete its traces. But Allah^{-azwj} Blessed and Exalted will not Make a way to be for them to do that'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَهَذَا أَبْكَائِي وَ أَحْزَنِي

Then Rasool-Allah^{-saww} said: 'So this is what made me^{-saww} cry and grieve'.

قَالَتْ زَيْنَبٌ فَلَمَّا ضَرَبَ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ أَبِي ع وَ رَأَيْتُ أَثَرَ الْمَوْتِ مِنْهُ قُلْتُ لَهُ يَا أَبَتِي حَدِّثْنِي أَمْ أَتَمَنَ بِكَذَا وَ كَذَا وَ قَدْ أَحْبَبْتُ أَنْ أَسْمَعَهُ مِنْكَ

(Syeda) Zainab^{-asws} said: 'When Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, struck my father^{-asws}, I^{-asws} saw the effects of death from him^{-asws}. I^{-asws} said to him^{-asws}: 'O father^{-asws}! Umm Ayman^{-ra} has narrated to me^{-asws} with such and such, and I^{-asws} would love to hear it from you^{-asws}'.

فَقَالَ يَا بَنِيَّ الْحَدِيثُ كَمَا حَدَّثْتَنِي أَمْ أَتَمَنَ بِكَ وَ بَنَاتِ أَهْلِكَ سَبَايَا هَذَا الْبَلَدِ أَذِلَاءَ خَاشِعِينَ - خَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَصَبْرًا صَبْرًا

He^{-asws} said: 'O daughter^{-asws}! The Hadeeth like what Umm Ayman^{-ra} has narrated to you^{-asws}, and it is as if I^{-asws} am with you^{-asws} and with the daughters^{-asws} of your^{-asws} family being captives in this city, humiliated, humbled, **fearing that the people would force you away, [8:26]**. So, be patient, be patient!

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا لِلَّهِ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ وَلِيٌّ غَيْرُكُمْ وَ عَزِيزٌ مُجِيبٌكُمْ وَ شَهِيدٌكُمْ وَ لَقَدْ قَالَ لَنَا رَسُولُ اللَّهِ حِينَ أَخْبَرَنَا بِهَذَا الْخَبَرِ إِنَّ إِبْلِيسَ فِي ذَلِكَ الْيَوْمِ يَطِيرُ فَرَحًا فَيَجُولُ الْأَرْضَ كُلَّهَا فِي شَيْطَانِيهِ وَ عَفَارِيتهِ

By the One^{-azwj} Who Split the seed and Formed the person! There will not be upon the surface of the earth on that day any friend of Allah^{-azwj} apart from them^{-asws}, and ones loving them^{-asws} and their^{-asws} Shias, and Rasool-Allah^{-saww} had said to us^{-asws} when he^{-saww} informed us^{-asws} with this news that Iblees^{-as} would be flying with happiness during that day. He^{-la} would be wandering in the earth, all of it among his^{-la} Satans^{-la} and his^{-la} devils.

فَيَقُولُ يَا مَعْشَرَ الشَّيَاطِينِ قَدْ أَذَرْنَا مِنْ ذُرِّيَةِ آدَمَ الطَّيْلَةَ وَ بَلَعْنَا فِي هَلَاقِهِمُ الْغَايَةَ وَ أَوْرَثْنَاهُمُ النَّارَ إِلَّا مَنْ اعْتَصَمَ بِحَبْلِهِ الْعِصَايَةِ فَاجْعَلُوا شُعْلَكُمْ بِشَكَايِكِ النَّاسِ فِيهِمْ وَ حَمْلِهِمْ عَلَى عَدَاوَتِهِمْ وَ إِعْرَاضِهِمْ بِهِمْ وَ أَوْلِيَائِهِمْ حَتَّى تَسْتَحْكِمَ ضَلَالَةَ الْخَلْقِ وَ كُفْرَهُمْ وَ لَا يَنْجُو مِنْهُمْ نَاجٍ

He^{-la} would say, 'O community of Satans^{-la}! We have realised the aim sought from the offspring of Adam^{-as}, and we^{-la} have reached the peak in destroying them and caused them to inherit the Fire, except the ones holding fast with this party. So, make yourselves^{-la} busy in causing people to doubt regarding them^{-as} and carry them to be upon their enmity, and deceive them and their friends until they take to straying the people and their kufr, no one from them would attain salvation.

وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ وَ هُوَ كَذُوبٌ أَنَّهُ لَا يَنْفَعُ مَعَ عَدَاوَتِكُمْ عَمَلٌ صَالِحٌ وَ لَا يَضُرُّ مَعَ مَحَبَّتِكُمْ وَ مُوَالَاتِكُمْ ذَنْبٌ غَيْرُ الْكِبَايِرِ

And Iblees did ratify his conjecture upon them, [34:20], and it is the lies. Neither will any righteous deed benefit along with having their^{-asws} enmity, nor will any sin harm along with having their^{-asws} love, apart from the major sins'.

قَالَ زَائِدَةُ ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بَعْدَ أَنْ حَدَّثَنِي بِهَذَا الْحَدِيثِ لِحُذِّهِ إِلَيْكَ أَمَا لَوْ صَرَّيْتُ فِي طَلَبِهِ آتَاكَ الْإِبِلُ حَوْلًا لَكَانَ قَلِيلًا.

Zaida (the narrator) said, 'Then Ali^{-asws} Bin Al-Husayn^{-asws} said after he^{-asws} had narrated to me with this Hadeeth: 'Take it to you! But, even if you had to travel the quick camel for a year in seeking it, it would be little''.¹¹⁰

31- يج، الخرائج و الجرائح أَبُو الْفَرَجِ سَعِيدُ بْنُ أَبِي الرَّجَاءِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ الْخَافِيِّ عَنْ أَبِي الْقَاسِمِ بَكْرَادَ بْنِ الطَّيِّبِ بْنِ شَمْعُونَ عَنْ أَبِي بَكْرٍ بْنِ أَحْمَدَ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَعِيدِ بْنِ الْحُسَيْنِ عَنْ عُمَرَ عَنْ سُلَيْمَانَ بْنِ مَهْرَانَ الْأَعْمَشِيِّ قَالَ: بَيْنَمَا أَنَا فِي الطَّوَافِ بِالْمَوْسِمِ إِذَا رَأَيْتُ رَجُلًا يَدْعُو وَ هُوَ يَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ أَنَا أَعْلَمُ أَنَّكَ لَا تَغْفِرُ

(The book) 'Al Kharaij Wa Al Jaraih' – Abu al Faraj Saeed Bin Abu Al Raja, from Muhammad Bni Abdullah Bin Umar Al Khany, from Abu Al Qasim Bukrad Bin Al Tayyin Bin Shamoun, from Abu Bakr Bin Ahmad Bin Yaqoub,

from Ahmad Bin Abdul Rahman, from Sa'ad, from Al-Hassan Bin Umar, from Suleyman Bin Mihran Al Amsh who said,

'While I was performing Tawaaf in the season (of Hajj), when I saw a man supplicating, and he was saying, 'O Allah^{-azwj}! Forgive me, and I know that You^{-azwj} not Forgive!'

قَالَ فَارْتَعَدْتُ لِذَلِكَ وَدَنَوْتُ مِنْهُ وَ قُلْتُ يَا هَذَا أَنْتَ فِي حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ وَ هَذَا أَيَّامُ حُرْمٍ فِي شَهْرِ عَظِيمٍ فَلِمَ تَتَّأَسُّ مِنَ الْمَغْفِرَةِ قَالَ يَا هَذَا ذُنُوبِي عَظِيمٌ قُلْتُ أَعْظَمُ مِنْ جَبَلِ تَهَامَةَ قَالَ نَعَمْ قُلْتُ يُوزَنُ الْحَبَالُ الرَّوَاسِي قَالَ نَعَمْ فَإِنْ شِئْتَ أَخْبَرْتُكَ قُلْتُ أَخْبِرْنِي

He (the narrator) said, 'I trembled at that and went near him and said, 'O you! You are in the Sanctuary of Allah^{-azwj} and sanctuary of His^{-azwj} Rasool^{-saww}, and these are sacred days during a mighty month, so do not despair from the Forgiveness!' He said, 'O you! My sin is mighty!' I said, 'Bigger than mount Tahama?' He said, 'Yes'. I said, 'The weight of lofty mountains?' He said, 'If you so like, I can inform you'. I said, 'Inform me'.

قَالَ اخْرُجْ بِنَا عَنِ الْحَرَمِ فَخَرَجْنَا مِنْهُ فَقَالَ لِي أَنَا أَحَدُ مَنْ كَانَ فِي الْعَسْكَرِ الْمَيْشُومِ عَسْكَرِ عُمَرَ بْنِ سَعْدٍ حِينَ قُتِلَ الْحُسَيْنُ وَ كُنْتُ أَحَدَ الْأَرْبَعِينَ الَّذِينَ حَمَلُوا الرَّأْسَ إِلَى بَرِيدٍ مِنَ الْكُوفَةِ فَلَمَّا حَمَلْنَاهُ عَلَى طَرِيقِ الشَّامِ نَزَلْنَا عَلَى دَيْرٍ لِلنَّصَارَى وَ كَانَ الرَّأْسُ مَعَنَا مَرْكُوزاً عَلَى رُمْحٍ وَ مَعَهُ الْأُخْرَاسُ

He said, 'Come with us outside the Sanctuary'. We exited from it. He said to me, 'I am one of the one who are in the ill-fated army, army of Umar Bin Sa'ad^{-la} when Al-Husayn^{-asws} was killed, and I was one of the forty, those who carried the (holy) head of Al-Husayn^{-asws} to Yazeed^{-la} from Al-Kufa. When we carried it upon the road of Syrian, we descended at a monastery of the Christians, and the (holy) head was with us installed upon a spear, and the guards were with it.

فَوَضَعْنَا الطَّعَامَ وَ جَلَسْنَا لِنَأْكُلَ فَإِذَا بِكَفٍّ فِي حَائِطِ الدَّيْرِ تَكْتُبُ-

أُتْرَجُو أُمَّةً قَتَلَتْ حُسَيْنًا- شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

We placed the meal and sat to eat, and there was a palm in a wall of the monastery writing, 'Does the community which killed Husayn^{-asws} hope for the intercession of his^{-asws} grandfather^{-saww} on the Day of Reckoning?'

قَالَ فَجَرَعْنَا مِنْ ذَلِكَ جَرَعاً شَدِيداً وَ أَهْوَى بَعْضُنَا إِلَى الْكَفِّ لِنَأْخُذَهَا فَعَابَتْ ثُمَّ عَادَ أَصْحَابِي إِلَى الطَّعَامِ فَإِذَا الْكَفُّ قَدْ عَادَتْ تَكْتُبُ-

فَلَا وَ اللَّهِ لَيْسَ لَهُمْ شَفِيعٌ- وَ هُمْ يَوْمَ الْقِيَامَةِ فِي الْعَذَابِ

He said, 'We panicked from that with severe panic, and one of us gestured towards the palm in order to grab it, but it disappeared. Then my companions returned to the meal, and there the palm returned to write, 'By Allah^{-azwj}! There is no intercessor for them, and on the Day of Qiyamah they would be in the Punishment'.

فَقَامَ أَصْحَابُنَا إِلَيْهَا فَعَابَتْ ثُمَّ عَادُوا إِلَى الطَّعَامِ فَعَادَتْ تَكْتُبُ-

وَ قَدْ قَتَلُوا الْحُسَيْنَ بِحُكْمِ جَوْرِ- وَ خَالَفَ حُكْمَهُمْ حُكْمَ الْكِتَابِ

Our companions stood up to it, but it disappeared. Then they returned to the meal, and it returned to write, 'And they have killed Al-Husayn^{-asws} by a tyrannical decision, and their decision opposed the Judgment of the Book'.

فَامْتَنَعْتُ وَ مَا هُنَّائِي أَكُلُهُ ثُمَّ أَشْرَفَ عَلَيْنَا رَاهِبٌ مِنَ الدَّيْرِ فَرَأَى نُورًا سَاطِعًا مِنْ فَوْقِ الرَّأْسِ فَأَشْرَفَ فَرَأَى عَسْكَرًا فَقَالَ الرَّاهِبُ لِلْحُرَّاسِ مِنْ أَتَيْنَ جُنُثُمْ قَالُوا مِنَ الْعِرَاقِ حَارِثُنَا الْحُسَيْنِ فَقَالَ الرَّاهِبُ ابْنُ فَاطِمَةَ بِنْتِ نَبِيِّكُمْ وَ ابْنُ ابْنِ عَمِّ نَبِيِّكُمْ قَالُوا نَعَمْ

I abstained from eating, as it was not pleasant for me. Then a Monk from the Monastery overlooked upon us, and he saw a light shining from above the (holy) head. He came and saw the soldiers. The Monk said to the guards, 'Where are you coming from?' They said, 'From Al-Iraq. We have battled Al-Husayn^{-asws}'. The Monk said, 'The son^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of your Prophet^{-saww}, and son^{-asws} of the cousin^{-asws} of your Prophet^{-saww}?' They said, 'Yes'.

قَالَ تَبَّأَ لَكُمْ وَ اللَّهُ لَوْ كَانَ لِعِيسَى ابْنِ مَرْيَمَ ابْنٌ لَحَمَلْنَاهُ عَلَى أَخْدَانِنَا وَ لَكِنِّي إِلَيْكُمْ حَاجَةٌ قَالُوا وَ مَا هِيَ قَالَ قُولُوا لِرَبِّسِكُمْ عِنْدِي عَشْرَةُ آلَافٍ دَرَاهِمَ وَرَتُّنَهَا مِنْ أَبَائِي يَأْخُذَهَا مِنِّي وَ يُعْطِينِي الرَّأْسَ يَكُونُ عِنْدِي إِلَى وَقْتِ الرَّحِيلِ فَإِذَا رَجَلُ رَدَّذْنُهُ إِلَيْهِ فَأَخْبَرُوا عُمَرَ بْنَ سَعْدٍ بِذَلِكَ

He said, 'Damnation be for you all! By Allah^{-azwj}! If there had been a son for Isa^{-as} Bin Maryam^{-as}, we would have carried him upon our eyes. But there is a request for me to you all'. They said, 'And what is it?' He said, 'Tell your chief that there are ten thousand Dirham with me, I have inherited these from my forefathers. Take these from me and give me the (holy) head to be with me up to the time of (your) departure. So, when you depart, I shall return it to him'. So they informed Umar Bin Sa'ad^{-la} that.

وهم حيث ان ابن زياد بعث الرعوس مع زحر بن قيس كما مرّ في ص 125، و لم يكن عمر بن سعد هناك

Note: - And they, when Ibn Ziyad^{-la} had dispatched the (holy) heads with Zahr Bin Qays, as has passed in page 125, and Umar Bin Sa'ad^{-la} did not happen to be over there.

فَقَالَ خُذُوا مِنْهُ الدَّانِيَةَ وَ أَعْطُوهُ إِلَى وَقْتِ الرَّحِيلِ فَجَاءُوا إِلَى الرَّاهِبِ فَقَالُوا هَاتِ الْمَالَ حَتَّى نُعْطِيكَ الرَّأْسَ فَأَذَلَّى إِلَيْهِمْ جَرَابَيْنِ فِي كُلِّ جَرَابٍ خَمْسَةُ آلَافٍ دِرْهَمٍ فَدَعَا عُمَرَ بِالْبَايِقِ وَ الْوَزَّانِ فَانْتَقَدَهَا وَ وَزَنَهَا وَ دَفَعَهَا إِلَى حَارِثِ لَهُ وَ أَمَرَ أَنْ يُعْطَى الرَّأْسَ

He^{-la} said, 'Take the Dinars from him and give it to him until the time of departure'. They came to the Monk and said, 'Give the wealth until we give you the (holy) head. He brought forward two bags, in each bag were five thousand Dirhams. Umar^{-la} called for the counter and the weigher. He counted them and weighed them and handed these to a treasurer of his^{-la} and ordered for the (holy) head to be given.

فَأَخَذَ الرَّاهِبُ الرَّأْسَ فَعَسَلَهُ وَ نَظَّفَهُ وَ حَشَاهُ بِمِسْكٍ وَ كَافُورٍ كَانَ عِنْدَهُ ثُمَّ جَعَلَهُ فِي حَرِيرَةٍ وَ وَضَعَهُ فِي حَجَرِهِ وَ لَمْ يَزَلْ يَبْكِي حَتَّى نَادَوْهُ وَ طَلَبُوا مِنْهُ الرَّأْسَ

The Monk took the (holy) head. He washed it, and cleaned it, and sprinkled it with musk and camphor which was with him. Then he made it to be in silk (wrapping) and placed it in his room, and he did not cease to lament and cry until they called out to him and demanded the (holy) head from him.

فَقَالَ يَا رَأْسُ وَ اللَّهُ لَا أَمْلِكُ إِلَّا نَفْسِي فَإِذَا كَانَ غَدًا فَاشْهَدْ لِي عِنْدَ جَدِّكَ مُحَمَّدٍ أَبِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَسْلَمْتُ عَلَى يَدَيْكَ وَ أَنَا مَوْلَاكَ

He said, 'O (holy) head! By Allah^{-azwj}! I cannot control except myself. So, when it will be tomorrow, then testify for me in the presence of your^{-asws} grandfather^{-saww} Muhammad that I testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. I have become a Muslim at your^{-asws} hands and I am your^{-asws} slave'.

وَ قَالَ لَهُمْ إِنِّي أَسْتَأْذِنُ أَنْ أَكَلِمَ رَئِيسَكُمْ بِكَلِمَةٍ وَ أُعْطِيَهُ الرَّأْسَ فَدَنَا عُمَرُ بْنُ سَعْدٍ فَقَالَ سَأَلْتُكَ بِاللَّهِ وَ بِحَقِّ مُحَمَّدٍ أَنْ لَا تَعُودَ إِلَى مَا كُنْتَ تَفْعَلُهُ بِهَذَا الرَّأْسِ وَ لَا تَخْرُجَ بِهَذَا الرَّأْسِ مِنْ هَذَا الصُّنْدُوقِ فَقَالَ لَهُ أَفْعَلُ

And he said to them, 'I need to speak to your chief in a conversation and give him^{-la} the (holy) head'. He went near Umar^{-la} Bin Sa'ad^{-la}. He said, 'I ask you^{-la} by Allah^{-azwj}, and by the right of Muhammad^{-saww} that you^{-la} should not repeat to what you^{-la} have been doing with this (holy) head, nor will you^{-la} be taking this (holy) head out from this box'. He^{-la} said, 'I^{-la} shall comply'.

فَأَعْطَاهُ الرَّأْسَ وَ نَزَلَ مِنَ الدَّيْرِ يَلْحَقُ بَعْضُ الْجِبَالِ يَعْبُدُ اللَّهَ وَ مَضَى عُمَرُ بْنُ سَعْدٍ فَفَعَلَ بِالرَّأْسِ مِثْلَ مَا كَانَ يَفْعَلُ فِي الْأَوَّلِ فَلَمَّا دَنَا مِنْ دِمَشْقَ قَالَ لِأَصْحَابِهِ انْزِلُوا وَ طَلَبَ مِنَ الْجَارِيَةِ الْجَرَانِيَّةِ فَأَخْضَرَتْ بَيْنَ يَدَيْهِ

He gave him^{-la} the (holy) head and descended from the Monastery. He joined with one of the mountains to worship Allah^{-azwj}, and Umar^{-la} Bin Sa'ad^{-la} went away. He^{-la} (still) did with the (holy) head what he^{-la} had done during the first time. When he^{-la} was near from Damascus, he^{-la} said to his^{-la} companions, 'Descend and seek two bags from the slave girl'. These were presented in front of him^{-la}.

فَنَظَرَ إِلَى خَاتَمِهِ ثُمَّ أَمَرَ أَنْ يُفْتَحَ إِذَا الدِّنَانِيرُ قَدْ تَحَوَّلَتْ حُرُوفُهُ فَتَنَظَرُوا فِي سَكَّتِهَا فَإِذَا عَلَى جَانِبِهَا مَكْتُوبٌ - لَا تُحْسِبَنَّ اللَّهُ غَافِلًا عَمَّا يَفْعَلُ الظَّالِمُونَ وَ عَلَى الْجَانِبِ الْآخَرِ مَكْتُوبٌ - سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

He looked at its seal, then ordered with opening it (the box), and there, the Dinars had been transformed as clay. They look into its lock and on the side of it was written: '**And do not reckon Allah to be oblivious of what the unjust are doing. [14:42]**'. And on the other side was written: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**'.

فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ خَسِرْتُ الدُّنْيَا وَ الْآخِرَةَ

He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! You have incurred loss in the world and the Hereafter'.

ثُمَّ قَالَ لِإِعْلَامَانِهِ اطْرُخُوها فِي النَّهْرِ فَطَرَحَتْ وَ رَحَلَ إِلَى دِمَشْقَ مِنَ الْعَدِ وَ أَذْخَلَ الرَّأْسَ إِلَى يَزِيدَ وَ ابْتَدَرَ قَاتِلُ الْحُسَيْنِ إِلَى يَزِيدَ فَقَالَ -

إِنِّي قَتَلْتُ الْمَلِكَ الْمُحَجَّبَ

املأ ركابي فضة أو ذهباً

قَتَلْتُ خَيْرَ النَّاسِ أَمَّا وَ أَبَا

Then he^{-la} said to his^{-la} servants, 'Throw these in the river!' They were thrown, and he^{-la} departed to Damascus the next morning and he^{-la} entered the (holy) head to Yazeed^{-la}, and the killer of Al-Husayn^{-asws} rushed to Yazeed^{-la}. He^{-la} said, 'Fill my^{-la} saddlebag with silver or gold! I^{-la} have killed the king of the veiled! I^{-la} have killed best of the people of a mother and father!'

– فَأَمَرَ يُرِيدُ بِقَتْلِهِ وَ قَالَ إِنَّ عَلِمْتُ أَنَّ حُسَيْنًا خَيْرُ النَّاسِ أُمَّاً وَ أَباً فَلِمَ قَتَلْتَهُ

Yazeed^{-la} ordered with killing him^{-la} and said, 'If you^{-la} knew that Husayn^{-asws} is best of the people of a mother and a father, then why did you^{-la} kill him^{-asws}?'

فَجَعَلَ الرَّأْسَ فِي طَسَنٍ وَ هُوَ يَنْظُرُ إِلَى أَسْنَانِهِ وَ يَقُولُ-

لَيْتَ أَشْيَاحِي يَبْذُرُ شَهْدُوا-
فَأَهْلُوا وَ اسْتَهْلُوا فَرْحاً-
وَ جَزَيْنَاهُمْ يَبْذُرُ مِثْلَهَا-
لَسْتُ مِنْ خِنْدِفٍ إِنْ لَمْ أَنْتَقِم-
جَزَعَ الْخَزْرَجِ مِنْ وَفَعِ الْأَسَلِ
ثُمَّ قَالُوا يَا يُرِيدُ لَا تُشَلْ-
وَ بِأُحْدٍ يَوْمَ أُحُدٍ فَأَعْتَدَلْ-
مِنْ بَنِي أَحْمَدَ مَا كَانَ فَعَلْ-

He^{-la} made the head to be in a tray and he^{-la} kept looking at his^{-asws} teeth and saying, 'If only my^{-la} elders at Badr were witnessing the panic of Al-Khazraj from being uprooted from the roots, they would have been happy and released happiness, then they would have said, 'O Yazeed^{-la}! Do not be paralysed!' And we have rewarded for Badr with the like of it, and for Ohad, a day (like) Ohad. So it is equated. I^{-la} am not from Khindif if I^{-asws} do not take revenge from the clan of Ahmad^{-saww} of what he^{-saww} has done'.

فَدَخَلَ عَلَيْهِ زَيْدُ بْنُ أَرْقَمَ وَ رَأَى الرَّأْسَ فِي الطَّسَنِ وَ هُوَ يَضْرِبُ بِالْقَضِيبِ عَلَى أَسْنَانِهِ فَقَالَ كُفَّ عَنْ ثَنَائِيهِ فَطَالَمَا رَأَيْتُ النَّبِيَّ يُقَبِّلُهَا

Zayd Bin Arqam entered to see him^{-la} and he saw the (holy) head in the tray, and he^{-la} was tapping with the stick upon his^{-asws} teeth. He said, 'Stop from his^{-asws} lips! For long I have seen the Prophet^{-saww} kissing these'.

فَقَالَ يُرِيدُ لَوْ لَا أَنَّكَ شَيْخٌ كَبِيرٌ خَرَفْتَ لَقَتَلْتُكَ وَ دَخَلَ عَلَيْهِ رَأْسُ الْيَهُودِ فَقَالَ مَا هَذَا الرَّأْسُ فَقَالَ رَأْسُ خَارِجِيٍّ قَالَ وَ مَنْ هُوَ قَالَ الْحُسَيْنُ قَالَ ابْنُ مَنْ قَالَ ابْنُ عَلِيٍّ قَالَ وَ مَنْ أُمُّهُ قَالَ فَاطِمَةُ قَالَ وَ مَنْ فَاطِمَةُ قَالَ بِنْتُ مُحَمَّدٍ قَالَ نَبِيُّكُمْ قَالَ نَعَمْ

Yazeed^{-la} said, 'If you had not been a senile aged old man, I^{-la} would have killed you!' And a chief of the Jews entered to see him^{-la}. He said, 'What is this (holy) head?' He^{-la} said, 'Head of a Kharijite!' He said, 'And who is he^{-asws}?' He^{-la} said, 'Al-Husayn^{-asws}'. He said, 'The son^{-asws} of who?' He^{-la} said, 'The son^{-asws} of Ali^{-asws}'. He said, 'And who is his^{-asws} mother^{-asws}?' He^{-la} said, '(Syeda) Fatima^{-asws}'. He said, 'And who is (Syeda) Fatima^{-asws}?' He^{-la} said, 'Daughter^{-asws} of Muhammad^{-saww}'. He said, 'Your Prophet^{-saww}?' He^{-la} said, 'Yes'.

قَالَ لَا جَزَاءَكَ اللَّهُ خَيْرًا بِالْأَمْسِ كَانَ نَبِيِّكُمْ وَ الْيَوْمَ قَتَلْتُمْ ابْنَ بَنِيهِ وَ مُحَمَّدٌ إِنْ بَنِي وَ بَيْنَ دَاوُدَ النَّبِيِّ نَبِيًّا وَ ثَلَاثِينَ أَباً فَإِذَا رَأَيْتُ الْيَهُودَ كَفَرْتُ إِلَى

He said, 'May Allah^{-azwj} not Recompense you all goodly! Yesterday was your Prophet^{-saww} and today you have killed the son^{-asws} of his^{-saww} daughter^{-asws}? Woe be unto you^{-la}! Between me

and Dawood^{as} are more than three hundred fathers (generations), but whenever the Jews see me, they are revering to me!’

ثُمَّ مَالَ إِلَى الطَّسْتِ وَ قَبَّلَ الرَّأْسَ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ جَدَّكَ مُحَمَّدٌ [مُحَمَّدًا] رَسُولُ اللَّهِ وَ خَرَجَ

Then he inclined towards the tray and kissed the (holy) head and said, ‘I hereby testify that there is no god except Allah^{-azwj}, and that your^{-asws} grandfather^{-saww} Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!’ And he went out.

فَأَمَرَ يَزِيدُ بِقَتْلِهِ وَ أَمَرَ فَأُدْخِلَ الرَّأْسَ الْقُبَّةَ الَّتِي بِإِزَاءِ الْقُبَّةِ الَّتِي يَشْرَبُ فِيهَا وَ وَكَلْنَا بِالرَّأْسِ وَ كُلُّ ذَلِكَ كَانَ فِي قَلْبِي فَلَمْ يَحْمِلْنِي النَّوْمُ فِي تِلْكَ الْقُبَّةِ فَلَمَّا دَخَلَ اللَّيْلُ وَكَلْنَا أَيْضًا بِالرَّأْسِ

Yazeed^{-la} ordered with killing him and ordered for the (holy) head to be entered into a dome, parallel to the dome in which he^{-la} tended to drink in, and we were allocated with the (holy) head, and all that was in my heart, and it did not let me sleep in that dome. When the night entered, we were allocated as well with the (holy) head.

فَلَمَّا مَضَى وَهْنٌ مِنَ اللَّيْلِ سَمِعْتُ دَوِيًّا مِنَ السَّمَاءِ إِذَا مُنَادٍ يُنَادِي يَا آدَمُ اهْبِطْ فَهَبَطَ أَبُو الْبَشَرِ وَ مَعَهُ كَثِيرٌ مِنَ الْمَلَائِكَةِ ثُمَّ سَمِعْتُ مُنَادِيًّا يُنَادِي يَا إِبْرَاهِيمَ اهْبِطْ فَهَبَطَ وَ مَعَهُ كَثِيرٌ مِنَ الْمَلَائِكَةِ

When part of the night had passed, I heard reverberation in the sky, and there was a caller calling out: ‘O Adam^{-as}, go down!’ So the father^{-as} of mankind came down and with him^{-asws} were a lot of Angels. Then I heard a caller calling out: ‘O Ibrahim^{-as}, go down!’ So, he^{-as} came down and there were a lot of Angels with him.

ثُمَّ سَمِعْتُ مُنَادِيًّا يُنَادِي يَا مُوسَى اهْبِطْ فَهَبَطَ وَ مَعَهُ كَثِيرٌ مِنَ الْمَلَائِكَةِ ثُمَّ سَمِعْتُ مُنَادِيًّا يُنَادِي يَا عِيسَى اهْبِطْ فَهَبَطَ وَ مَعَهُ كَثِيرٌ مِنَ الْمَلَائِكَةِ ثُمَّ سَمِعْتُ دَوِيًّا عَظِيمًا وَ مُنَادٍ يُنَادِي يَا مُحَمَّدُ اهْبِطْ فَهَبَطَ وَ مَعَهُ خَلْقٌ كَثِيرٌ مِنَ الْمَلَائِكَةِ فَأَخَذَ الْمَلَائِكَةُ بِالْقُبَّةِ

Then I heard a caller calling out: ‘O Musa^{-as}, go down!’ He^{-as} came down and there were a lot of Angels with him^{-as}. Then I heard a caller calling out: ‘O Isa^{-as}, go down!’ He^{-as} came down and there were a lot of Angels with him^{-as}. Then I heard mighty reverberation and a caller called out: ‘O Muhammad^{-saww}, go down!’ He^{-saww} came down and there were a lot of creatures from the Angels with him^{-saww}. The Angels stared at the dome.

ثُمَّ إِنَّ النَّبِيَّ دَخَلَ الْقُبَّةَ وَ أَخَذَ الرَّأْسَ مِنْهَا وَ فِي رِوَايَةٍ أَنَّ مُحَمَّدًا قَعَدَ تَحْتَ الرَّأْسِ فَأَخَذَ الرُّمْحَ وَ وَقَعَ الرَّأْسُ فِي حَجْرِ رَسُولِ اللَّهِ فَأَخَذَهُ وَ جَاءَ بِهِ إِلَى آدَمَ فَقَالَ يَا أَبِي آدَمُ مَا تَرَى مَا فَعَلْتُ أُمَّتِي بِوَلَدِي مِنْ بَعْدِي فَأَقْشَعَرَّ لِدَلِيلِكَ جُلْدِي

Then the Prophet^{-saww} entered the dome and took the (holy) head from it’. And in a report, ‘Muhammad^{-saww} sat beneath the (holy) head and bent the spear, and the (holy) head fell into the lap of Rasool-Allah^{-saww}. He^{-saww} took it and came with it to Adam^{-as}. He^{-saww} said: ‘O my^{-saww} father^{-as} Adam^{-as}! Who is your^{-as} view of what my^{-saww} community has done from after me^{-saww}?’ My skin has goose bumps at that.

ثُمَّ قَامَ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ أَنَا صَاحِبُ الزَّلَازِلِ فَأُمَرْتُ لِأَزْلِلَ بِحِمِّ الْأَرْضِ وَ أَصْبَحَ بِحِمِّ صَنِحَةٍ وَاحِدَةٍ يُهْلِكُونَ فِيهَا فَقَالَ لَا

Then Jibraeel^{-as} stood up and said: 'O Muhammad^{-saww}! I^{-as} am a controller of the earthquakes, so order me^{-as} for an earthquake with them, and I^{-as} shall scream one scream with them, they will be destroyed during it'. He^{-saww} said: 'No'.

قَالَ يَا مُحَمَّدُ دَعْنِي وَ هَؤُلَاءِ الْأَرْبَعِينَ الْمُؤَكَّلِينَ بِالرَّأْسِ قَالَ قُدُونَا فَجَعَلَ يَنْفُحُ بِوَاحِدٍ وَاحِدٍ قَدَنَا مَتَى فَقَالَ تَسْمَعُ وَ تَرَى فَقَالَ النَّبِيُّ دَعُوهُ دَعُوهُ - لَا يَغْفِرُ اللَّهُ لَهُ

He^{-as} said: 'O Muhammad^{-saww}! Leave me^{-as} and these forty, the ones allocated with the (holy) head!' He^{-saww} said: 'It's up to you^{-as}'. He^{-as} went on to blow with one by one. He^{-as} came near me. He^{-as} said: 'Did you hear and see?' The Prophet^{-saww} said: 'Leave him! Leave him! Allah^{-azwj} will not Forgive him'.

فَتَرَكْنِي وَ أَخَذُوا الرَّأْسَ وَ وَلَّوْا فَاتَّقَتِ الرَّأْسُ مِنْ تِلْكَ اللَّيْلَةِ فَمَا عَرِفَ لَهُ خَبْرٌ وَ لَحِقَ عُمَرُ بْنُ سَعْدٍ الرَّيِّ فَمَا لَحِقَ بِسُلْطَانِهِ وَ تَحَقَّقَ اللَّهُ عُمَرُ فَأَهْلَكَ فِي الطَّرِيقِ

He^{-as} left me, and they^{-as} took the (holy) head and turned around. The (holy) head was missing during that night, and no news was known for him. And Umar Bin Sa'ad^{-la} achieved Al-Rayy, but did not achieve its authority (governorship), and Allah^{-azwj} Deleted his^{-la} age, so he^{-la} died in the road.

فَقَالَ سُلَيْمَانُ الْأَعْمَشُ قُلْتُ لِلرَّجُلِ تَنَحَّ عَنِّي لَا تُحْرِقَنِي بِنَارِكَ وَ وَلَيْتَ وَ لَا أَذْرِي بَعْدَ ذَلِكَ مَا خَبَرُهُ.

Suleyman Al-Amsh said, 'I said to the man, 'Get away from me! You will not burn me with your fire'. And he turned around, and I do not know after that what his news was".¹¹¹

32- بَج، الخرائج و الجرائح عَنِ الْمُنْهَالِ بْنِ عَمْرٍو قَالَ: أَنَا وَ اللَّهُ رَأَيْتُ رَأْسَ الْحُسَيْنِ حِينَ حُمِلَ وَ أَنَا بِدِمَشْقَ وَ بَيْنَ يَدَيْهِ رَجُلٌ يَقْرَأُ الْكَهْفَ حَتَّى بَلَغَ قَوْلَهُ- أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَ الرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا فَأَنْطَقَ اللَّهُ الرَّأْسَ بِلِسَانٍ دَرَبٍ دَلِقٍ فَقَالَ أَعْجَبَ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَ خَلْيِي.

(The book) 'Al Kharaij Wa Al Jaraih' – From Minhal Bin Amro who said,

'By Allah^{-azwj}! I saw the (holy) head of Al-Husayn^{-asws} when it was carried, and I was in Damascus, and in front of it a man was reciting (Surah) Al-Kahf, until reached His^{-azwj} Words: **Or do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].** Allah^{-azwj} Caused the (holy) head to speak in a sharp eloquent tongue. He^{-asws} said: 'More astounding than the companions of the cave is my^{-asws} being killed and carried!'"¹¹²

33- سن، المحاسن الحسن بن طريف عن أبيه عن الحسين بن زيد عن عمر بن علي بن الحسين قال: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ لَبَسَ نِسَاءُ بَنِي هَاشِمٍ السَّوَادَ وَ الْمُسُوحَ وَ كُنَّ لَا يَسْتَكْبِرِينَ مِنْ حَرْ وَ لَا يَزِدُّ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَأْتَمِ.

(The book) 'Al Mahasin' – Al-Hassan Bin Tareyf, from his father, from Al-Husayn Bin Zayd, from Umar Bin Ali Bin Al-Husayn who said,

¹¹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 31

¹¹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 32

‘When Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed, the womenfolk of the clan of Hashim^{-as} wore black and the coarse, and they became not complaining from the heat nor cold, and Ali^{-asws} Bin Al-Husayn^{-asws} used to carry the food for them for the mourning (ceremonies)’¹¹³.

34- جاء المجلس للمفيد المَرْزُبَانِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الْكَرِيمِ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ فَخَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ قَالَ: لَمَّا أَتَى نَعْيَ الْحُسَيْنِ ع إِلَى الْمَدِينَةِ خَرَجَتْ أَسْمَاءُ بِنْتُ عَقِيلٍ بِنْتُ أَبِي طَالِبٍ رَضَوْنَ اللَّهُ عَلَيْهِ فِي جَمَاعَةٍ مِنْ نِسَائِهَا حَتَّى انْتَهَتْ إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَلَاذَتْ بِهِ وَ شَهَقَتْ عِنْدَهُ ثُمَّ التَفَتَتْ [إِلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ هِيَ تَقُولُ

(The book) ‘Al Majaalis’ of Al Mufeed – Al Marzubani, from Ahmad Bin Muhammad, from Al-Husayn Bin Aleel, from Abdul Kareem Bin Muhammad, from Ali Bin Salamah, from Muhammad Bin Fakhar, from Abdullah Bin Aamir who said,

‘When the obituary of Al-Husayn^{-asws} came to Al-Medina, Asma Bint Aqeel son of Abu Talib^{-asws}, may the Pleasure of Allah^{-azwj} be upon him, she came out among her womenfolk until she ended up to the grave of Rasool-Allah^{-saww}. She betook with it and sobbed in his^{-saww} presence. Then she turned towards the Emigrants and the Helpers and she said: -

مَاذَا تَقُولُونَ إِنْ قَالَ النَّبِيُّ لَكُمْ-
خَذَلْتُمْ عِزِّي أَوْ كُنْتُمْ غِيًّا-
أَسَلَّمْتُمُوهُمْ بِأَيْدِي الظَّالِمِينَ فَمَا-
مَا كَانَ عِنْدَ عَدَاةِ الطَّغْيِ إِذْ حَضَرُوا-
يَوْمَ الْحِسَابِ وَ صِدْقُ الْقَوْلِ مَشْمُوعٌ-
وَ الْحَقُّ عِنْدَ وَلِيِّ الْأُمْرِ جَمُوعٌ-
مِنْكُمْ لَهُ الْيَوْمَ عِنْدَ اللَّهِ مَشْفُوعٌ-
تِلْكَ الْمَنَآيَا وَ لَا عَنْهُمْ مَدْفُوعٌ

‘What is that you will be saying if the Prophet^{-saww} says to you all on the Day of Reckoning, and the truthful word would be audible: ‘You abandoned my^{-saww} family^{-asws}, or were you absent, and the truth was with the Master^{-asws} of the command in totality? Did you submit to the hands of the oppressors? So, there is no one from you today in the Presence of Allah^{-azwj} who would be interceded for, who wasn’t in the morning at Al-Taff (Karbala) when those deaths were presented, nor were you defending them’.

قَالَ فَمَا رَأَيْنَا بَاكِئًا وَ لَا بَاكِئَةً أَكْثَرَ مِمَّا رَأَيْنَا ذَلِكَ الْيَوْمَ.

He (the narrator) said, ‘We had neither seeing any male nor female crying any more than what we saw that day’¹¹⁴.

35- يب، تهذيب الأحكام مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ سَالِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جُدِّدَتْ أَرْبَعَةُ مَسَاجِدَ بِالْكُوفَةِ فَرَحًا لِقَتْلِ الْحُسَيْنِ ع- مَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرٍ وَ مَسْجِدُ سِمَاكِ وَ مَسْجِدُ شَبِّ بْنِ رَبِيعٍ.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Yahya, from Al-Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham, from Salim,

¹¹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 33

¹¹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 34

‘From Abu Ja’far^{asws} having said: ‘Four Masjids were renewed at Al-Kufa in happiness at the killing of Al-Husayn^{asws} – Masjid Al-Ash’at, and Masjid Jareer, and Masjid Simak, and Masjid Shabat Bin Rabie’¹¹⁵.

36- أَقُولُ رَوَى فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا مُرْسَلًا أَنَّ نَصْرَانِيًّا أَتَى رَسُولًا مِنْ مَلِكِ الرُّومِ إِلَى يَزِيدَ لَعَنَهُ اللَّهُ تَعَالَى وَ قَدْ حَضَرَ فِي مَجْلِسِهِ الَّذِي أَتَى إِلَيْهِ فِيهِ
رَأْسُ الْحُسَيْنِ فَلَمَّا رَأَى النَّصْرَانِيَّ رَأْسَ الْحُسَيْنِ ع بَكَى وَ صَاحَ وَ نَاحَ حَتَّى ابْتَلَّتْ لِحْيَتُهُ بِالْذُّمُوعِ

I (Majlisi) am saying, ‘It is reported in one of the compilations of our companions with an unbroken chain,

‘A Christian came as a messenger from the kingdom of Rome to Yazeed^{la}, may Allah^{azwj} the Exalted Curse him^{la}, and was present in his^{la} gathering in which the (holy) head of Al-Husayn^{asws} was brought to him^{la}. When the Christian saw the (holy) head of Al-Husayn^{asws}, he cried and sighed and lamented, until his beard was dampened with the tears.

ثُمَّ قَالَ اعْلَمْ يَا يَزِيدُ أَنِّي دَخَلْتُ الْمَدِينَةَ تَاجِرًا فِي أَيَّامِ حَيَاةِ النَّبِيِّ وَ قَدْ أَرَدْتُ أَنْ آتِيَهُ بِحَدِيَّةٍ فَسَأَلْتُ مِنْ أَصْحَابِهِ أَيُّ شَيْءٍ أَحَبُّ إِلَيْهِ مِنَ الْهَدَايَا فَقَالُوا
الطِّيبُ أَحَبُّ إِلَيْهِ مِنْ كُلِّ شَيْءٍ وَ إِنَّ لَهُ رَغْبَةً فِيهِ

Then he said, ‘Know, O Yazeed^{la}! I had entered Al-Medina as a trader during the days of the lifetime of the Prophet^{saww}, and I wanted to give him^{saww} a gift. I asked some of his^{saww} companion which thing would be beloved to him^{saww}, from the gifts. They said, ‘The perfume is the most beloved to him^{saww} from all things, and there is a desire for him^{saww} in it’.

قَالَ فَحَمَلْتُ مِنَ الْمِسْكِ فَأَرْتَنِي وَ قَدَرًا مِنَ الْعَنْبَرِ الْأَشْهَبِ وَ جُنْتُ بِهَا إِلَيْهِ وَ هُوَ يَوْمِئِذٍ فِي بَيْتِ زَوْجَتِهِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَلَمَّا شَاهَدْتُ جَمَالَهُ
ازْدَادَ لِعَيْنِي مِنْ لِقَائِهِ نُورًا سَاطِعًا وَ زَادَنِي مِنْهُ سُورُورٌ وَ قَدْ تَعَلَّقَ قَلْبِي بِمَحَبَّتِهِ فَسَلَّمْتُ عَلَيْهِ وَ وَضَعْتُ الْعُطْرَ بَيْنَ يَدَيْهِ

He said, ‘So I carried two bottles of musk and a pot of grey ambergris and came with it to him^{saww}, and on that day he^{saww} was in a house of his^{saww} wife Umm Salama^{ra}, may Allah^{azwj} be Pleased with her^{as}. When I witnessed his^{saww} beauty, my eyes increased in shiny radiance from having met him^{saww} and I was increased in happiness from it, and my heart had been linked with his^{saww} love. I greeted unto him^{saww} and placed the perfume in front of him^{saww}.

فَقَالَ مَا هَذَا قُلْتُ هَدِيَّةً مُحَفَّرَةً أَتَيْتُ بِهَا إِلَى حَضْرَتِكَ فَقَالَ لِي مَا اسْمُكَ فَقُلْتُ اسْمِي عَبْدُ الشَّمْسِ فَقَالَ لِي بَدِّلِ اسْمَكَ فَإِنِّي أُسَمِّيكَ عَبْدَ الْوَهَّابِ إِنْ قَبِلْتُ
مِنْكَ الْإِسْلَامَ قَبِلْتُ مِنْكَ الْهَدِيَّةَ

He^{saww} said: ‘What is this?’ I said, ‘A lowly gift I have come with to your^{saww} presence’. He^{saww} said to me: ‘What is your name?’ I said, ‘My name is Abd Al-Shams (servant of the sun)’. He^{saww} said: ‘Change your name, for I^{saww} hereby name you as Abd Al-Wahab (servant of the Benefactor). If you were to accept Al-Islam from me^{saww}, I^{saww} will accept the gift from you’.

قَالَ فَتَنَظَّرْتُهُ وَ تَأَمَّلْتُهُ فَعَلِمْتُ أَنَّهُ نَبِيٌّ وَ هُوَ النَّبِيُّ الَّذِي أَخْبَرَنَا عَنْهُ عِيسَى ع حَيْثُ قَالَ إِنِّي مُبَشِّرٌ لَكُمْ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَاعْتَقَدْتُ ذَلِكَ
وَ أَسَلَّمْتُ عَلَى يَدِهِ فِي تِلْكَ السَّاعَةِ وَ رَجَعْتُ إِلَى الرُّومِ وَ أَنَا أَخْفِي الْإِسْلَامَ

He said, ‘I looked at him^{saww} and contemplated it. I knew that he^{saww} is a Prophet^{saww}, and he^{saww} is the Prophet^{saww} which Isa^{as} had informed us about him^{saww} where he^{as} had said:

¹¹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 35

'I^{-as} am giving you glad tidings to you all of a Rasool^{-saww} who would be coming after me^{-as}, his^{-saww} name is Ahmad^{-saww}'. So I believed that and became a Muslim upon his^{-saww} during that time, and I returned to Rome and concealed my having accepted Al-Islam.

وَلِي مُدَّةٍ مِنَ السِّنِينَ وَأَنَا مُسْلِمٌ مَعَ حُمْسٍ مِنَ الْبَنِينَ وَأَزِيعٌ مِنَ الْبَنَاتِ وَأَنَا الْيَوْمَ وَزِيرٌ مَلِكِ الرُّومِ وَلَيْسَ لِأَحَدٍ مِنَ النَّصَارَى إِطْلَافٌ عَلَيَّ خَالِنَا

And for me has been a period from the years and I am a Muslim along with five from the sons and four from the daughters, and today I am a minister of the kingdom of Rome, and there is no notification for anyone from the Christians upon our state.

وَاعْلَمَ يَا يَزِيدُ أَيُّ يَوْمٍ كُنْتُ فِي حَضْرَةِ النَّبِيِّ ص وَهُوَ فِي بَيْتٍ أُمِّ سَلَمَةَ زَايْنَةُ هَذَا الْعَرِيزِ الَّذِي رَأْسُهُ وَضِعَ بَيْنَ يَدَيْكَ مَهِينًا خَفِيرًا قَدْ دَخَلَ عَلَى جَدِّهِ مِنْ بَابِ الْحَجَرَةِ وَالنَّبِيُّ فَاتِحُهُ لِيَتَنَاوَلَهُ وَهُوَ يَقُولُ مَرْحَبًا بِكَ يَا حَبِيبِي حَتَّى إِنَّهُ تَنَاوَلَهُ وَاجْلَسَهُ فِي حَجَرِهِ وَجَعَلَ يُقَبِّلُ شَفَتَيْهِ وَبُرْشِفَ ثَنَابَاهُ

And know, O Yazeed^{-la}! On the day I was in the presence of the Prophet^{-saww}, and he^{-saww} was in the house of Umm Salama^{-ra}, I saw the dear one whose (holy) head has been placed in front of you^{-la} so despicably, offensively, he^{-asws} had entered to his^{-asws} grandfather^{-saww} from the door of the room, and the Prophet^{-saww} opened his^{-saww} arms in order to grab him^{-asws}, and he^{-saww} was saying: 'Welcome to you^{-asws}, O my^{-saww} beloved!', until he^{-saww} held him^{-asws} and sat him^{-asws} in his^{-saww} lap, and went on to kiss his^{-asws} lips and display his^{-saww} teeth.

وَهُوَ يَقُولُ بَعْدَ عَنْ رَحْمَةِ اللَّهِ مَنْ قَتَلَكَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ يَا حُسَيْنُ وَأَعَانَ عَلَى قَتْلِكَ وَالنَّبِيُّ ص مَعَ ذَلِكَ يَبْكِي

And he^{-saww} said: 'Remote is he from the Mercy of Allah^{-azwj}, one who kills you^{-asws}! May Allah^{-azwj} Curse the one who kills you^{-asws} O Husayn^{-asws} and assists upon killing you^{-asws}. And the Prophet^{-saww} was crying, along with that.

فَلَمَّا كَانَ الْيَوْمَ الثَّانِي كُنْتُ مَعَ النَّبِيِّ فِي مَسْجِدِهِ إِذْ أَتَاهُ الْحُسَيْنُ مَعَ أَخِيهِ الْحُسَيْنِ ع وَ قَالَ يَا جَدَّاهُ قَدْ تَصَارَعْتُ مَعَ أَخِي الْحُسَيْنِ وَلَمْ يَغْلِبْ أَحَدُنَا الْآخَرَ وَإِنَّمَا نُرِيدُ أَنْ نَعْلَمَ أَيُّنَا أَشَدُّ قُوَّةً مِنَ الْآخَرِ

When it was the second day, I was with the Prophet^{-saww} in his^{-saww} Masjid when Al-Husayn^{-asws} came to him^{-saww} with his^{-asws} brother^{-asws} Al-Hassan^{-asws} and said, 'O grandfather^{-saww}! I^{-asws} have wrestled with my^{-asws} brother^{-asws} Al-Hassan^{-asws}, and not one of us^{-asws} could overcome the other, and rather we^{-asws} want to know which of us^{-asws} is of more intensely stronger than the other!'

فَقَالَ هُمَا النَّبِيُّ حَبِيبِي يَا مُهَجَّجِي إِنَّ التَّصَارُعَ لَا يَلِيْقُ بِكُمَا وَلَكِنْ اذْهَبَا فَنَكَاتِبَا فَمَنْ كَانَ خَطُّهُ أَحْسَنَ كَذَلِكَ تَكُونُ قُوَّتُهُ أَكْثَرَ

The Prophet^{-saww} said to them^{-asws}: 'O my^{-saww} beloveds! O my^{-saww} loves! The wrestling is not appropriate for you^{-asws} but go and write out something. The ones whose handwriting is better, like that his^{-asws} strength would happen to be more'.

قَالَ فَمَضَيْنَا وَكَتَبَ كُلُّ وَاحِدٍ مِنْهُمَا سَطْرًا وَ أَتَيْنَا إِلَى جَدِّهِمَا النَّبِيِّ فَأَعْطَاهُ اللَّوْحَ لِيَقْضِي بَيْنَهُمَا فَنَظَرَ النَّبِيُّ إِلَيْهِمَا سَاعَةً وَلَمْ يُرِدْ أَنْ يَكْثِرَ قَلْبَ أَحَدِهِمَا فَقَالَ هُمَا يَا حَبِيبِي إِنِّي نَبِيٌّ أُمِّي - لَا أَعْرِفُ الْخَطَّ اذْهَبَا إِلَى أَبِيكُمَا لِيَحْكُمَ بَيْنَكُمَا وَ يَنْظُرْ أَيُّكُمَا أَحْسَنَ خَطًّا

He said, 'They^{-asws} went and each one^{-asws} of them^{-asws} wrote a line and they^{-asws} came to their^{-asws} grandfather^{-saww}. They^{-asws} gave him^{-saww} the tablet in order to judge between them⁻

asws. The Prophet-saww looked at them-asws for a moment and did not want to break the heart of one-asws of them-asws. He-saww said to them-asws: 'O my-saww beloveds! ~~I-saww am an illiterate Prophet-saww. I-asws do not know the handwriting~~ (this is a wrong statement as Rasool Allah-saww knew how to read and write as per many Ahadith). Go to your-asws father-asws for him-asws to judge between you-asws two, and he-asws will consider which one-asws of you-asws is of better handwriting'.

قَالَ فَمَضَى إِلَيْهِ وَ قَامَ النَّبِيُّ أَيْضاً مَعَهُمَا وَ دَخَلُوا جَمِيعاً إِلَى مَنْزِلِ فَاطِمَةَ عَ فَمَا كَانَ إِلَّا سَاعَةً وَ إِذَا النَّبِيُّ مُقْبِلٌ وَ سَلْمَانُ الْفَارِسِيُّ مَعَهُ وَ كَانَ بَيْنِي وَ بَيْنَ سَلْمَانَ صَدَاقَةً وَ مَوَدَّةً فَسَأَلْتُهُ كَيْفَ حَكَمَ أَبُوهُمَا وَ خَطُّ أَيُّهُمَا أَحْسَنُ

He said, 'They-asws went to him-asws, and the Prophet-saww stood up as well with them-asws and they-asws entered into the house of Fatima-asws. It was not except a while, and there, the Prophet-saww came back, and Salman Al-Farsi-ra was with him-saww. And there used to be friendship between me and Salman-ra and cordiality. I asked him-ra, 'How did their-asws father-asws judge, and the handwriting of which of them-asws is better?'

قَالَ سَلْمَانُ رِضْوَانُ اللَّهِ عَلَيْهِ إِنَّ النَّبِيَّ لَمْ يُجِبْهُمَا بِشَيْءٍ لِأَنَّهُ تَأَمَّلَ أَمْرَهُمَا وَ قَالَ لَوْ قُلْتُ خَطُّ الْحَسَنِ أَحْسَنُ كَانَ يَغْتَمُ الْحُسَيْنُ وَ لَوْ قُلْتُ خَطُّ الْحُسَيْنِ أَحْسَنُ كَانَ يَغْتَمُ الْحُسَيْنُ فَوَجَّهَهُمَا إِلَى أَبِيهِمَا

Salman-ra, may the Pleasure of Allah-azwj be upon him-ra, said, 'The Prophet-saww did not answer them-asws because he-saww contemplated their-asws matter and said: 'If I-saww had said the handwriting of Al-Hassan-asws is better, Al-Husayn-asws would have been gloomy, and if I-saww had said the handwriting of Al-Husayn-asws was better, Al-Hassan-asws would have been gloomy. So, I-saww diverted them-asws to their-asws father-asws'.

فَقُلْتُ يَا سَلْمَانَ بِحَقِّ الصَّدَاقَةِ وَ الْأُخُوَّةِ الَّتِي بَيْنِي وَ بَيْنَكَ وَ بِحَقِّ دِينِ الْإِسْلَامِ إِلَّا مَا أَخْبَرْتَنِي كَيْفَ حَكَمَ أَبُوهُمَا بَيْنَهُمَا

I said, 'O Salman-ra! By the right of the friendship and the brotherhood which is between me and you-ra, and by the right of the religion of Al-Islam, will you-ra not inform me how their-asws father-asws had judged between them-asws?'

فَقَالَ لَمَّا أَتَيْتَا إِلَى أَبِيهِمَا وَ تَأَمَّلَ حَالَهُمَا رَقِيَ هُمَا وَ لَمْ يُرِدْ أَنْ يَكْسِرَ قَلْبَ أَحَدِهِمَا قَالَ لَهُمَا امْضِيَا إِلَى أُمِّكُمَا فَهِيَ تَحْكُمُ بَيْنَكُمَا

He-ra said, 'When they-asws came to their-asws father-asws and he-asws contemplated their-asws state, he-asws was compassionate to them-asws and did not want to break the heart of one-asws of them-asws. He-asws said to them-asws: 'Go to your-asws mother-asws, for she-asws will judge between you-asws two'.

فَأَتَيْتَا إِلَى أُمِّهِمَا وَ عَرَضَا عَلَيْهَا مَا كَتَبَا فِي اللَّوْحِ وَ قَالَا يَا أُمُّاهُ إِنَّ جَدَّنَا أَمَرَنَا أَنْ نَكْتُابَ فُكُلٌ مَنْ كَانَ خَطُّهُ أَحْسَنَ تَكُونُ قُوَّتُهُ أَكْثَرَ فَتَكَاتِبْنَا وَ جِئْنَا إِلَيْهِ فَوَجَّهَنَا إِلَى أَيْمَنَ فَلَمْ يَحْكَمْ بَيْنَنَا وَ وَجَّهَنَا إِلَيْكَ

They-asws came to their-asws mother-asws and presented to her-asws what they-asws had written in the tablet and said: 'O mother-asws! Our-asws grandfather-saww instructed us-asws to write. So, the one whose handwriting was better, his-asws strength would be more. So, we-asws wrote and went to him-saww. He-saww diverted us-asws to our-asws father-asws. But he-asws did not judge between us-asws and diverted us-asws to you-asws!'

فَتَفَكَّرَتْ فَاطِمَةُ بِأَنَّ جَدَّهَا وَ أَبَاهُ مَا أَرَادَا كَسَرَ خَاطِرِهَا أَنَا مَاذَا أَصْنَعُ وَ كَيْفَ أَحْكُمُ بَيْنَهُمَا

(Syeda) Fatima^{-asws} pondered with, 'If their^{-asws} grandfather^{-saww} and their^{-asws} father^{-asws} did not want to break their^{-asws} heart, who am I^{-asws} to do so? And how shall I^{-asws} judge between them^{-asws}?'

فَقَالَتْ لَهَا يَا قُرَّتِي عَيْنِي إِنِّي أَقْطَعُ فَلَادَتِي عَلَى رَأْسِكُمَا فَأَيُّكُمَا يَنْتَقِطُ مِنْ لَوْلُؤِهَا أَكْثَرُ كَانَ خَطُّهُ أَحْسَنَ وَ تَكُونُ قُوَّتُهُ أَكْثَرَ

She^{-asws} said to them^{-asws}: 'O delights of my^{-asws} eyes! I^{-asws} shall cut my (beaded) necklace upon your^{-asws} heads, so whichever of you^{-asws} picks up more from its pearls, his^{-asws} handwriting is better and he^{-asws} would of more strength''.

قَالَ وَ كَانَ فِي فَلَادَتِهَا سَبْعُ لَوْلُؤَاتٍ ثُمَّ إِذَا قَامَتْ فَقَطَعَتْ فَلَادَتَهَا عَلَى رَأْسِهِمَا فَالْتَقَطَ الْحُسَيْنُ ثَلَاثَ لَوْلُؤَاتٍ وَ التَّقَطَ الْحُسَيْنُ ثَلَاثَ لَوْلُؤَاتٍ وَ بَقِيَتِ الْأُخْرَى فَأَرَادَ كُلُّ مِنْهُمَا تَنَاوُلَهَا فَأَمَرَ اللَّهُ تَعَالَى جِبْرِئِيلَ بِنُزُولِهِ إِلَى الْأَرْضِ وَ أَنْ يَضْرِبَ بِجَنَاحِهِ تِلْكَ اللُّوْلُؤَةَ وَ يَقْدَحَهَا نِصْفَيْنِ فَأَخَذَ كُلُّ مِنْهُمَا نِصْفًا

He^{-ra} said, 'And in her^{-asws} necklace there were seven pearls. Then she^{-asws} stood up and cut her^{-asws} necklace upon their^{-asws} heads. Al-Hassan^{-asws} picked up three pearls, and Al-Husayn^{-asws} picked up three pearls, and there remain the last. So, each one^{-asws} of them^{-asws} intended to grab it, but Allah^{-azwj} the Exalted Commanded Jibraeel^{-as} with descending to the earth and strike with his^{-as} wing on that pearl and split it into two halves. So each one^{-asws} of them^{-asws} picked up half'.

فَانْظُرْ يَا يَزِيدُ كَيْفَ رَسُولُ اللَّهِ ص لَمْ يَدْخُلْ عَلَى أَحَدِهِمَا أَلَمْ تَرَجِّحِ الْكِتَابَةَ وَ لَمْ يَزِدْ كَسْرَ قَلْبِهِمَا وَ كَذَلِكَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ ع وَ كَذَلِكَ رَبُّ الْعِزَّةِ لَمْ يَزِدْ كَسْرَ قَلْبِ أَحَدِهِمَا بَلْ أَمَرَ مَنْ قَسَمَ اللُّوْلُؤَةَ بَيْنَهُمَا لِحَبْرٍ قَلْبِهِمَا وَ أَنْتَ هَكَذَا تَفْعَلُ بِابْنِ بِنْتِ رَسُولِ اللَّهِ أَفَ لَكَ وَ لِدِينِكَ يَا يَزِيدُ

So look, O Yazeed^{-la}, how Rasool-Allah^{-saww} did not inflict any pain upon one^{-asws} of them^{-asws}! He^{-saww} did not opt for one of the writing and did not break their^{-asws} heart, and similar to that was Amir Al-Momineen^{-asws} and (Syeda) Fatima^{-asws}, and similar to that is Lord^{-azwj} of the Mighty. He^{-azwj} did not Break the heart of one^{-asws} of them^{-asws}. But He^{-azwj} Commanded the breaking of the pearl between them^{-asws} in order to relieve their^{-asws} hearts, while you^{-asws} are doing like this with the son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}? Ugh to you^{-la}, and to your^{-la} religion, O Yazeed^{-la}!

ثُمَّ إِنَّ النَّصْرَانِيَّ تَحَضَّ إِلَى رَأْسِ الْحُسَيْنِ ع وَ احْتَضَنَهُ وَ جَعَلَ يُقَبِّلُهُ وَ هُوَ يَبْكِي وَ يَقُولُ يَا حُسَيْنُ اشْهَدْ لِي عِنْدَ حَدِّكَ مُحَمَّدٍ الْمُصْطَفَى وَ عِنْدَ أَبِيكَ عَلِيٍّ الْمُرْتَضَى وَ عِنْدَ أُمِّكَ فَاطِمَةَ الزَّهْرَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

Then the Christian got up to the (holy) head of Al-Husayn^{-asws} and hugged it and kissed it, and he was crying and saying, 'O Husayn^{-asws}! Testify for me in the presence of your^{-asws} grandfather^{-saww} Muhammad Al-Mustafa^{-saww}, and in the presence of your^{-asws} father^{-asws} Ali^{-asws} Al-Murtaza^{-asws}, and in the presence of your^{-asws} mother^{-asws} Fatima Al-Zahra^{-ra}! May the Salawaat of Allah^{-azwj} be upon them^{-asws} all!''¹¹⁶

¹¹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 36 a

قَالَ وَ رُويَ مِنْ طَرِيقِ أَهْلِ الْبَيْتِ ع أَنَّهُ لَمَّا اسْتَشْهَدَ الْحُسَيْنُ ع بَقِيَ فِي كَرْبَلَاءَ صَرِيحاً وَ دُمُهُ عَلَى الْأَرْضِ مَسْفُوحاً وَ إِذَا بِطَائِرٍ أبيضَ قَدْ أَتَى وَ تَمَسَّحَ بِدَمِهِ وَ جَاءَ وَ الدَّمُ يَفْطُرُ مِنْهُ فَرَأَى طَيْوراً تَحْتَ الظِّلَالِ عَلَى الْغُصُونِ وَ الْأَشْجَارِ وَ كُلٌّ مِنْهُمْ يَذْكُرُ الْحَبَّ وَ الْعَلْفَ وَ الْمَاءَ

He said, 'And it is reported from the way of People^{-asws} of the Household – 'When Al-Husayn^{-asws} was martyred, he^{-asws} remain in Karbala cast, and his^{-asws} blood was pouring upon the ground, and there was a white bird which had come, and it wiped with his^{-asws} and it came, and the blood was dripping from it. The (other) birds under the shade upon the branches and the trees saw it, and each of them mentioned the seed and the fodder and the water.

فَقَالَ لَهُمْ ذَلِكَ الطَّيْرُ الْمُتَلَطِّعُ بِالدَّمِ يَا وَيْلَكُمْ أَ تَسْتَعْلُونَ بِالْمَلَاهِي وَ ذِكْرِ الدُّنْيَا وَ الْمَنَاهِي وَ الْحُسَيْنُ فِي أَرْضِ كَرْبَلَاءَ فِي هَذَا الْحَرِّ مُلْقَى عَلَى الرَّمْضَاءِ ظَامِئٌ مَذْبُوحٌ وَ دُمُهُ مَسْفُوحٌ

That bird stained with the blood said to them, 'O woe be unto you all! Are you pre-occupying me with the amusements, and mentioned the world, and the journey while Al-Husayn^{-asws} is in the land of Karbala in this heat, thrown upon the sweltering heat, parched, slaughtered, and his^{-asws} blood is pouring out?'

فَعَادَتِ الطَّيُورُ كُلُّ مِنْهُمْ قاصِداً كَرْبَلَاءَ فَرَأَوْا سَيِّدَنَا الْحُسَيْنَ ع مُلْقَى فِي الْأَرْضِ جُنَّةً بِلَا رَأْسٍ وَ لَا غُشْلٍ وَ لَا كَفْنٍ قَدْ سَفَتْ عَلَيْهِ السَّوَابِي وَ بَدَنُهُ مَرْمُوضٌ قَدْ هَشَمَتْهُ الْحَيْلُ بِخَوَافِهَا زُؤَارُهُ وَ خَوْشُ الْفَقَارِ وَ نَدْبَتُهُ جِئُ السُّهُولِ وَ الْأَوْعَارِ قَدْ أَضَاءَ الْكُرَابُ مِنْ أَنْوَارِهِ وَ أَزْهَرَ الْجُؤُ مِنْ أَزْهَارِهِ-

So the birds, each one of them returned aiming for Karbala. They saw our Master^{-asws} Al-Husayn^{-asws} thrown in the ground, a body without a head, and nor washing nor enshrining. The swords had taken its toll upon him^{-asws}, and his^{-asws} body was bruised. The cavalry horses had trampled him^{-asws} with their hooves. His^{-asws} visitors were the beasts of the wilderness, and he^{-asws} was being mourned by the Jinn of the coasts, and his^{-asws} bareness had illuminated the soil from his^{-asws} Noor, and the air was blossoming from his^{-asws} blossoming.

فَلَمَّا رَأَتْهُ الطَّيُورُ تَصَاحَنَ وَ أَغْلَى بِالْبُكَاءِ وَ التَّبْوَرِ وَ تَوَاقَعْنَ عَلَى دَمِهِ يَتَمَرَّغْنَ فِيهِ وَ طَارَ كُلُّ وَاحِدٍ مِنْهُمْ إِلَى نَاحِيَةٍ يُعْلِمُ أَهْلَهَا عَنْ قَتْلِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ ع فَمِنْ الْقَصَاءِ وَ الْقَدْرِ أَنَّ طَيْراً مِنْ هَذِهِ الطَّيُورِ قَصَدَ مَدِينَةَ الرَّسُولِ وَ جَاءَ يُرْفَرُفُ وَ الدَّمُ يَتَقَاطِرُ مِنْ أَجْنِحَتِهِ وَ دَارَ حَوْلَ قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ يُعْلِنُ بِالنِّدَاءِ أَلَا قُتِلَ الْحُسَيْنُ بِكَرْبَلَاءَ أَلَا ذُبِحَ الْحُسَيْنُ بِكَرْبَلَاءَ

When the birds shouted and were loud with the crying and the (calling for) ruination, and they fell upon his^{-asws} blood wallowing in it, and each one of them flew to a corner letting its inhabitants know about the killing of Abu Abdullah Al-Husayn^{-asws}. So, it was the from the Decree and the Pre-determination (of Allah^{-azwj}) that a bird from these birds aimed to city of the Rasool^{-saww}, and it came flapping and the blood was dripping from its wings, and it circle around the grave of our Master^{-saww} Rasool-Allah^{-azwj}, being loud with the calling out, 'Indeed, Al-Husayn^{-asws} is killed at Karbala! Indeed, Al-Husayn^{-asws} is slaughtered at Karbala!

فَاجْتَمَعَتِ الطَّيُورُ عَلَيْهِ وَ هُمْ يَبْكُونَ عَلَيْهِ وَ يَبْخُوحُونَ- فَلَمَّا نَظَرَ أَهْلُ الْمَدِينَةِ مِنَ الطَّيُورِ ذَلِكَ النَّوْحَ وَ شَاهَدُوا الدَّمُ يَتَقَاطِرُ مِنَ الطَّيْرِ لَمْ يَعْلَمُوا مَا الْحَبْرُ حَتَّى انْقَضَتْ مُدَّةٌ مِنَ الزَّمَانِ وَ جَاءَ خَبَرُ مَقْتَلِ الْحُسَيْنِ عِلْمُوا أَنَّ ذَلِكَ الطَّيْرَ كَانَ يُخْبِرُ رَسُولَ اللَّهِ بِقَتْلِ ابْنِ فَاطِمَةَ الْبَتُولِ وَ قُرَّةِ عَيْنِ الرَّسُولِ

The (other) birds gathered to it, and they were crying upon him^{-asws} and lamenting. When the people of Al-Medina saw that lamentation from the birds, and they witnessed the blood dripping from the bird, they did not know what the news was until a period of time passed by

and the news of the killing of Al-Husayn^{-asws} came, (then) they knew that the bird was informing Rasool-Allah^{-saww} with the killing of the son^{-asws} of Fatima^{-asws} the chaste, and delight of the eyes of the Rasool^{-saww}.

وَقَدْ قِيلَ أَنَّهُ فِي ذَلِكَ الْيَوْمِ الَّذِي جَاءَ فِيهِ الطَّيْرُ إِلَى الْمَدِينَةِ كَانَ فِي الْمَدِينَةِ رَجُلٌ يَهُودِيٌّ وَ لَهُ بِنْتُ عَمِيَاءَ زُفْنَاءُ طَرِشَاءُ مَشْلُولَةٌ وَ الْجَدَامُ قَدْ أَحَاطَ بِبَدَنِهَا فَجَاءَ ذَلِكَ الطَّيْرُ وَ الدَّمُ يَنْقَاطِرُ مِنْهُ وَ وَقَعَ عَلَى شَجَرَةٍ يَبْكِي طَوْلَ اللَّيْلَةِ وَ كَانَ الْيَهُودِيُّ قَدْ أَخْرَجَ ابْنَتَهُ تِلْكَ الْمَرِيضَةَ إِلَى خَارِجِ الْمَدِينَةِ إِلَى بُسْتَانٍ وَ تَرَكَهَا فِي الْبُسْتَانِ الَّذِي جَاءَ الطَّيْرُ وَ وَقَعَ فِيهِ

And it has been transmitted regarding that day during which the birds had come to Al-Medina, there was a Jewish man in Al-Medina, and for him was a daughter having been blind and deaf for a long time, disabled, and the leprosy had surrounded her body. That bird came, and the blood was dripping from it, and it landed upon a tree crying whole night, and the Jew had taken his daughter, that sick one, to outside Al-Medina to an orchard, and had left her in the orchard in which the bird had come to and landed in it.

فَمِنْ الْقَضَاءِ وَ الْقَدَرِ أَنَّ تِلْكَ اللَّيْلَةَ عَرَضَ لِلْيَهُودِيِّ عَارِضٌ فَدَخَلَ الْمَدِينَةَ لِقَضَاءِ حَاجَتِهِ فَلَمْ يَقْدِرْ أَنْ يَخْرُجَ تِلْكَ اللَّيْلَةَ إِلَى الْبُسْتَانِ الَّتِي فِيهَا ابْنَتُهُ الْمَعْلُولَةُ وَ ابْنَتُهَا لَمَّا نَظَرَتْ أَبَاهَا لَمْ يَأْتِهَا تِلْكَ اللَّيْلَةَ لَمْ يَأْتِهَا نَوْمٌ لَوْحَدَتْهَا لِأَنَّ أَبَاهَا كَانَ يُحَدِّثُهَا وَ يُسَلِّيَهَا حَتَّى تَنَامَ

It was from the Decree and the Pre-determination (of Allah^{-azwj}), that someone had presented a request to him, so he entered Al-Medina in order to fulfil his need, so he was not able upon going out that night to the orchard in which was his daughter, the disabled. And the daughter when she saw that her father had not come to her that night, the sleep could not come to her because her father used to narrate to her and amuse her until she would sleep.

فَسَمِعَتْ عِنْدَ السَّحْرِ بُكَاءَ الطَّيْرِ وَ حَنِينَهُ فَبَقِيَتْ تَتَقَلَّبُ عَلَى وَجْهِ الْأَرْضِ إِلَى أَنْ صَارَتْ تَحْتَ الشَّجَرَةِ الَّتِي عَلَيْهَا الطَّيْرُ فَصَارَتْ كُلَّمَا حَنَّ ذَلِكَ الطَّيْرُ نَحْوَهُ مِنْ قَلْبٍ مَخْزُونٍ فَيَبْتِمَا هِيَ كَذَلِكَ إِذْ وَقَعَ قَطْرَةٌ مِنَ الدَّمِ فَوَقَعَتْ عَلَى عَيْنِهَا فَفُتِحَتْ ثُمَّ قَطْرَةٌ أُخْرَى عَلَى عَيْنِهَا الْأُخْرَى فَفُتِحَتْ

At pre-dawn, she heard the crying by the bird and its lamentation. She went on to roll upon the surface of the ground until she came to be under the tree upon which was the bird. Every time that bird chirped (lamenting) she would answer it with a grief-stricken heart. While she was like that when a drop from the blood fell upon her eye, and it was opened. Then another drop the other eye, and it was opened, and she was cured (from the blindness).

ثُمَّ قَطْرَةٌ عَلَى يَدَيْهَا فَعُوفِيَتْ ثُمَّ عَلَى رِجْلَيْهَا فَفُتِحَتْ وَ عَادَتْ كُلَّمَا قَطَرَتْ قَطْرَةٌ مِنَ الدَّمِ تَلَطَّحَ بِهِ جَسَدُهَا فَعُوفِيَتْ مِنْ جَمِيعِ مَرَضِهَا مِنْ بَرَكَاتِ دَمِ الْحُسَيْنِ ع

Then a drop fell upon her body, and she was healthy, then upon her legs, and she was cured, and she returned, every time a drop dripped from the blood, smudging her body with it. Thus, she recovered from entirety of her illnesses by the Blessings of the blood of Al-Husayn^{-asws}.

فَلَمَّا أَصْبَحَتْ أَقْبَلَ أَبُوهَا إِلَى الْبُسْتَانِ فَرَأَى بِنْتًا تَدُورُ وَ لَمْ يَعْلَمْ أَنَّهَا ابْنَتُهُ فَسَأَلَهَا أَنَّهُ كَانَ لِي فِي الْبُسْتَانِ ابْنَةٌ عَلِيلَةٌ لَمْ تَقْدِرْ أَنْ تَتَحَرَّكَ فَقَالَتْ ابْنَتُهُ وَ اللَّهُ أَنَا ابْنَتُكَ فَلَمَّا سَمِعَ كَلَامَهَا وَقَعَ مَعْشِيًّا عَلَيْهِ فَلَمَّا أَفَاقَ قَامَ عَلَى قَدَمَيْهِ فَأَتَتْ بِهِ إِلَى ذَلِكَ الطَّيْرِ فَرَأَاهَا وَكَرَّأَ عَلَى الشَّجَرَةِ يَبْكِي مِنْ قَلْبٍ حَزِينٍ مُخْتَرِقٍ بِمَا رَأَى بِمَا فَعَلَ بِالْحُسَيْنِ ع

When it was morning, her father came to the orchard, and he saw a girl roaming around, and he did not know that it was his daughter. He asked her, 'There was an ill daughter of mine in the orchard, not able upon moving'. His daughter said, 'By Allah^{-azwj}, I am your daughter!' When he heard her talk, he fell down unconscious. When he woke up, he stood upon his feet, and she came with him to that bird. He saw it nesting upon the tree, moaning from a grief-stricken heart, burning from what it had seen from what had been done with Al-Husayn^{-asws}.

فَقَالَ لَهُ الْيَهُودِيُّ أَقْسَمْتُ عَلَيْكَ بِالَّذِي خَلَقَكَ أَيُّهَا الطَّيْرُ أَنْ تُكَلِّمَنِي بِقُدْرَةِ اللَّهِ تَعَالَى فَتَقْطِقَ الطَّيْرُ مُسْتَعْبِرًا ثُمَّ قَالَ إِنِّي كُنْتُ وَكِيراً عَلَى بَعْضِ الْأَشْجَارِ مَعَ جُمْلَةِ الطُّيُورِ عِنْدَ الظَّهِيرَةِ وَإِذَا بَطَّيْرٍ سَاقِطٍ عَلَيْنَا وَهُوَ يَقُولُ أَيُّهَا الطُّيُورُ تَأْكُلُونَ وَتَتَنَعَّمُونَ وَالحُسَيْنُ فِي أَرْضِ كَرْبَلَاءَ فِي هَذَا الْحَرِّ عَلَى الرَّمْضَاءِ طَرِيحاً ظَامِئاً وَالتَّخَرُّ دَامَ وَرَأْسُهُ مَقْطُوعٌ عَلَى الرُّمْحِ مَرْفُوعٌ وَنِسَائُهُ سَبَايَا خُفَاءَ عَرَايَا

The Jew said to it, 'I vow upon you by the One^{-azwj} Who Created you, O you bird! Speak to me by the Power of Allah^{-azwj} the Exalted!' The bird spoke tearfully, then said, 'I was nesting upon one of the trees with the rest of the birds in the afternoon, and a bird landed to us and it said, 'O you birds! You are eating and enjoying while Al-Husayn^{-asws} is in the land of Karbala in this heat, upon the sweltering heat, thrown parched, and throat is bleeding, and his^{-asws} head is cut off, raised upon the spear, and his^{-asws} womenfolk are captives, bare-footed, uncovered!'

فَلَمَّا سَمِعَ بِذَلِكَ تَطَايَرْنَ إِلَى كَرْبَلَاءَ فَرَأَيْنَاهُ فِي ذَلِكَ الْوَادِي طَرِيحاً الْعُسْلُ مِنْ دَمِهِ وَ الْكُفُّ الرَّمْلَ السَّابِي عَلَيْهِ فَوَقَعْنَا كُلُّنَا عَلَيْهِ نَنُوحُ وَ نَتَمَرَّغُ بِدَمِهِ الشَّرِيفِ وَ كَانَ كُلُّ مَنَا طَارَ إِلَى نَاحِيَةٍ فَوَقَعْتُ أَنَا فِي هَذَا الْمَكَانِ

When I heard that, I flew to Karbala and saw him^{-asws} having been thrown in that valley, washed from his^{-asws} blood, and the shroud is the clear sand upon him. So all of us landed to him^{-asws} lamenting and wallowing in his^{-asws} noble blood, and each one of us flew to an area. I came to be in this place'.

فَلَمَّا سَمِعَ الْيَهُودِيُّ ذَلِكَ تَعَجَّبَ وَ قَالَ لَوْ لَمْ يَكُنِ الْحُسَيْنُ ذَا قَدَرٍ رَفِيعٍ عِنْدَ اللَّهِ مَا كَانَ دَمُهُ شِفَاءً مِنْ كُلِّ دَاءٍ ثُمَّ أَسْلَمَ الْيَهُودِيُّ وَ أَسْلَمَتِ الْبَيْتُ وَ أَسْلَمَ حَمِيمَاتُهُ مِنْ قَوْمِهِ.

When the Jew heard that, he was astounded, and said, 'If Al-Husayn^{-asws} had not been with power, lofty in the presence of Allah^{-azwj}, his^{-asws} blood would not have been a healing from every illness'. Then the Jew became a Muslim, and the daughter became a Muslim, and five hundred from his people became Muslims".¹¹⁷

وَقَالَ: حُكِيَ عَنِ رَجُلٍ أَسَدِيِّ قَالَ: كُنْتُ زَارِعاً عَلَى نَهْرِ الْعُلْقَمِيِّ بَعْدَ انْجِثَالِ الْعُسْكَرِ عَشْكَرِ بَنِي أُمَيَّةَ فَرَأَيْتُ عَجَائِبَ لَا أَقْدِرُ أَحْكِي إِلَّا بَعْضَهَا مِنْهَا

And he said, 'And it is narrated from a man from the clan of Asad, he said, 'I was planting by the river Alqamah after departure of the army of the clan of Umayya, and I saw a wonder I am not even able to narrate except part of it.

أَنَّهُ إِذَا هَبَّتِ الرِّيحُ تَمُرُّ عَلَيَّ نَفَخَاتٍ كَنَفَخَاتِ الْمِسْكِ وَ الْعَنْبَرِ إِذَا سَكَنْتُ أَرَى نُجُوماً تَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ يَرْقَى مِنَ الْأَرْضِ إِلَى السَّمَاءِ مِثْلَهَا وَ أَنَا مُتَعَرِّدٌ مَعَ عِيَالِي وَ لَا أَرَى أَحَدًا أَسْأَلُهُ عَنْ ذَلِكَ

¹¹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 36 b

When the winds blew past me, they puffed out puffings of musk and ambergris. When it calmed down, I saw stars descending from the sky to the earth, and rising from the earth to the sky, like it, and I was alone with my dependants, and I could not see anyone I could ask him about that.

وَعِنْدَ غُرُوبِ الشَّمْسِ يُفْبِلُ أَسَدٌ مِنَ الْقِبْلَةِ فَأُولَىٰ عَنْهُ إِلَىٰ مَنْزِلِي فَإِذَا أَصْبَحَ وَ طَلَعَتِ الشَّمْسُ وَ دَهَبَتْ مِنْ مَنْزِلِي أَرَاهُ مُسْتَقْبِلَ الْقِبْلَةِ دَاهِبًا فَقُلْتُ فِي نَفْسِي إِنَّ هَؤُلَاءِ خَوَارِجٌ قَدْ خَرَجُوا عَلَىٰ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَأَمَرَ بِقَتْلِهِمْ وَ أَرَىٰ مِنْهُمْ مَا لَمْ أَرَهُ مِنْ سَائِرِ الْقَتْلَىٰ فَوَ اللَّهُ هَذِهِ اللَّيْلَةُ لَا بُدَّ مِنَ الْمُسَاهَرَةِ لِأُبْصِرَ هَذَا الْأَسَدَ يَأْكُلُ مِنْ هَذِهِ الْجُثَثِ أَمْ لَا

And at sunset a lion came from the direction of Qiblah, so I turned away from it to my house. When it was morning, and the sun emerged, and I went from my house, I saw it facing the Qiblah, going away. I said within myself, 'These are Kharijites who had come out against Ubeydullah^{-la} Bin Ziyad^{-la} so he^{-la} had ordered with killing them. And I saw from them^{-as} what I had not seen from rest of the slain ones. By Allah^{-azwj}! There is no escape from keeping the eyes open so see whether this lion eats from these carcasses or not.

فَلَمَّا صَارَ عِنْدَ غُرُوبِ الشَّمْسِ وَ إِذَا بِهِ أَقْبَلَ فَحَقَّقْتُهُ وَ إِذَا هُوَ هَائِلٌ الْمُنْظَرُ فَارْتَعَدْتُ مِنْهُ وَ خَطَرَ بِنَالِي إِنْ كَانَ مُرَادُهُ لِحُومِ بَنِي آدَمَ فَهُوَ يَقْصِدُنِي وَ أَنَا أَحَاكِي نَفْسِي بِهَذَا فَمَثَّلْتُهُ وَ هُوَ يَتَخَطَّى الْقَتْلَىٰ حَتَّىٰ وَقَفَ عَلَىٰ جَسَدٍ كَأَنَّهُ الشَّمْسُ إِذَا طَلَعَتْ فَبَرَكَ عَلَيْهِ

When it was sunset, it came back, and it was of a terrifying scenario. So, I trembled from it and thought in my mind that if its purpose is flesh of the sons of Adam^{-as}, then it would aim for me. And I was telling this to myself and imagining it, and it came stepping towards the slain until it paused at a body, as if it was the sun when it emerges. It knelt to it.

فَقُلْتُ بِأَكُلُ مِنْهُ وَ إِذَا بِهِ يُمَرِّغُ وَجْهَهُ عَلَيْهِ وَ هُوَ يُبْهِمُهُمْ وَ يُدْمِدِمُ فَقُلْتُ اللَّهُ أَكْبَرُ مَا هَذِهِ إِلَّا أُعْجُوبَةٌ فَجَعَلْتُ أَحْرُسُهُ حَتَّىٰ اعْتَمَرَ الظَّلَامُ وَ إِذَا بِشُمُوعٍ مُعْلَقَةٍ مَلَأَتْ الْأَرْضَ وَ إِذَا بِبُكَاءٍ وَ نَحِيبٍ وَ لَطَمٍ مُفْجِعٍ

I said, 'It will eat from him'. And there, it was wiping its face upon him, and it was growling and whimpering. I said, 'Allah^{-azwj} is the Greatest! This is not except a wonder!' It went on to guard it until darkness mingled, and there, there were hanging candles filling the earth, and there was crying and lamentation, and heart-breaking slapping (Matam).

فَقَصَدْتُ تِلْكَ الْأَصْوَاتَ فَإِذَا هِيَ تَحْتَ الْأَرْضِ فَفَهِمْتُ مِنْ نَاعٍ فِيهِمْ يَقُولُ وَ أَحْسَيْنَاهُ وَ إِمَامَاهُ فَأَقْشَعَرَ جِلْدِي فَقَرْنْتُ مِنَ الْبَاكِي وَ أَقْسَمْتُ عَلَيْهِ بِاللَّهِ وَ رَسُولِهِ مَنْ تَكُونُ فَقَالَ إِنَّا نِسَاءٌ مِنَ الْجِنِّ فَقُلْتُ وَ مَا شَأْنُكُمْ

I aimed towards those voices, and these were under the ground. I understood from a lamenter from them said, 'Oh Husayn^{-asws}! Oh Imam (as.)!' My skin has goosebumps. I went closer to the crying one and I vowed upon him with Allah^{-azwj}, and with His^{-azwj} Rasool^{-saww}, 'Who do you happen to be?' He said, 'We are women from the Jinn!' I said, 'And what is your concern?'

فَقُلْتُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ هَذَا عَزَاؤُنَا عَلَىٰ الْحُسَيْنِ الدَّبِيحِ الْعَطْشَانِ فَقُلْتُ هَذَا الْحُسَيْنُ الَّذِي يَجْلِسُ عِنْدَهُ الْأَسَدُ قُلْنَ نَعَمْ أَعْرِفُ هَذَا الْأَسَدَ قُلْتُ لَا قُلْنَ هَذَا أَبُوهُ عَلَيُّ بْنُ أَبِي طَالِبٍ فَرَجَعْتُ وَ دُمُوعِي تَجْرِي عَلَىٰ خَدَي.

They said, 'During every day and night, this is our condolence upon Al-Husayn^{-asws}, the slaughtered, the thirsty'. I said, 'This is Al-Husayn^{-asws}, the lion has sat by him^{-asws}?'. They said, 'Yes. Do you recognise this lion?' I said, 'No'. They said, 'This is his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}'. I returned and my tears were flowing upon my cheeks".¹¹⁸

: قَالَ وَ تَقُولُ أَنَّ سَكِينَةَ بِنْتُ الْحُسَيْنِ ع قَالَتْ: يَا يَزِيدُ رَأَيْتَ الْبَارِحَةَ رُؤْيَا إِنْ سَمِعْتَهَا مِنِّي فَصَصْتُهَا عَلَيْكَ فَقَالَ يَزِيدُ هَلَا بِي مَا رَأَيْتِي

He said, 'And it is transmitted that Seekeyna Bint Al-Husayn^{-asws} said: 'O Yazeed^{-la}! Last night I^{-asws} saw a dream. If you^{-la} listen to it from me^{-asws}, I^{-asws} shall narrate it to you^{-la}'. Yazeed^{-la} said, 'Give me^{-la} what you^{-asws} saw'.

قَالَتْ بَيْنَمَا أَنَا سَاهِرَةٌ وَ قَدْ كَلَّمْتُ مِنَ الْبُكَاءِ بَعْدَ أَنْ صَلَّيْتُ وَ دَعَوْتُ اللَّهَ بِدَعَوَاتٍ فَلَمَّا رَقَدْتُ عَيْنِي رَأَيْتُ أَبْوَابَ السَّمَاءِ قَدْ تَفَتَّحَتْ وَ إِذَا أَنَا بِنُورٍ سَاطِعٍ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ إِذَا أَنَا بِوَصَائِفٍ مِنْ وَصَائِفِ الْجَنَّةِ وَ إِذَا أَنَا بِرُوضَةٍ خَضِرَاءَ وَ فِي تِلْكَ الرُّوضَةِ قَصْرٌ وَ إِذَا أَنَا بِخَمْسِ مَشَائِخَ يَدْخُلُونَ إِلَى ذَلِكَ الْقَصْرِ وَ عِنْدَهُمْ وَصِيفٌ

She^{-asws} said: 'While I^{-asws} was watchful, and I^{-asws} had reduced from the crying after I^{-asws} had prayed Salat and supplicated to Allah^{-azwj} supplications, when my^{-asws} eyes slept, I^{-asws} saw the gateways of the sky to have opened, and there I^{-asws} was with a light shining from the sky to the earth, and I^{-asws} was with maids from the maids of Paradise, and I^{-asws} was in a green garden, and in that garden was a castle, and there, I^{-asws} was with five elders entering into that castle, and with them was a servant.

فَقُلْتُ يَا وَصِيفُ أَخْبِرْنِي لِمَنْ هَذَا الْقَصْرُ فَقَالَ هَذَا لِأَيِّكَ الْحُسَيْنِ أَعْطَاهُ اللَّهُ تَعَالَى ثَوَاباً لِمَنْ لَصِقَ بِهِ فَقُلْتُ وَ مَنْ هَذِهِ الْمَشَائِخُ فَقَالَ أَمَّا الْأَوَّلُ فَآدَمُ أَبُو الْبَشَرِ وَ أَمَّا الثَّانِي فَنُوحٌ نَبِيُّ اللَّهِ وَ أَمَّا الثَّالِثُ فَإِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ أَمَّا الرَّابِعُ فَمُوسَى الْكَاتِبُ

I^{-asws} said: 'O servant, inform me^{-asws}! For whom is this castle?' He said, 'This is for your^{-asws} father^{-asws} Al-Husayn^{-asws}. Allah^{-azwj} the Exalted has Given it to him^{-asws} as a Reward for his^{-asws} patience'. I^{-asws} said: 'And who are these elders?' He said, 'As for the first one, it is Adam^{-as}, father^{-asws} of the human beings. And as for the second, it is Noah^{-as}, Prophet^{-as} of Allah^{-azwj}. And as for the third, it is Ibrahim^{-as} the Friend of the Beneficent. And as for the fourth, it is Musa^{-as}, the speaker (with Allah^{-azwj})'.

فَقُلْتُ لَهُ وَ مِنَ الْخَامِسِ الَّذِي أَرَاهُ قَابِضاً عَلَى لِحْيَتِهِ بَاكِئاً حَزِيناً مِنْ بَيْنِهِمْ فَقَالَ لِي يَا سَكِينَةُ أَمَا نَعْرِفُ [تَعْرِيفِنَا] فَقُلْتُ لَا فَقَالَ هَذَا جَدُّكَ رَسُولُ اللَّهِ فَقُلْتُ لَهُ إِلَى أَيْنَ يُرِيدُونَ فَقَالَ إِلَى أَبِيكَ الْحُسَيْنِ

I^{-asws} said to him: 'And who is the fifth, the one I^{-asws} see him^{-sawww} to be holding to his beard, crying, grieving from between them^{-as}?'. He said, 'O Seekeyna^{-asws}! Don't you^{-asws} recognise him^{-sawww}?'. I^{-asws} said: 'No'. He said, 'This is your^{-asws} grandfather^{-sawww} Rasool-Allah^{-sawww}!'. I^{-asws} said: 'Where are they^{-as} intending (to go to)?'. He said, 'To your^{-asws} father^{-asws} Al-Husayn^{-asws}'.

فَقُلْتُ وَ اللَّهُ لَأُخَفِّنَ جَدِّي وَ أُخْبِرْتُهُ بِمَا جَرَى عَلَيْنَا فَسَبَقَنِي وَ لَمْ أُلْحَقْهُ فَبَيْنَمَا أَنَا مُتَفَكِّرَةٌ وَ إِذَا بِجَدِّي عَلِيٍّ بِنِ أَبِي طَالِبٍ وَ يَدُهُ سَيْفُهُ وَ هُوَ وَاقِفٌ فَنَادَيْتُهُ يَا جَدَّاهُ قُبِلَ وَ اللَّهُ ابْنُكَ مِنْ بَعْدِكَ

¹¹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 36 c

I^{-asws} said: 'By Allah^{-azwj}! I^{-asws} shall catch up with my^{-asws} grandfather^{-saww} and inform him^{-saww} with what has transpired upon us^{-asws}'. But he^{-saww} preceded me^{-asws} and I^{-asws} could not join with him^{-saww}. While I^{-asws} was thoughtful, there was my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, and in his^{-asws} hand was his^{-asws} sword, and he^{-asws} standing. I^{-asws} called out to him^{-asws}: 'O grandfather^{-asws}! By Allah^{-azwj}, your^{-asws} son^{-asws} has been killed from after you^{-asws}!'

فَبَكَى وَ ضَمَّنِي إِلَى صَدْرِهِ وَ قَالَ يَا بُنَيَّةُ صَبْرًا وَ اللَّهُ الْمُسْتَعَانُ ثُمَّ إِنَّهُ مَضَى وَ لَمْ أَعْلَمْ إِلَى أَيْنَ فَبَقِيتُ مُتَعَجِّبَةً كَيْفَ لَمْ أَعْلَمْ بِهِ فَبَيْنَمَا أَنَا كَذَلِكَ إِذَا بِبَابٍ قَدْ فُتِحَ مِنَ السَّمَاءِ وَ إِذَا بِأَمَلَايِكَةٍ يَصْعَدُونَ وَ يَنْزِلُونَ عَلَى رَأْسِي أَبِي

He^{-asws} wept and hugged me^{-asws} to his^{-asws} chest, and said: 'O daughter^{-asws}, patience! And Allah^{-azwj} is the Helper'. Then he^{-asws} went away and I^{-asws} did not know to where. I^{-asws} remained surprised, how come I^{-asws} do not know of his^{-asws} whereabouts. While I^{-asws} was like that when a door from the sky had been opened, and the Angels were ascending and descending to the (holy) head of my^{-asws} father^{-asws}.

قَالَ فَلَمَّا سَمِعَ يَزِيدُ ذَلِكَ لَطَمَ عَلَى وَجْهِهِ وَ بَكَى وَ قَالَ مَا لِي وَ لَقُتِلَ الْحُسَيْنُ

He (the narrator) said, 'When Yazeed^{-la} heard that, he^{-la} slapped upon his^{-la} face and cried, and said, 'What is the matter I^{-la} killed Al-Husayn^{-asws}?'

: وَ فِي رِوَايَةٍ أُخْرَى أَنَّ سَكِينَةَ قَالَتْ: ثُمَّ أَقْبَلَ عَلَيَّ رَجُلٌ دُرِّي اللَّوْنِ قَمَرِي الْوَجْهِ حَزِينُ الْقَلْبِ فَقُلْتُ لِلْوَصِيفِ مَنْ هَذَا فَقَالَ جَدُّكَ رَسُولُ اللَّهِ ص قَدْ نُوْتُ مِنْهُ وَ قُلْتُ لَهُ يَا جَدَّاهُ قُلْتُ وَ اللَّهُ رَجُلًا وَ شَفِكَتُ وَ اللَّهُ دِمَاؤُنَا وَ هَيْكَتُ وَ اللَّهُ حَرِمْتَنَا وَ حَمَلْنَا عَلَى الْأَقْتَابِ مِنْ غَيْرِ وَطَاءٍ نُسَاقُ إِلَى يَزِيدَ

And in another report, Seekeyna^{-asws} said, 'Then a man came towards me^{-asws}, being of shiny colour, face like the moon, grieving of heart. I^{-asws} said to the servant, 'Who is this?' He said, 'Your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}'. So I^{-asws} went near him^{-saww} and said to him^{-saww}: 'O grandfather^{-saww}! By Allah^{-azwj}, our^{-asws} men are killed, and by Allah^{-azwj} our^{-asws} blood has been shed, and by Allah^{-azwj} our^{-asws} sanctity has been violated, and we^{-asws} were carried upon the camels without saddles, ushered to Yazeed^{-la}!'

فَأَخَذَنِي إِلَيْهِ وَ ضَمَّنِي إِلَى صَدْرِهِ ثُمَّ أَقْبَلَ عَلَى آدَمَ وَ نُوحَ وَ إِبْرَاهِيمَ وَ مُوسَى ثُمَّ قَالَ لَهُمْ مَا تَرَوْنَ إِلَى مَا صَنَعْتُ أُمِّي بِوَلَدِي مِنْ بَعْدِي

He^{-saww} held me^{-asws} and hugged me^{-asws} to his^{-saww} chest. Then he^{-saww} turned to Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as} and Musa^{-as}, then said to them^{-as} 'What are your^{-asws} views of what my^{-saww} community has done with my^{-saww} son^{-asws} from after me^{-saww}?'

ثُمَّ قَالَ الْوَصِيفُ يَا سَكِينَةُ اخْفِضِي صَوْتَكَ فَقَدْ أَبْكَيْتِي رَسُولُ اللَّهِ ص ثُمَّ أَخَذَ الْوَصِيفُ بِيَدِي فَأَدْخَلَنِي الْفَصْرَ وَ إِذَا بِخَمْسِ نِسْوَةٍ قَدْ عَظَّمَ اللَّهُ خِلْفَتَهُنَّ وَ زَادَ فِي نُورِهِنَّ وَ بَيَّنَّهُنَّ امْرَأَةً عَظِيمَةَ الْخِلْفَةِ نَاشِرَةً شَعْرَهَا وَ عَلَيْهَا ثِيَابٌ سُودٌ- وَ يَبْدِهَا قَمِيصٌ مُضْمَخٌ بِالْدمِ وَ إِذَا قَامَتْ يَقُمْنَ مَعَهَا وَ إِذَا جَلَسَتْ يَجْلِسْنَ مَعَهَا

Then the servant said, 'O Seekeyna^{-asws}! Lower your^{-asws} voice for you^{-asws} have made Rasool-Allah^{-saww} to cry'. Then the servant held my^{-asws} hand entered me^{-asws} into the castle, and there were five women. Allah^{-azwj} had Made their^{-as} physique to be sublime and Increased in their^{-as} radiance, and between them^{-as} was a woman of stately physique, spreading her^{-asws} hair, and upon her^{-asws} were black clothes, and in her^{-asws} hand was a shirt stained with blood, and

whenever she^{-asws} stood up, they^{-as} stood up with her^{-asws}, and whenever she^{-asws} sat down, they^{-as} sat down with her^{-asws}.

فَقُلْتُ لِلْوَصِيفِ مَا هَؤُلَاءِ التِّسْعَةُ اللَّائِي قَدْ عَظَّمَ اللَّهُ خَلْقَهُنَّ فَقَالَ يَا سَكِينَةُ هَذِهِ حَوَاءُ أُمُّ الْبَشَرِ وَ هَذِهِ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ هَذِهِ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ وَ هَذِهِ هَاجِرُ وَ هَذِهِ سَارَةُ وَ هَذِهِ أَلَّتِي يَدِيهَا الْقَمِيصُ الْمُصَضَّحُ وَ إِذَا قَامَتْ يَفْشَنَ مَعَهَا وَ إِذَا جَلَسَتْ يَجْلِسُنَ مَعَهَا هِيَ جَدَّتُكَ فَاطِمَةُ الرَّهْرَاءِ

I^{-asws} said to the servant: 'Who are these women, those whom Allah^{-azwj} has Made their^{-as} physique to be sublime?' He said, 'O Seekeyna^{-asws}! This is Hawwa^{-as}, mother^{-as} of the humans, and this is Maryam^{-as}, daughter^{-as} of Imran^{-as}, and this is Khadeeja Bint Khuwaylid^{-as}, and this is Hajar^{-as}, and this is Sarah^{-as}, and this one in whose hand is the stained shirt, and whenever she^{-asws} stands, they^{-as} stand with her^{-asws}, and whenever she^{-asws} sits, they^{-as} sit with her^{-asws}, is your^{-asws} grandmother^{-asws} (Syeda) Fatima Al-Zahra^{-asws}'.

فَدَنَوْتُ مِنْهَا وَ قُلْتُ لَهَا يَا جَدَّتَاهُ قُلْ لِلَّهِ أَبِي وَ أُوتِئْتُ عَلَى صَعْرِ سَيِّ قَضَمْتَنِي إِلَى صَدْرِهَا وَ بَكَتْ شَدِيداً وَ بَكَتِ النِّسَاءُ كُلُّهُنَّ وَ قُلْنَ لَهَا يَا فَاطِمَةُ يَحْكُمُ اللَّهُ بَيْنَكَ وَ بَيْنَ يَزِيدَ يَوْمَ فَصْلِ الْقَضَاءِ ثُمَّ إِنَّ يَزِيدَ تَرَكَهَا وَ لَمْ يَغْبَأْ بِقَوْلِهَا.

I^{-asws} went near her^{-asws} and said to her^{-asws}: 'O grandmother^{-asws}! By Allah^{-azwj}, my^{-asws} father^{-asws} has been killed and I^{-asws} have been orphaned upon my^{-asws} young age!' She^{-asws} hugged me^{-asws} to her^{-asws} chest and cried severely, and the women, all of them cried and said to her^{-asws}: 'O Fatima^{-asws}! Allah^{-azwj} will Judge between you^{-asws} and Yazeed^{-la} on the Day of Decisive Judgment!' Then Yazeed^{-la} left her^{-asws} and did not find fault with her^{-asws} words".¹¹⁹

37- قَالَ: وَ نُقِلَ عَنْ هِنْدٍ زَوْجَةِ يَزِيدَ قَالَتْ: كُنْتُ أَخَذْتُ مَضْجَعِي فَرَأَيْتُ بَاباً مِنَ السَّمَاءِ وَ قَدْ فُتِحَتْ وَ الْمَلَائِكَةُ يَنْزِلُونَ كَتَائِبَ كَتَائِبَ إِلَى رَأْسِ الْحُسَيْنِ وَ هُمْ يَقُولُونَ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

He said, 'And it has been transmitted from Hind, wife of Yazeed^{-la}, she said, 'I had taken to my sleep, and I saw a door from the sky to have opened, and the Angels were descending in battalions and battalions to the (holy) head of Al-Husayn^{-asws}, and they were saying, 'The greetings be unto you^{-asws}, O Abu Abdullah^{-asws}! The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!'

فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ نَظَرْتُ إِلَى سَحَابَةٍ قَدْ نَزَلَتْ مِنَ السَّمَاءِ وَ فِيهَا رِجَالٌ كَثِيرُونَ وَ فِيهِمْ رَجُلٌ ذُرِّيُّ اللَّوْنِ قَمَرِيُّ الْوَجْهِ فَأَقْبَلَ يَسْعَى حَتَّى انْكَبَّ عَلَى ثَنَائَا الْحُسَيْنِ يُقْبِلُهُمَا وَ هُوَ يَقُولُ يَا وَلَدِي قَتَلُوكَ أَ تَرَاهُمْ مَا عَرَفُوكَ وَ مِنْ شَرِّ الْمَاءِ مَنَعُوكَ

While I was like that, when I looked at a cloud to have descended from the sky and in it were a lot of men, and among them was a man of shiny colour, moon-faced. He^{-saww} came sprinting until he devoted to the lips of Al-Husayn^{-asws}, kissing them, and he^{-saww} was saying: 'O my^{-saww} son^{-asws}! They killed you^{-asws}! Did you^{-asws} not see them how they had recognised you^{-asws} and (still) prevented you^{-asws} from drinking the water?

يَا وَلَدِي أَنَا جَدُّكَ رَسُولُ اللَّهِ وَ هَذَا أَبُوكَ عَلِيُّ الْمُرْتَضَى وَ هَذَا أَخُوكَ الْحُسَيْنُ وَ هَذَا عَمُّكَ جَعْفَرُ وَ هَذَا عَقِيلُ وَ هَذَانِ حَمْرَةُ وَ الْعَبَّاسُ ثُمَّ جَعَلَ يُعَدِّدُ أَهْلَ بَيْتِهِ وَاحِداً بَعْدَ وَاحِدٍ

¹¹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 36 d

O my^{-saww} son^{-asws}! I^{-saww} am your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and this is your^{-asws} father Ali^{-asws} Al-Murtaza^{-asws}, and this is your^{-asws} brother^{-asws} Al-Hassan^{-asws}, and this is your^{-asws} uncle^{-asws} Ja'far^{-asws}, and this is Aqeel^{-asws}, and these two are Hamza^{-asws} and Al-Abbas'. Then he^{-saww} went on to count People^{-asws} of his^{-saww} Household, one after one.

قَالَتْ هِنْدٌ فَأَنْتَبَهْتُ مِنْ نَوْمِي فِرْعَةً مَرْغُوبَةً وَإِذَا بُنُورٌ قَدْ انْتَشَرَ عَلَى رَأْسِ الْحُسَيْنِ فَجَعَلْتُ أَطْلُبُ يَزِيدَ وَهُوَ قَدْ دَخَلَ إِلَى بَيْتِ مُظَلِّمٍ وَ قَدْ دَارَ وَجْهُهُ إِلَى الْحَائِطِ وَهُوَ يَقُولُ مَا لِي وَلِلْحُسَيْنِ وَ قَدْ وَقَعَتْ عَلَيْهِ الْهُمُومَاتُ فَقَصَصْتُ عَلَيْهِ الْمَنَامَ وَهُوَ مُنْكَسِرُ الرَّأْسِ

Hind said, 'I suddenly woke up from my sleep, alarmed, scared, and there was the light scattered upon the (holy) head of Al-Husayn^{-asws}. I went to search for Yazeed^{-la}, and he^{-la} had entered to a dark room and had turned his^{-la} back towards the wall and he^{-la} was saying, 'What is for me^{-la} and for Al-Husayn^{-asws}!' And the worries had fallen upon him^{-la}. I narrated the dream to him^{-la} and he^{-la} lowered his^{-la} head.

قَالَ فَلَمَّا أَصْبَحَ اسْتَدْعَى بِحَرَمِ رَسُولِ اللَّهِ ص فَقَالَ هَلْ أَمَّا أَحَبُّ إِلَيْكُمْ الْمَقَامُ عِنْدِي أَوِ الرَّجُوعُ إِلَى الْمَدِينَةِ وَ لَكُمْ الْجَائِزَةُ السَّيِّئَةُ

He (the narrator) said, 'When it was morning, he^{-la} summoned the sanctimonious ones of Rasool-Allah^{-saww}. He^{-la} said to them^{-asws}, 'Which of these is more beloved to you^{-asws} all – the staying with me^{-la} (in Syria), or the returning to Al-Medina, and for you^{-asws} would be the plentiful award'.

قَالُوا نُحِبُّ أَوَّلًا أَنْ نَتَوَخَّ عَلَى الْحُسَيْنِ قَالَ افْعَلُوا مَا بَدَأَ لَكُمْ ثُمَّ أُخْلِيتْ لَهُنَّ الْحُجُرُ وَالْبُيُوتُ فِي دِمَشْقَ وَ لَمْ تَبْقَ هَاشِمِيَّةٌ وَ لَا قُرَشِيَّةٌ إِلَّا وَ لَبِسَتْ السَّوَادَ عَلَى الْحُسَيْنِ وَ نَدَبُوهُ عَلَى مَا نَفَعَلْ سَبْعَةَ أَيَّامٍ فَلَمَّا كَانَ الْيَوْمُ الثَّامِنُ دَعَاهُنَّ يَزِيدُ وَ عَرَضَ عَلَيْهِنَّ الْمَقَامَ

They^{-asws} said: 'Firstly we^{-asws} would like to lament upon Al-Husayn^{-asws}'. He^{-la} said, 'Do whatever comes to you^{-asws}'. Then he^{-la} vacated the rooms and the houses for them in Damascus, and there did not remain any Hashemite nor a Qurayshi except and she wore the black upon Al-Husayn^{-asws}, and they mourned, based upon what is transmitted, for seven days. When it was the eighth day, Yazeed^{-la} summoned them^{-asws} and presented the staying to them^{-asws}.

فَأَبَيْنَ وَ أَرَادُوا الرَّجُوعَ إِلَى الْمَدِينَةِ فَأَحْضَرَ لَهُمُ الْمُحَامِلَ وَ زَيْنَهَا وَ أَمَرَ بِالْأَنْطَاعِ الْإِنْرِيَسِمِ وَ صَبَّ عَلَيْهَا الْأَمْوَالَ وَ قَالَ يَا أُمَّ كُلْثُومُ لِحْدُوا هَذَا الْمَالَ عِوَضَ مَا أَصَابَكُمْ

They^{-asws} refused and wanted the returning to Al-Medina. He^{-la} presented the carriages for them and decorated them, and ordered with the silk garments, and poured the wealth upon it and said, 'O Umm Kulsoom^{-asws}! Take this wealth instead of what has afflicted you^{-asws} all'.

فَقَالَتْ أُمَّ كُلْثُومُ يَا يَزِيدُ مَا أَقَلَّ حَيَاءَكَ وَ أَصْلَبَ وَجْهَكَ تَقْتُلُ أَخِي وَ أَهْلَ بَيْتِي وَ تُعْطِينِي عِوَضَهُمْ.

Umm Kulsoom^{-asws} said: 'O Yazeed^{-la}! How little is your^{-la} shame and hard is your^{-la} face. You^{-la} killed my^{-asws} brother^{-asws} and members of my^{-asws} family, and you^{-la} are giving me^{-asws} their^{-asws} compensation?'¹²⁰

¹²⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 37 a

ثُمَّ قَالَ: وَ أَمَّا أُمُّ كُثُومٍ فَحِينَ تَوَجَّهَتْ إِلَى الْمَدِينَةِ جَعَلَتْ تَبْكِي وَ تَقُولُ

Then he said, 'And as for Umm Kulsoom^{-asws}, so when she^{-asws} headed to Al-Medina, she^{-asws} went on crying and saying (a poem):

مَدِينَةُ جَدِّنَا لَا تَقْبَلِينَا
أَلَا فَأَخْبِرِ رَسُولَ اللَّهِ عَنَّا
وَأَنْ رَجَالَنَا بِالطَّفِّ صُرْعَى
فِي الْحَسَرَاتِ وَالْأَحْزَانِ جُنُنَا
بِأَنَّا قَدْ فُجِعْنَا فِي آبِنَا
بِلَا رُؤْسٍ وَ قَدْ دَبَّحُوا الْبَنِينَ

'Medina of our^{-asws} grandfather^{-saww}! Do not receive us^{-asws}, for we^{-asws} are coming with the remorse and grief. Indeed! Inform Rasool-Allah^{-saww} about us^{-asws} and we^{-asws} are in mourning for our^{-asws} father^{-asws} and our^{-asws} men at Al-Taff (Karbala), thrown without heads, and they have slaughtered the sons.

وَ أَحْبِرْ جَدَّنَا أَنَّا أُسْرْنَا
وَ رَهْطُكَ يَا رَسُولَ اللَّهِ أَضْحَوْا
وَ قَدْ دَبَّحُوا الْحُسَيْنَ وَ لَمْ يُرَاعُوا
وَبَعْدَ الْأَسْرِ يَا جَدًّا سُبَيْنَا
عَرَايَا بِالطُّفُوفِ مُسَلِّبِينَ
جَنَابَكَ يَا رَسُولَ اللَّهِ فِينَا

And inform our^{-asws} grandfather^{-saww}, we^{-asws} were made captives, and after the captivity, O grandfather^{-saww}, we^{-asws} were imprisoned. And your^{-saww} group, O Rasool-Allah^{-saww}, they were sacrificed at the plights, stripped bare, and they slaughtered Al-Husayn^{-asws} and did not care for you^{-saww} side regarding us^{-asws}, O Rasool-Allah^{-saww}!

فَلَوْ نَظَرْتَ عُيُونُكَ لِلْأَسَارَى
رَسُولَ اللَّهِ بَعْدَ الصَّوْنِ صَارَتْ
وَ كُنْتُ نَحْوُطْنَا حَتَّى تَوَلَّيْتُ
عَلَى أَقْتَابِ الْجَمَالِ مُحْمَلِينَ
عُيُونُ النَّاسِ نَاطِرَةٌ إِلَيْنَا
عُيُونُكَ تَارَتْ الْأَعْدَا عَلَيْنَا

If only your^{-saww} eyes could have looked at the captives, upon bare-back camels we^{-asws} were carried. O Rasool-Allah^{-saww}! After the custody, the eyes of the people became looking towards us^{-asws}. You^{-saww} had fortified us^{-asws}, until your^{-saww} eyes turned around, the enemies rebelled against us^{-asws}.

أَفَاطِمُ لَوْ نَظَرْتَ إِلَى السَّبَايَا
أَفَاطِمُ لَوْ نَظَرْتَ إِلَى الْخِيَارَى
أَفَاطِمُ لَوْ رَأَيْتِنَا سَهَارَى
بَنَاتِكَ فِي الْبِلَادِ مُشْتَتِينَ
وَ لَوْ أَبْصَرْتَ زَيْنَ الْعَابِدِينَ
وَ مِنْ سَهَرِ اللَّيَالِي قَدْ عَمِينَا
وَ لَا قِبْرَاطَ مِمَّا قَدْ لَقِينَا
أَفَاطِمُ مَا لَقِينِي مِنْ عِدَاكِي

Could (Syeda) Fatima^{-asws} if she^{-asws} had looked at your^{-saww} daughters^{-asws} been made captive in the city, would she^{-asws} be distracted? Could Fatima^{-asws} have looked at our^{-asws} confusion, and could she^{-asws} have sighted Zayn Al-Abideen^{-asws}? Could (Syeda) Fatima^{-asws} have seen us^{-asws} staying awake, and from the vigil of the nights we^{-asws} were blinded? Could (Syeda) Fatima^{-asws} have seen what I^{-asws} had faced from your^{-saww} enemies and there were no earring from what we^{-asws} had faced?

إِلَى يَوْمِ الْقِيَامَةِ تَنْدُبِينَا
أَيَا ابْنَ حَبِيبِ رَبِّ الْعَالَمِينَ
عِيَالُ أَخِيكَ أَضْحَوْا ضَائِعِينَ

فَلَوْ دَامَتْ حَيَاتُكَ لَمْ تَزَالِي
وَعَرَجَ بِالْبَقِيعِ وَفَفَ وَ نَادِ
وَقُلْ يَا عَمِّ يَا حَسَنَ الْمَرْغَى

If your^{-asws} life (O Fatima^{-asws}, would have lasted, you^{-asws} would not have ceased lamenting us^{-asws} up to the Day of Qiyamah, and would have stood at Al-Baqie and called out: 'O son^{-asws} of the Beloved of Lord^{-azwj} of the worlds! And say, O uncle^{-asws}, O Hassan^{-asws}! The purified dependants of your^{-asws} brother^{-asws} have been slaughtered thirsty!

بَعِيداً عَنْكَ بِالرَّمْضِ رَهِيناً
طُيُورٌ وَ الْوُحُوشُ الْمُوحِشِينَ
حَرِماً لَا يَجِدُنَ لَهُمْ مُعِيناً
و شَاهَدَتُ الْعِيَالُ مَكْتَفِينَ

أَيَا عَمَّاهُ إِنَّ أَخَاكَ أَضْحَى
بِلَا رَأْسٍ تَتُوحُّ عَلَيْهِ جَهراً
وَلَوْ عَابَنَتْ يَا مُؤَلَّاهِ سَأَفُو
عَلَى مَثَرِ النَّيَاقِ بِلَا وَطَاءِ

O uncle^{-asws}! Your^{-asws} brother^{-asws} has been slaughtered remotely from you^{-asws}, pledged with the desert, without a head. The birds and the beasts are lamenting upon him^{-asws} loudly the deserted ones, and if only you^{-saww} could have seen, my Master^{-saww}, the ushering of the sanctimonious ones, not finding any helpers for them^{-asws}, upon bare-back camels, and witnessed the dependants uncovered (of faces).

فَالْحَسْرَاتِ وَالْأَخْزَانِ جُنُنَا
رَجَعْنَا لَا رِجَالَ وَ لَا بَنِينَ
رَجَعْنَا حَاسِرِينَ مُسَلِّينَا
رَجَعْنَا بِالْقُطَيْعَةِ خَائِفِينَ

مَدِينَةَ جَدِّنَا لَا تَقْبَلِينَا
خَرَجْنَا مِنْكَ بِالْأَهْلِينَ جَمْعاً
وَكُنَّا فِي الْخُرُوجِ بِجَمْعٍ شَتْلٍ
وَكُنَّا فِي أَمَانِ اللَّهِ جَهراً

Medina of our^{-asws} grandfather^{-saww}! Do not receive us, for we^{-asws} are coming with the remorse and the grief! We^{-asws} had gone out from you with our^{-asws} families altogether, we^{-asws} are returning and are neither any men nor sons, and during the exit we^{-asws} were all together, we^{-asws} are returning remorseful, plundered, and we^{-asws} were in the Security of Allah^{-azwj} openly, we^{-asws} are returning with the group, fearful.

رَجَعْنَا وَ الْحُسَيْنُ بِهِ رَهِينَا
وَنَحْنُ النَّائِحَاتُ عَلَى أَخِينَا
نُشَالُ عَلَى جَمَالِ الْمُبْغِضِينَ
وَنَحْنُ الْبَاكِياتُ عَلَى أَبِينَا

وَمَوْلَانَا الْحُسَيْنُ لَنَا أُنَيْسٌ
فَنَحْنُ الضَّائِعَاتُ بِلَا كَفِيلٍ
وَنَحْنُ السَّائِرَاتُ عَلَى الْمَطَايَا
وَنَحْنُ بَنَاتُ بَس وَ طَه

And our Master^{-asws} Al-Husayn^{-asws} was a comforter for us^{-asws}, we are returning and Al-Husayn^{-asws} is pledged with it. So we^{-asws} are lost ones without a protector, and we^{-asws} are the lamenters upon our^{-asws} brother^{-asws}, and we^{-asws} were the travellers upon being obeyed, we^{-asws} have been robbed upon the camels by our^{-asws} haters, and we^{-asws} are daughters^{-asws} of Yaseen and Ta Ha, and we are crying upon our^{-asws} father^{-asws}.

وَنَحْنُ الطَّاهِرَاتُ بِلَا خَفَاءٍ
وَنَحْنُ الصَّادِقَاتُ عَلَى الْبَلَاءِ
أَلَا يَا جَدَّنَا قَتَلُوا حُسَيْنًا
أَلَا يَا جَدَّنَا بَلَغَتْ عِدَانَا
وَنَحْنُ الْمُخْلِصُونَ الْمُصْطَفَوْنَ
وَنَحْنُ الصَّادِقُونَ النَّاصِحُونَ
وَلَمْ يَزْعُوا جَنَابَ اللَّهِ فِيْنَا
مُنَاهَا وَاسْتَقَى الْأَعْدَاءُ فِيْنَا

And we are the purified ones, it is not hidden and we^{-asws} are the sincere, the Chosen, and we^{-asws} the ones patient upon the afflictions, and we^{-asws} are the truthful, the advisers. Indeed, O our^{-asws} grandfather^{-saww}! They killed Husayn^{-asws} and they did not care regarding us^{-asws}, the Sides of Allah^{-azwj}. Indeed! O our^{-asws} grandfather^{-saww}! Our^{-asws} enmity reached its peak and our^{-asws} enemies healed themselves regarding us^{-asws}.

لَقَدْ هَتَكُوا النِّسَاءَ وَحَمَلُوهَا
وَزَيْنَبُ أَخْرَجُوهَا مِنْ خِبَائِهَا
سُكِّنَتْهُ تَشْتَكِي مِنْ حَرٍّ وَجَدٍ
وَزَيْنُ الْعَابِدِينَ يَقِيدُ دُلَّ
عَلَى الْأَقْتَابِ قَهْرًا أَجْمَعِينَ
وَفَاطِمُ وَالَّةُ ثُبْدِي الْأَيْنَا
تُنَادِي الْعَوْتَ رَبِّ الْعَالَمِينَ
وَزَامُوا قَتْلَهُ أَهْلَ الْخُثُونَا

They have violated the women and carried them upon bare-backed camels forcibly gathering us^{-asws}, and (Syeda) Zainab^{-asws}, they brought her^{-asws} out from her^{-asws} hiding, and (Syeda) Fatima^{-asws} manifested the groaning. (Syeda) Seekeyna^{-asws} complained from heat and was found crying out for the Help of Lord^{-azwj} of the worlds, and Zayn Al-Abideen^{-asws} was humiliated with shackles, and the people of betrayal thought of killing him^{-asws}.

فَبَعَدَهُمْ عَلَى الدُّنْيَا ثُرَاتٌ
وَهَذِي قِصَّتِي مَعَ شَرْحِ حَالِي
فَكَأْسُ الْمَوْتِ فِيهَا قَدْ سَقَيْنَا
أَلَا يَا سَامِعُونَ ابْكُوا عَلَيْنَا

So after them, dust be upon the world, so the cup of death, in it we^{-asws} have drunk from, and this is my^{-asws} story with the explanation of my^{-asws} state. Indeed, O listeners! Cry upon us^{-asws}!”

قَالَ الرَّاوي وَ أَمَّا زَيْنَبُ فَأَخَذَتْ بَعْضَادَتِي بَابَ الْمَسْجِدِ وَ نَادَتْ يَا جَدَّاهُ إِنِّي نَاعِيَةٌ إِلَيْكَ أَخِي الْحُسَيْنَ وَ هِيَ مَعَ ذَلِكَ لَا تَجِفُّ لَهَا عَيْرَةٌ وَ لَا تَقْفَرُ مِنَ الْبُكَاءِ وَ التَّجِيبِ وَ كُلَّمَا نَظَرْتُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ جَدَّدَ حُزْنُهَا وَ زَادَ وَجْدُهَا.

The reporter said, ‘And as for (Syeda) Zainab^{-asws}, she^{-asws} held the two frames of a door of the Masjid and called out: ‘O grandfather^{-saww}! I^{-asws} am obituarising to you^{-saww} of my^{-asws} brother^{-asws} Al-Husayn^{-asws}!’ And she^{-asws}, along with that, the tears did not dry up with her^{-asws}, nor did she^{-asws} take a break from the crying and the lamenting, and every time she^{-asws} looked at Ali^{-asws} Bin Al-Husayn^{-asws}, she^{-asws} renewed her^{-asws} grief and increased her^{-asws} feelings”.¹²¹

38- يف، الطرائف من مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ إِلَى سَهْلِ قَالَ: قَالَتْ [سَمِعْتُ] أُمَّ سَلَمَةَ زَوْجَةَ النَّبِيِّ ص حِينَ جَاءَهَا نَعْيُ الْحُسَيْنِ بْنِ عَلِيٍّ لَعْنَتْ أَهْلَ الْعِرَاقِ وَ قَالَتْ قَتَلُوهُ قَتَلَهُمُ اللَّهُ غُرُوهُ وَ أَذْلُوهُ لَعْنَهُمُ اللَّهُ

(The book) ‘Al Taraiif’, from ‘Musnad’ of Ahmad Bin Hanbal, by his chain to Sahl who said,

¹²¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 37 b

'Umm Salama^{-ra}, wife of the Prophet^{-saww}, said when the obituary of Al-Husayn^{-asws} Bin Ali^{-asws}, she^{-asws} cursed the people of Al-Iraq and said, 'They killed him^{-asws}, may Allah^{-azwj} Kill them! They deceived him^{-asws} and humiliated him^{-asws}. May Allah^{-azwj} Curse them!

فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص وَ قَدْ جَاءَتْهُ فَاطِمَةُ ع عَشِيَّةَ بُرْمَةٍ قَدْ صَنَعَتْ فِيهَا عَصِيدَةً تَحْمِلُهَا فِي طَبَقٍ حَتَّى وَضَعَتْهَا بَيْنَ يَدَيْهِ فَقَالَ لَهَا أَيْنَ ابْنُ عَمِّكَ قَالَتْ هُوَ فِي الْبَيْتِ قَالَ أَذْهَبِي فَأَدْعِيهِ وَ اثْبِتِي بَابِي

I^{-ra} had seen Rasool-Allah^{-saww}, and (Syeda) Fatima^{-asws} had come to him^{-saww} in an evening with an earthenware pot. She^{-asws} had made some porridge in it. She^{-asws} carried it in a tray until she^{-asws} placed it in front of him^{-saww}. He^{-saww} said to her^{-asws}: 'Where is the son^{-asws} of your^{-asws} uncle^{-as}?' She^{-asws} said: 'He^{-asws} is in the house'. He^{-saww} said: 'Go and call him^{-asws} and come to me^{-saww} with my^{-saww} two sons^{-asws}'.

قَالَتْ وَ جَاءَتْ ثَوْدُ ابْنَتِهَا كُلِّ وَاحِدٍ مِنْهُمَا بِيَدٍ وَ عَلِيٌّ ع يَمْشِي بِأَثَرِهَا حَتَّى دَخَلُوا عَلَى رَسُولِ اللَّهِ ص فَأَجْلَسَهُمَا فِي حَجْرِهِ وَ جَلَسَ عَلِيُّ ع عَنْ يَمِينِهِ وَ جَلَسَتْ فَاطِمَةُ ع عَنْ يَسَارِهِ

She^{-ra} said, 'And she^{-asws} came leading her^{-asws} two sons^{-asws}, each one of them^{-asws} by a hand, and Ali^{-asws} was walking behind her^{-asws}, until they^{-asws} entered to see Rasool-Allah^{-saww}. He^{-saww} seated them^{-asws} both in his^{-saww} lap and had Ali^{-asws} seated on his^{-saww} right, and (Syeda) Fatima^{-asws} sat on his^{-saww} left'.

قَالَتْ أُمُّ سَلَمَةَ فَاجْتَذَبَ مِنْ تَحْتِي كِسَاءً خَيْرِيًّا كَانَ بِسَاطِئًا لَنَا فَلَقَهُ رَسُولُ اللَّهِ ص وَ أَخَذَ طَرَفِي الْكِسَاءِ وَ أَلَوَى بِيَدِهِ الْيُمْنَى إِلَى رِجْلِهِ عَزَّ وَ جَلَّ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا

Umm Salama^{-ra} said, 'I^{-asws} pulled from under the Khyberiyya cloak which we^{-asws} had spread for us^{-asws}, but Rasool-Allah^{-saww} folded it and grabbed an end of the cloak and gestured by his^{-saww} hand to his^{-saww} Lord^{-azwj} Mighty and Majestic and said: 'O Allah^{-azwj}! They^{-asws} are People^{-asws} of my^{-saww} Household, so Keep away the uncleanness from them^{-asws} and Purify them^{-asws} with a Purification!'

قُلْتُ يَا رَسُولَ اللَّهِ أَكُنْتُ مِنْ أَهْلِكَ قَالَ بَلَى قَالَتْ فَأَدْخَلَنِي فِي الْكِسَاءِ بَعْدَ مَا قَضَى دُعَاءَهُ لِابْنِ عَمِّهِ عَلِيٍّ وَ ابْنَتِهِ فَاطِمَةَ وَ ابْنَيْهِمَا.

I^{-ra} said, 'O Rasool-Allah^{-saww}! Aren't I^{-ra} from your^{-saww} family?' He^{-saww} said: 'Yes'. I^{-ra} said, 'So let me^{-ra} enter into the cloak' – after he^{-saww} had accomplished his^{-saww} supplication for the son^{-asws} of his^{-saww} uncle^{-as} Ali^{-asws}, and his^{-saww} daughter^{-asws} Fatima^{-asws} and her^{-asws} two sons^{-asws}'¹²².

39- أَقُولُ رَوَى شَارِحُ دِيْوَانِ أَمِيرِ الْمُؤْمِنِينَ ع عَنْ هِشَامِ الْكَلْبِيِّ بِإِسْنَادِهِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ أَنَّهُ لَمَّا قُتِلَ الْحُسَيْنُ ع سَمِعُوا صَوْتَ هَاتِفٍ مِنَ السَّمَاءِ يُقُولُ-

I (Majlisi) am saying, 'It is reported by the commentator of the register of Amir Ali Momineen^{-asws}, from Hisham Al-Kalby, by his chain from Amro Bin Abu Al-Miqdam, 'When Al-Husayn^{-asws} was killed, they heard the voice of a caller from the sky saying (a poem),

¹²² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 38

أُبَشِّرُوا بِالْعَذَابِ وَ التَّنْكِيلِ -

مِنْ نَبِيِّ وَ مُرْسَلٍ وَ قَتِيلِ -

وَ مُوسَى وَ صَاحِبِ الْإِنْجِيلِ

أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا -

كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ -

قَدْ لَعْنْتُمْ عَلَى لِسَانِ بْنِ دَاوُدَ -

*'O Ignorant killers of Al-Husayn^{-asws}! Receive news of the Punishment and the Torments. All the inhabitants of the sky are supplicating against you all, from a Prophet^{-as}, and Messengers^{-as}, and martyrs. You have been cursed upon the tongue of Dawood^{-as}, and Musa^{-as} and owner of the Evangel!'*¹²³

40- وَ وَجَدْتُ بِحَظِّ بَعْضِ الْأَفَاضِلِ نَقْلًا مِنْ حَظِّ الشَّهِيدِ قُدِّسَ سِرُّهُ قَالَ: لَمَّا جِيءَ بِرُؤُوسِ الشُّهَدَاءِ وَ السَّبَايَا مِنْ آلِ مُحَمَّدٍ عَ أَنْشَدَ يَزِيدُ لَعْنَهُ اللَّهُ -

And it was found in the handwriting of one of the meritorious transmitters from the handwriting of the martyr who said,

'When they came with the (holy) heads of the martyrs and the captives from the Progeny^{-asws} of Muhammad^{-saww}, Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} prosed,

تِلْكَ الشَّمُوسُ عَلَى رُؤْيِ جَبْرُونَ -

فَلَقَدْ قَضَيْتُ مِنَ النَّبِيِّ دُيُونِي

لَمَّا بَدَتْ تِلْكَ الرُّؤُوسُ وَ أَشْرَفَتْ -

صَاحَ الْغُرَابُ فَقُلْتُ صَاحْ أَوْ لَا تَصَاحْ -

*'When those (holy) heads appeared and shone, those suns were nourishing endorsements. The crows shouted, so I^{-la} said, 'Shout or not shout, I^{-asws} have got pay-back of my^{-la} debt from the Prophet^{-saww}'.*¹²⁴

41- دَعَا الرَّاوْنِدِي، وَ رُوِيَ أَنَّهُ لَمَّا حُمِلَ عَلَيَّ بَنُ الْحُسَيْنِ عَ إِلَى يَزِيدَ لَعْنَهُ اللَّهُ هَمَّ بِضَرْبِ عُنُقِهِ فَوَقَفَهُ بَيْنَ يَدَيْهِ وَ هُوَ يُكَلِّمُهُ لِيَسْتَنْطِقَهُ بِكَلِمَةٍ يُوجِبُ بِهَا قَتْلَهُ وَ عَلَيَّ عَ يُجِيبُهُ حَسَبَ مَا يُكَلِّمُهُ وَ فِي يَدِهِ سُبْحَةٌ صَغِيرَةٌ يُدِيرُهَا بِأَصَابِعِهِ وَ هُوَ يَتَكَلَّمُ

(The book) 'Da'waat' of Al Rawandi – And it is reported,

'When Ali^{-asws} Bin Al-Husayn^{-asws} was carried to Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} considered with striking off his^{-asws} neck. He^{-la} paused him^{-asws} in front of him^{-la} and he^{-la} was talking to him^{-asws} in order for him^{-asws} to speak any word which could be used as an excuse of killing him^{-asws}, and Ali^{-asws} was answering him^{-la}, according to what he^{-la} was speaking to him^{-asws}, and in his^{-asws} hand was a small rosary he^{-asws} was rotating it with his^{-asws} fingers, and he^{-as} was talking.

فَقَالَ لَهُ يَزِيدُ أَكَلَمَكَ وَ أَنْتَ تُجِيبُنِي وَ تُدِيرُ أَصَابِعَكَ بِسُبْحَةٍ فِي يَدِكَ فَكَيْفَ يَجُوزُ ذَلِكَ

Yazeed^{-la} said to him^{-asws}, 'I^{-la} am speaking to you^{-asws} and you^{-asws} are answering me^{-la} and rotating your^{-asws} fingers with a rosary in your^{-asws} hand! So how can that be allowed?'

¹²³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 39

¹²⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 39 H 40

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ كَانَ إِذَا صَلَّى الْغَدَاةَ وَانْقَتَلَ - لَا يَتَكَلَّمُ حَتَّى يَأْخُذَ سُبْحَةً بَيْنَ يَدَيْهِ فَيَقُولُ اللَّهُمَّ إِنِّي أَصْبَحْتُ أُسَبِّحُكَ وَ أُحَمِّدُكَ وَ أَجْمِدُكَ وَ أَهْلِلُكَ بِعَدَدِ مَا أُدِيرُ بِهِ سُبْحَتِي

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws} that whenever he^{-asws} had prayed the morning Salat and turned, would not talk until he^{-asws} had taken a rosary between his^{-asws} hands and said: 'O Allah^{-azwj}! I^{-asws} come to the morning and I^{-asws} glorify You^{-azwj}, and I^{-asws} extol You^{-azwj}, and praise Your^{-azwj}, and extol Your^{-azwj} Holiness by a number what I^{-asws} rotate my^{-asws} rosary with'.

وَ يَأْخُذُ السُّبْحَةَ وَ يُدِيرُهَا وَ هُوَ يَتَكَلَّمُ بِمَا يُرِيدُ مِنْ غَيْرِ أَنْ يَتَكَلَّمَ بِالتَّسْبِيحِ وَ ذَكَرَ أَنَّ ذَلِكَ مُحْتَسَبٌ لَهُ وَ هُوَ جَزُّ إِلَى أَنْ يَأْوِي إِلَى فِرَاشِهِ فَإِذَا أَوَى إِلَى فِرَاشِهِ قَالَ مِثْلَ ذَلِكَ الْقَوْلِ وَ وَضَعَ سُبْحَتَهُ تَحْتَ رَأْسِهِ فَهِيَ خُشُوبَةٌ لَهُ مِنَ الْوَقْتِ إِلَى الْوَقْتِ فَقَعَلْتُ هَذَا اقْتِدَاءً بِجَدِّي

And he^{-asws} would take the rosary and rotate it, and he^{-asws} would be talking with whatever he^{-asws} wanted from without talking with the glorifications. And he^{-asws} mentioned that it would be counted for him^{-asws}, and it is a protection until he^{-asws} sheltered to his^{-asws} bed. So, when he^{-asws} sheltered to his^{-asws} bed, he^{-asws} said similar to that word, and would place his^{-asws} rosary under his^{-asws} head, so it would be counted for him^{-asws} from the time to the time'. So, I^{-asws} am doing this following the example of my^{-asws} grandfather^{-asws}.

فَقَالَ لَهُ يَرِيدُ لَسْتُ أَكَلِمَ أَحَدًا مِنْكُمْ إِلَّا وَ يُجِيبُنِي بِمَا يَعُودُ بِهِ وَ عَفَا عَنْهُ وَ وَصَلَهُ وَ أَمَرَ بِإِطْلَاقِهِ.

Yazeed^{-la} said to him, 'I^{-la} do not speak to anyone from you^{-asws} except and he^{-asws} answers me^{-la} with what he^{-asws} seeks refuge with it'. And he^{-la} changed (his mind of killing) him^{-asws} and aided him^{-asws} and ordered with freeing him^{-asws}'.¹²⁵

42- نَوَادِرُ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ قَالَ: إِنَّ مُصْعَبَ بْنِ الزُّبَيْرِ لَمَّا تَوَجَّهَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُقَاتِلُهُ وَ بَلَغَ الْحَيْرَ دَخَلَ فَوَقَفَ عَلَى قَبْرِ أَبِي عَبْدِ اللَّهِ ع ثُمَّ قَالَ يَا أَبَا عَبْدِ اللَّهِ أَمَا وَ اللَّهُ لَئِنْ كُنْتُ غَضِبْتُ نَفْسَكَ مَا غَضِبْتُ دِينَكَ ثُمَّ انْصَرَفَ وَ هُوَ يَقُولُ شِعْرًا -

تَأْسُوا فَسْتُوا لِلْكَرَامِ النَّاسِيَا

وَ إِنَّ الْأَوَّلَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ -

(The book) 'Nawadir' – Ali Bin Asbaat, from someone else from his companions who said,

'Mus'ab Bin Al-Zubeyr, when he went to Abdul Malik Bin Marwan^{-la} to fight him^{-la}, and he reached Al-Hira, entered and paused at the grave of Abu Abdullah^{-asws}, then said, 'O Abu Abdullah^{-asws}! But, by Allah^{-azwj}! Even though you^{-asws} have been usurped of your^{-asws} self, you^{-asws} were not usurped of your^{-asws} religion'. Then he left and he was saying a poem, 'And the foremost with Al-Taff (Karbala) from the family of Hashim^{-as}. They grieved, so they set an example for the honourable ones of the grieving'.¹²⁶

وَ مِنْهُ عَنْ غَيْرِ وَاحِدٍ قَالَ: لَمَّا بَلَغَ أَهْلُ الْبُلْدَانِ مَا كَانَ مِنْ أَبِي عَبْدِ اللَّهِ ع قَدِمَتْ لِزِيَارَتِهِ مِائَةُ أَلْفٍ امْرَأَةٍ مِنْ كَانَتْ لَا تَلِدُ فَوَلَدَنَ كُلُّهُنَّ.

And from him, from someone else who said,

¹²⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 41

¹²⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 42 a

‘When it reached the people of the cities, what had happened from Abu Abdullah^{-asws}, one hundred thousand women arrived for visitation, from the ones who could not have children, So, all of them had children’^{.127}

¹²⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 39 H 42 b

بَاب 40 ما ظهر بعد شهادته من بكاء السماء و الأرض عليه ص و انكساف الشمس و القمر و غيرها

CHAPTER 40 – WHAT APPEARED AFTER HIS^{-asws} MARTYRDON, FROM THE CRYING OF THE SKY AND THE EARTH UPON HIM^{-asws}, AND ECLIPSE OF THE SUN AND THE MOON, AND OTHER SUCH

1- فس، تفسير القمي أبي عن حنان بن سدير عن عبد الله بن الفضل الحمداي عن أبيه عن جدّه عن أمير المؤمنين صلوات الله عليه قال: مرّ عليه رجلٌ عدوّ لله و لرسوله فقال فما بكّت عليهم السماء و الأرض و ما كانوا مُنظرين

Tafseer Al Qummi – My father, from Hanan Bin Sadeyr, from Abdullah Bin Al Fazl Al Hamdany, from his father, from his grandfather,

‘From Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he (the narrator) said, ‘A man from the enemies of Allah^{-azwj} and His^{-azwj} Rasool^{-saww} passed by him^{-asws}, so he^{-asws} said: ***‘So the sky and the earth did not weep upon them, nor were they Respited [44:29].***

ثم مرّ عليه الحسين بن عليّ ع فقال لكن هذا لتبكيّن عليه السماء و الأرض

Then Al-Husayn^{-asws} Bin Ali^{-asws} passed by him^{-asws}. He (Ali^{-asws}) said: ‘But this one, the sky and the earth will cry upon him^{-asws}’.

و قال و ما بكّت السماء و الأرض إلّا على يحيى بن زكريّا و الحسين بن عليّ صلوات الله عليهما.

And he^{-asws} said: ‘And the sky and the earth did not cry except upon Yahya^{-as} Bin Zakariya^{-asws} and Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}’¹²⁸.

2- ب، قرب الإسناد عنهما عن حنان عن أبي عبد الله ع قال: زوروا الحسين ع و لا تجفوه فإنه سيّد شباب الشّهداء أو سيّد شباب أهل الجنّة و شبهه يحيى بن زكريّا و عليهما بكّت السماء و الأرض.

(The book) ‘Qurb Al Asnad’ – From them both (Muhammad Bin Abdul Hameed and Abdul Samad Bin Muhammad), from Hanan,

‘From Abu Abdullah^{-asws} having said: ‘(Keep) visiting Al-Husayn^{-asws} and do not forsake him^{-asws}, for he^{-asws} is chief of the youths of the martyrs’, or (said): ‘Chief of the youths of the people of Paradise, and his^{-asws} resemblance is Yahya^{-as} Bin Zakariya^{-as}, and upon them^{-asws} cried the skies and the earth’¹²⁹.

أقول في خبر ابن شبيب عن الرضا ع أنّه بكّت السماوات السبع و الأرضون لقتله.

¹²⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 1

¹²⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 2 a

I (Majlisi) am said, 'In a Hadeeth of Ibn Shabeeb,

'From Al-Reza^{-asws}: 'The seven skies and the earths cried at his^{-asws} killing''.¹³⁰

3- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن أبيه عن الصنفار عن ابن عيسى عن ابن أبي عمير عن الحسين بن أبي فاختة قال: كنت أنا وأبو سلمة السراج ويونس بن يعقوب والفضيل بن يسار عند أبي عبد الله جعفر بن محمد ع فقلت له جعلت فداك إني أخضر مجالس هؤلاء القوم فأذكركم في نفسي فأبي شيء أقول

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Abu Fakhta who said,

'I, and Abu Salama Al-Sarraj, and Yunus Bin Yaqoub, and Al-Fuzeyl Bin Yasaar were in the presence of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I attend the gatherings of these people, and I remember you (Imams^{-asws}) withing myself, so which thing should I be saying?'

فَقَالَ يَا حُسَيْنُ إِذَا حَضَرْتَ مَجَالِسَ هَؤُلَاءِ فَقُلِ اللَّهُمَّ أَرِنَا الرِّخَاءَ وَالسُّرُورَ فَإِنَّكَ تَأْتِي عَلَى مَا تُرِيدُ

He^{-asws} said: 'O Husayn! When you attend their gathering, then say, 'O Allah^{-azwj}! Show us ease and the happiness, for You^{-azwj} Give upon whatever You^{-azwj} Want!''

قَالَ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنِّي أَذْكُرُ الْحُسَيْنَ بْنَ عَلِيٍّ ع فَأَبِي شَيْءٍ أَقُولُ إِذَا ذَكَرْتُهُ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I remember Al-Husayn^{-asws} Bin Ali^{-asws}, so which thing should I be saying when I do remember him^{-asws}?'

فَقَالَ قُلْ صَلَّى اللَّهُ عَلَيْكَ يَا بَا عَبْدِ اللَّهِ تُكْرِهُهَا ثَلَاثًا

He said, 'Say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}, O Abu Abdullah^{-asws}! Repeat it thrice'.

