

'Qamah-Zani-Tatbir– (Self-Flagellation)'

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Qamah-Zani-Tatbir– (Self-Flagellation)’

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

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

إِخْوَانِي الدَّاهِبُونَ فَحَقَّ لَنَا أَنْ نَنْظُمًا إِلَيْهِمْ وَ نَعُضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ

Amir ul-Momineen^{-asws} says (out of grief) as reported in Nahjul Balagha: These are my^{-asws} comrades who have departed. We should be justified if we feel eager for them and bite (wound) our hands in their separation. (This is for just comrades which were martyred during the Battle of Saffin, what about if one hits Qamah in grief on the day of martyrdom of Ahl Al-Bayt^{-asws}?)¹ Find the complete Hadith in the Appendix I.

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

أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رُويَ مُرْسَلًا عَنْ مُسْلِمٍ الْجَصَّاصِ قَالَ: دَعَانِي ابْنُ زِيَادٍ لِإِصْلَاحِ دَارِ الْإِمَارَةِ بِالْكُوفَةِ فَبَيَّنَّا أَنَا أَجْصَصُ الْأَبْوَابِ وَ إِذَا أَنَا بِالرَّعَقَاتِ قَدْ ارْتَفَعَتْ مِنْ جَنَابَاتِ الْكُوفَةِ فَأَقْبَلْتُ عَلَى خَادِمٍ كَانَ مَعَنَا فَقُلْتُ مَا لِي أَرَى الْكُوفَةَ تَضِجُ قَالَ السَّاعَةُ أَتَوْا بِرَأْسِ خَارِجٍ خَرَجَ عَلَى زِيَادٍ

I (Majlisi) am saying, ‘I saw in one of the reliable books being reported by an unbroken chain from Muslim Al-Jassas who said,

‘Ibn Ziyad^{-la} called me to repair the government building at Al-Kufa. While I was plastering the doors, and there were screams to have risen from the sides of Al-Kufa. I went to a servant who was with us and said, ‘What is the matter I see Al-Kufa to be clamouring?’ He said, ‘They are coming now with the head of the Kharijite who had come out against Yazeed^{-la}’.....

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

فَالْتَفَتَتْ زَيْنَبُ فَرَأَتْ رَأْسَ أَخِيهَا فَتَطَحَّتْ جَبِينَهَا بِمَقْدَمِ الْمَحْمِلِ حَتَّى رَأَيْنَا الدَّمَ يَخْرُجُ مِنْ تَحْتِ قِنَاعِهَا وَ أَوْمَأَتْ إِلَيْهِ بِخِرْقَةٍ [بِخِرْقَةٍ] وَ جَعَلَتْ تَقُولُ يَا هَلَالًا لَمَّا اسْتَنَمَّ كَمَالًا

He (the narrator reports, as part of the long Hadith) (Syeda) Zeinab^{-asws} upon seeing her brother^{-asws}'s head near Euphrates hit her^{-asws} forehead on the Mahmil (saddle) in such manner, Until blood came out and went below Her^{-asws} veil (naqab). And She^{-asws} cried.² (See the complete narration in Appendix II)

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

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عَقْبَةَ وَ ثَعْلَبَةَ بْنِ مَيْمُونٍ وَ عَلِيٍّ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فِي فُسْطَاطٍ لَهُ يَمْنَى فَنَظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجُلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجُلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكْرِ بْنِ نَضْوٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادٌ إِنِّي أُلِمُّ بِالذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ دَكَّرْتُ حُبَّكُمْ فَرَجَوْتُ النِّجَاةَ وَ تَحَلَّى عَنِّي فَقَالَ أَبُو جَعْفَرٍ ع وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنْ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَحِبُّ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَحِبُّ الصَّوَّامِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا اكْتَسَبْتَ وَ قَالَ مَا تَبْعُونَ وَ مَا تُرِيدُونَ أَمَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلَّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا

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

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

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

² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 39 H 1 / 7

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

(Imam^{-asws} said): It is certain that if a shocking thing may come from the sky every people will seek protection in their safe places and we^{-asws} seek protection with our Holy Prophet^{-saww}, and you will seek protection with us^{-asws}.³

³ Al-Kafi, vol. 8, pg. 80, Hadith 35

Appendix I: We may bite our hands upon their separation

30- نَحَج، نَحَجُ الْبَلَاغَةَ قَالَ ع فِي بَعْضِ حُطْبِهِ أَتَيْنَ الْقَوْمَ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَخَذَهُمْ وَ هَبَجُوا إِلَى الْجِهَادِ فَوَلَّوْهُ وَلَهُ الْبَقَاحُ إِلَى أَوْلَادِهَا وَ سَلَبُوا السُّيُوفَ أَغْمَادَهَا وَ أَخَذُوا بِأَطْرَافِ الْأَرْضِ زَحْفًا زَحْفًا وَ صَفًّا صَفًّا بَعْضُ هَلَكَ وَ بَعْضُ نَجَا لَا يُبَشِّرُونَ بِالْأَحْيَاءِ وَ لَا يُعَزُّونَ عَنِ الْمَوْتَى

(The book) ‘Nahj Al-Balagah’ –

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

مُرَّةُ الْعُيُونِ مِنَ الْبُكَاءِ خُمُصُ الْبُطُونِ مِنَ الصَّيَامِ دُبُلُ الشَّفَاءِ مِنَ الدُّعَاءِ صُفْرُ الْأَلْوَانِ مِنَ السَّهَرِ عَلَى وُجُوهِهِمْ غَبْرَةُ الْخَاشِعِينَ أُولَئِكَ إِخْوَانِي الدَّاهِبُونَ فَحَقَّ لَنَا أَنْ نَنْظُمًا إِلَيْهِمْ وَ نَعَضَّ الْأَيْدِي عَلَى فِرَاقِهِمْ.

The eyes were dried from the crying, the bellies were flat from the fasting, the lips were parched from the supplications, the colours were paled from the vigils, and their faces were dusty as the fearing ones. They are my^{-asws} brethren, the ones gone away! There is a right for us that we should be thirsty (yearning) for them and we should bite the hands upon their separation”.⁴

⁴ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 37 H 30

APPENDIX II

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

أَقُولُ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ رُويَ مُرْسَلًا عَنْ مُسْلِمٍ الْجَصَّاصِ قَالَ: دَعَانِي ابْنُ زِيَادٍ لِإِصْلَاحِ دَارِ الْإِمَارَةِ بِالْكُوفَةِ فَبَيْنَمَا أَنَا أَجْصَصُ الْأَبْوَابَ وَ إِذَا أَنَا بِالرَّعَقَاتِ قَدْ ارْتَفَعَتْ مِنْ جَنَابَاتِ الْكُوفَةِ فَأَقْبَلْتُ عَلَى خَادِمٍ كَانَ مَعَنَا فَقُلْتُ مَا لِي أَرَى الْكُوفَةَ تَضِجُ قَالَ السَّاعَةُ أَتَوْا بِرَأْسِ خَارِجِي خَرَجَ عَلَى يَزِيدَ

I (Majlisi) am saying, ‘I saw in one of the reliable books being reported by an unbroken chain from Muslim Al-Jassas who said,

‘Ibn Ziyad^{-la} called me to repair the government building at Al-Kufa. While I was plastering the doors, and there were screams to have risen from the sides of Al-Kufa. I went to a servant who was with us and said, ‘What is the matter I see Al-Kufa to be clamouring?’ He said, ‘They are coming now with the head of the Kharijite who had come out against Yazeed^{-la}’.

فَقُلْتُ مَنْ هَذَا الْخَارِجِيُّ فَقَالَ - الْحُسَيْنُ بْنُ عَلِيٍّ ع

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

قَالَ فَتَرَكْتُ الْخَادِمَ حَتَّى خَرَجَ وَ لَطَمْتُ وَجْهِي حَتَّى خَشِبْتُ عَلَى عَيْنِي أَنْ يَذْهَبَ وَ غَسَلْتُ يَدَيَّ مِنَ الْجِصِّ وَ خَرَجْتُ مِنْ ظَهْرِ الْقَصْرِ وَ أَتَيْتُ إِلَى الْكِنَاسِ فَبَيْنَمَا أَنَا وَقِفْتُ وَ النَّاسُ يَتَوَقَّعُونَ وَصُولَ السَّبَايَا وَ الرُّؤُوسِ إِذْ قَدْ أَقْبَلْتُ نَحْوَ أَرْبَعِينَ شَقَّةً تُحْمَلُ عَلَى أَرْبَعِينَ جَمَلًا فِيهَا الْحُرَمُ وَ التِّسَاءُ وَ أَوْلَادُ فَاطِمَةَ ع وَ إِذَا بِعَلِيِّ بْنِ الْحُسَيْنِ ع عَلَى بَعِيرٍ بَغِيرٍ وَطَاءٍ وَ أَوْدَاجُهُ تَشْخُبُ دَمًا

He (the narrator) said, ‘I left the servant until I went out and slapped my face until I feared upon my eyes that these would be lost, and I washed my hands from the plaster and went out from the back of the castle and came to the sweepers. While I was standing and the people were anticipating the arrival of the captives and the heads, when there came approximately forty carriages upon forty camels wherein were the sanctimonious ones, and the women, and the children of (Syeda) Fatima^{-asws}, and there Ali^{-asws} Bin Al-Husayn^{-asws} was upon a camel without a saddle and his^{-asws} throat veins were dripping blood.

وَ هُوَ مَعَ ذَلِكَ يَبْكِي وَ يَقُولُ -

يَا أُمَّةَ لَمْ تُرَاعِ جَدَّنَا فِينَا
يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ تَقُولُونَ
كَأَنَّا لَمْ نُشَيْدْ فِيكُمْ دِينًا

يَا أُمَّةَ السَّوْءِ لَا سُقْيَا لِرُبْعِكُمْ -
لَوْ أَنَّكَ وَ رَسُولُ اللَّهِ يَجْمَعُنَا
تُسَيِّرُونَا عَلَى الْأَقْتَابِ عَارِيَةً

And he^{-asws}, along with that, was weeping and saying: ‘O evil community! There will be no quencher (except) for a quarter of you. O community who did not care of our^{-asws} grandfather^{-saww} regarding us^{-asws}! If we^{-asws} and Rasool-Allah^{-saww} were to gather on the Day

of Qiyamah, what will you be saying to us^{-asws}? They are travelling us^{-asws} upon the bare humps, as if we^{-asws} had not built a religion among you all.

