

The Purpose of Imam Hussain^{asws} and the Month of Muharram

Table of Contents

Summary:	3
Main Conclusions:.....	5
What is expected of us during the Month of Muharram?.....	6
Imam Hussain^{asws}'s Destiny as Written in the Divine Tablet:	9
Imam Hussain^{asws} Highlights the Purpose of going to Karbala:.....	11
Mohammed Ibn Hanfia and Others' Advice and the reply of Imam^{asws}:.....	12
Appendix I: Sermon of Imam Hassan^{asws}	17
A Sermon of Amir-ul-Momineen^{asws}	18
Appendix II:	24
Hadith 2:.....	27
Appendix III: Sayings of Imam Hussain^{asws}	33
Appendix IV: Ahadith on Imam Hussain^{asws}'s Martyrdom.....	35
Appendix V: Additional Ahadith on Preparations of Imam Hussain^{asws}	50
Why did Imam Hussain^{asws} leave Hajj?	50
Letter of Imam Hussain^{asws} calling for Support:	50
Preparing companions for Martyrdom:.....	51
From Miracles of Imam Hussain^{asws}:	52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم 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 وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

A lot has been said and written about the purpose of Imam Hussain^{asws}'s refusal to accept the authority of Yazid^{la} Ibn Muawiyah^{la} (a corrupt and immoral ruler). When forced to take an oath of allegiance in Madina, Imam Hussain^{asws} left Madina for Makkah. In Makkah, near the time of Hajj, Imam Hussain^{asws} had to abandon the rituals of Hajj as agents of Yazid^{la} turned up there to assassinate Imam Hussain^{asws} – while disguising in the outfits of Hajjis (pilgrims). At that, Imam Hussain^{asws} headed towards Kufa (Iraq) in response to the request of Kufis who requested Imam^{asws} to teach and guide them. On his^{asws} way to Kufa, Imam Hussain^{asws} was interrupted at the desert of Karbala, about 80 miles' away from Kufa, by the armed soldiers sent by the governor of Yazid^{la}. Imam Hussain^{asws} was savagely martyred along with his 72 supporters, consisting of family and friends, on the 10th of Muharram.

Imam Hussain^{asws}'s sacrifice indeed, revitalised Islam, left everlasting impression of Truth, endurance and determination against the tyranny of Yazid^{la}, as evident from Muharram commemorations, observed all over the world, every year for the last 1400 years. In these mourning gatherings, the purpose of Imam Hussain^{asws}'s unparalleled sacrifice is highlighted and analysed and conclusions are drawn in order to emulate the life of Imam^{asws}.

During Muharram commemorations in the month of Muharram, sermons of Imam Hussain^{asws}, especially those where the Imam^{asws} tried to generate public support in the way of Allah^{azwj}, are frequently quoted and many questions come into our minds. For example, why did Imam^{asws} sacrifice his^{asws} life and refuse to accept an un-Islamic ruler whereas other Imams^{asws} had opted for other strategies (observed Taaqeeb)¹? In many speeches during Muharram, we are made to believe that we should never surrender to oppressors of our times, as Imam^{asws} (Hussain^{asws}) did not and we should try to extend our support for various socio-political struggles being initiated by some Shia organisations and/or state(s). During these speeches, it is also highlighted that Imam^{asws} stood against oppression and we should do the same by rising against oppressors of our time since 'every land is Karbala and every day is Ashura'!

In this short article, we will try to develop an understanding of the purpose of Imam Hussain^{asws}'s great sacrifice, through Ahadith and sermons of Imam Hussain^{asws}, particularly those aspects which, go without mentioning. We will not discuss the Jihad or the conditions

¹ Dissimulation

of Jihad with reference to our time. For those, who are interested in this topic, may refer to our article on Jihad:

http://hubeali.com/articles/JihadDuringOccultation_of_Imam_aitf.pdf

In this article, we will try to understand the purpose of Imam Hussain^{asws}'s great sacrifice, through those Ahadith and 'Maqatal'² accounts, which have miraculously reached us – against the will of rulers of that time. Further dimensions and complete insight into the actions and adopted approach of Imam^{asws} will be revealed when the awaited Imam^{ajfj} of our time rises. May Allah^{azwj} Bring Forward the 'Zahoor' of Imam^{ajfj}. Ameen Suma Ameen.

It is important to clarify here, why did Imam Hussain^{asws} opted for Jihad?

Imam Hussain^{asws} acted in accordance to Divine Commands, as per the Instructions exclusively laid out for the Imam^{asws} in the Divine Tablet, see the Hadith in point 1 in the main conclusions.

Subsequent to summarising some of the major points we have learned, from the presented Ahadith in the article we will briefly present some Ahadith which emphasis what is expected from us during the month of Muharram. However, prior to that, we quote an extract from a famous sermon of Imam Hussain^{asws} (see Appendix I):

Imam Hussain^{asws} said:

You should clearly understand that you could never observe piety unless you recognise the charter of guidance. You would neither be able to hold fast to the covenant of the Book unless you identify those who have left it, nor would you be able to do justice to Book's true recitation unless you differentiate those who have made 'Tahreef' (changes) to it. If you are able to identify the innovations and favouritism (induced into religion), only then you can see lies, which have been fabricated against Allah^{azwj}, and see how they are trapped (those) who did fall (into worldly gains against the bounties of the hereafter). Do not let those, who do not know, make you ignorant. Seek guidance from those people, who possess a special 'Noor' who are the source of deliverance, and they are the Imams^{asws} who should be followed. (See the rest in Appendix I).

Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} has also emphasised that it's absolutely necessary for the recognition of 'Just' (Haq) to recognition 'those' who have left it. An extract from one of Ali^{asws}'s Sermons delivered at the place called 'Qarah' is given below:

(Amir-ul-Momineen^{asws} said): And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise

² Narrations related to the Karbala

the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it. (Complete sermon is given in Appendix I).

Main Conclusions:

Imam Hussain^{asws}'s refusal to the 'Bayat' of (allegiance to) Yazid^{la} and the purpose of going to Kufa may be highlighted below; however, the impact and reforms of Imam^{asws}'s campaign on Islam and on the lives of human and Jinns are numerous and can never be enumerated!

- 1) Imam Hussain^{asws} acted in accordance to Divine Commands, as per the Instructions exclusively laid out for the Imam^{asws} in the Divine Tablet:

(An extract of a Hadith)

'The Tablet was handed over to Imam Hussain^{asws} who broke its seal related to him^{asws} and opened the Tablet, it was written that he^{asws} should rise up in order to be martyred and only those will meet martyrdom who will fight in his^{asws} support. Thus, Imam^{asws} acted upon these (Divine) Instructions' (see Ahadith in next section as well as in Appendix II).

- 2) Imam Hussain^{asws}'s struggle had never been directed to topple the government of Yazid^{la} nor to form a parallel government but to awaken those who had fallen victim of propaganda of the falsehood:

(An extract of a Hadith)

Imam Hussain^{asws} replied (when told about unreliability of people of Kufa): 'If my^{asws} purpose of going to Kufa were to stage a war to topple the government (of Yazid^{la}), then there was neither a need for me^{asws} to travel to Kufa, nor to Makkah, I^{asws} could have done so from my^{asws} home in Madina'. Imam^{asws} showed them the arrays of armed angels lined up in the skies awaiting for the command to assist Imam^{asws}. (see ref.14)

- 3) Imam Hussain^{asws} reiterated at several stations, I^{asws} know, we^{asws} will be martyred and our innocent children^{asws} and women^{asws} will be made captives,

however, I^{asws} will still proceed towards Kufa, as I^{asws} have been told in my^{asws} dream by my^{asws} grandfather^{saww} (Prophet Muhammad^{saww}) to leave Holy Kabah (Makkah) and to go to the desert of Karbala:

(An extract of a Hadith)

‘(Imam Hussain^{asws} said (to Muhammad Bin Al-Hanafiyya: ‘Rasool-Allah^{saww} came to me (in a dream) after you left me (yesterday) and he^{saww} said: ‘O Hussain^{asws}! Go out, for Allah^{azwj} has Desired that Allah^{azwj} Sees you^{asws} being killed’ (in His^{azwj} Way).

Muhammad Bin Al-Hanafiyya said, ‘We are for Allah^{azwj} and we are returning to Him^{azwj}. So what is the meaning of your^{asws} carrying these women along with you^{asws}, and you^{asws} are going out upon a state like this?’

Al-Hanafiyya says, ‘So Imam Hussain^{asws} said to me: ‘Surely, Allah^{azwj} has Desired that He^{azwj} Sees these (children and womenfolk) as captives’. So he greeted Imam^{asws} and went away.’ (see ref. 6).

What is expected of us during the Month of Muharram?

During the month of Muharram, after having clear understanding of the purpose of Imam Hussain^{asws}, we have to observe mourning rituals, sadness should reflect in all aspects of our lives, i.e., the way we dress, the way we talk - as every month has its significance. Masomeen^{asws} showed us, as best they^{asws} could during the strict conditions of Taaqeeya, the signs of sadness and holding mourning gatherings, some Ahadith related to the Month of Muharram are given in an article: ‘Amals of the Month’

(<https://www.hubeali.com/articles/AmalOfTheMonths.pdf>).

As per oppose to generally observed trend of lengthy speeches on current affairs, the intricacies of carrying out various ‘Amals’ (acts of worship), one must instead, devote his/her time on crying for the martyrs of Kabala, as one has the rest of the Islamic months to focus on learning about Islamic laws and worshiping rituals. Below are some Ahadith where Masomeen^{asws} have emphasised the onset of grief and sadness with the appearance of the moon of the Muharram:

حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ مَسْرُورٍ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ

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

قَالَ الرَّضَا ع إِنَّ الْمُحَرَّمَ شَهْرٌ كَانَ أَهْلُ الْجَاهِلِيَّةِ يُحَرِّمُونَ فِيهِ الْقِتَالَ فَاسْتُحِلَّتْ فِيهِ دِمَاؤُنَا وَ هَيْتَكَ فِيهِ حُرْمَتُنَا وَ سَبِي فِيهِ دَرَارِينَا وَ نِسَاؤُنَا وَ أَضْرَمَتِ النَّيْرَانُ فِي مَضَارِينَا وَ انْتَهَبَ مَا فِيهَا مِنْ ثَقَلِينَا

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

وَ لَمْ تُرْعَ لِرَسُولِ اللَّهِ حُرْمَةٌ فِي أَمْرِنَا إِنَّ يَوْمَ الْحُسَيْنِ أَفْرَحَ جُفُونَنَا وَ أَسْبَلَ دُمُوعَنَا وَ أَدَلَّ عَزِيْرَنَا بِأَرْضِ كَرْبٍ وَ بَلَاءٍ وَ أَوْرَثَنَا [يَا أَرْضَ كَرْبٍ وَ بَلَاءٍ أَوْرَثْنَا] الْكَرْبَ [وَ] الْبَلَاءَ إِلَى يَوْمِ الْإِنْفِصَاءِ

And they did not view a sanctity for Rasool-Allah^{saww} regarding our^{asws} (family) matters - so (during) the day of Al-Hussain^{asws}, our^{asws} eyes get ulcerated³ (cry out blood), and our^{asws} tears flow, and our^{asws} dear ones got humiliated in the land of 'Karb' (distress) and 'Bala' (afflictions) (Karbala), and we^{asws} inherited, O land of distress and afflictions, you made us^{asws} inherit the distress and the afflictions up to the Day of Judgment.

فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكِي الْبَاكُونَ فَإِنَّ الْبُكَاءَ يَحُطُّ الذُّنُوبَ الْعِظَامَ

So upon the unprecedented (personality) of Al-Hussain^{asws}, let the wailing ones wail, for the wailing would reduce the sins of the bones (major sins)'.⁴

ثُمَّ قَالَ ع كَانَ أَبِي ع إِذَا دَخَلَ شَهْرَ الْمُحَرَّمَ لَا يُرَى ضَاحِكًا وَ كَانَتْ الْكِتَابَةُ تَعْلِبُ عَلَيْهِ حَتَّى يَمْضِيَ مِنْهُ عَشْرَةُ أَيَّامٍ فَإِذَا كَانَ يَوْمُ الْعَاشِرِ كَانَ ذَلِكَ الْيَوْمُ يَوْمَ مُصِيبَتِهِ وَ حُزْنِهِ وَ بُكَائِهِ وَ يَقُولُ هُوَ الْيَوْمُ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ ع.

Then he^{asws} said: 'It was so that my^{asws} father^{asws}, whenever the month of Al-Muharram entered, was not see smiling, and the gloom would overcome upon him^{asws} until ten days from it would pass by. So when it was the tenth day, that was the day (of Ashura) – the day of his^{asws} difficulties, and his^{asws} grief, and his^{asws} wailing, and he^{asws} was saying: 'It is the day in which Al-Hussain^{asws} was martyred'.⁴

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ نَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

It is narrated that:

Abu Abdullah^{asws} said: 'There is a (known) reward for every act (of worship) except for shedding tears regarding us^{asws}.⁵

³ Affected with or as if with an ulcer

⁴ H. 2, الأُمالي (للصدوق), النص، ص: 128

⁵ كامل الزيارات، النص، ص: 105, H6, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فبكي و أبكى

حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ عَنْ جَمَاعَةٍ مَشَاهِجِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ ص عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامًا] إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكَرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقْتَنِي الْعَبْرَةُ لِدَلِّكَ.

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

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

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

He (the Imam Sajjad^{asws}) replied: ***I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***⁶. Verily whenever I^{asws} remember the killing of the children of Syeda Fatima^{asws}, I^{asws} am choked with tears over them^{asws}.⁷

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحُشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ.

It is narrated that:

Abu Abdullah^{asws} said:

Hussain^{asws} Ibn Ali^{asws} said: I^{asws} am the Martyr of Tears. No Momin (believer) remembers me^{asws} without crying.⁸

⁶This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: 'By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

⁷107, chapter 35, H. 1. كامل الزيارات، النص، ص: 107

⁸109, chapter 36, H. 3. كامل الزيارات، النص، ص: 109

Imam Hussain^{asws}'s Destiny as Written in the Divine Tablet:

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري، عن أبي القاسم الهاشمي، عن عبيد بن قيس الانصاري قال: حدثنا الحسن بن سماعة عن أبي عبد الله عليه السلام قال: نزل جبرئيل "ع" على رسول صلى الله عليه وآله بصحيفة من السماء لم ينزل الله تعالى كتابا قبله ولا بعده وفيه خواتيم من الذهب فقال له: يا محمد هذه وصيتك إلى النجيب من أهلك، فقال له يا جبرئيل من النجيب من أهلي؟ قال علي بن أبي طالب مره إذا توفيت ان يفك خاتمها ويعمل بما فيه

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Abu Al Qasim Al Hashimy, from Ubeyd Bin Qays Al Ansary, from Al Hassan Bin Sama'at,

Abu Abdullah^{asws} has said: 'Jibraeel^{as} descended unto Rasool-Allah^{saww} with a Parchment from the sky. Allah^{azwj} had not Send down a writing before it nor after it, and in it were seals of gold. So he^{as} said to him^{saww}: 'O Muhammad^{saww}! This here is your^{saww} bequest to the most excellent one of your^{saww} family'. So he^{saww} said to him^{as}: 'O Jibraeel^{as}! Who is the most excellent one from my^{saww} family?' He^{as} said: 'Ali^{asws} Bin Abu Talib^{asws}. Instruct him^{asws}, that when you^{saww} depart (from the world), he^{asws} should break its seal and act in accordance with whatever is in it'.

فلما قبض رسول الله صلى الله عليه وآله فك علي "ع" خاتما ثم عمل بما فيه وما تعداه، ثم دفعها إلى الحسن بن علي عليه السلام ففك خاتما وعمل بما فيه وما تعداه، ثم دفعها إلى الحسين بن علي "ع" ففك خاتما فوجد فيه: اخرج بقوم إلى الشهادة لهم معك واشر نفسك لله فعمل بما فيه وما تعداه

So when Rasool-Allah^{saww} left the (mortal world), Ali^{asws} broke its seal, then acted in accordance with what was in it, and did not exceed it. Then he^{asws} handed it over to Al-Hassan^{asws} Bin Ali^{asws}. So he^{as} broke its seal and acted in accordance with what was in it, and did not exceed it. Then he^{asws} handed it over to Al-Hussain^{asws} Bin Ali^{asws}, so he^{asws} broke its seal, and found in it (written): 'Go out with a people to the martyrdom for them along with you^{asws}, and sacrifice your^{asws} self for the Sake of Allah^{azwj}'. So he^{asws} acted in accordance with what was in it, and did not exceed it.

ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أطرق واصمت والزم منزلك واعد ربك حتى يأتيك اليقين، ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه: ان حدث الناس وافتهم وانشر علم آبائك، فعمل بما فيه وما تعداه.

Then he^{asws} handed it over to a man^{asws} (fourth Imam^{asws}) from after him^{asws}, so he^{asws} broke its seal, and found (written in it): 'Remain silent, **And worship your Lord until there comes to you certainty [15:99]**'. Then he^{asws} handed it over to a man^{asws} (fifth Imam^{asws}) from after him^{asws}, so he^{asws} broke its seal, and found (written) in it: 'Narrate to the people, and meet with them, and publicise the Knowledge of your^{asws} forefathers^{asws}'. So he^{asws} acted in accordance with what was in it, and did not exceed it.

ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه: ان حدث الناس وافتهم وصدق آبائك ولا تخافن إلا الله فإنك في حرز من الله وضمان. وهو يدفعها إلى رجل بعده ويدفعها من بعده إلى من بعده إلى يوم القيامة.

Then he^{asws} handed it over to a man^{asws} from after him^{asws} (sixth Imam^{asws}) so he^{asws} broke its seal and found (written) in it: 'Narrate to the people, and meet with them, and ratify (the teachings of) your^{asws} forefathers^{asws}, and do not fear anyone except Allah^{azwj}, for you^{asws} are in the Protection of Allah^{azwj} and His^{azwj} Responsibility'. And it would be handed it over to a man^{asws} from after him^{asws}, and handed over to a man^{asws} from after him^{asws}, to a man^{asws} from after him^{asws}, until the Day of Judgement'.⁹

In another Hadith:

Imam Jafar-e-Sadiq^{asws} says: my father^{asws} said to Jabir: "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, (Syeda) Fatima^{asws}, the daughter of the Messenger of Allah^{saww} and what did she^{asws} tell you as to what was written in it?" Jabir replied, 'I hold Allah^{azwj} as Witness that I went to visit your^{asws} mother^{asws}, Fatima^{asws} during the lifetime of the Messenger of Allah^{saww} to congratulate her for being blessed by Hussain^{asws}. I saw in her^{asws} hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight.

I asked her^{asws}, 'May my parents be sacrificed for you, O daughter of Rasool Allah^{saww}! What is this Tablet?' She^{asws} replied, 'This is the Tablet, which Allah^{azwj}, to whom belong might and majesty, has gifted to the Messenger of Allah^{saww}. In it is the name of my father^{saww}, the name of Ali^{asws}, the name of my^{asws} two sons^{asws} and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.'

Jabir said, 'Thus, your mother (Syeda) Fatima^{asws} gave it to me. I read it and copied it.'

My father^{asws} asked, 'O Jabir! Can you show it (the copied manuscript) to me^{asws}?'

He replied in the affirmative. My father^{asws} accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father saying, 'I hold Allah^{azwj} as Witness that this is what I^{asws} saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise to Muhammad^{saww}, His^{azwj} Light, His^{azwj} ambassador, His^{azwj} Veil and His^{azwj} Proof. The trustworthy Spirit has descended with it from the Lord of the worlds. O Muhammad^{saww}! Magnify My^{azwj} Names, be grateful for My^{azwj} bounties and do not deny My^{azwj} endowments. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me^{azwj}, the Destroyer of the oppressors, the Degradator of the tyrants and the Establisher of the Day of Judgment. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me. Whoever expects grace from other than Me^{azwj} or fears other than My^{azwj} justice and My^{azwj} punishment, I^{azwj} will Punish him in such a way that I^{azwj} will not punish anybody in this manner in the worlds. Hence, worship only Me^{azwj} and rely only on Me^{azwj}. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him^{as} a successor^{as}.

⁹ Al Illal Al Sharaie – V 1 Ch 135 H 1

Certainly, I^{azwj} Made you^{saww} superior over all other Prophets^{as} and Made your^{saww} successor (Ali^{asws} Ibn Abi Talib^{asws}) superior over all other successors. After him^{asws}, I^{azwj} Honoured you^{saww} with your^{saww} two grandsons, Hassan^{asws} and Hussain^{asws}. I made Hassan^{asws} the mine of My^{azwj} Knowledge after the end of the days of his^{asws} father^{asws} and I^{azwj} Made Hussain^{asws} the treasure chest of My^{asws} Revelation.

I^{azwj} Honoured him^{asws} (Hussain^{asws}) with martyrdom and sealed it for him^{asws} with eternal bliss. So, he^{asws} is the best of the martyrs and the highest of them in grade before Me^{azwj}. I^{azwj} have Placed My^{azwj} 'Perfect Word' with him^{asws} and the complete Proof near him^{asws}. Through his^{asws} Progeny, I^{azwj} shall reward and punish. (Hadith continues, complete Hadith, with Arabic text, is given in Appendix II).

Similar Ahadith related to the Divine Tablet are included in Appendix II.

Imam Hussain^{asws} Highlights the Purpose of going to Karbala:

After receiving Yazid^{la}'s instructions, through a messenger, Walid¹⁰ and Marwan approached Imam Hussain^{asws} and pressed Imam^{asws} to accept the caliphate (governance) of Yazid^{la}. Imam^{asws} refused them. The next morning Marwan said to Imam Hussain^{asws}: 'O Hussain^{asws}! Extend allegiance to Yazid^{la} for reaping the best of the both worlds!'

Imam Hussain^{asws} recited: 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ' (***We are for Allah and we are returning to Him - 2:156***) and then added: 'O Marwan, I^{asws} keep clear of that Islam which emanates from Yazid^{la} (and the likes of Yazid^{la}). Are you referring to the Islam which was introduced by my^{asws} grandfather^{saww} or another religion?' Marwan said: 'What other religion it could be but it's the same as your^{asws} grandfather^{saww} brought to us'.

Imam Hussain^{asws} then said: 'Have you then not heard the saying of my^{asws} grandfather^{saww}: 'Caliphate is forbidden for the children of Abu Suffiyan'? At that, Marwan left in anger.

On the eve of the 28th of Rajab 60 A.H., Imam Hussain^{asws} revisited the Holy grave of Rasool Allah^{saww}. After hugging the grave, Imam^{asws} complained to his^{asws} grandfather^{saww} of the behaviour of his^{saww} nation.¹¹

¹⁰ Governor of Madina appointed by Muawiya^{la}.

¹¹ Dama-tul-Sabiqa, vol. 2, referring to Bihar, Amali, Tanzeem Al-Zahira, Malhoof, Irsah, and Kamil-ul-Ziyarat.

