

# Sanctity and Protection of Holy Sites

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## Sanctity and Protection of Holy Sites

### Summary:

The enemies of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> ‘Walis’ (Custodians) have always been trying to eradicate and falsify the ‘Traces of Truth,’<sup>1</sup> including the Holy sites and Shrines. Out of love for Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Walis, one sometimes feels sad and frustrated about not doing enough, when Sunni extremists threaten to deface, damage, or even demolish a holy Shrine. In this short article, we review some traditions of Ahl Al-Bayt<sup>-asws</sup>, to learn about their<sup>-asws</sup> conduct upon facing the enemies of Allah<sup>-azwj</sup>, who were intent on disrespecting the sanctity or eradicating the signs of a holy site, i.e., the Kabah or the Holy graves of Ahl Al-Bayt<sup>-asws</sup>.

Briefly, we find that the grandfather of Prophet<sup>-saww</sup>, Abd Al-Mutlib<sup>-asws</sup> only demanded the release of his<sup>-asws</sup> captured camel from the king of Ethiopia, leaving the defence of the Holy Kabah to Allah<sup>-azwj</sup>. The locations of the graves of the daughter of the Prophet<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> were hidden from general Muslims to protect their sanctity from the enemies of Ahl Al-Bayt<sup>-asws</sup>.

Imam Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup> organised the burial of the Martyred of Karbala, along with their severed Heads, through Bani Asad and it is not found in the literature that the 4<sup>th</sup> Imam<sup>-asws</sup> ever instructed his<sup>-asws</sup> followers to protect the holy graves at Karbala. Through Ahadith, the Masomeen<sup>-asws</sup>, have encouraged their<sup>-asws</sup> devotees to visit the Holy graves for our benefit (acceptance of prayers and securing rewards of both worlds).<sup>2</sup>

When Al-Hajjaj<sup>-la</sup> Ibn Yusuf<sup>-la</sup> destroyed the Holy Kabah by catapulting stones at it in the event of Harra, and when an army of Yazeed<sup>-la</sup> plundered the sanctity of Medinah, Imam Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup> adopted solitude in both cases, i.e., moved away from the fighting fractions along with close family members and adherents.

During the time of the 10<sup>th</sup> Imam<sup>-asws</sup>, Al-Mutawakkil<sup>-la</sup> sent Ibrahim Al-Deyzaj to exhume the holy grave of Imam Hussain<sup>-asws</sup>, and to plough over it so that all traces of the sacred grave were eradicated.

و رَوَى جَمَاعَةٌ مِنَ النَّبَاتِ أَنَّهُ لَمَّا أَمَرَ الْمُتَوَكِّلُ بِحَرْثِ قَبْرِ الْحُسَيْنِ عَ وَ أَنَّ يُجْرَى الْمَاءُ عَلَيْهِ مِنَ الْعُلَمِيِّ أَتَى زَيْدُ الْمَجْنُونُ وَ يُهْلُو الْمَجْنُونُ إِلَى كَرْبَلَاءَ فَنَظَرَ إِلَى الْقَبْرِ وَ إِذَا هُوَ مُعَلَّقٌ بِالْقُدْرَةِ فِي الْهَوَاءِ

<sup>1</sup> Quran 61:8 - **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the disbelievers abhor it.**

<sup>2</sup> See for example, Kamil Al-Ziyarah - The Reward for those who perform the Ziarat of Imam Hussain<sup>-asws</sup> during the Times of Fear.

And it is reported by a group from the trusted ones,

'When Al-Mutawakkil<sup>la</sup> ordered farming upon the grave of Al-Husayn<sup>asws</sup> and flowed the water upon it from (river) Al-qamah, Zayd 'the insane' and Bahlool 'the insane' came to Karbala. They looked at the grave, and there, it was suspended in the air by the Power.

فَقَالَ زَيْدٌ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ - وَ يَأْتِي اللَّهُ إِلَّا أَنْ نَتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

Zayd said, '**They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].'**

وَ ذَلِكَ أَنَّ الْحَرَاثَ حَرَّتْ سِنَعَ عَشْرَةَ مَرَّةً وَ الْقَبْرُ يَرْجِعُ إِلَى خَالِهِ فَلَمَّا نَظَرَ الْحَرَاثُ إِلَى ذَلِكَ آمَنَ بِاللَّهِ وَ حَلَّ الْبَقَرَ فَأَخْبَرَ الْمُتَوَكِّلَ فَأَمَرَ بِقَتْلِهِ.

And that is because the farmer had farmed for twenty years and the grave kept returning to its (former) state. When the farmer looked at that, he believed in Allah<sup>azwj</sup>, and released the cows and informed Al-Mutawakkil<sup>la</sup>. He ordered with killing him."<sup>3</sup>

Finally, one may ask, why did Allah<sup>azwj</sup> Protect the Kabah when King Abraha attacked it with the elephants and did not Save the Holy Lands from the armies of Yazeed<sup>la</sup> and Al-Hajjaj<sup>la</sup>? Well, it's the 'Mashiya' (Wish) and Wisdom of Allah<sup>azwj</sup> as sometimes Allah<sup>azwj</sup> Gives Respite but, at other occasions, His<sup>azwj</sup> Retribution was Harsh and Swift. The era we are living in has a very long respite for the enemies of Allah<sup>azwj</sup>, but it will come to an end as the Promise of Allah<sup>azwj</sup> is True.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

**They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]**

كش، رجال الكشي خَلَفَ بُوَ حَمَارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَعْدَى خَلْقِ اللَّهِ لَكَ قَالَ ذَلِكَ شَرٌّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمَعُ مِنْكَ جُعِلْتُ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup> (8<sup>th</sup> successor of the Prophet) 'I left Ibn Qayama as one of the most inimical of the creatures of Allah<sup>azwj</sup> to you<sup>asws</sup>.' He (Al-Reza<sup>asws</sup>) said: 'That is evil for him?' I said, 'How strange what I hear from you<sup>asws</sup> (without any defence strategy) may I be sacrificed for you<sup>asws</sup>?'

قَالَ أَعْجَبَ مِنْ ذَلِكَ إِبْلِيسُ كَانَ فِي جِوَارِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْبِ مِنْهُ فَأَمَرَهُ فَأَبَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَدَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاءِ وَ اللَّهُ يَا حُسَيْنُ مَا عَدَّبْتُمْ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاءِ.

<sup>3</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>asws</sup>, Ch 50 H 11 c

He<sup>-asws</sup> said: ‘Stranger than that is Iblees<sup>-la</sup> (*Satan*). He<sup>-la</sup> was in the vicinity of Allah<sup>-azwj</sup> Might and Majestic, in the nearness from Him<sup>-azwj</sup>, so He<sup>-azwj</sup> Commanded him<sup>-la</sup>, but he<sup>-la</sup> refused and was arrogant, and he<sup>-la</sup> was from the *Kafirs*, and Allah<sup>-azwj</sup> Respited for him<sup>-la</sup>. By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> does not Punish with something severer than the respite. By Allah<sup>-azwj</sup>, O Husayn! Allah<sup>-azwj</sup> does not Punish them with anything severer than the respite.”<sup>4</sup>

## Introduction:

First, we need to see who protects us from dangers, and where one must find shelter upon coming across a threat.

فَالْوَلَايَةُ هِيَ حِفْظُ التُّغُورِ وَ تَدْبِيرُ الْأُمُورِ وَ تَعْدِيدُ الْأَيَّامِ وَ الشُّهُورِ

(Amir Al-Momineen<sup>-asws</sup> says in Hadith e Tariq) Thus, ‘Wilayah’ is nothing other than safeguarding people from danger and disaster and managing their affairs, (even down to) demarcating the days and months (an extract).<sup>5</sup>

وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّمَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلُّ قَوْمٍ إِلَى مَا أَمَنَهُمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

And he<sup>-asws</sup> (the 5<sup>th</sup> Imam<sup>-asws</sup>, in a lengthy Hadith) said: What do you seek and desire? If there were a terror from the sky (above, i.e., a missile), every person would flee to their place of safety, and we<sup>-asws</sup> will be secured with our Prophet<sup>-saww</sup>, and you will be seeking safety with us<sup>-asws</sup>’ (an extract).<sup>6</sup>

قَالَ أَبُو عَبْدِ اللَّهِ عَ اسْكُنْ مَا سَكَنْتِ السَّمَاءُ مِنَ النَّدَاءِ وَ الْأَرْضُ مِنَ الْحُسْفِ بِالْجَيْشِ

In another Hadith, Abu Abd Allah<sup>-asws</sup> said: Remain inactive for as long as the sky is still from the call and the earth is still from the collapse of an army (who will be swallowed by the earth when attacking the 12<sup>th</sup> Imam<sup>-ajfj</sup> upon his<sup>-ajfj</sup> reappearance - an extract).<sup>7</sup>

## What Shias Should Do When Al-Sufyani Rises:

وَ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ نَصْنَعُ إِذَا خَرَجَ السُّفْيَانِيُّ قَالَ تُعَيِّبُ الرَّجَالَ وَ جُوهَهَا مِنْهُ وَ لَيْسَ عَلَى الْعِيَالِ بَأْسٌ فَإِذَا ظَهَرَ عَلَى الْأَكْوَارِ الْخُمْسِ يَعْني كُورَ الشَّامِ فَانْفِرُوا إِلَى صَاحِبِكُمْ

From reference (chain of narrators), they have narrated from Ismail ibn Mehran, who from Ibn Yumara, who from Hazmi, who has said:

Abu Abd Allah<sup>-asws</sup> was asked: What shall we do when al-Sufyani rises?

<sup>4</sup> Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

<sup>5</sup> Bihar Al-Anwaar – V 25, Ch 4 H 39, 177 :ص: مشارق أنوار اليقين في أسرار أمير المؤمنين عليه السلام،

<sup>6</sup> Al-Kafi, Vol. 8, H 14847

<sup>7</sup> Bihar Al-Anwaar, vol. 52, pg. 189

بحار الأنوار ج : 52 : ص : 189

Imam<sup>-asws</sup> replied: All men among you should go undercover, their dependents will be protected (by the Imam<sup>-asws</sup>). And when he (Sufyani) succeeds in capturing all five areas of Sham, then the men (Shias) should go there (to serve the) **إِلَى صَاحِبِكُمْ** Imam-e-Zaman<sup>-ajfz8</sup>.

With this background, we present some of those events which took place in the presence of the holy family of Prophet<sup>-sawww</sup>, where enemies of Allah<sup>-azwj</sup>, tried to demolish or deface the sacred sites.

### King of Ethiopia came to Demolish Kabah and Conduct of Abd Al-Mutlib<sup>-asws</sup>:

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حمران، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «لما أتى صاحب الحبشة بالخيول و معهم الفيل ليهدم البيت مروا بإبل لعبد المطلب فساقوها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeir, from Muhammad Bin Hamraan, from Aban Bin Taghlab who said,

'Abu Abdullah<sup>-asws</sup> said: 'When the Ethiopian cavalry set out, and they had elephants with them, for the destruction of the House (Kabah) they passed by the camels of Abdul Muttalib<sup>-asws</sup>, so they ushered the camels away with them.

فبلغ ذلك عبد المطلب، فأتى صاحب الحبشة، فدخل الأذن، فقال: هذا عبد المطلب بن هاشم، قال: و ما يشاء؟

'That reached Abdul Muttalib<sup>-asws</sup>, so he<sup>-asws</sup> came to the Ethiopians. He<sup>-asws</sup> came up and (the guard) called out, 'This is Abdul Muttalib<sup>-asws</sup> Bin Hashim<sup>-asws</sup>!' He (Abraha the king) said, 'And what does he want?'

قال الترجمان: جاء في إبل له ساقوها يسألك ردها، فقال ملك الحبشة لأصحابه: هذا رئيس قوم و زعيمهم! جئت إلى بيته الذي يعبد له لأهدمه و هو يسألني إطلاق إبله! أما لو سألتني الإمساك عن هدمه لفعلت، ردوا عليه إبله.

'The interpreter said, 'He<sup>-asws</sup> has come regarding his<sup>-asws</sup> camels which were ushered away. He<sup>-asws</sup> is asking for their return.' So, the Ethiopian king said to his companions, 'This is the Chief of a people and their leader! We come to the House, which he worships to destroy it, and he<sup>-asws</sup> is asking me to return his camels! But, had he<sup>-asws</sup> asked me to withhold the destruction, I would have done it. Return his<sup>-asws</sup> camels to him<sup>-asws</sup>.'

فقال عبد المطلب لترجمانه: ما قال الملك؟ فأخبره، فقال عبد المطلب: أنا رب الإبل، و لهذا البيت رب يمتعه، فردت عليه إبله، و انصرف عبد المطلب نحو منزله،

Abdul Muttalib<sup>-asws</sup> to his interpreter: 'What did the king say?' So he informed him<sup>-asws</sup>, and Abdul Muttalib<sup>-asws</sup> said: 'I<sup>-asws</sup> am the lord of the camels, and for this House is a Lord<sup>-azwj</sup> to prevent it (the attack).' So he returned the camels back to him<sup>-asws</sup>, and Abdul Muttalib<sup>-asws</sup> left to go towards his<sup>-asws</sup> house (an extract).<sup>9</sup> See the complete Hadith in Appendix I.

<sup>8</sup> بحار الأنوار 52 272 باب 25

<sup>9</sup> (الكافي 1: 25 / 372)

## 2<sup>nd</sup> Muslim Caliph wanted to Exhume the Holy grave of Al-Zahra<sup>-asws</sup>, so Amir-Momineen<sup>-asws</sup> faced up to him

فلما أصبح الناس أقبل أبو بكر وعمر والناس يريدون الصلاة على فاطمة عليها السلام. فقال المقداد: قد دفنا فاطمة البارحة. فالتفت عمر إلى أبي بكر فقال: ألم أقل لك إثم سيفعلون؟ قال العباس: إنما أوصت أن لا تصليا عليها. فقال عمر: والله لا تتركون - يا بني هاشم - حسدكم القديم لنا أبدا. إن هذه الضغائن التي في صدوركم لن تذهب والله لقد هممت أن أنبشها فأصلي عليها.

When it was the morning, Abu Bakr and Umar came up with the people wanting to Pray over (Syeda) Fatima<sup>-asws</sup>. Al-Miqdad<sup>-ra</sup> said, '(Syeda) Fatima<sup>-asws</sup> was buried last night.' Umar turned towards Abu Bakr, 'Did I not say to you that they will be belittling you?' Al-Abbas said, 'She<sup>-asws</sup> had bequeathed that you two would not pray over her<sup>-asws</sup>.'

Umar said, 'By Allah<sup>-azwj</sup> – O Clan of Hashim<sup>-as</sup> – you will not leave being envious to us, ever. If this is the grudge in your hearts, it will never go away. By Allah<sup>-azwj</sup>, I am thinking of digging her<sup>-asws</sup> out, so I can pray over her<sup>-asws</sup>.'

فقال علي عليه السلام: (والله لو رمت ذلك يا بن صهاك لأرجعت إليك يمينك. والله لئن سللت سيفي لا غمدته دون إزهاق نفسك، فرم ذلك). فانكسر عمر وسكت، وعلم أن عليا عليه السلام إذا حلف صدق. ثم قال علي عليه السلام: يا عمر، ألسنت الذي هم بك رسول الله صلى الله عليه وآله وأرسل إلي، فجئت متقلدا بسيفي، ثم أقبلت نحوك لأقتلك، فأنزل الله عز وجل: (فلا تعجل عليهم إنما نعد لهم عدا)، فانصرفوا.

Imam Ali<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>, if you were to do that, O son of Sahaak, I<sup>-asws</sup> will return your pledge back to you. By Allah<sup>-azwj</sup>, if I<sup>-asws</sup> unsheathe my<sup>-asws</sup> sword, I<sup>-asws</sup> will not sheathe it back until I cause you to die, so do that.' So, Umar was broken and kept quiet, and he knew that if Imam Ali<sup>-asws</sup> makes a vow, he<sup>-asws</sup> would always fulfil it.

Then Imam Ali<sup>-asws</sup> said: 'O Umar, are you not the one whom the Rasool Allah<sup>-saww</sup> intended, and he<sup>-saww</sup> sent for me<sup>-asws</sup>, so I<sup>-asws</sup> came wearing my<sup>-asws</sup> sword, then I<sup>-asws</sup> came near you for killing you, so Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **"Therefore be not in haste against them, We only number out to them a number (of days) [19:84]."**? So, they left (an extract).<sup>10</sup>

### Amir Al-Momineen<sup>-asws</sup>'s Grave was kept secret for nearly 100 years:

الكافي العدة عن سهل عن ابن يزيد أو غيره عن سليمان كاتب علي بن يقطين ممن ذكره عن أبي عبد الله ع قال: إن الأشعث بن قيس شرك في دم أمير المؤمنين وابتنه جعدة سميت الحسن ومحمد ابنته شرك في دم الحسين ع.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Yazeed, or someone else, from Suleyman, the scribe of Ali Bin Yaqteen, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Ash'as Bin Qays participated in shedding the blood of Amir Al-Momineen<sup>-asws</sup>, and his daughter Ja'dah poisoned Al-Hassan<sup>-asws</sup>, and his son Muhammad participated in shedding the blood of Al-Hussain<sup>-asws</sup>.'<sup>11</sup>

<sup>10</sup> The Book Of Sulaym Bin Qays Al-Hilali, H. 48.

<sup>11</sup> Bihar Al-Anwaar – V 44, The book of History – Al-Hassan<sup>-asws</sup>, Ch 22 H 8



The holy grave of Amir Al-Momineen<sup>-asws</sup> was unknown to general Muslims for nearly 100 years due to Bani Umayyad's open animosity against Ahl Al-Bayt<sup>-asws</sup>. Enemies could not find traces of the holy grave, and its sanctity was preserved until the threats subdued with the commencement of rule of Abbasid caliphs, who – although they still martyred Holy Imams – had no intention of targeting the sanctity of the Holy grave of Amir Al-Momineen<sup>-asws</sup>. For example:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ كُنْتُ أَنَا وَ عَامِرٌ وَ عَبْدُ اللَّهِ بْنُ جُدَاعَةَ الْأَزْدِيُّ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ فَقَالَ لَهُ عَامِرٌ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ( عليه السلام ) دُفِنَ بِالرَّحْبَةِ قَالَ لَا قَالَ فَأْتَيْنِ دُفِينَ قَالَ إِنَّهُ لَمَّا مَاتَ اخْتَمَلَهُ الْحَسَنُ ( عليه السلام ) فَأَتَى بِهِ ظَهْرَ الْكُوفَةِ قَرِيباً مِنَ النَّجَفِ يَسْرَةً عَنِ الْعَرَبِيِّ يَمْنَةً عَنِ الْحَبِيرَةِ فَدَفَنَهُ بَيْنَ رَكْوَاتٍ بَيْضِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

‘I, and Aamir, and Abdullah Bin Juza’at Al-Azdy were in the presence of Abu Abdullah<sup>-asws</sup>. So Aamir said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! The people are alleging that Amir Al-Momineen<sup>-asws</sup> is buried at Al-Rahba.’ He<sup>-asws</sup> said: ‘No.’ He said, ‘So where is he<sup>-asws</sup> buried?’ He<sup>-asws</sup> said: ‘When he<sup>-asws</sup> passed away, Al-Hassan<sup>-asws</sup> carried him<sup>-asws</sup> and came with him<sup>-asws</sup> to behind Al-Kufa, near from Al-Najaf, left of Al-Ghary, right of Al-Hira. So he<sup>-asws</sup> buried him<sup>-asws</sup> between the two white dunes.’

قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبْتُ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعاً مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصَبْتَ رَحِمَكَ اللَّهُ ثَلَاثَ مَرَّاتٍ .

He (the narrator) said, ‘So when it was afterwards, I went to the place. So I suspected a place from it. Then I went over to him<sup>-asws</sup> and informed him<sup>-asws</sup>, so he<sup>-asws</sup> said: ‘You hit it. May Allah<sup>-azwj</sup> have Mercy on you’ – thrice.’<sup>12</sup>

### The Burial and Holy Grave of Imam Hassan<sup>-asws</sup>:

الكَافِي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا اخْتَضَرَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ لِلْحُسَيْنِ ع يَا أَحْيِي لِي أَوْصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا فَإِذَا أَنَا مِتُّ فَهَيِّئْ لِي ثُمَّ وَجَّهْنِي إِلَى رَسُولِ اللَّهِ ص لِأُحَدِّثَ بِهِ عَهْداً ثُمَّ اصْرِفْنِي إِلَى أُمِّي فَاطِمَةَ ع

(The book) ‘Al Kafi’ – Muhammad Bin Al-Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: “When death presented itself to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> said to Al-Hussain<sup>-asws</sup>: ‘O my<sup>-asws</sup> brother<sup>-asws</sup>! I<sup>-asws</sup> am bequeathing to you<sup>-asws</sup> with a bequest, therefore preserve it. So, when I<sup>-asws</sup> pass away, prepare me<sup>-asws</sup>, then divert me<sup>-asws</sup> towards Rasool-Allah<sup>-saww</sup> in order to renew a Covenant with him<sup>-saww</sup>. Then divert me<sup>-asws</sup> towards my<sup>-asws</sup> mother<sup>-asws</sup> Syeda Fatima<sup>-asws</sup>.

ثُمَّ رَدَّنِي فَادْفِنِّي بِالْبَيْعِ وَ اعْلَمْ أَنَّهُ سَيُصِيبُنِي مِنَ الْحَمِيرَاءِ مَا يَعْلَمُ النَّاسُ مِنْ صَبِيغِهَا وَ عَدَاوَتِهَا لِلَّهِ وَ لِرَسُولِهِ ص وَ عَدَاوَتِهَا لَنَا أَهْلَ الْبَيْتِ

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 113 H 5

'Then return me<sup>-asws</sup> and bury me<sup>-asws</sup> at Al-Baqi'e (Cemetery), and know that there would be difficulties for me<sup>-asws</sup> from Al-Humeyra (Ayesha), what the people know from her actions and her enmity to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> and her animosity towards us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household.'

فَلَمَّا فُيِّضَ الْحَسَنُ ع وَضِعَ عَلَى سَرِيرِهِ وَ انْطَلِقَ بِهِ إِلَى مُصَلَّى رَسُولِ اللَّهِ الَّذِي كَانَ يُصَلِّي فِيهِ عَلَى الْجَنَائِزِ فَصَلَّى عَلَى الْحَسَنِ ع فَلَمَّا أَنْ صَلَّى عَلَيْهِ حُمَلُ فَأَدْخَلَ الْمَسْجِدَ فَلَمَّا أَوْقَفَ عَلَى قَبْرِ رَسُولِ اللَّهِ بَلَغَ عَائِشَةَ الْخَيْرُ وَقِيلَ لَهَا إِنَّهُمْ قَدْ أَقْبَلُوا بِالْحَسَنِ بْنِ عَلِيٍّ ع لِيُدْفَنَ مَعَ رَسُولِ اللَّهِ ص

When Al-Hassan<sup>-asws</sup> passed away and was placed upon his<sup>-asws</sup> bed, so they went with him<sup>-asws</sup> to the praying place of Rasool-Allah<sup>-saww</sup> which he<sup>-saww</sup> used to pray *Salat* in, upon the deceased. He<sup>-asws</sup> prayed *Salat* upon Al-Hassan<sup>-asws</sup>. When he<sup>-asws</sup> had been Prayed *Salat* upon, he<sup>-asws</sup> was carried and entered into the Masjid. When he<sup>-asws</sup> came to be upon the grave of Rasool-Allah<sup>-saww</sup>, the news reached Al-Ayesah, and it was said to her, 'They have come with Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> in order to bury him<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup>.'

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ بِسْرَجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ فَقَالَتْ لِحُوِّ ابْنِكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِيهِ شَيْءٌ وَلَا يُهْتَمُّكَ عَلَى رَسُولِ اللَّهِ ص حِجَابُهُ فَقَالَ لَهَا الْحَسَنُ بْنُ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكْتَ أَنْتِ وَأَبُوكَ حِجَابَ رَسُولِ اللَّهِ ص وَ أَدْخَلْتَ بَيْتَهُ مِنْ لَا يُحِبُّ رَسُولُ اللَّهِ ص قُرْبَهُ وَ إِنَّ اللَّهَ سَأَلُكَ عَنْ ذَلِكَ يَا عَائِشَةُ

She (Al-Ayesah) came out rushing upon a saddled mule. Thus, she was the first woman in Al-Islam to have ridden a saddle. She paused and said, 'Move away your son from my house, for nothing would be buried in it, nor will the privacy be violated upon Rasool-Allah<sup>-saww</sup>!' Al-Hussain<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to her: 'For a long time, you and your father violated the privacy of Rasool-Allah<sup>-saww</sup> and entered into his<sup>-saww</sup> house the one whose nearness Rasool-Allah<sup>-saww</sup> did not like, and Allah<sup>-azwj</sup> will be Asking you about that, O Ayesha!

إِنَّ أَحْيَى أَمْرِي أَنْ أُقْرَبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ ص لِيُحَدِّثَ بِهِ عَهْدًا وَ اعْلَمِي أَنَّ أَحْيَى أَعْلَمُ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ اعْلَمِي بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتَمَّكَ عَلَى رَسُولِ اللَّهِ ص سِتْرُهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ قَدْ أَدْخَلَتْ أَنْتِ بَيْتَ رَسُولِ اللَّهِ ص الرِّجَالِ بِغَيْرِ إِذْنِهِ

'My<sup>-asws</sup> brother<sup>-asws</sup> instructed me<sup>-asws</sup> that I<sup>-asws</sup> bring him<sup>-asws</sup> to be closer to his<sup>-asws</sup> (grand) father Rasool-Allah<sup>-saww</sup>, in order to renew a Covenant with him<sup>-saww</sup>, and I<sup>-asws</sup> know that my<sup>-asws</sup> brother<sup>-asws</sup> is the most knowledgeable of the people with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and is most knowledgeable with the explanation of His<sup>-azwj</sup> Book, that for him<sup>-asws</sup> to violate upon Rasool-Allah<sup>-saww</sup> of his<sup>-saww</sup> privacy, because Allah<sup>-azwj</sup> Blessed and High is Saying: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**, and you entered certain men into the house of Rasool-Allah<sup>-saww</sup> without his<sup>-saww</sup> permission.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعَمْرِي لَقَدْ ضَرَبْتِ أَنْتِ لِأَيْبِكِ وَ فَارُوقِهِ عِنْدَ أُذُنِ رَسُولِ اللَّهِ ص الْمَعَاوِلَ

'And Allah<sup>-azwj</sup> Mighty and Majestic had Said: **O you those who believe! Do not raise your voices above the voice of the Prophet, [49:2].** By my<sup>-asws</sup> life! You and your father (Abu Bakr) and his Farouq (Umar) had struck a pickaxe near to the ears of Rasool-Allah<sup>-saww</sup>.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ - إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ وَ لَعَمْرِي لَقَدْ أَدْخَلَ أَبُوكَ وَ قَارُوهُ عَلَى رَسُولِ اللَّهِ ص بِفُرْجِمَا مِنْهُ الْأَدَىٰ وَ مَا رَعِيَا مِنْ حَقِّهِ مَا أَمَرَهَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ حَرَّمَ عَلَى الْمُؤْمِنِينَ أَمْوَاتًا مَا حَرَّمَ مِنْهُمْ أَحْيَاءَ

‘And Allah<sup>-azwj</sup> Mighty and Majestic Said: **Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. [49:3].** By my<sup>-asws</sup> life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah<sup>-azwj</sup>, and they never respected his<sup>-saww</sup> rights whatever Allah<sup>-azwj</sup> had Commanded them both with, upon the tongue of Rasool-Allah<sup>-saww</sup>, that Allah<sup>-azwj</sup> has Prohibited the living *Momineen* from the same as what Allah<sup>-azwj</sup> has Prohibited from those who have passed away.

وَ تَاللَّهِ يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحَسَنِ عِنْدَ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا جَائِزًا فِيمَا بَيْنَنَا وَ بَيْنَ اللَّهِ لَعَلِمْتَ أَنَّهُ سَيُدْفَنُ وَ إِنْ رَغِمَ مَعْطِشُكَ

‘And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, O Ayesha! If it was such that this which you are disliking, from the burial of Al-Hassan<sup>-asws</sup> by his<sup>-asws</sup> (grand) father Rasool-Allah<sup>-saww</sup>, was allowed, in what is between us<sup>-asws</sup> and Allah<sup>-azwj</sup>, you would have known that he<sup>-asws</sup> would be buried, and even if it would rub your nose (break your pride).’

قَالَ ثُمَّ تَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا عَائِشَةُ يَوْمًا عَلَى بَعْلِ وَ يَوْمًا عَلَى جَمَلٍ فَمَا تَمْلِكِينَ نَفْسِكَ وَ لَا تَمْلِكِينَ الْأَرْضَ عِدَاوَةً لِنَبِيِّ هَاشِمٍ قَالَ فَأَقْبَلَتْ عَلَيْهِ فَقَالَتْ يَا ابْنَ الْحَنَفِيَّةِ هَؤُلَاءِ الْفَوَاطِمُ يَتَكَلَّمُونَ فَمَا كَلَامُكَ

He (Abu Ja’far<sup>-asws</sup>) said: ‘Then Muhammad Bin Al-Hanafiyya spoke and he said, ‘O Ayesha! One day you are upon a mule, and one day you were upon a camel (Battle of Al-Basra), so you are not in control of yourself, nor do you own the earth out of enmity to the Clan of Hashim<sup>-as</sup>.’ So, she turned towards him and she said, ‘O ibn Hanafiyya! They<sup>-asws</sup> are Fatimids (sons of Fatima<sup>-asws</sup>), so what is your speech for?’

فَقَالَ لَهَا الْحُسَيْنُ وَ أَنَّى تُبْعِدِينَ مُحَمَّدًا مِنَ الْفَوَاطِمِ فَوَ اللَّهُ لَقَدْ وَ لَدُنْهُ ثَلَاثُ فَوَاطِمٍ - فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِدَةَ بْنِ عَمْرِو بْنِ مُحَمَّدٍ وَ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَ فَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الْأَصَمِّ بْنِ زُوَاخَةَ بْنِ حُجْرٍ بْنِ عَبْدِ مَعِيصٍ بْنِ عَامِرٍ

Al-Hussain<sup>-asws</sup> said to her: ‘And in what way are you distancing Muhammad from the Fatimids? By Allah<sup>-azwj</sup>! Three Fatimas have given birth to him – Fatima Bint Imran Bin Aiz Bin Amro Bin Makhzum; and Fatima Bint Asad Bin Hashim<sup>-as</sup>; and Fatima Bint Zaida Bin Al-Asammi Ibn Rawahat Bin Hijr Bin Abdul Maees Bin Aamir.’

قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ ع نَحْوِ ابْنِكُمْ وَ اذْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ حَصِيصُونَ قَالَ فَصَصَى الْحُسَيْنُ ع إِلَى قَدْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبَيْعِ.

He (Abu Ja’far<sup>-asws</sup>) said: ‘Ayesha said to Al-Hussain<sup>-asws</sup>, ‘Move away your son and go away with him<sup>-asws</sup>, for you all are a disputing people.’ Al-Hussain<sup>-asws</sup> went to the grave of his<sup>-asws</sup> mother<sup>-asws</sup>, then brought him<sup>-asws</sup> out, and buried him<sup>-asws</sup> at Al-Baqi’e’.<sup>13</sup>

قَب، المناقب لابن شهر آشوب مثله مع الاختصار و زاد فيه و رموا بالبئال جنازته حتى سل منها سبعون نبلاً

<sup>13</sup> Bihar Al-Anwaar – V 44, The book of History – Al-Hassan<sup>-asws</sup>, Ch 22 H 9

(The book) 'Al-Manaqib' of Ibn Shehr Ashub –

'Similar to it with brevity, and there is an addition in it, 'And they shot with the arrows at the deceased (body) until they took out seventy arrows from it.'<sup>14</sup>

### **Demolition of Janat Al-Baqi'e:**

The holy grave of Imam Hassan<sup>-asws</sup> Ibn Ali<sup>-asws</sup> as well as those of other Imams of Ahl Al-Bayt<sup>-asws</sup> who were buried in Al-Baqi'e (Imams Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup>, Mohammed<sup>-asws</sup> Ibn Ali<sup>-asws</sup>, Jafar<sup>-asws</sup> Ibn Mohammed<sup>-asws</sup>), were being regularly visited by their<sup>-asws</sup> devotees, which was upsetting for the enemies of Ahl Al-Bayt<sup>-asws</sup>, until they managed to demolish these graves, e.g.:

Al-Baqi Cemetery, the oldest and one of the two most important Islamic graveyards located in Medina, in current-day Saudi Arabia, was demolished in 1806 and, following reconstruction in the mid-19th century, was destroyed again in 1926 by the House of Saud. The followers of the Wahhabi movement known as the Emirate of Diriyah carried out the first demolition. The Sultanate of Nejd, also ruled by the House of Saud and followers of Wahhabism, carried out the second demolition. In both cases, those involved were motivated by the Wahhabi interpretation of Islam, which prohibits the building of monuments on graves.<sup>15</sup>

### **Holy Grave of Imam Hussain<sup>-asws</sup> Ibn Ali<sup>-asws</sup> at Karbala:**

When arriving at Karbala in 61 A.H., Imam Hussain bought a piece of land of Karbala, from the Bani Asad tribe living close by, already knowing the outcome on the 10<sup>th</sup> of Muharram, so that, after martyrdom, they all are buried in that land, where the shrines are presently located. The history of destruction and reconstruction of the shrines of Karbala' is long. We find in the history that the shrines suffered repeated destruction from attacking armies, although several rulers extended and decorated the shrines and precincts, and kept them in good condition.<sup>16</sup>

On the other hand, there has been several failed attempts by hostile rulers, such as Al-Rashid and Al-Mutawakkil, to eradicate the signs of the graves at Karbala but instead, Karbala kept on developing and turned into a city.<sup>17</sup>

With the above short historical background, we turn to Ahadith:

<sup>14</sup> مناقب آل أبي طالب ج 4 ص 29 و 42-44.

<sup>15</sup> [https://en.wikipedia.org/wiki/Demolition\\_of\\_al-Baqi](https://en.wikipedia.org/wiki/Demolition_of_al-Baqi)

<sup>16</sup> Among them is Fath-Ali Shah Qajar, who in 1250 AH ordered the construction of two shrines, one over Al-Hussain's grave and the other over the grave of Al-Abbas<sup>-asws</sup> ibn Ali<sup>-asws</sup>

<sup>17</sup> [https://en.wikipedia.org/wiki/Imam\\_Husayn\\_shrine](https://en.wikipedia.org/wiki/Imam_Husayn_shrine)

## The Severed Head of Imam Hussain<sup>-asws</sup>:

وَقَالَ صَاحِبُ الْمَنَاقِبِ وَذَكَرَ الْإِمَامُ أَبُو الْعَلَاءِ الْحَافِظُ بِإِسْنَادِهِ عَنْ مَشَائِخِهِ أَنَّ يَزِيدَ بْنَ مُعَاوِيَةَ حِينَ قَدِمَ عَلَيْهِ رَأْسَ الْحُسَيْنِ عَ بَعَثَ إِلَى الْمَدِينَةِ فَأَقْدَمَ عَلَيْهِ عِدَّةً مِنْ مَوَالِي بَنِي هَاشِمٍ وَضَمَّ إِلَيْهِمْ عِدَّةً مِنْ مَوَالِي أَبِي سُفْيَانَ

And the author of 'Al-Manaqib' said, 'And it is mentioned by the imam Abu Al A'ala Al-Hafiz, by his chain from his elders that Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, when the (holy) head of Al-Hussain<sup>-asws</sup> was forwarded to him<sup>-la</sup>, sent messengers to Al-Medina, so a number from the friends of the clan of Hashim<sup>-as</sup> came forward to him<sup>-la</sup> (for going), and he<sup>-la</sup> combined to them a number from the friends of Abu Sufyan.

وَبَعَثَ بِرَأْسِ الْحُسَيْنِ عَ إِلَى عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ وَهُوَ إِذْ ذَاكَ عَامِلُهُ عَلَى الْمَدِينَةِ

And (it is said) he<sup>-la</sup> (Yazeed<sup>-la</sup>) sent the (holy) head of Al-Hussain<sup>-asws</sup> to Amro Bin Saeed Bin Al-Aas<sup>-la</sup>, and he<sup>-la</sup> was at that time his<sup>-la</sup> governor upon Al-Medina.

فَقَالَ عَمْرٍو وَدِدْتُ أَنَّهُ لَمْ يَبْعَثْ بِهِ إِلَيَّ ثُمَّ أَمَرَ عَمْرٍو بِهِ فُدْفِنَ بِالْبَقِيعِ عِنْدَ قَبْرِ أُمِّهِ فَاطِمَةَ عَ

Amro<sup>-la</sup> said, 'I<sup>-la</sup> would have loved it if he<sup>-la</sup> had not sent it to me<sup>-la</sup>.' Then Amro<sup>-la</sup> ordered with it, so it was buried at Al-Baqie by the grave of his<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>.

