Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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\textsuperscript{1} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 1
'I said to Al-Hassan-asm Bin Ali-asm Bin Abu Talib-asm, 'O son-asm of Rasool-Allah-saww! Why did you-asm flatter Muawiya and reconcile with him, and you-asm had known that the right is for you-asm besides him, and that Muawiya had strayed, rebelled?'

He-asm said: 'O Abu Saeed! Am I-asm not a Divine Authority of Allah-azwj, Exalted is His-azwj Mention, upon His-azwj creatures and an Imam-asm upon them after my-asm father-asm? I said, 'Yes'.

He-asm said: 'Am I-asm not the one Rasool-Allah-saww had said for me-asm and my-asm brother-asm? 'Al-Hassan-asm and Al-Husayn-asm are two Imams-asm, standing (making a stand) or sitting (back)?' I said, 'Yes'. He-asm said: 'So, I-asm am an Imam-asm then if I-asm make a stand and I-asm am an Imam-asm when I-asm am sitting back.

O Abu Saeed! The reason for my-asm reconciling with Muawiya is the reason of Rasool-Allah-saww reconciling with the clan of Zamrah, and the clan of Ashja’a, and the people of Makkah when he-saww turned back from Al-Hudeybiyya. They were disbelievers with the Revelation while Muawiya and his companions are disbelievers with the interpretation (of Quran).

O Abu Saeed! Since I-asm am an Imam-asm from the Direction of Allah-azwj, Exalted is His-azwj Mention, it is not allowed that my-asm view be discredited regarding whatever I-asm come up with, from an appeasement or war, and even if an aspect of the wisdom regarding what I-asm have come up with, its obscure.

Don’t’ you see Al-Khizr-asm? When the ship was punctured, and the boy was killed, and the wall was straightened, Musa-asm was angered at his-asm deed, due to an aspect of the wisdom being suspicious, until he-asm informed him-asm, and he-asm agreed.
I\(^{asws}\) am like that. You all are being angry upon me\(^{asws}\) due to your ignorance with an aspect of the wisdom, and had I\(^{asws}\) not come up with it (peace treaty), not even one of our\(^{asws}\) Shias would have been left upon the surface of the earth, except he would have been killed”. \(^2\)

Hadeeth of Yusuf Bin Mazin Al Rasy, in this meaning, and the answer of it, and it is which is reported by Abu Bakr Muhammad Bin Al-Hassan Bin Is’haq Bin Khuzeyma Al Neshapury who said, ‘It is narrated to us by Abu Talib Zayd Bin Ahzam who said, ‘It is narrated to us by Abu Daood who said, ‘It is narrated to us by Al Qasim Bin Al Fazl who said, ‘It is narrated by Yusuf Bin Mazin Al Rasy who said,

‘Al-Hassan\(^{asws}\) Bin Al\(^{asws}\) Hassan, may the Salawaat of Allah\(^{azwj}\) be upon him\(^{asws}\), pledged allegiance to Muawiya based upon that he will not name himself as ‘Amir Al-Momineen’, nor will a testimony be established with him, and based upon that he would not persecute the Shias of Al\(^{asws}\) Hassan about anything, and based upon the he would apportion among the children of the ones who were killed fighting alongside his\(^{asws}\) father\(^{asws}\) on the day (battle of) the camel, and the children of the ones killed fighting alongside his\(^{asws}\) father at (battle of) Siffeen, a million Dirhams, and he would make that to be from the taxation of Darabjard’”. \(^3\)

And the Prophet\(^as\) had said: ‘Quraysh are Imams of the people – its righteous for their righteous, and it’s immoral for their immoral ones’”. \(^4\)

And Rasool-Allah\(^saww\) had said regarding the charities: ‘I\(^{saww}\) have been Commanded to take it from your rich and give it out among your poor’”. \(^5\)

And it is reported by Bahaz Bin Hakeym Bin Muawiya Bin Haydah, from his father, from his grandfather,

‘Rasool-Allah\(^saww\) said: ‘And in every forty from the camels, would be on two-year-old, and the camels would not be separated from its accounting. One who comes to us with it waged, for him would be its wage, and one who prevents it, we shall seize it from him, and splitting a camel is a Determination from the Determinations of our Lord\(^{azwj}\), and it isn’t for

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\(^2\) Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{asws}\), Ch 18 H 2 a
\(^3\) Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{asws}\), Ch 18 H 2 b
\(^4\) Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{asws}\), Ch 18 H 2 c
\(^5\) Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{asws}\), Ch 18 H 2 d
Muhammad-saww and Progeny-asws of Muhammad-saww, anything in it, and in every war booty there is a fifth from the people of the fifth (Khums), by the Book of Allah-aszw Mighty and Majestic, and even if they refuse”.6

فَقَدْ رُوِيَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ رَجُلٌ مَّنْ قَالَ إِنَّهُ مَستَوْلَى أَنَّهُ لاَ يَجْعَلُ فَدَا عَلَى عَيْنِ ۚ أَنْ بُعِثَ عِنْدَا عُيَّنَةً فِيۡنَأٍۡثَا وَ غَدَرَهُ وَ ۚ فِيۡنَأٍۡثَا أَفۡنَا وَ عُنِّيۡعَ مَنْ أَيۡنَأٍۡثَا وَ فِيۡنَأٍۡثَا آخِرُهَا أَلۡثَثَا.

It has been reported from the Prophet-saww having said in the interpretation of the Words of Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**: ‘Surely, the feet of a servant will not move until he is asked about four (matters) – about his clothes (youth), what did he utilise it in, and (about) his age, what did he finish it in, and about his wealth, from where did he amass it and in what did he spend it, and about our love of People-asws of the Household’.

وَ كَانَ الْحَسَنُ وَ الْحُسَيْنُ عَلَى مَا أَيۡنَأٍۡثَا مُعَاوِيَةَ الْمَوۡلَى فَلََ يَنۡفُقُونَ مِنْ ذَلِكَ عَلَى أَنَّفُسِهِمَا وَ لاَ عَلَى ۚ عِيَّنَةٍ مَّا كَتَبَ مَنَالِبَةً بِعِيَّنَةِ.

And Al-Hassan-asws and Al-Husayn-asws were taking the wealth from Muawiya, but they-asws were not spending from that upon their-asws own selves, nor upon their-asws dependants, not even what a fly could carry in its mouth”.7

قال شيبة بن نعامة كان علي بن أَلّهُ السَّي عِيَّنَل فِيۡنَا وَ عَلَى عَيَّنَا مِنَ الْوارِجِينَ أَفۡنَا عَلَى عَيۡنَا مَهَا وَ لاَ عَلَى عِيَّنَا مَّا كَتَبَ مَنَالِبَةً بِعِيَّنَةِ.

Shayba Bin Na’ma said, ‘Ali-asws Bin Al-Husayn-asws became ill. When he-asws passed away, they looked, and there, he-asws had been maintaining (looking after) four hundred houses (households) in Al-Medina from where the people did not know him-asws having been upon it’’.8

فَلا عَمَّلْ فَرْقَةٌ مِّنَ الْأَمْسِ أَشَدَّ عَلَى مُعَاوِيَةَ مِنَ الْخَارِجِينَ وَ أَخْرَجَ عَلَى مُعَاوِيَةَ بِالْكَوَّةِ جَوْهَرِيَّةٍ فِي ذَلِكَ اۡخْرَجَ عَلَى مُعَاوِيَةَ فِيۡنَأٍۡثَا عِيَّنَةٍ مَّا كَتَبَ مَنَالِبَةً بِعِيَّنَةِ.

We do not know of any sect from the community severer against Muawiya than the Kharijites, and Juweyria Bin Zara’a had gone out against Muawiya, or Ibn Wada’a, or someone else from the Kharijites. Muawiya said to Al-Hassan-asws: ‘Go out against them and fight them!’

فَقَالَ يَبِيِّ اللَّهِ لِذَٰلِكَ قَالَ فَلا يَنۡفُقُونَ مِنْ ذَلِكَ عَلَى أَنَّفُسِهِمَا وَ لاَ عَلَى عِيَّنَةٍ مَّا كَتَبَ مَنَالِبَةً بِعِيَّنَةِ.

He-asws said: ‘Allah-aszw has Refused me-asws with doing that’. He said, ‘Why? Are they not your-asws enemies and my enemies?’ He-asws said: ‘Yes, O Muawiya! But the one who seeks the truth and errs, is unlike the one who seeks the falsehood and finds it’. Muawiya was silent”.9

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7 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 18 H 2 f
8 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 18 H 2 g
9 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 18 H 2 h
It is narrated to us by Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} on the day of correspondence (reconciliation). He\textsuperscript{asws} said: ‘There is no man between Jabarsa and Jabalqa whose grandfather is a Prophet\textsuperscript{as}, apart from me\textsuperscript{asws} and my\textsuperscript{asws} brother\textsuperscript{asws}, and I\textsuperscript{asws} viewed that there should be a reconciliation between the community of Muhammad\textsuperscript{saww} and although I\textsuperscript{asws} am more rightful of them with that (caliphate). So, we shall pledge allegiance to Muawiya, and perhaps it is a Fitna for you and a provision (enjoyment) up to a time’ [21:111].\textsuperscript{10}

When Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} reconciled with Muawiya Bin Abu Sufyan, the people entered to see him\textsuperscript{asws}. Some of them blamed him\textsuperscript{asws} upon his\textsuperscript{asws} having pledged the allegiance.

Al-Hassan\textsuperscript{asws} said: ‘Woe be unto you all! What do you want? By Allah\textsuperscript{azwj}! What I\textsuperscript{asws} have done, that which I\textsuperscript{asws} did is better for my\textsuperscript{asws} Shias than whatever the sun emerges upon or sets! Do you not know that I\textsuperscript{asws} am your Imam\textsuperscript{asws}, and obeying me\textsuperscript{asws} is obligatory upon you all? And I\textsuperscript{asws} am a chief of the youths of the people of Paradise by a text from Rasool-Allah\textsuperscript{saww} upon me\textsuperscript{asws}!’ They said, ‘Yes’.

\textsuperscript{10} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 2 j

\textsuperscript{11} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 2 k
Don’t you know that when Al-Khizr as punctured the boat, and straightened the wall, and killed the boy, that had caused Anger for Musa as Bin Imran as, when an aspect of the wisdom regarding that was hidden unto him as? And that was wisdom in the Presence of Allah azwj, Exalted is His Mention, and correct.

Don’t you know that there is no one from us asws except and an allegiance to a tyrant of his asws time would fall upon his asws neck, except for Al-Qaim asws, behind whom the Spirit of Allah azwj Isa as Bin Maryam as would pray Salat? Surely, Allah azwj Mighty and Majestic would Conceal his asws coming (to the world) and Cause his asws person to disappear let there be an allegiance for anyone to be in his asws neck.

When that ninth from the sons of my asws brother Al-Husayn asws son of chieftess of the maids, emerges, Allah azwj would Prolong his asws age during his asws occultation by His azwj Power, in an image of a youth of less than forty years old. That is to teach that Allah azwj is Able upon all things”.

(The book) ‘Al Ihtijaj’ – From Zayd Bin Wahab Al Juheyny who said,

‘When Al-Hassan asws was stabbed at Al-Madain, I went to him asws and he asws was in pain. I said, ‘What is your asws view, O son asws of Rasool-Allah asaww, for the people are confused?’

He asws said: ‘By Allah azwj! Muawiya as being (a ruler) is better for me asws than them, those who are claiming that they are my asws Shias, seeking to kill me asws, and plundering my asws luggage, and seizing my asws wealth!

فَقَالَ أَرَى وَ اللَّهُ لََِنْ آخُذَ مينْ مُعَاوَيّاً عَهْداً أَحْقُنُ بيهي دَميي وَ آمَنُ بيهي فيي أَ هْليي خَيٌْْ مينْ أَنْ ير َقْتُلُونّي ف َتَضييعَ أَهْلُ ب َيْتِي وَ أَهْلي

وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ لَْ مِنْ مُعَاوَيّاً عَهْداً أَرَى وَ اللَّهُ L
By Allah -azwj! If I-asws have taken a pact from Muawiya, I-asws have saved by it, my-asws blood and secured my-asws family by it, it is better than they killing me-asws so my-asws family members and my-asws family would be wasted.

وَ اللَّهُ لَوْ قَاتَلُتْ مُعَاوَيَةَ لَخَذُوا بيعُنُقيي حَتََّّ يرَدْف َعُونّي إيلَيْهِ سيلْماً ف َوَ اللَّهُ لََِنْ أُسَالِمَ هُ وَ أَََ عَزييرزٌ خَيٌْْ مينْ أَنْ ير َقْتُلَنِي وَ أَََ أَسييُُُْ أَوْ يمَُنَّ عَ لَيَّ ف َتَكُونَ سُبَّةً عَ لَى بَنِي هَاشِمٍ إيلََ آخيري الدَّهْري وَ مُعَاوَيَةُ ََ ير َزَالُ يمَُنُّ بَيَا وَ عَقيبُهُ عَلَى الَْْي ي مينَّا وَ الْمَي يتي

By Allah -azwj! If I-asws had fought against Muawiya, they would have seized me-asws by my-asws neck until they would have handed me-asws over to him, yielding. By Allah -azwj! Because I-asws made peace with him and I-asws am honourable, it is better than him killing me-asws and I-asws am a captive, or he would confer upon me-asws (releasing me-asws), so that would become an insult upon the Clan of Hashim up to the end of times, and Muawiya and his posterity will not cease to gloat with the favour upon the living ones of us and the dead’.

قَالَ ق ُلْتُ تَتَُْكُ يََ ابْنَ رَسُولي اللََّّي شييعَتَكَ كَالْغَنَمي لَيْسَ َُِمْ رَاعٍ

He (the narrator) said, ‘I said, ‘O son-asws of Rasool-Allah-saww! You-asws have left your-asws Shias like the sheep having no shepherd for them’.

قَالَ وَ ما أَنْنَ عُ يََ أَخَا جُهَيْنَةَ إينّ ي وَ اللََّّي أَعْلَمُ بِيَمْرٍ قَدْ أُد ييَ بيهي إيلََِّ عَنْ ثيقَاتيهي

He-asws said: ‘And what can I-asws do, O brother of Juheyna? By Allah -azwj! I-asws am more knowing with the matter which has been given to me-asws from its trusted ones. Amir Al-Momineen-asws had said to me-asws one day, and he-asws had seen me-asws happy: ‘O Hassan-asws! Are you happy? How would it be with you-asws when you-asws see your-asws father-asws having been killed?

أَمَّ كَيْفَ بيكَ إيذَا وُلِ يَ هَذَا الَِْمْرَ ب َنُو أُمَيَّةَ وَ أَمييُْهَا الرَّحْبُ الْبُلْعُوٌي الْوَاسيعُ الَِْعْفَاجي يََْ كُلُ وَ ََ يرَشْبَعُ يمَُوتُ وَ لَيْسَ لَهُ فيي السَّمَاءي ََنيرٌ وَ ََ فيي الَِْرْضي عَاذيرٌ

Or how would it be with you-asws when the clan of Umayya take charge of this command, and its commander would be open of the throat, wide of the stomach. He will eat and will not be satiated. He will die, and there wouldn’t be any helper for him in the sky nor any apology in the earth?

ثُُ يرَسْتَوْلِي عَلَى غَرْبَيَا وَ شَرْقيهَا تَدييرنُ لَهُ الْعيبَادُ وَ يرَطُولُ مُلْكُهُ يرَسُّْ َُّ بيسُنَني الْبيدَعي وَ الضَّلََلي وَ يمُي يتُ الَْْقَّ وَ سُنَّةَ رَسُولي اللََّّي ص ير َقْسيمُ الْمَالَ فيي أَهْلي وَََيرَتيهي وَ يمَْنَعُهُ مَنْ هُوَ أَحَقُّ بي هي وَ يرَذيلُّ فيي مُلْكيهي الْمُْْمينُ وَ ير َقْوَى فيي سُلْطَانيهي الْفَاسيقُ وَ يجَْعَلُ الْمَالَ بَيَْْ أَنْصَاريُي دُوًََ وَ يََّرَميَ عيبَادَ اللََّّي خَوًََ

Then he will rule upon its west and its east. The servants will make it a religion for him and prolong his rule, following the ways (sunnahs) of the innovations and the straying, and they will kill the truth and Sunnah of Rasool-Allah-saww. He will distribute the wealth among the people of his government and prevent it from the one who is rightful with it, and he will disgrace the Momin in his kingdom and strengthen the mischief-maker in his authority, and he will make the wealth to be between his helpers as their personal wealth and will take the servants of Allah-asw as his personal slaves.
And he will obliterate the truth in his authority and reveal the falsehood, and he will curse the righteous ones and kill the ones who take upon the truth, and he will call the ones befriending him upon the falsehood. It would be like that until Allah -azwj- Sends a man at the end of times, and a disease from the times, and ignorance from the people. Allah -azwj- would Support him -asws- with His -azwj- Angels and Protect his -asws- helpers, and Help him -asws- with His -azwj- Signs, and Cause him -asws- to prevail upon the earth, until they become religions, willingly and unwillingly.

He -asws- will fill the earth with justice and fairness, and radiance, and proof. They will make it a religion for him -asws-, the width of the county and its lengthy until there does not remain any Kafir except he would believe, nor there will be any wicked one except he would be righteous.

And the wild animals would reconcile with each other in his -asws- kingdom. The earth will bring forth its vegetation and the sky would send down its blessings, and the treasures would appear to him -asws-. He -asws- will rule what is between the two banners for forty years. So, beatitude would before the one who comes across his -asws- days and listens to his -asws- speech”.13

(13) A’lam Deen Al Daylami who said,

‘Al-Hassan -asws- Bin Ali -asws- addressed after the expiry of his -asws- father -asws-. He -asws- praised Allah -azwj- and exalted upon Him -azwj-, then said: ‘By Allah -azwj-! But we -asws- did not make an exclusion from fighting the people of Syria out of humiliation nor out of scarcity, but we had fought them with the safety and the patience, but safety was faked with the enmity and the patience with the panic.

And you used to go ahead with us -asws- (to fight) and your religion was in front of your world, and now you have become such that your world is in front of your religion, and we -asws- used to be for you all and you were for us -asws-, and today you have become against us -asws-. Then you became hindering two slain ones – one slain at Siffeen you are crying upon, and one slain...
at Al-Nahrwan you are seeking their retaliation. As for the crying one, he is a forsaker (rejector), and as for the seeker, he is a rebel.

And surely Muawiya has called to a matter there isn’t any honour in it nor fairness. If you want the life, we shall accept it from him and close our eyes upon the filth, but if you want the death, we shall exert efforts for the Sake of Allah—azwj—! The people call out in their entirety, ‘But (we want) the remaining and the life!’‘

The books ‘Al Ihtijaj’, (and) ‘Al Adad Al Qawiya’, from Suleym Bin Qays who said,

‘Al-Hassan-asws Bin Ali-asws Bin Abu Talib-asws addressed upon the pulpit when there was a gathering with Muawiya, and he-asws extolled upon Him-aszw, then said: ‘O you people! Muawiya claims that I-asws am viewing him as being rightful for the caliphate, and I-asws do not see myself-asws rightful for it, however/but Muawiya is lying!

AnoAl-Ibn Al-Hassan Bin Ali-azws Bin Abu Talib-asws is foremost of the people with the people, in the Book of Allah—azwj—and upon the tongue of the Prophet—saww—of Allah—azwj.—I-asws swear by Allah—azwj—If the people were to pledge allegiance to me-asws, and they obey me-asws and help me-asws, the sky would give them its drops and the earth its blessings.

O Muawiya! And when you coveted it, and Rasool-Allah—saww—had said: ‘No community will give the charge of its affairs to a man at all and among them is one who is more learned than him, except their affairs will not cease to go lower until they return to the religion of worshipping the calf!’

And the clan of Israel had neglected Haroun-as and they retreated to the calf, and they had known that Haroun-as is a caliph of Musa-asws, and the community had neglected Ali-asws although they had heard Rasool-Allah—saww—saying to Ali-asws: ‘You-asws are from me-saww as the
status of Haroun-as from Musa-as, apart from the Prophet-as after me-saw.

And Rasool-Allah-saww had fled from his-saww people and he-saww was calling them to Allah-azwj, until he-saww had to flee to the cave, and had he-saww found supporters against them, he-saww would not have fled from them, and had I-asws found supporters, I-asws would not have pledged allegiance to you!

O Muawiya! And Allah-azwj had Made Haroun-as to be in a leeway when they had weakened him-as and they almost killed him-as, and he-as did not find any supporters against them; and Allah-azwj had Made the Prophet-saww to be in leeway when he-saww had to flee from his-saww people when he-saww did not find any supporters against them.

And like that are my-asws father-asws and me-asws, in a leeway from Allah-azwj when the community neglected us-asws and pledged allegiance to others. And rather, it is the Sunnah and the examples, following each other. O you people! Even if you were to seek among what is between the east and the west, you will not be finding any man from the sons of the Prophet-saww apart from me-asws and my-asws brother-asws.15

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15 Bihar Al Anwar – V 44, The book of History – Al Hassan-asws, Ch 18 H 6
He (the narrator) said, ‘Al-Hassan\textsuperscript{asws} said to him: ‘What did you say?’ He said, ‘I said, ‘The greetings be unto you\textsuperscript{asws}, O humilator of the Momineen!’’ He\textsuperscript{asws} said: ‘And what made you know of that?’ He said, ‘You\textsuperscript{asws} had deliberated to a matter of the community (caliphate), then you vacated it from your\textsuperscript{asws} neck and collared it upon this tyrant to judge with other than what Allah\textsuperscript{azwj} has Revealed!’

What have you come for?’ He said, ‘Your\textsuperscript{asws} love’. He\textsuperscript{asws} said: ‘(By) Allah\textsuperscript{azwj}!’ He said, ‘(By) Allah\textsuperscript{azwj}! No servant will love us\textsuperscript{asws} ever, and even if he was a captive in Al-Daylam, except our\textsuperscript{asws} love would benefit him; and having our\textsuperscript{asws} love tends to drop the sins from the sons of Adam\textsuperscript{as} like what the wind tends to drop the leaves from the tree’’.\textsuperscript{16}

And it is reported that Rasool-Allah\textsuperscript{saww} sighted Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} coming over. He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Keep him\textsuperscript{asws} safe and safety from him\textsuperscript{asws}!’\textsuperscript{18}

\textsuperscript{16} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 7
\textsuperscript{17} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 8 a
\textsuperscript{18} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 18 H 8 b
‘From Abu Ja’far-asws having said: ‘By Allah-aswj! That which Al-Hassan-asws Bin Ali-asws had done was better for this community than what the sun emerges upon!

وَ وَ اللَّهِ لَقَدْ نَزَلَتْ هَذِهِ النُّبُوَّةُ مَّن تَرَى إِلَّا أَمْوَاتٍ فِي خُلُقٍ مَا كَتَبْلَهُمُ الْمَطَأَ وَ أَقْبِيَتْ الْخَالِلَةُ وَ آلِهَةُ الأَرْضِ إِنَّمَا هِيُ طَاعَةُ الْأَمْرِ وَ لَا شَيْءٌ فَرَجَّاهَا فَلَمَّا كَتَبَ عَلَيْهِمُ الْقَتَالَ عَلَى الْمُهْدِيْنَ فَلَمَّا رَتَّبَ لَهُمُ الْقَتَالَ لَوْ أَخَّرْتُنَا إِلَيْهِمْ مَوْضُوعًا كَأَنِّي لَأَخْرُجُنَّ إِلَى الْقَلَمِ... لَجِئَ دُخُولُهُ وَ لَتَحِيَ الْرَّحْمَةُ أَذَّنَ لَهُمْ إِلَى الْقُبُولِ.

And by Allah-aswj! This Verse was Revealed: Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat; - But rather it is obedience of the Imam-asws, but they sought the fighting, but when fighting is Prescribed upon them, - along with Al-Husayn-asws, they are saying, ‘Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term’. [4:77], we will answer Your Call and follow the Rasools’ [14:44]. They wanted it to be delayed to Al-Qaim-asws'.

Footnote (abridged): -

قال السيد المرتضى في كتاب تنزيره الِنبياء فإن قال قائل ما العذر له ع في خلع نفسه من اْمامة و تسليمها إلَ معاويرة مع ظهور فجورُ و بعدُ عن أسباب اْمامة و تعريره من نفات مستَقها ثُ في بيعته و أخذ عطائه و نلَته و إظهار مواَته و والقول بإمامته هذا مع توفر أنصارُ و اجتماع أنَابه و مبايرعة من كان يربذل عنه دمه و ماله حتَّ سَوُ مذل المْمنيْ و عابوُ في وجهه ع.

The Seyyid Al-Murtaza said in the book ‘Tanzeeh Al-Anbiya’, ‘If a speaker were to say, ‘What is the excuse for him-asws, in vacating himself-asws from the Imamate and submitting it to Muawiya along with his immorality being so apparent, and his remoteness from the means of the Imamate, and him being bare from the qualities deserving it. Then in his-asws pledging to him, and taking to his obedience, and his Salat, and revealing his friendship, and the word with his imamate. This is with plenitness of his-asws helpers, and gatherings of his-asws companions, and the pledging by the one who exerting blood and wealth on his-asws behalf, until they ended up naming him as ‘Humiliator of the Momineen’ and their frowning in his-asws face’.

The answer – We say, it is proven that he-asws is the infallible Imam-asws, the supported, the accorded upon by clear arguments and subduing evidence. So, there is no escape from the submitting to the entirety of his-asws deeds, and carrying it upon the correctness, and even though there may be in these was one does not understand its aspect upon the detail, or there was an apparent for it.

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19 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 18 H 9 a
And he asws had said: ‘But rather I asws suspended the hostilities as being a saving of the blood, and exhaustion (by the people) with it, and the sincere ones from my asws companions’. So, how could he asws not fear his asws (non-sincere) companions and their accusations upon him asws and his asws family?

And when he asws wrote to Muawiya letting him know that the people had pledged allegiances to him asws after his asws father asws, and called him to his asws obedience, Muawiya answered him asws with the well-known answer inclusive of the falsities from it, and the suspicions, and he said to him asws in it, ‘Even though I do know that you asws are straighter with the command and more exact for the people, and better planner to the enemy, and stronger upon entirety of the affairs than me, I would pledge allegiance to you, because I see you asws being rightful of every goodness’.

And he said in his letter, ‘My matter and your asws matter is similar with the matter of Abu Bakr and your asws matter after the expiry of Rasool-Allah saww’.

That called him asws to address his asws companions at Al-Kufa urging them upon the Jihad and making them recognise his asws merit and what Recompense in having the patience upon it, and he asws ordered them to go out to their soldiers. But no one answered him asws.

Anday Bin Hatim said to them, ‘Glory be to Allah azwj! You are not answering your Imam asws! Where are the preachers of the city?’ Qays Bin Sa’ad, and so and so, and so and so stood up. They exerted the Jihad and were excellent in the words, and we know that the one who urges with his speech if foremost in urging with his deeds.

And didn’t one of them sat in ambush for him asws in the dark archway and stabbed him asws with a pickaxe which was with him, hitting his asws thigh, and split it, until it arrived to the bone, and he asws snatched it from his hand, and he asws was carried to Al-Madain, and upon it
(as a governor) was Sa’ad Bin Masoud, an uncle of Al-Mukhtar, and Amir Al-Momineen-asws had made him in charge of it.

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

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

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

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

His-asws desire to enter into the community increase and he-asws feared from them. So, he-asws entered the cabin which was in Al-Madain at Al-Bayza’a, and the governor upon Al-Madain was Sa’ad Bin Masoud Al-Saqafy, an uncle of Al-Mukhtar. Ali-asws had placed him in charge.

فقال له المختار: و كان شابا: هل لك في الغناء و الشرف؟ قال: و ما ذاك؟ قال: تسولف من الحسن و تسمله إلى معاوية، فقال له سعد: فقلت الله، أترب على ابن رسول الله و أوقفه و أسلمه إلى ابن هذة! ينص الرجل أنا إن فعلته.
Al-Mukhtar said to him, and he was a youth, ‘Is it for you to be in the riches and the nobility?’ He said, ‘And what is that?’ He said, ‘Bind Al-Hassan asws and submit him asws to Muawiya’. Sa’ad said to him, ‘May Allah azwj Kill you! Should I pounce upon a son asws of Rasool Allah azwj and bind him asws and submit him asws to a son of Hinda? I would be an evil man if I were to do it’.

Ibn Sa’ad mentioned in ‘Al Tabaqaat’ – ‘Al Mukhtar sai said to his uncle Sa’ad, ‘It is for you to be in a matter the Arabs would prevail with it?’ He said, ‘And what is it?’ He said, ‘Leave me to strike off the neck of this one – meaning Al-Hassan and keep him and submit him to Muawiya’.

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

Then you asws did not take any assurances for yourself asws in the pact nor any share from the award. If only, when you asws did what you asws did, had kept witnessed upon Muawiya, faces of the east and the west, and written an agreement upon him that the command should be for you asws after him asws, the matter would have been easier upon us, but he gave you asws something between you asws and him, he will not be loyal with it’.
Then it was not long before he said at the heads of the ones present, ‘If you asws could have stipulated conditions and taken promises intending to extinguish the fire of war and complying in order to terminate the Fitna. When Allah azwj had gathered for us words and affection, so that is now under the feet. By Allah azwj! He did not mean by that apart from you asws, and he did not intend except what had happened between you asws and him, and he has broken (the agreement).

فَإيذَا شيَْتَ فَأَعيدي الَْْرَبَ خُدْعَةً وَ ائْذَنْ لِي فيي ت َقَدُّميكَ إيلََ الْكُوفَةي فَأُخْريجَ عَنْهَا عَاميلَهُ وَ أُظْهيرَ خَلْعَهُ وَ ت َنَبَّذْ إيلَيْهي عَلى سَواءٍ إينَّ اللَََّّ َ يَُيبُّ الْْائينييَْ وَ تَكَلَّمَ الْبَاقُونَ مَييثْلي كَلٌََي سُلَيْمَانَ.

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

ف َقَالَ الَْْسَنُ ع أَن ْتُمْ شييعَتُنَا وَ أَهْلُ مَوَدَّتينَا ف َلَوْ كُنْتُ بَيَْْزٌْي فيي أَمْري الدُّن ْيَا أَعْمَلَ وَ لي سُلْطَانَّيَ أَرْكَضَ وَ أَنْصَبَ، مَا كَانَ مُعَاوييرَةُ بِيَبَِْسَ مينِ ي بَِْساً وَ ََ أَشَدَّ شَكييمَةً وَ ََ أَمْضَى عَزييمَةً وَ لَكينِ ي أَرَى غَيَْْ مَا رَأَير ْتُمْ وَ مَا أَرَدْتُ مَيَا ف َعَلْتُ إيََّ حَقْنَ الد يمَاءي.

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

فَارْضُوا بيقَضَاءي اللََّّي وَ سَل يمُوا لِيَمْريُي وَ الْزَمُوا بُيُوتَكُم وَ أَمْسيكُوا أَوْ قَالَ كُفُّوا أَيرْدييرَكُمْ حَتََّّ يرَسْتََييرحَ ب َرٌّ أَوْ يرُسْتَََا َ مينْ فَاجيرٍ.

So, be pleased with the Decree of Allah azwj and submit to His azwj Command and stay in your houses and withhold!’ Or he asws said: ‘Restrain your hands until the righteous are rested, or they are rested from mischief-makers’.20

وَ قَدْ رُوييَ أَنَّهُ ع لَمَّا طَالَبَهُ مُعَاوييرَةُ بِيَنْ ير َتَكَلَّمَ عَلَى النَّاسي وَ ير ُعَل يمَهُ مْ مَا عينْدَُُ فيي هَذَا الْبَابي قَاٌَ فَََميدَ اللَََّّ ت َ عَالََ وَ أَثْنىَ عَلَيْهِ ثَُُّ قَالَ إينَّ أَكْيَسَ الْكَيْسي التُّقَى وَ أَحَْْقَ الُْْمْقي الْفُجُورُ

And it has been reported that he asws, when Muawiya demanded that he asws speak to the people and let them know what is with him asws in this subject, he asws stood up, praise Allah azwj the Exalted and extolled upon Him azwj, then said: ‘The cleverest of the clever is the pious one, and the foolish of the foolish one is the mischief-maker.

أَنَّهَا النَّارُ إِنْ كَمْحُ لَوُ طَلَّقَنَّ بَيْنَ جَانِبَيْنِ وَ جَانِبَيْنِ رَحَّلَا جَنَّةٌ رَسُولُ اللَّهِ صَ مَا وَ جَدَّتُهَا غَيْرُ وَ غَيْرُ أَحَيَ الحَجَّةِ وَ إِنَّ اللهَ فَدَّ هَنَاكَمُ بِأُنْبِياء نَجْمِ ص

O you people! If you were to search between Jabalqa and Jabarsa, any man whose grandfather is Rasool-Allah azwj, you will not be able to find him, apart from me asws and my asws brother Al-Husayn asws, and Allah azwj has Guided you all by the friends of Muhammad saww.

20 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 18 H 9 b
Muawiya has disputed me of a right which is for me \(^{21}\) asws, but I \(^{21}\) asws have left it for the betterment of the community and saving its blood, and you have pledged to me based upon that you will be at peace with the one I \(^{21}\) asws am at peace with. You have seen that I \(^{21}\) asws have made peace with him, and you have seen that what saves the blood is better than what spills it, and I \(^{21}\) asws wanted your betterment and that what I \(^{21}\) asws have done should become an argument upon the one who would with for this command, \textit{And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]’}.

\(^{21}\) Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 18 H 9 c
CHAPTER 19 – THE MANNER OF THE PEACE TREATY OF AL-HASSAN\textsuperscript{asws} BIN ALI\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws} BOTH, WITH MUAWIYA AND WHAT HAD FLOWED BETWEEN THEM BEFORE THAT

1ُ— ع، علل الشرائع من معاوية إلى عشرون بن خریب و الأخبیب بن فهیب و إلى خطر بن المالک و بیبیب بن رعیی دیپسیا أفرد کان واحد منهم يعین
من غیوریه أُکًّی إِنْ قَتَلتَ المُحْسِنَ بن علی نُفَلُّ فلک ماتنا ألم دیپسی و جَنَدْ من أخوات السما و بَیتُ من میتی

(The book) ‘Illal Al Sharaie’ –

‘Muawiya schemed by sending Amro Bin Hureys, and Al-Ash’as Bin Qays and Hujr Bin Al-Haris and Shabas Bin Rabie with a scheme, separating each one of them with a spy from his spies, ‘If you kill Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, then for you would be two hundred thousand Dirhams, and an army from the armies of Syria, and a daughter from my daughters!’

It reached Al-Hassan\textsuperscript{asws}, so he\textsuperscript{asws} received and wore an armour and hid it, and he\textsuperscript{asws} was being precautionary and not going ahead to the Salat with them except like that. One of them shot at him\textsuperscript{asws} during the Salat with an arrow, but it did not get to him\textsuperscript{asws} due to what was upon him\textsuperscript{asws} of the armoured breastplate.

When he\textsuperscript{asws} came to be in a dark archway, one of them struck him\textsuperscript{asws} with a poisoned dagger. The dagger worked in him\textsuperscript{asws}. He\textsuperscript{asws} instructed that he\textsuperscript{asws} be taken to the interior of Jureyha, and upon it (as governor) was an uncle of Al-Mukhtar Bin Abu Ubeyd Bin Masoud Bin Qeyla.

Al-Mukhtar said to his uncle, ‘Let us go and seize Al-Hassan\textsuperscript{asws} and submit him\textsuperscript{asws} to Muawiya, so he would make Al-Iraq to be for us’. The Shias got warned with that from the words of Al-Mukhtar to his uncle, so they thought of killing Al-Mukhtar, but his uncle was moderate to the issue of the Shias with the pardoning Al-Mukhtar. They did so.
Al-Hassan-asws said: ‘Woe be unto you all! By Allah-aswj! Muawiya will not be loyal to anyone of you with whatever he has guaranteed for you regarding my-asws killing, and I-asws think that I-asws should place my-asws hand in his hand and submit to him. He will not leave me-asws to be on the religion of my-asws grandfather-saww, and I-asws am well able to worship Allah-azwj Mighty and Majestic alone.

But, it is as if I-asws am looking to your sons standing at the doors of their sons, asking to be quenched and asking to be fed with what Allah-azwj had Made it to be for them, but they are neither being quenched nor being fed. So, distance and remoteness be due to what their hands have earned, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

They went on apologising with what there was not excuse for them in it. So, Al-Hassan-asws immediately to Muawiya: ‘As for after, my-asws sermon has ended to the despair from a right I-asws revived and a falsehood I-asws killed off, and your sermon you addressed to the ones you addressed to end to its purpose, and I-asws hereby renounce this command and vacate it for you, and if you had vacated me-asws of it, it would have been evil for you in your Hereafter.

And for me-asws there are conditions I-asws am stipulating. You will not be inconvenience if you were to fulfil these for me with a pact, nor will I-asws fear if you were to betray’. And he-asws wrote the condition in another letter wherein he-asws wished him to be loyal and leave the treachery: ‘And you will regret, O Muawiya, like what others regretted, from the ones who got up regarding the falsehood or sat back from the truth, when the regret did not benefit them. And the greetings!’

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said in the commentary of Nahj Al Balagah, ‘Abu Al Faraj Al Asfahany said,


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22 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 1 a
Allah-aazwj to you, Who, there is no god except He-aazwj. As for after, Allah-aazwj Majestic and Mighty Sent Muhammad-saww as a Mercy to the worlds, and a Conferment to the Momineen.

Allah-aazwj Caused him-saww to pass away without being deficient nor any reproach, after Allah-aazwj had Revealed the truth through him-saww and Obliterated the Shirt by him-saww, and Specialise Quraysh in particular. He-aazwj Said to him-saww: ‘And it is a Zikr for you and for your people, [43:44].

When he-saww passed away, the Arabs snatched away his-saww authority. Quraysh said, ‘We are his-saww tribe, and his-asws family, and his-saww friends, and it is not Permissible for you all that you should be snatching the authority of Muhammad-saww and his-saww right away from us!’

The Arabs viewed that the (final) word is what Quraysh had said, and that the argument is for them regarding that against the ones who disputed them of the command of Muhammad-saww. So, they were gracious to them and submitted it to them.

Then Quraysh argued against us-asws similar to what they had argued against the Arabs. But Quraysh were not fair with us-asws with the fairness of the Arabs to it. They had seized this command besides the Arabs with the fairness and the argumentation. When we-asws People-asws of the Household of Muhammad-saww and his-saww friends came to their arguments and demanded the fairness from them, they distanced us-asws and annexed by being united upon oppressing us-asws and the coercing from them to us. So, the appointment is with Allah-aazwj, and He-aazwj is the Guardian, the persistent Helper.

And we-asws are surprised at the pouncers pouncing upon us-asws regarding our-asws rights and authority of our Prophet-saww, despite them being with merit and precedence in Al-Islam, and we-asws withheld from disputing them fearing upon the religion that the hypocrites and their allies might firing a signal they could make a dent with it, or with that it would become a means for them to what they are intending from their mischief.
So today is the surprise of all surprises from your pouncing, O Muawiya, upon a matter you aren’t its rightful with, nor are you known with having any merit in religion, nor having had any praise-worthy impact in Al-Islam, and you are a son of a confederate from the confederates and a son of Quraysh being inimical to Rasool-Allah ﷺ.

But Allahazwj will Reckon you. You will return and will come to know for whom is the end-result of the (eternal) abode [13:42]. And by Allahazwj! You shall be meeting your Lord after a little while, then Heazwj will Recompense you for what your hands have sent ahead, and Allahazwj is not lease unjust to the servants.

When Ali-asws passed on his-asws way, may the Mercy of Allahazwj be upon him-asws, on the day he-asws passed away, and the day Allahazwj Conferred upon him-asws with Al-Islam, and the day he-asws will be Resurrected alive, the Muslims made me-asws in charge of the command after him-asws. So I-asws asked Allahazwj not to Give us anything in the declining world reducing anything in the Hereafter after it, from what is with Himazwj of Hisazwj Honours.

And rather the Book carried me-asws upon the excusing you regarding what is between me-asws and Allahazwj Mighty and Majestic regarding your matter, and for you in that, if you were to do so, is the enormous share and the betterment of the Muslims. So, leave being excessive in the falsehood and enter into what the people have entered, of my-asws allegiance, for you know that I-asws are more rightful with this command than you in the Presence of Allahazwj and every penitent one, preserving (the Limits) [50:32], and the one having a repentant heart.

And fear Allahazwj and leave the rebellion and save the blood of the Muslims. By Allahazwj! There would be no good for you if you were to meet Allahazwj with more of their blood than what you are already in, and enter into Al-Islam and the obedience, and do not dispute for the command against its rightful ones, and the one who is more rightful with it than you are, for Allahazwj to Extinguish the flames (of hatred) and Unite the words and reconcile between the two.

And if you refuse except to be excessive in your error, I-asws travel to you with the Muslims (for war) and call you to the judgment, until Allah Judges between us, and He is the best of the Judges [7:87].
أقول ثم ذكر جواب معاوية و ما أظهر فيه من الكفر والإخلاق إلى قوله و قد همـثت إليه ذُكر ذُكر معاوية إليه من الضلال فلَوْ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَي
‘From Ja’far-asws, from his-asws father-asws, ‘Al-Hassan-asws and Al-Husayn-asws, may the Salawaat of Allah-aswz be upon them-asws, were winking at each other and speaking regarding him and accepting his awards’.

The book) ‘Tuhaf Al Uqool’ –

‘Muawiya said to Al-Hassan-asws after the reconciliation, ‘Mention our merits’. He-asws praised Allah-aswz and extolled upon Muhammad-saww the Prophet-saww and his-saww Progeny-asws, then said: ‘One who recognises me-asws, so he has recognised me-asws and one who does not recognise me-asws, so I-asws am Al-Hassan-asws son-asws of Rasool-Allah-saww! I-asws am a son-asws of the giver of glad tidings, the warner! I-asws am a son-asws of the one Chosen with the Message! I-asws am a son-asws of the one the Angels Send Salawaat upon! I-asws am a son-asws of the one the (whole) community has been ennobled with! I-asws am a son of Jibraeel-asws was the ambassador from Allah-aswz to him-saww | I-asws am a son-asws of the one Sent as a Mercy to the world. May Allah-aswz Send Salawaat upon him-asws and upon his-saww whole Progeny-asws!’

Muawiya was not able to speak out of his enmity and his envy. He said, ‘O Hassan-asws! Upon you-asws is the date, describe it to us!’ He-asws said: ‘Yes, O Muawiya! The wind pollinates it, and the sun expands it, and the moon colours it, and the heat ripens it, and the night cools it’.

Then he-asws returned to his-asws talk. He-asws said: ‘I-asws am a son-asws of the Answered supplicant! I-asws am a son-asws of the one who was from his-saww Lord-aswz like (a distance of) two bows, or closer! I-asws am a son-asws of the obeyed intercessor! I-asws am a son-asws of Makkah and Mina! I-asws am a son-asws of the one Quraysh were humbled to with rubbed noses (loss of pride).

I - Nasr is a son of his follower is fortunate and his forsaker is wretched! I - Nasr is a son of the one his follower is fortunate and his forsaker is wretched! I - Nasr is a son of the one the news of the sky were Shown to him! I - Nasr is a son of the one the uncleanness was Removed from them and they were Purified with a Purification!’

Muawiya said, ‘You are thinking of yourself as being fought to the caliphate?’ He said: ‘Woe be unto you, O Muawiya! But rather, the caliph is the one who travels the way of Rasool-Allah and works with the obedience of Allah! By Allah azwj! You are from an nihilators of the Sunnah, and reviver of the innovations, and taking the servants of Allah as personal slaves, and religion of Allah azwj as sport (to play with)!

It is as if you have already lost what you are in and have lived a little and there remain it’s on sequences upon you, O Muawiya! By Allah azwj! Allah azwj has Created two cities, one in the east and the other in the west. Their names are Jabalqa and Jabalsa. Allah azwj has not Sent anyone to these apart from my grandfather! By Allah azwj! Allah azwj has not created anyone to these apart from my grandfather! Allah azwj! Allah azwj Created the seven skies and the seven earths, and the Jinn from the seven, and the human beings from the seven. So, you should seek from the night of the twenty-third up to the night of the twenty-seventh!’ Then he got up”.

Muawiya said, ‘O Abu Muhammad! Inform us about the Night of Pre-determination (Laylat Al-Qadr)’.

He said: ‘Yes, about the like of this, you should ask. Allah azwj! Allah azwj Created the seven skies and the seven earths, and the Jinn from the seven, and the human beings from the seven. So, you should seek from the night of the twenty-third up to the night of the twenty-seventh!’ Then he got up”.

I (Majlisi) am saying, ‘Ibn Abi Al Hadeed has reported Abu Al-Hassan Al Madainy having said,

‘Muawiya asked Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, after the reconciliation, to address the people. He\textsuperscript{asws} refused. So, he adjured him\textsuperscript{asws} to do so. A chair was placed for him\textsuperscript{asws}. He\textsuperscript{asws} sat upon it, then said: ‘The Praise is for Allah\textsuperscript{azwj} Who is One in His\textsuperscript{azwj} Kingdom, and Individual in His\textsuperscript{azwj} Lordship. He\textsuperscript{azwj} gives the kingdom to the one He\textsuperscript{azwj} so Desires to and Snatches it away from the one He\textsuperscript{azwj} so Desires to.

And the Praise is for Allah\textsuperscript{azwj} Who Honoured your believers by us\textsuperscript{asws}, and Expelled your first ones from the Shirk, and Saved the blood of your last ones! Our\textsuperscript{asws} afflictions with you all are of the past and present is the best affliction, whether you are thankful or commit Kufr.

O you people! The Lord\textsuperscript{azwj} of Ali\textsuperscript{asws} was more Knowing with Ali\textsuperscript{asws} when He\textsuperscript{azwj} Called him\textsuperscript{asws} to Him\textsuperscript{azwj}, and He\textsuperscript{azwj} had Specialised him\textsuperscript{asws} with such merits, you will never be with similar to it and you will never find like his\textsuperscript{asws} precedence!

So, far be it! Far be it! For long you have overturned the matters until Allah\textsuperscript{azwj} Caused him\textsuperscript{asws} to be on top upon you all, and he\textsuperscript{asws} is your companions of your battles in Badr and its counterparts, making you swallow the muddy (water) and quenching you blood, and humiliating your necks, and choking you with your own saliva. So you are not to blame for hating him\textsuperscript{asws}.

And I swear by Allah\textsuperscript{azwj}! The community of Muhammad\textsuperscript{asws} will not see lowness for as long as you are their chief and their guide among the clan of Umayya, and Allah\textsuperscript{azwj} has Sent the Fitna towards you all. You will never be able to block it off until you are all destroyed due to your obeying your tyrants, and your unshenting (your swords) for your Satans\textsuperscript{la}. I\textsuperscript{asws} anticipate in the Presence of Allah\textsuperscript{azwj} of what has passed, and what is awaited from your evil desires and the injustices of your dreams’.

Then he\textsuperscript{asws} said: ‘O people of A- Kufa! He\textsuperscript{asws} has separated from you yesterday, an arrow from the archery of Allah\textsuperscript{azwj}, difficult upon the enemies of Allah\textsuperscript{azwj}, a punishment upon the mischief-makers of Quraysh. He\textsuperscript{asws} did not cease seizing their throats, kneeling upon themselves, neither being blamed regarding a Command of Allah\textsuperscript{azwj} neither with stealing any
wealth of Allah-azwj, nor with cowardice in battling the enemies of Allah-azwj. He-asws gave the Book his-asws seal and his-asws determination.


Muawiya said, ‘I was mistaken in my haste, or almost, and I was correct of the deliberation, or almost. What is that I wanted from a sermon of Al-Hassan-asws?’

The book) ‘Al Kharaij Wa Al Jaraih’– It is reported from Al Haris Al Hamdany who said, ‘When Ali-asws passed away, the people came to Al-Hassan-asws and said, ‘You-asws are a caliph of your-asws father-asws and his-asws successor-asws, and we are listeners, the obedient to you-asws, so order us with your-asws orders’.

He-asws said: ‘By Allah-azwj, you are lying! You were not loyal to the one-asws who was better than me-asws, so how will you be loyal to me-asws? And how can I-asws be assured to you and there is no trustworthiness with you? If you were truthful, then the appointment of what is between me-asws and you all are your army camp of Al-Madain. So, come to me over there!’

He-asws rode, and the ones who wanted to go out rode with him-asws, and many stayed behind from him-asws. So, they were not loyal with what they had said and with what they had promised, and they deceived him-asws just like they had deceived Amir Al-Momineen-asws before him-asws.

He-asws stood up to address and said: ‘You have deceived me-asws just like you had deceived the one-asws who was before me-asws! With which Imam-asws will you be fighting after me-asws against the Kafir, the unjust who does not believe in Allah-aswj nor in His-aswj Rasool-saww at all,

26 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 3 b
nor does he manifest Al-Islam? He and the clan of Umayya can only be separated from the sword, and even if there does not remain for the clan of Umayya except an old woman, she would seek to make the religion of Allah-azwj to be crooked, and that is what Rasool-Allah-saww had said’.

Then a commander came towards him-asws among four thousand, and he was from Kinda, and he-asws instructed him to encamp at Al-Anbar and not to do anything new until his-asws orders come to him. When he headed to Al-Anbar and descended at it, and Muawiya came to know of that, he sent messengers to him and wrote with them to him, ‘If you come to me, I shall make you governor of one of the regions of Syria, and the island is without any outlet upon you’.

And he sent five hundred thousand Dirhams to him. The Kindy, enemy of Allah-azwj, took possession of the wealth and turned against Al-Hassan-asws and went to Muawiya among two hundred men from his special ones and members of his family.

That reached Al-Hassan-asws. He-asws stood up to address and said: ‘This Kindy has headed to Muawiya and has been treacherous with me-asws and you all, and I-asws have informed you time after time that there is no loyalty for you all. You are slaves of the world, and I-asws am (now) sending another man in his place, and I-asws know that he will be doing with me-asws and you all, what his companions has done, and he will neither watch out for Allah-azwj regarding me-asws nor regarding you all!’

He-asws send a man from Murad among four thousand and proceeded to him with witnessed from the people and emphasises upon him and informed him that he will be betraying just like the Kindy had betrayed. He swore to him-asws with the oath which even the mountain could stand to it, that he will not be doing so. Al-Hassan-asws said: ‘He will be betraying’.

When he headed to Al-Anbar, Muawiya sent messengers to him and wrote to him with similar to what he had written to his companion and sent five hundred thousand Dirhams to him and told him to wish for whichever governance is most beloved to him from the regions of Syria
and the Island. He turned against Al-Hassan\textsuperscript{asws} and took his way to Muawiya and did not preserve what pact had been taken upon him.

And it reached Al-Hassan\textsuperscript{asws} what the Murady had done. He\textsuperscript{asws} stood up to address. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} had informed you all time and again there you will not be loyal with the pacts, and this companion of yours, Al-Murady, has been treacherous with me\textsuperscript{asws} and with you all, and he has gone to Muawiya!’

Then Muawiya wrote to Al-Hassan\textsuperscript{asws}, ‘O son\textsuperscript{asws} of an uncle! Do not cut off the kinship which is between you\textsuperscript{asws} and me, for the people have been treacherous with you\textsuperscript{asws} and with your\textsuperscript{asws} father\textsuperscript{asws} from before you\textsuperscript{asws}.

They said, ‘Even though the two men have been treacherous with you\textsuperscript{asws}, we are advisers to you\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} said to them: ‘You will return this time regarding what is between me\textsuperscript{asws} and you, and I\textsuperscript{asws} know that you will be betraying what is between me\textsuperscript{asws} and you. They army encampment as Al-Nukheyla, so meet me\textsuperscript{asws} over there. By Allah\textsuperscript{azwj}! You will not be loyal to my\textsuperscript{asws} pact and you will be breaking the covenant between me\textsuperscript{asws} and you!’

Then Al-Hassan\textsuperscript{asws} took to the road of Al-Nukheyla. He\textsuperscript{asws} encamped for ten days, but no one presented except four thousand. So, he\textsuperscript{asws} left to go to Al-Kufa. He\textsuperscript{asws} ascended the pulpit and said: ‘O surprise from a people having no shame for them nor any religion! And if I\textsuperscript{asws} were to find supporters, I\textsuperscript{asws} would not submit the command to him, because it is Prohibited unto the clan of Umayya. So Ugh, and rest, O slaves of the world!’

By Allah\textsuperscript{azwj}! They will be afflicting you with evil punishments. [2:49] until you will wish there were armies and armies for you. And if I\textsuperscript{asws} were to find supporters, I\textsuperscript{asws} would not submit the command to him, because it is Prohibited unto the clan of Umayya. So Ugh, and rest, O slaves of the world!’
And many from the people of Al-Kufa wrote to Muawiya, ‘We are with you, and if you so desire, we shall seize Al-Hassan\textsuperscript{asws} and send him\textsuperscript{asws} to you!’ Then they raided upon his\textsuperscript{asws} tent and struck him\textsuperscript{asws} with a spear, and he\textsuperscript{asws} was taken injured.

Then he\textsuperscript{asws} wrote to Muawiya: ‘But rather, this command is for me\textsuperscript{asws}, and the caliphate is for me\textsuperscript{asws} and for my\textsuperscript{asws} family members, and it is Prohibited unto you and to your family members. I\textsuperscript{asws} have heard it from Rasool-Allah\textsuperscript{asw}. Had I\textsuperscript{asws} found patient ones, ones understanding my\textsuperscript{asws} rights, not deniers, I\textsuperscript{asws} would not submit to you nor give you what you want!’ And he\textsuperscript{asws} left to go to Al-Kufa’.

Al-Hassan\textsuperscript{asws} recognised that, so he\textsuperscript{asws} ordered with the expulsion of the Himeyri from the butchers at Al-Kufa and ordered with striking off his neck, and he\textsuperscript{asws} wrote to Al-Basra with the expulsion of the Qayni from the clan of Suleym. He was brought out and his neck was struck off.

And Al-Hassan\textsuperscript{asws} wrote to Muawiya: ‘As for after, you sent men for the deception and assassination, and the monitoring by the spies. It is as if you love the meeting (in battle), and how desirous I\textsuperscript{asws} am regarding that! So, anticipate it, if Allah\textsuperscript{azwj} so Desires. And it has reached me that you gloated with what the one with reasoning does not gloat with.

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27 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 19 H 4
And rather your example regarding that is like what the first one said (in prose), ‘Then say to the one who seeks to oppos the one who passed, provided for another one similar to it. It is as if I asws and the one from us who died are like the one who goes, so he touches in the dead to feed’.

Muawiya answered him-asws about his-asws letter with what there is no need for us to mentioned it, and between Al-Hassan-asws and him, after that, there were letters exchanged and correspondence and argumentations for Al-Hassan-asws regarding his-asws rightfulness of the command, and the pouncing of the ones who preceded, upon his-asws father-asws, and their forcible seizure of the authority from the son-asws of uncle-asws of Rasool-Allah-aswa, and ascertaining thing with him-asws, its mention would be prolonged.

And Muawiya travelled towards Al Iraq in order to overcome upon him-asws. When he reached the bridge at Manbij, Al-Hassan-asws moved and sent Hujr Bin Aday with affairs of the office bearers with the travelling and inciting the people for the Jihad. They were sluggish from him-asws. Then they feared.

And with him-asws were a mixture of people, some of them Shias of his-asws and of his-asws father-asws, and some of them of the arbitration preferring fighting against Muawiya by every means, and some of them were discord creators and coveted regarding the war booty, and some of them were doubtful, and some of them were prejudicial people following chiefs of their tribes, not returning to religion.

He-asws travelled until he-asws came to the Umar bathhouse, then he took to the monastery of Ka’ab. He-asws descended at Sabata below Al-Qantara and spent the night over there. When it was morning, he-asws wanted to test his-asws companions and clarify their state to him-asws regarding the obedience, in order to distinguish between his-asws friends and his-asws enemies, and to be upon an insight in meeting Muawiya and the people of Syria in battle.
He ascended the pulpit and addressed them. He said: 'The Praise is for Allah, all of what a praiser can praise with, and I testify that there is no god except Allah, all of what a testifier can testify with, and I testify that Muhammand is His servant and His Rasool, having Sent him with the truth as a giver of glad tidings and Entrusted him with the Revelation.

As for after, by Allah! I wish I could become such that I come to the morning with the Praise of Allah and His Conferment, and I am an adviser of Allah to His creature, and I do not become a carrier of grudged upon any Muslim, nor intending any evil to him nor any distress.

Indeed! And surely what you are disliking in the congregation is better for you than what you are loving in the separation. Indeed! And I am better at looking after your selves. So, neither oppose my orders nor reject my opinion upon me. May Allah Forgive me and you all and Guide me and you all to what there is love in it and the agreement'.
around with him\textsuperscript{asws} and pushed the people away from him\textsuperscript{asws}. And he\textsuperscript{asws} travelled, and with him\textsuperscript{asws} were a mixture from others.

When he\textsuperscript{asws} passed by an archway, a man from the clan of Asad called Al-Jarrah Bin Sinan rushed towards him\textsuperscript{asws} and grabbed the rein of his\textsuperscript{asws} mule, and in his hand was a rapier, and he said, ‘Allah\textsuperscript{azwj} is the Greatest! You have committed Shirk, O Hassan\textsuperscript{asws}, just like your\textsuperscript{asws} father\textsuperscript{asws} had from before!’ Then he stabbed him\textsuperscript{asws} in his\textsuperscript{asws} thigh and split it, until it reached the bone.

Then Al-Hassan\textsuperscript{asws} wrestled him and they both fell to the ground. A man from the Shias of Al-Hassan\textsuperscript{asws} called Abdullah Bin Khatal Al-Taie leapt towards him and snatched the rapier away from his hand and tussled with him. Another one called Zabran Bin Umahra leapt upon him and cut his nose. He died from that. And another one who was with him was seized and killed.

And Al-Hassan\textsuperscript{asws} was carried upon a bed to Al Madain. He\textsuperscript{asws} was lodged with Sa’ad Bin Masoud Al Saqafy, and he was an office bearer of Amir Al-Momineen\textsuperscript{asws} at it. So, he accepted Al-Hassan\textsuperscript{asws} upon that and Al-Hassan\textsuperscript{asws} was pre-occupied with himself\textsuperscript{asws}, treating his\textsuperscript{asws} injury.

And a group from the chiefs of the tribes wrote to Muawiya with listening and obedience to him in the travelling (for battle), and urged him upon the travelling towards them, and they guaranteed to him the submission of Al-Hassan\textsuperscript{asws} to him at the approaching of his army or murdering him\textsuperscript{asws}.

And that reached Al-Hassan\textsuperscript{asws}, and the letter of Qays Bin Sa’ad arrived to him\textsuperscript{asws}, and he\textsuperscript{asws} had sent him with Ubeydullah Bin Al-Abbas during his\textsuperscript{asws} travelling from Al-Kufa to meet Muawiya (in battle) and return him from Al Iraq, and made him a commander upon the group, and he\textsuperscript{asws}said: ‘If you were to die the then commander is Qays Bin As’ad.'
The letter of Qays Bin Sa’ad arrive informing him\textsuperscript{asws} that they had descended for Muawiya at a town called Al-Habuniya parallel to Maskin, and that Muawiya had sent a message to Ubeydullah Bin Al Abbas making him desirous in going to him, and he had guaranteed a million Dirhams, sending half of it immediately and the other half would during his entry into Al-Kufa.

Ubeydullah went out during the night to the army of Muawiya among his special ones, and the people came to the morning and they had lost their commander. So Qays Bin Sa’ad prayed Salat with them and looked into their affairs. It increased the insight of Al-Hassan\textsuperscript{asws} due to the abandonment of the people of him and the spoiling of the intentions of the ones of arbitration during it with what had been revealed to him\textsuperscript{asws}, from the reviling and declaring him\textsuperscript{asws} as Kafir, and legalising his\textsuperscript{asws} blood, and plunder of his\textsuperscript{asws} wealth, and there did not remain anyone whose intention he\textsuperscript{asws} could believe except the special ones from the Shias of his\textsuperscript{asws} father\textsuperscript{asws}, and they were a group who could not withstand the armies of Syria.

Muawiya wrote to him\textsuperscript{asws} regarding the armistice and the reconciliation, and he sent with letters to him\textsuperscript{asws}, his companions who had guaranteed the murder of his\textsuperscript{asws} and submitting him\textsuperscript{asws} to him and stipulated to him upon himself in answering him to his reconciliation, many conditions, and pacted for him pacts being inclusive of the loyalty with it.

But, Al-Hassan\textsuperscript{asws} did not trust it and knew of his deception with that and his assassination of him\textsuperscript{asws}, apart from that, he\textsuperscript{asws} found no escape from answering him to what he was asking form him\textsuperscript{asws} of leaving the war and enforcing the armistice due to what happened to him\textsuperscript{asws} from his\textsuperscript{asws} companions, from what we have described, the weakness of insight into his\textsuperscript{asws} rights, and the spoiling upon him\textsuperscript{asws}, and their survivors from them for him\textsuperscript{asws}, and what many of them had concealed to him\textsuperscript{asws} regarding the legalising of spilling his\textsuperscript{asws} blood, and submitting him\textsuperscript{asws} to his\textsuperscript{asws} adversary, and what had happened from the abandonment by a son of an uncle (Ibn Abbas) of his\textsuperscript{asws}, and his travelling to his\textsuperscript{asws} enemy, and the incline of the generality of them to current (life) and their abstaining regarding their future (Hereafter).
He documented for himself from Muawiya for emphasising the argument upon him and the excusing regarding what was between him and him in the Presence of Allah, stipulated conditions upon him to leave the reviling of Amir Al-Momineen, and supplicating badly about him in the ‘Qunoot’ of the Salats, and that his Shias would be safe and not anyone of them would be presented with evil, and every one with right would receive his right.

And Muawiya answered him to that, all of it, and pacted upon it and swore on oath to him with the loyalty to it. When the armistice was completed upon that, Muawiya travelled until he descended at Al Nukheyla, and that day was the day of Friday. He prayed Salat with the people in the morning at daytime.

He addressed them and said, in his sermon, ‘By Allah! I did not fight against you so you would be praying Salat, nor for you to be fasting, nor for you to be performing Hajj, nor for you to be giving Zakat. You are already doing that. But I fought against you to rule upon you all, and Allah has Given me that, and you are disliking it.

Indeed! And I had agreed with Al-Hassan and had given him things (conditions in the treaty), and all of these are under my feet. I will not be loyal to him with anything from these! Then he travelled until he entered Al-Kufa. He stayed at it for a few days. When the allegiances from its people to him were completed, he ascended the pulpit and addressed the people, and he mentioned Amir Al-Momineen and spoke badly of him and spoke badly of Al-Hassan what he said.

And Al-Hassan and Al-Husayn were both present. So, Al-Husayn stood up to respond to him, but Al-Hassan grabbed his hand and made him sit down.

Then he stood up and said: ‘O you mentioner of Ali! I am Al-Hassan, and Al-Husayn is my father, and you are Muawiya, and your father is Sakhr, and my mother if (Syeda) Fatima, and your mother is Hinda, and my grandfather is Rasool-Allah’saww
and your grandfather is Harb, and my grandmother is (Syeda) Khadeeja-asws and your grandmother is Quteyla! So may Allah-azwj Curse who mentions us-asws down, and has bad attitudes of affiliations, and are of evil feet and most ancient of us in Kufr and hypocrite!’

فقال طوالين من أهل المسجد آمين آمين.

Parties from the people of the Masjid said, ‘Ameen! Ameen!’ 28 (This is not a Hadith)

Note: This is not a Hadith but report from a book which has many inconsistencies – please note it is a basic Shias belief that an Infallible Imam-asws will not kill a hypocrite prior to his committing of a sin.

Then He-aswj Said to the people of Jihad from the Momineen: and be patient, surely Allah is with the patient ones [8:46]. O you people! You cannot achieve what you love except with the patience upon what you dislike. It has reached me-asws that it has reached Muawiya that we are determined upon the travelling (for battle) to him. Therefore, due to that, he has moved. May Allah-aswj have Mercy on you all! Come out with your soldiers at Al-Nukheila until we look, and they look, and we see and they see!’

قال و إني في كلامي ليشحوط جذال الناس له.

He (the narrator) said, ‘And it is in his-asws speech, the fear of the people abandoning him-asws.

قال فيكتمل فما كتمل من بهدف أن لا يرحبا لنا فما رأى ذلك فقد غادرا دينه حاضرا فقلوا أنا ابن حام شمعان الله ما أعني هذا العلم ما لا يحرون إمامكم و ابن بني ليتكوين أبنا لحائش مصير الذين يخونهم إلا الشيخاب في الدعاء فإذا جد الاجodo فتراعلون كالعقالب ما تحانون مفتا الله ولا عنك ولا عنك ولا عنك ولا عنك غافرة.

He (the narrator) said, ‘Not one of them spoke nor answered him-asws with a single word. When Aday Bin Hatim saw that, he stood up and said, ‘I am Ibn Hatim! Glory be to Allah-aswj! How ugly is this position! You are not answering to your Imam-asws and son-asws of the

28 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 5 a
daughter-asws of your Prophet-asws? Where are preachers of the city, those whose tongues are like the penetrating in the subtleties. So, when the efforts are exerted, they are evading like the foxes! Are you not fearing the Loathing of Allah-azwj, nor its sin and its shame?'

Then he faced Al-Hassan-asws with his face. He said, 'Allah-azwj had Made us attain the rightful guidances by you-asws, and Kept you-asws aside from the deceit, and Harmonised you-asws to what is praise-worthy, its responding and its issuance, and we have heard your-asws words, and we have ended to your-asws orders, and we are listening to you-asws and obeying you-asws, in what you-asws said and viewed, and this is my heading, to our army. So, the one who loves to be there, let him be there!'

Then he went on his direction. He went out from the Masjid and his animal was at the door. He rode it and went to Al-Nukheila and ordered his slave to join him with what (belongings) would be correct for him. Aday was the first of the people in the army.

Then Qays Bin Ubada Al-Ansari, and Ma’qil Bin Qays Al-Riyahi, and Ziyad Bin Hasana Al-Taymi stood up and they rebuked the people and blamed them and incited them, and they spoke to Al-Hassan-asws with the like of the speech of Aday Bin Hatim in the answering and the acceptance.

Al-Hassan-asws said to them: ‘You are speaking the truth, may Allah-aswj have Mercy on you all! I-asws have not ceased to recognise you being with sincere intentions, and the loyalty, and the acceptance, and the correct cordiality, so may Allah-aswj Recompense you goodly!’

Then he-asws descended, and the people went out and became an army, and they were activated for the going out, and Al-Hassan-asws went out to the army camp and kept Al-Mugheira Nowfal Bin Al-Haris as replacement upon Al-Kufa and ordered him-asws with urging the people upon joining to him-asws. And Al-Hassan-asws travelled in a large army until he-asws descended at a monastery of Abdul Rahman. He-asws stayed at it for three (days) until the people had gathered.
Then he\textsuperscript{asws} called Ubeydullah Bin Al-Abbas. He\textsuperscript{asws} said to him: ‘O son of uncle! I\textsuperscript{asws} am dispatching with you twelve thousand from the horsemen of the Arabs, and readers (of Holy Quran) of Egypt. The man from them increasing the battalion, be happy with them and soften your sides for them, and extend your face to them, and spread your wings for them, and draw them near to your seat, for they are a remainder of the trusted ones of Amir Al-Momineen\textsuperscript{asws}.

And travel with them upon the banks of Euphrates until you cut across the Euphrates with them, until you travel at Maskey, then continue until you face Muawiya with them. If you meet him, then withhold him until I\textsuperscript{asws} come to you, for I\textsuperscript{asws} would be upon your tracks imminently, and let your news be with me every day, and consult these two’ — meaning Qays Bin Sa’ad, and Saeed Bin Qays.

And when you meet Muawiya, do not battle him until he battles you. If he does so, then battle him. If you die, the Qays Bin Sa’ad would be (commander) upon the people. If he dies, the Saeed Bin Qays would be (commander) upon the people’.

Ubeydullah travelled until he ended up to Sheynwar, until he went out to Shahy. Then he adhered with the Euphrates and Al-Fallujah until he came to Maskin, and Al-Hassan\textsuperscript{asws} took upon the Umar bathhouse until he\textsuperscript{asws} came to the monastery of Ka’ab. Then he\textsuperscript{asws} rose early and descended at Sabata below Al-Qantara’.

I (Majlisi) am saying, ‘Then he mentioned what he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} did, and its mention has passed. Then he said, ‘As for Muawiya, he came until he descended in a town called Al-Habuniya, and Ubeydullah Bin Al-Abbas came until he descended parallel to him.

فلمما كان من غد وجه معاويبة إلى عبد الله أن الحسن قد راسلني في الصلح و هو مسلم الأمم فان دخلت في طاعتي الآن كنت متبوعا و إلا دخلت و أنت تابع و لك إن جذبت الآن أن أعطيك ألف ألف درهم أعمل لك في هذا الوقت نصفها وإذا دخلت الكوفة النصف الآخر.
When it was the next morning, Muawiya sent a message to Ubeydullah, ‘Al-Hassan\textsuperscript{asws} has messaged me regarding the reconciliation, and he\textsuperscript{asws} is going to submit the command to me. So, if you were to enter into my obedience now, you would be followed (a leader), or else you will enter and you will be a follower, and if you were to come to me now, for you would be that I shall give you a million Dirhams immediately to you, half of it at this time, and when you enter Al-Kufa, the other half’.

Ubeydullah slipped away at night and entered the army of Muawiya, and he was loyal to him with what he had promised him, and in the morning the people were awaiting him to come out and pray Salat with them. But he did not come out until they became searching. But they could not find him, so Qays Bin Sa’ad Bin Ubada prayed Salat with them. Then he addressed them. He affirmed them and mentioned Ubeydullah and spoke badly of him, then ordered them with the patience and getting up to the enemy. They answered him with the obedience and said to him, ‘Get up with us to our enemy upon the Name of Allah\textsuperscript{azwj}!’ He got up with them.

Busr Bin Artah came out to them. They shouted to the people of Al-Iraq, ‘Woe be unto you all! This is your commander with us. He has pledged allegiance (to Muawiya), and Al-Hassan\textsuperscript{asws} has reconciled, so upon what are you killing yourselves?’ Qays Bin Sa’ad said to them, ‘Choose one of the two, either the fighting without a leader, or you pledge allegiance, the allegiance of straying!’ They said, ‘But we shall fight without a leader!’ They went out and struck the people of Syria until they repelled them to their rows.

And Muawiya wrote to Qays Bin Sa’ad calling him and enticing him. Qays wrote to him, ‘No, by Allah\textsuperscript{azwj}! You will not meet me, ever, except between me and you is the spear!’ Muawiya wrote to him when he had despaired from him, ‘As for after, you are a Jews son of a Jew! You are placing yourself in distress and killing it in what isn’t for you. If one of the two parties which is beloved to you were to prevail, we shall reject you and isolate you, and if the one hateful to you were to prevail, we shall be ill-treating you and kill you, and your father was a string without a bow, and shot arrows without any purpose. So his people abandoned him, and he met his day, and he died alone, expelled, estranged. And the greetings.’
Qays Bin Sa’ad wrote to him, ‘As for after, you are an idol son of an idol. You entered into Al-Islam unwillingly and stayed to cause divisions in it, and you exited from it willingly, and Allah\textsuperscript{-azwj} did not Make share in it to be for you. Your Islam did not come forwards and your hypocrisy is not new, and you have not ceased to battle Allah\textsuperscript{-azwj} and His\textsuperscript{-azwj} Rasool\textsuperscript{asww} and being an ally of the allies of the Polytheists, and an enemy of Allah\textsuperscript{-azwj} and His\textsuperscript{-azwj} Prophet\textsuperscript{asww} and the Momineen from His\textsuperscript{-azwj} servants.'

And you mentioned my father. By my life! He was not a string except of his own bow, nor did he shoot an arrow except purposefully. He rebelled against him who had not shaken off his dust (of Kufr), nor had he reached his heels. And you claimed that I am a Jew son of a Jew, and you have known, and the people have known that I and my father are enemies of the religion which he had come out from, and helpers of the religion which we entered into it and have come to it. And the greetings’.

When Muawiya read his letter, it infuriated him, and he wanted to answer him. Amro said to him, ‘Don’t, for if you write to him, he will answer you with harsher than this, and if you leave him, he would enter into what the people have entered into’. So, he withheld from him.

And Muawiya send Abdullah Bin Aamir and Abdul Rahman Bin Samrah to Al-Hassan\textsuperscript{-asws} for the reconciliation. They called him\textsuperscript{-asws} to him and abstain him\textsuperscript{-asws} from the command, and they gave him\textsuperscript{-asws} whatever conditions Muawiya had stipulated, and that no one would pursue with whatever had passed, nor will anyone deal badly with the Shias of Ali\textsuperscript{-asws} with any abhorrence, nor mention Ali\textsuperscript{-asws} except with goodness, and (other) things which Al-Hassan\textsuperscript{-asws} had stipulated. So, he\textsuperscript{-asws} answered to that and Qays Bin Sa’ad left with him\textsuperscript{-asws} to go to Al-Kufa’.”

Then he said, ‘And it is reported by Al Amsh, from Amro Bin Murrah, from Saeed Bin Suweyd who said,

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\textsuperscript{29} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{-asws}, Ch 19 H 5 b
'Muawiya prayed congregational Salat with us at Al-Nukheyla. He addressed, then said, ‘By Allah\textsuperscript{azwj}! I did not fight you all for you to be praying Salat, nor to be fasting, nor to be performing Hajj, nor to be giving Zakat! You are already doing that. But rather, I fought you to rule upon you, and Allah\textsuperscript{azwj} has Given me that, and you are disliking it’”.

He (the narrator) said, ‘It so happened that whenever Abdul Rahman Bin Shareek narrated with that, he would say, ‘By Allah\textsuperscript{azwj}! This, it is the shamelessness’’.\textsuperscript{30}

Abu Al Faraj said, ‘And Muawiya entered Al-Kufa after his being free from his sermon at Al-Nukheila in front of Khalid Bin Arfatah, and with him was Habeeb Bin Hamar carrying his flag. When he came to Al-Kufa, he entered the Masjid from ‘Al-Feel’ door, and the people gathered to him’’.\textsuperscript{31}

Abu Al Faraj said, ‘It is narrated to me by Abu Abdullah Al Sayrafi, and Ahmad Bin Ubeydullah Bin Ammar, from Muhammad Bin Ali bin Khalaf, from Muhammad Bin Amro Al Razy, from Malik Bin Saeed, from Muhammad Bin Abdullah Al Laysi, from Ata’a Bin Al Saib, from his father who said, ‘While Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was upon the pulpit of Al-Kufa, when a man entered and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Khalid Bin Urfutah has died!’ He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! He has not died and will not be dying until he enters from a door of the Masjid’, and he\textsuperscript{asws} indicated to ‘Al-Feel’ door, and with him would be a flag of straying, being carried by Habeeb Bin Hammar’.

He (the narrator) said, ‘A man leapt up and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I am Habeen Bin Hammar, and I am a Shia of yours\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Surely, it would happen like what I\textsuperscript{asws} have said’.

\textsuperscript{30} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 19 H 5 c
\textsuperscript{31} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 19 H 5 d
He (the narrator) said, ‘By Allah! Khalid Bin Urfutah had arrived being (a commander) upon the vanguard of Muawiya. His flag was being carried by Habeeb Bin Hammar’.

“قال أبو الفرج فلما تُ الصلح بين الحسن و معاويرة أرسل إلَ قيس بن سعد يردعوُ إلَ البيعة فجاء و كان رجلاً طواً يركب الفرس المشرف و رجلاً يخطان في الأرض و ما في وجهه طاقة شعر و كان يسمى خصي الأنصار فلما آرادوا إدخاله إلَّ فإله فلخت أن لا أتفاهم إلا و بيني و بينه الرمح أو السيف فأمر معاويرة برمح و بسيف فوضعا بينه و بينه ليبقيه.

Abu Al-Faraj said,

“When the reconciliation between Al-Hassan-asws and Muawiya was completed, he sent a message to Qays Bin Sa’ad calling him to the allegiance. He came riding a noble horse, and he was a tall man, and his legs were dragging in the ground, and there was no lock of hair in his face, and he had been named as ‘Eunuch of the Helpers’. When they wanted his entry to him, he said, ‘I have sword that I will not meet him except and between me and his is the spear, or the sword’. So Muawiya ordered with a spear and a sword to be placed between him and him to free him from his oath’.

“قال أبو الفرج و قد روي أن الحسن ما صلح معاويرة اعتزل قيس بن سعد في أربعة آلاف و أبى أن يرباع فلما هُرم أدخل قيس إلَّ فإله فأقبل على الحسن فقال في حل أَ من بيعتك قال نعم

Abu Al-Faraj said,

“And it has been reported that when Al-Hassan-asws had reconciled with Muawiya, he-asws withdrew Qays Bin Sa’ad among four thousand, and he refused to pledge allegiance when Al-Hassan-asws had pledged. Qays entered to pledge, faced towards Al-Hassan-asws and said, ‘Am I in release from your-asws allegiance?’ He-asws said: ‘Yes’.

 فألفته كرسي و جلس معاويرة على سريره و الحسن معه فقال لهما الناس إينَّ الدُّنيَا دارُ بلََءٍ وَ فيتْنَةٍ وَ كُلُّ مَا فييهَا فَإيلََ زَوَالٍ وَ اضْميَْلََلٍ

A chair was placed for him and Muawiya sat upon his throne, and Al-Hassan-asws was with him. Muawiya said to him, ‘Shall we pledge allegiance, O Qays?’ He said, ‘Yes’, and he placed his hands upon his thing and did not extend it towards Muawiya. Muawiya bent upon his throne and leapt towards Qays until he wiped his hand upon his hand, and Qays did not raise his hand to him”.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

33 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws Ch 19 H 5 f
34 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws Ch 19 H 5 g
‘When Amir Al-Momineen-asws passed away, Al-Hassan-asws addressed at Al-Kufa: ‘O you people! The world is a house of afflictions and a Fitna, and all what is in it is going to decline and decay’.

When he-asws reached to his-asws word, ‘And I-asws am taking your allegiance based upon that you will battle against the one I-asws battle and you-asws will be at peace with the one I-asws am at peace with’, the people said, ‘We hear and obey, so order us with your-asws orders, O commander of the faithful!’

He-asws stayed at it for two months. Abu Mikhnaf said, ‘Ibn Abbas gave a speech during it, ‘Prepare for the war and fight your-asws enemies, and rotate your-asws companions, and veil from the mean person with what there would be no dent for you-asws in religion, and make the people of these households to be governor, and the noble ones, and the war is a deception, and you-asws know that your-asws father-asws, rather the people had turned away from him-asws and went to Muwaiya, because he was supporting between them with the awards’.

He-asws appointed the office-bearers and enforced Abdullah to Al-Basra. Muawiya came towards Al-Iraq, so Al-Hassan-asws wrote to him: ‘As for after, Allah-azwj the Exalted had Sent Muhammad-saww as Mercy to the worlds. He-azwj Revealed the truth by him-saww, and Suppressed the Shirk by him-saww, and Honoured the Arabs by him-saww generally, and Ennobled by him-saww the one He-azwj so Desired to in particular, And it is a Zikr for you and for your people, [43:44].

When Allah-azwj the Exalted Called him-saww back, the Arabs disputed the command from after him-saww. The Helpers said, ‘There should be a commander from us and a commander from you (Emigrants)!’ Quraysh said, ‘We are his-saww friends and his-saww clan, so no one would dispute us of his-saww authority’.

The Arabs recognised that being for Quraysh. Then Quraysh argued against us-asws of what the Arabs had recognised as being for them. And far be it! Quraysh were not fair with us-asws with the Book’.
Muawiya answered him\textsuperscript{asws} upon the hands of Jundab Al-Azdy, delivering the letter of Al-Hassan\textsuperscript{asws}, ‘I have understood what you\textsuperscript{asws} have mentioned Muhammad\textsuperscript{saww} with, and he\textsuperscript{saww} is rightful of the former ones and the latter ones with the merits, all of it. And you\textsuperscript{asws} have uttered a gossip of so and so and so and so (Abu Bakr and Umar), and Abu Ubyeida and others.

I have hated it for you\textsuperscript{asws}, because the community has known that Qureys are more rightful with it, and you\textsuperscript{asws} have known what had flowed from the matter of the two judges (arbitration). So, how can you\textsuperscript{asws} call me to a matter? But rather, you\textsuperscript{asws} are seeking a right of your\textsuperscript{asws} father\textsuperscript{asws}, and your\textsuperscript{asws} father\textsuperscript{asws} had been expelled from it’.

Then he wrote, ‘As for after, Allah\textsuperscript{azwj} Does regarding His\textsuperscript{azwj} servants whatever He\textsuperscript{azwj} so Desires to, there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]. So be careful from your\textsuperscript{asws} death being at the hands of the mobs of the people, and despair from finding any shortcomings with us. And if you\textsuperscript{asws} were to turn away from what you\textsuperscript{asws} are in and pledge allegiance to me, I shall be loyal to you\textsuperscript{asws} with whatever I promise and will reward to you whatever you\textsuperscript{asws} stipulate.

And I shall become regarding that like what A’sh of the clan of Qays said (prosing), ‘And if anyone were to give you an honour, then fulfil with whatever he had claimed when you die, in full. And do not envy the master when he is with the riches, and not be disloyal to him if he was taking the wealth’.

Then the caliphate will be for you\textsuperscript{asws} from after me, and you\textsuperscript{asws} are the foremost of the people with it’. And in a report, ‘And if I had known that you\textsuperscript{asws} are stronger for the command and more exact for the people, and suppressing the enemy, and stronger upon entirety of the wealth than I am, I would have pledge allegiance to you, because I would be seeing you\textsuperscript{asws} as being rightful for every good’.
Then he said, ‘My matter and your\textsuperscript{asws} matter is similar with the matter of Abu Bakr and your father\textsuperscript{asws} after Rasool-Allah\textsuperscript{saww}’.

Al-Hassan\textsuperscript{asws} answered him: ‘As for after, your letter arrived to me\textsuperscript{asws} mentioning in it what you mentioned and I\textsuperscript{asws} left answering you fearing the rebellion. And by Allah\textsuperscript{azwj}, I\textsuperscript{asws} seek refuge from that. So, follow the truth, for you know who is its rightful, and upon me\textsuperscript{asws} would be a sin if I\textsuperscript{asws} were to be saying falsities’.

Muawiya mobilised the people. When he reached the bridge of Manbij, Al-Hassan\textsuperscript{asws} sent Hujr Bin Aday and mobilised the people for the jihad. But they were sluggish. Then they lightened with him\textsuperscript{asws}, the mixture of his\textsuperscript{asws} Shias, and his\textsuperscript{asws} ones of arbitration, and doubtful, and prejudicial people, and there was discord until he\textsuperscript{asws} came to the Umar bathhouse’.

I (Majlisi) am saying, ‘And he continued the Hadeeth approximate to what has passed until he said, ‘And he\textsuperscript{asws} dispatched Abdullah Bin Al-Haris Bin Nowfal Bin Al-Haris son of Abdul Muttalib\textsuperscript{as} to Muawiya, so he took a pact from him emphasising the argument that he would work among them with the Book of Allah\textsuperscript{azwj} and Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww} and the command from after him would be a consultation, and he should leave reviling Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias would be safe, and he will not ill-treat anyone of them, and he would send to each one with a right, his right, and he would fulfil his\textsuperscript{asws} right to him every year of fifty thousand Dirhams.’

Muawiya made a pact with him\textsuperscript{asws} upon that and swore an oath with the loyalty with it, and that was witnessed by Abdullah Bin Al-Haris, and Amro Bin Abu Salama, and Abdullah Bin Aamir Bin Kareyz, and Abdul Rahman Bin Abu Samrah, and others’.

