

Ahadith on Mukhtar Al-Saqafi

Al-Mukhtar ibn Abi Ubayd Al-Saqafi was considered a Shia from the inhabitants of Al-Kufa and was imprisoned when Imam Hussain^{-asws} was martyred in Karbala in 680.¹ Mukhtar initiated a revolt against Bani Umayyad and succeeded in killing the killers of the martyrs of Karbala (Imam Hussain^{-asws}, his^{-asws} family and companions) during his short rule in Kufa. Ahadith are both in his favour and against him so it would be very important to report both types of Ahadith and be fair with the character of Al-Mukhtar Al-Saqafi.

However, Allah^{-azwj} does not Waste the rewards of people, so Mukhtar Al-Saqafi's killings of the enemies of the Ahl Al-Bayt^{-asws} will not be wasted.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَخُجُّ فَيَجْعَلُ حَجَّتَهُ وَ عَمَلَهُ أَوْ بَعْضَ طَوَافِهِ لِنَعِصِ أَهْلِهِ وَ هُوَ عَنْهُ غَائِبٌ يَبْلُدُ آخَرَ قَالَ قُلْتُ فَيَنْقُصُ ذَلِكَ مِنْ أَجْرِهِ قَالَ لَا هِيَ لَهُ وَ لِصَاحِبِهِ وَ لَهُ أَجْرٌ سِوَى ذَلِكَ بِمَا وَصَلَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{-asws} (7th Imam^{-asws}), said, 'I asked him^{-asws} about the man who performs Hajj, so he makes his Hajj and his Umra, or part of his circumambulation for one of his family members, and he is absent from him in another city. I said, 'So would that effect a reduction from his Recompense?' He^{-asws} said: 'No. It would be for him and for his companion; and for him would be a recompense besides that with what he has linked'.

قُلْتُ وَ هُوَ مَيِّتٌ هَلْ يَدْخُلُ ذَلِكَ عَلَيْهِ قَالَ نَعَمْ حَتَّى يَكُونَ مَسْحُوطاً عَلَيْهِ فَيُعْتَمَرُ لَهُ أَوْ يَكُونَ مُضْتَمّاً عَلَيْهِ فَيُوسِعَ عَلَيْهِ قُلْتُ فَيَعْلَمُ هُوَ فِي مَكَانِهِ أَنَّ عَمَلَ ذَلِكَ حَقَّهُ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ نَاصِباً يَنْفَعُهُ ذَلِكَ قَالَ نَعَمْ يُخَفِّفُ عَنْهُ

I said, 'And he is deceased, would that enter upon him?' He^{-asws} said: 'Yes, to the extent that if he happens to be under Wrath, so it would be Forgiven for him, or if there happens to be a constriction upon him, so it would be Expanded upon him'. I said, 'So he, in his place, would know that, that deed was performed for his right?' He^{-asws} said: 'Yes'. I said, 'And even if he was a *Nasibi* (Hostile one), that would benefit him?' He^{-asws} said: 'Yes. It (Punishment) would be Lightened from him'.²

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² Al Kafi – V 4 – The Book of Hajj Ch 72 H 4

Further compilation of Ahadith on Mukhtar Al-Saqafi:

فأدخل منزله فأشار المختار على عمه أن يوثقه و يسير به إلى معاوية على أن يطعمه خراج جوحى سنة فأبى عليه و قال للمختار قبح الله رأيك أنا عامل أبيه و قد ائتمني و شرفني و هبني بلاء أبيه أنسى رسول الله ص و لا أحفظه في ابن ابنته و حبيبتة.

He^{-asws} entered his house. Al-Mukhtar consulted to his uncle that he should bind/arrest him^{-asws} and travel with him to Muawiya upon that he would give him the taxes of Jowha for a year. But he refused to him and said to Al-Mukhtar, 'May Allah^{-azwj} Uglify your view! I am an office bearer of his^{-asws} father^{-asws}, and he^{-asws} had entrusted me and ennobled me, and you want to give me the affliction of his^{-asws} father^{-asws}? Have you forgotten Rasool-Allah^{-saww} and are not preserving him^{-saww} regarding the son^{-asws} of his^{-saww} daughter^{-asws} and his^{-saww} beloved?'