فَقَالَ سُلَيْمَانُ ابْنِي وَجَدْتُ رَأْسَ الْحُسَيْنِ عَ فِي خِزَانَةِ يَزِيدَ بْنِ مُعَاوِيَةَ فَكَسَوْتُهُ خَمْسَةً مِنَ الدِّيْبَاجِ وَصَلَّيْتُ عَلَيْهِ فِي جَمَاعَةٍ مِنْ أَصْحَابِي وَفَبَّرْتُهُ فَقَالَ الْحَسَنُ إِنَّ النَّبِيَّ صَ رَضِيَ مِنْكَ بِسَبَبِ ذَلِكَ وَ أَحْسَنَ إِلَى الْحَسَنِ وَ أَمَرَهُ بِالْجَوَائِزِ

(It is also said) Suleyman (Bin Abdul Malik<sup>18</sup> – a ruler from Umayyad) said, 'I found the (holy) head of Al-Hussain<sup>-asws</sup> in the treasury of Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, so I clothed it with five from the brocades and prayed Salat upon him<sup>-asws</sup> among a group of my companions and buried it.' Al-Hassan said, 'The Prophet<sup>-saww</sup> is pleased with you due to that,' and he Suleyman (Bin Abdul Malik) was good to Al-Hassan and instructed with the reward (being for him).'

وَ ذَكَرَ غَيْرُهُمَا أَنَّ رَأْسَهُ عَ صُلِبَ بِدِمَشْقَ ثَلَاثَةَ أَيَّامٍ وَ مَكَتَ فِي خِزَانَةِ بَنِي أُمَيَّةَ حَتَّى وُلِيَ سُلَيْمَانُ بْنُ عَبْدِ الْمَلِكِ فَطَلَبَ فَجِيءَ بِهِ وَ هُوَ عَظِيمٌ أَبْيَضُ فَحَعَلَهُ فِي سَفَطٍ وَ طَيَّبَهُ وَ جَعَلَ عَلَيْهِ تَوْبًا وَ دَفَنَهُ فِي مَقَابِرِ الْمُسْلِمِينَ بَعْدَ مَا صَلَّى عَلَيْهِ

And others have mentioned that his<sup>-asws</sup> (holy) head was hung at Damascus (gate) for three days and remain in the treasuries of the clan of Umayya until Suleyman Bin Abdul Malik ruled. He demanded, so it was brought to him, and it was extremely white. So, he made it to be in a basket, and perfumed it, and made a cloth to be upon it, and buried it in the graveyard of the Muslims after having prayed Salat upon it.

فَلَمَّا وُلِيَ عَمْرٍو بْنُ عَبْدِ الْعَزِيزِ بَعَثَ إِلَى الْمَكَانِ يَطْلُبُ مِنْهُ الرَّأْسَ فَأُخْبِرَ بِخَبْرِهِ فَسَأَلَ عَنِ الْمَوْضِعِ الَّذِي دُفِنَ فِيهِ فَنَبَشَتْهُ وَ أَحَدَهُ وَ اللَّهُ أَعْلَمُ مَا صَنَعَ بِهِ فَالظَّاهِرُ مِنْ دِينِهِ أَنَّهُ بُعِثَ إِلَى كَرْبَلَاءَ فُدْفِنَ مَعَ جَسَدِهِ عَ

<sup>18</sup> Abd al-Malik ibn Marwān, c. 675 – 24 September 717) was the seventh Umayyad caliph, ruling from 715 until his death. He was the son of Caliph Abd al-Malik ibn Marwan (r. 685–705) and Wallada bint al-Abbas. He began his career as governor of Palestine, while his father Abd al-Malik (r. 685–705) and brother al-Walid I (r. 705–715) reigned as caliphs, see [Sulayman ibn Abd al-Malik - Wikipedia](https://en.wikipedia.org/wiki/Sulayman_ibn_Abd_al-Malik)

(It is also reported) When Umar Bin Abdul Aziz became ruler, he sent someone to the place demanding the (holy) head from him. He was informed with its news. So, he asked about the place in which it was buried. He exhumed it and took it. And Allah<sup>-azwj</sup> is more Knowing what happened with it. The apparent from its behaviour is that it was sent to Karbala and buried with his<sup>-asws</sup> body.

أقول هذه أقوال المخالفين في ذلك و المشهور بين علمائنا الإمامية أنه دفن رأسه مع جسده رده علي بن الحسين ع و قد وردت أخبار كثيرة في أنه مدفون عند قبر أمير المؤمنين ع

I (Majlisi) am saying, 'These are words of the adversaries regarding that, and the famous between our scholars, the Imamiya, is that his<sup>-asws</sup> head is buried with his<sup>-asws</sup> body. Ali<sup>-asws</sup> Bin Al-Hussain<sup>-asws</sup> had returned it. And a lot of news had been reported regarding it is buried in the grave of Amir Al-Momineen<sup>-asws</sup> (an extract).<sup>19</sup>

- **اختصاص**، هَلْكَ يَزِيدُ لَعْنَهُ اللهُ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً وَ وَلى الأَمْرَ أَرْبَعِ سِنِينَ وَ هَلْكَ مُعَاوِيَةُ بْنُ يَزِيدَ وَ هُوَ ابْنُ إِحْدَى وَ عِشْرِينَ سَنَةً وَ وَلى الأَمْرَ أَرْبَعِينَ لَيْلَةً.

(The book) 'Al Ikhtisaas' –

'Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, died and he<sup>-la</sup> was sixty-three years old, and he<sup>-la</sup> was in charge of the command for four years, and Muawiya son of Yazeed<sup>-la</sup> died and he was twenty-one years old, and he was in charge of the command for forty nights.'<sup>20</sup>

### The Holy Grave of Imam Hussain<sup>-asws</sup> and the visitors:

ثُمَّ قَالَ السَّيِّدُ وَ لَمَّا رَجَعَتْ نِسَاءُ الْحُسَيْنِ ع وَ عِيَالُهُ مِنَ الشَّامِ وَ بَلَّغُوا إِلَى الْعِرَاقِ قَالُوا لِلدَّلِيلِ مُرُّ بِنَا عَلَى طَرِيقِ كَرْبَلَاءَ فَوَصَلُوا إِلَى مَوْضِعِ الْمَصْرَعِ فَوَجَدُوا جَابِرَ بْنَ عَبْدِ اللهِ الْأَنْصَارِيَّ وَ جَمَاعَةً مِنْ بَنِي هَاشِمٍ وَ رَجُلًا مِنْ آلِ رَسُولِ اللهِ قَدْ وَرَدُوا لِرِيَاةِ قَبْرِ الْحُسَيْنِ

(In a Riwaya) the Seyyid said, 'And when the womenfolk of Al-Hussain<sup>-asws</sup> and his<sup>-asws</sup> dependants returned from Syria to Al-Iraq, they said to the guide, 'Pass us by the road of Karbala.' So, they arrived at the place of the battlefield and they found Jabir Bin Abdullah Al Ansari and a group from the clan of Hashim<sup>-as</sup>, and a man from the Progeny<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> having had arrived for visiting the grave of Al-Hussain<sup>-asws</sup>.

فَوَافُوا فِي وَقْتٍ وَاحِدٍ وَ تَلَاقُوا بِالْبُكَاءِ وَ الْحُزْنِ وَ اللَّطْمِ وَ أَقَامُوا الْمَاتَمَ الْمُفْرِحَةَ لِلْأَكْبَادِ وَ اجْتَمَعَ إِلَيْهِمْ نِسَاءُ ذَلِكَ السَّوَادِ وَ أَقَامُوا عَلَى ذَلِكَ أَيَّامًا

They arrived at one time and they met each other with the crying and the grief and the slapping (Matam), and they established the mourning, which were burning the livers. And the womenfolk of that area gathered to them and they stayed upon that for days (an extract)<sup>21</sup>

<sup>19</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 39 H 1 / 18

<sup>20</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 8 H 8

<sup>21</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 39 H 1 / 18

## Imam Zainul Abadeen<sup>-asws</sup>'s Conduct during Rulers of his<sup>-asws</sup> time:

إعلام الوری كانت مدة إمامته بعد أبيه أربعاً و ثلاثين سنة و كان في أيام إمامته بقیة ملك يزيد بن معاوية و ملك معاوية بن يزيد و مروان بن الحکم و عبد الملك بن مروان و ثویع ع في ملك الوليد بن عبد الملك.

(The book) 'I'lam Al Wara' –

'The period of his<sup>-asws</sup> (Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup>) Imamate after his<sup>-asws</sup> father<sup>-asws</sup> was of thirty-four (34) years (678 – 712), and during the days of his<sup>-asws</sup> Imamate was the rule of Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, and rule of Muawiya son of Yazeed<sup>-la</sup>, and Marwan Bin Al-Hakam, and Abdul Malik Bin Marwan. And he<sup>-asws</sup> expired during the rule of Al-Waleed Bin Abdul Malik."<sup>22</sup>

## Al-Hajjaj<sup>-la</sup> destroyed Kabah during the time of Imam Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup>

Tareekh Khalifa bin Khayyat reports that Yazeed<sup>-la</sup> sent an army to capture Abdullah<sup>-la</sup> Bin Al-Zubeyr<sup>-la</sup> who refused to pay allegiance to him<sup>-la</sup>. The army of Yazeed<sup>-la</sup> surrounded Kabah and attacked Abdullah<sup>-la</sup> Bin Al-Zubeyr<sup>-la</sup>, leading to the burning of the door of Kabah. However, during this time Yazeed<sup>-la</sup> died, and Abdullah<sup>-la</sup> Bin Al-Zubeyr<sup>-la</sup> got a respite from the forces of Bani Ummiyah, although they attacked Abdullah<sup>-la</sup> Bin Al-Zubeyr<sup>-la</sup> again through the army of Al-Hajjaj Ibn Yusuf.<sup>23</sup>

Al-Hajjaj<sup>-la</sup> Ibn Yusuf<sup>-la</sup> was appointed a governor of Makkah by the 3rd Umayyad Caliphate, after Yazeed<sup>-la</sup>, Abd Al-Malik bin Marwan (r. 685–705)<sup>24</sup>. Hajjaj was a fierce enemy of Ahl Al-Bayt<sup>-asws</sup>, e.g.,

یح، الخراج و الجراح روي أن الحجاج بن يوسف كتب إلى عبد الملك بن مروان إن أردت أن يثبت ملكك فاقتل علي بن الحسين ع فكتب عبد الملك إليه أما بعد فحزني دماء بني هاشم و أحفنها فإني رأيت آل أبي سفيان لما أولعوا فيها لم يلبثوا إلى أن أزال الله الملك عنهم

(The book) 'Al Kharaj Wa Al Jaraih' –

'Al-Hajjaj Bin Yusuf<sup>-la</sup> wrote to Abdul Malik Bin Marwan, 'If you want to affirm your kingdom, then kill Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>.' Abdul Malik wrote to him<sup>-la</sup>, 'As for after, keep me aside from the blood of clan of Hashim<sup>-as</sup> and stop (spilling) it, for I have seen the progeny of Abu Sufyan, when they were involved with it, did not remain for long until Allah<sup>-azwj</sup> Sent down the Angel (of death) on them,' (an extract).<sup>25</sup>

Hajjaj destroyed Holy Kabah without any reservation for its sanctity, firing stones at it, using a catapult when his army fought against Zubeyr, e.g.,

<sup>22</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 10 H 12

<sup>23</sup> The historical account is based on Tareekh Khalifa bin Khayyat (d. 240 AH) (p. 147-159) who quotes the most relatively authentic material in the subject; Courtesy <http://www.twelvershia.net/2017/12/31/yazeed-war-people-madinah-makkah/>

<sup>24</sup> [https://en.wikipedia.org/wiki/Al-Hajjaj\\_ibn\\_Yusuf](https://en.wikipedia.org/wiki/Al-Hajjaj_ibn_Yusuf)

<sup>25</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 3 H 19

قَالَ أَفَتَعْلَمُ أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ حِينَ وَضَعَ الْمُنْجَبِقَ عَلَى ابْنِ الزُّبَيْرِ فِي الْكَعْبَةِ فَقَتَلَهُ كَانَ آمِنًا فِيهَا

He<sup>-asws</sup> said (Abu Abdullah<sup>-asws</sup> who said, Hadith to follow): ‘Do you know that Al Hajjaj Bin Yusuf, when he placed the catapult for Ibn Al-Zubeyr in the Kabah and killed him (an extract).<sup>26</sup>

بيح، الخرائج و الجرائح رُوِيَ أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ لَمَّا حَرَّبَ الْكَعْبَةَ بِسَبَبِ مُقَاتَلَةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ ثُمَّ عَمَرُوهَا فَلَمَّا أُعِيدَ الْبَيْتُ وَ أَرَادُوا أَنْ يَنْصُبُوا الْحَجَرَ الْأَسْوَدَ فَكَلَّمَا نَصَبَهُ عَالِمٌ مِنْ عُلَمَائِهِمْ أَوْ قَاضٍ مِنْ قُضَاتِهِمْ أَوْ زَاهِدٌ مِنْ زُهَادِهِمْ يَتَرَلُّوْا وَ يَضْطَرِبُ وَ لَا يَسْتَقِرُّ الْحَجَرُ فِي مَكَانِهِ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘Al-Hajjaj<sup>-la</sup> Bin Yusuf<sup>-la</sup> when he<sup>-la</sup> destroyed the Kabah, for the reason of fighting against Abdullah<sup>-la</sup> Bin Al-Zubeyr<sup>-la</sup>. Then he<sup>-la</sup> re-built it. When the House had been restored and they were installing the Black Stone, every time it was installed by a scholar from their scholars, or by a judge from their judges, or an ascetic from their ascetics, it would shake and be restless, and the Stone would not settle in its place.

فَجَاءَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ أَحَدَهُ مِنْ أَيْدِيهِمْ وَ سَمَى اللَّهُ ثُمَّ نَصَبَهُ فَاسْتَقَرَّ فِي مَكَانِهِ وَ كَبَّرَ النَّاسُ

‘(Imam) Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> came to it and took it from their hands and Named Allah<sup>-azwj</sup>, then installed it, and it settled in its place. The people exclaimed Takbeers.’<sup>27</sup>

رُوِيَ فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْقَدِيمَةِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْبَيْهَقِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْبَيْهَقِيِّ عَنْ أَبِي الْحُسَيْنِ بْنِ الْفَضْلِ الْفُطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ عَبْدِ الْوَهَّابِ بْنِ الضَّحَّاكِ عَنْ عَيْسَى بْنِ يُونُسَ عَنِ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَتَى عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَدَعَا ابْنَ عَبَّاسٍ إِلَى بَيْعَتِهِ فَاذْنَعْنَا ابْنَ عَبَّاسٍ وَ ظَلَّ يَرِيدُ بِنُ مَعَاوِيَةَ عَلَيْهِمَا اللَّعْنَةُ أَنْ ائْتِنَا ابْنَ عَبَّاسٍ مَسْكَاً مِنْهُ بِبَيْعَتِهِ

It is reported in one of the ancient books of virtues, from Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from Ahmad Bin Al-Husayn Al Bayhaqi, from Abu Al-Husayn Bin Al Fazl Al Qattan, from Abdulah Bin Ja’far, from Yaqoub Bin Sufyan, from Abdul Wahhab Bin Al Zahhak, from Isa Bin Yunus, from Al Amsh, from Shaqeeq Bin Salama who said,

‘When Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was killed, Abdullah Bin Al-Zubeyr<sup>-la</sup> came and called Ibn Abbas<sup>-la</sup> to his allegiance. Ibn Abbas<sup>-la</sup> refused, and Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>,

<sup>26</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 27 H 8

<sup>27</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 3 H 25

-وَلَقَدْ أَلْهِمَ الْفَرَزْدَقُ فِي قَوْلِهِ

يَكَادُ يُمْسِكُهُ عِزْفَانُ رَاحَتَيْهِ-

رُكْنُ الْحَطِيمِ إِذَا مَا جَاءَ يَسْتَلِمُ

And (the poet) Farazdaq inspired in his words, ‘The comfort of his friend almost withholds him, the pillar of broken pieces, when he came to receive’

هذا البيت من قصيدة تزيد أبياتها على أربعين بيتا قالها الفرزدق الشاعر في مدح الإمام السجّاد عليه السلام وقد ذكرها ما يقرب من عشرين عالما من حفاظ السنة و مؤرخيهم و سيأتي تفصيل الكلام عن ذلك في محله ان شاء الله

Note: ‘This couplet is from a poem whose couplets exceed more than forty couplets the poet Al-Farazdaq had said these in praise of the Imam Al-Sajjad-asws, and it has been mentioned by more than twenty scholars from the preserves of the Sunnah and their historians, and I (Majlisi) would be coming with the detailed speech about that in its place, if Allah-azwj so Desires.’



thought that the refusal of Ibn Abbas<sup>-la</sup> was a clinging from him with his<sup>-la</sup> allegiance – but Ibn Abbas refused to assist Yazeed<sup>-la</sup> either (an extract).<sup>28</sup>

و في تلك السنة بويع لعبد الله بن الزبير بالحجاز و لمروان بن الحكم بالشام و لعبيد الله بن زياد بالبصرة.