\textsuperscript{35} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 19 H 6 a
And it is reported that Al-Hassan\textsuperscript{asws} said during the reconciliation with Muawiya: ‘O you people! Even if you were to search what is between Jabalqa and Jabarsa, any man whose grandfather is Rasool-Allah\textsuperscript{saww}, you will not find him apart from me\textsuperscript{asws} and my\textsuperscript{asws} brother\textsuperscript{asws}. Muawiya has disputed me\textsuperscript{asws} of a right which is for me\textsuperscript{asws}. But I\textsuperscript{asws} am leaving it for the betterment of the community and saving its blood.

And you have all pledged to me\textsuperscript{asws} based upon that you will be at peace with the one I\textsuperscript{asws} am at peace with, and you have seen me\textsuperscript{asws} being at peace to him, and that what I\textsuperscript{asws} have done would become an argument upon the ones who wish for this command: \textit{And I know, perhaps it is a Fitna for you and a provision up to a time} [21:111].

And it is reported that he\textsuperscript{asws} said: ‘O people of Al-Iraq! I\textsuperscript{asws} have been liberal with you all regarding me\textsuperscript{asws}, thrice. Your killing my\textsuperscript{asws} father\textsuperscript{asws}, and your stabbing me\textsuperscript{asws}, and your\textsuperscript{asws} plundering my belongings!’

And Al-Husayn\textsuperscript{asws} entered to see his\textsuperscript{asws} brother\textsuperscript{asws} crying, then came out smiling. Muawiya said to him\textsuperscript{asws}, ‘What is this?’ He\textsuperscript{asws} said: ‘The surprise from my\textsuperscript{asws} entered to an Imam\textsuperscript{asws}. I\textsuperscript{asws} wanted to tell him\textsuperscript{asws}, so I\textsuperscript{asws} said: ‘What is that which called you\textsuperscript{asws} to submit the caliphate?’ He\textsuperscript{asws} said: ‘That which had called your\textsuperscript{asws} father\textsuperscript{asws}, in what has preceded’.

He (the narrator) said, ‘Muawiya sought the allegiance from Al-Husayn\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} said: ‘O Muawiya! Do not force him\textsuperscript{asws} for he\textsuperscript{asws} will not pledge, ever, or he\textsuperscript{asws} will be killed, and he\textsuperscript{asws} will never be killed until his\textsuperscript{asws} family members are killed, and his\textsuperscript{asws} family members will never be killed until the people of Syrian are killed’.
And Al-Musayyab Bin Najbah, and Suleyman Bin Surad Al-Khuzaie said to Al-Hassan-asws Bin Ali-asws, 'We are not ceasing to be surprised from you-asws. You-asws pledged allegiance to Muawiya and (although) there are forty thousand fighters from Al-Kufa with you-asws, besides the people of Al-Basra and Al-Hijaz!'  

Al-Hassan-asws said: 'That has happened, so what is your view now?' He said, 'By Allah-azwj! I view that you-asws should retract because he (Muawiya) has already broken the pact'. He-asws said: 'O Musayyib! The betrayal, there is no good in it, and if I-asws had so wanted, I-asws would not have done it!'  

And Hujr Bin Aday said, 'But, by Allah-azwj! I would have loved it if you-asws could have died on that day and we had died along with you-asws and had not seen this day! So, we are returning humiliated with what we abhor, and they are returning happy with what they love!'  

When Al-Hassan-asws was alone with him, he-asws said: 'O Hujr! I-asws have heard your speech in the gathering of Muawiya, and not every person loves what you love, nor does he view like your view, and I-asws did not do what I-asws did except as survival upon you all, and Allah-azwj the Exalted, *Every day He is in Splendour [55:29]*'.

And he-asws prosed when he-asws was forced to the allegiance: '{asws am beautifying a people with life and I-asws cannot see their hearts melting upon me-asws out of its diseases}’  

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Tafseer Al Sa’alby, and ‘Musnad’ of Al Mowsily, and ‘Jamie’ of Al Tirmizy, and the wordings are his, from Yusuf Bin Mazin Al Rasy,  

‘When Al-Hassan-asws Bin Ali-asws reconciled, he-asws was criticised, and it was said to him-asws, ‘O humiliator of the Momineen and blacker of their faces!’

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37 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 6 c
He-asws said: ‘Do not criticise me-asws, for there is betterment in it, and the Prophet-saww had seen in his-saww dream, the clan of Umayya addressing (on the pulpit), one after one. So, he-saww as saddened. Jibraeel-asg came to him-asws with His-azwj Words: Indeed, We Gave you Al-Kausar [108:1], and Surely We Revealed it during the Night of Pre-determination [97:1].’

And in a Hadeeth from Abu Abdullah-asws, it was Revealed: Can you see, if We were to Let them enjoy for years [26:205] – up to His-azwj Words: they were enjoying. [26:207]. Then it was Revealed: Surely We Revealed it [97:1], meaning Allah-azwj Made the Night of Pre-determination to be better for His-azwj Prophet-saww than a thousand months of the kingdom of the clan of Umayya’.

And from Saeed Bin Yasaar and Sahl Bin Sahl, ‘The Prophet-saww saw in his-saww dream that monkeys were ascending and descending in his-saww pulpit, so that saddened him-saww and he-saww was gloomy due to it, and he-saww was not seen laughing after that until he-saww passed away’.

And it is reported from Ja’far-asws Bin Muhammad-asws, ‘Musnad’ of Mowsily that he-saww in his-saww dream, pigs ascending in his-saww pulpit’ – the Hadeeth.

And Al-Qasim Bin Al-Fazl Al-Harrany said, ‘We counted the rule of the clan of Umayya and it was a thousand months’‘. 38

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38 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 7 a
me as well by Muhammad Bin Al-Husayn al Ashany, and Ali Bin Al Abbas, from Abbad Bin Yaqoub, from Amro Bin Sabit, from Al-Hassan Bin Al Hakam, from Aday Bin Sabit, from Sufyan who said,

أَتَيْتُ الْمَهْمِسَ بْنَ عَلَيَّ أَسْأَلَتُ فَجَلَسْتُ إِلَيْهِ وَ قَالَ السَّلَّ عَلَيْكَ يََ مُذِيلَّ الْمُْْمِينِ أَسْأَلَتُ فَقَالَ السَّلَّ عَلَيْكَ O humilator of the Momineen!

I came to Al-Hassan-asws Bin Ali-asws when he-asws had pledged allegiance to Muawiya. I found him-asws at the courtyard of his-asws house and there was a group with him-asws. I said, 'The greeting be upon you-asws, O humilator of the Momineen!' He-asws said: 'And upon you be the greeting, O sufyan! Descend!'

فَنَزَلْتُ فَعَقَلْتُ رَاحِيلَتِي ثُُُ أَتَيْتُهُ فَجَلَسْتُ إِلَيْهِ وَ قَالَ السَّلَّ عَلَيْكَ يََ مُذِيلَّ الْمُْْمِينِ أَسْأَلَتُ فَقَالَ السَّلَّ عَلَيْكَ Mubayyir-awj, and there was a group with him-asws. I said, 'How did you say, O Sufyan?' He said, 'I said, 'The greetings be to you-asws, O humiliator of the Momineen!''

He-asws said: 'What pulled this from you to us-asws?' I said, 'By Allah-azwj! May my father and my mother be (sacrificed) for you-asws! You-asws have humiliated our necks when you-asws obeyed this tyrant, the rebel, and submitted the command to the accursed son of the liver-eater, and (although) there are one hundred thousand with you, all of them (were ready) to die under you-asws, and Allah-azwj has United the affairs of the people to you-asws!'

He-asws said: 'O Sufyan! We-asws People-asws of the Household, when we-asws know the truth, we-asws stick to it, and I-asws have heard Ali-asws saying: 'I-asws heard Rasool-Allah-saww saying: 'The days and the nights will not go by until the affairs of this community would be gathered to a man of wide stomach and large throat. He will eat and will not be satiated. Allah-azwj will not Look at him, nor will he be dying until there does not happen to be any excuser in the sky nor any helper in the earth, and it is Muawiya, and I-asws do know that Allah-azwj will Accomplish His-aswj Command'.

Then the Muezzin proclaimed Azaan, so we stood up to a milker milking his-asws she-camel. He-asws took the utensil and drank standing up, then he-asws quenched me, and we went out walking to the Masjid. He-asws said to me: ‘What did you come for, O Sufyan?’ I said, ‘Your-asws love, by the One-aswj Who Sent Muhammad-saww with the guidance and the religion of truth!’
He \textsuperscript{asws} said: ‘So receive glad tidings, O Sufyan, for I \textsuperscript{asws} have heard Ali \textsuperscript{asws} saying: ‘I \textsuperscript{asws} heard Rasool-Allah \textsuperscript{saww} saying: ‘The People \textsuperscript{asws} of my \textsuperscript{saww} Household will return to me \textsuperscript{saww} at the Fountain, and the one from my \textsuperscript{saww} community who loves them \textsuperscript{asws} would be like these two, meaning the two index fingers, or like these two, meaning the index finger and the middle finger, one of them be superior upon the other.’

Receive glad tidings, O Sufyan, for the world contains the righteous and the immoral, until Allah \textsuperscript{azwj} Sends the Imam \textsuperscript{asws} of truth from the Progeny \textsuperscript{asws} of Muhammad \textsuperscript{saww}!’’

Qays Bin Sa’ad Bin Ubada stood up and addressed the people and said, ‘O you people! Do not let it terrify you all, the going of such and such, for this one (Ibn Abbas) and his father (Abbas) did not come with any good!’

And he stood-up instructing the people, and the people of the army of Al-Hassan \textsuperscript{asws} pounced on Al-Hassan \textsuperscript{asws} during the month of Rabbi Al-Awwal. They plundered his \textsuperscript{asws} tent and seized his \textsuperscript{asws} belongings, and Ibn Bishr Al-Asady stabbed him \textsuperscript{asws} in his \textsuperscript{asws} waist. The injury made him \textsuperscript{asws} return to Al-Madain until he was fortified therein with an uncle of Al-Mukhtar Bin Abu Ubeyd’’.

Note: -

\textsuperscript{39} Bihar Al Anwar – V 44, The book of History – Al Hassan \textsuperscript{asws}, Ch 19 H 7 b
\textsuperscript{40} Bihar Al Anwar – V 44, The book of History – Al Hassan \textsuperscript{asws}, Ch 19 H 8
و لفظ أبي الفرج في المقاتل ص 44 هكذا: ايها الناس لا يهولنكم، و لا يعظمن عليكم ما صنع هذا الرجل الوله الورع - اى الجبان - ان هذا و أباه و
أخاه لم يأتوا بيوم خير قط، ان أباه عم رسول اللّّ صلّى اللّّ عليه و آله خرج يقاتله ببدر فأسره أبو اليسر كعب بن عمرو الأنصاري فأتي به رسول
الله فأخذ فداءه فقسمه بين المسلمين.

And the wordings of Abu Al-Faraj in (the book) ‘Al-Maqatil’ on page 44 are like this: ‘O you people! Do not let it terrify you all, nor take it as mighty upon you what this man, the sons of
the coward have done! This one (Ibn Abbas) and his father (Al-Abbas) and his brother have
not come with a single day of good at all! His father is an uncle of Rasool-Allah
saww. He had gone out to fight him-asws at Badr. But Abu Al-Yasr Ka’ab Bin Amro Al-Ansari had cap
tured him and came with him to Rasool-Allah-asws. He-asws to his ransom and distributed it between the
Muslims.

و ان أخاه ولاه على على البصرة فسرق مال اللّّ و مال المسلمين فاشترى به الجواري، و زعم ان ذلك له حلال و ان هذا ولاه أيضا على ال
يمن فهرب من بسر بن أرطاة و ترك ولده حتّى قتلوا و صنع الآن هذا الذي صنع.

And his brother was a governor upon Al-Basra, so he stole the wealth of Allah-azwj and wealth of the Muslim and bought the slave girls with it, and he claimed that, that was Permissible for
him. And the son of this was a governor as well upon Al Yemen, but he fled from Busr Bin Artah
and left his children until they were killed, and now he was done this which he has done!

9- كش، رجال الكشي جَعْفَرُ بْنُ مَعْرُوفٍ عَني ابْني أَبِي الَْْطَّابي عَنْ جَعْفَري بْني بَشيٍْ عَنْ ذَرييرحٍ قَالَ سََيعْتُ أَبََ عَبْدي اللََّّي ع ير َقُولُ ْنُمَا يََْمُرُُُ ف َقَالَ يََ ق َيْسُ قُ مْ ف َبَايريعْ فَالْتَفَتَ إيلََ الُْْسَيْْي ع ير َنُِْرُ مَا يََْمُرُُُ ف َقَالَ يََ ق َيْسُ قُ مْ ف َبَايريعْ فَالْتَفَتَ إيلََ الُْْسَيْْي ع ير َنُِْرُ مَا يََْمُرُُُ ف َقَالَ يََ ق َيْسُ قُ مْ ف َبَايريعْ فَالْتَفَتَ إيلََ الُْْسَيْْي ع ير َنُِْرُ مَا يََْمُرُُُ ف َقَالَ يََ ق َيْسُ قُ مْ ف َبَايريعْ فَالْتَفَتَ إيلََ الُْْسَيْْي ع ير َنُِْرُ مَا يََْمُرُُُ ف َقَالَ يََ ق َيْسُ "I heard Abu Abdulla-asws saying: ‘Muawiya wrote to Al-Hassan-asws Bin Ali-asws, may the
Salawaat of Allah-azwj be upon him-asws, ‘Come forward, you-asws, and Al-Husayn-asws, and companions of Al-asws’. Qays Bin Sa’ad Bin Ubada Al-Ansari went out with them. They advanced to Syria and Muawiya permitted for them and prepared the speech for them.

فقال يا خسَّانَ فم فتناً فقامت قيامَ تلقى فم فنهبَ فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فم فنايا فقامت قيامَ تلقى فم قال يا خسَّانَ فإنه إمامي بغيي المَََْنَ ع.


41 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 9
I heard Abu Abdullah asws saying: 'Qays Bin Sa’ad Bin Ubada Al-Ansari, commander of the elite forces, entered to see Muawiya. Muawiya said to him, ‘Pledge allegiance!’ Qays looked at Al-Hassan asws. He said, ‘O Abu Muhammad asws! Shall I pledge?’ Muawiya said to him, ‘Will you not end? But, by Allah asw, you have tired me!’ Qays said to him, ‘What do you want? But, by Allah asw! If I so desire, I can break it’.

He (Abu Abdullah asws) said: ‘And he was like a camel in physique, and he was of a light beard. Al-Hassan asws stood up to him and said to him: ‘Pledge, O Qays!’ So he pledged’. 42

I witnessed Al-Hassan asws Bin Ali asws when he asws reconciled with Muawiya at Al-Nukheyla. Muawiya said to him asws, ‘Stand and inform the people you asws have left this command and have submitted it to me’.

Al-Hassan asws stood up. He asws praised Allah azwj and extolled upon Him aswj and said: ‘As for after, the cleverest of the clever ones is the pious one, and the most foolish of the foolish ones is the mischief-maker.

And this command which I and Muawiya had differed in, either it happens to be a man’s right, then he is more rightful with it than me asw, or it happens to be a right which is for me asw, so I asws have left it intending the betterment of the community, and saving their blood, And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]’. 43

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdul Rahman Bin Ubeydullah Al Arzamy, from his father, from Ammar Abu Al Yaqzan, from Abu Umar Zazan who said,

42 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 19 H 10
43 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 19 H 11
‘When Al-Hassan\textsuperscript{asws} Bin Ali-\textsuperscript{asws} bade farewell to Muawiya, Muawiya ascended the pulpit and gathered the people. He addressed them and said, ‘Al-Hassan\textsuperscript{asws} Bin Ali-\textsuperscript{asws} saw me as being rightful for the caliphate and he\textsuperscript{asws} did not see himself\textsuperscript{asws} as being rightful for it!’

And Al-Hassan\textsuperscript{asws} was lower than him by a step. When he was free from his speech, Al-Hassan\textsuperscript{asws} stood up. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} the Exalted with what He\textsuperscript{azwj} is rightful of. Then he\textsuperscript{asws} mentioned the imprecation (Mubahila). He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} came with, from the ‘self’ with my\textsuperscript{asws} father\textsuperscript{asws}, and from the ‘sons’ with me\textsuperscript{asws} and with my\textsuperscript{asws} brother\textsuperscript{asws}, and from the ‘women’ with my\textsuperscript{asws} mother\textsuperscript{asws}, and we\textsuperscript{asws} were his\textsuperscript{saww} family, and he\textsuperscript{saww} is from us\textsuperscript{asws} and we\textsuperscript{asws} are from him\textsuperscript{saww}.

And when the Verse of Purification (33:33) was Revealed, Rasool-Allah\textsuperscript{saww} gathered us in a Khyberi cloak of Umm Salama\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased from her\textsuperscript{asws}, then said: ‘O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household, and my\textsuperscript{saww} family, so Keep the uncleanness away from them\textsuperscript{asws} and Purify them\textsuperscript{asws} with a Purification’. So, there did not happen to be anyone in the cloak apart from me\textsuperscript{asws}, and my\textsuperscript{asws} brother\textsuperscript{asws}, and my\textsuperscript{asws} father\textsuperscript{asws}.

And there did not happen to be anyone having been hit by sexual impurity in the Masjid and giving birth in it, except the Prophet\textsuperscript{saww}, and my\textsuperscript{asws} father\textsuperscript{asws}, being an Honour from Allah\textsuperscript{azwj} to us\textsuperscript{asws}, and a Merit from Him\textsuperscript{azwj} for us\textsuperscript{asws}. And you have seen the position of our\textsuperscript{asws} status from Rasool-Allah\textsuperscript{saww}. And he\textsuperscript{saww} ordered with the closure of the door, so these were closed, and he\textsuperscript{saww} left our\textsuperscript{saww} door open. It was said to him\textsuperscript{saww} regarding that. He\textsuperscript{saww} said: ‘But, I\textsuperscript{saww} did not close these, and kept his\textsuperscript{saww} door open, but Allah\textsuperscript{azwj} Mighty and Majestic had Commanded me\textsuperscript{saww} to close these and keep his\textsuperscript{saww} door open’.

And Muawiya has claimed to you all that I\textsuperscript{asws} see him as rightful for the caliphate, and I\textsuperscript{asws} do not see myself\textsuperscript{asws} as rightful for it. Muawiya has lied! We\textsuperscript{asws} are foremost by the people in the Book of Allah\textsuperscript{azwj} Mighty and Majestic, and upon the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and the People\textsuperscript{asws} of the Household have not ceased to be oppressed since Allah\textsuperscript{azwj} Recalled His\textsuperscript{azwj} Prophet\textsuperscript{saww}.

قال الله تعالى: وَ أَحَدٌ مِنَ الْبَيْتِ وَ أَحَدٌ مِنَ النْسَاءِ يُخْلِي مِنْ أَفْلَامِهِمْ غَيْرَ اَلْئِثَاءٍ، وَ أَحَدٌ مِنَ الْبَيْتِ وَ أَحَدٌ مِنَ النْسَاءِ يُخْلِي مِنْ أَفْلَامِهِمْ غَيْرَ اَلْئِثَاءٍ
Allah\textsuperscript{asws} is between us\textsuperscript{asws} and the ones who oppress us\textsuperscript{asws} of our\textsuperscript{asws} rights, and pounce upon our\textsuperscript{asws} necks, and load the people upon us\textsuperscript{asws}, and prevent us of our\textsuperscript{asws} share from the war booty and prevented our\textsuperscript{asws} mother\textsuperscript{asws} of what Rasool-Allah\textsuperscript{saww} had made it to be for her\textsuperscript{asws}.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! If the people had pledged allegiance to my\textsuperscript{asws} father\textsuperscript{asws} when Rasool-Allah\textsuperscript{saww} had separated from them, the sky would have given them its drops, and the earth, its Blessings, and I\textsuperscript{asws} have not coveted it, O Muawiya! When it (command) came out from its mine, Quraysh disputed for it between them. The freed ones (at conquest of Makkah) coveted it, and so did the freed ones, you and your companions.

And Rasool-Allah\textsuperscript{saww} had said: ‘The affairs of a community will not be ruled by a man while among them there is one who is more learned than, except their affairs will not cease to go lower until they return to what they had left’.

The children of Israel had neglected Haroun\textsuperscript{as}, and they were knowing that he\textsuperscript{asws} is a caliph of Musa\textsuperscript{as} among them, and they followed Al-Samiri\textsuperscript{as}; and this community neglected my\textsuperscript{asws} father\textsuperscript{asws} and pledged to someone else, and they had heard Rasool-Allah\textsuperscript{saww} saying: ‘You (Ali\textsuperscript{asws}) are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except for the Prophethood’.

And they had seen Rasool-Allah\textsuperscript{saww} nominate my\textsuperscript{asws} father\textsuperscript{asws} on the day of Ghadeer Khumm and ordered them that the ones present from them should deliver it to the absentees. And Rasool-Allah\textsuperscript{saww} had fled from his\textsuperscript{saww} people, and he\textsuperscript{saww} was calling them to Allah\textsuperscript{azwj} the Exalted, until he\textsuperscript{saww} entered the cave, and had he\textsuperscript{saww} found supporters, he\textsuperscript{saww} would not have fled.

And my\textsuperscript{asws} father\textsuperscript{asws} had restrained his\textsuperscript{asws} hand when he\textsuperscript{asws} adjured them and cried for help, but he\textsuperscript{asws} was not helped. Allah\textsuperscript{azwj} had Made Haroun\textsuperscript{as} to be in leeway when they weakened him\textsuperscript{as} and almost killed him\textsuperscript{as}, and Allah\textsuperscript{azwj} Made the Prophet\textsuperscript{saww} to be in leeway when he\textsuperscript{saww} entered the cave, and he\textsuperscript{saww} could not find supporters, and similar to that, my\textsuperscript{asws} father\textsuperscript{asws} and I\textsuperscript{asws} are in leeway when the community abandoned us\textsuperscript{asws} and they
pledged allegiance to you, O Muawiya! And rather, it is the Sunnahs (ways) and the parables, following each other.

أَيَّهَا النَّاسُ إِيَّاكُمْ لَوْ تَمَسْتُمْ فِي يَمِّينَ الْمَشْرِيْقِ وَ الْمَغْرِبِ أَنْ تََيدُوا رَجُلٌ وَلَدَ أَمِّي وَ إِيَّكُمْ لَوْ تَحْيَ عُرْضَهُنَّ وَ إِيَّكُمْ لَوْ تَبَيَّنَتُمْ هَذَاهَا النَّاسُ إِيَّاكُمْ لَوْ تَمَسْتُمْ فِي يَمِّينَ الْمَشْرِيْقِ وَ الْمَغْرِبِ أَنْ تََيدُوا رَجُلٌ وَلَدَ أَمِّي

O you people! If you were to seek in what is between the east and the west to find any man the Prophet-saww had begotten, apart from me-asws and my-asws brother-asws, you will not be able to find. And I-asws pledged to this one, And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111].

plished allegiance to you, O Muawiya! And rather, it is the Sunnahs (ways) and the parables, following each other.

13- كشف: كشف العمة و من كلامه ع كتابة إلى معاوية نع فوقف أهِمَ التؤمنين ع و قد نانعة الثمان - يسيم اللَّه rozهدوجم الزُّيد من عِدل الله

The book) ‘Kashf Al Ghumma’ –

‘And from his-asws speech is a letter he-asws wrote to Muawiya after the expiry of Amir Al-Momineen-asws, and the people had pledged allegiance to him-asws: ‘In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj Al-Hassan-asws Bin Ali-asws, commander of the faithful, to Muawiya Bin Sakhr.

As for after, Allah azwj Sent Muhammad-saww as Mercy to the worlds, so He-azwj Revealed the truth by him-saww and Repelled the falsehood by him-saww, and Humiliated the people of Shirk by him-saww, and Honoured the Arabs by him-saww generally, and Ennobled the one He-azwj so Desired from them in particular. Allah azwj the Exalted Said: And it is a Zikr for you and for your people, [43:44].

When Allah azwj the Exalted Recalled him-saww, the Arabs disputed the command after him-saww. The Helpers said, ‘There should be a commander from us and a commander from you (Emigrants)’. And Quraysh said, ‘We are his-saww friends and his-saww clan, so you should not be disputing his-saww authority. The Arabs recognised that for Quraysh.

And now we-asws are his-saww friends, and with kinship from him-saww, and there is no surprise that you (Muawiya) are disputing us-asws of it without having any known right in the religion, nor any pride-worthy in Al-Islam. And the appointment is with Allah-azwj the Exalted, between

us-asws and you, and we-asws ask Him-azwj, Blessed and Exalted, not to Give us anything in this world which would reduce anything in the Hereafter due to it.

وَ بَعْدُ إِنَّ أمِيرَ الْمُؤْمِنِينَ عَلَىٰ بْنِ تَمْمَةٍ عَلِيِّ بْنِ أبي طَالِبٍ عَلِيٌّ نَّزَّ بِهِ المَوْتُ وَلَيْسَ هَذَا الأَخْرَجُ مِنْ يَنْطَوُّ عَلَى الْكَلِمَ الْعَالِمِيَّةِ وَالْعَلَّامُ وَلَا يَنظُرُ عَلَى الْمَعَالَةِ وَالْعُفُوُنِ: مَا تَلِفَهُمْ وَالأَمْوَالُ وَالسَّلَامُ.

And afterwards, Amir Al-Momineen Ali-asws Bin Abu Talib-asws, when the death befell with him, place me-asws in charge of this command from after him-asws. So, fear Allah-azwj, O Muawiya, and look at the community of Muhammad-saww what would save their blood and better their affairs! And the greetings’’.

وَ مِنْ كَلِمَتِهِ عَلَى مُعَاوِيَةٍ وَانْبِلَائُهُ مُتْرَكَتُهُمْ وَالْمَكْلِمُهُمْ وَالْمُؤْمِنُهُمْ وَالْمَعَالَةُ وَالْعُفُوُنُ وَالسَّلَامُ.

And from his-asws speech what he-asws had written in a letter of reconciliation which settled between him-asws and Muawiya when he-asws saw saving of the blood and extinguish the Fitna, and it is: -

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ هَذَا مَا كَتَبَهُ في كِتَابِ الصَّلْحِي الَّذي اسْتَقَرَّ بَيْنَهُ وَبَيْنَ مُعَاوِيَةَ حَيْثُ رَأَى حَقْنَ الدِّينَاءَ وَإِطْفَاءَ الْفِتْنَةَ وَهُوَ أَمَرْتُهُ: مَا نَالََ عَلَيْهِ مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ نَالََّهُ عَلَى أَنْ يَرُسَلَ يَمُ إِلَيْهِ وِيََيرَةَ أَمْرَهُ الْمُسْلِمَيْنِ عَلَى أَنْ يَعْمَلَ فيهمَا الْكُتْبَ وَسُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسُلْطَانِهِ الْيَوْمِ وَالْغَيْرِ: لَيْسَ لِمُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنْ يَرُكُّونُ الَّمْرَ مِنْ بَعْدِهِ: يَرَكُونُ الَّمْرَ مِنْ بَعْدِهِ شُورَى بَيْنَ الْمُسْلِمِيْنِ.

In the Name of Allah-azwj the Beneficent, the Merciful. This is what Al-Hassan-asws Bin Abu Talib-asws is reconciling with Muawiya Bin Abu Sufyan. He-asws reconciles with him based upon that he-asws would submit to him the governance of the affairs of the Muslims, based upon that he would work among them by the Book of Allah-azwj and Sunnah of His-azwj Rasool-saww, and Seerah (ways) of the righteous caliphs, and it isn’t for Muawiya Bin Abu Sufyan that he pacts to anyone from after him, but the command from after him would be a consultation between the Muslims.

وَ عَلَى أَنَّ النَّاسَ آمينُونَ حَيْثُ كَانُوا مِنْ أَرْضِ اللَّهِ مِنْ شَامِهِمْ وَ عِيْرَاقِهِمْ وَ حَيْجَازِهِمْ وَ يَمِينِهِمْ وَ عَلَى أَنَّ أَنْبِلَائُهُ آمينُونَ عَلَى أَنْ يَسْبِعُهُمْ وَ أَمْوَالِهِمْ وَ نَاسِهِمْ وَ أَوْلَادِهِمْ وَ نَاسِهِمْ وَ أَمْوَالِهِمْ وَ أَوْلَادِهِمْ وَ نَاسِهِمْ وَ أَوْلَادِهِمْ.

And based upon that the people would be safe, wherever they may be from the earth of Allah-azwj, in their Syria, and their Iraq, and their Hijaz, and their Yemen. And based upon that the companions of Ali-asws and his-asws Shias would be safe, upon their selves, and their wealth, and their women, and their children.

وَ عَلَى مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ بَلْ يَرَكُونُ الَّمْرَ مِنْ بَعْدِهِ وَلَا يَنْظُرُ عَلَى الْمَعَالَةِ وَالْعُفُوُنِ وَالسَّلَامُ.

And based upon Muawiya Bin Abu Sufyan with that is the Pact of Allah-azwj and His-azwj Covenant, and what Allah-azwj has Taken upon anyone from His-azwj creatures with the loyalty, and with what Allah-azwj has Given from Himself-azwj.

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45 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 13 a
And based upon that he will not seek to cause any suffering to Al-Hassan Bin Ali-asws, nor to his-asws brother Al-Husayn-asws, nor to anyone from the People-asws of the Household of Rasool-Allah-saww, neither secretly nor openly, nor terrorise anyone of them in any horizon from the horizons. So and so, and so and so, are witnessed upon that, and Allah-azwj Suffices as witness. And the greetings'.

And when the reconciliation was complete and the matter was accomplished, Muawiya sought from Al-Hassan-asws that he-asws speak with the entirety of the people and let them know that he-asws has pledged allegiance to Muawiya and had submitted the command to him.

He-asws answered him to that. He-asws addressed, and the people have gathered the sermon. He-asws praised Allah-azwj the Exalted and sent Salawaat upon His-aswj Prophet-saww in it, and it is from his-asws speech transmitted from him-asws. And he-asws said: ‘O you people! The cleverest of the clever ones is the pious one, and the foolishest of the foolish ones is the mischief-maker!’

And you all, if you were to search between Jabalwa and Jabarsa, any man whose grandfather is Rasool-Allah-saww, you will not find him apart from me-asws and my-asws Al-Husayn-asws. And you have known that Allah-aswj has Guided you all through my-asws grandfather-saww Muhammad-saww. He-aswj Saved you all by him-saww from the straying, and Raised you by him-saww from the ignorance, and Ennobled you all after the humiliation, and Made you numerous after the fewness.

And Muawiya has disputed me-asws of a right which is for me-asws besides him, so I-asws considered the betterment of the community and terminated the Fitna, and you had pledged to me-asws based upon that you will be at peace with the one I-asws am at peace with, and you will be battling the one I-asws battle with.
So, I-asws viewed that I-asws should have peace with Muawiya and place down the war between me-asws and him, and I-asws have pledged allegiance to him, and have viewed that saving the blood is better than spilling it, and I-asws have not intended with that except your betterment and your survival, And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111].

I (Majlisi) am saying, 'I shall come with it in the book of occultation in the long Hadeeth which is reported by Al-Mufazzal Bin Umar from Al-Sadiq-asws regarding the Return (Raj’at), he-asws said: 'O Mufazzal! And Al-Hassan-asws will stand to his-asws grandfather-saww and say: 'O grandfather-saww! I-asws was with Amir Al-Momineen-asws in a house of his-asws emigration at Al-Kufa until he-asws was martyred by a strike of Abdul Rahman Bin Muljim-ia, may Allah-asws Curse him-ia. He-asws bequeathed too me-asws with what he-asws bequeathed with.

O grandfather-saww! And the accursed Muawiya received the news of the killing of my-asws father-asws. The accursed bastard Muawiya sent Ziyad to Al-Kufa among one hundred thousand fighters. He ordered with seizing me-asws and my-asws brother-asws Al-Husayn-asws and rest of my-asws brethren, and family members, and our-asws Shias, and our-asws friends, and he took upon us-asws the allegiance for Muawiya. So, the one from us who refused, he struck off his neck and sent his head to Muawiya.

When I-asws came to know that from the deed of Muawiya, I-asws went out from my-asws house and entered the central Masjid of Al-Kufa for the Salat, and I-asws ascended the pulpit, and the people gathered. I-asws praised Allah-asws and extolled upon Him-asw and said: 'Community of people! The households are preyed upon, and the traces are obliterated, and the patience is little, so there is no tranquillity upon the temptations of Satan-ia and rule of the betrayers even for a moment.

By Allah-asws! The proofs are correct, and the Verses are separated, and the problems are renounced, and we used to anticipate the completion of the interpretation of this Verse. Allah-asws Mighty and Majestic Said: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your

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46 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 19 H 13 b
heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].

By Allah azwj! My asws grandfather saww Rasool-Allah saww has passed away, and my asws father asws has been killed, and the whispering of the Satan la is shouted with into the hearts of the people, and the croaker has croaked his Fitna, and you have opposed the Sunnah! Oh the Fitna, deafening, blinding. Neither is caller would be heard nor its caller would be answered, nor would its guardians be opposed!

The word of hypocrisy would appear, and the flags of the wretched people would march, and the armies, cavalries would arrive from Syria and Al-Iraq. So, come, may Allah azwj have Mercy on you all, for opening, and the clear Noor, and the abundant knowledge, and the light which cannot be extinguished, and the truth which cannot be hidden!

O you people! Wake up from the slumber of heedlessness, and from the intensifying darkness. By the One azwj Who Split the seed and Formed the person and Degraded with the Magnificence! Even if one party from you were to stand to me with clean hearts and sincere intentions, not having any signs of hypocrisy in it, nor any intention to separate, I asws would fight with the sword, foot by foot forward, and I asws shall be placing the swords to their sides, and from the spears to their ends, and from the horses to their knees. So, speak, may Allah azwj have Mercy on you all'

So, it was as if the silenced had reined them with the rein from answering the call, except for twenty men. They stood up to me asws and said, 'O son asws of Rasool-Allah saww! We cannot control except ourselves and our swords. So here we are in front of you asws for your asws orders, willingly, and implementers of your asws view. So, order us with whatever you asws so desired to'.
I-asws looked right and left but could not see anyone other than them. I-asws said: ‘There is an example for e-asws with my-asws grandfather-saww Rasool-Allah-saww when he-saww worshipped Allah-aszw secretly, and on that day he-saww was among thirty-nine ment. When Allah-aszw Perfected the forty for him-saww, he-saww came to be in a period and revealed the Commands of Allah-aszw.

So, if there had been for me-asws, their number, I-asws would have fought for the Sake of Allah-aszw as is right of its Jihad. Then I-asws raised my-asws head towards the sky. I-asws said: ‘O Allah-aszw! I-asws have called, and warned, and ordered, and forbidden, and they are heedless from answering the caller, and sitting back from helping him-asws, and being deficient in obeying him-asws, and helpers to his-asws enemies.

O Allah-aszw! So,Send down upon them Your-aszw Destruction, and Your-aszw Prowess, and Your-aszw Punishment which cannot be repelled from the unjust people!’ And I-asws descended.

Then I-asws went out from Al-Kufa entering to Al-Medina. They came to me saying that Muawiya had secretly sent his battalion to Al-Anbar and Al-Kufa, and had launched his raids upon the Muslims, and killed the ones who did not fight him, and killed the women and the children. So, I let them know that there is no loyalty for them’.

I-asws dispatched men with them, and an army, and made them understand that they would be answering to Muawiya and breaking my-asws pact. So, it did not happen, except what I-asws had said to them and informed them”.

‘It is reported that Abu Ja’far Muhammad-asws Bin Ali Al-Baqir-asws said to one of his-asws companions: ‘O so and so! What (how much) we-asws have faced from the injustices of Quraysh to us-asws, and their prevailing upon us-asws, and what our-asws Shias and ones who love us-asws have faced from the people!

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Rasool-Allah ﷺ passed away and he ﷺ had informed: ‘I am foremost of the people with the people!’ But Quraysh inclined against us ﷺ until the command was extracted from its mine, and they argued upon the Helpers with our ﷺ rights and our ﷺ arguments. Quraysh made them rulers, one after one until it (caliphate) returned to us ﷺ. Then they broke our ﷺ allegiance and installed the war to us ﷺ, and the Master ﷺ of the command did not cease to be in ups and downs until he ﷺ was killed.

Then his ﷺ son ﷺ Al-Hassan ﷺ was pledged to and pacted. Then they were treacherous with him ﷺ, and he ﷺ submitted, and the people of Al-Iraq pounced upon him ﷺ until he ﷺ was stabbed in his ﷺ side, and his ﷺ soldiers were ransacked, and the bangles of the mothers of his ﷺ children were looted. So, he ﷺ gave it to Muawiya and saved his ﷺ blood and blood of his ﷺ family, and they were few, really few.

And liars, the rejecters found a place for their lies, and their rejections they could draw closer to their friends and the evil judgment, and evil deeds in every city. They narrated to them with the Ahadeeth of falsified subjects, and they reported from us ﷺ what we ﷺ did not say and had not done, in order for us ﷺ to be hated by the people.

And the mightiest of that and its biggest was the era of Muawiya after the passing away of Al-Hassan ﷺ. Our ﷺ Shias were killed in every city, and the hands and legs were amputated based upon the conjectures. And it was so that the one who mentioned our ﷺ love and cut off to come to us ﷺ, was imprisoned, or his wealth was looted, or his house would be demolished.
Then the affliction did not cease to intensify and increase up to the era of Ubeydullah Bin Ziyad, killer of Al-Husayn \textsuperscript{asws}. Then came Al-Hajjaj. He killed them with every killing, and seized them with every conjecture and false accusation, to the extent that the man, if it was said to him that he was an atheist, or Kafir, it was more beloved to him than for him to be called Shia of Ali \textsuperscript{asws}.

And to the extent that the man who was being mentioned with goodness, and perhaps he happened to be pious, truthful, he would narrate Ahadeeth which were grievous, strange, of the merits of the rulers who had passed away, and Allah \textsuperscript{azwj} had not Created anything from these, nor did it ever happen, nor occurred, and he was reckoning that these were true due to the frequency of the ones who had reported it, from the ones who were not known to be with the lies, nor with scarcity of piety’.\textsuperscript{48}

\textsuperscript{48} Bihar Al Anwaar – V 44, The book of History – Al Hassan \textsuperscript{asws}, Ch 19 H 13 d
CHAPTER 20 – REST OF WHAT FLOWED BETWEEN HIM\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND MUAWIYA AND HIS COMPANIONS

There had not happened in Al-Islam, any day of quarrelling of a people having gathered in a gathering of more noise, nor loud talk, nor severe quarrelling in a word, than the day in which they gathered in the presence of Muawiya Bin Sufyan – Amro Bin Usman Bin Affan, and Amro Bin Al-Aas, and Utba Bin Abu Sufyan, and Al-Waleed Bin Utba Bin Abu Mueet, and Al-Mughiera Bin Shuba, and they had convened upon one matter.

Amro Bin Al-Aas said to Muawiya, ‘Will you not send (a detachment) to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} and challenge him\textsuperscript{asws}? He\textsuperscript{asws} has revived the ways of his\textsuperscript{asws} father\textsuperscript{asws}, and the slippers are stepping behind him\textsuperscript{asws} (lots of) followers. If he\textsuperscript{asws} were to order, he\textsuperscript{asws} would be obeyed, and if he\textsuperscript{asws} were to speak, he\textsuperscript{asws} would be ratified. These two would be raising him\textsuperscript{asws} to what is greater than them. If you could send a detachment to him\textsuperscript{asws}, we can derogate him\textsuperscript{asws} and his\textsuperscript{asws} father\textsuperscript{asws}, and revile him\textsuperscript{asws} and revile his\textsuperscript{asws} father\textsuperscript{asws}, and we are stunned by his\textsuperscript{asws} worth and worth of his\textsuperscript{asws} father\textsuperscript{asws}, and we have sat for that until its trueness is (clear) for you regarding him\textsuperscript{asws}!’

Muawiya said to them, ‘I am scared to collar you all with a collar its shame would remain upon you all until you enter your graves. By Allah\textsuperscript{azwj}! I have not seen him\textsuperscript{asws} at all except and I have hated his\textsuperscript{asws} side and wanted to blame him\textsuperscript{asws}, and if I were to send for him\textsuperscript{asws} I would be fair from you’.

Amro Bin Al-Aas said, ‘Are you scared of naming his\textsuperscript{asws} falsehood upon our right, and his\textsuperscript{asws} illness upon our health?’ He said, ‘No, so send a detachment to him\textsuperscript{asws} then!’
Utba said, 'This is an opinion I do not recognise. By Allah -azwj You are not able to meet him-asws with anymore nor any mightier than what is already within yourselves against him-asws, nor will he-asws meet you all except with mightier than what is already within himself-asws against you all. He-asws is from people of a disputing, arguing household'.

Then (Muawiya) sent a message to Al-Hassan-asws. When the messenger came to him-asws, he said to him-asws, 'Muawiya is calling you-asws!' He-asws said: 'And who is with him?' The messenger said, 'With him is so and so, and so and so!', and he named each of them by his name. Al-Hassan-asws said: 'There is no collapse for them, upon them from above them, and the Punishment came to them from where they were not aware of [16:26]'.

Then he-asws said: 'O maid! Bring me-asws my-asws clothes!' Then he-asws said:

'O Allah-aswj! I-asws fear to You-aswj regarding their perversions, and seek Refuge with You-aswj from their evil, and seek Assistance with You-aswj against them, so Suffice against them with whatever You-aswj so Desire, and whatever You-aswj so Desire to from Your-aswj Mighty and Your-aswj Strength, O most Merciful of the merciful ones! And he-asws said to the messenger: 'This is a speech of relief'.

When he-asws came to Muawiya, he was welcoming with him-asws and received him-asws and shook his-asws hand. Al-Hassan-asws said: 'The one I-asws have revived the peace with, and the shaking of hands is safety'. Muawiya said, 'Yes. They sent for you-asws and disobeyed me for you-asws to acknowledge that Usman was killed oppressed, and that your-asws father-asws had killed him. So, listen from them, then answer them with the like of what they are talking to you-asws, and do not let my position prevent you-asws from answering them'.

Al-Hassan-asws said: 'Glory be to Allah-aswj! The house is your house, and the permission in it is up to you. By Allah-aswj If I-asws were to answer them to what they are intending, it would an
embarrassment for you, from the immorality (of it), and if they were to overcome you, I-asws would be bashful for you of the weakness. So, by whichever of the two will you accept and from which of them will you excuse (from)?

As for I-asws, if I-asws knew of their positions and their gathering, I-asws would have with their number from the clan of Hashim-as, and with my-asws being alone they are lonelier than I-asws am with their group. Allah-aswj Mighty and Majestic is my-asws Guardian today, and in what is after today. So, let them speak, I-asws shall listen, and there is neither Might nor Strength except with Allah-aswj the Exalted, the Magnificent’.

Amro Bin Usman Bin Affan spoke. He said, ‘I have not heard like (I have) today. If anyone from the clan of Abdul Muttalib-as were to remain on the surface of the earth after the killing of the caliph Usman Bin Affan, and he was from the son of their sister, and the meritorious status in Al-Islam, and the one of special impact with Rasool-Allah-saww, so how evil with the Benevolence of Allah-aswj were they until they spilled his blood aggressively, and seeking the Fitna, and envy, and he was precious, and they sought what they weren’t rightful of that, along with his precedence and his status from Allah-aswj and from His-aswj Rasool-saww, and from Al-Islam.

So, oh the disgrace that Hassan-asws and rest of the sons of Abdul Muttalib-saww who killed Usman are alive, walking upon the shoulders of the earth, and Usman is stained in his blood, along with that there are nineteen blood (compensations) for us among you all, with the one from the clan of Umayya slain at Badr!’

Then Amro Bin Al-Aas spoke. He praised Allah-aswj and extolled upon Him-aswj, then said, ‘O son-asws of Abu Turab-asws! We sent for you-asws so we could make you acknowledge that your-asws father-asws poisoned Abu Bakr the truthful, and he-asws participated in the killing of Umar the distinguisher, and he-asws killed Usman with the two Noors unjustly. He-asws claimed what there wasn’t any right for him-asws! – and he spoke badly regarding him-asws, and mentioned the Fitna, and reproached him-asws concerning it.
Then he said, 'You all, O sons of Abdul Muttalib-اسلام, Allah-الله was not going to Feed you the kingdom so you would be riding in it what is not Permissible for you all. Then you, O Hassan-السماحة, you-الله are narrating yourself-الله as if you-الله are commander of the faithful, and there isn’t any intellect with you regarding anything and speaking upon you-الله with the falsity, and we are claiming opposite to the truth, then speak, or self-know that you-الله and your-الله father-الله are from the evilest creatures of Allah-الله!'

As for your-الله father-الله, so Allah-الله has Sufficed us with his-الله being killed and he-الله was Singled out with it. And as for you-الله, so you-الله are in our hands. We shall choose regarding you-الله. By Allah-الله, if we were to kill you-الله, there would be no sin in killing you-الله, in the Presence of Allah-الله, nor any shame in the presence of the people!’

Then Utbah Bin Abu Sufyan spoke, and he was the first one to have begun with him-الله. He said, 'O Hassan-السماحة! Your-الله father-الله was the evilest of Quraysh for Quraysh in cutting off their relationships, and shedding their blood, and you-الله are from the ones who killed Usman, and it is in the right that we kill you-الله due to it, and upon you-الله is the sitting (in judgment) in the Book of Allah-الله Mighty and Majestic, and we shall be killing you-الله with it.

As for your-الله father-الله, So Allah-الله has Singled him-الله out by Killing him-الله, so we are sufficed of him-الله. And as for your-الله desire for the caliphate, so neither it is there any speck for you-الله from it nor is there any weight in your-الله scale.'
Then Al-Waleed Bin Utba Bin Abu Mueet spoke with approximate from the speech of his companions, and he said, ‘O community of the clan of Hashim\textsuperscript{as}! You\textsuperscript{asws} are the first ones to creep in faulting Usman and gathering the people against him until you killed him out of greed upon the kingdom, and cutting off the kinship, and destroying the community, and shedding its blood out of greed upon the kingdom and seeking the despicable world and in love for it.

وَ كَانَ عُثْمَانُ خَالَكُمْ فَنيعْمَ الَْْالُ كَانَ لَكُمْ وَ كَانَ نيهْرُكُمْ فَكَانَ نيعْمَ الص يهْرُ لَكُمْ قَدْ كُنْتُمْ أَوَّلَ مَنْ حَسَدَُُ وَ طَعَنَ عَلَيْهِ ثَُُّ وَليي تُ مْ ق َتْلَهُ فَكَيْفَ رَأَير ْتُمْ نُنْعَ

And Usman was your maternal uncle, so best maternal uncle was he to you all, and he was your in-law, so best in-law was he to you all. You were the first one to envy him and taunt upon him. Then you were in charge of killing him. So, how do you\textsuperscript{asws} see what Allah\textsuperscript{azwj} has Done with you all?’

وَ كَانَ وَ اللََّّي طَوييرلَ السَّيْفي وَ الل يسَاني ير َقْتُلُ الَْْيَّ وَ يرَعييبُ الْمَي يتَ وَ بَنُو أُمَيَّةَ خَيٌْْ ليبَنِي هَاشيمٍ مينْ بَنِي هَاشيمٍ ليبَنِي أُمَيَّةَ وَ مُعَاوييرَةُ خَيٌْْ لَكَ يََ حَسَنُ مينْكَ

Then Al-Mugheira Bin Shuba spoke, and his speech and his words, all of it was in talking bad regarding Ali\textsuperscript{asws}. Then he said, ‘O Hassan\textsuperscript{asws}! Usman was killed unjustly, so there does not happen to be any excuse in that for your\textsuperscript{asws} father to be innocent, nor any apology for a sinner, apart from that, O Hassan\textsuperscript{asws}, we think that for your\textsuperscript{asws} father is responsible for killing him, and sheltering them, and defeating him on their behalf. He\textsuperscript{asws} was pleased with his killing.

وَ كُنَّا وَ الْهَمْ طُويلُ السَّيِيفَ وَ الْبَسَانُ يطَلَّقُنَّ الخَيْرَ وَ يُجْبِيَ الْمَيْتَ وَ يُثْبِتُ أَمْثَلَهُ مِنْ نَبِيِّ هَاشِمٍ نَبِيِّ أُمَيَّةٍ وَ مُعَاويي عَلَى عِنْهُمْ خَيْرُ وَ يَُِّ فُحُي

By Allah\textsuperscript{azwj}! He\textsuperscript{asws} was of a long sword and tongue! He\textsuperscript{asws} killed the living ones and shamed the dead, and the clan of Umayya is better for the clan of Hashim\textsuperscript{as} than the clan of Hashim\textsuperscript{as} is for the clan of Umayya, and Muawiya is better for you\textsuperscript{asws}, O Hassan\textsuperscript{asws} than you\textsuperscript{asws} are for Muawiya.

وَ فَذَكَّرَ أَبُوكَ ََنَبَ رَسُولَ اللََّّي ص فيي حَيَاتيهي وَ أَجْلَبَ عَلَيْهِ ق َبْلَ مَوْتيهي وَ أَرَادَ ق َتْلَهُ فَعَلي مَ ذَليكَ مينْ أَمْري

And your\textsuperscript{asws} father had been hostile to Rasool-Allah\textsuperscript{aswaw} during his\textsuperscript{saww} lifetime and was loud upon him\textsuperscript{saww} after his\textsuperscript{saww} death, and wanted to kill him\textsuperscript{saww}, and Rasool-Allah\textsuperscript{saww} knew that from his\textsuperscript{asws} matter. Then he\textsuperscript{asws} disliked in pledging allegiance to Abu Bakr until they came with him\textsuperscript{asws} dragged and bound. Then he\textsuperscript{asws} intruded to him, so he\textsuperscript{asws} sent him poison and killed him. Then he\textsuperscript{asws} disputed with Umar until he\textsuperscript{asws} thought of striking his neck, and he\textsuperscript{asws} worked in killing him. Then he\textsuperscript{asws} stabbed upon Usman until he\textsuperscript{asws} killed him.
In all of them, he\textsuperscript{asws} had participated in shedding their blood. So, which status is there for him\textsuperscript{asws} from Allah\textsuperscript{azwj}? And Allah\textsuperscript{azwj} has Made the authority to be for the guardian of the killed one, in His\textsuperscript{azwj} Revealed Book, so Muawiya is a guardian of the one without right. Thus, it would be from the right if he were to kill you\textsuperscript{asws} and your\textsuperscript{asws} brother\textsuperscript{asws}.  

By Allah\textsuperscript{azwj}! The blood of Ali\textsuperscript{asws} is no more significant than the blood of Usman, and Allah\textsuperscript{azwj} was not going to Gather among you, O clan of Abdul Muttalib\textsuperscript{as}, the kingdom and the Prophethood!' Then he was silent.  

Abu Muhammad Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} both, spoke. He\textsuperscript{asws} said: 'The Praise is for Allah\textsuperscript{azwj} Who Guided your former ones with our\textsuperscript{asws} former ones, and your latter ones with our\textsuperscript{asws} latter ones. And Salawaat of Allah\textsuperscript{azwj} be upon our\textsuperscript{asws} chief Muhammad\textsuperscript{saww}, the Prophet\textsuperscript{saww}, and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and greetings'.  

Then he\textsuperscript{asws} said: 'Listen to my\textsuperscript{asws} words from me\textsuperscript{asws} and lend me\textsuperscript{asws} your understandings, and I\textsuperscript{asws} begin with you, O Muawiya!' Then he\textsuperscript{asws} said to Muawiya: 'By Allah\textsuperscript{azwj}, O blue-eyed one! No one is insulting me\textsuperscript{asws} apart from you, and they are not insulting me\textsuperscript{asws}, not is anyone reviling me\textsuperscript{asws} apart from you, and they are not reviling me\textsuperscript{asws}, but it is the obscenity from which is insulting me\textsuperscript{asws} and reviling me\textsuperscript{asws}, and evil opinion, and rebellion, and aggression, and envying upon us\textsuperscript{asws}, and enmity to Muhammad\textsuperscript{saww}, old and new!  

By Allah\textsuperscript{azwj}! If you and I\textsuperscript{asws} and them, O blue-eyed one, were to consulting in the Masjid of Rasool-Allah\textsuperscript{saww}, and around us were the Emigrants and the Helpers, they would not have been able to speak with the like of what they are speaking with, nor face me\textsuperscript{asws} with what they are facing me\textsuperscript{asws}.  

So listen from me\textsuperscript{asws}, O assembly of gatherers assisting each other against me\textsuperscript{asws}, and do not be concealing the reality you know, and do not be ratifying the falsehood you are speaking with! And I\textsuperscript{asws} shall start with you, O Muawiya, and I\textsuperscript{asws} will not be saying regarding you
except what is in you. I—azwj—advise you all with Allah—azwj. Don’t you know that the man whom you are insulting had prayed to the two Qiblahs, both of them, and you are seeing them both as being a straying, worshipping Al-La‘at and Al-Uzza? And he—azwj—pledged two allegiances, the allegiance of the Pleasure (Al-Rizwaan) and allegiance of the conquest (Al-Fat’h), and you, O Muawiya, were Kafir at the first and a breaker with the other.

Then he—azwj—said: ‘I—azwj—advise you all with Allah—azwj. Don’t you know that rather I—azwj—am saying the truth? He—azwj—met you all (in battle) with Rasool-Allah—saww on the day of Badr and with him—azwj—was the flag of the Prophet—saww, and with you, O Muawiya, was the flag of the Polytheists. You were worshipping Al-La‘at and Al-Uzza, and you viewed battling Rasool-Allah—saww and the Mominneen as a necessity, obligatory?

And he—azwj—met you all on the day of Ohad and with him—azwj—was the flag of the Prophet—saww, and with you, O Muawiya, was the flag of the Polytheists. And he—azwj—met you all on the day of Al-Ahzaab and with him was the flag of the Prophet—saww, and with you, O Muawiya, was the flag of the Polytheists. All that, Allah—azwj—Established his—azwj—proof, and Executed his—azwj—call, and Ratified his—azwj—actions, and Helped his—azwj—flag. All that, Rasool-Allah—saww was seen to be pleased from him—azwj in all the places.

I—azwj—advise you all with Allah—azwj. Don’t you know that Rasool-Allah—saww besieged the clan of Qureyza and the clan of Al-Nazeer, then he—saww sent Umar Bin Al-Khattab, and with him was the flag of the Emigrants, and Sa‘ad Bin Muaz, and with him was the flag of the Helpers? As for Sa‘ad Bin Muaz, he went and was carried off injured, and as for Umar, he went and he accused his companions of cowardice and his companions accused him of cowardice.

Rasool-Allah—saww said: ‘I—saww—shall give the flag tomorrow to a man who loves Allah—azwj and His—azwj Rasool—saww, being a persistent attacker not a fleer. Then he—azwj will not return until Allah—azwj Grants victory to him—azwj!’ (P.s – This was at Khyber)

Abu Bakr, and Umar and others from the Emigrants and the Helpers presented for it, and on that day, Ali—azwj had sore eyes. So, Rasool-Allah—saww called him and applied saliva in his—azwj, and he—azwj was cured from the sore-eyes. He—saww gave him—azwj the flag. He—azwj went and did
not double-back until Allah-aSWS had Granted victory to him-aSWS, by His-aSWS Conferment and Power.

And on that day, you were at Makkah as an enemy of Allah-aSWS and His-aSWS Rasool-saww. So, can they be equated, a man who exerted for Allah-aSWS and for His-aSWS Rasool-saww, and a man who was an enemy of Allah-aSWS and His-aSWS Rasool-saww? Then I-asws swear by Allah-aSWS! Your heart did not submit afterwards, but the tongue feared, so it spoke with what wasn’t in the heart.

Then I-asws adjure you all with Allah-aSWS! Don’t you know that Rasool-Allah-saww had appointed him-asws as caliph upon Al-Medina during the military expedition of Tabuk? He-asws was neither angry to that nor disliked it, and the hypocrites spoke regarding him-asws. He-asws said: ‘Do not leave me-asws behind, O Rasool-Allah-saww, for I-asws have not stayed behind from you-saww in any battle at all!’

Rasool-Allah-saww said: ‘You-asws are my-saww successor-asws and my-saww caliph among my-saww family, being at the status of Haroun-asw from Musa-asw. Then he-saww grabbed a hand of Ali-asws, then said: ‘O you people! One who befriends me, so he had befriended Allah-asw and one who befriends Ali-asws, so he has befriended me-saww. And one who obeys Allah-asw, and one who obeys Ali-asws, so he has obeyed me-saww. And one who loves me-asws, so he has loved Allah-asw, and one who loves Ali-asws, so he has loved me-saww!’

Then he-asws said: ‘I-asws adjured you all with Allah-asw! Don’t you know that Rasool-Allah-saww said during the farewell Hajj: ‘O you people! I-saww am leaving behind among you all what you will not stray after it – the Book of Allah-asw, so permits its Permissible(s) and prohibits its Prohibitions, and work with its Decisive and believe in its Allegorical, and say, ‘We believe in what Allah-asw has Revealed from the Book’.

And love the People-asws of my-saww Household and my-saww family, and befriend the one who befriends them, and help them against the ones who are inimical to them. And these two will not cease to be among you all until they return to me-saww at the Fountain on the Day of Qiyamah’. 
Then he-called Ali while he was upon the pulpit and pulled his hand and said: ‘O Allah! Befriend the one who befriends him and be Inimical to the one being Inimical to him. O Allah! One who is Inimical to Ali, do not Make any seat to be for him in the earth nor any ascending (to be for him) in the sky, and Make him to be in the lowest lever of the Fire!’

Adjure you all with Allah! Don’t you know that Rasool-Allah said to him: ‘You will be the impeder from my Fountain on the Day of Qiymah, impeding from it like what one of you tends to impede the strange camel from the midst of his own camels’?

Adjure you all with Allah! Don’t you know that he had entered to see Rasool-Allah during his illness in which he had expired, so Rasool-Allah cried. Ali said: ‘What makes you cry, O Rasool-Allah?’ He said: ‘It makes me cry what I know to be in the hearts of men from my community, grudges they are not revealing.

Adjure you all with Allah! Don’t you know that Rasool-Allah, when the expiry presented to him and his family members gathered, he said: ‘O Allah! They are my family members and my family. O Allah! Befriend the one who befriends them and Help them against the one who is Inimical to them’. And he said: ‘An example of the People of my Household among you all is like the ship of Noah. One who enters into it would attain salvation, and one who stays behind from it, would drown’.

Adjure you all with Allah! Don’t you know that the companions of Rasool-Allah had greeted unto him with the Wilayah during the era of Rasool-Allah and his lifetime?

Adjure you all with Allah! Don’t you know that Ali is the first one from the companions of Rasool-Allah to prohibit the lustful desires, all of them, upon himself?
So Allah azwj Mighty and Majestic Revealed: *O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceeders [5:87] And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88].

And in his asws possession was knowledge of the deaths, and knowledge of the judgments, and the decisive address, and the deep-rooted knowledge, and Revelation of the Quran. And he asws was in a group, we do not know them to be complete ten, Allah azwj had Given the News that they were believers in Him azwj, and you all are among a group, near to their number, were cursed upon the tongue of Rasool-Allah saww. I asws hereby testify for you all and testify upon you all that you are Cursed by Allah azwj, upon the tongue of His Prophet saww, all of your family members.

Then he asws said: ‘I asws adjure you all with Allah azwj! Don’t you know that Rasool-Allah saww cursed Abu Sufyan in seven places? The first of these was when he saww was going out from Makkah to Al-Medina, and Abu Sufyan had come from Syria. Abu Sufyan spoke bad regarding him saww. He reviled him saww and threatened him saww and consider assassinating him saww. Then Allah azwj Mighty and Majestic Turned it away from him saww.'
And the second was on the day of the caravan when Abu Sufyan drove it away from Rasool-Allah-saww. And the third was on the day of Ohad, the day Rasool-Allah-saww said: ‘Allah-azwj is our Master and there is no master for you all!’ And Abu Sufyan said, ‘For us is Al-Uzza and there is no Al-Uzza for you all!’ So, Allah-azwj, and His-azwj Angels, and His-azwj Rasool-saww, and the Momineen, all cursed him.

And the fourth is on the day of Hunayn, the day Abu Sufyan came with the crowd of Quraysh, and Hawazin, and Uyayna came with Ghatfan and the Jews. Allah-azwj Mighty and Majestic Repelled them, *And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, [33:25].* This is the Word of Allah-azwj Mighty and Majestic for him in two Chapters, in both of these He-azwj Named Abu Sufyan and his companions as Kafirs.

And you, O Muawiya, on that day you were a Polytheists, being upon the view of your father at Makkah, and on that day Ali-asws was with Rasool-Allah-saww and upon his-saww view and his-saww religion.

And the fifth is the Word of Allah-azwj Mighty and Majestic: *and prevented the sacrificial animal to reach its place. [48:25],* and you hindered Rasool-Allah-saww, you and your father and the Polytheists of Quraysh, so Allah-azwj Cursed him and his offspring with an all-inclusive Curse up to the Day of Qiymah.

And the sixth was on the day of Al-Ahzaab, the day Abu Sufyan came with a crowd of Quraysh, and Uuyayna Bin Hisn Bin Badr came with Ghatfan. So, Rasool-Allah-saww cursed the leaders, and the followers, and the ushers up to the Day of Qiymah. It was said, ‘O Rasool-Allah-saww! Is there no Momin among the followers?’ He-saww said: ‘The curse will not afflict a Momin from the followers, and as for the leaders, so there isn’t any Momin among them, nor any loving one, nor one attaining salvation’.
And the seventh was on the day of the mountain pass (Al-Aqaba), the day twelve men attacked upon Rasool-Allah-saww, seven of them were from the clan of Umayya, and five from the rest of Quraysh. Allah-azwj Blessed and Exalted and His-azwj Rasool-saww cursed the one who were in the mountain pass apart from the Prophet-saww, and their usher, and their leader.

Then I-asws adjure you all with Allah-azwj! Don’t you know that Abu Sufyan had entered to see Usman when he was pledge allegiance to in the Masjid of Rasool-Allah-saww. He said, ‘O son of my brother! Is there any spy upon us?’ He said, ‘No’. Abu Sufyan said, ‘Rotate the caliphate among the youths of the clan of Umayya. By the One-azwj in Whose Hand is the soul of Abu Sufyan! There is neither any Paradise nor any Fire!’

And I-asws adjure you all with Allah-azwj! Don’t you know that Abu Sufyan held a hand of Al-Husayn-asws, when Usman was pledged allegiance to, and said, ‘O son-asws of my brother-asws! Come out with me to Baqie Al-Gharqad (cemetery). He went out until when he was in the midst of the graves, repeatedly shouted at the top of his voice, ‘O people of the graves! That which you had fought us upon has come to be in our hands, and you are decayed bones!’

Al-Husayn-asws Bin Ali-asws said: ‘May Allah-azwj Uglify your white hair and Uglify your face!’ Then he snatched his hand away and left him-asws. Had it not been for Al-Numan Bin Bashir holding his-asws hand and returning him-asws to Al-Medina, he-asws would have died.

فِي هَذَا مَنْ عَلِيْ القُرْبَى الْمُهَدٌ وَ جَهَّلْ وَ جِهَّلْ ثُمَّ نَزَّدَ مَهَّئَ وَ قَأْبَهُ فَالَّذِي أَنَّ عُمَرَ بْنَ الْكُتَبِي وَ الْمَدْيَرٍ فيي

فَهَذَا لَكَ يََ مُعَاوييرَةُ فِي هَلْ تَسْتَطييعُ أَنْ تَرُدَّ عَلَيْنَا شَيَّةً وَ مِنْ هَلْ تَعْلَمُ لَعْنَتِكَ يََ مُعَاوييرةً أَنَّ أَبََكَ أَبََ سُفْيَانَ كَانَ يرُسْليمٍ\n
So this is for you, O Muawiya. Are you able to refute anything upon us-asws? And from your curse, O Muawiya, is that your father Abu Sufyan was considering becoming a Muslim, but you sent a famous poem to him, being reported among Quraysh, forbidding him from Al-Islam, and you blocked him. And from it is that Umar Bin Al-Khattab had made you ruler of Syria, but you betrayed him, and Usman kept you as ruler, but you laid in ambush for him to fall prey to an accident’ [52:30].
Then more grievous than that is that you fought against Ali \textsuperscript{asws}, may the Salatwaat of Allah \textsuperscript{azwj} be upon him \textsuperscript{asws} and his progeny, and you had known of his precedence, and his merit, and his knowledge upon a matter (caliphate) which he was foremost with it than you are, and from others, in the Presence of Allah \textsuperscript{azwj} and presence of the people.

And there is nothing debasing. You tread upon the people ambiguously and shed the blood of a creature from the creatures of Allah \textsuperscript{azwj} by your deception, and your plots, and your whitewashing (of matters), being deeds of one who does not believe in the Hereafter nor does he fear the Punishment. So, when the Decree reached its term, you shall arrive to the evil abode and Ali \textsuperscript{asws} would be transferred to good, and Allah \textsuperscript{azwj} is in wait for you.

So, this is for you in particular, O Muawiya, and what I have withheld from it, from your evil and your faults, because I had disliked the prolonging with it.

As for you, O Amro Bin Usman! You do not happen to realised your foolishness in following these matters, for rather your example is an example of the mosquito when it says to the palm tree, ‘Hold me, for I want to descend from you’. The palm tree says to is, ‘I am not of your falling (being upon me), so how can your descent be grievous upon me?’ And by Allah \textsuperscript{azwj}! I was not aware that you were being inimical to me so that would be grievous upon me!

And I shall answer you regarding that which you said. You’re reviling Ali \textsuperscript{asws}, is due to any deficiency in his affiliation or remoteness from Rasool-Allah \textsuperscript{asws}, or was it due to an evil affliction in Al-Islam, or any tyranny in any decision, or any desire regarding the world? If you were to say one of these, you would be lying!

And for your words that for you all (clan of Umayya), regarding us (clan of Hashim\textsuperscript{as}) there are nineteen blood (compensations) for the Polytheists of the clan of Umayya killed at Badr.
It was Allah-azwj and His-azwj Rasool-saww who killed them. And by my-asws life! There shall be killed from the clan of Hashim-as, nineteen and three after nineteen, then from the clan of Umayya would be nineteen and nineteen in one place besides what were killed from the clan of Umayya whose number cannot be counted except by Allah-azwj.

Rasool-Allah-saww said: ‘When the sons of the lizard reach thirty men, they would take the wealth of Allah-azwj to be between them as personal wealth, and His-azwj servants as personal slaves, and His-azwj Book for deceiving. So, when they reached three hundred and ten, the Curse would be a reality upon them and for them. When they reach four hundred and seventy-five, their destruction would be quicker than the date being chewed’.

And as for you, O Amro Bin Al-Aas, the Syrian, the accursed, the one with posterity cut off, you are a dog. Your mother, a prostitute, was in charge of your matter and you were born upon an associated bed. So, men of Quraysh decided regarding you, from them was Abu Sufyan Bin Harb, and Al-Waleed Bin Al-Mugheira, and Usman Bin Al-Haris, and Al-Nazr Bin Al-Haris Bin Kaladah, and Al-Aas Bin Wa’il. All of them claimed that you were his son. So he overcame regarding you between Quraysh, one of their most general of affiliations, and their wickedness in lineage, and their most frequent in visiting prostitutes.
Then you stood to address and said, ‘I am an adversary of Muhammad saww!’ And Al-Aas Bin Al-Wa’ail said, ‘Muhammad saww is a man of no posterity, there is no son for him saww! So if he-saww were to die, his saww mention would be cut off!’ So, Allah azwj Blessed and Exalted Revealed: 

Surely your adversary, he is the one without posterity [108:3].

Your mother used to go to Abd Qays to seek the prostitution. She used to go to them in their houses, and their enclosures, and interior of their valleys. Then you, in every encounter, were witnessed as being an enemy to Rasool-Allah saww, the severest of them in enmity to him saww, and the severest of them in belying to him saww.

Then you were among the companions of the ship, those who had gone to Al-Najashy, and the buffoon who had gone out to Ethiopia regarding seeking the blood of Ja’far asws Bin Abu Talib- asws, and rest of the Emigrants to Al-Najashy. The wicked plot caught up with you and your efforts were the lowest, and your wishes were nullified, and your striving was disappointed, and your narrations were belied, and He Made the words of the one who committed Kufr to be the lowest; and the Words of Allah, these are the highest, [9:40].

And as for your words regarding Usman, so you, of little of shame and the one upon whom the fire is to be inflamed, then you fled to Palestine, lying in wait in the houses. When the news of his asws killing came to you, you withheld yourself upon Muawiya and sold your religion to him for the world of others. O wicked one! And we asws do not blame you upon hating us-asws not do we-asws fault you upon loving us-asws, and you were an enemy of the clan of Hashim saww during the pre-Islamic period and (then in) Al-Islam.

And you had attacked Rasool-allah-saww with seventy couplets of poetry, so Rasool-Allah-saww said: ‘O Allah azwj! I saww am not good at poetry, nor is it befitting for me saww that I saww should be saying it, so Curse Amro Bin Al-Aas with a thousand Curses for every couplet!’

And Allah azwj Made the poisoned words of the one who committed Kufr to be the lowest, and the Words of Allah, these are the highest, [9:40].
Then you, O Amro, the one preferring the world of others over your own religion, had gifted the gifts of Al-Najashy and you had departed to go to him the second time, and the first did not exhaust you from the second. All that, you were returned blocked, heartbroken, intending with that the death of Ja’far-asws and his-asws companions. When you were mistaken of what you had desired and wished for, you passed it one to your companion Umrah Bin Al-Waleed.

And as for you, O Waleed Bin Uqba! By Allah-aswj I-asws do not blame you for hating Ali-asws, and he-asws had whipped you eighty lashes for drinking wine, and he-asws killed your father by his-asws hands in a combat on the day of Badr. But, how come you revile him-asws and Allah-aswj has Named him-asws as a Momin in ten Verses from the Quran, and Named you as a transgressor, and it is the Word of Allah-aswj Mighty and Majestic: Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]. And His-aswj Words: If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6].

And what are you and the mention of Quraysh? And rather you are a son of Aleej from the people of Safuriya called Zukwan.

 قال ابن الجوزى في (الكتب) ‘Al-Tazkira’ page 118 in mentioning the story, ‘When Al-Waleed Bin Uqba was a governor upon Al-Kufa in the year 26, one day he prayed Salat (leading) them in Al-Fajr Salat, while he was intoxicated, four Cycles. So the people came to Usman and testified in his presence that he had drunk wine.

Usman threw the whip towards Ali-asws and said to him-asws, ‘Punish him (the legal penalty)!’ Ali-asws grabbed the whip himself and went near to Al-Waleed and whipped him forty lashes (I Majlis) am saying, ‘When the whip had two tails, so it was counted as eighty’. When Al-Wlaeed reviled him-asws, Aqeel son of Abu Talib-asws said, and he was present, ‘O transgressor! What do you know who you are? Aren’t you an ‘Alja’ from the people of Safuriya, a town between Aka and Al-Jown, from the office bearers of Jordan, and your father was a Jew from it?’

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And as for your claim that we-اسلام killed Usman, so by allah-азwj! Even Talha, and Al-Zubeyr, and Ayesha were not able to say that against Ali-اسلام Bin Abu Talib-اسلام, so how can you be saying so? And if you were to ask your mother who your father is? When she neglected Zakwan, she attached you with Uqbah Bin Abu Mueet, earning with that a yearly income for herself, and along with it she raised what shame and disgrace Allah-azwj has Prepared for you in the world and the Hereafter, and Allah-azwj is not least unjust to His-azwj servants!

Then you, O Waleed, by Allah-azwj, are the greatest of the ones in city for whom the lineage is being sought, so how can you revile Ali-اسلام? And if only you had pre-occupied yourself in building a lineage to your father! No, to the one who claimed for it; and your mother had said to you, ‘O my son! By Allah-azwj! Your father is more blameworthy and wickeder than Uqba!’

And as for you, O Utba Bin Abu Sufyan! By Allah-azwj you are not wise so I-اسلام would answer you, nor are you an intellectual so I-اسلام can fault you, and there is no good with you to wish for nor any evil that you fear. And what were you, and even though you have reviled Ali-اسلام in jealousy with him-اسلام upon you, because with me-اسلام, you aren’t a match for a slave even, a slave of Ali-اسلام Bin Abu Talib-اسلام, so I-اسلام can respond to you and answer you.

But Allah-azwj Mighty and Majestic is waiting for you, and for your father, and your mother, and your brother, for you are an offspring of your forefathers, those Allah-azwj has Mentioned in the Quran. He-azwj Said: ‘(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].

And as for your threatening me-اسلام with killing me-اسلام, so why didn’t you kill the one whom you found upon your bed with your wife, and he had overcome you upon her private parts, and had participated you in her children, until a son was stuck with you who wasn’t yours? Woe be to you! If only you have pre-occupied yourself with seeking your retaliation from him, it would have been appropriate and freer with that when you named me-اسلام for the killing and threatened me-اسلام with it.
And I asws do not blame you for reviling Ali asws, and he asws had killed your brother in a duel, and he asws and Hamza Bin Abdul Muttalib asws had participated in killing your grandfather, until Allah azwj Caused them both to arrive to the Fire of Hell upon their asws hands, and Made them taste the painful Punishment, and exiled your uncle by the order of Rasool-Allah saww.

And as for my asws desired for the caliphate, so by Allah azwj! If I asws have desired it, then for me asws there is a seeking regarding it, and you are not a match of your brother, nor a caliph of your father, because your brother is of more mutiny against Allah azwj and more intensely seeking to shed the blood of the Muslims, and seeking what he isn't rightful of, deceiving the people and plotting against them, and Allah Planned, and Allah is the best of the planners [8:30].

And as for your words that Ali asws was the evilest of Quraysh for Quraysh, so by Allah azwj! He asws neither despised a sanctimonious one nor did he asws kill unjustly.

As for you, O Mugheira Bin Shub! You are an enemy of Allah azwj, and a discarer of His azwj Book, and a belier to His azwj Prophet saww, and you are the adulterer, and the stoning (to death) had been obligated upon you, and the just, the righteous, the pious, had testified against you. But your stoning has been delayed, and the truth has been pushed away by the falsehood, and the truthfulness with the errors, and that is due to what Allah azwj has Prepared for you, from the painful Punishments: the abasing Punishment in the life of the world, and the Punishment of the Hereafter is even more abasing, [41:16].

[Note: And indication to the adultery of Mugheira Bin Shub with Umm Jameel, and he was a governor of Al-Kufa in the year 17. Four witnesses had come to Umar. They were Abu Bakrah, and Nafie Bin Al-Haris, and Shibn Bin Ma’bad, and Ziyad Bin Ubeyd. The first three testified straight away and the last one hesitated after Umar had made him understand of his desire in not disgracing Al-Mugheira. So, he stayed off the legal penalty and (instead) applied the penalty upon the first three, the penalty of slander).
opposition from you to his \(\text{asws}\) orders, and a violation of his \(\text{asws}\) sanctity; and Rasool-Allah \(\text{as}\) had said to her \(\text{asws}\): ‘You \(\text{asws}\) are chieftess of the women of Paradise’. By Allah \(\text{azwj}\)! Your destination is to the Fire, and doom will come to you, what \(\text{asws}\) have spoken with upon you.

So due to which three (matters) are you reviling Ali \(\text{asws}\)! Is it a deficiency of his \(\text{asws}\) affiliation, or remoteness from Rasool-Allah \(\text{azwj}\), or evil afflictions in Al-Islam, or tyranny in a judgment, or desire regarding the world? If you were to say with it, so you would have lied and the people will belie you.

Are you alleging that Ali \(\text{asws}\) killed Usman unjustly? By Allah \(\text{azwj}\)! Ali \(\text{asws}\) is more pious and purer than to be blamed regarding that. And by my \(\text{asws}\) life! If Ali \(\text{asws}\) had killed Usman unjustly, then by Allah \(\text{azwj}\), what are you from that regarding anything? You neither helped him \(\text{asws}\) when he was alive, nor did you cry for him \(\text{asws}\) when he \(\text{asws}\) died, and a party has not ceased to be in your house seeking the prostitution, and you were reviving the matters of the pre-Islamic period and killing off Al-Islam until it happened yesterday what happened.

And as for your objection regarding the clan of Hashim \(\text{as}\) and clan of Umayya, so it is your payment to Muawiya. And as for your words regarding the concern of the government and the word of your companions regarding the kingdom which you are ruling, so the rule of Pharaoh \(\text{la}\) of Egypt was for four hundred years, and Musa \(\text{as}\) and Haroun \(\text{as}\) were two Sent Prophets \(\text{as}\). They \(\text{as}\) faced what they \(\text{as}\) have faced, and it is the kingdom of Allah \(\text{azwj}\). He \(\text{azwj}\) Gives it to the righteous and the immoral.

And Allah \(\text{azwj}\) Mighty and Majestic: \textit{And I know, perhaps it is a Fitna for you and a provision up to a time} [21:111]. And Said: \textit{And when We Intend to Destroy a town, We Send Our Commandment to its wealthy ones, but they transgress therein, so the Word is proven true against it, then We Destroy it destructively [17:16]’’.

And Allah \(\text{azwj}\) Mighty and Majestic: \textit{Ismail, descend to your tribe and announce to your people the message of your Lord and show them what is revealed to you. This is a merciful guidance. Theправительство народов великие и богатые, и пусть не будет у них королевства, и пусть не будет у них продажи, и пусть не будет у них нарушения правил!}
Then Al-Hassan-asws stood up, shook his-asws clothes, and he-asws said: *Wicked women are for the wicked men, and the wicked men are for the wicked women, [24:26].* By Allah-aswj, O Muawiya! They are you and these companions of yours, and your loyalists - *and the good women are for the good men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26]," they are All-asws Bin Talib-asws and his-asws companions and his-asws Shi'as."

Then he-asws went out and he-asws was saying: ‘Taste the scourge of what your hands have earned, and what crime you have committed, and what Allah-aswj has Prepared for you, and for them would be the disgrace in the life of the world and the painful Punishment in the Hereafter!’

Muawiya said to his companions, ‘And you all will be tasting the scourge of what crimes you have committed!’ Al-Waleed Bin Uqba said, to him, ‘By Allah-aswj! We will not be tasting except like what you would be tasting, nor have we been audacious except upon you!’

Muawiya said, ‘Did I not say to you all that you will never be able to deal with the man? Why didn’t you obeys me the first time, or I could have helped you from the man when he-asws exposed you all? By Allah-aswj! He-asws did not stand up until he-asws had darkened the house upon me, and I had thought of attacking him-asws. So, there isn’t any good among you all today, nor with there be after today’.

He (the narrator) said, ‘And Marwan Bin Al-Hakam heard what Muawiya, and his above-mentioned companions had faced from Al-Hassan-asws Bin Ali-asws, so he came to them. He found them being in the presence of Muawiya in the house. He asked them, ‘What is that which reached me from Al-Hassan-asws and his-asws annoyance?’ They said, ‘That has happened’.

Marwan said to them, ‘Why didn’t you present me at that? By Allah-aswj! I would have reviled him-asws and reviled his-asws father-asws, and the People-asws of the Household with reviling, the maids and the slaves would have availed with it!’ Muawiya said, ‘And the group did not miss out anything’, and they were knowing from Marwan as being with foolish tongue and obscenities.
Marwan said, 'Send for him, O Muawiya!' Muawiya sent someone to Al-Hassan Bin Ali. When the messenger came to him, Al-Hassan said to him: 'What does this tyrant want from me? By Allah! If I were to return to the talk, I shall resonate his ears such that there will not remain any shame or reputation for him up to the Day of Qiyamah!'

Al-Hassan came back. When he came to them, he found them in the gathering upon their very state which he had left them in, apart from that Marwan was present with them during this time. Al-Hassan walked and sat upon the throne along with Muawiya and Amro Bin Al-Aas. Then Al-Hassan said to Muawiya: 'Why did you send to me?'

Muawiya said, 'It was not I that sent for you, but it was Marwan who has sent for you.'

Marwan said, 'You, O Hassan, and the rudest of the men of Quraysh'. He said: 'And what is that which you intend?' He said, 'By Allah! I will revile you and your father, and People of your Household with such reviling, the maids and the slaves would avail with it!'

Al-Hassan Bin Ali said: 'As for you, O Marwan! It was not I that reviled you, nor did I revile your father, but Allah Mighty and Majestic had Cursed you, and Cursed your father, and the people of your household, and your offspring, and whatever would emerge from the loins of your father up to the Day of Qiyamah, upon the tongue of His Prophet, Muhammad!'
And it is reported in a Hadeeth of Ayesha that she said to Marwan, ‘As for you, O Marwan, I testify that Rasool-Allah-saww had cursed your father while you were in his loins’. I (Majlisi) am saying, ‘And you can see the like of that in (the books) ‘Al-Istiyab’ and ‘Al-Asad Al-Ghalib’, and ‘Tabaqaat of Ibn Sa’ad’, and other than that from the books of translations’.

By Allah-azwj, O Marwan! Neither you nor anyone from the ones present can deny the cursing from Rasool-Allah-saww to you and to your father from before you. And Allah-azwj has not increased you, O Marwan, with what He-azwj frightened you, except in greater transgression. Allah-azwj Spoke the truth, and Rasool-Allah-saww spoke the truth saying: and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]. And you, O Marwan, and your offspring, are the accursed tree in the Quran from Rasool-Allah-saww.

Muawiya leapt up and placed his hand upon the mouth of Al-Hassan-asws and said, ‘O Abu Muhammad-asws! You-asws were never obscene!’ Al-Hassan-asws shook his-asws clothes and stood up and went out. The people dispersed from the gathering with rage and grief and blackened faces”.

It is reported that Amro Bin Al-Aas said to Muawiya, ‘Al-Hassan-asws Bin Ali-asws is a stammering man, and when he-asws ascends the pulpit and the sights stare at him-asws, he-asws would be timid and terminate. If you could permit for him-asws. Muawiya said, ‘O Abu Muhammad-asws! Ascend the pulpit and preach to us’.

He-asws stood up. He-asws praised Allah-azwj and extolled upon Him-azwj, then said: ‘One who recognises me-asws, so he has recognised me, and one who does not recognise me-asws, so I-asws am Al-Hassan-asws son-asws of Ali-asws and son-asws of chiefness of the women Fatima-asws daughter-asws of Rasool-Allah-saww.

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49 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 20 H 1
I\textsuperscript{asws} am a son\textsuperscript{asws} of Rasool-\textit{Allah}\textsuperscript{saww}! I\textsuperscript{asws} am a son\textsuperscript{asws} of the radiant lamp! I\textsuperscript{asws} am a son\textsuperscript{asws} of the giver of glad tidings, the warner! I\textsuperscript{asws} am a son\textsuperscript{asws} of the performer of miracles, and the evidence! I\textsuperscript{asws} am a son\textsuperscript{asws} of Amir Al-Momineen\textsuperscript{asws}! I\textsuperscript{asws} am the one pushed away from my\textsuperscript{asws} rights! I\textsuperscript{asws} am one of the two chiefs of the youths of the people of Paradise! I\textsuperscript{asws} am a son\textsuperscript{asws} of Al-Rukn and Al-Maqr\textsuperscript{asws} (of the Kabah)! I\textsuperscript{asws} am a son\textsuperscript{asws} of Makkah and Mina! I\textsuperscript{asws} am a son\textsuperscript{asws} of the Monuments and Araf\textsuperscript{asws}!

Muawiya was upset and said, 'Take to describing the dates, and leave this!' He\textsuperscript{asws} said: 'Then wind blows upon it, and the heat matures it, and the coolness of the night aromatises it'.

Then he\textsuperscript{asws} returned (to his\textsuperscript{asws} subject matter) and said: 'I\textsuperscript{asws} am a son\textsuperscript{asws} of the obeyed intercessor! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one the Angels fought alongside him\textsuperscript{asws}! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one the Quraysh were humbled to him\textsuperscript{asws}! I\textsuperscript{asws} am a son\textsuperscript{asws} of an Imam\textsuperscript{asws} of the creatures, and son\textsuperscript{asws} of Muhammad\textsuperscript{saww} Rasool-\textit{Allah}\textsuperscript{saww}!

