

**'Crying - Lamentation
over Atrocities
Carried out against
Ahl Al-Bayt^{-asws}'**

Table of Contents

Introduction:	6
Rewards for Crying over Imam Hussain^{-asws}	6
Crying of Masomeen^{-asws}:	9
Crescent of the First of Muharram:	16
Ashura Aamal (What to do on the 10th of Moharram)	18
Salat on Day of Ashura:	24
'No' Fasting on Ashura and Arafa:	25
Ziyarat Ashura:	28
Shorter Version of Ziyarat-e-Arbaeen:	31
Ziyarat-e-Arbaeen Method-1	31
Ziyarat-e-Arbaeen Method-2	36
APPENDIX I	39
Crying over the Separation/Oppressed One	39
Ali ^{-asws} 's desire to wail at the grave of Syeda ^{-asws}	39
Rasool Allah ^{-sawww} Shed tears for his ^{-sawww} son Ibrahim ^{-asws}	39
Rasool Allah ^{-sawww} Cried on Martyred Hamza ^{-asws} Ibn Abu Mutlib ^{-asws}	40
Rasool-Allah ^{-sawww} said: 'Upon the likes of Ja'far ^{-asws} , let the crying ones cry.....	42
5 th Imam ^{-asws} left Funds to Lament him ^{-asws} during the Hajj:	43
Intense Crying of the 4 th Imam ^{-asws} :.....	43
APPENDIX II	45
Matam – Qamah-Zani-Tatbeer – Self-Flagellation	45
Self-Flagellation in love of Ahl Al-Bayt ^{-asws} :	45
Love of Ahl Al-Bayt ^{-asws} will always Benefit one	46
Crying of Ali Amir ul-Momineen ^{-asws}	47
We may bite our hands upon their separation	49
Syeda Sharika tul-Hussain ^{-asws} struck her head against carriage.....	49

Summary:

The followers of Ahl Al-Bayt^{-asws}, commemorate martyrdom of their Imam^{-asws} all around the Islamic year, holding gatherings, crying/lamenting, wearing black outfits and observing some Aza (demonstration of grief) rituals, i.e., making replica of Holy Coffins and performing congregational matam¹. Some Muslims ask: are these allowed or Biddah (innovation)? Here we review some Ahadith in order to shed some light on these issues.

(1) Crying

Crying on one's 'own' hardship, complaining to the Mashiya (Will of Allah^{-azwj}) is abhorred but crying on separation of a loved one and/or an oppressed one is natural as heart aches and tears flow. For example,

ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد بن عيسى عن ابن محبوب عن أبي محمد الأنصاري عن معاوية بن وهب عن أبي عبد الله ع قال: كلُّ الجزع والبكاء مكرهٌ سوى الجزع والبكاء على الحسين ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansari, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'Every sorrow and the crying is disliked besides the sorrow and the crying upon Al-Husayn^{-asws}'².

فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ بِالْأُذُنِ ص تَدْمَعُ الْعَيْنُ وَ يَحْزَنُ الْقَلْبُ وَ لَا تَقُولُ مَا يُسْخِطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

When Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-sawww} passed away, the eyes of Rasool-Allah^{-sawww} filled with tears. Then the Prophet^{-sawww} said: 'The eyes are tearful and the heart is grieving and we^{-sawww} are not saying what would Anger the Lord^{-azwj}, and I^{-sawww} am with you^{-as}, O Ibrahim^{-as}, grieving'.

ثُمَّ رَأَى النَّبِيُّ ص فِي قَبْرِهِ حَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنِ ثُمَّ قَالَ الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ.

Then the Prophet^{-sawww} saw a flaw in his^{-as} grave, so he^{-sawww} evened it with his^{-sawww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{-sawww} said: 'Join with your^{-as} righteous ancestor Usman Bin Mazoun'³.

Additional examples on crying are quoted in Appendix I.

(2) Wearing Black Clothing for Aza

¹ Chest beating, self-flagellation

² Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 9

³ Bihar Al Anwaar – V 22, The book of our Prophet^{-sawww}, P 4 Ch 1 H 16

عن الحسن بن طريف بن ناصح، عن أبيه، عن الحسين بن زيد، عن عمر بن علي بن الحسين، قال: لما قتل الحسين بن علي (ع) لبسن نساء بني هاشم السواد والمسوح وكن لا يتشتكين من حر ولا برد وكان علي بن الحسين (ع) يعمل لهن الطعام للمأتم.

From him, from Al Hassan Bin Tareyf Bin Nasih, from his father, from Al Husayn Bin Zayd, from Umar Bin Ali Bin Al Husayn who said,

'When Al-Husayn^{-asws} Bin Ali^{-asws} was martyred, the womenfolk of the Clan of Hashim^{-as} wore black and coarse clothes, and they became such that they neither complained of the heat nor the cold. And Ali^{-asws} Bin Al-Husayn^{-asws} worked for them upon the (preparation of the) food for the mourning (sessions)'.⁴

(3) Matam (Self-flagellation)

Matam is an ancient Aza ritual, which has prevailed for centuries, again hitting oneself upon facing a misfortune is abhorred but in the love of those who have been separated/oppressed it is allowed, for example;

إِخْوَانِي الدَّاهِبُونَ فَحَقَّقْنَا أَنْ نَنْظُمًا إِلَيْهِمْ وَ نَعَضُّ الْأَيْدِي عَلَى فِرَاقِهِمْ

Amir ul-Momineen^{-asws} says (out of grief) as reported in Nahjul Balagha: These are my^{-asws} comrades who have departed. We should be justified if we feel eager for them and bite (wound) our hands in their separation. (This is for just comrades which were martyred during the Battle of Saffin, what about if one hits Qamah in grief on the day of martyrdom of Ahl Al-Bayt^{-asws}?)⁵ Find the complete Hadith as well as others in the Appendix II.

⁴ Al Mahaasin – V 2 Bk 3 H 195

⁵ 178 ص: نهج البلاغة (للصبي صالح)، ص: 178 Nahjul Balagha, Sermon no. 121

Introduction:

Some Ahadith are presented on crying and lamentation over the atrocities carried out against Ahl Al-Bayt^{-asww}.

Rewards for Crying over Imam Hussain^{-asws}

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

It is narrated that:

Abu Abdullah^{-asws} said: 'There is a (known) reward for every act (of worship) except for shedding tears regarding us^{-asws}.⁶

In one of the traditions, Imam Sadiq^{-asws} has just quoted a Verse from Holy Quran on the reward of Ziyarah of Imam Hussain^{-asws}, where Allah^{-azwj} Says: **"If you count the bounties of Allah^{-azwj}, you will not be able to number them" (16:18).**

حدثني أبي عن سعد بن عبد الله عن محمد بن عيسى بن عبيد عن محمد بن سنان عن أبي سعيد القمط عن يسار عن أبي عبد الله ع قال من كان معسرا فلم يتهيا له حجة الإسلام فليأت قبر الحسين ع وليعرف عنده فذلك يجزيه عن حجة الإسلام أما إني لا أقول يجزي ذلك عن حجة الإسلام إلا للمعسر فأما الموسر إذا كان قد حج حجة الإسلام فأراد أن يتنفل بالحج أو العمرة و منعه من ذلك شغل دنيا أو عائق فأتى قبر الحسين ع في يوم عرفة أجزأه ذلك عن أداء الحج أو العمرة و ضاعف الله له ذلك أضعافا مضاعفة قال قلت كم تعدل حجة و كم تعدل عمرة قال لا يحصى ذلك قال قلت مائة قال و من يحصى ذلك قلت ألف قال و أكثر ثم قال و إن تعدوا نعمة الله لا تحصوها إن الله واسع كريم [عليم]

My father narrated to me from Sa'd ibn 'Abdillah, from Muhammad ibn 'Isa Ibn 'Ubayd, from Muhammad ibn Sinan, from Abi Sa'eed Al-Qammat, from Yasar, who said:

Abu 'Abdillah (Imam Sadiq^{-asws}) said:

If an insolvent person⁷ does not find the means to perform Hajjatul Islam, instead he should go to the grave of Hussain^{-asws} and spend the Day of 'Arafah next to his^{-asws} grave, for this will suffice as having performed Hajjatul Islam.

Beware that I said this will suffice as performing Hajjatul Islam only for an insolvent person.

If a wealthy person has already performed Hajjatul Islam and then decides to go for an additional Hajj or 'Umrah, but misses it because he was hindered in some way or because he was preoccupied with the matters of this world, but goes to (the Ziyarah of) the grave of Hussain^{-asws} on the Day of 'Arafah, this will be sufficient as having performed that

كامل الزيارات، النص، ص: 105, H6, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فبكي وأبكي⁶

⁷ Whose liabilities exceed his assets, bankrupt.

(additional) Hajj or 'Umrnh and Allah^{-azwj} will multiply the rewards of this act greatly for him.

I asked, "How many Hajj and how many 'Umrah will be registered for him?"

Imam^{-asws1}! replied, "It cannot be counted."

I asked, "(Is it) one hundred?"

Imam^{-asws} replied, "And who can count it?!"

I asked, "One thousand?"

Imam^{-asws} replied, "And more."

Then the Imam^{-asws} added, "If you count the bounties of Allah^{-azwj}, you will not be able to number them' (16:18). 'Verily Allah is all-pervading, all-knowing" (2:115).

الأُمَالِي لِلصَّدُوقِ الطَّلَاقَانِي عَنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ أَبِيهِ قَالَ قَالَ الرَّضَا ع مَنْ تَذَكَّرَ مُصَابِنَا وَبَكَى لِمَا أَرْتَكَبَ مِنَّا كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ وَ مَنْ ذَكَرَ بِمُصَابِنَا فَبَكَى وَ أَبْكَى لَمْ تَبْكِ عَيْنُهُ يَوْمَ تَبْكِي الْعُيُونُ وَ مَنْ جَلَسَ مَجْلِساً يُحْيَا فِيهِ أَمْرُنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) 'Al Amaali' of Al Sadouq – Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father who said,

'Al-Reza^{-asws} said: 'One who recalls our^{-asws} calamities and cries at what was perpetrated upon us^{-asws} would be with us^{-asws} in our^{-asws} rank on the Day of Qiyamah; and one who reminds of our^{-asws} calamities and cries and (makes others) to cry, his eyes would not be crying on the Day the eyes will be crying; and one who sits in a gathering in which our^{-asws} matter is revived, his heart will not die on the Day the hearts would be dying'.⁸

عيون أخبار الرضا عليه السلام القَطَّانُ وَ النَّقَّاشُ وَ الطَّلَاقَانِيُّ جَمِيعاً عَنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِيهِ قَالَ قَالَ الرَّضَا ع مَنْ تَذَكَّرَ مُصَابِنَا فَبَكَى وَ أَبْكَى لَمْ تَبْكِ إِلَى آخِرِ الْخَبْرِ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Qattan, and Al Naqqash, and Al Talaqany, all of them from Ahmad Al Hamdani, from Ibn Fazzal, from his father who said,

'Al-Reza^{-asws} said: 'One who mentions our^{-asws} calamities and cries, and (causes others) to cry, will not be crying' – up to the end of the Hadeeth'.⁹

فس، تفسير القمي أبي عن بكر بن محمد عن أبي عبد الله ع قال: مَنْ ذَكَرْنَا أَوْ ذُكِرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ دَمْعٌ مِثْلُ جَنَاحِ بَعُوضَةٍ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ.

Tafseer Al Qummi – 'My father, from Bakr Bin Muhammad,

⁸ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 1

⁹ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 2

'From Abu Abdullah^{-asws} having said: 'One who mentions us^{-asws} or we^{-asws} mentioned in his presence, so a tear emerges from his eyes like a wing of a mosquito, Allah^{-azwj} would Forgive his sins for him, and even if they were like the foam of the sea''.¹⁰

ماء، الأماالي للشيخ الطوسي المَفِيدُ عَنِ ابْنِ قَوْلَوَيْهِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ الْجَزَعِ وَالْبُكَاءِ مَكْرُوهٌ سِوَى الْجَزَعِ وَالْبُكَاءِ عَلَى الْحُسَيْنِ ع.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansari, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'Every sorrow and the crying is disliked besides the sorrow and the crying upon Al-Husayn^{-asws}'.¹¹

كامل الزيارات جَمَاعَهُ مَشَايِخِي عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عَثْمَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي عُمَارَةَ الْمُنْشِدِ قَالَ: مَا ذُكِرَ الْحُسَيْنُ بْنُ عَلِيٍّ عِنْدَ أَبِي عَبْدِ اللَّهِ فِي يَوْمٍ قَطُّ فَرِيًّا أَبُو عَبْدِ اللَّهِ ع مُتَبَسِّمًا فِي ذَلِكَ الْيَوْمِ إِلَى اللَّيْلِ وَكَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ الْحُسَيْنُ عِبْرَةٌ كُلِّ مُؤْمِنٍ.

(The book) 'Kamil Al Ziyaraat' – A group of our elders, from Muhammad Al Attar, from Al-Husayn Bin Ubeydullah, from Ibn Abu Usman, from Al Hassan Bin Ali Bin Abdullah, from Abu Umarah Al Munshid who said,

'Al-Husayn^{-asws} Bin Ali^{-asws} was not mentioned in the presence of Abu Abdullah^{-asws} during any day at all, so Abu Abdullah^{-asws} was seen smiling during that day up to the night, and Abu Abdullah^{-asws} was saying: 'Al-Husayn^{-asws} is tears of every Momin''.¹²

الخصال لي، الأماالي للصدوق الهمداني عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْبِقْطِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنِ أَبِيهِ عَنِ ثَابِتِ بْنِ أَبِي صَفِيَّةِ الثَّمَالِيِّ قَالَ: نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَاسْتَعْبَرَ ثُمَّ قَالَ مَا مِنْ يَوْمٍ أَشَدَّ عَلَى رَسُولِ اللَّهِ ص مِنْ يَوْمٍ أُحُدٍ قُتِلَ فِيهِ عَمُّهُ حَمْرَةَ بْنُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ بَعْدَهُ يَوْمَ مُؤْتَةَ قُتِلَ فِيهِ ابْنُ عَمِّهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeni, from Yunus Bin Abdul Rahman, from Ibn Asbaat, from Ali Bin Salim, from his father, from Sabit Bin Abu Safiya Al Sumali who said,

'Ali^{-asws} Bin Al-Husayn^{-asws}, chief of the worshippers, looked at Ubeydullah Bin Al-Abbas^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-asws} eyes filled up with tears. Then he^{-asws} said: 'There is none from the days severer upon Rasool-Allah^{-saww} than the day of Ohad. In it was killed, Hamza^{-asws} Bin Abdul Muttalib^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}. And after it is day of Mubah. In it Ja'far^{-asws} Bin Abu Talib^{-asws} was killed'.

¹⁰ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 3

¹¹ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 9

¹² Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 11 a

ثُمَّ قَالَ ع وَ لَا يَوْمَ كَيَوْمِ الْحُسَيْنِ اِزْدَلَفَ اِلَيْهِ ثَلَاثُونَ اَلْفَ رَجُلٍ يَزْعُمُونَ اَنْهُمْ مِنْ هَذِهِ الْاُمَّةِ كُلِّ يَتَقَرَّبُ اِلَى اللّٰهِ عَزَّ وَ جَلَّ بِدَمِيهِ وَ هُوَ بِاللّٰهِ يُدْكَرُهُمْ فَلَا يَتَّعِظُونَ حَتَّى قَتَلُوهُ بَغْيًا وَ ظُلْمًا وَ عُدْوَانًا

Then he^{-asws} said: ‘And there is no day like the day of Al-Husayn^{-asws}. Thirty thousand men, claiming to be from this community, proceeded to (kill) him^{-asws}. Each one assuming to draw closer to Allah^{-azwj} Mighty and Majestic by (shedding) his^{-asws} blood, and by Allah^{-azwj}, he^{-asws} kept reminding them. But, they did not heed his^{-asws} advice until they killed him^{-asws} in revolt, and unjustly, and aggressively’.

ثُمَّ قَالَ ع رَحِمَ اللّٰهُ الْعَبَّاسَ فَلَقَدْ اَثَرَ وَ اَبْلَى وَ فَدَى اَخَاهُ بِنَفْسِهِ حَتَّى قُطِعَتْ يَدَاهُ فَاَبْدَلَ اللّٰهُ عَزَّ وَ جَلَّ بِهِمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِجَعْفَرِ بْنِ اَبِي طَالِبٍ ع وَ اِنْ لِلْعَبَّاسِ عِنْدَ اللّٰهِ عَزَّ وَ جَلَّ مَنَزَلَةً يَغْبِطُهُ بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Then he^{-asws} said: ‘May Allah^{-azwj} have Mercy on Al-Abbas^{-asws}! He^{-asws} had followed and was afflicted, and he^{-asws} ransomed his^{-asws} brother^{-asws} by himself^{-asws} until his^{-asws} hands were cut off. So, Allah^{-azwj} Mighty and Majestic has Replaced these two with two wings. He^{-asws} is flying with these along with the Angels in the Paradise, like what had been Made to be for Ja’far^{-asws} Bin Abu Talib^{-asws}. And for Al-Abbas^{-asws}, in the Presence of Allah^{-azwj} Mighty and Majestic, there is such a status, the entirety of the martyrs would be exulting (wishing) for it on the Day of Qiyamah’.¹³

Crying of Masomeen^{-asws}:

كفاية الأثر علي بن الحسن عن محمد بن الحسين الكوفي عن محمد بن علي بن زكريا عن عبد الله بن الضحاک عن هشام بن محمد عن عبد الرحمن عن عاصم بن عمرو عن محمود بن لبيد قال: لما قبض رسول الله ص كانت فاطمة ع تأتي قبور الشهداء و تأتي قبر حمزة و تبكي هناك فلما كان في بعض الأيام أتيت قبر حمزة فوجدتها ع تبكي هناك فأمهلتها حتى سكنت فأتيتها و سلمت عليها و قلت يا سيدة النسوان قد و الله قطع نياط قلبي من بكائك

(The book) ‘Kifayat Al Aser’ – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Kufi, from Muhammad Bin Ali Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad, from Abdul Rahman, from Aasim Bin Amro, from Mahmoud Bin Labeed who said,

‘When Rasool-Allah^{-saww} passed away, (Syeda) Fatima^{-asws} used to come to the graves of the martyrs, and she^{-asws} would come to the grave of Hamza^{-as} and cry over there. When it was during one of the days she^{-asws} had come to the grave of Hamza^{-as}, I found her^{-as} crying over there. I gave her^{-asws} time until she^{-asws} had calmed down, then came to her^{-asws} and greeted unto her^{-asws}, and I said, ‘O chieftess of the women! By Allah^{-azwj}, the veins of my heart have been cut from your^{-asws} crying!’

فَقَالَتْ يَا بَا عُمَرَ وَ لِحَقِّي لِي الْبُكَاءُ فَلَقَدْ اُصِيبْتُ بِخَيْرِ الْاَبَاءِ رَسُوْلِ اللّٰهِ ص وَ اَشَوْقَاهُ اِلَى رَسُوْلِ اللّٰهِ

¹³ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 35 H 4

She-asws said: 'O Abu Umar, and the crying is a right for me-asws, for I-asws have been afflicted (with the loss of) best of the fathers, Rasool-Allah-saww. O the desire to Rasool-Allah-azwj!'

ثُمَّ أَنْشَأَتْ عَ تَقُولُ-

إِذَا مَاتَ يَوْمًا مَيِّتٌ قَلَّ ذِكْرُهُ-
وَ ذِكْرُ أَبِي مُدَّ مَاتَ وَاللَّهِ أَكْثَرُ-

Then she-asws prosed (a couplet) saying: 'When a person dies one day, his mention is little, and the mention of my father, since he-saww passed away, by Allah-azwj it is more'.

قُلْتُ يَا سَيِّدَتِي إِنِّي سَأَلْتُكَ عَنْ مَسْأَلَةٍ تَتَلَجَّجُ فِي صَدْرِي قَالَتْ سَلْ فَلْتُ هَلْ نَصَّ رَسُولُ اللَّهِ قَبْلَ وَقَاتِهِ
عَلَى عَلِيٍّ بِالْإِمَامَةِ قَالَتْ وَاعْجَبَا أَسَيْتُمْ يَوْمَ غَدِيرِ حُجِّم

I said, 'O my chieftess-asws! I (want to) ask you-asws about an issue which is bothering me in my chest'. She-asws said: 'Ask'. I said, 'Did Rasool-Allah-saww before his-saww passing away give the text upon Ali-asws with the Imamate?' She-asws said: 'O how strange! Are you forgetting the day of Ghadeer Khumm?'

قُلْتُ قَدْ كَانَ ذَلِكَ وَ لَكِنْ أَخْبِرْنِي بِمَا أُشِيرَ إِلَيْكَ قَالَتْ أَشْهَدُ اللَّهَ تَعَالَى لَقَدْ سَمِعْتُهُ يَقُولُ- عَلِيٌّ خَيْرٌ مَنْ
أَخْلَفَهُ فِيكُمْ وَ هُوَ الْإِمَامُ وَ الْخَلِيفَةُ بَعْدِي وَ سِبْطَايَ وَ تِسْعَةَ مِنْ صُلْبِ الْحُسَيْنِ أُمَّةٌ أَبْرَارٌ لَيْنٌ اتَّبَعْتُمُوهُمْ
وَ جَدْتُمُوهُمْ هَادِينَ مَهْدِيِّينَ وَ لَيْنٌ خَالَفْتُمُوهُمْ لَيَكُونُ الْاِخْتِلَافُ فِيكُمْ إِلَى يَوْمِ الْقِيَامَةِ

I said, 'That had happened, but informed me with what he-saww had indicated to you-asws'. She-asws said: 'I-asws testify with Allah-azwj the Exalted, I-asws have heard him-saww saying: 'Ali-asws is best of the ones I-saww leave behind among you all, and he is the Imam-asws, and the caliph after me-saww, and my-saww two grandsons-asws, and nine from the Sulb of Al-Husayn-asws are Imams-asws of the righteous. If you were to follow them-asws, you will find them-asws as guides, Guided, and if you were to oppose them-asws, the differing would take place among you up to the Day of Qiyamah'.

قُلْتُ يَا سَيِّدَتِي فَمَا بَالُهُ قَعَدَ عَنْ حَقِّهِ قَالَتْ يَا بَا عَمَرَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ
تُوَّتِي وَ لَا تَأْتِي أَوْ قَالَتْ مَثَلُ عَلِيٍّ

I said, 'O my chieftess-asws! So, what is the matter he-asws sat back from his-asws rights?' She-asws said: 'O Abu Umar! Rasool-Allah-saww said: 'An example of the Imam-asws is an example of the Kabah, one should come to it, and it does not come (to anyone)' – or she-asws said: 'An example of Ali-asws'.

ثُمَّ قَالَتْ أَمَا وَاللَّهِ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ وَ اتَّبَعُوا عِثْرَةَ نَبِيِّهِ لَمَا اِخْتَلَفَ فِي اللَّهِ اثْنَانِ وَ لَوْرَثَهَا سَلَفٌ عَنْ
سَلَفٍ وَ خَلْفٌ بَعْدَ خَلْفٍ حَتَّى يَقُومَ قَائِمُنَا التَّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ

Then she-asws said: 'But, by Allah-azwj! If they had left the truth upon its rightful ones and followed the family-asws of their Prophet-saww, no two would have differed regarding Allah-azwj, and it is inherited by an ancestor from an ancestor, and a posterity after a posterity until our-asws Qaim rises, being the ninth from the sons-asws of Al-Husayn-asws.

