

# Martyrdom of Syed Mohsin<sup>-asws</sup> Ibn Ali<sup>-asws</sup>

## Table of Contents

Martyrdom of Syed Mohsin <sup>asws</sup> Ibn Ali <sup>asws</sup> .....	4
Rasool-Allah <sup>saww</sup> named the third son of Ali <sup>asws</sup> as Mohsin <sup>asws</sup> .....	5
Attack of Hypocrites on the House of Revelation and burning of it - .....	5
Defence of Ali <sup>asws</sup> for the descendant of the Prophet-hood.....	7
Abu Bakr issues an order to set fire to the house once again .....	7
The entry into the House of Syeda <sup>asws</sup> without permission .....	8
The Shahadat (martyrdom) of Syed Mohsin <sup>asws</sup> Ibn Ali <sup>asws</sup> .....	8
Rewarding Qunfuz – who participated in the Martyrdom of Mohsin <sup>asws</sup> .....	8
The Holy Verse of Quran regarding Syed Mohsin <sup>asws</sup> ’s Shahadat: .....	9
Punishment of the killers of Syed Mohsin <sup>asws</sup> Ibn Ali <sup>asws</sup> .....	11
Martyrdom of Ah Al-Bayt <sup>asws</sup> and Mohsin <sup>asws</sup> Ibn Ali <sup>asws</sup> and rewards for their ‘Zair’: .....	13
Ali <sup>asws</sup> Ibn Abi Talib <sup>asws</sup> ’s three Sons like those of Haroun <sup>as</sup> - Shabbar, and Shabbir, and Mubasshira’ .....	17
Possible Shahadat date of Mohsin <sup>asws</sup> Ibn Ali <sup>asws</sup> .....	17
Appendix I: The Compilation of the Holy Quran .....	19
Amir-ul-Momineen <sup>asws</sup> established his-asws proof on the generations to come .....	20
Completion of the argument on the ‘Al-Ansar’ and seeking their loyalty by their allegiance - .....	22
Appendix-II: The Punishment of the Enemies of Ahl Al-Bayt <sup>asws</sup> .....	22

### Abbreviations:

azwj: - Az Za Wa Jalla

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

asws: - Allay hay Salawat Wass Salam

**AJFJ:** Aja! Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ 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 وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

## Martyrdom of Syed Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>

Ahadith related to the martyrdom of Syed Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup> present, martyrdom took place when Muslims attacked the house of Ahl Al-Bayt<sup>asws</sup> (Syeda<sup>asws</sup> and Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>) and burnt and demolished its door. The circumstances which led to the attack were their desire to forcefully seek the ‘Bayt’ (allegiance) of Ali<sup>asws</sup> in order to endorse the legitimacy of the first Muslim caliph’s reign, following the departure of Rasool-Allah<sup>saww</sup>:

In their violent attack, subsequent to the burning of the front door of Ali<sup>asws</sup>’s house, they entered the holy house but Syeda<sup>asws</sup> tried to stop them while coming forward to protect Amir-ul-Momineen Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> from the agents of the first Muslim Caliph. The burning door was pushed onto the Syeda<sup>asws</sup> – thereby injuring the daughter of Rasool-Allah<sup>saww</sup>. In the attack, Syeda<sup>asws</sup>’s ribs were fractured and as a result, Syed Mohsin<sup>asws</sup>’s soul departed to the Heavens.

### How soon after the Shahadat (martyrdom) of Rasool Allah<sup>saww</sup>, Syed Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup> was martyred?

After the burial of Holy Prophet<sup>saww</sup>, and subsequent to the people gathering behind Abu Bakr, Amir ul-Momineen<sup>asws</sup> reminded Muslims of their allegiance to him<sup>asws</sup> at the place of Ghadeer-e-Khum. Which took place for three days, when Muslims did not support Amir ul-Momineen<sup>asws</sup>, Ali<sup>asws</sup> started compiling the Holy Quran (writing it on paper, skin/hide by his own handwriting containing Holy Verses as well as interpretations) while confining himself<sup>asws</sup> to his<sup>asws</sup> house for several days (Ahadith say between 7 to 9 days after the Shahadat of Rasool Allah<sup>saww</sup>), when Abu Bakr saw that he insisted on the allegiance, but Amir ul-Momineen<sup>asws</sup> sent him a message that I<sup>asws</sup> will not come out of my<sup>asws</sup> house until after completing the compilation of the Holy Quran. So, they kept quiet from him<sup>asws</sup> for a few days. After completion of the compilation of the Holy Quran, Amir ul-Momineen<sup>asws</sup> visited the Masjid of Rasool Allah<sup>saww</sup>, where people were around Abu Bakr and said: I<sup>asws</sup> have been preoccupied with his<sup>saww</sup> washing (and burial), then with the Quran (compilation), and did not cease until I<sup>asws</sup> have collected all of it in this one cloth. At this point, Umar said, ‘What we have from the Quran is sufficient for us, but rather, you<sup>asws</sup> are calling us to yourself<sup>asws</sup>’. Then Ali<sup>asws</sup> entered his<sup>asws</sup> house’. And only after this day, Abu Bakr sent a message to Amir ul-Momineen<sup>asws</sup> and insisted on allegiance which led to the burning of the door of the Ali<sup>asws</sup> and Syeda<sup>asws</sup>, which led to the shahadat of Syed Mohsin<sup>asws</sup>. Therefore, the exact number of days after the Shahadat of Rasool Allah<sup>saww</sup> and prior to the burning of the door of Amir ul-Momineen<sup>asws</sup> cannot be quantified but are several days) see Hadith for the details in Appendix I.

A brief account on Shahadat of Syed Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>, based on Ahadith, is given in the article, whereas the martyrdom of the daughter of Rasool-Allah<sup>saww</sup> is presented in another article (see the following link):

[https://hubeali.com/articles/ShahadatOf\\_Syeda-asws\\_TheDaughterOfRasoolAllah-saww.pdf](https://hubeali.com/articles/ShahadatOf_Syeda-asws_TheDaughterOfRasoolAllah-saww.pdf)

### Rasool-Allah<sup>saww</sup> named the third son of Ali<sup>asws</sup> as Mohsin<sup>asws</sup>

Rasool-Allah<sup>saww</sup> had given the name ‘Mohsin<sup>asws</sup>’ to the third son of Syeda<sup>asws</sup> and Ali<sup>asws</sup>, before leaving this world.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سَمُّوا أَوْلَادَكُمْ قَبْلَ أَنْ يُوَلَّدُوا فَإِنْ لَمْ تَدْرُوا أَمْ أَنْثَى فَسَمُّوهُمْ بِالْأَسْمَاءِ الَّتِي تَكُونُ لِلذَّكَرِ وَ الْأُنْثَى فَإِنْ أَسْقَطَكُمْ إِذَا لَمُوتِكُمْ يَوْمَ الْقِيَامَةِ وَ لَمْ تُسَمُّوهُمْ يَقُولُ السِّقْطُ لِأَبِيهِ أَلَا سَمَّيْتَنِي وَ قَدْ سَمَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُحْسِنًا قَبْلَ أَنْ يُوَلَّدَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from my<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Amir-ul-Momineen<sup>asws</sup> said: ‘Name your children before they are born, so if you do not know whether it is a male or a female, so name them by the named which happen to be for the males and the female, for if they are miscarried, when they meet you on the Day of Judgement, and you have not named them the miscarried one would be saying to its father, ‘Did you not name me?’ And Rasool-Allah<sup>saww</sup> had named Mohsin<sup>asws</sup> before he<sup>asws</sup> had been Given (to us<sup>asws</sup>)’.<sup>1</sup>

### Attack of Hypocrites on the House of Revelation and burning of it -

فلما رأى علي عليه السلام خذلان الناس إياه وتركهم نصرته واجتماع كلمتهم مع أبي بكر وطاعتهم له وتعظيمهم إياه لزم بيته. فقال عمر لأبي بكر: ما يمنعك أن تبعث إليه فيبايع، فإنه لم يبق أحد إلا وقد بايع غيره وغير هؤلاء الأربعة. وكان أبو بكر أرق الرجلين وأرفقهما وأدهما وأبعدهما غورا، والآخر أفظهما وأغلظهما وأجفاهما. فقال أبو بكر: من نرسل إليه؟ فقال عمر: نرسل إليه قنفذا، وهو رجل فظ غليظ جاف من الطلقاء أحد بني عدي بن كعب.

When Ali<sup>asws</sup> saw the Abandonment of the people, their avoidance of supporting him<sup>asws</sup>, and their gathering around Abu Bakr and their obedience to him, and revering him, he<sup>asws</sup> resorted to staying at his<sup>asws</sup> house.

Umar said to Abu Bakr, ‘What is preventing you to send someone to him for the allegiance, for there is no one remaining except that he has paid allegiance apart from him<sup>asws</sup> and those four’. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more benign of the two, and had more foresight of the two, and the other one was more short-

<sup>1</sup> Al Kafi – V 6 – The Book of Aqeeqa Ch 10 H 2

tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said, 'Who shall we sent to him<sup>asws</sup>?' Umar said, 'We should send to him<sup>asws</sup> Qunfuz, and he was a man who was rude, muscular, short-tempered from the freed ones of the Clan of Uday Bin Ka'ab.<sup>2</sup>

فأرسله إليه وأرسل معه أعوانا وانطلق فاستأذن على علي عليه السلام، فأبى أن يأذن لهم. فرجع أصحاب قنفذ إلى أبي بكر وعمر - وهما جالسان في المسجد والناس حولهما - فقالوا: لم يؤذن لنا. فقال عمر: اذهبوا، فإن أذن لكم وإلا فادخلوا عليه بغير إذن فانطلقوا فاستأذنوا، فقالت فاطمة عليها السلام: (أخرج عليكم أن تدخلوا على بيتي بغير إذن). فرجعوا وثبت قنفذ الملعون. فقالوا: إن فاطمة قالت كذا وكذا فتخرجنا أن ندخل بيتها بغير إذن. فغضب عمر وقال: ما لنا وللنساء

He sent him, and sent some 'Al-Ansar' along with him, and they dashed to him<sup>asws</sup>. They sought permission from Ali<sup>asws</sup> to enter the house. He<sup>asws</sup> did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, 'He<sup>asws</sup> is not permitting us'. Umar said, 'Go, if he<sup>asws</sup> gives you permission, and if not, enter without permission. They rushed across. They sought permission. (Syeda) Fatima<sup>asws</sup> said, 'Get out of here all of you that you cannot entered into my<sup>asws</sup> house without my<sup>asws</sup> permission!' They returned, and Qunfuz the accursed, remained steadfast. They said (to Abu Bakr and Umar), (Syeda) 'Fatima<sup>asws</sup> said such and such. She told us to get out of her<sup>asws</sup> house, for we entered without permission'. Umar got angry and said, 'What have we to do with the women?'

ثم أمر أناسا حوله أن يحملوا الحطب فحملوا الحطب وحمل معهم عمر، فجعلوه حول منزل علي وفاطمة وابناهما عليهما السلام. ثم نادى عمر حتى أسمع عليا وفاطمة عليهما السلام: (والله لتخرجن يا علي ولتبايعن خليفة رسول الله وإلا أضمرت عليك بيتك النار) فقالت فاطمة عليها السلام: يا عمر، ما لنا ولك؟ فقال: افتحي الباب وإلا أحرقتنا عليكم بيتكم. فقالت: (يا عمر، أما تتقي الله تدخل على بيتي)؟ فأبى أن ينصرف. ودعا عمر بالنار فأضرمها في الباب ثم دفعه فدخل فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع عمر السيف وهو في غمده فوجأ به جنبها فصرخت: (يا أبتاه) فرفع السوط فضرب به ذراعها فنادت: (يا رسول الله، لبئس ما خلفك أبو بكر وعمر).

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Ali<sup>asws</sup> and Fatima<sup>asws</sup>, and their<sup>asws</sup> two sons<sup>asws</sup>. Then Umar called out until Ali<sup>asws</sup> and Fatima<sup>asws</sup> heard, 'By Allah<sup>azwj</sup>, Come out to us, O Ali<sup>asws</sup>, and pay allegiance to the Caliph of the Messenger of Allah<sup>saww</sup>, or else we will burn down your<sup>asws</sup> house upon you<sup>asws</sup>'. (Syeda) Fatima<sup>asws</sup> said: 'O Umar, what have you to do with us<sup>asws</sup>?' He said, 'Open the door or else we will burn down your<sup>asws</sup> house upon you<sup>asws</sup>'.