Mohammed Ibn Hanfia and Others' Advice and the reply of Imam^{asws}:

و- رُوِيَتْ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِلَى الْحُسَيْنِ ع فِي اللَّيْلَةِ الَّتِي أَرَادَ الْحُسَيْنُ الْخُرُوجَ فِي صَبِيحَتِهَا عَنْ مَكَّةَ فَقَالَ لَهُ يَا أَحْيَى إِنَّ أَهْلَ الْكُوفَةِ قَدْ عَذَرْتَهُمْ بِأَبِيكَ وَ أَخِيكَ وَ قَدْ خِفْتُ أَنْ يَكُونَ حَالُكَ كَحَالِ مَنْ مَضَى فَإِنْ رَأَيْتَ أَنْ تُقِيمَ فَإِنَّكَ أَعَزُّ مَنْ بِالْحَرَمِ وَ أَمْنُهُ

And it is reported by the chain from Ahmad Bin Dawood Al Qummi –

'From Abu Abdullah^{asws} having said: 'Muhammad Bin Al-Hanafiyya came to Al-Hussain^{asws} during the night in which Al-Hussain^{asws} intended to go out in its morning from Makkah, and he said to him^{asws}, 'O my brother^{asws}! The people of Al-Kufa are well known for their treachery with your^{asws} father^{asws} and your^{asws} brother^{asws}, and I fear that your^{asws} state mighty become like the state of the past ones^{asws}. So if you^{asws} view (fit), then stay (here), as you^{asws} are more precious than the Harrum (Sanctuary) and it's Prohibitions'.

فَقَالَ يَا أَحْيَى قَدْ خِفْتُ أَنْ يَعْتَابَنِي يَزِيدُ بْنُ مُعَاوِيَةَ بِالْحَرَمِ فَأَكُونُ الَّذِي يُسْتَبَاحُ بِهِ حُرْمَةُ هَذَا الْبَيْتِ

So he^{asws} said: 'O my^{asws} brother! I^{asws} have feared that Yazid^{la} Bin Muawiya^{la} would assassinate me^{asws} in the Harrum (Sanctuary), so I^{asws} would happen to be the one due to whom the Sanctity of this House (Kabah) has been tainted'.

فَقَالَ لَهُ ابْنُ الْحَنْفِيَّةِ فَإِنْ خِفْتَ ذَلِكَ فَصِرْ إِلَى الْيَمَنِ أَوْ بَعْضِ نَوَاحِي الْبَرِّ فَإِنَّكَ أَمْنَعُ النَّاسِ بِهِ وَ لَا يَغْدِرُ عَلَيْكَ أَحَدٌ فَقَالَ أَنْظِرْ فِيمَا قُلْتَ

Ibn Hanafiyya said to him^{asws}, 'So if you^{asws} fear that, then go to Al-Yemen or one of the areas of the land, for you^{asws} would prevent the people (of Yazid^{la}) with (doing) it, and no one would be able upon you^{asws}'. So he^{asws} said: 'I^{asws} shall consider regarding what you said'.

فَلَمَّا كَانَ السَّحْرُ انْجَلَّ الْحُسَيْنُ ع فَبَلَغَ ذَلِكَ ابْنَ الْحَنْفِيَّةِ فَأَتَاهُ فَأَخَذَ بِرِمَامِ نَاقَتِهِ وَ قَدْ رَكِبَهَا فَقَالَ يَا أَحْيَى أَلَمْ تَعِدْنِي النَّظَرَ فِيمَا سَأَلْتُكَ قَالَ بَلَى قَالَ فَمَا حَدَاكَ عَلَى الْخُرُوجِ عَاجِلًا

So when it was the pre-dawn, Al-Hussain^{asws} departed, and the news of that reached Ibn Al-Hanafiyya. So he came and grabbed the reins of his^{asws} she-camel, and he^{asws} had already ridden it. He said, 'O my brother^{asws}! Why don't you reconsidering regarding what I asked you^{asws} to?' He^{asws} said: 'Yes'. He said, 'So what guided you^{asws} upon the going out hastily?'

قَالَ أَتَانِي رَسُولُ اللَّهِ ص بَعْدَ مَا فَارَقْتُكَ فَقَالَ يَا حُسَيْنُ الْخُرُوجُ فَإِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَكَ قَتِيلًا

He^{asws} said: 'Rasool-Allah^{saww} came to me (in a dream) after your separation and he^{saww} said: 'O Hussain^{asws}! Go out, for Allah^{azwj} has Desired that He^{azwj} Sees you^{asws} being killed' (in His^{azwj} Way).

فَقَالَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ فَمَا مَعِيَ حَمْلِكَ هؤُلاءِ النِّسَاءِ مَعَكَ وَ أَنْتَ تَخْرُجُ عَلَيَّ مِثْلَ هَذَا الْحَالِ

Muhammad Bin Al-Hanafiyya said, 'We are for Allah^{azwj} and we are returning to Him^{azwj}. So what is the meaning of your^{asws} carrying these women along with you^{asws}, and you^{asws} are going out upon a state like this?'

قَالَ فَقَالَ لِي ص إِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَاهُنَّ سَبَايَا فَسَلَّمَ عَلَيْهِ وَ مَضَى.

Al-Hanafiyya says, 'So he^{asws} said to me: 'Surely, Allah^{azwj} has Desired that He^{azwj} Sees these (womenfolk) as captives'. So he greeted him^{asws} and went away.

قَالَ وَ جَاءَهُ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَأَشَارَا عَلَيْهِ بِالْإِمْسَاكِ فَقَالَ لَهُمَا إِنَّ رَسُولَ اللَّهِ قَدْ أَمَرَنِي بِأَمْرٍ وَ أَنَا مَاضٍ فِيهِ قَالَ فَخَرَجَ ابْنُ الْعَبَّاسِ وَ هُوَ يَقُولُ وَاحْسَيْنَاهُ

He said, 'And Abdullah Bin Al-Abbas and Abdullah Bin Al-Zubeyr came to him^{asws}, and they both advised him^{asws} with the withholding, but he^{asws} said to them both: 'Rasool-Allah^{saww} has instructed me^{asws} with a matter and I^{asws} going with regards to it'. He said, 'Then Ibn Al-Abbas went out and he was saying, 'Wah Hussain^{asws}!'

ثُمَّ جَاءَ عَبْدُ اللَّهِ بْنُ عُمَرَ فَأَشَارَ عَلَيْهِ بِصُلْحِ أَهْلِ الضَّلَالِ وَ حَدَّزَهُ مِنَ الْقَتْلِ وَ الْقِتَالِ فَقَالَ يَا أَبَا عَبْدِ الرَّحْمَنِ أَمَا عَلِمْتَ أَنَّ مِنْ هَؤُاءِ الدُّنْيَا عَلَى اللَّهِ تَعَالَى أَنَّ رَأْسَ يَحْيَى بْنِ زَكَرِيَّا أُهْدِيَ إِلَى بَغْيٍ مِنْ بَعَايَا بَنِي إِسْرَائِيلَ

Then Abdullah Bin Umar came and advised him^{asws} with reconciling (peace treaty) with the straying people and cautioned him^{asws} from the killing and the fighting, but he^{asws} said: 'O Abu Abdul Rahman! But, do you not know that from the vileness of the world upon Allah^{azwj} the Exalted is that the head of Yahya^{as} Bin Zakariyya^{as} was gifted to a prostitute from the prostitutes of the Children of Israel?

أَمَا تَعْلَمُ أَنَّ بَنِي إِسْرَائِيلَ كَانُوا يَقْتُلُونَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَبْعِينَ نَبِيًّا ثُمَّ يَجْلِسُونَ فِي أَسْوَاقِهِمْ يَبِيعُونَ وَ يَشْتَرُونَ كَأَنَّ لَمْ يَصْنَعُوا شَيْئًا فَلَمْ يُعْجَلْ اللَّهُ عَلَيْهِمْ بَلْ أَخَذَهُمْ بَعْدَ ذَلِكَ أَخَذَ عَزِيزٍ ذِي انْتِقَامٍ اتَّقِ اللَّهَ يَا أَبَا عَبْدِ الرَّحْمَنِ وَ لَا تَدْعُ نُصْرَتِي.

But, do you not know that the Children of Israel were killing seventy Prophets^{as} during what is between the emergence of the dawn up to the emergence of the sun? Then they would be sitting in their markets, selling and buying as if they had not done anything (wrong). But Allah^{azwj} did not Hasten upon them. But the Mighty One^{azwj} Seized them after that with a revenge. Fear Allah^{azwj}, O Abdul Rahman, and do not abstain from helping me^{asws}.

ثُمَّ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ رُوِيَ عَنِ الْفَرَزْدَقِ أَنَّهُ قَالَ حَجَّجْتُ بِأُمِّي فِي سَنَةِ سِتِّينَ فَبَيْنَمَا أَنَا أُسَوِّقُ بِعِيرِهَا حَتَّى دَخَلْتُ الْحَرَمَ إِذْ لَقِيتُ الْحُسَيْنَ عَ خَارِجًا مِنْ مَكَّةَ مَعَهُ أَسْيَافُهُ وَ تَرَأْسُهُ فُقُلْتُ لِمَنْ هَذَا الْقِطَارُ فَقِيلَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع

Then (Sheykh) Al-Mufedd, may Allah^{azwj} have Mercy on him said, 'And it is reported from Al-Farazdaq that he said, 'I performed Hajj during the year 60 (A.H.), so while I was ushering its

caravan until I entered the Harrum, when I met Al-Hussain^{asws} coming out from Makkah. With him^{asws} were his^{asws} swordsmen and his^{asws} flag-bearer. So I said, 'For whom does this train (of camels belong)?' It was said, 'To Al-Hussain Bin Ali^{asws}'.

فَأْتَيْتُهُ وَ سَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ أَعْطَاكَ اللَّهُ سُؤْلَكَ وَ أَمَلَكَ فِيمَا تُحِبُّ بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ مَا أَعْجَلَكَ عَنِ الْحَجِّ

So, I went to him^{asws} and greeted upon him^{asws} and I said to him^{asws}, 'May Allah^{azwj} Grant your^{asws} requests and Make you^{asws} own what you^{asws} love. May my father and my mother be (sacrificed) for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! What is your^{asws} haste from the Hajj?'

قَالَ لَوْ لَمْ أَعْجَلْ لَأُحَدِّثُ ثُمَّ قَالَ لِي مَنْ أَنْتَ قُلْتُ رَجُلٌ مِنَ الْعَرَبِ وَ لَا وَ اللَّهُ مَا فَتَشَنِي عَنْ أَكْثَرِ مِنْ ذَلِكَ.

He^{asws} said: 'If I^{asws} do not make haste, I^{asws} would be seized'. Then he^{asws} said to me: 'Who are you?' I said, 'A man from the Arabs. And by Allah^{azwj}, do not investigate me more than that'.

ثُمَّ قَالَ لِي أَخْبِرْنِي عَنِ النَّاسِ خَلْفَكَ فَقُلْتُ الْحَبِيرَ سَأَلْتُ قُلُوبَ النَّاسِ مَعَكَ وَ أَسْيَافُهُمْ عَلَيْكَ وَ الْقَضَاءُ يَنْزِلُ مِنَ السَّمَاءِ وَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

Then he^{asws} said to me: 'Inform me about the people you left behind'. So I said, 'You^{asws} have asked the expert. The hearts of the people are with you^{asws} but their swords are against you^{asws}, and the Judgment descends from the sky, and Allah does whatever He^{azwj} so Desires to'.

قَالَ صَدَقْتَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ كُلَّ يَوْمٍ رَبُّنَا هُوَ فِي شَأْنٍ إِنْ نَزَلَ الْقَضَاءُ بِمَا نُحِبُّ فَنَحْمَدُ اللَّهَ عَلَى نِعْمَائِهِ وَ هُوَ الْمُسْتَعَانُ عَلَى أَدَاءِ الشُّكْرِ وَ إِنْ حَالَ الْقَضَاءُ دُونَ الرَّجَاءِ فَلَمْ يَبْعُدْ مَنْ كَانَ الْحَقَّ نِيَّتَهُ وَ التَّقْوَى سِيرَتَهُ

Imam^{asws} said: 'You speak the truth. For Allah^{azwj} is the Command from before and after, and every day - our Lord^{azwj}, He^{azwj} is in (a State of) Glory. If the Judgment descends with what we^{asws} love, then we^{asws} shall Praise Allah^{azwj} upon His^{azwj} Favours, and He^{azwj} is the Helper upon the paying of the gratitude. And if the Judgment is other than the one hoped for, so He^{azwj} will not Distance the ones whose intention was true and the piety was His^{azwj} way'.

فَقُلْتُ لَهُ أَجَلَ بَلَعَكَ اللَّهُ مَا تُحِبُّ وَ كَفَاكَ مَا تَحَدَّرُ وَ سَأَلْتُهُ عَنْ أَشْيَاءَ مِنْ نُدُورٍ وَ مَنَاسِكَ فَأَخْبَرَنِي بِهَا وَ حَزَكَ رَاحِلَتَهُ وَ قَالَ السَّلَامُ عَلَيْكَ ثُمَّ افْتَرَقْنَا.

So I said to him^{asws}, 'Yes, may Allah^{azwj} Make you^{asws} reach what you^{asws} love and suffice you^{asws} (against) what you^{asws} are cautious of'. And I asked him^{asws} about things about vows and rituals, and he^{asws} informed me with these, and he^{asws} spurred his^{asws} ride and said: 'The greetings be upon you'. Then we separated.

وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ لَمَّا خَرَجَ مِنْ مَكَّةَ اعْتَرَضَهُ يَحْيَى بْنُ سَعِيدِ بْنِ الْعَاصِ وَ مَعَهُ جَمَاعَةٌ أَرْسَلَهُمْ إِلَيْهِ عَمْرُو بْنُ سَعِيدٍ فَقَالُوا لَهُ انْصَرِفْ أَيْنَ تَذْهَبُ فَأَبَى عَلَيْهِمْ وَ مَضَى وَ تَدَافَعَ الْفَرِيقَانِ وَ اضْطَرَبُوا بِالسِّيَاطِ فَأَمْتَنَعَ الْحُسَيْنُ عَ وَ أَصْحَابُهُ مِنْهُمْ امْتِنَاعاً قَوِيّاً وَ سَارَ حَتَّى أَتَى التَّنْعِيمَ فَلَقِيَ عَيْراً قَدْ أَقْبَلَتْ مِنَ الْيَمَنِ

And it so happened that Al-Hussain^{asws} Bin Ali^{asws}, when he^{asws} went out from Makkah, Yahya Bin Saeed Bin Al-Aas objected to him^{asws}, and with him was a group which Amro Bin Saeed had sent to him^{asws}, and they said to him^{asws}, 'Alter your^{asws} way (i.e. – go somewhere else)'. But Imam^{asws} refused upon them and went, and the two groups scrambled and they struck with the whips. Al-Hussain^{asws} and his^{asws} companions prevented them with a strong prevention and went on until they came to Al-Tan'aym, and they met a caravan which had come from Al-Yemen.

فَاسْتَأْجَرَ مِنْ أَهْلِهَا جِمَالاً لِرِحْلِهِ وَ أَصْحَابِهِ وَ قَالَ لِأَصْحَابِهَا مَنْ أَحَبَّ أَنْ يَنْطَلِقَ مَعَنَا إِلَى الْعِرَاقِ وَفِينَا كِرَاهٍ وَ أَحْسَنًا صُحْبَتَهُ وَ مَنْ أَحَبَّ أَنْ يُفَارِقَنَا فِي بَعْضِ الطَّرِيقِ أُعْطِينَاهُ كِرَاهٍ عَلَى قَدْرِ مَا قَطَعَ مِنَ الطَّرِيقِ فَمَضَى مَعَهُ قَوْمٌ وَ امْتَنَعَ آخَرُونَ.

He^{asws} bought a camel from its people for his^{asws} riding and (for) his^{asws} companions, and said to its owner, 'Whoever would like to come with us^{asws} to Al-Iraq, we^{asws} shall fulfil his expense, and give him good accompaniment, and whoever likes to separate from us^{asws} in one of the roads, we^{asws} shall give him his wages in accordance to what he has travelled from the road'. So a group went with him^{asws}, and others refused.

وَ الْحَقُّ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَابْنِيهِ عَزَّ وَ مُحَمَّدٍ وَ كَتَبَ عَلَى أُيُدَيْهِمَا كِتَاباً 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 اسْتِصْوَاحُ أَهْلِ بَيْتِكَ إِنْ هَلَكْتَ الْيَوْمَ طَفَى نُورُ الْأَرْضِ فَإِنَّكَ عِلْمُ الْمُهْتَدِينَ وَ رِجَاءُ الْمُؤْمِنِينَ وَ لَا تَعَجَلْ بِالسَّيْرِ فَإِنِّي فِي أَمْرِ كِتَابِي وَ السَّلَامِ.

And Abdullah^{asws} Bin Ja'far^{asws} joined up his sons Awn^{asws} and Muhammad^{asws} with him^{asws}, and he^{asws} had written a letter which was upon their hands saying in it: 'However, I^{asws} ask you^{asws}, by Allah^{azwj}, when you^{asws} left, when you^{asws} do look into this letter of mine^{asws}, that I^{asws} am compassionate upon you^{asws} of this heading of yours^{asws} which you^{asws} are heading to, that there would happen to be your^{asws} perishing in it, and the eradication of your^{asws} family if you^{asws} do perish. It would be the day the earth would extinguish its light, for you^{asws} are the flag of the guided ones, and hope of the Momineen; and do not haste with the travelling, for I^{asws} am bowing down to you^{asws} through my^{asws} letter, and the greetings (be on you^{asws}).

وَ صَارَ عَبْدُ اللَّهِ إِلَى عَمْرُو بْنِ سَعِيدٍ وَ سَأَلَهُ أَنْ يَكْتُبَ إِلَى الْحُسَيْنِ عَ أَمَاناً وَ يُمْنِيَهُ لِيَرْجِعَ عَنْ وَجْهِهِ وَ كَتَبَ إِلَيْهِ عَمْرُو بْنُ سَعِيدٍ كِتَاباً يُمْنِيهِ فِيهِ الصَّلَاةُ وَ يُؤْمِنُهُ عَلَى نَفْسِهِ وَ أَنْفَدَهُ مَعَ يَحْيَى بْنِ سَعِيدٍ فَلَحِقَهُ يَحْيَى وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَعْدَ نُفُودِ ابْنَيْهِ وَ دَفَعَا إِلَيْهِ الْكِتَابَ وَ جَهَدَا بِهِ فِي الرُّجُوعِ

And Abdullah^{asws} went to Amro Bin Saeed and asked him that he writes to Al-Hussain^{asws} as (declaration of) safety and prevent him^{asws} to go out to his^{asws} destination. Abd Amro Bin Saeed wrote a letter to him^{asws} forbidding him^{asws} the link and granting him^{asws} safety upon himself^{asws} and sent it with Yahya Bin Saeed. So Yahya met him^{asws}, and Abdullah Bin

Ja'far^{asws} sent his^{asws} two sons^{asws} to follow (the Imam^{asws}), and he handed the letter to him^{asws}, and insisted with him^{asws} regarding the returning.

فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ أَمَرَنِي بِمَا أَنَا مَاضٍ لَهُ فَقَالُوا لَهُ مَا تِلْكَ الرَّؤْيَا فَقَالَ مَا حَدَّثْتُ أَحَدًا بِهَا وَ لَا أَنَا مُحَدِّثٌ بِهَا أَحَدًا حَتَّى أَلْقَى رَبِّي عَزَّ وَ جَلَّ

But he^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} in the dream, and he^{saww} instructed me^{asws} with what I^{asws} am going for'. So they said to him^{asws}, 'What is that vision?' He^{asws} said: 'I^{asws} will not narrate it to anyone with it, nor will I^{asws} be narrating anyone with it until I^{asws} meet my^{asws} Lord^{azwj} Mighty and Majestic'.

فَلَمَّا بَيَسَ مِنْهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَمَرَ ابْنَيْهِ عَوْنًا وَ مُحَمَّدًا بِلُزُومِهِ وَ الْمَسِيرِ مَعَهُ وَ الْجِهَادِ دُونَهُ وَ رَجَعَ مَعَ يَحْيَى بْنِ سَعِيدٍ إِلَى مَكَّةَ.

So when he despaired from him^{asws}, Abdullah Bin Ja'far^{asws} instructed his^{asws} sons^{asws}, Awn^{asws} and Muhammad^{asws} with necessitating to be with him^{asws}, and the travelling with him^{asws}, and doing the Jihad alongside him^{asws}. And he^{asws} returned with Yahya Bin Saeed to Makkah.

وَ تَوَجَّهَ الْحُسَيْنُ ع إِلَى الْعِرَاقِ مُغَدًّا لَا يَلُوي إِلَى شَيْءٍ حَتَّى نَزَلَ ذَاتَ عِرْقٍ وَ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ تَوَجَّهَ الْحُسَيْنُ ع مِنْ مَكَّةَ لِثَلَاثٍ مَضِيَّ مِنْ ذِي الْحِجَّةِ سَنَةَ سِتِّينَ قَبْلَ أَنْ يَعْلَمَ بِقَتْلِ مُسْلِمٍ لِأَنَّهُ ع خَرَجَ مِنْ مَكَّةَ فِي الْيَوْمِ الَّذِي قُتِلَ فِيهِ مُسْلِمٌ رِضْوَانُ اللَّهِ عَلَيْهِ.

And Al-Hussain^{asws} headed towards Al-Iraq with provisions, not stopping for anything until he^{asws} encamped at Ariq. And Al-Seyyid, may Allah^{azwj} have Mercy on him, said, 'Al-Hussain^{asws} headed out from Makkah on three days past from Zil-Hijjah in the year 60 (A.H.), before he^{asws} knew of the murder of Muslim (Bin Aqeel)^{asws}, because he^{asws} went out from Makkah during the day in which Muslim^{as} had been murdered, may Allah^{azwj} be Pleased with him^{asr}.¹²

A detailed account of Imam Hussain^{asws}'s martyrdom is given in Appendix IV. Additional Ahadith on preparations of Imam Hussain^{asws} prior to going to Karbala are given in Appendix V.