ثُمَّ أَقْبَلَ عَلَيْنَا وَ قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ لَمَّا قُتِلَ بَكَثَ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَ النَّارِ وَ مَا يُرَى وَ مَا لَا يُرَى إِلَّا ثَلَاثَةً أَشْيَاءَ فَإِنَّهَا لَمْ تَبْكْ عَلَيْهِ

Then he^{-asws} faced towards us and said: 'When Abu Abdullah^{-asws} was killed, the seven skies and the seven earths cried upon him^{-asws}, and whatever is within these and whatever is between these, and the ones turning in the Paradise and the Fire, and whatever can be seen and whatever cannot be seen, except three things, for these did not cry upon him^{-asws}'.

فَقُلْتُ جَعَلْتُ فِدَاكَ وَ مَا هَذِهِ الثَّلَاثَةُ الْأَشْيَاءُ الَّتِي لَمْ تَبْكْ عَلَيْهِ فَقَالَ الْبَصْرَةُ وَ دِمَشْقُ وَ آلُ الْحَكَمِ بْنِ أَبِي الْعَاصِ.

I said, 'May I be sacrificed for you^{-asws}! And what are three things which did not cry upon him^{-asws}? He^{-asws} said: 'Al-Basra, and Damascus, and the family of Al-Hakam Bin Al-Aas^{-la}''.¹³¹

¹³⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 2 b

¹³¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 3

4- لي، الأمايلي للصدوق ع، علل الشرائع ابن إدريس ع أبيه عني ابن أبي الخطاب ع نصر بن مزاحم ع عمر بن سعد ع أرطاة بن حبيب ع فضيل الرسان ع جبلة المكيّة قال سمعت ميثم التمار قدس الله روحه يقول والله لتقتل هذه الأمة ابن نبيها في المحرم لعشر بمضين منه ولا يتخذ أعداء الله ذلك اليوم يوم بركة وإن ذلك لكائن قد سبق في علم الله تعالى ذكره

(The books) 'Al Amaali' of Al Sadouq, (and) 'Illal Al Sharaie' – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Nasr Bin MUzahim, from Umar Bin Sa'ad, from Artah Bin Habeeb, from Fuzeyl Al Rassan, from Jabalah Al Makkiya who said,

'I heard Meesam Al-Tammar^{-ra}, may Allah^{-azwj} Sanctify his^{-ra} soul, saying, 'By Allah^{-azwj}! This community will be killing the son^{-asws} of their Prophet^{-saww} during Al-Muharram on the tenth (day) passed from it, and enemies of Allah^{-azwj} will be taking that day as Blessing, and that is as if it has preceded in the Knowledge of Allah^{-azwj}, Exalted is His^{-azwj} Mention.

أَعْلَمَ ذَلِكَ لِعَهْدِ عَهْدِهِ إِلَى مَوْلَايَ- أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ لَقَدْ أَخْبَرَنِي أَنَّهُ يَبْكِي عَلَيْهِ كُلُّ شَيْءٍ حَتَّى الْوُحُوشُ فِي الْفُلُواتِ وَ الْحَيْتَانِ فِي الْبَحْرِ وَ الطَّيْرُ فِي السَّمَاءِ وَ يَبْكِي عَلَيْهِ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ السَّمَاءُ وَ الْأَرْضُ وَ الْمُؤْمِنُونَ الْإِنْسُ وَ الْجِنُّ وَ جَمِيعُ مَلَائِكَةِ السَّمَاوَاتِ وَ الْأَرْضِ وَ رِضْوَانُ وَ مَالِكُ وَ حَمَلَةُ الْعَرْشِ وَ تَمَطَّرُ السَّمَاءُ دَمًا وَ رَمَادًا

Know! That is a pact covenanted to me^{-ra} my^{-ra} Master^{-asws} Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. And he^{-asws} has informed me^{-ra} that all things will cry upon him, to the extent of the beasts in the desert, and the fishes in the sea, and the birds in the sky, and there shall cry upon him^{-asws}, the sun, and the moon, and the stars, and the sky, and the earth, and the believers of the humans and the Jinn, and entirety of the Angels of the skies and the earths, and Rizwaan, and Maalik, and bearer of the Throne; and the sky will rain blood and ash'.

ثُمَّ قَالَ وَجَبَتْ لَعْنَةُ اللَّهِ عَلَى قَتْلَةِ الْحُسَيْنِ كَمَا وَجَبَتْ عَلَى الْمُشْرِكِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ كَمَا وَجَبَتْ عَلَى الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ

Then he^{-asws} said: 'May Allah^{-azwj} Curse upon the killers of Al-Husayn^{-asws} like what it is obligated upon the Polytheists, those who are making another god to be with Allah^{-azwj}, and like what it obligated upon the Jews, and the Christians, and the Magians'.

قَالَ جَبَلَةُ فَقُلْتُ لَهُ يَا مِثْمُ فَكَيْفَ يَتَّخِذُ النَّاسُ ذَلِكَ الْيَوْمَ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ يَوْمَ بَرَكَةٍ

Jabalah (the narrator) said, 'I said to him^{-ra}, 'O Meesam^{-ra}! So how come the people will be taking that day, the one in which Al-Husayn^{-asws} will be killed, as a Blessing?'

فَبَكَى مِثْمُ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ يَزْعُمُونَ لِحَدِيثٍ يَضْعَوْنَهُ أَنَّهُ الْيَوْمَ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ وَ إِنَّمَا تَابَ اللَّهُ عَلَى آدَمَ فِي ذِي الْحِجَّةِ

Meesam^{-ra} wept, may Allah^{-azwj} be Pleased with him^{-ra}, then said: 'They will be claiming for a Hadeeth they will be placing it, that it is the day in which Allah^{-azwj} Turned to Adam^{-as} during it, and rather Allah^{-azwj} Turned to Adam^{-as} during Zul Hijja.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمَ الَّذِي قَبِلَ اللَّهُ فِيهِ تَوْبَةَ دَاوُدَ- وَ إِنَّمَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ تَوْبَتَهُ فِي ذِي الْحِجَّةِ

And they will be claiming that he is the day in which Allah^{-azwj} Accepted the repentance of Dawood^{-as}, and rather Allah^{-azwj} Mighty and Majestic Accepted his^{-as} repentance during Zul Hijja.

وَيَزْعُمُونَ أَنَّهُ الْيَوْمَ الَّذِي أَخْرَجَ اللَّهُ فِيهِ - يُنْسَ مِنْ بَطْنِ الْحُوتِ وَ إِنَّمَا أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ يُنْسَ مِنْ بَطْنِ الْحُوتِ فِي ذِي الْحِجَّةِ

And they will be claiming that it is the day in which Allah^{-azwj} Extracted Yunus^{-as} from the belly of the whale, and rather Allah^{-azwj} Mighty and Majestic Extracted Yunus^{-as} from the belly of the whale during Zul Hijja.

وَيَزْعُمُونَ أَنَّهُ الْيَوْمَ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ عَلَى الْجُودِيِّ وَ إِنَّمَا اسْتَوَتْ عَلَى الْجُودِيِّ فِي يَوْمِ الثَّامِنِ عَشَرَ مِنْ ذِي الْحِجَّةِ

And they will be claiming that it is the day in which the ship of Noah^{-as} was settled upon (mount) Al Judy, and rather it settled upon Al Judy during the eighteenth day of Zul Hijja.

وَيَزْعُمُونَ أَنَّهُ الْيَوْمَ الَّذِي فَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْبَحْرَ لِنَبِيِّ إِسْرَائِيلَ وَ إِنَّمَا كَانَ ذَلِكَ فِي رَبِيعِ الْأَوَّلِ

And they will be claiming that it is the day in which Allah^{-azwj} Mighty and Majestic Split the sea for the children of Israel, and rather that happened during Rabbi Al-Awwal’.

ثُمَّ قَالَ مِثْمَمٌ يَا جَبَلَهُ أَعْلَمِي أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ سَيِّدُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ وَ لِأَصْحَابِهِ عَلَى سَائِرِ الشُّهَدَاءِ دَرَجَةٌ يَا جَبَلَهُ إِذَا نَظَرْتَ إِلَى الشَّمْسِ حُمْرَاءَ كَأَنَّهَا دَمٌ غَبِيطٌ فَأَعْلَمِي أَنَّ سَيِّدَ الشُّهَدَاءِ الْحُسَيْنَ قَدْ قُتِلَ

Then Meesam^{-ra} said, ‘O Jabalah! Know that Al-Husayn^{-asws} Bin Ali^{-asws} is chief of the martyrs on the Day of Qiyamah, and there is a rank for his^{-asws} companions over rest of the martyrs. O Jabalah! When you look at the sun having turned red as if it is fresh blood, then know that the chief of martyrs Al-Husayn^{-asws} has been killed’.

قَالَتْ جَبَلَهُ فَخَرَجْتُ ذَاتَ يَوْمٍ فَرَأَيْتُ الشَّمْسَ عَلَى الْحِيطَانِ كَأَنَّهَا الْمَلَأِحِفُ الْمُعْصَفَرَةُ فَصَحْتُ حِينِيذٍ وَ بَكَيتُ وَ قُلْتُ قَدْ وَ اللَّهُ قُتِلَ سَيِّدُنَا الْحُسَيْنُ بْنُ عَلِيٍّ ع.

Jabalah said, ‘I went out one day and saw the sun (shining) at the walls as if they had been dyed with a dye, so I sighed on that day and cried, and said, ‘By Allah^{-azwj}! Our Master^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} has been killed’’.¹³²

5- مل، كامل الزيارات أبي و جماعته مشايخي عن سعد بن ابن عيسى عن الأهوازي عن رجل عن يحيى بن بشير عن أبي بصير عن أبي عبد الله ع قال: بعث هشام بن عبد الملك إلى أبي فأشخصه إلى الشام فلما دخل عليه قال له يا جعفر أشخصناك لئسنا لك عن مسألة لم يصلح أن يسألك عنها غيري و لا أعلم في الأرض خلقاً ينبغي أن يعرف أو عرف هذه المسألة إن كان إلا واحد

(The book) ‘Kamil Al-Ziyaraat’ – My father and a group of my elders, from Sa’ad, from Ibn Isa, from Al Ahwazy, from a man from Yahya Bin Bashir, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Hisham Bin Abdul Malik (Abbasid caliph) sent someone to my^{-asws} father^{-asws} and escorted him^{-asws} to Syria. When he^{-asws} entered to see him, he said

¹³² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 4

to him^{-asws}, 'O Abu Ja'far^{-asws}! We have brought you^{-asws} here to ask you about an issue, it is not correct that anyone asks you^{-asws} about it apart from me, nor do I know of any creature in the earth it is befitting that he would know, or know of anyone who might know this issue, even if there was only one'.

فَقَالَ أَبِي لَيْسَ أَلَيَّْ أَمِيرُ الْمُؤْمِنِينَ عَمَّا أَحَبَّ فَإِنْ عَلِمْتُ أَجَبْتُ ذَلِكَ وَإِنْ لَمْ أَعْلَمْ قُلْتُ لَا أَذْرِي وَكَانَ الصِّدْقُ أَوَّلِي فِي

My^{-asws} father^{-asws} said: 'Let commander of the faithful as about whatever he likes, so if I^{-asws} know, I^{-asws} shall answer that, and if I^{-asws} do not know, I^{-asws} would say, 'I^{-asws} don't know', and the truthfulness would always be foremost with me^{-asws}'.

فَقَالَ هِشَامٌ أَخْبِرْنِي عَنِ اللَّيْلَةِ الَّتِي قُتِلَ فِيهَا عَلِيُّ بْنُ أَبِي طَالِبٍ بِمَا اسْتَدَلَّ بِهِ الْعَائِبُ عَنِ الْمِصْرِ الَّذِي قُتِلَ فِيهِ عَلَى قَتْلِهِ وَ مَا الْعَلَامَةُ فِيهِ لِلنَّاسِ فَإِنْ عَلِمْتُ ذَلِكَ وَ أَحْبَبْتُ فَأَخْبِرْنِي هَلْ كَانَ تِلْكَ الْعَلَامَةُ لِغَيْرِ عَلِيٍّ ع فِي قَتْلِهِ

Hisham said, 'Inform me about the night during which Ali^{-asws} Bin Abu Talib^{-asws} was killed, with what can the one absent from the city in which he^{-asws} was killed point with upon his^{-asws} killing? And what is the sign in it for the people? So, if you^{-asws} know that and can answer, then inform me. Has there been that a sign (appeared) for other than Ali^{-asws} regarding his^{-asws} killing?'

فَقَالَ لَهُ أَبِي يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَمَّا كَانَ تِلْكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمْ يُرْفَعْ حَجَرٌ عَنْ وَجْهِ الْأَرْضِ إِلَّا وَجَدَ تَحْتَهُ دَمٌ عَبِطَ حَتَّى طَلَعَ الْفَجْرُ وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا هَارُونُ أَخُو مُوسَى ع وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يُوشَعَ بْنُ نُونٍ

He^{-asws} said to him, 'O commander of the faithful! When it was that night in which Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was killed, no stone from the surface of the earth was turned except fresh blood was found to be under it, until emergence of dawn. And like what happened on the night in which Haroun^{-as}, brother^{-as} of Musa^{-as} was killed. And like that happened on the night in which Yoshua^{-as} Bin Noun^{-as} was killed.

وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي رُفِعَ فِيهَا عِيسَى ابْنُ مَرْيَمَ وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا شَمْعُونُ بْنُ حُمُونَ الصَّفَا وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ كَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ بْنُ عَلِيٍّ ع

And like that happened on the night in which Isa^{-as} Bin Maryam^{-as} was raised. And like that happened on the night in which Shamoun Bin Hamoun Al-Safa^{-as} was killed. And like that happened on the night in which Ali^{-asws} Bin Abu Talib^{-asws} was killed. And like that happened on the night in which Al-Husayn^{-asws} Bin Ali^{-asws} was killed'.

قَالَ فَتَرَبَّدَ وَجْهُ هِشَامٍ حَتَّى انْتَفَعَ لَوْنُهُ وَ هَمَّ أَنْ يَنْطِشَ بِأَبِي فَقَالَ لَهُ أَبِي يَا أَمِيرَ الْمُؤْمِنِينَ الْوَاجِبُ عَلَى الْعِبَادِ الطَّاعَةُ لِإِمَامِهِمْ وَ الصِّدْقُ لَهُ بِالنَّصِيحَةِ وَ إِنَّ الَّذِي دَعَانِي إِلَى أَنْ أَجَبْتُ أَمِيرَ الْمُؤْمِنِينَ فِيمَا سَأَلَنِي عَنْهُ مَعْرِفَتِي لَهُ بِمَا يَجِبُ لَهُ عَلَيَّ مِنَ الطَّاعَةِ فَلْيُحْسِنِ أَمِيرُ الْمُؤْمِنِينَ الطَّنَّ

He (Abu Abdullah^{-asws}) said: 'The face of Hisham changed from anger until his colour paled, and he thought of killing my^{-asws} father^{-asws}. My^{-asws} father^{-asws} said to him: 'O commander of the faithful! The obligatory upon the servants is the obedience to their Imam^{-asws}, and the sincerity to him^{-asws} with the advice, and that which called me^{-asws} that I^{-asws} should answer commander of the faithful regarding what he questioned me^{-asws} about, is my^{-asws} recognition

for him with what is obligated for him upon me^{-asws}, of the obedience. So, let commander of the faithful better his thoughts’.

فَقَالَ لَهُ هِشَامُ انْصَرِفْ إِلَى أَهْلِكَ إِذَا شِئْتَ

Hisham said to him^{-asws}, ‘You^{-asws} can leave to go to your^{-asws} family whenever you^{-asws} desire to’.

قَالَ فَخَرَجَ فَقَالَ لَهُ هِشَامُ عِنْدَ خُرُوجِهِ أُعْطِيَ عَهْدَ اللَّهِ وَ مِيثَاقَهُ أَنْ لَا تُوقَعَ هَذَا الْحَدِيثُ إِلَى أَحَدٍ حَتَّى أَمُوتَ فَأَعْطَاهُ أَبِي مِنْ ذَلِكَ مَا أَرْضَاهُ وَ دَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

He (Abu Abdullah^{-asws}) said: ‘So he^{-asws} went out’. Hisham said to him^{-asws} during his^{-asws} exit, ‘Give me a pact of Allah^{-azwj} and His^{-azwj} covenant that you^{-asws} will not tell this Hadeeth to anyone until I die’. My^{-asws} father^{-asws} gave him from that what pleased him, and he^{-asws} mentioned the Hadeeth with its (full) length”.¹³³

6- مل، كامل الزيارات أحمد بن عبد الله بن علي عن عبد الرحمن السلمى و قال أحمد و أخبرني عبي عن أبيه عن أبي نصر عن رجل من أهل بيت المقدس أنه قال: و الله لقد عرفنا أهل بيت المقدس و نواحيها- عشية قتل الحسين بن علي

(The book) ‘Kaamil Al Ziyaraat’ – Ahmad Bin Abdullah Bin Ali, from Abdul Rahman Al Salamy. And Ahmad said, ‘And my uncle informed me, from his father, from Abu Nazrah,

‘From a man from the Holy People^{-asws} of the Household who said, ‘By Allah^{-azwj}! We^{-asws}, People^{-asws} of the Holy Household and in the suburbs had recognised the evening Al-Husayn^{-asws} Bin Ali^{-asws} was killed.

فُلْتُ وَ كَيْفَ ذَلِكَ قَالَ مَا رَفَعْنَا حَجَرًا وَ لَا مَدَرًا وَ صَحْرًا إِلَّا وَ رَأَيْنَا تَحْتَهَا دَمًا يُغْلِي وَ احْمَرَّتِ الْحِيطَانُ كَالْعَلَقِ وَ مُطِرْنَا ثَلَاثَةَ أَيَّامٍ دَمًا غَيْطًا وَ سَمِعْنَا مُنَادِيًا يُنَادِي فِي جَوْفِ اللَّيْلِ يَقُولُ-

I said, ‘And how can that be so?’ He said, ‘Neither a stone was upturned, nor clog of mud, nor rock, except and we saw boiling blood, and the walls reddened like the cloth, and fresh blood rained upon us for three days, and we heard a caller calling out in the middle of the night saying,

أَتَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا-
مَعَاذَ اللَّهِ لَا نَلْتُمُ يَقِينًا-
شَقَاعَةَ أَحْمَدَ وَ أَبِي تُرَابٍ-
فَقَتَلْتُمْ خَيْرَ مَنْ رَكِبَ الْمَطَايَا-
شَقَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ-
وَ خَيْرَ النَّسَبِ طَرًّا وَ الشَّبَابِ

‘Do the community which killed Husayn^{-asws} hope for the intercession of his^{-asws} grandfather^{-saww} on the Day of Reckoning? Allah^{-azwj} Forbid! You will certainly not achieve intercession of Ahmad^{-saww} and of Abu Turab^{-asws}. You killed the best one to ride the lands, and best of the grey-haired ones and the youths’.

¹³³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 5

وَ انْكَسَفَتِ الشَّمْسُ ثَلَاثًا ثُمَّ بَجَلَتْ عَنْهَا وَ انْشَبَكَتِ النُّجُومُ فَلَمَّا كَانَ مِنَ الْعَدِ اُزْجِفْنَا بِقَتْلِهِ فَلَمْ يَأْتِ عَلَيْنَا كَثِيرٌ شَيْءٍ حَتَّى نَعِيَ اِلَيْنَا الْحُسَيْنُ ع.

And the sun was eclipsed for three (days), then it was cleared from it, and the stars collided. When it was the next morning we were trembled by his^{-asws} killing. Not many things had come to us until Al-Husayn^{-asws} was obituarised to us".¹³⁴

7- مل، كامل الزيارات أحمد بن عبد الله بن علي الناقد بإسناده قال قال عمر بن سعد حدثني أبو معشر عن الزهري قال: لما قُتِلَ الحسين بن علي لم يبق بيت المقدس حصة إلا وجد تحتها دم عبيط.

(The book) 'Kamil Al Ziyaraat' – Ahmad Bin Abdullah Bin Ali Al Naqid, by his chain, said, 'Umar Bin Sa'ad said, 'It is narrated to me by Abu Ma'shar, from Al Zuhry who said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed, there did not remain any pebble at Bayt Al-Maqdis except fresh blood was found under it".¹³⁵

8- مل، كامل الزيارات محمد بن جعفر الززاز عن خاله محمد بن الحسين عن ابن زياد عن أبي إسماعيل السراج عن يحيى بن معمر عن أبي بصير عن أبي جعفر ع قال: بكّت الإنس و الجن و الطير و الوحش على الحسين بن علي ع حتى ذرقت دموعها.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from his uncle Muhammad Bin Al-Husayn, from Ibn Bazie, from Abu Ismail Al Sarraj, from Yahya Bin Muammar, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'The humans, and the Jinn, and the birds, and the beasts cried upon Al-Husayn^{-asws} Bin Ali^{-asws} until their tears flowed".¹³⁶

9- مل، كامل الزيارات أبي و علي بن الحسين معاً عن سعد بن عبد الله عن ابن عيسى عن أحمد بن أبي داود عن سعيد بن أبي عمرو الجلاب عن الحارث الأعور قال: قال علي ع بأبي و أمي الحسين المقتول يظهر الكوفة و الله كأي أنظر إلى الوحش مائة أعناقها على قبره من أنواع الوحش يكونه و يزئونه ليلاً حتى الصباح فإذا كان كذلك فإياكم و الجفاء.

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, both together from Sa'ad, from Ibn Isa, from Ahmad Bin Abu Dawood, from Saeed Bin Abu Amro Al Jallab, from Al Haris Al Awr who said,

'Ali^{-asws} said: 'By my^{-asws} father^{-asws} and my^{-asws} mother^{-asws}! Al-Husayn^{-asws} will be killed at the back of Al-Kufa. By Allah^{-azwj}! It is as if I^{-asws} am looking at the beasts, from a variety of the beasts, extending their necks upon his^{-asws} grave, crying him^{-asws} and eulogising him^{-asws} at night until the morning. So, when it happens life that, then beware of the forsaking!"¹³⁷

10- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن الحسن بن علي بن أبي عثمان عن عبد الجبار التهاوندي عن أبي سعيد عن الحسين بن ثوير و ابن طبيان و أبي سلمة السراج و الفضل كلهم قالوا سمعنا أبا عبد الله ع يقول إن أبا عبد الله الحسين بن علي ع لما مضى بكّت عليه السماوات السبع و الأرضون السبع و ما فيهن و ما بينهن و من يتقلب عليهن و الجنة و النار و من خلق ربنا و ما يرى و ما لا يرى.

¹³⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 6

¹³⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 7

¹³⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 8

¹³⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 9

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Abu Usman, from Abdul Jabbar Al Nahawandy, from Abu Saeed, from Al-Husayn Bin Suweyr, and Ibn Zabyan, and Abu Salamah Al Sarraj, and Al Mufazzal, all of them said,

'We heard Abu Abdullah^{-asws} saying: 'When Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws} passed away, there cried upon him^{-asws} the seven skies and the seven earths, and whatever is withing them and whatever is between them, and ones turning upon them, and the Paradise and the Fire, and the ones our Lord^{-azwj} Created, and what can be seen and what cannot be seen''.¹³⁸

11- مل، كامل الزيارات أبي عن سعد عن الحسين بن عبيد الله عن الحسن بن علي بن أبي عثمان عن عبد الجبار عن أبي سعيد عن الحسين بن ثوير عن يونس وأبي سلمة السراج والمفضل قالوا سبغنا أبا عبد الله ع يقول لما مضى أبو عبد الله الحسين بن علي صلوات الله عليهما بكى عليه جميع ما خلق الله إلا ثلاثة أشياء- البصرة ودمشق وآل عثمان.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al-Husayn Bin Ubeydullah, from Al-Hassan Bin Ali Bin Abu Usman, from Abdul Jabbar, from Abu Saeed, from Al-Husayn Bin Suweyr, from Yunus, and Abu Salama Al Sarraj, and Al Mufazzal who said,

'We heard Abu Abdullah^{-asws} saying: 'When Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, passed away, the entirety of what Allah^{-azwj} has Created, cried upon him^{-asws} except three things – Al-Basra, and Damascus, and the progeny of Usman''.¹³⁹

12- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن القاسم بن يحيى عن جدّه الحسن بن الحسين بن ثوير قال: كنت أنا وابن طبيان والمفضل وأبو سلمة السراج جلوساً عند أبي عبد الله ع فكان المتكلم يونس وكان أكبرنا سناً وذكر حديثاً طويلاً يقول ثم قال أبو عبد الله إن أبا عبد الله ع لما مضى بكى عليه السماوات السبع وما فيها والأرضون السبع وما فيها وما بينهما وما ينقلب في الجنة والنار من خلق ربنا وما يرى وما لا يرى بكى على أبي عبد الله ع إلا ثلاثة أشياء لم تنبك عليه

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Al-Husayn Bin Suweyr who said,

'I, and Ibn Zabyan, and Al-Mufazzal, and Abu Salama Al-Sarraj were seated in the presence of Abu Abdullah^{-asws}, and the speaker was Yunus, and he was our eldest in age, and he mentioned a lengthy Hadeeth saying, 'Then Abu Abdullah said: 'When Abu Abdullah^{-asws} passed away, the seven skies and whatever it within them, and the seven earths and whatever is within them, and whatever is between them, and whatever creatures of our Lord turning in the Paradise and the Fire, and what can be seen and what cannot be seen, cried upon Abu Abdullah^{-asws}, except three things, which did not cry upon him^{-asws}'.

فقلت جعلت فداك ما هذه الثلاثة الأشياء قال لم تنبك عليه البصرة ولا دمشق ولا آل عثمان بن عثمان عن عليهم لغة الله وذكر الحديث.

I said, 'May I be sacrificed for you^{-asws}! What are these three things?' He^{-asws} said: 'There did not cry upon him^{-asws}, Al-Basra, nor Damascus, nor progeny of Usman Bin Affan, upon them be the Curse of Allah^{-azwj}' – and he mentioned the Hadeeth''.¹⁴⁰

¹³⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 10

¹³⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 11

¹⁴⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 12

Page 295 of 532

وَمَا عَيْنٌ أَحَبَّ إِلَى اللَّهِ وَلَا عَبْرَةٌ مِنْ عَيْنٍ بَكَتْ وَدَمَعَتْ عَلَيْهِ وَمَا مِنْ بَاكِ يَبْكِيهِ إِلَّا وَقَدْ وَصَلَ فَاطِمَةُ وَأَسْعَدَهَا عَلَيْهِ وَوَصَلَ رَسُولُ اللَّهِ ص وَ أَدَّى حَقَّنَا وَمَا مِنْ عَبْدٍ يُحْشَرُ إِلَّا وَعَيْنَاهُ بَاكِئَةٌ إِلَّا الْبَاكِينَ عَلَى جَدِّي فَإِنَّهُ يُحْشَرُ وَعَيْنُهُ فَرِيدَةٌ وَالْبَشَارَةُ تَلْقَاهُ وَالسُّرُورُ عَلَى وَجْهِهِ

And there is no eye more beloved to Allah^{-azwj}, nor any tear from the tears from an eye cried and shed upon him^{-asws}, and there is none from a crier crying him^{-asws} except and he has connected with (Syeda) Fatima^{-asws} and aided her^{-asws} upon it, and connected with Rasool-Allah^{-saww}, and give our^{-asws} right, and there is none from a Resurrected servant except and his eyes will be crying except the ones crying upon my^{-asws} grandfather^{-asws}, for he would be Resurrected and his eyes would be delighted, and he will received the good news, and the cheerfulness would be upon his face.

وَالْخَلْقُ فِي الْفَرْعِ وَهُمْ آمِنُونَ وَالْخَلْقُ يُعْرَضُونَ وَهُمْ خُذَاتُ الْحُسَيْنِ ع تَحْتَ الْعَرْشِ وَ فِي ظِلِّ الْعَرْشِ - لَا يَخَافُونَ سُوءَ الْحِسَابِ يُقَالُ لَهُمْ ادْخُلُوا الْجَنَّةَ فَيَأْتُونَ وَيَخْتَارُونَ مَجْلِسَهُ وَ حَدِيثَهُ وَ إِنَّ الْخَوَرِ لَكُرْسِلُ إِلَيْهِمْ إِنَّا قَدْ اسْتَفْتَيْنَاكُمْ مَعَ الْوَلَدَانِ الْمُحَلَّلَيْنِ فَمَا يَرْفَعُونَ رُءُوسَهُمْ إِلَيْهِمْ لِمَا يَرَوْنَ فِي مَجْلِسِهِمْ مِنَ السُّرُورِ وَالْكَرَامَةِ

And the creatures would be in the panic while they would be secure, and the creatures would be exposed while they would be discussing with Al-Husayn^{-asws} beneath the Throne and be in the shade of the Throne. They will not be fearing the evil Reckoning. It would be said to them, 'Enter the Paradise!' But they will refuse and choosing (preferring) to be in his^{-asws} gathering and discussing with him^{-asws}, and the Maiden Houries will be sending messages to them, 'We are yearning for you all along with the eternal servants. But they will not even raise their heads towards them due to what they will be seeing in their gathering, from the happiness and the honour.

وَ إِنَّ أَعْدَاءَهُمْ مِنْ بَيْنِ مَنْسُحُوبٍ بِنَاصِيَتِهِ إِلَى النَّارِ وَ مِنْ قَائِلٍ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ

And their enemies would be from between being dragged by their forelocks to the Fire, and from the speaker saying, ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].***

وَ إِنَّهُمْ لَيَرَوْنَ مَنْزِلَهُمْ وَ مَا يَقْدِرُونَ أَنْ يَدْنُوا إِلَيْهِمْ وَ لَا يَصِلُونَ إِلَيْهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَأْتِيَهُمْ بِالرِّسَالَةِ مِنْ أَرْوَاجِهِمْ وَ مِنْ خَزَائِنِهِمْ عَلَى مَا أُعْطُوا مِنَ الْكَرَامَةِ فَيَقُولُونَ نَأْتِيَكُمْ إِنْ شَاءَ اللَّهُ فَيَرْجِعُونَ إِلَى أَرْوَاجِهِمْ بِمَقَالَتِهِمْ

And they (enemies) would be seeing their dwellings and they would not be able to go near them, nor arriving to them, and the Angels would be coming to them with the messages from the wives and from their treasurers (servants) upon what they have been given from the honours, but they will be saying, 'We shall be coming to you all if Allah^{-azwj} so Desires!' They will be returning to their wives with their talks.

فَيَزِيدُونَ إِلَيْهِمْ شَوْقًا إِذَا هُمْ خَبَرُوهُمْ بِمَا هُمْ فِيهِ مِنَ الْكَرَامَةِ وَ فُرَجِهِمْ مِنَ الْحُسَيْنِ ع فَيَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي كَفَّنَا الْفَرْعَ الْأَخْخَرَ وَ أَهْوَالَ الْقِيَامَةِ وَ نَجَانًا بِمَا كُنَّا نَخَافُ

They (Maiden) Houries would be increasing their desires to them when they inform them with what honours they are in and their nearness from Al-Husayn^{-asws}. So, they will be saying, 'The

Praise is for Allah^{-azwj} Who Sufficed us of the great panic and horrors of the Qiyamah and Rescued us from what we were fearing from!’

وَيُؤْتُونَ بِالْمَرَاجِبِ وَالرِّحَالِ عَلَى النَّجَابِ فَيَسْتَوُونَ عَلَيْهَا وَهُمْ فِي الثَّنَاءِ عَلَى اللَّهِ وَالْحَمْدِ لِلَّهِ وَالصَّلَاةِ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ حَتَّى يَنْتَهُوا إِلَى مَنَازِلِهِمْ.

And they would be coming with the rides and the carriages upon the excellent rides, and they would be sitting evenly upon these, and they would be in the praising upon Allah^{-azwj}, and the thanking to Allah^{-azwj}, and the Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}, until they would end up to their dwellings”.¹⁴¹

14- مل، كامل الزيارات مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَأُحَدِّثُهُ فَدَخَلَ عَلَيْهِ ابْنُهُ فَقَالَ لَهُ مَرْحَبًا وَصَمَّهُ وَقَبَّلَهُ وَقَالَ حَقَّرَ اللَّهُ مَنْ حَقَّرَكُمْ وَانْتَقَمَ بِكُمْ وَتَرَكَكُمْ وَخَذَلَ اللَّهُ مَنْ خَذَلَكُمْ وَلَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَكَانَ اللَّهُ لَكُمْ وَلِيًّا وَحَافِظًا وَنَاصِرًا فَقَدْ طَالَ بُكَاءُ النَّبِيِّ وَبُكَاءُ الْأَنْبِيَاءِ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَمَلَائِكَةِ السَّمَاءِ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Abdullah, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basri, from Abdullah Bin Abdul Rahman Al Asamma, from Abdullah Bin Muskan, from Abu Baseer who said,

‘I was in the presence of Abu Abdullah^{-asws} and discussing with him^{-asws}, and his^{-asws} son^{-asws} entered to see him^{-asws}. He^{-asws} said to him^{-asws}: ‘Welcome!’ And he^{-asws} hugged him and kissed him^{-asws} and said: ‘May Allah^{-azwj} Belittle the ones who belittles you^{-asws} and Avenge from the ones who wrong you^{-asws}, and Abandon the ones abandoning you^{-asws}, and may Allah^{-azwj} Curse the ones who kill you^{-asws}, and Allah^{-azwj} would be your^{-asws} Guardian and Protector and Helper, for it has prolonged, crying of the sky, and crying of the Prophets^{-as}, and the truthful, and the martyrs, and Angels of the sky!’

ثُمَّ بَكَى وَقَالَ يَا أَبَا بَصِيرٍ إِذَا نَظَرْتُ إِلَى وَلَدِ الْحُسَيْنِ أَتَانِي مَا لَا أُمْلِكُهُ بِمَا أَتَى إِلَى أَبِيهِمْ وَإِلَيْهِمْ

Then he^{-asws} cried and said: ‘O Abu Baseer! Whenever I^{-asws} look at a child of Al-Husayn^{-asws} coming to me^{-asws}, I^{-asws} cannot control it (tears) due to what had come to their father^{-asws} and to them.

يَا أَبَا بَصِيرٍ إِنَّ فَاطِمَةَ لَتَبْكِيهِ وَتَشْهَقُ فَتَرْفُزُ جَهَنَّمَ زَفَرَةً لَوْ لَا أَنَّ الْحَزَنَةَ يَسْمَعُونَ بُكَاءَهَا وَ قَدْ اسْتَعْدُّوا لِذَلِكَ خَافَةً أَنْ يَخْرُجَ مِنْهَا عُنُقٌ أَوْ يَشْرُدَ دُخَانُهَا فَيَحْرِقَ أَهْلَ الْأَرْضِ فَيَكْبَحُوهَا مَا دَامَتْ بَاكِيَةً وَ يَزْجُرُوهَا وَيُؤْتُونَ مِنْ أَبْوَابِهَا خَافَةً عَلَى أَهْلِ الْأَرْضِ فَلَا تَسْكُنُ حَتَّى يَسْكُنَ صَوْتُ فَاطِمَةَ

O Abu Baseer! (Syeda) Fatima^{-asws} cries for him^{-asws}, and she^{-asws} inhales (sobs), so Hell exhales with an exhalation, and had it not been for the keepers (of Hell) were listening to her^{-asws} crying, and they had prepared for that fearing that columns of fire would emerge from it or its smoke would spread and burn down the people of the earth, so they suppress it (Hell) for as long as she^{-asws} is crying, and are rebuking it and tightening from its doors, fearing upon the people of the earth. So it does not calm down until the voice of (Syeda) Fatima^{-asws} calms down.

¹⁴¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 13

وَ إِنَّ الْبَحَارَ تَكَادُ أَنْ تَنْفَتِقَ فَيَدْخُلَ بَعْضُهَا عَلَى بَعْضٍ وَ مَا مِنْهَا فَطْرَةٌ إِلَّا بِهَا مَلَكٌ مُوَكَّلٌ فَإِذَا سَمِعَ الْمَلَكُ صَوْتَهَا أَطْفَأَ نَارَهَا بِأَجْنِحَتِهِ وَ حَبَسَ بَعْضَهَا عَلَى بَعْضٍ خَافَةً عَلَى الدُّنْيَا وَ مَنْ فِيهَا وَ مَنْ عَلَى الْأَرْضِ

And the oceans almost split and enter upon each other, and there is no drop from it except there is an Angel allocated with it. So, when the Angel hears her^{asws} voice (crying), it extinguishes its fire (eruption and being boiled) by its wings and withhold part of it upon part, fearing upon the world and the ones in it and the ones upon the ground.

فَلَا تَزَالُ الْمَلَائِكَةُ مُشْفِقِينَ لِيُكُونَ لِكَاثِبِهَا وَ يَدْعُونَ اللَّهَ وَ يَتَضَرَّعُونَ إِلَيْهِ وَ يَتَضَرَّعُ أَهْلُ الْعَرْشِ وَ مَنْ حَوْلَهُ وَ تَرْتَفِعُ أَصْوَاتُ مِنَ الْمَلَائِكَةِ بِالتَّقْدِيرِ لِلَّهِ خَافَةً عَلَى أَهْلِ الْأَرْضِ وَ لَوْ أَنَّ صَوْتًا مِنْ أَصْوَاتِهِمْ يَصِلُ إِلَى الْأَرْضِ لَصَعِقَ أَهْلُ الْأَرْضِ وَ تَقَلَّعَتِ الْجِبَالُ وَ زُلْزِلَتِ الْأَرْضُ بِأَهْلِهَا

So the Angels do not cease compassionately crying at her^{asws} crying and supplicating to Allah^{azwj} and beseeching to Him^{azwj}, and the people of the Throne beseech, and the ones around it, and the voices of the Angels get raised with the extolling the Holiness of Allah^{azwj}, fearing upon the inhabitants of the earth. And if a voice from their voices were to arrive to the earth, it would stun the people of the earth, and uproot the mountains, and shake the earth with its inhabitants’.

قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا الْأَمْرَ عَظِيمٌ قَالَ عَزَّوَجَلَّ أَعْظَمُ مِنْهُ مَا لَمْ تَسْمَعْهُ

I said, ‘May I be sacrificed for you^{asws}! This is a mighty matter!’ He^{asws} said: ‘There is one mightier than it, what you have not heard of’.

ثُمَّ قَالَ يَا بَا بَصِيرٍ أَمَا تُحِبُّ أَنْ تُكَوْنَ فِيمَنْ يُسْعِدُ فَاطِمَةَ

Then he^{asws} said: ‘O Abu Baseer! Would you not love to be among the ones who cheer (Syeda) Fatima^{asws}?’

فَبَكَيْتُ حِينَ قَالَتْهَا فَمَا قَدَرْتُ عَلَى الْمُنْطِقِ وَ مَا قَدَرْتُ عَلَى كَلَامِي مِنَ الْبُكَاءِ ثُمَّ قَامَ إِلَى الْمُصَلَّى يَدْعُو وَ خَرَجْتُ مِنْ عِنْدِهِ عَلَى تِلْكَ الْحَالِ فَمَا انْتَفَعْتُ بِطَعَامٍ وَ مَا جَاءَنِي النَّوْمُ وَ أَصْبَحْتُ صَائِمًا وَجَلًّا حَتَّى أَتَيْتُهُ فَلَمَّا رَأَيْتُهُ قَدْ سَكَنَ سَكَنْتُ وَ حَدَّثَ اللَّهُ حَيْثُ لَمْ تَنْزِلْ بِي عُقُوبَةً.

I cried when he^{asws} said it, and I was not able upon speaking, and I was not able upon my talking due to the crying. Then he^{asws} stood up to the prayer mat supplicating, and I went out from his^{asws} presence upon that state. I could not benefit with the food and the sleep did not come to me, and I woke up in the morning fasting, fearful until I came to him^{asws}. When I saw him^{asws} to have calmed down, I calmed down, and I praised Allah^{azwj} when a Punishment had not befallen with me”.¹⁴²

15- مل، كامل الزيارات أبي و جماعته مشايخي علي بن الحسين و محمد بن الحسين عن سعد بن عبد الله بن يزيد عن أحمد بن الحسن الميموني عن علي الأزرق عن الحسن بن الحكم النخعي عن رجل قال: سمعت أمير المؤمنين صلوات الله عليه و هو يقول في الرحبة و هو يتلو هذه الآية- فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ وَ خَرَجَ عَلَيْهِ الْحُسَيْنُ ع مِنْ بَعْضِ أَبْوَابِ الْمَسْجِدِ فَقَالَ أَمَا إِنَّ هَذَا سَيَقْتُلُ وَ تَبْكِي عَلَيْهِ السَّمَاءُ وَ الْأَرْضُ.

¹⁴² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 14

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, Ali Bin Al-Husayn and Muhammad Bin Al-Hassan, from Sa'ad, from Ibn Yazeed, from Ahmad Bin Al-Hassan Al Maysami, from Ali Al Azraq, from Al-Hassan Bin Al Hakam Al Nakhaie, from a man who said,

'I heard Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and he^{-asws} was saying in Al-Rahba, and he^{-asws} recited this Verse: ***So the sky and the earth did not weep upon them, nor were they Respited [44:29]***, and Al-Husayn^{-asws} came out to him^{-asws} from one of the doors of the Masjid. He^{-asws} said: 'As for this one, he^{-asws} will be killed and the sky and the earth will cry upon him^{-asws}'.¹⁴³

16- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ يَزْدَادَ بْنِ عِيسَى الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ إِتْرَاهِيمَ النَّحَعِيِّ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَجَلَسَ فِي الْمَسْجِدِ وَاجْتَمَعَ أَصْحَابُهُ حَوْلَهُ وَجَاءَ الْحُسَيْنُ ع حَتَّى قَامَ بَيْنَ يَدَيْهِ فَوَضَعَ يَدَهُ عَلَى رَأْسِهِ فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ عَزَّ أَفْوَماً فِي الْقُرْآنِ فَقَالَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ وَ أَيْمَ اللَّهُ لَيَقْتُلَنَّكَ ثُمَّ تَبَكَّيَاكَ السَّمَاءُ وَالْأَرْضُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Al-Husayn, from Al Hakam Bin Miskeen, from Yazdad Bin Isa Al Ansari, from Muhammad Bin Abdul Rahman Bin Abu Layli, from Ibrahim Al Nakhaie who said,

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, came out and sat in the Masjid, and his^{-asws} companions gathered around him^{-asws}, and Al-Husayn^{-asws} came until he^{-asws} stood in front of it. He^{-asws} placed his^{-asws} hand upon his^{-asws} head and said: 'O my^{-asws} son^{-asws}! Allah^{-azwj} has Faulted a people in the Quran. He^{-azwj} Said: ***So the sky and the earth did not weep upon them, nor were they Respited [44:29]***, and I^{-asws} swear by Allah^{-azwj}, they will be killing you^{-asws}! Then the sky and the earth will cry (upon) you^{-asws}'.¹⁴⁴

17- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَكَى لِقَتْلِهِ السَّمَاءُ وَالْأَرْضُ وَ اَحْمَرَّتَا وَ لَمْ تَبْكِيَا عَلَى أَحَدٍ قَطُّ إِلَّا عَلَى يَحْيَى بْنِ زَكَرِيَّا وَ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, the sky and the earth cried at his^{-asws} killing and they reddened, and they had not cried upon anyone at all except Yahya^{-as} Bin Zakariya^{-as} and Al-Husayn Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.¹⁴⁵

18- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ يَحْيَى بْنِ زَكَرِيَّا وَ لَمْ تَبْكْ عَلَى أَحَدٍ غَيْرِهَا قُلْتُ وَ مَا بُكَأُهَا قَالَ مَكَّنُوا أَرْبَعِينَ يَوْماً تَطْلُعُ الشَّمْسُ بِحُمْرَةٍ وَ تَغْرُبُ بِحُمْرَةٍ قُلْتُ فَذَلِكَ بُكَأُهَا قَالَ نَعَمْ.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn and someone else, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abdullah Bin Hilal who said,

¹⁴³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 15

¹⁴⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 16

¹⁴⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 17

'I heard Abu Abdullah^{-asws} saying: 'The sky cried upon Al-Husayn^{-asws} Bin Ali^{-asws} and Yahya^{-as} Bin Zakariya^{-as} and did not cry upon other than them^{-as}'. I said, 'And what was their crying?' He^{-asws} said: 'They remained forty days, the sun kept emerging with redness and setting with redness'. I said, 'So that is their crying?' He^{-asws} said: 'Yes'¹⁴⁶.

19- مل، كامل الزيارات أبي عن سعد عن عبد الله بن أحمد عن عمرو بن سهيل عن علي بن مسهر القرشي قال حدثني جدتي أنها أدركت الحسين بن علي حين قُتل صلوات الله عليه قالت فمكثنا سنة و تسعة أشهر و السماء مثل العلقة مثل الدم ما ترى الشمس.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Abdullah Bin Ahmad, from Amro Bin Sahl, from ali Bin Mus'hir Al Qurayshi who said,

'My grandmother narrated to me that she came across Al-Husayn^{-asws} when he^{-asws} was killed, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. She said, 'We had remained for a year and nine months, and the sky was like the clot, like the blood, the sun not being seen'¹⁴⁷.

20- مل، كامل الزيارات علي بن الحسين عن علي بن إبراهيم عن أبيه عن ابن فضال عن أبي جميلة عن محمد الحلي عن أبي عبد الله ع في قوله تعالى فما بكت عليهم السماء و الأرض و ما كانوا منظرين قال لم تبت السماء أحداً منذ قتل يحيى بن زكريا حتى قتل الحسين ع فبكت عليه.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**. He^{-asws} said: 'The sky did not cry upon anyone since Yahya^{-as} Bin Zakariya^{-as} was killed, until Al-Husayn^{-asws} was killed so it cried upon him^{-asws}'¹⁴⁸.

21- مل، كامل الزيارات محمد بن جعفر الرزاز عن ابن أبي الخطاب عن صفوان عن داود بن فرقيد عن أبي عبد الله ع قال: احمرت السماء حين قتل الحسين بن علي سنة ثم قال بكت السماء و الأرض على الحسين بن علي سنة و على يحيى بن زكريا و حُرثها بكاؤها.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Safwan, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'The sky reddened for a year when Al-Husayn^{-asws} Bin Ali^{-asws} was killed'. Then he^{-asws} said: 'The sky and the earth cried upon Al-Husayn^{-asws} Bin Ali^{-asws} for a year, and upon Yahya^{-as} Bin Zakariya^{-as}, and their redness was their crying'¹⁴⁹.

22- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن ابن فضال عن ابن بكير عن زبارة عن عبد الحلي بن عبد ربه قال: سمعت أبا عبد الله ع يقول لم نجعل له من قبل سيباً- الحسين بن علي لم يكن له من قبل سيباً و يحيى بن زكريا لم يكن له من قبل سيباً و لم تبت السماء إلا عليهما أربعين صباحاً

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara, from Abdul Khaliq Bin Abd Rabbih who said,

¹⁴⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 18

¹⁴⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 19

¹⁴⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 20

¹⁴⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 21

'I heard Abu Abdullah^{-asws} saying: **'We have not Made it to be a name from before (for anyone else)' [19:7]** – Al-Husayn^{-asws} Bin Ali^{-asws}, there did not happen to be for him^{-asws} a name (Al-Husayn) before, and Yahya^{-as} Bin Zakariya^{-as}, there did not happen to be for him^{-as} a name (Yahya), and the sky did not cry except upon them^{-as} for forty mornings.

قَالَ قُلْتُ مَا بُكَاءُهَا قَالَ كَانَتْ تَطْلُعُ حُمْرَاءَ وَ تَغْرُبُ حُمْرَاءَ.

He (the narrator) said, 'I said, 'What was their crying?' He^{-asws} said: 'It used to rise as red and set as red''.¹⁵⁰

23- مل، كامل الزيارات علي بن الحسين بن علي بن إبراهيم و سعد معاً عن إبراهيم بن هاشم عن ابن فضال عن أبي جميلة عن جابر عن أبي جعفر ع قال: ما بكّت السماء على أحد بعد يحيى بن زكريا إلا على الحسين بن علي صلوات الله عليهما فإنها بكّت عليه أربعين يوماً.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim and Sa'ad, both together from Ibrahim Bin Hashim, from Ibn Fazzal, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The sky did not cry upon anyone after Yahya^{-as} Bin Zakariya^{-as}, except upon Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, for it cried upon him^{-asws} for forty days''.¹⁵¹

24- مل، كامل الزيارات محمد بن جعفر الرزاز عن ابن أبي الخطاب عن جعفر بن بشير عن كليب بن معاوية عن أبي عبد الله ع قال: لم تبتك السماء إلا على الحسين بن علي و يحيى بن زكريا ع.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Kuleyb Bin Muawiya,

'From Abu Abdullah^{-asws} having said: 'The sky did not cry except upon Al-Husayn^{-asws} Bin Ali^{-asws} and Yahya^{-as} Bin Zakariya^{-as}''.¹⁵²

25- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن نصر بن مزاحم عن عمر بن سعد عن محمد بن سلمة عن حماد عن أبيه عن علي بن الحسين ع أمطرت السماء ثراباً أحمر.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Nasr Bin Muzahim, from Umar Bin Sa'ad, from Muhammad Bin Salama, from the one who narrated it, said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} was killed, the sky rained red dust''.¹⁵³

26- مل، كامل الزيارات حكيم بن داود عن سلمة عن ابن أبي عمير عن الحسين بن عيسى عن أسلم بن القاسم عن عمرو بن ثبابت عن أبيه عن علي بن الحسين ع قال: إن السماء لم تبتك منذ وضعت إلا على يحيى بن زكريا و الحسين بن علي ع

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Ibn Abu Umeyr, from Al-Husayn Bin Isa, from Aslam Bin Al Qasim, from Amro BIN Subeyt, from his father,

¹⁵⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 22

¹⁵¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 23

¹⁵² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 24

¹⁵³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 25

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The sky did not cry since it was Placed, except upon Yahya^{-as} Bin Zakariya^{-as} and Al-Husayn^{-asws} Bin Ali^{-asws}'.

قُلْتُ أَيُّ شَيْءٍ بَكَأُهَا قَالَ كَانَتْ إِذَا اسْتَقْبَلَتْ بِالْقَوْبِ وَقَعَ عَلَى الْقَوْبِ شِبْهُ أَثَرِ الْبَرَاغِيثِ مِنَ الدَّمِ.

I said, 'And which thing was their crying?' He^{-asws} said: 'It so happened that when it was faced with the cloth, its resemblance would fall upon it the traces of the colour of blood''¹⁵⁴

27- مل، كامل الزيارات أبي و علي بن الحسين عن سعد بن ابن عيسى عن موسى بن الفضل عن حنان قال: قُلْتُ لِأبي عبد الله ع ما تقول في زيارة قبر الحسين بن علي ع فإنه بلغنا عن بعضهم أنها تغدِلُ حَجَّةً و عُمَرَةً

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Musa Bin Al Fazl, from Hanan who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding visitation of the grave of Al-Husayn^{-asws} Bin Ali^{-asws}, for it has reached us from some of them that it equates to (performance of) a Hajj and an Umrah?'

قَالَ لَا تَعْجَبْ مَا أَصَابَ مَنْ يَقُولُ هَذَا كُلُّهُ وَ لَكِنْ زُرَّهُ وَ لَا تَجْفُهُ فَإِنَّهُ سَيِّدُ شَبَابِ الشُّهَدَاءِ وَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ شَبِهُ يَحْيَى بْنِ زَكَرِيَّا وَ عَلَيْهِمَا بَكَتِ السَّمَاءُ وَ الْأَرْضُ.

He^{-asws} said: 'Do not be surprised at what is correct from this word, all of it, but visit him^{-asws} and do not forsake him^{-asws}, for he^{-asws} is chief of the youths of martyrs, and chief of the youths of the people of Paradise, and his^{-asws} resemblance is Yahya^{-as} Bin Zakariya^{-as}, and upon them^{-asws} both cried the sky and the earth''¹⁵⁵

28- مل، كامل الزيارات بهذا الإسناد عن ابن عيسى عن عمار بن جعفر بن بشير عن حماد عن عامر بن معقل عن الحسين بن زياد عن أبي عبد الله ع قال: كَانَ قَاتِلُ يَحْيَى بْنِ زَكَرِيَّا وَلَدَ زَيْنًا وَ قَاتِلُ الْحُسَيْنِ وَلَدَ زَيْنًا وَ لَمْ تَبْكِ السَّمَاءُ عَلَى أَحَدٍ إِلَّا عَلَيْهِمَا

(The book) 'Kamil Al Ziyaraat' – By this chain, from Ibn Isa, from someone else, from Ja'far Bin Bashir, from Hammad, from Aamir Bin Ma'qil, from Al-Hassan Bin Ziyad,

'From Abu Abdullah^{-asws} having said: 'The killer of Yahya^{-as} Bin Zakariya^{-as} was a child of adultery (illegitimate), and the killer of Al-Husayn^{-asws} was a child of adultery (illegitimate), and the sky did not cry upon anyone except upon them^{-asws}'.

قَالَ قُلْتُ وَ كَيْفَ تَبْكِي قَالَ تَطْلُعُ الشَّمْسُ فِي حُمْرَةٍ وَ تَغِيبُ فِي حُمْرَةٍ.

He (the narrator) said, 'I said, 'And how did they cry?' He^{-asws} said: 'The sun rose in redness and sent in redness''¹⁵⁶

¹⁵⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 26

¹⁵⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 27

¹⁵⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 28

29- مل، كامل الزيارات أبي و علي بن الحسين عن سعد بن ابن عيسى عن محمد البرقي عن عبد العظيم الحسيني عن الحسن بن الحكم النخعي عن كثير بن شهاب الخارثي قال: بينما نحن جلوس عند أمير المؤمنين ع في الرحبة إذا طلع الحسين عليه فضحك علي حتى بدت نواجذه ثم قال إن الله ذكر قوماً فقال- فما بكث عليهم السماء والأرض وما كانوا منظرين والذي فلق الحبة وبرأ النسمة ليقتلن هذا ولتبكين عليه السماء والأرض.

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Abdul Azeem Al Hasany, from Al-Hassan Bin Al Hakam Al Nakhaie, from Kaseer Bin Shihab Al Harisy who said,

'While we were seated in the presence of Amir Al-Momineen^{-asws} in Al-Rahba when Al-Husayn^{-asws} emerged to him^{-asws}. Ali^{-asws} smiled until his^{-asws} front teeth were manifest. Then he^{-asws} said: 'Allah^{-azwj} has Mentioned a people, He^{-azwj} Said: ***'So the sky and the earth did not weep upon them, nor were they Respited [44:29].*** By the One^{-azwj} Who Split the seed and Formed the person! They will be killing this one, and the sky and the earth will cry upon him^{-asws}'.¹⁵⁷

30- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن محمد البرقي عن عبد العظيم الحسيني عن الحسن بن أبي سلمة قال قال جعفر بن محمد ع ما بكث السماء إلا على يحيى بن زكريا والحسين بن علي ع.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Abdul Azeem Al Hasany, from Al-Hassan Bin Abu Salama who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said; 'The sky did not cry except upon Yahya^{-as} Bin Zakariya^{-as} and Al-Husayn^{-asws} Bin Ali^{-asws}'.¹⁵⁸

31- مل، كامل الزيارات أبي عن محمد بن الحسن عن أبيه عن جده علي بن مهزيار عن الحسين بن سعيد عن فضالة عن داود بن فرقد قال سمعت أبا عبد الله ع يقول كان الذي قتل الحسين ع ولد زناً والذي قتل يحيى بن زكريا ولد زناً

(The book) 'Kamil Al Ziyaraat' – My father, from Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Fazalat, from Dawood Bin Farqad who said,

'I heard Abu Abdullah^{-asws} saying: 'The one who killed Al-Husayn^{-asws} was a child of adultery (illegitimate), and the one who killed Yahya^{-as} Bin Zakariya^{-as} was a child of adultery'.

و قال احمرت السماء حين قتل الحسين صلوات الله عليه سنة ثم قال بكث السماوات والأرض على الحسين وعلى يحيى بن زكريا وحمرتها بكاءها.

And he^{-asws} said: 'The sky reddened for a year when Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was killed'. Then he^{-asws} said: 'They skies, and the earth cried upon Al-Husayn^{-asws} and upon Yahya^{-as} Bin Zakariya^{-as}, and their redness was their crying'.¹⁵⁹

32- مل، كامل الزيارات أبي و علي بن الحسين عن علي بن إبراهيم عن أبيه عن التوفلي عن السكوني عن أبي عبد الله ع قال: اتخذوا الحمام الرائبة في بيوتكم فإنها تلعن قتلة الحسين ع.

¹⁵⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 29

¹⁵⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 30

¹⁵⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 31

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Take the rock doves to be in your houses for these tend to curse the killers of Al-Husayn^{-asws}'.¹⁶⁰

33- مل، كامل الزيارات أبي و أخى و علي بن الحسين و محمد بن الحسن جميعاً عن أحمد بن إدريس عن الجماوراني عن ابن البطائني عن صندل عن داود بن فرقد قال: كنت جالساً في بيت أبي عبد الله ع فنظرت إلى الحمام الراعي يُقرقر طويلاً فنظرت إلى أبو عبد الله ع طويلاً فقال يا داود تدري ما يقول هذا الطير قلت لا و الله جعلت فداك قال تدعو على قتلة الحسين صلوات الله عليه فاتخذوه في منازلكم.

(The book) 'Kamil Al Ziyaraat' – My father and my brother and Ali Bin Al-Husayn and Muhammad Bin Al-Hassan altogether from Ahmad Bin Idrees, from Al Jamourany, from Ibn Al Batainy, from Sandal, from Dawood Bin Farqad who said,

'I was seated in the house of Abu Abdullah^{-asws}, and I looked at the rock dove cooing for a long time. Abu Abdullah^{-asws} looked at me for a long time. He^{-asws} said: 'O Dawood! Do you know what this bird is saying?' I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'It is supplicating against the killers of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, so take it to be in your houses''.¹⁶¹

34- مل، كامل الزيارات ابن الوليد و جماعة مشايخي عن سعد بن أبي السفياني عن صفوان بن الحسين بن أبي غنديل عن أبي عبد الله ع قال: سمعته يقول في البومة فقال هل أحد منكم رآها بالنهار قيل له لا تكاد تظهر بالنهار و لا تظهر إلا ليلاً

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed and a group of my elders, from Sa'ad, from Al Yaqteeny, from Al-Husayn Bin Abu Gundar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying regarding the owl. He^{-asws} said: 'Has anyone of you seen it at daytime?' It was said to him^{-asws}, 'No, it almost does not appear at daytime and it does not appear except at night'.

قال أما إنما لم تزل تأوي الغمران أبداً فلما أن قتل الحسين ع آلت على نفسها أن لا تأوي الغمران أبداً و لا تأوي إلا الحراب فلا تزل تحارها صائمة حريئة حتى يجئها الليل فإذا جئها الليل فلا تزل ترق على الحسين صلوات الله عليه حتى تصبح.

He^{-asws} said: 'But, it does not cease to shelter in the built-up areas, ever! When Al-Husayn^{-asws} was killed, it vowed upon itself that it will no shelter in the built-up areas, ever, and will not shelter except in the ruins. So, it does not cease to be fasting its days grieving until the night shields it. When the night shields it, it does not cease hooting (crying) upon Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} until morning''.¹⁶²

35- مل، كامل الزيارات حكيم بن داود بن حكيم عن سلمة بن الحسين بن علي بن صاعد البربري قتيماً لغير الرضا ع قال حدثني أبي قال: دخلت على الرضا ع فقال لي ما يقول الناس قال قلت جعلت فداك جئنا نسألك

¹⁶⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 32

¹⁶¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 33

¹⁶² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 34

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood Bin Hakeem, from Salama, from Al-Husayn Bin Ali Bin Sa'id Al Berbery,

'A custodian of the grave of Al-Husayn^{asws} said, 'My father narrated to me saying, 'I entered to see Al-Reza^{asws}. He^{asws} said to me: 'What are the people saying?' I said, 'May I be sacrificed for you^{asws}! We have come to ask you^{asws}!'

قَالَ فَقَالَ لِي تَرَى هَذِهِ الْبُومَةَ كَانَتْ عَلَى عَهْدِ جَدِّي رَسُولِ اللَّهِ ص تَأْوِي الْمَنَازِلَ وَالْفُصُورَ وَالدُّورَ وَكَانَتْ إِذَا أَكَلَ النَّاسُ الطَّعَامَ تَطِيرُ فَتَقْعُ أَمَامَهُمْ فَيَرْمِي إِلَيْهَا بِالطَّعَامِ وَتُسْقَى ثُمَّ تَرْجِعُ إِلَى مَكَانِهَا

He^{asws} said to me: 'Do you see this owl? In the era of my^{asws} grandfather^{saww} Rasool-Allah^{saww}, it used to shelter in the dwellings, and the castles and the house, and whenever people used to eat the food, it would sly and land in front of them. So, morsels would be thrown towards it and it would be quenched and return to its place.

وَلَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ حَرَجَتْ مِنَ الْعُمَرَاءِ إِلَى الْحُرَابِ وَالْجِبَالِ وَالْبَرَارِ وَقَالَتْ بَيْتُ الْأُمَّةِ أَنْتُمْ قَتَلْتُمْ ابْنَ نَبِيِّكُمْ وَلَا آمْنُكُمْ عَلَى نَفْسِي.

And when Al-Husayn^{asws} Bin Ali^{asws} was killed, it went out from the built-up areas to the ruins and the wilderness, and it said, 'You are an evil community! You killed the son^{asws} of your Prophet^{saww}, and there is no safety from you all upon me".¹⁶³

36- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ فَضَّالٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْبُومَةَ لَتَصُومُ النَّهَارَ فَإِذَا أَفْطَرَتْ تَدَهَّطَتْ عَلَى الْحُسَيْنِ ع حَتَّى تُصْبِحَ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Fazzal, from a man,

'From Abu Abdullah^{asws} having said: 'The owl fasts the day. So, when it breaks fast, it laments upon Al-Husayn^{asws} until morning".¹⁶⁴

37- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدٍ عَنْ مُوسَى بْنِ عَمْرِو عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْمَيْمُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا يَعْقُوبُ رَأَيْتَ بُومَةً قَطُّ تَنْفَسُ بِالنَّهَارِ فَقَالَ لَا قَالَ وَ تَدْرِي لِمَ ذَلِكَ قَالَ لَا

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Musa Bin Umar, from Al-Hassan Bin Ali Al Meesami who said,

'Abu Abdullah^{asws} said: 'O Yaqoub (Bin Shueyb Al-Meesami)! Have you even seen an owl at all breathing (eating and drinking) at daytime?' He said, 'No'. He^{asws} said: 'And do you know why that is so?' He said, 'No'.

قَالَ لِأَنَّهُ تَطْلُ يَوْمَهَا صَائِمَةً فَإِذَا جَنَّتْ اللَّيْلُ أَفْطَرَتْ عَلَى مَا رَزَقَتْ ثُمَّ لَمْ تَزَلْ تَرْتَمِ عَلَى الْحُسَيْنِ حَتَّى تُصْبِحَ.

¹⁶³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 35

¹⁶⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 36

He^{-asws} said: 'Because it shades at daytime, fasting. So, when the night shields it, it breaks the fast upon whatever it is sustained, then it does not cease to hoot (lament) upon Al-Husayn^{-asws} until morning'.¹⁶⁵

38- قب، المناقب لابن شهر آشوب أبو نُعَيْمٍ فِي دَلَائِلِ النُّبُوَّةِ وَ النَّسَوِيُّ فِي الْمَعْرِفَةِ قَالَتْ نَصْرَةُ الْأَزْدِيَّةِ لَمَّا قُتِلَ الْحُسَيْنُ ع أَفْطَرَتِ السَّمَاءُ دَمًا وَ جَبَابُنَا وَ جِرَازُنَا صَارَتْ مَمْلُوءَةً دَمًا.

(The book) 'Manaqib' of Ibn Shehr Ashub – Abu Nueym in (the book) 'Dalail Al Nubuwwah', and al Nasawy in (the book) 'Al Ma'rifa', 'Nazrah Al Azdiyya said,

'When Al-Husayn^{-asws} was killed, the sky rained blood, and our bowls and our jars became filled with blood'.¹⁶⁶

وَ قَالَ قَرظَةُ بْنُ عُبَيْدٍ اللَّهِ مَطَرَتِ السَّمَاءُ يَوْمًا نَصَفَ النَّهَارِ عَلَى شِمْلَةٍ بَيْضَاءَ فَتَطَرَّتْ فَإِذَا هُوَ دَمٌ وَ ذَهَبَتْ الْإِبِلُ إِلَى الْوَادِي لِتَشْرَبَ فَإِذَا هُوَ دَمٌ وَ إِذَا هُوَ الْيَوْمُ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ ع.

And Qarzah Bin Ubeydullah said,

'One day the sky rained for half a day upon a white garment. I looked and it was blood. And the camels went to the valley to drink, and there it was blood, and it was the day in which Al-Husayn^{-asws} was killed'.¹⁶⁷

وَ قَالَ الصَّادِقُ ع بَكَتِ السَّمَاءُ عَلَى الْحُسَيْنِ ع أَرْبَعِينَ يَوْمًا بِالْدَّمِ.

Al-Sadiq^{-asws} said: 'The sky cried upon Al-Husayn^{-asws} for forty days with blood'.¹⁶⁸

زُرَّارَةُ بْنُ أَعْيَنٍ عَنِ الصَّادِقِ ع قَالَ: بَكَتِ السَّمَاءُ عَلَى يَحْيَى بْنِ زَكَرِيَّا وَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع أَرْبَعِينَ صَبَاحًا وَ لَمْ تَبْكْ إِلَّا عَلَيْهِمَا قُلْتُ فَمَا بُكََاؤُهَا قَالَ كَانَتْ الشَّمْسُ تَطْلُعُ حُمْرَاءَ وَ تَغِيبُ حُمْرَاءَ.

Zurara Bin Ayn, 'From Al-Sadiq^{-asws} having said: 'The sky cried upon Yahya^{-as} Bin Zakariya^{-as} and upon Al-Husayn^{-asws} Bin Ali^{-asws} for forty mornings, and it has not cried except upon them^{-as}'. I said, 'So what was their crying?' He^{-asws} said: 'The sun was rising as red and setting as red'.¹⁶⁹

أُسَامَةُ بْنُ شَبِيبٍ بِإِسْنَادِهِ عَنْ أُمِّ سَلَيْمٍ قَالَتْ لَمَّا قُتِلَ الْحُسَيْنُ مَطَرَتِ السَّمَاءُ مَطَرًا كَالِدَّمِ احْمَرَّتْ مِنْهُ الْبُيُوتُ وَ الْحِيطَانُ.

Usamah Bin Shabeeb, by his chain, from Umm Suleym who said, 'When Al-Husayn^{-asws} was killed, the sky rained rain like blood. The houses and the walls were reddened by it'.¹⁷⁰

تَفْسِيرُ الْقُشَيْرِيِّ وَ الْفَتَّالِ: قَالَ السُّدِّيُّ لَمَّا قُتِلَ الْحُسَيْنُ بَكَتْ عَلَيْهِ السَّمَاءُ وَ عَلَامَتُهَا حُمْرَةُ أَطْرَافِهَا.

¹⁶⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 37

¹⁶⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 a

¹⁶⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 b

¹⁶⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 c

¹⁶⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 d

¹⁷⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 e

(The books) 'Tafseer Al-Qashary' and 'Al-Fattal' – Al-Sudy said, 'When Al-Husayn^{asws} was killed, the sky cried upon him^{asws}, and its sign is the redness of its horizons".¹⁷¹

مُحَمَّدُ بْنُ سِيرِينَ قَالَ: أَخْبَرَنَا أَنَّ حُمْرَةَ أَطْرَافِ السَّمَاءِ لَمْ تَكُنْ قَبْلَ قَتْلِ الْحُسَيْنِ ع.

Muhammad Bin Sirreen said, 'We are informed that the horizons of the sky reddened. It did not happen before killing of Al-Husayn^{asws}'.¹⁷²

تَارِيخُ النَّسَوِيِّ رَوَى حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ عَنْ مُحَمَّدٍ قَالَ: تَعَلَّمَ هَذِهِ الْحُمْرَةُ فِي الْأَفْقِ مِمَّ هِيَ ثُمَّ قَالَ مِنْ يَوْمِ قَتْلِ الْحُسَيْنِ ع.

Tareekh Al-Nasawy – It is reported by Hammad Bin Zayd, from Hisham, from Muhammad who said, 'Do you know this redness in the horizons, what it is from?' Then he said, 'From the day Al-Husayn^{asws} was killed".¹⁷³

39- قب، المناقب لابن شهر آشوب الأَسْوَدُ بْنُ قَيْسٍ لَمَّا قُتِلَ الْحُسَيْنُ ارْتَفَعَتْ حُمْرَةٌ مِنْ قِبَلِ الْمَشْرِقِ وَ حُمْرَةٌ مِنْ قِبَلِ الْمَغْرِبِ فَكَادَتَا يَلْتَقِيَانِ فِي كِبِدِ السَّمَاءِ سِتَّةَ أَشْهُرٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Aswad Bin Qays,

'When Al-Husayn^{asws} was killed the redness rose up from the direction of the east, and redness from the direction of the west. They almost met in the middle of the sky for six months".¹⁷⁴

تَارِيخُ النَّسَوِيِّ قَالَ أَبُو قَبِيلٍ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع كُسِفَتِ الشَّمْسُ كَسْفَةً بَدَتْ الْكَوَاكِبُ نِصْفَ النَّهَارِ حَتَّى ظَنَنَّا أَنَّهَا هِيَ.

Tareekh Al-Nasawy – Abu Qabeel said, 'When Al-Husayn^{asws} Bin Ali^{asws} was killed, the sun was eclipsed, the stars appeared in the middle of the day until we thought it was it (Day of Qiyamah)".¹⁷⁵

وَ بِهَذَا الْإِسْنَادِ عَنْ يَعْقُوبَ عَنْ إِسْمَاعِيلَ عَنْ عَلِيٍّ بْنِ مُسْنَهَرٍ عَنْ جَدَّتِهِ قَالَتْ كُنْتُ أَيَّامَ الْحُسَيْنِ جَارِيَةً شَابَةً فَكَانَتْ السَّمَاءُ أَيَّامًا عُلْقَةً.

And by this chain, from Yaquob, from Ismail, from Ali Bin Mus'hir, from his grandmother who said,

'I was a girl in the days of Al-Husayn^{asws}, a youth. The sky became clots (like blood) for days".¹⁷⁶

وَ بِهَذَا الْإِسْنَادِ عَنْ يَعْقُوبَ عَنْ مُسْلِمِ بْنِ إِبْرَاهِيمَ عَنْ أُمِّ سُرَيْجٍ الْعَبْدِيَّةِ عَنْ نَضْرَةَ الْأَزْدِيَّةِ قَالَتْ لَمَّا أُنْ قُتِلَ الْحُسَيْنُ ع مَطَرَتِ السَّمَاءُ دَمًا فَأَصْبَحَتْ وَ كُلُّ شَيْءٍ لَنَا مَلَأُنْ دَمًا.

¹⁷¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 f

¹⁷² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 g

¹⁷³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 38 h

¹⁷⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 a

¹⁷⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 b

¹⁷⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 c

And by this chain, from Yaqoub, from Muslim Bin Ibrahim, from Umm Surraq Al Abdiyya, from Nazrat Al Azdiyya who said,

‘When Al-Husayn^{-asws} was killed, the sky rained blood. I woke up in the morning and all our things were filled with blood’.¹⁷⁷

وَبَعْدَ الْإِسْنَادِ عَنْ يَعْقُوبَ عَنْ أَيُّوبَ بْنِ مُحَمَّدٍ الرَّقِّيِّ عَنْ سَلَامِ بْنِ سُلَيْمَانَ التَّقْفِيَّ عَنْ زَيْدِ بْنِ عَمْرٍو الْكِنْدِيِّ عَنْ أُمِّ حَبَّانَ قَالَتْ يَوْمَ قُتِلَ الْحُسَيْنُ أَظْلَمَتْ عَلَيْنَا ثَلَاثًا وَلَمْ يَمَسَّ أَحَدٌ مِنْ زَعْفَرَانِهِمْ شَيْئًا فَجَعَلَهُ عَلَى وَجْهِهِ إِلَّا احْتَرَقَ وَلَمْ يُقَلَّبْ حَجَرٌ بَيْنَتِ الْمُقَدِّسِ إِلَّا أَصْبَحَ تَحْتَهُ دَمًا عَيْبُطًا.

And by this chain, from Yaqoub, from Ayoub Bin Muhammad Al Raqqy, from Sallam Bin Suleyman Al Saqafy, from Zayd Bin Amro Al Kindy, from Umm Hayyan who said,

‘On the day Al-Husayn^{-asws} was killed, there was darkness upon us for three days, and no one touched anything from their saffron (perfume) and made it to be in his face except was burnt, and no stone was turned up at Bayt Al-Maqdis except fresh blood came to be under it’.¹⁷⁸

وَبَعْدَ الْإِسْنَادِ عَنْ يَعْقُوبَ عَنْ سُلَيْمَانَ بْنِ خَزْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ مَعْمَرٍ قَالَ: أَوَّلُ مَا عَرَفَ الزُّهْرِيُّ تَكَلَّمَ فِي مَجْلِسِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ فَقَالَ الْوَلِيدُ أَيُّكُمْ يَعْلَمُ مَا فَعَلَتْ أَحْجَارُ بَيْتِ الْمُقَدِّسِ - يَوْمَ قَتَلَ الْحُسَيْنَ بْنِ عَلِيٍّ فَقَالَ الزُّهْرِيُّ بَلَّغَنِي أَنَّهُ لَمْ يُقَلَّبْ حَجَرٌ إِلَّا وَجَدَ تَحْتَهُ دَمًا عَيْبُطًا.

And by this chain, from Yaqoub, from Suleyman Bin Harb, from Hammad Bin Zayd, from Ma'mar who said,

‘The first of what Al-Zuhry was known to speak in a gathering of Al-Waleed Bin Abdul Malik. Al-Waleed said, ‘Which one you knows what happened with the stones of Bayt Al-Mqadis on the day Al-Husayn^{-asws} Bin Ali^{-asws} was killed?’ Al-Zuhry said, ‘It has reached me that no stone was turned up except fresh blood was found to be under it’.¹⁷⁹

40- بف، الطرائف روي في أول الجزء الخامس من صحيح مسلم في تفسير قوله تعالى - فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ بَكَتِ السَّمَاءُ وَبُكَاءُهَا حُمْرُهَا.

(The book) ‘Al-Taraif’ – It is reported in the beginning of the fifth volume of (the book) ‘Saheeh’ of Muslim in the interpretation of Words of the Exalted: **So the sky and the earth did not weep upon them, [44:29]**. He said, ‘Al-Husayn^{-asws} Bin Ali^{-asws} was killed, the sky cried, and its crying was its redness’.¹⁸⁰

وَرَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ هَذِهِ الْآيَةَ أَنَّ الْحُمْرَةَ الَّتِي مَعَ الشَّفَقِ لَمْ يَكُنْ قَبْلَ قَتْلِ الْحُسَيْنِ ع.

And it is reported by Al-Sa'alby in the interpretation of this Verse, ‘The redness which is with the twilight did not exist before the killing of Al-Husayn^{-asws}’.¹⁸¹

وَرَوَى الثَّعْلَبِيُّ أَيْضًا يَرْفَعُهُ قَالَ: مُطَرَّنًا دَمًا بِأَيَّامِ قَتْلِ الْحُسَيْنِ ع.

¹⁷⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 d

¹⁷⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 e

¹⁷⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 39 f

¹⁸⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 40 a

¹⁸¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 40 b

And it is reported by Al-Sa'alby as well, raising it, said, 'We were rained upon by blood in the days Al-Husayn^{-asws} was killed"¹⁸²

41- ما، الأماالي للشيخ الطوسي ابن حشيش عن الحسين بن الحسن عن محمد بن دليل عن علي بن سهل عن مؤمل عن حماد بن سلمة عن عمارة بن أبي عمارة قال: أمطرت السماء يوم قتل الحسين ع دماً عبيطاً.

(The book) 'Al Amaali' of the Sheikh Al Tusi – Ibn Hasheesh, from Al-Husayn Bin Al-Hassan, from Muhammad Bin Daleel, from Ali Bin Sahl, from Muwammil, from Hammad Bin Salamah, from Ammar Bin Abu Ammar who said,

'The sky rained on the day Al-Husayn^{-asws} was killed, fresh blood"¹⁸³

42- لي، الأماالي للصدوق ابن الوليد عن ابن مئيل عن ابن يزيد عن ابن فضال عن سليمان الديلمي عن عبد الله بن لطيف الثقليسي قال قال الصادق ع لما ضرب الحسين بن علي ع بالسيف ثم انبدر ليقطع رأسه نادى مناد من قبل رب العزة تبارك و تعالى من بطنان العرش فقال ألا أيتها الأمة المنحيرة الظالمة بعد نبينا- لا وفقكم الله لأضحى و لا فطر

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Mateel, from Ibn Yazeed, from Ibn Fazzal, from Suleyman Al Daylami, from Abdullah Bin Lateef Al Al Tafleesy who said,

'Al-Sadiq^{-asws} said: 'When Al-Husayn^{-asws} Bin Ali^{-asws} was struck by the sword, then they rushed to cut off his^{-asws} head, a caller called out from the direction of the Lord^{-azwj} of Might, Blessed and Exalted from the interior of the Throne: "Indeed, O you unjust community confused after its Prophet! Neither will Allah^{-azwj} Concord you all (Eid) Al-Azha nor (Eid) Al-Fitr!

قال ثم قال أبو عبد الله ع- لا جرم و الله ما وقفوا و لا يؤفّقون أبداً حتى يقوم نائير الحسين ع.

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! There is no doubt they are not being concordant, nor will they be concordant, ever, until the avenger of Al-Husayn^{-asws} rises"¹⁸⁴

43- ع، علل الشرائع ابن الوليد عن محمد العطّار عن الأشعري عن السياري عن محمد بن إسماعيل الرازي عن أبي جعفر الثاني ع قال: قلت جعلت فداك ما تقول في العاقبة فإنه قد روي أنهم لا يؤفّقون لصوم

(The book) 'Al Illal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Al Sayyari, from Muhammad Bin Ismail Al Razy,

'From Abu Ja'far^{-asws} the 2nd having, he (the narrator) said, 'May I be sacrificed for you^{-asws}! What are you^{-asws} regarding the general Muslims, for it is being reported that they will not be concordant to fasting?'

فقال لي أما إنهم قد أجيبك دعوة الملك فيهم

¹⁸² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 40 c

¹⁸³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 41

¹⁸⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 42

He^{-asws} said to me: 'As for them, so the supplication of the Angel has been Answered regarding them'.

قَالَ قُلْتُ وَكَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'And how is that so? May I be sacrificed for you^{-asws}!'

قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ عَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا يُنَادِي أَيُّهَا الْأُمَّةُ الظَّالِمَةُ الْقَانِبَةُ عَثَرَةَ نَبِيِّهَا - لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَ لَا فِطْرٍ وَ فِي حَدِيثٍ آخَرَ لِفِطْرِ وَ لَا أَضْحَى .

He^{-asws} said: 'The people, when they had killed Al-Husayn^{-asws} Bin Ali^{-asws}, Allah^{-azwj} Mighty and Majestic Commanded an Angel to call out: 'O you unjust community, the killers of the family^{-asws} of its Prophet^{-saww}! May Allah^{-azwj} not Harmonise you all for a fast nor for breaking a fast'. And in another Hadeeth: 'Neither for (Eid) Al-Fitr nor for (Eid) Al-Azha"¹⁸⁵.

44- لي، الأماالي للصدوق القامي عن مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ دَخَلَ يَوْمًا إِلَى الْحَسَنِ عَ فَلَمَّا نَظَرَ إِلَيْهِ بَكَى فَقَالَ لَهُ مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ قَالَ أَبْكِي لِمَا يُصْنَعُ بِكَ

(The book) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ahmad Bin Muhammad Bin Yahya, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws}: 'One day Al-Husayn^{-asws} Bin Ali^{-asws} entered to see Al-Hassan^{-asws}. When he (Al-Husayn^{-asws}) looked at him^{-asws}, he^{-asws} cried. He (Al-Hassan^{-asws}) said to him^{-asws}: 'What makes you^{-asws} cry, O Abu Abdullah^{-asws}? He^{-asws} said: 'I^{-asws} am crying at what will be done with you^{-asws}'.

فَقَالَ لَهُ الْحَسَنُ عَ إِنَّ الَّذِي يُؤْتِي إِلَيَّ سَمٌ يُدْسُ إِلَيَّ فَأُقْتَلُ بِهِ وَ لَكِنْ لَا يَوْمَ كَيَوْمِكَ

Al-Hassan^{-asws} said to him^{-asws}: 'That which would be coming to me^{-asws} is poison administered into me^{-asws}, so I^{-asws} would be killed by it, but there is no day like your^{-asws} day.

يَا أَبَا عَبْدِ اللَّهِ يَزْدَلِفُ إِلَيْكَ ثَلَاثُونَ أَلْفَ رَجُلٍ يَدْعُونَ أَنَّهُمْ مِنْ أُمَّةٍ جَدِّنا مُحَمَّدٍ ص وَ يَنْتَحِلُونَ دِينَ الْإِسْلَامِ فَيَجْتَمِعُونَ عَلَى قَتْلِكَ وَ سَفْكِ دَمِكَ وَ انْتِهَاكِ حُرْمَتِكَ وَ سَبِي ذَرَارَتِكَ وَ نِسَابِكَ وَ انْتِهَابِ ثِقْلِكَ

O Abu Abdullah^{-asws}! Thirty thousand men would proceed to you claiming that they are from the community of our^{-asws} grandfather^{-saww} Muhammad^{-saww}, and they would be arrogating the religion of Al-Islam. So, they will unite upon killing you^{-asws}, and shed your^{-asws} blood, and violate your^{-asws} sanctity, and make captives of your^{-asws} offspring and your^{-asws} womenfolk and plunder your^{-asws} belongings.

فَعِنْدَهَا حُلٌّ بِبَنِي أُمَيَّةِ اللَّعْنَةُ وَ تُنْطَرُ السَّمَاءُ رَمَادًا وَ دَمًا وَ يَبْكِي عَلَيْكَ كُلُّ شَيْءٍ حَتَّى الْوُحُوشُ فِي الْفُلُواتِ وَ الْحَيَاتُ فِي الْبَحَارِ .

¹⁸⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 43

During it, the Curse will be released with the clan of Umayya, and the sky will rain ash and blood, and all things will cry upon you^{-asws}, even the beasts in the wilderness and the fishes in the oceans!”¹⁸⁶

45- ص، قصص الأنبياء عليهم السلام عن جابر عن أبي جعفر ع في قوله تعالى لم نجعل له من قبل سمياً قال يحيى بن زكريا لم يكن له سمياً قبله و الحسين بن علي لم يكن له سمياً قبله

(The book) ‘Qasas Al Anbiya’, upon them^{-asws} be the greetings, from Jabir,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **We have not Made it to be a name from before (for anyone else)’ [19:7]**. He^{-asws} said: ‘Yahya^{-as} Bin Zakariya^{-as}, there did not happen to be a naming for him^{-as} (Yahya) before him^{-as}, and Al-Husayn^{-asws} Bin Ali^{-asws}, there did not happen to be a naming for him^{-asws} (Husayn), before him^{-asws}’.

و بكت السماء عليهما أربعين صباحاً وكذلك بكت الشمس عليهما و بكأوا أن تطلع حمراء و تغيب حمراء و قيل أي بكى أهل السماء و هم الملائكة.

And the sky cried upon them^{-as} for forty mornings, and like that the sun cried upon them^{-as}, and their crying was that it rose as red, and set as red’. And it is said, ‘Yes, the people of the sky cried, and they are the Angels’¹⁸⁷.

46- ص، قصص الأنبياء عليهم السلام عن أبي عبد الله ع أن الحسين بن علي بكى لقتله السماء و الأرض و حمراء و لم يبكينا على أحد قط إلا على يحيى بن زكريا.

(The book) ‘Qasas Al-Anbiya’, upon them^{-as} be the greetings, from Abu Abdullah^{-asws}: ‘Al-Husayn^{-asws} Bin Ali^{-asws}, the sky and the earth cried at his^{-asws} killing, and they reddened, and they did not cry upon anyone at all except upon Yahya^{-as} Bin Zakariya^{-as}’.¹⁸⁸

47- مل، كامل الزيارات محمد بن عبد الله بن علي الناقذ عن عبد الرحمن الأسلمي عن عبد الله بن الحسين عن غزوة بن الزبير قال: سمعت أبا ذر و هو يومئذ قد أخرج غثمان إلى الردة فقال له الناس يا أبا ذر أبشِرْ فهذا قليل في الله

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Abdullah Bin Ali Al Naqid, from Abdul Rahman Al Aslami, from Abdullah Bin Al-Husayn, from Urwah Bin Al Zubeyr who said,

‘I heard Abu Zarr^{-ra}, and on that day Usman had expelled him^{-ra} to Al-Rabza. The people said to him^{-ra}, ‘O Abu Zarr^{-ra}! Receive glad tidings, for this is little for the Sake of Allah^{-azwj}!’

فقال ما أبسر هذا و لكن كيف أنتم إذا قتل الحسين بن علي قتلًا أو قال ذبح ذبحاً

He^{-ra} said, ‘How easy this is! But how will you all be when Al-Husayn^{-asws} Bin Ali^{-asws} is killed by a killing?’ Or he^{-ra} said: ‘Slaughtered with a slaughtering?’

¹⁸⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 44

¹⁸⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 45

¹⁸⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 40 H 46

وَاللَّهُ لَا يَكُونُ فِي الْإِسْلَامِ بَعْدَ قَتْلِ الْخَلِيفَةِ أَعْظَمَ قَتِيلًا مِنْهُ وَإِنَّ اللَّهَ سَيَسْلُ سَيْفَهُ عَلَى هَذِهِ الْأُمَّةِ لَا يَغْمِدُهُ أَبَدًا وَ يَبْعَثُ نَافِثًا مِنْ دُرَيْتِهِ فَيَنْتَقِمُ مِنَ النَّاسِ

By Allah^{-azwj}! There will not happen in Al-Islam, after the killing of the caliph (Ali^{-asws}), any killing mightier than his^{-asws}, and that Allah^{-azwj} will be Unsheathing his^{-asws} sword upon this community. He^{-asws} will not sheathe it, ever, and he^{-asws} will be Sent as an avenger, being from his^{-asws} offspring, so he^{-asws} will take revenge from the people.

وَإِنكُمْ لَوْ تَعْلَمُونَ مَا يَدْخُلُ عَلَى أَهْلِ الْبَحَارِ وَ سُكَّانِ الْجِبَالِ فِي الْغِيَاضِ وَالْأَكَامِ وَأَهْلِ السَّمَاءِ مِنْ قَتْلِهِ لَبَكَيْتُمْ وَاللَّهُ حَتَّى تَرْهَقَ أَنْفُسُكُمْ

And you all, if you were to know what (feelings) would be entering upon the inhabitants of the oceans, and dwellers of the mountains and the cliffs and the hills, and the inhabitants of the sky, from his^{-asws} killing, you would be crying, by Allah^{-azwj}, until your souls depart.

وَمَا مِنْ سَمَاءٍ يَمُرُّ بِهَا رُوحُ الْحُسَيْنِ عِ إِلَّا فَرَّغَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَقُومُونَ قِيَامًا تَرْعَدُ مَفَاصِلُهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَمَا مِنْ سَحَابَةٍ تَمُرُّ وَ تَرْعَدُ وَ تُرْقُبُ إِلَّا لَعَنَتْ قَاتِلَهُ وَمَا مِنْ يَوْمٍ إِلَّا وَ تُعْرَضُ رُوحُهُ عَلَى رَسُولِ اللَّهِ فَيَلْتَقِيَانِ.

And there is none from a sky the soul of Al-Husayn^{-asws} passed by, except seventy thousand Angels were alarmed to him^{-asws} standing straight, their limbs trembling up to the Day of Qiyamah, and there is none from a cloud passing by, and has thunder and lightning except it curses his^{-asws} killers, and there is none from a day except and his^{-asws} soul is presented to Rasool-Allah^{-saww}, and they^{-asws} meet¹⁸⁹.

48- شاء، الإرشاد رَوَى يُوسُفُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ لَمْ تَرَ هَذِهِ الْحُمْرَةَ فِي السَّمَاءِ إِلَّا بَعْدَ قَتْلِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

(The book) 'Al Irshad' – It is reported by Yusuf Bin Abadah who said, 'I heard Muhammad Bin Sirreen saying,

'This redness in the sky was not seen except after killing of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws}'.¹⁹⁰

¹⁸⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 47

¹⁹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 40 H 48

باب 41 ضجيج الملائكة إلى الله تعالى في أمره و أن الله بعثهم لنصره و بكاء الأنبياء و فاطمة ع عليه صلوات الله عليه

CHAPTER 41 – CLAMOUR OF THE ANGELS TO ALLAH^{-azwj} THE EXALTED REGARDING HIS^{-asws} MATTER, AND THAT ALLAH^{-azwj} HAD SENT THEM TO HELP HIM^{-asws}, AND THEIR CRYING, AND CRYING OF THE PROPHETS^{-as}, AND OF (SYEDA) FATIMA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HER^{-asws}

1 أقول قد أثبتنا خبر ابن شبيب في باب البكاء عليه صلى الله عليه.

I (Majlisi) am saying, 'We have affirmed the Hadeeth by Ibn Shabeeb in the chapter of the crying upon him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} (Volume 44)".¹⁹¹

2- لي، الأمايلي للصدوق ابن الوليد عن ابن متهيل عن ابن أبي الخطاب عن موسى بن سعدان عن عبد الله بن القاسم عن عمر بن أبان الكلبي عن أبان بن تغلب قال قال أبو عبد الله الصادق ع إن أربعة آلاف ملك هبطوا يريدون القتال مع الحسين بن علي ع فلم يؤذن لهم في القتال فرجعوا في الاستئذان و هبطوا و قد قتل الحسين ع فهم عند قبره شعث غبر يذكونه إلى يوم القيامة و رئيسهم ملك يقال له منصور.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Matheel, from Ibn Abu Al Khattab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlib who said,

'Abu Abdullah Al-Sadiq^{-asws} said: 'Four thousand Angels came down intending the battle along with Al-Husayn^{-asws} Bin Ali^{-asws}, but he^{-asws} did not permit them regarding the fighting, so they returned in seeking the Permission (of Allah^{-azwj}), and they came down, and Al-Husayn^{-asws} had already been killed. So, (now) they are by his^{-asws} grave, unkempt, dusty, crying for him^{-asws} up to the Day of Qiyamah, and their chief is an Angel called Mansour".¹⁹²

3- ما، الأمايلي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصغار عن محمد بن عبيد عن ابن أسباط عن ابن عميرة عن محمد بن حمران قال قال أبو عبد الله ع لما كان من أمر الحسين بن علي لما كان ضجت الملائكة إلى الله تعالى و قالت يا رب ففعل هذا بالحسين صفيك و ابن نبيك

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Ubeyd, from Ibn Asbaat, from Ibn Ameyra, from Muhammad Bin Humran who said,

'Abu Abdullah^{-asws}: 'When it happened from the matter of Al-Husayn^{-asws} Bin Ali^{-asws} what happened, the Angels clamoured to Allah^{-azwj} the Exalted and said: 'O Lord^{-azwj}! This has happened with Al-Husayn^{-asws} Your^{-azwj} Elite, and son^{-asws} of Your^{-azwj} Prophet^{-saww}!'

قَالَ فَأَقَامَ اللَّهُ لَهُمْ ظِلًّا قَائِمًا ع وَ قَالَ بِحَدِّ أَنْتُمْ لَهُ مِنْ ظَالِمِيهِ.

He (Abu Abdullah^{-asws}) said: 'So Allah^{-azwj} Established for them the shadow of Al-Qaim^{-asws} and said: "By this one^{-asws}, I^{-azwj} shall Avenge for him^{-asws} from his^{-asws} oppressors!"¹⁹³

¹⁹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 1

¹⁹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 2

¹⁹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 3

4- ع، علل الشرائع الدقاق و ابن عصام معاً عن الكليني عن القاسم بن الغلاء عن إسماعيل الفزاري عن محمد بن جمهور العمري عن ابن أبي نجران عمّن ذكره عن الثمالي قال: قلت لأبي جعفر ع يا ابن رسول الله أ لستم كلكم قائمين بالحق قال بلى قلت فلم سمي القائم قائماً

(The book) 'Al Ilal Al Shari'e – Al Daqqan and Ibn Isam, both together from Al Kulayni, from Al Qasim Bin Al A'ala, from Ismail Al Fazary, from Muhammad Bin Jamhour Al Amma, from Ibn Abu Najran, from the one who mentioned from Al Sumaly who said,

'I said to Abu Ja'far-asws, 'O son-asws of Rasool-Allah-saww! Aren't you-asws all (Imams-asws) standing with the truth?' He-asws said: 'Yes'. I said, 'Then why has Al-Qaim-asws named as 'Qaim' (Standing one)?'

قال لما قُتل جدي الحسين ضجّت الملائكة إلى الله عزّ وجلّ بالبكاء والتّحبيب وقالوا إلهنا و سيدنا أ تغفل عمّن قتل صفوتك و ابن صفوتك و خيرتك من خلقك

He-asws said: 'When my-asws grandfather-asws Al-Husayn-asws was killed, the Angels clamoured to Allah-azwj Mighty and Majestic with the crying and the lamenting, and they said, 'Our God-azwj and our Master-azwj! What will You-azwj Do with the ones who killed Your-azwj Elite and son-asws of Your-azwj Elite, and Your-azwj Choice from Your-azwj creatures?'

فأوحى الله عزّ وجلّ إليهم فزوا ملائكتي فو عزّي و جلالي لأنتقم منهم و لو بعد حين

Allah-azwj Mighty and Majestic Revealed to them: "Calm down, My-azwj Angels! By My-azwj Might and My-azwj Majesty! I-azwj will Take revenge from them and even if it is after a time!"

ثمّ كشف الله عزّ وجلّ عن الأئمة من ولد الحسين ع للملائكة فسرت الملائكة بذلك فإذا أخذهم قائم يصلي فقال الله عزّ وجلّ بذلك القائم أنتقم منهم.

Then Allah-azwj Mighty and Majestic Uncovered from the Imams-asws from the sons-asws of Al-Husayn-asws, for the Angels. The Angels were cheered by that. So, whenever one of them-asws stands to pray Salat, Allah-azwj Mighty and Majestic Says of that Al-Qaim-asws, "I-azwj shall Take revenge from them by that one-asws!"¹⁹⁴

5- مل، كامل الزيارات الحسين بن عليّ الرّعفرائي عن محمد بن عمر النّصيب عن هشام بن سعد قال أخبرني المشيخة أنّ الملك الذي جاء إلى رسول الله ص و أخبره بقتل الحسين بن عليّ كان ملك البحار و ذلك أنّ ملكاً من ملائكة الفردوس نزل على البحر و نشر أجنحته عليها ثمّ صاح صيحة و قال يا أهل البحار البسوا أثواب الحزن فإنّ فرخ الرسول مذبوح

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Ali Al Zafrany, from Muhammad Bin Umar Al Naseybi, from Hisham Bin Sa'ad who said,

'The elders informed me that the Angel who had come to Rasool-Allah-saww and informed him-saww with the killing of Al-Husayn-asws Bin Ali-asws was an Angel of the oceans, and that is because an Angel from the Angels of Al-Firdows descended on the ocean and spread his wings

¹⁹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 4

upon it. Then he shouted a scream and said: 'O inhabitants of the ocean! Wear the clothes of grief, for a child of the Rasool^{-saww} has been slaughtered!'

ثُمَّ حَمَلَ مِنْ تُرْبَتِهِ فِي أَجْنِحَتِهِ إِلَى السَّمَاوَاتِ فَلَمْ يَلْقَ مَلَكًا فِيهَا إِلَّا سَمَّهَا وَ صَارَ عِنْدَهُ لَهَا أَثَرٌ وَ لَعَنَ قَتْلَهُ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ.

Then he carried from its soil in his wings to the skies. He did not meet any Angel in these except he smelt it and the effect of that came to be with him, and he cursed his^{-asws} killers, and their loyalists and their followers".¹⁹⁵

6- مل، كامل الزيارات أبي و جماعة مشايخي عن سعد عن ابن عيسى عن الحسين بن سعيد عن حماد بن عيسى عن ربعي بن عبد الله عن الفضيل عن أبي عبد الله ع قال: ما لكم لا تأثونه يعني قبر الحسين ع فإن أربعة آلاف ملك يبكون عند قبره إلى يوم القيامة.

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Rabie Bin Abdullah, from al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'What is the matter with you all you are not going to it' – meaning the grave of Al-Husayn^{-asws} – 'For four thousand Angels are crying by his^{-asws} grave up to the Day of Qiyamah!'"¹⁹⁶

7- مل، كامل الزيارات أبي و جماعة مشايخنا عن سعد عن علي بن إسماعيل عن حماد بن عيسى عن ربعي عن فضيل عن أبي عبد الله ع قال: ما لكم لا تأثونه يعني قبر الحسين فإن أربعة آلاف ملك يبكون عنده إلى يوم القيامة.

(The book) 'Kamil Al Ziyaraat' – My father and a group of our elders, from Sa'ad, from Ali Bin Ismail, from Hammad Bin Isa, from Rabie, from Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'What is the matter with you all not going to it?' – meaning the grave of Al-Husayn^{-asws} – 'For four thousand Angels are crying in his^{-asws} presence up to the Day of Qiyamah!'"¹⁹⁷

8- مل، كامل الزيارات محمد بن جعفر الرزاز عن محمد بن الحسين بن محمد بن إسماعيل عن أبي إسماعيل السراج عن يحيى بن معمر القطان عن أبي بصير عن أبي جعفر ع قال: أربعة آلاف ملك شعث غبر يبكون إلى يوم القيامة.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Yahya Bin Ma'mar Al Qattan, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Four thousand Angels, unkempt, dusty, are crying him^{-asws} up to the Day of Qiyamah".¹⁹⁸

9- مل، كامل الزيارات أبي و علي بن الحسين معاً عن سعد عن ابن عيسى عن علي بن الحكم عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: وكل الله بالحسين بن علي سبعين ألف ملك يصلون عليه كل يوم شعثاً غبراً منذ يوم قتل إلى ما شاء الله يعني بذلك قيام القائم ع.

¹⁹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 5

¹⁹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 6

¹⁹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 7

¹⁹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 8

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, both together from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} has Allocated seventy thousand Angels with Al-Husayn^{asws} Bin Ali^{asws} who are praying Salat upon him^{asws} every day, being unkempt, dusty, since the day he^{asws} was killed up to whatever Allah^{azwj} so Desires' – meaning with that, rising of Al-Qaim^{asws}'.¹⁹⁹

10- مل، كامل الزيارات بالإسناد عن سعد عن إبراهيم بن هاشم عن ابن فضال عن ثعلبة عن مبارك العطار عن محمد بن قيس قال: قال لي أبو عبد الله ع عند قبر أبي عبد الله ع أربعة آلاف ملك شعث غبر يَبْكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Kamil Al Ziyaraat' – By his chain, from Sa'ad, from Ibrahim Bin hashim, from Ibn Fazzal, from Sa'alba, from Mubarak Al Attar, from Muhammad Bin Qays who said,

'Abu Abdullah^{asws} said: 'by the grave of Abu Abdullah^{asws}, there are four thousand Angels, unkempt, dusty, crying up to the Day of Qiyamah'.²⁰⁰

11- مل، كامل الزيارات أبي و ابن الوليد و علي بن الحسين جميعاً عن سعد عن ابن عيسى عن الأموي عن القاسم بن محمد عن إسحاق بن إبراهيم عن هارون عن أبي عبد الله ع قال: وكل الله به أربعة آلاف ملك شعث غبر يَبْكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Kamil Al Ziyaraat' – My father and Ibn Al Waleed, and Ali Bin Al-Husayn, both together from Sa'ad, from Ibn Isa, from Al Ahwazy, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim, from Haroun,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} has Allocated with it (grave of Al-Husayn^{asws}), four thousand Angels, unkempt, dusty, crying him^{asws} up to the Day of Qiyamah'.²⁰¹

12- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن أبي الخطاب عن صفوان عن خزيمة عن الفضيل عن أخيهما قال: إن على قبر الحسين أربعة آلاف ملك شعث غبر يَبْكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Safwan, from Hareez, from Al Mufazzal,

'From one^{asws} of the two (5th or 6th Imam^{asws}) having said: 'At the grave of Al-Husayn^{asws}, there are four thousand Angels, unkempt, dusty, crying him^{asws} up to the Day of Qiyamah'.²⁰²

قال محمد بن مسلم يحرسونه.

Muhammad Bin Muslim said, 'Surrounding (guarding) it'.²⁰³

13- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن ابن مغروف عن حماد بن عيسى عن ربعي قال: قلت لأبي عبد الله ع بالمدينة أين قبر الشهداء فقال ليس أفضل الشهداء عندكم والذي نفسي بيده إن حوله أربعة آلاف ملك شعث غبر يَبْكُونُ إِلَى يَوْمِ الْقِيَامَةِ.

¹⁹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 9

²⁰⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 10

²⁰¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 11

²⁰² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 12 a

²⁰³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 12 b

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Hammad Bin Isa, from Rabie who said,

'I said to Abu Abdullah^{asws} at Al-Medina, 'Where are the graves of the martyrs?' He^{asws} said: 'Isn't the most superior of the martyrs with you all? By the One^{azwj} in Whose Hand is my^{asws} soul! There are four thousand Angels around him^{asws}, unkempt, dusty, crying him^{asws} up to the Day of Qiyamah'.²⁰⁴

14- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ ابْنِ أَبِي الْخُطَّابِ عَنْ ابْنِ بَرِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ يَحْيَى بْنِ مَعْمَرٍ الْعَطَّارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعَةُ آلَافِ مَلَكٍ شُعْتُ غَيْرَ يَبْكُونَ الْحُسَيْنَ إِلَى يَوْمِ الْقِيَامَةِ فَلَا يَأْتِيهِ أَحَدٌ إِلَّا اسْتَقْبَلُوهُ وَ لَا يَمْرُضُ أَحَدٌ إِلَّا عَادُوهُ وَ لَا يَمُوتُ أَحَدٌ إِلَّا شَهِدُوهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Bazie, from Abu Ismail Al Sarraj, from Yahya Bin Ma'mar Al Attar, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Four thousand Angels, unkempt, dusty, are crying Al-Husayn^{asws} up to the Day of Qiyamah. So there is no one who comes to him^{asws}, except they receive him^{asws}, and no one becomes ill except they console him, nor anyone dying except they attend him (his funeral)'.²⁰⁵

15- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْمُغِيرَةِ عَنِ الْعُبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ وَكُلَّ بَقَرٍ الْحُسَيْنِ أَرْبَعَةَ آلَافِ مَلَكٍ شُعْتُ غَيْرَ يَبْكُونَهُ مِنْ طُلُوعِ الْفَجْرِ إِلَى زَوَالِ الشَّمْسِ وَ إِذَا زَالَتِ الشَّمْسُ هَبَطَ أَرْبَعَةُ آلَافِ مَلَكٍ وَ صَعِدَ أَرْبَعَةُ آلَافِ مَلَكٍ فَلَمْ يَزَلْ يَبْكُونَهُ حَتَّى يَطْلُعَ الْفَجْرُ وَ ذَكَرَ الْحَدِيثَ.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al-Hassan Bin Ali Bin Al Mugheira, from Al Abbas Bin Aamir, from Aban, from Al Sumali,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} has Allocated four thousand Angels with the grave of Al-Husayn^{asws}. They are unkempt, dusty, crying him^{asws} from the emergence of dawn up to the decline of the sun (midday). And when the sun declines (midday), four thousand (other) Angels come down, and (those) four thousand Angels ascend. So, they do not cease crying him^{asws} until the emergence of dawn' – and mentioned the Hadeeth''.²⁰⁶

16- مل، كامل الزيارات أَبِي وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحُمَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارٍ عَنْ أَحَبِيهِ عَلِيِّ عَنْ أَبِي الْقَاسِمِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَ مَا لِمَنْ زَارَ قَبْرَ الْحُسَيْنِ

(The book) 'Kamil Al Ziyaraat' – My father and Muhammad Bin Abdullah, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Abu Al Qasim, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim, from Haroun who said,

'A man asked Abu Abdullah^{asws} and I was in his^{asws} presence. He said, 'What is (the reward) for the one who visits the grave of Al-Husayn^{asws}?'

²⁰⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 13

²⁰⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 14

²⁰⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 15

فَقَالَ إِنَّ الْحُسَيْنَ لَمَّا أُصِيبَ بِكَتْفِهِ حَتَّى الْبِلَادُ فَوَكَّلَ اللَّهُ بِهِ أَرْبَعَةَ آلَافٍ مَلَكٍ شُعْنًا غَيْرًا يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ ذَكَرَ الْحَدِيثَ.

He^{-asws} said: 'When Al-Husayn^{-asws} was afflicted, there cried (for) him^{-asws}, even the lands. So, Allah^{-azwj} Allocated four thousand Angels with him^{-asws}, unkempt, dusty, crying him^{-asws} up to the Day of Qiyamah' – and mentioned the Hadeeth²⁰⁷.

17- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ الْأَصَمِيِّ قَالَ وَ حَدَّثَنَا الْهَيْثَمُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ مُقَرِّنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رُزُّمَ أَبَا عَبْدِ اللَّهِ ع فَالزُّمُوا الصَّمْتَ إِلَّا مِنْ خَيْرٍ وَ إِنَّ مَلَائِكَةَ اللَّيْلِ وَ النَّهَارِ مِنَ الْحَفَظَةِ تَحْضُرُ الْمَلَائِكَةَ الَّذِينَ بِالْحَائِرِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basri, from Abdullah Al Asamma who said, 'And it is narrated to us by Al Haysam Bin Waqid, from Abdullah Bin Hammad Al Basri, from Abdul Malik Bin Muqarrin,

'From Abu Abdullah^{-asws} having said: 'Whenever you visit Abu Abdullah^{-asws}, then stick to being silent except from good (talk), and the Angels of the night and day, from the preservers present to the Angels, those who are at the courtyard.

فَتُصَافِحُهُمْ فَلَا يُجِيبُونَهَا مِنْ شِدَّةِ الْبُكَاءِ فَيَنْتَظِرُونَهُمْ حَتَّى تَزُولَ الشَّمْسُ وَ حَتَّى يُتَوَرَّ الْعَجْرُ ثُمَّ يُكَلِّمُونَهُمْ وَ يَسْأَلُونَهُمْ عَنْ أَشْيَاءَ مِنْ أَمْرِ السَّمَاءِ

They are shaking hands with them but there are not responding to it due to the severity of the crying. So they wait for them until the setting of the sun, and until the radiance of the dawn. Then they speak to the and ask them about things from the matters of the sky.

فَأَمَّا مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ فَإِنَّهُمْ لَا يَنْطَفُونَ وَ لَا يَفْتَرُونَ عَنِ الْبُكَاءِ وَ الدُّعَاءِ وَ لَا يَشْغَلُونَهُمْ فِي هَذَيْنِ الْوَقْتَيْنِ عَنْ أَصْحَابِهِمْ فَإِنَّهُمْ شُغْلُهُمْ بِكُمْ إِذَا نَطَقْتُمْ

As for what is between these two timings, they are neither speaking nor taking a break from the crying, and the supplication, and they are not busying themselves during these two timings from their companions, for they are pre-occupied with you all, when you talk'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الَّذِي يَسْأَلُونَهُ عَنْهُ وَ أَيُّهُمْ يَسْأَلُ صَاحِبَةَ الْحَفَظَةِ أَوْ أَهْلَ الْحَائِرِ

I said, 'May I be sacrificed for you^{-asws}! And what is that which they ask them about? And which of them asks his companion, the preserver, of the people (Angels) of the courtyard?'

قَالَ أَهْلُ الْحَائِرِ يَسْأَلُونَ الْحَفَظَةَ لِأَنَّ أَهْلَ الْحَائِرِ مِنَ الْمَلَائِكَةِ لَا يَبْرَحُونَ وَ الْحَفَظَةُ تَنْزِلُ وَ تَصْعَدُ

He^{-asws} said: 'The people (Angels) of the courtyard are asking the preservers (Angels), because the people (Angels) of the courtyard are from the Angels are not resting, and the preservers are descending and ascending'.

قُلْتُ فَمَا تَرَى يَسْأَلُونَهُ عَنْهُ

²⁰⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 16

I said, 'So what do you^{-asws} view (what) they are asking about?'

قَالَ إِنَّهُمْ يَمُرُّونَ إِذَا عَرَجُوا بِإِسْمَاعِيلَ صَاحِبِ الْهَوَاءِ فَرُبَّمَا وَافَقُوا النَّبِيَّ ص عِنْدَهُ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَيَّامَةَ مِنْ مَضَى مِنْهُمْ فَيَسْأَلُونَهُمْ عَنْ أَشْيَاءَ وَ عَمَّنْ حَضَرَ مِنْكُمْ الْخَائِرَ وَ يَقُولُونَ نَبِّئُوهُمْ بِدَعَائِكُمْ

He^{-asws} said: 'When they ascend, they pass by Ismail, companion (Angel) of the air. So, sometimes they meet the Prophet^{-saww} being with him, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Imams^{-asws} from them^{-asws} of the past. They^{-asws} ask them about things and about the ones from you present in the courtyard, and they give them glad tidings with supplicating for you all.

فَنَقُولُ الْحَقُّظَةَ كَيْفَ نُبَشِّرُهُمْ وَ هُمْ لَا يَسْمَعُونَ كَلَامَنَا فَيَقُولُونَ هُمْ بَارَكُوا عَلَيْهِمْ وَ ادْعُوا لَهُمْ عَنَّا فَهِيَ الْبَشَارَةُ مِنَّا وَ إِذَا انْصَرَفُوا فَحَقُّوهُمْ بِأَجْبَحَتِكُمْ حَتَّى يُحْسِنُوا مَكَانَكُمْ وَ إِنَّا نَسْتَدْعِيهِمُ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

The preservers are saying, 'How can we give them glad tidings and they cannot hear our speech?' So they^{-asws} say to them: 'Send blessings upon them and supplicate for them on our^{-asws} behalf, for it is glad tidings from us^{-asws}. And when they leave, then swish with your wings until they sense your places, and we^{-asws} entrust them with that which their entrustments will not be wasted.

وَ لَوْ يَعْلَمُوا مَا فِي زِيَارَتِهِ مِنَ الْخَيْرِ وَ يَعْلَمُ ذَلِكَ النَّاسُ لَاقْتَتَلُوا عَلَى زِيَارَتِهِ بِالسُّيُوفِ وَ لَبَاعُوا أَمْوَالَهُمْ فِي إِثْبَانِهِ

And if only they knew what good there is in visiting him^{-asws}, and (if) the people were to know that they (Shias) would (prefer to) be killed by the swords upon visiting him^{-asws}, and they would sell their wealth in going to him^{-asws}.

وَ إِنَّ فَاطِمَةَ ع إِذَا نَظَرَتْ إِلَيْهِمْ وَ مَعَهَا أَلْفُ نَبِيٍّ وَ أَلْفُ صِدِّيقٍ وَ أَلْفُ شَهِيدٍ وَ مِنَ الْكُرُوبِيِّينَ أَلْفُ أَلْفٍ يُسْعِدُونَهَا عَلَى الْبُكَاءِ وَ إِنَّهَا لَتَشْهَقُ شَهَقَةً فَلَا تَبْقَى فِي السَّمَاوَاتِ مَلَكٌ إِلَّا بَكَى رَحْمَةً لِمَصْرُوعِهَا

And (Syeda) Fatima^{-asws} when she^{-asws} looks at them, and with her^{-asws} are a thousand Prophets^{-as}, and a thousand truthful, and a thousand martyrs, and a million from the proximity ones, aiding her^{-asws} upon the crying. And she^{-asws} sobs with a sobbing, so there does not remain any Angel in the skies except he cried in compassion to her^{-asws} voice.

وَ مَا نَسْكُنُ حَتَّى يَأْتِيَهَا النَّبِيُّ فَيَقُولُ يَا بُنَيَّةُ قَدْ أَبْكَيْتِ أَهْلَ السَّمَاوَاتِ وَ شَعَلَتْ لَهُمْ عَنِ التَّقْدِيرِ وَ التَّسْبِيحِ فَكُفِّي حَتَّى يَقْدِسُوا فِ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

And she^{-asws} does not calm down until the Prophet^{-saww} comes to her^{-asws} and says: 'O daughter^{-asws}! You^{-asws} have cause the inhabitants of the skies to cry and have pre-occupied them from the extolling the Holiness and the Glorifying (Allah^{-azwj}), so pause, until they extol the Holiness, for Allah^{-azwj} will Accomplish His^{-azwj} Command!'

وَ إِنَّهَا لَتَنْتَظِرُ إِلَى مَنْ حَضَرَ مِنْكُمْ فَتَسْأَلُ اللَّهَ هُمْ مِنْ كُلِّ خَيْرٍ وَ لَا تَزْهَدُوا فِي إِثْبَانِهِ فَإِنَّ الْخَيْرَ فِي إِثْبَانِهِ أَكْثَرُ مِنْ أَنْ يُحْصَى.

And she^{-asws} looks at the ones from you who are present, and she^{-asws} asks Allah^{-azwj} for them, of every good. So, do not abstain from going to him^{-asws}, for the good in going to him^{-asws} is more than can be counted”.²⁰⁸

18- مل، كامل الزيارات بالإسناد المتقدم عن الأصم عن أبي عبيدة البزاز عن حريز قال: قلت لأبي عبد الله ع جعلت فداك ما أقل بقاءكم أهل البيت وأقرب آجالكم بعضها من بعض مع حاجة هذا الخلق إليكم

(The book) ‘Kamil Al Ziyaraat’ – By the preceding chain from Al Asamma, from Abu Ubeyda Al Bazzaz, from Hareyz who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! How little is your^{-asws} remaining (alive), People^{-asws} of the Household, and (how) near are your^{-asws} terms (deaths), one^{-asws} of you^{-asws} from the other^{-asws}, along with the needs of these people to you^{-asws} all!’

فقال إن لكل واحد منّا صحيفة فيها ما يحتاج إليه أن يعمل به في مدته فإذا انقضى ما فيها مما أمر به عرف أن أجله قد حضر وأتاه النبي ص ينعي إليه نفسه وأخبره بما له عند الله و

He^{-asws} said: ‘For each one^{-asws} of us^{-asws} there is a parchment wherein is what is needed to him^{-asws} to be working with during his^{-asws} period. So, when he^{-asws} has accomplished whatever is in it from what he^{-asws} had been Commanded with, he^{-asws} recognises that his^{-asws} (end of) term has presented, and the Prophet^{-saww} comes to him^{-asws} himself^{-saww} and informs him^{-asws} with whatever is for him^{-asws} in the Presence of Allah^{-azwj}.

إن الحسين ع قرأ صحيفته التي أعطيتها وفسر له ما بآني وما ينبغي وبقي منها أشياء لم تنقض فخرج إلى القتال وكانت تلك الأمور التي بقيت

Al-Husayn^{-asws} had read his^{-asws} parchment which he^{-asws} had been given and it was interpreted for him^{-asws} what he^{-asws} has accomplished and what remains, and there still remain some things from these not having been accomplished. So, he^{-asws} went out to the battle, and those matters which had remained, happened.

أن الملائكة سألت الله في نصرتهم فأذن لهم فمكنت تستعد للقتال وتأهب لذلك حتى قيل فنزلت وقد انقطعت مدته وقيل صلوات الله عليه

The Angels asked Allah^{-azwj} in helping him^{-asws}. He^{-azwj} Permitted for them. So they remained preparing for the battle and standing by for that, until he^{-asws} was killed. So, they descended and his^{-asws} period had already been terminated, and he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had been killed.

فقال الملائكة يا رب أذن لنا في الانحدار وأذن لنا في نصرتهم فأنحدرنا وقد قبضته

The Angels said, ‘O Lord^{-azwj}! You^{-azwj} Permitted for us in going down, and You^{-azwj} Permitted for us in helping him^{-asws}. So we went down and he^{-asws} had already been Recalled!’

²⁰⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 41 H 17

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِمْ أَنْ الزُّمُوا فُتْبَتَهُ حَتَّى تَرَوْنَهُ وَ قَدْ خَرَجَ فَأَنْصُرُوهُ وَ ابْكُوا عَلَيْهِ وَ عَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ وَ إِنَّكُمْ خُصِّصْتُمْ بِنُصْرَتِهِ وَ الْبُكَاءِ عَلَيْهِ

Allah^{-azwj} Blessed and Exalted Revealed to them: “Stick to his^{-asws} dome until you see him^{-asws} to have come out, so help him^{-asws}, and (meanwhile) cry upon him^{-asws} and upon what has been missed by you all of helping him^{-asws}, and you have been Specialised with helping him^{-asws} and the crying upon him^{-asws}!”

فَبَكَتِ الْمَلَائِكَةُ تَقْرِبًا وَ جَزَعًا عَلَى مَا فَاتَهُمْ مِنْ نُصْرَتِهِ فَإِذَا خَرَجَ عَ يَكُونُونَ أَنْصَارَهُ.

The Angels cried nearby, and they were alarmed upon what had been lost my them of helping him^{-asws}. So, when he^{-asws} does emerge (during Raj’at), they will be his^{-asws} helpers”.²⁰⁹

19- مل، كامل الزيارات أبي وَ أَخِي مَعًا عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدَ بْنِ يَحْيَى مَعًا عَنِ الْعُمَرَكِيِّ قَالَ حَدَّثَنَا يَحْيَى وَ كَانَ فِي خِدْمَةِ أَبِي جَعْفَرٍ الثَّانِي ع عَنْ عَلِيِّ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ فِي طَرِيقِ الْمَدِينَةِ وَ نَحْنُ نُرِيدُ مَكَّةَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا لِي أَرَاكَ كَثِيبًا حَزِينًا مُنْكَسِرًا

(The book) ‘Kamil Al Ziyaraat’ – My father and my brother, both together from Ahmad Bin Idrees and Muhammad Bin Yahya, both together from Al Amraky who said, ‘It is narrated to us by Yahya and he was in the service of Abu Ja’far^{-asws} the 2nd, from Ali, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} in the road of Al-Medina, and we were intending Makkah. I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is the matter I see you^{-asws} bleak, grieving, broken?’

فَقَالَ لَوْ تَسْمَعُ مَا أَسْمَعُ لَشَغَلَك عَنْ مُسَائَلَتِي فَقُلْتُ وَ مَا الَّذِي تَسْمَعُ

He^{-asws} said: ‘If only you could hear what I^{-asws} am hearing, it would have pre-occupied you from asking me^{-asws}’. I said, ‘And what is that which you^{-asws} are hearing?’

قَالَ ابْتِهَالُ الْمَلَائِكَةِ إِلَى اللَّهِ جَلَّ وَ عَزَّ عَلَى قَتْلَةِ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةِ الْحُسَيْنِ ع وَ نَوْحِ الْجِنِّ وَ بُكَاءِ الْمَلَائِكَةِ الَّذِينَ حَوْلَهُ وَ شِدَّةَ جَزَعِهِمْ فَمَنْ يَتَهَنَّأُ مَعَ هَذَا بِطَعَامٍ أَوْ شَرَابٍ أَوْ نَوْمٍ وَ ذَكَرَ الْحَدِيثَ.

He^{-asws} said: ‘Invocations by the Angels to Allah^{-azwj} Majestic and Mighty against the killer of Amir Al-Momineen^{-asws} and killers of Al-Husayn^{-asws}, and lamentations of the Jinn, and crying of the Angels, those around him^{-asws}, and intensity of their alarm. So, who can be welcoming with this, with the food or drink or sleep?’ – and mentioned the Hadeeth”.²¹⁰

20- مل، كامل الزيارات أبي عَنْ سَعْدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ فُتَيْبَةَ الْهَمْدَانِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي كُنْتُ بِالْحِيرَةِ لَيْلَةً عَرَفَةً وَ كُنْتُ أَصَلِّي وَ تَمَّ نَحْوُ مِنْ خَمْسِينَ أَلْفًا مِنَ النَّاسِ حَمِيلَةً وَجْوهُهُمْ طَيِّبَةٌ أَرْوَاهُهمْ وَ أَقْبَلُوا يُصَلُّونَ بِاللَّيْلِ أَجْمَعَ فَلَمَّا طَلَعَ الْفَجْرُ سَجَدْتُ ثُمَّ رَفَعْتُ رَأْسِي فَلَمْ أَرَ مِنْهُمْ أَحَدًا

²⁰⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 41 H 18

²¹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 41 H 19

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from one of his companions, from Ahmad bin Quteyba Al Hamdany, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}! I was at Al-Hira on the night of Arafaat, and I was praying Salat, and there were around fifty thousand people. Their faces were beautiful, and their aromas were perfumed, and they came to pray Salat at night, gathering. When the dawn emerged, I performed Sajda then raised my head, but I could not see anyone of them!'

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّهُ مَرَّ بِالْحُسَيْنِ بْنِ عَلِيٍّ خَمْسُونَ أَلْفَ مَلَكٍ وَ هُوَ يُقَاتِلُ فَعَرَجُوا إِلَى السَّمَاءِ فَأَوْحَى اللَّهُ إِلَيْهِمْ مَرَزُومٌ بَابْنِ حَبِيبٍ وَ هُوَ يُقَاتِلُ فَلَمْ تَنْصُرُوهُ فَأَهْبَطُوا إِلَى الْأَرْضِ فَاسْكُنُوا عِنْدَ قَبْرِهِ شُعْنًا غَيْرًا إِلَى أَنْ تَقُومَ السَّاعَةُ.

Abu Abdullah^{-asws} said to me: 'Fifty thousand Angels passed by Al-Husayn and he^{-asws} had been killed, so they ascended to the sky. Allah^{-azwj} Revealed to them: "You had passed by the son^{-asws} of My^{-azwj} Beloved, and he^{-asws} had been killed, so you could not help him^{-asws}. Get down to the earth and dwell by his^{-asws} grave, unkempt, dusty, until the establishment of the Hour!"²¹¹

21- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَبَطَ أَرْبَعَةُ أَلْفٍ مَلَكٍ يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ فَلَمْ يُؤْذَنَ لَهُمْ فِي الْقِتَالِ فَرَجَعُوا فِي الْإِسْتِمَارِ فَهَبَطُوا وَ قَدْ قُتِلَ الْحُسَيْنُ رَحِمَهُ اللَّهُ عَلَيْهِ وَ لَعْنُ قَاتِلِهِ وَ مَنْ أَعَانَ عَلَيْهِ وَ مَنْ شَرِكَ فِي دَمِهِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlib who said,

'Abu Abdullah^{-asws} said: 'Four thousand Angels came down intending the battle along with Al-Husayn^{-asws}, but he^{-asws} did not permit them regarding the battle, so they returned in seeking the Command (of Allah^{-azwj}). They came down and Al-Husayn^{-asws} had already been killed. May Allah^{-azwj} have Mercy upon him^{-asws} and Curse his^{-asws} killers and the ones who assisted against him^{-asws}, and the ones who participated in (shedding) his^{-asws} blood.

فَهُمْ عِنْدَ قَبْرِهِ شُعْنٌ غَيْرٌ يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ رُئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ وَ لَا يُودِعُهُ مُودِعٌ إِلَّا شَيعُوهُ وَ لَا يَمْرُضُ إِلَّا عَادُوهُ وَ لَا يَمُوتُ إِلَّا صَلُّوا عَلَى جَنَازَتِهِ وَ اسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ فَكُلُّ هَؤُلَاءِ فِي الْأَرْضِ يَنْتَظِرُونَ قِيَامَ الْقَائِمِ ع.

So they are (now) by his^{-asws} grave, unkempt, dusty, crying him^{-asws} up to the Day of Qiyamah. Their chief is an Angel called Mansour. So, no visitor visits him^{-asws} except they received (welcome) him, nor does any bidder of farewell bids farewell to him^{-asws} except they escort him, nor does anyone fall sick except they console him, nor does anyone die except their praying Salat upon his funeral and seek Forgiveness for him after his death. They are in the earth awaiting rising of Al-Qaim^{-asws}.²¹²

22- قب، المناقب لابن شهر آشوب جَامِعُ التَّوَمِيدِ وَ كِتَابُ السَّيِّدِ وَ فَضَائِلُ السَّمْعَانِيِّ أَنَّ أُمَّ سَلَمَةَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ عَلَى رَأْسِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ فَقَالَ شَهِدْتُ قَتْلَ الْحُسَيْنِ أَنْفَاءً.

²¹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 20

²¹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 21

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Jmaie Al Tirmizi', and the book of Al Sudy, and 'Fazaail' of Al Sam'any,

'Umm Salama^{-ra} said, 'I^{-ra} saw Rasool-Allah^{-saww} in the dream and there was dust upon his^{-asws} head. So, I^{-ra} said, 'What is the matter with you^{-saww}, O Rasool-Allah^{-saww}!' He^{-saww} said: 'I^{-saww} witnessed the killing of Al-Husayn^{-asws} just now'²¹³

ابْنُ فَوْزَكَ فِي فَصُولِهِ وَأَبُو يَعْلَى فِي مُسْتَنَدِهِ وَالْعَامِرِيُّ فِي إِبَانَتِهِ مِنْ طُرُقٍ مِنْهَا عَنْ عَائِشَةَ وَعَنْ شَهْرِ بْنِ حَوْشَبٍ أَنَّهُ دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى النَّبِيِّ وَهُوَ يُوحِي إِلَيْهِ فَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ مُنْكَبٌّ عَلَى ظَهْرِهِ فَقَالَ جَبْرِئِيلُ حُبُّهُ فَقَالَ أَلَا أَحِبُّ ابْنِي فَقَالَ إِنَّ أُمَّتَكَ سَتَقْتُلُهُ مِنْ بَعْدِكَ

Ibn Fawraq in his (book) 'Fusool', and Abu Ya'la in his 'Musnad', and Al Aamiry in his 'Ibaanah', from ways from it, from Ayesha, and from Sharh Bin Howshab,

'Al-Husayn^{-asws} Bin Ali^{-asws} entered to see the Prophet^{-saww}, and it was being Revealed to him^{-saww}. So the Revelation descended unto Rasool-Allah^{-saww}, and he^{-asws} was devoted upon his^{-saww} back. Jibraeel^{-as} said: 'You^{-saww} love him^{-asws}?' He^{-saww} said: 'Why should I^{-asws} not love my^{-saww} son^{-asws}?' He^{-as} said: 'Your^{-saww} community will be killing him^{-asws} from after you^{-saww}'.

فَمَدَّ جَبْرِئِيلُ يَدَهُ فَإِذَا بِثُرَيَّةٍ بَيْضَاءَ فَقَالَ فِي هَذِهِ الثُّرَيَّةِ يُقْتَلُ ابْنُكَ هَذِهِ يَا مُحَمَّدُ اسْمُهَا الطَّفُّ الْحَبَرُ.

Jibraeel^{-as} extended his^{-as} hand and there he^{-as} was with white soil. He^{-as} said: 'This son^{-asws} of yours^{-saww} would be killed in this soil, O Muhammad^{-saww}, its name is Al-Taff (Karbala)' – the Hadeeth"²¹⁴

: وَ فِي أَحْبَارِ سَالِمِ بْنِ الْجُعْدِ: أَنَّهُ كَانَ ذَلِكَ مِيكَائِيلَ.

And in Hadeeth by Saalim Bin Al-Ja'ad: 'That was Mikaeel^{-as}'²¹⁵

وَ فِي مُسْتَنَدِ أَبِي يَعْلَى أَنَّ ذَلِكَ مَلَكُ الْقَطْرِ.

And in 'Musnad' of Abu Ya'la, 'That was an Angel of the drops (rain)'²¹⁶

أَحْمَدُ فِي الْمُسْتَنَدِ عَنْ أَنَسٍ وَالْعَزَّائِلِيُّ فِي كَيْمِيَاءِ السَّعَادَةِ وَ ابْنُ بَطَّةٍ فِي كِتَابِهِ الْإِبَانَةِ مِنْ خَمْسَةِ عَشَرَ طَرِيقاً وَ ابْنُ حُبَيْشٍ التَّمِيمِيُّ وَالْقَطُّ لَهُ قَالَ ابْنُ عَبَّاسٍ بَيْنَمَا أَنَا رَاقِدٌ فِي مَنْزِلِي إِذْ سَمِعْتُ صَرَخاً عَظِيماً عَالِياً مِنْ بَيْتٍ أُمِّ سَلَمَةَ وَ هِيَ تَقُولُ يَا بَنَاتِ عَبْدِ الْمُطَّلِبِ أَسْعِدِينِي وَ ابْكِينَ مَعِيَ فَقَدْ قُتِلَ سَيِّدُكُمْ

Ahmad in 'Al Musnad' from Anas, and Al Ghaaly in 'Keyma'a Al Sa'adah', and Ibn Battah in his book 'Al Ibanah' from fifteen ways, and Ibn Hubeysh Al Tameemy, and the wordings are his,

'Ibn Abbas said, 'While I was slumbering in my house when I heard a mighty scream, loud, from the house of Umm Salama^{-ra}, and she^{-ra} was saying, 'O daughters^{-as} of Abdul Muttalib^{-as}! Assist me^{-ra} and cry with me^{-ra}, for your^{-as} chief has been killed!'

²¹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 a

²¹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 b

²¹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 c

²¹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 d

فَقِيلَ وَ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ السَّاعَةَ فِي الْمَنَامِ شَعْنًا مَدْعُورًا فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ قُتِلَ ابْنِي الْحُسَيْنُ وَ أَهْلُ بَيْتِهِ فَدَفَنَتْهُمْ

It was said, 'And from where did you^{-ra} know that?' She^{-ra} said, 'I^{-ra} saw Rasool-Allah^{-saww} just now in the dream, unkempt, horrified. So, I^{-ra} asked him^{-saww} about that. He^{-saww} said: 'My^{-saww} son^{-asws} Al-Husayn^{-asws} and his^{-asws} family members have been killed, so I^{-saww} have buried them^{-asws}'.

قَالَتْ فَتَنْظَرْتُ فَإِذَا بِرُيْبَةِ الْحُسَيْنِ الَّذِي أَتَى بِمَا جَبْرِئِيلُ مِنْ كَرْبَلَاءَ وَ قَالَ إِذَا صَارَتْ دَمًا فَقَدْ قُتِلَ ابْنُكَ فَأَعْطَانِيهَا النَّبِيُّ فَقَالَ اجْعَلِيهَا فِي زُجَاجَةٍ فَلَتَكُنْ عِنْدَكَ فَإِذَا صَارَتْ دَمًا فَقَدْ قُتِلَ الْحُسَيْنُ عَ فَرَأَيْتُ الْقَارُورَةَ الْآنَ قَدْ صَارَتْ دَمًا غَبِيطًا يَغُورُ.

She^{-ra} said, 'So I^{-ra} looked and there was the soil of Al-Husayn^{-asws} which Jibraeel^{-as} had come with from Karbala, and he^{-as} had said: 'When it becomes blood, so your^{-saww} son^{-asws} has been killed'. The Prophet^{-saww} had given it to me^{-ra} and said: 'Make it to be in a glass, and let it be with you^{-ra}. When it becomes blood, then Al-Husayn^{-asws} has been killed'. I^{-ra} saw the glass just now and it has become bursting fresh blood"²¹⁷.

23- كَا، الكافي علي بن محمد بن الحسين عن سهل بن زياد عن ابن شيمون عن الأصم عن كرام قال: خلقت فيما بيني وبين نفسي أن لا أكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد فدخلت على أبي عبد الله قال فقلت له رجل من شيعتكم جعل الله عليه أن لا يأكل طعاماً بنهار أبداً حتى يقوم قائم آل محمد

(The book) 'Al Kafi' – Ali Bin Muhammad and Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Ibn Shamoun, from Al Asamma, from Karram who said,

'I vowed in what is between me and myself that I will not eat any food at daytime ever, until the Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww} rises. I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'A man from your^{-asws} Shias has made Allah^{-azwj} to be (Witness) upon Him^{-azwj} that he will not eat any food at daytime, ever, until Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww} rises'.

قَالَ فَصُمْ إِذَا يَا كَرَامَ وَ لَا تَصُمْ الْعِيدَيْنِ وَ لَا ثَلَاثَةَ التَّشْرِيقِ وَ لَا إِذَا كُنْتَ مُسَافِرًا وَ لَا مَرِيضًا فَإِنَّ الْحُسَيْنَ عَ لَمَّا قُتِلَ غَجَّتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ الْمَلَائِكَةُ فَقَالُوا يَا رَبَّنَا ائْذَنْ لَنَا فِي هَلَاكِ الْخَلْقِ حَتَّى نَجِدَهُمْ مِنْ جَدِيدِ الْأَرْضِ بِمَا اسْتَحَلُّوا حُرْمَتَكَ وَ قَتَلُوا صَفْوَتَكَ

He^{-asws} said: 'So fast then, O Karram, and do not fast the two Eids, nor the three days of Al-Tashreeq (11th, 12th & 13th Zul Hijja), and not when you would be travelling nor when sick, for when Al-Husayn^{-asws} was killed, the skies and the earth and the ones upon them, and the Angels clamoured, and they said, 'O our Lord^{-azwj}! Permit for us in destroying the people until we cut them from the surface of the earth due to what they have permitted of Your^{-azwj} Sanctity and killed Your^{-azwj} Elites!'

فَأَوْحَى اللَّهُ إِلَيْهِمْ يَا مَلَائِكَتِي وَ يَا سَمَآوَاتِي وَ يَا أَرْضِي اسْكُنُوا ثُمَّ كَشَفَ حِجَابًا مِنَ الْحُجُبِ فَإِذَا خَلْفَهُ مُحَمَّدٌ وَ اثْنَا عَشَرَ وَصِيًّا لَهُ عَ ثُمَّ أَخَذَ بِيَدِ فَلَانٍ الْقَائِمِ مِنْ بَيْنِهِمْ فَقَالَ يَا مَلَائِكَتِي وَ يَا سَمَآوَاتِي وَ يَا أَرْضِي بِحَدِّ أَنْتَصِرَ لِهَذَا قَالَهَا ثَلَاثَ مَرَّاتٍ.

Allah^{-azwj} Revealed to them: "O My^{-azwj} Angels! And O My^{-azwj} skies! And O My^{-azwj} earth! Calm down!" Then He^{-azwj} Uncovered a veil from the veils, and there, behind it were

²¹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 e

Muhammad^{-saww} and twelve successors^{-asws} of his^{-saww}. Then He^{-azwj} go him^{-saww} to raise the hand of so and so Al-Qaim^{-asws} from between them^{-asws} and He^{-azwj} Said: 'O My^{-azwj} Angels, and O My^{-azwj} skies, and O My^{-azwj} earth! By this one^{-asws}, I^{-azwj} shall be helped for this!' – saying it three times".²¹⁸

24- أَقُولُ رَوَى الْحُسَيْنُ بْنُ سُلَيْمَانَ مِنْ كِتَابِ الْمِعْرَاجِ بِإِسْنَادِهِ عَنِ الصَّدُوقِ بِإِسْنَادِهِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ النَّبِيُّ ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ فَبَلَغْتُ السَّمَاءَ الْخَامِسَةَ نَظَرْتُ إِلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقُلْتُ حَبِيبِي جِبْرِئِيلُ مَا هَذِهِ الصُّورَةُ

I (Majlisi) am saying, 'It is reported by Al-Hassan Bin Suleyman, from 'Kitab Al Mi'raj', by his chain from Al Sadouq, by his chain from Bakr Bin Abdullah, from Sahl Bin Abdul Wahhab, from Abu Muawiya, from Al Amsh,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The Prophet^{-saww} said: 'On the night there was an ascension with me^{-saww} to the sky, I^{-saww} reached the fifth sky. I^{-saww} looked at an image of Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} said: 'My^{-saww} beloved Jibraeel^{-as}! What is this image?'

فَقَالَ جِبْرِئِيلُ يَا مُحَمَّدُ اسْتَهْتِ الْمَلَائِكَةُ أَنْ يَنْظُرُوا إِلَى صُورَةِ عَلِيٍّ فَقَالُوا رَبَّنَا إِنَّ نَبِيَّ آدَمَ فِي دُنْيَاهُمْ يَتَمَتَّعُونَ عُذُوَّةً وَ عَشِيَّةً بِالنَّظَرِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ حَبِيبِ حَبِيبِكَ مُحَمَّدٍ ص وَ خَلِيفَتِهِ وَ وَصِيِّهِ وَ أَمِينِهِ فَمَتَّعْنَا بِصُورَتِهِ قَدْرَ مَا تَمَتَّعَ أَهْلُ الدُّنْيَا بِهِ

Jibraeel^{-as} said: 'The Angels were yearning for looking at the image of Ali^{-asws}, so they said, 'Our Lord^{-azwj}! The children of Adam^{-as} in their world are enjoying morning and evening by looking at Ali^{-asws} Bin Abu Talib^{-asws}, beloved of Your^{-azwj} Beloved Muhammad^{-saww}, and his^{-saww} caliph, and his^{-saww} successor^{-asws}, and his^{-saww} trustee. So, Cause us to the enjoy in accordance to what people of the world are enjoying with!'

فَصَوَّرَ لَهُمْ صُورَتَهُ مِنْ نُورٍ قُدْسِيهِ عَزَّ وَ جَلَّ- فَعَلِيَ ع بَيْنَ أَيْدِيهِمْ لَيْلًا وَ نَهَارًا يَزُورُونَهُ وَ يَنْظُرُونَ إِلَيْهِ عُذُوَّةً وَ عَشِيَّةً

So He^{-azwj} Imaged him^{-asws} from the Noor of His^{-azwj} Holiness, Mighty and Majestic. Thus Ali^{-asws} is in front of them night and day. They are visiting him^{-asws} and looking at him^{-asws} morning and evening'.

قَالَ فَأَخْبَرَنِي الْأَعْمَشُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ فَلَمَّا ضَرَبَتْهُ اللَّعِينُ ابْنُ مُلْجَمٍ عَلَى رَأْسِهِ صَارَتْ تِلْكَ الصُّورَةُ فِي صُورَتِهِ الَّتِي فِي السَّمَاءِ فَالْمَلَائِكَةُ يَنْظُرُونَ إِلَيْهِ عُذُوَّةً وَ عَشِيَّةً يَلْعَنُونَ قَاتِلَهُ ابْنَ مُلْجَمٍ

He (narrator) said, 'Al-Amsh informed me from Ja'far^{-asws} Bin Muhammad^{-saww}, from his^{-asws} father^{-asws} having said: 'When the accursed Ibn Muljim^{-la} struck him^{-asws} upon his^{-asws} head, that strike came to be in his^{-asws} image which is in the sky. So the Angels are looking at him^{-asws} morning and evening and cursing his^{-asws} killer Ibn Muljim^{-la}.

فَلَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ هَبَطَتِ الْمَلَائِكَةُ وَ حَمَلَتْهُ حَتَّى أَوْفَقَتْهُ مَعَ صُورَةِ عَلِيٍّ فِي السَّمَاءِ الْخَامِسَةِ

²¹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 41 H 22 f

When Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was killed, the Angels came down and carried him^{-asws} until they paused him^{-asws} with the image of Ali^{-asws} in the fifth sky.

فَكُلَّمَا هَبَطَتِ الْمَلَائِكَةُ مِنَ السَّمَاوَاتِ مِنْ غُلَا وَصَعَدَتْ مَلَائِكَةُ السَّمَاءِ الدُّنْيَا فَمَنْ فَوَّقَهَا إِلَى السَّمَاءِ الْخَامِسَةِ لِرِيَاةِ صُورَةِ عَلِيٍّ ع وَالنَّظَرِ إِلَيْهِ وَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ مَتَشَحَّطاً بِدَمِهِ لَعَنُوا يَزِيدَ وَ ابْنَ زِيَادٍ وَ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ

Every time the Angels descend from the higher skies, and the Angels ascend from the sky of the world and the skies above it up to the fifth sky to visit the image of Ali^{-asws} and the looking at him^{-asws} and to Al-Husayn^{-asws} Bin Ali^{-asws} stained in his^{-asws} blood, they curse Yazeed^{-la} and Ibn Ziyad^{-la} and the killers of Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, up to the Day of Qiyamah’.

قَالَ الْأَعْمَشُ قَالَ لِي الصَّادِقُ ع هَذَا مِنْ مَكْنُونِ الْعِلْمِ وَ مُحَرُّوهُ - لَا تُخْرِجْهُ إِلَّا إِلَى أَهْلِهِ.

Al-Amsh said, ‘Al-Sadiq^{-asws} said to me: ‘This is from the hidden knowledge and its treasured. Do not bring it out except to its rightful ones!’”²¹⁹

²¹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 41 H 22 g

CHAPTER 42 – SEEING BY UMM SALAMA^{-ra} AND OTHERS OF RASOOL-ALLAH^{-saww} IN THE DREAM, AND HIS^{-saww} INFORMING OF MARTYRDON OF THE HONOURABLE ONES

1- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيض عن محمد بن عمران عن أحمد بن محمد الجوهري عن الحسن بن علي العنزي عن عبد الكريم بن محمد عن حمزة بن القاسم العلوي عن عبد العظيم بن عبد الله العلوي عن الحسن بن الحسين العري عن غياث بن إبراهيم عن الصادق جعفر بن محمد ع قال: أصبحت يوماً أُم سلمة رضي الله عنها تبكي فقيل لها مِم بكائك فقالت لقد قُتل ابني الحسين اللبلة و ذلك أني ما رأيت رسول الله منذ مضى إلا اللبلة فرأيتها شاجباً كئيباً

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Ahmad Bin Muhammad Al Jowhary, from Al-Hassan Bin Uleyl Al Anzy, from Abdul Kareem Bin Muhammad, from Hamza Bin Al Qasim Al Alawy, from Abdul Azeem Bin Abdullah Al Alawy, from Al-Hassan Bin Al Araby, from Giyas Bin Ibrahim,

'From Al-Sadiq Ja'far^{-asws} Bin Muamamad^{-asws} having said: 'One day Umm Salama^{-ra}, may Allah^{-azwj} be Pleased with her^{-ra}, woke up in the morning crying. It was said to her^{-ra}, 'Your^{-ra} crying is from what?' She^{-ra} said; 'Al-Husayn^{-asws} has been killed last night, and that I^{-ra} have not seen Rasool-Allah^{-saww} since he^{-saww} passed away except tonight. I^{-ra} saw him^{-saww} as pale, bleak'.

فَقَالَتْ قُلْتُ مَا لِي أَرَاكَ يَا رَسُولَ اللَّهِ شَاجِباً كَئِيباً قَالَ مَا زِلْتُ [زِلْتُ] اللَّيْلَةَ أَحْفِرُ الْقُبُورَ - لِلْحُسَيْنِ وَ أَصْحَابِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ.