بَنِي أُمَيَّةَ مَا هَذَا الْوُفُوفُ عَلَى
تُصَفِّقُونَ عَلَيْنَا كَفَكُّكُمْ فَرَحاً
أَلَيْسَ خَدْيَ رَسُولِ اللَّهِ وَبَلَكُمُ
يَا وَفَعَةَ الطِّفِّ قَدْ أَوْرَثَنِي حَزْناً
تِلْكَ الْمَصَائِبِ لَا تُثْبِتُونَ دَاعِيَنَا
وَ أَنْتُمْ فِي فِجَاجِ الْأَرْضِ تَسُبُّونَا
أَهْدَى الْبَرِّيَّةِ مِنْ سَبْلِ الْمُضِلِّينَا
وَ اللَّهُ يَهْتِكُ اسْتِنَارَ الْمُسِيئِينَ

Clan of Umayya! What is this pausing upon these calamities? You are not answering our^{-asws} callers? You are clapping your hands upon us out of happiness, and you are reviling us^{-asws} in the areas of the earth. Isn't my^{-asws} grandfather^{-sawww} Rasool-Allah^{-sawww}? Woe be unto you all! He^{-sawww} guided the people away from the ways of the strayers. O event of Al-Taff (Karbala)! You have caused us^{-asws} to inherit grief. By Allah^{-azwj}! You have torn apart the veils of the ones who are veils to us^{-asws}!

قَالَ صَارَ أَهْلُ الْكُوفَةِ يُنَاوِلُونَ الْأَطْفَالَ الَّذِينَ عَلَى الْمَحَامِلِ بَعْضَ التَّمْرِ وَ الْخُبْزِ وَ الْجُوزِ فَصَاحَتْ بِهِمْ أُمُّ كُثُومٍ وَ قَالَتْ يَا أَهْلَ الْكُوفَةِ إِنَّ الصَّدَقَةَ عَلَيْنَا حَرَامٌ وَ صَارَتْ تَأْخُذُ ذَلِكَ مِنْ أَيْدِي الْأَطْفَالِ وَ أَفْوَاهِهِمْ وَ تَرْمِي بِهِ إِلَى الْأَرْضِ

He (the narrator) said, 'The people of Al-Kufa came to give the children, those who were upon the carriages, some dates, and bread, and nuts. Umm Kulsoom^{-asws} shouted at them and said, 'O people of Al-Kufa! The charities are Prohibited unto us^{-asws}!' And she^{-asws} went on to take that from the hands and mouths of the children and throwing it to the ground'.

قَالَ كُلُّ ذَلِكَ وَ النَّاسُ يَنْكُورُونَ عَلَى مَا أَصَابَهُمْ- ثُمَّ إِنَّ أُمَّ كُثُومٍ أَطْلَعَتْ رَأْسَهَا مِنَ الْمَحْمِلِ وَ قَالَتْ لَهُمْ صَهْ يَا أَهْلَ الْكُوفَةِ تَقْتُلُنَا رِجَالَكُمْ وَ تَبْكِينَا نِسَاءَكُمْ فَالْحَاكِمُ بَيْنَنَا وَ بَيْنَكُمْ اللَّهُ يَوْمَ فَضْلِ الْقَضَاءِ

He (the narrator) said, 'All that, and the people were crying upon what had afflicted them^{-asws}. Then Umm Kulsoom^{-asws} brought out her^{-asws} head from the carriage and said to them: 'Shut up, O people of Al-Kufa! Your men killed us^{-asws}, and your women are crying upon us^{-asws}? Allah^{-azwj} will Judge between us^{-asws} and you all on the Day of the Decisive Judgment!'

فَبَيْنَمَا هِيَ تُخَاطِبُهُمْ إِذَا بِضَجَّةٍ قَدْ ارْتَفَعَتْ فَإِذَا هُمْ أَتَوْا بِالرُّهُوسِ يَقْدُمُهُمْ رَأْسُ الْحُسَيْنِ ع وَ هُوَ رَأْسٌ زَهْرِيٌّ قَمَرِيٌّ أَشْبَهَ الْخَلْقِ بِرَسُولِ اللَّهِ ص وَ لِحْيَتُهُ كَسَوَادِ السَّبَجِ قَدْ انْتَصَلَ مِنْهَا الْحِضَابُ وَ وَجْهُهُ دَارَةٌ قَمَرٍ طَالِعٍ وَ الرُّفْعُ تَلَعَبٌ بِهَا يَمِيناً وَ شِمَالاً

While she^{-asws} was addressing them when a clamour arose, and there, they were coming with the (holy) heads, the (holy) head of Al-Husayn^{-asws} was ahead of them, and it was a head blossoming like the moon, being the most resembling of the people with Rasool-Allah^{-sawww}, and his^{-asws} beard was like the pitch black, the blackness having trickled from it, and his^{-asws} face was like the emerging circle of the moon, and the spear was playing with it right and left.

فَالْتَفَتَتْ زَيْنَبُ فَرَأَتْ رَأْسَ أَخِيهَا فَتَطَحَّتْ جَبِينَهَا بِمَقْدَمِ الْمَحْمِلِ حَتَّى رَأَيْنَا الدَّمَ يَخْرُجُ مِنْ تَحْتِ قِنَاعِهَا وَ أَوْمَأَتْ إِلَيْهِ بِحَرْقَةٍ [بِخَرْقَةٍ] وَ جَعَلَتْ تَقُولُ-

يَا هَلَالاً لَمَّا اسْتَتَمَ كَمَالاً
مَا تَوَهَّمْتُ يَا شَقِيقَ فُؤَادِي
غَالَهُ حَسَنُهُ فَأَبْدَا غُرُونَا
كَانَ هَذَا مُقَدَّراً مَكْتُوبَا

فَقَدْ كَادَ قَلْبُهَا أَنْ يَدُوبَا

يَا أَخِي فَاطِمَ الصَّغِيرَةَ كَلِمَتَهَا

(Syeda) Zainab^{-asws} turned and saw the (holy) head of her^{-asws} brother^{-asws}. She^{-asws} struck her^{-asws} head with the front of the carriage until we saw the blood emerging from beneath her^{-asws} veil, and she^{-asws} gestured towards it with a rag and went on to say: 'O crescent, when it is completely perfect, its eclipse loses it, and it begins going down. O brother^{-asws}! I^{-asws} never imagined that this was a Written Decree. O my^{-asws} brother^{-asws}! Fatima Al-Sughra^{-asws}, speak to her^{-asws}, for her^{-asws} heart has almost melted!

مَا لَهُ قَدْ قَسَى وَ صَارَ صَلْبِيَا

مَعَ الْيَتَمِ لَا يُطِيقُ وَجُوبَا

بِذَلِّ يَغِيضُ دَمْعًا سَكُوبَا

وَ سَكَنَ فُؤَادَهُ الْمَرْغُوبَا

بِأَبِيهِ وَ لَا يَرَاهُ مُجِيبَا

يَا أَخِي قَلْبُكَ الشَّفِيقُ عَلَيْنَا

يَا أَخِي لَوْ تَرَى عَلَيَّا لَدَى الْأَسْرِ

كُلَّمَا أَوْجَعُوهُ بِالضَّرْبِ نَادَاكَ

يَا أَخِي ضُمَّهُ إِلَيْكَ وَ قَرْنَهُ

مَا أَذَلَّ الْيَتِيمَ حِينَ يُنَادِي

O my^{-asws} brother^{-asws}! Your^{-asws} heart is compassionate to us^{-asws}, what is the matter it has hardened and become a slab? O my^{-asws} brother^{-asws}! If you^{-asws} could see Ali^{-asws} among the captives with the orphans, you^{-asws} would not have tolerated any response. Every time they pain him^{-asws} with the strike, he^{-asws} calls out to you^{-asws}, exerting the swelling of the tears being shed. O my^{-asws} brother^{-asws}! Hug him^{-asws} to you^{-asws} and draw him^{-asws} near and calm his^{-asws} fearful heart! How humiliated is the orphan when he calls his father, and he cannot see an answer!

ثُمَّ قَالَ السَّيِّدُ ثُمَّ إِنَّ ابْنَ زِيَادٍ جَلَسَ فِي الْقَصْرِ لِلنَّاسِ وَ أَذِنَ إِذْنًا عَامًّا وَ جِيءَ بِرَأْسِ الْحُسَيْنِ ع فَوَضِعَ بَيْنَ يَدَيْهِ وَ أَدْخَلَ نِسَاءَ الْحُسَيْنِ وَ صَبِيَّائَهُ إِلَيْهِ فَجَلَسَتْ زَيْنَبُ بِنْتُ عَلِيٍّ ع مُتَذَكِّرَةً

Then the Seyyid said, 'Then Ibn Ziyad^{-la} sat in the castle for the people and permitted a general permission, and they came with the (holy) head of Al-Husayn^{-asws} and it was placed in front of him^{-asws}, and the womenfolk of Al-Husayn^{-asws} and his^{-asws} children entered to his^{-la} presence. (Syeda) Zainab^{-asws} Bint Ali^{-asws} sat down, covering her^{-asws} face.

فَسَأَلَ عَنْهَا فَقِيلَ لَهُ زَيْنَبُ بِنْتُ عَلِيٍّ فَأَقْبَلَ عَلَيْهَا فَقَالَتْ الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَ أَكْذَبَ أُخْذُوْتَكُمْ فَقَالَتْ إِنَّمَا يَفْتَضِخُ الْفَاسِقُ وَ يَكْذِبُ الْفَاجِرُ وَ هُوَ غَيْرُنَا

He^{-la} asked about her^{-asws}. It was said, 'This is (Syeda) Zainab Bint Ali^{-asws}'. He^{-la} turned towards her^{-asws} and said, 'The Praise is for Allah^{-azwj} Who Shamed you^{-asws} all and Belied your^{-asws} narrations!' She^{-asws} said: 'But rather, the mischief-maker has been shamed and the transgressor has been belied, and he is other than us^{-asws}!'

فَقَالَ ابْنُ زِيَادٍ كَيْفَ رَأَيْتِ صَنَعَ اللَّهُ بِأَخِيكَ وَ أَهْلِ بَيْتِكَ فَقَالَتْ مَا رَأَيْتُ إِلَّا حَبِيبًا هَؤُلَاءِ قَوْمٌ كَتَبَ اللَّهُ عَلَيْهِمُ الْقَتْلَ فَبَرَزُوا إِلَى مَضَاجِعِهِمْ وَ سَيَجُمِعُ اللَّهُ بَيْنَكَ وَ بَيْنَهُمْ فَتُحَاجُّ وَ تُحَاصِمُ فَانْظُرْ لِمَنِ الْفَلَجُ يَوْمَئِذٍ تَكَلَّمْتُ أَتُكَا يَا ابْنَ مَرْجَانَةَ

Ibn Ziyad^{-la} said, 'How did you^{-asws} see the dealing of Allah^{-azwj} with your^{-asws} brother^{-asws} and your^{-asws} family members?' She^{-asws} said: 'I^{-asws} do not see it except a beautiful. They are a

people upon whom Allah^{-azwj} had Prescribed being killed, so they went out to their slaying places, and Allah^{-azwj} will be Gathering between you^{-la} and them^{-asws}. So, you^{-la} will be argued against and disputed, so look, from whom will be the victory on that day. May your^{-la} mother be bereft of you^{-la}, O Ibn Marjana^{-la}!