وَلَكِنْ قَدَّمُوا مَنْ أَحْرَهُ اللَّهُ وَآخَرُوا مَنْ قَدَّمَهُ اللَّهُ حَتَّى إِذَا أَلْحَدُوا الْمَبْعُوثَ وَأُودِعُوهُ الْجَدَثَ الْمَجْدُوثَ
اخْتَارُوا بِشَهْوَتِهِمْ وَعَمِلُوا بِأَرَائِهِمْ تَبَاءَ لَهُمْ أَوْ لَمْ يَسْمَعُوا اللَّهَ يَقُولُ- وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ
لَهُمُ الْخِيَرَةُ

But, they brought forward one whom Allah^{azwj} had Set back, and they set back the one Allah^{azwj} had Placed forward until they reneged with the Sent one^{saww}, and they left him^{saww} buried in the grave. They chose with their consultations and worked with their opinions. Damnation be for them! Or have they not heard Allah^{azwj} Saying: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68].**

بَلْ سَمِعُوا وَلَكِنَّهُمْ كَمَا قَالَ اللَّهُ سُبْحَانَهُ- فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ
هَيْهَاتَ بَسَطُوا فِي الدُّنْيَا أَمَالَهِمْ وَنَسُوا آجَالَهُمْ- فَتَغَسَّأَ لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ أَعُوذُ بِكَ يَا رَبِّ مِنَ الْحَوْرِ
بَعْدَ الْكُورِ.

But, they did hear it, but they are as like what Allah^{azwj} the Glorious Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].** Far be it! They extended their hopes regarding the world and they forgot their terms (deaths). **And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8].** I^{asws} seek Refuge with You^{azwj}, O Lord^{azwj}, from the loss (mischief) after the increase (correction)”.¹⁴

الإِسْتِيْعَابُ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: حَمَزَةُ سَيِّدُ الشُّهَدَاءِ وَرُوِيَ خَيْرُ الشُّهَدَاءِ وَ لَوْ لَا أَنْ تَجِدَهُ صَفِيَّةً
لَتَرَكْتُ دَفْنَهُ حَتَّى يُخَسَّرَ مِنْ بُطُونِ الطَّيْرِ وَ السَّبَاعِ وَ كَانَ قَدْ مُثِّلَ بِهِ وَ بِأَصْحَابِهِ يَوْمَئِذٍ

(The book) ‘Al-Istiyaab’ – It is reported from the Prophet^{saww} having said: ‘Hamza^{asws} is chief of the martyrs’; and it is reported: ‘Best of the martyrs, and had you not found him^{asws} as purified, I^{saww} would have neglected burying him^{asws} until he^{asws} would have been resurrected from the bellies of the bird and the predators’, and he^{asws} and his^{asws} companions (bodies) had been trampled (by horses) on that day (of Ohad)’.

قَالَ وَ كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَشْبَهَ النَّاسِ خُلُقًا وَ خُلُقًا بِرَسُولِ اللَّهِ ص وَ كَانَ جَعْفَرٌ أَكْبَرَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ
سِنِينَ وَ كَانَ عَقِيلٌ أَكْبَرَ مِنْ جَعْفَرٍ بِعَشْرِ سِنِينَ وَ كَانَ طَالِبٌ أَكْبَرَ مِنْ عَقِيلٍ بِعَشْرِ سِنِينَ وَ كَانَ جَعْفَرٌ مِنَ
الْمُهَاجِرِينَ الْأَوَّلِينَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ

He^{asws} said: ‘And Ja’far^{asws} Bin Abu Talib^{asws} was the most resembling of the people with Rasool-Allah^{saww} in manners and physique, and Ja’far^{asws} was older than Ali^{asws} by ten years, and Aqeel was older than Ja’far^{asws} by ten years, and Talib^{asws} was older than Aqeel by ten years; and Ja’far^{asws} was from the first of the emigrants to emigrate to the land of Ethiopia.

وَ قَدِمَ مِنْهَا عَلَى رَسُولِ اللَّهِ ص حِينَ فَتَحَ خَيْبَرَ فَتَلَقَّاهُ النَّبِيُّ ص وَ اعْتَنَقَهُ وَ قَالَ مَا أَذْرِي بَأَيِّهِمَا أَنَا أَشَدُّ
فَرَحًا بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ وَ كَانَ قُدُومُهُ وَ أَصْحَابُهُ مِنْ أَرْضِ الْحَبَشَةِ فِي السَّنَةِ السَّابِعَةِ مِنَ الْهَجْرَةِ
وَ اخْتَطَّ لَهُ رَسُولُ اللَّهِ ص إِلَى جَنْبِ الْمَسْجِدِ

¹⁴ Bihar Al Awaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 41 H 224

And he-asws arrived from it to Rasool-Allah-saww when Khyber had been conquered. The Prophet-saww met him-asws and hugged him-asws and said: 'I-saww do not know which of the two I-saww am more happier, with the arrival of Ja'far-asws or with the conquest of Khyber; and his-asws and his-asws companion's arrival from the land of Ethiopia was during the year seven from the emigration, and Rasool-Allah-saww lined up (the companions) for him-asws to the side of the Masjid.

ثُمَّ غَزَا غَزْوَةَ مُؤْتَةَ فِي سَنَةِ ثَمَانٍ مِنَ الْهَجْرَةِ وَقَاتَلَ فِيهَا حَتَّى قُطِعَتْ يَدَاهُ جَمِيعاً ثُمَّ قُتِلَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَبَدَلَهُ بِيَدَيْهِ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ شَاءَ فَمِنْ هُنَالِكَ قِيلَ لَهُ جَعْفَرُ ذُو الْجَنَاحَيْنِ.

Then there was the military expedition of Motah in the year eight from the emigration, and he-asws fought in it until both his-asws hands were cut off, then he-asws was killed. Rasool-Allah-saww said: 'Allah-azwj Replaced him-asws with two wings he-asws is flying with in the Paradise wherever he-asws so desires to. So, from then, it is said for him-asws 'Zul-Janahayn' (One with two wings)''.

وَعَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: أَرَى رَسُولَ اللَّهِ ص فِي النَّوْمِ جَعْفَرَ بْنَ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ مُصْرَجًا بِالْدَمِ.

And from Salim Bin Abu Al-Ja'ad who said, 'Rasool-Allah-saww saw in the dream Ja'far-asws Bin Abu Talib-asws with two wings stained with the blood''.

وَعَنِ ابْنِ عُمَرَ قَالَ: وَجَدْنَا مَا بَيْنَ صَدْرِ جَعْفَرَ وَمَنْكَبَيْهِ وَمَا أَقْبَلَ مِنْهُ تِسْعِينَ جِرَاحَةً مَا بَيْنَ صُرْتَيْهِ بِالسَّيْفِ وَطَعْنَةِ الرُّمْحِ وَلَمَّا أَتَى النَّبِيَّ ص نَعِيَ جَعْفَرَ أَيْ امْرَأَتَهُ أَسْمَاءَ بِنْتُ عُمَيْسٍ فَعَزَّاهَا فِي رَوْحِهَا جَعْفَرَ وَدَخَلَتْ فَاطِمَةُ وَهِيَ تَبْكِي وَتَقُولُ وَآ عَمَّاهُ فَقَالَ رَسُولُ اللَّهِ ص عَلَى مِثْلِ جَعْفَرَ فَلْتَبْكِي الْبَوَاكِي.

And from Ibn Umar who said, 'We found what is between the chest of Ja'far-asws and his-asws shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja'far-asws came to the Prophet-saww, his-asws wife Asma Bint Umayy came, and he-saww consoled her regarding her husband Ja'far-asws; and (Syeda) Fatima-asws came and she-asws was crying and saying: 'Wahh uncle!' Rasool-Allah-saww said: 'Upon the likes of Ja'far-asws, let the crying ones cry''.¹⁵ (An extract)

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: مَا لَقِيَ أَحَدٌ مِنَ النَّاسِ مَا لَقِيْتُ. ثُمَّ بَكَى.

And from Abdul Rahman Bin Abu Bakr who said,

'I heard Ali-asws saying: 'No one from the people has faced what I-asws have faced'. Then he-asws cried''.¹⁶

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ رَفَعَهُ وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدِ الرَّازِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدِ الْهَرْمَزَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ لَمَّا قُبِضَتْ فَاطِمَةُ (عَلَيْهَا السَّلَام) دَفَنَهَا أَمِيرُ الْمُؤْمِنِينَ سِرًّا وَعَقَا عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ

¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet-saww, P 4 Ch 5 H 25

¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 31 H 930

وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَ السَّلَامُ عَلَيْكَ
عَنِ ابْنَتِكَ وَ رَأَيْتِكَ وَ الْبَائِتَةِ فِي التَّرَى بِبُفْعَتِكَ وَ الْمُخْتَارِ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

Ahmad Bin Mihran, raising it, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, 'Al Qasim Bin Muhammad Al Razy narrated to me saying, 'Ali Bin Muhammad Al Hurmuzani narrated to us,

(It has been narrated) from Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'When (Syeda) Fatima^{-asws} passed away, Amir Al-Momineen^{-asws} buried her^{-asws} secretly, and effaced upon the place of her^{-asws} grave. Then he^{-asws} stood and turned his^{-asws} face towards the grave of Rasool-Allah^{-saww} and he^{-asws} said: 'The greetings be upon you^{-saww}, O Rasool-Allah^{-saww} from me^{-asws} and the greetings be upon you^{-saww} from your^{-saww} daughter^{-asws}, and she^{-asws} would be visiting you^{-saww} and spending the night in the soil in your^{-saww} spot, and Allah^{-azwj} Chose for her^{-asws} a quick meeting with you^{-saww}.

قَلَّ يَا رَسُولَ اللَّهِ عَن صَفِيَّتِكَ صَبْرِي وَ عَفَا عَن سَيِّدَةِ نِسَاءِ الْعَالَمِينَ تَجَلْدِي إِلَّا أَنَّ لِي فِي التَّاسِي بِسُنَّتِكَ
فِي فُرْقَتِكَ مَوْضِعٌ تَعَرَّ فَلَقَدْ وَسَدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ وَ فَاصَتْ نَفْسُكَ بَيْنَ نَحْرِي وَ صَدْرِي بَلَى وَ فِي كِتَابِ
اللَّهِ لِي أَنْعَمَ الْقَبُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Little is my^{-asws} patience from losing you^{-saww} and excuse my^{-asws} tolerance from (losing) the chief-tess of the women of the worlds, except that for me^{-asws} is the solace with your^{-saww} Sunnah during your^{-saww} separation in place of condolence. So I^{-asws} had placed your^{-saww} pillow in the chasm of your^{-saww} grave, and your^{-saww} soul left between my^{-asws} throat and my^{-asws} chest. Yes, and in the Book of Allah^{-azwj}, there is for me^{-asws} the best of the acceptances **Surely, we are for Allah and to Him we are returning [2:156].**

قَدْ اسْتُرْجَعْتَ الْوَدِيعَةَ وَ أَخَذْتَ الرَّهِيئَةَ وَ أُخْلِسْتَ الرَّهْزَاءُ فَمَا أَقْبَحَ الْخَضِرَاءُ وَ الْعَبْرَاءُ يَا رَسُولَ اللَّهِ أَمَّا
حُرْنِي فَسَرْمَدٌ وَ أَمَّا لَيْلِي فَمُسَهَّدٌ وَ هُمْ لَا يَبْرُحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ

I^{-asws} have returned the deposit and taken the pledge, and the blossom (Al-Zahra^{-asws}) is no more. So how ugly is the greenery and the dust, O Rasool-Allah^{-saww}! As for my^{-asws} grief, so it is perpetual, and as for my^{-asws} night, so it is sleepless, and the worries do not come out from my^{-asws} heart, unless Allah^{-azwj} Chooses for me^{-asws} your^{-saww} dwelling which you^{-saww} are staying in.

كَمَدٌ مُقَيِّحٌ وَ هُمْ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَ إِلَى اللَّهِ أَشْكُو وَ سَتُنْبِئُكَ ابْنَتُكَ بِتَطَافُرِ أُمَّتِكَ عَلَى هَضِيمِهَا
فَأَحْفَهَا السُّؤَالَ وَ اسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ
اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I^{-asws} am heart-sicken, sorrowful, anxious, upset. How quick was the separation between us^{-asws}. And to Allah^{-azwj} I^{-asws} complain, and your^{-saww} daughter^{-asws} will be informing you^{-saww} of the concerted efforts of your^{-saww} community upon devouring her^{-asws}. So as her^{-asws}, you^{-saww} will come to know of the state. So how many were her^{-asws} sorrows grabbing her^{-asws} chest, she^{-asws} could not find a way to expressing them, and she^{-asws} was saying: 'And Allah^{-azwj} will Judge, and He^{-azwj} is the best of the judges'.

سَلَامٌ مُودِّعٌ لَا قَالٍ وَلَا سَائِمٍ فَإِنْ أَنْصَرَفَ فَلَا عَنْ مَلَالَةٍ وَإِنْ أَقِمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ
وَأَهَّأَهَا وَالصَّبْرُ أَيْمَنُ وَأَجْمَلُ وَلَا عِلْبَةَ الْمُسْتَوَلِينَ لَجَعَلْتُ الْمَقَامَ وَاللَّبْثَ لِرَامًا مَعْكَوْفًا وَلَا عَوَّلْتُ
إِعْوَالَ النَّكْلِ عَلَى جَلِيلِ الرَّزِيَّةِ

Greetings of farewell is not what I^{-asws} say, nor out of weariness. So, if I^{-asws} leave, it would not be from disappointment, and if I^{-asws} stay it would not be from pessimism with what Allah^{-azwj} Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, I^{-asws} would have made the place and the remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

فَبِعَيْنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرًّا وَتُهَضَّمُ حَقَّهَا وَتُمْنَعُ إِزْثَهَا وَ لَمْ يَتَبَاعَدِ الْعَهْدُ وَ لَمْ يَخْلَقْ مِنْكَ الذِّكْرُ وَ إِلَى اللَّهِ
يَا رَسُولَ اللَّهِ الْمُشْتَكَى وَ فِيكَ يَا رَسُولَ اللَّهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهَا السَّلَامُ وَ الرِّضْوَانُ .

So in the Sight of Allah^{-azwj}, your^{-saww} daughter is buried secretly, and her^{-asws} rights have been devoured, and her^{-asws} inheritance prevented, and the covenant is not distance and your^{-saww} memories are still fresh; and to Allah^{-azwj}, O Rasool-Allah^{-saww}, is the complaint, and regarding you^{-saww}, O Rasool-Allah^{-saww} is the best of the condolences. May Allah^{-azwj} Send *Salawat* upon you^{-saww} and upon her^{-asws}, the peace and the (Divine) Pleasure'.¹⁷

لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه قال قال الرضا
ع مَنْ تَذَكَّرَ مُصَابِنًا وَ بَكَى لِمَا أَزْتَكَبَ مِنَّا كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ وَ مَنْ ذُكِّرَ بِمُصَابِنَا فَبَكَى وَ أَبْكَى لَمْ
تَبْكِ عَيْنُهُ يَوْمَ تَبْكِي الْعُيُونُ وَ مَنْ جَلَسَ مَجْلِسًا يُحْيَا فِيهِ أَمْرُنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) 'Al Amaali' of Al Sadouq – Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father who said,

'Al-Reza^{-asws} said: 'One who recalls our^{-asws} calamities and cries at what was perpetrated upon us^{-asws} would be with us^{-asws} in our^{-asws} rank on the Day of Qiyamah; and one who reminds of our^{-asws} calamities and cries and (makes others) to cry, his eyes would not be crying on the Day the eyes will be crying; and one who sits in a gathering in which our^{-asws} matter is revived, his heart will not die on the Day the hearts would be dying''.¹⁸

عيون أخبار الرضا عليه السلام الفطان و النقاش و الطالقاني جميعاً عن أحمد الهمداني عن ابن فضال
عن أبيه قال قال الرضا ع مَنْ تَذَكَّرَ مُصَابِنًا فَبَكَى وَ أَبْكَى لَمْ تَبْكِ إِلَى آخِرِ الْخَبَرِ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Qattan, and Al Naqqash, and Al Talaqany, all of them from Ahmad Al Hamdani, from Ibn Fazzal, from his father who said,

'Al-Reza^{-asws} said: 'One who mentions our^{-asws} calamities and cries, and (causes others) to cry, will not be crying' – up to the end of the Hadeeth''.¹⁹

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 3

¹⁸ Bihar Al Awaar – V 44, The book of History – Al Hassan^{-asws}, Ch 34 H 1

¹⁹ Bihar Al Awaar – V 44, The book of History – Al Hassan^{-asws}, Ch 34 H 2

تفسير القمي أبي عن بكر بن محمد عن أبي عبد الله ع قال: مَنْ ذَكَرَنَا أَوْ ذَكَرْنَا عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ دَمْعٌ مِثْلُ جَنَاحِ بَعُوضَةٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ رَبَدِ الْبَحْرِ.

Tafseer Al Qummi – ‘My father, from Bakr Bin Muhammad,

‘From Abu Abdullah^{asws} having said: ‘One who mentions us^{asws} or we^{asws} mentioned in his presence, so a tear emerges from his eyes like a wing of a mosquito, Allah^{azwj} would Forgive his sins for him, and even if they were like the foam of the sea’’.²⁰

الأماالي للشيخ الطوسي المفيدي عن ابن قولويه عن أبيه عن سعد بن عيسى عن ابن محبوب عن أبي محمد الأنصاري عن معاوية بن وهب عن أبي عبد الله ع قال: كُلُّ الْجَزَعِ وَ الْبُكَاءِ مَكْرُوهٌ سِوَى الْجَزَعِ وَ الْبُكَاءِ عَلَى الْحُسَيْنِ ع.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansari, from Muawiya Bin Wahab,

‘From Abu Abdullah^{asws} having said: ‘Every sorrow and the crying is disliked besides the sorrow and the crying upon Al-Husayn^{asws}’’.²¹

كامل الزيارات جماعته مشايخي عن محمد العطار عن الحسين بن عبيد الله عن ابن أبي عثمان عن الحسن بن علي بن عبد الله عن أبي عمارة المنشد قال: مَا ذَكَرَ الْحُسَيْنُ بِنِ عَلِيٍّ عِنْدَ أَبِي عَبْدِ اللَّهِ فِي يَوْمٍ قَطُّ فَرِحْتُ أَبُو عَبْدِ اللَّهِ ع مُتَبَسِّمًا فِي ذَلِكَ الْيَوْمِ إِلَى اللَّيْلِ وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ الْحُسَيْنُ عِبْرَةٌ كُلِّ مُؤْمِنٍ.

(The book) ‘Kamil Al Ziyaraat’ – A group of our elders, from Muhammad Al Attar, from Al-Husayn Bin Ubeydullah, from Ibn Abu Usman, from Al Hassan Bin Ali Bin Abdullah, from Abu Umarah Al Munshid who said,

‘Al-Husayn^{asws} Bin Ali^{asws} was not mentioned in the presence of Abu Abdullah^{asws} during any day at all, so Abu Abdullah^{asws} was seen smiling during that day up to the night, and Abu Abdullah^{asws} was saying: ‘Al-Husayn^{asws} is tears of every Momin’’.²²

الخصال لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن اليقطيني عن يونس بن عبد الرحمن عن ابن أسباط عن علي بن سالم عن أبيه عن ثابت بن أبي صفية الثمالي قال: نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَاسْتَعْبَرَ نَمَّ قَالَ مَا مِنْ يَوْمٍ أَشَدَّ عَلَى رَسُولِ اللَّهِ ص مِنْ يَوْمٍ أُحُدٍ قُتِلَ فِيهِ عَمُّهُ حَمْرَةَ بْنُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ بَعْدَهُ يَوْمَ مُوتِهِ قُتِلَ فِيهِ ابْنُ عَمِّهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ

(The books) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeni, from Yunus Bin Abdul Rahman, from Ibn Asbaat, from Ali Bin Salim, from his father, from Sabit Bin Abu Safiya Al Sumali who said,

‘Ali^{asws} Bin Al-Husayn^{asws}, chief of the worshippers, looked at Ubeydullah Bin Al-Abbas^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} eyes filled up with tears. Then he^{asws} said: ‘There is none from the days severer upon Rasool-Allah^{saww} than the day of Ohad. In it was killed, Hamza’

²⁰ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 3

²¹ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 9

²² Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 11 a

^{asws} Bin Abdul Muttalib^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}. And after it is day of Mutah. In it Ja'far^{-asws} Bin Abu Talib^{-asws} was killed'.

ثُمَّ قَالَ ع وَ لَا يَوْمَ كَيَوْمِ الْحُسَيْنِ اِزْدَلَفَ اِلَيْهِ ثَلَاثُونَ اَلْفَ رَجُلٍ يَزْعُمُونَ اَنْهُمْ مِنْ هَذِهِ الْاُمَّةِ كُلِّ يَتَقَرَّبُ اِلَى اللّٰهِ عَزَّ وَ جَلَّ بِدَمِهِ وَ هُوَ بِاللّٰهِ يَذْكُرُهُمْ فَلَا يَتَّعِظُونَ حَتَّى قَتَلُوهُ بَغْيًا وَ ظُلْمًا وَ عُدْوَانًا

Then he^{-asws} said: 'And there is no day like the day of Al-Husayn^{-asws}. Thirty thousand men, claiming to be from this community, proceeded to (kill) him^{-asws}. Each one assuming to draw closer to Allah^{-azwj} Mighty and Majestic by (shedding) his^{-asws} blood, and by Allah^{-azwj}, he^{-asws} kept reminding them. But, they did not heed his^{-asws} advice until they killed him^{-asws} in revolt, and unjustly, and aggressively'.