She^{-ra} said, 'I^{-ra} said: 'What is the matter I^{-ra} see you^{-saww} as pale, bleak, O Rasool-Allah^{-saww}? He^{-saww} said: 'Tonight I^{-saww} have not ceased to dig the graves for Al-Husayn^{-asws} and his^{-asws} companions, upon him^{-asws} and them^{-asws} be the greetings''.²²⁰

2- ما، الأماالي للشيخ الطوسي ابن حشيش عن أبي المفضل الشيباني عن علي بن محمد بن محمد بن محمد بن سالم بن عبد الرحمن عن عوف بن مبارك الخنعمي عن عمرو بن ثابت عن أبيه أبي المقدام عن ابن جبير عن ابن عباس قال: ببنا أنا رافد في منزلي إذ سمعت صراخاً عظيماً عالياً من بيت أُم سلمة زوج النبي ص فخرجت يتوجه بي فأديني إلى منزلها و أقبل أهل المدينة إليها الرجال و النساء

(The book) 'Al Amaali' of the Sheikh Al Tusi – Ibn Husheysh, from Abu Al Mufazzal Al Shaybani, from Ali Bin Muhammad Bin Makhlad, from Muhammad Bin Salim Bin Abdul Rhaman, from Awn Bin Mubarak Al Khas'amy, from Amro Bin Sabit, from his father Abu Al Miqdam, from Ibn Jubeyr, from Ibn Abbas who said,

'While I was slumbering in my house when I heard a mighty scream, loud, from the house of Umm Salama^{-ra}, wife of the Prophet^{-saww}. I came out diverting my guide to her^{-ra} house, and the people of Al-Medina came to her^{-asws}, the men and the women.

فَلَمَّا انْتَهَيْتُ إِلَيْهَا قُلْتُ يَا أُمُّ الْمُؤْمِنِينَ مَا لَكَ تَصْرُخِينَ وَ تَعُوثِينَ فَلَمْ تُجِبْنِي وَ أَقْبَلْتُ عَلَى النِّسْوَةِ الْمَاشِيَّاتِ وَ قَالَتْ يَا بَنَاتِ عَبْدِ الْمُطَّلِبِ أَسْعِدِينِي وَ ابْكِينَ مَعِيَ فَقَدْ قُتِلَ وَ اللَّهُ سَيَدُ شَبَابِ أَهْلِ الْجَنَّةِ قَدْ وَ اللَّهُ قُتِلَ سَبْطُ رَسُولِ اللَّهِ وَ رَحْمَتُهُ الْحُسَيْنُ

When I ended to her^{-asws}, I said, 'O Mother of the believers! What is the matter you^{-ra} screamed and cried for help?' But she^{-asws} did not answer me, and she^{-ra} turned to the Hashemite women and said, 'O daughters^{-as} of Abdul Muttalib^{-as}! Assist me^{-ra} and cry with me^{-ra}, for, by Allah^{-azwj}, your^{-as} chief^{-asws}, and chief of the youths of the people of Paradise, and grandson^{-asws} of Rasool-Allah^{-saww} has been killed!'

فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ وَمِنْ أَيْنَ عَلِمْتَ ذَلِكَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ فِي الْمَنَامِ السَّاعَةَ شَعْنًا مَدْعُورًا فَسَأَلْتُهُ عَنْ شَأْنِهِ ذَلِكَ فَقَالَ قُتِلَ ابْنِي الْحُسَيْنُ ع وَ أَهْلُ بَيْتِهِ الْيَوْمَ قَدْ قُتِلَتْهُمْ وَ السَّاعَةَ فَرَعْتُ مِنْ دَفْنِهِمْ

I said, 'O Mother of the believers! And from where did you^{-ra} know that?' She^{-ra} said, 'I^{-ra} saw Rasool-Allah^{-saww} in the dream just now, unkempt, horrified. I^{-ra} asked him^{-saww} about that concern of his^{-saww}. He^{-saww} said: 'My^{-saww} son^{-asws} Al-Husayn^{-asws} and his^{-asws} family members have been killed today, so I^{-saww} buried them^{-asws}, and at this time I^{-saww} have become free from burying them^{-asws}'.

قَالَتْ فَمُتُّ حَتَّى دَخَلْتُ الْبَيْتَ وَ أَنَا لَا أَكَادُ أَنْ أَغْقَلَ فَنَظَرْتُ فَإِذَا بِرُبَّةِ الْحُسَيْنِ الَّتِي أَتَى بِهَا جَبْرِئِيلُ مِنْ كَرْيَلَاءَ فَقَالَ إِذَا صَارَتْ هَذِهِ التُّرْبَةُ دَمًا فَقَدْ قُتِلَ ابْنُكَ وَ أُعْطَانِيهَا النَّبِيُّ فَقَالَ اجْعَلْ [اجْعَلِي] هَذِهِ التُّرْبَةَ فِي زُجَاجَةٍ أَوْ قَالَ فِي قَارُورَةٍ وَ لَتَكُنْ عِنْدَكَ إِذَا صَارَتْ دَمًا غَبِيطًا فَقَدْ قُتِلَ الْحُسَيْنُ فَرَأَيْتُ الْقَارُورَةَ الْآنَ وَ قَدْ صَارَتْ دَمًا غَبِيطًا تَفُورُ

She^{-ra} said, 'I^{-ra} stood up until I^{-ra} entered the house, and I^{-ra} could hardly reason. I^{-ra} looked and there was the soil of Al-Husayn^{-asws} which Jibraeel^{-as} had come with from Karbala. He^{-as} said: 'When this soil become blood, so your^{-saww} son^{-asws} has been killed', and the Prophet^{-saww} gave it to me^{-ra} and said: 'Make this soil to be in a glass', or said: 'In a bottle, and let it be with you^{-ra}. So, when it becomes fresh blood, so Al-Husayn^{-asws} has been killed'. So, I^{-ra} have seen the glass now and it has become pouring fresh blood'.

قَالَ فَأَخَذْتُ أُمَّ سَلَمَةَ مِنْ ذَلِكَ الدَّمِ فَلَطَّخْتُ بِهِ وَجْهَهَا وَ جَعَلْتُ ذَلِكَ الْيَوْمَ مَأْتَمًا وَ مَنَاحَةً عَلَى الْحُسَيْنِ ع فَجَاءَتِ الرِّجَالُ بِحَبْرِهِ وَ أَنَّهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ

He (Ibn Abbas) said, 'Umm Salama^{-ra} took from that blood and she^{-ra} and stained her^{-ra} face with it and made that to be the day of mourning and lamentation upon Al-Husayn^{-asws}. The riders came with his^{-asws} news, and he^{-asws} had been killed during that day'.

قَالَ عَمْرُو بْنُ ثَابِتٍ إِنِّي دَخَلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ مَنَزَلُهُ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ وَ ذَكَرْتُ لَهُ رِوَايَةَ سَعِيدِ بْنِ جُبَيْرٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ أَبُو جَعْفَرٍ ع حَدَّثَنِيهِ عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ أُمِّهِ أُمِّ سَلَمَةَ: قَالَ ابْنُ عَبَّاسٍ فِي رِوَايَةِ سَعِيدِ بْنِ جُبَيْرٍ عَنْهُ

Amro Bin Sabit said, 'I entered to see Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} in his^{-asws} house. I asked him^{-asws} about this Hadeeth and mentioned to him^{-asws} the reporting by Saeed Bin Jubeyr of this Hadeeth, from Abdullah Bin Abbas. Abu Ja'far^{-asws} said: 'Umar Bin Abu Salama had reported it from his mother^{-ra} Umm Salama, 'Ibn Abbas said in a report of Saeed Bin Jubeyr, from him'.

قَالَ: فَلَمَّا كَانَتْ اللَّيْلَةُ الْقَابِلَةُ رَأَيْتُ رَسُولَ اللَّهِ ص فِي مَنَامِي أَغْبَرُ أَشْعَثَ فَذَكَرْتُ لَهُ ذَلِكَ وَ سَأَلْتُهُ عَنْ شَأْنِهِ فَقَالَ لِي أَمْ لَمْ تَعْلَمْ أَنِّي فَرَعْتُ مِنْ مَدْفَنِ الْحُسَيْنِ وَ أَصْحَابِهِ.

He said, 'When it was the next night, I saw Rasool-Allah^{-azwj} in my dream, dusty, unkempt. I mentioned that to him^{-saww} and asked him^{-saww} about his^{-saww} concern. He^{-saww} said to me: 'Don't you know I^{-saww} have just finished from burying Al-Husayn^{-asws} and his^{-asws} companions?'²²¹

قَالَ عَمْرُو بْنُ أَبِي الْمِقْدَامِ فَحَدَّثَنِي سَدِيدٌ عَنْ أَبِي جَعْفَرٍ ع أَنَّ جَبْرِئِيلَ جَاءَ إِلَى النَّبِيِّ ص بِالْتُّرْبَةِ الَّتِي يُقْتَلُ عَلَيْهَا الْحُسَيْنُ ع

Amro Bin Abu Al Miqdam said, 'It is narrated to me by Sadeyr,

'From Abu Ja'far^{-asws}: 'Jibraeel^{-as} came to the Prophet^{-saww} with the soil which Al-Husayn^{-asws} was to be killed upon'.

قَالَ أَبُو جَعْفَرٍ ع فَهِيَ عِنْدَنَا.

Abu Ja'far^{-asws} said: 'It is with us^{-asws}'²²²

3- فِي بَعْضِ كُتُبِ الْمَنَاقِبِ رُوِيَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمُتَمَدَانِيِّ عَنْ هِبَةَ اللَّهِ بْنِ مُحَمَّدٍ الشَّيْبَانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ التَّمِيمِيِّ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْفُطَيْفِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حَمَّادٍ عَنْ عَمَّارٍ أَنَّ ابْنَ عَبَّاسٍ رَأَى النَّبِيَّ ص فِي مَنَامِهِ يَوْمًا يَنْصِفُ النَّهَارَ وَهُوَ أَشْعَثُ أَغْبَرُ فِي يَدَيْهِ قَارُورَةٌ فِيهَا دَمٌ- فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَا الدَّمُ قَالَ دَمُ الْحُسَيْنِ لَمْ أَزَلْ أَلْتَقِطُهُ مُنْذُ الْيَوْمِ فَأُخْصِي ذَلِكَ الْيَوْمَ فَوُجِدَ أَنَّهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ.

In one of the books of the virtues, it is reported from Al-Hassan Bin Ahmad Al Hamdany, from Hibtullah Bin Muhammad Al Shaybani, from Al-Hassan Bin Ali Al Tameemi, from Ahmad Bin Ja'far Al Qatefyi, from Ibrahim Bin Abdullah, from Suleyman Bin Harb, from Hammad,

'From Ammar^{-ra}, 'Ibn Abbas saw the Prophet^{-saww} in his dream one day in the middle of the day, and he^{-saww} was unkempt, dusty. In his^{-saww} hand was a glass wherein was blood. He said, 'O Rasool-Allah^{-saww}! What is this blood?' He^{-saww} said: 'Blood of Al-Husayn^{-asws}. I^{-saww} have not ceased to catch it since today'. So, I counted that day and found that he^{-asws} had been killed during that day'²²³

و رُوِيَ عَنْ أَبِي الْحُسَيْنِ الْعَاصِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ عَنْ وَالِدِهِ عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنْ ثَمَّتَامٍ عَنْ أَبِي سَعِيدٍ عَنْ أَبِي خَالِدٍ الْأَحْمَرِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ سَلْمَى قَالَتْ دَخَلْتُ عَلَى أُمِّ سَلَمَةَ وَ هِيَ تَبْكِي فَقُلْتُ لَهَا مَا يُبْكِيكِ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ عَلَى رَأْسِهِ وَ لَحْيَتَيْهِ أَثَرُ التُّرَابِ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللَّهِ مُغْبِرًا قَالَ شَهِدْتُ قَتْلَ الْحُسَيْنِ أَنْفَاءً.

And it is reported from Abu Al-Hassan Al Aasimy, from Ismail Bin Ahmad, from his father, from Ali Bin Ahmad Bin Abdan, from Ahmad Bin Ubeyd, from Tamtaam, from Abu Saeed, from Abu Khalid Al Ahmar, from Zirr Bin Hubeysh, from Salmya, she said,

'I entered to see Umm Salama^{-ra} and she^{-ra} was crying. I said to her, 'What makes you^{-ra} cry?' She^{-ra} said, 'I^{-ra} saw Rasool-Allah^{-saww} in the dream, and upon his^{-saww} head and his^{-saww} beard were traces of dust. I^{-ra} said: 'What is the matter with you^{-saww}, O Rasool-Allah^{-saww}, being dusty?' He^{-saww} said: 'I^{-saww} witnessed the killing of Al-Husayn^{-asws} just now'²²⁴

²²¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 2 a

²²² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 2 b

²²³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 3 a

²²⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 3 b

وَجَاءَ فِي الْمَرَّاسِيلِ أَنَّ سَلْمَى الْمَدَنِيَّةَ قَالَتْ دَفَعَ رَسُولُ اللَّهِ ص إِلَى أُمِّ سَلَمَةَ قَارُورَةً فِيهَا زَمْزَمٌ مِنَ الطَّفِّ وَ قَالَ لَهَا إِذَا تَحَوَّلَ هَذَا دَمًا عَبِيطًا فَعِنْدَ ذَلِكَ يُقْتَلُ الْحُسَيْنُ

And it has come in the correspondence that Salma Al Madaniyya, she said,

‘Rasool-Allah^{-saww} had handed a glass to Umm Salama^{-ra} wherein was sand from Al-Taff (Karbala), and said to her^{-ra}: ‘When this transforms into fresh blood, then Al-Husayn^{-asws} has been killed during that’.

قَالَتْ سَلْمَى فَارْتَفَعَتْ وَاعِيَةً مِنْ حَجَرَةٍ أُمِّ سَلَمَةَ فَكُنْتُ أَوَّلَ مَنْ أَتَاهَا فَقُلْتُ مَا دَهَاكِ يَا أُمُّ الْمُؤْمِنِينَ

Salma said, ‘A screamed was raised from the chamber of Umm Salama^{-ra}. I was the first one to come to her^{-ra}. I said, ‘What made you^{-ra} scream, O Mother of the believers?’

قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ التُّرَابُ عَلَى رَأْسِهِ فَقُلْتُ مَا لَكَ فَقَالَ وَثَبَ النَّاسُ عَلَى ابْنِي فَفَتَلُوهُ وَ قَدْ شَهِدْتُهُ قَتِيلًا السَّاعَةَ فَأَفْشَعَرَ جِلْدِي فَوُثِّبْتُ إِلَى الْقَارُورَةِ فَوَجَدْتُهَا تَفُورُ دَمًا

She^{-ra} said, ‘I^{-ra} saw Rasool-Allah^{-azwj} in the dream, and the soil was upon his^{-saww} head. So, I^{-ra} said, ‘What is the matter with you^{-saww}?’ He^{-saww} said: ‘The people pounced upon my^{-saww} son^{-asws} and they killed him^{-asws}, and I^{-saww} have witnessed him^{-asws} being killed at this time’. So my^{-ra} skin had goosebumps and I^{-ra} leapt to the glass and found it pouring blood’.

قَالَتْ سَلْمَى فَرَأَيْتُهَا مَوْضُوعَةً بَيْنَ يَدَيْهَا.

Salma said, ‘I saw her^{-ra} place it in front of her^{-ra}’.²²⁵

4- يف، الطرائف من كتاب الجمع بين الصحاح الستة قال: إِنَّ النَّبِيَّ رُئِيَ فِي الْمَنَامِ وَ هُوَ يَبْكِي فَقِيلَ لَهُ مَا لَكَ يَا رَسُولَ اللَّهِ قَالَ قُتِلَ الْحُسَيْنُ عَ أَنْفَاءً.

(The book) ‘Al Taraiif’, from ‘Kitab Al Jam’a Bay Al Sihah Al Sitta’, said,

‘The Prophet^{-saww} was seen in the dream and he^{-saww} was crying. It was said to him^{-saww}, ‘What is the matter with you^{-saww}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Al-Husayn^{-asws} has been killed just now’.²²⁶

²²⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 3 c

²²⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 42 H 4

CHAPTER 43 – LAMENTATION OF THE JINN UPON HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- أَقُولُ وَجَدْتُ فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْمُعْتَبَرَةِ أَنَّهُ رُوِيَ عَنْ سَيِّدِ الْخِفَاطِ أَبِي مَنْصُورٍ الدَّبْلَجِيِّ عَنِ الرَّئِيسِ أَبِي الْفَتْحِ الْهَمْدَانِيِّ عَنْ أَحَدِ بْنِ الْحُسَيْنِ الْحَنَفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ بَكْرِ بْنِ حَارِثَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عِيسَى بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْخَزَاعِيِّ عَنْ هِنْدِ بِنْتِ الْجَوْنِ قَالَتْ نَزَلَ رَسُولُ اللَّهِ ص بِحَيْمَةِ خَالَتِهَا أُمِّ مَغْبَدٍ وَمَعَهُ أَصْحَابٌ لَهُ فَكَانَ مِنْ أَمْرِهِ فِي الشَّاءِ مَا قَدْ عَرَفَهُ النَّاسُ

I (Majlisi) am saying, 'I found in one of the reliable books of virtues, 'It has been reported from chief of the memorisers Abu Mansour Al Daylami, from the chief Abu Al Fat'h Al Hamdany, from Ahmad Bin Al-Husayn Al Hanafy, from Abdullah Bin Ja'far Al Tabari, from Abdullah Bin Muhammad Al Tameemi, from Muhammad Bin Al-Hassan Al Attar, from Abdullah Bin Muhammad Al Ansari, from Umarah Bin Zayd, from Bakr Bin Harisa, from Muhammad Bin Is'haq, from Isa Bin Umar, from Abdullah Bin Umar Al Khuzzaie, from Hind Bint Al Jown who said,

'Rasool-Allah^{-saww} descended at a tent Umm Ma'bad used to mingle in, and with him^{-saww} were companions of his^{-saww}. So, it happened from his^{-saww} matter regarding the sheep which the people have known of.

فَقَالَ فِي الْحَيْمَةِ هُوَ وَ أَصْحَابُهُ حَتَّى أَتَرَدَّ وَ كَانَ يَوْمَ قَائِظٍ شَدِيدٍ حَرُّهُ فَلَمَّا قَامَ مِنْ رُقْدَتِهِ دَعَا بِمَاءٍ فَعَسَلَ يَدَيْهِ فَأَنْقَاهُمَا ثُمَّ مَضْمَضَ فَاهُ وَ جَعَّ عَلَى عَوْسَجَةٍ كَانَتْ إِلَى جَنْبِ حَيْمَةِ خَالَتِهَا ثَلَاثَ مَرَّاتٍ وَ اسْتَشَقَّ ثَلَاثًا وَ عَسَلَ وَجْهَهُ وَ ذِرَاعَيْهِ ثُمَّ مَسَحَ بِرَأْسِهِ وَ رَجُلَيْهِ وَ قَالَ لَهُذِهِ الْعَوْسَجَةُ شَأْنٌ

He^{-saww} and his^{-saww} companions were in the tent until it cooled, and it was a day of intense sweltering heat. When he^{-saww} stood up from his^{-saww} nap, he^{-saww} washed his^{-saww} hands and cleaned them, then rinsed his^{-saww} mouth and squirted it upon a thorny bush which was to a sin of the tent, mixing it three times and squirting it three times, and he^{-saww} washed his^{-saww} face, then wiped his^{-saww} head and his^{-saww} legs, and said 'There is an affair for this thorny bush'.

ثُمَّ فَعَلَ مِمَّنْ كَانَ مَعَهُ مِنْ أَصْحَابِهِ مِثْلَ ذَلِكَ ثُمَّ قَامَ فَصَلَّى رُكْعَتَيْنِ فَعَجِبْتُ وَ فَتَيَاثُ الْحَيِّ مِنْ ذَلِكَ وَ مَا كَانَ عَهْدَنَا وَ لَا رَأَيْنَا مُصَلِّيًا قَبْلَهُ فَلَمَّا كَانَ مِنَ الْعَدَا أَصْبَحْنَا وَ قَدْ عَلَتْ الْعَوْسَجَةُ حَتَّى صَارَتْ كَأَعْظَمِ دَوْحَةٍ عَادِيَةٍ وَ أَهْبَى وَ خَضَدَ اللَّهُ شَوْكَهَا وَ سَاخَتْ عُرْوُفُهَا وَ كَثُرَتْ أَفْنَانُهَا وَ اخْضَرَّتْ سَائِهَا وَ وَرَقُهَا

Then the ones from his^{-saww} companions who were with him^{-saww} did like that. Then he^{-saww} stood up and prayed two cycles Salat. I and the youths of the tribe were amazed from that, and in our time, we had not seen any one praying Salat before he^{-saww} did. When it was the next morning, we woke up and the thorny bush had towered until it had become like the normal large tree, and splendid, and Allah^{-azwj} has Removed its thorns, and veins had sunk, and its branches were a lot, and its truck and its leaves were green.

ثُمَّ أَكْمُرْتُ بَعْدَ ذَلِكَ وَ أُيْنَعْتُ بِشَمْرِ كَأَعْظَمِ مَا يَكُونُ مِنَ الْكُمَاةِ فِي لَوْنِ الْوَرَسِ الْمُسْخُوقِ وَ رَائِحَةِ الْعَنْبَرِ وَ طَعْمِ الشَّهْدِ وَ اللَّهُ مَا أَكَلَ مِنْهَا جَائِعٌ إِلَّا شَبِعَ وَ لَا ظَمْآنٌ إِلَّا رَوِيَ وَ لَا سَقِيمٌ إِلَّا بَرَأَ وَ لَا دُو حَاجَةٍ وَ فَاقَةٍ إِلَّا اسْتَعْنَى وَ لَا أَكَلَ مِنْ وَرَقِهَا بَعِيرٌ وَ لَا نَافَقَةٌ وَ لَا شَاةٌ إِلَّا سَيَنْتَ وَ دَرَّ لَبْنُهَا

Then it bore fruit after that, and it yielded fruit as large as can be from the truffles, in the colour of the yellow powder, and aroma of ambergris, and taste of honey. By Allah^{-azwj}! No hungry one at from it until he was satiated, nor any thirsty one except he was saturated, nor any sick one except he was cured, nor any one with need and destitution except he was enriched, nor did any camel ate from its leaves nor a she-camel, nor sheep except it was fattened and its milk flowed.

وَرَأَيْنَا النَّمَاءَ وَ الْبَرْكََةَ فِي أَمْوَالِنَا مِنْذُ يَوْمِ نَزَلَ وَ أَحْصَبَتْ بِلَادُنَا وَ أَمْرَعَتْ فَكُنَّا نُسَمِّي تِلْكَ الشَّجَرَةَ الْمُبَارَكَةَ وَ كَانَ يَنْتَابُنَا مَنْ حَوْلَنَا مِنْ أَهْلِ الْبَوَادِي يَسْتَنْظِلُونَ بِهَا وَ يَتَزَوَّدُونَ مِنْ وَرْقِهَا فِي الْأَسْفَارِ وَ يَحْمِلُونَ مَعَهُمْ فِي الْأَرْضِ الْفَقَارِ

And we saw the development and the blessings in our wealth since the day he^{-saww} had descended, and our land became fertile, and full of pasture. So we were naming that tree as 'The Blessed Tree', and they used to come to us from around us, from the people of the valley to be shaded by it, and to be provided from its leaves during the journey, and they were carrying with them in the deserted land.

فَيَقُومُ لَهُمْ مَقَامُ الطَّعَامِ وَ الشَّرَابِ فَلَمْ تَزَلْ كَذَلِكَ وَ عَلَى ذَلِكَ أَصْبَحْنَا ذَاتَ يَوْمٍ وَ قَدْ تَسَاقَطَ ثَمَارُهَا وَ اصْفَرَّ وَرْقُهَا فَأَحْزَنَنَا ذَلِكَ وَ فَرَّقَنَا لَهُ فَمَا كَانَ إِلَّا قَلِيلًا حَتَّى جَاءَ نَعْيُ رَسُولِ اللَّهِ فَإِذَا هُوَ قَدْ قُبِضَ ذَلِكَ الْيَوْمَ

Thus, it was standing for them in place of the food and drink. It did not cease to be like that and being upon that. One day we woke up in the morning, and its fruit had fallen off and its leaves had yellowed. So, we were grieved at that and separated from it. It wasn't except a little until the obituary of Rasool-Allah^{-saww} came, and there, he^{-saww} had passed away during that day.

فَكَانَتْ بَعْدَ ذَلِكَ تُثْمِرُ ثَمَرًا دُونَ ذَلِكَ فِي الْعِظَمِ وَ الطَّعْمِ وَ الرَّائِحَةِ فَأَقَامَتْ عَلَى ذَلِكَ ثَلَاثِينَ سَنَةً فَلَمَّا كَانَتْ ذَاتَ يَوْمٍ أَصْبَحْنَا وَ إِذَا بِهَا قَدْ تَشَوَّكَتْ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَذَهَبَتْ نَضَارَةُ عِيدَانِهَا وَ تَسَاقَطَ جَمِيعُ ثَمَرِهَا فَمَا كَانَ إِلَّا بِسِيرًا حَتَّى وَافَى مُقْتَلُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

It so happened after that, it bore fruit other than that in the form, and the taste, and the smell. It stayed upon that for thirty years. It so happened that one day we woke up in the morning and where it had become thorny from its beginning to its end. The freshness of this twigs had gone, and the entirety of its fruit had fallen off. It wasn't except a little until the report of the killing of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} arrived.

فَمَا أَثْمَرَتْ بَعْدَ ذَلِكَ لَا قَلِيلًا وَ لَا كَثِيرًا وَ انْقَطَعَ ثَمَرُهَا وَ لَمْ تَزَلْ وَ مَنْ حَوْلَنَا نَأْخُذُ مِنْ وَرْقِهَا وَ نُدَاوِي مَرْضَانَا بِهَا وَ نَسْتَشْفِي بِهِ مِنْ أَسْقَامِنَا فَأَقَامَتْ عَلَى ذَلِكَ بُرْعَةً طَوِيلَةً

It did not bear fruit after that, neither little nor more, and its fruits had terminated, and us and the ones around us did not cease to take from its leaves and heal our sick with these and be cured by it from our illnesses. It stayed upon that for a long period of time.

ثُمَّ أَصْبَحْنَا ذَاتَ يَوْمٍ فَإِذَا بِهَا قَدْ انْبَعَثَتْ مِنْ سَاقِهَا دَمًا عَبِيطًا جَارِيًا وَ وَرْقُهَا دَابِلَةٌ تَقْطُرُ دَمًا كَمَاءِ اللَّحْمِ فَقُلْنَا أَلَمْ يَكُنْ حَدَثَ عَظِيمَةٌ فَبِتْنَا لَيْلَتَنَا فَرَعَيْنِ مَهْمُومِينَ نَتَوَقَّعُ الدَّاهِيَةَ فَلَمَّا أَظْلَمَ اللَّيْلُ عَلَيْنَا سَمِعْنَا بُكَاءً وَ غَوِيلًا مِنْ تَحْتِهَا وَ جَلْبَةً شَدِيدَةً وَ رَجَّةً

Then one day we woke up in the morning, and there, fresh blood was emanating from it, and its leaves had withered, dripping blood like the water of the meat. We said, 'A mighty event has occurred!' So, we stayed awake our night alarmed, worried, anticipating the distress. When the night darkened upon us, we heard crying and wailing from beneath it, and severe uproar and shaking.

و سَمِعْنَا صَوْتَ بَاكِئَةٍ تَقُولُ -

و يَا مَنْ بَقِيَّتُهُ سَادَاتِنَا الْأَكْرَمِينَ

أَيَا ابْنَ النَّبِيِّ وَ يَا ابْنَ الْوَصِيِّ -

And we heard a voice crying, saying, 'I^{-asws} am a son^{-asws} of the Prophet^{-saww} and son^{-asws} of the successor^{-asws}! And O remaining one of our chiefs and our honourable ones!'

ثُمَّ كَثُرَتِ الرِّثَاءُ وَ الْأَصْوَاتُ فَلَمْ نَفْهَمْ كَثِيرًا مِمَّا كَانُوا يَقُولُونَ فَأَتَانَا بَعْدَ ذَلِكَ قَتْلُ الْحُسَيْنِ ع وَ نَيْسَتِ الشَّجَرَةُ وَ جَفَّتْ فَكَسَرَتْهَا الرِّيحُ وَ الْأَمْطَارُ بَعْدَ ذَلِكَ فَذَهَبَتْ وَ انْدَرَسَ أَثَرُهَا

Then the noise and the voices became a lot. We could not understand most of what they were saying. After that came to us (news) of killing of Al-Husayn^{-asws}, and the tree withered and dried up, and the winds and the rains broke it down after that. So its traces were gone and wiped out'.

قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ فَلَقِيتُ دُعْبِلَ بْنَ عَلِيٍّ الْخُزَاعِيَّ بِمَدِينَةِ الرَّسُولِ فَخَدَّثَنِي بِهَذَا الْحَدِيثِ فَلَمْ يُنْكِرْهُ - قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أُمِّهِ سَعِيدَةَ بِنْتِ مَالِكٍ الْخُزَاعِيَّةِ أَنَّهَا أَذْرَكَتِ تِلْكَ الشَّجَرَةَ فَأَكَلْتُ مِنْ ثَمَرِهَا عَلَى عَهْدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Abdullah Bin Muhammad Al-Ansari said, 'I met Deobel Bin Ali Al-Khuzae at city of the Rasool^{-saww}, and I narrated to him with this Hadeeth, and he did not deny it, and said, 'It has been narrated to me by my father, from my grandfather, from his mother Saeeda Bint Malik Al-Khuzae. She had mentioned that tree and had eaten from its fruits in the era of Ali Bin Abu Talib^{-asws}.

و أَنَّهَا سَمِعَتْ تِلْكَ اللَّيْلَةَ نَوْحَ الْجِنِّ فَحَفِظَتْ مِنْ جَنَّةٍ مِنْهُمْ -

خَيْرُ الْغُثُومَةِ جَعْفَرُ الطَّيَّارِ -

يَا ابْنَ الشَّهِيدِ وَ يَا شَهِيداً عَمُّهُ -

فِي الْوَجْهِ مِنْكَ وَ قَدْ عَلَا غُبَارُ -

عَجَبًا لِمَصْفُوقِ أَصَابِكَ حَدُّهُ -

And she had heard on that night, lamentation of the Jinn, and she memorised from a female Jinn from them, 'O son^{-asws} of the martyr, and O martyr! His^{-asws} uncle^{-asws} was martyred, being best of the uncles, Ja'far Al-Tayyar^{-asws}. Surprise at the shiny (blade), its edge hit you^{-asws} in the face from you^{-asws} and its dust has risen'.

قَالَ دُعْبِلُ فَمُلْتُ فِي قَصِيدَتِي -

وَ اغْصِ الْحِمَارَ فَمَنْ تَهَاكَ حِمَارُ -

رُزْ خَيْرَ قَتَرٍ بِالْعِرَاقِ يُزَارُ -

قَوْمِي وَ مَنْ غُطِفَتْ عَلَيْهِ نِزَارُ -

لَمْ لَا أَرَوْكَ يَا حُسَيْنُ لَكَ الْفِدَا -

وَعَلَى عَذُوكَ مَقْتَةٌ وَ دَمَارٌ -
خَيْرُ الْعُمُومَةِ جَعْفَرُ الطَّيَّارِ

وَلَكَ الْمَوَدَّةُ فِي قُلُوبِ ذَوِي النَّهْيِ -
يَا ابْنَ الشَّهِيدِ يَا شَهِيداً عَمُّهُ -

Deobel said, 'I have said in my poem, 'Visit the best grave At Al-Iraq to be visited, and stick (hit) the donkey, for the one who forbids you is a donkey. Why should I not visit you^{-asws}, O Husayn^{-asws}? May my people be sacrificed for you^{-asws}! And the one who is kind upon it, is seeking the visitation. And for you^{-asws} is the cordiality in the hearts of the ones with intelligence, and upon your^{-asws} enemies be the misfortune and the devastation. O son^{-asws} of the martyr, and O martyr! His^{-asws} uncle^{-asws} was martyred, being best of the uncles, Ja'far Al Tayyar^{-asws}'.²²⁷

2- وَ قَالَ ابْنُ نَمَا رَحِمَهُ اللَّهُ فِي مُثِيرِ الْأَحْزَانِ نَاحَتْ عَلَيْهِ الْجِنَّ وَ كَانَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ص مِنْهُمْ الْمِسْوَرُ بْنُ مَخْرَمَةَ يَسْتَمِعُونَ النَّوْحَ وَ يَبْكُونَ.

And Ibn Nama, may Allah^{-azwj} have Mercy on him, said in 'Museyr Al Ahzan',

'The Jinn lamented upon him^{-asws}, and a number of companions of the Prophet^{-saww}, from them being Al-Miswar Bin Makhramah, were listening to the Lamentations and crying".²²⁸

وَ ذَكَرَ صَاحِبُ الذَّخِيرَةِ عَنْ عِكْرَمَةَ أَنَّهُ سَمِعَ لَيْلَةً قَتْلَهُ بِالْمَدِينَةِ مُنَادٍ يَسْمَعُونَهُ وَ لَا يَرَوْنَ شَخْصَهُ -

أُبَشِّرُوا بِالْعَذَابِ وَ التَّنْكِيلِ -
مِنْ نَبِيِّ وَ مَلَأْكَ وَ قَبِيلِ -
وَ مُوسَى وَ صَاحِبِ الْإِنْجِيلِ

أُيْهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا -
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ -
قَدْ لُعِنْتُمْ عَلَى لِسَانِ ابْنِ دَاوُدَ -

And the author of 'Al Zakheera' mentioned from Ikrimah (Bin Abu Jahl^{-la}),

'He heard on the night of his^{-asws} killing at Al-Medina, a caller they heard and did not see his person, 'O you killers ignorant of Husayn^{-asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet^{-saww} and Angels and the martyrs. You are being cursed upon the tongue of the son^{-as} of Dawood^{-as}, and Musa^{-as}, and owner of the Evangel".²²⁹

وَ رُوِيَ أَنَّ هَازِفًا سَمِعَ بِالْبَصْرَةِ يُنْشِدُ لَيْلًا

نَحْوَ الْحُسَيْنِ تَقَاتِلَ التَّنْزِيلَا -
قَتَلُوا بِكَ التَّكْبِيرِ وَ التَّهْلِيلَا -
صَلَّى عَلَيْهِ اللَّهُ أَوْ جَبْرِيلَا

إِنْ الرِّمَاحُ الْوَارِدَاتُ صَدُورَهَا -
وَ يَهْلِلُونَ بِأَنْ قَتَلْتَ وَ إِغْمَا -
فَكَأَنَّمَا قَتَلُوا أَبَاكَ مُحَمَّدَا -

²²⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 1

²²⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 2 a

²²⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 2 b

It is reported that a caller was heard at Al-Basra prosing at night, *'The spears were arriving at their chests towards Al-Husayn^{asws}, fighting against the Revelation, and they were shouting at he^{asws} had been killed, and rather they had killed the (proclamations of) Takbeer and the Oneness by (killing you^{asws}. It is as if they had killed your^{asws} father^{saww} Muhammad^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww}, or Jibraeel^{as}'*.²³⁰

و ذكر ابن الجوزي في كتاب النور في فضائل الأيام و الشهور نوح الجن عليه فقالت

و يلطنن خدودا كالدنانير نقيات

لقد جئن نساء الجن يبكين شجيات

و يلبسن الثياب السود بعد القصبيات

And Ibn Al Jowzy mentioned in 'Kitab Al Noor' regarding merits of the days and the months,

'The Jinn lamented upon him^{asws}. It said, *'The women of the Jinn have come crying the braves, and they are slapping their cheeks like the (sound of) falling Dinars, and they are wearing the black clothes after the ornamental threads'*.²³¹

3- قب، المناقب لابن شهر آشوب قال دعبل حدثني أبي عن جدي عن أمه سعدى بنت مالك الخزاعية أنها سمعت نوح الجن على الحسين ع-

خير العمومة جعفر الطيار-

يا ابن الشهيد و يا شهيدا عمه-

في الوجه منك و قد علاك غبار

عجبا لمصقول أصابك حده-

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Deobel said, 'My father narrated to me from my grandfather, from his mother Sa'dy Bint Malik Al Khuzaie,

'She heard lamentation of the Jinn upon Al-Husayn^{asws}, *"O son^{asws} of the martyr, and O martyr! His^{asws} uncle^{asws} was martyred, being best of the uncles, Ja'far Al-Tayyar^{asws}. Surprise at the shiny (blade), its edge hit you^{asws} in the face from you^{asws} and its dust has risen"*.²³²

إبانة ابن بطة أنه سمع من نوحهم

و جودي على الهالك السيد-

أيا عين جودي و لا تجمدي-

رزنا الغداة بأمر يدي

فبالطف أمسى صريعا فقد-

(The book) 'Ibanah' of Ibn Battah –

'It has been heard from their lamentations, *'O perfect eye, do not freeze, and renew (tears) upon the annihilated chief, for at Al-Taff (Karbala) he^{asws} is slain at evening, and we have been afflicted the next morning with a strange matter'*.

و من نوحهم

²³⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 2 c

²³¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 2 d

²³² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 3 a

نساء الجن يبكين من الحزن شجيات-
و أسعدن بنوح للنساء الهاشميات-
و يندبن حسينا عظمت تلك الرزيات-
و يلبسن ثياب السود بعد القصبيات

And from their lamentations, 'The women of the Jinn are crying from grief of the braves, and they are aiding by lamentations of the Hashemite women, and they are lamenting Husayn^{-asws} of the mightiness of that calamity, and they are slapping cheeks like the falling Dinars, and they are wearing black clothes after the ornamental threads'.

و من نوحهم-

احمرت الأرض من قتل الحسين كما-
يا ويل قاتله يا ويل قاتله-
اخضر عند سقوط الجونة العلق-
فإنه في سعي النار يحترق

And from their lamentations, 'The earth reddened from the killing of Al-Husayn^{-asws} like it had greened during the setting of the eye of the sun. O woe be unto his^{-asws} killer! O woe be unto his^{-asws} killer for he^{-la} is burning in the blazing Fire!'

و من نوحهم-

أبكى ابن فاطمة الذي من قتله شاب الشعر-
و لقتله زلزلتم و لقتله خسف القمر

And from their lamentations, 'I cry for the son^{-asws} of Fatima^{-asws}, one who killed him^{-asws} was of young hair, and at his^{-asws} killing you suffered earthquake, and at his^{-asws} killing the moon was eclipsed'.²³³

قال الطبري و سمع نوح الملائكة في أول منزل نزلوا قاصدين إلى الشام-

أيها القاتلون جهلا حسينا-
كل أهل السماء يدعو عليكم-
أبشروا بالعذاب و التنكيل-
من نبي و مرسل و قاتل-
قد لعنتم على لسان ابن داود-
و موسى و صاحب الإنجيل

Al-Tabari – 'And a lamentation of the Angels was heard during the first stop they descended aiming to go to Syria, "O you killers ignorant of Husayn^{-asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet^{-saww} and Angels and the communities. You are being cursed upon the tongue of the son^{-as} of Dawood^{-as}, and Musa^{-as}, and owner of the Evangel".²³⁴

²³³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 3 b

²³⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 3 c

4- مل، كامل الزيارات أبي عن سعد عن محمد بن الحسين عن نصر بن مزايم عن عبد الرحمن بن أبي حماد عن أبي ليلى الواسطي عن عبد الله بن حسان الكناني قال: بكّت الجُنُّ على الحسين بن علي بن أبي طالب ع فقالت

مَاذَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-
مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ-
بِأَهْلِ بَيْتِي وَإِخْوَانِي وَمَكْرُمَتِي-
مِنْ بَيْنِ أَسْرَى وَ قَتْلَى ضُرِّجُوا بِدَمٍ

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Nasr Bin Muzahim, from Abdul Rahman Bin Abu Hammad, from Abu Layli Al Wasity, from Abdullah Hassaan Al Kinany who said,

'A female Jinn cried upon Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}. She said, 'What is that you will be saying when the Prophet^{saww} says to you all: 'What is that you have done, and you were last of the communities, with my^{saww} family members, and my^{saww} brothers^{asws}, and my^{saww} honourable ones from between being made captives and being slain stained with blood?'²³⁵

5- مل، كامل الزيارات حكيم بن داود بن حكيم عن سلمة عن علي بن الحسين عن معمر بن خلاد عن أبي الحسن الرضا ع قال: بَيْنَا الْحُسَيْنُ ع يَسِيرُ فِي جَوْفِ اللَّيْلِ وَ هُوَ مُتَوَجِّهٌ إِلَى الْعِرَاقِ وَ إِذَا رَجُلٌ يَزِيحُ وَ يَقُولُ-

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood Bin Hakeem, from Salama, from Ali Bin Al-Husayn, from Muammar Bin Khallad,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'While Al-Husayn^{asws} was travelling in the middle of the night, and he^{asws} was hearing to Al-Iraq, and there was a man reciting a war poem and he was saying –

وَ حَدَّثَنِي أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ مُعَمَّرٍ بْنِ خَلَادٍ عَنِ الرِّضَا ع مِثْلَ أَلْفَاظِ سَلَمَةَ قَالَ: وَ هُوَ يَقُولُ-

And my father narrated to me, from Sa'ad, from Ibn Isa, from Muammar Bin Khallad,

'From Al-Reza^{asws} similar to the wordings of Salamah who said, 'And he was saying –

يَا نَاقَتِي لَا تُدْعِرِي مِنْ رَجْرِي-
يَخْرُجُ رُكْبَانٍ وَ خَيْرٌ سَفَرٍ-
يَمَاجِدِ الْجَدِّ رَجِيبِ الصُّدْرِ-
و شَمْرِي قَبْلَ طُلُوعِ الْفَجْرِ-
حَتَّى تَحُلِّيَ بِكَرِيمِ الْبَحْرِ-
أَتَأْتِيهِ اللَّهُ خَيْرَ أَمْرِ-
مَتَّ أَتَقَاهُ بَقَاءَ الدَّهْرِ

'O my camel, do not be alarmed from my rebuke and my preparation before the emergence of dawn, with best of riders and best of journeys, until you dwell by the honourable sea, with the glorious grandfather, the most gracious of chests. Allah^{azwj} will Reward him^{asws} for the best of matters, then his^{asws} remaining would be remain of eternity''.

فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع

²³⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 4

سَأْمُضِي وَ مَا بِالْمَوْتِ عَارٌ عَلَى الْفَقِي -
وَ وَاسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ -
فَإِنْ عِشْتُ لَمْ أُنْدَمْ وَ إِنْ مِتُّ لَمْ أَلَمْ -
إِذَا مَا نَوَى حَقًّا وَ جَاهَدَ مُسْلِمًا -
وَ فَارَقَ مَثْبُورًا وَ خَالَفَ مُجْرِمًا -
كَفَى بِكَ مَوْتًا أَنْ تَذِلَّ وَ تَعْرَمَا

Al-Husayn^{asws} Bin Ali^{asws} said: 'I^{asws} shall continue and there is no shame in death for the youth when what he has intended is truth, and fights as a Muslim, and comforts the righteous men with himself, and separates from the ruination and opposed the criminals. So, if I^{asws} were to live I^{asws} will not regret, and if I^{asws} die, I^{asws} will not be pained. It suffice with you as a death if you are humiliated and damaged'.²³⁶

6- مل، كامل الزيارات أبي و جماعته مشايخي عن سعد عن محمد بن يحيى المعاذي عن عباد بن يعقوب عن عمرو بن ثابت عن عمرو بن عكرمة قال: أصبحنا ليلة قتل الحسين بالمدينة فإذا مؤل لنا يقول سيعنا البارحة منادياً يُنادي و يقول -

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Sa'ad, from Muhammad Bin Yahya al Muazy, from Abbad Bin Yaqoub, from Amro Bin Sabit, from Amro Bin Ikrimah who said,

'In the morning of the night in which Al-Husayn^{asws} was killed, we were at Al-Medina, and there was a slave of ours saying what we had heard the night before, a caller calling out and saying,

أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا -
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ -
قَدْ لَعِنْتُمْ عَلَى لِسَانِ بْنِ دَاوُدَ -
أُبَشِّرُوا بِالْعَذَابِ وَ التَّنْكِيلِ -
مِنْ نَبِيٍّ وَ مُرْسَلٍ وَ قَتِيلِ -
وَ ذِي الرُّوحِ حَامِلِ الْإِنْجِيلِ

'O you killers ignorant of Husayn^{asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet^{saww} and Angels and the martyrs. You are being cursed upon the tongue of the son^{as} of Dawood^{as}, and Musa^{as}, and bearer of the Evangel'.²³⁷

7- مل، كامل الزيارات حكيم بن داود بن حكيم عن سلمة عن عبد الله بن محمد بن سينان عن عبد الله بن القاسم بن الحارث عن داود الرقي قال حدثني جدتي أن الجن لما قتل الحسين ع بكث عليه يحدوه الأبيات -

يَا عَيْنُ جُودِي بِالْعَبْرِ وَ ابْكِي فَقَدْ حَقَّ الْحَبْرُ -
الْجِنُّ تَبْكِي شَجْوَهَا لَمَّا أَتَى مِنْهُ الْحَبْرُ -
فَلَا بُكَيْنَكَ حُرْقَةُ عِنْدَ الْعِشَاءِ وَ بِالسَّحْرِ -
ابْكِي ابْنُ فَاطِمَةَ الَّذِي وَرَدَ الْفُرَاتُ فَمَا صَدَرَ -
قُبُلَ الْحُسَيْنِ وَ رَهْطُهُ نَعَسًا لَذَلِكِ مِنْ خَبَرٍ -
وَ لَأُبْكِيَنَّكَ مَا جَرَى عِزُّكَ وَ مَا حَمَلَ الشَّجَرُ

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood Bi Hakeem, from Salama, from Abdullah Bin Muhammad Bin Sinan, from Abdullah Bin Al Qasim Bin Al Haris, from Dawood Al Raqqy who said, 'My grandmother narrated to me saying,

²³⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 5

²³⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 6

‘When Al-Husayn^{-asws} was killed, the Jinn cried upon him with these couplets, ‘O eye renewing the tears and crying, for the news is true. Cry on the son^{-asws} of (Syeda) Fatima^{-asws} who arrived at the Euphrates and what transpired. The Jinn are crying their braves due to what news has come to them of Al-Husayn^{-asws} and his^{-asws} group having been killed, being miserable to that from the news. They shall cry you^{-asws} with burning pain during the evening and at pre-dawn, and they will cry you, they shall cry on you, whatever flows in a vein and whatever the tree carries’’.²³⁸

8- لي، الأماالي للصدوق ابن الوليد عن الصغار عن ابن أبي الخطاب عن نصر بن مزارح عن عمر بن سعد عن عمرو بن ثابت عن حبيب بن أبي ثابت عن أم سلمة زوجة النبي ص قالت ما سمعت نوح الجبر منذ قبض النبي إلا الليلة ولا أراي إلا وقد أصبت بإني

(The book) ‘Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Amro Bin Sabit, from Habeeb Bin Abu Sabit,

‘From Umm Salama^{-ra}, wife^{-ra} of the Prophet^{-saww} said: ‘The Lamentation of the Jinn have not been heard since the Prophet^{-saww} except tonight, nor did I^{-ra} see (understood) except and my^{-ra} son^{-asws} had been killed’.

قَالَ وَ جَاءَتِ الْجِنَّةُ مِنْهُمْ تَقُولُ-

فَمَنْ يَبْكِي عَلَى الشُّهَدَاءِ بَعْدِي
إِلَى مُتَجَرِّ فِي مَلِكِ عَبْدٍ

أَلَا يَا عَيْنُ فَأَهْمِلِي بِجَهْدِي-
عَلَى رَهْطٍ تَقُودُهُمُ الْمَنَايَا-

He (the narrator) said, ‘And a female Jinn from them came saying, ‘Indeed, O eye! Do not neglect me in my efforts, so who will cry upon the martyrs after me? Upon a group, the death had led them by arrogant servants regarding a kingdom’’.²³⁹

9- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيض عن عمر بن محمد عن علي بن عباس عن عبد الكريم بن محمد عن سليمان بن مقبل الحارثي عن المحفوظ بن المنذر قال حدثني شيخ من بني تميم كان يسكن الرابية قال سمعت أبي يقول ما شعرنا بقتل الحسين حتى كان مساء ليلة عاشوراء فإني لجالس بالرابية و معي رجل من الحي فسمعنا هاتفا يقول-

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Sheikh Al Tusy – Al Mufeed, from Umar Bin Muhammad, from Ali Bin Al Abbas, from Abdul Kareem Bin Muhammad, from Suleyman Bin Muqeel Al Harisy, from Al Mahfouz Bin Al Munzir who said, ‘It is narrated to me by a Sheikh from the clan of Tameem who had settled at Al Rabiya who said, ‘I heard my father saying,

‘We were not aware with the killing of Al-Husayn^{-asws} until it was evening of the night of Ashura, for I was seated at al Rabiya and with me was a man from the tribe. We heard a caller saying,

بِالطَّفِ مُنْعَفِرِ الْخَذَنِ مَنْحُوراً
مِثْلَ الْمَصَابِيحِ يُطْفِئُونَ الدُّجَى نُوراً
مَنْ قَبْلُ أَنْ تَتَلَقَى الْحُرْدُ الْحُورَا

وَاللَّهُ مَا جِئْتُكُمْ حَتَّى بَصُرْتُ بِهِ
وَحَوْلُهُ فَنِيَّةٌ تُدَمِّي حُورُهُمْ
وَقَدْ حُتَّتْ قُلُوبِي كَيْ أُصَادِفَهُمْ

²³⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 7

²³⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 8

وَ كَانَ أَمْرًا قَضَاهُ اللَّهُ مَقْدُورًا
اللَّهُ يَعْلَمُ أَنِّي لَمْ أَقُلْ زُورًا
قَبْرُ الْحُسَيْنِ خَلِيفِ الْحَبِيرِ مَقْبُورًا
وَاللَّوَصِيَّ وَالطَّيَّارِ مَسْرُورًا

فَعَاقَنِي قَدْرٌ وَ اللَّهُ بِالْعُ
كَانَ الْحُسَيْنُ سِرَاجًا يُسْتَضَاءُ بِهِ
صَلَّى إِلَهُهُ عَلَى جِسْمِهِ تَضَمَّنَهُ
مُجَاوِرًا لِرَسُولِ اللَّهِ فِي عَرْفِهِ

'By Allah^{-azwj}! I did not come with you all until I sighted him^{-asws} at al Taff, covered in dust, companions massacred, and around him^{-asws} were youths with bleeding necks, like the lamps of light circling in the darkness, and I stimulated my heart to encounter them from before the virgin Houries meet me. But, by Allah^{-azwj}, fate had handicapped me to (be able to) reach him^{-asws}, and it was a matter Allah^{-azwj} had Decreed it, Pre-determined. Al-Husayn^{-asws} was a lantern to be illuminated by. Allah^{-azwj} Knows, I do not speak falsehood. May God^{-azwj} Send Salawaat upon the body, the grave of Al-Husayn^{-asws} has hugged it, an ally of the goodly graves, in the vicinity of Rasool-Allah^{-saww} in loftiness and of the successor^{-asws}, and of the flier, happily'.

فَقُلْنَا لَهُ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ قَالَ أَنَا وَ آلِي مِنْ جِنِّ نَصِيبِينَ أَرَدْنَا مُوَازَرَةَ الْحُسَيْنِ ع وَ مُوَاسَاتَهُ بِأَنْفُسِنَا فَأَنْصَرَفْنَا مِنَ الْحَجِّ فَأَصْبَنَاهُ قَبِيلًا.

We said to him, 'Who are you? May Allah^{-azwj} have Mercy on you!' He said, 'I am from the fortunate Jinn. We intend visitation of Al-Husayn^{-asws} and consoling him^{-asws} with ourselves. We left from the Hall and found him^{-asws} to have been killed'.²⁴⁰

10- مل، كامل الزيارات أبي عَنْ سَعْدِ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ أَحْمَدَ بْنِ عَمْرٍو بْنِ مُسْلِمٍ عَنِ الْمَيْمُونِيِّ قَالَ: خَمْسَةٌ مِنْ أَهْلِ الْكُوفَةِ أَرَادُوا نَصْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَعَرَّسُوا بِقَرْيَةٍ يُقَالُ لَهَا شَاهِي إِذْ أَقْبَلَ عَلَيْهِمْ رَجُلَانِ شَيْخٌ وَ شَابٌّ وَ سَلَّمَا عَلَيْهِمْ قَالَ فَقَالَ الشَّيْخُ أَنَا رَجُلٌ مِنَ الْجِنِّ وَ هَذَا ابْنُ أَخِي أَرَادَ نَصْرَ هَذَا الرَّجُلِ الْمَظْلُومِ

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad Bin Yazeed, from Ibrahim Bin Uqba, from Ahmad Bin Amro Bin Muslim, from Al Meesamy who said,

'Five from the people of Al-Kufa wanted to help Al-Husayn^{-asws} Bin Ali^{-asws}. They descended in a town called Shaahy, when men, and old man and a youth came to them and greeted unto them. The old man said, 'I am a man from the Jinn, and this is a son of my brother. I want to help this oppressed man'.

قَالَ فَقَالَ لَهُمُ الشَّيْخُ الْجَنِّي قَدْ رَأَيْتُ رَأْيًا قَالَ فَقَالَ الْفَتِيُّ الْإِنْسِيُّونَ وَ مَا هَذَا الرَّأْيُ الَّذِي رَأَيْتَ قَالَ رَأَيْتُ أَنَّ أَطِيرَ فَأَتَيْتُكُمْ بِخَبَرِ الْقَوْمِ فَتَذَهَبُونَ عَلَى بَصِيرَةٍ فَقَالُوا لَهُ نَعَمْ مَا رَأَيْتَ

He (the narrator) said, 'The old man, the Jinn, said to them, 'I have seen a dream'. The youth, the human, said, 'And what is this dream which you saw?' He said, 'I saw that I was flying and brought you the news of the people, so you went upon an insight'. They said to him, 'Yes, what did you see?'

قَالَ فَغَابَ يَوْمَ [يَوْمًا] وَ لَيْلَتُهُ فَلَمَّا كَانَ مِنَ الْعَدِ إِذَا هُمْ بِصَوْتٍ يَسْمَعُونَهُ وَ لَا يَرَوْنَ الشَّخْصَ وَ هُوَ يَقُولُ-

وَاللَّهُ مَا جِئْتُكُمْ حَتَّى بَصُرْتُ بِهِ

إِلَى آخِرِ مَا مَرَّ مِنَ الْأَنْبِيَاءِ سِوَى بَيِّنَتَيْنِ مُصَدِّرَيْنِ يَقُولُهُ

He said, 'He disappeared for a day and a night. When it was the next morning, they heard a voice and did not see the person, and he was saying, 'By Allah^{-asws}! I did not come to you until I had sighted him^{-asws}' – up to the end of what has passed from the couplets beside the two couplets in the middle of his words.

فَعَاثَنِي وَ يَقُولُهُ فَصَلَّى فَأَجَابَهُ بَعْضُ الْفَتَيَّةِ مِنَ الْإِنْسِيَّةِ يَقُولُ

أَذْهَبَ فَلَا زَالَ فَزِرَ أَنْتَ سَاكِنُهُ-
وَقَدْ سَلَكَتَ سَبِيلًا كُنْتَ سَالِكُهُ-
وَفَتَيَّةٍ فَرَعُوا لِلَّهِ أَنْفُسَهُمْ-
إِلَى الْقِيَامَةِ يُسْقَى الْعَيْثُ مَطُورًا
وَقَدْ شَرِبْتَ بِكَاسٍ كَانَ مَغْزُورًا-
وَفَارَقُوا الْمَالَ وَالْأَخْبَابَ وَالْأُورَا

He hugged me and sent Salawaat in his words. So, one of the youths from the humans answered him saying, 'Go! Do not cease to be dwelling at the grave until Qiyamah, the rain will quench with raindrops, and you have travelled a way I had travelled it, and you have drunk a cup which was dripping (overflowing), and the youths have freed themselves for the Sake of Allah^{-asws}, and they separated from the wealth and the beloved ones and the houses".²⁴¹

11- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن عمر بن سعد عن عمرو بن ثابت عن أبي زياد القندي قال: كان الجصاصون يسمعون نوح الجinn حين قُتل الحسين بن علي ع في السحر بالجبانة وهم يقولون-

مَسَحَ الرَّسُولُ جَبِينَهُ فَلَهُ بَرِيقٌ فِي الْخُدُودِ-
أَبَوَاهُ فِي عَلِيٍّ فَرَشِي جَدُّهُ خَيْرُ الْجُدُودِ

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Umar Bin Sa'ad, from Amro Bin Sabit, from Abu Ziyad Al Qandiy who said,

'The plasterers were listening to the lamentations of the Jinn when Al-Husayn^{-asws} Bin Ali^{-asws} was killed, in the pre-dawn at Al-Jabbanah, and they were saying, 'The Rasool^{-saww} wiped his^{-asws} forehead, for him^{-asws} is the brightness in the cheeks. His^{-asws} fathers^{-asws} are the high ones of Quraysh, his^{-asws} grandfather^{-saww} is best of the grandfathers".²⁴²

12- مل، كامل الزيارات بالإسناد عن عمر بن سعد عن الوليد بن عسّان عن حمزة بن عبد الله بن علي بن الحسين بن علي صلوات الله عليهم أجمعين فتقول-

لِمَنِ الْأَنْبِيَاءُ بِالطِّفْلِ عَلَى كُرْهِ بَيِّنَتِهِ
تِلْكَ أَنْبِيَاءُ حُسَيْنٍ يَتَجَاوَبُ الرِّبِّيَّةَ

(The book) 'Kamil Al Ziyaraat' – By the chain, from Umar Bin Sa'ad, from Al Waleed Bin Gassan, from the one who narrated it, said,

²⁴¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 10

²⁴² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 11

‘The Jinn were lamenting upon Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both. They were saying, ‘For whom are the couplets at Al-Taff (Karbala) upon their hatred of his^{-asws} children. These couplets of Husayn^{-asws}, responding to the resonance’’.²⁴³

- 13 - مل، كامل الزيارات حكيم بن داود عن سلمة عن أيوب بن سليمان عن علي بن الحزور قال سمعت ليلي و هي تقول نوح الجني على الحسين بن علي ع و هي تقول -

يَبْكِي الْحَزِينُ بِحُرْقَةٍ وَ تَوَجُّعٍ	يَا عَيْنُ جُودِي بِالْذُمُوعِ فَإِنَّمَا
مِنْ ذِكْرِ آلِ مُحَمَّدٍ وَ تَوَجُّعٍ	يَا عَيْنُ أَهْلَكَ الرِّقَادُ بِطَبِيبِهِ
بَيْنَ الْوُحُوشِ وَ كُلُّهُمْ فِي مَصْرَعٍ	بَاتَتْ ثَلَاثًا بِالصَّعِيدِ جُسُومُهُمْ

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ayoub Bin Suleyman, from Ali Bin Al Khazawwar who said, ‘I heard Layla and she said,

‘I heard the Jinn lamenting upon Al-Husayn^{-asws} Bin Ali^{-asws} and she was saying, ‘O eye renewing the tears! For rather it is mourning with heartburn and pain. O eye! Catch up on some sleep with goodness, from the Zikr of Progeny^{-asws} of Muhammad^{-saww} and pain. Their bodies have spent three nights in the plains between the wild animals, and all of them are in demise’’.²⁴⁴

²⁴³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 12

²⁴⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 43 H 13

CHAPTER 44 – WHAT HAS BEEN SAID IN THE EULOGIES REGARDING HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن محمد بن عمران عن محمد بن إبراهيم عن عبد الله بن أبي سعد عن مسعود بن عمرو عن إبراهيم بن داحة قال أول شعر رثي به الحسين بن علي ع قول عقبة بن عمرو السهمي من بني سهم بن عوف بن غالب-

إذا العين قرت في الحياة و أنتم-
مررت على قبر الحسين بكرىلاء
فما زلت أرثيه و أبكي لشجوه
تخافون في الدنيا فأظلم نورها
ففاض عليه من دموعي غزيرها
و يسعد عيني دمعها و زفيرها

(The book) 'Al Majaalis of Al Mufeed, (and) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Muhammad Bin Ibrahim, from Abdullah Bin Abu Sa'ad, from Masoud Bin Amro, from Ibrahim Bin Dahat who said,

'The first poem Al-Husayn^{-asws} Bin Ali^{-asws} was eulogised with were the words of Aqba Bin Amro Al-Sahmy, from the clan of Sahm Bin Awf Bin Ghalib,

'When the accursed delighted in the life of the world, and you all were fearing in the world, so its light diminished. I passed by the grave of Al-Husayn^{-asws} at Karbala, so my tears overflowed upon it in a pouring. I did not cease to eulogise him^{-asws} and crying at his^{-asws} distress. And my eyes were pleased with its tears and its exhalations.

و بكيت من بعد الحسين عصائب
سلام على أهل القبور بكرىلاء
سلام بأصل العشي و بالضحي
و لا برج الوفاذ زوار قبره
أطافت به من جانبيها قبورها
و قل لها مني سلام يزورها
تؤديه نكباء الرياح و مورها
يفوح عليهم مسكها و عبيرها.

And after Al-Husayn^{-asws}, I cried the group, I circled with from its two sides of their graves. Greetings be upon the inhabitants of the graves at Karbala and give the greetings from me to their visitors. Greetings be at the afternoon, evening and at daytime, the sweeping winds would deliver these, and delegations of visitors of his^{-asws} grave will continue to have its musk and its ambergris poured upon them".²⁴⁵

2- قب، المناقب لابن شهرآشوب الكمي

أضحكني الدهر و أبكاني
لتسعة بالطف قد غودروا-
و ستة لا يتجازى بهم-
و الدهر ذو صرف و ألوان
صاروا جميعا رهن أكفان-
بنو عقيل خير فرسان-

²⁴⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 1

ذكرهم هيج أحزاني.

ثم علي الخير مولاهم-

'The times have made me laugh and made me cry, and the times are with changes and the types, for nine at Al-Taff (Karbala), they were deceived, they all became pledged to the shrouds, and six were overtaken with, the son of Aqeel, best of the horsemen, then Ali^{-asws} the best of their Masters^{-asws}. Their mention agitates my grief'.²⁴⁶

3- قب المناقب لابن شهر آشوب السري الرفاء

ثوى الحسين به ظمان آمينا-	أقام روح وريحان على جدث
تطوى على الجمر أو تحشي السكاكين-	كان أحشاءنا من ذكره أبدا-
و إنما نقضوا في قتله الدين.	مهلا فما نقضوا أوتار والده-

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Al Sary Al Rafa'a,

'The rest and the breezes are upon a corpse Al-Husayn^{-asws} passed away in, thirsty. Ameen! It is as if our guts would be forever folded upon the embers or the blades of knives. No! They did not break the covenant of his^{-asws} father^{-asws}, and rather, by killing him^{-asws}, they broke the religion''.²⁴⁷

4- قب، المناقب لابن شهر آشوب دغبل

هَلَّا بَكَيتَ لِمَنْ بَكَاهُ مُحَمَّدٌ	هَلَّا بَكَيتَ عَلَى الْحُسَيْنِ وَ أَهْلِهِ
زُهِرَ كِرَامٌ رَاكِعُونَ وَ سَجَدٌ	فَلَقَدْ بَكَتْهُ فِي السَّمَاءِ مَلَائِكٌ
إِذْ جَرَّعُوهُ حَرَارَةً مَا تَبَرَّدُ	لَمْ يَحْفَظُوا حُبَّ النَّبِيِّ مُحَمَّدٍ
فَالْكُلُّ مِنْ بَعْدِ الْحُسَيْنِ مُبَدَّدٌ	فَقَتَلُوا الْحُسَيْنَ فَأَتَكَلَّوْهُ بِسَبْطِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Deobel,

'Why haven't you cried upon Al-Husayn^{-asws} and his^{-asws} family^{-asws}? Why haven't you cried for the one Muhammad^{-saww} had cried? The Angels have cried for him^{-asws} in the sky, the honourable blossom, performing Ruk'u and Sajdahs. They did not preserve love of the Prophet^{-saww} Muhammad^{-saww} when they drenched him^{-asws} in heat not cooling. They killed Al-Husayn^{-asws} so they bereaved him^{-asws} with him^{-asws} with his^{-asws} clan, so the bereavement from after Al-Husayn^{-asws} is extended.

مُتَخَضِّبٌ بِدِمَائِهِ مُسْتَشْهِدٌ	هَذَا حُسَيْنٌ بِالسُّيُوفِ مُبَضَّعٌ
بَيْنَ الْخَوَافِرِ وَ السَّنَابِكِ يُفْصَدُ	عَارٍ يَلَا تُؤْبِ صَرِيعٌ فِي النَّزَى
تَدْعُو بِفَرْطِ حَرَارَةٍ يَا أَحَدُ	كَيْفَ الْقَرَارُ وَ فِي السَّبَابِ زَيْنَبُ
رَبِّاً وَ تَحُفُّ عَنِ الْفُرَاتِ تُطْرَدُ	يَا جَدِّ إِنَّ الْكَلْبَ يَشْرَبُ آمِنًا
وَ لِمَا أَعَانِيَهُ أَقُومُ وَ أَقْعُدُ.	يَا جَدِّ مِنْ تَكْلِي وَ طُولِ مُصِيبَتِي

²⁴⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 2

²⁴⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 3

*'This Husayn^{-asws} has been dissected with the swords, dyed with his^{-asws} blood, martyred, bare without outfits, slain in the soil, between the horses and the hooves being targeted. How can there be calmness and the among the captives is (Syeda) Zainab^{-asws} calling out in sweltering heat: 'O Ahmad^{-saww}! O grandfather^{-saww}! The dog drinks in safety, saturating, while we^{-asws} were repelled from the Euphrates. O grandfather^{-saww}! From my^{-asws} bereavement and my^{-asws} prolonged calamity, and at what I^{-asws} see him^{-asws}, I^{-asws} stand and sit down!''*²⁴⁸

5- قب، المناقب لابن شهر آشوب كشاجم

إذا تفكرت في مصابهم	أثقب زند الهموم قاذحة
فبعضهم قربت مصارعهم	و بعضهم بعدت مطارحه
أظلم في كربلاء يومهم	ثم تجلى و هم ذبائحهم
ذل حماء و قل ناصرهم	و نال أقوى مناه كاشحة.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Kashajam,

*'When I think about their^{-asws} calamities, it triggers piercing the worries firing. One of them went near to his slaying place, and one of them rested after him. Their day in Karbala was dark, then it cleared, and they had been slaughtered. His^{-asws} protectors were humiliated and his^{-asws} helpers were few, and the got the strongest of its hidden burdens''.*²⁴⁹

خالد بن معدان

جاءوا برأسك يا ابن بنت محمد	مترملا بدمائه ترميلا-
قتلوك عطشاناً و لم يترقبوا-	في قتلك التنزيل و التأويل-
و كأنما بك يا ابن بنت محمد-	قتلوا جهارا عامدين رسولا-
و يكبرون بأن قتلتم و إنما-	قتلوا بك التكبير و التهليل.

Khalid Bin Ma'dan –

*'They came with your^{-asws} (holy) head, O son^{-asws} of the daughter^{-asws} of Muhammad^{-saww}, full of its blood, stained. They killed you^{-asws} thirsty, and in killing you^{-asws} they did not care of the Revelation and the interpretation, and it is as if I am with you^{-asws}, O son^{-asws} of the daughter^{-asws} of Muhammad^{-saww}. They killed a messenger openly, deliberately, and they were exclaiming Takbeer with that he^{-asws} had been killed, and rather by killing you^{-asws} they had killed the (exclamations of) Takbeer and Oneness (of Allah^{-azwj})''.*²⁵⁰

سليمان بن قتة الهاشمي

مررت على أبيات آل محمد	فلم أرها أمثالها يوم حلت

²⁴⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 4

²⁴⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 5 a

²⁵⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 5 b

ألم تر أن الأرض أضحت مريضة
و إن قتل الطف من آل هاشم-
و كانوا رجاء ثم عادوا رزية-
لقد عظمتم تلك الرزايا و جلت-
أذل رقاب المسلمين فذلت-
لقد حسن و البلاد اقشعرت-

Suleyman Bin Qatah Al Hashimy,

*'I passed by upon the couplets of the Progeny^{-asws} of Muhammad^{-saww}, and I have not seen the like of it on the day it was released. Don't you see that the earth had become sick at the loss of Husayn^{-asws}, and the land shuddered? And the ones killed at Al-Taff (Karbala) from the Progeny^{-asws} of Hashim^{-as}, humiliated the necks of the Muslims and they were disgraced, and they were hopeful, then they returned with disaster. That disaster had been magnified and was more majestic''.*²⁵¹

السوسي

لهفي على السبط و ما ناله-
لهفي لمن نكس عن سرجه-
لهفي على بدر الهدى إذ علا
قد مات عطشاناً بكرب الظما-
ليس من الناس له من حما
في رمحه يحكيه بدر الدجي

Al Susi,

'My grief is upon the grandson^{-asws} and what afflicted him^{-asws}. He^{-asws} had died thirsty with distress and thirst. My grief is for the one who was overturned from his^{-asws} saddle, there wasn't any protector for him^{-asws} from the people. My grief is upon the moon of guidance when it is high upon its spear, narrating with the moon of darkness.

لهفي على النسوة إذ برزت
لهفي على تلك الوجوه التي
لهفي على ذاك العذار الذي
لهفي على ذاك القوام الذي
تساق سوقاً بالعنا و الجفا
أبرزن بعد الصون بين الملا
علاه بالطف تراب العرا
حناء بالطف سيوف العدا

My grief is upon the womenfolk when they were brought out ushered an ushering with the fatigue and the dryness. My grief is upon those faces which were brought out between the assembly after the preservation. My grief is upon that cheek which was high at Al-Taff (Karbala), the soil of shame. My grief is upon that people who were dyed in blood at Al-Taff (Karbala) by swords of the enemies''.

و له

كم دموع ممزوجة بدماء
لست أنساء بالطفوف غربا
سكبتها العيون في كربلاء
مفردا بين صحبه بالعراء

²⁵¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 5 c

صريعاً مخضباً بالدماء
يهتك مثل هتك الإمام

وكأني به وقد خر في التراب
وكأني به وقد لحظ النسوان

And for him,

'How may tears came out with blood, the eyes had poured it regarding Karbala. I shall not forget him^{-asws} being in the strange plains, individual between his^{-asws} companions with the bareness and is it as if I am with him^{-asws} and he^{-asws} has fallen in the soil, slain, dyed with the blood, and it is as if I am with him^{-asws}, and the women are being observed, ~~violated like the violation of the slave girls~~'.

و له

جودي على الغريب إذا الجار لا يجار
جودي على القتل مطروح في القفار

جودي على حسين يا عين بانغزار
جودي على النساء مع الصبية الصغار-

And for him,

'Renew (tears) upon Husayn^{-asws}, O eye, with the profusion! Renew upon the estranged one when he^{-asws} was a neighbour, was not (considered) a neighbour! Renew upon the women with the child captives! Renew upon the slain thrown in the desert!'

و له

ألا يا بني الرسول خلت منكم الديار-

ألا يا بني الرسول لقد قل الاضطراب-
ألا يا بني الرسول فلا قر لي قرار

And for him,

'Indeed, O sons^{-asws} of the Rasool^{-saww}! The suffering has reduced. Indeed, O sons^{-asws} of the Rasool^{-saww}! The houses are empty from you^{-asws} all! Indeed, O sons^{-asws} of the Rasool^{-saww}! There is no calmness left for me!'

و له

و دم الحسين بكرلاء أريقا
ما عشت في بحر الهموم غريقا-
و تمزقت أسبابهم تمزيقا-
لم يرو حتى للمنون أذيقا

لا عذر للشيعة يرقاً دمعته-
يا يوم عاشوراء لقد خلفتني-
فيك استبيح حريم آل محمد
أأذوق ري الماء و ابن محمد-

And for him,

'There is no excuse for a Shias not to shed his tears and the blood of Al-Husayn^{-asws} has been shed at Karbala. O Day of Ashura! You have left me behind what I have to live in an ocean of

worries, drowning. In you the sanctimonious ones of the Progeny^{-asws} of Muhammad^{-saww} were desecrated, and their means were torn apart with a tearing. I am tasting the saturation of the water while the sons^{-asws} of Muhammad^{-saww} were not saturated, they were even refused to taste it”.

وله

و كل جفني بالسهاد	مذ عرس الحزن في فؤادي
ناع نعي بالطفوف بدرا	أكرم به رائحا و غادي
نعي حسينا فدته روحي	لما أحاطت به الأعادي
في فتية ساعدوا و واسوا	و جاهدوا أعظم الجهاد

And for him,

‘And all my eyes are witnesses since the grief was wedded in my heart. The obituarist obituarised with the moon at the plains, the going and coming was honoured by it. The obituarist of Husayn^{-asws}, my soul be sacrificed for him, then the enemies surrounded him^{-asws} among youths who helped, and comforted, and fought the mighty Jihad.

حتى تفانوا و ظل فردا	و نكسوه عن الجواد
و جاء ثمر إليه حتى	جرعه الموت و هو صاد
و ركب الرأس في سنان	كالبدر يجلو دجي السواد
و احتملوا أهله سبايا	على مطايا بلا مهاد

Until they perished and he^{-asws} was alone, and they overturned him^{-asws} from the horse, and Shimr^{-la} came to him^{-asws} until he^{-la} dosed him^{-asws} the death, and he^{-asws} was thirsty, and the (holy) head was riding in the spear blade like the full moon illuminating the darkness of the desert, and they carried his^{-asws} family^{-asws} as captive, upon rides without saddles’.

وله أيضا

أ أنسى حسينا بالطفوف مجدلا	و من حوله الأطهار كالأنجم الزهر
أ أنسى حسينا يوم سير برأسه	على الرمح مثل البدر في ليلة البدر
أ أنسى السبايا من بنات محمد	يهتكن من بعد الصيانة و الخدر.

And for him as well,

‘Can I forget Husayn^{-asws} glowing in the plains, and around him^{-asws} are the clean ones like the blossoming stars? Can I forget Husayn^{-asws} on the day they travelled with his (holy) head upon the spear like the full moon on the night of the full moon? Can I forget the captives from the

daughters^{-asws} of Muhammad^{-saww} being violated from after the preservation and staying at home?"²⁵²

6- قب، المناقب لابن شهر آشوب العوني

فيا بضعة من فؤاد النبي
و يا كبدا من فؤاد البتول
قتلت فأبكيت عين الرسول
و أبكيت من رحمة جبرئيل
بالطف أضحت كئيلاً مهياً
بالطف شلت فأضحت أكىلاً
و أبكيت من رحمة جبرئيل

(The book) 'Al Manaqib' of Ibn Shehr Ashub' – Al Awny,

'Oh part of the heart of the Prophet^{-saww}! At Al-Taff (Karbala) you^{-asws} came to a heap of sand! And O liver from the heart of Al-Batoul^{-asws} (Fatima^{-asws})! At Al-Taff (Karbala) you^{-asws} became immobilised. You^{-asws} were killed, so the eye of the Rasool^{-saww} cried, and Jibraeel^{-as} cried from mercy (compassion)'.

وله

يا قمرا غاب حين لاحا
يا نوب الدهر لم يدع لي
أ بعد يوم الحسين وبجي
يا بأبي أنفس ظلماء
أورثني فقدك المنايا
صرفك من حادث صلاحا
استعذب اللهو و المزاحا
ماتوا و لم يشربوا المباحا

And for him,

'O full moon absent when it loomed! Your loss has made me inherit the death. O alternating time! You did not let me change you from a newly righteousness. Is the day of Al-Husayn^{-asws} far away? Woe be unto me! I was busy with the fun and the jokes. Oh by my father! The souls were thirsty, and they died and did not drink the permissible.

يا بأبي غرة هداة
يا سادتي يا بني علي
يا سادتي يا بني إمامي
أوحشتم الحجر و المساعي
يا بأبي غرة هداة
يا سادتي يا بني علي
يا سادتي يا بني إمامي
أوحشتم الحجر و المساعي
يا بأبي غرة هداة
يا سادتي يا بني علي
يا سادتي يا بني إمامي
أوحشتم الحجر و المساعي
يا بأبي غرة هداة
يا سادتي يا بني علي
يا سادتي يا بني إمامي
أوحشتم الحجر و المساعي

O by my father! The tranquillity was deceiving by the call in the morning. O my Masters^{-asws}! O sons^{-asws} of Ali^{-asws}! I am crying for the lost guidance and lamenting. O my Masters^{-asws}! O sons^{-asws} of my Imam^{-asws}! I am saying it by forceful outspokenness. You^{-asws} are in desolation

²⁵² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 5 d

and the striving is to comfort you in the desert and the plains. You^{-asws} are in desolation from the Zikr and the examples, and attainment of the eloquence'.²⁵³

7- قب، المناقب لابن شهر آشوب و له

لم أنس يوما للحسين و قد ثوى
ظمان من ماء الفرات معطشا
يرنو إلى ماء الفرات بطرفه
بالطف مسلوب الرداء خليعا
ريان من غصص الختوف نقيعا
فيراه عنه محرما ممنوعا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – And for him,

'I will not forget the day of Al-Husayn^{-asws}, and he^{-asws} passed away at al-Taff (Karbala), stripped of the cloak, emptied, parched from water of the Euphrates, thirsty, watered from the crowd of callers, pure, turning to the water of the Euphrates at its end, and was seen to be deprived from it, refused".²⁵⁴

8- قب، المناقب لابن شهر آشوب الزاهي

أعائب عيني إذا أقصرت
لذكركم يا بني المصطفى-
لكم و عليكم جفت غمضها-
أ مثل أجسادكم بالعراق-
و أفني دموعي إذا ما جرت-
دموعي على الخد قد سطرت-
حفوني عن النوم و استشعرت-
و فيها الأسنة قد كسرت-

(The book) 'Al Manaqib of Ibn Shehr Ashub' – Al Zahy,

'Shall I blame my eyes when I am short-sighted, and my tears are depleted when they no longer flow at your^{-asws} remembrance? O sons^{-asws} of Al-Mustafa^{-saww}! My tears are upon the cheeks, having drawn lines, for you^{-asws} and upon you^{-asws}. Its closing is no longer and my lacking from the sleep, and I am aware. Were your^{-asws} bodies trampled at Al-Iraq and in these were the blades having broken?

أ مثلكم في عراق الطفوف-
غدت أرض يثرب من جمعكم-
و أضحي بكم كربلاء مغربا-
كأني بزینب حول الحسين-
بدورا تكسف إذ أقمرت-
كخط الصحيفة إذ أقفرت-
لزهرة النجوم إذا غورت-
و منها الذوائب قد نشرت-

Is there any example of yours^{-asws} in the plains of Iraq? The moon was eclipsed when it shone. The land of Yasrib became like the line in the book from you all, when it was desolate. And the sacrifice of yours^{-asws} at Karbala west at the blossoming of the stars when they sank. It is as if I am with (Syeda) Zainab^{-asws}, from her^{-asws} are the ponytails which have been spread out.

²⁵³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 6

²⁵⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 7

تمرغ في نحره شعرها-
و تبادي من الوجد ما أضمرت-
و فاطمة عقلها طائر-
إذا السوط في جنبها أبصرت-
و للسبط فوق الثرى شبيهة-
يفيض دم النحر قد عفرت-
و رأس الحسين أمام الرفاق-
كغرة صبح إذا أسفرت-

Her^{asws} hair was wallowing in his^{asws} throat, and it manifest from the feelings what I had ignited. And (Syeda) Fatima^{asws}, her^{asws} mind had flown when the whip had been seen in her^{asws} side, and for the tribe above the soil there is greyness with blood of the throat bursting forth been scattered, and the (holy) head of Al-Husayn^{asws}, in front of the friends, is like the morning when it shows up”.

و له أيضا

لست أنسى النساء في كربلاء-
و حسين ظام فريد وحيد-
ساجد يلثم الثرى و عليه-
قضب الهند ركع و سجود-
يطلب الماء و الفرات قريب-
و يرى الماء و هو عنه بعيد.

And for him as well,

‘I will not forget the womenfolk in Karbala, and Husayn^{asws} being thirsty, individual, alone, in Sajdah, kissing the soil and being upon it. Like a stick, performing Ruk’u and Sajdah, seeking the water while the Euphrates is nearby, and he^{asws} can see the water and (yet) he^{asws} is so far away from it”.²⁵⁵

9- قب، المناقب لابن شهر آشوب الناشي

مصائب نسل فاطمة البتول
نكت حسراتها كبد الرسول
ألا بأبي البدور لقين كسفا
و أسلمها الطلوع إلى الأفول
ألا يا يوم عاشوراء رماني
مصابي منك بالداء الدخيل
كأني بابن فاطمة جديلا
يلاقى الترب بالوجه الجميل

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Nashy,

‘The calamities of the offspring of (Syeda) Fatima^{asws} the chaste, their regret knocks liver of the Rasool^{saww}. Indeed, by my father! The moon faced an eclipse and the emergence submitted it to the fading. Indeed, O Day of Ashura! My calamities hit me from you with the internal illness. It is as if I am with the son^{asws} of (Syeda) Fatima^{asws}, fallen, meeting the soil with the beautiful face.

يجرن في الثرى قدا و نحرأ
على الحصباء بالخذ التليل
صريعا ظل فوق الأرض أرضا
فوا أسفا على الجسم النحيل

²⁵⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 8

أخطاه العتاق من الخيول

و علوه على رمح طويل

أعاديهِ توطأه و لكن

و قد قطع العداة الرأس منه

He^{-asws} was dragged in the soil and crushed on the soil with the tender cheeks. Knocked down above the ground. Oh the regret upon the slender body. His^{-asws} enemies trampled it but he^{-asws} was dragged by the cavalry, and the enemies had already cut off the head from him^{-asws} and raised it upon the long spear.

يبرزن الشعور من الأصول

يخضب بالدماء إلى قتيل

و طورا يلتثمن بني عقيل

كسأها الحزن أثواب الذليل

طلبنا بعد فقدك بالدحول.

و قد برز النساء مهتكات

يسرن مع اليتامي من قتيل

فطورا يلتثمن بني علي

و فاطمة الصغيرة بعد عز

تنادي جدها يا جد إنا

And the women had emerged like the violated, parting the hairs from the roots, captives with the orphans of the slain, dyed with the blood to the slain. The sons^{-asws} of Ali^{-asws} will always be appreciated, and the appreciation is developed with the sons^{-asws} of Aqeel. And Fatima Al-Sughra^{-asws}, after honour, the grief clothed her the clothing of humiliation. She^{-asws} called out to her^{-asws} grandfather^{-saww}: 'O grandfather^{-saww}! After you^{-saww} they sought us^{-asws} at the turning'.²⁵⁶

10- قب، المناقب لابن شهر آشوب المرتضى

لم يدع للقلب مني في المسرات نصيبا

سالموا عجزا فلما قدروا شنوا الحروب

و له لقد كسرت للدين في يوم كربلاء

فإما سي بالرماح مسوق

و جرحى كما اختارت رماح و أنصل

إن يوم الطف يوما كان للدين عصيبا

لعن الله رجالا أترعوا الدنيا غصوبا

طلبوا أوتار بدر عندنا ظلما و حوبا

كسائر لا تؤسى و لا هي تجبر

و إما قتيل بالتراب معفر

و صرعى كما شاءت ضباع و أنسر.

(The book) 'Manaqib' of Ibn Shehr Ashub – Al Murataza,

'The day of Al-Taff (Karbala) was severity for the religion. It did not call to the heart of mine to have any share in the happiness. May Allah^{-azwj} Curse the men who spilled into the world usurping. They were safe when powerless. When they were able, they waged the wars. They sought retaliation of Badr with us unjustly and sinning, and for it they broke the Religion during the day of Karbala, like the rest there is neither misery nor it is by force. As for the captives, they were ushered with the spears, and as for the slain, they were stranded in the soil, and injured like what the spears and the swords had chosen, and lying down like what hyenas had so desired, and left'.²⁵⁷

²⁵⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 9

²⁵⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 10 a

الرضي

كربلاء لا زلت كربا و بلا
كم على تربك لما صرعوا
و ضيوف لفلاة قفرة
لم يذوقوا الماء حتى اجتمعوا-
ما لقي عندك آل المصطفى
من دم سال و من دمع جرى
نزلوا فيها على غير قرى-
بجدى السيف على ورد الردى

Al Razy –

'Karbala has not ceased to be distress (Karb) and affliction (Bala). What the Progeny^{-asws} of Al-Mustafa^{-saww} faced in your presence. How many are upon your soil when they^{-asws} were slain, from flowing blood and from flowing tears, and being guests of the desolate wilderness. They^{-asws} had descended in it upon without there being a town. They did not taste water until they^{-asws} were gathered by the edge of the swords upon a destructive arrival.

تكسف الشمس بثموس منهم-
و تنوش الوحش من أجسادهم-
و وجوها كالمصاييح فم-
غيرت الن ليالي و غدا-
لا تدانيها علوا و ضيا
أرجل السبق و أيمان النداء-
قمر غاب و من نجم هوى-
جائر الحكم عليهن البلى-

The sun was eclipsed the suns from them^{-asws} not lowering their loftiness and illuminations, and the beasts looked after their^{-asws} bodies, a forward leg, and the belief of the call, and their^{-asws} faces were like lamps. So, from the absent moon and from the collapsed star, they^{-asws} changed the nights and the morning. The Judgment of the damage flowed upon them^{-asws}.

يا رسول الله لو عاينتهم-
من رميض يمنع الظل و من-
و مسوق عاثر يسعى به-
جزروا جزر الأضاحي نسله-
قتلوه بعد علم منهم-
ميت تبكي له فاطمة-
و هم ما بين قتل و سبا-
عاطش يسقي أنابيب القنا-
خلف محمول على غير وطا-
ثم ساقوا أهله سوق الإما-
إنه خامس أصحاب الكسا-
و أبوها و علي ذو العلا

O Rasool-Allah^{-saww}! If only you^{-saww} had witnessed them^{-asws} and they^{-asws} were in between the slain and the captives, from being in the sun deprived of the shade, and from thirsty, quenched by the edge of spears, and ushered stumbling being sprinted with behind carriages without any saddles. Sacrificial animals, its offspring being led to the slaughter. Then they ushered his^{-asws} family the ushering of slave girls. They had killed him^{-asws} after their knowing that he^{-asws} was fifth of the companions of the cloak, a corpse (Syeda) Fatima^{-asws} crying upon, and her^{-asws} father^{-asws}, and Ali^{-asws} with the exaltedness".

و له أيضا

شغل الدموع عن الديار بكاؤها-
لم يخلفوها في الشهيد و قد رأى-
أ ترى درت أن الحسين طريده-
كانت مآتم بالعراق تعدها
لبكاء فاطمة على أولادها-
دفع الفرات يذاد عن ورادها-
لقنا بني الطرداء عند ولادها-
أموية بالشام من أعيادها-

And for him as well,

'The tears are pre-occupied from the homes by their crying to the crying of (Syeda) Fatima^{asws} upon her^{asws} children. They did not leave her^{asws} behind during the martyrdom and she^{asws} had seen the repelling at the Euphrates driving away the ones arriving to it. Do you see Al-Husayn^{asws} turning his^{asws} expulsion facing the sons of the expelled ones among her^{asws} children? The mourning happened at Al Iraq she^{asws} counted by the Umayyids in Syria as their festivals.

ما راقبت غضب النبي و قد غدا-
جعلت رسول الله من خصمائها-
نسل النبي على صعب مطيها-
وا لهفتاه لعصبة علوية-
زرع النبي مظنة لحصادها-
فلبئس ما ادخرت ليوم معادها-
و دم الحسين على رؤوس صعادها-
تبعث أمية بعد ذل قيادها-

I have not watched anger of the Prophet^{saww}, and for tomorrow the Prophet^{saww} had planted anticipating his^{saww} harvest. Rasool-Allah^{saww} has been made to be from their adversaries, so evil is what is kept for the day of their return. Offspring of the Prophet^{saww} are upon hard rides and the blood of Al-Husayn^{asws} is over the heads, high. Oh the calamities of the Alawites! The Umayyids followed their leader after disgrace.

جعلت عران الذل في آنافها-
و استأثرت بالأمر عن غياها-
طلبت تراث الجاهلية عندها-
يا يوم عاشوراء كم لك لوعة-
و غلاظ وسم الضيم في أجياها-
و قضت بما شاءت على أشهادها-
و شفت قديم الغل من أحقادها-
تترقص الأشياء من إيقادها-

The shame of disgrace has been placed in their noses, and a harsh mark of injustice in their generations, and it preferred with the matters from their absence, and judged with whatever was desirable upon the attendees. They sought the retaliation of the pre-Islamic period with it and healed the ancient malice from their chests. O Day of Ashura! How many agonies are there for you! The things are dangerously close to be ignited.

أقول و في بعض الكتب فيه زيادة

إن قوضت تلك القباب فإنها-
هي صفوة الله التي أوحى بها-
يروى مناقب فضلها أعداؤها-
يا فرقة ضاعت دماء محمد-
خرت عماد الدين قبل عمادها-
و قضى أوامره إلى أمجادها-
أبدا فيسندها إلى أضدادها-
و بنيه بين يزيدها و زيادها-

I (Majlisi) am saying, 'And in one of the books there is an addition,

'If these domes are undermined, then those pillars of religion would fall before their pillars do. These are elites of Allah^{-azwj} who have been Revealed with, and their^{-asws} affairs as Decreed to their glory. The virtues of their^{-asws} merits will be reported by their^{-asws} enemies for ever, so there are attributed to its opposite. O sect which wasted the blood of Muhammad^{-saww}, and his^{-asws} son^{-asws} is between their Yazeed^{-la} and their Ziyad^{-la}!

و أكف آل الله في أصفادها-	صغرا بمال الله ملء أكفها-
ضرب الغرائب عدن بعد ذيارها-	ضربوا بسيف محمد أبناءه-
تترقص الأحشاء من إيقادها-	يا يوم عاشوراء كم لك لوعة-
حزني و لو بالغت في إيرادها.	ما عدت إلا عاد قلبي علة-

Belittling the wealth of Allah^{-azwj} and filling their palms, and the palms of the family of Allah^{-azwj} and in handcuffs. They struck with the swords (armies) of Muhammad^{-saww}, his^{-saww} own sons^{-asws}, striking of the oddities of near after its impeding. O Day of Ahura! How may agonies there are for you! The things are dangerously close to be ignited. Nothing returned except the return of the illness of my grief to my heart, and if only it had reached in its purpose".²⁵⁸

11- قب، المناقب لابن شهر آشوب آخر

و بالطف قتلى ما ينام حميمها-	تبيت النشأوى من أمية نوما-
تأمر نوكاها و نام زعيمها-	و ما قتل الإسلام إلا عصابة-
إذا اعوج منها جانب لا يقيمها-	فأضحت قناة الدين في كف ظالم-

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Another,

'From the clan of Umayya they spent the night intoxicated, sleeping, and at Al-Taff (Karbala), the intimate ones of the slain did not sleep. And no one killed Al-Islam except its own party, ordering their deeds and their leaders slept. So the reins of religion came to be in the hands of the oppressors when a side from its was crooked, it could not be straightened'.

غيره

ظفروا له بمعاب و معابر-	وا خجلة الإسلام من أضداده-
و يرون فوزا لثمهم للحافر-	آل العزيز يعظمون حماره-
مخضوبة لرضى يزيد الفاجر	و سيوفكم بدم ابن بنت نبيكم-

Someone else,

'And Al-Islam is ashamed from its opponents. They achieved victories for it with disgraceful standards. The mighty families are revering its donkey and are seeing success in kissing the

²⁵⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 10 b

hooves, and their swords are dyed with the blood of the son^{-asws} of the daughter^{-asws} of your Prophet^{-saww} in order to please Yazeed^{-la}, the libertine’.

و في رواية

وا خجلة الإسلام من أضداده-
رأس ابن بنت محمد و وصيه-
ظفروا له بمعاب و معابر-
تهدى جهارا للشقي الفاجر.

And in a report,

‘O the shame of Al-Islam from its opponents! They achieved victories for it with disgraceful standards. Then (holy) head of the son^{-asws} of the daughter of Muhammad^{-saww} and of his^{-saww} successor^{-asws}, led openly to the wretched, the debaucher’²⁵⁹

الصنوبري

يا خير من لبس النبوة من جميع الأنبياء-
هذا قتل الأتقياء و ذا قتل الأديعاء-
وجدي على سبطيك وجد ليس يؤذن بانقضاء-
يوم الحسين هزقت دمع الأرض بل دمع السماء-
يا كربلاء خلفت من كرب علي و من بلاء-
يوم الحسين تركت باب العز مهجور الفناء-

Al Sanowbary –

‘O best of the ones from entirety of the Prophets^{-as} to have worn the Prophet-hood! Feel upon your^{-saww} grandson^{-asws} a feeling not permitted to expire! This one^{-asws} has been slain by the wretches and been killed by the enemies. On the day of Al-Husayn^{-asws} was shed the tears of the earth and tears of the sky. On the day of Al-Husayn^{-asws}, the door of honour was neglected in the deserted courtyard. O Karbala! You have left behind upon me from the distress (Karb) and afflictions (Bala).

كم فيك من وجه تشرب ماؤه ماء البهاء-
حيث الأسنّة في الجواشن كالكوكب في السماء-
نفسى فداء المصطفى نار الوغى أي اصطلاء
فاختار درع الصبر حيث الصبر من لبس السناء-
و قضى كربما إذ قضى ظمآن في نفر ظماء-
و أبا إباء الأسد إن الأسد صادقة الإباء-

How many are there among you drinking the water of glory? May my soul be sacrificed for the blazing fire of the battle, i.e. burning, where the blades are in the armours like the stars in the sky. So choose the shield of the combat where the combat is from the apparels of splendour, and cloak with a cloak of the lion. The lion is sincere of the cloak. And an honourable one passed away when he^{-asws} passed away thirsty among a number of thirsty ones.

من ذا لمغفور الجواد ممال أعواد الخباء-
من للمحنط بالتراب و للمغسل بالدماء-
منعوه طعم الماء لا وجدوا لما طعم ماء-
من للطريح الشلو عريانا محلى بالعراء-
من لابن فاطمة المغيب عن عيون الأولياء.

²⁵⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 11 a

They prevented him^{-asws} from tasting the water, may they not find the taste of water, from the one^{-asws} full of thorny sticks, one who it thrown in fragments, bare in the empty wilderness. One who is embalmed with the soil and washed with the blood, the son^{-asws} of (Syeda) Fatima^{-asws}, the absent from the eyes of the friends".²⁶⁰

12- قب، المناقب لابن شهر آشوب للشافعي

تأوه قلبي و الفؤاد كئيب-
فمن مبلغ عني الحسين رسالة
ذبيح بلا جرم كأن قميصه
فللسيف إعوالم وللرمح رنة
و أرق نومي فالسهاد عجيب
و إن كرهتها أنفس و قلوب
صبيغ بماء الأرجوان خضيب
و للخيال من بعد الصهيل نجيب

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Shafie,

'My (physical) heart is groaning and my (spiritual) heart is gloomy and my sleep is light, so the sleeplessness is strange. And who will deliver a message of Al-Husayn^{-asws} on my behalf, and even if the souls and the hearts dislike it. He^{-asws} was slaughtered without having committed any crime. It is as if his^{-asws} shirt had been dyed with pigmentation dye. So, for the sword there is wailing and for the spear there is resonance, and for the horses from after neighing, there is wailing.

تزلزلت الدنيا لآل محمد
و غارت نجوم و اقشعرت كواكب
يصلى على المبعوث من آل هاشم
لئن كان ذنبي حب آل محمد
و كادت لهم صم الجبال تذوب
و هتك أستار و شق جيوب
و يغزي بنوه إن ذا لعجيب
فذلك ذنب لست عنه أتوب
إذا ما بدت للناظرين خطوب.
هم شفعائي يوم حشري و موقفي

The world shook for the Progeny^{-asws} of Muhammad^{-saww}, and for them^{-asws} the solid mountain almost melted, and the stars plunged, and the planets shuddered, and the curtains were breached, and the clothes were torn. He sends Salawaat be upon the one^{-saww} from the clan of Hashim^{-saww} who was Sent, and he battles against his^{-saww} sons^{-asws}, and that is strange. If my sin were to love the Progeny^{-asws} of Muhammad^{-saww}, so that is a sin I am not going to repent from. They^{-asws} are my intercessors of the day of my Resurrection and my standing when the speaking will not be for the beholders".²⁶¹

الجوهري

عاشورنا ذا ألا لهفي على الدين
اليوم شقق جيب الدين و انتهت
اليوم قام بأعلا الطف نادهم
خنوا حدادكم يا آل ياسين
بنات أحمد نخب الروم و الصين
يقول من ليتيم أو لمسكين

²⁶⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 11 b

²⁶¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 12 a

أمسى عبير نحر الحور و العين
على مناخر تذليل و توهين

اليوم خضب جيب المصطفى بدم
اليوم خر نجوم الفخر من مضر

Al Jowhary,

'Our Ashura then is with my grief upon the religion. Take to your^{-asws} mourning O family^{-asws} of Yaseen^{-saww}! Today the clothes of religion were torn apart and violated. The daughters^{-asws} of Ahmad^{-saww} were plundered like of Rome and China. Today stand at the top of Al-Taff (Karbala) calling them saying: 'Who is for the orphans of the poor?' Today the pocket of Al-Mustafa^{-saww} was dyed with blood. Today the fragrance of the throats were of Houries and Maidens. Today the stars of pride fell from harm upon the nostrils of disgrace and weakness.

و جزرت لهم التقوى على الظين
و برقعت عزة الإسلام بالهون
و طاح بالخييل ساحات الميادين
مما صلوه بيدر ثم صفين
من نفسه بنجيع غير مسنون.

اليوم أطفئ نور الله متقددا
اليوم هتك أسباب الهدى مزقا
اليوم زعزع قدس من جوانبه
اليوم نال بنو حرب طوائلهما
اليوم جدد سبط المصطفى شرقا

Today the glowing Noor of Allah^{-azwj} was extinguished, and today the piety was butchered upon the clay. Today the means of guidance were torn, violated, and today the honour of Al-Islam was patched by the disgrace. Today the Holiness was shaken from its sides, and the battlefield was overturned by the cavalry horses. Today the sons of Harb achieved their strength from what they had suffered at Badr, then Siffeen. Today your^{-asws} grandfather^{-saww}, O grandson^{-asws} of Al-Mustafa^{-saww}, is unable to eat or drink from himself^{-saww} due to the blood not old".²⁶²

13- قب، المناقب لابن شهر آشوب شاعر

كم فيك من ساق و من جمجمة
للفاطميات العظام الحرمه
و غلقت أبوابه و سدت

يا كربلاء يا كربتي و زفرتي
و من يمين بالحسام بينت
قد خر أركان العلي و انهدت
تلك الرزايا عظمت و جلّت

(The book) 'Al Manaqib' of Ibn Shehr Ashub – A Poet,

'O Karbala! O my distress and my exhalations! How many are there in you, from a leg and from a skull, and from a right hand with showing with the bones of the sons^{-asws} of (Syeda) Fatima^{-asws}, the sacred bones. The exalted pillars have fallen and sighed, and its doors are locked and shut. That is the mighty calamity and majestic'.

آخر

²⁶² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 12 b

كم سيد لي بكربلاء فديته السيد الغريب
 كم سيد لي بكربلاء عسكره بالعرا نقيب
 كم سيد لي بكربلاء خاتمه و الرداء سليب
 كم سيد لي بكربلاء ملثمه و الردا خضيب
 كم سيد لي بكربلاء ينقر في ثغرة القضيبي
 كم سيد لي بكربلاء للموت في صدره وجيب
 كم سيد لي بكربلاء ليس لما يشتهي طبيب
 كم سيد لي بكربلاء خضب من نحره المشيب
 كم سيد لي بكربلاء يسمع صوتي و لا يجيب

Another,

'How many chiefs of mine are at Karbala, its ransom be the stranger chiefs? How many chiefs of mine are at Karbala, in his chest is palpitation for the death? How many chiefs of mine are at Karbala, his soldiers are in the plains, plundered? How many chiefs of mine are then at Karbala isn't what the physician desires? How many chiefs of mine are at Karbala, his ring and the cloak are stripped? How many chiefs of mine are at Karbala, the grey hair is dyed from his throat? How many chiefs of mine are at Karbala, his lips and the cloak are dyed? How many chiefs of mine are at Karbala listening to my voice and does not answer? How many chiefs of mine are at Karbala, the stick is knocked in the teeth?'

آخر

رأس ابن بنت محمد و وصيه
 و المسلمون بمنظر و بمسمع
 كحلت بمنظر العيون عماية
 أيقظت أجفانا و كنت لها كرى
 ما روضة إلا تمت أنما
 للناظرين على قناة يرفع
 لا منكر منهم و لا متفجع
 و أصم رزء كل أذن يسمع
 و أتمت عينا لم تكن بك تمجع
 لك منزل و لخط قبرك مضجع

Another,

'The (holy) head of the son^{-asws} of the daughter^{-asws} of Muhammad^{-saww} and of his^{-asws} successor^{-asws} is raised upon a spear for the beholders, and the Muslims are at the scene and hearing. There neither any denier from them nor any mourner. Like at the release of your^{-asws} scenery the eyes are blinded, and at your^{-asws} disaster, every ear is deaf. The eyelids are awake (open) and there used to be vision for these, and the eyes are sleeping and there is no sleep for you. There is no garden except you wish it would be a house for you, and the line of your grave be your bed''.

آخر

إذا جاء عاشوراء تضاعف حسرتي
 هو اليوم فيه اغبرت الأرض كلها
 أريقتم دماء الفاطميين بالملا
 بنفسي خدود في التراب تعفرت
 لآل رسول الله و انحل عبرتي
 وجوما عليها و السماء اقشعرت
 فلو عقلت شمس النهار لخرت
 بنفسي جسوم بالعراء تعرت

Another,

When Ashura comes my regret for the family^{-asws} of Rasool-Allah^{-saww} multiplies, and my tears flow. It is the day in which the earth was dusty, all of it, being speechless upon it, and the sky shuddered. The blood of the Fatimids (sons^{-asws} of Fatima^{-asws}) was spilt fully. If the sun had intellect, it would have fallen. By myself! The cheeks are wriggling in the dust. By myself! The bodies are bare in the wilderness.

بنفسي رهوس معلبات على القنا	إلى الشام تحدى بازفات الأسنة
بنفسي شفاه ذابلات من الظميا	و لم تحظ من ماء الفرات بقطرة
بنفسي عيون غائرات سواهر	إلى الماء منها قطرة بعد قطرة
بنفسي من آل النبي خرائد	حواسر لم تعرف عليهم بستره.

By myself! The (holy) heads are hight upon the spears up to Syria, led by the slits of the blades. By myself! The lips are withered from the thirst, and there is no share from the water of Euphrates even a drop. By myself! The eyes are drenched at pre-dawns to the water from it, drop after drop. By myself! From Progeny^{-asws} of the Prophet^{-saww} are pearls of regret, not known to have a covering upon them”²⁶³

14- قب، المناقب لابن شهر آشوب لأبي الفرج بن الجوزي

أ حسين و المبعوث جدك بالهدى	قسما يكون الحق فيه مسائلي
لو كنت شاهد كربلاء لبذلت في	تنفيس كربك جهد بذل الباذل
و سقيت حد السيف من أعدائكم	جللا و حد السمهي الذابل
لكنني أخرت عنك لشقوتي	فبلايلي بين الغري و بابل
إذ لم أفز بالنصر من أعدائكم	فأقل من حزن و دمع سائل

(The book) 'Al Manaqib' of Ibn Shehr Ashub – For Abu Al Faraj Bin Al Jowzy,

'Is Husayn^{-asws} and your^{-asws} grandfather^{-saww}, the one^{-saww} Sent with the guidance, a vow the truth happens to be in it, to be questioned? If only I could have attended Karbala, I would have exerted in relieving your^{-asws} distress, the struggling effort of the striving one, and would have quenched the edge of the sword from your^{-asws} enemies majestically, and to the limit of the spear. But I delayed from you^{-asws} due to my wretchedness, so I was without immense worries, between Al-Ghary and Babel, when I could not succeed with the success from your enemies, so it would have lessened from the grief and flowing tears'.

آخر

يا حر صدري يا لهيب الحشا	اتخذ ركني يا أخي و القوا
كنت أخي ركني و لم يبق لي	ذخر و لا ركن و لا ملتجا
و كنت أرجوك فقد خاني	ما كنت أرجوه فخاب الرجا

²⁶³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 13

Another,

'O heat of my chest! O flame of the crowd! Sob in my corner, O my brother, and recite. My corner was my brother and there does not remain any treasure for me, nor any corner nor shelter, and I used to hope for you^{-asws}, for it betrayed me what I used to hope for, and the hope was disappointed.

أيا ابن أُمِّي لو تأملتني	رأيت مني ما يسر العدا
حل بأعدائك ما حل بي	من ألم السير و ذل السبا
و يا شقيقي أنا أفديك من	يومك هذا و أكون الفدا
و لا هنأني العيش يا سيدي	ما عشت من بعدك أو أدفنا

O son of my uncle! If you were to ponder over me, you would have seen from me what pleased the count. It would have been released with your^{-asws} enemies what would have been released with me, from the pain of travel and humiliation of captivity. And O my brother! I would have ransomed you^{-asws} from this day of yours^{-asws} and I would have been the ransom, and the life is not pleasurable for me, O my Master^{-asws}, whatever I live from after you^{-asws}, or am buried'.

آخر

يا من رأى حسينا شلوا لدى الغلاة	و الرأس منه عال في ذروة القناة
و زينب تنادي قد قتلوا حماتي	يا جد لو تارنا أسرى مهتكات.

Another,

'O the one who saw Husayn^{-asws} lying in the wilderness, and the (holy) head from him^{-asws} was high in the peak of the spear, and (Syeda) Zainab^{-asws} was calling out, 'They have killed my^{-asws} protector! O grandfather^{-saww}, if only you^{-saww} would have seen us^{-asws} as violated prisoners''²⁶⁴.

15- أَقُولُ رَأَيْتُ فِي بَعْضِ مَوْلَقَاتِ الْمُتَأَخِّرِينَ أَنَّهُ قَالَ حَكَى دُعْبِلَ الْخُزَاعِيُّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي وَ مَوْلَايَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فِي مِثْلِ هَذِهِ الْأَيَّامِ فَرَأَيْتُهُ جَالِساً جَلِيسَةَ الْحَزِينِ الْكُتَيْبِ وَ أَصْحَابَهُ مِنْ حَوْلِهِ فَلَمَّا رَأَى مُقْبِلًا قَالَ لِي مَرْحَبًا بِكَ يَا دُعْبِلَ مَرْحَبًا بِنَاصِرِنَا بِيَدِهِ وَ لِسَانِهِ

I (Majlisi) am saying, 'I saw in one of the compilations of the latter ones, he said, 'Deobel Al Khuzae narrated saying,

'I entered to see my Master Ali^{-asws} Bin Musa Al-Reza^{-asws} in the likes of these days, and I saw him^{-asws} seated the sitting of the grieving one, the gloomy, and his^{-asws} companions were around him^{-asws}. When he^{-asws} saw me coming, said to me: 'Welcome to you, O Deobel! Welcome to one who helps us^{-asws} with his hand and his tongue!'

²⁶⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 44 H 14

ثُمَّ إِنَّهُ وَسَّعَ لِي فِي مَجْلِسِهِ وَاجْلَسَنِي إِلَى جَانِبِهِ ثُمَّ قَالَ لِي يَا دُعَيْلُ أَحِبُّ أَنْ تُنْشِدَنِي شِعْرًا فَإِنَّ هَذِهِ الْأَيَّامَ حُزْنٌ كَانَتْ عَلَيْنَا أَهْلَ الْبَيْتِ وَ أَيَّامٌ سُرُورٌ كَانَتْ عَلَيَّ أَعْدَائِنَا خُصُوصًا بَنِي أُمَيَّةَ

Then he^{-asws} made space for me in his^{-asws} seat and seated me to his^{-asws} side, then said to me: 'O Deobel! I^{-asws} would love it if you could prose a poem for me^{-asws}, for these days are days of grief which happened upon us^{-asws}, People^{-asws} of the Household, and days of happiness which happened upon our^{-asws} enemies, especially the clan of Umayya.

يَا دُعَيْلُ مَنْ بَكَى وَ أَبْكَى عَلَى مُصَابِنَا وَ لَوْ وَاحِدًا كَانَ أَجْرُهُ عَلَى اللَّهِ

O Deobel! One who cried and causes to cry upon our^{-asws} calamities, and even if it is one, his Recompense would be upon Allah^{-azwj}.

يَا دُعَيْلُ مَنْ ذَرَفَتْ عَيْنَاهُ عَلَى مُصَابِنَا وَ بَكَى لِمَا أَصَابَنَا مِنْ أَعْدَائِنَا حَشَرَهُ اللَّهُ مَعَنَا فِي زُمْرَتِنَا

O Deobel! One whose eyes water upon our^{-asws} calamities and cries at what had afflicted us^{-asws} from our^{-asws} enemies, Allah^{-azwj} would Resurrect him with us^{-asws} in our^{-asws} group.

يَا دُعَيْلُ مَنْ بَكَى عَلَى مُصَابِ جَدِّي الْحُسَيْنِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ الْبَيْتَةَ

O Deobel! One who cries upon the calamity of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws}, Allah^{-azwj} would Forgive his sins for him, absolutely'.

ثُمَّ إِنَّهُ عَ نَحَضَ وَ ضَرَبَ سِتْرًا بَيْنَنَا وَ بَيْنَ حُرْمِهِ وَ أَجْلَسَ أَهْلَ بَيْتِهِ مِنْ وَرَاءِ السِّتْرِ لِيُنْكُوا عَلَى مُصَابِ جَدِّهِمُ الْحُسَيْنِ ع

Then he^{-asws} got up and struck a curtain between us and his^{-asws} sanctimonious ones and seated his^{-asws} family members from behind the curtain for them to be crying upon the calamities of their^{-asws} grandfather^{-asws} Al-Husayn^{-asws}.

ثُمَّ انْتَفَتَ إِلَيَّ وَ قَالَ لِي يَا دُعَيْلُ ارْثِ الْحُسَيْنَ فَأَنْتَ نَاصِرُنَا وَ مَادِحُنَا مَا دُمْتَ حَيًّا فَلَا تُقْصِرْ عَنْ نَصْرِنَا مَا اسْتَطَعْتَ

Then he^{-asws} turned towards me and said to me: 'O Deobel! Eulogise Al-Husayn^{-asws}, for you are our^{-asws} helper, and our^{-asws} praising one for as long as you are alive. So do not be deficient from helping us^{-asws} whatever is your capacity'.

قَالَ دُعَيْلُ فَاسْتَعْبِزْتُ وَ سَأَلْتُ عِبْرَتِي وَ أَنْشَأْتُ أَقُولُ

Deobel said, 'My eyes filled up and my tears flowed, and I prosed saying,

أَ فَاطِمُ لَوْ خَلَّتِ الْحُسَيْنُ مُجَدَّلًا وَ قَدْ مَاتَ عَطْشَانًا بِشَطِّ فُرَاتٍ
إِذَا لِلطَّمَبِ الْحَدَّ فَاطِمُ عِنْدَهُ وَ أَجْرَتِ دَمْعَ الْعَيْنِ فِي الْوَجَنَاتِ

'O Fatima^{-asws}, if only you^{-asws} would have been with Al-Husayn^{-asws} you^{-asws} would have disputed, and he^{-asws} had died thirsty at the banks of the Euphrates, then you^{-asws} would have slapped the cheek, Fatima^{-asws}, in his^{-asws} presence, and flowed tears of the eyes in the cheeks.

تُجُومُ سَمَآوَاتٍ بِأَرْضٍ فَلَاةٍ
وَأُخْرَى يَفْخُ نَآلَهَا صَلَوَاتِي
مُعَرَّسُهُمْ فِيهَا بِشَطِّ فُرَاتٍ
تُؤَفِّيْتُ فِيهِمْ قَبْلَ حِينٍ وَقَاتِي

أَفَاطِمُ قُومِي يَا ابْنَةَ الْخَيْرِ وَانْدِي
قُبُورٌ بِكُوفَانٍ وَأُخْرَى بِطَلَبَةِ
قُبُورٍ بِبَطْنِ النَّهْرِ مِنْ جَنْبِ كَرْبَلَا
تَوَافُوا [تُؤَفُّوا] عِطَاشًا بِالْعَرَاءِ فَلَيْتَنِي

O Fatima^{asws}! Stand, O daughter^{asws} of the best^{saww}, and lament stars of the skies, in a land of wilderness, graves at Kufa and others at Tayba, and another at Fakh, my prayers got to it, graves in the belly of the river from a side of Karbala, paired therein at the banks of the Euphrates. They expired thirsty in the bareness. Alas! If I could have died among them before the time of my expiry.

سَقَيْتَنِي بِكَأْسِ الثُّكُلِ وَ الْفَضَعَاتِ [الْفُطَيْعَاتِ]
وَ جَنَابِلِ وَ الْقُرْآنِ وَ السُّورَاتِ
وَ فَاطِمَةَ الزَّهْرَاءِ خَيْرَ بَنَاتِ
وَ جَعَفَرَهَا الطَّيَّارِ فِي الْحُجَبَاتِ

إِلَى اللَّهِ أَشْكُو لَوْعَةً عِنْدَ ذِكْرِهِمْ
إِذَا فَخَرُوا يَوْمًا أَنَّنَا بِمُحَمَّدٍ
وَ عَدُّوا عَلَيَّا ذَا الْمَنَاقِبِ وَ الْعُلَا
وَ حَمَزَةَ وَ الْعَبَّاسَ ذَا الدِّينِ وَ التَّقَى

I complain to Allah^{azwj} of the suffering during their^{asws} mention, quenching me with a cup of bereavement and the atrocities. Then they prided one day coming with Muhammad^{saww}, and Jibraeel^{as}, and the Quran, and the Chapters, and they were inimical to Ali^{asws}, one^{asws} with the virtues and the exaltedness, and Fatima Al-Zahra^{asws}, best of the daughters, and Hamza^{ra}, and Al Abbas with the religion and the piety, and their Ja'far Al-Tayyar^{asws} in the veils.

مُتِمَّةٌ مِنْ نَوَكِي وَ مِنْ قَدَرَاتِ
وَ هُمْ تَرَكُوا الْأَبْنَاءَ زَهْنِ شَتَاتِ
وَ مَا نَآخَ قُمْرِيٌّ عَلَى الشَّجَرَاتِ
فَقَدْ آنَ لِلتَّسْكَاكِ وَ الْهَمَلَاتِ

أُولَئِكَ مَشْتُوْمُونَ هِنْدًا وَ حَرْبًا
هُمْ مَنَعُوا الْأَبَاءَ مِنْ أَخَذِ حَقِّهِمْ
سَأَبُكِيهِمْ مَا حَجَّ لِلَّهِ رَاكِبٌ
فَيَا عَيْنُ بَكِيهِمْ وَ جُودِي بَعْدِي

They (enemies) are the inauspicious ones of Hinda, and Harb, and Sumayya from a camel, and from filth. They prevented the fathers from taking their rights, and they left the sons in various pledges. I shall be crying for them as long as there is a rider performing Hajj for Allah^{azwj}, and what my moon bewailed upon the trees. So, O eye crying them, and renewing tears! It is now time for infusion and rehydration.

وَ آلُ رَسُولِ اللَّهِ مُنْهَتِكَاتِ
وَ آلُ رَسُولِ اللَّهِ فِي الْقُلُوبِ
وَ آلُ زِيَادٍ تَسْكُنُ الْحُجَرَاتِ
وَ آلُ زِيَادٍ غُلْظُ الْقَصَرَاتِ
وَ آلُ زِيَادٍ رُبَّةُ الْحِجَالَاتِ
وَ آلُ زِيَادٍ آمِنُوا السَّرَبَاتِ

بَنَاتُ زِيَادٍ فِي الْقُصُورِ مَصُونَةٌ
وَ آلُ زِيَادٍ فِي الْخُصُوفِ مَبْنِيَّةٌ
دِيَارُ رَسُولِ اللَّهِ أَصْبَحْنَ بَلَقَعًا
وَ آلُ رَسُولِ اللَّهِ نُحِفَتْ جُسُوفُهُمْ
وَ آلُ رَسُولِ اللَّهِ تُدْمَى نُحُورُهُمْ
وَ آلُ رَسُولِ اللَّهِ تُسَبَّى خُرَيْمُهُمْ

Daughters of Ziyad^{la} are in fortified castles, and the family^{asws} of Rasool-Allah^{saww} are violated. And the family of Ziyad^{la} are in impregnable fortresses, and family^{asws} of Rasool-

Allah^{-saww} are in the wilderness. Houses of Rasool-Allah^{-saww} became uninhabited and family of Ziyad^{-la} dwell in the chambers. And family of Rasool-Allah^{-saww} are of starved bodies and family of Ziyad^{-la} of fat necks. And family^{-asws} of Rasool-Allah^{-saww}, their throats are bleeding, and family of Ziyad^{-la} are nourished in the chambers. And family^{-asws} of Rasool-Allah^{-saww}, their sanctimonious ones are captives, and family of Ziyad^{-la} are safe in their lairs.

إِذَا وَتَرُوا مَدُّوا إِلَى وَاتَرِيهِمْ
سَأْبِكِيهِمْ مَا دَرَّ فِي الْأَرْضِ شَارِقٌ
وَمَا طَلَعَتْ شَمْسٌ وَخَانَ غُرُوبُهَا
أَكْفَأُ مِنَ الْأَوْتَارِ مُنْقَبِضَاتٍ
وَنَادَى مُنَادِي الْخَيْرِ لِلصَّلَاةِ
وَبِاللَّيْلِ أَبْكِيهِمْ وَغَدُواتِ

When they are intertwined, they extend their to them their contracted palms. I shall cry them for as long as there is a particle shining in the earth, and a caller is calling out to the good ones for the Salat, and for as long as the sun rises and arrives to its setting, and I shall cry for you^{-asws} all at night and the mornings’.

أقول سيأتي تمام القصيدة و شرحها في أبواب تاريخ الرضا ع

I (Majlisi) am saying, ‘I shall be coming with the complete poem and its commentary in the chapters on the history of Al-Reza^{-asws}’.²⁶⁵

أقول: ما قيل من المراثي في مصيبتة صلوات الله عليه حمة لا تحصى و لا يناسب إيرادها ما نحن بصدده في هذا الكتاب و إنما أوردنا قليلا منها رجاء أن يشركني الله تعالى مع من يبكي و ينوح بها في ثوابه

I (Majlisi) am saying, ‘What has been said from the eulogies regarding his^{-asws} calamities, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, is a collection which cannot be counted, nor is it appropriate to refer these what we have out of respect in this book, and rather we have referred to a few from these hoping Allah^{-azwj} the Exalted would participate me with the ones who cry and lament with these, in his Rewards’.

²⁶⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 44 H 15

باب 45 العلة التي من أجلها أخر الله العذاب عن قتلته صلوات الله عليه و العلة التي من أجلها يقتل أولاد قتلته ع و إن الله ينتقم له في زمن القائم ع

CHAPTER 45 – THE REASON FOR WHICH ALLAH^{-azwj} DELAYED THE PUNISHMENT FROM ONES WHO KILLED HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THE REASON FOR WHICH THE CHILDREN OF HIS^{-asws} KILLERS WOULD BE KILLED, AND ALLAH^{-azwj} WILL BE AVENGING FOR HIM^{-asws} IN THE ERA OF AL-QAIM^{-asws}

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام الحمدايي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْهَرَوِيِّ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثِ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذُرَارِيَّ قَتْلَةِ الْحُسَيْنِ ع بِفِعَالِ آبَائِهَا

(The book) 'Al Ilal Al Sharaie', (and) 'Uyoon Akhbar Al Reza^{-asws}' – Al Hamdany, from Ali, from his father, from al Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding a Hadeeth being reported from Al-Sadiq^{-asws} having said that when Al-Qaim^{-asws} emerges, he^{-asws} will kill the offspring of the killers of Al-Husayn^{-asws} due to the deeds of their forefathers^{-la}?'

فَقَالَ ع هُوَ كَذَلِكَ فَقُلْتُ وَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ لَا تَزُرُ وَارِثَةَ وَ زَرَّ أُخْرَى مَا مَعْنَاهُ

He^{-asws} said: 'It is like that'. I said, 'And the Words of Allah^{-azwj} Mighty and Majestic: **nor will a bearer of burden bear the burden of another; [6:164]**, what is its meaning?'

قَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ وَ لَكِنْ ذُرَارِيَّ قَتْلَةِ الْحُسَيْنِ يَرْضَوْنَ بِفِعَالِ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئاً كَانَ كَمَنْ أَتَاهُ وَ لَوْ أَنَّ رَجُلًا قُتِلَ بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَ جَلَّ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ ع إِذَا خَرَجَ لِرِضَاهُمْ بِفِعَالِ آبَائِهِمْ

He^{-asws} said: 'Allah^{-azwj} is Truthful in entirety of His^{-azwj} Words, but offspring of the killers of Al-Husayn^{-asws} will be pleased with the deeds of their forefathers^{-la} and they would be priding with it, and the one who is pleased with something would be like the one who had perpetrated it, and if a man were to kill in the east, so a man in the west is pleased with his killing, in the Presence of Allah^{-azwj} Mighty and Majestic, the one pleased would be a participant of the killer, and rather Al-Qaim^{-asws}, when he^{-asws} emerges, would be killing them due to their being pleased with the deeds of their forefathers^{-la}'.

قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ يَبْدَأُ الْقَائِمُ مِنْكُمْ إِذَا قَامَ

He (the narrator) said, 'I said to him^{-asws}, 'With which thing will Al-Qaim^{-asws} from you^{-asws} all will be beginning with when he^{-asws} rises?'

قَالَ يَبْدَأُ بِنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيَهُمْ لِأَنَّهُمْ سَرَّافُ بَيْتِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'He^{-asws} will begin with the clan of Shayba. He^{-asws} will cut their hand, because they are thieves in the House of Allah^{-azwj} Mighty and Majestic'.²⁶⁶

2- م، تفسير الإمام عليه السلام ج، الإحتجاج بالإسناد إلى أبي محمد العسكري عن أبيه ع أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَذْكُرُ خَالَ مِنْ مَسْحَهُمُ اللَّهُ قِرْدَةً مِنْ بَنِي إِسْرَائِيلَ وَ يَحْكِي قِصَّتَهُمْ

Tafseer Imam (Hassan Al-Askari^{-asws}), (and), 'Al-Ihtijaj', by the chain to Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} had mentioned the state of the one Allah^{-azwj} had Morphed them into monkeys, from the children of Israel^{-as}, and narrated their story.

فَلَمَّا بَلَغَ آخِرَهَا قَالَ إِنَّ اللَّهَ تَعَالَى مَسَحَ أُولَئِكَ الْقَوْمَ لِأَصْطِيَادِ السَّمَكِ فَكَيْفَ تَرَى عِنْدَ اللَّهِ يَكُونُ خَالَ مِنْ قَتَلَ أَوْلَادَ رَسُولِ اللَّهِ ص وَ هَتَكَ حَرِيمَةَ إِنَّ اللَّهَ تَعَالَى وَ إِنَّ لَمْ يَمَسَحَهُمْ فِي الدُّنْيَا فَإِنَّ الْمُعَذِّ لَهُمْ مِنْ عَذَابِ الْآخِرَةِ أَضْعَافٌ أَضْعَافِ عَذَابِ الْمَسْخِ

When he^{-asws} reached its end, he^{-asws} said: 'Allah^{-azwj} the Exalted Morphed those fish catchers, so how do you see in the Presence of Allah^{-azwj} Mighty and Majestic, the state of the one who killed the children of Rasool-Allah^{-saww} and violated his^{-saww} sanctity? Surely Allah^{-azwj} the Exalted, if He^{-azwj} does not Morph them in the world, so the Preparation for them from the Punishments of Allah^{-azwj} in the Hereafter, would be a multiple of the Punishment of the Morphing'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّا قَدْ سَمِعْنَا مِنْكَ هَذَا الْحَدِيثَ فَقَالَ لَنَا بَعْضُ النَّصَابِ فَإِنْ كَانَ قَتَلَ الْحُسَيْنِ بَاطِلًا فَهُوَ أَعْظَمُ مِنْ صَيْدِ السَّمَكِ فِي السَّبْتِ أَمْ كَانَ يَعْصِبُ عَلَى قَاتِلِيهِ كَمَا غَضِبَ عَلَى صَيَّادِي السَّمَكِ

It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! We have (got the people to) hear this Hadeeth from you^{-asws}, so one of the *Nasibis* said to us, 'If it was such that the killing of Al-Husayn^{-asws} was unlawful – so it was greater than catching the fish during the Saturday. Allah^{-azwj} was not Wrathful upon his^{-asws} killers – just as He^{-azwj} was Wrathful upon the hunters of the fish!'

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ قُلْ لِهَؤُلَاءِ النَّصَابِ فَإِنْ كَانَ إِبْلِيسُ مَعَاصِيهِ أَعْظَمَ مِنْ مَعَاصِي مَنْ كَفَرَ بِإِغْوَائِهِ فَأَهْلَكَ اللَّهُ مَنْ شَاءَ مِنْهُمْ كَقَوْمِ نُوحٍ وَ فِرْعَوْنَ وَ لَمْ يُهْلِكْ إِبْلِيسَ وَ هُوَ أَوْلَى بِالْهَلَاكِ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Say to these *Nasibis*, 'So if it was such that the disobedience of Iblees^{-la} was greater than the disobedience of the ones who disbelieved due to his^{-la} insinuations, then Allah^{-azwj} Destroyed the ones He^{-azwj} So Desired to from them, like the people of Noah^{-as} and Pharaoh^{-la}, and did not Destroy Iblees^{-la}, and he^{-la} was more deserving with the destruction.

فَمَا بَالُهُ أَهْلَكَ هَؤُلَاءِ الَّذِينَ قَصُرُوا عَنْ إِبْلِيسَ فِي عَمَلِ الْمُؤِيقَاتِ وَ أَمْهَلَ إِبْلِيسَ مَعَ إِيثَارِهِ لِكَشْفِ الْمُخْرِيَاتِ أَلَا كَانَ رُبُّنَا عَزَّ وَ جَلَّ حَكِيمًا يَتَدَبَّرُهُ وَ حَكِيمًا فَيَمُنُّ أَهْلَكَ وَ فَيَمُنُّ اسْتَبَقَى

So what is the matter He^{-azwj} Destroyed them, those who were less than Iblees^{-la} in the grievous deeds, and Iblees^{-la} was Respited along with his^{-la} impacts of Prohibited (acts). Isn't

²⁶⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 1

our Lord^{-azwj} Wise in His^{-azwj} Plans and Decisions – regarding the ones He^{-azwj} Destroys and regarding the ones He^{-azwj} Lets to remain?’

فَكَذَلِكَ هَؤُلَاءِ الصَّائِدُونَ فِي السَّبْتِ وَ هَؤُلَاءِ الْقَاتِلُونَ لِلْحَسَنِ ع يَفْعَلُ فِي الْفَرِيقَيْنِ مَا يَعْلَمُ أَنَّهُ أَوَّلَى بِالصَّوَابِ وَ الْحِكْمَةِ - لَا يُسْتَعْلَمُ عَمَّا يَفْعَلُ وَ عِبَادُهُ يُسْأَلُونَ

Similar to that are these hunters of the fish during the Saturday (Sabbath), and these killers of Al-Husayn^{-asws} have been Dealt with differently – what He^{-azwj} Knows as being more correct and wiser. **He cannot be questioned concerning what He Does, and they shall be questioned [21:23]**.

وَ قَالَ الْبَاقِرُ ع لَمَّا حَدَّثَ عَلِيُّ بْنُ الْحُسَيْنِ بِهَذَا الْحَدِيثِ قَالَ لَهُ بَعْضُ مَنْ فِي مَجْلِسِهِ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ يُعَابِتُ اللَّهُ وَ يُؤَيِّحُ هَؤُلَاءِ الْأَخْلَافَ عَلَى قَبَائِحَ أَتَى بِهَا أَسْلَافُهُمْ وَ هُوَ يَقُولُ وَ لَا تَرَى وَازِرَةً وَزَرَ أُخْرَى

And Al-Baqir^{-asws} said: ‘When Ali^{-asws} Bin Al-Husayn^{-asws} narrated with this Hadeeth, someone in his^{-asws} gathering said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! How come Allah^{-azwj} Punished and Rebuked those of the posterity upon the ugliness committed by their ancestors, and He^{-azwj} the Mighty and Majestic is Saying: **and no bearer of burden shall bear the burden of another [6:164]**?’

فَقَالَ زَيْنُ الْعَابِدِينَ ع إِنَّ الْقُرْآنَ نَزَلَ بِلُغَةِ الْعَرَبِ فَهُوَ يُخَاطَبُ فِيهِ أَهْلُ اللِّسَانِ بِلُغَتِهِمْ يَقُولُ الرَّجُلُ التِّمِيمِيُّ قَدْ أَغَارَ قَوْمُهُ عَلَى بَلَدٍ وَ قَتَلُوا مِنْ فِيهِ أَغْرَثَهُمْ عَلَى بَلَدٍ كَذَا

Zain Al-Abideen^{-asws} said: ‘The Quran was Revealed in the language of the Arabs, therefore it addresses the people of this language in their language. (For example) the man of Al-Tameem whose people had attacked a city and killed the ones in it, would say, ‘We attacked upon such and such city and killed such and such’.

وَ يَقُولُ الْعَرَبِيُّ أَيْضاً وَ نَحْنُ فَعَلْنَا بَنِي فُلَانٍ وَ نَحْنُ سَبَبْنَا آلَ فُلَانٍ وَ نَحْنُ حَرَبْنَا بَلَدَ كَذَا لَا يُرِيدُ أَنَّهُمْ بَاشَرُوا ذَلِكَ وَ لَكِنْ يُرِيدُ هَؤُلَاءِ بِالْعَدْلِ وَ أَوْلَيْكَ بِالْإِفْتِحَارِ أَنَّ قَوْمَهُمْ فَعَلُوا كَذَا

And the Arab is saying as well, ‘We dealt with the clan of so and so, and we imprisoned the family of so and so, and we went to war against such and such city’, he does not mean personally by that, but he intends those with the reproach, and those with the pride, that his people did like that.

وَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ إِنَّمَا هُوَ تَوْيِيحٌ لِأَسْلَافِهِمْ وَ تَوْيِيحُ الْعَدْلِ عَلَى هَؤُلَاءِ الْمُؤْجِدِينَ لِأَنَّ ذَلِكَ هُوَ اللُّغَةُ الَّتِي أُنْزِلَ بِهَا الْقُرْآنُ وَ لِأَنَّ هَؤُلَاءِ الْأَخْلَافَ أَيْضاً رَاضُونَ بِمَا فَعَلَ أَسْلَافُهُمْ مُصَوِّبُونَ ذَلِكَ هُمْ فَجَارَ أَنْ يُقَالَ لَهُمْ أَنْتُمْ فَعَلْتُمْ أَيْ إِذْ رَضِيتُمْ قَبِيحَ فِعْلِهِمْ.

And the Words of Allah^{-azwj} the Exalted in this Verse – rather it is a Rebuke to their ancestors and a Rebuke upon these existing ones, because that is the language by which the Quran was Revealed. Thus, it Curses these ones of posterity as well for agreeing with what their ancestors

had done, aiming that to them. Therefore, it is allowed that it be said to them, 'You did so' – i.e., when you are pleased with the ugliness of their deeds".²⁶⁷

3- ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن محمد بن محمد بن سنان عن إسماعيل بن جابر عن أبي عبد الله ع قال سيعتقه يقول القائم والله يقتل ذراري قتلة الحسين بفعال آباؤها.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Sinan, from Ismail Bin Jabir,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'By Allah^{-azwj}! Al-Qaim^{-asws} will kill the offspring of the killers of Al-Husayn^{-asws} due to the deeds of their forefathers^{-la}'.²⁶⁸

4- مل، كامل الزيارات محمد بن جعفر الرزاز عن محمد بن الحسين عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع في قول الله تبارك و تعالى فلا غدوان إلا على الظالمين قال أولاد قتلة الحسين ع.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **then there should not be hostility except upon the unjust ones [2:193]**. He^{-asws} said: 'Children of the killers of Al-Husayn^{-asws}'.²⁶⁹

4- مل، كامل الزيارات أبي عن سعد بن ابن عيسى عن ابن معروف عن صفوان عن حكيم الحنط عن ضريس عن أبي خالد الكائلي عن أبي جعفر ع قال سيعتقه يقول في قول الله عز و جل أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير قال علي و الحسن و الحسين ع.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Safwan, from Safwan, from Hakam Al Hannat, from Zureys, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{-asws}, I (the narrator) heard him^{-asws} saying regarding Words of Allah^{-azwj} Mighty and Majestic: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]**. He^{-asws} said: 'Ali^{-asws}, and Al Hassan^{-asws} and Al-Husayn^{-asws}'.²⁷⁰

5- مل، كامل الزيارات محمد بن جعفر الفرشي الرزاز عن ابن أبي الحنطاب عن موسى بن سعدان الحنطاب عن عبد الله بن القاسم الحضرمي عن صالح بن سهل عن أبي عبد الله ع في قول الله عز و جل و قضينا إلى بني إسرائيل في الكتاب لتفسدن في الأرض مرتين قال قتل أمير المؤمنين و طعن الحسن بن علي ع- و لتعلن علوا كبيرا قتل الحسين بن علي ع-

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Quraysh Al Razzaz, from Ibn Abu Al Khattab, from Musa Bin Sa'dan Al Hannat, from Abdullah Bin Al Qasim Al Hazramy, from Salih Bin Sahl,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, [17:4]**. He^{-asws}

²⁶⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 2

²⁶⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 3

²⁶⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 4 a

²⁷⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 4 b

said: ‘Amir Al-Momineen^{-asws} was killed, and Al-Hassan^{-asws} Bin Ali^{-asws} was stabbed, **and you will declare haughtiness, greatness (for yourselves)!” [17:4]**, killing of Al-Husayn^{-asws} Bin Ali^{-asws}.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا قَالَ إِذَا جَاءَ نَصْرُ الْحُسَيْنِ بْنِ عَلِيٍّ - بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي نَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمًا يَبْعَثُهُمُ اللَّهُ قَبْلَ قِيَامِ الْقَائِمِ - لَا يَدْعُونَ وَثَرًا لِّإِلٍ مُحَمَّدٍ إِلَّا أَخْرَقُوهُ وَكَانَ وَعْدُ اللَّهِ مَفْعُولًا.

So when the first of the two Promises came. He^{-asws} said: ‘When the Help of Al-Husayn^{-asws} Bin Ali^{-asws} comes, **‘We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, [17:5]** – a group Allah^{-azwj} would be Sending before the rising of Al-Qaim^{-asws}. They will not leave any enemy of the Progeny^{-asws} of Muhammad^{-asws} except they would burn him, and **and it was always a Promise to be accomplished [17:5]”**.²⁷¹

6- مل، كامل الزيارات أبي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ مِنْهُمْ وَ لَمْ يُنْصَرْ بَعْدُ

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said (when) this Verse was recited: **‘Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]**. He^{-asws} said: ‘Al-Husayn^{-asws} Bin Ali^{-asws} is from them, and he^{-asws} was not helped afterwards.

ثُمَّ قَالَ وَ اللَّهُ لَقَدْ قُتِلَ قَتْلُهُ الْحُسَيْنِ وَ لَمْ يُطْلَبْ بِدَمِهِ بَعْدُ.

Then he^{-asws} said: ‘By Allah^{-azwj}! The killers of Al-Husayn^{-asws} were killed, but his^{-asws} blood has not been sought yet”^{.272}

7- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَرْوُوفٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ رَجُلٍ قَالَ سَأَلْتُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ قَالَ ذَلِكَ قَائِمُ آلِ مُحَمَّدٍ يَخْرُجُ فَيَقْتُلُ بِدَمِ الْحُسَيْنِ بْنِ عَلِيٍّ فَلَوْ قَتَلَ أَهْلَ الْأَرْضِ لَمْ يَكُنْ سَرَفًا

(The book) ‘Kamil Al Ziyaraat’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Sinan, from a man who said,

‘I asked Abu Abdullah^{-asws} regarding Words of the Exalted: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**. He^{-asws} said: ‘That is Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww}. He^{-asws} will emerge and kill for the blood of Al-Husayn^{-asws} Bin Ali^{-asws}, and even if he^{-asws} were to kill (all) the people of the earth, it would still not be excessive.

وَ قَوْلِهِ تَعَالَى فَلَا يَسْرِفُ فِي الْقَتْلِ لَمْ يَكُنْ لِيَصْنَعْ شَيْئًا يَكُونُ سَرَفًا

²⁷¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 5

²⁷² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 6

And Words of the Exalted: **but he should not be excessive in the killing. [17:33]**, he^{-asws} will not be doing anything which would happen to be excessive’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَفْتُلُ وَاللَّهِ دَرَارِي قَتْلَةِ الْحُسَيْنِ بِفَعَالٍ أَبَائِهِمَا.

Then Abu Abdullah^{-asws} said: ‘By Allah^{-azwj}! He^{-asws} will kill offspring of the killers of Al-Husayn^{-asws} due to the deeds of their forefathers^{-la}’.²⁷³

8- شي، تفسير العياشي عن الحسن بن علي الهروي يرفعه عن أحدهما ع في قوله فلا غدوان إلا على الظالمين قال إلا على ذرية قتل الحسين.

Tafseer Al Ayyashi – From Al-Hassan Baya’a Al Harqy, raising it,

‘From one of the two (5th or 6th Imam^{-asws}) regarding His^{-azwj} Words: **then there should not be hostility except upon the unjust ones [2:193]**. He^{-asws} except upon offspring of the killers of Al-Husayn^{-asws}’.²⁷⁴

9- شي، تفسير العياشي عن إبراهيم بن رواه عن أحدهما قال: قلت فلا غدوان إلا على الظالمين قال لا يعتدي الله على أحد إلا على نسل أولاد قتل الحسين ع.

Tafseer Al Ayyashi – From Ibrahim, from the one who reported it,

‘From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘I said, **then there should not be hostility except upon the unjust ones [2:193]**’. He^{-asws} said: ‘Allah^{-azwj} is not Excessive upon anyone except upon lineage of the children of killers of Al-Husayn^{-asws}’.²⁷⁵

10- قب، المناقب لابن شهر آشوب تاريخ بغداد وخراسان و الأمانة و الفردوس قال ابن عباس أوحى الله تعالى إلى محمد ص أبي قتلت يحيى بن زكريا سبعين ألفاً و أقتل بابن بنتك سبعين ألفاً و سبعين ألفاً.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Tareekh Baghdad Wa Khurasan’, and ‘Al Ibanah’ and ‘Al Firdows’

‘Ibn Abbas said, ‘Allah^{-azwj} the Exalted Revealed to Muhammad^{-saww}: “I^{-azwj} Killed seventy thousand for Yahya Bin Zakariya^{-as}’s killing, and I^{-azwj} shall Kill, for the son^{-asws} of your^{-saww} daughter^{-asws}, seventy thousand and seventy thousand’.²⁷⁶

الصادق ع قتل بالحسين مائة ألف و ما طلب بثأره و سيطلب بثأره.

Al-Sadiq^{-asws} said: ‘There will be killed for Al-Husayn^{-asws} (in revenge), one hundred thousand, and his^{-asws} retaliation has not be sought (yet), and his^{-asws} retaliation will be sought’.²⁷⁷

²⁷³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 7

²⁷⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 8

²⁷⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 9

²⁷⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 10 a

²⁷⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 45 H 10 b

عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: خَرَجْنَا مَعَ الْحُسَيْنِ فَمَا نَزَلَ مَنْزِلًا وَ لَا انْجَلَّ عَنْهُ إِلَّا وَ ذَكَرَ يَحْيَى بْنُ زَكْرِيَّا وَ قَالَ يَوْمًا مِنْ هَوَانِ الدُّنْيَا عَلَى اللَّهِ أَنَّ رَأْسَ يَحْيَى أُهْدِيَ إِلَى بَغْيٍ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ.

Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'We went out with Al-Husayn^{-asws}. We did not descend any descent (stop), nor did we depart from it except and he^{-asws} mentioned Yahya^{-as} Bin Zakariya^{-as} and said: 'A day of shame from the world to Allah^{-azwj} is that the head of Yahya^{-as} was gifted to a prostitute from the prostitutes of the children of Israel''²⁷⁸

وَ فِي حَدِيثٍ مُقَاتِلٍ عَنْ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ أَنَّ امْرَأَةً مَلِكِ بَنِي إِسْرَائِيلَ كَبِيرَتْ وَ أَرَادَتْ أَنْ تُزَوِّجَ بِنْتَهَا مِنْهُ لِلْمَلِكِ فَاسْتَشَارَ الْمَلِكُ يَحْيَى بْنَ زَكْرِيَّا فَتَنَاهَا عَنْ ذَلِكَ فَعَرَفَتِ الْمَرْأَةُ ذَلِكَ وَ زَيْنَتْ بِنْتَهَا وَ بَعَثَتْهَا إِلَى الْمَلِكِ

And in a Hadeeth by Muqatil,

'From Zayn Al-Abideen^{-asws}, from his^{-asws} father^{-asws}: 'A wife of a king of the children of Israel became old and wanted to get her daughter to the king. The king consulted Yahya^{-as} Bin Zakariya^{-as}. He^{-as} forbade from that. The wife recognised that and adorned her daughter and sent her to the king.

فَدَهَبَتْ وَ لَعِبَتْ بَيْنَ يَدَيْهِ فَقَالَ لَهَا الْمَلِكُ مَا حَاجَتُكَ قَالَتْ رَأْسُ يَحْيَى بْنَ زَكْرِيَّا فَقَالَ الْمَلِكُ يَا بِنْتِي حَاجَةٌ غَيْرُ هَذَا قَالَتْ مَا أُرِيدُ غَيْرَهُ

She went and played in front of him. The king said to her, 'What is your request?' She said, 'Head of Yahya^{-as} Bin Zakariya^{-as}'. The king said, 'O daughter! Is there any request other than this?' She said, 'I don't want anything else'.

