

Journey of Imam Hussain-asws to Makkah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعُنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

Some narrations are presented, highlighting the historical accounts after the martyrdom of Imam Hassan^{-asws} and what had transpired until the martyrdom of Imam Hussain^{-asws} at the planes of Karbala in 61 A.H.

Imam Hussain^{-asws}'s stance after Martyrdom of Imam Hassan^{-asws}:

Imam Hussain^{-asws} refused to accept Allegiance of Shias, after martyrdom of Imam Hassan^{-asws} during the reign of Muawiya.

أَقُولُ قَالَ الشَّيْخُ الْمُفِيدُ فِي الْإِرْشَادِ رَوَى الْكَلْبِيُّ وَ الْمَدَائِنِيُّ وَ غَيْرُهُمَا مِنْ أَصْحَابِ السِّيَرَةِ قَالُوا لَمَّا مَاتَ الْحَسَنُ ع تَحَرَّكَتِ الشِّيْعَةُ بِالْعِرَاقِ وَ كَتَبُوا إِلَى الْحُسَيْنِ ع فِي خَلْعِ مُعَاوِيَةَ وَ الْبَيْعَةِ لَهُ فَامْتَنَعَ عَلَيْهِمْ وَ ذَكَرَ أَنَّ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ عَهْدًا وَ عَقْدًا لَا يَجُوزُ لَهُ نَقْضُهُ حَتَّى تَمُتِيَ الْمُدَّةُ فَإِذَا مَاتَ مُعَاوِيَةَ نَظَرَ فِي ذَلِكَ.

I (Majlisi) am saying, 'The sheykh Al Mufeed said in (the book) 'Al Irshad' – It is reported by Al Kalby, and Al Madainy, and others from the companions of biographers, they said,

'When Al-Hassan^{-asws} passed away, the Shias moved at Al-Iraq, and they wrote to Al-Hussain^{-asws} in vacating Muawiya and the allegiance to him^{-asws}. He^{-asws} refused to them and mentioned that there was a pact between him^{-asws} (Imam Al-Hassan^{-asws}) and Muawiya and an agreement. It is not allowed for him^{-asws} to break it until the term expires. So, when Muawiya died, he^{-asws} would look into that. (Riwaya continues ...)

Passing Away of Muawiya and succession of Yazeed^{-la}:

فَلَمَّا مَاتَ مُعَاوِيَةَ وَ ذَلِكَ لِلتَّصْفِ مِنْ شَهْرِ رَجَبِ سَنَةِ سِتِّينَ مِنَ الْهِجْرَةِ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ بْنِ أَبِي سُفْيَانَ وَ كَانَ عَلَى الْمَدِينَةِ مِنْ قِبَلِ مُعَاوِيَةَ أَنَّ يَأْخُذَ الْحُسَيْنَ ع بِالْبَيْعَةِ لَهُ وَ لَا يُرَخِّصَ لَهُ فِي التَّأْخِيرِ عَنْ ذَلِكَ

When Muawiya died, and that was on the middle of the month of Rajab of the year sixty from the Emigration, Yazeed^{-la} wrote to Al-Waleed Bin Utba Bin Abu Sufyan, and he was (governor) upon Al-Medina from the direction of Muawiya that he should seize Al-Hussain^{-asws} with the allegiance for him^{-la} and there was no allowance for him^{-asws} in delaying from that. (Riwaya continues ...)

Al-Waleed Summons Imam Hussain^{-asws} for Allegiance to Yazeed^{-la}

فَأَنْفَذَ الْوَلِيدُ إِلَى الْحُسَيْنِ فِي اللَّيْلِ فَاسْتَدْعَاهُ فَعَرَفَ الْحُسَيْنُ عَ الَّذِي أَرَادَ فَدَعَا جَمَاعَةً مِنْ مَوَالِيهِ وَ أَمَرَهُمْ بِحَمْلِ السِّلَاحِ وَ قَالَ لَهُمْ إِنَّ الْوَلِيدَ قَدِ اسْتَدْعَانِي فِي هَذَا الْوَقْتِ وَ لَسْتُ آمِنٌ أَنْ يُكَلِّفَنِي فِيهِ أَمْرًا لَا أُحِبُّهُ إِلَيْهِ وَ هُوَ غَيْرُ مَأْمُونٍ فَكُونُوا مَعِي فَإِذَا دَخَلْتُ إِلَيْهِ فَاجْلِسُوا عَلَيَّ الْبَابِ فَإِنْ سَمِعْتُمْ صَوْتِي قَدْ عَلَا فَأَدْخُلُوا عَلَيَّ لِتَمْنَعُوهُ عَنِّي.

Al-Waleed sent (people) to Al-Hussain^{-asws} during the night and summoned him^{-asws}. Al-Hussain^{-asws} realised that which he wanted, so he^{-asws} called a group of his^{-asws} friends and instructed them with carrying the weapons and said to them: 'Al-Waleed has summoned me^{-asws} at this time, and I^{-asws} don't feel safe that he mightily encumber me^{-asws} during it regarding a matter I^{-asws} don't like, and he is not trustworthy. So, be with me^{-asws}. When I enter to see him, then be seated at the door. If you hear my^{-asws} voice to have risen, then enter to him to prevent him from me^{-asws}'.

فَصَارَ الْحُسَيْنُ عَ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ فَوَجَدَ عِنْدَهُ مَرْوَانَ بْنَ الْحَكَمِ فَتَعَى إِلَيْهِ الْوَلِيدُ مُعَاوِيَةَ فَاسْتَرْجَعَ الْحُسَيْنُ ثُمَّ قَرَأَ عَلَيْهِ كِتَابَ بَرِيدٍ وَ مَا أَمَرَهُ فِيهِ مِنْ أَخَذِ الْبَيْعَةِ مِنْهُ لَهُ

Al-Hussain^{-asws} came to Al-Waleed Bin Utba. He^{-asws} found Marwan Bin Al-Hakam being with him. Al-Waleed gave him^{-asws} the news of the death of Muawiya. Al-Hussain^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'. Then he read out to him^{-asws} the letter of Yazeed^{-la} and what he^{-la} had ordered him in it, from taking the allegiance from him^{-asws}, for him^{-la}.

فَقَالَ الْحُسَيْنُ عَ إِنِّي لَا أَرَاكَ تَفْتِنُ بِبَيْعَتِي لِزَيْدٍ سِرًّا حَتَّى أَتَابِعَهُ جَهْرًا فَيَعْرِفَ ذَلِكَ النَّاسُ فَقَالَ لَهُ الْوَلِيدُ أَجَبَ

Al-Hussain^{-asws} said: 'I^{-asws} do not see you be content with my^{-asws} allegiance to Yazeed^{-la} in secret until I^{-asws} pledge to him^{-la} openly, so the people would recognise that'. Al-Waleed said to him^{-asws}, 'Yes'.

فَقَالَ الْحُسَيْنُ فَتُضْبِحُ وَ تَرَى رَأْيِكَ فِي ذَلِكَ فَقَالَ لَهُ الْوَلِيدُ انْصَرَفَ عَلَى اسْمِ اللَّهِ تَعَالَى حَتَّى تَأْتِيَنَا مَعَ جَمَاعَةِ النَّاسِ.

Al-Hussain^{-asws} said: 'You wake up in the morning and you will see my^{-asws} view regarding that'. Al-Waleed said to him^{-asws}, 'Leave upon the Name of Allah^{-azwj} the Exalted, until we come to you^{-asws} with a group of people'.

فَقَالَ لَهُ مَرْوَانُ وَ اللَّهُ لَئِنْ فَارَقَكَ الْحُسَيْنُ السَّاعَةَ وَ لَمْ يُتَابِعْ لَا قَدَرْتَ مِنْهُ عَلَى مِثْلِهَا أَبَدًا حَتَّى تَكْتُمُوا الْقَتْلَى بَيْنَكُمْ وَ بَيْنَهُ الْخَبِيسَ الرَّجُلَ وَ لَا تَخْرُجَ مِنْ عِنْدِكَ حَتَّى يُتَابِعَ أَوْ تَضْرِبَ عُنُقَهُ

Marwan said to him, 'By Allah^{-azwj}! If you were to let Al-Hussain^{-asws} separate now and he^{-asws} has not pledged, you will not be able upon him^{-asws} upon the like of it, ever, until there is a lot of killing between you all and him^{-asws}. Withhold the man and do not let him^{-asws} go out from your presence until he^{-asws} has pledged, or you strike off his^{-asws} neck!'

فَوَثَبَ الْحُسَيْنُ عَ عِنْدَ ذَلِكَ وَ قَالَ أَنْتَ يَا ابْنَ الرَّزَقَاءِ تَقْتُلُنِي أَمْ هُوَ كَذَبْتَ وَ اللَّهُ وَ أَثْمَتُ وَ حَرَجَ بِمِثْنِي وَ مَعَهُ مَوَالِيهِ حَتَّى أَتَى مَنْزِلَهُ.

Al-Hussain^{-asws} leapt up during that and said: ‘You, O son of the blue-eyed! You will kill me^{-asws}, or have you lied, by Allah^{-azwj}, and you have sinned’, and he^{-asws} went out walking, and his^{-asws} friends were with him^{-asws}, until he^{-asws} came to his^{-asws} house.

قَالَ السَّيِّدُ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بِأَمْرِهِ بِأَخْذِ الْبَيْعَةِ عَلَى أَهْلِهَا وَ حَاصَّةً عَلَى الْحُسَيْنِ ع وَ يَقُولُ إِنَّ أَبِي عَلَيْكَ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ

The Seyyid (narrator) said, ‘Yazeed^{-la} wrote to Al-Waleed ordering him with taking the allegiance upon its people (of Al-Medina), and especially upon Al-Hussain^{-asws}, and he^{-la} said, ‘If he^{-asws} refuses upon you, then strike off his^{-asws} neck and send his^{-asws} head to me^{-la}!’

فَأَحْضَرَ الْوَلِيدُ مَرْوَانَ وَ اسْتَشَارَهُ فِي أَمْرِ الْحُسَيْنِ فَقَالَ إِنَّهُ لَا يَقْبَلُ وَ لَوْ كُنْتُ مَكَانَكَ ضَرَبْتُ عُنُقَهُ فَقَالَ الْوَلِيدُ لَيْتَنِي لَمْ أَكُ شَيْئاً مَذْكُوراً.

Al-Waleed presented Marwan and consulted him regarding the matter of Al-Hussain^{-asws}. He said, ‘He^{-asws} will not accept, and if I were in your place, I would strike off his^{-asws} neck’. Al-Waleed said, ‘Alas! If only I had not been a thing worthy of mention!’

ثُمَّ بَعَثَ إِلَى الْحُسَيْنِ ع فَجَاءَهُ فِي ثَلَاثِينَ مِنْ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ سَاقَ الْكَلَامَ إِلَى أَنْ قَالَ فَغَضِبَ الْحُسَيْنُ ع ثُمَّ قَالَ وَتَلَّى عَلَيْكَ يَا ابْنَ الرَّقَاءِ أَنْتَ تَأْمُرُ بِضَرْبِ عُنُقِي كَذَّبْتَ وَ اللَّهُ وَ أُمَّتٌ.

Then he sent message to Al-Hussain^{-asws}. He^{-asws} came to him among thirty from his^{-asws} family members and his^{-asws} friends’ – and he continued the talk up to he said, ‘Al-Hussain^{-asws} was angered, then said: ‘My^{-asws} woe be upon you! O son of the blue-eyed one! You are ordering with striking off my^{-asws} neck? You are lying, by Allah^{-azwj}, and committing a sin!’

ثُمَّ أَقْبَلَ عَلَى الْوَلِيدِ فَقَالَ أَيُّهَا الْأَمِيرُ إِنَّا أَهْلُ بَيْتِ النَّبَوَّةِ وَ مَعْدِنِ الرِّسَالَةِ وَ مُحْتَلَفِ الْمَلَائِكَةِ وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا خَتَمَ اللَّهُ وَ يَزِيدُ رَجُلٌ فَاسِيقٌ شَارِبُ الْخَمْرِ قَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُعَلِّمٌ بِالْفِسْقِ وَ مِثْلِي لَا يُبَايِعُ مِثْلَهُ وَ لَكِنْ نُصَبِحُ وَ نُصَبِحُونَ وَ نَنْظُرُ وَ نَنْظُرُونَ أَيُّنَا أَحَقُّ بِالْبَيْعَةِ وَ الْخِلَافَةِ ثُمَّ خَرَجَ ع.

Then he^{-asws} faced towards Al-Waleed. He^{-asws} said: ‘O you governor! We^{-asws} are People^{-asws} of the Household of the Prophet-hood, and Mine of the Message, and interchange of the Angels, and Allah^{-azwj} Began by us^{-asws} and He^{-azwj} will End with us^{-asws}, and Yazeed^{-la} a transgressing man, drinker of wine, killer of the sanctimonious souls, openly with the mischief, and the like of me^{-asws} cannot pledge allegiance to the like of him^{-la}. But we shall wait for the morning, and you all wait for the morning, and we shall consider and you all consider (as well), which of us is more rightful with the allegiance and the caliphate’. Then he^{-asws} went out.

وَ قَالَ ابْنُ شَهْرَآشُوبَ كَتَبَ إِلَى الْوَلِيدِ بِأَخْذِ الْبَيْعَةِ مِنَ الْحُسَيْنِ ع وَ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَخْذًا عَنِفًا لَيْسَتْ فِيهِ رِخْصَةٌ فَمَنْ يَأْتِي عَلَيْكَ مِنْهُمْ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ

And Ibn Shehr Ashub said, ‘He (Yazeed^{-la}) wrote to Al-Waleed with taking the allegiance from Al-Hussain^{-asws}, and Abdullah Bin Umar, and Abdullah Bin Al-Zuybeyr, and Abdul Rahman Bin Abu Bakr, ‘Take it right away. There isn’t any allowance in it. The one from them who refuses to you, strike off his neck and send his head to me^{-la}!’

فشاور في ذلك مروان فقال الرأي أن تحضرهم و تأخذ منهم البيعة قبل أن يعلموا.

Marwan consulted regarding that. He said, 'The view is that you should present them and take the allegiance from them before they (people come to) know'.

فوجه في طلبهم وكانوا عند التربة فقال عبد الرحمن و عبد الله ندخل دورنا و نغلق أبوابنا و قال ابن الزبير و الله ما أبايع يزيد أبدا و قال الحسين أنا لا بد لي من الدخول على الوليد و ذكر قريبا مما مر .

He sent him in seeking them, and they were at the soil (grave of Rasool-Allah^{-sawww}). Abdul Rahman and Abdullah said, 'We shall enter our house and lock our doors'. And Ibn Al-Zubeyr said, 'By Allah^{-azwj!} I will not pledge allegiance to Yazeed^{-la}, ever!' And Al-Hussain^{-asws} said: 'There is no escape from entering to see Al-Waleed' – and he mentioned approximate from what has passed.

قال المفيد فقال مروان للوليد عصيتني لا و الله لا يمكنك مثلها من نفسه أبدا فقال الوليد ويح غيرك يا مروان إنك اخترت لي التي فيها هلاك ديني و دنيائي

Al-Mufeed said, 'Marwan said to Al-Waleed, 'You are disobeying me? No, by Allah^{-azwj!} He^{-asws} will not enable you the like of it from himself^{-asws}, ever!' Al-Waleed said, 'Woe be unto others, O Marwan! You have chosen for me in which is destruction of my religion and my world.

و الله ما أحب أن لي ما طلعت عليه الشمس و غربت عنه من مال الدنيا و ملكها و إني قتلت حسينا سبحان الله أقتل حسينا أن قال لا أبايع و الله إني لأظن أن امرأ يحاسب بدم الحسين خفيف الميزان عند الله يوم القيامة.

By Allah^{-azwj!} I would not like it if there were to be for me from the wealth of the world and its kingdom, whatever the sun emerges upon and sets upon, and I have to kill Hussain^{-asws} (for it). Glory be to Allah^{-azwj!} I should kill Hussain^{-asws} if he^{-asws} says: 'I^{-asws} will not pledge allegiance'? By Allah^{-azwj!} I won't as there will be any person Reckoned with the blood of Hussain^{-asws} on the Day of Qiyamah with a lighter scale'.

فقال له مروان فإذا كان هذا رأيك فقد أصبت فيما صنعت يقول هذا و هو غير الحامد له على رأيه.

Marwan said to him, 'So, when this was your view, then you are correct in what you are doing'. He said this and he was not praising to him upon his view.

قَالَ السَّيِّدُ فَلَمَّا أَصْبَحَ الْحُسَيْنُ عَخْرَجَ مِنْ مَنْزِلِهِ يَسْتَمِعُ الْأَخْبَارَ فَلَقِيَهُ مَرْوَانُ بْنُ الْحَكَمِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ إِنَّ لَكَ نَاصِحًا فَأَطِيعْنِي تُرْشِدَ فَقَالَ الْحُسَيْنُ ع وَ مَا ذَاكَ قُلْ حَتَّى أَسْمَعَ

The Seyyid said, 'When it was next morning, Al-Hussain^{-asws} went out from his^{-asws} house to make (people) listen to the news. Marwan Bin Al-Hakam met him^{-asws}. He said to him^{-asws}, 'O Abu Abdullah^{-asws!} I am an adviser to you^{-asws}, so obey me, you^{-asws} will be guided rightly'. Al-Hussain^{-asws} said: 'And what is that? Speak until I^{-asws} hear'.

فَقَالَ مَرْوَانُ إِنَّي أَمْرُكَ بِبِعَةِ زَيْدِ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّهُ خَيْرٌ لَكَ فِي دِينِكَ وَ دُنْيَاكَ

Marwan said, 'I am instructing to with pledging allegiance to Yazeed^{-la}, commander of the faithful, for it would be better for you^{-asws} regarding your^{-asws} religion and your^{-asws} world'.

فَقَالَ الْحُسَيْنُ عِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ لَبَّيْتُ الْأُمَّةَ بِرَاعٍ مِثْلِ يَزِيدَ وَ لَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ الْخِلَافَةُ مُحَرَّمَةٌ عَلَى آلِ أَبِي سُفْيَانَ وَ طَالَ الْحَدِيثُ بَيْنَهُ وَ بَيْنَ مَرْوَانَ حَتَّى انْصَرَفَ مَرْوَانُ وَ هُوَ غَضَبَانُ.

Al-Hussain^{-asws} said: **'We are for Allah and we are returning to Him [2:156]**, and upon Al-Islam be the Salaam when the community is afflicted with a shepherd like Yazeed^{-la}. And I^{-asws} have heard my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: 'The caliphate is Prohibited unto the family of Abu Sufyan' – and the discussion was prolonged between him^{-asws} and Marwan until Marwan left, and he was angry. (narration continues...)

Imam Hussain^{-asws} leaves Madina for Makkah during Last Days of Rajab:

فَلَمَّا كَانَ الْغَدَاةُ تَوَجَّهَ الْحُسَيْنُ عِ إِلَى مَكَّةَ لِثَلَاثِ مَضَيِّنٍ مِنْ شَعْبَانَ سَنَةِ سِتِّينَ فَأَقَامَ بِهَا بَاقِيَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ وَ شَوَّالًا وَ ذَا الْقَعْدَةِ.

When it was the next morning, Al-Hussain^{-asws} headed to Makkah of three days past from Shaban of the year sixty (in a following account its 28th of Rajab). He^{-asws} stayed at it (Makka) for the remainder of Shaban, and the month of Ramazan, and Shawwal, and Zil Qadah.

قال المفيد رحمه الله فقام الحسين في منزله تلك الليلة و هي ليلة السبت لثلاث بقين من رجب سنة ستين من الهجرة و اشتغل الوليد بن عتبة بمراسلة ابن الزبير في البيعة ليزيد و امتناعه عليهم

Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'Al-Hussain^{-asws} stayed in his^{-asws} house that night, and it is the night of Saturday, three days remaining from Rajab of the year sixty from the Emigration, and Al-Waleed Bin Utba pre-occupied with corresponding with Ibn Al-Zubeyr regarding the allegiance to Yazeed^{-la}, but he refused upon them.

و خرج ابن الزبير من ليلته عن المدينة متوجها إلى مكة فلما أصبح الوليد سرح في أثره الرجال فبعث راكبا من موالى بني أمية في ثمانين راكبا فطلبوه فلم يدركوه فرجعوا.

And Ibn Al Zubeyr went out from Al-Medina during his night heading to Makkah. When it was morning, Al-Waleed sent men in his pursuit. He sent riders from the friends of the clan of Umayya among eighty riders. They searched for him but could not come across him, so they returned.

فلما كان آخر نهار السبت بعث الرجال إلى الحسين ع ليحضر فيبايع الوليد ليزيد بن معاوية فقال لهم الحسين أصبحوا ثم ترون و نرى فكفوا تلك الليلة عنه و لم يلحوا عليه

When it was the end of the day of Saturday, he sent men to Al-Hussain^{-asws} for he^{-asws} to present so Al-Waleed could take the allegiance for Yazeed Bin Muawiya^{-la}. Al-Hussain^{-asws} said to them: 'In the morning, then you take a view, and we shall take a view'. So, they refrained from him^{-asws} that night and did not insist upon him^{-asws}.

Departure to Makkah with family members and companions:

فخرج ع [من تحت ليلة] و هي ليلة الأحد ليومين بقيا من رجب متوجها نحو مكة و معه بنوه و بنو أخيه و إخوته و جل أهل بيته إلا محمد بن الحنفية رحمه الله فإنه لما علم عزمه على الخروج عن المدينة لم يدر أين يتوجه

He^{-asws} went out from under (the cover of the) night, and it was the night of Sunday, two days remaining from Rajab (28th), heading towards Makkah, and with him^{-asws} were his^{-asws} sons, and sons of his^{-asws} brother^{-asws}, and his^{-asws} sisters, and most of his^{-asws} family members except Muhammad Bin Al-Hanafiya, for when he came to know of his^{-asws} determination upon going out from Al-Medina, did not know where he^{-asws} was headed.

فقال له يا أخي أنت أحب الناس إلي وأعزهم علي و لست أدخر النصيحة لأحد من الخلق إلا لك و أنت أحق بما تنح بيعتك عن يزيد بن معاوية و عن الأمصار ما استطعت ثم ابعث رسلك إلى الناس ثم ادعهم إلى نفسك

He (Muhammad Bin Al-Hanafiya) said to him^{-asws}, 'O my brother^{-asws}! You^{-asws} are the most beloved of the people to me and their dearest unto me, and I have not kept advice for anyone from the people except for you^{-asws}, and you^{-asws} are most rightful. Step back from pledging allegiance to Yazeed Bin Muawiya^{-la} and (stay away) from the cities, whatever you^{-asws} can. Then send your^{-asws} messengers to the people. Then call them to yourself^{-asws}.

فإن بايعك الناس و بايعوا لك حمدت الله على ذلك و إن اجتمع الناس على غيرك لم ينقص الله بذلك دينك و لا عقلك و لا تذهب به مروءتك و لا فضلك

So, if the people pledge allegiance to you^{-asws} and take allegiance to you^{-asws}, I shall praise Allah^{-azwj} upon that, and if the people were to unite upon someone else, Allah^{-azwj} would not Reduce your^{-asws} religion, nor your^{-asws} intellect, nor will your^{-asws} strength go away due to that, nor your^{-asws} merit.

إني أخاف عليك أن تدخل مصرا من هذه الأمصار فيختلف الناس بينهم فمنهم طائفة معك و أخرى عليك فيقتتلون فتكون إذا لأول الأسنه غرضا فإذا خير هذه الأمة كلها نفسا و أبا و أما أضيعها دما و أذلها أهلا.

I fear upon you^{-asws} from entering a city from these cities, and the people would differ between them. From them there is a party with you^{-asws}, and another will be against you^{-asws}. So, they will be killing (each other). Then you^{-asws} will become the first purpose of the arrows. Then the best soul of this community, all of it of a father^{-asws} and mother^{-asws}, their blood would be wasted, and their people humiliated'.

فقال له الحسين ع فأين أنزل يا أخي قال انزل مكة فإن اطمأنت بك الدار بما فستتل ذلك و إن نبت بك لحقت بالرمال و شعف الجبال و خرجت من بلد إلى بلد حتى تنظر إلى ما يصير أمر الناس فإنك أصوب ما تكون رأيا حين تستقبل الأمر استقبالا.

Al-Hussain^{-asws} said to him: 'So, where should I^{-asws} descend, O my^{-asws} brother?' He said, 'Descend at Makkah, so if you^{-asws} content with the house at it, then take that (as residence), and if the weather does not agree with you^{-asws}, then join with the sand and mountain paths and go out from a city to a city, until you^{-asws} look at what becomes of the matter of the people, for you^{-asws} most correct of what can be of a view when you^{-asws} face the matter facing you^{-asws}'.

فقال ع يا أخي قد نصحت و أشفقت و أرجو أن يكون رأيك سديدا موقفا.

He^{-asws} said: 'O my^{-asws} brother! You have advised and I^{-asws} am desirous and hope that your opinion would be good and appropriate'.

وَقَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ الْمُسَوِيُّ لَمَّا وَرَدَ الْكِتَابُ عَلَى الْوَلِيدِ بِقَتْلِ الْحُسَيْنِ عَ عَظُمَ ذَلِكَ عَلَيْهِ ثُمَّ قَالَ وَاللَّهِ لَا يَرَانِي اللَّهُ أَقْتُلُ ابْنَ نَبِيِّهِ وَ لَوْ جَعَلَ بَيْنِي
لِي الدُّنْيَا بِمَا فِيهَا.

And Muhammad Bin Abu Talib Al-Musawwy said, 'When the letter arrived to Al-Waleed with killing Al-Hussain^{-asws}, that was mighty upon him. Then he said, 'By Allah^{-azwj}! Allah^{-azwj} will not See me killing the son^{-asws} of His^{-azwj} Prophet^{-saww}, and even if Yazeed^{-la} makes the (whole) world to be for me, along with whatever is in it'. (Narration continues...)

Imam Hussain^{-asws} Visits Grave of Rasool Allah^{-saww} prior to Leaving Madina:

قَالَ وَ حَرَجَ الْحُسَيْنُ عَ مِنْ مَنْزِلِهِ ذَاتَ لَيْلَةٍ وَ أَقْبَلَ إِلَى قَبْرِ جَدِّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَنَا الْحُسَيْنُ بْنُ فَاطِمَةَ فَرُحُكَ وَ ابْنُ فَرَحَتِكَ وَ
سِبْطُكَ الَّذِي حَلَفْتَنِي فِي أُمَّتِكَ فَأَشْهَدُ عَلَيْهِمْ يَا نَبِيَّ اللَّهِ إِنَّهُمْ قَدْ خَدَلُونِي وَ ضَبَعُونِي وَ لَمْ يَحْفَظُونِي وَ هَذِهِ شَكْوَايَ إِلَيْكَ حَتَّى أَلْقَاكَ

He (the narrator) said, 'And Al-Hussain^{-asws} went out from his^{-asws} house that night and came to the grave of his^{-asws} grandfather^{-saww}. He^{-asws} said: 'The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}! I^{-asws} am Al-Hussain^{-asws} son^{-asws} of (Syeda) Fatima^{-asws}, your^{-saww} little-one and son^{-asws} of your^{-saww} little-one (daughter), and your^{-saww} grandson^{-asws}, the one whom you^{-saww} left behind in your^{-saww} community. So, be witness upon them, O Prophet^{-saww} of Allah^{-azwj}! They have abandoned me^{-asws}, and wasted me^{-asws}, and did not protect me^{-asws}, and this is my^{-asws} complaint to you^{-asws}, until I^{-asws} meet you^{-saww}!'

قَالَ ثُمَّ قَامَ فَصَفَّ قَدَمَيْهِ فَلَمْ يَزَلْ رَاكِعًا سَاجِدًا.

He (the narrator) said, 'Then he^{-asws} stood up and set his^{-asws} feet in a row. He^{-asws} did not cease to perform ruk'u and Sajdah.

قال و أرسل الوليد إلى منزل الحسين ع لينظر أ خرج من المدينة أم لا فلم يصبه في منزله فقال الحمد لله الذي خرج و لم يبتلني بدمه

He (the narrator) said, 'And Al-Waleed sent someone to the house of Al-Hussain^{-asws} to look, has he^{-asws} gone out from Al-Medina or not. He could not find him^{-asws} being in his^{-asws} house. He said, 'The Praise is for Allah^{-azwj} Who Caused him^{-asws} to leave and did not Try me with his^{-asws} blood'.

قال و رجع الحسين إلى منزله عند الصبح.

He (the narrator) said, 'And Al-Hussain^{-asws} returned to his^{-asws} house in the morning.

فلما كانت الليلة الثانية خرج إلى القبر أيضا و صلى ركعات فلما فرغ من صلاته جعل يقول اللهم هذا قبر نبيك محمد و أنا ابن بنت نبيك و قد حضرني
من الأمر ما قد علمت

When it was the second night, he^{-asws} went out to the grave as well and prayed two Cycles. When he^{-asws} was free from his^{-asws} Salat, he^{-asws} went on to say: 'O Allah^{-azwj}! This is the grave of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and I^{-asws} am a son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}, and a matter has been presented to me^{-asws}, what You^{-azwj} have Known.

اللهم إني أحب المعروف و أنكر المنكر و أنا أسألك يا ذا الجلال و الإكرام بحق القبر و من فيه إلا اخترت لي ما هو لك رضى و لرسولك رضى.

O Allah^{-azwj}! I^{-asws} love the good and dislike the evil, and I^{-asws} ask You^{-azwj}, O with the Majesty and the Benevolence! By the right of the grave and the one^{-saww} in it, Choose for me^{-asws} what is a Pleasure for You^{-azwj} and pleasure for Your^{-azwj} Rasool^{-saww}’.

Imam Hussain^{-asws} Cries at the Grave of Rasool Allah^{-saww} and the dream:

قال ثم جعل يبكي عند القبر حتى إذا كان قريبا من الصبح وضع رأسه على القبر فأغفى فإذا هو برسول الله قد أقبل في كتيبة من الملائكة عن يمينه و عن شماله و بين يديه حتى ضم الحسين إلى صدره و قبل بين عينيه

He (the narrator) said, ‘Then he^{-asws} went on to cry by the grave until when it was near to the morning, he^{-asws} placed his^{-asws} head upon the grave and slept. He^{-asws} was with Rasool-Allah^{-azwj} having come in a battalion of the Angels on his^{-saww} right and left and in front of him^{-saww}, until he^{-saww} hugged Al-Hussain^{-asws} to his^{-asws} chest and kissed between his^{-asws} eyes and said:

و قال حبيبي يا حسين كأني أراك عن قريب مرملا بدمائك مذبوحا بأرض كرب و بلاء من عصابة من أمتي و أنت مع ذلك عطشان لا تسقى و ظمآن لا تروى و هم مع ذلك يرجون شفاعتي لا أنالهم الله شفاعتي يوم القيامة

‘My^{-saww} beloved, O Hussain^{-asws}! It is as if I^{-saww} shall be seeing you^{-asws} soon rolling in your^{-asws} blood, slaughtered in the land of distress (Karb) and afflictions (Bala), by a part from my^{-saww} community, and you^{-asws}, along with that, would be thirsty not been quenched, parched nor being saturated, and along with that they would be hoping for my^{-saww} intercession. Allah^{-azwj} will not Let them attain my^{-saww} intercession on the Day of Qiyamah!