She<sup>asws</sup> said: 'O Umar, do you not fear Allah<sup>azwj</sup> that you want to enter into my<sup>asws</sup> house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. (Syeda) Fatima<sup>asws</sup> confronted him and shouted: 'O my<sup>asws</sup> father<sup>saww</sup>, O Messenger of Allah<sup>saww</sup>! Umar raised his sword, and it was in its sheath, and hit her<sup>asws</sup> with it on her<sup>asws</sup> side. She<sup>asws</sup> screamed: 'O my<sup>asws</sup> father!' He raised the whip. He struck her<sup>asws</sup> with it on her<sup>asws</sup>

<sup>2</sup> He was freed by the Messenger of Allah<sup>saww</sup> after the conquest of Mecca.

<sup>asws</sup> arm. She<sup>-asws</sup> called out: ‘O Messenger of Allah<sup>-saww</sup>! Evil it is what Abu Bakr and Umar have done after you<sup>-saww</sup>!’ (An extract from a long Hadith)<sup>3</sup>

### Defence of Ali<sup>-asws</sup> for the descendant of the Prophet-hood

فوثب علي عليه السلام فأخذ بتلابيبه ثم نثره فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصاه به، فقال: (والذي كرم محمدا بالنبوة - يا بن صهاك - لولا كتاب من الله سبق وعهد عهده إلي رسول الله صلى الله عليه وآله لعلمت إنك لا تدخل بيتي).

(At this moment) Ali<sup>-asws</sup> leapt up and grabbed him (Umer) by the collar and pushed him away. He (Umer) fell and injured his neck and nose. He<sup>-asws</sup> resolved to kill him. He (Ali<sup>-asws</sup>) remembered the statement of the Messenger of Allah<sup>-saww</sup> and what he<sup>-saww</sup> had bequeathed to him<sup>-asws</sup>. he<sup>-asws</sup> said: ‘By the One Who<sup>-azwj</sup> has Honoured Muhammad<sup>-saww</sup> with Prophet-hood – O son of Zahhaak – had the Book of Allah<sup>-azwj</sup> not been in front of me<sup>-asws</sup>, and the pledge, pledged to me<sup>-asws</sup> by the Messenger of Allah<sup>-saww</sup>, you would have known that you could not enter my<sup>-asws</sup> house’. (An extract from a long Hadith)<sup>4</sup>

### Abu Bakr issues an order to set fire to the house once again

فأرسل عمر يستغيث، فأقبل الناس حتى دخلوا الدار وثار علي عليه السلام إلى سيفه. فرجع قنفذ إلى أبي بكر وهو يتخوف أن يخرج علي عليه السلام إليه بسيفه، لما قد عرف من بأسه وشدته. فقال أبو بكر لقنفذ: (إرجع، فإن خرج وإلا فاقتم عليه بيته، فإن امتنع فاضرم عليهم بيتهم النار). فانطلق قنفذ الملعون فاقتم هو وأصحابه بغير إذن، وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلا وحالت بينهم وبينه فاطمة عليها السلام عند باب البيت، فضرها قنفذ الملعون بالسوط فماتت حين ماتت وإن في عضدها كمثل الدمليج من ضربته، لعنه الله ولعن من بعث به.

Umar yelled out for help. The people came over until they entered the house, and Ali<sup>-asws</sup> reached for his<sup>-asws</sup> sword. Qunfuz returned to Abu Bakr and he feared that Ali<sup>-asws</sup> would come out to him with his<sup>-asws</sup> sword, having known of his<sup>-asws</sup> bravery and determination. Abu Bakr said to Qunfuz, ‘Return, and see if he<sup>-asws</sup> comes out, or else break down his<sup>-asws</sup> house, and if he<sup>-asws</sup> still refuses, burn down his<sup>-asws</sup> house upon him<sup>-asws</sup>’.

Qunfuz the accursed returned. He and his companions entered without permission, and Ali<sup>-asws</sup> reached for his<sup>-asws</sup> sword. They got to him<sup>-asws</sup> first, and they captured him<sup>-asws</sup>, and they were many of them. Some of them took their swords out, grabbed him<sup>-asws</sup> and seized him<sup>-asws</sup>. They put a rope around his<sup>-asws</sup> neck. Fatima<sup>-asws</sup> came in between him<sup>-asws</sup> and them near the door of the house. Qunfuz the accursed struck her<sup>-asws</sup> with the whip, she fell unconscious like she<sup>-asws</sup> had died, and on her<sup>-asws</sup> shoulder was a mark from the whip when she<sup>-asws</sup> passed away. May Allah<sup>-azwj</sup> Curse him and the one who sent him’. (An Extract from Kitab Sulaym Ibn Qays Hilali).<sup>5</sup>

<sup>3</sup> The Book Of Sulaym Bin Qays Al Hilali, H. 4

<sup>4</sup> Hadith 4, Kitab Sulaym Ibn Qays Hilali , see <http://www.hubeali.com/kitab-e-sulaym/>

<sup>5</sup> Hadith 4, Kitab Sulaym Ibn Qays Hilali , see <http://www.hubeali.com/kitab-e-sulaym/>

## The entry into the House of Syeda<sup>-asws</sup> without permission

قال: قلت لسلمان: أدخلوا على فاطمة عليها السلام بغير إذن؟ قال: إي والله، وما عليها من خمار فنادت: (وا أبتاه، وارسول الله يا أبتاه فلبئس ما خلفك أبو بكر وعمر عينك لم تتفقا في قبرك) - تنادي بأعلى صوتها - . فلقد رأيت أبا بكر ومن حوله يكونون وينتحبون ما فيهم إلا باك غير عمر وخالد بن الوليد والمغيرة بن شعبة وعمر يقول: إنا لسنا من النساء ورأيهن في شيع.

I (the narrator) said to Salman<sup>-ra</sup>, 'They entered into the House of (Syeda) Fatima<sup>-asws</sup> without permission?' He<sup>-ra</sup> said, 'Yes, by Allah<sup>-azwj</sup>, and she<sup>-asws</sup> did not have a veil on her<sup>-asws</sup>. She<sup>-asws</sup> called out: 'O father<sup>-saww</sup>! O Messenger of Allah<sup>-saww</sup>! O father<sup>-saww</sup>! Evil it is what Abu Bakr and Umar are after you<sup>-saww</sup>, before your<sup>-saww</sup> eyes did not even close in your<sup>-saww</sup> grave' - She<sup>-asws</sup> had called out in a loud voice. I saw Abu Bakr and those around him crying, and there was none among them except that he wept apart from Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Shayba; and Umar was saying, 'We have nothing to do with the women and their opinions'.<sup>6</sup>

## The Shahadat (martyrdom) of Syed Mohsin<sup>-asws</sup> Ibn Ali<sup>-asws</sup>:

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: (إن حالت بينك وبينه فاطمة فاضربها) - فألجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنبينا من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة.

And Qunfuz did hit (Syeda) Fatima<sup>-asws</sup> with the whip when she<sup>-asws</sup> came between him and her<sup>-asws</sup> husband<sup>-asws</sup>, and Umar had sent him with a message, 'If Fatima<sup>-asws</sup> comes between you and him<sup>-asws</sup>, hit her<sup>-asws</sup>'. Qunfuz, may Allah<sup>-azwj</sup> Curse him, forced her<sup>-asws</sup> to take refuge behind the door of her<sup>-asws</sup> house, and he pushed it (the door onto Syeda<sup>-asws</sup>). The ribs on her<sup>-asws</sup> side broke, and as a result of which (Mohsin<sup>-asws</sup>) was martyred. She (Syeda<sup>-asws</sup>) did not cease being bed-ridden as a result, until she<sup>-asws</sup> passed away from that as a martyr'. (An extract from a long Hadith)<sup>7</sup>

## Rewarding Qunfuz – who participated in the Martyrdom of Mohsin<sup>-asws</sup>

قال أبان: قال سليمان: فلقبت عليا عليه السلام فسأته عما صنع عمر، فقال: هل تدري لم كف عن قنفذ ولم يغرمه شيئا؟ قلت: لا. قال: لأنه هو الذي ضرب فاطمة عليها السلام بالسوط حين جئت لتحول بيني وبينهم، فماتت صلوات الله عليها وإن أثر السوط لفي عضدها مثل الدمليج.

Aban narrates that Sulaym said, 'So I met Ali<sup>-asws</sup> and asked him<sup>-asws</sup> about what Umar had done. He<sup>-asws</sup> said: 'Do you know why he held back from Qunfuz and did not fine him anything?' I said, 'No'. He<sup>-asws</sup> said: 'Because he is the one who struck (Syeda) Fatima<sup>-asws</sup> with the whip when she<sup>-asws</sup> came in between myself<sup>-asws</sup> and them. So she (Syeda<sup>-asws</sup>) passed

<sup>6</sup> Hadith 4, Kitab Sulaym Ibn Qays Hilali , see <http://www.hubeali.com/kitab-e-sulaym/>

<sup>7</sup> Hadith 4, Kitab Sulaym Ibn Qays Hilali , see <http://www.hubeali.com/kitab-e-sulaym/>



away, with the effect of the whip on her<sup>asws</sup> shoulder having still remained, like the swelling. (an extract)<sup>8</sup>

فقال العباس لعلي عليه السلام: ما ترى عمر منعه من أن يغرم قنفذا كما أغرم جميع عماله؟ فنظر علي عليه السلام إلى من حوله ثم اغرورقت عيناه بالدموع، ثم قال: شكر له ضربة ضربها فاطمة عليها السلام بالسوط، فماتت وفي عضدها أثره كأنه الدمليج.

Al-Abbas said to Ali<sup>asws</sup>, ‘What is your<sup>asws</sup> opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?’ So Ali<sup>asws</sup> looked at the ones around him<sup>asws</sup>, then his<sup>asws</sup> eyes filled up with tears, then he<sup>asws</sup> said: ‘In appreciation for the strike which he struck at (Syeda) Fatima<sup>asws</sup>, with the whip. She (Syeda<sup>asws</sup>) passed away, and on her<sup>asws</sup> shoulder was the effect of it, like a bruise and swelling’. (An extract)<sup>9</sup>

### The Holy Verse of Quran regarding Syed Mohsin<sup>asws</sup>'s Shahadat:

ثُمَّ قَالَ الْمُفَضَّلُ يَا مَوْلَايَ مَا تَقُولُ فِي قَوْلِهِ تَعَالَى وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ<sup>10</sup> قَالَ يَا مُفَضَّلُ وَالْمَوْؤُودَةُ وَاللَّهُ مُحْسِنٌ لِأَنَّهُ مِنَّا لَا غَيْرَ فَمَنْ قَالَ غَيْرَ هَذَا فَكَذَّبُوهُ

Then Al-Mufazzal said, ‘O my Master<sup>asws</sup>! What are you saying regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]**, he<sup>asws</sup> said: ‘O Mufazzal! And the unborn (Maw’udat’), by Allah<sup>azwj</sup>, it is Mohsin<sup>asws</sup>, because he<sup>asws</sup> is from us<sup>asws</sup>, not other. So, one who says, other than this, belie him!’<sup>11</sup>

مَضَى أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِمُ السَّلَامُ) ثُمَّ يَقُولُ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) مُحَضَّبًا بِدِمَائِهِ فَيَقِيلُ فِي اثْنَيْ عَشَرَ أَلْفَ صِدْيَقٍ كُلُّهُمْ شُهَدَاءُ وَ قُتِلُوا فِي سَبِيلِ اللَّهِ مِنْ دُرِّيَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ مِنْ شَيْعَتِهِمْ وَ مَوَالِيهِمْ وَ أَنْصَارِهِمْ وَ كُلُّهُمْ مُضَرَّجُونَ بِدِمَائِهِمْ فَإِذَا رَأَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَكَتَبَتْ أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ عَلَيْهَا وَ يَقِفُ أَمِيرُ الْمُؤْمِنِينَ وَ الْحُسَيْنُ عَنْ يَمِينِهِ وَ فَاطِمَةُ عَنْ شِمَالِهِ وَ يَقِيلُ الْحُسَيْنُ وَ يَضُمُّهُ رَسُولُ اللَّهِ إِلَى صَدْرِهِ وَ يَقُولُ يَا حُسَيْنُ قَدِيتُكَ قَرَّتْ عَيْنَاكَ وَ عَيْنَايَ فِيكَ

In a long sermon of Amir-ul-Momineen<sup>asws</sup>, as narrated by Abu Muhammad Al-Hassan<sup>asws</sup> bin Ali<sup>asws</sup> bin Muhammad<sup>asws</sup> bin Ali<sup>asws</sup> bin Musa<sup>asws</sup> bin Jaafar<sup>asws</sup> bin Muhammad<sup>asws</sup> bin Ali<sup>asws</sup> bin Al Hussain<sup>asws</sup> bin Ali bin Abi Talib<sup>asws</sup> (peace be upon them) said,.... While talking about the gathering of people and martyrs from the Ahl Al-Bayt<sup>asws</sup> .....