وَ كَانَ الْمَلِكُ إِذَا كَذَبَ فِيهِمْ غُرِلَ عَنْ مُلْكِهِ فَخِيَرَ بَيْنَ مُلْكِهِ وَ بَيْنَ قَتْلِ يَحْيَى فَقَتَلَهُ ثُمَّ بَعَثَ بِرَأْسِهِ إِلَيْهَا فِي طَسْتٍ مِنْ ذَهَبٍ

And it was so that whenever a king lied among them, he was removed from his kingdom. So, he chose between his kingdom and killing Yahya^{-as}, so he killed him^{-as}. Then he sent his^{-as} head in a tray of gold.

فَأَمَرَتْ الْأَرْضُ فَأَخَذَتْهَا وَ سَلَطَ اللَّهُ عَلَيْهِمْ مُحْتَصِرٌ فَجَعَلَ يَرْمِي عَلَيْهِمُ بِالْمَنَاجِيقِ وَ لَا تَعْمَلُ شَيْئًا فَخَرَجَتْ إِلَيْهِ عَجُوزٌ مِنَ الْمَدِينَةِ فَقَالَتْ أَيُّهَا الْمَلِكُ إِنَّ هَذِهِ مَدِينَةُ الْأَنْبِيَاءِ لَا تَنْفَتِحُ إِلَّا بِمَا أَدْلَكَ عَلَيْهِ قَالَ لَكَ مَا سَأَلْتِ قَالَتْ أَرْمَهَا بِالْحَبِّثِ وَ الْعَذِيرَةِ

The earth was Commanded, so seized her, and Allah^{-azwj} Caused Bakht Nasr to overcome upon them. He went on to pelt them with the catapults and it did not work anything. An old woman came out to him from the city and said, 'O you king! This is a city of the Prophets^{-as}! It cannot be conquered except with what I am pointing upon'. He said, 'For you shall be whatever you ask for'. She said, 'Pelt it with the refuse and the filth'.

فَفَعَلَتْ فَتَقَطَّعَتْ فَدَخَلَهَا فَقَالَ عَلَيَّ بِالْعَجُوزِ فَقَالَ لَهَا مَا حَاجَتُكَ قَالَتْ فِي الْمَدِينَةِ دَمٌ يَغْلِي فَاقْتُلْ عَلَيْهِ حَتَّى يَسْكُنَ فَقَتَلَ عَلَيْهِ سَبْعِينَ أَلْفًا حَتَّى سَكَنَ

²⁷⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 10 c

He did so and he conquered it. He entered it and said, 'To me, with the old woman!' He said to her, 'What is your need?' She said, 'There is blood boiling in the city, so kill upon it until it settles'. He killed seventy thousand upon it until it settled.

يَا وَلَدِي يَا عَلِيُّ وَاللَّهِ لَا يَسْكُنُ دَمِي حَتَّى يَبْعَثَ اللَّهُ الْمَهْدِيَّ فَيَقْتُلَ عَلَى دَمِي مِنَ الْمُنَافِقِينَ الْكَفَرَةِ الْفُسْقَةِ سَبْعِينَ أَلْفًا.

He (Al-Husayn^{-asws}) said: 'O Ali^{-asws}! By Allah^{-azwj}, my^{-asws} blood will not settle until Allah^{-azwj} Sends Al-Mahdi^{-asws}. He^{-asws} will kill upon my^{-asws} blood, seventy thousand from the hypocrites, the Kafirs, the mischief-makers''.²⁷⁹

Note: The focus of English translation of Bihar ul Anwar has been to translate Ahadith, however, some the eulogies written by famous the poets, as recorded by Majlisi, are included. This is to reflect the reaction of people after the martyrdom of Imam Hussain^{-asws}, his^{-asws} family and friends at the planes of Karbala.

²⁷⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 45 H 10 d

باب 46 ما عجل الله به قتل الحسين صلوات الله عليه من العذاب في الدنيا و ما ظهر من إعجازه و استجابة دعائه في ذلك عند الحرب و بعده

CHAPTER 46 – WHAT PUNISHMENT ALLAH^{-azwj} HASTENED WITH UPON THE KILLERS OF AL-HUSAYN^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, IN THE WORLD, AND WHAT MIRACLES OF HIS^{-asws} WERE REVEALED, AND ANSWERING OF HIS^{-asws} SUPPLICATIONS REGARDING THAT DURING THE BATTLED AND AFTER IT

1- قب، المناقب لابن شهر آشوب روي أَنَّ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ لِعُمَرَ بْنِ سَعْدٍ إِنَّ مِمَّا يَقْرَأُ لِعَيْنِي أَنَّكَ لَا تَأْكُلُ مِنْ بُرِّ الْعِرَاقِ بَعْدِي إِلَّا قَلِيلًا

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'It is reported that Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to Umar Bin Sa'ad: 'From what is delightful to my^{-asws} eyes is that you will not be eating from the wheat of Al-Iraq after me^{-asws}, except a little'.

فَقَالَ مُسْتَهْزِئًا يَا أَبَا عَبْدِ اللَّهِ فِي الشَّعِيرِ خَلْفَتْ فَكَانَ كَمَا قَالَ لَمْ يَصِلْ إِلَى الرَّيِّ وَ قَتَلَهُ الْمُخَنَّاظُ.

He^{-la} said mockingly, 'O Abu Abdullah^{-asws}! In barley there is a replacement!' It happened like what he^{-asws} had said. He^{-la} did not (even) arrive to Al-Rayy (the governorate promised to him^{-la} if he^{-la} kills Al-Husayn^{-asws}), and Al-Mukhtar killed him^{-la}'.²⁸⁰

تَارِيخُ النَّسَوِيِّ وَ تَارِيخُ بَغْدَادَ وَ إِبَانَةُ الْعُكْبَرِيِّ قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّثَنِي جَدِّي أَنَّ رَجُلًا مِمَّنْ شَهِدَ قَتْلَ الْحُسَيْنِ ع كَانَ يَحْمِلُ وَرْسًا فَصَارَ وَرْسُهُ دَمًا وَ رَأَيْتُ النَّجْمَ كَأَنَّ فِيهِ التَّيْرَانَ يَوْمَ قُتِلَ الْحُسَيْنُ.

'Tareekh' by Al Nasawy, and 'Tareekh Baghdad', and 'Ibanah' of al Ukbari – Sufyan Bin Uyayna said, 'My grandmother narrated to me,

'A man from the ones who had witnessed killing of Al-Husayn^{-asws} was carrying dye plant and his dye plant became blood, and I saw the star and there were fires in it on the day Al-Husayn^{-asws} was killed''.²⁸¹

مُحَمَّدُ بْنُ الْحَكَمِ عَنْ أُمِّهِ قَالَ: انْتَهَبَ النَّاسُ وَرْسًا مِنْ عَسْكَرِ الْحُسَيْنِ ع فَمَا اسْتَعْمَلَتْهُ اِمْرَأَةٌ إِلَّا بَرَصَتْ.

Muhammad Bin Al Hakam, from his mother who said,

'The people looted dye plant from the soldiers of Al-Husayn^{-asws}, but no woman used it except she had vitiligo''.²⁸²

²⁸⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 1 a

²⁸¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 1 b

²⁸² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 1 c

و فِي رِوَايَةٍ أَنَّ رَجُلًا مِنْ كَلْبٍ رَمَاهُ بِسَهْمٍ فَشَكَ شِدْقَهُ فَقَالَ الْحُسَيْنُ ع لَا أَزُودُكَ اللَّهُ فَعَطِشَ الرَّجُلُ حَتَّى أَلْقَى نَفْسَهُ فِي الْفُرَاتِ وَ شَرِبَ حَتَّى مَاتَ.

And in a report – A man from (clan of) Kalb shot at him^{-asws} with an arrow and it stuck to his^{-asws} jawbone. Al-Husayn^{-asws} said: ‘May Allah^{-azwj} not Saturate you!’ The man became thirsty to the extent that he threw himself into the Euphrates and drank until he died”.²⁸³

2- قب، المناقب لابن شهر آشوب المقتل عن ابن بابويه و التاريخ عن الطبري قال أبو القاسم الواعظ نادى رجلاً يا حسين إنك لن تدوق من الفرات قطرة حتى تموت أو تنزل على حكم الأمير فقال الحسين ع اللهم اغثله عطشاً و لا تغفر له أبداً فعلب عليه العطش فكان يعب المياه و يقول وا عطشاه حتى تقطع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Al Maqatal’ from Ibn Babuwayh, and ‘Al Tareekh’ from Al Tabari who said, ‘Abu Al Qasim the preacher said,

‘A man called out, ‘O Husayn^{-asws}! You^{-asws} will never taste a drop from the Euphrates until you^{-asws} die or you^{-asws} descend upon the decision of the emir (Ibn Ziyad^{-la})!’ Al-Husayn^{-asws} said: ‘O Allah^{-azwj}! Kill him thirsty and do not Forgive (sins) for him, ever!’ So the thirst overcame upon him. He used to gulp down the waters and saying, ‘Oh the thirst!’ Until he died”.²⁸⁴

تاريخ الطبري أنه كان هذا المنادي عبد الله بن الحصين الأزدي رواه حميد بن مسلم و في رواية كان رجلاً من دارم.

‘Tareekh’ of Al-Tabari – This caller was Abdullah Bin Al-Haseen Al-Azdy. Hameed Bin Muslim had seen him. And in a report, it was a man from Darim”.²⁸⁵

فَصَائِلُ الْعَشْرَةِ عَنْ أَبِي السَّعَادَاتِ بِإِسْنَادٍ فِي خَيْرٍ أَنَّهُ لَمَّا رَمَاهُ الدَّارِمِيُّ بِسَهْمٍ فَأَصَابَ حَنَكَهُ جَعَلَ يَنْلَقَى الدَّمَ ثُمَّ يَقُولُ هَكَذَا إِلَى السَّمَاءِ فَكَانَ هَذَا الدَّارِمِيُّ يَصْبِيحُ مِنَ الْحَرِّ فِي بَطْنِهِ وَ الْبَرْدُ فِي ظَهْرِهِ يَنْ يَدِيهِ الْمَرَاوِخُ وَ الثَّلْجُ وَ خَلْفَهُ الْكَائُونُ وَ النَّارُ وَ هُوَ يَقُولُ اسْقُونِي فَيَشْرِبُ الْعُسَّ ثُمَّ يَقُولُ اسْقُونِي أَهْلَكُنِي الْعَطَشُ قَالَ فَأَنْقَضَ بَطْنُهُ.

(The book) ‘Fazaail Al Ashra’ – Abu Al Sa’adaat, by the chains, in a Hadeeth,

‘When the Darimi (man from Darim) shot at him^{-asws} with an arrow, it hit his^{-asws} jawbone. It went on to drip the blood. Then he^{-asws} said like this to the sky (threw it). This Darimi used to shriek from the heat in his belly and the cold in his back. In front of him were the fans and the ice, and behind him were the stove and the fire, and he was saying, ‘Quench me!’ So, he would drink the jug, then he would (still) say, ‘Quench me! The thirst is killing me!’ His stomach was ruptured”.²⁸⁶

ابن بطّة في الإبانة و ابن جرير في التاريخ أنه نادى الحسين ع ابن جؤزة فقال يا حسين أبشِرْ فَقَدْ تَعَجَّلْتَ النَّارَ فِي الدُّنْيَا قَبْلَ الْآخِرَةِ قَالَ وَجُحْتُ أَنَا قَالَ نَعَمْ قَالَ وَ لِي رَبٌّ رَحِيمٌ وَ شَفَاعَةٌ نَبِيٍّ مُطَاعٍ اللَّهُمَّ إِنْ كَانَ عِنْدَكَ كَاذِباً فَجَرِّهِ إِلَى النَّارِ

Ibn Battah in ‘Al Ibanah’, and Ibn Jareer (Al Tabari) in ‘Al Tareekh’ –

²⁸³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 1 e

²⁸⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 a

²⁸⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 b

²⁸⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 c

'Al-Husayn^{-asws} was called out at by Ibn Jowzah. He said, 'O Husayn^{-asws}! Receive news, for you^{-asws} are being hastened to the Fire in the world before the Hereafter!' He^{-asws} said: 'Woe be unto you! Me^{-asws}? He said, 'Yes'. He^{-asws} said: 'And for me^{-asws} is a Merciful Lord^{-azwj} and intercession of the obeyed Prophet^{-saww}. O Allah^{-azwj}! If he was a liar in Your^{-azwj} Presence, then Drag him to the Fire!'

قَالَ فَمَا هُوَ إِلَّا أَنْ تُنْفِيَ عَنْهُ فَرَسَهُ فَوُتِبَ بِهِ فَرَمَى بِهِ وَبَقِيَتْ رِجْلُهُ فِي الرِّكَابِ وَ نَقَرَ الْفَرَسُ فَجَعَلَ يَضْرِبُ بِرَأْسِهِ كُلَّ حَجَرٍ وَ شَجَرٍ حَتَّى مَاتَ.

He (the narrator) said, 'He had only turned his horse and it leapt with him and his leg remained (caught) in the stirrup, and the horse fled. It went on to strike his head on every rock and tree until he died''²⁸⁷

وَ فِي رِوَايَةٍ غَيْرِهِمَا اللَّهُمَّ جُرِّهُ إِلَى النَّارِ وَ أَدْفُهُ حَرِّهَا فِي الدُّنْيَا قَبْلَ مَصِيرِهِ إِلَى الْآخِرَةِ فَسَقَطَ عَنْ فَرَسِهِ فِي الْخَنْدَقِ وَ كَانَ فِيهِ نَارٌ فَسَجَدَ الْحُسَيْنُ ع.

And in a report of others, 'O Allah^{-azwj}! Drag him to the Fire and Make him taste its heat in the world before his arrival to the Hereafter!' He fell down from his horse in the ditch, and there was fire in it. Al-Husayn^{-asws} performed Sajdah''²⁸⁸

تَارِيخُ الطَّبْرِيِّ قَالَ أَبُو مَخْنَفٍ حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ يَدَيْ أَبِجْرٍ بَنِ كَعْبٍ كَانَتَا فِي الشِّتَاءِ تَنْضَحَانِ الْمَاءَ وَ فِي الصَّيْفِ تَيْبَسَانِ كَأَمَّاهُمَا عِودَانِ.

'Tareekh' of Al Tabari – Abu Mikhnaf said, 'It is narrated to me by Amro Bin Shuayb, from Muhammad Bin Abdul Rahman,

'The hands of Anjar Bin Ka'ab used to drip water in the winter, and in the summer, they would dry up and if they were two sticks''²⁸⁹

وَ فِي رِوَايَةٍ غَيْرِهِ كَانَتْ يَدَاهُ تَقْطُرَانِ فِي الشِّتَاءِ دَمًا وَ كَانَ هَذَا الْمَلْعُونُ سَلَبَ الْحُسَيْنِ ع.

And in a report of someone else, 'His hands were dripping blood in the winter, and this accursed one had stripped Al-Husayn^{-asws}'²⁹⁰

وَ يُرَوَّى أَنَّهُ أَخَذَ عِمَامَتَهُ جَابِرُ بْنُ زَيْدٍ الْأَزْدِيُّ وَ تَعَمَّمَ بِهَا فَصَارَ فِي الْحَالِ مَعْتُوهًا وَ أَخَذَ ثَوْبَهُ جَعُوبَةُ بْنُ حُوَيْيَةَ الْحَضْرَمِيُّ وَ لَبَسَهُ فَتَغَيَّرَ وَجْهُهُ وَ حُصَّ شَعْرُهُ وَ بَرَصَ بَدَنُهُ وَ أَخَذَ سَرَاوِيلَهُ الْفَوْقَانِيُّ بِحَيْرِ بْنِ عَمْرِو الْجَرْمِيُّ وَ تَسَرَّوَلُ بِهِ فَصَارَ مُقْعَدًا.

And it is reported, 'He was taken by Jabir Bin Zayd Al-Azdy, and he turbaned himself with it and he immediately became insane. And his^{-asws} cloth was taken by Jaowbah Bin Huweyya Al-Hazramy, and he wore it. His face changed and his hair (of the head) fell off and his body had vitiligo. And his^{-asws} trouser was taken by Al-Fowqany Baheer Bin Amro Al-Jarmy, and he trousered himself with it, and he became lame (paralysed)''²⁹¹

²⁸⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 d

²⁸⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 e

²⁸⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 f

²⁹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 g

²⁹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 2 f

3- قب، المناقب لابن شهر آشوب تاريخ الطبري إن رجلاً من كندة يقال له مالك بن اليسر أتى الحسين ع بعد ما ضعف من كثرة الجراحات فصرته على رأسه بالسيف و عليه برؤس من خنجر

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Tareekh Al Tabari' –

'A man from Kinda called Malik Bin Al-Yusri came to Al-Husayn^{asws} after he^{asws} had been weakened from a lot of injuries. He struck him^{asws} upon his^{asws} head with the sword, and upon him^{asws} was a cap of Khazz (wool).

فقال ع لا أكلت بها ولا شربت و حشرتك الله مع الظالمين فألقى ذلك البرؤس من رأسه فأخذه الكندي فأتى به أهله فقالت امرأته أ سلب الحسين ثدله في بيتي - لا تجتمع رأسي و رأسك أبدا فلم يزل فقيراً حتى هلك.

He^{asws} said: 'Neither will you eat with it nor drink, and Allah^{azwj} will Resurrect you with the oppressors'. He^{asws} threw that cap from his^{asws} head. Al-Kindy took it and came with it to his family. His wife said, 'Is it the plunder of Al-Husayn^{asws} you are going to bring into my house? Your head and my head will not gather, ever!' He did not cease to be impoverished until he died".²⁹²

أخاديت ابن الحاشير قال: كان عندنا رجل خرج على الحسين ع ثم جاء بجمل و زعفران فكلما دقوا الزعفران صار ناراً فطاحت امرأته على يديها فصارت برصاء

Ahadeeth of Ibn Al Haashir, said,

'In our presence was a man who had gone out against Al-Husayn^{asws}, then he came with a camel and some saffron. Every time the saffron was pounded, it became fire. His wife applied it on her hand, and it became with vitiligo'.

و قال و نجر البعير فكلما جزوا بالسكين صار مكانها ناراً قال فطعوه فخرج منه النار قال فطحوه ففارت القدر ناراً.

And he said, 'And he slaughtered the camel. Every time it was cut with the knife, fire came to be in its place. They cut it and fire emerged from it. They cooked it, and the pot overflowed with fire'.²⁹³

و يروى عن سفيان بن عيينة و يزيد بن هارون الواسطي أنهما قالا نجر إبل الحسين ع فإذا لحمه يتوقد ناراً.

And it is reported from Sufyan Bin Uyayna and Yazeed Bin Haroun Al Wasity, they both said,

'The camel of Al-Husayn^{asws} was slaughtered, and there, its meat was igniting fire'.²⁹⁴

تاريخ النسوي قال حماد بن زيد قال جميل بن مرة لما طبخوها صارت مثل العلقم.

'Tareekh' of Al Nasawy – Hammad Bin Zayd said, 'Jameel Bin Murrah said,

²⁹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 a

²⁹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 b

²⁹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 c

‘When they cooked it, it became like colocynth’.²⁹⁵

وَرُوي أَنَّ الْحُسَيْنَ ع دَعَا وَ قَالَ اللَّهُمَّ إِنَّا أَهْلُ بَيْتِ نَبِيِّكَ وَ ذُرِّيَّتُهُ وَ قَرَابَتُهُ فَأَقْصِمِ مِنْ ظَلَمَانَا وَ عَصَبَانَا حَقًّا إِنَّكَ سَمِيعٌ قَرِيبٌ

And it is reported,

‘Al-Husayn^{-asws} supplicated and said: ‘O Allah^{-azwj}! We^{-asws} are People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww} and his^{-saww} offspring and his^{-saww} near of kin! So, break the ones oppressing us^{-asws} and usurping us^{-asws} of our^{-asws} rights, You^{-asws} are Hearing, Near!’

فَقَالَ مُحَمَّدُ بْنُ الْأَشْعَثِ وَ أَيُّ قَرَابَةٍ بَيْنَكَ وَ بَيْنَ مُحَمَّدٍ

Muhammad Bin Al-Ash’as said, ‘And which kinship is there between you^{-asws} and Muhammad^{-saww}?’

فَقَرَأَ الْحُسَيْنُ ع إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ثُمَّ قَالَ اللَّهُمَّ ارْزُقْنِي فِيهِ فِي هَذَا الْيَوْمِ ذُلًّا عَاجِلًا

Al-Husayn^{-asws} recited: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; [3:34].** Then he^{-asws} said: ‘O Allah^{-azwj}! Show me^{-asws} regarding him in this day, immediate disgrace!’

فَبَرَزَ ابْنُ الْأَشْعَثِ لِلْحَاجَةِ فَلَسَعَتْهُ عَقْرَبٌ عَلَى ذِكْرِهِ فَسَقَطَ وَ هُوَ يَسْتَعِيثُ وَ يَتَقَلَّبُ عَلَى حَدِيثِهِ.

Ibn Al Ash’ar went out for the need (toilet) and a scorpion stung him upon his front part, and he was crying out for help tossing and turning upon his accident’.²⁹⁶

إِبَانَةُ ابْنِ بَطَّةَ وَ جَامِعِ الدَّارِقُطْنِيِّ وَ فَضَائِلِ أَحْمَدَ رَوَى قُرَّةُ بْنُ أَعْيَنَ عَنْ خَالِهِ قَالَ كُنْتُ عِنْدَ أَبِي رَجَاءٍ الْغَطَّارِيِّ فَقَالَ: لَا تَذْكُرُوا أَهْلَ الْبَيْتِ إِلَّا بِخَيْرٍ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ حَاضِرِي كَرْبَلَاءَ وَ كَانَ يَسُبُّ الْحُسَيْنَ ع فَأَهْوَى اللَّهُ عَلَيْهِ نَجْمَيْنِ فَعَمِيَتْ عَيْنَاهُ وَ سَأَلَ عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْقَاضِي أَعْمَى عَنْ عَمَائِهِ

(The books) ‘Ibanah’ of Ibn Battah, and ‘Jamie’ of Al Daraqutny, and ‘Fazaail’ of Ahmad – It is reported by Qurrat Bin Ayn, from his maternal uncle who said, ‘I was in the presence of Abu Raja’a Al Utaridy who said,

‘Do not be mentioning People^{-asws} of the Household except with goodness’. A man from the attendees of Karbala entered, and he used to revile Al-Husayn^{-asws}. Allah^{-azwj} Caused two stars to flash at him and his eyes were blinded. Abdullah Bin Rabbah the judge asked the blind about his blindness.

فَقَالَ كُنْتُ حَضَرْتُ كَرْبَلَاءَ وَ مَا قَاتَلْتُ فَبِمْتُ فَرَأَيْتُ شَخْصًا هَائِلًا قَالَ لِي أَجِبْ رَسُولَ اللَّهِ فَقُلْتُ - لَا أَطِيقُ فَجَرَّنِي إِلَى رَسُولِ اللَّهِ فَوَجَدْتُهُ حَزِينًا وَ فِي يَدِهِ حَزْنَةٌ وَ بُسْطٌ قَدَامَهُ نَطْعٌ وَ مَلَكٌ قَبْلَهُ قَائِمٌ فِي يَدِهِ سَيْفٌ مِنَ النَّارِ يَضْرِبُ أَغْنَاقَ الْقَوْمِ وَ تَقَعُ النَّارُ فِيهِمْ فَتُحْرِقُهُمْ ثُمَّ يُجَيِّونَ وَ يَقْتُلُهُمْ أَيْضًا هَكَذَا

He said, ‘I was present at Karbala and I did not fight. I slept and saw an enormous person. He said, ‘Answer Rasool-Allah^{-saww}!’ I said, ‘I cannot stand’. He dragged me to Rasool-Allah^{-saww}. I found him^{-saww} to be grieving and in his hand was a bayonet and a leather rug was spread out in front of him^{-saww}, and an Angel was standing by it and in his hand was a sword of fire striking

²⁹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 d

²⁹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 e

necks of the people, and the fire was falling among them and burning them. Then they were being revived and he^{-saww} was killing them again, like that.

فَقُلْتُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا ضَرَبْتُ بِسَيْفٍ وَلَا طَعَنْتُ بِرُمْحٍ وَلَا رَمَيْتُ سَهْمًا

I said, 'The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}! By Allah^{-azwj}! Neither did I strike with a sword nor did I stab with a spear nor did I shoot an arrow!'

فَقَالَ النَّبِيُّ أَ لَسْتَ كَثَّرْتَ السَّوَادَ فَسَلَّمَنِي وَأَخَذَ مِنْ طَسْتٍ فِيهِ دَمٌ فَكَحَّلَنِي مِنْ ذَلِكَ الدَّمِ فَاخْتَرَقَتْ عَيْنَايَ فَلَمَّا انْتَبَهْتُ كُنْتُ أَعْمَى.

The Prophet^{-saww} said: 'Didn't you increase the crowd, and you are greeting me^{-saww}?' And he^{-saww} took from a tray wherein was blood and applied it in my eyes from that blood and my eyes burnt. When I woke up, I was blind".²⁹⁷

كَثُرَ الْمَذْكُرِينَ قَالَ الشَّعْبِيُّ رَأَيْتُ رَجُلًا مُتَعَلِّقًا بِأَسْتَارِ الْكَعْبَةِ وَهُوَ يَقُولُ اللَّهُمَّ اغْفِرْ لِي وَلَا أَرَاكَ تَغْفِرُ لِي فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ كُنْتُ مِنَ الْوُكَلَاءِ عَلَى رَأْسِ الْحُسَيْنِ وَكَانَ مَعِيَ خَمْسُونَ رَجُلًا فَرَأَيْتُ غَمَامَةً بَيْضَاءَ مِنْ نُورٍ وَقَدْ نَزَلَتْ مِنَ السَّمَاءِ إِلَى الْحَيِّمَةِ وَجَمْعًا كَثِيرًا أَحَاطُوا بِهَا فَإِذَا فِيهِمْ آدَمُ وَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى

(The book) 'Kanz Al Muzakkareen' – Al Shaby said,

'I saw a man hanging on to the curtains of the Kabah and he was saying, 'O Allah^{-azwj}! Forgive me, and I don't see you Forgiving me'. I asked him about his sin, he said, 'I was from the ones allocated upon the (holy) head of Al-Husayn^{-asws}, and there were fifty men with me. I saw a white cloud of Noor and it had descended from the sky to the tent and a large crown had surrounded it. Among them were Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}.

ثُمَّ نَزَلَتْ أُخْرَى وَ فِيهَا النَّبِيُّ ص وَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ مَلَكُ الْمَوْتِ فَبَكَى النَّبِيُّ وَ بَكَوْا مَعَهُ جَمِيعًا فَدَنَا مَلَكُ الْمَوْتِ وَ قَبَضَ تِسْعًا وَ أَرْبَعِينَ فَوُتِبَ عَلَيَّ فَوُتِبْتُ عَلَى رِجْلِي وَ قُلْتُ يَا رَسُولَ اللَّهِ الْأَمَانُ الْأَمَانُ فَوَ اللَّهُ مَا شَابِعْتُ فِي قَتْلِهِ وَ لَا رَضِيتُ

Then another one descended and in it were the Prophet^{-saww}, and Jibraeel^{-as}, and Mikaeel^{-as}, and Angel of death^{-as}. The Prophet^{-saww} cried and they^{-as} cried along with him^{-saww}, altogether. The Angel of death^{-as} came near and captured (the souls of) forty-nine. He^{-as} pounced upon me, upon my legs, and I said, 'O Rasool-Allah^{-saww}! The safety! The safety! By Allah^{-azwj}! I neither accompanied in killing him^{-asws} nor was I pleased!'

فَقَالَ وَنَحَكَ وَ أَنْتَ تَنْظُرُ إِلَى مَا يَكُونُ فَقُلْتُ نَعَمْ فَقَالَ يَا مَلَكُ الْمَوْتِ خَلِّ عَنْ قَبْضِ رُوحِهِ فَإِنَّهُ لَا بُدَّ أَنْ يَمُوتَ يَوْمًا فَتَرْكَنِي وَ حَرَجْتُ إِلَى هَذَا الْمَوْضِعِ تَائِبًا عَلَى مَا كَانَ مِنِّي.

He^{-saww} said: 'Woe be unto you! And you were looking on at what was happening?' I said, 'Yes'. He^{-saww} said: 'O Angel of death^{-as}! Leave from capturing his soul for there is no escape for him to be dying one day'. He^{-as} left me, and I came out to this place repenting upon what has happened from me".²⁹⁸

²⁹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 3 f

²⁹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 3 g

النَّظَرِي فِي الْخَصَائِصِ لَمَّا جَاءُوا بِرَأْسِ الْحُسَيْنِ وَ نَزَلُوا مِنْزِلًا يُقَالُ لَهُ قِنْسَرِيْنُ اطَّلَعَ رَاهِبٌ مِنْ صَوْمَعَتِهِ إِلَى الرَّأْسِ فَرَأَى نُورًا سَاطِعًا يَخْرُجُ مِنْ فِيهِ وَ يَصْعَدُ إِلَى السَّمَاءِ

Al Natanzy in 'Al Khasaais' –

'When they came with the (holy) head of Al-Husayn^{-asws} and they descended at a stop called Qinnasreen, a Monk emerged from his monastery to the (holy) head. He saw shining Noor emerging from his^{-asws} mouth and ascending to the sky.

كان هذا الراهب كان يرى ملكوت الأشياء برياضته و رهبانيته: فرأى النور الساطع من الرأس، و لا يراه سائر الناس

Note: It is as if this Monk was seeing the spiritual nature of things by his spiritualism and his monasticism. He saw the Noor shining from the (holy) head, and the rest of the people could not see.

فَأَتَانَهُمْ بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَ أَخَذَ الرَّأْسَ وَ أَدْخَلَهُ صَوْمَعَتَهُ فَسَمِعَ صَوْتًا وَ لَمْ يَرَ شَخْصًا قَالَ طُوبَى لَكَ وَ طُوبَى لِمَنْ عَرَفَ حُرْمَتَهُ فَرَفَعَ الرَّاهِبُ رَأْسَهُ وَ قَالَ يَا رَبِّ بِحَقِّ عِيسَى تَأْمُرُ هَذَا الرَّأْسَ بِالتَّكَلُّمِ مَعِي

He came to them with ten thousand Dirhams and took the (holy) head (borrowed it) and entered it into his monastery. He heard a voice and did not see a person saying, 'Beatitude be for you, and beatitude be for one who recognises his^{-asws} sanctity'. The Monk raised his head and said, 'O Lord^{-azwj}! By the right of Isa^{-as}! Command this (holy) head to speak with me!'

فَتَكَلَّمَ الرَّأْسُ وَ قَالَ يَا رَاهِبُ أَيُّ شَيْءٍ تُرِيدُ قَالَ مَنْ أَنْتَ قَالَ أَنَا ابْنُ مُحَمَّدٍ الْمُصْطَفَى وَ أَنَا ابْنُ عَلِيٍّ الْمُرْتَضَى وَ أَنَا ابْنُ فَاطِمَةَ الزَّهْرَاءِ أَنَا الْمُقْتُولُ بِكَرْبَلَاءِ أَنَا الْمَظْلُومُ أَنَا الْعَطْشَانُ وَ سَكَتَ

The (holy) head spoke and said: 'O Monk! Which thing do you want?' He said, 'Who are you^{-asws}? He^{-asws} said: 'I^{-asws} am a son^{-asws} of Muhammad Al-Mustafa^{-saww}, and I^{-asws} am son^{-asws} of Ali Al-Murtaza^{-asws}, and I^{-asws} am a son^{-asws} of (Syeda) Fatima Al Zahra^{-asws}! I^{-asws} am the one killed at Karbala! I^{-asws} am the oppressed! I^{-asws} am the thirsty!' And it was silent.

فَوَضَعَ الرَّاهِبُ وَجْهَهُ عَلَى وَجْهِهِ فَقَالَ لَا أَرْفَعُ وَجْهِي عَنْ وَجْهِكَ حَتَّى تَقُولَ أَنَا شَفِيعُكَ يَوْمَ الْقِيَامَةِ فَتَكَلَّمَ الرَّأْسُ وَ قَالَ ارْجِعْ إِلَى دِينِ جَدِّي مُحَمَّدٍ

The Monk placed his face upon his^{-asws} face and said, 'I will not raise my face from your^{-asws} face until you^{-asws} say: 'I^{-asws} shall be your intercessor on the Day of Qiyamah!' The (holy) head spoke and said: 'Return to the religion of my^{-asws} grandfather^{-saww} Muhammad^{-saww}!'

فَقَالَ الرَّاهِبُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَبِلَ لَهُ الشَّفَاعَةَ فَلَمَّا أَصْبَحُوا أَخَذُوا مِنْهُ الرَّأْسَ وَ الدَّرَاهِمَ فَلَمَّا بَلَغُوا الْوَادِي نَظَرُوا الدَّرَاهِمَ قَدْ صَارَتْ حِجَارَةً.

The Monk said, 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. He^{-asws} accepted the intercession to be for him. When it was

morning, they took the (holy) head back from him and the Dirhams. When they reached the valley, they looked at the Dirhams to have becomes stones”²⁹⁹

وَفِي أَثَرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ أُمَّ كُلثُومٍ قَالَتْ لِجَارِجِ ابْنِ زِيَادٍ وَيْلَكَ هَذِهِ الْأَلْفُ دِرْهَمٍ خُذْهَا إِلَيْكَ وَاجْعَلْ رَأْسَ الْحُسَيْنِ أَمَامَنَا وَاجْعَلْنَا عَلَى الْجَمَالِ وَرَاءَ النَّاسِ لِيَسْتَعْلِلَ النَّاسُ بِنَظَرِهِمْ إِلَى رَأْسِ الْحُسَيْنِ عَنَّا

And in a Hadeeth from Ibn Abbas,

‘(Syeda) Umm Kulsoom^{-asws} said to a guard of Ibn Ziyad^{-la}: ‘Woe be unto you!’ This here are a thousand Dirhams. Take these to you and make the (holy) head of Al-Husayn^{-asws} to be in front of us^{-asws} and make us^{-asws} to be upon the camels behind the people. Let the people be pre-occupied with looking at the (holy) head of Al-Husayn^{-asws}, away from us^{-asws}!’

فَأَخَذَ الْأَلْفَ وَقَدَّمَ الرَّأْسَ فَلَمَّا كَانَ الْغَدُ أَخْرَجَ الدَّرَاهِمَ وَ قَدْ جَعَلَهَا اللَّهُ حِجَارَةً سَوْدَاءَ مَكْتُوباً عَلَى أَحَدِ جَانِبَيْهَا- وَ لَا تُحْسِنَنَّ اللَّهُ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ وَ عَلَى الْجَانِبِ الْآخَرِ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

He took the thousand and moved the head forward. When it was morning, he brought out the Dirhams and Allah^{-azwj} had Made these to be black stone. It was written upon each one, on its (one) side, ‘**And do not reckon Allah to be oblivious of what the unjust are doing. [14:42]**, and upon the other side, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**’³⁰⁰

ذكره ابن الأثير في أسد الغابة ج 2 ص 22 و قال: قال الترمذي: هذا حديث صحيح، أخرجه الثلاثة.

Note: Ibn Al-Aseer mentioned it in ‘Asad Al-Ghalib’ Vol 2 Page 22, and said, ‘Al-Tirmizy said, ‘This is a correct Hadeeth, three have brought it out’.

وَرَوَى أَبُو حَنْظَلَةَ عَنِ الشَّعْبِيِّ أَنَّهُ صُلِبَ رَأْسُ الْحُسَيْنِ ع بِالصَّيَّارِفِ فِي الْكُوفَةِ فَتَنَحَّحَ الرَّأْسُ وَ قَرَأَ سُورَةَ الْكَهْفِ إِلَى قَوْلِهِ- إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى فَلَمْ يَزِدْهُمْ ذَلِكَ إِلَّا ضَلَالًا.

And it is reported by Abu Mikhnaf, from Al Shaby –

‘The (holy) head of Al-Husayn^{-asws} was hung by the money-changers in Al-Kufa. The (holy) head hummed and recited Surah Al-Kahf up to His^{-azwj} Words: **they were youths who believed in their Lord and We Increased them in Guidance [18:13]**, but it did not increase them except in straying”³⁰¹

وَفِي أَثَرٍ أَنَّهُمْ لَمَّا صَلَبُوا رَأْسَهُ عَلَى الشَّجَرِ سَمِعَ مِنْهُ- وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ وَ سَمِعَ أَيْضاً صَوْتَهُ بِدَمَشَقٍ يَقُولُ- لَا قُوَّةَ إِلَّا بِاللَّهِ وَ سَمِعَ أَيْضاً يَقْرَأُ- أَنَّ أَصْحَابَ الْكَهْفِ وَ الرِّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

And in a Hadeeth,

²⁹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 h

³⁰⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 i

³⁰¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 j

‘When they had hung his^{-asws} (holy) head upon a tree, it was heard from him^{-asws}: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**, and his^{-asws} voice was heard as well at Damascus, saying: ‘There is no strength except with Allah^{-azwj}’. And he^{-asws} was heard reciting as well: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9]**’.

فَقَالَ زَيْدُ بْنُ أَرْقَمَ أَمْرُكَ أَعْجَبُ يَا ابْنَ رَسُولِ اللَّهِ.

Zayd Bin Arqam said, ‘Your^{-asws} matter is wonderful, O son^{-asws} of Rasool-Allah^{-saww}!’³⁰²

كَتَابَنِي ابْنُ بَطَّةَ وَ الرَّؤْمِيَّ وَ حَصَائِصِ النَّطْنَرِيِّ وَ اللَّفْظُ لِلْأَوَّلِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ أَنَّهُ لَمَّا جِيءَ بِرَأْسِ ابْنِ زِيَادٍ وَ رُءُوسِ أَصْحَابِهِ إِلَى الْمَسْجِدِ انْتَهَيْتُ إِلَيْهِمْ وَ النَّاسُ يَقُولُونَ قَدْ جَاءَتْ قَدْ جَاءَتْ

Two books of Ibn Battah and Al Tirmizi, and ‘Khasaais’ of Al Natanzy, and the wordings are of the first, from Umarah Bin Umeyr,

‘When they came with the (holy) head (of Al-Husayn^{-asws}) to Ibn Ziyad^{-la}, and (holy) heads of his^{-asws} companions to the Masjid, I ended up to them and the people were saying, ‘It has come! It has come!’

قَالَ فَبَجَاءَتْ حَيَّةٌ تَتَحَلَّلُ الرُّءُوسَ حَتَّى دَخَلَتْ فِي مَنْخَرِهِ ثُمَّ خَرَجَتْ مِنَ الْمَنْخَرِ الْآخَرِ ثُمَّ قَالُوا قَدْ جَاءَتْ قَدْ جَاءَتْ فَقَعَلَتْ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا.

He said, ‘A snake came mingling in the (holy) heads until it entered in Ibn Ziyad^{-la} nostril and came out from the other nostril. Then they said, ‘It has come! It has come!’ That was done twice or thrice’’.³⁰³ (A non-Shia sources -Pls compare with No. 8 below)

أَبُو مُخْنَفٍ فِي رِوَايَةٍ لَمَّا دَخَلَ بِالرَّأْسِ عَلَى يَزِيدَ كَانَ لِلرَّأْسِ طِيبٌ قَدْ فَاحَ عَلَى كُلِّ طِيبٍ وَ لَمَّا نُحِزَ الْجُمَلُ الَّذِي هُمَلُ عَلَيْهِ رَأْسُ الْحُسَيْنِ كَانَ حُمُهُ أَمْرٌ مِنَ الصَّبْرِ

Abu Mikhnaf, in a report,

‘When the (holy) head was entered to Yazeed^{-la}, there was an aroma for the (holy) head which had effused upon every perfume, and when the camel upon which the (holy) head of Al-Husayn^{-asws} was carried, was slaughtered, its meat was bitterer than the aloe plant.

وَ لَمَّا قُتِلَ عَصَا الرُّؤُوسِ دَمًا وَ انْكَسَفَتِ الشَّمْسُ إِلَى ثَلَاثَةِ أَسْبَابٍ وَ مَا فِي الْأَرْضِ حَجَرٌ إِلَّا وَ تَحْتَهُ دَمٌ وَ نَاحَتْ عَلَيْهِ الْجِبُّ كُلُّ يَوْمٍ فَوْقَ قَبْرِ النَّبِيِّ إِلَى سَنَةٍ كَامِلَةٍ.

And when he^{-asws} was killed, the dyeing plant became blood, and the sun was eclipsed to three causes (days), and there was no stone being upturned in the earth except and under it was blood, and the Jinn lamented upon him^{-asws} every day above the grave of the Prophet^{-saww} up to a complete year’’.³⁰⁴

³⁰² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 k

³⁰³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 l

³⁰⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 3 m

4- قب، المناقب لابن شهر آشوب دلائل النبوة عن أبي بكر البیهقي بالإسناد إلى أبي قبیل و أمالی أبي عبد الله التیسابوری أيضاً أنه لما قُتل الحسين ع و اجتزأ رأسه قعدوا في أول مَرَحَلَةٍ يَشْرَبُونَ النَّبِيذَ وَ يَتَحَيَّوْنَ بِالرَّأْسِ فَخَرَجَ عَلَيْهِمْ قَلَمٌ مِنْ حَدِيدٍ مِنْ حَائِطٍ فَكَتَبَ سَطْرًا بِالدَّمِ-

شَقَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

أَتَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Dalail Al Nubuwwah', from Abu Bakr Al Bayhaqi, by the chain to Abu Qabeel, and 'Amaali' of Abu Abdullah Al Neshapuri as well,

'When Al-Husayn^{asws} was killed and his^{asws} head was cut off, they sat in the first junction drinking Al-Nabeez (wine) and they were celebrating with the (holy) head. An iron pen came out to them from a wall, writing a line with blood: "Is the community which killed Al-Husayn^{asws} hoping for intercession of his^{asws} grandfather^{saww} on the Day of Reckoning?"

قَالَ فَهَرَبُوا وَ تَرَكُوا الرَّأْسَ ثُمَّ رَجَعُوا.

He (the narrator) said, 'And they left the (holy) head, then returned''³⁰⁵

وَ فِي كِتَابِ ابْنِ بَطَّةَ أَنَّهُمْ وَجَدُوا ذَلِكَ مَكْتُوبًا فِي كَنِيسَةٍ.

And in the book of Ibn Battah – 'They found that written in a church''³⁰⁶

وَ قَالَ أَنَسُ بْنُ مَالِكٍ اخْتَفَرَ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ حَفِيرَةً فَوَجَدَ فِيهَا لَوْحٌ مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ هَذَا الْبَيْتُ وَ بَعْدَهُ-

فَخَالَفَ حُكْمَهُمْ حُكْمَ الْكِتَابِ

مِنَ الرَّحْمَنِ يَا لَكَ مِنْ عَذَابٍ

فَقَدْ قَدِمُوا عَلَيْهِ بِحُكْمٍ جَوْرٍ

سَتَلْقَى يَا يَزِيدُ عَذَابًا

And Anas Bin Malik (a well-known fabricator) said,

'A man from the people of Najran dug a hole and found a tablet of gold in it wherein was written this couplet and after it: 'They had proceeded against him^{asws} with a tyrannical decision. Their decision opposed the Judgment of the Book. O Yazeed^{la}! Tomorrow you will be facing Punishment from the Beneficent. Woe be to you^{la} of the Punishment''.

فَسَأَلْنَاهُمْ مِنْذُكُمْ هَذَا فِي كَنِيسَتِكُمْ فَقَالُوا قَبْلَ أَنْ يُبْعَثَ نَبِيُّكُمْ بِثَلَاثِمِائَةِ عَامٍ.

We asked them, 'Since when has this been in your church?' They said, 'Before the Sending of your Prophet^{saww} by three hundred years''³⁰⁷

5- أَقُولُ رَوَى السَّيِّدُ فِي كِتَابِ الْمَلْهُوفِ وَ ابْنُ شَهْرَآشُوبَ وَ عَمْرُوهُمَا عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْقَاضِي قَالَ: لَقِيتُ رَجُلًا مَكُوفًا قَدْ شَهِدَ قَتْلَ الْحُسَيْنِ ع فَسُئِلَ عَنْ بَصَرِهِ فَقَالَ كُنْتُ شَهِدْتُ قَتْلَهُ عَاشِرَ عَشْرَةِ عَرَبٍ أَيْ لَمْ أَطْعَنْ بِرُمُحٍ وَ لَمْ أَضْرِبْ بِسَيْفٍ وَ لَمْ أَرَمْ بِسَهْمٍ فَلَمَّا قُتِلَ رَجَعْتُ إِلَى مَنْزِلِي وَ صَلَّيْتُ الْعِشَاءَ الْأَخِيرَةَ وَ نَمْتُ

³⁰⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 4 a

³⁰⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 4 b

³⁰⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 4 c

I (Majlisi) am saying, 'The Seyyid has reported in the book 'Al Mahouf', and Ibn Shehr Ashub and others, from Abdullah Bin Rabah the judge who said,

'I met a blind man who had witnessed the killing of Al-Husayn^{-asws}. I asked him about his sight. He said, 'I was tenth of the ten who had attended his^{-asws} killing, apart from that I did not stab with a spear, and did not strike with a sword, and did not shoot with an arrow. When he^{-asws} had been killed, I returned to my house and prayed Salat Al-Isha the last and slept.

فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ أَجِبْ رَسُولَ اللَّهِ فَقُلْتُ مَا لِي وَ لَهُ فَأَخَذَ بِيَدِي وَ جَرَّنِي إِلَيْهِ فَإِذَا النَّبِيُّ جَالِسٌ فِي صَحْرَاءٍ حَاسِرٍ عَنْ ذِرَاعَيْهِ أَحَدٌ بِحِزْبَةٍ وَ مَلَكٌ قَائِمٌ بَيْنَ يَدَيْهِ وَ فِي يَدِهِ سَيْفٌ مِنْ نَارٍ يَقْتُلُ أَصْحَابِي التَّسْعَةَ فَكُلَّمَا ضَرَبَ ضَرْبَةً انْتَهَبَ أَنْفُسَهُمْ نَاراً

A comer came to me in my dream. He said, 'Answer Rasool-Allah^{-saww}!' I said, 'What is it to do with me and him^{-saww}?' He grabbed me by the collar and dragged me to him^{-saww}. There, the Prophet^{-saww} was seated in a courtyard, having rolled upon from his^{-saww} arms, holding a bayonet, and there was an Angel standing in front of him^{-saww} and in his hand was a sword of fire. He was killing my nine companions. Every time he struck a strike, their souls were ignited with fire.

فَدَنَوْتُ مِنْهُ وَ جَنَوْتُ بَيْنَ يَدَيْهِ وَ قُلْتُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَلَمْ يَزِدْ عَلَيَّ وَ مَكَثَ طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ يَا عَدُوَّ اللَّهِ انْتَهَكْتَ حُرْمَتِي وَ قَتَلْتَ عَشْرَتِي وَ لَمْ تَزَعْ حَقِّي وَ فَعَلْتَ وَ فَعَلْتَ

I went near him^{-asws} and knelt in front of him^{-saww} and I said, 'The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}!' But he^{-saww} did not respond unto me and remained lowering his^{-saww} head for a long time, then raised his^{-saww} head and said: 'O enemy of Allah^{-azwj}! You violated my^{-saww} sanctity and killed my^{-saww} family, and you did not care of my^{-saww} rights, and you did (this) and you did (that)'.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا ضَرَبْتُ بِسَيْفٍ وَ لَا طَعَنْتُ بِرُمْحٍ وَ لَا رَمَيْتُ بِسَهْمٍ فَقَالَ صَدَقْتَ وَ لَكِنَّكَ كَثَّرْتَ السَّوَادَ أَذُنُ مِنِّي

I said, 'O Rasool-Allah^{-saww}! I neither struck with a sword, nor did I stab with a spear, nor did I shoot with an arrow!' He^{-saww} said: 'You speak the truth, but you increased the crowd. Come near me^{-saww}!'

فَدَنَوْتُ مِنْهُ فَإِذَا طَسَتْ مَمْلُوءَةٌ دَمًا فَقَالَ لِي هَذَا دَمُ وَلَدِي الْحُسَيْنِ فَكَحَلَنِي مِنْ ذَلِكَ الدَّمِ فَأَنْتَبَهْتُ حَتَّى السَّاعَةِ لَا أَبْصِرُ شَيْئاً.

I went near him^{-saww}, and there was a tray full of blood. He^{-saww} said to me: 'This is the blood of my^{-saww} son^{-asws} Al-Husayn^{-asws}. He^{-saww} applied in my eyes from that blood, and I woke up suddenly. Until now, I cannot see a thing'.³⁰⁸

وَ قَالَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ قَالَ الْمَدَائِنِيُّ حَدَّثَنِي أَبُو عَسَاةٍ عَنْ هَارُونَ بْنِ سَعْدٍ عَنِ الْقَاسِمِ بْنِ أَصْبَغٍ بْنِ بُنَائَةَ قَالَ: رَأَيْتُ رَجُلًا مِنْ بَنِي أَنَابَانَ بْنِ دَارِمٍ أَسْوَدَ وَجْهِهِ وَ كُنْتُ أَغْرِفُهُ جَمِيلًا شَدِيدَ الْبَيَاضِ فَقُلْتُ لَهُ مَا كَذَبْتَ أَغْرِفُكَ

And Abu Al Faraj said in 'Al Maqatil', 'Al Madainy said, 'It is narrated to me from Haroun Bin Sa'ad, from Al Qasim Bin Asbagh Bin Nubata who said,

³⁰⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 5 a

'I saw a man from the sons of Aban Bin Darim, black of face, and I used to recognise him as beautiful, intensely white. I said to him, 'I almost did not recognise you!'

قَالَ إِنِّي قَتَلْتُ شَابًا أَمْرَدَ مَعَ الْحُسَيْنِ بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ فَمَا نَمْتُ لَيْلَةً مُنْذُ قَتَلْتُهُ إِلَّا أَنَا فِي فَيَاحُدٍ بِتَلَابِيحِي حَتَّى يَأْتِيَ جَهَنَّمَ فَيُدْفَعَنِي فِيهَا فَأَصِيحُ فَمَا يَنْقُى أَحَدٌ فِي الْحَيِّ إِلَّا سَمِعَ صِيَاحِي

He said, 'I killed a beardless youth with Al-Husayn^{-asws}. In between his^{-asws} eyes were impacts of Sajdahs. I did not sleep at night since I had killed him^{-asws}, except he^{-asws} came to me (in the dream) and grabbed me by the collar until he^{-asws} came to Hell and pushed me in it. I woke up in the morning and there had not remain in the tribe except he had heard my shrieks'.

قَالَ وَ الْمَقْتُولُ الْعَبَّاسُ بْنُ عَلِيٍّ ع.

He said, 'And the killed one was Al-Abbas^{-asws} Bin Ali^{-asws}'³⁰⁹.

6- ما، الأماالي للشيخ الطوسي المفيّد عن المَرَاغِيّ عن عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْوَلِيدِ بْنِ أَبِي نُورٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَمِّهِ قَالَ: لَمَّا خَفْنَا أَيَّامَ الْحِجَاجِ خَرَجَ نَفَرٌ مِنَّا مِنَ الْكُوفَةِ مُسْتَبْرِئِينَ وَ خَرَجْتُ مَعَهُمْ فَصَرْنَا إِلَى كَرْبَلَاءَ وَ لَيْسَ بِهَا مَوْضِعٌ نَسْكُنُهُ فَبَيْنَمَا كُوحًا عَلَى شَاطِئِ الْفُرَاتِ وَ فُلْنَا نَأْوِي إِلَيْهِ

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Al Maraghy, from Ali Bin Al-Husayn Bin Sufyan, from Muhammad Bin Abdullah Bin Suleyman, from Abbad Bin Yaqoub, from Al Waleed Bin Abu Sowr, from Muhammad Bin Suleyman, from his uncle who said,

'When we were fearful in the days of Al-Hajjaj, a number of us went out from Al-Kufa in concealment, and I went out with them. We came to Karbala and there was no place at it we could settle in. So we built a shanty hut on the banks of the Euphrates and we said, 'We shall shelter to it'.

فَبَيْنَمَا نَحْنُ فِيهِ إِذْ جَاءَنَا رَجُلٌ غَرِيبٌ فَقَالَ أَصِيرُ مَعَكُمْ فِي هَذَا الْكُوحِ اللَّيْلَةَ فَأَنَا غَائِبٌ سَبِيلٍ فَأَجْبَنَاهُ وَ فُلْنَا غَرِيبٌ مُنْقَطِعٌ بِهِ فَلَمَّا غَرَبَتِ الشَّمْسُ وَ أَظْلَمَ اللَّيْلُ أَشْعَلْنَا وَ كُنَّا نُشْعَلُ بِالتَّقِطِ

While we were in it when a man, a stranger came to us. He said, 'Can I be with you all in this hut tonight, for I am a trekker'. We answered him and said, 'A stranger being cut off with'. When the sun had set and the night darkened, we ignited a fire, and we were igniting with rock oil.

ثُمَّ جَلَسْنَا نَتَذَكَّرُ أَمْرَ الْحُسَيْنِ وَ مُصِيبَتَهُ وَ قَتْلَهُ وَ مَنْ تَوَلَّاهُ فَعَلْنَا مَا بَقِيَ أَحَدٌ مِنْ قَتَلَةِ الْحُسَيْنِ إِلَّا رَمَاهُ اللَّهُ بِلِيلَةٍ فِي بَدَنِهِ

Then we sat discussing the matter of Al-Husayn^{-asws} and his^{-asws} calamities and his^{-asws} killing, and the ones in charge of it. We said, 'There does not remain anyone from the ones who killed Al-Husayn^{-asws} except Allah^{-azwj} has Hit him with a scourge in his body'.

³⁰⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 5 b

فَقَالَ ذَلِكَ الرَّجُلُ فَأَنَا كُنْتُ فِيمَنْ قَتَلَهُ وَ اللَّهُ مَا أَصَابَنِي سُوءٌ وَ إِنَّكُمْ يَا قَوْمَ تَكْذِبُونَ فَأَمْسَكْنَا عَنْهُ وَ قَلَّ ضَوْءُ النَّفْطِ فَقَامَ ذَلِكَ الرَّجُلُ لِيُصْلِحَ الْقَتِيلَةَ بِإِصْبَعِهِ فَأَخَذَتِ النَّارُ كَفَّهُ فَخَرَجَ نَادًا حَتَّى أَلْقَى نَفْسَهُ فِي الْفَرَاتِ يَتَعَوَّثُ بِهِ

That man said, 'I was among the ones who had killed him^{-asws}. By Allah^{-azwj}! No evil has afflicted me, and you all, O group, are lying'. So, we withheld from him and the illumination of the fire reduces. That man stood up in order to fix the filaments with his fingers. The fire seized his palm. He went out screaming until he threw himself into the Euphrates, crying out for help due to it.

فَوَ اللَّهُ لَقَدْ رَأَيْنَا يُدْخِلُ رَأْسَهُ فِي الْمَاءِ وَ النَّارُ عَلَى وَجْهِ الْمَاءِ فَإِذَا أَخْرَجَ رَأْسَهُ سَرَتْ النَّارُ إِلَيْهِ فَيَعُوضُهُ إِلَى الْمَاءِ ثُمَّ يُخْرِجُهُ فَيَعُودُ إِلَيْهِ فَلَمْ يَزَلْ ذَلِكَ دَأْبَهُ حَتَّى هَلَكَ.

By Allah^{-azwj}! We saw him insert his head into the water and the fire was upon the surface of the water. Whenever he brought out his head, the fire would come to him and make him sink into the water. Then he would bring it out and it would return to him. That did not cease to be his tendency until he died³¹⁰.

7- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحِجَازِيِّ عَنْ إِسْمَاعِيلَ بْنِ دَاوُدَ أَبِي الْعَبَّاسِ الْأَسَدِيِّ عَنْ سَعِيدِ بْنِ الْحَلِيلِ عَنْ يَغْفُوبَ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ أَنَا وَ نَفَرٌ ذَاتَ لَيْلَةٍ قَتَدَاكَرْنَا مَقْتَلَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مَا تَلَبَّسَ أَحَدٌ بِقَتْلِهِ إِلَّا أَصَابَهُ بَلَاءٌ فِي أَهْلِهِ وَ نَفْسِهِ وَ مَالِهِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Al-Husayn, from Nasr Bin Muzahim, from Umar Bin Sa'ad, from Muhammad Bin Yahya Al Hijazy, from Ismail Bin Dawood Abu Al Abbas Al Asady, from Saeed, Bin Al Khaleel, from Yaqoub Bin Suleyman who said,

'I and a number had a chat one night and we mentioned killing of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. A man from the group said, 'No one was involved with his^{-asws} killing except an affliction hit him in his family and in himself and his wealth'.

فَقَالَ شَيْخٌ مِنَ الْقَوْمِ فَهُوَ وَ اللَّهُ يَمُنُّ شَهِدَ قَتْلَهُ وَ أَعَانَ عَلَيْهِ فَمَا أَصَابَهُ إِلَى الْآنَ أَمْرٌ يَكْرَهُهُ فَمَقَّتَهُ الْقَوْمُ وَ تَغَيَّرَ السِّرَاجُ وَ كَانَ دُھْنُهُ نَفْطًا فَقَامَ إِلَيْهِ لِيُصْلِحَهُ فَأَخَذَتِ النَّارُ بِإِصْبَعِهِ فَتَنَفَّحَهَا فَأَخَذَتْ بِلَحْيَتِهِ فَخَرَجَ يُبَادِرُ إِلَى الْمَاءِ فَأَلْقَى نَفْسَهُ فِي النَّهْرِ وَ جَعَلَتِ النَّارُ تُرْفِفُ عَلَى رَأْسِهِ فَإِذَا أَخْرَجَهُ أَخْرَقَتْهُ حَتَّى مَاتَ لَعَنَهُ اللَّهُ.

An old man from the group said swearing by Allah^{-azwj} and he was from the ones who had attended his^{-asws} killing and assisted against him^{-asws}, and nothing had afflicted him till now, of any matter he had disliked. The group detested him, and the lamp changed (dimmed), and its oil was rock oil. He stood up to correct it and the fire seized his fingers. He (tried to) blow it out, but it seized his beard. He went out rushing to the water and threw himself into the river, and the fire went on to flickering upon his head. When he was extracted, it had burnt him until he had died, may Allah^{-azwj} Curse him!³¹¹

³¹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 6

³¹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 7

8- ثَوَابُ الْأَعْمَالِ هَذَا الْإِسْنَادُ عَنْ عُمَرَ بْنِ سَعْدٍ عَنِ الْقَاسِمِ بْنِ الْأَصْبَغِ قَالَ: قَدِمَ عَلَيْنَا رَجُلٌ مِنْ بَنِي دَارِمٍ مِمَّنْ شَهِدَ قَتْلَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ مُسَوِّدَ الْوَجْهِ وَكَانَ رَجُلًا جَمِيلًا شَدِيدَ الْبَيَاضِ

(The book) 'Sawaab Al Amaal' – By this chain from Umar Bin Sa'ad, from Al Qasim Bin Al Asbagh who said,

'A man from the clan of Darim arrived to us, being from the ones who had witnessed the killing of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He was blackened of face and he used to be beautiful, intensely white.

فَقُلْتُ لَهُ مَا كَذَبْتُ أَنْ أَغْرِفَكَ لِتَعْرِفَ لَوْنَكَ فَقَالَ قَتَلْتُ رَجُلًا مِنْ أَصْحَابِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَبْيَضَ بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ وَ جِثَّتْ بِرَأْسِهِ

I said to him, 'I almost didn't recognise you due to the change in your colour'. He said, 'I killed a man from the companions of Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, white (fair skinned). Between his eyes was the impact of the Sajdahs, and I came with his^{-asws} (holy) head'.

فَقَالَ الْقَاسِمُ لَقَدْ رَأَيْتُهُ عَلَى فَرَسٍ لَهُ مَرَحًا وَ قَدْ عُلِقَ الرَّأْسُ بِلَبَائِهَا وَ هُوَ يُصِيبُ رُكْبَتَهَا قَالَ فَقُلْتُ لِأَيِّ لَوْ أَنَّهُ رَفَعَ الرَّأْسَ قَلِيلًا أَمَا تَرَى مَا تَصْنَعُ بِهِ الْفَرَسُ بِدَيْهَا

Qasim (the narrator) said, 'I had seen him upon a horse of his, having fun, and the (holy) head had been hung with its chest, and it kept hitting its knees. I said to my father, 'If he could raise the (holy) head a little. Don't you see what the horse is doing with it with its forelegs?'

فَقَالَ لِي يَا بُنَيَّ مَا يُصْنَعُ بِهِ أَشَدُّ لَقَدْ حَدَّثَنِي فَقَالَ مَا نَبْتُ لَيْلَةً مُنْذُ قَتَلْتُهُ إِلَّا أَتَانِي فِي مَنَامِي حَتَّى يَأْخُذَ بِتَلْبِيئِي فَيَقُولُ انْطَلِقْ فَيَنْطَلِقُ بِي إِلَى جَهَنَّمَ فَيَقْدِفُ بِي فِيهَا حَتَّى أَصْبَحَ

He said to me, 'O my son! What has been done with it is severer. He had narrated to me. He said, 'I had not slept at night since I had killed him^{-asws}, except he^{-asws} came to me in my dream until he^{-asws} grabbed me by my collar and led me. He^{-asws} said: 'Go! Go with me^{-asws} to Hell!' He^{-asws} threw me into it until I woke up in the morning'.

قَالَ فَسَمِعْتُ بِذَلِكَ جَارِيَةً لَهُ فَقَالَتْ مَا يَدْعُنَا نَنَامُ شَيْئًا مِنَ اللَّيْلِ مِنْ صِيَاحِهِ

He said, 'I narrated with that to a slave girl of his. She said, 'He does not leave us to sleep anything from the night, due to his screaming'.

قَالَ فَقُمْتُ فِي شَبَابٍ مِنَ الْحَيِّ فَأَتَيْتُ امْرَأَتَهُ فَسَأَلْتُهَا فَقَالَتْ قَدْ أَبْدَى عَلَى نَفْسِهِ قَدْ صَدَقَكُمْ.

He said, 'I stood up among youths of the tribe and we came to his wife. We asked her. She said, 'He has revealed upon himself. He has spoken the truth to you all''.³¹²

³¹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 8

9- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمَّارِ بْنِ عُمَيْرٍ التَّيْمِيِّ قَالَ: لَمَّا جِيءَ بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ وَرُءُوسُ أَصْحَابِهِ عَلَيْهِمْ غَضَبُ اللَّهِ قَالَ انْتَهَيْتُ إِلَيْهِمْ وَ النَّاسُ يَقُولُونَ قَدْ جَاءَتْ حَيَّةٌ تَتَخَلَّلُ الرُّءُوسَ حَتَّى دَخَلَتْ فِي مَنْخَرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ عَلَيْهِ ثُمَّ خَرَجَتْ فَدَخَلَتْ فِي الْمَنْخَرِ الْآخَرِ.

(The book) 'Sawaab Al Amaal' – By this chain from Umar Bin Sa'ad, from Abu Muawiya, from Al Amsh, from Ammar Bin Umeir Al Taymi who said,

'When they came with the (holy) head (of Al-Husayn^{-asws}) and the (holy) heads of his^{-asws} companions to Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} and upon them be the Wrath of Allah^{-azwj}, I ended up to them, and the people were saying, 'It has come!' A snake came until it entered into a nostril of Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, then it exited and entered into the other nostril".³¹³ (A non-Shia source)

10- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخَلَّيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ آلَ أَبِي سُفْيَانَ قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَتَرَعَ اللَّهُ مُلْكَهُمْ وَ قَتَلَ هِشَامَ زَيْدَ بْنَ عَلِيٍّ فَتَرَعَ اللَّهُ مُلْكَهُ وَ قَتَلَ الْوَلِيدَ يَحْيَى بْنَ زَيْدٍ فَتَرَعَ اللَّهُ مُلْكَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Al Ash'ary, from Abdullah Bin Muhammad, from Ali Bin Ziyad, from Muhammad Bin Ali Al Halby who said,

'Abu Abdullah^{-asws} said: 'The family of Abu Sufyan killed Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, so Allah^{-azwj} Snatched away their kingdom; and Hisham killed Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), so Allah^{-azwj} Snatched away his kingdom; and Al-Waleed killed Yahya Bin Zayd, so Allah^{-azwj} Snatched away his kingdom".³¹⁴

11- مل، كامل الزيارات أحمد بن عبد الله بن علي عن جعفر بن سليمان عن أبيه عن عبد الرحمن العنوي عن سليمان قال: وَ هَلْ بَقِيَ فِي السَّمَاوَاتِ مَلَكٌ لَمْ يَنْزِلْ إِلَى رَسُولِ اللَّهِ يُعْزِيهِ فِي وَلَدِهِ الْحُسَيْنِ وَ يُخْبِرُهُ بِتَوَابِ اللَّهِ إِيَّاهُ وَ يَحْمِلُ إِلَيْهِ ثَرْبَتَهُ مَصْرُوعاً عَلَيْهَا مَذْبُوحاً مَقْتُولاً طَرِيحاً مَخْذُولاً

(The book) 'Kamil Al Ziyaraat' – Ahmad Bin Abdullah Bin Ali, from Ja'far Bin Suleyman, from his father, from Abdul Rahman Al Ghanawy, from Suleyman who said,

'And does there remain any Angel in the sky not having descended to Rasool-Allah^{-saww} consoling him^{-saww} regarding his^{-saww} son^{-asws} Al-Husayn^{-asws} and informing him^{-saww} with the Rewards of Allah^{-azwj} for him^{-asws}, and carrying his^{-asws} soil to him^{-saww}, he^{-asws} was slain upon, slaughtered, killed, thrown, abandoned?'

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ اخْذُلْ مَنْ خَذَلَهُ وَ اقْتُلْ مَنْ قَتَلَهُ وَ اذْبَحْ مَنْ ذَبَحَهُ وَ لَا تُنَجِّعُهُ بِمَا طَلَبَ

Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Abandon the one who abandoned him^{-asws} and Kill the one who killed him^{-asws} and Slaughter the one who slaughtered him^{-asws}, and do not let him to enjoy whatever he had sought!'

³¹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 9

³¹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 10

قَالَ عَبْدُ الرَّحْمَنِ قَوْلَ اللَّهِ لَقَدْ غَوَّجِلَ الْمَلْعُونُ يَزِيدُ وَ لَمْ يَتَمَنَّعْ بَعْدَ قَتْلِهِ وَ لَقَدْ أَخَذَ مُعَافَصَةً بَاتَ سَكْرَانًا وَ أَصْبَحَ مَيْتًا مُتَعَرِّيًا كَأَنَّهُ مَطْلِي بِقَارٍ أَخَذَ عَلَى أَسْفٍ وَ مَا بَقِيَ أَحَدٌ مِمَّنْ تَابَعَهُ عَلَى قَتْلِهِ أَوْ كَانَ فِي مُحَارَبَتِهِ إِلَّا أَصَابَهُ جُنُونٌ أَوْ جَدَامٌ أَوْ بَرَصٌ وَ صَارَ ذَلِكَ وَرَاثَةً فِي نَسْلِهِمْ.

Abdul Rahman said, 'By Allah^{-azwj}! The accursed Yazeed^{-la} was hastened and did not enjoy after his^{-asws} killing, and he^{-la} had taken Maghafasa (intoxicating drink), spending the night intoxicated, and in the morning he^{-la} was dead, changed, and if he^{-la} had been painted with a sediment taken upon regret; and there did not remain anyone from the ones who had followed him^{-la} upon killing him^{-asws}, or he was in battling him^{-asws}, except he was afflicted with madness, or leprosy, or vitiligo, and that became an inheritance in their offspring".³¹⁵

12- أَقُولُ رُوِيَ فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْمُعْتَبَرَةِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الصَّيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ الطَّبْرَانِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الصُّوفِيِّ عَنْ أَبِي عَسَّانَ عَنْ عَبْدِ السَّلَامِ بْنِ حَزْبٍ عَنْ عَبْدِ الْمَلِكِ بْنِ كُرْدُوسٍ عَنْ حَاجِبِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ قَالَ: دَخَلْتُ الْقَصْرَ خَلْفَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ فَاضْطَرَمَّ فِي وَجْهِهِ نَارًا فَقَالَ هَكَذَا بِكُمِهِ عَلَى وَجْهِهِ فَقَالَ هَلْ رَأَيْتَ قُلْتُ نَعَمْ فَأَمَرَنِي أَنْ أَكْتُمَ ذَلِكَ.

I (Majlisi) am saying, 'It is reported in one of the reliable books of virtues, from Al Hassan Bin Ahmad Al Hamdany, from Mahmoud Bin Ismail Al Sayrafi, from Ahmad Bin Muhammad Bin Al-Husayn, from Al Tabrany, from Muhammad Bin Abdullah Al Hazramy, from Muhammad Bin Yahya Al Sowfy, from Abu Gassan, from Abdul Salam Bin Harb, from Abdul Malik Bin Kurdous,

'From a guard of Ubeydullah^{-la} Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, said, 'I entered the castle behind Ubeydullah^{-la} Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, and a flame flared in his^{-la} face, so he said (moved) his^{-la} sleeve upon his^{-la} face. He^{-la} said, 'Did you see?' I said, 'Yes'. He^{-la} ordered me to conceal that".³¹⁶

وَ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْعَاصِمِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْبَيْهَقِيِّ عَنْ وَالِدِهِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ الْخَافِطِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنِ الْأَسْوَدِ بْنِ غَامِرٍ عَنْ شَرِيكِ بْنِ عُمَيْرٍ يَعْنِي عَبْدَ الْمَلِكِ قَالَ: قَالَ الْحَجَّاجُ يَوْمًا مَنْ كَانَ لَهُ بَلَاءٌ فَلْيُفْتِمُ فَلْنُعْطِهِ عَلَى بَلَاءِهِ فَقَامَ رَجُلٌ فَقَالَ أَعْطِنِي عَلَى بَلَائِي قَالَ وَ مَا بَلَاؤُكَ

And he said, 'It is narrated to us by Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from his father Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Muhammad Bin Yaqoub, from Al Abbas Bin Muhammad Bin Al Aswad Bin Aamir, from Shareek Bin Umeyr, meaning Abdul Malik who said,

'Al-Hajjaj said one day, 'Anyone who had an affliction for him, let him stand. I shall give him (money) upon his afflictions!' A man stood up. He said, 'Give me upon my affliction'. He said, 'And what is your affliction?'

قَالَ قَتَلْتُ الْحُسَيْنَ قَالَ وَ كَيْفَ قَتَلْتَهُ قَالَ دَسَرْتُهُ وَ اللَّهُ بِالرُّمَحِ دَسْرًا وَ هَبْرْتُهُ بِالسَّيْفِ هَبْرًا وَ مَا أَشْرَكْتُ مَعِي فِي قَتْلِهِ أَحَدًا قَالَ أَمَا إِنَّكَ وَ إِيَّاهُ لَنْ تَجْتَمِعَا فِي مَكَانٍ أَبَدًا قَالَ لَهُ اخْرُجْ قَالَ وَ أَحْسَبُهُ لَمْ يُعْطِهِ شَيْئًا.

He (the narrator) said, 'I said, 'I killed Al-Husayn^{-asws}'. He said, 'And how did you kill him?' He said, 'By Allah^{-azwj}! I inserted the sword into him^{-asws} with an insertion, and I did not participate

³¹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 11

³¹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 12 a

anyone in killing him^{-asws}. He said. 'As for you and him^{-asws}, you will never be gathered in one place, ever! Get out!' I don't reckon he gave him anything".³¹⁷

وَحَدَّثَنَا إِسْنَادٌ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ دُرُسْتَوَيْهِ عَنْ يَعْقُوبَ بْنِ سُفْيَانَ النَّسَوِيِّ عَنْ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حَمَّادِ بْنِ زَيْدٍ عَنْ جَمِيلِ بْنِ مُرَّةٍ قَالَ: أَصَابُوا إِيَّاهُ فِي عَسْكَرِ الْحُسَيْنِ ع يَوْمَ قُتِلَ فَتَحَرَّوْهَا وَطَبَّخُوهَا قَالَ فَصَارَتْ مِثْلَ الْعَلَقِ فَمَا اسْتَطَاعُوا أَنْ يَسِيعُوا مِنْهَا شَيْئًا.

And by this chain, from Ahmad Bin Al-Husayn, from Muhammad Bin Al-Husayn Al Qattan, from Abdullah Bin Ja'far Bin Dorostwayh, from Yaqoub Bin Sufyan Al Nasawy, from Suleyman, from Harb, from Hammad in Zayd, from Hameel Bin Murrah who said,

'They attained a camel from the army of Al-Husayn^{-asws} on the day he^{-asws} was killed. They slaughtered it and cooked it. It became like the colocynth. They were not able to swallow anything from it".³¹⁸

13- ثُمَّ قَالَ وَحَدَّثَنَا إِسْنَادٌ عَنْ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ أَبِي بَكْرٍ الْحَمِيدِيِّ عَنْ سُفْيَانَ قَالَ حَدَّثَنِي جَدِّي قَالَ لَقَدْ رَأَيْتُ الْوَرْسَ عَادَ رَمَادًا وَ لَقَدْ رَأَيْتُ اللَّحْمَ كَأَنَّ فِيهِ النَّارَ حِينَ قُتِلَ الْحُسَيْنُ ع.

Then he said, 'And by this chain from Yaqoub Bin Sufyan, from Abu Bakr Al Hameedi, from Sufyan who said, 'My grandmother narrated to me saying,

'I saw the dye plant return to be ashes, and I had seen the meat, as if there was fire in it, when Al-Husayn^{-asws} was killed".³¹⁹

وَحَدَّثَنَا إِسْنَادٌ عَنْ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ أَبِي نُعَيْمٍ عَنْ عُقْبَةَ بْنِ أَبِي حَفْصَةَ عَنْ أَبِيهِ قَالَ: إِنْ كَانَ الْوَرْسُ مِنْ وَرْسِ الْحُسَيْنِ ع لِيُقَالَ بِهِ هَكَذَا فَيَصِيرُ رَمَادًا.

And by this chain, from Yaqoub Bin Sufyan, from Abu Nueym, from Uqba Bin Abu Hafsa, from his father who said,

'If the dyeing plant was from the dyeing plants of Al-Husayn^{-asws}, this has been said for it. It became ash".³²⁰

وَحَدَّثَنَا إِسْنَادٌ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ الْخَافِظِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ الْعَبَّاسِ بْنِ مُحَمَّدٍ الدُّورِيِّ عَنْ يَحْيَى بْنِ مَعِينٍ عَنْ خَرِيرٍ عَنْ زَيْدِ بْنِ أَبِي الرِّثَادِ قَالَ: قُتِلَ الْحُسَيْنُ وَ لِي أَرْبَعُ عَشْرَةَ سَنَةً وَ صَارَ الْوَرْسُ رَمَادًا الَّذِي كَانَ فِي عَسْكَرِهِمْ وَ احْمَرَّتْ آفَاقُ السَّمَاءِ وَ تَحَرَّوْهُ نَاقَةً فِي عَسْكَرِهِمْ فَكَانُوا يَرَوْنَ فِي لَحْمِهَا النَّيِّرَانَ.

And by this chain, from Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Muhammad Bin Yaqoub, from Al Abbas Bin Muhammad Al Dowry, from Yahya Bin Maeen, from Jareer, from Zayd Bin Abu Al Zina who said,

³¹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 12 b

³¹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 12 c

³¹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 a

³²⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 b

'Al-Husayn^{-asws} was killed and for me were ten years (age), and dyeing plants which were in their army became ash, and the horizons of the sky reddened, and a she-camel was slaughtered in their army, and they were seeing fires in its meat".³²¹

وَبَحَّدَا الْإِسْنَادَ عَنْ أَبِي عَبْدِ اللَّهِ الْخَافِظِ عَنِ الزُّبَيْرِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ وَصِيفٍ عَنِ الْمُشْطَاحِ الْوَرَّاقِ قَالَ سَمِعْتُ الْفَتْحَ بْنَ شُحْرُفٍ الْعَابِدَ يَقُولُ أَفْتُ الْحَبْرَ لِلْعَصَافِيرِ كُلِّ يَوْمٍ فَكَانَتْ تَأْكُلُ فَلَمَّا كَانَ يَوْمَ عَاشُورَاءَ قَتَلْتُهَا فَلَمْ تَأْكُلْ فَعَلِمْتُ أَنَّهَا افْتَنَعَتْ لِقَتْلِ حُسَيْنِ بْنِ عَلِيٍّ ع.

And by this chain, from Abu Abdullah Al Hafiz, from Al Zubeyr BinUbeydullah, from Abu Abdullah Bin Waseef, from Al Mushtah Al Warraq who said, 'I heard Al Fat'h Bin Shuhruf Al Aabid saying,

'I used to crumble the bread to the sparrows every day and they used to eat. When it was the Day of Ashura, I crumbled for them, but they did not eat, so I knew that they had refused due to the killing of Husayn^{-asws} Bin Ali^{-asws}'.³²²

وَبَحَّدَا الْإِسْنَادَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِي الْحُسَيْنِ بْنِ بُشْرَانَ عَنِ الْحُسَيْنِ بْنِ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَبِي الدُّنْيَا عَنِ الْعَبَّاسِ بْنِ هِشَامِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: كَانَ رَجُلٌ مِنْ أَبَانَ بْنِ دَارِمٍ يُقَالُ لَهُ دَارِمٌ يُقَالُ لَهُ زُرْعَةُ شَهِدَ قَتْلَ الْحُسَيْنِ عَ فَرَمَى الْحُسَيْنِ بِسَهْمٍ فَأَصَابَ خَنَكَهُ فَجَعَلَ يَتَلَقَّى الدَّمَ ثُمَّ يَقُولُ هَكَذَا إِلَى السَّمَاءِ فَيَرْمِي بِهِ وَ ذَلِكَ أَنَّ الْحُسَيْنِ عَ دَعَا بِمَاءٍ لِيَشْرَبَ

And by this chain, from Ahmad Bin Al-Husayn, from Abu Al-Husayn Bin Bushran, from Al-Husayn Bin Safwan, from Abdullah Bin Muhammad Bin Abu Al Dunya, from Al Abbas Bin Hisham Bin Muhammad Al Kufy, from his father, from his grandfather who said,

'There was a man from (clan of) Aban Bin Darim called Zur'a who had attended the killing of Al-Husayn^{-asws}. He had shot at Al-Husayn^{-asws} with an arrow and it hit his^{-asws} jawbone, and it went on to drip blood. Then he^{-asws} said (gestured) like this to the sky and threw it, and that is because Al-Husayn^{-asws} had called for water to drink.

فَلَمَّا رَمَاهُ خَالَ بَيْنَهُ وَ بَيْنَ الْمَاءِ فَقَالَ اللَّهُمَّ ظَمِّئْهُ اللَّهُمَّ ظَمِّئْهُ

When he shot at him^{-asws}, formed a barricade between him^{-asws} and the water. He^{-asws} said: 'O Allah^{-azwj}! Cause him to be thirsty! O Allah^{-azwj}! Cause him to be thirsty!'

قَالَ فَحَدَّثَنِي مَنْ شَهِدَهُ وَ هُوَ يَمُوتُ وَ هُوَ يَصْبِيحُ مِنَ الْحَرِّ فِي بَطْنِهِ وَ الْبَرْدُ فِي ظَهْرِهِ وَ بَيْنَ يَدَيْهِ الْمَرَاوِخُ وَ التَّلَاجُ وَ خَلْفَهُ الْكَائُونُ وَ هُوَ يَقُولُ اسْتُؤْيِي أَهْلَكَنِي الْعَطَشُ فَيُؤْتَى بِعَسٍّ عَظِيمٍ فِيهِ السَّوِيقُ وَ الْمَاءُ وَ اللَّبَنُ لَوْ شَرِبَهُ خَمْسَةُ لَكَفَاهُمْ

He (the narrator) said, 'It was narrated to me by the one who witnessed him, and he was dying and was creaming from the heat in his belly and the coldness in his back, and in front of him were the fans and the ice, and behind him was the stove, and he was saying, 'Quench me! The thirst is killing me'. He was brought a large jug wherein was Suweyq (porridge), and the water, and the milk, such that even if five (people) were to drink, it would suffice them.

قَالَ فَيَشْرِبُهُ ثُمَّ يَعُودُ فَيَقُولُ اسْتُؤْيِي أَهْلَكَنِي الْعَطَشُ قَالَ فَانْقَدَّ بَطْنُهُ كَانْقِدَادِ الْبَعِيرِ .

³²¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 c

³²² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 d

He (the narrator) said, 'He drank it, then repeated saying, 'Quench me! The thirst is killing me'. His belly swelled up like the swelling of (belly of) the camel''.³²³

وَذَكَرَ أَغْنَمُ الْكُوفِيُّ هَذَا الْحَدِيثَ مُخْتَصَرًا قَالَ: اسْمُ الرَّامِي لَعْنَهُ اللَّهُ عَبْدُ الرَّحْمَنِ الْأَزْدِيُّ فَقَالَ لَهُ الْحُسَيْنُ ع اللَّهُمَّ اقْتُلْهُ عَطَشًا وَ لَا تَغْفِرْ لَهُ أَبَدًا

And it is mentioned by A'asam al Kufy, this Hadeeth in brief. He said,

'The name of the archer, may Allah^{-azwj} Curse him, is Abdul Rahman Al-Azdy. Al-Husayn^{-asws} said for him: 'O Allah^{-azwj}! Kill him thirsty and do not Forgive (sins) for him, ever!'

قَالَ الْقَاسِمُ بْنُ أَصْبَغٍ لَقَدْ رَأَيْتُنِي عِنْدَ ذَلِكَ الرَّجُلِ وَ هُوَ يَصْبِيحُ وَ الْمَاءُ يُرَدُّ لَهُ فِيهِ السُّكَّرُ وَ الْأَعْسَاسُ فِيهَا اللَّبَنُ وَ هُوَ يَقُولُ وَيَلْكُمُ اسْقُونِي فَقَدْ قَتَلَنِي الْعَطَشُ فَيُعْطَى الْفُلَّةُ أَوْ الْعُسَّ فَإِذَا نَزَعَهُ مِنْ فِيهِ يَصْبِيحُ حَتَّى انْقَدَّ بَطْنُهُ وَ مَاتَ شَرَّ مَيِّتَةٍ لَعْنَهُ اللَّهُ.

Al-Qasim Bin Asbagh said, 'I had seen in the presence of that man, and he was screaming, and the water had been cooled for him, and in it was the sugar, and the jugs wherein was milk, and he was saying, 'Woe be unto you all! Quench me, for the thirst is killing me!' He was given the pitcher or the jug. When it was removed from his mouth he would scream, until his stomach ruptured and he died an evil death, may Allah^{-azwj} Curse him''.³²⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي الدُّنْيَا عَنْ إِسْحَاقَ بْنِ إِسْمَاعِيلَ عَنْ سُفْيَانَ قَالَ حَدَّثَنِي جَدِّي أُمُّ أَبِي قَالَتْ أَذْرَكْتُ رَجُلَيْنِ مِمَّنْ شَهِدَ قَتْلَ الْحُسَيْنِ فَأَمَّا أَحَدُهُمَا فَطَالَ ذِكْرُهُ حَتَّى كَانَ يُلْقُهُ وَ أَمَّا الْآخَرُ فَكَانَ يَسْتَقْبِلُ الرَّأْيَةَ فَيَشْرِبُهَا حَتَّى يَأْتِي عَلَى آخِرِهَا

And by this chain from Abu Al Dunya, from Is'haq Bin Ismail, from Sufyan who said, 'It is narrated to me by my grandmother, mother of my father who said,

'I came across two men from the ones who had attended the killing of Al-Husayn^{-asws}. As for one of them, his organ lengthened until he used to wrap it, and as for the other, he used to receive the drink and drink it until he would come to the end of it'.

قَالَ سُفْيَانُ أَذْرَكْتُ ابْنَ أَحَدِهِمَا بِهِ خَبَلٌ أَوْ نَحْوَ هَذَا.

Sufyan said, 'I came across a son of one of them, with him was mental disorder or approximate to this''.³²⁵

وَ رُوي أَنَّ رَجُلًا بَلَا أَيْدٍ وَ لَا أَرْجُلٍ وَ هُوَ أَعْمَى يَقُولُ رَبِّ نَجِّنِي مِنَ النَّارِ فَقِيلَ لَهُ لَمْ تَبَقْ لَكَ عُقُوبَةٌ وَ مَعَ ذَلِكَ تَسْأَلُ النَّجَاةَ مِنَ النَّارِ

And it is reported that a man who was without hands and legs, and he was blind, saying, 'Lord^{-azwj}! Rescue me from the Fire!' It was said to him, 'There does not remain any punishment for you, and with that you are asking for the salvation from the Fire!'

قَالَ كُنْتُ فِيمَنْ قَتَلَ الْحُسَيْنَ ع بِكَرْبَلَاءَ فَلَمَّا قُتِلَ رَأَيْتُ عَلَيْهِ سَرَويلًا وَ تَكَّةً حَسَنَةً بَعْدَ مَا سَلَبَهُ النَّاسُ فَأَرَدْتُ أَنْ أَنْزِعَ مِنْهُ التَّكَّةَ فَرَفَعَ يَدَهُ الْيُمْنَى وَ وَضَعَهَا عَلَى التَّكَّةِ فَلَمْ أَقْدِرْ عَلَى دَفْعِهَا فَقَطَعَتْ يَمِينَهُ

³²³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 e

³²⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 f

³²⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 g

He said, 'I was among the ones who had killed Al-Husayn^{-asws} at Karbala. When he^{-asws} had been killed, I saw a trouser being upon him^{-asws} and a good waistband after what the people had already stripped him^{-asws}. I wanted to remove the waistband from him^{-asws}. He^{-asws} raised his^{-asws} right hand and placed it upon the waistband. I was not able to push it away, so I cut off his^{-asws} right hand.

ثُمَّ هَمَمْتُ أَنْ أَخَذَ الْبَيْكَةَ فَرَفَعَهَا عَلَى يَدَيْهِ فَقَطَعْتُ يَسَارَهُ ثُمَّ هَمَمْتُ بِتَرْجِ الْبَيْكَةِ مِنَ السَّرَاوِيلِ فَسَمِعْتُ زَلْزَلَةً فَخِفْتُ وَ تَرَكْتُهُ

Then I thought of taking the waistband. He^{-asws} raised his^{-asws} left hand and placed it upon his^{-asws} waistband. So I cut off his^{-asws} left hand. Then I thought of removing the waistband from the trouser, and I heard a tremor, so I fear and left it.

فَأَلْقَى اللَّهُ عَلَيَّ النَّوْمَ فَبِمَتْ بَيْنَ الْقَتْلَى فَرَأَيْتُ كَأَنَّ مُحَمَّدًا صَ أَقْبَلَ وَ مَعَهُ عَلِيٌّ وَ فَاطِمَةُ فَأَخَذُوا رَأْسَ الْحُسَيْنِ فَقَبَّلَتْهُ فَاطِمَةُ ثُمَّ قَالَتْ يَا وَلَدِي قَتَلُوكَ قَتَلَهُمُ اللَّهُ مَنْ فَعَلَ هَذَا بِكَ

Allah^{-azwj} Cast the sleep upon me, so I slept between the slain. I saw as if Muhammad^{-saww} had come and with him^{-saww} were Ali^{-asws} and (Syeda) Fatima^{-asws}. They took the (holy) head of Al-Husayn^{-asws}. (Syeda) Fatima^{-asws} kissed it, then said: 'O my^{-asws} son^{-asws}! They killed you^{-asws}. May Allah^{-azwj} them, the ones who had done this with you^{-asws}'.

فَكَانَ يَقُولُ قَتَلَنِي شِمْرٌ وَ قَطَعَ يَدَايَ هَذَا النَّائِمِ وَ أَشَارَ إِلَيَّ فَقَالَتْ فَاطِمَةُ لِي قَطَعَ اللَّهُ يَدَيْكَ وَ رِجْلَيْكَ وَ أَعْمَى بَصْرَكَ وَ أَذْخَلَكَ النَّارَ

He^{-asws} said: 'Shimr^{-la} killed me^{-asws}, and this sleeping one cut off my^{-asws} hands', and he^{-asws} indicated towards me. (Syeda) Fatima^{-asws} said to me: 'May Allah^{-azwj} Cut your hands, and your legs, and Blind your sight, and Enter you into the Fire!'

فَأَنْتَبَهْتُ وَ أَنَا لَا أَبْصِرُ شَيْئًا وَ سَقَطَتْ مِنِّي يَدَايَ وَ رِجْلَايَ وَ لَمْ يَبْقَ مِنْ دُعَائِهَا إِلَّا النَّارُ.

I woke up suddenly and I could not see anything, and my hands and my legs fell off from me, and there does not remain anything from her^{-asws} supplication, except (entering) the Fire".³²⁶

أَقُولُ رَوَى السَّائِلُ عَنِ السَّيِّدِ الْمُتَرَضِّى رَضِيَ اللَّهُ عَنْهُ عَنْ خَيْرٍ رَوَى التُّغْمَانِيُّ فِي كِتَابِ التَّسْلِي عَنْ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا احْتُضِرَ الْكَافِرُ حَضَرَهُ رَسُولُ اللَّهِ ص وَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ جِبْرِيلُ وَ مَلَكُ الْمَوْتِ

I (Majlisi) am saying, 'It is reported by the questioner, from Al Seyyid Al Murtaza, from a Hadeeth reported by Al Numani,

'In a letter having arrived from Al-Sadiq^{-asws} having said: 'When the death presents to the Kafir, Rasool-Allah^{-saww}, and Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and Jibraeel^{-as}, and the Angel of death^{-as} present to him.

فَيَدْنُو إِلَيْهِ عَلِيٌّ ع فَيَقُولُ يَا رَسُولَ اللَّهِ إِنَّ هَذَا كَانَ يُبْعِضُنَا أَهْلَ الْبَيْتِ فَأُبْعِضُهُ فَيَقُولُ رَسُولُ اللَّهِ ص يَا جِبْرِيلُ إِنَّ هَذَا كَانَ يُبْعِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِ رَسُولِهِ فَأُبْعِضُهُ فَيَقُولُ جِبْرِيلُ لِمَلَكِ الْمَوْتِ إِنَّ هَذَا كَانَ يُبْعِضُ اللَّهَ وَ رَسُولَهُ وَ أَهْلَ بَيْتِهِ فَأُبْعِضُهُ وَ أَعْنِفْ بِهِ

³²⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 13 h

Ali^{-asws} approaches him and says: 'O Rasool-Allah^{-saww}! This one used to hate us^{-asws}, People^{-asws} of the Household, so I^{-asws} hate him!' Rasool-Allah^{-saww} said: 'O Jibraeel^{-as}! This one used to hate Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and People^{-asws} of the Household of His^{-azwj} Rasool^{-asws}, so I^{-saww} hate him!' So Jibraeel^{-as} says to the Angel of death^{-as}: 'This one used to hate Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and People^{-asws} of his^{-saww} Household, so I^{-as} hate him, and be violent with him'.

فَيَقُولُ مِنْهُ مَلَكُ الْمَوْتِ فَيَقُولُ يَا عَبْدَ اللَّهِ أَخَذْتَ فُكَّاكَ رَقَبَتِكَ أَخَذْتَ أَمَانَ بَرَاءَتِكَ تَمَسَّكَتَ بِالْعِصْمَةِ الْكُبْرَى فِي دَارِ الْحَيَاةِ الدُّنْيَا فَيَقُولُ وَمَا هِيَ فَيَقُولُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَقُولُ مَا أَعْرِفُهَا وَلَا أَعْتَقِدُ بِهَا فَيَقُولُ لَهُ جَبْرِئِيلُ يَا عَدُوَّ اللَّهِ وَمَا كُنْتَ تَعْتَقِدُ

The Angel^{-as} of death goes near him and says: 'O servant of Allah^{-azwj}! Did you take the liberation of your neck? Did you take amnesty with your freedom holding tightly with the greatest infallibility in the house of the life of the world?' He says, 'And what is it?' He^{-as} says, 'Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'I do not recognise it, nor do I believe in it'.

Jibraeel^{-as} says to him: 'O enemy of Allah^{-azwj}! And what were you believing in?'

فَيَقُولُ لَهُ جَبْرِئِيلُ أَبَشِيرُ يَا عَدُوَّ اللَّهِ بِسَخَطِ اللَّهِ وَ عَذَابِهِ فِي النَّارِ أَمَا مَا كُنْتَ تَرْجُو فَقَدْ فَاتَكَ وَأَمَّا الَّذِي كُنْتَ تَخَافُ فَقَدْ نَزَلَ بِكَ

(Then) Jibraeel^{-as} says to him: 'Receive news of the Wrath of Allah^{-azwj} and His^{-azwj} Punishment in the Fire. As for whatever you had been wishing for, it has been lost from you, and as for that which you were fearing, so it is befalling with you'.

ثُمَّ يُسَلِّ نَفْسَهُ سَلًّا عَنيفًا ثُمَّ يُوَكِّلُ بِرُوحِهِ مَائَةَ شَيْطَانٍ كُلُّهُمْ يَبْصُقُ فِي وَجْهِهِ وَ يَتَأَذَّى بِرِجْهِ فَإِذَا وَضِعَ فِي قَبْرِهِ فُتِحَ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ يَدْخُلُ إِلَيْهِ مِنْ فَوْحِ رِجِّهَا وَ هُبَّهَا ثُمَّ إِنَّهُ يُؤْتَى بِرُوحِهِ إِلَى جِبَالِ بَرْهُوتَ

Then he^{-as} pulls his soul with a violent pulling, and a hundred Satans^{-la} are allocated with his soul, all of them spitting in his face, and he would be hurt by its stench. When he is placed in his grave, a door from the doors of the Fire is opened for him. There enter to him reeks of its winds and its flames. Then they come with his soul to a mountain of Barhout.

ثُمَّ إِنَّهُ يُصِيرُ فِي الْمُرَكَّبَاتِ بَعْدَ أَنْ يَجْرِيَ فِي كُلِّ سِنٍّ مَسْحُوطٌ عَلَيْهِ حَتَّى يَقُومَ قَائِمُنَا أَهْلَ الْبَيْتِ فَيَبْعَثُهُ اللَّهُ فَيَضْرِبُ عُنُقَهُ وَ ذَلِكَ قَوْلُهُ- رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَ أَحْيَيْنَا اثْنَتَيْنِ فَأَعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ

Then he comes to be in the hills after having been dragged in every rotten smell resentful upon him until the rising of our^{-asws} Qaim^{-asws} of People^{-asws} of the Household. Allah^{-azwj} would Send him^{-asws}. He^{-asws} will strike off his neck, and that is His^{-azwj} Word: ***'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?'*** [40:11].

وَ اللَّهُ لَقَدْ أَتَى بِعُمَرَ بْنِ سَعْدٍ بَعْدَ مَا قُتِلَ وَ إِنَّهُ لَفِي صُورَةِ قِرْدٍ فِي عُنُقِهِ سِلْسِلَةٌ فَجَعَلَ يَعْرِفُ أَهْلَ الدَّارِ وَ هُمْ لَا يَعْرِفُونَهُ وَ اللَّهُ لَا يَذْهَبُ الْأَيَّامَ حَتَّى يُمَسَّخَ عَدُونًا مَسْخًا ظَاهِرًا حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيُمَسَّخُ فِي حَيَاتِهِ قِرْدًا أَوْ خَنْزِيرًا وَ مِنْ وَرَائِهِمْ عَذَابٌ غَلِيظٌ وَ مِنْ وَرَائِهِمْ جَهَنَّمُ وَ سَاءَتْ مَصِيرًا.

By Allah^{-azwj}! They had come with Umar^{-la} Bin Sa'ad^{-la} after he^{-asws} was killed, and he^{-la} was in the image of a monkey. In his^{-la} neck was a chain. He^{-la} went on to recognise people of the house and they were not recognising him^{-la}. By Allah^{-azwj}! The days did not pass by until our^{-asws}

enemies had been morphed apparently. The man from them was being morphed during his life into a monkey or a pig, and from after them would be excruciating Punishment, and from behind them is Hell, and it is an evil destination".³²⁷

بيان هذا خبر غريب و لم ينكره السيد في الجواب و أجاب بما حاصله أنا ننكر تعلق الروح بجسد آخر و لا ننكر تغير جسمه إلى صورة أخرى. و أقول يمكن حمله على التغيير في الجسد المثالي أو أجزاء جسده الأصلي إلى الصور القبيحة و قد مر بعض القول في ذلك.

Explanation: *This is a strange Hadeeth and the Seyyid did not deny it in the answer, and I (Majlisi) am answering with that its result it that we do deny the attachment of the soul with another body and we do not deny the changing of his^{-la} body to another image. And I (Majlisi) am saying that it is possible it is carried upon the alterations in the body as the example, or parts of his^{-la} original body to the ugly image, and some of the words have preceded before.*

14- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن أبي محمد الأنصاري عن معاوية بن وهب قال: كنت جالسا عند جعفر بن محمد ع إذ جاء شيخ قد احتج من الكبر فقال السلام عليك و رحمه الله فقال له أبو عبد الله و عليك السلام و رحمه الله يا شيخ اذن ميني فدنا منه و قبل يده و بكى

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'd, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansary, from Muawiya Bin Wahab who said,

'I was seated in the presence of Ja'far^{-asws} Bin Muhammad^{-asws} when an old man came who had been bent from old age. He said, 'The greetings be unto you^{-asws}, and Mercy of Allah^{-azwj}!' Abu Abdullah^{-asws} said to him: 'And upon you be the greetings and Mercy of Allah^{-azwj}! O Sheikh! Come near me^{-asws}'. He went near to him^{-asws} and kissed his^{-asws} hand and cried.

فقال له أبو عبد الله ع و ما يبكيك يا شيخ قال له يا ابن رسول الله أنا مقيم على رجاء منكم منذ نحو من مائة سنة أقول هذه السنة و هذا الشهر و هذا اليوم و لا أراه فيكم فتلومني أن أبكي

Abu Abdullah^{-asws} said to him: 'And what makes you cry, O Sheikh!' He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I am standing upon hope from you^{-asws} all since around one hundred years. I am saying, '(Maybe) this year, and this month, and this day, and I do not see it being among you^{-asws}. I am being delayed so I am crying!'

قال فبكى أبو عبد الله ع ثم قال يا شيخ إن أجزت ميثاك كنت معنا و إن عجلت كنت يوم القيامة مع نعل رسول الله ص فقال الشيخ ما أبالي ما فاتني بعد هذا يا ابن رسول الله

He (the narrator) said: 'Abu Abdullah^{-asws} wept, then said: 'O Sheikh! If your wishes are delayed, you will be with us^{-asws}, and if you are hastened, on the Day of Qiyamah you would be with the weighty thing (People^{-asws} of the Household) of Rasool-Allah^{-saww}'. The Sheikh said, 'I don't care of what has been lost by me, after (hearing) this, O son^{-asws} of Rasool-Allah^{-saww}!'

فقال له أبو عبد الله يا شيخ إن رسول الله قال إني تارك فيكم الثقلين ما إن تمسكتهم بهما لن تضلوا- كتاب الله المنزل و عترتي أهل بيتي نجيء و أنت معنا يوم القيامة

³²⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 13 i

Abu Abdullah^{-asws} said to him: 'O Sheikh! Rasool-Allah^{-saww} said: 'I^{-saww} am leaving behind among you all, the two weighty things what if you were to adhere with these, you will never stray – the Revealed Book of Allah^{-azwj} and my^{-saww} family^{-asws}, People^{-asws} of the Household'. You will come and you will be with us^{-asws} on the Day of Qiyamah'.

ثُمَّ قَالَ يَا شَيْخُ مَا أَحْسَبُكَ مِنْ أَهْلِ الْكُوفَةِ قَالَ لَا قَالَ فَمِنْ أَيْنَ قَالَ مِنْ سَوَادِهَا جُعِلَتْ فِدَاكَ قَالَ أَيْنَ أَنْتَ مِنْ قَبْرِ جَدِّي الْمَظْلُومِ الْحُسَيْنِ قَالَ إِنِّي لَقَرِيبٌ مِنْهُ قَالَ كَيْفَ إِيْتَانُكَ لَهُ قَالَ إِنِّي لَأَتِيهِ وَ أَكْثَرُ

Then he^{-asws} said: 'O Sheikh! I^{-asws} don't reckon you are from the people of Al-Kufa!' He said, 'No'. He^{-asws} said: 'So, from where?' He said, 'From its desert. May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Where are you from the grave of my^{-asws} grandfather^{-asws}, the oppressed Al-Husayn^{-asws}?' He said, 'I am nearby from it'. He^{-asws} said: 'How (often) is your going out to him^{-asws}?' He said, 'I do go to him^{-asws}, and often'.

قَالَ يَا شَيْخُ ذَاكَ دَمٌ يَطْلُبُ اللَّهُ تَعَالَى بِهِ مَا أُصِيبَ وَلَدٌ فَاطِمَةَ وَ لَا يُصَابُونَ بِمِثْلِ الْحُسَيْنِ وَ لَقَدْ قُتِلَ ع فِي سَبْعَةِ عَشَرَ مِنْ أَهْلِ بَيْتِهِ نَصَحُوا لِلَّهِ وَ صَبَرُوا فِي جَنْبِ اللَّهِ فَجَزَاهُمُ اللَّهُ أَحْسَنَ خَزَاءِ الصَّابِرِينَ

He^{-asws} said: 'O Sheikh! That is blood (for which) Allah^{-azwj} the Exalted will be Seeking with of what had afflicted the children^{-asws} of (Syeda) Fatima^{-asws}, and they^{-asws} will not be afflicted like Al-Husayn^{-asws} was, and he^{-asws} had been killed among seventeen of his^{-asws} family^{-asws} members. They^{-asws} had advised for Allah^{-azwj} and were patient regarding 'جَنْبِ' the Side (Nearness/Amir ul Momineen^{-asws}) of Allah^{-azwj}. So, Allah^{-azwj} Rewarded them^{-asws} with excellent Rewards of the patient ones.

إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْبَلَ رَسُولُ اللَّهِ وَ مَعَهُ الْحُسَيْنُ وَ يَدُهُ عَلَى رَأْسِهِ يَقْطُرُ دَمًا فَيَقُولُ يَا رَبِّ سَلْ أُمَّتِي فِيمَ قَتَلُوا ابْنِي

When it will be the Day of Qiyamah, Rasool-Allah^{-saww} will come and with him^{-saww} would be Al-Husayn^{-asws}, and his^{-saww} hand will be upon his^{-asws} head, dripping blood. He^{-saww} shall say: 'O Lord^{-azwj}! Ask my^{-saww} community, regarding what did they kill my^{-saww} son^{-asws}?'

وَ قَالَ ع كُلُّ الْجَزَعِ وَ الْبُكَاءِ مَكْرُوهٌ سِوَى الْجَزَعِ وَ الْبُكَاءِ عَلَى الْحُسَيْنِ.

And he^{-asws} said: 'Every sulking/grieving and crying are disliked besides the mourning and the crying upon Al-Husayn^{-asws}'.³²⁸

أَقُولُ رُوِيَ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا مُرْسَلًا عَنْ بَعْضِ الصَّحَابَةِ قَالَ: رَأَيْتُ النَّبِيَّ ص يَمْسُ لُعَابَ الْحُسَيْنِ كَمَا يَمْسُ الرَّجُلُ السُّكَّرَةَ وَ هُوَ يَقُولُ حُسَيْنٌ مَيِّ وَ أَنَا مِنْ حُسَيْنٍ أَحَبُّ اللَّهِ مَنْ أَحَبَّ حُسَيْنًا وَ أَبْغَضَ اللَّهُ مَنْ أَبْغَضَ حُسَيْنًا- حُسَيْنٌ سَبَطَ مِنَ الْأَسْبَاطِ لَعَنَ اللَّهُ قَاتِلَهُ

I (Majlisi) am saying, 'It is reported in one of the compilations of our companions with an unbroken chain from one of the companions who said,

'I saw the Prophet^{-saww} making Al-Husayn^{-asws} suck the saliva like what the man tends to suck the sugar, and he^{-saww} was saying: 'Husayn^{-asws} is from me^{-saww} and I^{-saww} am from Husayn^{-asws}.

³²⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 14 a

Allah^{-azwj} Loves the one who loves Husayn^{-asws}, and Allah^{-azwj} Hates the one who hates Husayn^{-asws}. Husayn^{-asws} is a tribe from the tribes. May Allah^{-azwj} Curse his^{-asws} killers!

فَنَزَلَ جِبْرِائِلُ عَ وَ قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَتَلَ بِسُحْيِ بْنِ زَكَرِيَّا سَبْعِينَ أَلْفًا مِنَ الْمُنَافِقِينَ وَ سَيَقْتُلُ بِابْنِ ابْنَتِكَ الْحُسَيْنِ سَبْعِينَ أَلْفًا وَ سَبْعِينَ أَلْفًا مِنَ الْمُعْتَدِينَ

Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! For Yahya^{-as} Bin Zakariya^{-as}, Allah^{-azwj} Killed seventy thousand from the hypocrites, and for the son^{-asws} of your^{-saww} daughter^{-asws} Al-Husayn^{-asws}, He^{-azwj} will be Killing seventy thousand and seventy thousand from the transgressors.

وَ إِنَّ قَاتِلَ الْحُسَيْنِ فِي تَابُوتٍ مِنْ نَارٍ وَ يَكُونُ عَلَيْهِ نِصْفُ عَذَابِ أَهْلِ الدُّنْيَا وَ قَدْ شُدَّتْ يَدَاهُ وَ رِجْلَاهُ بِسَلْسِلٍ مِنْ نَارٍ وَ هُوَ مُنْكَسٍ عَلَى أُمِّ رَأْسِهِ فِي قَعْرِ جَهَنَّمَ وَ لَهُ رِيحٌ يَتَعَوَّذُ أَهْلُ النَّارِ مِنْ شِدَّةِ نَتْنِهَا وَ هُوَ فِيهَا خَالِدٌ ذَائِقُ الْعَذَابِ الْأَلِيمِ - لَا يُفْتَرُ عَنْهُ وَ يُسْقَى مِنْ حَمِيمٍ جَهَنَّمَ.

And the killer of Al-Husayn^{-asws} would be in a coffin of fire, and upon him^{-la} would happen to be half the Punishment of the people of the world, and his^{-la} hands would be tied to his^{-la} legs with chains of fire, and he^{-la} would be upside-down upon the top of his^{-la} head in the bottom of Hell, and for him^{-la} would be such a stench, the people of the Fire would be hurt by it from the intensity of its stench, and he^{-la} would be eternally in it tasting the painful Punishment, not even taking a break from it, and he^{-la} would be quenched from the boiling water of Hell".³²⁹

وَ رُوِيَ أَيْضًا فِي بَعْضِ الْأَخْبَارِ أَنَّ مَلَكًا مِنْ مَلَائِكَةِ الصَّفِيحِ الْأَعْلَى اسْتَأْذَنَ لِزُيُوتَةِ النَّبِيِّ ص وَ اسْتَأْذَنَ رَبُّهُ بِالتُّبُولِ إِلَى الْأَرْضِ لِرِيَازَتِهِ وَ كَانَ ذَلِكَ الْمَلَكُ لَمْ يَنْزِلْ إِلَى الْأَرْضِ أَبَدًا مُنْذُ خُلِقَتْ

And it is reported as well in one of the Ahadeeth –

'An Angel from the Angels of the exalted platforms yearned to see the Prophet^{-saww} and sought Permission of his Lord^{-azwj} with the descending to visit him^{-saww}, and it was so, that Angel had not descended to the earth, ever, since he had been Created.

فَلَمَّا أَرَادَ التُّبُولُ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ يَقُولُ أَيُّهَا الْمَلَكُ أَخْبِرْ مُحَمَّدًا أَنَّ رَجُلًا مِنْ أُمَّتِهِ اسْمُهُ يَزِيدُ يَقْتُلُ فَرْخَةَ الطَّاهِرِ ابْنِ الطَّاهِرَةِ نَظِيرَةَ التُّبُولِ مَرْيَمَ بِنْتِ عِمْرَانَ

When he wanted to descend, Allah^{-azwj} the Exalted Revealed to him saying: 'O you Angel! Inform Muhammad^{-saww} that a man^{-la} from his^{-saww} community, his^{-la} name is Yazeed^{-la}, will kill his^{-saww} clean child son^{-asws} of the clean (mother^{-asws}), a match of the chaste Maryam Bint Imran^{-as}.

فَقَالَ الْمَلَكُ لَقَدْ نَزَلْتُ إِلَى الْأَرْضِ وَ أَنَا مَسْرُورٌ بِرُؤْيَا نَبِيِّكَ مُحَمَّدٍ فَكَيْفَ أَخْبِرُهُ بِهَذَا الْخَبَرِ الْفُضِيحِ وَ إِنِّي لَأَسْتَحْيِي مِنْهُ أَنْ أَفْجِعَهُ بِقَتْلِ وَلَدِهِ فَلَيْتَنِي لَمْ أَنْزِلْ إِلَى الْأَرْضِ قَالَ فَتَوَدَّى الْمَلَكُ مِنْ فَوْقِ رَأْسِهِ أَنْ أَفْعَلَ مَا أُمِرْتُ بِهِ

The Angel said, 'I am descending to the earth and I am happy with seeing Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, but how shall I inform him^{-saww} with this scandalous/sad news, and I am too embarrassed from him^{-asws} to be paining him^{-saww} with the killing of his^{-saww} son^{-asws}. If only I

³²⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 14 b

would not descend to the earth!’ The Angel was called out to from above his head: ‘Do what you have been Commanded with!’

فَدَخَلَ الْمَلَكُ إِلَى رَسُولِ اللَّهِ وَ نَشَرَ أَجْنَحَتَهُ بَيْنَ يَدَيْهِ وَقَالَ يَا رَسُولَ اللَّهِ اعْلَمْ أَنِّي اسْتَأْذَنْتُ رَبِّي فِي النُّزُولِ إِلَى الْأَرْضِ شَوْقًا لِرُؤْيَيْكَ وَ زِيَارَتِكَ فَلَيْتَ رَبِّي كَانَ حَظَّمُ أَجْنَحَتِي وَ لَمْ أَتِكَ بِهَذَا الْحَبَرِ وَ لَكِنْ لَا بُدَّ مِنْ إِنْقَاذِ أَمْرِ رَبِّي عَزَّ وَ جَلَّ

The Angel entered to see Rasool-Allah^{-saww} and spread his wings in front of him^{-saww} and said, ‘O Rasool-Allah^{-saww}! Know that I sought Permission of my Lord^{-azwj} regarding the descending to the earth desiring to see you^{-saww} and visit you^{-saww}. If only my Lord^{-azwj} had Shattered my wings and I would not have come to you^{-saww} with this news. But there is no escape from implementing the Command of my Lord^{-azwj} Mighty and Majestic.

اعْلَمْ يَا مُحَمَّدُ أَنَّ رَجُلًا مِنْ أُمَّتِكَ اسْمُهُ يَزِيدُ زَادَهُ اللَّهُ لَعْنًا فِي الدُّنْيَا وَ عَذَابًا فِي الْآخِرَةِ يَقْتُلُ فَرَحَكَ الطَّاهِرَ ابْنَ الطَّاهِرَةِ وَ لَمْ يَتَمَتَّعْ قَاتِلُهُ فِي الدُّنْيَا مِنْ بَعْدِهِ إِلَّا قَلِيلًا وَ يَأْخُذُهُ اللَّهُ مَقَاصًا لَهُ عَلَى سُوءِ عَمَلِهِ وَ يَكُونُ مُحْلَدًا فِي النَّارِ

Know, O Muhammad^{-saww}! A man^{-la} from your^{-saww} community, his^{-la} name is Yazeed^{-la}, may Allah^{-azwj} Increase Cursing him^{-la} in the world and Punishment in the Hereafter, will be killing your^{-saww} clean child, son^{-asws} of the clean (mother^{-asws}), and his^{-asws} killer will not be enjoying in the world from after him^{-asws} except a little, Allah^{-azwj} will Seize him^{-la} in a scissor grip based upon his^{-la} evil deeds, and he^{-la} be eternally in the Fire!’

فَبَكَى النَّبِيُّ بُكَاءً شَدِيدًا وَقَالَ أَيُّهَا الْمَلَكُ هَلْ تُفْلِحُ أُمَّةٌ يَقْتُلُ وَلَدِي وَ فَرَحَ ابْنَتِي فَقَالَ لَا يَا مُحَمَّدُ بَلْ يَرْمِيهِمُ اللَّهُ بِاخْتِلَافٍ قُلُوبِهِمْ وَ أَلْسِنَتِهِمْ فِي دَارِ الدُّنْيَا وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ.

The Prophet^{-saww} cried intensely and said: ‘O you Angel! Will the community achieve success by killing my^{-saww} son^{-asws}, and child of my^{-saww} daughter^{-asws}?’ He said, ‘No, O Muhammad^{-saww}! But Allah^{-azwj} will be Pelting them with the differing in their hearts and their tongues in the house of the world, and in the Hereafter, there will be painful Punishment for them’.³³⁰

وَعَنْ كَعْبِ الْأَخْبَارِ حِينَ أَسْلَمَ فِي أَيَّامِ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَ جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الْمَلَاحِمِ الَّتِي تَظْهَرُ فِي آخِرِ الزَّمَانِ فَصَارَ كَعْبٌ يُخْبِرُهُمْ بِأَنْوَاعِ الْأَخْبَارِ وَ الْمَلَاحِمِ وَ الْفِتَنِ الَّتِي تَظْهَرُ فِي الْعَالَمِ

And from Ka’ab Al Ahbar -

‘When he became a Muslim during the days of the caliphate of Umar Bin Al-Khattab, and the people went on to ask him (Ka’ab) about the epics which would be appearing at the end of times. So Ka’ab went on to inform them with a variety of news and the epics and the discords which would be appearing in the world.

ثُمَّ قَالَ وَ أَعْظَمُهَا فِتْنَةً وَ أَشَدُّهَا مُصِيبَةً- لَا تُنْسَى إِلَى أَبَدِ الْأَبْدِينَ مُصِيبَةُ الْحُسَيْنِ ع وَ هِيَ الْفَسَادُ الَّذِي ذَكَرَهُ اللَّهُ تَعَالَى فِي كِتَابِهِ الْمَجِيدِ حَيْثُ قَالَ تَظْهَرُ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

Then he said, ‘And its mightiest Fitna (discord) and its severest calamity which will not be forgotten for ever and ever, is the calamity of Al-Husayn^{-asws}, and it is the mischief which

³³⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 14 c

Allah^{-azwj} the Exalted has Mentioned in His^{-azwj} Glorious Book where He^{-azwj} Said: **Mischief has appeared in the land and the sea due to what the hands of the people have earned, [30:41].**

وَإِنَّمَا فَتِخَ الْفَسَادُ بِقَتْلِ هَابِيلَ بْنِ آدَمَ وَ حَتَمَ بِقَتْلِ الْحُسَيْنِ ع أَوْ لَا تَعْلَمُونَ أَنَّهُ يُفْتَحُ يَوْمَ قَتْلِهِ أَبْوَابُ السَّمَاوَاتِ وَ يُؤْذَنُ السَّمَاءُ بِالْبُكَاءِ فَتَبْكِي دَمًا فَإِذَا رَأَيْتُمُ الْحُمْرَةَ فِي السَّمَاءِ قَدْ اِرْتَفَعَتْ فَاعْلَمُوا أَنَّ السَّمَاءَ تَبْكِي حُسَيْنًا

And rather, the mischief began with Qabeel^{-as} killing Habeel^{-la} - the son^{-as} of Adam^{-as} and will lead to the killing of Al-Husayn^{-asws}. Are they not knowing that on the day of his^{-asws} killing, the gateways of the skies would be opened, and the sky would be Permitted for the crying, so it would cry blood? So, when you see the redness in the sky to have risen, then know that the sky is crying for Husayn^{-asws}.

فَقِيلَ يَا كَعْبُ لِمَ لَا تَفْعَلُ السَّمَاءُ كَذَلِكَ وَ لَا تَبْكِي دَمًا لِقَتْلِ الْأَنْبِيَاءِ مِمَّنْ كَانَ أَفْضَلَ مِنَ الْحُسَيْنِ

It was said, 'O Ka'ab! Why didn't the sky do like that nor did it cry blood at the killing of the Prophets^{-as}, from the ones who were superior to Al-Husayn^{-asws}?'

فَقَالَ وَحُكْمُ إِنْ قَتَلَ الْحُسَيْنَ أَمْرٌ عَظِيمٌ وَ إِنَّهُ ابْنُ سَيِّدِ الْمُرْسَلِينَ وَ إِنَّهُ يُقْتَلُ عَلَانِيَةً مُبَارَزَةً ظُلْمًا وَ عُذْوَانًا وَ لَا تُحْفَظُ فِيهِ وَصِيَّةُ جَدِّهِ رَسُولِ اللَّهِ وَ هُوَ مِرَاجُ مَائِهِ وَ بَضْعَةٌ مِنْ حَمِيمِهِ يُذْبَحُ بِعَرَصَةِ كَرْبَلَاءَ

He said, 'Woe be unto you all! The killing of Al-Husayn^{-asws} is a mighty matter, and he^{-asws} is a son^{-asws} of chief of the Messengers^{-as}, and he^{-asws} would be killed openly in battle, unjustly, aggressively, and the bequest of his^{-asws} grandfather^{-saww} regarding him^{-asws} will not be preserved, and he^{-asws} is a disposition of his^{-saww} water and part of his^{-saww} flesh. He^{-asws} will be slaughtered at the land of Karbala.

فَوَ الَّذِي نَفْسُ كَعْبٍ بِيَدِهِ لَتَبْكِيَنَّهُ مُرَّةً مِنَ الْمَلَائِكَةِ فِي السَّمَاوَاتِ السَّبْعِ - لَا يَقْطَعُونَ بُكَاءَهُمْ عَلَيْهِ إِلَى آخِرِ الدَّهْرِ وَ إِنَّ الْبُقْعَةَ الَّتِي يُدْفَنُ فِيهَا خَيْرُ الْبُقَاعِ وَ مَا مِنْ نَبِيٍّ إِلَّا وَ يَأْتِي إِلَيْهَا وَ يَرُورُهَا وَ يَبْكِي عَلَى مُصَابِهِ

By the One^{-azwj} in Whose Hand is the soul of Ka'ab! A group of Angels in the skies will be crying him^{-asws}, their crying upon him^{-asws} will not be cut off up to the end of times, and the spot in which he^{-asws} will be buried would be best of the spots, and there is none from a Prophet^{-as} except he^{-as} would go to it and visit it and cry upon his^{-asws} calamities.

وَ لِكَرْبَلَاءَ فِي كُلِّ يَوْمٍ زِيَارَةٌ مِنَ الْمَلَائِكَةِ وَ الْجِنِّ وَ الْإِنْسِ فَإِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ يُنْزَلُ إِلَيْهَا تِسْعُونَ أَلْفَ مَلَكٍ يَبْكُونَ عَلَى الْحُسَيْنِ وَ يَذْكُرُونَ فَضْلَهُ وَ إِنَّهُ يُسَمَّى فِي السَّمَاءِ حُسَيْنًا الْمَذْبُوحَ وَ فِي الْأَرْضِ أَبَا عَبْدِ اللَّهِ الْمُقْتُولَ وَ فِي الْبَحَارِ الْفَرْخَ الْأَزْهَرَ الْمَظْلُومَ

And for Karbala during every day there is a visitation from the Angels, and the Jinn and the humans. So, whenever it would be the day of Friday, seventy thousand would descend crying upon Al-Husayn^{-asws} and mentioning his^{-asws} merits. And he^{-asws} is names in the sky as 'Husayn^{-asws} the slaughtered', and in the earth as 'Abu Abdullah^{-asws} the killed', and in the oceans as 'The blossoming child, the oppressed'.

وَ إِنَّهُ يَوْمَ قَتْلِهِ تَنْكَسِفُ الشَّمْسُ بِالنَّهَارِ وَ مِنَ اللَّيْلِ يَنْخَسِفُ الْقَمَرُ وَ تَدُومُ الظُّلُمَةُ عَلَى النَّاسِ ثَلَاثَةَ أَيَّامٍ وَ تُمَطِّرُ السَّمَاءُ دَمًا وَ تَذْكُوكُ الْجِبَالُ وَ تَغْطِطُ الْبَحَارُ وَ لَوْ لَا بَقِيَّةٌ مِنْ دُرِّيَّتِهِ وَ طَائِفَةٌ مِنْ شِيعَتِهِ الَّذِينَ يَطْلُبُونَ بِدَمِهِ وَ يَأْخُذُونَ بِثَّأَرِهِ لَصَبَّ اللَّهُ عَلَيْهِمْ نَارًا مِنَ السَّمَاءِ أَحْرَقَتْ الْأَرْضَ وَ مَنْ عَلَيْهَا

And the day of his^{-asws} killing, the sun was eclipsed at daytime, and from the night, the moon was eclipsed, and the darkness was constant upon the people for three days, and the sky rained blood, and the mountains crumbled, and the oceans were restless, and if there had does not remain anyone from his^{-asws} offspring and a group of his^{-asws} Shias, those who would be seeking his^{-asws} blood, and taking his^{-asws} retaliation, Allah^{-azwj} would Pour fire upon them from the sky, incinerating the earth and the ones upon it’.

ثُمَّ قَالَ كَعْبٌ يَا قَوْمَ كَأَنَّكُمْ تَتَعَجَّبُونَ بِمَا أُخَذْتُكُمْ فِيهِ مِنْ أَمْرِ الْحُسَيْنِ عَ وَ إِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ شَيْئاً كَانَ أَوْ يَكُونُ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ إِلَّا وَ قَدْ فَسَّرَهُ لِمُوسَى ع

Then Ka’ab said, ‘O people! It is as if you all are surprised at what I have narrated to you regarding the matter of Al-Husayn^{-asws}, and Allah^{-azwj} did not leave out anything which had happened or will be happening, from the beginning of time up to its end, except and He^{-azwj} had Interpreted it for Musa^{-as}.

وَ مَا مِنْ نَسَمَةٍ خُلِقَتْ إِلَّا وَ قَدْ رُفِعَتْ إِلَى آدَمَ فِي عَالَمِ الدَّرِّ وَ عُرِضَتْ عَلَيْهِ وَ لَقَدْ عُرِضَتْ عَلَيْهِ هَذِهِ الْأُمَّةُ وَ نَظَرَ إِلَيْهَا وَ تَكَلَّمَ بِهَا عَلَى هَذِهِ الدُّنْيَا الدَّيَّةِ فَقَالَ آدَمُ يَا رَبِّ مَا لِهَذِهِ الْأُمَّةِ الرَّكِيَّةِ وَ بَلَاءِ الدُّنْيَا وَ هُمْ أَفْضَلُ الْأُمَمِ

And there is none from a person been Created except and he was raised to Adam^{-as} in the realm of the particles, and this community was presented unto him^{-saww}, and he^{-as} looked at it and to its differing and its greed upon this lowly world. So Adam^{-as} said: ‘O Lord^{-azwj}! And what is for this pure community and the afflictions of the world, and they are the superior community?’

فَقَالَ لَهُ يَا آدَمُ إِنَّهُمْ اخْتَلَفُوا فَاخْتَلَفَتْ قُلُوبُهُمْ وَ سَيُظْهِرُونَ الْفَسَادَ فِي الْأَرْضِ كَفَسَادِ قَابِيلَ حِينَ قَتَلَ هَابِيلَ وَ إِنَّهُمْ يَقْتُلُونَ فَرَجَ حَبِيبِي مُحَمَّدٍ الْمُصْطَفَى

He^{-azwj} Said to him^{-as}: ‘O Adam^{-as}! They will be differing, so their hearts would differ, and they will be manifesting the mischief in the earth like the mischief of Qabeel^{-as} when he^{-la} killed Habel^{-as}, and they will be killing a child of My^{-azwj} Beloved Muhammad^{-saww} Al-Mustafa^{-saww}!’

ثُمَّ مَقِلَّ لِآدَمَ عَ مَقْتَلُ الْحُسَيْنِ وَ مَصْرَعُهُ وَ وَثُوبُ أُمَّةٍ جَدِّهِ عَلَيْهِ فَتَنَظَرَ إِلَيْهِمْ فَرَأَاهُمْ مُسَوَّدَةً وَجُوهُهُمْ فَقَالَ يَا رَبِّ ابْسُطْ عَلَيْهِمُ الْإِنْتِقَامَ كَمَا قَتَلُوا فَرَجَ نَبِيِّكَ الْكَرِيمِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

Then He^{-azwj} Resembled for Adam^{-as} a resemblance of Al-Husayn^{-asws}, and his^{-asws} slaying, and pouncing of the community of his^{-asws} grandfather^{-saww}. He^{-as} saw them as blackened of faces. He^{-as} said: ‘O Lord^{-azwj}! Extend the revenge upon them just like they will be killing the child of Your^{-azwj} Benevolent Prophet^{-saww}, upon him^{-saww} be the superior of the Salawaat and the greetings!’³³¹ (This is not a Hadith)

وَ رَوَى فِي الْكِتَابِ الْمَذْكُورِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَمَّا اسْتَشْهِدَ سَيِّدِي وَ مَوْلَايَ الْحُسَيْنُ عَ وَ حَجَّ النَّاسُ مِنْ قَابِلٍ دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقُلْتُ لَهُ يَا مَوْلَايَ قَدْ قَرَّبَ الْحُجَّ فَمَاذَا تَأْمُرُنِي فَقَالَ امْضِ عَلَى نَبِيِّكَ وَ حُجَّ

And it is reported in the mentioned book, from Saeed Bin Al Musayyab who said,

³³¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 15 a

'When my Chief and my Master^{-asws} Al-Husayn^{-asws} was martyred, and the people performed Hajj the following years, I entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. I said to him^{-asws}, 'O my Master^{-asws}! The (time) for Hajj has drawn near, so what is that you^{-asws} are instructing me with?' He^{-asws} said: 'Continue upon your intention and perform Hajj'.

فَحَجَجْتُ فَبَيْنَمَا أَطُوفُ بِالْكَعْبَةِ وَإِذَا أَنَا بِرَجُلٍ مَقْطُوعِ الْيَدَيْنِ وَوَجْهُهُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَهُوَ يَقُولُ اللَّهُمَّ رَبِّ هَذَا الْبَيْتِ الْحَرَامِ اغْفِرْ لِي وَ مَا أَحْسَبُكَ تَفْعَلُ وَ لَوْ تَشْفَعُ فِي سَكَّانِ سَمَاوَاتِكَ وَ أَرْضِكَ وَ جَمِيعِ مَا خَلَقْتَ لِعِظَمِ جُزْئِي

So, I performed Hajj. While I was performing Tawaaf of the Kabah, and there I was with a man of amputated hands and his face was like a piece of the dark night, and he was hanging on to the curtains of the Kabah and he was saying, 'O Allah^{-azwj}! Lord^{-azwj} of this Sacred House! Forgive me, and I do not anticipate You^{-azwj} will be doing so, and even if the dwellers of Your^{-azwj} skies and Your^{-azwj} earth and the entirety of what You^{-azwj} have Created were to intercede for me, due to the mightiness of my crime!'

قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ فَشَغِلْتُ وَ شَغَلَ النَّاسُ عَنِ الطَّوَافِ حَتَّى خَفَ بِهِ النَّاسُ وَ اجْتَمَعْنَا عَلَيْهِ فَقُلْنَا يَا وَئِلَكَ لَوْ كُنْتَ إِبْلِيسَ مَا كَانَ يَنْبَغِي لَكَ أَنْ تَيْئَسَ مِنْ رَحْمَةِ اللَّهِ فَمَنْ أَنْتَ وَ مَا ذَنْبُكَ

Saeed Bin Al-Musayyab said, 'I was pre-occupied, and the people were pre-occupied from performing Tawaaf until the people surrounded him and we gathered to him. We said, 'O woe be unto you! Even if you were Iblees^{-la}, it would not have been befitting for you to be despairing from the Mercy of Allah^{-azwj}! So, who are you, and what is your sin?'

فَبَكَى وَ قَالَ يَا قَوْمِ أَنَا أَعَرَفُ بِنَفْسِي وَ ذَنْبِي وَ مَا جَنَيْتُ فَقُلْنَا لَهُ تَذَكَّرْ لَنَا

He cried and said, 'O people! I know of myself and my sin, and what crime I have committed!' We said to him, 'Mention it to us'.

فَقَالَ أَنَا كُنْتُ جَمَالًا لِأَبِي عَبْدِ اللَّهِ عَ لَمَّا خَرَجَ مِنَ الْمَدِينَةِ إِلَى الْعِرَاقِ وَ كُنْتُ أَرَاهُ إِذَا أَرَادَ الْوُضُوءَ لِلصَّلَاةِ يَضَعُ سَرَاوِيلَهُ عِنْدِي فَأَرَى نِكَةً تُغْنِيهِ الْأَبْصَارَ بِحُسْنِ إِشْرَاقِهَا وَ كُنْتُ أَمْتَنَاهَا تَكُونُ لِي إِلَى أَنْ صِرْنَا بِكَرْبَلَاءَ وَ قُتِلَ الْحُسَيْنُ وَ هِيَ مَعَهُ

He said, 'I was the cameleer for Abu Abdullah^{-asws}, when he^{-asws} went out from Al-Medina to Al-Iraq, and I used to see him^{-asws} whenever he^{-asws} wanted to perform Wud'u for the Salat, he^{-asws} would place his^{-asws} outfit with me. So I saw a waistband which overwhelmed the sights due to the excellence of its sparkle, and I used to wish it would happen to be for me, until we came to be at Karbala and Al-Husayn^{-asws} was killed, and it was with him^{-asws} (on the holy body).

فَدَفَنْتُ نَفْسِي فِي مَكَانٍ مِنَ الْأَرْضِ فَلَمَّا جَنَّ اللَّيْلُ خَرَجْتُ مِنْ مَكَانِي فَرَأَيْتُ مِنْ تِلْكَ الْمَعْرَكَةِ نُورًا لَا ظُلْمَةَ وَ نَهَارًا لَا لَيْلًا وَ الْقَتْلَى مُطْرَحِينَ عَلَى وَجْهِ الْأَرْضِ فَذَكَرْتُ لِحُبِّي وَ شَقَائِي النِّكَةَ فَقُلْتُ وَ اللَّهُ لَأُطْلِبَنَّ الْحُسَيْنَ وَ أَرْجُو أَنْ تَكُونَ النِّكَةَ فِي سَرَاوِيلِهِ فَاحْذَهَا وَ لَمْ أَزَلْ أَنْظُرُ فِي وَجْهِهِ الْقَتْلَى حَتَّى أَتَيْتُ إِلَى الْحُسَيْنِ ع

I hid myself in a place from the ground. When the night shaded, I came out from my place and I saw light in that battlefield and no darkness, neither day nor night, and the slain were thrown upon the surface of the ground. I remembered the waistband due to my wickedness and my wretchedness. By Allah^{-azwj}! I sought Al-Husayn^{-asws} and wished that the waistband

would happen to be in his^{-asws} outfit so I could take it, and I did not cease to be looking into the faces of the slain until I came to Al-Husayn^{-asws}.

فَوَجَدْتُهُ مَكْبُوبًا عَلَى وَجْهِهِ وَهُوَ جُنَّةٌ بِلَا رَأْسٍ وَ نُورُهُ مُشْرِقٌ مُرْمَلٌ بِدِمَائِهِ وَ الرِّيحُ سَافِيَةٌ عَلَيْهِ فَقُلْتُ هَذَا وَ اللَّهُ الْحُسَيْنُ فَتَنَظَّرْتُ إِلَى سَرَابِهِ كَمَا كُنْتُ أَرَاهَا فَدَنَوْتُ مِنْهُ وَ صَرَيْتُ بِيَدِي إِلَى التَّيَكَّةِ لِأَخْذِهَا فَإِذَا هُوَ قَدْ عَقَدَهَا عُقْدًا كَثِيرَةً

I found him^{-asws} prone upon his^{-asws} face, and he^{-asws} was a corpse without a head, and his^{-asws} radiance was shining in the sand with his^{-asws} blood, and the winds were cleaning upon him^{-asws}. I said, 'This by Allah^{-azwj}, is Al-Husayn^{-asws}!' I looked at his^{-asws} outfit like what I used to see it. I went near him^{-asws} and struck my hand to the waistband in order to take it, but it had been tied with a lot of knots.

فَلَمْ أَزَلْ أَخْلُهَا حَتَّى خَلَلْتُ عُقْدَةً مِنْهَا فَمَدَّ يَدَهُ الْيُمْنَى وَ قَبَضَ عَلَى التَّيَكَّةِ فَلَمْ أَقْدِرْ عَلَى أَخْذِ يَدِهِ عَنْهَا وَ لَا أَصِلُ إِلَيْهَا فَدَعَنْتِ النَّفْسَ الْمَلْعُونَةَ إِلَى أَنْ أَطْلُبَ شَيْئًا أَقْطَعُ بِهِ يَدَيْهِ فَوَجَدْتُ قِطْعَةَ سَيْفٍ مَطْرُوحٍ فَأَخَذْتُهَا وَ اتَّكَيْتُ عَلَى يَدِهِ وَ لَمْ أَزَلْ أَخْزُهَا حَتَّى فَصَلْتُهَا عَنْ رُذْبِهِ

I did not cease loosening it until I had untied a knot from it. He^{-asws} extended his^{-asws} right hand and grabbed upon the waistband. I was not able upon taking his^{-asws} hand away from it, and I could not arrive to it. The accursed soul called me to seek something I could cut out his^{-asws} hands with. I found a piece of a sword thrown. I grabbed it and pressed upon his^{-asws} hand and did not stop sawing it until I had dislocated it from his arm.

ثُمَّ نَحَيْتُهَا عَنِ التَّيَكَّةِ وَ مَدَدْتُ يَدِي إِلَى التَّيَكَّةِ لِأَخْلُهَا فَمَدَّ يَدَهُ الْيُسْرَى فَقَبَضَ عَلَيْهَا فَلَمْ أَقْدِرْ عَلَى أَخْذِهَا فَأَخَذْتُ قِطْعَةَ السَّيْفِ فَلَمْ أَزَلْ أَخْزُهَا حَتَّى فَصَلْتُهَا عَنِ التَّيَكَّةِ وَ مَدَدْتُ يَدِي إِلَى التَّيَكَّةِ لِأَخْذِهَا فَإِذَا الْأَرْضُ تَرَجُّفُ وَ السَّمَاءُ تَهْتَرُ وَ إِذَا بَغْلَبَةٌ عَظِيمَةٍ وَ بُكَاءٌ وَ نِدَاءٌ وَ قَائِلٌ يَقُولُ وَ ابْنَاهُ وَامْتَقُولَاهُ وَ ذَبِيحَاهُ وَ حُسَيْنَاهُ وَ غَرِيبَاهُ يَا بُنَيَّ قَتَلُوكَ وَ مَا عَرَفُوكَ وَ مِنْ شَرِّبِ الْمَاءِ مَنَعُوكَ

Then I moved it aside from the waistband and extended my hand to the waistband in order to loosen it, but he^{-asws} extended his^{-asws} left hand and grabbed upon it. I was not able upon taking it, so I took the piece of sword and I^{-la} did not stop sawing it until I had removed it away from the waistband and extended my hand towards the waistband in order to take, and there, the ground shook and the sky swayed, and there was a mighty noise and crying and a call, and a speaker was saying, 'Oh son^{-asws}! Oh killed! Oh slaughtered! Oh Husayn^{-asws}! Oh estranged! O my^{-asws} son^{-asws}! They killed you^{-asws} and did not recognise you^{-asws}, and from drinking the water, they prevented you^{-asws}!'

فَلَمَّا رَأَيْتُ ذَلِكَ صَعِغْتُ وَ رَمَيْتُ نَفْسِي بَيْنَ الْقَتْلَى وَ إِذَا بِثَلَاثِ نَعْرٍ وَ امْرَأَةٍ وَ حَوْلَهُمْ خَلَائِقُ وَفُوفٌ وَ قَدْ امْتَلَأَتِ الْأَرْضُ بِصُورِ النَّاسِ وَ أَجْبَحَةٍ الْمَلَائِكَةِ وَ إِذَا بِوَاحِدٍ مِنْهُمْ يَقُولُ يَا ابْنَاهُ يَا حُسَيْنُ فِدَاكَ جَدُّكَ وَ أَبُوكَ وَ أَخُوكَ وَ أُمُّكَ

When I saw that, I was stunned and I threw myself between the slain, and there I was with three persons and a lady^{-asws}, and around there were people standing, and the ground had filled up with faces of the people, and wings of the Angels, and there, one of them was saying: 'Oh son^{-asws}! Oh Husayn^{-asws}! My your^{-asws} grandfather^{-saww}, and your^{-asws} father^{-asws}, and your^{-asws} mother^{-asws} be sacrificed for you^{-asws}!'

وَ إِذَا بِالْحُسَيْنِ عَ قَدْ جَلَسَ وَ رَأْسُهُ عَلَى بَدَنِهِ وَ هُوَ يَقُولُ لَبَّيْكَ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ وَ يَا أَبْنَاهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَا أَمَاهُ يَا فَاطِمَةَ الزَّهْرَاءِ وَ يَا أَخَاهُ الْمُقْتُولَ بِالسَّيِّمِ عَلَيْكُمْ مِثِّي السَّلَامُ

And there, Al-Husayn^{-asws} had sat up and his^{-asws} (holy) head upon his^{-asws} body, and he^{-asws} said: 'Here I^{-asws} am, O grandfather^{-saww} O Rasool-Allah^{-saww}, and O father^{-asws}, O Amir Al-Momineen^{-asws}, and O mother^{-asws} Fatima Al-Zahra^{-asws}, and O brother^{-asws}, the one killed by the poison (Al-Hassan^{-asws})! Upon you^{-asws} be the greetings be from me^{-asws}!'

ثُمَّ إِنَّهُ بَكَى وَ قَالَ يَا جَدَّاهُ قَتَلُوا وَاللَّهِ رِجَالَنَا يَا جَدَّاهُ سَلَبُوا وَاللَّهِ نِسَاءَنَا يَا جَدَّاهُ نُهَبُوا وَاللَّهِ رِجَالَنَا يَا جَدَّاهُ دَبَّحُوا وَاللَّهُ أَطْفَالَنَا يَا جَدَّاهُ يَعْزُّ وَاللَّهُ عَلَيْكَ أَنْ تَرَى خَالَنَا وَ مَا فَعَلَ الْكُفَّارُ بِنَا

Then he^{-asws} cried and said: 'O grandfather^{-saww}! By Allah^{-azwj}, they killed our men! O grandfather^{-saww}! By Allah^{-azwj}, they plundered our women! O grandfather^{-saww}! They looted, by Allah^{-azwj}, our^{-asws} belongings! O grandfather^{-saww}! They slaughtered, by Allah^{-azwj}, our children! O grandfather^{-saww}! By Allah^{-azwj}, it is hurtful upon you^{-saww} that you^{-saww} should be seeing our^{-asws} state and what the Kafirs had done with us^{-asws}!'

وَ إِذَا هُمْ جَلَسُوا يَبْكُونَ حَزْلُهُ عَلَى مَا أَصَابَهُ وَ فَاطِمَةُ تَقُولُ يَا أَبَاهُ يَا رَسُولَ اللَّهِ أَمَا تَرَى مَا فَعَلْتَ أُمَّتَكَ يَوْمَ لَدِي أَمْ تَأْذُنُ لِي أَنْ أَخَذَ مِنْ دَمِ شَيْبِهِ وَ أَخَصَّبَ بِهِ نَاصِيَّتِي - وَ أَلْقَى اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا مُحْتَضِبَةٌ بِدَمِ وَلَدِي الْحُسَيْنِ

And there, they^{-asws} were seated, crying upon what had afflicted him^{-asws}, and (Syeda) Fatima^{-asws} said: 'O father^{-saww}! O Rasool-Allah^{-saww}! Do you^{-saww} not see what your^{-saww} community has done with my^{-asws} son^{-asws}? Will you^{-saww} allow me^{-asws} to take from the blood of his^{-asws} grey-hair and dye my^{-asws} forehead with it? And I^{-asws} shall meet Allah^{-azwj} Mighty and Majestic while I^{-asws} am dyed with the blood of my^{-asws} son^{-asws} Al-Husayn^{-asws}.'

فَقَالَ لَهَا حُذِي وَ تَأْخُذْ يَا فَاطِمَةُ فَرَأَيْتُهُمْ يَأْخُذُونَ مِنْ دَمِ شَيْبِهِ وَ تَمْسَحُ بِهِ فَاطِمَةُ نَاصِيَّتَهَا وَ النَّبِيُّ وَ عَلِيٌّ وَ الْحُسَيْنُ عَ يَمْسَحُونَ بِهِ نُحُورَهُمْ وَ صُدُورَهُمْ وَ يُبْدِيهِمْ إِلَى الْمَرَافِقِ

He^{-saww} said to her^{-asws}: 'Take, and we^{-asws} shall (also) take, O Fatima^{-asws}! I saw them taking from the blood of his^{-asws} grey-hair, and (Syeda) Fatima^{-asws} dyed her^{-asws} forehead, and the Prophet^{-as} and Ali^{-asws} and Al-Hassan^{-asws} were wiping with it on their^{-asws} throats and their^{-asws} chests, and their^{-asws} hands up to the elbows.

وَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ فَدَيْتُكَ يَا حُسَيْنُ يَعْزُّ وَاللَّهِ عَلَيَّ أَنْ أَرَاكَ مَقْطُوعَ الرَّأْسِ مُرْمَلِ الْجَبِينَيْنِ دَامِيَ النَّخْرِ مَكْبُوباً عَلَى قَفَاكَ قَدْ كَسَاكَ الدَّارِيُّ مِنَ الرُّمُولِ وَ أَنْتَ طَرِيحٌ مَقْطُوعُ الْكَفَيْنِ يَا بُنَيَّ مَنْ قَطَعَ يَدَكَ الْيُمْنَى وَ ثَنَّى بِالْيُسْرَى -

And I heard Rasool-Allah^{-saww} saying: 'May I^{-saww} be sacrificed for you^{-asws}, O Husayn^{-asws}! By Allah^{-azwj}, it is hurtful upon me^{-saww} that I^{-saww} see you^{-asws} beheaded, sandy of two sides, blood (dripping from the) throat, prone upon your^{-asws} back. The particles of sand have clothed you^{-asws}, and you^{-asws} are thrown as killed, amputated of the two palms. O my^{-saww} son^{-asws}! Who cut your^{-asws} right hand and then the left?'