Muawiya feared that the people might be tempted by him\textsuperscript{asws}. He said, 'O Abu Muhammad\textsuperscript{asws}! Descend, for it suffices, what has flowed'. So he\textsuperscript{asws} descended.

Muawiya said to him\textsuperscript{asws}, 'You\textsuperscript{asws} think that you\textsuperscript{asws} will be a caliph? And what are you\textsuperscript{asws} and that?'

Al-Hassan\textsuperscript{asws} said: 'But rather, the caliph is the one who acts by the Book of \textit{Allah}\textsuperscript{azwj} and Sunnah of His\textsuperscript{azwj} Rasool-\textit{Allah}\textsuperscript{saww}! The caliph isn’t one who acts by the tyranny and suspends
the Sunnah and takes the words as a father. And as of a king of a kingdom, he enjoys with it for a little while, then its pleasure is cut off and his followers remain!’

And a man from the clan of Umayya presented in the gathering, and he was a youth. He was rude to Al-Hassan asws in his talk and exceeded the limit in the reviling and the insults to him asws and to his asws father asws. Al-Hassan asws said: ‘O Allah azwj! Changed the bounties which are with him and Make him to be a female for him to take a lesson with it!’ The Umayyid looked at himself, and he had become a woman. Allah azwj had Replaced his private part to be the private part of the women, and his beard fell off. Al-Hassan asws said: ‘Get away! It is not for you to be in the gatherings of men, for you are a woman!’

Then Al-Hassan asws was silent for a while. Then he asws shook his asws clothes and got up in order to go out. Ibn Al-Aas said, ‘Be seated, for I want to ask you a question’. He asws said: ‘Ask whatever comes to you’. Amro said, ‘Inform me about the benevolence, and the courage, and the magnanimity’.

He asws said: ‘As for the benevolence, it is bestowing with the kindness and the giving before being asked. And as for the courage, it is the defending from the Prohibitions, and the patience in the places during abhorrence(s). And as for magnanimity, it is the man protecting his religion and protecting himself from the filth, and his standing with fulfilling the rights, and initiating the greetings’.

He asws went out and Muawiya admonished Amro. He said, ‘You have spoilt the people of Syrian (against me)!’ Amro said, ‘It is up to you to be away from me. The people of Syrian do not love you with the love of Eman and religion. But rather they love you for the world they are attaining from you, and the sword and the wealth is in your hands’.

It did not avail him from Al-Hassan asws of his asws speech. Then the matter of the Umayyid youth spread, and his wife came to Al-Hassan asws. She went on to cry and beseech for him asws.
to have pity for him. He-asws pitied for him and supplicated, and Allah-aswj Made him like what he was”.50

3- قب، المناقب لابن شهرآشوب إسماعيل بن أبي طالب ع عبد الله في مسجد رسول الله ﷺ فيها قطع من نبي أمنية فتعازموا به و ذلك عند ما تغلب معاوية على طاهر أبو موحّه و نهى عنه و لم يقبله

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ismail Bin Aban, by his chain, ‘From Al-Hassan-asws Bin Ali-asws, he-asws passed by a circle in the Masjid of Rasool-Allah-saww wherein was a group from the clan of Umayya. They winked at each other with him-asws, and that was when Muawiya had overcome upon the apparent of his-asws matters. He-asws saw them while they were winking at each other with him-asws.

He-asws prayed two Cycles Salat, then said: ‘I-asws have seen your winking. But, by Allah-aswj! You will not rule for one day, except we-asws shall rule for two days, nor for a month except we-asws shall rule for two months, nor a year except we shall rule for two years, and during your rule we-asws shall be eating, and drinking, and wearing, and marrying, and riding, while in our-asws rule you will neither be eating, nor drinking, nor marrying’.

A man said to him-asws, ‘So, how can that be, O Abu Muhammad-asws, and you (clan of Hashim-as) are the most generous of people, and their kindest, and their most merciful. You will be safe in the authority of the people and they will not be safe in your authority?’

He-asws said: ‘Because our-asws enemies are hostile to us-asws with the plot of Satan-1a, and the plot of Satan-1a is weak, and we-asws shall be hostile to them with a Plan of Allah-aswj, and the Plan of Allah-aswj is Strong!’51

(The book) ‘Al Ihtijaj’ – It is reported by Al Shaby, ‘Muawiya arrived at Al-Medina and stood up to address. He spoke bad of Ali-asws Bin Abu Talib-asws, Al-Hassan-asws Bin Ali-asws stood up and addressed. He-asws praised Allah-aswj and extolled upon Him-aswj, then said to him: ‘Surely, no Prophet-as has been Sent except a

successor\textsuperscript{as} was Made to be for him\textsuperscript{as}, being from his\textsuperscript{as} family. And there has not been any Prophet\textsuperscript{saw} except and there was an enemy to him\textsuperscript{as}, being from the criminals.

\textit{وَ إِنَّ عَليي اً عَ كَانَ وَنييَّ رَسُولي اللََّّي ص مينْ ب َعْديُي وَ أَََ ابْنُ عَليي ٍ وَ أَنْتَ ابْنُ نَخْرٍ وَ جَدُّكَ حَرْبٌ وَ جَدَّيي عَلَى اللََّّي وَ أَنْتَ ابْنُ نَخْرٍ وَ جَدُّكَ حَرْبٌ}

Ali\textsuperscript{asws} was a successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} from after him\textsuperscript{saw}, and I\textsuperscript{asws} am a son\textsuperscript{asws} of Ali\textsuperscript{asws}, and you are a son of Sakhr, and your grandfather is Harb and my\textsuperscript{asws} grandfather\textsuperscript{saw} is Rasool-Allah\textsuperscript{saw}, and your mother is Hind, and my\textsuperscript{asws} mother\textsuperscript{saw} is Fatima\textsuperscript{asws}, and my\textsuperscript{asws} grandmother\textsuperscript{saw} is Khadeeja\textsuperscript{asws}, and your grandmother is Naseyla. So, may Allah\textsuperscript{azwj} Curse having bad attitudes towards us\textsuperscript{asws} of affiliations, or and place forward Kufr to us\textsuperscript{asws}, and mention us down, and are severely hypocritical to us\textsuperscript{asws}!

The generality of the people of the Masjid said, ‘Ameen!’ Muawiya came down and terminated his sermon’\textsuperscript{52}

\begin{quote}
\textit{ف َقَالَ عَامَّةُ أَهْلي الْمَسْجيدي آمييَْ ف َنَزَلَ مُعَاوييرَةُ ف َقَطَعَ خُطْبَتَهُ .}
\end{quote}

\textit{52} The book) ‘Al Ihtijaj’ –

‘It is reported that when Muawiya arrived at Al-Kufa, it was said to, ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} was high among the souls of the people, if you could order him to stand below your position upon the pulpit, so you will make realise his\textsuperscript{asws} lowness and the shame, so he\textsuperscript{asws} would fall from the souls of the people’. He refused to them, and they refused to him except that he should order him\textsuperscript{asws} with that. So, he ordered him\textsuperscript{asws}.

\begin{quote}
\textit{ف َقَاٌَ دُونَ مَقَاميهي فيي الْمينْبََي فَََميدَ اللَََّّ وَ أَثْنىَ عَلَيْهي ثَُُّ قَالَ أَمَّا ب َعْدُ فَإينَّكُمْ لَوْ طَلَبْتُمْ مَ}
\end{quote}

\textit{He\textsuperscript{asws} stood below Muawiya in the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, even to search between such and such to find any man whose grandfather is a Prophet\textsuperscript{as}, you will not find him apart from me\textsuperscript{asws} and my\textsuperscript{asws} brother\textsuperscript{asws}!}

And we\textsuperscript{asws} have given a transaction to this tyrant’ – and he\textsuperscript{asws} indicated by his\textsuperscript{asws} hand to the top of the pulpit, to Muawiya – ‘and he is (sitting) in a position of Rasool-Allah\textsuperscript{saw} from the pulpit, and we\textsuperscript{asws} have viewed that saving the blood of the Muslims is better than spilling

\textsuperscript{52} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 20 H 4
it, *And I know, perhaps it is a Fitna for you and a provision up to a time* [21:111] – and he⁴⁴ᵃˢʷˢ indicated by his⁴⁴ᵃˢʷˢ hand to Muawiya.

Muawiya said to him⁴⁴ᵃˢʷˢ, ‘What do you⁴⁴ᵃˢʷˢ intend from this word of yours⁴⁴ᵃˢʷˢ?’ He⁴⁴ᵃˢʷˢ said: ‘I⁴⁴ᵃˢʷˢ intended by it what Allah⁴⁴ᵃᶻ𝐪웨 Mighty and Majestic has Intended!’ Muawiya stood up and addressed a shameful immoral sermon. He defamed Amir Al-Momineen⁴⁴ᵃञ𝐪웨 in it.

Al-Hassan⁴⁴ᵃธาน⁴⁴ᵃ嗖⁴⁴َا وسلم Bin Ali⁴⁴ᵃธนา وسلم stood up and said, and he⁴⁴ᵃ güne was upon the pulpit: ‘O son of the liver-eater! You are reviling Amir Al-Momineen⁴⁴ᵃธาน⁴⁴ᵃ وسلم, and Rasool-Allah⁴⁴ᵃ_playlist⁴⁴َا وسلم has said: ‘One who reviles Ali⁴⁴ᵃธาน⁴⁴ᵃ وسلم, so he has reviled me⁴⁴ᵃ_playlist⁴⁴َا وسلم, and one who reviles me⁴⁴ᵃ_playlist⁴⁴َا وسلم, Allah⁴⁴ᵃ_playlist⁴⁴َا وسلم would Enter him into the Fire of Hell, being eternally therein for ever, and for him would be constant Punishment!’

Then he⁴⁴ᵃ وسلم came down from the pulpit and entered his⁴⁴ᵃ وسلم house and did not pray Salat over there (in the Masjid) after that’.⁵³

(The book) ‘Al Amaali’ of Al Sadouq – Al Qattan, from Al Sukry, from Al Jawhary, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad, from his father, ‘Hisham said, ‘And I have been informed with part of it by Abu Mikhnaf Lut Bin Yahya, and someone else from the scholars,

‘In a talk which happened between Al-Hassan⁴⁴ᵃธาน⁴⁴ᵃ وسلم Bin Ali⁴⁴ᵃธาน⁴⁴ᵃ وسلم and Al-Waleed Bin Uqba, Al-Hassan⁴⁴ᵃธาน⁴⁴ᵃ وسلم said to him. ‘I⁴⁴ᵃ وسلم don’t blame you if you were to revile Ali⁴⁴ᵃ الإسلامي, and he⁴⁴ᵃ وسلم had whipped you eighty lashes for drinking the wine, and he⁴⁴ᵃ وسلم killed your father in a combat by the order of Rasool-Allah⁴⁴ᵃ_playlist⁴⁴َا وسلم during the day of Badr, and Allah⁴⁴ᵃ_playlist⁴⁴َا وسلم has Named him⁴⁴ᵃ وسلم as a Momin in more than one Verse and Named you as a transgressor.

⁵³ Bihar Al Anwaar – V 44, The book of History – Al Hassan⁴⁴ᵃ وسلم, Ch 20 H 5
And the poet has said regarding you and Ali \textit{asws}, ‘Allah \textit{azwj} has Revealed Verses in the Book to us regarding Ali \textit{asws} and Al Waleed, so Al-Waleed is Declared to be at the status of Kufr and Ali \textit{asws} is Declared (at the status of) Eman. The one who was a Momin worshipping Allah \textit{saww} isn’t like the one who was a transgressor, treacherous. Soon Al-Waleed and Ali \textit{asws} would be Called to the Recompense in sight (of everyone). Ali \textit{asws} would be Recompense over there with Gardens, and over there Al-Waleed would be Recompense ignominy’.

When the letter came to him, and that was after Muawiya had called him \textit{asws}. He was angered where he \textit{asws} had not attributed him to Abu Sufyan. So, he wrote to him \textit{asws}, ‘From Ziyad Bin Abu Sufyan to Al-Hassan \textit{asws}. As for after, for you there are two opinions, an opinion from Abu Sufyan and an opinion of Sumayya. As for your opinion from Abu Sufyan, it is forbearance and being wise, and as for your opinion from Sumayya, so what can happen to be like her. Al-Hassan \textit{asws} Bin Ali \textit{asws} wrote to me that you have pursued his \textit{asws} companion. Do not pursue him, for I have not made a way for you upon him’.
A priding of Al-Hassan-asws Bin Ali-asws upon Muawiya, and Marwan Bin Al-Hakam, and Al-Mugheira Bin Shuba, and Al-Waleed Bin Uqba, and Utaba Bin Abu Sufyan, may Allah-azwj Curse them all. It is said, ‘Al-Hassan-asws Bin Ali-asws came as a delegation to Muawiya. I attended his gathering, and there were these people with him. Each man from them prided upon the clan of Hashim-as. They lowered them and mentioned things which saddened Al-Hassan-asws and was affected from it.

Al-Hassan-asws Bin Ali-asws said: ‘I-asws am a branch from the best of branches. My-asws forefathers-asws are the most benevolent of the Arabs. For us-asws is the pride, and the lineage, and the forgiving with the affiliations from the best tree grown. Its branches are growing, and its fruits are pure, bodies are standing wherein is origin of Al-Islam, and knowledge of Prophet-hood.

We-asws are higher when the pride peaks with us-asws, and we extended when the glory was prevented from us like the bursting oceans, not leaking, and the lofty mountains which cannot be subdued!’

Marwan said, ‘You-asws have praised yourself-asws and alofted your-asws nose (pride). Far be it, O Hassan-asws! By Allah-azwj! The kingdoms are the chiefs, and the might are the leaders. We cannot be bent. There isnt for you-asws like our honour nor any pride like our pride’.

Then Al-Mugheira Bin Shuba spoke. He said, ‘I had advised to your-asws father-asws but he-asws did not accept the advice. Had it not been hatred for cutting off the kinship, I would have been in the totality of the people of Syria. Your-asws father-asws knew that I bring the flowers from its sources with the plantation of Qays, and forbearance of Saqeef and its experiences of the affairs upon the tribes’.
Al-Hassan\textsuperscript{asws} spoke. He\textsuperscript{asws} said: ‘O Marwan! Is it our\textsuperscript{asws} cowardice, and fear, and weakness, and helplessness that you are alleging I\textsuperscript{asws} am praising myself\textsuperscript{asws}, and I\textsuperscript{asws} am a son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and I\textsuperscript{asws} am raising my\textsuperscript{asws} nose, and I\textsuperscript{asws} am a chief of the youths of the people of Paradise? Woe be unto you! And rather he would be haughty and arrogant, one who wants to raise himself, and he would swagger, one who wants the boasting.

As for us\textsuperscript{asws}, we\textsuperscript{asws} a People\textsuperscript{asws} of the Household of Mercy, and Mine of benevolence, and place of the Choice, and the treasure of Eman, and the sword of religion. Will you not be silent, may your mother be bereft of you, before I\textsuperscript{asws} shoot the horrors at you and name you with markings, you will be needless with it from your name?

As for your faults and your plundering, and the kingdoms, is it on the day in which you were defeated in and accomplished the panic, so your war booty was your defeat, and your betrayal with Talha when you betrayed him and killed him. Ugliness be for you! How harsh is the skin of your face!’

Marwan lowered his head and there remain Al-Mugheira dumbstruck. Al-Hassan\textsuperscript{asws} turned towards him and said, ‘O one-eyed of Saqeef! What are you from Quraysh so you can pride? Are you ignoring me\textsuperscript{asws}? Woe be unto you, and I\textsuperscript{asws} am a son\textsuperscript{asws} of the Chosen maid and chieftess of the women. Rasool-Allah\textsuperscript{saww} fed us the Knowledge of Allah\textsuperscript{azwj} Blessed and Exalted, so we\textsuperscript{asws} learnt the interpretation of the Quran and the problematic rulings.

For us\textsuperscript{asws} is the far-reaching honour, and lofty word, and the praise, and the peak, while you are from a people no lineage can be proven for them in the pre-Islamic period, nor for them is there any share in Al-Islam. An absconding slave, what is there for him and the priding in the presence of the clashing lions, and goats locking horns? We\textsuperscript{asws} are the chiefs, and we\textsuperscript{asws} are defending leaders. We\textsuperscript{asws} defend the kinsfolk and negate the shame from our\textsuperscript{asws} courtyards.
And I\textsuperscript{asws} am a son\textsuperscript{asws} of the excellent one, the first-born. Then you indicated, alleging with the best successor\textsuperscript{asws} of the best of Prophets\textsuperscript{as}. He\textsuperscript{asws} was insightful of your inabilities and knowing with your shame, and I\textsuperscript{asws} was rightful of the responding to you from him\textsuperscript{asws} due to your arrogance in your chest, and the appearance of treachery in your eyes.

Far be it! He\textsuperscript{asws} was not going to \textit{Take the strayers for support [18:51]}. And you claimed that if you had been at Siffen with the maliciousness of Qays and forbearance of Saqeef. In what would that be? May your mother be bereft of you! Would it have been with frustrations in the positions and your fleeing during the confrontations?

But, by Allah\textsuperscript{saww}! If the bravery had been thrown at you from Amir Al-Momineen\textsuperscript{asws}, you would have known that it would not have prevented him\textsuperscript{asws} from you, and he\textsuperscript{asws} would have established upon you the extensive horrors. And as for the malice of Qays, so what are you and Qays? But rather, you are an absconding slave, so you were named as ‘Saqeef’, and you arrogated it for yourself from someone else. You aren’t from its men. You are with participation (of men), and a retainer for the cowsheds. That is known from you in the wards, so which forbearance can there be with the singing slaves?

Then you wished to meet Amir Al-Momineen\textsuperscript{asws} (in battle). That is one who is recognised as a Valiant lion, and as a deadly poison. The Satans\textsuperscript{la} could not withstand him\textsuperscript{asws} during the stabbings and the confrontations. So how could the hyenas have hit him\textsuperscript{asws} and the aggravated could have got to him\textsuperscript{asws} with their walking backwards?

And as for your connection, so it is denied, and your kinship is unknown, and there is no mercy for you from it except like the daughters of the water from the frightened antelope. But you are remorse from him\textsuperscript{asws} in lineage!’
Al-Mugheira leapt up and Al-Hassan asws said: ‘We asws have been betrayed from the clan of Umayya that they have kept us in the vicinity after the talking by the slaves and priding by the slaves’. Muawiya said, ‘Return, O Mugheira! They are the sons asws of Abd Manaf as. The braves cannot withstand them asws nor can the defenders pride upon them asws!’ Then he vowed upon Al-Hassan asws with the silence. So he asws was silent’.

56 (The book) ‘Al Ihtijaj’ – It is reported by Suleym Bin Qays who said, ‘I heard Abdullah son of Ja’far asws Bin Abu Talib asws saying, ‘Muawiya said to me asws, ‘How intense is your reverence of Al-Hassan asws and Al-Husayn asws! They are not better than you nor was their asws father asws better than your father as. Had it not been for (Syeda) Fatima asws daughter asws of Rasool Allah saww, I would have said that your mother Asma Bint Umeys was not below her asws’.

He (Abdullah) said, ‘I was angered from his words, and it seized me what I could not control, so I said, ‘You are of little understanding with them asws and with their asws father asws and with their asws mother asws. But, by Allah azwj! They asws are better than me and their asws father asws is better than my father as, and their asws mother asws is better than my mother, and I have heard Rasool-Allah saww saying regarding them asws and regarding their asws father asws, and I was a boy, so I memorised it from him saww and retained it’.

Muawiya said, and there wasn’t in the gathering apart from Al-Hassan asws, and Al-Husayn asws, and the son of Ja’far asws, may Allah azwj have Mercy on him asws, and Ibn Abbas, and his brother Al-Fazl, ‘Give what you have heard, for by Allah azwj, you as are not a liar!’ He said: ‘It is mightier than what is within yourself’.

He said, ‘And even if it was mightier than (mounts) Ohad and Hara, for it is what does not happen to be anyone from the people of Syria. I don’t mind. But, when Allah azwj Killed your tyrants and Dispersed your group, and the command came to be in its rightful one and its mine, so we do not care what you say, nor does it bother us whatever you claim’.
He said: ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘I\textsuperscript{saww} am foremost with the Momineen than their own selves. One whom I\textsuperscript{saww} was foremost with him than his own self, so you\textsuperscript{asws}, O my\textsuperscript{saww} brother\textsuperscript{asws}. And Ali\textsuperscript{asws} was in front of him in the house, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Umar son of Umm Salama\textsuperscript{ra}, and Usama Bin Zayd were in the house of (Syeda) Fatima\textsuperscript{asws}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Al-Zubeyr Bin Al-Awwam.’

And Rasool-Allah\textsuperscript{saww} struck upon his\textsuperscript{asws} forearm and repeated what he\textsuperscript{saww} had said regarding him\textsuperscript{asws}, thrice. Then he\textsuperscript{saww} gave the text with the Imamate upon the Imams\textsuperscript{asws}, complete twelve. Then he\textsuperscript{saww}, may the Salawat of Allah\textsuperscript{azwj} be upon him\textsuperscript{saww}, said: ‘And for my\textsuperscript{saww} community there are twelve imams of straying, all of them straying (others), having strayed – ten being from the clan of Umayya and two men from Quraysh. The burden (of sins) of the entire twelve and the ones they have strayed, would be in their necks. Then Rasool-Allah\textsuperscript{saww} name the two and named the ten along with them’.

He (Muawiya) said, ‘Name them to us’. He said, ‘So and so, and so and so, and owner of the chains, and his son from the family of Abu Sufyan, and seven from the sons of Al-Hakam Bin Abu Al-Aas, the first of them being Marwan’.

Muawiya said, ‘If what you are saying is true, then I am destroyed, and the three before me are destroyed, and so are entire of the ones from this community who befriended them, and the companions of Rasool-Allah\textsuperscript{saww} are destroyed, from the Emigrants and the Helpers, and the ‘Tabieen’ (followers), apart from you\textsuperscript{asws} People\textsuperscript{asws} of the Household and your\textsuperscript{asws} Shias!’
Ibn Abbas said, and Muawiya was at Al-Medina, the first year the people had gathered to him after the killing of Ali-asws, ‘Send for the one who has heard!’ They sent for Umar son of Umm Salama-ra, and Usama, and they all testified that, that which the son of Ja’far-asws had said was true. They had heard from Rasool-Allah-saww like what he had heard.

Then Muawiya faced towards Al-Hassan-asws and Al-Husayn-asws, and Ibn Abbas, and Al-Fazl, and the son of Umm Salama-ra, and he said, ‘Are all of you upon what the son of Ja’far-asws has said?’ They said, ‘Yes!’

Muawiya said, ‘Then, O sons of Abdul Muttalib-as! You are claiming a mighty matter and you are arguing with a strong argument. If it was true, then you have been patient upon a matter and are concealing it, and the people are in heedelness and blindness. And if what you are saying is true, the community is destroyed, and it has retracted from its religion and has disbelieved in its Lord-aszw, and has rejected its Prophet-saww, except for you-asws. People-asws of the Household and the one who speaks with your-asws word, and they are few among the people’.

Ibn Abbas faced towards Muawiya and said, ‘Allah-aszw Says: and a few from My servants are grateful [34:13] and Said: and they are few’. [38:24]. And do not be astounded from me, O Muawiya! Even more astound is from the children of Israel. The magicians said to Pharaoh-la, so you judge whatever you (want to) judge. [20:72]. They believed in Musa-saww and ratified him-saww.

Then he-as travelled with them and the ones from the children of Israel who followed them, and they cut across the sea and he-saww showed them the wonders, and they were ratifying Musa-asws and the Torah, acknowledging to him-saww with his-as religion.

Then they passed by some idols being worshipped. They said, ‘O Musa! Make a god for us just as there is a god for them’. He said, ‘You are an ignorant people [7:138]. They retreated to the calf, all of them, apart from Haroun. They said, ‘This is your god and god of Musa, but [20:88]. And Musa-as said to them after that: Enter the Holy land which Allah has [5:21].
It was from their answer what Allah azwj Mighty and Majestic has Narrated upon them. Musa\textsuperscript{as} said: ‘\textit{My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25].

So how the followers of this community followed men who overcame them and their obedience to them, having precedence with Rasool Allahu \textsuperscript{as} saww, and near status from him \textsuperscript{as} saww, and associated in laws, acknowledging the religion of Muhammad \textsuperscript{saww}, and with the Quran, (then) the arrogance and the envy carried them to oppose their Imams \textsuperscript{asws} and made them rulers, it is astounding than a people who had fashioned a calf from their jewellery.

And you are astounded, O Muawiya? Allah \textsuperscript{saww} has Named from the Imams \textsuperscript{asws}, one after one. Rasool-Allah \textsuperscript{saww} gave the text upon them \textsuperscript{asws} at Ghadeer Khumm, and in other places, and argued with them \textsuperscript{asws} against them, and he \textsuperscript{saww} ordered them with obeying them \textsuperscript{asws}, and he \textsuperscript{saww} informed that their \textsuperscript{asws} first one is Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} is a guardian of every Momin and Momina from after him \textsuperscript{saww}, and he \textsuperscript{saww} is his \textsuperscript{saww} successor \textsuperscript{asws}.

And Rasool-Allah \textsuperscript{saww} had sent an army on the day of Mutah. He \textsuperscript{saww} said: ‘(The commander) upon you all is Ja'far \textsuperscript{asws}. If he \textsuperscript{asws} dies, then it would be Zayd. If he dies, then Abdullah Bin Rawaha’. They were all killed. So, are you viewing that he \textsuperscript{saww} would leave the community and not clarify for them who the caliph would be from after him \textsuperscript{saww}, so they have to choose the caliph for themselves?
Their opinion was to have one of them as guide for them, and they would be guided from his opinion, and they chose him. And the people did not do what they die except after it had been clarified for them, and Rasool-Allah-azwj did not leave them in blindness nor doubts.

As for what the group of four had said, those who had prevailed upon Ali-asws, and they lied upon Rasool-Allah-saww and claimed that he-saww had said that Allah-azwj was not going to Gather for us-asws, People-asws of the Household, the Prophet-hood and the caliphate. So, they confused the people with their testimonies and their lies and their plots'.

Muawiya said, ‘What are you-asws saying, O Hassan-asws?’ He-asws said: ‘O Muawiya! I-asws have heard what you said and what Ibn Abbas has said. The surprise from you, O Muawiya, and from your scarcity of your shame, and from your audacity upon Allah-azwj when you said, ‘Allah-azwj has Killed your tyrant (meaning Ali-asws), and has Returned the command to its mine’, so you, O Muawiya are a mine of the caliphate besides us? Woe be to you, O Muawiy, and for the three (caliphs) before you, the ones who made you sit in this seat and they pave the way for you with this way. I-asws shall say words which you are its rightful of, but I-asws shall be saying it for the sons of my-asws father-asws to hear it, the ones who are around me-asws.

The people have united upon many matters, there isn’t any differing between them in these, nor any dispute, nor any difference upon the testimony that there is no god except Allah-azwj and that Muhammad-saww is Rasool-saww of Allah-azwj and His-aswj servant, and the five (daily) Salats, and the Obligatory Zakat, and fasting the month of Ramazan, and Hajj of the House (Kaaba). Then there are many things from the acts of obedience of Allah-azwj which cannot be counted, nor can they be numbered except by Allah-saww.

And they are united upon the Prohibition of adultery, and the theft, and the lies, and the banditry, and the betrayal, and many things from the acts of disobedience of Allah-azwj. None
can count these nor number them except Allah-azwj. And they differing in the Sunnahs. They killed each other regarding it and became sects, cursing each other, and it is the Wilayah, and they disavowed from each other, and killed each other. Which of them is more rightful and foremost with it except a sect which follows the Book of Allah-azwj and Sunnah of its Prophet-saww?

So, the one who took with what the people of the Qiblah were upon, that in which there was no differing, and referred the knowledge of whatever they differed in to Allah-azwj, was safe and attained salvation with it from the Fire and entered the Paradise. And the one whom Allah-azwj Harmonised and Conferred upon, and Argued upon him by Irradiating his heart with the recognition the Masters-asws of the command from their Imams-asws, and mines of knowledge, where is he? He is in the Presence of Allah-azwj, happy, and is a friend to Allah-azwj.

And Rasool-Allah-saww had said: ‘May Allah-azwj have Mercy on a person who knows the truth, so he speaks and gains, or he is silent and is safe’. We-asws, People-asws of the Household, are saying that the Imams-asws are from us-asws, and that the caliphate cannot be correct except among us-asws, and that Allah-azwj has Made us to be its rightful in His Book and Sunnah of His Prophet-saww, and that the knowledge is among us-asws, and we-asws are its rightful, and it is collected with us-asws, all of it, with its entirety.

And surely, nothing will occur up to the Day of Qiyamah, even a compensation of a scratch, except and it (its knowledge) is with us-asws, written down by the dictatorship of Rasool-Allah-saww and handwriting of Rasool-Allah-saww by his-asws hand, while the people are alleging that they are foremost with that than us-asws, even you, O son of Hind, claimed that.

And you alleged that Umar had sent a message to my-asws father-asws, ‘I want you-asws to write the Quran in a book form, so send to me whatever you-asws have written from the Quran (so far)’. He-asws went to him and said: ‘By Allah-azwj! You will have to strike off my-asws neck before I-asws send it to you!’ He said, ‘And why?’ He-asws said: ‘Because Allah-azwj the Exalted Said: and those who are firmly rooted in the Knowledge. [3:7]. It is me-asws He-azwj has Meant by it, and He-azwj did neither Meant you nor your companions’.
So Umar was angered, then said, ‘The son of Abu Talib reckons that he is along, there isn’t anyone having any knowledge with him apart from him. One who had been reciting anything from the Quran, so let him come to me!’ So, whenever a man came and read out something with him and there was another one regarding it, he had it written down, or else he did not write it down.

Then they said, ‘A lot from the Quran has been wasted!’ But they lied! By Allah! But it is collected, preserved with its rightful ones. Then Umar ordered the judges and his governors to exert their opinion and they should judge with whatever they viewed that it was the truth. So, he and some of his governors did not cease to fall into grievous matters. My father extracted them from these in order to argue upon them with it.

The judges gathered in the presence of their caliph and they had judged regarding one thing with different judgements. He allowed for them because Allah had not Given him the Wisdom and the decisive address. And every type of our opponents from the people of this Qiblah claimed that the mine of caliphate and the knowledge is besides us.

We seek Assistance with Allah against the ones who oppressed us and rejected us rights, and rode upon our necks, and paved the way for the people against us what the likes of you can argue with, and Allah Suffices for us and is the best Protector.

But rather, the people are three – a Momin who recognises our rights and submits to us, so that one attains salvation, being loving to Allah and to me, and one who establishes the enmity to us, disavowing from us, and he curses us, and legalises the shedding of our blood, and he rejects our rights, and he makes it a religion of Allah by the disavowing from us.
So, this one is a Kafir, a Polytheist, a transgressor, and he is associating from where he does not even know just like they were insulting Allah in enmity, without knowledge. [6:108]. Like that they associated with Allah-azwj without having any knowledge.

And a man who takes with what there is no differing in it and refers the knowledge of whatever he is doubtful upon, to Allah-azwj, along with our-asws Wilayah, and he is neither led by us-asws nor is he inimical to us-asws, and he does not know of our-asws rights. So, we-asws hope that Allah-azwj would Forgive him and Enter him into the Paradise. So, this is a weak Muslim'.

When Muawiya heard that, he ordered for each one of them, with a hundred thousand Dirham, apart from Al-Hassan-asws and Al-Husayn-asws and the son of Ja'far-asws, for he ordered with each one of them with a million Dirhams''.

And Ibn Abi Al Hadeed said, ‘It is reported by Al Madainy who said, ‘Amro Bin Al-Aas met Al-Hassan-asws during the Tawaaf. He said to him-asws, ‘O Hassan-asws! You-asws are claiming that the religion cannot stand except with you-asws and your-asws father-asws, and you-asws have seen that Allah-azwj has Established Muawiya and Made him a chief after his inclination, and manifestation after it being hidden. Are you-asws pleasing Allah-azwj with the killing of Usman or from the truth that you-asws are performing Tawaaf with the House like what the camel tends to rotate with the grinding mill.

Upon you-asws are clothes like the eggshell (white) and you-asws are a killer of Usman. By Allah-asw! It is more painful for the ragged, and less troublesome if Muawiya were to return you-asws to the place of your-asws father-asws.’

Al-Hassan-asws said: ‘There are signs for the people of the Fire they can be recognised with – rejection of the friends of Allah-azwj and being friendly to the enemies of Allah-azwj. By Allah-azwj! You know that Ali-asws did not hesitate in the religion and did not doubt regarding Allah-azwj for a moment nor for the blink of an eye, at all! And by Allah-azwj, O son of uncle, Amro! Either
you will desist or I\textsuperscript{asws} will implement the swords in your chest stronger than the knife in your arm. So, beware of attacking Ali\textsuperscript{asws}, for I\textsuperscript{asws} am someone whom you have recognised who isn’t with weak disparaging, nor fragility of movement, nor mesmerised by the food.

وَ إِنّي مِنْ قُرَيْشٍ كُوَاسِيطَةي الْقِيلَََةي ير ُعْرَفُ حَسَبيي وَ ََ أُدْعَى ليغَيْْي أَبِي وَ أَنْتَ مَنْ تَعْلَمُ وَ ير َعْلَمُ النَّاسُ َََاكَمَ تْ فييكَ ريجَالُ قَِِرْشٍ فَإِييََّكَ عَنِ ي فَإينَّكَ ريجْسٌ وَ نحَْنُ أَهْلُ بَيْتي الطَّهَارَةي أَذْهَبَ اللََُّّ عَنَّ ا الر يجْسَ وَ طَهَّرَََ تَطْهييْاً فَأُفَْيمَ عَمْرٌو وَ انْصَرَفَ كَِييباً.

And I\textsuperscript{asws} am from Quraysh like the middle of the necklace. My\textsuperscript{asws} affiliations are known and I\textsuperscript{asws} have not claimed to other than my\textsuperscript{asws} own father\textsuperscript{asws}, and you are one you know, and the people know, there was a decision made regarding you by men of Quraysh, so its butcher being of general affiliation, and their one with greatest blame overcame upon you. So, beware from me\textsuperscript{asws}, for you are an uncleanness while we\textsuperscript{asws}, People\textsuperscript{asws} of the Household are the clean. Allah\textsuperscript{azwj} has Kept the uncleanness away from us\textsuperscript{asws} and has Purified us\textsuperscript{asws} with a Purification’. Amro darkened and left gloomy\textsuperscript{58}.

لِي مَُْضُهَا وَ لُبَابََُا فَضييلَةً إيََّ وَ لِي مََيقَيْلَي الل يسَاني قَالَ الَْْسَنُ ع مَا ذَ كَرُوا فَضييلَةً، وَ الَْْسَبي وَ ََ بيكَلييلي الل يسَاني قَالَ الَْْسَنُ ع مَا ذَ كَرُوا فَضييلَةً، وَ اللََّّي مَا أَنْتَ مَيَشُوبي الَْْسَبي، وَ اللََّّي مَا أَنْتَ مَيَشُوبي الَْْسَبي.

Note: It is mentioned by Al Kalby in ‘Al Masalib’ upon what he copied from ‘Al Tazkira’ Page 117. He said, ‘Al Nabigha, mother of Amro Ibn Al Aas was from the prostitutes, ones with the flags, at Makkah. Al Aas Bin Wa’il slept with her among a number of Quraysh, from them being Abu Lahab\textsuperscript{ibid}, and Umayya Bin Khalaf, and Hisham Bin Al Mugheira, and Abu Sufyan Bin Harb in one menstruation-free period.

فَلما حملت النابغة بعمرو تكلموا فيه فلما وضعته اختصم فيه الخمسة الذين ذكرناهم كل واحد يزعم أنه ولده و ألب عليه العاص بن وائل و أبو سفيان بن حرب في طهر واحد، و ألب عليه العاص بن وائل و أبو سفيان بن حرب في طهر واحد.

When Al Nabigha became pregnant with Amro, they spoke regarding him. When she placed him, the five disputed regarding him, the ones we have mentioned, each one claiming that he was his son. And Al Aas Bin Wa’il and Abu Sufyan Bin Harb contested and Al Nabigha chose Al Aas. And Al Zamakhshari has transmitted it in ‘Rabie Al Abrar’ and there is an increase, ‘They said, ‘He was most resembling with Abu Sufyan’.

10- فَلما حملت النابغة بعمرو تكلموا فيه فلما وضعته اختصم فيه الخمسة الذين ذكرناهم كل واحد يزعم أنه ولده و ألب عليه العاص بن وائل و أبو سفيان بن حرب في طهر واحد، و ألب عليه العاص بن وائل و أبو سفيان بن حرب في طهر واحد.

(Quraysh prided and Al-Hassan Bin Ali\textsuperscript{asws} was present, not speaking. Muawiya said, ‘O Abu Muhammad\textsuperscript{asws}! What is the matter with you\textsuperscript{asws} not speaking? By Allah\textsuperscript{azwj}! Neither are you\textsuperscript{asws} with impure affiliation nor with little tongue’. Al-Hassan\textsuperscript{asws} said: ‘They will not mention any merit except and for me\textsuperscript{asws} would be its pure and its core’.)

\textsuperscript{58} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 20 H 9 b
Then he said (a couplet): ‘Among the talk, and I have preceded in going out like the preceding of the house from the racing competition’. 59

One day Muawiya prided. He said, ‘I am a son of Bat’ha and Makkah! I am a son of its abundance in generosity and benevolence renewed! I am a son of the one who was a chief of Quraysh in merits, young and old!’

Al-Hassan Bin Ali said: ‘Is it upon me you are priding, O Muawiya? I am a son of the shelter of piety! I am a son of the one who came with the guidance! I am a son of the one who guided the people of the world with the superior precedence and the extraordinary affiliations! I am a son of the one, obedience to him is the obedience to Allah, and disobeying him is disobeying Allah! Is there a father for you like my father you are boasting to me with, and ancientness like my ancientness you are naming to me with it? Say, yes, or no!’ Muawiya said, ‘No, but I say no, and it is a ratification for you’.

Al-Hassan said (a couplet): ‘The truth is far-reaching for as long as you free its way, and the truth is recognised by the ones of understanding’. 60

59 Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 20 H 10
60 Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 20 H 11
‘And Muawiya said to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, ‘I am better than you\textsuperscript{asws}, O Hassan\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘And how is that so, O son of Hind?’ He said, ‘Because they (Muslims) have united upon me and they did not unite upon you\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘Far be it! Far be it for an evil you have raised aloft, O son of the liver-eater! The ones united upon you are two (types of) men, between and obedient one and the coerced ones. The obedient one to you is disobedient to Allah\textsuperscript{azwj} and the coerced one is excused by the Book of Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} Forbid for you to be saying, ‘I am better than you\textsuperscript{asws}, for there is no goodness in you. But, Allah\textsuperscript{azwj} has Disavowed me\textsuperscript{asws} from the despicableness like what He\textsuperscript{azwj} has Disavowed you from the merits!’”\textsuperscript{61}

Kitab Al Shirazi – ‘It is reported by Sufyan Al Sowry, from Wasil, from Al Hassan, from Ibn Abbas,

‘Regarding His\textsuperscript{azwj} Words: \textit{and participate in their wealth and their children [17:64]}. Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} and Yazeed Bin Muawiya\textsuperscript{la} sat eating the dates. Yazeed\textsuperscript{la} said, ‘O Hassan\textsuperscript{asws}! I\textsuperscript{la} having being hate you for long!’ Al-Hassan\textsuperscript{asws} said: ‘Know, O Yazeed\textsuperscript{la}! Iblees\textsuperscript{la} has participated with your\textsuperscript{la} father (Muawiya) during his copulation, so two waters got mingled, so you\textsuperscript{la} have inherited my\textsuperscript{asws} enmity, because Allah\textsuperscript{azwj} the Exalted Says: \textit{and participate in their wealth and their children [17:64]}, and the Satan\textsuperscript{la} has participated with Harb during his copulation, and Sakhr was born for him. Therefore, due to that, he used to hate my\textsuperscript{asws} grandfather\textsuperscript{asws} Rasool-Allah\textsuperscript{asws}\textsuperscript{62}

و هزت سعيد بن سرح من زيد إلى الحسن بن عليب في الكفاح إلى إلى الخصمان منها، يشتبه في ميل ميزان من أبي مسلم إلى الحسن ابن قايينة أمت بعد، فقد آمن ذلك الكاتب له فكيف يشتبه في ميل ميزان من أمت بعد، فقد آمن ذلك الكاتب له في الكفاح إلى إلى الخصمان منها، أمت بعد.

And Saeed Bin Sar’h fled from Ziyad to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} wrote to him, interceding regarding him. Ziyad wrote, ‘From Ziyad Bin Abu Sufyan to Al-Hassan\textsuperscript{asws} son\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}. As for after, your\textsuperscript{asws} letter came to me beginning in it with yourself\textsuperscript{asws} before me, and you are the seeker of a need, and I am a ruler, and you\textsuperscript{asws} are an average citizen’ – and he mentioned approximate from that.

\textsuperscript{61} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 20 H 12 a
\textsuperscript{62} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 20 H 12 b
When Al-Hassan-asws read the letter, he-asws smiled and sent the letter to Muawiya. Muawiya wrote to Ziyad chiding him and ordering, ‘Leave alone my brother Saaeed and his children and his wife, and return his wealth, and build whatever has been demolished from his house’. Then he said, ‘And as for your letter to Al-Hassan-asws by his-asws name and name of his-asws mother-asws, not attributing him-asws to his-asws father-asws and his-asws mother-asws is daughter-asws of Rasool-Allah-saww, and that is more pride-worthy to him-asws, if you use your intellect’.  

And they mentioned that Al-Hassan-asws Bin Ali-asws entered to see Muawiya one day. He-asws sat by his legs while he was lying down. He said to him-asws, ‘O Abu Muhammad-asws! Are you-asws not surprised from Ayesha claiming that I am not rightful for the caliphate?’ Al-Hassan-asws said: ‘And even more surprising than this is my-asws sitting by your legs while you are sleeping (lying down)’. Muawiya was embarrassed and sat up straight and apologised to him-asws.

He-asws said: ‘It isn’t like what it has reached you, but the community of the clan of Hashim-as, our mouths are aromatic, and our lips are sweet, so our women are coming to us by themselves, while you community of the clan of Umayya, among you is severe bad breaths, so your women are turning away their mouths and their breathing to your cheeks. So rather, your places of the cheeks become grey-haired as a result of that’.

Marwan said, ‘As for among you all, O clan of Hashim-as, there is an evil trait’. He-asws said: ‘And what is it?’ He said, ‘The libido’. He-asws said: ‘Yes. It has been removed from our women

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63 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 20 H 12 c
64 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 20 H 12 d
and been placed in our men, and the libido has been removed from your men and placed in your women! So, no Umayyid rose up except a Hashimite”. 65


67 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 20 H 15 a

68 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 20 H 15 b
And Muawiya said, ‘When the Hashimite does not become generous, he does not resemble his people, and when the Zubeyri does not become courageous, he does not resemble his people, and when the Umayyid does not become lenient, he does not resemble his people, and then the Makhzumy does not become priding, he does not resemble his people’.

فَبُلَغَ ذَلِكَ الْسَنَ عَلَى أَحْسَنَ مَا نََِّهَايَيْهِ أَرَادَ أَنْ يجَُودَ بِنَاوَفَمْ مُفَتَّقَارِي وَ يَُهْيَى بَنَّهَايَيْحِي مَحْضَرًَّا وَ لَسُّا وَ حَُرَيْيَ بَنَّهَايَيْجَيْرُي، وَ لَسُّا وَ جَُرَيْيَ بَنَّهَايَيْفِيْفَيْرُي، وَ لَسُّا

That reached Al-Hassan-asws. He-asws said: ‘How excellently he looks out for his own people intending to be generous to the clan of Hashim-as with their wealth, and they are impoverished, and blossoming with clan of Makhzum, and they are hated and shamed, and they battled the clan of Al-Zubeyr and they were eradicated, and the clan of Umayya are lenient, so they would be loved’.

69

And my father is better than your father, Zayd Bin Harisa, a companion of Rasool-Allah-saww, and his-saww beloved, and his-saww slave, and he was killed as a martyr being upon the

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69 Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 20 H 15 c
obedience of Allah^{azwj} and obedience of Rasool-Allah^{saww}, and I was a commander upon your father and upon the ones who were better than your father, upon Abu Bakr and Umar, and upon Abu Ubeyda, and rest of the Emigrants and Helpers. So, is it me you are priding upon, O son of Usman?’ Amro said, ‘O people! Are you not listening to what he is answering me with, this slave?’

Marwan Bin Al-Hakam stood up. He sat to the side of Amro Bin Usman. Al-Hassan^{asws} Bin Ali^{asws} stood up and sat to the side of Usama. Saeed Bin Al-Aas stood up and sat to the side of Amro. Abdullah son of Ja’far^{asws} stood up and sat to the side of Usama.

When Muawiya saw them that they had become two parties, from the clan of Hashim^{as} and the clan of Umayya, he feared that the affliction would be magnified. He said, ‘With me, from this garden, there is knowledge’. They said, ‘The speak with your knowledge, for we shall agree’.

Muawiya said, ‘I testify that Rasool-Allah^{saww} made it to be for Usama Bin Zayd. Stand, O Usama and take possession of your garden, welcomingly, wholesomely’. Usama and the Hashimites stood up and they got it written well (title deed) by Muawiya.

Amro Bin Usman came back to Muawiya. He said, ‘May Allah^{azwj} not Recompense you goodly from a kinship. How did you increase lying upon our words, and you revoked our arguments, and our enemies have gloated with us?’

Muawiya said, ‘Woe be unto you, O Amro! When I saw these youths from the clan of Hashim^{as} to have isolated, I remembered their eyes rolling towards me from beneath the crowd at Siffeen, and my mind was almost confused upon me, and they would not believe from me, O Ibn Usman, and they have resolved with your father what resolved and they have disputed me with my soul until I saved myself from them after a Great News, and excellent rhetoric. So, leave, and we shall leave behind better for than that your garden, if Allah^{azwj} so Desires’.

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70 Bihar Al Anwaar – V 44, The book of History – Al Hassan^{asws}, Ch 20 H 16 a
Ibn Abi Al Hadeed said, ‘It is reported by Abu Ja’far Muhammad Bin Habeeb in his (book) ‘Amaali’, from Ibn Abbas who said,

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} entered to see Muawiya after the year of truce, and he was seated in a narrow seat, so he\textsuperscript{asws} sat by his legs. Muawiya discussed with whatever he so desired to discussed, then said, ‘How strange of Ayesha claiming that I am in other than what I am rightful of, and that which she has come to be in, isn’t in the right. What is for her and this? May Allah\textsuperscript{azwj} Forgive her. But rather, he\textsuperscript{asws} has been disputing me regarding this command, the father\textsuperscript{asws} of this one seated her, and Allah\textsuperscript{azwj} has Preferred (me) with it’.

Al-Hassan\textsuperscript{asws} said: ‘And you are surprised from that, O Muawiya?’ He said, ‘Yes, by Allah\textsuperscript{azwj}!’ He\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} inform you with what is even stranger than this?’ He said, ‘What is it?’ He\textsuperscript{asws} said: ‘Your being seated in the centre of the gathering while I\textsuperscript{asws} by your legs’.

Muawiya laughed and said, ‘O son\textsuperscript{asws} of my brother! It has reached me that there are debts upon you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘There are debts upon me\textsuperscript{asws}’. He said, ‘How much is it?’ He\textsuperscript{asws} said: ‘One hundred thousand’. He said, ‘I shall order for three hundred thousand for you\textsuperscript{asws}. One hundred is for your\textsuperscript{asws} debts, and one hundred you\textsuperscript{asws} can distribute it between your\textsuperscript{asws} family members, and one hundred is for yourself\textsuperscript{asws} in particular. So, stand honourably and take possession of your\textsuperscript{asws} help’.

When Al-Hassan\textsuperscript{asws} went out, Yazeed Bin Muawiya\textsuperscript{la} said to his\textsuperscript{la} father, ‘By Allah\textsuperscript{azwj}! I\textsuperscript{la} have not seen anyone speak to you with what he\textsuperscript{asws} had spoken with, then you ordered with three hundred thousand being for him\textsuperscript{asws}?’ He said, ‘O my son\textsuperscript{la}! The right, is their\textsuperscript{asws} right, so whoever from them\textsuperscript{asws} comes to you\textsuperscript{la}, so be with an incentive for him’.

\textsuperscript{71} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 20 H 16 b
CHAPTER 21 – SITUATIONS OF THE PEOPLE OF HIS \(_{asws}\) ERA, AND HIS \(_{asws}\) CLAN, AND HIS \(_{asws}\) COMPANIONS, AND WHAT FLOWED BETWEEN HIM \(_{asws}\) AND THEM, AND WHAT FLOWED BETWEEN THEM AND MUAWIYA AND HIS COMPANIONS, MAY THE CURSE OF ALLAH \(_{azwj}\) BE UPON THEM

The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Ibrahim, from Ahmad Bin Yunus al Muazy, from Ahmad Al Hamdany, from Muhammad Bin Al Ash’as, from Musa Bin Ismail, from his father, from his grandfather,

‘From Ja’far \(_{asws}\) Bin Muhammad \(_{asws}\) having said: ‘There was a friend for Al-Hassan \(_{asws}\) Bin Ali \(_{asws}\) Bin Abu Talib \(_{asws}\), may the Salatwaat of Allah \(_{azwj}\) be upon them \(_{asws}\), and he was frivolous (playful/thoughtless). He was delayed from him \(_{asws}\) for days, then came to him \(_{asws}\).

Al-Hassan \(_{asws}\) said to him: ‘How have you become?’ He said, ‘O son \(_{asws}\) of Rasool Allah \(_{saww}\)! I have become opposite of what I like and Allah \(_{azwj}\) Likes, and (I like) what Satan \(_{la}\) likes’.

Al-Hassan \(_{asws}\) smiled, then said: ‘And how is that so?’ He said, ‘Because Allah \(_{azwj}\) Mighty and Majestic Likes that I obey Him \(_{azwj}\) and not disobey Him \(_{azwj}\), and I am not like that, and the Satan \(_{la}\) likes that I disobey Allah \(_{azwj}\) and not obey Him \(_{azwj}\), and I am not like that, and I like not to die, and I am not like that (the death)’

A man stood up to him \(_{asws}\) and said, ‘O son \(_{asws}\) of Rasool-Allah \(_{saww}\)! What is the matter we dislike the death and do not like it?’

He (the narrator) said, ‘Al-Hassan \(_{asws}\) said: ‘You have ruined your Hereafter and have built your world, so you are disliking the transfer from the buildings to the ruins (graves)’’.\(^{72}\)

\(^{72}\) Bihar Al Anwaar – V 44, The book of History – Al Hassan \(_{asws}\), Ch 21 H 1
And his asws companions from the special ones of his asws father asws were like – Hujr, and Rusheyd, and Rifa’at, and Kumeyl, and Al-Musayyab, and Qays, and Ibn Wasila, and Ibn Al-Hamiq, and Ibn Arqam, and Ibn Surad, and Ibn Aqalah, and Jabir, and Al-Dowly, and Habbat, and Abayah, and Jueed, and Suleym, and Habeeb, and Al-Ahnaf, and Al-Asbagh, and Al-Awr, from a lot of which cannot be counted”.

‘There was born a new-born for Al-Hassan asws, so Quraysh came to him asws. They said, ‘Congratulations to you asws of the horseman’. He asws said: ‘And what is this from the speech? Say, ‘Thanks to the Benefactor and Blessings be for you asws regarding the Gift and may Allah aswz Make him reach the adulthood and Grace you asws with his righteousness’.

‘From Abu Abdullah asws having said: ‘A man congratulated to a man who had attained a son. He said, ‘Congratulations to you asws of the horseman!’ Al-Hassan asws said to him: ‘What makes you know he will become a horseman, or a foot soldier?’ He said, ‘May I be sacrificed for you asws! So, what should I be saying?’ He asws said: ‘You should say, ‘Thanks to the Benefactor

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73 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 2
74 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 3
and may there be Blessings for you in the Gift, and may he reach his adulthood, and may you be Graced the righteousness.”

5

(The book) ‘Al Kafi’ – Muhammad Bin Al-Hassan, and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is’haq, from Abdul Rahman Bin Hammad, from Abu Maryam Al Ansary, raising it, said,

‘Al-Hassan asws Bin Ali asws went out from the bathhouse, a person came across him asws, so he said, ‘May your asws Istithamuk (shower) be good’. So he asws said: ‘O dimwit, and are you doing with utilising the ist over here (in the word)?’ So, he said, ‘May your Hameemuk be good’. So he asws said: ‘But do you not know that Al-Hameem is the perspiration?’ He said, ‘May your Hamaamuk be good’. So he asws said: ‘And when my bathing is good, so which thing is for me asws, but say, ‘May it be purified what is good from you asws, and may it be good what is purified from you asws.”

6


‘His asws companions, companions of his asws father asws and his asws door was Qays Bin Warqa, well known with a ship, and Rusheyd Al-Hajary, and it is said, and Meesam Al-Tammar’.

7

(The book) ‘Al Ikhtisaa’ –


8


‘From Abu Al-Hassan Musa asws having said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where are the disciples of Al-Hassan asws Bin Ali asws son asws of (Syeda) Fatima asws’.

75 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 4
76 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 5
77 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 6
78 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 7
daughter-asws of Muhammad-saww Rasool-asw of Allah-azwj?’ So there would stand up, Sufyan Bin Abu Layli Al-Hamdany, and Huzeyfa Bin Aseyd Al-Ghifary.

Then it would be called out: ‘Where are the disciples of Al-Husayn-asws Bin Ali-asws?’ So there would stand everyone who had been martyred with him-asws and will not stay behind from him-asws – the Hadeeth.”

The book ‘Al Rowza’, (and) ‘Al Fazaail’ of Ibn Shazan – From Abdul Malik Bin Umeyr, from his father, from Rabie, from K히 rash who said,

‘Muawiya asked Ibn Abbas. He said, ‘So what are you saying regarding Ali-asws Bin Abu Talib-asws?’

He said, ‘Ali-asws is father of Al-Hassan-asws. By Allah-azwj! Ali-asws was the flag of guidance, and the cave for the pious, and the place of intelligence, and of the noble ancestry, and the peak of intellect, and the flag of devoutness, and a light in the murky darkness, and a caller to the mighty program, and the one adhered with as the firmest handhold, and the sublime to the glory, and the exalted.

And guide of the religion and the piety, and chief of the ones to be Resurrected and Robed, husband of the daughter-asws of Al-Mustafa-saww, and the most superior of the ones to Fast, and pray Salat, and the most pride-worthy of the ones to laugh and cry, the prayer of Salat to the two Qiblahs!

Can the any creature equate to him-asws, whether it had existed or will be coming into existence? By Allah-azwj! Like the lion as a fighter, and during the wars he-asws was for them attacker upon his-asws hater. May the Curses of Allah-azwj, and the Angels, and all the people be upon him (who opposes him-asws) up to the Day of the Calling’.”

79 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 21 H 8
One day we were in the presence of Muawiya, and a group from Quraysh had gathered with him, and among them were a number from the clan of Hashim. Muawiya said, ‘O clan of Hashim! By what are you priding upon us? Aren’t the father and the mother one? And the house and the births one?’

Ibn Abbas said, ‘We are priding upon you all with what you have become priding with over rest of Quraysh, and Quraysh are priding with over the Helpers, and the Helpers are priding with over rest of the Arabs, and the Arabs are priding with over the non-Arabs – with Rasool-Allah(saww), and with what you are not capable to deny, nor is there any fleeing from it!’

Muawiya said, ‘You speak the truth! But, by Allah-azwj! I love you due to four characteristics being for you along with my forgiveness for you of four characteristics. As for what I love you, it is for your kinship with Rasool-Allah(saww). And as for the second, you are man from my folk and member of my family, and from the pure ones of Abd Manaf. And as for the third, my father was a friend of your father. And as for the fourth, you are a tongue of Quraysh, and its chief, and its jurist.

And as for the four which I have forgiven you for, is your enmity to me at Siffeen among the ones who were inimical, and your evil in abandoning Usman among the ones who had done evil, and your striving against Ayesha, mother of the believers, among the ones who strived, and your expelling Ziyad from me among the ones who expelled.'
You struck the nose of this matter and its eye until you extracted your excuse from the Book of Allah — Mighty and Majestic and words of the poets. As for what is in accordance with the Book of Allah — Mighty and Majestic, it is His —azwj Word: mingling one righteous deed and another evil one. [9:102].

And as for what the poets had said, my brother of the clan of Dinar, ‘And I wasn’t a brother beforehand not blaming him upon Sha’as, i.e., the pious man’.

So know that I have accepted the first four regarding you and have forgiven the other four for you, and regarding that, I was like what the first one said, ‘I shall accept from the ones who had loved its beauty, and I shall forgive what had happened from other than that’.

Then he was silent, so Ibn Abbas spoke. He said after praising Allah —azwj and extolling upon Him —azwj, ‘As for what you mentioned that you love me due to my kinship from Rasool-Allah —saww, so that is Obligatory upon you and upon every Muslim who believes in Allah —azwj and His —azwj Rasool —saww, because it is the recompense which Rasool-Allah —saww had asked you all for what he —saww had come to you with, from the illumination, and the clear proofs.

The Mighty and Majestic Said: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]. So, the one who does not answer Rasool-Allah —saww to what he —saww had asked him, would be disappointed and disgraced and stumble into Hell.

And as for what you mentioned that I am a man from your folk and your family members, so that is like that, and rather, I wanted to connect the kinship with it. By my life! Today you are connecting along with what had happened from you, from what there is no criticism upon you regarding it today.
And as for your words that my father was a friend of your father, so that has happened, and the words of the first have preceded regarding him, ‘I shall protect the one who was a brother to my father during his lifetime, and I shall protect him from after him regarding the kinship, and I am not detesting the one who does not preserve the pact, nor is he my companion among the deputies’.

And as for what you mentioned that I am a tongue of Quraysh and its chief and its jurist, so I have not been given anything from that except and I have earned it, apart from that you have refused with your nobility and your benevolence except that you would prefer me, and that has preceded in the words of the first, ‘And every benevolent one is preferrable for the benevolence, seeing himself as being rightful for it, and even was meritorious’.

And as for what you mentioned from my enmity towards you at Siffeen, by Allah-azwj, if I had not done that, I would be from the lowest of the worlds! Have you been discussing with yourself, O Muawiya, that I would abandon the son asws of my uncle as, Amir Al-Momineen asws, and chief of the Muslims, and the Emigrants and the Helpers, the best, had mobilised for him asws? Should I have doubted in my religion, or confused in my nature, or restrained myself?

And as for what you mentioned of the abandoning Usman, so he had been abandoned by the one who was more merciful than me, and an example for me among the near ones and the far ones. And I was not inimical to him among the ones who were inimical, but I refrained from him like what the righteous and the intellectual tend to refrain.

And as for what you mentioned of my striving against Ayesha, so Allah-azwj Blessed and Exalted had Commanded her to stay in her house and veil with her veil. When she uncovered the covering of shame and opposed her Prophet-saww, the ones who were from us strived to her.
And as for what you mentioned from expulsion of Ziyad, so I did not expel him, but Rasool-Allah saww had expelled him when he saww said: ‘This child belongs to the bed and for the adulterer is the stoning’, and I, after this, would love what makes you happy in the entirety of your affairs’.

Amro Bin Al-Aas spoke. He said, ‘O commander of the faithful! By Allah azwj! I do not love the time at all apart from that he has been given a sharp tongue. He turns it however he so desires to, and that your example and his example is like what the first one said’, – and he mentioned a couplet of a poem.

Ibn Abbas said, ‘Amro has entered between the bone and the flesh, and the stick and the crust, and he has spoken, so let him listen, for the Quran has concorded. But, by Allah azwj, O Amro! I hate you for the Sake of Allah azwj, and there is no excusing from it. You had stood to address, and you said, ‘I am an adversary of Muhammad saww!’ So, Allah azwj Mighty and Majestic Revealed: Surely your adversary, he is the one without posterity [108:3].

So, you are the cut off in the religion and the world, and you were an adversary of Muhammad saww during the pre-Islamic period and Al-Islam. And Allah azwj Blesses and Exalted has Said: You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool [58:22].

And you have been opposing Allah azwj and His azwj Rasool saww in the past and currently, and you have fought against Rasool-Allah saww with your fight and have pulled against him saww your cavalry and your infantry, until when Allah azwj Overcame upon your affairs and Repelled your plots back into your throat, and Weakened your strength, and Belied your innovations, you were removed while you were fatigued.

فَلَأَلَّي نٌِّي أَهْلٌ الدَّيْنِ وَ الْذَّنَبُ وَ أَلْتُ شَابِيَ مَهْيَّدُ فيِّ الْجَاهِلِيَّةِ وَ الإِسْلَامِ وَ فَقُدْ قَالَ اللَّهُ رَبُّّيُّ تَبَارَكَ وَ تَعَالَى تَبَارَكَ وَ تَعَالَى وَ تَبَارَكَ وَ تَعَالَى لَا تَجَدُّ قَوْمًا يَعْبُدُونَ بَالِدَّ وَ الْيَوُمُ الآخِرُ يَبَّأَدُونُ مِنِّ هَذَا اللَّهُ وَ رَسُوَّلُهُ
Then you plotted with your efforts for the enmity towards the People\(^{\text{asws}}\) of the Household of His\(^{\text{asww}}\) Prophet\(^{\text{saww}}\) from after him\(^{\text{asww}}\). In that, there isn’t any love for Muawiya and the family of Muawiya, (it was) inly the enmity to Allah\(^{\text{azwj}}\) Mighty and Majestic and to His\(^{\text{azwj}}\) Rasool\(^{\text{saww}}\), along with your hatred and your ancient envy to the sons of Abd Manaf.

And your example in that is like what the first one said, ‘Amro exposed to me, and Amro was disgraced, exposure of a hyena to the lion, so he is not a peer for me so I could insult his honour, nor is he a slave for me so I could suppress the slave’.

Amro Bin Al-Aas spoke, but Muawiya interrupted him and said, ‘But, by Allah\(^{\text{azwj}}\), O Amro! What are you from his men? If you like, then speak, and if you like, leave it!’ It made Amro gloomy and he was silent.

Ibn Abbas said, ‘Leave him, O Muawiya! For, by Allah\(^{\text{azwj}}\), I have named him with a marking which would remain upon him as his shame and his reputation up to the Day of Qiyamah, the maids and the slaves would be narrating with it, and it would be sung with in the gatherings and discussed with in the assemblies’.

Then Ibn Abbas said, ‘O Amro!’ And he began to talk, but Muawiya extended his hand and placed it upon the mouth of Ibn Abbas and said to him, ‘I vow upon you, O Ibn Abbas, only be silent’. And he had disliked the people of Syria hearing what Ibn Abbas had said, and the last of his speech was, ‘Remain despised, O you slave, and you are condemned!’ And they dispersed’.

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81 Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{\text{asws}}\), Ch 21 H 10
‘Abdullah Ibn Abbas was present in a gathering of Muawiya Bin Abu Sufyan. Muawiya faced towards him and said, ‘O Ibn Abbas! You all are intending to acquire the Imamate like what you are specialised with the Prophet-hood. By Allah-azwj! These two will not be gathered, ever! You are arguing regarding the caliphate by confusing upon the people saying, ‘We-asws are People of the Household of the Prophet-saww, so how come the caliphate of the Prophet-hood is in others?’ And this is a confusion, because it resembles the truth, and by it there is a touch of justice.

And the matter isn’t like what you-asws are thinking that the caliphate transferred among the tribes of Quraysh by the pleasure of the general public and consultation of the special ones, and we cannot find the people saying, ‘Oh if only the clan of Hashim-as had rules us, and had they ruled us it would have been better for us regarding our world and our Hereafter’.

And had you all abstained yesterday regarding it like what you are saying, you would not have fought upon it today. By Allah-azwj! If you had ruled it, O clan of Hashim-as, neither the wind of Aad nor the lightning of Samood would have been more destructive for the people than you all!’

Ibn Abbas said, ‘As for your words, O Muawiya, that we are arguing by the Prophet-hood regarding the rightfulness of the caliphate, so by Allah-aswj, it is like that. So, if the caliphate is not rightful due to the Prophet-hood, then regarding what would it be rightful?

And as for your words that the caliphate and the Prophet-hood cannot be gathered for one, so where would be the Words of Allah-Mighty and Majestic: Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]. So, the Book, it is the Prophet-hood, and the wisdom, it is the Sunnah, and the kingdom, it is the caliphate. We-asws are the Progeny of Ibrahim-as, and the ruling with that shall flow among us up to the Day of Qiyamah.'
And as for your claim upon our argument that it is confusing, so it isn’t like that, and our argument is more illuminating than the sun and more radiating than the moon. The Book of Allah azwj is with us and so is the Sunnah of His Prophet saww among us, and you know that, but lower your head and your neck. We killed your brother, and your grandfather, and your maternal uncle, and your paternal uncle, so do not cry upon the mighty, and the souls are in the Fire, destroyed, and do not be angered for the blood spilt due to Polytheism and legalised due to Kufr, and the religion had placed it.

As for the people leaving (not placing) us forwards regarding what was vacated, and their turning away from uniting upon us, so whatever they were deprived from us is greater than what we have been deprived from them, and every matter, when its purpose is attained, its right is proven and its falsity declines.

And as for your priding with the declining kingdom which you have arrived to by adopting the falsehood, so Pharaoh la had also ruled from before you. Allah azwj Destroyed him la. O clan of Umayya! You are not ruling today one day except and we shall be ruling after you for two days, nor for a month, except we shall be ruling for two months, nor a year except we shall be ruling for two years.

And as for you words that if we had ruled, our kingdom would have been more destructive for the people than the wind of Aas and lightning of Samood, so the Words of Allah azwj are Belying you regarding that. Allah azwj Mighty and Majestic Said: And We did not send you except as a mercy to the worlds [21:107].

We are the People asws of his saww Household, the closest, and the Punishment is apparently due to your ruling the necks of the Muslims is apparent to the eyes, and the rule of your son la and son of your father would be more destructive for the people than Al-Aqeem wind. Then
Allah⁸₂ will Avenge through His⁸₂ friends and the end-result will happen to be for the pious⁸₂.

When Muawiya performed Hajj, he descended at Al-Medina. He gave permission to Sa’ad Bin Abu Waqas to see him. He said to his gatherers, ‘When I give permission to Sa’ad and he is sated, then take (talk badly) about Ali⁸₂ asws Bin Abu Talib⁸₂ asws. He permitted for him, and he sat with him upon the throne.

He (the narrator) said, ‘And the group reviled Amir Al-Momineen⁸₂ asws, may the Salawaat of Allah⁸₂ be upon him⁸₂ asws. The eyes of Sa’ad spilled over with the weeping. Muawiya said to him, ‘What make you cry, O Sa’ad? Are you crying that the killer of your brother Usman Bin Affan is being reviled?’

He said, ‘By Allah⁸₂! I could not control the crying. We had gone out from Makkah as emigrants until we lodged in this Masjid, meaning Masjid of the Rasool⁸₂ saww. We spent the night in it and our afternoon nap was in it, when we were expelled from it and Ali⁸₂ asws has been left in it. So, we do not know whether it is from the Wrath of Allah⁸₂ azwj or the anger from His⁸₂ azwj Rasool⁸₂ saww? So, mentioned that to him⁸₂ saww for we are too awed from him⁸₂ saww.

We went to Ayesha and we said, ‘O mother of the believers! There is companionship for us like the companionship of Ali⁸₂ asws, and emigration like his⁸₂ asws emigration, and we were expelled from the Masjid and he⁸₂ asws has been left in it. So, we do not know whether it is from the Wrath of Allah⁸₂ azwj or the anger from His⁸₂ azwj Rasool⁸₂ saww? So, mentioned that to him⁸₂ saww for we are too awed from him⁸₂ saww.

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⁸² Bihar Al Anwaar – V 44, The book of History – Al Hassan⁸₂ asws, Ch 21 H 11
She mentioned that to Rasool-Allah saww. He saww said to her: ‘O Ayesh! No, by Allah aswj! It was not I saww that expelled them, nor was it I saww that settled him asws there, but Allah aswj Expelled them and Settled him asws’.

And we battled at Khyber and they were defeated, the ones who were defeated. The Prophet saww of Allah saww said: ‘I saww shall give the flag today to a man who loves Allah aswj and His aswj Rasool saww, and Allah aswj and His aswj Rasool saww love him asws’! He saww called him asws, and he asws had sore eyes. He saww applied saliva in his asws eyes and gave him asws the flag. Allah aswj Granted victory to him asws.

And we battled at Tabuk along with Rasool-Allah saww. Ali asws bad farewell to the Prophet saww at the mountain pass, and he asws wept. The Prophet saww said to him asws: ‘What makes you asws cry?’ He asws said: ‘How can I asws not cry and I asws have never stayed behind from you saww in any military expedition since Allah aswj the Exalted had Sent you saww. So, what is the matter you saww are leaving me asws behind in this military expedition?’

‘I say to Allah that He has said to me: “You are the first, then the last, and you will be appointed for the middle”’. He asws said: ‘We will keep you asws from the heights of the mountain pass, and we will not allow you asws to pass in peace until Allah aswj grants you victory with this military expedition’.

The Prophet saww said to him asws: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as except surely there will be no Prophet saww after me saww?’ Ali asws said: ‘Yes, I asws am pleased’. 83

From one of the ancient books of virtues –

‘It is reported that Muawiyah wrote to Marwan, and he was his governor upon Al-Medina, ‘Propose for Yazeed la for the daughter of Abdullah son of Ja’far asws, upon the decision of her father regarding the dower, and pay off his debts in full whatever it may reach and based upon the reconciliation of the two tribes – the clan of Hashim as and the clan of Umayya’.

Marwan sent a message to Abdullah son of Ja’far asws, proposing to him (on behalf of Yazeed la for his daughter). Abdullah said, ‘The matter of our women is up to Al-Hassan asws Bin Ali asws, so take the proposal to him asws’. So, Marwan came to Al-Hassan asws with the proposal.

83 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 12
Al-Hassan-asws said: ‘Gather the ones you want to’. Marwan sent messages and gathered the two tribes, from the clan of Hashim-as and clan of Umayya.

Marwan spoke. He praised Allah-azwj and extolled upon Him-azwj, then said, ‘As for after, the commander of the faithful Muawiya has ordered me to propose for Zainab Bint Abdullah, son of Ja’far-asws, on behalf of Yazeed Bin Muawiya-la, upon a decision of her father regarding the dower and paying off his debts, reaching whatever it reaches, and upon a reconciliation of the two tribes of the clans of Hashim-as and Umayya, and Yazeed Bin Muawiya-la is a match for the one there is no match for him. And by my life! The ones being joyful with Yazeed-la are much more than the ones Yazeed-la is being joyful with you, and Yazeed-la is from the ones the cloud water his-la face’.

Then he was silent, so Al-Hassan-asws spoke. He-asws praised Allah-azwj and extolled upon Him-azwj, then said: ‘As for what you have mentioned of the decision of her father regarding the dower, we will not be turning away from the Sunnah of Rasool-Allah-saww regarding his-saww wife and his-saww daughter-asws.

And as for paying off the debts of her father, so since when have our daughter paid off the debts of their fathers?

And as for the reconciliation between the two tribes, so we are being inimical to you all for the Sake of Allah-azwj and regarding Allah-azwj, so we cannot reconcile with you all for the sake of the world.

And as for your words that the ones to be joyful with us due to Yazeed-la are more than the ones to be joyful with him-la due to us, if the caliphate was outweighing the Prophet-hood, then we would be joyful with him-la, and if the Prophet-hood is outweighing the caliphate, the he-la should be joyful with us.
And as for your words that the clouds are watering the face of Yazeed-Asw, for that cannot happen except for the Progeny-Asw of the Rasool-Saww, and we have viewed that if we were to get her married to Al-Qasim Bin Muhammad son of Ja’far-Asw, the son of her paternal uncle, and in fact I-asw hereby marry her to him, and make her dower to be my-asw estate which is for me-asw at Al-Medina, and Muawiya had given (offered) me ten thousand Dirars for it, and for her therein are riches and sufficiency’.

فَقَالَ مَرْوَانُ أَ غَدْراً يََ بَنِي هَاشيمٍ ف َقَالَ الَْْسَنُ وَاحيدَةٌ بيوَاحيدَةٍ وَ كَتَبَ مَرْوَانُ بيذَليكَ إيلََ مُعَاوييرَةَ ف َقَالَ مُعَاوييرَةُ خَ طَبْنَا إيلَيْهيمْ ف َلَمْ ير َفْعَلُوا وَ لَوْ خَطَبُوا إيلَيْنَا لَمَا رَدَدََْهُمْ.

And it is reported that Muawiya looked at Al-Hassan-asws Bin Ali-asws, and he was at Al-Medina, and the people from Quraysh had surrounded him-asws in reverence to him-asws, so the envy entered him. He called Abu Al-Aswad Al-Dowly and Al-Zahhak Bin Qays Al-Fihry and consulted them regarding the matter of Al-Hassan-asws, and that which he should consider with for speaking.

فَإيذاً كَلََمُكَ فييهي نَارَ لَهُ فَضْلًَ وَ عَلَيْكَ كَلَا  إيََّ أَنْ تَكُونَ ت َعْريفُ لَهُ عَيْباً فيي أَدَبٍ أَوْ وَقيي عَةً فيي حَسَبٍ وَإينَّهُ َُِوَ الْمُهَذَّبُ قَدْ أَنْبَحَ مينْ نَرييرحي الْعَرَبي فيي غُر ي لُبَابَيَا وَ كَرييَي مَُْتيديهَا وَطييبي عُنْصُريهَا فَلََ ت َفْعَلْ يََ أَمييَْ الْمُْْمينييَْ مُعْتَديلٌ شَبَابُهُ أَحْضَرُ مَا هُوَ كَائينٌ جَوَابُهُ فَأَخَافُ أَنْ ير َرُدَّ عَلَيْكَ كَلََمَكَ بينَوَافيذَ ت َرْدَعُ سي هَامَكَ ف َيَقْرَعُ بيذَليكَ ظُنْبُوبَكَ وَ ير ُبْديي بيهي عُيُوبَكَ

Abu Al-Aswad said to him, ‘The view of the commander of the faithful is superior, and I view that you don’t do so, for the commander of the faithful will never speak any word regarding him-asws except that the listeners from him-asws would reduce his status out of envy, and they would raise him-asws to an ascent, and Al-Hassan-asws, O commander of the faithful, is moderately young, fresh, his-asws answer will not happen. So, I fear that he-asws would return your speech upon you with force, deterring your arrows and knock your backs with it, and your faults would be manifested due to it.

فَإيذاً كَلََمُكَ فييهي نَارَ لَهُ فَضْلًَ وَ عَلَيْكَ كَلَا  إيََّ أَنْ تَكُونَ ت َعْريفُ لَهُ عَيْباً فيي أَدَبٍ أَوْ وَقيي عَةً فيي حَسَبٍ وَإينَّهُ َُِوَ الْمُهَذَّبُ قَدْ أَنْبَحَ مينْ نَرييرحي الْعَرَبي فيي غُر ي لُبَابَيَا وَ كَرييَي مَُْتيديهَا وَطييبي عُنْصُريهَا فَلََ ت َفْعَلْ يََ أَمييَْ الْمُْْمينييَْ مُعْتَديلٌ شَبَابُهُ أَحْضَرُ مَا هُوَ كَائينٌ جَوَابُهُ فَأَخَافُ أَنْ ير َرُدَّ عَلَيْكَ كَلََمَكَ بينَوَافيذَ ت َرْدَعُ سي هَامَكَ ف َيَقْرَعُ بيذَليكَ ظُنْبُوبَكَ وَ ير ُبْديي بيهي عُيُوبَكَ

So, then your speech regarding him-asws would become a merit for him-asws and a demerit upon you, except if you happen know there being a fault for him-asws in any etiquette or a lowness in an affiliation, and surely, he-asws is the polite one having become from the outspoken ones of the Arabs among the shiny of its pearls, and benevolent of his-asws ancestry, and its good components. So, do not do it, O commander of the faithful!’
Then Al-Zahhak Bin Qays Al-Fihry said, ‘Implement your view regarding him\textsuperscript{1-asws}, O commander of the faithful, and do not turn your affliction away from him\textsuperscript{1-asws}, for if you were to shoot at him\textsuperscript{1-asws} with the scissors of your speech and the decisiveness of your answer, he\textsuperscript{1-asws} would be humiliated to you just like the old camel tends to be humbled’.

He said, ‘Do it!’ And the community presented, and Muawiya ascended the pulpit. He praised Allah\textsuperscript{2}azwj and extolled upon Him\textsuperscript{2}azwj, and sent Salawaat upon His\textsuperscript{2}azwj Prophet\textsuperscript{3}saww, and mentioned Ali\textsuperscript{4}asws Bin Abu Talib\textsuperscript{4}asws, and derogated him\textsuperscript{5}asws. Then he said, ‘O you people! The youths of Quraysh are with foolishness and recklessness, and are spoilt from life, the large numbers had exhausted them. Satan\textsuperscript{1-la} has taken their heads as a seat, and their tongues are hasty, and there is inexperience in their chests and gradualness in their throats.

So, the errors are riding with them and the clumsiness is adored for them, and the ways are blinded upon them and they are being guided to the rebellion, and aggression, and the falsities, and the slander. So they are his\textsuperscript{1-la} associated and he\textsuperscript{1-la} is a pair for them, and the one for whom the Satan was an associate, so he is an evil associate [4:38], and suffice with me for them, as a model for them to follow. And the Helper is Allah\textsuperscript{2}azwj!’

Al-Hassan\textsuperscript{6}asws Bin Ali\textsuperscript{6}asws leapt up and grabbed a support of the pulpit. He\textsuperscript{6}asws praised Allah\textsuperscript{2}azwj and sent Salawaat upon His\textsuperscript{2}azwj Prophet\textsuperscript{3}saww, then said: ‘O you people! One who recognises me\textsuperscript{6}saww, so has recognised me\textsuperscript{6}saww, and one who does not recognise me\textsuperscript{6}saww, so I\textsuperscript{7}asws am Al-Hassan\textsuperscript{6}asws Bin Ali\textsuperscript{6}asws Bin Abu Talib\textsuperscript{4}asws. I\textsuperscript{7}asws am a son\textsuperscript{7}asws of the Prophet\textsuperscript{3}saww of Allah\textsuperscript{2}azwj! I\textsuperscript{7}asws and a son\textsuperscript{7}asws of the one for whom the earth has been Made to be a Masjid and a cleansing! I\textsuperscript{7}asws am a son of the radiant lamp!”

I\textsuperscript{7}asws am a son\textsuperscript{7}asws of the giver of glad tidings, the warner! I\textsuperscript{7}asws am a son\textsuperscript{7}asws of the last of Prophets\textsuperscript{3}as and chief of the Messengers\textsuperscript{3}as and Imam of the pious, and Rasool\textsuperscript{3}saww of Lord\textsuperscript{2}azwj of the world! I\textsuperscript{7}asws am a son\textsuperscript{7}asws of the one sent to the Jinn and the human beings! I\textsuperscript{7}asws am a son\textsuperscript{7}asws of the ones Sent as a Mercy to the worlds!’
فَلَمۡا سََيعَ كَلََمَهُ مُعَاویة غَاظَ مَنْطیقَهُ وَ أَرَادَ أَنْ يرَقْطَعَ عَلَيْهِ فَقَالَ يََ حَسَنُ عَلَيْكَ

When Muawiya heard his speech, his talk infuriated him, and he wanted to cut him off. He said, ‘O Hassan! Upon you is to describe the dates’.

فَقَالَ الَْْسَنُ ع الرُّطَبی وَ لِبَيِّنَةٍ عَلَيْكَ وَ رَقْطَعَ عَلَيْهِ

Al-Hassan asws said: ‘The wind pollinates it, and the heat matures it, and the night cools it and aromatises it, upon the rubbing of your nose, O Muawiya!’

ف َقَالَ يََ حَسَنُ عَلَيْكَ

Then he came back to his speech. He asws said: ‘I am a son of the one of Answered supplications! I am a son of the obeyed interceder! I am a son of the first one to be shaking off the soil from his head and knock the door of Paradise! I am a son of the one the Angels had fought alongside him and they had not fought alongside any Prophet before him! I am a son of the one Helped against the confederates! I am a son of the one Quraysh were humiliated to him with noses rubbed!’

فَقَالَ مُعَاویةُ أَمَا إینَّكَ ََُد يثُ ن َفْسَكَ بَيلْْيلََفَةي وَ لَسْتَ هُنَاكَ

Muawiya said, ‘As for you, you are narrating for yourself with the caliphate, and don’t go over there!’

فَقَالَ الَْْسَنُ ع أَمَّا الْْيلََََّةُ فَليمَنْ عَميلَ بيكيتَابي اللَّّي وَ سُنَّةي نَبيي يهي ص لَيْسَتي الْْيلََََّةُ ليمَنْ خَالَفَ كيتَابَ اللَّّي وَ عَطَّلَ السُّ

Al-Hassan asws said: ‘As for the caliphate, it is for one who work in accordance with the Book of Allah azwj and Sunnah of His Prophet saww. The caliphate isn’t for the one who opposes the Book of Allah azwj and suspends the Sunnah. But rather, an example of that is an example of a man who achieves a kingdom, so he enjoys with it, and it is as if he is cut off from it, and his followers remain upon it’.

فَقَالَ مُعَاویةُ مَا فيي ق ُرَيرْشٍ رَجُلٌ إيََّ وَ لَنَا عينْدَُُ نيعَمٌ مَُُل يلَةٌ وَ يرَدٌ جََييلَةٌ قَالَ ب َلَى مَنْ ت َعَزَّزْتَ بيهي ب َعْدَ الذ يلَّةي وَ تَكَثُّرْتَ بيهي ب َعْدَ الْقيلَّةي

Muawiya said, ‘There is no man among Quraysh except and for us there is a large bounty upon him and a beautiful hand (of favour)’. He asws said: ‘Yes, the one who is honoured with it after the humiliation and abundant with it after the scarcity’. Muawiya said, ‘Who are they, O Hassan?’ He asws said: ‘One who wants to distract you away from recognising it’.
Al-Hassan\textsuperscript{asws}, may the Salawat and the greetings be upon him\textsuperscript{asws}, said: ‘I\textsuperscript{asws} am a son\textsuperscript{asws} of the one who prevailed over Quraysh, their youths and their elders! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one who prevailed over the devout and the benevolent and nobles! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one who prevailed over the people of the world with the sincere generosity, and tall branches (of bounties), and the preceding merit! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one, pleasing him\textsuperscript{asws} is pleasing Allah\textsuperscript{azwj} and angering him\textsuperscript{asws} is angering Allah\textsuperscript{azwj}. So, is there for you to transcend it, O Muawiya?’

He said, ‘I am saying, there is no verification of your\textsuperscript{asws} words’.

Al-Hassan\textsuperscript{asws} said: ‘The truth is shinier, and the falsehood is hesitant, and the one riding the truth will never regret, and the one riding the falsehood would be disappointed, and the truth is recognised by the ones with understanding’.

Then Muawiya descended and held a hand of Al-Hassan\textsuperscript{asws} and said, ‘There is no welcome to the one who saddens you\textsuperscript{asws}.

(The book) ‘Al Ikhtisas’ – Muhammad Bin Al-Husayn, from Al-Husayn, from Muhammad Bin Ja’far Al Mowadib, from Muhammad Bin Abdullah Bin Imran, from Abdullah Bin YAzeed Al Gassany, raising it, said,

‘A delegation of Iraqis arrived to Muawiya. Among the arrivals in the delegation of people Al-Kufa were Aday Bin Hatim Al-Tale, and among the delegates of the people of Al-Basra were Al-Ahnaf Bin Qays and Sa’saa Bin Sowhan.

Amro Bin Al-Aas said to Muawiya, ‘They are men of the world and they are Shias of Ali\textsuperscript{asws}, those who had fought alongside him\textsuperscript{asws} on the day of the camel, and the day of Siffeen, so be upon caution from them, so instruct for each man from them with a private seat and receive the group with the honours’.