ثم إن سعد بن مسعود أتاه ع بطبيب و قام عليه حتى برأ و حوله إلى بيض المدائن.

Sa'ad Bin Masoud came to him^{-asws} with a physician and stood upon him until he^{-asws} was cured, and transferred him to Al-Madain.

و قد أجاب ع حجر بن عدي الكندي لما قال له سودت وجوه المؤمنين فقال ع ما كل أحد يحب ما تحب و لا رأيه كرايك و إنما فعلت ما فعلت إبقاء عليكم.

And he (Al-Hassan^{-asws}) had answered Hujr Bin Aday Al-Kindy when he had said to him, 'You^{-asws} have blackened the faces of the Momineen!' He^{-asws} said: 'Everyone does not love what you love, nor does he view like your view, and rather I^{-asws} did what I^{-asws} did for the remaining (alive) to be upon you all''.

قال ابن الجوزي في التذكرة ص 112: قال الشعبي: فبينما الحسن في سراقه بالمدائن و قد تقدم قيس بن سعد، اذ نادى مناد في العسكر: الا ان قيس بن سعد قد قتل فانفروا، فنفروا الى سراق الحسن فنازعوه حتى أخذوا بساطا كان تحته، و طعنه رجل بمشقص فأدماه،

Ibn Al Jowzy said in 'Al Tazkira' Page 112, 'Al Shaby said, 'While Al-Hassan^{-asws} was in his^{-asws} tent at Al Madain, and Qays Bin Sa'ad had gone ahead, when a caller called out among the soldiers, 'Indeed! Qays Bin Sa'ad has been killed, so disperse!' They dispersed to the tents of Al-Hassan and they snatched him^{-asws} until they grabbed the carpet which was under him^{-asws}, and a man stabbed him^{-asws} with a sharp arrow which was with him, and bled him^{-asws}.

فازدادت رغبته في الدخول في الجماعة، و دعر منهم فدخل المقصورة التي في المدائن بالبيضاء، و كان الامير على المدائن سعد بن مسعود الثقفي عم المختار و لاه عليها علي عليه السلام.

His^{-asws} desire to enter into the community increase and he^{-asws} feared from them. So, he^{-asws} entered the cabin which was in Al Madain at Al Bayza'a, and the governor upon

Al Madain was Sa'ad Bin Masoud Al Saqafy, an uncle of Al Mukhtar. Ali^{-asws} had placed him in charge.

فقال له المختار، و كان شابا: هل لك في الغناء و الشرف؟ قال: و ما ذلك؟ قال: تستوثق من الحسن و تسلمه الى معاوية، فقال له سعد: قاتلك الله، أثب على ابن رسول الله و أوثقه و اسلمه الى ابن هند؟ بئس الرجل أنا ان فعلته.

Al Mukhtar said to him, and he was a youth, 'Is it for you to be in the riches and the nobility?' He said, 'And what is that?' He said, 'Bind Al-Hassan^{-asws} and submit him to Muawiya'. Sa'ad said to him, 'May Allah^{-azwj} Kill you! Should I pounce upon a son^{-asws} of Rasool-Allah^{-azwj} and bind him^{-asws} and submit him^{-asws} to a son of Hinda? I would be an evil man if I were to do it'.

و ذكر ابن سعد في الطبقات: ان المختار قال لعنه سعد: هل لك في أمر تسود به العرب؟ قال: و ما هو؟ قال: دعني أضرب عنق هذا- يعني الحسن- و أذهب به الى معاوية. فقال له: قبحك الله ما هذا بلاؤهم عندنا أهل البيت.

Ibn Sa'ad mentioned in 'Al Tabaqaat' – 'Al Mukhtar said to his uncle Sa'ad, 'It is for you to be in a matter the Arabs would prevail with it?' He said, 'And what is it?' He said, 'Leave me to strike off the neck of this one' – meaning Al-Hassan^{-asws} – 'And go with it to Muawiya!' He said to him, 'May Allah^{-azwj} Uglify you! This will not be their affliction, People^{-asws} of the Household, with us''.