وَ عَنْ يَمِينِ الْحُسَيْنِ حَمْرَةٌ بِنْتُ عَبْدِ الْمُطَّلِبِ وَ عَنْ شِمَالِهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ أَمَامَهُ أَبُو عُبَيْدَةَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَ بَأْتِي مُحْسِنٌ مُحَضَّبًا بِدَمِهِ تَحْمِلُهُ خَدِيجَةُ ابْنَةُ حُوَيْلِدٍ وَ فَاطِمَةُ ابْنَةُ أَسَدٍ وَ هُمَا جَدَّاتُهُ وَ جَمَانَةُ عَمَّتُهُ ابْنَةُ أَبِي طَالِبٍ وَ أَسْمَاءُ ابْنَةُ عَمِّيسٍ

<sup>8</sup> Kitab Sulaym Bin Qays Al-Hilali, H. 13

<sup>9</sup> Kitab Sulaym Bin Qays Al-Hilali, H. 14

<sup>10</sup>.8 (3) التكوير:

<sup>11</sup> بحار الأنوار (ط - بيروت)، ج53، ص: 23

صَارِحَاتٍ وَ أَيْدِيَهُنَّ عَلَى خُدُودِهِنَّ وَ نَوَاصِيَهُنَّ مُتَشَبِّهَةً وَ الْمَلَائِكَةُ تَسْتُرُهُنَّ بِأَجْنِحَتِيهَا وَ أُمُّهُ فَاطِمَةُ تَصِيحُ وَ تَقُولُ هَذَا يَوْمَكُمْ  
الَّذِي كُنْتُمْ بِهِ تُوعَدُونَ وَ جِبْرَائِيلُ يَصِيحُ وَ يَقُولُ: مَظْلُومٌ فَانْتَصِرْ

And on the right of Al-Husayn<sup>asws</sup> would be Hamza<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>, and on his<sup>asws</sup> left would be Ja'far<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and in front of him<sup>asws</sup> would be Ubeyda Bin Al-Haris Bin Abdul Muttalib<sup>asws</sup>, and Mohsin<sup>asws</sup> (Ibn Ali<sup>asws</sup>) would be brought dyed in his<sup>asws</sup> blood.

He<sup>asws</sup> (Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>) would be carried by (Syeda) Khadeeja<sup>asws</sup> daughter of Khuwaylid<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup> daughter of Asad<sup>asws</sup>, and they<sup>asws</sup> are both his<sup>asws</sup> grandmothers and his<sup>asws</sup> great aunts, daughter of Abu Talib<sup>asws</sup>, and Asma daughter of Umayy<sup>asws</sup>, shrieking, and their hands spread upon their cheeks and their foreheads, and the Angels covering them with their wings, and his<sup>asws</sup> (Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>) mother (Syeda) Fatima<sup>asws</sup> would be screaming and saying: 'This is your day which you had been Promised!' and (Angel) Jibraeel<sup>as</sup> would be screaming and saying: 'An oppressed, so she<sup>asws</sup> would be taking her<sup>asws</sup> right'.

فَيَأْخُذُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) **مَحْسِنًا** عَلَى يَدَيْهِ وَ يَرْفَعُهُ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ إلهي صَبَرْنَا فِي الدُّنْيَا اخْتِسَابًا وَ هَذَا الْيَوْمَ: نَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا

Then Rasool-Allah<sup>saww</sup> would take Mohsin<sup>asws</sup> upon his<sup>saww</sup> hands and he<sup>saww</sup> would raise him<sup>asws</sup> towards the sky and he<sup>saww</sup> would be saying: 'My<sup>saww</sup> Allah<sup>azwj</sup>! We<sup>asws</sup> were patient in the world measuredly, and this day: **On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration [3:30]**'.

قَالَ: ثُمَّ بَكَى الصَّادِقُ وَ قَالَ: يَا مُفَضَّلُ لَوْ قُلْتُ عَيْنًا بَكَتْ مَا فِي الدُّمُوعِ مِنْ ثَوَابٍ وَ إِنَّمَا نَرْجُو إِنْ بَكَيْنَا الدِّمَاءَ أَنْ تَابَ بِهِ فَبَكَى  
الْمُفَضَّلُ طَوِيلًا،

He (the narrator) said, 'Then Al-Sadiq<sup>asws</sup> cried, and said: 'O Mufazzal! If I<sup>asws</sup> were to tell (you) of the Rewards of the eyes crying tears, and rather we hope that we would cry blood, and Rewarded by it'. So Al-Mufazzal cried for a long time.

ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ يَوْمَكُمْ فِي الْقِصَاصِ لِأَعْظَمَ مِنْ يَوْمِ مُحَبَّتِكُمْ فَقَالَ لَهُ الصَّادِقُ: وَ لَا كَيْوَمَ مُحَبَّتِنَا بِكَرْبَلَا وَ إِنْ كَانَ كَيْوَمَ  
السَّقِيفَةِ وَ إِحْرَاقِ الْبَابِ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ زَيْنَبَ وَ أُمَّ كُلثُومَ وَ فَضَّةَ وَ قَتَلَ **مُحْسِنًا** بِالرَّفْسَةِ لِأَعْظَمَ  
وَ أَمْرٌ لِأَنَّهُ أَصْلُ يَوْمِ الْفِرَاشِ.

Then he (Mufazzal) said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Surely your<sup>asws</sup> day regarding the retaliation is greater than the day of your<sup>asws</sup> hard work'. So Al-Sadiq<sup>asws</sup> said to him: 'And not like our<sup>asws</sup> day of our<sup>asws</sup> hard work at Karbala, and if it was like our day of Al-Saqeefa, and burning of the door upon Amir Al-Momineen<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Hussain<sup>asws</sup>, and (Syeda) Zaynab<sup>asws</sup>, and (Syeda) Umm Kulsoom<sup>asws</sup>, and (Bibi) Fizza<sup>ra</sup>, and murder of (Syed) Mohsin<sup>asws</sup> by the kicking, is more grievous and more bitter, because it is the origin of the day of the foundation (of injustice and atrocity leading to Karbala)'.

قَالَ الْمُفَضَّلُ: يَا مَوْلَايَ أَسْأَلُ قَالَ: اسْأَلْ قَالَ: يَا مَوْلَايَ وَإِذَا الْمَوْؤُدَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

Al-Mufazzal said, ‘O my Master<sup>asws</sup>! Can I ask?’ He<sup>asws</sup> said: ‘Ask’. He said, ‘O my Master<sup>asws</sup>! **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]’.**

قَالَ: يَا مُفَضَّلُ تَقُولُ الْعَامَّةُ إِنَّهَا فِي كُلِّ جَبِينٍ مِنْ أَوْلَادِ النَّاسِ يُقْتَلُ مَظْلُومًا قَالَ الْمُفَضَّلُ: نَعَمْ، يَا مَوْلَايَ هَكَذَا يَقُولُ أَكْثَرُهُمْ

He<sup>asws</sup> said: ‘O Mufazzal! The general Muslims are saying it is regarding every unborn from the children of the people killed unjustly’. Al-Mufazzal said, ‘Yes, my Master<sup>asws</sup>! That is what most of them are saying’.

قَالَ: وَيَلَهُمْ مِنْ أَيْنَ لَهُمْ هَذِهِ الْآيَةُ هِيَ لَنَا حَاصَّةٌ فِي الْكِتَابِ وَ هِيَ مُحْسِنٌ (عَلَيْهِ السَّلَامُ) لِأَنَّهُ مِنَّا وَ قَالَ اللَّهُ تَعَالَى: **فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ إِنَّمَا هِيَ مِنْ أَسْمَاءِ الْمَوَدَّةِ فَمَنْ أَيْنَ إِلَى كُلِّ جَبِينٍ مِنْ أَوْلَادِ النَّاسِ وَ هَلْ فِي الْمَوَدَّةِ وَ الْقُرْبَى غَيْرُنَا يَا مُفَضَّلُ قَالَ صَدَقْتَ يَا مَوْلَايَ ثُمَّ مَا دَا**

He<sup>asws</sup> said: ‘Woe be unto them! From where is this Verse for them? It is for us<sup>asws</sup> in particular in the Book, and it is Mohsin<sup>asws</sup>, because he<sup>asws</sup> is from us<sup>asws</sup>, and Allah<sup>azwj</sup> the Exalted Said: **‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’ [42:23]**, and rather it is from the names of the cordiality (Mawaddat). So, from where is it (attributed) to every unborn from the children of the people, and is there anyone (included) in the cordiality of the relative apart from us<sup>asws</sup>, O Mufazzal?’ He said, ‘You<sup>asws</sup> speak the truth my Master<sup>asws</sup>, then what?’

قَالَ فَتَضْرِبُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ يَدَهَا إِلَى نَاصِيَتِهَا وَ تَقُولُ اللَّهُمَّ أَنْجِزْ وَعْدَكَ وَ مَوْعِدَكَ فِيمَنْ ظَلَمَنِي وَ ضَرَبَنِي وَ جَرَعَنِي تُكَلِّمُ أَوْلَادِي

He<sup>asws</sup> said: ‘Then **‘سَيِّدَةَ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ’** the Chieftess of the women of the world – (Syeda) Fatima<sup>asws</sup> will hit her<sup>asws</sup> hand to her<sup>asws</sup> forehead and she<sup>asws</sup> will say: ‘O Allah<sup>azwj</sup>! Fulfil Your<sup>azwj</sup> Promise and You<sup>azwj</sup> Appointment regarding the ones who oppressed me<sup>asws</sup>, and hit me<sup>asws</sup>, and bereaved me<sup>asws</sup> of my<sup>asws</sup> children!’ ..... (An extract from a long Hadith).<sup>12</sup>

### **Punishment of the killers of Syed Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>:**

وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَنَزَلْنَا مَنْزِلًا يُقَالُ لَهُ عُسْقَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمْدُ وَ هُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغَسَلِينَ وَ الصَّيْدِ وَ الْحَمِيمِ وَ مَا يُخْرَجُ مِنْ جِبِّ الْجَوْيِ وَ مَا يُخْرَجُ مِنَ الْفَلَقِ مِنْ أَثَامٍ وَ مَا يُخْرَجُ مِنْ طِينَةِ الْجَبَالِ وَ مَا يُخْرَجُ مِنْ جَهَنَّمَ وَ مَا يُخْرَجُ مِنْ لَطَى وَ مِنَ الْحَطْمَةِ- وَ مَا يُخْرَجُ مِنْ سَفَرٍ وَ مَا يُخْرَجُ مِنَ الْحَمِيمِ وَ مَا يُخْرَجُ مِنَ الْهََاوِيَةِ وَ مَا يُخْرَجُ مِنَ السَّعِيرِ-

<sup>12</sup> 327 ص: الهداية الكبرى،

وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِنِّي لَأَنْظُرُ إِلَى قَتَلَةِ أَبِي وَ أَقُولُ لُهُمَا إِنَّمَا هُوَ لَاءِ فَعَلُوا مَا أَسْسَنُمَا لَمْ تَرْحَمُونَا إِذْ وُلَيْتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَبِئْسَ مَا عَلَى قَتْلِنَا [حَقِّنَا] وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا دُونَكَ وَ بَالَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَالِمٍ لِّلْعَبِيدِ وَ أَشَدُّهُمَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي قُرْبَمَا وَ قَفَّتْ عَلَيْهِمَا لَيْتَسَلَى عَنِّي بَعْضُ مَا فِي قَلْبِي- وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَجَ عَلَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحًا يَصْرُخُ بِي أَجْبَهُمَا وَ قُلْ لُهُمَا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنَ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ قُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُوبَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عَيْسَى الْمَسِيحِ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ- أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودَ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ قَاتِلَ فَاطِمَةَ وَ مُحْسِنٍ وَ قَاتِلَ الْحُسَيْنِ وَ الْحُسَيْنِ عَ فَأَمَّا مُعَاوِيَةَ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخِلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعِدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

I accompanied Imam Sadiq<sup>asws</sup> from Medina to Mecca. On our journey, we stopped in an area called Usfan and passed by a black, frightening mountain to the left of the road. I said, "O son of Rasool-Allah<sup>asws</sup>! How frightening this mountain is! I have never seen anything like this on our route." Imam<sup>asws</sup> asked, "Ibne Bukair! Do you know which mountain it is?" I replied, "No." Imam<sup>asws</sup> said: This is a mountain called Kamad and it overlooks a valley of Hell, which contains the killers of my father, Hussain<sup>asws</sup>. Liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislin, Sadid, Hamim that which emerges from the Putrid Well, that which comes out from the clay of Khabal (pus), that which comes out from Jahannam, that which comes out from Hutamah, that which comes out from Saqar, that which comes out from Hamim, that which comes out from Hawiya and that which comes out from Sa'ir.