ثُمَّ قَالَ ع رَحِمَ اللّٰهُ الْعَبَّاسَ فَلَقَدْ اَتَرَ وَ اَبَى وَ فَدَى اَخَاهُ بِنَفْسِهِ حَتَّى قُطِعَتْ يَدَاهُ فَاَبْدَلَ اللّٰهُ عَزَّ وَ جَلَّ بِهِمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِجَعْفَرِ بْنِ اَبِي طَالِبٍ ع وَ اِنَّ لِلْعَبَّاسِ عِنْدَ اللّٰهِ عَزَّ وَ جَلَّ مَنزِلَةً يَغِيْبُطُ بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Then he^{-asws} said: 'May Allah^{-azwj} have Mercy on Al-Abbas^{-asws}! He^{-asws} had followed and was afflicted, and he^{-asws} ransomed his^{-asws} brother^{-asws} by himself^{-asws} until his^{-asws} hands were cut off. So, Allah^{-azwj} Mighty and Majestic has Replaced these two with two wings. He^{-asws} is flying with these along with the Angels in the Paradise, like what had been Made to be for Ja'far^{-asws} Bin Abu Talib^{-asws}. And for Al Abbas^{-asws}, in the Presence of Allah^{-azwj} Mighty and Majestic, there is such a status, the entirety of the martyrs would be exulting (wishing) for it on the Day of Qiyamah".²³

Crescent of the First of Muharram:

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ مَسْرُورٍ رَحِمَهُ اللّٰهُ قَالَ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللّٰهِ بْنِ عَامِرٍ عَنْ اِبْرَاهِيمَ بْنِ اَبِي مَحْمُودٍ قَالَ

It was narrated to us by Ja'far Bin Muhammad Bin Masrou, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abullah Bin Aamir, from Ibrahim Bin Abu Mahmoud who said,

قَالَ الرَّضَا ع اِنَّ الْمُحَرَّمَ شَهْرٌ كَانَ اَهْلُ الْجَاهِلِيَّةِ يُحَرِّمُونَ فِيهِ الْقِتَالَ فَاسْتَحَلَّتْ فِيهِ دِمَاؤُنَا وَ هَتِكَ فِيهِ حُرْمَتُنَا وَ سُبِي فِيهِ ذَرَارِيُنَا وَ نَسَاؤُنَا وَ اُضْرِمَتِ النَّيْرَانُ فِي مَضَارِبِنَا وَ اَنْتُهَبَ مَا فِيهَا مِنْ ثَقَلِنَا

'Al-Reza^{-asws} said: 'Al-Muharram is a month (which was even respected by) the people of the pre-Islamic period (who would be) prohibiting the fighting during it (Allah^{-azwj} has also declared Al-Muharram as a scared month). But they (Muslims) permitted (the shedding of) our^{-asws} blood during it, and tore apart our^{-asws} sanctity during it, and made captives of our^{-asws} children and our^{-asws} womenfolk during it, and they inflamed the fires in our^{-asws} tents, and they seized whatever was therein from our^{-asws} belongings.

²³ Bihar Al Awaar – V 44, The book of History – Al Hassan^{asws}, Ch 35 H 4

وَلَمْ تُزَعِ لِرَسُولِ اللَّهِ حُزْمَةٌ فِي أَمْرِنَا إِنَّ يَوْمَ الْحُسَيْنِ أَفْرَحَ جُفُونَنَا وَ أَسْبَلَ دُمُوعَنَا وَ أَدَلَّ عَزِيرَنَا بِأَرْضِ كَرْبٍ وَ بَلَاءٍ وَ أَوْزَتْنَا [يَا أَرْضَ كَرْبٍ وَ بَلَاءٍ أَوْزَتْنَا] الْكَرْبَ [وَ] الْبَلَاءَ إِلَى يَوْمِ الْإِنْقِضَاءِ

And they did not view a sanctity for Rasool-Allah^{-saww} regarding our^{-asws} (family) matters - so (during) the day of Al-Husayn^{-asws}, our^{-asws} eyes get ulcerated²⁴ (cry out blood), and our^{-asws} tears flow, and our^{-asws} dear ones got humiliated in the land of 'Karb' (distress) and 'Bala' (afflictions) (Karbala), and we^{-asws} inherited, O land of distress and afflictions, you made us^{-asws} inherit the distress and the afflictions up to the Day of Judgment.

فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكِي الْبَاكُونَ فَإِنَّ الْبُكَاءَ يَحُطُّ الذُّنُوبَ الْعِظَامَ

So upon the unprecedented (personality) of Al-Husayn^{-asws}, let the wailing ones wail, for the wailing would reduce the sins of the bones (major sins)'.²⁵

ثُمَّ قَالَ ع كَانَ أَبِي ع إِذَا دَخَلَ شَهْرَ الْمُحَرَّمِ لَا يَرَى صَاحِبًا وَلَا يَرَى صَاحِكًا وَ كَانَتْ الْكِتَابَةُ تَغْلِبُ عَلَيْهِ حَتَّى يَمْضِي مِنْهُ عَشْرَةُ أَيَّامٍ فَإِذَا كَانَ يَوْمَ الْعَاشِرِ كَانَ ذَلِكَ الْيَوْمَ يَوْمَ مُصِيبَتِهِ وَ حُزْنِهِ وَ بُكَائِهِ وَ يَقُولُ هُوَ الْيَوْمَ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ ع.

Then he^{-asws} said: 'It was so that my^{-asws} father^{-asws}, whenever the month of Al-Muharram entered, was not see smiling, and the gloom would overcome upon him^{-asws} until ten days from it would pass by. So when it was the tenth day, that was the day (of Ashura) – the day of his^{-asws} difficulties, and his^{-asws} grief, and his^{-asws} wailing, and he^{-asws} was saying: 'It is the day in which Al-Husayn^{-asws} was martyred'.²⁵

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنْ جَمَاعَةٍ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ ص عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضَعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامًا] إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِيَّيْ أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِيَّيْ لَمْ أَذْكَرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا حَتَّقْتَنِي الْعَبْرَةَ لِذَلِكَ.

My father narrated to me from all of my scholars, from Saad ibn Abd Allah, from Mohammed ibn Hussain ibn Abil Khattab, from Abi Dawud Al-Mustariq, from some of our companions, who said:

Abu Abdullah^{-asws} said: 'Ali^{-asws} ibn Hussain^{-asws} (Imam Sajjad^{-asws}) cried over his^{-asws} father^{-asws}, Hussain^{-asws} Ibn Ali^{-asws} for twenty years – or forty years – and whenever food was brought to him^{-asws}, he^{-asws} would cry over Hussain^{-asws}.

One day, his servant said to him, 'May I sacrifice myself for you^{-asws}, O son of Rasool Allah^{-asws}! I am afraid that you^{-asws} may die (from grief).

²⁴ Affected with or as if with an ulcer

²⁵ H. 2 (الأمالى) للصدوق، النص، ص: 128

He (the Imam Sajjad^{-asws}) replied: *I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)*²⁶. Verily whenever I^{-asws} remember the killing of the children of Syeda Fatimah^{-asws}, I^{-asws} am choked with tears over them^{-asws}.²⁷

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع.

It is narrated that:

Abu Abdullah^{-asws} said:

Hussain^{-asws} Ibn Ali^{-asws} said:

أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ

I^{-asws} am the Martyr of Tears. No Momin (believer) remembers me^{-asws} without crying.²⁸

Ashura Aamal (What to do on the 10th of Moharram)

حدثني حكيم بن داود بن حكيم وغيره عن محمد بن موسى الهمداني عن محمد بن خالد الطيالسي عن سيف بن عميرة و صالح بن عقبة جميعا عن علقمة بن محمد الحضرمي و محمد بن إسماعيل عن صالح بن عقبة عن مالك الجهني عن أبي جعفر الباقر ع قال من زار الحسين ع يوم عاشوراء من المحرم حتى يظل عنده باكيا لقي الله تعالى يوم القيامة بثواب ألفي ألف [ألف] حجة و ألفي [ألف] ألف عمرة و ألفي ألف غزوة و ثواب كل حجة و عمرة و غزوة كثواب من حج و اعتمر و غزا مع رسول الله ص و مع الأئمة الراشدين صلوات الله عليهم أجمعين

It has been narrated to me from Hakeem Bin Dawood Bin Hakeem, and someone else, from Muhammad Bin Musa Al Hamdany, from Muhammad Bin Khalid Al Tayalisi, from Sayf Bin Umeyra and Salih Bin Uqba together, from Alqama Bin Muhammad Al Hazramy and Muhammad Bin Ismail, from Salih Bin Uqba, from Maalik Al Jahny,

(It has been narrated) from Abu Ja'far Al-Baqir^{-asws} having said: 'The one who performs the visitation (*Ziyaarat*) of Al-Husayn^{-asws} on the tenth Day of Muharram (Ashura) and remain with him^{-asws} in tears, would meet Allah^{-azwj} the High on the Day of Judgement with the Rewards of two million Hajj, and two million Umra, and two million military expeditions, and the Reward of every Hajj, and Umra, and military expedition being like the one who performed the Hajj, and the Umra, and the military expedition along with Rasool-Allah^{-saww} and with the Rightly Guided Imams^{-asws}'.

²⁶This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: 'By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

²⁷107, ص: النص، كامل الزيارات، chapter 35, H. 1.

²⁸109, ص: النص، كامل الزيارات، chapter 36, H. 3

قال قلت جعلت فداك فما لمن كان في بعد البلاد و أقاصيها و لم يمكنه المصير [المسير] إليه في ذلك اليوم قال إذا كان ذلك اليوم برز إلى الصحراء أو صعد سطحاً مرتفعاً في داره و أوماً إليه بالسّلام و اجتهد على قاتله بالدعاء و صلى بعده ركعتين يفعل ذلك في صدر النهار قبل الزوال

(The narrator) said: 'I said, 'May I be sacrificed for you^{-asws}! So what is for the one who was in the distant cities and far places and it is not possible for him to travel to him^{-asws} during that day?' He^{-asws} said: 'If it was that day, he should go to the desert or ascend to a high place in his house, and gesture towards him^{-asws} with the greetings, and strive against his^{-asws} killers with the supplication, and Pray two Cycles after it, doing that during the forenoon before the mid-day'.

ثم ليندب الحسين ع و يبكيه و يأمر من في داره بالبكاء عليه و يقيم في داره مصيبتة بإظهار الجزع عليه و يتلاقون بالبكاء بعضهم بعضاً في البيوت و ليعز بعضهم بعضاً بمصاب الحسين ع فأنا ضامن لهم إذا فعلوا ذلك على الله عز و جل جميع هذا الثواب

Then mourn Al-Husayn^{-asws} and weep over him^{-asws}, and order the ones in his house for the weeping over him^{-asws}, and establish in his house, his^{-asws} difficulties by manifesting the anxiety over him^{-asws}, and meet each other with the weeping in the houses strengthening each other with the calamities (which befell) Al-Husayn^{-asws}, so, I^{-asws} would a guarantor for them, if they were to do that, to Allah^{-azwj} Mighty and Majestic, for all these Rewards'.

فقلت جعلت فداك و أنت الضامن لهم إذا فعلوا ذلك و الزعيم به قال أنا الضامن لهم ذلك و الزعيم لمن فعل ذلك قال قلت فكيف يعزي بعضهم بعضاً قال يقولون عظم الله أجورنا بمصابنا بالحسين ع و جعلنا و إياكم من الطالبين بثأره مع وليه الإمام المهدي من آل محمد ص

So I said, 'May I be sacrificed for you^{-asws}! And you^{-asws} would be the guarantor for them, if they were to do that, and the leader by it?' He^{-asws} said: 'I^{-asws} am the guarantor of that for them, and the leader for the one who does that'. I said, 'How should they strengthen each other?' He^{-asws} said: 'They should be saying, 'May Allah^{-azwj} Magnify our Recompense by (our grieving over the) difficulties of Al-Husayn^{-asws}, and Make us and you all to be from the seekers of his^{-asws} revenge along with his^{-asws} Guardian, the Imam Al-Mahdi^{-ajfi} from the Progeny^{-asws} of Muhammad^{-sawww}'.²⁹

مُحَمَّدُ بْنُ الْحَسَنِ فِي الْمِضْبَاحِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَلْقَمَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ ذَكَرَ لَهُ نَوَابَ زِيَارَةِ الْحُسَيْنِ ع فِي يَوْمِ عَاشُورَاءَ فَقَالَ لَهُ فَمَا لِمَنْ كَانَ فِي بَعِيدِ الْبِلَادِ وَ أَقَاصِيهِ وَ لَمْ يُمْكِنُهُ الْمَصِيرُ إِلَيْهِ فِي ذَلِكَ الْيَوْمِ فَقَالَ إِذَا كَانَ كَذَلِكَ بَرَزَ إِلَى الصَّحْرَاءِ أَوْ صَعِدَ سَطْحًا مُرْتَفِعًا وَ أَوْمَأَ إِلَيْهِ بِالسَّلَامِ وَ اجْتَهَدَ فِي الدُّعَاءِ عَلَى قَاتِلِهِ وَ صَلَّى مِنْ بَعْدِ رَكْعَتَيْنِ وَ لَيْكُنْ ذَلِكَ فِي صَدْرِ النَّهَارِ مِنْ قَبْلِ أَنْ تَزُولَ الشَّمْسُ ثُمَّ ذَكَرَ زِيَارَةَ طَوِيلَةً ثُمَّ قَالَ وَ إِنِ اسْتَطَعْتَ أَنْ تَزُورَهُ كُلَّ يَوْمٍ مِنْ دَارِكَ بِهَذِهِ الزِّيَارَةِ فَافْعَلْ

Muhammad Bin Al Hassan in 'Al Misbaah', from Muhammad Bin Ismail Bin Bazi'e, from Salih Bin Uqba, from Alqamah,

(It has been narrated) from Abu Ja'far^{-asws}. He^{-asws} mentioned the Rewards of the visitation (Ziyaarat) of Al-Husayn^{-asws} during the day of Ashura, so it said to him^{-asws}, 'So what is for the

²⁹ Kaamil Al Ziyaraat – P 326, H 8

one who was in the distant cities and far places and it is not possible for him to travel to him^{asws} during that day?’ So he^{asws} said: ‘When it is like that, he should go to the desert, or ascend to a high place, and gesture towards him^{asws} with the greetings, and strive regarding the supplication against his^{asws} killers, and Pray two Cycles after it. And this is to be done in the forenoon before the declining of the sun’. Then he^{asws} mentioned a lengthy *Ziyaarat*, then said: ‘And if you have the ability that you can visit every day from your house with this *Ziyaarat*, so do it’.³⁰

السَّيِّدِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ دَخَلْتُ عَلَى سَيِّدِي أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ ع يَوْمَ عَاشُورَاءَ فَالْفَيْئُهُ كَاسِفَ اللَّوْنِ ظَاهِرَ الْحُزْنِ وَ دُمُوعُهُ تَحْدِرُ مِنْ عَيْنَيْهِ كَاللُّوْلُو الْمُتَسَاقِطِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مِمَّ بَكَوْكَ لَا أَبُكِي اللَّهَ عَيْنَيْكَ فَقَالَ لِي أَوْ فِي غَفْلَةٍ أَنْتَ أَوْ مَا عَلِمْتَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع قُتِلَ فِي مِثْلِ هَذَا الْيَوْمِ إِلَى أَنْ قَالَ ع يَا عَبْدَ اللَّهِ بْنَ سِنَانَ إِنَّ أَفْضَلَ مَا تَأْتِي بِهِ فِي مِثْلِ هَذَا الْيَوْمِ أَنْ تَعْمِدَ إِلَى ثِيَابٍ ظَاهِرَةٍ فَتَلْبَسَهَا وَ تَتَسَلَّبَ قُلْتُ وَ مَا التَّسَلُّبُ

Al Sheykh Muhammad Bin Al Mash’hady in his sanctuary sstaid, ‘Al Sheykh Al ‘Aalim Imaad Al Deen’ Muhammad Bin Abu Al Qasim Al Tabary narrated to me, it was recited to him and I heard, in the months of the year five hundred and fifty three in the sight of our Master Amir Al Mumineen^{asws}, from Al Sheykh ‘Al Faqeeh’ Abu Ali Al Hassan Bin Muhammad, from his father Al Sheykh Abu Ja’far, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Nu’man, from Ibn Qawlawayh, and Abu Ja’far Bin Babuwayh, from Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘I came up to my Master^{asws} Abu Abdullah Ja’far Bin Muhammad^{asws} on the day of Ashura and found him^{asws} to be gloomy, the grief being apparent from him^{asws}, and his^{asws} tears were rolling down his^{asws} cheeks like pearls dropping off. So I said, ‘O son^{asws} of Rasool-Allah^{saww}! From what makes you^{asws} weep, may Allah^{azwj} not Make your^{asws} eyes to weep’. So he^{asws} said to me: ‘Or are you in oblivion, or do you not know that Al-Husayn Bin Ali^{asws} was killed on a day like this! – until he^{asws} said: ‘O Abdullah Bin Sinan! The best of what you can come up with on a day like this is that you should resort to wearing pure garments and (performs) ‘*Al Tasallab*’. So I said, ‘And what is ‘*Tasallab*’.

قَالَ تَحَلَّلْ أَرَزَارَكَ وَ تَكْشِفْ عَنْ ذِرَاعَيْكَ كَهَيْئَةِ أَصْحَابِ الْمَصَائِبِ ثُمَّ تَخْرُجْ إِلَى أَرْضٍ مُقْفَرَةٍ أَوْ مَكَانٍ لَا يَرَاكَ أَحَدٌ أَوْ تَعْمِدَ إِلَى أَرْضٍ خَالِيَةٍ أَوْ فِي خَلْوَةٍ مُنْذُ حِينَ يَرْتَفِعُ النَّهَارُ فَتُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تُحْسِنُ رُكُوعَهُنَّ وَ سُجُودَهُنَّ وَ تُسَلِّمُ بَيْنَ كُلِّ رَكَعَتَيْنِ تَقْرَأُ فِي الرَّكَعَةِ الْأُولَى سُورَةَ الْحَمْدِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ تُصَلِّيَ رَكَعَتَيْنِ أُخْرَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْأَحْزَابِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ أَوْ مَا تَبَسَّرَ مِنَ الْقُرْآنِ ثُمَّ تُسَلِّمُ وَ تُحَوَّلُ وَجْهَكَ نَحْوَ قَبْرِ الْحُسَيْنِ ص وَ مَضْجَعِهِ فَتَمَثَّلُ لِنَفْسِكَ مَضْرَعَهُ وَ مَنْ كَانَ مَعَهُ مِنْ وُلْدِهِ وَ أَهْلِهِ وَ تُسَلِّمُ وَ تُصَلِّيَ عَلَيْهِ وَ تَلْعُنُ قَاتِلَهُ وَ تَتَبَرَّأُ مِنْ أَعْمَالِهِمْ يَرْفَعُ اللَّهُ عَرَّ وَ جَلَّ لَكَ بِذَلِكَ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ وَ يَحْطُّ عَنْكَ السَّيِّئَاتِ

³⁰ Wasaail Al Shiah – H 19675

He^{-asws} said: 'Open your buttons, and uncover your arms, as if you are the one in the calamities. Then you should go out to a desolate land, or a place where no one can see you, or resort to an empty land or in privacy, from when the day rises. So you should recite four Cycles, performing the best bowings and the Prostrations, and greetings between each of the two Cycles. Recite in the first Cycle *Surah Al Hamd* and *Al Kafiroun*. And in the second Cycle, *Al Hamd* and *Al Ikhlās*. Then Pray two Cycles at the end reciting in the first *Al Hamd* and *Surah Al Ahzaab*, and in the second, *Al Hamd* and *Al Munafiqoun*, or whatever is easy (for you) from the Quran, then greetings and turn around your face towards around the grave of Al Husayn^{-asws} and its sleeping place. So you should think of yourself as having been killed along with the ones who were with him^{-asws} from his^{-asws} sons^{-asws} and his^{-asws} family. And you should send greetings, and Pray to him^{-asws}, and curse his^{-asws} killers, and disavow from their deeds. Allah^{-azwj} Mighty and Majestic would Raise for you, by that, Levels in the Paradise and Devalue your sins.

ثُمَّ تَسْعَى مِنَ الْمَوْضِعِ الَّذِي أَنْتَ فِيهِ إِنْ كَانَ صَحْرَاءَ أَوْ فَضَاءً وَ أَيْ شَيْءٍ كَانَ خُطُواتٍ تَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَ سَأَقِ الدُّعَاءَ إِلَى أَنْ قَالَ ع فَإِنَّ هَذَا أَفْضَلُ مِنْ كَذَا وَ كَذَا حَجَّةً وَ كَذَا وَ كَذَا عُمْرَةً تَتَطَوَّعُهَا وَ تُنْفِقُ فِيهَا مَالَكَ وَ تُتْعَبُ فِيهَا بَدَنَكَ وَ تُفَارِقُ فِيهَا أَهْلَكَ وَ وَ لَدَكَ وَ اعْلَمْ أَنَّ اللَّهَ تَعَالَى يُعْطِي مَنْ صَلَّى هَذِهِ الصَّلَاةَ فِي هَذَا الْيَوْمِ وَ دَعَا بِهَذَا الدُّعَاءِ مُخْلِصاً وَ عَمِلَ هَذَا الْعَمَلَ مُوقِناً مُصَدِّقاً عَشْرَ خِصَالٍ مِنْهَا أَنْ يَقِيَهُ اللَّهُ مَيْتَةَ السُّوءِ وَ يُؤْمِنَهُ مِنَ الْمَكَارِهِ وَ الْفَقْرِ وَ لَا يُظْهِرَ عَلَيْهِ عَدُوًّا إِلَى أَنْ يَمُوتَ وَ يَقِيَهُ مِنَ الْجُنُونِ وَ الْبَرَصِ فِي نَفْسِهِ وَ وُلْدِهِ إِلَى أَرْبَعَةِ أَعْقَابٍ لَهُ وَ لَا يَجْعَلَ لِلشَّيْطَانِ وَ لَا لِأَوْلِيائِهِ عَلَيْهِ وَ لَا عَلَى نَسْلِهِ إِلَى أَرْبَعَةِ أَعْقَابٍ سَبِيلاً

Then walk briskly from the place in which you are in, if it was the desert or any place you may be in, saying, 'We are from Allah^{-azwj} and to Him^{-azwj} we are returning', and supplicate' – until he^{-asws} said: 'This is better that such and such a Hajj, and such and such an Umrah, and your wealth is spent in these, and your body gets tired, and you are separated in these from your family and your children. And know that Allah^{-azwj} the High would Give to the one who Prays this Prayer, in this day, and supplicates with this supplication sincerely, and performs this deeds with conviction and sincerity, ten qualities from it – Allah^{-azwj} would Shield him from the evil death, and Secure him from the plots, and the poverty, and not manifest an enemy against him until he dies, and Shield him from the insanity, and the leprosy, with regards to himself and his children, nor Make any way for the Satans^{-la} and his^{-la} friends, nor against any of his^{-asws} offspring any of the four ways'.

قَالَ ابْنُ سِنَانٍ فَإِنْ صَرَفْتُ وَ أَنَا أَقُولُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِمَعْرِفَتِكُمْ وَ حُبِّكُمْ وَ أَسْأَلُهُ الْمَعُونَةَ عَلَى الْمُفْتَرَضِ مِنْ طَاعَتِكُمْ

Ibn Sinan said, 'I left and I was saying, 'The Praise is due to Allah^{-azwj} who has Bestowed upon me your^{-asws} recognition, and your^{-asws} love, and I ask Him^{-azwj} for the Assistance on the Obligation of being obedient to you^{-asws}'³¹

الْمَرَارِ الْقَدِيمِ، عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ مَنْ أَرَادَ زِيَارَةَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَوْمَ عَاشُورَاءَ وَ هُوَ الْيَوْمُ الْعَاشِرُ مِنَ الْمُحَرَّمِ فَيَظَلُّ فِيهِ بَاكِياً مُتَفَجِّعاً حَزِيناً لَقِيَ اللَّهَ عَزَّ وَ

³¹ Mustadrak Al Wasaail – H 6844

جَلَّ بِتَوَابِ اللَّفْيِ حَجَّةٍ وَ اللَّفْيِ عُمْرَةٍ وَ اللَّفْيِ عَزْوَةِ تَوَابٍ كُلِّ حَجَّةٍ وَ عُمْرَةٍ وَ عَزْوَةِ كَتَوَابٍ مَنْ حَجَّ وَ اعْتَمَرَ وَ عَزَا مَعَ رَسُولِ اللَّهِ ص وَ مَعَ الْأَيْمَةِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

At the old sanctuary, from Alqama Bin Muhammad Al Hazramy,

(It has been narrated) from Abu Ja'far Al-Baqir^{-asws} having said: ‘The one who intends the *Ziyaarat* of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} on the day of Ashura, and it is the tenth day of Muharram, should weep with lamentations in grief, and would meet Allah^{-azwj} Mighty and Majestic with the Reward of two thousand Hajj, and two thousand Umra, and two thousand military expeditions, the Rewards of each Hajj, and Umra, and military expedition being the like Rewards of the one who performed Hajj, and Umra, and participated in the military expedition along with Rasool-Allah^{-saww} and the Imams^{-asws}’.