And in that year (in which Yazeed<sup>-la</sup> died), allegiance was pledged to Abdullah Bin Al-Zubeyr at Al-Hijaz, and to Marwan Bin Al-Hakam in Syria, and to Ubeydullah Bin Ziyad in Al-Basra (an extract).<sup>29</sup>

### Who was Abdullah Bin Al-Zubeyr?

وَ كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَشْتُمُهُ عَلَى رُءُوسِ الْأَشْهَادِ وَ حَطَّبَ يَوْمَ الْبَصْرَةِ فَقَالَ قَدْ آتَاكُمْ الْوَعْبُ اللَّئِيمُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ كَانَ عَلِيٌّ ع يَقُولُ مَا زَالَ الزُّبَيْرُ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى شَبَّ عَبْدُ اللَّهِ

And Abdullah Bin Al-Zubeyr used to revile him<sup>-asws</sup> (Imam Ali Ibn Abi Talib) in front of (witnesses) general people, and he<sup>-la</sup> had addressed on the day of Al-Basra. He<sup>-la</sup> said, 'The wretched rogue (God Forbid) Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> has come to you all,' and (in another Hadith) Imam Ali<sup>-asws</sup> was saying: 'Al-Zubeyr had not ceased to be a man from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, until Abdullah was a youth,' (an extract).<sup>30</sup>

### Attack of Yazeed<sup>-la</sup>'s Army on Medinah:

Tareekh Khalifa bin Khayyat reports that when Muslims of Madinah revolted against Yazeed<sup>-la</sup> and expelled Bani Ummayya and Marwan Ibn Al-Hakam from Madina, Yazeed dispatched an army against them.<sup>31</sup> The army of Yazeed<sup>-la</sup>, as per his<sup>-la</sup> instructions, after conquering the city of Madina, liberally looted the properties and honour of the Muslims for three days. There was so much bloodshed in Medina that blood reached the tomb of the Prophet<sup>-saww</sup>, and his<sup>-saww</sup> masjid and garden were filled with blood.<sup>32</sup>

### Army of Yazeed<sup>-la</sup> attacked Medinah and Conduct of Imam Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup>

وَ قَالَ ابْنُ الْأَعْرَابِيِّ لَمَّا وَجَّهَ يَزِيدُ بْنُ مُعَاوِيَةَ عَسْكَرَهُ لِاسْتِئْجَادِ أَهْلِ الْمَدِينَةِ ضَمَّ عَلِيُّ بْنُ الْحُسَيْنِ ع إِلَى نَفْسِهِ أَرْبَعَمِائَةَ مَنَّا يَعْوَلُونَ إِلَى أَنْ انْقَرَضَ جَيْشُ مُسْلِمِ بْنِ عُقْبَةَ

And Ibn Al Araby said,

<sup>28</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 47 H 1 a

<sup>29</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 49 H 16

<sup>30</sup> Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen-asws, Ch 107 H 45

<sup>31</sup> The historical account is based on Tareekh Khalifa bin Khayyat (d. 240 AH) (p. 147-159) who quotes the most relatively authentic material in the subject; Courtesy <http://www.twelvershia.net/2017/12/31/yazeed-war-people-madinah-makkah/>

<sup>32</sup> Al-Imamah wa al-Siyasah, vol. 1, p. 218.and Tadhkirah al-Khawass, pp. 259-260; Al-Bidayah wa al-Nihayah,

'When Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup> headed his<sup>-la</sup> army for the desecration of the people of Al-Medina, (Imam) Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> took the responsibility to himself<sup>-asws</sup> of four hundred of us (Bani Hashim), as dependants, until the army of Muslim Bin Uqbah (sent by Yazeed) had perished (left Medinah)' (an extract).<sup>33</sup>

قال ابن الأثير في الكامل لما سار يزيد مسلم بن عقبة قال فإذا ظهرت عليهم فأجها ثلاثا بما فيها من مال أو دابة أو سلاح فهو للجنود فإذا مضت الثلاث فأكفف عن الناس و انظر علي بن الحسين فأكفف عنه و استوص به خيرا فإنه لم يدخل مع الناس و قد أتاني كتابه

Ibn Al Aseer said in (the book) 'Al Kamil' –

'When Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup> sent Muslim Bin Uqba, he<sup>-la</sup> said, 'When you have prevailed upon them, legalise (plunder) for three (days) of whatever was therein, from the wealth or animals or weapons, so it would be for the army (of Yazeed<sup>-la</sup>). When the three (days) have passed, refrain from the people and look at Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. Refrain from him<sup>-asws</sup> and connect with him<sup>-asws</sup> goodly, for he<sup>-asws</sup> has not entered to be with the people, and his<sup>-asws</sup> letter has come to me.

فكلم علي بن الحسين و قال إن لي رحما و حرمي تكون مع حرمك فقال افعل فبعث بامرأته و هي عائشة ابنة عثمان بن عفان و حرمه إلى علي بن الحسين فخرج علي بجرمه و حرم مروان إلى ينبع و قيل بل أرسل حرم مروان و أرسل معهم ابنه عبد الله إلى الطائف

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> spoke and said: 'There is a kinship for me<sup>-asws</sup> and my<sup>-asws</sup> kinship is with our kinship.' He said, 'I shall do so.' He sent his wife, and she is Ayesha daughter of Usman Bin Affan, and his sanctimonious ones to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. Ali<sup>-asws</sup> went out with his sanctimonious ones and good ones of (the clan of Marwan) to Yanbu. And it is also said, 'But, he<sup>-asws</sup> sent the good ones of (clan of) Marwan with his son Abd Allah to Al-Taif.

و لما ظفر مسلم بن عقبة على المدينة و استباحهم دعا الناس إلى البيعة ليزيد على أنهم خول له يحكم في دماهم و أموالهم و أهلهم ما شاء فمن امتنع من ذلك قتله فقتل لذلك جماعة ثم أتى مروان بعلي بن الحسين

'And when Muslim Bin Uqba conquered Al-Medina and legalised (plundered) them, he called the people to the allegiance of Yazeed<sup>-la</sup> based upon that they would be followers of his<sup>-la</sup>. He<sup>-la</sup> would decide regarding their blood and their wealth and their families, whatever he<sup>-la</sup> so desires. The one who refuses from that killed him. So, he killed a large group due to that, then he (Muslim Bin Uqba) brought Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> to Marwan (who was governor of Medinah before the revolt and was taking refuge outside Medina).

ثم أجلسه معه على السرير ثم قال لعل أهلك فزعوا قال إي و الله فأمر بدابته فأسرجت له ثم حمله عليها فرده و لم يلزمه البيعة ليزيد على ما شرط على أهل المدينة.

'Then he seated him<sup>-asws</sup> with him upon the throne, then said, 'Perhaps your<sup>-asws</sup> family is free.' He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj!</sup>' He ordered with his animal, so it was saddled for him<sup>-asws</sup>, then

<sup>33</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 5 H 88 d

had him<sup>-asws</sup> carried upon it (to Medina). He returned him<sup>-asws</sup> and did not oblige the allegiance for Yazeed<sup>-la</sup> upon what he had stipulated the people of Al-Medina,” (an extract).<sup>34</sup>

### **Al-Mutawakkil<sup>-la</sup> made many attempts to remove the traces of Imam Hussain<sup>-asws</sup>'s Holy Grave;**

Ja'far ibn Muḥammad ibn Hārūn Al-Mutawakkil was the tenth Abbasid caliph, ruling from 847 until his assassination in 861.<sup>35</sup> Mutawakkil was an extremely harsh ruler and showed his strong opposition and animosity against Ahl Al-Bayt<sup>-asws</sup> and their<sup>-asws</sup> followers, by stopping the visitors going to the holy grave of Imam Hussain<sup>-asws</sup>, which was drawing more and more visitors during the Imamate of the 10<sup>th</sup> Imam - Ali<sup>-asws</sup> Ibn Mohammed<sup>-asws</sup> Ibn Al-Reza<sup>-asws</sup><sup>36</sup>, who he also poisoned, see for example: <https://hubeali.com/article/timeline-of-major-events-in-islamic-history/>

It was the time of the 10<sup>th</sup> Imam<sup>-asws</sup>, when Al-Mutawakkil<sup>-la</sup> sent Ibrahim Al-Deyzaj to exhume the holy grave of Imam Hussain<sup>-asws</sup>, and to plough over it, so that all traces of the holy grave were eradicated.

الأمايلي للشيخ الطوسي ابن حشيش عن أبي المفضل الشيباني عن أحمد بن عبد الله الثقفي عن علي بن محمد بن سليمان عن الحسين بن محمد بن مسلمة عن إبراهيم الديج قال: بعثني المتوكل إلى كربلاء لتغيير قبر الحسين ع وكتب معي إلى جعفر بن محمد بن عمار القاضي أغلملك أبي قد بعث إبراهيم الديج إلى كربلاء لينبش قبر الحسين فإذا قرأت كتابي فقف على الأمر حتى تعرف فعل أو لم يفعل

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Abdullah Al Saqafy, from Ali Bin Muhammad Bin Suleyman, from Al-Hussain Bin Muhammad Bin Maslama, from Ibrahim Al Deyzaj who said,

‘(Ibrahim Al-Deyzaj\_narrates) Al-Mutawakkil sent me to Karbala to alter the grave of Al-Hussain<sup>-asws</sup>, and he wrote to Ja’far Bin Muhammad Bin Ammar the judge, ‘I am letting you know that I am sending Ibrahim Al-Deyzaj to Karbala to exhume (unearth) the grave of Al-Hussain<sup>-asws</sup>. When you have read my letter, then pause upon the matter (monitor) until you know whether he has done it or did not do it.’

قال الديج فعرفني جعفر بن محمد بن عمار ما كتب به إليه ففعلت ما أمرني به جعفر بن محمد بن عمار ثم أتيت فقال لي ما صنعت فقلت قد فعلت ما أمرت به فلم أر شيئاً فقال لي أفلا عممته قلت قد فعلت فما رأيت

Ibrahim Al-Deyzaj said, ‘Ja’far Bin Muhammad Bin Ammar let me know what he (Mutawakkil) had written to him with, so I did whatever Ja’far Bin Muhammad Bin Ammar instructed me with. He said to me, ‘What have you done?’ I said, ‘I have done what I was ordered with, but

<sup>34</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 8 H 29 b

<sup>35</sup> Ja'far ibn Muḥammad ibn Hārūn al-Mutawakkil ‘alā Allāh (Arabic: جعفر بن محمد بن هارون, romanized: Ja'far ibn Muḥammad ibn Hārūn); March 822 – 11 December 861, commonly known by his regnal name al-Mutawakkil ala Allah (Arabic: المتوكل على الله, romanized: al-Mutawakkil ‘alā Allāh, lit. 'He who relies on God'), was the tenth Abbasid caliph, ruling from 847 until his assassination in 861, see [al-Mutawakkil - Wikipedia](https://en.wikipedia.org/wiki/Al-Mutawakkil)

<sup>36</sup> [Twelve Imams - Wikipedia](https://en.wikipedia.org/wiki/Twelve_Imams)

I did not see anything and did not find anything.’ He said to me, ‘Why didn’t you dig deep?’ I said, ‘I had done so, but I could not see (anything).’

فَكَتَبَ إِلَى السُّلْطَانِ أَنَّ إِبْرَاهِيمَ الدِّيزَجِيَّ قَدْ نَبَشَ فَلَمْ يَجِدْ شَيْئاً وَ أَمَرْتُهُ فَمَحَرَّهُ بِالمَاءِ وَ كَرَبَهُ بِالْبَقَرِ

‘He wrote to the Sultan, ‘Ibrahim Al-Deyzaj had exhumed (the holy grave of Al-Hussain<sup>-asws</sup>) but did not find anything, and I have ordered him, so he has furrowed it with the water and tilled it with the cows.’

قَالَ أَبُو عَلِيٍّ العَمَّارِيُّ فَحَدَّثَنِي إِبْرَاهِيمُ الدِّيزَجِيُّ وَ سَأَلْتُهُ عَنْ صُورَةِ الأَمْرِ فَقَالَ لِي أَتَيْتُ فِي خَاصَّةِ عِلْمَانِي فَقَطُّ وَ إِنِّي نَبَشْتُ فَوَجَدْتُ بَارِيَةً جَدِيدَةً وَ عَلَيْهَا بَدَنُ الحُسَيْنِ بْنِ عَلِيٍّ وَ وَجَدْتُ مِنْهُ رَاحَةَ المِسْكِ فَتَرَكْتُ البَارِيَةَ عَلَى خَالِهَا وَ بَدَنَ الحُسَيْنِ عَلَى البَارِيَةِ وَ أَمَرْتُ بِطَرْحِ التُّرَابِ عَلَيْهِ وَ أَطْلَقْتُ عَلَيْهِ المَاءَ وَ أَمَرْتُ بِالْبَقَرِ لِتَمَحَرَّهُ وَ تَحْرَبَهُ

Abu Ali Al-Aamiry said, ‘It is narrated to me by Ibrahim Al-Deyzaj, and I had asked him about the situation of the matter. He said to me, ‘I came among special ones of my servants only, and I exhumed, and found new planks and upon these was the body of Al-Hussain<sup>-asws</sup> Bin Ali<sup>asws</sup>, and I found the aroma of musk from it. I left the planks to be upon their state and the body of Al-Hussain<sup>-asws</sup> Bin Ali<sup>asws</sup> upon the planks, and I instructed with pouring the soil upon it, and sprinkled the water upon it and instructed with the cows to plough it.

فَلَمْ تَطَأَهُ البَقَرُ وَ كَانَتْ إِذَا جَاءَتْ إِلَى المَوْضِعِ رَجَعَتْ عَنْهُ فَحَلَفْتُ لِعِلْمَانِي بِاللَّهِ وَ بِالْأَيْمَانِ المُعَلَّطَةِ لِيَنْ ذَكَرَ أَحَدٌ هَذَا لِأَقْبَلْتُهُ.

‘But the oxen did not tread it. Whenever they came to the place, they returned from it. I vowed to my servants with the solemn oath, if anyone were to mention this, I would kill him.’<sup>37</sup>

### The 12<sup>th</sup> Imam<sup>-ajfj</sup> will reinstate the Suspended Tawaaf of Kabah:

وَ مِمَّا يَرِيدُكَ بَيَاناً مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ عَنْ جَمَاعَةٍ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكَبَرِيِّ عَنْ ابْنِ هَمَّامٍ عَنْ جَمِيلٍ عَنْ القَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ أَمِّدِ بْنِ رِيَّاحٍ عَنْ أَبِي الفَرَجِ أَبَانَ بْنِ مُحَمَّدِ المَعْرُوفِ بِالسِّنْدِيِّ نَقَلْنَاهُ مِنْ أَصْلِهِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع فِي الحَجِّ فِي السَّنَةِ الَّتِي قَدِمَ فِيهَا أَبُو عَبْدِ اللَّهِ ع تَحْتَ المِيزَابِ وَ هُوَ يَدْعُو وَ عَنْ يَمِينِهِ عَبْدُ اللَّهِ بْنُ الحُسَيْنِ وَ عَنْ يَسَارِهِ حَسَنُ بْنُ حَسَنِ وَ حَلَفَهُ جَعْفَرُ بْنُ الحُسَيْنِ

And from what can increase you in explanation is what we are reporting by our chain to my grandfather Abu Ja’far Al Tusi, from a group, from Haroun Bin Musa Al Talakbary, from Ibn Hammam, from Jameel, from Al Qasim Bin Ismail, from Ahmad Bin Riyah, from Abu Al Faraj Aban Bin Muhammad Al Marouf by Al Sindy. We have copied it from his original, he said,

‘Abu Abdullah<sup>-asws</sup> was in (performance of) Al-Hajj during the year in which Abu Abdullah<sup>-asws</sup> had come to be beneath the spout, and he<sup>-asws</sup> was in supplication and on his<sup>-asws</sup> right was Abdullah Bin Al-Hassan, and on his<sup>-asws</sup> left was Hassan Bin Hassan, and behind him<sup>-asws</sup> was Ja’far Bin Al-Hassan.

<sup>37</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 50 H 2

قَالَ فَجَاءَهُ عَبَّادُ بْنُ كَثِيرٍ الْبَصْرِيُّ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَالَ فَسَكَتَ عَنْهُ حَتَّى قَالَهَا ثَلَاثًا قَالَ ثُمَّ قَالَ لَهُ يَا جَعْفَرُ قَالَ فَقَالَ لَهُ قُلْ مَا تَشَاءُ يَا أَبَا كَثِيرٍ  
قَالَ إِنِّي وَجَدْتُ فِي كِتَابٍ لِي عَلِمَ هَذِهِ الْبَيْتَةَ رَجُلٌ يَنْقُضُهَا حَجْرًا حَجْرًا

He (the narrator) said, ‘Abbad Bin Kaseer Al-Basry came to him<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘O Abu Abdullah<sup>-asws</sup>!’ He<sup>-asws</sup> was silent from him until he had said this thrice. Then he said to him<sup>-asws</sup>, ‘O Ja’far<sup>-asws</sup>!’ He<sup>-asws</sup> said to him: ‘Say what you like, O Abu Kaseer!’ He said, ‘I have found in a book of mine knowledge of this building (Kabah), a man would be breaking it stone by stone.’

قَالَ فَقَالَ كَذَبَ كِتَابِكَ يَا أَبَا كَثِيرٍ وَ لَكِنُ كَأَنِّي وَ اللَّهُ بِأَصْفَرِ الْقَدَمَيْنِ حَمَشِ السَّاقَيْنِ صَحْمِ الْبَطْنِ رَقِيقِ الْعُنُقِ ضَحْمِ الرَّأْسِ عَلَى هَذَا الرُّكْنِ وَ أَشَارَ بِيَدِهِ  
إِلَى الرُّكْنِ الْيَمَانِيِّ يَمْنَعُ النَّاسَ مِنَ الطَّوَافِ حَتَّى يَتَذَعَّرُوا مِنْهُ

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘Your book is lying, O Abu Kaseer! By Allah<sup>-saww</sup>! It is as if I<sup>-asws</sup> am with (someone of) pale feet, thin legs, huge belly, thin neck, large head, being at this corner’ – and he<sup>-asws</sup> indicated by his<sup>-asws</sup> hand to the Yemeni corner – ‘Preventing the people from performing Tawaaf until they are scared from him.

ثُمَّ يَبْعَثُ اللَّهُ لَهُ رَجُلًا مِثِّي وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ فَيَقْتُلُهُ قَتْلَ عَادٍ وَ مُؤَدٍّ وَ فِرْعَوْنَ ذِي الْأَوْتَادِ

‘Then Allah<sup>-saww</sup> would Send to him a man (Al-Mahdi<sup>-asws</sup>) from me<sup>-asws</sup>’ – and he<sup>-asws</sup> indicated by his<sup>-asws</sup> hand to his<sup>-asws</sup> own chest – ‘He<sup>-asws</sup> would kill him the killing of (people of) Aad and Samood, and Pharaoh<sup>-la</sup> with the pegs!’

قَالَ فَقَالَ لَهُ عِنْدَ ذَلِكَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ صَدَقَ وَ اللَّهُ أَبُو عَبْدِ اللَّهِ ع حَتَّى صَدَّقُوهُ كُلُّهُمْ جَمِيعًا.