¹² بحار الأنوار (ط - بيروت) ؛ ج44 ؛ ص364

Appendix I: Sermon of Imam Hassan^{asws}¹³

أيها الناس إنه من نصح لله و أخذ قوله دليلا هدي للتي هي أقوم و وفقه الله للرشاد و سدده للحسنى فإن جار الله آمن محفوظ و عدوه حائف مخذول فاحترسوا من الله بكثرة الذكر و احشوا الله بالتقوى و تقربوا إلى الله بالطاعة فإنه قريب مجيب قال الله تبارك و تعالى وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ فاستجيبوا لله و آمنوا به فإنه لا ينبغي لمن عرف عظمة الله أن يتعاضم فإن رفعة الذين يعلمون عظمة الله أن يتواضعوا و عز الذين يعرفون ما جلال الله أن يتدللوا له و سلامة الذين يعلمون ما قدرة الله أن يستسلموا له و لا ينكروا أنفسهم بعد المعرفة و لا يضلوا بعد الهدى و اعلموا علما يقينا أنكم لن تعرفوا التقى حتى تعرفوا صفة الهدى و لن تمسكوا بميثاق الكتاب حتى تعرفوا الذي نبذه و لن تتلوا الكتاب حق تلاوته حتى تعرفوا الذي حرفه فإذا عرفتم ذلك عرفتم البدع و التكلف و رأيتم الفرية على الله و التحريف و رأيتم كيف يهوي من يهوي و لا يجهنكم الذين لا يعلمون و التمسوا ذلك عند أهله فإنهم خاصة نور يستضاء بهم و أئمة يقتدى بهم بهم عيش العلم و موت الجهل و هم الذين أخبركم حلمهم عن جهلهم و حكم منطقتهم عن صمتهم و ظاهرهم عن باطنهم لا يخالفون الحق و لا يختلفون فيه و قد خلت لهم من الله سنة و مضى فيهم من الله حكم إن في ذلك لذكرى للذاكرين و اعقلوه إذا سمعتموه عقل رعاية و لا تعقلوه عقل رواية فإن رواة الكتاب كثير و رعاته قليل و الله المستعان

Imam Hassan^{asws} said:

‘O people, whoever is loyal to Allah^{azwj} and faithfully adheres to His^{azwj} Words as a source of guidance and strives towards that which is the most straight¹⁴, Allah^{azwj} Grants him success in his efforts and Shows him the way to good. The proximity to Allah^{azwj} is safe and guarded, whilst His^{azwj} enemy is fearful and deserted. Therefore, seek nearness to Allah^{azwj} through excessively remembering Him^{azwj}, fear Allah^{azwj} through observing piety, and seek His^{azwj} favours through obeying Him^{azwj}, surely, He^{azwj} is Near and Answering. Allah^{azwj}, the Most High, has Said: **And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way (2: 186)**. Therefore, respond to Allah^{azwj} and believe in Him^{azwj}, those who know His^{azwj} Greatness, never submit to anyone other than Him^{azwj}. Indeed, the highness of those who know Allah^{azwj}'s Might is that they should remain humble (before Him^{azwj}).

Those who know Allah^{azwj}'s Highness must lower themselves (before Him^{azwj}), and the refuge is for those who after knowing Allah^{azwj}'s Powers, bow down to Him^{azwj}. They are the ones who neither deny themselves after the knowledge has been revealed to them nor go astray after having seen the guidance.

You should clearly understand that you can never observe piety unless you recognise the charter of guidance. You would neither be able to hold fast to the covenant of the Book unless you identify those who have left it, nor would you be able to do justice to Book's true recitation unless you differentiate those who have made 'Tahreef' (changes) to it. If you are able to identify the innovations and favouritism (induced into religion), only then you can

¹³ Bihar V-75 P-104, Tuhaf al -Uqool, pp 53.

¹⁴ Sirat-e-Mustaqeem (Mola Ali^{asws})

see lies, which have been fabricated against Allah^{azwj}, and see how they are trapped who did fall (into worldly gains against the bounties of the hereafter).

Do not let those, who do not know, make you ignorant. Seek guidance from those people, who possess a special 'Noor' who are the source of deliverance, and they are the Imams^{asws} who should be followed. Only through them^{asws} knowledge is established and ignorance is eradicated. It is they^{asws} whose clemency tells you about their^{asws} knowledge, wise speech (tells you) of their^{asws} silence, and their outward (tells you) of their^{asws} inward. They^{asws} neither oppose the truth nor do they^{asws} differ from it. Precedence from Allah^{azwj} in respect of them^{asws} has been established, and a decree from Allah^{azwj} in respect of them was ordained. Most surely, in that there is a reminder to the mindful. And one can identify the just upon hearing it, provided one perceives it with devoutness, however, the others would not comprehend it through the quotations of other narrators. The narrators of the Book are many, but those who understand it are few. And we seek help from Allah^{azwj}.¹⁵

A Sermon of Amir-ul-Momineen^{asws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) [وَرَوَاهَا غَيْرُهُ بِعَبْرٍ هَذَا الْإِسْنَادِ وَ ذَكَرَ أَنَّهُ خَطَبَ بِذِي قَارٍ]

Ahmad Bin Muhammad, from Sa'd Bin Al-Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Hussain, from his grandfather, from his father who said:

'Amir-ul-Momineen^{asws} gave a sermon'. (And someone else has also reported it without the above chain and mentioned that he^{asws} gave the sermon as Zeeqaar).

فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ عُهْدِهِ عِبَادِهِ إِلَى عُهْدِهِ وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ بِشِيرَاءٍ وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا عَوْدًا وَ بَدَأَ وَ عُذْرًا وَ نُذْرًا بِحُكْمٍ قَدْ فَصَّلَهُ وَ تَفْصِيلٍ قَدْ أَحْكَمَهُ وَ فُرْقَانٍ قَدْ فَرَّقَهُ وَ فُرْآنٍ قَدْ بَيَّنَّهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوا وَ لِيَتَّقُوا بِهِ إِذْ جَحَدُوا وَ لِيُشِيرُوا بَعْدَ إِذْ أَنْكَرُوا

So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Having said that, Allah^{azwj} Blessed and High Sent Muhammad^{saww} to take His^{azwj} servants out from worshipping His^{azwj} servants to worship Him^{azwj}, and from the covenants of His^{azwj} servants to His^{azwj} Covenant, and from obedience to His^{azwj} servants to be in obedience to Him^{azwj}, and from the Wilayah of His^{azwj} servants to His^{azwj} Wilayah by good news and warnings.

And he^{saww} called to Allah^{azwj} by His^{azwj} Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he^{saww} had decided, and

¹⁵ Tuhaf al -Uqool, pp 53.

decided what he^{saww} had judged, and a Criterion which differentiated, and a Quran which Proved Him^{azwj}, so the servants would come to know their Lord^{azwj} which they were ignorant of, and accept by it which they struggled against, and Establish Him^{azwj} after having denied Him^{azwj}.

فَفَجَّلَى لَهُمْ سُبْحَانَهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ فَأَرَاهُمْ حِلْمَهُ كَيْفَ حَلَّمَ وَ أَرَاهُمْ عَفْوَهُ كَيْفَ عَفَا وَ أَرَاهُمْ قُدْرَتَهُ كَيْفَ قَدَرَ وَ خَوْفَهُمْ مِنْ سَطْوَتِهِ وَ كَيْفَ خَلَقَ مَا خَلَقَ مِنَ الْآيَاتِ وَ كَيْفَ مَحَقَّ مَنْ مَحَقَّ مِنَ الْعَصَاةِ بِالْمَثَلَاتِ وَ اخْتَصَدَ مَنْ اخْتَصَدَ بِالنَّقِمَاتِ وَ كَيْفَ رَزَقَ وَ هَدَى وَ أَعْطَى وَ أَرَاهُمْ حُكْمَهُ كَيْفَ حَكَّمَ وَ صَبَرَ حَتَّى يَسْمَعَ مَا يَسْمَعُ وَ يَرَى فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) بِذَلِكَ

So He^{azwj} illustrated to them His^{azwj} Glory in His^{azwj} Book without them having seen Him^{azwj}. So he^{azwj} Showed them His^{azwj} Forbearance, how He^{azwj} Forbears, and Showed them His^{azwj} Forgiveness how He^{azwj} Forgives, and Showed them His^{azwj} Power and how Powerful He^{azwj} is, and Frightened them from His^{azwj} Authority, and how He^{azwj} Created what He^{azwj} Created from the Signs, and how He^{azwj} Destroys the one whom He^{azwj} Destroys from the disobeyers by the examples. And how he^{azwj} Repelled the one whom He^{azwj} repelled by the Torments, and how he^{azwj} Sustained and Guided, and Granted, and Showed them His^{azwj} Wisdom how Wise He^{azwj} is, and Patient until they heard what they heard and saw. So Allah^{azwj} Sent Muhammad^{saww} with that.

ثُمَّ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِي ذَلِكَ الزَّمَانِ شَيْءٌ أَحْفَى مِنَ الْحَقِّ وَ لَا أَظْهَرَ مِنَ الْبَاطِلِ وَ لَا أَكْثَرَ مِنَ الْكُذْبِ عَلَى اللَّهِ تَعَالَى وَ رَسُولِهِ (صلى الله عليه وآله) وَ لَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقٌّ تَلَاوَتِهِ وَ لَا سِلْعَةٌ أَنْفَقَ بَيْعًا وَ لَا أَعْلَى ثَمَنًا مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَ لَيْسَ فِي الْعِبَادِ وَ لَا فِي الْبِلَادِ شَيْءٌ هُوَ أَنْكَرُ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفُ مِنَ الْمُنْكَرِ وَ لَيْسَ فِيهَا فَاحِشَةٌ أَنْكَرَ وَ لَا عُقُوبَةٌ أَنْكَى مِنَ الْهُدَى عِنْدَ الضَّلَالِ فِي ذَلِكَ الزَّمَانِ فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ وَ تَنَاسَاهُ حَفِظْتُهُ حَتَّى تَمَلَّتْ بِهِمُ الْأَهْوَاءُ وَ تَوَارَثُوا ذَلِكَ مِنَ الْأَبَاءِ وَ عَمِلُوا بِتَحْرِيفِ الْكِتَابِ كَذِبًا وَ تَكْذِيبًا فَبَاعُوهُ بِالْبُخْسِ وَ كَانُوا فِيهِ مِنَ الزَّاهِدِينَ

Then there will come upon you, from after me^{asws} an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah^{azwj} the High and His^{azwj} Messenger^{saww}. And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places. And there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil. And there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance. During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ طَرِيدَانِ مُنْفِيَانِ وَ صَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقِ وَاحِدٍ لَا يَأْوِيهِمَا مُؤْوٍ فَحَبَدَا ذَانِكَ الصَّاحِبَانِ وَاهَا هُمَا وَ لِمَا يَعْمَلَانِ لَهُ فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسُوا فِيهِمْ وَ مَعَهُمْ وَ لَيْسُوا مَعَهُمْ وَ ذَلِكَ لِأَنَّ الصَّلَاةَ لَا تُوَافِقُ الْهُدَى

So the Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom^{azwj} they work for. So the Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the misguidance is not in harmony with the guidance.

وَ إِنْ اجْتَمَعَا وَ قَدْ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَفُوا عَنِ الْجَمَاعَةِ قَدْ وُلُوا أَمْرَهُمْ وَ أَمَرَ دِينَهُمْ مَنْ يَعْمَلُ فِيهِمْ بِالْمَكْرِ وَ الْمُنْكَرِ وَ الرِّشَا وَ الْقَتْلِ كَأَنَّهُمْ أَيْمَةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ لَمْ يَبْقَ عِنْدَهُمْ مِنَ الْحَقِّ إِلَّا اسْمُهُ وَ لَمْ يَعْرِفُوا مِنَ الْكِتَابِ إِلَّا خَطَّهُ وَ زَبْرَهُ

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their imam (leading them). There will not remain in their possession from the truth except for its name, and they will not recognise anything from the Book except for its calligraphy and design.

يَدْخُلُ الدَّاحِلُ لِمَا يَسْمَعُ مِنْ حَكَمِ الْقُرْآنِ فَلَا يَطْمَئِنُّ جَالِسًا حَتَّى يُخْرَجَ مِنَ الدِّينِ يَنْتَقِلُ مِنْ دِينِ مَلِكٍ إِلَى دِينِ مَلِكٍ وَ مِنْ وِلَايَةِ مَلِكٍ إِلَى وِلَايَةِ مَلِكٍ وَ مِنْ طَاعَةِ مَلِكٍ إِلَى طَاعَةِ مَلِكٍ وَ مِنْ عَهْدِ مَلِكٍ إِلَى عَهْدِ مَلِكٍ فَاسْتَدْرَجَهُمُ اللَّهُ تَعَالَى مِنْ حَيْثُ لَا يَعْلَمُونَ وَ إِنَّ كَيْدَهُ مَتِينٌ بِالْأَمَلِ وَ الرَّجَاءِ حَتَّى تَوَالِدُوا فِي الْمَعْصِيَةِ وَ دَانُوا بِالْجَوْرِ وَ الْكِتَابُ لَمْ يَضُرِبْ عَنْ شَيْءٍ مِنْهُ صَفْحًا ضَلَالًا تَائِهِينَ قَدْ دَانُوا بِعَيْرِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ أَدَانُوا لِعَيْرِ اللَّهِ

The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

So Allah^{azwj} Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allah^{azwj} Mighty and Majestic, and for the sake of other than Allah^{azwj}.

مَسَاجِدُهُمْ فِي ذَلِكَ الزَّمَانِ عَامِرَةٌ مِنَ الصَّلَاةِ خَرِيَّةٌ مِنَ الْهُدَى قَدْ بُدِّلَ فِيهَا مِنَ الْهُدَى فُقُرَاؤُهَا وَ عُمَارُهَا أَخَابِثُ خَلْقِ اللَّهِ وَ خَلِيقَتِهِ مِنْ عِنْدِهِمْ جَزَتْ الصَّلَاةُ وَ إِلَيْهِمْ تَعُوذُ فَحُضُورُ مَسَاجِدِهِمْ وَ الْمَشْيُ إِلَيْهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ إِلَّا مَنْ مَشَى إِلَيْهَا وَ هُوَ

عَارِفٌ بِضَلَالِهِمْ فَصَارَتْ مَسَاجِدُهُمْ مِنْ فِعَالِهِمْ عَلَى ذَلِكَ النَّحْوِ خَرِبَةً مِنَ الْهُدَى عَامِرَةً مِنَ الضَّلَالَةِ قَدْ بُدِّلَتْ سُنَّةُ اللَّهِ وَ تُعَدِّيَتْ حُدُودُهُ

Their Masjid during that era would be constructed from misguidance, ruination of guidance. So its reciters and its builders would be the most failed ones among the creatures of Allah^{azwj} and His^{azwj} creatures. It is from their presence that misguidance would flow and return back to them. Thus, presence in their Masjids, and walking towards them would be blasphemy (Kufr) with Allah^{azwj} the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the Sunnah of Allah^{azwj} would have been changed, and His^{azwj} Limits transgressed against.

وَ لَا يَدْعُونَ إِلَى الْهُدَى وَ لَا يَفْسُمُونَ الْفِيءَ وَ لَا يُوفُونَ بِدِمَّةٍ يَدْعُونَ الْقَتِيلَ مِنْهُمْ عَلَى ذَلِكَ شَهِيداً قَدْ أَتَوَا اللَّهَ بِالْإِفْتِرَاءِ وَ الْجُحُودِ وَ اسْتَعَنُوا بِالْجَهْلِ عَنِ الْعِلْمِ وَ مِنْ قَبْلُ مَا مَثَلُوا بِالصَّالِحِينَ كُلَّ مَثَلَةٍ وَ سَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فُزِيَةً وَ جَعَلُوا فِي الْحُسْنَةِ الْعُقُوبَةَ السَّيِّئَةَ

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allah^{azwj}, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their truthfulness to Allah^{azwj} as libel, and apply the punishment for the sins to the good deeds.

وَ قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ (صلى الله عليه وآله) وَ أَنْزَلَ عَلَيْهِ كِتَابًا عَزِيزًا لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

And Allah^{azwj} Mighty and Majestic has Sent to you all a Messenger^{sawww} from yourselves. It grieves him^{sawww} to see you suffering, and he^{sawww} is kind and merciful to the Believers. And He^{azwj} Revealed upon him^{sawww} a Mighty Book. ***"[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One" "[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)" "[36:70] That it may warn him who would have life, and (that) the word may prove true against the unbelievers"***.

فَلَا يُلْهِئَنَّكُمْ الْأَمَلُ وَ لَا يَطُولَنَّ عَلَيْكُمْ الْأَجَلُ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمْدُ أَمَلِهِمْ وَ تَعْطِيَةُ الْأَجَالِ عَنْهُمْ حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرِدُّ عَنْهُ الْمَغْدِرَةُ وَ تُرْفَعُ عَنْهُ التَّوْبَةُ وَ تَحُلُّ مَعَهُ الْقَارِعَةُ وَ النَّقْمَةُ وَ قَدْ أْبْلَغَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ بِالْوَعْدِ وَ فَصَّلَ لَكُمْ الْقَوْلَ وَ عَلَّمَكُمْ السُّنَّةَ وَ شَرَحَ لَكُمْ الْمَنَاهِجَ لِتُزِيحَ الْعِلَّةَ وَ حَثَّ عَلَى الذِّكْرِ وَ دَلَّ عَلَى النَّجَاةِ

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the

resentment. And Allah^{azwj} has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon the Remembrance, and Evidence to the Salvation.

وَ إِنَّهُ مِنْ أَنْتَصَحَ لِلَّهِ وَ اتَّخَذَ قَوْلُهُ دَلِيلًا هَدَاهُ لِلَّيِّ هِيَ أَقْوَمُ وَ وَفَّقَهُ لِلرَّشَادِ وَ سَدَّدَهُ وَ يَسَّرَهُ لِلْحُسْنَى فَإِنَّ جَارَ اللَّهِ آمِنٌ مَحْفُوظٌ وَ عَدُوُّهُ خَائِفٌ مَعْرُورٌ فَاحْتَرِسُوا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِكَثْرَةِ الذِّكْرِ وَ اخْشَوْا مِنْهُ بِالتَّقْيِ وَ تَقَرَّبُوا إِلَيْهِ بِالطَّاعَةِ فَإِنَّهُ قَرِيبٌ مُجِيبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And the one who act for the sake of Allah^{azwj} and take His^{azwj} Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah^{azwj} is safely preserved, and His^{azwj} enemies would be in fearful and pretentious. So be cautious of Allah^{azwj} through the frequency of the Remembrance, and be fearful from Him^{azwj} by the piety, and get closer to Him^{azwj} by the obedience, for He^{azwj} is Close by and Answers. Allah^{azwj} Mighty and Majestic Said: ***"[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way"***.

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ وَ عَظَّمُوا اللَّهَ الَّذِي لَا يُنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَّعَظَمَ فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَهُ اللَّهُ أَنْ يَتَوَاضَعُوا لَهُ وَ عِزُّ الَّذِينَ يَعْلَمُونَ مَا جَلَّالُ اللَّهِ أَنْ يَذُلُّوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَةُ اللَّهِ أَنْ يَسْتَسْلِمُوا لَهُ فَلَا يُنْكِرُونَ أَنْفُسَهُمْ بَعْدَ حَدِّ الْمَعْرِفَةِ وَ لَا يَضِلُّونَ بَعْدَ الْهُدَى فَلَا تُنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرِبِ وَ الْبَارِي مِنْ ذِي السُّفْمِ

So you must respond to Allah^{azwj} and believe in Him^{azwj}, and Magnify Allah^{azwj}. It does not befit one who recognises the Greatness of Allah^{azwj} to consider himself as significant. So the highest of the recognition of the Greatness of Allah^{azwj} is being modest to Him^{azwj}, and the highest honour of the one who knows the Majesty of Allah^{azwj} is to be humble to Him^{azwj}, and the most secure is the one who knows the Power of Allah^{azwj} and submits to Him^{azwj}. So you will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. So do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ وَ لَمْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضْتُمْ وَ لَنْ تَمَسُّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذْتُمْ وَ لَنْ تَتْلُوا الْكِتَابَ حَقَّ تِلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَفْتُمْ وَ لَنْ تَعْرِفُوا الضَّلَالََةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَّى

And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ رَأَيْتُمْ الْفُرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّحْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمْ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى فَلَا يُجْهِلَنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ يَعْلَمُ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{azwj} and against His^{azwj} Messenger^{saww}, and the alterations to His^{azwj} book, and you will see how Allah^{azwj} Guided the one whom He^{azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{asws} who has tasted its food.

فَعَلَّمَ بِالْعِلْمِ جَهْلَهُ وَ بُصَّرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَدْرَكَ بِهِ عِلْمَ مَا فَاتَ وَ حَيَّى بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرُهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَدْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So it was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death. And he established the good deeds in the Presence of Allah^{azwj} and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah^{azwj} Blessed and High.

فَاطْلُبُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَضَاءُ بِهِ وَ أُنْمَةٌ يُفْتَدَى بِهِنَّ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُخْرِجُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ لَا يُخَالِفُونَ الدِّينَ وَ لَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَأْنِهِمْ شُهَدَاءُ بِالْحَقِّ وَ مُخْبِرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

So, seek that from its special people, for they^{asws} are the specialists, lights to be illuminated by, and the Imams^{asws} to be followed. And they^{asws} are the life for the knowledge and death for the ignorance. They^{asws} are the ones^{asws} whose Judgements inform you of their^{asws} knowledge, and their^{asws} silence about their^{asws} speech, and their^{asws} apparent about their^{asws} hidden. They^{asws} do not oppose the religion nor do they^{asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{asws}, and a silent speaker. It is from their^{asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

فَدَ خَلَّتْ لَهُمْ مِنَ اللَّهِ السَّابِقَةُ وَ مَضَى فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ حُكْمٌ صَادِقٌ وَ فِي ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ فَاعْتَمِلُوا الْحَقَّ إِذَا سَمِعْتُمُوهُ عَقْلًا رِعَايَةً وَ لَا تَعْتَمِلُوهُ عَقْلًا رِوَايَةً فَإِنَّ رِوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتَهُ قَلِيلٌ وَ اللَّهُ أَلْمُسْتَعَانُ.