قَالَ عَلَقَمَةُ بْنُ مُحَمَّدٍ الْحَضْرَمِيِّ قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ فَمَا يَصْنَعُ مَنْ كَانَ فِي بُعْدِ الْبِلَادِ وَأَقْاصِيهَا وَ لَمْ يُمَكِّنْهُ الْمَصِيرُ إِلَيْهِ فِي ذَلِكَ الْيَوْمِ قَالَ إِذَا كَانَ فِي ذَلِكَ الْيَوْمِ يَعْنِي يَوْمَ عَاشُورَاءَ فَلْيَغْتَسِلْ مَنْ أَحَبَّ مِنَ النَّاسِ أَنْ يَزُورَهُ مِنْ أَقْاصِي الْبِلَادِ أَوْ قَرِيبِهَا فَلْيُزِرْ إِلَى الصَّحْرَاءِ أَوْ يَصْعُدْ سَطْحَ دَارِهِ فَلْيُصَلِّ رَكَعَتَيْنِ خَفِيفَتَيْنِ يَفْرَأُ فِيهِمَا سُورَةَ الْإِخْلَاصِ فَإِذَا سَلَّمَ أَوْمَأَ إِلَيْهِ بِالسَّلَامِ وَ يَقْصِدُ إِلَيْهِ بِتَسْلِيمِهِ وَ إِشَارَتِهِ وَ نِيَّتِهِ إِلَى الْجِهَةِ الَّتِي فِيهَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِ ص

Alqama Bin Muhammad Al-Hazramy said, ‘I said to Abu Ja'far^{-asws}, ‘May I be sacrificed for you^{-asws}! So what should the one do who was in the remote cities and places far away from it, and the travel is not possible for him during that day?’ He^{-asws} said: ‘When it is that day, meaning the day of Ashura, so he should bathe himself. The one from the people is one loves to perform *Ziyaarat* from the far away cities or its vicinities, so he should go to the desert or ascend to the high place of his house. He should Pray two Cycles, reciting in it Surah *Al-Ikhlaas*. So when he has greeted (completed the Prayer) he should gesture towards him^{-asws} with the greetings and tries to be with him by his submission, and his gestures, and his intention towards the place in which is Abu Abdullah Al-Husayn^{-asws}’.

ثُمَّ تَقُولُ وَ أَنْتَ خَاشِعٌ مُسْتَكِينٌ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْبَشِيرِ النَّذِيرِ وَ سَاقِ زِيَارَةَ تُشْبِهُ الزِّيَارَةَ الْمَعْرُوفَةَ فِي غَالِبِ الْفِئَرَاتِ وَ لَيْسَ فِيهَا الْفُضْلَانِ اللَّذَانِ فِي اللَّعْنِ وَ السَّلَامِ إِلَى أَنْ قَالَ قَالَ عَلَقَمَةُ بْنُ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع إِنَّ اسْتَطَعْتَ يَا عَلَقَمَةُ أَنْ تَزُورَهُ فِي كُلِّ يَوْمٍ بِهَذِهِ الزِّيَارَةِ فِي دَارِكَ وَ نَاحِيَتِكَ وَ حَيْثُ كُنْتَ مِنَ الْبِلَادِ فِي أَرْضِ اللَّهِ فَافْعَلْ ذَلِكَ وَ لَكَ تَوَابٌ جَمِيعٌ ذَلِكَ فَاجْتَهِدُوا فِي الدُّعَاءِ عَلَى قَاتِلِهِ وَ عَدُوِّهِ وَ يَكُونُ فِي صَدْرِ النَّهَارِ قَبْلَ الزَّوَالِ

Then you should be saying whilst being in humbleness and servility, ‘Peace be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Peace be upon you^{-asws}, O son^{-asws} of the Giver of Good News and the Warner!’ – And perform the *Ziyaarat* similar to the well-known *Ziyaarat* in most paragraphs, and there is not in it the detail of the curses and the greetings’ – until he said, ‘And Alqama Bin Muhammad Al-Hazramy said, from Abu Ja'far^{-asws}: ‘If it is according to your ability, O Alqama that you should perform *Ziyaarat* every day with this *Ziyaarat* in your house, and your area, and wherever you may be in the cities in the land of Allah^{-azwj}, so you should

do that, and for you would be the Rewards of all that. Strive in the supplication against his-asws killers, and his-asws enemies, and do it in the forenoon before the declining of the sun'.³²

وَفِي الْعِلَالِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقَرْظِيِّ عَنِ الْمُظْفَرِ بْنِ أَحْمَدَ الْقَرْظِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنِ سَهْلِ بْنِ زِيَادٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَةٍ وَ غَمٍّ وَ حُزْنٍ وَ بُكَاءٍ دُونَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمِ الَّذِي مَاتَتْ فِيهِ فَاطِمَةُ وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحَسَنُ بِالسَّمِّ

And in 'Al Illal', from Muhammad Bin Ali Al Qazminy, from Al Muzaffar Bin Ahmad Al Qazminy, from Muhammad Bin Ja'far Al Asady, from Sahl Bin Ziyad, from Suleyman Bin Abdullah, from Abdullah Bin Al Fazl Al Hashimy who said,

'I said to Abu Abdullah-asws, 'O son-asws of Rasool-Allah-saww! How did the day of Ashura become the day of calamity, and sadness, and grief, and weeping apart from the in which Rasool-Allah-saww passed away, and the day in which Fatima-asws passed away, and the day in which Amir Al-Momineen-asws was killed, and the day in which Al-Hassan-asws was murdered by the poison'.

فَقَالَ إِنَّ يَوْمَ الْحُسَيْنِ أَعْظَمُ مُصِيبَةً مِنْ جَمِيعِ سَائِرِ الْأَيَّامِ وَ ذَلِكَ أَنَّ أَصْحَابَ الْكِسَاءِ الَّذِينَ كَانُوا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَانُوا خَمْسَةً فَلَمَّا مَضَى عَنْهُمْ النَّبِيُّ ص بَقِيَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَكَانَ فِيهِمْ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَتْ فَاطِمَةُ كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ

So he-asws said: 'The day of Al-Husayn-asws is of the greatest calamity from all the days and that is that the Companions of the Cloak were the ones of the most prestigious of the creatures to Allah-azwj Mighty and Majestic, and were five. So when the Prophet-saww passed away, there remained Amir Al-Momineen-asws, and Syeda Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws. so they-asws were among the people as a solace and comfort for them. So when Fatima-asws passed away, there was among them Amir Al-Momineen-asws, and Al-Hassan-asws and Al-Husayn-asws for the people as a solace and comfort for them.

فَلَمَّا مَضَى أَمِيرُ الْمُؤْمِنِينَ ع كَانَ لِلنَّاسِ فِي الْحَسَنِ وَ الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَى الْحَسَنُ كَانَ لِلنَّاسِ فِي الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا قُتِلَ الْحُسَيْنُ لَمْ يَكُنْ بَقِيَ مِنْ أَصْحَابِ الْكِسَاءِ أَحَدٌ لِلنَّاسِ فِيهِ بَعْدَهُ عَزَاءٌ وَ سَلْوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِ جَمِيعِهِمْ كَمَا كَانَ بَقَاؤُهُ كَبَقَاؤِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَعْظَمَ الْأَيَّامِ مُصِيبَةً

So when Amir Al-Momineen-asws passed away, there were among them Al-Hassan-asws and Al-Husayn-asws as a solace and comfort for them. So when Al-Hassan-asws passed away, there was Al-Husayn-asws for the people as a solace and comfort for them. So when Al-Husayn-asws was killed, there were not any from the Companions of the Cloak for the people after him-asws as a solace and comfort. So his-asws going away was like the going away of all of them-asws, just as his-asws remaining was like the remaining of all of them-asws. So it is for that (reason) that his-asws day is the day of the greatest calamity'.³³

³² Mustadrak Al Wasaail – H 12066

³³ Wasaail Al Shiah – H 19695

Salat on Day of Ashura:

محمد بن الحسن في (المصباح): عن عبد الله بن سنان،

Muhammad Bin Al Hassan in (the book) Al Misbah, from Abdullah Bin Sinan,

عن أبي عبد الله (عليه السلام) - في حديث - قال: أفضل ما يأتي به في هذا اليوم يعني يوم عاشورا أن تعمد إلى ثياب طاهرة فتلبسها وتتسلب، قلت: وما التسلب؟

From Abu Abdullah^{-asws} – in a Hadeeth – said: 'The most superior of you can come with during this day, meaning the day of Ashoura is that you deliberate to clean clothes, so you wear these and you should be in mourning'. I said, 'And what is being in mourning?'

قال تحلل أزرارك وتكشف عن ذراعيك كهيئة أصحاب المصائب، ثم تخرج إلى أرض مقفرة، أو مكان لا يراك به أحد، أو تعمد إلى المنزل لك خال، أو في خلوة، منذ حين يرتفع النهار، فتصلي أربع ركعات تحسن ركوعها وسجودها وخشوعها، وتسلم بين كل ركعتين،

He^{-asws} said: 'You loosen your (shirt) buttons and uncover from your forearms just like the ones bereaved. Then you go out to a desolate land, or a place where no one can see you, or you deliberate to a house which is empty, or in isolation, as soon as the day rises. So you pray four *Rakats Salat*, performing well its *Rukus* and its *Sujouds*, and its modesty, and you greet (*Salam*) between every two *Rakats*.

تقرأ في الأولى الحمد وقل (يا أيها الكافرون)، وفي الثانية الحمد و (قل هو الله أحد)، ثم تصلي ركعتين اخراوين تقرأ في الأولى الحمد وسورة الاحزاب، وفي الثانية الحمد وإذا جاءك المنافقون أو ما تيسر من القرآن،

You should recite in the first *Rakat* (Surah) Al-Hamd (Chapter 1), and **Say: 'O you Kafirs! [109]** (Chater 109); and in the second (*Rakat*), **Say: 'He Allah is One [112]** (Chapter 112). Then you should pray two other *Rakats* reciting in the first, (Surah) Al-Hamd (Chapter 1) and Surah Al-Ahzaab (Chapter 33), and in the second (*Rakat*), (Surah) Al-Hamd (Chapter 1) and **When the hypocrites come to you [63:1]** (Chapter 63) or whatever is easy from the Quran.

ثم تسلم وتحول وجهك نحو قبر الحسين (عليه السلام) ومضجعه، فتمثل لنفسك مصرعه ومن كان معه من أهله وولده، وتسلم عليه وتصلي وتلعن قاتله وتبرأ من أفعالهم يرفع الله لك بذلك في الجنة من الدرجات ويحط عنك من السيئات، ثم ذكر دعاء يدعى به بعد ذلك،

Then you should greet (*Salam*) and turn your face towards the grave of Al-Husayn and his^{-asws} resting place. Then resemble for yourself his^{-asws} demise and of the ones who were with him^{-asws} from his^{-asws} family and his^{-asws} children, and greet upon him^{-asws} and send *Salawat*, and curse his^{-asws} killers and disavow from their deeds. Allah^{-azwj} would Raise for you, due to that, levels in the Paradise, and Delete the evils deeds from you. Then mention a supplication you supplicate with after that.

ثم قال: فان هذا أفضل يابن سنان من كذا وكذا حجة وكذا وكذا عمرة تطوعها، وتنفق فيها مالك، وتنصب فيها بدنك، وتفارق فيها أهلك وولدك،

Then he^{-asws} said: 'So this is most superior, O Ibn Sinan, than such and such (number of) Hajj, and such and such (number of) voluntary Umrah, and your spending wealth during it, and exerting your body during it, and separating during it from your family and your children.

واعلم أن الله يعطي من صلى هذه الصلاة في هذا اليوم ودعا بهذا الدعاء مخلصا وعمل هذا العمل موقنا مصدقا عشر خصال: منها أن يقيه الله ميتة السوء، ويؤمنه من المكاره والفقير، ولا يظهر عليه عدوا إلى أن يموت، ويوقيه الله من الجنون والجذام والبرص في نفسه وولده إلى أربعة أعقاب له، ولا يجعل للسلطان ولا لاوليائه عليه ولا على نسله إلى أربعة أعقاب سبيلا.

And know that Allah^{-azwj} would Give the one who prays this *Salat*, during this day, and supplicates with this supplication sincerely, and does this deed with certainty, would be confirmed ten characteristics – from it is that Allah^{-azwj} would Save him from evil death, and Secure him from the abhorrence and the poverty, and an enemy would not be victorious upon him until when he dies, and Allah^{-azwj} would Save him from the insanity, and the leprosy and the vitiligo in himself, and his children up to four generations of his, and would not Make a way for the ruling authority upon him, nor upon his friends, nor upon his offspring, up to four generations'.³⁴

'No' Fasting on Ashura and Arafa:

محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى ; وعلي بن الحكم، عن العلاء بن رزين، عن محمد بن مسلم، عن أحدهما عليهما السلام أنه سئل عن صوم يوم عرفة فقال: [أ] ما أصومه اليوم وهو يوم دعاء ومسألة.

I enquired from asked from Imam^{-asws}, regarding fasting on the day of 'Arafa'. Imam^{-asws} replied, I do not fast on that day as it is the day for supplications and asking for blessings.³⁵

محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عن محمد بن مسلم قال: سمعت أبا جعفر (عليه السلام) يقول: إن رسول الله صلى الله عليه وآله لم يصم يوم عرفة منذ نزل صيام شهر رمضان.

Imam Mohammed Baqir^{-asws} said: 'Rasool Allah^{-saww} did not fast on Arafa since fasting during the month of Ramazan was made obligatory.³⁶

³⁴ Wasail u shia vol-8 p-90, Mustadrak ul wasail v-6 p-279

³⁵ Al-Kafi, tradition 1, vol. 3, pp. 321.

³⁶ Al-Kafi, tradition 2, vol. 3, pp. 321.

علي بن إبراهيم، عن أبيه، عن نوح بشعيب النيسابوري، عن ياسين الضرير، عن حريز، عن زرارة، عن أبي جعفر وأبي عبد الله (عليهما السلام) قال: لا تصم في يوم عاشورا ولا عرفة بمكة ولا في المدينة ولا في وطنك ولا في مصر من الامصار.

Imam Mohammed Baqir^{-asws} and Imam Abi Abdullah^{-asws} both said: Don't fast on the day of Arafa and Ashura, neither in Mecca and Medina, nor in your country and in any other city.³⁷

الحسن بن علي الهاشمي، عن محمد بن موسى، عن يعقوب بن يزيد، عن الحسن بن علي الوشاء قال: حدثني نجبة بن الحارث العطار قال: سألت أبا جعفر (عليه السلام) عن صوم يوم عاشورا، فقال: صوم متروك بنزول شهر رمضان والمتروك بدعة، قال نجبة فسألت أبا عبد الله (عليه السلام) من بعد أبيه (عليه السلام) عن ذلك فأجابني بمثل جواب أبيه، ثم قال: أما إنه صوم يوم ما نزل به كتاب ولا جرت به سنة إلا سنة آل زياد بقتل الحسين بن علي صلوات الله عليهما.

I asked about 'Soam-e-Ashor' from Imam Mohammed Baqir^{-asws}. Imam^{-asws} replied: This fast was abandoned after mandatory fasting in the month of Ramazan and it is an innovation to resurrect that what has been discarded. I asked the same question from Imam Aba Abdullah^{-asws} and received the identical answer, but Imam^{-asws} also added, there are no words on this fast in Quran, nothing in hadith of Rasool Allah^{-saww}. This fast is the tradition of Allay Ziad^{-la}.³⁸

وعنه، عن محمد بن الحسين، عن محمد بن سنان، عن أبان، عن عبد الملك قال: سألت أبا عبد الله (عليه السلام) عن صوم تاسوعا وعاشورا من شهر المحرم فقال: تاسوعا يوم حوصر فيه الحسين (عليه السلام) وأصحابه رضي الله عنهم بكربلا واجتمع عليه خيل أهل الشام وأناخوا عليه وفرح ابن مرجانة وعمر بن سعد بتوافر الخيل وكثرتها واستضعفوا فيه الحسين صلوات الله عليه وأصحابه رضي الله عنهم وأيقنوا أن لا يأتي الحسين (عليه السلام) ناصرولا يمدده أهل العراق - باي المستضعف الغريب - ثم قال: وأما يوم عاشورا فيوم أصيب فيه الحسين (عليه السلام) صريعا بين أصحابه وأصحابه صرعى حوله [عراة] أفصوم يكون في ذلك اليوم؟! كلا ورب البيت الحرام ما هو يوم صوم وما هو إلا يوم حزن ومصيبة دخلت على أهل السماء وأهل الارض وجميع المؤمنين ويوم فرح وسرور لابن مرجانة وآل زياد وأهل الشام غضب الله عليهم وعلى ذرياتهم وذلك يوم بكت عليه جميع بقاع الارض خلا بقعة الشام، فمن صامه أو تبرك به حشره الله مع آل زياد ممسوخ القلب مسخوط عليه ومن ادخر إلى منزله ذخيرة أعقبه الله تعالى نفاقا في قلبه إلى يوم يلقاه وانتزع البركة عنه وعن أهل بيته وولده وشاركه الشيطان في جميع ذلك.

I asked about the 'Soam' on the 9th and 10th of Moharram from Imam Aba Abdullah^{-asws}. Imam^{-asws} replied, Syrian army, on the planes of Karbala, rejoiced on the 9th, after forming and moving forward to surround Imam Huassin^{-asws} and his^{-asws} companions. Ibn Ziad^{-la} reinforced his army and proudly looked at the endless rows of his soldiers which had outnumbered few companions of Imam Hussain^{-asws}, he was convinced no one will come forward to join Imam Hussain^{-asws}'s camp and people of Iraq will consider him^{-asws} weak and will not dare to protect Imam^{-asws} against his huge build-up. Ashora (10th) was that day when Imam Hussain^{-asws} along with companions were lying on the sand of Karbala, with heads removed from their bodies. Is it appropriate to fast on that day? Surely not. By the Lord of Kabah! It is not a fasting day,

³⁷ Al-Kafi, tradition 3, vol. 3, pp. 321.

³⁸ Al-Kafi, tradition 4, vol. 3, pp. 321.

it's the day of sadness and moaning. All momaneen, on the earth and in the heavens should be grieving on this day. This was a day of joy for the people of Syria, decedents of Marjana and Ibn Ziad^{-la}. Allah^{-azwj} admonished them on this day; this is the day when all parts of the world cried expect the Syrian segment. Allah^{-azwj} will resurrect him with 'dead' heart and punish him severely whoever would fast on this day for the purpose of seeking blessings. Allah^{-azwj} will Take back His^{-azwj} blessings and implant disbelief in his heart, to remain there, until the final day, whoever would indulge in acquiring and piling worldly goods, not only for him but also for his family and relatives. And Iblis^{-la} will have share in their deeds and activities.³⁹

³⁹ Al-Kafi, tradition 7, vol. 3, pp. 321.

Ziyarat Ashura:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ وَ ابْنَ خَيْرَتِهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ
الْمُؤْمِنِينَ وَ ابْنَ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ
سَيِّدَةِ النِّسَاءِ السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَ ابْنَ ثَارِهِ وَ الْوِثْرَ الْمَوْتُورُ
السَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ عَلَيْكُمْ مِنِّي
جَمِيعاً سَلَامُ اللَّهِ أَبَداً مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ يَا أَبَا عَبْدِ
اللَّهِ لَقَدْ عَظُمَتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ أَهْلِ
السَّمَاوَاتِ فَلَعَنَ اللَّهُ أُمَّةً أَهَمَّتْ أَسَاسَ الظُّلْمِ وَ الْجَوْرِ عَلَيْكُمْ
أَهْلَ الْبَيْتِ وَ لَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ وَ أَزَالَتْكُمْ عَنْ
مَرَاتِبِكُمْ الَّتِي رَتَّبَكُمْ اللَّهُ فِيهَا وَ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ
الْمُتَمَهِّدِينَ لَهُمْ بِالْتَّمَكِينِ مِنْ قِتَالِكُمْ يَا أَبَا عَبْدِ اللَّهِ إِيَّيْ سِلْمٌ لِمَنْ
سَالَمَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ فَلَعَنَ اللَّهُ آلَ
زِيَادٍ وَ آلَ مَرْوَانَ وَ لَعَنَ اللَّهُ بَنِي أُمِّيَّةَ قَاطِبَةً وَ لَعَنَ اللَّهُ ابْنَ
مَرْجَانَةَ وَ لَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ وَ لَعَنَ اللَّهُ شِمْرًا وَ لَعَنَ اللَّهُ
أُمَّةً أَسْرَجَتْ وَ أَلْجَمَتْ وَ تَهَيَّأَتْ لِقِتَالِكَ يَا أَبَا عَبْدِ اللَّهِ بِأَبِي أَنْتَ
وَ أُمِّي لَقَدْ عَظُمَ مُصَابِي بِكَ فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ أَنْ
يُكْرِمَنِي بِكَ وَ يَرْزُقَنِي طَلَبَ ثَارِكَ مَعَ إِمَامٍ مَنْصُورٍ مِنْ آلِ مُحَمَّدٍ
ص اللَّهُمَّ اجْعَلْنِي وَجِيهاً بِالْحُسَيْنِ عِندَكَ فِي الدُّنْيَا وَ الْآخِرَةِ
يَا سَيِّدِي يَا أَبَا عَبْدِ اللَّهِ إِيَّيْ أَتَقَرَّبُ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ إِلَى
أَمِيرِ الْمُؤْمِنِينَ وَ إِلَى فَاطِمَةَ وَ إِلَى الْحَسَنِ وَ إِلَيْكَ صَلَّى اللَّهُ
عَلَيْكَ وَ سَلَّمَ بِمُؤَالَاتِكَ وَ الْبَرَاءَةِ مِنْ قَاتِلِكَ وَ نَصَبَ لَكَ