Every time I<sup>asws</sup> pass by this mountain on my<sup>asws</sup> journey, I<sup>asws</sup> stop and see those 'Two' seeking refuge with me<sup>asws</sup> and I<sup>asws</sup> look at the killers of my ancestors<sup>asws</sup> and I<sup>asws</sup> say to them (Two): "Indeed you established the foundations of that which the killers of Hussain<sup>asws</sup> did. You showed us<sup>asws</sup> no mercy at the time of reign. You killed us<sup>asws</sup>, denied and usurped our<sup>asws</sup> rights and tyrannized our<sup>asws</sup> affairs by deposing us.

May Allah<sup>azwj</sup> not have Mercy on those who have mercy on you two (First and Second). Now taste the evil result of that which you brought forth, because Allah<sup>azwj</sup> is not Unjust to any of His<sup>azwj</sup> servants." Sometimes I<sup>asws</sup> climb the mountain of Kamad, which is where those two are located and I<sup>asws</sup> stand there to soothe some of that which is in my heart and the second one begs and succumbs to despair more intensely.

(The narrator says) I asked, "May I be sacrificed for you<sup>asws</sup>! What do you<sup>asws</sup> hear when you<sup>asws</sup> climb this mountain?" Imam<sup>asws</sup> replied: I<sup>asws</sup> hear the voices of those two. They call out, "Come to us so that we can talk, indeed we repent." And (then) I hear a call from the mountains which cries out, "Answer them and tell them, **'Remain condemned in it and speak not to me' (23:108).**"

(The narrator says) I asked, "May I be sacrificed for you<sup>asws</sup>! Who else is with them?" Imam<sup>asws</sup> replied, "Every tyrant Firon, whose actions Allah<sup>azwj</sup> has Mentioned (in the Quran)

and everyone who taught disbelief to the servants of Allah<sup>-azwj</sup>.” I asked, “Who are they?” Imam<sup>asws</sup> replied: The likes of Bulis, who taught the Jews that “...the hand of Allah is tied up!” (5:64); the likes of Nastur who taught the Christians that Isa ...”Al-Masih is the son of Allah” (9:30) and who told them that they are three; the likes of Firon (at the time) of Musa<sup>as</sup> who said, “I am your lord, the most high,” (79:24); and the likes of Namrud who said, “I have overpowered everyone on earth and I have killed those in the heavens”; and the killer of Amir-ul-Momineen<sup>asws</sup>, the killer of (Syeda) Fatima<sup>asws</sup> and (Syed) Mohsin<sup>asws</sup> and the killers of Hassan<sup>asws</sup> and Hussain<sup>asws</sup>; and also Muawiyah and Amr Ibne Aas, who have no hope of being saved and anyone who incited animosity against us<sup>asws</sup> and helped (our enemies) with his tongue, wealth or hand against us<sup>asws</sup> will also be with them. (An extract, see the complete Hadith in Appendix II).<sup>13</sup>

### Martyrdom of Ah Al-Bayt<sup>asws</sup> and Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup> and rewards for their ‘Zair’:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ص إِلَى السَّمَاءِ قِيلَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَخْتَبِرُكَ فِي ثَلَاثٍ لِيَنْظُرَ كَيْفَ صَبْرِكَ قَالَ أَسْلِمْتُ لِأَمْرِكَ يَا رَبِّ وَ لَا قُوَّةَ لِي عَلَى الصَّبْرِ إِلَّا بِكَ فَمَا هُنَّ قِيلَ لَهُ أَوْهَنَّ الْجُوعُ وَ الْأَثَرَةُ عَلَى نَفْسِكَ وَ عَلَى أَهْلِكَ لِأَهْلِ الْحَاجَةِ قَالَ قَبِلْتُ يَا رَبِّ وَ رَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا الثَّانِيَةُ فَالْتَكْذِيبُ وَ الْخَوْفُ الشَّدِيدُ وَ بِذَلِكَ مُهَجَّتَكَ فِي مُحَارَبَةِ أَهْلِ الْكُفْرِ بِمَالِكَ وَ نَفْسِكَ وَ الصَّبْرُ عَلَى مَا يُصِيبُكَ مِنْهُمْ مِنَ الْأَذَى وَ مِنَ أَهْلِ التَّنَاقُ وَ الْأَمِّ فِي الْحَرْبِ وَ الْحِرَاحِ قَالَ قَبِلْتُ يَا رَبِّ وَ رَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلُ بَيْتِكَ مِنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَحْوَكُ عَلَيَّ فَيَلْقَى مِنْ أُمَّتِكَ الشَّتْمَ وَ التَّغْيِيفَ وَ التَّوْبِيعَ وَ الْحِرْمَانَ وَ الْجُحْدَ [وَ الْجُهْدَ] وَ الظُّلْمَ وَ آخِرُ ذَلِكَ الْقَتْلُ فَقَالَ يَا رَبِّ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا ابْنَتُكَ فَتُظَلَّمُ وَ تُحْرَمُ وَ يُؤْخَذُ حَقُّهَا غَضَبًا الَّذِي بَجَعَلَهُ لَهَا وَ نُضْرِبُ وَ هِيَ حَامِلٌ وَ يُدْخَلُ عَلَيْهَا وَ عَلَى حَرَمِهَا وَ مَنْزِلَهَا بِغَيْرِ إِذْنٍ ثُمَّ يَمَسُّهَا هَوَانًا وَ دُلٌّ ثُمَّ لَا يَجِدُ مَانِعًا وَ تَطْرُقُ مَا فِي بَطْنِهَا مِنَ الضَّرْبِ وَ تَمُوتُ مِنْ ذَلِكَ الضَّرْبِ قُلْتُ إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ - قَبِلْتُ يَا رَبِّ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ [لِلصَّبْرِ] وَ يَكُونُ لَهَا مِنْ أَحْيَاكِ ابْنَانِ يُقْتَلُ أَحَدُهُمَا عَدْرًا وَ يُسَلَبُ وَ يُطْعَمُ تَفْعَلُ بِهِ ذَلِكَ أُمَّتُكَ قُلْتُ يَا رَبِّ قَبِلْتُ وَ سَلَّمْتُ - إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مِنْكَ التَّوْفِيقُ لِلصَّبْرِ وَ أَمَّا ابْنُهَا الْأَخْرُ فَتَدْعُوهُ أُمَّتُكَ لِلْجِهَادِ ثُمَّ يَفْتُلُونَهُ صَبْرًا وَ يَفْتُلُونُ وُلْدَهُ وَ مَنْ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْتَلْبُونَ حَرَمَهُ فَيَسْتَعِينُ بِِي وَ قَدْ مَضَى الْقَضَاءُ مِنِّي فِيهِ بِالشَّهَادَةِ لَهُ وَ لِمَنْ مَعَهُ وَ يَكُونُ قَتْلُهُ حُجَّةً عَلَى مَنْ بَيْنَ قُطْرَيْنِهَا فَيَبْكِيهِ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرْضِينَ جَزَعًا عَلَيْهِ وَ تَبْكِيهِ مَلَائِكَةٌ لَمْ يَدْرِكُوا نُصْرَتَهُ ثُمَّ أُخْرِجَ مِنْ صُلْبِهِ دَكْرًا بِهِ أَنْصُرُكَ وَ إِنَّ شَبْحَهُ عِنْدِي تَحْتَ الْعَرْشِ وَ فِي نُسْحَةِ أُخْرَى - ثُمَّ أُخْرِجَ مِنْ صُلْبِهِ دَكْرًا أَنْتَصِرُ لَهُ بِهِ وَ إِنَّ شَبْحَهُ عِنْدِي تَحْتَ الْأَرْضِ بِمَلَأُ الْأَرْضَ بِالْعَدْلِ وَ يُطْبِقُهَا بِالْقِسْطِ يَسِيرُ مَعَهُ الرَّعْبُ يَقْتُلُ حَتَّى يُشَكَّ فِيهِ قُلْتُ إِنَّ اللَّهَ قَبِيلَ اِرْفَعِ رَأْسَكَ فَتَنْظَرْتُ إِلَى رَجُلٍ أَحْسَنَ النَّاسِ صُورَةً وَ أَطْيَبَهُمْ رِيحًا وَ النُّورُ يَسْطَعُ مِنْ بَيْنِ عَيْنَيْهِ وَ مِنْ قُوْفِهِ وَ مِنْ تَحْتِهِ فَدَعَوْتُهُ فَأَقْبَلَ إِلَيَّ وَ عَلَيْهِ تِيَابُ النُّورِ وَ سِيَمَاءُ كُلِّ خَيْرٍ حَتَّى قَبَّلَ بَيْنَ عَيْنَيْ وَ نَظَرْتُ إِلَى الْمَلَائِكَةِ قَدْ حَفُّوا بِهِ لَا يُحْصِيهِمْ إِلَّا اللَّهُ عَزَّ وَ جَلَّ قُلْتُ يَا رَبِّ لِمَنْ يَعْضُبُ هَذَا وَ لِمَنْ أَعْدَدْتَ هَؤُلَاءِ وَ قَدْ وَعَدْتَنِي النَّصْرَ فِيهِمْ فَأَنَا أَنْتَظِرُهُ مِنْكَ وَ هَؤُلَاءِ أَهْلِي وَ أَهْلُ بَيْتِي - وَ قَدْ أَخْبَرْتَنِي بِمَا يَلْقَوْنَ مِنْ بَعْدِي وَ لَعْنِ [وَأُولَى] شِئْتِ لَأَعْطِيَنِي النَّصْرَ فِيهِمْ عَلَى مَنْ بَعَى عَلَيْهِمْ وَ قَدْ سَلَّمْتُ وَ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الرِّضَا وَ الْعَوْنُ عَلَى الصَّبْرِ - فَيَقِيلُ لِي أَمَّا أَحْوَكُ فَجَزَاؤُهُ عِنْدِي جَنَّةُ الْمَأْوَى نُزُلًا بِصَبْرِهِ أَفْلَحَ [أَفْلَجُ] حُجَّتُهُ عَلَى الْخَلَائِقِ يَوْمَ الْبَعْثِ وَ أَوْلِيَهُ حَوْضَكَ يَسْقِي مِنْهُ أَوْلِيَاءَكُمْ

13 326 H. 2, كامل الزيارات، النص، ص: 326

وَبِمَنْعِ مِنْهُ أَعْدَاءِكُمْ وَ أَجْعَلْ عَلَيْهِ جَهَنَّمَ بَرْدًا وَ سَلَامًا يَدْخُلُهَا وَ يُخْرِجُ مِنْ كَانَ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنَ الْمَوَدَّةِ وَ أَجْعَلْ مِنْزِلَتَكُمْ فِي دَرَجَةٍ وَاحِدَةٍ فِي الْجَنَّةِ وَ أَمَّا ابْنُكَ الْمَحْدُولُ الْمُقْتُولُ وَ ابْنُكَ الْمَعْدُورُ الْمُقْتُولُ صَبْرًا فَإِخْمًا مِمَّا أُرِينَ بِحِمَا عَرْشِي وَ لَمَّا مِنَ الْكَرَامَةِ سِوَى ذَلِكَ بِمَا لَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ لِمَا أَصَابَهُمَا مِنَ الْبَلَاءِ فَعَلَيْ فِتْوَاكَ وَ لِكُلِّ مَنْ أَتَى قَبْرَهُ مِنَ الْخَلْقِ مِنَ الْكَرَامَةِ لِأَنَّ زُورًا زُورًا وَ زُورًا وَ زُورًا وَ عَلِيٌّ كَرَامَةُ زُورِي [زَائِرِي] وَ أَنَا أُعْطِيهِ مَا سَأَلَ وَ أَحْزِيهِ جَزَاءً يَعْطِيهِ مَنْ نَظَرَ إِلَى عَظْمِي إِبَاهُ وَ مَا أَعْدَدْتُ لَهُ مِنَ كَرَامَتِي وَ أَمَّا ابْنُكَ فَإِنِّي أُؤَفِّقُهُ عِنْدَ عَرْشِي فَيُقَالُ لَهَا إِنَّ اللَّهَ قَدْ حَكَمَكَ فِي خَلْقِهِ فَمَنْ ظَلَمَكَ وَ ظَلَمَ وَ لَدَيْكَ فَاحْكُمِي فِيهِ بِمَا أَحْبَبْتِ فَإِنِّي أُجِيزُ حُكُومَتَكَ فِيهِمْ فَتَشْهَدُ الْعَرِضَةُ إِذَا وَقَفَ مَنْ ظَلَمَهَا أَمْرَتْ بِهِ إِلَى النَّارِ فَيَقُولُ الظَّالِمُ وَ حَسْرَتَاهُ عَلَى مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَ يَتَمَتَّى الْكَرَّةَ وَ يَعْصُ الظَّالِمُ عَلَى يَدِيهِ وَ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا- يَا وَيْلَتِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا وَ قَالَ حَتَّى إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَنْسَ الْقَرِينُ وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ فَيَقُولُ الظَّالِمُ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ أَوْ الْحُكْمَ لِعَيْرِكَ فَيُقَالُ لَهُمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَ يَبْغُونَهَا عِوَجًا وَ هُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ وَ أَوَّلُ مَنْ يُحْكَمُ فِيهِمْ مُحْسِنٌ بِنُ عَلِيٍّ ع وَ فِي قَاتِلِهِ ثُمَّ فِي قَتْلِهِ فَيُؤْتِيَانِ هُوَ وَ صَاحِبُهُ فَيُضْرَبَانِ بِسِيَاطٍ مِنْ نَارٍ لَوْ وَقَعَ سَوَّطٌ مِنْهَا عَلَى الْبَحَارِ لَعَلَّتْ مِنْ مَشْرِقِهَا إِلَى مَغْرِبِهَا- وَ لَوْ وَضِعَتْ عَلَى جِبَالِ الدُّنْيَا لَدَابَّتْ حَتَّى تَصِيرَ رَمَادًا فَيُضْرَبَانِ بِهَا ثُمَّ يَجْتَا أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَ يَدَيْ اللَّهِ لِلْحُصُومَةِ مَعَ الرَّابِعِ فَيُدْخُلُ الثَّلَاثَةَ فِي جُوبٍ فَيُطَبِّقُ عَلَيْهِمْ لَا يَرَاهُمْ أَحَدٌ وَ لَا يَرَوْنَ أَحَدًا فَيَقُولُ الَّذِينَ كَانُوا فِي وَلَا يَتِيهِمْ- رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْحَيِّ وَ الْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ فَعِنْدَ ذَلِكَ يُنَادُونَ بِالْوَيْلِ وَ التَّوْبِ وَ يَأْتِيَانِ الْحَوْضَ فَيَسْأَلَانِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَعَهُمْ حَفْظَةٌ فَيَقُولَانِ اعْفُ عَنَّا وَ اسْقِنَا وَ نُحْلِصْنَا [حَلِصْنَا] فَيُقَالُ لَهُمْ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَّتْ وَجْهُهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ بِإِمرَةِ الْمُؤْمِنِينَ ارْجِعُوا ظَمَاءً مُظْمِئِينَ إِلَى النَّارِ- فَمَا شَرَابِكُمْ إِلَّا الْحَمِيمُ وَ الْعِسْلِيلُ وَ مَا تَنْفَعَكُمُ شَفَاعَةُ الشَّافِعِينَ