The Precedence is for them^{asws} from Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Passed a Truthful Judgement for them^{asws}. And in that is a reminder for the speakers. So bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah^{azwj} is the Best Supporter'.¹⁶

¹⁶ Al-Kafi, Vol. 8, Hadith 15033

Appendix II:

حَدَّثَنَا أَبِي وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرِ الْحَمَزِيِّ جَمِيعاً عَنْ أَبِي الْحُسَيْنِ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحُسَيْنِ بْنِ طَرِيفِ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ وَ حَدَّثَنَا أَبِي وَ مُحَمَّدٌ بْنُ مُوسَى بْنِ الْمُتَوَكَّلِ وَ مُحَمَّدٌ بْنُ عَلِيِّ مَاجِيلَوِيِّهِ وَ أَحْمَدُ بْنُ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَاتَانَةَ وَ أَحْمَدُ بْنُ زِيَادِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَبِي ع لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَحْفُ عَلَيْكَ أَنْ أَخْلُو بِكَ فَأَسْأَلُكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ فِي أَيِّ الْأَوْقَاتِ شِئْتَ فَخَلَا بِهِ أَبُو جَعْفَرٍ ع قَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدَيْ أُمِّي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرْتِكَ بِهِ أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ ع فِي حَيَاةِ رَسُولِ اللَّهِ ص أَهْنُوها بِوَلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدَيْهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُرْمِدٍ وَ رَأَيْتُ فِيهِ كِتَابَةً بِيضَاءَ شَبِيهَةً بِنُورِ الشَّمْسِ فَقُلْتُ لَهَا يَا أَبِي أَنْتِ وَ أُمِّي يَا بِنْتِ رَسُولِ اللَّهِ مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا اللَّوْحُ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ ص فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنِي وَ اسْمَاءُ الْأَوْصِيَاءِ مِنْ وُلْدِي فَأَعْطَانِيهِ أَبِي لِيَسْرِنِي بِذَلِكَ قَالَ جَابِرٌ فَأَعْطَيْتَنِيهِ أُمُّكَ فَاطِمَةَ ع فَفَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ لَهُ أَبِي ع فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ فَقَالَ نَعَمْ فَمَتَى مَعَهُ أَبِي ع حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَى أَبِي صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انظُرْ أَنْتَ فِي كِتَابِكَ لِأَقْرَأَهُ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسْخَتِهِ فَقَرَأَهُ عَلَيْهِ أَبِي ع فَوَ اللَّهُ مَا خَالَفَ حَرْفٌ حَرْفاً قَالَ جَابِرٌ فَإِنِّي أَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نُورِهِ وَ سَفِيرِهِ وَ حِجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظَّمَ يَا مُحَمَّدُ اسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تُجْحَدِ الْآلَمِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاصْبِرْ الْجَبَّارِينَ وَ مُبِيرِ الْمُتَكَبِّرِينَ وَ مُدِلِّ الظَّالِمِينَ وَ دَبَّانِ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَحَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَدْبَتُهُ عَذَاباً لَا أَعْدَبُهُ أَحَدٌ مِنَ الْعَالَمِينَ فَإِنِّي فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَنْعَثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَيْبَتِكَ بَعْدَهُ وَ وَسَّطْتُكَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ جَعَلْتُ حَسَنًا مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ حَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتَشْهَدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّائِمَةَ مَعَهُ وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بَعِثْتُهُ نَبِيًّا وَ أَعَاقِبَ أَوْلَهُمْ عَلَيَّ سَيِّدِ الْعَابِدِينَ وَ زَيْنِ أَوْلِيَائِي الْمَاضِينَ وَ ابْنَهُ سَمِيَّ جَدِّهِ الْمَحْمُودِ مُحَمَّدِ الْبَاقِرِ الْعِلْمِيِّ وَ الْمَعْدِنِ لِحُكْمَتِي سَيِّهَلِكُ الْمُرْتَابُونَ فِي جَعْفَرِ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مَيِّ لَأَكْرَمَنَّ مَثْوَى جَعْفَرٍ وَ لَأَسْرُرَّهُ فِي أَوْلِيَائِهِ وَ أَشْبَاعِهِ وَ أَنْصَارِهِ وَ انْتَحَبِ [أَتِيحَتْ] بَعْدَ مُوسَى فِتْنَةً عَمِيَاءَ جَنْدِسٍ لِأَنَّ حَيْطَ فَرَضِي لَا يَنْقَطِعُ وَ حُجِّي لَا تَحْفَى وَ أَنَّ أَوْلِيَائِي لَا يَشْقَوْنَ أَبَدًا أَلَا وَ مَنْ جَحَدَ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَ وَبِلَ لِلْمُفْتَرِينَ الْجَاهِدِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عِدَدِي مُوسَى وَ حَبِيبِي وَ خَيْرِي أَلَا إِنَّ الْمُكَادِبَ بِالنَّامِ مَكْدُوبٌ بِكُلِّ أَوْلِيَائِي وَ عَلَيَّ وَ لِيَّي وَ نَاصِرِي وَ مَنْ أَضَعَّ عَلَيْهِ أَعْبَاءَ الثُّبُوءِ وَ أَمْتَحَنَهُ بِالْأَضْطِلَاعِ يَثْقُلُهُ عَقْرِيَّتٌ مُسْتَكْبِرٌ يُدْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ ذُو الْقَرْنَيْنِ إِلَى حَنْبٍ شَرَّ خَلْقِي حَقَّ الْقَوْلِ مَيِّ لَأَقْرُرَنَّ عَيْنَهُ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثٌ عَلْمِي وَ مَعْدِنُ جُكْمَتِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْحَبُوا النَّارَ وَ أَحْتَمِ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَ لِيَّي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أَخْرَجَ مِنْهُ الدَّاعِي إِلَى سَبِيلِي وَ الْحَاوِزِ لِعِلْمِي الْحَسَنِ ثُمَّ أَكْمَلْ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ سَدَلُ أَوْلِيَائِي فِي زَمَانِهِ وَ يَتَهَادَوْنَ زُهُوسُهُمْ كَمَا تُهَادَى زُهُوسُ الرَّزْكِ وَ الدَّيْلِمُ فَيَقْتُلُونَ وَ يُجْرَفُونَ وَ يَكُونُونَ خَائِفِينَ مَرْغُوبِينَ وَ جَلِيلِينَ تُصَبِّعُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَغْشَوُ الْوَيْلُ وَ الزَّيْنُ فِي نَسَائِهِمْ¹⁷ أَوْلِيكَ أَوْلِيَائِي حَقًّا بِهَيْمٍ أَدْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ جَنْدِسٍ وَ بِهَيْمٍ أَكْشِفُ الزَّلْزَلُ وَ أَرْفَعُ عَنْهُمْ الْأَصَارَ¹⁸ وَ الْأَعْلَالَ أَوْلِيكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّي وَ رَحْمَةٌ وَ أَوْلِيكَ هُمْ الْمُهْتَدُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَضْنُهُ إِلَّا عَنْ أَهْلِهِ.

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim; and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani - May Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Saalim from Abi Baseer from Abi Abdullah^{asws} that he said:

(1). كل ذلك في زمان الغيبة لا في أيام ظهوره عجل الله تعالى فرجه. لان المؤمنين في أيامه في كمال العزة.

(2). في بعض النسخ «القيود».

“My father^{asws} said to Jabir Ibn Abdullah Ansari, ‘I have some work with you. So, when is it possible for you to give me some time that I may ask you something?’ Jabir replied, ‘Whenever you wish.’ Thus, when my father^{asws} met him in privacy, he asked him, “O Jabir! Inform me about the Tablet which you saw in the hand of my mother, (Syeda) Fatima^{asws}, the daughter of the Messenger of Allah^{saww} and what did she^{asws} tell you as to what was written in it?” Jabir replied, ‘I hold Allah^{azwj} as Witness that I went to visit your^{asws} mother^{asws}, Fatima^{asws} during the lifetime of the Messenger of Allah^{saww} to congratulate her for being blessed by Hussain^{asws}. I saw in her^{asws} hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her^{asws}, ‘May my parents be sacrificed for you, O daughter of Rasool Allah^{saww}! What is this Tablet?’ She^{asws} replied, ‘This is the Tablet, which Allah^{azwj}, to whom belong might and majesty, has gifted to the Messenger of Allah^{saww}. In it is the name of my father^{saww}, the name of Ali^{asws}, the name of my^{asws} two sons^{asws} and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.’

Jabir said, ‘Thus, your mother (Syeda) Fatima^{asws} gave it to me. I read it and copied it.’

My father^{asws} asked, ‘O Jabir! Can you show it (the copied manuscript) to me^{asws}?’

He replied in the affirmative. My father^{asws} accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father saying, ‘I hold Allah^{azwj} as Witness that this is what I^{asws} saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah^{azwj}, the Mighty, the Wise to Muhammad^{saww}, His^{azwj} Light, His^{azwj} ambassador, His^{azwj} Veil and His^{azwj} Proof. The trustworthy Spirit has descended with it from the Lord of the worlds. O Muhammad^{saww}! Magnify My^{azwj} Names, be grateful for My^{azwj} bounties and do not deny My^{azwj} endowments. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me^{azwj}, the Destroyer of the oppressors, the Degradator of the tyrants and the Establisher of the Day of Judgment. Verily, I^{azwj} am Allah^{azwj}, there is no god but Me. Whoever expects grace from other than Me^{azwj} or fears other than My^{azwj} justice and My^{azwj} punishment, I^{azwj} will Punish him in such a way that I^{azwj} will not punish anybody in this manner in the worlds. Hence, worship only Me^{azwj} and rely only on Me^{azwj}. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him^{as} a successor^{as}. Certainly, I^{azwj} Made you^{saww} superior over all other Prophets^{as} and Made your^{saww} successor superior over all other successors. After him^{asws}, I^{azwj} Honoured you^{saww} with your^{saww} two grandsons, Hassan^{asws} and Hussain^{asws}. I made Hassan^{asws} the mine of My^{azwj} Knowledge after the end of the days of his^{asws} father^{asws} and I^{azwj} Made Hussain^{asws} the treasure chest of My^{asws} Revelation, I^{azwj} Honoured him^{asws} with martyrdom and sealed it for him^{asws} with eternal bliss. So, he^{asws} is the best of the martyrs and the highest of them in grade before Me^{azwj}. I^{azwj} have Placed My^{azwj} ‘Perfect Word’ with him^{asws} and the complete Proof near him^{asws}. Through his^{asws} Progeny, I^{azwj} shall reward and punish.

The first of them^{asws} is the chief of the worshippers and the adornment of My past friends, then his son^{asws} (Muhammad) who resembles his^{asws} grandfather al- Mahmood, the splitter of My knowledge and the mine of My^{azwj} Wisdom. Soon, those who doubt concerning his son Ja’far^{asws} will be destroyed. He who rejects him has rejected Me^{azwj}. I^{azwj} Speak the truth,

I^{azwj} will Indeed honour the position of Ja'far^{asws} and make him^{asws} happy vis-à-vis his^{asws} Shias, his^{asws} helpers and his^{asws} friends. After him, I^{azwj} have Selected Musa^{asws} and there will be a blinding, dark corruption so that the spark of My^{azwj} Obedience is not terminated, My^{azwj} Proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them^{asws} has denied My^{azwj} Bounty. Whoever changes one verse from My^{azwj} Book, then indeed has attributed a lie unto Me^{azwj}. Then woe unto the liars, the deniers with the termination of the duration of My^{azwj} servant, My^{azwj} beloved and My^{azwj} Chosen one, Musa^{asws}. Verily, the one who denies the eighth is as if he has denied all My^{azwj} Friends (Imams). Ali^{asws} is My^{azwj} Friend, My^{azwj} Helper and the one upon whom I^{azwj} have Placed Prophet hood's burden of proof and conferred upon him Master-ship. An arrogant devil will murder him^{asws}. He^{asws} will be buried in a city, which the righteous servant has built, next to the worst of My^{azwj} creatures. I^{azwj} Speak the Truth, I^{azwj} will Soothe his^{asws} eyes with Muhammad^{asws}, his son and his successor after him^{asws}. He^{asws} is the heir of My^{azwj} knowledge, the mine of My^{azwj} Wisdom, the place of My^{azwj} Joy and My^{azwj} Proof upon My^{azwj} creatures.

None shall believe in him^{asws} but that the paradise will be his abode and I^{azwj} will Allow him^{asws} to intercede for seventy of his family members, even if all of them are eligible for hell. I^{azwj} will Complete his^{asws} bliss with his^{asws} son Ali^{asws}, My^{azwj} friend^{asws}, My^{azwj} Helper, My^{azwj} Witness amongst My^{azwj} creatures and My^{azwj} trustee upon My^{azwj} Revelation. From him, I^{azwj} will Bring forth Hassan^{asws}, the caller to My^{azwj} Path and the treasurer of My^{azwj} Knowledge. Thereafter, I^{azwj} will Complete this (chain of Imamate) with his^{asws} son, م.ح.م. mercy for the worlds. He^{asws} will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Daylamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be coloured with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My^{azwj} true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and remove with the burdens and the chains.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones (2:157)

Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'¹⁹

¹⁹ كمال الدين و تمام النعمة، ج1، ص: 308

Hadith 2:

مُحَمَّدُ بْنُ يَحْيَىٰ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَبِي جَابِرٍ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةٌ فَمَتَى يَخْفُ عَلَيْكَ أَنْ أَخْلُو بِكَ فَأَسْأَلُكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ أَيُّ الْأَوْقَاتِ أَحَبِّبَتْهُ فَخَلَا بِهِ فِي بَعْضِ الْأَيَّامِ فَقَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدِ أُمِّي فَاطِمَةَ (عليها السلام) بِنْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَا أَخْبَرْتِكَ بِهِ أُمِّي أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوبٌ

Muhammad Bin Yahya and Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Al Hassan Bin Zareyf and Ali Bin Muhammad, from Salih Bin Abu Hammad, from Bakr Bin Salih, from Abdul Rahman Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} said to Jabir Bin Abdullah Al-Ansary: 'For me^{asws} there is a need to you, therefore whenever there is ease upon you, I shall be alone with you and ask you about it'. Jabir said to him^{asws}, 'Whichever timings are suitable to you^{asws}. So he^{asws} isolated with him during one of the days, and he^{asws} said to Jabir: 'Inform me^{asws} about the Tablet which you saw in the hand of my^{asws} mother^{asws} (Syeda) Fatima^{asws} Bint Rasool-Allah^{saww} and what my^{asws} mother^{asws} informed you with what was written in that Tablet'.

فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَىٰ أُمِّكَ فَاطِمَةَ (عليها السلام) فِي حَيَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَهَنَيْتُهَا بِوِلَادَةِ الْحُسَيْنِ وَ رَأَيْتُ فِي يَدَيْهَا لَوْحًا أَخْضَرَ ظَنَّتُ أَنَّهُ مِنْ زُمُرٍ وَ رَأَيْتُ فِيهِ كِتَابًا أَبْيَضَ شِبْهَ لَوْنِ الشَّمْسِ فَقُلْتُ لَهَا يَا أَبِي وَ أُمِّي يَا بِنْتِ رَسُولِ اللَّهِ (صلى الله عليه وآله) مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا لَوْحٌ أهدَاهُ اللَّهُ إِلَيَّ رَسُولِي (صلى الله عليه وآله) فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنِي وَ اسْمُ الْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَعْطَانِيهِ أَبِي لِيُبَشِّرَنِي بِذَلِكَ

Jabir said, 'I testify with Allah^{azwj} that I went over to your^{asws} mother^{asws} (Syeda) Fatima^{asws} during the lifetime of Rasool-Allah^{saww} and congratulated her^{asws} of the arrival of Al-Hussain^{asws}, and I saw a green Tablet in her^{asws} hand which I thought was made of emerald, and I saw a white writing therein resembling the colour of the sun. So I said to her^{asws}, 'By my father and my mother, O daughter of Rasool-Allah^{saww}! What is this Tablet?' She^{asws} said: 'This is a Tablet which Allah^{azwj} Gifted to His^{azwj} Rasool^{saww}. There is the name of my^{asws} father^{saww}, and name of my^{asws} husband^{asws}, and name of my^{asws} two sons^{asws}, and names of the successors^{asws} from my^{asws} children, and my father^{saww} gave it to me^{asws} in order to give me^{asws} the glad tidings with that'.

قَالَ جَابِرٌ فَأَعْطَتْنِيهِ أُمُّكَ فَاطِمَةُ (عليها السلام) فَقَرَأْتُهُ وَ اسْتَنْسَخْتُهُ فَقَالَ لَهُ أَبِي فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ قَالَ نَعَمْ فَمَشَىٰ مَعَهُ إِلَىٰ مَنْزِلِ جَابِرٍ فَأَخْرَجَ صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ فِي كِتَابِكَ لِأَقْرَأُ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسْخَةِ فَقَرَأَهُ أَبِي فَمَا خَالَفَ حَرْفٌ حَرْفًا

Jabir said, 'Your^{asws} mother^{asws} gave it to me, so I read it and copied it'. So my^{asws} father^{asws} said to him: 'So is it for you, O Jabir, that you display it to me^{asws}? He said, 'Yes'. So my^{asws} father^{asws} went with him to the house of Jabir, and he brought out a parchment of paper. So

he^{asws} said: 'O Jabir! Look into your handwriting and I^{asws} shall read upon you'. Jabir look into the copy and my^{asws} father^{asws} read, and no letter differed from a letter.

فَقَالَ جَابِرٌ فَأَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوبًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نَبِيِّهِ وَ نُورِهِ وَ سَفِيرِهِ وَ حِجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

Jabir said, 'I testify with Allah^{azwj} that I saw it written like this in the Tablet: -"In the Name of Allah^{azwj} the Beneficent, the Merciful! This is a Letter from Allah^{azwj} the Mighty, the Wise, to Muhammad^{saww} His^{azwj} Prophet^{saww}, and His^{azwj} Light, and His^{azwj} Ambassador, and His^{azwj} Veil, and His^{azwj} Proof. The Trustworthy Spirit descended with it from the Lord^{azwj} of the worlds.

عَظَّمَ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نِعْمَائِي وَ لَا تَجْحَدْ آلَائِي إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُدِيلُ الْمَظْلُومِينَ وَ دَيَّانُ الدِّينِ

O Muhammad^{saww}! Magnify My^{azwj} Names and thank for My^{azwj} Bounties and do not deny My^{azwj} Signs. Me^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except for I^{azwj} and the Crusher of the tyrants and the Helper of the oppressed and Maker of the Religion.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَمَنْ رَجَا غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَإِيَّايَ فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أُنْعِثْ نَبِيًّا فَأَكْمَلْتُ أَيَّامَهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيًّا وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشَبْلَيْكَ وَ سَبَطْتُكَ حَسَنٍ وَ حُسَيْنٍ

Me^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except for I^{azwj}, so the one who wishes for other than My^{azwj} Grace or fears other than My^{azwj} Justice, I^{azwj} shall Punish him with a Punishment I^{azwj} have not Punished anyone from the worlds. So I^{asws} am the One^{azwj} you^{saww} should worship and upon Me^{azwj} should you^{saww} rely. I^{azwj} did not Send a Prophet^{saww} and Completed his^{as} days and Expired his^{as} term except that I^{azwj} Made a successor^{as} to be for him^{as}, and I^{azwj} Preferred you^{saww} upon the (rest of the) Prophets^{as}, and Preferred your^{saww} successor^{asws} over the (rest of the) successors^{as}, and Honoured you^{saww} with your^{saww} two young ones^{asws} and two grandsons Hassan^{asws} and Hussain^{asws}.

فَجَعَلْتُ حَسَنًا مَعْدِنًا عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْنًا خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنْ اسْتَشْهَدَ وَ أَرْفَعُ الشُّهَدَاءَ دَرَجَةً جَعَلْتُ كَلِمَتِي التَّامَّةَ مَعَهُ وَ حُجَّتِي الْبَالِغَةَ عِنْدَهُ

So I^{azwj} Made Hassan^{asws} as a mine of My^{azwj} Knowledge after the expiry of the term of his^{asws} father^{asws}, and I^{azwj} Made Hussain^{asws} as a treasurer of My^{azwj} Revelation and Honoured him^{asws} with the martyrdom and Ended for him^{asws} with the happiness. Thus, he^{asws} is the most superior of the ones martyred and the loftiest of the levels of the martyrs. I^{azwj} Made the complete Speech of Mine^{azwj} to be with him^{asws} and My^{azwj} clear Proof to be with him^{asws}.

بِعِزَّتِهِ أُتَيْبُ وَ أَعَاقِبُ أَوْهُمْ عَلَيَّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِي الْمَاضِينَ وَ ابْنُهُ شَبَهُ جَدِّهِ الْمَحْمُودِ مُحَمَّدُ الْبَاقِرُ عِلْمِي وَ الْمَعْدِنُ

لِحِكْمَتِي

By his^{asws} family I^{azwj} Shall Reward and Punish. The first of them^{asws} is Ali^{asws} Chief of the worshippers and adornment of My^{azwj} friends, the past ones; and his^{asws} son would resemble his^{asws} grandfather^{sawww}, the praised one, Muhammad^{sawww}, the expounder (Al-Baqir) of My^{azwj} Knowledge and the Mine of My^{azwj} Wisdom.

سَيَهْلِكُ الْمُزْتَابُونَ فِي جَعْفَرِ الرَّادِّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلِ مِنِّي لَأَكْرَمَنَّ مَثْوَى جَعْفَرٍ وَ لَأَسْرَتُهُ فِي أَشْيَاعِهِ وَ أَنْصَارِهِ وَ أَوْلِيَائِهِ
أَتِيحَتْ بَعْدَهُ مُوسَى فِتْنَةً عَمِيَاءُ حِنْدِسٍ لِأَنَّ خَيْطَ فَرْضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَحْفَى

The doubters in Ja'far^{asws} would be destroyed. The rejection upon him^{asws} is like the rejection upon Me^{azwj}, being a rightful Word from Me^{azwj}. I^{azwj} shall Honour the dwelling of Ja'far^{asws} and I^{azwj} shall Cheer him^{asws} with regards to his^{asws} Shias and his^{asws} helpers and his^{asws} friends. After him^{asws} Musa^{asws} shall live during a blinding strife of darkness because the thread of My^{azwj} Obligation does not get cut-off and My^{azwj} Divine Authority does not get concealed.

وَ أَنَّ أَوْلِيَائِي يُسْقَوْنَ بِالْكَأْسِ الْأَوْفَى مِنْ جَحَدٍ وَاحِدًا مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ عَبَّرَ آيَةً مِنْ كِتَابِي فَقَدْ افْتَرَى عَلَيَّ وَئِيلٌ
لِلْمُفْتَرِينَ الْجَاهِلِينَ عِنْدَ انْقِضَاءِ مُدَّةِ مُوسَى عَبْدِي وَ حَبِيبِي وَ خَيْرَتِي فِي عَلَيٍّ وَ لِيَّي وَ نَاصِرِي وَ مَنْ أَضْعَ عَلَيْهِ أَعْبَاءَ النَّبُوءَةِ وَ
أَمْتَحِنُهُ بِالْإِضْطِلَاعِ بِهَا يَقْتُلُهُ عَفْرِيَّتُ مُسْتَكْبِرٌ يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى حَنْبِ شَرِّ خَلْقِي

And My^{azwj} friends would be quenching with the full cups. The one who rejects one of them^{asws}, so he has rejected My^{azwj} Bounty, and the one who changes a Verse from My^{azwj} Book, so he has forged (a lie) upon Me^{azwj}. Woe be unto the forgers, the rejecters, at the expiry of the term of Musa^{asws}, My^{azwj} servant and My^{azwj} Beloved and My^{azwj} Choice is Ali^{asws}, My^{azwj} Guardian^{asws} and My^{azwj} helper, and the one upon whom I^{azwj} shall Place the task of the Prophet-hood and Test him^{asws} with the performance with it. And arrogant demon would murder him^{asws}. He^{asws} would be buried in a city being built by the righteous servant of (Mine^{azwj}), to the side of the most evil of My^{azwj} creatures (Harun Rashid).

حَقَّ الْقَوْلُ مِنِّي لَأَسْرَتُهُ بِمُحَمَّدِ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ وَ وَارِثَ عِلْمِهِ فَهُوَ مَعْدِنُ عِلْمِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي لَا
يُؤْمِنُ عَبْدٌ بِهِ إِلَّا جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ

A Truthful Word from Me^{azwj}. I^{azwj} shall cheer him^{asws} with Muhammad^{asws}, his^{asws} son^{asws} and his^{asws} Caliph from after him^{asws}, and an inheritor of his^{asws} knowledge. So he^{asws} would be the Mine of My^{azwj} Knowledge and the Place of My^{azwj} Secrets and My^{azwj} Divine Authority upon My^{azwj} creatures. No servant would believe in him^{asws} except that I^{azwj} shall Make the Paradise as being his Reward and he would intercede among seventy from his family members, all of them being such that the Fire would have been Obligated upon them.

وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلَيٍّ وَ لِيَّي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أُخْرِجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْحَازِنَ لِعِلْمِي
الْحُسْنَ وَ أَكْمَلَ ذَلِكَ بِابْنِهِ مُحَمَّدٍ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ

And I^{azwj} shall Seal with the happiness for his^{asws} son Ali^{asws}, My^{azwj} Guardian and My^{azwj} helper and the witness among My^{azwj} creatures and My^{azwj} Trustee upon My^{azwj} Revelation. I^{azwj} shall Bring out from him^{asws}, the caller to My^{azwj} Way and the treasurer of My^{azwj}

Knowledge, Al-Hassan^{asws}, and Complete that with his^{asws} son^{asws} 'M H M D', being a mercy to the worlds. Upon him^{asws} would be the perfection of Musa^{as}, and the gloriousness of Isa^{as} and patience of Ayoub^{as}.

فَيَدُلُّ أَوْلِيَاءِي فِي زَمَانِهِ وَ تَتَهَادَى رُءُوسُهُمْ كَمَا تَتَهَادَى رُءُوسُ التُّرْكِ وَ الدَّيْلَمِ فَيَقْتُلُونَ وَ يُجْرِفُونَ وَ يَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَ جَلِيلِينَ تُصْبَعُ الأَرْضُ بِدِمَائِهِمْ وَ يَفْشُو الوَيْلُ وَ الرَّئَةُ فِي نِسَائِهِمْ أَوْلِيَايَ حَقًّا بِهِمْ أَذْفَعُ كُلَّ فِتْنَةٍ عَمِيَاءَ حَنْدِسٍ وَ بِهِمْ أَكْشِفُ الرِّلَازِلَ وَ أَذْفَعُ الأَصَارَ وَ الأَعْلَالَ أَوْلِيَاكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أَوْلِيَاكَ هُمُ الْمُهْتَدُونَ

During his^{asws} time My^{azwj} friends would be humiliated and their heads would be gifted just as the gifting of the heads of the Turks and the Daylam. So they would be killed and burned and they would happen to be fearful, terrified, exiled. The land - would be dyed with their blood and the wailing and lamentations would be widespread among their womenfolk. Those are My^{azwj} friends, truly. By them I^{azwj} shall Repel every dark blinding strife, and by them I^{azwj} shall Remove the earthquakes and Push away the sufferings and the shackles. Those are the ones^{asws} upon whom are the *Salawat* from their Lord^{azwj} and Mercy, and they are the ones who are Guided!"

قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي ذَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَصْنُهُ إِلَّا عَنْ أَهْلِهِ .

Abdul Rahman Bin Salim said, 'Abu Baseer said, 'If you did not hear during your time except for this Hadeeth, it would suffice you. Therefore, protect it except from its deserving ones'.²⁰

السيد شرف الدين النجفي: عن المقلد بن غالب الحسيني (رحمه الله)، عن رجاله، بإسناد متصل إلى عبد الله بن سنان الأسدي، عن جعفر بن محمد (عليه السلام)، قال: «قال أبي - يعني محمد الباقر (عليه السلام) - لجابر بن عبد الله: لي إليك حاجة أحلو بك فيها، فلما خلا به، قال: يا جابر، أخبرني عن اللوح الذي رأيته عند امي فاطمة الزهراء (عليها السلام)؟

Al Syed Shaf Al Deen Al Najafy, from Al Muqallad Bin Ghalib Al has any, from his men, by a chain arriving to Abdullah Bin Sinan Al Asady,

(It has been narrated) from Ja'far Bin Muhammad having said: 'My^{asws} father^{asws} - meaning Muhammad Al-Baqir^{asws} - said to Jabir Bin Abdullah: 'I^{asws} have a need from you and would like to be alone with you'. So when we were alone, he^{asws} said: 'O Jabir! Inform me about the Tablet which you saw with my^{asws} mother^{asws} Fatima Al-Zahra^{asws}'.

فقال: أشهد بالله لقد دخلت على سيدتي فاطمة لأهنتها بولدها الحسين (عليه السلام)، فإذا بيدها لوح أخضر من زمردة خضراء فيه كتابة، أنور من الشمس، و أطيب رائحة من المسك الأذفر. فقلت: ما هذا اللوح، يا بنت رسول الله؟

So he said, 'By Allah^{azwj}! I saw, when I came up to my^{asws} Chieftess Fatima^{asws}, she^{asws} was congratulating her^{asws} two sons^{asws}. And there was upon her^{asws} hands a Tablet, greener than the greenery of an emerald. In it there was some writing, more enlightening than the Sun,

²⁰ Al Kafi V 1 - The Book Of Divine Authority CH 126 H 3

and a more pleasant aroma than the aroma of Al-Azfar musk'. So I said, 'What is this Tablet, O daughter^{asws} of Rasool-Allah^{saww}?'

فقلت: هذا لوح أنزله الله عز وجل على أبي، و قال لي: احفظيه، ففعلت، فإذا فيه اسم أبي و بعلي و اسم ابني و الأوصياء من بعد ولدي الحسين، فسألتها أن تدفعه إلي لأنسخه، ففعلت.

So she^{asws} said: 'This is a Tablet which Allah^{azwj} Sent down upon my^{asws} father^{saww} and he^{saww} said to me^{asws}: 'Guard it'. So I^{asws} did it. So there was in it the name of my^{asws} father^{saww}, and of All^{asws}, and names of my^{asws} two sons^{asws}, and the successors^{asws} from after my^{asws} son^{asws} Al Hussain^{asws}. So I asked her^{asws} if she^{asws} could hand it over to me so that I can make a copy of it'.

فقال له أبي: ما فعلت بنسختك؟ فقال: هي عندي. قال: فهل لك أن تعارضني عليها؟ قال: فمضى جابر إلى منزله، فأتاه بقطعة جلد أحمر.

My^{asws} father^{asws} said to him: 'What did you do with your copy?' So he said, 'It is in my possession'. He^{asws} said: 'Is it permissible for you to present it to me^{asws}?' He^{asws} said: 'So Jabir went to his house, and brought a section of a red skin.

فقال له: انظر في صحيفتك حتى أقرأها عليك، فكان في صحيفته: بسم الله الرحمن الرحيم هذا كتاب من الله العزيز العليم نزل به الروح الأمين على محمد خاتم النبيين، يا محمد: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ.

So he^{asws} said to him: 'Look into your parchment until I^{asws} recite it to you. There was (written) in his parchment – 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. This is a Book from Allah^{azwj} the Mighty, the All-Knowing. The Trustworthy Spirit descended with it upon Muhammad^{saww} the final of the Prophets^{as}. O Muhammad^{saww}! ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36].***

يا محمد، عظم أسمائي، و اشكر نعمائي، و لا تجحد آلائي، و لا ترج سوائي، و لا تحش غيبي، فإنه من يرح سوائي و يحش غيبي أعذبه عذابا لا أعذبه أحدا من العالمين.

O Muhammad^{saww}! Magnify My^{azwj} Names, and appreciate My^{azwj} Bounties, and do not reject My^{azwj} Signs, and do not place hope besides in Me^{azwj}, and do not fear other than Me^{azwj}, for the one who hopes in besides Me^{azwj} and fears other than Me^{azwj}, I^{azwj} shall Punish him with a Punishment that I^{azwj} will not Punish anyone else from the worlds.

يا محمد، إني اصطفيتك على الأنبياء، و اصطفيت وصيك عليا على الأوصياء، و جعلت الحسن عيبة علمي بعد انقضاء مدة أبيه، و الحسين خير أولاد الأولين و الآخرين، فيه تثبت الإمامة و منه العقب، و علي بن الحسين زين العابدين، و الباقر العلم الداعي إلى سبيلي على منهاج الحق،

O Muhammad^{saww}! I^{azwj} have Chosen you^{saww} over the Prophets^{as}, and Chosen your^{saww} successor^{asws} Ali^{asws} over the successors^{asws}, and Made Al-Hassan^{asws} the drawer of My^{azwj} Knowledge after the passing of the term of his^{asws} father^{asws}, and Al-Hussain^{asws} is better than the children of the former ones and the later ones. In him^{asws} is the Imamate established and from him^{asws} is the posterity. And Ali^{asws} Bin Al-Hussain^{asws} is the adornment of the worshippers, and Al-Baqir^{asws} (the expounder) of the Knowledge is the caller to My^{azwj} Way upon the Manifesto of the Truth.

و جعفر الصادق في القول و العمل، تلبس من بعده فتنة صماء، فالويل كل الويل لمن كذب عترة نبيي و خيرة خلقي، و موسى الكاظم الغيظ، و علي الرضا يقتله عفرت كافر يدفن بالمدينة التي بناها العبد الصالح إلى جنب شر خلق الله، و محمد الهادي شبيه جده الميمون، و علي الداعي إلى سبيلي، و الذاب عن حرمي،

And Ja'far^{asws} is the truthful in the words and the deeds. After him^{asws} silence would be worn due to strife, so woe upon woe be unto the one who belies the Family of My^{azwj} Prophet^{saww} the best of My^{azwj} creatures. And Musa^{asws} the subdued of anger. And Ali^{asws}, the Pleased one, would be killed by an audacious Infidel, and buried in the city built by the righteous servant, besides the evil creature of Allah^{azwj}. And Muhammad^{asws}, resembling the auspiciousness of his^{asws} grandfather^{saww}. And Ali^{asws} caller to My^{azwj} Way, the defender of My^{azwj} Sanctity.

و القائم في رعبتي، و الحسن الأعز، يخرج منه ذو الاسمين خلف محمد، يخرج في آخر الزمان و على رأسه عمامة بيضاء تظله عن الشمس، و ينادي مناد بلسان فصيح يسمعه الثقلان و من بين الخافقين: هذا المهدي من آل محمد. فيملاً الأرض عدلاً كما ملئت جوراً».

And Al-Qaim^{asws} among My^{azwj} citizens, and one of dearest beauty. There would come from behind him^{asws} two names before Muhammad^{asws}. He^{asws} would come out at the end of the time, and upon his^{asws} would be a white turban. He^{asws} would be shaded from the Sun. A Caller would call out with an eloquent language, which would be heard by the Jinn and the human beings, and the ones in between the two: 'This is Al-Mahdi^{asws} from the Progeny^{asws} of Muhammad!' So he^{asws} would fill the earth with justice just as it had been filled with injustice beforehand'.²¹

²¹ تأويل الآيات 1: 13 / 204

Appendix III: Sayings of Imam Hussain^{asws}

وَقَالَ عَلَيْهِ السَّلَامُ لِلْفَرَزْدَقِ - لَمَّا سَأَلَهُ عَنْ أَهْلِ الْعِرَاقِ - فِي جَوَابِ قَوْلِهِ - أَمَّا الْقُلُوبُ فَمَعَكَ، وَ أَمَّا السُّيُوفُ فَمَعَ بَنِي أُمَيَّةَ عَلَيْكَ، وَ النَّصْرُ مِنْ عِنْدِ اللَّهِ فَقَالَ عَلَيْهِ السَّلَامُ: مَا أَرَاكَ إِلَّا صَدَقْتَ، إِنَّ النَّاسَ عَمِيدُ الْمَالِ، وَ الدِّينُ لِعِقِّ عَلَى أَلْسِنَتِهِمْ يَحُوطُونَهُ مَا دَرَّتْ بِهِ مَعَايِشُهُمْ، فَإِذَا مُحْصُوا بِالْبَلَاءِ قَلَّ الدِّيَانُونَ.

And he^{asws} said to Al-Farazdaq – when he^{asws} had asked him about the people of Al-Iraq – in answer to his words: ‘As for the heart, so these are with you^{asws}, and as for the swords, so these are with the clan of Umayya, against you^{asws}, and the Help is from the Presence of Allah^{azwj}, so he^{asws} said: ‘I^{asws} do not see you except as speaking the truth. Surely, the people are worshippers of the wealth, and the Religion is the lick upon their tongues, taking it what they can manage their livelihoods with it, but when the harvest is the affliction, scarce are the religious ones’.²²

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ قَالَ لِلْفَرَزْدَقِ: لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ، وَ كُلِّ سَاعَةٍ رُئِينَا فِي شَأْنٍ، إِنْ نَزَلَ الْقَضَاءُ بِمَا نُحِبُّ فَنَحْمَدُ اللَّهَ عَلَى نِعْمَاتِهِ، وَ هُوَ الْمُسْتَعَانُ عَلَى أَدَاءِ الشُّكْرِ وَ إِنْ حَالَ الْقَضَاءُ دُونَ الرِّجَاءِ (فَلَمْ يَتَّعَدَّ مِنَ الْحَقِّ نَيْتُهُ، وَ التَّمْوَى سَرِيرَتُهُ).

And in another report Imam Hussain^{asws} said to Al-Farazdaq: ‘For Allah^{azwj} is the Command from before, and from afterwards, and at all times our Lord^{azwj} is in Glory. If there descends a Judgment what we like, so we praise Allah^{azwj} upon His^{azwj} Favours, and He^{azwj} is the Helper upon the giving of the thanks, and if there befalls a Judgment other than the expectation, so one should not exceed from the Truth in his intention and the piety as his bed’.

فَقَالَ لَهُ الْفَرَزْدَقُ: أَجَلُ بَلْعَكَ اللَّهُ مَا نُحِبُّ، وَ كَفَمَاكَ مَا تُحْذَرُ.

So Al-Farazdaq said to him^{asws}, ‘Yes, may Allah^{azwj} Make you^{asws} reach what you^{asws} love, and Suffice you^{asws} what hazards you^{asws} (face)’.²³

وَ لَمَّا نَزَلَ بِهِ عَلَيْهِ السَّلَامُ عَمْرُ بْنُ سَعْدٍ لَعَنَهُ اللَّهُ، وَ أَتَيْعَنَ أَنَّهُمْ قَاتِلُوهُ، قَامَ عَلَيْهِ السَّلَامُ فِي أَصْحَابِهِ خَطِيبًا، فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّهُ قَدْ نَزَلَ مِنَ الْأَمْرِ مَا تَرَوْنَ، وَ إِنَّ الدُّنْيَا قَدْ تَغَيَّرَتْ [وَ تَنَكَّرَتْ] وَ أَدْبَرَ مَعْرُوفُهَا وَ اسْتَمَرَّتْ، حَتَّى لَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ، وَ إِلَّا خَسِيسٌ عَيْشٍ كَالْكَلَاكِ الْوَيْبِلِ.

And when Umar Bin Sa’da, may Allah^{azwj} Curse him descended by him^{asws}, and he^{asws} was certain that they would kill him^{asws}, he^{asws} stood among his^{asws} companions to address. So he^{asws} Praised Allah^{azwj} and Extolled upon Him^{azwj}, then said: ‘Surely a matter has descended what you all can see, and the world has changed and masqueraded, and turned around its good and has become bitter, until there does not remain from it except remnants like the remnants in a utensil, and only a despicable life like it is all woe.

²² نزهة الناظر و تنبيه الخاطر، ص: 87

²³ نزهة الناظر و تنبيه الخاطر، ص: 87

أَلَا تَرَوْنَ أَنَّ الْحَقَّ لَا يُعْمَلُ بِهِ، وَ الْبَاطِلَ لَا يُتَنَاهَى عَنْهُ، لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ فَإِنِّي لَا أُرَى الْمَوْتَ إِلَّا سَعَادَةً، وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا.

Are you not seeing that the Truth is not being acted upon, and the falsehood is not being shunned from? Let the Momin wish regarding meeting Allah^{azwj}, for I^{asws} do not see the death except as a happiness, and the life along with the unjust ones only as drudgery'.²⁴

²⁴ نزهة الناظر و تنبيه الخاطر، ص: 87

Appendix IV: Ahadith on Imam Hussain^{asws}'s Martyrdom

محمد بن عمر البغدادي، الحافظ، عن الحسن بن عثمان بن زياد التستري من كتابه، عن إبراهيم بن عبيدالله بن موسى بن يونس ابن أبي إسحاق السبيعي قاضي بلخ قال: حدثني مريسة بنت موسى بن يونس ابن أبي إسحاق وكانت عمتي قالت: حدثني صفية بنت يونس بن أبي إسحاق الهمدانية وكانت عمتي قالت: حدثني بجمجة بنت الحارث بن عبد الله التغلبي، عن خالها عبد الله بن منصور، وكان رضيعا لبعض ولد زيد بن علي قال: سألت جعفر بن محمد بن علي ابن الحسين فقلت: حدثني عن مقتل ابن رسول الله صلى الله عليه واله

Muhammad Bin Umar Al Baghdady, the memoriser, from Al Hassan Bin usman Bin Ziyad Al Tastary, from his book, from Ibrahim Bin Ubeydullah Bin Musa Bin Yunus Ibn Abu Is'haq Al Sabi'e, the judge of Balkh (province), from Mureysa Bint Musa Bin Yunus Ibn Abu Is'haq, and she was his aunt, from Safiya Bin Yunsu Bin Abu Is'haq Al hamdany, and she was his aunt, from Behjat Bin Al Haris Bin Abdullah Al Taghlaby, from her uncle Abdullah Bin Mansour, and he was born to one of the sons of Zayd Bin Ali who said,

'I asked Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Hussain^{asws}, 'Narrate to me about the killing of the son^{asws} of Rasool-Allah^{saww} (Imam Al Hussain^{asws})'.

فقال: حدثني أبي عن أبيه عليهما السلام قال: لما معاوية الوفاة دعا ابنه يزيد لعنه الله فأجلسه بين يديه فقال له: يا بني إني قد ذلت لك الرقاب الصعاب، ووطدت لك البلاد وجعلت الملك وما فيه لك طعمة، وإني أخشى عليك من ثلاثة نفر يخالفون عليك بجهدهم وهم: عبد الله بن عمر بن الخطاب، وعبد الله بن الزبير، والحسين بن علي.

So he^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws} having said: 'When the death approached Muawiya, he called his son^{la} Yazid^{la}, may Allah^{azwj} Cruse him^{la}, and made him to be seated in front of him. So he said to him^{la}, 'O my son^{la}! I have overcome the difficulties of the necks for you, and consolidated the cities for you^{la}, and made you^{la} taste the kingdom and whatever is in it. And I fear for you^{la} from three persons who would be opposing you^{la} with their struggle, and they are – Abdullah Bin Umar Bin Al-Khattab, and Abdullah Bin Al-Zubeyr, and Al-Hussain Bin Ali^{asws}.

فأما عبد الله بن عمر فهو معك فالزمه ولا تدعه، وأما عبد الله بن الزبير فقطعه إن ظفرت به إربا إربا، فانه يجثو لك كما يجثو الأسد لفريسته، ويواربك مؤاربة الثعلب للكلب. وأما الحسين فقد عرفت حظه من رسول الله، وهو من لحم رسول الله ودمه، وقد علمت لا محالة أن أهل العراق سيخرجونه إليهم ثم يخذلونه ويضيعونه، فان ظفرت به فاعرف حقه ومنزلته من رسول الله، ولا تؤاخذه بفعله، ومع ذلك فان لنا به خلطة ورحما وإياك أن تناله بسوء أو يرى منك مكروها.

So as for Abdullah Bin Umar, so he is with you, therefore cling to him and do not leave him. And as for Abdullah Bin Al-Zubeyr, so cut him into pieces if you^{la} were to win against him, for he would kneel before you like the kneeling of the lion to its prey, and dodge you like the fox dodges the dog. And as for Al-Hussain^{asws}, so you^{la} know of his^{asws} share from Rasool-Allah^{saww}, and he^{asws} is from the flesh of Rasool-Allah^{saww} and his^{saww} blood. So you^{la} should know that the people of Al-Iraq would make him^{asws} come out to them, then abandon him^{asws}, and waste his^{asws} (efforts). So if you^{la} were to be victorious against him^{asws}, then know that his^{asws} rights and his^{asws} status is from Rasool-Allah^{saww}, and do not seize him^{asws}

for his^{asws} actions, and despite that, we are mixed with the wombs (distant relatives). And beware of achieving your goal by evil (means) or abhorrence to be seen from you^{la}.

قال: فلما هلك معاوية، وتولى الأمر بعده يزيد - لعنه الله - بعث عامله على مدينة رسول الله صلى الله عليه واله وهو عمه عتبة بن أبي سفيان؟ فقدم المدينة وعليها مروان ابن الحكم، وكان عامل معاوية، فأقامه عتبة من مكانه وجلس فيه لينفذ فيه أمر يزيد، فهرب مروان، فلم يقدر عليه وبعث عتبة إلى الحسين بن علي عليه السلام فقال: إن أمير المؤمنين أمرك أن تباع له فقال الحسين عليه السلام: يا عتبة قد علمت أنا أهل بيت الكرامة، ومعدن الرسالة، وأعلام الحق الذين أودعه الله عزوجل قلوبنا، وأنطق به ألسنتنا، فنظقت باذن الله عزوجل ولقد سمعت جدي رسول الله يقول: إن الخلافة محرمة على ولد أبي سفيان، وكيف أباع أهل بيت قد قال فيهم رسول الله هذا،

He^{asws} said: 'So when Muawiya died, and the control of the command after him went to Yazid^{la} - may Allah^{azwj} Curse him^{la} - he^{la} sent his^{la} worker to the city of Rasool-Allah^{saww}, and he was his uncle Oteyba Bin Abu Suffiyan. So he went to Al-Medina and over there was Marwan Ibn Al-Hakam, and he was an office bearer of Muawiya. So Oteyba stayed at his place and sat down to implement the order of Yazid^{la}. So Marwan fled and did not have the ability to do it. So Oteyba sent a message to Al-Hussain^{asws} Bin Ali^{asws} that, 'The commander of the faithful orders you^{asws} that you^{asws} should pledge your^{asws} allegiance to him^{la}'. So Al-Hussain^{asws} said: 'O Oteyba! You know very well that we^{asws} are the prestigious Household, and the Mines of the Message, and the Flags of the Truth which Allah^{azwj} Mighty and Majestic Placed upon our^{asws} hearts, and Speaks by it through our^{asws} tongues. Therefore, I^{asws} speak with the Permission of Allah^{azwj} Mighty and Majestic, and I^{asws} have heard my^{asws} grandfather^{saww} saying: 'The Caliphate is forbidden unto the sons of Abu Suffiyan, and so how can I^{asws} pledge allegiance to a household about whom Rasool-Allah^{saww} has said this'.

فلما سمع عتبة ذلك دعا الكاتب وكتب: بسم الله الرحمن الرحيم إلى عبد الله يزيد أمير المؤمنين من عتبة بن أبي سفيان. " أما بعد فان الحسين بن علي ليس يرى لك خلافة ولا بيعة، فأريك في أمره والسلام ". فلما ورد الكتاب على يزيد لعنه الله كتب الجواب إلى عتبة: " أما بعد فإذا أتاك كتابي هذا فعجل علي بجوابه، وبين لي في كتابك كل من في طاعتي، أو خرج عنها، وليكن مع الجواب رأس الحسين بن علي ".

So when Oteyba heard that, he called the scribe and wrote, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. To servant of Allah^{azwj} Yazid^{la}, the commander of the faithful, from Oteyba Bin Abu Suffiyan. After this, Al-Hussain^{asws} Bin Ali^{asws} does not see for you the Caliphate and will not pledge allegiance, so what is your^{la} view regarding his^{asws} matter. Greetings'. So when the letter got to Yazid^{la}, may Allah^{azwj} Curse him^{la}, he^{la} wrote the answer to Oteyba, 'After this, so when this letter of mine^{la} comes to you, hasten to me^{la} with its answer, and explain to me^{la} in your letter all the ones who are in my^{la} obedience, or have exited from it, but with the answer should be the head of Al-Hussain Bin Ali^{asws}'.