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\textsuperscript{84} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 21 H 13
When they entered to see him, he said to them, ‘Hello and welcome! You have come from a Holy land and of the Prophets-as, and Messengers-as, and the Resurrections, and the Publicising (of the deeds)!’

Sa’saa spoke, and he was the most presentive of the people of answers. He said, ‘O Muawiya! As for your words, ‘Holy land’, so it is not the people who make it Holy, and rather what makes it Holy are the righteous deeds. And as for your words, ‘Land of Prophets-as and Messengers-as’, so there are more at it from the people of hypocrisy, and the Shirk, and the pharaohs-as, and the tyrants, than the Prophets-as and Messengers-as. And as for your words, ‘Land of Resurrections and Publicising’, so surely the Momin cannot be harmed after the Resurrection and being near it will not benefit the hypocrites’.

Muawiya said, ‘If only the people, all of them, were children of Abu Sufyan, there would not have been among them except the clever, rightly guided ones’.

Sa’saa said, ‘The people have given birth to the ones who were better than Abu Sufyan. Adam-as, father-as of the human beings has begotten the foolish, and the hypocrites, and the mischief-makers, and the lunatics, and the insane’. Muawiya was ashamed’. 85

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa-asws Bin Ja’far-asws, from his-asws father-asws having said: ‘Al-Hassan-asws and Al-Husayn-asws were both praying Salat behind Marwan Bin Al-Hakam. They said to one-asws of the two, ‘Your-asws father-asws did not pray Salat when he-asws returned to the house’. He-asws said: ‘No, by Allah-asws! He-asws had not increased upon a Salat’. 86 (A non-Shia source - Most sources agree that he spent time as a Mu’tazilite before eventually denouncing all religion).
Muawiya Bin Abu Sufyan arrived as a pilgrim during his caliphate, so the people of Al-Medina welcomed him. He looked around and there, the ones who had welcomed him, there was not one among them except Qurayshites. When he descended, he said, ‘What happened to the Helpers, and what is the matter they are not receiving me?’ It was said to him, ‘They are needy, there aren’t any animals for them’. Muawiya said to them, ‘And where are their watering animals?’

Qays Bin Sa’ad Bin Ubada spoke, and he was a chief of the Helpers, and a son of their chiefs, ‘They perished on the day of Badr and Ohad and what was after these two from the battles of Rasool-Allah-saww, when they hit you and your father upon Al-Islam, until the Command of Allah-azwj prevailed, and you were disliking!’ Muawiya was silent.

Then Muawiya passed by a circle of Quraysh. When they saw him, they (all) stood up, apart from Abdullah Bin Abbas. He said to him, ‘O Ibn Abbas! Nothing prevented you from the standing just like your companions have stood up except for the hostility that I had fought you at Siffeen. So, do not feel from that, O Ibn Abbas, for Usman was killed unjustly’.

Ibn Abbas said, ‘So, Umar Bin Al-Khattab had been killed unjustly’. He said, ‘Umar was killed by a Kafir’. Ibn Abbas said, ‘So, who killed Usman?’ He said, ‘The Muslims killed him’. He said, ‘Then that is a refutation to your argument’. He said, ‘We have decreed in the horizons forbidding from mentioning virtues of Ali-saww and People-saww of his Households, so restrain your tongue!’

He said, ‘O Muawiya! Are you forbidding us from reading the Quran?’ He said, ‘No’. He said, ‘Are you forbidding us from its interpretation?’ He said, ‘Yes’. He said, ‘So we should be reading and not asking about what Allah-saww has Meant with it’
Then he said, ‘So which of the two is more obligatory upon us, its reading or the working with it?’ He said, ‘The working with it’. He said, ‘How can we work with it while not knowing what Allah has Meant?’ He said, ‘Ask the one who is interpreting is upon other than is being interpreted by you and People of your Household’. He said, ‘But rather the Quran was Revealed upon People of my Household, so we should be asking the family of Abu Sufyan about it?

O Muawiya! Are you forbidding us from worshipping Allah by the Quran, with what is therein from the Permissible(s) and the Prohibitions? So, if the community does not ask about that until it knows, it would be destroyed and differ’. He said, ‘Read the Quran and interpret it and do not report anything from what Allah has Revealed regarding you all, and report what is besides that’.

He said, ‘Allah is Saying in the Quran: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]. He said, ‘O Ibn Abbas! Hold on to yourself and restrain your tongue, and if there is no escape from doing it, then let that happen secretively. No one should hear it openly’. Then he returned to his house and sent one hundred thousand Dirhams to him.

And a caller of Muawiya called out, ‘I am free from responsibility from the one who reports any Hadeeth regarding the virtues of Ali-asws, and merits of People-asws of his Household!’ And the most severe of the people in tribulation were the people of Al-Kufa due to the large numbers of the Shias who were at it. So, he utilised Ziyad, son of his father (as a governor) and gave the responsibility of Iraqis of Al-Kufa and Al-Basra to him.

He went on to pursue the Shias, and he knew them, killing them under every stone and mud, and terrorising them, and cutting off their hands and legs, and crucifying them in the trunks of palm trees, and gouging out their eyes, and expelling them, and chasing them away, until they were driven out from Al-Iraq. So, there did remain anyone at it who was recognised, or
famous. They were (all) between the slain, or crucified, or imprisoned, or expelled, or driven away.

And Muawiya wrote to entirety of his office bearers in the cities, ‘It is not allowed for anyone from the Shias of Ali-asws and People-asws of his Household to testify and look at the ones before you from the Shias of Usman and ones loving him, and ones loving his family and people of his friendship, and the ones who are reporting his merits and his virtues. Draw their seats nearer and draw them near and honour them and write down the ones who are reporting his virtues, his name, and name of his father, and his tribe’.

They did so, to the extent that there was an abundance of the reports regarding Usman, and they concocted these due to what message had been sent to them from the financial aid, and the garments, and the pieces of land from the Arabs, and the slaves. So, that was abundant in every city, they competed regarding the wealth and the world. There wasn’t anyone who came from any city from the cities, and he reported a virtue or a merit regarding Usman, except his name was written down, and he was drawn nearer and rewarded.

That (situation) remained for as long as Allah-aswj so Desired. Then he wrote to his office bearers, The Ahadeeth regarding Usman have become plenty and widespread in every city, so call the people to the reporting regarding Muawiya and his merits, and his precedence, for that is more beloved to us and more delightful to our eyes, and more nullifying to the argument of People-asws of his Household and severer upon them-asws.

So, every commander and judged read out his letter unto the people. The people took in reporting regarding the false merits of Muawiya upon the pulpit in every town, and in every Masjid, and they cast that to the teachers of the books. They taught that to their children like what they were teaching them the Quran, to the extent that they taught their daughters, and the women, and they attendants.
They remained upon that for as long as Allah azwj so Desired, and Ziyad, son of his (Muawiya’s) father, wrote to him (Muawiya) regarding the rights of the people of Hazramaut that they are upon the religion of Ali asws and upon his asws view. Muawiya wrote to him, ‘Kill everyone who was upon the religion of Ali asws and his asws view’. So, he killed them and set an example with them.

And Muawiya wrote to entirety of the cities, 'Look at the ones you can establish the proof upon him that he loves Ali asws and People asws of his asws Household, so delete him from the registry'.

And he wrote another letter, 'Look at the ones from the Shias of Ali asws in front of you, and accused him due to his love, then kill him, and even if the proof cannot be established upon him'. So, they killed them upon the accusations, and the guesswork, and the doubts, under every stone to the extent that if a single word had fallen from him, his neck was struck off, and to the extent that the man was accused with the apostasy and the Kufr was honoured and revered and there was no objection to him with his abhorrence, while the man from the Shias was not safe upon himself in any city from the cities, not specifically in Al-Kufa and Al-Basra (only).

(It was) to the extent that if one of them wanted to meet secretly to the one he trusted with, would go to him in his house, and he would fear from his servant and his slave, and he would not narrate to him except after taking a solemn oath upon him for the concealment upon him.

Then the matter did not increase except is severity until it was a lot, and their false Ahadeeth appeared and the children prosed upon it having learnt that, and the most severe of the people regarding that were the readers (of the Quran), the pretenders, the hypocrites, those who were manifesting the humbleness and the devoutness, and they were lying and arrogating the Ahadeeth, and originating it, so they would be rewarded for that in the presence of the rulers, and the judges, and be drawn closer in their gatherings, and they would be attaining the wealth, and the pieces of land, and the houses due to that.
It was) to the extent that their Ahadeeth and their reports became true and correct in their view. So, they reported these and accepted these, and learnt these, and taught these, and they loved and hated each other based upon that. One who rejected it or doubted in it, their community would gather upon that and it would come to be in the hands of the ritualist and the religious ones from them, the ones who were not permitting the fabrications of similar to it, and they would accept it and they would be viewing that it is true.

And had they known of its falsehood and been certain that it is a fabrication, they would have turned away from reporting it, and would not have made it a religion with it, and would not have hated the one who opposed it.

Thus, the truth in that time period became the falsehood in their presence, and the falsehood became truth, and the truth became a lie.

When Al-Hassan-asws Bin Ali-asws passed away, the affictions and the Fitna increased. There did not remain any friend for Allah-azwj except he feared upon himself, or was killed, or expelled, or driven away.

When it was before the death of Muawiya by two years, Al-Husayn-asws Bin Ali-asws performed Hajj, and Abdullah son of Ja’far-asws and Abdullah Bin Abbas were with him-asws. And Al-Husayn-asws Bin Ali-asws had gathered the clan of Hashim-asws, and their womenfolk, and their friends, and their Shias, ones from them who performed Hajj, and ones from them who did not perform Hajj, and the ones from the cities from the ones who recognised him-asws, and members of his-asws family.

Then he-asws did not leave anyone from the companions of Rasool-Allah-saww and from their sons, and the Tabieen (followers), and from the Helpers, the well-known with the righteousness and the rituals, except he-asws gathered them (all). There gathered to him-asws more than a thousand men, and Al-Husayn-asws Bin Ali-asws was in his-asws tent, generality of them being the Tabieen and sons of the companions.
Al-Husayn\textsuperscript{asws} stood up among them to address. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, this tyrant has dealt with us\textsuperscript{asws} and our\textsuperscript{asws} Shias what you have known and seen and witnessed, and it has reached you all. And I\textsuperscript{asws} want to asked you about things, so if I\textsuperscript{asws} speak the truth, then ratify me\textsuperscript{asws}, and if I\textsuperscript{asws} were to lie, then belie me\textsuperscript{asws}.

Listen to my\textsuperscript{asws} talk and conceal my\textsuperscript{asws} words, then return to your cities and your tribes, one you can rely and trust with, then call them to what you known, for I\textsuperscript{asws} fear that this truth would be wiped out and gone, \textit{They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it} [61:8]’.

Al-Husayn\textsuperscript{asws} did not leave out anything Allah\textsuperscript{azwj} had Revealed from the Quran regarding them\textsuperscript{asws} except he\textsuperscript{asws} said it, and interpreted it, nor anything the Rasool\textsuperscript{saww} had said regarding his\textsuperscript{asws} father\textsuperscript{asws}, and his\textsuperscript{asws} mother\textsuperscript{asws}, and People\textsuperscript{asws} of his\textsuperscript{asws} Household, except he\textsuperscript{asws} reported it.

And during all that, the companions were saying, ‘O Allah\textsuperscript{azwj}, yes! We have heard it and we have witnessed it’. And the Tabieen were saying, ‘O Allah\textsuperscript{azwj}! We have narrated it by the one we ratified and trust; to the extent that he\textsuperscript{asws} did not leave out anything except he\textsuperscript{asws} said it. Then he\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you all with Allah\textsuperscript{azwj}, only return and narrated with it to the one you trust with’. Then he\textsuperscript{asws} descended, and the people dispersed upon that\textsuperscript{87}.

\textit{(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Al Zafrany, from Al Saqafy, from Ja’far Bin Muhammad Al Waraq, from Abdullah Bin Al Azraq, from Abu Al Jahaf, from Muawiya Bin Sa’albah who said,}

‘When the command became strong for Muawiya Bin Abu Sufyan, he sent Busr Bin Artaf to Al-Hijaz in pursuit of the Shias of Amir Al-Momineen\textsuperscript{asws}, and (the governor) upon Makkah'}

\textsuperscript{87} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 21 H 16
was Ubeydullah Bin Al-Abbas son of Abdul Muttalib as. He sought him but was not able upon him. He was informed that there were to small boys for him. He searched for them, and found them, so he seized them and expelled them from the place they were in; and there were two ponytails for them. He ordered with slaughtering them both, so they were slaughtered. And the news reached their mother, and her soul almost came out’.

He (the narrator) said, ‘Then afterwards, Ubeydullah Bin Al-Abbas and Busr Bin Artah gathered in the presence of Muawiya. Muawiya said to Ubeydullah, ‘Do you recognise this sheykh, killer of the two boys?’ Busr said, ‘Yes, I did kill them, so what?’ Ubeydullah said, ‘If only there was a sword for me!’ Busr said, ‘So, here is my sword’, and he gestured to his sword.

Muawiya rebuked him and chided him and said, ‘Ugh to you from an old man! What carried you upon deliberating to a man you have killed his two sons, so you are giving him your sword? It is as if you do not recognise the livers of the clan of Hashim as. By Allah-azwj! If you had handed it over to him, he would begin with you and secondly with me!’ Ubeydullah said, ‘But, by Allah-azwj, I would have begun with you and secondly with him’.

The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ali Bin Malik Al Nahwy, from Al-Husayn Bin Attar, from Muhammad Bin Saeed Al Basry, from Abu Abdul Rahman Al Isbaie, from Ata’a Bin Muslim, from Al-Hassan Bin Al-Hassan Al Basry who said,

‘I was an invader (battling) at Khurasan in the era of Muawiya, and (the governor) upon us was a man from the Tabieen. He prayed Salat (leading) Al-Zohr leading us one day, then he ascended the pulpit. He praised Allah-azwj and extolled upon Him-azwj and said, ‘O you people! A new event has occurred in Al-Islam. A mighty event like it has not occurred since Allah-azwj Recalled His-azwj Prophet-azwj’.

It has reached me that Muawiya killed Hujr and his companions. So, if there was any self-esteem with the Muslims, so the way is to that, and if there does not happen to be any self-
esteem with them, then I ask Allah-azwj to Recall me to Him-azwj, and that He-azwj should Accelerate it and Hasten that!’

قَالَ الَّسَنُ بْنُ أَبِي الَّسَنِي فَلََ وَ اللَّهِ نَلَّى بَيْنَا نَلَّهَا حَتََّ سََ عِنْهَا عَلَيْهٍ الص ييَا َ

Al-Hassan Bin Abu Al-Hassan said, ‘No, by Allah-azwj! He had not prayed any Salat with us other than it, until we heard the shriek upon him (he died)” 89

When Muawiya killed Hujr Bin Aday and his companions, he performed Hajj in that year. He met Al-Husayn-asws Bin Ali-asws. He said, ‘O Abu Abdullah-asws! Has it reached you-asws what we had done with Hujr and his companions, and his loyalists and the Shias of your-asws father-asws?’

He-asws said: ‘And what did you do with them?’ He said, ‘We killed them, and enshrouded them, and prayed Salat upon them’. Al-Husayn-asws laughed, then said, ‘The group antagonised you. But, if we-asws were to kill your loyalists, we would neither enshroud them nor would we-asws pray Salat upon them, nor bury them in graves.

وَ لَقَدْ بَلَغَنِي وَقَيَثُعَتَكَ عَلييِّ عَ وَ قِيَامُكَ بَيْنَ قَصْيْنَا وَ اعْتَيَاضُكَ بَنِي هَاشِمٍ بَيْنِيْ عَيْباً فَإِذَا فَعَلْتَ ذَلكَ فَارْجِعْ فِييْ عَيْباً

And it has reached me-asws that you are talking badly regarding Ali-asws and your standing with derogating us-asws, and your exposing the clan of Hashim-as with the faults. So, when you do that, then refer within yourself, then ask it for the truth against it and for it. If you do not find a greater fault, then how small is your fault regarding yourself’.

فَقَدْ ظَلَمْنَاكَ يََ مُعَاوييرَةُ وََ تُوتِيرَنَّ غَيَْْ قَوْسيكَ وََ تَرْمييْ غَيَْْ غَرِضيكَ وََ تَرْمينَا بَيلْعُيُوبي فَإينَّكَ وَ اللَّهُ قَدْ أَطَعْتَ فيينَا رَجُلًَ ما قَدٌَُ إسْلََمُهُ وََ حَدُثَ نيفَاقُهُ وََ نََِرَ لَكَ فَانُِْرْ لينَفْسيكَ أَوْ دَعْ ير َعْنِي عَمْرَو بْنَ الْعَاصي.

You have been unjust to us, O Muawiya, and do not string other than your own bow, nor shoot other than your own purpose, nor shoot at us-asws with the enmity from a nearby place, for by Allah-azwj, regarding us-asws, you have obeyed a man, neither is his Islam ancient, nor is his hypocrisy new, and he does not look out for you. So, you look out for yourself or rebuff’ – meaning Amro Bin Al-Aas’’. 90

89 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 21 H 18
90 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 21 H 19
‘Rasool-Allah’ \textsuperscript{saww} sent a battalion. He \textsuperscript{saww} said to them: ‘You will be getting lose at such and such time from the night, so take to the left and you will pass by a man among his sheep. You will ask him to be guided but he will refuse to guide you until you partake from his food. He will slaughter a ram for you, then he will stand and guide you. So, convey to him the greetings from me \textsuperscript{saww} and let him know that I \textsuperscript{saww} have appeared at Al-Medina’.

They went and were lost. A speaker from them said, ‘Didn’t Rasool-Allah’ \textsuperscript{saww} say to you to take to the left?’ They did so and passed by the man who Rasool-Allah- \textsuperscript{saww} had told them about. They asked him to be guided, but the man said to them, ‘I will not do so until you partake from my food’. Then he guided them to the road, and they forgot to convey to him the greetings from Rasool-Allah- \textsuperscript{saww}.

The man, and he was amro Bin Al-Hamiq, said to them, ‘Has the Prophet- \textsuperscript{saww} appeared at Al-Medina?’ They said, ‘Yes’. So, he joined with him- \textsuperscript{saww} and stayed with him- \textsuperscript{saww} for as long as Allah- \textsuperscript{azwj} so Desired. Rasool-Allah- \textsuperscript{saww} said to him: ‘Return to the place which you have emigrated from. So, when Amir Al-Momineen- \textsuperscript{asws} rules, then go to him- \textsuperscript{asws}’.

The man left until when Amir Al-Momineen- \textsuperscript{asws} descended at Al-Kufa, he came to him- \textsuperscript{asws} and stayed with him- \textsuperscript{asws} at Al-Kufa. Then Amir Al-Momineen- \textsuperscript{asws} said to him: ‘Is there any house for you?’ He said, ‘Yes’. He- \textsuperscript{asws} said: ‘Sell it and make it to be among (the clan of) Al-Azd, for it tomorrow I- \textsuperscript{asws} am absent, you will be sought (to be killed), so Al-Azd will defend you until you exit from Al-Kufa heading towards the fortress of Al-Mosul.

You will pass by a man seated, and you will sit with him. Then you will ask him to be quenched, so he will quench you and ask you about your concern. Inform him and call him to Al-Islam,
for he will become a Muslim, and wipe with your hand upon his hips, for Allah\(^{azwj}\) would Wipe whatever is with him, and he will get up standing, and follow you.

And you will pass by a blind man on the middle of the road. You shall ask him to be quenched, so he will quench you and ask you about your concern. So, inform him and call him to Al-Islam, for he will become a Muslim, and wipe your hand upon his eyes, for Allah\(^{azwj}\) Mighty and Majestic will Return his sight. He will follow you, and these two will be burying you in the soil.

Then the cavalry will pursue you. So, when you come to be nearby to the fortress in such and such place, the cavalry would be tired of you. Then descend from your horse and pass to the cave, for a mischief-maker from the Jinn and the humans will participate in shedding your blood’. He did what Amir Al-Momineen\(^{asws}\) had said.

He (the narrator) said, ‘When he ended up to the fortress, he said to the two men, ‘Ascend and look, can you see anything?’ They said, ‘We see a cavalry coming over’. He descended from his horse and entered the cave and stripped off his horse. When he entered the cave, a black snake hiding in it, struck him.

And the cavalry came. When they saw his horse stripped, they said, ‘This is his horse, and he is nearby’. And the men searched for him, and they found him in the cave. So, every time they struck their hands to anything from his body, the flesh followed them (came off). They took his head and came with it to Muawiya. He installed it upon a spear, and it was the first head to be installed in Al-Islam”.

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91 Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^{asws}\), Ch 21 H 20
One day Muawiya addressed the people in the Masjid of Damascus, and in the congregation on that day there were scholar of Quraysh from the delegations, and speakers of Rabie, and their circles, and the chiefs of Al-Yemen and their kings.

Muawiya said, 'Allah the Exalted Honoured His caliphs and obligated the Paradise for them and Saved them from the Fire! Then He Made me to be from them and Made the people of Syria to be my helpers, the impeders from the Prohibitions of Allah, the assisters with the victories of Allah, the Helped against the enemies of Allah!'
Muawiyah prosed (a couplet) saying; ‘I accepted their ignorance by leniency and honouring, and the leniency from having power is superior to the benevolence’.

He (the narrator) said, ‘And he was a nobleman. Muawiyah said to him, ‘What else can you happen to be except a bee?’ He said, ‘Don’t do it. O Muawiyah! You have resembled me with the bee, and by Allah, it is a protector with the sting, sweet with spilling. Muawiyah is nothing except a dog harbouring dogs, and Umayya is nothing except a belittler of a nation’. Muawiyah said, ‘Don’t do it’. He said, ‘You did it, so I did it’. He said to him, ‘Come near and sit with me upon the throne’. He said, ‘I will not do so’. He said, ‘And why not?’ He said, ‘Because I have seen these two withdrawing away from you from your seat, so I do not want to participate with them’.

Muawiyah said to him, ‘Come near, I shall divulge a secret to you’. He went near him. He said, ‘O Haria! I have bought from these two, their religion’. He said, ‘And from me, so buy it, O Muawiyah’. He said to him, ‘Do not be loud’.

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92 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 21
93 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 21 H 22
CHAPTER 22 – A SUMMARY OF HIS\textsuperscript{asws} HISTORY, AND HIS\textsuperscript{asws} SITUATIONS, AND HIS\textsuperscript{asws} APPEARANCE, AND THE EXTENT OF HIS\textsuperscript{asws} AGE, AND HIS\textsuperscript{asws} MARTYRDON, AND HIS\textsuperscript{asws} BURIAL, AND MERIT OF THE CRYING UPON HIM\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

1- كا، الكافي، وَلِدَ عَ فِي يَ شَرِ رَ مَ ذَانِ يُ بْنَ سَ نَةَ بَ دْ رٍ سَ نَ اتْيِ وَلَدَ بِسَ نَةِ تَ لَابٍ وَ مَضَى عَ فِي يَ شَرِ قَ سُ فُرُ فِي أَخُو مِن سَ نَةَ يَيْغُوَ وَ أَ رَبِيعُ مِن وَ هُ وَاءِ بْنِ يَ وَ أَ رَبِيعُ سَ نَةَ وَ أَ نَ شِرٍ.

(The book) ‘Al-Kafi’ –

‘He\textsuperscript{asws} (Al-Hassan\textsuperscript{asws}) was blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}) during the month of Ramazan in the year of Badr, year two of the Emigration’. And it is reported, he\textsuperscript{asws} passed away in the month of Safar at the end of the year forty-nine, and he\textsuperscript{asws} passed away and he\textsuperscript{asws} was forty-seven years and (some) months old’’.\textsuperscript{94}

2- يَبِيب، تَذِيرَب الْحُكَايَةِ وَلِدَ عَ فِي يَ شَرِ رَ مَ ذَانِ سَ نَةَ اثْنَيْ مَيْنَ اِِِ جَرَّةِي وَ قُبِضَ بَيْلَمِيِّرَةَي مَسْمُوماً فِي يَ شَرِ نَفَرٍ سَ نَةَ تيْسُعَ وَ أَرْبَعِيَّ مِن اِِ جَرَّةِي وَ كَانَ سِنْهُ يَوَمَ وَأَرْبَعِيَّ سَ نَةَ وَ أَشْهُرٍ.

(The book) ‘Tahzeeb Al Ahkaam’ –

‘He (Al-Hassan\textsuperscript{asws}) was blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}) in the month of Ramazan of the year two from the Emigration, and he\textsuperscript{asws} passed away at Al-Medina having been poisoned during Safar of the year forty-nine from the Emigration, and his\textsuperscript{asws} age on that day was forty-seven years’’.\textsuperscript{95}

أقول قال الشهيد رحْه الله في الدروس وَلِدَ عَ فِي يَ شَرِ رَ مَ ذَانِ سَ نَةَ اثْنَيْ مَيْنَ اِِ جَرَّةِي وَ قُبِضَ بَيْلَمِيِّرَةَي مَسْمُوماً فِي يَ شَرِ نَفَرٍ سَ نَةَ تيْسُعَ وَ أَرْبَعِيَّ وَ هُوَ ابْنُ سَ لْبَ عَ فِي يَ شَرِ نَفَرٍ سَ نَةَ تيْسُعَ وَ أَرْبَعِيَّ وَ هُوَ ابْنُ سَ لْبَ عَ فِي يَ شَرِ نَفَرٍ سَ نَةَ تيْسُعَ وَ أَرْبَعِيَّ.

I (Majlisi) am saying, ‘The martyr, may Allah\textsuperscript{azwj} be Pleased with him said in (the book) ‘Al Darows’ –

‘He (Al-Hassan\textsuperscript{asws}) was blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}) on the day of Tuesday in the middle of the month of Ramazan of the year two from the Emigration’. And Al-Mufeed said, ‘Year three’. And he\textsuperscript{asws} passed away on the day of Thursday, seventh of Safr of the year forty-nine, or year fifty from the Emigration, being forty-seven or (forty) eight years old’’.\textsuperscript{96}

\textsuperscript{94} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 1
\textsuperscript{95} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 2 a
\textsuperscript{96} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 2 b
And Al Kaf’amy said,

‘He (Al-Hassan-asws) was blessed (to his-asws parents-asws) during the day of Tuesday in the middle of the month of Ramazan of the year three from the Emigration, and he-asws expired on the day of Thursday, seventh of the month of Safar year fifty from the Emigration. And an engraving on his-asws rings was ‘The Honour is for Allah-azwj’, and there were fifteen children from him-asws, and his-asws wives were sixty-four, counting the slave girls, and his-asws door was ‘Safeena’.


‘Al-Hassan-asws was blessed (to his-asws parents-asws) at Al-Medina on the night of the middle of the month of Ramazan, in the year of Ohad of the year three from the Emigration. And it is said, year two. And (Syeda) Fatima-asws came with him-asws to the Prophet-saww on the seventh day from his-asws arrival, (wrapped) in a silk cloth from Paradise, and Jibrael-as had descended with it.

He-asws named him-asws as ‘Hassan’ and performed Aqeeqa for him-asws. He-asws lived with his-asws grandfather-saww for seven years and (some) months. And it is said, eight years. And with his-asws father-asws, for thirty year, and after him-asws for nine years. And they said, ten years.

And he-asws was of medium stature, and there was a bushy beard for him-asws, and he-asws was pledged allegiance to after his-asws father-asws, on the day of Friday the eleventh of the month of Ramazan in the year forty. And a commander of his-asws army was Ubeydullah Bin Al-Abbas, then Qays Bin Sa’ad Bin Ubadah. And his-asws age when he-asws was pledged allegiance to was thirty-seven years.

He-asws remained in his-asws caliphate for four months and three days, and the reconciliation occurred between him-asws and Muawiya in the years forty-one. And Al-Hassan-asws went out to Al-Medina and stayed at it for ten years.

97 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 2 c

And his-asws mother-asws is (Syeda) Fatima-asws daughter-asws of Rasool-Allah-saww, and he-asws remained oppressed, and he-asws died poisoned, and he-asws passed away at Al-Medina after ten years from the kingdom of Muawiya had passed. In the years of his-asws Imamate was the beginning of the kingdom of Muawiya. He-asws was ill for forty days and passed away two nights remaining from Safar in the year fifty from the Emigration. And it is said, in the forty-nine, and his-asws age was forty-seven years and (some) months. And it is said, forty-eight. And it is said, in the year fifty complete from the Emigration.

And Muawiya bestowed ten thousand Dinars to Ja’dah Bint Muhammad Al-Ash’as Al-Kindy, and she is a daughter of Umm Farwa, sister of Abu Bakr Bin Abu Qohafa, and cut out ten estates from Saqy Sowra (town) and the land of Al-Kufa based upon that she would poison Al-Hassan-asws.

And Al-Husayn-asws took care of his-asws washing, and his-asws enshrouding, and his-asws burial, and his-asws grave at Al-Baqie (cemetery) with (close) to his-asws grandmother-asws Fatima Bint Asad-asws.

(The book) ‘Kashf Al Ghumma’ – Kamal Al Deen Bin Talha said,

‘The most correct of what is said regarding him-asws being blessed (to his-asws parents-asws) is that he-asws was blessed at Al-Medina during the middle of the month of Ramazan of the year three from the Emigration, and his-asws father-asws is Ali-asws Bin Abu Talib-asws had lived with

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(Syeda) Fatima-asws in Zil Hajj of the year two from the Emigration. Al-Hassan-asws was the first of her-asws children.

And it is said he-asws was blessed (to his-asws parents-asws) was at six months, and the correct is different to it. And when he-asws was blessed and the Prophet-saww came to know with it, he-saww took him and proclaimed Azaan in his-saww ear. And similar to that is reported by Al-Janabizy Abu Muhammad Bin Abdul Aziz Bin Al-Akhzar. And it is reported by Ibn Al-Khassab that he-asws was blessed (to his-asws parents-asws) at six months, is more famous, and no new-born was born at six months and lived except Al-Hassan-asws and Isa Bin Maryam-asws ''.

And it is reported by Al Dowlaby in his book ‘Al Musamma’, ‘Kitab Al Zurriyat Al Tahira’, said,

‘Ali-asws married (Syeda) Fatima-asws and Al-Hassan-asws was blessed for him-asws after (Battle of) Ohad by two years, and between the time of (battle of) Ohad and arrival of the Prophet-saww Al-Medina were two years and six months and a half. So him-asws being blessed (to his-asws parents-asws) was at four years and six months and a half from the date, and between Ohad and Badr was a year and a half.

And it is reported that he-asws was blessed (to his-asws parents-asws) during the month of Ramazan of year three. And it is reported that he-asws was blessed in the middle of the month of Ramazan of the year three. And his-asws teknonym was ‘Abu Muhammad’. And it is reported that Rasool-Allah-saww performed Aqeeqah from him-asws with a ram and shaved off his-asws head and instructed that charity of silver be given of its weight.

And it is reported that he-asws was blessed (to his-asws parents-asws) during the month of Ramazan of year three. And it is reported that he-asws was blessed in the middle of the month of Ramazan of the year three. And his-asws teknonym was ‘Abu Muhammad’. And it is reported that Rasool-Allah-saww performed Aqeeqah from him-asws with a ram and shaved off his-asws head and instructed that charity of silver be given of its weight.

And it is reported that (Syeda) Fatima-asws wanted to perform Aqeeqah from him-asws with a ram, so Rasool-Allah-saww said: ‘Do not perform Aqeeqah from him-asws, and shave off his-asws head, then give in charity with its weight from silver in the Way of Allah-asw Mighty and Majestic. And from him, from Ibn Abbas, ‘Rasool-Allah-saww performed Aqeeqah from Al-Hassan-asws with a ram, and from Al-Husayn-asws with a ram’’. 100

99 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 4 a
100 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 4 b
And Al Kanjy Al Shafie said in the book ‘Kifayat Al Talib’ –

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, his teknonym was ‘Abu Muhammad’. He\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws}) at Al-Medina on the night of the middle of Ramazan of the year three from the Emigration. He\textsuperscript{asws} was the most resembling of the people with Rasool-Allah\textsuperscript{saaww}’.

And it is reported by an unbroken chain to Ahmad Bin Muhammad Bin Ayoub Al Mugheira who said,

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} was of white (fair skinned), red moustache, black-eyed, soft cheeks, thin hairline from chest to navel, bushy beard with fullness, and as if his\textsuperscript{asws} neck was a silver pitcher, broad shoulders distant between the two shoulders, moderate stature neither tall nor short, handsome from the best of faces of the people, and he\textsuperscript{asws} used to dye with black (colour), and he\textsuperscript{asws} was of curly hair, good physique’.

And from Ali\textsuperscript{asws} having said: ‘Al-Hassan\textsuperscript{asws} resembled Rasool-Allah\textsuperscript{saaww} what is between the chest to the heard, and Al-Husayn\textsuperscript{asws} resembled the Prophet\textsuperscript{saaww} of what is between lower than that’.

(The book) ‘Kashf Al Ghumma’ – Abdul Aziz Bin Al Akhzar Al Janabizy said,

‘He (Al-Hassan\textsuperscript{asws}) passed away and he\textsuperscript{asws} was forty-five years old, and the ones in charge of his\textsuperscript{asws} washing were Al-Husayn\textsuperscript{asws} and Muhammad, and Al-Abbas\textsuperscript{asws} (Ibn Ali\textsuperscript{asws}), his\textsuperscript{asws} brothers, and Saeed Bin Al-Aas prayed Salat upon him during the year forty-nine’.
'I and a man entered to see Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} to console him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O so and so, ask me\textsuperscript{asws}!’ He said, ‘No, by Allah\textsuperscript{azwj}, I will not ask you\textsuperscript{asws} until Allah\textsuperscript{azwj} Grants you\textsuperscript{asws} good health, then we shall ask you\textsuperscript{asws}'.

He (the narrator) said, ‘Then he\textsuperscript{asws} entered the bathroom, then came out to us. He\textsuperscript{asws} said: ‘Ask me\textsuperscript{asws} before you cannot ask me\textsuperscript{asws}’. He said, ‘But, let Allah\textsuperscript{azwj} Grant you good health, then we shall ask you\textsuperscript{asws}’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} just threw out (vomited) a part of my\textsuperscript{asws} live, and I\textsuperscript{asws} have been quenched the poison repeatedly, and I\textsuperscript{asws} have not been quenched as much like this time!’

Then I entered to see him\textsuperscript{asws} the next morning and he\textsuperscript{asws} was trying to find his\textsuperscript{asws} breath, and Al-Husayn\textsuperscript{asws} was by his\textsuperscript{asws} head. He\textsuperscript{asws} said: ‘O my brother! Whom do you\textsuperscript{asws} accuse?’ He\textsuperscript{asws} said: ‘Why? Do you\textsuperscript{asws} want to kill him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes’.

And from Ruqayya Bin Masqalah who said,

‘When the death presented to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, he\textsuperscript{asws} said: ‘Take me\textsuperscript{asws} out to the desert, perhaps I\textsuperscript{asws} can look into the kingdom of the skies’ – meaning the Signs. When\textsuperscript{asws} he\textsuperscript{asws} was brought out, he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{asws} am anticipating (pleased with) my\textsuperscript{asws} soul to be with You\textsuperscript{azwj}, for it is the most honourable of the souls to me\textsuperscript{asws}. And it was for him\textsuperscript{asws}, from what Allah\textsuperscript{azwj} had Done for him\textsuperscript{asws}, that he\textsuperscript{asws} could anticipate himself\textsuperscript{asws}’.
I entered to see Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} during his\textsuperscript{asws} illness in which he\textsuperscript{asws} expired, and in front of him\textsuperscript{asws} was a tray, the blood had been vomited upon it, and his\textsuperscript{asws} liver was coming out piece by piece from the poison which Muawiya had quenched him\textsuperscript{asws}. \vspace{0.5cm}

فَقُلْتُ يَا مُؤلِّي وَ لا تَنْفَضُّ لِي فَتَقَالُ يَا عَنْدَ اللهِ مَا ذَا أَعِلَامُ النَّاسِ مَلَّتُ إِنِّي بِهِ وَ إِنِّي إِيَّهُ راجِعُونَ

I said, ‘O my Master\textsuperscript{asws}! What is the matter you\textsuperscript{asws} not getting treatment for yourself\textsuperscript{asws}?’ \vspace{0.5cm}

ثَُّ الْتَفَتَ إِلَيْهِ فَقَالَ وَ اللَّهُ لَقَدْ عَهَّدَ إِلَيْنَا رَسُولِ اللَّهِ صَلَّى اللهَ عَلَيْهِ وَ سَلَّمُ أَنَّ هَذَا الْمَرْكَابُ يَمْلِكُهُ اثْنَإَةُ إِبْنِي بَيْنِي عَلَيْهِ وَ فاطِمَةَ مَا مِنْيَنَ وَ مِنْ يَدٍ مُّنْهَجْ عِنْدَ اللَّهِ وَ عِنْدَ ابْنِي

Then he\textsuperscript{asws} turned to me\textsuperscript{asws} and said: ‘By Allah\textsuperscript{azwj}! Rasool-Allah\textsuperscript{saww} had covenanted to us\textsuperscript{asws} that this command, twelve Imams\textsuperscript{asws} from the sons\textsuperscript{asws} of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} would control it. There is no one from us\textsuperscript{asws} except he\textsuperscript{asws} would be poisoned or be killed’. \vspace{0.5cm}

قَالَ فَقُلْتُ لَهُ عيِّنِي يَا بْنَ رَسُولي اللَّهِ وَ لَقَدْ عَهَّدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهَ عَلَيْهِ وَ سَلَّمُ أَنَّ هَذَا الْمَرْكَابُ يَمْلِكُهُ اثْنَإَةُ إِبْنِي بَيْنِي عَلَيْهِ وَ فاطِمَةَ مَا مِنْيَنَ وَ مِنْ يَدٍ مُّنْهَجْ عِنْدَ اللَّهِ وَ عِنْدَ ابْنِي

Then the tray was raised, and he\textsuperscript{asws} wept, may the Salawa\textsuperscript{azwj} of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} and his\textsuperscript{asws} progeny\textsuperscript{asws}.

قَالَ فَقُلْتُ لَهُ عيِّنِي يَا بْنَ رَسُولي اللَّهِ وَ لَقَدْ عَهَّدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللهَ عَلَيْهِ وَ سَلَّمُ أَنَّ هَذَا الْمَرْكَابُ يَمْلِكُهُ اثْنَأَيْ عَلَيْهِ وَ فاطِمَةَ مَا مِنْيَنَ وَ مِنْ يَدٍ مُّنْهَجْ عِنْدَ اللَّهِ وَ عِنْدَ ابْنِي

He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘Advise me, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’

قَالَ نَعْمَ اسْتَعيدَّ ليسَفَريكَ وَ حَصِّيلُ زَادَكَ قَبْلَ حُلُولي أَجَليكَ وَ اعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَ الْمَوْتُ يرَطْلُبُكَ وَ ََََْمي لْ هَمَّ يرَوْميكَ الَّذيي مََْ يََْتي عَلَى يرَوْميكَ الَّذيي أَنْتَ فييهي

He\textsuperscript{asws} said: ‘Yes. Prepare for your journey and attain your provisions before permeation (invasion) of your term (death), and know that you are seeking the world while the death is seeking you, and do not carry the worries of your day which has yet to come, over the day which you are in.

وَ اعْلَمْ أَنَّكَ ََ تَكْسيبُ مينَ الْمَالي شَيِّاً فَوْقَ قُوتيكَ إيَّ كُنْتَ فييهي خَازيًَ ليغَيْي كَ وَ اعْلَمْ أَنَّ فيي حَلََِيَا حيسَابٌ وَ فيي حَرَاميهَا عيقَابٌ وَ فيي الشُّبُهَاتي عيتَابٌ

And know that you will not earn anything from the wealth more than your daily subsistence, except you would be a treasurer regarding it for someone else. And know that regarding its Permissible, there is Reckoning, and regarding its Prohibited, there is Punishment, and regarding the confusing matters, there is reproach (blame).
So, make the status the world to be at the status of the death. Take from it what suffices you. So, if what were Permissible, you would have been ascetic in it, and if it was Prohibited, there would not be any sin in it, for you would have taken like what is taken from the dead. And if it was reproachable, then the reproach is easier (than Punishment).

وَ اعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعييشُ أَبَداً وَ اعْمَلْ لِخَيْرِيَّتِكَ كَأَنَّكَ تَُُوتُ غَداً وَ إِيَّذَا أَرَدْتَ عِيزَ اً بَيْلََ عِيْشَيَّةً وَ هَيْبَةً بَيْلََ سُلْطٍ فَاخْرُجْ مِنْ ذَلِّ مَعْصِيَّةِ اللَّهِ إِلَى عَزْرٍ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

And work for the world as if you are going to live forever, and work for the Hereafter as if you will be dying tomorrow. And if you want honour without any clan, and self-esteem without any ruling authority, then get out from the disgrace of disobeying Allah-azwj to the honour of obeying Allah-azwj Mighty and Majestic.

وَ إِيَّذَا زَمَعَتْكَ إِلَى صُفحَةِ الزَّمَانِ حَاجَةً فَاصْحَبِّ مِنْ ذَا صُفحَةٍ زَالَكَ وَ إِذَا هَدَاهَا صَنَّاكَ وَ إِذَا أَرَدْتَ مَنْهَا مُقوَّةً أَحَلَكَ وَ إِذَا حَلَّتْ صَدَقَكُ وَ إِذَا أَرَدْتَ لَيْثَمْنَ صَدَقَكَ مَنْ إِذَا سَكَتْ نَفْسُكَ وَ إِذَا سَكَتْ صَدَقَكَ مَنْ إِذَا عَلَى مَنْهَا الْعَظْمَانُ وَ لا بَلَغَ الَّذِي عَلَى مَنْهَا الْعَظْمَانُ وَ إِذَا رَأَيْتَ مَنْهَا حَسَنَةً عَدُدَةٌ وَ إِنْ سَأَلْتَهُ أَعْطَاكَ وَ إِنْ سَكَتْ عَنْهُ ابْتَدَأَكَ وَ إِنْ نُزَلَتْ إِيحَدَى الْمُليمَّاتِي بِهِ يَسَاءَكَ مَنْ تََْتَيْكَ مِنْهُ الْبَوَائِقُ وَ إِنْ تَُْتَليفُ عَلَيْكَ مِنْهُ الطَّرَائِقُ وَ إِنْ تَُْذُلُكَ عِينْدَ الَِْقَائيقي وَ إِنْ نَّنِزَلَتْ إِيحَدَى الْمُليمَّاتِي بِهِ يَسَاءَكَ مَنْ تََْتَيْكَ مِنْهُ الْبَوَائِقُ وَ إِنْ تَُْتَليفُ عَلَيْكَ مِنْهُ الطَّرَائِقُ وَ إِنْ تَُْذُلُكَ عِينْدَ الَِْقَائيقي وَ إِنْ مَدَدْتَ يَرَدَكَ بِي فَضْلٍ مَدَّهَا وَ إِنْ بَدَتْ عَنْكَ ثُلْمَةٌ سَدَّهَا

And when a need snatches you to the company of men, then accompany the one when you accompany him, he will adorn you, and when you serve him, he will safeguard you, and when you want assistance from him, he will assist you, and if you speak, he will ratify your words, and if you seek help, he will help you intensely, and if you can extend your hand with grace, extend it, and a deficiency appears from you, close it.

وَ إِذَا رَأَيْتَ مَنْهَا حَسَنَةً عَدُدَةٌ وَ إِنْ سَأَلْتَهُ أَعْطَاكَ وَ إِنْ سَكَتْ عَنْهُ ابْتَدَأَكَ وَ إِنْ نُزَلَتْ إِيحَدَى الْمُليمَّاتِي بِهِ يَسَاءَكَ مَنْ تََْتَيْكَ مِنْهُ الْبَوَائِقُ وَ إِنْ تَُْتَليفُ عَلَيْكَ مِنْهُ الطَّرَائِقُ وَ إِنْ تَُْذُلُكَ عِينْدَ الَِْقَائيقي وَ إِنْ نَّنِزَلَتْ إِيحَدَى الْمُليمَّاتِي بِهِ يَسَاءَكَ مَنْ تََْتَيْكَ مِنْهُ الْبَوَائِقُ وَ إِنْ تَُْتَليفُ عَلَيْكَ مِنْهُ الطَّرَائِقُ وَ إِنْ تَُْذُلُكَ عِينْدَ الَِْقَائيقي وَ إِنْ مَدَدْتَ يَرَدَكَ بِي فَضْلٍ مَدَّهَا وَ إِنْ بَدَتْ عَنْكَ ثُلْمَةٌ سَدَّهَا

And if he sees a good deed from you, he will repeat it, and if you ask him, he will give you, and if you are silent from him, he will initiate you, and if one of the difficulties befalls with him, it would sadden you. Someone, the difficulties will not come to you from him, nor will the ways differ upon you from him, nor will he abandon you during the realities, and if you disagree, he would apportion out, preferring you’.

قَالَ ثَُُّ ان قَطَعَ نَفْسُهُ وَ انْفَرَّ لَوْنُهُ حَتََّّ خَشييتُ عَلَيْهِ وَ دَخَلَ الُْْسَيُْْ ع وَ الَِْسْوَدُ بْنُ أَبِي الَِْسْوَدي فَانْكَبَّ عَلَيْهِ حَتََّّ قَبَّلَ رَأْسَهُ وَ بَيَْْ عَيْنَيْهِ ثَُُّ قَعَدَ عينْدَُُ فَتَسَارَّا جََيِعَاً

He (the narrator) said, ‘Then his-asws breathing was cut, and his-asws colour paled until I feared upon him-asws. And Al-Husayn-asws and Al-Aswad Bin Abu Al-Aswad entered and devoted to him-asws until he-asws kissed his-asws head and between his-asws eyes. Then he-asws sat with him-asws and they were all saddened.

فَقَالَ أَبُو الَِْسْوَدي إِيَّ الَّيَّي إِنَّ الَِْسَنَ قَدْ نُعَييَتْ إِلَيْهِ ن َفْسُهُ وَ قَدْ أَوْنَى إِلَيْهِ الُْْسَيْْي ع وَ تُوُفي يَ ير َوْيٌَْ الَِْمييسي فيي آخيري نَ َفْرٍ سَنَةَ خَُْسييَْ مينَ اِْيجْرَةي وَ لَهُ سَبْعٌ وَ أَرْبَعُونَ سَنَةً وَ دُفينَ بَيَْْ لْبَقييعي.

Abu Al-Aswad said, ‘We are for Allah-azwj! Al-Hassan-asws has been Given the news of his-asws own death’. And he-asws bequeathed to Al-Husayn-asws and expired on the day of Thursday at
at the end of Safar of the year fifty from the Emigration, and for him\textsuperscript{asws} were forty-seven years, and he\textsuperscript{asws} was buried at Al-Baqie\textsuperscript{a}.

\textit{‘His\textsuperscript{asws} being blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}) was after the Sending of Rasool-Allah\textsuperscript{saww} by fifteen years and (some) months, and (Syeda) Fatima\textsuperscript{asws} was blessed with Abu Muhammad\textsuperscript{asws} and for her\textsuperscript{asws} were eleven complete years, and his\textsuperscript{asws} coming to the world was like that of his\textsuperscript{asws} grandfather\textsuperscript{saww} and his\textsuperscript{asws} father\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws}.'}

And he\textsuperscript{asws} was clean, Purified, glorifying (Allah\textsuperscript{azwj}) and proclaiming His\textsuperscript{azwj} Oneness during the state of his\textsuperscript{asws} being blessed, and he\textsuperscript{asws} was reciting the Quran, based upon what is reported by the companions of the Ahadeeth, from Rasool-Allah\textsuperscript{saww}. Jibraeel\textsuperscript{as} spoke to him\textsuperscript{asws} in his\textsuperscript{asws} cradle, and Rasool-Allah\textsuperscript{saww} passed away and for him\textsuperscript{asws} were seven years and (some) months.

And the cause of separation of Abu Muhammad Al-Hassan\textsuperscript{asws} from the house of the world to the house of honours, based upon what is reported in Al-Ahadeeth is that Muawiya gave to Jo\textsuperscript{d}a Bint Muhammad Bin Al\textsuperscript{A}sh\textsuperscript{as}, wife of Abu Muhammad\textsuperscript{asws}, ten thousand Dinars and a lot of pieces of land from the mountain pass of Sowra and the outskirts of Al-Kufa, and carried poison to her. She made it to be in food.

When it was placed in front of him\textsuperscript{asws}, he\textsuperscript{asws} said: ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}! and the praises is for Allah\textsuperscript{azwj} upon meeting Muhammad\textsuperscript{saww}, chief of the Messengers\textsuperscript{as}, and my\textsuperscript{asws} father\textsuperscript{asws}, chief of the successors\textsuperscript{as}, and my\textsuperscript{asws} mother\textsuperscript{asws}, chieftess of women of the worlds, and my\textsuperscript{asws} uncle\textsuperscript{asws} Ja\textsuperscript{f}ar Al-Tayyar\textsuperscript{asws} in the Paradise, and Hamza\textsuperscript{asws}, chief of the martyrs. May the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} all!’

107 Bihar Al-Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 6
And his\textsuperscript{asws} brother\textsuperscript{asws} Al-Husayn\textsuperscript{asws} entered to see him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘How do you\textsuperscript{asws} feel yourself\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} in the last day from the world and the first day from the Hereafter, upon a dislike from me\textsuperscript{asws} of your\textsuperscript{asws} separation, and separation of my\textsuperscript{asws} brothers’.

Then he\textsuperscript{asws} said: ‘I\textsuperscript{asws} seek Forgiveness of Allah\textsuperscript{asw} based upon love from me\textsuperscript{asws} to meet Rasool-Allah\textsuperscript{saww}, and Amir Al-Momineen\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Hamza\textsuperscript{ar}.

Then he\textsuperscript{asws} bequeathed to him\textsuperscript{asws}, and submitted the Magnificent Name to him\textsuperscript{asws}, and inheritances of the Prophets\textsuperscript{as} which were with Amir Al-Momineen\textsuperscript{asws} and submitted these to him\textsuperscript{asws}, then said: ‘O my\textsuperscript{asws} brother\textsuperscript{asws}! When I\textsuperscript{asws} pass away, then wash me\textsuperscript{asws}, and embalm me\textsuperscript{asws}, and enshroud me\textsuperscript{asws}, and carry me\textsuperscript{asws} to my\textsuperscript{asws} grandfather\textsuperscript{saww}, until you\textsuperscript{asws} bury me\textsuperscript{asws} to his\textsuperscript{asws} side.

If you\textsuperscript{asws} are prevented from that, then by the right of your\textsuperscript{asws} grandfather\textsuperscript{saww}, and your\textsuperscript{asws} father\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}, and your\textsuperscript{asws} mother\textsuperscript{asws} Fatima Al-Zahra\textsuperscript{asws}, do not dispute with anyone, and return my bier immediately to Al-Baqie until you\textsuperscript{asws} bury me\textsuperscript{asws} next to my\textsuperscript{asws} mother\textsuperscript{asws}.

When he\textsuperscript{asws} was free from his\textsuperscript{asws} occupation and carried him\textsuperscript{asws} to bury him\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww}, Marwan Bin Al-Hakam, the one expelled by Rasool-Allah\textsuperscript{saww}, rode a mule, and Ayesha came (forward in his support). He said to her, O mother of the believers! Al-Husayn\textsuperscript{asws} intends to bury his\textsuperscript{asws} brother\textsuperscript{asws} Al-Hassan\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww}. By Allah\textsuperscript{asw}! If he\textsuperscript{asws} is buried with him\textsuperscript{saww}, the pride of your father and his companion Umar, would be gone, up to the Day of Qiyamah!’

She said, ‘So, what shall I do, O Marwan?’ He said, ‘Join with me and prevent him\textsuperscript{asws} from burying him\textsuperscript{asws} to be buried with him\textsuperscript{saww}!’ She said, ‘And how shall I catch up with him\textsuperscript{asws}?’ He said, ‘Ride this mule of mine’. He descended from his mule and she rode it. And the crowd of the people and the clan of Umayya were buzzing against Al-Husayn\textsuperscript{asws}, and they had been incited upon preventing him\textsuperscript{asws} from what he\textsuperscript{asws} had been thinking with.
When she was near from the grave of Rasool-Allah ﷺ, and the bier of Al-Hassan-asws had arrived, she threw herself from the mule and said, ‘By Allah ﷺ! Al-Hassan-asws will not be buried over here, ever, or this to be allowed!’ And she gestured by her hand to her hair.

The clan of Hashim-as wanted to quarrel, but Al-Husayn-asws said: ‘Allah ﷺ! Allah ﷺ! Do not waste the bequest of my-asws brother-asws and turn with him-asws to Al-Baqie, for he-asws had vowed upon me-asws that if I-asws am prevented from burying him-asws with his-asws grandfather-asws, then I-asws should not dispute with anyone regarding it, and that I-asws should bury him-asws at Al-Baqie next to his-asws mother-asws!’ They turned around with him-asws and buried him-asws at Al-Baqie with her-asws.

Ibn Abbas stood up and said, ‘O Humeyra! Isn’t our day from you with one, a day upon the camel and a day upon the mule? Does it not suffice you that it is being said, ‘day of the camel’ until (now) it would be said, ‘day of the mule’? One day upon this and one day upon this, coming out from the veil of Rasool-Allah-saww intending to extinguish the Noor of Allah-azwj, and Allah-azwj will Complete His-aszw-Noor and even if the Polytheists dislike t. We are for Allah-azwj and we are returning to Him-azwj.

She said to him, ‘For you is to be away from me! Ugh to you and your people!’

And it is reported that Al-Hassan-asws separated from the world and for him-asws were forty-nine years and a month. He-asws stayed with Rasool-Allah-saww for seven years and six months, and the remainder of his-asws age with Amir Al-Momineen-asws. It is reported that he-asws was buried next to his-asws mother-asws, chieftess of women of the worlds, in one grave’.

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108 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 7 a
I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said, ‘And it is reported by Abu Al-Hassan Al Madainy,

‘When Marwan prevented Al-Hassan\textsuperscript{asws} to be buried next to his\textsuperscript{asws} grandfather\textsuperscript{saww}, the clan of Hashim\textsuperscript{as} and the clan of Umayya gathered, and these people and those people stood by, and they came with the weapons. Abu Hureyra said to Marwan, ‘You prevented Al-Hassan\textsuperscript{asws} from being buried in this place, and I heard Rasool-Allah\textsuperscript{saww} saying: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the people of Paradise’.’”\textsuperscript{109}

8- كـا الكـافـي المـُجُلـدُ عـنْ سـهْلٍ عـنْ ابْنِ يرْزييردَ أَوْ غَيْْٰيُي عـنْ سُلَيْمَانَ كَاتيبي عَليي ي بْني ير َقْطييٍْ عَمَّنْ ذَنـ

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

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Ash’as Bin Qays participated in shedding the blood of Amir Al-Momineen\textsuperscript{asws}, and his daughter Ja’dah poisoned Al-Hassan\textsuperscript{asws}, and his son Muhammad participated in shedding the blood of Al-Husayn\textsuperscript{asws}.’\textsuperscript{110}

9- كَا، الكَاكَفَي مَُُمَّدُ بْنُ الَْْسَنُ أَمَّة وَ عَلييُّ بْنُ مَُُمَّدٍ عَنْ سَهْلي بْني زييََدٍ عَنْ مَُُمَّدي بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْني الَْْهْمي عَنْ مَُُمَّدي بْنِ مُسْليمٍ قَالَ سََيعْتُ أَبََ جَعْفَرٍ

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

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

ثم ذَوْنَ فَيْقِيَ بِالْبَيْنَ وَ اعْلَمْ أَنَّهُ سَيُصِيِيِّبُنِي مِّمْ نَ الْمَيَّاءي مَا يَرَعْلَمُ النَّاسُ مِّمْ نَ نَنييعي هَا وَ عَدَاوَتِيَا للَّيَّي وَ لَنَا أَهْلَ الْ بَيْتي وَ لِيْسُوْلْهِي صَ وَ عَدَاوَتِيَا لَنَا أَهْلَ الْ بَيْتي

Then return me\textsuperscript{asws} and bury me\textsuperscript{asws} at Al-Baqi’e (Cemetery), and know that there would be difficulties for me\textsuperscript{asws} from Al-Humeyra (Ayeshah), what the people know from her actions and her enmity to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{saww} and her animosity towards us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household’.

109 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 7 b
110 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 8
When Al-Hassan-AS passed away and was placed upon his-ASW bed, so they went with him-ASW to the praying place of Rasool-Allah-SAWW which he-SAWW used to pray Salat in, upon the deceased. He-ASW prayed Salat upon Al-Hassan-ASWS. When he-ASWS had been Prayed Salat upon, he-ASWS was carried and entered into the Masjid. When he-ASWS came to be upon the grave of Rasool-Allah-SAWW, the news reached Al-Ayesah, and it was said to her, ‘They have come with Al-Hassan-ASWS Bin Ali-ASWS in order to bury him-ASWS with Rasool-Allah-SAWW.

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

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

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

وَ نَالَّهِ بِغَايَةَ لَوْ كَانَ هَذَا الَّذيي كَريهْتييهي مينْ دَفْني الَْْسَني عينْدَ أَبييهي نَلَوَاتُ اللََّّي عَلَيْهِمَا جَائِزاً فِيما بَيْنَنَا وَ نَالَّهِ اللََّّي لَعْلَقْتَهُ أَلْ نَلَوَاتُ وَ إِنَّ غَمَعَكُمْ

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

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

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

He (Abu Ja’far-asws) said: ‘Ayesha said to Al-Husayn-asws, ‘Move away your son and go away with him-asws, for you all are a disputing people’. Al-Husayn-asws went to the grave of his-asws mother-asws, then brought him-asws out, and buried him-asws at Al-Baqi’e’. 111

He (Abu Ja’far-asws) having said: ‘Al-Hassan-asws Bin Al]-asws passed away and he-asws was forty-seven years old, in the year fifty. He-asws lived after Rasool-Allah-asaww for forty years’. 112

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112 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 10
'During the day of the middle of the month of Ramazan of the eighteenth month from the Emigration of the year of Badr was the birth of our Master ASWS Abu Muhammad ASWS Al-Hassan ASWS Bin Ali ASWS'.

And the book ‘Dalaail Al-Aimma’ – ‘He (Al-Hassan ASWS) was blessed (to his ASWS parents ASWS) during the day of the middle of the month of Ramazan of the year three from the Emigration, and like that is in the book ‘Tuhaft Al-Zurfa’ and ‘Kitab Al-Zakheera’.

And in the book of Al-Zamakhshari regarding the attribution, ‘He (Al-Hassan ASWS) was born during the month of Ramazan of the year three from the Emigration, and in it transpired the battle of Ohad’.

In the book ‘Al-Tazkira’ – He (Al-Hassan ASWS) was born during the middle of the month of Ramazan of the year three from the Emigration, and in it transpired the battle of Ohad’.  

And in the book ‘Mowlud Al-Aimma’ – He (Al-Hassan ASWS) was blessed (to his ASWS parents ASWS) during the month of Ramazan of the year two from the Emigration. And in a report, year three. And it is said, the day of Tuesday in the middle of the month of Ramazan of the year three from the Emigration, at Al-Medina during the rule of Yazdajard Bin Shahriyar”.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Sayf Bin Ameyra, from Abu Bakr Al Khazramy who said,
‘Ja’dah Bint Al-Ash’as Bin Qays Al-Kindy poisoned Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and poisoned a slave girl of his\textsuperscript{asws}. As for the slave girl, she vomited out the poison, and as for Al-Hassan\textsuperscript{asws}, it was withheld in his\textsuperscript{asws} stomach. Then blistered it, so he\textsuperscript{asws} passed away’.\textsuperscript{118}

I (Majlisi) am saying, ‘It is reported in one of the compilations of our companions, ‘Al-Hassan\textsuperscript{asws}, when his\textsuperscript{asws} expiry drew near and his\textsuperscript{asws} days were depleted, and the poison flowed in his\textsuperscript{asws} body, his\textsuperscript{asws} colour changed and became greener. Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘What is the matter I\textsuperscript{asws} see your\textsuperscript{asws} colour inclining towards green?’ Al-Hassan\textsuperscript{asws} wept and said: ‘My\textsuperscript{asws} brother\textsuperscript{asws}! The Hadeeth of my\textsuperscript{asws} grandfather\textsuperscript{saww} regarding me\textsuperscript{asws} and you\textsuperscript{asws} is correct’. Then he\textsuperscript{asws} hugged him\textsuperscript{asws} for a long time and they\textsuperscript{asws} both cried together a lot.

He\textsuperscript{asws} asked about that. He\textsuperscript{asws} said: ‘My\textsuperscript{asws} grandfather\textsuperscript{saww} had informed me\textsuperscript{saww} saying: ‘When on the night of Ascension I\textsuperscript{saww} entered the Gardens and passed by the houses of the people of Eman, I\textsuperscript{saww} saw two lofty castles near to each other being upon one description, except that one of them was of green emeralds, and the other from red ruby.

I\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! From whom are these two castles?’ He\textsuperscript{as} said: ‘One of them is for Al-Hassan\textsuperscript{asws} and the other for Al-Husayn\textsuperscript{asws}. I\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! So, how come they do not happen to be upon one colour?’ He\textsuperscript{as} was silent and did not respond an answer. I\textsuperscript{saww} said: ‘Why are you\textsuperscript{as} not speaking?’ He\textsuperscript{as} said: ‘Out of timidityness from you\textsuperscript{saww}. I\textsuperscript{saww} said to him\textsuperscript{as}: ‘I\textsuperscript{saww} ask you\textsuperscript{as}, by Allah\textsuperscript{azwj}, except that you\textsuperscript{as} inform me\textsuperscript{saww}’.

He\textsuperscript{as} said: ‘As for the green, it is a castle of Al-Hassan\textsuperscript{asws}, for he\textsuperscript{asws} shall be dying of poison and his\textsuperscript{asws} colour would turn green at his\textsuperscript{asws} death, and as for the red, it is a castle of Al-Husayn\textsuperscript{asws}, for he\textsuperscript{asws} will be killed and his\textsuperscript{asws} face would be reddened with blood’. At that, they\textsuperscript{asws} both cried, and the ones present clamoured with the crying and the wailing’’.\textsuperscript{119}

\textsuperscript{118} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 12

\textsuperscript{119} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 a
And Ibn Abu Al Hadeed said, ‘It is reported by Abu Al-Hassan Al Madainy who said,

‘Al-Hassan\textsuperscript{asws} was quenched the poison four times. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} have been quenched repeatedly but it was not as grievous upon me\textsuperscript{asws} like its difficulty this time’\textsuperscript{120}

وِ زُوِّى الْمُذَّابِي نِيْ عَنِ ّالْجَوْيِيَةِ بِنِّ أَمْهَأِهِ قَالَ: أُنْما مَاتُ ّالْحَسَنُ عَرْخُجُوْهُ جَذَايَا فَقَالَ ّالْحَسَنُ عِنْ طَيْعُ الْيَوُمِ جَذَايَا وَ كَتَبَ بِالْأَمْسِ ّتَعْرُجَةَ ّالْعَفْجُ قَالَ مُرْوَانُ بْنُ ّالْخَمْيُ فَمَاتَ أَبُو عُمُيْرُ ّجُنِازَتُهُ.

And it is reported by Al Madainy, from Juweyria Bin Asma’a who said,

‘When Al-Hassan\textsuperscript{asws} passed away, they brought out his\textsuperscript{asws} bier. Marwan Bin Al-Hakam attacked his\textsuperscript{asws} bier. Al-Husayn\textsuperscript{asws} said to him: ‘Today you are attacking his\textsuperscript{asws} funeral and yesterday you were filling him\textsuperscript{asws} with rage’. Marwan said, ‘Yes I used to do that with the one\textsuperscript{asws} whose forbearance is the weight of a mountain’\textsuperscript{121}

ثمَّ قَالَ الْخَلْفُ فِي بِسِّ ّالْحَسَنِ عَفْتُ وَفاَبَهُ قَبِيلَ ابْنُ ثََِانٍ وَ أَرْبَعييَْ سَنَةً وَ هُوَ الْمَرْوييُّ عَنْ جَعْفَري بْني مَُُمَّدٍ عَنْ جَعْفَرٍ عَنْ أَبِي بَصييٍْ ان ْتَهَى.

Then he said, ‘There is a differing regarding the age of Al-Hassan\textsuperscript{asws} at the time of his\textsuperscript{asws} expiry. It is said, he\textsuperscript{asws} was forty-eight years old. – And it is reported from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} in a report of Hisham Bin Salim’\textsuperscript{122}

وَ قِيلَ ابْنُ سَيَي ثََِانٍ وَ أَرْبَعييَْ وَ هُوَ الْمَرْوييُّ أَيرْضاً عَنْ جَعْفَرٍ عَنْ أَبِي بَصييٍْ ان ْتَهَى.

And it is said he\textsuperscript{asws} was forty-six years old, and it is reported as well from Ja’far\textsuperscript{asws} in a report of Abu Baseer’\textsuperscript{123}

وَ قَالَ أَبُو الْفَرَجي فيي مَقَاتيلي الطَّاليبيي ييَْ اخْتُليفَ فيي مَبْلَغي سين ي الَْْسَني ع وَقْتَ وَفَاتيهي.

And Abu Al-Faraj said in (the book) ‘Maqatil Al-Tlibeen’ – There is a differing in the extent of the age of Al-Hassan\textsuperscript{asws} at the time of his\textsuperscript{asws} expiry’\textsuperscript{124}

فَخَذَلْيُ أَخْتُلِفَ فِيي سَنَي سَيَي ثََِانٍ وَ أَرْبَعييَْ سَنَةً عَنْ أَبِي بَصييٍْ وَ هُوَ الْمَرْوييُّ أَيرْضاً.

It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Ali Bin Ibrahim Bin Hassan, from Ibn Abu Umeyr, from Hisham Bin Salim, and Jameel Bin Darraj,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘He (Al-Hassan\textsuperscript{asws}) expired and he\textsuperscript{asws} was forty-eight years old’\textsuperscript{125}

\textsuperscript{120} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 b
\textsuperscript{121} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 c
\textsuperscript{122} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 d
\textsuperscript{123} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 c
\textsuperscript{124} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 e
\textsuperscript{125} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 13 f
And it is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al Hassan, from Hassan Bin Husayn Al Luluie, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer, ‘From Ja’far-asws Bin Muhammad-asws: ‘Al-Hassan-asws expired and he-asws was forty-six years old’. 126

He said, ‘And it is reported by Sufyan Al Sowry, ‘From Ja’far-asws Bin Muhammad-asws: ‘Al-Husayn-asws Bin Ali-asws was killed and for him-asws were fifty-eight years, and Al-Hassan-asws was like that was his-asws age on the day he-asws passed away, and Amir Al-Momineen Ali-asws Bin Abu Talib-asws, and Ali-asws Bin Al-Husayn-asws, and Abu Ja’far Muhammad-asws Bin Ali-asws’ – It is narrated to me with that by Al-Abbas-asws Bin Ali-asws, from Abu Al-Sa’ib Salam Bin Junadah, from Wakie, from Sufyan Al-Sowry, from Ja’far-asws Bin Muhammad-asws’. 127

He said, ‘And this is a delusion, because Al-Hassan-asws was blessed during the year three from the Emigration and he-asws expired in the year fifty-one, and there is no differing in that, and his-asws age based upon this is forty-eight years or approximate to it’.

Note: Abu Al Faraj said, ‘And Abu Al Faraj has transmitted on page 51 from Abu Ubeyd by his chain to Ismail Bin Abdul Rqahman that Muawiya wanted the allegiance for his son Yazeed-la, so there did not happen to be anything heavier upon him than the matter of Al-Hassan-asws Bin Ali-asws and Sa’ad Bin Abu Waqas. So, he sent poison to them and they both died from it.

Refer to (the book) ‘Maqatil Al Talibeen Pages 53 & 55. I (Majlisi) am saying, ‘And Abu Al Faraj has transmitted on page 51 from Abu Ubeyd by his chain to Ismail Bin Abdul Rqahman that Muawiya wanted the allegiance for his son Yazeed-la, so there did not happen to be anything heavier upon him than the matter of Al-Hassan-asws Bin Ali-asws and Sa’ad Bin Abu Waqas. So, he sent poison to them and they both died from it.

126 Bihar Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 13 h
127 Bihar Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 13 i
thousand Dirhams (Ten thousand Dinars). He did send her the wealth but did not get her married to him.\\n
A man from the family of Talha replaced upon her and begot from her. So, whenever there was heated talk between them and the families of Quraysh, they would shame them and say, ‘O clan of the one who poisons the husbands’. And similar to that is reported by Ibn Abdul Birr Al Maliky in (the book) ‘Al Istiyaab’, refer to Volume 1 Page 374.

‘I came to Al-Hassan Bin Ali and said, ‘O son of Rasool-Allah! You have disgraced our necks and made us, the community of Shias, to be slaves. There does not even remain one man with you! He said: ‘And from what is that so?’ He (the narrator) said, ‘I said, ‘Due to your submitting the command to this tyrant’. 

He said: ‘By Allah! I did not submit the command to him except I could (not) find any helpers, and had I found helpers, I would have fought against him, my nights and my days until Allah would have Judged between me and him. But, I know the people of Al-Kufa and their afflictions, and it is not correct for me what was corrupt from them. There is no loyalty for them, nor any responsibility in any word or deed. They are differing and saying to us that their hearts are with us but their swords are unsheathed against us.’

He (the narrator) said, ‘And he was talking to me when he coughed out blood. He called for a tray. It was carried in front of him filled from the blood what had come out from his inside. I said to him, ‘What is this, O son of Rasool-Allah that I see you in pain?’
He-asws said: ‘As a result of what this tyrant has sent to me-saww, one who quenched me-asws poison. It has fallen upon my-asws liver, so it is coming out in pieces like what you see’. I said, ‘Why are you-asws not getting treatment?’ He-asws said: ‘It was quenched to me-asws twice and this is the third time. I-asws cannot find any cure for it.

It has been told to me-asws that he (Muawiya) had written to a king of Rome asking him to send him some lethal drink of poison. So, the king of Rome wrote to him, ‘It is not correct for us in our religion that we should assist upon killing someone who has not fought (against) us’.

He (Muawiya) wrote to him, ‘This is a son-asws of the man-asws who had emerged in the land. He-asws had come out seeking the kingdom of his-asws father-asws, and I want to send to him one who will quench him-asws so, the servants and the country can be at rest from him. And he sent him some gifts and some delicacies. So, the king of Rome sent the drink to him which he sent with it and he-asws was quenched it, and stipulated conditions upon him regarding that.

And it is reported that Muawiya handed over the poison to a wife of Al-Hassan Bin Ali-asws, Ja’dah Bint Al-Hasan-asws, and said to her, ‘Quench him-asws, so when he-asws dies, then my son Yazeed-asws would marry you’. When she quenched him-asws the poison and he-asws passed away, the accursed woman came to Muawiya the accrued. She said, ‘Get me married to Yazeed-asws’. He said, ‘Go away! If a woman cannot be correct for Al-Hassan-asws Bin Ali-asws, she is not correct for my son Yazeed-asws’. 128

(From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws Ali-asws Bin Al-Husayn-asws having said: ‘Al-Husayn-asws entered to see my-asws uncle-asws Al-Hassan-asws, during the adversity of quenching of the poison. He-asws stood up for a need of the human being. Then he-asws returned. He-asws said: ‘I-asws have been quenched the poison a number of times, and I-asws have not been quenched like this. I-asws have coughed out a part of my-asws liver, and you-asws should have seen me-asws turning it over with a stick in my-asws hand’.

Al-Husayn asws said to him asws: 'O my asws brother-asws! And who has quenched it to you-asws?' He asws said: 'And what do you-asws want with that? If it was the one I-asws think it to be, then Allah azwj will Reckon him, and if it was someone else, then I-asws do not like it that an innocent one be seized by me asws'. It was not long after that, except three (days) until he asws, may the Salawaat of Allah azwj be upon him-asws, passed away''.

The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father, from ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah saww was seated one day when Al-Hassan asws came. When he saw him asws, he saww wept, then said: 'To me saww! To me saww, O my saww son-asws!' He saww did not cease to draw him-asws near until he saww seated him-asws upon his saww right thigh'.

And he (the narrator) continued the Hadeeth up to he said, 'The Prophet saww said: 'And as for Al-Hassan asws, he asws is my saww son-asws, and my asws child, and from me saww, and delight of my saww eyes, and illumination of my asws heart, and fruit of my saww heart, and he asws is a chief of the youths of the people of Paradise, and a Divine Authority of Allah azwj upon the community.

His asws order is my saww order, and his-asws word is my saww word. One who follows him-asws, so he is from me-saww, and one who disobeys him-asws, so he isn't from me-saww, and whenever I saww look at him-asws, I saww remember what humiliation would be flowing upon him-asws after me saww.

The matter will not cease to be with him-asws until he-asws is killed with the poison unjustly and aggressively. During that, the Angels and the seven strong ones would cry at his-asws death, and everything would cry for him-asws, to the extent of the birds in the atmosphere of the sky, and the fishes in the middle of the water.

129 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 22 H 15
So, the one who cries over him—\(\text{asws}\)—his eyes would not cry on the Day (the other) eyes would be crying, and one who grieves upon him—\(\text{asws}\)—his heart would not be grieving on the Day the hearts would be grieving, and one who visits him—\(\text{asws}\)—in his spot (grave), his feet would be steadfast upon the Bridge on the Day the feet would be slipping in it”.

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130 Bihar Al Anwaar – V 44, The book of History – Al Hassan \(\text{asws}\), Ch 22 H 16
131 Bihar Al Anwaar – V 44, The book of History – Al Hassan \(\text{asws}\), Ch 22 H 17
132 Bihar Al Anwaar – V 44, The book of History – Al Hassan \(\text{asws}\), Ch 22 H 18 a
And from the book ‘Al Istiyaab’ –

‘There is differing regarding the time of his-asws expiry. It is said he-asws passed away in the year forty-nine, and it is said, ‘But he-asws passed away during Rabbi Al-Awwal of the year fifty, after ten years had passed from the caliphate of Muawiya’. And it is said, ‘But, he-asws passed away in the year fifty-one, and was buried in the house of his-asws father-asws at Baqie Al-Gharqad, and Saeed Bin Al-Aas, governor of Al-Medina prayed Salat upon him.

His-asws brother-asws Al-Husayn-asws advanced him-asws and said: ‘And had it not been a Sunnah, I-asws would not have advanced you-asws’. His-asws wife Ja’dah daughter of Al-Ash’as Bin Qays poisoned him-asws. And it is said it was Ja’d daughter of Al-Ash’as. And Muawiya Bin Abu Sufyan had guaranteed one hundred thousand Dirhams to be for her, and that he would get her married to his son Yazeed-ia, when she kills him-asws. When she had done that, he was not loyal to her with what he had guaranteed”.

In (the book) ‘Al Durr’ –

‘His-asws age was forty-five years, and it is said forty-nine and four months and nineteen day, and it is said that his-asws stay with his-asws grandfather-saww was seven years, and with his-asws father-asws was thirty-three years, and he-asws lived after him-asws for ten years. So, the entirety of his-asws age was fifty years’.

(The books) ‘Al Amaali’ of Al Sadouq, (and) ‘Uyoon Akhbar Al-Reza-asws – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazal, from his father,

‘From Abu Al-Hassan Al-Reza-asws, from his-asws forefathers-asws having said: ‘When the expiry presented to Al-Hassan-asws Bin Ali-asws Bin Abu Talib-asws, he-asws wept. It was said, ‘O son-asws of Rasool-Allah-saww! You-asws are crying and your-asws position from Rasool-Allah-saww is your-asws position which you-asws are with, and Rasool-Allah-saww has said regarding you-asws what he-saww

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133 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 18 b
134 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 18 c
has said, and you\textsuperscript{asws} performed twenty Hajj walking, and have divided your\textsuperscript{asws} wealth with your\textsuperscript{asws} Lord\textsuperscript{asws} three times, to the extent of the slipper and the slipper?'

He\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} am crying for the emerging horrors (after my\textsuperscript{asws} departure to Ahl Al-Bayt\textsuperscript{asws}) and separation of the loved ones’.\textsuperscript{135}


‘From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} wanted to bury Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww}, and a crowd gathered. A man said, ‘I heard Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} saying to Al-Husayn\textsuperscript{asws}. ‘Do not shed any blood regarding me\textsuperscript{asws}. Had it not been that, Al-Husayn\textsuperscript{asws} would not have ended until he\textsuperscript{asws} would have buried him\textsuperscript{asws} with Rasool-Allah\textsuperscript{saww}’’.\textsuperscript{136}

\textsuperscript{136} And Abu Abdullah\textsuperscript{asws} said: ‘The first woman to ride the mule after Rasool-Allah\textsuperscript{saww} was Ayesha. She came to the Masjid and prevented Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} from being buried with Rasool-Allah\textsuperscript{saww}’.\textsuperscript{137}

\textsuperscript{137} (The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtary.

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} used to visit the grave of Al-Hassan\textsuperscript{asws} during every evening of Friday’.\textsuperscript{138}

\textsuperscript{138} (The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Muzahim Bin Abdul Waris Bin Abbad, from Muhammad Bin Zakariya Al Gallaby, from Al Abbas Bin Bakkar, from Abu Bakr Al Hilaly, from Ikrimation

\begin{itemize}
  \item \textsuperscript{135} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{saww}, Ch 22 H 19
  \item \textsuperscript{136} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{saww}, Ch 22 H 20 a
  \item \textsuperscript{137} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{saww}, Ch 22 H 20 b
  \item \textsuperscript{138} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{saww}, Ch 22 H 21
\end{itemize}
Al-Husayn asws, Bin Ali-asws entered to see his-asws brother-asws Al-Hassan-asws, Bin Ali-asws during his-asws illness in which he-asws passed away. He-asws said to him-asws, ‘How do you-asws feel yourself-asws, O my-asws brother-asws?’ He-asws said, ‘I-asws find myself-asws to be in the first day from the days of the Hereafter, and the last day from the days of the world.

And know that I-asws cannot precede my-asws term, and I-asws shall arrive to my-asws father-asws and to my-asws grandfather-saww upon a dislike from me-asws of separating from you-asws, and separating from your-asws brothers-asws, and separation of the loved ones. And I-asws seek Forgiveness of Allah-aswj from these words of mine-asws, and I-asws repent to Him-aswj.

But, (it is) based upon love from me-asws for meeting Rasool-Allah-saww, and Amir Al-Momineen Ali-asws, Bin Abu Talib-asws, and my-asws father-asws, and my-asws mother-asws Fatima-asws, and Hamza-asws and Ja’far-asws. And in Allah-aswj Mighty and Majestic is a Replacement from every destruction and consolation from every calamity and coming across to all what has been lost.

O my-asws brother-asws! I-asws saw my-asws liver in the tray, and I-asws have recognised the one who has done this with me-asws, and where it has come from. So, what will you-asws do with him, O my-asws brother-asws?

Al-Husayn-asws said: ‘By Allah-aswj I-asws will kill him!’ He-asws said: ‘Then I-asws will not inform you-asws with it, ever, until we-asws meet Rasool-Allah-saww! But, O my-asws brother, write: - This is what Al-Hassan-asws Bin Ali-asws is bequeathing to his-asws brother-asws Al-Husayn-asws Bin Ali-asws.'
He-\(\text{asws}\) bequeathed that he-\(\text{asws}\) testifies that there is no god except Allah-\(\text{azwj}\) Alone, there being no associate for Him-\(\text{asws}\), and surely, he-\(\text{asws}\) worships Him-\(\text{azwj}\) as is right of His-\(\text{azwj}\) worship. There is no associate for Him-\(\text{azwj}\) in the Kingdom nor any Guardian for Him-\(\text{azwj}\) from the humiliation, and He-\(\text{azwj}\) Created all things, so He-\(\text{azwj}\) Determined it with a Determination. And surely, He-\(\text{azwj}\) is foremost to be worshipped, and most rightful one to be praised. One obeying Him-\(\text{azwj}\) is rightly guided, and one disobeying Him-\(\text{asws}\) deviates, and one who turns to Him-\(\text{azwj}\) would be guided.

I-\(\text{asws}\) bequeath to you-\(\text{asws}\), O Husayn-\(\text{asws}\), with ones from my-\(\text{asws}\) family I-\(\text{asws}\) am leaving behind, and my-\(\text{asws}\) children, and your-\(\text{asws}\) family members that you-\(\text{asws}\) should pardon them from their bad deeds, and accept from their good deeds, and be a replacement for them and a father, and that you-\(\text{asws}\) should bury me-\(\text{asws}\) with Rasool-Allah-\(\text{saww}\), for I-\(\text{asws}\) am most rightful within it and with his-\(\text{saww}\) house than the ones who have entered his-\(\text{saww}\) house without his-\(\text{saww}\) permission, and no Book will be coming to them from after him-\(\text{saww}\).

Allah-\(\text{azwj}\) Said in His-\(\text{azwj}\) Book among what He-\(\text{azwj}\) Revealed unto His-\(\text{azwj}\) Prophet-\(\text{azwj}\): **O you who believe! Do not enter the houses of the Prophet unless there is permission for you** [33:53]. By Allah-\(\text{azwj}\)! There was no permission for them in entering into it during his-\(\text{saww}\) lifetime without his-\(\text{saww}\) permission, nor has the permission come to them regarding that from after his-\(\text{saww}\) expiry, while we-\(\text{asws}\), there is permission for us in the conduct regarding what we-\(\text{asws}\) have inherited from after him-\(\text{saww}\).

If the woman refuses upon you, then I-\(\text{asws}\) adjure you-\(\text{asws}\) with Allah-\(\text{azwj}\), with the closeness which Allah-\(\text{azwj}\) Mighty and Majestic is close from you-\(\text{asws}\), and the sparkling relationship from Rasool-Allah-\(\text{saww}\) not to spill a drop of blood regarding me-\(\text{asws}\) until we-\(\text{asws}\) meet Rasool-Allah-\(\text{saww}\). We-\(\text{asws}\) shall take the dispute to him-\(\text{asws}\) and inform him-\(\text{asws}\) with what had happened from the people to us-\(\text{asws}\), after him-\(\text{saww}\). Then he-\(\text{asws}\) passed away.

Ibn Abbas said, ‘Al-Husayn-\(\text{asws}\) Bin Ali-\(\text{asws}\) called me, and Abdullah son of Ja’far-\(\text{asws}\), and Ali Bin Abdullah Bin Al-Abbas. He-\(\text{asws}\) said: ‘Wash the son-\(\text{asws}\) of your uncle-\(\text{asws}\). We washed him-\(\text{asws}\) and embalmed him-\(\text{asws}\), and dressed him-\(\text{asws}\) in his-\(\text{asws}\) shroud. Then we came out with him-\(\text{asws}\) until we prayed Salat upon him-\(\text{asws}\) in the Masjid, and Al-Husayn-\(\text{asws}\) had instructed to open the house (of Rasool-Allah-\(\text{saww}\)).
Al-Marwan Bin Al-Hakam formed a barrier besides that, and so did the family of Abu Sufyan, and the ones from the sons of Usman who were present over there, and they said, ‘The commander of the faithful, the martyr, the one killed unjustly was buried at Al-Baqie in an evil place, and Al-Hassan asws is to be buried with Rasool-Allah saww? That will not happen, ever until the swords are broken between us, and the spears are split, and the arrows are depleted!’

Al-Husayn asws said: ‘But, by Allah aswj, Who Sanctified Makkah! For Al-Hassan asws son asws of Ali asws and son asws of (Syeda) Fatima asws is more rightful with Rasool-Allah aswj and with his saww house than the ones who have entered his saww house without his saww permission, and by Allah aswj, he asws is more rightful with it than the bearer of the sins of expelling Abu Zarr ra, may Allah have Mercy on him ra, the doer with Ammar ra what he did, and with Abdullah what he did, the protector of the intimate one, the sheltered of the one expelled by Rasool-Allah saww. But, you have become commanders now and you are being followed upon that by the enemies and sons of the enemies!’