Imam Sadiq<sup>asws</sup> said: When the Prophet<sup>saww</sup> was taken to the heavens in Meraj, he<sup>saww</sup> was told, "Indeed Allah<sup>azwj</sup>, the blessed and exalted will Test you<sup>saww</sup> with three afflictions to see how patient you<sup>saww</sup> are." The Prophet<sup>saww</sup> replied, "I submit to Your command, O Lord. And I<sup>saww</sup> have no power to be patient except with Your<sup>azwj</sup> help.

What are the three tests?" He<sup>saww</sup> was told, "The first is hunger and giving preference to the needy over yourself<sup>saww</sup> and your<sup>saww</sup> family." The Prophet<sup>saww</sup> replied, "I<sup>saww</sup> have accepted, O Lord<sup>azwj</sup>. I<sup>saww</sup> am pleased with Your<sup>azwj</sup> Will and I<sup>saww</sup> submit to it, I<sup>saww</sup> seek 'Taufeeq' and patience from You<sup>azwj</sup>."

The second is that you<sup>saww</sup> will be belied and you<sup>saww</sup> will be in extreme fear for your<sup>saww</sup> life. You<sup>saww</sup> should spend your<sup>saww</sup> wealth, your<sup>saww</sup> blood and your<sup>saww</sup> soul fighting against the people of disbelief, you<sup>saww</sup> should remain patient when you<sup>saww</sup> will be harassed by disbelievers and hypocrites and you<sup>saww</sup> should remain patient when you<sup>saww</sup> will be hurt and wounded in battles. His Eminence replied, "I<sup>saww</sup> have accepted, O Lord<sup>saww</sup>. I<sup>saww</sup> am pleased with Your<sup>azwj</sup> Will and I<sup>saww</sup> submit to it and I<sup>saww</sup> seek *Taufeeq* and patience from You<sup>azwj</sup>."

He<sup>saww</sup> was told, "The third test is that your<sup>saww</sup> family will be killed after you<sup>saww</sup>. As for your<sup>saww</sup> brother, Ali<sup>asws</sup>, your Ummah will slander and rebuke him<sup>asws</sup>, they will be violent with him<sup>asws</sup>, will deprive him<sup>asws</sup> and usurp his<sup>asws</sup> rights, they will oppress and finally slay him<sup>asws</sup>." The Prophet<sup>saww</sup> replied, "I<sup>saww</sup> have accepted, O Lord. And I am pleased (with Your<sup>azwj</sup> Will) and I<sup>saww</sup> seek *Taufeeq* and patience from You<sup>azwj</sup>."

He<sup>-saww</sup> was told: As for your daughter<sup>-asws</sup>, she<sup>-asws</sup> will be oppressed and deprived, they will usurp her<sup>-asws</sup> rights. He will beat her while (Mohsin<sup>-asws</sup>) is on his<sup>-asws</sup> way (to the world). Her<sup>-asws</sup> sanctity will be breached and her<sup>-asws</sup> house will be trespassed without permission and she<sup>-asws</sup> will be humiliated and disrespected. She<sup>-asws</sup> will find no protector, will suffer from injuries resulting loss of Mohsin<sup>-asws</sup> because she<sup>-asws</sup> will be beaten and she<sup>-asws</sup> will die as a result of that beating. The Prophet<sup>-saww</sup> replied, **“Surely we are Allah’s and to Him we shall surely return.” (2:156)**. I<sup>-saww</sup> have accepted, O Lord<sup>-azwj</sup> and submit to Your<sup>-azwj</sup> Will and I<sup>-saww</sup> seek *Taufeeq* and patience from You<sup>-azwj</sup>.”

Then he<sup>-saww</sup> was told, “She<sup>-asws</sup> will have two sons from your brother<sup>-asws</sup>, one of whom your<sup>-saww</sup> Ummah will kill fraudulently. They will destroy his<sup>-asws</sup> garments and ridicule him<sup>-asws</sup>.” The Prophet<sup>-saww</sup> replied, **“Surely we are Allah’s and to Him we shall surely return (2:156)**. I<sup>-saww</sup> have accepted, O Lord<sup>-azwj</sup> and I<sup>-asws</sup> submit to it (Your<sup>-azwj</sup> Will) and I<sup>-saww</sup> seek *Taufeeq* from You<sup>-azwj</sup> for being patient.” As for her<sup>-asws</sup> second son<sup>-asws</sup>, your Ummah will rise against him<sup>-asws</sup> but then they will kill him<sup>-asws</sup> in helplessness. They will also kill his<sup>-asws</sup> children and family members who will be with him<sup>-asws</sup> and they will make his<sup>-asws</sup> ladies prisoners. He<sup>-asws</sup> will ask for help from Me<sup>-azwj</sup> but I<sup>-azwj</sup> have already Willed his<sup>-asws</sup> martyrdom and the martyrdom of those with him<sup>-asws</sup>. His<sup>-asws</sup> slaying will be a Proof against everyone in the creation. Inhabitants of the heavens and earths will weep and be restless for him<sup>-asws</sup>. And the angels, who will not be able to help him<sup>-asws</sup>, will cry over him<sup>-asws</sup>. Then I<sup>-azwj</sup> shall Raise a man<sup>-asws</sup> from his<sup>-asws</sup> progeny, whose shadow is with me under the Throne and through whom I<sup>-azwj</sup> shall Support him<sup>-asws</sup>.

He<sup>-asws</sup> will fill the earth with justice and equity. His<sup>-asws</sup> awe will travel with him<sup>-asws</sup> and he<sup>-asws</sup> will kill so many that people will doubt him<sup>-asws</sup>. The Prophet<sup>-saww</sup> replied, **“Surely we are Allah’s and to Him we shall surely return.” (2:156)**. I<sup>-saww</sup> have accepted, O Lord<sup>-azwj</sup> and submit to Your<sup>-azwj</sup> Will and I<sup>-saww</sup> seek *Taufeeq* and patience from You<sup>-azwj</sup>.” Then he<sup>-saww</sup> was told, “Raise your head.” The Prophet<sup>-saww</sup> said: I looked up and saw a man who looked and smelled better than all people. He had a blessed visage and was wearing clothes of light. Light was emanating from his forehead, from over him and from under him. He was surrounded by several angels who could not be counted except by Allah<sup>-azwj</sup>, the Mighty and Sublime. Then I<sup>-saww</sup> asked him<sup>-asws</sup> to approach me<sup>-saww</sup>. He<sup>-asws</sup> came near me<sup>-saww</sup> and kissed my<sup>-saww</sup> forehead.

I<sup>-saww</sup> said: O Lord<sup>-azwj</sup>! Who will this man<sup>-asws</sup> avenge and for whom will he<sup>-asws</sup> show his<sup>-asws</sup> anger and for what reason have You<sup>-azwj</sup> Prepared these angels? You<sup>-azwj</sup> Informed me about that which will be inflicted upon my<sup>-asws</sup> family. You<sup>-azwj</sup> can Support them against their oppressors if You<sup>-azwj</sup> will. You<sup>-azwj</sup> have promised victory for me<sup>-saww</sup> and my family<sup>-asws</sup> and I<sup>-saww</sup> await the fulfilment of Your<sup>-azwj</sup> Promise. Indeed I<sup>-saww</sup> have accepted and am pleased with Your<sup>-azwj</sup> Will and I<sup>-saww</sup> submit to it and I<sup>-saww</sup> seek *Taufeeq* and help from You<sup>-azwj</sup> to be pleased and patient. I<sup>-saww</sup> was told:

As for your<sup>-saww</sup> brother, he<sup>-asws</sup> will enter the **“the gardens are their abiding-place” (32:19)** for staying patient. On the Day of Resurrection, I<sup>-azwj</sup> shall Establish him<sup>-asws</sup> as an argument on the creation and I<sup>-azwj</sup> shall Authorize him<sup>-asws</sup> to stand by your<sup>-saww</sup> *Hauz Kauthar* where he<sup>-asws</sup> will distribute water to your<sup>-saww</sup> friends and prevent your<sup>-saww</sup> enemies from drinking from it.

I<sup>-azwj</sup> will Allow him<sup>-asws</sup> to bring out from Hell anyone who has even an grain of love for you<sup>-saww</sup>. I<sup>-azwj</sup> will Make all of you<sup>-asws</sup> (the Ahl Al Bayt<sup>-asws</sup>) dwell at the same level in Paradise. As for your<sup>-saww</sup> son<sup>-asws</sup>, who will be abandoned and slain and your<sup>-saww</sup> other son, who will be betrayed and martyred while he<sup>-asws</sup> will be helpless, I<sup>-azwj</sup> will Decorate My<sup>-azwj</sup> Throne with them for having suffered the afflictions which befall them and they<sup>-asws</sup> will be honoured in ways unimaginable by man.

So rely on Me<sup>-azwj</sup>. Also, I<sup>-azwj</sup> shall honour one who goes to his<sup>-asws</sup> grave, because one who goes to his<sup>-asws</sup> Ziyarat has performed your<sup>-saww</sup> Ziyarat and one who performs your<sup>-saww</sup> Ziyarat has come to My<sup>-azwj</sup> Ziyarat and I<sup>-azwj</sup> surely honour one who performs My<sup>-azwj</sup> Ziyarat. I<sup>-azwj</sup> will Fulfil all his requests and reward him in such a way that everyone will envy him when they see how I<sup>-azwj</sup> Dignify him and the honour which I<sup>-azwj</sup> have Prepared for him.

As for your daughter<sup>-asws</sup>, I<sup>-azwj</sup> will Make her<sup>-asws</sup> stand besides My<sup>-azwj</sup> Throne and she<sup>-asws</sup> shall be told, “Indeed Allah<sup>-azwj</sup> has Appointed you<sup>-asws</sup> as the ruler over His<sup>-azwj</sup> creation. Hence rule in anyway you<sup>-asws</sup> want regarding those who oppressed you<sup>-asws</sup> and your<sup>-asws</sup> children, for your<sup>-asws</sup> ruling will be executed.” So she<sup>-asws</sup> will come to the judgment place and order those who oppressed her<sup>-asws</sup> to be taken to Hell. Then the oppressor shall say, **“O woe to me! for what I fell short of my duty to Allah” (39:56)** and he will wish to return to life.