حبيبي يا حسين إن أباك و أمك و أخاك قدموا علي و هم مشتاقون إليك و إن لك في الجنان لدرجات لن تنالها إلا بالشهادة.

My^{-saww} beloved, O Hussain^{-asws}! Your^{-asws} father^{-asws} and your^{-asws} mother^{-asws}, and your^{-asws} brother^{-asws} have (all) arrived to me^{-saww}, and they^{-asws} are yearning to you^{-asws}, and there are ranks for you^{-asws} in the Gardens which can never be achieved except by the martyrdom!’

قال فجعل الحسين ع في منامه ينظر إلى جده و يقول يا جداه لا حاجة لي في الرجوع إلى الدنيا فخذني إليك و أدخلني معك في قبرك

He (the narrator) said, ‘Al-Hussain^{-asws}, in his^{-asws} dream, went on looking at his^{-asws} grandfather^{-saww} and said, ‘O grandfather^{-saww}! There is no need for me^{-asws} in returning to the world, so take me^{-asws} to you^{-saww} and enter me^{-asws} to be with you^{-asws} in your^{-saww} grave’.

فقال له رسول الله لا بد لك من الرجوع إلى الدنيا حتى ترزق الشهادة و ما قد كتب الله لك فيها من الثواب العظيم فإنك و أباك و أخاك و عمك و عم أبيك تحشرون يوم القيامة في زمرة واحدة حتى تدخلوا الجنة.

Rasool-Allah^{-saww} said to him^{-asws}: ‘There is no escape for you^{-asws} from the returning to the world until you^{-asws} are Graced the martyrdom, and what mighty Rewards Allah^{-azwj} has Decreed for you^{-asws} in it, for you^{-asws}, and your^{-asws} father^{-asws}, and your^{-asws} brother^{-asws}, and

uncle-as, and uncle of your-asws father-asws, will be Resurrected on the Day of Qiyamah in one group, until you all enter the Paradise’.

قال فانتبه الحسين ع من نومه فرعا مرعوبا فقص رؤياه على أهل بيته و بني عبد المطلب فلم يكن في ذلك اليوم في مشرق و لا مغرب قوم أشد غما من أهل بيت رسول الله و لا أكثر باك و لا باكية منهم.

He (the narrator) said, ‘Al-Hussain-asws woke up suddenly from his-asws sleep, alarmed, apprehensive. He-asws narrated his-asws dream to his-asws family members and the sons of Abdul Muttalib-as. But there did not happen to be any group of people during that day, neither in the east nor west, of severer sadness than the People-asws of the Household of Rasool-Allah-saww, nor any more crying nor wailing, than them’.

Imam Hussain-asws Visits his-asws Mother’s and Brother’s Graves:

قَالَ وَ تَمَيَّأَ الْحُسَيْنُ ع لِلخُرُوجِ مِنَ الْمَدِينَةِ وَ مَضَى فِي جَوْفِ اللَّيْلِ إِلَى قَبْرِ أُمِّهِ فَوَدَّعَهَا ثُمَّ مَضَى إِلَى قَبْرِ أَخِيهِ الْحَسَنِ فَفَعَلَ كَذَلِكَ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَقَتَ الصُّبْحِ

He (the narrator) said, ‘And Al-Hussain-asws prepared for going out from Al-Medina, and in the middle of the night he-asws went to the grave of his-asws mother-asws and bade her-asws farewell. Then he-asws went to the grave of his-asws brother-asws Al-Hassan-asws. He-asws did like that. Then he-asws returned to his-asws house at the time of morning.

فَأَقْبَلَ إِلَيْهِ أَحُوهُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ وَ قَالَ يَا أَخِي أَنْتَ أَحَبُّ الْخَلْقِ إِلَيَّ وَ أَعَزُّهُمْ عَلَيَّ وَ لَسْتُ وَ اللَّهُ أَدَجِرُ النَّصِيحَةَ لِأَحَدٍ مِنَ الْخَلْقِ وَ لَيْسَ أَحَدٌ أَحَقَّ بِهَا مِنكَ لِأَنَّكَ مَرَاةٌ مَائِي وَ نَفْسِي وَ رُوحِي وَ بَصْرِي وَ كَبِيرُ أَهْلِ بَيْتِي وَ مَنْ وَجَبَ طَاعَتُهُ فِي عُنُقِي لِأَنَّ اللَّهَ قَدْ شَرَّفَكَ عَلَيَّ وَ جَعَلَكَ مِنْ سَادَاتِ أَهْلِ الْجَنَّةِ.

His-asws brother Muhammad Bin Al-Hanafiyya came to him-asws and said, ‘O my brother-asws! You-asws are the most beloved of the people to me, and their dearest to me, and by Allah-azwj, I haven’t kept the advice for anyone from the people, and there isn’t anyone more rightful with it than you-asws are, because you-asws are the nature of my lineage, and my soul, and my spirit, and my sight, and eldest of my family, and the one obedience to him-asws is obligated in my neck, because Allah-azwj has Ennobled you over me, and Made you-asws to be from the chiefs of the people of Paradise’.

وَ سَأَى الْحَدِيثَ كَمَا مَرَّ إِلَى أَنْ قَالَ تَخْرُجُ إِلَى مَكَّةَ فَإِنْ أَطْمَأَنَّتْ بِكَ الدَّارُ بِهَا فَذَاكَ وَ إِنْ تَكُنِ الْأُخْرَى خَرَجْتَ إِلَى بِلَادِ الْيَمَنِ فَإِنَّهُمْ أَنْصَارُ جَدِّكَ وَ أَيْبِكَ وَ هُمْ أَرْأَفُ النَّاسِ وَ أَرْفُهُمْ قُلُوباً وَ أَوْسَعُ النَّاسِ بِلَاداً

And he continued the Hadeeth like what has passed, up to he said, ‘Go out to Makkah, for if you-asws are contented with the house, so that is so, and if it happens to be the other, you-asws should go out to Al-Yemen, for they are helpers of your-asws grandfather-saww, and your-asws father-asws, and they are kindest of the people and softest of hearts, and vastest of the people of a country.

فَإِنْ أَطْمَأَنَّتْ بِكَ الدَّارُ وَ إِلَّا لَحِقْتُ بِالرَّمَالِ وَ شُعُوبِ الْجِبَالِ وَ جُرُزَتِ مِنْ بَلَدٍ إِلَى بَلَدٍ حَتَّى تَنْظُرَ مَا يَتَوَلَّى إِلَيْهِ أَمْرُ النَّاسِ وَ يَحْكُمُ اللَّهُ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ.

If you^{-asws} are contended with the house, fine, or else join with the sand and mountain paths, and cross over from a city to a city until you look at what the people are placing their affairs to, and Allah^{-azwj} will Judge between us and the mischief-making people’.

قَالَ فَقَالَ الْحُسَيْنُ ع يَا أَخِي وَ اللَّهُ لَوْ لَمْ يَكُنْ مَلْجَأً وَ لَا مَأْوَى لَمَا بَايَعْتُ بِرِيدِ بْنِ مُعَاوِيَةَ فُقَطِعَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ الْكَلَامَ وَ بَكَى فَبَكَى الْحُسَيْنُ ع مَعَهُ سَاعَةً

He (the narrator said), ‘O my^{-asws} brother! By Allah^{-azwj}! There will neither happen to be any shelter nor any refuge when I^{-asws} pledge allegiance to Yazeed Bin Muawiya^{-la}’. Muhammad Bin Al-Hanafiya cut the talk and cried. So, Al-Hussain^{-asws} cried with him for a while.

ثُمَّ قَالَ يَا أَخِي جَزَاكَ اللَّهُ خَيْرًا فَقَدْ نَصَحْتَ وَ أَشْرْتَ بِالصَّوَابِ وَ أَنَا عَارِضٌ عَلَى الْخُرُوجِ إِلَى مَكَّةَ وَ قَدْ هَبَّاتُ لِدَلِّكَ أَنَا وَ إِخْوَتِي وَ بَنُو أَخِي وَ شِبَعِي وَ أُمَّرُهُمْ أَمْرِي وَ رَأْيُهُمْ رَأْيِي وَ أَمَا أَنْتَ يَا أَخِي فَلَا عَلَيْكَ أَنْ تُقِيمَ بِالْمَدِينَةِ فَتَكُونَ لِي عَيْنًا لَا تُخْفِي عَنِّي شَيْئًا مِنْ أُمُورِهِمْ.

Then he^{-asws} said: ‘O my^{-asws} brother! May Allah^{-azwj} Recompense you goodly, for you have advised and consulted with the correctness, and I^{-asws} am determined upon going out to Makkah. And I^{-asws} am preparing for that, I^{-asws} and my^{-asws} brethren, and the sons of my^{-asws} brother^{-asws}, and my^{-asws} Shias. And their matter is my^{-asws} matter, and their views are my^{-asws} views. And as for you, O my^{-asws} brother! It is not up to you that you stay at Al-Medina to be an eye for me^{-asws}. Nothing is hidden from me^{-asws} from their matters’.

Prior to Leaving Medina, Imam^{-asws} writes down a will:

ثُمَّ دَعَا الْحُسَيْنُ بِدَوَاةٍ وَ بِيَاضٍ وَ كَتَبَ هَذِهِ الْوَصِيَّةَ لِأَخِيهِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الْحَنَفِيَّةِ

The Al-Hussain^{-asws} called for ink and paper wrote this bequest for his^{-asws} brother Muhammad – In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what is bequeathed by Al-Hussain^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, to his^{-asws} brother Muhammad, well known as Ibn Hanafiyya.

أَنَّ الْحُسَيْنَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ أَنَّ مُحَمَّدًا جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَ أَنَّ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Al-Hussain^{-asws} testifies that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-saww} came with the truth from the Presence of The Truth, and that the Paradise and the Fire are true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَ أَنِّي لَمْ أَخْرُجْ أَشْرًا وَ لَا بَطْرًا وَ لَا مُفْسِدًا وَ لَا ظَالِمًا وَ إِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي ص أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَ أَنْهَى عَنِ الْمُنْكَرِ وَ أُسِيرَ بِسِيرَةِ جَدِّي وَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And I^{-asws} did not go out for evil, nor for priding, nor for mischief, nor for injustice, and rather I^{-asws} am going out to seek the betterment regarding the community of my^{-asws} grandfather

saww. I-asws want to enjoin with the goodness and forbid from the evil, and I-asws conduct with the conduct of my-asws grandfather-saww, and my-asws father Ali-asws Bin Abu Talib-asws.

فَمَنْ قَبِلَنِي بِقَبُولِ الْحَقِّ فَاللَّهُ أَوْلَىٰ بِالْحَقِّ وَمَنْ رَدَّ عَلَيَّ هَذَا أَصْبِرُ حَتَّىٰ يَقْضِيَ اللَّهُ بَيْنِي وَ بَيْنَ الْقَوْمِ بِالْحَقِّ وَ هُوَ خَيْرُ الْحَاكِمِينَ

So, the one who accepts me-asws by accepting the truth, so Allah-azwj is foremost with the truth, and the one who reject this upon me-asws, I-asws shall be patient until Allah-azwj Decrees between me-asws and the people with the truth, and He-azwj is best of the judges.

وَ هَذِهِ وَصِيَّتِي يَا أَخِي إِلَيْكَ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

And this is my-asws bequest, O my-asws brother, to you, **and my success is only with Allah. Upon Him do I rely, and to Him do I turn [11:88]**.

قَالَ ثُمَّ طَوَى الْحُسَيْنُ الْكِتَابَ وَ خَتَمَهُ بِخَاتَمِهِ وَ دَفَعَهُ إِلَىٰ أَخِيهِ مُحَمَّدٍ ثُمَّ وَدَّعَهُ وَ حَرَجَ فِي جَوْفِ اللَّيْلِ.

He (the narrator) said, ‘Al-Hussain-asws folded the letter and sealed it with his-asws seal and handed it to his-asws brother Muhammad, then bade him farewell and went out in the middle of the night’.¹

6th Imam-asws’s Hadith on Departure of Imam Hussain-asws from Medina:

وَ قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ فِي كِتَابِ الرَّسَائِلِ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مَرْوَانَ بْنِ إِسْمَاعِيلَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرْنَا خُرُوجَ الْحُسَيْنِ ع وَ تَخَلَّفَ ابْنُ الْحَنَفِيَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَمْرَةُ إِنِّي سَأُحْبِرُكَ بِحَدِيثٍ لَا تَسْأَلُ عَنْهُ بَعْدَ مَجْلِسِكَ هَذَا إِنَّ الْحُسَيْنَ لَمَّا فَصَلَ مُتَوَجِّهًا دَعَا بِقِرْطَاسٍ وَ كَتَبَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَىٰ بَنِي هَاشِمٍ أَمَا بَعْدُ فَإِنَّهُ مَنْ لَحِقَ بِي مِنْكُمْ اسْتَشْهَدَ وَ مَنْ تَخَلَّفَ لَمْ يَبْلُغْ مَبْلَغَ الْفَتْحِ وَ السَّلَامِ

And Muhammad Bin Abu Talib said, ‘It is reported by Muhammad Bin Yaqoub Al Kulayni in the book ‘Al Rasaail’, from Muhammad Bin Yahya, from Muhammad Bin Al-Hussain, from Ayoub Bin Nuh, from Safwan, from Marwan Bin Ismail, from Hamza Bin Humran,

‘From Abu Abdullah-asws, he (the narrator) said: ‘We-asws mentioned the going out by Al-Hussain-asws and the staying back by Ibn Al-Hanafiya. Abu Abdullah-asws said: ‘O Hamza! I-asws shall inform you with a Hadeeth, you should not ask about it after this sitting of yours. When Al-Hussain-asws went out in his-asws heading, he-asws called for some paper and wrote in it: - ‘In the Name of Allah-azwj the Beneficent, the Merciful. From Al-Hussain-asws Bin Ali-asws Bin Ali Talib-asws to the clan of Hashim-as. As for after, the one from you who joins with me-asws will be martyred, and the one who stays behind, will not reach the reaching of victory. And the greetings’.

قَالَ وَ قَالَ شَيْخُنَا الْمُفِيدُ بِإِسْنَادِهِ إِلَىٰ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا سَارَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ لِقِيَةِ أَفْوَاجٍ مِنَ الْمَلَائِكَةِ الْمُسَوِّمَةِ فِي أَيْدِيهِمُ الْحِرَابَ عَلَىٰ نُجْبٍ مِنْ نُجْبِ الْجَنَّةِ فَسَلَّمُوا عَلَيْهِ وَ قَالُوا يَا حُجَّةَ اللَّهِ عَلَىٰ خَلْقِهِ بَعْدَ جَدِّهِ وَ أَبِيهِ وَ أَخِيهِ إِنَّ اللَّهَ سُبْحَانَهُ أَمَدَّ جَدَّكَ بِنَا فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنَّ اللَّهَ أَمَدَكَ بِنَا

¹ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan-asws, Ch 37 H 2 a

He (the narrator) said, 'And our elder Al-Mufeed said with his chain to Abu Abdullah^{-asws} having said: 'When Abu Abdullah^{-asws} travelled from Al-Medina, forces from the branding Angels having bayonets in their hands, upon rides from the rides of Paradise. They greeted unto him^{-asws} and said, 'O Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures after his^{-asws} grandfather^{-saww}, and his^{-asws} father^{-asws} and his^{-asws} brother^{-asws}! Allah^{-azwj} the Glorious Helped your^{-asws} grandfather^{-saww} in many places, and Allah^{-azwj} is Helping you^{-asws} with us'.

فَقَالَ لَهُمُ الْمَوْعِدُ حُفْرِي وَ بُغْعِي الَّتِي أُسْتَشْهَدُ فِيهَا وَ هِيَ كَرْبَلَاءُ فَإِذَا وَرَدْتُمَا فَأَتُونِي فَقَالُوا يَا حُجَّةَ اللَّهِ مُرْنَا نَسْمَعُ وَ نُطِيعُ فَهَلْ تَخْشَى مِنْ عَدُوِّ يَلْقَاكَ فَتَكُونَ مَعَكَ فَقَالَ لَا سَبِيلَ لَهُمْ عَلَيَّ وَ لَا يَلْفُونِي بِكَرْبَلَاءَ أَوْ أُصِلَ إِلَى بُغْعِي.

He^{-asws} said to them: 'The appointment is my^{-asws} grave and my^{-asws} spot I^{-asws} would be martyred in, and it is Karbala. So, when you arrived at it, then come to me^{-asws}'. They said, 'O Divine Authority of Allah^{-azwj}! Order us, we shall listen and obey. Do you^{-asws} fear from the enemies who will meet you^{-asws}, so we will be with you^{-asws}'. He^{-asws} said: 'There is no way for them upon me^{-asws} nor will they be meeting me^{-asws} with abhorrence, or I^{-asws} shall arrive to my^{-asws} spot'.

وَ أَتَتْهُ أَفْوَاجٌ مُسْلِمِي الْجِنِّ فَقَالُوا يَا سَيِّدَنَا نَحْنُ شَيْعَتُكَ وَ أَنْصَارُكَ فَمُرْنَا بِأَمْرِكَ وَ مَا تَشَاءُ فَلَوْ أَمَرْتَنَا بِقَتْلِ كُلِّ عَدُوِّ لَكَ وَ أَنْتَ بِمَكَانِكَ لَكَفَيْنَاكَ ذَلِكَ

And forces from the submissive Jinn came to him^{-asws}. They said, 'O our chief! We are your^{-asws} Shias and your^{-asws} helpers! So, order us with your^{-asws} orders, and whatever you^{-asws} so desire to. If you^{-asws} were to order us with killing every enemy while you^{-asws} are in your^{-asws} place, we shall suffice you^{-asws} of that'.

فَجَزَاهُمْ الْحُسَيْنُ خَيْرًا وَ قَالَ لَهُمْ أَوْ مَا قَرَأْتُمْ كِتَابَ اللَّهِ الْمُنَزَّلَ عَلَىٰ جَدِّي رَسُولِ اللَّهِ أَنِيْمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَ قَالَ سُبْحَانَكَ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ

Al-Hussain^{-asws} supplicated goodly for them and said to them: 'Or have you not read the Book of Allah^{-azwj} Revealed unto my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}: **Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78]**? And the Glorious Said: (**'Had you remained in your houses) those upon whom being killed was Ordained would have gone forth to their spots of death, [3:154]**).

وَ إِذَا أَقَمْتُ بِمَكَانِي فِيمَاذَا يُنْزَلَىٰ هَذَا الْخَلْقِ الْمُنْعُوسُ وَ بِمَاذَا يُخْتَبَرُونَ وَ مَنْ ذَا يَكُونُ سَاكِنَ حُفْرِي بِكَرْبَلَاءَ وَ قَدِ اخْتَارَهَا اللَّهُ يَوْمَ دَخَا الْأَرْضَ وَ جَعَلَهَا مَغْفَلًا لِشَيْعَتِنَا وَ يَكُونُ لَهُمْ أَمَانًا فِي الدُّنْيَا وَ الْآخِرَةِ

And if I^{-asws} were to stay in my^{-asws} place, then with what would these unrepentant people be Tried with? And with what would they be Tested? And who would happen to settle in my^{-asws} grave at Karbala? And Allah^{-azwj} has Chosen it on the day He^{-azwj} Spread the earth and Made it to be a stronghold for our^{-asws} Shias and it happens to be a security for them in the world and the Hereafter.

وَ لَكِنْ تَحْضُرُونَ يَوْمَ السَّبْتِ وَ هُوَ يَوْمٌ عَاشُورَاءَ الَّذِي فِي آخِرِهِ أُقْتَلُ وَ لَا يَبْقَىٰ بَعْدِي مَطْلُوبٌ مِنْ أَهْلِي وَ نَسَبِي وَ إِخْوَتِي وَ أَهْلِ بَيْتِي وَ يُسَاؤُ بِرَأْسِي إِلَىٰ يَرِيدَ لَعْنَةُ اللَّهِ.

But present yourselves on the day of Saturday, and it is the day of Ahura at the end of which I^{-asws} would be killed, there will not remain after me^{-asws}, any seeker from my^{-asws} family^{-asws}, and my^{-asws} lineage, and my^{-asws} brethren, and members of my^{-asws} family^{-asws}, and my^{-asws} head would be travelled with to Yazeed^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}!

فَقَالَتِ الْجِنُّ نَحْنُ وَاللَّهُ يَا حَبِيبَ اللَّهِ وَابْنُ حَبِيبِهِ لَوْ لَا أَنْ أَمَرَكَ طَاعَةٌ وَأَنْتَ لَا تَجُوزُ لَنَا مُخَالَفَتُكَ فَتَلْنَا جَمِيعَ أَعْدَائِكَ قَبْلَ أَنْ يَصِلُوا إِلَيْكَ

The Jinn said, 'By Allah^{-azwj}, O Beloved of Allah^{-azwj} and the son^{-asws} of His^{-azwj} Beloved! Had it not been that your^{-asws} order is for obedience, and it is not allowed for us to oppose it, we would have killed entirety of your^{-asws} enemies before they arrive to you^{-asws}'.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هُمْ نَحْنُ وَاللَّهُ أَقْدَرُ عَلَيْهِمْ مِنْكُمْ وَلَكِنْ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْتِهِ وَيُحْيِي مَنْ حَيَّ عَنْ بَيْتِهِ انْتَهَى مَا نَقَلْنَاهُ مِنْ كِتَابِ مُحَمَّدِ بْنِ أَبِي طَالِبٍ.

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said to them: 'By Allah^{-azwj}! We are more able upon them than you are, but **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**'. This ends what we have copied from the book of Muhammad Bin Abu Talib.

وَوَجَدْتُ فِي بَعْضِ الْكُتُبِ أَنَّهٗ عَ لَمَّا عَزَمَ عَلَى الْخُرُوجِ مِنَ الْمَدِينَةِ أَنَّهٗ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ يَا بُنَيَّ لَا تَخْرُجْ بِخُرُوجِكَ إِلَى الْعِرَاقِ فَإِنِّي سَمِعْتُ جَدَّكَ يَقُولُ يُقْتَلُ وَلَدِي الْحُسَيْنُ بِأَرْضِ الْعِرَاقِ فِي أَرْضٍ يُقَالُ لَهَا كَرْبَلَاءُ

And I found in one of the books that when he^{-asws} had determined upon going out from Al-Medina, Umm Salama^{-ra}, may Allah^{-azwj} be Pleased with her^{-ra} came to him^{-asws}. She^{-ra} said, 'O my^{-ra} son^{-asws}! Do not go out with your^{-asws} going out, to Al-Iraq, for I^{-ra} have heard your^{-asws} grandfather^{-saww} saying: 'My^{-saww} son^{-asws} Al-Hussain^{-asws} will be killed in the land of Al-Iraq, in a land called Karbala'.

فَقَالَ لَهَا يَا أُمُّهُ وَأَنَا وَاللَّهُ أَعْلَمُ ذَلِكَ وَ إِنِّي مَقْتُولٌ لَا حَالَةَ وَلَا نَيْسَ لِي مِنْ هَذَا بُدٌّ وَ إِنِّي وَاللَّهُ لَأَعْرِفُ الْيَوْمَ الَّذِي أُقْتَلُ فِيهِ وَ أَعْرِفُ مَنْ يَقْتُلُنِي وَ أَعْرِفُ الْبُقْعَةَ الَّتِي أُدْفَنُ فِيهَا وَ إِنِّي أَعْرِفُ مَنْ يَقْتُلُ مِنْ أَهْلِ بَيْتِي وَ قَرَابَتِي وَ شِيعَتِي وَ إِن أَرَدْتَ يَا أُمُّهُ أُرِيكَ حُفْرَتِي وَ مَضْجِعِي.

He^{-asws} said to her^{-ra}: 'O Mother^{-ra}! By Allah^{-azwj}! And I^{-asws} do know that, and I^{-asws} will be killed inevitably, and there is no escape for me^{-asws} from this, and by Allah^{-azwj}, I^{-asws} even recognise the day in which I^{-asws} will be killed, and I^{-asws} recognise the one who will kill me^{-asws}, and I^{-asws} recognise the spot I^{-asws} will be buried in, and I^{-asws} recognise the one who will kill my^{-asws} family members, and my^{-asws} relatives, and my^{-asws} Shias. O Mother^{-ra}! And I^{-asws} want to show you^{-ra} my^{-asws} grave and my^{-asws} slaying spot'.

ثُمَّ أَشَارَ عَ إِلَى جِهَةِ كَرْبَلَاءَ فَانْحَفَصَتِ الْأَرْضُ حَتَّى أَرَاهَا مَضْجَعَهُ وَ مَدْفَنَهُ وَ مَوْضِعَ عَسْكَرِهِ وَ مَوْقِفَهُ وَ مَشْهَدَهُ فَعِنْدَ ذَلِكَ بَكَتْ أُمُّ سَلَمَةَ بُكَاءً شَدِيداً وَ سَلَّمَتْ أَمْرَهُ إِلَى اللَّهِ

Then he^{-asws} gestured towards the direction of Karbala. The ground lowered until he^{-asws} showed her his^{-asws} slaying spot, and his^{-asws} burial, and the place of his^{-asws} camp, and his^{-asws} pausing, and his^{-asws} battle plains. During that, Umm Salama^{-ra} cried an intense crying and submitted his^{-asws} matter to Allah^{-azwj}.

فَقَالَ لَهَا يَا أُمَامَةَ قَدْ شَاءَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَرَانِي مَقْتُولًا مَذْبُوحًا ظُلْمًا وَعُدْوَانًا وَقَدْ شَاءَ أَنْ يَرَى حَرَمِي وَرَهْطِي وَنِسَائِي مُشْتَرَدِينَ وَأَطْفَالِي مَذْبُوحِينَ مَظْلُومِينَ مَأْسُورِينَ مُقَيَّدِينَ وَهُمْ يَسْتَعِيثُونَ فَلَا يَجِدُونَ نَاصِرًا وَلَا مُعِينًا

He^{-asws} said to her^{-ra}: ‘O Mother^{-ra}! Allah^{-azwj} Mighty and Majestic has Desired to See me^{-asws} as killed, slaughtered unjustly and aggressively, and He^{-azwj} has Desired to See my^{-asws} sanctity, and my^{-asws} group, and my^{-asws} womenfolk as homeless, and my^{-asws} children as slaughtered, oppressed, captives, imprisoned, and they would be crying out for help, but they will neither find any helper nor an assister’.

و فِي رِوَايَةٍ أُخْرَى قَالَتْ أُمُّ سَلَمَةَ وَ عِنْدِي تُرْبَةٌ دَفَعَهَا إِلَيَّ جَدُّكَ فِي قَارُورَةٍ فَقَالَ وَ اللَّهُ إِلَيَّ مَقْتُولٌ كَذَلِكَ وَ إِنْ لَمْ أَخْرُجْ إِلَى الْعِرَاقِ يَفْتُلُونِي أَيْضًا

And in another report, ‘Umm Salama^{-ra} said, ‘And there is some soil with me^{-ra} which your^{-asws} grandfather^{-saww} had handed it to me^{-ra} in a glass’. He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} will be killed like that, and even if I^{-asws} don’t go out to Al-Iraq, they would kill me^{-asws} as well!’

ثُمَّ أَخَذَ تُرْبَةً فَجَعَلَهَا فِي قَارُورَةٍ وَ أَعْطَاهَا إِيَّاهَا وَ قَالَ اجْعَلْهَا مَعَ قَارُورَةِ جَدِّي فَإِذَا فَاصَتْهَا دَمًا فَأَعْلَمِي أَنِّي قَدْ قُتِلْتُ.

Then he^{-asws} took some soil and made it to be in a glass and gave it to her^{-asws} and said: ‘Make it to be with the glass of my^{-asws} grandfather^{-saww}. What it flows with blood, then known that I^{-asws} have been killed’.

ثُمَّ قَالَ الْمُفِيدُ فَسَارَ الْحُسَيْنُ إِلَى مَكَّةَ وَ هُوَ يَقْرَأُ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وَ لَزِمَ الطَّرِيقَ الْأَعْظَمَ فَقَالَ لَهُ أَهْلُ بَيْتِهِ لَوْ تَنَكَّبْتَ عَنِ الطَّرِيقِ كَمَا فَعَلَ ابْنُ الزُّبَيْرِ كَيْلًا يَلْحَقَكَ الطَّلَبُ

The Al-Mufeed said, ‘Al-Hussain^{-asws} travelled to Makkah and he^{-asws} was reciting: **So, he exited from it, fearing, wary. He said: ‘Lord! Deliver me from the unjust people! [28:21]**, and he^{-asws} stuck to the main road. His^{-asws} family members said to him^{-asws}, ‘If you^{-asws} could turn away from the road just like Ibn Al-Zubeyr had done, lest the searchers catch up with you^{-asws}’.

فَقَالَ لَا وَ اللَّهُ لَا أَفَارِقُهُ حَتَّى يَقْضِيَ اللَّهُ مَا هُوَ قَاضٍ وَ لَمَّا دَخَلَ الْحُسَيْنُ ع مَكَّةَ كَانَ دُخُولُهُ إِيَّاهَا يَوْمَ الْجُمُعَةِ لِثَلَاثِ مَضِينَ مِنْ شَعْبَانَ دَخَلَهَا وَ هُوَ يَقْرَأُ وَ لَمَّا تَوَجَّهَ تَلْفَاءَ مَدِينٍ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سِوَاءَ السَّبِيلِ.

He^{-asws} said: ‘No, by Allah^{-azwj}! I^{-asws} will not separate from it until Allah^{-azwj} Decrees what He^{-azwj} is to Decree’. And when Al-Hussain^{-asws} entered Makkah, his^{-asws} entering it was on the day of Friday of three (days) past from Shaban. He^{-asws} entered it and he^{-asws} was reciting: **And when he headed towards Madyan, he said: ‘Perhaps my Lord with Guide me in the right way [28:22]**.

ثم نزلها و أقبل أهلها يَحْتَلِفُونَ إِلَيْهِ وَ مِنْ كَانَ بِهَا مِنَ الْمُعْتَمِرِينَ وَ أَهْلَ الْأَفَاقِ وَ ابْنَ الزُّبَيْرِ بِمَا قَدْ لَزِمَ جَانِبَ الْكَعْبَةِ وَ هُوَ قَائِمٌ يَصَلِّي عِنْدَهَا وَ يَطُوفُ

Then he^{-asws} descended at it, and its inhabitants came interchanging (switching allegiance) to him^{-asws}, and the ones who were there from the Umrah performers, and the people of the outskirts, and Ibn Al-Zubeyr was at it. He had stuck to the side of the Kabah, and he was praying Salat by it and performing Tawaaf.