قَالَ فَغَضِبَ وَكَأَنَّهُ هَمَّ بِهَا فَقَالَ لَهُ عَمْرُو بْنُ حُرَيْثٍ إِنَّهَا امْرَأَةٌ وَ الْمَرْأَةُ لَا تُؤَاخَذُ بِشَيْءٍ مِنْ مَنْطِقِهَا فَقَالَ لَهُ ابْنُ زِيَادٍ لَقَدْ شَفَى اللَّهُ قُلُوبِي مِنْ طَاعِنِكَ الْحُسَيْنِ وَ الْعَصَاةِ الْمُرَدَّةِ مِنْ أَهْلِ بَيْتِكَ

He (the narrator) said, 'He^{-la} got angered, and it was as if he^{-la} thought of killing her^{-asws}. Amro Bin Hureys^{-la} said to him^{-la}, 'She^{-asws} is a woman, and the woman cannot be seized for anything from her talk'. Ibn Ziyad^{-la} said to him^{-la}, 'Allah^{-azwj} has Healed my^{-la} heart from your^{-asws} tyrant Al-Husayn^{-asws} and the disobedient ones of (clan of) Murad from your^{-asws} family members!'

فَقَالَتْ لَعْمَرِي لَقَدْ قُتِلَتْ كَهْلِي وَ قَطَعَتْ فَرْعِي وَ اجْتَنَنْتُ أَصْلِي فَإِنْ كَانَ هَذَا شِفَاءَكَ فَقَدْ اشْتَقَيْتَ

(Syeda) She^{-asws} said: 'By my^{-asws} life! You^{-la} have killed my^{-asws} elders, and cut off my^{-asws} branches, and uprooted my^{-asws} roots. So if this was your^{-la} healing, so you^{-la} have been healed!'

فَقَالَ ابْنُ زِيَادٍ هَذِهِ سَجَاعَةٌ وَ لَعْمَرِي لَقَدْ كَانَ أَبُوكَ سَجَاعاً شَاعِراً فَقَالَتْ يَا ابْنَ زِيَادٍ مَا لِلْمَرْأَةِ وَ السَّجَاعَةِ

Ibn Ziyad^{-la} said, 'This is a rhyme, and by my^{-la} life, your^{-asws} father^{-asws} was one with rhymes and poetry'. She^{-asws} said: 'O Ibn Ziyad^{-la}! What have the women to do with the rhymes?'

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

Ibn Nama said, 'And for me, about the rhyme, there is a concern, and I am surprised from the one who is healed by killing his^{-asws} Imams^{-asws}, and he^{-la} knows that they^{-asws} would be taking revenge form him^{-la} in his^{-la} Hereafter'.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَوَضَعَ الرَّأْسَ بَيْنَ يَدَيْهِ يَنْظُرُ إِلَيْهِ وَ يَبْسِمُ وَ بِيَدِهِ قَضِيبٌ يَضْرِبُ بِهِ ثَنَائَاهُ وَ كَانَ إِلَى جَانِبِهِ زَيْدُ بْنُ أَرْقَمٍ صَاحِبُ رَسُولِ اللَّهِ ص وَ هُوَ شَيْخٌ كَبِيرٌ فَلَمَّا رَأَاهُ يَضْرِبُ بِالْقَضِيبِ ثَنَائَاهُ قَالَ ارْفَعْ قَضِيبَكَ عَنْ هَاتَيْنِ الشَّفَتَيْنِ فَوَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص عَلَيْهِمَا مَا لَا أَحْصِيهِ يُقْبِلُهُمَا

And Al-Mufeed, may Allah^{-azwj} have Mercy on him, said, 'The (holy) head (of Al-Husayn^{-asws}) was placed in front of him^{-la}. He^{-la} looked at it and smiled, and there was a stick in his^{-la} hand he^{-la} was striking his^{-asws} lips with it, and to his^{-la} side was Zayd Bin Arqam, a companion of Rasool-Allah^{-saww}, and he was an aged old man. When he saw him^{-la} strike his^{-asws} lips with the stick, he said, 'Raise your^{-la} stick from these lips! By Allah^{-azwj} Who, there is no god except He^{-azwj}! I have seen the two lips of Rasool-Allah^{-saww} upon these, kissing them, (the number of times) I cannot even count!'

ثُمَّ اتَّحَبَ بَاكِياً فَقَالَ لَهُ ابْنُ زِيَادٍ أَبْكَى اللَّهُ عَيْنَيْكَ أَمْ تَبْكِي لِفَتْحِ اللَّهِ وَ اللَّهِ لَوْ لَا أَنَّكَ شَيْخٌ كَبِيرٌ قَدْ خَرَقْتَ [خَرَقْتَ] وَ ذَهَبَ عَقْلُكَ لَضَرْبِ عُنُقِكَ فَتَهَضُّ زَيْدُ بْنُ أَرْقَمٍ مِنْ بَيْنِ يَدَيْهِ وَ صَارَ إِلَى مَنْزِلِهِ

Then he wailed crying. Ibn Ziyad^{-la} said to him, 'May Allah^{-azwj} Make your eyes cry! Are you crying at the victory of Allah^{-azwj}? By Allah^{-azwj}! Had you not been an aged old man having become senile and his mind has gone, I^{-la} would have struck off your neck!' Zayd Bin Arqam got up from in front of him^{-la} and went to his house'.

الإرشاد ص 228، و لكن قد يقال ان زيد بن أرقم كان حينذاك أعمى: قد كف بصره بدعاء على أمير المؤمنين عليه السلام حين استشهده عن كلام رسول الله « من كنت مولاه فهذا علي مولاه » فكتمه، كما في شرح النهج ج 1 ص 362 لابن أبي الحديد، الا انه لم يثبت، و لا نقله أرباب التراجم في ترجمته.

Note: - (The book) 'Al-Irshad' Page 228, 'But, it has been said that Zayd Bin Arqam was blind on that day, his sight having been blinded by the supplication of Ali^{-asws} Amir Al-Momineen^{-asws} against him when he^{-asws} had told him to testify about the speech of Rasool-Allah^{-saww}: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master', but he had concealed it, like what it is in the commentary of Al-Nahj Al-Balagah Vol 1 Pg 362 of Ibn Abu Al Hadeed, except that the lords of translation did not transmit it in their translations.

و لو صح لم يناف انكاره على ابن زياد بضرب القضيب على ثنياه عليه السلام، لجواز أن يكون قد أنكر على ما سمعه ممن رأى ذلك نعم قال ابن عساكر في تاريخه ج 4 ص 340 أنه كان حاضر المجلس و يؤيد ابن زياد.

And if it was correct, it is not beneficial, his denial upon Ibn Ziyad^{-la} of striking with the stick upon his^{-asws} lips, upon him^{-asws} be the greetings, as a permit that he had disliked it based upon what he had heard from the one who had seen that, yes. Ibn Asakir said in his history, Vol 4 Pg 340 that he was present in the gathering and supported Ibn Ziyad^{-la}.

و قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ لَمَّا رَفَعَ زَيْدٌ صَوْتَهُ يَبْكِي وَ خَرَجَ وَ هُوَ يَقُولُ مَلِكٌ عَبْدٌ خِرًا أَنْتُمْ يَا مَعْشَرَ الْعَرَبِ الْعَبِيدُ بَعْدَ الْيَوْمِ قَتَلْتُمْ ابْنَ فَاطِمَةَ وَ أَمَرْتُمْ ابْنَ مَرْجَانَةَ حَتَّى يَقْتُلَ خِيَارَكُمْ وَ يَسْتَعِيدَ أَشْرَارَكُمْ رَضِيْتُمْ بِالذَّلِّ فَبَعْدًا لِمَنْ رَضِيَ

And Muhammad Bin Abu Talib said, 'Then Zayd raised his voice with the crying, and he went out and he was saying, 'A slave is owning a free one! You, O community of Arabs, are the slaves after today. You killed the son^{-asws} of (Syeda) Fatima^{-asws} and have made Ibn Marjana^{-la} the emir until he^{-la} has killed your best ones and has enslaved your evil ones. You are pleased with the disgrace. So, remoteness is for the one who is pleased!'

و قَالَ الْمُفِيدُ فَأَدْخَلَ عِيَالُ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى ابْنِ زِيَادٍ فَدَخَلَتْ زَيْنَبُ أُحْتُ الْحُسَيْنِ ع فِي جُمْلَتِهِمْ مُتَنَكِّرَةً وَ عَلَيْهَا أَرْدَلُ ثِيَابِهَا وَ مَضَتْ حَتَّى جَلَسَتْ نَاحِيَةً وَ حَقَّتْ بِهَا إِمَائُهَا

And Al-Mufeed said, 'The dependants of Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, were entered into (the court of) Ibn Ziyad. (Syeda) Zainab^{-asws}, sister^{-asws} of Al-Husayn^{-asws} entered among their group covered of face, and upon her^{-asws} was her^{-asws} worn-out clothes, and she^{-asws} went and sat down in a corner, and her^{-asws} maids sat around her^{-asws}.

فَقَالَ ابْنُ زِيَادٍ مَنْ هَذِهِ الَّتِي انْحَارَتْ فَجَلَسَتْ نَاحِيَةً وَ مَعَهَا نِسَائُهَا فَلَمْ تُجِبْهُ زَيْنَبُ فَأَعَادَ الْقَوْلَ ثَانِيَةً وَ ثَالِثَةً يَسْأَلُ عَنْهَا فَقَالَتْ لَهُ بَعْضُ إِمَائِهَا هَذِهِ - زَيْنَبُ بِنْتُ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص

Ibn Ziyad^{-la} said, 'Who is this who has separated and sat down in a corner and with her^{-asws} women?' But (Syeda) Zainab^{-asws} did not answer him^{-la}. He^{-la} repeated the words secondly, and

thirdly asking about her^{-asws}. One of her^{-asws} maids said to him^{-la}, 'This is (Syeda) Zainab^{-asws}, daughter^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}'.