فبلغ ذلك الحسين عليه السلام فهم بالخروج من أرض الحجاز إلى أرض العراق فلما أقبل الليل، راح إلى مسجد النبي صلى الله عليه واله ليودع القبر، فلما وصل إلى القبر، سطع له نور من القبر فعاد إلى موضعه، فلما كانت الليلة الثانية راح ليودع القبر فقام يصلي فأطال فنعس وهو ساجد.

So (the news of) that reached Al-Hussain^{asws}, so he^{asws} understood about the going out from the land of Al-Hijaz to the land of Al-Iraq. So when night fell, he^{asws} went to the Masjid of the Prophet^{saww} to bid farewell to the grave. A Light shone from the grave and returned to its place. So when it was the second night, he^{asws} went to bid farewell to the grave. So he^{asws} stood to Pray for a long time. He^{asws} slept whilst in Prostration.

فجاءه النبي وهو في منامه فأخذ الحسين وضمه إلى صدره وجعل يقبل بين عينيه، ويقول: بأبي أنت كأني أراك مرملا بدمك بين عصابة من هذه الامة، يرجون شفاعتي، ما لهم عند الله من خلاق، يا بني إنك قادم على أهلك وأهلك وهم مشتاقون إليك، وإن لك في الجنة درجات لا تنالها إلا بالشهادة،

So the Prophet^{saww} came to him^{asws} in his^{asws} sleep, and grabbed Al-Hussain^{asws} and kissed him^{asws} between the eyes, and he^{asws} said: 'By my^{saww} father^{asws}! It is as if I^{saww} see you^{asws} covered in blood by a gang from this community. They would be begging for my^{saww} intercession, but there will not be, by Allah^{azwj} for any of them from the creatures. O my^{saww} son^{asws}! You^{asws} are proceeding to your^{asws} father^{asws}, and your^{asws} mother^{asws}, and your^{asws} brother^{asws}, and they^{asws} are desirous for you^{asws}, and that for you^{asws} in the Paradise are levels which cannot be achieved except by the martyrdom.

فانتبه الحسين عليه السلام من نومه باكيا فأتى أهل بيته فأخبرهم بالرؤيا، وودعهم وحمل أخواته على المحامل، وابنته وابن أخيه القاسم بن الحسن بن علي عليه السلام ثم سار في أحد وعشرين رجلا من أصحابه وأهل بيته منهم أبو بكر بن علي، ومحمد بن علي، وعثمان بن علي، والعباس بن علي، وعبد الله بن مسلم بن عقيل، وعلي بن الحسين الأكبر، وعلي بن الحسين الأصغر.

So Al-Hussain^{asws} woke up from his^{asws} sleep, weeping. So his^{asws} family came and he^{asws} informed them of the dream, and bid farewell to them, and carried his^{asws} sisters upon the (camel) loaders, and his^{asws} daughters, and the son of his^{asws} brother Al-Qasim Bin Al-Hassan Bin Ali^{asws}. Then he^{asws} marched among twenty one men from his^{asws} companions and his^{asws} family – among them were Abu Bakr son of Ali^{asws}, and Muhammad son of Ali^{asws}, and Usman son of Ali^{asws}, and Al-Abbas Bin Ali^{asws}, and Abdullah Bin Muslim Bin Aqeel, and Ali^{asws} Bin Al-Hussain Al-Akbar^{asws}, and Ali Bin Al-Hussain Al-Asghar^{asws}.

وسمع عبد الله بن عمر بخروجه، فقدم راحلته، وخرج خلفه مسرعا فأدركه في بعض المنازل، فقال: أين تريد يا ابن رسول الله؟ قال: العراق، قال: مهلا ارجع إلى حرم جدك، فأبى الحسين عليه، فلما رأى ابن عمر إباءه قال: يا با عبد الله اكشف لي عن الموضوع الذي كان رسول الله صلى الله عليه واله يقبله منك، فكشف الحسين عليه السلام عن سرتة فقبلها ابن عمر ثلاثا وبكى، وقال: أستودعك الله يا با عبد الله فانك مقتول في وجهك هذا.

And Abdullah Bin Umar heard of his^{asws} going out, so he mounted his mount and went behind him^{asws} hastily. He met him^{asws} in one of the encampments, so he said, 'Where are you^{asws} intending (to go to) O son^{asws} of Rasool-Allah^{saww}?' He^{asws} said: 'Al-Iraq'. He said, 'Do not be hasty and return to the Sanctuary of your^{asws} grandfather^{saww}'. But Al-Hussain^{asws} refused. So when Ibn Umar saw his^{asws} refusal, he said, 'O Abu Abdullah^{asws}! Uncover for me the place which Rasool-Allah^{saww} used to kiss you^{asws} in'. So Al-Hussain^{asws} uncovered his^{asws} chest. So Ibn Umar kissed it three times and wept, and said, 'I entrust you^{asws} to Allah^{azwj}, O Abu Abdullah^{asws}, for you^{asws} would be killed in this direction of yours^{asws}'.

فسار الحسين عليه السلام وأصحابه فلما نزلوا تعلبية، ورد عليه رجل يقال له: بشر بن غالب، فقال: يا ابن رسول الله أخبرني عن قول الله عزوجل " يوم ندعوا كل اناس بإمامهم " قال: إمام دعا إلى هدى فأجابوه إليه، وإمام دعا إلى ضلالة فأجابوه إليها، هؤلاء في الجنة وهؤلاء في النار، وهو قوله عزوجل " فريق في الجنة وفريق في السعير " .

So Al-Hussain^{asws} and his^{asws} companions marched on. So when they encamped at Salbiyya, a man called Bishr Bin Ghalib came over. So he said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} [17:71] **The Day when We will Call every human being with their Imam**'. He^{asws} said: 'An Imam^{asws} calls to Guidance and they answer him^{asws} to that, and an imam calls to misguidance and they answer to him to that. Those ones would be in the Paradise and these ones would be in the Fire. And these are the Words of the Mighty and Majestic [42:7] **a party shall be in the Paradise and a party in the Blazing Fire**'.

ثم سار حتى نزل العذيب فقال فيها قائلة الظهرية ثم انتبه من نومه باكيا فقال له: ابنه ما يبكيك يا أبة، فقال: يا بني إننا ساعة لا تكذب الرؤيا فيها وإنه عرض لي في منام عارض، فقال: تسرعون السير والمنايا تسير بكم إلى الجنة.

Then he^{asws} marched on until he^{asws} encamped at Al-Azeyb. Then he^{asws} performed his^{asws} noon Prayers. Then he^{asws} woke up from his^{asws} sleep in tears, so his^{asws} son said to him^{asws}, 'What make you^{asws} weep, O father^{asws}? So he^{asws} said: 'O my^{asws} son! It is a time in which the dreams are not false, and there has been presented to me^{asws} in sleep what was presented'. So he said, 'You^{asws} accelerate the marching and the deaths, and we will march with you^{asws} to the Paradise'.

ثم سار حتى نزل الرهيمة فورد عليه رجل من أهل الكوفة يكنى أبا هرم فقال: يا ابن النبي ما الذي أخرجك من المدينة؟ فقال: ويحك يا باهرم شتموا عرضي فصبرت، وطلبوا دمي فصبرت، وأتم الله ليقتلني ثم ليلبسهم الله ذلا شاملا، وسيفا قاطعا، وليسلمن عليهم من يذلهم.

Then he^{asws} marched on until he^{asws} encamped at Al-Raheema. So a man from the people of Al-Kufa with the teknonym Aba Haram came over and said, 'O son^{asws} of Rasool-Allah^{saww}! What is that which makes you^{asws} to come out from Al-Medina?' So he^{asws} said: 'Woe be unto you, O Aba Haram! They insulted my honour and I^{asws} was patient, and they sought my^{asws} blood so I^{asws} left. And I^{asws} say it by Allah^{azwj}, they would be killing me^{asws}, then Allah^{azwj} would Clothe them with comprehensive humiliation, and the conclusive sword, and they would be overcome with authorities which would humiliate them'.

قال: وبلغ عبيدالله بن زياد لعنه الله الخبير وأن الحسين عليه السلام قد نزل الرهيمة فأسرى إليه حرين يزيد في ألف فارس قال الحر: فلما خرجت من منزلي متوجها نحو الحسين عليه السلام نوديت ثلاثا: يا حر أبشر بالجنة، فالتفت فلم أر أحدا فقلت: تكلمت الحر امه، يخرج إلى قتال ابن رسول الله صلى الله عليه واله ويبشر بالجنة؟

And the news reached Abdullah Bin Ziyad, may Allah^{azwj} Curse him, that Al-Hussain^{asws} had encamped at Al-Raheema. So he hastened towards him^{asws}, Hurr Bin Yazeed with a thousand horsemen. Al-Hurr said, 'When I went out from my house, intending towards near Al-Hussain^{asws}, I heard a call, three times, 'O Hurr! Receive good news of the Paradise'. So I turned around, but did not see anyone. So I said (to myself), 'May Hurr be bereft of his

mother. He goes out to kill the son^{asws} of Rasool-Allah^{saww} and he received the good news of the Paradise?’

فرهقه عند صلاة الظهر فأمر الحسين عليه السلام ابنه فأذن وأقام وقام الحسين عليه السلام فصلى بالفريقين فلما سلم وثب الحر بن يزيد فقال: السلام عليك يا بن رسول الله ورحمة الله وبركاته فقال الحسين: وعليك السلام من أنت يا عبد الله؟ فقال: أنا الحر بن يزيد، فقال: يا حر أعلينا أم لنا؟ فقال الحر: والله يا ابن رسول الله لقد بعثت لقتالك وأعوذ بالله أن احشر من قبيري وناصيتي مشدودة إلى ويدي مغلولة إلى عنقي واكب على حر وجهي في النار، يا ابن رسول الله! أين تذهب؟ أرجع إلى حرم جدك فانك مقتول. فقال الحسين عليه السلام: سأمضي فما بالموت عار على الفتى إذا ما نوى حقا وجاهد مسلما وواسى الرجال الصالحين بنفسه وفارق مثبورا وخالف مجرما فان مت لم أندم وإن عشت لم ألم كفى بك ذلا أن تموت وترغما

He was exhausted at the time for the Midday Prayer, So Al-Hussain^{asws} ordered his^{asws} son to proclaim (the call for the Prayer). Al-Hussain^{asws} stood up and Prayed with the two parties. So when he^{asws} greeted, Hurr bin Yazeed leapt up and said, ‘Peace be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}, and Mercy of Allah^{azwj} and His^{azwj} Blessings’. So Al-Hussain^{asws} said: ‘And peace be upon you. Who are you, O servant of Allah^{azwj}?’ He said, ‘I am Al-Hurr Bin Yazeed’. So he^{asws} said: ‘O Hurr, are you against us or for us?’ So Al-Hurr said, ‘By Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}! I have been sent to kill you^{asws}, and I seek Refuge with Allah^{azwj} that I should be Resurrected from my grave and my forehead is tightened, and my hands are tied to my neck, and face the heat upon my face in the Fire, O son^{asws} of Rasool-Allah^{saww}! Where are you going? Return to the Sanctuary of your^{asws} grandfather^{saww}, for you^{asws} would be killed’.

So Al-Hussain^{asws} said: ‘What? I^{asws} will go through the death and would put the young ones to shame if they really intended, and the Muslims struggled, and the man consoled the virtuous ones himself. And I^{asws} shall separate (from the world) having disagreed persistently with a criminal. So if I^{asws} were to die, I^{asws} will have no regret, and if I^{asws} were to live, I^{asws} will not be pained by your humiliation; that you and your force would die in’.

ثم سار الحسين حتى نزل القطقانة فنظر إلى فسطاط مضروب فقال: لمن هذا الفسطاط؟ فقيل: لعبدالله بن الحر الحنفي فأرسل إليه الحسين عليه السلام فقال: أيها الرجل إنك مذنب خاطيء وإن الله عزوجل آخذك بما أنت صانع إن لم تتب إلى الله تبارك وتعالى في ساعتك هذه فتنصرتي، ويكون جدي شفيحك بين يدي الله تبارك وتعالى.

Then Al-Hussain^{asws} marched on until he^{asws} encamped at Al-Qatqatana. So he^{asws} looked at a beaten tent. So he^{asws} said: ‘Whose tent is this?’ So it was said, ‘Abdullah Bin Al-Hurr Al-Hanafy’. So Al-Hussain^{asws} sent for him. He^{asws} said: ‘O you man! If you are guilty or a wrong (deed), and Allah^{azwj} Mighty and Majestic would Seize you with what you are doing, if you do not repent to Allah^{azwj} Blessed and High in this time of yours. So help me^{asws}, and become (deserving) of the intercession of my^{saww} grandfather in front of Allah^{azwj} Blessed and High’.

فقال: يا ابن رسول الله والله لو نصرتك لكنت أول مقتول بين يديك، ولكن هذا فرسي خذه إليك فو الله ما ركبت قط وأنا أروم شيئا إلا بلغته، ولا أراذني أحد إلا نجوت عليه، فدونك فخذة! فأعرض عنه الحسين عليه السلام بوجهه ثم قال: لا حاجة لنا

فيك ولا في فرسك، وما كنت متخذ المضلين عضدا، ولكن فر، فلا لنا ولا علينا فانه من سمع واعيتنا أهل البيت ثم لم يجنبا، كبه الله على وجهه في نار جهنم.

So he said, 'O son^{asws} of Rasool-Allah^{saww}! By Allah^{azwj}, if I could help you^{asws} I would be the first one to be killed in front of you^{asws}, but this is my horse. Take it, for by Allah^{azwj}, I have not ridden it at all, and I do not aspire for something except that I reach it, and no one wanted (to kill) me except that I survived him, besides you^{asws}. So take it'. But, Al-Hussain^{asws} shook his^{asws} head from him, then said, 'There is no need for us regarding you or your horse. And I^{asws} have not taken a straying one as a supporter, but he fled. So you are neither for us, nor against us. So the one who heard us^{asws} - the People^{asws} of the Household, then does not answer us, Allah^{azwj} would Fling his face into the Fire'.

ثم سار حتى نزل بكربلا فقال: أي موضع هذا؟ فقيل: هذا كربلاء يا ابن رسول الله، فقال عليه السلام: هذا والله يوم كرب وبلاء، وهذا الموضع الذي يهراق فيه دماؤنا، ويباح فيه حرمتنا،

Then he^{asws} marched on until he^{asws} encamped at Karbala. So he^{asws} said: 'Which place it this?' So it was said, 'This is Karbala, O son^{asws} of Rasool-Allah^{saww}'. So he^{asws} said: 'By Allah^{azwj}! This is a day of grief and affliction, and this is the place in which our blood would be spilt, and our sanctity would be violated'.

فأقبل عبيدالله بن زياد بعسكره حتى عسكر بالنخيلة وبعث إلى الحسين رجلا يقال له: عمر بن سعد قائده في أربعة آلاف فارس، وأقبل عبد الله بن الحصين التميمي في ألف فارس، يتبعه شيبث بن ربعي في ألف فارس، ومحمد ابن الأشعث بن قيس الكندي أيضا في ألف فارس، وكتب لعمر بن سعد على الناس وأمرهم أن يسمعوا له ويطيعوه،

So Ubeydullah Bin Ziyad turned towards his army at Al-Nakheela, and sent a man called Umar Bin Sa'ad to Al-Hussain^{asws} with four thousand horsemen. And Abdullah Bin Al-Haseyn Al-Tameemy came with a thousand horsemen. Shabas Bin Rabi'ee followed him with a thousand horsemen. And Muhammad Ibn Al-Ash'as Bin Qays Al-Kindy as well with a thousand horsemen. And he wrote to Umar Bin Sa'ad to be (in charge) of all the people, and ordered them that they should all listen to him and obey him.

فبلغ عبيدالله بن زياد أن عمر بن سعد يسامر الحسين عليه السلام ويحدثه، ويكره قتاله، فوجه إليه شمر بن ذي الجوشن في أربعة آلاف فارس، وكتب إلى عمر بن سعد إذا أتاك كتابي هذا فلا تمهلن الحسين بن علي وحل بين الماء وبينه، كما حيل بين عثمان وبين الماء يوم الدار، فلما وصل الكتاب إلى عمر بن سعد لعنه الله أمر مناديه فنادى: إنا قد أجلنا حسيناً وأصحابه يومهم وليتهم.

So it (news) reached Ubeydullah Bin Ziyad that Umar Bin Sa'ad is talking to Al-Hussain^{asws} and discussing with him^{asws}, and does not like to kill him^{asws}. So he directed Shimr Bin Zi Al-Jawshan with four thousand horsemen, and wrote to Umar Bin Sa'ad, 'When this letter of mine comes to you, so do not deliberate over Al-Hussain Bin Ali^{asws} take his^{asws} submission, and come in between him^{asws} and the water, just as they came in between Usmaan and the water on the day of Al-Daar. So when the letter arrived to Umar Bin Sa'ad, may Allah^{azwj}

Curse him, he ordered for a caller. So he called out, 'We have postponed Hussain^{asws} and his^{asws} companions for this day of their and their night'.

فشق ذلك على الحسين وعلى أصحابه، فقام الحسين في أصحابه خطيباً فقال: " اللهم إني لا أعرف أهل بيت أبر ولا أزكى ولا أظهر من أهل بيتي ولا أصحاباً هم خير من أصحابي وقد نزل بي ما قد ترون، وأنتم في حل من بيعتي، ليست لي في أعناقكم بيعة، ولا لي عليكم ذمة، وهذا الليل قد غشيكم فاتخذوه جملاً وتفرقوا في سواده، فان القوم إنما يطلبوني، ولو ظفروا بي لذهلوا عن طلب غيري.

So that was difficult upon Al-Hussain^{asws} and upon his^{asws} companions. So Al-Hussain^{asws} stood up among his^{asws} companions to address them, so he^{asws} said: 'Our Allah^{azwj}! I^{asws} do not know a family more righteous, or pure, or cleaner than my^{asws} family, nor any companions who are better than my^{asws} companions.

And there has descended upon me^{asws} what you have seen, and you are all free from my^{asws} allegiance. There is no allegiance for me upon your necks, nor any responsibility upon me^{asws} for you. And this is the night, which has overwhelmed you, so takes its darkness as a cover and disperse, for the people are seeking me^{asws}. And if they were to win over me^{asws}, they would be too stupefied to seek others'.

فقام إليه عبد الله بن مسلم بن عقيل بن أبي طالب عليه السلام فقال: يا ابن رسول الله ما ذا يقول لنا الناس إن نحن خذلنا شيخنا وكبيرنا وسيدنا وابن سيد الأعمام وابن نبينا سيد الأنبياء، لم نضرب معه بسيف، ولم نقاتل معه برمح، لا والله أو نرد موردك، ونجعل أنفسنا دون نفسك، ودماءنا دون دمك، فإذا نحن فعلنا ذلك فقد قضينا ما علينا، وخرجنا مما لزمنا.

So Abdullah Bin Muslim Bin Aqeel Bin Abu Talib^{asws} stood up and said, 'O son^{asws} of Rasool-Allah^{saww}! What would the people be saying about us that we abandoned our Sheykh, and our elder, and our Chief, and the son^{asws} of the Chief of the communities, and a son^{asws} of our Prophet^{saww}, the Chief of the Prophets^{as}, that we did not strike with the swords alongside him^{asws}, and did not fight alongside him^{asws} with the spears. No, by Allah^{azwj}! Or that we wanted you^{asws} return, and made our own selves to be besides yourself^{asws}, and our blood to be besides your^{asws} blood. So if we were to do that, so we would have eliminated what was (binding) upon us, and exited from what was Necessitated upon us'.

وقام إليه رجل يقال له زهير بن القين البجلي فقال: يا ابن رسول الله وددت أني قتلت ثم نشرت، ثم قتلت ثم نشرت، ثم قتلت ثم نشرت فيك وفي الذين معك مائة قتلة، وأن الله دفع بي عنكم أهل البيت، فقال له ولأصحابه: جزيتم خيراً.

And a man called Zuhayr Bin Al-Qayn Al-Bajaly stood up and said, 'O son^{asws} of Rasool-Allah^{saww}! I wish I could be killed then resurrected, then killed then resurrected, then killed then resurrected among you^{asws} and among the ones who are with you^{asws}, a hundred killing (times), and that Allah^{azwj} Defends by me from you^{asws} People^{asws} of the Household'. So he^{asws} said to him and his companions: 'Your Reward (in the Hereafter) is good'.

ثم إن الحسين عليه السلام أمر بحفيرة فحفرت حول عسكره شبه الخندق، وأمر فحشيت حطبا وأرسل عليا ابنه عليه السلام في ثلاثين فارسا وعشرين راجلا ليستقوا الماء وهم على وجل شديد وأنشأ الحسين يقول: يا دهر اف لك من خليل كم لك في الاشرار والأصيل من طالب وصاحب قتيل والدهر لا يقنع بالبديل وإنما الأمر إلى الجليل وكل حي سالك سبيلي

Then Al-Hussain^{asws} ordered for an excavation, so they excavated around his^{asws} army a dugout like the ditch. And he^{asws} ordered it to be filled with the firewood, and sent Ali^{asws}, his^{asws} son^{asws} with thirty horsemen and twenty foot soldiers to seek with water, and they were extremely strong, (but to no avail) and Al-Hussain^{asws} commenced by saying: 'O Eternity (Time), Uff to you! How many friends of yours are in radiance and the twilight, the one who seeks and the companion of the killed, and the eternity (Times) I^{asws} will not be convinced of the alternative, but rather the matter is to the Majestic, and everyone alive should travel upon my^{asws} way'.

ثم قال لإصحابه: قوموا فاشربوا من الماء يكن آخر زادكم، وتوضأوا واغتسلوا واغسلوا ثيابكم لتكون أكفانكم، ثم صلى بهم الفجر وعبأهم تعبئة الحرب، وأمر بحفيرته التي حول عسكره فاضرمت بالنار، ليقاتل القوم من وجه واحد، وأقبل رجل من عسكر عمرين سعد على فرس له يقال له: ابن أبي جويرية المزني فلما نظر إلى النار تتقد صفق بيده ونادى: يا حسين وأصحاب حسين أبشروا بالنار! فقد تعجلتموها في الدنيا، فقال الحسين عليه السلام: من الرجل؟ فقيل ابن أبي جويرية المزني، فقال الحسين عليه السلام: اللهم أذقه عذاب النار في الدنيا فنفر به فرسه وألقاه في تلك النار فاحترق.

Then he^{asws} said to his^{asws} companions: 'Arise as you will drink, bathe and wash your shrouds later (in the paradise) and he^{asws} Prayed the Dawn Prayer with them, and mobilised them for the battle. And he^{asws} ordered the ditch which was around his^{asws} soldiers, to be set on fire, in order to fight the people from one direction. And a man called Ibn Abu Juweyria from the soldiers of Umar Bin Sa'ad, came up upon his horse. So when he looked at the fire, clapped his hands and called out, 'O Hussain^{asws} and the companions of Hussain^{asws}! Receive the news of the Fire, for you have hastened to it in the world!'

So Al-Hussain^{asws} said: 'Who is the man?' So it was said, 'Ibn Abu Juweyria Al-Mazny'. So Al-Hussain^{asws} said: 'Our Allah^{azwj}! Make him taste the Punishment of the fire in the world!' So his horse dislodged him and he was thrown in that very fire, and was incinerated.