و يأتي الحسين ع فيمن يأتيه فيأتيه اليومين المتواليين و يأتيه بين كل يومين مرة و هو ع أثقل خلق الله على ابن الزبير لأنه قد عرف أن أهل الحجاز لا يبايعونه ما دام الحسين في البلد و إن الحسين أطوع في الناس منه و أجل.

And he came to Al-Hussain^{-asws} among the ones who came to him^{-asws}. He came to him two days consecutively, and he came to him once every two days, and he^{-asws} was the heavier (worthier) of the creatures of Allah^{-azwj} over Ibn Al-Zubeyr, because he knew that the people of Al-Hijaz will not pledge allegiance to him for as long as Al-Hussain^{-asws} is in the city, and that Al-Hussain^{-asws} was more obeyed among the people than him, and more majestic.

وَ الْحَقُّ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِابْنَيْهِ عَوْنٍ وَ مُحَمَّدٍ وَ كَتَبَ عَلَى أَيْدِيهِمَا كِتَابًا يَقُولُ فِيهِ أَمَّا بَعْدُ فَإِنِّي أَسْأَلُكَ بِاللَّهِ لَمَّا انْصَرَفْتَ حِينَ تَنْظُرُ فِي كِتَابِي هَذَا فَإِنِّي مُشْفِقٌ عَلَيْكَ مِنْ هَذَا التَّوَجُّهِ الَّذِي تَوَجَّهْتَ لَهُ أَنْ يَكُونَ فِيهِ هَلَاكُكَ وَ اسْتِئْصَالُ أَهْلِ بَيْتِكَ

And Abdullah son of Ja'far^{-asws} met him^{-asws} with his two sons^{-asws}, Awn^{-asws} and Muhammad^{-asws}, and he wrote a letter upon their^{-asws} hand saying in it, 'As for after, I ask you^{-asws} by Allah^{-azwj}, when you^{-asws} leave, when you^{-asws} look into this letter of mine, for I am afraid upon you^{-asws} from this heading which you^{-asws} are heading towards that there would happen to be your^{-asws} death in it and eradication of members of your^{-asws} Household.

إِنْ هَلَكْتَ الْيَوْمَ طَفِيَ نُورُ الْأَرْضِ فَإِنَّكَ عَلَمُ الْمُهْتَدِينَ وَ رَجَاءُ الْمُؤْمِنِينَ وَ لَا تَعْجَلْ بِالسَّيْرِ فَإِنِّي فِي أَمْرِ كِتَابِي وَ السَّلَامِ.

If you^{-asws} were to die today, the light of the earth would be extinguished, for you^{-asws} are a flag of the guided ones, and hope of the Momineen, and do not be hasty with the travelling, for I am coming in the tracks of my letter. And the greetings'.

وَ صَارَ عَبْدُ اللَّهِ إِلَى عَمْرٍو بْنِ سَعِيدٍ وَ سَأَلَهُ أَنْ يَكْتُبَ إِلَى الْحُسَيْنِ عَ أَمَانًا وَ بِمُتَيْبِهِ لِيَرْجِعَ عَن وَجْهِهِ وَ كَتَبَ إِلَيْهِ عَمْرٍو بْنُ سَعِيدٍ كِتَابًا مُتَيْبِهِ فِيهِ الصَّلَاةُ وَ يُؤَمِّنُهُ عَلَى نَفْسِهِ وَ أَنْقَذَهُ مَعَ يَحْيَى بْنِ سَعِيدٍ

And Abdullah went to Amro Bin Saeed and asked him to write out an amnesty to Al-Hussain^{-asws} and make him^{-asws} wish to returning from his^{-asws} heading. And Amro Bin Saeed wrote a letter to make him^{-asws} wish of the financial help in it and granting him^{-asws} safety upon himself^{-asws} and sent it with Yahya Bin Saeed.

فَلَحِقَهُ يَحْيَى وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَعْدَ نُفُوزِ ابْنَيْهِ وَ دَفَعَا إِلَيْهِ الْكِتَابَ وَ جَهَدَا بِهِ فِي الرَّجُوعِ فَقَالَ لِي رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ أَمَرَنِي بِمَا أَنَا مَاضٍ لَهُ فَقَالُوا لَهُ مَا تِلْكَ الرُّؤْيَا

Yahya and Abdullah son of Ja'far^{-asws} met him after the sending of his two sons^{-asws} and they handed the letter to him^{-asws} and they both fought with him^{-asws} regarding the returning. He^{-asws} said: 'I^{-asws} have seen Rasool-Allah^{-saww} in the dream and he^{-saww} instructed me^{-asws} with what (I^{-asws}) am continuing to'. They said to him^{-asws}, 'What is that dream?'

فَقَالَ مَا حَدَّثْتُ أَحَدًا بِهَا وَ لَا أَنَا مُحَدِّثٌ بِهَا أَحَدًا حَتَّى أَلْقَى رَبِّي عَزَّ وَ جَلَّ فَلَمَّا بَيَسَ مِنْهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَمَرَ ابْنَيْهِ عَوْنًا وَ مُحَمَّدًا بِالزُّوْمِ وَ الْمَسِيرِ مَعَهُ وَ الْجِهَادِ دُونَهُ وَ رَجَعَ مَعَ يَحْيَى بْنِ سَعِيدٍ إِلَى مَكَّةَ.

He said, 'I^{-asws} have not narrated to anyone with it, nor will I^{-asws} be narrating with it to anyone until I^{-asws} meet my^{-asws} Lord^{-azwj} Mighty and Majestic'. When Abdullah^{-asws} son of Ja'far^{-asws} had

despaired from him^{-asws}, he instructed his two sons^{-asws}, Awn^{-asws} and Muhammad^{-asws} with adhering with him^{-asws} and the travelling with him^{-asws}, and the fighting under him^{-asws}, and he returned with Yahya Bin Saeed to Makkah.

وَتَوَجَّهَ الْحُسَيْنُ ع إِلَى الْعِرَاقِ مُغَدًّا لَا يَلْوِي إِلَى شَيْءٍ حَتَّى نَزَلَ ذَاتَ عِرْقٍ

And Al-Hussain^{-asws} headed towards Al-Iraq hurriedly, not turning to anything, until he^{-asws} descended at Zat Irqin.

Shias of Kufa reiterate their will to pledge allegiance to Imam Hussain^{-asws}:

و بلغ أهل الكوفة هلاك معاوية فأرجفوا بيزيد و عرفوا خبر الحسين و امتناعه من بيعته و ما كان من أمر ابن الزبير في ذلك و خروجهما إلى مكة

And (news of) the death of Muawiya reached the People of Al-Kufa, and they trembled with Yazeed^{-la}, and they knew the news of Al-Hussain^{-asws} and his^{-asws} refusal from pledging allegiance to him^{-la}, and what had happened from the matter of Ibn Al-Zubeyr regarding that, and both of them going out to Makkah.

فاجتمعت الشيعة بالكوفة في منزل سليمان بن صرد الخزاعي فذكروا هلاك معاوية فحمدوا الله و أثنوا عليه فقال سليمان إن معاوية قد هلك و إن حسيننا قد نقض على القوم بيعته و قد خرج إلى مكة و أتم شيعته و شيعة أبيه فإن كنتم تعلمون أنكم ناصره و مجاهدو عدوه فاكتبوا إليه فإن خفتم الفشل و الوهن فلا تغروا الرجل في نفسه

The Shias gathered at Al-Kufa in the house of Suleyman Bin Sard Al-Khuzaie. They mentioned the death of Muawiya. They praised Allah^{-azwj} and extolled upon Him^{-azwj}. Suleyman said, 'Muawiya has died, and Hussain^{-asws} has withheld his^{-asws} allegiance to the people, and he^{-asws} has gone out to Makkah, and you are his^{-asws} Shias and Shias of his^{-asws} father^{-asws}. If you know that you will be his^{-asws} helpers, and his^{-asws} fighters against his^{-asws} enemies, then write to him^{-asws}. But, if you are fearing the failure and the weakness, then do not deceive the man regarding himself^{-asws}'.

قالوا لا بل نقاتل عدوه و نقتل أنفسنا دونه فاكتبوا إليه.

They said, 'But, we will fight against his^{-asws} enemies, and we shall kill ourselves under him^{-asws}'. So, they wrote to him^{-asws}.

فكتبوا إليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ للحسين بن علي من سليمان بن صرد و المسيب بن نجبة و رفاعة بن شداد البجلي و حبيب بن مظاهر و شيعته المؤمنين و المسلمين من أهل الكوفة سلام عليك

They wrote to him^{-asws}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Al-Hussain^{-asws} Bin Ali^{-asws}, from Suleyman Bin Sard, and Al-Musayyab Bin Najbah, and Rifa'at Bin Shaddad Al-Bajaly, and Habeeb Bin Muzahir, and his^{-asws} Momineen Shias, and the Muslims from the people of Al-Kufa. Greetings be to you^{-asws}'.

فإننا نحمد إليك الله الذي لا إله إلا هو أما بعد فالحمد لله الذي قصم عدوك الجبار العنيد الذي انتزى على هذه الأمة فابتزها أمرها و غضبها فيئها و تأمر عليها بغير رضی منها

We praise Allah^{-azwj} to you^{-asws}, Who, there is no god except He^{-azwj}. As for after, the Praise is for Allah^{-azwj} Who shall Break your^{-asws} tyrannous enemies, the obstinate, who has got up against this community and he^{-la} has blackmailed it of its matters, and usurped its war booty, and ruled upon it without their agreeing with it.

ثم قتل خيارها و استبقى شرارها و جعل مال الله دولة بين جبارتها و أغنيائها فبعدا له كما بَعَدَتْ تَمُودُ إنه ليس علينا إمام فأقبل لعل الله أن يجمعنا بك على الحق

Then he^{-la} has killed its good ones and let its evil ones to remain alive, and he^{-la} has made the wealth of Allah^{-azwj} as a personal wealth between its tyrants and its rich ones. So, remoteness be for him^{-la} like the remoteness was for (people of) Samood. He^{-la} isn't an imam upon us. So, come over, perhaps Allah^{-azwj} will Unite us with you^{-asws} upon the truth.

و النعمان بن بشير في قصر الإمارة لسنا نجتمع معه في جمعة و لا نخرج معه إلى عيد و لو قد بلغنا أنك قد أقبلت إلينا أخرجناه حتى نلحقه بالشام إن شاء الله.

And Al-Numan Bin Bashir is in the government building. We do not gather with him during Friday (Salat), and we do not go out with him to Eid (Salat), and if it were to reach us that you^{-asws} are coming to us^{-asws}, we will expel him until we join him with Syria, if Allah^{-azwj} so Desires'.

ثم سرحوا بالكتاب مع عبد الله بن مسمع الهمداني و عبد الله بن وأل و أمروها بالنجا فخرجنا مسرعين حتى قدما على الحسين بمكة لعشر مضين من شهر رمضان.

Then they released the letter with Abdullah Bin Misma'a Al-Hamdany, and Abdullah Bin Wa'l, and instructed them with the secrecy. They went out hurriedly until they arrived to Al-Hussain^{-asws} at Makkah on the tenth past from the month of Ramazan.

ثم لبث أهل الكوفة يومين بعد تسريحهم بالكتاب و أنفذوا قيس بن مسهر الصيدائي و عبد الله و عبد الرحمن ابني عبد الله بن زياد الأرحبي و عمارة بن عبد الله السلولي إلى الحسين ع و معهم نحو مائة و خمسين صحيفة من الرجل و الاثني و الأربعة.

Then the people of Al-Kufa waited for two days after their releasing the letter and they enforced Qays Bin Mas'har Al-Saydawi, and Abdullah and Abdul Rahman, two sons of Abdullah Bin Ziyad Al-Arhy, and Ammar Bin Abdullah Al-Salouly to Al-Hussain^{-asws}, and with them were around one hundred and fifty parchments (notes/letters written) from the (one) man, and the two, and the four'.

و قال السيد و هو مع ذلك يتأبى و لا يجيبهم فورد عليه في يوم واحد ستمائة كتاب و تواترت الكتب حتى اجتمع عنده في نوب متفرقة اثنا عشر ألف كتاب.

And Al-Seyyid (Al-Tawoos) said, 'And he^{-asws}, along with that, was refusing and not answering them. There arrived to him^{-asws} in one day, six hundred letters, until these were gathered in his^{-asws} presence as (many) as twelve thousand separate letters'.

و قَالَ الْمُفِيدُ ثُمَّ لَبِثُوا يَوْمَيْنِ آخَرَيْنِ وَ سَرَّحُوا إِلَيْهِ هَانِيَّ بْنَ هَانِيٍّ السَّبِيْعِيِّ وَ سَعِيدَ بْنَ عَبْدِ اللَّهِ الْخَنْفِيِّ وَ كَتَبُوا إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ مِنْ شِيعَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَمَا بَعْدُ فَحَيَّهَا فَإِنَّ النَّاسَ يَنْتَظِرُونَكَ لَا رَأْيَ لَهُمْ غَيْرَكَ فَالْعَجَلِ الْعَجَلِ ثُمَّ الْعَجَلِ وَالسَّلَامِ.

And Al-Mufeed said, 'Then they waited two more days and they sent Hany Bin Hany Al-Sabie and Saeed Bin Abdullah Al-Hanafi to him^{-asws}, and they wrote to him^{-asws}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Al-Hussain^{-asws} Bin Ali^{-asws}, from his^{-asws} Shias from the Momineen and the Muslims. As for after. Come quickly, for the people are awaiting you^{-asws}. There is no view for them apart from yours^{-asws}. So, hurry, hurry! Then hurry, hurry! And the greetings'.

ثُمَّ كَتَبَ شَبْتُ بْنُ رَبِيعٍ وَحَجَّارُ بْنُ أَبِجَرَ وَبُرَيْدُ بْنُ الْحَارِثِ بْنِ رُوَيْمٍ وَغُرَّةُ بْنُ قَيْسٍ وَعَمْرُو [عَمْرُو] بْنُ حَجَّاجِ الرَّبِيعِيِّ وَ مُحَمَّدُ بْنُ عَمْرِو النَّبِيِّ أَمَّا بَعْدُ فَقَدْ أَحْضَرَ الْجَنَاتُ وَأَيْتَعَتِ النَّمَارُ وَأَعْتَبَتِ الْأَرْضُ وَأَوْزَقَتِ الْأَشْجَارُ فَإِذَا شِمْتَ فَأَقْبِلْ عَلَى جُنْدٍ لَكَ مُجَنَّدٍ وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَعَلَى أَبِيكَ مِنْ قَبْلِكَ.

Then Shabas Bin Rabie and Hajjar Bin Ajbar, and Yazeed Bin Al-Haris Bin Ruweym, and Urwah Bin Qays, and Umar Bin Hajjaj Al-Zubeydi, and Muhammad Bin Amro Al-Taymi wrote, 'As for after, the gardens are green, and the fruits are being seen, and the earth is alive, and the trees have sprouted leaves. So, whenever you^{-asws} so desire to, come to an army having been recruited for you^{-asws}. And the greetings be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and upon your^{-asws} father^{-asws} from before you^{-asws}'.

و تَلَقَّتِ الرُّسُلُ كُلُّهَا عِنْدَهُ فَقَرَأَ الْكُتُبَ وَ سَأَلَ الرُّسُلَ عَنِ النَّاسِ ثُمَّ كَتَبَ مَعَ هَانِي بْنِ هَانِيٍّ وَ سَعِيدِ بْنِ عَبْدِ اللَّهِ وَ كَانَ آخِرَ الرُّسُلِ.

And all the messengers, all of them, met in his^{-asws} presence. The letters were read out, and he^{-asws} asked the messengers about the people. Then he^{-asws} wrote with Hany Bin Hany, and Saeed Bin Abdullah, and they were last of the messengers (to arrive): -

Imam^{-asws} Sends Muslim^{-as} Ibn Aqeel^{-as} to people of Kufa:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى الْمَلَإِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَمَّا بَعْدُ فَإِنَّ هَانِيًّا وَ سَعِيداً قَدَّمَا عَلَيَّ بِكُتُبِكُمْ وَ كَانَ آخِرَ مَنْ قَدِمَ عَلَيَّ مِنْ رُسُلِكُمْ وَ قَدْ فَهِمْتُ كُلَّ الَّذِي أَفْتَصَّصْتُمْ وَ ذَكَرْتُمْ وَ مَقَالَةَ جُلُوكُمْ أَنَّهُ لَيْسَ عَلَيْنَا إِمَامٌ فَأَقْبِلْ لَعَلَّ اللَّهَ أَنْ يَجْمَعَنَا بِكَ عَلَى الْحَقِّ وَ الْهُدَى

'In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Al-Hussain^{-asws} Bin Ali^{-asws} to the assemblies of the Momineen and the Muslims. As for after, felicitations and happiness with the arrival of your letters to me^{-asws}, and these two are last of the ones from your messengers to arrive to me^{-asws}, and I^{-asws} have understood all which you have narrated and mentioned, and words of your majority, 'There isn't any imam (leader) upon us, so come. Perhaps Allah^{-azwj} will Unite us with you^{-asws} upon the truth and the guidance'.

وَ أَنَا بَاعَثْتُ إِلَيْكُمْ أَخِي وَ ابْنَ عَمِّي وَ ثِقَتِي مِنْ أَهْلِ بَيْتِي مُسْلِمَ بْنَ عَقِيلٍ فَإِنْ كَتَبَ إِلَيَّ بِأَنَّهُ قَدْ اجْتَمَعَ رَأْيُ مَلِكِكُمْ وَ دَوِي الْحِجَى وَ الْفَضْلُ مِنْكُمْ عَلَيَّ مِثْلَ مَا قَدَّمْتَ بِهِ رُسُلَكُمْ وَ قَرَأْتُ فِي كُتُبِكُمْ فَإِنِّي أَقْدَمُ إِلَيْكُمْ وَ شَيْكَاً إِنْ شَاءَ اللَّهُ فَلَعَمْرِي مَا الْإِمَامُ إِلَّا الْحَاكِمُ بِالْكِتَابِ الْقَائِمُ بِالْقِسْطِ الدَّائِنُ بِدِينِ الْحَقِّ الْحَاسِبُ نَفْسَهُ عَلَى ذَلِكَ لِلَّهِ وَ السَّلَامِ.

And I^{-asws} am sending to you all, my^{-asws} brother^{-ra} and son^{-ra} of my^{-asws} uncle, Muslim^{-asws} Bin Aqeel^{-asws}. If he^{-asws} writes to me^{-asws} that all the views of your assemblies, and the ones with the arguments, and the merits from you are upon similar to what your messengers have arrived to me^{-asws} with, and I^{-asws} have read in your letter, then, I^{-asws} shall come to you imminently, if Allah^{-azwj} so Desires. By my^{-asws} life! There is no Imam^{-asws} except the one judging

by the Book, the one standing with the fairness, the one making it a religion of the Truth, with withholder of himself upon that for the Sake of Allah^{-azwj}. And the greetings’.

وَدَعَا الْحُسَيْنُ ع مُسْلِمَ بْنَ عَقِيلٍ فَسَرَّخَهُ مَعَ قَيْسِ بْنِ مُسَهْرٍ الصَّيْدَاوِيِّ وَ عُمَارَةَ بْنَ عَبْدِ اللَّهِ السَّلُولِيِّ وَ عَبْدِ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ الْأَزْدِيَّ وَ أَمْرَهُ بِالتَّقْوَى وَ كَيْفَانِ أَمْرِهِ وَ اللَّطْفِ فَإِنَّ رَأَى النَّاسَ مُجْتَمِعِينَ مُسْتَوْسِقِينَ عَجَلَّ إِلَيْهِ بِذَلِكَ.

And Al-Hussain^{-asws} called Muslim^{-asws} Bin Aqeel^{-asws} and sent him^{-asws} with Qays Bin Mus’hir Al-Saydawi, and Umarah Bin Abdullah Al-Salouly, and Abdul Rahman Bin Abdullah Al-Azdy, and instructed him^{-asws} to be with the piety and concealing his^{-asws} matter, and the subtlety, for the views of the people to be united, is unpredictable, hastening to it with that.

فَأَقْبَلَ مُسْلِمٌ رَحِمَهُ اللَّهُ حَتَّى أَتَى الْمَدِينَةَ فَصَلَّى فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ دَعَى مَنْ أَحَبَّ مِنْ أَهْلِهِ وَ اسْتَأْجَرَ دَلِيلَيْنِ مِنْ قَيْسٍ فَأَقْبَلَا بِهِ يَتَنَّكِبَانِ الطَّرِيقِ فَضَلَّاهُ عَنِ الطَّرِيقِ وَ أَصَابَهُمَا عَطَشٌ شَدِيدٌ فَعَجَزَا عَنِ السَّرِيرِ

Muslim^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, came until he^{-asws} came to Al-Medina. He^{-asws} prayed Salat in the Masjid of Rasool-Allah^{-saww} and bade farewell the ones he^{-asws} loved from his^{-asws} family and hired two guides from Qays. They both came with him^{-asws}. They deviated from the road and were lost from the way, and they were hit by severe thirst, so much that they were unable to walk.

فَأَوْمَرْنَا لَهُ إِلَى سَنَنِ الطَّرِيقِ بَعْدَ أَنْ لَاحَ لِهِمْ [هَلُمَّا] ذَلِكَ فَسَلَّكَ مُسْلِمٌ ذَلِكَ السَّنَنَ وَ مَاتَ الدَّلِيلَانِ عَطَشًا فَكَتَبَ مُسْلِمٌ بْنُ عَقِيلٍ رَحِمَهُ اللَّهُ مِنَ الْمَوْضِعِ الْمَعْرُوفِ بِالْمَضْبِيقِ مَعَ قَيْسِ بْنِ مُسَهْرٍ أَمَّا بَعْدُ فَإِنِّي أَقْبَلْتُ مِنَ الْمَدِينَةِ مَعَ دَلِيلَيْنِ لِي فَحَازَا عَنِ الطَّرِيقِ فَضَلَّاهُ وَ اشْتَدَّ عَلَيْنَا الْعَطَشُ

They indicated to him^{-asws} the normally travelled road after that had been known to them. Muslim^{-asws} travelled that normal road, and the two guides died of thirst. Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws} wrote from the well-known place at Al-Mazeeq with Qays Bin Mus’hir, ‘As for after, I^{-asws} have come from Al-Medina with two guides of mine, but they deviated from the road and were lost, and the thirst had become severe upon us.

فَلَمْ يَلْبَثْنَا أَنْ مَاتَا وَ أَقْبَلْنَا حَتَّى انْتَهَيْنَا إِلَى الْمَاءِ فَلَمْ نَنْجُ إِلَّا بِحُشَاشَةٍ أَنْفُسِنَا وَ ذَلِكَ الْمَاءُ يَمُكِّنُ يُدْعَى الْمَضْبِيقُ مِنْ بَطْنِ الْحَبْتِ وَ قَدْ تَطَيَّرْتُ مِنْ تَوَجُّهِي هَذَا فَإِن رَأَيْتَ أَعْفَيْتَنِي عَنْهُ وَ بَعَثْتَ غَيْرِي وَ السَّلَامُ.

But they did not last long and died, and we have come until we ended to the water. We did not escape except with the last gasps of our breaths, and that water is at a place called Al-Mazeeq, from the hidden interiors. And I^{-asws} am flying from this direction of mine. So, if you were to see fit, excuse me^{-asws} from it, and send someone else. And the greetings’.

فَكَتَبَ إِلَيْهِ الْحُسَيْنُ ع أَمَّا بَعْدُ فَقَدْ حَسِبْتُ أَنْ لَا يَكُونُ حَمَلُكَ عَلَى الْكِتَابِ إِلَيَّ فِي الْإِسْتِعْفَاءِ مِنَ الْوَجْهِ الَّذِي وَجَّهْتُكَ لَهُ إِلَّا الْجُبْنَ فَاْمُضْ لَوْجِهَكَ الَّذِي وَجَّهْتُكَ فِيهِ وَ السَّلَامُ.

Al-Hussain^{-asws} wrote to him^{-ra}: ‘As for after, I^{-asws} am reckoning that your^{-ra} exempting from the heading which I^{-asws} had sent you^{-ra} in, from carrying upon the letter to me^{-asws} did not happen except (due to) timidity. So, continue to your direction which I^{-asws} have sent you in. And the greetings’.

فَلَمَّا قَرَأَ مُسْلِمُ الْكِتَابَ قَالَ أَمَا هَذَا فَلَسْتُ أَخْشَوْهُ عَلَى نَفْسِي فَأَقْبَلَ حَتَّى مَرَّ بِمَاءٍ لَطِيبٍ فَنَزَلَ بِهِ ثُمَّ انْجَلَّ عَنْهُ فَإِذَا رَجُلٌ يَرْمِي الصَّيْدَ فَنَظَرَ إِلَيْهِ قَدْ رَمَى طَبِيحًا حِينَ أَشْرَفَ لَهُ فَصَرَغَهُ فَقَالَ مُسْلِمُ بْنُ عَقِيلٍ نَقُتْلُ عَدُوَّنَا إِنْ شَاءَ اللَّهُ.

When Muslim^{-asws} read the letter, he^{-asws} said, 'As for this, I^{-asws} am not fearing upon myself^{-asws}'. He^{-asws} came until he^{-asws} passed by slow/shallow water. He^{-asws} descended at it, then departed from it. There was a man who was shooting at the prey. He^{-asws} looked at him to have shot an antelope which had overlooked to him, so he slew it. Muslim^{-asws} Bin Aqeel^{-asws} said, 'We shall kill our enemies, if Allah^{-azwj} so desires'.

ثُمَّ أَقْبَلَ حَتَّى دَخَلَ الْكُوفَةَ فَنَزَلَ فِي دَارِ الْمُخْتَارِ بْنِ أَبِي عُيَيْدَةَ وَ هِيَ الَّتِي تُدْعَى الْيَوْمَ دَارَ مُسْلِمِ بْنِ الْمُسَيَّبِ وَ أَقْبَلَتِ الشَّيْعَةُ تَحْتَلِفُ إِلَيْهِ فُكُلَّمَا اجْتَمَعَ إِلَيْهِ مِنْهُمْ جَمَاعَةٌ قَرَأَ عَلَيْهِمْ كِتَابَ الْحُسَيْنِ ع وَ هُمْ يَبْكُونَ وَ بَايَعَهُ النَّاسُ حَتَّى بَايَعَهُ مِنْهُمْ ثَمَانِيَةَ عَشَرَ أَلْفًا

Then he^{-ra} came until he^{-asws} entered Al-Kufa. He lodged in the house of Al-Mukhtar Bin Abu Ubeyda, and it is which, today it is called 'House of Muslim Bin Al-Musayyab'. And the Shias came interchanging (coming and going) to him^{-asws}. Every time a group of them gathered to him^{-asws}, he^{-asws} read out to them the letter of Al-Hussain^{-asws}, and they were crying, and the pledged allegiance to him^{-asws} (for Al-Hussain^{-asws}), to the extent that eighteen thousand of them had pledged to him^{-asws}.

فَكَتَبَ مُسْلِمٌ إِلَى الْحُسَيْنِ ع يُخْبِرُهُ بِبَيْعَةِ ثَمَانِيَةَ عَشَرَ أَلْفًا وَ يَأْمُرُهُ بِالْقُدُومِ وَ جَعَلَتِ الشَّيْعَةُ تَحْتَلِفُ إِلَى مُسْلِمِ بْنِ عَقِيلٍ رَحِمَهُ اللَّهُ حَتَّى عَلِمَ بِمَكَانِهِ.

Muslim^{-asws} wrote to Al-Hussain^{-asws} informing him^{-asws} with the allegiance of eighteen thousand, and instructed/recommended him^{-asws} with arriving, and the Shias went on interchanging to Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, until his^{-asws} place was known.

فَبَلَغَ النَّعْمَانَ [بْنِ] بَشِيرٍ ذَلِكَ وَ كَانَ وَالِيًا عَلَى الْكُوفَةِ مِنْ قِبَلِ مُعَاوِيَةَ فَأَقْرَهُ بِرِيدٍ عَلَيْهَا فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ لَا تُسَارِعُوا إِلَى الْفِتْنَةِ وَ الْفُرْقَةِ فَإِنَّ فِيهَا تَهْلِكُ الرِّجَالُ وَ تُسْفَكُ الدِّمَاءُ وَ تُغْصَبُ الْأَمْوَالُ

That reached Al-Numan Bin Bashir, and he was the governor upon Al-Kufa from the direction of Muawiya, and Yazeed^{-la} had acknowledge him to remain upon that. He ascended the pulpit. He praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'As for after, fear Allah^{-azwj}, servants of Allah^{-azwj}, and do not hasten to the Fitna and the sectarianism, for in it the men would die and the blood would be shed, and the wealth would be usurped.

إِنِّي لَا أَقَاتِلُ مَنْ لَا يُقَاتِلُنِي وَ لَا آتِي عَلَى مَنْ لَمْ يَأْتِ عَلَيَّ وَ لَا أَنْتَبِهَ نَائِمَكُمْ وَ لَا أَتَحَرَّشُ بِكُمْ وَ لَا آخُذُ بِالْقَرْفِ وَ لَا الظَّنَّةِ وَ لَا التُّهْمَةَ وَ لَكِنَّكُمْ إِنْ أَبَدَيْتُمْ صَفْحَتَكُمْ لِي وَ نَكثْتُمْ بَيْعَتَكُمْ وَ خَالَفْتُمْ إِمَامَكُمْ فَوَ اللَّهُ الَّذِي لَا إِلَهَ غَيْرُهُ لِأَضْرَبَنَّكُمْ بِسَيْفِي مَا نَبَتَ قَائِمُهُ فِي يَدِي وَ لَوْ لَمْ يَكُنْ لِي مِنْكُمْ نَاصِرٌ أَمَا إِنِّي أَرْجُو أَنْ يَكُونَ مَنْ يَعْرِفُ الْحَقَّ مِنْكُمْ أَكْثَرَ مِمَّنْ يُرِيدِي الْبَاطِلَ.

I will not fight the one who does not fight against me, nor will I come upon the one who does not come upon men, nor will disturb your sleep, nor will I harass you all, nor will I seize due to hate, nor the guess, nor accusation. But, if you (do not) express your pardoning to me and break your allegiance and oppose your Imam^{-asws}, then by Allah^{-azwj}, Who, there is no god apart from Him^{-azwj}! I will strike off your necks with my sword, so long as it is fixed in my hand, and

even if there does not happen to be any helper from you, for me! As for I, I hope that from you all, the ones who recognise the truth would be more than the one wanting the falsehood!