He (the narrator) said, ‘Abdullah Bin Al-Hassan said to him<sup>-asws</sup> during that, ‘By Allah<sup>-saww</sup>! Abu Abdullah<sup>-asws</sup> spoke the truth,’ until they ratified him<sup>-asws</sup>, all of them together.”<sup>38</sup>

### Security is guaranteed in the Wilayah of the 12<sup>th</sup> Imam<sup>-ajfi</sup>:

علل الشرائع أبي و ابن الوليد معاً عن سعد بن البرقي عن أبي زهير شبيب بن أنس عن بعض أصحاب أبي عبد الله ع قال دخل عليه أبو حنيفة فقال له أبو عبد الله عليه السلام أخبرني عن قول الله عز و جل سيروا فيها ليلالي و أياماً آمينين- أين ذلك من الأرض قال أحسبه ما بين مكة و المدينة

(The book) ‘Illal Al Sharaie’ – My father and Ibn Al Waleed, both together from Sa’ad, from Al barqy, from Abu Zuheyr Shabeen Bin Anas,

‘From one of the companions of Abu Abdullah<sup>-asws</sup> who said, ‘Abu Haneefa entered to see him<sup>-asws</sup>. Abu Abdullah<sup>-asws</sup> said to him: ‘Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **“Travel in these during nights and days in security [34:18],”** where is that from the earth?’ He said, ‘I reckon, what is between Makkah and Al Medina.’

فَأَلْتَمَسَتْ أَبُو عَبْدِ اللَّهِ ع إِلَى أَصْحَابِهِ فَقَالَ أَلَّا تَعْلَمُونَ أَنَّ النَّاسَ يُطْمَعُ عَلَيْهِمْ بَيْنَ الْمَدِينَةِ وَ مَكَّةَ فَنُؤَخِدُ أَمْوَالَهُمْ وَ لَا يَأْمَنُونَ عَلَى أَنْفُسِهِمْ وَ يُغْتَلُونَ قَالُوا  
نَعَمْ

<sup>38</sup> Bihar Al-Anwaar – V 47, The book of History – Ja’far Al-Sadiq<sup>-asws</sup>, Ch 9 H 25 e

Abu Abdullah<sup>-asws</sup> turned to his<sup>-asws</sup> companions. He<sup>-asws</sup> said: 'Are you knowing that the people are being cut off upon them (by bandits) between Al Medina and Makkah, so their wealth gets seized, and there is no safety upon themselves, and they are being killed?' They said, 'Yes.'

قَالَ فَسَكَتَ أَبُو حَنِيفَةَ فَقَالَ يَا بَا حَنِيفَةَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ دَخَلَهُ كَانَ آمِنًا- أَيْنَ ذَلِكَ مِنَ الْأَرْضِ قَالَ الْكَعْبَةُ

He (the narrator) said, 'Abu Haneefa was silent. He<sup>-asws</sup> said: 'O Abu Haneefa! Inform me<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and the one enters it shall be secure [3:97]**. Where is that from the earth?' He said, 'The Kaba!'

قَالَ أَفَتَعْلَمُ أَنَّ الْحَجَّاجَ بْنَ يُوسُفَ حِينَ وَضَعَ الْمُنْجَبِقَ عَلَى ابْنِ الزُّبَيْرِ فِي الْكَعْبَةِ فَقَتَلَهُ كَانَ آمِنًا فِيهَا

He<sup>-asws</sup> said: 'Do you know that Al-Hajjaj Bin Yusuf<sup>-la</sup>, when he placed the catapult for Ibn Al-Zubeyr in the Kabah and killed him, what he secured in it?'

قَالَ فَسَكَتَ فَلَمَّا خَرَجَ قَالَ أَبُو بَكْرٍ الْخَضْرَوِيُّ جُعِلَتْ فِدَاكَ الْجَوَابُ فِي الْمَسْأَلَتَيْنِ

He (the narrator) said, 'He was silent. When he went out, Abu Bakr Al-Hazramy said, 'May I be sacrificed for you<sup>-asws</sup>! (What is) the answer regarding the two questions?'

فَقَالَ يَا بَا بَكْرٍ سِيرُوا فِيهَا لِيَالِي وَ أَيَّامًا آمِنِينَ فَقَالَ مَعَ قَائِمِنَا أَهْلَ الْبَيْتِ وَ أَمَا قَوْلُهُ وَ مَنْ دَخَلَهُ كَانَ آمِنًا فَمَنْ بَايَعَهُ وَ دَخَلَ مَعَهُ وَ مَسَحَ عَلَى يَدِهِ وَ دَخَلَ فِي عَقْدِ أَصْحَابِهِ كَانَ آمِنًا الْحَيَّرَ.

He<sup>-asws</sup> said: 'O Abu Bakr! **"Travel in these during nights and days in security" [34:18]**, He<sup>-azwj</sup> Said, with our<sup>-asws</sup> Qaim<sup>-ajfj</sup> of People<sup>-asws</sup> of the Household. And as for His<sup>-azwj</sup> Words: **and the one enters it shall be secure [3:97]**, the one who pledges allegiance and enters to be with him<sup>-ajfj</sup>, and wipes upon his<sup>-ajfj</sup> hand and enters to be among his<sup>-ajfj</sup> companions, would be secure' – the Hadeeth.<sup>39</sup>

## Appendix I: Attack on Kabah by a king and Conduct of Abd Al-Muttalib<sup>-asws</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حمران، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «لما أتى صاحب الحبشة بالحيل و معهم الفيل ليهدم البيت مروا بإبل لعبد المطلب فساقوها

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Aban Bin Taghlab who said,

Abu Abdullah<sup>-asws</sup> said: 'When the Ethiopian cavalry set out, and they had elephants with them, for the destruction of the House (Kabah) they passed by the camels of Abdul Muttalib<sup>-asws</sup>, so they ushered the camels away with them.

فبلغ ذلك عبد المطلب، فأتى صاحب الحبشة، فدخل الآذن، فقال: هذا عبد المطلب بن هاشم، قال: و ما يشاء

<sup>39</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajfj</sup>, Ch 27 H 8

'That reached Abdul Muttalib<sup>-asws</sup>, so he<sup>-asws</sup> came to the Ethiopians. He<sup>-asws</sup> came up and (the guard) called out, 'This is Abdul Muttalib<sup>-asws</sup> Bin Hashim<sup>-asws</sup>!' He (Abraha the king) said, 'And what does he want?'

قال الترجمان: جاء في إبل له ساقوها يسألك ردها، فقال ملك الحبشة لأصحابه: هذا رئيس قوم و زعيمهم! جئت إلى بيته الذي يعبد له لأهدمه و هو يسألني إطلاق إبله! أما لو سألتني الإمساك عن هدمه لفعلت، ردوا عليه إبله

'The interpreter said, 'He<sup>-asws</sup> has come regarding his<sup>-asws</sup> camels which were ushered away. He<sup>-asws</sup> is asking for their return.' So the Ethiopian king said to his companions, 'This is the Chief of a people and their leader! We come to the House which he worships in order to destroy it, and he<sup>-asws</sup> is asking me to return his camels! But, had he<sup>-asws</sup> asked me to withhold the destruction, I would have done it. Return his<sup>-asws</sup> camels to him<sup>-asws</sup>.'

فقال عبد المطلب لترجمانه: ما قال الملك؟ فأخبره، فقال عبد المطلب: أنا رب الإبل، و لهذا البيت رب يمنعه، فردت عليه إبله، و انصرف عبد المطلب نحو منزله

'Abdul Muttalib<sup>-asws</sup> to his interpreter: 'What did the king say?' So he informed him<sup>-asws</sup>, and Abdul Muttalib<sup>-asws</sup> said: 'I<sup>-asws</sup> am the lord of the camels, and for this House is a Lord<sup>-azwj</sup> to prevent it (the attack).' So he returned the camels back to him<sup>-asws</sup>, and Abdul Muttalib<sup>-asws</sup> left to go towards his<sup>-asws</sup> house.'

فمر بالفييل في منصرفه، فقال للفييل: يا محمود، فحرك الفييل رأسه. فقال له: أ تدري لم جاءوا بك؟ فقال الفييل برأسه: لا، فقال عبد المطلب: جاءوا بك لتهدم بيت ربك، أ فتراك فاعل ذلك؟ فقال برأسه: لا

'He<sup>-asws</sup> passed by the elephants during his departure, so he<sup>-asws</sup> said to the elephants: 'O Mahmoud!' So the elephant moved its head. Then he<sup>-asws</sup> said to it: 'Do you know why they have come with you?' The elephant said with (shaking) its head, 'No.' So Abdul Muttalib<sup>-asws</sup> said: 'They have come with you to destroy the House of your Lord<sup>-azwj</sup>. Do you see yourself doing that?' It said by (shaking) its head, 'No.'

فانصرف عبد المطلب إلى منزله، فلما أصبحوا غدوا به لدخول الحرم، فأبى و امتنع عليهم،

'Abdul Muttalib<sup>-asws</sup> left for his house. When it was the morning, they left by these (elephants) to enter the Sanctuary. They (the elephants) refused, and refrained against them.

فقال عبد المطلب لبعض مواليه عند ذلك: اعل الجبل، فانظر ترى شيئاً؟ فقال: أرى سواداً من قبل البحر، فقال له: يصيبه بصرك أجمع؟ فقال له: لا، و أوشك أن يصيب، فلما أن قرب قال: هو طير كثير و لا أعرفه

'Abdul Muttalib<sup>-asws</sup> said to one of his<sup>-asws</sup> friends during that: 'Look at the top of the mountain, do you see anything?' He said, 'I see blackness in front of the sea.' So, he<sup>-asws</sup> said to him: 'It has affected your entire vision?' He said to him<sup>-asws</sup>, 'No,' and he doubted that he might be affected. But when it (blackness) was closer, he said, 'These are numerous birds and I do not recognise them.'

يحمل كل طير في منقاره حصة مثل حصة الحذف أو دون حصة الحذف. فقال عبد المطلب: و رب عبد المطلب ما تريد إلا القوم، حتى لما صارت فوق رؤوسهم أجمع ألقت الحصة، فوفعت كل حصة على هامة رجل، فخرجت من دبره فقتلته، فما انفلت منهم إلا رجل واحد يخبر الناس، فلما أن أخبرهم ألقت عليه حصة فقتلته

‘Each bird carried in its beak a pebble like the gravel. So Abdul Muttalib<sup>-asws</sup> said: ‘And the Lord<sup>-azwj</sup> of Abdul Muttalib<sup>-asws</sup>, what He<sup>-azwj</sup> Intends except for the group (Ethiopian cavalry).’ When they came over their heads, they all threw the pebbles unanimously. Each pebble fell on an important man (of the cavalry), and came out from his back, killing him. So none of them remained except for one man who informed the (Ethiopian) people. So, when he had informed them (of what had happened), a pebble came down upon him, killing him.’<sup>40</sup>

## Appendix II: Additional Ahadith on Severed Head of Imam Hussain<sup>-asws</sup>

و قَالَ السَّيِّدُ وَ ابْنُ نَمَا وَ رَوَى ابْنُ هَبَيْعَةَ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: لَقِيتُ رَأْسَ الْجَالُوتِ فَقَالَ وَ اللَّهُ إِنَّ بَيْنِي وَ بَيْنَ دَاوُدَ لَسَبْعِينَ أَبًا وَ إِنَّ الْيَهُودَ تَلْفَانِي فَتُعْظِمُنِي وَ أَنْتُمْ لَيْسَ بَيْنَكُمْ وَ بَيْنَ ابْنِ نَبِيِّكُمْ إِلَّا أَبٌ وَاحِدٌ فَتَقْتُلُونَهُ

And the Seyyid and Ibn Nama said, ‘And it is reported by Lahiya, from Abu Al Aswad Muhammad Bin Abdul Rahman who said,

Ra’s Al-Jalout met me. He said, ‘By Allah<sup>-azwj</sup>! There are seventy fathers (generations) between me and Dawood<sup>-as</sup>, and (whenever) the Jews meet me, they revere me, and you (Muslims), there isn’t between you and Muhammad<sup>-saww</sup> except one father (generation), and you have killed him<sup>-asws</sup> (Al-Husayn<sup>-asws</sup>)!’

وَ رُوِيَ عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ لَمَّا أَتَى بِرَأْسِ الْحُسَيْنِ إِلَى يَزِيدَ كَانَ يَتَّخِذُ مَجَالِسَ الشَّرَابِ وَ يَأْتِي بِرَأْسِ الْحُسَيْنِ وَ يَضَعُهُ بَيْنَ يَدَيْهِ وَ يَشْرَبُ عَلَيْهِ

And it is reported from Imam Zayn Al-Abideen<sup>-asws</sup>: ‘When they came with the (holy) head of my<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup> to Yazeed<sup>-la</sup>, he<sup>-la</sup> was in a gathering of drinking (wine), and they came with the (holy) head of Al-Husayn<sup>-asws</sup> and placed it in front of him<sup>-la</sup>, and he<sup>-asws</sup> drank (a round) upon it.

فَحَضَرَ فِي مَجْلِسِهِ ذَاتَ يَوْمٍ رَسُولُ مَلِكِ الرُّومِ وَ كَانَ مِنْ أَشْرَافِ الرُّومِ وَ عَظَمَائِهِمْ فَقَالَ يَا مَلِكَ الْعَرَبِ هَذَا رَأْسُ مَنْ فَقَالَ لَهُ يَزِيدُ مَا لَكَ وَ هَذَا الرَّأْسُ

‘There was present in his<sup>-la</sup> gathering that day, a messenger from the king of Rome, and he was from the nobles of Rome and their great ones. He said, ‘O king of Arabs! Whose (holy) head is this?’ Yazeed<sup>-la</sup> said to him, ‘What is it to you and this (holy) head?’

فَقَالَ لِي إِذَا رَجَعْتُ إِلَى مَلِكِنَا يَسْأَلُنِي عَنْ كُلِّ شَيْءٍ رَأَيْتُهُ فَأَحْبَبْتُ أَنْ أُخْبِرَهُ بِقِصَّةِ هَذَا الرَّأْسِ وَ صَاحِبِهِ حَتَّى يُشَارِكَنِي فِي الْفَرَحِ وَ السُّرُورِ فَقَالَ لَهُ يَزِيدُ هَذَا رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ الرُّومِيُّ وَ مَنْ أُمُّهُ فَقَالَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ

‘He said, ‘I, when I shall return to our king, he will ask me about all things I had seen, so I loved to inform him with the story of this (holy) head and its owner until he participates with you<sup>-la</sup> in the joy and cheerfulness.’ Yazeed<sup>-la</sup> said to him, ‘This is the (holy) head of Al-Husayn<sup>-asws</sup> Bin

<sup>40</sup> (الكافي 1: 25 / 372)



Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. The Roman said, 'And who is his<sup>-asws</sup> mother<sup>-asws</sup>?' He<sup>-la</sup> said, 'Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>.'

فَقَالَ النَّصْرَانِيُّ أَفَ لَكَ وَ لِدِينِكَ لِي دِينٌ أَحْسَنُ مِنْ دِينِكَ إِنَّ أَبِي مِنْ حَوَافِدِ دَاوُدَ ع وَ بَيْتِي وَ بَيْتُهُ آبَاءٌ كَثِيرَةٌ وَ النَّصَارَى يُعْظِمُونِي وَ يَأْخُذُونَ مِنْ تَرَابِ قَدَمِي تَبَرُّكًا بِأَبِي مِنْ حَوَافِدِ دَاوُدَ وَ أَنْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ رَسُولِ اللَّهِ وَ مَا بَيْنَهُ وَ بَيْنَ نَبِيِّكُمْ إِلَّا أُمٌّ وَاحِدَةٌ فَأَيُّ دِينٍ دِينَكُمْ

'The Christian said, 'Ugh to you<sup>-la</sup> and to your<sup>-la</sup> religion! For me there is a religion better than your<sup>-la</sup> religion. My father is from the lineage of Dawood<sup>-as</sup>. Between me and him there are a lot of fathers (generations), and the Christians are revering me and taking from the soil of my feet for blessings with my father being from the lineage of Dawood<sup>-as</sup>, and you (Muslims) are saying (he<sup>-asws</sup> is) son<sup>-asws</sup> of the daughter of Rasool-Allah<sup>-saww</sup>, and there isn't between him<sup>-asws</sup> and your Prophet<sup>-saww</sup> except one mother. So, which religion is your religion?'

ثُمَّ قَالَ لِيَزِيدَ هَلْ سَمِعْتَ حَدِيثَ كَيْسِيَّةِ الْحَافِرِ فَقَالَ لَهُ قُلْ حَتَّى أَسْمَعَ فَقَالَ بَيْنَ عُمَانَ وَ الصَّيْنِ بَحْرٌ مَسِيرُهُ سَنَةٌ لَيْسَ فِيهَا عُمْرَانٌ إِلَّا بَلَدَةٌ وَاحِدَةٌ فِي وَسْطِ الْمَاءِ طُولُهَا ثَمَانُونَ فَرْسَخًا فِي ثَمَانِينَ مَا عَلَى وَجْهِ الْأَرْضِ بَلَدَةٌ أَكْبَرُ مِنْهَا وَ مِنْهَا يُحْمَلُ الْكَافُورُ وَ الْيَاقُوتُ أَشْجَارُهُمُ الْعُودُ وَ الْعَنْبَرُ وَ هِيَ فِي أَيْدِي النَّصَارَى لَا مَلِكٌ لِأَحَدٍ مِنَ الْمُلُوكِ فِيهَا سِوَاهُمْ

'Then he said to Yazeed<sup>-la</sup>, 'Have you<sup>-la</sup> heard the narration of The Hoof Church?' He<sup>-la</sup> said to him, 'Speak until I<sup>-la</sup> hear it.' He said, 'Between Oman and China there is a sea of a travel distance of a year. There isn't any civilisation in it except one city in the middle of the water. Its length is eighty Farsakhs by eighty. There is no city upon the surface of the earth larger than it, and from its (land) are carried (exported), the camphor, and the sapphire, and their trees of Al-Oud and the ambergris, and it is in the hands of the Christians. There is no kingship for anyone from the kings in it besides them.

وَ فِي تِلْكَ الْبَلَدَةِ كَنَائِسٌ كَثِيرَةٌ أَعْظَمُهَا كَيْسِيَّةُ الْحَافِرِ فِي مَجْرَاهَا حُمْمَةٌ ذَهَبٌ مُعَلَّقَةٌ فِيهَا حَافِرٌ يَقُولُونَ إِنَّ هَذَا حَاوِيٌّ جَمَارٍ كَانَ يَرْكَبُهُ عِيسَى وَ قَدْ رُئِيَوا حَوْلَ الْحُقَّةِ بِالذَّهَبِ وَ الدِّيَابِجِ يَفْصِدُهَا فِي كُلِّ عَامٍ عَالَمٌ مِنَ النَّصَارَى وَ يَطُوفُونَ حَوْلَهَا وَ يَقْبَلُونَهَا وَ يَرْفَعُونَ حَوَائِجَهُمْ إِلَى اللَّهِ تَعَالَى

'And in that city, there are a lot of Churches. Its biggest is the Hoof Church. In its prayer niche there is a golden bag hanging, in it is a hoof. They are saying this hoof is of a donkey Isa<sup>-as</sup> used to ride, and they are decorating around the bag with the gold and the brocade. A scholar from the Christians goes to it during every year and they circle around it, and they are kissing it and raising their needs to Allah<sup>-azwj</sup> the Exalted.