فَقَالَ يَا جَدَّاهُ كَانَ مَعِيَ جَمَالٌ مِنَ الْمَدِينَةِ وَ كَانَ يَزَانِي إِذَا وَصَعْتُ سِرَاوِيلِي لِلْوُضُوءِ فَيَتَمَتَّى أَنْ يَكُونَ بَكَّتِي لَهُ فَمَا مَنَعَنِي أَنْ أَدْفَعَهَا إِلَيْهِ إِلَّا لِغَلَمِي أَنَّهُ صَاحِبُ هَذَا الْفِعْلِ

He^{-asws} said: 'O grandfather^{-saww}! There was a cameleer with me^{-asws} from Al-Medina, and he was seeing me^{-asws} whenever I^{-asws} placed my^{-asws} outfit for performing the Wud'u. He coveted

that my^{-asws} waistband to be for him. Nothing prevented me^{-asws} from handing it over to him except for my^{-asws} knowledge that he would be the perpetrator of this deed’.

فَلَمَّا قُتِلْتُ خَرَجَ يَطْلُبُنِي بَيْنَ الْقَتْلَى فَوَجَدَنِي جُثَّةً بِلَا رَأْسٍ فَتَفَقَّدَ سَرَائِيلِي فَرَأَى التَّكَّةَ وَ قَدْ كُنْتُ عَقْدُهَا عَقْدًا كَثِيرَةً فَضَرَبَ بِيَدِهِ إِلَى التَّكَّةِ فَحَلَّ عُقْدَةً مِنْهَا فَمَدَدْتُ يَدِي الْيُمْنَى فَمَقْبَضْتُ عَلَى التَّكَّةِ فَطَلَبَ فِي الْمَعْرَكَةِ فَوَجَدَ قِطْعَةً سَيْفٍ مَكْسُورٍ فَقَطَعَ بِهِ يَمِينِي

When I^{-asws} was killed, he came out searching for me^{-asws} between the slain, and he found me^{-asws} as a corpse without a head. He inspected my^{-asws} outfit and saw the waistband, and I^{-asws} used to tie it with a lot of knots. He struck his hand to the waistband and untied a knot from these. I^{-asws} extended my^{-asws} right hand and grabbed upon the waistband. He searched in the battlefield and found a piece of a broken sword. He cut off my^{-asws} right hand with it.

ثُمَّ حَلَّ عُقْدَةً أُخْرَى فَمَقْبَضْتُ عَلَى التَّكَّةِ بِيَدِي الْيُسْرَى كَيْ لَا يَحُلَّهَا فَتَنَكَّشِفُ عَوْرَتِي فَحَزَّ يَدِي الْيُسْرَى فَلَمَّا أَرَادَ حَلَّ التَّكَّةِ حَسَّ بِكَ فَرَمَى نَفْسَهُ بَيْنَ الْقَتْلَى

Then he untied another know, so I^{-asws} grabbed upon the waistband with my^{-asws} left hand, so he could not loosen it and my^{-asws} undergarment be revealed. He sawed off my^{-asws} left hand. When he wanted to loosed the waistband, he sensed you^{-saww}, so he threw himself between the slain’.

فَلَمَّا سَمِعَ النَّبِيُّ كَلَامَ الْحُسَيْنِ بَكَى بُكَاءً شَدِيداً وَ أَتَى إِلَيَّ بَيْنَ الْقَتْلَى إِلَى أَنْ وَقَفْتُ نَحْوِي فَقَالَ مَا لِي وَ مَا لَكَ يَا جَمَالَ تَقْطَعُ يَدَيْنِ طَالَ مَا قَبَّلَهُمَا جِبْرِئِيلُ وَ مَلَائِكَةُ اللَّهِ أَجْمَعُونَ وَ تَبَارَكْتَ يَا أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِينَ

When the Prophet^{-saww} heard the talk of Al-Husayn^{-asws}, he^{-saww} cried an intense crying, and came to me between the slain until he^{-saww} stood near me. He^{-saww} said: ‘What is it to me^{-saww} and you, O cameleer cutting off the two hands? For long these two have been kissed by Jibraeel^{-as}, and Angels of Allah^{-azwj} in their entirety and the people of the skies and the earths were being Blessed by it.

أَ مَا كَفَّاكَ مَا صَنَعَ بِهِ الْمَلَائِكَةُ مِنَ الدَّلِيلِ وَ الْهُوَانِ هَتَكُوا نِسَاءَهُ مِنْ بَعْدِ الْحُدُورِ وَ انْسَدَالِ الشُّتُورِ سَوَّدَ اللَّهُ وَجْهَكَ يَا جَمَالَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَطَعَ اللَّهُ يَدَيْكَ وَ رِجْلَيْكَ وَ جَعَلَكَ فِي جِزْبٍ مِنْ سَفَلِكِ دِمَاءَنَا وَ تَجَرَّأَ عَلَى اللَّهِ

Was it not sufficient for you^{-la} what the accursed had done with him^{-asws}, from the humiliating, and the dishonouring? They violated his^{-asws} womenfolk from after their^{-asws} staying at home, and violating the veils? May Allah^{-azwj} Blacken your^{-la} face, O cameleer, in the world and the Hereafter, and may Allah^{-azwj} Amputate your hands and your legs and Make you^{-la} to be among a party of the ones have shed our^{-asws} bloods and were audacious upon Allah^{-azwj}!

فَمَا اسْتَمْتَمَ دُعَاؤُهُ حَتَّى شَلَّتْ يَدَايَ وَ حَسِسْتُ بِوَجْهِ كَأَنَّهُ أُلْبِسَ قِطْعاً مِنَ اللَّيْلِ مُظْلِماً وَ بَقِيتُ عَلَى هَذِهِ الْحَالَةِ فَجِئْتُ إِلَى هَذَا الْبَيْتِ أَسْتَشْفِعُ وَ أَنَا أَعْلَمُ أَنَّهُ لَا يُعْفِرُ لِي أَبَداً

His^{-saww} supplication had not even completed until my hands were paralysed, and I^{-la} felt my face as if it were wearing a piece of the dark night, and I have remained upon this state. So, I have come to this House to be healed, and I know that He^{-azwj} will not Forgive for me, ever!’

فَلَمْ يَبْقَ فِي مَكَّةَ أَحَدٌ إِلَّا وَ سَمِعَ حَدِيثَهُ وَ تَقَرَّبَ إِلَى اللَّهِ بِلَعْنَتِهِ وَ كُلُّهُ يَقُولُ حَسْبُكَ مَا جَنَيْتَ يَا لَعِينُ - وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

There did not remain anyone in Makkah except and he heard his narrated and drew closer to Allah^{-azwj} by cursing him, and everyone was saying, 'It suffices you what crime you have committed, O accursed! **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**'.³³²

وَ قَالَ حُكَيْمٌ عَنْ رَجُلٍ كُوفِيٍّ حَدَّادٍ قَالَ: لَمَّا خَرَجَ الْعَسْكَرُ مِنَ الْكُوفَةِ لِحَرْبِ الْحُسَيْنِ بْنِ عَلِيٍّ جَمَعْتُ حَدِيداً عِنْدِي وَ أَخَذْتُ الَّتِي وَ صِرْتُ مَعَهُمْ فَلَمَّا وَصَلُوا وَ طَنَبُوا خِيَمَهُمْ بَنَيْتُ خِيَمَةً وَ صِرْتُ أَعْمَلُ أَوْدَاداً لِلْجَنِيمِ وَ سِكَكاً وَ مَرَابِطَ لِلْخَيْلِ وَ أَسِنَّةً لِلرِّمَاحِ وَ مَا اغْوَجَ مِنْ سِنَانٍ أَوْ خَنْجَرٍ أَوْ سَيْفٍ

And it is narrated from a man from Al-Kufa, a blacksmith who said,

'When the army went out from Al-Kufa to battle against Al-Husayn^{-asws} Bin Ali^{-asws}, the blacksmiths gathered in my presence and I took my tools and travelled with them. When they arrived and roped their tents to build tents, and I went to work on the pegs of the tents and their locks, and reins of the horses, and blades of the spears, and whatever had been bent from the blade of a knife, or a sword.

كُنْتُ بِكُلِّ ذَلِكَ بَصِيراً فَصَارَ رِزْقِي كَثِيراً وَ شَاعَ ذِكْرِي بَيْنَهُمْ حَتَّى أَتَى الْحُسَيْنُ مَعَ عَسْكَرِهِ فَارْتَحَلْنَا إِلَى كَرْبَلَاءَ وَ خِيَمْنَا عَلَى شَاطِئِ الْعُلُقَيْيِ وَ قَامَ الْقِتَالُ فِيمَا بَيْنَهُمْ وَ حَمَوْا الْمَاءَ عَلَيْهِ وَ قَتَلُوهُ وَ أَنْصَارُهُ وَ بَنِيهِ وَ كَانَ مُدَّةُ إِقَامَتِنَا وَ ارْتَحَالِنَا تِسْعَةَ عَشَرَ يَوْماً

I was insightful (skilful) with all that, so my sustenance became a lot, and my mention was widespread between them, until I came to Al-Husayn^{-asws} with his^{-asws} army. We departed to Karbala and pitched up tents on the banks of (river) Alqamah, and the battle was established in what is between them, and they barricaded the water upon him^{-asws} and his^{-asws} helpers and his^{-asws} sons^{-asws}, and the period of our stay and our departure was of nineteen days.

فَرَجَعْتُ غَنِيّاً إِلَى مَنْزِلِي وَ السَّبَايَا مَعَنَا فَعَرَضْتُ عَلَى عُبَيْدِ اللَّهِ فَأَمَرَ أَنْ يَشْهَرُوهُمْ إِلَى يَرِيدَ إِلَى الشَّامِ فَلَبِثْتُ فِي مَنْزِلِي أَيَّاماً قَلِيلًا وَ إِذَا أَنَا ذَاتَ لَيْلَةٍ رَاقِدٌ عَلَى فِرَاشِي فَرَأَيْتُ طَيْفًا كَأَنَّ الْقِيَامَةَ قَامَتْ وَ النَّاسُ يَمْوُجُونَ عَلَى الْأَرْضِ كَالْجَرَادِ إِذَا فَقَدَتْ ذَلِيلَهَا وَ كُلُّهُمْ دَالِعٌ لِسَانَهُ عَلَى صَدْرِهِ مِنْ شِدَّةِ الظَّمَاءِ

I returned to my house enriched, and the captives were with us. They^{-asws} were presented to Ubeydullah^{-la} and he^{-la} ordered with them^{-asws} being sent to Yazeed^{-la} to Syria. I stayed in my house for a few days, and then one night I was lying upon my bed, and I saw a vision as if it the Qiyamah had been established and the people were in waves upon the ground like the locusts, when I lost its evidence, and each of them was dangling his tongue upon his chest from the severity of the thirst.

وَ أَنَا أَعْتَقِدُ بَأَنَّ مَا فِيهِمْ أَعْظَمُ مِنِّي عَطْشاً لِأَنَّهُ كُلُّ سَمْعِي وَ بَصَرِي مِنْ شِدَّتِهِ هَذَا غَيْرَ حَرَارَةِ الشَّمْسِ يَغْلِي مِنْهَا دِمَاجِي وَ الْأَرْضُ تَغْلِي كَأَنَّهَا الْقَبْرِ إِذَا أُشْعِلَ نَحْتَهُ نَارٌ فَخَلْتُ أَنَّ رَجُلِي قَدْ تَقَلَّعَتْ قَدَمَاهَا

And I believed that there was no one among them of mightier thirst than me, because all my hearing and my sight had reduced from its severity, apart from the heat of the sun, my mind

³³² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 15 b

was boiling from it, and the ground was boiling as if it was the grave when there was a fire from under it. I imagined that my legs had been uprooted in its front.

فَوَاللَّهِ الْعَظِيمِ لَوْ أَنِّي خُزِّتُ بَيْنَ عَطَشِي وَ تَقْطِيعِ لَحْمِي حَتَّى يَسِيلَ دَمِي لِأَشْرَبَهُ لَرَأَيْتُ شَرَّهُ خَيْرًا مِنْ عَطَشِي

By Allah^{-azwj} the Magnificent! If I had been given a choice between my thirst and cutting of my flesh until my blood flowed, to drink, I would have viewed drinking it to be better due to my thirst.

فَبَيْنَا أَنَا فِي الْعَذَابِ الْأَلِيمِ وَ الْبَلَاءِ الْعَمِيمِ إِذَا أَنَا بِرَجُلٍ قَدْ عَمَّ الْمُؤَقَّتُ نُورُهُ وَ ابْتَهَجَ الْكَوْنُ بِسُرُورِهِ رَاكِبٌ عَلَى فَرَسٍ وَ هُوَ دُو شَيْبَةٍ قَدْ حَفَّتْ بِهِ الْأُفُفُ مِنْ كُلِّ نَبِيٍّ وَ وَصِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ وَ صَالِحٍ

While I was in the painful Punishment and the complete affliction, there I was with a man whose Noor had prevailed the pausing station, and universe had rejoiced with his happiness, a rider upon a horse, and he was with grey hair, and thousands had surrounded him, from every Prophet^{-as}, and successor^{-as}, and truthful, and martyr, and righteous ones.

فَمَرَّ كَأَنَّهُ رِيحٌ أَوْ سَيَّارٌ فَلَكِ فَمَرَّتْ سَاعَةٌ وَ إِذَا أَنَا بِقَارِسٍ عَلَى جَوَادٍ أَعْرَ لَهُ وَجْهَ كَتَمَامِ الْقَمَرِ تَحْتَ رِكَابِهِ الْأُفُفُ إِنَّ أَمْرَ اتَّعَمُّوا وَ إِنَّ رَجَرَ انْتَرَجُوا فَاقْشَعَرَّتِ الْأَجْسَامُ مِنْ لَقَاتَانِهِ وَ ارْتَعَدَتِ الْفَرَائِصُ مِنْ خَطَرَاتِهِ

He passed by as if he was a wind or a sailing ship. He passed for a while, and there I was by a horseman upon a stallion. His^{-asws} face was like the complete full moon. Under his knees were thousands. If he ordered, they would obey and if he^{-asws} rebuked they would rebuke. The bodies had goosebumps from his youth, and the limbs trembled from his dangers.

فَتَأَسَّفْتُ عَلَى الْأَوَّلِ مَا سَأَلْتُ عَنْهُ خِيفَةً مِنْ هَذَا وَ إِذَا بِهِ قَدْ قَامَ فِي رِكَابِهِ وَ أَشَارَ إِلَى أَصْحَابِهِ وَ سَمِعْتُ قَوْلَهُ خُذُوهُ وَ إِذَا بِأَحَدِهِمْ قَاهِرٌ بِعَضْدِي - كَلْبَةً حَدِيدٍ خَارِجَةً مِنَ النَّارِ فَمَضَى بِي إِلَيْهِ

I regretted upon the first one not having asked about him, fearing from this, and there I was with him, he had stood up in his stirrups and indicated to his companions, and I heard his words: 'Seize him!' And there I was with one of them forcing my forearm, a rod of iron taken out from the Fire. He went with me to him.

فَحَلَلْتُ كَتِفِي الْيُمْنَى قَدْ انْقَلَعَتْ فَسَأَلْتُهُ الْخِفَةَ فَرَادَنِي ثِقْلًا فَقُلْتُ لَهُ سَأَلْتُكَ بِمَنْ أَفْرَكَ عَلَيَّ مَنْ تَكُونُ قَالَ مَلَكٌ مِنْ مَلَائِكَةِ الْجَبَارِ قُلْتُ وَ مَنْ هَذَا قَالَ عَلِيُّ الْكَرَّارُ قُلْتُ وَ الَّذِي قَبْلَهُ قَالَ مُحَمَّدٌ الْمُخْتَارُ قُلْتُ وَ الَّذِي حَوْلَهُ قَالَ النَّبِيُّونَ وَ الصِّدِّيقُونَ وَ الشُّهَدَاءُ وَ الصَّالِحُونَ وَ الْمُؤْمِنُونَ

I thought my right shoulder had dislocated. I asked him for the lightness, but he increased me the weight. I said to him, 'I ask you by the one who commander you to be upon me, who are you?' He said, 'An Angel from the Angels of the Subduer'. I said, 'And who is this one?' He said, 'Ali^{-asws} the persistent attacker!' I said, 'And the one who was before him^{-asws}?' He said, 'Muhammad^{-saww} the Chosen one!' I said, 'And the ones around him^{-saww}?' He said, 'The Prophets^{-as}, and the truthful, and the martyrs, and the righteous, and the Momineen'.

قُلْتُ أَنَا مَا فَعَلْتُ حَتَّى أَفْرَكَ عَلَيَّ قَالَ إِلَيْهِ يَرْجِعُ الْأَمْرُ وَ حَالُكَ حَالُ هَؤُلَاءِ فَحَقَّقْتُ النَّظَرَ وَ إِذَا بِعُمَرَ بْنِ سَعْدٍ أَمِيرِ الْعَسْكَرِ وَ قَوْمٍ لَمْ أَعْرِفْهُمْ وَ إِذَا بِعُتْبَةَ سِلْسِلَةٍ مِنْ حَدِيدٍ وَ النَّارِ خَارِجَةٍ مِنْ عَيْنَيْهِ وَ أُذُنَيْهِ فَأَتَيْتُهُ بِالْهَلَاكِ وَ بَاتِيَ الْقَوْمُ مِنْهُمْ مَعْلَلٌ وَ مِنْهُمْ مُقَيَّدٌ وَ مِنْهُمْ مُقَهْوَرٌ بِعَضْدِهِ مِثْلِي

I said, 'I, what have I done, until you have been commanded to be upon me?' He said, 'The affairs (all) return to him^{-asws}, and your state is their state'. I looked investigating, and there I was with Umar^{-la} Bin Sa'ad^{-la}, commander of the army, and a people I did not recognise, and there were iron chains in their necks, and the fires were coming out from his^{-la} eyes and his^{-la} ears. I was certain of the destruction, and rest of the people from them were shackled and from them were bound, and from them were compelled by the forearms like me.

فَبَيْنَا نَحْنُ نَسِيرُ وَ إِذَا بِرَسُولِ اللَّهِ ص الَّذِي وَصَفَهُ الْمَلَكُ جَالِسٌ عَلَى كُرْسِيِّ عَالٍ يَزْهُو أَظُنُّهُ مِنَ اللُّؤْلُؤِ وَ رَجُلَيْنِ ذِي شَيْبَتَيْنِ يَحْتَبِرَانِ عَنْ يَمِينِهِ فَسَأَلْتُ الْمَلَكَ عَنْهُمَا فَقَالَ نُوحٌ وَ إِبْرَاهِيمُ

While we were travelling, and there Rasool-Allah^{-saww}, the one^{-saww} whom the Angel had described, was seated upon a highchair I think was embedded with pearls, and there were two glorious grey-haired men on his^{-saww} right. I asked the Angel about them, he said, 'Noah^{-as} and Ibrahim^{-as}'.

وَ إِذَا بِرَسُولِ اللَّهِ ص يَقُولُ مَا صَنَعْتَ يَا عَلِيُّ قَالَ مَا تَزَكُّتُ أَحَدًا مِنْ قَاتِلِي الْحُسَيْنِ إِلَّا وَ أَتَيْتُ بِهِ فَحَمَدْتُ اللَّهَ تَعَالَى عَلَى أَنِّي لَمْ أَكُنْ مِنْهُمْ وَ رُدُّوا إِلَيَّ عَقْلِي وَ إِذَا بِرَسُولِ اللَّهِ ص يَقُولُ قَدِمُوهُمْ

And there, Rasool-Allah^{-saww} was saying: 'What have you^{-asws} done, O Ali^{-asws}? I^{-asws} have not left out anyone from the killers of Al-Husayn^{-asws} except and I^{-asws} went to him'. So, I praised Allah^{-azwj} the Exalted upon that I did not happen to be from them, and my intellect returned to me, and there Rasool-Allah^{-saww} was saying: 'Bring them forward!'

فَقَدِمُوهُمْ إِلَيْهِ وَ جَعَلَ يَسْأَلُهُمْ وَ يَبْكِي وَ يَبْكِي كُلُّ مَنْ فِي الْمَوْقِفِ لِيُكَائِهِ لِأَنَّهُ يَقُولُ لِلرَّجُلِ مَا صَنَعْتَ بِطِفِّ كَرْبَلَاءَ بَوْلَدِي الْحُسَيْنِ

They were brought forward to him^{-saww}, and he^{-saww} went on to ask them and was crying, and all the ones in the pausing cried to his^{-saww} crying, because he^{-saww} was saying to the man: 'What did you do at the plains of Karbala with my^{-saww} son^{-asws} Al-Husayn^{-asws}?'

فَيَجِيبُ يَا رَسُولَ اللَّهِ أَنَا حَمَيْتُ الْمَاءَ عَنْهُ وَ هَذَا يَقُولُ أَنَا قَتَلْتُهُ وَ هَذَا يَقُولُ أَنَا وَطَنْتُ صَدْرَهُ بِقُرْسِي وَ مِنْهُمْ مَنْ يَقُولُ أَنَا حَزَنْتُ وَلَدَهُ الْعَلِيلَ

He was answering, 'O Rasool-Allah^{-saww}! I barricaded the water away from him^{-asws}'. And this one was saying, 'I killed him^{-asws}'. And this one was saying, 'I trampled his^{-asws} chest with my horse'. And from them was one who was saying, 'I struck his^{-asws} son^{-asws}, the one with illness'.

فَصَاحَ رَسُولُ اللَّهِ ص وَاءَ وَلَدَاهُ وَاءَ قَلَّةَ نَاصِرَاهُ وَاءَ حُسَيْنَاهُ هَكَذَا جَرَى عَلَيْكُمْ بَعْدِي أَهْلُ بَيْتِي انْظُرْ يَا أَبِي آدَمُ انْظُرْ يَا أَخِي نُوحُ كَيْفَ خَلَقْتَنِي فِي دُرِّي

Rasool-Allah^{-saww} said: 'Oh son^{-asws}! O scarcity of his^{-asws} helpers! O Husayn^{-asws}! O Ali^{-asws}! Is this how it transpired upon you^{-asws} all after me^{-saww}, People^{-asws} of the Household? Look, O my^{-saww} father^{-as} Adam^{-as}! Look, O my^{-saww} brother^{-as} Noah^{-as}! How they replaced me^{-saww} regarding my^{-saww} offspring!'

فَبَكُوا حَتَّى ارْتَجَّ الْمَحْشَرُ فَأَمَرَ بِهِمْ رَبَّانِيَّةُ جَهَنَّمَ بِجُرُوعِهِمْ أَوَّلًا فَأَوَّلًا إِلَى النَّارِ وَ إِذَا بِهِمْ قَدْ أَتَوْا بِرَجُلٍ فَسَأَلَهُ فَقَالَ مَا صَنَعْتَ شَيْئًا فَقَالَ مَا كُنْتُ نَجَارًا قَالَ صَدَقْتَ يَا سَيِّدِي لَكِنِّي مَا عَمِلْتُ شَيْئًا إِلَّا عَمُودَ الْحَيْمَةِ لِحُصَيْنِ بْنِ مُثَرٍّ لِأَنَّهُ انْكَسَرَ مِنْ رِيحٍ غَاصِفٍ فَوَصَلْتُهُ

They^{-asws} cried until the plains throbbed. He^{-saww} ordered Zanabiyya (Angels) of Hell firstly to drag them first to the Fire. And then they came with a man. He^{-saww} asked him. He said, 'I didn't do anything'. He^{-saww} said: 'Were you not a trader?' He said, 'You^{-saww} speak the truth, O my Master^{-saww}, but I did not work on anything except pillars of the tents of Haseen Bin Numeyr, because it had been broken from a stormy wind, so I put it together'.

فَبَكَى وَ قَالَ كَثُرَتْ السَّوَادُ عَلَى وَلَدِي حُدُوهُ إِلَى النَّارِ وَ صَاحُوا لَا حُكْمَ إِلَّا لِلَّهِ وَ لِرَسُولِهِ وَ وَصِيَّهِ-

He^{-saww} wept and said: 'You increased the crowd (numbers) against my^{-saww} son^{-asws}. Take him to the Fire!' And they shouted: 'There is no Judging except for Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and his^{-saww} successor^{-asws}!'

قَالَ الْحَدَّادُ فَأَيُّكُمْ بِالْمَلَكِ فَأَمَرَ بِي فَقَدَّمُونِي فَأَسْتَحْبِرَنِي فَأَحْبَرْتُهُ فَأَمَرَ بِي إِلَى النَّارِ فَمَا سَحَبُونِي إِلَّا وَ انْتَبَهْتُ وَ حَكَيْتُ لِكُلِّ مَنْ لَقِيْتُهُ وَ قَدْ يَسَّرَ لِسَانُهُ وَ مَاتَ يَضْفُوهُ وَ تَبَرَّأَ مِنْهُ كُلُّ مَنْ يُحِبُّهُ وَ مَاتَ فَقِيرًا لَا رَحِمَهُ اللَّهُ- وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

The blacksmith said, 'I became certain of the destruction. He^{-saww} ordered with me^{-la}. They brought me forwards and asked my news, so I informed him^{-saww} (of what I had done). He^{-saww} ordered with me to the Fire'. He did not get to the morning except, and he woke up suddenly, and narrated to everyone who met him, and his tongue had dried up, and half of it had died, and everyone who loved him, disavowed from him, and he died impoverished. May Allah^{-azwj} not have Mercy on him. **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]'**³³³

قَالَ وَ حَكِي عَنِ الشَّيْءِ قَالَ: أَضَافِي رَجُلًا فِي لَيْلَةٍ كُنْتُ أُحِبُّ الْجَلِيسَ فَرَحَّبْتُ بِهِ وَ قَرَّبْتُهُ وَ أَكْرَمْتُهُ وَ جَلَسْنَا نَتَسَامَرُ وَ إِذَا بِهِ يَنْطَلِقُ بِالْكَلَامِ كَالسَّيْلِ إِذَا قَصَدَ الْحَضِيضَ فَطَرَفَتْ لَهُ فَاثْنَتَهُ فِي سَمَرِهِ طِفٌّ كَرْبَلَاءَ وَ كَانَ قَرِيبَ الْعَهْدِ مِنْ قَتْلِ الْحُسَيْنِ ع

He said, 'And it is narrated from Al Sudy who said,

'A man lodged me as a guest during a night, I used to love sitting to (listening to him). I was welcoming with him and drew him closer, and honoured him, and we sat having a chat, and when I was with him, he went on with the talking like a torrent when he aimed for the low talk. I lowered my head to him. In his chat, he ended up to the plains of Karbala, and it was near from the time from the killing of Al-Husayn^{-asws}.

فَتَأَوَّمْتُ الصُّعْدَاءَ وَ تَرَفَّرْتُ كَمَلًا فَقَالَ مَا بِأَلْكَ قُلْتُ دَكَّرْتُ مُصَابًا يَهُونُ عِنْدَهُ كُلُّ مُصَابٍ قَالَ أَمَا كُنْتُ حَاضِرًا يَوْمَ الطَّفِّ قُلْتُ لَا وَ الْحَمْدُ لِلَّهِ قَالَ أَرَاكَ تَحْمَدُ عَلَى أَيِّ شَيْءٍ قُلْتُ عَلَى الْخَلَاصِ مِنْ دَمِ الْحُسَيْنِ ع لِأَنَّ جَدَّهُ ص قَالَ إِنَّ مِنْ طَوْلِبِ بَدَمٍ وَلَدِي الْحُسَيْنِ يَوْمَ الْقِيَامَةِ لِحَقِيفِ الْمِيزَانِ

So, I groaned the sorrow, and exhaled completely. He said, 'What is the matter with you?' I said, 'I recalled the calamities in the presence of which all calamities are insignificant'. He said, 'Weren't you present on the day of Al-Taff (Karbala)?' I said, 'No, and the Praise is for Allah^{-azwj}!' He said, 'Which thing do I see you praising upon?' I said, 'Upon the avoidance from the blood of Al-Husayn^{-asws}, because his^{-asws} grandfather^{-saww} had said: 'Anyone who pursued the blood of my^{-saww} son^{-asws} Al-Husayn^{-asws} would of the light scale'.

³³³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 46 H 15 c

قَالَ قَالَ هَكَذَا جُدُّهُ قُلْتُ نَعَمْ وَ قَالَ ص وَلَدِي الْحُسَيْنُ يُقْتَلُ ظُلْمًا وَ عُذْوَانًا أَلَا وَ مَنْ قَتَلَهُ يُدْخِلُ فِي تَابُوتٍ مِنْ نَارٍ وَ يُعَذَّبُ بِعَذَابٍ يُصْفِي أَهْلَ النَّارِ وَ قَدْ غُلَّتْ يَدَاهُ وَ رِجْلَاهُ وَ لَهُ رَائِحَةٌ يَتَعَوَّدُ أَهْلُ النَّارِ مِنْهَا هُوَ وَ مَنْ شَايَعَ وَ بَايَعَ أَوْ رَضِيَ بِذَلِكَ-

He said, 'His^{-asws} grandfather^{-saww} said like this?' I said, 'Yes, and he^{-saww} said: 'My^{-saww} son^{-asws} Al-Husayn^{-asws} will be killed unjustly and aggressively. Indeed, and the one who kills him^{-asws} would be inserted in a coffin of fire and be Punished with the Punishment of half the people of the Fire, and his hands and his legs would be chained, and for him would be a smell the people of the Fire would be hurt from it, he and the ones who bought and sold, or was pleased with that.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَلُوا بِجُلُودٍ غَيْرِهَا- لِيَذُوقُوا الْعَذَابَ لَا يَفْتَرُ عَنْهُمْ سَاعَةً وَ يُسْقَوْنَ مِنْ حَمِيمٍ جَهَنَّمَ فَالْوَيْلُ لَهُمْ مِنْ عَذَابٍ جَهَنَّمَ

Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; [4:56], It shall not be abated from them [43:75], even for a moment, and they would be quenched from the boiling water of Hell. So, the doom would be for them, from the Punishment of Hell'.

قَالَ لَا تُصَدِّقْ هَذَا الْكَلَامَ يَا أَخِي قُلْتُ كَيْفَ هَذَا وَ قَدْ قَالَ ص- لَا كَذِبْتُ وَ لَا كُذِّبْتُ قَالَ ثَرَى قَالُوا قَالَ رَسُولُ اللَّهِ قَاتِلِ وَلَدِي الْحُسَيْنِ لَا يَطُولُ عُمرُهُ وَ هَا أَنَا وَ حَقِّكَ قَدْ جَاوَزْتَ التِّسْعِينَ مَعَ أَنَّكَ مَا تَعْرِفُنِي

He said, 'This talk cannot be verified, O my brother!' I said, 'And how can this be so and he^{-saww} had said: 'Neither am I^{-saww} lying, nor have I^{-saww} been lied to!'?' He said, 'Do you see that they are saying, 'Rasool-Allah^{-saww} said: 'The killer of my^{-saww} son^{-asws} Al-Husayn^{-asws}, will not be of long age'? And here I am, by your right, exceeding ninety (years of age), along with that you do not recognise me'.

قُلْتُ لَا وَ اللَّهُ قَالَ أَنَا الْأَخْنَسُ بْنُ زَيْدٍ قُلْتُ وَ مَا صَنَعْتَ يَوْمَ الطَّعْنِ قَالَ أَنَا الَّذِي أُتِرْتُ عَلَى الْحَيْلِ الَّذِينَ أَمَرَهُمْ عُمَرُ بْنُ سَعْدٍ بِوَطْئِ جِسْمِ الْحُسَيْنِ بِسَنَابِلِ الْحَيْلِ وَ هَشَمْتُ أَضْلَاعَهُ وَ جَزَرْتُ نَظْعًا مِنْ تَحْتِ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ عَلِيلٌ حَتَّى كَبِنْتُهُ عَلَى وَجْهِهِ وَ حَرَمْتُ أَذُنِي صَفِيَّةَ بِنْتُ الْحُسَيْنِ لِقُرْطَيْنِ كَانَا فِي أُذُنَيْهَا-

I said, 'No, by Allah^{-azwj}! He said, 'I am Al-Akhnas^{-la} Bin Zayd^{-la}'. I said, 'And what did you do on the day of Al-Taff (Karbala)?' He^{-la} said, 'I am the one who was in charged upon the cavalry, those whom Umar^{-la} Bin Sa'ad^{-la} had ordered with trampling the body of Al-Husayn^{-asws} with hooves of the horses, and pulverise his^{-asws} ribs, and I^{-la} pulled the bedsheet from under Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was ill, until he^{-asws} fell upon his^{-asws} face, and I pierced (pulled) the ears of Safiya^{-asws} Bint Al-Husayn^{-asws} for the two earrings which were in her^{-asws} ears'.

قَالَ السُّدِّيُّ فَبَكَى قَلْبِي هُجُوعًا وَ عَيْنَايَ دُمُوعًا وَ خَرَجْتُ أَعَالِيحَ عَلَى إِهْلَاكِهِ وَ إِذَا بِالْبِسْرَاجِ قَدْ ضَعُفَتْ فَعُمْتُ أَزْهَرَهَا فَقَالَ اجْلِسْ وَ هُوَ يَخْكِي مُتَعَجِّبًا مِنْ نَفْسِهِ وَ سَلَامَتِهِ وَ مَدَّ أَصْبَعَهُ لِيُزْهِرَهَا فَاشْتَعَلَتْ بِهِ فَمَرَكَهَا فِي الثُّرَابِ فَلَمْ تَنْطَفِ فَصَاحَ يَا أَخِي فَكَبِنْتُ الشَّرْبَةَ عَلَيْهَا وَ أَنَا غَيْرُ مُحِبٍّ لِذَلِكَ

Al-Sudy said, 'My heart cried quietly, and my eyes were tearful, and I went to get treatment upon its destruction, and there I was with the lamp which had weakened (dimmed). So, I stood up to inflame it. He said, 'Be seated!' And he was narrating priding from himself and his safety, and he extended his fingers to inflame it, and it engulfed him. He rubbed it in the soil,

but it was not extinguished. He shouted at me, 'Help me, O my brother!' I poured a cup of water upon it, and I was not loving to be doing that.

فَلَمَّا شَمَّتِ النَّارُ رَائِحَةَ الْمَاءِ اِزْدَادَتْ قُوَّةً وَ صَاحَ بِي مَا هَذِهِ النَّارُ وَ مَا يُطْفِئُهَا فَلْتُ أَلْقَى نَفْسَكَ فِي النَّهْرِ فَرَمَى بِنَفْسِهِ فُكُلًا رَكَسَ جِسْمُهُ فِي الْمَاءِ اشْتَعَلَتْ فِي جَمِيعِ بَدَنِهِ* كَالْحَشَبَةِ الْبَالِيَةِ فِي الرِّيحِ الْبَارِحِ

When the fire smelt the smell of water, it increased in strength, and he shouted at me, 'What is this fire, and what will extinguish it?' I said, 'Throw yourself in the river'. So, he threw himself. Every time his body bobbed in the water, it inflamed in entirety of his body like that dry wood in the gentle wind.

هَذَا وَ أَنَا أَنْظُرُهُ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَمْ تُطْفَأْ حَتَّى صَارَ فَحْمًا وَ سَارَ عَلَى وَجْهِ الْمَاءِ - أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ - وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

This (was happening) and I was looking at him. By Allah^{-azwj} the One^{-azwj} Who, there is no god except He^{-azwj}! It did not extinguish until he became charcoal and floated upon surface of the water. **Indeed, the Curse of Allah is upon the unjust [11:18] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**.³³⁴

أَقُولُ وَ رَوَى ابْنُ شَيْرَوَيْهِ فِي الْفَرْدَوْسِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: قَالَ لِي جَبْرِئِيلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَتَلْتُ بِدَمِ يَحْيَى بْنِ زَكَرِيَّا سَبْعِينَ أَلْفًا وَ لِي أَقْتُلُ بِدَمِ ابْنِكَ الْحُسَيْنِ بْنِ عَلِيٍّ سَبْعِينَ أَلْفًا وَ سَبْعِينَ أَلْفًا.

I (Majlisi) am saying, 'And it is reported by Ibn Shayrawiya in 'Al Firdows', from Ibn Abbas,

'From the Prophet^{-saww} having said: 'Jibraeel^{-as} said to me^{-saww}: 'Allah^{-azwj} Mighty and Majestic Killed seventy thousand for the blood of Yahya^{-as} Bin Zakariya^{-as}, and I^{-azwj} will be Killing for the blood of your^{-saww} son^{-asws}, Al-Husayn^{-asws} Bin Ali^{-asws}, seventy thousand and seventy thousand'.³³⁵

وَ عَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: قَاتِلُ الْحُسَيْنِ فِي تَابُوتٍ مِنْ نَارٍ عَلَيْهِ نَصْفُ عَذَابِ أَهْلِ الدُّنْيَا.

And from Ali^{-asws}, from him^{-saww} having said: 'Killer of Al-Husayn^{-asws} would be in a coffin of fire, upon him^{-la} would be half the Punishment of the people of the world'.³³⁶

16- ما، الأمايلي للشيخ الطوسي أحمد بن الصلبي عن ابن عقدة عن الحسن بن علي بن علفان عن الحسن بن عطية عن ناصح أبي عبد الله عن فريضة جارية لهم قالت كان عندنا رجل خرج على الحسين ع ثم جاء بجمل و زعفران قالت فلما دقوا الزعفران صار ناراً قالت فجعلت المرأة تأخذ منه الشيء فتطبخه على يدها فيصير منه برص

(The book) 'Al Amaali' of the Sheikh Al Tusi – Ahmad Bin Al Salt, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Al-Hassan Bin Atiya, from Nasih Abu Abdullah, from Qureyba, a slave girl of theirs, she said,

³³⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 15 d

³³⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 15 e

³³⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 15 f

‘There was a man in our presence who had gone out against Al-Husayn^{asws}, then he came with a camel and some saffron. When they powdered the saffron, it became fire. A woman went on to take something from it and applied it upon her hand, and vitiligo came from it’.

قَالَتْ وَ نَحَرُوا الْبَعِيرَ فَلَمَّا جَرُّوا بِالسَّيِّكِينِ صَارَ مَكَائِهَا نَارًا قَالَتْ فَجَعَلُوا يَسْلَخُونَهُ فَيَصِيرُ مَكَائِهِ نَارًا قَالَتْ فَفَطَعُوهُ فَخَرَجَ مِنْهُ النَّارُ قَالَتْ فَطَبَّحُوهُ فَكُلَّمَا أَوْقَدُوا النَّارَ قَارَتْ الْقِدْرُ نَارًا قَالَتْ فَجَعَلُوهُ فِي الْجَفْنَةِ فَصَارَ نَارًا

She said, ‘And they slaughtered the camel. When they cut it with the knife, fire came to be in its place. So, they went on to skin it, and fire came to be in its place. So, they cut it, and fire emerged from it. They cooked it, and every time they ignited the fire, and pot overflowed with fire. Therefore, they made it to be in a cauldron, and it became fire’.

قَالَتْ وَ كُنْتُ صَبِيَّةً يَوْمَئِذٍ فَأَخَذْتُ عَظْماً مِنْهُ فَطَيَّنْتُ عَلَيْهِ فَوَجَدْتُهُ بَعْدَ زَمَانٍ فَلَمَّا خَزَزْنَاهُ بِالسَّيِّكِينِ صَارَ مَكَائِهِ نَارًا فَعَرَفْنَا أَنَّهُ ذَلِكَ الْعَظْمُ فَدَفَنَاهُ.

She said, ‘And I was a child on that day. I took a bone from it, and I found it after a long time. When they cut it with the knife, fire came to be in its place, so we recognised that it was that bone, so we buried it’.³³⁷

- 17 - ما، الأماالي للشيخ الطوسي بالإسناد عن ابن عتيبة قال سمعت جدي أبا أبي بريعاً قال: كُنَّا نَمُرُّ وَ نَحْنُ غُلَمَانُ زَمَنَ خَالِدٍ عَلَى رَجُلٍ فِي الطَّرِيقِ جَالِسٍ أَيْضٍ الْجَسَدِ أَسْوَدَ الْوَجْهِ وَ كَانَ النَّاسُ يَقُولُونَ خَرَجَ عَلَى الْحُسَيْنِ ع.

(The book) ‘Al Amaali’ of the Sheikh Al Tusi – By the chain, from Ibn Atiya who said, ‘I heard my grandfather, father of my mother saying,

‘We were two boys in the era of Khalid. We passed by a man seated in the street, being white of body and black of face, and the people were saying, ‘He had gone out against Al-Husayn’^{asws}’.³³⁸

³³⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 16

³³⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 17

باب 47 أحوال عشائره و أهل زمانه صلوات الله عليه و ما جرى بينهم و بين يزيد من الاحتجاج و قد مضى أكثرها في الأبواب السابقة و سيأتي بعضها

بعضها

CHAPTER 47 – SITUATIONS OF HIS^{-asws} CLAN, AND PEOPLE OF HIS^{-asws} ERA, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND WHAT TRANSPIRED BETWEEN THEM AND YAZEED^{-la}, FROM THE ARGUMENTATIONS, AND MOST OF IT HAS PASSED IN THE PREVIOUS CHAPTERS, AND I SHALL BE COMING WITH A PART OF IT

1- رُوِيَ فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْقَلِيمَةِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَيْهَقِيِّ عَنْ أَبِي الْحُسَيْنِ بْنِ الْفَضْلِ الْقَطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ عَبْدِ الْوَهَّابِ بْنِ الصَّخَّالِكِ عَنْ عِيسَى بْنِ يُونُسَ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ أَتَى عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَدَعَا ابْنَ عَبَّاسٍ إِلَى بَيْعَتِهِ فَاُمْتَنَعَ ابْنُ عَبَّاسٍ وَ طَلَّ يَزِيدُ بْنُ مُعَاوِيَةَ عَلَيْهِمَا اللَّعْنَةُ أَنَّ امْتِنَاعَ ابْنِ عَبَّاسٍ مَسْكَاً مِنْهُ بِبَيْعَتِهِ

It is reported in one of the ancient books of virtues, from Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from Ahmad Bin Al-Husayn Al Bayhaqi, from Abu Al-Husayn Bin Al Fazl Al Qattan, from Abdulah Bin Ja'far, from Yaquoub Bin Sufyan, from Abdul Wahhab Bin Al Zahhak, from Isa Bin Yunus, from Al Amsh, from Shaqeeq Bin Salama who said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} was killed, Abdullah Bin Al-Zubeyr^{-la} came and called Ibn Abbas^{-la} to his allegiance. Ibn Abbas^{-la} refused, and Yazeed^{-la} Bin Muawiya^{-la}, may the Curse be upon them^{-la} both, thought that the refusal of Ibn Abbas^{-la} was a clinging from him with his^{-la} allegiance.

فَكَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي أَنَّ الْمُلْجِدَ ابْنَ الزُّبَيْرِ دَعَاكَ إِلَى بَيْعَتِهِ وَ الدُّخُولَ فِي طَاعَتِهِ لِيَكُونَ لَهُ عَلَى الْبَاطِلِ ظَهيراً وَ فِي الْمَأْثَمِ شَرِيكاً وَ أَنَّكَ اعْتَصَمْتَ بِبَيْعَتِنَا وَفَاءً مِنْكَ لَنَا وَ طَاعَةً لِلَّهِ لِمَا عَزَمَكَ مِنْ حَقِّنَا

So he^{-la} wrote to him, 'As for after, it has reached me^{-la} that the atheist Ibn Al-Zubeyr^{-la} called you to his allegiance and the entering into his obedience for you to become a backer for him against the falsehood, and an associate in the gross injustice, and your holding fast with our^{-la} allegiance is loyalty from you to us^{-la}, and an act of obedience to Allah^{-azwj}, due to what you^{-la} have recognised of our^{-la} rights.

فَجَزَاكَ اللَّهُ عَنْ ذِي رَحِمٍ خَيْرَ مَا يَجْزِي الْوَاصِلِينَ بِإِزْخَامِهِمُ الْمُؤَفِينَ بِعُهُودِهِمْ فَمَا أَنْسَى مِنَ الْأَشْيَاءِ فَلَسْتُ بِنَاسٍ بِرَّكَ وَ تَعْجِيلِ صِلَتِكَ بِالَّذِي أَنْتَ لَهُ أَهْلٌ مِنَ الْقُرَابَةِ مِنَ الرَّسُولِ

May Allah^{-azwj} Recompense you on behalf of the ones with kinship, better than what He^{-azwj} would Recompense the connectors with their kinship, the fulfillers of their pacts. Whatever I^{-la} forget from the things, I^{-la} wouldn't forget with being righteous with you, and hasten your financial help with that which you are rightful of due to the kinship from the Rasool^{-saww}.

فَانْظُرْ مَنْ طَلَعَ عَلَيْكَ مِنَ الْأَفَاقِ يَمُنُّ سَخَرَهُمُ ابْنُ الزُّبَيْرِ بِلِسَانِهِ وَ زُخْرُفَ قَوْلِهِ فَأَعْلِمَهُمْ بِرَأْيِكَ فَإِنَّهُمْ مِنْكَ أَسْمَعُ وَ لَكَ أَطْوَعُ لِلْمُجَلِّ لِلْحَرَمِ الْمَارِقِ-

Look at the ones who emerge to you from the horizons, from the ones whom Ibn Al-Zubeyr^{la} has bewitched by his tongue and decoration of his words. So, let them know of your view, for they would listen from you and for you to be obedient to the deviant, the permitter of the Prohibition.

فَكُنْتُ إِلَيْهِ ابْنُ عَبَّاسٍ أَمَا بَعْدُ فَقَدْ جَاءَنِي كِتَابُكَ تَذَكُّرُ دُعَاءِ ابْنِ الزُّبَيْرِ إِتَايَ إِلَى بَيْعَتِهِ وَالدُّخُولِ فِي طَاعَتِهِ فَإِنْ يَكُنْ ذَلِكَ كَذَلِكَ فَإِنِّي وَاللَّهِ مَا أَرْجُو بِذَلِكَ بِرَّكَ وَلَا حَمْدَكَ وَ لَكِنَّ اللَّهَ بِالَّذِي أَنُوي بِهِ عَلَيَّكُمْ

Ibn Abbas wrote to him^{la}, 'As for after, your^{la} letter came to me mentioning Ibn Al-Zubeyr^{la} calling me to his allegiance and the entering into his obedience, so that did happen like that. By Allah^{azwj}! I do not desire your^{la} act of kindness due to that, nor your^{la} praise, but Allah^{azwj} is the One^{azwj} I intend with, is All-Knowing.

و زَعَمْتَ أَنَّكَ غَيْرُ نَاسٍ بِيَّي وَ تَعْجِيلَ صِلَتِي فَاحْسِنُ أَيُّهَا الْإِنْسَانُ بِرَّكَ وَ تَعْجِيلَ صِلَتِكَ فَإِنِّي حَاسِبٌ عَنْكَ وَدِّي

And you^{la} claimed that you will not forget being righteous with me and you^{la} will hasten my financial help. So withhold your^{la} act of kindness, O you person, and the hastening of your^{la} financial help, and I am withholding from you my cordiality.

فَلَعَمْرِي مَا تُؤْتِينَا جَمًّا لَنَا قَبْلَكَ مِنْ حَقِّنَا إِلَّا الْبَسِيرَ وَ إِنَّكَ لَتَحْسِبُ عَنَّا مِنْهُ الْعَرِضَ الطَّوِيلَ

By my life! Whatever you give us from whatever you give us from your direction of our rights, would only be a little, and you^{la} are withholding from us from is the wide, the lengthy.

وَ سَأَلْتُ أَنْ أَحُتَّ النَّاسَ إِلَيْكَ وَ أَنْ أُحْدِثَهُمْ مِنْ ابْنِ الزُّبَيْرِ فَلَا وَلَا وَ لَا سُورًا وَ لَا جَبَاءً إِنَّكَ تَسْأَلُنِي نُصْرَتَكَ وَ تَحْتَنِي عَلَى وَدِّكَ وَ قَدْ قَتَلْتَ حُسَيْنًا وَ فُتَيْانَ عَبْدَ الْمُطَّلِبِ مَصَابِيحَ الْهُدَى وَ نُجُومَ الْأَعْلَامِ غَادَرَهُمْ خِيُولُكَ بِأَمْرِكَ فِي صَعِيدٍ وَاحِدٍ مُرْمَلِينَ بِالِدِّمَاءِ مُسْلُوبِينَ بِالْعَرَاءِ-

And you asked if I would urge the people to you^{la}, and that I should get them to forsake Ibn Al-Zubeyr. So, no friendship and no happiness and no love. You^{la} asked me to help you^{la} and urged me to be upon your^{la} cordiality, and you^{la} have killed Husayn^{asws} and the youths of Abdul Muttalib^{as}, lamps of guidance, and flagships of stars. Your^{la} cavalries betrayed them^{asws} by your^{la} command in one plain, covered in the blood, striped in the bare (desert).

لَا مُكَفِّينَ وَ لَا مُوسِدِينَ تَسْفِي عَلَيْهِمُ الرِّيحَ وَ تَنْتَاهُهُمْ غُرُجُ الضَّبَاعِ حَتَّى أَتَاخَ اللَّهُ بِقَوْمٍ لَمْ يَشْرِكُوا فِي دِمَائِهِمْ كَفَنُوهُمْ وَ أَجَنُّوهُمْ وَ جَلَسْتَ بِمَجْلِسِكَ الَّذِي جَلَسْتَ

They^{asws} are neither shrouded nor covered. The winds are storming upon them and the hyenas are moving around them, until Allah^{azwj} Makes available a people who did not participate in their^{asws} blood will shroud them^{asws} and shield them^{asws}, and you^{la} sat in your^{la} seat which you^{la} are sitting in.

فَمَا أُنْسَى مِنَ الْأَشْيَاءِ فَلَسْتُ بِنَاسٍ إِطْرَادَكَ حُسَيْنًا مِنْ حَرَمِ رَسُولِ اللَّهِ إِلَى حَرَمِ اللَّهِ وَ تَسْيِيرَكَ إِلَيْهِ الرِّجَالَ لِتَقْتُلَهُ [فِي] الْحَرَمِ فَمَا زِلْتُ فِي ذَلِكَ وَ عَلَى ذَلِكَ حَتَّى أَشْخَصْتُهُ مِنْ مَكَّةَ إِلَى الْعِرَاقِ فَخَرَجَ خَائِفًا يَرْقُبُ*

I will not forget from the things your^{-la} expelling Husayn^{-asws} from the sanctuary of Rasool-Allah^{-saww} to the Sanctuary of Allah^{-azwj}, and your^{-la} sending the men to kill him^{-asws} in the Sanctuary. You^{-la} did not ceased to be with that and upon that until you^{-la} forced him^{-asws} from Makkah to Al-Iraq. **So he exited from it, fearing, wary. [28:21].**

فَزُلْزِلَتْ بِهِ خَيْلُكَ عَدَاوَةً مِنْكَ لِلَّهِ وَ لِرُسُولِهِ وَ لِأَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً أُولَئِكَ لَا كَذَابَ لَكَ الْخِلَافِ الْجَفَاءِ أَكْبَادِ الْإِبِلِ وَ الْحُمَيْرِ

Your^{-la} cavalry shook him^{-asws} in enmity from you^{-la} to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and to People^{-asws} of his^{-saww} Household, those Allah^{-azwj} Removed the uncleanness from them^{-asws} and Purified them with a Purification. They^{-asws} are not like your^{-la} forefathers, the disloyal, the livers of the camels and the donkeys.

فَطَلَبَ إِلَيْكُمْ الْمَوَادِعَةَ وَ سَأَلَكُمْ الرَّجْعَةَ فَاعْتَمْتُمْ فَلَمَّا أَنْصَارَهُ وَ اسْتَفْصَالَ أَهْلَ بَيْتِهِ تَعَاوَنْتُمْ عَلَيْهِ كَأَنَّكُمْ قَتَلْتُمْ أَهْلَ بَيْتِ مِنَ التُّرْكِ فَلَا شَيْءَ أَعْجَبَ عِنْدِي مِنْ طَلِبَتِكَ وَدِي وَ قَدْ قَتَلْتَ وَلَدَ أَبِي وَ سَيْفُكَ يَنْطَرُّ مِنْ دَمِي وَ أَنْتَ أَحَدُ ثَاثِي

He^{-asws} sought the affection to you all and asked you for the returning and connecting with his^{-asws} family. You co-operated with each other against him^{-asws}. It is as if you all have killed people of a household from the Turks. There is nothing more surprising with me than your^{-la} seeking my cordiality and you^{-la} have killed a son^{-asws} of my father (s), and your^{-la} sword is dripping from my blood, and you^{-la} are one of my retaliations.

فَإِنْ شَاءَ اللَّهُ- لَا يَنْطَلُ لَدَيْكَ دَمِي وَ لَا تَسْبِقُنِي بِثَارِي وَ إِنْ سَبَقْتَنِي فِي الدُّنْيَا فَقَبْلَ ذَلِكَ مَا قُبِلَ النَّبِيُّونَ وَ آلُ النَّبِيِّينَ فَيَطْلُبُ اللَّهُ بِدِمَائِهِمْ فَكَفَى بِاللَّهِ لِلْمَظْلُومِينَ نَاصِراً وَ مِنَ الظَّالِمِينَ مُنْتَقِماً

So, if Allah^{-azwj} so Desires, my blood will not be nullified with you^{-la} nor will you^{-la} precede my retaliation, and even if you^{-la} do precede me in the world. Before that, whoever killed the Prophets^{-as} and families of the Prophets^{-as}, so Allah^{-azwj} Sought their^{-as} blood. Allah^{-azwj} Suffices for the oppressed as a Helper and as an Avenger from the oppressors.

فَلَا يُعْجِبُكَ إِنْ ظَفَرْتَ بِنَا الْيَوْمَ فَلَنْظَفَرَنَّ بِكَ يَوْمًا وَ ذَكَرْتُ وَفَائِي وَ مَا عَرَفْتَنِي مِنْ حَقِّكَ فَإِنْ يَكُنْ ذَلِكَ كَذَلِكَ فَقَدْ وَ اللَّهُ بِابِعْثُكَ وَ مَنْ قَبْلَكَ وَ إِنَّكَ لَتَعْلَمُ أَيْنِي وَ وَلَدُ أَبِي أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ وَ لَكِنَّكُمْ مَعْشَرَ قُرَيْشٍ كَابَرْتُمُونَا حَتَّى دَفَعْتُمُونَا عَنْ حَقِّنَا وَ وَلَيْتُمْ الْأَمْرَ دُونَنَا

So, it should not make you^{-la} self-conceited that you^{-la} have won with us today, for we will be victorious with you one day. And you^{-la} mentioned my loyalty and what you^{-la} introduced to me of your^{-la} rights. If that happens to be like that, then by Allah^{-azwj}, I would have pledged allegiance to you^{-la} and the one before you. And you^{-la} know that I^{-la} and the sons of my father are more rightful with this command than you are, but you community of Quraysh contended stubbornly with us until you pushed us away from our rights, and you were in charge of the command besides us.

فَبَعْدًا لِمَنْ تَحَرَّى ظَلَمَنَا وَ اسْتَفْغَى السُّفَهَاءَ عَلَيْنَا- كَمَا بَعَدَتْ نَمُودُ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ مَدْيَنَ أَلَا وَ إِنْ مِنْ أَعْجَبِ الْأَعَاجِبِ وَ مَا عَسَى أَنْ أَعْجَبَ حَمْلُكَ بَنَاتِ عَبْدِ الْمُطَّلِبِ وَ أَطْفَالًا صِغَارًا مِنْ وَلَدِهِ إِلَيْكَ بِالشَّامِ كَالسَّيِّ الْمَجْلُوبِينَ

Remoteness be for the ones who pursued to oppress us and seduced the foolish ones against us, just like the remoteness of (people of) Samood, and the people of Lut^{as}, and companions of Midyan. Indeed! And from the surprise of the surprises, and what is perhaps the strangest is your^{la} carrying the daughters of Abdul Muttalib^{as} and young children from his^{as} children, to (come) to you^{la} at Syria flocking like the captives.

تُرِي النَّاسَ أَنَّكَ قَهَرْتَنَا وَ أَنْتَ تَمُنُّ عَلَيْنَا وَ بِنَا مِنَ اللَّهِ عَلَيْكَ وَ لَعَمْرُ اللَّهِ فَلَيْنَ كُنْتَ تُصْبِحُ آمِنًا مِنْ جِرَاحَةِ يَدِي إِيَّيْ لَأَرْجُو أَنَّ يُعْظِمَ اللَّهُ جُرْحَكَ مِنْ لِسَانِي وَ نَقْضِي وَ إِبْرَامِي

The people saw that you^{la} had coerced us and you^{la} (trying to) confer upon us, and by us Allah^{azwj} has Conferred upon you^{la}. And by the Life of Allah^{azwj}! Even if you are safe from being injured by my hands, I wish Allah^{azwj} to Magnify your^{la} injury from my tongue, and my breaking and my confirming.

وَ اللَّهُ مَا أَنَا بِأَيْسٍ مِنْ بَعْدِ قَتْلِكَ وَ لَدَ رَسُولِ اللَّهِ ص أَنَّ يَأْخُذَكَ أَخْذًا أَلِيمًا وَ يُخْرِجَكَ مِنَ الدُّنْيَا مَذْمُومًا مَذْخُورًا فَعِشْ لَا أَبَا لَكَ مَا اسْتَطَعْتَ فَقَدْ وَ اللَّهُ ارْزُدْتَ عِنْدَ اللَّهِ أَضْعَافًا وَ افْتَزَقْتَ مَأْتَمًا- وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى.

By Allah^{azwj}! I am not despairing from after your^{la} having killed the sons^{asws} of Rasool-Allah^{saww} that (one day) I would seize you^{la} with a painful seizure, and exit you^{la} from the world, condemned, vanquished. May there be no father for you^{la}! So live whatever you^{la} can, for by Allah^{azwj}, your^{la} committed sins are multiplying in the Presence of Allah^{azwj}. And greetings be upon the follower of guidance”.³³⁹

دَحْرُ كِتَابِ يَزِيدَ لَعَنَهُ اللَّهُ إِلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ وَ مَصِيرِهِ إِلَيْهِ وَ أَخَذَ جَائِزَتِهِ

Mention of letter of Yazeed^{la}, may Allah^{azwj} Curse him^{la}, to Muhammad Bin Al-Hanafiyya, and his coming to him^{la} and taking his^{la} awards –

كَتَبَ يَزِيدُ لَعَنَهُ اللَّهُ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنْفِيَّةِ وَ هُوَ يَوْمِنَا بِالْمَدِينَةِ أَمَّا بَعْدُ فَإِنِّي أَسْأَلُ اللَّهَ لَنَا وَ لَكَ عَمَلًا صَالِحًا يَرْضَى بِهِ عَنَّا فَإِنِّي مَا أَعْرِفُ الْيَوْمَ فِي بَنِي هَاشِمٍ رَجُلًا هُوَ أَرْجَحُ مِنْكَ حِلْمًا وَ عِلْمًا وَ لَا أَحْضَرُ فَهْمًا وَ حُكْمًا وَ لَا أَبْعُدُ مِنْ كُلِّ سَفَهٍ وَ دَنْسٍ وَ طَيْشٍ

Yazeed^{la}, may Allah^{azwj} Curse him^{la}, wrote to Muhammad son of Ali^{asws}, Al-Hanafiyya, and on that day, he was at Al-Medina, ‘As for after, I^{la} ask Allah^{azwj} for us^{la} and for you, righteous deeds He^{azwj} would be Pleased with being done from us. I^{la} do not know today of any man among the clan of Hashim^{as} who is more outweighing than you are, in forbearance, and knowledge, nor of more presence of understanding and wisdom, nor any more remote from every foolishness, and filth, and recklessness.

وَ لَيْسَ مِنْ يَتَخَلَّقُ بِالْخَيْرِ تَخَلُّقًا وَ يَسْتَجِلُّ الْفَضْلَ تَنْحَلُّلًا كَمَنْ جَبَلَهُ اللَّهُ عَلَى الْخَيْرِ جَبَلًا وَ قَدْ عَرَفْنَا ذَلِكَ مِنْكَ قَدِيمًا وَ حَدِيثًا شَاهِدًا وَ غَائِبًا غَيْرَ أَنِّي قَدْ أَحْبَبْتُ زِيَارَتَكَ وَ الْأَخَذَ بِالْخَطِّ مِنْ رُؤُوسِكَ

And the one whom Allah^{azwj} has Created with goodly manners, and adopts the merits with an adoption, like the one Allah^{azwj} whom Allah^{azwj} has Natured upon the good nature, and we^{la}

³³⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 47 H 1 a

have recognised that from you for a long time, and now, attending and from being absent, apart from that I^{-la} would have loved to visit you and take luck from seeing you.

فَإِذَا نَظَرْتُ فِي كِتَابِي هَذَا فَأَقْبِلْ إِلَيَّ آمِنًا مُطْمَئِنًّا أُرْشِدَكَ اللَّهُ أَمْرَكَ وَغَفَرَ لَكَ ذُنُوبَكَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

So, when you look into this letter of mine^{-la}, then come to me^{-la} in safety, contented. May Allah^{-azwj} Guide you in your affairs and Forgive your sins for you. And the greetings be unto you, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ قَرَأَهُ أَقْبَلَ عَلَى ابْنَيْهِ جَعْفَرٍ وَ عَبْدِ اللَّهِ أَبِي هَاشِمٍ فَاسْتَشَارَهُمَا فِي ذَلِكَ فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ يَا أَبَتِ اتَّقِ اللَّهَ فِي نَفْسِكَ وَ لَا تَصِرْ إِلَيْهِ فَإِنِّي خَائِفٌ أَنْ يُلْحِقَكَ بِأَخِيكَ الْحُسَيْنِ وَ لَا يُبَالِي

He (the narrator) said, ‘When the letter arrived to Muhammad son of Ali^{-asws}, and he read it, he turned to his two sons Ja’far and Abdullah Abu Hashim, and consulted them regarding that. His son Abdullah said, ‘O father, fear Allah^{-azwj} regarding yourself and do not go to him^{-la}, and I fear that he^{-la} will make you join with your brother^{-asws} Al-Husayn^{-asws} and he^{-la} will not care’.

فَقَالَ مُحَمَّدٌ يَا بُنَيَّ وَ لَكِنِّي لَا أَخَافُ ذَلِكَ مِنْهُ

Muhammad said, ‘O my son! But I do not fear that from him^{-la}’.

فَقَالَ لَهُ ابْنُهُ جَعْفَرُ يَا أَبَتِ إِنَّهُ قَدْ أَطْلَقَكَ فِي كِتَابِهِ إِلَيْكَ وَ لَا أَطْنُهُ بِكُتُبٍ إِلَى أَحَدٍ مِنْ قُرَيْشٍ بَأَنَّ أُرْشِدَكَ اللَّهُ أَمْرَكَ وَ غَفَرَ لَكَ ذُنُوبَكَ وَ أَنَا أَرْجُو أَنْ يَكُفَّ اللَّهُ شَرَّهُ عَنْكَ

His son Ja’far said, ‘He^{-la} is being kind to you in his^{-la} letter, and I do not think that he^{-la} would write to anyone from Quraysh, ‘May Allah^{-azwj} Guide your affairs and Forgive your sins for you’, and I hope Allah^{-azwj} will Restrain his^{-la} evil from you’.

قَالَ فَقَالَ مُحَمَّدٌ بْنُ عَلِيٍّ يَا بُنَيَّ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ الَّذِي يُنْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ كَفَى بِاللَّهِ وَكِيلًا-

He (the narrator) said, ‘Muhammad son of Ali^{-asws} said, ‘O my son! I shall rely upon Allah^{-azwj} Who **Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65].**

قَالَ ثُمَّ تَجَهَّرَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ خَرَجَ مِنَ الْمَدِينَةِ وَ سَارَ حَتَّى قَدِمَ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ بِالشَّامِ فَلَمَّا اسْتَأْذَنَ أَذِنَ لَهُ وَ قَرَّبَهُ وَ أَدْنَاهُ وَ أَجْلَسَهُ مَعَهُ عَلَى سَرِيرِهِ ثُمَّ أَقْبَلَ عَلَيْهِ بِوَجْهِهِ

He (the narrator) said, ‘Then Muhammad son of Ali^{-asws} prepared and went out from Al-Medina and travelled until he arrived to Yazeed^{-la} Bin Muawiya^{-la} at Syria. When he sought permission, he^{-la} permitted for him and drew him near and seated him with him^{-la} upon his^{-la} throne. Then he^{-la} turned to him with his^{-la} face.

فَقَالَ يَا أَبَا الْقَاسِمِ أَجَزَنَا اللَّهُ وَ إِيَّاكَ فِي أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ فَوَ اللَّهُ لَئِنْ كَانَ نَقَصَكَ فَقَدْ نَقَصَنِي وَ لَئِنْ كَانَ أَوْجَعَكَ فَقَدْ أَوْجَعَنِي وَ لَوْ كُنْتُ أَنَا الْمُتَوَلَّى لِحَرْبِهِ لَمَّا قَتَلْتُهُ وَ لَدَفَعْتُ عَنْهُ الْقَتْلَ وَ لَوْ بَحَرَ أَصَابِعِي وَ ذَهَابَ بَصَرِي وَ لَقَدَيْتُهُ بِجَمِيعِ مَا مَلَكَتْ يَدِي وَ إِنْ كَانَ قَدْ ظَلَمَنِي وَ قَطَعَ رَجَمِي وَ نَارَعَنِي حَقِّي

He^{-la} said, 'O Abu Al Qasim! May Allah^{-azwj} Recompense us^{-la} and you regarding Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws}. By Allah^{-azwj}! If it has diminished you, so it has diminished me^{-la} (as well), and if it has pained you, so it has pained me^{-la} (as well), and if I^{-la} had been in charge of battling him^{-asws}, I^{-la} would not have killed him^{-asws} and would have pushed the killing away from him^{-asws}, and even if it had been by slitting of my^{-la} fingers and loss of my^{-la} sight, and would have ransomed him^{-asws} with entirety of what I^{-la} possess in my^{-la} hands, and even though he^{-asws} had been unjust to me^{-la}, and cut off my^{-la} kinship, and contended me^{-la} of my^{-la} rights.

وَلَكِنْ عُبَيْدُ اللَّهِ بْنُ زَيْدٍ لَمْ يَعْلَمْ رَأْيِي فِي ذَلِكَ فَعَجَلَ عَلَيْهِ بِالْقَتْلِ فَقَتَلَهُ وَ لَمْ يَسْتَدْرِكْ مَا فَاتَ وَ بَعْدُ فَإِنَّهُ لَيْسَ يَجِبُ عَلَيْنَا أَنْ نَرْضَى بِالذِّبَةِ فِي حَقِّهَا وَ لَمْ يَكُنْ يَجِبُ عَلَيَّ أَحْيَاكَ أَنْ يُنَازِعَنَا فِي أَمْرِ خَصَّنَا اللَّهُ بِهِ دُونَ غَيْرِنَا وَ عَزِيزٌ عَلَيَّ مَا نَالَهُ وَ السَّلَامُ فَهَاتِ الْآنَ مَا عِنْدَكَ يَا أَبَا الْقَاسِمِ

But Ubeydullah^{-la} Bin Ziyad^{-la} did not know of my^{-la} view regarding that and he^{-la} was hasty upon him^{-asws} with the killing. So he^{-la} killed him^{-asws} and did not realised what had been lost. And after, it isn't obligated upon us^{-la} that we^{-la} be pleased with lowliness regarding our^{-la} rights, and it did not happen to be obligated upon your brother^{-asws} that he^{-asws} contends us^{-la} regarding a matter Allah^{-azwj} has Specialised us^{-la} with it besides others, and it is dear upon what has afflicted him^{-asws}, And the greetings. So give now, whatever is with you, O Abu Al-Qasim!

قَالَ فَتَكَلَّمَ مُحَمَّدُ بْنُ عَلِيٍّ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنِّي قَدْ سَمِعْتُ كَلَامَكَ فَوَصَّلَ اللَّهُ رَحْمَكَ وَ رَجِمَ حُسَيْنًا وَ بَارَكَ لَهُ فِيمَا صَارَ إِلَيْهِ مِنْ ثَوَابِ رَبِّهِ وَ الْخُلْدِ الدَّائِمِ الطَّوِيلِ فِي جَوَارِ الْمَلِكِ الْجَلِيلِ

He (the narrator) said, 'Muhammad son of Ali^{-asws} spoke. He praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'I have heard your^{-la} speech, so may Allah^{-azwj} have Mercy on you^{-la} and Mercy on Husayn^{-asws} and Bless him^{-asws} regarding what he^{-asws} has gone to, from the Rewards of his^{-asws} Lord^{-azwj}, and the permanent eternal life, the long, in the vicinity of the Majestic King.

وَ قَدْ عَلِمْنَا أَنَّ مَا نَقَصْنَا فَقَدْ نَقَصَكَ وَ مَا عَرَاكَ فَقَدْ عَرَانَا مِنْ فَرْحٍ وَ تَرْحٍ وَ كَذَا أَطْلُ أَنْ لَوْ شَهِدْتَ ذَلِكَ بِنَفْسِكَ - لَاحْتَرَزْتَ أَفْضَلَ الرَّأْيِ وَ الْعَمَلِ وَ لَجَانَبْتَ أَسْوَأَ الْفِعْلِ وَ الْخَطْلِ

And we are knowing that whatever diminishes us, so it has diminished you^{-la}, and whatever befalls you^{-la} so it befalls us, from happiness and sadness, and like that is my thinking. If only you^{-la} could witness if yourself^{-la}, you^{-la} would choose the superior view and the deed, and you^{-la} set aside the evil deed and error.

وَ الْآنَ فَإِنَّ حَاجَتِي إِلَيْكَ أَنْ لَا تُسْمِعَنِي فِيهِ مَا أُكْرَهُ فَإِنَّهُ أَجِي وَ شَقِيقِي وَ ابْنُ أَبِي وَ إِنْ رَعَمْتَ أَنَّهُ قَدْ كَانَ ظَلَمَكَ وَ كَانَ عُذْوًا لَكَ كَمَا تَقُولُ

And now, so my need to you^{-la} is that you^{-la} will not make me listen regarding what I dislike, for he^{-asws} is my brother^{-asws} and son^{-asws} of my father^{-asws}, and even though you^{-la} are claiming he^{-asws} had been unjust to you^{-la} and was an enemy to you^{-la} like what you^{-la} are saying'.

قَالَ فَقَالَ لَهُ يَرِيدُ إِنَّكَ لَنْ تَسْمَعَ مِنِّي إِلَّا خَيْرًا وَ لَكِنْ هَلُمَّ فَبَايِعْنِي وَ ادُّكُرْ مَا عَلَيْكَ مِنَ الدِّينِ حَتَّى أَقْضِيَهُ عَنْكَ

He (the narrator) said, 'Yazeed^{-la} said to him, 'You will not hear from me^{-la} except good, but come, pledge allegiance to me^{-la} and mentioned whatever debts are upon you until I^{-la} pay these off on your behalf'.

قَالَ فَقَالَ لَهُ مُحَمَّدٌ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَمَّا الْبَيْعَةُ فَقَدْ بَايَعْتُكَ وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الدِّينِ فَمَا عَلَيَّ دَيْنٌ وَالْحَمْدُ لِلَّهِ وَإِنِّي مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى فِي كُلِّ نِعْمَةٍ سَابِغَةٌ لَا أَقُومُ بِشُكْرِهَا

He (the narrator) said, 'Muhammad son of Ali^{-asws}, may Allah^{-azwj} be Pleased with him (Muhammed), said to him^{-la}, 'As for the allegiance, so I am pledging allegiance to you^{-la}, and as for what you^{-la} mentioned from the matter of the debts, so there are no debts upon me, and the Praise is for Allah^{-azwj}, and I am in every bounty from Allah^{-azwj} Blessed and Exalted, completely, I cannot stand with thanking for it'.

قَالَ فَالْتَقَتَ يَرِيدُ لَعْنَةُ اللَّهِ إِلَى ابْنِهِ خَالِدٍ فَقَالَ يَا بُنَيَّ إِنَّ ابْنَ عَمِّكَ هَذَا بَعِيدٌ مِنَ الْحَبِّ وَاللُّؤْمِ وَالْكَذِبِ وَالدَّنَسِ وَالْغَيْبَةِ كَبَعْضٍ مَنْ عَرَفْتَ لَقَالَ عَلَيٌّ مِنَ الدِّينِ كَذَا وَكَذَا لِيَسْتَعْنِمَ أَحَدَ أَمْوَالِنَا

He (the narrator) said, 'Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} turned to his^{-la} son Khalid. He^{-la} said, 'O my^{-la} son! This son of your uncle^{-asws} is remote from the shame, and the blame, and the filth, and the lies, and had it been someone else, like some of the ones you know, he would have said, 'Upon me are such and such from the debts', in order to be enriched by taking our^{-la} wealth'.

قَالَ ثُمَّ أَقْبَلَ عَلَيْهِ يَرِيدُ فَقَالَ بَايَعْتَنِي يَا أَبَا الْقَاسِمِ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَإِنِّي قَدْ أَمَرْتُكَ بِثَلَاثَةِ أَلْفٍ دِرْهَمٍ فَأَبْعَثْ مَنْ يَقْبِضُهَا فَإِذَا أَرَدْتَ الْإِنْصِرَافَ عَنَّا وَصَلْنَاكَ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'Then Yazeed^{-la} turned to him and said, 'Pledge allegiance to me^{-la}, O Abu Al-Qasim!' He said, 'Yes, O commander of the faithful!' He^{-la} said, 'I^{-la} am hereby ordering for you with three hundred thousand Dirhams, so send someone who can take possession of these. So, whenever you want to leave from us^{-la}, we^{-la} shall help you, if Allah^{-azwj} so Desires'.

قَالَ فَقَالَ لَهُ مُحَمَّدٌ بْنُ عَلِيٍّ لَا حَاجَةَ لِي فِي هَذَا الْمَالِ وَلَا لَهُ جُنْتُ قَالَ يَرِيدُ فَلَا عَلَيْكَ أَنْ تَقْبِضَهُ وَتُفَرِّقَهُ فِيمَنْ أَحَبَبْتَ مِنْ أَهْلِ بَيْتِكَ قَالَ فَإِنِّي قَدْ قَبِلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'Muhammad son of Ali^{-asws} said to him^{-la}, 'There is no need for me regarding this wealth, nor did I come for it'. Yazeed^{-la} said, 'So it is not upon you to be taking it and you can distribute it among the ones from your family members you love'. He said, 'I have accepted, O commander of the faithful!'

قَالَ فَانْزَلَهُ فِي بَعْضِ مَنَازِلِهِ وَكَانَ مُحَمَّدٌ بْنُ عَلِيٍّ يَدْخُلُ عَلَيْهِ فِي كُلِّ يَوْمٍ صَبَاحًا وَمَسَاءً

He (the narrator) said, 'He^{-la} lodged him in one of his^{-la} houses, and Muhammad son of Ali^{-asws} used to enter to see him^{-la} during every day, morning, and evening'.

قَالَ وَ إِذَا وَفَدَ أَهْلُ الْمَدِينَةِ قَدْ قَدِمُوا عَلَى يَرِيدٍ وَ فِيهِمْ مُنْذِرُ بْنُ الزُّبَيْرِ وَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حَفْصِ بْنِ مُغِيرَةَ الْمَحْزُومِيُّ وَ عَبْدُ اللَّهِ بْنُ حَنْظَلَةَ بْنِ أَبِي غَامِرٍ الْأَنْصَارِيُّ فَأَقَامُوا عِنْدَ يَرِيدٍ لَعْنَةُ اللَّهِ أَيَّامًا فَأَجَازَهُمْ يَرِيدُ لِكُلِّ رَجُلٍ مِنْهُمْ بِخَمْسِينَ أَلْفَ دِرْهَمٍ وَ أَجَازَ الْمُنْذِرُ بْنُ الزُّبَيْرِ بِمِائَةِ أَلْفٍ دِرْهَمٍ

He (the narrator) said, 'And then a delegation of the people of Al-Medina arrived to Yazeed^{-la}, and among them were Munzir Bin Al-Zubeyr, and Abdullah Bin Amro Bin Hafs Bin Mugheira Al-Makhzumi, and Abdullah Bin Hanzala Bin Abu Aamir Al-Ansary. They stayed with Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, for days. Yazeed^{-la} awarded for each man from them with fifty thousand Dirhams and awarded Al-Munzir Bin Al-Zubeyr with one hundred thousand Dirhams.

فَلَمَّا أَرَادُوا الْإِنْصِرَافَ إِلَى الْمَدِينَةِ أَقْبَلَ مُحَمَّدُ بْنُ عَلِيٍّ حَتَّى دَخَلَ عَلَى يَزِيدَ فَاسْتَأْذَنَهُ فِي الْإِنْصِرَافِ مَعَهُمْ إِلَى الْمَدِينَةِ فَأَذِنَ لَهُ فِي ذَلِكَ وَوَصَلَهُ بِمِائَتِي أَلْفٍ دِرْهَمٍ وَ أَعْطَاهُ عُرْضاً بِمِائَةِ أَلْفٍ دِرْهَمٍ

When they wanted to leave to go to Al-Medina, Muhammad son of Ali^{-asws} came until he entered to see Yazeed^{-la}. He sought his^{-la} permission regarding the leaving with them to go to Al-Medina. He^{-la} permitted for him regarding that and helped him with two hundred thousand Dirhams and gave him a present of one hundred thousand Dirhams.

ثُمَّ قَالَ يَا أَبَا الْقَاسِمِ إِنِّي لَا أَعْلَمُ فِي أَهْلِ بَيْتِكَ الْيَوْمَ رَجُلًا هُوَ أَعْلَمُ مِنْكَ بِالْحَلَالِ وَالْحَرَامِ وَقَدْ كُنْتُ أَحِبُّ أَنْ لَا تُفَارِقَنِي وَتَأْمُرَنِي بِمَا فِيهِ خَطِيئَةٌ وَرُشْدِي فَوَاللَّهِ مَا أَحِبُّ أَنْ تُنْصَرِفَ عَنِّي وَأَنْتَ دَائِمٌ لِي شَيْءٌ مِنْ أَخْلَاقِي

Then he^{-la} said, 'O Abu Al-Qasim! I^{-la} do not know of any man today among People^{-asws} of the Household who is more learned than you are with the Permissible(s), and the Prohibitions, and I^{-la} was hoping that you will not separate from me^{-la}, and you would instruct me^{-la} with whatever is my^{-la} share in it and guide me. By Allah^{-azwj}! I^{-la} do not love that you should leave to go away from me^{-la} while you are critical of anything from my^{-la} manners'.

فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَمَّا مَا كَانَ مِنْكَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ فَذَاكَ شَيْءٌ لَا يُسْتَنْدَرُكَ وَ أَمَّا الْآنَ فَإِنِّي مَا رَأَيْتُ مِنْكَ مُذْ قَدِمْتُ عَلَيْكَ إِلَّا خَيْرًا وَلَوْ رَأَيْتُ مِنْكَ خَصْلَةً أَكْرَهْتُهَا لَمَّا وَسَّعَنِي السُّكُوتُ دُونَ أَنْ أَتُحَاكَ عَنْهَا وَ أَخْبِرَكَ بِمَا يَحِقُّ لِلَّهِ عَلَيْكَ مِنْهَا لِلَّذِي أَخَذَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى الْعُلَمَاءِ فِي عِلْمِهِمْ أَنْ يُبَيِّنُوهُ لِلنَّاسِ وَ لَا يَكْتُمُوهُ

Muhammad son of Ali^{-asws}, may Allah^{-azwj} be Pleased with him, said to him^{-la}, 'As for what had happened from you^{-la} to Al-Husayn^{-asws} Bin Ali^{-asws}, so that is something which cannot be reversed, and as for now, I have not seen from you^{-la}, since I arrive to you^{-la} except good, and had I seen any characteristic from you^{-la} I dislike, there would have been no leeway for me to be silent, besides that I would have forbidden you^{-la} from it, and would have informed you^{-la} with what is the Right of Allah^{-azwj} upon you^{-la} from these, of that which Allah^{-azwj} Blessed and Exalted has Taken upon the scholars regarding their knowledge that they should be explaining it to the people and they should not be concealing it

وَ لَسْتُ مُؤَدِّياً عَنْكَ إِلَى مَنْ وَرَائِي مِنَ النَّاسِ إِلَّا خَيْرًا غَيْرَ أَنِّي أَتُحَاكَ عَنْ شَرْبِ هَذَا الْمُسْكِرِ فَإِنَّهُ رَجَسٌ مِنْ عَمَلِ الشَّيْطَانِ وَ لَيْسَ مِنْ وُلِّي أُمُورِ الْأُمَّةِ وَ دُعِيَ لَهُ بِالْإِلَافَةِ عَلَى رُؤُوسِ الْأَشْهَادِ عَلَى الْمَنَابِرِ كَغَيْرِهِ مِنَ النَّاسِ فَاتَّقِ اللَّهَ فِي نَفْسِكَ وَ تَذَارَكَ مَا سَلَفَ مِنْ ذَنْبِكَ وَ السَّلَامُ

And I will not be delivering about you^{-la} to the ones from the people behind me, except good (things), apart from that I forbid you^{-la} from drinking this intoxicant, for it is an uncleanness from the deeds of the Satan^{-la}. And the one who is in charge of the affairs of the community and Calling to Him^{-azwj} with the caliphate upon the heads of the people upon the pulpits, isn't

like others from the people. So, fear Allah^{-azwj} regarding yourself^{-la}, and you^{-la} will come across what is past from your^{-la} sins. And the greetings’.

قَالَ فَسُرَّ يَزِيدٌ بِمَا سَمِعَ مِنْ مُحَمَّدِ بْنِ عَلِيٍّ سُرُورًا شَدِيدًا ثُمَّ قَالَ فَإِنِّي قَابِلٌ مِنْكَ مَا أَمَرْتَنِي بِهِ وَ أَنَا أَحِبُّ أَنْ تُكَاتِبَنِي فِي كُلِّ حَاجَةٍ تَغْرِضُ لَكَ مِنْ صِلَةٍ أَوْ تَعَاهِدٍ- وَ لَا تُقْصِرَنَّ بِي ذَلِكَ

He (the narrator) said, ‘Yazeed^{-la} was cheered with what he^{-la} had heard from Muhammad son of Ali^{-asws}, with intense happiness. Then he^{-la} said, ‘I^{-la} accept from you what you are instructing me with, and I^{-la} would love it if you could write to me^{-la} regarding every need presenting to you, from a financial help or a service, and you will not be reduced regarding that’.

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ أَفْعَلُ ذَلِكَ إِنْ شَاءَ اللَّهُ وَ لَا أَكُونُ إِلَّا عِنْدَ مَا تُحِبُّ

Muhammad son of Ali^{-asws} said, ‘I shall do that, if Allah^{-azwj} so Desires, and I will not be except with what you^{-la} love’.

قَالَ ثُمَّ دَعَا مُحَمَّدُ بْنُ عَلِيٍّ وَ رَجَعَ إِلَى الْمَدِينَةِ فَفَرَّقَ ذَلِكَ الْمَالَ كُلَّهُ فِي أَهْلِ بَيْتِهِ وَ سَائِرِ بَنِي هَاشِمٍ وَ قُرَيْشٍ حَتَّى لَمْ يَبْقَ مِنْ بَنِي هَاشِمٍ وَ قُرَيْشٍ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الدُّرَيْتَةِ وَ الْمَوَالِي إِلَّا صَارَ إِلَيْهِ شَيْءٌ مِنْ ذَلِكَ الْمَالِ

He (the narrator) said, ‘Then Muhammad son of Ali^{-asws} bade him^{-la} farewell and returned to Al-Medina. He distributed that wealth, all of it among his family members and rest of the clan of Hashim, and Quraysh, to the extent that there did not remain from the clan of Hashim^{-as} and Quraysh, from the men, and the women, and the offspring, and the slave, except something from that wealth came to him.

ثُمَّ خَرَجَ مُحَمَّدُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَأَقَامَ بِهَا مُجَاوِرًا لَا يَعْرِفُ شَيْئًا غَيْرَ الصَّوْمِ وَ الصَّلَاةِ

Then Muhammad son of Ali^{-asws}, may Allah^{-azwj} be Pleased with him, went out from Al-Medina to Makkah. He stayed in its vicinity, not knowing anything apart from the fasting and the Salat.

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ رَضِيَ عَنْهُمْ وَ رَزَقَنَا شَفَاعَتَهُمْ بِخَوْلِهِ وَ مَنِّهِ وَ فَضْلِهِ وَ كَرَمِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and be pleased with them^{-asws}, and Grace us their^{-asws} intercession by His^{-azwj} Mighty and His^{-azwj} Conferment, and His^{-azwj} Grace, and His^{-azwj} Benevolence, if Allah^{-azwj} the Exalted so Desires’’.³⁴⁰

أَقُولُ قَالَ الْعَلَامَةُ رَحِمَهُ اللَّهُ وَ رَوَى الْبَلَاذُرِيُّ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ ع كَتَبَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ أَمَّا بَعْدُ فَقَدْ عَظُمَتِ الرَّزِيَّةُ وَ جَلَّتِ الْمُصِيبَةُ وَ حَدَثَ فِي الْإِسْلَامِ حَدَثٌ عَظِيمٌ وَ لَا يَوْمَ كَيَوْمِ الْحُسَيْنِ

I (Majlisi) am saying, ‘The Allamah, may Allah^{-azwj} be Pleased with him said, ‘And it is reported by Al Balazuri having said,

³⁴⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 47 H 1 b

‘When Al-Husayn^{-asws} was killed, Abdullah^{-la} Bin Umar wrote to Yazeed^{-la} Bin Muawiya, ‘As for after, the catastrophe is mighty, and the calamity is majestic, and a mighty event has occurred in Al-Islam, and there is no day like the day of Al-Husayn^{-asws}’.

فَكُتِبَ إِلَيْهِ يَزِيدُ أَمَّا بَعْدُ يَا أَحْمَقُ فَإِنَّا جِئْنَا إِلَى ثُبُوتِ مَنْجَدَةٍ وَ فُرُشِ مُنْهَدَةٍ وَ وَسَائِدِ مَنْصَدَةٍ فَقَاتَلْنَا عَنْهَا فَإِنْ يَكُنِ الْحَقُّ لَنَا فَعَنْ حَقِّنَا قَاتِلَنَا وَ إِنْ كَانَ الْحَقُّ لَعَيْنِنَا فَأَبُوكَ أَوَّلَ مَنْ سَنَّ هَذَا وَ ابْتَزَّ وَ اسْتَأْثَرَ بِالْحَقِّ عَلَى أَهْلِهِ.

Yazeed^{-la} wrote to him, ‘O idiot! We^{-la} came to upholstered houses, and carpets already spread out, and pillows lined up. So we^{-la} fought for these. If the right happens to be for us^{-la}, so we^{-la} are fighting to defend our^{-la} rights, and if the right is for others, then your father (Umar) is the first one to have done this and swindled and preferred himself with the right over its rightful one (Ali^{-asws})’.³⁴¹

أَقُولُ قَدْ سَبَقَ فِي كِتَابِ الْفَقَنِ خَبْرٌ طَوِيلٌ أَخْرَجْنَاهُ مِنْ كِتَابِ دَلَائِلِ الْإِمَامَةِ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ لَمَّا وَرَدَ نَعْيُ الْحُسَيْنِ عَ الْمَدِينَةِ وَ قُتِلَ ثَمَانِيَةَ عَشَرَ مِنْ أَهْلِ بَيْتِهِ وَ ثَلَاثَ وَ خَمْسِينَ رَجُلًا مِنْ شِيعَتِهِ وَ قُتِلَ عَلِيُّ ابْنِهِ بَيْنَ يَدَيْهِ بِشُشَابَةٍ وَ سَبَى ذُرَارِيَهُ خَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى الشَّامِ مُنْكَرًا لِفِعْلِ يَزِيدَ وَ مُسْتَنْفِرًا لِلنَّاسِ عَلَيْهِ حَتَّى أَتَى يَزِيدَ وَ أَغْلَظَ لَهُ الْقَوْلَ

I (Majlisi) am saying, ‘It has preceded in the book of ordeals, a lengthy Hadeeth, we are extracting it from the book ‘Dalail Al Aimmah’, by his chain from Saeed Bin Al Musayyab,

‘When the obituary of Al-Husayn^{-asws} arrived at Al-Medina and the killing of eighteen of his^{-asws} family members, and fifty-three men from his^{-asws} Shias, and killing of his^{-asws} son^{-asws} Ali^{-asws} (Al-Asghar) in front of him^{-asws} with an arrow, and captivity of his^{-asws} offspring, Abdullah Bin Umar went out to Syria disliking the deed of Yazeed^{-la}, and mobilising the people against him^{-la}, until he came to Yazeed^{-la}, and he was harsh to him^{-la} with the words.

فَحَلَا بِهِ يَزِيدُ وَ أَخْرَجَ إِلَيْهِ طُومَارًا طَوِيلًا كَتَبَهُ عُمَرُ إِلَى مُعَاوِيَةَ وَ أَظْهَرَ فِيهِ أَنَّهُ عَلَى دِينِ آبَائِهِ مِنْ عِبَادَةِ الْأَوْثَانِ وَ أَنَّ مُحَمَّدًا كَانَ سَاحِرًا غَلَبَ عَلَى النَّاسِ بِسِحْرِهِ وَ أَوْصَاهُ بِأَنْ يُكْرِمَ أَهْلَ بَيْتِهِ ظَاهِرًا وَ يَسْعَى فِي أَنْ يَجَنِّتَهُمْ عَنْ جَدِيدِ الْأَرْضِ وَ لَا يَدْعَ أَحَدًا مِنْهُمْ عَلَيْهَا فِي أَشْيَاءَ كَثِيرَةٍ قَدْ مَرَّ ذِكْرُهَا

Yazeed^{-la} isolated with him and brought out a long scroll, Umar had written it to Muawiya, and manifested in it that he (Umar) was upon the religion of his forefathers of worshipping the idols, and that Muhammad^{-saww} was a sorcerer who had overcome upon the people by his^{-saww} sorcery, and advised him that he should honour People^{-asws} of his^{-saww} Household in the apparent, and strive in uprooting them^{-asws} from the surface of the earth, and he should not leave anyone from them to be upon it, among many things whose mention has passed.

فَلَمَّا قَرَأَهُ ابْنُ عُمَرَ رَضِيَ بِذَلِكَ وَ رَجَعَ وَ أَظْهَرَ لِلنَّاسِ أَنَّهُ مُحِقٌّ فِيمَا أَتَى بِهِ وَ مَعْدُورٌ فِيمَا فَعَلَهُ.

When Ibn Umar read it, he was pleased with that and returned, and manifested to the people that he^{-la} (Yazeed^{-la}) had been rightful regarding what he^{-la} had perpetrated and was apologetic regarding what he^{-la} had done/said’.³⁴²

³⁴¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 47 H 1 c

³⁴² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 47 H 1 d

- وَ لَنِعْمَ مَا قِيلَ مَا قُتِلَ الْحُسَيْنُ إِلَّا فِي يَوْمِ السَّقِيفَةِ فَلَعَنَهُ اللَّهُ عَلَى مَنْ أَسَّسَ الظُّلْمَ وَ الْجَوْرَ عَلَى أَهْلِ بَيْتِ النَّبِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

And best is what is being said, 'Al-Husayn^{-asws} was not killed except in the day of Al-Saqeefa. May Allah^{-azwj} Curse upon the one who laid the foundation of the injustice and the tyranny upon the People^{-asws} of the Household of the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all''.

باب 48 عدد أولاده صلوات الله عليه و جعل أحوالهم و أحوال أزواجه ع

CHAPTER 48 – NUMBER OF HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND A SUMMARY OF THEIR SITUATIONS, AND SITUATIONS OF HIS^{-asws} WIVES

و قد أوردنا بعض أحوالهن في أبواب تاريخ السجاد ع.

Note: And we have referred to some of their situations in the chapters on the history of Al-Sajjad^{-asws}.

1- **شا، الإرشاد** كَانَ لِلْحُسَيْنِ ع سِتَّةُ أَوْلَادٍ- عَلِيُّ بْنُ الْحُسَيْنِ الْأَكْبَرُ كُنْيَتُهُ أَبُو مُحَمَّدٍ أُمُّهُ شَهْرَبَانُ بِنْتُ كِسْرَى يَزْدَجَرْدَ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْأَصْغَرُ قُتِلَ مَعَ أَبِيهِ بِالطَّفِّ وَ قَدْ تَقَدَّمَ ذِكْرُهُ فِيمَا سَلَفَ وَ أُمُّهُ لَيْلَى بِنْتُ أَبِي مُرَّةَ بْنِ عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيُّ

(The book) 'Al-Irshad' – There were six children for Al-Husayn^{-asws} – Ali^{-asws} Bin Al-Husayn^{-asws} Al-Akbar. His^{-asws} teknonym is 'Abu Muhammad'. His^{-asws} mother^{-asws} Shehrbanu Bint Kisra (Chosroe) of Yazdjard; and Ali^{-asws} Bin Al-Husayn^{-asws} Al-Asghar, killed with his^{-asws} father^{-asws} at Al-Taff (Karbala), and his^{-asws} mention has preceded in what has passed, and his^{-asws} mother^{-asws} is Layla Bint Abu Murrah Bin Urwah Bin Masoud Al-Saqafy^{-as}.

وَ جَعْفَرُ بْنُ الْحُسَيْنِ لَا بَقِيَّةَ لَهُ وَ أُمُّهُ قُضَاعِيَّةٌ وَ كَانَتْ وَفَاتُهُ فِي حَيَاةِ الْحُسَيْنِ وَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ قُتِلَ مَعَ أَبِيهِ صَغِيرًا جَاءَهُ سَهْمٌ وَ هُوَ فِي حَجَرِ أَبِيهِ قَدْ بَحَهُ

And Ja'far^{-asws} Bin Al-Husayn^{-asws}. There is no posterity for him^{-asws}, and his^{-asws} mother^{-asws} is Quzaie^{-as}, and his^{-asws} expiry was during the lifetime of Al-Husayn^{-asws}. And Abdullah^{-asws} Bin Al-Husayn^{-asws} killed with his^{-asws} father^{-asws} when small. An arrow came while he^{-asws} was in the lap of his^{-asws} father^{-asws} and it slaughtered him^{-asws}.

وَ سَكِينَةُ بِنْتُ الْحُسَيْنِ وَ أُمُّهَا الرِّبَابُ بِنْتُ إِمْرِئِ الْقَيْسِ بْنِ عَبْدِ كَلْبَةَ مُعَدِّيَّةٌ وَ هِيَ أُمُّ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ ع وَ فَاطِمَةُ بِنْتُ الْحُسَيْنِ وَ أُمُّهَا أُمُّ إِسْحَاقَ بِنْتُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ تَيْمِيَّةٌ.

And Seekeyna Bint Al-Husayn^{-asws}, and her^{-asws} mother is al Rabaab Bint Imry Al-Qaysi Bin Aday Kalbiyya Muadiyya^{-as}, and she^{-as} is mother^{-as} of Abdullah^{-asws} Bin Al-Husayn^{-asws}. And Fatima^{-asws} Bint Al-Husayn^{-asws}, and her^{-asws} mother^{-asws} is Umm Is'haq Bint Talha Bin Ubeydullah Tameemy^{-as}.³⁴³

2- **قب، المناقب لابن شهر آشوب** ذَكَرَ صَاحِبُ كِتَابِ الْبَدْعِ وَ صَاحِبُ كِتَابِ شَرَحِ الْأَخْبَارِ أَنَّ عَقَبَ الْحُسَيْنِ مِنْ ابْنِهِ عَلِيِّ الْأَكْبَرِ وَ أَنََّّهُ هُوَ الْبَاقِي بَعْدَ أَبِيهِ وَ أَنَّ الْمَقْتُولَ هُوَ الْأَصْغَرُ مِنْهُمَا وَ عَلَيْهِ نَعْوَلٌ فَإِنَّ عَلِيَّ بْنَ الْحُسَيْنِ الْبَاقِي كَانَ يَوْمَ كَرْبَلَاءَ مِنْ أَبْنَاءِ ثَلَاثِينَ سَنَةً وَ إِنَّ ابْنَهُ مُحَمَّدًا الْبَاقِيَ كَانَ يَوْمَئِذٍ مِنْ أَبْنَاءِ خَمْسِ عَشْرَةِ سَنَةً وَ كَانَ لِعَلِيِّ الْأَصْغَرِ الْمَقْتُولِ نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً.

³⁴³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 48 H 1

(The book) 'Al Manaqib' of Ibn Shehr Ashub – The author of 'Kitab Al Bid'a' and author of 'Kitab Sharh Al Akhbar'

'The posterity of Al-Husayn^{-asws} is from his^{-asws} son Ali Al-Akbar^{-asws} (4th Imam^{-asws}), and he^{-asws} was the remaining one after his^{-asws} father^{-asws}, and the one killed, he^{-asws} is Al-Asghar (the younger) of the two, we shall count upon him^{-asws}, for Ali^{-asws} Bin Al-Husayn^{-asws}, the remaining one on the day of Karbala was thirty years (old), and that his^{-asws} son^{-asws} Muhammad^{-asws} Al-Baqir^{-asws} on that day was fifteen years old, and for Ali^{-asws} Al-Asghar (Ali Akbar) the killed, was approximately twelve years old".³⁴⁴

وَتَقُولُ الزَّيْدِيَّةُ إِنَّ الْعَقَبَ مِنَ الْأَصْغَرِ وَ إِنَّهُ كَانَ فِي يَوْمِ كَرْبَلَاءَ ابْنُ سَبْعِ سِنِينَ وَ مِنْهُمْ مَنْ يَقُولُ أَرْبَعِ سِنِينَ وَ عَلَى هَذَا النَّسَابُونَ.

And the Zaydiites are saying,

'The posterity is from the younger (Al-Asghar), and during the day of Karbala he^{-asws} was seven years old, and from them are ones saying, four years, and upon this are the genealogists".³⁴⁵

كِتَابُ النَّسَبِ عَنْ يَحْيَى بْنِ الْحُسَيْنِ قَالَ يَزِيدُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ أَعَجَبًا لِأَيْبِكَ سَمِيَ عَلِيًّا وَ عَلِيًّا فَقَالَ ع إِنَّ أَبِي أَحَبَّ أَبَاهُ فَسَمَى بِاسْمِهِ مَرَارًا.

(The book) 'Kitab Al Nasab' – From Yahya Bin Al-Hassan,

'Yazeed^{-la} said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'O how strange of your^{-asws} father^{-asws} naming 'Ali' and 'Ali'!' He^{-asws} said: 'He^{-asws} loved his^{-asws} father, so he^{-asws} by his^{-asws} name repeatedly".³⁴⁶

3- قَب، المناقب لابن شهر آشوب لَمَّا وَرَدَ بَسْجِي الْفُرسِ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ أَنْ يَبِيعَ النِّسَاءَ وَ أَنْ يَجْعَلَ الرِّجَالَ عَبِيدَ الْعَرَبِ وَ عَزَمَ عَلَى أَنْ يُحْمَلَ الْعَلِيلُ وَ الضَّعِيفُ وَ الشَّيْخُ الْكَبِيرُ فِي الطَّوَافِ وَ حَوْلَ الْبَيْتِ عَلَى ظُهُورِهِمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'When they arrived with the captives of Persia to Al-Medina, Umar wanted to sell the women, and to make the men, slaves of the Arabs, and he determine that the sick, and the weak, and the old men be carried in performing the Tawaaf and around the House upon their backs.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ النَّبِيَّ ص قَالَ أَكْرُمُوا كَرِيمَ قَوْمٍ وَ إِنَّ خَالَفُوكُمْ وَ هَؤُلَاءِ الْفُرسُ حُكَمَاءُ كُرْمَاءُ فَقَدْ أَلْفَوْا إِلَيْنَا السَّلَامَ وَ رَغِبُوا فِي الْإِسْلَامِ وَ قَدْ أَعْتَقْتُ مِنْهُمْ لَوْجَهُ اللَّهِ حَقِّي وَ حَقَّ بَنِي هَاشِمٍ

Amir Al-Momineen^{-asws} said: 'The Prophet^{-saww} said: 'Honour the honourable people and even if they oppose you, and these Persians are rulers, honourable ones. They are casting Al-Islam to us and are desirous regarding Al-Islam, I^{-asws} hereby my^{-asws} share from them for the Face of Allah^{-azwj}, and the rights of the clan of Hashim^{-as}'.

³⁴⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 2 a

³⁴⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 2 b

³⁴⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 2 c

فَقَالَتِ الْمُهَاجِرُونَ وَالْأَنْصَارُ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أَخَا رَسُولِ اللَّهِ فَقَالَ اللَّهُمَّ فَاشْهَدْ أَنَّهُمْ قَدْ وَهَبُوا وَ قَبِلْتُ وَأَعْتَقْتُ فَقَالَ عُمَرُ سَبَقَ إِلَيْهَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع وَ نَفَضَ عَزْمَتِي فِي الْأَعَاجِمِ

The Emigrants and the Helpers said, 'We hereby gift our rights to you^{-asws}, O brother^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'O Allah^{-azwj}! Be Witness that they have gifted and I^{-asws} have accepted and have liberated'. Umar said, 'Ali^{-asws} Bin Abu Talib^{-asws} has preceded to it and has broken my determination regarding the non-Arabs'.

وَرَغِبَ جَمَاعَةٌ فِي بَنَاتِ الْمُلُوكِ أَنْ يَسْتَنْكِحُوهُنَّ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ تُخَيَّرُهُنَّ وَلَا تُكْرَهُهُنَّ فَأَشَارَ أَكْثَرُهُمْ إِلَى تَخْيِيرِ شَهْرِبَانُوِيَّةِ بِنْتِ يَزْدَجَرْدَ فَحَجَبَتْ وَ أَتَتْ فَقِيلَ لَهَا أَيَا كَرِهْتَ قَوْمَهَا مِنْ تَخْتَارِينَ مِنْ حُطَّابِكَ وَ هَلْ أَنْتِ رَاضِيَةٌ بِالْبُعْلِ

And a group desired regarding daughters of the kings that they should marry them. Amir Al-Momineen^{-asws} said: '(Let them) Choose them and do not coerce them'. Their big ones indicated to choose Shehrbanu^{-as} Bint Yazdjard^{-as}. She^{-as} argued and refused. It was said to her^{-as}, 'O honourable one of her people! Whom do you^{-as} choose from your^{-as} proposers, and do you^{-as} agree with (having) the husband?'

فَسَكَتَتْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ قَدْ رَضِيتَ وَ بَقِيَ الْإِخْتِيَارُ بَعْدُ سَكُوهُنَّ إِفْرَاقُهَا فَأَعَادُوا الْقَوْلَ فِي التَّخْيِيرِ

She^{-asws} was silent. Amir Al-Momineen^{-asws} said: 'She^{-as} has agreed, and there remains the choosing after her^{-as} silence, so repeat the word regarding the choosing!'

فَقَالَتْ لَسْتُ بِمَنْ يَغْدِلُ عَنِ النُّورِ السَّاطِعِ وَ الشَّهَابِ اللَّامِعِ الْحُسَيْنِ إِنْ كُنْتُ مُخَيَّرَةً فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لِمَنْ تَخْتَارِينَ أَنْ يَكُونَ وَلِيِّكَ فَقَالَتْ أَنْتَ

She^{-as} said: 'I^{-as} am not from the ones who turn away from the bright Noor and the shining meteor, Al-Husayn^{-asws}, if I^{-as} was choosing'. Amir Al-Momineen^{-asws} said: 'For whom do you^{-as} give the choice to happen to be your^{-as} guardian?' She^{-as} said: 'You^{-asws}!'

فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ خَدِيفَةَ بِنَ الْيَمَانِ أَنْ يَخْطُبَ فَخَطَبَ وَ رُوِّجَتْ مِنَ الْحُسَيْنِ.

Amir Al-Momineen^{-asws} instructed Huzeyfa Bin Al-Yaman to propose (on behalf of Al-Husayn^{-asws}). He proposed and she^{-as} was married to Al-Husayn^{-asws} 347

قَالَ ابْنُ الْكَلْبِيِّ وَلى عَلِيٍّ بْنُ أَبِي طَالِبٍ حُرَيْثُ بْنُ جَابِرٍ الْحَنْفِيُّ جَانِبًا مِنَ الْمَشْرِقِ فَبَعَثَ بِنْتَ يَزْدَجَرْدَ بِنَ شَهْرِبَاةَ بِنَ كِسْرَى فَأَعْطَاهَا عَلَى ابْنِهِ الْحُسَيْنِ ع فَوَلَدَتْ مِنْهُ عَلِيًّا.

Ibn Al Kalby said,

'Ali^{-asws} Bin Abu Talib^{-asws} made Hureys Bin Jabir Al-Hanary a governor in a side (area) from the east. He sent a daughter of Yazdjard Bin Shahriya Bin Chosroe. He^{-asws} gave her^{-as} to his^{-asws} son^{-asws} Al-Husayn^{-asws}. She^{-as} was blessed with Ali^{-asws} (4th Imam^{-asws}) from him^{-asws} 348

347 Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 48 H 3 a

348 Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 48 H 3 b

وَقَالَ غَيْرُهُ إِنَّ خُرَيْثًا بَعَثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ يَبْنِي زِدْجَرْدَ فَأَعْطَى وَاحِدَةً لِابْنِهِ الْحُسَيْنِ فَأَوْلَدَهَا عَلِيٌّ بْنُ الْحُسَيْنِ وَ أَعْطَى الْأُخْرَى مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَوْلَدَهَا الْقَاسِمَ بْنَ مُحَمَّدٍ فَهُمَا ابْنَا خَالَةٍ.

And others have said,

'Hureys sent to Amir Al-Momineen^{-asws} daughters of Yazdjard. He^{-asws} gave one to his^{-asws} son^{-asws} Al-Husayn^{-asws}. She^{-as} was blessed with Ali^{-asws} Bin Al-Husayn^{-asws} (4th Imam^{-asws}), and gave the other ones to Muhammad Bin Abu Bakr, and she gave birth to Al-Qasim Bin Muhammad. So these two are sons of a maternal aunt'.³⁴⁹

4- قَبْ أَبْنَاؤُهُ عَلِيٌّ الْأَكْبَرُ الشَّهِيدُ أُمُّهُ بَرَّةُ بِنْتُ عَزْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيِّ وَ عَلِيٌّ الْإِمَامُ وَ هُوَ عَلِيٌّ الْأَوْسَطُ وَ عَلِيٌّ الْأَصْغَرُ وَ هُمَا مِنْ شَهْرَبَانُوِيَا وَ مُحَمَّدٌ وَ عَبْدُ اللَّهِ الشَّهِيدُ مِنْ أُمِّ الرِّبَابِ بِنْتِ إِمْرِئِ الْقَيْسِ وَ جَعْفَرُ وَ أُمُّهُ فُضَاعِيَّةٌ

(The book) 'Al Manaqib' of Ibn Shehr Ashub' –

'His^{-asws} sons are Ali^{-asws} 'Al-Akbar', the martyr. His^{-asws} mother^{-as} is Burra Bin Urwah Bin Masoud Al-Saqafy; and Ali^{-asws} the Imam^{-asws}, and he^{-asws} is Ali^{-asws} 'Al-Awsat' (the middle); and Ali^{-asws} 'Al-Asghar', and they^{-asws} were both from Shehrbanuwiya^{-as}; and Muhammed^{-asws} and Abdullah^{-asws}, the martyr from a mother, Al-Rabaab Bint Imry Al-Qays^{-as}; and Ja'far^{-asws}, and his^{-asws} mother is Quzaie^{-as}.

وَ بَنَاتُهُ سَكِينَةُ أُمُّهَا رَبَابُ بِنْتُ إِمْرِئِ الْقَيْسِ الْكِنْدِيَّةُ وَ فَاطِمَةُ أُمُّهَا أُمُّ إِسْحَاقَ بِنْتُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَ زَيْنَبُ

And his^{-asws} daughters are Seekeyna^{-asws}, her^{-asws} mother^{-as} is Rabab^{-asws} Bint Imry Al-Qays Al-Kindiya^{-as}; and (Syeda) Fatima^{-asws}, her^{-asws} mother^{-as} is Umm Is'haq Bint Talha Bin Ubeydullah^{-as}; and (Syeda) Zainab^{-asws}.

وَ أَعْقَبَ الْحُسَيْنُ مِنْ ابْنٍ وَاحِدٍ وَ هُوَ زَيْنُ الْعَابِدِينَ ع وَ ابْنَتَيْنِ وَ بَابُهُ رُشَيْدُ الْهَجَرِيِّ.

And the posterity of Al-Husayn^{-asws} is from one son^{-asws}, and he^{-asws} is Zayn Al-Abideen^{-asws}, and two daughters^{-asws}, and his^{-asws} door (of access) is Rusheyd Al-Hajary'.³⁵⁰

5- كُشِفَ، كُشِفَ الْغَمَّةُ قَالَ كَمَالُ الدِّينِ بْنُ طَلْحَةَ كَانَ لَهُ مِنَ الْأَوْلَادِ ذُكُورٌ وَ إِنَاثٌ عَشْرَةٌ سِتَّةٌ ذُكُورٌ وَ أَرْبَعٌ إِنَاثٌ فَالذَّكَرُ عَلِيٌّ الْأَكْبَرُ وَ عَلِيٌّ الْأَوْسَطُ وَ هُوَ سَيِّدُ الْعَابِدِينَ وَ عَلِيٌّ الْأَصْغَرُ وَ مُحَمَّدٌ وَ عَبْدُ اللَّهِ وَ جَعْفَرُ

(The book) 'Kashf Al Ghumma' – 'Kamal Al Deen Talha said,

'From the male and female children there were ten for him^{-asws}, six males and four females. The males are – Ali Al-Akbar^{-asws}, and Ali Al-Awsat^{-asws} and he^{-asws} is chief of the worshippers, and Ali Al-Asghar^{-asws}, and Muhammad^{-asws}, and Abdullah^{-asws} and Ja'far^{-asws}.

فَأَمَّا عَلِيٌّ الْأَكْبَرُ فَإِنَّهُ قَاتَلَ بَيْنَ يَدَيْ أَبِيهِ حَتَّى قُتِلَ شَهِيداً وَ أَمَّا عَلِيٌّ الْأَصْغَرُ فَجَاءَهُ سَهْمٌ وَ هُوَ طِفْلٌ فَقَتَلَهُ وَ قِيلَ إِنَّ عَبْدَ اللَّهِ قُتِلَ أَيْضاً مَعَ أَبِيهِ شَهِيداً

³⁴⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 3 c

³⁵⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 4

As for Ali Al-Akbar^{-asws}, he^{-asws} fought in front of his^{-asws} father^{-asws} until he^{-asws} was killed as a martyr. And as for Ali Al-Asghar^{-asws}, an arrow came and he^{-asws} was a child. It killed him^{-asws}. And it is said that Abdullah^{-asws} was killed with his^{-asws} father^{-asws} as well, as a martyr.

وَأَمَّا الْبَنَاتُ فَرَيْنَبُ وَ سَكِينَةُ وَ فَاطِمَةُ هَذَا قَوْلٌ مَشْهُورٌ وَ قِيلَ كَانَ لَهُ أَرْبَعُ بَنِينَ وَ بَنَاتَانِ وَ الْأَوَّلُ أَشْهُرُ وَ كَانَ الذِّكْرُ الْمُخَلَّدُ وَ الْبِنَاءُ الْمُنْصَدُّ خُصُوصاً مِنْ بَنِي بَيْتِهِ - عَلِيٍّ الْأَوْسَطُ زَيْنُ الْعَابِدِينَ دُونَ بَقِيَّةِ الْأَوْلَادِ آخِرُ كَلَامِهِ

And as for the daughters^{-asws} – (Syeda) Zainab^{-asws}, and Seekeyna^{-asws} and (Syeda) Fatima^{-asws}. This is a well-known word, and it is said that there were four sons^{-asws} and two daughters^{-asws} for him^{-asws}. And the first (word) is more famous, and the mention was immortalised, and the structure was set up especially from between him, with Ali Al-Awsat Zayn Al-Abideen^{-asws}, besides remainder of the children – end of his speech.

فُلْتُ عَدَدَ أَوْلَادِهِ عَ ذَكَرَ بَعْضاً وَ تَرَكَ بَعْضاً قَالَ ابْنُ الْحَشَّابِ وُلِدَ لَهُ سِتَّةُ بَنِينَ وَ ثَلَاثُ بَنَاتٍ - عَلِيٌّ الْأَكْبَرُ الشَّهِيدُ مَعَ أَبِيهِ وَ عَلِيٌّ الْإِمَامُ سَيِّدُ الْعَابِدِينَ وَ عَلِيٌّ الْأَصْغَرُ وَ مُحَمَّدٌ وَ عَبْدُ اللَّهِ الشَّهِيدُ مَعَ أَبِيهِ وَ جَعْفَرٌ وَ زَيْنَبُ وَ سَكِينَةُ وَ فَاطِمَةُ.

I said, 'Then number of his^{-asws} children, some have been mentioned and some have been left out. Ibn Al-Khashab said, 'he^{-asws} was blessed with six sons^{-asws} and three daughters^{-asws} – Ali Al-Akbar^{-asws} the martyr with his^{-asws} father^{-asws}, and Ali^{-asws} the Imam^{-asws}, chief of the worshippers, and Ali Al-Asghar^{-asws}, and Muhammad^{-asws}, and Abdullah^{-asws} the martyr with his^{-asws} father^{-asws}, and Ja'far^{-asws}, and (Syeda) Zainab^{-asws}, and (Syeda) Seekeyna^{-asws} and (Syeda) Fatima^{-asws}'.³⁵¹

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ الْجَنَابِزِيُّ وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا سِتَّةُ أَرْبَعَةٌ ذُكُورٍ وَ ابْنَتَانِ عَلِيٌّ الْأَكْبَرُ وَ قُتِلَ مَعَ أَبِيهِ وَ عَلِيٌّ الْأَصْغَرُ وَ جَعْفَرٌ وَ عَبْدُ اللَّهِ وَ سَكِينَةُ وَ فَاطِمَةُ

And Al Hafiz Abdul Aziz Bin Al Akhzar Al Janabizy said,

'Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} was blessed with six – four males and two daughters. Ali Al-Akbar^{-asws}, and he^{-asws} was killed with his^{-asws} father^{-asws}, and Ali Al-Asghar^{-asws}, and Ja'far^{-asws}, and Abdullah^{-asws}, and (Syeda) Seekeyna^{-asws}, and (Syeda) Fatima^{-asws}.

قَالَ وَ نَسَلُ الْحُسَيْنِ عَ مِنْ عَلِيٍّ الْأَصْغَرِ وَ أُمُّهُ أُمُّ وَلَدٍ وَ كَانَ أَفْضَلُ أَهْلِ زَمَانِهِ وَ قَالَ الزُّهْرِيُّ مَا رَأَيْتُ هَاشِمِيًّا أَفْضَلَ مِنْهُ.

He said, 'And the lineage of Al-Husayn^{-asws} is from Ali Al-Asghar^{-asws} (4th Imam^{-asws}), and his^{-asws} mother^{-asws} is mother of the children, and he^{-asws} was the superior of his^{-asws} era. And Al-Zuhry said, 'I have not seen any Hashemite better than him^{-asws}'.³⁵²

³⁵¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 5 a

³⁵² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 48 H 5 b

CHAPTER 49 – SITUATIONS OF AL-MUKHTAR BIN ABU UBEYD AL-SAQAFY^{-ra}, AND WHAT TRANSPIRED UPON HIS^{-ra} HANDS AND HANDS OF HIS^{-ra} FRIENDS

1- ما، الأماي للشيخ الطوسي المفيض عن المظفر بن محمد البلخي عن محمد بن همام عن الحميري عن داود بن عمر النهدي عن ابن محبوب عن عبد الله بن يونس عن المنهال بن عمرو قال: دخلت على علي بن الحسين منصور بن مكيه فقال لي يا منهل ما صنع حملة بن كاهل الأسدي فقلت نزلته حباً بالكوفة

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad Al Balkhy, from Muhammad Bin Hammad, from Al Himery, from Dawood Bin Umar Al Nahdy, from Ibn Mahboub, from Abdullah Bin Yunus, from Al Minhal Bin Amro who said,

'I entered to see Ali^{-asws} Bin Al-Husayn^{-asws} during my leaving from Makkah. He^{-asws} said to me: 'O Minhal! What happened to Harmala Bin Kahil Al-Asady^{-la}?' I said, 'I left him^{-la} being alive at Al-Kufa'.

قَالَ فَرَّقَ يَدَيْهِ جَمِيعاً ثُمَّ قَالَ عِ اللَّهُمَّ أَذْفُهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أَذْفُهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أَذْفُهُ حَرَّ النَّارِ

He (the narrator) said, 'He^{-asws} raised both his^{-asws} hands, then said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!' O Allah^{-azwj}! Make him^{-la} taste the heat of fire!'

قَالَ الْمِنْهَالُ فَقَدِمْتُ الْكُوفَةَ وَ قَدْ ظَهَرَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدَةَ الثَّقَفِيِّ وَ كَانَ لِي صَدِيقاً فَكُنْتُ فِي مَنْزِلِي أَيْاماً حَتَّى انْقَطَعَ النَّاسُ عَنِّي وَ رَكِبْتُ إِلَيْهِ فَلَقِيْتُهُ خَارِجاً مِنْ دَارِهِ فَقَالَ يَا مَنْهَالُ لَمْ تَأْتِنَا فِي وَلَاتِنَا هَذِهِ وَ لَمْ تُهَيِّئْنَا بِهَا وَ لَمْ تُشْرِكْنَا فِيهَا

Minhal said, 'I arrived at Al-Kufa, and Al-Mukhtar Bin Ubeydullah Al-Saqafy^{-ra} had prevailed, and he^{-ra} was a friend of mine. I was in my house for days until the people cut off from me, and I rode to him^{-ra}. I met him^{-ra} being outside from his^{-ra} house. He^{-ra} said, 'O Minhal! Why didn't you come to us in this government of ours? And why didn't you congratulate us with it? And why didn't you participate with us in it?'

فَأَعْلَمْتُهُ أَنِّي كُنْتُ بِمَكَّةَ وَ أَنِّي قَدْ جِئْتُكَ الْآنَ وَ سَايَرْتُهُ وَ نَحْنُ نَتَحَدَّثُ حَتَّى أَتَى الْكِنَاسَ فَوَقَفَ وَ قُوفاً كَأَنَّهُ يَنْظُرُ شَيْئاً وَ قَدْ كَانَ أَحْبَرَ بِكَانِ حَزْمَةَ بْنِ كَاهِلٍ

I let him^{-ra} know, 'I was at Makkah and I have come to you^{-ra} now'. And I travelled with him^{-ra} and we were discussing until he^{-ra} came to the rubbish dump. He^{-ra} paused as if he^{-ra} was looking at something, and he^{-ra} had been informed with the place of Harmala^{-la} Bin Kahil^{-la}.

فَوَجَّهَ فِي طَلَبِهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ قَوْمٌ يَرْكُضُونَ وَ قَوْمٌ يَشْتَدُونَ حَتَّى قَالُوا أَيُّهَا الْأَمِيرُ الْبَشَارَةُ قَدْ أَخَذَ حَزْمَةُ بْنُ كَاهِلٍ فَمَا لَبِثْنَا أَنْ جِيءَ بِهِ

He^{-ra} went in searching for him^{-la}. It was not long before a group came sprinting and a group bounded, until they said, 'O you emir, the good news! Harmala^{-la} Bin Kahil^{-la} has been seized!' We did not wait long before they came with him^{-la}.

فَلَمَّا نَظَرَ إِلَيْهِ الْمُخْتَارُ قَالِ الْحَزْمَةُ الْحَمْدُ لِلَّهِ الَّذِي مَكَّنَنِي مِنْكَ ثُمَّ قَالَ الْحِزَارُ الْحِزَارُ فَأُتِيَ بِحِزَارٍ فَقَالَ لَهُ أَقْطَعْ يَدَيْهِ فَعُطِعَتَا ثُمَّ قَالَ النَّارُ النَّارُ فَأُتِيَ بِنَارٍ وَ قَصَبٍ فَأُلْقِيَ عَلَيْهِ فَاشْتَعَلَ فِيهِ النَّارُ

When Al-Mukhtar^{-ra} looked at him^{-la}, said for Harmala^{-la}, 'The Praise is for Allah^{-azwj} Who Enabled me^{-ra} from you^{-la}!' Then he^{-ra} said: 'The butcher! The butcher!' They came with a butcher. He^{-ra} said, 'Cut off his^{-la} hands!' So, he cut them. Then he^{-ra} said to him, 'Cut off his^{-la} legs!' He cut them. Then he^{-ra} said, 'The fire! The fire!' They came with fire and reeds. It was thrown upon him^{-la}, and the fire inflamed in him^{-la}.

فَقُلْتُ سُبْحَانَ اللَّهِ فَقَالَ لِي يَا مِْنْهَالُ إِنَّ النَّسِيحَ لِحَسَنٍ فَفِيمَ سَبَّحْتَ فَقُلْتُ أَيُّهَا الْأَمِيرُ دَخَلْتُ فِي سَفَرِي هَذِهِ مُنْصَرَفِي مِنْ مَكَّةَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ لِي يَا مِْنْهَالُ مَا فَعَلَ حَزْمَةُ بْنُ كَاهِلٍ الْأَسَدِيُّ فَقُلْتُ تَرَكْتُهُ حَيًّا بِالْكُوفَةِ فَرَفَعَ يَدَيْهِ جَمِيعًا فَقَالَ اللَّهُمَّ أَذْفُهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أَذْفُهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أَذْفُهُ حَرَّ النَّارِ

I said, 'Glory be to Allah^{-azwj}!' He^{-ra} said to me, 'O Minhal! The glorifying is excellent, but what are you glorifying from?' I said, 'O you emir! During this journey of mine of my leaving from Makkah, I had entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} had said to me: 'O Minhal! What happened to Harmala Bin Kahil Al-Asady^{-la}?' I said, 'I left him^{-la} being alive at Al-Kufa'. He^{-asws} raised both his^{-asws} hands, then said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!' O Allah^{-azwj}! Make him^{-la} taste the heat of fire!'

فَقَالَ لِي الْمُخْتَارُ أَسَمِعْتَ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ هَذَا فَقُلْتُ [وَ] اللَّهُ لَقَدْ سَمِعْتُهُ يَقُولُ هَذَا

Al-Mukhtar^{-ra} said to me, 'Did you hear Ali^{-asws} Bin Al-Husayn^{-asws} saying this?' I said, 'By Allah^{-azwj}, I heard him^{-asws} saying this!'

قَالَ فَتَزَلَّ عَنْ دَابَّتِهِ وَ صَلَّى رَكْعَتَيْنِ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ فَرَكِبَ وَ قَدِ اخْتَرَقَ حَزْمَةُ وَ رَكِبْتُ مَعَهُ وَ سِرْنَا فَحَادَيْثُ دَارِي فَقُلْتُ أَيُّهَا الْأَمِيرُ إِنِّي رَأَيْتُ أَنَّ تَشْرَفِي وَ تُكْرِمِي وَ تُنَزِّلُ عِنْدِي وَ تَحَرَّمَ بِطَعَامِي

He (the narrator) said, 'He^{-ra} descended from his^{-ra} animal and prayed two Cycles Salat and prolonged the Sajdahs. Then he^{-ra} stood up and rode, and Harmala^{-la} had been burnt, and I rode with him^{-ra}, and we travelled. I was parallel to my house, so I said, 'O you emir! If you^{-ra} see fit if you^{-ra} could ennoble me and honour me and descend with me and sanctify my food'.

فَقَالَ يَا مِْنْهَالُ تُعَلِّمُنِي أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ دَعَا بِأَرْبَعِ دَعَوَاتٍ فَأَجَابَهُ اللَّهُ عَلَى يَدَيَّ ثُمَّ تَأْمُرُنِي أَنْ أَكُلَ هَذَا يَوْمَ صَوْمٍ شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ عَلَى مَا فَعَلْتُهُ بِتَوْفِيقِهِ وَ حَزْمَةُ هُوَ الَّذِي حَمَلَ رَأْسَ الْحُسَيْنِ ع.

He^{-ra} said, 'O Minhal! You let me^{-ra} know that Ali^{-asws} Bin Al-Husayn^{-asws} had supplicated with four supplications, Allah^{-azwj} has Answered him^{-asws} upon my^{-ra} hands, then you are instructing me^{-ra} to eat this on a day of fasting, thanking to Allah^{-azwj} Mighty and Majestic, based upon

what I^{ra} have done by His^{azwj} Inclination, and Harmala^{la}, he^{la} is the one who carried the head of Al-Husayn^{asws}.³⁵³

2- ما، الأمايلي للشيخ الطوسي المفيض عن محمد بن عمران المرزباني عن محمد بن إبراهيم عن الحارث بن أبي أسامة قال حدثنا المدائني عن رجاله أن المختار بن أبي عبيد القفي ظهر بالكوفة ليلة الأربعاء لأربع عشرة ليلة بقيت من ربيع الآخر سنة ست و ستين فبايعه الناس على كتاب الله و سنة رسول الله و الطلبي بدم الحسين بن علي ع و دماء أهل بيته رحمه الله عليهم و الدفع عن الضعفاء

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Muhammad Bin Imran Al Marzubany, from Muhammad Bin Ibrahim, from Al Haris Bin Abu Usma who said, 'It is narrated to us by Al Madainy, from his men,

'Al-Mukhtar Bin Abu Ubeyda Al-Saqafy^{ra} prevailed at Al-Kufa on the night of Wednesday of fourteenth nights remaining from Rabbi Al-Awwal in the year sixty-six. The people pledged allegiance to him^{ra} based upon the Book of Allah^{azwj} and Sunnah of Rasool-Allah^{saww} and seeking the blood of Al-Husayn^{asws} Bin Ali^{asws} and bloods of his^{asws} family members, may the Mercy of Allah^{azwj} be upon them^{asws}, and the defending the weak ones.

فَقَالَ الشَّاعِرُ فِي ذَلِكَ وَ

عَلَى الْخَيْلِ تُرِيدِي مِنْ كُمَيْتٍ وَ أَشَقَرَا-
تُعَادِي بِفُرْسَانِ الصَّبَاحِ لِنُتَارَا

لَمَّا دَعَا الْمُخْتَارُ جُنَّتَا لِنَصْرِهِ-
دَعَا يَا لِقَارَاتِ الْحُسَيْنِ فَأُقْبِلَتْ-

The poet said regarding that, 'When Al-Mukhtar^{ra} called, we came to help him^{ra} upon normal horses, from the brown and the blonde. He^{ra} called out, 'O for the retaliation of Al-Husayn^{asws}!' So I came back to restore, with two horsemen in the morning to retaliate'.

وَ تَخَضَّ الْمُخْتَارُ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ وَ كَانَ عَلَى الْكُوفَةِ مِنْ قَبْلِ ابْنِ الزُّبَيْرِ فَأَخْرَجَهُ وَ أَصْحَابَهُ مِنْهَا مُنْهَرِمِينَ وَ أَقَامَ بِالْكُوفَةِ إِلَى الْمُحَرَّمِ سَنَةِ سَبْعٍ وَ سِتِّينَ ثُمَّ عَمَدَ عَلَى إِنْفَادِ الْجِيُوشِ إِلَى ابْنِ زِيَادٍ وَ كَانَ بِأَرْضِ الْحِزْبَةِ

And Al-Mukhtar got up to Abdullah Bin Mutie, and he was (governor) upon Al-Kufa from the direction of Ibn Al-Zubeyr. He^{ra} ousted him, and his companions were defeated from it, and he^{ra} stayed at Al-Kufa until Al-Muharram of the year sixty-seven. Then he^{ra} deliberated upon enforcing the armies to (fight) Ibn Ziyad^{la}, and he^{la} was at a land of an island.

فَصَبَّرَ عَلَى شُرْطِهِ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ وَ أَبَا عَمَارَةَ كَيْسَانَ مَوْلَى عَرَبِيَّةٍ - [عُرَيْنَةَ] وَ أَمَرَ إِبْرَاهِيمَ بْنَ الْأَشْثَرِ رَهْ بِالتَّأَهُبِ لِلْمَسِيرِ إِلَى ابْنِ زِيَادٍ لَعَنَهُ اللَّهُ وَ أَمَرَهُ عَلَى الْأَجْنَادِ فَخَرَجَ إِبْرَاهِيمُ يَوْمَ السَّبْتِ لِسَبْعِ خُلُوفٍ مِنَ الْمُحَرَّمِ سَنَةِ سَبْعٍ وَ سِتِّينَ فِي أَلْفَيْنِ مِنْ مَدَحِجٍ وَ أَسَدٍ وَ أَلْفَيْنِ مِنْ تَمِيمٍ وَ هَمْدَانَ وَ أَلْفٍ وَ خَمْسِمِائَةٍ مِنْ قَبَائِلِ الْمَدِينَةِ وَ أَلْفٍ وَ خَمْسِمِائَةٍ مِنْ كِنْدَةَ وَ رَبِيعَةَ وَ أَلْفَيْنِ مِنَ الْحَمْرَاءِ

So, Abu Abdullah Al-Jadaly, and Abu Umarah Kaysam, a slave of Urayna went against his^{la} military, and he^{ra} ordered Ibrahim Bin Al-Ashtar^{ra} to prepare for the march to Ibn Ziyad^{la}, may Allah^{azwj} curse him^{la}, and made him the commander upon the armies. Ibrahim went out on the day of Saturday of seven vacant from Al-Muharram of the year sixty-seven, among two thousand from (clans of) Mazhij and Asad, and two thousand from (clans of) Tameem and Hamdan, and one thousand five hundred from (various) tribes of Al-Medina, and one

³⁵³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 1

thousand five hundred from (tribes of) Kinda and Rabie, and two thousand from Al-Hamra'a (Persians of Al-Kufa).

وَقَالَ بَعْضُهُمْ كَانَ ابْنُ الْأَشْثَرِ فِي أَرْبَعَةِ آلَافٍ مِنَ الْقَبَائِلِ وَ ثَمَانِيَةِ آلَافٍ مِنَ الْحُمْرَاءِ وَ شَيَعَ الْمُخْتَارُ إِبْرَاهِيمَ بْنَ الْأَشْثَرِ رَهْ مَاشِيًا فَقَالَ لَهُ إِبْرَاهِيمُ ارْكَبْ رَحِمَكَ اللَّهُ فَقَالَ إِنِّي لَأَحْتَسِبُ الْأَجْرَ فِي حُطَايَ مَعَكَ وَ أَحِبُّ أَنْ تَعْبُرَ قَدَمَايَ فِي نَصْرِ آلِ مُحَمَّدٍ ع

And some of them said, 'Ibn Al-Ashtar^{ra} was among four thousand from the tribes and eight thousand from Al-Hamra'a. And Al-Mukhtar^{ra} escorted Ibrahim Bin Al-Ashtar walking. Ibrahim said to him^{ra}, 'Ride, may Allah^{azwj} have Mercy on you^{ra}!' He^{ra} said, 'I^{ra} am anticipating the Recompense during my^{ra} steps with you, and I^{ra} would love to make my^{ra} legs dusty in helping Progeny^{asws} of Muhammad^{saww}!'

ثُمَّ وَدَّعَهُ وَ انْصَرَفَ فَسَارَ ابْنُ الْأَشْثَرِ حَتَّى أَتَى الْمَدَائِنَ ثُمَّ سَارَ يُرِيدُ ابْنَ زِيَادٍ فَشَخَّصَ الْمُخْتَارُ عَنِ الْكُوفَةِ لَمَّا أَتَاهُ أَنَّ ابْنَ الْأَشْثَرِ قَدْ ارْتَحَلَ مِنَ الْمَدَائِنِ وَ أَقْبَلَ حَتَّى نَزَلَ الْمَدَائِنَ فَلَمَّا نَزَلَ ابْنُ الْأَشْثَرِ هَمَزَ الْخَازِرِ بِالْمَوْصِلِ أَقْبَلَ ابْنُ زِيَادٍ فِي الْجُمُوعِ فَتَزَلَّ عَلَى أَرْبَعَةِ فَرَاسِخٍ مِنْ عَسْكَرِ ابْنِ الْأَشْثَرِ

Then he^{ra} bade him farewell. Ibn Al-Ashtar travelled until he came to Al-Madain. Then he travelled intending Ibn Ziyad^{la}. Al-Mukhtar departed from Al-Kufa when (news) came to him^{ra} that Ibn Al-Ashtar had departed from Al-Madain, and he^{ra} came until he^{ra} descended at Al-Madain. When Ibn Al-Ashtar descended at river Al-Khazir at Al-Mosul (between Mosul and Erbil), Ibn Ziyad^{la} came among the crowd, and descended at (a distance of) four Farsakhs from the army of Ibn Al-Ashtar.

ثُمَّ اتَّفَقُوا فَحَضَّ ابْنُ الْأَشْثَرِ أَصْحَابَهُ وَ قَالَ يَا أَهْلَ الْحَقِّ وَ أَنْصَارَ الدِّينِ هَذَا ابْنُ زِيَادٍ قَاتِلُ حُسَيْنِ بْنِ عَلِيٍّ وَ أَهْلُ بَيْتِهِ قَدْ أَتَاكُمْ اللَّهُ بِهِ وَ يَحْزِيهِ حِزْبُ الشَّيْطَانِ فَقَاتِلُوهُمْ بَيْتِي وَ صَبِّرْ لَعَلَّ اللَّهَ يَقْتُلُهُ بِأَيْدِيكُمْ وَ يَشْفِي صُدُورَكُمْ

Then they met (in battle), so Ibn Al-Ashtar incited his companion and said, 'O people of the truth and the helpers of religion! This is Ibn Ziyad^{la}, killer of Al-Husayn^{asws} Bin Ali^{asws} and People^{asws} of his^{asws} Household. Allah^{azwj} had Caused him^{la} to come to you and with his^{la} party, the party of Satan^{la}! So, fight them with intention and patience, perhaps Allah^{azwj} will Kill him^{la} by your hands and Heal your chests!'

وَ تَزَاخَفُوا وَ نَادَى أَهْلَ الْعِرَاقِ يَا آلَ ثَارَاتِ الْحُسَيْنِ فَجَالَ أَصْحَابُ ابْنِ الْأَشْثَرِ جَوْلَةً فَنَادَاهُمْ يَا شُرْطَةَ اللَّهِ الصَّبْرُ الصَّبْرُ فَتَرَجَعُوا

And they fought, and the people of Al-Iraq called out, 'O people of retaliation of Al-Husayn^{asws}! The companions of Ibn Al-Ashtar ran with a running, so he called out at them, 'O military of Allah^{azwj}! The patience! The Patience!' So, they returned.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ بَشَّارِ بْنِ أَبِي عَقِبٍ الدُّؤْلِيُّ حَدَّثَنِي خَلِيلِي: أَنَّا نَلْقَى أَهْلَ الشَّامِ عَلَى هَرٍ يُقَالُ لَهُ الْخَازِرُ فَيَكْشِفُونَا حَتَّى نَقُولَ هِيَ هِيَ ثُمَّ نَكُرُّ عَلَيْهِمْ فَنَقْتُلُ أَمِيرَهُمْ فَأَبَشَرُوا وَ اصْبَرُوا فَإِنَّكُمْ لَهُمْ قَاهِرُونَ-

Abdullah Bin Bashar Bin Abu Aqb Al-Dowly said to him, 'My friend narrated to me that we met the people of Syria (in battle) at a river called Al-Khazir, and they uncovered (exposed) us until we said, 'Hurry! Hurry!' Then we raided upon them and killed their commander. So, receive good news and be patient, for you shall be subduing them'.

ثُمَّ حَمَلَ ابْنُ الْأَشْثَرِ رَهْ يَمِينًا فَخَالَطَ الْقُلُوبَ وَكَسَرَهُمْ أَهْلُ الْعِرَاقِ فَزَكَبُوهُمْ يَفْتُلُوهُمْ فَأَنْجَلَتِ الْعُمَّةُ وَ قَدْ قُتِلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ وَ حُصَيْنُ بْنُ مُعْمَرٍ وَ شُرَحْبِيلُ بْنُ ذِي الْكَلَّاعِ وَ ابْنُ حَوْشَبٍ وَ غَالِبُ الْبَاهِلِيِّ وَ عَبْدُ اللَّهِ بْنُ إِيَّاسٍ السَّلْمِيُّ وَ أَبُو الْأَشْرَسِ الَّذِي كَانَ عَلَى خُرَاسَانَ وَ أَعْيَانُ أَصْحَابِهِ لَعَنَهُمُ اللَّهُ

Then Ibn Al-Ashtar attacked the right flank and mingled the centred and the people of Al-Iraq broke them, killing them. So the gloominess cleared, and Ubeydullah^{-la} Bin Ziyad^{-la} had been killed, and Haseen^{-la} Bin Numeyr^{-la}, and Shirjeel Bin Zil Kala'a^{-la}, and Ibn Hawshab^{-la}, and Ghalib Al-Bahily^{-la}, and Abdullah Bin Iyas Al-Sulamy^{-la}, and Abu Al Ashras^{-la} the one who was (governor) upon Khurasan, and his spies companions, may Allah^{-azwj} Curse them^{-la}.

فَقَالَ ابْنُ الْأَشْثَرِ لِأَصْحَابِهِ إِنِّي رَأَيْتُ بَعْدَ مَا انْكَشَفَ النَّاسُ طَائِفَةً مِنْهُمْ قَدْ صَبَرَتْ تُقَاتِلُ فَأَقْدَمْتُ عَلَيْهِمْ وَ أَقْبَلَ رَجُلٌ آخِرٌ فِي كِبْكِبَةٍ كَأَنَّهُ بَغْلٌ أَقْمَرُ يُغْرِى النَّاسَ لَا يَدْنُو مِنْهُ أَحَدٌ إِلَّا صَرَغَهُ قَدْ نَا مَيِّ فَضْرَبْتُ يَدَهُ فَأَبْنَتْهَا وَ سَفَطَ عَلَى شَاطِئِ نَهْرٍ فَسَرِقَتْ يَدَاهُ وَ عَرَبَتْ رِجْلَاهُ فَقَتَلْتُهُ وَ وَجَدْتُ مِنْهُ رِيحَ الْمِسْكِ وَ أَطْنُهُ ابْنُ زِيَادٍ

Ibn Al-Ashtar said to his companions, 'I saw after the people had been cleared, a part of them had been patient, fighting, so I advanced upon them, and another man came reverting as if he was a stubborn mule, luring the people. No one was going near him except he would knock him down. He came near me. I struck his hand and amputated it and he fell upon a riverbank. Both his hands were gone, and he sat on his legs, and I killed him and found the aroma of Musk from it, and I thought it was Ibn Ziyad^{-la}.

فَاطْلُبُوهُ فَجَاءَ رَجُلٌ فَنَزَعَ حَقِيهِ وَ تَأَمَّلَهُ فَإِذَا هُوَ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ عَلَى وَصْفِ ابْنِ الْأَشْثَرِ فَاجْتَزَّ رَأْسَهُ وَ اسْتَوْفَدُوا عَامَّةَ اللَّيْلِ بِجَسَدِهِ فَتَنَظَّرَ إِلَيْهِ مِهْرَانُ مَوْلَى زِيَادٍ وَ كَانَ يُحِبُّهُ حُبًّا شَدِيدًا فَخَلَفَ أَنْ لَا يَأْكُلَ شَحْمًا أَبَدًا

They sought him^{-la}. A man came and removed his^{-la} helmet and pondered, and there, it was Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} upon the description of Ibn Al-Ashtar. So, I decapitated his head and they set fire to his^{-la} body most of the night. Mihran, a slave of Ziyad looked at him^{-la}, and he used to love him^{-la} with intense love. He vowed that he will not be eating fat (meat), ever!

فَأَصْبَحَ النَّاسُ فَحَوَّوْا مَا فِي الْعُسْكَرِ وَ هَرَبَ غُلَامٌ لِعُبَيْدِ اللَّهِ إِلَى الشَّامِ فَقَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ مَتَى عَهْدُكَ بِابْنِ زِيَادٍ فَقَالَ جَاءَ النَّاسُ فَتَقَدَّمَ فَقَاتَلَ وَ قَالَ ابْنِي بِحَرْزٍ فِيهَا مَاءٌ فَأَنْتَيْتُهُ فَاحْتَمَلَهَا فَشَرِبَ مِنْهَا وَ صَبَّ الْمَاءَ بَيْنَ ذِرْعَيْهِ وَ جَسَدِهِ وَ صَبَّ عَلَى نَاصِيَةِ فَرْسِهِ فَصَهَلَ ثُمَّ أَفْتَحَمَهُ فَهَذَا آخِرُ عَهْدِي بِهِ

Morning came to the people and whoever was in the army was fatigues, and the slave of Ubeydullah^{-la} fled to Syria. Abdul Malik Bin Marwan said to him, 'Where is your pact with Ibn Ziyad^{-la}?' He said, 'The people advanced and fought, and he^{-la} said, 'Bring me^{-la} a jar with water in it'. I gave it to him^{-la}. He^{-la} carried it and drank from it and poured the water in his^{-la} armour and his^{-la} body and poured it upon the head of his^{-la} horse. He^{-la} commenced and stormed into it. So this is last of my pacts with him^{-la}.

قَالَ وَ بَعَثَ ابْنُ الْأَشْثَرِ رَأْسَ ابْنِ زِيَادٍ إِلَى الْمُخْتَارِ وَ أَعْيَانٍ مِنْ كَانَ مَعَهُ فَقَدِمَ بِالرُّؤُوسِ وَ الْمُخْتَارُ يَتَعَدَّى فَأُلْفِيَتْ بَيْنَ يَدَيْهِ فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَضِعَ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع بَيْنَ يَدَيْ ابْنِ زِيَادٍ وَ هُوَ يَتَعَدَّى وَ أُتِيَتْ رَأْسُ ابْنِ زِيَادٍ وَ أَنَا أَتَعَدَّى

He (the narrator) said, 'And Ibn Al-Ashtar dispatched the (accursed) head of Ibn Ziyad to Al-Mukhtar^{-ra}, and (heads) of the spies of the ones who were with him^{-la}. They arrived with the

heads, and Al-Mukhtar was having lunch. It was thrown in front of him^{-ra}. He^{-ra} said, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. The (holy) head of Al-Husayn^{-asws} Bin Ali^{-asws} was placed in front of Ibn Ziyad^{-la} while he^{-la} was having lunch, and I^{-ra} have been brought the (accursed) head of Ibn Ziyad^{-la} while I^{-ra} am having lunch'.

قَالَ وَ انْسَابَتْ حَيْثُ بَيْضَاءُ تَحْلُلُ الرَّؤُوسَ حَتَّى دَخَلْتُ فِي أَنْفِ ابْنِ زِيَادٍ وَ خَرَجْتُ مِنْ أُذُنِهِ وَ دَخَلْتُ مِنْ أُذُنِهِ وَ خَرَجْتُ مِنْ أَنْفِهِ

He (the narrator) said, 'And a white snake slithered between the heads until it entered into a nostril of Ibn Ziyad^{-la} and exited from his^{-la} ear and entered from his^{-la} ear and exited from his^{-la} nose.