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنِ رَبِيعَةَ الْحَضْرَمِيِّ حَلِيفُ بَنِي أُمَيَّةَ فَقَالَ لَهُ إِنَّهُ لَا يُصْلِحُ مَا تَرَى إِلَّا الْعُشْمُ وَ هَذَا الَّذِي أَنْتَ عَلَيْهِ فِيمَا بَيْنَكَ وَ بَيْنَ عَدُوِّكَ
رَأْيُ الْمُسْتَضْعَفِينَ

Abdullah Bin Muslim Bin Rabie Al-Hazramy, an ally of the clan of Umayya stood up to him. He said to him, 'Surely, nothing can correct what you see except the brute force, and this which you are upon regarding what is between you and your enemy, is the weakened opinion'.

فَقَالَ لَهُ التُّعْمَانُ أَنْ أَكُونَ مِنَ الْمُسْتَضْعَفِينَ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ مِنَ الْأَعَزِينَ فِي مَعْصِيَةِ اللَّهِ ثُمَّ نَزَلَ.

Al-Numan said to him, 'It would be more beloved to me if I were to be from the weak ones in obedience of Allah^{-azwj}, than if I were to be from the mighty ones in disobedience of Allah^{-azwj}! Then he descended.

وَ خَرَجَ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ وَ كَتَبَ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ كِتَابًا أَمَّا بَعْدُ فَإِنَّ مُسْلِمَ بْنَ عَقِيلٍ قَدْ قَدِمَ الْكُوفَةَ وَ بَايَعَهُ الشَّيْعَةَ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ
فَإِنْ يَكُنْ لَكَ فِي الْكُوفَةِ حَاجَةٌ فَابْعَثْ إِلَيْهَا رَجُلًا قَوِيًّا يُنْفِذُ أَمْرَكَ وَ يَعْمَلُ مِثْلَ عَمَلِكَ فِي عَدُوِّكَ فَإِنَّ التُّعْمَانَ بْنَ بَشِيرٍ رَجُلٌ ضَعِيفٌ أَوْ هُوَ يَتَضَعَّفُ.

And Abdullah Bin Muslim went out and wrote a letter to Yazeed^{-la} Bin Muawiya^{-la}, 'As for after, Muslim^{-asws} Bin Aqeel^{-asws} has arrive at Al-Kufa and the Shias of Al-Hussain^{-asws} have pledged to Al-Hussain^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. So, if there is any need for you regarding Al-Kufa, then send a strong man to it who will enforce your^{-la} orders and work with the likes of your^{-la} work regarding your^{-la} enemies, for Al-Numan Bin Bashir is a weak man, or he is being weakened'.

ثُمَّ كَتَبَ إِلَيْهِ عُمَارَةُ بْنُ عُثْمَةَ بِنَحْوِ مِنْ كِتَابِهِ ثُمَّ كَتَبَ إِلَيْهِ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ مِثْلَ ذَلِكَ فَلَمَّا وَصَلَتِ الْكُتُبُ إِلَى يَزِيدَ دَعَا سِرْحُونَ مَوْلَى مُعَاوِيَةَ
فَقَالَ مَا رَأَيْتُكَ إِنَّ الْحُسَيْنَ قَدْ نَقَدَ إِلَى الْكُوفَةِ مُسْلِمَ بْنَ عَقِيلٍ يُبَايِعُ لَهُ وَ قَدْ بَلَغَنِي عَنِ التُّعْمَانَ ضَعْفٌ وَ قَوْلٌ سَيِّئٌ فَمَنْ تَرَى أَنْ أَسْتَعْمِلَ عَلَى الْكُوفَةِ وَ
كَانَ يَزِيدُ غَاتِيًّا عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ

Then Umarah Bin Uqba wrote to him with approximate to his letter, The Umar Bin Sa'ad Bin Abu Waqas wrote to him similar to that. When the letters arrived to Yazeed^{-la}, he^{-la} called Sirhown, a slave of Muawiya. He^{-la} said, 'What is your view if Al-Hussain^{-asws} were to go to Al-Kufa, Muslim^{-asws} Bin Aqeel^{-asws} would pledge to him^{-asws}, and weakness has reached me^{-la} about Al-Numan and worse words. So, who do you view that I^{-la} utilise upon Al-Kufa?' And Yazeed^{-la} had quarrelled with Ubeydullah Bin Ziyad^{-la}.

Yazeed^{-la} appoints Ubeydullah^{-la} Bin Ziyad^{-la} as governor of Kufa:

فَقَالَ لَهُ سِرْحُونُ أَرَأَيْتَ لَوْ نَشَرْنَا لَكَ مُعَاوِيَةَ حَيًّا مَا كُنْتَ آخِذًا بِرَأْيِهِ قَالَ بَلَى قَالَ فَأَخْرَجَ سِرْحُونُ عُبَيْدَ اللَّهِ عَلَى الْكُوفَةِ وَ قَالَ هَذَا رَأْيُ مُعَاوِيَةَ
مَاتَ وَ قَدْ أَمَرَ بِهَذَا الْكِتَابِ فَضَمَّ الْمِصْرَيْنِ إِلَى عُبَيْدِ اللَّهِ فَقَالَ لَهُ يَزِيدُ أَفَعَلْتُ ابْعَثْ بِعَهْدِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ إِلَيْهِ.

Sirhown said to him^{-la}, 'I view that even if Muawiya were to be resurrected for you, you^{-la} will not take his view'. He^{-la} said, 'Yes'. Sirhown brought out the pact of Ubeydullah upon Al-Kufa and said, 'This is the view. Muawiya has died and he had ordered with this letter, but the

Egyptians had tied it to Ubeydullah'. Yazeed^{-la} said to him, 'I^{-la} shall do so. Send the pact of (governorship for) Ubeydullah^{-la} (through a messenger) to him^{-la}'.

ثُمَّ دَعَا مُسْلِمَ بْنَ عَمْرِو الْبَاهِلِيِّ وَ كَتَبَ إِلَى عُبَيْدِ اللَّهِ مَعَهُ أَمَا بَعْدُ فَإِنَّهُ كَتَبَ إِلَيَّ شَيْعَتِي مِنْ أَهْلِ الْكُوفَةِ وَ يُخْبِرُونِي أَنَّ ابْنَ عَقِيلٍ فِيهَا يَجْمَعُ الْجُمُوعَ لِيَشْتَقَّ عَصَا الْمُسْلِمِينَ فَسِرُّ حِينَ تَقْرَأُ كِتَابِي هَذَا حَتَّى تَأْتِيَ الْكُوفَةَ فَتَطْلُبُ ابْنَ عَقِيلٍ طَلَبَ الْمُرَّةِ حَتَّى تَنْقُفَهُ فَنُوتَهُ أَوْ تَقْتُلَهُ أَوْ تَنْفِيَهُ وَ السَّلَامُ وَ سَلَّمَ إِلَيْهِ عَهْدَهُ عَلَى الْكُوفَةِ

Then he^{-la} called Muslim Bin Amro Al-Bahily and wrote to Ubeydullah^{-la} with him, 'As for after, my^{-la} loyalists from the people of Al-Kufa have written to me^{-la} and they have informed me^{-la} that Ibn Aqeel^{-asws} is in it, gathering the crowd in order to split the stick of the Muslims. So, travel, when you read this letter of mine^{-la} until you^{-la} get to Al-Kufa. Seek out Ibn Aqeel^{-asws} like searching for beads, or you^{-la} kill him^{-asws} or expel him^{-asws}. And the greetings!' And he^{-la} submitted to him the pact upon Al-Kufa (made him^{-la} governor of Kufa).

فَخَرَجَ مُسْلِمُ بْنُ عَمْرِو حَتَّى قَدِمَ عَلَى عُبَيْدِ اللَّهِ الْبَصْرَةَ وَ أَوْصَلَ إِلَيْهِ الْعَهْدَ وَ الْكِتَابَ فَأَمَرَ عُبَيْدُ اللَّهِ بِالْجِهَازِ مِنْ وَقْتِهِ وَ الْمَسِيرِ وَ التَّهَيُّؤِ إِلَى الْكُوفَةِ مِنَ الْعَدَا ثُمَّ خَرَجَ مِنَ الْبَصْرَةِ فَاسْتَحْلَفَ أَخَاهُ عُثْمَانَ.

Muslim Bin Amro went out until he arrived to Ubeydullah^{-la} at Al-Basra and handed the pact to him^{-la} and the letter. Ubeydullah^{-la} ordered with the equipment immediately and for the travelling and the readiness to go to Al-Kufa the next morning. Then he^{-la} went out from Al-Basra and left his^{-la} brother Usman as replacement'.

و قال ابن نما ره رويت إلى حصين بن عبد الرحمن أن أهل الكوفة كتبوا إليه أنا معك مائة ألف

And Ibn Nama said, 'It is reported to Huseen Bin Abdul Rahman that the people of Al-Kufa had written to him^{-asws}, 'There are one hundred thousand with you^{-asws}'.

و عن داود بن أبي هند عن الشعبي قال بايع الحسين ع أربعون ألفاً من أهل الكوفة على أن يحاربوا من حارب و يسلموا من سالم فعند ذلك رد جواب كتبهم بمنهم بالقبول و يعدهم بسرعة الوصول و بعث مسلم بن عقيل.

And from Dawood Abu Hind, from Al-Shaby who said, 'Forty thousand from the people of Al-Kufa had pledged to Al-Hussain^{-asws} based upon that they would battle against the ones he^{-asws} battles, and they would make peace with the ones he^{-asws} makes peace with. During that, the answer to their letters arrived with the acceptance, and promising them with the quick arrival, and he^{-asws} sent Muslim^{-asws} Bin Aqeel^{-asws}'.

و قال السيد رحمه الله بعد ذلك و كان الحسين ع قد كتب إلى جماعة من أشراف البصرة كتاباً مع مولى له اسمه سليمان و يكنى أبا رزين يدعوهم إلى نصرته و لزوم طاعته منهم يزيد بن مسعود النهشلي و المنذر بن الجارود العبدي

And the Seyyid (Al-Tawoos), may Allah^{-azwj} have Mercy on him said after that, 'And Al-Hussain^{-asws} had written a letter to a group from the nobles of Al-Basra with a slave of his^{-asws}, his name is Suleyman, and he is teknonymed as Abu Razeyn, calling them to his^{-asws} help and necessitate obedience to him^{-asws} – from them were Yazeed Bin Masoud Al-Nahshaly, and Al-Munzar Bin Al-Jaroud Al-Abdy.

فجمع يزيد بن مسعود بني تميم و بني حنظلة و بني سعد فلما حضروا قال يا بني تميم كيف ترون موضعي فيكم و حسبي منكم فقالوا بخ بخ أنت و الله فقرة الظهر و رأس الفخر حللت في الشرف وسطا و تقدمت فيه فرطاً

Yazeed Bin Masoud gathered the clan of Tameem and the clan of Hanzala, and the clan of Sa'ad. When they presented, he said, 'O clan of Tameem! How do you view my place among you all, and my affiliations from you?' They said, 'Congratulations! Congratulations! By Allah^{-azwj}, you are the vertebra of the back, and the head of pride. You are the crescent in the middle among the nobles, and you have preceded excessively in it'.

قال فياني قد جمعتمكم لأمر أريد أن أشاوركم فيه و أستعين بكم عليه فقالوا إنما و الله نمنحك النصيحة و نحمد لك الرأي فقل نسع.

He said, 'So, I have gathered you all for a matter I want to consult you all regarding it and seeking assistance with you upon it'. They said, 'But rather, by Allah^{-azwj}, we shall be advising you, and praising the view for you, so speak, we shall listen!'

فقال إن معاوية مات فأهون به و الله هالكا و مفقودا ألا و إنه قد انكسر باب الجور و الإثم و تضعضعت أركان الظلم و قد كان أحدث بيعة عقد بما أمرا ظن أن قد أحكمه و هيئات و الذي أراد اجتهد و الله ففشل و شاور فخذل و قد قام يزيد شارب الخمر و رأس الفجور يدعي الخلافة على المسلمين و يتأمر عليهم مع قصر حلم و قلة علم لا يعرف من الحق موطأ قدمه.

He said, 'Muawiyah died, so he was in disgrace, and by Allah^{-azwj}, he is perished and lost. Indeed! And the door of tyranny and sin has been broken, and the pillars of injustice are decimated, and the most recent allegiance is a knot he had tied with a matter he thought that he got it right. And far be it! And that which he had struggled for, by Allah^{-azwj}, he filed, and he consulted, and was abandoned, and Yazeed^{-la} has stood, a wine drinker, and head of immoralities, claiming the caliphate upon the Muslims and ruling upon them with deficient leniency and scarce knowledge. He^{-la} does not recognise from the truth, (as much as) the step of his^{-la} foot!

فأقسم بالله قسما مبرورا لجهاده على الدين أفضل من جهاد المشركين و هذا الحسين بن علي ابن رسول الله ص ذو الشرف الأصيل و الرأي الأثيل له فضل لا يوصف و علم لا ينزف و هو أولى بهذا الأمر لسابقته و سنه و قدمته و قرابته يعطف على الصغير و يحنو على الكبير

I swear by Allah^{-azwj}, a Blessed vow! Fighting against him^{-la} upon the religion is superior to fighting the Polytheists. And this is Al-Hussain^{-asws} Bin Ali^{-asws}, son^{-asws} of Rasool-Allah^{-saww}, with the original nobility and the view, the high-born. For him^{-asws} are merits which cannot even be described, and knowledge not depleting, and he^{-asws} is foremost with this command due to his^{-asws} precedence, and his^{-asws} age, and his^{-asws} ancientness, and his^{-asws} kinship. He^{-asws} is kind upon the young and compassionate upon the older ones.

فأكرم به راعي رعية و إمام قوم وجبت لله به الحجة و بلغت به الموعظة و لا تعشوا عن نور الحق و لا تسكعوا في وهدة الباطل

So, the care of the citizens would be honourable by him^{-asws}, and he^{-asws} is an Imam^{-asws} of a people, the proof is Obligated by Allah^{-azwj} with him^{-asws}, and preaching is far-reaching with him, and neither will you be living away from the light of truth, nor will you be lingering in the cradle of falsehood!

فقد كان صخر بن قيس انخزل بكم يوم الجمل فاعسلوها بخروجكم إلى ابن رسول الله و نصرته و الله يقصر أحد عن نصرته إلا أورثه الله الذل في ولده و القلة في عشيرته و ها أنا قد لبست للحرب لأمتها و ادعرت لها بدرعها من لم يقتل يموت و من يهرب لم يفت فأحسنوا رحمكم الله رد الجواب.

Sakhr Bin Qays had forsaken you all on the day of the camel, so wash it off by your going out to the son^{-asws} of Rasool-Allah^{-saww} and help him^{-asws}. By Allah^{-azwj}! No one would be deficient in helping him^{-asws} except Allah^{-azwj} would Cause him to inherit the disgrace in his children, and scarcity in his clan. And here I am, dressed for the war for its generality, and have armoured for it with its armour. One who is not killed will (eventually) die, and one who flees will not escape (the death). So, be good in responding to the answer. May Allah^{-azwj} have Mercy on you all!

فتكلمت بنو حنظلة فقالوا أبا خالد نحن نبل كنانتك و فرسان عشيرتك إن رميت بنا أصبت و إن غزوت بنا فتحت لا تخوض و الله غمرة إلا خضناها و لا تلقى و الله شدة إلا لقيناها ننصرك بأسيفنا و نقيك بأبداننا إذا شئت.

The clan of Hanzala spoke. They said, 'Abu Khalid! We are arrows of your quiver, and horses of your clan. If you shoot with us, you will get it correct, and if you battle with us, you will be victorious. You will not get immersed in the deep end except we will be immerse as well, nor will you meet any difficulty, by Allah^{-azwj}, except we will meet it (as well). We shall help you with our swords and save you with our bodies whenever you so desire to'.

و تكلمت بنو سعد بن زيد فقالوا أبا خالد إن أبغض الأشياء إلينا خلافك و الخروج من رأيك و قد كان صخر بن قيس أمرنا بترك القتال فحمدنا أمرنا و بقي عزنا فينا فأمهلنا نراجع المشورة و يأتيك رأينا.

And the clan of Sa'ad Bin Zayd spoke. They said, 'Abu Khalid! The most hateful of the things to us is opposing you and the exiting from your view, and Sakhr Bin Qays has ordered us with leaving the fighting, so we praised our matter and our honour stayed among us. So, respite us (give us some time), we shall return the consultation and come to you with our view'.

و تكلمت بنو عامر بن تميم فقالوا يا أبا خالد نحن بنو أبيك و حلفاؤك لا نرضى إن غضبت و لا نقطن إن ظعنت و الأمر إليك فادعنا نجيبك و مرنا نطعك و الأمر لك إذا شئت.

And the clan of Aamir Bin Tameem spoke. They said, 'O Abu Khalid! We are the sons of your father and your allis. We will not be pleased if you are angry, nor will we be staying back if you travel, and the matter is up to you. Call us, we shall answer you, and order us, we shall obey you, and the matter is for you, whenever you so desire to'.

فقال و الله يا بني سعد لئن فعلتموها لا رفع الله السيف عنكم أبدا و لا زال سيفكم فيكم.

He said, 'By Allah^{-azwj}, O clan of Sa'ad! If you were to do it, Allah^{-azwj} will not Raise the sword away from you, ever, nor with your swords cease to be among you all'.

ثم كتب إلى الحسين صلوات الله عليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد فقد وصل إلي كتابك و فهمت ما ندبتني إليه و دعوتني له من الأخذ بحظي من طاعتك و الفوز بنصيبي من نصرتك

Then he wrote to Al-Hussain^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, your^{-asws} letter arrived to me and I have understood what you^{-asws} are linking me to, and calling me for, from taking my share of obeying you^{-asws} and the success with my fortune, from having helped you^{-asws}.

و إن الله لم يخل الأرض قط من عامل عليها بخير أو دليل على سبيل نجاة و أنتم حجة الله على خلقه و وديعته في أرضه تفرعتم من زيتونة أحمدية هو أصلها و أنتم فرعها

And Allah^{-azwj} does not Vacate the earth at all from a worker being upon it (working with) good, or point to the way of salvation, and you (Imams^{-asws}) are Divine Authorities of Allah^{-azwj} upon His^{-azwj} creatures and His^{-azwj} depositories in His^{-azwj} earth. You^{-asws} have branched out from a praise-worthy olive who is its origin, and you^{-asws} are its branches.

فأقدم سعدت بأسعد طائر فقد ذلت لك أعناق بني تميم و تركتهم أشد تتابعا في طاعتك من الإبل الظماء لورود الماء يوم خمسها و قد ذلت لك رقاب بني سعد و غسلت درن صدورها بماء سحابة مزن حين استحل برقها فلمع.

So, arrive happy, with the happiness of a bird, for the necks of the clan of Taym have been humbled to you^{-asws}, and they have been left more intensely following in your^{-asws} obedience than the thirsty camel arriving to the water on the day of its watering. And the necks of the clan of Sa'ad have been humbled for you^{-asws}, and the dirt of their chests has been washed off by the rain cloud releasing its flash of lightning'.

فلما قرأ الحسين الكتاب قال ما لك أمنك الله يوم الخوف و أعزك و أرواك يوم العطش.

When Al-Hussain^{-asws} read the letter he^{-asws} said: 'What is for you is that Allah^{-azwj} would Secure you on the Day of fear, and Honour you, and Saturate you on the Day of thirst'.

فلما تجهز المشار إليه للخروج إلى الحسين ع بلغه قتله قبل أن يسير فجزع من انقطاعه عنه.

As he started preparing with his advisers to go out to (help) Al-Hussain^{-asws}, (news of) his^{-asws} killing reached him, so he was alarmed from having been cut off from him^{-asws}.

و أما المنذر بن جارود فإنه جاء بالكتاب و الرسول إلى عبيد الله بن زياد لأن المنذر خاف أن يكون الكتاب دسيسا من عبيد الله و كانت بحرية بنت المنذر بن جارود تحت عبيد الله بن زياد

And as for Al-Munzar Bin Jaroud, he came with the letter and the messenger to Ubeydullah Bin Ziyad^{-la}, because Al-Munzar feared the letter might me a deceitful strategy from Ubeydullah^{-la}, and Bahriya Bint Al-Munzar Bin Jaroud was under (married to) Ubeydullah Bin Ziyad^{-la}.

فأخذ عبيد الله الرسول فصلبه ثم صعد المنبر فخطب و توعده أهل البصرة على الخلاف و إثارة الإرجاف ثم بات تلك الليلة فلما أصبح استتاب عليهم أخاه عثمان بن زياد و أسرع هو إلى قصد الكوفة.

Ubeydullah seized the messenger and crucified him. Then he^{-la} ascended the pulpit. He addressed and threatened the people of Al-Basra upon the oppositions and provoking the

movements. Then he^{-la} slept that night. When it was morning, he^{-la} appointed his^{-la} brother Usman Bin Zayd upon them, and he^{-la} hurried aiming to Al-Kufa.

وَقَالَ ابْنُ نُمَيْكَةَ كَتَبَ الْحُسَيْنُ ع كِتَابًا إِلَى وُجُوهِ أَهْلِ الْبَصْرَةِ مِنْهُمْ الْأَخْنَفُ بْنُ قَيْسٍ وَ قَيْسُ بْنُ الْهَيْثَمِ وَ الْمُنْدَرِيُّ بْنُ الْجَارُودِ وَ يَزِيدُ بْنُ مَسْعُودٍ التَّهْمَلِيُّ وَ بَعَثَ الْكِتَابَ مَعَ زُرَّاعِ السَّدُوسِيِّ وَ قِيلَ مَعَ سُلَيْمَانَ الْمُكَنِّيِّ بِأَبِي زُرَّانٍ

And Ibn Nama said, 'Al-Hussain^{-asws} wrote a letter to some faces of the people of Al-Basra. From them were Al-Ahnaf Bin Qays, and Qays Bin Al-Haysam, and Al-Munzir Bin Al-Jaroud, and Yazeed Bin Masoud Al-Nahshaly, and he^{-asws} sent the letter to Zara'a Al-Sadousy. And it is said, with Suleyman Al-Mukanna with Abu Razeyn.

فِيهِ إِنِّي أَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى نَبِيِّهِ فَإِنَّ السُّنَّةَ قَدْ أُمِيتَتْ فَإِنْ جُيِبُوا دَعْوَتِي وَ تُطِيعُوا أَمْرِي أَهْدِيكُمْ سَبِيلَ الرَّشَادِ

In it was: 'I^{-asws} am calling you all to Allah^{-azwj} and to His^{-azwj} Prophet^{-saww}, for the Sunnah has been killed off. If you were to answer my^{-asws} call and obey my^{-asws} order, I^{-asws} shall guide you on the way of rightful guidance'.

فَكَتَبَ الْأَخْنَفُ إِلَيْهِ أَمَّا بَعْدُ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَخْفَتُكَ الَّذِينَ لَا يُوقِنُونَ ثُمَّ ذَكَرَ أَمْرَ الرَّجُلَيْنِ مِثْلَ مَا ذَكَرَهُ السَّيِّدُ رَحِمَهُمَا اللَّهُ إِلَى أَنْ قَالَ.

Al-Ahnaf wrote to him^{-asws}, 'As for after, **So, be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]**'. Then he mentioned the matter of the two men like what the Seyyid had mentioned, may Allah^{-azwj} have Mercy on them, up to what he had said.

Ubeydullah^{-la} Arrives late evening in Kufa (as Yazeed^{-la}'s governor)

فلما أشرف على الكوفة نزل حتى أمسى ليلا فظن أهلها أنه الحسين ع و دخلها مما يلي النجف فقالت امرأة الله أكبر ابن رسول الله و رب الكعبة فتصايح الناس قالوا إنا معك أكثر من أربعين ألفا

When he (Ubeydullah^{-la}) overlooked upon Al-Kufa, he^{-la} descended until evening, night. Its people thought he^{-la} was Al-Hussain^{-asws}, and he^{-la} entered it from what follows Al-Najaf. A woman said, 'Allah^{-azwj} is the Greatest! Son^{-asws} of Rasool-Allah^{-saww}, by the Lord^{-azwj} of Kabah!' The people shouted. They said, 'We are with you, more than forty thousand!'

و ازدحموا عليه حتى أخذوا بذنب دابته و ظنهم أنه الحسين فحسر اللثام و قال أنا عبيد الله فتساقط القوم و وطئ بعضهم بعضا و دخل دار الإمارة و عليه عمامة سوداء.

And they crowded to him^{-la} until they grabbed the tail of his^{-la} animal, and they thought he^{-la} was Al-Hussain^{-asws}. He^{-la} removed the veil and said, 'I^{-la} am Ubeydullah^{-la}! The people fell upon each other, treading upon each other, and he^{-la} entered the government building, and upon him^{-la} was a black turban.

فلما أصبح قام خاطبا و عليهم عاتبا و لرؤسائهم مؤنبا و وعدهم بالإحسان على لزوم طاعته و بالإساءة على معصيته و الخروج عن حوزته

When it was morning, he^{-la} stood up to address, and blamed upon them, and rebuked their chiefs, and promised them with the favours upon sticking to obeying him^{-la}, and with the offence upon disobeying him^{-la}, and the exiting from his^{-la} grasp.

ثم قال يا أهل الكوفة إن أمير المؤمنين يزيد ولاني بلدكم و استعلمني على مصركم و أمرني بقسمة فينكم بينكم و إنصاف مظلومكم من ظالمكم و أخذ الحق لضعيفكم من قويكم و الإحسان للسامع المطيع و التشديد على المريب

Then he^{-la} said, 'O people of Al-Kufa! The commander of the faithful Yazeed^{-la} had placed me^{-la} in charge and utilised me^{-la} (as governor) upon your city and has ordered me^{-la} with distributing your war booty between you all, and the justice for your oppressed ones from your oppressors and taking the right for your weak ones from your strong ones, and the favours to the listening one, the obedient, and the harshness upon the doubtful one!

فأبلغوا هذا الرجل الهاشمي مقالتي ليتقي غضبي و نزل يعني بالهاشمي مسلم بن عقيل رضي الله عنه.

So, deliver these words of mine to the Hashimite man for him^{-asws} to be saved from my^{-la} anger'. And he^{-la} descended, meaning by the Hashimite, Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} be Pleased with him^{-asws}'.

و قال المفيد و أقبل ابن زياد إلى الكوفة و معه مسلم بن عمرو الباهلي و شريك بن الأعور الحارثي و حشمه و أهل بيته حتى دخل الكوفة و عليه عمامة سوداء و هو متلثم و الناس قد بلغهم إقبال الحسين ع إليهم فهم ينتظرون قدومه فظنوا حين رأوا عبيد الله أنه الحسين ع

And Al-Mufeed said, 'And Ibn Ziyad^{-la} came to Al-Kufa, and with him were Muslim Bin Amro Al-Bahily, and Shareek Bin Al-Awr Al-Hariy, and Hashmah and his family, until he^{-la} entered Al-Kufa, and upon him^{-la} was a black turban and he^{-la} was veiled, and the people were such that (they thought that) the coming of Al-Hussain^{-asws} had reached them, so they were awaiting his^{-asws} arrival, So, when they saw Ubeydullah, they thought that it was Al-Hussain^{-asws}.

فأخذ لا يمر على جماعة من الناس إلا سلموا عليه و قالوا مرحبا بك يا ابن رسول الله قدمت خير مقدم فرأى من تباشروهم بالحسين ما ساء فقال مسلم بن عمرو لما أكتروا تأخروا هذا الأمير عبيد الله بن زياد.

He^{-la} did not pass by any group of people except they greeted to him^{-la} and say, 'Welcome to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}. You^{-asws} have arrived the best of arrivals'. He^{-la} saw from their happiness with Al-Hussain^{-asws} what worsened him^{-la}. Muslim Bin Amro said due to what he saw, 'They are too many, so delay this commander, Ubeydullah Bin Ziyad^{-la}.

و سار حتى واثى القصر بالليل و معه جماعة قد التفوا به لا يشكون أنه الحسين ع فأغلق النعمان بن بشير عليه و على خاصته فناداه بعض من كان معه ليفتح لهم الباب فاطلع عليه النعمان و هو يظنه الحسين

And he^{-la} travelled until he^{-la} came to the castle at night and with him^{-la} was a group which had turned with him^{-la}, not doubting that he^{-la} was Al-Hussain^{-asws}. Al-Numan Bin Bashir (the governor) locked the door to him^{-la} and to his^{-la} special ones. One of the ones with him called out to him, in order to open the door for them. Al-Numan emerged to him^{-la} and he was (too) thinking it was Al-Hussain^{-asws}.

فقال أنشدك الله إلا تنحيت و الله ما أنا بمسلم إليك أمانتي و ما لي في قتالك من إرب فجعل لا يكلمه ثم إنه دنا و تدلى النعمان من شرف القصر فجعل يكلمه فقال افتح لا فتحت فقد طال ليلك

He said, 'I adjure you with Allah^{-azwj}! Step aside. By Allah^{-azwj}! I will be submitting my entrustment to you, and what point is there for me in killing you'. He^{-la} did not speak to him. Then he^{-la} went nearer, and Al-Numan lowered his head from the terrace of the castle. So, he^{-la} spoke to him. He^{-la} said, 'Open, for your night has been long!'

و سمعها إنسان خلفه فنكص إلى القوم الذين اتبعوه من أهل الكوفة على أنه الحسين ع فقال يا قوم ابن مرجانة و الذي لا إله غيره ففتح له النعمان فدخل و ضربوا الباب في وجوه الناس و انفضوا.

And a person behind him^{-la} heard it. He recoiled to the group, those from the people of Al-Kufa had followed him^{-la} based upon that he^{-la} was Al-Hussain^{-asws}. He said, 'O people! (He^{-la} is) Ibn Marjana! By the One^{-azwj}, there is no god apart from Him^{-azwj}!' Al-Numan opened for him^{-la}, and he^{-la} entered, and they closed the door in the faces of the people, and they were shaken.

و أصبح فنأدى في الناس الصلاة جامعة فاجتمع الناس فخرج إليهم فحمد الله و أثنى عليه ثم قال أما بعد فإن أمير المؤمنين يزيد ولائي مصركم و ثغركم و فينكم

And in the morning, he^{-la} called out for the congregational Salat among the people. So, the people gathered. He^{-la} came out to them. He^{-la} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, the commander of the faithful Yazeed^{-la} has placed me^{-la} in charge of your city and, and your outpost, and your war booty.

و أمرني بإنصاف مظلومكم و إعطاء محرومكم و الإحسان إلى سامعكم و مطيعكم كالوالد البر و سوطي و سيفي على من ترك أمري و خالف عهدي فليتق امرؤ على نفسه الصدق ينبع عنك لا الوعيد ثم نزل.

And he^{-la} has ordered me^{-la} with dispensing justice to your oppressed ones, and give your deprives ones, and the favours to your listening and obedient ones, like the kind father, and my^{-la} whip and my^{-la} sword upon the one who neglects my^{-la} orders and opposes my^{-la} pact. So, let the man fear upon himself of the truthful news brought, not the treat. Then he^{-la} descended.