فَأَقْبَلَ عَلَيْهَا ابْنُ زِيَادٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَحَكُمْ وَ قَتَلَكُمْ وَ أَكْذَبَ أَخْبَرْتَكُمْ فَقَالَتْ زَيْنَبُ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِنَبِيِّ مُحَمَّدٍ ص وَ طَهَّرَنَا مِنَ
الرِّجْسِ تَطْهِيراً إِنَّمَا يَفْتَضِخُ الْفَاسِقُ إِلَى آخِرِ مَا مَرَّ

So Ibn Ziyad^{-la} turned towards her^{-asws} and said, 'The Praise is for Allah^{-azwj} who Shamed you^{-asws} all and Killed you and Belied your^{-asws} narrations!' (Syeda) Zainab^{-asws} said: 'The Praise is for Allah^{-azwj} Who Honoured us^{-asws} with His^{-azwj} Prophet^{-saww} Muhammad^{-saww} and Purified us^{-asws} from the uncleanness with a Purification. But rather, the mischief-maker has been Shamed!' – up the end of what has passed.

وَ قَالَ السَّيِّدُ وَ ابْنُ نَمَا ثَمَّ التَّمَتَّ ابْنُ زِيَادٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ مَنْ هَذَا فَقِيلَ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ أَلَيْسَ قَدْ قَتَلَ اللَّهُ عَلِيَّ بْنَ الْحُسَيْنِ فَقَالَ عَلِيُّ
قَدْ كَانَ لِي أَخٌ يُسَمَّى عَلِيَّ بْنَ الْحُسَيْنِ قَتَلَهُ النَّاسُ

And the Seyyid and Ibn Nama said, 'Then Ibn Ziyad^{-la} turned towards Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-la} said, 'Who is this?' It was said, 'This is Ali^{-asws} Bin Al-Husayn^{-asws}'. He^{-la} said, 'Hasn't Allah^{-azwj} Killed Ali^{-asws} Bin Al-Husayn^{-asws}?'. Ali^{-asws} said: 'There was a brother^{-asws} for me^{-asws} named as Ali^{-asws} Bin Al-Husayn^{-asws}. The people killed him^{-asws}'.

فَقَالَ بَلِ اللَّهُ قَتَلَهُ فَقَالَ عَلِيُّ - اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَقَالَ ابْنُ زِيَادٍ وَ لَكَ جُزْءٌ عَلَى جَوَائِي أَذْهَبُوا بِهِ فَاصْرُبُوا عُنُقَهُ

He^{-la} said, 'But, Allah^{-azwj} Killed him^{-asws}!' Ali^{-asws} said: '**Allah Takes away the souls when they die, and those who do not die in their sleep. [39:42]**'. Ibn Ziyad^{-la} said, 'And for you^{-asws} there is audacity upon answering me^{-la}? Go with him^{-asws} and strike off his^{-asws} neck!'

فَسَمِعَتْ عَمَّتُهُ زَيْنَبُ فَقَالَتْ يَا ابْنَ زِيَادٍ إِنَّكَ لَمْ تُبْقِ مِنَّا أَحَدًا فَإِنْ عَزَمْتَ عَلَى قَتْلِهِ فَأَقْتُلْنِي مَعَهُ

I heard his^{-asws} aunt Zainab^{-asws}, she^{-asws} said: 'O Ibn Ziyad^{-la}! You^{-la} have not left anyone from us^{-asws} to remain! So, if you^{-la} are determined upon killing him^{-asws}, then kill me^{-asws} along with him^{-asws}!'

وَ قَالَ الْمُفِيدُ وَ ابْنُ نَمَا فَتَعَلَّقَتْ بِهِ زَيْنَبُ عَمَّتُهُ وَ قَالَتْ يَا ابْنَ زِيَادٍ حَسْبُكَ مِنْ دِمَائِنَا وَ اعْتَنَقَتْهُ وَ قَالَتْ وَ اللَّهُ لَا أَفَارِقُهُ فَإِنْ قَتَلْتَهُ فَأَقْتُلْنِي مَعَهُ

Al-Mufeed and Ibn Nama said, 'His^{-asws} aunt Zainab^{-asws} clung with him^{-asws} and said, 'O Ibn Ziyad^{-la}! It suffices you^{-la} from our^{-asws} blood!', and she^{-asws} hugged him^{-asws} and said: 'I^{-asws} will not separate from him^{-asws}. So, if you^{-la} are killing him^{-asws}, then kill me^{-asws} along with him^{-asws}!'

فَنَظَرَ ابْنُ زِيَادٍ إِلَيْهَا وَ إِلَيْهِ سَاعَةً ثُمَّ قَالَ عَجَباً لِلرَّحِمِ وَ اللَّهُ إِنِّي لِأُطْنِهَا وَ دَتَّ أَنِّي قَتَلْتُهَا مَعَهُ دَعَاؤُهُ فَإِنِّي أَرَاهُ لِمَا بِهِ

Ibn Ziyad^{-la} looked at her^{-asws} and to him^{-asws} for a while, then said, 'Strange of the kinship! By Allah^{-azwj} I^{-la} think she^{-asws} would love it if I^{-la} were to kill her^{-asws} along with him^{-asws}. Leave him^{-asws}, for I^{-la} can see what (illness) he^{-asws} is with!'

وَ قَالَ السَّيِّدُ فَقَالَ عَلِيُّ لِعَمَّتِهِ اسْكُنِي يَا عَمَّةَ حَتَّى أَكَلِمَهُ ثُمَّ أَقْبَلَ ع فَقَالَ أ بِالْقَتْلِ تُهَيِّدُنِي يَا ابْنَ زِيَادٍ أَمَا عَلِمْتَ أَنَّ الْقَتْلَ لَنَا عَادَةٌ وَ كَرَامَتُنَا الشَّهَادَةُ

And the Seyyid said, 'Ali^{-asws} said to his^{-asws} aunt: 'Calm down O aunt, until I^{-asws} speak to him^{-la}'. Then he^{-asws} turned and said: 'Is it with the killing you^{-la} are threatening me^{-asws}, O Ibn Ziyad^{-la}? Don't you^{-la} known that being killed is the norm for us^{-asws}, and the martyrdom is our^{-asws} honour?'

ثُمَّ أَمَرَ ابْنُ زِيَادٍ بَعْلِيَّ بْنَ الْحُسَيْنِ ع وَ أَهْلَهُ فَحَمَلُوا إِلَى دَارٍ إِلَى جَنْبِ الْمَسْجِدِ الْأَعْظَمِ فَقَالَتْ زَيْنَبُ بِنْتُ عَلِيٍّ - لَا يَدْخُلَنَّ عَلَيْنَا عَرَبِيَّةٌ إِلَّا أُمٌّ وَلَدٍ أَوْ مَمْلُوكَةٌ فَإِنَّهُنَّ سَبِيْنٌ وَقَدْ سَبَيْنَا

Then Ibn Ziyad^{-la} ordered with Ali^{-asws} Bin Al-Husayn^{-asws} and his^{-asws} family members, so they^{-asws} were carried to a house by the side of the grand Masjid. Zainab^{-asws} Bint Ali^{-asws} said: 'No female Arab should enter upon us^{-asws} except a mother of children, or a slave girl, for they are captives and we^{-asws} have become captives'.

وَقَالَ ابْنُ نَمَا رُوِيَ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ شَهِدْتُ عُيَيْدَ اللَّهِ بْنَ زِيَادٍ وَ هُوَ يَنْكُثُ بِقَضِيبٍ عَلَى أَسْنَانِ الْحُسَيْنِ وَ يَقُولُ إِنَّهُ كَانَ حَسَنَ الثَّعْرِ فَقُلْتُ أُمُّ وَ اللَّهُ لَأَسْوَأُكَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص يَقْبَلُ مَوْضِعَ قَضِيبِكَ مِنْ فِيهِ

And Ibn Nama said, 'It is reported that Anas Bin Malik (a well-known enemy of Ahl Al-Bayt^{-asws}) said, 'I witnessed Ubeydullah Bin Ziyad^{-la} and he^{-la} was tapping with a stick upon the teeth of (holy head of) Al-Husayn^{-asws} and saying, 'He^{-asws} was of excellent teeth!' I said, 'Or by Allah^{-azwj}, it will worsen you^{-la}! I have seen Rasool-Allah^{-saww} kiss the place of your^{-la} stick from his^{-asws} mouth'.

وَعَنْ سَعِيدِ بْنِ مُعَاذٍ وَ عَمْرٍو بْنِ سَهْلٍ أَتَاهُمَا خَصْرًا عُيَيْدَ اللَّهِ يَضْرِبُ بِقَضِيبِهِ أَنْفَ الْحُسَيْنِ وَ عَيْنَيْهِ وَ يَطْعُنُ فِي فَمِهِ فَقَالَ زَيْدُ بْنُ أَرْقَمٍ ارْفَعْ قَضِيبَكَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ وَاضِعًا شَفَتَيْهِ عَلَى مَوْضِعِ قَضِيبِكَ ثُمَّ انْتَحَبَ بَاكِيًا

And from Saeed Bin Muaz, and Amro Bin Sahl, they were both present with Ubeydullah^{-la} striking with his^{-la} stick the nose of Al-Husayn^{-asws}, and his^{-asws} eyes, and stab in his^{-asws} mouth. Zayd Bin Arqam said, 'Raise your^{-la} stick! I have seen Rasool-Allah^{-saww} place his^{-saww} upon the place of your^{-la} stick?' Then he wailed crying.

فَقَالَ لَهُ أَبُوكَى اللَّهُ عَيْنَيْكَ عَدُوُّ اللَّهِ لَوْ لَا أَنَّكَ شَيْخٌ قَدْ حُرِفَتْ وَ ذَهَبَ عَقْلُكَ لَضَرَبْتُ عُنُقَكَ

He^{-la} said to him, 'May Allah^{-azwj} Cause your eyes to cry, enemy of Allah^{-azwj}! Had you not been an old man having become senile and his mind has gone, I^{-la} would have struck off your neck!'