الْحَرْبِ وَ مِنْ جَمِيعِ أَعْدَائِكُمْ وَ بِالْبَرَاءَةِ مِمَّنْ أَسَّسَ الْجَوْرَ وَ بَنَى عَلَيْهِ بُنْيَانَهُ وَ أَجْرَى ظُلْمَهُ وَ جَوْرَهُ عَلَيْكُمْ وَ عَلَى أَشْيَاعِكُمْ بَرِئْتُ إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْهُمْ وَ أَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ وَ مُؤَالَاةِ وَلِيِّكُمْ وَ الْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَ مِنَ النَّاصِبِينَ لَكُمْ الْحَرْبِ وَ الْبَرَاءَةِ مِنْ أَشْيَاعِهِمْ وَ أَتَبَاعِهِمْ إِيَّي سِلْمٌ لِمَنْ سَأَلَكُمْ وَ حَرْبٌ لِمَنْ حَارَبَكُمْ مُوَالٍ لِمَنْ وَ أَلَاكُمْ وَ عَدُوٌّ لِمَنْ عَادَاكُمْ فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَ مَعْرِفَةِ أَوْلِيَائِكُمْ وَ رَزَقَنِي الْبَرَاءَةَ مِنْ أَعْدَائِكُمْ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ وَ أَنْ يَرْزُقَنِي طَلَبَ ثَارِكُمْ مَعَ إِمَامٍ مَهْدِيٍّ نَاطِقٍ لَكُمْ وَ أَسْأَلُ اللَّهَ بِحَقِّكُمْ وَ بِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ أَفْضَلَ مَا أَعْطَى مُصَابَاً بِمُصِيبَةٍ أَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا وَ أَعْظَمَ رَزِيَّتَهَا فِي الْإِسْلَامِ وَ فِي جَمِيعِ السَّمَاوَاتِ وَ الْأَرْضِينَ اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتٌ وَ رَحْمَةٌ وَ مَغْفِرَةٌ

اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَمَاتِي مَمَاتِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَنْزِلُ فِيهِ اللَّعْنَةُ عَلَى آلِ زِيَادٍ وَ آلِ أُمِّيَّةٍ وَ ابْنِ آكَلَةِ الْأَكْبَادِ اللَّعِينِ بِنِ اللَّعِينِ عَلَى لِسَانِ نَبِيِّكَ فِي كُلِّ مَوْطِنٍ وَ مَوْقِفٍ وَقَفَ فِيهِ نَبِيِّكَ ص اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَ مُعَاوِيَةَ وَ عَلَى يَزِيدَ بِنِ مُعَاوِيَةَ اللَّعْنَةُ أَبَدَ الْأَبْدِينَ اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَةَ أَبَدًا لِقَتْلِهِمُ الْحُسَيْنِ اللَّهُمَّ إِيَّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَ فِي مَوْقِفِي هَذَا وَ أَيَّامِ حَيَاتِي بِالْبَرَاءَةِ مِنْهُمْ وَ بِاللَّعْنِ عَلَيْهِمْ وَ بِالْمُؤَالَاةِ لِنَبِيِّكَ وَ أَهْلِ بَيْتِ نَبِيِّكَ ص

ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ آخِرَ تَابِعٍ لَهُ عَلَى ذَلِكَ اللَّهُمَّ الْعَنْ الْعِصَابَةَ الَّتِي
 حَارَبَتِ الْحُسَيْنَ عَ وَ شَايَعَتْ وَ بَايَعَتْ عَلَى قَتْلِهِ وَ قَتْلِ أَنْصَارِهِ
 اللَّهُمَّ الْعَنْهُمْ جَمِيعاً ثُمَّ قُلْ مِائَةَ مَرَّةٍ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ
 اللَّهِ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ عَلَيْكُمْ
 مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَهُ اللَّهُ
 آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلَى عَلِيِّ بْنِ
 الْحُسَيْنِ وَ أَصْحَابِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ ثُمَّ
 تَقُولُ مَرَّةً وَاحِدَةً اللَّهُمَّ خُصَّ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ نَبِيِّكَ بِاللَّعْنِ
 ثُمَّ الْعَنْ أَعْدَاءَ آلِ مُحَمَّدٍ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ اللَّهُمَّ الْعَنْ يَزِيدَ
 وَ أَبَاهُ وَ الْعَنْ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ وَ آلَ مَرْوَانَ وَ بَنِي أُمَيَّةَ قَاطِبَةً
 إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ تَسْجُدُ سَجْدَةً تَقُولُ فِيهَا اللَّهُمَّ لَكَ الْحَمْدُ
 حَمْدَ الشَّاكِرِينَ عَلَى مُصَابِهِمْ الْحَمْدُ لِلَّهِ عَلَى عَظِيمِ رَزِيَّتِي
 فِيهِمْ اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُودِ وَ ثَبِّتْ لِي قَدَمَ
 صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَ أَصْحَابِ الْحُسَيْنِ الَّذِينَ بَدَلُوا
 مُهْجَهُمْ دُونَ الْحُسَيْنِ عَ قَالَ يَا عَلْقَمَةَ إِنِ اسْتَطَعْتُ أَنْ تَزُورَهُ
 فِي كُلِّ يَوْمٍ بِهَذِهِ الزِّيَارَةِ مِنْ دَهْرِكَ فَافْعَلْ فَلَكَ ثَوَابُ جَمِيعِ
 ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى⁴⁰

⁴⁰ Kamil ul Ziyarat, Day of Ashura, H. 6.

Shorter Version of Ziyarat-e-Arbaeen:

تهذيب الأحكام جماعة من أصحابنا عن هارون بن موسى التلعكبري عن محمد بن علي بن مَعَمَرٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَسْعَدَةَ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ عَنِ الصَّادِقِ ع فِي زِيَارَةِ الْأَرْبَعِينَ وَ أَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَ خَوَاتِيمِ عَمَلِي.

Tehzeeb Al Ahkam – a group of our companions, from Haroun Bin Musa Al Talaukbary, from Muhammad Bin Ali Bin Ma’mar, from Ali Bin Muhammad Bin Mas’ada and Al Hassan Bin Ali Bin Fazzal, from Sa’dan Bin Muslim, from Safwan Bin Mihran Al Jammal, who narrates from:

(6th Imam) Al-Sadiq^{-asws} regarding Ziyarat Al-Arbaeen:

وَ أَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَ خَوَاتِيمِ عَمَلِي

‘And I testify that I am a *Momin* (believer) with you^{-asws} and with your^{-asws} forefathers^{-asws}, testify the Laws of my Religion and the accomplishment of my deeds’ (as delivered by you^{-asws} and your^{-asws} forefathers).⁴¹

المصباح، للشيخ قال روي عن أبي محمد العسكري ع أنه قال: علامات المؤمن خمس صلاة الإحدى والخمسين وزيارة الأربعين والتختم باليمين وتغفير الجبين والجهر ب بسم الله الرحمن الرحيم⁴².

Al-Misbah of Al-Sheykh – he said,

‘It is reported from Abu Muhammad Al-Askari^{-asws}, he^{-asws} said: ‘The signs of a Momin are – five Salats, and fifty one (Rakka Salat in 24 hours), and Ziyarat Al-Arbaeen, and the wearing of the ring in the right hand, and a dusty forehead, and the audible recitation of ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)’.⁴³

Ziyarat-e-Arbaeen Method-1

تهذيب الأحكام أخبرنا جماعة من أصحابنا عن أبي محمد هارون بن موسى بن أحمد التلعكبري قال حدثنا محمد بن علي بن مَعَمَرٍ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ مَسْعَدَةَ وَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَّالٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالَ:

Tehzeeb Al Ahkam – It was informed to us by a group of our companions, from Abu Muhammad Haroun bin Musa Bin Ahmad Al Tallaukbary, from Muhammad Bin Ali Bin Ma’mar, from Abu Al Hassan Ali Bin Muhammad

بحار الأنوار (ط - بيروت)، ج 53، ص: 92⁴¹

(1) مصباح المتجهد: 551⁴²

بحار الأنوار (ط - بيروت)، ج 82، ص: 75⁴³

Bin Mas'ada and Al Hassan Bin Ali Bin Fazzal, from Sa'dan Bin Muslim, from Safwan Bin Mihran Al Jammal who said,

قَالَ لِي مَوْلَايَ الصَّادِقُ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي زِيَارَةِ الْأَرْبَعِينَ تَزُورُ عِنْدَ اِرْتِفَاعِ النَّهَارِ وَ تَقُولُ

'My Master^{-asws} Al-Sadiq^{-asws} said to me regarding Ziyarat Arbaeen: 'You should visit at the raising of the day and you should be saying: -

السَّلَامُ عَلَى وَلِيِّ اللَّهِ وَ حَبِيبِهِ السَّلَامُ عَلَى خَلِيلِ اللَّهِ وَ نَجِيِّهِ
السَّلَامُ عَلَى صَفِيِّ اللَّهِ وَ ابْنِ صَفِيِّهِ السَّلَامُ عَلَى الْحُسَيْنِ
الْمَظْلُومِ الشَّهِيدِ السَّلَامُ عَلَى أَسِيرِ الْكُرْبَاتِ وَ قَتِيلِ الْعَبْرَاتِ

The greetings be upon the Guardian^{-asws} of Allah^{-azwj} and His^{-azwj} Beloved. The greetings be upon the friend of Allah^{-azwj} and His^{-azwj} confidant. The greetings be upon the elite of Allah^{-azwj} and son^{-asws} of His^{-azwj} elite. The greetings be upon Al Husayn^{-asws} the oppressed, the martyr. The greetings be upon the distressed captive and the one killed tearfully.

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ وَلِيُّكَ وَ ابْنُ وَلِيِّكَ وَ صَفِيُّكَ وَ ابْنُ صَفِيِّكَ
الْفَائِزُ بِكَرَامَتِكَ أَكْرَمْتَهُ بِالشَّهَادَةِ وَ حَبَوْتَهُ بِالسَّعَادَةِ وَ اجْتَبَيْتَهُ
بِطَيْبِ الْوِلَادَةِ وَ جَعَلْتَهُ سَيِّدًا مِنَ السَّادَةِ وَ قَائِدًا مِنَ الْقَادَةِ وَ
ذَائِدًا مِنَ الذَّادَةِ وَ أَعْطَيْتَهُ مَوَارِيثَ الْأَنْبِيَاءِ وَ جَعَلْتَهُ حُجَّةً عَلَى
خَلْقِكَ مِنَ الْأَوْصِيَاءِ

O Allah^{-azwj}! I testify that he^{-asws} is Your^{-azwj} Guardian^{-asws} and son^{-asws} of Your^{-azwj} Guardian^{-asws}, and Your^{-asws} elite and son^{-asws} of Your^{-azwj} elite. The winner of Your^{-azwj} Prestige. You^{-azwj} Honoured him^{-asws} with the martyrdom and Endowed him^{-asws} with the happiness and Privileged him^{-asws} with the goodly birth and Made him^{-asws} a chief from the chiefs, and a guide from the guides, and a defender from the defenders. And You^{-azwj} Gave him^{-asws} the inheritances of the Prophets^{-as}, and Made him^{-asws} a Divine Authority upon Your^{-azwj} creatures, from the sucesors^{-asws}.

فَأَعْدَرَ فِي الدُّعَاءِ وَ مَنَحَ النُّصْحَ وَ بَدَلَ مُهْجَتَهُ فِيكَ لِيَسْتَنْقِذَ
عِبَادَكَ مِنَ الْجَهَالَةِ وَ حَيْرَةِ الضَّلَالَةِ وَ قَدْ تَوَازَرَ عَلَيْهِ مَنْ غَرَّتْهُ
الدُّنْيَا وَ بَاعَ حَظَّهُ بِالْأَرْذَلِ الْأَدْنَى وَ شَرَى آخِرَتَهُ بِالثَّمَنِ الْأَوْكَسِ
وَ تَغَطَّرَسَ وَ تَرَدَّى فِي هَوَاهُ وَ أَسْخَطَكَ وَ أَسْخَطَ نَبِيَّكَ وَ أَطَاعَ
مِنْ عِبَادِكَ أَهْلَ الشُّقَاقِ وَ النِّفَاقِ وَ حَمَلَةَ الْأَوْزَارِ الْمُسْتَوْجِبِينَ
لِلنَّارِ

So he^{-asws} warned during the supplications and conferred the advice, and made his^{-asws} love to be for Your^{-azwj} Sake in order to retrieve Your^{-azwj} servants from the ignorance and the confusion of the straying. And they had backed each other against him^{-asws}, the ones deceived by the world and he had sold his share of the Hereafter with the despicable least (price); and exchanged his Hereafter with the cheapest price and advantages, and he worsened in his desires and Angered You^{-azwj}, and angered Your^{-azwj} Prophet^{-sawww}, and obeyed from Your^{-azwj} servants, the people of the wickedness and the hypocrisy, and the bearers of the burdens (of sins), the ones Obligated for the Fire.

فَجَاهَدَهُمْ فِيكَ صَابِرًا مُخْتَسِبًا حَتَّى سُفِكَ فِي طَاعَتِكَ دَمُهُ وَ
اسْتُبِيحَ حَرِيمُهُ اللَّهُمَّ فَالْعَنُهُمْ لَعْنًا وَبِيلاً وَ عَذِّبُهُمْ عَذَابًا أَلِيمًا

So he^{-asws} fought them for Your^{-azwj} Sake, patiently, anticipating, until he^{-asws} shed his^{-asws} blood in Your^{-azwj} obedience and his^{-asws} sanctity was violated. O Allah^{-azwj}! So Curse them with a ruining Curse, and Punish them with a painful Punishment.

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ
الْأَوْصِيَاءِ أَشْهَدُ أَنَّكَ أَمِينُ اللَّهِ وَ ابْنُ أَمِينِهِ عِشْتَ سَعِيداً وَ
مَضَيْتَ حَمِيداً وَ مِتَّ فَقِيداً مَظْلُوماً شَهِيداً

The greetings be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-sawww}! The greetings be upon you^{-asws}, O son^{-asws} of the Chief of the successors^{-asws}. I testify that you^{-asws} are the trustee of Allah^{-azwj} and son^{-asws} of His^{-azwj} trustee. You^{-asws} lived happily and passed away being praised, and a death missed, oppressed, a martyr.

وَ أَشْهَدُ أَنَّ اللَّهَ مُنْجِرُ لَكَ مَا وَعَدَكَ وَ مُهْلِكُ مَنْ خَدَلَكَ وَ
مُعَذِّبُ مَنْ قَتَلَكَ

And I testify that Allah^{-azwj} would Recompense to you^{-asws} what He^{-azwj} Promised you^{-asws}, and Destroy the ones who abandoned you^{-asws}, and Punish the ones who killed you^{-asws}.

وَ أَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى
أَتَاكَ الْيَقِينُ

And I testify that you^{-asws} fulfilled the Covenant of Allah^{-azwj} and fought in the Way of Allah^{-azwj} until the certainty came to you^{-asws}.

فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ لَعَنَ اللَّهُ أُمَّةً
سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

So, may Allah^{-azwj} Curse the ones who killed you^{-asws}, and may Allah^{-azwj} Curse the ones who oppressed you^{-asws}, and may Allah^{-azwj} Curse the community which heard of that, so it was pleased with it.

اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي وَلِيٌّ لِمَنْ وَالَاهُ وَ عَدُوٌّ لِمَنْ عَادَاهُ

O Allah^{-azwj}! I testify that I am a friend to the one who befriends him^{-asws} and an enemy to the one who is his^{-asws} enemy.

بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي
الْأَصْلَابِ الشَّامِخَةِ وَ الْأَرْحَامِ الْمُطَهَّرَةِ لَمْ تُنَجَّسْكَ الْجَاهِلِيَّةُ
بِأَنْجَاسِهَا وَ لَمْ تُلْبَسْكَ مِنْ مُدْلَهَمَاتِ ثِيَابِهَا

By my father and my mother, O son^{-asws} of Rasool-Allah^{-saww}! I testify that you^{-asws} were a light in the majestic spines and the purified wombs. The ignorance did not dirty you^{-asws} with its dirt, and did not clothe you^{-asws} with the darkness of its clothing.

وَ أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ أَرْكَانِ الْمُسْلِمِينَ وَ مَعْقِلِ
الْمُؤْمِنِينَ

And I testify that you^{-asws} are from the foundations of the Religion and the cornerstones of the Muslims, and the strongholds of the Momineen.

وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ الرَّضِيُّ الزَّكِيُّ الْهَادِي الْمَهْدِيُّ

And I testify that you^{-asws} are the Imam^{-asws}, the righteous, the pious, the pleased (with Allah^{-azwj}), the pure, the guide, the Guided.

وَأَشْهَدُ أَنَّ الْأَيْمَةَ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى وَ أَعْلَامُ الْهُدَى وَ
الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

And I testify that the Imams^{-asws} from your^{-asws} sons^{-asws} are the pious words, and the banners of the Guidance, and the firmest handhold, and the Divine Authority upon the people of the world.

وَأَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَ بآيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَ خَوَاتِيمِ
عَمَلِي وَ قَلْبِي لِقَلْبِكُمْ سِلْمٌ وَ أَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ وَ نَصْرَتِي لَكُمْ
مُعَدَّةٌ حَتَّى يَأْذَنَ اللَّهُ لَكُمْ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ

And I testify that I am a Momin with you^{-asws}, and with your^{-asws} forefathers^{-asws}, certain with the Laws of my Religion and the accomplishment of my deeds, and my heart is submissive to your^{-asws} hearts, and my matters are in following your^{-asws} matters, and my assistance to you^{-asws} is set until Allah^{-azwj} Permits for you^{-asws}, so I am with you^{-asws} and would be with you^{-asws}, not with your^{-asws} enemies.

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ وَ شَاهِدِكُمْ وَ
غَائِبِكُمْ وَ ظَاهِرِكُمْ وَ بَاطِنِكُمْ آمِينَ رَبَّ الْعَالَمِينَ

May the Salawat of Allah^{-azwj} be upon you^{-asws} all, and upon your^{-asws} souls, and upon your^{-asws} bodies, and upon your^{-asws} present ones and your^{-asws} absent ones, and your apparent, and your hidden. Amen! Lord^{-azwj} of the worlds!.

وَ تُصَلِّي رُكْعَتَيْنِ وَ تَدْعُو بِمَا أَحْبَبْتَ وَ تَنْصَرِفُ⁴⁴.

And you should pray **two Rakats of Salat** and supplicate with whatever you like to, and you should leave”.⁴⁵

Ziyarat-e-Arbaeen Method-2

أقول أورد المفيد و السيد⁴⁶ و الشهيد⁴⁷ و غيرهم رحمهم الله هذه الزيارة في كتبهم مرسلًا. و رواه السيد في الإقبال⁴⁸ بإسناده عن التلعكبري إلى آخر ما مر سندا و متنا ثم قال فيه و في مصباح الزائر⁴⁹ وجدت لهذه الزيارة وداعا يختص بها و هو أن تقف قدام الضريح و تقول

And it is reported by Al Seyyid in Al Iqbal, by his chain, from Al-Talakbary, up to the end of chain and subject, then he said in it, ‘And in (the book) Misbah Al Za’ir, I found for this Ziyarat, a supplication specialised with it, and it is, that you should be pausing in front of the shrine and you should be saying: -

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ عَلِيٍّ
الْمُرْتَضَى وَصِيِّ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ -
سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الزَّكِيِّ
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ
السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الشَّهِيدَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ
ابْنَ مَوْلَايَ

The greetings be upon you^{-asws} O Son^{-asws} of Rasool-Allah^{-saww}! The greetings be upon you^{-asws} O son^{-asws} of Ali Al Murtaza^{-asws}, successor^{-asws} of Rasool-Allah^{-saww}. The greetings be upon you^{-asws} O son^{-asws} of Fatima Al Zahra^{-asws}, Chieftess of the women of the worlds. The greetings be upon you^{-asws} of inheritor of Al Hassan^{-asws}, the pure. The greetings be upon you^{-asws}, O Divine Authority of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} witness upon His^{-azwj} creatures. The greetings be upon you^{-asws}, O Abu Abdullah^{-asws}, the martyr. The greetings be upon you^{-asws}, O my Master^{-asws} and son^{-asws} of my Master^{-asws}!

⁴⁵ بحار الأنوار (ط - بيروت)، ج98، ص: 331

⁴⁶ (2) مصباح الزائر ص 152 - 154.

⁴⁷ (3) مزار الشهيد ص 57 - 58 و اخرج الزيارة صاحب المزار الكبير فيه ص 171 - 172.

⁴⁸ (4) الإقبال: 61 - 63.

⁴⁹ (5) مصباح الزائر ص 153 - 154.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ
وَنَهَيْتَ عَنِ الْمُنْكَرِ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ

I testify that you^{-asws} has established the Salat, and gave the Zakat, and ordered with the goodness and forbade from the evil, and you^{-asws} fought in the Way of Allah^{-azwj} until the certainty came to you^{-asws}.

وَ أَشْهَدُ أَنَّكَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ أَتَيْتُكَ

And I testify that you^{-asws} are upon the evidence from your^{-asws} Lord^{-azwj} Given to you^{-asws}.

يَا مَوْلَايَ زَائِرًا وَافِدًا رَاغِبًا مُقِرًّا لَكَ بِالذُّنُوبِ هَارِبًا إِلَيْكَ مِنْ
الْخَطَايَا لِتَشْفَعَ لِي عِنْدَ رَبِّكَ

O my Master^{-asws}! I am a visitor, a delegate, desiring, acknowledging to you^{-asws} with the sins, fleeing to you^{-asws} from the mistakes in order for you^{-asws} to intercede for me in the Presence of your^{-asws} Lord^{-azwj}.

يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ حَيًّا وَ مَيِّتًا فَإِنَّ لَكَ عِنْدَ اللَّهِ
مَقَامًا مَعْلُومًا وَ شَفَاعَةً مَقْبُولَةً

O son^{-asws} of Rasool-Allah^{-saww}! Upon you^{-asws} is life and death, for there is a known position for you^{-asws} in the Presence of Allah^{-azwj}, and Acceptable interceding.

لَعَنَ اللَّهُ مَنْ ظَلَمَكَ لَعَنَ اللَّهُ مَنْ حَرَمَكَ وَ غَضَبَ حَقَّكَ لَعَنَ
اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ خَذَلَكَ وَ لَعَنَ اللَّهُ مَنْ دَعَاكَ فَلَمْ
يُجِبْكَ وَ لَمْ يُعِينِكَ

May Allah^{-azwj} Curse the ones who oppressed you^{-asws}. May Allah^{-azwj} Curse the ones who deprived you^{-asws} and usurped your^{-asws} rights. May Allah^{-azwj} Curse the ones who killed you^{-asws}, and may Allah^{-azwj} Curse the ones who abandoned you^{-asws}, and may Allah^{-azwj} Curse the ones who left you^{-asws}, so they did not answer you^{-asws} and did not support you^{-asws}.

وَلَعَنَ اللَّهُ مَنْ مَنَعَكَ مِنْ حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ وَ حَرَمِ أَبِيكَ
وَ أَخِيكَ وَ لَعَنَ اللَّهُ مَنْ مَنَعَكَ مِنْ شُرْبِ مَاءِ الْفُرَاتِ لَعْنًا كَثِيرًا
يَتَّبَعُ بَعْضُهَا بَعْضًا

And may Allah^{-azwj} Curse the ones who prevented you^{-asws} from the Hurrum (Sanctuary) of Allah^{-azwj}, and the Hurrum of His^{-azwj} Rasool^{-saww}, and Hurrum of your^{-asws} father^{-asws} and your^{-asws} brother^{-asws}, and may Allah^{-azwj} Curse the ones who prevented you^{-asws} from drinking the water of the Euphrates, numerous Curses, following each other.

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ أَنْتَ
تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ وَ سَيَعْلَمُ الَّذِينَ
ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You Judge between Your servants regarding what they were differing in [39:46] and they would soon come to know, those who are unjust, which overturning they would be overturned with [26:227].