و أخذ العرفاء بالناس أخذًا شديدًا فقال اكتبوا إلى العرفاء و من فيكم من طلبة أمير المؤمنين و من فيكم من أهل الحرورية و أهل الريب الذين شأهم الخلاف و النفاق و الشقاق فمن يجيء لنا بهم فبرئ و من لم يكتب لنا أحدا فليضمن لنا من في عرفته أن لا يخالفنا منهم مخالف و لا يبغى علينا باغ

And the known people were seized with a severe seizure. He^{-la} said, 'Write to the well-known people, and the one among you who seeks the commander of the faithful, and the one among you from the people of Al-Harouriya (Kharijites), and people of doubt, those who concern is the opposing, and the hypocrisy, and the wretchedness. So, the one whom comes to us with them, would be free, and the one who does not write a pact for us, let him be responsible to us regarding the one in his acquaintances that no opposer from them would oppose, nor would a rebel, rebel against us.

فمن لم يفعل برئت منه الذمة و حلال لنا دمه و ماله و أما عريف وجد في عرفته من بغية أمير المؤمنين أحد لم يرفعه إلينا صلب على باب داره و ألغيت تلك العرافة من العطاء.

The one who does not do so, I^{la} am free from the responsibility from him and his blood is permissible for us (to shed), and (so is) his wealth. And whichever acquaintance found in his acquaintances, anyone who rebels against the commander of the faithful, he has not raised to us, he would be crucified upon the door of his own house, and that acquaintance would be deprived from the awards!

و لما سمع مسلم بن عقيل رحمه الله محيي عبيد الله إلى الكوفة و مقاتله التي قالها و ما أخذ به العرفاء و الناس خرج من دار المختار حتى انتهى إلى دار هاني بن عروة فدخلها فأخذت الشيعة تختلف إليه في دار هاني على تستر و استخفاء من عبيد الله و تواصلوا بالكتمان

And when Muslim^{asws} Bin Aqeel^{asws}, may Allah^{azwj} have Mercy on him^{asws}, heard the coming of Ubeydullah^{la} to Al-Kufa and his^{la} words which he^{la} had spoken, and the well-known people he^{la} had seized, and the people had gone out from the house of Al-Mukhtar until they ended to the door of Hany Bin Urwah^{ra}, he^{ra} entered it. The Shias went on to interchange to him^{asws} in the door of Hany^{ra} upon concealment and fear from Ubeydullah^{la} and advised each other with the concealment.

فدعا ابن زياد مولى له يقال له معقل فقال خذ ثلاثة آلاف درهم و اطلب مسلم بن عقيل و التمس أصحابه فإذا ظفرت بواحد منهم أو جماعة فأعطهم هذه الثلاثة آلاف درهم و قل لهم استعينوا بما على حرب عدوكم و أعلمهم أنك منهم فإنك لو قد أعطيتهم إياها لقد اطمأنوا إليك و وثقوا بك و لم يكتنموك شيئاً من أمورهم و أخبارهم ثم اغد عليهم و رح حتى تعرف مستقر مسلم بن عقيل و تدخل عليه.

Ibn Ziyad^{la} called a slave of his^{la} called Ma'qal. He^{la} said, 'Take three thousand Dirhams and search for Muslim^{asws} Bin Bin Aqeel^{asws} and seek his^{asws} companions. When you are victorious with one of them or a group, then give them these three thousand Dirhams and say to them, 'Be assisted with it upon battling your enemies', and let them know that you are from them. So, if you were to give them these, they would be assured to you and be trusting with you and will not conceal anything from their affairs and their news from you. Then come and go to them until you know the place of Muslim^{asws} Bin Aqeel^{asws} and enter upon him^{asws}'.

ففعل ذلك و جاء حتى جلس إلى مسلم بن عوسجة الأسدي في المسجد الأعظم و هو يصلي فسمع قوما يقولون هذا يبيع للحسين فجاء و جلس إلى جنبه حتى فرغ من صلاته ثم قال يا عبد الله إني امرؤ من أهل الشام أنعم الله علي بحب أهل البيت و حب من أحبهم

He did that and came until he sat to Muslim Bin Awsaja Al-Asady^{ra} in the central Masjid, and he^{ra} was praying Salat. He heard a group saying, 'This one will pledge to Al-Hussain^{asws}'. So, he came and sat to his^{ra} side until he^{ra} was free from his^{ra} Salat, then said, 'O Abdullah! I am a man from the people of Syria. Allah^{azwj} has Favoured upon me with the love of the People^{asws} of the Household, and love for the ones loving them^{asws}'.

و تباكي له و قال معي ثلاثة آلاف درهم أردت بما لقاء رجل منهم بلغني أنه قدم الكوفة يبيع لابن بنت رسول الله ص فكنت أريد لقاءه فلم أجد أحدا يدلني عليه و لا أعرف مكانه فإني لجالس في المسجد الآن إذ سمعت نفرا من المؤمنين يقولون هذا رجل له علم بأهل هذا البيت و إني أتيتك لتقبض مني هذا المال و تدخلني على صاحبك فإني أخ من إخوانك و ثقة عليك و إن شئت أخذت بيعتي له قبل لقاءه.

And he pretended to cry to him and said, 'There are three thousand Dirhams with me. I want to meet a man from them. It has reached me that he^{-asws} has arrived at Al-Kufa to take allegiance for the son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}, so I wanted to meet him^{-asws}, but I cannot find anyone who can point me to him^{-asws}, nor do I know his^{-asws} place. I was sitting in the Masjid right now when I heard a number of Momineen saying, 'This man has knowledge for him with the People^{-asws} of this Household', and I came to you for you to take possession of this wealth from me, and enter me to see your companion, for I am a brother from your^{-ra} brethren, and as a trust upon you, and if you^{-ra} can take my allegiance for him^{-asws}, before I meet him^{-asws}'.

فقال له ابن عوسجة أحمد الله على لقاءك إياي فقد سرتني ذلك لتنال الذي تحب و لينصرن الله بك أهل بيت نبيه عليه و عليهم السلام و لقد ساءني معرفة الناس إياي بهذا الأمر قبل أن يتم مخافة هذه الطاغية و سطوته

Ibn Awsaja^{-ra} said to him, 'I praise Allah^{-azwj} upon your meeting me^{-ra}, for that has cheered me^{-ra} to take that which you love, and for Allah^{-azwj} to Help through you People^{-asws} of the Household of His^{-azwj} Prophet^{-saww}, upon him^{-saww} and upon them^{-asws} be the greetings. And it has (also) cheered me, the recognition by the people of me being with this matter before the complete fear of this tyrant and his^{-la} power'.

فقال له معقل لا يكون إلا خيرا خذ البيعة علي فأخذ بيعته و أخذ عليه المواثيق المغلظة ليناصحن و ليكنتمن فأعطاه من ذلك ما رضي به ثم قال له اختلف إلي أياما في منزلي فيأتي طالب لك الإذن على صاحبك و أخذ يختلف مع الناس فطلب له الإذن فأذن له

Ma'qal said to him^{-ra}, 'Nothing will happen except good. Take the allegiance upon me'. So, he^{-ra} took the solemn covenant upon him to advise and conceal. So, he gave him^{-ra} from that what he^{-ra} was pleased with, then said to him, 'Interchange to me for a few days in my^{-ra} house and I shall seek the permission for you upon your companion', and he took to interchanging (switching allegiance) with the people. He^{-ra} sought the permission for him, and he (Muslim^{-asws}) permitted for him.

و أخذ مسلم بن عقيل بيعته و أمر أبا ثمامة الصائدي بقبض المال منه و هو الذي كان يقبض أموالهم و ما يعين به بعضهم بعضا و يشتري لهم به السلاح و كان بصيرا و فارسا من فرسان العرب و وجوه الشيعة

And Muslim^{-asws} Bin Aqeel^{-asws} took his allegiance and instructed Abu Samama Al-Saidy with taking possession of the wealth from him; and he was the one who used to take possession of their wealth and what they could assist each other with, and he was buying the weapons for them with it, and he was insightful, and a horseman from the horsemen of the Arabs, and a (well-known) face of the Shias.

و أقبل ذلك الرجل يختلف إليهم فهو أول داخل و آخر خارج حتى فهم ما احتاج إليه ابن زياد من أمرهم فكان يحيره به وقتنا فوقتنا.

And that man came interchanging (switching allegiance) to them, and he would be the first one to enter and the last one to leave, until he understood what Ibn Ziyad needed regarding their matter, and he would inform him^{-la} with it, time after time'.

وَ قَالَ ابْنُ شَهْرَآشُوبَ لَمَّا دَخَلَ مُسْلِمُ الْكُوفَةَ سَكَنَ فِي دَارِ سَالِمِ بْنِ الْمُسَيَّبِ فَبَايَعَهُ اثْنَا عَشَرَ أَلْفَ رَجُلٍ فَلَمَّا دَخَلَ ابْنُ زِيَادٍ انْتَقَلَ مِنْ دَارِ سَالِمٍ إِلَى دَارِ هَانِيٍّ فِي جَوْفِ اللَّيْلِ وَ دَخَلَ فِي أَمَانِهِ وَ كَانَ يُبَايِعُهُ النَّاسُ حَتَّى بَايَعَهُ خَمْسَةَ وَ عِشْرُونَ أَلْفَ رَجُلٍ

And Ibn Shehr Ashub said, 'When Muslim^{-asws} entered Al-Kufa, he^{-asws} dwelled in the house of Ali Bin Al-Musayyab. Twelve thousand men pledged allegiance to him^{-asws}. When Ibn Ziyad^{-la} entered, he^{-asws} (Muslim^{-asws} Ibn Aqeel^{-asws}) transferred from the house of Salim to the house of Hany^{-ra} in the middle of the night and entered to be in his security, and the people kept pledging to him^{-ra} (for Al-Hussain^{-asws}) to the extent that fifteen thousand had pledged to him.

فَعَزَمَ عَلَى الْخُرُوجِ فَقَالَ هَانِي لَا تَعْجَلْ وَكَانَ شَرِيكَ بْنُ الْأَعْوَرِ الْهَمْدَانِيُّ جَاءَ مِنَ الْبَصْرَةِ مَعَ عَبْدِ اللَّهِ بْنِ زِيَادٍ فَمَرَضَ فَتَزَلَّ دَارَ هَانِيٍّ أَيَّامًا ثُمَّ قَالَ لِمُسْلِمٍ
إِنَّ عَبْدَ اللَّهِ يُعَوِّدُنِي وَإِنِّي مُطَاوِلُهُ الْحَدِيثَ فَاخْرُجْ إِلَيْهِ بِسَيْفِكَ فَاقْتُلْهُ وَعَلَّامَتُكَ أَنْ أَقُولَ اسْمُوكَ مَاءً

He^{-asws} determined upon the going out. Hany^{-ra} said, 'Do not be hasty'. And Shareek Bin Al-Awr Al-Hamdany came from Al-Basra with Ubeydullah Bin Ziyad^{-la}. He descended in the house of Hany^{-ra} for a few days. Then he said to Muslim^{-asws}, 'Ubeydullah^{-la} will be calling me, and I am of long discussion, so go out to him with your^{-asws} sword and kill him^{-la}, and your^{-asws} sign is that I shall be saying, 'Quench me some water'.

وَ تَحَاهُ هَانِيٌّ عَنْ ذَلِكَ فَلَمَّا دَخَلَ عَبْدُ اللَّهِ عَلَى شَرِيكِ وَ سَأَلَهُ عَنْ وَجْعِهِ وَ طَالَ سُؤَالُهُ وَ رَأَى أَنْ أَحَدًا لَا يُخْرُجُ فَخَشِيَ أَنْ يَفُوتَهُ فَأَخَذَ يَقُولُ.

شِعْرٌ

كَأَسَ الْمَيِّتَةَ بِالتَّعْجِيلِ اسْمُوكَ.

مَا الْإِنْتَظَارُ بِسَلْمِي أَنْ تُحْيِيَهَا

And Hany^{-ra} forbade him^{-ra} from doing that. When Ubeydullah^{-la} entered to see Shareek and asked him about his direction, and his questioning was prolonged, and he viewed that no one should go out, so he took to saying a poem, 'What is the wait for peace to be revived by a cup of death with the haste of quenching it'.

فَتَوَهَّم ابْنُ زِيَادٍ وَ خَرَجَ فَلَمَّا دَخَلَ الْقَصْرَ أَنَّهُ مَالِكُ بْنُ يَرْبُوعِ التَّمِيمِيُّ بِكِنَابٍ أَخَذَهُ مِنْ يَدَيْ عَبْدِ اللَّهِ بْنِ يَطْفَرٍ فَإِذَا فِيهِ لِلْحُسَيْنِ بْنِ عَلِيٍّ عَ أَمَا بَعْدُ
فَوَيْلٌ أُخْبِرُكَ أَنَّهُ قَدْ بَايَعَكَ مِنْ أَهْلِ الْكُوفَةِ كَذَا فَإِذَا أَتَاكَ كِتَابِي هَذَا فَالْعَجَلِ الْعَجَلِ فَإِنَّ النَّاسَ كُلَّهُمْ مَعَكَ وَ لَيْسَ لَهُمْ فِي بَرِيدِ رَأْيٍ وَ لَا هَوَى فَامْرَأْتُ ابْنِ
زِيَادٍ بِقَتْلِهِ.

Ibn Ziyad^{-la} misinterpreted it and went out. When he^{-la} entered the castle, Mali Bin Yarbou Al-Tameemy came to him^{-la} with a letter he had seized from the hands of Abdullah Bin Yaqtar. In it was, 'To Al-Hussain^{-asws} Bin Ali^{-asws}. As for after, I am informing you^{-asws} that the people of Al-Kufa, such, and such, have pledged allegiances to you^{-asws}. So, when this letter of mine comes to you^{-asws}, then hurry! Hurry, for the people, all of them are with you^{-asws}, and there is no view for them regarding Yazeed^{-la}, nor any interest'. So, Ibn Ziyad^{-la} ordered with killing him.

وَ قَالَ ابْنُ نَمَا فَلَمَّا خَرَجَ ابْنُ زِيَادٍ دَخَلَ مُسْلِمٌ وَ السَّيْفُ فِي كَفِّهِ قَالَ لَهُ شَرِيكَ مَا مَنَعَكَ مِنَ الْأَمْرِ قَالَ مُسْلِمٌ هَمَمْتُ بِالْخُرُوجِ فَتَعَلَّقْتُ فِي امْرَأَةٍ وَ قَالَتْ
نَشَدْتُكَ اللَّهُ إِنَّ قَتْلَ ابْنِ زِيَادٍ فِي دَارِنَا وَ بَكَتْ فِي وَجْهِ فَرَمَيْتُ السَّيْفَ وَ جَلَسْتُ

And Ibn Nama said, 'When Ibn Ziyad^{-la} went out, Muslim^{-asws} entered, and the sword was in his^{-asws} palm. Shareek said to him^{-asws}, 'What prevented you^{-asws} from the matter?' Muslim^{-asws} said, 'I thought of going out, but a woman met with me^{-asws} and said, 'I adjure you^{-asws} with

Allah^{-azwj} not to kill Ibn Ziyad^{-la} in our house', and she cried in my^{-asws} face. So, I^{-asws} threw down the sword and sat down'.

قَالَ هَانِيٌّ يَا وَيْلَهَا قَتَلْتَنِي وَ قَتَلْتَ نَفْسَهَا وَ الْيَدِي فَرَزْتُ مِنْهُ وَقَعْتُ فِيهِ.

Hany^{-ra} said, 'O its woe! She has killed me and killed herself, and that which she is fleeing from, she will fall into it'.

وَ قَالَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ قَالَ هَانِيٌّ لِمُسْلِمٍ إِنِّي لَا أَحِبُّ أَنْ يُقْتَلَ فِي دَارِي

And Abu Al-Faraj said in 'Al-Maqatil', 'Hany^{-ra} said to Muslim^{-asws}, 'I^{-ra} would not like him^{-la} to be killed in my^{-ra} house'.

قَالَ فَلَمَّا حَرَجَ مُسْلِمٌ قَالَ لَهُ شَرِيكٌ مَا مَنَعَكَ مِنْ قَتْلِهِ قَالَ حَصَلَتَانِ أَمَّا إِحْدَاهُمَا فَكَرَاهِيَةُ هَانِيٍّ أَنْ يُقْتَلَ فِي دَارِهِ وَ أَمَّا الْأُخْرَى فَحَدِيثُ حَدِيثِهِ النَّاسُ عَنِ النَّبِيِّ ص أَنَّ الْإِيمَانَ قَيْدُ الْفِتْنَةِ فَلَا يَفْتِنُكَ مُؤْمِنٌ فَقَالَ لَهُ هَانِيٌّ أَمَا وَ اللَّهُ لَوْ قَتَلْتَهُ لَقَتَلْتُ فَاسِقًا فَاجِرًا كَافِرًا.

He (the narrator) said, 'When Muslim^{-asws} went out, Shareek said to him^{-asws}, 'What prevented you^{-asws} from killing him^{-la}?' He^{-asws} said: 'Two characteristics. As for one of them, it is the dislike of Hany^{-ra} that he^{-la} be killed in his^{-ra} house, and as for the other, a Hadeeth I^{-asws} have been narrating from the Prophet^{-saww}: 'The Eman is tied to the murder, so a Momin will not commit murder'. Hany^{-ra} said to him^{-asws}, 'But, by Allah^{-azwj}! If you^{-ra} had killed him^{-la}, you^{-ra} would have killed a mischief-maker, an immoral, a Kafir!'

ثم قال المفيد و خاف هانيء بن عروة عبيد الله على نفسه فانقطع عن حضور مجلسه و تمارض فقال ابن زياد جلسائه ما لي لا أرى هانئا فقالوا هو شاك فقال لو علمت بمرضه لعدته

Then Al-Mufeed said, 'And Hany Bin Urwah feared Ubeydullah^{-la} upon himself^{-ra}, so he^{-ra} terminated from being present in his^{-la} gathering and pretended to be sick. Ibn Ziyad^{-la} said to his^{-la} gatherers, 'What is the matter I^{-la} do not see Hany over here?' They said, 'He^{-ra} has a (health) complaint'. He^{-la} said, 'If I^{-la} had known of his^{-ra} illness, I^{-la} would have consoled him^{-ra}'.

و دعا محمد بن الأشعث و أسماء بن خارجة و عمرو بن الحجاج الزبيدي و كانت رويحة بنت عمرو تحت هانيء بن عروة و هي أم يحيى بن هانيء فقال لهم ما يمنع هانيء بن عروة من إتياننا فقالوا ما ندري و قد قيل إنه يشتكي

And he^{-la} called Muhammad Bin Al-Ash'as, and Asma Bin Kharjah, and Amro Bin Al-Hajjaj Al-Zubeydi. And it was so that Ruweyha Bint Amro was under (married to) Hany Bin Urwah, and she is mother of Yahya Bin Hany. He^{-la} said to them, 'What is preventing Hany Bin Urwah from coming to us?' They said, 'We don't know, and it has been said to us that he^{-ra} has (health) complaints'.

قال قد بلغني أنه قد برئ و هو يجلس على باب داره فألقوه و مروه أن لا يدع ما عليه من حقنا فإني لا أحب أن يفسد عندي مثله من أشرف العرب.

He^{-la} said, 'It has reached me that he^{-ra} has been cured and he^{-ra} is sitting at the door of his^{-ra} house. Meet him^{-ra} and instruct him^{-ra} that he^{-ra} should not leave our^{-la} rights which are upon

him^{-ra}, for I^{-la} do not like the likes of him^{-ra} from the noblemen of the Arabs to spoil (the matters) with me^{-la}'.

فأتوه حتى وقفوا عليه عشية و هو جالس على بابه و قالوا له ما يمنعك من لقاء الأمير فإنه قد ذكرك و قال لو أعلم أنه شاك لعدته

They came to him^{-ra} until they paused to him^{-ra} in the evening, and he^{-ra} was sitting at his^{-ra} door, and they said to him^{-ra}, 'What prevents you^{-ra} from meeting the Emir, for he^{-la} has mentioned you^{-ra}, and he^{-la} said, 'If I^{-la} know that he^{-ra} is unwell, I^{-la} would console him^{-ra}'.

فقال لهم الشكوى تمنعني فقالوا قد بلغه أنك تجلس كل عشية على باب دارك و قد استبطأك و الإبطاء و الجفاء لا يحتمل السلطان أقسمنا عليك لما ركبت معنا

He^{-ra} said to them, 'The (health) complaint prevented me^{-ra}'. They said, 'It has reached him^{-la} that you^{-ra} tend to sit at the door of your^{-ra} house every evening, and you^{-ra} have delayed, and the delaying and the disloyalty, the Sultan does not tolerate. We give you^{-ra} a vow if you^{-ra} would ride with us'.

فدعا بثيابه فلبسها ثم دعا ببغلتة فركبها حتى إذا دنا من القصر كأن نفسه أحست ببعض الذي كان فقال لحسان بن أسماء بن خارجة يا ابن الأخ إني و الله لهذا الرجل لخائف فما ترى

He^{-ra} called for his^{-ra} clothes and wore them, then he^{-ra} called for his^{-ra} mule and rode it until when he^{-ra} was near to the castle, it was as if his^{-asws} soul could sense with part of that which had happened. He^{-ra} said to Hasaan Bin Asma Bin Kharjah, 'O son of brother! By Allah^{-azwj}! I^{-ra} am fearful of this man, so what is your view?'

فقال يا عم و الله ما أتخوف عليك شيئا و لم تجعل على نفسك سبيلا و لم يكن حسان يعلم في أي شيء بعث إليه عبيد الله.

He said, 'O uncle^{-ra}! I do not fear anything upon you^{-ra}, and do not make any way to be upon yourself^{-ra}' – and Hasaan did not know regarding which thing Ubeydullah^{-la} had sent him.

فجاء هانئ حتى دخل على عبيد الله بن زياد و عنده القوم فلما طلع قال عبيد الله أتتكم بحائن رجلاه.

Hany^{-ra} came until he^{-ra} entered to see Ubeydullah Bin Ziyad^{-la}, and there was a group in his^{-la} presence. When he^{-ra} emerged, Ubeydullah^{-la} said, 'Here he^{-ra} comes walking to his^{-ra} death'.

فلما دنا من ابن زياد و عنده شريح القاضي التفت نحوه فقال.

عذرك من خليلك من مراد.

أريد حباءه و يريد قتلي

When he^{-ra} was near to Ibn Ziyad^{-la}, and with him^{-la} was Shureyh the judge. He turned towards him^{-ra} and said, '*I want his love and he wants to kill me. Your excuse from your friend from Murad*'.

و قد كان أول ما قدم مكرما له ملطفا فقال له هانئ و ما ذاك أيها الأمير قال إيه يا هانئ بن عروة ما هذه الأمور التي تريض في دارك لأمرير المؤمنين و عامة المسلمين جئت بمسلم بن عقيل فأدخلته دارك و جمعت له الجموع و السلاح و الرجال في الدور حولك و ظننت أن ذلك يخفى علي

And it had been so that when he^{-ra} had first arrived, he was honouring to him^{-ra}, favouring. Hany^{-ra} said to him, 'And what is that O Emir?' He^{-la} said, 'O Hany Bin Urwah^{-ra}! What are these matters which had lied in wait in your^{-ra} house for commander of the faithful? And generality of the Muslims came with Muslim^{-asws} Bin Aqeel^{-asws} and you^{-ra} entered him^{-asws} in your^{-ra} house, and gathered the crowd for him^{-asws}, and the weapons, and the men in the houses around you, and you^{-ra} thought, that would be scary upon me^{-la}?'

قال ما فعلت ذلك و ما مسلم عندي قال بلى قد فعلت فلما كثر بينهما و أبي هانئ إلا مجاحدته و مناكرته دعا ابن زياد معقلا ذلك العين فجاء حتى وفق بين يديه و قال أتعرف هذا

He^{-ra} said, 'I^{-ra} have not done that, and Muslim^{-asws} isn't with me^{-ra}!' He^{-la} said, 'Yes, you^{-ra} have done so!' When it was a lot between the two, and Hany^{-ra} refused except to fight him^{-la} and deny it, Ibn Ziyad^{-la} called Ma'qal, that spy. He came until he paused in front of him^{-la}, and he^{-la} said, 'Do you recognise this one?'

قال نعم و علم هانئ عند ذلك أنه كان عينا عليهم و أنه قد أتاه بأخبارهم فأسقط في يده ساعة. ثم راجعته نفسه فقال اسمع مني و صدق مقاتلي فو الله ما كذبت و الله ما دعوته إلى منزلي و لا علمت بشيء من أمره حتى جاءني يسألني النزول

He^{-ra} said, 'Yes' – and Hany knew during that, he had been spying upon them and that he had gone to him^{-la} with their news. So he^{-ra} fell into his^{-ra} hands (regretted) for a while. Then his^{-ra} self (courage) returned. He^{-ra} said, 'Listen from me^{-ra} and ratify my^{-ra} words, for by Allah^{-azwj}, I^{-ra} am not lying! By Allah^{-azwj}! I^{-ra} did not call him^{-asws} to my^{-ra} house, nor did I^{-ra} know of anything from his^{-asws} matter until he^{-ra} had come to me^{-ra} to ask me^{-ra} to be lodged.

فاستحييت من رده و داخلي من ذلك ذمام فضيفته و آويته و قد كان من أمره ما بلغك فإن شئت أن أعطيك الآن موثقا مغلظا أن لا أبغيك سوا و لا عائلة و لا نيك حتى أضع يدي في يدك

I^{-ra} was too embarrassed from returning him^{-asws}, and responsibility entered me^{-ra} from that, so I^{-ra} took him^{-asws} as a guest and sheltered him^{-asws}, and it has happened from his^{-asws} matter what has reached you^{-la}. If you^{-la} so desire, I^{-ra} can give you^{-la} a solemn covenant now that I^{-ra} will not seek any evil with you^{-la}, nor cause any havoc, and I^{-ra} shall come to you^{-la} until I^{-ra} Place my^{-ra} hand in your^{-la} hand.

و إن شئت أعطيتك رهينة تكون في يدك حتى آتيك و أنطلق إليه فأمره أن يخرج من داري إلى حيث شاء من الأرض فأخرج من ذمامه و جواره.

And if you^{-la} so desire, I^{-ra} shall give you^{-la} a pledge (deposit) which will happen to be in your^{-la} hand until I^{-ra} do come to you^{-la}, and I^{-ra} shall go to him^{-asws} and instruct him^{-asws} to get out from my^{-ra} house to go wherever he^{-ra} so desires to from the earth! So, I^{-ra} shall exit from his^{-ra} responsibility and his^{-ra} vicinity'.

فقال له ابن زياد و الله لا تفارقني أبدا حتى تأتيني به قال لا و الله لا أجيبك به أبدا أجيبك بضيبي تقتله

Ibn Ziyad^{-la} said to him^{-ra}, 'By Allah^{-azwj}! You^{-ra} will not separate from me^{-la}, ever, until you^{-ra} come to me^{-la} with him^{-asws}'. He^{-ra} said, 'No, by Allah^{-azwj}! I^{-ra} will not answer you^{-la} with it, ever, coming to you with my^{-ra} guest so you^{-la} can kill him^{-asws}?'

قال و الله لتأتيني به قال و الله لا آتيك به فلما كثر الكلام بينهما قام مسلم بن عمرو الباهلي و ليس بالكوفة شامي و لا بصري غيره فقال أصلح الله الأمير خلني و إياه حتى أكلمه

He^{-la} said, 'By Allah^{-azwj}! You^{-ra} will come to me^{-la} with him^{-asws}!' He^{-ra} said, 'By Allah^{-azwj}! I^{-ra} will not come to you with him^{-asws}!' When the talk was a lot between the two, Muslim Bin Amro Al-Bahily stood up, and there wasn't any Syrian of (person of) Basra apart from him. He said, 'May Allah^{-azwj} Keep the Emir well! Leave me and him^{-ra} until I speak to him^{-ra}'.

فقام فخلا به ناحية من ابن زياد و هما منه بحيث يراها فإذا رفعاً أصواتهما سمع ما يقولان.

He stood up and isolated with him^{-ra} in a corner away from Ibn Ziyad^{-la}, and they were both from him^{-la} where he^{-la} could see them. When their voices were raised, he^{-la} heard what they were saying to each other.

فقال له مسلم يا هاني أنشدك الله أن تقتل نفسك و أن تدخل البلاء في عشيرتك فو الله إني لأنفس بك عن القتل إن هذا ابن عم القوم و ليسوا قاتليه و لا ضائريه فادفعه إليهم فإنه ليس عليك بذلك مخزاة و لا منقصة إنما تدفعه إلى السلطان

Muslim (Bin Amro) said to him, 'O Hany^{-ra}! I adjure you with Allah^{-azwj} not to kill yourself^{-ra} and enter the affliction in your^{-asws} clan. By Allah^{-azwj}! I am with you^{-ra} from the people killing this son^{-ra} of uncle of yours^{-ra}, they aren't his^{-ra} killers nor his^{-ra} victims. So hand him^{-asws} over to them. There wouldn't be any disgrace upon you with doing that nor will there be any diminution. But rather, you^{-ra} would be handing him^{-asws} to the Sultan'.

فقال هاني و الله إن علي في ذلك الحزي و العار أن أدفع جاري و ضيفي و أنا حي صحيح أسمع و أرى شديد الساعد كثير الأعوان و الله لو لم يكن لي إلا واحد ليس لي ناصر لم أدفعه حتى أموت دونه فأخذ يناشده و هو يقول و الله لا أدفعه إليه أبدا.

Hany^{-ra} said, 'By Allah^{-azwj}! There will be disgrace upon me^{-ra} in that, and the shame, if I^{-ra} were to hand over my^{-ra} neighbour and my^{-ra} guest while I^{-ra} am alive, healthy, listening, and I^{-ra} am seen as being helped by a lot of supporters. By Allah^{-azwj}! Even if there does not happen to be any helper for me^{-ra} except one, I^{-ra} would not hand him^{-ra} over until I^{-ra} die beside him^{-asws}'. He kept adjuring him^{-ra}, and he^{-ra} kept saying, 'By Allah^{-azwj}! I^{-ra} will not hand him^{-asws} over to him^{-la}, ever!'

فسمع ابن زياد لعنه الله ذلك فقال ادنوه مني فأدنوه منه فقال و الله لتأتيني به أو لأضربن عنقك فقال هاني إذا و الله تكثر البارقة حول دارك

Ibn Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}, heard that. He^{-la} said, 'Bring him^{-ra} near to me^{-la}!' They brought him^{-ra} near to him^{-la}. He^{-la} said: 'By Allah^{-azwj}! Either you^{-ra} will bring him^{-asws} to me^{-la}, or else I^{-la} will strike off your^{-ra} neck!' Hany^{-ra} said, 'Then by Allah^{-azwj}, there will be a lot of lighting around your^{-la} house'.