فَقَالَ زَيْدٌ لَأُحْدِثَنَّكَ حَدِيثًا هُوَ أَغْلَظُ عَلَيْكَ مِنْ هَذَا رَأَيْتُ رَسُولَ اللَّهِ ص أَقْعَدَ حَسَنًا عَلَى فَخِذِهِ الْيُمْنَى وَ حُسَيْنًا عَلَى فَخِذِهِ الْيُسْرَى فَوَضَعَ يَدَهُ عَلَى يَافُوخِ كُلِّ وَاحِدٍ مِنْهُمَا وَ قَالَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ إِنِّيَاهُمَا وَ صَالِحِ الْمُؤْمِنِينَ فَكَيْفَ كَانَ وَدِيعَتَكَ لِرَسُولِ اللَّهِ ص

Zayd said, 'I shall narrate a Hadeeth to you^{-la}, it would be harsher upon you^{-la} than this. I saw Rasool-Allah^{-saww} having seated Hassan^{-asws} upon his^{-saww} right thigh and Husayn^{-asws} upon his^{-saww} left thigh. He^{-saww} placed his^{-saww} hand upon the top of each of their^{-asws} heads and said: 'O Allah^{-azwj}! I^{-saww} entrust them^{-asws} to You^{-azwj} and the righteous Momineen^{-asws}!' So how was your^{-la} dealing with the entrustment of Rasool-Allah^{-saww}?'

و قال و لما اجتمع عبيد الله بن زياد و عمر بن سعد- بعد قتل الحسين ع قال عبيد الله لعمر اتني بالكتاب الذي كتبته إليك في معنى قتل الحسين ع و مناجزته فقال ضاع

And he (the narrator) said, 'When Ubeydullah^{-la} Bin Ziyad^{-la} and Umar^{-la} Bin Sa'ad^{-la} gathered after the killing of Al-Husayn^{-asws}, Ubeydullah^{-la} said to Umar^{-la}, 'Give me^{-la} the letter which I^{-la} had written to you^{-la} meaning, killing Al-Husayn^{-asws} and fighting him^{-asws}'. He^{-la} said, '(It is) lost!'

فقال لتجئني به أ تراك معتذرا في عجائز قريش قال عمر و الله لقد نصحتك في الحسين نصيحة لو استشارني بها أبي سعد كنت قد أدبت حقه

He^{-la} said, 'You^{-la} will come to me^{-la} with it! Will I^{-la} leave you^{-la} to excuse yourself^{-la} among the elders of Quraysh?' Umar^{-la} said, 'By Allah^{-azwj}! I^{-la} had advised you^{-asws} regarding Al-Husayn^{-asws} with some advice. Had my^{-la} father Sa'ad consulted me^{-la} with it, I^{-la} would have fulfilled his right'.

فقال عثمان بن زياد أخو عبيد الله صدق و الله لوددت أنه ليس من بني زياد رجل إلا و في أنفه خزامة إلى يوم القيامة و أن حسيناً لم يقتل

Usman^{-la} Bin Ziyad^{-la}, brother^{-la} of Ubeydullah^{-la} said, 'You^{-la} speak the truth! By Allah^{-azwj}! I^{-la} would love it for there wasn't any man from the sons of Ziyad except and in his ring would be a ring (to be pulled with) up to the Day of Qiyamah, and Al-Husayn^{-asws} would not have been killed'.

قال عمر بن سعد و الله ما رجع أحد بشر مما رجعت أطعت عبيد الله و عصيت الله و قطعت الرحم

Umar^{-la} Bin Sa'ad^{-la} said, 'By Allah^{-azwj}! No one has returned with eviller than what you^{-la} have returned in obedience of Ubeydullah^{-la} and disobedience of Allah^{-azwj}!' And he^{-la} cut off the kinship.

و قَالَ السَّيِّدُ ثُمَّ أَمَرَ ابْنَ زِيَادٍ بِرَأْسِ الْحُسَيْنِ ع فَطِيفَ بِهِ فِي سِكَكِ الْكُوفَةِ وَ يَحْقُ لِي أَنْ أَمْتَلَّ هَاهُنَا بِأَيْتَاتٍ لِيَغْضِي دَوِي الْعُقُولِ يَرْتِي بِهَا قَتِيلًا مِنْ آلِ الرَّسُولِ ص

And the Seyyid said, 'Then Ibn Ziyad^{-la} ordered with the (holy) head of Al-Husayn^{-asws}, so it was sent around with in the markets of Al-Kufa, and it is a right for me that I prose couplets over here of one of the intellectuals eulogising with it the slain from the Progeny^{-asws} of the Rasool^{-saww}.

فَقَالَ-

رَأْسُ ابْنِ بِنْتِ مُحَمَّدٍ وَ وَصِيَّهِ-	لِلنَّاطِرِينَ عَلَى فَنَاءٍ يُرْفَعُ-
و الْمُسْلِمُونَ يَنْظُرُونَ وَ يَسْمَعُونَ-	لَا مُنْكَرَ مِنْهُمْ وَ لَا مُتَفَجِّعَ-
كُجِلَتْ يَنْظُرُكَ الْعُيُونُ عَمَائَةَ-	وَ أَصَمَّ رُؤُوكَ كُلُّ أُذُنٍ تَسْمَعُ-
مَا رَوْضَةٌ إِلَّا تَمَنَّتْ أَهْمًا-	لَكَ حُفْرَةٌ وَ لِحَظٍ قَبْرُكَ مَضْجَعُ-
أَيَقُطُّتْ أَخْفَانًا وَ كُنْتَ لَهَا كَرَى-	وَ أَمْتٌ عَيْنًا لَمْ يَكُنْ بِكَ تَجْجَعُ-

He said, 'The (holy) head of the son^{-asws} of the daughter^{-asws} of Muhammad^{-saww} and his^{-asws} successor^{-asws} is raised for the beholders upon a spear, and the Muslims are with looking and hearing. There is neither any denier from them nor any one mournful. May the eyes looking at you^{-asws} be blinded and be deafened every ear that hears. There is no garden except you wish it would be a grave for you, and a line drawn for your slaying place. The eyelids woke up and you were in slumber for it, and the eyes slept what had not stayed awake for you^{-asws}'.

قَالَ ثُمَّ إِنَّ ابْنَ زِيَادٍ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ فِي بَعْضِ كَلَامِهِ الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْحَقَّ وَ أَهْلَهُ وَ نَصَرَ أَمِيرَ الْمُؤْمِنِينَ وَ أَشْيَاعَهُ وَ قَتَلَ الْكَذَّابَ ابْنَ الْكَذَّابِ

He (the narrator) said, 'Then Ibn Ziyad^{-la} ascended the pulpit. He^{-la} praised Allah^{-azwj} and extolled upon Him^{-azwj} and said in part of his^{-la} speech, 'The Praise is for Allah^{-azwj} Who Revealed the truth and its people and Helped the commander of the faithful (meaning Yazeed^{-la}) and his^{-la} loyalists and Killed the liar son of the liar (meaning Al-Husayn^{-asws} Bin Ali^{-asws})'.

فَمَا زَادَ عَلَى هَذَا الْكَلَامِ شَيْئاً حَتَّى قَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ الْأَزْدِيُّ وَ كَانَ مِنْ جِبَارِ السَّيِّعَةِ وَ زُهَادِهَا وَ كَانَتْ عَيْنُهُ الْيُسْرَى ذَهَبَتْ فِي يَوْمِ الْجَمَلِ وَ الْأُخْرَى فِي يَوْمِ صِفِّينَ وَ كَانَ يُلَاذِمُ الْمَسْجِدَ الْأَعْظَمَ فَيُصَلِّي فِيهِ إِلَى اللَّيْلِ فَقَالَ يَا ابْنَ مَرْجَانَةَ إِنَّ الْكَذَّابَ ابْنَ الْكَذَّابِ أَنْتَ وَ أَبُوكَ وَ مَنِ اسْتَعْمَلَكَ وَ أَبُوهُ يَا عَدُوَّ اللَّهِ أَ تَقْتُلُونَ أَبْنَاءَ النَّبِيِّينَ وَ تَتَكَلَّمُونَ بِهَذَا الْكَلَامِ عَلَى مَنَابِرِ الْمُؤْمِنِينَ

He^{-la} had not increased upon this talk by anything until Abdullah Bin Afeef Al-Azdy stood up to him^{-la}, and he was from the good Shias and their ascetic ones, and his left eye had gone (blind) during the day (battle of) the camel, and the other during the day (battle of) Siffeen, and he used to stay in the grand Masjid and pray in it up to the night. He said, 'O Ibn Marjana^{-la}! The liar son of the liar is you^{-la} and your^{-la} father, and the one you^{-la} have used (as governor) and his^{-la} father! O enemy of Allah^{-azwj}! You^{-la} are killing the sons^{-asws} of the Prophets^{-as} and are talking with this speech upon the pulpits of the Momineen?'

قَالَ فَغَضِبَ ابْنُ زِيَادٍ ثُمَّ قَالَ مَنْ هَذَا الْمُتَكَلِّمُ فَقَالَ أَنَا الْمُتَكَلِّمُ يَا عَدُوَّ اللَّهِ تَقْتُلُ الدَّرَجَةَ الطَّاهِرَةَ الَّتِي قَدْ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ تَزْعُمُ أَنَّكَ عَلَى دِينِ الْإِسْلَامِ وََا غَوَاةَ أَئِنَّ أَوْلَادُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ - لَا يَنْتَقِمُونَ مِنْ طَاغِيَتِكَ اللَّعِينِ ابْنِ اللَّعِينِ عَلَى لِسَانِ مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ

He (the narrator) said, 'Ibn Ziyad^{-la} was angered, then said, 'Who it is speaker?' He said, 'I am the speaker, O enemy of Allah^{-azwj}! You^{-la} killed the pure offspring which Allah^{-azwj} had Kept away the uncleanness from them^{-asws}, and you^{-la} are claiming that you^{-la} are upon the religion of Al-Islam? Oh help! Where are the children of the Emigrants and the Helpers? Why are they not taking revenge from the accursed son of the accursed upon the tongue of Muhammad^{-saww}, Rasool^{-saww} of Lord^{-azwj} of the worlds?'

قَالَ فَازْدَادَ غَضَبُ ابْنِ زِيَادٍ حَتَّى انْتَفَحَتْ أَوْدَاجُهُ وَ قَالَ عَلَيَّ بِهِ فَبَادَرَ إِلَيْهِ الْجَلَاوِزَةُ مِنْ كُلِّ نَاحِيَةٍ لِيَأْخُذُوهُ فَقَامَتِ الْأَشْرَافُ مِنَ الْأَزْدِ مِنْ بَنِي عَمِيهِ فَخَلَّصُوهُ مِنْ أَيْدِي الْجَلَاوِزَةِ وَ أَخْرَجُوهُ مِنْ بَابِ الْمَسْجِدِ وَ انْطَلَقُوا بِهِ إِلَى مَنْزِلِهِ

He (the narrator) said, 'Then anger of Ibn Ziyad^{-la} increased to the extent that his^{-la} cheeks swelled and he^{-la} said, 'To me^{-la} with him!' The soldiers rushed towards him from every corner to seize him. The nobles from the clan of Azd, from the clan of his uncle stood up and they

rescued him from the hands of the soldiers and took him out from the door of the Masjid, and they went with him to his house.