و روى عباس بن هشام عن أبيه عن أبي مخنف عن أبي الكنود عبد الرحمن بن عبيد قال: لما بايع الحسن ع معاوية أقبلت الشيعة تتلأفي بإظهار الأسف و الحسرة على ترك القتال فخرجوا إليه بعد سنتين من يوم بايع معاوية

And it is reported by Abbas Bin Hisham, from his father, from Abu Mikhnaf, from Abu Al Kanoud Abdul Rahman Bin Ubeyd who said,

'When Al-Hassan^{-asws} pledged Allegiance to Muawiya, the Shias came converging revealing the feeling of being sorry and the regret upon leaving the fighting. They came out to him^{-asws} after two years from the day he^{-asws} had pledged to Muawiya.

فقال له سليمان بن صرد الخزاعي ما ينقصني تعجبنا من بيعتك معاوية و معك أرتعون ألفت مقاتل من أهل الكوفة كلهم يأخذ العطاء و هم على أبواب منازلهم و معهم مثلهم من أبنائهم و أتباعهم سوى شيعتك من أهل البصرة و الحجاز

Suleyman Bin Surad al Khuzae said to him^{-asws}, 'We have not stopped being surprised from your^{-asws} pledging allegiance to Muawiya and there are forty thousand fighters from the people of Al Kufa with you^{-asws}. All of them are taking the awards and they are at the doors of their house, and along with them are their like, from their sons and their followers, besides your^{-asws} Shias from the people of Al Basra and Al Hijaz.

ثم لم تأخذ لنفسك ثقة في العقد و لا خطأ من العطيبة فلو كنت إذ فعلت ما فعلت أشهدت على معاوية ووجه أهل المشرق و المغرب و كتبت عليه كتاباً بأن الأمر لك بعده كان الأمر علينا أيسر و لكِنَّه أعطاك شيئاً بينك و بينه لم يف به

Then you^{-asws} did not take any assurances for yourself^{-asws} in the pact nor any share from the award. If only, when you^{-asws} did what you^{-asws} did, had kept witnessed upon Muawiya, faces of the east and the west, and written an agreement upon him that the command should be for you^{-asws} after him^{-asws}, the matter would have been easier upon us, but he gave you^{-asws} something between you^{-asws} and him, he will not be loyal with it’.

ثُمَّ لَمْ يَلْبَثْ أَنْ قَالَ عَلَى رُؤُوسِ الْأَشْهَادِ إِنِّي كُنْتُ شَرِطْتُ شُرُوطاً وَ وَعَدْتُ عِدَاةَ إِزَادَةَ لِإِطْفَاءِ نَارِ الْحَرْبِ وَ مَدَارَاةَ لِقَطْعِ الْفِتْنَةِ فَلَمَّا أَنْ جَمَعَ اللَّهُ لَنَا الْكَلِمَ وَ الْأَلْفَةَ فَإِنَّ ذَلِكَ تَحْتِ قَدَمَيَّ وَ اللَّهُ مَا عَنَى بِذَلِكَ غَيْرَكَ وَ مَا أَرَادَ إِلَّا مَا كَانَ بَيْنَكَ وَ بَيْنَهُ وَ قَدْ نَقَضَ

Then it was not long before he said at the heads of the ones present, ‘If you^{-asws} could have stipulated conditions and taken promises intending to extinguish the fire of war and complying in order to terminate the Fitna. When Allah^{-azwj} had gathered for us words and affection, so that is now under the feet. By Allah^{-azwj}! He did not mean by that apart from you^{-asws}, and he did not intend except what had happened between you^{-asws} and him, and he has broken (the agreement).

فَإِذَا شِئْتُمْ فَأَعِدِ الْحَرْبَ حُدْعَةً وَ ائْتِدْنِي لِي فِي تَقْدِيمِكَ إِلَى الْكُوفَةِ فَأُخْرِجَ عَنْهَا عَامِلَهُ وَ أَطْهَرَ خَلْعَهُ وَ تَنَبَّذَ إِلَيْهِ عَلَى سِوَايَ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ وَ تَكَلَّمَ الْبَاقُونَ بِمِثْلِ كَلَامِ سُلَيْمَانَ.

So if you^{-asws} like, you^{-asws} can return to war as a deception and permit for me I can go ahead of you^{-asws} to Al Kufa and except his office bearer from it and reveal his removal, and banish him to him, **then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous [8:58]**. And the rest of them spoke like the speech of Suleyman.