He (Ibn Abbas) said, ‘And I was the first one to leave. I heard the undecipherable voices, and I feared to hasten Al-Husayn asws upon the ones who had come, and I saw a person, I knew of the evil in him. I turned around and there I was with Ayesha among forty riders, riding upon a saddled mule in front of them and instructing them with the fighting a battle.

When she saw me, she said, ‘To me, O Ibn Abbas! You are being audacious upon me in the world? You are hurting me time and again. You want to enter someone into my house, one who I neither desire nor love?’
I said, ‘Oh the evil of it! One day upon a mule and one day upon a camel. You are intending to extinguish the Noor of Allah and fight the friends of Allah and hinder between Rasool-Allah-saww and his-saww beloved to be buried with him-saww? Return, for Allah-azwj Mighty and Majestic has Sufficed the Assistance! And Al-Hassan-asws will be buried to the side of his-asws mother-asws. It will not increase him-asws except nearness from Allah-azwj the Exalted, and by Allah-azwj, you will not be increased except remoteness from Him-azwj. Leave, for you have seen what makes you happy!’

He (Ibn Abbas) said, ‘She scowled in my father and called out at the top of her voice, ‘Or haven’t you forgotten the camel, O Ibn Abbas! You were the ones with grudges’. I said, ‘But, by Allah-azwj! The people of the sky haven’t forgotten, so how can the people of the earth forget?’

She left and she was saying (a couplet), ‘She raised her stick and the speck settled like what the eyes settle with the penitence of the traveller’.139

‘It is reported from Al-Sadiq-asws, from his-asws forefathers-asws: ‘Al-Hassan-asws said to the members of his-asws family: ‘I-asws shall be dying of poison like what Rasool-Allah-saww had died. They said, ‘And who will do that?’ He-asws said: ‘My-asws wife ‘Ja’da Bin Al-Ash’as Bin Qays, for Muawiya would be sending it to her and instructing her with that’.

They said, ‘Expel her from your-asws house and distance her from yourself-asws’. He-asws said: ‘How can I-asws expel her and she has not done anything yet? And if I-asws were to expel her, no one will kill me-asws other than her, and there would be an excuse for her in the presence of the people’.

139 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 22
The days did not pass by until Muawiya sent her significant wealth and made her wish that he would be giving her one hundred thousand Dirhams as well and get her married to Yazeed, and he had a poisoned drink carried over to her for her to quench Al-Hassan-asws, upon him-asws be the greetings.

She went to his-asws house, and he-asws was fasting. The time of breaking the fast emerged, and it was a hot day for drinking milk, and she had cast that poison in it. He-asws drank it and said: 'Enemy of Allah-azwj! You have killed me-asws, may Allah-azwj Kill you! By Allah-azwj! You will not achieve any replacement from me-asws, and he has deceived you and has mocked at you, and Allah-azwj will Disgrace you and Disgrace him!'

He-asws remained for two days, then passed away. Muawiya was treacherous with her and was not loyal to her with what he had promised upon it'.

When the expiry presented to Al-Hassan-asws Bin Ali-asws, he-asws wept with intense weeping, and said: 'I-asws am proceeding to a mighty matter and horror I-asws have not proceeded to like it, at all!' Then he-asws bequeathed that he-asws be buried at Al-Baqie.

You-asws will come to know, O son of uncle, that the people are thinking that you-asws want to bury me-asws with Rasool-Allah-azwj so they would be getting together in preventing you all, and by Allah-azwj, I-asws vow upon you-asws not to spill a drop of blood regarding my-asws matter'.

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140 Bihar Al Anwar – V 44, The book of History – Al Hassan-asws, Ch 22 H 23
When Al-Husayn-asws had washed him-asws and enshrouded him-asws and carried him-asws upon his-asws bier to the grave of his-asws grandfather-saww Rasool-Allah-saww in order to renew the pact with him-asws, Marwan Bin Al-Hakam and the ones with him from the clan of Umayya came. He said, ‘Usman has been buried in the outskirts of Al-Medina and Al-Hassan-asws would be buried with the Prophet-saww? That will not happen, ever!’

And I (Ibn Abbas) met Ayesha being upon a mule and she was saying, ‘What is it to do with me and you all? You want to enter someone into my house whom I do not like?’ Ibn Abbas said to Marwan Bin Al-Hakam, ‘We do not want to bury our companion, for he-asws was more knowing with the sanctity of the grave of Rasool-Allah-aszw that for the crowd to knock upon it like what others tend to knock and enter his-saww (tomb) without his-saww permission. Leave, for we shall bury him-asws at Al-Baqie just as he-asws has bequeathed’.

Then he (Ibn Abbas) said to Ayesha, ‘Oh the evil of it! One day upon a mule and one day upon a camel’. And in a report, ‘One day you become a camel and one day you become a mule, and if you live, you will raise the wind’.

Ibn Al-Hajjaj Al-Baghdady the poet took it and said, ‘O daughter of Abu Bakr, neither did you exist nor will you be existing, for you is a ninth from the eight (inheritance), and you are owning it all, you become a camel, and you become a mule, and if you live, you will raise the wind’.

Explanation of his words, ‘For you is the ninth from the eighth’

But rather it happened in a debate of Fazaal Bin Al-Hassan Bin Fazaal Al-Kufy with Abu Haneefa. Fazaal said to him, 'The Words of Allah \textsuperscript{azwj} the Exalted: \textit{O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].} Is it Abrogated or not Abrogated?' He said, 'It is not Abrogated'.

He said, 'What are you saying regarding the best of the people after Rasool-Allah \textsuperscript{saww}, is it Abu Bakr and Umar or Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}?' He said, 'Don’t you know that these two are lying down with Rasool-Allah \textsuperscript{saww} in his grave? So which argument does you want regarding their merits, any more than this?'

Al-Fazaal said to him, ‘They have been unjust when they bequeathed to be buried in a place which there wasn’t any right in it for them, and if the place had been for them, then they have gifted it to Rasool-Allah \textsuperscript{saww}, so they have offended when they retracted in their gifts and broken their pacts, and you have acknowledged that the Words of the Exalted: \textit{Do not enter the houses of the Prophet unless there is permission for you [33:53]} are not Abrogated’.

Abu Haneefa lowered his head, then said, ‘It (the spot) neither happened to be for him nor for them, but they had both looked into the right of Ayesha and Hafsa, so they deserved the burial in that place, due to the rights of their daughters’.

Fazaal said to him, ‘You know that the Prophet \textsuperscript{saww} passed away leaving nine wives, and for them is the eight due to the place of his \textsuperscript{saww} child (Syeda) Fatima. So, when for each one of them is ninth of an eight. Then we looked into the ninth of the eight, and there it was a palm’s width and such and such stone of such and such length and width. So, how can the two men deserve more than that?

And afterwards, what is the matter Ayesha and Hafsa are both inheriting from Rasool-Allah \textsuperscript{saww} while his \textsuperscript{saww} daughter \textsuperscript{asws} Fatima \textsuperscript{asws} was refused the inheritance? The contradiction in that is apparent from many aspects.

Abu Haneefa said, ‘Get him away from me, for he is a wicked rejector (Al-Rafizi)!’
‘Muawiya sent a message to Ja’dah Bint Al-Ash’as, ‘I shall get you married to my son Yazeed based upon you poisoning Al-Hassan asws’. And he sent one hundred thousand Dirhms to her. She did it and poisoned Al-Hassan asws. He sent her the wealth but did not get her married to Yazeed la.

A man from the family of Talha replaced upon her and begot from her. And it so happened that whenever heated talk happened between them and the families of Qureys, they shamed them and said, ‘O clan of husband poisoners!’

Al-Husayn asws said to him asws: ‘And who has quenched it to you asws?’ He-asws said: ‘And what do you asws want with him? Do you asws want to kill him? If it happens to be him, then Allah azwj is Severer of Avenging than you asws are, and if it does not happen to be him, then I-asws do not like for an innocent one to be seized due to me-asws’.  

And it is reported by Abdullah Bin Ibrahim, from Ziyad Al Mukhariqy who said,

‘When the expiry presented to Al-Hassan asws he-asws summoned Al-Husayn asws and said: ‘O my asws brother I-asws am separating from you asws and will be joining with my asws Lord azwj, and I-asws have been quenched poison, and I-asws have thrown out my asws liver into the tray.

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142 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 22 H 25 a

143 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 22 H 25 b
By my ۚمَعُوسَ يَرَفْنُ ۚمَعَ النَّبِيييْصَرُّ فَتَجَمَّعُو ۔وَلَْيَتْهُمْ عَائيشَةُ عَلَى بَغْلٍ وَ هييَ ت َقُولُ مَا لِي وَ لَكُمْ تُدْخيلُوا ب َيْتِي مَنْ ۙۖوَأَََ أَحْْيلُ السَّيْفَ ۗوَأَُحْبُّ وَ جَعَلَ مَرْوَانُ يرِقُ ۚأَخْنَفَهُ وَ كُفَّنَهُ وَ حََْلَهُ عَلَى سَرييرريُي ۖقَبَْي جَد يي ۖوَ وُلْديُي وَ تَريكَاتيهي وَ مَا كَانَ وَنَّى إيلَيْهي أَمييُْ الْمُْْمينييَْ ع حييَْ اسْتَ ۖوَأَعْيَضُيي مُغَضييي وَ غَس يضْنِي وَ غَس ي ۖقَبَْي جَد يي ۖوَ وُلْديُي وَ تَريكَاتيهي وَ مَا كَانَ وَنَّى إيلَيْهي أَمييُْ الْمُْْمينييَْ ع حييَْ اسْتَ ۖوَأَعْيَضُيي مُغَضييي وَ غَس يضْنِي وَ غَس ي

And you will know, O son of uncle (Ibn Abbas) that the people would be thinking that you all are intending to bury me ۚمَعُوُوسَ ۔وَأَََ أَحْْيلُ السَّيْفَ ۗوَأَُحْبُّ وَ جَعَلَ مَرْوَانُ يرِقُ ۚأَخْنَفَهُ وَ كُفَّنَهُ وَ حََْلَهُ عَلَى سَرييرريُي ۖقَبَْي جَد يي ۖوَ وُلْديُي وَ تَريكَاتيهي وَ مَا كَانَ وَنَّى إيلَيْهي أَمييُْ الْمُْْمينييَْ ع حييَْ اسْتَ ۖوَأَعْيَضُيي مُغَضييي وَ غَس يضْنِي وَ غَس ي

Then he ۚمَعُوُوسَ bequeathed to him (Al-Husayn ۚمَعُوُوسَ) with his ۚمَعُوُوسَ family, and his ۚمَعُوُوسَ children, and his ۚمَعُوُوسَ belongings, and what Amir Al-Momineen ۚمَعُوُوسَ had bequeathed to him ۚمَعُوُوسَ when he ۚمَعُوُوسَ had made him ۚمَعُوُوسَ the caliph and qualified it with his ۚمَعُوُوسَ position and pointed his ۚمَعُوُوسَ Shias upon his ۚمَعُوُوسَ being the caliph and nominated him ۚمَعُوُوسَ for them as a flag after him ۚمَعُوُوسَ. When he ۚمَعُوُوسَ passed to his ۚمَعُوُوسَ way, Al-Husayn ۚمَعُوُوسَ washed him ۚمَعُوُوسَ, and ensnared him ۚمَعُوُوسَ, and carried him ۚمَعُوُوسَ upon his ۚمَعُوُوسَ bier.

And Marwan and the ones from the clan of Umayya with him did not doubt that they would be burying him ۚمَعُوُوسَ in the presence of Rasool-Allah ۚمَعُوُوسَ, so they gathered and wore their weapons. When Al-Husayn ۚمَعُوُوسَ headed with him ۚمَعُوُوسَ the grace of his ۚمَعُوُوسَ grandfather ۚمَعُوُوسَ Rasool-Allah ۚمَعُوُوسَ for him ۚمَعُوُوسَ to take a pact with him ۚمَعُوُوسَ, they came to him ۚمَعُوُوسَ among their crowd.

And Ayesha met them being upon a mule, and she was saying, ‘What have I to do with you all? You want to enter someone into my house whom I do not like?’ And Marwan went on to say, ‘ۚمَعُوُوسَ! Agitation is better than leaving it. Usman was buried in the outskirts of Al-
Medina and Al-Hassan-asws is to be buried with the Prophet-saww? That will not happen, ever while I am carrying the sword!’

And the Fitna almost occurred between the clan of Hashim-as and the clan of Umayya. So, Ibn Abbas rushed towards Marwan and said to him, ‘Return, O Marwan from where you have come, for we do not want to bury our companion with Rasool-Allah-saww! But we want to renew a pact with him-saww by visiting him-saww, then we shall return him-asws to his-asws grandmother Fatima-asws and we shall bury him-asws next to her-asws, due to his-asws having bequeathed with that.

And if he-asws had bequeathed with burying him-asws with the Prophet-saww, you would have known that you would have been deficient from returning us from that. But he-asws was more knowing with Allah-azwj and His-azwj Rasool-saww and with the sanctity of his-saww grave, than to knock upon it demolishing like what the others have knocked that and entered his-saww house without his-saww permission!’

Then he turned to face Ayesha and said to her, ‘Oh the evil of it! One day upon a mule and one day upon a camel. Are you intending to extinguish the Noor of Allah-azwj and fight against the friends of Allah-azwj? Return, for you have been sufficed of that which you are fearing, and you have reached what you have come for, and Allah-azwj is the Helper of the People-asws of this Household, and even if it is after a while’.

And Al-Husayn-asws said: ‘By Allah-azwj! If Al-Hassan-asws had not made a pact to me-asws of saving the blood, and that-asws should not spill the blood regarding his-asws matter even a drop of blood, you would have known how the sword of Allah-azwj would have taken from you all with its seizing, and you have already broken the pact which was between us and you, and you have nullified whatever had been stipulated upon you for ourselves!’
And they went with Al-Husayn-asws and buried him-asws at Al-Baqie with his-asws grandmother-asws Fatima Bint Asad Bin Hashim Bin Abd Manaf-asws, may Allah-azwj be Pleased with them-asws. 144


‘Similar to it with brevity, and there is an addition in it, ‘And they shot with the arrows at the deceased (body) until they took out seventy arrows from it’. 144

Ibn Abbas said after a speech, ‘She became a camel, and she became a mule, and had she lived she would have raised the wind’. 145

(The book) ‘Al-Irshad’ – When the reconciliation between Al-Hassan-asws and Muawiya had settled, Al-Hassan-asws went out to Al-Medina. He-asws stayed at it, swallowing his-asws rage, sticking to his-asws house, awaiting the Command of his-asws Lord-azwj Mighty and Majestic, until ten years were completed for Muawiya of his rule, and he determined upon taking the allegiance for his son Yazeed-ia.

He sent someone to Ja’dah Bint Al-Ash’as Bin Qays, and she was a wife of Al-Hassan-asws, one who could carry (encourage) her upon poisoning him-asws and guaranteed for her that he would get her married to his son-ia. He sent one hundred thousand Dirhams to her. So, Ja’dah quenched him-asws the poison.

He-asws remained ill for forty days and (then) went on his-asws way, during the month of Safar, fifty (years) from the Emigration, and on that day for him-asws were forty-eight years, and his-asws caliphate was for ten years, and his-asws brother-asws was in charge, and he-asws bequeathed to him-asws. He-asws washed him-asws, and enshrouded him-asws, and buried him-asws next to his-

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144 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 25 c
grandmother, Fatima Bint Asad Bin Hashim Bin Abd Manaf, may Allah be Pleased with them, at Al-Baqie’.

146 Asws grandmother Fatima Bint Asad Bin Hashim Bin Abd Manaf, may Allah azwj be Pleased with them, at Al-Baqie’.

27 – قب، المناقب لابن شهرآشوب أبو طالب الفكي في توب اللقب إن الحسن ع لنوح ماتين و حضينين امرأة و قد في اليماناء و كان على يضحى من ذلك ما كان يباول في خطفيه إن الحسن متطلح فلا لتكتبه.


‘Al-Hassan asws married two hundred and fifty women. And it is said, three hundred. And Ali asws used to rebuke from that, and he asws had said in his asws sermon: ‘Al-Hassan asws is a divorcing one, so do not marry (your women) to him asws’. 147 (This is not a Hadith - Derogatory)

– Please see note under Ch 23 H 4

أبو عبد الله المحدث في رامش أفرأي أن هذه النساء كلهن خرشون في خلف جنائز خلفيات.

Abu Abdullah Al Muhaddis in (the book) ‘Ramish Afzaie’ – These women, all of them had all come out behind his asws funeral, bare footed’. 148 (This is not a Hadith - Derogatory) - Please see note under Ch 23 H 4

149

 quiero التوابين، في خديل طعام بن إشاكبر بن إسحاق بن إسحاق بن بكر بن منصور بن عبد الله بن خزيمة في كتابه بالله عز و جل

And in a report of Abdullah, from Al Mukhariqy having said,

146 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 26
147 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 27 a
149 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 28 a
150 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 28 b
'O my asws brother–asws! I–asws am separating from you–asws and join with my–asws Lord–azwj, and I–asws have been quenched the poison and threw out my–asws live in the tray, and I–asws do know the one who has quenched me–asws and where it has come from, and I–asws shall dispute him to Allah–azwj Mighty and Majestic'.

Al-Husayn–asws said to him–asws: ‘And who quenched you–asws?’ He–asws said: ‘And what do you–asws want with him? Do you want to kill him? If it happens to be him, then Allah–azwj is Severer in Avenging than you–asws are. And if it does not happen to be him, then I–asws do not like that an innocent one be seized due to me–asws'.

And in a Hadeeth: ‘By my–asws right upon you–asws, do not speak with anything regarding that, and look at what Allah–azwj would Bring about regarding me–asws'.

And in a Hadeeth: ‘By Allah–azwj! I–asws vow upon you–asws not to spill a drop of blood regarding my–asws matter’,151

Ibn Abbas entered to see him. He said to him, ‘O Ibn Abbas! Has Abu Muhammad–asws died?’ He said, ‘Yes, may Allah–azwj have Mercy on him, and your exclamations of Takbeer and performing of your Sajdahs has reached me. But, by Allah–azwj! His–asws corpse will not fill your grave nor will the expiry of his–asws term increase your age'.

He said, ‘I reckon he–asws has left behind young children and did not leave a lot of livelihood upon them?’ He said, ‘The One–azwj Who Allocated them to him–asws is other than you'.

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151 Bihar Al Anwaar – V 44, The book of History – Al Hassan–asws, Ch 22 H 28 c
And in a report (Ibn Abbas said): ‘We were young and became older’. He (Muawiya) said, ‘So you happen to be chief of the people’. He said, ‘But Abu Abdullah Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} is alive’.

(And it is told that) When Al-Hassan\textsuperscript{asws} overlooked upon the death, Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘I\textsuperscript{asws} want to know your\textsuperscript{asws} state, O my\textsuperscript{asws} brother\textsuperscript{asws}!’ Al-Hassan\textsuperscript{asws} said to him\textsuperscript{asws}: ‘I\textsuperscript{asws} heard the Prophet\textsuperscript{saww} saying: ‘The intellect will not separate from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, for as long as the soul is within us\textsuperscript{asws}. So, place your\textsuperscript{asws} hand in my\textsuperscript{asws} hand until I\textsuperscript{asws} witness the Angel of death, I\textsuperscript{asws} shall grip your\textsuperscript{asws} hand’.

He\textsuperscript{asws} placed his\textsuperscript{asws} hand in his\textsuperscript{asws} hand. When it was after a while, he\textsuperscript{asws} gripped his\textsuperscript{asws} hand with a light pressing. Al-Husayn\textsuperscript{asws} drew his\textsuperscript{asws} ear closer to his\textsuperscript{asws} mouth. He\textsuperscript{asws} said: ‘The Angel of death said to me\textsuperscript{asws}: ‘Receive glad tidings, for Allah\textsuperscript{azwj} is Pleased with you\textsuperscript{asws}, and your\textsuperscript{asws} grandfather\textsuperscript{saww} is an intercessor’.

And Al-Husayn\textsuperscript{asws} said when he\textsuperscript{asws} placed Al-Hassan\textsuperscript{asws} in his\textsuperscript{asws} grave: ‘Shall I\textsuperscript{asws} oil my\textsuperscript{asws} head or perfume my\textsuperscript{asws} gatherings, and your\textsuperscript{asws} head is Pardoned and you\textsuperscript{asws} were offended against or shall I\textsuperscript{asws} listen to the world for something I\textsuperscript{asws} like, to what all is near you\textsuperscript{asws} is beloved. I\textsuperscript{asws} will not cease to cry so long as the doves are singing upon you, and for as long as the wind blows north and south.

And for as long as my\textsuperscript{asws} eyes carry a drop of tears, and for as long as there is a stick in Al-Hijaz still green. My\textsuperscript{asws} crying is prolonged, and the tears are abundant, and you\textsuperscript{asws} are

\footnotesize{\textsuperscript{152} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 28 d}
remote and the shrine is nearby. (Like) a stranger, and the edges of the houses are surrounding him. Indeed! Every one under the soil is a stranger.

And the remaining ones do not rejoice other than the ones who had gone, and for the death there is a share in every youth. He is not warred against, the one who is hit with his wealth, but the one warred against is one who is left behind his brother. Your lineage is the one who whispered to you yesterday, and there is no lineage for the one under the soil’.


‘Al-Sadiq-asws (said): ‘One day while Al-Hassan-asws was in a lap of Rasool-Allah-saww, when he-asws raised his-asws head and said: ‘O father-asws! What is for the one who visits you-saww after your-saww expiry?’ He-saww said: ‘O my-saww son-asws! One who comes to me-saww as a visitor, for him would be the Paradise, and one who comes to your-asws father-asws as a visitor after his-asws expiry, for him-asws would be the Paradise, and one who comes to you-asws as a visitor after your-asws expiry, for him would be the Paradise’.

(The book) ‘Kashf Al Ghumma’ – Kamal Al Deen Bin Talha said,

‘He-asws passed away at five days vacant from Rabbi Al-Awwal during the year forty-nine of the Emigration. And it is said, (year) fifty. And his-asws age was forty-seven years’.

And Al Hafiz Al Janabizy said,

‘Al-Hassan-asws Bin Ali-asws was blessed (to his-asws parents-asws) during the middle of Ramazan of the year three from the Emigration, and he-asws passed away in the year forty-nine, and he-asws had been quenched the poison repeatedly, and his-asws illness was for forty days’.

154 Bihar Al-Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 30
155 Bihar Al-Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 31 a
156 Bihar Al-Anwaar – V 44, The book of History – Al Hassanasws, Ch 22 H 31 b
And Al Dowlaby, author of the book ‘Al Zurriyat Al Taahira’ said,

‘Ali-asws married (Syeda) Fatima-asws and she-asws was blessed with Hassan-asws after (battle of) Ohad by two years, and there were two years and six months and a half between the event of Ohad and arrival of the Prophet-saww to Al-Medina. She-asws was blessed with him-asws at four years and six months from the date.

And it is reported as well that he-asws was blessed (to his-asws parents-asws) during Ramazan of the year three, and he-asws passed away and he-asws was forty-five years old, and the ones in charge of his-asws washing were Al-Husayn-asws, and Muhammad, and Al-Abbas-asws - his-asws brothers, and Saeed Bin Al-Aas prayed Salat upon him-asws, and his-asws expiry was in the year forty-nine”.

And Al-Kulayni, may Allah-azwj have Mercy on him, said, ‘Al-Hassan-asws Bin Ali-asws was blessed (to his-asws parents-asws) during the month of Ramazan in the year of (battle of) Badr, year two after the Emigration. And it is reported that he-asws was blessed (to his-asws parents-asws) during year three, and he-asws passed away during Safar at its end of the year forty-nine, and he was forty-seven years and (some) months old”.

And Ibn Al Khashab said,

‘It is reported from Al-Sadiq-asws and Al-Baqir-asws, both having said: ‘Abu Muhammad Al-Hassan-asws Bin Ali-asws passed away and he-asws was forty-seven years old, and between him-asws and his-asws brother-asws Al-Husayn-asws was a period of nine months, and the duration of Abu Abdullah-asws was of six months, and lived apart from Al-Husayn-asws and Isa Bin Maryam-asws.

157 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 31 c
158 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 31 d
Abu Muhammad\textsuperscript{asws} stayed with his\textsuperscript{asws} grandfather\textsuperscript{saww} for seven years and stayed with his\textsuperscript{asws} father\textsuperscript{asws} after the expiry of his\textsuperscript{asws} grandfather\textsuperscript{saww} for three years and stayed after the expiry of Amir Al-Momineen\textsuperscript{asws} for ten years. So, his\textsuperscript{asws} age was forty-seven years. So, this is their differing regarding his\textsuperscript{asws} age”\textsuperscript{159}.

\textsuperscript{159} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 22 H 31 e
CHAPTER 23 – MENTION OF HIS ASWS CHILDREN, MAY THE SALAWAAT OF ALLAH ASWAJ BE UPON HIM ASWS, AND HIS ASWS WIVES AND THEIR NUMBER, AND THEIR NAMES, AND PART OF THEIR NEWS

The children of Al-Hassan ASWS Bin Ali ASWS were fifteen children, male and female – Zayd son of Al-Hassan ASWS, and his sister Umm Al-Hassan, and Umm Al-Husayn, their mother was Umm Bashir Bint Abu Masoud Bin Uqbah Bin Amro Bin Sa’adba Al-Khazarajia, and Al-Hassan son of Al-Hassan ASWS, his mother was khowla Bint Manzour Al-Fazariya, and Amro Bin Al-Hassan and his brothers Al-Qasim ASWS and Abdullah two sons of Al-Hassan ASWS, their mother was a mother of the children.

And Abdul Rahman son of Al-Hassan, his mother was a mother of the children, and Al-Husayn son of Al-Hassan ASWS, the one titled as Al-Asram, and his brother Talha Bin Al-Hassan, and their sister Fatima ASWS daughter ASWS Al-Hassan ASWS, their mother is Umm Is’haq Bint Talha Bin Ubeydullah al Taymi, and Umm Abdullah, and Fatima, and Umm Salama, and Ruqiyya, daughter of Al-Hassan ASWS of various mothers. 160

160 Bihar Al Anwaar – V 44, The book of History – Al Hassan ASWS, Ch 23 H 1 a

And as for Zayd son of Al-Hassan ASWS, he was in charge of the charities of Rasool-Allah ASWW, and he was the oldest, and he was of majestic worth, benevolent of nature, an adorable soul,
a lot of righteousness, and the poets praised him, and the people hymned him from the horizons to seek his grave. And the companions of the Seerah, (auto biographers) mentioned that Zayd son of Al-Hassan-asws was in charge of the charities of Rasool-Allah-saww.

When Suleyman Bin Abdul Malik became ruler, he wrote to his office bearers at Al-Medina, ‘As for after, when this letter of mine comes to you, then isolate Zayd from the charities of Rasool-Allah-saww and hand it over to so and so, son of so and so (a man from his people) and assist him upon whatever he seeks your assistance upon. And the greetings’.

When Umar Bin Abdul Aziz became the caliph, then a letter came from him, ‘As for after, Zayd son of Al-Hassan-asws was a notable of the clan of Hashim-as and with their experience. When this letter of mine comes to you, then return (the charge of) the charities of Rasool-Allah-saww to him and assist him upon whatever he seeks your assistance upon. And the greetings’.

And Zayd son of Al-Hassan-asws died and for him were ninety years. A group from the poets eulogised him and mentioned his impacts and recited his merits”.162

(The book) ‘Al Irshad’ –

‘And Zayd son of Al-Hassan-asws, may Allah-aswJ have Mercy upon him from the world, and he did not claim the Imamate and no claimant from the Shias claimed it for him, nor did others, and that is because the Shias were (types of) men – Imamites and Zaydites.

The Imamites, regarding the Imamate, relied upon the texts, and it is not to exist in the sons of Al-Hassan-asws, by concordance, and no one from them claimed it for himself, so suspicious could occur regarding him.

162 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 2
And the Zaydiits were abiding regarding the Imamate after Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, and the call, and the Jihad; and Zayd son of Al-Hassan-asws, may Allah-asws have Mercy on him, was submissive to the clan of Umayya, and collared from their direction of the office bearing, and his view was the dissimulation (Taqiyya) to his enemies, and the coalition to them, and the compliance, and this is contradicted in the presence of the Zaydiites, of the signs of Imamate like what we have narrated.

And as for Al-Hashiwiya, they made it a religion with the imamate of the clan of Umayya, and they do not see Imamate being for the sons-asws of Rasool-Allah-asws upon any situation. And the Mu’tazilites do not view the Imamate except to be among the ones who were upon their views regarding the seclusion, and the ones befriending them of the agreement by the consultation and the choosing.

And Zayd was upon what we have forwarded its mention, was outside from these states. And the Kharijites did not view the Imamate as being for the one who befriends Amir Al-Momineen Ali-asws Bin Abu Talib-asws during his time, and there was goodness for him with Al-Hajjaj Bin Yusuf. It is reported by Al-Zubeyr Bin Bakkar who said, ‘Al-Hassan son of Al-Hassan-asws was in charge of the charities of Amir Al-Momineen-asws during his era. One day Al-Hajjaj Bin Yusuf travelled in his convoy, and he was then a governor of Al-Medina.

And as for Al-Hassan son of Al-Hassan-asws, he was majestic, a chief, meritorious, devout, and he was in charge of the charities of Amir Al-Momineen Ali-asws Bin Abu Talib-asws during his time, and there was good for him with Al-Hajjaj Bin Yusuf. It is reported by Al-Zubeyr Bin Bakkar who said, ‘Al-Hassan son of Al-Hassan-asws was in charge of the charities of Amir Al-Momineen-asws during his era. One day Al-Hajjaj Bin Yusuf travelled in his convoy, and he was then a governor of Al-Medina.

Al-Hajjaj said to him, ‘Include Umar son of Ali-asws with you in the charities of his father, for he is your uncle and a remainder of your family’. Al-Hassan said to him, ‘I cannot alter the stipulation of Ali-asws nor can I include in it one whom he-asws did not include’. Al-Hajjaj said, ‘Then I shall include him with you’. Al-Hassan son of Al-Hassan-asws withdrew from him when Al-Hajjaj was heedless, then he headed to Abdul Malik until he arrived to him.
He paused at his door seeking the permission. Yahya, son of Umm Al-Hakam passed by. When Yahya saw him, turned towards him, and greeted to him and asked him about his arrival and his news. Then he said to him, I shall benefit you in the presence of the commander of the faithful’, meaning Abdul Malik.

When Al-Hassan son of Al-Hassan entered to see Abdul Malik, we were welcoming with him and was good with his questions. And Al-Hassan, the grey hair had hastened to him, and Yahya son of Umm Al-Hakam was in the gathering. Abdul Malik said to him, ‘The grey hair has been quick to you, O Abu Muhammad!’ Yahya said to him, ‘And what would prevent for Abu Muhammad of his greyness. He is an aspiration of the people of Al-Iraq. The knees are bent to him, hoping for the caliphate’.

Al-Hassan son of Al-Hassan turned and said to him, ‘By Allah azwj! Evil is the gift you have gifted. It isn’t like what you are saying, but we, People of the Household, the greyness is quicker to us’. And Abdul Malik was listening. Abdul Malik turned and said, ‘Continue with what you have come for’. He informed him with the words of Al-Hajjaj. He said, ‘That isn’t for him. I shall write a letter to him, not allowing it’.

He wrote to him and financially aided Al-Hassan son of Al-Hassan, and excellent was his aid. When he exited from his presence, Yahya son of Umm Al-Hakam met him. Al-Hassan rebuked him upon his evil presentation and said to him, ‘What is this which you promised me?’ Yahya said to him, ‘Oh about you, by Allah azwj, he will not cease to gift you, and had it not been for your self-esteem, I would not fulfil any need for you, and I would not come to your assistance’.

And Al-Hassan son of Al-Hassan was present with his uncle Al-Husayn on the day of Al-Taff (Karbala). When Al-Husayn was killed and the rest of his family were made captives, Asma Bint Kharijah came to him and had him released from between the captives and said, ‘By Allah azwj! They will not arrive to a son of Khowlah, ever!’ Umar Bin Sa’ad said, ‘Leave for Abu Hassan, the son of his sister’. And it is said he was made a captive, and there was an injury with him, he was healed from it”.

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163 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 23 H 3 a
And it is reported that Al-Hassan son of Al-Hassan-asws proposed to his uncle-asws Al-Husayn-asws for one of his-asws daughters. Al-Husayn-asws said to him: ‘Choose, O my-asws son, the most beloved of them to you!’ Al-Hassan was embarrassed and could not respond an answer. Al-Husayn-asws said to him: ‘I-asws have chosen for you my-asws daughter Fatima-asws, for she-asws is the most resembling with my-asws mother-asws (Syeda) Fatima-asws daughter-asws of Rasool-Allah-saww’.

And Al-Hassan son of Al-Hassan-asws passed away and for him were thirty-five years, may Allah-aswj have Mercy on him, and his brother Zayd son of Al-Hassan-asws was alive, and he bequeathed to his brother from his mother, Ibrahim Bin Muhammad Bin Talha. And when Al-Hassan son of Al-Hassan-asws died, his wife (Syeda) Fatima-asws daughter of Al-Husayn Bin Ali-asws, struck a tent at his grave, and she-asws was standing the night (in Salat) and fasting by the day, and she-asws was resembled with the Maiden Hourie due to her-asws beauty.

When it was the beginning of the year, she-asws said to her slaves, ‘When the night darkens then dismantle this tent’. When the night darkened, she-asws heard a voice saying, ‘Have they found what they had lost?’ Another one answered, ‘But, they have despaired, so transfer!’

And Al-Hassan son of Al-Hassan-asws passed away and did not claim the Imamate, nor did any claimant claimed it for him, like what we have described from the situation of his brother, may Allah-aswj have Mercy on him’.

And as for Amro and Al-Qasim-asws and Abdullah, sons of Al-Hassan-asws Bin Ali-asws, they were martyred in front of their uncle-asws Al-Husayn-asws Bin Ali-asws at Al-Taff (Karbala), may Allah-
awj be Pleased with them and Please them, and Give them excellent Recompense on behalf of the religion, and Al-Islam and its people.

وَ عَبْدُ الرَّحَْْني بْنُ الَْْسَني رَضييَ اللََُّّ عَ

And Abdul Rahman son of Al-Hassan-asws, may Allah-aswj be Pleased with him, went out with his uncle-asws Al-Husayn-asws to the Hajj. He-asws died at Al-Abwa while he was in Ihraam, may Allah-aswj be Pleased with him.

وَ الُْْسَيُْْ بْنُ الَْْسَني الْمَعْرُوفُ بَيلَِْث ْرٌَي كَانَ لَهُ فَضْلٌ وَ مََْ يرَكُنْ لَهُ ذيكْرٌ فيي ذَليكَ وَ طَلََْةُ

Al-Husayn son of Al-Hassan-asws, well-known as Al-Asram, there was merit for him, and there does not happen to be any mention for him regarding that. And Talha son of Al-Hassan-asws was generous”.


‘His (Al-Hassan-asws) children were thirteen males and one daughter – Abdulla, and Umar, and Al-Qasim-asws, their mother is mother of the children, and Al-Husayn Al-Asram, and Al Al-Hassan, their mother is Khowlah Bint Al-Manzour Al-Fazariy, and Al-Aqeel, and Al-Hassan, their mother is Umm Bashir Bint Abu Masoud Al-Khazrajiya, and Zayd, and Umar from the Saqafiyya, and Abdul Rahman from a mother of the children, and Talha and Abu bakr, their mother is Umm Is’haq Bint Talha Al-Taymi, and Ahmad, and Ismail, and Al-Hassan the younger.

ابنْتُ المَسْؤُولِ بَنتِ الطَّيْمُ وَ المُُّمْلَكَةُ فُدنَتْ بِهِ مُْسَيْْي وَ الْقَاسِمُ وَ أَبُو بَكْرٍ وَ الْمُُّعْقِي بُوْنَ مِنْ أٌُُّ سَنَ بْنُ الَْْسَني وَ الَْْسَنُ بْنُ الَْْسَني.  

His-asws daughter is Umm Al-Hassan only with Abdullah. And it is said, ‘And Umm Al-Husayn’, and they were both from Umm Bashir Al-Khuzaie, and Fatima from Umm Is’haq Bint Talha, and Umm Abdullah And Umm Salama, and Ruqaiya of mother of the children.

وَ قُتِلَ مَعَ الُْْسَيْْي ع مينْ أٌُُّ وَ الْقَاسِمُ وَ أَبُو بَكْرٍ وَ الْمُُّعْقِي بُوْنَ مِنْ أٌُُّ سَنَ بْنُ الَْْسَني وَ الَْْسَنُ بْنُ الَْْسَني.

And there were killed with Al-Husayn-asws, from his-asws (Al-Hassan-asws’s) children were Abdullah, and Al-Qaim-asws, and Abu Bakr. And the posterity from of his-asws children were two – Zayd son of Al-Hassan-asws, and Al-Hassan son of Al-Hassan-asws’.

164 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 3 b
165 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 4 a
Abu Talib Al Makky in (the book) ‘Quwat Al Quloob’ –

‘He got married to two hundred and fifty women, and it has been said, three hundred. And Ali used to rebuke from that and was saying in his sermon: ‘Al-Hassan is a divorcing one, so do not marry (your daughters) to him!’ (This is not a Hadith - Derogatory – see note below)

Abu Abdullah Al Muhaddis in (the book) ‘Ramish Afzaie’ –

‘These women, all of them came out behind his funeral bare footed’. (This is not a Hadith Derogatory – see note below)

Brief note: It is famous about him that he married three hundred women, and the origin regarding them is what Abu Talib Al Makky has mentioned in (his book) ‘Quwat Al Quloob’ like what is transmitted by Ibn Shehr Ashub. So the historians sent it forward, sending of the submitters, and they transmitted that in their books without any proof or investigation, along with the men (transmitters) being weak. It is neither proven nor trustworthy, and what he has mentioned is not correct in the intellects with aspects from the aspects.

And that is because his children are mentioned upon differing in their numbers as being between 15 to 21. But rather, they were from ten of his wives, may the greetings be upon him. The biographers have named them like what was named from Ibn Sa’ad In Al-Tabaqaat’, and this is the attribution between the number of the wives and the children. It is the recognised, the reliable.

If he had married two hundred and fifty women, or three hundred women, it would have been inevitable that more than two hundred children would have been born, male and female, at least, after imposing the sterility in the entirety of them.

[166] Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 23 H 4 b
When Al-Hassan son of Al-Hassan-asws Bin Ali-asws died, his wife struck the dome at his grave for a year. Then it was raised. They heard a shouter saying, ‘Have they found what they had lost?’ Another one answer, ‘But they have despaired, so transfer!’

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‘Al-Hassan-asws Bin Ali-asws proposed to Abdul Rahman Bin Al-Haris for his daughter, but Abdul Rahman lowered his head, then raised his head and said, ‘By Allah-azwj! There is no one walking upon the surface of the earth dearer to me than you-asws are, but you know that my-saww daughter is a part of me, and you-asws are a frequent divorcer, so I fear that you-asws might divorce her, and if you-asws were to do so, I fear that my heart would change upon you-asws, because you-asws are a part of Rasool-Allah-saww. If you-asws accept the condition that you-asws will not divorce her, I will get her married to you-asws’.

فسكت المحسن ع و قام و خرج فسّعت ملّة بقول ما أراد عبد الرحمن إلا أن يفعل النائبة طُفّقاً في عطى.

Al-Hassan-asws was silent and stood up and went out. It was heard from him-asws saying: ‘Abdul Rahman does not want except to make his daughter a collar in my-asws neck!’169 (This is not a Hadith but a report)

و روى متحفظ ابن سيرين الله خطيب الحسن بن علي ع إلى مطمور بن يزيد النائبة حوله فقال والله إني لأكرهك و إن لأتعم آل أك عش ملق في الراك أكابت العرب بنتا و أثورة بعضها فوالمني الحسن بن الحسن.

And it is reported by Muhammad Bin Sirreen,

‘Al-Hassan-asws Bin Ali-asws proposed to Manzour Bin Rayyan for his daughter Khawla. He said, ‘By Allah-azwj! I will get her married to you-asws, and I know that you-asws are closed-mouthed (hardly speak), a divorcing one, flatterer, apart from that you-asws are the most benevolent of the Arabs of Household, and their most honourable soul’. He-asws begot from her, Al-Hassan son of Al-Hassan-asws’.

168 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 4 d
169 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 5 a
And Yazeed-asws saw a wife of Abdullah Bin Aamir, Umm Khalid Bint Abu Jandal, so he-asws had strong desire for her, and she complained of that to his-asws father. When Abdullah presented in the presence of Muawiya, he said to him, ‘I have tied the governorship of Al-Basra for you, upon me, and if marriage is for you, I shall get you married to Ramlah’.

Abdullah went and divorced his wife in greed regarding Ramlah, so Muawiya sent Abu Hureyra to propose to Umm Khalid for Yazeed-asws and spent for her whatever she wanted from the dower. Al-Hassan-asws and Al-Husayn-asws, and Abdullah son of Ja’far-asws notified upon her, so she chose Al-Hassan-asws and he-asws married her'.

From Abu Abdullah-asws having said: ‘Ali-asws said while he-asws was upon the pulpit: ‘Do not marry (your daughters) to Al-Hassan-asws, for he is a divorcing person!’ A man from Hamdan stood up and said, ‘Yes, by Allah-asws, we will marry to him-asws, and he-asws is a son-asws of Rasool-Allah-asws and son-asws of Amir Al-Momineen-asws. If he-asws so desires, he-asws will withhold, and if he-asws so desires, he-asws will divorce’.  

From Abu Abdullah-asws having said: ‘Al-Hassan Bin Ali-asws divorced fifty women, so Ali-asws stood up at Al-Kufa and said: ‘O community of people! Do not marry (your daughters) to Al-Hassan-asws, for he is a divorcing one’. A man stood up to him-asws and said, ‘Yes, by Allah-aswj we will marry to him-asws. He-asws is a son-asws of Rasool-Allah-asws, and son-asws of Fatima-asws. If he-asws likes he-asws can withhold, and he-asws dislikes he-asws can divorce’.

170 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 5 b  
172 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 7
From Abu Abdullah say: ‘Abdul Rahman son of Al-Hassan, Bin Ali, died at Al-Abwa while he was in Ihraam, and with him was Al-Hassan son of Al-Hassan, Abdullah son of Ja’far, and Abdullah and Ubaydullah two sons of Al-Abbas. They enshrouded him, and covered his face and his head, and they did not embalm him and said, ‘This is how it is in the Book of Ali’.

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed said, ‘Abu Ja’far Muhammad Bin Habeeb said, ‘It was so that whenever Al-Hassan wanted to divorce a wife, he would sit to her and say: ‘Would it make you happy if I were to gift you such and such?’ She would say to him, ‘Whatever you like’, or ‘Yes’. He would say: ‘It is for you’. When he stood up, he would send her a message with the divorce and with whatever he had specified to her’.

And it is reported that Abu Al-Hassan Al Madainy said, ‘Al-Hassan married Hinda Bint Suheyl Bin Amro, and she used to be under (married to) Abdullah Bin Aamir Bin Kareydz. He divorced her. So, Muawiya wrote to Abu Hureyra, ‘Propose to her for Yazeed Bin Muawiya’.

Al-Hassan said: ‘Mention me to her’. So Abu Hureyra went to her and informed her the news. She said, ‘Choose for me’. He said, ‘I choose Al-Hassan for you’. She married him.

And it is reported as well that he married Hafsa Bint Abdul Rahman Bin Abu Bakr, and Al-Munzir Bin Al-Zubeyr had desired her. Something about her reached Al-Hassan, so he...
divorced her. Al-Munzir proposed to her, but she refused to marry him and said, ‘It has publicised me’.176

And Abu Al-Hassan Al Madainy said,

‘Al-Hassan asws was marrying frequently. He-asws married Khawla Bint Munzir Bin Ziyad Al-Fazariya. She gave birth for him-asws to Al-Hassan son of Al-Hassan-asws; and (he-asws married) Umm Is’haq Bint Talha Bin Ubeydullah, and she gave birth for him-asws to a son named as Talha; and (he-asws married) Umm Bishr Bint Abu Masoud Al-Ansari, and she gave birth for him-asws to Zayd;

And (he-asws married) Ja’dah Bint Al-Ash’as, and she is the one who poisoned him-asws; and Hinda Bint Suheyl Bin Amro; and Hafsa Bint Abdul Rahman Bin Abu Bakr; and a man from (the tribe of) Kalb; and a woman from the daughters of Amro Bin Al-Aheym Al-Minqary; and a woman from Saqeeef. She gave birth for him to Umar; and a woman from the daughters of Alqamah Bin Zurara; and a woman from the clan of Shayban from the family of Hamman Bin Murrah. It was said to him that she is viewing the view of the Kharijites, so he-asws divorced her and said: ‘I-asws dislike to hug to me-asws a burning ember from the embers of Hell’’.177

And he-asws proposed to (a daughter of a) chief, so he got her married to him-asws and said to him-asws, ‘I am getting her married to you-asws and I know that you are a flatterer, a frequent divorcing one, a closed mouthing (hardly speaks). But you-asws are best of the people in lineage, and their highest of them regard a grandfather-saww, and father-asws’.178

And he (the narrator) said, ‘I counted the wives of Al-Hassan-asws, and they were seventy women’.178

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176 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 9 c
177 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 23 H 9 d
(The book) ‘Al Addad Al Qawiya’ –

‘He\textsuperscript{179} married seventy free women and owned one hundred and sixty maids in the rest of his\textsuperscript{179} lifetime, and his\textsuperscript{179} children were fifteen’.”\textsuperscript{179}

\textsuperscript{179} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 23 H 10
CHAPTERS WHAT ARE PARTICULAR TO THE HISTORY OF AL-HUSAYN\textsuperscript{-asws} BIN ALI\textsuperscript{-asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{-azwj} BE UPON HIM\textsuperscript{-asws}

CHAPTER 24 – THE TEXT UPON HIM\textsuperscript{-asws} WITH HIS\textsuperscript{-asws} SPECIALISATION AND THE BEQUEST OF AL-HASSAN\textsuperscript{-asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{-azwj} BE UPON THEM\textsuperscript{-asws} BOTH

1 - عم: إعلام الورى الکُلَيْنِيُّ عن عَنْ أَبِيهم الْكُلَيْنِيُّ عن هَارُونَ قَالَ سََيعْتُ أَبََ جَعْفَرٍ مَُُمَّدَ بْنَ عَليي ٍ ع ير َقُولُ لَمَّا احْتُضيرَ الَْْسَنُ ع قَالَ ليلَُْسَيْْي يََ أَخيي إينّ ي أُونييكَ بيوَنييَّةٍ إيذَا أَََ ميتُّ ف َهَي يِْنِي وَ وَج يهْنِي إي لََ رَسُولي اللََّّي ص لِيُحْديثَ بهي عَهْداً ثَُُّ انْريفْنِي إيلََ أُم يي فَاطيمَةَ ع ثَُُّ رُدَّنّي فَادْفينِ ي بَيلْبَقييعي إي لََ آخيري الَْْبََي.

(The book) ‘I’lam Al Wara’ – Al Kulayni, from Ali, from his father, from Bakr Bin Salih, from Muhammad Bin Suleyman Al Daylami, from Haroun Bin Al Jahm who said,

‘Abu Ja’far Muhammad\textsuperscript{-asws} Bin Ali\textsuperscript{-asws} saying: ‘When (death) presented to Al-Hassan\textsuperscript{-asws}, he\textsuperscript{-asws} said to Al-Husayn\textsuperscript{-asws}: ’O my\textsuperscript{-asws} brother\textsuperscript{-asws}! I\textsuperscript{-asws} shall bequeath to you\textsuperscript{-asws} with a bequest. When I\textsuperscript{-asws} pass away, then prepare me\textsuperscript{-asws} and take me\textsuperscript{-asws} to Rasool-Allah\textsuperscript{-saww} to renew a pact with him\textsuperscript{-saww}, then turn me\textsuperscript{-asws} to my\textsuperscript{-asws} mother\textsuperscript{-asws} (Syeda) Fatima\textsuperscript{-asws}, then return me\textsuperscript{-asws} and bury me\textsuperscript{-asws} at Al-Baqie’ – up to the end of the Hadeeth’.

2 - عم: إعلام الورى الکُلَيْنِيُّ بإسْنَاديُي عَني الْمُفَضَّلي بْني عُمَرَ عَنْ أَبِي عَبْدي اللََّّي قَالَ لَمَّا حَضَرَتي الَْْسَنَ الْوَفَاةُ قَالَ يََ ق َنْبََُ انُِْرْ هَلْ ت َرَى وَرَاءَ بََبيكَ مُْْميناً مينْ غَيْْي آلي مَُُمَّدٍ ف َقَالَ اللََُّّ وَ رَسُولُهُ وَ ابْنُ رَسُوليهي أَعْلَمُ قَالَ امْضي فَادْعُ لِي مَُُمَّدَ بْنَ عَليي ٍ ع ير َقُولُ

(The book) ‘I’lam Al Wara’ – Al Kulayni, by his chain from Al Mufazzal Bin Umar,

‘From Abu Abdullah\textsuperscript{-asws} having said: ‘When the expiry presented to Al-Hassan\textsuperscript{-asws}, he\textsuperscript{-asws} said: ’O Qanbar! Look, do you see any Momin behind your door, from being from the Progeny\textsuperscript{-asws} of Muhammad\textsuperscript{-saww}?‘ He said, ‘Allah\textsuperscript{-azwj} and His\textsuperscript{-azwj} Rasool\textsuperscript{-saww}, and son\textsuperscript{-asws} of His\textsuperscript{-azwj} Rasool\textsuperscript{-saww} are more knowing’. He\textsuperscript{-asws} said: ‘Go and call Muhammad son of Ali\textsuperscript{-asws} (Al-Hanafiya) for me\textsuperscript{-asws}.

قَالَ فَأَت َيْتُهُ ف َلَمَّا دَخَلْتُ عَلَيْهِ قَالَ هَلْ حَدَثَ إيََّ خَيٌْْ ق ُلْتُ أَجيبْ أَبي عَنْ شيسْ

\footnote{Bihar Al Anwar – V 44, The book of History – Al Hassan\textsuperscript{-asws}, Ch 24 H 1}
He said, ‘I went to him. When I entered to see him, he said, ‘Has anything happened except good?’ I said, ‘Answer Abu Muhammad-asws’. He hastened upon spreading his slippers but could not even them. He came out with me scurrying (hurrying). When he stood in front of him-asws, he greeted.

فقال له الحسن الجليل فليس يجيب مثلك عن سماك كلام يجا به الأموات و بمروت به الأخلاة كنوله أوعية العلم و مصابيح الدخى فإن ضوء النهار بغضه أصوًا من بغض

Al-Hassan-asws said to him: ‘Be seated, for the likes of you should not be absent from listening to a speech the dead can be revived by it and the living can be caused to die by it. Be a retainer of knowledge and lamp for the darkness, for the illumination of the day, part of it is brighter than a part.

أما علنت أن الله عز و جل جعل وُلدة إبراهيم أئمّة و فضل بعضهم على بعض و آتي داود زبوراً و قد عّليمت ما استنثر الله علّي ص

Don’t you know that Allah-azwj Mighty and Majestic Made the sons of Ibrahim-as as Imams and Merited some above the others? And Dawood-as was Give the Psalms, and he-as knew what Allah-azwj had Preferred Muhammad-saww with.

О Muhammad son of Ali-asws! I-asws do not fear the envy upon you, and rather, Allah-azwj the Exalted has Described the Kafirs with it, so He-aswn Said: ‘as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. [2:109], and Allah-azwj did not Make for the Satan an authority upon you.

O Muhammad son of Ali-asws! Shall I-asws inform you with what I-asws have heard from your father-asws?’ He said, ‘Yes’. He-asws said: ‘I-asws heard your father-asws saying on the day of Al-Basra (battle of the camel): ‘One who loves to be righteous with me-asws in the world and the Hereafter, so let him be righteous with Muhammad’.

O Muhammad son of Ali-asws! If you so desire, I-asws can inform you, and you were a seed in the back of your father-asws, I shall inform you.

أَلَا َّ أَخْفَيَكَ مَيَا سََيعْتُ مِنْ أَبِيكَ عَلَيْكَ الْكَافِرِينَ فَقَالَ -كُفَّاراً حَسَداً مَنْ عَيَيْنِي أَنْ فُسْبِي مِنْ أَعَدَّ مَنْ كَفَّارٍ مَعَكَ وَ لَيْسَ يَرْغِبُ مِيثْلُكَ عَنْ سَعَي كَلٍََِ يََْيَا بيهي الَِْمْوَاتُ وَ يمَُوتُ بيهي الَِْحْيَا

O Muhammad son of Ali-asws! Don’t you know that Al-Husayn-asws Bin Ali-asws, after the expiry of myself-asws and separation of my-asws soul from my-asws body, is the Imam-asws from after me-asws, and in the Presence of Allah-aswn in the past Book, being an inheritance from the Prophet-saww, having attained it in the inheritance from his-asws father-asws and his-asws

Muhammad son of Ali-asws said to him-asws, ‘You-asws are my Imam-asws and my chief, and you-asws are my means to Muhammad-saww. By Allah-aswj! I would have loved it for my soul to have gone before I heard this talk from you-asws. Indeed, and in my head, there is speech which the buckets cannot bleed, nor can the tone of wind alter it, being like the dictionary book in the small parchment. I think of manifesting it, but I find that the Revealed Book and what Rasool-Allah-saww had come with has preceded me to it.

And it is a Speech which fatigues every speaking tongue, and a hand of the scribe cannot reach to your-asws merits, and like that Allah-aswj Recompenses the good doers, and there is no Strength except with Allah-aswj.

Al-Husayn-asws is our most knowledgeable and heaviest of us in forbearance and the closest of us from Rasool-Allah-saww in kinship. He-asws was an Imam-asws before he-asws was Created, and he-asws read the Revelation before it had been Spoken with. And if Allah-aswj had Known anyone better from among us, He-aswj would not have Chosen Muhammad-saww. When He-aswj Chose Muhammad-saww, and Muhammad-saww chose Ali-asws as an Imam-asws, and Ali-asws chose you-asws after him-asws, and you-asws have chosen Al-Husayn-asws after you-asws, we submit and are pleased with the one who is pleasing and with the one we submit with, from the difficulties’.

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CHAPTER 25 – HIS\textsuperscript{asws} MIRACLES, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

1- بر، بصائر الدرجات محدث بن المحسنين عن مؤمن بن أسد بن حمزة عن النبي ﷺ عن صناع الله على مسيرة بن ميمين الأسدي، قال: دخلت أنا وحناية بن ربيع بن أبا بكر على امرأة في بني وليمة، فلقيناها من المشهد فقالت لنا حناية: يا حناية هذا ابن أُبيه، فالتقنا. قال: وأي قال صناع بن ميمين

(The book) 'Basair Al Darajaat' - Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Sabah Al Muzny, from Salih Bin Maysam al Asady who said,

'I and Abayat Bin Rabie entered to see a woman in the clan of Waliba whose face was torn from the Sajdahs. Abayat said to him (her), 'O Hababat! This is the son of your brother'. She said, 'And which brother?' He said, 'Salih Bin Maysam'.

She said, ‘A son of my brother, by Allah \textsuperscript{azwj}! O son of my brother! Shall I narrate a Hadeeth to you? I heard from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}?’ I said, ‘Yes, O aunt’.

She said, ‘I was visiting Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}. A whiteness (spot) occurred in between my eyes, that was grievous upon me, and I stayed locked up due to it, for days. He\textsuperscript{asws} asked about me, ‘What happened to Hababat Al-Walibiya?’ They said, ‘A whiteness (spot) has occurred between her eyes’.

He\textsuperscript{asws} said to his\textsuperscript{asws} companion: ‘Aris to go to her!’ He\textsuperscript{asws} came with his\textsuperscript{asws} companions until he\textsuperscript{asws} entered to see me, and I was in this praying place of mine. He\textsuperscript{asws} said: ‘O Hababat! What delayed you to (come to see) me? I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}’ That which prevented me was not that I was not restless to come to you\textsuperscript{asws}, but this has occurred with me’.

She said, ‘I uncovered the scarf, and Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} applied his\textsuperscript{asws} saliva upon it and said: ‘O Hababat! Begin thanking Allah\textsuperscript{azwj}, for Allah\textsuperscript{azwj} has Staved it away from you’. I fell down in Sajdah. He\textsuperscript{asws} said: ‘O Hababat! Raise your head and look in your mirror!’

قالت فَكَشَفْتُ الْقينَاعَ فَتَفَلَ عَلَيْهِ الُْْسَيُْْ بْنُ عَليي ٍ ع فَقَالَ يََ حَبَابَةُ أَحْديثيي للَّيَّي شُكْراً فَ
She said, ‘I raised my head, and I could not feel anything from it, so I praised Allah-asws’. 182

(Translator’s Note) The book ‘Dawaat’ of Al Rawandy, he said, ‘It is reported by Ibn Babuwayh, by his chain from Salih Bin Maysam, and he mentioned similar to it and there is an increase in its end,

‘He-asws looked at me and said: ‘O Hababat! We-asws and our-asws Shias are upon a nature, and rest of the people are away from it’’. 183

(Translator’s Note) The book ‘Al Kharaij Wa Al Jaraih’

She said, ‘I raise my head, and I could not feel anything from it; so I praised Allah-aswj’. 182

(Translator’s Note) ‘We were in the presence of Al-Husayn-asws when a youth entered to see him-asws, crying. Al-Husayn-asws said to him: “What makes you cry?” He said, “My mother has died at this time and did not bequeath, and there was wealth for her, and she had instructed me not to narrate anything regarding her matter until I let you-asws know of her news”.

(Translator’s Note) Al-Husayn-asws said: ‘Arise, until we go to this free one’. We stood up with him-asws until we ended up to the door of the house in which the woman had died on the carpet. He-asws overlooked upon the room and supplicated to Allah-aswj to revive her until she bequeaths with whatever she likes from her bequest. Allah-aswj Revived her and there, the woman sat up and she was testifying.

Then she looked at Al-Husayn-asws. She said, ‘Enter the room, my Master-asws, and order me with your-asws order’. He-asws entered and sat upon a cushion, then said to her: ‘Bequeath, may Allah-aswj have Mercy on you!’

(Translator’s Note) She said, ‘O son-asws of Rasool-Allah-saww! I have such and such wealth for me in such and such place, so I hereby make a third of it to be for you-asws to place it wherever you-asws so desired to, from your-asws friends; and two-thirds is for this son of mine, if I know that he is from the
ones of your asws Wilayah and your asws friends but if he were an opponent, then take it (all) to you asws, for there is no right for the adversaries in the wealth of the Momineen!"

Then she asked him asws to pray Salat upon her and be in charge of her matters. Then the woman became deceased like what she had been’. 184

‘From Zayn Al-Abideen asws having said: ‘A Bedouin came to Al-Medina in order to test Al-Husayn asws due to what had been mentioned to him of his asws evidence. When he came nearby Al-Medina, he deliberately wetted-bed and entered Al-Medina. He entered to see Al-Husayn asws. Abu Abdullah Al-Husayn asws said to him: ‘Are you not ashamed, O Bedouin, you are entering to see your Imam while you are with sexual impurity?’

He asws said: ‘You, community of Bedouins, whenever you are alone, you tend to deliberately wetted-bed’. The Bedouin said, ‘My need had reached from what I have come regarding it’. He went out from his asws presence and washed and returned to him asws. He asked him asws about what had been in his heart’’. 185

‘From Al-Sadiq asws, from his asws forefather asws having said: ‘When Al-Husayn asws wanted to send his servants regarding one of his asws matters, he asws said to them: ‘Do not go out on such and such day, (but) go out on such and such day. If you were to oppose me asws, there would be banditry upon you’.

They opposed him asws one and they went out, and the thieves killed them and seized whatever was with them, and the news reached to Al-Husayn asws. He asws said: ‘I asws had warned them but they did not accept from me asws!’

He-asws stood up straight away and entered to see the governor. The governor said, ‘The killing of your-asws servants has reached me. May Allah-azwj Recompense you-asws regarding them’. Al-Husayn-asws said: ‘Supposing I-asws were to point you to the ones who killed them, will you harshen your hand with them?’ He said, ‘And you-asws recognise them, O son-asws of Rasool-Allah-saww?’

He-asws said: ‘Yes, just like I-asws recognise you, and this one is from them’ – and he-asws indicated to a man standing in front of the governor. The man said, ‘And from where are you-asws aiming at me with this? And from where do you-asws recognise that I am from them?’ Al-Husayn-asws said to him: ‘If I-asws were to speak the truth to you, will you ratify me-asws?’ He said, ‘Yes, by Allah-azwj! I will ratify you-asws’.

He-asws said: ‘You went out and with you were so and so, and so and so’ - and he-asws mentioned all of them. From them were from the slaves of Al-Medina and the remainder were from the armies of Al-Medina. The governor said, ‘By the Lord-azwj of the grave and the pulpit (of Rasool-Allah-saww)! Either you speak the truth to me or else I shall shed your flesh with the whips!’

The man said, ‘By Allah-azwj! Al-Husayn-asws did not lie, and he-asws spoke the truth, and it is as if he-asws was with us’. The governor gathered them all and they all acknowledged. So, he struck off their necks’.

It is reported that a man came to Al-Husayn-asws. He said, ‘I have come to you to consult you regarding my marrying so and so’. He-asws said: ‘I-asws do not like that’ – and she was of a lot of wealth and the man as well was with abundance. But he opposed Al-Husayn-asws and got married with her. It was not long before the man was impoverished.
Al-Husayn\textsuperscript{asws} said to him: 'I\textsuperscript{asws} had indicated to you! Free her way (divorce her), for Allah\textsuperscript{azwj} will Give you better than her instead'. Then he\textsuperscript{asws} said: 'Upon you is with (marrying) so and so'. He got married to her. Not a year had passed by until his wealth multiplied, and she gave birth for him to a male and a female, and he saw from her what he loved''.

\textsuperscript{187} Bihar Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 25 H 6

\textsuperscript{188} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 25 H 7
Al-Husayn asws said to him: ‘By Allah azwj! Allah azwj has not Created anything except and He asws has Commanded it with the obedience to us asws.

قَالَ لَهُ الُّْْسَيُْْ عَ وَ اللََّّي مَا خَلَقَ اللََُّّ شَيِْاً إيََّ وَ قَدْ أَمَرَُُ بَيلطَّاعَةي لَنَا بَيِّنَاءً عَنْ حُْْرَانَ بْني أَعْيََْ أَنَّهُ قَالَ سََيعْتُ أَبََ عَ بْدي اللََّّي ع يََُد يثُ عَنْ أَبي عَبْدي اللََّّي ع قَالَ اللََّّي ص فَقَالُوا ن َعَ مْ الُْْسَيُْْ بْنُ عَليي ٍ ع إيلََ الْْلََْْ وَ ر ب، تِذيرب الِحكاٌ مَُُمَّدُ بْنُ الُْْسَيْْي عَني الَْْكَمي بْني ميسْكييٍْ عَنْ أَيرُّوبَ بْني أَعْيََْ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ اللََّّي ص فَقَالُوا ن َعَ مْ الُْْسَيُْْ بْنُ عَليي ٍ ع إيلََ الْْلََْْ وَ ر ب، تِذيرب الِحكاٌ مَُُمَّدُ بْنُ الُْْسَيْْي عَني الَْْكَمي بْني ميسْكييٍْ عَنْ أَيرُّوبَ بْني أَعْيََْ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ اللََّّي ص فَقَالُوا ن َعَ مْ الُْْسَيُْْ بْنُ عَليي ٍ ع إيلََ الْْلََْْ وَ ر ب، تِذيرب الِحكاٌ مَُُمَّدُ بْنُ الُْْسَيْْي عَني الَْْكَمي بْني ميسْكييٍْ عَنْ أَيرُّوبَ بْني أَعْيََْ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ اللََّّي ص

He (the narrator) said, ‘We heard the voice and did not see the person saying: ‘Here I am!’ He asws said: ‘Hasn’t Amir Al-Momineen asws ordered you not to go near anyone except an enemy, or a sinner perhaps you will become an expiation for his sins? So, what is the matter with (you coming to) this one?’ The patient was Abdullah Bin Shaddad Bin Al-Haad Al-Laysi.

(From Al Hakam Bin Miskeen, from Ayoub Bin Ayn, having said)

They went on to say, ‘Cut off his hand, for he is the one who committed the crime!’ He (governor) said, ‘Is there anyone over her from the sons asws of Muhammad sasw Rasool-Allah asww?’ They said, ‘Yes, Al-Husayn asws Bin Ali asws. He asws has arrived (last) night’. They sent a message to him asws. He said, ‘Look at what has happened to these two!’

Fاصطفن الكرش و رفع يديه فصmakt طولما يدعو ثم جاء إليهما حتى خلص ندة من يديها فقال الأمير ألا لعفائي مما صنع قال لا.
He-asws faced the Kabah and raised his-asws hands. He-asws remained supplicating for a long time, then came to them until he-asws released his hand from her hand. The governor said, ‘Will you-asws not punish him for what he has done?’ He-asws said: ‘No’.

A group of people came to Al-Husayn-asws and said, ‘Narrate to us with your-asws (Imams-asws’s) merits’. He-asws said: ‘You will not be able to tolerate and you will be aligning away from me-asws to make gestures to some of you. If you can tolerate, I-asws shall narrate to you’. They distanced away from him. He-asws spoke with one of them until he was astonished and distracted and went on to wander around, nor could he answer anyone, and they dispersed away from him”.

Safwan Bin Mihran said,

‘I heard Al-Sadiq-asws saying: ‘Two men disputed in the era of Al-Husayn-asws regarding a woman and her child. He said, ‘This is for me’. And he said, ‘This is for me’. Al-Husayn-asws passed by them. He-asws said to them: ‘Regarding what are you two disputing?’ One of them said, ‘The woman is for me’. And the other one said, ‘The boy is for me’.

He-asws said to the first claimant, ‘Be seated!’ He sat down, and the boy was breast-feeding. Al-Husayn-asws said: ‘O you! Speak the truth before Allah-aswj Tears down your veil!’ She said, ‘This one is my husband and the boy is his, and I do not know this one’.

He-asws said: ‘O boy! What are you saying regarding this?’ He spoke by the Permission of Allah-aswj the Exalted. He said to him-asws, ‘I am neither for this one nor for this one, and my father is not except a shepherd of the family of so and so’. He-asws ordered with stoning her.

Ja’far-asws said: ‘That boy was not heard speaking by anyone else after it’.

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Al Asbagh Bin Nubata who said,

‘I asked Al-Husayn-asws. I said, ‘My Master-asws! I ask you-asws about something which I am certain with it, and it is from the Secrets of Allah-aswj, and you-asws are the holder of that secret’.

He-asws said: ‘O Asbagh! Do you want to see the address of Rasool-Allah-saww to my-asws father-asws, besides the day of Quba Masjid?’ He said, ‘This is which I want’. He-asws said: ‘Stand’.

There, I and he-asws were at Al-Kufa. I looked around there was the Masjid before me (and my) sight could even return to me. He-asws smiled in my face, then said, ‘O Asbagh! Suleyman Bin Dawood-as was Given the wind, Its morning course was a month and its evening course was a month [34:12], and I-asws have been Given more than what Suleyman-as had been Given’. I said, ‘You-asws speak the truth, by Allah-aswj, O Rasool-Allah-saww!’

He-asws said: ‘We are those, with us-asws is knowledge of the Book and explanation of whatever is in it, and there isn’t with anyone else from His-aswj creatures, what is with us-asws, because we-asws are people of the Secrets of Allah-aswj’! He-asws smiled in my face, then said: ‘We-asws are the family (آل) of Allah-aswj, and inherited His-aswj Rasool-saww’.

I said, ‘The Praise is for Allah-aswj upon that’. He-asws said to me: ‘Enter!’ I entered and there I was with Rasool-Allah-saww in the prayer niche covered with his-saww robe, and there I was with Amir Al-Momineen-asws holding on to the lapel (collar) of the left-handed ones (Abu Bakr). I saw Rasool-Allah-saww bite upon the finger-tips and he-saww was saying: ‘Evil is the replacement which you and your companion replaced me-saww with! Upon you all is the Curse of Allah-aswj and my-saww curse’ – the Hadeeth’.194

I said to Al-Husayn\textsuperscript{as} that, ‘You\textsuperscript{as} are going to a people who killed your\textsuperscript{as} father Al-Husayn\textsuperscript{as} and they abandoned your\textsuperscript{as} brother Al-Husayn\textsuperscript{as}’! He\textsuperscript{as} said: ‘Because being killed in such and such place is more beloved to me\textsuperscript{as} than Makkah to be legalised with me\textsuperscript{as} (shedding of my\textsuperscript{as} blood), being exposed with it’\textsuperscript{195}.

\textit{The book ‘Al Takhreej’ – From Al Aamiry, by the chain from Hubeyra Ibn Maryam, from Ibn Abbas who said,}

I saw Al-Husayn\textsuperscript{as} before he\textsuperscript{as} headed to Al-Iraq, being at the door of the Kabah, and the palm of Jibraeel\textsuperscript{as} was in his\textsuperscript{as} palm, and Jibraeel\textsuperscript{as} called out: ‘Come to the allegiance of Allah\textsuperscript{azwj} Mighty and Majestic!’ (meaning Ibn Abbas saw Jibraeel\textsuperscript{as})

\textit{And Ibn Abbas was reproached upon him having neglected Al-Husayn\textsuperscript{as}. He said, ‘The companions of Al-Husayn\textsuperscript{as} will neither be reduced by a man nor will they be increased by a man. We recognise them by their names from before their martyrdom’. (Justifying his own hypocrisy)\textsuperscript{196}}

\textit{And Muhammad Bin Al-Hanafiya said, ‘And his\textsuperscript{as} companions are written down with us, with their names and the names of their fathers’\textsuperscript{196}}

\textit{The book ‘Al Nujoom’ from the book ‘Al Dalail’ of Abdullah Bin Ja’far Al Himyri, by his chain to,}

‘Abu Abdullah\textsuperscript{as} having said: ‘One year Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as} went out to Makkah walking, so his\textsuperscript{as} feet were swollen One of his slaves said to him\textsuperscript{as}, ‘If you\textsuperscript{as} could ride, this swelling would settle from you\textsuperscript{as}’.

\textit{He\textsuperscript{as} said: ‘Never! When we come to this stop, then a black man would receive you and with him would be some oil. Buy it from him and do not bargain’. His\textsuperscript{as} slave said to him\textsuperscript{as},}

\begin{footnotesize}
\begin{enumerate}
\item 195 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{as}, Ch 25 H 12 a
\item 196 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{as}, Ch 25 H 12 b
\end{enumerate}
\end{footnotesize}
'May my father and my mother be (sacrificed) for you! There is no stop ahead of us wherein is anyone selling this medicine!' He-asws said: 'But ahead of you is the stop'.

He-asws travelled for a mile and there he was with the black man. Al-Husayn-asws said to his-asws slave: 'You deal with the man and take the oil from him'. He took the oil from him and gave him the price. The (black) slave said to him, 'Who do you want this oil for?' He said, 'For Al-Husayn-asws Bin Ali-asws'. He said, 'Go with it to him'.

The black man came towards him-asws and said, 'O son-asws of Rasool-Allah-saww! I am your friend and I will not take any price for it, but Supplicate to Allah-azwj for Him-azwj to Gace me a complete male (child) who will love you-asws People-asws of the Household, for I have left my wife behind being in labour pain'.

He-asws said: 'Go to your house, for Allah-azwj has Gifted you a complete male child'. She gave birth to a complete male, then the black man returned to Al-Husayn-asws and he supplicated for him-asws with goodness for the birth of the boy for him, and Al-Husayn-asws massaged his-asws legs. So, he-asws had not stood up from his-asws place, until that swelling had been removed'.

The book ‘Al Nujoum’ – ‘We are reporting by our chain to Muhammad Bin Jareer Al Tabari in the book ‘Dalail Al Aimma’, by his chain from Huzeyfa who said,

'I heard Al-Husayn-asws Bin Ali-asws saying: 'By Allah-azwj! There will be gathering upon killing me-asws tyrants of the clan of umayya, and in front of them would be Umar Bin Sa’ad’ – and that was during the lifetime of the Prophet-saww. I said to him-asws, ‘Did Rasool-Allah-saww give you-asws the news of this?’ He-asws said: ‘No’.

He said, 'I went to the Prophet-saww and informed him-saww. He-saww said: ‘My-saww knowledge is his-asws knowledge and his-asws knowledge is my-saww knowledge, because we know with what will be happening before its coming into being”'.

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I and Abaya Al-Asadi entered to see Hababat Al-Walibiya. She said to her, ‘This is the son of your brother Meesam’. She said, ‘Son of my brother truly, by Allah! Shall I narrate to you with a Hadeeth from Al-Husayn(as) Bin Ali(as)?’ I said, ‘Yes’.

She said, ‘I entered to see him(as) and greeted. He(as) responded the greeting and was welcoming. Then he(as) said: ‘What delayed you from visiting us(as) and the greeting to us(as)? O Hababat?’ I said, ‘Nothing delayed me except an illness which presented’. He(as) said: ‘And what is it?’ I uncovered my outer veil from the vitiligo’.

She said, ‘He(as) placed his(as) hand upon the vitiligo and supplicated. He(as) did not stop supplicating until he(as) raised his(as) hands, and Allah(azwj) had Removed that vitiligo. Then he(as) said: ‘O Hababat! There isn’t anyone in this community upon the religion of Ibrahim(as) apart from us(as), and our(as) Shias, while the ones besides them are away from it’”.

‘From Al-Sadiq(as), from his(as) father(as), from his(as) grandfather(as) having said: ‘The people of Al-Kufa came to Ali(as) and they complained to him of the withholding of the rain, and they said to him(as), ‘Pray for us for the rain’.

He(as) said to Al-Husayn(as): ‘Stand and pray for rain!’ He(as) stood up and praised Allah(azwj) and extolled upon Him(azwj), and sent Salawaat upon the Prophet(saww) and said: ‘O Allah(azwj)! Giver of goodness and Sender of the Blessings! Send the sky upon us with torrent, and Quench us the abundant rain, broad-based, majestic, streaming, bursting, plentiful, the weak ones...

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199 Bihar Al Anwaar – V 44, The book of History – Al Hassan(as), Ch 25 H 15
from Your servants can breathe with it, and the dead (lands) from Your city can be revived by it. Ameen, Lord of the worlds!’

He was not free from his supplication until Allah Sent down rain suddenly, and a Bedouin came from one of the areas of Al-Kufa and said, ‘I left behind the valleys and the hills with waves into each other’.200

It is narrated by Ja’far Bin Muhammad Bin Umrah, from is father, from Ata’a Bin Al Saib, from his brother who said,

‘I witnessed one day of Husayn, may the Salawaat of Allah be upon him. A man from Taym called Abdullah Bin Juweyra came. He said, ‘O Husayn! I am proceeding to the Forgiveness of Lord and as an intercessor obeyed, and I from good (going) to good. Who are you?’ He said, ‘I am Ibn Juweyra’. Al-Husayn raised his hands until we saw the whiteness of his armpits, and he said: ‘O Allah! Drag him to the Fire!’

Ibn Juweyra was angered, and he attacked upon him. His horse became restless with him during the confrontation and his leg became attached with the stirrup and his head fell to the ground, and the horse fled. It went galloping with him, and his head kept hitting every rock and tree, and his feet were cut, and his upper legs, and there remained his other side hanging in the stirrup, and he, may Allah Curse him, went to the Blazing Fire’.201

I (Majlisi) am saying, ‘It is reported in one of the books of Al Mugheira, from Al Tabari, from Tawoos Al Yamani’.

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‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, whenever he\textsuperscript{asws} sat down in the dark place, the people were guided to him\textsuperscript{asws} with the whiteness of his\textsuperscript{asws} forehead and his\textsuperscript{asws} throat. Rasool-Allah\textsuperscript{saww} used to frequently kiss his\textsuperscript{asws} forehead and his\textsuperscript{asws} throat.

Fَإِنَّ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَ سَلَّمَ كَانَ كَثِيرًا مَا يرَقُبُ جَبَّيِهِ وَ جَرِّيَّةً إِنَّ جِبَرِيْلَ عِنْدَهُ لَيْلًا وَ نَهَارًا عَندَ الرَّحْمَانِ وَ الْحَسَنِينَ فِي مَهْديٍّ بِلَيْكَ فِي جَبَّيِهِ وَ جُرِّيَّةِ حتَّى

And one day Jibraeel\textsuperscript{as} descended and found (Syeda) Al-Zahra\textsuperscript{asws} sleeping, and Al-Husayn\textsuperscript{asws} was crying in his\textsuperscript{asws} cradle. So, he\textsuperscript{as} went on to speak to him\textsuperscript{asws} and amuse him\textsuperscript{asws} until she\textsuperscript{asws} woke up and heard the voice of his\textsuperscript{as} speaking to him\textsuperscript{asws}. She\textsuperscript{asws} turned around but could not see anyone. The Prophet\textsuperscript{saww} informed her\textsuperscript{asws} that it was Jibraeel\textsuperscript{as}.

\footnote{Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 25 H 18}
CHAPTER 26 — HIS\textsuperscript{asws} HONOURABLE MANNERS, AND A SUMMARY OF HIS\textsuperscript{asws} SITUATIONS, AND HIS\textsuperscript{asws} HISTORY, AND SITUATIONS OF HIS\textsuperscript{asws} COMPANIONS, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

Tafseer Al Ayyashi — From Mas’ada who said,

‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} passed by some poor people who had spread out a sheet of their and had cast some pieces of bread upon it. They said, ‘Come, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} folded his\textsuperscript{asws} trousers and ate with them. Then he\textsuperscript{asws} recited: Surely, Allah\textsuperscript{azwj} does not Love the arrogant [16:23].

Then he\textsuperscript{asws} said: ‘I\textsuperscript{asws} have loved you all, so love me\textsuperscript{asws}.’ They said, ‘Yes, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ They stood up with him\textsuperscript{asws} until they came to his house. He\textsuperscript{asws} said to the maid: ‘Bring out whatever (food) you have been holding back‘.\textsuperscript{203}

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Amro Bin Dinar said,

‘Al-Husayn\textsuperscript{asws} entered to see Usama Bin Zayd, and he was ill, and he was saying, ‘Oh its anguish!’ Al-Husayn\textsuperscript{asws} said: ‘And what makes you anguish, O my\textsuperscript{asws} brother?’ He said, ‘My debt, and it is sixty thousand Dirhams’. Al-Husayn\textsuperscript{asws} said: ‘It is (now) upon me\textsuperscript{asws}.’ He said, ‘I am fearing that I might be dying’. Al-Husayn\textsuperscript{asws} said: ‘You will never die until I\textsuperscript{asws} pay it off on your behalf’. He\textsuperscript{asws} paid it off before his death‘.\textsuperscript{204}

And he\textsuperscript{asws} was saying: ‘The evilest trait of the kings is the cowardice from the enemies, and the hard-heartedness towards the weak, and the stinginess during the awarding’.\textsuperscript{205}

\textsuperscript{203} Bihar Al Anwaar — V 44, The book of History — Al Hassan\textsuperscript{asws}, Ch 26 H 1
\textsuperscript{204} Bihar Al Anwaar — V 44, The book of History — Al Hassan\textsuperscript{asws}, Ch 26 H 2 a
\textsuperscript{205} Bihar Al Anwaar — V 44, The book of History — Al Hassan\textsuperscript{asws}, Ch 26 H 2 b
وَ في كتاب أنس المحبوب أن الفرض أبى النسيء على أن الحضرة مزوناً من المدينة فأعطاه عائبتهما ودعاَهُ فقيل له إنه شاعر فقام فهنأ وقال
إِن خُرِّتْ مناك ما وقعت به عرضك و قد أتت رسول الله صَلَّى اللَّهُ عَلَيْهِ وَ سَلَٰم كعب بن لهرٍ و قال في عناصر يمدادون أطلعاً لمن يغد

And in the book 'Uns Al Majaalis' –

‘Al-Farazdaq came to Al-Husayn asws when Marwan expelled him from Al-Medina. He asws gave him four hundred Dinar. It was said to him-asws, ‘He is a poet, and mischief-maker, reprehensible!’ He-asws said: ‘The best wealth is what saves your honour, and Rasool-Allah saww had rewarded Ka‘ab Bin Zuheyr and he saww had said regarding Abbas Bin Mirdas, ‘Cut his tongue (talk) away from me-saww!’

وَ وَ أَنْ شَأَ خُذْهَا فَإِنّي لَيْكَ مُعْتَذِرٌ وَ اعْلَمْ بِيَنّي عَلَيْكَ ذُو شَفَقَةِ لَوْ كَانَ فِيي سَيْْيََ الْغَدَاةَ عَصًا أَمْسَتْ سَََاََ عَلَيْكَ مُنْدَافِقَةِ لَكِنَّ رَيرْبَ الزَّمَانِي ذُو غييٍَْ وَ الْكَفُّ مِنْ ي قَلييلَةُ النَّفَقَةِ

A Bedouin came to Al-Medina. He asked out the most benevolent of the people at it. He was pointed to Al-Husayn-asws Bin Ali-asws. He entered the Masjid and found him-asws praying Salat. He stood in front of him-asws and prosed, ‘He will not be disappointed now, one who hopes from you-asws, and one who moves the knocker from below your-asws door. You-asws are the generous, and you-asws are the reliable. Your-asws father-asws was a killer of the mischief-makers. Had it not been for your-asws former ones, the Blazing Fire would have been layered upon us’.

قَالَ فَسَلَّمَ الُْْسَيُْْ وَ قَالَ يََ ق َنْبََُ هَلْ بَقييَ مينْ مَالي الْْيجَازي شَيْءٌ قَالَ ن َعَمْ أَرْبَعَةُ آََفي دييرنَارٍ ف َقَالَ هَاتِيَا قَدْ جَاءَ مَنْ هُوَ أَحَقُّ بَيَا مينَّا

He (the narrator) said, ‘Al-Husayn-asws performed Salaam (finishing the Salat) and said: ‘O Qanbar! Does anything remain from the wealth of Al-Hijaz?’ He said, ‘Yes, four thousand Dinars’. He-asws said: ‘Give it, for there has come someone who is more deserving with it than we are!’ Then he-asws removed his-asws cloak and wrapped the Dinars in it and brought out his-asws hand from the opening of the door out of embarrassment from the Bedouin.

وَ أَنْهَا- وَ أَسْمَتْ عَلَى عَبَّاسي بْنِ ميرْدَاسٍ اقْطَعُوا ليسَانَهُ عَنِ ي.

And he-asws prosed: ‘Take it, for I-asws am apologetic to you, and know that I-asws am with compassion upon you. If there would be a stick (rule) in our walk tomorrow, I-asws would hand over larger (bestowment) upon you. But, the doubt of times is with changes, and the restrain from me-asws is the little expenditure’.
He (the narrator) said, ‘The Bedouin took it and wept. He\textsuperscript{asws} said to him: ‘Perhaps you think it is too little, what I\textsuperscript{asws} have given you’. He said, ‘No, but how can soil eat your generosity’ – and it is reported from Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}.\textsuperscript{206}

3– قَالَ فَأَخَذَهَا الَِّعْرَابِيُّ وَ بَكَى فَقَالَ لَهُ لَعَلَّكَ اسْتَقْلَلْتَ مَا أَعْطَيْنَاكَ قَالَ وَ لَكَنْ كَيْفَ يََْكُلُ التََُّابُ جُو دَكَ– وَ هُوَ الْمَرْوييُّ عَني الَْْسَني بْنِ عَليٍّ ع

(206)\textsuperscript{206} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 2 c

And it is said, ‘Abdul Rahman Al-Sulamy taught (Surah) Al-Hamd to a son of Al-Husayn\textsuperscript{asws}. When he recited it to his father\textsuperscript{asws}, he\textsuperscript{asws} gave him (teacher) a thousand Dinars, and a thousand garments, and filled his mouth with gems. It was said to him\textsuperscript{asws} regarding that. He\textsuperscript{asws} said: ‘Where does this fall (equate) from his giving?’ – meaning his teaching.