فَقَالَ ابْنُ زِيَادٍ اذْهَبُوا إِلَى هَذَا الْأَعْمَى الْأَزْدِ أَعْمَى اللَّهِ قَلْبُهُ كَمَا أَعْمَى عَيْنُهُ فَأَتُونِي بِهِ فَانْطَلَفُوا فَلَمَّا بَلَغَ ذَلِكَ الْأَزْدُ اجْتَمَعُوا وَاجْتَمَعَتْ مَعَهُمْ قَبَائِلُ الْيَمَنِ لِيَمْنَعُوا صَاحِبَهُمْ

Ibn Ziyad^{-la} said, 'Go to this blind man, the blind one of (the clan of) Azd! Allah^{-azwj} has Blinded his hear like his eyes have been blinded and come to me^{-la} with him!' When that reached (the clan of) Al Azd, they gathered, and they gathered the tribes of Al-Yemen with them in order to defend their companion'.

قَالَ وَ بَلَغَ ذَلِكَ إِلَى ابْنِ زِيَادٍ فَجَمَعَ قَبَائِلَ مُضَرَ وَ صَمَّهُمْ إِلَى مُحَمَّدِ بْنِ الْأَشْعَثِ وَ أَمَرَهُمْ بِقِتَالِ الْقَوْمِ

He (the narrator) said, 'And that reached Ibn Ziyad^{-la}. He^{-la} gathered the tribes of Muzar and annexed them to Muhammad Bin Al-Ash'as and ordered them to fight the group'.

قَالَ فَاقْتَتَلُوا قِتَالًا شَدِيدًا حَتَّى قُتِلَ بَيْنَهُمْ جَمَاعَةٌ مِنَ الْعَرَبِ

He (the narrator) said, 'They fought a severe battle until a group from the Arabs were killed between them'.

قَالَ وَ وَصَلَ أَصْحَابُ ابْنِ زِيَادٍ إِلَى دَارِ عَبْدِ اللَّهِ بْنِ عَفِيفٍ فَكَسَرُوا الْبَابَ وَ اقْتَحَمُوا عَلَيْهِ فَصَاحَتْ ابْنَتُهُ أَنَّكَ الْقَوْمُ مِنْ حَيْثُ تَحْدُرُ فَقَالَ لَا عَلَيْكَ نَازِلِي سِنْفِي فَنَازِلَتُهُ إِيَّاهُ فَجَعَلَ يَذُبُّ عَنْ نَفْسِهِ وَ يَقُولُ-

عَفِيفُ شَيْخِي وَ ابْنُ أُمِّ عَامِرٍ -
وَ بَطِلُ جَدَّتْهُ مُغَادِرٍ -

أَنَا ابْنُ ذِي الْفَضْلِ عَفِيفِ الطَّاهِرِ -
كَمْ دَارِعٍ مِنْ جَمْعِكُمْ وَ حَاسِرٍ -

He (the narrator) said, 'And the companions of Ibn Ziyad^{-la} arrived to the house of Abdullah Bin Afeef. They broke the door and stormed upon him. His daughter shouted, 'The people have come to you!', from where he could take precaution. He said, 'It is not upon you. Give me my sword'. She gave it to him. He went on to defend himself and said, '*I am a son of the one with merit, Afeef Al-Tahir. Afeef is my elder and son of Umm Aamir. How many from your crowd and guards and heroes you have abandoned by betrayal*'.

قَالَ وَ جَعَلَتْ ابْنَتُهُ تَقُولُ يَا أَبَتِ لَيْتَنِي كُنْتُ رَجُلًا أَحَاصِمُ بَيْنَ يَدَيْكَ الْيَوْمَ هَؤُلَاءِ الْفَجَرَةُ قَاتِلِي الْعِتْرَةَ الْبَرَّةَ

He (the narrator) said, 'And his daughter went on to say, 'If only I was a man, I would have confronted in front of you today against these transgressors, killer of the righteous family!'

قَالَ وَ جَعَلَ الْقَوْمُ يَدُورُونَ عَلَيْهِ مِنْ كُلِّ جِهَةٍ وَ هُوَ يَذُبُّ عَنْ نَفْسِهِ فَلَمْ يَقْدِرْ عَلَيْهِ أَحَدٌ وَ كَلَّمَا جَاءُوا مِنْ جِهَةٍ قَالَتْ يَا أَبَتِ قَدْ جَاءُوكَ مِنْ جِهَةٍ كَذَا حَتَّى تَكَاثُرُوا عَلَيْهِ وَ أَخَاطُوا بِهِ فَقَالَتْ بَنَّتُهُ وَادَّاهُ يُحَاطُ بِأَبِي وَ لَيْسَ لَهُ نَاصِرٌ يَسْتَعِينُ بِهِ

He (the narrator) said, 'And the people went on to encircle him from every direction, and he was defending himself. But no one was able upon him, and every time they came to him from a direction, she said, 'O father! They are coming to you from such and such direction, until

they outnumbered him and surrounded him. His daughter said, 'Oh the disgrace! They have surrounded my father and there is no helper for him to seek assistance with'.

فَجَعَلَ يُدِيرُ سَيْفَهُ وَ يَقُولُ-

صَاقَ عَلَيْنَاكَ مَوْرِدِي وَ مَصْدَرِي-

أُقْسِمُ لَوْ يُفْسَخَ لِي عَنْ بَصَرِي-

He went on to rotate his sword and saying, 'I swear, if my vision were to be unleashed for me, it would have been constricted upon you, coming to me and ambushing me'.

قَالَ فَمَا زَالُوا بِهِ حَتَّى أَخَذُوهُ ثُمَّ حُلَّ فَأَذْجَلَ عَلَى ابْنِ زِيَادٍ فَلَمَّا رَأَاهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَكَ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ يَا عَبْدَ اللَّهِ وَ بِمَاذَا أَخْرَجْتَنِي
اللَّهُ-

صَاقَ عَلَيْنَاكَ مَوْرِدِي وَ مَصْدَرِي-

وَ اللَّهُ لَوْ فُزَّحَ لِي عَنْ بَصَرِي-

He (the narrator) said, 'They did not cease with him until they seized him, then he was carried and entered unto Ibn Ziyad^{-la}. When he^{-la} saw him, he^{-la} said, 'The Praise is for Allah^{-azwj} Who Humiliated you'. Abdullah Bin Afeef said to him^{-la}, 'O enemy of Allah^{-azwj}! And what is that Allah^{-azwj} has Humiliated me with? By Allah^{-azwj}! Had my vision been relieved from me, it would have been constricted upon you, arriving to me, and ambushing me'.

فَقَالَ ابْنُ زِيَادٍ يَا عَبْدَ اللَّهِ مَا تَقُولُ فِي عُثْمَانَ بْنِ عَفَانَ فَقَالَ يَا عَبْدَ بَنِي عِلَاجٍ يَا ابْنَ مَرْجَانَةَ وَ شَتَمَهُ مَا أَنْتَ وَ عُثْمَانُ إِنَّ أَسَاءَ أَمْ أَحْسَنَ وَ أَصْلَحَ أَمْ
أَفْسَدَ وَ اللَّهُ تَعَالَى وَلِيُّ خَلْقِهِ يَقْضِي بَيْنَهُمْ وَ بَيْنَ عُثْمَانَ بِالْعَدْلِ وَ الْحَقِّ وَ لَكِنْ سَلِّ عَنْ أَبِيكَ وَ عَنَّا وَ عَنْ يَزِيدَ وَ أَبِيهِ

He^{-la} said, 'O enemy of Allah^{-azwj}! What are you saying regarding Usman Bin Affan?' He said, 'O slave of the clan of Ilaj! O Ibn Marjana^{-la}!' And he insulted him^{-la}, 'What are you^{-la} and Usman, whether he is worse or better and reconciles or corrupts? And Allah^{-azwj} will Judge between them and Usman with the justice and the truth, but ask me about your^{-la} father, and about yourself^{-la}, and about Yazeed^{-la} and his^{-la} father!'

فَقَالَ ابْنُ زِيَادٍ وَ اللَّهُ لَا سَأَلْتُكَ عَنْ شَيْءٍ أَوْ تَذَوَّقَ الْمَوْتَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَفِيْفٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمَا إِنِّي قَدْ كُنْتُ أَسْأَلُ اللَّهَ رَبِّي أَنْ يَرْزُقَنِي
الشَّهَادَةَ قَبْلَ أَنْ تَلِدَكَ أُمُّكَ وَ سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ ذَلِكَ عَلَى يَدَيِ الْعَنِ خَلْقِهِ وَ أَنْ يُعْضِيَهُمْ إِلَيْهِ فَلَمَّا كُفَّ بَصَرِي يَكْسُتُ مِنَ الشَّهَادَةِ وَ الْآنَ الْحَمْدُ لِلَّهِ
الَّذِي رَزَقَنِيهَا بَعْدَ الْيَأْسِ مِنْهَا وَ عَرَفَنِي الْإِجَابَةَ مِنْهُ فِي قَدِيمِ دُعَائِي

Ibn Ziyad^{-la} said, 'By Allah^{-azwj}! I^{-la} will not ask you about anything, or you will taste the death!' Abdullah Bin Afeef said, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! As for I, I have been asking Allah^{-azwj}, my Lord^{-azwj} to Grace me the martyrdom before your^{-la} father have even given birth to you^{-la}, and I asked Allah^{-azwj} to Make that to be upon the hands of the most accursed of His^{-azwj} creatures and their most hateful to Him^{-azwj}! When my vision was withheld, I despaired from the martyrdom, and now the Praise is for Allah^{-azwj} Who has Graced it to me after the despair from it and has Made me recognise the Answering from Him^{-azwj} regarding my ancient supplication'.