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِ وَ ارْزُقْنِيهِ أَبَدًا مَا بَقِيْتُ وَ
حَيِّتُ يَا رَبِّ وَ إِنْ مِتُّ فَاحْشُرْنِي فِي زُمْرَتِهِ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Do not Make it as the last of the covenants from his^{-asws} Ziyarat, and Grace it to me for ever, as long as I remain alive. O Lord^{-azwj}! And if I die, so Resurrect me in his^{-asws} group, O most Merciful of the merciful ones!"⁵⁰

بحار الأنوار (ط - بيروت)، ج 98، ص: 333⁵⁰

APPENDIX I

Crying over the Separation/Oppressed One

Crying and lamenting are very well proven from the Holy Quran (12:84-86)⁵¹, i.e., the crying of Prophet Yaqoob^{-as} over the separation of his son (Prophet Yusef^{-as}) - until Prophet Yaqoob^{-as} lost his^{-as} vision due to the intensity of crying.

In Sermon 233, Amir Al-Momineen^{-asws} calms down those around him^{-asws} near the holy grave of Rasool-Allah^{-saww}, to console them and restrain them from their pre-Islamic mourning rituals at the great loss of their beloved Prophet^{-saww}. However, we find in many Ahadith that Rasool Allah^{-saww}, during his^{-saww} lifetime, had cried over the martyrs and did not stop others from crying but rather encouraged them (i.e., Shahadat of Hamza^{-asws}), as we will read in the Ahadith cited below.

Ali^{-asws}'s desire to wail at the grave of Syeda^{-asws}

It is reported in Al-Kafi, Amir ul-Momineen^{-asws} said the following at the time of burial of his^{-asws} wife and daughter of Rasool Allah^{-saww} (Syeda Fatima^{-asws}):

سَلَامٌ مُودِعٌ لَا قَالٍ وَلَا سَتِيمٍ فَإِنْ أَنْصَرَفَ فَلَا عَنْ مَلَالَةٍ وَإِنْ أُقِمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ
وَاهَا وَاهَا وَالصَّبْرُ أَيْمَنُ وَأَجْمَلُ وَلَوْ لَا غَلَبَهُ الْمُسْتَوْلِينَ لَجَعَلْتُ الْمَقَامَ وَاللَّبْثَ لِرِزَامًا مَغْكَوْفًا وَلَا عَوَّلْتُ
إِعْوَالَ النَّكْلِ عَلَى جَلِيلِ الرَّزِيَّةِ

Greetings of farewell is not what I^{-asws} say, nor out of weariness. So, if I^{-asws} leave, it would not be from disappointment, and if I^{-asws} stay it would not be from pessimism with what Allah^{-azwj} Promised the patient ones. Alas! And the patience is more fruitful and more beautiful and were it not for the pre-dominance of the mischievous ones, I^{-asws} would have made the place (shrine) and the remaining (here as a caretaker) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child. (An extract)⁵²

Rasool Allah^{-saww} Shed tears for his^{-saww} son Ibrahim^{-asws}

الكافي العِدَّةُ عَنْ سَهْلِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ النَّبِيَّ ص امْرَأَةً
حِينَ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَهِيَ تَقُولُ هَنِيئًا لَكَ يَا أَبَا السَّائِبِ الْجَنَّةُ فَقَالَ النَّبِيُّ ص وَمَا عَلِمْتُكَ حَسْبُكَ
أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَجَلَّ وَرَسُولَهُ

⁵¹ Sura Yusuf (Joseph) 12 - From Ayat: 84 to 86

⁵² Al Kafi V 1 – The Book of Divine Authority, CH 114, H 3 – [Al-Kafi الكافي - Volume 1 | \(hubeali.com\)](http://www.hubeali.com),

Al Kafi – The number, from Sahl, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-as} heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' The Prophet^{-saww} said: 'And what is your knowledge? It would suffice you to that you should be saying, 'He used to love Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}'.

فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ بِالْذُّمُوعِ ثُمَّ قَالَ النَّبِيُّ ص تَدْمَعُ الْعَيْنُ وَيَحْرَنُ الْقَلْبُ وَلَا نَقُولُ مَا يُسَخِّطُ الرَّبَّ وَإِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

When Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} passed away, the eyes of Rasool-Allah^{-saww} filled with tears. Then the Prophet^{-saww} said: 'The eyes are tearful and the heart is grieving and we^{-saww} are not saying what would Anger the Lord^{-azwj}, and I^{-saww} am with you^{-as}, O Ibrahim^{-as}, grieving'.

ثُمَّ رَأَى النَّبِيُّ ص فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيُتِقِنْهُ ثُمَّ قَالَ الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنَ مَطْعُونٍ.

Then the Prophet^{-saww} saw a flaw in his^{-as} grave, so he^{-saww} evened it with his^{-saww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{-saww} said: 'Join with your^{-as} righteous ancestor Usman Bin Mazoun"⁵³.

Rasool Allah^{-saww} Cried on Martyred Hamza^{-asws} Ibn Abu Mutlib^{-asws}

فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَا عَلِيُّ اظْلُبْ عَمَّكَ فَجَاءَ عَلِيُّ عَلَيْهِ السَّلَامُ فَوَقَفَ عَلَى حَمْرَةَ فَكْرَهُ أَنْ يَرْجِعَ إِلَى رَسُولِ اللَّهِ ص فَجَاءَ رَسُولُ اللَّهِ ص وَوَقَفَ عَلَيْهِ فَلَمَّا رَأَى مَا فُعِلَ بِهِ بَكَى ثُمَّ قَالَ وَاللَّهِ مَا وَقَفْتُ مَوْقِفًا قَطُّ أَعْيِظُ عَلَيَّ مِنْ هَذَا الْمَكَانِ لَئِنْ أُمَكَّنَنِي اللَّهُ مِنْ فُرَيْشٍ لِأَمْتَلَنَّ بِسَبْعِينَ رَجُلًا مِنْهُمْ

(An extract – at the end of Battle of Ohad, Rasool Allah^{-saww} asked about his beloved Uncle): Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: 'O Ali^{-asws}! Search for your^{-asws} uncle^{-asws}'. Ali^{-asws} went and stopped at Hamza^{-asws}, and he^{-asws} (also) disliked to return to Rasool-Allah^{-saww} (to report the mutilated body of Hamza^{-asws}). So, Rasool-Allah^{-saww} came until he^{-saww} paused at him^{-asws}. When he^{-saww} saw what had happened with him^{-asws}, he^{-saww} cried, then said: 'By Allah^{-azwj}! I^{-saww} have not paused at any pausing at all more outrageous to me^{-saww} than this place. If Allah^{-azwj} were to Enabled me^{-saww} upon Quraysh, I^{-saww} will reciprocate with seventy of their men'.

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ وَ إِنَّ عَاقِبَتَكُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوِقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَ اصْبِرْ فَقَالَ رَسُولُ اللَّهِ ص بَلْ أَصْبِرُ فَالْقَى رَسُولُ اللَّهِ ص عَلَى حَمْرَةَ بُرْدَةَ كَانَتْ عَلَيْهِ فَكَانَتْ

⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 1 H 16

إِذَا مَدَّهَا عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ وَإِذَا مَدَّهَا عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ فَمَدَّهَا عَلَى رَأْسِهِ وَ أَلْقَى عَلَى رِجْلَيْهِ
الْحَشِيشَ

Jibraeel^{-as} descended unto him^{-saww} and said: '**And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, [16:126]**'. Rasool-Allah^{-saww} said: 'But, I^{-saww} shall be patient'. Rasool-Allah^{-saww} cast his^{-saww} cloak upon Hamza^{-asws} which, was upon him^{-saww}. When he^{-saww} extended it upon his^{-asws} head his^{-asws} legs were exposed. And when he^{-saww} covered his^{-asws} legs his^{-asws} head was exposed. So, he^{-saww} extended it upon his^{-asws} head, and Ali^{-asws} cast some grass upon his^{-asws} legs.

قَالَ وَ صَاحَ إِبْلِيسُ بِالْمَدِينَةِ فُقِيلَ مُحَمَّدٌ فَلَمْ يَبْقَ أَحَدٌ مِنْ نِسَاءِ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا وَ خَرَجَ وَ خَرَجَتْ
فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص تَعْدُو عَلَى قَدَمَيْهَا حَتَّى وَافَتْ رَسُولَ اللَّهِ ص وَ قَعَدَتْ بَيْنَ يَدَيْهِ وَ كَانَ إِذَا بَكَى
رَسُولُ اللَّهِ ص بَكَتْ وَ إِذَا انْتَحَبَ انْتَحَبَتْ.

He said, 'And Iblees^{-la} shouted at Al-Medina (during the Battle of Ohad), 'Muhammad^{-saww} has been killed!' There did not remain anyone from the women of the Emigrants and the Helpers except and they came out, and (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} came out sprinting upon her^{-asws} feet until she^{-asws} came to Rasool-Allah^{-saww} and sat in front of him^{-saww}. Whenever Rasool-Allah^{-saww} cried, she^{-asws} cried, and whenever he^{-saww} wailed, she^{-asws} wailed... (An extract).⁵⁴

Also, in another account (an extract):

قَالَ وَ انْصَرَفَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ حِينَ دُفِنَ الْقَتْلَى فَمَرَّ بِدُورِ بَنِي الْأَشْهَلِ وَ بَنِي ظَفَرٍ فَسَمِعَ بُكَاءَ
النِّوَاحِ عَلَى قَتْلَاهُنَّ فَتَرَفَرَقَتْ عَيْنَا رَسُولِ اللَّهِ ص وَ بَكَى ثُمَّ قَالَ لَكِنَّ حَمْرَةَ لَا بَوَاكِي لَهُ الْيَوْمَ فَلَمَّا سَمِعَهَا
سَعْدُ بْنُ مُعَاذٍ وَ أُسَيْدُ بْنُ حُضَيْرٍ قَالَا لَا تَبْكَيْنِ امْرَأَةً حَمِيمَةً حَتَّى تَأْتِي فَاطِمَةَ عَلَيْهَا السَّلَامُ فَتُسْعِدْهَا فَلَمَّا
سَمِعَ رَسُولُ اللَّهِ ص الْوَاعِيَةَ عَلَى حَمْرَةَ وَ هُوَ عِنْدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَلَى بَابِ الْمَسْجِدِ قَالَ ازْجَعَنَّ
رَحِمَكُنَّ اللَّهُ فَقَدْ آسَيْتُنَّ بِأَنْفُسِكُنَّ.

He said, 'And Rasool-Allah^{-saww} left to go to Al-Medina when the killed ones were buried (after Battle of Ohad). He^{-saww} passed by the houses of the clan of Ash'al and clan of Zafar, and he^{-saww} heard wailing of the lamenters upon their killed ones. The eyes of Rasool-Allah^{-saww} filled up and he^{-saww} cried, then said: 'But Hamza^{-asws} is such, no one is crying for him^{-asws} today'. When Sa'ad bin Muaz and Aseyd Bin Huzeyr heard it, they said, 'No woman should cry over her loved ones until (Syeda) Fatima^{-asws} comes (here to cry over Hamza^{-asws}) and she is pleased (with your crying over Hamza^{-asws}). When Rasool-Allah^{-saww} heard the (crying) activity upon Hamza^{-asws} and he^{-saww} was in the presence of (Syeda) Fatima^{-asws} at the door of the Masjid, he^{-saww} said: 'Return, may Allah^{-azwj} have Mercy on you, for I^{-saww} feel sorry for yourselves (the martyred ones)' (An extract).⁵⁵

⁵⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 3

⁵⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 28

Rasool-Allah^{-saww} said: ‘Upon the likes of Ja’far^{-asws}, let the crying ones cry

وَعَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: أَرَى رَسُولَ اللَّهِ ص فِي النَّوْمِ جَعْفَرَ بْنَ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ مُصْرَجًا بِالْدَّمِ.

And from Salim Bin Abu Al-Ja’ad who said, ‘Rasool-Allah^{-saww} saw in the dream Ja’far^{-asws} Bin Abu Talib^{-asws} with two wings stained with the blood’.

وَعَنِ ابْنِ عُمَرَ قَالَ: وَجَدْنَا مَا بَيْنَ صَدْرِ جَعْفَرٍ وَ مَنْكَبَيْهِ وَمَا أَقْبَلَ مِنْهُ تِسْعِينَ جِرَاحَةً مَا بَيْنَ صُرْتَيْهِ بِالسَّيْفِ وَ طَعْنَةِ بِالرُّمْحِ وَ لَمَّا أَتَى النَّبِيَّ ص نَعَى جَعْفَرَ أَتَى امْرَأَتَهُ أَسْمَاءَ بِنْتُ عُمَيْسٍ فَعَزَّاهَا فِي رُوجِهَا جَعْفَرَ وَ دَخَلَتْ فَاطِمَةُ وَ هِيَ تَبْكِي وَ تَقُولُ وَ أَعْمَاهُ فَقَالَ رَسُولُ اللَّهِ ص عَلَى مِثْلِ جَعْفَرَ فَلْتَبْكِي الْبَوَاكِي.

And from Ibn Umar who said, ‘We found what is between the chest of Ja’far^{-asws} and his^{-asws} shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja’far^{-asws} came to the Prophet^{-saww}, his^{-asws} wife Asma Bint Umays came, and he^{-saww} consoled her regarding her husband Ja’far^{-asws}; and (Syeda) Fatima^{-asws} came and she^{-asws} was crying and saying: ‘Wah uncle!’ Rasool-Allah^{-saww} said: ‘Upon the likes of Ja’far^{-asws}, let the crying ones cry’.⁵⁶

Also:

قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ أَذْهَبِي فَأَبْكِي عَلَى ابْنِ عَمِّكَ فَإِنْ لَمْ تَدْعِي بِئُكْلِ فَمَا قُلْتِ فَقَدْ صَدَقْتِ.

Al-Sadiq^{-asws} said: ‘Rasool-Allah^{-saww} said to (Syeda) Fatima^{-asws}: ‘Go and cry upon the son of your^{-asws} uncle^{-asws}, so even if you^{-asws} do not supplicate with heaviness (in your^{-asws} heart), whatever you^{-asws} say, you^{-asws} would have been truthful’.

و ذكر محمد بن إسحاق عن عروة قال لما أقبل أصحاب مؤتة تلقاهم رسول الله ص و المسلمون معه فجعلوا يحثون عليهم التراب و يقولون يا فرار فررتم في سبيل الله فقال رسول الله ص لئیسوا بفرار و لکنهم الکرار إن شاء الله.

And Muhammad Bin Is’haq mentioned from Urwa who said, ‘When the companions of Motah came Rasool-Allah^{-saww} met them and the Muslims were with him^{-saww}. They went on pouring the soil upon them and saying, ‘O escapers, you have fled in the Way of Allah^{-azwj}!’ Rasool-Allah^{-saww} said: ‘They aren’t fleers, but they are the attackers, if Allah^{-azwj} so Desires’’. (An Extract)⁵⁷

من لا يحضره الفقيه قال الصادق ع إن النبي ص حين جاءته وفاة جعفر بن أبي طالب و زيد بن حارثة كان إذا دخل بيته كثر بكاؤه عليهما جدا و يقول كنا يحدثاني و يؤنساني فذهب جميعاً.

⁵⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 25

⁵⁷ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 9

(The book) 'Man La Yahzar Al-Faqeeh' – Al-Sadiq^{-asws} said: 'The Prophet^{-saww}, when the (news of) expiry of Ja'far^{-asws} Bin Abu Talib^{-asws} and Zayd Bin Haris came to him^{-saww}, whenever he^{-saww} entered his^{-saww} house, he^{-saww} frequented the crying upon them both a lot, and was saying: 'They used to discussed with me^{-saww} and comfort me^{-saww}, and they are both gone''.⁵⁸

5th Imam^{-asws} left Funds to Lament him^{-asws} during the Hajj:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَكَذَا لِتَوَادِبَ تَنْدُبِنِي عَشْرَ سِنِينَ بِمِئَةِ أَيَّامٍ مَعِيَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'My^{-asws} father^{-asws} said to me^{-asws}: 'O Ja'far^{-asws}! Dedicate to me^{-asws} from my^{-asws} such and such wealth for the lamenters to lament me^{-asws} for ten years at Mina in the days of Mina'.⁵⁹

Intense Crying of the 4th Imam^{-asws}:

وَقَالَ ع [كَانَ] إِذَا صَلَّى تَبَرَّزَ إِلَى مَكَانٍ خَشِنٍ يَتَخَفَى وَيُصَلِّي فِيهِ وَكَانَ كَثِيرَ الْبُكَاءِ

And whenever he^{-asws} (4th Imam) prayed Salat, he^{-asws} would go to an open place to a coarse place. He^{-asws} would hide and pray Salat in it, and he^{-asws} would be with a lot of crying.

قَالَ فَخَرَجَ يَوْمًا فِي حَرٍّ شَدِيدٍ إِلَى الْجِبَالِ لِيُصَلِّيَ فِيهِ فَتَبِعَهُ مَوْلَى لَهُ وَهُوَ سَاجِدٌ عَلَى الْحِجَارَةِ وَهِيَ خَشِنَةٌ حَارَّةٌ وَهُوَ يَبْكِي فَجَلَسَ مَوْلَاهُ حَتَّى فَرَعَ فَرَفَعَ رَأْسَهُ فَكَانَتْهُ قَدْ غَمَسَ رَأْسَهُ وَوَجْهَهُ فِي الْمَاءِ مِنْ كَثْرَةِ الدُّمُوعِ

He (the narrator) said, 'He^{-asws} went out one day in severe heat to the mountain in order to pray Salat in it. A slave of his^{-asws} followed him^{-asws} and he^{-asws} was performing Sajdah upon the stones, and these were coarse, hot, and he^{-asws} was crying. His^{-asws} slave sat down until he^{-asws} was free. He^{-asws} raised his^{-asws} head, so it was as if he^{-asws} had immersed his^{-asws} head and his^{-asws} face in the water due to the abundance of the tears.

فَقَالَ لَهُ مَوْلَاهُ يَا مَوْلَايَ أَمَا أَنْ لِحُزْنِكَ أَنْ يَنْقُضِي

His^{-asws} slave said to him, 'O my Master^{-asws}! Is it not time for your^{-asws} grief to terminate?'

⁵⁸ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 8

⁵⁹ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1

فَقَالَ وَيْحَكَ إِنَّ يَعْقُوبَ نَبِيَّ ابْنِ نَبِيِّ كَانَ لَهُ اثْنَا عَشَرَ وَلَدًا فَغُيِّبَ عَنْهُ وَاحِدٌ مِنْهُمْ فَبَكَى حَتَّى ذَهَبَ بَصَرُهُ وَ
أَحْدُودَبَ ظَهْرُهُ وَشَابَ رَأْسُهُ مِنَ الْعَمِّ وَكَانَ ابْنُهُ حَيًّا يَرْجُو لِقَاءَهُ

He^{-asws} said: 'Woe be to you! Yaqoub^{-as} was a Prophet^{-as}, son^{-as} of a Prophet^{-as}. There were twelve sons for him. One of them disappeared from him^{-as} so he^{-as} cried until his sight was gone, and his back was arched, and his^{-as} head was grey-haired from the sorrow, and (although) his^{-as} son^{-as} was alive, hoping to meet him^{-as} (some day).

فَأَيْ رَأَيْتُ أَبِي وَ أَخِي وَ أَعْمَامِي وَ بَنِي عَمِّي ثَمَانِيَةَ عَشَرَ مُقْتَلِينَ صَرَغَى تَسْفِي عَلَيْهِمُ الرِّيحُ فَكَيْفَ يَنْقُضِي
حُزْنِي وَ تَرْفَأُ عَبْرَتِي.

But I^{-asws} saw my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and my^{-asws} uncles^{-as}, and sons^{-as} of my^{-asws} uncles, eighteen, having been killed, lying (on the ground). The winds were storming upon them. How can my^{-asws} grief terminate, and my^{-asws} tears dry up?⁶⁰

⁶⁰ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 21 H 22 n

APPENDIX II

Matam – Qamah-Zani-Tatbeer – Self-Flagellation

There are mixed views when it comes to Qamah-Zani – Tatbir (Self-Flagellation) so it is asked: Does a person get rewards for doing Tatbir to express his/her grief on the day when one of the Infallible(s) where martyred?

Self-Flagellation in love of Ahl Al-Bayt^{-asws}:

إِخْوَانِي الذَّاهِبُونَ فَحَقَّ لَنَا أَنْ نُنْظِمًا إِلَيْهِمْ وَ نَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ

Amir ul-Momineen^{-asws} says (out of grief) as reported in Nahjul Balagha: These are my^{-asws} comrades who have departed. We should be justified if we feel eager for them and bite (wound) our hands in their separation. (This is for just comrades which were martyred during the Battle of Saffin, what about if one hits Qamah in grief on the day of martyrdom of Ahl Al-Bayt^{-asws}?)⁶¹ Find the complete Hadith in the Appendix II.

Also Mohammed Baqir Al-Majlisi reports from a reliable book, in a long Hadith:

أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رُويَ مُرْسَلًا عَنْ مُسْلِمِ الْجَصَّاصِ قَالَ: دَعَانِي ابْنُ زِيَادٍ لِإِصْلَاحِ دَارِ الْإِمَارَةِ بِالْكُوفَةِ فَبَيْنَمَا أَنَا أُجِصُّ الْأَبْوَابَ وَإِذَا أَنَا بِالرَّعَقَاتِ قَدِ ارْتَفَعَتْ مِنْ جَنَابَاتِ الْكُوفَةِ فَأَقْبَلْتُ عَلَى حَدِيمٍ كَانَ مَعَنَا فَقُلْتُ مَا لِي أَرَى الْكُوفَةَ تَضِجُ قَالَ السَّاعَةَ أَتَوْا بِرَأْسِ خَارِجِي خَرَجَ عَلَى يَزِيدَ

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}.....

فَالْتَفَقْتُ زَيْنَبُ فَرَأَتْ رَأْسَ أَخِيهَا فَتَنَطَحَتْ جَبِينَهَا بِمُقَدِّمِ الْمَحْمِلِ حَتَّى رَأَيْنَا الدَّمَ يَخْرُجُ مِنْ تَحْتِ قِنَاعِهَا وَ أَوْمَأَتْ إِلَيْهِ بِخِرْقَةٍ [بِحِرْقَةٍ] وَ جَعَلَتْ تَقُولُ يَا هَلَالًا لِمَا اسْتَنَّمَكُمْ كَمَا لَا

He (the narrator reports, as part of the long Hadith) (Syeda) Zeinab^{-asws} upon seeing her brother^{-asws}'s head near Euphrates hit her^{-asws} forehead on the Mahmil (saddle) in such manner, Until blood came out and went below Her^{-asws} veil (naqab). And She^{-asws} cried.⁶² (See the complete narration in Appendix II)

⁶¹ 178 ص: (للصبيحي صالح)، Nahjul Balagha, Sermon no. 121

⁶² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 39 H 1 / 7

Love of Ahl Al-Bayt^{asws} will always Benefit one

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ وَتَعْلَبَةَ بْنِ مَيْمُونٍ وَغَالِبِ بْنِ عَثْمَانَ وَهَارُونَ بْنَ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فِي فُسْطَاطٍ لَهُ بِيَمِيٍّ فَنَظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجُلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرِ لِي نِصْوٌ فَكُنْتُ أَمْشِي عَنْهُ غَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَقَالَ لَهُ عِنْدَ ذَلِكَ زِيَادُ أَبِي أَلِيمٍ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَجَوْتُ النَّجَاةَ وَتَجَلَّى عَنِّي فَقَالَ أَبُو جَعْفَرٍ ع وَهَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَقَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَقَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنْ رَجَلًا أَنَّى النَّبِيُّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَحِبُّ الْمُصَلِّينَ وَلَا أَصْلِي وَأَحِبُّ الصَّوَامِينَ وَلَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحَبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَقَالَ مَا تَبْعُونَ وَمَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَزَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرِغْنَا إِلَى نَبِيِّنَا وَ فَرِغْتُمْ إِلَيْنَا

It narrated from them, from Sahl ibn Ziyad, from al-Hassan ibn Ali from Ali ibn Faddal from Ali ibn ‘Uqbah and Thalabah ibn Maymun and Ghalib ibn Uthman and Harun ibn Muslim from Burayd ibn Muawiyah who has narrated:

Once, I was with Abu Jafar^{asws}, in his tent in Mina when he^{asws} (the Imam^{asws}) looked at Ziyad Al-Aswad with his foot badly hurt, thus he^{asws} (the Imam^{asws}) expressed sadness about it and asked: ‘what has happened to your feet that have become as such? He replied: ‘I came with a weak stumper and most of the way I walked. The Imam^{asws} expressed more sadness then Ziyad said: I collected sins until I was afraid for my destruction. I then remembered your^{asws} love which gives me hope for my salvation and it brightened my dark condition.