207 And Al-Husayn\textsuperscript{asws} prosed: ‘If the world is hard upon you, then find with it a relief upon the people before they escape. Neither will generosity deplete it when it comes, nor with the stinginess remain when it turns around’.\textsuperscript{208}

208 And from his\textsuperscript{asws} modesty – He\textsuperscript{asws} passed by some poor people and they were eating pieces of bread of theirs upon a spread sheet. He\textsuperscript{asws} greeted unto them. They invited him\textsuperscript{asws} to their food. He\textsuperscript{asws} sat with them and said: ‘Had it not been for charity, \textsuperscript{1}I\textsuperscript{asws} would have eaten with you all’. Then he\textsuperscript{asws} said: ‘Arise to my\textsuperscript{asws} house’. He\textsuperscript{asws} fed them and clothed them and instructed with (some) Dirhams for them’.\textsuperscript{209}

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\textsuperscript{206} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 2 c

\textsuperscript{207} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 3 a

\textsuperscript{208} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 3 b

\textsuperscript{209} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 3 c
And it is narrated by Al Sowly,

‘From Al-Sadiq asws in a Hadeeth – ‘There flowed some heated talk between him (Al-Husayn asws) and Muhammad Bin Al-Hanafiya. Ibn Al-Hanafiya wrote to Al-Husayn asws, ‘As for after, O my brother asws! My father asws and your asws father asws is Ali asws. There is no more merit for me regarding him asws nor for you asws, and your asws mother is Syeda Fatima asws, daughter asws of Rasool-Allah asws, and even if the earth was filled with gold was the kingdom of my mother, she would not equate with your asws mother.

So, when you asws read this letter of mine, then come to me until you are pleased by me, for you asws are more rightful with the merit than me. And the greetings be upon you asws, and Mercy of Allah azwj and His azwj Blessings’. Al-Husayn asws did that (accepted that), so there did not flow anything between them after that’.


‘And from his asws bravery is that there was a dispute between Al-Husayn asws and Al-Waleed Bin Uqba regarding an estate. Al-Husayn asws grabbed the turban of Al-Waleed from his head and tied it in his neck, and on that day, he was the governor upon Al-Medina. Marwan said, ‘By Allah azwj! I have not seen such audacity of a man upon his governor like today!’

Al-Waleed said, ‘By Allah azwj! You asws did not say this out of anger to me, but you asws envied me upon my leniency from it’. And rather the estate was for him asws. Al-Husayn asws said: ‘The estate is for you, O Waleed!’ And he asws stood up’.

And it was said to him asws on the day of Al-Taff (Karbala), ‘Descend upon a decision of the son of your asws uncle’. He asws said: ‘No, by Allah azwj! I asws will not give you with my asws hand, the giving of the disgrace, nor will I asws flee the fleeing of the slaves’.

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210 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 3 d
Then he asws called out: ‘O servants of Allah azwj! ‘I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]’. 211

و قال عن مُؤْتِي بِعَزٍ خَيْرٍ مِن حَيَاةٍ فِي ذَلِّكَ

And he asws said: ‘Death in honour is better than life in humiliation’. 212

و النَّشَا عِنْمُو فِيلْ-

و الْمَوْتُ خَيْرٍ مِنْ لَُزُوبِ الْغَارْ-

و أَلَمْتُ مِنْ دَخْلِ النَّارِ-

و أَلَمْتُ مِنْ هَذَا وَهَذَا جَايَرِ.

And he asws had prosed on the day he asws was killed: ‘The death is better than riding the shame, and the shame is foremost from entering the Fire. By Allah azwj! This one and this one is not my asws neighbour!’ 213

ابن نُبَاتَة

الْحَمْسَيْنِ الَّذِي رَأَى الْقَتْلَ فِيي الْعَيْز ِ-

الْحَيَاةَ وَ الْعَيْشَ فِيي الذُّل ي قَتْلًَ-

Ibn Nubata (prosed), ‘Al Husayn asws is the one who saw honour and life in the killing, and the living in humiliation as a killing’. 214

(الْحِلِّيَةُ رَوْيَ مَتْحَدَثٌ مِنْ الحَمْسَيْنِ أَنْ لَمْ تَزْلَ أَقْوَمُ بِالْحَمْسَيْنِ وَ أَقْفِنَ أَقْفُوَمُ قَالَ لِأَضْحَقاهُمُ قُلْ طَلَّنَ مَا تَزَلُّوْنَ مِنْ الأَمْرِ إِنَّ الدُّنْيَا فَقَدْ تَغَيَّرَتْ وَ تَنْكَرَتْ وَ أَذْيَرَ مَعْرُوفُهَا وَ اسْتَمِثَّتْ حَتَّىْ لَيْ بُقِّيَ مِنْهَا إِلا كَضَيْضَةِ الْانْءَاءَ وَ إِلا خَيْبَسُ عَيْشِ كَالمَرْعَى اْْيََءي اْْيََءي وَ إيََّ خَسِيسُ عَيْشٍ كَالْمَرْعَى اْْيََءي

(The book) ‘Al Hilya’ – It is reported by Muhammad Bin Al-Hassan,

‘When the people descended with Al-Husayn asws and he asws was certain they would be killing him asws’, he asws said to his asws companions: ‘A matter has befallen what you are seeing, and the world has changed and has become abhorrent, and its kindness has turned around and became bitter, to the extent that there does not remain from it except like the residue of a pot, and only the despicable life like the noxious pasture.

أَ لَا تَزَلَّ الْحَلِّيَةَ لَا تَغْمُّلِي بُوْ وَ الْبَاطِلَ لَا تَنَامُ عَنْهَا عَلَى لُزْمِ الْمُؤْمِنِينَ فِي إِيْاَْ الْلَّهِ وَ إِيْاَ لَا أَرَى الْمُؤْتِي إِلا مُسَاءَةَ وَ الْحَيَاةَ مِنْ الصَّالِحِيِّيِنَّ إِلاَّ مُزَماَْ.

Aren’t you seeing that the truth is not being worked with and the falsehood is not kept aside from? Let the Momin desire in meeting Allah azwj, and I asws do not view the death except as happiness, and the life with the oppressors as only an annoyance’.

211 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 4 a
212 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 4 b
213 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 4 c
214 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 4 d
And he-\textsuperscript{asws} prosed as a symbolism to what was aimed at Al Taff (Karbala): ‘I-\textsuperscript{asws} shall continue, for there is no shame upon the youth with the death when he as long as he intends good and fights as a Muslim, and consoles the righteous men by himself, and separated from the condemned and opposes the criminals. For long my-\textsuperscript{asws} self-did not want its remaining to meet an army in large numbers. For if I-\textsuperscript{asws} were to live, I-\textsuperscript{asws} would not be condemned, and if I-\textsuperscript{asws} were to die, I-\textsuperscript{asws} would not be blamed. It suffices with you as a humiliation if you were to live compelled‘. 215


‘And from his-\textsuperscript{asws} ascetism, it was said to him-\textsuperscript{asws}, ‘How magnificent is your-\textsuperscript{asws} fear from your Lord-\textsuperscript{azwj}!’ He-\textsuperscript{asws} said: ‘No one will be safe on the Day of Qiyamah except one who fears Allah-\textsuperscript{azwj} in the world’. 216

(\textsuperscript{2}) The book) ‘Ibanah’ of Ibn Battah, ‘Abdullah Bin Ubeyd Abu Umeyr said,

‘Al-Husayn-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} performed twenty-five Hajj walking, and the womenfolk were guided with him-\textsuperscript{asws}. 217


And for him-\textsuperscript{asws}, ‘O people of pleasure of the world! There is no remaining for it. Being deceived by a declining shadow is foolishness!’ 218

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215 Bihar Al Anwaar – V 44, The book of History – Al Hassan-\textsuperscript{asws}, Ch 26 H 4 e
216 Bihar Al Anwaar – V 44, The book of History – Al Hassan-\textsuperscript{asws}, Ch 26 H 5 a
217 Bihar Al Anwaar – V 44, The book of History – Al Hassan-\textsuperscript{asws}, Ch 26 H 5 b
218 Bihar Al Anwaar – V 44, The book of History – Al Hassan-\textsuperscript{asws}, Ch 26 H 6 a
And it is reported for Al-Husayn-asws: ‘I-asws preceded the worlds to the Sublime with good manners and lofty thoughts, and I-asws shouted with my-asws wisdom of the light of guidance in the nights of pitch-black darkness. The rejectors are intending to extinguish it, and Allah-azwj Refused except He-azwj would Complete it’. 219

And it is reported from Al-Husayn-asws Bin Ali-asws having said: ‘Rasool-Allah-saww was in his-saww Salat and to his-saww side was Al-Husayn-asws. Rasool-Allah-saww exclaimed Takbeer, but Al-Husayn-asws did not respond with a Takbeer. Then Rasool-Allah-saww exclaimed Takbeer, but Al-Husayn-asws did not respond with a Takbeer, and Rasool-Allah-azwj did not cease to exclaim Takbeer and encouraging Al-Husayn-asws for the Takbeer.

But, he-asws did not respond until Rasool-Allah-saww had completed seven exclamations of Takbeer. Then Al-Husayn-asws responded the Takbeer during the seventh’.

Abu Abdullah-asws said: ‘So, it became a Sunnah’. 220

And it is reported from Al-Husayn-asws Bin Ali-asws having said: ‘The words of the Prophet-saww proved correct in my-asws presence: ‘The most superior of the deeds after the Salat is entering the cheerfulness in the heart of a Momin with what there is no sin in it’.

I-asws saw a slave eating with a dog. I-asws said to him regarding that. He said, ‘O son-asws of Rasool-Allah-saww! I am depressed. I am seeking happiness with its happiness because my master, a Jews, want me to separate from it’.

219 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 6 b
220 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 7 a
So, Al-Husayn-asws came to his master with two hundred Dinar, being a price for him. The Jews said, ‘The slave is a ransom for your-asws (Shia’s) mistakes, and this orchard is for him, and I hereby return the wealth to you-asws’. He-asws said: ‘And I-asws have gifted the wealth to you’. He said, ‘I accept the wealth and gift it to the slave’. Al-Husayn-asws said: ‘I-asws hereby free the slave and gift to him all of it’.

His wife said, ‘I hereby become a Muslims and gift my dower to my husband (don’t want it)’. The Jew said, ‘And I as well become a Muslim and have given this house to her’.

Al Tirmizi in (the book) ‘Al Jamie’ –

‘Ibn Ziyad used to insert a stick in the nose of Al-Husayn-asws (severed head) and say, ‘I have not seen beauty like this head’. Anas said, ‘He-asws is the most resembling of them with Rasool-Allah-asws’.

And it is reported that Al-Husayn-asws was sitting in the dark place, and they (people) would be guided to him-asws by the whiteness of his-asws forehead and his-asws throat’.

And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); [4:86], better than it was her liberation’.

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221 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 7 b
222 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 7 c
223 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 7 d
And one day he-asws said to his-asws brother-asws: ‘O Hassan-asws! I-asws would have loved it for your-asws tongue to have been for me-asws, and my-asws heart to have been for you-asws’.

وَ كَتَبَ إِلَيْهِ الَّذِي عَلَى إِيعْطَاءي الشُّعَرَاءي فَكَتَبَ إِلَيْهِ أَنْتَ أَعْلَمُ مِنِي يَبِينَ الْمَالي مَا وَقَى الْعي

And Al-Hassan-asws wrote to him-asws, blaming him-asws upon giving to the poets. He-asws wrote to him-asws: ‘You-asws are more knowing than me-asws that the best wealth is what saves the honour’.

(This not a Hadith but a report from an enemy of Ahl Al-Bayt-asws, Derogatory)

And Al-Hassan-asws wrote to him-asws, blaming him-asws upon giving to the poets. He-asws wrote to him-asws: ‘You-asws are more knowing than me-asws that the best wealth is what saves the honour’.

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224 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 8 a

225 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 9 a
their livelihoods turn with it. So when they are tested for the afflictions, few would be the religious ones!"  

And he-asws said: ‘One who comes to us-asws will not be deprived of a quality from four – a Decisive Verse, a just judgment, and a beneficial brotherhood, and a gathering of the scholars’.

And he-asws had eulogised on the day he-asws was killed, and he-asws said (a poem): ‘The death is better than riding the shame, and the shame is better than entering the Fire. By Allah-asw! There is no neighbour for me asws from this and this’.  

And he-asws said: ‘The owner of the need does not honour his face by asking you, so honour your face from (not) returning him’.  

(The book) ‘Falah Al Sa’il’ – It is mentioned by Ibn Abdu Rabbih in the book ‘Al Uqd’ –

‘It was said to Ali-asws Bin Al-Husayn-asws, ‘How few are the sons of your-asws father-asws!’ He-asws said: ‘The wonder! How can he-asws beget, one who was praying a thousand Cycles during the day and night’.

In the chains of Akhtab Khuwarizm referring in a book of his ‘Maqtaal Aal e Rasool-saww’ – A Bedouin came to Al-Husayn-asws Bin Ali-asws. He said, ‘O son-asws of Rasool-Allah-saww! I have guaranteed a complete wergild and am unable from paying it. I said within myself, ‘I shall as

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226 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 9 b  
227 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 9 c  
228 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 9 d  
229 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 10
the most benevolent of the people’, and I could not see anyone more benevolent that the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{saww}.

Al-Husayn\textsuperscript{asws} said: ‘O Arab brother! I\textsuperscript{asws} shall ask you three questions, so if you were to answer one (correctly), I\textsuperscript{asws} shall give you a third of the money, and if you were to answer two, I\textsuperscript{asws} shall give you two-thirds of the money, and if you were to answer all, I\textsuperscript{asws} shall give you the whole’.

The Bedouin said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Will the likes of you\textsuperscript{asws} ask the likes of me, and you\textsuperscript{asws} are from the people of knowledge and nobility?’ Al-Husayn\textsuperscript{asws} said: ‘Yes. I\textsuperscript{asws} heard my\textsuperscript{asws} grandfather\textsuperscript{saww} saying: ‘The kindness is measured with the kindness’. The Bedouin said, ‘Ask about whatever comes to you\textsuperscript{asws}, so I will either answer or else I shall learn from you\textsuperscript{asws}, and there is not strength except with Allah\textsuperscript{azwj}’.

Al-Husayn\textsuperscript{asws} said: ‘Which of the deeds is most superior?’ The Bedouin said, ‘The Eman with Allah\textsuperscript{azwj}’. Al-Husayn\textsuperscript{asws} said: ‘So, what is the salvation from the destruction?’ The Bedouin said, ‘The trusting with Allah\textsuperscript{azwj}’. Al-Husayn\textsuperscript{asws} said: ‘So, what adorns the men?’ The Bedouin said, ‘Knowledge with forbearance’.

He\textsuperscript{asws} said: ‘Supposing he is mistaken in that?’ He said, ‘Wealth with magnanimity’. He\textsuperscript{asws} said: ‘Supposing he is mistaken in that?’ He said, ‘Poverty with patience’. Al-Husayn\textsuperscript{asws} said: ‘Supposing he is mistaken in that?’ The Bedouin said, ‘Then a thunderbolt would descend from the sky and incinerate him, for he would be deserving of that’.

Al-Husayn\textsuperscript{asws} laughed and threw a bag towards him, in it were a thousand Dinars, and gave him his\textsuperscript{asws} ring, and in it was a stone its value was two hundred Dirhams, and said: ‘O Bedouin! Give the gold to your creditors and spend the ring in your expenditure’. The Bedouin
took (that) and said, ‘Allah is more Knowing of where to Place His Message. [6:124] – the Verse’.

I (Majlisi) am saying, ‘It is reported in one of the compilations of our companions, from Abu Salama who said,

‘I performed Hajj with Umar Bin Al-Khattab. When we came to Al-Abtah, there was a Bedouin coming over to us. He said, ‘O commander of the faithful! I have come out and I am a pilgrim. I committed a felony and grilled and ate. So, what (penalty) is Obligated upon me?’

He said, ‘And presently there is nothing with me regarding that, so be seated, perhaps Allahazwj would Relieve you with one of the companions of Muhammad saww. And there was Amir Al-Momineen asws coming over, and Al-Husayn asws was following him asws. Umar said, ‘This is Ali asws Bin Abu Talib asws, so he asws is for you and your issue’. The Bedouin stood up and asked him asws.

Ali asws said: ‘O Bedouin! Ask this boy in your presence’ – meaning Al-Husayn asws. The Bedouin said, ‘But rather, every one of you is tricking me to go to another one’. The people indicated to him, ‘Woe be unto you! This is a son asws of Rasool-Allah saww! So, ask him’. The Bedouin said, ‘O son asws of Rasool-Allah saww! I came out from my house as a pilgrim’ – and he narrated the story to him asws.

Al-Husayn asws said to him: ‘Are there camels for you?’ He said, ‘Yes’. He asws said: ‘Take she-camels of the number of the eggs which you attained and strike her with the stallions. So, whatever is achieved, gift it to the Sacred House of Allah azwj’. Umar Bin Al-Khattab said, ‘O Husayn asws! The she-camels (sometimes) miscarry!’ Al-Husayn asws said: ‘O Umar! The eggs get spoilt’. He said, ‘You asws speak the truth and have justified’.

The book of History – Al Hassan asws, Ch 26 H 11
Ali-\textsuperscript{asws} stood up and hugged him-\textsuperscript{asws} to his-\textsuperscript{asws} chest and said: ‘\textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]}’ 231

\begin{quote}
13–14, \textit{Al-Manaqib} of Ibn \textit{Shehr Ashub}, Ch 26 H 12
\end{quote}

\begin{quote}
And in another report –
\end{quote}

\begin{quote}
From Abu Al–\textit{Hassan Al–Reza} \textsuperscript{asws}, ‘They used to bring Ali-\textsuperscript{asws} to the Prophet-\textit{saww}. He-\textsuperscript{saww} would feed him-\textsuperscript{asws} (through) his-\textsuperscript{saww} thumb in his-\textsuperscript{asws} mouth, and it would flow from it what would suffice him-\textsuperscript{asws} for two days and three. The flesh of Al–\textit{Husayn} \textsuperscript{asws} grew from the flesh of Rasool–Allah-\textit{saww} and so did his-\textsuperscript{asws} blood, and no one was born at six months except Isa Bin Maryam-\textsuperscript{as} and Al–\textit{Husayn Bin Ali-\textsuperscript{asws}}’ 233
\end{quote}

\begin{quote}
And in another report –
\end{quote}

\begin{quote}
From Abu Al–\textit{Hassan Al–Reza} \textsuperscript{asws}, ‘They used to bring Ali-\textsuperscript{asws} to the Prophet-\textit{saww}. He-\textsuperscript{saww} would feed him-\textsuperscript{asws} (through) his-\textsuperscript{saww} tongue. He-\textsuperscript{asws} would suck it and would be sufficed by it, and he-\textsuperscript{asws} did not get feed from any female’ 234
\end{quote}

\begin{quote}
15–16, the companions of \textit{Al–Husayn} \textsuperscript{asws} and \textit{Ali} \textsuperscript{asws}, Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 14\textit{a}
\end{quote}

\begin{quote}
231 Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 12
\end{quote}

\begin{quote}
232 Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 13
\end{quote}

\begin{quote}
233 Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 14\textit{a}
\end{quote}

\begin{quote}
234 Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 14\textit{b}
\end{quote}

\begin{quote}
232 Bih\textit{ar Al–Anwaar} – V 44, The book of History – Al \textit{Hassan}\textsuperscript{asws}, Ch 26 H 13
\end{quote}
‘Al-Husayn\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents\textsuperscript{asws}) in the year of (battle of) Al-Khandaq, at Al-Medina on the day of Thursday or the day of Wednesday of five vacant from Shaban of the year four from the Emigration, after his\textsuperscript{asws} brother\textsuperscript{asws} by ten months and twenty days.

And it is reported that there did not happen between him\textsuperscript{asws} and his\textsuperscript{asws} brother\textsuperscript{asws} except one pregnancy, and the pregnancy is of nine months, and of six months. He\textsuperscript{asws} lived with his\textsuperscript{asws} grandfather\textsuperscript{saww} for six years and (some) months, and his\textsuperscript{asws} complete age was fifty years. And it is said his\textsuperscript{asws} age was fifty-seven years and five months. And it is said fifty-six years and five months. And it is said fifty-eight years.

And the period of his\textsuperscript{asws} caliphate (Imamate) was of five years and (some) months at the end of the rule of Muawiya, and the beginning of the rule of Yazeed\textsuperscript{la}. Umar Bin Sa’ad Bin Abu Waqqas and Khowly Bin Yazeed Al-Asbahy killed him\textsuperscript{asws} and, and he\textsuperscript{asws} was beheaded by Sinan Bin Anas Al-Nakhaie and Shimr Bin Zil Jowshan, and he\textsuperscript{asws} was stripped of the entirety of whatever was upon him\textsuperscript{asws} by Is’haq Bin Haywah Al-Hazramiy and the commander of the army Ubeydullah Bin Ziyad.

And his\textsuperscript{asws} head was sent to Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la}, and he\textsuperscript{asws} passed away killed on the day of Ashura, and it is the day of Saturday the tenth of Al-Muharram, before the midday. And it is said (it was) the day of Friday after Salat Al-Zohr. And it is said (it was) the day of Monday at Taff, Karbala, between Naynawa and Al-Ghaziriya, from the two of Al-Nahreyn at Al-Iraq, in the year sixty from the Emigration. And it is said year sixty-one. And he\textsuperscript{asws} was buried at Karbala from the west of Euphrates’’.\textsuperscript{235}

Al-Sheykh Al-Mufeed said, ‘As for the companions of Al-Husayn\textsuperscript{asws}, they are buried around him\textsuperscript{asws}, and we cannot find any graves being for them, and there is confusion surrounding them’’.\textsuperscript{236}

And Al Murtaza has mentioned regarding one of his questions –

\textsuperscript{235} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 15 a
\textsuperscript{236} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 15 b
‘The head of Al-Husayn-asws was returned to his-asws body at Karbala from Syria and connected to it’. And Al-Tusi said (so as well), from him is Ziyarat Al-Arbaeen”.

وَ رَوَى الْكُلَيْنِيُّ فيي ذَليكَ رَوَايَةٌ تَيْْي إيحْدَاَُُا عَنْ أَبََني بْني تَََّغْليبَ عَني الصَّاديقي ع أَنَّهُ مَدْفُونٌ بِيَِهْري الْكُوفَةي دُونَ قَبَْي أَمييْي الْمُْْمئييَْ ع

And it is reported by Al Kulayni –

‘Regarding that there are two reports, one of them from Aban Bin Taghlib from Al-Sadiq-asws that it (head) is buried by the side of Amir Al-Momineen-asws, and the other from Yazeed Bin Amor Bin Talha, from Al-Sadiq-asws that it has been buried at the back of Al-Kufa besides the grave of Amir Al-Momineen-asws”.

And from his companions was Abdullah Bin Yaqtar, his-asws brother by feeding, and he was his-asws messenger. He was shot with (by an arrow) from above the castle at Al-Kufa; and Anas Bin Al-Haris Al-Kahily, and As’ad Al-Shamy Amro Bin Zubiya Rumeys Bin Amro Ziyad Bin Ma’aqal, Abdullah Bin Abd Rabbib Al-Khazraj Sayd Bin Malik, Shabeeb Bin Abdullah Al-Nahshaly Zirghama Bin Malik, Uqba Bin Sim’an Abdullah Bin Suleyman, Al-Minhal Bin Amro Al-Asady Al-Hajjaj Bin Malik, Bishr Bin Ghalib Imran Bin Abdullah Al-Khuzaie’.

I (Majlisi) am saying, ‘Abu Al Faraj said in (the book) ‘Al Maqatil’ –

‘His-asws birth was on five (days) vacant from Shaban of the year four from the Emigration, and he-asws was killed on the day of Friday of tenth vacant from Al-Muhammar of the year sixty-one, and for him-asws fifty-six years and (some) month. And it is said he-asws was killed on the day of Saturday. That is reported from Abu Nuem Al-Fazl Bin Dukeyn”.

Note: ‘And that which we mentioned at first is most correct. As for what the general Muslims are saying that he-asws was killed on the day of Monday, it is false. It is something they are saying without any (supporting) reports.

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237 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 15 c
238 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 15 d
239 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 16 a
And it was the first of Al-Muharram in which he was killed. We extracted that by the calculation of Al-Hindy, from rest of the articles. And when it was like that, then it isn’t allowed that the tenth day of Al Muhammar be on the day of Monday. Abu Al Faraj said, ‘And this is evidence is correct, clear, the reports contradicting to it’.

And it is reported by Sufyan Al Sowry,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed, and for him\textsuperscript{asws} were fifty-eight years’’.\textsuperscript{240}

\textsuperscript{240} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 16 b

'The companions of Al-Husayn\textsuperscript{asws}, the entirety of the ones martyred with him\textsuperscript{asws}, from the companions of Amir Al-Momineen\textsuperscript{asws} were Habeeb Bin Muzahir, Meesam Al-Tammar, Rusheyd Al-Hajary, Suleym Bin Qays Al-Hilali, Abu Sadiq, Abdu Saeed Aqeysa’’.\textsuperscript{241} (This is not a Hadith)

\textsuperscript{241} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 17

'The companions of Al-Husayn\textsuperscript{asws}, the companions of Amir Al-Momineen\textsuperscript{asws} were Habeeb Bin Muzahir, Meesam Al-Tammar, Rusheyd Al-Hajary, Suleym Bin Qays Al-Hilali, Abu Sadiq, Abdu Saeed Aqeysa’'.

\textsuperscript{242} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 18

\section*{The book ‘I’lam Al Wara’ –}

‘He\textsuperscript{asws} was blessed to (his\textsuperscript{asws} parents\textsuperscript{asws}) at Al-Medina on the day of Tuesday. And it is said, on the day of Thursday of three (days) vacant from Shaban. And it is said, five (days) vacant from it, of the year four from the Emigration. And it is said, ‘He\textsuperscript{asws} was born at the end of the month of Rabbi-Al Awwal of the year three from the Emigration.

\textsuperscript{242} (This is not a Hadith)

\section*{The book ‘I’lam Al Wara’ –}

‘He\textsuperscript{asws} was born at the end of the month of Rabbi-Al Awwal of the year three from the Emigration.

\textsuperscript{242} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 16 b

And he\textsuperscript{asws} lived for fifty-seven years and five months – with Rasool-Allah\textsuperscript{aswaw} were seven years, and with Amir Al-Momineen\textsuperscript{asws} were thirty-seven years, and with his\textsuperscript{asws} brother\textsuperscript{asws} Al-Hassan\textsuperscript{asws} were fourteen years, and the period of his\textsuperscript{asws} caliphate (Imamate) was ten years and (some) months’.\textsuperscript{242}

\textsuperscript{242} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 17

\textsuperscript{242} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 26 H 18
And Kamal Al-Deen said, ‘His asws transfer to the house of the Hereafter was during the year sixty-one from the Emigration, so the period of his asws age becomes fifty-six years and (some) months. From these, with his asws grandfather saww Rasool-Allah saww, were six years and (some) months, and with his asws father asws Amir Al-Momineen Ali saww Bin Abu Talib asws were thirty years after the expiry of the Prophet saww, and with his asws brother asws Al-Hassan asws after the expiry of his asws father asws were ten years, and he asws remained after the expiry of his asws brother asws Al-Hassan asws up to the time of his asws being killed, ten years’.

And Ibn Al Khashab said, ‘It is narrated to us by Harb, by his chain,

‘From Abu Abdullah Al-Sadiq asws having said: ‘Abu Abdullah Al-Husayn asws Bin Ali asws, his asws mother asws is Fatima asws daughter asws of Rasool-Allah saww, may the Salawaat of Allah azwj be upon them all, passed away and he asws was fifty-seven years, in the year sixty from the Emigration, on the Day of Ashura.

And after the expiry of the Prophet saww, he was six years and (some) months, with his asws grandfather saww, and with him asws brother asws Al-Hasan asws, was thirty years after the expiry of the Prophet saww, and with his asws grandfather asws, was ten years, and he asws remained after the expiry of his asws brother asws Al-Hasan asws, up to the time of his asws being killed, ten years’.

His asws stay with his asws grandfather saww was seven years, except what was between him asws and Abu Muhammad asws, and it was seven months and ten days; and his asws stay with his asws father asws was thirty years, and his asws stay with Abu Muhammad asws was ten years, and his asws stay after the passing away of his asws brother asws Al-Hassan asws was ten years. Thus, his asws age was fifty-seven years except what happened between him asws and his asws brother, of the pregnancy.

و في:NSWS stay with his asws grandfather saww was seven years, except what was between him asws and Abu Muhammad asws, and it was seven months and ten days; and his asws stay with his asws father asws was thirty years, and his asws stay with Abu Muhammad asws was ten years, and his asws stay after the passing away of his asws brother asws Al-Hassan asws was ten years. Thus, his asws age was fifty-seven years except what happened between him asws and his asws brother, of the pregnancy.

243 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 26 H 19 a
And he-asws was killed during the Day of Ashura, the day of Friday of the year sixty-one. And it is said during the Day of Ashura on the day of Monday. And his-asws remaining after his-asws brother-asws Al-Hassan-asws was eleven years”.

And Al Hafiz Abdul Aziz said,

‘Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, and his-asws mother-asws (Syeda) Fatima-asws daughter-asws of Rasool-Allah-saww was blessed with him-asws during the second night of Shaban of the year four from the Emigration, and he-asws was killed at Al-Taff (Karbala) on the day of Ahura of the year sixty-one, and he-asws was fifty-five years and six months old”.

I (Majlisi) am saying, ‘The most famous regarding his-asws being blessed, may the Salawaat of Allah-aszw be upon him-asws is that he-asws was blessed on three (days) vacant from Shaban due to what is reported by the sheykh in (the book) ‘Al Misbah’ – It had come out to Al-Qasim Bin Al-A’ala Al-Hamdany, representative of Abu Muhammad-saww, that our Master-asws Al-Husayn-asws was blessed on the day of Thursday of three (days) vacant from Shaban. He fasted and supplicated during it with this supplication’ – and he mentioned the supplication’.

Then he, may Allah-aszw have Mercy on him, said after the supplication, the reported from about Al-Husayn-asws. Ibn Abbas said, ‘I heard Al-Husayn Bin Ali Bin Sufyan Al-Bazoufary saying, ‘I heard Abu Abdullah-asws supplicating in this day and he-asws said: ‘It is from the supplications of the third day from Shaban, and it is the blessed day of Al-Husayn-asws”.

And it is said, he-asws was born on five nights vacant from Shaban, due to that is reported by the sheykh as well in (the book) ‘Al Misbah’, from Al-Husayn Bin Zayd,
‘From Ja’far-asws Bin Muhammad-asws having said: ‘Al-Husayn Bin Ali-asws was blessed (to his-asws parents-asws) on two nights vacant from Shaban of the year four vacant from the Emigration’’.248

And he, may Allah-aswj have Mercy on him, said in (the book) ‘Al Tahzeeb’ – He-asws was blessed (to his-asws parents-asws) at the end of the month Rabbi Al-Awaal of the year three from the Emigration’’.249

And Al-Kulayni, may Allah-aswj Sanctify his soul, said, ‘He-asws was blessed (to his-asws parents-asws) in year three’’.250

And the martyr, may Allah-aswj have Mercy on him, said in (the book) ‘Al Durous’ – He-asws was blessed (to his-asws parents-asws) at Al-Medina at the end of the month of Rabbi Al-Awwal of the year three from the Emigration. And it is said, the day of Thursday of the thirteenth of the month of Ramazan’’.251

And Al-Mufeed said, ‘Five (days) vacant from Shaban of the year four’’.252

And the sheykh Ibn Nama said in (the book) ‘Maseyr Al Ahzaan’ –

‘He-asws was blessed (to his-asws parents-asws) on five (days) vacant from Shaban of the year four from the Emigration. And it is said, the three (days) from it. And it is said, at the end of the month of Rabbi Al-Awwal of the year three. And it is said, five (days) vacant from Jumadi Al-Awwal of the year four from the Emigration. And the period of his-asws being blessed (to his-asws parents-asws) was of six months, and no one besides him-asws was born at six (months) besides him-asws and Isa-as. And it is said, Yahya-aswr’’.253

248 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 e
249 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 f
250 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 g
251 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 h
252 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 i
253 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 19 j

‘From Abu Abdullah asws: ‘A man from the hypocrites died. Al-Husayn asws Bin Ali asws came out walking with him. A friend of his asws met him asws. Al-Husayn asws said to him: ‘Where are you going, O so and so?’

He (Abu Abdullah asws) said: ‘His asws friend said: ‘I am fleeing away from the funeral of this hypocrite having to Salat upon it’. Al-Husayn asws said to him: ‘Look and stand on my asws right, so whatever you hear me asws saying, then say the like of it’.

When his friend exclaimed Takbeer upon him, Al-Husayn asws said: ‘Allah aswj is the Greatest! O Allah aswj! Curse Your aswj servant with a thousand Curses, combined, not differing. O Allah aswj! Disgrace Your aswj servant among Your aswj servants and Your aswj country, and Make him arrive to the heat of Your aswj Fire, and Make him taste the severity of Your aswj Punishment, for he used to befriend Your aswj enemies, and was inimical to Your aswj friends, and he hated the People asws of the Household of Your aswj Prophet aswj and his companions, and he fell ill in the road. That reached Ali saww.

From Abu Abdullah asws having said: ‘Al-Husayn asws Bin Ali asws was seated, and a funeral passed by him asws. The people stood up when the funeral emerged. Al-Husayn asws said: ‘The funeral of a Jew was passing by, and Rasool-Allah sawww was seated upon its path. He saww dislike the head of the funeral of the Jew be higher, so he saww stood up due to that’.


‘From Abu Abdullah asws having said: ‘Al-Husayn asws Bin Ali asws, may the Salawaat of Allah aswj be upon him asws, went out to perform Umrah, and he asws fell ill in the road. That reached Ali

254 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 26 H 20
255 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 26 H 21
asws, and he-asws was in Al-Medina. He-asws went out in searching for him-asws. He-asws came across him-asws at Al-Suqya, and he-asws was ill at it.

He-asws said: ‘O my-asws son-asws! What is your-asws complaint?’ He-asws said: ‘My-asws complaint is my-asws head’. Ali-asws called for his-asws sacrificial animal and slaughtered it, and shaved off his-asws head, and returned him-asws to Al-Medina. When he-asws was cured from his-asws pain, he-asws performed Umrah’.

256 (The book) ‘Al Kafi’ – Abu Al Abbas, from Muhammad Bin Ja’far, from Muhammad Bin Abdul Hameed, from Sayf Bin Amerya, from Abu Shayba Al Asady,

‘From Abu Abdullah-asws having said: ‘Al-Husayn-asws dyed with Henna and indigo’.

257 (The book) ‘Al Kafi’ – The number, from Al Barqy, from a number of his companion, from Ibn Asbaat, from his uncle Yaqoub Bin Saalim who said,

‘Abu Abdullah-asws said: ‘Al-Husayn-asws was killed and he-asws was dyed with the black dye’.

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256 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 22
257 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 23
258 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 26 H 24

1- قُلَ، المنافِقُ الَّذِينَ لا يَرْجُونَ لَيْلَةَ الْيَوْمِ الْمَضِيَّةَ أنَّ نَارَ الْغَدَّةِ فَلَمْ تَكُنْ لَهُمْ نَارَ الْغَدَّةِ وَ الْيَوْمُ الْيَمِينِ. 

It had been said to Muawiya, ‘The people are shooting their glances to Al-Husayn-asws. If you could order him-asws to ascend the pulpit. He-asws would address, for there is limitation in him-asws and there is fatigue in his-asws tongue’.

Muawiya said to them, ‘We had been thinking that being with Al-Hassan-asws, but he-asws did not cease until the eyes of the people were determined regarding me, and he-asws exposed us’. But they did not cease with him until he said to Al-Husayn-asws, ‘O Abu AbdullH-asws! If you-asws could ascend the pulpit and address’.

Al-Husayn-asws ascended the pulpit. He-asws praised Allah-azwj and extolled upon Him-aswj. Then he-asws sent Salawaat upon the Prophet-saww, and he-asws heard a man saying, ‘Who is this one who is addressing?’

Al-Husayn-asws said: ‘We-asws are the party of Allah-azwj, the overcoming, family of Rasool-Allah-aswj, the near ones, and People-asws of his-saww Household, the goodly, and one of the two weighty things, those Rasool-Allah-saww had made us-asws to be second to the Book of Allah-aswj Blessed and Exalted, in which there is detail of all things, neither did the falsehood come from before it, nor (would it come) from after it. [41:42].

وَ الْمُعَوَّلُ عَلَيْنَا في فَتْحِهِ وَ لَا يَنْطَهُنَا أَوْلِيَاءُ هُذِئُ بَنَيْنَا فَإِنَّ مَظْعَومًا مَّفْرَظَةً إِذْ كَانَتْ بِطَاعَةِ اللهِ وَ بِفَرْوُقِ مِثْلِهَا
And the one who interprets against us—sws in his Tafseer, his interpretation would not slow us—sws down, but we—sws follow its realities, therefore obey us—sws, for obeying us—sws is an obligation, when it was paired with the obedience of Allah—azwj and His—azwj Rasool-Allah—azwj.

Allah—azwj Mighty and Majestic Said: **Obey Allah and obey the Rasool and those with (Divine) Authority from you.** Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59]; and Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; and had it not been for the Grace of Allah upon you and His Mercy, you would have followed the Satan except for a few [4:83].**

And I—sws caution you all of listening to the calls of Satan—la to you, **he, for you all, is a Clarified enemy [2:168]**, for you will become like his—la friends, those he—la had said to them: ‘There would be none from the people to overcome you today, and I am a friend for you’. So when the two parties saw (each other), he turned upon his heels and said, ‘I am disavowed from you. [8:48]. So, you will be facing strikes of the swords, and stabs of the spears, and pieces to the rods, and targets for the arrows.

Then it will not be Accepted from any soul, its Eman which had not believed from before, or earned goodness during its Eman [6:158]. Muawiya said, ‘It suffices you—sws, O Abu Abdullah—sws, for you—sws delivered’.

2—ف، المنافق لابن شهروشوب ج. الاحتجاج عن تفوقه بنشاب ألا قال: قال موزن بن الحكيم بومأ المحسن بن علي ع لو لا تفوقوا بنفاطمة يومًا أمامهم ع وكان ع شديد القلقة تقف على خطه عكرسة و أوى عامان على علقه حلى على عليه


‘One day Marwan Bin Al-Hakam (with great hostility) said to Al-Husayn—sws Bin Ali—sws, ‘If you—sws could not pride with (Syeda) Fatima—sws with what you have been priding upon us’. Al-Husayn—sws leapt up, and he—sws was of strong grip. He—sws gripped upon his throat and squeezed it and twisted his turban in his neck until there was fainting upon him.

Then it will not be Accepted from any soul, its Eman which had not believed from before, or earned goodness during its Eman [6:158].’

259 Bihar Al Anwaar – V 44, The book of History – Al Hassan—sws, Ch 27 H 1
Then he-asws let him go, and Al-Husayn-asws faced towards a group of Quraysh. He-asws said: ‘I-asws adjure you all with Allah-azwj, only ratify me-asws if I-asws spoke the truth! Do you know that in the earth there was no one more beloved to Rasool-Allah-azwj than me-asws and my-asws brother-asws, or upon the surface of the earth any son of the daughter of any Prophet-saww apart from me-asws and my-asws brother-asws?’ They said, ‘No’.

By Allah-azwj! There are no two men between Jabarsa and Jabalqa, one of them being at the door of the east and the other at the door of the west, from the ones who are arrogating Al-Islam, more inimical to Allah-azwj and to His-azwj Rasool-saww and to the People-asws of his-saww Household, than you (Marwan) and your father (Al-Hakam), when you came into being, and a sign of my-asws words regarding you is that whenever you are angry, your robe falls off from your shoulders!’

Tafseer Al Ayyashi – From Dawood Bin Farqad,

‘From Abu Abdulla-asws having said: ‘Marwan Bin Al-Hakam entered Al-Medina. He lied down upon the throne and got a slave of Al-Husayn-asws to serve. He said, Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62]’.

He (Abu Abdulla-asws) said: ‘Al-Husayn-asws said to his-asws slave: ‘What is that which this one said when he entered?’ He said, ‘He lied down upon the Throne and recited, Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62]’.
He (Abu Abdullah asws) said: ‘Al-Husayn asws said: ‘Yes, by Allah azwj! I asws and my asws companions would return to the Paradise, while he and his companions would return to the Fire’.

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He came to Abdullah Bin Ja’far and informed him with that. Abdullah said, ‘Her matter isn’t up to me, but rather, it is up to our Master asws Al-Husayn asws, and he asws is her maternal uncle. So, Al-Husayn asws was informed with that. He asws said: ‘I asws shall leave the choice to Allah azwj the Exalted (Do Istikhaara). O Allah azwj! Harmonise Your Pleasure for this girl from the Progeny asws of Muhammad saww!’

When the people gathered in the Masjid of Rasool-Allah saww, Marwan came until he sat next to Al-Husayn asws, and in his asws presence were the important people, and he said, ‘The commander of the faithful (Muawiya) has ordered me with that, and that I should make her dower to be up to her father, it can reach whatever it reaches, along with reconciliation between these two tribes, along with paying off his debts. And know that the ones who are joyful with Yazeed la are more than the ones who are joyful with you all (clan of Hashim as), and the surprise is how can one set a dower for Yazeed la, and he la is a match, one who has no match for him la, and by his la face, the clouds give rain. So, respond goodly, O Abu Abdullah asws!’
Al-Husayn-asws said: ‘The Praise is for Allah-aswj Who Chose us-asws for Himself-aswj, and is Pleased with us-asws for His-aswj Religion, and has Chosen us-asws over His-aswj creatures’ – up to the end of his-asws speech.

Then he-asws said: ‘O Marwan! You have spoken and we have heard. As for your words that her dowry is up to the decision of her father, it may reach whatever it reaches, so by my-asws life! If we were to want that, we would be away from the Sunnah of Rasool-Allah-saww regarding his-saww daughters and his-saww wives, and People-asws of his-saww Household, and it is twelve ounces, happening to be four hundred and eighty Dirhams.

And as for your words, ‘Along with paying off the debts of her father’, so when did our women become paying off our debts?

And as for the reconciliation between these two tribes, so we are a people who have been inimical to you all for the Sake of Allah-aswj and we will not become reconciling with you for the sake of the world. By my-asws life! We are conscious of the lineage, so how can there be the means?’

And as for your words, ‘The surprise for Yazeed-la, how one can one set dower for him-la, the ones better than Yazeed-la and better than his-la father, and his-la grandfather have been set dowries.

And as for your words that Yazeed-la is such a match, one who there is no match for him-la, so the one who has been his-la match before today is his-la match today. His-la governance does not increase him-la anything regarding the match.

And as for your words, ‘The clouds give rain by his-la face’, so rather that is due to the face of Rasool-Allah-saww.
And as for your words that the ones being joyful with him\textsuperscript{1a} are more than the ones being joyful with us, so rather the ones being joyful with him\textsuperscript{1a} are the people of ignorance and the ones being joyful with us\textsuperscript{asws} are the people of intellect'.

\[\text{ثَُُّ قَالَ بَعْدَ كَلٌٍََ فَاشْهَدُوا جََييعاً أَنّ ي قَدْ زَوَّجْتُ أٌَُّ كُلْثُوٌٍ بينْتَ عَبْدي اللََّّي بْني جَعْفَرٍ ميني
ابْني عَم جَعْفَارٍ مَُُمَّدي بْني جَعْفَرٍ عَلَى أَرْبَعيميائَةٍ وَ ثََِانييَْ ديرَُْاً وَ 
قَدْ نحََلْتُهَا ضَيْعَتِي بَيلْمَدييرنَةي}

Then he\textsuperscript{asws} said after a speech: ‘Be witnesses all of you! I\textsuperscript{asws} am hereby getting Umm Kulsoom Bint Abdullah son of Ja’far\textsuperscript{asws} to be married to the son of her uncle, Al-Qasim Bin Muhammad Bin Ja’far, based upon four hundred and eighty Dirhams, and I\textsuperscript{asws} have released for her my\textsuperscript{asws} estate at Al-Medina!’

\[أَوْ قَالَ أَرْضيي بَيلْعَقييقي وَ إينَّ غَلَّتَهَا فيي السَّنَةي ثََِانييَةُ آََفي دييرنَارٍ فَفييهَا َُِمَا غينىً إينْ شَا 
ءَ اللََُّّ}

Or he\textsuperscript{asws} said: ‘The land at Al-Aqeeq, and its yield during the year is eighty thousand Dinars. So, in it would be their riches for them both, if Allah\textsuperscript{azwj} so Desires’.

\[قَالَ مَا بََلُ الشَّيْبي إيلََ شَوَاريبينَا أَسْرَعُ مينْهُ إيلََ شَوَاريبيكُمْ
\]

He (the narrator) said, ‘The face of Marwan changed, and he said, ‘O clan of Hashim\textsuperscript{as}\! You are refusing except the enmity’. Al-Husayn\textsuperscript{asws} reminded him of the proposal of Al-Hassan\textsuperscript{asws} to Ayesha (Bint Usman) and his own deed. Then he\textsuperscript{asws} said: ‘So where is the place of betrayal, O Marwan?’


‘Amro Bin Al-Aas said to Al-Husayn\textsuperscript{asws}, ‘What is the matter our children are more than your\textsuperscript{asws} children?’ He\textsuperscript{asws} said (a couplet): ‘The (small) blue-tit bird has a lot of chicks while the mother of the falcon is of few children’.

\[ف َقَالَ مَا بََلُ الشَّيْبي إيلََ شَوَاريبينَا أَسْرَعُ مينْهُ إيلََ شَوَاريبيكُمْ
\]

He said, ‘What is the matter the grey hair to our moustaches is quicker than it is to your moustaches?’

\[262\] Bih\textsuperscript{ar} Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 27 H 4
He asws said: ‘Your women are of hot breaths, so when one of your goes near his wife, breathes in his face and his moustache becomes grey-haired from it’.

He said, ‘What is the matter your beards are fuller than our beards?’ He asws said: ‘And (as for) the good land, its vegetation comes out by the permission of its Lord, and (as for) that which is bad, it does not come out except a little [7:58]’.

Muawiya said, ‘By my right upon you! If you could only keep quiet, for he asws is a son asws of Ali asws Bin Abu Talib asws.

He asws said (a couplet): ‘If the scorpion returns, we asws shall return to it, and the slipper is present for it. The scorpion has known and is certain that neither is the world for it nor the Hereafter’.263

The book ‘Al Manaqib’ of Ibn Shehr Ashub –

‘It is said that Al-Husayn asws entered to see Muawiya and there was a Bedouin with him asking him for a need. He withheld and pre-occupied with Al-Husayn asws. The Bedouin said to one of the ones present, ‘Who is this one who has entered?’ They said, ‘Al-Husayn asws Bin Ali asws.

The Bedouin said to Al-Husayn asws, ‘Shall I ask you asws, O son asws of daughter asws of Rasool-Allah asww, will you asws speak to him regarding my need?’ Al-Husayn asws spoke to him (Muawiya) regarding that and fulfilled his need.

The Bedouin said (in prose), ‘I came to the Syrian but he did not find (anything) for me, until the son\textsuperscript{asws} of the Rasool\textsuperscript{asw} shook him. He\textsuperscript{asws} is a son\textsuperscript{asws} of Al-Mustafa\textsuperscript{asw} in benevolence and generosity, and from the belly of the clean, the chaste, and for Hashim\textsuperscript{as} there is superiority upon you all, like what is the superiority of Al Rabie over Al Mahoul’.

Muawiya said, ‘O Bedouin! I gave you and you are praising him\textsuperscript{asws}?’ The Bedouin said, ‘O Muawiya! You gave me from his\textsuperscript{asws} right and fulfilled my need due to his\textsuperscript{asws} words’.\textsuperscript{264}

He said, ‘By Allah\textsuperscript{azwj}! I want to be at rest from him\textsuperscript{asws} and you are trying me with him\textsuperscript{asws}. If I were to be patient upon him\textsuperscript{asws}, I would be patient upon what I dislike, and if I am evil to him\textsuperscript{asws}, I would cut off his\textsuperscript{asws} kinship’.

He made him stay and sent a message to Saeed Bin Al-Aas. He said to him, ‘O Abu Usman! Consult to me regarding Al-Husayn\textsuperscript{asws}. He said, ‘By Allah\textsuperscript{azwj}! You don’t have to fear Al-Husayn\textsuperscript{asws} except upon the one to come after you, and you should make caliph a peer to him\textsuperscript{asws}. If he\textsuperscript{asws} were to confront him, he would confront him\textsuperscript{asws}, and he\textsuperscript{asws} were to precede him, he would precede him\textsuperscript{asws}. Leave Al-Husayn\textsuperscript{asws} being at the meaning of the palm tree drinking the water and ascending in the air, and it cannot reach to the sky’.\textsuperscript{265}

\textsuperscript{264} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 27 H 6 a
\textsuperscript{265} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 27 H 6 b
‘When Marwan was a governor upon Al-Medina, he addressed the people and spoke bad regarding Amir Al-Momineen Ali-asws Bin Abu Talib-asws. When he descended from the pulpit, they went to Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws. They said to him-asws, ‘Marwan has spoken bad regarding Ali-asws’. He-asws said: ‘Wasn’t Al-Hassan-asws in the Masjid?’ They said, ‘Yes’. He-asws said: ‘He-asws did not say anything?’ They said, ‘No’.

He (the narrator) said, ‘He-asws was angered until he-entered to see Marwan. He-asws said to him: ‘O son of the blue-eyed one! And O son of the lice-eater! You spoke bad regarding Ali-asws’? Marwan said to him-asws, ‘You are a child, there is no intellect for you-asws’.

He (the narrator) said, ‘Al-Husayn-asws said to him: ‘Shall I-asws inform you with what is regarding you and your companions, and regarding Ali-asws? Allah-saww the Exalted is Saying: 'Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]. So, that is for Ali-asws and his-asws Shias.

But rather We have Eased it by your tongue to give the glad tidings to the pious with it [19:97]. The Prophet-saww, the Arabian, gave glad tidings of that to Ali-asws Bin Abu Talib-asws, upon him-asws be the Salawaat and the greetings’. 266

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abdul Rahman Bin Muhammad Al Aramy who said,

‘Muawiya utilised Marwan Bin Al-Hakam (as governor) upon Al-Medina and ordered him to obligate for the Quraysh youths (monthly stipend), so he obligated for them.


266 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 27 H 7
He said, ‘Ali and Ali! Didn’t your father leave anyone from his sons except he named him as ‘Ali’?’

Then he obligated for me and my father. So, I informed him. He said: ‘My woe is upon the son of the blue-eyed one, the skin tanner! Even if one hundred sons were to be born for me, I would love not to name any one of them except as ‘Ali’.

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(The book) ‘Rijal’ of Al Kashy –

‘It is reported that Marwan Bin Al-Hakam wrote to Muawiya, and he was his office bearer upon Al-Medina, ‘As for after, Amro Bin Usman has mentioned that there are men from the people of Al-Iraq and some faces from the people of Al-Hijaz who are coming and going to Al-Husayn Bin Ali, and he mentioned that he does not feel safe from his pouncing, and I have investigated regarding that. It has reached me that he does not want to oppose in this day of his, and there isn’t any safety that this may happen afterwards. So, write to me with your view regarding this. And the greetings’. 

Muawiya wrote to him, ‘As for after, it has reached me, and I have understood what you have mentioned, of the matter of Al-Husayn. Beware of objecting to Al-Husayn regarding anything and leave alone Husayn for as long as he leaves you alone, for we do not want to object to him regarding anything for as long as he is loyal with our allegiance and do not dispute with us regarding our authority. So, lied in wait from him for as long as his actions are not manifested to you. And the greetings’.

And Muawiya wrote to Al-Husayn, ‘As for after, matters from you have ended up to me. It these were true, so I think you have left it with a desire, so leave it. And by the Life of Allah! One who give Allah his pact and his covenant worthy with the loyalty.

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So, if that which has reached me is false, then surely you -asws are the most isolated of the people for that. And preach to yourself-asws and remember, and be loyal with a pact of Allah azwj, for when you-asws deny me, I shall deny you-asws, and when you-asws plot against me, I shall plot against you-asws.

فَأَقْلِ فَقْعَتْ هَذِهِ الأُمَّةِ وَ أَنْ بُرُهَنُوا اللَّهُ عَلَى بَيْنِكَ بِفَتْنَةٍ فَذَكَّرُوا النَّاسَ وَ بُنِئَتْ فَايُلْظَهُ وَ لَيْبِدْوَ وَ لَا يَبِلَّغُنَّ السَّبُهُ وَ وَ الْمُنْتَطُقُونَ لَا يَقْلِفُونَ

Fear of splitting the stick of this community, and if Allah-aswj were to Return them upon your-asws hand to be in Fitna, so you-asws have recognise for yourself-asws the people and their temptation, so look after yourself-asws and your-asws religion, and the community of Muhammad-asww, and do not let them underestimate you-asws, the foolish ones and those who do not know’.

فَلَمَّا وَنَلَ الْكيتَابُ إِلَيْهِ لِلَّي عَلَيْ فَإِنَّهُ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ بَلَغَكَ ذِكْرَ الشَّيْئَ الَّذِي يُرَشِّخَكَ لَا تُغَفِّلْ عَنْ أَمْرِ أَنتِ لَهَا زَاغَتْ أَيْنََّا بَلَغَكَ وَ أَنْ يَغْرُبَّهَا

When the letter arrived to Al-Husayn-asws, may the Salawaat of Allah-aswj be upon him-asws, he-asws wrote to him: ‘As for after, your letter has reached me-asws mentioning that certain matters have reached you about me-asws, you want me-asws to turn away from these, and I-asws am worthy of being without these in your presence. The good deeds, none can guide to it nor hinder to it except Allah-aswj.

وَ أَمَّا مَا ذَكَرْتَ أَنَّهُ انْتَهَى إِلَيْكَ عَنْ فُتْنَةٍ فَإِنَّهُ إِنَّ يَ لَّيَا رَقَآُّ إِلَيْكَ الْمَلَِّقُونَ الْمَشَأِهُونَ بَيْنِي يَُوْلَانِ وَ مَا أُرِيَدُ لَكَ حَرْبًَ وَ وَأَمَّا بَعْدُ فَبَلَغَكَ ذِكْرَ الشَّيْئَ الَّذِي يُرَشِّخَكَ لَا تُغَفِّلْ عَنْ أَمْرِ أَنتِ لَهَا زَاغَتْ أَيْنََّا بَلَغَكَ وَ أَنْ يَغْرُبَّهَا

And as for what you mentioned that it has ended up to you about me-asws, so it is rather the confrontationists, the walkers with the gossips have promoted to you, and I-asws neither intend any war against you nor any opposition upon you. And I-asws swear by Allah-aswj! I-asws am fearful of Allah-aswj in leaving that, and I-asws do not think Allah-aswj is Pleased with leaving that, nor am I-asws being apologetic without any excuses to you regarding it.

وَ أَمَّا مَا ذَكَرْتَ أَنَّهُ انْتَهَى إِلَيْكَ عَنْ فُتْنَةٍ فَإِنَّهُ إِلَيْكَ الْمَلَِّقُونَ الْمَشَأِهُونَ بَيْنِي يَُوْلَانِ وَ مَا أُرِيَدُ لَكَ حَرْبًَ وَ وَأَمَّا بَعْدُ فَبَلَغَكَ ذِكْرَ الشَّيْئَ الَّذِي يُرَشِّخَكَ لَا تُغَفِّلْ عَنْ أَمْرِ أَنتِ لَهَا زَاغَتْ أَيْنََّا بَلَغَكَ وَ أَنْ يَغْرُبَّهَا

And regarding those deviants, the atheists, they are a party of unjust ones, and they are the Satans. Aren’t you the killer of Hujr, brother of Kinda, and the praying ones, the worshippers, those were disliking the injustices and they were considering the innovations as grievous, and they were not fearing the blame of any blamer for the Sake of Allah-aswj.
Then you killed them unjustly and aggressively from after you had given them the solemn oaths and confirmed covenants that you will not be seizing them with the events which happened between you and them, nor due to any ill-will you feel within yourself.

And aren’t you the killer of Amro Bin Al-Hamiq, companion of Rasool-Allah saww, the righteous servant, the one whom the worship isolated him, so his body slimmed, and his colour paled, after you had granted him amnesty and had given him from the pacts of Allah azwj and His azwj covenants, which had you given it to a bird, it would have descended to you from the top of the mountain. Then you killed him being audacious upon your Lord azwj and belittling the pact with that.

Aren’t you the claimant of Ziyad son of Sumayya, the one born upon the bed of Ubeyd Saqeef, so you claimed that he is a son of your father, and Rasool-Allah saww had said: 'The child is for the bed and the for the adulterer is the stone (stoning). But you neglected the Sunnah of Rasool-Allah saww deliberately and followed your whims without having any guidance from Allah azwj. Then you made him the ruling authority upon the Iraqis. He cut off the hands of the Muslims and their legs, and he gouged out their eyes and crucified them upon tree trunks of the palm trees. It is as if you aren’t from this community and they aren’t from you.

Aren’t you a perpetrator with the ‘Hazrameyn’ (people of Hazramaut), those the son of Sumayya had written that they were upon the religion of Ali asws, may the Salawaat of Allah asws be upon him asws. So, you wrote to him, ‘Kill everyone who was upon the religion of Ali asws!’ So he killed them and set an example with them with your orders.

And by Allah azwj! The religion of Ali asws is that upon your father and you were struck, and due to it you sat upon your seat which you are sitting in. And had it not been that your nobility and the nobility of your father would be of the two caravaners (for trading).

And you said among what you said, ‘Look after yourself asws and your asws religion, and the community of Muhammad saww and fear splitting the stick of this community and returning
them to Fitna’. And I-asws do not know of any Fitna mightier upon this community that your governance upon it.

And I-asws do not know of any looking after (consideration) for myself-asws, and for my-asws religion, and for the community of Muhammad-saww upon us, anything more superior than to fight you. If I-asws were to do so, it would be closer to Allah-azwj, and if I-asws were to leave it, I-asws would have to seek forgiveness of Allah-azwj for my-asws sin, and I-asws ask Him-aswj to Harmonise me-asws to rightful guidance of my-asws matter.

And you said among what you said that if I-asws were to deny you, you will deny me, and if I-asws were to plot against you, you will plot against me-asws. So, plot against me-asws, whatever comes to you-asws, for I-asws am hopeful that your plots regarding me-asws will not harm me-asws, and that it will not become any more harmful upon anyone that it would be upon yourself, because you are riding your ignorance and are coveting upon breaking your pact.

And by my-asws life! You have not been loyal with even one condition, and you have broken your pact by your killing these persons, those you have killed after the reconciliation, and the oaths, and the covenants. You killed them from without they having fought you, and they were killed. And you did not do that with them except due to their mentioning our-asws merits and their revering our-asws rights. So, you killed them fearing a matter, perhaps if you did not kill them you would die before they do anything, or they die before realise.

So, receive news, O Muawiya, of the retaliation and be certain of the Reckoning, and know that there is a Book for Allah-azwj the Exalted, *neither leaving (anything) small or large except it numbers it?’* [18:49], and Allah-aswj does not Seize people by conjecture, and your killing His-aswj friends was based upon the false accusation, and your expelling His-aswj friends from their houses to a strange place, and your seizing the people with the allegiance for your son-là, a young guy. He-là drinks the wine and plays with the dogs.

 لا أُطْلِبُ إلَّا وَقَدْ خُشِرتُ لَفْسَكَ وَ نُزِرتُ ذَنْبَكَ وَ غَشَتْكَ زِمْنَكَ وَ أَخْرَجْتَ أَمَانَكَ وَ سَحَفْتُ مَقَالَةَ السَّفي الْهَلي وَ أَخْفَتْ الْوَريعَ التَّقيي لِيَجْليهِمْ وَ لِيَخْذيكَ بَيلِ ينَّةي وَ لَيْسَ اللَّيْنَيبَ بَيلِ ينَّةي وَ وَاتُ على النَّاسَ بيبَيْعَةي ابْنيكَ غُلٌٍََ حَدَثٍ يرَشْرَ بُ الَْْمْرَ وَ يرَلْعَبُ بَيلْكيلََبي

فَأَبْشيرْ يََ مُعَاوييرَةُ بَيلْقيصَاصي وَ اسْتَيْقينْ بَيلْْيسَابي وَ اعْلَمْ أَنَّ للَّيَّي ت َعَالََ كيتَابًَ يرُغاديرُ نَغييَْةً وَ َ كَبييَْ
I\textsuperscript{asws} shall let you know that you have incurred a loss for yourself and have curtailed your religion, and you have deceived your citizen, and have disgraced your amnesty, and you have listened to the words of the foolish one, the ignoramus, and you have belittled the devout, the pious due to them. And the greetings’.

When Muawiya read the letter, he said, ‘There was within the self of the lizard what he\textsuperscript{asws} has indicated with’. Yazeed\textsuperscript{-la} said, ‘O commander of the faithful! Answer him\textsuperscript{asws} with such and answer, it would belittle him\textsuperscript{asws} to himself\textsuperscript{asws}, and mention his\textsuperscript{asws} father\textsuperscript{asws} in it with his\textsuperscript{asws} evil deeds’.

He (the narrator) said, ‘And Abdullah Bin Amro Bin Al-Aas entered. Muawiya said to him, ‘Don’t you see what Al-Husayn\textsuperscript{asws} has written with?’ He said, ‘And what is it?’ He read the letter to him. He said, ‘And what is preventing your from answering him\textsuperscript{asws} with what would belittle him\textsuperscript{asws} to himself\textsuperscript{asws}? And rather he said that regarding the whim of Muawiya.’

Yazeed\textsuperscript{-la} said, ‘How do you view my\textsuperscript{-la} view, O commander of the faithful?’ Muawiya laughed and said, ‘As for Yazeed\textsuperscript{-la}, he\textsuperscript{-la} had indicated to me with the like of your view’. Abdullah said, ‘So, Yazeed\textsuperscript{-la} has got it right’.

Muawiya said, ‘Both of you are mistaken. What are both your views if I were to go and fault Ali\textsuperscript{asws} rightly, whatever I could possibly be saying regarding him\textsuperscript{asws}, and the like of me is not good that faulting with the falsehood, and what is not recognised, and when a man is faulted with what he\textsuperscript{asws} is not recognised as being with it by the people, not having been observed by his\textsuperscript{asws} companions, nor has the people seen anything, and they would belie it.

And I cannot fault Husayn\textsuperscript{asws} as well, and by Allah\textsuperscript{azwj}! I cannot see any place in him\textsuperscript{asws} for the faulting, and I have view that I should write to him\textsuperscript{asws}, promising him\textsuperscript{asws} and threatening him\textsuperscript{asws}. Then I view that I should do not do so, nor should I quarrel with him\textsuperscript{asws}.\textsuperscript{268}

\textsuperscript{268} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 27 H 9
As for after, your letter has reached me-\textit{asws}, that certain matters have reached you about me-\textit{asws}, and I-\textit{asws} am needless from these, and you have claimed that I-\textit{asws} am desirous regarding it (caliphate), and I-\textit{asws} am worthier with something else away from you – and he continued the Hadeeth approximate from what has passed, up to his (Muawiya’s) words, ‘And I cannot find any place in him-\textit{asws} for the faulting, except that I want to write to him-\textit{asws} and I shall promise him-\textit{asws} and threaten him-\textit{asws}, and I shall make him-\textit{asws} to be foolish and ignorant. Then I view that I should not do’.

قَالَ فَمَا كَتَبَ إِلَّيْهِ بَيْنَ يَدَيْهِ وَ لَا قَطَعَ عَلَيْهِ شَيْءٌ كَانَ يَرْسُوُُُ وَ ََ قَطَعَ عَنْهُ شَيِْاً كَانَ يرَصيلُهُ بيهي كَانَ ير َبْعَثُ إِلَّيْهِ كُلَّ يِسَنَةٍ أَلْفَ أَلْفي دِيرْهَمٍ سِي وَى عُرُوضٍ وَ هَدَايََ مينْ كُل ي ضَرْبٍ.

He (the narrator) said, ‘So, he did not write to him-\textit{asws} with anything which would sadden him-\textit{asws} nor did he cut off anything from him-\textit{asws} which he used to send to him-\textit{asws}. He used to send to him-\textit{asws}, during every year, a million Dirhams, besides presents and gifts of every type’.

CHAPTER 28 – THE VERSES BEING INTERPRETED FOR HIS-\textsuperscript{asws} MARTYRDOM, MAY THE SALAWAAT OF ALLAH-\textsuperscript{azwj} BE UPON HIM-\textsuperscript{asws}, AND THAT ALLAH-\textsuperscript{azwj} WOULD BE SEEKING HIS-\textsuperscript{asws} RETALIATION

1- \textsuperscript{270} 
Tafseer Al Ayyashi – From Idrees, a slave of Abdullah son of Ja’far-\textsuperscript{asws},

‘From Abu Abdullah-\textsuperscript{asws} regarding the interpretation of this Verse: \textit{Have you not seen those to whom it was said: ‘Restrain your hands: with Al-Hassan-\textsuperscript{asws}, and establish the Salat. . . but when fighting is Prescribed for them, with Al-Husayn-\textsuperscript{asws}, they are saying, ‘Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term’, up to the rising of Al-Qaim-\textsuperscript{asws}, for with him-\textsuperscript{asws} is the victory and the triumph. Allah-\textsuperscript{azwj} Said: Say, ‘Enjoyment of the world is little and the Hereafter is better for the one who fears [4:77] – the Verse’}. \textsuperscript{270}

2- \textsuperscript{271} 
Tafseer Al Ayyashi – From Muhammad Bin Muslim,

‘Abu Ja’far-\textsuperscript{asws} has said: ‘By Allah-\textsuperscript{azwj}, that which Al-Hassan-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} was better for this community from all that upon which the sun rises. By Allah-\textsuperscript{azwj}, this Verse had been Revealed: \textit{Have you not seen those to whom it was said: ‘Restrain your hands, and establish the Salat and give the Zakat [4:77],} but rather, it is the obedience to the Imam-\textsuperscript{asws}, and they sought to fight, but when fighting is Prescribed for them alongside Al-Husayn-\textsuperscript{asws} they are saying, ‘Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term’, we would have responded to Your-\textsuperscript{azwj} Call and we would have followed the Rasools-\textsuperscript{as}. They intended to delay that to Al-Qaim-\textsuperscript{asws}. \textsuperscript{271}

3- \textsuperscript{272} 
Tafseer Al Ayyashi – Al Halby,

\textsuperscript{270} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 1
\textsuperscript{271} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 2
‘From him asws: ‘**Restrain your hands, [4:77]** – It means restrain your tongues’. 272

And in a report of Al-Hassan Bin Zayd Al Attar,

‘From Abu Abdullaahasws regarding His azwj Words: ‘**Restrain your hands, and establish the Salat [4:77]**, heasws said: ‘It was Revealed regarding Al-Hassanasws Bin Aliasws. Allahazwj had Commanded himasws with the restraint’.

He (the narrator) said, ‘I said, ‘**but when fighting is Prescribed for them [4:77]**’, heasws said: ‘It was Revealed regarding Al-Husaynasws Bin Aliasws. Allahazwj had Prescribed upon himasws and upon the people of the earth that they should be fighting alongside himasws’’. 273

Tafseer Al Ayyashi – Ali Bin Asbat, raising it,

‘From Abu Ja’farasws having said: ‘Even if the people of earth would have fought alongsidem asws, they would have been killed, all of them’’. 274

Tafseer Al Ayyashi – From Al Moalla Bin Khuneys,

‘From Abu Abdullaahasws, he (the narrator) said, ‘I heard himasws saying: ‘**(And do not) kill the soul which Allah has Forbidden, [17:33]**: ‘They killed Al-Husaynasws among the people of his asws Household’’. 275

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’farasws having said: This Verse was Revealed regarding Al-Husaynasws. and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. Heasws said: ‘Al-Husaynasws’. He would always be Helped [17:33]. Heasws said: ‘Al-Husaynasws’. 276

272 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 28 H 3 a
274 Bihar Al Anwaar – V 44, The book of History – Al Hassanasws, Ch 28 H 4
From Ja'far-asws regarding His-asws Words: and one who is killed unjustly, So We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped[17:33]. He-asws said: He-asws is Al-Husayn-asws. He-asws was killed unjustly, and we-asws are his-asws guardians, and Al-Qaim-asws from us-asws when he-asws takes a stand, would seek the vengeance of Al-Husayn-asws. He-asws will kill to the extent that it would be said, ‘He-asws has become excessive in the killing’.

And he-asws said: The ‘killed’ is Al-Husayn-asws, and his ‘guardian’ is Al-Qaim-asws, and the ‘excessive in the killing’ is to kill other than his-asws killer – He would always be Helped, so He (Imam Husayn-asws) will not go away from the world until he-asws is helped by a man from the Progeny-asws of Rasool-Allah-aswj, upon them-asws be the Salawaat and the greetings. He (Al-Qaim-asws) will fill the earth with fairness and justice like what it would have been filled with tyranny and injustice.277

Abu Abdullah-asws said: ‘Read Surah Al-Fajr in our Obligatory (Salats) and your optional (Salats), for it is a Surah of Al-Husayn-asws Bin Ali-asws, and be desirous regarding it, may Allah-aswj the Exalted have Mercy on you-asws’.

Abu Usama said to him-asws, and he was present in the gathering, ‘And how did this Surah came to be for Al-Husayn-asws in particular?’

He-asws said: ‘Are you not listening to the Words of the Exalted: O you the contented soul! [89:27] – the Verse. But rather, it means Al-Husayn-asws Bin Ali-asws. He-asws is with the contented soul, the pleased, being Pleased with; and his-asws companions from the

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Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, they are ones being pleased from Allah\textsuperscript{azwj} on the Day of Qiyamah, and He\textsuperscript{azwj} would be Pleased with them.

And this Surah is regarding Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias and Shias of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} in particular. One who is habitual in recitation of Surah Al-Fajr would be with Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} among his\textsuperscript{asws} offspring in the Paradise, surely Allah\textsuperscript{azwj} is Mighty, Wise’. 278

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyr, transmitting,

‘From Abu Abdullah\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj}: Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. [22:40]. He\textsuperscript{asws} said: ‘It was Revealed regarding Ali\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Hamza\textsuperscript{ra}, and it flows regarding Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, upon them\textsuperscript{asws} be the greetings, and the salutations, and the honours’. 279

The book) ‘Al Kafi’ – Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from one of his companions,

‘Abu Abdullah\textsuperscript{asws} said: ‘and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. [17:33]. He\textsuperscript{asws} said: ‘It was Revealed regarding Al-Husayn\textsuperscript{asws}. Even if (all) the people of the earth were to be killed due to it, it would not be excessive’. 280

Explanation: ‘In it is an indication to that in their recitation of but he should not be excessive with the combination and the possibility that the meaning of the ‘excessive’ isn’t from the perspective of large numbers. If the entirety of the people of the earth had participated in shedding his\textsuperscript{asws} blood, killing them would not be excessive, and rather the ‘excessive’ is the he gets killed, the one who does not happen to be like that, and rather it is forbidden from that’.

278 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 8
279 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 9
280 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 10
11- فس، تفسير الفص حفز على أن الحسن بن ممئون عن ابن الطائيي عن أبيه عن أبي بصريرعن أبي عبد الله في قرية – يا أبنها الفصّ.

Tafseer Al Qummi – Ja’far Ahmad Bin Musa, from Abdullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,


12-Come, the kufair on my two legs. You are the teacher of the earth and the heavens. Say: I am the child of the earth and the heavens. What should I enter in the world and the garden? - meaning Al-Hassan-asws Bin Ali-asws'.

(The book) ‘Al Kafi’ – Ali Bin Muhammad, raising it,

‘From Abu Abdullah-asws regarding words of Allah-aswj Mighty and Majestic: Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89]. He-asws calculated and he-asws saw what was to be released with Al-Husayn-asws, so he-asws said: 'I feel sick due to what is to be released with Al-Husayn-asws'. 282

13-ML, كامل الزيارات أبي، من سعد و ابني يرزييرد و ابني هاشيم، من ابن أبي عمري، من أحد منير،

(The book) ‘Kaamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Yazeed, and Ibn Hashim, from Ibn Abu Umeyr, from one of his men,

‘From Abu Abdullah-asws regarding Words of Allah-aswj Mighty and Majestic: And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]. He-asws said: 'It was Revealed regarding Al-Husayn-asws Bin Ali-asws'. 283

14-كتب النوازل، لعَليي بْني أَس بِاطٍ عَنْ ث َعْلَبَةَ بْني مَيْمُونٍ عَني الَْْسَيَََي بْني زييََدٍ الْعَطَّاري قَالَ س أَلْتُ أَبَ ع بْدي اللََّّي ع عَنْ ق َوْلي اللََّّي عَزَّ وَ جَلَّ - وإذا sovere، من الناس، من سيد بن ميمون، من ذي الزين، من رائد المعرق، قال: سألت أنا عن عبد الله عن قول الله و خل – فإني تز إلى الدين فيهم فقالوا، إننا قد نقلنا أبا عبد الله على في الحسن بن علي عليه، أو أبا عبد الله بن علي عليه. أن يوقعوا الفصّ.

The book ‘Al Nawadir’ of Ali Bin Asbat – From Sa’alba Bin Maymoun, from Al-Hassan Bin Ziyad Al Attar who said,

‘I asked Abu Abdullah-asws about Words of Allah-aswj Mighty and Majestic: Have you not seen those to whom it was said: ‘ Restrain your hands and establish the Salat [4:77]. He-asws said: ‘It was Revealed regarding Al-Hassan-asws Bin Ali-asws. Allah-aswj Commanded him-asws with the restraint’.

قال فقلنا فما كتب عليهم الفصّ قال تز في الحسن بن علي عليه، كتب الله عليه وعلى أهل الأرض أن يطلقوا معه.

He (the narrator) said, ‘I said, *but when fighting is Prescribed upon them [4:77]*’. He\textsuperscript{asws} said: ‘It was Revealed regarding Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}. Allah\textsuperscript{azwj} has Prescribed (it) upon him\textsuperscript{asws}, and upon people of the earth that they should fight alongside him\textsuperscript{asws}’.\textsuperscript{284}

قَالَ عَلَيٌّ بْنُ أَسْبَاطٍ وَ رَوَاُُ بَعْضُ أَنََْابينَا عَنْ أَبِي جَعْفَرٍ وَ قَالَ لَوْ قَاتَلَ مَعَهُ أَهْلُ الَِْرْضي كُلُّهُمْ لَقُتيلُوا كُلُّهُمْ.

Ali Bin Asbat said, ‘And it is reported by one of our companions,

‘From Abu Ja’far\textsuperscript{asws}, and he\textsuperscript{asws} said: ‘Even if all the people of the earth would have fought with him\textsuperscript{asws}, they would have been killed, all of them!’’\textsuperscript{285}

\textsuperscript{284} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 14 a

\textsuperscript{285} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 28 H 14 b
CHAPTER 29 – WHAT ALLAH^{azwj} HAS GIVEN HIM^{asws} INSTEAD OF HIS{asws} MARTYRDOM

1- ماءة الأمال للكتابة أن طهير عن أبي المفضل الطهري عن محمد بن محمد الفراهيدي عن محمد بن أبي الطهري عن الطهري عن محمد بن عزر الأشر يعن محمد بن محمد بن محمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد بن أحمد bin قهط بن ماشأله
to be in his asws sons asws. She asws said: ‘I asws am pleased, O Rasool-Allah saww!’ 287 (This report is against the Isma – Infallibility of Ahl Al-Bayt asws – as they asws knew what will happen to them asws before coming to the world)

287 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 29 H 2

288 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 29 H 3
CHAPTER 30 – AHADEETH OF ALLAH-azwj THE EXALTED TO HIS-
azwj PROPHETS-as AND OUR PROPHET-saww, ABOUT HIS-asws MARTYRDOM

The book) ‘Al Ihtijaj’ – Sa’ad Bin Abdullah having said,

‘I asked Al-Qaim-asws about the interpretation of Kaf Ha Ya Ayn Suad [19:1].

He-asws said: ‘These are letters from the News of the hidden matters Allah-aswj has Notified upon His-aswj servant Zakariya, then He-aswj Narrated to Muhammad-saww, upon him-saww and his-saww Progeny be the greetings, and that is because Zakariya-asws had asked his-asws Lord-aswj to Teach him-asws the five names, so Jibraeel-asws came down unto him-asws and taught him-asws these.

It so happened that whenever Zakariya-asws mentioned Muhammad-saww, and Ali-asws, and Fatima-asws and Al-Hassan-asws, he-asws was cheered from his-asws worries and his-asws anguish was removed, and whenever he-asws mentioned the name of Al-Husayn-asws, the tears would choke him-asws and the sadness would occur upon him-asws.

He-asws said one day: ‘My-asws God-aswj! What is the matter whenever I-asws mention four of them-asws, I-asws am comforted with their-asws names from my-asws worries, and whenever I-asws mention Al-Husayn-asws, my-asws eyes fill up with tears andmy-asws exhalations erupt?’

When Zakariya-as heard that, he-as did not separate from his-as Masjid (praying place) for three days and he-as forbade the entry of the people to see him-as, and he-as devoted upon the crying and the wailing.

And he-as was eulogising (Marsiya) him-asws: ‘My God-aswj! Will You-aswj Cause the best of the entirety of Your-aswj creatures to mourn due to his-saww son? My God-aswj! Will You-aswj Send down the affliction of this calamity in his-saww courtyard? My God-aswj! Will You-aswj Clothe Ali-asws and Fatima-asws with this difficulty? My God-aswj! Will You-aswj Release the distress of this difficulty in their-asws courtyard?’

Then he-as was saying: ‘My God-aswj! Grace me-as a son-as my-as eyes can be delighted with him-as upon the old age. So, when You-aswj have Graced me-as, the Try me-as with his-as love, then Cause me-as to mourn due to him-as like what You-aswj will be Causing Muhammad-saww, Your-aswj Beloved to mourn due to his-saww son-asws?’

Allah-aswj Graced him-as Yahya-as and Caused him-as to mourn due to him-as, and the bearing of Yahya-as was of six months, and the bearing of Al-Husayn-asws was like that’ – the Hadeeth”. 289

I heard Ka’ab the Monk saying, ‘In our Book is that a man room the son-asws of Muhammad-saww Rasool-saww of Allah-aswj would be killed, and the sweat of his-asws companions would not have even dried up until they would enter the Paradise and they would be hugging the Maiden Houries’.

Al-Hassan-asws passed by us. We said, ‘Is he-asws this one?’ He said, ‘No’. Al-Husayn-asws passed by us. We said, ‘Is he-asws this one?’ He said, ‘Yes’. 290

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289 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 1
The book) ‘Al Amaali’ of Al Sadouq – ‘My father, from Sa’ad, from Ibn Abu Al Khattab, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Abu Shuayn Al Taghlaby, from Yahya Bin Yaman, from an imam of the clan of Suleym, from their elders, they said,

‘We raided a city of Rome and we entered a Church from their Churches and we found written therein: ‘Is the community who killed Husayn asws hoping for the intercession of his asws grandfather saww on the Day of Reckoning?’

They said, ‘We asked, ‘Since how long has this been in your Church?’ They said, ‘Before the Sending of your Prophet saww, by three hundred years’.

I (Majlisi) am saying, ‘Ja’far Nama said in (the book) ‘Museyr Al Ahzaan’, ‘It is reported by Al Natanzy, from a group, from Suleyman Al Amsh who said,

‘While I was performing the Tawaaf in the days of the season (Hajj), when a man said, ‘O Allah azwj Forgive me, and I know that You azwj will not be Forgiving me!’ I asked him about the cause.

He said, ‘I was one of the forty (men) who carried the head of Al-Husayn asws to Yazeed la on the road to Syria. We descended at the first juncture we had departed from Karbala, at a Monastery of the Christians, and the head was installed upon a spear. We placed the food, and we were eating when there was a palm (Panja) upon a wall of the Monastery. Upon it was written with an iron pen, a line in blood: ‘Is the community which killed Husayn asws hoping for the intercession of his asws grandfather saww on the Day of Reckoning?’

فخرجنا جزعا شديدا و أهوى بغضنا إلى الكتب لتأخذها فغابت فعذاب أصحابها.

So, we panicked with severe panic, and one of us gestured to the palm in order to take it, but it disappeared and my companions returned”.  

And it is narrated by Abdul Rahman Bin Muslim, from his father having said,

'...we raided a city of Rome and we came to a Church from their Churches, a town from Constantinople, and something was written upon it. We asked some people from the people of Syria who could read the Roman language, and it was this (as in above) couplet written’.

And it is mentioned by Abu Amro Al Zahid in the book 'Al Yaqout' who said, 'Abdullah Bin Al Saffar, a companion of Abu Hamza Al Sowfy said,

'We battled a battle and captured captives, and among them was an old man from the intellectual Christians. We honoured him and we were good to him. He said to us, 'My father informed me from his forefathers that they had dug a pit in a city of Rome, before the Sending of the Arabian Muhammad saww, by three hundred years. They came across a rock, this couplet was written with the attribution: 'Is the party which killed Husayn-asws hoping for the intercession of his-asws grandfather saww on the Day of Reckoning?'

And the attribution of the words was to the children of Shees-asws.'
upon his saww chest, and the Prophet saww was crying, and there was something in his saww hand he saww was kissing it.

The Prophet saww said: 'O Umm Salama! This Jibraeel as informed me that this one asws would be killed, and this is the soil which he asws would be killed upon. Keep it with you ra, so when it becomes blood, then (know that) my saww beloved has been killed'.

Umm Salama ra said, 'O Rasool Allah saww! Ask Allah azwj to Repel this away from him asws'.

He saww said: 'I have done so/I saww know it, but Allah azwj Mighty and Majestic Revealed to me saww that there is a rank for him asws which no one from the creatures would attain, and for him asws there are Shias he asws would be interceding for so they would be interceded, and that the Mahdi asws is from his asws sons asws. So, beatitude is for the one who would be from the friends of Al Husayn asws and his asws Shias. By Allah azwj! They would be the successful ones on the Day of Qiyamah!'

The books ’Uyoon Akhbar Al-Reza asws’, (and), ’Al Amaali’ of Al Sadouq – From Ibn Quteyba, from Al Fazl who said,

‘I heard Al-Reza asws saying: ‘When Allah azwj Mighty and Majestic Commanded Ibrahim as to slaughter in place of his as son Ismail as, the ram which He azwj had Sent down unto him as, Ibrahim as wished that he as had slaughtered his as son as by his as own hand, and that he as had not been Commanded with slaughtering the ram in his as place, for it to refer to his as heart what would refer to the heart of a father who slaughters the most honourable of his sons to him by his own hand, so he would be deserving the loftiest ranks of the people of Rewards upon the difficulties.

Allah azwj Mighty and Majestic Revealed to him as, “O Ibrahim as! Who is the most beloved of My azwj creatures to you as?” He as said: ‘O Lord azwj! You azwj have not Created any creature who is more beloved to me as than Your azwj Beloved Muhammad saww!’

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Allah-aswJ Revealed to him-as: “Is he-saww more beloved to you-as or your-as own self?” He-as said: ‘But, he-saww is more beloved to me-as than my-as own self’.

He-aswJ Said: “Is his-saww son-asws more beloved to you-as or your-as own self?” He-as said: ‘But, his-saww son-asws’. 

He-aswJ Said: “Would his-saww son-asws being slaughtered upon the hands of his-asws enemies be more painful to your-as heart or slaughtering your-as own son-as by your-as own hands in My-aswJ obedience?” He-as said: ‘O Lord-aswj! But, his-saww son-asws’.

Ibrahim-aswJ panicked at that and his-as heart was pained, and he-as went on to cry. Allah-aswj Mighty and Majestic Revealed: “O Ibrahim-as! A party claiming that it is from the community of Muhammad-saww would be killing his-saww son-asws Al-Husayn-asws from after him-saww, unjustly and aggressively, just like the ram gets slaughtered, and they would be Obligating My-aswj Wrath due to that!”