ثم برز من عسكر عمر بن سعد رجل آخر يقال له تميم بن حصين الفزاري فنادى: يا حسين ويا أصحاب حسين أما ترون إلى ماء الفرات يلوح كأنه بطون الحيات والله لا ذقتم منه قطرة حتى تذوقوا الموت جزعا فقال الحسين عليه السلام: من الرجل فقيل تميم بن حصين فقال الحسين: هذا وأبوه من أهل النار اللهم اقتل هذا عطشا في هذا اليوم، قال: فحنقه العطش حتى سقط عن فرسه، فوطأته الخيل بسنابكها فمات.

Then another man from soldiers of Umar Bin Sa'ad called Tameem Bin Haseyn came over and called out, 'O Hussain^{asws} and the companions of Hussain^{asws}! But, you can look at the water of the Euphrates looming like the belly of the snake. By Allah^{azwj}! You will not taste from it, a single drop, until you taste the death in alarm! So Al-Hussain^{asws} said: 'Who is the man?' It was said, 'Tameem Bin Haseyn'. So Al-Hussain^{asws} said: 'This one and his father are

from the inhabitants of the Fire. Our Allah^{azwj}! Kill this one thirsty in this very day'. The thirst suffocated him such that he fell from his horse and died.

ثم أقبل آخر من عسكر عمر بن سعد يقال له: محمد بن أشعث بن قيس الكندي فقال: يا حسين بن فاطمة أية حرمة لك من رسول الله ليست لغيرك؟ فتلا الحسين هذه الآية: " إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية " الآية ثم قال: والله إن محمدا لمن آل إبراهيم، وإن العترة الهادية لمن آل محمد من الرجل؟ فقيل: محمد بن أشعث بن قيس الكندي فرجع الحسين عليه السلام رأسه إلى السماء فقال: اللهم أر محمد بن الأشعث ذلا في هذا اليوم لا تعزه بعد هذا اليوم أبدا، فعرض له عارض فخرج من العسكر يتبرز، فسلط الله عليه عقربا فلدغته، فمات باذي العورة.

Then another one from the army of Umar Bin Sa'ad, called Muhammad Bin Ash'as Al-Kindy came over and said, 'O Hussain Bin Fatima^{asws}! Any sanctity for you^{asws} from Rasool-Allah^{saww} is not for others?' So Al-Hussain^{asws} recited this Verse **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring** – the Verse. Then he^{asws} said: 'By Allah^{azwj}! Muhammad^{saww} is from the Progeny of Ibrahim^{as}, and the Guiding Family is from the Progeny^{asws} of Muhammad^{saww}! Who is the man?' So it was said, 'Muhammad Bin Ash'as Bin Qays Al-Kindy'.

So Al-Hussain^{asws} raised his^{asws} head towards the sky and said: 'Our Allah^{azwj}! Show Muhammad Bin Al-Ash'as disgrace in this very day, and do not let him be honoured after this day, ever!' So he came to a disagreement and left the army to go out to defecate. Allah^{azwj} Made a scorpion to bite him in the loins, and he died naked.

فبلغ العطش من الحسين عليه السلام وأصحابه فدخل عليه رجل من شيعته يقال له: يزيد بن الحصين الهمداني – قال إبراهيم بن عبد الله راوي الحديث: هو خال أبي إسحاق الهمداني فقال: يا ابن رسول الله تأذن لي فأخرج إليهم فاكلهمهم؟ فأذن له فخرج إليهم فقال: يا معشر الناس إن الله عزوجل بعث محمدا بالحق بشيرا ونذيرا وداعيا إلى الله باذنه وسراجا منيرا، وهذا ماء الفرات تقع فيه خنازير السواد وكلابها، وقد حيل بينه وبين ابنه، فقالوا: يا يزيد فقد أكثرت الكلام فاكفف فوالله ليعطش الحسين كما عطش من كان قبله، فقال الحسين عليه السلام: اقعد يا يزيد.

So the thirst reached Al-Hussain^{asws} and his^{asws} companions. There came up a man from his^{asws} Shias, called Yazeed Bin Al-Haseyn Al-Hamdani (Ibrahim Bin Abdullah, the reported of the Hadeeth) said, 'He was the uncle of Abu Is'haq Al Hamdani), so he said, 'O son^{asws} of Rasool-Allah^{saww}! Can you^{asws} allow me to go out to them and speak to them?' He^{asws} permitted him. So he went out to them and said, 'O group of people! Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww} with the Truth as a giver of good news and as a warner, and a caller to Allah^{azwj} by His^{azwj} Permission, and as an illuminating lamp. And this water of the Euphrates from which drink the black pigs and the sniffer dogs, you have come between it and his^{saww} son^{asws}. So they said, 'O Yazeed! You have exceeded in the speech, therefore restrain, for by Allah^{azwj}, we would make Al-Hussain^{asws} to be thirsty as we did to the ones who were before him^{asws}. So Al-Hussain^{asws} said: 'Be seated, O Yazeed'.

ثم وثب الحسين عليه السلام متوكيا على سيفه، فنادى بأعلا صوته، فقال: أنشدكم الله هل تعرفوني؟ قالوا: نعم أنت ابن بنت رسول الله صلى الله عليه واله وسبطه، قال: أنشدكم الله هل تعلمون أن امي فاطمة بنت محمد، قالوا: اللهم نعم،

Then Al-Hussain^{asws} leapt up and leant upon his^{asws} sword, so he^{asws} called out in a raised voice: 'I Adjure you to Allah^{azwj}! Do you recognise me^{asws}? They said, 'Yes, you^{asws} are the son^{asws} of the daughter^{asws} of Rasool-Allah^{saww}, and his^{saww} grandson^{asws}. He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that my^{asws} mother^{asws} is Fatima^{asws} daughter^{asws} of Muhammad^{saww}? They said, 'Our Allah^{azwj}, yes'.

قال: أنشدكم الله هل تعلمون أن أبي علي بن أبي طالب عليه السلام قالوا: اللهم نعم، قال: أنشدكم الله هل تعلمون أن جدتي خديجة بنت خويلد أول نساء هذه الأمة إسلاما؟ قالوا: اللهم نعم. قال: أنشدكم الله هل تعلمون أن سيد الشهداء حمزة عم أبي؟ قالوا: اللهم نعم، قال: أنشدكم الله هل تعلمون أن جعفر الطيار في الجنة عمي؟ قالوا: اللهم نعم،

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that my^{asws} father^{asws} is Ali^{asws} Bin Abu Talib^{asws}? They said, 'Our Allah^{azwj}, yes'. He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that my^{asws} grandmother^{asws} is Khadeeja^{asws} Bint Al-Khuwaylid, the first woman of this community to be a Muslim?' They said, 'Our Allah^{azwj}, yes'. He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that the Chief of the Martyrs Hamza^{asws} is the uncle of my^{asws} father^{asws}? They said, 'Our Allah^{azwj}, yes'. He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that Ja'far the flyer in the Paradise is my^{asws} uncle?' They said, 'Our Allah^{azwj}, yes'.

قال: أنشدكم الله هل تعلمون أن هذا سيف رسول الله وأنا متقلده؟ قالوا: اللهم نعم، قال: أنشدكم الله هل تعلمون أن هذه عمامة رسول الله أنا لابسها؟ قالوا: اللهم نعم قال: أنشدكم الله هل تعلمون أن عليا كان أولهم إسلاما وأعلمهم علما وأعظمهم حلما وأنه ولي كل مؤمن ومؤمنة؟ قالوا اللهم نعم، قال: فبم تستحلون دمي؟ وأي الذائد عن الحوض غدا يزود عنه رجالا كما يذاد البعير الصادر عن الماء، ولواء الحمد في يد [ي] جدي يوم القيامة، قالوا علمنا ذلك كله ونحن غير تاركيك حتى تذوق الموت عطشا.

He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that this is the sword of Rasool-Allah^{saww}, and I^{asws} collared myself^{asws} with it?' They said, 'Our Allah^{azwj}, yes'. He^{asws} said: 'I^{asws} adjure you to Allah^{azwj}! Do you know that this is the turban of Rasool-Allah^{saww}, and that I^{asws} am wearing it?' They said, 'Our Allah^{azwj}, yes'. I^{asws} adjure you to Allah^{azwj}! Do you know that Ali^{asws} was the first of them in Islam, and the most knowledgeable of them, and the greatest in forbearance, and that he^{asws} is the Guardian of the believing men and the believing women?' They said, 'Our Allah^{azwj}, yes'. He^{asws} said: 'So why have you made (the shedding of) my^{asws} blood to be Permissible? And my^{asws} fathers is the defender of the Fountain tomorrow, defending it from men just like a man defends the camel from the water, and the Flag of the Praise would be in the hands of my^{asws} grandfather^{saww} on the Day of Judgement?' They said, 'We know all that, and we are not going to leave you until you^{asws} taste the death, thirsty'.

فأخذ الحسين عليه السلام بطرف لحيته وهو يومئذ ابن سبع وخمسين سنة ثم قال: اشتد غضب الله على اليهود حين قالوا: عزيز ابن الله، واشتد غضب الله على النصارى حين قالوا: المسيح ابن الله، واشتد غضب الله على المجوس حين عبدوا النار من دون الله، واشتد غضب الله على قوم قتلوا نبيهم، واشتد غضب الله على هذه العصابة الذين يريدون قتلي: ابن نبيهم.

So Al-Hussain^{asws} grabbed the corner of his^{asws} beard, and he^{asws} was fifty seven years of age on that day, then said: 'Allah^{azwj}'s Anger Intensified upon the Jews when they said that Uzayr

was the son of Allah^{azwj}. And Allah^{azwj}'s Anger Intensified upon the Christians when they said that the Messiah is the son of Allah^{azwj}. And the Anger of Allah^{azwj} Intensified upon the Magians when they worshipped the Fire besides Allah^{azwj}. And Allah^{azwj}'s Anger Intensified upon the people who killed their Prophet^{as}. And Allah^{azwj}'s Anger has Intensified upon this gang who want to kill me^{asws}, a son^{asws} of their Prophet^{saww}.

قال: فضرب الحر بن يزيد، فرسه، وجاز عسكر عمر بن سعد إلى عسكر الحسين عليه السلام واضعا يده على رأسه وهو يقول: اللهم إليك انيب فتب علي فقد أرعبت قلوب أوليائك وأولاد نبيك، يا ابن رسول الله هل لي من توبة؟ قال: نعم تاب الله عليك، قال: يا ابن رسول الله ائذن لي فاقتل عنك فأذن له

So Al-Hurr Bin Yazeed spurred his horse, and passed across the army of Umar Bin Sa'ad to the army of Al-Hussain^{asws}, and placed his hands upon his head and he was saying, 'Our Allah^{azwj}! To You^{azwj} I turn towards penitently, so Turn (Mercifully) towards me, for I have terrified the hearts of Your^{azwj} Guardian and the children of Your^{azwj} Prophet^{saww}. O son^{asws} of Rasool-Allah^{saww}! Is there repentance for me?' He^{asws} said: 'Yes, Allah^{azwj} has Turned (Mercifully) to you'. He said, 'O son^{asws} of Rasool-Allah^{saww}! Allow me to fight from you^{asws}'. So he^{asws} permitted him.

فبرز وهو يقول: أضرب في أعناقكم بالسيف عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلا ثم قتل، فأتاه الحسين عليه السلام ودمه يشخب، فقال: يخ بخ! يا حر أنت حر كما سميت في الدنيا والآخرة ثم أنشأ الحسين يقول: لنعم الحر: حر بني رباح ونعم الحر مختلف الرماح ونعم الحر إذ نادى حسيننا فجاد بنفسه عند الصباح

So he went out to duel and he was saying, 'I will strike your necks with the sword for the betterment and a solution for the country from its termites'. So he killed eighteen men among them, and then he was killed. So Al-Hussain^{asws} came over to him and his blood was flowing. So he^{asws} said: 'Congratulations, congratulations! O Hurr, you are free (Hurr) just as you have been named, free in the world and the Hereafter'. Then Al-Hussain^{asws} recited a poem saying: 'The Blessed Hurr, free as the free winds; and the Blessed Hurr, like the different spears; and the Blessed Hurr, when Hussain^{asws} called out, bestowed himself in the morning'.

ثم برز من بعده زهير بن القين البجلي وهو يقول مخاطبا للحسين عليه السلام: اليوم نلقى جدك النبي وحسنا والمرضى عليا فقتل منهم تسعة عشر رجلا ثم صرع وهو يقول: أنا زهير وأنا ابن القين اذ بكم بالسيف عن حسين

Then duelled from after him Zuhayr Bin Al-Qayn, and he was saying addressing Al-Hussain^{asws}, 'Today we meet your^{asws} grandfather^{saww} the Prophet^{saww}, and Hassan^{asws}, and Al-Murtaza Ali^{asws}'. So he killed among them nineteen men, and then fell down, and he was saying, 'I am Zuhayr Bin Al-Qayn, as a sword against you from Hussain^{asws}'.

ثم برز من بعده حبيب بن مظهر الأسدي وهو يقول: أنا حبيب وأبي مطهر لنحن أركى منكم وأظهر ننصر خير الناس حين يذكر فقتل منهم أحدا وثلاثين رجلا ثم قتل رضي الله عنه.

Then duelled from after him, Habeeb Bin Mazahir Al-Asady, and he was saying, 'I am Habeeb, and my father was pure, and we are purer than you are (which is why) we help the best of the people whenever he^{asws} mentions (it)'. So he killed from them thirty one men, then was killed, may Allah^{azwj} be Pleased with him'.

ثم برز من بعده عبد الله بن أبي عروة الغفاري وهو يقول: قد علمت حقا بنو غفار أني أذب في طلاب الثار بالمشرقي والقنا الخطار فقتل منهم عشرين رجلا ثم قتل رحمه الله.

Then duelled from after him Abdullah Bin Abu Arwat Al-Ghafari, and he was saying, 'The real sons of Ghaffar know that I am melting in seeking the revenge with the honourable ones, so take notice of the onslaught'. So he killed among them twenty men, then was killed, may Allah^{azwj} have Mercy upon him.

ثم برز من بعده بدير بن حفير الحمداني وكان أقرأ أهل زمانه وهو يقول: أنا بدير وأبي حفير لا خير فيمن ليس فيه خير فقتل منهم ثلاثين رجلا ثم قتل رضي الله عنه.

Then duelled from after him Budeyr Bin Hafeyr Al-Hamdany, and he was the reader of the people of his time, and he was saying, 'I am Budeyr, and my father is Hafeyr. There is no good in him who himself is not in goodness'. So he killed among them thirty men, then was killed, may Allah^{azwj} be Pleased with him.

ثم برز من بعده مالك بن أنس الكاهلي وهو يقول: قد علمت كاهلها ودودان والخندفيون وقيس عيلان بأن قومي قاصم الأقران يا قوم كونوا كاسود الجان آل علي شيعة الرحمن وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلا ثم قتل رضي الله عنه.

Then duelled from after him Maalik Bin Anas Al-Kahily, and he was saying, 'The Kahilas have known, and the Dowdaan, and the Khandafiyoun, and Qays families and one of their members is breaking down the people . O people! Become like the lions of the Jinn. The children of Ali^{asws} are the Shias of the Beneficent battling against the adherents of the Satan^{la'}. So he killed among them eighteen men, and then was killed. May Allah^{azwj} be Pleased with him.

وبرز من بعده زياد بن مهاصر الكندي فحمل عليهم وأنشأ يقول: أنا زياد وأبي مهاصر أشجع من ليث العرين الخادر يا رب إني للحسين ناصر ولا بن سعد تارك مهاجر فقتل منهم تسعة ثم قتل رضي الله عنه.

And duelled after him Ziyad Bin Mahaasir Al-Kindy. So he charged against them and (reciting) a poem saying, 'I am Ziyad and my father is Mahaasir, braver than a lion exhibiting in the den. O Lord^{azwj}! I am a helper to Al-Hussain^{asws}, and to Ibn Sa'ad, an abandoning emigrant'. So he killed among them nine, and then was killed. May Allah^{azwj} be Pleased with him.

وبرز من بعده وهب بن وهب وكان نصرانيا أسلم على يدي الحسين هو وامه فاتبعوه إلى كربلاء، فركب فرسا، وتناول بيده عود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية ثم استؤسر، فاتي به عمر بن سعد فأمر بضرب عنقه فضربت عنقه ورمي به إلى

عسكر الحسين عليه السلام وأخذت امه سيفه وبرزت فقال لها الحسين: يا ام وهب اجلسي فقد وضع الله الجهاد عن النساء ! إنك وابنك مع جدي محمد صلى الله عليه وآله في الجنة.

And duelled from after him Wahab Bin Wahab, and he used to be a Christian who had become a Muslim upon the hands of Al-Hussain^{asws} (both) him and his mother. So they both followed him^{asws} to Karbala. So he rode on a horse and grabbed hold of the pole of the tent. So he fought and killed seven to eight from the people, then was killed. So Umar Bin Sa'ad came over to him and ordered for his neck to be struck off. So they struck off his neck and threw it towards the army of Al-Hussain^{asws}. And his mother grabbed his sword and went for the duel. So Al-Hussain^{asws} said to her: 'O mother of Wahab! Be seated, for Allah^{azwj} has Placed the Jihad (away) from the women! You and your son are with my^{asws} grandfather^{saww} Muhammad^{saww}, in the Paradise'.

ثم برز من بعده هلال بن حجاج وهو يقول: أرمي بما معلمة أفواقها والنفس لا ينفعها إشفاقها فقتل منهم ثلاثة عشر رجلاً ثم قتل رضي الله عنه.

Then duelled from after him Hilal Bin Hajaaj, and he was saying, 'I throw my arrows by their head, and the soul is not benefitted by that which is not useful to it'. So he killed among them thirteen men, and then was killed. May Allah^{azwj} be Pleased with him.

وبرز من بعده عبد الله بن مسلم بن عقيل بن أبي طالب وأنشأ يقول: أفسمت لا اقتل إلا حراً وقد وجدت الموت شيئاً مرا أكره أن ادعى جباناً فرا إن الجبان من عصي وفرا فقتل منهم ثلاثة ثم قتل رضي الله عنه.

And duelled from after him Abdullah Bin Muslim Bin Aqeel Bin Abu Talib^{asws}, and he recited a poem saying, 'I have vowed not to fight except as a free man, and the one who find bitterness in death and dislikes it is the coward who flees and the coward who disobeys'.

وبرز من بعده علي بن الحسين عليهما السلام فلما برز إليهم دمعت عين الحسين عليه السلام فقال: اللهم كن أنت الشهيد عليهم فقد برز إليهم ابن رسولك وأشبهه الناس وجهاً وسمتاً به، فجعل يرتجز وهو يقول: أنا علي بن الحسين بن علي نحن وبيت الله أولى بالنبي أما ترون كيف أحمي عن أبي فقتل منهم عشرة ثم رجع إلى أبيه فقال: يا أبا العرش، فقال له الحسين عليه السلام: صبرا يا بني يستقيك جدك بالكأس الأوفى، فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلاً ثم قتل صلى الله عليه.

And duelled from after him Ali^{asws} Bin Al-Hussain^{asws} (Al-Akbar). So when he^{as} went for the duel, the eyes of Al-Hussain^{asws} filled up with tears, so he^{asws} said: 'Our Allah^{azwj}! You^{azwj} are the Witness against them, for there has emerged for the duel against them a son^{asws} of Your^{azwj} Rasool^{saww}, and the one most resembling him^{saww} by face and in mannerisms'. So he^{as} recited a war poem and he^{as} was saying: 'I^{asws} am Ali^{asws} Bin Al-Hussain^{asws} Bin Ali^{asws}. We^{asws} are the Household of Allah^{azwj}, closest with the Prophet^{saww}. Are you not seeing how I^{asws} am protecting my^{asws} father^{asws}?'. So he^{asws} killed among them ten, then returned to his^{as} father^{asws} and said: 'O father^{asws}! The thirst!' So Al-Hussain^{asws} said to him: 'Patience, O my^{asws} son^{asws}! Your^{asws} grandfather^{saww} will quench your thirst with a full goblet'. So he^{asws} returned and fought until he^{as} killed among them forty four men, then was killed, may Blessings be upon him^{asws}.

وبرز من بعده القاسم بن الحسن [بن علي بن أبي طالب] عليه السلام وهو يقول: لا تجزعي نفسي فكل فان اليوم تلقين ذرى الجنان فقتل منهم ثلاثة ثم رمي عن فرسه رضي الله عنه.

And duelled from after him^{asws} Al-Qasim^{asws} Bin Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was saying: 'Do not grieve O my^{asws} soul, for everything is temporal. So today the bold-hearted peaks'. So he killed among them, three, then was thrown off from his^{asws} horse. May Allah^{azwj} be Please with him^{as}.

ونظر الحسين عليه السلام يمينا وشمالا ولا يرى أحدا فرفع رأسه إلى السماء فقال: اللهم إنك ترى ما يصنع بولد نبيك، وحال بنو كلاب بينه وبين الماء، ورمي بسهم فوق في نحره وخر عن فرسه، فأخذ السهم فرمى به، فجعل يتلقى الدم بكفه فلما امتلأت لطح بما رأسه ولحيته ويقول: ألقى الله عزوجل وأنا مظلوم متلطح بدمي، ثم خر على خده الأيسر صريعا.

An Al-Hussain^{asws} looked towards the right and left, and did not see anyone, so he^{asws} raised his^{asws} head towards the sky, so he^{asws} said: 'Our Allah^{azwj}! You^{azwj} See what they have done with the sons^{asws} of Your^{azwj} Prophet^{saww}, and the sons of the dogs have come in between them^{as} and the water.

And he^{asws} was struck by an arrow so it immersed in his^{asws} throat, and he^{asws} fell from his^{asws} horse. So he^{asws} grabbed the arrow and threw it. So he^{asws} collected his^{asws} blood in his^{asws} hands. So when they were filled up, he^{asws} stained his^{asws} head and his^{asws} beard with it, and he^{asws} was saying: 'I^{asws} meet Allah^{azwj} Mighty and Majestic whilst I^{asws} am an oppressed stained by my^{asws} blood. Then he^{asws} fell upon his^{asws} left cheek, dead.

وأقبل عدو الله سنان الإيادي وشمر بن ذي الجوشن العامري لعنهما الله في رجال من أهل الشام حتى وقفوا على رأس الحسين عليه السلام فقال بعضهم لبعض: ما تنتظرون؟ أريجوا الرجل، فنزل سنان بن الأنس الإيادي وأخذ بلحية الحسين وجعل يضرب بالسيف في حلقه وهو يقول: والله إني لأجتز رأسك وأنا أعلم أنك ابن رسول الله وخير الناس أبا واما،

And there came up the enemies of Allah^{azwj}, Sinan Al-Ayady, and Shmr Bin Zi Al-Jawhsan Al-Aamiry, may Allah^{azwj} Curse them both, among men from the people of Syria until they paused at the head of Al-Hussain^{asws}. So some of them said to each other, 'What are you waiting for? Relieve the man'. So Sinan Bin Al-Anas descended and grabbed the beard of Al-Hussain^{asws} and went on to strike his^{asws} throat with the sword and he was saying, 'By Allah^{azwj}! I am severing your^{asws} head and I know that you^{asws} are the son^{asws} of Rasool-Allah^{saww}, and the best of the people are your^{asws} father^{asws} and mother^{asws}.