Abu Jafar^{asws} then said: ‘Is religion anything other than love? Allah^{azwj} has Said: **He has made belief beloved to you and has beautified it in your hearts. (49:7)**, He^{azwj} has said: **‘If you were to love Allah then follow me Allah will love you. (3:31)**. He^{azwj} has said: **‘they love those who migrate to you.’ (59:9)**.

Once a man came to the Messenger of Allah^{saww} and said: ‘O Messenger of Allah^{saww}, I love people who perform Salat but I do not perform it, I love people who fast but I do not fast. The Messenger of Allah^{saww} said: ‘You are with those whom you love and to you belongs what you have earned.’ The Messenger of Allah^{saww} has said: What you are seeking to find is where you will arrive.

(Imam^{asws} said): It is certain that if a shocking thing may come from the sky every people will seek protection in their safe places and we^{asws} seek protection with our Holy Prophet^{saww}, and you will seek protection with us^{asws}.⁶³

⁶³ Al-Kafi, vol. 8, pg. 80, Hadith 35

Crying of Ali Amir ul-Momineen^{-asws}

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: مَا لَقِيَ أَحَدٌ مِنَ النَّاسِ مَا لَقَيْتُ. ثُمَّ بَكَى.

And from Abdul Rahman Bin Abu Bakr who said,

‘I heard Ali^{-asws} saying: ‘No one from the people has faced what I^{-asws} have faced’. Then he^{-asws} cried’.⁶⁴

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ رَفَعَهُ وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدِ الرَّازِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْهُرْمُزَانِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام) قَالَ لَمَّا قُبِضَتْ فَاطِمَةُ (عَلَيْهَا السَّلَام) دَفَنَهَا أَمِيرُ الْمُؤْمِنِينَ سِرًّا وَعَقَا عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَ السَّلَامُ عَلَيْكَ عَنْ ابْنَتِكَ وَ زَائِرَتِكَ وَ الْبَائِثَةِ فِي الثَّرَى بِبُقْعَتِكَ وَ الْمُخْتَارِ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

Ahmad Bin Mihran, raising it, and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, ‘Al Qasim Bin Muhammad Al Razy narrated to me saying, ‘Ali Bin Muhammad Al Hurmuzani narrated to us,

(It has been narrated) from Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘When (Syeda) Fatima^{-asws} passed away, Amir Al-Momineen^{-asws} buried her^{-asws} secretly, and effaced upon the place of her^{-asws} grave. Then he^{-asws} stood and turned his^{-asws} face towards the grave of Rasool-Allah^{-saww} and he^{-asws} said: ‘The greetings be upon you^{-saww}, O Rasool-Allah^{-saww} from me^{-asws} and the greetings be upon you^{-saww} from your^{-saww} daughter^{-asws}, and she^{-asws} would be visiting you^{-saww} and spending the night in the soil in your^{-saww} spot, and Allah^{-azwj} Chose for her^{-asws} a quick meeting with you^{-saww}.

قَلَّ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي وَ عَقَا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ تَجَلْدِي إِلَّا أَنَّ لِي فِي النَّاسِ بِسُنَّتِكَ فِي فُرْقَتِكَ مَوْضِعٌ تَعَزُّ فَلَقَدْ وَسَدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ وَ قَاصَّتْ نَفْسُكَ بَيْنَ نَحْرِي وَ صَدْرِي بَلَى وَ فِي كِتَابِ اللَّهِ لِي أَنْعَمُ الْقَبُولِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Little is my^{-asws} patience from losing you^{-saww} and excuse my^{-asws} tolerance from (losing) the chief-tess of the women of the worlds, except that for me^{-asws} is the solace with your^{-saww} Sunnah during your^{-saww} separation in place of condolence. So I^{-asws} had placed your^{-saww} pillow in the chasm of your^{-saww} grave, and your^{-saww} soul left between my^{-asws} throat and my^{-asws} chest. Yes, and in the Book of Allah^{-azwj}, there is for me^{-asws} the best of the acceptances [2:156] **Surely we are for Allah and to Him we are returning.**

قَدْ اسْتُرْجِعْتَ الْوَدِيعَةَ وَ أَخَذْتَ الرَّهْيَنَةَ وَ أَخْلِسْتَ الزَّهْرَاءَ فَمَا أَفْبَحَ الْحَضْرَاءَ وَ الْعَبْرَاءَ يَا رَسُولَ اللَّهِ أَمَّا حُزْنِي فَسَرْمَدٌ وَ أَمَّا لَيْلِي فَمُسَهَّدٌ وَ هُمْ لَا يَبْرُحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الْبَيْتِ أَنْتَ فِيهَا مُقِيمٌ

I^{-asws} have returned the deposit and taken the pledge, and the blossom (Al-Zahra^{-asws}) is no more. So how ugly is the greenery and the dust, O Rasool-Allah^{-saww}! As for my^{-asws} grief, so it is perpetual, and as for my^{-asws} night, so it is sleepless, and the worries do not come out from

⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 j

my-asws heart, unless Allah-azwj Chooses for me-asws your-saww dwelling which you-saww are staying in.

كَمَدٌ مُقْبِحٌ وَ هَمٌّ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَ إِلَى اللَّهِ أَشْكُو وَ سَتُنْبِئُكَ ابْنَتُكَ بِتَطَافُرِ أُمَّتِكَ عَلَى هَضْمِهَا
فَأَخْفِهَا السُّؤَالَ وَ اسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُغْتَلَجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ
اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I-asws am heart-sicken, sorrowful, anxious, upset. How quick was the separation between us-asws. And to Allah-azwj I-asws complain, and your-saww daughter-asws will be informing you-saww of the concerted efforts of your-saww community upon devouring her-asws. So as her-asws, you-saww will come to know of the state. So how many were her-asws sorrows grabbing her-asws chest, she-asws could not find a way to expressing them, and she-asws was saying: 'And Allah-azwj will Judge, and He-azwj is the best of the judges'.

سَلَامٌ مُودَعٌ لَا قَالَ وَ لَا سَيِّمٌ فَإِنْ أَنْصَرَفَ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أَقِمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ
وَاهَا وَ الصَّبْرُ أَيَّمَنْ وَ أَجْمَلُ وَ لَوْ لَا غَلْبَةُ الْمُسْتَوْلِينَ لَجَعَلْتُ الْمَقَامَ وَ اللَّبَثُ لِرَامًا مَعْكُوفًا وَ لَأَعَوْلْتُ
إِعْوَالَ النَّكْلِ عَلَى جَلِيلِ الرَّزِيَّةِ

Greetings of farewell is not what I-asws say, nor out of weariness. So, if I-asws leave, it would not be from disappointment, and if I-asws stay it would not be from pessimism with what Allah-azwj Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, I-asws would have made the place and the remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

فَبِعَيْنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرًّا وَ تُهَضَّمُ حَقَّهَا وَ تُمْنَعُ إِزْثَهَا وَ لَمْ يَتَّبَعِدِ الْعَهْدُ وَ لَمْ يَخْلُقْ مِنْكَ الذُّكْرَ وَ إِلَى اللَّهِ
يَا رَسُولَ اللَّهِ الْمُشْتَكَى وَ فِيكَ يَا رَسُولَ اللَّهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهَا السَّلَامُ وَ الرَّضْوَانُ .

So in the Sight of Allah-azwj, your-saww daughter is buried secretly, and her-asws rights have been devoured, and her-asws inheritance prevented, and the covenant is not distance and your-saww memories are still fresh; and to Allah-azwj, O Rasool-Allah-saww, is the complaint, and regarding you-saww, O Rasool-Allah-saww is the best of the condolences. May Allah-azwj Send *Salawat* upon you-saww and upon her-asws, the peace and the (Divine) Pleasure'.⁶⁵

Crying of

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 3

We may bite our hands upon their separation

نهج، نهج البلاغة قَالَ ع فِي بَعْضِ خُطْبِهِ أَيَّنَ الْقَوْمُ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَقَرَأُوا الْقُرْآنَ فَأَحْكَمُوهُ وَهَيَّجُوا إِلَى الْجِهَادِ فَوَلَّوْهُا وَلَهُ اللَّقَاحُ إِلَى أَوْلَادِهَا وَسَلَبُوا السُّيُوفَ أَعْمَادَهَا وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ رَحْفًا رَحْفًا وَصَفًا صَفًّا بَعْضُ هَلَكٍ وَبَعْضُ نَجَا لَا يَبَشِّرُونَ بِالْأَحْيَاءِ وَلَا يُعَزُّونَ عَنِ الْمَوْتَى

(The book) ‘Nahj Al-Balagah’ –

‘He^{-asws} said in one of his^{-asws} sermons: ‘Where are the people, those who were called to Al-Islam so they accepted it, and they read the Quran and made it their judge, and they were urged to the Jihad so they leapt the leaping of the camel to its children, and they bared the swords from their sheaths and took to the outskirts of the earth in groups and groups, and rows and rows. Some were killed and some survived. They were not rejoicing with the life nor were they consoled about the dead ones.

مُرُّهُ الْعُيُونِ مِنَ الْبُكَاءِ حُمَصُ الْبُطُونِ مِنَ الصَّيَامِ ذُبُلُ الشَّفَاهِ مِنَ الدُّعَاءِ صُفْرُ الْأَلْوَانِ مِنَ السَّهْرِ عَلَى وُجُوهِهِمْ غَبْرَةٌ الْخَاشِعِينَ أَوْلَيْكَ إِخْوَانِي الدَّاهِبُونَ فَحَقَّ لَنَا أَنْ نُنْظِمًا إِلَيْهِمْ وَنَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ.

The eyes were dried from the crying, the bellies were flat from the fasting, the lips were parched from the supplications, the colours were paled from the vigils, and their faces were dusty as the fearing ones. They are my^{-asws} brethren, the ones gone away! There is a right for us that we should be thirsty (yearning) for them and we should bite the hands upon their separation’.⁶⁶

Syeda Sharika tul-Hussain^{-asws} struck her head against carriage

أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رُويَ مُرْسَلًا عَنْ مُسْلِمِ الْجَصَّاصِ قَالَ: دَعَانِي ابْنُ زِيَادٍ لِإِصْلَاحِ دَارِ الْإِمَارَةِ بِالْكَوْفَةِ فَبَيْنَمَا أَنَا أَجْصِصُ الْأَبْوَابَ وَإِذَا أَنَا بِالرَّعَقَاتِ قَدِ ارْتَفَعَتْ مِنْ جَنَابَاتِ الْكَوْفَةِ فَأَقْبَلْتُ عَلَى خَادِمٍ كَانَ مَعَنَا فَقُلْتُ مَا لِي أَرَى الْكَوْفَةَ تَضِجُ قَالَ السَّاعَةَ أَنْتَا بِرَأْسِ خَارِجِي خَرَجَ عَلَى يَزِيدٍ

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 ع

⁶⁶ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 30

I said, ‘Who is this Kharijite?’ He said, ‘Al-Husayn^{asws} Bin Ali^{asws}’.

قَالَ فَتَرَكْتُ الْخَادِمَ حَتَّى خَرَجَ وَ لَطَمْتُ وَجْهِي حَتَّى خَشِيتُ عَلَى عَيْنِي أَنْ يَذْهَبَ وَ غَسَلْتُ يَدَيَّ مِنْ
الْحِصِّ وَ خَرَجْتُ مِنْ ظَهْرِ الْقَصْرِ وَ أَتَيْتُ إِلَى الْكِنَاسِ فَبَيَّنَمَا أَنَا وَاقِفٌ وَ النَّاسُ يَتَوَقَّعُونَ وَصُولَ السَّبَايَا وَ
الرُّؤُوسِ إِذْ قَدْ أَقْبَلَتْ نَحْوَ أَرْبَعِينَ شَقَّةً تُحْمَلُ عَلَى أَرْبَعِينَ جَمَلًا فِيهَا الْحَرَمُ وَ النَّسَاءُ وَ أَوْلَادُ فَاطِمَةَ ع وَ
إِذَا بَعْلِي بِنِ الْحُسَيْنِ ع عَلَى بَعِيرٍ بَغِيرٍ وَظَاءٍ وَ أُوْدَاجُهُ تُشْخَبُ 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.

وَ هُوَ مَعَ ذَلِكَ يَبْكِي وَ يَقُولُ-

يَا أُمَّةَ السُّوءِ لَا سُقِيَا لِرَبِّكُمْ-
لَوْ أَنَّنَا وَ رَسُولُ اللَّهِ يَجْمَعُنَا
تُسَيِّرُونَا عَلَى الْأَقْتَابِ عَارِيَةً
يَا أُمَّةَ لَمْ تُرَاعِ جَدَّنَا فِيْنَا
يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ تَقُولُونَا
كَأَنَّنا لَمْ نُشَيْدُ فِيكُمْ دِينًا

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.

بَنِي أُمَّيَّةَ مَا هَذَا الْوُفُوفُ عَلَى
تُصَفِّقُونَ عَلَيْنَا كَفَّكُمْ فَرِحًا
أَلَيْسَ جَدِّي رَسُولُ اللَّهِ وَ يُلِكُّكُمْ
يَا وَفَعَةَ الظَّفِّ قَدْ أَوْرَثْتَنِي حَزَنًا
تِلْكَ الْمَصَائِبِ لَا تَلْبُؤُونَ دَاعِيَنَا
وَ أَنْتُمْ فِي فِجَاجِ الْأَرْضِ تَسُبُّونَا
أَهْدَى الْبَرِّيَّةِ مِنْ سُبُلِ الْمُضِلِّيْنَا
وَ اللَّهُ يَهْتِكُ أَسْتَارَ الْمُسِيئِيْنَا

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 يُتَوَلَّوْنَ الْأَطْفَالَ الَّذِينَ عَلَى الْمَحَامِلِ بَعْضَ التَّمْرِ وَ الْخُبْزِ وَ الْجَوْزِ فَصَاحَتْ بِهِمْ أُمَّ
كُلثُومٍ وَ قَالَتْ يَا أَهْلَ الْكُوفَةِ إِنَّ الصَّدَقَةَ عَلَيْنَا حَرَامٌ وَ صَارَتْ تَأْخُذُ ذَلِكَ مِنْ أَيْدِي الْأَطْفَالِ وَ أَفْوَاهِهِمْ وَ
تُرِي 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 وَالنَّاسُ يَبْكُونَ عَلَى مَا أَصَابَهُمْ- ثُمَّ إِنَّ أُمَّ كَلْتُومَ أَطْلَعَتْ رَأْسَهَا مِنَ الْمَحْمِلِ وَقَالَتْ لَهُمْ صَهْ يَا أَهْلَ الْكُوفَةِ تَفْتُلُنَا رِجَالَكُمْ وَتَبْكِينَا نِسَاؤَكُمْ فَالْحَاكِمُ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَوْمَ فَضْلِ 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 تَخَاطِبُهُنَّ إِذَا بِضَجَّةٍ قَدِ ارْتَفَعَتْ فَإِذَا هُمْ آتُوا بِالرُّءُوسِ يَفْقُدُهُمْ رَأْسُ الْحُسَيْنِ ع وَهُوَ رَأْسٌ زُهْرِيٌّ قَمْرِيٌّ أَشْبَهُ الْخَلْقِ بِرَسُولِ اللَّهِ ص وَلِحْيَتُهُ كَسَوَادِ السَّبْجِ قَدِ انْتَصَلَ مِنْهَا الْخِضَابُ وَوَجْهُهُ دَارَةٌ قَمْرٍ طَالِعٍ وَالرُّمْحُ تَلْعَبُ بِهَا يَمِينًا وَشِمَالًا

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.

فَالْتَفَتَتْ زَيْنَبُ فَرَأَتْ رَأْسَ أَخِيهَا فَتَنَطَحَتْ جَبِينَهَا بِمُقَدِّمِ الْمَحْمِلِ حَتَّى رَأَيْنَا الدَّمَ يَخْرُجُ مِنْ تَحْتِ قِنَاعِهَا وَأَوْمَاتٌ إِلَيْهِ بِخَرْقَةٍ [بِحَرْقَةٍ] وَجَعَلَتْ تَقُولُ-

يَا هِلَالًا لَمَّا اسْتَتَمَ كَمَالًا
مَا تَوَهَّمْتُ يَا شَفِيقُ فُؤَادِي
يَا أُخِي فَاطِمَ الصَّغِيرَةَ كَلَّمَهَا
عَالَهُ حَسْفُهُ فَأَبَدًا غُرُوبًا
كَانَ هَذَا مُقَدَّرًا مَكْنُوبًا
فَقَدْ كَادَ قَلْبُهَا أَنْ يَدُوبًا

(Syeda) Zainab^{-asws} turned and saw the (holy) head of her^{-asws} brother^{-asws}. She^{-asws} struck 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-Suqhra^{-asws}, speak to her^{-asws}, for her^{-asws} heart has almost melted!

يَا أُخِي قَلْبُكَ الشَّفِيقُ عَلَيْنَا
يَا أُخِي لَوْ تَرَى عَلَيَّا لَدَى الْأَسْرِ
كُلَّمَا أَوْجَعُوهُ بِالضَّرْبِ نَادَاكَ
يَا أُخِي ضَمَّهُ إِلَيْكَ وَقَرَّبَهُ
مَا أَذَلَّ الْيَتِيمَ حِينَ يُنَادِي
مَا لَهُ قَدْ قَسَى وَصَارَ صَلِيبًا
مَعَ الْيَتِيمِ لَا يُطِيقُ وَجُوبًا
بِذُلِّ يَغِيضُ دَمْعًا سَكُوبًا
وَسَكُنْ فُؤَادَهُ الْمَرْعُوبًا
بِأَبِيهِ وَلَا يَرَاهُ مُجِيبًا

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 أَدْنَى إِذْنًا عَامًّا وَ جِيءَ بِرَأْسِ الْحُسَيْنِ ع فُوضِعَ بَيْنَ يَدَيْهِ وَ أُدْخِلَ نِسَاءَ الْحُسَيْنِ وَ صِبْيَانَهُ إِلَيْهِ فَجَلَسَتْ رَيْنَبُ بِنْتُ عَلِيٍّ ع 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 رَيْنَبُ بِنْتُ عَلِيٍّ فَأَقْبَلَ عَلَيْهَا فَقَالَتْ الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَ أَكْذَبَ أُحْذَوْتَكُمْ 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 رَأَيْتَ صُنَعَ اللَّهِ بِأَخِيكَ وَ أَهْلِ بَيْتِكَ فَقَالَتْ مَا رَأَيْتُ إِلَّا جَمِيلًا هَؤُلَاءِ قَوْمٌ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ فَبَرَزُوا إِلَى مَضَاجِعِهِمْ وَ سَيَجْمَعُ اللَّهُ بَيْنَكَ وَ بَيْنَهُمْ فَتُحَاجُّ وَ تُخَاصِمُ فَانظُرْ لِمَنِ الْفَلَجُ يَوْمَئِذٍ نَكَلْتِكَ أُمَّكَ 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 كَانَهُ 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 قَتَلْتُ كَهْلِي وَ قَطَعْتَ فَرْعِي وَ اجْتَنَنْتَ أَصْلِي فَإِنْ كَانَ هَذَا شِفَاءَكَ فَقَدِ اشْتَفَيْتَ

(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 لَعَمْرِي لَقَدْ كَانَ أَبُوكَ سَجَاعًا شَاعِرًا فَقَالَتْ يَا ابْنَ زِيَادٍ مَا لِلْمَرْأَةِ وَالسَّجَاعَةِ

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 قال ابن نما و إن لي عن السجاعة لشغلا و إني لأعجب ممن يشتهي بقتل أئمنته و يعلم أنهم منتقمون منه في آخرته

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 form him-la in his-la Hereafter'.

و قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَوَضَعَ الرَّأْسُ بَيْنَ يَدَيْهِ يَنْظُرُ إِلَيْهِ وَ يَتَبَسَّمُ وَ بِيَدِهِ قَضِيبٌ يَضْرِبُ بِهِ ثَنَائِيَهُ وَ كَانَ إِلَى جَانِبِهِ زَيْدُ بْنُ أَرْقَمٍ صَاحِبُ رَسُولِ اللَّهِ ص وَ هُوَ شَيْخٌ كَبِيرٌ فَلَمَّا رَأَهُ يَضْرِبُ بِالْقَضِيبِ ثَنَائِيَهُ قَالَ ازْفَعْ قَضِيبَكَ عَنْ هَاتَيْنِ الشَّفَتَيْنِ فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ رَأَيْتُ شَفَتَيْ رَسُولِ اللَّهِ ص عَلَيْهِمَا مَا لَا أُحْصِيهِ يُقَبِّلُهُمَا

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 بَاكِيًا فَقَالَ لَهُ ابْنُ زِيَادٍ أَبَاكَ اللَّهُ عَيْنَيْكَ أَ تَبْكِي لِفَتْحِ اللَّهِ وَ اللَّهُ لَوْ لَا أَنَّكَ شَيْخٌ كَبِيرٌ قَدْ خَرَقْتَ [خَرِفْتَ] وَ ذَهَبَ عَقْلُكَ لَصَرَيْتُ عُقْقَكَ فَتَهَضَّ زَيْدُ بْنُ أَرْقَمٍ 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 » فكنتمه، 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 القضيب على ثناياه 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 حَرَجَ وَ هُوَ يَقُولُ مَلِكٌ عَبْدٌ حُرّاً أَنْتُمْ يَا مَعْشَرَ الْعَرَبِ الْعَبِيدُ بَعْدَ الْيَوْمِ قَتَلْتُمْ ابْنَ فَاطِمَةَ وَ أَمَرْتُمْ ابْنَ مَرْجَانَةَ حَتَّى يَقْتُلَ خِيَارَكُمْ وَ يَسْتَعْبِدَ أَشْرَارَكُمْ رَضِيْتُمْ بِالذَّلِّ قَبْعِدًا 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 زِيَادٍ فَدَخَلَتْ زَيْنَبُ أُخْتُ الْحُسَيْنِ ع فِي جُمْلَتِهِمْ مُتَنَكِّرَةً وَ عَلَيْهَا أَرْدَلٌ ثِيَابِهَا وَ مَصَّتْ حَتَّى جَلَسَتْ نَاحِيَةً وَ حَقَّتْ بِهَا إِمَاؤُهَا

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 انْحَاذَتْ فَجَلَسَتْ نَاحِيَةً وَ مَعَهَا نِسَاؤُهَا فَلَمْ تُجِبْهُ زَيْنَبُ فَأَعَادَ الْقَوْلَ ثَانِيَةً وَ ثَالِثَةً يَسْأَلُ عَنْهَا فَقَالَتْ لَهُ بَعْضُ إِمَائِهَا هَذِهِ- زَيْنَبُ بِنْتُ فَاطِمَةَ بِنْتُ 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 أُحْدُوثَكُمْ فَقَالَتْ زَيْنَبُ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِبَيْتِهِ مُحَمَّدٍ ص وَ ظَهَرْنَا مِنَ الرَّجْسِ تَطْهِيراً إِنَّمَا يَفْتَضِحُ 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.