Explaination (brief): I (Majlisi) am saying, ‘There is a dilemma conveyed based upon this Hadeeth and it is – When the intended with the magnificent slaughter is killing of Al-Husayn-asws, the one being ransomed from cannot be of a more majestic rank than the one it is being ransomed by, for the Imams-asws, may the Salawaat of Allah-aswj be upon them, are nobler than the Determined ones (Ul Al Azam Prophets-as). So, how can it be with someone else? The apparent from the usage of the word ‘ransom’ is the offset from the thing with what is below it in the mind and the nobleness.

296 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 6
And I answer with that Al-Husayn asws, when he asws was from the children of Ismail as, so if the slaughter of Ismail as had not found our Prophet saw, and like that are rest of the Imams asws and rest of the Prophets as from the children of Ismail as. So, when the offset from the slaughter of Ismail as is with slaughter of one from his asgrandsons and his aschildren, so it is Al-Husayn asws.

And I am saying, ‘There isn’t in the Hadeeth that the ransoming of Ismail as was with Al-Husayn asws, but in it is that the ransom of the panic (alarm) of Ibrahim as upon Ismail as was (ransomed) with his as alarm upon Al-Husayn asws.

And the apparent is that the ransoming upon this isn’t upon its meaning, but the intended is the offset, and when his as regret upon what had been lost from him as from the Rewards of the alarm upon his as son as, Allah azwj Offset it with what it more majestic and nobler and or more Rewards, and it is the alarm (crying) upon Al-Husayn asws.

And the summing up is that the martyrdom of Al-Husayn asws was a decided (Pre-determined) matter and the Lifting of the killing of Ismail as did not take place until the problem was resolved’.

(From Abu Abdullah asws having said: ‘The ‘Ismail’ who Allah azwj Mighty Said in the His as Book: And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54], did not happen to be Ismail as son of Ibrahim as, but he as was a Prophet as from the Prophets.

Allah azwj Mighty and Majestic has Sent him as to his as people, but they seized him as and peeled off the top of his as head and his as face. An Angel came to him as. Allah azwj, Majestic is
His Majesty has Sent me to you, so instruct me with whatever you so desire to’. He said: ‘There is an example for me with what would be done with Al-Husayn-asws. 297

The book ‘llal Al Sharaie’ – My father, from Sa’ad, from Ibn Yazeed, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama’at, from Abu Baseer,

‘From Abu Abdullah-asws, Ismail-asws he was a Rasool, a Prophet [19:54], his people overcame upon him. They peeled off the skin of his face and top of his head. A Messenger from Lord of the worlds came to him. He said, ‘Your Lord Conveys the Greetings to you and Says that He has Seen what has happened with you, and has Commanded me obeying you. So, order me with whatever you so desire to’. He-asws said: ‘There happens to be an example for me with Al-Husayn Bin Ali-asws’. 298

The book ‘Al Amaali’ of the sheykh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ali Bin Ma’mar, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, and Muhammad Bin Sinan, from Haroun Bin Kharjash, from Abu Baseer,


So Rasool-Allah-saww was grief-stricken with intense grief. Jibraeel-asws said: ‘Would it cheer you-saww if I-asws were to show you-saww the soil in which he-asws would be killed?’ He-asws said: ‘Yes’.

He said: ‘If you were to show me-saww the soil in which he-asws would be killed, I would see more grief.’

He (Abu Abdullah-asws) said: ‘Jibraeel-asws submerged what was between the seat of Rasool-Allah-saww to Karbala until the two pieces me like this! – and he-asws gathered between the two index fingers – He-asws grabbed from the soil with his wings and gave it to Rasool-Allah-saww, then

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297 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 7
298 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 8
the ground spread back quicker than the blink of an eye. Rasool-Allah⁵⁹⁹ saww said: ‘Beatitude be to you from the soil, and beatitude be to you from the one killed in you’.

299

A mighty one from the mighty Angels sought Permission of his Lord⁵⁸⁰ azwj Mighty and Majestic in visiting the Prophet⁵⁸¹ saww. He⁵⁸² azwj Permitted for him. While he was in his⁵⁸³ saww presence when Al-Husayn⁵⁸⁴ asws entered. The Prophet⁵⁸⁵ saww kissed him⁵⁸⁶ asws and seated him⁵⁸⁷ asws in his⁵⁸⁸ saww lap.

The Angel said to him⁵⁸⁹ saww: ‘Do you⁵⁹⁰ saww love him⁵⁹¹ asws?’ He⁵⁹² saww said: ‘Yes, with intense love. He⁵⁹³ asws is my⁵⁹⁴ saww son⁵⁹⁵ asws!’ He said to him⁵⁹⁶ saww: ‘Your⁵⁹⁷ saww community will be killing him⁵⁹⁸ asws’. He⁵⁹⁹ saww said: ‘My⁶⁰⁰ saww community will be killing my⁶⁰¹ saww son⁶⁰² asws?’ He said: ‘Yes, and if you⁶⁰³ saww so desire, I can show you⁶⁰⁴ as from the soil which he⁶⁰⁵ asws would be killed upon’. He⁶⁰⁶ saww said: ‘Yes’.

He showed him⁶⁰⁷ saww red soil of aromatic smell. He said, ‘When this soil becomes fresh blood, so it would be a sign that this son⁶⁰⁸ asws of yours⁶⁰⁹ saww has been killed’.

One day Rasool-Allah⁶¹⁰ saww was sleeping in my presence, and Al-Husayn⁶¹¹ asws came. I went on to amuse him⁶¹² asws fearing that he⁶¹³ asws might wake up the Prophet⁶¹⁴ saww. I was neglectful from

299 Bihar Al Anwaar – V 44, The book of History – Al Hassan⁶¹⁵ asws, Ch 30 H 9
300 Bihar Al Anwaar – V 44, The book of History – Al Hassan⁶¹⁶ asws, Ch 30 H 10
him asws, and he entered, and I pursued him asws and found him asws, and he asws was sitting upon the belly of the Prophet saww.

He saww urinated upon him saww. I wanted to take him saww, but Rasool Allah saww said: ‘Leave my saww son asws, O Zainab, until he saww is free from his asws urinating!’

When he saww was free, the Prophet saww performed wud’u and stood up to pray Salat. When he saww performed Sajdah, Al Husayn asws rode upon him saww. The Prophet saww waited until he saww had descended. When he saww stood up, Al Husayn asws returned. So he saww carried him saww until he saww was free from his saww Salat.

When the Prophet saww spread out his saww hands and went on saying: ‘Show me saww! Show me saww, O Jibraeel as. I said, ‘O Rasool Allah saww! I have seen you saww do something today, I have not seen you saww doing it (before) at all!’

He saww said: ‘Jibraeel as came to me saww. He as consoled me saww regarding my saww son asws Al Husayn asws and informed me saww that my saww community will be killing him asws and gave me saww red soil’. 301

(The book) ‘Al Kharaij Wa Al Jaraih’ – From history by Muhammad Al Najjar Sheykh of the narrators at the Madrassah of Al Mustansiriya, by a chain raising to Anas Bin Malik (well-known fabricator),

‘From the Prophet saww having said: ‘When Allah as Wanted to Destroy the people of Noah as, He as Revealed to him as: “Split the Tablet silently!”’ When he as had split it, he as did not know what to do with it. So, Jibraeel as came down and showed him as the shape of the ship (to be constructed), and with him as was a box in which were one hundred and twenty-nine thousand nails.

فَسَمَّرَ بَيلْمَسَامييْي كُل يهَا السَّفيينَةَ إِلََ أَنْ بَقيَتْ خَُْسَةُ مَسَامييَْ فَضَرَبَ بييَديُي إِلََ ميسْمَارٍ فَأَضَاءَ كَمَا يرُضييءُ الْكَوْكَبُ الدُّر ييُّ فيي أُفُقي السَّمَاءي فَتَََيََّْ نُو ٌ فَأَنْطَقَ اللََُّّ الْميسْمَارَ بيليسَانٍ طَلْقٍ ذَلْقٍ أَََ عَلَى اسْمي خَيْْي الَِْنْبييَاءي مَُُمَّدي بْني عَبْدي اللََّّي ص

301 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 30 H 11
He\textsuperscript{as} nailed all the nails in the ship until there remain five nails. He\textsuperscript{as} struck his\textsuperscript{as} hand to a nail, and his\textsuperscript{as} hand shined and illuminated like what the bright star tends to shine in the horizon of the sky. Noah\textsuperscript{as} was confused. Allah\textsuperscript{azwj} Caused the nail to speak in a freely eloquent tongue: ‘I am upon the name of best of the Prophets\textsuperscript{as}, Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}!’

Jibraeel\textsuperscript{as} came down. He\textsuperscript{as} said to him\textsuperscript{as}: ‘O Jibraeel\textsuperscript{as}! What is this nail which I\textsuperscript{as} have not seen the like of it?’ He\textsuperscript{as} said: ‘This is with the name of chief of the Prophets\textsuperscript{as}, Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}. Nail it at its front to the right side of the ship’.

Then he\textsuperscript{as} struck by his\textsuperscript{as} hand to a second nail. It shone and radiated. Noah\textsuperscript{as} said: ‘And what is this nail?’ He\textsuperscript{as} said: ‘This is a nail of his\textsuperscript{saww} brother\textsuperscript{asws} and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}, chief of the successors\textsuperscript{as}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. so, nail it to the left side of the ship at its front’.

Then he\textsuperscript{as} struck his\textsuperscript{as} hand to a third nail. It blossomed and sparkled and radiated. Jibraeel\textsuperscript{as} said: ‘This is a nail of (Syeda) Fatima\textsuperscript{asws}, so nail it to the side of the nail of her\textsuperscript{asws} father\textsuperscript{saww}.

Then he\textsuperscript{as} struck his\textsuperscript{as} hand to a fourth nail. It blossomed and radiated. Jibraeel\textsuperscript{as} said: ‘This is a nail of Al-Hassan\textsuperscript{asws}, so nail it to the side of the nail of his\textsuperscript{asws} father\textsuperscript{saww}.

Then he\textsuperscript{as} struck his\textsuperscript{as} hand to a fifth nail. It blossomed and radiated and moisture appeared. Jibraeel\textsuperscript{as} said: ‘This is the nail of Al-Husayn\textsuperscript{asws}, so nail it to the side of the nail of his\textsuperscript{asws} father\textsuperscript{asws}.

Noah\textsuperscript{as} said: ‘O Jibraeel\textsuperscript{as}! What is this moisture?’ He\textsuperscript{as} said: ‘This is the blood’. He\textsuperscript{as} mentioned the story of Al-Husayn\textsuperscript{asws} and what the community would be doing with him. So, may Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer, and his\textsuperscript{asws} oppressor, and his\textsuperscript{asws} forsaker’\textsuperscript{302}

\textsuperscript{302} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 12

The eyes of Rasool-Allah-saww filled up with tears. He-as saw said to him-saww: ‘If you-saww so desire, I-as can show you-saww from its soil which he-asws would be killed upon’. He-saww said ‘Yes’. Jibraeel-as showed him-saww soil from the soils of the earth which he-asws would be killed upon and said: ‘It is called Al-Taff (Karbala)’. 303

‘An Angel of rain sought permission to come to Rasool-Allah-saww. The Prophet-saww said to Umm Salama-ra: ‘Control the door upon us, and do not let anyone enter to see us’. Al-Husayn-asws came to enter, but she-ra prevented him-asws. He-asws leapt up until he-asws entered and went on to leap upon the shoulders of Rasool-Allah-saww and sit upon them.

The Angel said to him-saww: ‘Do you-saww love him-asws?’ He-saww said: ‘Yes’. He said: ‘But your-saww community will be killing him-asws, and if you-saww so desire, I can show you-saww the place in which he-asws would be killed’. He extended his hand, and there was red clay. Umm Salama-ra took it and made it to be in an end of her-ra scarf.

Sabit (the narrator) said, ‘It has reached us that the place in which he-asws would be killed is Karbala’. 304

15- مل. كمال الزيَرات مُمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَني ابْني أَبِي الَْْطَّابي عَنْ مَُُمَّدي بْني سينَانٍ عَنْ سَعييدي بْني يرَسَارٍ أَوْ غَيْْيُي قَالَ سََي عْتُ أَبََ عَبْدي اللََّّي ع ير َقُولُ لَمَّا أَنْ هَبَطَ جَبََْئييلُ عَلَى رَسُولي اللََّّي ص بيقَتْلي الُْْسَيْْي أَخَذَ بييَدي عَليي ٍ فَخَلََ بيهي مَليي اً مي 

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Saeed Bin Yasser, or someone else. He said,

‘I heard Abu Abdullah-asws saying: ‘When Jibraeel-as came down to Rasool-Allah-saww with (news of) killing of Al-Husayn-asws, he-saww held a hand of Ali-asws and was along with him-asws for a long while from after you-saww’. Tears overcame them-asws both and did not separate until Jibraeel-as came down unto them-asws’.

Or he (Abu Abdullah-asws) said: ‘A Messenger of Lord-azwj of the worlds. He said to them: ‘Your-asws Lord-azwj Conveys the Greetings and Says: ‘I-azwj have Determined upon you-asws both to be patient!’ So they-asws were patient’. 305

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Al Washa, from Ahmad Bin Aaiz, from Salim Bin Mukarram,

‘From Abu Abdullah-asws having said: ‘When Fatima-asws was given (the News of) Al-Husayn-asws, Jibraeel-as came to Rasool-Allah-asws. He-as said: ‘Fatima-asws will be blessed with a son-asws, your-asws community will be killing him-asws from after you-asws’.

When (Syeda) Fatima-asws was bore Al-Husayn-asws, she-asws disliked carrying him-asws, and when she-asws placed him-asws, she-asws disliked placing him-asws.

Then Abu Abdullaah-asws said: ‘Have you (ever) seen in the world any mother-asws giving birth to a boy and she-asws disliked it? But she-asws disliked it because she-asws knew that he-asws would be killed’.
He ﷺ said: ‘And regarding it was Revealed this Verse: And We Bequeathed the human with being-kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15].’ [306] (From the same source: ‘Kamil ul Ziyarat’. This is against the Isma – Infallibility of Ahl Al-Bayt ﷺ as they ﷺ knew what will happen to them ﷺ before coming to the world)

He ﷺ said: ‘O Jibraeel ﷺ! And upon my ﷺ Lord be the greetings! There is no need for me ﷺ regarding a new-born to be born from Fatima ﷺ whom my ﷺ community will be killing from after me ﷺ.’

Then he ﷺ sent a message to Fatima ﷺ: ‘Allah ﷺ has Given me ﷺ glad tidings of a new-born to be born from you ﷺ. My ﷺ community will be killing him ﷺ from after me ﷺ. She ﷺ sent a message to him ﷺ: ‘There is no need for me ﷺ regarding a new-born to be born from me ﷺ, your ﷺ community would be killing him ﷺ from after you ﷺ.’

(Final glad tidings of a new-born to be born from Fatima ﷺ whom my ﷺ community will be killing from after me ﷺ.)

(Author: ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaaz, from Ibn Abu Al Khattab, from Muhammad Bin Amro Bin Saeed, from a man from our companions,

From Abu Abdullah ﷺ: ‘Jibraeel ﷺ descended unto Muhammad ﷺ. He ﷺ said: ‘O Muhammad ﷺ! Conveys the Greetings to you ﷺ and Give you ﷺ glad tidings of a son ﷺ from Fatima ﷺ. Your ﷺ community will be killing him ﷺ from after you ﷺ.’

Your Lord be the greetings! There is no need for me ﷺ regarding a new-born to be born from Fatima ﷺ whom my ﷺ community will be killing from after me ﷺ.’

He (Abu Abdullah ﷺ said): ‘He ascended, then came down. He ﷺ said to him ﷺ similar to that. He ﷺ said: ‘O Jibraeel ﷺ! And upon my ﷺ Lord be the Greetings! There is no need for me ﷺ regarding a new-born whom my ﷺ community would be killing from after me ﷺ.’

Jibraeel ﷺ ascended to the sky, then came down. He ﷺ said to him ﷺ: ‘O Muhammad ﷺ! Your ﷺ Lord be the Greetings and Gives you ﷺ glad tidings that He ﷺ will be Making the Imamate, and the Wilayah, and the successor-ship to be in his ﷺ offspring’. He ﷺ said: ‘I am-pleased’.

Then he ﷺ sent a message to Fatima ﷺ: ‘Allah ﷺ has Given me ﷺ glad tidings of a new-born to be born from you ﷺ. My ﷺ community will be killing him ﷺ from after me ﷺ. She ﷺ sent a message to him ﷺ: ‘There is no need for me ﷺ regarding a new-born to be born from me ﷺ, your ﷺ community would be killing him ﷺ from after you ﷺ.’

306 Bihar Al Anwaar – V 44, The book of History – Al Hassan ﷺ, Ch 30 H 16
He saw sent a message to her: ‘Allah would be Making the Imamate, and the Wilayah, and the successor-ship to be in his offspring’. She sent a message to him: ‘I am pleased’.

And Al-Husayn did not breast-feed from Fatima, nor from any female, but he used to be brought to the Prophet, he would place his thumn in his mouth, and he would suck from it what would suffice him for two days and the three. Thus, the flesh of Al-Husayn grew from the flesh of Rasool Allah and his blood. And no newborn was born at six months (pregnancy) except Isa Bin Maryam and Al-Husayn Bin Ali. [46:15]

(From the same source: ‘Kamil ul Ziyarat’. This is against the Isma – Infallibility of Ahl Al-Bayt asws – as they knew what will happen to them before coming to the world)

307 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 30 H 17
He ascended slowly to the sky, then swooped down unto him for the third time. He said to him similar to that. He said: 'There is no need for me regarding him. He said: 'Your Lord will be Making the successor-ship to be in his posterity'. He said: 'Yes'.

Then Rasool-Allah said to her: 'Jibraeel came to me. He gave me glad tidings of a boy, my community will be killing him from after me'. She said: 'There is no need for me regarding him'. He said to her: 'My Lord shall be Making the successor-ship to be in his posterity'. She said: 'Yes, then'.

He (Abu Abdullah) said: 'So Allah the Exalted Revealed this Verse during that, regarding him. His mother bore with abhorrence and gave birth to him with abhorrence [46:15], due to the formal notification of Jibraeel to her of his killing. So, she bore him abhorrently that he would be killed, and placed him abhorrently, because he would be killed'. (From the same source: 'Kamil ul Ziyarat'. This is against the Isma – Infallibility of Ahl Al-Bayt – as they knew what will happen to them before coming to the world)


The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

‘From Abu Abdullah having said: ‘Fatima entered to see Rasool-Allah and his eyes were tearful. She asked him: ‘What is the matter with you?’ He said: ‘Jibraeel informed me that my community will be killing Husayn’. She was alarmed and it was grievous upon her. He informed her with the ones she would possess from her son. So she felt better and was silent’.

308 Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 30 H 18
309 Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 30 H 19
From Abu Ja’far-asws having said: ‘Amir Al-Momineen-asws said: ‘We visited Rasool-Allah-saww, and Umm Ayman had gifted some milk and butter and dates to us. We went forwarded it to him-saww. He-saww ate, then stood up to a corner of the house and prayed two Cycles Salat. When he-saww was in the last of his-saww Sajdah, he-saww cried with intense crying, but no one from us asked him-saww out of respect and reverence for him-saww.

He-saww said: ‘O my-saww son-asws! Jibraeel-as came to me-saww just now and informed me-saww and you-asws all would be killed and your-asws slaying places would be various’. He-asws said: ‘O father-saww! So, what made you-saww cry?’

He-saww said: ‘O my-saww son-asws! A party from my-saww community will be visiting you and they would be seeking the Blessings by that, and there are rights upon me-asws that I-asws keep giving them until I-saww finish them off from the horrors of the time from their sins, and Allah-aswj Sets them in the Paradise’. 310
asws forwarded a meal to him-saww, and Umm Ayman had gifted it to us, being a basket of dates and a cup of milk and some butter. We-asws forwarded it to him-saww. He-saww ate from it.

When he-saww was free, I-asws stood up and poured water upon his-saww hands. When he-saww had washed his-saww hands, he-saww wiped his-saww face and his-saww beard with the wetness of his-saww hands. Then he-saww stood up to a praying place in the side of the house. He-saww fell down in Sajdah, crying. His-saww crying was prolonged. Then he-saww raised his-saww head.

Not one from us-asws, People-asws of the Household, had the courage to ask him-saww about anything. Al-Husayn-asws stood up crawling until he-asws ascended upon a thigh of Rasool-Allah-saww. He-asws grabbed his-saww head to his-saww chest and placed his-asws chin upon the head of Rasool-Allah-saww, then said: 'O father-asws! What makes you-saww cry?'

He-saww said: 'O my-saww son-asws! I-saww looked at you-asws all today and I-saww was cheered with you-asws all with such happiness I-saww had not been cheered by you-asws like it, at all! Jibraeel-asw came down to me-saww and informed me-asw and you-asws all will be killed and that your-asws slaying places would be various. So, I-saww praised Allah-azwj upon that and asked him-as the good for you-asws all!'

He-asws said to him-saww: ‘O father-saww! So, who will visit our-asws graves and undertakes (to come) to its scattered (places)?’ He-saww said: ‘A party from my-saww community would be intending by that with doing righteousness with me-saww and connect with me-saww, I-saww shall come in the pausing places and hold with their arms and rescue them from its horrors and its difficulties’.

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311 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 21

(The book) ‘Kamil Al Ziyaaraat’ – My father, from Sa’ad, from Ibn Isa, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Haroun Bin Kharjat, from Abu Baseer,
‘From Abu Abdullah

- asws having said: ‘Jibraeel

- as came to Rasool-Allah

- saww and Al-Husayn

- asws was playing in front of Rasool-Allah

- saww. He

- as informed him that his

- saww community will be killing him.


He (Abu Abdullah

- asws) said: ‘Rasool-Allah

- saww was alarmed. He

- as said: ‘Shall I show you the soil in which he

- asws would be killed?’


He (Abu Abdullah

- asws) said: ‘He submerged what was between the seat of Rasool-Allah

- saww to the place in which he

- asws would be killed, until the two pieces (of land) met. He took from it, and it spread back quicker than the blink of an eye. He

- saww went out and he

- saww was saying: ‘Beatitude to you, from a soil, and beatitude to the ones who would be killed around you!’


He (Abu Abdullah

- asws) said: ‘And like that was done by the companion of Suleyman

- (Aasif Bin Barkhiya

- as). He

- as spoke with a Magnificent Name of Allah

- azwj, so it was submerged what was between the throne of Suleyman

- and the throne (of Bilquees), from the plains of the earth and its treasures, until the two pieces met, and he

- pulled the throne. Suleyman

- had said: ‘I thought it emerged from beneath my Throne’.


He (Abu Abdullah

- asws) said: ‘And it spread back quicker than the blink of an eye’.


(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Zayd Al Shahaam,

‘From Abu Abdullah

- asws having said: ‘Jibraeel

- as gave the news of death of Al-Husayn

- asws to Rasool-Allah

- saww in the house of Umm Salama

- ra. Al-Husayn

- asws entered to see him

- saww and Jibraeel

- as was in his

- presence. He

- said: ‘This one

- sawws, your

- saww community will be killing him

- asws’.


312 Bihar Al Anwaar – V 44, The book of History – Al Hassan

- asws, Ch 30 H 22
Rasool-Allah\textsuperscript{saww} said: ‘Show me\textsuperscript{saww} from the soil in which his\textsuperscript{asws} blood will be spilled’. Jibraeel\textsuperscript{as} grabbed from that soil, and there, it was red soil’.\textsuperscript{313}

(313) Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 23

Jibraeel\textsuperscript{as} grabbed from that soil, and there, it was red soil’.

24– م، كامل الزيارات أبي عن سعد عن علي بن إسحاق عن ابنه باشما عن عبد الملك بن عيسى عن عمدهما عن أبي عبد الله ع مثله و زاد فيه قال تعل أسمحة حتى ماتت رحمها الله.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ali Bin Ismail, and Ibn Abu Al Khattab, and Ibn Hashim, altogether from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah\textsuperscript{asws} – similar to it, and there is an increase in it: ‘It (soil) did not cease to be with Umm Salama\textsuperscript{ra} until she\textsuperscript{asws} passed away. May Allah\textsuperscript{azwj} have Mercy on her\textsuperscript{ra}’.

314 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 24

25– م، كامل الزيارات أبي عن سعد عن مومدي بن الوليد بن الوليد بن السعد بن عثمان بن مُذهَّب بن هاشيم بن عبد الملك بن عبد الله ع مثله لبلا كلما كلعتها لبلا كلعتها من أبى عبد الله ع.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Muhammad Bin Al Waleed Al Khazzaz, from Hammad Bin Usman, from Abdul Malik Bin Ayn who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} was in the house of Umm Salama\textsuperscript{ra}, and in his\textsuperscript{saww} presence was Jibraeel\textsuperscript{as}. Al-Husayn\textsuperscript{asws} entered to see him\textsuperscript{saww}. Jibraeel\textsuperscript{as} said to him\textsuperscript{saww}: ‘Your\textsuperscript{saww} community will be killing this son\textsuperscript{asws} of yours\textsuperscript{saww}. Shall I\textsuperscript{as} show you\textsuperscript{saww} from the soil of the land in which he\textsuperscript{asws} would be killed?’

فقال رسول الله ﷺ فلم أقره جبريل بنده و قبض قبضة منها فأراها النبي ﷺ.

Rasool-Allah\textsuperscript{saww} said: ‘Yes’. Jibraeel gestured with his\textsuperscript{as} hand and grabbed a handful from it and showed it to the Prophet\textsuperscript{saww}.\textsuperscript{315}

315 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 25

26– م، كامل الزيارات أبي عن سعد عن إسحاق عن ابنه باشما عن عبد الملك بن عيسى عن أبي خديجة عن أبي عبد الله ع قال: لذا ولدته فاطمة الحسن بن جبريل بنوشرين إلى رسول الله ﷺ فقال له إذا أنزل تلقى الحسن بنوشرين من يبده.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Al Washa, from Ahmad Bin Aaiz, from Abu Huzeyfa,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Fatima\textsuperscript{asws} was blessed Al-Husayn\textsuperscript{asws}, Jibraeel\textsuperscript{as} came to Rasool-Allah\textsuperscript{saww}. He\textsuperscript{as} said to him\textsuperscript{saww}: ‘Your\textsuperscript{saww} community will be killing Al-Husayn\textsuperscript{asws} from after you\textsuperscript{saww}.’

316 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 24
Then he as said: 'Indeed! I as shall show you saww from its soil'. He as struck by his as wing and extracted from the soil of Karbala and showed it to him saww. Then he as said: 'This is the soil upon which he asws will be killed', 316

And does there remain any Angel in the skies who did not descend to Rasool-Allah saww to comfort him saww regarding his saww son asws Al-Husayn asws, with the Rewards of Allah azwj of it, and carried its soil to him saww he asws would be fought upon it, slaughtered, killed, thrown, abandoned?’ (a comment)

Rasool-Allah saww said: ‘O Allah azwj! Abandon the one who abandons him asws, and Kill the one who kills him asws, and Slaughter the one who slaughters him asws, and do not Let him enjoy with what he seeks!’

Abdul Rahman (the narrator) said, 'By Allah azwj! The accursed Yazeed la was hastened and did enjoy (for long) after killing him asws, and he had been seized by the fainting spending the night intoxicated and in the morning he la was dead, changed as if he la had been painted with tar, after having taken upon regret, and there did not remain anyone from the ones who had followed him la upon killing him asws, or was among his asws battlers, except he was either afflicted with madness, or leprosy, or vitiligo, and that became an inheritance in their lineage. May Allah azwj Cure him la, 317

The book) ‘Kamil Al Ziyaraat’ – Ahmad Bin Abdullah Bin Ali, from Ja’far Bin Suleyman, from his father, from Abdul Rahman Al Ghanawy, from Suleyman who said,

‘The Angel who had come to Muhammad saww informing him saww with the killing of Al-Husayn asws was Jibraeel as, the Trustworthy Spirit, spreading the wings, crying, shrieking, having had carried from his asws, and it was exuding like the musk. Rasool-Allah saww said: ‘And a
community killing my son child will be successful?’ Or said: ‘Child of my daughter! Allah would Strike it with the differing, so their hearts will differ’. 318

I said to Abu Abdullah-asws, ‘O son of Rasool-Allah! Inform me about Ismail-asw, the one whom Allah-asw has Mentioned in His-asw Book where He-asw Said: And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]. Was he-asw Ismail Bin Ibrahim-asw? The people are claiming that he-asw is Ismail Bin Ibrahim-asw.

He-asws said: ‘Ismail-asw passed away before Ibrahim-asw, and Ibrahim-asw was a Divine Authority of Allah-asw, a guide, owner of a law (Sharia), so who Sent Ismail-asw, then?’ I said, ‘So, who was he? May I be sacrificed for you-asws!’

He-asws said: ‘That is Ismail-asw Bin Hizkeel-as the Prophet-as. Allah-asw Sent him-as to his-as people, but they belied him-as and killed him-as, and peeled off his-as face. So Allah-asw was Wrathful upon them for him-as. He-asw Sent Satateel, the Angel of punishment. He-asw said to him-as: ‘O Ismail-as I am Satateel, the Angel of Punishment. The Lord-asw of Mighty has Sent me-as to you-as to Punish your-as people with a variety of Punishments, if you-as so desire’.

He-asws said to him-as: ‘There is no need for me-as regarding that, O Satateel! Allah-asw Revealed to him-as: “So what is your-as need, O Ismail-as?”

He-asws said: ‘O Lord-asw! You-asw have Taken the Covenant for Yourself-asw with the Lordship, and for Muhammad-saww with the Prophet-hood, and for his-saww successors-asws with the Wilayah, and Informed Your-asw creatures with what his-saww community would be doing with Al-Husayn-asws Bin Ali-asws from after its Prophet-saww.

318 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 28 a
And You **asws** Promised Al-Husayn **asws** that You **asws** will Return him **asws** to the world until he **asws** avenges by himself **asws** from the ones who had done that with him **asws**. So, my **as** need to You **aswj**, O Lord **aswj**, is that You **aswj** Return me **as** to the world until I **as** take revenge from the ones who have done with me **as** what they have done, like what You **aswj** will be Returning Al-Husayn **asws**!

فوعد الله إسماعيل بن جرقييل ذلك فهؤلاء يركعون الحسن بن علي في عين

Allah **aswj** Promised that to Ismail **as** Bin Hizkeel **as**, so he **as** will be returning with Al-Husayn Bin Ali **asws**! 319

(The book) ‘Kaamil Al Ziyaraat’ – My father, from Sa’ad, from Al Yaqteeni, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Ibn Abu Yafour,

‘From Abu Abdullah **asws** having said: ‘While Rasool-Allah **saww** was in the house of (Syeda) Fatima **asws** and Al-Husayn **asws** was in his **saww** lap, when he **saww** wept and fell into Sajdah. Then he **saww** said: ‘O Fatima **asws** daughter **asws** of Muhammad **saww**! The most Exalted Appeared to me **saww** in your **asws** house at this time in an excellent image and welcoming physique and Said to me **saww**: ‘O Muhammad **saww**! Do you **saww** love Al-Husayn **asws**?’

فطلت نعم قلبي و رغاني و قوة فؤادي و جئتهما ما بين عيني فقال بي يا محمد و وضع يد على رأس الحسن بن عبد الله و بكاءه و رضوضي و أفغاني و مذابي و تخليك على من قلبي و ناضجة و نازعة و رفعنه و رفعتي و خفخي و عذابي و عجزي و شريكي و نباكين على من قلبي و ناضجة و نازعة و نازعة.

I **saww** said: ‘Yes. (He **asws** is) delight of my **saww** eyes, and my **saww** aroma, and fruit of my **saww** heart, and the skin of what is between my **saww** eyes’. He **aswj** Said to me **saww**: ‘O Muhammad **saww**!’ And He **aswj** placed his hand upon the head of Al-Husayn **asws**. “Blessing of the new-arrival be upon him **asws**, My **aswj** Blessings, and My **aswj** Salawaat, and My **aswj** Mercy, and My **aswj** Pleasure, and My **aswj** Curse, and My **aswj** Wrath, and My **aswj** Punishment, and My **aswj** Disgrace, and My **aswj** Punishment is upon the one who kills him **asws** who is hostile to him **asws**, and fights him **asws** and disputes him **asws**.

أما أنه يذهِّبه من الأرواح و الأضرار في الدنيا و الأخيلة و يذهِّب شابة أهل السماوات و آلهة أهل السماء و رفعه من الرياض و الشرك و الشيطان و الدابة و الفجیر و الحق و منزهه من النجوم و المجرم و الخطيئة و الفاحشة و الخلق و الجهل و الذنوب.

But he **asws** is chief of the martyrs from the former ones and the latter ones in the world and the Hereafter, and chief of the youths of the people of Paradise from the entirety of the creatures, and his **as** father **asws** is superior to him **asws** and better. So, convey the Greetings.

to him-asws and give him-asws glad tidings with that his-asws son is the flag of guidance, and a minaret of My-aswj friends upon My-aswj creatures, and treasurer of My-aswj Knowledge, and My-aswj Divine Authority upon the people of the skies, and people of the earths, and the Jinn and the human beings!’”

Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 29

He-saww said: ‘Jibraeel-as came to me-saww that my-saww community will be killing this son-asws of mine-saww, and he-as came to me-saww with red soil from its soil’” 321

(Syeda) Fatima-asws was blessed with Al-Husayn-asws. She said, ‘And he-asws was in my lap like what Rasool-Allah-saww had said. One day I entered to see the Prophet-saww and placed him-asws in the lap of Rasool-Allah-saww. Then I turned around, and there, the eyes of Rasool-Allah-saww were rolling with tears. I said, ‘May my father and my mother be (sacrificed) for you-saww, O Rasool-Allah-saww! What is the matter with you-asws?’’

He-saww said: ‘Jibraeel-as came to me-saww that my-saww community will be killing this son-asws of mine-saww, and he-as came to me-saww with red soil from its soil’” 321

320 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 29
‘From Umm Salama\(^\text{a}\) who said, ‘One day while Rasool-Allah\(^\text{saww}\) was seated, and Al-Husayn\(^\text{asws}\) was seated in his\(^\text{saww}\) lap, when his\(^\text{saww}\) eyes filled up with tears. I\(^\text{a}\) said to him\(^\text{saww}\), ‘O Rasool-Allah\(^\text{saww}\)! What is the matter I\(^\text{a}\) see you\(^\text{saww}\) crying? May I\(^\text{a}\) be sacrificed for you\(^\text{saww}\)!’

He\(^\text{saww}\) said: ‘Jibraeel\(^\text{as}\) came to me\(^\text{saww}\) and consoled me\(^\text{saww}\) with my\(^\text{saww}\) son\(^\text{asws}\) Al-Husayn\(^\text{asws}\) and informed me\(^\text{saww}\) that a party from my\(^\text{saww}\) community will be killing him\(^\text{asws}\). May Allah\(^\text{azwj}\) not let them attain my\(^\text{saww}\) intercession’.

And it is reported by another chain,

‘From Umm Salama\(^\text{a}\), may Allah\(^\text{azwj}\) be Pleased from her\(^\text{ra}\), she\(^\text{ra}\) said, ‘One night, Rasool-Allah\(^\text{saww}\) went out from our presence and was absent for a long time. Then he\(^\text{saww}\) came to us and he\(^\text{saww}\) was unkempt, dusty, and his\(^\text{saww}\) hand was gripping (something)’. I\(^\text{a}\) said to him\(^\text{saww}\), ‘O Rasool-Allah\(^\text{saww}\)! What is the matter I\(^\text{a}\) see you\(^\text{saww}\) unkempt, dusty?’

He\(^\text{saww}\) said: ‘There was an ascension with me\(^\text{saww}\) at this time to a place from Al-Iraq called Karbala. I\(^\text{saww}\) was shown in it the slaying place of my\(^\text{saww}\) son\(^\text{asws}\) Al-Husayn\(^\text{asws}\) and a group of my\(^\text{saww}\) children and members of my\(^\text{saww}\) family. I\(^\text{saww}\) did not cease to pick up their blood, and here it is in my\(^\text{saww}\) hand’ – and he\(^\text{saww}\) spread it to me\(^\text{ra}\). He\(^\text{saww}\) said: ‘Take it and preserve it’.

I\(^\text{a}\) took it and there, it was resembling red soil. I\(^\text{a}\) placed it in a glass and tied its head, and I\(^\text{a}\) preserved it. When Al-Husayn\(^\text{asws}\) went out from Makkah heading towards Al-Iraq, I\(^\text{a}\) used to bring out that glass during every day and night and smelling it and looking at it. Then I\(^\text{a}\) would cry for his\(^\text{asws}\) difficulties.

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\(^{322}\) Bihar Al Anwaar – V 44, The book of History – Al Hassan\(^\text{asws}\), Ch 30 H 31 a
When it was during the tenth of Al-Muharram, and it is the day in which he-asws was killed, I⁴ brought it out at the beginning of the day, and it was in its state. Then I⁴ returned to it at the end of the day, and there it was fresh blood. I⁴ shrieked in my-asws house and cried, and I⁴ swallowed my-asws rage fearing that their enemies at Al-Medina might be listening and they would come with the gloating. I⁴ did not cease preserving for the time and the day in which the news of his-asws death came, and it confirmed what I⁴ had seen''.

323

(Qussa Bin Sa‘idah Al-lyadi said before the Sending of the Prophet-saww (a couplet), ‘A measurement of a party from them opposed, rebelling at Siffeen and during the day of the camel, and the rebellion of Al-Husayn-asws became necessary after it, and they thronged upon his-saww son-asws until he-asws was killed”. 324

Then I-saww proceeded in front of me-saww, and there I-saww was by an apple, I-saww had not seen any apple larger than it. I-saww took one and split it, and a Hourie emerged to me-saww from it. It is as if her eyelids were in front, wings of the eagle. I-asws wept and said, ‘For your-saww son-asws, the one killed unjustly, Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws’.

Then I-saww proceeded in front of me-saww, and there I-asws was with dates softer than the butter and sweeter than the honey. I-saww took a date and ate it, and I-saww had desired it. The date

323 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 31 b
324 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 32
transformed into a seed in my-Saww Subl. When I-Saww came down to the earth, I-Saww slept with Khadeeja-as and she-asaww was blessed with (Syeda) Fatima-asws.

فاطمة حوارية إني سأستغفرني لرآئيَة النَّّةي شامتُ رآئيَة ابنتي فاطمة

Thus, (Syeda) Fatima-asws is a human Hourie, and whenever I-Saww am desirous to the aroma of Paradise, I-Saww smell my-Saww daughter-asws Fatima-asws.

And it is reported in one of the reliable books of virtues, from Al-Hassan Bin Ahmad Al Hamdani, from Abu Ali Al Haddad, from Muhammad Bin Ahmad the scribe, from Abdullah Bin Muhammad Bin Ahmad Bin Amro, from Ibrahim Bin Saeed, from Muhammad Bin Ja’far Bin Muhammad, from Abdul Rahman Bin Muhammad Umar Bin Abu Salama, from his father, from his grandfather,

‘From Umm Salama-ra who said, ‘Jibraeel-as came to the Prophet-Saww, He-as said: ‘Your-Saww community will kill him-asws – meaning Al-Husayn-asws – ‘after you-Saww!’ Then he-as said: ‘Shall I-as show you-Saww from its soil?’ He-as came with pebbles and Rasool-Allah-Saww made these to be in a glass. When it was the night of the killing of Al-Husayn-asws, Umm Salama-ra said, ‘Ira heard a speaker saying (a couplet), ‘O you ignorant killers of Al-Husayn-asws! Receive news of the punishment and the torment. You have been cursed upon the tongue of Dawood-as, and Musa-as and the companion of the Evangel’.

قالت فنيكتيَ فتعلقة بالفقرة فإذا قد حدثت فيها ذم.

She-ra said, ‘I-ra cried and opened the glass, and there was new blood in it’.

And it is reported in compilations of one of the companions,

‘From Umm Salama-ra having said, ‘One day Rasool-Allah-saww entered, and Al-Hassan-asws and Al-Husayn-asws entered in his-saww tracks, and they-asws sat to his-saww side. He-saww took Al-Hassan-asws upon his-saww right thigh, and Al-Husayn-asws upon his-asws left thigh, and he-saww went on to kiss this one at one time and this one at another.

325 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 33
326 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 34
And Jibraeel\textsuperscript{327} descended and said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} love Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}!’ He\textsuperscript{saww} said: ‘And how can I\textsuperscript{saww} not love them\textsuperscript{asws}, and they\textsuperscript{asws} are my\textsuperscript{saww} two aromas from the world delight of my\textsuperscript{saww} eyes?’

Jibraeel\textsuperscript{327} said: ‘O Prophet\textsuperscript{saww} of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} has Decided upon them\textsuperscript{asws} with a matter, so be patient to it’. He\textsuperscript{saww} said: ‘And what is it, O my\textsuperscript{saww} brother\textsuperscript{as}?’ He\textsuperscript{as} said: ‘He\textsuperscript{azwj} has Decided upon this Al-Hassan\textsuperscript{asws} that he\textsuperscript{asws} would be dying having been poisoned, and upon this Al-Husayn\textsuperscript{asws} that he\textsuperscript{asws} be dying slaughtered.

And for every Prophet\textsuperscript{as} there is an Answered supplication, so if you\textsuperscript{saww} so desire to supplicate for your\textsuperscript{saww} sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, then supplicate to Allah\textsuperscript{azwj} to Keep them\textsuperscript{asws} safe from the poison and the killing, and if you\textsuperscript{saww} so desire, their\textsuperscript{asws} difficulties would be a treasure in your\textsuperscript{saww} intercession for the disobedient ones from your\textsuperscript{saww} community on the Day of Qiyamah’.

And it is reported that one day Rasool-Allah\textsuperscript{saww} was with a group of his\textsuperscript{saww} companions passing by in one of the roads, and there, they were with children playing in that road. The Prophet\textsuperscript{saww} sat down by a child from them and went on to kiss what was between his eyes and being kind to him. Then he\textsuperscript{saww} seated him upon his\textsuperscript{saww} lap and was frequently kissing him.

\textsuperscript{327} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 35
He saww was asked about the reason for that. He saww said: ‘One day I saw this child playing with Al-Husayn asws, and I saw him lifting the soil from under his feet and wiping his face and eyes with it. So, I love him due to his love for my son Al-Husayn asws, and Jibraeel as has informed me he would become from his helpers during the event of Karbala’.

And it is reported with an unbroken chain –

‘When Adam as came down to the earth, he as could not see Hawwa as. So, he as went around the earth searching for her. He as passed by Karbala and became saddened, and his as chest was contracted from without any reason, and he as stumbled in the place in which Al-Husayn asws was killed until blood flowed from his as leg.

He raised his as head towards the sky and said: ‘O my God azwj! Has another sin occurred from me as so I am being punished due to it? I as circled the entirety of the earth and no evil had afflicted me as like what has afflicted me as in this land’.

Allah azwj Revealed to him as: “O Adam! No sin has occurred from you as, but your son asws Al-Husayn would be killed unjustly in this land, so your blood in concordance to his asws blood!”

Adam as said: ‘O Lord azwj! Will Al-Husayn asws happen to be a Prophet as?’ He azwj said: “No! But he asws will be a grandson of the Prophet saww Muhammad saww!”

He said: ‘And who is his asws killer?’ He azwj said: “His asws killer is Yazeed la, the one cursed by the people of the skies and the earth!”

328 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 30 H 36
Adam\textsuperscript{as} said: "So which thing shall I\textsuperscript{as} do, O Jibareel\textsuperscript{as}?" He\textsuperscript{as} said: "Curse him\textsuperscript{as}, O Adam\textsuperscript{as}!" So he\textsuperscript{as} cursed him\textsuperscript{ia} four times and walked some steps towards the mount Araaft and found Hawwa\textsuperscript{as} over there".\footnote{Bihar Al-Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 37}

And it is reported –

“When Noah\textsuperscript{as} sailed in the ship, it circled with him\textsuperscript{as} entirety of the world. When it passed by Karbala, the land seized it, and Noah\textsuperscript{as} feared the drowning. He\textsuperscript{as} supplicated to his\textsuperscript{as} Lord\textsuperscript{azwj} and said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! I\textsuperscript{as} circled entirety of the world and no panic had hit me\textsuperscript{as} like what has hit me\textsuperscript{as} in this land!’"}

Jibareel\textsuperscript{as} descended and said: ‘O Noah\textsuperscript{as}! Al-Husayn\textsuperscript{asws}, grandson\textsuperscript{asws} of Muhammad\textsuperscript{as}, last of the Prophets\textsuperscript{as} and son\textsuperscript{asws} of the last of the successors\textsuperscript{as} would be killed in this place’. He\textsuperscript{as} said: ‘And who is his\textsuperscript{asws} killer, O Jibareel\textsuperscript{as}?’

So Noah\textsuperscript{as} cursed him\textsuperscript{la} four times, and the ship sailed until it reached Al Judy and settled upon it\textsuperscript{ia}".\footnote{Bihar Al-Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 38}

And it is reported –

‘Ibrahim\textsuperscript{as} passed by the land of Karbala and he\textsuperscript{as} was riding a horse. It stumbled with him and Ibrahim\textsuperscript{as} fell down and his\textsuperscript{as} head was bruised and his\textsuperscript{as} blood flowed. He\textsuperscript{as} took so seeking Forgiveness and said: ‘My\textsuperscript{as} God\textsuperscript{azwj}! Which thing has occurred from me\textsuperscript{as}?’

Jibareel\textsuperscript{as} descended to him\textsuperscript{as} and said: ‘O Ibrahim\textsuperscript{as}! No sin has occurred from you\textsuperscript{as}, but a grandson\textsuperscript{asws} of last of the Prophets\textsuperscript{as} and son\textsuperscript{asws} of last of the successors\textsuperscript{as} will be killed over her, so your\textsuperscript{as} blood flowed concordant to his\textsuperscript{asws} blood’.

329 Bihar Al-Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 37
330 Bihar Al-Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 38
He-as said: ‘O Jibraeel-as! And who would be his-asws killer?’ He-as said: ‘The one-la cursed by the people of the skies and the earth, and the Pen has flowed upon the Tablet with Cursing him-la without the Permission of its Lord-aswj. Allah-aswj the Exalted Revealed to the Pen: “You are deserving of the praise due to this curse!”

Ibrahim-as raised his-as hands and cursed Yazeed-la a lot, and his-as horse said ‘Ameen!’ with an eloquent tongue. Ibrahim-as said to his-as horse: ‘Which thing did you understand until you said ‘Ameen’ upon my-as supposition?’

It said, ‘O Ibrahim-as! I am priding due to your-as riding upon me. When I stumbled and you-as fell off from my back, my embarrassment increased, and the cause of that was from Yazeed-la, may Allah-aswj the Exalted Curse him-la ‘.

And it is reported –

‘Ismail-as, his-as sheep were being pastured at the banks of the Euphrates. The shepherd informed him-as that they are not drinking the water from this drinking place since such and such day. He-as asked him-as Lord-aswj about the cause of that. So Jibraael-as descended and said: ‘O Ismail-as! Ask your-as sheep, for they will answer you about the cause of that!’

He-as said to them: ‘Why are you not drinking from this water?’ They said with eloquent tongue, ‘It has reached us that your-as son-asws Al-Husayn-asws, grandson-asws of Muhammad-saww would be killed thirsty over here, so we did not drink from this drinking place as grief upon him-asws.

He-as asked them about his-asws killer. They said, ‘He-asws will be killed by the one accursed by the people of the skies and the earths and the creatures in their entirety’. Ismail said: ‘O Allah-aswj! Curse the killer of Al-Husayn-asws!’

332 Bihar Al Anwaar – V 44, The Book of History – Al Hassan-asws, Ch 30 H 40
And it is reported –

‘One day Musa-as was travelling and Joshua Bin Noun-as was with him-as. When he-as came to the land of Karbala, his-as slipper had a hole in it and its strap was cut and the damage (bruises) entered into his-as leg, and his-as blood flowed. He-as said: ‘My-as God-azwj! Which thing (sin) has occurred from me-as?’ He-aZWJ Revealed to him-as: “Al-Husayn-asws will be killed over her and his-as blood would be shed, so your-as blood flowed being concordant to his-asws blood”.

He-as said: ‘Lord-aZWJ! And who would Al-Husayn-asws happen to be?’ He-aZWJ Said to him-as: “He-asws is a grandson-asws of Muhammad-Al-Mustafa-asws, and son-asws of Ali-Al-Murtaza-asws”

He-as said: ‘And who would be his-asws killer?’ He-aZWJ Said: “He-la is the one cursed by the fishes in the sea, and the animals in the wilderness, and the birds in the air!” So Musa-as raised his-as hand and cursed Yazeed-la and supplicated against him-la, and Joshua Bin Noun-as said: ‘Ameen!’ upon his-as supplication, and he-as continued on his-as affair”.

And it is reported –

’Suleyman-as was seated upon his-as carpet and travelling in the air. One day he-as passed by travelling in the land of Karbala and the wind circled with his-as carpet, three circuits, until he-as feared the falling. The wind calmed and the carpet descended in the land of Karbala.

Suleyman-as said to the wind: ‘Why did you settle me-as?’ It said, ‘Over here Al-Husayn-asws would be killed’. He-as said: ‘And who would Al-Husayn-as happen to be?’ It said, ‘He-asws is a grandson of Muhammad-asWW the Chosen, and son-asws of Ali-asws the persistent attacker’.

He-as said: ‘And who would kill him-asws?’ It said, ‘The one cursed by the people of the skies and the earth, Yazeed-la’. So Suleyman-as raised his-as hand and cursed him-la, and the Jinn and

333 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 30 H 41
the humans said, ‘Ameen’ to his\textsuperscript{as} supplication. The wind came down and the carpet travelled\textsuperscript{334}.  

And it is reported –

‘\textsuperscript{335}Isa\textsuperscript{as} was touring in the desert and the disciples were with him\textsuperscript{as}. They passed by Karbala. They saw a fearsome lion having taken the road. Isa\textsuperscript{as} went ahead to the lion. He\textsuperscript{as} said to it: ‘Why are you sitting in this road and not leaving us to pass in it?’ The lion said with an eloquent tongue, ‘I will not leave the road for you all unless you were to curse yazeed\textsuperscript{la}, killer of Al-Husayn\textsuperscript{asws}\!’

\textsuperscript{336}Isa\textsuperscript{as} said: ‘And who does Al-Husayn\textsuperscript{asws} happen to be?’ It said, ‘He\textsuperscript{asws} is a grandson\textsuperscript{asws} of the Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, and son\textsuperscript{asws} of Ali\textsuperscript{asws} the guardian’. He\textsuperscript{as} said: ‘And who will kill him\textsuperscript{asws}?’ It said, ‘He\textsuperscript{asws} will be killed by the one\textsuperscript{la} cursed by the animals, and the flies, and the lions in their entirety, especially on the days of Ashura’.

\textsuperscript{337}Isa\textsuperscript{as} raised his\textsuperscript{as} hand and cursed Yazeed\textsuperscript{la} and supplicated against him\textsuperscript{la}, and the disciples said, ‘Ameen’ to his\textsuperscript{as} supplication. The lions went aside from their path and they continued to their affair\textsuperscript{338}.

\textsuperscript{338}Regarding the interpretation of Words of the Exalted: \textit{Then Adam received (certain) Words from his Lord [2:37]}. He\textsuperscript{as} had seen the Base of the Throne, and the names of the Prophet\textsuperscript{saww} and the Imams\textsuperscript{asws}. So, Jubraeel\textsuperscript{as} indoctrinated him\textsuperscript{as}: ‘Say, O Praise-worthy, by the right of Muhammad\textsuperscript{saww}! O Exalted, by the right of Ali\textsuperscript{asws}! O Originator, by the right of (Syeda) Fatima\textsuperscript{asws}! O Benefactor, by the right of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and from You\textsuperscript{azwj} are the Favours!’

\textsuperscript{334}Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 42  
\textsuperscript{335}Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 43
When he-as mentioned Al-Husayn-asws, his-as tears flowed and his-as heart was humbled, and he-as said: 'O my-as brother-as Jibraeel-as! During the mention of the fifth one, it broke my-as heart and my-as tears flowed!'

Jibraeel-as said: ‘This son-asws of yours-as will be afflicted with such difficulted, (all) the difficulties would be small compared to it’. He-as said: 'O my-as brother-saww! And what are these?'

He-as said: ‘He-asws will be killed thirsty, estranged, alone, individual. There will neither be any helper for him-asws nor aider. And if only you-as could see him-asws, O Adam-as, and he-asws is saying: ‘Oh the thirst! Oh the scarcity of helpers!’, until the thirst is converted between him-asws and the sky like the smoke. But no one answers him-asws except by the swords (of enemies), and by the drinking of the animals (letting them drink).

So, he-asws will be slaughtered the slaughtering of the sheep from his-asws back (of neck), and his-asws enemies would loot his-asws belongings, and their heads, his-asws and of his-asws helpers would be paraded in the cities, and the womenfolk would be with them. Like that it has preceded in the Knowledge of the One, the Benefactor!’ So, Adam-as and Jibraeel-as (went into a session of) a heavy crying’.

And it is reported from one of the good trustworthy,

‘One the day of Eid Al-Hassan-asws and Al-Husayn-asws entered to a chamber of their-asws grandfather-saww Rasool-Allah-saww. They-asws said: ‘O grandfather-saww! Today is the day of Eid, and the children of the Arabs have adorned with a variety of clothes, and they are wearing new clothes, and there are no new clothes for us-asws, and for that we-asws have headed to you-saww.

And from the good trustworthy,

refusing them and break their hearts. He supplicated to his Lord and said: ‘My God! Oblige their hearts and heart of their mother!’

Jibraeel descended and with him were two white garments from the garments of Paradise. The Prophet was cheered and said to them: ‘O chiefs of the youths of the people of Paradise! Take these two garments to a tailor to sew it upon a measurement of your tallness (size).’

When they saw the white (colour) only, they said: ‘O grandfather! How is this, and entirety of the Arab children are wearing different colours of clothes?’ The Prophet lowered his head for a while thinking regarding their matter. Jibraeel said: ‘O Muhammad! Make yourself feel good and delight the eyes that a dyer of Allah will fulfil this matter for them and cheer their hearts with whichever colour they desire. So, instruct, O Muhammad with presentation of the tray and the pitcher.’

They were presented. Jibraeel said: ‘O Rasool-Allah! I shall pour the water upon this side and you rub these with your hands, so you can dye for them with whichever colour they want it to be green’.

The Prophet rubbed it with his hand in that water, and by the Power of Allah, it took the green colour, excellently like the emerald. The Prophet took it out and gave it to Al-Hassan, and he wore it.

Then he placed the garment of Al-Husayn in the tray, and Jibraeel took to pouring the water. The Prophet turned towards Al-Husayn, and for him were five years from his age, and said to him: ‘O delight of my eyes! Which colour do you want for your garment?’ Al-Husayn said: ‘I want it to be red’.
The Prophet saw rubbed it in that water and it became red like the red ruby. Al-Husayn asws wore it. The Prophet saw was cheered with that, and Al-Hassan asws and Al-Husayn asws headed to their asws mother asws, happy, cheerful.

Jibraeel as cried due to what he as had witnessed of that situation. The Prophet saw said: ‘O my asws brother as Jibraeel as! You as are crying in a day like this in which my asws two sons asws are happy, and you as are grieving? By Allah as upon you as, only tell me asws’.

I (Majlisi) am saying, ‘And it is reported by the sheykh Ja’far Nama in (the book) ‘Museyr Al Ahzaan’ by his chain, from a wife of Al Abbas son of Abdul Muttalib asws, and she is mother of Al Fazl, Lubabat Bint Al Haris. She said,

‘I saw in the dream, before the arrival of Al Husayn, as if a piece from the flesh of Rasool Allah asws had been cut off and placed in my lap. So, I narrated the dream to Rasool Allah asws. He asws said: ‘Your dream is true. (Syeda) Fatima asws will be blessed with a boy asws and he asws would be handed to you asws to look after him asws."

The matter flowed upon that. One day I was brought him asws and he asws was placed in my lap. He asws urinated, and a drop from it dropped upon his asws clothes. I pinched him asws, so he asws cried. He asws said like the angered: ‘No, O Umm Al Fazl! This cloth of mine asws can be washed, and you have pained my asws son asws!’

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337 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 30 H 45
She said, ‘I left him saww and went to fetch him saww some water. I came to him saww and found him saww crying. I said, ‘What are you saww crying from, O Rasool-Allah saww?’ He saww said: ‘Jibraeel as came to me saww and informed me saww that my saww community will be killing this son saww of mine saww.’”

He (the narrator) said, ‘And the companions of Ahadeeth said, ‘When a whole year had come upon Al-Husayn saww, twelve Angels came down to the Prophet saww being upon different images, one of them was upon an image of a son of Adam as, to console him saww, and he said, ‘There shall befall with your son saww Al-Husayn saww son saww of Fatima saww, what had befell with Habeel la from Qabeel la, and he would be Given the Recompense similar to Habeel la, and burden would be loaded upon his killer like the burden of Qabeel la.’”

And there did not remain any Angel except he descended to the Prophet saww, consoling him saww, and the Prophet saww kept saying: ‘O Allah asw! Abandon his asw! abandoner, and Kill his asw killer, and do not let him enjoy with what he had sought” 338 (This is not a Hadith and is against the Isma – Infallibility of Ahl Al-Bayt asws)

And from Ash’as Bin Usman, from his father, from Anas Bin Abu Suheym who said,

‘I heard Rasool-Allah saww saying: ‘This son asws of mine saww will be killed in a land of Al-Iraq. So, the one who comes across him asws let him help him asws’. Anas was present with Al-Husayn asws and was killed with him aswsws 339

And it is reported from Abdul Samad Bin Ahmad Bin Abu Al Jaysh, from his elder Abu Al Faraj Abdul Rahman Bin Al Jowzy, from his men, from Ayesha (well-known fabricator) who said,

‘Al-Husayn asws entered to see the Prophet saww, and he asws was a boy, crawling. He asws said: ‘Yes, Ayesha (later it is to Umm Salamaa) I shall I make you wonder? An Angel has entered to see me saww just now, not having entered to see me saww (before) at all! He said, ‘This son asws of yours saww would be killed, and if you saww so desire, I can show you saww from its soil at which he asws would be killed’.

338 Bihar Al Anwaar – V 44, The book of History – Al Hasanawsw, Ch 30 H 46 a
He gave me\textsuperscript{340} some red soil, and I\textsuperscript{saww} gave it to Umm Salama\textsuperscript{a}, and she\textsuperscript{a} treasured it in a glass. She\textsuperscript{a} extracted it on the he\textsuperscript{asws} was killed, and it was blood’.

And from Abdullah Bin Yahya who said,

‘We entered along with Ali\textsuperscript{as} to Siffeen. When he\textsuperscript{as} was on the border of Naynawa, there was a call: ‘Patience, O servant of Allah\textsuperscript{azwj}!’ He\textsuperscript{asws} said: ‘I\textsuperscript{as} had entered to see Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} eyes were overflowing (with tears). I\textsuperscript{asws} said: ‘May my\textsuperscript{saww} father\textsuperscript{as} and my\textsuperscript{saww} mother\textsuperscript{as} be (sacrificed) for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! What is the matter your\textsuperscript{saww} eyes are overflowing? Has anyone angered you?’

He\textsuperscript{saww} said: ‘No, but Jibraeel\textsuperscript{as} was with me\textsuperscript{saww}. He\textsuperscript{as} informed me\textsuperscript{saww} that Al-Husayn\textsuperscript{asws} would be killed at the banks of the Euphrates, and he\textsuperscript{saww}: ‘Is it for you\textsuperscript{saww} that I\textsuperscript{as} make you\textsuperscript{saww} smell from its soil?’ I\textsuperscript{saww} said: ‘Yes’. He\textsuperscript{as} extended his\textsuperscript{as} hand and grabbed a handful of soil and gave it to me\textsuperscript{saww}. So, I\textsuperscript{saww} could not control my\textsuperscript{saww} eyes from overflowing, and the name of the land is Karbala’.

When two years had come to him\textsuperscript{asws} (Al-Husayn\textsuperscript{asws}), the Prophet\textsuperscript{saww} went out on a journey. He\textsuperscript{saww} stood in one of the roads and said: ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}’, and his\textsuperscript{saww} eyes filled up. He\textsuperscript{saww} was asked about that. He\textsuperscript{saww} said: ‘This Jibraeel\textsuperscript{as} has informed me\textsuperscript{saww} about a land by the banks of the Euphrates called Karbala. My\textsuperscript{saww} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws} would be killed in it.

And it is as if I\textsuperscript{saww} am looking at him\textsuperscript{asws} and at his\textsuperscript{asws} slaying place and him\textsuperscript{asws} being buried at it, and it is as if I\textsuperscript{saww} am looking at the captives upon the humps of the mounts (camels), and the head of my\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws} is being taken to Yazeed\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}. By Allah\textsuperscript{azwj}! No one shall look at the head of Al-Husayn\textsuperscript{asws} and rejoice except Allah\textsuperscript{azwj} would Cause differing between his heart and his tongue, and Allah\textsuperscript{azwj} would Punish him with a painful Punishment’.

\textsuperscript{340} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 30 H 46 c
Then the Prophet saww returned from his saww journey saddened, worried, bleak, grief-stricken. He saww ascended the pulpit, and Al-Hassan-asws and Al-Husayn-asws ascended with him saww, and he saww addressed and preached to the people. When he saww was free from his saww sermon, he saww placed his saww right hand upon the head of Al-Husayn-asws, and his saww left hand upon the head of Al-Husayn-asws and said:

'O Allah azwj! Muhammad saww is Your azwj servant and Your azwj Rasool saww, and these two are the pleasures of my saww family, and best of my saww aromas, and the most superior of my saww offspring and the ones I am leaving being among my saww community. And Jibrael-as has informed me that this son asws of mine saww would be killed by the poison, and the other would be martyred reddened with blood!

O Allah azwj! Blessed for him asws in his asws killing and Make him asws from the chiefs of the martyrs. O Allah azwj! And do not Bless in his asws killer and his asws abandoner and Make him arrive to the heat of Your azwj Fire, and Resurrect him in the lowest level of Hell!'
Indeed! Three flags from this community will be returning to me\textsuperscript{saww} on the Day of Qiyamah – the first flag is black, dark. The Angels would be alarmed from it. It would pause to me\textsuperscript{saww}. I\textsuperscript{saww} shall say to them: ‘Who are you?’ The y will have forgotten my\textsuperscript{saww} reminder, and they would say, ‘We are the people of Tawheed, from the Arabs’. I\textsuperscript{saww} shall say to them: ‘I\textsuperscript{saww} am Ahmad\textsuperscript{saww}, Prophet\textsuperscript{saww} of the Arabs and the non-Arabs’. They would say, ‘We are your\textsuperscript{saww} community’.

Then another flag would return to me\textsuperscript{saww}, being more intensely black than the first one. I\textsuperscript{saww} shall say to them: ‘How did you replace me\textsuperscript{saww} from after me\textsuperscript{saww} regarding the two weighty things – Book of Allah\textsuperscript{azwj} and my\textsuperscript{saww} family?’ They would say, ‘As for the greater (Book of Allah\textsuperscript{azwj}), we opposed it, and as for the smaller (Family), we tore them asws apart with every tearing’. I\textsuperscript{saww} shall say to them: ‘Away from me\textsuperscript{saww}!’ So, they would be sent away thirsty, darkened of faces.

Then a flag would return to me\textsuperscript{saww}, their faces would be radiant. I\textsuperscript{saww} shall say to them: ‘Who are you?’ They would say, ‘We are people of the word of Tawheed, and the piety, from the community of Muhammad Al-Mustafa\textsuperscript{saww}, and we are the remainder of the people of truth. We carried the Book of our Lord\textsuperscript{azwj}, and permitted its Permissibles, and we prohibited its Prohibitions, and we loved the offspring of our Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} and helped them asws from all what we could help them asws with from ourselves, and we fought alongside them asws against the ones who fought them!’

I\textsuperscript{saww} shall be saying to them: ‘Receive glad tidings, for I\textsuperscript{saww} am your Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, and you have been in the world like what you have said!’ Then I\textsuperscript{saww} shall
quench them from my saww Fountain. So, they will be sent saturated, joyful. Then they would enter the Paradise, living eternally therein, for ever and ever!" 341

341 Bihar Al Anwaar – V 44, The book of History – Al Hassan saww, Ch 30 H 46 d
CHAPTER 31 – WHAT WAS INFORMED BY THE RASOOL-\(saww\), AND AMIR AL-MOMINEEN-\(asws\), AND AL-HUSAYN-\(asws\), MAY THE SALAWAAT OF ALLAH-\(azwj\) BE UPON THEM-\(asws\), ABOUT HIS-\(asws\) MARTYRDOM, MAY THE SALAWAAT OF ALLAH-\(azwj\) BE UPON HIM-\(asws\)

1 – ما، الأمازيغ للفقه الطوسي بإسناد أخى دعى به عن الرضا عن آبائه عن علي بن الحسن، قال: فيما أخبر به الرسول و أمير المؤمنين و الحسين صلوات الله عليهم بشهادته صلوات الله عليه

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of a brother of Deobel,

‘From Al-Reza-\(asws\) from his-\(asws\) forefathers-\(asws\), from Ali-\(asws\) Bin Al-Husayn-\(asws\) having said: ‘It is narrated to me-\(asws\) by Asma Bint Umeys who said, ‘I was in the service of your-\(asws\) grandmother-\(asws\) Fatima-\(asws\) daughter-\(asws\) of Rasool-\(aswaw\), with (arrival of) Al-Hassan-\(asws\) and Al-Husayn-\(asws\). When Al-Hassan-\(aswaw\) was blessed, the Prophet-\(saww\) came and said: ‘O Asma! Give me-\(saww\) my-\(saww\) son!’

She said, ‘I handed him-\(asws\) to him-\(saww\) in a yellow cloth. He-\(saww\) threw it and said: ‘Did I-\(saww\) not pact to you that you will not be wrapping the new-arrival in a yellow cloth?’ And he-\(saww\) called for a white cloth and wrapped him-\(asws\) with it. Then he-\(saww\) proclaimed Azaan in his-\(asws\) right ear and Iqaamah in his-\(asws\) left ear and said to Ali-\(asws\): ‘What have you-\(asws\) named this son-\(asws\) of mine-\(saww\)?’

He-\(asws\) said: ‘I-\(asws\) was not going to preceded you-\(saww\) with naming him-\(asws\), O Rasool-\(saww\)!’ He-\(saww\) said ‘And I-\(saww\) am not going to precede my-\(saww\) Lord-\(azwj\) Mighty and Majestic’. 

He (Al-\(asws\) Bin Al-Husayn-\(asws\)) said: ‘Jibraeel-\(as\) descended and said: ‘Allah-\(azwj\) Conveys the Greetings to you-\(saww\) and Says to you-\(saww\), “O Muhammad-\(saww\)! Ali-\(asws\) from you-\(saww\) is as the status of Haroun-\(as\) from Musa-\(as\) except that there will be no Prophet-\(saww\) after you-\(saww\), so name your-\(saww\) son-\(asws\) with the name of a son of Haroun-\(as\)!’

قالما كلفت لأشفقك يا رسول الله قال و أنا ما كلفت لأشفقي زي غز و خلف

Asma said, ‘When Fatima asws was blessed with Al-Husayn asws, I was alone with him asws. The Prophet saww came to me. He saww said: ‘Come to me saww with my saww son, O Asma!’ I handed him asws to him saww in a white cloth. He saww did with him asws like what he saww had done with Al-Hassan asws.

She said, ‘And Rasool-Allah saww wept, then said: ‘A Hadeeth will happen to be for you. O Allah azwj! Curse his asws killer. Do not let (Syeda) Fatima asws know of that’.

Asma said, ‘When it was during his asws seventh day, the Prophet saww came to me. He saww said: ‘Bring my saww son asws’. I came to him saww with him asws. He saww did with him asws like what he saww had done with Al-Hassan asws, and performed Aqeeqah from him asws like what he saww had performed Aqeeqah from Al-Hassan asws (with a) white ram of black head, and gave a thigh and a leg, and shaved his asws head, and gave in charity with the weight of the hair with silver, and covered his asws head with a cloth and said: ‘The (staining the head with) blood is from the deeds of the pre-Islamic period’.

She said, ‘Then he saww placed him asws in his saww lap, then said: ‘O Abu Abdullah asws! It is grievous unto me saww!’ Then he saww cried. I said, ‘May my father and my mother (be sacrificed) for you saww! You saww have done in this day and in the first day, what is it?’

He saww said: ‘I saww am crying upon this son asws of mine saww. A rebel Kafir group from the clan of Umayya will kill him asws. May Allah azwj Curse them! May Allah azwj not let them attain my asws intercession on the Day of Qiyamah. He asws will be killed by a man who will blur the religion and disbelieve in Allah azwj the Magnificent’.
Then he asked: ‘O Allah ask You regarding them both what Ibrahim has asked regarding his offspring. O Allah! I love them and love the one who loves them, and curse the one who hates them filling the skies and the earth (with curses).”

I was with Amir Al-Momineen during his going out to Siffeen. When we encamped at Naynawah, and it is at the bank of the Euphrates, he said at the top of his voice: ‘O Ibn Abbas” Do you recognise this place?” I said to him, ‘I do not recognise it, O Amir Al-Momineen!’ He said: ‘If you had recognised it, you would not exceed it until you have cried like my crying’.

He (Ibn Abbas) said, ‘He cried for a long time until his beard was damp and the tears flowed upon his chest, and we cried along with him, and he was saying: ‘Oh! Oh! What is it to me and the progeny of Abu Sufyan, and the progeny of Harb, party of Satans and friends of Kufr! Patience, O Abu Abdullah! This is facing which you will be facing from them!’

He asked regarding his offspring. O Allah! I do not recognise it, O Amir Al-Momineen!

Then he called for water and performed wud’u for the Salat. He prayed for as long as Allah so Desired, then mentioned approximate to his first words except that he dozed off at the termination of his Salat and his speech for a while. Then he woke up and said: ‘O Ibn Abbas!’ I said, ‘Here I am!’ He said: ‘Shall I narrated to you with what I have just seen in my dream during my slumber?’ I said, ‘Your eyes slept and you have seen good, O Amir Al-Momineen!’

He said: ‘I saw as if I was with me who had descended from the sky having white flags with them. They had collapsed with their swords and these were shiny white, and they were marching around this land with a march. Then I saw as if these palm trees had struck the ground with their branches flickering with fresh blood. And it is as if I was with Al-

342 Bihar Al Anwaar – V 44, The book of History – Al Hassan, Ch 31 H 1
Husayn asws, my asws dear, and my asws child, and my asws flesh, and my asws mind has drowned in it crying out for help in it but is not being helped.

And it is as if the white men had descended from the sky were calling out to him asws and saying: ‘Patience, Progeny asws of the Rasool saww, for you asws will be killed upon the hands of the evilest of the people, and this here is Paradise, O Abu Abdullah asws, yearning for you asws!’ Then they consoled me asws and said: ‘O Abu Al-Hassan asws! Receive glad tidings, for Allah azwj will be delighting your asws eyes on the Day the people would be standing to Lord azwj of the worlds!’

Then I asws woke up like this. By the One azwj in Whose Hand is the soul of Ali asws! The truthful, the ratified Abu Al-Qasim saww had narrated to me asws that I asws would be seeing it during my asws going out to the people rebelling against us, and this is a land of distress (Karb) and afflictions (Bala). Al-Husayn asws would be buried in it and seventeen men from my asws sons and sons of (Syeda) Fatima asws, and it is well known in the skies, mentioned as the land of distress (Karb) and afflictions (Bala), like what the spot of the two Sanctuaries and the spot of Bayt Al Maqdis’.

Then he asws said to me: ‘O Ibn Abbas! Search for the droppings of the antelopes in its surroundings, for by Allah azwj! Neither am I asws lying nor have I asws been lied to, and it is yellow in its colour, the colour of saffron’.

Ibn Abbas said, ‘I searched for it and found it gathered. I called out to him asws, ‘O Amir Al-Momineen asws! I asws have found it to be upon the rock which you asws had described it to me!’ Ali asws said: ‘Allah azwj and His azwj Rasool saww spoke the truth’.

Then he asws stood up sprinting towards it. He asws carried it and smelt it and said: ‘It is it! It is it, exactly! Do you know, O Ibn Abbas, what these droppings are? Isa as Bin Maryam as had smelt these, and that is because he as had passed by it and with him as were the disciples. He as saw the antelopes having gathered over here, and these were crying. So, Isa as sat down, and the disciples sat down with him as. He as cried and the disciples cried, and they did not know why he as had sat there and why he as was crying.

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They said, ‘O Spirit of Allah—azwj and His—azwj Word! What makes you—as cry?’ He—as said: ‘Are you knowing which land this is?’ They said, ‘No’. He—as said: ‘This is the land in which a child of the Rasool—saww Ahmad—as was killed, and child of the clean Hourie the chaste, resembling my—as mother—as, and there would be buried in it clay which is more aromatic than musk, because it is clay of the chick, the martyred, and that is how the clay of the Prophets—as and the children of the Prophets—as tend to be.

This antelope spoke to me—as and it said it is pasturing in this land out of desire to the oil of the Blessed chick, and it claims that it is an entrustment in this land’. Then he—as struck his—as hand to this grass and smelt it and said: ‘And these are dropping of the antelope upon this aroma, due to the place of its grass.

O Allah—azwj! Cause it to remain forever until his—as father—as smells it for it to be a consolation for him—as and a comfort!’

He—asws said: ‘So it has remained up to this day of the people, and it has paled due to the length of its time, and this is a land of distress (Karb) and afflictions (Bala)’.

Then he—asws said at the top of his—asws voice: ‘O Lord—azwj of Isa Bin Maryam—as! Do not Bless in his—as killers, and the supporters against him—asws, and the abandoner of his—asws!’ Then he—asws cried a prolonged crying and we cried with him—asws until he—asws fell down to his—asws face and there was unconsciousness upon him—asws for a long time. Then he—asws woke up and grabbed the droppings and made it to be in in his—asws robe and instructed me to keep it like that.

Then he—asws said: ‘O Ibn Abbas! When you see it bursting out fresh blood and fresh blood flows from it, then know that Abu Abdullah—asws has been killed at it and buried’. 
Ibn Abbas said, ‘By Allah -azwj! I was preserving it more intensely than my preservation of some of what Allah -azwj Mighty and Majestic has Obligated upon me, and I did not release it from the end of my sleeve. While I was asleep in the house when I suddenly woke up, and there, fresh blood was flowing from it, and my sleeve had filled up with fresh blood.

I sat up and I was crying, and I said, ‘By Allah -azwj! Al-Husayn-asws has been killed. By Allah -azwj! Ali-asws had not lied to me at all in the Hadeeth he-asws had narrated to me, and he-asws had not informed me with anything at all that it would be happening, except it has happened like that, because Rasool-Allah-saww used to inform him-asws with things which he-saww did not inform with anyone else apart from him-asws’.

I was alarmed and I went out at dawn. By Allah -azwj! I saw Al Medina, as if it was as if it was fogged, nothing was clear to the eyes. Then the sun emerged and I saw as if it was eclipsed, and I saw as if there was fresh blood upon the walls of Al Medina. I sat down and I was crying. I said, ‘By Allah -azwj! Al-Husayn-asws has been killed’.

And I heard a voice from a corner of the house, and he was saying (a couplet): ‘Be patient family of the Rasool-saww! The starving chick has been killed. The Trustworthy Spirit descended with the crying and the wailing’.

Then he cried at the top of his voice and I cried (as well). And that time was confirmed with me, and it was the month of Al-Muharran, the day of Ahura of ten (days) past from it. I found him-asws to have been killed on the day his-asws news arrived, and its date was like that. I narrated this Hadeeth to those who had been with him-asws (Ali-asws). They said, ‘By Allah -azwj! We have heard what you have heard, and we were in the battle and we did not know what it is, so we viewed that it was Al-Khizr-asws’. 343

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343 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 2
3. We battled alongside Ali-asws Bin Abu Talib-asws at Siffeen. When we left, we encamped at Karbala. He-asws prayed the morning Salat at it, then raised its soil to himself-asws and smelt it, then said: ‘Alas, O you soil! A people would be Resurrected from you, they would be entering the Paradise without any Reckoning!’

Harsama returned to his wife, and she was a Shia of Ali-asws. He said, ‘Shall I narrated to you about your Master-asws Abu Al-Hassan-asws?’ He-asws descended at Karbala. He-asws prayed Salat, then raised from its soil to himself-asws and said: ‘Aah, O you soil! A people would be Resurrected from you, they would be entering the Paradise without any Reckoning!’ She said, ‘O you man! Amir Al-Momineen-asws would not say except what is true’.

When Al-Husayn-asws arrived, Harsama said, ‘I was in the battalion which Ureydullah Bin Ziyad had sent, may Allah-aswj Curse them, When I saw the place and the tree, I remembered the Hadeeth. I sat upon my camel, then went to Al-Husayn-asws. I greeted unto him-asws with what I had heard from his-asws father-asws regarding that place which Al-Husayn-asws had descended with.

He-asws said: ‘Are you with us or against us?’ He said, ‘Neither with you-asws nor against you-asws. I have left children behind, I am fearing Ureydullah Bin Ziyad upon them’. He-asws said: ‘Then go where you cannot see us being killed nor can you hear our voices. By the One-aswj in Whose

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Hand is the soul of Husayn-asws! Today, no one will hear our cry for assistance and will not assist us, except Allah-aswj would Fling him to his face in the Fire of Hell!" 

While Amir Al-Momineen-asws was addressing the people and he-asws was saying: ‘Ask me-asws before you lose me-asws! By Allah-aswj! You will not ask me-asws about anything past nor about anything to come into being, except I-asws shall inform you all with it!’, Sa’ad Bin Abu Waqas stood up to him-asws. He said, ‘O Amir Al-Momineen-asws! Inform me, how many hairs are there in my head and my beard?’

He-asws said to him: ‘But by Allah-aswj! You have asked me-asws about an issue, my-asws friend Rasool-Allah-asww had narrated to me-asws that you will be asking me-asws about it, and there isn’t in your head and your beard any hair, except and it its root is a Satan-jinn seated, and that in your house there is a lamb (baby) who will be killing my-asws son-asws Al-Husayn-asws’. And on that day, Umar Bin Sa’ad was crawling in front of him.

Note: And it is not hidden what is in the Hadeeth from naming of the obstinate questioning man that he is Sa’ad Bin Abu Waqas, when Sa’ad Bin Abu Waqas had isolated from the community and had refused from pledging allegiance to Amir Al-Momineen Ali Bin Ab Talib-asws. He bought a piece of land and pre-occupied with it.

So he would not have come to Al-Kufa and sit to a sermon of Ali-asws, based upon that Umar Bin Sa’ad was born in the year in which Umar Bin Al Khattab had died, and it is the year twenty-three like what Ibn Mueyn has texted upon. So, Umar Bin Sa’ad, when Ali-asws preached this sermon at Al-Kufa, was a boy having reached almost twenty (years old). He could not have been crawling in his house”.

345 Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 4
6- لِ، الِمالِ للصدوق ابْنُ مَسْرُورٍ عَني ابْني عَاميرٍ عَنْ عَم يهي عَني الَِْزْديي ي عَنْ أَبََني بْني عُثْمَانَ عَنْ أَبََني بْني تَغْليبَ عَنْ عيكْريمَةَ عَني ابْني عَبَّاسٍ قَالَ قَالَ رَسُولُ اللََّّي ص مَنْ سَرَُُّ أَنْ يََْيَا حَيَاتي وَ يمَُوتَ ميتي وَ يرَدْخُلَ جَنَّةَ عَ دْنٍ مَنْزيلِي وَ يمُْسيكَ قضييباً غَرَسَهُ رَبِ ي عَ زَّ وَ جَلَّ ثَُُّ قَالَ لَهُ كُنْ فَكَانَ ف َلْيَتَوَلَّ عَلييَّ بْنَ أَبِي طَاليبٍ وَ لْيَأْتََُّ بَيلَِْوْنييَاءي مينْ وُلْديُي فَإينََُّّمْ عيتََْتي خُليقُوا مينْ طيينَتِي.

I-saww complain to Allah-azwj of their enemies from my-saww community, the deniers of their asws merits, and cutters of my-saww connection regarding them asws. And I-saww swear by Allah-azwj, they will be killing my-saww son asws Al-Husayn-asws after me-saww. May Allah-azwj not let them attain my-saww intercession”. 347

The book 'Al Irshad, (and) 'Al Ihtijaj’ –

'It has come in the Ahadeeth that Amir Al-Momineen-asws was addressing in his-asws sermon: 'Ask me-asws before you lose me! By Allah-azwj! You will not ask me about any straying a hundred and guiding a hundred, except I-asws will inform you with its caller and its usher up to the Day of Qiyamah!'

A man stood up to him-asws and said, ‘Inform me! How many hairs are there in my head and my beard?’ Amir Al-Momineen-asws said: ‘By Allah-azwj! My-asws friend Rasool-Allah-saww had narrated to me-asws with what you are asking about, and that upon every bunch of hair in your head, there is an Angel cursing you, and upon every bunch of hair in your beard, there is a Satan-la provoking you.

And in your house there is a lamb (baby) who will be killing the son-asws of the daughter-asws of Rasool-Allah-saww, and a sign of that is confirmation of what I-asws have informed you with.
And had it not been for the fact that which you have asked about, its proof is difficult (to verify), I\textsuperscript{asws} would have informed you with it. But a sign of that is what I\textsuperscript{asws} am informing you with, from your being cursed, and your lamb (baby) being the accursed'.

And his son during that time was a young child, crawling. When it transpired from the matter of Al-Husayn\textsuperscript{asws} what transpired, he was in charge of killing him\textsuperscript{asws} like what Amir Al-Momineen\textsuperscript{asws} had said''.

\textit{(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Al Qaddah,}

\textit{From Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: 'Ali\textsuperscript{asws} passed by Karbala among two of his\textsuperscript{asws} companions. When he\textsuperscript{asws} passed by it, his\textsuperscript{asws} eyes glistened with tears for the crying. Then he\textsuperscript{asws} said: 'This here is the kneeling of their animals, and this here is the piling of their belongings, and over here their blood will be spilt. Beatitude to you O soil! The blood of the loved ones would be shed upon you!'\textsuperscript{349}}

\textit{(The book) 'Basaair Al Darjaat' - Muhammad Bin Al-Hassan, from Yazeed Bin Sha'r, from Haroun Bin Hamza, from Abu Abdul Rahman, from Sa'ad Al Iskaf, from Muhammad Bin Ali Bin Umar,}

\textit{Son Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'One whom it cheers that he lives my\textsuperscript{saww} life and dies my\textsuperscript{saww} passing away and enters the Paradise of my\textsuperscript{saww} Lord\textsuperscript{azwj} which He\textsuperscript{azwj} Promised me\textsuperscript{saww}, Garden of Eden as my\textsuperscript{saww} dwelling, a branch from its branches my\textsuperscript{saww} Lord\textsuperscript{azwj} Blessed and Exalted Planted by His\textsuperscript{azwj} Hand.}

\textit{He\textsuperscript{azwj} Said to it: “Bel” And in came into being, so let him have the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the successors\textsuperscript{asws} from after him\textsuperscript{asws}. They\textsuperscript{asws} are the Imams\textsuperscript{asws} from after me\textsuperscript{saww}, they\textsuperscript{asws} are my\textsuperscript{saww} family from my\textsuperscript{saww} flesh and my\textsuperscript{saww} blood.}

\textsuperscript{348} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 7

\textsuperscript{349} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 8
Allah aswj has Graced them asws my saww merits, and my saww knowledge, and woe be unto the deniers from my saww community of their asws merits, the cutters of my saww connection. By Allah aswj! They will be killing my saww (grand) son asws. May Allah aswj not Let them attain my saww intercession”. 350

They asws are Imams asws of guidance from after me saww. Allah aswj has Given them asws my saww understanding and my saww knowledge, and they asws are my saww family from my saww flesh and my saww blood. My saww complaint is to Allah aswj of my saww community, the deniers of their asws merits, and cutters of my saww connection regarding them asws, and I saww swear by Allah aswj, they will kill my saww (grand) son asws, meaning Al-Husayn asws. May Allah aswj not Let them attain my saww intercession”. 351

While I was in the presence of Amir Al-Momineen asws, when a man came to him asws and said, ‘O Amir Al-Momineen asws! I have come to you asws from Al-Quarra valley, and Khalid Bin Arfatah has died’. Amir Al-Momineen asws said: ‘He has not died’. He reiterated to him asws. Al-asws said to him: ‘He asws did not die, by the One aswj in Whose Hand is my asws soul! Their guided has not died’. He reiterated to him asws for the third time.