فَقَالَ ابْنُ زِيَادٍ اضْرِبُوا عُنُقَهُ فَضْرِبَتْ عُنُقُهُ وَ صُلِبَ فِي السَّبْحَةِ

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

وَقَالَ الْمُفِيدُ فَلَمَّا أَخَذَتْهُ الْجَلَاوِزَةُ نَادَى شِعَارَ الْأَزْدِ فَاجْتَمَعَ مِنْهُمْ سَبْعُمِائَةٍ فَانْتَرَعُوهُ مِنَ الْجَلَاوِزَةِ فَلَمَّا كَانَ اللَّيْلُ أَرْسَلَ إِلَيْهِ ابْنُ زِيَادٍ مَنْ أَخْرَجَهُ مِنْ بَيْتِهِ فَضَرَبَ عُنُقَهُ وَصَلَبَهُ فِي السَّبْحَةِ رَحِمَهُ اللَّهُ

And Al-Mufeed said, 'When the soldiers had seized him, the slogan of (the clan of) Al-Azd was raised, and seven hundred from them gathered and rescued him from the soldiers. When it was the night, Ibn Ziyad^{-la} sent to him ones who brought him out from his house. He^{-la} struck off his neck and crucified him in the marshland. May Allah^{-azwj} have Mercy on him'.

وَقَالَ ابْنُ تَمَامٍ نَمَّا دَعَا جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْأَزْدِيَّ وَكَانَ شَيْخًا فَقَالَ يَا عَدُوَّ اللَّهِ أَكُنْتَ صَاحِبَ أَبِي تُرَابٍ قَالَ بَلَى لَا أَعْتَدِرُ مِنْهُ قَالَ مَا أَرَانِي إِلَّا مُتَقَرِّبًا إِلَى اللَّهِ بِدَمِكَ قَالَ إِذَنْ لَا يُقَرِّبُكَ اللَّهُ مِنْهُ بَلْ يُبَاعِدُكَ قَالَ شَيْخٌ قَدْ ذَهَبَ عَقْلُهُ وَخَلَّى سَبِيلَهُ

And Ibn Nama said, 'Then he^{-la} called Jundab Bin Abdullah Al-Azdy, and he was an old man. He said, 'O enemy of Allah^{-azwj}! Weren't you a companion of Abu Turab (Ali^{-asws})?' He said, 'Yes, I will not apologise from it'. He^{-la} said, 'I^{-la} do not see except that I^{-la} should draw closer to Allah^{-azwj} by (shedding) your blood'. He said, 'Then, Allah^{-azwj} will not Draw you closer to Him^{-azwj}, but He^{-azwj} would Distance you^{-la}'. He^{-la} said, 'An old man. His mind has gone!' And he^{-la} freed his way'.

ثُمَّ قَالَ الْمُفِيدُ وَلَمَّا أَصْبَحَ عُثَيْدُ اللَّهِ بْنُ زِيَادٍ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَ فَدِيرَ بِهِ فِي سِكَكِ الْكُوفَةِ وَقَبَائِلَهَا فُرُوي عَنْ زَيْدِ بْنِ أَزْمَ أَنَّهُ مَرَّ بِهِ عَلَيَّ وَهُوَ عَلَى رُفْحٍ وَأَنَا فِي غُرْفَةٍ لِي فَلَمَّا حَادَانِي سَمِعْتُهُ يَقْرَأُ- أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

Then Al-Mufeed said, 'And when Ubeydullah^{-la} Bin Ziyad^{-la} woke up in the morning, he^{-la} send the (holy) head of Al-Husayn^{-asws}, and it was paraded with in the markets of Al-Kufa and its tribes. It is reported from Zayd Bin Arqam, 'It was passed by me, and it was upon a spear, and I was in an upper room of mine. When it was parallel to me, I heard him^{-asws} recite: **Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].**

فَقَفَّ وَ اللَّهُ شِعْرِي عَلَيَّ وَ نَادَيْتُ رَأْسُكَ يَا ابْنَ رَسُولِ اللَّهِ أَعْجَبَ وَ أَعْجَبَ

By Allah^{-azwj}, my hair stood on its ends and I called out, 'O son^{-asws} of Rasool-Allah^{-saww}! Your^{-asws} (holy) head is a wonder and a wonder!'

وَقَالَ السَّيِّدُ وَ كَتَبَ عُثَيْدُ اللَّهِ بْنُ زِيَادٍ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ يُخْبِرُهُ بِقَتْلِ الْحُسَيْنِ وَ خَبَرَ أَهْلَ بَيْتِهِ وَ كَتَبَ أَيْضًا إِلَى عَمْرِو بْنِ سَعِيدٍ بَنِي الْعَاصِ أَمِيرِ الْمَدِينَةِ بِمِثْلِ ذَلِكَ

And the Seyyid (Ibn Tawoos) said, 'And Ubeydullah^{-la} Bin Ziyad^{-la} wrote to Yazeed^{-la} Bin Muawiya^{-la} inform him^{-la} with the killing of Al-Husayn^{-asws} and the news of his^{-asws} family members, and he^{-la} wrote as well to Amro Bin Saeed Bin Al-Aas^{-la}, governor of Al-Medina with similar to that'.

وَقَالَ الْمُفِيدُ وَلَمَّا أَتَقَدَّ إِلَى ابْنِ زِيَادٍ بِرَأْسِ الْحُسَيْنِ عَ إِلَى يَزِيدَ تَقَدَّمَ إِلَى عَبْدِ الْمَلِكِ بْنِ أَبِي الْحَارِثِ السُّلَمِيِّ فَقَالَ انْطَلِقْ حَتَّى تَأْتِيَ عَمْرَو بْنَ سَعِيدٍ بَنِي الْعَاصِ بِالْمَدِينَةِ فَيُبَشِّرُهُ بِقَتْلِ الْحُسَيْنِ عَ

And Al-Mufeed said, 'And when Ibn Ziyad^{-la} dispatched the (holy) head of Al-Husayn^{-asws} to Yazeed^{-la}, he^{-la} proceeded to Abdul Malik Bin Abu Al-Haris Al-Sulamy. He^{-la} said, 'Go until you come to Amro Bin Saeed Bin Al-Aas^{-la} at Al-Medina and give him^{-la} the good news of the killing of Al-Husayn^{-asws}'.

قَالَ عَبْدُ الْمَلِكِ فَرَكِبْتُ رَاحِلِي وَ سِرْتُ نَحْوَ الْمَدِينَةِ فَلَقَيْتَنِي رَجُلٌ مِنْ قُرَيْشٍ فَقَالَ مَا الْخَبْرُ فَقُلْتُ الْخَبْرُ عِنْدَ الْأَمِيرِ تَسْمَعُهُ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ
فُقِلَّ وَ اللَّهُ الْحَسِينُ

Abdul Malik said, 'I rode my animal and travelled towards Al-Medina, and a man from Quraysh met me. He said, 'What is the news?' I said, 'The news is with the emir'. I made him listen to it. He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj}! Al-Husayn^{-asws} has been killed!'

فَلَمَّا دَخَلْتُ عَلَى عَمْرٍو بْنِ سَعِيدٍ قَالَ مَا وَزَاكَ فَقُلْتُ مَا سَرَّ الْأَمِيرَ فَقِيلَ الْحَسِينُ بْنُ عَلِيٍّ فَقَالَ اخْرُجْ فَتَادِ بِقَتْلِهِ فَتَادَيْتُ فَلَمْ أَسْمَعْ وَ اللَّهِ وَاعِيَةً قَطُّ مِثْلَ وَاعِيَةِ بَنِي هَاشِمٍ فِي دُورِهِمْ عَلَى الْحَسَنِ بْنِ عَلِيٍّ حِينَ سَمِعُوا الْبَدَاءَ بِقَتْلِهِ

When I entered to see Amro Bin Saeed^{-la}, he^{-la} said, 'What is behind you?' I said, 'What will cheer the governor. Al-Husayn^{-asws} Bin Ali^{-asws} has been killed'. He^{-la} said, 'Go out and call out with his^{-asws} being killed'. I called out. By Allah^{-azwj}! I had not heard screaming at all like the screaming of the clan of Hashim^{-as} in their houses, screaming upon Al-Husayn^{-asws} Bin Ali^{-asws}, when they heard the call of his^{-asws} having been killed.

ثُمَّ دَخَلْتُ عَلَى عَمْرٍو بْنِ سَعِيدٍ فَلَمَّا رَأَى تَبَسَّمَ إِلَيَّ ضَاحِكًا ثُمَّ أَنْشَأَ مُتَمَثِّلًا يَقُولُ عَمْرٍو بْنُ مَغْدِيكَرَبَ-

عَجَتْ نِسَاءُ بَنِي زِيَادٍ عَجَّةً- كَعَجِجٍ نِسْوَتِنَا غَدَاةَ الْأَرْبِ-

Then I entered to see Amro Bin Saeed^{-la}. When he^{-la} saw me, he^{-la} smiled at me laughingly, then he prosed with the words of Amro Bin Madeykarb, 'The women of the clan of Ziyad clamoured with a clamour, like the clamour of our women in the early morning'.

ثُمَّ قَالَ عَمْرٍو هَذِهِ وَاعِيَةٌ بِوَاعِيَةِ عُثْمَانَ ثُمَّ صَعِدَ الْمِنْبَرَ فَأَعْلَمَ النَّاسَ بِقَتْلِ الْحَسَنِ ع وَ دَعَا لِيَزِيدَ وَ نَزَلَ

Then Amro^{-la} said, 'This is a screaming for the screaming for Usman'. Then he^{-la} ascended the pulpit and let the people know with the Killing of Al-Husayn^{-asws} and supplicated for Yazeed^{-la} and descended.

وَ قَالَ صَاحِبُ الْمَنَاقِبِ قَالَ فِي خُطْبَتِهِ إِنَّمَا لِدْمَةٍ بِلْدْمَةٍ وَ صَدْمَةٍ بِصَدْمَةٍ كَمْ خُطْبَةٍ بَعْدَ خُطْبَةٍ وَ مَوْعِظَةٍ بَعْدَ مَوْعِظَةٍ- حِكْمَةٌ بِالْعَةِ فَمَا تُغْنِ النَّدْرُ

And the author of 'Al-Manaqib' said, 'He^{-la} said in his^{-la} sermon, 'It (killing of Al-Husayn^{-asws}) was a bruise for a bruise, and a shock for a shock (at the killing of Usman)! How many sermons after sermons, and preaching after preaching, **Being a perfect Wisdom – but warning did not avail (them) [54:5]**.

وَ اللَّهُ لَوَدِدْتُ أَنْ رَأْسَهُ فِي بَدَنِهِ وَ رُوحَهُ فِي جَسَدِهِ أحياناً كان يسبنا و نمدحه و يقطعنا و نصله كعادتنا و عادته و لم يكن من أمره ما كان و لكن كيف نصنع بمن سل سيفه يريد قتلنا إلا أن ندفعه عن أنفسنا

By Allah^{-azwj}! I would love it if his^{-asws} (holy) head was in his^{-asws} body, and his^{-asws} soul in his^{-asws} body. We were alive and he^{-asws} was reviling us and we were praising him^{-asws}, and he^{-asws} cut us off and we connected with him^{-asws}, and his^{-asws} lineage were inimical to us like his^{-asws} enmity, and it would not have happened from his^{-asws} matter what happened, but how could we have dealt with the one who unsheathed his^{-asws} sword intending to kill us, except that we repel him^{-asws} from ourselves!'