فقال ابن زياد وا لهفاه عليك أ بالبارقة تخوفي و هو يظن أن عشيرته سيمنعونه ثم قال ادنوه مني فأدني منه فاستعرض وجهه بالقضيب فلم يزل يضرب به أنفه و جبينه و خده حتى كسر أنفه و سال الدماء على وجهه و لحيته و نثر لحم جبينه و خده على لحيته حتى كسر القضيب و ضرب هاني يده على قائم سيف شرطي و جاذبه الرجل و منعه.

Ibn Ziyad^{la} said, 'Woe be unto you^{ra}! Is it with the lightning you^{ra} are scaring me^{la}? – and he^{la} thought that his^{ra} clan would prevent him^{la}. Then he^{la} said, 'Bring him^{ra} nearer to me^{la}! Then brought him^{ra} closer to him^{la}. He^{la} looked into his^{ra} face with the stick and did not cease to strike his^{ra} nose with it, and his^{ra} forehead, and his^{ra} cheeks, until his^{ra} nose was broken and the blood flowed upon his^{ra} face and his^{ra} beard, and the flesh of his^{ra} forehead was displayed, and his^{ra} cheek was upon his^{ra} beard, until the stick broke, and Hany^{ra} struck his^{ra} hand upon a sword of a guard, and the man pulled it away and prevented him^{ra}.

فقال عبید الله أ حروريّ سائر اليوم قد حل دمك جروه فجره فألقيه في بيت من بيوت الدار و أغلقوا عليه بابه فقال اجعلوا عليه حرسا ففعل ذلك به

Ubeydullah said, 'Have the rest of them become Harouriya (Kharijites) today? Your^{ra} blood is permissible. Drag him^{ra} away!' They dragged him^{ra} away and threw him^{ra} in a room from the rooms of the house, and they locked its door upon him^{ra}. He^{la} said, 'Make a guard to be upon him^{ra}'. That was done with him^{ra}.

فقام إليه حسان بن أسماء فقال أرسل غدر سائر اليوم أمرتنا أن نجيتك بالرجل حتى إذا جئناك به هشمت أنفه و وجهه و سببت دمائه على لحيته و زعمت أنك تقتله

Hasaan Bin Asma'a stood up to him^{la}. He said, 'You^{la} have released the betrayal rest of the day. You^{la} ordered us with coming to you^{la} with the man until when we did come to you^{la} with it, you^{la} shattered his^{ra} nose, and his^{ra} face, and his^{ra} blood flowed upon his^{ra} beard, and you^{la} claimed that you^{la} will kill him^{ra}'.

فقال له عبید الله و إنك لهاهنا فأمر به فلهمز و تعنت و اجلس ناحية فقال محمد بن الأشعث قد رضينا بما رأى الأمير لنا كان أم علينا إنما الأمير مؤدب.

Ubeydullah^{la} said to him, 'And you stay over here! He^{la} ordered with him, so he was shaken and harassed, and seated in a corner. Muhammad Bin Al-Ash'as said, 'We are pleased with what the Emir has shown to us or upon us. But rather, the Emir is an educator'.

و بلغ عمرو بن الحجاج أن هانئا قد قتل فأقبل في مدحج حتى أحاط بالقصر و معه جمع عظيم و قال أنا عمرو بن الحجاج و هذه فرسان مدحج و جوهها لم نخلع و لم نفارق جماعة و قد بلغهم أن صاحبهم قد قتل فأعظموا ذلك

And it reached Amro Bin Al-Hajjaj that Hany^{ra} had been killed, so he came among (clan of) Mazhaj until he surrounded the castle, and with him were a large crowd, and he said, 'I am Amro Bin Al-Hajjaj, and these are horsemen of (clan of) Mazhaj and their faces, a group which will not vacate and will not separate, and it has reached them that their companion has been killed, and they consider that mighty!'

فقبل لعبيد الله بن زياد و هذه فرسان مدحج بالباب فقال لشريح القاضي ادخل على صاحبهم فانظر إليه ثم أخرج فأعلمهم أنه حي لم يقتل فدخل شريح فنظر إليه فقال هانئ لما رأى شريحا يا الله يا للمسلمين أهلكت عشيرتي أين أهل الدين أين أهل المصر و الدماء تسيل على لحيته

It was said to Ubeydullah Bin Ziyad, 'And these are the horsemen of Mazhaj at the door!' He^{la} said to Shueyh, 'Enter to see their companion and look at him, then go out and let them know that he^{ra} is alive, not been killed'. Shureyh entered and looked at him. Hany^{ra} said when he^{ra} saw Shureyh, 'Of for the Sake of Allah^{azwj}! Oh for the sake of the Muslims! You have

destroyed my^{-ra} clan. Where are the people of religion? Where are the people of the city?' And the blood was flowing upon his^{-ra} beard.

إذ سمع الضجة على باب القصر فقال إني لأظنها أصوات مذبح و شيعتي من المسلمين إنه إن دخل علي عشرة نفر أنقذوني.

Then they heard the clamour at the door of the castle. He^{-ra} said, 'I^{-ra} think these are the voices of (the clan of) Mazhaj, and my^{-ra} loyalists from the Muslims. Even if ten persons were to enter to see me^{-ra}, they will save me^{-ra}'.

فلما سمع كلامه شريح خرج إليهم فقال لهم إن الأمير لما بلغه كلامكم و مقاتلكم في صاحبكم أمرني بالدخول إليه فأتيته فنظرت إليه فأمرني أن ألقاكم و أعرفكم أنه حي و أن الذي بلغكم من قتله باطل

When Shureyh heard his^{-ra} speech, he went out to them. He said to them, 'The Emir, when heard your speech and your words regarding your companion reached him^{-la}, he ordered me with the entry to him^{-ra}. So, I went to him^{-ra} and looked at him^{-ra}. He^{-la} has ordered me to meet you all and make you understand that he^{-ra} is alive, and (the news) of his^{-ra} death which had reached you, is false'.

فقال له عمرو بن الحجاج و أصحابه أما إذ لم يقتل فالحمد لله ثم انصرفوا.

Amro Bin Al-Hajjaj and his companions said to him, 'As for when he^{-ra} has not been killed, then Praise is for Allah^{-azwj}!' Then they left.

فخرج عبيد الله بن زياد فصعد المنبر و معه أشرف الناس و شرطه و حشمه فقال أما بعد أيها الناس فاعتصموا بطاعة الله و طاعة أئمتكم و لا تفرقوا فتهلكوا و تذلووا و تقتلوا و تحرقوا و تحرموا إن أخاك من صدقك و قد أعذر من أنذر و السلام

Ubeydulla Bin Ziyad came out and ascended the pulpit, and with him^{-la} were the noble people, and his^{-la} elite force, and his^{-la} attendants. He^{-la} said, 'As for after, O you people! Hold on to the obedience of Allah^{-azwj} and obedience of your leaders, and do not separate for you will be destroyed, and disgraced, and killed, and drained, and deprived. Your brother is the one who ratifies you, and the one forewarned is forearmed. And the greetings!'

ثم ذهب لينزل فما نزل عن المنبر حتى دخلت النظارة المسجد من قبل باب التمارين يشتدون و يقولون قد جاء ابن عقيل فدخل عبيد الله القصر مسرعا و أغلق أبوابه

Then he^{-la} went to descend, but he^{-la} had not descended from the pulpit until the audience of the Masjid entered from the direction of the door of the date-sellers, and they were saying, 'The son^{-ra} of Aqeel is coming!' So, Ubeydullah^{-la} entered the castle hurriedly and closed its doors.

فقال عبد الله بن حازم أنا و الله رسول ابن عقيل إلى القصر لأنظر ما فعل هانيء فلما ضرب و حبس ركبتي فرسي فكنت أول داخل الدار على مسلم بن عقيل بالخير و إذا نسوة لمراد مجتمعات ينادين يا عبرتاه يا ثكلاه

Abdullah Bin Hazim said, 'By Allah^{-azwj}! I am a messenger of the son^{-asws} of Aqeel to the castle to look and what has happened to Hany^{-ra} when he^{-ra} was struck and withheld. I rode my horse

and was the first one to enter the house to see Muslim^{-asws} Bin Aqeel^{-ra} with the news, and there were women of (clan of) Murad gathered, calling out, 'Oh its tears! Oh its bereavement!'

فدخلت على مسلم فأخبرته الخبر فأمرني أن أنادي في أصحابه و قد ملأ بهم الدور حوله كانوا فيها أربعة آلاف رجل فقال ناد يا منصور أمت فناديت فنادى أهل الكوفة و اجتمعوا عليه.

I entered to see Muslim^{-ra} and informed him^{-ra} the news. He^{-ra} instructed me that I should call out among his^{-asws} companions, and the houses around him^{-ra} were full of them. They were four thousand men in these. He^{-ra} said, 'Call out, O Mansour!' He called out among the people of Al-Kufa, and they gathered to him^{-ra}.

فعد مسلم رحمه الله لرؤوس الأرباع كندة و مذحج و تميم و أسد و مضر و همدان و تداعي الناس و اجتمعوا فما لبثنا إلا قليلا حتى امتلأ المسجد من الناس و السوق و ما زالوا يتوثبون حتى المساء

Muslim^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, made a pact with the chiefs of (clans of) Kinda, and Muzhaj, and Tameem, and Asad, and Muzar, and Hamdan, and the people called each other, and they gathered. We had not waited except a little until the Masjid was filled up from the people and (so did) the market, and they did not cease to be jumping (for battle) until evening.

فضاق بعبيد الله أمره و كان أكثر عمله أن يمسك باب القصر و ليس معه إلا ثلاثون رجلا من الشرط و عشرون رجلا من أشرف الناس و أهل بيته و خاصته

The matter became constricted with Ubeydullah^{-la}, and most of his work was that he would close the door of the castle, and there wouldn't be with him^{-la} any more than thirsty men from the elite forces and twenty men from the nobles of the people and his^{-la} family members and his^{-la} special ones.

و أقبل من نأى عنه من أشرف الناس يأتيونه من قبل الباب الذي يلي الدار الروميين و جعل من في القصر مع ابن زياد يشرفون عليهم فينظرون إليهم و هم يرمونهم بالحجارة و يشتمونهم و يفترون على عبيد الله و على أمه.

And the one from the nobles of the people who distanced from him^{-la} came and they came from the direction of the door which followed Al-Rowmeyn door, and the ones who were with Ibn Ziyad^{-la} in the castle, were overlooking upon them. They were looking at them while they were pelting them with the stone and insulting them and accusing upon Ubeydullah^{-la} and his^{-la} mother.

فدعا ابن زياد كثير بن شهاب و أمره أن يخرج فيمن أطاعه في مذحج فيسير في الكوفة و يخذل الناس عن ابن عقيل و يخوفهم الحرب و يحذرهم عقوبة السلطان و أمر محمد بن الأشعث أن يخرج فيمن أطاعه من كندة و حضرموت فيرفع راية أمان لمن جاءه من الناس

Ibn Ziyad^{-la} called Kaseer Bin Shihad and ordered him, 'Go out among the ones who obeyed him^{-la} among the clan of Mazhaj. Travel in Al-Kufa and get the people to abandon Ibn Aqeel^{-asws} and they frighten them of the war and caution them of the consequences of the Sultan'. And he^{-la} ordered Muhammad Bin Al-Ash'as, 'Go out among the ones from the Kinda and

Hazramaut obeying him^{-la} and raise the flag of amnesty for the ones from the people who come to it’.

و قال مثل ذلك للقعقاع الذهلي و شبت بن ربي التميمي و حجار بن أبحر السلمي و شمر بن ذي الجوشن العامري و حبس باقي وجوه الناس عنده استيحاشا إليهم لقله عدد من معه من الناس.

And he^{-la} said similar to that to Al-Qalqa’a Al-Zahly, and Shabas Bin Rabie Al-Tameemi, and Hajar Bin Abjar, and Shimr Bin Zil Jowshan Al-Aamiry^{-la}, and withheld some faces of the people with him^{-la}, estrangement to them due to the few numbers of the ones from the people with him^{-la}.

فخرج كثير بن شهاب يُخذل الناس عن مسلم و خرج محمد بن الأشعث حتى وقف عند دور بني عمارة فبعث ابن عقيل إلى محمد بن الأشعث عبد الرحمن بن شريح الشيباني فلما رأى ابن الأشعث كثرة من أتاه تأخر عن مكانه و جعل محمد بن الأشعث و كثير بن شهاب و القعقاع بن ثور الذهلي و شبت بن ربي يردون الناس عن اللحوق بمسلم و يخوفونهم السلطان حتى اجتمع إليهم عدد كثير من قومهم و غيرهم فصاروا إلى ابن زياد من قبل دار الروميين و دخل القوم معهم

Kaseer Bin Shahadb went out to get the people to abandon Muslim^{-asws}, and Muhammad Bin Al-Ash’a went out until he paused at the doors of the clan of Amarah. Ibn Aqeel^{-la} sent a message to Muhammad Bin Al-Ash’as abdul Rahman Bin Shueyh Al-Shaybani. When Ibn Al-Ash’as saw the large numbers of the ones who had come to him^{-ra}, he delayed from his^{-ra} place, while Muhammad Bin Al-Ash’as and Kaseer Bin Shahab, and Al-Qa’qa’a Bin Sow Al-Zahly, and Shabas Bin Rabie went on to return the people from joining with Muslim^{-ra} and frightening them of the Sultan, until a large number from their people and others gathered to them. They came to Ibn Ziyad^{-la} from Al-Rowmeyn door, and the people entered with them.

فقال كثير بن شهاب أصلح الله الأمير معك في القصر ناس كثير من أشرف الناس و من شرطك و أهل بيتك و موابك فأخرج بنا إليهم فأبى عبید الله و عقد لشبت بن ربي لواء و أخرجه

Kaseer Bin Shahab said, ‘May Allah^{-azwj} Keep the Emir well! There are a lot of people with you^{-la} in the castle, from the noble people, and from your^{-la} elite force, and your^{-la} family members, and your^{-la} friends. So, come out with us to them’. Ubeydullah refused and tied a flag for Shabas Bin Rabie and sent him out.

و أقام الناس مع ابن عقيل يكثرن حتى المساء و أمرهم شديد فبعث عبید الله إلى الأشراف فجمعهم ثم أشرفوا على الناس فمنا أهل الطاعة الزيادة و الكرامة و خوفوا أهل المعصية الحرمان و العقوبة و أعلموهم وصول الجند من الشام إليهم.

And the people stayed with Ibn Aqeel^{-asws}, in increasing numbers until the evening, and their affair was difficult. Ubeydullah^{-la} sent a message to the nobles and gathered them. Then they overlooked upon the people. They conferred honours upon the people of obedience to Ziyad^{-la}, and they frightened the people of disobedience of the depriving, and the punishment, and let them know of the arrival of the army from Syria to them.

و تكلم كثير بن شهاب حتى كادت الشمس أن تجب فقال أيها الناس الحقوا بأهاليكم و لا تعجلوا الشر و لا تعرضوا أنفسكم للقتل فإن هذه جنود أمير المؤمنين يزيد قد أقبلت و قد أعطى الله الأمير عهدا لمن تمتم على حربه و لم تصرفوا من عشيتكم أن يجرم ذريتكم العطاء و يفرق مقاتليكم في مفازي الشام

And Kaseer Bin Shahab spoke until the sun almost set. He said, 'O you people! Join with your families and do not be hasty with the evil, and do not expose yourselves to the killing, for this army of commander of the faithful Yazeed^{-la} is coming, and Allah^{-azwj} has Given the Emir a pact. If you are determined upon battling him^{-la} and do not leave from your evening, he^{-la} can deprive your offspring from the award and will divide your fighters in the areas of Syria.

و أن يأخذ البريء منكم بالسقيم و الشاهد بالغائب حتى لا يبقى له بقية من أهل المعصية إلا أذاقها وبال ما جنت أيديها و تكلم الأشراف بنحو من ذلك.

And he^{-la} will seize the healthy ones from you with the sick, and the ones present with the absentees until there does not remain for him^{-la}, anyone from the people of disobedience, except he^{-la} would make him taste the scourge of what their hands have wrought'. And the nobles spoke with approximate from that.

فلما سمع الناس مقاتلتهم أخذوا يتفرقون و كانت المرأة تأتي ابنها أو أخاها فتقول انصرف الناس يكفونك و يجيء الرجل إلى ابنه أو أخيه و يقول غدا تأتيك أهل الشام فما تصنع بالحرب و الشر انصرف فيذهب به فينصرف فما زالوا يتفرقون حتى أمسى ابن عقيل و صلى المغرب و ما معه إلا ثلاثون نفسا في المسجد.

When the people heard their word, they took to disperse, to the extent that the woman came to her son or her brother and she said, 'Leave! The people will suffice you'. And the man came to his son, or his brother and said, 'The people of Syria will come to you tomorrow, so what have you to do with the war and the evil? Leave!' So, he went with him and leave. They did not cease to disperse until in the evening Ibn Aqeel^{-ra} prayed Al-Maghrib Salat and there were not with him^{-ra} except thirty souls in the Masjid.

فلما رأى أنه قد أمسى و ليس معه إلا أولئك نفر خرج متوجها إلى أبواب كندة فلم يبلغ الأبواب إلا و معه منهم عشرة ثم خرج من الباب و إذا ليس معه إنسان يدلّه فالتفت

When he^{-asws} saw that he^{-asws} had come to the evening and there wasn't with him^{-asws} except these number, he^{-asws} went out heading to the doors of (clan of) Kinda. But he^{-asws} had not even reached the doors except and there were only ten from them left with him^{-asws}. Then he^{-asws} went out from the door and there wasn't even one human being who could point (guide) him^{-asws}.

فإذا هو لا يحس أحدا يدلّه على الطريق و لا يدلّه على منزله و لا يواسيه بنفسه إن عرض له عدو فمضى على وجهه متلدا في أزقة الكوفة لا يدري أين يذهب حتى خرج إلى دور بني جبلة من كندة

So, there he^{-asws} was, not finding anyone who could guide him^{-asws} upon the road, nor guide him^{-asws} to his^{-asws} house, nor comfort him^{-asws} with himself^{-asws} in case an enemy presented to him^{-asws}. He^{-asws} went on his^{-asws} direction wandering in the alleyways of Al-Kufa, not knowing where to go, until he^{-asws} went to the houses of the clan of Jabalah from Kindah.

فمضى حتى أتى إلى باب امرأة يقال لها طوعة أم ولد كانت للأشعث بن قيس و أعتقها و تزوجها أسيد الحضرمي فولدت له بلالا و كان بلال قد خرج مع الناس و أمه قائمة تنتظره.

He^{-asws} went until he^{-asws} came to the door of a woman called Taw'ah. She was a mother of the children of Al-Ash'as Bin Qays and he had freed her and Aseyd Al-Hazramy had married her. She had given birth for him to Bilal, and Bilal had gone out with the people and his mother was standing awaiting him.

فسلم عليها ابن عقيل فردت عليه السلام فقال لها يا أمة الله اسقيني ماء فسقته و جلس و دخلت ثم خرجت فقالت يا عبد الله أ لم تشرب قال بلى قالت فاذهب إلى أهلك فسكت ثم أعادت مثل ذلك فسكت

Ibn Aqeel^{-asws} greeted her, and she returned his greeting. He^{-asws} said to her, 'O maid of Allah^{-azwj}! Quench me^{-asws} some water'. She quenched him^{-asws}, and he^{-asws} sat down, and she entered. Then she came out and said, 'O servant of Allah^{-azwj}! Have you^{-asws} not drunk?' He^{-asws} said, 'Yes'. She said, 'Then go to your^{-asws} family'. He^{-asws} was silent. Then she repeated similar to that. He^{-asws} was silent.

ثم قالت في الثالثة سبحان الله يا عبد الله قم عافاك الله إلى أهلك فإنه لا يصلح لك الجلوس على بابي و لا أحله لك

Then she said during the third, 'Glory be to Allah^{-azwj}! O servant of Allah^{-azwj}! Stand, may Allah^{-azwj} Grant you^{-asws} health, to go to your^{-asws} family, for it is not correct for you^{-asws} to be seated at my door, nor is it permissible for you^{-asws}!'

فقام و قال يا أمة الله ما لي في هذا المصر أهل و لا عشيرة فهل لك في أجر و معروف و لعلي مكافيك بعد هذا اليوم قالت يا عبد الله و ما ذاك قال أنا مسلم بن عقيل كذبي هؤلاء القوم و غروني و أخرجوني قالت أنت مسلم قال نعم قالت ادخل.

He^{-asws} stood up and said, 'O maid of Allah^{-azwj}! There is no family for me^{-asws} in this city, nor any clan. Is it for you in doing a favour and act of kindness, and perhaps I^{-asws} can suffice you after this day?' She said, 'And what is that?' He^{-asws} said, 'I^{-asws} am Muslim^{-asws} Bin Aqeel^{-asws}. These people have lied to me^{-asws} and have deceived me^{-asws} and expelled me^{-asws}'. She said, 'You^{-asws} are Muslim^{-asws}?' He^{-asws} said, 'Yes'. She said, 'Enter!'

فدخل إلى بيت دارها غير البيت الذي تكون فيه و فرشت له و عرضت عليه العشاء فلم يتعش و لم يكن بأسرع من أن جاء ابنها فرآها تكثر الدخول في البيت و الخروج منه فقال لها و الله إنه ليربيني كثرة دخولك إلى هذا البيت و خروجك منه منذ الليلة إن لك لشأنا قالت له يا بني اله عن هذا قال و الله لتخبريني

He^{-asws} entered into a room of her house which she used to be in, and she laid the table spread for him^{-asws} and presented the dinner upon it. He^{-asws} had not eaten the dinner, and very soon her son came. He saw her frequently entering into the room and coming out from it. He said to her, 'By Allah^{-azwj}! I have seen you frequently entering into this room and coming out from it since the night. Is there a concern for you?' She said, 'O my son! Leave about this'. He said, 'By Allah^{-azwj}! You will inform me!'

قالت له أقبل على شأنك و لا تسألني عن شيء فألح عليها فقالت يا بني لا تخبرن أحدا من الناس بشيء مما أخبرك به قال نعم فأخذت عليه الأيمان فحلف لها فأخبرته فاضطجع و سكت.

She said to him, 'Go back to your occupation and do not ask me about anything'. He insisted upon her. She said, 'O my son! You will not inform any from the people with anything from

what I am informing you with'. He said, 'Yes'. She took an oath upon him, and he swore to her. She informed him. He lied down and was silent.

و لما تفرق الناس عن مسلم بن عقيل رحمه الله طال على ابن زياد و جعل لا يسمع لأصحاب ابن عقيل صوتا كما كان يسمع قبل ذلك فقال لأصحابه أشرفوا فانظروا هل ترون منهم أحدا فأشرفوا فلم يجدوا أحدا

And when the people had dispersed from Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, it was prolonged upon Ibn Ziyad^{-la}, and he^{-la} could not hear any voices of the companions of Ibn Aqeel^{-asws} like what he^{-la} used to hear before that. He^{-la} said to his^{-la} companions, 'Go on the terrace and look, can you see anyone from them?' They overlooked, but they could not find anyone.

قال فانظروهم لعلهم تحت الظلال قد كمنوا لكم فنزعوا تختاج المسجد و جعلوا يخفضون بشعل النار في أيديهم و ينظرون و كانت أحيانا تضيء لهم و تارة لا تضيء لهم كما يريدون

He^{-la} said, 'Look for them, perhaps they are under the shades they could be lying in wait for you!' And they went on to take off the timber of the Masjid and came down with the torches of fire in their hands and looking around. And sometimes it was lighting up for them, and at time there was no illumination for the like what they wanted.

فدلوا القناديل و أطنان القصب تشد بالحبال ثم يجعل فيها النيران ثم تدلى حتى ينتهي إلى الأرض ففعلوا ذلك في أقصى الظلال و أدناها و أوسطها حتى فعل ذلك بالظلة التي فيها المنبر فلما لم يروا شيئا أعلموا ابن زياد بتفرق القوم.

They dangled lamps and lots of reed tied with the ropes, then they made fire to be in them, then they dangled until they ended up to the group. They did that in the outskirts of the shades, and its near points, and its middle until they had done that with the shade wherein was the pulpit. When they did not see anyone, they let Ibn Ziyad^{-la} know with the dispersal of the people.

ففتح باب السدة التي في المسجد ثم خرج فصعد المنبر و خرج أصحابه معه و أمرهم فجلسوا قبيل العتمة و أمر عمر بن نافع فنأدى ألا برئت الذمة من رجل من الشرط أو العرفاء و المناكب أو المقاتلة صلى العتمة إلا في المسجد

He^{-la} opened the closed door which led to the Masjid, then he^{-la} came out and ascended the pulpit, and his^{-la} companions came out with him^{-la}, and he^{-la} ordered them, so they were seated before dark. And he^{-la} ordered Umar Bin Nafie to call out, 'Indeed! I^{-la} not responsible from any man from the elite forces, or the chiefs, and the elders, or the fighters to pray Salat, only in the Masjid'.

فلم يكن إلا ساعة حتى امتلأ المسجد من الناس ثم أمر مناديه فأقام الصلاة و أقام الحرس خلفه و أمرهم بمجراسته من أن يدخل إليه من يغتاله و صلى بالناس.

It was not except a while before the Masjid filled up from the people. Then he^{-la} ordered his^{-la} called, so he stood up and called for the Salat, and he^{-la} made a guard to stand behind him^{-la}, and he^{-la} ordered them with protecting him^{-la} from anyone entering towards him^{-la} to kill him^{-la}, and he^{-la} prayed Salat (leading) the people.

ثم صعد المنبر فحمد الله و أثنى عليه ثم قال أما بعد فإن ابن عقيل السفية الجاهل قد أتى ما رأيتم من الخلاف و الشقاق فبرئت ذمة الله من رجل وجدناه في داره و من جاء به فله دينه اتقوا الله عباد الله و الرمو الطاعة و بيعتكم و لا تجعلوا على أنفسكم سبيلا.

Then he^{-la} ascended the pulpit. He^{-la} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, Ibn Aqeel^{-ra} is the foolish, the ignoramus! He^{-ra} has come with the opposition and the discord what you have seen. So, I^{-la} am hereby free from the responsibility of Allah^{-azwj} from any man in whose house he^{-ra} is found to be in it, and the one who comes with him^{-ra}, for him would be his^{-ra} wergild. Fear Allah^{-azwj}, servants of Allah^{-azwj}, the stick to the obedience and your allegiances, and do not make a way to be upon yourselves!'

يا حصين بن نمير نكلتك أمك إن ضاع باب سكة من سكك الكوفة و خرج هذا الرجل و لم تأتني به و قد سلطتك على دور أهل الكوفة فابعث مراصد على أهل الكوفة و دورهم و أصبح غدا و استبرئ الدور و جس خلالها حتى تأتيني بهذا الرجل و كان الحصين بن نمير على شرطه و هو من بني تميم

O Huseyn Bin Nameer! May your mother be bereft of you, if you were to lose a gateway of any path from the pathways of Al-Kufa, and this man can exit, and you do not come to me^{-la} with him^{-asws}, and I^{-la} have hereby given you authority upon the houses of the people of Al-Kufa! So, send raids upon the people of Al-Kufa, and their houses, and by tomorrow morning, clear the houses and withhold their contents, until you come to me^{-la} with this man!' And Al-Huseen Bin Nameer was a commander upon his^{-la} elite forces, and he was from the clan of Tameem.

Martyrdom of Muslim^{-asws} Ibn Aqeel^{-asws}:

ثم دخل ابن زياد القصر و قد عقد لعمر بن حريث راية و أمره على الناس. فلما أصبح جلس مجلسه و أذن للناس فدخلوا عليه و أقبل محمد بن الأشعث فقال مرحبا بمن لا يستغش و لا يتهم ثم أقعده إلى جنبه

Then Ibn Ziyad^{-la} entered the castle, and he^{-la} had tied a flag for Amro Bin Hureys and made him a commander upon the people. When it was morning, he^{-la} at in his^{-la} seat and proclaimed to the people. They entered to him^{-la}, and Muhammad Bin Al-Ash'as came so he^{-la} said, 'Welcome to the one who can neither be fooled nor accused!' Then he^{-la} seated him to his^{-la} side.

و أصبح ابن تلك العجوز فغدا إلى عبد الرحمن بن محمد بن الأشعث فأخبره بمكان مسلم بن عقيل عند أمه فأقبل عبد الرحمن حتى أتى أباه و هو عند ابن زياد فساره فعرف ابن زياد سراره فقال له ابن زياد بالقضيب في جنبه قم فأنتي به الساعة

And in the morning, the son of that old woman woke up and went to Abdul Rahman Bin Muhammad Al-Ash'as and informed him with the place of Muslim^{-asws} Bin Aqeel^{-asws} being with his mother. Abdul Rahman came until he came to his father, and he was with Ibn Ziyad^{-la}. He told him secretly, but Ibn Ziyad^{-la} understood his secret. Ibn Ziyad^{-la} said to him with the stick (poking) in his side, 'Stand and come with him^{-asws}, now!'

فقام و بعث معه قومه لأنه قد علم أن كل قوم يكرهون أن يصاب فيهم مثل مسلم بن عقيل.

He stood up and he^{-la} sent his^{-la} people with him, because he^{-la} knew that every people dislike that the like of Muslim^{-asws} Bin Aqeel^{-asws} be found among them.

فبعث معه عبيد الله بن عباس السلمى في سبعين رجلا من قيس حتى أتوا الدار التي فيها مسلم بن عقيل رحمه الله فلما سمع وقع حوافر الخيل و أصوات الرجال علم أنه قد أتى فخرج إليهم بسيفه و اقتحموا عليه الدار

He^{-la} send Ubeydullah Bin Abbas Al-Salmy with him among seventy from (clan of) Qays, until they came to the house in which was Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-fa}. When he^{-asws} heard the sound of hooves of the cavalry and voices of the men, he^{-asws} knew that he^{-asws} had been found. He^{-asws} came out to them with his^{-asws} sword, and they stormed the house upon him^{-asws}.

فشد عليهم يضربهم بسيفه حتى أخرجهم من الدار ثم عادوا إليه فشد عليهم كذلك فاختلف هو و بكر بن حمران الأحمرى ضربين ف ضرب بكر فم مسلم فقطع شفته العليا و أسرع السيف في السفلى و فصلت له ثنيتاه و ضرب مسلم في رأسه ضربة منكرة و ثناه بأخرى على جبل العاتق كادت تطلع إلى جوفه.

He^{-asws} strongly resisted them, striking them with his^{-asws} sword, until they brought him^{-asws} out from the house. Then they returned to him^{-asws}. He^{-asws} resisted them like that. He^{-asws} and Bakr Bin Hamran Al Ahramy exchanged two strikes. Bakr struck the mouth of Muslim^{-asws} and cut his^{-asws} upper lip, and the sword was quick into the lower and his^{-asws} lips were separated. And Muslim^{-asws} struck in his head with a strong strike and another one upon the shoulder blade which almost reached to his belly.