هَذَا شَأْنُهُمْ وَ دَأْبُهُمْ بِحَافِرِ جَمَارٍ يَزْعُمُونَ أَنَّهُ حَافِرُ جَمَارٍ كَانَ يَرْكَبُهُ عِيسَى نَبِيُّهُمْ وَ أَنْتُمْ تَقْتُلُونَ ابْنَ بِنْتِ نَبِيِّكُمْ فَلَا بَارِكَ اللَّهُ تَعَالَى فِيكُمْ وَ لَا فِي دِينِكُمْ

'This is their affair and their perseverance with the hoof of a donkey which they are claiming that it is a hoof of a donkey which their Prophet<sup>-as</sup> Isa<sup>-as</sup> used to ride upon, and you (Muslims) are saying, (he<sup>-asws</sup> is) the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of your Prophet<sup>-saww</sup>. May Allah<sup>-azwj</sup> the Exalted not Bless among you all nor in your religion!'

فَقَالَ يَزِيدُ افْتُلُوا هَذَا النَّصْرَانِيُّ لَقَلَّ يَفْضَحَنِي فِي بِلَادِهِ فَلَمَّا أَحَسَّ النَّصْرَانِيُّ بِذَلِكَ قَالَ لَهُ تُرِيدُ أَنْ تَقْتُلَنِي قَالَ نَعَمْ قَالَ اعْلَمْ أَيُّ رَأَيْتَ الْبَارِحَةَ نَبِيِّكُمْ فِي الْمَنَامِ يَقُولُ لِي يَا نَصْرَانِيُّ أَنْتَ مِنْ أَهْلِ الْجَنَّةِ فَتَعَجَّبْتُ مِنْ كَلَامِهِ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

Yazeed<sup>-la</sup> said, 'Kill this Christian, lest he shames me<sup>-la</sup> in his country!' When the Christian sensed that, he said to him<sup>-la</sup>, 'You<sup>-la</sup> want to kill me?' He<sup>-la</sup> said, 'Yes.' He said, 'Know that last night I saw your Prophet<sup>-sawww</sup> in the dream saying to me: 'O Christian! You are from the people of Paradise!' I was astonished from his<sup>-sawww</sup> talk, and I hereby testify that there is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-sawww</sup> is Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>.'

ثُمَّ وَتَبَ إِلَى رَأْسِ الْحُسَيْنِ فَضَمَّهُ إِلَى صَدْرِهِ وَجَعَلَ يُعْبَلُهُ وَيَبْكِي حَتَّى قُتِلَ

Then he leapt to the (holy) head of Al-Husayn<sup>-asws</sup> and hugged it to his chest and went on to kiss him<sup>-asws</sup> and crying until he was killed.'

وَقَالَ صَاحِبُ الْمَنَاقِبِ وَذَكَرَ أَبُو مُحَمَّدٍ وَغَيْرُهُ أَنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَمَرَ بِأَنْ يُصَلَّبَ الرَّأْسُ عَلَى بَابِ دَارِهِ وَ أَمَرَ بِأَهْلِ بَيْتِ الْحُسَيْنِ عَ أَنْ يَدْخُلُوا دَارَهُ

And the author of 'Al-Manaqib' said, and he mentioned Abu Mikhnaf and others that Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup> ordered with, that the (holy) head be hung upon the door of his<sup>-la</sup> house, and he<sup>-la</sup> ordered with People<sup>-asws</sup> of the Household of Al-Husayn<sup>-asws</sup> that they<sup>-asws</sup> should enter his<sup>-la</sup> house.

فَلَمَّا دَخَلَتِ الْبِسْوَةُ دَارَ يَزِيدَ لَمْ يَبْقَ مِنْ آلِ مُعَاوِيَةَ وَ لَا أَبِي سُفْيَانَ أَحَدٌ إِلَّا اسْتَقْبَلَهُنَّ بِالْبُكَاءِ وَ الصُّرَاخِ وَ التَّبَاخَةِ عَلَى الْحُسَيْنِ عَ وَ أَلْقَيْنَ مَا عَلَيْهِنَّ مِنَ الثِّيَابِ وَ الْحُلِيِّ وَ أَقَمْنَ الْمَأْتَمَ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ

When the womenfolk entered the house of Yazeed<sup>-la</sup>, there did not remain anyone from the family of Muawiya nor Abu Sufyan except he received them<sup>-asws</sup> with the crying and the shrieking and the lamentation upon Al-Husayn<sup>-asws</sup>, and they threw whatever was upon them, from the clothes and the ornaments and established the mourning upon him<sup>-asws</sup> for three days.

وَ خَرَجَتْ هِنْدُ بِنْتُ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْبٍ امْرَأَةُ يَزِيدَ وَ كَانَتْ قَبْلَ ذَلِكَ تَحْتَ الْحُسَيْنِ عَ حَتَّى شَقَّتِ السِّتْرَ وَ هِيَ حَاسِرَةٌ فَوَثَبَتْ إِلَى يَزِيدَ وَ هُوَ فِي مَجْلِسٍ عَامٍ فَقَالَتْ يَا يَزِيدُ أَرَأْسَ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ مَصْلُوبٌ عَلَى فِنَاءِ بَابِي فَوَثَبَتْ إِلَيْهَا يَزِيدُ

And Hind Bint Abdullah Bin Aamir Bin Kureyz, wife of Yazeed<sup>-la</sup>, came out, and before that she had been under (married to) Al-Husayn<sup>-asws</sup>, until she tore the curtain, and she was remorseful. She leapt towards Yazeed<sup>-la</sup> while he<sup>-la</sup> was in a general gathering. She said, 'O Yazeed<sup>-la</sup>! Is the (holy) head of the son<sup>-asws</sup> of Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup> hanging upon the courtyard of my door?'

فَعَطَّأَهَا وَ قَالَ نَعَمْ فَأَعْوَلِي عَلَيْهِ يَا هِنْدُ وَ ابْكِي عَلَى ابْنِ بِنْتِ رَسُولِ اللَّهِ وَ صَرِيحَةَ قُرَيْشٍ عَجَلَّ عَلَيْهِ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ فَقَتَلَهُ اللَّهُ

Yazeed<sup>-la</sup> leapt towards her and covered her (with a veil) and said, 'Yes, so ululate upon him<sup>-asws</sup> O Hind, and cry upon the son<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and the Quraysh shrieked upon him<sup>-asws</sup>. Ibn Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, hastened upon him<sup>-asws</sup>, so he<sup>-la</sup> killed him<sup>-asws</sup>. May Allah<sup>-azwj</sup> Kill him<sup>-la</sup>.' (This is a mere political move to shift the blame to Ibn Ziyad<sup>-la</sup> but Yazeed<sup>-la</sup>

la ordered him and he executed his orders. This is a political statement, Ibn Marjana<sup>-la</sup> did what he<sup>-la</sup> asked for, (see Bihar Al-Anwaar vol. 44)<sup>41</sup>

ثُمَّ إِنَّ يَزِيدَ لَعَنَهُ اللَّهُ أَنْزَلَهُمْ فِي دَارِهِ الْخَاصَّةِ فَمَا كَانَ يَتَعَدَّى وَلَا يَتَعَشَّى حَتَّى يَخْضُرَ عَلَيَّ بْنُ الْحُسَيْنِ

Then Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, lodged them<sup>-asws</sup> in his<sup>-la</sup> house in particular. So, he<sup>-la</sup> would neither have breakfast nor dinner, except he<sup>-la</sup> presented (Imam) Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>.

وَقَالَ السَّيِّدُ وَغَيْرُهُ وَخَرَجَ زَيْنُ الْعَابِدِينَ عَ يَوْمًا يَمْشِي فِي أَسْوَاقِ دِمَشْقَ فَاسْتَقْبَلَهُ الْمِنْهَالُ بْنُ عَمْرٍو فَقَالَ لَهُ كَيْفَ أَمْسَيْتَ يَا ابْنَ رَسُولِ اللَّهِ

And the Seyyid and others said, 'And (Imam) Zayn Al-Abideen<sup>-asws</sup> came out walking one day in the markets of Damascus, and Minhal Bin Amro met him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'How is your<sup>-asws</sup> evening, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ أَمْسَيْنَا كَمَثَلِ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُذَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ يَا مِنْهَالُ أَمْسَتِ الْعَرَبُ تَفْتَخِرُ عَلَى الْعَجَمِ بِأَنَّ مُحَمَّدًا عَرَبِيٌّ وَأَمْسَتْ قُرَيْشٌ تَفْتَخِرُ عَلَى سَائِرِ الْعَرَبِ بِأَنَّ مُحَمَّدًا مِنْهَا

He<sup>-asws</sup> said: 'We<sup>-asws</sup> have come to the evening like an example of the children of Israel among the people of Pharaoh<sup>-la</sup>. They slaughtered their sons and let their women to live. O Minhal! The Arabs have come to the evening priding upon the non-Arabs with that Muhammad<sup>-saww</sup> is an Arab. And Quraysh came to the evening priding upon rest of the Arabs with, that Muhammad<sup>-saww</sup> is from them.

وَأَمْسَيْنَا مَعَشَرَ أَهْلِ بَيْتِهِ وَنَحْنُ مَعْصُوبُونَ مَقْتُولُونَ مُشْرَكُونَ فَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ بِمَا أَمْسَيْنَا فِيهِ

'And we<sup>-asws</sup>, community of the People<sup>-asws</sup> of his<sup>-saww</sup> Household have come to the evening, and we<sup>-asws</sup> have been usurped, killed, expelled. So, we are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>, from what we<sup>-asws</sup> have come to the evening regarding it.

يَا مِنْهَالُ وَ لِلَّهِ دَرٌّ مَهْتَابٌ حَيْثُ قَالَ-

يُعْظَمُونَ لَهُ أَعْوَادَ مَنْبَرِهِ-  
وَأَتَتْ أَرْجُلِهِمْ أَوْلَادُهُ وَضَعُوا-  
بِأَيِّ حُكْمٍ بَنُوهُ يَتَّبِعُونَكُمْ-  
وَفَخْرُكُمْ أَنْتُمْ صَحْبٌ لَهُ تَبِعَ-

'O Minhal! For Allah<sup>-azwj</sup> are the gems of Mahyar where he said, 'They are revering to him, the planks of his pulpit, and beneath their feed are his<sup>-saww</sup> children placed (around). By which decision would his<sup>-saww</sup> children be following you all? And you are priding that you are companions of his<sup>-saww</sup>, followers.'

قَالَ وَ دَعَا يَزِيدَ يَوْمًا بَعَثَ بَنِي الْحُسَيْنِ عَ وَ عَمْرٍو بْنُ الْحُسَيْنِ عَ وَ كَانَ عَمْرٍو صَغِيرًا يُقَالُ إِنَّ عَمْرٍو إِخْدَى عَشْرَةَ سَنَةً فَقَالَ لَهُ أَ تُصَارِعُ هَذَا يَعْنِي ابْنَهُ خَالِدًا فَقَالَ لَهُ عَمْرٍو لَا وَ لَكِنْ أَعْطَانِي سَكِينًا وَأَعْطَاهُ سَكِينًا ثُمَّ أَقَاتَلَهُ

<sup>41</sup> [Bihar Al Anwaar Volume 44](#)

He (the narrator) said, 'And one day Yazeed<sup>-la</sup> summoned (Imam) Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> and Amro Bin Al-Hassan<sup>-asws</sup>, and Amro was little. It is said that Amro was eleven years old. He<sup>-la</sup> said to him<sup>-asws</sup>, 'Will he<sup>-asws</sup> wrestle this one?' – meaning his<sup>-la</sup> son Khalid. Amro said to him<sup>-la</sup>, 'No, but give me<sup>-asws</sup> a knife and give him a knife, then I<sup>-asws</sup> shall fight him.'

قَالَ يَزِيدُ

شَيْشِنَةٌ أَعْرِفُهَا مِنْ أَحْرَمٍ  
هَلْ تَلِدُ الْحَيَّةَ إِلَّا الْحَيَّةَ-

'Yazeed<sup>-la</sup> said, 'There is rustling I<sup>-la</sup> recognise as being from (Abu) Ahza (Al-Taie). Does the snake beget except the snake?'

وَ قَالَ لِعَلِيِّ بْنِ الْحُسَيْنِ ادْكُرْ حَاجَاتِكَ الثَّلَاثَ اللَّائِي وَعَدَّتْكَ بِقَضَائِهِنَّ

'And he<sup>-la</sup> said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'Mention your<sup>-asws</sup> three needs which I<sup>-la</sup> promised to fulfil these.'

فَقَالَ الْأُولَى أَنْ تُرِنِّي وَجْهَ سَيِّدِي وَ أَبِي وَ مَوْلَايَ الْحُسَيْنِ فَأَتَزَوَّدَ مِنْهُ وَ أَنْظُرَ إِلَيْهِ وَ أُودِعَهُ وَ الثَّانِيَةَ أَنْ تَرُدَّ عَلَيْنَا مَا أُجِدَّ مِنَّا وَ الثَّلَاثَةَ إِنْ كُنْتَ عَزَمْتَ عَلَيَّ قَتْلِي أَنْ تُوجِّهَ مَعَ هَؤُلَاءِ النَّسْوَةَ مَنْ يَرُدُّهُنَّ إِلَى حَرَمِ جَدِّهِنَّ ص

'He<sup>-asws</sup> said: 'The first is that you<sup>-la</sup> will show me<sup>-asws</sup> the face of my<sup>-asws</sup> chief, and my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> Master<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, so I<sup>-asws</sup> can be provided from him<sup>-asws</sup>, and look at him<sup>-asws</sup>, and bid him<sup>-asws</sup> farewell. And the second is that you<sup>-la</sup> will return to us<sup>-asws</sup> whatever had been seized from us<sup>-asws</sup>. And the third is that, if you<sup>-la</sup> have determined upon killing me<sup>-asws</sup>, then you<sup>-la</sup> should send someone with these womenfolk who would return them to the Sanctuary of their<sup>-asws</sup> grandfather<sup>-saww</sup>.'

فَقَالَ أَمَا وَجْهَ أَبِيكَ فَلَنْ تَرَاهُ أَبَدًا وَ أَمَا قَتْلُكَ فَقَدْ عَفَوْتُ عَنْكَ وَ أَمَا النَّسَاءُ فَمَا يُؤَدِّبِهِنَّ إِلَى الْمَدِينَةِ غَيْرِكَ وَ أَمَا مَا أُجِدَّ مِنْكُمْ فَأَنَا أَعْوِضُكُمْ عَنْهُ  
أَضْعَافَ قِيَمَتِهِ

'He<sup>-la</sup> said, 'As for the face of your<sup>-asws</sup> father<sup>-asws</sup>, so you<sup>-asws</sup> will never see it, ever! And as for killing you<sup>-asws</sup>, so I<sup>-la</sup> hereby pardon you<sup>-asws</sup>. And as for the womenfolk, so not one would return them<sup>-asws</sup> to Al-Medina apart from you<sup>-asws</sup>. And as for what has been seized from you<sup>-asws</sup> all, I<sup>-la</sup> shall compensate you<sup>-asws</sup> all from it, double of its value.'

فَقَالَ عَ أَمَا مَالِكَ فَمَا يُرِيدُهُ وَ هُوَ مُوقَفٌ عَلَيْكَ وَ إِنَّمَا طَلَبْتُ مَا أُجِدُّ مِنَّا لِأَنَّ فِيهِ مِعْزَلَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص وَ مِقْنَعَتَهَا وَ قِلَادَتَهَا وَ قِمِيصَهَا

'He<sup>-asws</sup> said: 'As for your<sup>-la</sup> wealth, we<sup>-asws</sup> do not want it, and it is a saving upon you<sup>-la</sup>, and rather I<sup>-asws</sup> sought whatever had been seized from us<sup>-asws</sup> because in it was a spinning wheel of (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and her<sup>-asws</sup> scarf, and her<sup>-asws</sup> necklace, and her<sup>-asws</sup> dress.'

فَأَمَرَ بِرَدِّ ذَلِكَ وَ زَادَ عَلَيْهِ مِائَتَيْ دِينَارٍ فَأَخَذَهَا زَيْنُ الْعَابِدِينَ ع وَ فَرَّقَهَا فِي الْفُقَرَاءِ وَ الْمَسَاكِينِ ثُمَّ أَمَرَ بِرَدِّ الْأَسَارَى وَ سَبَايَا الْبُتُولِ إِلَى أَوْطَانِهِمْ بِمَدِينَةِ الرَّسُولِ

'He<sup>-la</sup> ordered with returning that and increased upon it by two hundred Dinars. (Imam) Zayn Al-Abideen<sup>-asws</sup> took it and distributed it among the poor and the needy. Then he<sup>-la</sup> ordered with returning the prisoners and the captives of Al-Batul (Syeda Fatima<sup>-asws</sup>) to their<sup>-asws</sup> homeland city of the Rasool<sup>-saww</sup>.'

قَالَ ابْنُ نَمَا وَ أَمَّا الرَّأْسُ الشَّرِيفُ اخْتَلَفَ النَّاسُ فِيهِ فَقَالَ قَوْمٌ إِنَّ عَمْرَو بْنَ سَعِيدٍ دَفَنَهُ بِالْمَدِينَةِ وَ عَنْ مَنْصُورِ بْنِ جَمْهُورٍ أَنَّهُ دَخَلَ خِزَانَةَ يَرِيدُ بَنِي مُعَاوِيَةَ لَمَّا فُتِحَتْ وَجَدَ بِهِ جُرْنَةً حَمْرَاءَ فَقَالَ لِغُلَامِهِ سُلَيْمٍ اخْتَفِظْ بِهَذِهِ الْجُرْنَةَ فَإِنَّمَا كُنْتُ مِنْ كُنُوزِ بَنِي أُمَيَّةَ

Ibn Nama said, 'As for the noble (holy) head, the people are differing in it. A group said that Amro Bin Saeed<sup>-la</sup> buried it at Al-Medina. And from Mansour Bin Jamhour is that he had entered a treasury of Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>. When it was opened, a red container was found to be in it. He<sup>-la</sup> said to his<sup>-la</sup> slave Suleym, 'Preserve this container for it is a treasure from the treasures of the clan of Umayya.'