فَقَالَ الْحَسَنُ ع أَنْتُمْ شِيعَتُنَا وَ أَهْلُ مَوَدَّتِنَا فَلَوْ كُنْتُ بِالْحِزْمِ فِي أَمْرِ الدُّنْيَا أَعْمَلُ وَ لِسُلْطَانِهَا أَرْكُضُ وَ أَنْصَبُ، مَا كَانَ مُعَاوِيَةَ بِأَبَاسٍ مِنِّي بِأَسَأَ وَ لَا أَشَدَّ شَكِيمَةً وَ لَا أَمْضَى عَزِيمَةً وَ لَكِنِّي أَرَى غَيْرَ مَا رَأَيْتُمْ وَ مَا أَرَدْتُ بِمَا فَعَلْتُمْ إِلَّا حَقَّنَ الدِّمَاءَ

Al-Hassan^{-asws} said: ‘You are our^{-asws} Shias and people of our^{-asws} cordiality. If you were decisive in the matter of the world, then do it, and run and set up for its authority. Muawiya was not mightier than me^{-asws} in mighty, nor is he of severe obstinacy than me^{-asws}, nor is he of more accomplished determination, but I^{-asws} can see other than what you are seeing, and I^{-asws} did not intend with what I^{-asws} did, except save the blood.

فَارْضُوا بِقِضَاءِ اللَّهِ وَ سَلِّمُوا لِأَمْرِهِ وَ الزَّمُوا بُيُوتَكُمْ وَ أَمْسِكُوا. أَوْ قَالَ كُفُّوا أَيْدِيَكُمْ حَتَّى يَسْتَرِيحَ بَرٌّ أَوْ يُسْتَرَاخَ مِنْ فَاجِرٍ.

So, be pleased with the Decree of Allah^{-azwj} and submit to His^{-azwj} Command and stay in your houses, and withhold!’ Or he^{-asws} said: ‘Restrain your hands until the righteous are rested, or they are rested from mischief-makers’’³.

³ Bihar Al Awaar – V 43, The book of History – Al Hassan^{asws}, Ch 18 H 9 b

5- سر، السرائر أبا بن تَغْلِبَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ مَرَّ رَسُولُ اللَّهِ بِشَفِيرِ النَّارِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ فَيَصِيحُ صَائِحٌ مِنَ النَّارِ يَا رَسُولَ اللَّهِ أَعْنِي يَا رَسُولَ اللَّهِ ثَلَاثًا

(The book) 'Al Saraair' – Aban Bin Taghlib, from Ja'far Bin Ibrahim, from Zur'ah, from Sama'at who said,

'I heard Abu Abdullah^{-asws} saying: 'When it will be the Day of Qiyamah, Rasool-Allah^{-saww} would pass by an edge of the Fire, and (so will) Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. There would be a scream of a screamer from the Fire: 'O Rasool-Allah^{-saww}, help me!' – thrice.

قَالَ فَلَا يُجِيبُهُ قَالَ فِينَادِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَمِيرَ الْمُؤْمِنِينَ ثَلَاثًا أَعْنِي فَلَا يُجِيبُهُ قَالَ فِينَادِي يَا حُسَيْنُ يَا حُسَيْنُ يَا حُسَيْنُ أَعْنِي أَنَا قَاتِلُ أَعْدَائِكَ

He (Abu Abdullah^{-asws}) said: 'He^{-saww} will not answer him. So he will call out, 'O Amir Al-Momineen^{-asws}! O Amir Al-Momineen^{-asws}!' – thrice – 'Help me!' But he^{-asws} will not answer him. He will call out, 'O Husayn^{-asws}! O Husayn^{-asws}! O Husayn^{-asws}! Help me, I am the killer of your^{-asws} enemies?'

قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ قَدْ احْتَجَّ عَلَيْكَ قَالَ فَيَنْقُضُ عَلَيْهِ كَأَنَّهُ عَقَابٌ كَاسِرٌ قَالَ فَيُخْرِجُهُ مِنَ النَّارِ

He (Abu Abdullah^{-asws}) said: 'Rasool-Allah^{-saww} would say to him^{-asws}: 'He has argued upon you^{-asws}'. He^{-asws} will swoop down to him as if he^{-asws} is spreading wings. He^{-asws} will extract him from the Fire'.