وَقَالَ السَّيِّدُ وَابْنُ نَمَا نَمَا نَمَّا التَّفَتَ 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 وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَقَالَ ابْنُ زِيَادٍ وَ لَكَ
جُرْأَةٌ عَلَى جَوَائِي ادْهَبُوا بِهِ فَاصْرَبُوا 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 تَبْقِ مِنَّا أَحَدًا فَإِنْ عَزَمْتَ عَلَى قَتْلِهِ فَاقْتُلْنِي 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}!’

وَقَالَ الْمُفِيدُ وَابْنُ نَمَا فَتَعَلَّقَتْ بِهِ زَيْنَبُ عَمَّتُهُ وَقَالَتْ يَا ابْنَ زِيَادٍ حَسْبُكَ مِنْ دِمَائِنَا وَاعْتَنَقْتَهُ وَقَالَتْ وَ
اللَّهُ لَا أَفَارِقُهُ فَإِنْ قَتَلْتَهُ فَاقْتُلْنِي 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}!’

فَنظَرَ ابْنُ زِيَادٍ إِلَيْهَا وَإِلَيْهِ سَاعَةً ثُمَّ قَالَ عَجَبًا لِلرَّحِمِ وَاللَّهِ إِنِّي لَأَظُنُّهَا وَدَّتْ أَيُّ قَتَلْتَهَا مَعَهُ دَعْوُهُ 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 اسْكُنِي يَا عَمَّةَ حَتَّى أَكَلِمَهُ ثُمَّ أَقْبَلَ ع فَقَالَ أ بِالْقَتْلِ تُهَدِّدُنِي يَا ابْنَ زِيَادٍ أ مَا
عَلِمْتَ أَنَّ الْقَتْلَ لَنَا عَادَةٌ وَكَرَامَتَنَا 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 ابْنَ زِيَادٍ بِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ أَهْلِهِ فَحَمَلُوا إِلَى دَارٍ إِلَى جَنْبِ الْمَسْجِدِ الْأَعْظَمِ فَقَالَتْ زَيْنَبُ بِئْتُ
عَلِيَّ - لَا يَدْخُلَنَّ عَلَيْنَا عَرَبِيَّةٌ إِلَّا أُمٌّ وَوَلَدٌ أَوْ مَمْلُوكَةٌ فَإِنَّهِنَّ سُبَيْنٌ وَ قَدْ سُبِينَا

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 نَمَا رَوَيْتُ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ شَهِدْتُ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ وَهُوَ يَنْكُتُ بِقَضِيبٍ عَلَى أَسْنَانِ الْحُسَيْنِ وَيَقُولُ إِنَّهُ كَانَ حَسَنَ النَّعْرِ فَقُلْتُ أَمْ وَاللَّهِ لَأَسْوَأَنَّكَ 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 وَعَمْرٍو بْنِ سَهْلٍ أَنَّهُمَا حَضَرَا عُبَيْدَ اللَّهِ يَضْرِبُ بِقَضِيبِهِ أَنْفَ الْحُسَيْنِ وَعَيْنَيْهِ وَيَطْعَنُ فِي فَمِهِ فَقَالَ زَيْدُ بْنُ أَرْقَمٍ أَرْفَعِ قَضِيبَكَ إِلَيَّ رَأَيْتُ رَسُولَ اللَّهِ وَاضِعًا شَفْتَيْهِ عَلَى مَوْضِعِ قَضِيبِكَ ثُمَّ انْتَحَبَ بَاكِيًا

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 أَبِي اللَّهِ عَيْنَيْكَ عَدُوَّ اللَّهِ لَوْ لَا أَنَّكَ شَيْخٌ قَدْ خَرِفْتَ وَذَهَبَ عَقْلُكَ لَضَرَبْتُ عُقْلَكَ

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 أَفْعَدَ حَسَنًا عَلَى فَخِذِهِ الْيُمْنَى وَحُسَيْنًا عَلَى فَخِذِهِ الْبُسْرَى فَوَضَعَ يَدَهُ عَلَى يَافُوحِ كُلِّ وَاحِدٍ مِنْهُمَا وَقَالَ اللَّهُمَّ إِنِّي أَسْتُودِعُكَ إِيَّاهُمَا وَصَالِحَ الْمُؤْمِنِينَ فَكَيْفَ كَانَ وَدِيعَتَكَ 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}?'

وَقَالَ وَ لَمَّا اجْتَمَعَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ وَعَمْرٌو بْنُ سَعْدٍ بَعْدَ قَتْلِ الْحُسَيْنِ ع قَالَ عُبَيْدُ اللَّهِ لِعَمْرٍو اتَّعِنِي بِالْكِتَابِ الَّذِي كَتَبْتَهُ إِلَيْكَ فِي مَعْنَى قَتْلِ الْحُسَيْنِ ع وَمَنَاجَزَتِهِ فَقَالَ ضَاعَ

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 أترك معذرا في عجائز قريش قال عمر و الله لقد نصحتك في الحسين نصيحة لو استشارني بها أبي سعد كنت قد أدت 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 لوددت أنه ليس من بني زياد رجل إلا وفي أنفه خزامة 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.

وَ قَالَ السَّيِّدُ ثُمَّ أَمَرَ ابْنَ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ع فَطِيفَ بِهِ فِي سِكَكِ الْكُوفَةِ وَ يَحِقُّ لِي أَنْ أَتَمَثَّلَ هَاهُنَا بِأَبْيَاتٍ لِبَعْضِ ذَوِي الْعُقُولِ يَزِي 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 بِنْتِ مُحَمَّدٍ وَ وَصِيَّهِ-
وَ الْمُسْلِمُونَ بِمَنْظَرٍ وَ بِمَسْمَعِ-
كُجِلَتْ بِمَنْظَرِكَ الْعُيُونُ عَمَائَةَ-
مَا رَوْضَةٌ إِلَّا تَمَثَّلَتْ أَنَّهَا-
أَيَقُظَتْ أَجْفَانًا وَ كُنْتَ لَهَا كَرَى-
لِلنَّاطِرِينَ عَلَى قَنَاةٍ يُرْفَعُ-
لَا مُنْكَرٍ مِنْهُمْ وَ لَا مُتَفَجِّعُ-
وَ أَصَمَّ رُزُوكَ كُلَّ أذُنٍ تَسْمَعُ-
لَكَ حُفْرَةٌ وَ لِيَخْطُ قَبْرَكَ مَضْجَعُ-
وَ أَنْمَتْ عَيْنًا لَمْ يَكُنْ بِكَ تَهْجَعُ

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 أَظْهَرَ الْحَقَّ وَ أَهْلَهُ وَ نَصَرَ أَمِيرَ الْمُؤْمِنِينَ وَ أَشْيَاعَهُ وَ قَتَلَ الْكُذَّابَ ابْنَ الْكُذَّابِ

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 عَفِيْفِ الْأَزْدِيِّ وَ كَانَ مِنْ خِيَارِ الشَّيْعَةِ وَ زُهَادِهَا وَ كَانَتْ عَيْنُهُ الْيُسْرَى ذَهَبَتْ فِي يَوْمِ الْجَمَلِ وَ الْأُخْرَى فِي يَوْمِ صِفِّينَ وَ كَانَ يُلَازِمُ الْمَسْجِدَ الْأَعْظَمَ فَيُصَلِّي فِيهِ إِلَى اللَّيْلِ فَقَالَ يَا ابْنَ مَرْجَانَةَ إِنَّ الْكُذَّابَ ابْنَ الْكُذَّابِ أَنْتَ وَ أَبُوكَ وَ مَنِ اسْتَعْمَلَكَ وَ أَبُوهُ يَا عَدُوَّ اللَّهِ أَ تَقْتُلُونَ 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 فَغَضِبَ ابْنُ زِيَادٍ ثُمَّ قَالَ مَنْ هَذَا الْمُتَكَلِّمُ فَقَالَ أَنَا الْمُتَكَلِّمُ يَا عَدُوَّ اللَّهِ تَقْتُلُ الذَّرِّيَّةَ الطَّاهِرَةَ الَّتِي قَدْ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ تَزْعُمُ أَنَّكَ عَلَى دِينِ الْإِسْلَامِ وَاعْتَوَانَهُ أَيْنَ أَوْلَادِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ- لَا يَنْتَقِمُونَ 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 انْتَفَخَتْ أَوْدَاجُهُ وَ قَالَ عَلَيَّ بِهِ فَبَادَرَ إِلَيْهِ الْجَلَاوِزَةُ مِنْ كُلِّ نَاحِيَةٍ لِيَأْخُذُوهُ فَقَامَتِ الْأَشْرَافُ مِنَ الْأَزْدِ مِنْ بَنِي عَمِّهِ 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 اذْهَبُوا إِلَى هَذَا الْأَعْمَى أَعْمَى الْأَزْدِ أَعْمَى اللَّهِ قَلْبُهُ كَمَا أَعْمَى عَيْنُهُ فَأَتُونِي بِهِ فَانْطَلِقُوا 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 وَبَلَغَ ذَلِكَ إِلَى ابْنِ زِيَادٍ فَجَمَعَ قَبَائِلَ مُضَرَ وَصَمَّهُمْ إِلَى مُحَمَّدِ بْنِ الْأَشْعَثِ وَأَمَرَهُمْ 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 فَافْتَتَلُوا 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 وَوَصَلَ أَصْحَابُ ابْنِ زِيَادٍ إِلَى دَارِ عَبْدِ اللَّهِ بْنِ عَفِيْفٍ فَكَسَرُوا الْبَابَ وَاقْتَحَمُوا عَلَيْهِ فَصَاحَتْ ابْنَتُهُ أَتَاكَ الْقَوْمُ مِنْ حَيْثُ تَحْذَرُ فَقَالَ لَا عَلَيْكَ نَاولِيْنِي سِنِيْفِي فَنَاولَتْهُ إِيَّاهُ فَجَعَلَ يَدُبُّ عَنْ نَفْسِهِ وَيَقُولُ-

عَفِيْفُ شَيْخِي وَابْنُ أُمِّ عَامِرٍ-
وَ بَطْلِي جَدَلْتُهُ مُعَادِرٍ-

أَنَا ابْنُ ذِي الْفَضْلِ عَفِيْفِ 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 الْفَجْرَةَ قَاتِلِي الْعِثْرَةَ الْبَرَّةِ

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 أَبَتِ قَدْ جَاءُوكَ مِنْ جِهَةٍ كَذَا حَتَّى تَكَثَرُوا عَلَيْهِ وَ أَحَاطُوا بِهِ فَقَالَتْ بِنْتُهُ 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 سِنْفَهُ وَ يَقُولُ-

صَاقَ عَلَيْنِمْ مَوْرِدِي وَ مَصْدَرِي-

أَفْسِمُ لَوْ يُفْسَحُ لِي عَنْ بَصْرِي-

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 أَحَدُوهُ ثُمَّ حُمِلَ فَأُدْخِلَ عَلَى ابْنِ زِيَادٍ فَلَمَّا رَأَهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَاكَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ يَا عَدُوَّ اللَّهِ وَ بِمَا ذَا أَخْرَانِي اللَّهُ-

صَاقَ عَلَيْنِكَ مَوْرِدِي وَ مَصْدَرِي-

وَ اللَّهُ لَوْ فُرِّجَ لِي عَنْ بَصْرِي-

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 عَدُوَّ 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 وَ لِي خَلْقِهِ يَقْضِي بَيْنَهُمْ وَ بَيْنَ عُثْمَانَ بِالْعَدْلِ وَ الْحَقِّ وَ لَكِنْ سَلْنِي عَنْ أَبِيكَ وَ عَنْكَ وَ عَنْ يَزِيدٍ 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 أُمَّكَ وَ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ ذَلِكَ عَلَى يَدَيَّ أَلْعَنَ خَلْقَهُ وَ أَبْغَضَهُمْ إِلَيْهِ فَلَمَّا كَفَّ بَصْرِي يَدَّسْتُ مِنَ الشَّهَادَةِ وَ الْآنَ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِيهَا بَعْدَ الْيَأْسِ مِنْهَا وَ عَرَّفَنِي 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 فَضْرَبْتِ عُنُقَهُ وَ صَلِبَ فِي السَّبْحَةِ

Ibn Ziyad^{la} said, ‘Strike off his neck and crucify in the marshland!’

وَ قَالَ الْمُفِيدُ فَلَمَّا أَحَدَتْهُ الْجَلَاوِزَةُ نَادَى شِعَارَ الْأَزْدِ فَاجْتَمَعَ مِنْهُمْ سَبْعِمِائَةً فَانْتَرَعُوهُ مِنَ الْجَلَاوِزَةِ فَلَمَّا كَانَ اللَّيْلُ أَرْسَلَ إِلَيْهِ ابْنُ زِيَادٍ مَنْ أَخْرَجَهُ مِنْ بَيْتِهِ فَضَرَبَ عُنُقَهُ وَ صَلَبَهُ فِي السَّبْحَةِ رَحِمَهُ اللَّهُ

And Al-Mufeed said, 'When the soldiers had seized him, the slogan of (the clan of) Al-Azdy 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'.

وَ قَالَ ابْنُ نَمَا ثُمَّ دَعَا جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْأَزْدِيَّ وَ كَانَ شَيْخًا فَقَالَ يَا عَدُوَّ اللَّهِ أَلَسْتَ صَاحِبَ أَبِي تُرَابٍ قَالَ بَلَى لَا أَعْتَدِرُ مِنْهُ قَالَ مَا أَرَانِي إِلَّا مُتَقَرِّبًا إِلَى اللَّهِ بِدَمِكَ قَالَ إِذَنْ لَا يُقَرِّبُكَ اللَّهُ مِنْهُ بَلْ يُبَاعِدُكَ قَالَ شَيْخٌ قَدْ ذَهَبَ عَقْلُهُ وَ خَلَى 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'.

ثُمَّ قَالَ الْمُفِيدُ وَ لَمَّا أَصْبَحَ عَبِيدُ اللَّهِ بْنِ زِيَادٍ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَ فَدِيرَ بِهِ فِي سِكَكِ الْكُوفَةِ وَ قَبَائِلِهَا فَرُوي عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ مَرَّ بِهِ عَلَيَّ وَ هُوَ عَلَى رُمْحٍ وَ أَنَا فِي غُرْفَةٍ لِي فَلَمَّا حَادَانِي سَمِعْتُهُ يَقْرَأُ- أُمَّ حَسِبْتَ أَنَّ أَصْحَابَ الْكُهْفِ وَ الرَّقِيمِ 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 رَأْسَكَ 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!'

وَ قَالَ السَّيِّدُ وَ كَتَبَ عَبِيدُ اللَّهِ بْنِ زِيَادٍ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ يُخْبِرُهُ بِقَتْلِ الْحُسَيْنِ وَ خَبَرَ أَهْلَ بَيْتِهِ وَ كَتَبَ أَيْضًا إِلَى عَمْرٍو بْنِ سَعِيدِ 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'.

وَ قَالَ الْمُفِيدُ وَ لَمَّا أَنْفَدَ إِلَى ابْنِ زِيَادٍ بِرَأْسِ الْحُسَيْنِ عَ إِلَى يَزِيدَ تَقَدَّمَ إِلَى عَبْدِ الْمَلِكِ بْنِ أَبِي الْحَارِثِ السُّلَمِيِّ فَقَالَ انْطَلِقْ حَتَّى تَأْتِيَ عَمْرٍو بْنَ سَعِيدِ بْنِ الْعَاصِ بِالْمَدِينَةِ فَبَشِّرْهُ بِقَتْلِ الْحُسَيْنِ عَ

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 رَاحِلَتِي وَ سِرْتُ نَحْوَ الْمَدِينَةِ فَلَقِيَنِي رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ مَا الْخَبْرُ فَقُلْتُ الْخَبْرُ عِنْدَ الْأَمِيرِ تَسْمَعُهُ قَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ قُتِلَ وَاللَّهِ 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 عَمْرٍو بْنِ سَعِيدٍ قَالَ مَا وَرَاكَ فَقُلْتُ مَا سَرَّ الْأَمِيرِ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ فَقَالَ اخْرُجْ فَتَادِ بِقَتْلِهِ فَتَادَيْتُ فَلَمْ أَسْمَعْ وَاللَّهِ وَاعِيَةً فَطُ مِنْ لَ وَاعِيَةٍ بَنِي هَاشِمٍ فِي دُورِهِمْ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حِينَ سَمِعُوا النِّدَاءَ 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 عَمْرٍو بْنِ سَعِيدٍ فَلَمَّا رَأَى تَبَسَّ إِلَيَّ ضَاحِكًا ثُمَّ أَنشَأَ مُتَمَثِّلًا بِقَوْلِ عَمْرٍو بْنِ مَعْدِيكَرِبِ-

عَجَّتْ نِسَاءُ بَنِي زِيَادٍ عَجَّةً- كَعَجِجِ نِسْوَتِنَا عَدَاةَ الْأَرْبِ-

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 عَمْرٍو 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 بلمدة و صدمة بصدمة كم خطبة بعد خطبة و موعظة بعد موعظة- حِكْمَةٌ بِالِغَةِ فَمَا تُغْنِ 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 نضع 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 جَعْفَرِ بْنِ أَبِي طَالِبٍ فَتَعَى إِلَيْهِ ابْنَتُهُ 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 فَحَدَفَهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِتَعْلِهِ ثُمَّ قَالَ يَا ابْنَ اللَّحْنَاءِ أَلِلْحُسَيْنِ تَقُولُ هَذَا وَاللَّهِ لَوْ شَهِدْتُهُ لَأَحْبَبْتُ أَنْ لَا أَفَارِقَهُ حَتَّى أُقْتَلَ 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}’.

وَ اللَّهُ إِنَّهُ لِمِمَّا يَسْخَى بِنَفْسِي عَنْهُمَا وَيَعَزِّي عَنِ الْمَصَابِ بِهِمَا أَنَّهُمَا أُصِيبَا مَعَ أَخِي وَ ابْنِ عَمِّي مُوَاسِيَيْنِ لَهُ صَابِرَيْنِ 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 عَلَى جُلْسَائِهِ فَقَالَ الْحَمْدُ لِلَّهِ عَزَّ عَلَيَّ مَصْرَعُ الْحُسَيْنِ إِنْ لَا أَكُنْ آسَيْتُ حُسَيْنًا بِيَدِي فَقَدْ آسَاهُ
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 وَ مَعَهَا أَخَوَاتُهَا أُمَّ هَانِيٍّ
وَأَسْمَاءُ وَرَمْلَةُ وَزَيْنَبُ بِنْتُ عَقِيلٍ تَبْكِي قَتْلَهَا بِالْطَّفِّ

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-

مَاذَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-
بِعَثْرَتِي وَبِأَهْلِي بَعْدَ مُفْتَقِدِي-
مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ-
مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَّمِ-
مِنْهُمْ أَسَارَى وَ قَتْلَى صُرِّجُوا بِدَمِ-
أَنْ تُخْلِفُونِي بِسُوءِ فِي ذَوِي رَحِمِي-

And she^{-ra} said, 'What is that you would be saying when the Prophet^{-sawww} says to you: 'What is that you have done with my^{-sawww} offspring my^{-sawww} family after my^{-sawww} absence, and you are last of the communities? From them were made captives, and slain, and stained with blood. This wasn't my^{-sawww} reward when I^{-sawww} had advised to you all that you had to replace me^{-sawww} with evil regarding my^{-sawww} family^{-asws} and my^{-sawww} relatives?'

فَلَمَّا كَانَ اللَّيْلُ فِي ذَلِكَ الْيَوْمِ الَّذِي خَطَبَ فِيهِ عَمْرُو بْنُ سَعِيدٍ بِقَتْلِ الْحُسَيْنِ عَ بِالْمَدِينَةِ سَمِعَ أَهْلُ الْمَدِينَةِ
فِي جَوْفِ اللَّيْلِ مُنَادِيًا يُنَادِي يَسْمَعُونَ صَوْتَهُ وَلَا 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: -

أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا-
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ-
قَدْ لَعِنْتُمْ عَلَى لِسَانِ ابْنِ دَاوُدَ-
أَبْشِرُوا بِالْعَذَابِ وَ التَّنْكِيلِ-
مِنْ نَبِيِّ وَ مُرْسَلٍ وَ قَبِيلِ-
وَ مُوسَى وَ صَاحِبِ الْإِنجِيلِ

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!

وقال ابن نما وروي أن يزيد بن معاوية لعنهما الله بعث بمقتل الحسين ع إلى المدينة محرز بن حريث بن مسعود الكلبى من بني عدي بن حباب ورجلا من يهرا وكانا 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 تتلقاهم 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^{-sawww} says to you' – up to the end of the couplets.

وَ قَالَ شَهْرُ بْنُ حَوْشَبٍ بَيْنَمَا أَنَا عِنْدَ أُمِّ سَلَمَةَ إِذْ دَخَلَتْ صَارِحَةً تَصْرُحُ وَ قَالَتْ قُتِلَ الْحُسَيْنُ قَالَتْ أُمُّ سَلَمَةَ فَعَلَوْهَا مَلَأَ اللَّهُ قُبُورَهُمْ نَارًا

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'.

وَ نَقَلْتُ مِنْ تَارِيخِ الْبَلَادُرِيِّ أَنَّهُ لَمَّا وَافَى رَأْسُ الْحُسَيْنِ الْمَدِينَةَ سَمِعَتِ الْوَاعِيَةَ مِنْ كُلِّ جَانِبٍ فَقَالَ مَرْوَانُ بْنُ الْحَكَمِ-

صَرَيْتَ دَوْسُرُ فِيهِمْ صَرِيَّةً-
أَثْبَتَتْ أَوْتَادَ مُلْكٍ فَاسْتَقَرَّ-

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 يَنْكُتُ وَجْهَهُ بِقَضِيبٍ وَ يَقُولُ-

يَا حَبْدًا بَرْدِكَ فِي الْيَدَيْنِ-
كَأَنَّهُ بَاتَ بِمِجْسَدَيْنِ-
وَ لَوْنُكَ الْأَحْمَرُ فِي الْخَدَيْنِ-
شَقَيْتُ مِنْكَ النَّفْسَ يَا حُسَيْنُ

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}!'⁶⁷

⁶⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 39 H 1 / 7