فَلَمَّا فَتَحَهَا إِذَا فِيهَا رَأْسُ الْحُسَيْنِ ع وَ هُوَ مَخْضُوبٌ بِالسَّوَادِ فَقَالَ لِغُلَامِهِ ابْنِ بَنِي بَنِي فَاتَاهُ بِهِ فَلَقَهُ ثُمَّ دَفَنَهُ بِدِمَشْقَ عِنْدَ بَابِ الْفَرَادِيسِ عِنْدَ الْبُرْجِ الثَّلَاثِ بِمَا يَلِي الْمَشْرِقِ

'When he<sup>-la</sup> opened it, therein was (holy) head of Al-Husayn<sup>-asws</sup>, and it was dyed with the black dye. He<sup>-la</sup> said to his<sup>-la</sup> slave, 'Bring me<sup>-la</sup> a cloth!' He came to him<sup>-la</sup> with it. He<sup>-la</sup> wrapped it, then buried it at Damascus by the door Al-Faradis in the fourth tower from what follows the east.'

وَ حَدَّثَنِي جَمَاعَةٌ مِنْ أَهْلِ مِصْرَ أَنَّ مَشْهَدَ الرَّأْسِ عِنْدَهُمْ يُسَمُّونَهُ مَشْهَدَ الْكَرِيمِ عَلَيْهِ مِنَ الذَّهَبِ شَيْءٌ كَثِيرٌ يَفْصِلُونَهُ فِي الْمَوَاسِمِ وَ يَزُورُونَهُ وَ يَرْعُمُونَ أَنَّهُ مَدْفُونٌ هُنَاكَ وَ الَّذِي عَلَيْهِ الْمُعْوَلُ مِنَ الْأَقْوَالِ أَنَّهُ أُعِيدَ إِلَى الْجَسَدِ بَعْدَ أَنْ طِيفَ بِهِ فِي الْبِلَادِ وَ دُفِنَ مَعَهُ

'And it is narrated to me by a group from the people of Egypt that the scenario (presence) of the (holy) head is with them. They are naming it as 'Mashad Al-Kareem' (the honourable view). Upon it there are many things of gold. They are going to it during the seasons and are visiting it and claiming that it is buried over there. And the most reliable from the word is that it was returned to the body afterward after it had been roamed around with in the cities and was buried with him<sup>-asws</sup>.'

وَ قَالَ السَّيِّدُ فَأَمَّا رَأْسُ الْحُسَيْنِ فَرُوي أَنَّهُ أُعِيدَ فَدُفِنَ بِكَرْبَلَاءَ مَعَ جَسَدِهِ الشَّرِيفِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ كَانَ عَمَلُ الطَّائِفَةِ عَلَى هَذَا الْمَعْنَى الْمَشَارِ إِلَيْهِ وَ رويت آثار مختلفة كثيرة غير ما ذكرناه تركنا وضعها لئلا ينفسخ ما شرطناه من اختصار الكتاب

And the Seyyid said, 'As for the (holy) head of Al-Husayn<sup>-asws</sup>, it is reported that it was returned and buried at Karbala with the noble body, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. And the working of the sect is upon this meaning, the one indicated to, and many varying narrations have been reported apart from what we have mentioned. We have left these lest it breaks what we had stipulated of keeping the book short.'<sup>42</sup>

In another Hadith;

<sup>42</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 39 H 1 / 17

قال، إقبال الأعمال رأيت في كتاب المصاييح بإسناده إلى جعفر بن محمد ع قال قال لي أبي محمد بن علي سألت أبي علي بن الحسين عن حمل يزيد له فقال حملني على بعير يطلع بعير وطاء و رأس الحسين ع على علم و نسوتنا خلفي على بغال فأكف - [وَإِكْفَةً] وَ الْفَارِطَةَ خَلْفَنَا وَ حَوْلَنَا بِالرَّمْحِ إِنْ دَمَعَتْ مِنْ أَحَدِنَا عَيْنٌ فُرِعَ رَأْسُهُ بِالرَّمْحِ حَتَّى إِذَا دَخَلْنَا دِمَشْقَ صَاحَ صَائِحٌ يَا أَهْلَ الشَّامِ هَؤُلَاءِ سَبَايَا أَهْلِ الْبَيْتِ الْمَلْعُونِ.

(The book) 'Iqbal Al Amaal' – 'I saw in the book 'Al Masabeeh,' by his chain to,

Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to me<sup>-asws</sup>: 'I asked my<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> about the transporting by Yazeed<sup>-la</sup> for him<sup>-asws</sup>. He<sup>-asws</sup> said: 'He<sup>-la</sup> had me<sup>-asws</sup> carried upon a camel without a saddle, and the (holy) head of Al-Husayn<sup>-asws</sup> was upon a flag, and our<sup>-asws</sup> womenfolk were behind me<sup>-asws</sup> upon bareback mules, and the harsh ones were behind us<sup>-asws</sup> and around us with the spears. If anyone of us<sup>-asws</sup> shed a tear, his head would be knocked. Upon entering Damascus, a shouter shouted, 'O people of Syria! These captives people of the accursed Household (God Forbid)!''<sup>43</sup>

و ذكر محمد بن جرير الطبري في تاريخه أن أول ما ابتدأ به الشيعة من أمرهم سنة إحدى و ستين و هي السنة التي قتل فيها الحسين فما زالوا في جمع آلة الحرب و الاستعداد للقتال و دعاء الشيعة لبعضهم البعض في السر للطلب بدم الحسين ع حتى مات يزيد بن معاوية و كان بين مقتل الحسين ع و هلاك يزيد ثلاث سنين و شهران و أربعة أيام

And Muhammad Bin Jareer Al-Tabari mentioned in his history: The first of what the Shias began their matter with was in the year sixty-one, and it is the year in which (Imam) Al-Husayn<sup>-asws</sup> was killed. They did not cease to amass the weapons of war and preparing for the battle and calling the Shias to each other in the secrecy for seeking the blood of Al-Husayn<sup>-asws</sup>, until Yazeed Bin Muawiya<sup>-la</sup> died. And between the killing of Al-Husayn<sup>-asws</sup> and death of Yazeed<sup>-la</sup>, were three years and two months and four days.

و كان أمير العراق عبید الله و خليفته بالكوفة عمرو بن حريث المخزومي و كان عبد الله بن الزبير قبل موت يزيد يدعو الناس إلى طلب ثأر الحسين و أصحابه و يغيروهم بيزيد و يوثبهم عليه فلما مات يزيد أعرض عن ذلك القول و بان أنه يطلب الملك لنفسه لا للثأر.

The Emir of Al-Iraq was Ubeydullah<sup>-la</sup> and his<sup>-la</sup> caliph at Al-Kufa was Amro Bin Hureys Al-Makhzumi, and Abdullah Bin Al-Zubeyr, before the death of Yazeed<sup>-la</sup>, had called the people to seek the retaliation of Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions, and he lured them with Yazeed<sup>-la</sup> and got them to leap against him<sup>-la</sup>. When Yazeed<sup>-la</sup> died, he was exposed from that word and that he had been seeking the kingdom for himself not for the retaliation.

و ذكر المدائني عن رجاله أن المختار لما قدم على عبد الله بن الزبير لم ير عنده ما يريد

And Al-Madainy mentioned from his men, 'When Al-Mukhtar<sup>-ra</sup> arrived to Abdullah Bin Al-Zubeyr, he<sup>-ra</sup> did not see with him what he<sup>-ra</sup> wanted.

فخرج المختار من مكة متوجها إلى الكوفة فلقبه هاني بن أبي حبة الوداعي فسأله عن أهلها فقال لو كان لهم رجل يجمعهم على شيء واحد لأكل الأرض بهم

<sup>43</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 39 H 2

'Al-Mukhtar<sup>-ra</sup> went out from Makkah heading to Al-Kufa. He<sup>-ra</sup> met Hany Bin Abu Hayyah Al-Wadie. He<sup>-ra</sup> asked him about its people. He said, 'If there had been any man for them who would unite them upon one thing, he could consume the earth with them.'

فقال المختار أنا والله أجمعهم على الحق وألقي بهم ركبان الباطل وأقتل بهم كل جبار عنيد إن شاء الله ولا قُوَّةَ إِلَّا بِاللَّهِ

'Al-Mukhtar<sup>-ra</sup> said, 'By Allah<sup>-azwj</sup>! I<sup>-ra</sup> shall unite them upon the truth and by them I<sup>-ra</sup> shall throw off the riders of falsehood, and by them I<sup>-ra</sup> shall kill every obstinate tyrant, if Allah<sup>-azwj</sup> so Desires, and there is no strength except with Allah<sup>-azwj</sup>!'

ثم سأله المختار عن سليمان بن سرد هل توجه لقتال المحليين قال لا ولكنهم عازمون على ذلك ثم سار المختار حتى انتهى إلى نهر الحيرة وهو يوم الجمعة فنزل و اغتسل و لبس ثيابه و تقلد سيفه و ركب فرسه و دخل الكوفة نهارا

'Then Al-Mukhtar<sup>-ra</sup> asked him about Suleyman Bin Sard, 'Is his intention of fighting the locals?' He said, 'No, but they are determining upon that.' Then Al-Mukhtar<sup>-ra</sup> travelled until he<sup>-ra</sup> ended up to the river Al-Heyra, and it was the day of Friday. He<sup>-ra</sup> descended and washed, and wore his<sup>-ra</sup> clothes, and collared his<sup>-ra</sup> sword, and rode his<sup>-ra</sup> horse and entered Al-Kufa at daytime.

لا يمر على مسجد القبائل و مجالس القوم و مجتمع المحال إلا وقف و سلم و قال أبشروا بالفرج فقد جئناكم بما تحبون و أنا المسلط على الفاسقين و الطالب بدم أهل بيت نبي رب العالمين.

'He<sup>-ra</sup> did not pass by any Masjid of the tribes, and gatherings of the people, and a crown of the neighbourhoods, except he<sup>-ra</sup> stood and greeted and said, 'Receive glad tidings, for I<sup>-ra</sup> have come to you all with what you love, and I<sup>-ra</sup> shall overcome upon the mischief-makers and seek the blood of People<sup>-asws</sup> of the Household of the Prophet<sup>-saww</sup> of Lord<sup>-azwj</sup> of the Worlds!'

ثم دخل الجامع و صلى فيه فرأى الناس ينظرون إليه و يقول بعضهم لبعض هذا المختار ما قدم إلا لأمر و نرجو به الفرج

'Then he<sup>-ra</sup> entered the central Masjid and prayed Salat in it. He<sup>-ra</sup> saw the people looking at him<sup>-ra</sup> and saying to each other, 'This is Al-Mukhtar<sup>-ra</sup>! He<sup>-ra</sup> has not come except for a matter, and we are hoping for the relief through him<sup>-ra</sup>.'

و خرج من الجامع و نزل داره و يعرف قديما بسالم بن المسيب ثم بعث إلى وجوه الشيعة و عرفهم أنه جاء من محمد بن الحنفية للطلب بدماء أهل البيت و هذا أمر لكم فيه الشفاء و قتل الأعداء

'And he<sup>-ra</sup> went out from the central Masjid and descended in his<sup>-ra</sup> house and he<sup>-ra</sup> had known Saalim Bin Al-Musayyab for a long time. Then he<sup>-ra</sup> sent him to the faces of the Shias and he made them understand that he<sup>-ra</sup> had come from Muhammad Bin Al-Hanafiyya to seek the bloods of People<sup>-asws</sup> of the Household, and that there is the healing in this matter of theirs and killing of the enemies.

فقالوا أنت موضع ذلك و أهله غير أن الناس قد بايعوا سليمان بن سرد الخزاعي فهو شيخ الشيعة اليوم فلا تعجل في أمرك

'They said, 'You<sup>-ra</sup> are the place of that and its rightful one, apart from that the people have already pledged allegiance to Suleyman Bin Sard Al-Khuzai, so he is the Sheikh of the Shias today. Do not be hasty in your<sup>-ra</sup> matter!'

فسكت المختار و أقام ينتظر ما يكون من أمر سليمان و الشيعة حينئذ يريدون أمرهم سرا خوفا من عبد الملك بن مروان و من عبد الله بن الزبير و كان خوف الشيعة من أهل الكوفة أكثر لأن أكثرهم قتلة الحسين ع

'Al-Mukhtar<sup>-ra</sup> was silent and stayed awaiting what would happen from the matter of Suleyman and the Shias. In those days they were wanting their matters to be secretive from Abdul Malik Bin Marwan and from Abdullah Bin Al-Zubeyr, and the fear of the Shias from the people of Al-Kufa was more because most of them were killers of Al-Husayn<sup>-asws</sup>.

و صار المختار يفخذ الناس عن سليمان بن صرد و يدعوهم إلى نفسه فأول من بايعه و ضرب على يده عبيد بن عمر و إسماعيل بن كثير

'And Al-Mukhtar<sup>-ra</sup> began taking the people away from Suleyman Bin Sard and calling them to himself<sup>-ra</sup>. So, the first ones to pledge to him<sup>-asws</sup> and strike upon his<sup>-asws</sup> hand were Ubeyd Bin Umar, and Ismail Bin Kaseer.

فقال عمر بن سعد و شيب بن ربعي لأهل الكوفة إن المختار أشد عليكم لأن سليمان إنما خرج يقاتل عدوكم و المختار إنما يريد أن يثب عليكم فسيروا إليه و أوثقوه بالحديد و خلدوه السجن

'Umar Bin Sa'ad<sup>-la</sup> and Shabas Bin Rabie<sup>-la</sup> said to the people of Al-Kufa, 'Al-Mukhtar<sup>-ra</sup> would be severer upon you all because Suleyman rather had gone out to fight your enemies, and Al-Mukhtar<sup>-ra</sup> rather wants to pounce upon you all. So, travel to him<sup>-ra</sup>, and bind him<sup>-ra</sup> with the iron fetters and let him<sup>-ra</sup> be eternally in the prison.'

فما شعر حتى أحاطوا بداره و استخرجوه فقال إبراهيم بن محمد بن طلحة لعبد الله بن يزيد أوثقه كثافا و مشه حافيا فقال له لم أفعل هذا برجل لم يظهر لنا عداوة و لا حربا إنما أخذناه على الظن فأتي ببغلة له دهماء فركبها و أدخلوه السجن

'He<sup>-ra</sup> was not aware before they had surrounded his<sup>-ra</sup> house and brought him<sup>-ra</sup> out. Ibrahim Bin Muhammad Bin Talha said to Abdullah Bin Yazeed, 'Tie him<sup>-ra</sup> at the shoulders and make him<sup>-ra</sup> walk bare-footed!' He said, 'I will not do this with a man who had not revealed enmity to us, nor has he<sup>-ra</sup> battled. But rather, we are seizing him upon the conjecture.' So they came with a mule of his<sup>-ra</sup> (called) 'Dahma'a.' He<sup>-ra</sup> rode it and they entered him<sup>-ra</sup> into the prison.

قال يحيى بن أبي عيسى دخلت مع حميد بن مسلم الأزدي إلى المختار فسمعته يقول أما و رب البحار و النخل و الأشجار و المهامة القفار و الملائكة الأبرار و المصطفين الأخيار لأقتلن كل جبار بكل لدن خطار و مهند بتار في جموع من الأنصار ليسوا بميل و لا أعمار و لا بعزل أشرار حتى إذا أقمت عمود الدين و رأيت صدع المسلمين و أدركت ثأر النبيين لم يكبر على زوال الدنيا و لم أحفل بالموت إذ أتى.

'Yahya Bin Abu Isa said, 'I had entered with Hameed Bin Muslim Al-Azdy to see Al-Mukhtar<sup>-asws</sup>, and I heard him<sup>-ra</sup> saying, 'But, by the Lord<sup>-azwj</sup> of the seas, and the palm trees, and the trees, and the important deserts, and the righteous Angels, and the goodly Chosen ones! I<sup>-ra</sup> shall kill every tyrant with every risk exposure, and sharp sword, in a crowd from the helpers, who are neither with inclined nor dumbfounded, nor isolating with the evil ones, until when the pillars of religion are established, and I<sup>-ra</sup> seek the cracks of the Muslims and realised the



retaliation of the Prophets<sup>-as</sup>, I<sup>-ra</sup> will not get old upon the declining world, and I<sup>-ra</sup> will not concern with the death when it comes!"<sup>44</sup>

وَرَوَى الصَّدُوقُ فِي الْأَمَالِي عَنْ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ لُوطِ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ كَعْبٍ عَنْ فَاطِمَةَ بِنْتِ عَلِيِّ ص  
قَالَتْ ثُمَّ إِنَّ بَرِيدَ لَعْنَهُ اللَّهُ أَمَرَ بِنِسَاءِ الْحُسَيْنِ فَحَبَسَ [فَحَبَسَهُنَّ] مَعَ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي مَحْبَسٍ لَا يَكُونُهُمْ مِنْ حَرٍّ وَلَا قَرٍّ حَتَّى تَفْشُرَتْ وَجُوهُهُمْ

And it reported by Al Sadouq in 'Al Amaali,' from Majaylawiya, from his uncle, from Al Kufy, from Nasr Bin Muazhim, from Lut Bin Yahya, from Al Haris Bin Ka'ab,

'From (Syeda) Fatima<sup>-asws</sup> Bint Ali<sup>-asws</sup> having said: 'Then Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, ordered with the womenfolk of Al-Husayn<sup>-asws</sup>, so they<sup>-asws</sup> were imprisoned along with Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> in a prison they<sup>-asws</sup> could neither hide from the heat nor the cold, until their<sup>-asws</sup> faces peeled off.

وَلَمْ يُرْفَعْ بَيْنَتِ الْمَقْدِسِ حَجَرٌ عَلَى وَجْهِ الْأَرْضِ إِلَّا وَجَدَ نَحْتَهُ دَمٌ عَيْبُطٌ وَأَبْصَرَ النَّاسُ الشَّمْسَ عَلَى الْحَيْطَانِ حُمْرَاءَ كَأَنَّهَا الْمَلَا حِفُّ الْمُعْصَمَةِ إِلَى أَنْ  
خَرَجَ عَلِيُّ بْنُ الْحُسَيْنِ بِالنِّسْوَةِ وَرَدَّ رَأْسَ الْحُسَيْنِ ع إِلَى كَرْبَلَاءَ

'And no stone in Bayt Al-Maqdis was raised from the surface of the ground except and fresh blood was seen, and the people sighted the sun upon the walls as being red, as if these had been dyed with a dye, up to the going out by Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> with the womenfolk and return of the (holy) head of Al-Husayn<sup>-asws</sup> to Karbala.'