فلما رأوا ذلك أشرفوا عليه من فوق البيت و أخذوا يرمونه بالحجارة و يلهبون النار في أطنان القصب ثم يرمونها عليه من فوق البيت فلما رأى ذلك خرج عليهم مصلتا بسيفه في السكة

When they saw that, they overlooked upon him^{-asws} from above the house and they took to pelting him^{-fa} with the stones, and they were igniting in the ends of the sticks, then pelting these upon him^{-asws} from above the house. When he^{-asws} saw that he^{-asws} came out to them with his^{-asws} unsheathed sword in the market.

فقال محمد بن الأشعث لك الأمان لا تقتل نفسك و هو يقاتلهم و يقول.

و إن رأيت الموت شيئا نكرا

رد شعاع الشمس فاستقرا

أخاف أن أكذب أو أغرا.

أقسمت لا أقتل إلا حرا

و يخلط البارد سخنا مرا

كل امرئ يوما ملاق شرا

Muhammad Al-Ash'as said, 'The amnesty is for you^{-asws}! Do not kill yourself^{-asws}!' And he^{-asws} was fighting them and saying (a poem), '*I^{-asws} have sworn that I^{-asws} will not be killed except as a freeman, and I^{-asws} view the death as an abhorrent thing, mingling the cold with the hot, bitter, returning the rays of the sun, so it is stabilised, every person faces evil one day, I^{-asws} fear to be lied to or deceived!*'

فقال له محمد بن الأشعث إنك لا تكذب و لا تغر و لا تخدع إن القوم بنو عمك و ليسوا بقاتليك و لا ضائريك

Muhammad Bin Al-Ash'as^{-la} said to him^{-asws}, 'You^{-asws} are neither being lied to nor being deceived, and you^{-fa} will not be deceived. The people are sons of your^{-asws} uncle, and they aren't going to be your^{-asws} killers nor will they harm you^{-asws}!'

وكان قد أثنى بالحجارة و عجز عن القتال فانتهره و استند ظهره إلى جنب تلك الدار فأعاد ابن الأشعث عليه القول لك الأمان فقال آمن أنا قال نعم

And he^{-ra} had been weakened by the injuries with the stones and he^{-asws} was unable from the fighting (anymore). So, he^{-asws} took a breather and supported his^{-asws} back to the side of that house. Ibn Al Ash'as repeated the words to him^{-asws}, 'For you^{-asws} is the amnesty!' He^{-asws} said, 'I^{-asws} am safe?' He said, 'Yes'.

فقال للقوم الذين معه إلي الأمان قال القوم له نعم إلا عبيد الله بن العباس السلمي فإنه قال لا ناقة لي في هذا و لا جمل ثم تنحى.

He^{-asws} said to the people, those who were with him, 'To me^{-asws} with the amnesty'. The people said to him^{-asws}, 'Only Ubeydullah Bin Al-Abbas Al-Salamy, so he^{-ra} said, 'There is neither a she-camel for me regarding this nor a camel'. Then he^{-ra} moved away.

فقال مسلم أما لو لم تأمنوني ما وضعت يدي في أيديكم فأني ببغلة فحمل عليها و اجتمعوا حوله و نزعوا سيفه و كأنه عند ذلك يمس من نفسه فدمعت عيناه ثم قال هذا أول الغدر

Muslim^{-asws} said, 'If you had not granted me^{-asws} in your hands'. They came with a mule. He^{-asws} was carried upon it and they gathered around him^{-asws}, and they snatched away his^{-asws} sword, and it was as if he^{-asws} had despaired from himself^{-asws} during that. His^{-asws} eyes shed tears, then he^{-asws} said, 'This is the first betrayal'.

فقال له محمد بن الأشعث أرجو أن لا يكون عليك بأس قال و ما هو إلا الرجاء أين أمانكم إنا لله و إنا إليه راجعون و بكى

Muhammad Bin Al-Ash'as said to him^{-asws}, 'I hope there does not happen to be any evil upon you^{-asws}'. He^{-asws} said, 'And it is nothing except the hope. Where is your amnesty? We are for Allah^{-azwj} and are returning to Him^{-azwj}!' And he^{-asws} wept.

فقال له عبيد الله بن العباس إن من يطلب مثل الذي طلبت إذا ينزل به مثل ما نزل بك لم يبك قال و الله إني ما لنفسي بكيت و لا لها من القتل أرثي و إن كنت لم أحب لها طرفة عين تلفا و لكني أبكي لأهلي المقبلين إني أبكي للحسين و آل الحسين ع.

Ubeydullah Bin Al-Abbas said to him^{-asws}, 'The one who seeks the like of which you^{-asws} have sought, then it befalls with him like what has befallen you^{-asws}, does not cry'. He^{-asws} said, 'By Allah^{-azwj}! I^{-asws} am not crying for myself^{-asws}, nor is it from my^{-asws} legacy being killed off, and I^{-asws} did not like any damage for it even for the blink of an eye. But I^{-asws} am crying for my^{-asws} family coming over. I^{-asws} am crying for Al-Hussain^{-asws} and the family^{-asws} of Al-Hussain^{-asws}'.

ثم أقبل على محمد بن الأشعث فقال يا عبد الله إني أراك و الله ستعجز عن أمانى فهل عندك خير تستطيع أن تبعث من عندك رجلا على لساني أن يبلغ حسينا فأني لا أراه إلا و قد خرج اليوم أو خارج غدا و أهل بيته و يقول له

Then he^{-ra} faced towards Muhammad Bin Al-Ash'as. He^{-asws} said, 'O servant of Allah^{-azwj}! By Allah^{-azwj}! I^{-asws} see you being unable from granting me^{-asws} amnesty. Is there any goodness with you to be able to send a man from you, upon my^{-ra-asws} tongue to deliver (a message to) Hussain^{-asws}, for I^{-asws} do not see except and he^{-asws} and his^{-asws} family^{-asws} have either come out today or will be coming out tomorrow, and he should say to him^{-asws}:-

إن ابن عقيل بعثني إليك و هو أسير في يد القوم لا يرى أنه يمسي حتى يقتل و هو يقول لك. ارجع فذاك أبي و أمي بأهل بيتك و لا يغرك أهل الكوفة فإنهم أصحاب أبيك الذي كان يتمنى فراقهم بالموت أو القتل إن أهل الكوفة قد كذبوك و ليس لمكذوب رأي

'Ibn Aqeel^{-ra} has sent me to you^{-asws}, and he^{-asws} is a captive in the hands of the people. He^{-asws} does not view that he^{-asws} will see the evening until he^{-asws} is killed, and he^{-asws} is saying to you^{-asws}, 'May my^{-asws} father and my^{-asws} mother be sacrificed for you^{-asws}! Return with your^{-asws} family members and do not be deceived by the people of Al-Kufa, for they are companions of your^{-asws} father^{-asws}, the ones he^{-asws} was wishing to be separated from by the death or the killing. The people of Al-Kufa have belied you^{-asws}, and my^{-ra} view cannot be belied'.

فقال ابن الأشعث و الله لأفعلن و لأعلمن ابن زياد أني قد أمنتك.

Ibn Al Ash'as said, 'By Allah^{-azwj}! I will do it and I shall let Ibn Ziyad^{-la} know that I have granted you^{-asws} amnesty'.

و قال محمد بن شهر آشوب أنفذ عبید الله عمرو بن حريث المخزومي و محمد بن الأشعث في سبعين رجلا حتى أطافوا بالدار فحمل مسلم عليهم و هو يقول

فأنت لكأس الموت لا شك جارع
فحكّم قضاء الله في الخلق ذائع.

هو الموت فاصنع و يك ما أنت صانع
فصبر لأمر الله جل جلاله

And Muhammad Bin Shehr Ashub said, 'Ubeydullah^{-la} enforced Amro Bin Hureys Al-Makhzumi and Muhammad Bin Al-Ash'as to be among seventy men, until they had encircled the house. Muslim^{-ra} attacked upon them, and he^{-asws} was saying (a poem), 'It is the death, so do what you have to do, as you are for the cup of death, it is no doubt hungry, so be patient for the Command of Allah^{-azwj}, Majestic is His^{-azwj} Majesty. The Judgment of the Decree of Allah^{-azwj} is well-known among the people'.

فقتل منهم أحدا و أربعين رجلا.

He^{-asws} killed forty-one men from them'.

و قال محمد بن أبي طالب لما قتل مسلم منهم جماعة كثيرة و بلغ ذلك ابن زياد أرسل إلى محمد بن الأشعث يقول بعثتك إلى رجل واحد لتأتينا به فلم في أصحابك ثلثة عظيمة فكيف إذا أرسلناك إلى غيره

And Muhammad Bin Abu Talib said, 'And when Muslim^{-ra} had killed a big group from them, and (news of) that reached Ibn Ziyad^{-la}, he^{-la} sent a message to Muhammad Bin Al-Ash'as saying, 'We^{-la} sent you to one man to come to us^{-la} with it, but he^{-ra} notched in your companions with a mighty notch. So, how would it be if we^{-la} were to send you to others?'

فأرسل ابن الأشعث أيها الأمير أ تظن أنك بعثتني إلى بقال من بقال الكوفة أو إلى جرمقاني من جرامة الحيرة أ و لم تعلم أيها الأمير أنك بعثتني إلى أسد ضرغام و سيف حسام في كف بطل هام من آل خير الأنام فأرسل إليه ابن زياد أن أعطه الأمان فإنك لا تقدر عليه إلا به.

Ibn Al Ash'as sent a message, 'O Emir! Do you^{-la} think that you^{-la} have sent me to a vegetable salesman from the vegetables' traders of Al-Kufa? Or to a sparrow from the sparrows of Al-

Hira? Or, don't you know, O Emir, that you^{-la} have sent me to a raging lion, and a double-edged sword in the hand of an important hero from the family of best of the people!' Ibn Ziyad^{-la} sent a message to him, 'Give him^{-asws} the amnesty, for you will not be able upon him^{-asws}, except by it'.²

– أقول روي في بعض كتب المناقب عن علي بن أحمد العاصمي عن إسماعيل بن أحمد البيهقي عن والده عن أبي الحسين بن بشران عن أبي عمرو بن السماك عن حنبل بن إسحاق عن الحميدي عن سفيان بن عيينة عن عمرو بن دينار قال أرسل الحسين ع مسلم بن عقيل إلى الكوفة و كان مثل الأسد قال عمرو و غيره لقد كان من قوته أنه يأخذ الرجل بيده فيرمي به فوق البيت.

I (Majlisi) am saying, 'It is reported in one of the books of virtues, from Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from his father, from Abu Al-Hussain Bin Baushrab, from Abu Amro Bin Al Samaak, from Hanbal Bin Is'haq, from Al Humeydi, from Sufyan Bin Uyayna, from Amro Bin Dinar who said,

'Al-Hussain^{-asws} sent Muslim^{-asws} Bin Aqeel^{-asws} to Al-Kufa, and he^{-asws} was like the lion. Amro and others said, 'It was so from his^{-asws} strength that he^{-asws} could grab the man with his^{-asws} hand and throw him above the house'.

Beheading of Muslim^{-asws} Ibn Aqeel^{-asws}:

رجعنا إلى كلام المفيد رحمه الله قال و أقبل ابن الأشعث بابن عقيل إلى باب القصر و استأذن فأذن له فدخل على عبيد الله بن زياد فأخبره خبر ابن عقيل و ضرب بكر إياه و ما كان من أمانه له

We return to the speech of Al-Mufeed, may Allah^{-azwj} have Mercy on him, 'And Ibn Al-Ash'as came with Ibn Aqeel^{-asws} to the door of the castle and sought permission. It was permitted for him, so he entered to see Ubeydullah Bin Ziyad^{-la}. He informed him^{-la} the news of Ibn Aqeel^{-ra}, and Bakr striking him^{-asws}, and what had happened from his having granted amnesty to him^{-asws}.

فقال له عبيد الله و ما أنت و الأمان كأننا أرسلناك لتؤمنه إنما أرسلناك لتأتيننا به فسكت ابن الأشعث و انتهى بابن عقيل إلى باب القصر و قد اشتد به العطش و على باب القصر ناس جلوس ينتظرون الإذن فيهم عمارة بن عقبة بن أبي معيط و عمرو بن حريث و مسلم بن عمرو و كثير بن شهاب و إذا قلة باردة موضوعة على الباب.

Ubeydullah^{-la} said to him, 'And what are you and (granting) the amnesty? It is as if I^{-la} sent you to keep him^{-asws} safe. But rather, I^{-la} had sent you to come to us^{-la} with him^{-ra}'. Ibn Al-Ash'as was silent, and they ended up with Ibn Aqeel^{-asws} to the door of the castle, and the thirst had intensified with him^{-asws}, and there were some people seated at the door of the castle awaiting the permission – among them were Amarah Bin Uqba Bin Abu Mueet, and Amro Bin Hureys, and Muslim Bin Amro, and Kaseer Bin Shahab. And whenever it was a little cold, they would be placed at the door.

فقال مسلم اسقوني من هذا الماء فقال له مسلم بن عمرو أ تراها ما أبردتها لا و الله لا تذوق منها قطرة أبدا حتى تذوق الحميم في نار جهنم

² Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 b

Muslim^{-asws} said, 'Quench me^{-asws} from this water'. Muslim Bin Amro said to him^{-asws}, 'Don't you^{-asws} see how cold it is? By Allah^{-azwj}! You^{-asws} will not taste a drop from it until you^{-ra} taste the boiling water in the Fire of Hell!'

فقال له ابن عقيل ويحك من أنت فقال أنا الذي عرف الحق إذ أنكرته و نصح لإمامه إذ غششته و أطاعه إذ خالفته أنا مسلم بن عمرو الباهلي

Ibn Aqeel^{-asws} said to him, 'Woe be unto you! Who are you?' He said, 'I am the one who recognises the truth when you^{-asws} are denying it and is advising to his imam when you^{-asws} have cheated him^{-la} and (I have) obeyed him when you^{-ra} have opposed him^{-la}. I am Muslim Bin Amro Al-Bahily'.

فقال له ابن عقيل لأملك النكل ما أجفأك و أقطعك و أفسى قلبك أنت يا ابن باهلة أولى بالحميم و الخلود في نار جهنم مني.

Ibn Aqeel^{-asws} said to him, 'May there be bereavement for your mother! How disloyal you are, and how cut off you are, and how hard is your heart! You, O Ibn Bahila, are the foremost with the boiling water and being eternally in the Fire of Hell than I^{-asws} am'.

ثم جلس فتساند إلى حائط و بعث غلاما له فأتاه بقلة عليها منديل و قدح فصب فيه ماء فقال له اشرب فأخذ كلما شرب امتلأ القدح دما من فمه و لا يقدر أن يشرب ففعل ذلك مرتين فلما ذهب في الثالثة ليشررب سقطت ثناياه في القدح فقال الحمد لله لو كان لي من الرزق المقسوم لشربته و خرج رسول ابن زياد فأمر بإدخاله إليه.

Then he^{-asws} sat down and leaned to a wall and sent for a slave of his^{-asws}. He came to him^{-asws} with a jar, upon it was a towel, and a cup. He poured water in it. He said to him^{-asws}, 'Drink'. Every time he^{-asws} took a sip, the cup got filled with blood from his^{-asws} mouth, and he^{-asws} was not able upon drinking. He^{-asws} did that twice. When he^{-asws} went to drink during the third time, his^{-asws} two teeth fell into the cup. He^{-asws} said, 'The Praise is for Allah^{-azwj}. Had there been Apportioned sustenance for him/me^{-asws}, I^{-asws} could have drunk it'. And a messenger of Ibn Ziyad^{-la} came out and instructed with him^{-asws} entering to see him^{-la}.

فلما دخل لم يسلم عليه بالإمرة فقال له الحرسى أ لا تسلم على الأمير فقال إن كان يريد قتلي فما سلامي عليه و إن كان لا يريد قتلي فليكثرن سلامي عليه

When he^{-asws} entered, he^{-asws} did not greet unto him^{-la} with the Emirate (as Emir). The guard said to him^{-asws}, 'Why aren't you^{-asws} greeting to the Emir?' He^{-asws} said, 'If he^{-la} wants to kill me^{-asws}, so what is (the meaning of) my^{-asws} greeting unto him^{-la}, and if he^{-la} does not want to kill me^{-asws}, then let there be many of my^{-asws} greetings be upon him^{-la}'.

فقال له ابن زياد لعمرى لتقتلن قال كذلك قال نعم قال فدعني أوصي إلى بعض قومي قال افعل

Ibn Ziyad^{-la} said to him^{-asws}, 'By my^{-la} life! You^{-asws} will be killed'. He^{-asws} said, '(It will be) like that?' He^{-la} said, 'Yes'. He^{-asws} said, 'Leave me^{-asws} to bequeath to one of my^{-ra} people'. He^{-la} said, 'Do it'.

فنظر مسلم إلى جلساء عبيد الله بن زياد و فيهم عمر بن سعد بن أبي وقاص فقال يا عمر إن بيني و بينك قرابة و لي إليك حاجة و قد يجب لي عليك نصح حاجتي و هي سر فامتنع عمر أن يسمع منه

Muslim^{-ra} looked at the gatherers of Ubeydullah Bin Ziyad^{-la}, and among them was Umar Bin Sa'ad Bin Abu Waqas^{-la}. He^{-asws} said, 'O Umar! There is kinship between me^{-asws} and you^{-la}, and there is a need for me^{-asws} to you^{-la}, and it has obligated upon me^{-asws} upon you to whisper my^{-asws} need, and it is a secret'. But Umar^{-la} refused to listen from him^{-asws}.

فقال له عبيد الله بن زياد لم تمتنع أن تنظر في حاجة ابن عمك فقام معه فجلس حيث ينظر إليهما ابن زياد

Ubeydullah Bin Ziyad^{-la} said to him^{-la}, 'Why are you^{-la} refusing to look into the need of the son^{-asws} of your^{-la} uncle?' So, he^{-la} stood with him^{-asws} and sat when he (Ibn Ziyad^{-la}) could look at them.

فقال له إن علي بالكوفة دينا استدنته منذ قدمت الكوفة سبعمائة درهم فبع سيفي و درعي فاقضها عني و إذا قتلت فاستوهب جثتي من ابن زياد فوارها و ابعث إلى الحسين ع من يرده فياني قد كتبت إليه أعلمه أن الناس معه و لا أراه إلا مقبلا.

He^{-asws} said to him^{-la}, 'There is a debt upon me^{-asws} at Al-Kufa, I^{-asws} have incurred since I^{-asws} arrived, of seven hundred Dirhams. So, sell my^{-asws} sword and my^{-asws} armour and pay it off on my^{-asws} behalf, and when I^{-asws} am killed, so get my^{-asws} corpse to be released from Ibn Ziyad^{-la} and bury it, and send a message to Al-Hussain^{-asws} of returning him^{-asws}, for I^{-asws} have already written to him^{-asws}, letting him^{-asws} know that the people are with him^{-asws}, and I^{-ra} do not see except he^{-asws} would be coming'.

فقال عمر لابن زياد أتدري أيها الأمير ما قال لي إنه ذكر كذا و كذا فقال ابن زياد إنه لا يخونك الأمين و لكن قد يؤتمن الخائن أما ماله فهو له و لسنا تمنعك أن تصنع به ما أحب و أما جثته فيأنا لا نبالي إذا قتلناه ما صنع بها و أما حسين فإنه إن لم يردنا لم نرده.

Umar^{-la} said to Ibn Ziyad^{-la}, 'Do you^{-la} know, O Emir, what he^{-asws} said to me^{-la}. He^{-asws} mentioned such and such'. Ibn Ziyad^{-la} said, 'Surely the trustworthy will not betray you^{-la}, but he^{-asws} has trusted the betrayer. As for his^{-asws} wealth, it is for him^{-asws} - we^{-la} will not prevent you^{-la} from doing whatever you^{-la} like. And as for his^{-asws} corpse, so we don't care, when we^{-la} have killed him^{-asws}, what is done with it. And as for Al-Hussain^{-asws}, if he^{-asws} does not want us^{-la}, we^{-la} will not want him^{-asws}'.

ثم قال ابن زياد إيه ابن عقيل أتيت الناس و هم جمع فشتت بينهم و فرقت كلمتهم و حملت بعضهم على بعض

Then Ibn Ziyad^{-la} said, 'Yes, Ibn Aqeel^{-la}! You^{-asws} came to the people and they were united. You^{-asws} scattered between them and separated their words, and they attacked each other'.

قال كلا لست لذلك أتيت و لكن أهل المصر زعموا أن أباك قتل خيارهم و سفك دماءهم و عمل فيهم أعمال كسرى و قيصر فأتيناهم لنأمر بالعدل و ندعو إلى الكتاب

He^{-asws} said, 'Never! It isn't like that. I^{-asws} came, but the people of the city claimed that your^{-la} father killed their best ones and shed their blood and had worked among them with the work of Chosroe and Caesar. So, I^{-asws} came to them to dispense justice and call to the Book'.

فقال له ابن زياد و ما أنت و ذاك يا فاسق لم تعمل فيهم بذلك إذ أنت بالمدينة تشرب الخمر قال مسلم أنا أشرب الخمر أما و الله إن الله ليعلم أنك غير صادق و أنك قد قلت بغير علم و إني لست كما ذكرت

Ibn Ziyad^{-la} said to him^{-asws}, 'And what are you^{-asws} and that, O mischief-maker? Why? Why did you work among them with that? When you^{-asws} were at Al-Medina, you^{-asws} drank the wine'. Muslim^{-asws} said, 'I^{-asws} drank the wine? But, by Allah^{-azwj}! Allah^{-azwj} Knows that you^{-la} are not being truthful, and you^{-la} have spoken with knowledge, and I^{-asws} am not like what you^{-la} have mentioned.

و إنك أحق بشرب الخمر مني و أولى بما يبلغ في دماء المسلمين ولغا فيقتل النفس التي حرم الله قتلها و يسفك الدم الذي حرم الله على الغضب و العداوة و سوء الظن و هو يلهو و يلعب كأن لم يصنع شيئا.

And you^{-la} are more rightful with drinking that wine than me^{-asws} and are foremost with it. (You^{-la}) are one who legalises (shedding of) blood of the Muslims indiscriminately, so he^{-la} kills the soul which Allah^{-azwj} has Prohibited to kill, and he^{-la} shed the blood which Allah^{-azwj} Prohibited, based upon the anger, and the enmity, and evil thoughts, and he^{-la} is having fun and playing as if he^{-la} has not done anything'.

فقال له ابن زياد يا فاسق إن نفسك منتك ما حال الله دونه و لم يرك الله له أهلا فقال مسلم فمن أهله إذا لم تكن نحن أهله فقال ابن زياد أمير المؤمنين يزيد فقال مسلم الحمد لله على كل حال رضينا بالله حكما بيننا و بينكم

Ibn Ziyad^{-la} said to him^{-asws}, 'O mischief-maker! You^{-asws} wished your^{-asws} wishes what Allah^{-azwj} has Blocked it, and Allah^{-azwj} does not See you^{-asws} as rightful for it'. Muslim^{-asws} said, 'So who is its rightful if we^{-asws} are not its rightful?' Ibn Ziyad^{-la} said, 'Commander of the faithful Yazeed^{-la}'. Muslim^{-asws} said, 'The Praise is for Allah^{-azwj} upon all situations. We^{-asws} are pleased with Allah^{-azwj} as a Judge between us^{-asws} and you^{-la}!'

فقال له ابن زياد قتلني الله إن لم أقتلك قتلة لم يقتلها أحد في الإسلام من الناس فقال له مسلم أما إنك أحق من أحدث في الإسلام ما لم يكن و إنك لا تدع سوء القتل و قبح المثلة و خبث السيرة و لؤم الغلبة لا أحد أولى بما منك

Ibn Ziyad^{-la} said to him^{-asws}, 'May Allah^{-azwj} Kill me^{-la}, if I^{-la} do not kill you^{-asws} with such a killing, no one from the people in Al Islam have been killed like its killing'. Muslim^{-asws} said to him^{-la}, 'But, you^{-asws} are more rightful of innovating in Al Islam what had not happened yet, and you^{-asws} will not leave the evil killing, and ugly examples, and wicked ways, and mean overcoming. There is no one foremost with it than you^{-la} are'.

فأقبل ابن زياد يشتمه و يشتم الحسين و عليا و عقيل و أخذ مسلم لا يكلمه.

Ibn Ziyad^{-la} went on to insulting him^{-asws}, and insulting Al-Hussain^{-asws}, and Ali^{-asws}, and Aqeel, while Muslims took to not speaking to him^{-la}.

ثم قال ابن زياد اصعدوا به فوق القصر فاضربوا عنقه ثم اتبعوه جسده فقال مسلم رحمه الله و الله لو كان بيني و بينك قرابة ما قتلني

Then Ibn Ziyad^{-la} said, 'Ascend with him^{-asws} to the top of the castle and strike off his^{-asws} neck, then throw down his^{-asws} body'. Muslim^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws} said, 'By Allah^{-azwj}! Had there been any kinship between me^{-asws} and you^{-la}, you^{-la} would not be killing me^{-asws}'.

فقال ابن زياد أين هذا الذي ضرب ابن عقيل رأسه بالسيف فدعا بكر بن حمران الأحمري فقال له اصعد فليكن أنت الذي تضرب عنقه

Ibn Ziyad^{la} said, 'Where is this one who will strike the head of Ibn Aqeel^{asws} with the sword?' Bakr Bin Humran Al Ahmary was called. He^{la} said to him^{asws}, 'Ascend, and let you be the one who strikes off his^{asws} neck!'

فصعد به و هو يكبر و يستغفر الله و يصلي على رسول الله ص و يقول اللهم احكم بيننا و بين قوم غرونا و كذبونا و خذلونا.

He ascended with him^{asws}, and he^{asws} was exclaiming Takbeer, and seeking Forgiveness of Allah^{azwj}, and Sending Salawaat upon Rasool-Allah^{saww} and saying: 'O Allah^{azwj}! Judge between us^{asws} and the people who have deceived us^{asws}, and belied us^{asws}, and abandoned us^{asws}!'

و أشرفوا به على موضع الخدابين اليوم ف ضرب عنقه و أتبع رأسه جثته.

And they overlooked with him^{asws} upon a place of Al-Hazaain today and struck off his^{asws} neck, and his^{asws} head followed his^{asws} corpse'.

و قال السيد و لما قتل مسلم منهم جماعة نادى إليه محمد بن الأشعث يا مسلم لك الأمان فقال مسلم و أي أمان للغدرة الفجرة ثم أقبل يقاتلهم و يرتجز بأبيات حمران بن مالك الخثعمي

يوم القرن أقسمت لا أقتل إلا حرا

إلى آخر الأبيات

And the Seyyid (Al-Tawoos) said, 'And when Muslim^{asws} killed a group from them, Muhammad Bin Al-Ash'as called out to him^{asws}, 'O Muslim^{asws}! The amnesty is for you^{asws}!' Muslim^{asws} said, 'And which amnesty can be from the treacherous, the immoral?' Then he^{asws} faced their fighters and recited couplets of Humran Bin Malik Al-Khas'amy, 'The day of the century, I^{asws} vowed that I^{asws} will not be killed except as a freeman' – up to the end of the couplets.

فنادى إليه أنك لا تكذب و لا تغر فلم يلتفت إلى ذلك و تكاثروا عليه بعد أن أثنخن بالجراح فطعنه رجل من خلفه فخر إلى الأرض فأخذ أسيرا فلما دخل على عبيد الله لم يسلم عليه فقال له الحرسى سلم على الأمير فقال له اسكت يا ويحك و الله ما هو لي بأمرير

He called out to him^{asws}, 'You^{asws} are neither being lied to nor deceived!' But he^{asws} did not turn to that, and they swarmed upon him^{asws} after he^{asws} had been weakened with injuries. A man stabbed him^{asws} from behind, and he^{asws} fell to the ground. He^{asws} was taken captive. When he^{asws} was entered to Ubeydullah^{la}, he^{asws} did not greet to him^{la}. The guard said to him^{asws}, 'Greet unto the Emir!' He^{asws} said to him, 'Be quiet, O woe be unto you! By Allah^{azwj}! He^{la} is not an Emir to me^{asws}'.

فقال ابن زياد لا عليك سلمت أم لم تسلم فإنك مقتول فقال له مسلم إن قتلتني فلقد قتل من هو شر منك من هو خير مني

Ibn Ziyad^{la} said, 'It is not upon you^{asws}, whether you^{asws} greet or not greet, you^{asws} will be killed regardless'. Muslim^{asws} said to him^{la}, 'If you^{la} kill me^{asws}, so the one who was eviler than you^{la} had killed the one^{asws} who is better than me^{asws}!'

ثم قال ابن زياد يا عاق و يا شاق خرجت على إمامك و شققت عصا المسلمين و ألقحت الفتنة

Then Ibn Ziyad^{-la} said, 'O disloyal! O wretched! You^{-asws} came out against your^{-asws} leader, and have cracked the stick of the Muslims, and have sowed the discord'.

فقال مسلم كذبت يا ابن زياد إنما شق عصا المسلمين معاوية و ابنه يزيد و أما الفتنة فإنما ألقحها أنت و أبوك زياد بن عبيد عبد بني علاج من ثقيف و أنا أرجو أن يرزقني الله الشهادة على يدي شر بريته.

Muslim^{-asws} said, 'You^{-la} are lying, O Ibn Ziyad^{-la}! But Muawiya and his son^{-la} Yazeed^{-la} have cracked the stick of the Muslims, and as for the discord, for rather it was sowed by you^{-la} and your^{-la} father Ziyad Bin Ubeyd, a slave of the clan of Alaaj from Saqeef, and I^{-asws} wish Allah^{-azwj} would Grace me^{-asws} the martyrdom upon the hands of His^{-azwj} evil creature!'

ثم قال السيد بعد ما ذكر بعض ما مر ف ضرب عنقه و نزل مذعورا فقال له ابن زياد ما شأنك فقال أيها الأمير رأيت ساعة قتلته رجلا أسود سيء الوجه حذائي عاضا على إصبعه أو قال شفتيه ففزعت فزعا لم أفزعه قط فقال ابن زياد لعلك دهشت.

Then the Seyyid (Ibn Tawoos) said after having mentioned part of what has passed, 'He struck off his^{-asws} neck, and he descended horrified. Ibn Ziyad^{-la} said to him, 'What is your concern?' He said, 'O Emir! I saw at the time of killing him^{-asws}, a black man of evil face parallel to me, biting upon his finger'. Or he said, 'His lip. So, I panicked with such a panic I had not panicked like it at all!' Ibn Ziyad^{-la} said, 'Perhaps you are in shock'.

و قال المسعودي دعا ابن زياد بكير بن حمران الذي قتل مسلما فقال أ قتلته قال نعم قال فما كان يقول و أنتم تصعدون به لتقتلوه

Al-Masoudi said, 'Ibn Ziyad^{-la} called Bakery Bin Humran, the one who killed Muslim^{-asws}. He^{-la} said, 'Did you kill him?' He said, 'Yes'. He^{-la} said, 'So what was he^{-asws} saying while you were ascending with him^{-asws} in order to kill him^{-asws}?'