فقام عبد الله بن السائب فقال لو كانت فاطمة حية فرأت رأس الحسين لبكت عليه

Abdullah Bin Al-Sa'ib stood up and said, 'If (Syeda) Fatima^{-asws} had been alive, and seen the (holy) head of Al-Husayn^{-asws}, she^{-asws} would have cried upon him^{-asws}!'

فجبهه عمرو بن سعيد و قال نحن أحق بفاطمة منك أبوها عمنا و زوجها أخونا و ابنها ابننا لو كانت فاطمة حية لبكت عينها و حرت كبدها و ما لامت من قتله و دفعه عن نفسه

Amro Bin Saeed^{-la} confronted him and said, 'We are more rightful with (Syeda) Fatima^{-asws} than you are. Her^{-asws} father^{-asws} was our uncle^{-saww}, and her^{-asws} husband was our brother^{-asws}, and her^{-asws} sons^{-asws} are our sons^{-asws}. If (Syeda) Fatima^{-asws} had been alive, her^{-asws} eyes would have cried, and her^{-asws} liver would have heated up, and she^{-asws} would not have blamed (us) for having killed him^{-asws}'. And he defended himself'.

ثُمَّ قَالَ الْمُفِيدُ فَدَخَلَ بَعْضُ مَوَالِي عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ فَنَعَى إِلَيْهِ ابْنَتَهُ فَاسْتَرْجَعَ

Then Al-Mufeed said, 'One of the friends of Abdullah^{-asws} Bin Ja'far^{-asws} Bin Abu Talib^{-asws} entered, and his daughter gave the news of death to him^{-asws}. He said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'.

فَقَالَ أَبُو السَّلَاسِلِ مَوْلَى عَبْدِ اللَّهِ هَذَا مَا لَقِينَا مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ فَخَذَفَهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِنَعْلِهِ ثُمَّ قَالَ يَا ابْنَ اللَّحْنَاءِ أَلِلْحُسَيْنِ تَقُولُ هَذَا وَ اللَّهُ لَوْ شَهِدْتُهُ لَأَحْبَبْتُ أَنْ لَا أَفَارِقَهُ حَتَّى أُقْتَلَ مَعَهُ

Abu Al-Salasil, this slave of Abdullah, 'This is what we have faced from Al-Husayn^{-asws} Bin Ali^{-asws}'. So Abdullah Bin Ja'far^{-asws} had thrown his^{-asws} slipper at him, then said: 'O son of the ugly talker! Is it for Al-Husayn^{-asws} you are saying this? By Allah^{-azwj}! If I^{-asws} had attended with him^{-asws}, I^{-asws} would have loved not to separate from him^{-asws} until I^{-asws} was killed with him^{-asws}'.

وَ اللَّهُ إِنَّهُ لَمِمَّا يَسْخَى بِنَفْسِي عَنْهُمَا وَ يُعْزِي عَنِ الْمَصَابِ بِمَا أَهَمَّا أَصِيبًا مَعَ أَخِي وَ ابْنِ عَمِّي مُوَاسِيَةً لَهُ صَابِرِينَ مَعَهُ

By Allah^{-azwj}! When my^{-asws} soul is liberal for them^{-asws} and is consoling about the calamities of theirs^{-asws}, they^{-asws} were afflicted with my^{-asws} brother^{-asws}, and my^{-asws} cousin^{-asws}, comforting to him^{-asws}, patiently with him^{-asws}'.

ثُمَّ أَقْبَلَ عَلَى جُلَسَائِهِ فَقَالَ الْحَمْدُ لِلَّهِ عَزَّ عَلَيَّ مَصْرُغِ الْحُسَيْنِ إِنْ لَا أَكُنْ آسِئْتُ حُسَيْنًا يَبْدِي فَقَدْ آسَأَهُ وَلَدَايَ

Then he^{-asws} turn to his^{-asws} gatherers and said, 'The Praise is for Allah^{-azwj} Who Comforted upon me^{-asws} the slaying of Al-Husayn^{-asws}, that I^{-asws} could not comfort Husayn^{-asws} with my^{-asws} hands, but my^{-asws} two sons^{-asws} have comforted him^{-asws}'.

فَحَرَجْتُ أُمُّ لُقْمَانَ بِنْتُ عَقِيلٍ بِنِ أَبِي طَالِبٍ حِينَ سَمِعَتْ نَعْيَ الْحُسَيْنِ عَ حَاسِرَةً وَ مَعَهَا أَخَوَاتُهَا أُمُّ هَانِيٍّ وَ أَسْمَاءُ وَ زَيْنَبُ وَ بَنَاتُ عَقِيلٍ تَبْكِي
فَتَلَاهَا بِالطَّفِّ

Umm Luqman Bint Aqeel Bin Abu Talib^{-asws} came out when she^{-ra} heard the obituary of Al-Husayn^{-asws}, in a sorry state, and with her^{-asws} were her^{-ra} sisters Umm Hany^{-ra}, and Asma'a^{-ra}, and Ramlah^{-ra}, and Zainab^{-ra}, daughters of Aqeel, crying their^{-ra} slain ones at Al-Taff (Karbala).

وَ هِيَ تَقُولُ-

مَا دَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ-
بِعِزَّتِي وَ بِأَهْلِي بَعْدَ مُفْتَقِدِي-
مَا كَانَ هَذَا جَزَائِي إِذْ تَصَحُّتْ لَكُمْ-
مَا دَا فَعَلْتُمْ وَ أَنْتُمْ آخِرُ الْأُمَمِ-
مِنْهُمْ أَسَارَى وَ قَتْلَى صُرِّجُوا بِدَمِ-
أَنْ تُخْلِفُونِي بِسُوءٍ فِي دَوِي رَحِمِي-

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

فَلَمَّا كَانَ اللَّيْلُ فِي ذَلِكَ الْيَوْمِ الَّذِي خُطِبَ فِيهِ عَمْرُو بْنُ سَعِيدٍ بِقَتْلِ الْحُسَيْنِ عَ بِالْمَدِينَةِ سَمِعَ أَهْلُ الْمَدِينَةِ فِي جَوْفِ اللَّيْلِ مُنَادِيًا يُنَادِي يَسْمَعُونَ صَوْتَهُ
وَ لَا يَرَوْنَ شَخْصَهُ-

When it was the night during that day in which Amro^{-la} Bin Saeed^{-la} had addressed with the killing of Al-Husayn^{-asws}, at Al-Medina, the people of Al-Medina heard in the middle of the night, a caller calling out, they heard his voice but did not see his person: -

أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا-
كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ-
قَدْ لَعْنْتُمْ عَلَى لِسَانِ ابْنِ دَاوُدَ-
أَبَشِّرُوا بِالْعَذَابِ وَ التَّنْكِيلِ-
مَنْ نَبِيٍّ وَ مُرْسَلٍ وَ قَبِيلِ-
وَ مُوسَى وَ صَاحِبِ الْإِنْجِيلِ

O you speakers ignorant of Husayn^{-asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you all, from a Prophet^{-as}, and Messenger^{-as}, and martyr. You have been cursed upon the tongue of Dawood^{-as}, and Musa^{-as}, and the owner of Evangel!'

و قال ابن نما و روي أن يزيد بن معاوية لعنهما الله بعث بمقتل الحسين ع إلى المدينة محرز بن حريث بن مسعود الكلبي من بني عدي بن حباب و رجلا من يهرا و كانا من أفاضل أهل الشام

And Ibn Nama said, 'And it is reported that Yazeed^{-la} Bin Muawiya^{-la}, may Allah^{-azwj} Curse them^{-la} both, sent the report of the killing of Al-Husayn^{-asws} to Al-Medina, with Mahraz Bin Harees

Bin Masoud Al-Kalby from the clan of Aday Bin Habab, and a man from (clan of) Yahra'a, and they were from the meritorious ones from the people of Syria.

فلما قدما خرجت امرأة من بنات عبد المطلب قيل هي زينب بنت عقيل ناشرة شعرها واضعة كمها على رأسها تتلقاهم و هي تبكي-

ما ذا تقولون إذ قال النبي لكم

إلى آخر الأبيات

When they arrived, a woman from the daughters^{-ra} of Abdul Muttalib^{-asws} came out. It is said she^{-asws} is Zainab Bint Aqeel^{-ra}. She^{-ra} spread her^{-ra} hair and placed her^{-ra} scarf upon her^{-asws} head to receive them and she^{-asws} cried, '*What is that you will be saying, when the Prophet^{-saww} says to you*' – up to the end of the couplets.

و قال شهر بن حوشب بينما أنا عند أم سلمة إذ دخلت صارخة تصرخ و قالت قتل الحسين قالت أم سلمة فعلوها ملا الله قبورهم ناراً

And Shahr Bin Howshab said, 'While I was in the presence of Umm Salama^{-ra} when a screaming woman entered shouting, and she said, 'Al-Husayn^{-asws} had been killed!' Umm Salama^{-ra} said, 'They have done it. May Allah^{-azwj} Fill their graves with fire'.

و نقلت من تاريخ البلاذري أنه لما وافى رأس الحسين المدينة سمعت الواعية من كل جانب فقال مروان بن الحكم-

ضربت دوسر فيهم ضربة-
أنتت أوتاد ملك فاستقر-

And it is transmitted from the history by Al-Balazuri, 'When the (holy) head of Al-Husayn^{-asws} arrived at Al-Medina, I heard the screaming from every side. Marwan^{-la} Bin Al-Hakam^{-la} said, '*A battalion has struck them with a strike. The pegs of the kingdom are (now) affirmed and settled*'.

ثم أخذ ينكت وجهه بفضيب و يقول-

يا حبذا بردك في اليدين-
و لؤلك الأحمر في الخدين-
كانه بات مجسدين-
شقيت منك النفس يا حسين

Then he^{-la} went on to tap his^{-asws} face with the stick and saying, '*How lovely! Your^{-asws} coldness is in the (my^{-la}) hands, and your^{-asws} colour is red in the two cheeks. It is as if you^{-asws} spent the night in the red cloth. I^{-la} have healed the soul from you^{-asws}, O Husayn^{-asws}!*'⁵

⁵ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 39 H 1 / 7