وَقَالَ ابْنُ نَمَا وَرَأَتْ سُكَيْنَةَ فِي مَنَامِهَا وَهِيَ بِدِمَشْقٍ كَأَنَّ حُمْسَةَ نُجَبٍ مِنْ نُورٍ فَذُ أَقْبَلَتْ وَ عَلَى كُلِّ نَجَبٍ شَيْخٌ وَ الْمَلَائِكَةُ مُخْدِقَةٌ بِهِمْ وَ مَعَهُمْ وَصِيفٌ  
تَمْشِي فَمَضَى التُّجُبُ وَ أَقْبَلَ الْوَصِيفُ إِلَيَّْ وَ قَرَّبَ مِنِّي وَ قَالَ يَا سُكَيْنَةُ إِنَّ جَدَّكَ يُسَلِّمُ عَلَيْكَ فَقُلْتُ وَ عَلَى رَسُولِ اللَّهِ السَّلَامُ يَا رَسُولَ مَنْ أَنْتَ

And Ibn Nama said, 'And Seekeyna<sup>-asws</sup> saw in her<sup>-asws</sup> dream while she<sup>-asws</sup> was at Damascus, as if five rides of light had come and upon each of the rides was a Sheikh, and the Angels were all around them, and with them was a servant walking. The rides continued and the servant came to me<sup>-asws</sup> and was close to me<sup>-asws</sup>, and said, 'O Seekeyna<sup>-asws</sup>! Your<sup>-asws</sup> grandfather<sup>-saww</sup> greets unto you<sup>-asws</sup>.' I<sup>-asws</sup> said: 'And upon Rasool-Allah be the greetings. O messenger! Who are you?'

قَالَ وَصِيفٌ مِنْ وَصَائِفِ الْجَنَّةِ فَقُلْتُ مَنْ هَؤُلَاءِ الْمَشْبُحَةُ الَّذِينَ جَاءُوا عَلَى التُّجُبِ قَالَ الْأَوَّلُ آدَمُ صَفْوَةُ اللَّهِ وَ الثَّانِي إِبْرَاهِيمُ خَلِيلُ اللَّهِ وَ الثَّلَاثُ مُوسَى  
كَلِيمُ اللَّهِ وَ الرَّابِعُ عِيسَى رُوحُ اللَّهِ

'He said, 'A servant from the servants of Paradise.' I<sup>-asws</sup> said: 'Who are these elders, the ones who came upon the rides?' He said, 'The first of them is Adam<sup>-as</sup>, elite of Allah<sup>-azwj</sup>, and the second is Ibrahim<sup>-saww</sup>, Friend of Allah<sup>-azwj</sup>, and the third is Musa<sup>-as</sup>, speaker with Allah<sup>-azwj</sup>, and the fourth is Isa<sup>-as</sup>, spirit of Allah<sup>-azwj</sup>.'

فَقُلْتُ مَنْ هَذَا الْفَاطِضُ عَلَى لِحْيَتِهِ يَسْتَفُطُ مَرَّةً وَ يَقُومُ أُخْرَى فَقَالَ جَدُّكَ رَسُولُ اللَّهِ ص فَقُلْتُ وَ أَيْنَ هُمْ قَاصِدُونَ قَالَ إِلَى أَبِيكَ الْحُسَيْنِ

<sup>44</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 49 H 16 / 9

'I<sup>-asws</sup> said: 'Who is this one holding his beard, falling at times, and standing at times?' He said, 'Your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>.' I<sup>-asws</sup> said: 'And where are they<sup>-as</sup> heading to?' He said, 'To your<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup>.'

فَأَقْبَلْتُ أَسْعَى فِي طَلْبِهِ لِأَعْرِفَهُ مَا صَنَعَ بِنَا الظَّالِمُونَ بَعْدَهُ فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ أَقْبَلْتُ حَمْسَةَ هَوَاجٍ مِنْ نُورٍ فِي كُلِّ هَوَاجٍ امْرَأَةٌ فَقُلْتُ مَنْ هَذِهِ الْبِسْوَةُ الْمُقْبِلَاتِ

'I<sup>-asws</sup> turned back striving in searching for him<sup>-saww</sup> to let him<sup>-saww</sup> know what the oppressors had done with us<sup>-asws</sup> after him<sup>-saww</sup>. While I<sup>-asws</sup> was like that when the five carriages of light came, in each carriage was a woman. I<sup>-asws</sup> said: 'Who are these women coming over?'

قَالَ الْأُولَى حَوَاءُ أُمِّ الْبَشَرِ الْثَانِيَةُ آسِيَةُ بِنْتُ مُزَاهِمٍ وَ الثَّالِثَةُ مَرْيَمُ ابْنَةُ عِمْرَانَ وَ الرَّابِعَةُ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ

'He said, 'The first is Hawwa<sup>-as</sup>, mother of the human beings, the second is Aasiya Bint Muzahim<sup>-as</sup>, and the third is Maryam Bint Imran<sup>-as</sup>, and the fourth is Khadeeja<sup>-asws</sup> Bint Khuwaylid<sup>-asws</sup>.'

فَقُلْتُ مَنْ الْخَامِسَةُ الْوَاضِعَةُ يَدَهَا عَلَى رَأْسِهَا تَسْفُطُ مَرَّةً وَ تَقُومُ أُخْرَى فَقَالَ جَدَّتُكَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أُمُّ أَبِيكَ

'I<sup>-asws</sup> said: 'Who is the fifth having placed her<sup>-asws</sup> hand upon her<sup>-asws</sup> head, falling at times and standing at times?' He said, 'Your<sup>-asws</sup> grandmother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> Bint Muhammad<sup>-asws</sup>, mother<sup>-asws</sup> of your<sup>-asws</sup> father<sup>-asws</sup>.'

فَقُلْتُ وَ اللَّهُ لِأُحْرِقَنَّهَا مَا صُنِعَ بِنَا فَلَجَحْتُهَا وَ وَقَفْتُ بَيْنَ يَدَيْهَا أَبْكِي وَ أَقُولُ يَا أُمَّتَاهُ جَحَدُوا وَ اللَّهُ حَقَّنَا يَا أُمَّتَاهُ بَدَّدُوا وَ اللَّهُ سَمَّلَنَا يَا أُمَّتَاهُ اسْتَبَاحُوا وَ اللَّهُ حَرَمَنَا يَا أُمَّتَاهُ قَتَلُوا وَ اللَّهُ الْحُسَيْنِ أَبَانَا

'I<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> shall inform her<sup>-asws</sup> of what has happened with us<sup>-asws</sup>, and I<sup>-asws</sup> stood in front of her<sup>-asws</sup> crying, and I<sup>-asws</sup> said: 'O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they rejected our<sup>-asws</sup> rights! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they wasted our<sup>-asws</sup> covering! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they legalised our<sup>-asws</sup> sanctity! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they killed our<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup>!'

فَقَالَتْ كُفِّي صَوْتِكَ يَا سَكِينَةَ فَقَدْ أَحْرَقْتَ كَبِدِي وَ قَطَعْتَ نِيَاطَ قَلْبِي هَذَا فَمِيصُ أَبِيكَ الْحُسَيْنِ مَعِي لَا يُعَارِفُنِي حَتَّى أَلْقَى اللَّهَ بِهِ

'She<sup>-asws</sup> said: 'Restrain you<sup>-asws</sup> voice, O Seekeyna<sup>-asws</sup>, for you<sup>-asws</sup> have incinerated my<sup>-asws</sup> liver and cut the veins of my<sup>-asws</sup> heart! This is the shirt of your<sup>-asws</sup> father<sup>-asws</sup> with me<sup>-asws</sup>. I<sup>-asws</sup> will not separate from it until I<sup>-asws</sup> meet Allah<sup>-azwj</sup> with it.'

ثُمَّ انْتَبَهْتُ وَ أَرَدْتُ كِتْمَانَ ذَلِكَ الْمَنَامِ وَ حَدَّثْتُ بِهِ أَهْلِي فَشَاعَ بَيْنَ النَّاسِ

'Then I<sup>-asws</sup> suddenly woke up and wanted to conceal that dream, and I<sup>-asws</sup> narrated to my<sup>-asws</sup> family with it, and it spread between the people.'

وَ قَالَ السَّيِّدُ وَ قَالَتْ سَكِينَةُ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعُ مِنْ مُقَامِنَا رَأَيْتُ فِي الْمَنَامِ وَ ذَكَرْتُ مَنَاماً طَوِيلاً تَقُولُ فِي آخِرِهِ وَ رَأَيْتُ امْرَأَةً رَاكِبَةً فِي هَوَاجٍ وَ يَدُهَا مَوْضُوعَةٌ عَلَى رَأْسِهَا فَسَأَلْتُ عَنْهَا فَيَقِيلُ لِي هَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أُمُّ أَبِيكَ

And the Seyyid said, 'And Seekeyna<sup>-asws</sup> said, 'When it was the fourth day from our<sup>-asws</sup> stay, I<sup>-asws</sup> saw in the dream' – and she<sup>-asws</sup> mentioned a lengthy dream, saying at the end of it: 'And I<sup>-asws</sup> saw a woman riding in a carriage and her<sup>-asws</sup> hand was placed upon her<sup>-asws</sup> head. I<sup>-asws</sup> asked about her<sup>-asws</sup>. It was said, 'She<sup>-asws</sup> is (Syeda) Fatima<sup>-asws</sup> Bint Muhammad<sup>-asws</sup>, mother<sup>-asws</sup> of your<sup>-asws</sup> father<sup>-asws</sup>.'

فَقُلْتُ وَ اللَّهُ لَا نَطْلِقَنَّ إِلَيْهَا وَ الْأُخْرَىٰ بِمَا صُنِعَ بِنَا فَسَعَيْتُ مُبَادِرَةً نَحْوَهَا حَتَّىٰ لَحِقْتُ بِهَا فَوَقَفْتُ بَيْنَ يَدَيْهَا أَبْكِي وَ أَقُولُ يَا أُمَّتَاهُ جَحَدُوا وَ اللَّهُ حَقُّنَا يَا أُمَّتَاهُ بَدُّدُوا وَ اللَّهُ شَمَلْنَا يَا أُمَّتَاهُ اسْتَبَاحُوا وَ اللَّهُ حَرَمَنَا يَا أُمَّتَاهُ قَتَلُوا وَ اللَّهُ الْحُسَيْنُ أَبَانَا

'I<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> shall go to her<sup>-asws</sup> and inform her<sup>-asws</sup> with what had happened with us<sup>-asws</sup>. So, I<sup>-asws</sup> strived rushing towards her<sup>-asws</sup> until I<sup>-asws</sup> caught up with her<sup>-asws</sup>. I<sup>-asws</sup> stood in front of her<sup>-asws</sup> crying and I<sup>-asws</sup> said: 'O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they have rejected our<sup>-asws</sup> rights! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they wasted our<sup>-asws</sup> covering! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they legalised our<sup>-asws</sup> sanctity! O mother<sup>-asws</sup>! By Allah<sup>-azwj</sup>, they killed our<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup>!'

فَقَالَتْ لِي كُفِّي صَوْتِكَ يَا سَكِينَةَ فَقَدْ قَطَعْتَ نِيَابَ قَلْبِي هَذَا فَمَيْصُ أَبِيكَ الْحُسَيْنِ ع - لَا يُفَارِقُنِي حَتَّىٰ أَلْقَى اللَّهُ-

'She<sup>-asws</sup> said to me<sup>-asws</sup>: 'Restrain your<sup>-asws</sup> voice, O Seekeyna<sup>-asws</sup>, for you<sup>-asws</sup> have cut the veins of my<sup>-asws</sup> heart! This is the shirt of your<sup>-asws</sup> father<sup>-asws</sup>. It will not separate from me<sup>-asws</sup> until I<sup>-asws</sup> meet Allah<sup>-azwj</sup>!'<sup>45</sup>

### Appendix III: Supplication of 4<sup>th</sup> Imam<sup>-asws</sup> for Safety - from Yazeed's Army Besieging Medina

الإرشاد أبو مُحَمَّدِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عَمِّهِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ لَمْ أَرْ مِثْلَ التَّقَدُّمِ فِي الدُّعَاءِ فَإِنَّ الْعَبْدَ لَيْسَ تَحْضُرُهُ الْإِجَابَةُ فِي كُلِّ وَقْتٍ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Dawood Bin Al Qasim, from Al-Husayn Bin Zayd, From his uncle Umar son of Ali who from: 'His father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having had said: 'I<sup>-asws</sup> did not see like the remedy in the supplication, for the servant is not presented with the fulfilment during all times.'

وَ كَانَ بِمَا حُفِظَ عَنْهُ ع مِنَ الدُّعَاءِ حِينَ بَلَغَهُ تَوَجُّهُ مُسْرِفِ بْنِ عُقْبَةَ إِلَى الْمَدِينَةِ - رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ عِنْدَهَا شُكْرِي وَ كَمْ مِنْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قَلَّ لَكَ عِنْدَهَا صَبْرِي

And it was from what is preserved from him<sup>-asws</sup>, from the supplication when it reached him<sup>-asws</sup> that Musrif Bin Uqba was heading towards Al-Medina: 'Lord<sup>-azwj</sup>! How many bounties You<sup>-azwj</sup> have Favoured with upon me<sup>-asws</sup>. My<sup>-asws</sup> thanking is little compared to it. And how many afflictions You<sup>-azwj</sup> had Tried me<sup>-asws</sup> with, my<sup>-asws</sup> patience was little during it!

فَمَا مِنْ قَلَّ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرَمْنِي وَ قَلَّ عِنْدَ بَلَائِهِ صَبْرِي فَلَمْ يَخْذُلْنِي يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُطُ أَبَدًا وَ يَا ذَا النِّعْمَاءِ الَّتِي لَا تُحْصَى عَدَدًا صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اذْفَعْ عَنِّي شَرَّهُ فَإِنِّي أَدْرَأُ بِكَ فِي نَحْوِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ

<sup>45</sup> Bihar Al-Anwaar – V 45, The book of History – Al-Hassan<sup>-asws</sup>, Ch 39 H 1 / 16

O One<sup>-azwj</sup> compared to His<sup>-azwj</sup> bounties my<sup>-asws</sup> gratefulness is little, and He<sup>-azwj</sup> did not Deprive me<sup>-asws</sup>! And little was my<sup>-asws</sup> patience during His<sup>-azwj</sup> Trial, and He<sup>-azwj</sup> did not abandon me<sup>-asws</sup>! O One<sup>-azwj</sup> with the Kindness which does not terminate, ever! And O One<sup>-azwj</sup> with the Favours the numbers of which cannot be counted! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Repel his evil away from me<sup>-asws</sup>. I<sup>-asws</sup> shelter with You<sup>-azwj</sup> regarding his slaughtering, and I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from his evil!’

فَقَدِمَ مُسْرِفٌ بِنُ عُقْبَةَ الْمَدِينَةِ وَكَانَ يُقَالُ لَا يُرِيدُ غَيْرَ عَلِيِّ بْنِ الْحُسَيْنِ عَ فَسَلِمَ مِنْهُ وَ أَكْرَمَهُ وَ حَبَاهُ وَ وَصَلَهُ

Musrif Bin Uqba arrived at Al-Medina, and it was said that he did not intend anyone other than Imam Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> was safe from him, and he honoured him<sup>-asws</sup>, and gifted him<sup>-asws</sup>, and helped him<sup>-asws</sup> (financially).

وَ جَاءَ الْحَدِيثُ مِنْ غَيْرِ وَجْهِ أَنَّ مُسْرِفَ بْنَ عُقْبَةَ لَمَّا قَدِمَ الْمَدِينَةَ أَرْسَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فَأَتَاهُ فَلَمَّا صَارَ إِلَيْهِ قَرَّبَهُ وَ أَكْرَمَهُ وَ قَالَ لَهُ أَوْصَانِي أَمِيرُ الْمُؤْمِنِينَ بِبِرِّكَ وَ تَمْيِيرِكَ مِنْ غَيْرِكَ

And the Hadeeth has come from another direction that Musrif Bin Uqba, when he arrived at Al-Medina, sent a message to Imam Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> to go to him. When he<sup>-asws</sup> came to him, he drew him<sup>-asws</sup> near and honoured him<sup>-asws</sup>, and said to him<sup>-asws</sup>, ‘Commander of the faithful has advised me with being kind with you<sup>-asws</sup> and distinguish you<sup>-asws</sup> from others.’

فَجَزَاهُ خَيْرًا ثُمَّ قَالَ أَسْرَجُوا لَهُ بَعْلَتِي وَ قَالَ لَهُ انصرف إلى أهلك فإنني أرى أن قد أفرغناهم و أتعبناك بمشيئك إلينا و لو كان بأيدينا ما نفوى به على صلبتك بقدر حقك لوصلناك

He rewarded him goodly, then said, ‘Saddle my mule for him<sup>-asws</sup>!’ And he said to him<sup>-asws</sup>, ‘Leave to go to your<sup>-asws</sup> family, for I view that we have alarmed them and fatigued you<sup>-asws</sup> by your<sup>-asws</sup> walking to us and had there been in our hands what we could have strengthened with our financial aid in accordance with your<sup>-asws</sup> right, we would have aided you<sup>-asws</sup>.’

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَا أَعْدَرَنِي لِلْأَمِيرِ وَ رَكِبَ فَقَالَ مُسْرِفٌ بِنُ عُقْبَةَ لِحُجَّتِهِ هَذَا الْخَيْرُ الَّذِي لَا شَرَّ فِيهِ مَعَ مَوْضِعِهِ مِنْ رَسُولِ اللَّهِ صَ وَ مَكَانِهِ مِنْهُ.

Imam Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said to him: ‘What would excuse me<sup>-asws</sup> to the emir and the riding?’ Musrif Bin Uqba said to his gatherers, ‘This one is the good in which there is no evil in him<sup>-asws</sup>, along with his<sup>-asws</sup> place from Rasool-Allah<sup>-saww</sup>, and his<sup>-asws</sup> position from him<sup>-saww</sup>.’<sup>46</sup>

بيان مسرف هو مسلم بن عقبة الذي بعثه يزيد لعنه الله لوقعة الحرة فسمي بعدها مسرفا لإسرافه في إهراق الدماء.

**Explanation:** ‘Musrif, he is Muslim Bin Uqba whom Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup> had sent at the event of Al-Hira, so he was named after it as ‘Musrif’ (extravagant), due to his extravagance in spilling the blood.’

<sup>46</sup> Bihar Al-Anwaar – V 46, The book of History – Ali Bin Al-Husayn<sup>-asws</sup>, Ch 8 H 14