فَلَمَّا فَرَغَ الْمُخْتَارُ مِنَ الْعَدَاءِ قَامَ فَوَطِئَ وَجْهَ ابْنِ زِيَادٍ بِنَعْلِهِ ثُمَّ رَمَى بِهَا إِلَى مَوْلَى لَهُ وَ قَالَ اغْسِلْهَا فَإِنِّي وَضَعْتُهَا عَلَى وَجْهِ نَجَسٍ كَافِرٍ

When Al-Mukhtar^{-ra} was free from the lunch, he^{-ra} stood up and treaded the face of Ibn Ziyad^{-la} with his^{-ra} slipper, then threw it (slipper) to a slave of his^{-ra} and said, 'Wash it, for I^{-ra} have placed it upon a dirty face of a Kafir!'

وَ خَرَجَ الْمُخْتَارُ إِلَى الْكُوفَةِ وَ بَعَثَ بِرَأْسِ ابْنِ زِيَادٍ وَ رَأْسِ حُصَيْنِ بْنِ مُثَمِّرٍ وَ رَأْسِ شُرَحْبِيلِ بْنِ ذِي الْكَلَّاعِ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَيْرٍ الثَّقَفِيِّ وَ عَبْدِ اللَّهِ بْنِ شَدَّادِ الْجُشَمِيِّ وَ السَّائِبِ بْنِ مَالِكِ الْأَشْعَرِيِّ إِلَى مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ بِمَكَّةَ وَ عَلِيٍّ بْنِ الْحُسَيْنِ عَ يَوْمَئِذٍ بِمَكَّةَ

And Al-Mukhtar^{-ra} went out to Al-Kufa and dispatched the (accursed) head of Ibn Ziyad^{-la}, and the (accursed) head of Haseen^{-la} Bin Numeyr^{-la}, and (accursed) head of Shurjeel Bin Zil Kala'a^{-la}, with Abdul Rahman Bin Abu Umeyr Al-Saqafy, and Abdullah Bin Shaddad Al-Jushamy, and Al-Sa'aib Bin Malik Al Ash'ary, to Muhammad Ibn Al-Hanafiya at Makkah, and in those days Ali^{-asws} Bin Al-Husayn^{-asws} was at Makkah.

وَ كَتَبَ إِلَيْهِ مَعَهُمْ أَمَّا بَعْدُ فَإِنِّي بَعَثْتُ أَنْصَارَكَ وَ شِيعَتَكَ إِلَى عَدُوِّكَ يَطْلُبُونَهُ بِدَمِ أَخِيكَ الْمَظْلُومِ الشَّهِيدِ فَحَرِّجُوا مُحْتَسِبِينَ مُحْتَفِينَ أَسْفِينِ فَلَقَوْهُمْ دُونَ نَصِيبِينَ فَفَتَلَهُمْ رَبُّ الْعِبَادِ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي طَلَبَ لَكُمْ الثَّأْرَ وَ أَدْرَكَ لَكُمْ رُؤْسَاءَ أَعْدَائِكُمْ فَفَتَلَهُمْ فِي كُلِّ فَجٍّ وَ غَرَقَهُمْ فِي كُلِّ بَحْرٍ فَشَقَى بِذَلِكَ صُدُورَ قَوْمٍ مُؤْمِنِينَ وَ أَذْهَبَ غَيْظَ قُلُوبِهِمْ

And he wrote to him^{-asws} with them, 'As for after, I^{-ra} had sent your helpers and your Shias to your enemies seeking the blood of your brother^{-asws}, the oppressed, the martyr. They went out anticipating, infuriated, regretful. They met them (in battle) below Nasibeyn. The Lord^{-azwj} of the servants Killed them, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the world Who Sought the retaliation for you^{-asws} all and brought to you^{-asws} the (accursed) heads of your^{-asws} enemies. He^{-azwj} Killed them in every mountain pass and Drowned them in every sea. So He^{-azwj} Healed by that chests of a believing people and Removed the rage of their hearts'.

وَ قَدِمُوا بِالْكِتَابِ وَ الرَّؤُوسِ إِلَيْهِ فَبَعَثَ بِرَأْسِ ابْنِ زِيَادٍ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ عَ فَأَدْخَلَ عَلَيْهِ وَ هُوَ يَتَعَدَّى فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَذْخَلْتُ عَلَى ابْنِ زِيَادٍ لَعْنَةَ اللَّهِ وَ هُوَ يَتَعَدَّى وَ رَأْسُ أَبِي بَرْزٍ يَدِيهِ فَقُلْتُ اللَّهُمَّ لَا تُخَيِّبْنِي حَتَّى تُرِيَنِي رَأْسَ ابْنِ زِيَادٍ وَ أَنَا أَتَعَدَّى فَالْحَمْدُ لِلَّهِ الَّذِي أَجَابَ دَعْوَتِي

And they arrived with the letter and the heads to him, so he sent the (accursed) head of Ibn Ziyad^{-la} to Ali^{-asws} Bin Al-Husayn^{-asws}. It was entered unto him^{-asws} while he^{-asws} was having lunch. Ali^{-asws} Bin Al-Husayn^{-asws} said, 'I^{-asws} was entered to see Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} and he^{-la} was having lunch, and the (holy) head of my^{-asws} father^{-asws} was in front of him^{-la}, so I^{-asws} had said: 'O Allah^{-azwj}! Do not Cause me^{-asws} to die until You^{-azwj} Show me^{-asws}

the (accursed) head of Ibn Ziyad^{-la} while I^{-asws} am having lunch. So, the Praise is for Allah^{-azwj} Who Answered my^{-asws} supplication’.

ثُمَّ أَمَرَ فَرَمِي بِهِ فَحُمِلَ إِلَى ابْنِ الزُّبَيْرِ فَوَضَعَهُ ابْنُ الزُّبَيْرِ عَلَى قَصَبَةٍ فَحَرَكَتْهَا الرِّيحُ فَسَقَطَ فَخَرَجَتْ حَيَّةٌ مِنْ تَحْتِ السِّتَارِ فَأَخَذَتْ بِأَنْفِهِ فَأَعَادُوا الْقَصَبَةَ فَحَرَكَتْهَا الرِّيحُ فَسَقَطَ فَخَرَجَتْ الْحَيَّةُ فَأَزَمَتْ بِأَنْفِهِ فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَأَمَرَ ابْنُ الزُّبَيْرِ فَأُلْقِيَ فِي بَعْضِ شِعَابِ مَكَّةَ

Then he^{-asws} instructed and it was thrown out. It was carried to Ibn Al-Zubeyr (who was governing Makkah at that time). Ibn Al-Zubeyr placed it upon a reed (bamboo). The wind moved it and it fell. A snake came out from beneath the curtains and took it by its nose and returned it to the reed. The wind moved it, and it fell. The snake came out and took it by its nose. It did that three times. So Ibn Al-Zubeyr ordered with it to be thrown in one of the mountains passes of Makkah.

قَالَ وَكَانَ الْمُخْتَارُ رَهْ قَدْ سُئِلَ فِي أَمَانِ عُمَرَ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ فَأَمَنَهُ عَلَى أَنْ لَا يَخْرُجَ مِنَ الْكُوفَةِ فَإِنْ خَرَجَ مِنْهَا فَدُمُهُ هَدَرٌ

He (the narrator) said, ‘And Al-Mukhtar^{-ra} had been asked regarding amnesty for Umar Bin Sa’ad Bin Abu Waqas^{-la}, so he^{-ra} granted it based upon the (condition that) he^{-la} will not go out from Al-Kufa. If he^{-la} were to go out from it, his^{-la} blood would be spilled.

قَالَ فَأَتَى عُمَرَ بْنَ سَعْدٍ رَجُلًا فَقَالَ إِنِّي سَمِعْتُ الْمُخْتَارَ يَخْلِفُ لِيَقْتُلَ رَجُلًا وَاللَّهِ مَا أَحْسَبُهُ غَيْرَكَ

He (the narrator) said, ‘A man came to Umar^{-la} Bin Sa’ad^{-la}. He said, ‘I have heard Al-Mukhtar has vowed he^{-ra} will be killing a (particular) man. By Allah^{-azwj}! I do not reckon it is other than you^{-la}!’

قَالَ فَخَرَجَ عُمَرُ حَتَّى أَتَى الْحَمَامَ فَقِيلَ لَهُ أَرَأَيْتَ هَذَا يَخْفَى عَلَى الْمُخْتَارِ فَرَجَعَ لَيْلًا فَدَخَلَ دَارَهُ فَلَمَّا كَانَ الْعَدُوْتُ فَدَخَلْتُ عَلَى الْمُخْتَارِ وَجَاءَ الْهُشَيْمُ بْنُ الْأَسْوَدِ فَقَعَدَ فَجَاءَ حَفْصُ بْنُ عُمَرَ بْنِ سَعْدٍ فَقَالَ لِلْمُخْتَارِ يَقُولُ لَكَ أَبُو حَفْصٍ أَيْنَ لَنَا بِالَّذِي كَانَ بَيْنَنَا وَبَيْنَكَ قَالَ اجْلِسْ

He (the narrator) said, ‘Umar^{-la} went out until he^{-la} came to the bathhouse. It was said to him^{-la}, ‘Do you^{-la} view that this (place) is hidden unto Al-Mukhtar^{-ra}? Return at night!’ He^{-la} entered his^{-la} house. When it was the next morning, he^{-la} went early and entered to see Al-Mukhtar, and Al-Husheym Bin Al-Aswad came and was seated. Hafs Bin Umar Bin Sa’ad came and said to Al-Mukhtar^{-ra}, ‘Abu Hafs is saying to you, ‘Where is for us that which used to be between us and you^{-ra}?’ He^{-ra} said, ‘Be seated’.

فَدَعَا الْمُخْتَارُ أَبَا عَمْرَةَ فَجَاءَ رَجُلٌ قَصِيرٌ يَتَخَشَّشُ فِي الْحَدِيدِ فَسَارَهُ وَدَعَا بِرَجُلَيْنِ فَقَالَ اذْهَبَا مَعَهُ فَذَهَبَ فَوَاللَّهِ مَا أَحْسَبُهُ بَلَغَ دَارَ عُمَرَ بْنِ سَعْدٍ حَتَّى جَاءَ بِرَأْسِهِ فَقَالَ الْمُخْتَارُ لِحَفْصٍ أَتَعْرِفُ هَذَا قَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Al-Mukhtar^{-ra} called Abu Umrah. A short man came clanging in iron cladding. He^{-ra} whispered to him secretly and called for two men. He^{-ra} said, ‘You both go with him’. By Allah^{-azwj}! I do not reckon he had even reached the house of Umar^{-la} Bin Sa’ad^{-la} until he came with his^{-la} (accursed) head. Al-Mukhtar^{-ra} said to Hafs, ‘Do you recognise this one?’ He said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}!’

قَالَ يَا أَبَا عَمْرَةَ الْحَقُّهُ بِهِ فَقَتَلَهُ فَقَالَ الْمُخْتَارُ رَهْ عُمَرُ بِالْحُسَيْنِ وَحَفْصُ بِالْعَلِيِّ بْنِ الْحُسَيْنِ وَلَا سَوَاءَ

He^{-ra} said, 'O Abu Amrah! Shall I^{-ra} join him with him^{-la}?' He killed him. Al-Mukhtar^{-ra} said, 'Umar (Bin Sa'ad)^{-la} with Al-Husayn^{-asws}, and Hafs with Ali^{-asws} Bin Al-Husayn^{-asws}, and they are not equal'.

قَالَ وَ اشْتَدَّ أَمْرُ الْمُخْتَارِ بَعْدَ قَتْلِ ابْنِ زِيَادٍ وَ أَخَافَ الْوُجُوهَ وَ قَالَ لَا يَسُوعُ لِي طَعَامٌ وَ لَا شَرَابٌ حَتَّى أَقْتُلَ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَهْلَ بَيْتِهِ وَ مَا مِنْ دِينِي أَتْرُكُ أَحَدًا مِنْهُمْ حَيًّا

He (the narrator) said, 'And the matter of Al-Mukhtar^{-ra} intensified after the killing of Ibn Ziyad^{-la}, and the faces (important people) feared and he^{-ra} said, 'No food is justified for me^{-ra} nor any drink until I^{-ra} kill the killers of Al-Husayn^{-asws} Bin Ali^{-asws} and his^{-asws} family members, and it is not from my^{-ra} religion that I^{-ra} should be leaving anyone of them alive!'

وَ قَالَ أَعْلِمُونِي مَنْ شَرَكَ بِي دَمِ الْحُسَيْنِ وَ أَهْلِ بَيْتِهِ فَلَمْ يَكُنْ يَأْتُونَهُ بِرَجُلٍ فَيَقُولُونَ إِنَّ هَذَا مِنْ قَتْلَةِ الْحُسَيْنِ أَوْ يَمْنُ أَعَانَ عَلَيْهِ إِلَّا قَتَلَهُ

And he^{-ra} said, 'Let me know who participated in the blood of Al-Husayn^{-asws} and his^{-asws} family members!' So, they were not coming to him^{-ra} with any man and saying, 'This is from the ones who killed Al-Husayn^{-asws}', or, 'From the ones who assisted against him^{-asws}', except he^{-ra} killed him.

وَ بَلَغَهُ أَنَّ شِمْرَ بْنَ ذِي الْجَوْشَنِ لَعَنَهُ اللَّهُ أَصَابَ مَعَ الْحُسَيْنِ إِبِلًا فَأَخَذَهَا فَلَمَّا قَدِمَ الْكُوفَةَ نَحَرَهَا وَ قَسَمَ لِحُومِهَا فَقَالَ الْمُخْتَارُ أَخْصُوا لِي كُلَّ دَارٍ دَخَلَ فِيهَا شَيْءٌ مِنْ ذَلِكَ اللَّحْمِ فَأَخْصَوْهَا فَأَرْسَلَ إِلَى مَنْ كَانَ أَخَذَ مِنْهَا شَيْئًا فَقَتَلَهُمْ وَ هَدَمَ دُورًا بِالْكُوفَةِ

And it reached him^{-ra} that Shimr bin Zil Jowshan^{-la}, may Allah^{-azwj} Curse him^{-la}, had attained a camel with Al-Husayn^{-asws}, and he^{-la} had seized it. When he^{-la} had arrived at Al-Kufa and divided its meat. Al-Mukhtar^{-ra} said, 'Count for me^{-ra} every house something from that meat had entered it'. They counted these. He^{-ra} sent (soldiers) to the ones who had taken anything from it, and killed them, and demolished the houses at Al-Kufa.

وَ أَتَى الْمُخْتَارُ بِعَبْدِ اللَّهِ بْنِ أَسِيدٍ الْجَهَنِيِّ وَ مَالِكِ بْنِ الْهَيْثَمِ الْبَدَائِي مِنْ كِنْدَةَ وَ حَمَلِ بْنِ مَالِكِ الْمُخَارِبِيِّ فَقَالَ يَا أَعْدَاءَ اللَّهِ أَتَيْنَ الْحُسَيْنُ بْنُ عَلِيٍّ قَالُوا أَكْرَهْنَا عَلَى الْخُرُوجِ إِلَيْهِ قَالَ أَ فَلَا مَنَنْتُمْ عَلَيْهِ وَ سَقَيْتُمُوهُ مِنَ الْمَاءِ

And they came to Al-Mukhtar^{-ra} with Adullah Bin Useyd Al-Kuhny^{-la} and Malid Bin Al-Haysam Al-Badany^{-la} from Kindah, and Hamal Bin Malik Al-Muhariby^{-la}. He^{-ra} said, 'O enemies of Allah^{-azwj}! Where is Al-Husayn^{-asws} Bin Ali^{-asws}?' They^{-la} said, 'We were forced upon the going out to him^{-asws}!' He^{-ra} said, 'Weren't you^{-la} preventing upon him^{-asws} while you^{-la} were quenching from the water?'

وَ قَالَ لِلْبَدَائِي أَنْتَ صَاحِبُ بُرْنُسِهِ لَعَنَكَ اللَّهُ قَالَ لَا قَالَ بَلَى ثُمَّ قَالَ اقْطَعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ دَعُوهُ يَضْطَرِبُ حَتَّى يَمُوتَ فَقَطَّعُوهُ وَ أَمَرَ بِالْآخَرِينَ فَضْرِبَتْ أَعْنَاقُهُمَا

And he^{-ra} said to Al-Badany, 'You^{-la} are the companion (stealer) of his^{-asws} cap, may Allah^{-azwj} Curse you^{-la}!' He^{-la} said, 'No'. He^{-ra} said, 'Yes!' Then he^{-ra} said, 'Cut off his^{-la} hands and his^{-la} legs and leave him^{-la} to be restless until he^{-la} dies!' They cut him^{-la}. And he^{-ra} ordered with the others, and their^{-la} necks were struck off.

وَأَنِّي يُفْرَادُ بْنُ مَالِكٍ وَ عُمَرُ بْنُ خَالِدٍ وَ عَبْدُ الرَّحْمَنِ الْبَجَلِيُّ وَ عَبْدُ اللَّهِ بْنُ قَيْسٍ الْخَوْلَانِيُّ فَقَالَ لَهُمْ يَا قَتْلَةَ الصَّالِحِينَ أَلَا تَرَوْنَ اللَّهَ بَرِئَ مِنْكُمْ لَقَدْ جَاءَكُمْ
الْوَرْثُ يَوْمَ نَحْسٍ فَأَخْرَجَهُمْ إِلَى السُّوقِ فَقَتَلَهُمْ

And they came with Qurad Bin Malik^{-la}, and Umar Bin Khalid^{-la}, and Abdul Rahman Al-Bajaly^{-la}, and Abdullah Bin Qays Al-Khowly^{-la}. He^{-ra} said to them^{-la}, 'O killers of the righteous! Are you^{-la} not seeing Allah^{-azwj} is Disavowed from you^{-la} all? You^{-la} had come with the dye-plant on a bad day!' He^{-ra} had them^{-la} taken out to the market and had them^{-la} killed.

وَبَعَثَ الْمُخْتَارُ مُعَاذَ بْنَ هَانِيٍّ الْكِنْدِيِّ وَ أَبَا عَمْرَةَ كَيْسَانَ إِلَى دَارِ حَوْلي بْنِ يَزِيدَ الْأَصْبَحِيِّ وَ هُوَ الَّذِي حَمَلَ رَأْسَ الْحُسَيْنِ ع إِلَى ابْنِ زِيَادٍ فَأَتَوْا دَارَهُ
فَاسْتَخْفَى فِي الْمَخْرَجِ فَدَخَلُوا عَلَيْهِ فَوَجَدُوهُ قَدْ رَكِبَ عَلَى نَفْسِهِ قَوْصَرَةً فَأَخَذُوهُ وَ خَرَجُوا يُرِيدُونَ الْمُخْتَارَ فَتَلَقَّاهُمْ فِي رَكْبٍ فَرَدُّوهُ إِلَى دَارِهِ وَ قَتَلَهُ عِنْدَهَا
وَ أَخْرَقَهُ

And Al-Mukhtar^{-ra} had sent Muaz Bin Hany Al-Kindy, and Abu Amrah Kaysan to the house of Khowly^{-la}, and he^{-la} is the one^{-la} who had carried the (holy) head of Al-Husayn^{-asws} to Ibn Ziyad^{-la}. They came to his^{-la} house, so he^{-la} hid in the toilet. They entered to him^{-la} and found him^{-la} to have put a basket upon his^{-la} head. They seized him^{-la} and brought him^{-la} out intending Al-Mukhtar^{-ra}. They met them among riders and returned him^{-la} to his^{-la} house and killed him^{-la} at it and burnt him^{-la}.

وَ طَلَبَ الْمُخْتَارُ شِمْرَ بْنَ ذِي الْجَوْشَنِ فَهَرَبَ إِلَى الْبَادِيَةِ فَسَعَى بِهِ إِلَى أَبِي عَمْرَةَ فَخَرَجَ إِلَيْهِ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ فَقَاتَلَهُمْ قِتَالًا شَدِيدًا فَأَخَذَتْهُ الْحِرَاحَةُ
فَأَخَذَهُ أَبُو عَمْرَةَ أُسِيرًا وَ بَعَثَ بِهِ إِلَى الْمُخْتَارِ فَضْرَبَ عُنُقَهُ وَ أَعْلَى لَهُ ذَهْنًا فِي قَدْرِ فَقَذَفَهُ فِيهَا فَتَفَسَّحَ وَ وَطِئَ مَوْتَى لِأَلِ حَارِثَةَ بْنِ مُضَرِّبٍ وَجْهَهُ وَ
رَأْسَهُ

And Al-Mukhtar^{-ra} sought Shimr Bin Zil Jowshan^{-la}. He^{-la} fled to the wilderness. He^{-ra} pursued him^{-la} to Abu Amrah^{-la}. He came out to him^{-ra} among a number of his^{-la} companion. They fought them a severe battle. There were heavy injuries. Abu Amrah^{-la} was seized as a captive and was dispatched with to Al-Mukhtar^{-ra}. He^{-ra} struck off his^{-la} neck and boil oil for him^{-la} in a cauldron and threw him^{-la} into it. So, it decomposed. And a slave of the family of Haris Bin Muzarrib trampled his^{-la} face and his^{-la} head.

وَ لَمْ يَزَلِ الْمُخْتَارُ يَتَّبِعُ قَتْلَةَ الْحُسَيْنِ وَ أَهْلِهِ حَتَّى قَتَلَ مِنْهُمْ خَلْقًا كَثِيرًا وَ هَرَبَ الْبَاقُونَ فَهَدَمَ دُورَهُمْ وَ قَتَلَتِ الْعَبِيدُ مَوَالِيَهُمُ الَّذِينَ قَاتَلُوا الْحُسَيْنَ ع وَ أَتَوْا
الْمُخْتَارَ فَأَعْتَقَهُمْ.

And Al-Mukhtar^{-ra} did not cease to pursue the killers of Al-Husayn^{-asws} and his^{-asws} family^{-asws} until he^{-ra} had killed a lot of people from them, and the rest fled. So he^{-ra} demolished their houses, and the slaves killed their masters, those who had fought Al-Husayn^{-asws}, and they came to Al-Mukhtar^{-ra}, so he^{-ra} freed them³⁵⁴.

أقول قد مضى ذم المختار في باب مصالحة الحسن ع.

Note: I (Majlisi) am saying, 'The condemnation of Al-Mukhtar has passed in the chapter on the reconciliation of Al-Hassan^{-asws}'.

³⁵⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 49 H 2

3- ير، بصائر الدرجات أَيْوُبُ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ شُعَيْبٍ قَالَ حَدَّثَ أَبُو جَعْفَرٍ أَنَّ عَلِيَّ بْنَ دَرَّاجٍ حَدَّثَهُ أَنَّ الْمُخْتَارَ اسْتَعْمَلَهُ عَلَى بَعْضِ عَمَلِهِ وَ أَنَّ الْمُخْتَارَ أَخَذَهُ فَحَبَسَهُ وَ طَلَبَ مِنْهُ مَالًا حَتَّى إِذَا كَانَ يَوْمًا مِنَ الْأَيَّامِ دَعَاهُ هُوَ وَ بَشْرُ بْنُ غَالِبٍ فَهَدَّدَهُمَا بِالْقَتْلِ فَقَالَ لَهُ بَشْرُ بْنُ غَالِبٍ

(The book) 'Basaair al Darajaat' - Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb who said, 'Abu Ja'far narrated to me that Ali Bin Darraj had narrated to him that,

'Al-Mukhtar employed him upon one of his works, and Al-Mukhtar seized him and imprisoned him and sought wealth from him to the extent that when it was some days, he called him and Bishr Bin Ghalib, and threatened them with the killing.

وَ كَانَ رَجُلًا مُتَنَكِّرًا وَ اللَّهُ مَا تَقْدِيرُ عَلَى قَتْلِنَا قَالَ لَمْ وَ مِمَّ ذَلِكَ تُكَلِّمُكَ أَتُكُّ وَ أَنْتُمَا أُسَيْرَانِ فِي يَدَيَّ

Bishr Bin Ghalib said to him, and he was a disguised man, 'By Allah^{-azwj}! Do not proceed upon killing us'. He said, 'Why not, and what is that from? May your mother be bereft of you, and you are both captives in my hands'.

قَالَ لِأَنَّهُ جَاءَنَا فِي الْحَدِيثِ أَنَّكَ تَقْتُلُنَا حِينَ تَظْهَرُ عَلَى دِمَشْقٍ فَتَقْتُلُنَا عَلَى دَرَجَتِهَا قَالَ لَهُ الْمُخْتَارُ صَدَقْتَ قَدْ جَاءَ هَذَا

He said, 'Because there has come to us in the Hadeeth that rather you would be killing us when you prevail over Damascus, upon its stairways'. Al-Mukhtar said to him, 'You speak the truth, this has (indeed) come'.

قَالَ فَلَمَّا قُتِلَ الْمُخْتَارُ خَرَجَا مِنْ حَبْسِهِمَا.

He (the narrator) said, 'When Al-Mukhtar was killed, they both went out from their detentions'.³⁵⁵

أقول تمامه في معجزات الباقر ع.

Note: I (Majlisi) am saying, 'The complete version of it is among miracles of Al-Baqir^{-asws}'.

4- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنِ الْكُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْحَبَّاطِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَنْتَصِرَ لِأَوْلِيَائِهِ انْتَصَرَ لَهُمْ بِشَرَارِ خَلْفِهِ وَ إِذَا أَرَادَ أَنْ يَنْتَصِرَ لِنَفْسِهِ انْتَصَرَ بِأَوْلِيَائِهِ وَ لَقَدْ انْتَصَرَ لِيَحْيَى بْنِ زَكَرِيَّا بِخَتَنَصَرٍ.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, from his father, from Muhammad Bin Abu Al-Qasim, from Al-Kufy, from Abu Abdullah Al Khayyat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'Whenever Allah^{-azwj} Mighty and Majestic Wants to Help His^{-azwj} friends, (Provides) Help to them through the evil people, and whenever He^{-azwj} Wants Help for Himself^{-azwj}, Helps through His^{-azwj} friends, and He^{-azwj} had Helped to Yahya Bin Zakariya^{-as} through Bakht Nasar'.³⁵⁶

³⁵⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 3

³⁵⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 4

5- سر، السرائر أُنَابُ بْنُ تَغْلِبٍ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَرَّ رَسُولُ اللَّهِ بِشَفِيرِ النَّارِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ فَيَصِيحُ صَائِحٌ مِنَ النَّارِ يَا رَسُولَ اللَّهِ أَغْنِي يَا رَسُولَ اللَّهِ ثَلَاثًا

(The book) 'Al Saraair' – Aban Bin Taghlib, from Ja'far Bin Ibrahim, from Zur'ah, from Sama'at who said,

'I heard Abu Abdullah^{-asws} saying: 'When it will be the Day of Qiyamah, Rasool-Allah^{-saww} would pass by an edge of the Fire, and (so will) Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. There would be a scream of a screamer from the Fire: 'O Rasool-Allah^{-saww}, help me!' – thrice.

قَالَ فَلَا يُجِيبُهُ قَالَ فَيَنَادِي يَا أَمِيرَ الْمُؤْمِنِينَ ثَلَاثًا أَغْنِي فَلَا يُجِيبُهُ قَالَ فَيَنَادِي يَا حُسَيْنُ يَا حُسَيْنُ يَا حُسَيْنُ أَنَا قَاتِلُ أَعْدَائِكَ

He (Abu Abdullah^{-asws}) said: 'He^{-saww} will not answer him. So he will call out, 'O Amir Al-Momineen^{-asws}! O Amir Al-Momineen^{-asws}!' – thrice – 'Help me!' But he^{-asws} will not answer him. He will call out, 'O Husayn^{-asws}! O Husayn^{-asws}! O Husayn^{-asws}! Help me, I am the killer of your^{-asws} enemies?'

قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ قَدْ اخْتَجَّ عَلَيْكَ قَالَ فَيَنْقُضُ عَلَيْهِ كَأَنَّهُ عُقَابٌ كَاسِرٌ قَالَ فَيُخْرِجُهُ مِنَ النَّارِ

He (Abu Abdullah^{-asws}) said: 'Rasool-Allah^{-saww} would say to him^{-asws}: 'He has argued upon you^{-asws}'. He^{-asws} will swoop down to him as if he^{-asws} is spreading wings. He^{-asws} will extract him from the Fire'.

قَالَ فَمُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ مَنْ هَذَا جَعَلْتُ فِدَاكَ قَالَ الْمُخْتَارُ

He (the narrator) said, 'I said to Abu Abdullah^{-asws}! And who is this? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Al-Mukhtar^{-ra}!'

قُلْتُ لَهُ وَ لِمَ غَضِبَ بِالنَّارِ وَ قَدْ فَعَلَ مَا فَعَلَ

I said to him^{-asws}, 'And why would he^{-ra} be Punished with the Fire, and he^{-ra} has done what he^{-ra} has done?'

قَالَ إِنَّهُ قَالَ كَانَ فِي قَلْبِهِ مِنْهُمَا شَيْءٌ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ أَنَّ جِبْرِيلَ وَ ميكَائِيلَ كَانَ فِي قَلْبَيْهِمَا شَيْءٌ لَأَكْبَهُمَا اللَّهُ فِي النَّارِ عَلَى وُجُوهِهِمَا.

He (the narrator) said, 'He^{-asws} said: 'He had something in his^{-ra} heart of them two (Abu Bakr and Umar). By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! Even if Jibraeel^{-as} and Mikaeel^{-as} were to have something in their^{-as} hearts (about Abu Bakr and Umar), Allah^{-azwj} would Fling them^{-as} into the Fire upon their^{-as} faces!''³⁵⁷

بيان كأن هذا الخبر وجه جمع بين الأخبار المختلفة الواردة في هذا الباب بأنه وإن لم يكن كاملاً في الإيمان واليقين ولا مآذونا فيما فعله صريحاً من أئمة الدين لكن لما جرى على يديه الخيرات الكثيرة و شفي بها صُدُورُ قَوْمٍ مُؤْمِنِينَ كانت عاقبة أمره آتلة إلى النجاة

³⁵⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 49 H 5

Explanation: It is as if this Hadeeth is a gathering between the various Ahadeeth referred to regarding this subject, and that he (Al-Mukhtar) did not happen to be perfect in the Eman and the conviction, and he had not been permitted regarding what he^{ra} had done, explicitly from the Imams^{asws} of the religion. But due to a lot of good what had flowed upon his^{ra} hands and he^{ra} healed by it the chests of the group of Momineen leading to the salvation.

فدخل بذلك تحت قوله سبحانه وَ آخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَن يَتُوبَ عَلَيْهِمْ وَ أَنَا فِي شَأْنِهِ مِنَ الْمُتَوَقِّينَ وَ إِن كَانَ الْأَشْهُرَ بَيْنَ أَصْحَابِنَا أَنَّهُ مِنَ الْمَشْكُورِينَ.

So, due to that, he^{ra} entered to be under the Words of the Glorious: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), [9:102],** and I (Majlisi) am from the ones pausing (undecided) regarding his^{ra} affair, and even though the famous between our companions is that he^{ra} one to be thankful to’.

6- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَمَا أَنَّ بَعْضَ بَنِي إِسْرَائِيلَ أَطَاعُوا فَأَكْرَمُوا وَ بَعْضُهُمْ عَصَوْا فَعُذِّبُوا فَكَذَلِكَ تَكُونُونَ أَنْتُمْ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: ‘So, just as some of the Children of Israel obeyed and were Honoured, and some of them disobeyed and they were Punished, similar to that, you should become’.

فَقَالُوا فَمَنْ الْعَصَاءُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الَّذِينَ أُمِرُوا بِتَعْظِيمِنَا أَهْلَ الْبَيْتِ وَ تَعْظِيمِ حُقُوقِنَا فَخَانُوا وَ خَالَفُوا ذَلِكَ وَ جَحَدُوا حُقُوقَنَا وَ اسْتَحَقُّوا بِهَا وَ قَتَلُوا أَوْلَادَنَا أَوْلَادَ رَسُولِ اللَّهِ الَّذِينَ أُمِرُوا بِإِكْرَامِهِمْ وَ مَحَبَّتِهِمْ

They said, ‘Who are the disobeyers, O Amir Al-Momineen^{asws}?’ He^{asws} said: ‘Those that were Commanded with revering us^{asws}, the People^{asws} of the Household, and revering our^{asws} rights, but they opposed that, and disobeyed and rejected our^{asws} rights, and they considered lightly with it, and they killed the children of Rasool-Allah^{saww}, those whom they had been Commanded with honouring them and loving them’.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ ذَلِكَ لَكَائِنٌ قَالَ بَلَى خَيْرًا حَقًّا وَ أَمْرًا كَائِنًا سَيَقْتُلُونَ وَلَدَيْ هَذَيْنِ الْحَسَنِ وَ الْحُسَيْنِ

They said, ‘O Amir Al-Momineen^{asws}! And that would be happening?’ He^{asws} said: ‘Yes! (It is) a true news, and a matter to happen. They will be killing these two children of mine^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَيُصِيبُ الَّذِينَ ظَلَمُوا رِجْزًا فِي الدُّنْيَا بِسُيُوفٍ بَعْضُ مَنْ يُسَلِّطُ اللَّهُ تَعَالَى عَلَيْهِمْ لِإِلَاقَتِهِمْ - بِمَا كَانُوا يَفْسُقُونَ كَمَا أَصَابَ بَنِي إِسْرَائِيلَ الرِّجْزَ

Then Amir Al-Momineen^{asws} said: ‘And most of those who are unjust would be hit by a punishment in the world by the swords of someone who whom Allah^{azwj} the Exalted would Cause to overcome upon them for the revenge due to what they were corrupting, just as the Children of Israel were hit by the punishment’.

قِيلَ وَمَنْ هُوَ قَالَ عَلَامٌ مِنْ تَقِيفٍ يُقَالُ لَهُ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ

It was said, 'And who is he?' He^{-asws} said: 'A boy from Saqeef called Al-Mukhtar Bin Abu Ubeyd'.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ فَكَانَ ذَلِكَ بَعْدَ قَوْلِهِ هَذَا بِرَمَانٍ وَإِنَّ هَذَا الْحَبْرَ اتَّصَلَ بِالْحَجَّاجِ بْنِ يُوسُفَ لَعَنَهُ اللَّهُ مِنْ قَوْلِ عَلِيٍّ بْنِ الْحُسَيْنِ عَ قَالَ أَمَّا رَسُولُ اللَّهِ مَا قَالَ هَذَا وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَنَا أَشْكُ هَلْ حَكَاهُ عَنْ رَسُولِ اللَّهِ وَأَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَصَبِيٌّ مَعْرُورٌ يَقُولُ الْأَبَاطِيلَ وَ يُعَرِّ بِهَا مُتَّبِعُوهُ اطلُبُوا لِي الْمُخْتَارَ

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'That happened after these words of his^{-asws} by a (long) time. And that news was transmitted by Al-Hajjaj^{-la} Bin Yusuf^{-la}, may the Curses of Allah^{-azwj} be upon him^{-la} – from the words of Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-la} said: 'As for Rasool-Allah^{-saww}, so he^{-saww} did not say this. And as for Ali^{-asws} Bin Abu Talib^{-asws}, so I^{-la} am doubtful whether he^{-asws} related it from Rasool-Allah^{-saww}. And as for Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} is a proud boy. He^{-asws} is saying the falsities (Nouzobillah) and is deceiving by it the ones who follow him^{-asws}. Seek Al-Mukhtar to (bring him to) me!'

فَطُلِبَ فَأُخِذَ فَقَالَ قَدِمُوهُ إِلَى النَّطْعِ فَاضْرِبُوا عُنُقَهُ فَأُتِيَ بِالنَّطْعِ فَبَسِطَ وَأُتِيَ عَلَيْهِ الْمُخْتَارُ ثُمَّ جَعَلَ الْعِلْمَانُ يَجِئُونَ وَ يَذْهَبُونَ لَا يَأْتُونَ بِالسَّيْفِ

He (Mukhtar) was sought and seized. So, he (Hajjaj^{-la}) said, 'Proceed him to the thick leather (in order to) strike his neck off!' They brought the thick leather and spread it out, and Al-Mukhtar was descended upon it. Then the servants kept coming and going, not coming with the sword.

قَالَ الْحَجَّاجُ مَا لَكُمْ قَالُوا لَسْنَا نَجِدُ مِفْتَاحَ الْخِزَانَةِ وَ قَدْ ضَاعَ مِنَّا وَ السَّيْفُ فِي الْخِزَانَةِ

Al-Hajjaj^{-la} said, 'What is the matter with you?' They said, 'We cannot find the keys of the treasury, and these have been lost from us, and the sword is in the treasury'.

فَقَالَ الْمُخْتَارُ لَنْ تَقْتُلَنِي وَ لَنْ يَكْذِبَ رَسُولُ اللَّهِ وَ لَنْ قَتَلْتَنِي لِيَحْيِيَنِي اللَّهُ حَتَّى أَقْتُلَ مِنْكُمْ ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ وَ ثَمَانِينَ أَلْفًا

Al-Mukhtar said, 'You^{-la} will never (be able to) kill me, and never (be able to) belie Rasool-Allah^{-saww}! And even if you^{-la} do kill me, Allah^{-azwj} would Revive me until I kill from you all three hundred and eighty-three thousand'.

فَقَالَ الْحَجَّاجُ لِيَعْضِ حُجَابِهِ أَعْطِ السَّيْفَ سَيْفَكَ يَقْتُلُهُ فَأَخَذَ السَّيْفَ سَيْفَهُ وَ جَاءَ لِيَقْتُلَهُ بِهِ

Al-Hajjaj^{-la} said to one of his^{-la} guards, 'Give the executioner your sword he can kill him with it!'

وَ الْحَجَّاجُ يَحْتُمُ وَ يَسْتَعْجِلُهُ فَبَيْنَا هُوَ فِي تَدْبِيرِهِ إِذْ عَثَرَ وَ السَّيْفُ بِيَدِهِ فَأَصَابَ السَّيْفُ بَطْنَهُ فَشَقَّهُ فَمَاتَ فَجَاءَ بِسَيَافٍ آخَرَ وَ أَعْطَاهُ السَّيْفَ فَلَمَّا رَفَعَ يَدَهُ لِيَضْرِبَ عُنُقَهُ لَدَعَتْهُ عَقْرَبٌ فَسَقَطَ فَمَاتَ فَتَنَظَّرُوا وَ إِذَا الْعَقْرَبُ فَقَتَلُوهُ

So the executioner took his sword and came over to kill him (Al-Mukhtar) with it, and Al-Hajjaj^{-la} was urging him on and hastening him. While he (the executioner) was in his

procedure, when he stumbled and the sword was in his hand, and the sword hit his belly and split it, and he died. And they came with another executioner and gave him the sword. But when he raised his hand to strike off his neck – a scorpion stung him, and he fell down dead. So, they looked around and there was the scorpion, and they killed it.

فَقَالَ الْمُخْتَارُ يَا حَجَّاجُ إِنَّكَ لَا تَقْدِرُ عَلَى قَتْلِي وَحُكَّ يَا حَجَّاجُ أَمَا تَذْكُرُ مَا قَالَ نِزَارُ بْنُ مَعَدٍّ بْنِ عَدْنَانَ - لِلسَّابُورِ ذِي الْأُكْتَاافِ حِينَ كَانَ يَقْتُلُ الْعَرَبَ وَ يَصْطَلِمُهُمْ فَأَمَرَ نِزَارُ وَلَدَهُ فَوَضَعَ فِي رِجْلِي فِي طَرِيقِهِ فَلَمَّا رَأَاهُ قَالَ لَهُ مَنْ أَنْتَ

Al-Mukhtar said, 'O Hajjaj^{-la}! You will never be able upon killing me. Woe be unto you^{-la}, O Hajjaj^{-la}! Do you not recall what Nizar Bin Ma'ad Bin Adnan said to Sabour Zil Aktaaf, when he was killing the Arabs, and uprooting them, so Nizar instructed his son, and he placed a frail one in his way? When he saw him, said to him, 'Who are you?'

قَالَ أَنَا رَجُلٌ مِنَ الْعَرَبِ أُرِيدُ أَنْ أَسْأَلَكَ لِمَ تَقْتُلُ هَؤُلَاءِ الْعَرَبَ وَ لَا ذُنُوبَ لَهُمْ إِلَيْكَ وَ قَدْ قَتَلْتَ الَّذِينَ كَانُوا مُذْنِبِينَ فِي عَمَلِكَ وَ الْمُفْسِدِينَ

He said, 'I am a man from the Arabs, intending to ask you, why you are killing these Arabs and there is no crime to them towards you, and you have already killed those who were against you and mischievous in your knowledge?'

قَالَ لِأَنِّي وَجَدْتُ فِي الْكِتَابِ أَنَّهُ يُخْرُجُ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ يَدَّعِي النَّبُوَّةَ فَيَزِيلُ دَوْلَةَ مُلُوكِ الْأَعَاجِمِ وَ يُفْنِيهَا فَأَقْتُلُهُمْ حَتَّى لَا يَكُونَ مِنْهُمْ ذَلِكَ الرَّجُلُ

He said, 'Because I found in the Books that there would be coming out from them, a man called Muhammad^{-saww} claiming the Prophet-hood, so the governments of the non-Arab kings would decline, and they would perish. Therefore, I would be killing them until there does not happen to be from them, that man^{-saww}'.

فَقَالَ نِزَارُ لَيْنَ كَانَ مَا وَجَدْتَهُ فِي كُتُبِ الْكَذَّابِينَ فَمَا أَوْلَاكَ أَنْ تَقْتُلَ الْبَرَاءَ غَيْرَ الْمُذْنِبِينَ وَ إِنْ كَانَ ذَلِكَ مِنْ قَوْلِ الصَّادِقِينَ فَإِنَّ اللَّهَ سَيَحْفَظُ ذَلِكَ الْأَصْلَ الَّذِي يُخْرُجُ مِنْهُ هَذَا الرَّجُلُ وَ لَنْ تَقْدِرَ عَلَى إِنْطَالِهِ وَ يُجْرِي قَضَاءُهُ وَ يُنْفِذُ أَمْرَهُ وَ لَوْ لَمْ يَبْقَ مِنْ جَمِيعِ الْعَرَبِ إِلَّا وَاحِدٌ

He (Al-Mukhtar) said, 'Nizar said to him, 'If it was so that what you found was from the Books of the liars, so it is not for you that you kill the righteous ones, without any crimes, by the words of the liars! And, if that was from the words of the truthful, then Allah^{-azwj}, Glory is for Him^{-azwj}, would Protect that root from which that man^{-saww} is to come from, and you will never be able upon invalidating it, and His^{-azwj} Ordainment will occur and His^{-azwj} Command will be implemented, and even if there does not remain from the entirety of the Arabs, except for one'.

فَقَالَ سَابُورُ صَدَقْتَ هَذَا نِزَارُ يَعْنِي بِالْفَارِسِيَّةِ الْمَهْرُولُ كُفُّوا عَنِ الْعَرَبِ فَكُفُّوا عَنْهُمْ

Sabour said, 'True! This 'Nizar', in Persian means 'the starving'. Refrain from the Arabs!' So, they refrained from them.

وَ لَكِنْ يَا حَجَّاجُ إِنَّ اللَّهَ قَدْ قَضَى أَنْ أَقْتُلَ مِنْكُمْ ثَلَاثِمِائَةَ أَلْفٍ وَ ثَلَاثَةَ أَلْفٍ رَجُلٍ فَإِنْ شِئْتَ فَتَعَاطَ قَتْلِي وَ إِنْ شِئْتَ فَلَا تَتَعَاطَ فَإِنَّ اللَّهَ إِمَّا أَنْ يَمْنَعَكَ عَنِّي وَ إِمَّا أَنْ يُجِيبَنِي بَعْدَ قَتْلِكَ فَإِنَّ قَوْلَ رَسُولِ اللَّهِ حَقٌّ لَا مَرِيَّةَ فِيهِ -

(Al-Mukhtar said), 'But, O Hajjaj^{-la}! Allah^{-azwj} has Ordained that I shall kill from you, three hundred and eighty-three thousand men. If you like, deal with my killing, and if you like, then do not deal with it, for Allah^{-azwj} the Exalted, would either Prevent you from me, or else He^{-azwj} would Revive me after your killing me, for the words of Rasool-Allah^{-saww} are true, there will be no doubt in it'.

فَقَالَ لِلسَّيَافِ اضْرِبْ عُنُقَهُ

(Hajjaj^{-la}) said to the executioner, 'Strike off his neck!'

فَقَالَ الْمُخْتَارُ إِنَّ هَذَا لَنْ يَقْدِرَ عَلَى ذَلِكَ وَكُنْتُ أُحِبُّ أَنْ أَتَكُونَ أَنْتَ الْمُتَوَلَّى لِمَا تَأْمُرُهُ فَكَانَ يُسَلِّطُ عَلَيْكَ أَفْعَى كَمَا سَلَّطَ عَلَى هَذَا الْأَوَّلِ عَقْرِيًّا

Al-Mukhtar said, 'This one will never be able upon that, and I would love it if it happens to be you taking charge when you order him, so a snake would be overcoming upon you just as a scorpion overcame upon this first one'.

فَلَمَّا هَمَّ السَّيَافُ أَنْ يَضْرِبَ عُنُقَهُ إِذَا بِرَجُلٍ مِنْ حَوَاصِّ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَدْ دَخَلَ فَصَاحَ بِالسَّيَافِ كُفَّ عَنْهُ وَمَعَهُ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَإِذَا فِيهِ

So when the executioner thought of striking off his neck, when a man – a special one of Abdul Malik Bin Marwan – entered, and shouted, 'O executioner! Refrain from it, woe be unto you!' – and with him was a letter from Abdul Malik Bin Marwan, and therein was (written): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ يَا حَجَّاجَ بْنَ يُوسُفَ فَإِنَّهُ قَدْ سَقَطَ إِلَيْنَا طَيْرٌ عَلَيْهِ رُفْعَةٌ أَنَّكَ أَخَذْتَ الْمُخْتَارَ بْنَ أَبِي عُبَيْدٍ تُرِيدُ قَتْلَهُ تَزْعُمُ أَنَّهُ حَكِيٌّ عَنْ رَسُولِ اللَّهِ فِيهِ أَنَّهُ سَيُقْتَلُ مِنْ أَنْصَارِ بَنِي أُمَيَّةَ ثَلَاثِمِائَةٍ وَثَلَاثَةً وَثَمَانِينَ أَلْفَ رَجُلٍ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, O Hajjaj Bin Yusuf! A bird came to us upon which was a note, in which was written that you have seized Al-Mukhtar Bin Abu Ubeyd, intending to kill him, and you are alleging that he is relating from Rasool-Allah^{-saww} that he would be killing, from the helpers of the clan of Umayya, three hundred and eighty-three thousand men.

فَإِذَا أَتَاكَ كِتَابِي هَذَا فَخَلِّ عَنْهُ وَلَا تَعْرِضْ لَهُ إِلَّا بِسَبِيلِ خَيْرٍ فَإِنَّهُ زَوْجُ طِفْرٍ ابْنِي الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ وَ قَدْ كَلَّمَنِي فِيهِ الْوَلِيدُ وَ إِنَّ الَّذِي حَكِيٌّ إِنَّ كَانَ بَاطِلًا فَلَا مَعْنَى لِقَتْلِ رَجُلٍ مُسْلِمٍ بِخَبَرٍ بَاطِلٍ وَ إِنَّ كَانَ حَقًّا فَإِنَّكَ لَا تَقْدِرُ عَلَى تَكْذِيبِ قَوْلِ رَسُولِ اللَّهِ

So, when this letter of mine comes to you, then release him, and do not display to him except to the way of goodness, for he is the husband of the foster-mother of my son Al-Waleed Bin Abdul Malik Bin Marwan, and Al-Waleed has spoken to me regarding him. And that which he is relating, if it was false, then there is no meaning to kill a Muslim man by a false news, and if it was true, then you would not be able upon belying the words of Rasool-Allah^{-saww}'.

فَخَلَّى عَنْهُ الْحَجَّاجُ فَجَعَلَ الْمُخْتَارُ يَقُولُ سَأَفْعَلُ كَذَا وَ أَخْرُجُ وَقْتُ كَذَا وَ أَقْتُلُ مِنَ النَّاسِ كَذَا وَ هَؤُلَاءِ صَاغِرُونَ يَعْنِي بَنِي أُمَيَّةَ

Hajjaj^{-la} released him, and Al-Mukhtar went on saying, 'I will be doing such, and will rise in such a time, and kill such from the people, and they would be belittled' – meaning he clan of Umayya.

فَبَلَغَ ذَلِكَ الْحَجَّاجَ فَأَخَذَ وَ أَنْزَلَ وَ أَمَرَ بِضَرْبِ الْعُنُقِ فَقَالَ الْمُخْتَارُ إِنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَلَا تَتَعَاطَ رَدًّا عَلَى اللَّهِ

That (speech) reached Al-Hajjaj, and he grabbed (the sword) and descended to strike off the neck (of Al-Mukhtar). But Al-Mukhtar said, 'You will never be able upon that, therefore do not carry out a response against Allah^{-azwj}'.

وَ كَانَ فِي ذَلِكَ إِذْ سَقَطَ عَلَيْهِ طَائِرٌ آخَرُ عَلَيْهِ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَجَّاجُ لَا تَعْرَضْ لِلْمُخْتَارِ فَإِنَّهُ زَوْجُ مُرْضِعَةٍ ابْنِي الْوَلِيدِ وَ لَئِنْ كَانَ حَقًّا فَسَتُمنَعُ مِنْ قَتْلِهِ - كَمَا مَنَعَ دَانِيالُ مِنْ قَتْلِ مُخْتَصِرِ الَّذِي كَانَ قَضَى اللَّهُ أَنْ يَقْتُلَ نَبِيَّ إِسْرَائِيلَ

And it was during that, when another bird descended, upon it was a letter from Abdul Malik Bin Marwan: - 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. O Hajjaj^{-la}! Do not plot against Al-Mukhtar, for he is the husband of the nurse-maid of my son Al-Waleed, and if it was true, then you^{-la} would be prevented from killing him just as Daniel^{-as} was prevented from killing Bakht Nasr, when it was Allah^{-azwj}'s Ordainment that he kills the Children of Israel'.

فَتَرَكَهُ الْحَجَّاجُ وَ تَوَعَّدَهُ أَنْ عَادَ لِمِثْلِ مَقَالَتِهِ فَعَادَ لِمِثْلِ مَقَالَتِهِ وَ اتَّصَلَ بِالْحَجَّاجِ الْخَبْرُ فَطَلَبَهُ فَاحْتَمَى مُدَّةً ثُمَّ ظَفَرَ بِهِ فَلَمَّا هَمَّ بِضَرْبِ عُنُقِهِ إِذْ قَدْ وَرَدَ عَلَيْهِ كِتَابُ عَبْدِ الْمَلِكِ

Al-Hajjaj^{-la} left him and called (dared) him to repeat the like of his speech. So, he repeated with similar to his speech, and the news reached Al-Hajjaj^{-la}, so he^{-la} sought him, but he disappeared for a period, then he^{-la} was victorious with him, and seized him. But, when he^{-la} thought of striking off his neck, when a letter arrived to him from Abdul Malik.

فَاخْتَبَسَهُ الْحَجَّاجُ وَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ كَيْفَ تَأْخُذُ إِلَيْكَ عَدُوًّا مُجَاهِرًا يَزْعُمُ أَنَّهُ يَقْتُلُ مِنْ أَنْصَارِ نَبِيِّ أُمَيَّةٍ كَذَا وَ كَذَا أَلْفًا

Al-Hajjaj^{-la} imprisoned him and wrote to Abdul Malik, 'How can you take (to yourself) an open enemy claiming that he would kill from the helpers of the clan of Umayya, such and such thousand?'

فَبَعَثَ إِلَيْهِ إِنَّكَ رَجُلٌ جَاهِلٌ لَئِنْ كَانَ الْخَبْرُ فِيهِ بَاطِلًا فَمَا أَحَقُّنَا بِرِغَايَةِ حَقِّهِ لِحَقِّ مَنْ خَدَمَنَا وَ إِنْ كَانَ الْخَبْرُ فِيهِ حَقًّا فَإِنَّهُ سَرِيَّةٌ لِيَسْلُطَ عَلَيْنَا كَمَا رَأَى فِرْعَوْنُ مُوسَى عَ حَتَّى سَلَّطَ عَلَيْهِ فَبَعَثَ بِهِ الْحَجَّاجُ وَ كَانَ مِنَ الْمُخْتَارِ مَا كَانَ وَ قَتَلَ مَنْ قَتَلَ

Abdul Malik sent a message to him, 'You are an ignorant man. If the news regarding him was false, then is it not our right with taking care of the right of the one who served us? And if it was so that the news regarding him was true, then we would have nourished him for him to overcome upon us – just as Pharaoh^{-la} nourished Musa^{-as} until he^{-as} overcame upon him^{-la}'. Hajjaj^{-la} sent him (Al-Mukhtar) to him (Abdul Malik), and it transpired from the matter of Al-Mukhtar what transpired, and he killed the ones he killed.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِأَصْحَابِهِ وَ قَدْ قَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع ذَكَرَ مِنْ أَمْرِ الْمُخْتَارِ وَ لَمْ يَقُلْ مَتَى يَكُونُ قَتْلُهُ لِمَنْ يَقْتُلُ

And Ali^{-asws} Bin Al-Husayn^{-asws} said to his^{-asws} companion, and he had said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Amir Al-Momineen^{-asws} mentioned from the matter of Al-Mukhtar and did not say when his killing would take place and of the ones he killed'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَدَقَ أَمِيرُ الْمُؤْمِنِينَ أَوْ لَا أَخْبِرْكُمْ مَتَى يَكُونُ قَالُوا بَلَى قَالَ يَوْمَ كَذَا إِلَى ثَلَاثِ سِنِينَ مِنْ قَوْلِي هَذَا وَ سَيُؤْتَى بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ شِمْرِ بْنِ ذِي الْجَوْشَنِ فِي يَوْمٍ كَذَا وَ كَذَا وَ سَنَأْكُلُ وَ هُمَا بَيْنَ أَيْدِينَا نَنْظُرُ إِلَيْهِمَا

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Amir Al-Momineen^{-asws} was truthful. And, shall I^{-asws} inform you when it would happen?' They said, 'Yes'. He^{-asws} said: 'On such and such a day' – to three years from these words of his^{-asws} to them – 'and they would be coming to me^{-asws} with the head of Ubeydullah Bin Ziyad^{-la}, and Shimr Bin Zil Jowshan^{-la} (may the Curses be upon them), during such and such a day, and we shall be eating, and these two (heads) to be in front of us. We would be looking at these two'.

قَالَ فَلَمَّا كَانَ الْيَوْمَ الَّذِي أَخْبَرَهُمْ أَنَّهُ يَكُونُ فِيهِ الْقَتْلُ مِنَ الْمُخْتَارِ لِأَصْحَابِ بَنِي أُمَيَّةَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَعَ أَصْحَابِهِ عَلَى مَائِدَةٍ إِذْ قَالَ لَهُمْ مَعَاشِرَ إِخْوَانِنَا طَيِّبُوا أَنْفُسَكُمْ فَإِنَّكُمْ تَأْكُلُونَ وَ ظَلَمَةُ بَنِي أُمَيَّةَ يُحْصَدُونَ

He (Imam Hassan Al-Askari^{-asws}) said: 'So when it was during the day which he (Ali^{-asws} Bin Al-Husayn^{-asws}) had informed them of – it happened during it, the killing from Al-Mukhtar of the companions of the clan of Umayya. Ali^{-asws} Bin Al-Husayn^{-asws} was with his^{-asws} companions upon a meal, when he^{-asws} said to them: 'Group of our^{-asws} brethren! Make good yourselves and eat (heartily), for you would be eating and the oppression of the clan of Umayya would be cut down'.

قَالُوا أَيْنَ قَالَ فِي مَوْضِعٍ كَذَا يَقْتُلُهُمُ الْمُخْتَارُ وَ سَيُؤْتَى بِرَأْسَيْنِ يَوْمَ كَذَا وَ كَذَا

They said, 'Where?' He^{-asws} said: 'In such and such a place, Al-Mukhtar would be killing them, and they would be coming to me^{-asws} with the two heads on such and such a day'.

فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ أَتَى بِالرَّأْسَيْنِ لَمَّا أَرَادَ أَنْ يَقْعُدَ لِلْأَكْلِ وَ قَدْ فَرَّغَ مِنْ صَلَاتِهِ فَلَمَّا رَأَاهُمَا سَجَدَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى أَرَانِي فَجَعَلَ يَأْكُلُ وَ يَنْظُرُ إِلَيْهِمَا

When it was during that day, they came with the two heads, when he^{-asws} had intended to sit for the meal, and he^{-asws} was free from having prayed his^{-asws} *Salat*. When he^{-asws} saw the two (heads), he^{-asws} performed *Sajda*, and said: 'The Praise is for Allah^{-azwj} Who did not Cause me^{-asws} to pass away until He^{-azwj} Showed me^{-asws} (this)'. He^{-asws} went on eating and looking at the two (heads)'.

فَلَمَّا كَانَ فِي وَقْتِ الْخُلُوءِ لَمْ يَأْتِ بِالْخُلُوءِ لِأَنَّهُمْ كَانُوا قَدْ اشْتَعَلُوا عَنْ عَمَلِهِ بِخَبَرِ الرَّأْسَيْنِ فَقَالَ نُدْمَاؤُهُ وَ لَمْ يُعْمَلِ الْيَوْمَ الْخُلُوءُ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- لَا تُرِيدُ خُلُوءًا أَحْلَى مِنْ نَظَرِنَا إِلَى هَذَيْنِ الرَّأْسَيْنِ

When it was during the time for the sweets (dishes), he^{-asws} did not come with the sweets (dishes) – when it was so that he^{-asws} was pre-occupied from his^{-as} work with the news of the two heads. His^{-asws} companions said, 'We did not partake any sweets today'. Ali^{-asws} Bin Al-Husayn^{-asws} said: 'We do not want a sweet sweeter than our looking at these two heads!'

ثُمَّ عَادَ إِلَى قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ وَ مَا لِلْكَافِرِينَ وَ الْفَاسِقِينَ عِنْدَ اللَّهِ أَعْظَمُ وَ أَقْوَى.

Then he^{-asws} reiterated the words of Amir Al-Momineen^{-asws}. He^{-asws} said: 'And what is for the Kafirs and the mischief makers, is more grievous and of more measure'.³⁵⁸

توضيح قوله ع فكان ذلك بعد قوله هذا أي ولد المختار بعد قول أمير المؤمنين هذا بزمان.

Clarification of his^{-asws} words: That happened after this word of his^{-asws}, i.e., Al-Mukhtar^{-ra} after these words of Amir Al-Momineen^{-asws} by a long time.

7- كش، رجال الكشي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَسُبُّوا الْمُخْتَارَ فَإِنَّهُ قَدْ قُتِلَ قَتَلَتْنَا وَ طَلَبَ بَنَانًا وَ زَوْجَ أَرَامِلَنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْعُسْرَةِ.

(The book) 'Rijal' Al Kashy – Hamdawiya, from Yaqoub, from Ibn Abu Umeyr, from Hisham Bin Al Musanna, from Sadeyr,

'From Abu Ja'far^{-asws} having said: 'Do not revile Al-Mukhtar^{-ra} for he^{-ra} killed ones who killed us^{-asws}, and sought our^{-asws} retaliation, and got our^{-asws} widows married, and distributor the wealth among us upon the scattering'.³⁵⁹

8- كش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ الرَّازِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ اللَّهِ الْمُزَكَّرَفِ عَنْ حَبِيبِ الْخُنَعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمُخْتَارُ يَكْذِبُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

(The book) 'Rijal' of Al Kashy – Muhammad Bin Al-Hassan and Usman Bin Hamid, from Muhammad Bin Hamid, from Muhammad Bin Yazdad Al Razy, from Ibn Abu Al Khattab, from Abdullah Al Muzakhraf, from Habeeb Al Khas'amy,

'From Abu Abdullah^{-asws} having said: 'Al-Mukhtar^{-ra} used to belie upon Ali^{-asws} Bin Al-Husayn^{-asws}'.³⁶⁰

9- كش، رجال الكشي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ قَالَ: دَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع يَوْمَ النَّحْرِ وَ هُوَ مُتَكَيِّئٌ وَ قَالَ أُرْسِلْ إِلَى الْخَلَّاقِ فَقَعَدْتُ بَيْنَ يَدَيْهِ إِذْ دَخَلَ عَلَيْهِ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ فَتَنَاوَلَ يَدَهُ لِيُقَبِّلَهَا فَمَنَعَهُ ثُمَّ قَالَ مَنْ أَنْتَ

(The book) 'Al Rijal' of Al Kashy – Muhammad Bin Al-Hassan, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muhammad Bin Al-Husayn, from Musa Bin Yasaar, from Abdullah Bin Al-Zubeyr, from Abdullah Bin Shareek who said,

'We entered to see Abu Ja'far^{-asws} on the day of the sacrifice and he^{-asws} was reclining, and he^{-asws} said: 'Send for the barber!' I sat in front of him^{-asws} when a Sheikh from the people of Al-Kufa entered to see him^{-asws}. He tried to grab his^{-asws} hand in order to kiss it, but he^{-asws} prevented it, then said: 'Who are you?'

³⁵⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 6

³⁵⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 7

³⁶⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 8

قَالَ أَنَا أَبُو مُحَمَّدٍ الْحَكَمُ بْنُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ الْقَفَّيِّ وَكَانَ مُتَبَاعِدًا مِنْ أَبِي جَعْفَرٍ عَ فَمَدَّ يَدَهُ إِلَيْهِ حَتَّى كَادَ يُقْعِدُهُ فِي حَجْرِهِ بَعْدَ مَنْعِهِ يَدَهُ ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَبِي وَقَالُوا وَالْقَوْلُ وَاللَّهُ قَوْلُكَ

He said, 'I am Abu Bakr Muhammad Al-Hakam Bin Al-Mukhtar Bin Abu Ubeyd Al-Saqafy', and he was at a distance from Abu Ja'far^{-asws}. He^{-asws} extended his^{-asws} hand to him until he^{-asws} almost seated him in his^{-asws} lap, after having prevented him his^{-asws} hand. Then he said, 'May Allah^{-azwj} Keep you^{-asws} well! The people have spoken a lot regarding my father^{-ra} and they are saying (things), and the (final) word, by Allah^{-azwj}, is your^{-asws} word!'

قَالَ وَ أَيْ شَيْءٍ يَقُولُونَ قَالَ يَقُولُونَ كَذَابٌ وَ لَا تَأْمُرُنِي بِشَيْءٍ إِلَّا قَبْلَهُ

He^{-asws} said: 'And which thing are they saying?' He said, 'They are saying he^{-asws} is a liar, and you^{-asws} will not instruct me with anything, except I will accept it!'

فَقَالَ سُبْحَانَ اللَّهِ أَخْبَرَنِي أَبِي وَ اللَّهُ أَنَّ مَهْرَ أُمِّي كَانَ مِمَّا بَعَثَ بِهِ الْمُخْتَارُ أَوْ لَمْ يَبْنِ دُورَنَا وَ قَتَلَ قَاتِلِينَا وَ طَلَبَ بِدِمَائِنَا فَرَجَمَهُ اللَّهُ

He^{-asws} said: 'Glory be to Allah^{-azwj}! My^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, that the dowry of my^{-asws} mother^{-as} was from what Al-Mukhtar had sent, and didn't he^{-ra} build our^{-asws} houses and killed our^{-asws} killers, and sought our^{-asws} bloods? So, may Allah^{-azwj} have Mercy on him^{-ra}!

وَ أَخْبَرَنِي وَ اللَّهُ أَبِي أَنَّهُ كَانَ لَيْسَ عِنْدَ فَاطِمَةَ بِنْتِ عَلِيٍّ مِهْدُهَا الْفَرَّاشَ وَ يُثْنِي لَهَا الْوَسَائِدَ وَ مِنْهَا أَصَابَ الْحَدِيثَ رَحِمَ اللَّهُ أَبَاكَ رَحِمَ اللَّهُ أَبَاكَ مَا تَرَكَ لَنَا حَقًّا عِنْدَ أَحَدٍ إِلَّا طَلَبَهُ قَتَلَ قَتَلْتَنَا وَ طَلَبَ بِدِمَائِنَا.

And my^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, that he^{-asws} had an evening chat with (Syeda) Fatima Bint Ali^{-asws}, preparing her^{-asws} bed and sorting out the pillows for her^{-asws}, and from her^{-asws} he^{-asws} attained the Hadeeth. May Allah^{-azwj} have Mercy on your father^{-ra}! May Allah^{-azwj} have Mercy on your father^{-ra}! He^{-ra} did not leave any right of our^{-asws} with anyone, except he^{-ra} sought it. He^{-ra} killed our^{-asws} killers and sought our^{-asws} bloods".³⁶¹

10- كش، رجال الكشي جبرئيل بن أحمد عن العبيدي عن محمد بن عمرو عن يونس بن يعقوب عن أبي جعفر ع قال: كتب المختار بن أبي عبيد إلى علي بن الحسين و بعث إليه هدايا من العراق فلما وقفوا على باب علي دخل الأذن يستأذن لهم فخرج إليهم رسوله فقال أبيضوا عن بابي فإنني لا أقبل هدايا الكذابين و لا أقرأ كتبهم فمحوا العنوان و كتبوا للمهدي محمد بن علي

(The book) 'Rijal' of Al Kashy – Jibraeel Bin Ahmad, from Al Ubeydi, from Muhammad Bin Amro, from Yunus Bin Yaqoub,

'From Abu Ja'far^{-asws} having said: 'Al-Mukhtar Bin Abu Ubeyd^{-ra} wrote to Ali^{-asws} Bin Al-Husayn^{-asws} and sent to him^{-asws} gifts from Al-Iraq. When they paused at the door of Ali^{-asws}, the doorman entered to seek permission for them. His^{-asws} messenger came out to them and said, 'Move away from my^{-asws} door, for I^{-asws} do not accept gifts of the liars, nor will I read their letters!' So they deleted the address and wrote to Al-Mahdi Muhammad Bin Ali'.

³⁶¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 9

فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ لَقَدْ كَتَبَ إِلَيْهِ بِكِتَابٍ مَا أَعْطَاهُ فِيهِ شَيْئاً إِلَّا مَا كَتَبَ إِلَيْهِ يَا ابْنَ خَيْرٍ مَنْ طَشَى وَ مَشَى

Abu Ja'far^{-asws} said, 'By Allah^{-azwj}! He^{-ra} had written a letter to him^{-asws} and did not give him^{-asws} anything in it. But rather, he^{-ra} had written to him^{-asws}, 'O son^{-asws} of the best one to have lived and walked''.

فَقَالَ أَبُو بَصِيرٍ فَقُلْتُ لِأَبِي جَعْفَرٍ ع أَمَا الْمَشْيُ فَأَنَا أَعْرِفُهُ فَأَيُّ شَيْءٍ الطَّشْيُ فَقَالَ أَبُو جَعْفَرٍ الْحَيَاةُ.

Abu Baseer said, 'I said to Abu Ja'far^{-asws}, 'As for the walking, I recognise it, but which thing is the 'Al-Tasha'?' Abu Ja'far^{-asws} said: 'The life'³⁶²

11- كش، رجال الكشي جبرئيل عن العبيدي عن ابن أسباط عن عبد الرحمن بن حماد عن علي بن حزم عن الأصمعي قال: رأيت المختار على فخذ أمير المؤمنين وهو يمسح رأسه و يقول يا كئيب يا كئيب.

(The book) 'Rijal' Al Kashy – Jibraeel, from Al Ubeydi, from Ibn Asbaat, from Abdul Rahman Bin Hammad, from Ali Bin Hazawwar, from Al Asbagh who said,

'I saw Al-Mukhtar^{-ra} (when a child), being upon a thigh of Amir Al-Momineen^{-asws}, and he^{-asws} was wiping his^{-ra} head and saying: 'O clever! O clever!''³⁶³

12- كش، رجال الكشي إبراهيم بن محمد عن أحمد بن إدريس عن محمد بن أحمد عن الحسن بن علي عن العباس بن عامر عن ابن عميرة عن جارود بن المنذر عن أبي عبد الله ع قال: ما امتشطت فينا هاشمية و لا اختصبت حتى بعث إلينا المختار برؤوس الذين قتلوا الحسين صلوات الله عليه.

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Muhammad, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al-Hassan Bin Ali, from Al Abbas Bin Aamir, from Ibn Ameyra, from Jaroud Bin Al Munzir,

'From Abu Abdullah^{-asws} having said: 'No Hashemite woman among us combed nor dyed (hair) until Al-Mukhtar^{-ra} had sent to us^{-asws} the (accursed) heads of those who had killed Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}''³⁶⁴

- كش، رجال الكشي محمد بن مسعود عن علي بن أبي علي عن خالد بن يزيد عن الحسين بن زيد عن عمر بن علي بن الحسين أن علي بن الحسين ع لما أتى برأس عبيد الله بن زياد و رأس عمر بن سعد خر ساجداً و قال الحمد لله الذي أدرك لي ثأري من أعدائي و جزى المختار خيراً.

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin abu Ali, from Khalid Bin Yazeed, from Al-Husayn Bin Zayd,

'From Umar son of Ali^{-asws} Bin Al-Husayn^{-asws}, 'Ali^{-asws} Bin Al-Husayn^{-asws}, when they came with the (accursed) head of Ubeydullah Bin Ziyad^{-la}, and (accursed) head of Umar Bin Sa'ad^{-la}, fell in Sajdah and said: 'The Praise is for Allah^{-azwj} Realised my^{-asws} retaliation for me^{-asws} from my^{-asws} enemies, and may He^{-azwj} Recompense goodly to Al-Mukhtar^{-asws}''³⁶⁵

³⁶² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 10

³⁶³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 11

³⁶⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 12

³⁶⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 13 a

13- كش، رجال الكشي بهذا الإسناد عن الحسين بن زيد عن عمر بن علي أن المختار أرسل إلى علي بن الحسين بعشرين ألف دينار فقبلها وبنى بها دار عقيل بن أبي طالب ودارهم التي هدمت

(The book) 'Rijal' of Al Kashy – By this chain, from Al-Husayn Bin Zayd,

'From Umar son of Ali^{-asws} (Bin Al-Husayn^{-asws}), 'Al-Mukhtar^{-asws} sent to Ali^{-asws} Bin Al-Husayn^{-asws}, twenty thousand Dinars. He^{-asws} accepted these and built the house of Aqeel son of Abu Talib^{-asws}, and their^{-asws} houses which had been demolished' (by Umayyid forcefully when they extended the Masjid of Rasool Allah^{-saww}).

قَالَ ثُمَّ إِنَّهُ بَعَثَ إِلَيْهِ بِأَرْبَعِينَ أَلْفَ دِينَارٍ بَعْدَ مَا أَطَهَرَ الْكَلَامَ الَّذِي أَظْهَرَهُ فَرَدَّهَا وَلَمْ يَقْبَلَهَا.

He said, 'Then he^{-ra} sent to him^{-asws} forty thousand Dinars after he^{-ra} had revealed the talk which he^{-ra} had revealed it, so he^{-asws} returned these and did not accept it.

وَالْمُخْتَارُ هُوَ الَّذِي دَعَا النَّاسَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع ابْنِ الْحَنَفِيَّةِ وَ سُمُّوا الْكَيْسَانِيَّةُ وَ هُمُ الْمُخْتَارِيَّةُ وَ كَانَ لَقَبُهُ كَيْسَانَ وَ لُقِّبَ بِكَيْسَانَ لِصَاحِبِ شُرْطِهِ الْمُكَنَّى أَبَا عَمْرَةَ وَ كَانَ اسْمُهُ كَيْسَانَ

And Al-Mukhtar^{-ra}, he^{-ra} is the one who called the people to Muhammad son of Ali^{-asws} Bin Abu Talib^{-asws} Ibn Al-Hanafiyya (as an Imam), and they are named as Al-Kaysaniyya, and they are Al-Mukhtariyya (followers of Al-Mukhtar), and his^{-ra} teknonym was 'Kaysan', and he^{-ra} was teknonymed as Kaysan for the commander of his^{-ra} elite forces, Abu Amrah, and his name was Kaysan.

وَقِيلَ إِنَّهُ سُمِّيَ كَيْسَانَ بِكَيْسَانَ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هُوَ الَّذِي حَمَلَهُ عَلَى الطَّلَبِ بِدَمِ الْحُسَيْنِ ع وَ دَلَّهُ عَلَى قَتْلِهِ وَ كَانَ صَاحِبَ سِرِّهِ وَ الْعَالِبِ عَلَى أَمْرِهِ وَ كَانَ لَا يَبْلُغُهُ عَنْ رَجُلٍ مِنْ أَعْدَاءِ الْحُسَيْنِ أَنَّهُ فِي دَارٍ أَوْ فِي مَوْضِعٍ إِلَّا فَصَدَهُ وَ هَدَمَ الدَّارَ بِأَسْرِهَا وَ قَتَلَ كُلَّ مَنْ فِيهَا مِنْ ذِي رُوحٍ وَ كُلِّ دَارٍ بِالْكُوفَةِ خَرَابٌ فَهِيَ مِمَّا هَدَمَهَا وَ أَهْلُ الْكُوفَةِ يَضْرِبُونَ بِهَا الْمَثَلَ

And it is said that he (Abu Amrah) was named as 'Kaysan' with Kaysan, a slave of Ali^{-asws} Bin Abu Talib^{-asws}, and he is the one who carried him^{-ra} upon seeking the blood of Al-Husayn^{-asws}, and pointed him^{-ra} upon his^{-asws} killers, and he was a companion of his^{-ra} secrets and the overcoming upon his^{-ra} matters, and it (news) did not reach him about any man from the enemies of Al-Husayn^{-asws} that he was in a house, or in a place, except he aimed for it and demolished the house along with it family members, and killed every one in it with a soul, and every house is Al-Kufa which was ruined, so it is from what he had demolished it, and the people of Al-Kufa used to strike examples with him.

فَإِذَا افْتَقَرَ إِنْسَانٌ قَالُوا دَخَلَ أَبُو عَمْرَةَ بَيْتَهُ حَتَّى قَالَ فِيهِ الشَّاعِرُ -

يُعْوِيكَ وَ يُطْعِيكَ وَ لَا يُعْطِيكَ كِسْرَةً.

إِنِّي لَيْسَ بِمَا فِيهِ خَيْرٌ مِنْ أَبِي عَمْرَةَ -

So whenever a person was impoverished, they would say, 'Abu Amrah' has entered his house'. The poet said regarding him, 'Iblees^{-la} with whatever is in him^{-la}, is better than Abu Amrah. He deviates you and overwhelms you and does not give you a scrap".³⁶⁶

14- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ الرَّبِيعِ عَنْ مُحَمَّدِ الْمُسْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيَّ وَلَدٌ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

'From Abu Abdullah^{-asws}. He (the narrator) said, 'He^{-asws} said to me: 'Our^{-asws} secrets did not cease to be concealed until these came to be in the hands of the sons of Kaysan. They narrated with it in the streets and the villages of the plains".³⁶⁷

بيان قال الفيروزآبادي كيسان لقب المختار بن أبي عبيد المنسوب إليه الكيسانية.

Explanation: Al-Firozabady said, 'Kaysan is a title of Al-Mukhtar Bin Abu Ubeyd^{-ra}, the Kaysaniyya are attributed to him^{-ra}".

15- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقُبَيْسِيِّ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَجُوزُ النَّبِيُّ الصِّرَاطَ يَتْلُوهُ عَلِيٌّ وَ يَتْلُو عَلِيًّا الْحَسَنُ وَ يَتْلُو الْحَسَنُ الْحُسَيْنُ

(The book) 'Tehzeeb Al Ahkaam' – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Umayya Bin Ali Al qaysi, from one of the ones who reported it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'The Prophet^{-saww} will Cross the Bridge followed by Ali^{-asws}, and Ali^{-asws} followed by Al-Hassan^{-asws}, and Al-Hassan^{-asws} followed by Al-Husayn^{-asws}.

فَإِذَا تَوَسَّطُوهُ نَادَى الْمُخْتَارُ الْحُسَيْنَ يَا أَبَا عَبْدِ اللَّهِ إِنِّي طَلَبْتُ بِنَارِكَ فَيَقُولُ النَّبِيُّ لِلْحُسَيْنِ ع أَجِبْهُ فَيَنْقُضُ الْحُسَيْنُ فِي النَّارِ كَأَنَّهُ عُقَابٌ كَاسِرٌ فَيُخْرِجُ الْمُخْتَارَ حُمَةً وَ لَوْ شَقَّ عَنْ قَلْبِهِ لَوُجِدَ حُبُّهُمَا فِي قَلْبِهِ.

When he^{-asws} is in the middle of it, Al-Mukhtar^{-ra} will call out to Al-Husayn^{-asws}, 'O Abu Abdullah^{-asws}! I^{-ra} sought your^{-asws} retaliation!' The Prophet^{-saww} will say to Al-Husayn: 'Answer him^{-ra}!' So Al-Husayn^{-asws} will swoop into the Fire as if he^{-asws} is spreading wings. He^{-asws} will extract Al-Mukhtar^{-ra} protectively. And if his^{-ra} heart were to be split, love for them (Abu Bakr and Umar) would be found in his^{-ra} heart".³⁶⁸

بيان قوله ع جبهما أي حب الشبيخين الملعونين

Explanation: His^{-asws} words: 'Their love' – love for the two accursed Sheikhs (Abu Bakr and Umar).

³⁶⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 13 b

³⁶⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 14

³⁶⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 15

16- وَ قَالَ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ قِيلَ بَعَثَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عِ مِائَةَ أَلْفِ دِرْهَمٍ فَكَرِهَ أَنْ يَقْبَلَهَا مِنْهُ وَ خَافَ أَنْ يَرُدَّهَا فَتَرَكَهَا فِي بَيْتٍ

And the Sheikh Hassan Bin Suleyman said in 'Kitab Al Mukhtasar' –

'It is said, 'Al-Mukhtar Bin Abu Ubeydullah^{-ra} dispatched to Ali^{-asws} Bin Al-Husayn^{-asws} one hundred thousand Dirhams. He^{-asws} disliked to accept it from him^{-ra} and was scared from returning it, so he^{-asws} left it in the house.

فَلَمَّا قُتِلَ الْمُخْتَارُ كَتَبَ إِلَى عَبْدِ الْمَلِكِ يُخْبِرُهُ بِهَا فَكَتَبَ إِلَيْهِ لِحُذْهَا طَبِئَةً هَنِئَةً فَكَانَ عَلِيٌّ يَلْعَنُ الْمُخْتَارَ وَ يَقُولُ كَذَبَ عَلَى اللَّهِ وَ عَلَيْنَا لِأَنَّ الْمُخْتَارَ كَانَ يُزْعِمُ أَنَّهُ يُوحَى إِلَيْهِ.

When Al-Mukhtar^{-ra} was killed, he^{-asws} wrote to Abdul Malik informing him of it. He wrote to him^{-asws}, 'Take it goodly, welcomingly'. Ali^{-asws} (Bin Al-Husayn^{-asws}) used to curse Al-Mukhtar^{-ra} and saying: 'He^{-ra} lied upon Allah^{-azwj} and upon us^{-asws}!', because Al-Mukhtar^{-ra} claimed that it was being Revealed to him^{-ra}'.³⁶⁹

Commentary (abridged): -

أقول و لنورد هنا رسالة شرح الثار الذي ألفه الشيخ الفاضل البارع جعفر بن محمد بن نما فإنها مشتملة على جل أحوال المختار و من قتله من الأشرار على وجه الاختصار ليشفي به صدور المؤمنين الأخيار و ليظهر منها بعض أحوال المختار و هي هذه

'I (Majlisi) am saying, 'And we refer over her a commentary of the retaliation which the meritorious Sheikh, Ja'far Bin Muhammad Bin Nama has compiled, for it is inclusive upon most of the situations of Al-Mukhtar^{-ra}, and the ones he^{-ra} killed from the evil ones upon an aspect of brevity in order for the chests of the good Momineen to be healed from it, and for some of the situations of Al-Mukhtar^{-ra} to be Revealed, and it is this:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد حمد الله الذي جعل الحمد ثمنا لثوابه و نجاة يوم الوعيد من عقابه و الصلاة على محمد الذي شرفت الأماكن بذكره و عظرت المساكن برباء نشره و على آله و أصحابه الذين عظم قدرهم بقدره و تابعوه في نهيه و أمره

'In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, the Praise is for Allah^{-azwj} Who Made the Praise to be a price for His^{-azwj} Rewards and salvation on the Promised Day from His^{-azwj} Punishment. And the Salawaat be upon Muhammad^{-saww} who, the places are ennobled by his^{-saww} mention and perfumed the dwellings with the spread of Grace, and upon his^{-saww} Progeny^{-asws}, those whose worth is mighty with His^{-azwj} worth, and they^{-asws} followed him^{-saww} in his^{-saww} prohibitions and his^{-saww} instructions.

فإني لما صنعت كتاب المقتل الذي سميته مثير الأحرار و منير سبل الأشجان و جمعت فيه من طرائف الأخبار و لطائف الآثار ما يرى على الجواهر و النصار سألني جماعة من الأصحاب أن أضيف إليه عمل الثار و أشرح قضية المختار

I, when I wrote the book of the battle-reports which I have named as 'Maseer Al-Ahzaan Wa Muneer Subl Al-Ashjaan', and I collected in it from the odd news and subtle Ahadeeth what

³⁶⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 1

nourished upon the essence and the freshness. A group of the companions asked me to add to it the work of the retaliation and comment on the judgments of Al-Mukhtar^{ra}.

وكان محمد بن الحنفية أكبر من زين العابدين سنا و يرى تقديمه عليه فرضا و ديناً و لا يتحرك حركة إلا بما يهواه و لا ينطق إلا عن رضا و يتأمر له تأمر الرعية للوالي و يفضلته تفضيل السيد على الخادم و الموالي

Muhammad Bin Al-Hanafiya was older than Zayn Al-Abideen^{-asws} in age and he viewed his^{-asws} orders regarding him as obligatory and a religion, and he did not make any move except with what he^{-asws} loved, nor spoke except from his^{-asws} pleasure, and obeyed to him^{-asws} the obedience of the citizen to the ruler and preferred him^{-asws} the preference of the chief upon the servant and the slave.

و تقلد محمد ره أخذ الثأر إراحة لخاطره الشريف من تحمل الأثقال و الشد و الترحال و يدل على ذلك ما رويته عن أبي بجير عالم الأهواز و كان يقول بإمامة ابن الحنفية

And Muhammad collared taking the retaliation as relief of his^{-asws} noble mind from bearing the load, and the difficulties, and departing (travelling), and that is evidenced upon by what is reported from Abu Bajeer, a scholar of Al-Ahwaaz, and he was saying (believing) with the Imamate of Ibn Al-Hanafiya.

قال حججت فلقيت إمامي و كنت يوما عنده فمر به غلام شاب فسلم عليه فقام فتلقاه و قبل ما بين عينيه و خاطبه بالسيادة و مضى الغلام و عاد محمد إلى مكانه

He said, 'I performed Hajj and I met my Imam (Ibn Al-Hanafiya), and one day I was in his presence. A youth passed by him and greeted unto him. He stood up and received him and kissed what is between his eyes, and addressed him with the honour, and the youth went away, and Muhammad returned to his place.

فقلت له عند الله أحسب عنائي فقال و كيف ذاك قلت لأننا نعتقد أنك الإمام المفترض الطاعة تقوم تتلقى هذا الغلام و تقول له يا سيدي فقال نعم هو و الله إمامي فقلت و من هذا

I said to him, 'I shall reckon about me in the Presence of Allah^{-azwj}!' He said, 'And how is that so?' I said, 'Because we are believing that you are the Imam, the one of obligated obedience, (and) you stood up and received this boy and you are saying to him, 'O my Master!' He said, 'Yes, by Allah^{-azwj}, he is my Imam^{-asws}'. I said, 'And who is this?'

قال علي ابن أخي الحسين اعلم أنني نازعته الإمامة و نازعني فقال لي أ ترضى بالحجر الأسود حكما بيني و بينك فقلت و كيف نحتكم إلى حجر جماد فقلت له عند الله أحسب عنائي فقال و كيف ذاك قلت لأننا نعتقد أنك الإمام المفترض الطاعة تقوم تتلقى هذا الغلام و تقول له يا سيدي فقال نعم هو و الله إمامي فقلت و من هذا فقال إن إماما لا يكلمه الجماد فليس بإمام

He said, 'Ali^{-asws}, son^{-asws} of my brother^{-asws} Al-Husayn^{-asws}. Know that I had contended him^{-asws} for the Imamate and he^{-asws} contended me. He^{-asws} said to me: 'Do you agree with the Black Stone being a judge between me^{-asws} and you?' I said, 'And how can we go for judgment to a stone, inanimate?' He^{-asws} said: 'An imam the inanimate objects do not speak to, isn't an Imam^{-asws}'.

فاستحييت من ذلك فقلت بيني و بينك الحجر الأسود فقصدنا الحجر و صلى و صليت و تقدم إليه و قال أسألك بالذي أودعك مواتيقي العباد لتشهد لهم بالموافاة إلا أخبرتنا من الإمام منا

I was embarrassed from that. I said, 'Between me and you is the Black Stone'. We went to the (Black) Stone and he^{-asws} prayed Salat and I prayed Salat, and he^{-asws} proceed to it and said: 'I^{asws} ask you by the One^{-azwj} Who Deposited the covenants of the servants in you for you to testify for them with the loyalty, only inform us, who from us is the (real) Imam^{-asws}?'

فنطق و الله الحجر و قال يا محمد سلم الأمر إلى ابن أخيك فهو أحق به منك و هو إمامك و تحلل حتى ظنته يسقط فأذعنت بإمامته و دنت له بفرض طاعته.

By Allah^{-azwj}! It the (Black) Stone spoke, and said, 'O Muhammad!' Submit the command to the son^{-asws} of your brother^{-asws}, for he^{-asws} is more rightful with it than you are, and he^{-asws} is your Imam^{-asws}!' And it moved until I thought it would fall. So I yielded to his^{-asws} Imamate and made it a religion to him^{-asws} with his^{-asws} obligatory obedience'.

قال أبو بجير فانصرف من عنده و قد دنت بإمامة علي بن الحسين ع و تركت القول بالكيسانية.

Abu Bajeer said, 'I left from his presence and made it a religion with the Imamate of Ali^{-asws} Bin Al-Husayn^{-asws} and left the 'word' (faith) of the Kaysaniya''³⁷⁰

و روي عن أبي بصير أنه قال سمعت أبا جعفر الباقر ع يقول كان أبو خالد الكابلي يخدم محمد ابن الحنفية دهرًا و لا يشك أنه الإمام حتى أتاه يوماً فقال له جعلت فداك إن لي حزمة و مودة فأسألك بحزمة رسول الله و أمير المؤمنين إلا أخبرني أنت الإمام الذي فرض الله طاعته على خلقه

And it is reported from Abu Baseer having said,

'I heard Abu Ja'far Al Baqir^{-asws} saying: 'Abu Khalid Al-Kabuly was a servant of Muhammad Ibn Al-Hanafiya for a long time, and he did not doubt that he was the Imam, until one day he came to him and said to him, 'May I be sacrificed for you! There is a sanctity for me and a cordiality. I ask you by the sanctity of Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, only inform me, are you the Imam^{-asws} the obedience to whom Allah^{-azwj} has Obligated upon His^{-azwj} creatures?'

قال يا أبا خالد لقد خلعتني بالعظيم الإمام علي ابن أخي علي و عليك و على كل مسلم

He said, 'O Abu Khalid! You have made a mighty oath upon me. Then (real) Imam^{-asws} is Ali^{-asws}, son^{-asws} of my brother^{-asws}, upon me and upon you and upon every Muslim'.

فلما سمع أبو خالد قول محمد بن الحنفية جاء إلى علي بن الحسين فاستأذن و دخل فقال له مرحباً يا كنكر ما كنت لنا بزائر ما بدا لك فيما

When Abu Khalid heard the word of Muhammad Bin Al-Hanafiya, he came to Ali^{-asws} Bin Al-Husayn^{-asws}. He sought permission and entered. He^{-asws} said to him: 'Welcome, O Kankar! You had not been a visitor to us^{-asws}. What changed your mind regarding us^{-asws}?'

³⁷⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 49 H 16 / 2

فَخَرَّ أَبُو خَالِدٍ سَاجِدًا شُكْرًا لِمَا سَمِعَ مِنْ زَيْنِ الْعَابِدِينَ عَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتَّنِي حَتَّى عَرَفْتُ إِمَامِي

Abu Khalid fell down in Sajdah of gratefulness at what he heard from Zayn Al-Abideen^{-asws} and said, 'The Praise is for Allah^{-azwj} Who did not Cause me to die until I recognised my Imam^{-asws}!'

قَالَ وَ كَيْفَ عَرَفْتُ إِمَامَكَ يَا أَبَا خَالِدٍ

He^{-asws} said: 'And how did you recognise your Imam^{-asws}, O Abu Khalid?'

قَالَ لِأَنَّكَ دَعَوْتَنِي بِاسْمِي الَّذِي لَا يَعْرِفُهُ سِوَى أُمِّي وَ كُنْتُ فِي عَمْيَاءٍ مِنْ أُمْرِي وَ لَقَدْ خَدَمْتُ مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ عُمُرًا— لَا أَشْكُ أَنَّهُ إِمَامٌ حَتَّى أَقْسَمْتُ عَلَيْهِ فَأَرَشَدَنِي إِلَيْكَ فَقَالَ هُوَ الْإِمَامُ عَلَيَّ وَ عَلَيْكَ وَ عَلَى كُلِّ مُسْلِمٍ ثُمَّ أَنْصَرَفَ وَ قَدْ قَالَ بِإِمَامَةِ زَيْنِ الْعَابِدِينَ عَ.

He said, 'Because you called me with the name which no one knows of besides my mother, and I have been in blindness from my matters, and I had served Muhammad Bin Al-Hanafiya for a lifetime. I did not doubt that he is the (real) Imam, until I vowed upon him, and he guided me to you^{-asws}. He said, 'He^{-asws} is the Imam^{-asws} upon me, and upon you, and upon every Muslim'. Then he left and has said (believed) with the Imamate of Zayn Al-Abideen^{-asws}.

وَ قَالَ قَوْمٌ مِنَ الْخَوَارِجِ لِمُحَمَّدِ ابْنِ الْحَنَفِيَّةِ لَمْ تَعَزَّ بِكَ فِي الْحُرُوبِ وَ لَمْ يُعَزَّرْ بِالْحَسَنِ وَ الْحُسَيْنِ قَالَ لَأَتَّخِذَنَّ عَنْهُ وَ أَنَا تَمِيْنُهُ فَهُوَ يَدْفَعُ بِيَمِينِهِ عَنْ عَيْنَيْهِ.

And a group from the Kharijites had said to Muhammad Bin Al-Hanafiya, 'Do not let him (Ali^{-asws}) deceive you in the wars, and do not be deceived with Al-Hassan^{-asws} and Al-Husayn^{-asws}'. He said, 'Because they^{-asws} are his^{-asws} eyes and I am his^{-asws} right hand, so he^{-asws} is defending his^{-asws} eyes by his^{-asws} hand"³⁷¹.

وَ رَوَى الْعَبَّاسُ بْنُ بَكَّارٍ قَالَ حَدَّثَنَا أَبُو بَكْرِ الْهَذَلِيُّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَ يَوْمٌ مِنْ أَيَّامِ صِفِّينَ دَعَا عَلِيٌّ عَ ابْنَهُ مُحَمَّدًا فَقَالَ شَدَّ عَلَى الْمَيْمَنَةِ فَحَمَلَ مَعَ أَصْحَابِهِ فَكَشَفَ مَيْمَنَةَ عَسْكَرِ مُعَاوِيَةَ ثُمَّ رَجَعَ وَ قَدْ جُرِحَ فَقَالَ لَهُ الْعَطَشُ

And it is reported by Al Abbas Bin Bakkar who said, 'It is narrated to us by Abu Bakr Al Huzeyli, from Ikrimah (Bin Abu Jahl^{-la}, from Ibn Abbas,

'When it was a day from the days of Siffeen, Ali^{-asws} called his^{-asws} son Muhammad. He^{-asws} said: 'Attack upon the right flank!' So he attacked along with his companions. He removed the right flank of the army of Muawiya, then returned, and he had been injured. He said to him^{-asws}, 'The thirst!'

فَقَامَ إِلَيْهِ عَ فَسَقَاهُ جُرْعَةً مِنْ مَاءٍ ثُمَّ صَبَّ الْمَاءَ بَيْنَ دِرْعِهِ وَ جِلْدِهِ فَرَأَيْتُ عَلَيَّ الدَّمَ يَخْرُجُ مِنْ حَلْقِ الدَّرْعِ ثُمَّ أَمَهَلَهُ سَاعَةً ثُمَّ قَالَ شَدَّ فِي الْمَيْسَرَةِ فَحَمَلَ مَعَ أَصْحَابِهِ عَلَى مَيْسَرَةِ مُعَاوِيَةَ فَكَشَفَهُمْ ثُمَّ رَجَعَ وَ بِهِ جِرَاحَةٌ وَ هُوَ يَقُولُ الْمَاءَ الْمَاءَ

He^{-asws} stood to him, quenched him from a jar of water, then poured the water in between his armour and his skin. He^{-asws} saw a clot of blood emerging from the chains of the armour. Then he respite him for a while, then said: 'Attack in the left flank!' He attacked along with

³⁷¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 3

his companions upon the left flank of Muawiya. He removed them, then returned and there were injuries with him, and he was saying, 'The water! The water!'

فَقَامَ إِلَيْهِ فَفَعَلَ مِثْلَ الْأَوَّلِ ثُمَّ قَالَ شُدَّ فِي الْقَلْبِ فَكَشَفَهُمْ ثُمَّ رَجَعَ وَ قَدْ أَثْقَلَتْهُ الْجِرَاحَاتُ وَ هُوَ يَبْكِي فَقَامَ إِلَيْهِ فَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ فِدَاكَ أَبُوكَ لَقَدْ سَرَرْتَنِي وَ اللَّهُ يَا بُنَيَّ فَمَا يُبْكِيكَ أَمْ جَزَعٌ

He^{-asws} stood up to him and did like the first time, then said: 'Attack in the centre!' He removed them, then returned, and the injuries were heavy, and he was crying. He^{-asws} stood up to him and kissed what is between the eyes, and said, 'May your father^{-asws} be sacrificed for you! You^{-asws} have cheered me^{-asws}, by Allah^{-azwj}! O my^{-asws} son! What makes you cry? Is it from happiness or from alarm?'

فَقَالَ كَيْفَ لَا أَبْكِي وَ قَدْ عَرَضْتَنِي لِلْمَوْتِ ثَلَاثَ مَرَّاتٍ فَسَلَّمَنِي اللَّهُ تَعَالَى وَ كُلَّمَا رَجَعْتُ إِلَيْكَ لِتُفْهِلَنِي فَمَا أَمَهَلْتَنِي وَ هَذَانِ أَخَوَايَ الْحَسَنُ وَ الْحُسَيْنُ مَا تَأْمُرُهُمَا بِشَيْءٍ

He said, 'How can I not cry and you^{-asws} have exposed me to the death three times and Allah^{-azwj} the Exalted Kept me safe, and every time I returned to you^{-asws} for you^{-asws} to respite me, but you^{-asws} did not respite me, and these two brothers^{-asws} of mine, Al-Hassan^{-asws} and Al-Husayn^{-asws}, you^{-asws} are not ordering them^{-asws} with anything!'

فَقَبَّلَ عَ رَأْسِهِ وَ قَالَ يَا بُنَيَّ أَنْتَ ابْنِي وَ هَذَانِ ابْنَا رَسُولِ اللَّهِ صَ أَفَلَا أَصُونُهُمَا قَالَ بَلَى يَا أَبَاهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ فِدَاهُمَا.

He^{-asws} kissed his head and said: 'O my^{-asws} son! You are my^{-asws} son and these two are sons^{-asws} of Rasool-Allah^{-saww}. Should I^{-asws} not be safeguarding them^{-asws}? He said, 'Yes, O father^{-asws}! May Allah^{-azwj} Make me to be sacrificed for you^{-asws} and them^{-asws}!''³⁷²

وَ إِذَا كَانَ ذَلِكَ رَأَيْتُهُ فَكَيْفَ يُخْرِجُ عَنْ طَاعَتِهِ وَ يُعَدِّلُ عَنِ الْإِسْلَامِ بِمُخَالَفَتِهِ مَعَ عِلْمِ مُحَمَّدٍ ابْنِ الْحَنَفِيَّةِ أَنَّ زَيْنَ الْعَابِدِينَ وَلِيُّ الدِّمِّ وَ صَاحِبُ النَّارِ وَ الْمُطَالِبُ بِدِمَاءِ الْأَنْبِيَاءِ

Commentary continued –

And when that was his view, then how come he exited from his^{-asws} obedience and turned away from Al-Islam by opposing him^{-asws}, along with the knowledge of Muhammad Ibn Al-Hanafiya that Zayn Al-Abideen^{-asws} is in charge of the blood and the one for the retaliation and seeking of the bloods of the righteous?

فَنَهَضَ الْمُخْتَارُ تُهَوِّضَ الْمَلِكِ الْمُطَاعَ وَ مَدَّ إِلَى أَعْدَاءِ اللَّهِ يَدًا طَوِيلَةً الْبَاعِ فَهَشَّمَ عِظَامًا تَعَدَّتْ بِالْفُجُورِ وَ قَطَعَ أَعْضَاءً نَشَأَتْ عَلَى الْخُمُورِ وَ حَارَ إِلَى فَضِيلَةٍ لَمْ يَرَقْ إِلَى شِعَافِ شَرَفِهَا عَرَبِيٍّ وَ لَا أَعْجَمِيٍّ وَ أَخْرَزَ مَنْقَبَةً لَمْ يَسْبِقْهُ إِلَيْهَا هَاشِمِيٌّ

Al-Mukhtar^{-ra} got up, the getting up of the obeyed king and he^{-ra} extended to enemies of Allah^{-azwj} a long hand outstretched. He^{-ra} smashed the bones which had been fed with the immoralities, and he^{-ra} cut off the limbs grown upon the intoxicants, and he^{-ra} attained a merit

³⁷² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 49 H 16 / 4

which cannot be compared with neither by Arabs nor non-Arabs, and he^{ra} obtained virtues no Hashemite had preceded to these.

وَ كَانَ إِبْرَاهِيمُ بْنُ مَالِكٍ الْأَشْتَرُ مُشَارِكًا لَهُ فِي هَذِهِ الْبَلَوَى وَ مُصَدِّقًا عَلَى الدَّعْوَى وَ لَمْ يَكُ إِبْرَاهِيمُ شَاكًّا فِي دِينِهِ وَ لَا ضَالًّا فِي اعْتِقَادِهِ وَ يَقِينِهِ وَ الْحُكْمُ فِيهِمَا وَاحِدٌ

And Ibrahim Bin Malik Al-Ashtar was a participant of his^{ra} in these afflictions, and a ratified upon the call, and Ibrahim was not a doubter in his religion, nor straying in his beliefs and his conviction, and the judgment regarding them both, is one.

وَ أَنَا أَشْرَحُ بَوَارِ الْفَجَارِ عَلَى يَدِ الْمُخْتَارِ مُعْتَمِدًا قَانُونِ الْإِخْتِصَارِ وَ سَمَّيْتُهُ ذَوْبَ النَّصَارِ فِي شَرَحِ الثَّأْرِ وَ قَدْ وَضَعْتُهُ عَلَى أَرْبَعِ مَرَاتِبٍ وَ اللَّهُ الْمُؤَفِّقُ لِلصَّوَابِ الْمُكَافِي يَوْمَ الْحِسَابِ.

And I am commenting upon the ruination of the mischief-makers upon the hands of Al-Mukhtar, deliberating based upon the law of abbreviation, and I have named it as 'Zowb Al-Nazzar' in the commentary of the retaliation, and I have described it upon four categories, and Allah^{azwj} is the Harmoniser to the correctness, the Sufficer on the Day of Reckoning.

الْمَرْتَبَةُ الْأُولَى فِي ذِكْرِ نَسَبِهِ وَ طَرَفٍ مِنْ أَحْبَارِهِ هُوَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ بْنِ مَسْعُودٍ بْنِ عُمَيْرٍ التَّقْفِي وَ قَالَ الْمَرْزُبَانِيُّ ابْنُ عُمَيْرٍ بْنُ عُقْدَةَ بْنِ عَنَزَةَ كُنْيَتُهُ أَبُو إِسْحَاقَ.

The first category is in mentioning his^{ra} lineage and part of his news. He^{ra} is Al-Mukhtar Bin Abu Ubeyd Bin Masoud Bin Umeyr Al-Saqafy. And Al-Marzubany said, 'Son Umeyr Bin Uqdah Bin Anza', his^{asws} teknonym is Abu Is'haq.

وَ كَانَ أَبُو عُبَيْدٍ وَالِدُهُ يَتَنَوَّقُ فِي طَلَبِ النِّسَاءِ فَذَكَرَ لَهُ نِسَاءُ قَوْمِهِ فَأَبَى أَنْ يَتَزَوَّجَ مِنْهُنَّ فَأَنَاهُ آتٍ فِي مَنَامِهِ فَقَالَ تَزَوَّجْ دُومَةَ الْحَسَنَاءِ الْحُومَةَ فَمَا تَسْمَعُ فِيهَا لِلْأَمِّ لَوْمَةً فَأَخْبَرَ أَهْلَهُ فَقَالُوا قَدْ أُمِرْتَ فَتَزَوَّجْ دُومَةَ بِنْتَ وَهَبٍ بْنِ عُمَرَ بْنِ مُعْتَبٍ

And his^{ra} father Abu Ubeyd was overly particular in choosing the women. The women of his people were mentioned to him, but he refused to marry from them. A comer came to him in his dream. He said, 'Marry Dowmat, the good doer, the meaty, and do not listen to the blamer of any blame regarding it'. He informed his family. They said, 'He has been commanded'. He married Dowmat Bint Wahab Bin Umar Bin Muattib.

فَلَمَّا حَمَلَتْ بِالْمُخْتَارِ قَالَتْ رَأَيْتُ فِي النَّوْمِ قَائِلًا يَقُولُ

أَشْبَهَ شَيْءٍ بِالْأَسَدِ

تَقَاتَلُوا عَلَى بَلَدٍ

أُبَشِّرِي بِالْوَلَدِ

إِذَا الرِّجَالُ فِي كَبَدٍ

كَانَ لَهُ الْحُظُّ الْأَشَدُّ

When she was pregnant with Al-Mukhtar^{ra}, she said, 'I saw a speaker in the dream saying, 'Receive glad tidings of a boy, he resembles something with the lion. When the men are in pain, they would fight upon a city, for him would be the intense share'.

فَلَمَّا وَضَعَتْ أَتَاهَا ذَلِكَ الْإِنِّي فَقَالَ لَهَا إِنَّهُ قَبْلَ أَنْ يَتَرَعَّرَ وَ قَبْلَ أَنْ يَشْغَشْغَ قَلِيلُ الْهَلَعِ كَثِيرُ التَّبَعِ يُدَانُ بِمَا صَنَعَ

When she placed (gave birth), that comer came to her and said to her, 'Before he^{ra} is nourished and before he^{ra} spreads, he^{ra} would be of little panic, a lot of piety. He^{ra} will judge with what he^{ra} does'.

و وَلَدَتْ لِأَبِي عُبَيْدٍ الْمُخْتَارَ وَ جَبْرًا وَ أَبَا جَبْرِ وَ أَبَا الْحَكَمِ وَ أَبَا أُمَيَّةَ وَ كَانَ مَوْلَدُهُ فِي عَامِ الْهِجْرَةِ وَ حَضَرَ مَعَ أَبِيهِ وَفَعَةَ قُسَيِّ النَّاطِفِ وَ هُوَ ابْنُ ثَلَاثِ عَشْرَةَ سَنَةً وَ كَانَ يَتَقَلَّبُ لِلْقِتَالِ فَيَمْنَعُهُ سَعْدُ بْنُ مَسْعُودٍ عَمُّهُ

And there were born for Abu Ubeyd, Al-Mukhtar^{ra}, and Jabr, and Abu Jabr, and Abu Al-Hakam, and Abu Umayya. And his^{ra} birth was in the year of Emigration, and he^{ra} was present with his^{ra} father in the event of Quss Al-Natif (a place), and he was thirteen years old, and he^{ra} used to run off to the fight the battle. Sa'ad Bin Masoud, his^{ra} uncle (used to) prevent him^{ra}.

فَنَشَأَ بِقُدَامٍ شَجَاعًا لَا يَتَّقِي شَيْئًا وَ تَعَاطَى مَعَائِلَ الْأُمُورِ وَ كَانَ ذَا عَقْلٍ وَافِرٍ وَ جَوَابٍ حَاضِرٍ وَ خِلَالِ مَأْتُورَةٍ وَ نَفْسٍ بِالسَّخَاءِ مَوْفُورَةٍ وَ فِطْرَةٍ تُدْرِكُ الْأَشْيَاءَ بِفَرَاسَتِهَا وَ هِمَّةٍ تَعْلُو عَلَى الْفَرَاقِدِ بِنَفَاسَتِهَا وَ حَدْسٍ مُصِيبٍ وَ كَفٍّ فِي الْحُرُوبِ مُجِيبٍ وَ مَارِسَ التَّجَارِبِ فَحَنَكْتُهُ وَ لَا تَسَ الْحُطُوبَ فَهَدَّبْتُهُ.

He^{ra} grew up as an advancing one, brave, not fearing anything, he^{ra} used to deal with the affairs of his^{ra} superiors, and he^{ra} was with full intellect, and every-present answers, and in the midst of feats, and was will full generosity, and a nature of realising the things with their discernment, and courage which transcended the competition, and the right intuition, and an answering hand regarding the wars, and pursuing the experience with his^{ra} cleverness, and he^{ra} indulged in the engagements and refined these'.³⁷³

وَ رُوِيَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ قَالَ: رَأَيْتُ الْمُخْتَارَ عَلَى فَجْدِ أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَمْسُحُ رَأْسَهُ وَ يَقُولُ يَا كَيْسُ يَا كَيْسُ فُسَمِيَ كَيْسَانًا.

And it is reported from Al Asbagh Bin Nubata having said,

'I saw Al-Mukhtar^{ra} (as a child) being upon a thigh of Amir Al-Momineen^{asws}, and he^{asws} wiped (upon) his^{ra} head and said 'O Kays! O Kays!' So he^{ra} was named as Kaysan''.³⁷⁴

وَ إِلَيْهِ عُزِّي الْكَيْسَانِيَّةُ كَمَا عُزِّي الْوَاقِفَةُ إِلَى مُوسَى بْنِ جَعْفَرٍ ع وَ الْإِسْمَاعِيلِيَّةُ إِلَى أَحَبِّهِ إِسْمَاعِيلَ وَ غَيْرُهُمْ مِنَ الْفِرَقِ.

And to him^{ra} are attributed the Kaysaniyya just as the Waqifiyya are attributed to Musa Bin Ja'far^{asws}, and the Ismailiyya to his^{asws} brother Ismail, and others from the sects.

وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ: لَا تَسُبُّوا الْمُخْتَارَ فَإِنَّهُ قَتَلَ قَتَلَتْنَا وَ طَلَبَ نَأْرَنَا وَ زَوَّجَ أَرْامِلَنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْغُسْرَةِ.

And from Abu Ja'far Al-Baqir^{asws} having said: 'Do not be reviling Al-Mukhtar^{ra}, for he^{ra} killed our^{asws} Killers, and sought our^{asws} retaliation, and got our^{asws} widows to be married and distributed the wealth among us^{asws} upon the scattering''.³⁷⁵

³⁷³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 5

³⁷⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 6

³⁷⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 7

وَرُوِيَ أَنَّهُ دَخَلَ جَمَاعَةً عَلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع وَفِيهِمْ عَبْدُ اللَّهِ بْنُ شَرِيكَ قَالَ فَقَعَدْتُ بَيْنَ يَدَيْهِ إِذْ دَخَلَ عَلَيْهِمْ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ فَنَازَلَ يَدَهُ لِيَقْبِلَهَا فَمَنَعَهُ ثُمَّ قَالَ مَنْ أَنْتَ قَالَ أَنَا أَبُو الْحَكَمِ بْنُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ السَّاقَفِيِّ

And it is reported that a group entered to see Abu Ja'far Al-Baqir^{asws} and among them was Abdullah Bin Shareek. They sat in front of him^{asws}. Then a Sheikh from the people of Al-Kufa entered after them. He tried to grab his^{asws} hand in order to kiss it, but he^{asws} prevented it, then said: 'Who are you?' He said, 'I am Abu Al Hakam Bin Al-Mukhtar Bin Abu Ubeyd Al-Saqafy'.

وَكَانَ مُتَبَاعِداً مِنْهُ عَ فَمَدَّ يَدَهُ فَأَذْنَاهُ حَتَّى كَادَ يُغْلِبُهُ فِي حَجَرِهِ بَعْدَ مَنَعِهِ يَدَهُ فَقَالَ أَصْلَحَكَ اللَّهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَبِي وَ الْقَوْلُ وَ اللَّهُ قَوْلُكَ

And he was at a distance from him^{asws}. He^{asws} extended his^{asws} hand and drew him near until he^{asws} almost seated him in his^{asws} lap, after having prevented his^{asws} hand. He said, 'May Allah^{azwj} Keep you^{asws} well! The people are talking a lot regarding my father^{asws}, and by Allah^{azwj}, the (final) word is your^{asws} word'.

قَالَ وَ أَيُّ شَيْءٍ يَقُولُونَ قَالَ يَقُولُونَ كَذَابٌ وَ لَا تَأْمُرْنِي بِشَيْءٍ إِلَّا قَبْلَهُ

He^{asws} said: 'And which thing are they saying?' He said, 'They are saying he^{ra} is a liar, and you^{asws} will not instruct me with anything, except I will accept it'.

فَقَالَ سُبْحَانَ اللَّهِ أَحَبُّنِي أَبِي أَنَّ مَهْرَ أُمِّي بِمَا بَعَثَ بِهِ الْمُخْتَارُ إِلَيْهِ أَوْ لَمْ يَبْنِ دُونَنا وَ قَتَلَ قَاتِلَنَا وَ طَلَبَ بِثَأْرِنَا فَرَحِمَ اللَّهُ أَبَاكَ وَ كَرَّرَهَا ثَلَاثًا مَا تَرَكَ لَنَا حَقًّا عِنْدَ أَحَدٍ إِلَّا طَلَبَهُ.

He^{asws} said: 'Glory be to Allah^{azwj}! My^{asws} father^{asws} informed me^{asws} that the dowry of my^{asws} mother^{as} was from what Al-Mukhtar^{ra} had sent with to him^{asws}. And did he^{ra} not (re) build our^{asws} houses, and killed our^{asws} killers, and sought our^{asws} retaliation? May Allah^{azwj} have Mercy on your father^{ra} – and he^{asws} repeated it thrice – 'He^{ra} did not leave any right of ours^{asws} with anyone, except he^{ra} sought it'³⁷⁶.

وَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ: كُنْتُ أَزُورُ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي كُلِّ سَنَةٍ مَرَّةً فِي وَقْتِ الْحَجِّ فَأَتَيْتُهُ سَنَةً وَ إِذَا عَلَى فَخْذِهِ صَبِيٌّ فَقَامَ الصَّبِيُّ فَوَقَعَ عَلَى عُنْتَةِ الْبَابِ فَأَنْشَجَ فَوُتِبَ إِلَيْهِ مَهْرُوْلًا فَجَعَلَ يُنْسِفُ دَمَهُ وَ يَقُولُ إِنِّي أَعْيذكُ أَنْ تَكُونَ الْمَصْلُوبَ فِي الْكُنَاسَةِ

And Abu Hamza Al Sumaly said,

'I used to visit Ali^{asws} Bin Al-Husayn^{asws} once during every year at the time of Al-Hajj. I came to him^{asws} one year, and there was a child upon his^{asws} thigh. The child stood up and fell at the threshold of the door. He^{asws} was upset, leaping to him, sprinting. He^{asws} went on to wipe his blood and saying, 'I^{asws} seek Refuge for you in becoming crucified in the rubbish dump'.

قُلْتُ بِأَبِي أَنْتَ وَ أُمِّي وَ أَيُّ كُنَاسَةٍ قَالَ كُنَاسَةُ الْكُوفَةِ قُلْتُ وَ يَكُونُ ذَلِكَ قَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَيْنَ عِشْتِ بَعْدِي لَتَرَيْنَ هَذَا الْعِلَامَ فِي نَاحِيَةِ مِنَ نَوَاجِي الْكُوفَةِ وَ هُوَ مَقْتُولٌ مَذْفُونٌ مَبْثُوشٌ مَسْحُوبٌ مَصْلُوبٌ فِي الْكُنَاسَةِ ثُمَّ يُنْزَلُ فَيُحْرَقُ وَ يُذْرَى فِي الْبَرِّ

³⁷⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 7

I said, 'By my father and my mother! And which rubbish dump?' He^{-asws} said: 'Rubbish dump of Al-Kufa'. I said, 'And that will happen?' He^{-asws} said: 'Yes, by the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! If you were to live after me^{-asws}, you will see this boy in an area from the areas of Al-Kufa, and he would be killed, buried, exhumed, towed, crucified in the rubbish dump. Then he would be brought down, burnt, and scattered in the wilderness'.

فَقُلْتُ جَعَلْتُ فِدَاكَ وَ مَا اسْمُ هَذَا الْعَلَامِ فَقَالَ ابْنِي زَيْدٌ ثُمَّ دَمَعَتْ عَيْنَاهُ وَ قَالَ لَأَحْدِثَنَّكَ بِحَدِيثِ ابْنِي هَذَا بَيْنَنَا أَنَا لَيْلَةً سَاجِدٌ وَ زَاكِعٌ ذَهَبَ بِي النَّوْمُ فَرَأَيْتُ كَأَنِّي فِي الْجَنَّةِ وَ كَأَنَّ رَسُولَ اللَّهِ وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَدْ رَوَّجُونِي خُزَاءَ مِنْ حُورِ الْعَيْنِ

I said, 'May I be sacrificed for you^{-asws}! And what is the name of this boy?' He^{-asws} said: 'He is my^{-asws} son Zayd'. Then his^{-asws} eyes were tearful, and he^{-asws} said: 'I^{-asws} shall narrate to you with a Hadeeth to this son of mine^{-asws}. While I^{-asws} was performing Sajdah and Ruk'u at night, the sleep came to me^{-asws}, and I^{-asws} saw as if I^{-asws} am in the Paradise, and as if Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} have got me^{-asws} married to a Hourie from the Maiden Houries.

فَوَاقَعْتُهَا وَ اعْتَسَلْتُ عِنْدَ سِدْرَةِ الْمُنْتَهَى وَ وَلَّيْتُ هَتَفَ بِي هَاتِفٌ لِيَهْنِكَ زَيْدٌ فَاسْتَيْقِظْتُ وَ تَطَهَّرْتُ وَ صَلَّيْتُ صَلَاةَ الْفَجْرِ فَدَقَّ الْبَابُ فَخَرَجْتُ إِلَيْهِ فَإِذَا مَعَهُ جَارِيَةٌ مَلْفُوفٌ كُمُهَا عَلَى يَدِهِ مُحَمَّرَةٌ بِخِمَارٍ

I^{-asws} spent time with her and washed at Sidrat Al-Muntaha and turned back. A caller called out to me^{-asws}, 'Congratulations to you^{-asws} of Zayd!' I^{-asws} was convinced and cleansed and prayed Salat Al-Fajr. A man knocked the door. I^{-asws} went out to him, and there was a slave-girl with him, her sleeve was covered upon his hand, veiled with a veil.

قُلْتُ حَاجَتُكَ قَالَ أُرِيدُ عَلِيَّ بْنَ الْحُسَيْنِ قُلْتُ أَنَا هُوَ قَالَ أَنَا رَسُولُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ الثَّقَفِيِّ يُقْرُوكَ السَّلَامَ وَ يَقُولُ وَقَعْتُ هَذِهِ الْجَارِيَةَ فِي نَاحِيَتِنَا فَاسْتَرْيَتْهَا بِسِتْمَائَةٍ دِينَارٍ وَ هَذِهِ سِتْمَائَةٌ دِينَارٍ فَاسْتَعِينَ بِهَا عَلَى دَهْرِكَ

I^{-asws} said: 'What is your need?' He said, 'I want Ali^{-asws} Bin Al-Husayn^{-asws}'. I^{-asws} said: 'I^{-asws} am he^{-asws}!' He said, 'I am a messenger of Al-Mukhtar Bin Abu Ubeyd Al-Saqafy. He^{-ra} conveys the greetings to you^{-asws} and says, 'Sleep with this slave-girl in our township. So, buy her for six hundred Dinars, and this here are six hundred Dinars to be assisted with upon your^{-asws} time'.

وَ دَفَعَ إِلَيَّ كِتَاباً كَتَبْتُ جَوَابَهُ وَ قُلْتُ مَا اسْمُكَ قَالَتْ خُزَاءٌ فَهَيَّئْهُمَا لِي وَ بْتُ بِهَا عَزُوساً فَعَلَيْتُ بِهَذَا الْعَلَامِ فَاسْمَيْتُهُ زَيْدًا وَ سَرَى مَا قُلْتُ لَكَ

And he handed over a letter to me^{-asws}. I^{-asws} wrote its answer and said, 'What is your name?' She said, 'Howrah'. So, she was prepared for me^{-asws} and I^{-asws} spent the night with her as my^{-asws} bride. She got blessed with this boy and I^{-asws} named him as 'Zayd', and you will be seeing what I^{-asws} had said to you'.

قَالَ أَبُو حَمَزَةَ الثُّمَالِيُّ فَوَ اللَّهُ لَقَدْ رَأَيْتُ كُلَّ مَا ذَكَرَهُ ع فِي زَيْدٍ.

Abu Hamza Al-Sumali said, 'By Allah^{-azwj}! I did see all what he^{-asws} had mentioned regarding Zayd".³⁷⁷

³⁷⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 8

و روي عن عمر بن علي ع أن المختار أرسل إلى علي بن الحسين عشرين ألف دينار فقبلها و بنى منها دار عقيل بن أبي طالب و دارهم التي هدمت.

And it is reported from Umar son of Ali^{-asws}, 'Al-Mukhtar^{-ra} sent twenty thousand Dinars to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} accepted these and built the house of Aqeel son of Abdu Talib^{-asws} from these and their^{-asws} houses which had been demolished.

و كان المختار ذا مقول مشحوذ الغرار مأمون العثار إن نثر سجع و إن نطق برع ثابت الجنان مقدم الشجعان ما حلس إلا أصاب و لا تفرس قط خاب و لو لم يكن كذلك لما قام بأدوات المفاخر و رأس على الأمراء و العساكر

And Al-Mukhtar^{-ra} was with truthful talk, sharp as a sword, trusted with utterances. If he^{-ra} prosed, he^{-ra} would be soft, and if he^{-ra} spoke, he^{-asws} would surpass, steadfast of the spirit, preceding the braves. He^{-ra} would not surmise except he^{-ra} would be correct, nor did he^{-ra} scrutinise at all and was disappointed. And had he not been like that, he^{-ra} would not have stood with pride-worthy feat and be a chief over the commanders and the soldiers.

و ولي علي ع عمه على المدائن عاملا و المختار معه فلما ولي المغيرة بن شعبة الكوفة من قبل معاوية رحل المختار إلى المدينة و كان يجالس محمد بن الحنفية و يأخذ عنه الأحاديث فلما عاد إلى الكوفة ركب مع المغيرة يوما فمر بالسوق

And Ali^{-asws} made his^{-ra} uncle a governor upon Al-Madain and Al-Mukhtar was with him. When Al-Muhgeira Bin Shu'ba became governor from the direction of Muawya, Al-Mukhtar^{-ra} departed to Al-Medina, and he^{-ra} used to sit with Muhammad Bin Al-Hanafiya and take the Ahadeeth from him. When he^{-ra} returned to Al-Kufa, he^{-ra} rode with Al-Mugheira one day and passed by a market.

فقال المغيرة يا لها غارة و يا له جمعا إني لأعلم كلمة لو نعق لها ناعق و لا ناعق لها لاتبعوه و لا سيما الأعاجم الذين إذا ألقى إليهم الشيء قبلوه فقال له المختار و ما هي يا عم قال يستأدون بآل محمد

Al-Mugheira said, 'O what a raid would be for it and what a collection for it! I know such a word, if a crier were to cry for it, and there is no crier for it to follow it, nor in particular the non-Arabs, those when something is thrown at them, they would accept it'. Al-Mukhtar^{-ra} said to him, 'And what is it, O uncle?' He said, 'They will become inimical with Progeny^{-asws} of Muhammad^{-saww}'.

فأغضى عليها المختار و لم يزل ذلك في نفسه ثم جعل يتكلم بفضل آل محمد و ينشر مناقب علي و الحسن و الحسين ع و يسير ذلك و يقول إنهم أحق بالأمر من كل أحد بعد رسول الله و يتوجع لهم مما نزل بهم

Al-Mukhtar^{-ra} overlooked it (but) that did not cease to be withing himself^{-ra}. Then he went on to talk with the merits of the Progeny^{-asws} of Muhammad^{-saww}, and prosing the virtues of Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and kept travelling with that and saying, 'They^{-asws} are most rightful with the command than everyone after Rasool-Allah^{-saww}' and went on to paining for them^{-asws} from what had befallen with them^{-asws}.

ففي بعض الأيام لقيه معبد بن خالد الجدلي جديلة قيس فقال له يا معبد إن أهل الكتب ذكروا أنهم يجدون رجلا من ثقيف يقتل الجبارين و ينصر المظلومين و يأخذ بثأر المستضعفين و وصفوا صفته فلم يذكرها صفة في الرجل إلا و هي في غير خصلتين أنه شاب و قد جاوزت الستين و أنه ردي البصر و أنا أبصر من عقاب

In one of the days Ma'bad Bin Khalid Al-Jadly Jadeela Qays met him^{-ra}. He^{-ra} said to him, 'O Ma'bad! The people of the Book are mentioned that they are finding a man from Saaqef who will be killing the tyrants and will help the oppressed, and he would take the retaliation of the weak ones, and they are describing his description. So, they are not mentioning any description regarding the man except, and it is in me^{-ra}, apart from two characteristics, that he would be grey-haired and exceed the sixty (years old) and he would be of weak sight, and I^{-ra} am more sharp-sighted than an eagle'.

فقال معبد أما السنّ فإن ابن ستن و سبعين عند أهل ذلك الزمان شاب و أما بصرك فما تدري ما يحدث الله فيه لعله يكلّ

Ma'bad said, 'As for the years, a person of sixty and seventy would be (considered a) youth in the presence of the people of that time, and as for your^{-ra} sight, you^{-ra} do not know what Allah^{-azwj} would Cause to occur regard it, perhaps it would be weary'.

قال عسى فلم يزل على ذلك حتى مات معاوية و ولي يزيد و وجه الحسين ع مسلم بن عقيل إلى الكوفة فأسكنه المختار داره و بايعه فلما قتل مسلم رحمه الله سعي بالمختار إلى عبيد الله بن زياد

He said, 'Perhaps he^{-ra} did not cease to be upon that until Muawiya died, and Yazeed^{-la} ruled, and Al-Husayn^{-asws} sent Muslim^{-asws} Bin Aqeel^{-asws} to Al-Kufa, and Al-Mukhtar^{-ra} settled in his^{-ra} house and pledged allegiance to him (Muslim on behalf of Al-Husayn^{-asws}). When Muslim^{-ra} was killed, may Allah^{-azwj} have Mercy on him^{-ra}, Al-Mukhtar^{-ra} was pursued to Ubeydullah^{-la} Bin Ziyad^{-la}.

فأحضره و قال له يا ابن عبيد أنت المبايع لأعدائنا فشهد له عمرو بن حريث أنه لم يفعل فقال عبيد الله لو لا شهادة عمرو لقتلتك و شتمه و ضربه بقضيب في يده فشتّر عينه و حبسه و حبس أيضا عبد الله بن الحارث بن عبد المطلب و كان في الحبس ميثم التمار رحمه الله

He^{-ra} presented to him^{-la} and he^{-la} said to him^{-ra}, 'O son^{-ra} of Ubeyd! You^{-ra} are pledging allegiance to our^{-la} enemies?' Amro Bin Hureys testified for him^{-ra} that he^{-ra} had not done so. Ubeydullah^{-la} said, 'Had Amro not testified, I^{-la} would have killed you^{-ra}!' And he^{-la} reviled him^{-ra} and hit him^{-ra} with a stick in his^{-ra} hand and cut his^{-ra} eye and imprisoned him^{-ra}. And he^{-la} imprisoned Abdullah Bin Al-Haris son of Abdul Muttalib^{-as}, and in the prison was Meesam Al-Tammar^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}.

فطلب عبد الله حديدة يزيل بها شعر بدنه و قال لا آمن ابن زياد يقتلني فأكون قد ألقيت ما علي من الشعر فقال المختار و الله لا يقتلك و لا يقتلني و لا يأتي عليك إلا قليل حتى تلي البصرة

Abdullah sought an iron to remove the hair of his body by it and said, 'There is no safety Ibn Ziyad^{-la} would kill me, so I am throwing whatever of the hair is upon me'. Al-Mukhtar^{-ra} said, 'By Allah^{-azwj}! He^{-la} will not kill you nor kill me^{-ra}, nor will he come upon you except a little, until after Al-Basra'.

فقال ميثم للمختار و أنت تخرج نائرا بدم الحسين فتقتل هذا الذي يريد قتلنا و تطأ بقدميك على وجنتيه و لم يزل ذلك يتردد في صدره حتى قتل الحسين ع

Meesam^{-ra} said to Al-Mukhtar^{-ra}, 'And you^{-ra} will be going out in retaliation for the blood of Al-Husayn^{-asws} and you^{-ra} will be killing this one intending to kills us, and you^{-ra} will be treading

upon his^{-la} face with your^{-ra} feet'. And that did not cease to reverberate in his^{-ra} chest until Al-Husayn^{-asws} was killed.

كتب المختار إلى أخته صفية بنت أبي عبيد وكانت زوجة عبد الله بن عمر تسأله مكاتبة يزيد بن معاوية فكتب إليه فقال يزيد نشفع أبا عبد الرحمن و كلمته هند بنت أبي سفيان في عبد الله بن الحارث و هي خالته

Al-Mukhtar^{-ra} wrote to his^{-ra} sister Safiya Bint Abu Ubeyd, and she was a wife of Abdullah Bin Umar. She asked him to write to Yazeed Bin Muawiya^{-la}. So, he wrote to him^{-la}. Yazeed said, 'We^{-la} shall intercede for Abu Abdul Rehman!' And Hind Bint Abu Sufyan spoke to him^{-la} regarding Abdullah Bin Al-Haris, and she was his maternal aunt.

فكتب إلى عبيد الله فأطلقهما بعد أن أجل المختار ثلاثة أيام ليخرج من الكوفة و إن تأخر عنها ضرب عنقه فخرج هاربا نحو الحجاز حتى إذا صار بواقصة لقي الصقعب بن زهير الأزدي فقال يا أبا إسحاق ما لي أرى عينك على هذه الحال

He^{-la} wrote to Ubeydullah^{-la} and had both of them freed after respiting Al-Mukhtar^{-ra} for three days to him^{-ra} to get out from Al-Kufa and delayed the striking off of his^{-ra} neck. He^{-ra} went out fleeing towards Al-Hijaz until when he^{-ra} came to Bawaqisa, he^{-ra} met Al-Saq'ab Bin Zuheyr Al-Azdy. He said, 'O Abu Is'haq^{-ra}! What is the matter I see your^{-ra} eye being upon this state?'

قال فعل بي ذلك عبيد الله بن زياد قتلني الله إن لم أقتله و أقطع أعضائه و لأقتلن بالحسين عدد الذين قتلوا بيحيى بن زكريا و هم سبعون ألفا

He^{-ra} said, 'That was done with me^{-ra} by Ubeydullah^{-la} Bin Ziyad^{-la}. May Allah^{-azwj} Kill me^{-ra} if I^{-ra} don't kill him^{-la}, and cut off his^{-la} limbs, and I^{-ra} shall kill due to Al-Husayn^{-asws}, the number of those who had been killed due to Yahya Bin Zakariya^{-as}, and they were seventy thousand'.

ثم قال و الذي أنزل القرآن و بين الفرقان و شرع الأديان و كره العصيان لأقتلن العصاة من أزد عمان و مدحج و همدان و نهد و خولان و بكر و هزان و ثعل و نهبان و عبس و ذبيان و قبائل قيس عيلان غضبا لابن بنت نبي الرحمن

Then he^{-ra} said, 'By the One^{-azwj} Who Revealed the Quran and Explained the Criterion, and Legislated the religions, and Subdued the disobedient ones! I^{-ra} will kill the disobedient ones from (tribes of) Azd Aman, and Mazhja, and Hamdan, and Nahd, and Khowlan, and Bakr, and Hazan, and Sa'al, and Nahban, and Abas, and Zayban, and the tribes of Qays Aylan, in wrath for the son^{-asws} of the daughter^{-asws} of the Beneficent!'

نعم يا صقعب و حق السميع العليم العلي العظيم العدل الكريم العزيز الحكيم الرحمن الرحيم لأعركن عرك الأديم بني كندة و سليم و الأشراف من تميم ثم سار إلى مكة.

Yes, O Saq'ab! By the Right of the Hearing, the All-Knowing, the Exalted, the Magnificent, the Just, the Benevolent, the Mighty, the Wise, the Beneficent, the Merciful! I^{-ra} shall skin off the skin of the clan of Kinda, and Suleym, and the nobles from Tameem!' Then he^{-ra} travelled to Makkah.

قال ابن العرق رأيت المختار اشتر العين فسأله فقال شترها ابن زياد يا ابن العرق إن الفتنة أرعدت و أبرقت و كان قد أينعت و ألفت خطامها و خبطت و شمسست و هي رافعة ذيلها و قائلة ويلها بدجلة و حولها.

Ibn Al-Araq said, 'I saw Al-Mukhtar with the cut eye. I asked him^{-ra}, so he^{-ra} said, 'Ibn Ziyad^{-la} cut it, O Ibn Al-Araq! The Fitna has thundered and flashed the lightning, and it had been mellow and had cast its end, and it has banged and shone and raised its tail and saying its woes at (river) Dajlah and around it'.

فلم يزل على ذلك حتى مات يزيد يوم الخميس لأربع عشرة ليلة خلت من شهر ربيع الأول سنة ثلاث و ستين و قيل سنة أربع و عمره على الخلاف فيه ثمان و ثلاثون سنة و كان مدة خلافته سنتين و ثمانية أشهر

He^{-ra} did not cease to be upon that until Yazeed^{-la} die on the day of Thursday of the fourteenth night vacant from the month of Rabbi Al-Awwal of the year sixty-three (63 A.H.). And it is said, it is year (sixty) four (64), and his^{-la} age upon the differing in it, is thirty-eight years old, and the period of his^{-la} caliphate was of two years and eight months.

و خلف أحد عشر ولدا منهم أبو ليلى معاوية و بويع له بالشام و خلع نفسه و قد ذكرت حديثه في المقتل و أخوه خالد أمه بنت هاشم بن عتبة بن عبد الشمس تزوجها مروان بن الحكم بعد يزيد

And he^{-la} left behind eleven children. From them is Abu Layli Muawiya, and allegiance was pledged to him in Syria, and he vacate himself (from the caliphate), and his narration has been mentioned in the battle-report (Al-Maqtal). And his brother Khalid, his mother is the daughter of Hashim Bin Utbah Bin Abdul Shams. Marwan Bin Al-Hakam married her after Yazeed^{-la}.

و في تلك السنة بويع لعبد الله بن الزبير بالحجاز و لمروان بن الحكم بالشام و لعبيد الله بن زياد بالبصرة.

And in that year, allegiance was pledged to Abdullah Bin Al-Zubeyr at Al-Hijaz, and to Marwan Bin Al-Hakam in Syria, and to Ubeydullah Bin Ziyad in Al-Basra.

و أما أهل العراق فإنهم وقعوا في الحيرة و الأسف و الندم على تركهم نصره الحسين ع

And as for the people of Al-Iraq, they fell into the confusion, and the sorriness, and the regret upon they having neglected helping Al-Husayn^{-asws}.

و كان عبيد الله بن الحر بن الجهم بن حريم الجعفي من أشرف أهل الكوفة و كان قد مشى إلى الحسين و ندبه إلى الخروج معه فلم يفعل ثم تداخله الندم حتى كادت نفسه تفيض

And Ubeydullah Bin Al-Hurr Bin Al Jam'a Bin Hareem Al Kufy was from the noblemen of the people of Al-Kufa, and, and he had walked to Al-Husayn^{-asws} and had called him^{-asws} to the coming out with him, but he^{-asws} did not do so. Then the regret entered him until his soul almost came out.

و لم يكن في العراق من يصلح للقتال و النجدة و البأس إلا قبائل العرب بالكوفة فأول من نهض سليمان بن صرد الخزاعي و كانت له صحبة مع النبي ص و مع علي ع و المسيب بن نجبة الفزاري و هو من كبار الشيعة و له صحبة مع علي ع و عبد الله بن سعد بن نفيل الأزدي و رفاعة بن شداد البجلي و عبد الله بن وأل التيمي من بني تيم اللات بن ثعلبة

And there did not happen to be anyone in Al-Iraq who was correct for the fighting and the help and the support, except the Arab tribes at Al-Kufa. So, the first ones to get up were

Suleyman Bin Sard Al-Khuzair, and for him had been accompaniment with the Prophet^{-saww}, and with Ali^{-asws}, and Al-Musayyab Bin Najbah Al-Fazaie, and he was from the elder Shias, and for him was accompaniment with Ali^{-asws}, and Abdullah Bin Sa'ad Bin Nufeyl Al-Azdy, and Rafa'at Bin Shaddad Al-Bajaly, and Abdullah Bin Wail Al-Taymi from the clan of Taym Al-Laat Bin Sa'alba.

و اجتمعوا في دار سليمان و معهم أناس من الشيعة فبدأ سليمان بالكلام فحمد الله و أثني عليه و قال أما بعد فقد ابتلينا بطول العمر و التعرض للفتن و نرغب إلى ربنا أن لا يجعلنا ممن يقول له أ و لم نُعَذِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ التَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

And they gathered in the house of Suleyman, and with them were some people from the Shias. Suleyman began with the talking. He praised Allah^{-azwj} and extolled upon Him^{-azwj} and said, 'As for after, we are being tried with the long life and exposure to the Fitna, and we wish to our Lord that He^{-azwj} does not Make us to be from the ones He^{-azwj} Said for: ***Or did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37].***

وَ قَالَ عَلِيٌّ ع الْعُمْرُ الَّذِي أَعْدَرَ اللَّهُ فِيهِ ابْنُ آدَمَ سِتُّونَ سَنَةً وَ لَيْسَ فِيْنَا إِلَّا مَنْ قَدْ بَلَغَهَا وَ كُنَّا مَغْرَمِينَ بِتَزْكِيَةِ أَنْفُسِنَا وَ مَدَحِ شِيعَتِنَا حَتَّى بَلَى اللَّهُ خِيَارَنَا فَوَجَدْنَا كَذَابِينَ فِي نَصْرِ ابْنِ بَنَتِ رَسُولِ اللَّهِ ص وَ لَا عَذْرَ دُونَ أَنْ تَقْتُلُوا قَاتِلِيهِ فَعَسَى رَبَّنَا أَنْ يَعْفُوَ عَنَّا.

And Ali^{-asws} had said: 'The lifespan in which Allah^{-azwj} would Excuse the son of Adam^{-as} is sixty years', and there isn't anyone among us who has reached it. And we have been fond of commending ourselves and praising our Shias, until Allah^{-azwj} Tried our best ones and we found ourselves to be liars in helping the son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}, and there is no excuse besides that you should kill his^{-asws} killers, then perhaps our Lord^{-azwj} will Pardon us!'

قال رفاعة بن شداد قد هداك الله لأصوب القول و دعوت إلى أرشد الأمور جهاد الفاسقين و إلى التوبة من الذنب فمسموع منك مستجاب لك مقبول قولك فإن رأيتم ولينا هذا الأمر شيخ الشيعة صاحب رسول الله سليمان بن صرد.

Rafa'at Bin Shaddad said, 'Allah^{-azwj} has Guided you to the correct word and you have called to the most rightfully guided of the affairs, fighting the mischief-makers, and to the repentance from the sin! We are listening from you, answering to you, accepting your word. So, if you deem fit, we should place in charge of this matter, Sheikh of the Shias, companion of Rasool-Allah^{-saww}, Suleyman Bin Sard'.

فقال المسيب بن نجة أصبتم و وفقتم و أنا أرى الذي رأيتم فاستعدوا للحرب.

Al-Musayyab Bin Najbah said, 'You have got it correct and harmonised, and I view that which you are viewing, so prepare for the war!'

و كتب سليمان كتابا إلى من كان بالمدائن من الشيعة من أهل الكوفة و حملة مع عبد الله بن مالك الطائي إلى سعد بن حذيفة بن اليمان يدعوهم إلى أخذ الثأر فلما وقفوا على الكتاب قالوا رأينا مثل رأيهم و كتب سعد بن حذيفة الجواب بذلك.

And Suleyman wrote a letter to the ones from the Shias who were at Al-Madain, from the people of Al-Kufa, and it was carried with Abdullah Bin Malik Al-Taie to Sa'ad Bin Huzeyfa Bin

Al-Yamani, calling them to take the retaliation. When they paused upon the letter, they said, 'We are viewing like your view'. And Sa'ad Bin Huzeyfa wrote the answer with that.

وكتب سليمان إلى المثنى بن مخزومة العبدى كتابا وبعثه مع ظبيان بن عمار التميمي من بني سعد فكتب المثنى الجواب أما بعد فقد قرأت كتابك وقرأته إخوانك فحمدوا رأيك واستجابوا لك فنحن موافقون إن شاء الله للأجل الذي ضربت والسلام عليك

And Suleyman wrote a letter to Al-Musanna Bin Makhramah Al-Abdy and sent it with Zabyan Bin Umarah Al-Tameemi from the clan of Sa'ad. Al-Musanna wrote the answer, 'As for after, I have read your letter and had read it out to your brothers. They praised your view, and they will be answering to you. So, we are harmonious with you, if Allah^{-azwj} so Desires, for the reason which you are striking. And the greetings be unto you'.

وذكر محمد بن جرير الطبري في تاريخه أن أول ما ابتدأ به الشيعة من أمرهم سنة إحدى وستين و هي السنة التي قتل فيها الحسين فما زالوا في جمع آله الحرب والاستعداد للقتال ودعاء الشيعة بعضهم لبعض في السر للطلب بدم الحسين ع حتى مات يزيد بن معاوية وكان بين مقتل الحسين ع و هلاك يزيد ثلاث سنين و شهران و أربعة أيام

And Muhammad Bin Jareer Al-Tabari mentioned in his history, 'The first of what the Shias began their matter with was in the year sixty-one, and it is the year in which Al-Husayn^{-asws} was killed. They did not cease to amass the weapons of war and preparing for the battle and calling the Shias to each other in the secrecy for seeking the blood of Al-Husayn^{-asws}, until Yazeed Bin Muawiya^{-la} died. And between the killing of Al-Husayn^{-asws} and death of Yazeed^{-la}, were three years and two months and four days.

وكان أمير العراق عبيد الله و خليفته بالكوفة عمرو بن حريث المخزومي و كان عبد الله بن الزبير قبل موت يزيد يدعو الناس إلى طلب ثار الحسين و أصحابه و يغريهم بيزيد و يوثبهم عليه فلما مات يزيد أعرض عن ذلك القول و بان أنه يطلب الملك لنفسه لا للثار.

The Emir of Al-Iraq was Ubeydullah^{-la} and his^{-la} caliph at Al-Kufa was Amro Bin Hureys Al-Makhzumi, and Abdullah Bin Al-Zubeyr, before the death of Yazeed^{-la}, had called the people to seek the retaliation of Al-Husayn^{-asws} and his^{-asws} companions, and he lured them with Yazeed^{-la} and got them to leap against him^{-la}. When Yazeed^{-la} died, he was exposed from that word and that he had been seeking the kingdom for himself not for the retaliation.

و ذكر المدائني عن رجاله أن المختار لما قدم على عبد الله بن الزبير لم ير عنده ما يريد

And Al-Madainy mentioned from his men, 'When Al-Mukhtar^{-ra} arrived to Abdullah Bin Al-Zubeyr, he^{-ra} did not see with him what he^{-ra} wanted.

فخرج المختار من مكة متوجها إلى الكوفة فلقيه هاني بن أبي حية الوداعي فسأله عن أهلها فقال لو كان لهم رجل يجمعهم على شيء واحد لأكل الأرض بهم

Al-Mukhtar^{-ra} went out from Makkah heading to Al-Kufa. He^{-ra} met Hany Bin Abu Hayyah Al-Wadie. He^{-ra} asked him about its people. He said, 'If there had been any man for them who would unite them upon one thing, he could consume the earth with them'.

فقال المختار أنا و الله أجمعهم على الحق و ألقى بهم ركبنا الباطل و أقتل بهم كل جبار عنيد إن شاء الله و لا قُوَّةَ إِلَّا بِاللَّهِ

Al-Mukhtar^{-ra} said, 'By Allah^{-azwj}! I^{-ra} shall unite them upon the truth and by them I^{-ra} shall throw off the riders of falsehood, and by them I^{-ra} shall kill every obstinate tyrant, if Allah^{-azwj} so Desires, and there is no strength except with Allah^{-azwj}!'

ثم سأله المختار عن سليمان بن صرد هل توجه لقتال المحليين قال لا ولكنهم عازمون على ذلك ثم سار المختار حتى انتهى إلى نهر الحيرة و هو يوم الجمعة فنزل و اغتسل و لبس ثيابه و تقلد سيفه و ركب فرسه و دخل الكوفة نهارا

The Al-Mukhtar^{-ra} asked him about Suleyman Bin Sard, 'Is his attention of fighting the locals?' He said, 'No, but they are determining upon that'. Then Al-Mukhtar^{-ra} travelled until he^{-ra} ended up to the river Al-Heyra, and it was the day of Friday. He^{-ra} descended and washed, and wore his^{-ra} clothes, and collared his^{-ra} sword, and rode his^{-ra} horse and entered Al-Kufa at daytime.

لا يمر على مسجد القبائل و مجالس القوم و مجتمع المحال إلا وقف و سلم و قال أبشروا بالفرج فقد جئكم بما تحبون و أنا المسلط على الفاسقين و الطالب بدم أهل بيت نبي رب العالمين.