**“And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Apostle. O woe is me! would that I had not taken such a one for a friend!” (25:27-28).** And **“Until when he comes to Us<sup>-azwj</sup>, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate! And since you were unjust, it will not profit you this day that you are partners in the chastisement.” (43:38-39).** The oppressor shall say, **“Thou (only) judgest between Thy servants as to that wherein they differ.’ (39:46)** or is the judge someone else?” They will be told, **“The curse of Allah is on the unjust. Who hinder (people) from Allah’s way and seek to make it crooked and they are disbelievers in the hereafter.” (7:44-45).**

Imam<sup>-asws</sup> continued: The first judgment will be between **Mohsin<sup>-asws</sup> Ibne Ali<sup>-asws</sup>** and his<sup>-asws</sup> killer – referring to the second usurper. Then he<sup>-la</sup> will be brought forth along with Qunfuz and they<sup>-la</sup> will be lashed with whips of fire. The whips will be such that if one of them hits the oceans, they will boil from the east to the west and if (even one whip) touches the mountains, they will all melt and turn to ash.

Then Amir-ul-Momineen<sup>-asws</sup> will kneel before Allah<sup>-azwj</sup> so that Allah<sup>-azwj</sup> Judges between him<sup>-asws</sup> and the fourth usurper – Muawiyah<sup>-la</sup>. Then they (the second usurper, Qunfuz and Muawiyah) will be thrown in a well (of fire) which will be covered so no one can see them and they will not be able to see anyone. So those who followed them (in this life) will say, **“Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.” (41:29).** Allah<sup>-azwj</sup>, the Mighty and Sublime, will reply **“it will not profit you this day that you are sharers in the chastisement.” (43:39).** This is when they will scream in distress and call for destruction. The Two will come to the Pool, (imprisoned) by the Keepers (of Hell) and will say to Amir-ul-Momineen<sup>-asws</sup>, **“Forgive us, give us some water and save us.”** They will be told: **“But when they shall see it nigh, the faces of those who disbelieve shall be sorry and it shall be said;**



***This is that which you used to call for.” (67:27)*** by referring to yourselves as the commanders of the believers. ***Return to Hell thirsty. You shall receive no drink but Hamim and Ghislin. So the intercession of intercessors shall not avail them.” (74:48).***<sup>14</sup>

### **Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>'s three Sons like those of Haroun<sup>as</sup> - Shabbar, and Shabbir, and Mubasshira'**

قب، المناقب لابن شهر آشوب أبو بكر الشيرازي فيما نزل من القرآن في أمير المؤمنين ع عن مقاتل عن عطاء في قوله تعالى و لقد آتينا موسى الكتاب كان في التوراة يا موسى إني احترت لك و احترت لك وزيراً هو أخوك يعني هارون لأبيك و أمك كما احترت لمحمد إيا هو أخوه و وزيره و وصيه و الخليفة من بعده طوي لكما من أخوين و طوي هُما من أخوين إيا أبو السبطين الحسن و الحسين و محسن الثالث من ولده كما جعلت لإخيك هارون شبرا [شبر] و شبراً و مبشراً [مَشْبَرًا].

Al-Manaqib of Ibn Shehr Ashoub – Abu Bakr Al-Shirazi, regarding what was Revealed from the Quran regarding Amir-ul-Momineen<sup>asws</sup>, from Muqatil, from Ata'a, regarding the Words of the Exalted: ***And We had Given Musa the Book [41:45]*** – There was in the Torah: O Musa<sup>as</sup>! I<sup>azwj</sup> Chose you and Chose your Vizier for you. He is your brother, meaning Haroun<sup>as</sup>, of your father and your mother, just as I<sup>azwj</sup> Chose Elia (Ali<sup>asws</sup>) for Muhammad<sup>saww</sup>. He<sup>asws</sup> is his<sup>saww</sup> brother, and his<sup>saww</sup> Vizier, and his<sup>saww</sup> successor, and the Caliph from after him<sup>saww</sup>. Beatitude for both of you<sup>asws</sup> of the two brothers, and beatitude for both of them from the two brothers, Elia<sup>asws</sup>, father of the two grandsons Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and Mohsin<sup>asws</sup>, the third from his sons, just as I<sup>azwj</sup> Made for your brother Haroun<sup>as</sup>, Shabbar, and Shabbir, and Mubasshira'.

### **Possible Shahadat date of Mohsin<sup>asws</sup> Ibn Ali<sup>asws</sup>**

التوحيد لي، الأمالي للصدوق عن ابن عصام عن الكلبي عن محمد بن علي بن مغل عن محمد بن علي بن عاتكة عن الحسين بن النضر الفهري عن عمرو الأوزاعي عن عمرو بن شمر عن جابر بن يزيد الجعفي عن أبي جعفر محمد بن علي الباقر عن أبيه عن جدّه ع قال: قال أمير المؤمنين ع في خطبة خطبها بعد موت النبي ص بتسعة أيام و ذلك حين فرغ من جمع القرآن

(The books) ‘Al Tawheed’, (and) ‘Al Amaali’ of Al Sadouq – from Ibn Isam, from Al Kulayni, from Muhammad Bin Ali Bin Ma’an, from Muhammad Bin Ali Bin Aatika, from Al-Husayn Bin Al Nazr Al Fihry, from Amro Al Awzaia, from Amro Bin Shimr, from Jabir Bin Yazeed Al Ju’fy,

‘From Abu Ja’far Muhammad Bin Ali Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> **said in a sermon he<sup>asws</sup> had addressed after death of the Prophet<sup>saww</sup> by nine days, and what was when he<sup>asws</sup> was free from collecting the Quran. (some compilation of the Holy Quran was completed by 8<sup>th</sup> of Rabi ul Awwal)**

فقال الحمد لله الذي أعجز الأوهام أن تنال إلا وجوده و حجب الغمور أن تتخيل ذاته في امتناعها من الشبه و الشكل بل هو الذي لم يتفاوت في ذاته و لم يتبعض بتجزئة العدد في كماله

14 H. 11, كامل الزيارات، النص، ص: 332

He<sup>-asws</sup> said: ‘The Praise is for Allah<sup>-azwj</sup> Who Frustrates the imagination from attaining except His<sup>-azwj</sup> existence, and Veiled the intellects from thinking about His<sup>-azwj</sup> Self regarding its prevention from the resemblance and the similarities. But, He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who does not differ in His<sup>-azwj</sup> Self and cannot be segmented with numbered segments in His<sup>-azwj</sup> Perfection.

فَارَقَ الْأَشْيَاءَ لَا عَلَى اخْتِلَافِ الْأَمَاكِنِ وَ تَمَكَّنَ مِنْهَا لَا عَلَى الْمُتَمَارِجَةِ وَ عَلِمَهَا لَا بِأَدَاةٍ لَا يَكُونُ الْعِلْمُ إِلَّا بِهَا وَ لَيْسَ بَيْنَهُ وَ بَيْنَ مَعْرُوفِهِ عِلْمٌ غَيْرُهُ

He<sup>-azwj</sup> Separates the things, not upon different possibilities, and He<sup>-azwj</sup> Enables from these, not upon the mixing, and He<sup>-azwj</sup> Knows these not by a tool, the knowledge cannot be except by it; and there isn’t between Him<sup>-azwj</sup> and His<sup>-azwj</sup> Knowing, some else’s knowledge.

إِنْ قِيلَ كَانَ فَعَلَى تَأْوِيلِ أَرْبَعَةِ الْوُجُودِ- وَ إِنْ قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلِ نَفْسِي الْعَدَمِ فَسُبْحَانَهُ وَ تَعَالَى عَنْ قَوْلِ مَنْ عَبَدَ سِوَاهُ وَ اتَّخَذَ إِلَهًا غَيْرَهُ عُلُوًّا كَبِيرًا

If it is said, ‘He<sup>-azwj</sup> was’, it would be upon interpretation of the eternal existence, and if it is said, ‘He<sup>-azwj</sup> will not cease to be’, it would be upon interpretation of negation of the non-existence. Glorious is He<sup>-azwj</sup> and Exalted from words of the ones worshipping other than Him<sup>-azwj</sup> and taking a god other than Him<sup>-azwj</sup>, Lofty, Great!

تَحْمَدُهُ بِالْحَمْدِ الَّذِي ارْتَضَاهُ لِخَلْقِهِ وَ أَوْجَبَ قَبُولَهُ عَلَى نَفْسِهِ- وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

We praise Him<sup>-azwj</sup> with the praise which He<sup>-azwj</sup> is Pleased for His<sup>-azwj</sup> creatures and obligated its acceptance upon Himself<sup>-azwj</sup>; and I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-azwj</sup>; and I<sup>-asws</sup> that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

شَهَادَتَانِ تَرْفَعَانِ الْقَوْلَ وَ تُصَاعِفَانِ الْعَمَلَ خَفَّ مِيزَانُ تَرْفَعَانِ مِنْهُ وَ ثَقُلَ مِيزَانُ تَوْضَعَانِ فِيهِ وَ يَمِيزَا الْقَوْمَ بِالْجَنَّةِ وَ النَّجَاةِ مِنَ النَّارِ وَ الْجَوَارِزِ عَلَى الصِّرَاطِ

Two testimonies raising the words and multiplying the deeds. Light is the scale these two are lifted from it, and heavy is the scale these two are place in it, and with these to is the success with the Paradise and the salvation from the Fire, and the crossing upon the Bridge.

وَ بِالشَّهَادَتَيْنِ تَدْخُلُونَ الْجَنَّةَ وَ بِالصَّلَاةِ تَنَالُونَ الرَّحْمَةَ فَأَكْبِرُوا مِنَ الصَّلَاةِ عَلَى نَبِيِّكُمْ وَ إِلَهِهِ- إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

And with the two testimonies you will be entering the Paradise, and with the Salawaat you will be achieving the Mercy, therefore frequent from the Salawaat upon your Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>. **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].**

أَيُّهَا النَّاسُ إِنَّهُ لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ وَ لَا كَرَمَ أَعَزُّ مِنَ التَّقْوَى وَ لَا مَعْقِلَ أَحْرَزُ مِنَ الْوَرَعِ وَ لَا شَفِيعَ أُنْجَحُ مِنَ التَّوْبَةِ وَ لَا كَنْزَ أَنْفَعُ مِنَ الْعِلْمِ وَ لَا عِزٌّ أَرْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبٌ أْبْلَغُ مِنَ الْأَدَبِ

O you people! There is no nobility loftier than Al Islam, nor any honour dearer than the piety, nor any fort more protective than the devoutness, nor any intercessor more profitable than

the repentance, nor any treasure more beneficial than the knowledge, nor any might higher than the forbearance, nor any pedigree further reaching than the etiquettes.

وَلَا نَصَبَ أَوْضَعُ مِنَ الْعُضْبِ وَ لَا جَمَالَ أَرْزِي مِنَ الْعَقْلِ وَ لَا سُوءَ أَسْوَأُ مِنَ الْكُذِبِ وَ لَا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ وَ لَا لِيَأْسَ أَجْمَلُ مِنَ الْعَافِيَةِ وَ لَا غَائِبَ أَقْرَبُ مِنَ الْمَوْتِ -

And there is no lineage lowlier than the anger, nor any beauty more adorning than the intellect, nor any evil deed eviler than the lying, nor any protector more protective than the silence, nor any clothing more beautiful than the good health, nor any absentee closer than the death.

أَيُّهَا النَّاسُ إِنَّهُ مَنْ مَشَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ وَ لِكُلِّ ذِي رَمَقٍ قُوْتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتَ قُوْتُ الْمَوْتِ وَ إِنَّ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَعْطَلْ عَنِ الْإِسْتِعْدَادِ لَنْ يَنْجُو مِنَ الْمَوْتِ عَنِّي بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ -

O you people! Surely the one who walks upon surface of the earth is destined to be in its interior; and the night and the day are both being quick in demolishing the lifespans; and for every one with breathing is daily subsistence, and for every seed there is an eater, and you are subsistence (food) of the death, and the one who recognises the days will not be heedless from the preparation. Neither will a rich one be saved from the death by his wealth, nor will a poor one due to lack of it.

أَيُّهَا النَّاسُ مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ وَ مَنْ لَمْ يَزَعْ فِي كَلَامِهِ أَظْهَرَ هُجْرَهُ وَ مَنْ لَمْ يَعْرِفِ الْخَيْرَ مِنَ الشَّرِّ فَهُوَ بِمَنْزِلَةِ الْبُهْمِ مَا أَصْعَرَ الْمُصِيبَةَ مَعَ عِظَمِ الْفَاقَةِ غَدًا

O you people! One who fears his Lord<sup>azwj</sup> will restrain his injustice, and one who does not care about his talk, his abandonment will be revealed; and one who does not recognise the good from the evil, he is at the status of the beast. How small is the calamity with mightiness of the destitution tomorrow (Qiyamah).