قَالَ فَعُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ مَنْ هَذَا جَعِلْتُ فِدَاكَ قَالَ الْمُخْتَارُ

He (the narrator) said, 'I said to Abu Abdullah^{-asws}! And who is this? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Al-Mukhtar^{-ra}!'

قُلْتُ لَهُ وَ لِمَ عَذِّبَ بِالنَّارِ وَ قَدْ فَعَلَ مَا فَعَلَ

I said to him^{-asws}, 'And why would he^{-ra} be Punished with the Fire, and he^{-ra} has done what he^{-ra} has done?'

قَالَ إِنَّهُ قَالَ كَانَ فِي قَلْبِهِ مِنْهُمَا شَيْءٌ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ أَنَّ جِبْرَائِيلَ وَ مِيكَائِيلَ كَانَ فِي قَلْبَيْهِمَا شَيْءٌ لَأَكْبَهُمَا اللَّهُ فِي النَّارِ عَلَى وَجْهِهِمَا.

He (the narrator) said, 'He^{-asws} said: 'He had something in his^{-ra} heart of them two (Abu Bakr and Umar). By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! Even if

Jibraeel^{-as} and Mikaeel^{-as} were to have something in their^{-as} hearts (about Abu Bakr and Umar), Allah^{-azwj} would Fling them^{-as} into the Fire upon their^{-as} faces!”⁴

7- كَش، رجال الكشي مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْمُثَنَّى عَنْ سَدِيدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَسُبُّوا الْمُخْتَارَ فَإِنَّهُ قَدْ قَتَلَ قَتَلْتَنَا وَ طَلَبَ بِقَارِنَا وَ زَوَّجَ أَرَامِلَنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْعُسْرَةِ.

(The book) ‘Rijal’ Al Kashy – Hamdawiya, from Yaquob, from Ibn Abu Umeyr, from Hisham Bin Al Musanna, from Sadeyr,

‘From Abu Ja’far^{-asws} having said: ‘Do not revile Al-Mukhtar^{-ra} for he^{-ra} killed ones who killed us^{-asws}, and sought our^{-asws} retaliation, and got our^{-asws} widows married, and distributor the wealth among us upon the scattering”.⁵

8- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ الرَّازِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ اللَّهِ الْمُزَحْرَفِ عَنْ حَبِيبِ الْحَنْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمُخْتَارُ يَكْذِبُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Al-Hassan and Usman Bin Hamid, from Muhammad Bin Hamid, from Muhammad Bin Yazdad Al Razy, from Ibn Abu Al Khattab, from Abdullah Al Muzakhrif, from Habeeb Al Khas’amy,

‘From Abu Abdullah^{-asws} having said: ‘Al-Mukhtar^{-ra} used to belie upon Ali^{-asws} Bin Al-Husayn^{-asws}”.⁶

9- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ قَالَ: دَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع يَوْمَ النَّحْرِ وَ هُوَ مُتَّكِيٌّ وَ قَالَ أَرْسَلْ إِلَى الْحَلَّاقِ فَفَعَدْتُ بَيْنَ يَدَيْهِ إِذْ دَخَلَ عَلَيْهِ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ فَتَنَاوَلَ يَدَهُ لِيُقْبِلَهَا فَمَنَعَهُ ثُمَّ قَالَ مَنْ أَنْتَ

(The book) ‘Al Rijal’ of Al Kashy – Muhammad Bin Al-Hassan, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muhammad Bin Al-Husayn, from Musa Bin Yasaar, from Abdullah Bin Al-Zubeyr, from Abdullah Bin Shareek who said,

‘We entered to see Abu Ja’far^{-asws} on the day of the sacrifice and he^{-asws} was reclining, and he^{-asws} said: ‘Send for the barber!’ I sat in front of him^{-asws} when a sheykh from the people of Al-Kufa entered to see him^{-asws}. He tried to grab his^{-asws} hand in order to kiss it, but he^{-asws} prevented it, then said: ‘Who are you?’