He^{-ra} did not pass by any Masjid of the tribes, and gatherings of the people, and a crown of the neighbourhoods, except he^{-ra} stood and greeted and said, 'Receive glad tidings, for I^{-ra} have come to you all with what you love, and I^{-ra} shall overcome upon the mischief-makers and seek the blood of People^{-asws} of the Household of the Prophet^{-saww} of Lord^{-azwj} of the Worlds!'

ثم دخل الجامع و صلى فيه فرأى الناس ينظرون إليه و يقول بعضهم لبعض هذا المختار ما قدم إلا لأمر و نرجو به الفرج

Then he^{-ra} entered the central Masjid and prayed Salat in it. He^{-ra} saw the people looking at him^{-ra} and saying to each other, 'This is Al-Mukhtar^{-ra}! He^{-ra} has not come except for a matter, and we are hoping for the relief through him^{-ra}'.

و خرج من الجامع و نزل داره و يعرف قديما بسالم بن المسيب ثم بعث إلى وجوه الشيعة و عرفهم أنه جاء من محمد بن الحنفية للطلب بدماء أهل البيت و هذا أمر لكم فيه الشفاء و قتل الأعداء

And he^{-ra} went out from the central Masjid and descended in his^{-ra} house and he^{-ra} had known Saalim Bin Al-Musayyab for a long time. Then he^{-ra} sent him to the faces of the Shias and he made them understand that he^{-ra} had come from Muhammad Bin Al-Hanafiyya to seek the bloods of People^{-asws} of the Household, and that there is the healing in this matter of theirs and killing of the enemies.

فقالوا أنت موضع ذلك و أهله غير أن الناس قد بايعوا سليمان بن صرد الخزاعي فهو شيخ الشيعة اليوم فلا تعجل في أمرك

They said, 'You^{-ra} are the place of that and its rightful one, apart from that the people have already pledged allegiance to Suleyman Bin Sard Al-Khuzaie, so he is the Sheikh of the Shias today. Do not be hasty in your^{-ra} matter!'

فسكت المختار و أقام ينتظر ما يكون من أمر سليمان و الشيعة حينئذ يريدون أمرهم سرا خوفا من عبد الملك بن مروان و من عبد الله بن الزبير و كان خوف الشيعة من أهل الكوفة أكثر لأن أكثرهم قتلة الحسين ع

Al-Mukhtar^{-ra} was silent and stayed awaiting what would happen from the matter of Suleyman and the Shias. In those days they were wanting their matters to be secretive from Abdul Malik Bin Marwan and from Abdullah Bin Al-Zubeyr, and the fear of the Shias from the people of Al-Kufa was more because most of them were killers of Al-Husayn^{-asws}.

و صار المختار يفخذ الناس عن سليمان بن صرد و يدعوهم إلى نفسه فأول من بايعه و ضرب على يده عبید بن عمر و إسماعيل بن كثير

And Al-Mukhtar^{-ra} became taking the people away from Suleyman Bin Sard and calling them to himself^{-ra}. So, the first ones to pledge to him^{-asws} and strike upon his^{-asws} hand were Ubeyd Bin Umar, and Ismail Bin Kaseer.

فقال عمر بن سعد و شيبث بن ربعي لأهل الكوفة إن المختار أشد عليكم لأن سليمان إنما خرج يقاتل عدوكم و المختار إنما يريد أن يثب عليكم فسيروا إليه و أوثقوه بالحديد و خلدوه السجن

Umar Bin Sa'ad^{-la} and Shabas Bin Rabie^{-la} said to the people of Al-Kufa, 'Al-Mukhtar^{-ra} would be severer upon you all because Suleyman rather had gone out to fight your enemies, and Al-Mukhtar^{-ra} rather wants to pounce upon you all. So, travel to him^{-ra}, and bind him^{-ra} with the iron fetters and let him^{-ra} be eternally in the prison'.

فما شعر حتى أحاطوا بداره و استخرجوه فقال إبراهيم بن محمد بن طلحة لعبد الله بن يزيد أوثقه كتافا و مشه حافيا فقال له لم أفعل هذا برجل لم يظهر لنا عداوة و لا حربا إنما أخذناه على الظن فأتي ببغلة له دهماء فركبها و أدخلوه السجن

He^{-ra} was not aware before they had surrounded his^{-ra} house and brought him^{-ra} out. Ibrahim Bin Muhammad Bin Talha said to Abdullah Bin Yazeed, 'Tie him^{-ra} at the shoulders and make him^{-ra} walk bare-footed!' He said, 'I will not do this with a man who had not revealed enmity to us, nor has he^{-ra} battled. But rather, we are seizing him upon the conjecture'. So they came with a mule of his^{-ra} (called) 'Dahma'a'. He^{-ra} rode it and they entered him^{-ra} into the prison.

قال يحيى بن أبي عيسى دخلت مع حميد بن مسلم الأزدي إلى المختار فسمعتة يقول أما و رب البحار و النخل و الأشجار و المهامة القفار و الملائكة الأبرار و المصطفين الأخيار لأقتلن كل جبار بكل لدن خطار و مهند بتار في جموع من الأنصار ليسوا بميل و لا أغمار و لا بعزل أشرار حتى إذا أقمت عمود الدين و رأيت صدع المسلمين و أدركت ثأر النبيين لم يكبر على زوال الدنيا و لم أحفل بالموت إذ أتى.

Yahya Bin Abu Isa said, 'I had entered with Hameed Bin Muslim Al-Azdy to see Al-Mukhtar^{-asws}, and I heard him^{-ra} saying, 'But, by the Lord^{-azwj} of the seas, and the palm trees, and the trees, and the important deserts, and the righteous Angels, and the goodly Chosen ones! I^{-ra} shall kill every tyrant with every risk exposure, and sharp sword, in a crowd from the helpers, who are neither with inclined nor dumbfounded, nor isolating with the evil ones, until when the pillars of religion are established, and I^{-ra} seek the cracks of the Muslims and realised the retaliation of the Prophets^{-as}, I^{-ra} will not get old upon the declining world, and I^{-ra} will not concern with the death when it comes!'³⁷⁸

المرتبة الثانية في ذكر رجال سليمان بن صرد و خروجه و مقتله.

The second category is regarding mention of the men of Suleyman Bin Sard and his^{-asws} coming out and his battle.

لما أراد النهوض بعسكره من النخيلة و هي العباسية مستهل شهر ربيع الآخر سنة خمس و ستين و هي السنة التي أمر مروان بن الحكم أهل الشام بالبيعة من بعده لابنيه عبد الملك و عبد العزيز و جعلهما وليي عهده و فيها مات مروان بدمشق مستهل شهر رمضان و كان عمره إحدى و ثمانين سنة و كانت خلافته تسعة أشهر

When he (Suleyman) wanted to get up with his army from Al-Nakheyla, and it is Al-Abbasiya, at the beginning of the month of Rabbi Al-Akhar of the year sixty-five, and it is the year in which Marwan^{-la} Bin Al-Hakam^{-la} ordered the people of Syria with pledging the allegiances from after him, to his son Abdul Malik, and Abdul Aziz, and made them both his heir-apparent, and during it Marwan died at Damasus in the beginning of the month of Ramazan, and he was eighty-one years old, and his caliphate was of nine months.

و كان عبيد الله بالعراق فسار حتى نزل الجزيرة فأتاه الخبر بموت مروان و خرج سليمان بن صرد ليرحل فرأى عسكره فاستقله فبعث حكيماً بن منقذ الكندي و الوليد بن حصين الكناني في جماعة و أمرهما بالنداء في الكوفة يا آل ثارات الحسين ع.

And Ubeydullah^{-la} (Ibn Ziyad^{-la}) was at Al-Iraq. He^{-la} travelled until he^{-la} descended at the island. The news came to him^{-la} with the death of Marwan. And Suleyman Bin Sard came out to depart. He looked at his soldiers and they were few. So he sent Hakeem Bin Manqaz Al-Kindy, and Al-Waleed Bin Haseen Al-Kinany among a group and ordered them both with calling out in Al-Kufa, 'O to the retaliation for Al-Husayn^{-asws}!'

فسمع النداء رجل من كثير من الأزد و هو عبد الله بن حازم و عنده ابنته و امرأته سهلة بن سيرة و كانت من أجمل النساء و أحبهن إليه و لم يكن دخل في القوم فوثب إلى ثيابه فلبسها و إلى سلاحه و فرسه قالت له زوجته ويحك أ جئنا قال لا و لكني سمعت داعي الله عز و جل فأنا مجيبة و طالب بدم هذا الرجل حتى أموت

The call was heard by a man from Kaseer from Al-Azd (tribe), and he is Abdullah Bin Hazim, and with him was his daughter and his wife Sahlah Bin Sabrah, and she was from the most beautiful women and the most beloved to him, and he had not entered among the people, he leapt to his clothes and wore them, and to his weapons and his horse. His wife said to him, 'Woe be unto you! Are you insane?' He said, 'No, but I heard a caller of Allah^{-azwj} Mighty and Majestic, so I am answering, and I shall be seeking the blood of this man (Al-Husayn^{-asws}) until I die!'

فقال إلى من تودع بيتك هذا قال إلى الله اللهم إني أستودعك ولدي و أهلي اللهم احفظني فيهم و تب علي مما فرطت في نصرة ابن بنت نبيك.

She said, 'To whom are you entrusting this house of yours?' He said, 'To Allah^{-azwj}! O Allah^{-azwj}! I entrust to You^{-azwj}, my children, and my wife. O Allah^{-azwj}! Preserve me regarding them and Turn to me from what has been missed (from me) regarding helping the son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}.'

ثم نادوا يا آل ثارات الحسين في الجامع و الناس يصلون العشاء الآخرة فخرج جمع كثير إلى سليمان و كان معه ستة عشر ألفا مثبتة في ديوانه فلم يصف منهم سوى أربعة آلاف و عزم على المسير إلى الشام لمحاربة عبيد الله بن زياد

Then they called out, 'O to the retaliation for Al-Husayn^{-asws}!', in the congregation, and the people were praying Al-Isha Salat, the last. A huge crowd came to Suleyman, and there were sixteen thousand affirmed in his register, but no one from them formed rows besides four thousand, and he determined upon the travelling to Syria to battle Ubeydullah^{-la} Bin Ziyad^{-la}.

فقال له عبد الله بن سعد إن قتلة الحسين كلهم بالكوفة منهم عمر بن سعد و رءوس الأرباع و أشراف القبائل و ليس بالشام سوى عبيد الله بن زياد فلم يوافق إلا على المسير.

Ubeydullah^{-la} Bin Sa'ad said to him, 'The killers of Al-Husayn^{-asws}, all of them are at Al-Kufa – from them are Umar^{-la} Bin Sa'ad^{-la} and chiefs of the quadrants, and nobles of the tribes, and there isn't anyone at Syria besides Ubeydullah^{-la} Bin Ziyad^{-la}'. But he did not concur, except upon the travelling.

فخرج عشية الجمعة لخمسة مضين من شهر ربيع الآخر كما ذكرنا فباتوا بدير الأعور ثم سار فنزل على أقساس بني مالك على شاطئ الفرات ثم أصبحوا عند قبر الحسين ع فأقاموا يوما و ليلة يصلون و يستغفرون ثم ضجوا ضجة واحدة بالبكاء و العويل فلم ير يوم أكثر بكاء فيه و ازدحموا عند الوداع على قبره كالزحام على الحجر الأسود

He went out in the evening of Friday of five (days) past from the month of Rabbi Al-Akhar like what we have mentioned. They spent the night at Deyr Al-Awr. Then he travelled and descended at Aqsas (town) of the clan of Malik at the banks of the Euphrates. Then, in the morning, they came to the grave of Al-Husayn^{-asws}. They stayed for a day and a night, praying Salat and seeking Forgiveness. Then they clamoured with one noise with the crying and the wailing. No day was seen with more crying in it, and they crowded to his^{-asws} grave during the farewell like the crowding to the Black Stone.

فساروا حتى أتوا هيت ثم خرجوا حتى انتهوا إلى قرقيسا و بلغهم أن أهل الشام في عدد كثير فساروا سيرا مغذا حتى وردوا عين الوردية عن يوم و ليلة ثم قام سليمان بن صرد فوعظهم و ذكرهم الدار الآخرة

They travelled until they came to Heyt. Then they went out until then ended to Qarqeysa, and it reached them that the people of Syria are in large numbers. So they travelled a nourishing travel until they arrived at Al-Wardah spring, staying for a day and a night. Then Suleyman Bin Sard stood up and preached to them and mentioned to them the house of the Hereafter.

و قال إن قتلت فأمركم المسيب بن نجبة فإن أصيب المسيب فالأمير عبد الله بن سعيد بن نفيل فإن أصيب فأخوه خالد بن سعد فإن قتل خالد فالأمير عبد الله بن وأل فإن قتل ابن وأل فأمركم رفاعة بن شداد.

And he said, 'If I am killed, then your commander is Al-Musayyad Bin Najbah. If Al-Musayyab is killed, then the commander is Abdullah Bin Saeed Bin Nufeyl. If he is killed, then his brother Khalid Bin Sa'd. If Khalid is killed, then the commander is Abdullah Bin Wa'al. So if ibn Wa'al is killed, then your commander is Rafa'at Bin Shaddad'.

ثم بعث سليمان المسيب بن نجبة في أربعة آلاف فارس رائدا و أن يشن عليهم الغارة

Then Suleyman dispatched Al-Musayyab Bin Najabah among four thousand horsemen as pioneers, and he should mount the raid upon them.

قال حميد بن مسلم كنت معهم فسرنا يومنا كله و ليلتنا حتى إذا كان السحر نزلنا و هومنا ثم ركبنا و قد صلينا الصبح ففرق العسكر و بقي معه مائة فارس فلقى أعرابيا فقال كم بيننا و بين أدنى القوم فقال ميل

Hameed Bin Muslim (Al-Azadi) said, 'I was with them. We travelled our day, all of it, and our night until when it was pre-dawn, we descended, and we took a small nap. Then we rode, and we had prayed the morning Salat. The army separated and one hundred horsemen remained with him. He met a Bedouin. He said, 'How much is there between us and the nearest people?' He said, 'A mile'.

أقول و الميل أربعة آلاف ذراع و كل ثلاثة أميال فرسخ و هذا عسكر شراحيل بن ذي الكلاع من قبل عبيد الله معه أربعة آلاف و من ورائهم الحصين بن غير السكوني في أربعة آلاف و من ورائهم الصلت بن ناجية الغلابي في أربعة آلاف و جمهور العسكر مع عبيد الله بن زياد بالرقعة.

I (Majlisi) am saying, 'And the mile is of four thousand cubits, and every three miles is a Farsakh, and this is the army of Sharaheel Bin Zil Kala'a from the direction of Ubydullah^{-la}. With him were four thousand, and from behind them was Al-Haseen Bin Numeyr Al-Sakuny among four thousand, and from behind them was Al-Salt Bin Najiya Al-Ghalaby among four thousand, and most of the soldiers were with Ubeydullah^{-la} Bin Ziyad^{-la} at Al-Raqqah.

فساروا حتى أشرفوا على عسكر الشام فقال المسيب لأصحابه كروا عليهم فحمل عسكر العراق فانهمزوا فقتل منهم خلق كثير و غنموا منهم غنيمة عظيمة و أمرهم المسيب بالعود فرجعوا إلى سليمان بن صرد و وصل الخبر إلى عبيد الله ففرح إليهم الحصين بن غير و أتبعه بالعساكر حتى نزل في عشرين ألفا و عسكر العراق يومئذ ثلاثة آلاف و مائة لا غير.

They travelled until they overlooked upon the army of Syria. Al-Musayyab said to his companions, 'Attack persistently upon them!' The army of Al-Iraq attacked, and they were defeated. A lot of people from them were killed and a mighty war booty was attained from them. And Al-Musayyab ordered them with the return, so they returned to Suleyman Bin Sard. And the news arrived to Ubeydullah^{-la}. He^{-la} sent Al-Haseen Bin Numeyr^{-la} to them and followed him^{-la} with the soldiers, until he^{-la} descended among twenty thousand, and on that day the army of Al-Iraq was of three thousand one hundred, no others.

ثم تحيا العساكر للحرب فكان على ميمنة أهل الشام عبد الله بن الضحاك بن قيس الفهري و على ميسرهم مخارق بن ربيعة الغنوي و على الجناح شراحيل بن ذي الكلاع الحميري و في القلب الحصين بن غير السكوني

Then the army prepared for the war. Upon the right flank of the people of Syria was Abdullah Bin Al-Zahak Bin Qays Al-Fihry, and upon their left flank was Makhariq Bin Rabie Al-Ghanawy, and upon the wings was Sharaheel Bin Zil Kala'a Al-Himeyri, and in the centre was Al-Haseen Bin Numeyr Al-Sakuny.

ثم جعل أهل العراق على ميمنتهم المسيب بن نجبة الفزاري و على ميسرهم عبد الله بن سعد بن نفيل الأزدي و على الجناح رفاعة بن شداد البجلي و على القلب الأمير سليمان بن صرد الخزاعي و وقف العسكر

Then the people of Al-Iraq made Al-Musayyab Bin Najaba Al-Fazary to be upon their right flank, and Abdullah Bin Sa'ad Bin Nufeyl Al-Azdy to be upon their left flank, and Rafa'at Bin Shaddad Al-Bajaly to be upon the wings, and upon the centre was the commander Suleyman Bin Sard Al-Khuzaie, and the army stood.

فنادى أهل الشام ادخلوا في طاعة عبد الملك بن مروان و نادى أهل العراق سلموا إلينا عبيد الله بن زياد و أن يخرج الناس من طاعة عبد الملك و آل الزبير و يسلم الأمر إلى أهل بيت نبينا

The people of Syria called out, 'Enter into the obedience of Abdul Malik Bin Marwan!' And the people of Al-Iraq called out, 'Submit Ubeydullah Bin Ziyad^{la} to us, and the people should come out from the obedience of Abdul Malik and the family of Al Zubeyr and submit the command to People^{asws} of the Household of our Prophet^{saww}!'

فأبى الفريقان و حمل بعضهم على بعض و جعل سليمان بن صرد يحرضهم على القتال و يشرهم بكرامة الله ثم كسر جفن سيفه و تقدم نحو أهل الشام

The two sects refused and attacked each other, and Suleyman Bin Sard went on to urge them upon the fighting and giving them glad tidings of the Benevolence of Allah^{azwj}. Then the sheath of his sword broke, and he advanced to the people of Syria.

Hameed Bin Muslim said, 'Our right flank attacked upon their left flank, and our left flank attacked upon their right flank, and Suleyman attacked in the centre. We defeated them and were victorious with them, and the night formed a barrier between us and them. Then we fought them in the morning and after it until three days passed.

قال حميد بن مسلم حملت ميمنتنا على ميسرتهم و حملت ميسرتنا على ميمنتهم و حمل سليمان في القلب فهزمناهم و ظفروا بهم و حجز الليل بيننا و بينهم ثم قاتلناهم في الغد و بعده حتى مضت ثلاثة أيام ثم أمرهم الحصين بن نمير لأهل الشام برمي النبل فأدت السهام كالشرار المتطائر فقتل سليمان بن صرد ره فلقد بذل في أهل الثأر مهجته و أخلص لله توبته

Then Al-Haseen Bin Numeyr^{la} ordered the people of Syria to shoot the arrows. The arrows came like flying sparks. Suleyman Bin Sard was killed. He has exerted his efforts among the people of the retaliation and was sincere to Allah^{azwj} of his repentance.

ثم أخذ الراية المسيب بن نجبة فقاتل قتالا خرت له الأذقان و أثر في ذلك الجيش الجم الطعان ثلاث مرات و كان من أعظم الشجعان قتالا و أكرمهم على الأعداء نكالا فلم يزل يكر عليهم فيفرون بين يديه حتى تكاثروا فقتلوه.

Then Al-Musayyab Bin Najaba took the flag and fought such a battle, the cheeks were dragged to it, and made an impact by the crow of spear wielders, three times, and he was from the mighty brave ones in fighting, and their most forceful upon the enemies in punishing. He did not cease to persistently attack upon them, and they were fleeing from in front of him, until they outnumbered and killed him.

ثم أخذ الراية عبد الله بن سعد بن نفيل ثم حمل على القوم و طعن فلم يزل يقاتل حتى قتل.

Then Abdullah Bin Sa'ad Bin Nufeyl took the flag, then attacked upon the people and stabbed. He did not cease fighting until he was killed.

ثم تقدم أخوه خالد بن سعد بالراية و حرضهم على القتال و رغبهم في حميد المال فقاتل أشد قتال و نكل بهم أي نكال حتى قتل.

Then his brother Khalid Bin Sa'ad came forward with the flag and urged them upon the fighting and desired them regarding entirety of the money. He fought a severe battle and punished them will punishments until he was killed.

و تقدم عبد الله بن وأل فأخذ الراية و قاتل حتى قطعت يده اليسرى ثم استند إلى أصحابه و يده تشخب دما ثم كر عليهم و قاتل حتى قتل

And Abdullah Bin Wa'al came forward and grabbed the flag, and he fought until his left hand was cut. Then he leaned upon his companions and his hand was dripping blood, then he attacked upon them, and he fought until he was killed.

فبينما هم كذلك إذ جاءهم النجدة مع المثني بن مخزومة العبدي من البصرة و من المدائن مع كثير بن عمرو الحنفي فاشتدت قلوب أهل العراق بهم و اجتمعوا و كبروا و اشتد القتال

While they were like that when help came to them with Al-Musanna Bin Makhrama Al-Abdy from Al-Basra, and from Al-Madian with Kaseer Bin Amro Al-Hanfy. So the hearts of the people of Al-Iraq were strengthened by them, and they united and exclaimed Takbeers, and the battle intensified.

قال عبد الله بن عوف الأزدي و اشتد القتال حتى بان في أهل العراق الضعف و القلة و تحدثوا في ترك القتال فبعضهم يوافق و بعضهم يقول إن ولينا ركبنا السيف فلا نمشي فرسخا حتى لا يبقى منا واحد و إنما نقاتل حتى يأتي الليل و نمضي

Abdullah Bin Awf Al-Azdy said, 'And the battle intensified until the weakness and the fewness was manifest among the people of Al-Iraq, and they discussed regarding leaving the battle. Some of the concurred and some of them said, 'If we were to turn around from the swords, will not walk except a farsakh until there will not remain anyone of us, and rather we should fight until the night comes, and we can go'.

ثم تقدم عبد الله بن عوف إلى الراية ورفعها و اقتتلوا أشد قتال فقتل جماعة من أهل العراق و انفلت الجموع و افترق الناس و عاد العسكر حتى وصلوا قريسا من جانب البر و جاء سعد بن حذيفة إلى هيت فلقية الأعراب فأخبروه بما لقي الناس

Then Abdullah Bin Awf came forward to the flag. He raised it and they fought a severe battle. A group from the people of Al-Iraq was killed, and the crowd fled, and the people dispersed. And the army returned until they reached Qarqaysa from the side of the wilderness, and Sa'ad Bin Huzeyfa came to Heyt and the Bedouin met him. They informed him with what the people had faced.

ثم عاد أهل المدائن و أهل البصرة و أهل الكوفة إلى بلادهم و المختار محبوس و كان يقول لأصحابه عدوا لغارتكم هذا أكثر من عشر و دون الشهر ثم يبيئكم نبأ هتر من طعن بتر و ضرب هير و قتل جم و أمرهم فمن لها أنا لها لا تكذب أنا لها

Then the people of Al-Madain and the people of Al-Basra, and the people of Al-Kufa returned to their cities, and Al-Mukhtar^{ra} was imprisoned, and he^{ra} was saying to his^{ra} companions, 'These enemies of your will raid you in more than ten (days) and less than a month. There

shall come to you news of 'Hatar' who stabbed 'Batar' and struck 'Habar' and killed a crowd, and a worrying matter. So who is for it? I^{-ra} am for it. You are not being lied to. I^{-ra} am for it!

وكان المختار يأخذ أفعاله بالرجز و الفراسة و الخدع و حسن السياسة.

And Al-Mukhtar^{-ra} was taking his^{-ra} actions with the light words, and the discernment, and the deceptive tricks, and good politics.

قال المرزباني في كتاب الشعراء كان له غلام اسمه جبرئيل و كان يقول قال لي جبرئيل و قلت لجبرئيل فيتوهم الأعراب و أهل البوادي أنه جبرئيل ع فاستحوذ عليهم بذلك حتى انتظمت له الأمور و قام بإعزاز الدين و نصره و كسر الباطل و قصره.

Al-Marzubany said in 'Kitab Al-Sho'ara' – 'There was a slave for him^{-ra} whose name was Jibraeel, and he^{-ra} used to say, 'Jibraeel said to me^{-ra}', and 'I said to Jibraeel'. The Bedouins and people of the desert imagined that it was Jibraeel^{-as}. He^{-ra} gripped upon them with that until the affairs were systemised for him^{-ra}, and he^{-ra} stood with fondness of religion and helped it and broke the falsehood and reduced it.

و لما قدم أصحاب سليمان بن سرد من الشام كتب إليهم المختار من الحبس أما بعد فإن الله أعظم لكم الأجر و حط عنكم الوزر بمفارقة القاسطين و جهاد المحلين إنكم لن تنفقوا نفقة و لم تقطعوا عقبة و لم تخطوا خطوة إلا رفع الله لكم بها درجة و كتب لكم حسنة

And when the companions of Suleyman Bin Sard arrived from Syria, Al-Mukhtar wrote to them from the prison, 'As for after, may Allah^{-azwj} Magnify the Recompense for you all and Drop the burdens (of sins) away from you, for separating the deviants and fighting the atheists. You will not spend any money, nor cut of a posterity, and not take any step, except Allah^{-azwj} will Raise a rank for you all due to it and Write a good deed to be for you.

فأبشروا فإنني لو خرجت إليكم جردت فيما بين المشرق و المغرب من عدوكم بالسيف بإذن الله فجعلتهم ركاما و قتلتهم فذا و توأما فرحب الله لمن قارب و اهتدى و لا يبعد الله إلا من عصى و أوى و السلام يا أهل الهدى.

Receive glad tidings, for if I^{-ra} were to come out to you, I^{-ra} would empty out in whatever of your enemies in between the east and the west with the sword, by the Permission of Allah^{-azwj} and make them into rubble and kill them with a vengeance. May Allah^{-azwj} be Welcoming to the one drawing near and is guided, and my Allah^{-azwj} not distance except the one who disobeys and refuses. And the greetings, O people of guidance'.

فلما جاء كتابه وقف عليه جماعة من رؤساء القبائل و أعادوا الجواب قرأنا كتابك و نحن حيث يسرك فإن شئت أن نأتيك حتى نخرجك من الحبس فعلنا فأخبره الرسول فسر باجتماع الشيعة له و قال لا تفعلوا هذا فإنني أخرج في أيامي هذه

When his^{-ra} letter came, a group from the chiefs of the tribes paused upon it, and they responded the answer, 'We have read your letter, and we are when it would cheer you^{-ra}. If you^{-ra} so desire, us to come to you until we extract you^{-ra} from the prison, we can do so'. The messenger informed him^{-ra} so he^{-ra} was cheered with the unity of the Shias to him^{-ra}, and he^{-ra} said, 'Do not be doing this, until I^{-ra} will out during these day of mine'.

وكان المختار قد بعث إلى عبد الله بن عمر بن الخطاب أما بعد فإني حبست مظلوما و ظن بي الولاة ظنونا كاذبة فكتب في رحمك الله إلى هذين الظالمين و هما عبد الله بن يزيد و إبراهيم بن محمد كتابا عسى الله أن يخلصني من أيديهما بلطفك و منك و السلام عليك.

And Al-Mukhtar^{ra} sent (a letter) to Abdullah Bin Umar Bin Al-Khattab, 'I^{ra} have been imprisoned unjustly, and the rulers have conjectured with me the false conjectures. So write a letter regarding me to these two oppressors, and they are Abdullah Bin Yazeed and Ibrahim Bin Muhammad, perhaps Allah^{azwj} would finish me^{ra} from their hands by your kindness and your conferment. And the greetings be upon you!'

فكتب إليهما ابن عمر أما بعد فقد علمتما الذي بيني و بين المختار من الصهر و الذي بيني و بينكما من الود فأقسمت عليكما لما خليتما سبيله حين تنظران في كتابي هذا و السلام عليكما و رحمة الله و بركاته

Ibn Umar wrote to them both, 'As for after, you both know what there is between me and Al-Mukhtar^{ra}, and the cordiality which is between me and you two. I vow upon you two to free his^{ra} way when you look into this letter of mine. And the greetings be upon you both, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

فلما قرأ الكتاب طلبا من المختار كفلاء فأثاه جماعة من أشرف الكوفة فاخترنا منهم عشرة ضمنوه و حلفاه أن لا يخرج عليهما فإن هو خرج فعليه ألف بدنة ينحرها لدى رتاج الكعبة و مماليكه كلهم أحرار فخرج و جاء داره.

When they read the letter, they sought guarantors from Al-Mukhtar^{ra}. So, a group from the nobles of Al-Kufa came, and they chose ten from them to be his^{ra} guarantors and made them oath that he^{ra} will not come out against them both, and if he^{ra} does come out, upon him^{ra} would be a thousand camels to be slaughtered at the door of the Kabah, and all his^{ra} slaves would be free'. So, he^{ra} came out and went to his^{ra} house.

قال حميد بن مسلم سمعت المختار يقول قاتلهم الله ما أجهلهم و أحقهم حيث يرون أني لهم بأيمانهم هذه أما حلفي بالله فإنه ينبغي إذا حلفت يمينا و رأيت ما هو أولى منها أن أتركها و أعمل الأولى و أكفر عن يميني و خروجي خير من كفي عنهم

Hameed Bin Muslim said, 'I heard Al-Mukhtar^{ra} saying, 'May Allah^{azwj} Kill them! How much is their ignorance and how much is their foolishness where they are viewing, I shall be fulfilling their oaths to them, this. As for my^{ra} oath with Allah^{azwj}, it is befitting when I^{ra} swear an oath and see what is first from it, that I^{ra} should leave it and act first, and expiate from my^{ra} oath, and my^{ra} going out is better than my^{ra} refraining from them.

و أما هدي ألف بدنة فهو أهون علي من بصقة و ما يهولني ثمن ألف بدنة و أما عتق مماليكه فو الله لوددت أنه استتب لي أمري من أخذ الثأر ثم لم أملك مملوكا أبدا.

And as for the sacrificing of a thousand camel, so it is easier upon me^{ra} than spit, and the price of a thousand camels will not horrify me^{ra}. And as for the freeing of my^{ra} slaves, by Allah^{azwj}! I^{ra} would love for my^{ra} affairs to be settled, from taking the retaliation, then I^{ra} do not own any slave, ever!'

و لما استقر في داره اختلفت الشيعة إليه و اجتمعت عليه و اتفقوا على الرضا به و كان قد بوع له و هو في السجن و لم يزل يكثر و أمرهم يقوى و يشتد حتى عزل عبد الله بن الزبير الوالين من قبله و هما عبد الله بن زيد و إبراهيم بن محمد بن طلحة المذكورين

And when he^{ra} had settled in his^{ra} house, the Shias came and went to him^{ra}, and gathered to him^{ra}, and they concurred upon be pleased with him^{ra}, and they had already pledged allegiance to him^{ra} while he^{ra} was in prison. And they did not cease to multiply, and he^{ra} instructed them with strengthening and intensifying until Abdullah^{la} Bin Al-Zubeyr removes the two governors from his direction, and they are Abdullah Bin Zayd and Ibrahim Bin Muhammad Bin Talha, the two mentioned.

و بعث عبد الله بن مطيع واليا على الكوفة و الحارث بن عبد الله بن أبي ربيعة على البصرة فدخل ابن مطيع إليها و بعث المختار إلى أصحابه فجمعهم في الدور حوله و أراد أن يثب على أهل الكوفة.

And Abdullah Bin Mutie sent two governors to Al-Kufa, and Al-Karis Bin Abdullah Bin Abu Rabie upon Al-Basra. Ibn Mutie entered to it, and Al-Mukhtar^{ra} sent a message to his^{ra} companions and gathered them in the houses around him^{ra} and intended to pounce upon the people of Al-Kufa.

فجاء رجل من أصحابه من شام عظيم الشرف و هو عبد الرحمن بن شريح فلقى جماعة منهم سعد بن منقذ و سعد بن أبي سحر الحنفي و الأسود الكندي و قدامة بن مالك الجشمي و قد اجتمعوا فقالوا له إن المختار يريد الخروج بنا للأخذ بالثأر و قد بايعناه و لا نعلم أرسله إلينا محمد بن الحنفية أم لا فأنهضوا بنا إليه نخبره بما قدم به علينا فإن رخص لنا ابتعناه و إن نهانا تركناه

A man from his^{ra} companions came from Shabam, being of mighty nobility, and he is Abdul Rahman Bin Shareeh. He met a group, from them were Sa'ad Bin Manqad, and Sa'ar Bin Abu Sa'ar Al-Hanfy, and Al-Aswad Al-Kindy, and Qudama Bin Malik Al-Jashmy, and they gathered. They said to him, 'Al-Mukhtar^{ra} wants to go out with us to take the retaliation and we have pledged to him^{ra}, and we do not know whether Muhammad Bin Al-Hanafiya has sent him^{ra} to us or not. So, get up with us to go to him and inform him with what he^{ra} has arrived with to us. If he allows for us, we shall follow him^{ra}, and if he forbids us, we shall leave him^{ra}'.

فخرجوا و جاءوا إلى ابن الحنفية فسألهم عن الناس فخبروه و قالوا لنا إليك حاجة قال سر أم علانية قلنا بل سر قال رويدا إذن ثم مكث قليلا و تنحى و دعانا

They went out and came to Ibn Al-Hanafiya. He asked them about the people. They informed him and said, 'There is a need for us to you'. He said, 'Secretive or openly?' We said, 'But secretive. He said, 'Slowly then'. Then he remained for a little while and went aside and called us.

فبدأ عبد الرحمن بن شريح بحمد الله و الثناء و قال أما بعد فإنكم أهل بيت خصكم الله بالفضيلة و شرفكم بالنبوة و عظم حقكم على هذه الأمة و قد أصبتم بحسين مصيبة عمت المسلمين

Abdul Rahman Bin Shareeh began by praising Allah^{azwj} and the extolling, and said, 'As for after, you People^{asws} of the Household, Allah^{azwj} has Specialised you^{asws} all with the merits and has Ennobled you^{asws} with the Prophet-hood and has Magnified your^{asws} rights upon this community, and you^{asws} have been afflicted with Husayn^{asws} such a calamity, it has blinded the Muslims.

و قد قدم المختار يزعم أنه جاء من قبلكم و قد دعانا إلى كتاب الله و سنة نبيه و الطلب بدماء أهل البيت فبايعناه على ذلك فإن أمرتنا باتباعه اتبعناه و إن نهيتنا اجتنبناه.

And Al-Mukhtar^{-ra} has arrived claiming that he^{-ra} has come from your^{-ra} direction, and he^{-ra} has called us to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} and seeking of the bloods of People^{-asws} of the Household. So, we pledged allegiance to him^{-ra} based upon that. If you were to instruct us with following him^{-ra}, we shall follow him^{-ra}, and if you forbid us, we shall shun him^{-ra}.

فلما سمع كلامه و كلام غيره حمد الله و أثنى عليه و صلى على النبي و قال أما ما ذكرتم مما خصنا الله فإن الفضل لله يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ و أما مصيبتنا بالحسين فذلك في الذكر الحكيم و أما الطلب بدمائنا.

When he heard his speech and speeches of others, he praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww} and said, 'As for what you are mentioning from what Allah^{-azwj} has Specialised us^{-asws}, so the Grace is for Allah^{-azwj}. **He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]**. And as for our^{-asws} calamities with Al-Husayn^{-asws}, so that is in the Mention of the Wise. And as for the seeking our bloods' (incomplete sentence).

قال جعفر بن نما مصنف هذا الكتاب فقد رويت عن والدي رحمه الله عليه أنه قال لهم قوموا بنا إلى إمامي و إمامكم علي بن الحسين فلما دخل و دخلوا عليه أخبر خبرهم الذي جاءوا لأجله

Ja'far Bin Nama, author of this book, said, 'It has been reported from my father, may Allah^{-azwj} have Mercy on him that he (Ibn Al-Hanafiya) said to them, 'Arise with us to go to my Imam^{-asws} and your Imam^{-asws}, Ali^{-asws} Bin Al-Husayn^{-asws}!' When he entered and they entered to see him^{-asws}, he informed their news which they had come for.

قال يا عم لو أن عبدا زنجيا تعصب لنا أهل البيت لوجب على الناس موازته و قد وليتك هذا الأمر فاصنع ما شئت فخرجوا و قد سمعوا كلامه و هم يقولون أذن لنا زين العابدين ع و محمد بن الحنفية.

He^{-asws} said: 'O uncle! Even if a slave of Zanj were to be prejudicial (harmful) towards us^{-asws} - People^{-asws} of the Household, it would obligate upon the people to support (against) him, and I^{-asws} have placed you in charge of this matter, so do whatever you so desire to'. So, they went out, and they had heard his^{-asws} speech, and they were saying, 'Then for us is Zayn Al-Abideen^{-asws} and Muhammad Bin Al-Hanafiya'.

و كان المختار علم بخروجهم إلى محمد بن الحنفية و كان يريد النهوض بجماعة الشيعة قبل قدومهم فلما تمها ذلك له و كان يقول إن نفيرا منكم تحيروا و ارتابوا فإن هم أصابوا أقبلوا و أنابوا و إن هم كبوا و هابوا و اعترضوا و انجابوا فقد خسروا و خابوا

And Al-Mukhtar^{-ra} had known of their going out to Muhammad Bin Al-Hanafiya, and he^{-ra} wanted the getting up with a group of Shias before their arrival. When that was ready for him^{-ra}, and he^{-ra} was saying, 'A number of you are confused and they are suspicious. If they are correct, they would come back and repent, and if they have reversed and are objecting and disperse, so they would be incurring loss and be disappointed!'

فدخل القادمون من عند محمد بن الحنفية فقال ما وراءكم فقد فتنتم و ارتبتم فقالوا قد أمرنا بنصرتك فقال أنا أبو إسحاق اجمعوا إلى الشيعة

The ones arriving from the presence of Muhammad Bin Al-Hanafiya entered. He^{ra} said, 'What is behind you all, for you have been tempted and been suspicious?' He said, 'I am Abu Is'haq. The Shias gathered to me'.

فجمع من كان قريبا فقال يا معشر الشيعة إن نفرا أحبوا أن يعلموا مصداق ما جئت به فخرجوا إلى إمام الهدى و النجيب المرتضى و ابن المصطفى المجتبى يعني زين العابدين ع فعرفهم أبي ظهيره و رسوله و أمركم باتباعي و طاعتي

He gathered the ones who were near and said, 'O community of Shias! A number loved to know the truthfulness of what I have come with. So they went out to the Imam^{asws} of guidance, and the highborn, the Chosen, and son^{asws} of Al-Mustafa^{saww}, the Selected one^{asws}, meaning Zayn Al-Abideen^{asws}!' He^{asws} made them recognise that I am his^{asws} backer, and his^{asws} messenger, and he^{asws} has ordered you all with following me^{ra} and obeying me^{ra}!

و قال كلاما يرغبهم إلى الطاعة و الاستنفار معه و أن يعلم الحاضر الغائب. و عرفه قوم أن جماعة من أشرف الكوفة مجتمعون على قتالك مع ابن مطيع و متى جاء معنا إبراهيم بن الأشتر رجونا بإذن الله تعالى القوة على عدونا فله عشيرة

And he said a speech desiring them to the obedience, and the mobilising with him^{asws}, and that the one present should let the absentee know, and a group recognised a group of nobles of Al-Kufa were gathering upon killing you with Ibn Matie, and when Ibrahim Bin Al-Ashtar came with us, we hoped by the Permission of Allah^{azwj} the Exalted of the strength against our enemies. For him was a clan.

فقال القوه و عرفوا الإذن لنا في الطلب بدم الحسين و أهل بيته فعرفوه

He said, 'Meet and make them recognise the permission (of the Imam^{asws}) for us in seeking the blood of Al-Husayn^{asws} and People^{asws} of his^{saww} Household'. So recognise it.

فقال قد أجبتمكم على أن تولوني الأمر فقالوا له أنت أهل و لكن ليس إليه سبيل هذا المختار قد جاءنا من قبل إمام الهدى و من نائبه محمد بن الحنفية و هو المأذون له في القتال فلم يجب فانصرفوا و عرفوه المختار. فبقي ثلاثا ثم إنه دعا جماعة من وجوه أصحابه

He said, 'I have answered you all based upon that you will make me in charge of the command'. They said, 'But there isn't any way to it. This Al-Mukhtar has come to us from the direction of the Imam^{asws} of guidance and from his^{asws} representative Muhammad Bin Al-Hanafiya, and he is the permitter for him^{ra} regarding the fighting'. He did not answer, so they left and recognised Al-Mukhtar. He^{ra} remained for three days, then he^{ra} called a group from faces of his^{ra} companions.

قال عامر الشعبي و أنا و أبي فيهم فصار المختار و هو أماننا يقد بنا بيوت الكوفة لا يدري أين يريد حتى وقف على باب إبراهيم فأذن له و ألقيت الوسائد فجلسنا عليها و جلس المختار معه على فراشه و قال هذا كتاب محمد بن أمير المؤمنين ع يأمرك أن تنصرتنا فإن فعلت اغتبطت و إن امتنعت فهذا الكتاب حجة عليك و سيغني الله محمدا و أهل بيته عنك

Aamir Al-Shaby said, 'And I and my father were among them. Al-Mukhtar^{ra} travelled, and he^{ra} was in front of us, guiding us to the houses of Al-Kufa. It was not known where he^{ra} intended

until he^{-ra} paused at the door of Ibrahim. He permitted for him^{-ra} and cast the pillows and we sat upon these, and Al-Mukhtar^{-ra} sat with him upon his bed and said, 'This is a letter of Muhammad son of Amir Al-Momineen^{-asws}, instructing you to help us. If you do so, you will be joyful, and if you refuse, so this letter is an argument against you, and Allah^{-azwj} would Make Muhammad and People^{-asws} of his Household to be needless from you'.

وكان المختار قد سلم الكتاب إلى الشعبي فلما تم كلامه قال ارفع الكتاب إليه ففض ختمه و هو كتاب طويل فيه

And Al-Mukhtar^{-ra} has submitted the letter to Al-Shaby. When his talk had completed, he^{-ra} said, 'Raise the letter to him!' He broke its seal, and it was a long letter. In it was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من محمد المهدي إلى إبراهيم بن الأشتر سلام عليك قد بعثت إليك المختار و من ارتضيته لنفسه و قد أمرته بقتال عدوي و الطلب بدماء أهل بيتي فامض معه بنفسك و عشيرتك و تمام الكتاب بما يرغب إبراهيم في ذلك.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Muhammad Al-Mahdi to Ibrahim Bin Al-Ashtar. Greetings be unto you. I am sending Al-Mukhtar^{-ra} to you, and the ones I have selected for myself, and I have instructed him^{-ra} with fighting against my enemies and seeking the bloods of People^{-asws} of my Household. So, go with him^{-ra} with yourself and your clan' – and the complete letter with what he had mad Ibrahim to be desirous, was in that.

فلما قرأ الكتاب قال ما زال يكتب إلي اسمه و اسم أبيه فما باله و يقول في هذا الكتاب المهدي

When he read the letter, he said, 'He (Muhammad Ibn Al-Hanafiya) has never ceased to write to me with his name and name of his father. So what is the matter with him, and he is saying in this letter, 'Al-Mahdi'?'

قال المختار ذاك زمان قال إبراهيم من يعلم أن هذا كتاب ابن الحنفية إلي قال يزيد بن أنس و أحمر بن سقيط و عبد الله بن كامل و غيرهم نحن نعلم و نشهد أنه كتاب محمد إليك

Al-Mukhtar^{-ra} said: 'That is (happening for) a long time'. Ibrahim said, 'Who knows that this is a letter of Ibn Al-Hanafiya to me?' Yazeed Bin Anas, and Ahmar Bin Saqee, and Abdullah Bin Kamil and others said, 'We do know and testify that it is a letter of Muhammad to you'.

قال الشعبي إلا أنا و أبي لا نعلم فعند ذلك تأخر إبراهيم عن صدر الفراش و أجلس المختار عليه و قال ابسط يدك فبسط يده فبايعه و دعا بفاكهة و شراب من غسل فأصبنا منه فأخرجنا معنا إبراهيم إلى أن دخل المختار داره.

Al-Shaby said, 'Except I and my father did not know. During that, Ibrahim moved away from the middle of the bed and seated Al-Mukhtar^{-ra} upon it and said, 'Extend your hand!' He^{-ra} extended his^{-ra} hand. He pledged allegiance to him and called for some fruit and a drink of honey. We partook from it and Ibrahim came out with us until Al-Mukhtar^{-ra} entered his^{-ra} house.

فلما رجع أخذ بيدي و قال يا شعبي علمت أنك لا تشهد و لا أبوك أفتري هؤلاء شهدوا على حق قلت شهدوا على ما رأيت و فيهم سادة القراء و مشيخة المصر و فرسان العرب و ما يقول مثل هؤلاء إلا حقا.

When he^{-ra} returned, he^{-ra} held my hand and said, 'O Shaby! I^{-ra} know that you did not testify nor did your father. Do you view that they have testified upon truth?' I said, 'They have testified upon what I view, and among them are chiefs of the readers (of the Quran), Sheikhs of the city, and horsemen of the Arabs, and the likes of them will not be saying except truth'.

وكان إبراهيم رحمه الله ظاهر الشجاعة واري زناد الشهامة نافذ حد الصرامة مشمرا في محبة أهل البيت عن ساقيه متلقيا راية النصح لهم بكلتا يديه فجمع عشيرته وإخوانه وأهل مودته وأعوانه وكان يتردد بهم إلى المختار عامة الليل ومع حميد بن مسلم الأزدي حتى تصوب النجوم وتنقض الرجوم و أجمع رأيهم أن يخرجوا يوم الخميس لأربع عشرة ليلة خلت من شهر ربيع الآخر سنة ست وستين

And Ibrahim, may Allah^{-azwj} have Mercy on him, was of apparent bravery, and showed the trigger of magnanimity, enforcing the limit of rigour, rolling in the love of People^{-asws} of the Household from his legs upwards, a caster of the correct advice for them^{-asws} with both of his hands. He gathered his clan, and his brethren, and people of his affection, and his supporters, and he was wavering with them to Al-Mukhtar^{-ra} most of the night, and with him was Humeed Bin Muslim Al-Azdy, until the stars shone, and the arguments were broken, and he united their view that they should be going for an uprising on the day of Thursday, the tenth night vacant from the month of Rabbi Al-Akhar of the year sixty-six.

وكان إياس بن مضارب صاحب شرطة عبد الله بن مطيع أمير الكوفة فقال له إن المختار خارج عليك لا محالة فخذ حذرك

And Iyas Bin Mazarib was commander of the elite forces of Abdullah Bin Mutie, emir of Al-Kufa. He said to him, 'Al-Mukhtar will be coming out against you, inevitably, so take your caution'.

ثم خرج إياس مع الحرس وبعث ولده راشدا إلى الكناسة وجاء هو إلى السوق وأنفذ ابن مطيع إلى الجبانات من شحنها بالرجال يحرسها من أهل الرية و خرج إبراهيم بعد المغرب إلى المختار ومع جماعة عليهم الدروع وفوقها الأقبية وقد أحاط الشرط بالسوق والقصر

Then Iyas went out with the guards and sent his son Rashid to Al-Kanasa while he himself came to the market and enforced Ibn Mutie to Al-Jabanah from its loads with the men from the people of Al-Rayba to guard it. And Ibrahim came out after Al-Maghrib to Al-Mukhtar^{-ra}, and with him^{-ra} was a group having armour upon them, and above it were domes, and the elite forces had surrounded the market and the castle.

لقي إياس بن مضارب أصحاب إبراهيم وهم متسلحون فقال ما هذا الجمع إن أمرك لمريب ولا أتركك حتى آتي بك إلى الأمير فامتنع إبراهيم و وقع التشاجر بينهم ومع إياس رجل من همدان اسمه أبا قطن قال له إبراهيم ادن مني لأنه صديقه فظن أنه يريد أن يجعله شفيعه في تخلية القوم

Iyas Bin Muzarib met the companions of Ibrahim, and they were armoured. He said, 'What is this crowd? Your affair is suspicious, and I will not leave you until I come with you to the emir'. Ibrahim refused and the quarrelling occurred between them. There was man from Hamdan called Abu Qatan, with Iyas. Ibrahim said to him, 'Come near me!' He was his friend. He thought that he wanted to make him his intercessor in resolving the (dispute of the) people.

و بيد أبي قطن رمح طويل فأخذه إبراهيم منه و طعن إياس بن مضارب في نحره فصرعه وأمرهم فاجتروا رأسه و انخرم أصحابه وأقبل إبراهيم إلى المختار و عرفه ذلك فاستبشر و تفاعل بالنصر و الظفر ثم أمر بإشعال النار في هراي القصب و بالنداء يا آل ثارات الحسين و لبس درعه و سلاحه

And in the hand of Abu Qatan was a long spear. Ibrahim took it from him and stabbed Iyas Bin Mazrab in his throat, and he was knocked down, and he ordered them, so they cut off his head, and his companions were defeated. And Ibrahim came to Al-Mukhtar and let him^{-ra} know of that. He^{-ra} was glad and was optimistic about the help and the victory. Then he^{-ra} ordered with the torches and the fires in reed sticks, and with the calling out: 'O to the retaliation for Al-Husayn^{-asws}!', and he^{-ra} wore his^{-ra} armour and his^{-ra} weapons.

فأقبل الناس من كل ناحية و جاء عبيد الله بن الحر الجعفي في قومه و تقاتلوا قتالا عظيما و شرد الناس و من كان في الطرق و الجبانات من أصحاب السلاح و استشعروا الحذر و تفرقوا في الأزقة خوفا من إبراهيم

The people came from every direction, and Ubeydullah Bin Al-Hur Al-Jufy came among his people, and they fought a mighty battle, and the people fled, and the ones who were in the streets and at Al-Jabanah from the companions (guards) of the weapons, and they indicated the caution, and they dispersed in the alleyways fearing from Ibrahim.

و أشار شيبث بن ربعي على الأمير ابن مطيع بالقتال فعلم المختار فخرج في أصحابه حتى نزل دير هند مما يلي بستان زائدة في السبخة ثم جاء أبو عثمان النهدي في جماعة أصحابه إلى الكوفة و نادوا يا آل ثارات الحسين يا منصور أمت

And Shabas Bin Rabie indicated to the emir Ibn Mutie with the battle. Al-Mukhtar^{-ra} came to know, so he^{-ra} came out among his^{-ra} companions until he^{-ra} descended at Deyr Hanad from what follows the orchard in Al-Sabkha. Then Abu Usman Al-Nahdy came among a group of his companions to Al-Kufa and they called out, 'O to the retaliation for Al-Husayn^{-asws}! O Helped community!'

و هذه علامة بينهم يا أيها الحي المهتدون ألا إن أمين آل محمد قد خرج فنزل دير هند و بعثني إليكم داعيا و مبشرا فأخرجوا إليه رحمكم الله

And this was a sign between them. 'Oh the guided tribes! Indeed, the trusted one of the Progeny^{-asws} of Muhammad^{-saww} as come out and has descended at Deyr Hanad, and he^{-ra} has sent me to you all as a caller and a giver of glad tidings! So, come out to him^{-ra}, may Allah^{-azwj} have Mercy on you all!'

They came out from the houses calling each other, and in this meaning, I said these couplets in regret upon what had been lost, how could I not be from the companions of Al-Husayn^{-asws} in helping him^{-asws}, nor from the companions of Al-Mukhtar^{-ra} and his^{-ra} group.

They came out from the houses calling each other, and in this meaning, I said these couplets in regret upon what had been lost, how could I not be from the companions of Al-Husayn^{-asws} in helping him^{-asws}, nor from the companions of Al-Mukhtar^{-ra} and his^{-ra} group.

و لما دعا المختار للثأر أقبلت	و كتاب من أشياع آل محمد
و قد لبسوا فوق الدروع قلوبهم	و خاضوا بحار الموت في كل مشهد
هم نصروا سبط النبي و رهطه	و دانوا بأخذ الثأر من كل ملحد

'And when Al-Mukhtar^{-ra} called for the retaliation, battalions from the Shias of Progeny^{-asws} of Muhammad^{-saww} came, and they had worn their hearts on top of their armour, and they fought

the oceans of deaths in every field. They were helping the grandson^{-asws} of the Prophet^{-saww} and his^{-asws} group, and they made it a religion with taking the retaliation from every apostate.

و ذلك خير من لجين و عسجد
لأعملت حد المشرفي المهند
فأقتل فيهم كل باغ و معتد.

ففازوا بجنات النعيم و طيبها
و لو أنني يوم الهياج لدى الوغى
فوا أسفا إذ لم أكن من حماته

So they are successful with the Gardens of bliss and its goodness, and that is better than silver and gold. And had I been on the day of the excitement in the battle, I would have worked to the limit of brandished sword. Oh the regret when I could not be from his^{-asws} protectors, so I shall not kill among them every rebel and transgressor”³⁷⁹

المرتبة الثالثة في وصف الوقعة مع ابن مطيع.

The third category – Regarding description of the even with Ibn Mutie.

قال واليبي و حميد بن مسلم و النعمان بن أبي الجعد خرجنا مع المختار فو الله ما انفجر الفجر حتى فرغ من تعبئة عسكره فلما أصبح تقدم و صلى بنا الغداة فقراً و النازعات و عبس فو الله ما سمعنا إماماً أفصح لهجة منه

Al-Waliby and Humeed Bin Muslim and Al-Numan Bin Abu Al-Ja’ad said, ‘We went out with Al-Mukhtar. By Allah^{-azwj}! The dawn had not even broken yet until he^{-ra} was free from mobilising his^{-ra} army. When it was morning, he^{-ra} proceeded and prayed the morning Salat with us. He^{-ra} recited (Surahs) ‘Al-Naziyaat’ and ‘Abasa’. By Allah^{-azwj}! We had not heard any prayer leader with a more eloquent tone than him^{-ra}.

و نادى ابن مطيع في أصحابه فلما جاءوا بعث شبت بن ربعي في ثلاثة آلاف و راشد بن إياس في أربعة آلاف و حجار بن أبجر العجلي في ثلاثة آلاف و عكرمة بن ربعي و شداد بن أبجر و عبد الرحمن بن سويد في ثلاثة آلاف و تتابعت العساكر نحو من عشرين ألفاً

And Ibn Mutie called out among his companions. When they came, he dispatched Shabas Bin Rabie among three thousand, and Rashid Bin Iyas among four thousand, and Hajar Bin Anjar Bin Anjar Al-Ajaly among three thousand, and Ikrimah Bin Rabie and Shadad Bin Anjar and Abdul Rahman Bin Suweyd among three thousand and followed the armies with around twenty thousand.

فسمع المختار أصواتاً مرتفعة و ضجة ما بين بني سليم و سكة البريد فأمر باستعلام ذلك فإذا هو شبت بن ربعي و معه خيل عظيمة و أتاه في الحال سحر بن أبي سحر الحنفي و ممن بايع المختار يركض من قبل مراد فلقني راشد بن إياس

Al-Mukhtar^{-ra} heard voices and rising noise in what is between the clan of Suleym and the posthouse, so he^{-ra} ordered with inquiring about that. There, it turned out to be Shabas Bin Rabie, and with him was a large cavalry, and Sa’ar Bin Abu Sa’ar Al-Hanfy came to him^{-ra} in that situation along with the one who had pledged to Al-Mukhtar, running from the direction of Murad. He met Rashid Bin Iyas.

³⁷⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 10

فأخبر المختار فأرسل إبراهيم بن الأشتر في تسعمائة فارس و ستمائة راجل و نعيم بن هبيرة في ثلاثمائة فارس و ستمائة راجل و قدم المختار يزيد بن أنس في موضع مسجد شبت في تسعمائة فقاتلوهم حتى أدخلوهم البيوت و قتل من الفريقين جمع و قتل نعيم بن هبيرة

Al-Mukhtar^{ra} was informed. He^{ra} sent Ibrahim Bin Al-Ashtar among nine hundred horsemen and six hundred foot-soldiers, and Nueym Bin Hibeyra among three hundred horsemen and six hundred foot-soldiers. And Al-Mukhtar^{ra} advanced Yazeed Bin Anas in a place of Masjid Shabas among nine hundred. They fought them until they made them enter into the houses, and a crowd was killed from the two parties, and Nueym Bin Hibeyra was killed.

و جاء إبراهيم فلقى راشد بن إياس و معه أربعة آلاف فارس فقال إبراهيم لأصحابه لا يهولنكم كثرتهم فارب فقة قليلة غلبت فقة كثيرة و الله مع الصابرين*

And Ibrahim came and met Rashid Bin Iyas, and with him were four thousand horsemen. Ibrahim said to his companions, 'Do not let their large numbers terrify you, for sometimes the small group overcomes the larger group, and Allah^{azwj} is with the patient'.

فاشتد قتالهم و بصر خزيمه بن نصر العبسي براشد و حمل عليه فطعنه فقتله ثم نادى خزيمه قتل راشد و رب الكعبة فانهمز القوم و انكسروا و أجفلوا إجمال النعام و أطلوا عليهم كقطع الغمام

Their battle intensified, and Khuzeyma Bin Nasr Al-Absy sighted Rashid and attacked upon him. He stabbed him and killed him. Then Khuzeyma called out, 'Rashid has been killed, by the Lord^{azwj} of the Kabah!' The people were defeated, and they were broken, and they fled the fleeing of the ostrich and they emerged upon them like a group of ostriches.

و استبشر أصحاب المختار و حملوا على خيل الكوفة فجعلوا صفو حياتهم كدرا و ساقوهم حتى أوصلوهم إلى الموت زمرا حتى أوصلوهم السكك و أدخلوهم الجامع و حصروا الأمير ابن مطيع ثلاثا في القصر و نزل المختار بعد هذه الوقعة جانب السوق و ولي حصار القصر إبراهيم بن الأشتر.

And the companions of Al-Mukhtar^{ra} were joyful, and they attacked the cavalry of Al-Kufa. They made the clearness of their life as muddy, and they pushed them until they made them arrive to the death as a group, until they arrived at the markets, and entered into the central Masjid, and they surrounded the emir Ibn Mutie for three (days) in the castle. And Al-Mukhtar^{ra} descended after this event by the side of the market and made Ibrahim Bin Al-Ashtar to be in charge of the siege.

فلما ضاق عليه و على أصحابه الحصار و علموا أنه لا تعويل لهم على مكر و لا سبيل إلى مفر أشاروا عليه أن يخرج ليلا في زي امرأة و يستتر في بعض دور الكوفة ففعل و خرج حتى صار إلى دار أبي موسى الأشعري فأووه

When the siege was constricted upon him and upon his companions, and they knew that there was no way for them upon a plan, nor any way to flee, they consulted to him that he should go out at night among a group of women and conceal in one of the houses of Al-Kufa. He did so and went out until he came to be in the house of Abu Musa Al-Ashari. They sheltered him.

و أما هم فإنهم طلبوا الأمان فآمنهم و خرجوا و بايعوه و صار يمينهم و يستجر مودتهم و يحسن السيرة فيهم.

And as for them (ones still in the castle), they sought the amnesty, and he^{-ra} granted it to them, and they came out and pledged allegiance to him^{-ra}, and he^{-ra} went on to make them desirous and pulling their affections and was of good conduct among them.

و لما خرج أصحاب ابن مطيع من القصر سكنه المختار ثم خرج إلى الجامع و أمر بالنداء الصلاة جامعة فاجتمع الناس و رقي المنبر ثم قال الحمد لله الذي وعد وليه النصر و عدوه الخسر وعدا مأتيا و أمرا مفعولا **و قد خاب من افتري**

And when the companions of Ibn Mutie came out from the castle, Al-Mukhtar settled in it. Then he^{-ra} went out to the central Masjid and ordered with the calling for the congregational Salat. The people gathered, and he^{-ra} ascended the pulpit, then said, 'The Praise is for Allah^{-azwj} Who has Promised Help to His^{-azwj} friends and loss to His^{-azwj} enemies. A sure Promised and a Command to be Done, and he will be disappointed, the one who fabricates.

أيها الناس مدت لنا غاية و رفعت لنا راية فقل في الـراية ارفعوها و لا تضعوها و في الغاية خذوها و لا تدعوها فسمعنا دعوة الداعي و قبلنا قول الراعي فكم من باغ و باغية و قتلى في الراية

O you people! The goal has been extended for us and the flag has been raised for us!' So, it was said regarding the flag, 'Raise it and do not waste it!' And regarding the goal, 'Take it and do not leave it!' We heard the call of the caller and we accepted the words of the shepherd. So, how many male and female rebels among the citizens have been killed?

ألا فبعدا لمن طغى و بغى و جحد و لغى و كذب و تولى ألا فهلما عباد الله إلى بيعة الهدى و مجاهدة الأعداء و الذب عن الضعفاء من آل محمد المصطفى و أنا المسلط على المحليين المطالب بدم ابن نبي رب العالمين

Indeed! Remoteness is for the one who is tyrannical, and rebels, and rejects, and is unjust, and lies, and turns around! Indeed! Come, servants of Allah^{-azwj} to the allegiance of guidance, and fighting the enemies, defend the weak ones from the Progeny^{-asws} of Muhammad Al-Mustafa^{-saww}! And I^{-ra} have overcome upon the locals, the ones sought for the blood of the son^{-asws} of the Prophet^{-saww} of Lord^{-azwj} of the worlds.

أما و منشئ السحاب الشديد العقاب لأنبش قبر ابن شهاب المفترى الكذاب المرتاب و لأنفخ الأحراب إلى بلاد الأعراب ثم و رب العالمين لأقتل أعوان الظالمين و بقايا القاسطين.

But, by the Grower of the clouds, the severe of the Punishing! I^{-ra} will exhume the grave of Ibn Shahaab, the fabricator, the liar, the criminal, the doubting! And I^{-ra} will annihilate the enemy allies to the cities of the Arabs. Then, by the Lord^{-azwj} of the worlds! I^{-ra} will kill supporters of the oppressors and remainder of the renegades!

ثم قعد على المنبر و وثب قائما و قال أما و الذي جعلني بصيرا و نور قلبي تنويرا لأحرقن بالمصر دورا و لأنبشن بها قبورا و لأشفين بها صدورا و لأقتلن بها جبارا كفورا ملعوننا غدورا و عن قليل و رب الحرم و البيت المحرم و حق النون و القلم ليرفعن لي علم من الكوفة إلى إضم إلى أكناف ذي سلم من العرب و العجم ثم لأتخذن من بني تميم أكثر الخدم.

Then he^{-ra} sat upon the pulpit, and leapt up standing and said, 'But, by the One^{-azwj} Who Made me^{-ra} insightful, and the radiance of my^{-ra} heart to be radiant! I^{-ra} shall burn down houses in the city, and I^{-ra} shall exhume graves at it, and I^{-ra} shall heal the chests by it, and I^{-ra} shall kill at

it, the tyrannical, the Kafirs, Accursed, betrayers, and after a little while, by the Lord^{-azwj} of the Sanctuary, and by the right of the Noon and the Pen, a flag would be recognised being for me^{-ra} in Al-Kufa, to the annex, to the enclosures with safety from the Arabs and the non-Arabs, then I^{-ra} shall seize from the clan of Tameem, most of the servants!'

ثم نزل و دخل قصر الإمارة و انعكف عليه الناس للبيعة فلم يزل باسطا يده حتى بايعه خلق من العرب و السادات و الموالي و وجد في بيت المال بالكوفة تسعة آلاف ألف فأعطى كل واحد من أصحابه الذين قاتل بهم في حصر ابن مطيع و هم ثلاث آلاف و ثمانمائة رجل كل واحد منهم خمسمائة درهم و ستة آلاف رجل من الذين أتوه من بعد حصار القصر مائتين مائتين.

Then he^{-ra} descended and entered the castle of the government building, and the people thronged to him^{-ra} for the allegiance. He^{-ra} did not cease to extend his^{-ra} hand until a crowd from the Arabs, and the chiefs, and the slaves had pledged allegiance to him^{-ra}, and he^{-ra} found nine million (Dirhams) being in the public treasury of Al-Kufa, so he^{-ra} gave to each one of his^{-ra} companions, those he^{-ra} had fought with in besieging Ibn Mutie, and they were three thousand and three hundred men, each one of them, five hundred Dirhams, and six thousand men from those who had come to him^{-ra} from after the siege of the castle, two hundred, two hundred (each).

و لما علم أن ابن مطيع في دار أبي موسى الأشعري دعا عبد الله بن كامل الشاكري و دفع إليه عشرة آلاف درهم و أمره بحملها إليه و أن يقول له استعن بها على سفرك فإني أعلم أنه ما منعك إلا ضيق يدك.

And when he^{-ra} found out that Ibn Mutie was in the house of Abu Musa Al-Ashari, he^{-ra} called Abdullah Bin Kamil Al-Shakiry, and handed ten thousand Dirhams to him and ordered him with carrying it to him and say to him, 'Be assisted with it upon your journey, for I^{-ra} know that nothing has prevented you except the constriction of your hand'.

فأخذها و مضى إلى البصرة و لم يمش إلى عبد الله بن الزبير حياء مما جرى عليه من المختار و استعمل على شرطته عبد الله بن كامل و على حرسه كيسان أبا عمر مولى عرينة و عقد لعبد الله بن الحارث أخي الأشتري لأمه على إرمينية و لمحمد بن عطاردي على آذربيجان و لعبد الرحمن بن سعد بن قيس على الموصل و لسعد بن حذيفة بن اليمان على حلوان و لعمر بن السائب على الري و همدان

He took these and went to Al-Basra and did not walk to Abdullah Bin Al Zubeyr out of shame from what had transpired upon him from Al-Mukhtar^{-ra}. And he^{-ra} utilised Abdullah Bin Kamil to be upon his^{-ra} elite forces, and Kaysan Abu Umar, slave of Ureyna, to be upon his^{-ra} guards, and he made a pact for Abdullah Bin Al-Haris, brother of Al-Ashtar of his mother, to be upon Armenia, and for Muhammad Bin Atrad to be upon Azerebaijan, and for Abdul Rahman Bin Sa'ad Bin Qays to be upon Al-Mosul, and for Sa'ad Bin Huzeyfa Bin Al-Yamani to be upon Halwan, and for Umar Bin Al-Saib to be upon Al-Rayy and Hamdan.

و فرق العمال بالجبال و البلاد و كان يحكم بين الخصوم حتى إذا شغلته أموره فولى شريحا قاضيا فلما سمع المختار أن عليا ع عزله أراد عزله فتمارض هو فعزله و ولاه عبد الله بن عتبة بن مسعود فمرض فجعل مكانه عبد الله بن مالك الطائي قاضيا.

And he^{-ra} distributed the office bearers in the mountains and the cities, and he^{-ra} used to judge between the disputants until when his^{-ra} affairs pre-occupied him^{-ra}, he^{-ra} made Shurey a judge. When Al-Mukhtar^{-ra} learned that Ali^{-asws} had removed him, he^{-ra} wanted to remove him.

He (Shureyh) got sick, so he^{-ra} did remove him and made Abdullah Bin Utba Bin Masoud to be in charge. He got sick, so he^{-ra} made Abdullah Bin Malik Al-Taie a judge in his place.

وكان مروان بن الحكم لما استقامت له الشام بالطاعة بعث جيشين أحدهما إلى الحجاز و الآخر إلى العراق مع عبيد الله بن زياد لينهب الكوفة إذا ظفر بها ثلاثة أيام فاجتاز بالجزيرة عرض له أمر منعه من السير و عاملها من قبل ابن الزبير قيس عيلان فلم يزل عبيد الله مشغولا بذلك عن العراق

And Marwan Bin Al-Hakam, when Syria had been straightened for him with the obedience, dispatched two armies, one of them to Al-Hijaz and the other to Al-Iraq with Ubeydullah^{-la} Bin Ziyad^{-la} in order to plunder Al-Kufa when he^{-la} becomes victorious with it for three days. He passed by the island, and a matter presented to him^{-la} preventing him^{-la} from the travelling, and its governor from before was Ibn Al-Zubeyr Qays, both became sick. So Ubeydullah^{-la} did not cease to be pre-occupied with that from Al-Iraq.

ثم قدم الموصل و عامل المختار عليها عبد الرحمن بن سعيد بن قيس فوجه عبيد الله إليه خيله و رجله فانحاز عبد الرحمن إلى تكريت و كتب إلى المختار يعرفه ذلك فكتب الجواب يصوب رأيه و يحمد مشورته و أن لا يفارق مكانه حتى يأتيه أمره إن شاء الله.

Then he^{-la} arrived at Mosul, and the governor of Al-Mukhtar^{-ra} upon it was Abdul Rahman Bin Saeed Bin Qays. Ubeydullah^{-la} diverted his^{-la} cavalry and his^{-la} infantry to him. So Abdul Rahman went to Takrit and wrote to Al-Mukhtar^{-ra}, letting him^{-ra} know of that. He^{-ra} wrote the answer, deeming his view to be correct and praising his consultation, and that he should not separate from his place until his^{-ra} order comes to him if Allah^{-azwj} so Desires.

ثم دعا المختار يزيد بن أنس و عرفه جليلة الحال و رغبه في النهوض بالخييل و الرجال و حكمه في تخيير من شاء من الأبطال فتخير ثلاثة آلاف فارس ثم خرج من الكوفة و شيعه المختار إلى دير أبي موسى و أوصاه بشيء من أدوات الحرب و إن احتاج إلى مدد عرفه

Then Al-Mukhtar^{-ra} called Yazeed Bin Anas and let him know the clear situation and made his desirous regarding the getting up with the cavalry and the infantry and decided him to choose whoever he so desired from the heroes. He chose three thousand horsemen, then went out from Al-Kufa, and Al-Mukhtar escorted him to the houses of Abu Musa and advised him with something from the norms of war, and if he was needy to any assistance, he should let him^{-ra} know.

فقال أريد لا تمدني إلا بدعائك كفى به مددا ثم كتب المختار إلى عبد الرحمن بن سعيد بن قيس أما بعد فخل بين يزيد و بين البلاد إن شاء الله و السلام عليك.

He said, 'I want you^{-ra} not to help me except with your^{-ra} supplication. I shall suffice with it as a help'. Then Al-Mukhtar wrote to Abdul Rahman Bin Saeed Bin Qays, 'As for after, so it shall be vacated between Yazeed and the city, if Allah^{-azwj} so Desires. And the greetings be upon you'.

فسار حتى بلغ أرض الموصل فنزل بموضع يقال له بافكي و بلغ خبره إلى عبيد الله بن زياد و عرف عدتهم فقال أرسل إلى كل ألف ألفين و بعث ستة آلاف فارس فجاءوا و يزيد بن أنس مريض مدنفاً فركبوه حماراً مصرياً و الرجالة بمسكونه بمينا و شمالاً

He travelled until he reached the land of Mosul. He descended at a place called Bafiky, and his news reached to Ubeydullah^{-la} Bin Ziyad^{-la}, and he^{-la} knew of their numbers. He^{-la} said,

'Send two thousand to each thousand!' And he^{-la} sent six thousand horsemen. They came, and Yazeed Bin Anas was sick with severe illness. They made him ride an Egyptian donkey and the cross-legged. They were holding him right and left.

فيقف على الأربع و يحنهم على القتال و يرغبهم في حميد المال و قال إن هلكت فأمرهم و رقاء بن عازب الأسدي فإن هلك فأمرهم عبد الله بن ضمرة العذري فإن هلك فأمرهم سعر بن أبي سعر الحنفي

He paused at the quadrant and urged them upon the battle and made them desirous regarding praiseworthy wealth, and said, 'If I die, then your commander is Warqa'a Bin Aazib Al-Asady. If he dies, then your commander is Abdullah Bin Zamrah Al-Azdy. If he dies, then your commander is Sa'ar Bin Abu Sa'ar Al-Hanfy'.

و وقع القتال بينهم في ذي الحجة يوم عرفة سنة ست و ستين قبل شروق الشمس فلا يرتفع الضحى حتى هزمهم عسكر العراق و أزالهم عن مآزق الحرب زوال السراب و قشعهم انقشاع الضباب

And the battle occurred between them during Zil Hijaj, on the day of Arafaat of the year sixty-six, before the brightness of the sun. The brightness had not even risen until the army of Al-Iraq defeated them and removed them from the battlefield of war the removal of the mirage and dissipated them like the dissipation of the fog.

و أتوا يزيد بثلاثمائة أسير و قد أشفى على الموت فأشار بيده أن اضربوا رقابهم فقتلوا جميعا ثم مات يزيد بن أنس فصلى عليه و رقاء بن عازب الأسدي و دفنه و اغتم عسكر العراق لموته فعزاهم و رقاء فيه و عرفهم أن عبید الله بن زياد في جمع كثير و لا طاقة لكم به فقالوا الرأي أن ننصرف في جوف الليل.

And they came to Yazeed with three hundred captives, and he was overlooking upon the death. He indicated by his hand that their necks be struck off. They were all killed. Then Yazeed Bin Anas died, so Warqa'a Bin Aazib Al-Asady prayed Salat upon him and buried him. And the army of Al-Iraq was gloomy at his death. Warqa'a consoled them regarding him and let them know, 'Ubeydullah^{-la} Bin Ziyad^{-la} is among a large crowd and there is not strength for you all with (fighting) with him^{-la}. They said, 'We should leave in the middle of the night'.

قال محمد بن جرير الطبري في تاريخه كان مع عبید الله ثمانون ألفا من أهل الشام

Muhammad Bin Jareer Al-Tabari said in his history, 'There were eighty thousand (80,000) with Ubeydullah^{-la}, from the people of Syria'.

ثم اتصل بالمختار و أهل الكوفة إرجاف الناس بيزيد بن أنس فظنوا أنه قتل و لم يعلموا كيف هلك و استطاع المختار ذلك من عامله على المدائن فأخبره بموته و أن العسكر انصرف من غير هزيمة و لا كسرة فطاب قلب المختار ثم ندب الناس.

Then he (Warqa'a) connected with Al-Mukhtar and the people of Al-Kufa. The people were shuddering with (death of) Yazeed Bin Anas. They thought he had been killed and did not know how he died, and Al-Mukhtar^{-ra} was announced of that from his^{-ra} governor upon Al-Madain. He informed him^{-ra} of his death and that the army had left from without having been defeated nor broken. So, the heart of Al-Mukhtar^{-ra} felt good. Then the people lamented.

قال المرزباني و أمر إبراهيم بن الأشتر بالمسير إلى عبيد الله فخرج في ألفين من مذحج و أسد و ألفين من تميم و همدان و ألف و خمسمائة من قبائل المدينة و ألف و أربعمائة من الكندة و ربيعة و ألفين من الحمراء و قيل خرج في اثني عشر ألفا أربعة آلاف من القبائل و ثمانية آلاف من الحمراء

Al-Marzubany said, 'And Ibrahim Bin Al-Ashtar ordered with the travelling to (battle) Ubeydullah (bin Ziad^{la}). He went out among two thousand from (tribes of) Mazhaj and Asad, and two thousand from Tameem and Hamdan, and one thousand five hundred from tribes of Al-Medina, and one thousand four hundred from Al-Kindah and Rabie, and two thousand from Al-Hamra'a. And it is said he went out among twelve thousand, four thousand from the tribes and eight thousand from Al-Hamra (non-Arab residents of Al-Kufa).

و شيع إبراهيم ماشيا فقال اركب رحلك الله فقال المختار إني لأحتسب الأجر في خطاي معك و أحب أن تتغير قدماي في نصر آل محمد و الطلب بدم الحسين ع ثم ودعه و انصرف

And he (Al-Mukhtar^{ra}) escorted Ibrahim, waling. He said, 'Ride, may Allah^{azwj} have Mercy on you^{ra}. Al-Mukhtar^{ra} said, 'I^{ra} am anticipating the Recompense in my^{ra} steps with you, and I^{ra} would love it if these became dusty in helping the Progeny^{asws} of Muhammad^{saww} and seeking the blood of Al-Husayn^{asws}'. Then he^{ra} bade him farewell and left.

و بات إبراهيم بموضع يقال له حمام أعين ثم رحل حتى وافى ساباط المدائن فحينئذ توسم أهل الكوفة في المختار القلة و الضعف فخرج أهل الكوفة عليه و جاهره بالعداوة و لم يبق أحد ممن شرك في قتل الحسين و كان محتفيا إلا و ظهر و نقضوا بيعته و سلوا عليه سيفا واحدا و اجتمعت القبائل عليه من بجيلة و الأزد و كندة و ثمر بن ذي الجوشن

And Ibrahim spent the night in a place called Hamam Ayn, then he departed until he arrived at the archway of Al-Madain. Then the people of Al-Kufa scrutinised (saw) in Al-Mukhtar, the few numbers, and the weakness. So the people of Al-Kufa came out against him^{ra} and were open to him^{ra} with the enmity, and there did not remain anyone from the participants in the killing of Al-Husayn^{asws} who was in hiding, except and he appeared. And they broke his^{ra} allegiance and unsheathed swords against him^{ra} as one sword, and gathered the tribes against him^{ra}, from Bajeela, and Al-Azd, and Kinda, and Shimr Bin Zil Jowshan^{la}.

فبعث المختار من ساعته رسولا إلى إبراهيم و هو بساباط لا تضع كتابي حتى تعود بجميع من معك إلي فلما جاءهم كتابه نادى بالرجوع فوصلوا السير بالسرى و أرخوا الأعنة و جذبوا البريء

Al-Mukhtar^{ra} immediately dispatched a messenger to Ibrahim, and he was at the archway, 'Do not place down my^{ra} letter until you return with entirety of the ones who are with you, to me^{ra}'. When his^{ra} letter came to them, he called out for the return. They travelled a speedy travel and took short-cuts and were on the straight road.

و المختار يشغل أهل الكوفة بالتسويق و الملاطفة حتى يرجع إبراهيم بعسكره فيكيف عاديتهم و يجمع شرهم و يحصد شوكتهم و كان مع المختار أربعة آلاف فبغى عليه أهل الكوفة و بدؤوه بالحرب فحاربه يومهم أجمع و باتوا على ذلك فوافاهم إبراهيم في اليوم الثاني بجيله و رجله و معه أهل النجدة و القوة

And Al-Mukhtar^{ra} was pre-occupied the people of Al-Kufa with the procrastination and the playing around, until Ibrahim returned with his army. So he^{ra} was sufficed of their enmity, and suppressed their evil, and cut down their thorns. And there were four thousand with Al-

Mukhtar^{-ra}, and the people of Al-Kufa rebelled against him^{-ra} and initiated him^{-ra} with the war. He^{-ra} battled them on their very day, and they spent the night upon that. Ibrahim arrived on the second day with his cavalry and his infantry, and with him were the people of bravery and strength.

فلما علموا قدومه افترقوا فرقتين ربيعة و مضر علا حدة و اليمن علا حدة فخير المختار إبراهيم إلى أي الفرقتين تسير فقال إلى أيهما أحببت و كان المختار ذا عقل وافر و رأي حاضر فأمره بالسير إلى مضر بالكناسة و سار هو إلى اليمن إلى الجبانة السبيع

When they came to know of his arrival, they dispersed into two parties – Rabie and Muzar upon one edge and Al-Yemen upon one edge. Al-Mukhtar gave the choice to Ibrahim to whichever of the two parties he would like to travel to. He said, 'To whichever of the two you^{-ra} like'. And Al-Mukhtar^{-ra} was with intellect, flowing, ever-present view. He^{-ra} ordered him with the travelling to Muzar at Al-Kanasa, while he^{-ra} himself^{-ra} travelled to Al Yemen (tribe) to Al-Jabanah, (like the) lions.

فبدأ بالقتال رفاعه بن شداد فقاتل قتال الشديداً البأس القوي المراس حتى قتل. و قاتل حميد بن مسلم

Rafa'at Bin Shaddad began the battle. He fought the severe battle, the powerful, the strong, the skilful, until he was killed. And Hameed Bin Muslim fought.

ثم انكسروا كسرة هائلة و جاء البشير إلى المختار أنهم ولوا مدبرين فمنهم من اختفى في بيته و منهم من لحق بمصعب بن الزبير و منهم من خرج إلى البادية

Then they broke the formidable breaking. And giver of good news came to Al-Mukhtar that they had turned around fleeing. From them was one who hid in his house, and from them was one who joined with Mas'ab Bin Al-Zubeyr, and from them was one who went out to the desert.

ثم وضعت الحرب أوزارها و حلت أزرارها و محص القتل شرارها فأحصوا القتلى منهم فكانوا ستمائة و أربعين رجلاً ثم استخرج من دور الوادعين خمسمائة أسير كما ذكر الطبري و غيره فجاءوا بهم إلى المختار فعرضوهم عليه

Then the war dropped its burdens (terminated) and opened its shirt (finished), and the killing removed its sparks. They counted the slain from them, and they were six hundred and forty men. Then they brought out five hundred captives from the valleys, like what Al-Tabari and others have mentioned. They came with them to Al-Mukhtar^{-ra} and were presented to him^{-ra}.

فقال كل من حضر منهم قتل الحسين فأعلموني به فلا يؤتى بمن حضر قتله إلا قبل هذا فيضرب عنقه حتى قتل منهم مائتين و ثمانية و أربعين رجلاً و قتل أصحاب المختار جمعاً كثيراً بغير علمه و أطلق الباقيين

He^{-ra} said, 'Anyone from the who was present at the killing of Al-Husayn^{-asws}, let me^{-ra} know of him'. So, he^{-ra} was not being brought with the one who was present at his^{-asws} killing, only being said, 'This one!', he^{-ra} struck off his neck, until he^{-ra} had killed two hundred and forty-eight men. And the companions of Al-Mukhtar killed a large group without his^{-ra} knowledge, and he^{-ra} freed the rest.

ثم علم المختار أن شمر بن ذي الجوشن خرج هاربا و معه نفر ممن شرك في قتل الحسين ع فأمر عبدا له أسود يقال له رزين و قيل زربي و معه عشرة و كان شجاعا يتبعه فيأتية برأسه

Then Al-Mukhtar^{ra} came to know that Shmr Bin Zil Jowshan^{la} had gone out fleeing and with him^{la} were a number from the participants in the killing of Al-Husayn^{asws}. He^{ra} ordered a black slave of his^{ra} called Razeyn (and it is said Zarby), and ten with him, and he was brave. He came to him^{ra} with his^{la} head.

قال مسلم بن عبد الله الضبابي كنت مع شمر حين هزمنا المختار فدنا منا العبد قال شمر اركضوا و تباعدوا لعل العبد يطمع في فأمعنا في التباعد عنه حتى لحقه العبد فحمل عليه فقتله و مشى

Muslim Bin Abdullah Al-Zabany said, 'I was with Shmr^{la} when Al-Mukhtar^{ra} defeated us. The slave came near us. Shmr^{la} said, 'Run and distance yourselves, perhaps the slave is coveting regarding me^{la}'. He^{la} clenched with us in distancing away from him, until the slave caught up with him^{la}. He attacked upon him^{la} and (thought he had) killed him^{la} and walked away.

فنزل في جانب قرية اسمها الكلثانية على شاطئ نهر إلى جانب تل ثم أخذ من القرية علجا فضربه و دفع إليه كتابا و قال عجل به إلى مصعب بن الزبير و كان عنوانه للأمير المصعب بن الزبير من شمر بن ذي الجوشن فمشى العليح حتى دخل قرية فيها أبو عمرة بعثه المختار إليها في أمر و معه خمسمائة فارس قرأ الكتاب رجل من أصحابه و قرأ عنوانه فسأل عن شمر و أين هو فأخبره أن بينهم و بينه ثلاثة فراسخ.

He^{la} descended in a side of a town called Al-Kaltaniya, at the bank of a river, to a side of a hill. Then he^{la} seized a heretic and hit him, and handed over a letter to him and said, 'Hasten with it to Mas'ab Bin Al-Zubeyr'. And its address was, 'To the emir Al-Mas'ab Bin Al-Zubeyr, from Shmr Bin Zil Jowshan'. Then the heretic walked until he entered a town wherein was Abu Umarah. Al-Mukhtar^{ra} had sent him to it regarding a matter, and with him were five hundred horsemen. A man from his companions read the letter and read its address. He asked about Shmr^{la} and where he^{la} is. He informed him that between them and him^{la} were three Farsakhs.

قال مسلم بن عبد الله قلت لشمر لو ارتحلنا من هذا المكان فإننا نتخوف عليك فقال ويلكم أكل هذا الجزع من الكذاب و الله لا يرحم فيه ثلاثة أيام فبينما نحن في أول النوم أشرفت علينا الخيل من التل و أحاطوا بنا و هو عريان مؤتزا بمندبل فانهزمنا و تركناه فأخذ سيفه و دنا منهم

Muslim Bin Abdullah said, 'I said to Shmr^{la}, 'If you^{la} could depart from this place for we are fearful upon you^{la}'. He^{la} said, 'Woe be unto you all! All this panic from the liar? By Allah^{azwj}! I^{la} will not agonise in it for three days'. While we were in the beginning of the sleep, the cavalry overlooked upon us from the hill, and they surrounded us, and he^{la} was naked, covered with a towel. We were defeated and we left him^{la}. He^{la} grabbed his^{la} sword and went near them.

فلم يك بأسرع أن سمعنا قتل الخبيث قتله أبو عمرة و قتل أصحابه ثم جيء بالرهوس إلى المختار خر ساجدا و نصبت الرهوس في رحبة الحذاءين حذاء الجامع.

It was very quick before we heard the killing of the wicked. Abu Amrah had killed him^{la} and killed his^{la} companions. Then he came with the heads to Al-Mukhtar. He^{ra} fell in performing

Sajdah and the heads were installed in the courtyard of Al-Hazain, parallel to the central Masjid.

و أنا الآن أذكر من قتله المختار من قتلة الحسين ع.

And now I shall mention the ones from the killers of Al-Husayn^{-asws} killed by Al-Mukhtar^{-ra}.

ذكر الطبري في تاريخه أن المختار تجرد لقتلة الحسين و أهل بيته و قال اطلبوهم فإنه لا يسوغ لي الطعام و الشراب حتى أظهر الأرض منهم

Al-Tabari has mentioned in his history that Al-Mukhtar^{-ra} dedicated to the killers of Al-Husayn^{-asws} and People^{-asws} of his^{-asws} Household, and said, 'Seek them out, for the food and the drink will not be palatable for me^{-ra} until I^{-ra} cleanse the earth from them!'

قال موسى بن عامر فأول من بدأ به الذين وطفوا الحسين بخيلهم و أنامهم على ظهورهم و ضرب سكك الحديد في أيديهم و أرجلهم و أجرى الخيل عليهم حتى قطعتهم و حرقهم بالنار

Musa Bin Aamir said, 'The first one he^{-ra} began with were those who had trampled Al-Husayn^{-asws} with their horses, and he^{-ra} made them lie down upon their backs and struck spikes of iron in their hands and their legs and sent the horses upon them until these cut them and he^{-ra} burnt them with the fire.

ثم أخذ رجلين اشتركا في دم عبد الرحمن بن عقيل بن أبي طالب و في سلبه كانا في الجبابة ف ضرب أعناقهما ثم أحرقهما بالنار ثم أحضر مالك بن بشير فقتله في السوق

Then he^{-ra} seized two men regarding the blood of Abdul Rahman Bin Aqeel Bin Abu Talib^{-ra}, and regarding stripping (plundering) him^{-asws}. They were both in Al-Jabanah. He^{-ra} struck off their necks, then burnt them with the fire. Then Malik Bin Bashir^{-la} presented. He^{-ra} killed him in the market.

و بعث أبا عمرة فأحاط بدار خولي بن يزيد الأصبحي و هو حامل رأس الحسين ع إلى عبيد الله فخرجت امرأته إليهم و هي النوار ابنة مالك كما ذكر الطبري في تاريخه و قيل اسمها العيوف و كانت محبة لأهل البيت قالت لا أدري أين هو و أشارت بيدها إلى بيت الخلاء فوجدوه و على رأسه قوصرة فأخذوه و قتلوه ثم أمر بحرقه.

And he^{-ra} sent Abu Amrah, and he surrounded the house of Khawly Bin Yazeed Al-Asbahy^{-la}, and he^{-la} had carried the (holy) head of Al-Husayn^{-asws} to Ubeydullah^{-la}. His^{-la} wife came out to them, and she is Al-Nawar daughter of Malik, just as Al-Tabari has mentioned in his history. And it is said her name is Al-Ayouf, and she was loving to People^{-asws} of the Household. She said, 'I do not know where he^{-la} is', and she gestured by her hand to the toiler. They found him^{-asws} having a basket upon his^{-la} head. They seized him^{-la} and killed him^{-la}. Then he^{-ra} ordered with burning him.

و بعث عبد الله بن كامل إلى حكيم بن الطفيل السنبسي و كان قد أخذ سلب العباس و رماه بسهم فأخذوه قبل وصوله إلى المختار و نصبوه هدفا و رموه بالسهم

And he^{-ra} sent Abdullah Bin Kamil to Hakeem Bin Al-Tufeyl Al-Sanbasy^{-la}, and he^{-la} had taken the plunder of Al-Abbas^{-asws} and had shot at him^{-asws} with an arrow. They seized him^{-la} before his^{-la} arrival to Al-Mukhtar and they set him^{-la} up as a target and shot at him^{-la} with the arrows.

و بعث إلى قاتل علي بن الحسين و هو مرة بن منقذ العبدى و كان شيخا فأحاطوا بداره فخرج و بيده الرمح و هو على فرس جواد فطعن عبيد الله بن ناجية الشبامي فصرعه و لم تضره الطعنة و ضربه ابن كامل بالسيف فاتقاها بيده اليسرى فأشرع فيها السيف و تمطرت به الفرس فأفلت و لحق بمصعب و شلت يده بعد ذلك و أحضر زيد بن رقاد فرماه بالنبل و الحجارة و أحرقه

And he^{-ra} dispatched to the killer of Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar), and he is Murrah Bin Manqaz Al-Abdy^{-la}, and he^{-la} was an old man. They surrounded his^{-la} house. He^{-la} came out and there was a spear in his^{-la} hand, and he^{-la} was upon a horse, a stallion. Ubeydullah Bin Najia Al-Shabamy stabbed him. It knocked him^{-la} down and did not harm him^{-la}, and Ibn Kamil struck him^{-la} with the sword and cut off his^{-la} left hand. The sword sailed into it and the horse dripped due to it. He^{-la} escaped and joined with Mas'ab, and his hand was paralysed after that, and Zayd Bin Raqad presented and shot at him^{-la} with the arrow and (pelted) with the stones and burnt him^{-la}.

و هرب سنان بن أنس إلى البصرة فهدم داره ثم خرج من البصرة نحو القادسية و كان عليه عيون فأخبروا المختار فأخذه بين العذيب و القادسية فقطع أنامله ثم يديه و رجله و أغلى زيتا في قدر و رماه فيها.

And Sinan Bin Anas^{-la} fled to Al-Basra. He^{-ra} demolished his^{-la} house. Then he^{-la} went out from Al-Basra towards Al-Qadisiya, and there were spies upon him^{-la}. They informed Al-Mukhtar^{-ra}. He^{-ra} seized him^{-la} between Al-Azeyb and Al-Qadisiya. He^{-ra} cut off his^{-la} finger digits, then his^{-la} hands, then his^{-la} legs, and boiled oil in a pot and threw him^{-la} into it.

و هرب عبد الله بن عقبة الغنوي إلى الجزيرة فهدم داره و فيه

And Abdullah Bin Aqba Al-Ghanawy^{-la} fled to the island. He^{-ra} demolished his^{-la} house'.

حدث المنهال بن عمر و قال دخلت على زين العابدين ع أودعه و أنا أريد الانصراف من مكة فقال يا منهال ما فعل حرملة بن كاهل و كان معي بشر بن غالب الأسدي فقال ذلك من بني الحريش أحد بني موقد النار و هو حي بالكوفة

Minhal Bin Umar narrated and said, 'I entered to see Zayn Al-Abideen^{-asws} to bid farewell to him^{-asws}, and I wanted to leave from Makkah. He^{-asws} said: 'O Minhal! What happened to Harmala Bin Kahil^{-la}? And with me was Bishr Bin Ghalib Al-Asady. He said, 'That one is from the clan of Al-Hareysh, one of the sons of Howqad Al-Naar, and it is a tribe at Al-Kufa'.

فرقع يديه و قال اللهم أذقه حر النار اللهم أذقه حر الحديد

He^{-asws} raised his^{-asws} hand and said: 'O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!'

قال المنهال و قدمت الكوفة و المختار بها فركبت إليه فلقيته خارجا من داره فقال يا منهال لم تشاركنا في ولايتنا هذه فعرفته أني كنت بمكة فمشى حتى أتى الكناس و وقف كأنه ينتظر شيئا فلم يلبث أن جاء قوم قالوا أبشر أيها الأمير فقد أخذ حرمة

Al-Minhal said, 'And Arrived at Al-Kufa, and Al-Mukhtar^{ra} at it. I rode to him^{ra} and met him^{asws} outside from his^{ra} house. He^{ra} said, 'O Minhal! You did not participate with us in this government of ours?' I let him^{ra} know that I was at Makkah. He^{ra} walked until he^{ra} came to Al-Kanas, and he^{ra} paused as if he^{ra} was awaiting something. It was not long before a group came and said, 'Receive good news, o emir, for Harmala^{la} has been seized!'

فجاء به فقال لعنك الله الحمد لله الذي أمكنني منك الجزار الجزار فأتي بجزار فأمره بقطع يديه و رجله ثم قال النار النار فأتي بنار و قصب فأحرق.

They came with him^{la}. He^{ra} said, 'May Allah^{azwj} Curse you^{la}! The Praise is for Allah^{azwj} Who Enabled me^{ra} from you^{la}. The butcher! The butcher!' They came with a butcher. He^{ra} ordered him with cutting off his^{la} hands and his^{la} legs. Then he^{ra} said, 'The Fire! The Fire!' They came with fire and reeds, and he^{la} was burnt.

فقلت سبحان الله سبحان الله فقال إن التسييح لحسن لم سبحت فأخبرته دعاء زين العابدين ع فنزل عن دابته و صلى ركعتين و أطل السجود و ركب و سار

I said, 'Glory be to Allah^{azwj}! Glory be to Allah^{azwj}!' He^{ra} said, 'The glorifying (Allah^{azwj}) is excellent (thing). Why did you glorify?' I informed him^{ra} about the supplication of Zayn Al-Abideen^{asws}. He^{ra} descended from his^{ra} animal and prayed two Cycles Salat and prolonged the Sajdahs, and he^{ra} rode and travelled.

فحاذى داري فعزمت عليه بالنزول و التحرم بطعامي فقال إن علي بن الحسين دعا بدعوات فأجابها الله على يدي ثم تدعوني إلى الطعام هذا يوم صوم شكر الله تعالى فقلت أحسن الله توفيقك.

I was parallel to my door, so I determined upon him^{asws} with descending and to partake from my food. He^{ra} said, 'Ali^{asws} Bin Al-Husayn^{asws} supplicated with a supplication, and Allah^{azwj} Answered him^{asws} upon my^{ra} hands. Then you are inviting me^{ra} to the meal? This is a day of fasting in thanking Allah^{azwj} the Exalted'. I said, 'Allah^{azwj} has Granted you^{ra} excellent inclination'.

و انهمز عبد الله بن عروة الخثعمي إلى مصعب فهدم داره و طلب عمرو بن صبيح الصيداوي فأتوه و هو على سطحه بعد ما هدأت العيون و سيفه تحت رأسه فأخذوه و سيفه فقال قبحك الله من سيف ما أبعدك على قريبك فجاء به إلى المختار فلما كان من الغداة طعنوه بالرمح حتى مات

And Abdullah Bin Urwah defeated Mas'ab^{la}. He demolished his^{la} door. And he searched for Amro Bin Sabeeh Al-Saydawy^{la}. They came to him^{la} and he^{la} was upon his^{la} roof after the spies had guided, and his^{la} sword was under his^{la} head. They seized him^{la} and his^{la} sword. He said, 'May Allah^{azwj} Uglify you from a sword very shortly!' They came with him^{la} to Al-Mukhtar^{ra}. When it was the next morning, they stabbed him^{la} with the speak until he^{la} died.

و أنفذ إلى محمد بن الأشعث بن قيس و قد انهمز إلى قصر له في قرية إلى جنب القادسية فقال انطلق فإنك تجده لاهيا متصديا أو قائما متبلدا أو خائفا متلدا أو كامنا متعمدا فأتني برأسه فأحاطوا بالقصر و له بابان فخرج و مشى إلى مصعب فهدم القصر و داره و أخذ ما كان فيها

And he^{-ra} enforced to Muhammad Bin Al-Ash'as Bin Qays, and he (Mas'ab^{-la} had retreated to a fort of his^{-la} in a town to the side of Al-Qadisiyya. He^{-ra} said, 'Go, for you will find him^{-la} either confronting in a confrontation, or standing foolishly, or hiding his^{-la} neck, or lurking deliberating (to attack). Bring me^{-asws} his^{-la} head!' They surrounded the fort and there were two doors for it. He went out and walked to Mas'ab and demolished the fort and his^{-la} house and seized whatever was in it.

قال المرزباني و أتوه بعبد الله بن أسيد الجهني و مالك بن الهشيم البدائي و حمل بن مالك المحاربي من القادسية فقال يا أعداء الله أين الحسين بن علي قالوا أكرهنا على الخروج قال فألا منتم عليه و سقيتموه من الماء و قال للبدائي أنت أخذ برنسه قال لا قال بلى و أمر بقطع يديه و رجله و الآخران ضرب أعناقهما.

Al-Marzubany said, 'And they came to him^{-ra} with Abdullah Bin Aseyd Al-Juhny^{-la}, and Malik Bin Al-Hasheym Al-Badaie^{-la}, and brought Malik Al-Mahraby^{-la} from Al-Qadisiyya. He^{-ra} said, 'O enemies of Allah^{-azwj}! Where is Al-Husayn^{-asws} Bin Ali^{-asws}?' They said, 'We were forced upon the going out'. He^{-ra} said, 'Weren't you^{-la} refusing upon him^{-asws} while you^{-la} were quenching from the water?' And he^{-ra} said to Al-Badaie^{-la}, 'You^{-la} had taken his^{-asws} cap!' He^{-la} said, 'No'. He^{-ra} said, 'Yes (you^{-la} did)!'. And he^{-ra} ordered with cutting off his^{-la} hands and his^{-la} legs, and the other two, their necks were struck off.

و أتوه ببجدل بن سليم الكلبي و عرفوا أنه أخذ خاتمه و قطع إصبعه فأمر بقطع يديه و رجله فلم يزل ينزف حتى مات

And they came to him^{-ra} with Bajdal Bin Suleym^{-la}, and they knew that he^{-la} had taken his^{-asws} ring and had cut off his^{-asws} finger. He^{-ra} ordered with cutting off his^{-la} hand and his^{-la} leg. He^{-la} did not cease to bleed until he^{-la} died.

و أتوه برقاد بن مالك و عمر بن خالد و عبد الرحمن البجلي و عبد الله بن قيس الخولاني فقال يا قتلة الحسين لقد أخذتم الورس في يوم نحس و كان في رجل الحسين ورس فاقتسموه وقت نحب رحله فأخرجهم إلى السوق.

And they came to him^{-ra} with Raqad Bin Malik^{-la}, and Umar Bin Khalid^{-la}, and Abdul Rahman Al-Bajaly^{-la}, and Abdullah Bin Qays Al-Khowlany. He^{-ra} said, 'O killers of Al-Husayn^{-asws}! You^{-la} all had taken the (holy) heads during an inauspicious day!' And in the belongings of Al-Husayn^{-asws} was dye-plant. They^{-la} had distributed it at the time of plundering his^{-asws} luggage. He^{-ra} took them^{-la} out to the market (and killed them^{-la}).

و كان أسماء بن خارجة الفزاري ممن سعى في قتل مسلم بن عقيل رحمه الله فقال المختار أما و رب السماء و رب الضياء و الظلماء لتنزلن نار من السماء دهماء حمراء سحماء تحرق دار أسماء فبلغ كلامه إليه فقال سجع أبو إسحاق و ليس هاهنا مقام بعد هذا و خرج من داره هاربا إلى البادية فهدم داره و دور بني عمه.

And Asma'a Bin Kharjah^{-la} was from the ones who had strived in killing Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-ra}. Al-Mukhtar^{-ra} said, 'But, by the Lord^{-azwj} of the sky, and the Lord^{-azwj} of the illumination and the darkness! Let a multitude of fires descend from the sky, red darkness, incinerating the house of Asma'a!' His^{-ra} speech reached to him^{-la}. He^{-la} said murmuring, 'Abu Is'haq^{-la}! And there is no place to stay over her after this'. And he^{-la} went out fleeing from his^{-la} house to the desert. He^{-ra} demolished his^{-la} house and houses of the sons of his^{-la} uncle.

وكان الشمر بن ذي الجوشن قد أخذ من الإبل التي كانت تحت رحل الحسين ع فنحرها و قسم لحمها على قوم من أهل الكوفة فأمر المختار فأحصوا كل دار دخلها ذلك اللحم فقتل أهلها و هدمها

And Shimr Bin Zil Jowshan^{-la} had taken from the camels which were under the caravan of Al-Husayn^{-asws}. He^{-la} had slaughtered it and distributed its meat to a group from the people of Al-Kufa. Al-Mukhtar^{-ra} ordered, so they counted every house that meat had entered into. He^{-ra} killed its people and demolished it.

و لم يزل المختار يتبع قتلة الحسين ع حتى قتل خلقا كثيرا و هزم الباقين فهدم دورهم و أنزلهم من المعقل و الحصون إلى المفاوز و الصحون

And Al-Mukhtar^{-ra} did not cease to pursue the killers of Al-Husayn^{-asws} until he^{-ra} had killed a lot of people, and the rest were overcome, so he^{-ra} demolished their^{-la} houses. He^{-ra} descended them from the forts and the strongholds to the plains and the courtyards.

قال و قتلت العبيد مواليتها و جاءوا إلى المختار فعتقهم و كان العبد يسعى بمولاه فيقتله المختار حتى أن العبد يقول لسيده احملني على عنقك فيحمله و يدلي رجله على صدره إهانة له و خوفا من سعايته به إلى المختار.

He said, 'And the slaves killed their masters, and they came to Al-Mukhtar^{-ra}. He^{-ra} freed them. And the slave would strive with his master and Al-Mukhtar^{-ra} would kill him, to the extent that the slave would say to his master, 'Carry me upon your^{-la} shoulders'. So he^{-la} would carry him, and he would hang his legs upon his chest as a shaming for him^{-la} and due to his^{-la} fear from him taking him^{-la} to Al-Mukhtar^{-ra}'.³⁸⁰

المرتبة الرابعة في ذكر مقتل عمر بن سعد و عبيد الله بن زياد و من تابعه و كيفية قتالهم و النصر عليهم.

The fourth category, regarding mention of the killing of Umar^{-la} Bin Sa'ad^{-la} and Ubeydullah^{-la} Bin Ziyad^{-la}, and the ones who followed him^{-la}, and the matter of their^{-la} battle and the help against them^{-la}.

فلما خلا خاطره و انجلي ناظره اهتم بعمر بن سعد و ابنه حفص حدث عمر بن الهيثم قال كنت جالسا عن يمين المختار و الهيثم بن الأسود عن يساره فقال و الله لأقتلن رجلا عظيم القدمين غائر العينين مشرف الحاجبين يهمر برجله الأرض يرضي قتله أهل السماء و الأرض

When his^{-ra} mind was cleared and his^{-ra} outlook was refined, he^{-ra} dedicated to Umar^{-la} Bin Sa'ad^{-la} and his^{-la} son^{-la} Hafs^{-la}. Umar Bin Al-Haysam said, 'I was seated on the right of Al-Mukhtar^{-ra}, and Al-Haesam Bin Al-Aswad was on his^{-ra} left. He^{-ra} said, 'By Allah^{-azwj}! I^{-ra} shall kill a man of large feet and sunken eyes, hanging eyebrows, gliding upon the ground with his^{-la} feet. The sky and the earth would be pleased at his^{-la} killing'.

فسمع الهيثم قوله و وقع في نفسه أنه أراد عمر بن سعد فبعث ولده العريان فعرفه قول المختار و كان عبد الله بن جعدة بن هبيرة أعز الناس على المختار قد أخذ لعمر أمانا حيث اختفى

Al-Haesam heard his^{-ra} words, and it occurred within him that he^{-ra} had intended Umar^{-la} Bin Sa'ad^{-la}. So he sent his son Al-Aryan and let him know the words of Al-Mukhtar^{-ra}. Abdullah

³⁸⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 11

Bin Ja'dah Bin Hibeyra was dearest of the people unto Al-Mukhtar^{-ra}. He took amnesty for Umar^{-la} when he^{-la} was in hiding.

فيه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هذا أمان المختار بن أبي عبيد الثقفي لعمر بن سعد بن أبي وقاص إنك آمن بأمان الله على نفسك و أهلك و مالك و ولدك لا تؤاخذ بحدث كان منك قديما ما سمعت و أطعت و لزمت منزلك إلا أن تحدث حدثا فمن لقي عمر بن سعد من شرطة الله و شيعة آل محمد ع فلا يعرض له إلا بسبيل خير و السلام ثم شهد فيه جماعة.

In it was, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is an amnesty by Al-Mukhtar Bin Abu Ubeyd Al-Saqafy^{-ra} to Umar^{-la} Bin Sa'ad Bin Abu Waqas^{-la}. You^{-la} are hereby safe in the Safety of Allah^{-azwj}, upon yourself^{-la}, and your^{-la} family, and your^{-la} wealth, and your^{-la} children. You^{-la} will not be seized with any event which had occurred from you^{-la} for as long as you^{-la} listen, and obey, and stay in your^{-la} house, except if you^{-la} were to do something new (*Tahdas Hadasa*). So anyone one from the elite forces of Allah^{-azwj} and Shias of Progeny^{-asws} of Muhammad^{-saww} who meets Umar^{-la} Bin Sa'ad^{-la} will not present to him^{-la} except by way of good. And the greetings!' Then a group witnessed it.

قَالَ الْبَاقِرُ ع إِنَّمَا قَصَدَ الْمُخْتَارُ أَنْ يُخْبِرَ حَدَّثًا هُوَ أَنْ يَدْخُلَ بَيْتَ الْخُلَاءِ وَ يُخْبِرَ فَظَهَرَ عُمَرُ إِلَى الْمُخْتَارِ فَكَانَ يُذْنِبُهُ وَ يُكْرِهُهُ وَ يُجْلِسُهُ مَعَهُ عَلَى سَرِيرِهِ.

Al-Baqir^{-asws} said: 'But rather the aim of Al-Mukhtar^{-ra} was by saying (*Yahdas Hadasa*), he^{-la} enter the toilet and pass wind. Umar^{-la} was appearing to Al-Mukhtar^{-ra}, so he^{-ra} would draw him^{-la} and honour him^{-la} and seated him^{-la} with him^{-ra} upon his^{-ra} throne'.

و علم أن قول المختار عنه فعزم على الخروج من الكوفة فأحضر رجلا من بني تيم اللات اسمه مالك و كان شجاعا و أعطاه أربعمئة دينار و قال هذه معك لحوائجنا و خرجا

And he^{-la} came to know of the words of Al-Mukhtar^{-ra} about him^{-la}, so he^{-la} determined upon getting out from Al-Kufa. He^{-la} presented a man from the clan of Tay Al-Laat, his name is Malik, and he was brave, and he^{-la} gave him four hundred Dinars and said, '(Keep) these with you for our needs'. And they went out.

فلما كان عند حمام عمر أو نحر عبد الرحمن وقف و قال أ تدري لم خرجت قال لا قال خفت المختار فقال ابن دومة يعني المختار أضيقت استا من أن يقتلك و إن هربت هدم دارك و انتهب عيالك و مالك و خرب ضياعك و أنت أعز العرب فاغتر بكلامه فرجعا على الروحاء فدخلوا الكوفة مع الغداة.

When he^{-la} was by the bathhouse of Uar or river of Abdul Rahman, he^{-la} paused and said, 'Do you know why I^{-la} have come out?' He said, 'No'. He^{-la} said, 'I^{-la} feared Al-Mukhtar'. He said, 'Ibn Dowma?' – meaning Al-Mukhtar^{-ra}. 'He^{-ra} is (not) too narrow-minded than to kill you^{-la}'. And if you^{-la} were to flee, he^{-ra} would demolish your^{-la} house, and plunder your^{-la} dependants, and ruin your^{-la} estate, and you^{-la} are the honourable one of the Arabs'. He^{-la} was deceived by his talk, so he^{-la} returned to Al-Rawha. They entered Al-Kufa in the morning'.

هذا قول المرزباني و قال غيره إن المختار علم خروجه من الكوفة فقال وفينا له و غدر و في عنقه سلسلة لو جهد أن ينطلق ما استطاع

This is the word of Al-Marzubany. And others said, 'Al-Mukhtar^{-ra} came to know of his^{-la} going out from Al-Kufa. He^{-ra} said, 'We were loyal to him^{-la} and he^{-la} betrayed, and in his^{-la} neck is a chain, if he^{-la} were to go, he^{-la} will not be able to'.

فنام عمر على الناقة فرجعت و هو لا يدري حتى رده إلى الكوفة فأرسل عمر ابنه إلى المختار قال له أين أبوك قال في المنزل و لم يكونا يجتمعان عند المختار و إذا حضر أحدهما غاب الآخر خوفا أن يجتمعا فيقتلها

Umar^{-la} slept upon the camel. He^{-la} returned and he^{-la} did not know until his^{-la} return to Al-Kufa. Umar^{-la} sent his^{-la} son to Al-Mukhtar^{-ra}. He^{-ra} said to him, 'Where is your father^{-la}?' He said, 'In the house'. And both of them were not gathering in the presence of Al-Mukhtar^{-ra}. And whenever one of them was present, the other one would be absent, fearing that if they were together, he^{-ra} would kill them both.

فقال حفص أبي يقول أ تفي لنا بالأمان قال اجلس و طلب المختار أبا عمرة و هو كيسان التمار فأسر إليه أن اقتل عمر بن سعد و إذا دخلت و رأيته يقول يا غلام علي بطيلساني فإنه يريد السيف فبادره و اقتله

Hafs said, 'My father^{-la} says, 'Will you^{-ra} be loyal to us with the amnesty?' He^{-ra} said. 'Be seated!' And Al-Mukhtar^{-ra} sought Abu Amrah, and he is Kaysan Al-Tammar. He^{-ra} spoke to him secretly, 'Kill Umar^{-la} Bin Sa'ad^{-la}, and when you enter and you see him^{-la} saying, 'O slave! To me with my^{-la} pallium', so he^{-la} intends the sword, so rush to him^{-la} and kill him^{-la}!'

فلم يلبث أن جاء و معه رأسه فقال حفص إِنَّا لِلَّهِ و إِنَّا إِلَيْهِ رَاجِعُونَ فقال له أ تعرف هذا الرأس قال نعم و لا خير في العيش بعده فقال إنك لا تعيش بعده

It was not long before he came back and with him was his^{-la} head. Hafs said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}!' He^{-ra} said to him, 'Do you recognise this (accursed) head?' He said, 'Yes, and there is no good in the life after him^{-la}'. He^{-ra} said, 'You will not be living after him^{-la}'.

فقال و أمر بقتله و قال المختار عمر بالحسين و حفص بعلي بن الحسين و لا سواء و الله لأقتلن سبعين ألفا كما قتل يحيى بن زكريا ع

He (the narrator) said, 'And he^{-ra} ordered with killing him, and Al-Mukhtar^{-ra} said, 'Umar^{-la} for Al-Husayn^{-asws}, and Hafs for Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar), and they are not the same. By Allah^{-azwj}! I^{-ra} shall kill seventy thousand just like were killed for Yahya^{-as} Bin Zakariya^{-as}!'

و قيل إنه قال لو قتلت ثلاثة أرباع قريش لما وفوا بأئمة من أنامل الحسين ع.

And it is said, 'He^{-ra} said, 'Even if I^{-ra} were to kill three-quarters of Quraysh, it would not fulfil with a nail from the nails of Al-Husayn^{-asws}'.

و كان محمد بن الحنفية يعتب على المختار لمجالسة عمر بن سعد و تأخير قتله فحمل الرأسين إلى مكة مع مسافر بن سعد الحمداني و ظبيان بن عمارة التميمي فيينا محمد بن الحنفية جالسا في نفر من الشيعة و هو يعتب على المختار فما تم كلامه إلا و الرأسان عنده

And Muhammad Bin Al-Hanafiya faulted upon Al-Mukhtar^{-ra} for sitting with Umar^{-la} Bin Sa'ad^{-la} and delaying in killing him^{-la}. He^{-ra} carried the two (accursed) heads to Makkah with

Musafir Bin Sa'ad Al-Hamdany, and Zabyan Bin Amarah Al-tameemy. While Muhammad Bin Al-Hanafiya was seated among a number of the Shias, and he was faulting upon Al-Mukhtar^{ra}, his talk had not completed except and the two (accursed) heads were in his presence.

فخر ساجدا و بسط كفيه و قال اللهم لا تنس هذا اليوم للمختار و أجزه عن أهل بيت نبيك محمد خير الجزاء فو الله ما على المختار بعد هذا من عتب.

He fell in performing Sajdah and spread his hands and said, 'O Allah^{-azwj}! Do not Forget this day for Al-Mukhtar^{ra}, and Recompense him^{ra} on behalf of People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, best of the Recompenses. By Allah^{-azwj}! There is no faulting (blaming) upon Al-Mukhtar^{ra} after this!'

فلما قضى المختار من أعداء الله وطره و حاجته و بلغ فيهم أمنيته قال لم يبق علي أعظم من عبيد الله بن زياد

When Al-Mukhtar^{ra} had fulfilled his^{ra} objective and his^{ra} need from the enemies of Allah^{-azwj}, and he^{ra} reached his^{ra} wishes regarding them^{-la}, he^{ra} said, 'There does not remain anything mightier upon me^{ra} than Ubeydullah^{-la} Bin Ziyad^{-la}'.

فأحضر إبراهيم بن الأشتر و أمره بالمسير إلى عبيد الله فقال إني خارج و لكني أكره خروج عبيد الله بن الحر معي و أخاف أن يغدر بي وقت الحاجة فقال له أحسن إليه و املاً عينه بالمال و أخاف إن أمرته بالقعود عنك فلا يطيب له

He^{ra} presented Ibrahim Bin Al-Ashtar and ordered him with the travelling to Ubeydullah^{-la}. He said, 'I shall go out, but I don't like going out with Ubeydullah Bin Al-Hurr with me, and I fear that he would betray me at the time of need'. He^{ra} said to him, 'Be good to him and fill his eyes with wealth, and I^{ra} fear that if I^{ra} were to order him with the sitting back from you, he will not feel good with it'.

فخرج إبراهيم من الكوفة و معه عشرة آلاف فارس و خرج المختار في تشييعه و قال اللهم انصر من صبر و اخذل من كفر و من عصى و فجر و بايع و غدر و علا و تجر فصار إلى سقر لا تُبقي و لا تذر ليدوق العذاب الأكبر ثم رجع و مضى إبراهيم

Ibrahim went out from Al-Kufa and with him were ten thousand horsemen, and Al-Mukhtar^{ra} went out to see him off, and said, 'O Allah^{-azwj}! Help the one who is patient and Abandon the one who disbelieves, and one who disobeys, and makes mischief, and sells (his religion), and betrays, and is arrogant, and compulsive. He is destined to Saqar (part of Hell). It does not let remain nor leave out. Let him^{-la} taste the greatest Punishment'. Then he^{ra} returned and Ibrahim went.

فسار إلى المدائن فأقام بها ثلاثا و سار إلى تكريت فنزلها و أمر بجباية خراجها ففرقه و بعث إلى عبيد الله بن الحر بخمسة آلاف درهم فغضب فقال أنت أخذت لنفسك عشرة آلاف درهم و ما كان الحر دون مالك فحلف إبراهيم إني ما أخذت زيادة عليك

He travelled to Al-Madain. He stayed at it for three days and travelled to Takrit. He descended at it and ordered with collection of its taxes. He separated it and dispatched five thousand Dirhams to Ubeydullah Bin Al-Hurr. He was angered. He said, 'You have taken ten thousand Dirhams for yourself, and Al Hurr is not below Malik'. Ibrahim swore, 'I have not taken any more than you!'

ثم حمل إليه ما أخذه لنفسه فلم يرض و خرج على المختار و نقض عهده و أغار على سواد الكوفة فنهب القرى و قتل العمال و أخذ الأموال و مضى إلى البصرة إلى مصعب بن الزبير.

Then he sent to him what he had taken for himself. But he was not pleased, and he came out against Al-Mukhtar and broke his pact and raided upon the outskirts of Al-Kufa. He plundered the towns and killed the governors and seized the wealth and went to Al-Basra to Mas'ab Bin Al Zubeyr^{la}.

فلما علم المختار أرسل عبد الله بن كامل إلى داره فهدمها و إلى زوجته سلمى بنت خالد الجعفية حبسها ثم ورد كتاب المختار إلى إبراهيم يحثه على تعجيل القتال فطوى المراحل حتى نزل على نهر الخازر على أربعة فراسخ من الموصل و عبید الله بن زياد بها

When Al-Mukhtar^{ra} came to know, he^{ra} dispatched Abdullah Bin Kamil to his house and demolished it, and to his wife Salma Bint Khaid Al-Ja'fiya (and) imprisoned her. Then a letter of Al-Mukhtar arrived to Ibrahim urging him upon hastening the battle. He speeded the travel until he descended by river Al-Khazir being at four Farsakhs from Al-Mosul, and Ubeydullah^{la} Bin Ziyad^{la} was at it.

قال عبد الله بن أبي عقب الديلمي حدثني خليلي أنا تلقى أهل الشام على نهر يقال له الخازر فيكشفوننا حتى نقول هي هي ثم نكر عليهم فنقتل أميرهم فأبشروا و اصبروا فإنكم لهم قاهرون

Abdullah Bin Abu Aqab Al-Daylami said, 'My friend narrated to me, 'We met the people of Syria (in battle) at a river called Al-Khazir. They removed us until we were saying, 'Hurry! Hurry! 'Then we shall attack upon them and kill their commander. So be cheerful and be patient, for you will be subduing them!'

فعلم عبید الله بقدم إبراهيم فرحل في ثلاثة و ثمانين ألفا حتى نزل قريبا من عسكر العراق و طلبهم أشد طلب و جاءهم في جحفل لجب و كان مع ابن الأشر أقل من عشرين ألفا و كان في عسكر الشام من أشراف بني سليم عمير بن الحباب

Ubeydullah^{la} came to know of the arrival of Ibrahim, so he^{la} departed among eighty-three thousand until he^{la} descended near from the army of Al-Iraq, and sought them with intense search, and came to them in tumultuous legions, and with Al-Ashtar were less than twenty thousand, and in the army of Syria were nobles of the clan of Suleym Umeyr Bin Al-Habab.

فراسله إبراهيم و وعده بالخباء و الإكرام فجاء و معه ألف فارس من بني عمه و أقاربه فصار مع عسكر العراق فأشار عليهم بتعجيل القتال و ترك المطاولة فلما كان في السحر صلوا بغلس و عبأ إبراهيم أصحابه

Ibrahim corresponded with him and promised him the gifts and the honours. He came and with him were a thousand horsemen from the clan of his uncle and his relatives. He came to be with the army of Al-Iraq. He indicated upon them with hastening the battle and leave the prolongation. When it was during the pre-dawn, they prayed Salat at the end of its time, and Ibrahim mobilised his companions.

فجعل على ميمنته سفيان بن يزيد الأزدي و على ميسرته علي بن مالك الجشمي و على الخيل الطفيل بن لقيط النخعي و على الرجال مزاحم بن مالك السكوني ثم زحفوا حتى أشرفوا على أهل الشام و لم يظنوا أنهم يقدمون عليهم لكثرتهم فبادروا إلى تعبئة عسكرهم

He made Sufyan Bin Yazeed Al-Azdy to be upon his right flank, and Ali Bin Malik Al-Jashmy upon his left flank, and Al-Tufeyl Bin Laqeet Al-Nakhaie upon the cavalry, and Muzahim Bin Malik Al-Sakuny upon the infantry. Then they marched until they overlooked upon the people of Syrian, and they did not think that they would be advancing to them due to their large number. They rushed to charge their army.

فجعل عبيد الله على ميمنته شراحيل بن ذي الكلاع و على ميسرته ربيعة بن مخارق الغنوي و على جناح ميسرته جميل بن عبد الله بن الغنمي و في القلب الحصين بن نمير و وقف العسكران و التقى الجمعان

Ubeydullah^{-la} made Sharaheel Bin Zil Kala'a upon his^{-la} right flank, and Rabie Bin Mukharaq Al-Ghanawy upon his^{-la} left flank, and Jameel Bin Abdullah Bin Al-Ghanamy upon the wings of his^{-la} left flank, and Al-Haseen Bin Numeyr^{-la} in the centre. And the two armies stood, and they met.

فخرج ابن ضبعان الكلبي و نادى يا شيعة المختار الكذاب يا شيعة ابن الأشر المراتب

من عصبة يبرون من دين علي

أنا ابن ضبعان الكريم المفضل

كذلك كانوا في الزمان الأول.

Ibn Zab'an Al-Kalby came out and called out, 'O Shias of Al-Mukhtar^{-ra} the liar! O Shias of Ibn Al-Ashtar the suspicious! *I am son of Zab'an the benevolent, the meritorious, from the party disavowing from the religion of Ali^{-asws}! That is how that had been in the first era!*

فخرج إليه الأخوص بن شداد الحمداني و هو يقول

لست لعثمان بن أروى بولي

أنا ابن شداد على دين علي

بجر نار الحرب حتى تنجلي

لأصلين القوم فيمن يصطلي

Al-Ahows Bin Shaddad Al-Hamdany came out to him and he was saying, '*I am son of Shaddad upon the religion of Ali^{-asws}. I am not a friend of Usman Bin Arwah. Let us bring the people to the fore to the sea of the fire of war until it evacuates!*'

فقال للشامي ما اسمك قال منازل الأبطال قال له الأخوص و أنا مقرب الآجال ثم حمل عليه و ضربه فسقط قتيلًا ثم نادى هل من مبارز فخرج إليه

He said to the Syrian, 'What is your name?' He said, 'Status of the heroes'. Al-Ahows said to him, 'And I am the drawing closer of the death'. Then he attacked upon him and struck him. He fell down, killed. Then he called out, 'Is there anyone for duel?'

داود الدمشقي فأجابه الأخوص ثم التقيا فضربه الأخوص فقتله ثم عاد إلى صفه

Dawood Al-Damashqy came out to him. Al-Ahows responded to him. Then they met. Al Ahows struck him and killed him. Then he returned to his row.

و خرج الحصين بن نمير السكوني فخرج إليه شريك بن خزيمة التغلبي فالتقيا بضربتين فجدله التغلبي صريعاً فدخل على أهل الشام من أهل العراق مدخل عظيم.

And Al-Haseen Bin Numeyr Al-Sakuny^{-la} came out. Shareek Bin Khuzeym Al-Taghlaby came out to him^{-la}. They met with two strikes. Al Taghlaby fought him^{-la} knocking him^{-la} down (dead). There entered upon the people of Syrian from the People of Al-Iraq, and mighty advance.

ثم تقدم إبراهيم و نادى ألا يا شرط الله ألا يا شيعة الحق ألا يا أنصار الدين قاتلوا المحلين و أولاد القاسطين لا تطلبوا أثرا بعد عين هذا عبيد الله بن زياد قاتل الحسين ثم حمل على أهل الشام و ضرب فيهم بسيفه

Then Ibrahim advanced and called out, 'Indeed! O military of Allah^{-azwj}! Indeed! O Shias of the truth! Indeed! O the helpers of religion! Fight the atheists and children of the deviants. Do not seek any impact after seeing this Ubeydullah^{-la} Bin Ziyad^{-la}, killer of Al-Husayn^{-asws}!' Then he attacked upon the people of Syria and struck among them with his sword.

و حمل أهل العراق معه و اختلطوا و تقدمت رايتهم و شبت فيهم نار الحرب و دهمهم العسكر بجناحيه و القلب إلى أن صلوا بالإيماء و التكبير صلاة الظهر و اشتغلوا بالقتال إلى أن تحلى صدر الدجى بالأنجم الأزهر

And the people of Al-Iraq attacked along with him, and they intermingled, and their flags advanced, and the fire of war was established among them, and the army assaulted them with its wings and the centre to the extent that they prayed Salat Al-Zohr by gestures and the exclamations of Takbeer, and they were pre-occupied with the fighting, until the chest of the darkness was cleared by the blossoming of the stars.

و زحف عليهم عسكر العراق فرحا بالمصاع و حرصا على القراع و وثوقا بما وعدهم الله به من النصر و حسن الدفاع و انقضوا عليهم انقضا العقبان على الرخم و جالوا فيهم جولان السرحان على الغنم و عركوهم عرك الأديم و دحوا بهم إلى عذاب الجحيم و أذاقوهم أسنة الرماح النازعة للمهج و الأرواح

And the army of Al-Iraq marched to them, happy with the upliftment and eager upon the thrust and trusting with what Help Allah^{-azwj} had Promised them with, and excellent defence, and they pounced upon them the rapid pouncing, and they roamed among them like the roaming of the wolf among the sheep, and they knocked them down and rolled them to the Punishment of the Blazing Fire, and made them taste the blades of spears, the snatchers of the agitated souls.

فلم تزل الحرب قائمة و السيوف لأجسادهم منتبهة فولى عسكر الشام مكسورا عليه ذلة الخائب الخجل و ارتياح الخائف الوجل و عسكر العراق منصورا و على وجههم مسحة السرور الثمل و تبعوهم إلى متون النجاد و بطون الوهاد و النبيل ينزل عليهم كصيب العهاد.

The war did not cease to be standing, and the swords cutting into their bodies. So, the army of Syria turned around, broken upon by the humiliation of disappointing shame, and panic of fearfulness of the hearts, and the army of Al-Iraq was victorious and there was a tinge of happiness of the drunkenness, and they pursued them to the outskirts of the plains, and interior of the valleys, and the arrows were descending upon them like the misfortunes of the times.

ثم المجلت الحرب و قد قتل أعيان أهل الشام مثل الحصين بن نمير و شراحيل بن ذي الكلاع و ابن حوشب و غالب الباهلي و أبي أشرس بن عبد الله الذي كان على خراسان و حاز إبراهيم ره فضيلة هذا الفتح و عاقبة هذا المنح الذي انتشر في الأقطار و دام دوام الأعصار

Then the war cleared, and the important ones of the people of Syria had been killed, like Al-Haeen^{-la} Bin Numeyr^{-la}, and Sharaheel Bin Zil Kala'a^{-la}, and Ibn Howshab, and Ghalib Al-Bahily, and Abu Ashras Bin Abdullah, the one who was (governor) upon Khurasan. And Ibrahim acquired the merit of this victory and of the consequences of this which spread into the outskirts, and the permanent lasting of the hurricane (effects).

قال الرواة رأينا إبراهيم بعد ما انكسر العسكر و انكسف العثير قوما منهم ثبتوا و صبروا و قاتلوا فلقطهم من صهوات الخيل و قذفهم في لهوات الليل حتى صيغت الأرض من دماهم ثيابا حمرا و ملأ الفجاج ببأسه ذعرا و تساقطت النسور على النسور و أهوت العقبان على أجسادهم و هي كالعقيق المنثور و اصطالح على أكل لحمهم الذئب و السبع و السيد و الضبع.

The reporters said, 'We saw Ibrahim after the army had been broken and a lot of people from them had fallen. Some had been steadfast and were patient and they had fought. He picked them up from the back of horses and cast them into the night until the ground was dyed from their red clothes, and the desert was filled with its dreaded prowess, and the vultures upon vultures descended, and the eagles descended upon their bodies, and these were like the scattered agate, and the wolves converged upon eating their meat, and lions and the predators, and the hyenas.

قال إبراهيم و أقبل رجل أحمر في كبكة يغري الناس كأنه بغل أقر لا يدنو منه فارس إلا صرعه و لا كمي إلا قطعه فدنا مني فضربت يده فأبنتها و سقط على شاطئ الخازر فشرقت يده و غربت رجلاه فقتله و وجدت رائحة المسك تفوح منه

Ibrahim said, 'A red man came among a cavalry tempting the people as if he was a radiant workhorse. No horseman would go near him except he knocked him down, nor any armed hand except he would cut it off. He came near me, so I struck his hand and dislocated it, and it fell upon the bank of Al-Khazir (river). His hands were in the east and his legs were in the west. I killed him and smelt the aroma of musk effusing from him'.

و جاء رجل نزع خفيه و ظنوا أنه ابن زياد من غير تحقيق فطلبوه فإذا هو على ما وصف إبراهيم فاجتزوا رأسه و احتفظوا طول الليل بجسده فلما أصبحوا عرفه مهران مولى زياد فلما رآه إبراهيم قال الحمد لله الذي أجرى قتله على يدي

And a man came and removed his helmet and they thought it was Ibn Ziyad^{-la} from without investigating. They sought him^{-la}, and there he^{-la} was upon what Ibrahim had described. So, they cut off his^{-la} head and preserved it with the length of his^{-la} body. When it was morning, Mihran, a slave of Ziyad recognised him^{-la}. When Ibrahim saw him^{-la}, said, 'The Praise is for Allah^{-azwj} Who Flowed his^{-la} killing upon my hands'.

و قتل في صفر و قال قوم من أصحاب الحديث يوم عاشوراء و عمره دون الأربعين و قبل تسع و ثلاثون سنة و أصبح الناس فحوا ما كان و غنموا غنيمة عظيمة

And he^{-la} was killed during (month of) Safar, and a group from the companions of Hadeeth said it was Day of Ashura, and his^{-la} age was less than forty years, and it is said it was thirty-nine years. And in the morning the people realised what had happened, and they attained a mighty war booty.

و هرب غلام لعبيد الله إلى الشام فسأله عبد الملك بن مروان عنه قال لما جال الناس تقدم فقاتل ثم قال ايتني بجرة فيها ماء فأتيته فشرب و صب الماء بين درعه و جسده و صب على ناصية فرسه ثم حمل فهذا آخر عهدي به.

And a slave of Ubeydullah^{-la} fled to Syria. Abdul Malik Bin Marwan asked him about him^{-la}. He said, 'When the people came, he^{-la} proceeded to fight, then said, 'Bring me^{-la} a jar wherein is water'. I brought it. He^{-la} drank and poured the water in between his^{-la} armour and his^{-la} body and poured upon the head of his^{-la} horse. So, this is the last of my time with him^{-la}'.

و كان المختار قد سار من الكوفة يتطلع أحوال إبراهيم و استخلف في الكوفة السائب بن مالك فنزل ساباط ثم دخل المدائن و رقي المنبر فحمد الله و أثني عليه و أمر الناس بالجد في النهوض إلى إبراهيم

And Al-Mukhtar^{-ra} had travelled from Al-Kufa to be notified the situation of Ibrahim and left behind Al-Sa'ib Bin Malik in Al-Kufa (as governor). He^{-ra} descended at the archway, then entered Al-Madain, and ascended the pulpit. He praised Allah^{-azwj} and extolled upon Him^{-azwj} and ordered the people with the effort in getting up to (help) Ibrahim.

قال الشعبي كنت معه فأتته البشري بقتل عبيد الله و أصحابه فكاد يطير فرحا و رجع إلى الكوفة في الحال مسرورا بالظفر.

Al-Shaby said, 'I was with him^{-ra} and the good news of Ubeydullah^{-la} and his^{-la} companions having been killed, came to him^{-ra}. He^{-ra} almost flew out of happiness, and returned to Al-Kufa immediately, happy with the victory'³⁸¹.

- و ذكر أبو السائب عن أحمد بن بشير عن مجالد عن عامر أنه قال الشيعة يتهموني ببغض علي ع و لقد رأيت في النوم بعد مقتل الحسين ع كأن رجالا نزلوا من السماء عليهم ثياب خضر معهم حراب يتبعون قتلة الحسين ع فلما لبثت أن خرج المختار فقتلهم.

And Abu Al Sa'ib mentioned, from Ahmad Bin Bashir, from Majlad, from Aamir, he said,

'The Shias are falsely accusing me with hating Ali^{-asws}, and I had seen in the dream after the killing of Al-Husayn^{-asws}, as if men were descending from the sky, upon them were green clothes, with them were bayonets, seeking the killers of Al-Husayn^{-asws}. It was not long before Al-Mukhtar^{-ra} came out and killed them^{-la}'³⁸².

- و ذكر عمر بن شبة قال حدثني أبو أحمد الزبيري عن عمه قال قال أبو عمر البزاز كنت مع إبراهيم بن الأشتر لما لقي عبيد الله بن زياد بالخازر فعددنا القتلى بالقصب لكثرتهم قيل كانوا سبعين ألفا

And Umar Bin Shabah mentioned saying, 'It is narrated to me by Abu Ahmad Al Zubeyri, from his uncle who said, 'Abu Umar Al Bazaz said,

'I was with Ibrahim Bin Al-Ashtar when he met Ubeydullah^{-la} Bin Ziyad^{-la} (in battle) at Al-Khazir (river). We counted the slain with the stick due to their large numbers. It was said they were seventy thousand'.

³⁸¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 12

³⁸² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 13

قال و صلبه إبراهيم منكسا فكأنني أنظر إلى خصييه كأنهما جعلان

He said, 'And Ibrahim crucified him^{-la} upside down. It is as if I am looking at his^{-la} organs (scrotum) as if they were two insects'.

و عن الشعبي أنه لم يقتل قط من أهل الشام بعد صفين مثل هذه الواقعة بالخازر

And from Al-Shaby, 'The people of Syria had not been killed after Siffeen like this event at Al-Khazir (river)'.

و قال الشعبي كانت يوم عاشوراء سنة سبع و ستين و بعث إبراهيم برأس عبيد الله بن زياد و رعوس الرؤساء من أهل الشام و في آذانهم رقاع أسمائهم فقدموا عليه و هو يتغذى فحمد الله تعالى على الظفر

And Al-Shaby said, 'It was the Day of Ashura of the year sixty-seven, and Ibrahim sent the (accursed) head of Ubeydullah^{-la} Bin Ziyad^{-la} and the (accursed) heads of the people of Syria, and in their ears was a note of their names. They were brought forward to him^{-ra} while he^{-ra} was having lunch. He^{-ra} praised Allah^{-azwj} upon the victory.

فلما فرغ من الغداء قام فوطئ وجه ابن زياد بنعله ثم رمي بها إلى غلامه و قال اغسلها فإني وضعتها على وجه نجس كافر.

When he^{-ra} was free from the lunch, he^{-ra} stood up and tread the face of Ibn Ziyad^{-la} with his^{-ra} slipper, then threw them (his slippers) to a slave of his^{-ra} and said, 'Wash it, for I^{-ra} have placed it upon the face of a filthy Kafir!'

و عن أبي الطفيل عامر بن واثلة الكناني قال وضعت الرؤوس عند السدة بالكوفة عليها ثوب أبيض فكشفنا عنها الثوب و حية تتغلغل في رأس عبيد الله و نصبت الرؤوس في الرحبة

And from Abu Al-Tufeyl Aamir Bin Wasila Al-Kindy who said, 'I placed the (accursed) heads in the presence of the chiefs at Al-Kufa. Upon these were white clothes. We removed the cloth from these and a snake was slithering in the (accursed) head of Ubeydullah^{-la}. And the (accursed) heads were installed in Al-Rahba'.

قال عامر و رأيت الحية تدخل في منافذ رأسه و هو مصلوب مرارا.

Aamir said, 'And I saw the snake repeatedly entering into a hole in his^{-la} head while it was hanging'.

ثم حمل المختار رأسه و رعوس القواد إلى مكة مع عبد الرحمن بن أبي عمير الثقفي و عبد الرحمن بن شداد الجشمي و أنس بن مالك الأشعري و قيل السائب بن مالك و معها ثلاثون ألف دينار إلى محمد بن الحنفية

Then Al-Mukhtar^{-ra} had his^{-la} (accursed) head and the (accursed) heads carried to Makkah with Abdul Rahman Bin Abu Umeyr Al-Saqafy, and Abdul Rahman Bin Shaddad Al-Jashamy, and Anas Bin Malik Al-Ash'ary. And it is said it was Al-Sa'aib Bin Malik, and with them were thirty thousand Dinars, to Muhammd Bin Al-Hanafiya.

وكتب معهم أني بعثت أنصاركم و شيعتكم إلى عدوكم فخرجوا محتسبين أسفين فقتلوهم فالحمد لله الذي أدرك لكم النار و أهلكتهم في كل فج عميق و غرقهم في كل بحر و شفى الله صلور قَوْمٍ مُؤْمِنِينَ

And he^{-ra} wrote with them, 'I^{-ra} had sent your helpers and your Shias to your enemies anticipating, deeply regretting. They killed them. So the Praise is for Allah^{-azwj} Who has Realised the retaliation for you all and Destroyed them in every deep ravine and drowned them in every sea, and Allah^{-azwj} has Healed the chests of a group of Momineen'.

فقدموا بالكتاب و الرؤوس عليه فلما رآها خر ساجدا و دعا للمختار و قال جزاه الله خير الجزاء فقد أدرك لنا ثأرنا و وجب حقه على كل من ولده عبد المطلب بن هاشم اللهم و احفظ لإبراهيم الأشتري و انصره على الأعداء و وفقه لما تحب و ترضى و اغفر له في الآخرة و الأولى.

They arrived with the letter and the (accursed) heads to him. When he saw these, he fell in sajdah and supplicated for Al-Mukhtar^{-ra} and said, 'May Allah^{-azwj} recompense him^{-ra} the best Recompense for he^{-asws} has realised our retaliation for us, and his^{-ra} right is obligated upon every one Abdul Muttalib Bin Hashim^{-as} has begotten. O Allah^{-azwj}! Protect Ibrahim Al-Ashtar and help him against the enemies and Harmonise him to what You^{-azwj} Love and are Pleased with and Forgive (his sins) for him in the Hereafter and the first (world)!'

فبعث رأس عبيد الله إلى علي بن الحسين ع فأدخل عليه و هو يتغدى فسجد شكرا لله تعالى و قال الحمد لله الذي أدرك لي ثأري من عدوي و جزى الله المختار خيرا

He sent the (accursed) head of Ubeydullah^{-la} to Ali^{-asws} Bin Al-Husayn^{-asws}. It was entered to his^{-asws} presence while he^{-asws} was having lunch. He^{-asws} performed Sajdah in thanks to Allah^{-azwj} the Exalted and said: 'The Praise is for Allah^{-azwj} Who Realised my^{-asws} retaliation for me^{-asws} from my^{-asws} enemies and may Allah^{-azwj} Recompense Al-Mukhtar^{-ra} goodly.

أدخلت على عبيد الله بن زياد و هو يتغدى و رأس أبي بين يديه فقلت اللهم لا تمنني حتى تريني رأس ابن زياد

I^{-asws} had been taken to Ubeydullah^{-la} Bin Ziyad^{-la} while he^{-la} was having lunch, and the (holy) head of my^{-asws} father^{-asws} was in front of him^{-la}. So I^{-asws} had said: 'O Allah^{-azwj}! Do not Cause me^{-asws} to die until You^{-azwj} Show me^{-asws} the (accursed) head of Ibn Ziyad^{-la}!'

و قسم محمد المال في أهله و شيعته بمكة و مدينة على أولاد المهاجرين و الأنصار.

And Muhammad distributed the wealth among his family and his Shias in Makkah, and in Medina upon the children of the Emigrants and the Helpers".³⁸³

و روى المرزبانى بإسناده عن جعفر بن محمد الصادق ع أنه قال: ما أكتحلت هاشمية و لا احتضنت و لا ربي في دار هاشمية دخان خمس جحج حتى قتل عبيد الله بن زياد.

And it is reported by Al Marzubany,

³⁸³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 14

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} having said: 'No Hashemite woman applied Kohl, nor dyed (her hair), nor was there any smoke (from cooking) seen to be in a Hashemite house for five Hajj (years) until Ubeydullah^{-la} Bin Ziyad^{-la} was killed''³⁸⁴

و عن عبد الله بن محمد بن أبي سعيد عن أبي العنقاء عن يحيى بن راشد قال قالت فاطمة بنت علي ما تحنأت امرأة منا و لا أجالت في عينها مرودا و لا امتشطت حتى بعث المختار رأس عبيد الله بن زياد.

And from Abdullah Bin Muhammad Bin Abu Saeed, from Abu Al Ayna'a, from Yahya Bin Rashid who said,

'(Syeda) Fatima Bint Ali^{asws} said: 'No Woman from us^{asws} applied henna, nor did she apply eyeliner in her eyes, not combed her hair, until the (accursed) head of Ubeydullah^{-la} Bin Ziyad^{-la} was sent''³⁸⁵

و روي أنه قتل ثمانية عشر ألفا ممن شرك في قتل الحسين ع أيام ولايته و كانت ثمانية عشر شهرا أولها أربع عشرة ليلة خلت من ربيع الأول سنة ست و ستين و آخرها النصف من شهر رمضان من سنة سبع و ستين و عمره سبع و ستون سنة.

And it is reported that eighteen thousand from the ones who had participated in the killing of Al-Husayn^{asws}, were killed in the days of his^{-ra} (Al-Mukhtar's) governance, and its beginning was on the fourteenth night vacant from Rabbi Al-Awwal of the year sixty-six (66 A.H), and its end was in the middle of (month of) Ramazan of the year sixty-seven (67), and his^{-ra} age was sixty years''³⁸⁶

³⁸⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 15

³⁸⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 16

³⁸⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 17

باب 50 جور الخلفاء على قبره الشريف و ما ظهر من المعجزات عند ضريحه و من تربته و زيارته صلوات الله عليه

CHAPTER 50 – TYRANNY OF THE CALIPHS UPON THE NOBLE GRAVE, AND WHAT MIRACLES WERE MANIFESTED BY HIS^{-asws} GRAVE, AND FROM HIS^{-asws} SOIL, AND HIS^{-asws} VISITATION, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ما، الأماالي للشيخ الطوسي ابن حشيش عن محمد بن عبد الله عن علي بن محمد بن محمد بن أحمد بن ميثم عن يحيى بن عبد الحميد الحماني أُملى عليّ في منزله قال: خرجت أيام ولاية موسى بن عيسى الهاشمي الكوفة من منزلي فلقيني أبو بكر بن عياش فقال لي امض بنا يا يحيى إلى هذا فلم أدر من يعني وكنت أجلُّ أبا بكر عن مراجعته وكان راكباً جماراً له فجعل يسير عليه وأنا أمشي مع ركابه

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Ibn Hasheesh, from Muhammad Bin Abdullah, from Ali Bin Muhammad Bin Makhlad, from Ahmad Bin Meesam, from Yahya Bin Abdul Hameed Al Himmany dictated unto me in his house, said,

‘I went out from my house in the days of the governance of Musa Bin Isa Al-Hashimy at Al-Kufa, and Abu Bakr Bin Ayyash met me. He said to me, ‘Come with us, O Yahya, to this one!’ I did not know who he meant, and I used to revere (admire) Abu Bakr from rebutting him, and he was riding a donkey of his. He went on to travel upon it and I was walking with his riding.