وأقبل فرس الحسين حتى لطح عرفه وناصيته بدم الحسين، وجعل يركض ويصهل فسمعت بنات النبي صهيله فخرجن فإذا الفرس بلا راكب، فعرفن أن حسيناً قد قتل، وخرجت ام كلثوم بنت الحسين واضعا يدها على رأسها تندب وتقول: وا محمداه، هذا الحسين بالعراء، قد سلب العمامة والرداء

And the horse of Al-Hussain^{asws} came up until it stained itself with the blood of Al-Hussain^{asws}, and started running around and neighing. So the daughters of the Prophet^{saww} heard its neighing. So they came out, and there was the horse without a rider. So they understood that Hussain^{asws} had been killed. And Umm Kulsoom Bint Al-Hussain^{asws} came

out and placed her hands upon her head, scarring it, and she was saying, 'Waah Muhammad^{saww}! This is Al-Hussain^{asws} having been stripped. They have stolen the turban and the cloak'.

وأقبل سنان حتى أدخل رأس الحسين بن علي عليهما السلام على عبيد الله بن زياد وهو يقول: املا ركابي فضة وذهبا أنا قتلت الملك المحجبا قتلت خير الناس اما وأبا وخيرهم إذ ينسبون نسبا فقال له عبيد الله بن زياد: ويحك، فان علمت أنه خير الناس أبا واما لم قتلته إذا؟ فأمر به فضربت عنقه وعجل الله بروحه إلى النار،

And Sinan returned until he gave the head of Al-Hussain^{asws} Bin Ali^{asws} upon the hands of Ubeydullah Bin Ziyad and he was saying, 'Fill my ride with silver and gold. I have killed the veiled king. I have killed the best of the people whose mother^{asws} and father^{asws} were better than them if you were to establish the lineages'. So Ubeydullah Bin Ziyad said to him, 'Woe be unto you! For if you know that he^{asws} is the best of the people by father^{asws} and mother^{asws}, why did you kill him^{asws} then?' So he ordered for his neck to be struck off, and Allah^{azwj} Hastened his soul to the Fire.

وأرسل ابن زياد قاصدا إلى ام كلثوم بنت الحسين عليه السلام فقال لها: الحمد لله الذي قتل رجالكم فكيف ترون ما فعل بكم؟ فقالت: يا ابن زياد لئن قرت عينك بقتل الحسين فطال ما قرت عين جده صلى الله عليه واله به، وكان يقبله ويلثم شفتيه، ويضعه على عاتقه، يا ابن زياد أعد لجده جوايا فانه خصمك غدا.

And Ibn Ziyad sent a messenger to Umm Kulsoom Bint Al Hussain^{asws}, so he said to her^{asws}, 'The Praise is for Allah^{azwj} Who Killed your men. So how are you viewing what has happened with you all?' So she^{asws} said: 'O Ibn Ziyad! If your eyes get delighted with the killing of Al-Hussain^{asws}, so what delights the eyes of his^{asws} grandfather^{saww} is longer lasting, and he^{saww} used to kiss him^{asws}, and touch his^{asws} lips, and carry him^{asws} upon his^{saww} shoulder. O Ibn Ziyad Be prepared to answer his^{asws} grandfather^{saww} tomorrow, for he^{saww} would be your opponent'.²⁵

²⁵ Bihar Al Anwar – V 44 Ch 37 P 310 H 1

Appendix V: Additional Ahadith on Preparations of Imam Hussain^{asws}

Why did Imam Hussain^{asws} leave Hajj?

مل: أبي، وابن الوليد، عن سعد، عن أحمد بن محمد، عن علي ابن الحكم، عن أبيه، عن أبي الجارود، عن أبي جعفر عليه السلام قال: إن الحسين عليه السلام خرج من مكة قبل التروية بيوم، فشيعة عبد الله بن الزبير فقال: يا ابا عبد الله قد حضر الحج وتدعه وتأتي العراق؟ فقال: يا ابن الزبير لان ادفن بشاطئ الفرات أحب إلي من أن ادفن بفناء الكعبة.

My father, and Ibn Al Waleed, from Sa'ad, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from his father, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Hussain^{asws} went from Makkah one day before Al-Tarawiyya, so Abdullah Bin Al-Zubeyr bid farewell to him^{asws}, so he said, 'O Abu Abdullah^{asws}! Hajj has presented itself and you^{asws} are leaving it and going to Iraq?' So he^{asws} said: 'O Ibn Al Zubeyr, because being buried on the banks of the Euphrates is more beloved to me^{asws} than to be buried in the courtyard of the Kabah'.²⁶

Letter of Imam Hussain^{asws} calling for Support:

مل: أبي وجماعة مشايخي، عن سعد، عن علي بن إسماعيل وابن أبي الخطاب معا، عن محمد بن عمرو بن سعيد، عن ابن بكير، عن زرارة، عن أبي جعفر عليه السلام قال: كتب الحسين بن علي عليه السلام من مكة إلى محمد بن علي: " بسم الله الرحمن الرحيم من الحسين بن علي إلى محمد بن علي ومن قبله من بني هاشم أما بعد فان من لحق بي استشهد، ومن لم يلحق بي لم يدرك الفتح والسلام "

My father and a group of old men, from Sa'ad, from Ali Bin Ismail and Ibn Abu Al Khatab together, from Muhammad Bin Amro Bin Saeed, from Ibn Bakeyr, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Hussain^{asws} Bin Ali^{asws} wrote from Makkah, to Muhammad Bin Ali: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. From Al-Hussain^{asws} Bin Ali^{asws} to Muhammad Bin Ali and the ones before him from the Clan of Hashim^{as}. However, so it is from my^{asws} rights that I^{asws} am martyred, and the one who does not meet up with me^{asws} would not see the victory. 'Greetings'.

قال محمد بن عمرو: وحدثني كرام عبد الكريم بن عمرو، عن ميسر بن عبد العزيز، عن أبي جعفر عليه السلام قال: كتب الحسين بن علي إلى محمد بن علي من كربلاء " بسم الله الرحمن الرحيم من الحسين بن علي إلى محمد بن علي ومن قبله من بني هاشم أما بعد فكأن الدنيا لم تكن، وكأن الآخرة لم تنزل والسلام "

²⁶ Bihar Al Anwar – V 45 Ch 37 P 86 H 18

Muhammad Bin Amro, from Karam Abdul Kareem Bin Amro, from Maysar Bin Abdul Aziz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Hussain^{asws} Bin Ali^{asws} wrote to Muhammad Bin Ali from Karbala: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Al-Hussain^{asws} Bin Ali^{asws} to Muhammad Bin Ali^{asws} and the ones before him from the Clan of Hashim^{as}. However, it is as if the world has never been, and it is as if the Hereafter would never cease to be. 'والسلام' Greetings'.²⁷

Preparing companions for Martyrdom:

جماعة مشايخي منهم علي بن الحسين ومحمد بن الحسن، عن سعد عن أحمد بن محمد بن محمد بن الحسين وإبراهيم بن هاشم جميعا، عن ابن فضال، عن أبي جميلة، عن ابن عبد ربه، عن أبي عبد الله عليه السلام أنه قال: لما صعد الحسين بن علي عليه السلام عقبة البطن قال لأصحابه: ما أراي إلا مقتولا، قالوا: وماذاك يا أبا عبد الله؟ قال: رؤيا رأيتها في المنام، قالوا: وماهي؟ قال: رأيت كلابا تنهشني أشدها علي كلب أبقع.

A group of old men, among them Ali Bin Al Hussain, and Muhammad Bin Al Hassan, from Sa'ad, from Ahmad Bin Muhammad, and Muhammad Bin Al Hussain, and Ibrahim Bin Hashim altogether, from Ibn Fazaal, from Abu Jameela, from Ibn Abd Rabi'e,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Al-Hussain^{asws} Bin Ali^{asws} ascended to the middle of a mound, said to his^{asws} companions: 'I^{asws} do not see myself^{asws} except as being killed'. They said, 'And why is that, O Abu Abdullah^{asws}? He^{asws} said: 'A dream which I^{asws} saw in the sleep'. They said, 'And what was it?' He^{asws} said: 'I^{asws} saw dogs with spots biting me^{asws}'.²⁸

محمد بن جعفر الرزاز، عن ابن أبي الخطاب، عن محمد بن يحيى الخثعمي، عن طلحة بن زيد، عن أبي عبد الله، عن أبيه، عن جده، عن الحسين ابن علي عليهم السلام قال: قال: والذي نفس حسين بيده لا يهنئ بني امية ملكهم حتى يقتلوني، وهم قاتلي، فلو قد قتلوني لم يصلوا جميعا أبدا، ولم يأخذوا عطاء في سبيل الله جميعا أبدا، إن أول قتيل هذه الامة أنا وأهل بيتي، والذي نفس حسين بيده لا تقوم الساعة وعلى الارض هاشمي يطرف.

Muhammad Bin Ja'far Al Razaaz, from Ibn Abu Al Khatab, from Muhammad Bin Yahya Al Khash'amy, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Al-Hussain^{asws} Bin Ali^{asws} having said: 'By the One in Whose Hand is the soul of Hussain^{asws}, the Clan of Umayya will not congratulate itself until they kill me^{asws}, and they are my^{asws} killers. So if they kill me^{asws}, they will never Pray together, ever, and will not take a Grant in the Way of Allah^{azwj}, ever. The first one to be killed of this community is

²⁷ Bihar Al Anwar – V 45 Ch 37 P 87 H 23

²⁸ Bihar Al Anwar – V 45 Ch 37 P 87 H 24

myself^{asws} and my^{asws} family. By the One in Whose Hand is the soul of Hussain^{asws}, the Hour will not be Established (until) there is upon the earth a Hashemite who would be hurt'.²⁹

محمد بن جعفر الرزاز، عن ابن أبي الخطاب، عن محمد بن يحيى الخثعمي، عن طلحة بن زيد، عن أبي عبد الله، عن أبيه، عن جده، عن الحسين بن علي عليهم السلام قال: قال: والذي نفس حسين بيده لا يهنئ بني امية ملكهم حتى يقتلوني، وهم قاتلي، فلو قد قتلوني لم يصلوا جميعا أبدا، ولم يأخذوا عطاء في سبيل الله جميعا أبدا، إن أول قتيل هذه الامة أنا وأهل بيتي، والذي نفس حسين بيده لا تقوم الساعة وعلى الارض هاشمي يطرف.

Muhammad Bin Ja'far Al Razaaz, from Ibn Abu Al Khatab, from Muhammad Bin Yahya Al Khash'amy, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Al-Hussain^{asws} Bin Ali^{asws} having said: 'By the One in Whose Hand is the soul of Hussain^{asws}, the Clan of Umayya will not congratulate itself until they kill me^{asws}, and they are my^{asws} killers. So if they kill me^{asws}, they will never Pray together, ever, and will not take a Grant in the Way of Allah^{azwj}, ever. The first one to be killed of this community is myself^{asws} and my^{asws} family. By the One in Whose Hand is the soul of Hussain^{asws}, the Hour will not be Established (until) there is upon the earth a Hashemite who would be hurt'.³⁰

From Miracles of Imam Hussain^{asws}:

من معجزاته صلوات الله عليه أنه لما أراد العراق قالت له ام سلمة: لا تخرج إلى العراق، فقد سمعت رسول الله يقول: يقتل ابني الحسين بأرض العراق، وعندني تربة دفعها إلي في قارورة، فقال: إني والله مقتول كذلك وإن لم أخرج إلى العراق يقتلوني أيضا وإن أحببت أن أراك مضجعي ومصرع أصحابي، ثم مسح بيده على وجهها ففسح الله عن بصرها حتى رأى ذلك كله وأخذ تربة فأعطاه من تلك التربة أيضا في قارورة أخرى وقال عليه السلام: إذا فاضت دما فاعلمي أنني قتلت.

From his^{asws} (Imam Hussain^{asws})'s miracles – When he^{asws} intended (to go to) Iraq, Umm Salma^{as} said to him^{asws}: 'Do not go out to Iraq, for I^{as} have heard Rasool-Allah^{saww} saying: 'My^{saww} son^{asws} Al-Hussain^{asws} would be killed in the land of Iraq, and in my^{as} possession is some sand in a bottle which he^{saww} handed over to me^{as}'. So he^{asws} said: 'By Allah^{azwj}! I^{asws} am that killed one, and if I^{asws} do not go out to Iraq, they would kill me^{asws} as well, and I^{asws} would like to show you^{as} my^{asws} place (of martyrdom) and that of my^{asws} killed companions'. Then he^{asws} wiped his^{asws} hand upon her^{as} face, so Allah^{azwj} Empowered her^{as} vision until she^{as} saw all of that. And he^{asws} took some of the sand from that sand and gave it to her^{as}, in another bottle and he^{asws} said: 'When it flows with blood, then know that I^{asws} have been killed'.

²⁹ Bihar Al Anwar – V 45 Ch 37 P 88 H 25

³⁰ Bihar Al Anwar – V 45 Ch 37 P 88 H 25

فقالت ام سلمة: فلما كان يوم عاشورا نظرت إلى القارورتين بعد الظهر فاذاهما قد فاضتا دما، فصاحت. ولم يقلب في ذلك اليوم حجر ولا مدر إلا وجد تحته دم عبيط.

So Umm Salma^{as} said: 'So when it was the Day of Ashura, she^{as} looked at the bottle after midday, and it was overflowing with blood, so she^{as} shrieked'. And she did not turn a stone during that day nor clay except that she^{as} found blood to be hidden underneath it.

ومنها، ماروي عن زين العابدين عليه السلام أنه قال: لما كانت الليلة التي قتل الحسين في صبيحتها قام في أصحابه فقال عليه السلام: إن هؤلاء يريدوني دونكم، ولو قتلوني لم يصلوا إليكم، فالنجاه النجاه، وأنتم في حل فانكم إن أصبحتم معي قتلتم كلكم، فقالوا: لا نخذلك، ولا نختار العيش بعدك، فقال عليه السلام: إنكم تقتلون كلكم حتى لا يفلت منكم أحد، فكان كما قال عليه السلام.

And from it what was reported from Zayn Al-Abideen^{asws} having said: 'When it was the night before Ashura as in its morning Al-Hussain^{asws} was killed, he^{asws} stood among his^{asws} companions, so he^{asws} said: 'They are intending me^{asws} apart from you all, and if I^{asws} am killed they would not come for you. So the salvation is the salvation, and you have a solution, for if you are with me^{asws} in the morning, all of you would be killed'. They said, 'We will not abandon you^{asws}, and we will not choose the comfort after you^{asws}'. So he^{asws} said: 'All of you would be killed until not a single one of you would get away'. So it was as he^{asws} had said'.³¹

قال الامام عليه السلام: ولما امتحن الحسين عليه السلام ومن معه بالعسكر الذين قتلوه، وحملوا رأسه، قال لعسكره: أنتم في حل من بيعتي، فالحقوا بعشائركم ومواليكم، وقال لاهل بيته: قد جعلتكم في حل من مفارقتي فانكم لا تطيقونهم لتضاعف أعدادهم وقواهم، وما المقصود غيري فدعوني والقوم، فان الله عزوجل يعينني ولا يخليني من حسن نظره، كعادته في أسلافنا الطيبين، فأما عسكره ففارقوه، وأما أهله الاذنون من أقربائه فأبوا

'The Imam^{asws} said: 'And when Al-Hussain^{asws} and the ones with him^{asws} were Tested with the army who (eventually) killed him^{asws} and carried his^{asws} head, he^{asws} said to his^{asws} (own) army: 'You are all free from my^{asws} allegiance, therefore meet up with your family and your wealth'. And he^{asws} said to his^{asws} family members: 'I^{asws} have made you to be free from separating from me^{asws}, for you would not be able to tolerate them due to their heavy numbers and force, and there is none (one they seek) but me^{asws}, therefore leave me^{asws} and the people, for Allah^{azwj} Mighty and Majestic would Help me^{asws} and will not Leave me from a Goodly Consideration, like He^{azwj} has the goodly ones of the past'. So as for his^{asws} army, (some of them) departed from him^{asws}, and as for his^{asws} family, the near ones of his^{asws} relatives, they refused (to go)'.³¹

وقالوا: لا نفارقك، ويجزنا ما يجزناك، ويصينا ما يصيبك، وإنا أقرب مانكون إلى الله إذا كنا معك. فقال لهم: فان كنتم قدوطنتم أنفسكم على ما وطنت نفسي عليه، فاعلموا أن الله إنما يهب المنازل الشريفة لعباده باحتمال المكاره، وإن الله وإن كان خصني —

³¹ Bihar Al Anwar – V 45 Ch 37 P 89 H 27

مع من مضى من أهلي الذين أنا آخرهم بقاء في الدنيا – من الكرامات بما يسهل علي معها احتمال المكروهات، فان لكم شطر ذلك من كرامات الله تعالى واعلموا أن الدنيا حلوها ومرها حلم، والانتباه في الآخرة، والفائز من فاز فيها، والشقي من شقي فيها

And they said, 'We will not separate from you^{asws}, and our grief is what grieves you^{asws}, and your^{asws} difficulties are our difficulties, and we are closer to Allah^{azwj} if we were with you^{asws}. So he^{asws} said to them: 'So if you are placing yourselves forward to what I^{asws} am accustomed to, then know that Allah^{azwj} Bestows the honourable Houses for those of His^{azwj} servants who can endure His^{azwj} Planning. And that Allah^{azwj} has Specialised me^{asws} – with the ones of the past from my^{asws} family of whom I^{asws} am the last of their remaining ones in the world – for the Prestige by Making it easy for me^{asws} to bear the abominations (atrocities), so for you all would be a part from the Prestige of Allah^{azwj} the High. And know that the world, its sweetness and its bitterness is (just a) dream, and focus on the Hereafter, and the one who has succeeded in it, he has succeeded (in the Hereafter), the one who has failed in it, he has failed (in the Hereafter).³²

علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق الاحمر، عن عبد الله بن حماد، عن صباح المزني، عن الحارث بن حصيرة، عن الحكم بن عتيبة قال: لقي رجل الحسين بن علي عليهما السلام بالتعلبية وهو يريد كربلا فدخل عليه فسلم عليه، فقال له الحسين عليه السلام: من أي البلاد أنت؟ قال: من أهل الكوفة قال: أما والله يا أخا أهل الكوفة لو لقيتك بالمدينة لارتيتك أثر جبرئيل عليه السلام من دارنا ونزوله بالوحي على جدي، يا أخا أهل الكوفة أفمستقى الناس العلم من عندنا فعملوا وجهلنا؟ هذا مالا يكون

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hamaad, from Sabah Al Mazny, from Al Haris Bin Haseyra, from Al Hakam Bin Uteyba who said,

'A man met Al-Hussain^{asws} Bin Ali^{asws} at Sa'alba, and he^{asws} was on his^{asws} way to Karbala. He came up to him^{asws} and greeted him^{asws}. So Al-Hussain^{asws} said to him: 'Which city are you from?' He said, 'From the people of Al-Kufa'. He^{asws} said: 'By Allah^{azwj}, O brother of the people of Al-Kufa! If you had met me^{asws} at Al-Medina, I^{asws} would have shown you the effects of Jibraeel^{as} in our^{asws} house, and his^{as} descent with the Revelation upon my^{asws} grandfather^{saww}. O my^{asws} brother of the people of Al-Kufa! The people derived the knowledge from us^{asws}, so they came to know, and (now) they are ignorant of us^{asws}? This is how money (changes allegiances)'.³³

ابن إدريس، عن أبيه، عن ابن عيسى، عن ابن معروف عن محمد بن سهيل البحراني رفعه إلى أبي عبد الله عليه السلام قال: البكاؤن خمسة: آدم ويعقوب، ويوسف، وفاطمة بنت محمد، وعلي بن الحسين عليه السلام

Ibn Idrees, from his father, from Ibn Isa, from Ibn Marouf, from Muhammad Bin Suhayl Al Bahrany raising to:

Abu Abdullah^{asws} having said: 'The weepers are five – Adam^{as}, and Yaqoub^{as}, and Yusuf^{as}, and Fatima^{asws} Bint Muhammad^{asws}, and Ali^{asws} Bin Al-Hussain^{asws}.

³² Bihar Al Anwar – V 45 Ch 37 P 90 H 29

³³ Bihar Al Anwar – V 45 Ch 37 P 92 H 34

فأما آدم: فبكى على الجنة حتى صار في خديه أمثال الاودية،

So as for Adam^{as} – He^{as} wept over the Paradise until there appeared upon his^{as} cheeks, like the valleys.

وأما يعقوب: فبكى على يوسف حتى ذهب بصره، وحتى قيل له: " تالله تفتؤ تذكر يوسف حتى تكون حرصا أو تكون من الهالكين "

And as for Yaqoub^{as} – He^{as} wept over Yusuf^{as} until his eyesight was gone, and to the extent that it was said to him^{as}, **[12:85] They said: By Allah! You will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.**

وأما يوسف: فبكى على يعقوب حتى تأذى به أهل السجن فقالوا: إما أن تبكي بالنهار وتسكت بالليل، وإما أن تبكي بالليل وتسكت بالنهار، فصالحهم على واحد منهما،

And as for Yusuf^{as} – He^{as} wept over Yaqoub^{as} until the prisoners seized him^{as} for it, so they said, 'Either you^{as} weep by the day and quieten down during the night, or you weep by the night and quieten during the day'. So he^{as} reconciled with them over one of these two (options).

وأما فاطمة بنت محمد صلى الله عليه وآله: فكبت على رسول الله صلى الله عليه وآله حتى تأذى بها أهل المدينة، وقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف،

And as for Syeda Fatima^{asws} Bint Muhammad^{asws} – Syeda^{as} wept over Rasool-Allah^{saww} until the people of Al-Medina were at unease by it, and said to her^{asws}, 'You^{asws} have disturbed us with the abundance of your^{asws} crying'. So she^{as} used to go out to the graveyard by the graves of the martyrs, so she^{asws} wept until her^{asws} as long as she wanted, then she^{as} left'.

وأما علي بن الحسين عليهما السلام: فبكى على الحسين عشرين سنة أو أربعين سنة وما وضع بين يديه طعام إلا بكى، حتى قال له مولى له: جعلت فداك يا ابن رسول الله إني أخاف عليك أن تكون من الهالكين قال: إنما أشكو بشي وحزني إلى الله وأعلم من الله ما لا تعلمون إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة.

And as for Ali^{asws} Bin Al-Hussain^{asws} – He^{asws} wept over Al-Hussain^{asws} for twenty years, or forty years, and food was not placed in front of him^{asws} except that he^{asws} wept, to the extent that a slave of his^{asws} said to him^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! I fear over you^{asws} that you^{asws} would become from the perished (dead) ones'. He^{asws} said: 'But rather, I^{asws} complain by my^{asws} grief to Allah^{azwj}, and know from Allah^{azwj} what you do not know. I^{asws} do not remember the deaths of the sons^{asws} of Syeda Fatima^{asws} except that my^{asws} tears suffocate me^{asws} .³⁴

³⁴ Bihar Al Anwar – V 46 Ch 4 H 2