هَيْهَاتَ هَيْهَاتَ وَ مَا تَنَاكَرْتُمْ إِلَّا لِمَا فِيكُمْ مِنَ الْمَعَاصِي وَ الذُّنُوبِ فَمَا أَقْرَبَ الرَّاحَةَ مِنَ التَّعَبِ وَ الْبُؤْسَ مِنَ النَّعِيمِ وَ مَا شَرُّ بِشَرِّ بَعْدَهُ الْجَنَّةُ وَ مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ وَ كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَخْفُورٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

Far be it! Far be it! And you are not denying except due to what disobedience and the sins withing you. How near is the comfort from the fatigue, and the misery from the bliss; and there is no evil with an evil after which is the Paradise, and there is no good with a good after which is the Fire; and every bounty apart from the Paradise is lowly, and all afflictions apart from the Fire is well-being<sup>15</sup>.

## Appendix I:<sup>16</sup> The Compilation of the Holy Quran

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنيه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن

<sup>15</sup> Bihar Al-Anwaar V 74 - The book ‘Al Rawza’ - Ch 15 H 5

<sup>16</sup> From Kitab Sulaym Ibn Qais Hilali, H. 4

يصبحوا بكرة محلقين رؤوسهم معهم سلاحهم ليبياعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدتهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

### Amir-ul-Momineen<sup>asws</sup> established his-asws proof on the generations to come

Salman<sup>ra</sup> said, 'When it was night time, Ali<sup>asws</sup> made Fatima<sup>asws</sup> ride on a mule, and took both of his<sup>asws</sup> sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> by their<sup>asws</sup> hands. He<sup>asws</sup> did not call upon anyone from the people of Badr from the 'al-Mahajir' as well as the 'Al-Ansar' but he<sup>asws</sup> came up to them in their houses. He<sup>asws</sup> reminded them of his<sup>asws</sup> rights, and called upon them to his<sup>asws</sup> help. No one answered his<sup>asws</sup> call for this except for forty-four of them. He<sup>asws</sup> ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman<sup>ra</sup>, 'Who were the four?' He<sup>ra</sup> said, 'I<sup>ra</sup>, and Abu Dharr<sup>ra</sup>, and Miqdad<sup>ra</sup> and Zubayr Bin Al-Awaam'. Then Ali<sup>asws</sup> went back to them on the second night and urged them for help. They said, 'Tomorrow morning'. Not one of them came to him<sup>asws</sup> except for us. Then he<sup>asws</sup> went to them on the third night. No one came to him<sup>asws</sup> apart from us'.

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رأى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظايا والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أولف القرآن وأجمعه).

Ali<sup>asws</sup> started collecting the Quran to present it to the people. When he<sup>asws</sup> saw their treachery and their lack of loyalty to him<sup>asws</sup>, he<sup>asws</sup> turned towards the Quran to collect it. He<sup>asws</sup> did not come out from his<sup>asws</sup> house until he<sup>asws</sup> had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he<sup>asws</sup> had collected the whole of it, and (was in the process of) writing it by his<sup>asws</sup> own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him<sup>asws</sup> to come out and pay allegiance to him. Ali<sup>asws</sup> sent a message to him: 'I<sup>asws</sup> am busy and have taken it upon myself<sup>asws</sup> that I<sup>asws</sup> shall not put on a robe except for Prayer until I<sup>asws</sup> have compiled the Quran and collected it'.

فسكتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعته، وليست منه آية إلا وقد أقرأنها رسول الله صلى الله عليه وآله وعلمي وتأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إننا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعوننا إليه ثم دخل علي عليه السلام بيته.

So they kept quiet from him<sup>asws</sup> for a few days. He<sup>asws</sup> collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Messenger of Allah<sup>saww</sup>. Ali<sup>asws</sup> called out in a loud voice: ‘O you people! I<sup>asws</sup> Since the passing away of the Messenger of Allah<sup>saww</sup>, I have been preoccupied with his<sup>saww</sup> washing, then with the Quran, and did not cease until I<sup>asws</sup> have collected all of it in this one cloth. There is no Verse that Allah<sup>azwj</sup> the High has Sent down on the Messenger of Allah<sup>azwj</sup> but I<sup>asws</sup> have collected it, and there is no Verse from it except that I<sup>asws</sup> have collected it, and there is no Verse from it except that the Messenger of Allah<sup>saww</sup> had read it out to me<sup>asws</sup> and made known its explanation to me<sup>asws</sup>’. Then Ali<sup>asws</sup> said to them: ‘Lest you say tomorrow that **“[7:172] Surely we were heedless of this”**. Then Ali<sup>asws</sup> said to them: ‘Lest you say on the Day of Judgement that I<sup>asws</sup> did not call you to help me<sup>asws</sup> and did not remind you of my<sup>asws</sup> right, and did not call you to the Book of Allah<sup>azwj</sup> from its opening up to its end’. Umar said, ‘What we have from the Quran is sufficient for us, but rather, you<sup>asws</sup> are calling us to yourself<sup>asws</sup>’. Then Ali<sup>asws</sup> entered his<sup>asws</sup> house’.

وقال عمر لأبي بكر: أرسل إلى علي فليبايع، فإننا لسنا في شئ حتى يبايع، ولو قد بايع أمناء. فأرسل إليه أبو بكر: (أجب خليفة رسول الله) فأثابه الرسول فقال له ذلك. فقال له علي عليه السلام: (سبحان الله ما أسرع ما كذبتم على رسول الله، إنه ليعلم ويعلم الدين حوله أن الله ورسوله لم يستخلفا غيري). وذهب الرسول فأخبره بما قال له.

And Umar said to Abu Bakr, ‘Send a message to Ali<sup>asws</sup> to pay allegiance, for there is nothing in this (Caliphate) until he<sup>asws</sup> pays allegiance, and if he<sup>asws</sup> were to do so, it will be secure’. Abu Bakr sent a message to him<sup>asws</sup>, ‘Answer to the Caliph of the Messenger of Allah<sup>saww</sup>’. The messenger came and said that to him<sup>asws</sup>. Ali<sup>asws</sup> replied to him: ‘Glory be to Allah<sup>azwj</sup>, with what haste you have forged a lie to the Messenger of Allah<sup>saww</sup>, he knows and those that surround him know that the Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> did not appoint a Caliph other than myself<sup>asws</sup>’. The messenger went and informed him (Abu Bakr) of what he<sup>asws</sup> had said to him.

قال: اذهب فقل له: (أجب أمير المؤمنين أبا بكر) فأثابه فأخبره بما قال. فقال له علي عليه السلام: سبحان الله ما والله طال العهد فينسى. فوالله إنه ليعلم أن هذا الاسم لا يصلح إلا لي، ولقد أمره رسول الله وهو سابع سبعة فسلموا علي بإمرة المؤمنين. فاستفهم هو وصاحبه عمر من بين السبعة فقالوا: أحق من الله ورسوله؟ فقال لهما رسول الله صلى الله عليه وآله: نعم، حقا حقا من الله ورسوله إنه أمير المؤمنين وسيد المسلمين وصاحب لواء الغر المحجلين، يقعه الله عز وجل يوم القيامة على الصراط، فيدخل أوليائه الجنة وأعداءه النار. فانطلق الرسول فأخبره بما قال. قال: فسكنوا عنه يومهم ذلك.

Abu Bakr said, ‘Say to him<sup>asws</sup>, ‘Answer to Amir-ul-Momineen Abu Bakr’. He came to him<sup>asws</sup>, and informed him of what Abu Bakr had said. Ali<sup>asws</sup> said to him: ‘Glory be to Allah<sup>azwj</sup>, by Allah<sup>azwj</sup> it has not been long and he has forgotten it. By Allah<sup>azwj</sup>, he knows that this is a name, which is not correct except for myself<sup>asws</sup>, and the Messenger of Allah<sup>saww</sup> has ordered it, and he himself was the seventh one who had saluted me<sup>asws</sup> as Amir-ul-Momineen. He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, ‘Is this truth from Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>saww</sup>?’ The Messenger of Allah<sup>saww</sup> said

to them: ‘Yes, truth. Truth from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Messenger<sup>-saww</sup> that he<sup>-asws</sup> is Amir-ul-Momineen and the Chief of the Muslims, and the standard bearer, and the resplendent face.

Allah<sup>-azwj</sup> Mighty and Majestic will Make him<sup>-asws</sup> to be seated on the Day of Judgement, on the Path. He<sup>-asws</sup> will make to enter his<sup>-asws</sup> friends into the Paradise, and his<sup>-asws</sup> enemies into the Fire’. The messenger returned and informed him of what he<sup>-asws</sup> had said. He kept quiet from him on that day.

فلما كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أصحاب رسول الله صلى الله عليه وآله إلا أتاه في منزله، فناشدهم الله حقه ودعاهم إلى نصرته. فما استجاب منهم رجل غيرنا الأربعة، فإننا حلقنا رؤوسنا وبذلنا له نصرتنا، وكان الزبير أشدنا بصيرة في نصرته.

## Completion of the argument on the ‘Al-Ansar’ and seeking their loyalty by their allegiance -

When it was night time, Ali<sup>-asws</sup> made Fatima<sup>-asws</sup> ride on a mule, and took the hand of his<sup>-asws</sup> sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. There was not a single one from the companions of the Messenger of Allah<sup>-saww</sup>, but he<sup>-asws</sup> visited him in his house. He<sup>-asws</sup> urged them of Allah<sup>-azwj</sup> and of his<sup>-asws</sup> rights, and called upon them for his<sup>-asws</sup> help. No man answered from them except for us four. So we shaved our heads, and expressed our support to him<sup>-asws</sup>, and Al-Zubayr was, among us showing the most fervour and support’.

## Appendix-II: The Punishment of the Enemies of Ahl Al-Bayt<sup>-asws</sup>

وَهَذَا الْإِسْنَادَ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَتَرَلْنَا مَنَزِلًا يُقَالُ لَهُ عُسْفَانُ ثُمَّ مَرَرْنَا بِجَبَلِ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمْدُ وَهُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّدِيدِ وَالْحَمِيمِ وَمَا يُخْرَجُ مِنْ جَبِّ الْجَوْيِ وَمَا يُخْرَجُ مِنَ الْقَلْقِ مِنْ أَثَامٍ وَمَا يُخْرَجُ مِنْ طِينَةِ الْجَبَالِ وَمَا يُخْرَجُ مِنْ جَهَنَّمَ وَمَا يُخْرَجُ مِنْ لَطَى وَمِنْ الْحُطْمَةِ - وَمَا يُخْرَجُ مِنْ سَقَرٍ وَمَا يُخْرَجُ مِنَ الْحَمِيمِ وَمَا يُخْرَجُ مِنَ الْهَاطِيَةِ وَمَا يُخْرَجُ مِنَ السَّعِيرِ -

وَمَا مَرَرْتُ هَذَا الْجَبَلَ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِلَيَّ لَأَنْظُرَ إِلَى قَتْلَةِ أَبِي وَ أَقُولُ هُمَا إِنَّمَا هُوَ لَاءِ فَعَلُوا مَا أَسْسَيْتُمَا لَمْ تَرْحَمُونَا إِذْ وُلَيْتُمَا - وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَبَيْتُمَا عَلَى قَتْلِنَا [حَقِينَا] وَ اسْتَبَدَدْتُمَا بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرَحِّكُمَا دُوقًا وَبَالَ مَا قَدَّمْتُمَا وَمَا اللَّهُ بِظَالِمٍ لِّلْعَبِيدِ وَ أَشَدُّهُمَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَسَلِّيَ عَنِّي بَعْضُ مَا فِي قَلْبِي - وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمْدِ قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَإِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَنِّي عَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحًا يَصْرُخُ بِي أَجِبُهُمَا وَ قُلْ هُمَا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنٍ عَنَّا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ فَقُلْتُ مَنْ هُمْ قَالَ

نَحْوُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُوبَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ- **أَنَا رَبُّكُمْ الْأَعْلَى** وَ نَحْوُ مُزْرُودَ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَاتِلَ فَاطِمَةَ وَ مُحَمَّدِينَ وَ قَاتِلَ الْحَسَنِ وَ الْحُسَيْنِ ع فَأَمَّا مُعَاوِيَةُ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخِلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعِدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ دَاكُلَهُ وَ لَا تُفْرَعُ قَالَ يَا ابْنَ بَكْرٍ إِنْ قُلُوبِنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصْطَفُونَ مُصْطَفُونَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرْشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَخْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّيَ مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَيَّ

أَجْنِحَتِهَا صَبِيئَانَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا بِمَا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَحْدُ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاةٍ إِلَّا وَ هِيَ تَنْهَبُ لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَخْبَارُ الْجَنِّ وَ أَخْبَارُ أَهْلِ الْهُوَى مِنَ الْمَلَائِكَةِ وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَتُومُ غَيْرَهُ إِلَّا أَنَا نَحْبِرُهُ وَ كَيْفَ سِيرَتُهُ فِي الَّذِينَ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتِي بِخَبْرِهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ]- وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أُوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطِرَ الْمَطَرُ وَ عَدَدُ مَا فِي الْبِحَارِ وَ عَدَدِ النَّرَى قَدْ وَكَلَّ كُلُّ مَلِكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعًا يُلْقُونَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرْتُ الَّذِينَ يَحْفَظُونَ نَاحِيَةَ أَنْ يَفْسُرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْتَقْتُهُ وَ عَدَبْتُهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قَطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَخْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّيًا عَنِ اللَّهِ وَ شَاهِدًا عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مَحْجُوبٌ عَنْهُمْ وَ قَدْ جَعَلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَ اللَّهُ يَقُولُ **وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَعْدَ النَّبِيِّ ص** يَقُومُ مَقَامَ النَّبِيِّ ص مِنْ بَعْدِهِ وَ هُوَ

الدَّلِيلُ عَلَى مَا تَسَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْأَخْذُ بِحُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ- وَ الْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفَعُ قَوْلُهُ وَ هُوَ يَقُولُ **سُئِرْتُهُمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ-** وَ قَالَ **مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا وَ اللَّهُ إِنْ بَنَى هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِهْمُ لِيَأْتُونَنَا إِذَا اضْطَرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَنَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ قُلْتُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ ع لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَدْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنِ ع مَعَ أَبِيهِ وَ أُمِّهِ وَ أُخِيهِ الْحَسَنِ فِي مَنَزِلِ رَسُولِ اللَّهِ ص يُحِبُّونَ كَمَا يُحِبُّ وَ يُرْزَقُونَ كَمَا يُرْزَقُ فَلَوْ نُبِشَ فِي أَيَّامِهِ لَوَجِدَ وَ أَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَ يَنْظُرُ إِلَى مُعْسَكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَ إِنَّهُ لَعَلَى بَيْتِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى زُورِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَعْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الْاسْتِغْفَارَ لَهُ وَ يَقُولُ لَوْ تَعَلَّمَ أُبَيْهَا الْبَاكِي مَا أَعَدَّ لَكَ لَفْرَحَتْ أَكْثَرُ مِمَّا جَزَعْتَ فَلَيْسَتْغْفِرُ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ دَنْبٍ.**

I accompanied Imam Sadiq<sup>asws</sup> from Medina to Mecca. On our journey, we stopped in an area called Usfan and passed by a black, frightening mountain to the left of the road. I said, “O son of Rasool Allah<sup>asws</sup>! How frightening this mountain is! I have never seen anything like this on our route.” Imam<sup>asws</sup> asked, “Ibne Bukair! Do you know which mountain it is?”

I replied, “No.” Imam<sup>asws</sup> said: This is a mountain called Kamad and it overlooks a valley of Hell, which contains the killers of my father, Hussain<sup>asws</sup>. Liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislin, Sadid, Hamim that which emerges from the Putrid Well, that which comes out from the clay of Khabal (pus), that which comes out from Jahannam, that which comes out from Hutamah, that which comes out from Saqar, that which comes out from Hamim, that which comes out from Hawiya and that which comes out from Sa’ir.

Every time I<sup>asws</sup> pass by this mountain on my<sup>asws</sup> journey, I<sup>asws</sup> stop and see those ‘Two’ seeking refuge with me<sup>asws</sup> and I<sup>asws</sup> look at the killers of my ancestors<sup>asws</sup> and I<sup>asws</sup> say to them (Two): “Indeed you established the foundations of that which the killers of Hussain<sup>asws</sup> did. You showed us<sup>asws</sup> no mercy at the time of reign. You killed us<sup>asws</sup>, denied and usurped our<sup>asws</sup> rights and tyrannized our<sup>asws</sup> affairs by deposing us.

May Allah<sup>azwj</sup> not have Mercy on those who have mercy on you two (First and Second). Now taste the evil result of that which you brought forth, because Allah<sup>azwj</sup> is not Unjust to any of His<sup>azwj</sup> servants.” Sometimes I<sup>asws</sup> climb the mountain of Kamad, which is where those two are located and I<sup>asws</sup> stand there to soothe some of that which is in my heart and the second one begs and succumbs to despair more intensely.

(The narrator says) I asked, “May I be sacrificed for you<sup>asws</sup>! What do you<sup>asws</sup> hear when you<sup>asws</sup> climb this mountain?” Imam<sup>asws</sup> replied: I<sup>asws</sup> hear the voices of those two. They call out, “Come to us so that we can talk, indeed we repent.” And (then) I hear a call from the mountains which cries out, “Answer them and tell them, **‘Remain condemned in it and speak not to me’ (23:108).**”

(The narrator says) I asked, “May I be sacrificed for you<sup>asws</sup>! Who else is with them?” Imam<sup>asws</sup> replied, “Every tyrant Firon, whose actions Allah<sup>azwj</sup> has Mentioned (in the Quran) and everyone who taught disbelief to the servants of Allah<sup>azwj</sup>.” I asked, “Who are they?” Imam<sup>asws</sup> replied: The likes of Bulis, who taught the Jews that “...**the hand of Allah is tied up!**” (5:64); the likes of Nastur who taught the Christians that Isa ... “**Al-Masih is the son of Allah**” (9:30) and who told them that they are three; the likes of Firon (at the time) of Musa<sup>as</sup> who said, “**I am your lord, the most high,**” (79:24); and the likes of Namrud who said, “**I have overpowered everyone on earth and I have killed those in the heavens**”; and the killer of Amir-ul-Momineen<sup>asws</sup>, the killer of (Syeda) Fatima<sup>asws</sup> and Mohsin<sup>asws</sup> and the killers of Hassan<sup>asws</sup> and Hussain<sup>asws</sup>; and also Muawiyah and Amr Ibne Aas, who have no hope of being saved and anyone who incited animosity against us<sup>asws</sup> and helped (our enemies) with his tongue, wealth or hand against us<sup>asws</sup> will also be with them.

I asked, “May I be sacrificed on you! You hear all of this and you are not frightened?” Imam<sup>asws</sup> replied: O son of Bukair! Our<sup>asws</sup> hearts are not like the hearts of the people. We<sup>asws</sup> are Allah<sup>azwj</sup>’s obedient, purified and chosen servants. We<sup>asws</sup> see that which people do not see



and we<sup>-asws</sup> hear that which people don't hear. The angels come down to us<sup>-asws</sup> (while we are traveling) on our conveyances. They roll in our<sup>-asws</sup> beds. They witness us<sup>-asws</sup> when we<sup>-asws</sup> eat, they attend our<sup>-asws</sup> funerals and they bring the news of that which will take place in the future to us. They pray with us, they pray for us, they place their wings over us and our children roll over their wings. They prevent the animals from coming near us<sup>-asws</sup>. They bring various types of seasonal fruits for us<sup>-asws</sup> from different lands and water from every land for us<sup>-asws</sup>, which we find in our jugs. There is not any day or hour or prayer time when the angels are not prepared (to serve us). The news of every land and that which takes place in it, the news of the Jinn and the news of all angels in the heavens are brought to us<sup>-asws</sup> every night.

Whenever an angel dies in any land and is replaced with another angel, we are informed of it and we are informed about the performance of this angel in comparison to the angel he replaced. The news of all the six earths all the way to the seventh earth is brought to us<sup>-asws</sup> (at all times). I asked, "May I be sacrificed for you<sup>-asws</sup>! Where does this mountain end?" Imam<sup>-asws</sup> replied, "In the seventh earth and Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the number of stars in the sky, drops of rain, creation in the seas and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty, which he carries out and never abandons it." I asked, "May I be sacrificed for you<sup>-asws</sup>! The angels report to all of you<sup>-asws</sup>?" Imam<sup>-asws</sup> said: No, they only report to the Master of Affair (the Imam of the time). Indeed we are the masters of affairs over which none of the servants of Allah can rule. Whenever someone does not accept our<sup>-asws</sup> ruling (about these specific matters), the angels force him to (carry out) our<sup>-asws</sup> will and order the keepers who are dedicated to him, to force him to (carry out) our<sup>-asws</sup> will. And if they are among the disbelieving Jinn, the angels put shackles around them and torture them until they submit to our<sup>-asws</sup> ruling in those matters.

I asked, "May I be sacrificed for you! Can the Imam<sup>-asws</sup> see everything from the east to west?" Imam<sup>-asws</sup> replied: O son of Bukair! How can he be the Proof of Allah<sup>-azwj</sup> over the entire earth without seeing and ruling everyone? And how can he be the Proof over people who are not in his presence, who cannot reach him and over whom he has no power? How can he convey Allah<sup>-azwj</sup>'s Message and act as Allah<sup>-azwj</sup>'s witness over the creation if he cannot see them? How can he be the Proof on the people if he is hidden from them while he has been appointed as the medium between the servants and Allah<sup>-azwj</sup>, so that he carries the orders of his Lord to them? Allah<sup>-azwj</sup> Says, "*We have not sent you but to all of mankind*" (34:28). This verse refers to everything on earth (not only mankind). The Proof after Allah's Messenger<sup>-saww</sup> fills the post of Allah<sup>-azwj</sup>'s Messenger after him.

He<sup>-asws</sup> is the judge in that which the nation disagrees about, the one<sup>-asws</sup> who gives people their rights, the one who carries out the orders of Allah<sup>-azwj</sup> and he<sup>-asws</sup> is the one who justly rules between the people. And how can the (following) words of Allah<sup>-azwj</sup> be fulfilled if the Imam<sup>-asws</sup> is not among the people? Allah<sup>-azwj</sup> says, "**Soon We shall show Our signs to them in the horizons and within themselves**" (41:53). And which sign other than us<sup>-asws</sup> did Allah<sup>-azwj</sup> Show to the people in the horizons?

Allah<sup>-azwj</sup> Says, "**And We did not show them any sign but it was greater than the other**" (43:48). Which sign is greater than us<sup>-asws</sup>? By Allah, Bani Hashim and Quraysh know well that which Allah has bestowed upon us<sup>-asws</sup>, but jealousy destroyed them, just as it destroyed Iblis

la. Indeed they come to us<sup>asws</sup> when they are in distress and when they are in fear and they ask us<sup>asws</sup> (questions), we clarify their questions for them. Then they say to us<sup>asws</sup>, “We bear witness that you are the people of knowledge.” Then they leave us and say, “We have not seen anyone more astray than those who follow them (Ahl Al Bayt<sup>asws</sup>) and accept their words.”

I asked, “May I be sacrificed for you<sup>asws</sup>! If the grave of Imam Hussain<sup>asws</sup> was to be disinterred, would anything be found in it?” Imam<sup>asws</sup> replied: O son of Bukair! Your questions are (always) about the great matters. Indeed Hussain<sup>asws</sup> along with his<sup>asws</sup> father<sup>asws</sup>, mother<sup>asws</sup> and his brother, Hassan<sup>asws</sup>, are with Allah’s Messenger in his house and they<sup>asws</sup> are being rewarded and sustained, (just) as the Prophet<sup>saww</sup> is. If his<sup>saww</sup> grave would have been disinterred during his<sup>saww</sup> time, he<sup>saww</sup> would have been found there. But today he<sup>asws</sup> is alive and sustained and he<sup>asws</sup> is with his<sup>asws</sup> Lords. He<sup>asws</sup> looks at his<sup>asws</sup> camp (in Karbala) and he<sup>asws</sup> also looks at the Throne until the time when it is ordered to carry him<sup>asws</sup>. Indeed Hussain<sup>asws</sup> is hanging on to the right side of the Throne and says, “O my Lord! Fulfil Your promise to me.”

Indeed he looks at those who go to his<sup>asws</sup> Ziyarat and he<sup>asws</sup> knows them; he knows the names of their fathers, their ranks and their positions with Allah<sup>azwj</sup> and that which they carry along with them even better than you know your own sons. Indeed Hussain<sup>asws</sup> looks at those who cry over him<sup>asws</sup> and he seeks forgiveness for them as an act of mercy and he asks his father to seek forgiveness for them. And he<sup>asws</sup> says to them, “O those who cry over me<sup>asws</sup>! If you knew that which has been prepared for you, your happiness would be greater than your restlessness.” Imam<sup>asws</sup> continued, “Indeed all of the angels in the heavens and in the holy shrine who hear those who cry on Hussain<sup>asws</sup> seek forgiveness for them and they (the visitors) will return without any sin.”<sup>17</sup>

---

<sup>17</sup> H. 2, كامل الزيارات، النص، ص: 326