قال كان يكبر و يسبح و يهلل و يستغفر الله فلما أدنيناه لنضرب عنقه قال اللهم احكم بيننا و بين قوم غرونا و كذبونا ثم خذلونا و قتلونا فقلت له الحمد لله الذي أفادني منك

He said, 'He^{-asws} was exclaiming Takbeer, and glorifying (Allah^{-azwj}) and extolling His^{-azwj} Oneness and seeking Forgiveness of Allah^{-azwj}. When I drew him^{-asws} closer to strike off his^{-asws} neck, he^{-asws} said, 'O Allah^{-azwj}! Judge between us^{-asws} and the people who deceived us^{-asws} and belied us^{-asws}, then they abandoned us^{-asws} and killed us^{-asws}'. I said to him^{-asws}, 'The Praise is for Allah^{-azwj} Who Caused me to retaliate against you^{-asws}!'

و ضربته ضربة لم تعمل شيئا فقال لي أ و ما يكفيك في خدش مني وفاء بدمك أيها العبد قال ابن زياد و فخرا عند الموت قال و ضربته الثانية فقتلته.

And I struck a strike, but it did not work anything. He^{-asws} said to me, 'Or what will suffice you in scratching me^{-asws}, the loyalty with your blood, o slave?' Ibn Ziyad^{-la} said, 'And he^{-asws} prided during death?' He said, 'And I struck him^{-asws} secondly, and it killed him^{-asws}'.

و قال المفيد فقام محمد بن الأشعث إلى عبيد الله بن زياد فكلمه في هانئ بن عروة فقال إنك قد عرفت موضع هانئ من المصر و بيته في العشيرة و قد علم قومه أي و صاحبي سقناه إليك و أنشدك الله لما وهبته لي فإني أكره عداوة المصر و أهله

And Al-Mufeed said, 'Muhammad Bin Al-Ash'as stood up to Ubeydullah Bin Ziyad^{-la} and spoke to him^{-la} regarding Hany^{-ra} Bin Urwah^{-ra}. He said, 'You have recognised the position of Hany^{-ra} from the city, and his^{-ra} household among the clan, and his^{-ra} people have known and I and my companion had driven him^{-ra} to you, and I adjure you with Allah^{-azwj}, to gift him^{-ra} to me, for I dislike enmity in the city and its people'.

فوعده أن يفعل ثم بدا له و أمر بهاني في الحال فقال أخرجوه إلى السوق فاضربوا عنقه

He^{-la} said he^{-la} would do so. Then there was a change of mind for him^{-la} and he^{-la} ordered with Hany^{-ra} straight away. He^{-la} said, 'Take him^{-ra} out to the market and strike off his^{-ra} neck!'

فأخرج هاني حتى أتى به إلى مكان من السوق كان يباع فيه الغنم و هو مكتوف فجعل يقول وا مذحجاه و لا مذحج لي اليوم يا مذحجاه يا مذحجاه أين مذحج.

Hany^{-ra} was brought out until they came with him^{-ra} to a place from the market wherein sheep were being sold, and he^{-ra} was tied up. He^{-ra} kept saying, 'Oh (clan of) Mazhaj! There is no Mazhaj for me^{-ra} today! O Mazhaj! O Mazhaj! Where are Mazhaj?'

فلما رأى أن أحدا لا ينصره جذب يده فنزعها من الكتاف ثم قال أ ما من عصا أو سكين أو حجارة أو عظم يحاجز به رجل عن نفسه و وثبوا إليه فشدوه وثاقا ثم قيل له امدد عنقك

When he^{-ra} saw that no one was helping him^{-ra}, he^{-ra} pulled his^{-ra} hand and removed the rope, then said, 'Is there no stick, or knife, or stone, or a bone a man can defend himself with?' And they pounced towards him^{-ra} and tied him^{-ra} tightly. Then it was said to him^{-ra}, 'Extend your^{-ra} neck!'

فقال ما أنا بما بسخي و ما أنا بمعينكم على نفسي فضربه مولى لعبيد الله بن زياد تركي يقال له رشيد بالسيف فلم يصنع شيئا فقال له هاني إلى الله المعاد اللهم إلى رحمتك و رضوانك ثم ضربه أخرى فقتله.

He^{-ra} said, 'I^{-ra} am not going to be generous with it by assisting you all upon myself^{-ra}'. A Turkish slave of Ubeydullah Bin Ziyad^{-la} called Rasheed, struck him^{-ra} with the sword, but it did not do anything. Hany^{-ra} said to him, 'To Allah^{-azwj} is the servant. O Allah^{-azwj}! To Your^{-azwj} Mercy and Your^{-azwj} Pleasure!' Then he struck him^{-ra} another, so it killed him^{-ra}.

و في مسلم بن عقيل و هاني بن عروة رحمهما الله يقول عبد الله بن الزبير الأسدي.

إلى هاني في السوق و ابن عقيل

و آخر يهوي من طمار قتيل.

أحاديث من يسري بكل سبيل

فإن كنت لا تدرين ما الموت فانظري

إلى بطل قد هشم السيف وجهه

أصاحبنا أمر اللعين فأصبحا

And regarding Muslim^{-ra} Bin Aqeel^{-ra} and Hany^{-ra} Bin Urwah^{-ra}, may Allah^{-azwj} be Pleased with them^{-ra}, Abdullah Bin Al-Zubeyr Al-Asady said (a poem), 'If you didn't know what is the death, then look at Hany^{-ra} in the market and Ibn Aqeel^{-ra}, to a hero whom the sword smashed his face, and another was thrown from the roof, slain. The accursed matter hit them^{-ra} so they^{-ra} became a subject of discussion in every way.

ترى جسدا قد غيرت الموت لونه
فتى كان أحيا من فتاة حبيبة
أ يركب أسماء الهماليج آمنا
تطيف حواليه مراد و كلهم
فإن أنتم لم تتأروا بأخيكم
و نضح دم قد سال كل مسيل
و أقطع من ذي شفرتين صقيل
و قد طالبته مذحج بذحول
على رقبة من سائل و مستول
فكونوا بغايا أرضيت بقليل.

You see a body the death had changed its colour, and blood spurting, having had flowed every flowing. A youth who was alive from the live youths and cut by one with two shiny blades. Is he riding the horses safely and Mahzaj had sought him^{-ra} with resentment? The (clan of) Murad circled around him^{-ra} and all of them were upon a neck, from a questioned and the one questioned. So, if you do not take revenge for your brother, then become prostitutes I am slightly pleased with'.

و لما قتل مسلم بن عقيل و هانئ بن عروة رحمة الله عليهما بعث ابن زياد برأسيهما مع هانئ بن أبي حية الوادعي و الزبير بن الأرواح التميمي إلى يزيد بن معاوية و أمر كاتبه أن يكتب إلى يزيد بما كان من أمر مسلم و هانئ

And when Muslim^{-asws} Bin Aqeel^{-asws} and Hany Bin Urwah^{-ra}, may Allah^{-azwj} have Mercy upon them^{-ra}, were killed, Ibn Ziyad^{-la} sent their^{-ra} heads to Yazeed^{-la} Bin Muawiya^{-la}, with Hany Bin Abu Hayah Al-Wady and Al-Zubeyr Al-Arouh Al-Tameemy, and he^{-la} ordered his^{-la} scribe to write to Yazeed^{-la} with what had happened, from the matter of Muslim^{-asws} and Hany^{-ra}.

فكتب الكاتب و هو عمرو بن نافع فأطال فيه و كان أول من أطال في الكتب فلما نظر فيه عبید الله كرهه و قال ما هذا التطويل و هذه الفضول اكتب.

The scribe wrote, and he is Amro Bin Nafie, and he was lengthy in it, and he was the first one to be lengthy in the writing. When Ubeydullah^{-la} looked into it, he^{-la} disliked it and said, 'What is this lengthening, and this is obtrusive?'

أما بعد فالحمد لله الذي أخذ لأمر المؤمنين بحقه و كفاه مئونة عدوه أ خير أمير المؤمنين أن مسلم بن عقيل لجأ إلى دار هانئ بن عروة المرادي و إني جعلت عليهما المراصد و العيون و دسست إليهما الرجال و كدتهما حتى أخرجتهما و أمكن الله منهما

Write, 'As for after, the Praise is for Allah^{-azwj} Who has Taken for the momineen, his right and Sufficed him of his enemy. Be informed, commander of the faithful, that Muslim^{-asws} Bin Aqeel^{-asws} took shelter in the house of Hany Bin Urwah Al-Murady^{-ra}, and I^{-la} made the ambushers and the spies upon them^{-ra} and shoved the men to them^{-ra} and plotted against them^{-ra} until I^{-la} brought them^{-ra} out and Allah^{-azwj} Enabled from them^{-ra}.

فقدمتهما و ضربت أعناقهما و قد بعثت إليك برأسيهما مع هانئ بن أبي حية الوادعي و الزبير بن الأرواح التميمي و هما من أهل السمع و الطاعة و النصيحة فليسا لهما أمير المؤمنين عما أحب من أمرهما فإن عندهما علما و ورعا و صدقا و السلام.

I^{-la} forwarded them^{-ra} and struck off their^{-ra} necks, and I^{-la} am sending their^{-ra} heads to you^{-la} with Hany Bin Abu Hayah Al-Wady, and Al-Zubeyr Bin Al-Arouh Al-Tameemy, and they are from the people of listening and obeying and the advising. There is no commander of the

faithful for them who can order them, for there is knowledge with them, and piety, and sincerity. And the greetings’.

فكتب إليه يزيد أما بعد فإنك لم تعد أن كنت كما أحب عملت عمل الخازم و صلت صولة الشجاع الرابط الجأش و قد أغنيت و كفيت و صدقت ظني بك و رأيي فيك و قد دعوت رسوليك و سألتهما و ناجيتهما فوجدتهما في رأيهما و فضلتهما كما ذكرت فاستوص بهما خيرا

Yazeed^{-la} wrote to him^{-la}, ‘As for after, you^{-la} have not retracted if you^{-la} were like what I^{-la} like. You^{-la} have done the resolute work and arrived the arrival of the brave, of the strong connection, and I^{-la} have become needless and have been sufficed, and my^{-la} thoughts about you^{-la} and my^{-la} view regarding you^{-la} have been ratified; and I^{-la} had called your^{-la} two messengers and asked them, and consulted them, and I^{-la} found them in their view and their merits like what you^{-la} had mentioned. So, I^{-la} advised goodness with them.

و إنه قد بلغني أن حسينا قد توجه نحو العراق فضع المناظر و المسالحو واحترس و احبس على الظنة و اقتل على التهمة و اكتب إلي في كل يوم ما يحدث من خبر إن شاء الله.

And it has reached me^{-la} that Hussain^{-asws} is heading towards Al-Iraq, so place the lookouts, and the armed ones, and be careful and imprison (people) based upon the guessing, and kill upon the accusations, and write to me^{-la} every day of what occurs from the news if Allah^{-azwj} so Desires’.

و قال ابن نما كتب يزيد إلى ابن زياد قد بلغني أن حسينا قد سار إلى الكوفة و قد ابتلي به زمانك من بين الأزمان و بلدك من بين البلدان و ابتليت به من بين العمال و عندها تعتق أو تعود عبدا كما تعبد العبيد..

And Ibn Nama said, ‘Yazeed^{-la} wrote to Ibn Ziyad^{-la}, ‘It has reached me^{-la} that Hussain^{-asws} is travelling to Al-Kufa, and your^{-la} time has been tried with from between the times, and your^{-la} city from between the cities, and there are temptations between the governors, and during it, either be liberated or return to be a slave like what the slaves are enslaved’.³

قال المفيد ره فصل و كان خروج مسلم بن عقيل رحمه الله بالكوفة يوم الثلاثاء لثمان مضي من ذي الحجة سنة ستين و قتله رحمه الله يوم الأربعاء لتسع خلون منه يوم عرفة و كان توجه الحسين ع من مكة إلى العراق في يوم خروج مسلم بالكوفة و هو يوم التروية بعد مقامه بمكة بقية شعبان و شهر رمضان و شوالا و ذا القعدة و ثمان ليال خلون من ذي الحجة سنة ستين

Al-Mufeed said, ‘And the going out of Muslim^{-asws} Bin Aqeel^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, at Al-Kufa was on the day of Tuesday of eight (days) past from Zul Hijjah of the year sixty, and he^{-ra}, may Allah^{-azwj} have Mercy on him^{-asws} was on the day of Wednesday of six (days) vacant from it, on the day of Arafaat, and Al-Hussain^{-asws} headed from Makkah to Al-Iraq during the day Muslim^{-asws} went out at Al-Kufa, and it was the day of Al-Tarwiyya after his^{-asws} stay at Makkah for the remainder of Shaban, and the month of Ramazan, and Zul Qadah, and eight (days) vacant from Zul Hijjah of the year sixty.

و كان قد اجتمع إلى الحسين ع مدة مقامه بمكة نفر من أهل الحجاز و نفر من أهل البصرة انضافوا إلى أهل بيته و مواليه.

³ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 c

And there had gathered to Al-Hussain^{-asws}, for the duration of his^{-asws} stay at Makkah, a number from the people of Al-Hijaz, and a number from the people of Al-Basra and increased to the People^{-asws} of his^{-asws} Household and his^{-asws} friends.

و لما أراد الحسين التوجه إلى العراق طاف بالبيت و سعى بين الصفا و المروة و أحل من إحرامه و جعلها عمرة لأنه لم يتمكن من تمام الحج مخافة أن يقبض عليه بمكة فينفذ إلى يزيد بن معاوية

And when Al-Hussain^{-asws} wanted to head to Al-Iraq, he^{-asws} performed Tawaaf of the House (Kabah) and performed Sa'ee between Al-Safa and Al-Marwa and released from his^{-asws} Ihraam and converted it to an Umrah, because he^{-asws} was not able upon completing the Hajj, fearing he^{-asws} would be arrested at Makkah and be sent to Yazeed^{-la} Bin Muawiya^{-la}.

فخرج ع مبادرا بأهله و ولده و من انضم إليه من شيعته و لم يكن خير مسلم بلغه بخروجه يوم خروجه على ما ذكرناه.

He^{-asws} went out hurriedly with his^{-asws} family, and his^{-asws} children, and the ones from his^{-asws} Shias who had joined with him^{-asws}, and the news of Muslim^{-asws} did not happen to have reached him^{-asws} of his^{-asws} going out, on the day he^{-asws} went out, based upon what we have mentioned".⁴

The News of the people of Kufa to Imam Hussain^{-asws}:

و قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ رَوَى أَبُو جَعْفَرٍ الطَّبْرِيُّ عَنِ الْوَاقِدِيِّ وَ زُرَّارَةَ بْنِ صَالِحٍ قَالَا لَقِينَا الْحُسَيْنَ بْنَ عَلِيٍّ ع قَبْلَ خُرُوجِهِ إِلَى الْعِرَاقِ بِثَلَاثَةِ أَيَّامٍ فَأَخْبَرَنَا بِمَوَى النَّاسِ بِالْكُوفَةِ وَ أَنَّ قُلُوبَهُمْ مَعَهُ وَ سُيُوفُهُمْ عَلَيْهِ

And the Seyyid, may Allah^{-azwj} be Pleased with him, said, 'It is reported by Abu Ja'far Al Tabari, from Al Waqidy and Zurara Bin Salih who both said,

'We met Al-Hussain^{-asws} Bin Ali^{-asws} before his^{-asws} going out to Al-Iraq, by three days, and we informed him^{-asws} with the sentiment of the people at Al-Kufa, and that their hearts were with him^{-asws} and their swords were against him^{-asws}.

فَأَوْمَأَ بِيَدِهِ نَحْوَ السَّمَاءِ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ نَزَلَتِ الْمَلَائِكَةُ عَدَدًا لَا يُحْصِيهِمْ إِلَّا اللَّهُ تَعَالَى فَقَالَ ع لَوْ لَا تَقَارُبُ الْأَشْيَاءِ وَ حُبُوطُ الْأَجْرِ لَقَاتَلْتُهُمْ بِهَوْلَاءِ وَ لَكِنْ أَعْلَمُ يَقِينًا أَنَّ هُنَاكَ مَصْرَعِي وَ مَصْرَعِ أَصْحَابِي وَ لَا يَنْجُو مِنْهُمْ إِلَّا وَلَدِي عَلِيُّ.

He^{-asws} gestured by his^{-asws} hand towards the sky. The gateways of the sky opened up, and the Angels descended to a number no one could count them except Allah^{-azwj} the Exalted. He^{-asws} said: 'If only the things (matters) were not so close and the descent of the Recompense for their fighters with them. But I^{-asws} know for certain that over there is my^{-asws} slaying place and the slaying place of my^{-asws} companions, and no one from them will be saved except my^{-asws} son Ali^{-asws} (Bin Al-Hussain^{-asws})".⁵

⁴⁴ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 d

⁵ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 e

Imam Hussain^{-asws} Leaves Makkah towards Kufa:

وَ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ تَوَجَّهَ الْحُسَيْنُ ع مِنْ مَكَّةَ لِثَلَاثٍ مَضْبُورٍ مِنْ ذِي الْحِجَّةِ سَنَةِ سِتِّينَ قَبْلَ أَنْ يَعْلَمَ بِقَتْلِ مُسْلِمٍ لِأَنَّهُ ع خَرَجَ مِنْ مَكَّةَ فِي الْيَوْمِ الَّذِي قُتِلَ فِيهِ مُسْلِمٌ رِضْوَانُ اللَّهِ عَلَيْهِ.

And the Seyyid (Al-Tawoos), may Allah^{-azwj} have Mercy on him, said, 'Al-Hussain^{-asws} headed from Makkah on the third (day) past from Zulhijjah of the year sixty, before he^{-asws} knew of the killing of Muslim^{-as}, because he^{-asws} had gone out from Makkah during the day in which Muslim^{-as}, may the Pleasure of Allah^{-azwj} be upon him^{-as}, had been killed.

Sermon of Imam Hussain^{-asws} in Makkah:

وَ رُوِيَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ لَمَّا عَزَمَ عَلَى الْخُرُوجِ إِلَى الْعِرَاقِ قَامَ حَاطِبِيًّا فَقَالَ الْحَمْدُ لِلَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ وَ سَلَّمَ

And it is reported that he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, when he^{-asws} determined upon going out to Al-Iraq, he^{-asws} stood to address. He^{-asws} said: 'The Praise is for Allah^{-azwj}, and whatever Allah^{-azwj} so Desires, and there is neither Mighty nor Strength except with Allah^{-azwj} and may Allah^{-azwj} Send Salawaat upon His^{-azwj} Rasool^{-saww} and Greetings.

حُطَّ الْمَوْتُ عَلَى وُلْدِ آدَمَ مَحَطَّ الْقِلَادَةِ عَلَى جِيدِ الْفَتَاةِ وَ مَا أَوْلَيْتَنِي إِلَى أَسْلَابِي اشْتِيَاقَ يَعْغُوبَ إِلَى يُوسُفَ وَ خَيْرَ لِي مَصْرَعٌ أَنَا لِأَقِيهِ كَأَنِّي بِأَوْصَالِي يَنْقَطِعُهَا عَسَلَانُ الْفُلُواتِ بَيْنَ النَّوَالِيسِ وَ كَرْبَلَاءَ فَيَمْلَأُنَّ مِنِّي أَكْرَاشاً جَوْفاً وَ أَجْرِيَةً سُعْباً لَا يَحِيصَ عَنْ يَوْمِ حُطَّ بِالْقَلَمِ

The line of death upon the children of Adam^{-as} is (like) the line of the necklace upon the chest of a girl, and what made me^{-asws} yearn to my^{-asws} ancestors is the yearning of Yaqoub^{-as} to Yusuf^{-as}, and a slaying place has been Chosen for me^{-asws}. I^{-asws} will get to it as if I^{-asws} can see my^{-asws} limbs cut into pieces in a section of the wilderness and Karbala, so it will be filled from the flesh of abdomens and empty water containers. There is no escape from a day the Pen has written.

رَضِيَ اللَّهُ رِضَانًا أَهْلَ الْبَيْتِ نَصِيرًا عَلَى بَلَاءِهِ وَ يُؤَقِّينَا أَجْوَرَ الصَّابِرِينَ لَنْ نَشُدَّ عَنْ رَسُولِ اللَّهِ حَلْمَتُهُ وَ هِيَ مَجْمُوعَةٌ لَهُ فِي حَاطِبِيَّةِ الْقُدْسِ تَقْرَأُ بِحَمِّ عَيْنِهِ وَ تَنْجِزُ لَهُمْ وَعْدَهُ

The Pleasure of Allah^{-azwj} is our^{-asws} pleasure, People^{-asws} of the Household. We^{-asws} are patient upon His^{-azwj} Afflictions, and He^{-azwj} will Give us^{-asws} the full Recompense of the patient ones. We^{-asws} will never deviate away from Rasool-Allah^{-saww}. We^{-asws} shall gather to him^{-saww} in a Holy enclosure. His^{-saww} eyes will be delighted with them^{-asws}. His^{-saww} promise will be fulfilled for them^{-asws}.

مَنْ كَانَ مِنَّا بِأَذَلِّ مُهْجَتِهِ مُوطِئاً عَلَى لِقَاءِ اللَّهِ نَفْسُهُ فَلْيَرْحَلْ مَعَنَا فَإِنِّي رَاجِلٌ مُصْبِحاً إِنْ شَاءَ اللَّهُ

One among us who will sacrifice himself – (with desire) upon meeting Allah^{-azwj}, then let him be with us, for I^{-asws} am departing in the morning if Allah^{-azwj} so Desires'.

أقول روي هذه الخطبة في كشف الغمة عن كمال الدين بن طلحة.

I (Majlisi) am saying, 'This sermon has been reported in (the book) 'Kashf Al-Ghumma', from Kamaal Al-Deen Bin Talha'.

The route of Imam Hussain^{-asws} to Karbala:

قَالَ السَّيِّدُ وَ ابْنُ نَمَا رَحِمَهُمَا اللَّهُ ثُمَّ سَارَ حَتَّى مَرَّ بِالتَّنْعِيمِ فَلَقِيَ هُنَاكَ عَيْرًا تَحْمِلُ هَدِيَّةً قَدْ بَعَثَ بِهَا بَجَيْرُ بْنُ رَيْسَانَ الْحِمَيْرِيُّ غَامِلُ الْيَمَنِ إِلَى بَرِيدِ بْنِ مُعَاوِيَةَ وَ كَانَ غَامِلُهُ عَلَى الْيَمَنِ وَ عَلَيْهَا الْوَزْنُ وَ الْحَلَلُ

The Seyyid and Ibn Nama, may Allah^{-azwj} have Mercy on them both, said, 'Then he^{-asws} travelled until he^{-asws} passed by Al-Tan'eem. He^{-asws} met a caravan over there carrying gifts. It had been sent by Buheyr Bin Raysan Al-Himeyri, governor of Al-Yemen to Yazeed^{-la} Bin Mauawiya^{-la}, and he was his^{-la} governor upon Al-Yamen, and upon these (camels) were the yellow dyes and the garments.

فَأَخَذَهَا عَ لِأَنَّ حُكْمَ أُمُورِ الْمُسْلِمِينَ إِلَيْهِ وَ قَالَ لِأَصْحَابِ الْإِبِلِ مَنْ أَحَبَّ مِنْكُمْ أَنْ يَنْطَلِقَ مَعَنَا إِلَى الْعِرَاقِ وَفِيْنَا كِرَاهٍ وَ أَحْسَنًا صُحْبَةً وَ مَنْ أَحَبَّ أَنْ يُفَارِقَنَا مِنْ مَكَانِنَا هَذَا أَعْطَيْنَاهُ مِنَ الْكِرَى بِقَدْرِ مَا قَطَعَ مِنَ الطَّرِيقِ فَمَضَى قَوْمٌ وَ امْتَنَعَ آخَرُونَ.

He^{-asws} took it, because the ruling of the affairs of the Muslims was up to him^{-asws}, and said to the companions of the camels, 'One from you who likes to go with us to Al-Iraq, we shall give him his full rent and good accompaniment, and the one who likes to separate from us from this place of ours, we shall give him from the rent in accordance with whatever he has cut across from the road'. A group went and another refused.

ثُمَّ سَارَ عَ حَتَّى بَلَغَ ذَاتَ عِزْقٍ فَلَقِيَ بِشْرَ بْنَ غَالِبٍ وَارِدًا مِنَ الْعِرَاقِ فَسَأَلَهُ عَنْ أَهْلِهَا فَقَالَ خَلَفْتُ الْقُلُوبَ مَعَكَ وَ السُّيُوفَ مَعَ بَنِي أُمَيَّةٍ فَقَالَ صَدَقَ أَحُو بَنِي أَسَدٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ

Then he^{-asws} travelled until he^{-asws} reached Zaat Irqin. He^{-asws} met Bishr Bin Ghalib arriving from Al-Iraq. He^{-asws} asked him about its people. He said, 'I left them of their hearts being with you^{-asws} but the swords being with the clan of Umayya'. He^{-asws} said: 'The brother from the clan of Asad speaks the truth. Allah^{-azwj} Does whatever He^{-azwj} so Desires to and Judges whatever He^{-azwj} Wants to'.

قَالَ ثُمَّ سَارَ صَلَوَاتُ اللَّهِ عَلَيْهِ حَتَّى نَزَلَ التَّلْعَلِيَّةَ وَفَتَ الظَّهِيرَةَ فَوَضَعَ رَأْسَهُ فَرَقَدَ ثُمَّ اسْتَبَقَطَ فَقَالَ قَدْ رَأَيْتُ هَاتِفًا يَقُولُ أَنْتُمْ تُسْرِعُونَ وَ الْمَنَائِمَا تُسْرِعُ بِكُمْ إِلَى الْجَنَّةِ

He (the narrator) said, 'Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, travelled until he^{-asws} descended at Salbiyya at noon. He^{-asws} placed his^{-asws} head down and slumbered. He^{-asws} said, 'I^{-asws} have seen a caller calling out, saying, 'You all are speeding, and the deaths are speeding with you all to the Paradise''.

فَقَالَ لَهُ ابْنُهُ عَلِيُّ يَا أَبَتُ أَ فَلَسْنَا عَلَى الْحَقِّ فَقَالَ بَلَى يَا بُيِّي وَ الَّذِي إِلَيْهِ مَرْجِعُ الْعِبَادِ فَقَالَ يَا أَبَتُ إِذْنٌ لَا تُبَالِي بِالْمَوْتِ فَقَالَ لَهُ الْحُسَيْنُ عَ جَزَاكَ اللَّهُ يَا بُيِّي خَيْرٌ مَا جَزَى وَلَدًا عَنْ وَالِدٍ ثُمَّ بَاتَ عَ فِي الْمَوْضِعِ.

His^{-asws} son^{-asws} Ali^{-asws} said to him^{-asws}, 'O father^{-asws}! Aren't we^{-asws} upon the truth?' He^{-asws} yes, O my^{-asws} son^{-asws}, by the One^{-azwj} to Him^{-azwj} return of the servants. He^{-asws} said to him^{-asws}:

‘O father-asws! Then we-asws don’t care with the death’. Al-Hussain-asws said to him-asws: ‘May Allah-azwj Recompense you-asws, O my-asws son-asws, the best of what a son can be Recompensed on behalf of a father’. Then he-asws spent the night in the place.

فَلَمَّا أَصْبَحَ إِذَا بِرَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبُو هِرَّةَ الْأَزْدِيَّ قَدْ آتَاهُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي أَخْرَجَكَ عَنْ حَرَمِ اللَّهِ وَ حَرَمِ جَدِّكَ مُحَمَّدٍ
ص

When it was morning, he-asws was with a man from the people of Al-Kufa, teknonymed as Abu Hirra Al-Azdy coming over to him-asws. He greeted unto him-asws, then said, ‘O son-asws of Rasool-Allah-saww! What is that which brought you-asws out from the Sanctuary of Allah-azwj and sanctuary of your-asws grandfather-saww Muhammad-saww?’

فَقَالَ الْحُسَيْنُ ع وَبِحُكِّ أَبِي هِرَّةَ إِنَّ بَنِي أُمَيَّةَ أَخَذُوا مَالِي فَصَبَّرْتُ وَ شَتَمُوا عِرْضِي فَصَبَّرْتُ وَ طَلَبُوا دَمِي فَهَرَبْتُ وَ أَيْمَ اللَّهِ لَتَقْتُلُنِي الْفِئَةُ الْبَاغِيَةُ وَ لَيَلْبَسَنَّهُمُ اللَّهُ ذُلًّا شَامِلًا وَ سَيْفًا قَاطِعًا وَ لَيَسْلَطَنَّ عَلَيْهِمْ مَنْ يُدْهِمُهُمْ حَتَّى يَكُونُوا أَذَلَّ مِنْ قَوْمِ سَبَأٍ إِذْ مَلَكَتْهُمْ امْرَأَةٌ مِنْهُمْ فَحَكَمَتْ فِي أَمْوَالِهِمْ وَ دِمَائِهِمْ.

Al-Hussain-asws said: ‘Woe be unto you, Abu Hirra! The clan of Umayya seized my-asws wealth, and I-asws was patient, and they insulted my-asws honour, and I-asws was silent, and they sought my-asws blood, so I-asws fled. And I-asws swear by Allah-azwj! The rebellious group will kill me-asws, and Allah-azwj will be Clothing them with all-inclusive disgrace, and a sharp sword, and Cause someone to overcome them who will torment them until they become even more disgraced than the people of Saba, when a woman of theirs ruled, so she judged regarding their wealth and their blood’.

و قال محمد بن أبي طالب و اتصل الخبر بالوليد بن عتبة أمير المدينة بأن الحسين ع توجه إلى العراق فكتب إلى ابن زياد أما بعد فإن الحسين قد توجه إلى العراق و هو ابن فاطمة و فاطمة بنت رسول الله فاحذر يا ابن زياد أن تأتي إليه بسوء فتتهيج على نفسك و قومك أمرا في هذه الدنيا لا يصدده شيء و لا تنساه الخاصة و العامة أبدا ما دامت الدنيا

And Muhammad Bin Abu Talib said, ‘And the news was communicated to Al-Waleed Bin Utbah, governor of Al-Medina, that Al-Hussain-asws was heading to Al-Iraq. He wrote to Ibn Ziyad-la, ‘As for after, Al-Hussain-asws is heading to Al-Iraq and he-asws is a son-asws of (Syeda) Fatima-asws, and (Syeda) Fatima-asws is a daughter-asws of Rasool-Allah-saww. so, be careful, O Ibn Ziyad-la, of coming to him-asws with evil, for you-la will agitate (the people) against yourself-la and your-la people with such a matter in the world, nothing would be able to block it, nor with the special and the general ones forget it, ever, for as long as the world is there’.

قال فلم يلتفت ابن زياد إلى كتاب الوليد.

He (the narrator) said, ‘Ibn Ziyad did not turn to the letter of Al-Waleed’.⁶

⁶ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan-asws, Ch 37 H 2 f