قَالَ أَنَا أَبُو مُحَمَّدٍ الْحَكَمِ بْنِ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ النَّعْفِيِّ وَ كَانَ مُتَبَاعِداً مِنْ أَبِي جَعْفَرٍ ع فَمَدَّ يَدَهُ إِلَيْهِ حَتَّى كَادَ يُقْبِعُهُ فِي حَجْرِهِ بَعْدَ مَنَعِهِ يَدَهُ ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَبِي وَ قَالُوا وَ الْقَوْلُ وَ اللَّهُ قَوْلَكَ

⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 5

⁵ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 7

⁶ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 8

He said, 'I am Abu Bakr Muhammad Al-Hakam Bin Al-Mukhtar Bin Abu Ubeyd Al-Saqafy', and he was at a distance from Abu Ja'far^{-asws}. He^{-asws} extended his^{-asws} hand to him until he^{-asws} almost seated him in his^{-asws} lap, after having prevented him his^{-asws} hand. Then he said, 'May Allah^{-azwj} Keep you^{-asws} well! The people have spoken a lot regarding my father^{-ra} and they are saying (things), and the (final) word, by Allah^{-azwj}, is your^{-asws} word!'

قَالَ وَ أَيِّ شَيْءٍ يُقُولُونَ قَالَ يُقُولُونَ كَذَّابٌ وَ لَا تَأْمُرْنِي بِشَيْءٍ إِلَّا قَبْلَهُ

He^{-asws} said: 'And which thing are they saying?' He said, 'They are saying he^{-asws} is a liar, and you^{-asws} will not instruct me with anything, except I will accept it!'

فَقَالَ سُبْحَانَ اللَّهِ أَخْبَرَنِي أَبِي وَ اللَّهُ أَنَّ مَهْرَ أُمِّي كَانَ مِمَّا بَعَثَ بِهِ الْمُخْتَارُ أَوْ لَمْ يَبْنِ دُورَنَا وَ قَتَلَ قَاتِلِينَا وَ طَلَبَ بِدِمَائِنَا فَرَجَمَهُ اللَّهُ

He^{-asws} said: 'Glory be to Allah^{-azwj}! My^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, that the dowry of my^{-asws} mother^{-as} was from what Al-Mukhtar had sent, and didn't he^{-ra} build our^{-asws} houses and killed our^{-asws} killers, and sought our^{-asws} bloods? So, may Allah^{-azwj} have Mercy on him^{-ra}!

وَ أَخْبَرَنِي وَ اللَّهُ أَبِي أَنَّهُ كَانَ لَيْسَمُرُ عِنْدَ فَاطِمَةَ بِنْتِ عَلِيٍّ مُهَيَّئَةً الْفَرَاشَ وَ يُثْنِي لَهَا الْوَسَائِدَ وَ مِنْهَا أَصَابَ الْحَدِيثَ رَجِمَ اللَّهُ أَبَاكَ اللَّهُ أَبَاكَ مَا تَرَكَ لَنَا حَقًّا عِنْدَ أَحَدٍ إِلَّا طَلَبَهُ قَتَلَ قَتَلْنَا وَ طَلَبَ بِدِمَائِنَا.

And my^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, that he^{-asws} had an evening chat with (Syeda) Fatima Bint Ali^{-asws}, preparing her^{-asws} bed and sorting out the pillows for her^{-asws}, and from her^{-asws} he^{-asws} attained the Hadeeth. May Allah^{-azwj} have Mercy on your father^{-ra}! May Allah^{-azwj} have Mercy on your father^{-ra}! He^{-ra} did not leave any right of our^{-asws} with anyone, except he^{-ra} sought it. He^{-ra} killed our^{-asws} killers and sought our^{-asws} bloods".⁷

14- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيْهِ وَوُلْدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

'From Abu Abdullah^{-asws}. He (the narrator) said, 'He^{-asws} said to me: 'Our^{-asws} secrets did not cease to be concealed until these came to be in the hands of the sons of Kaysan. They narrated with it in the streets and the villages of the plains".⁸

بيان قال الفيروزآبادي كيسان لقب المختار بن أبي عبيد المنسوب إليه الكيسانية.