فلما صرنا عند الدار المعروفة بدار عبد الله بن حازم التفت إليّ وقال يا ابن الحماني إنما جرّثك معي و جشمتك أن تمشي خلفي لأسمعك ما أقول لهذه الطاعة

When we came to be at the door well-known as the door of Abdullah Bin Hazim, he turned to me and said, ‘O Ibn Al-Himmany! But rather I dragged you with me and encumbered you to walk behind me to make you listen to what I am saying to this tyrant’.

قال فقلت من هو يا أبا بكر قال هذا الفاجر الكافر موسى بن عيسى فسكت عنه و مضى و أنا أتبعه حتى إذا صرنا إلى باب موسى بن عيسى و بصُر به الحاجب و تبينه و كان الناس ينزلون عند الرحبة فلم ينزل أبو بكر هناك و كان عليه يومئذ قميص و إزار و هو مخلول الأزرار

He (the narrator) said, ‘I said, ‘Who is he, O Abu Bakr?’ He said, ‘This immoral Kafir Musa Bin Isa!’ I was silent from him and he continued, and I followed him until when we came to the door of Musa Bin Isa, and the guard sighted me and it was clear to him, and the people were descended by the courtyard. But Abu Bakr did not descend over there, and on that day, there was a shirt and a trouser upon him, and he had loosened the trouser’.

قال فدخل على جماره و ناداني تعال يا ابن الحماني فمَنعني الحاجب فزجره أبو بكر و قال له أمتنع يا فاعل و هو معي فتركتني فما زال يسير على جماره حتى دخل الإيوان فبصر بنا موسى و هو قاعد في صدر الإيوان على سريه و بجنبتي السري رجال متسلحون و كذلك كانوا يصنعون

He (the narrator) said, ‘He entered being upon his donkey and called out to me, ‘Come, O Ibn Al-Himmany!’ But the guard prevented me, so Abu Bakr rebuked him and said to him, ‘Are you preventing him, O worker, and he is with me?’ So he left me. He did not cease to travel upon his donkey until he entered the hall. Musa sighted us, and he was seated in the middle

of the hall upon his throne, and there were men by the two sides of the throne, armed, and like is what they had been doing.

فَلَمَّا أَنْ رَأَاهُ مُوسَى رَحَّبَ بِهِ وَ قَرَّبَهُ وَ أَقْعَدَهُ عَلَى سَرِيرِهِ وَ مُنِعْتُ أَنَا حِينَ وَصَلْتُ إِلَى الْإِيْوَانِ أَنْ أَجَاوِزَهُ فَلَمَّا اسْتَقَرَّ أَبُو بَكْرٍ عَلَى السَّرِيرِ التَفَتَ فَرَأَانِي حَيْثُ أَنَا وَاقِفٌ فَنَادَانِي فَقَالَ وَجَّهْتُ إِلَيْهِ وَ نَعَلِي فِي رِجْلِي وَ عَلَيَّ قَمِيصٌ وَ إِزَارٌ فَأَجْلَسَنِي بَيْنَ يَدَيْهِ

When Musa saw him, he was welcoming with him and drew him near and seated him upon his throne, while I was prevented when I arrived to the hall, to cross it. When Abu Bakr had settled upon the throne, he turned and saw me where I was standing, so he called out to me. He said, 'Woe be to you!' I came to him and my slippers were in my legs, and upon me was a shirt and a trouser. He seated me in front of him.

فَالْتَفَتَ إِلَيْهِ مُوسَى فَقَالَ هَذَا رَجُلٌ تَكَلَّمْنَا فِيهِ قَالَ لَا وَ لَكِنِّي جِئْتُ بِهِ شَاهِدًا عَلَيْكَ قَالَ فِيمَاذَا قَالَ إِنِّي رَأَيْتُكَ وَ مَا صَنَعْتَ بِهَذَا الْقَبْرِ قَالَ أَيُّ قَبْرِ قَالَ قَبْرُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ - ص

Musa turned to him and said, 'This is the man regarding whom you had spoken to us?' He said, 'No, but I have come with him to be a witness upon you'. He said, 'Regarding what?' He said, 'I have seen what you have done with this grave'. He said, 'Which grave?' He said, 'Grave of Al-Husayn^{-asws} Bin Ali^{-asws} son^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}'.

وَ كَانَ مُوسَى قَدْ وَجَّهَ إِلَيْهِ مِنْ كَرْبِهِ وَ كَرَبَ جَمِيعَ أَهْلِ الْحَائِرِ وَ حَزَنَتِهَا وَ زَرَعَ الزَّرْعَ فِيهَا فَانْتَفَحَ مُوسَى حَتَّى كَادَ أَنْ يَنْقُدُ ثُمَّ قَالَ وَ مَا أَنْتَ وَ ذَا قَالَ اسْتَمِعْ حَتَّى أُخْبِرَكَ اعْلَمْ أَيُّ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَرَجْتُ إِلَى قَوْمِي بَنِي غَاضِرَةَ فَلَمَّا صِرْتُ بِقَنْطَرَةِ الْكُوفَةِ اغْتَرَضَنِي خَنَازِيرُ عَشْرَةِ ثُرَيْدِي فَأَغَاثَنِي اللَّهُ بِرَجُلٍ كُنْتُ أَغْرِفُهُ مِنْ بَنِي أَسَدٍ فَدَفَعَهَا عَنِّي

And Musa had sent to it someone who would till (plough) it and till the entirety of the land of the enclosure, and farm it and cultivate the plantation in it. Musa puffed up to the extent that he almost died, then said, 'And what are you and that?' He said, 'Listen until I inform you. Know that I had seen in my dream, as if I have gone out to my people, the clan of Gazira. When I came to the bridge of Al-Kufa, ten pigs blocked me, intending me. Allah^{-azwj} Helped me through a man I used to know as being from the clan of Asad. He pushed them away from me.

فَمَضَيْتُ لَوْجَهِي فَلَمَّا صِرْتُ إِلَى شَاهِي ضَلَلْتُ الطَّرِيقَ فَرَأَيْتُ هُنَاكَ عَجُوزًا فَقَالَتْ لِي أَيْنَ تُرِيدُ أَيُّهَا الشَّيْخُ قُلْتُ أُرِيدُ الْعَاضِرِيَّةَ قَالَتْ لِي تَنْظُرُ هَذَا الْوَادِي فَإِنَّكَ إِذَا أَتَيْتَ إِلَى آخِرِهِ اتَّصَحَّ لَكَ الطَّرِيقُ فَمَضَيْتُ وَ فَعَلْتُ ذَلِكَ

I continued to my heading. When I came to Shahy, I lost the way. Over there I saw an old woman. She said to me, 'Where are you intending, O sheikh?' I said, 'I am intending Al-Gaziriyya!' She said to me, 'Look at this valley, for when you come to the end of it, the road would be clear to you'. I continued and did that.

فَلَمَّا صِرْتُ إِلَى نَيْنَوَى إِذَا أَنَا بِشَيْخٍ كَبِيرٍ جَالِسٍ هُنَاكَ فَقُلْتُ مَنْ أَنتَ أَيُّهَا الشَّيْخُ فَقَالَ لِي أَنَا مِنْ أَهْلِ هَذِهِ الْقَرْيَةِ فَقُلْتُ كَمْ تَعُدُّ مِنَ السِّنِينَ فَقَالَ مَا أَحْفَظُ مَا مَرَّ مِنْ سِنِي وَ عُمْرِي وَ لَكِنْ أَبْعُدُ دُكْرِي أَيُّ رَأَيْتُ الْحُسَيْنَ بْنِ عَلِيٍّ ع وَ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ وَ مَنْ تَبِعَهُ يَمْنَعُونَ الْمَاءَ الَّذِي تَرَاهُ وَ لَا تُنْغِعُ الْكِلَابُ وَ لَا الْوُحُوشُ شَرْبَهُ

When I came to Naynawa, there I saw an aged sheikh seated over there. I said, 'Where are you from, O you sheikh?' He said to me, 'I am from the people of this town'. I said, 'How many

years are you counting?’ He said, ‘I have not preserved what have passed from my years, but the furthest of my remembrance is that I had seen Al-Husayn^{-asws} Bin Ali^{-asws} and the ones who were with him^{-asws} from his^{-asws} family^{-asws}, and the ones following him^{-asws}. They were prevented the water which can be seen (remarkably close), and neither the dogs nor the beasts were prevented from drinking it’.

فَاسْتَقْطَعْتُ ذَلِكَ وَ قُلْتُ لَهُ وَيْحَكَ أَنْتَ رَأَيْتَ هَذَا قَالَ إِي وَ الَّذِي سَمَكَ السَّمَاءَ لَقَدْ رَأَيْتَ هَذَا أَيُّهَا الشَّيْخُ وَ عَائِنْتُهُ وَ إِنَّكَ وَ أَصْحَابُكَ الَّذِينَ تُعِينُونَ عَلَى مَا قَدْ رَأَيْنَا مِمَّا أَفْرَحَ عُيُونَ الْمُسْلِمِينَ إِنْ كَانَ فِي الدُّنْيَا مُسْلِمٌ

I was horrified at that and said to him, ‘Woe be unto you! You had seen this?’ He said, ‘Yes, by the One^{-azwj} Who Thickened the sky! I have seen this, O you sheikh, and witnessed it, and you and your companions, those had assisted upon what we have seen from what has soared the eyes of the Muslims, if there was any Muslim in the world’.

فَقُلْتُ وَيْحَكَ وَ مَا هُوَ قَالَ- حَيْثُ لَمْ تُنْكِرُوا مَا أَجْرَى سُلْطَانُكُمْ إِلَيْهِ قُلْتُ وَ مَا جَرَى قَالَ أَيْكُرْبُ فَبَرِ ابْنِ النَّبِيِّ وَ يُحَرِّثُ أَرْضَهُ قُلْتُ وَ أَيْنَ الْقَبْرُ قَالَ هَا هُوَ ذَا أَنْتَ وَاقِفٌ فِي أَرْضِهِ فَأَمَّا الْقَبْرُ فَقَدْ عَمِيَ عَنْ أَنْ يُعْرِفَ مَوْضِعُهُ

I said, ‘Woe be to you! And what is it?’ He said, ‘Were you are not denying what has transpired from your authorities to him^{-asws}’. I said, ‘And what has transpired?’ He said, ‘Didn’t he till (dig) the grace of the son^{-asws} of the Prophet^{-saww} and farmed its land?’ I said, ‘And where is the grave?’ He said, ‘There it is! You are standing in its land. As for the grave, so it has been effaced from its place being recognised’.

قَالَ أَبُو بَكْرٍ بْنُ عَيَّاشٍ وَ مَا سُنْتُ رَأَيْتُ الْقَبْرَ ذَلِكَ الْوَقْتُ قَطُّ وَ لَا أَتَيْتُهُ فِي طُولِ عُمْرِي فَقُلْتُ مَنْ لِي بِمَعْرِفَتِهِ فَمَضَى مَعِيَ الشَّيْخُ حَتَّى وَقَفَ بِي عَلَى خَيْرٍ لَهُ بَابٌ وَ آذِنٌ وَ إِذَا جَمَاعَةٌ كَثِيرَةٌ عَلَى الْبَابِ فَقُلْتُ لِلْآذِنِ أُرِيدُ الدُّخُولَ عَلَى ابْنِ رَسُولِ اللَّهِ

Abu Bakr Bin Ayyash said, ‘And I had not seen the grave at that time at all, nor had I gone to it in the length of (whole of) my age’. I said, ‘Who is there for me with knowing it?’ The sheikh went with me until he paused with me to an enclosure having a door for it and a doorman, and there was a large group at the door. I said to the doorman, ‘I want to enter to the son^{-asws} of Rasool-Allah^{-saww}’.

فَقَالَ لَا تَقْدِرُ عَلَى الْوُصُولِ فِي هَذَا الْوَقْتِ قُلْتُ وَ لَمْ قَالَ هَذَا وَقْتُ زِيَارَةِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ مَعَهُمَا جِبْرَائِيلُ وَ مِيكَائِيلُ فِي رَبْعِيلٍ مِنَ الْمَلَائِكَةِ كَثِيرٍ

He said, ‘You will not be able upon the arrival at this time’. I said, ‘And why not?’ He said, ‘This is the time of visitation by (Prophet) Ibrahim^{-as}, Friend of Allah^{-azwj}, and Muhammad^{-saww}, Rasool-Allah^{-saww}, and with them^{-asws} are Jibraeel^{-as} and Mikaeel^{-as} among a flock of many Angels’.

قَالَ أَبُو بَكْرٍ بْنُ عَيَّاشٍ فَانْتَبَهْتُ وَ قَدْ دَخَلَنِي رَوْعٌ شَدِيدٌ وَ حُزْنٌ وَ كَابَةٌ وَ مَضَتْ بِي الْأَيَّامُ حَتَّى كِدْتُ أَنْ أَنْسَى الْمَنَامَ ثُمَّ اضْطَرَرْتُ إِلَى الْخُرُوجِ إِلَى بَنِي غَاصِرَةَ لِذَيْنِ كَانَ لِي عَلَى رَجُلٍ مِنْهُمْ فَخَرَجْتُ وَ أَنَا لَا أَذْكُرُ الْحَدِيثَ حَتَّى صِرْتُ بِقَنْطَرَةِ الْكُوفَةِ لَقِينِي عَشْرَةٌ مِنَ اللَّصُوصِ فَحِينَ رَأَيْتُهُمْ ذَكَرْتُ الْحَدِيثَ وَ رَعَبْتُ مِنْ حُسْنِيَّتِهِمْ

Abu Bakr Bin Ayyash said, 'I suddenly woke up, and severe dread and grief and gloom had entered me, and the days passed by me until I almost forgot the dream. Then I was compelled to go out to the clan of Gazira for a debt which was for me upon a man from them. I went out, and I had not mentioned the Hadeeth until I came to the bridge of Al-Kufa, ten from the thieves met me. When I saw them, I remembered the Hadeeth and I feared from my being alone to them.

فَقَالُوا لِي أَلَيْ مَا مَعَكَ وَ أَنْجِ بِنَفْسِكَ وَ كَانَتْ مَعِيَ نُفَيْقَةٌ فَقُلْتُ وَجَحَكُمْ - أَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ وَ إِنَّمَا خَرَجْتُ فِي طَلَبِ دَيْنٍ لِي وَ اللَّهُ وَ اللَّهُ لَا تَقْطَعُونِي عَنْ طَلَبِ دَيْنِي وَ تَصْرُفَانِي فِي نَفَقَتِي فَإِنِّي شَدِيدُ الْإِضَافَةِ فَنَادَى رَجُلٌ مِنْهُمْ مُؤَلَّاهِي وَ رَبِّ الْكُعْبَةِ لَا يُعْرِضْ لَهُ ثُمَّ قَالَ لِيَعُضُ فِتْنَانَهُمْ كُنْ مَعَهُ حَتَّى تَصِيرَ بِهِ إِلَى الطَّرِيقِ الْأَمْنِ

They said to me, 'Cast whatever is with you, and save yourself'. And there was expenditure money with me. I said, 'Woe be to you all! I am Abu Bakr Bin Ayyash, and rather I have come out in seeking a debt for me by Allah^{-azwj}! By Allah^{-azwj}! Do not cut me from seeking my debt and the availability regarding my expenditure money, for I would be in multiple difficulties'. A man from them called out, 'My master! By the Lord^{-azwj} of the Kaabah! Do not block him!' Then he said to one of their youths, 'Be with him until you come with him to the right road'.

قَالَ أَبُو بَكْرٍ فَجَعَلْتُ أَتَذَكَّرُ مَا رَأَيْتُهُ فِي الْمَنَامِ وَ أَتَعَجَّبُ مِنْ تَأْوِيلِ الْخَنَازِيرِ حَتَّى صِرْتُ إِلَى نَيْنَوَى فَرَأَيْتُ وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّيْخَ الَّذِي كُنْتُ رَأَيْتُهُ فِي مَنَامِي بِصُورَتِهِ وَ هَيْئَتِهِ رَأَيْتُهُ فِي الْيَقَظَةِ كَمَا رَأَيْتُهُ فِي الْمَنَامِ سَوَاءً فَحِينَ رَأَيْتُهُ ذَكَرْتُ الْأَمْرَ وَ الرُّؤْيَا

Abu Bakr said, 'I went on to remember what I had seen in the dream and was wondering from the interpretation of the pigs, until I came to Naynawa. By Allah^{-azwj} Who, there is no god except He^{-azwj}! I saw the sheikh who I had seen in my dream, with his face and his body. In saw him in the wakefulness like what I had seen him in the dream, same. When I saw him, I remembered the matter and the dream.

فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ مَا كَانَ هَذَا إِلَّا وَخْيًا ثُمَّ سَأَلْتُهُ كَمَا سَأَلْتَنِي إِثَاهُ فِي الْمَنَامِ فَأَجَابَنِي بِمَا كَانَ أَجَابَنِي ثُمَّ قَالَ لِي امْضِ بِنَا فَمَضَيْتُ فَوَقُفْتُ مَعَهُ عَلَى الْمَوْضِعِ وَ هُوَ مَكْرُوبٌ فَلَمْ يَفْتِنِي شَيْءٌ مِنْ مَنَامِي إِلَّا الْأَذْنَ وَ الْحَيْرَ فَإِنِّي لَمْ أَرْ خَيْرًا وَ لَمْ أَرْ أَذِنًا

I said, 'There is no god except Allah^{-azwj}! This is not except a Revelation'. Then I asked him like my questioning him in the dream, and he answered me with what he had answered me. Then he said to me, 'Come with us'. We went, and I stood with him at the place, and he was distressed. Nothing from my dream was lost to me except the doorman and the enclosure, for I did not see any enclosure and did not see any doorman.

فَأَتَى اللَّهُ أَتْيَهَا الرَّجُلَ فَإِنِّي قَدْ أَلْبِثْتُ عَلَى نَفْسِي أَنْ لَا أَدْعَ إِذَاعَةَ هَذَا الْحَدِيثِ وَ لَا زِيَارَةَ ذَلِكَ الْمَوْضِعِ وَ قَصْدَهُ وَ إِعْظَامَهُ فَإِنَّ مَوْضِعاً يُؤْمَهُ إِبْرَاهِيمُ وَ مُحَمَّدٌ وَ جِبْرِئِيلُ وَ مِيكَائِيلُ حَقِيقٌ بِأَنْ يُرْعَبَ فِي إِثْيَانِهِ وَ زِيَارَتِهِ

So fear Allah^{-azwj}, O you man (Musa Bin Isa), for I have sword upon myself that I will not leave broadcasting this narration, nor visiting that place, and aiming for it, and revering it, for it is a place I was led to by Ibrahim^{-as} and Muhammad^{-saww} and Jibrael^{-as} and Mikaeel^{-as}, in reality, that one should be desiring in going to it and visiting him^{-asws}.

فَإِنَّ أَبَا حُصَيْنٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى فِي الْمَنَامِ فَإِيَّايَ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِي

Surely, Abu Huseen has narrated to me that Rasool-Allah^{-saww} said: 'One who sees me^{-saww} in the dream, so it is me^{-saww} he has seen, for the Satan^{-la} cannot resemble me^{-saww}'.

فَقَالَ لَهُ مُوسَى إِنَّمَا أَمْسَكْتُكَ عَنْ إِجَابَةِ كَلَامِكَ لِأَسْتَوْفِي هَذِهِ الْحَقِيقَةَ الَّتِي ظَهَرَتْ مِنْكَ وَ تَاللَّهِ إِنِّي بَلَغْنِي بَعْدَ هَذَا الْوَقْتِ أَنَّكَ تُحَدِّثُ بِهَذَا لِأَضْرِبَ عَنْقُكَ وَ عَنْقُ هَذَا الَّذِي جِئْتُ بِهِ شَاهِدًا عَلَيَّ

Musa said to him, 'But rather, I have withheld from answering your talk to suffice this foolishness which has appeared from you. By Allah^{-azwj}! If it reaches me after this time that you have narrated with this, I will strike off your neck and the neck of this one whom you have come with as a witness upon me!'

فَقَالَ لَهُ أَبُو بَكْرٍ إِذَا مَنَعْنِي اللَّهُ وَ إِيَّاهُ مِنْكَ فَإِنِّي إِنَّمَا أَرَدْتُ اللَّهُ بِمَا كَلَّمْتُنِي بِهِ فَقَالَ لَهُ أ تُرَاجِعُنِي يَا مَاصُ وَ شَتَمَهُ فَقَالَ لَهُ اسْكُتْ أَخْرَاكَ اللَّهُ وَ قَطَعَ لِسَانَكَ فَأَرْجُلُ مُوسَى عَلَى سَرِيرِهِ ثُمَّ قَالَ لِحُدُودِهِ

Abu Bakr said to him, 'Then Allah^{-azwj} will Protect me and him from you, for rather, I have intended Allah^{-azwj} what I have spoken to you with'. He said to him, 'Are you rebutting me, O clothes washer?' And he insulted him. He said to him, 'Be quiet! May Allah^{-azwj} Disgrace you and Cut off your tongue!' Musa was angered upon his throne, then said: 'Seize him!'

فَأَخَذُوا الشَّيْخَ عَنِ السَّرِيرِ وَ أَخَذْتُ أَنَا فَوَ اللَّهُ لَقَدْ مَرَّ بِنَا مِنَ السَّحَابِ وَ الْجَرِّ وَ الضَّرْبِ مَا ظَنَنْتُ أَنَّنَا لَا نُكْفِرُ الْأَحْيَاءَ أَبَدًا وَ كَانَ أَشَدَّ مَا مَرَّ بِي مِنْ ذَلِكَ أَنَّ رَأْسِي كَانَ يُجْرُ عَلَى الصَّخْرِ وَ كَانَ بَعْضُ مَوَالِيهِ يَأْتِينِي فَيَنْتِفِفُ لِحَيَّتِي وَ مُوسَى يَقُولُ افْتُلُوهُمَا ابْنِي كَذَا وَ كَذَا بِالزَّانِي لَا يَكْفِي

They seized the sheikh upon the throne, and I was (also) seized. By Allah^{-azwj}! They went with us with the pushing and the dragging and the beatings, I did not think that we would have long to live, ever! And the severest of what passed with me from that was that my head was dragged upon the rocks, and one of his slaves came to me and plucked my beard, and Musa was saying, 'Kill them both sons of so and so with the adulterer!', not teknonym to me.

وَ أَبُو بَكْرٍ يَقُولُ لَهُ أَمْسِكْ قَطَعَ اللَّهُ لِسَانَكَ وَ انْتَقَمَ مِنْكَ اللَّهُمَّ إِذَاكَ أَرَدْنَا وَ لَوْلَدِ نَبِيِّكَ عَضَبْنَا وَ عَلَيْكَ تَوَكَّلْنَا فَصَيَّرَ بِنَا جَمِيعًا إِلَى الْحَبْسِ فَمَا لَبِثْنَا فِي الْحَبْسِ إِلَّا قَلِيلًا فَالْتَقَتْ إِلَيَّ أَبُو بَكْرٍ وَ رَأَى ثِيَابِي قَدْ حُرِقَتْ وَ سَأَلْتُ دِمَائِي فَقَالَ يَا حِمَائِي قَدْ قَضَيْنَا لِلَّهِ حَقًّا وَ اكْتَسَبْنَا فِي يَوْمِنَا هَذَا أَجْرًا وَ لَنْ يَضِيعَ ذَلِكَ عِنْدَ اللَّهِ وَ لَا عِنْدَ رَسُولِهِ

And Abu Bakr said to him, 'Wait and Allah^{-azwj} will Cut off your tongue from you! O Allah^{-azwj}! It is You^{-azwj} we had intended and were angered for the son^{-asws} of Your^{-azwj} Prophet^{-saww} and are relying upon You^{-azwj}!' They took us both to the prison. We did not wait in the prison except a little while. Abu Bakr turned to me and saw my clothes to have been torn and my blood was flowing. He said, 'O Himmany! We have fulfilled a right for Allah^{-azwj} and we have earned Rewards during this day of ours, and that will never be wasted in the Presence of Allah^{-azwj} nor in the presence of His^{-azwj} Rasool^{-saww}'.

فَمَا لَبِثْنَا إِلَّا قَدْرَ غَدَائِهِ وَ نَوْمِهِ حَتَّى جَاءَنَا رَسُولُهُ فَأَخْرَجَنَا إِلَيْهِ وَ طَلَبَ حِمَارَ أَبِي بَكْرٍ فَلَمْ يُوْجَدْ فَدَخَلْنَا عَلَيْهِ وَ إِذَا هُوَ فِي سِرْدَابٍ لَهُ يَشْبُهُ الدُّورُ سَعَةً وَ كِبَرًا فَتَعَبْنَا فِي الْمَشْيِ إِلَيْهِ تَعَبًا شَدِيدًا وَ كَانَ أَبُو بَكْرٍ إِذَا تَعَبَ فِي مَشْيِهِ جَلَسَ يَسِيرًا ثُمَّ يَقُولُ اللَّهُمَّ إِنَّ هَذَا فِيكَ فَلَا تَنْسَهُ

We did not remain except a measurement of his lunch and his sleep, until his messenger came to us and took us out to him. And Abu Bakr searched for his donkey but could not find it. We

were entered to see him, and there he was in a basement of his, resembling the vast circle, and big. We were fatigued in the walking to him with severe fatigue, and it was so that whenever Abu Bakr got tired, he would sit and travel (on his donkey). Then he said, 'O Allah^{-azwj}! This is regarding You^{-azwj}, so do not Forget it!'

فَلَمَّا دَخَلْنَا عَلَى مُوسَى وَ إِذَا هُوَ عَلَى سَرِيرٍ لَهُ فَحِينَ بَصُرَ بِنَا قَالَ لَا حَيَّا اللَّهَ وَ لَا قَرَّبَ مِنْ جَاهِلٍ أَهْمَقٍ مُتَعَرِّضٍ لِمَا يَكْرَهُ وَيَبْلُغُ يَا دَعِي مَا دُحُولُكَ
فِيمَا بَيْنَنَا مَعْشَرَ بَنِي هَاشِمٍ

When we entered to see Musa, and there he was upon a throne of his. When he sighted us, he said, 'There is no welcome of Allah^{-azwj} (for you) nor any drawing near an ignorant one, an idiot, exposing to what He^{-azwj} Dislikes! O illegitimate one! What entered you in what is between the clan of Hashim^{-as}?'

فَقَالَ لَهُ أَبُو بَكْرٍ قَدْ سَمِعْتُ كَلَامَكَ وَ اللَّهُ حَسْبُكَ فَقَالَ لَهُ اخْرُجْ فَحَبَكَ اللَّهُ وَ اللَّهُ إِنْ بَلَغَنِي أَنَّ هَذَا الْحَدِيثَ شَاعَ أَوْ ذُكِرَ عَنْكَ لِأَضْرِبَنَّ عُنُقَكَ ثُمَّ
الْتَفَتَ إِلَيَّ وَ قَالَ يَا كَلْبُ وَ شَتْمَنِي وَ قَالَ إِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تُظْهِرَ هَذَا فَإِنَّهُ إِنَّمَا حِيلَ لِهَذَا الشَّيْخِ الْأَهْمَقِ شَيْطَانٌ يَلْعَبُ بِهِ فِي مَنَامِهِ اخْرُجَا عَلَيْكُمَا لَعْنَةُ اللَّهِ
وَ غَضَبُهُ

Abu Bakr said to him, 'I have heard your talk, and Allah^{-azwj} will Suffice you!' He said to him, 'Get out! May Allah^{-azwj} Uglify you. By Allah^{-azwj}! If it reached me that this Hadeeth has been spread or mentioned from you, I will strike off your neck!' Then he turned to me and said, 'O dog!' And he insulted me, and said, 'Beware! The beware of revealing this, for surely Satan^{-la} has imagined for this sheikh, the idiot, playing with him in his dream. Get out, may the Curse of Allah^{-azwj} and His^{-azwj} Wrath be upon you both!'

فَخَرَجْنَا وَ قَدْ أَيْسَرْنَا مِنَ الْحَيَاةِ فَلَمَّا وَصَلْنَا إِلَى مَنْزِلِ الشَّيْخِ أَبِي بَكْرٍ وَ هُوَ يَمْشِي وَ قَدْ ذَهَبَ حِمَارُهُ فَلَمَّا أَرَادَ أَنْ يَدْخُلَ مَنْزِلَهُ الَّتِي أَتَيْتُ إِلَيْهَا وَ قَالَ اخْفِظْ هَذَا
الْحَدِيثَ وَ أَتَيْتُهُ عِنْدَكَ وَ لَا تُحْدِثَنَّ هَؤُلَاءِ الرُّعَاةَ وَ لَكِنْ حَدِّثْ بِهِ أَهْلَ الْعُقُولِ وَ الدِّينِ.

We went out, and we had despaired from the life. When we arrived to the house of the sheikh Abu Bakr, and he was walking, and his donkey was gone. When he intended to enter his house, he turned to me and said, 'Preserve this Hadeeth and affirm it with you, and do not narrate to this riffraff, but narrate with it to the people of intellect and religion'.³⁸⁷

2- ماء، الأماالي للشيخ الطوسي ابن حشيش عن أبي المفضل الشيباني عن أحمد بن عبد الله الثقفي عن علي بن محمد بن سليمان عن الحسين بن محمد بن مسلمة عن إبراهيم الديج قال: بعثني الموقوف إلى كربلاء لتغيير قبر الحسين ع و كتب معي إلى جعفر بن محمد بن عمارة القاضي أعلمك أبي قد بعثت إبراهيم الديج إلى كربلاء لينبش قبر الحسين فإذا قرأت كتابي فقف على الأمر حتى تعرف فعل أو لم يفعل

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Abdullah Al Saqafy, from Ali Bin Muhammad Bin Suleyman, from Al-Husayn Bin Muhammad Bin Maslama, from Ibrahim Al Deyzij who said,

'Al-Mutawakkil sent me to Karbala to alter the grave of Al-Husayn^{-asws}, and he wrote with me to Ja'far Bin Muhammad Bin Ammar the judge, 'I am letting you know that I am sending Ibrahim Al-Deyzaj to Karbala to exhume (unearth) the grave of Al-Husayn^{-asws}. When you have

³⁸⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 1

read my letter, then pause upon the matter until you know whether he has done it or did not do it’.

قَالَ الدَّيْزَجُ فَعَرَّفَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عَمَّارٍ مَا كَتَبَ بِهِ إِلَيْهِ فَفَعَلْتُ مَا أَمَرَنِي بِهِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عَمَّارٍ ثُمَّ أَتَيْتُهُ فَقَالَ لِي مَا صَنَعْتَ فَقُلْتُ قَدْ فَعَلْتُ مَا أَمَرْتُ بِهِ فَلَمْ أَرَ شَيْئاً وَلَمْ أَجِدْ شَيْئاً فَقَالَ لِي أَفَلَا عَمَّقْتَهُ قُلْتُ قَدْ فَعَلْتُ فَمَا رَأَيْتُ

Al-Deyzaj said, ‘Ja’far Bin Muhammad Bin Ammar let me know of what he had written to him with, so I did whatever Ja’far Bin Muhammad Bin Ammar instructed me with. He said to me, ‘What have you done?’ I said, ‘I have done what I was ordered with, but I did not see anything and did not find anything’. He said to me, ‘Why didn’t you dig deep?’ I said, ‘I had done so, but I could not see (anything)’.

فَكَتَبَ إِلَى السُّلْطَانِ أَنَّ إِبْرَاهِيمَ الدَّيْزَجَ قَدْ نَبَشَ فَلَمْ يَجِدْ شَيْئاً وَأَمَرْتُهُ فَمَحَرَهُ بِالْمَاءِ وَكَرَبَهُ بِالْبَقَرِ

He wrote to the Sultan, ‘Ibrahim Al-Deyzaj had exhumed but did not find anything, and I have ordered him, so he has furrowed it with the water and tilled it with the cows’.

قَالَ أَبُو عَلِيٍّ الْعَمَّارِيُّ فَحَدَّثَنِي إِبْرَاهِيمُ الدَّيْزَجُ وَسَأَلْتُهُ عَنْ صُورَةِ الْأَمْرِ فَقَالَ لِي أَتَيْتُ فِي خَاصَّةٍ غُلَمَائِي فَقَطُّ وَإِنِّي نَبَشْتُ فَوَجَدْتُ بَارِيَةً جَدِيدَةً وَ عَلَيْهَا بَدَنُ الْحُسَيْنِ بْنِ عَلِيٍّ وَ وَجَدْتُ مِنْهُ رَائِحَةَ الْمِسْكِ فَزَكَّيْتُ الْبَارِيَةَ عَلَى حَالِهَا وَ بَدَنَ الْحُسَيْنِ عَلَى الْبَارِيَةِ وَأَمَرْتُ بِطَرَحِ التُّرَابِ عَلَيْهِ وَأَطْلَقْتُ عَلَيْهِ الْمَاءَ وَأَمَرْتُ بِالْبَقَرِ لِيَمَحَرَهُ وَ تُحَرَّهُ

Abu Ali Al-Aamiry said, ‘It is narrated to me by Ibrahim Al-Deyzaj, and I had asked him about the picture of the matter. He said to me, ‘I came among special ones of my servants only, and I exhumed, and found new planks and upon these was the body of Al-Husayn^{asws} Bin Ali^{asws}, and I found the aroma of musk from it. I left the planks to be upon their state and the body of Al-Husayn^{asws} Bin Ali^{asws} upon the planks, and I instructed with pouring the soil upon it, and sprinkled the water upon it and instructed with the cows to plough it.

فَلَمْ تَطَّأهُ الْبَقَرُ وَ كَانَتْ إِذَا جَاءَتْ إِلَى الْمَوْضِعِ رَجَعَتْ عَنْهُ فَحَلَفْتُ لِغُلَمَائِي بِاللَّهِ وَ بِالْأَيْمَانِ الْمُعَلَّطَةِ لَنْ ذَكَرَ أَحَدٌ هَذَا لَأَقْتُلَنَّهُ.

But the oxen did not tread it. Whenever they came to the place, they returned from it. I vowed to my servants with the solemn oath, if anyone were to mention this, I would kill him”³⁸⁸

3- ما، الأماالي للشيخ الطوسي عَنْهُ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَبِي السَّلَاسِلِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَاقَطَانِيِّ قَالَ: صَمَّنِي غُبَيْدُ اللَّهِ بْنُ يَحْيَى بْنِ خَاقَانَ إِلَى هَارُونَ الْمُعَرِّيِّ وَ كَانَ قَائِداً مِنْ قُوَادِ السُّلْطَانِ أَكْثَبَ لَهُ وَ كَانَ بَدَنُهُ كُلُّهُ أَبْيَضَ شَدِيدَ الْبَيَاضِ حَتَّى يَدَيْهِ وَ رِجْلَيْهِ كَانَا كَذَلِكَ وَ كَانَ وَجْهُهُ أَسْوَدَ شَدِيدَ السَّوَادِ كَأَنَّهُ الْقَيْرُ وَ كَانَ يَتَفَقَّأُ مَعَ ذَلِكَ مِدَّةً مُنْبَتَّةً

(The book) ‘Al Amaali’ of Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ibrahim Bin Abu Al Salasil, from Abu Abdullah Al Baqtany who said,

‘Ubeydullah Bin Yahya Bin Khaqan paired me to Haroun Al-Muarriy, and he was a chief from the chief of the Sultan, to write to him, and his body, all of it was white, or intense whiteness,

even his hands and his legs were both like that, and his face was black, of intense blackness, and if it was of tar, and there was a boil with that for a period, stinking’.

قَالَ فَلَمَّا أَنَسَ بِي سَأَلْتُهُ عَنْ سَوَادِ وَجْهِهِ فَأَتَى أَنْ يُخْبِرَنِي ثُمَّ إِنَّهُ مَرَضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ فَقَعَدْتُ فَسَأَلْتُهُ فَرَأَيْتُهُ كَأَنَّهُ يُحِبُّ أَنْ يُكْتَمَ عَلَيْهِ فَضَمِنْتُ لَهُ الْكِتْمَانَ فَخَدَّنِي

He (the narrator) said, ‘When he was comfortable with me, I asked him about the blackness of his face, but he refused to inform me. Then he fell sick with the illness in which he died. I sat asking him, and I saw him as if he loved to conceal upon it. I guaranteed to him the concealment, so he narrated to me.

قَالَ وَجَّهِي الْمُتَوَكِّلُ أَنَا وَالدَّيْزَجُ لِنَبَشِ قَبْرِ الْحُسَيْنِ وَاجْرَاءِ الْمَاءِ عَلَيْهِ فَلَمَّا عَزَمْتُ عَلَى الْخُرُوجِ وَ الْمَسِيرِ إِلَى النَّاحِيَةِ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ فَقَالَ لَا تَخْرُجَ مَعَ الدَّيْزَجِ وَلَا تَفْعَلْ مَا أَمَرْتُ بِهِ فِي قَبْرِ الْحُسَيْنِ

He said, ‘Al-Mutawakkil sent me, I and Al-Deyzaj, to exhume the grave of Al-Husayn^{-asws} and flow the water upon it. When I determined upon the going out and travelling to the area, I saw Rasool-Allah^{-saww} in the dream. He^{-saww} said: ‘Do not go out with Al-Deyzaj and do not do what you are ordered with regarding the grave of Al-Husayn^{-asws}’.

فَلَمَّا أَصْبَحْنَا جَاءُوا يَسْتَجْتُونِي فِي الْمَسِيرِ فَسِرْتُ مَعَهُمْ حَتَّى وَفَيْنَا كَرْبَلَاءَ وَ فَعَلْنَا مَا أَمَرْنَا بِهِ الْمُتَوَكِّلُ فَرَأَيْتُ النَّبِيَّ فِي الْمَنَامِ فَقَالَ أَلَمْ أَمُرْكَ أَنْ لَا تَخْرُجَ مَعَهُمْ وَلَا تَفْعَلَ فِعْلَهُمْ فَلَمْ تَقْبَلْ حَتَّى فَعَلْتَ مَا فَعَلُوا

When we woke up in the morning, they came urging me regarding the travelling, so I travelled with them until we arrived at Karbala, and we did what Al-Mutawakkil^{-la} had ordered us with. I saw the Prophet^{-saww} in the dream. He^{-saww} said: ‘Did I^{-saww} not instruct you not to go out with them and not to do their work? But you did not accept until you did what they did!’

ثُمَّ لَطَمَنِي وَ ثَقَلَ بِي وَجْهِي فَصَارَ وَجْهِي مُسْوَدًّا كَمَا تَرَى وَ جِسْمِي عَلَى خَالَتِهِ الْأُولَى.

Then he^{-saww} slapped me and spat in my face, so my face became blackened like what you are seeing, and my body remained upon its former state”.³⁸⁹

4- ما، الأمايلي للشيخ الطوسي عَنْ أَبِي الْمُفَضَّلِ عَنْ سَعِيدِ بْنِ أَحْمَدَ أَبِي الْقَاسِمِ الْفَقِيهِ عَنِ الْفَضْلِ بْنِ مُحَمَّدٍ بْنِ الْحَمِيدِ قَالَ: دَخَلْتُ عَلَى إِبْرَاهِيمَ الدَّيْزَجِ وَ كُنْتُ جَارَهُ أَعُوذُهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَوَجَدْتُهُ بِحَالٍ سَوِيٍّ وَ إِذَا هُوَ كَالْمَدْهُوشِ وَ عِنْدَهُ الطَّبِيبُ فَسَأَلْتُهُ عَنْ حَالِهِ وَ كَانَتْ بَيْنِي وَ بَيْنَهُ خِلْطَةٌ وَ أَنَسْتُ تُوجِبُ الْيَقَّةَ بِي وَ الْإِنْسَاطَ إِلَيَّ فَكَأَنِّي خَالَهُ وَ أَشَارَ إِلَى الطَّبِيبِ

(The book) ‘Al Amaali’ of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Saeed Bin Ahmad Bin Abu Al Qasim the jurist, from Al Fazl Bin Muhammad Bin Al Hameed who said,

‘I entered to see Ibrahim Al-Deyzaj, and I was his neighbour, to console him in his illness in which he died. I found him being in an evil state, and there, he was like the one stubbed, and in his presence was the physician. I asked him about his state, and there used to be mingling

between me and him and comfort obligating the trust with me and being extrovert (friendly) to me. But he concealed his state from me and indicated to the physician.

فَشَعَرَ الطَّبِيبُ بِإِشَارَتِهِ وَ لَمْ يَعْرِفْ مِنْ خَالِهِ مَا يَصِفُ لَهُ مِنَ الدَّوَاءِ مَا يَسْتَعْمِلُهُ فَقَامَ فَخَرَجَ وَ خَلَا الْمُؤْضِعُ فَمَسَّأَلَتْهُ عَنْ خَالِهِ فَقَالَ أَحْبَبْتُكَ وَ اللَّهُ وَ اسْتَغْفِرُ اللَّهَ إِنَّ الْمُتَوَكِّلَ أَمَرَنِي بِالْخُرُوجِ إِلَى تَيْتَوَى إِلَى قَبْرِ الْحُسَيْنِ ع فَأَمَرَنَا أَنْ نَكْزِبَهُ وَ نَطْمِسَ أَثَرَ الْقَبْرِ

The physician was aware of his indication and did not know from his state what he should be prescribing for him, from the medications, what he could be utilising. He (physician) stood up and vacated the place, so I asked him about his state. He said, 'I shall inform you, by Allah^{-azwj}, and I seek Forgiveness of Allah^{-azwj}. Al-Mutawakkil^{-la} had ordered me with the going out to Naynawa to the grave of Al-Husayn^{-asws}. He had ordered us to till it and efface the traces of the grave.

فَوَافَيْتُ النَّاحِيَةَ مَسَاءً وَ مَعَنَا الْفَعْلَةُ وَ الدَّرَكَارِيُّونَ [الرُّوزْكَارِيُّونَ] مَعَهُمُ الْمَسَاجِي وَ الْمِرْوَدُ فَتَقَدَّمْتُ إِلَى غُلَامَيْنِ وَ أَصْحَابِي أَنْ يَأْخُذُوا الْفَعْلَةَ بِخِرَابِ الْقَبْرِ وَ حَرَبَ أَزْوَاجَهُ فَطَرَحْتُ نَفْسِي لِمَا نَأَلَنِي مِنْ تَعَبِ السَّفَرِ وَ نَحْتٍ فَذَهَبَ بِي النَّوْمُ

I arrived to the area in the evening, and with us were the workers and the surveyors having spades with them and the tools. I proceeded to my servants and my companions that they should take the work of ruining the grave and farming its land. I dropped down myself due to what had affected me from the fatigue of the journey, and I slept, and the sleep took me away.

فَإِذَا ضَوْضَاءٌ شَدِيدٌ وَ أَصْوَاتٌ عَالِيَةٌ وَ جَعَلَ الْغُلَامَانُ يُبْهَوْنِي فَقُمْتُ وَ أَنَا دَعِرٌ فَقُلْتُ لِلْغُلَامَانِ مَا شَأْنُكُمْ قَالُوا أَعْجَبَ شَأْنٌ قُلْتُ وَ مَا ذَلِكَ قَالُوا إِنَّ بِمَوْضِعِ الْقَبْرِ قَوْمًا قَدْ خَالُوا بَيْنَنَا وَ بَيْنَ الْقَبْرِ وَ هُمْ يَزُمُونَنَا مَعَ ذَلِكَ بِالنِّشَابِ فَقُمْتُ مَعَهُمْ لِأَتَبَيَّنَ الْأَمْرَ فَوَجَدْنَاهُ كَمَا وَصَفُوا

There was severe noise and loud voices, and the servants went on to wake me up. So I stood up and I was fearing, so I said to the servants, 'What is your concern?' They said, 'It is a strange concern'. I said, 'And what is that?' They said, 'The place of the grace, there are people who have blockaded between us and the grave, and they are shooting at us with the arrows along with that'. I stood up with them in order to clarify the matter and found it to be like what they had described.

وَ كَانَ ذَلِكَ فِي أَوَّلِ اللَّيْلِ مِنْ لَيْلِي الْبَيْضِ فَقُلْتُ ازْمُؤْهُمْ فَرَمَوْا فَعَادَتْ سِهَامُنَا إِلَيْنَا فَمَا سَقَطَ سَهْمٌ مِنَّا إِلَّا فِي صَاحِبِهِ الَّذِي رَمَى بِهِ فَقَتَلَهُ فَاسْتَوْحَشْتُ لِذَلِكَ وَ حَزِبْتُ وَ أَخَذَنِي الْحُمَى وَ الْفُشْعَرِيَّةُ وَ رَحَلْتُ عَنِ الْقَبْرِ لَوْفِي وَ وَطَنْتُ نَفْسِي عَلَى أَنْ يَقْتُلَنِي الْمُتَوَكِّلُ لِمَا لَمْ أُبْلَغْ فِي الْقَبْرِ جَمِيعَ مَا تَقَدَّمَ إِلَيَّ بِهِ

And that was during the first night from the white nights (13th & 14th & 15th of the month). I said, 'Shoot at them!' They shot, but our arrows returned to us. No arrow fell from us except in its own shooter who had shot with it, killing him. I was terrified to that and panicked, and the fever and the chills and the goosebumps seized me, and I departed from the grave in that time and settled upon myself that Al-Mutawakkil^{-la} would kill me when I did not deliver the entirety of what he had forwarded to me with regarding the grave'.

قَالَ أَبُو بَرَزَةَ فَقُلْتُ لَهُ قَدْ كُفَيْتَ مَا تَحْذَرُ مِنَ الْمُتَوَكِّلِ قَدْ قُتِلَ تَارِحَةُ الْأَوَّلَى وَ أَعَانَ عَلَيْهِ فِي قَتْلِهِ الْمُتَنْصِرُ فَقَالَ لِي قَدْ سِعْتُ بِذَلِكَ وَ قَدْ نَأَلَنِي فِي جِسْمِي مَا لَا أَرْجُو مَعَهُ الْبَقَاءَ

Abu Barza said, 'I said to him, 'You have been sufficed of what you have been cautious of from Al-Mutawakkil^{la}. He was killed on the first night, and Al-Muntasar (his son) had assisted upon killing him'. He said to me, 'I have heard of that, and it has taken regarding my body what I no longer hope to remain alive'.

قَالَ أَبُو بَرَزَةَ كَانَ هَذَا فِي أَوَّلِ النَّهَارِ فَمَا أَمْسَى الدَّيْزَجُ حَتَّى مَاتَ.

Abu Barza said, 'This happened during the beginning of the day. Al-Deyzaj did not get to the evening until he died'³⁹⁰.

قَالَ ابْنُ حَشِيْشٍ قَالَ أَبُو الْمُفَضَّلِ إِنَّ الْمُتَنَصِّرَ سَمِعَ أَبَاهُ يَشْتُمُ فَاطِمَةَ فَسَأَلَ رَجُلًا مِنَ النَّاسِ عَنْ ذَلِكَ فَقَالَ لَهُ قَدْ وَجِبَ عَلَيْهِ الْقَتْلُ إِلَّا أَنَّهُ مَنْ قَتَلَ أَبَاهُ لَمْ يَطُلْ لَهُ عُمُرٌ قَالَ مَا أَبَايَ إِذَا أَطَعْتُ اللَّهَ بِقَتْلِهِ أَنْ لَا يَطُولَ لِي عُمُرٌ فَقَتَلَهُ وَعَاشَ بَعْدَهُ سَبْعَةَ أَشْهُرٍ.

Ibn Hasheesh said, 'Abu Al Mufazzal said,

'Al-Muntasar heard his father insulting (Syeda) Fatima^{asws}. He asked a man from the people about that. He said to him, 'The killing is obligated upon him, except that if someone were to kill his father, his life would not be long'. He said, 'I don't mind when I am obeying Allah^{azwj} by killing him, if He^{azwj} does not Prolong my life for me'. So he killed him and lived for seven months after him'³⁹¹.

5- ما، الأمايلي للشيخ الطوسي عنه عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ عَبْدِ الْمُنْعِمِ بْنِ هَارُونَ الْحَدِيدِيِّ الْكَبِيرِ مِنْ شَاطِئِ النَّيْلِ قَالَ حَدَّثَنِي جَدِّي الْقَاسِمُ بْنُ أَحْمَدَ بْنِ مَعْمَرِ الْأَسَدِيِّ الْكُوفِيِّ وَكَانَ لَهُ عِلْمٌ بِالسِّيَرَةِ وَأَيَّامِ النَّاسِ قَالَ: بَلَغَ الْمُتَوَكِّلُ جَعْفَرَ بْنَ الْمُعْتَصِمِ أَنَّ أَهْلَ السَّوَادِ يَجْتَمِعُونَ بِأَرْضِ نَيْنَوَى لِرِيَاةِ قَبْرِ الْحُسَيْنِ عَ فَصِيرُوا إِلَى قَبْرِهِ مِنْهُمْ خَلْقٌ كَثِيرٌ

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Ali Bin Abdul Mun'im Bin Haroun Al Khadeji, from the banks of the Nile, he said, 'It is narrated to me by my grandfather Al Qasim Bin Ahmad Bin Ma'mar Al Asady Al Kufy, and there was for him knowledge with the conduct and days of the people, said,

'It reached Al-Mutawakkil Ja'far Bin Al-Mutasim that the people of the towns were gathering in the land of Naynawa to visit the grave of Al-Husayn^{asws}, so a lot of people from them would be going to his^{asws} grave.

فَأَنْفَذَ قَائِدًا مِنْ قُوَادِهِ وَصَمَّ إِلَيْهِ كَنَفًا مِنَ الْجُنْدِ كَثِيرًا لِيَشْعَثَ قَبْرَ الْحُسَيْنِ عَ وَيَمْنَعَ النَّاسَ مِنْ زِيَارَتِهِ وَاجْتِمَاعِ إِلَى قَبْرِهِ فَخَرَجَ الْقَائِدُ إِلَى الطَّفِّ وَ عَمِلَ بِمَا أُمِرَ وَ ذَلِكَ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ

He enforced a chief from his chiefs and joined to him a lot of soldiers from the army, to ruin the grave of Al-Husayn^{asws} and prevent the people from visiting him^{asws} and the gathering to his^{asws} grave. The chief went out to Al-Taff (Karbala) and worked with what he had been ordered with, and that was during the year two hundred and thirty-seven (237 A.H.).

فَتَارَ أَهْلُ السَّوَادِ بِهِ وَ اجْتَمَعُوا عَلَيْهِ وَ قَالُوا لَوْ قُتِلْنَا عَنْ آخِرِنَا لَمَا أَمْسَكَ مَنْ بَقِيَ مِنَّا عَنْ زِيَارَتِهِ وَ رَأَوْا مِنَ الدَّلَائِلِ مَا حَمَلَهُمْ عَلَى مَا صَنَعُوا

³⁹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 4 a

³⁹¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 4 b

The people of the towns revolted with him and they united against him, and they said, 'Even if you were to kill to our last one, the one remaining from us would still not withhold from visiting him^{-asws}!' And they had seen from the evidence (signs) what carried them upon what they were doing.

فَكُتِبَ بِالْأَمْرِ إِلَى الْحَضْرَةِ فُوزِدَ كِتَابُ الْمُتَوَكِّلِ إِلَى الْفَائِدِ بِالْكَفِّ عَنْهُمْ وَ الْمَسِيرِ إِلَى الْكُوفَةِ مُظْهِراً أَنَّ مَسِيرَهُ إِلَيْهَا فِي مَصَالِحِ أَهْلِهَا وَ الْإِنْكَاءِ إِلَى الْمِصْرِ فَمَضَى الْأَمْرُ عَلَى ذَلِكَ حَتَّى كَانَتْ سَنَةُ سَبْعٍ وَ أَرْبَعِينَ

So, he wrote with the matter to the presence (Al-Mutawakkil^{-la}). The letter of Al-Mutawakkil^{-la} arrived to the chief with the refraining from them and the travelling to Al-Kufa giving the appearance that his travelling to it was in the interests of its people, and the retreating to the city. The matter continued upon that until it was the year (two hundred and) forty-seven.

فَبَلَغَ الْمُتَوَكِّلُ أَضْماً مَصِيرُ النَّاسِ مِنْ أَهْلِ السَّوَادِ وَ الْكُوفَةِ إِلَى كَرْبَلَاءَ لِرِيَاةِ قَبْرِ الْحُسَيْنِ ع وَ أَنَّهُ قَدْ كَثُرَ جَمْعُهُمْ لِذَلِكَ وَ صَارَ لَهُمْ سُوقٌ كَبِيرٌ فَأَنْفَذَ قَائِداً فِي جَمْعٍ كَثِيرٍ مِنَ الْجُنْدِ

It reached Al-Mutawakkil^{-la} as well, the coming of the people from the people of the towns and Al-Kufa to Karbala for visiting the grave of Al-Husayn^{-asws}, and that their crowd had increased a lot for that, and a big market had come into (existence) before them. He enforced a chief among a large crowd from the army.

وَ أَمَرَ مُنَادِياً يُنَادِي بِرَاءَةِ الدِّمَةِ مِمَّنْ زَارَ قَبْرَهُ وَ نَبَشَ الْقَبْرَ وَ حَرَّتْ أَرْضُهُ وَ انْقَطَعَ النَّاسُ عَنِ الزِّيَارَةِ وَ عَمِلَ عَلَى تَتْبُعِ آلِ أَبِي طَالِبٍ وَ التَّبِيعَةِ فُقُتِلَ وَ لَمْ يَبْقَ لَهُ مَا قَدَرَهُ.

And he ordered a caller to call out with the disavowing from the responsibility from the one who visits his^{-asws} grave, and farmed its land, and cut the people away from the visitation, and worked upon pursuing the Progeny^{-asws} of Abu Talib^{-as} and the Shias. They were killed, and it was completed for him what he had determined".³⁹²

قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَافِعَةَ الطُّورِيِّ قَالَ: حَجَجْتُ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَتَيْنِ فَلَمَّا صَدَرْتُ مِنَ الْحَجِّ صِرْتُ إِلَى الْعِرَاقِ فَرُزْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَلَى حَالٍ خِيفَةٍ مِنَ السُّلْطَانِ وَ زُرْتُهُ ثُمَّ تَوَجَّهْتُ إِلَى زِيَارَةِ الْحُسَيْنِ ع فَإِذَا هُوَ قَدْ حَرَّتْ أَرْضُهُ وَ حُجِرَ فِيهَا الْمَاءُ وَ أُرْسِلَتِ الْبُيُوتُ الْعَوَامِلُ فِي الْأَرْضِ

He said, 'It is narrated to me by Abdullah Bin Rabie Al Toury who said,

'I performed Hajj in the year two hundred and forty-seven (247 A.H.). When I returned from the Hajj, I came to Al-Iraq. I visited Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} upon a state of concealment from the Sultan, and I visited him^{-asws}. Then I headed to visit Al-Husayn^{-asws}. There, its land had been farmed upon, and the water had been furrowed in it, and the workers were sending the oxen in the land.

³⁹² Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 5

فَبِعَيْنِي وَبَصَرِي كُنْتُ رَأَيْتُ الْبَيْرَانَ تُسَاقُ فِي الْأَرْضِ فَتَنْسَاقُ لَهُمْ حَتَّى إِذَا حَارَتْ مَكَانَ الْقَبْرِ حَدَّثَ عَنْهُ مَيْمَنًا وَشِمَالًا فَتَضْرِبُ بِالْعَصَا الضَّرْبَ الشَّدِيدَ فَلَا يَنْفَعُ ذَلِكَ فِيهَا وَلَا تَطَأُ الْقَبْرَ بِوَجْهِهِ وَلَا سَبَبٍ فَمَا أَمَكَّنْتَنِي الزِّيَارَةَ فَتَوَجَّهْتُ إِلَى بَغْدَادَ وَ أَنَا أَقُولُ-

It is by my eyes and my sight I was seeing the two oxen being ushered in the land. They were ushered until when they came to the place of the grave, they would turn away from it, right and left. So they would be hit with the stick, a severe beating, but that would not benefit regarding it, and the grave was not treaded upon by any aspect nor means. So the visitation was not abled by me. So I headed to Baghdad and I was saying (a poem),

تَاللَّهِ إِنْ كَانَتْ أُمِّيَّةٌ قَدْ أَتَتْ - قَتَلَ ابْنُ بِنْتِ نَبِيِّهَا مَظْلُومًا
فَلَقَدْ أَتَاهُ بَنُو أَبِيهِ يَمْلِكُهَا - هَذَا لَعْمُكَ قَبْرُهُ مَهْدُومًا
أَسْفُوا عَلَى أَنْ لَا يَكُونُوا شَائِعُوا - فِي قَتْلِهِ فَتَنْتَبَهُ زَمِيمًا

'By Allah^{-azwj}! If the Umayyids have perpetrated the killing with the son^{-asws} of the daughter^{-asws} of their Prophet^{-saww} unjustly, so the clan of its father (Abbasids) have perpetrated similar to it. This, by your life, is his^{-asws} grave, demolished. I am regretting upon not having escorted during his^{-asws} killing, so I could have followed him^{-asws}, and become decayed bones'.

فَلَمَّا قَدِمْتُ بَغْدَادَ سَمِعْتُ الْهَائِعَةَ فَقُلْتُ مَا الْخَبْرُ قَالُوا سَقَطَ الطَّائِرُ بِقَتْلِ جَعْفَرِ الْمُتَوَكِّلِ لِدَلِكِ وَ قُلْتُ إلهي لَيْلَةٌ لَيْلَةٌ.

When I arrived at Baghdad, I heard panic-stricken voice. I said, 'What is the news?' They said, 'The bird has fallen with (news of) the killing of Ja'far Al-Mutawakkil^{-la}'. I was surprised at that and said, 'My God^{-azwj}! A night for a night'³⁹³.

7- ما، الأمايلي للشيخ الطوسي عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ هَاشِمٍ الْأُبُلَيْيِّ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ التُّعْمَانِ الْجَوْزْجَانِيِّ عَنْ يَحْيَى بْنِ الْمُغِيرَةِ الْوَازِئِيِّ قَالَ: كُنْتُ عِنْدَ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ إِذْ جَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَسَأَلَهُ جَرِيرٌ عَنْ خَيْرِ النَّاسِ فَقَالَ تَرَكْتُ الرَّشِيدَ وَ قَدْ كَرِبَ قَبْرُ الْحُسَيْنِ ع وَ أَمَرَ أَنْ تُقَطَعَ السِّدْرَةُ الَّتِي فِيهِ فُقِطِعَتْ

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Hashim Al Abully, from Al Hassan Bin Ahmad Bin Al Numan AL Jowzany, from Yahya Bin Al Mugheira Al Razy who said,

'I was in the presence of Jareer Bin Abdul Hameed, when a man from the people of Al-Iraq came to him. Jareer asked him about news of the people. He said, 'I left behind (caliph) Al-Rasheed, and he was tilling the grave of Al-Husayn^{-asws}, and he had ordered with cutting down the lotus tree, which was in it, so it has been cut'.

قَالَ فَرَفَعَ جَرِيرٌ يَدَيْهِ وَ قَالَ اللَّهُ أَكْبَرُ جَاءَنَا فِيهِ حَدِيثٌ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لَعَنَ اللَّهُ قَاطِعَ السِّدْرَةِ ثَلَاثًا فَلَمْ يَقِفْ عَلَى مَعْنَاهُ حَتَّى الْآنَ لِأَنَّ الْقَصْدَ بِقَطْعِهِ تَغْيِيرُ مَصْرَعِ الْحُسَيْنِ ع حَتَّى لَا يَقِفَ النَّاسُ عَلَى قَبْرِهِ.

He (the narrator) said, 'Jareer raised his hands and said, 'Allah^{-azwj} is the greatest! A Hadeeth has come to us regarding it from Rasool-Allah^{-saww} having said: 'May Allah^{-azwj} Curse the cutter of the lotus tree' – three times. We could not stand upon its meaning until now, because the

³⁹³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 6

purpose of cutting it to alter the slaying place of Al-Husayn^{asws} until the people cannot stand upon his^{asws} grave”.³⁹⁴

8- ما، الأماالي للشيخ الطوسي عنه عن أبي المفضل عن محمد بن جعفر بن محمد بن فرج الرحجي [الرحجي] قَالَ حَدَّثَنِي أَبِي عَنْ عَمِّي عُمَرُ بْنُ فَرَجٍ قَالَ: أَنْفَذَنِي الْمُتَوَكِّلُ فِي تَخْرِيبِ قَبْرِ الْحُسَيْنِ عَ فَصِرْتُ إِلَى النَّاحِيَةِ فَأَمَرْتُ بِالْبَقْرِ فَمَرَّ بِهَا عَلَى الْقُبُورِ كُلِّهَا- فَلَمَّا بَلَغْتُ قَبْرَ الْحُسَيْنِ عَ لَمْ تَمُرَّ عَلَيْهِ

(The book) ‘Al Amaali’ of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Muhammad Bin Faraj Al Rahji who said, ‘It is narrated to me by my father, from his uncle Umar Bin Faraj who said,

‘Al-Mutawakkil dispatched me regarding ruing the grave of Al-Husayn^{asws}, so I came to the area. I instructed with the cows, so these were passed upon the graves, all of them. When they reached the grave of Al-Husayn^{asws}, they would not pass over it.

قَالَ عَمِّي عُمَرُ بْنُ فَرَجٍ فَأَخَذْتُ الْعَصَا بِيَدِي فَمَا زِلْتُ أَضْرِبُهَا حَتَّى تَكْسُرَتْ الْعَصَا فِي يَدِي فَوَ اللَّهُ مَا جَازَتْ عَلَى قَبْرِهِ وَ لَا تَخَطَّتْهُ

My uncle Umar Bin Faraj said, ‘I took the stick in my hand, and I did not stop beating them until the stick broke in my hand. By Allah^{azwj}! They would not cross upon his^{asws} grave, nor step on it’.

قَالَ لَنَا مُحَمَّدُ بْنُ جَعْفَرٍ كَانَ عَمِّي عُمَرُ بْنُ فَرَجٍ كَثِيرَ الْإِنْحِرَافِ عَنْ آلِ مُحَمَّدٍ ص فَأَنَا أَبْرَأُ إِلَى اللَّهِ مِنْهُ وَ كَانَ جَدِّي أَخُوهُ مُحَمَّدُ بْنُ فَرَجٍ شَدِيدَ الْمَوَدَّةِ لَهُمْ رَحِمَهُ اللَّهُ وَ رَضِي عَنْهُ فَأَنَا أَتَوَلَّاهُ لِذَلِكَ وَ أَفْرَحُ بِوِلَادَتِهِ.

Muhammad Bin Ja’far said to us, ‘My uncle Umar Bin Faraj was with a lot of turning away from the Progeny^{asws} of Muhammad^{saww}, so I disavow to Allah^{azwj} from him, and my grandfather, his brother Muhammad Bin Faraj, was of intense cordiality to them^{asws}. May Allah^{azwj} have Mercy and be Pleased with him. I befriend him due to that, and I am joyful at his birth”.³⁹⁵

9- ما، الأماالي للشيخ الطوسي عنه عن أبي المفضل عن عمر بن الحسين بن علي بن المنذر بن محمد القابوسي عن الحسين بن محمد الأزدي عن أبيه قَالَ: صَلَّيْتُ فِي جَامِعِ الْمَدِينَةِ وَ إِلَى جَانِبِي رَجُلَانِ عَلَى أَحَدِهِمَا ثِيَابُ السُّقْرِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ يَا فُلَانُ أَمَا عَلِمْتَ أَنَّ طِينَ قَبْرِ الْحُسَيْنِ عَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ ذَلِكَ أَنَّهُ كَانَ بِي وَجَعُ الْجَوْفِ فَتَعَالَجْتُ بِكُلِّ دَوَاءٍ فَلَمْ أَجِدْ فِيهِ عَافِيَةً وَ خِفْتُ عَلَى نَفْسِي وَ أَيْسَتْ مِنْهَا

(The book) ‘Al Amaali’ of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Umar Bin Al-Husayn Bin Ali, from Al Munzir Bin Muhammad Al Qabousy, from Al-Husayn Bin Muhammad Al Azdy, from his father who said,

‘I prayed Salat in the central Masjid of Al-Medina, and to my side were two men. Upon one of them were travel clothes. One of them said to his companion, ‘O so and so! Don’t you know that the clay of the grave of Al-Husayn^{asws} is a healing from every disease, and that is because there was an internal pain with me. I treated with ever medication, but could not find well-being in it, and I feared upon myself and despaired from it.

وَ كَانَتْ عِنْدَنَا امْرَأَةٌ مِنْ أَهْلِ الْكُوفَةِ عَجُوزٌ كَبِيرَةٌ فَدَخَلَتْ عَلَيَّ وَ أَنَا فِي أَشَدِّ مَا بِي مِنَ الْعَلَةِ فَقَالَتْ لِي يَا سَلَامٌ مَا أَرَى عَلَيْكَ إِلَّا كُلَّ يَوْمٍ زَائِدَةٌ

³⁹⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 7

³⁹⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 8

And with us, there was a woman from the people of Al-Kufa, old, aged. She came to see me while I was in the difficulty of what illness there was with me. She said to me, 'O Salim! I do not see your illness except as increasing every day!'

فَقُلْتُ لَهَا نَعَمْ فَقَالَتْ فَهَلْ لَكَ أَنْ أَعَالَجَكَ فَتَبْرَأَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَقُلْتُ لَهَا مَا أَنَا إِلَى شَيْءٍ أَحْوَجَ مِنِّي إِلَى هَذَا فَسَقَنِي مَاءً فِي قَدَحٍ فَسَكَنْتُ عَنِّي الْعِلَّةُ وَ بَرَأْتُ حَتَّى كَأَنَّ لَمْ يَكُنْ بِي عِلَّةٌ قَطُّ

I said to her, 'Yes'. She said, 'Is it okay for you if I were to treat you, so you will be cured by the Permission of Allah^{-azwj} Mighty and Majestic?' I said to her, 'I am not needy to anything more than this'. She quenched me some water in a cup, and the illness settled from me, and I was cured to the extent as if there had not been any illness with me at all!

فَلَمَّا كَانَ بَعْدَ أَشْهُرٍ دَخَلْتُ عَلَى الْعُجُوزِ فَقُلْتُ لَهَا بِاللَّهِ عَلَيْكَ يَا سَلَمَةُ وَ كَانَ اسْمُهَا سَلَمَةُ بِمَا دَاوَوْتِنِي فَقَالَتْ بِوَاحِدَةٍ بِمَا فِي هَذِهِ السُّبْحَةِ مِنْ سُبْحَةٍ كَانَتْ فِي يَدِهَا فَقُلْتُ وَ مَا هَذِهِ السُّبْحَةُ فَقَالَتْ إِنَّهَا مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع

When it was after some months, I went to see the old woman. I said to her, 'With Allah^{-azwj} upon you, O Salama!' -and her name was Salama - 'What is that you had treated me with?' She said, 'With one (bead) from what is in this rosary', from the rosaries which were in her hand. I said, 'And what is this rosary?' She said, 'But rather, it is from the clay of the grave of Al-Husayn^{-asws}'.

فَقُلْتُ لَهَا يَا رَافِضِيَّةُ دَاوَوْتِنِي بِطِينِ قَبْرِ الْحُسَيْنِ فَخَرَجْتُ مِنْ عِنْدِي مُعْضَبَةً وَ رَجَعْتُ وَ اللَّهُ عَلَيَّ كَأَشَدَّ مَا كَانَتْ وَ أَنَا أَقَابِسِي مِنْهَا الْجَهْدَ وَ الْبَلَاءَ وَ قَدْ وَ اللَّهُ خَشِيتُ عَلَى نَفْسِي

I said to her, 'O Rafizi woman! (rejector of Abu Bakr, Umar and Usman). You treated me with clay from the grave of Al-Husayn^{-asws}?' She went out from my presence angrily and I returned. By Allah^{-azwj}! My pain is (now) like as severe as it had been, and I am suffering from it the struggle and the affliction, and by Allah^{-azwj}, I am (once again) fearing upon myself'.

ثُمَّ أَذَّنَ الْمُؤَذِّنُ فَقَامَا يُصَلِّيَانِ وَ غَابَا عَنِّي.

Then the Muezzin proclaimed Azaan, so they stood up to pray Salat, and disappeared from me".³⁹⁶

10- ما، الأماالي للشيخ الطوسي عَنْهُ عَنْ أَبِي الْمُفَضَّلِ عَنْ الْفَضْلِ بْنِ مُحَمَّدٍ بْنِ أَبِي طَاهِرٍ عَنْ مُحَمَّدٍ بْنِ مُوسَى الشَّرِيعِيِّ عَنْ أَبِيهِ مُوسَى بْنِ عَبْدِ الْعَزِيزِ قَالَ: لَقِيتُ يَوْحَنَّا بْنَ سَرَاقِيُونِ النَّصْرَانِيَّ الْمُتَطَبِّبُ فِي شَارِعِ أَبِي أَحْمَدَ فَاسْتَوْفَقَنِي وَ قَالَ لِي بِحَقِّ نَبِيِّكَ وَ دِينِكَ - مَنْ هَذَا الَّذِي يَزُورُ قَبْرَهُ قَوْمٌ مِنْكُمْ بِنَاحِيَةِ قَصْرِ ابْنِ هُبَيْرَةَ مَنْ هُوَ مِنْ أَصْحَابِ نَبِيِّكُمْ

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Al Fazl Bin Muhammad Bin Abu Tahir, from Muhammad Bin Musa Al Sharie, from his father Musa Bin Abdul Aziz who said,

'Youhanna Bin Saraqiyun the Christian physician met me in Abu Ahmad street. He paused me and said to me, 'By the right of your Prophet^{-saww} and your religion! Who is this whom a people

³⁹⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 9

from you are visiting his grave in an area of the castle of Ibn Hubeyra? Who is he from the companions of your Prophet^{-saww}?’

قُلْتُ لَيْسَ هُوَ مِنْ أَصْحَابِهِ هُوَ ابْنُ بَنْتِهِ فَمَا دَعَاكَ إِلَى الْمَسْأَلَةِ لِي عَنْهُ فَقَالَ لَهُ عِنْدِي حَدِيثٌ طَرِيفٌ فَقُلْتُ حَدِّثْنِي بِهِ

I said, ‘He^{-asws} isn’t from his^{-saww} companions. He^{-asws} is a son^{-asws} of his^{-saww} daughter^{-asws}. So, what called you to question me about him^{-asws}?’ He said, ‘For him^{-asws}, there is a Hadeeth with me, an odd Hadeeth’. I said, ‘Narrated to me with it’.

فَقَالَ وَجَّهَ إِلَيَّ سَابُورُ الْكَبِيرُ الْخَادِمُ الرَّشِيدِيُّ فِي اللَّيْلِ فَصِرْتُ إِلَيْهِ فَقَالَ تَعَالَ مَعِيَ فَمَضَى وَ أَنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى مُوسَى بْنِ عِيسَى الْهَاشِمِيِّ فَوَجَدْنَاهُ زَائِلَ الْعَقْلِ مُتَّكِئاً عَلَى وَسَادَةٍ وَ إِذَا بَيْنَ يَدَيْهِ طَسْتٌ فِيهَا خَشْنُو جَوْفِهِ وَ كَانَ الرَّشِيدُ اسْتَحْضَرَهُ مِنَ الْكُوفَةِ

He said, ‘Sabour, the big servant of Al-Rasheeds (Al-Haroun and Al-Mamoun) came to me during the night, to go to him. He said, ‘Come with me!’ He went and I was with him until we entered to see Musa Bin Isa Al-Hashimy. We found him being out of his mind, leaning upon a pillow, and there was a tray in front of him wherein were pieces of his insides, and Al-Rasheed had presented him from Al-Kufa.

فَأَقْبَلَ سَابُورُ عَلَى خَادِمٍ كَانَ مِنْ خَاصَّةِ مُوسَى فَقَالَ لَهُ وَجَّهَ مَا خَبَرُهُ فَقَالَ لَهُ أَخْبِرْكَ أَنَّهُ كَانَ مِنْ سَاعَتِهِ جَالِساً وَ حَوْلَهُ نُدْمَاؤُهُ وَ هُوَ مِنْ أَصْحَابِ النَّاسِ جِسْماً وَ أَطْيَبِهِمْ نَفْساً إِذْ جَرَى ذِكْرُ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ يُوحِنَا هَذَا الَّذِي سَأَلْتُكَ عَنْهُ

Sabour came to a servant who was from the special ones of Musa. He said to him, ‘Woe be to you! What is his news?’ He said to him, ‘I shall inform you. He has been sitting from his time and around him were his regretting ones, and from was from the healthiest of the people of body, and best of them in soul, when there flowed the mention of Al-Husayn^{-asws} Bin Ali^{-asws}’. Youhanna said, ‘This is which I am asking about’.

فَقَالَ مُوسَى إِنَّ الرَّاغِضَةَ لَيَعْلُونَ فِيهِ حَتَّى إِهْمُ فِيمَا عَرَفْتُ يَجْعَلُونَ تُرْبَتَهُ دَوَاءً يَتَدَاوُونَ بِهِ

Musa said, ‘The Rafizites (rejectors of Abu Bakr, and Umar and Usman) are exaggerating regarding him^{-asws} to the extent that they, among what I know, are making his^{-asws} soil to be a medication to be treated with’.

فَقَالَ لَهُ رَجُلٌ مِنْ بَنِي هَاشِمٍ كَانَ حَاضِراً قَدْ كَانَتْ بِي عِلَّةٌ غَلِيلَةٌ فَتَعَالَجْتُ لَهَا بِكُلِّ عِلَاجٍ فَمَا نَفَعَنِي حَتَّى وَصَفَ لِي كَاتِبِي أَنَّ لِحْدَ مِنْ هَذِهِ التُّرْبَةِ فَأَخَذْتُهَا فَنَفَعَنِي اللَّهُ بِهَا وَ زَالَ عَنِّي مَا كُنْتُ أَجِدُهُ

A man from the clan of Hashim^{-as} who was present, said, ‘There used to be a severe illness with me, and I had treated for it with every treatment, but it did not benefit me until my scribe had described to me that I should take from this soil. So I took it, and Allah^{-azwj} Caused me to benefit with it, and it declined from me what I had been feeling’.

قَالَ فَبَقِيَ عِنْدَكَ مِنْهَا شَيْءٌ قَالَ نَعَمْ فَوَجَّهَ فَبَجَاءَ مِنْهَا بِقِطْعَةٍ فَنَآوَلَهَا مُوسَى بْنُ عِيسَى فَأَخَذَهَا مُوسَى فَاسْتَدَخَلَهَا دُبُرُهُ اسْتِهْزَاءً بِمَنْ تَدَاوَى بِهَا وَ اخْتِفَاراً وَ تَصَغِيراً لِهَذَا الرَّجُلِ الَّذِي هِيَ تُرْبَتُهُ يَعْنِي الْحُسَيْنَ ع

He said, 'So, does there remain something from it with you?' He said, 'Yes'. So they came to him with a piece from it and gave it to Musa Bin Isa. Musa took it and inserted it in his backside as a mockery with the ones medicating with it, and as a disdain and belittling to this man whose soil it was, meaning Al-Husayn^{asws}.

فَمَا هُوَ إِلَّا أَنْ اسْتَدْخَلَهَا دُبُرُهُ حَتَّى صَاحَ النَّارَ النَّارَ الطَّسْتُ الطَّسْتُ فَجِئْنَاهُ بِالطَّسْتِ فَأَخْرَجَ فِيهَا مَا تَرَى فَأَنْصَرَفَ النَّدَمَاءُ وَ صَارَ الْمَجْلِسُ مَأْتَمًا

He had only just inserted it in his backside until he screamed, 'The fire! The fire! The tray! The tray!' We came to him with the tray, and he brought out into it what you see'. The regretting ones left, and the gathering became a mourning session.

فَأَقْبَلَ عَلَى سَابُورٍ فَقَالَ انْظُرْ هَلْ لَكَ فِيهِ حِيلَةٌ فَدَعَوْتُ بِشَمْعَةٍ فَتَطَرْتُ فَإِذَا كَبِدُهُ وَ طِحَالُهُ وَ رِئْتُهُ وَ فُوَادُهُ خَرَجَ مِنْهُ فِي الطَّسْتِ فَتَطَرْتُ إِلَى أَمْرِ عَظِيمٍ فَقُلْتُ مَا لِأَحَدٍ فِي هَذَا صُنْعٌ إِلَّا أَنْ يَكُونَ لِعِيسَى الَّذِي كَانَ يُحْيِي الْمَوْتَى

I turn to Sabour. He said, 'Look, is there any means for you regarding him?' I called for candles and looked, there were (pieces of) his liver, and his spleen, and his lungs, and his heart having come out from him into the tray. I was looking into a grievous matter. I said, 'There isn't for anyone to do regarding this except if it happens to be Isa^{as} who used to revive the dead'.

فَقَالَ لِي سَابُورُ صَدَقْتَ وَ لَكِنْ كُنْ هَاهُنَا فِي الدَّارِ إِلَى أَنْ يَتَبَيَّنَ مَا يَكُونُ مِنْ أَمْرِهِ فَبِثْ عِنْدَهُمْ وَ هُوَ يَبْتَلِكُ الْحَالِ مَا رَفَعَ رَأْسَهُ فَمَاتَ فِي وَقْتِ السَّحْرِ

Sabour said to me, 'You speak the truth, but be over here in the house until it becomes clear what is happening from his matter'. So, I spent the night with them, and he was in that state, not raising his head. He died during the time of pre-dawn'.

قَالَ مُحَمَّدُ بْنُ مُوسَى قَالَ لِي مُوسَى بْنُ سَرِيعٍ كَانَ يُوحِنَا يُزُورُ قَبْرَ الْحُسَيْنِ وَ هُوَ عَلَى دِينِهِ ثُمَّ أَسْلَمَ بَعْدَ هَذَا وَ حَسَنَ إِسْلَامُهُ.

Muhammad Bin Musa said, 'Musa Bin Sarie said to me, 'Youhanna used to visit the grave of Al-Husayn^{asws} and (even though) he was upon his religion. Then he became a Muslim after this, and his Islam was good''³⁹⁷.

11- قب، المناقب لابن شهر آشوب أَخَذَ الْمُسْتَرْشِدُ مِنْ مَالِ الْخَائِرِ وَ كَرْبَلَاءَ وَ قَالَ إِنَّ الْقَبْرَ لَا يَحْتَاجُ إِلَى الْحِزَانَةِ أَنْفَقَ عَلَى الْعَسْكَرِ فَلَمَّا خَرَجَ قُتِلَ هُوَ وَ ابْنُهُ الرَّاشِدُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'The guide (caretaker) took from the wealth of the enclosure (of Al-Husayn^{asws}) and Karbala, and he said, 'The grave is not needy to the treasure. I shall spend it upon the army'. When he went out, he and his son were killed''³⁹⁸.

كِتَابِي ابْنِ بَطَّةَ وَ النَّطَنْزِي رَوَى أَبُو عَبْدِ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ عَنِ الْأَعْمَشِيِّ قَالَ: أَخَذْتُ رَجُلًا عَلَى قَبْرِ الْحُسَيْنِ ع فَأَصَابَهُ وَ أَهْلَ بَيْتِهِ جُنُودٌ وَ جُدَامٌ وَ بَرَصٌ وَ هُمْ يَتَوَارَثُونَ الْجُدَامَ إِلَى السَّاعَةِ.

³⁹⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 10

³⁹⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 11 a

Two books of Ibn Battah and Al Natanzy – It is reported by Abu Abdul Rahman Bin Ahmad Bin Hanbal by his chain, from Al Amsh who said,

‘A man excreted toilet upon the grave of Al-Husayn^{asws}, so he and his family were afflicted with insanity and leprosy and vitiligo, and they are inheriting the leprosy until now”.³⁹⁹

وَرَوَى جَمَاعَةٌ مِنَ الثَّقَاتِ أَنَّهُ لَمَّا أَمَرَ الْمُتَوَكِّلُ بِحَرْثِ قَبْرِ الْحُسَيْنِ عَ وَأَنَّ يُجْرَى الْمَاءُ عَلَيْهِ مِنَ الْعَلَقَمِيِّ أَتَى زَيْدُ الْمَجْنُونُ وَ يُهْلُولُ الْمَجْنُونُ إِلَى كَرْبَلَاءَ فَنَظَرَ إِلَى الْقَبْرِ وَ إِذَا هُوَ مُعَلَّقٌ بِالْقُدْرَةِ فِي الْهَوَاءِ

And it is reported by a group from the trusted ones,

‘When Al-Mutawakkil^{la} ordered with farming upon the grave of Al-Husayn^{asws} and flowed the water upon it from (river) Al-qamah, Zayd ‘the insane’ and Bahlool ‘the insane’ came to Karbala. They looked at the grave, and there, it was suspended in the air by the Power.

فَقَالَ زَيْدٌ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ- وَ يَا بَنِي اللَّهِ إِنْ أَنْ يُنَمَّ نُورُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

Zayd said, ‘***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]***’.

وَ ذَلِكَ أَنَّ الْحَرَاثَ حَرَثَ سَبْعَ عَشْرَةَ مَرَّةً وَ الْقَبْرُ يَرْجِعُ إِلَى خَالِهِ فَلَمَّا نَظَرَ الْحَرَاثُ إِلَى ذَلِكَ آمَنَ بِاللَّهِ وَ حَلَّ الْبَقَرَ فَأَخْبَرَ الْمُتَوَكِّلَ فَأَمَرَ بِقَتْلِهِ.

And that is because the farmer had farmed for twenty years and the grave kept returning to its (former) state. When the farmer looked at that, he believed in Allah^{azwj}, and released the cows and informed Al-Mutawakkil^{la}. He ordered with killing him”.⁴⁰⁰

12- أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا قَالَ رُوِيَ عَنْ سُلَيْمَانَ الْأَعْمَشِ أَنَّهُ قَالَ: كُنْتُ نَازِلًا بِالْكُوفَةِ وَ كَانَ لِي جَارٌ وَ كُنْتُ آتِي إِلَيْهِ وَ أَجْلِسُ عِنْدَهُ فَأَتَيْتُ لَيْلَةَ الْجُمُعَةِ إِلَيْهِ فَقُلْتُ لَهُ يَا هَذَا مَا تَقُولُ فِي زِيَارَةِ الْحُسَيْنِ عَ فَقَالَ لِي هِيَ بِدْعَةٌ وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ وَ كُلُّ ذِي ضَلَالَةٍ فِي النَّارِ

I (Majlisi) am saying, ‘I found in one of the compilations of our companions, he said, ‘It is reported from Suleyman Al Amsh having said,

‘I had descended at Al-Kufa, and there was a neighbour of mine, and I used to go to him and sit in his presence. I went to him on the night of Friday. I said to him, ‘O you! What are you saying regarding visiting Al-Husayn^{asws}?’ He said to me, ‘It is an innovation, and every innovation is a straying, and every one with a straying would be in the Fire’.

قَالَ سُلَيْمَانُ فَقُمْتُ مِنْ عِنْدِهِ وَ أَنَا مُتَمَلِّئٌ عَلَيْهِ غَيْظًا فَقُلْتُ فِي نَفْسِي إِذَا كَانَ وَقْتُ السَّحْرِ آتِيهِ وَ أَحْدِثْهُ شَيْئًا مِنْ فَضَائِلِ الْحُسَيْنِ عَ فَإِنْ أَصَرَ عَلَى الْعِبَادِ قَتَلْتُهُ

³⁹⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 11 b

⁴⁰⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 11 c

Suleyman said, 'I stood up from his presence and I was filled with rage upon him. I said within myself, 'When it will be the time of pre-dawn, I shall go to him and narrate to him something from the merits of Al-Husayn^{-asws}. If he still persists upon the obstinacy, I will kill him''.

قَالَ سُلَيْمَانٌ فَلَمَّا كَانَ وَقْتُ السَّحْرِ أَتَيْتُهُ وَفَرَعْتُ عَلَيْهِ الْبَابَ وَدَعَوْتُهُ بِاسْمِهِ فَإِذَا بِرُوحَتِهِ تَقُولُ لِي إِنَّهُ قَصَدَ إِلَيَّ زِيَارَةَ الْحُسَيْنِ مِنْ أَوَّلِ اللَّيْلِ

Suleyman said, 'When it was the time of pre-dawn, I went to him and knocked the door to him and called him by his named. There was his wife saying to me, 'He has gone to visit Al-Husayn^{-asws} from the beginning of the night''.

قَالَ سُلَيْمَانٌ فَبَسَرْتُ فِي أَنَّهُ إِلَى زِيَارَةِ الْحُسَيْنِ عَ فَلَمَّا دَخَلْتُ إِلَى الْقَبْرِ فَإِذَا أَنَا بِالشَّيْخِ سَاجِدٌ لِلَّهِ عَزَّ وَجَلَّ وَهُوَ يَدْعُو وَيَبْكِي فِي سُجُودِهِ وَيَسْأَلُهُ التَّوْبَةَ وَالْمَغْفِرَةَ ثُمَّ رَفَعَ رَأْسَهُ بَعْدَ زَمَانٍ طَوِيلٍ فَرَأَانِي قَرِيباً مِنْهُ

Suleyman said, 'I went on his tracks to visit Al-Husayn^{-asws}. When I entered to be at the grave, there I was with the sheikh performing Sajdah to Allah^{-azwj} Mighty and Majestic, and he was supplicating and crying in his Sajdahs, and asking Him^{-azwj} for the repentance and the Forgiveness. Then he raised his head after a long time. He saw me being near to him.

فَقُلْتُ لَهُ يَا شَيْخُ بِالْأَمْسِ كُنْتُ تَقُولُ زِيَارَةَ الْحُسَيْنِ عَ بِدَعْوَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ذِي ضَلَالَةٍ فِي النَّارِ وَالْيَوْمَ أَتَيْتَ تَزُورُهُ

I said to him, 'O sheikh! Yesterday you were saying visitation of Al-Husayn^{-asws} is an innovation and every innovation is a straying and every one with straying would be in the Fire, and today you came come to visit him^{-asws}!'

فَقَالَ يَا سُلَيْمَانُ لَا تَلْمَنِي فَإِنِّي مَا كُنْتُ أَتَيْتُ لِأَهْلِ الْبَيْتِ إِمَامَةً حَتَّى كَانَتْ لِيَلَيَّ تِلْكَ فَرَأَيْتُ رُؤْيَا هَالِكَنِي وَرَوَعَتْنِي فَقُلْتُ لَهُ مَا رَأَيْتَ أَيُّهَا الشَّيْخُ

He said, 'O Suleyman! Do not blame me, for I had not proof for the Imamate of People^{-asws} of the Household until it was that night of mine. I saw a dream which terrified me and horrified me'. I said to him, 'What did you see, O you sheikh?'

قَالَ رَأَيْتُ رَجُلًا جَلِيلَ الْقَدْرِ لَا بِالطَّوِيلِ الشَّاهِقِ وَلَا بِالْقَصِيرِ اللَّاصِقِ لَا أَقْدَرُ أَصْفُهُ مِنْ عَظَمِ جَلَالِهِ وَجَمَالِهِ وَبَهَائِهِ وَكَمَالِهِ وَهُوَ مَعَ أَقْوَامٍ يَحْفُونَ بِهِ خَفِيفًا وَيُزْفُونَ زَفِيفًا وَبَيْنَ يَدَيْهِ فَارِسٌ وَعَلَى رَأْسِهِ تَاجٌ وَلِلتَّاجِ أَرْبَعَةُ أَزْكَانٍ وَفِي كُلِّ زَكْنٍ جَوْهَرَةٌ تُضِيءُ مِنْ مَسِيرَةِ ثَلَاثَةِ أَيَّامٍ

He said, 'I saw a man of majestic worth, neither too tall nor too short. I am not able to describe him due to the magnificence of his majesty, and his beauty, and his glory, and his perfection. And he was with a group surrounding him in a circle and escorting him like a wedding reception, and in front of him was a horseman, and upon his head was a crown, and for the crown there were four corners, and for each corner there were jewels illuminating from a travel distance of three days.

فَقُلْتُ لِبَعْضِ خِدَامِهِ مَنْ هَذَا فَقَالَ هَذَا مُحَمَّدٌ الْمُصْطَفَى قُلْتُ وَمَنْ هَذَا الْآخَرُ فَقَالَ عَلِيُّ الْمُرْتَضَى وَصِي رَسُولِ اللَّهِ

I said to one of his servants, 'Who is this?' He said, 'This is Muhammad Al-Mustafa^{-saww}'. I said, 'And who is this other one?' He said, 'Ali Al-Murtaza^{-asws} successor^{-asws} of Rasool-Allah^{-saww}'.

ثُمَّ مَدَدْتُ نَظْرِي فَإِذَا أَنَا بِنَاقَةٍ مِنْ نُورٍ وَ عَلَيْهَا هَوْدَجٌ مِنْ نُورٍ وَ فِيهِ امْرَأَتَانِ وَ النَّاقَةُ تَطِيرُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَقُلْتُ لِمَنْ هَذِهِ النَّاقَةُ فَقَالَ - لِحَدِيجَةِ الْكُبْرَى وَ فَاطِمَةَ الزَّهْرَاءِ ع

Then I extended my look and there I was with a camel of light, and upon it was a carriage of light, and in it were two women, and the camel was flying between the sky and the earth. I said, 'For whom it this camel?' He said, 'For (Syeda) Khadeeja Al-Kubra^{-asws}, and (Syeda) Fatima Al-Zahra^{-asws}'.

فَقُلْتُ وَ مَنْ هَذَا الْعُلَامُ فَقَالَ هَذَا الْحَسَنُ بْنُ عَلِيٍّ فَقُلْتُ وَ إِلَى أَيْنَ يُرِيدُونَ بِأَجْمَعِهِمْ فَقَالُوا لِرِيزَارَةِ الْمَقْتُولِ ظُلْمًا شَهِيدِ كَرْبَلَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُرْتَضَى

I said, 'And who is this boy?' He said, 'This is Al-Hassan^{-asws} Bin Ali^{-asws}'. I said, 'And to where are you intending in their entirety?' They said, 'For visitation of the one killed unjustly, martyr of Karbala, Al-Husayn^{-asws} son^{-asws} of Ali Al-Murtaza^{-asws}'.

ثُمَّ إِنِّي قَصَدْتُ نَحْوَ الْمَوْدَجِ الَّذِي فِيهِ فَاطِمَةُ الزَّهْرَاءِ وَ إِذَا أَنَا بِرِقَاعٍ مَكْنُونَةٍ تَنَسَاقَطُ مِنَ السَّمَاءِ فَسَأَلْتُ مَا هَذِهِ الرِّقَاعُ فَقَالَ هَذِهِ رِقَاعٌ فِيهَا أَمَانٌ مِنَ النَّارِ لِرُؤَاةِ الْحُسَيْنِ ع فِي لَيْلَةِ الْجُمُعَةِ فَطَلَبْتُ مِنْهُ رُقْعَةً فَقَالَ لِي إِنَّكَ تَقُولُ زِيَارَتُهُ بِدْعَةٌ فَإِنَّكَ لَا تَنَالُهَا حَتَّى تَزُورَ الْحُسَيْنَ ع وَ تَعْتَقِدَ فَضْلَهُ وَ شَرَفَهُ

Then I went towards the carriage in which was (Syeda) Fatima Al-Zahra^{-asws}, and there I was with written notes falling from the sky. I asked, 'What are these notes?' He said, 'These are notes wherein is amnesty from the Fire for the visitors of Al-Husayn^{-asws} during the night of Friday'. I sought a note from him. He said to me, 'You are saying, visiting him^{-asws} is an innovation, for you cannot be given it until you do visit Al-Husayn^{-asws}, and believe in his^{-asws} merits and his^{-asws} nobility'.

فَأَنْتَبَهْتُ مِنْ نَوْمِي فَرِعًا مَرْغُوبًا وَ قَصَدْتُ مِنْ وَقْتِي وَ سَاعَتِي إِلَى زِيَارَةِ سَيِّدِي الْحُسَيْنِ ع وَ أَنَا نَائِبٌ إِلَى اللَّهِ تَعَالَى قَوْلَ اللَّهِ يَا سُلَيْمَانُ - لَا أَفَارِقُ قَبْرِ الْحُسَيْنِ حَتَّى يُفَارِقَ رُوحِي جَسَدِي.

I woke up suddenly from my sleep, panicking, scared, and I aimed from my time and my moment to visit my Master^{-asws} Al-Husayn^{-asws}, and I am repenting to Allah^{-azwj} the Exalted. By Allah^{-azwj}, O Suleyman! I will not separate from the grave of Al-Husayn^{-asws} until my soul separates from my body!"⁴⁰¹

قَالَ وَ رَوَى الثَّقَاتُ عَنْ أَبِي مُحَمَّدٍ الْكُوفِيِّ عَنْ دَعْبِلِ بْنِ عَلِيٍّ الْحِزَاعِيِّ قَالَ: لَمَّا انْصَرَفْتُ عَنْ أَبِي الْحَسَنِ الرِّضَا ع بِقَصِيدَتِي النَّائِبَةِ نَزَلْتُ بِالرَّيِّ وَ إِنِّي فِي لَيْلَةٍ مِنَ اللَّيَالِي وَ أَنَا أَصُوغُ قَصِيدَةً وَ قَدْ ذَهَبَ مِنَ اللَّيْلِ شَطْرُهُ فَإِذَا طَارِقٌ يَطْرُقُ الْبَابَ فَقُلْتُ مَنْ هَذَا فَقَالَ أَخٌ لَكَ فَبَدَرْتُ إِلَى الْبَابِ فَفَتَحْتُهُ

He said, 'And it is reported by the trusted ones, from Abu Muhammad Al Kufy, from Deobel Bin Ali Al Khuzaie who said,

'When I left from Abu Al-Hassan Al-Reza^{-asws} with my poem 'Al-Ta'iyā', I descended at Al-Rayy, and I was in a night from my night, and I was composing a poem, and most of the night had gone. There was a knock on the door. I said, 'Who is this?' He said, 'A brother of yours!' So I rushed to the door and opened it.

⁴⁰¹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 12 a

فَدَخَلَ شَخْصٌ أَقْشَعَرُّ مِنْهُ بَدَنِي وَ دَهَلَتْ مِنْهُ نَفْسِي فَجَلَسَ نَاحِيَةً وَ قَالَ لِي لَا تَرَعْ أَنَا أَخُوكَ مِنَ الْجِنِّ وُلِدْتُ فِي اللَّيْلَةِ الَّتِي وُلِدْتَ فِيهَا وَ نَشَأْتُ مَعَكَ وَ إِنِّي جِئْتُ أُخْبِرُكَ بِمَا يَسُرُّكَ وَ يُقْوِي نَفْسَكَ وَ بَصِيرَتَكَ

A person entered, my body has goosebumps from him, and my soul was shaking from him. He sat in a corner and said to me, 'Do not be scared! I am your brother from the Jinn. I was born in the night which you were born in, and I have grown up with you, and I have come to narrated to you with what would cheer you and strengthen your soul and your insight'.

قَالَ فَرَجَعَتْ نَفْسِي وَ سَكَنَ قَلْبِي فَقَالَ يَا دِعْبِلُ إِنِّي كُنْتُ مِنْ أَشَدِّ خَلْقِ اللَّهِ بُغْضًا وَ عَدَاوَةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَخَرَجْتُ فِي نَفَرٍ مِنَ الْجِنِّ الْمَرْدَةِ الْعَتَاةِ فَمَرَرْنَا بِنَفَرٍ يُرِيدُونَ زِيَارَةَ الْحُسَيْنِ ع قَدْ جَنَّهُمُ اللَّيْلُ فَهَمَمْنَا بِهِمْ وَ إِذَا مَلَائِكَةٌ تَرْجُرُنَا مِنَ السَّمَاءِ وَ مَلَائِكَةٌ فِي الْأَرْضِ تَرْجُرُ عَنْهُمْ هَوَائِمَهَا

He (Deobel) said, 'My soul returned, and my heart calmed. He said, 'O Deobel! I used to be from the severest of the creatures of Allah^{-azwj} in hatred and enmity to Ali^{-asws} Bin Abu Talib^{-asws}. I went out among a number of Jinn, the renegades, the transgressors. We passed by a number (of people) intending visitation of Al-Husayn^{-asws}. The night had shielded them. We thought with (harming) them, and there were Angels repelling us from the sky and Angels in the earth were repelling its vermin from them.

فَكَأَنِّي كُنْتُ نَائِمًا فَأَنْتَبَهْتُ أَوْ غَافِلًا فَتَبَيَّنْتُ وَ عَلِمْتُ أَنَّ ذَلِكَ لِعِنَايَةِ بِهِمْ مِنَ اللَّهِ تَعَالَى لِمَكَانٍ مِنْ قَصْدُوا لَهُ وَ تَشَرُّفُوا بِزِيَارَتِهِ فَأَخَذْتُ تَوْبَةً وَ جَدَدْتُ نِيَّةً وَ زُرْتُ مَعَ الْقَوْمِ وَ وَقَفْتُ بِقُفُوفِهِمْ وَ دَعَوْتُ بِدُعَائِهِمْ وَ حَجَجْتُ بِحُجَّتِهِمْ تِلْكَ السَّنَةَ وَ زُرْتُ قَبْرَ النَّبِيِّ ص وَ مَرَرْتُ بِرَجُلٍ حَوْلَهُ جَمَاعَةٌ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا ابْنُ رَسُولِ اللَّهِ الصَّادِقُ ع

It is as if I was sleeping and had suddenly woke-up or was heedless and I awakened and knew that it was protective care with them from Allah^{-azwj} the Exalted due to the position of the one^{-asws} they were aiming to and are being ennobled by visiting him^{-asws}. I initiated the repentance and renewed the intention and visited along with the group and paused at their pausing and supplicated with their supplications, and performed Hajj with their Hajj that year, and I visited the grave of the Prophet^{-saww}. And I passed by a man who had a group around him. I said, 'Who is this?' They said, 'This is a son^{-asws} of Rasool-Allah^{-saww}, Al-Sadiq^{-asws}'.

قَالَ فَدَنَوْتُ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَرْحَبًا بِكَ يَا أَهْلَ الْعِرَاقِ أَ تَذْكُرُ لَيْلَتَكَ بَيْطُنَ كَرْبَلَاءَ وَ مَا رَأَيْتَ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لِأَوْلِيَائِنَا إِنَّ اللَّهَ قَدْ قَبِلَ تَوْبَتَكَ وَ غَفَرَ خَطِيئَتَكَ

He (The Jinn) said, 'I went near him^{-asws} and greeted unto him^{-asws}. He^{-asws} said to me: 'Welcome to you, O people of Al-Iraq! Do you remember your night in the interior of Karbala and what you had seen from the extraordinary event of Allah^{-azwj} the Exalted for our^{-asws} friends? Allah^{-azwj} has Accepted your repentance and has Forgiven your sins!'

فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِكُمْ وَ نَوَّرَ قَلْبِي بِنُورِ هِدَايَتِكُمْ وَ جَعَلَنِي مِنَ الْمُعْتَصِمِينَ بِجَبَلٍ وَلَا يَتَّكُمُ فَحَدَّثَنِي يَا ابْنَ رَسُولِ اللَّهِ بِحَدِيثٍ أَنْصَرَفَ بِهِ إِلَى أَهْلِي وَ قَوْمِي

I said, 'The praise is for Allah^{-azwj} Who Conferred upon me with you^{-asws} all and Irradiated my heart with the light of your^{-asws} guidance and Made me to be from the ones holding tightly with the rope of your^{-asws} Wilayah. So, narrate to me, O son^{-asws} of Rasool-Allah^{-saww}, with a Hadeeth I came leave with it to go to my family and my people'.

فَقَالَ نَعَمْ حَدَّثَنِي أَبِي مُحَمَّدٌ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ - الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى أَذْخُلَهَا أَنَا وَ عَلَى الْأَوْصِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلَى الْأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتِي وَ عَلَى أُمَّتِي حَتَّى يَقْرُوا بِوَلَايَتِكَ وَ يَدِينُوا بِإِمَامَتِكَ

He^{-asws} said: 'Yes. My^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} narrated to me^{-asws} from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! The Paradise is Prohibited unto the Prophets^{-as} until I^{-saww} enter it, and unto the successors^{-as} unto you^{-asws} enter it, and unto the communities until my^{-saww} community enters it, and unto my^{-saww} community until they acknowledge with your^{-asws} Wilayah and they make it a religion with your^{-asws} Imamate.

يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ - لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ إِلَّا مَنْ أَحَدَ مِنْكَ بِنَسَبٍ أَوْ سَبَبٍ

O Ali^{-asws}! By the One^{-azwj} Who Sent me^{-saww} with the truth! No one will enter the Paradise except one who takes from you^{-asws} with the lineage or means'.

ثُمَّ قَالَ خُذْهَا يَا دِغِيلُ فَلَمَّ تَسْمَعُ بِمَقِيلِهَا مِنْ مِثْلِي أَبَدًا ثُمَّ ابْتَلَعَتْهُ الْأَرْضُ فَلَمْ أَرَهُ.

Then he (The Jinn) said, 'Take it, O Deobel, for you will never hear the like of it from someone like me, ever!' Then the ground swallowed him, and I did not see him".⁴⁰²

قَالَ وَ رُوِيَ أَنَّ الْمُتَوَكِّلَ مِنْ خُلَفَاءِ بَنِي الْعَبَّاسِ كَانَ كَثِيرَ الْعِدَاوَةِ شَدِيدَ الْبُغْضِ لِأَهْلِ بَيْتِ الرَّسُولِ وَ هُوَ الَّذِي أَمَرَ الْخَارِثِينَ بِحَرْثِ قَبْرِ الْحُسَيْنِ ع وَ أَنْ يُحْرِقُوا بُنْيَانَهُ وَ يُحْفُوا آثَارَهُ وَ أَنْ يُجْزُوا عَلَيْهِ الْمَاءَ مِنَ النَّهْرِ الْعُلْقَمِيِّ بِحَيْثُ لَا تَبْقَى لَهُ أَنْثَرٌ وَ لَا أَحَدٌ يَقِفُ لَهُ عَلَى خَيْرٍ

He said, 'And it is reported,

'Al-Mutawakkil^{-la}, from the caliphs of the clan of Abbas (Abbasids), was with a lot of enmity, severe hatred to People^{-asws} of the Household, and he is the one who ordered with farmers with farming on the grave of Al-Husayn^{-asws}, and they should ruin its building, and efface its traces, and they should flow the water upon it from the river Alqamah, so that there would neither remain any trace of it nor would there remain any news for anyone to be standing to it.

وَ تَوَعَّدَ النَّاسَ بِالْقَتْلِ لِمَنْ زَارَ قَبْرَهُ وَ جَعَلَ رَصْدًا مِنْ أَجْنَادِهِ وَ أَوْصَاهُمْ كُلُّ مَنْ وَجَدْتُمُوهُ يُرِيدُ زِيَارَةَ الْحُسَيْنِ ع فَاقْتُلُوهُ يُرِيدُ بِذَلِكَ إِطْفَاءَ نُورِ اللَّهِ وَ إِخْفَاءَ آثَارِ ذُرِّيَّةِ رَسُولِ اللَّهِ

And he threatened the people with the killing for the one who visits his^{-asws} grave, and made observers to be from his armies, and advised them, 'Every one you find intending to visit Al-Husayn^{-asws}, kill him!', intending by that to extinguish the Noor of Allah^{-azwj}, and hide the traces of the offspring of Rasool-Allah^{-saww}.

فَبَلَغَ الْخَبْرُ إِلَى رَجُلٍ مِنْ أَهْلِ الْخَيْرِ يُقَالُ لَهُ زَيْدُ الْمَجْنُونُ وَ لَكِنَّهُ دُوَّ عَقْلٍ سَدِيدٍ وَ رَأْيٍ رَشِيدٍ وَ إِذَا لُقِبَ بِالْمَجْنُونِ لِأَنَّهُ أَفْحَمَ كُلِّ لَبِيبٍ وَ قَطَعَ حُجَّةَ كُلِّ أَدِيبٍ وَ كَانَ لَا يَغِي مِنَ الْجَوَابِ وَ لَا يَمَلُ مِنَ الْخُطَابِ

⁴⁰² Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 50 H 12 b

The news reached to a man from the good people called Zayd 'The insane', but he was with correct intellect and rightfully guided view, and rather he had been titled as 'The insane' because he had confounded every one of understanding and cut off the arguments of every teacher, and he was not tired from the answering nor fed up with the addressing.

فَسَمِعَ بِخَرَابِ بُنْيَانِ قَبْرِ الْحُسَيْنِ ع وَ حَرِثَ مَكَانِهِ فَعَظُمَ ذَلِكَ عَلَيْهِ وَ اشْتَدَّ حُزْنُهُ وَ تَجَدَّدَ مُصَابُهُ بِسَيِّدِهِ الْحُسَيْنِ ع وَ كَانَ مَسْكَنُهُ يُؤَمِّدُ بِمَصْرَ فَلَمَّا غَلَبَ عَلَيْهِ الْوَجْدُ وَ الْغَرَامُ لِحَرِثِ قَبْرِ الْإِمَامِ ع خَرَجَ مِنْ مَصْرَ مَاشِياً هَائِماً عَلَى وَجْهِهِ شَاكِياً وَجَدَّهُ إِلَى رَبِّهِ وَ بَقِيَ خَزِناً كَثِيباً حَتَّى بَلَغَ الْكُوفَةَ

He heard of the ruination of the building of the grave of Al-Husayn^{asws} and farming of its place. That was grievous upon him and his grief intensified, and it renewed his calamity with his Master^{asws} Al-Husayn^{asws}. And in those days, his dwelling was in Egypt. When the feelings of care overcame upon him at the farming on the grave of the Imam^{asws}, he went out from Egypt, walking, wandering upon his direction, complaining to his Lord^{azwj} of his feelings, and he remain grieving, gloomy until he reached Al-Kufa.

وَ كَانَ الْبُهْلُولُ يُؤَمِّدُ بِالْكُوفَةِ فَلَقِيَهُ زَيْدُ الْمَجْنُونِ وَ سَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ الْبُهْلُولُ مِنْ أَيْنَ لَكَ مَعْرِفَتِي فَلَمْ تَرِنِي قَطُّ فَقَالَ زَيْدٌ يَا هَذَا اعْلَمْ أَنَّ قُلُوبَ الْمُؤْمِنِينَ جُنُودٌ مُجَنَّدَةٌ مَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اخْتَلَفَ

And on that day Al-Bahlool was at Al-Kufa. Zayd 'The insane' met him and greeted him. He returned the greetings to him. Al-Bahlool said to him, 'From where is your recognition of me, and you have not seen me at all (before)?' Zayd said, 'O you! Known that the hearts of the Momineen are a recruited army. Whatever they recognise from these, get attracted, and whatever they deny from these, they differ'.

فَقَالَ لَهُ الْبُهْلُولُ يَا زَيْدُ مَا الَّذِي أَخْرَجَكَ مِنْ بِلَادِكَ بِغَيْرِ دَابَّةٍ وَ لَا مَرْكُوبٍ فَقَالَ وَ اللَّهُ مَا خَرَجْتُ إِلَّا مِنْ شِدَّةٍ وَجْدِي وَ حُزْنِي وَ قَدْ بَلَغَنِي أَنَّ هَذَا اللَّعِينُ أَمَرَ بِحَرِثِ قَبْرِ الْحُسَيْنِ ع وَ خَرَابِ بُنْيَانِهِ وَ قَتْلِ زُؤَارِهِ فَهَذَا الَّذِي أَخْرَجَنِي مِنْ مَوْطِنِي وَ نَقَصَ [نَعَصَ] عَيْشِي وَ أَجْرَى دُمُوعِي وَ أَقْلَ هُجُوعِي

Al-Bahlool said to him, 'O Zayd! What is that which brought you out from your city without any animal nor ride?' He said, 'By Allah^{azwj}! I have not come out except from the severity of my feelings and my grief, and it has reached me that this accursed (Al-Mutawakkil) has ordered with farming upon the grave of Al-Husayn^{asws} and ruining its building, and he is killing his^{asws} visitors. So this is which has brought me out from my homeland, and has reduced (choked) my life, and flowed my tears, and reduced my sleep'.

فَقَالَ الْبُهْلُولُ وَ أَنَا وَ اللَّهُ كَذَلِكَ فَقَالَ لَهُ ثُمَّ بِنَا نَمْضِي إِلَى كَرْبَلَاءَ لِنُشَاهِدَ قُبُورَ أَوْلَادِ عَلِيِّ الْمُرْتَضَى

Al-Bahlool said, 'By Allah^{azwj}! And I (as well) am like that'. He said to him, 'Arise with us. We shall go to Karbala to witness the graves of the children of Amir Al-Momineen Ali Al-Murtaza^{asws}'.

قَالَ فَأَخَذَ كُلُّ بَيْدٍ صَاحِبِهِ حَتَّى وَصَلَا إِلَى قَبْرِ الْحُسَيْنِ ع وَ إِذَا هُوَ عَلَى خَالِهِ لَمْ يَتَغَيَّرْ وَ قَدْ هَدَمُوا بُنْيَانَهُ وَ كَلَّمَا أَجْرُوا عَلَيْهِ الْمَاءَ غَارَ وَ حَارَ وَ اسْتَدَارَ بِقُدْرَةِ الْعَزِيمِ الْجَبَّارِ وَ لَمْ يَصِلْ قَطْرَةٌ وَاحِدَةً إِلَى قَبْرِ الْحُسَيْنِ ع

He (the narrator) said, 'Each one held a hand of his companion until they arrived to the grave of Al-Husayn^{asws}, and there, it was upon its (original) state, not having been altered, and they had demolished its building. And every time they flowed the water upon it, it would sink, and

evaporate, and circle around by the Power of the Almighty, the Subduer, and not even a drop arrived to the grave of Al-Husayn^{-asws}.

وَكَانَ الْقَبْرُ الشَّرِيفُ إِذَا جَاءَهُ الْمَاءُ يَرْتَفِعُ أَرْضُهُ بِإِذْنِ اللَّهِ تَعَالَى فَتَعَجَّبَ زَيْدُ الْمَجْنُونُ بِمَا شَاهَدَهُ وَ قَالَ انْظُرْ يَا بَهْلُولُ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ - وَ يَأْتِي اللَّهُ إِلَّا أَنْ يَمِمْ نُورُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And it so happened that the noble grave, whenever the water came to it, its ground would rise by the Permission of Allah^{-azwj} the Exalted. So Zayd 'The insane' was astounded from what he had witnessed, and said, 'O Bahlool! Zayd said, ***They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32] and even if the Polytheists dislike it [61:9]***'.

قَالَ وَ لَمْ يَزَلِ الْمُتَوَكِّلُ يَأْمُرُ بِحَرْثِ قَبْرِ الْحُسَيْنِ عَ مُدَّةٍ عِشْرِينَ سَنَةً - وَ الْقَبْرُ عَلَى خَالِهِ لَمْ يَتَغَيَّرْ وَ لَا يَغْلُوهُ قَطْرَةٌ مِنَ الْمَاءِ

He (the narrator) said, 'And Al-Mutawakkil^{-la} did not cease to order with farming the grave of Al-Husayn^{-asws} for a period of twenty years, and the grave (remained) upon its state, not altering, nor did a drop from the water got to it.

فَلَمَّا نَظَرَ الْحَارِثُ إِلَى ذَلِكَ قَالَ آمَنْتُ بِاللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ اللَّهُ لَأَهْرَبَنَّ عَلَى وَجْهِهِ وَ أَهْيَمُ فِي الْبَرَارِي وَ لَا أَخْرُتُ قَبْرِ الْحُسَيْنِ ابْنِ بِنْتِ رَسُولِ اللَّهِ وَ إِنْ لِي بِمُدَّةٍ عِشْرِينَ سَنَةً أَنْظُرَ آيَاتِ اللَّهِ وَ أَشَاهِدُ بَرَاهِينَ آلِ بَيْتِ رَسُولِ اللَّهِ وَ لَا أَتَعَطَّى وَ لَا أَغْتَبِرُ

When the farmer looked at that, he said, 'I believe in Allah^{-azwj}, and in Muhammad^{-saww} as Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! I shall flee upon my direction and dwell in the wilderness, and I will not farm upon the grave of Al-Husayn^{-asws} son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}, and there has been a period of twenty years for me I am looking at the Signs of Allah^{-azwj} and witnessing the proofs of Progeny^{-asws} of the Household of Rasool-Allah^{-saww}, and I was neither preached nor took a lesson?'

ثُمَّ إِنَّهُ حَلَّ التَّيْرَانَ وَ طَرَحَ الْفِدَانَ وَ أَقْبَلَ بِمَشْيِي نَحْوَ زَيْدِ الْمَجْنُونِ وَ قَالَ لَهُ مِنْ أَيْنَ أَقْبَلْتَ يَا شَيْخُ قَالَ مِنْ مِصْرَ فَقَالَ لَهُ وَ لِأَيِّ شَيْءٍ جِئْتَ إِلَى هُنَا وَ إِنَّهُ لَأَخْشَى عَلَيْكَ مِنَ الْقَتْلِ

Then he released the two oxen and dropped the yoke and went walking towards Zayd 'The insane', and said to him, 'Where are you coming from, O sheikh?' He said, 'From Egypt'. He said to him, 'And which thing have you come for up to over here, and there is a fear upon from being killed?'

فَبَكَى زَيْدٌ وَ قَالَ وَ اللَّهُ قَدْ بَلَغَنِي حَرْثُ قَبْرِ الْحُسَيْنِ عَ فَأَحْزَنَنِي ذَلِكَ وَ هَيَّجَ حُزْنِي وَ وَجَدِي فَأَنْكَبْتُ الْحَارِثَ عَلَى أَقْدَامِ زَيْدٍ يُعْبِلُهُمَا وَ هُوَ يَقُولُ فِدَاكَ أَبِي وَ أُمِّي فَوَ اللَّهُ يَا شَيْخُ مِنْ حِينَ مَا أَقْبَلْتَ إِلَيَّ أَقْبَلْتَ إِلَيَّ الرَّحْمَةُ وَ اسْتَنَارَ قَلْبِي بِنُورِ اللَّهِ وَ إِنِّي آمَنْتُ بِاللَّهِ وَ رَسُولِهِ

Zayd wept and said, 'By Allah^{-azwj}! It had reached me the farming on the grave of Al-Husayn^{-asws}, so that grieved me, and it has agitated my grief and my feelings'. The farmer devoted to the feet of Zayd, kissing them, and he was saying, 'May my father and my mother be sacrificed for you!' By Allah^{-azwj}, O sheikh! From (the time) when you came to me, the Mercy turned to me, and my heart was irradiated by the Noor of Allah^{-azwj}, and I believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}.

وَ إِنِّي لِي مُدَّة عِشْرِينَ سَنَةً وَ أَنَا أَخْرُثُ هَذِهِ الْأَرْضَ وَ كُلَّمَا أَجْرَيْتُ الْمَاءَ إِلَى قَبْرِ الْحُسَيْنِ ع غَارَ وَ حَارَ وَ اسْتَدَارَ وَ لَمْ يَصِلْ إِلَى قَبْرِ الْحُسَيْنِ مِنْهُ قَطْرَةٌ وَ كَأَنِّي كُنْتُ فِي سُكْرِ وَ أَفَقْتُ الْآنَ بِبَرَكَتِكَ قُدُومَكَ إِلَيَّ

And for me there has been a period of twenty years, and I am farming this land, and every time I flow the water to the grave of Al-Husayn^{-asws}, it sinks, and evaporates, and goes around, and does not arrive to the grave of Al-Husayn^{-asws}, even a drop from it, and it is as if I was in intoxication and have sobered now by the blessings of your arrival to me’.

فَبَكَى زَيْدٌ وَ تَمَثَّلَ بِهَذِهِ الْأَبْيَاتِ-

قَتَلَ ابْنُ بِنْتِ نَبِيِّهَا مَظْلُومًا

هَذَا لَعَمْرُكَ قَبْرُهُ مَهْدُومًا

فِي قَتْلِهِ فَتَتَبَعُوهُ رَمِيمًا

تَاللَّهِ إِنْ كَانَتْ أُمِّيَّةٌ قَدْ أَتَتْ-

فَلَقَدْ أَتَاهُ بَنُو أَبِيهِ بِمِثْلِهِ-

أَسِفُوا عَلَى أَنْ لَا يَكُونُوا شَارِكُوا-

Zayd wept and gave an example with these couplets, “By Allah^{-azwj!} If the Umayyids have perpetrated the killing with the son^{-asws} of the daughter^{-asws} of their Prophet^{-saww} unjustly, so the clan of its father (Abbasids) have perpetrated similar to it. This, by your life, is his^{-asws} grave, demolished. I am regretting upon not having escorted during his^{-asws} killing, so I could have followed him^{-asws}, and become decayed bones’.

فَبَكَى الْحَارِثُ وَ قَالَ يَا زَيْدٌ قَدْ أَيْقَظْتَنِي مِنْ رَقْدِي وَ أَرَشَدْتَنِي مِنْ غَفْلَتِي وَ هَا أَنَا الْآنَ مَاضٍ إِلَى الْمُتَوَكِّلِ بِسُرْمَنِ رَأَى أَعْرَفُهُ بِصُورَةِ الْحَالِ إِنْ شَاءَ أَنْ يَقْتُلَنِي وَ إِنْ شَاءَ أَنْ يَتْرَكَنِي فَقَالَ لَهُ زَيْدٌ وَ أَنَا أَيْضًا أَسِيرُ مَعَكَ إِلَيْهِ وَ أَسَاعِدُكَ عَلَى ذَلِكَ

The farmer went and said, ‘O Zayd! You have awakened me from my slumber and have guided me from my heedlessness, and here I am now going to Al-Mutawakkal^{-la} at Sur Man Rayy to let him know the picture of the situation. If he so desires, he can kill me, or if he so desires, he can leave me’. Zayd said to him, ‘And I as well shall travel with you to him, and I will assist you upon that’.

قَالَ فَلَمَّا دَخَلَ الْحَارِثُ إِلَى الْمُتَوَكِّلِ وَ خَبَرَهُ بِمَا شَاهَدَ مِنْ بُرْهَانِ قَبْرِ الْحُسَيْنِ ع اسْتَشَاطَ غَيْظًا وَ اِزْدَادَ بُغْضًا لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ وَ أَمَرَ بِقَتْلِ الْحَارِثِ وَ أَمَرَ أَنْ يُشَدَّ فِي رِجْلَيْهِ حَبْلٌ وَ يُسْحَبَ عَلَى وَجْهِهِ فِي الْأَسْوَاقِ ثُمَّ يُصَلَّبَ فِي مُجْتَمَعِ النَّاسِ لِيَكُونَ عِبْرَةً لِمَنْ اعْتَبَرَ وَ لَا يَبْقَى أَحَدٌ يَذْكُرُ أَهْلَ الْبَيْتِ بِخَيْرٍ أَبَدًا

He (the narrator) said, ‘When the farmer entered to Al-Mutawakkil and informed him with what he had witnessed from the proofs of the grave of Al-Husayn^{-asws}, he fumed with rage and increased in hatred to People^{-asws} of the Household of Rasool-Allah^{-saww}, and ordered with killing the farmer, and ordered that he be bound in his legs and dragged upon his face in the markets, then crucified in a gathering of people, for it would be a lessons for the one who takes a lesson, and there should not remain anyone mentioning People^{-asws} of the Household with goodness, ever!

وَ أَمَّا زَيْدٌ الْمَحْجُونُ فَإِنَّهُ اِزْدَادَ حُزْنَهُ وَ اشْتَدَّ عَزَاؤُهُ وَ طَالَ بُكَاءُهُ وَ صَبَرَ حَتَّى أَنْزَلُوهُ مِنَ الصَّلْبِ وَ أَلْقَوْهُ عَلَى مَرْبَلَةٍ هُنَاكَ

And as for Zayd 'The insane', his grief increased and his consoling intensified, and his crying was prolonged, and he was patient until they brought him down from the crucifixion and threw him upon the rubbish dump over there.

فَجَاءَ إِلَيْهِ زَيْدٌ فَاحْتَمَلَهُ إِلَى الدَّجْلَةِ وَغَسَّلَهُ وَكَفَّنَهُ وَصَلَّى عَلَيْهِ وَدَفَنَهُ وَبَقِيَ ثَلَاثَةَ أَيَّامٍ لَا يُفَارِقُ قَبْرَهُ وَهُوَ يَتْلُو كِتَابَ اللَّهِ عِنْدَهُ

Zayd came to him, carried him to (river) Al-Dajlah (Tigris) and washed him, and shrouded him, and prayed Salat upon him, and buried him, and remained for three days not separating from his grave and he was reciting the Book of Allah^{-azwj} by him.

فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ جَالِسٌ إِذْ سَمِعَ صُرَاخًا عَالِيًا وَ نَوْحًا شَجِيئًا وَ بُكَاءً عَظِيمًا وَ نِسَاءً بَكْرَةً مُنْشَرَاتٍ الشُّعُورَ مُشَقَّقَاتٍ الْجُيُوبَ مُسَوِّدَاتٍ الْوُجُوهُ وَ رِجَالًا بَكْرَةً يَنْدُبُونَ بِالْوَيْلِ وَ النَّبُورِ وَ النَّاسُ كَأَفَّةٍ فِي اضْطِرَابٍ شَدِيدٍ وَ إِذَا بِجَنَازَةٍ حُمُولَةٍ عَلَى أَعْنَاقِ الرِّجَالِ وَ قَدْ نُشِرَتْ لَهَا الْأَعْلَامُ وَ الرِّايَاتُ وَ النَّاسُ مِنْ حَوْلِهَا أَفْوَاجًا قَدْ انْسَدَّتِ الطُّرُقُ مِنَ الرِّجَالِ وَ النِّسَاءِ

One day while he was seated when he heard a loud scream and grief-stricken lamentation, and mighty crying, and a lot of women were spreading their hair, tearing their clothes, blackening the faces, and the men were in large numbers calling for the woe and the ruination, and all the people were in severe restlessness, and there was a bier being carried upon the necks of the men, and the banners and the flags had been raised for it, and the people were in droves around it. The roads had been blocked from the men and the women.

قَالَ زَيْدٌ فَظَنَنْتُ أَنَّ الْمُتَوَكِّلَ قَدْ مَاتَ فَتَقَدَّمْتُ إِلَى رَجُلٍ مِنْهُمْ وَ قُلْتُ لَهُ مَنْ يَكُونُ هَذَا الْمَيِّتِ فَقَالَ هَذِهِ جَنَازَةُ جَارِيَةِ الْمُتَوَكِّلِ وَ هِيَ جَارِيَةُ سَوْدَاءَ حَبَشِيَّةٍ وَ كَانَ اسْمُهَا رَحْمَانَةً وَ كَانَ يُحِبُّهَا حُبًّا شَدِيدًا ثُمَّ إِتَمَّ عَمَلُهَا لَهَا شَأْنًا عَظِيمًا وَ دَفَنُوهَا فِي قَبْرِ جَدِيدٍ وَ فَرَشُوا فِيهِ الْوَرْدَ وَ الزَّيْتُونِ وَ الْمِسْكَ وَ الْعَنْبَرِ وَ بَنَوْا عَلَيْهَا قُبَّةً عَالِيَةً

Zayd said, 'I thought that Al-Mutawakkil^{-la} had died. So I went ahead to a man from them and said to him, 'Who does this deceased happen to be?' He said, 'It is a funeral of this slave girl of Al-Mutawakkil, and she is a black Ethiopian slave girl, and her name was Rayhana, and he used to love her with intense love'. Then they worked up a mighty affair for her and buried her in a new grave, and furnished in it the roses and the basil, and the musk and the ambergris, and they build a high dome upon it.

فَلَمَّا نَظَرَ زَيْدٌ إِلَى ذَلِكَ أَزْدَادَتْ أَشْجَانُهُ وَ تَصَاعَدَتْ نِيرَانُهُ وَ جَعَلَ يَلْطِمُ وَجْهَهُ وَ يَمْزِقُ أَطْمَارَهُ وَ يُخْنِي الثَّرَابَ عَلَى رَأْسِهِ وَ هُوَ يَقُولُ وَائِلَاةُ وَ اسْفَاهَا عَلَيْكَ يَا حُسَيْنُ أَ تُقْتَلُ بِالطُّفِّ غَرِيبًا وَحِيدًا ظَمآنَ شَهِيدًا وَ تُسَبَّى نِسَاءُكَ وَ بَنَاتُكَ وَ عِيَالُكَ وَ تُدْبَحُ أَطْفَالُكَ وَ لَمْ يَبِكْ عَلَيْكَ أَحَدٌ مِنَ النَّاسِ

When Zayd looked at that, his sadness increased and his fires were higher, and he went on to slap his face and tear his clothes, and pouring the dust upon his head, and he was saying, 'Oh its woe! Oh its regret upon you^{-asws}, O Husayn^{-asws}! You^{-asws} were killed at Al-Taff (Karbala) estranged, along, thirsty, martyr, and your^{-asws} womenfolk and your^{-asws} daughters^{-asws} and your^{-asws} dependants were made captive, and your^{-asws} children were slaughtered, and no one from the people is crying upon you^{-asws}.

وَ تُدْفَنُ بِعَبْرٍ غُسْلٍ وَ لَا كَفْنٍ وَ يُخْرَثُ بَعْدَ ذَلِكَ قَبْرُكَ لِطُفُفُوا نُورَكَ وَ أَنْتَ ابْنُ عَلِيٍّ الْمُرْتَضَى وَ ابْنُ فَاطِمَةَ الزَّهْرَاءِ وَ يَكُونُ هَذَا الشَّأْنُ الْعَظِيمَ لِمَوْتِ جَارِيَةِ سَوْدَاءَ وَ لَمْ يَكُنِ الْحُزْنُ وَ الْبُكَاءُ لِابْنِ مُحَمَّدٍ الْمُصْطَفَى

And you were buried without any washing and nor shroud, and after that, your^{-asws} grave is being farmed upon in order to extinguish your^{-asws} Noor, and you^{-asws} are a son^{-asws} of Ali Al-Murtaza^{-asws} and son^{-asws} of (Syeda) Fatima Al-Zahra^{-asws}, and this happens to be the mighty glory at the death of a black slave girl, and there does not happen to be the grief and the crying for the son^{-asws} of Muhammad Al-Mustafa^{-saww}!

قَالَ وَ لَمْ يَزَلْ يَبْكِي وَ يَتُوحُّ حَتَّى غَشِيَ عَلَيْهِ وَ النَّاسُ كَافَّةً يَنْظُرُونَ إِلَيْهِ فَمِنْهُمْ مَنْ رَقَّ لَهُ وَ مِنْهُمْ مَنْ جَنَى عَلَيْهِ فَلَمَّا أَفَاقَ مِنْ غَشْوَتِهِ أَنْشَدَ يَقُولُ-

He (the narrator) said, 'And he did not stop crying and lamenting until there was unconsciousness upon him, and all the people were looking at him. From them was one who felt pity for him, and from them was one who said there was insanity upon him. When he woke up from his fainting, he prosed saying,

أُجُرْتُ بِالطَّفِّ قَبْرَ الْحُسَيْنِ- وَ يَعْمُرُ قَبْرَ بَنِي الرَّائِيَةِ
لَعَلَّ الزَّمَانَ يَمُتُ قَدْ يَغُودُ- وَ يَأْتِي بِدَوْلَتِهِمْ ثَانِيَةً
أَلَا لَعَنَ اللَّهُ أَهْلَ الْقَسَادِ- وَ مَنْ يَأْمَنُ الدَّيْنَةَ الْقَانِيَةَ-

'You are farming at Al-Taff (Karbala) on the grave of Al-Husayn^{-asws} and are building the grave a building for the adulteress. Perhaps the times will return with them^{-asws} and their^{-asws} government would come again secondly. Indeed! May Allah^{-azwj} Curse the people of mischief and the one who are safe in the lowly, the perishing (world)'.

قَالَ إِنَّ زَيْدًا كَتَبَ هَذِهِ الْأُتْبَاتِ فِي وَرَقَةٍ وَ سَلَّمَهَا لِبَعْضِ حُجَّابِ الْمُتَوَكِّلِ

He (the narrator) said, 'Zayd wrote these couplets in a paper and submitted it to one of the guards of Al-Mutawakkil^{-la}'.

قَالَ فَلَمَّا قَرَأَهَا اشْتَدَّ غَيْظُهُ وَ أَمَرَ بِخَضَارِهِ فَأَخْضِرَ وَ جَرَى بَيْنَهُ وَ بَيْنَهُ مِنَ الْوَعْظِ وَ التَّوْبِيخِ مَا أَغَاطَهُ حَتَّى أَمَرَ بِقَتْلِهِ فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ سَأَلَهُ عَنْ أَبِي تُرَابٍ مَنْ هُوَ اسْتَحْقَارًا لَهُ

He (the narrator) said, 'When he read it, his rage intensified, and he ordered with presenting him. He was presented, and there flowed between him and him, from the preaching and the rebukes what infuriated him to the extent that he ordered with his killing. When he stood in front of him, he asked him about Abu Turab (Ali^{-asws}), 'Who is he^{-asws}? – as a disdain (disregard) to him^{-asws}'.

فَقَالَ وَ اللَّهُ إِنَّكَ عَارِفٌ بِهِ وَ بِفَضْلِهِ وَ شَرَفِهِ وَ حَسْبِهِ وَ نَسَبِهِ فَوَ اللَّهُ مَا يَجْحَدُ فَضْلَهُ إِلَّا كُلُّ كَافِرٍ مُرْتَابٍ وَ لَا يُبْغِضُهُ إِلَّا كُلُّ مُنَافِقٍ كَذَّابٍ وَ شَرَعَ يُعَدِّدُ فَضْلَهُ وَ مَنَاقِبَهُ حَتَّى ذَكَرَ مِنْهَا مَا أَغَاطَ الْمُتَوَكِّلُ فَأَمَرَ بِجَبْسِهِ فَجَبَسَ

He (Zayd) said, 'By Allah^{-azwj}! You are a recogniser with him^{-asws} and his^{-asws} merits, and his^{-asws} nobility, and his^{-asws} affiliations and his^{-asws} lineage! By Allah^{-azwj}! No one will reject his^{-asws} merits except every suspicious Kafir, nor hate him^{-asws} except every lying hypocrite!' And he started counting his^{-asws} merits and his^{-asws} virtues until he had mentioned from these what enraged Al-Mutawakkil^{-la}, so he ordered with imprisoning him. So he was imprisoned.

فَلَمَّا أُسْدِلَ الظَّلَامُ وَهَجَعَ جَاءَ إِلَى الْمُتَوَكِّلِ هَاتِفٌ وَ رَفَسَهُ بِرِجْلِهِ وَ قَالَ لَهُ قُمْ وَ أَخْرِجْ زَيْدًا مِنْ حَبْسِهِ وَ إِلَّا أَهْلَكَكَ اللَّهُ عَاجِلًا فَقَامَ هُوَ بِنَفْسِهِ وَ أَخْرِجَ زَيْدًا مِنْ حَبْسِهِ وَ خَلَعَ عَلَيْهِ خُلْعَةً سَيِّئَةً وَ قَالَ لَهُ اطْلُبْ مَا تُرِيدُ

When the darkness came down (night-time) and he went to bed, a caller came to him (in the dream) and nudged him with his leg and said to him, 'Arise and bring out Zayd from his imprisonment or else Allah^{-azwj} will Destroy you immediately!' He stood up by himself and brought Zayd out from his confinement and freed his way with a goodly freeing and said to him, 'Request whatever you want'.

قَالَ أُرِيدُ عِمَارَةَ قَبْرِ الْحُسَيْنِ ع وَ أَنْ لَا يَتَعَرَّضَ أَحَدٌ لِرُؤَايِهِ فَأَمَرَ لَهُ بِذَلِكَ فَخَرَجَ مِنْ عِنْدِهِ فَرِحًا مَسْرُورًا وَ جَعَلَ يَدُورُ فِي الْبُلْدَانِ وَ هُوَ يَقُولُ مَنْ أَرَادَ زِيَارَةَ الْحُسَيْنِ ع فَلَهُ الْأَمَانُ طَوْلَ الْأَزْمَانِ.

He said, 'I want the grave of Al-Husayn^{-asws} to be build and no one to be blocked from visiting him^{-asws}'. He ordered with that for him. He went out from his presence happy, cheerful, and went on around in the cities and he was saying, 'Whoever wants visitation of Al-Husayn^{-asws}, for him is the amnesty', for a long time".⁴⁰³

13- مل، كامل الزيارات أبي عن سعدٍ عن بغضٍ أصحابه عن أحمد بن قتيبة الهمداني عن إسحاق بن عمار قال: قلت لأبي عبد الله ع إني كنت بالخبر ليلة عرفة و كنت أصلي و تم نحو من خمسين ألفاً من الناس جميلة و جوههم طيبة أزواحهم و أقبلوا يصلون بالليل فلما طلع الفجر سجدت ثم رفعت رأسي فلم أر منهم أحداً

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from one of his companions, from Ahmad Bin Quteyba Al Hamdany, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'I was at the enclosure (of the grave of Al-Husayn^{-asws}) on the night of Arafaat, and I was praying Salat, and there were around fifty thousand from the people. Their faces were beautiful, their souls were good, and they all came praying Salat at night. When the dawn emerged, I performed Sajdah, then raised my head, but did not see anyone of them!'

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّهُ مَرَّ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع خَمْسُونَ أَلْفَ مَلَكٍ وَ هُوَ يُقْتَلُ فَعَرَجُوا إِلَى السَّمَاءِ فَأَوْخَى اللَّهُ إِلَيْهِمْ مَرْزُومَ بَابِنِ حَبِيبِي وَ هُوَ يُقْتَلُ فَلَمْ تَنْصُرُوهُ فَأَهْبَطُوا إِلَى الْأَرْضِ فَاسْكُنُوا عِنْدَ قَبْرِهِ شُعْنًا غَيْرًا إِلَى أَنْ تَقُومَ السَّاعَةُ.

Abu Abdullah^{-asws} said to me: 'Fifty thousand Angels had passed by Al-Husayn^{-asws} and he^{-asws} had already been killed, so they ascended to the sky. Allah^{-azwj} Revealed to them: "You had passed by the son^{-asws} of My^{-azwj} Beloved, and he^{-asws} had been killed, so you could not help him^{-asws}. So go down to the earth and dwell by his^{-asws} grave, unkempt, dusty, up to the establishment of the Hour!"⁴⁰⁴

14- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن الحسن بن محبوب عن الحسين بن بنت أبي حمزة الثمالی قال: خرجت في آخر زمان بني مروان إلى قبر الحسين بن علي ع مستخفياً من أهل الشام حتى انتهيت إلى كربلاء فاختفيت في ناحية القرية حتى إذا ذهب من الليل نصفه أقبلت نحو القبر فلما دنوت منه أقبل نحوي رجل فقال لي انصرف مأجوراً فإنك لا تصل إليه

⁴⁰³ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 12 c

⁴⁰⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 13

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Abdullah Bin Muhammad Bin Isa, from his father, from Al Hassan Bin Mahboub, from Al-Husayn son of a daughter of Abu Hamza Al Sumali who said,

'At the end of the era of the sons of Marwan, I went out to the grave of Al-Husayn^{-asws} Bin Ali^{-asws} in concealment from the people of Syrian until I ended up to Karbala. I hid myself in an area of the town until half of the night had gone. I went towards the grave. When I was near from it, a man came towards me and said to me, 'Leave! You will be Rewarded, for you will not (be able to) arrive to it'.

فَرَجَعْتُ فَرِعًا حَتَّى إِذَا كَادَ يَطْلُعُ الْفَجْرُ أَقْبَلْتُ نَحْوَهُ حَتَّى إِذَا دَنَوْتُ مِنْهُ خَرَجَ إِلَيَّ الرَّجُلُ فَقَالَ لِي يَا هَذَا إِنَّكَ لَنْ تَصِلَ إِلَيْهِ فَقُلْتُ لَهُ عَافَاكَ اللَّهُ وَ لَمْ لَا أَصِلُ إِلَيْهِ وَ قَدْ أَقْبَلْتُ مِنَ الْكُوفَةِ أُرِيدُ زِيَارَتَهُ فَلَا تَحُلْ بَيْنِي وَ بَيْنَهُ عَافَاكَ اللَّهُ وَ أَنَا أَخَافُ أَنْ أَصْبِحَ فَيَقْتُلُونِي أَهْلُ الشَّامِ إِنْ أَدْرَكُونِي هَاهُنَا

I returned in panic until when it was almost the emergence of dawn, I went towards it, until when I was near from it, the man came out to me and said to me, 'O you! You will never arrive to it!' I said to him, 'May Allah^{-azwj} Keep you well! And why can't I arrive to it and I have come from Al-Kufa intending visiting him^{-asws}. Do not block between me and him^{-asws}. May Allah^{-azwj} Keep you well! And I am fearing them in the morning the people of Syria would kill me if they came across me being over here!'

قَالَ فَقَالَ لِي اصْبِرْ قَلِيلًا فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع سَأَلَ اللَّهَ أَنْ يَأْذَنَ لَهُ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ فَأْذِنَ لَهُ فَهَبَطَ مِنَ السَّمَاءِ فِي سَبْعِينَ أَلْفَ مَلَكٍ فَهُمْ يَحْضُرُونَهُ مِنْ أَوَّلِ اللَّيْلِ يَنْتَظِرُونَ طُلُوعَ الْفَجْرِ ثُمَّ يَرْجِعُونَ إِلَى السَّمَاءِ

He (the narrator) said, 'He said to me, 'Be patient for a little while, for Musa Bin Imran^{-as} had asked Allah^{-azwj} to Permit for him^{-as} in visiting the grave of Al-Husayn^{-asws} Bin Ali^{-asws}. He^{-azwj} Permitted for him^{-as}, so he^{-as} has come down from the sky among seventy thousand Angels. They have been in his^{-asws} presence from the beginning of the night awaiting the emergence of dawn, then they will be returning to the sky''.

قَالَ فَقُلْتُ فَمَنْ أَنْتَ عَافَاكَ اللَّهُ قَالَ أَنَا مِنَ الْمَلَائِكَةِ الَّذِينَ أُمِرُوا بِحَرَسِ قَبْرِ الْحُسَيْنِ ع وَ الْإِسْتِغْفَارِ لِرُؤَاةِهِ فَأَنْصَرَفْتُ وَ قَدْ كَادَ يَطِيرُ عَقْلِي لِمَا سَمِعْتُ مِنْهُ

He (the narrator) said, 'I said, 'Who are you? May Allah^{-azwj} Keep you well!' He said, 'I am from the Angels, those who have been Commanded with guarding the grave of Al-Husayn^{-asws} and with seeking the Forgiveness for his^{-asws} visitors'. I left, and my head almost flew due to what I had heard from him'.

قَالَ فَأَقْبَلْتُ حَتَّى إِذَا طَلَعَ الْفَجْرُ أَقْبَلْتُ نَحْوَهُ فَلَمْ يَحُلْ بَيْنِي وَ بَيْنَهُ أَحَدٌ فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ وَ دَعَوْتُ اللَّهَ عَلَى قَتَلَتِهِ وَ صَلَّيْتُ الصُّبْحَ وَ أَقْبَلْتُ مُسْرِعًا خَافَةَ أَهْلُ الشَّامِ.

He (the narrator) said, 'I came back until when the dawn emerged, I went back, but no one blocked between me and him^{-asws}. I went near him^{-asws}, greeted unto him^{-asws}, and supplicated to Allah^{-azwj} against his^{-asws} killers, and I prayed the morning Salat and came back secretly fearing the people of Syria''.⁴⁰⁵

⁴⁰⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{-asws}, Ch 50 H 14

15- دَعَا الرَّاَوْنَدِيَّ، حَدَّثَنِي الشَّيْخُ أَبُو جَعْفَرٍ النَّيْشَابُورِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ ذَاتَ سَنَةٍ إِلَى زِيَارَةِ الْحُسَيْنِ ع فِي جَمَاعَةٍ فَلَمَّا كُنَّا عَلَى فَرْسَخَيْنِ مِنَ الْمَشْهَدِ أَوْ أَكْثَرَ أَصَابَ رَجُلًا مِنَ الْجَمَاعَةِ الْفَالِجُ وَ صَارَ كَأَنَّهُ قِطْعَةُ لَحْمٍ قَالَ وَ جَعَلَ يُنَادِينَا بِاللَّهِ أَنْ لَا نُخْلِيَهُ وَ أَنْ نَحْمِلَهُ إِلَى الْمَشْهَدِ

(The book) 'Da'waat' of Al Rawandi – It is narrated to me by the sheikh Abu Ja'far Al Neshapury, may Allah^{-azwj} be Pleased with him, said,

'One year I went out to visit Al-Husayn^{-asws} among a group. When we were upon two Farsakhs or more from the Mausoleum, a man from the group was afflicted with the paralysis, and he became as if he was a piece of meat, and he went on to adjuring us with Allah^{-azwj} that we should not leave him, and that we should carry him to the Mausoleum.

فَقَامَ عَلَيْهِ مِنْ يُرَاعِيهِ وَ يُحَافِظُهُ عَلَى الْبَهِيمَةِ فَلَمَّا دَخَلْنَا الْحُضْرَةَ وَضَعْنَاهُ عَلَى ثَوْبٍ وَ أَحَدَ رَجُلَيْنِ مِنَّا طَرَفِي الثَّوْبِ وَ رَفَعْنَاهُ عَلَى الْقَبْرِ وَ كَانَ يَدْعُو وَ يَتَضَرَّعُ وَ يَبْكِي وَ يَبْتَهِلُ وَ يُقْسِمُ عَلَى اللَّهِ بِحَقِّ الْحُسَيْنِ أَنْ يَهَبَ لَهُ الْعَافِيَةَ

Someone stood up to take care of him and protect him from the animals. When we entered the (holy) presence, we placed him upon a cloth, and two men from us grabbed the two ends of the cloth and raised him upon the grave. And he was supplicating, and beseeching, and crying, and pleading, and vowing upon Allah^{-azwj} by the right of Al-Husayn^{-asws} that He^{-azwj} Grant the well-being to him'.

قَالَ فَلَمَّا وُضِعَ الثَّوْبُ عَلَى الْأَرْضِ جَلَسَ الرَّجُلُ وَ مَشَى وَ كَأَنَّمَا نَشِطَ مِنْ عَقَالٍ.

He (the narrator) said, 'When the cloth was placed upon the ground, the man sat up and walked, and it was as if he had been activated from the mind'.⁴⁰⁶

⁴⁰⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 50 H 15