⁷ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 9

⁸ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 14

Explanation: Al-Firozabady said, ‘Kaysan is a title of Al-Mukhtar Bin Abu Ubeyd^{ra}, the Kaysaniyya are attributed to him^{ra}’.

15- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَجُوزُ النَّبِيُّ الصِّرَاطَ يَتْلُوهُ عَلِيٌّ وَ يَتْلُو عَلِيًّا الْحُسَيْنُ وَ يَتْلُو الْحُسَيْنَ الْحُسَيْنُ

(The book) ‘Tehzeeb Al Ahkaam’ – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Umayya Bin Ali Al qaysi, from one of the ones who reported it,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said to me: ‘The Prophet^{saww} will Cross the Bridge followed by Ali^{asws}, and Ali^{asws} followed by Al-Hassan^{asws}, and Al-Hassan^{asws} followed by Al-Husayn^{asws}’.

فَإِذَا تَوَسَّطُوهُ نَادَى الْمُخْتَارُ الْحُسَيْنَ يَا أَبَا عَبْدِ اللَّهِ إِيَّيَّ طَلَبْتُ بِتَأْرِكَ فَيَقُولُ النَّبِيُّ لِلْحُسَيْنِ ع أَجِبْهُ فَيَنْقُضُ الْحُسَيْنُ فِي النَّارِ كَأَنَّهُ عِقَابٌ كَاسِرٌ فَيُخْرِجُ الْمُخْتَارَ حُمَمَةً وَ لَوْ شَقَّ عَنْ قَلْبِهِ لَوُجِدَ حُبُّهُمَا فِي قَلْبِهِ.

When he^{asws} is in the middle of it, Al-Mukhtar^{ra} will call out to Al-Husayn^{asws}, ‘O Abu Abdullah^{asws}! I^{ra} sought your^{asws} retaliation!’ The Prophet^{saww} will say to Al-Husayn: ‘Answer him^{ra}!’ So Al-Husayn^{asws} will swoop into the Fire as if he^{asws} is spreading wings. He^{asws} will extract Al-Mukhtar^{ra} protectively. And if his^{ra} heart were to be split, love for them (Abu Bakr and Umar) would be found in his^{ra} heart’.⁹

بيان قوله ع حبهما أي حب الشيخين الملعونين

Explanation: His^{asws} words: ‘Their love’ – love for the two accursed sheykhs (Abu Bakr and Umar).

16- وَ قَالَ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ قِيلَ بَعَثَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع بِمِائَةِ أَلْفِ دِرْهَمٍ فَكَرِهَ أَنْ يَقْبَلَهَا مِنْهُ وَ خَافَ أَنْ يَرُدَّهَا فَتَرَكَهَا فِي بَيْتِ

And the sheykh Hassan Bin Suleyman said in ‘Kitab Al Mukhtasar’ –

‘It is said, ‘Al-Mukhtar Bin Abu Ubeydullah^{ra} dispatched to Ali^{asws} Bin Al-Husayn^{asws} one hundred thousand Dirhams. He^{asws} disliked to accept it from him^{ra} and was scared from returning it, so he^{asws} left it in the house.

فَلَمَّا قُبِلَ الْمُخْتَارُ كَتَبَ إِلَى عَبْدِ الْمَلِكِ يُخْبِرُهُ بِمَا فَكَّتَبَ إِلَيْهِ حُدُودَهَا طَيِّبَةً هَبِيئَةً فَكَانَ عَلِيٌّ يَلْعَنُ الْمُخْتَارَ وَ يَقُولُ كَذَبَ عَلَى اللَّهِ وَ عَلَيْنَا لِأَنَّ الْمُخْتَارَ كَانَ يَرْتُمُّ أَنَّهُ يُوحَى إِلَيْهِ.

⁹ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 15

When Al-Mukhtar^{-ra} was killed, he^{-asws} wrote to Abdul Malik informing him of it. He wrote to him^{-asws}, 'Take it goodly, welcomingly'. Ali^{-asws} (Bin Al-Husayn^{-asws}) used to curse Al-Mukhtar^{-ra} and saying: 'He^{-ra} lied upon Allah^{-azwj} and upon us^{-asws}!', because Al-Mukhtar^{-ra} claimed that it was being Revealed to him^{-ra}'.¹⁰

¹⁰ Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 49 H 16 / 1