He said, ‘Glory be to Allah aswj! I am informing you asws that he has died, and you asws are saying he did not die?’ Ali asws said to him: ‘He did not die. By the One aswj in Whose Hand is my asws

351 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 31 H 10
soul, he will not be dying until he guides an army of stray ones, its flag being carried by Habeeb Bin Jammaz’.

He (the narrator) said, ‘That was heard by Habeeb, so he came to Amir Al-Momineen\textsuperscript{asws} and said, ‘I adjure you\textsuperscript{asws} regarding me, and I am a Shia of yours\textsuperscript{asws}, and you\textsuperscript{asws} have mentioned me with a matter. No, by Allah\textsuperscript{azwj}, I do not recognise it from myself’.

Ali\textsuperscript{asws} said to him: ‘If you were Habeeb Bin Jammaz, you will be carrying it (the flag of the army). Habeeb Bin Jammaz (Khalid Bin Arfatah – here it seems a copying mistake as in the other Hadith the name is Khalid Bin Arfatah) would be a ruler’. And he\textsuperscript{asws} said: ‘If you were Habeeb Bin Jammaz, you will be carrying it’.

Abu Hamza said, ‘By Allah\textsuperscript{azwj}! He did not die until Umar Bin Sa’ad sent (an army) against Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and made Khalid Bin Arfatah (in charge) of its front men, and Habeeb was the bearer of the flag’\textsuperscript{352}.

‘From him\textsuperscript{asws} – similar to it, and in its end, ‘And he travelled with it until he entered the Masjid from ‘Al-Feel’ door’’.\textsuperscript{353}

\textsuperscript{352} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 11
\textsuperscript{353} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 12 a
He-saww said to her: ‘Woe be unto you! And how can I-saww not love him-asws and not be fascinated by him-asws and he-asws is a fruit of my-saww heart and delight of my-saww eyes? But my-saww community will be killing him-asws. So, the one who visits him-asws after his-asws expiry, Allah-aswj would Write for him one Hajj from my-saww Hajj’.


He (the narrator) said, ‘She did not cease to increase and he-saww kept increasing and doubling until it reached ninety Hajj from the Hajj (performed by) Rasool-Allah-saww with its Umrah’s’. 354

‘From Muhammad-asws Bin Ali-asws having said: ‘Rasool-Allah-saww said: ‘One whom in cheers that he lives my-saww life and dies my-saww passing away and enters my-saww Garden, Garden of Eden, my-saww Lord-aswj. Planted it by His-aswj Hand, then let him befriend Ali-asws, and recognise his-asws merit and of the successors-asws from after him-asws and disavows from my-saww enemy. Allah-aswj will Give them-asws my-saww understanding and my-saww knowledge. They-asws are my-saww family, from my-saww flesh and my-saww blood. I-aswj complain to You-aswj my-saww Lord-aswj, of their-asws enemies from my-saww community, the deniers of their-asws merits, the cutters among them of my-saww connection. By Allah-aswj, they will kill my-saww son-asws! Then they will not be attaining my-saww intercession’’. 355

(After) saying: ‘Woe be unto you! And how can I-saww not love him-asws and not be fascinated by him-asws and he-asws is a fruit of my-saww heart and delight of my-saww eyes? But my-saww community will be killing him-asws. So, the one who visits him-asws after his-asws expiry, Allah-aswj would Write for him one Hajj from my-saww Hajj’.

She said to her: ‘Woe be unto you! And how can I-saww not love him-asws and not be fascinated by him-asws and he-asws is a fruit of my-saww heart and delight of my-saww eyes? But my-saww community will be killing him-asws. So, the one who visits him-asws after his-asws expiry, Allah-aswj would Write for him one Hajj from my-saww Hajj’.

He (the narrator) said, ‘She did not cease to increase and he-saww kept increasing and doubling until it reached ninety Hajj from the Hajj (performed by) Rasool-Allah-saww with its Umrah’s’. 354

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354 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 12 b
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He-saww said: ‘O my-saww son-asws! Shall I-saww just accept the placing of the sword from you-saww and (not) cry?’ He-asws said: ‘O father-saww! And I-asws will be killed?’ He-saww said: ‘Yes, by Allah-azwj, and (so will) your-asws father-asws, and your-asws brother-asws, and you-asws except the sincere ones from my-saww community’. 356

He-asws said: ‘O father-saww! Our-asws slaying places would be various!’ He-saww said: ‘Yes’. He-asws said: ‘So who from your-asws community will visit us-asws?’ He-asws said: ‘They will not be visiting your-asws father-asws, and your-asws brother-asws, and you-asws except the sincere ones from my-saww community’. 356

15—مل، كامل الزيارات مُخفَّدة من جغرف الأزاب عن حمله ابن أبي الحَطَّاب عن علي بن أبي طالب بن سنابه عن أبي داود التصريحي عن أبي

عبده الله الحجتی-سaww قال: دخلت على أمير المؤمنین ع-سaww إلى جنبه فضرب بيد على كتف الحسنین-سaww ثم قال إن هذا فلاحون ولا يبئسون أحد

(The book) ‘Kamil Al Ziyarat’ – Muhammad Bin Ja’far Al Razzaz, from his maternal uncle Ibn Abu Al Khattab, from Ali Bin Al Numan, from Abdul Rahman Bin Sayaba, from Abu Dawood Al Basry, from Abu Abdullah Al Jadaly who said,

‘I entered to see Amir Al-Momineen-asws, and Al-Husayn-asws was to his-asws side. He-asws struck his-asws hand upon a shoulder of Al-Husayn-asws, then said: ‘This one-asws will be killed and no one will help him-asws’.

قَالَ مَنْ يرَزُورُ مَنْ يرَزُورََُ ميَفَيْنْكَ وَ أَبْكيي قَالَ يََ أَبَهْ وَ أُق ْتَلُ قَالَ إيي وَ اللََّّي وَ أَبُوكَ وَ أَخُوكَ وَ

He (the narrator) said, ‘I said, ‘O Amir Al-Momineen-asws! By Allah-azwj that is an evil life!’ (of not helping him-asws). He-asws said: ‘That will be happening’. 357

16—مل، كامل الزيارات مُخفَّدة من جغرف الأزاب عن حمله ابن أبي الحَطَّاب عن نصر بن مَجَارَج عن عُمر بن سعيد بن يزيد بن إسحاق عن هاني بن هاني

عن علي بن مُخَالَف: سللت الحسنین-سaww إلى إي لأشرف لرئة الأراضي التي تقاتل عليها فرياً من الطهارة.

(The book) ‘Kamil Al Ziyarat’ – Muhammad Bin Ja’far, from his maternal uncle Ibn Abu Al Khattab, from Nasr Bin Muzahim, from Amro Bin Saeed, from Yazeed Bin Is’haq, from Hany Bin Hany,

‘From Ali-asws having said: ‘Al-Husayn-asws would be killed by a killing and I-asws do recognise the soil of the land which he-asws will be killed upon, nearby from the two rivers’. 358

357 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 15
358 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 16
From Abu Abdulla-asws having said: ‘Ali-asws said to Al-Husayn-asws: ‘O Abu Abdullah-asws! You-asws are an example of steadfastness!’ He-asws said: ‘May I be sacrificed for you-asws! What is my-asws state?’

Al-Husayn-asws said: ‘By the One-aswj in Whose Hand is my-asws soul! It suffices me-asws and I-asws am delighted with what Allah-aswj has Revealed, and I-asws ratify the Prophet-asww of Allah-aswj and I-asws will not bely the word of my-asws father-aswj’. 359

17 – The book ‘Kamil Al Ziyarat’ – Muhammad Bin Ja’far, from his maternal uncle Ibn Abu Al Khattab, and it is narrated to me by my father and a group, from Sa’ad and Muhammad Al Attar, both together from Ibn Abu Al Khattab, from Nasr Bin Muzahim, from Amro Bin Saeed, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

He-asws said: ‘You-asws know what they are ignorant of, and the world will benefit with what you-asws know. O my-asws son! Listen and have insight before it comes to you-asws. By the One-aswj in Whose Hand is my-asws soul! The clan of Umayya will be shedding your-asws blood, then they will not be able to return you-asws from your-asws religion nor will they be able to make you forget the Mention of Your-aswj Lord-aswj’.

Al-Husayn-asws said: ‘By the One-aswj in Whose Hand is my-asws soul! It suffices me-asws and I-asws am delighted with what Allah-aswj has Revealed, and I-asws ratify the Prophet-asww of Allah-aswj and I-asws will not bely the word of my-asws father-aswjrising’. 359

18 – Shia’s innovation, sons of Issa Bin Al Mas’um Bin Al Mas’um Bin Al Mas’um Bin Zayd. They said: ‘When the son of Zayd was killed, Al Mas’um Bin Al Mas’um Bin Al Mas’um Bin Al Mas’um Bin Zayd, one day: ‘O Abu Talib! Al Mas’um was killed and I did not help him-asws’. They would manifest the regret and remorse upon that’’. 360

19 – Khalifah, when the Shia debated the matter, Abu Talib-asws spoke the truth. Al-Mas’um-asws has been killed and I did not help him-asws’. They would manifest the regret and remorse upon that’. 360

Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 17

Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 18
‘When Umar Bin Sa’ad entered from the door of the Masjid, I heard the companions of Ali(asws) saying, ‘This is the killer of Al-Husayn(asws), and that was before he had killed him(asws), by a long time’.361

361 Bihar Al Anwaar – V 44, The book of History – Al Hassan(asws), Ch 31 H 19

On the other hand, Salim Bin Abu Hafsa, who said, ‘Umar Bin Sa’ad said to Al-Husayn(asws), ‘O Abu Abdullah(asws)! There are some foolish people with us who are alleging that I will be killing you(asws). Al-Husayn(asws) said to him: ‘They aren’t foolish, but they are wise. But it delights my(asws) eyes that you will not be eating the wheat of Al-Iraq after me(asws), except for a little while’.362

362 Bihar Al Anwaar – V 44, The book of History – Al Hassan(asws), Ch 31 H 20

The books) ‘Kashf Al Ghumma’, (and) ‘Al Irshad’ – It is reported by Salim Bin Abu Hafsa who said,

‘Umar Bin Sa’ad said to Al-Husayn(asws), ‘O Abu Abdullah(asws)! There are some foolish people with us who are alleging that I will be killing you(asws). Al-Husayn(asws) said to him: ‘They aren’t foolish, but they are wise. But it delights my(asws) eyes that you will not be eating the wheat of Al-Iraq after me(asws), except for a little while’.

She said, ‘I saw as if the sun had emerged from above me and the moon came out from my exit, and it is as if a star had come out from the moon as black. It stretched upon the sun, come out from the sun smaller than the sun. It swallowed it, so the horizons darkened due to its being swallowed. Then I saw the stars appearing from the sky and stars darkening in the earth, except that the darkness surrounded the horizons of the earth from every place’.

The eyes of Rasool-Allah(saww) were filled with his(saww) tears. Then he(saww) said: ‘She is Hind. Get out, O enemy of Allah(saww)!’ – twice – ‘You have renewed my(saww) grief upon me(saww) and have given to me(saww) the news of death of my(saww) loved ones!’ When she went out, he(saww) said: ‘O Allah(saww)! Curse her and Curse her descendants!’ He(saww) was asked about its interpretation.
He-asws said: ‘As for the sun which emerged upon her, it is Ali-asws Bin Abu Talib-asws; and the star which had come out like the black moon, it is Muawiya, insane, mischief-maker, rejector of Allah-azwj and that darkness which she claim and saw a star coming out from the moon as black, at it stretched upon the sun, coming out from the sun smaller than the sun, so it swallowed it, and it darkened, so that is my-saww son of Muawiya. He-asws will be killed by the son of Muawiya. So, the sun blackened and the horizons darkened. And as for the stars blackening in the earth surrounding the earth from every place, that is the clan of Umayya’.

Fatima Al-Zahra-asws said: ‘O father-saww! Which thing are you-saww saying?’ He-saww said: ‘O daughter-saww! I-saww mentioned what would be afflicting him-asws after me-saww, from the harm, and the injustice, and the betrayal, and the rebellion, and on that day he-asws would be among a party as if they are stars of the sky guiding to the killing, and it is as if I-saww am looking at their soldiers and to the place of their belongings, and their soil’.

She-asws said: ‘O father-asws! And where is this place which you-asws are describing?’ He-saww said: ‘A place called Karbala, and it is a house of distress (Karb) and afflictions (Bala) upon us-asws and upon the community. The evilest of my-saww community would be coming out against them. Even if the ones in the skies and the earths were to intercede for one of them, they would not be able to intercede regarding him, and they would be eternally in the Fire’.

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363 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 31 H 21
قَالَتْ يََ أَبَهْ ف َيُقْتَلُ قَالَ ن َعَمْ يََ بينْتَاُْ وَ مَا قُتِّلَ ق َتْلَتَهُ أَحَدٌ كَانَ ق َبْلَهُ وَ ير َبْكييهي السَّمَا وَاتُ وَ الَِْرَضُو نَ وَ الْمَلََئيكَةُ وَ الْوَحْشُ وَ النَّبَاتََتُ وَ الْبيََارُ وَ الْْيبَالُ وَلَوْ ير ُْْذَنُ ََِا مَا بَقييَ عَلَى الَِْرْضي مُتَنَف يسٌ

And a people from the ones loving us-asws would come to him-asws. There isn’t anyone in the earth more knowing with Allah-azwj nor anyone straighter with our-asws rights than them, and there isn’t anyone upon the surface of the earth who will turn to him-asws apart from them.

They are lamps in the darkness of tyranny, and they are the interceders, and they would be arriving to my-saww Fountain tomorrow. I-saww will recognise them when they do arrive to me-saww, by their markings. And the people every religion would be seeking their imams, and they would be seeking us-asws, not seeking other than us-asws, and they are pillars of the earth, and due to them the rains are descending’.

(Syeda) Fatima Al-Zahra-asws said: ‘O father-saww! We are for Allah-azwj!’ And she-asws cried’. He-saww said to her-asws: ‘O daughter-asws! The most superior of the people of the Gardens, they are the martyrs in the world. They spent their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him [9:111].

So, whatever is with Allah-azwj is better than the world and what is in it. A killing is easier than dying, and the one whom the killing is Prescribed upon would go out to his slaying place, and one who is not killed, soon he would be dying (anyway)’.

O Fatima-asws daughter-asws of Muhammad-saww! Would you-asws not love to be in command tomorrow of a matter you-asws will be obeyed among these people at the Reckoning? Are you-asws not pleased that your-asws son-asws happens to be from the bearers of the Throne? Are you-
asws not pleased that your asws father aswzs would happen to be such that they would be coming to him saww asking him saww for the intercession?

أَ مَا تَرْضَيَْْ أَنْ يرَكُونَ ب َعْلُكي
يرَذُودُ الَْْلْقَ ير َوٌَْ الْعَطَشي عَني الَْْوْضي ف َيَسْقييَ مينْهُ أَوْلييَاءَُُ وَ يرَذُودَ عَنْهُ أَعْدَاءَُُ أَ مَا تَرْضَ
يَْْ

Are you asws not pleased that your asws husband aswzs would be impeding the creatures on the Day of thirst from the Fountain, so he asws would quench his asws friends from it and impede his asws enemies from it. Are you asws not pleased that your asws husband happens to the distributor of the Fire, order the Fire, so it would obey him aswzs. He aswzs would extract from it the one he aswzs so desires to and leave the one he aswzs so desires to?

أَ مَا تَرْضَيَْْ أَنْ ت َنُِْرييرنَ إيلََ الْمَلََئيكَةي عَلَى أَرْجَا
ءي السَّمَاءي ير َنُِْرُونَ إيلَيْكي وَ إيلََ مَا تََْمُرييرنَ بيهي وَ ير َنُِْرُونَ إيلََ ب َعْليكي قَدْ حَضَرَ الَْْلََئيقُ وَ هُوَ يَُُانيمُهُمْ عينْدَ
اللََّّي فَمَا ت َرَيرْنَ اللَََّّ نَانيعٌ بيقَاتيلي وُلْديكي وَ قَاتيلييكي وَ قَاتيلي ب َعْليكي إيذَا أُفْليجَتْ حُجَّتُهُ عَلَى الَْْلََئيقي وَ أُميرَتي

Are you asws not pleased that you asws will be looking at the Angels being upon the expanse of the sky looking at you aswzs and to what you aswzs would be ordering with, and they would be looking at your aswzs husband, the creatures having had presented and he aswzs would be disputing them in the Presence of Allah azwj. So, what do you aswzs see Allah azwj would be doing with the killers of your aswzs son aswzs and killer of your aswzs husband and his aswzs authority would be widespread upon the creatures, and the Fire would be Commanded to obey him aswzs.

أَ مَا تَرْضَيَْْ أَنْ يرَكُونَ الْمَلََئيكَةُ ت َبْكيي َيبْنيكي وَ تََْسَفُ عَلَيْهي كُلُّ شَيْ
ءٍ أَ مَا تَرْضَيَْْ أَنْ يرَكُونَ مَنْ أَتََُُ زَائي
ر
اً فيي ضَمَاني اللََّّي وَ يرَكُونَ مَنْ أَتََُُ مَيَنْزيلَةي مَنْ حَجَّ إيلََ ب َيْتي اللََّّي وَ اعْتَمَرَ وَ مََْ يَُْلُ مينَ الرَّحَْْةي طَرْفَةَ عَيٍْْ

Are you aswzs not pleased that the Angels would be crying for your aswzs son aswzs. All things would feel sorry upon him aswzs. Are you not pleased that the one who comes visiting him aswzs would be in the Guarantee of Allah azwj, and the one who comes to him aswzs would be at the status of the one who perform Hajj to the House of Allah azwj and performs Umrah and will not be vacant from the Mercy even for the blink of an eye?

وَ إيذَا مَاتَ مَاتَ شَهييداً وَ إينْ بَقييَ مََْ ت َزَلي الَْْفََِةُ تَدْعُو لَهُ مَا بَقييَ وَ مََْ ير َزَلْ فيي حيفْظي اللََّّي
وَ أَمْنيهي حَتََّّ ير ُ فَاريقَ الدُّن ْيَا

And when he dies, he would have died as a martyr, and if he remains alive, the protectors (Angels) will not cease supplicating for him for as long as he remains, and he will not cease to be in the Protection of Allah azwj and His azwj security until he separates from the world’.

قَالَتْ يََ أَبَهْ سَلَّمْتُ وَ رَضييتُ وَ تَوَكََّلْتُ عَلَى اللََّي فَمَسَحَ عَلَى ق َلْبيهَا وَ مَسَحَ عَيْنَيْهَا وَ قَالَ إِنْ يَوَدَّ وَ بَعْلَكَ وَ أَبَيْكَ وَ ابْنِكَ مَكَانٍ ت َقَرُّ عَيْنَاكي وَ ير َفْرَ ُ ق َلْبُكي.

She said, ‘O father aswzs! I aswzs submit and am pleased and rely upon Allah azwj’. He saww wiped upon her aswzs heart and wiped her aswzs eyes and said: ‘I saww, and your aswzs husband aswzs, and
you\textsuperscript{asws}, and your\textsuperscript{asws} son\textsuperscript{asws} would be in such a place, your\textsuperscript{asws} eyes will be delighted and your\textsuperscript{asws} heart will rejoice’.\textsuperscript{364}

(From) ‘Kamil Al Ziyaraat’ – Muhammad Bin Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Bin Abdul Rahman Al Asamma, from Mism’aa Bin Abdul Malik,

‘From Abu Abdullah\textsuperscript{asws} – similar to it, up to his\textsuperscript{saww} words: ‘Due to them the rains are descending’. Then he said, ‘And he mentioned this Hadeeth with its length’.\textsuperscript{365}

And it is reported in one of the reliable books, from Lut Bin Yahya, from Abdullah in Qays who said,

‘I was with the one who battled alongside Amir Al-Momineen\textsuperscript{asws} in Siffeen, and Abu Ayoub Al-Awr Al-Sulamy had taken the water and protected it from the people. The Muslims complained of the thirst, so he\textsuperscript{asws} sent horsemen to uncover it, but they turned back disappointed. So, his\textsuperscript{asws} chest was constricted.

His\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘Send (someone) to him, O father\textsuperscript{asws}’. He\textsuperscript{asws} said: ‘You\textsuperscript{asws} go, O my\textsuperscript{asws} son\textsuperscript{asws}!’ So, he\textsuperscript{asws} went with the horsemen and they defeated Abu Ayoub and the clan of Khaymat from the water, and he\textsuperscript{asws} positioned his\textsuperscript{asws} horsemen and came (back) to his\textsuperscript{asws} father\textsuperscript{asws} and informed him\textsuperscript{asws}.

Ali\textsuperscript{asws} cried. It was said to him\textsuperscript{asws}: ‘What makes you\textsuperscript{asws} cry, O Amir Al-Momineen\textsuperscript{asws}’, and this is the first victory by the Blessings of Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} remembered that he\textsuperscript{asws} will be killed thirst at Al Taff, Karbala to the extent that his\textsuperscript{asws} horse would flee and whine (moan) and say: ‘The injustice! The injustice of the community killing the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of its Prophet\textsuperscript{saww}’\textsuperscript{366}

\textsuperscript{364} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 22 a
\textsuperscript{365} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 22 b
\textsuperscript{366} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 31 H 23
هو مشهور بكتنيته و هي «أبو الأعور» كان مع معاوية، وكان من أشد من عدّه على عليّ عليه السلام، وكان عليه السلام يذكره في القنوت في صلاة الغداة، و يدعو عليه، و هو الذي كان على المشارع يوم تسفين، خصوصاً أثناء عسكر عليّ عليه السلام، و المشهور أن الذي طردهم عن المشارع، الأشتر في اثنى عشر ألفاً من أهل العراق.

Note: Abu Ayoub Al Awr – He is well known with his teknonym as ‘Abu Al-Awr’. He was with Muawiya and was from the harshest ones with him against Ali-asws, and he-asws used to mention him during the ‘Qunoot’ in the morning Salat, supplicating against him, and he is the one who was upon the planning on the day of Siffeen when they prevented the water from the army of Ali-asws. And the famous is that the one who expelled them from the planning was Al-Ashtar among twelve thousand from the people of Al-Iraq.

And it is reported by Ibn Nama in (the book) ‘Museyr Al Ahzaan’, from Ibn Al Abbas who said,

‘When the illness intensified upon Rasool-Allah-saww in which he-saww passed away, he-saww hugged Al-Husayn-asws to his-saww chest. His-saww sweat was flowing upon him-asws and he-saww was trying to find his-saww breath, and he-saww said: ‘What is the matter for me-saww and Yazeed-la? May Allah-aswj not Bless him-la!’

Then there was unconsciousness upon him-saww for a long time, and he-saww woke up and went on to kiss Al-Husayn-asws, and his-saww eyes were weeping, and he-saww said: ‘But, there is a position for me-saww and your-asws killer in front of Allah-aswj Mighty and Majestic’. 367

And in the register (of poems) attributed to Amir Al-Momineen-asws: ‘Husayn-asws, when your-asws are in a strange city, then associate with its etiquettes. So not pride among them with the past, for every tribe is with its understanding. And if only the son-asws of Abu Talib-asws could have with these matters like their reasons, but it would have dimmed the Command of God, it would have burned among them with its teeth.'
Your excuse from trusting with that which will obtain for you your world from seeking it. So do not rejoice for its burdens, nor be worried at its afflictions. Measure tomorrow with yesterday so you can rest, and do not seek to strive for its pleasures. It is as if I asws am by myself asws and its aftermath, and at Karbala, and its niches.

So, the beards from us are dyed with the blood, a dying of the bride with her clothes. I asws saw it, and the (other) did not happen to see it, and I asws have been Given the keys to its door. Difficulties make you repent from returning, so prepare for these before they are due. Allah aswj would Quench our asws Qaim asws, Master asws of Al-Qiyamah, while the people would be in their endeavours.

He aswj is the Realiser of the revenge for me asws, O Husayn asws, but for you asws, be patient to its hardships, for every blood, thousands, and thousands, and what would still be deficient in killing its allies. Over there, it will not benefit the unjust, the word of excuse and its blaming. Husayn asws, do not worry for the separation, for your asws world is going to its ruination.

Ask the houses, these will inform, and these will clarify that there is no remaining for its owners. I asws am the religion. There is no doubt for the Momineen with the Verses of Revelation and their responses. For us asws is the attribute of pride in its wisdom. It is detailed upon us asws with its expressions. So, may the Salawaat be upon your asws grandfather saww the Chosen one, and greetings be upon him saww for its seekers”.

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368 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 31 H 25
CHAPTER 32 – HIS-\textsuperscript{asws} CALAMITY, MAY THE SALAWAAT OF ALLAH-\textsuperscript{aswj} BE UPON HIM-\textsuperscript{asws} WAS THE MIGHTIEST OF CALAMITIES, AND THE PEOPLE WERE DISGRACED WITH HIS-\textsuperscript{asws} KILLING, AND REFUTATION OF THE WORD OF THE ONE WHO SAID THAT HE-\textsuperscript{asws} WAS NOT KILLED, BUT HE-\textsuperscript{asws} WAS RESEMBLED FOR THEM

I said to Abu Abdullah-\textsuperscript{asws}, 'O son\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! How did the day of Ashura become a day of calamity, and sorrow, and alarm, and crying, besides the day in which Rasool-Allah-\textsuperscript{saww} passed away, and the day in which (Syeda) Fatima-\textsuperscript{asws} passed away, and the day in which Amir Al-Momineen-\textsuperscript{asws} was killed, and the day in which Al-Hassan-\textsuperscript{asws} was killed with the poison?'

He-\textsuperscript{asws} said: 'The day of killing of Al-Husayn-\textsuperscript{asws} is the mightiest calamity from entirety of rest of the days, and that is because the Companions of the Cloak, those who were the most honourable of the creature to Allah-\textsuperscript{azwj}, were five. When the Prophet-\textsuperscript{saww} passed away from them, there remained Amir Al-Momineen-\textsuperscript{asws}, and (Syeda) Fatima-\textsuperscript{asws}, and Al-Hassan-\textsuperscript{asws} and Al-Husayn-\textsuperscript{asws}. So, there was consolation and comfort in them-\textsuperscript{asws} for the people.

When (Syeda) Fatima-\textsuperscript{asws} passed away, there was consolation and comfort for the people in Amir Al-Momineen-\textsuperscript{asws} and Al-Hassan-\textsuperscript{asws} and Al-Husayn-\textsuperscript{asws}. When Amir Al-Momineen-\textsuperscript{asws} passed away, there was consolation and comfort for the people in Al-Hassan-\textsuperscript{asws} and Al-Husayn-\textsuperscript{asws}. When Al-Hassan-\textsuperscript{asws} passed away, there was consolation and comfort for the people in Al-Husayn-\textsuperscript{asws}.  

فَقَالَ إِنَّ يِوْمَ قُتِيلُ الْسَيْنَ لَنْ يُولَيْ عَلَيْهِ مَرْكَانُ بَقِيَ مِنْ أَنَّ أَنَابِي الْكِسْيَةِ أَحَدٌ لِلْهَامِيِّينِ فَكَانَ بِهِ الْهَامِيِّينِ عَزَازٌ وَ سَلْوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِي جِيَالِهِمْ كَمَا كَانَ بِهِ الْهَامِيِّينِ عَزَازٌ وَ سَلْوَةٌ
When Al-Husayn-asws, may the Salawaat of Allah-asws be upon him-asws, was killed, there did not happen to remain anyone for the people they could have consolation and comfort in. His-asws going away was like going away of all of them-asws, like what his-asws remaining was like the remaining of all of them-asws. Therefore, due to that, his-asws day became the day of the mightiest calamity.

Abdullah Bin Al-Fazl Al-Hashimy (the narrator) said, 'I said to him-asws, 'O son-asws of Rasool-Allah-saww! So why didn’t there happen to be consoling and comfort for the people in Ali-asws Bin Al-Husayn-asws like what was for them in his-asws forefathers-asws?'

He-asws said: 'Ali-asws Bin Al-Husayn-asws is chief of the worshippers, and an Imam-asws, and a Divine Authority upon the creatures after his-asws past forefathers-asws, but he-asws had not met Rasool-Allah-saww and did not hear from him-saww, and his-asws knowledge was inherited from his-asws father-asws, from his-asws grandfather-asws, from the Prophet-asws.

And Amir Al-Momineen-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws and Al-Husayn-asws were such that the people had witnessed them-asws being with Rasool-Allah-saww in successive situations.

So, whenever they looked at one-asws of them-asws, they remembered his-asws situation from Rasool-Allah-saww, and the words of Rasool-Allah-saww for him-asws and regarding him-asws. When they-asws passed away, the people lost witnessing the honourable ones to Allah-asw, Mighty and Majestic, and there did not happen to be in the loss of any one of them-asws the loss of all of them, except in the loss of Al-Husayn-asws, because he-asws passed away as their-asws last. Therefore, due to that, his-asws day is of the mightiest calamity of the days.'
He\textsuperscript{asws} wept, then said: ‘When Al-Husayn\textsuperscript{asws} was killed, the people drew closer with Syria to Yazeed\textsuperscript{la}, and they placed the Ahadeeth for him\textsuperscript{la}, and they took the rewards upon it from the wealth. It was from what they had placed for him\textsuperscript{la}, was the matter of this day that it is a day of Blessings, in order to divert the people during it, from the alarm, and the crying, and the calamity and the grief, (and draw) to the happiness and the cheerfulness and the Blessings and the preparedness (lavish meals etc.) during it. Allah\textsuperscript{azwj} will Judge between us\textsuperscript{asws} and them’.

He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘O son of uncle! And surely that is of little harm upon Al-Islam and its people than what has been placed by a people arrogating our\textsuperscript{asws} cordiality, and they are claiming that they are making it a religion with our\textsuperscript{asws} Wilayah, and they are saying with our\textsuperscript{asws} Imamate. They are claiming that Al-Husayn\textsuperscript{asws} was not killed, and he\textsuperscript{asws} was resembled for the people. His\textsuperscript{asws} matter is like Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}. Thus, there is neither any blame upon the clan of Umayya nor any fault, based upon their claim.

O son of uncle! If Al-Husayn\textsuperscript{asws} has not been killed, then Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws} have lied, and so have the ones\textsuperscript{asws} who were Imams\textsuperscript{asws} from after him\textsuperscript{asws} in their Ahadeeth of his\textsuperscript{asws} being killed, and the one who belies them\textsuperscript{asws}, so he is a Kafir with Allah\textsuperscript{azwj} the Magnificent, and his blood is legalised for everyone who hears that from him’.

Abdullah Bin Al-Fazl (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So, what are you\textsuperscript{asws} saying regarding a people from your\textsuperscript{asws} Shias saying with it?’

He\textsuperscript{asws} said: ‘They are not from my\textsuperscript{asws} Shias, and I\textsuperscript{asws} am disavowed from them!’

He (the narrator) said, ‘I said, ‘Words of Allah\textsuperscript{azwj} Mighty and Majestic: And you have known those among you who transgressed during the Saturday, so We Said to them: “Become apes, despised!” [2:65].’
He-asws said: ‘They were morphed for three days, then they died, and they did not procreate, and the monkeys today are like them, and like that are the pigs and rest of the morphed ones. Anything what is found from them today, it is similar to it. It is not Permissible to eat its flesh’.

Then he-asws said: ‘May Allah-azwj Curse the exaggerators and the ‘Mufawwiza’ (believers in delegation of creation). They are belittling the disobedience to Allah-azwj and are disbelieving in Him-azwj, and they are associating, and they are straying and straying others. They are fleeing from establishing the Obligations and giving the rights’.

'I said to Abu Is’haq, ‘When were the people disgraced?’ He said, ‘When Al-Husayn-asws Bin Ali-asws was killed, and Ziyad claimed, and Hujr Bin Aday was killed’. (This is not a Hadeeth)

The signed letter returned being in the handwriting of Master-asws of the Time, upon the hand of Muhammad Bin Usman Al-Amry in his-asws handwriting: ‘As for the words of the one who claims that Al-Husayn-asws was not killed, so it is Kufr, and lie, and a straying’.

'I said to Al-Reza-asws, ‘In the outskirts of Al-Kufa there are people who are claiming that the Prophet-saww was such, that the forgetfulness did not occur upon him-saww during his-saww Salat’.
He said, ‘They are lying, may Allah-azwj Curse them! The One-azwj Who does not forget, He-azwj is Allah-azwj: Who, there is no god except He-azwj’.

قَالَ قَُلْتُ يََ ابْنَ رَسُولي اللََّّي وَ فييهيمْ ق َوٌٌْ ير َزْعُمُونَ أَنَّ الُْْسَيَْْ بْنَ عَليي ٍ مََْ ير ُقْتَلْ وَ أَنَّهُ أُلْقييَ شيبْهُ عَلَى

And there is none from us-asws except he-asws would be killed, and by Allah-aswj, I-asws will be killed with the poison in an assassination by the one who will assassinate me-asws. I-asws know that due to a pact having been covenanted to me-asws from Rasool-Allah-saww. Jibraeel-asws informed him-saww with it from Lord-aswj of the worlds.

وَ أَمَّا قَوْلُ اللََّّي عَزَّ وَ جَل َّ

And as for Words of Allah-aswj Mighty and Majestic: and Allah will never Make a way to be for the Kafirs against the Momineen [4:141], so it is Saying, and Allah-aswj will never Make an argument to be for the Kafir upon a Momin, and Allah-aswj Mighty and Majestic has Informed from the Kafirs and their killing the Prophets without the right. [2:61], and along with their having killed them-as, Allah-aswj did not Make a way to be for them upon His-aswj Prophets-as, from the way of the argument”.

372 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 32 H 4

1- ك، إكمال الدين ج، الإحتجاج ع، علما الشروائج محمد بن إبراهيم بن إسحاق الطالقي، قال: ثُلث عند الشیخ أبي الفاضل المحنی من وُجُود قُطْس

الله زوّجة من جماعة فيهم على من عَبِی السُّوْفی قُلْنَ إِلَیهِ رَجَالٌ فقال له أیتی أن أسلأك عن شيء فقال له سُلْطِنا. بل كُنْتُ عَنِّي الْعَلَیَّةُ الیَسَّرَ وَلِیُّ اللَّه تَعَالَیَ مَقْرَنَتْ، وَلَهُ عَزَّ وَجَلَّ


‘I was in the presence of the sheykh Abu Al-Qasim Al-Husayn Bin Rawh, may Allah-azwj Sanctify his soul, with a group, among them being Ali Bin Isa Al-Qasry. A man stood up to him and said to him, ‘I want to ask you about something’. He said, ‘Ask whatever comes to you’.

فقال الرجل الی العیانی وَعَلَیَّ الیَسَّرَ وَلِیُّ اللَّه


فقال للی أبو الفاضل فقل الله زوّجة الهم مثله علی فأول لک الهم آن الله عز و جل. لا يحاطي النُّعْم بنشدة الأهل، ولا مضارعهم بالكلاهما، ولا كطته عز و جل، نبِع أَنّهم رُسُولًا من عَبِی السُّوفی و أَئِمَّتِهِم فَلَنْ نَبِع أَنّهم رُسُولًا من غير عبید الله، و صوره فَنَبِع أَنّهم و لَنْ نَبِع أَنّهم.

Abu Al-Qasim said to him, may Allah-azwj Sanctify his soul, ‘Understand from me what I am saying to you. Know that Allah-azwj Mighty and Majestic does not Address the people with the witnessing of the servant, nor does He-aswj Speak face to face with the Speech, but the Mighty and Majestic Sent Rasools-as to them from their own type, human beings like them Had He-aswj Sent to them Rasools-as from other than their own type and image, they would have fled from them-as and would not have accepted from them.

فَلَمَّا جاءوه و كَانَوا مِن جَنْسِهِم فَأَمُرَوْنَ اَلْعَمْامِ وَ اَلْمُشْنِوْنَ فِي الْأَشْرَاقِ فَأَتَوْا فَلَمْ أَكُمْ بَلَّآ أَكُمْ فَلَمْ أَنْفَعَنا فِي نَفْعَ نَفْعَمل

When they-as came to them, and they were their own type, they were eating the food and walking in the markets. They said, ‘You-as are like us, so we cannot accept from you-as until
you\textsuperscript{as} come to us with something we are frustrated from coming with the like of it, so that we can know that you\textsuperscript{as} are specialised besides us with what we are not able upon'.

Allah\textsuperscript{azwj} Mighty and Majestic Made the miracles to be for them\textsuperscript{as} which the people were frustrated from. From them\textsuperscript{as} was one\textsuperscript{as} who came with the flood after the warning and the excusing, so the entirety of the ones from them who had rebelled and revolted were drowned.

And from them\textsuperscript{as} was one\textsuperscript{as} who was thrown into the fire, so it became upon him\textsuperscript{as} cool and safe. And from them\textsuperscript{as} was one\textsuperscript{as} who brought out a she-camel from the solid rock and milk flowed from its udders. And from them\textsuperscript{as} was one for whom the sea was split, and springs burst forth for him\textsuperscript{as} from the rock, and the dry strick was Made to be a serpent for him\textsuperscript{as}, and it swallowed what they (magicians) had been fabricating.

And from them\textsuperscript{as} was one who cured the blind and the leper, and revived the dead by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic, and he\textsuperscript{as} informed them with what they had eatend and what they had hoarded in their houses. And from them\textsuperscript{as} was one the moon was split for him, and the animals spoke to him, like the camel and the wolf and other than that.

When they came with the miracles like these and the people from their communities were unable from coming with the likes of it, it was from the Determination of Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{azwj} Subtleness with His\textsuperscript{azwj} servants and His\textsuperscript{azwj} Wisdom that He\textsuperscript{azwj} Makes His\textsuperscript{azwj} Prophets\textsuperscript{as} to be in a state of overcoming with these miracles, and in another (state) overcome, and in one state as subduers and in one state as coerced.

And had He\textsuperscript{azwj} Mighty and Majestic Made them\textsuperscript{as} overcoming and subduing in all of their\textsuperscript{as} situations and not Try them and not Test them, the people would have taken them\textsuperscript{as} as gods from besides Allah\textsuperscript{azwj} Mighty and Majestic, and the merits of their\textsuperscript{as} patience upon the afflictions, and the Trials, and the Tests would not have been known.
But, the Mighty and Majestic Made their - as situations during that like the situations of others for them - as to be patience in the state of Trial and afflictions, and thankful during a state of good health and the prevailing upon the enemies, and in the entirety of their - as situations be humbled, neither haughty nor arrogant, and for the servants to know that there is a God - azwj for them - as Who is their - as Creator and their - as Manager.

So, they would worship Him - azwj and obey His - azwj Rasools - as, and the Divine Authority of Allah - azwj the Exalted would be proven upon the ones exceeding the limit regarding them - as and claim the Lordship to be for them - as, or be obstinate, and oppose, and disobey, and reject what the Prophets - as and the Rasools - as have come with to Destroy ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42].

Muhammad Bin Ibrahim Bin Is’haq said, ‘I returned to the sheykh Abu Al Qasim Bin Al-Husayn Bin Rawh, may Allah - azwj Sanctify his soul, the next morning, and I was saying within myself, ‘Do you see him mentioned what he had mentioned to us yesterday, had been from himself?’

He initiated me and said to me, ‘O Muhammad Bin Ibrahim! If I were to fall from the sky, and the bird were to seize me or the wind were to drop me from a distant place, it would be more beloved to me than if I were to speak in the religion of Allah - azwj, Exalted is His - azwj Mention, with my (personal) opinion or from myself. But that is from the origin and has been heard from Al-Hujjat - asws (12th Imam - asws). May the Salawaat of Allah - azwj be upon him - asws.

“The book) ‘Qurb Al Isnad’ – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

‘I asked Abu Abdullah - asws about Words of Allah - azwj Mighty and Majestic: And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]. He - asws said: ‘and He Pardons a lot [42:30].’ I said to him - asws, ‘What afflicted Ali - asws and the like of him - asws from the People - asws of his - asws Household, is from that?’

373 Bihar Al Anwaar – V 44, The book of History – Al Hassan - asws, Ch 33 H 1
He (the narrator) said, ‘Rasool-Allah-saww used to repent to Allah-azwj Mighty and Majestic, seventy time every day, from without having sinned’.

And he-asws said: ‘Ayoub-as was Tried from the entirety of what he-saww had been afflicted with, neither did the smell stink for him-as nor was his-as face turned ugly, nor did there emerged from him-as any pus from blood, nor vomit, nor anything despicable which anyone saw, nor did anyone feel aversion from him-as who witnessed him-as, nor was there any insect (emerging) from his-as body.

And that is how Allah-azwj Mighty and Majestic Dealt with entirety of the ones from His-azwj Prophets-as and His-azwj close friends whom He-asws Tried upon. And rather, the people shunned him-as due to his-as poverty and his-as weakness in his-as apparent affairs due to their own ignorance with what was for him-as in the Presence of his-as Lord-azwj, Exalted is His-as Lordship, when they saw what Allah-saww had Wanted him-as to arrive to the mightiest of the Bounties of the Exalted.

And the Prophet-saww had said: ‘The people of mightiest afflictions are the Prophets-as, then the similar, so the similar. And rather Allah-azwj Mighty and Majestic Tried him-asws (Al-Husayn-asws) with the mighty calamity compared to which the calamities upon entirety of the people are trivialised, lest they claim the Lordship for him-asws, when they saw what Allah-saww had Wanted him-asws to arrive to the mightiest of the Bounties of the Exalted.

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374 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 33 H 2
When they witnessed him\textsuperscript{375}, to be pointed with that to, that the Rewards from Allah\textsuperscript{376}, Exalted is His\textsuperscript{377}, Mentioned is upon two types \– desiring and specialised, lest they despise a weak one due to his weakness, nor a poor one due to his poverty, nor a sick person due to his illness; and for them to know that He\textsuperscript{376} can Make sick the one He\textsuperscript{376} so Desires to, and Heal the one He\textsuperscript{376} so Desires to, however He\textsuperscript{376} so Desires to, due to whichever cause, and Make that to be a lesson for the one He\textsuperscript{376} so Desires to, and wretchedness for the one He\textsuperscript{377} so Desires to, and the fortunacy for the one He\textsuperscript{376} so Desires to.

And He\textsuperscript{376} Mighty and Majestic, during the entirety of that, is Just is His\textsuperscript{376} Judgments and Wise in His\textsuperscript{376} Deeds. He\textsuperscript{376} does not Do with His\textsuperscript{376} servants except the betterment for them, and there is no strength for them except with Him\textsuperscript{378}''.

\textsuperscript{375} Bihar Anwaar – V 44, The book of History – Al Hassan\textsuperscript{379}, Ch 33 H 3

\textsuperscript{376} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{379}, Ch 33 H 4
I heard Abu Ja'far-asws saying, and some people from his-asws companions were around him-asws. ‘I-asws am surprised from a people befriending us-asws and making us-asws as being (their) Imams-asws, and they are describing that their obedience to us-asws is Obligatory upon them like the obedience to Allah-aszw, then they are breaking their arguments and are disputing themselves with their weak hearts and they are being deficient of our-asws rights and faulting us-asws of that upon us-asws, ones whom Allah-aszw Gave proof of rights of our-asws recognition and the submitting to our-asws orders.

Are you not seeing that Allah-aszw Blessed and Exalted would Obligate obedience to His-aszw Guardians-asws, then He-aszw would Hide from them-asws news of the skies and the earth, and Cut-off from them-asws the material of knowledge regarding whatever would be referred to them-asws from what is there in the standing of their-asws Religion?’

Humran said to him-asws, ‘May I be sacrificed for you-asws! O Abu Ja'far-asws! What is your-asws view of what happened from the matter of the stand (taken by) Ali-asws Bin Abu Talib-asws, and Al-Hassan-asws, and Al-Husayn-asws, and their-asws going out and their-asws standing by the Religion of Allah-aszw, and what they-asws were afflicted with due to it from before, the tyrants killing them-asws, and winning with them-asws until they-asws were killed and overcome?’

Abu Ja'far-asws said: ‘O Humran! Allah-aszw Blessed and Exalted had Pre-determined that upon them-asws, and Decreed it, and Accomplished it, and Decided it. Then He-aszw Flowed it, so He-aszw Advanced the knowledge of Rasool-Allah-asww to them-asws during that. Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws stood knowing the knowledge. He-asws was silent, the one-asws from us-asws who was silent.

O Humran, and when it befell with them-asws what befell from the Commands of Allah-aszw and the prevailing of the tyrants upon them-asws, had they-asws asked Allah-aszw to Repel that from them-asws, and insisted regarding it in declining the kingdom of the tyrants, then He-aszw would have Answered them-asws and Pushed that away from them-asws.
Then the expiration of the term of the tyrants and the departure of their kingdom would have been quicker than the cutting of a thread of beads, and it would have scattered. And that which afflicted them\textsuperscript{377} from that, O Humran, wasn’t due to sins they\textsuperscript{377} had indulged in, nor a Punishment for any act of disobedience they\textsuperscript{377} had opposed Allah\textsuperscript{377} in it, but it was for a position and prestige from Allah\textsuperscript{377}, He\textsuperscript{377} wanted it to reach. Therefore, do not let them take the doctrines away from you’’.

\textsuperscript{377} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{378}, Ch 33 H 5
CHAPTER 34 – REWARDS OF CRYING UPON HIS\textsuperscript{-asws} CALAMITIES AND CALAMITIES OF REST OF THE IMAMS\textsuperscript{-asws}, AND IN IT IS ETTIQUETTES OF MOURNING ON THE DAY OF ASHURA

1. In the Amali for the shield of the calamities\textsuperscript{-asws} on the calamities\textsuperscript{-asws} of his father,\textsuperscript{-asws} and the calamities\textsuperscript{-asws} of the rest of the Imams\textsuperscript{-asws},\textsuperscript{-asws} and the calamities\textsuperscript{-asws} of the rest of the Imams\textsuperscript{-asws}.

2. In the book ‘Al Amaali’ of Al Sadouq, from Ahmad Al Hamdani, from Ali Bin Al Hassan Bin Fazzal, from his father who said,

3. In the book ‘Uyoon Akhbar Al Reza\textsuperscript{-asws}’ – Al Qattan, and Al Naqqash, and Al Talaqany, all of them from Ahmad Al Hamdani, from Ibn Fazzal, from his father who said,

4. In the book ‘Uyoon Akhbar Al Reza\textsuperscript{-asws}’ – Al Reza\textsuperscript{-asws} having said:

378 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{-asws}, Ch 34 H 1
379 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{-asws}, Ch 34 H 2
380 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{-asws}, Ch 34 H 3
‘From Abu Abdullah-asws having said: ‘A breath of sorrow to our-asws injustices (suffered) is glorification (of Allah-azwj), and its concern for us-asws is (an act of) worship, and concealing our-asws secrets is Jihad in the Way of Allah-azwj’.

ثَُُّ قَالَ أَبُو عَبْدي اللَّّي يجَيبُ أَنْ يرُكْتَبَ هَذَا الَْْدييرثُ بَيلذَّهَبي.

He (the narrator) said, ‘Then he-asws raised his-asws head and said: ‘Al-Husayn-asws Bin Ali-asws said: ‘I-asws am being killed in tears. No Momin will remember me-asws except he will cry’ – and mentioned the Hadeeth’.

Explanation: His-asws words: ‘I-asws am being killed in tears’ – i.e. killed attributed to the tears and the crying, and the cause of it. Or killed with tears, and the grief, and the difficult situation. And the first is more apparent’.

Bihar Al-Anwaar – V 44, The book of History – Al Hassan-asws, Ch 34 H 4

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come to me asws at all, except Allah azwj would Return him or Turn him back happy to his family”.

7- ما، الأمالي للشيخ الطوسي المفيد عن الجماعي عن ابن أحمد بن عبد الحميد، عن محمد بن عروة عن عثمان عن الحسن الأدنى عن محمد بن أبي عثمان الكوفي، قال: سمعت محمد بن عروة يقول: من دمعت عيني فيما دفعت عيني دفعة دم شفكت لما أو حكي لنا ثوابنا أو حري لنا عذابنا أو ألحان لنا بعيني، سِئمْيَتْ بِوَأَيْ اللهُ عَزَّ وَجَلَّ بِالْجَهَّةِ خِلَافَياً.

(The book) ‘Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqada, from Ahmad Bin Abdul Hameed, from Muhammad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utba, from Al-Husayn Al Ashqar, from Muhammad Bin Abu Umarah Al Kufi who said,

‘I heard Ja’far asws Bin Muhammad asws saying: ‘One whose eyes fill up with tears regarding us asws for our asws blood having been shed, or a right of ours asws we asws have lost, or an honour of ours asws having been violated, or for anyone from our asws Shias, Allah azwj the Exalted would Lodge him in the Paradise for eons (indefinitely) due to it’.

8- جاء، المجالس للمفيد، ما، الشيخ الطوسي المفيد عن أبي عمر عثمان الدقاق عن محمد بن محمد بن مالك بن أحمد بن النبي الأدنى عن محمد بن إبراهيم بن الشهاب عن أبيه بن عبد الله المغربي عن أحمد بن أبي عمار السقيري عن إبراهيم بن عبد العزيز بن علي، قَالَ أَحَْْدُ بْنُ يََْيََ الَِْوْدييُّ ف َرَأَيرْهِي عَني ابْني قُولَوَيرْهِي عَني أَبييهي عَني سَعْدٍ عَني ابْني عييسَى عَني ابْني مَُْبُوبٍ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ كُلُّ الَْْزَعي وَ الْبُكَاءي مَكْرُوٌُ سيوَى الَْْزَعي وَ الْبُكَاءي عَلَى الُْْسَيْْي ع.

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Abu Amro Usman Al Daqqaq, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Yahya Al Awdy, from Mukhawwal Bin Ibrahim, from Al Rabie Bin Al Munzir, from his father, from you asws that you asws said: ‘There is none from a servant whose eye drops a drop regarding us asws, or his eyes fill up with tears regarding us asws, except Allah azwj would Lodge him in the Paradise due to it, for eons (indefinitely)’.

Ahmad Bin Yahya Al-Awdy said, ‘I saw Al-Husayn asws Bin Ali asws in the dream. I said, ‘Mukhawwal Bin Ibrahim narrated to me asws from Al-Rabie Bin Al-Munzir, from his father, from you asws that you asws said: “There is none from a servant whose eye drops a drop regarding us asws, or his eyes fill up with tears regarding us asws, except Allah azwj would Lodge him in the Paradise due to it, for eons (indefinitely)’. He asws said: ‘Yes’. I said, ‘The chain had fallen from between me and you asws’.

9- ما، الأمالي للشيخ الطوسي المفيد عن الجماعي عن ابن قلوته عن أبي عبد الله عن ابن عيسى عن أبي محمد الأنصاري عن معاوية بن وهب عن أبي عبد الله، قال: كُلُّ الْجَّرَعَ وَ الْبَكَا، مَكْرُوٌُ سِئمْيَتْ بِوَأَيْ اللهُ عَزَّ وَجَلَّ بِالْجَهَّةِ خِلَافَياً.

383 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 6
384 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 7
385 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 8
‘From Abu Abdullah-asws having said: ‘Every sorrow and the crying is disliked besides the sorrow and the crying upon Al-Husayn-asws’. 386

مل، كامل الزائرات أبي وعلي بن الحسن بن علي، أولداً معاياً عن بن عيسى عن بن عبيد بن غالب بن غالب بن الحسن بن علي، عن أبي الحسن بن علي، عن أبي عبد الله، عن أبي عبيد. 10

(THE book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansari, from Muawiya Bin Wahab,

11-مل، كامل الزائرات جماعة مشاهدة عن القنادل عن الحسن بن علي بن عبد الله عن أبي عثمان بن علي بن عثمان بن علي بن عبد الله عن أبي شمالة المشعدي. قال، ما ذكر الحسن بن علي بن عبد الله في يوم كان صاعداً أبو عبد الله عن فتنهما في ذلك اليوم إلى الليل، وكان أبو عثمان عن ياقول.

(THE book) ‘Kamil Al Ziyaraat’ – My father and Ali Bin Al-Husayn and Ibn Al Waleed, all of them from Sa’ad, from Ibn Ia, from Saeed Bin Janah, from Abu Yahya Al Haza’a, from one of his companions,


مل، كامل الزائرات جمعه مشاهدة عن الحسن بن علي بن عبد الله عن أبي عثمان بن علي بن عثمان بن علي بن عبد الله عن أبي شمالة المشعدي، قال: ما ذكر الحسن بن علي بن عبد الله في يوم كان صاعداً أبو عبد الله عن فتنهما في ذلك اليوم إلى الليل، وكان أبو عثمان عن ياقول.

(THE book) ‘Kamil Al Ziyaraat’ – A group of our elders, from Muhammad Al Attar, from Al-Husayn Bin Ubeydullah, from Ibn Abu Usman, from Al Hassan Bin Ali Bin Abdullah, from Abu Umrah Al Munshid who said,

‘Al-Husayn-asws Bin Ali-asws was not mentioned in the presence of Abu Abdullah-asws during any day at all, so Abu Abdullah-asws was seen smiling during that day up to the night, and Abu Abdullah-asws was saying: ‘Al-Husayn-asws is tears of every Momin’’. 388

مل، كامل الزائرات مشاهدة عن أبي الحسن بن علي بن عبد الله عن الحسن بن علي بن عبد الله عن أبي شمالة المشعدي. قال: ما ذكر الحسن بن علي بن عبد الله في يوم كان صاعداً أبو عبد الله عن فتنهما في ذلك اليوم إلى الليل.


‘Similar to it up to his words, ‘During that day and night’’. 389

12-مل، كامل الزائرات مشاهدة عن أبي الحسن بن علي بن عبد الله عن الحسن بن علي بن عبد الله عن أبي شمالة المشعدي. قال: ما ذكر الحسن بن علي بن عبد الله في يوم كان صاعداً أبو عبد الله عن فتنهما في ذلك اليوم إلى الليل.

(THE book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Al Khashab, from Muhammad Bin Sinan, from Ismail Bin Jabir,

‘From Abu Abdullah-asws having said: ‘Al-Husayn-asws said: ‘I-asws am being killed in tears’’. 390

388 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 34 H 11 a
13- ما، الأئلالي للشيح الطوسي العفيف عن المحسن بن ععد بن عبد منذر غن العاقة بن عفلق بن مستنصر بن ين هنأ بن جذب بن اسماعيل بن مهون عن الأئلالي عن السمايق الرعى عن عبد الله يقول إن المحسن بن عحد بن رفيق عن جنيل بن ين بن ين بن له تفصيري وم من حلاء من السمايق عن المحسن بن رفيق و ين بن ين بن له فensi على عهد الله عن من أجله مولدته.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Husayn Bin Muhammad Al Nahwy, from Ahmad Bin Mazin, from Al Qasim Bin Suleyman, from Bakr Bin Hisham, from Ismail Bin Mihran, from Asamma, from Muhammad Bin Muslim who said, ‘I heard Abu Abdullah asws saying: ‘Al-Husayn asws Bin Ali asws, in the Presence of his asws Lord azwj Mighty and Majestic, is looking at his asws soldiers and the ones who were slain from the martyrs with him asws, and he asws looks at his asws visitors, and he asws recognises them, and with their names, and names of their fathers, and with their ranks and their status in the Presence of Allah aswj Mighty and Majestic, more than what one of you tends to recognise his own child.

And he asws sees the ones who cry for him asws, so he asws seeks Forgiveness for him, and he asws asks his asws forefathers asws to seek Forgiveness for him, and he asws said: ‘If my asws visitor were to know what Allah aswj has Prepared for him asws, his happiness would be more than his sadness’. And his asws visitor returns back and there are no sins (left) upon him asws.

Tafseer Al Qummi – ‘My father, from Ibn Mahboub, from A’la, from Muhammad,

‘From Abu Ja’far asws: ‘Ali asws Bin Al-Husayn asws said: ‘But rather, a Momin whose eye fills up with tears at the killing of Al-Husayn asws Bin Ali asws until they flow upon his cheeks, Allah aswj would Lodge him in the Paradise due to it, in a lofty accommodation. He will settle there for eons (indefinitely).

And rather a Momin, whose eyes fill up with tears until they flow upon his cheeks for the harm having touched us from our asws enemies in the world, Allah aswj would Lodge him in a lodgement of sincerity in the Paradise.

And rather a Momin whom harm touches him regarding us asws, so his eyes fill up with tears until his tears flow upon his cheeks for the calamities what had harmed us asws, Allah aswj.

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would Turn the harm away from his face, and Secure him on the Day of Qiyamah from His \textsuperscript{azwj} Wrath and the Fire”.\textsuperscript{392}

أقول: روى السيد بن طاووس هذا الحديث مؤرّخاً، و فيه مكان دعوتُ أولاً ذكرتُ فيه ثمّ مؤمن من مأذنةَ أذى فينا صرف الله عن وجهه الأذى: و أمّنة يوم القيامة من سخط النار.

I am saying, ‘This Hadeeth is reported by the Seyyid Bin Tawoos, with an unbroken chain, and in it, ‘For as long as his first tears flow’. And in it, ‘Whoever Momin is touched by harm regarding us \textsuperscript{asws}, Allah \textsuperscript{azwj} Would Turn the harm away from his face and Secure him on the Day of Qiyamah from the Wrath of the Fire’’.\textsuperscript{393}

He \textsuperscript{asws} said; ‘I \textsuperscript{asws} love those gatherings for they revive our \textsuperscript{asws} matter. O Fuzeyl! May Allah \textsuperscript{azwj} have Mercy on the one who revives our \textsuperscript{asws} matter. O Fuzeyl! One who mentions us \textsuperscript{asws} or we \textsuperscript{asws} are mentioned in his presence, so it emerges from his eyes like a wing of a fly, Allah \textsuperscript{azwj} Would Forgive his sins for him, and even if they were more than the foam of the sea”\textsuperscript{394}

He \textsuperscript{asws} said; ‘O \textsuperscript{asws}! I did not cease to recite to him and he kept crying until I heard the crying from the house. He \textsuperscript{asws} said: ‘O Abu Amara! One who recites a poem regarding Al-Husayn \textsuperscript{asws} Bin Ali \textsuperscript{asws} so he makes fifty to cry, the Paradise is for him. And the
one who recites a poem regarding Al-Husayn \textsuperscript{asws} and makes thirty to cry, the Paradise is for him.

وَ مَنْ أَنْشَدَ فيي الُّسَيْْي شيعْراً فَأَبْكَى عَشَرَهُ وَ مَنْ أَنْشَدَ فيي الُّسَيْْي شيعْراً فَأَبْكَى وَاحيداً فَلَهُ الَّنَّةُ وَ مَنْ أَنْشَدَ فيي الُّسَيْْي شيعْراً فَبَكَى فَلَهُ الَّنَّةُ وَ مَنْ أَنْشَدَ فيي الُّسَيْْي شيعْراً فَتَبَاكَى فَلَهُ الَّنَّةُ.

And one who recites a poem regarding Al-Husayn \textsuperscript{asws}, so he makes twenty to cry, the Paradise is for him. And the one who proses a poem regarding Al-Husayn \textsuperscript{as}, so he makes ten to cry, the Paradise is for him. And the one who recites a poem regarding Al-Husayn \textsuperscript{asws}, so he makes one to cry, the Paradise is for him. And One who recites a poem regarding Al-Husayn, so he cries, the Paradise is for him. And One who recites a poem regarding Al-Husayn \textsuperscript{asws}, so he pretends to cry, the Paradise is for him.'
cry with it, except Allah\textsuperscript{azwj} would Obligate the Paradise for him and Forgive (his sins) for him”.\textsuperscript{396}

\textit{Al-Reza\textsuperscript{asws} said: ‘Al-Muharram is a month the people of the Pre-Islamic period used to prohibit the fighting during it. But they legalised our\textsuperscript{asws} blood during it and violated our\textsuperscript{asws} sanctity during it and made captives our\textsuperscript{asws} offspring and our womenfolk during it and ignited the fires in our tents and looted whatever was in them of our belongings, and they did not see any sanctity being for Rasool-Allah\textsuperscript{asws} regarding our\textsuperscript{asws} matter.}

\textit{The day of Al-Husayn\textsuperscript{asws} is an ulcer (painful wound) in our\textsuperscript{asws} inside and forms our\textsuperscript{asws} tears, and our\textsuperscript{asws} dear ones were humiliated in the land of distress (Karb) and afflictions (Bala). We\textsuperscript{asws} inherited the distress and the afflictions up to the day of termination. So, upon the like of Al-Husayn\textsuperscript{asws}, let the crying one cry, for the crying upon him\textsuperscript{asws} eradicates/terminates the major sins’.}

\textit{Then he\textsuperscript{asws} said: ‘It was so with my\textsuperscript{asws} father\textsuperscript{asws} that whenever the month of Al-Muharran entered, he\textsuperscript{asws} was not seen smiling, and the sorrow would overcome upon him\textsuperscript{asws} until ten days would pass from it. So, when it would be the tenth day, that day would be the day of his\textsuperscript{asws} calamity, and his\textsuperscript{asws} grief, and his\textsuperscript{asws} crying, and he\textsuperscript{asws} said: ‘It is the day in which Al-Husayn\textsuperscript{asws} was killed (martyred)’.\textsuperscript{397}}

\textit{From Al-Reza\textsuperscript{asws} having said: ‘One who leaves the striving regarding his needs on the day of Ahura, Allah\textsuperscript{azwj} would Fulfil the needs of the world and the Hereafter for him, and the one

\textsuperscript{396} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 34 H 17
\textsuperscript{397} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 34 H 18 a
for whom the day of Ahura was a day of his calamity, and his grief, and his crying, Allah azwj Mighty and Majestic would Make the Day of Qiyanan to be a day of his happiness, and his cheerfulness, and his eyes would be delight with us asws in the Gardens.

وَ مَنْ سَََّى ير َوٌَْ عَاشُورَاءَ ير َوٌَْ ب َرَكَةٍ وَ ادَّخَرَ فييهي ليمَزيليهي شَيِْاً مََْ ير ُبَارَكْ لَهُ فييمَا ادَّخَرَ وَ حُشيرَ ير َوٌَْ الْقييَامَةي مَعَ يرَزييردَ وَ عُبَيْدي اللََّّي بْني زييََدٍ وَ عُمَرَ بْني سَعْدٍ لَعَنَهُمُ اللََُّّ إيلََ أَسْفَلي دَرْكٍ مينَ النَّاري.

And the one who names Ashura as a day of Blessings and hoards some (food/belongings) regarding it for his house, there would not be any Blessings for him in what he had hoarded, and he would be Resurrected on the Day of Qiyamah with Yazeed la and Ubeydullah Bin Ziyad, and Umar Bin Sa'ad, may the Allah azwj be upon them to the lowest level of the Fire”.

19- Ni, the Semitic of the words in the second verse of 170 admits that whoever names Ashura as a day of blessings and hoards some food/possessions as a blessing for his own house, it will not be blessings for him in what he had hoarded, and he will be resurrected on the Day of Qiyamah with Yazid la and Ubaydullah Bin Ziyad, and Umar Bin Sa'ad, may Allah azwj be upon them to the lowest level of the Fire.”

‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Abu Abdullah Al-Husayn asws Bin Ali asws said: ‘I asws am being killed in tears. No Momin will remember me asws except he would cry’”.

20- مل كمام الزيات حكيم بن داوود عن سلامة عن بن أبي علي عن علامة عن بن أبي بكر بن عبد المطلب عن أبي بكر بن الصديق عن أبي بكر بن الصديق عن عبد الله عن قال من ذكرنا

(‘The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ibn Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad, from Fuzeyl,

‘From Abu Abdulla asws having said: ‘One in whose presence we asws are mentioned, so his tears flow, and even if it was like a wing of a fly, Allah azwj would Forgive his sins for him, and even if these were like the foam of the sea’.

21- مل كمام الزيات حكيم بن داوود عن سلامة عن بن أبي علي عن علامة عن بن أبي بكر بن عبد المطلب عن أبي بكر بن الصديق عن عبد الله عن قال إنا ملؤم دمعت في عيني فلنجعله للملائكة المخلصين

(‘The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Al Hassan Bin Ali, from Al A’ala, from Muhamm,

‘From Abu Ja’far asws having said: ‘Whichever Momin his eyes flow with tear at the killing of Al-Husayn asws until they flow upon his cheeks, Allah azwj would Lodge him in the Paradise due to it, dwelling for eons (indefinitely)”’.

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398 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 18 b
399 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 19
400 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 20
401 Bihar Al Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 21
22 - "Мл, کامل الزيارت حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْني مَُُم، كامل الزيارات حَكييمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ عَنْ عَليي بْني سَيْفٍ عَنْ بَكْري بْن..."

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ali Bin Sayf, from Bakr Bin Muhammad, from Fuzeyl Bin Fazala,

‘From Abu Abdullah-asws having said: ‘One in whose presence we-asws are mentioned, so his tears flow, Allah-azwj would Prohibit his face to the Fire’. 402

23 - "دن، عن أحجار الرضا عليه السلام، في الأُمُومي لمصدوع ماجييلوَيرْهي عَنْ عَليي عَنْ أَبييهي عَني الرَّيََّني بْني شَبييبٍ قَالَ..."


‘I entered to see Al-Reza-asws during the first day of Al-Muharram. He-asws said to me: ‘O Ibn Shabeeb! Are you fasting?’ I said, ‘no’.

He-asws said: ‘This day, it is the day in which Zakariya supplicated to his-as Lord-azwj Mighty and Majestic. He said: ‘My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication’ [3:38]. So Allah-azwj Answered for him-as and Commanded the Angels, so they called out to Zakariya-as, as he stood praying in the Prayer Niche: ‘Allah Gives you the good news of Yahya [3:39].

فَمَنْ نَاٌَ هَذَا الْيَوٌَْ ثَُُّ دَعَا اللَََّّ عَزَّ وَ جَلَّ اسْتَجَابَ للهُ كَمَا اسْتَجَابَ ليزَكَرييََّ عَزَّ وَ جَلَّ فَاسْتَجَابَ اللََُّّ لَهُ وَ أَمَرَ الْمَلََائِكَةَ ف َنَادَتْ زَكَرييََّ وَ هُوَ قائيمٌ يرُصَل يي فيي الْميَْرابي أَنَّ اللَََّّ ير ُبَش يرُكَ بييََْيَ..."

The one who fasts this day, then supplicated to Allah-azwj Mighty and Majestic, Allah-azwj would Answer for him just as He-azwj had Answered for Zakariya-as.

فَمَنْ نَاٌَ هَذَا الْيَوٌَْ ثَُُّ دَعَا اللَََّّ عَزَّ وَ جَلَّ اسْتَجَابَ للهُ كَمَا اسْتَجَابَ ليزَكَرييََّ عَزَّ وَ جَلَّ فَاسْتَجَابَ اللََُّّ لَهُ وَ أَمَرَ الْمَلََائِكَةَ ف َنَادَتْ زَكَرييََّ وَ هُوَ قائيمٌ يرُصَل يي فيي الْميَْرابي أَنَّ اللَََّّ ير ُبَش يرُكَ بييََْيَ..."

Then he-asws said: ‘O Ibn Shabeeb! Al-Muharram, it is the month which the people of the Pre-Islamic period in the past used to Prohibit the injustices and the fighting during it due to its sanctity. But this community did not recognise the sanctity of its month nor the sanctity of their Prophet-saww. They killed in this month, his-saww children, and they made captives of his (Al-Husayn-asws’s) womenfolk, and they plundered his-asws belongings. May Allah-azwj not Forgive them that, ever!

402 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 34 H 22
O Ibn Shabeeb! If you were to cry for something, then cry for Al-Husayn\textsuperscript{asws} Bin Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, for he\textsuperscript{asws} was slaughtered like what the ram tends to be slaughtered, and his\textsuperscript{asws} family members were killed with him\textsuperscript{asws}, eighteen men. There is no resemblance of theirs.

And the seven skies and the earths had cried for his\textsuperscript{asws} killing, and four thousand Angels had descended to the earth to help him\textsuperscript{asws}, but they found to have already been killed, so (now) they are by his\textsuperscript{asws} grave, unempted, dusty, up to the rising of Al-Qaim\textsuperscript{asws}, and they would be from his\textsuperscript{asws} helpers, and their slogan is: ‘The revenge for Al-Husayn\textsuperscript{asws}!’

O Ibn Shabeeb! It has been narrated to me\textsuperscript{asws}, from my\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} that when my\textsuperscript{asws} grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws} was killed, the sky rained blood and the soil reddened.

O Ibn Shabeeb! If you were to cry upon Al-Husayn\textsuperscript{asws} until your tears flow upon your cheek, Allah\textsuperscript{azwj} would Forgive for you every sin you have committed, be it minor or major, whether these were few or a lot.

O Ibn Shabeeb! If it cheers you to meet Allah\textsuperscript{azwj} Mighty and Majestic and there is no sin upon you, then visit Al-Husayn\textsuperscript{asws}.

O Ibn Shabeeb! If it cheers you to be settled in the constructed lofty place in the Paradise with the Prophet\textsuperscript{saww}, then curse the killer of Al-Husayn\textsuperscript{asws}.

O Ibn Shabeeb! If it cheers you for there to be Rewards for you like what is for the one who was martyred with Al-Husayn\textsuperscript{asws}, then say whenever you remember him\textsuperscript{asws} ‘I wish I had been with them, then I would have been successful with a great success’ [4:73].
O Ibn Shabeeb! If it cheers you to be with us-asws in the lofty levels from the Garden, then grieve at our-asws grief and be happy at our-asws happiness, and upon you is to be with our-asws Wilayah. If a man were to befriend a rock, Allah-aswj would Resurrect him with it on the Day of Qiyamah’’.  

I entered to see Abu Abdullah-asws and I recited a eulogy (Marsiya) of Al-Husayn-asws Bin Ali-asws. When I ended up to this place, ‘The ordeal quenching Husayn-asws with a drink of soil without dust’ – there was a shout from behind the curtain: ‘O father-asws!’ So, I recited it. He-asws said: ‘Not like what you are reciting, and like what you would eulogise by his-asws grave’. So I recited, ‘Passing by the ancestor of Al-Husayn-asws, then speak of his-asws pure magnificence’. When he-asws cried, so I withheld. He-asws said: ‘Repeat!’ I repeated.

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403 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 34 H 23
He (the narrator) said, ‘Then he²³⁴⁴ said: ‘Increase for me²³⁴⁴! Increase for me²³⁴⁴!’ So I recited, ‘O Maryam²³⁴⁵! Stand and lament your²³⁴⁶ Master²³⁴⁷ and upon Al-Husayn²³⁴⁸, so assist with your²³⁴⁹ crying’.

قَالَ فَبِكَى وَ تََِايرَجَ الن يسَاءُ قَالَ فَلَمَّا أَنْ سَكَُّ َْ قَالَ لِي يََ بََ هَارُونَ مَنْ أَنْشَدَ فيي الُْْسَيْْي فَأَبْكَى عَشَرَةً ف َلَهُ الَْْنَّةُ ثَُُّ جَعَلَ ير َنْتَقيصُ وَاحيداً وَاحيداً حَتََّّ ب َلَغَ

وَ رُوييَ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ لِكُل ي سيِّ ث َوَابٌ إيََّ الدَّمْعَةَ فيينَا.

And it is reported from Abu Abdullah²⁵⁰ having said: ‘For every Reward there is a limit, except the tears (shed) regarding us²⁵¹.’

(The books) ‘Al Khisaal’, (and) ‘Al Arbami’a’ –

‘Amir Al-Momineen²⁵² said: ‘Allah²⁵³ –⁵⁴ Blessed and Exalted Notice to the earth and Chose us²⁵⁵, and Chose our²⁵⁶ Shias for us²⁵⁷. They are helping us²⁵⁸, and are happy at our²⁵⁹ happiness, and are grieving at our²⁶⁰ grief, and are spending their wealth and (exerting) their selves regarding us²⁶¹. They are from us²⁶² and (their return is) to us²⁶³.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Al Fazary, from Muhammad Bin Al-Husayn Bin Zayd, from Muhammad Bin Ziyad, from Abu Al Jaroud, from Ibn Jubeyr, from Ibn Abbas who said,

‘Ali²⁶⁴ said to Rasool-Allah²⁶⁵: ‘O Rasool-Allah²⁶⁶! You²⁶⁷ love Aqeel?’ He²⁶⁸ said: ‘Yes, by Allah²⁶⁹! I²⁷⁰ love him with two loves – a love for him and love for the love of Abu Talib²⁷¹ as for him, and his sons would be killed in love of your²⁷² sons²⁷³, so the eyes of the Momineen²⁷⁴ would shed tears upon him²⁷⁵ and the Angels of Proximity would send Salawaat upon him²⁷⁶.’

²⁴⁵ Bihar Al Anwaar – V 44, The book of History – Al Hassan²³⁴⁸, Ch 34 H 25 a
²⁴⁶ Bihar Al Anwaar – V 44, The book of History – Al Hassan²³⁴⁸, Ch 34 H 25 b
²⁴⁷ Bihar Al Anwaar – V 44, The book of History – Al Hassan²³⁴⁸, Ch 34 H 26
²⁴⁸ Bihar Al Anwaar – V 44, The book of History – Al Hassan²³⁴⁸, Ch 34 H 26
²⁴⁹ Bihar Al Anwaar – V 44, The book of History – Al Hassan²³⁴⁸, Ch 34 H 26
Then Rasool-Allah⁴⁰⁸ saww cried until his saww tears flowed upon his saww chest. Then he saww said: ‘I⁴⁰⁸ saww complain to Allah⁴⁰⁸ aswj of what my saww family would be facing from after me saww’.

Ibn Tawoos said,

‘It is reported from the family of the Rasool⁴⁰⁸ saww, they said, ‘One who cries and causes a hundred to cry regarding us⁴⁰⁸ asws, the Paradise is for him. And the one who cries and causes fifty to cry regarding us⁴⁰⁸ asws, the Paradise is for him. And the one who cries and cause thirty to cry, the Paradise is for him. And the one who cries and causes twenty to cry, the Paradise is for him. And the one who cries and causes ten to cry, the Paradise is for him. And the one who pretends to cry, the Paradise is for him’”.

(The book) ‘Sawaab Al Amaal’ – ‘My father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haround Al Makfouf who said,

‘Abu Abdullah⁴⁰⁸ asws said to me: ‘O Abu Haroun! Recite (a poem) to me⁴⁰⁸ asws regarding Al-Husayn⁴⁰⁸ asws. So I recited it. He⁴⁰⁸ asws said to me: ‘Recite to me like what you had been reciting, meaning with the tenderness at Al-Raqqa’.

He (the narrator) said, ‘So I recited a poem, ‘Passing by the ancetors of Al-Husayn⁴⁰⁸ asws, so speak for his⁴⁰⁸ asws pure magnificence’.

He (the narrator) said, ‘He⁴⁰⁸ asws cried, then said: ‘Increase for me⁴⁰⁸ asws’. So I recited another poem (eulogy). He⁴⁰⁸ asws cried, and I heard the crying from behind the curtain. When I was free, he⁴⁰⁸ asws said: ‘O Abu Haroun! One who recites a poem regarding Al-Husayn⁴⁰⁸ asws, so he cries and causes ten to cry, the Paradise is written for them.

⁴⁰⁸ Bihar Al Anwaar – V 44, The book of History – Al Hassan⁴⁰⁸ asws, Ch 34 H 27 a
⁴⁰⁹ Bihar Al Anwaar – V 44, The book of History – Al Hassan⁴⁰⁸ asws, Ch 34 H 27 b
وَ مَنْ أَنْشَدَ فيي الُْْسَيْْي شيعْراً فَ بَكَى وَ أَبْكَى خَُْسَةً
كُتِبَتْ َُِمُ الَْْنَّةُ وَ مَنْ أَنْشَدَ فيي الُْْسَيْْي شيعْراً فَ بَكَى وَ أَبْكَى وا
حيداً كُتُبَتْ َُِمَا الَْْنَّةُ وَ مَنْ ذُكَّرَ الُْْسَيُْْ
عينْدَُُ فَخَرَجَ مينْ عَيْنَيْهِ مينَ الدَّمْعي ميقْدَارُ جَنَا ي ذُبََبٍ كَانَ ثَوَابُهُ عَلَى اللََّّي
عَزَّ وَ جَلَّ وَ مََْ ير َرْضَ لَهُ بيدُوني الَْْنَّةي

And one who recites a poem regarding Al-Husayn asws, so he cries and causes five to cry, the Paradise is written for them. And one who recites a poem regarding Al-Husayn asws, so he cries and causes one to cry, the Paradise is written for them both. And one in whose presence Al-Husayn asws is mentioned, so there emerges the tear from his eyes the measurement of a wing of a fly, his Rewards would be upon Allah azwj Mighty and Majestic, and He azwj would not be Pleased for him with (anything) less than the Paradise”.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ash’ary, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba,

‘From Abu Abdullah asws having said: ‘One who recites a couplet regarding Al-Husayn asws from a poem, so he cries and causes ten to cry, so the Paradise is for him and them. And one who recites a couplet regarding Al-Husayn asws, so he cries and causes ten to cry, so the Paradise would be for him and for them’. He asws did not cease lowering until he asws said: ‘And one who recites a couplet regarding Al-Husayn asws, so he cries’ – and I think he asws said: ‘Or pretends to cry, the Paradise would be for them”.

(The book) ‘Al Mahasin’ – Ibn Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad, from Al Fuzeyl,

‘From Abu Abdullah asws having said: ‘One in whose presence we asws are mentioned, so his eyes flow, and even if was like the wing of a fly, Allah azwj would Forgive his sins for him, and even if they were like the foam of the sea”.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah al Assama, from Misma’a Kirdeyn who said,

‘Abu Abdullah asws said to me: ‘O Misma’a! You are from the people of Al-Iraq. Don’t you go to the grave of Al-Husayn asws?’ I said, ‘No. I am a famous man from the people of Al-Basra, and with us there is one who pursues the whims of this caliph, and our enemies are a lot from
the people of the tribes, from the Nasibis (Hostile ones) and others, I don’t trust them that they might raise my state against me in the presence of Suleyman, so they would be setting an example (punish) upon me’.

قَالَ لِي أَ فَمَا تَذْكُرُ مَا نُنيعَ بيهي ق ُلْتُ بَلَى قَالَ فَتَجْزَعُ ق ُلْتُ إي

He-asws said: ‘Don’t you mentioned what had happened with him-asws?’ I said, ‘Yes’. He-asws said: ‘Do you get gloomy?’ I said, ‘Yes, by Allah-azwj, and I shed tears for that until my family sees the impact of that upon me-asws. I refuse to eat the food until that is manifested (grief is shown) in my face’.

قَالَ رَحيمَ اللََُّّ دَمْعَتَكَ أَمَا إينَّكَ مينَ ا

He-asws said: ‘May Allah-azwj have Mercy on your tears. But, you are from those who are being counted as being the people of the sorrow for us-asws, and those who are happy at our-asws happiness and are grieving for our-asws grief, and are fearing for our-asws fear, and are feeling safe when we-asws are safe.

أَمَا إينَّكَ سَتَََى عينْدَ مَوْ

As for you, you will be seeing during your death, and the presenting of my-asws forefathers-asws to you, and their-asws advising the Angel of death about you, and glad tidings of what you will be facing with and what your eyes will be getting delighted with before the death. So, the Angel of death will be kinder upon you and more intensely merciful to you than the compassionate (mother) upon her child’.

قَالَ ثَُُّ اسْتَعْبَََ وَ اسْتَعْبََْتُ مَعَهُ فَقَالَ الَْْمْدُ للَّيَّي الَّذيي فَضَّلَنَا عَلَى خَلْ

He (the narrator) said, ‘Then he-asws shed tears and I shed tears with him-asws. He-asws said: ‘The Praise is for Allah-azwj Who Merited us-asws over His-azwj creatures with the Mercy and Specialised us-asws, People-asws of the Household.

بَا مِثْلَ مَعْنَى إينَّ الْأَرْضَ وَ السَّمَاءَ لِتُوْكَ أَمْرَ الْمُتْحِقَّينَ رَحْنَأ ثَلَّث آيٌ وَ مَا بَكَّأ لَّهَا مِنَ الْمَلَائِكَةِ أَثَّارَ وَ مَا رَقَأَ ذَمَّوعُ الْمَلَائِكَةِ مِثْلَ بَقِينَا وَ مَا بَكَّأ أَحَدَ رَحْنَائِنَا وَ لَبَنَ أَفْتَنَهَا إِلَّا رَحْمَةُ اللَّهِ أَنْ تَلْحِجَ الدِّمَغَةُ مِنْ عَيْنِي فَوَأَرْ سَالَ ذَمَّوعَهَا عَلَى خَبْيَهُ فَلُوْ قَطَرَةُ مِنْ ذَمَّوعِهِ سَفَطَتْ فِي جَهَنَّمَ فِي حَيَا

O Misma’a! The earth and the sky have been crying since the killing of Amir Al-Momineen-asws as a Mercy for us-asws, and what the Angels are crying for us-asws is more, and whatever recurrence of the tears of the Angels since we-asws were killed, and whatever everyone cries is a mercy for us-asws, and what we-asws have faced, except it is a Mercy of Allah-azwj, before the emergence of the tears from his eyes. So when his tears do flow upon his cheeks, even if a single drop of his tears were to fall into Hell, it would extinguish its heat until there will not be found any heat being for it.
And the pain of his heart for us, he would be happy on the day he sees us\textsuperscript{asws} during his death, with such a happiness, that happiness will not cease to be in his heart until he returned to us\textsuperscript{asws} at the Fountain, and that the Kawser will be joyful with the one loving us\textsuperscript{asws} when he returns to it, until it makes him takes from a variety of foods what he would not desire not to be going away from him.

O Misma’a! One who drinks a drink from it will not be thirsty after it, ever, and will not be distressed after it, ever, and he would be in the coolness of camphor, and aroma of musk, and taste of Al-Zanjabeel (which is) sweeter than the honey, and softer than the butter, and clearer than the tears, and purer than the ambergris.

He will come out from Tasneem and passed by rivers of the Gardens flowing upon gravel of gems and rubies from (number of) cups more than the number of stars of the sky. He will sense its aroma from a travel distance of a thousand years. Its cups are of gold and silver and a variety of gems. It would exude in the face of the drinker with every exuding. The drinker from it would say, ‘If only I could be left to be over here! I would neither seek any replacement with this nor any transfer away from it’.

As for you, O Kirdeyn, are from the one you will be seeing from it, and there is none from an eye crying for us\textsuperscript{asws} except it would be in bliss by looking at Al-Kawser. And the one loving us\textsuperscript{asws} would be quenched from it, would be given the pleasure, and the taste, and the desire for it, more than what he would be given, the one who is below him in loving us\textsuperscript{asws}.

And (in charge) upon Al-Kawser would be Amir Al-Momineen\textsuperscript{asws}, and in his\textsuperscript{asws} hand there would be a stick of boxthorn. He\textsuperscript{asws} will be repelling our\textsuperscript{asws} enemies with it. The man from them would be saying, ‘I testified the two testimonies!’ He\textsuperscript{asws} will say: ‘Go to your imam so and so, and ask him if he can intercede for you’. He would say, ‘My imam, the one you are mentioning, has disavowed from me’.
He	extsuperscript{–}asws will say: ‘Return behind you and tell the one you used to befriend and forwarding him upon the creatures, and ask him, when there was a better creature in your presence to intercede for you, for the best of the creatures is real. He	extsuperscript{–}asws does not reject when he	extsuperscript{–}asws is called to intercede’. He would say, ‘I am dying of thirst!’ He	extsuperscript{–}asws will say: ‘May Allah	extsuperscript{–}azwj Increase your parchness and may Allah	extsuperscript{–}azwj Increase your thirst!’

I said, ‘May I be sacrificed for you	extsuperscript{–}asws! And how will he be able to go nearer to the Fountain and others would not be able upon it?’

He	extsuperscript{–}asws said: ‘Abstaining from ugly things, and refraining from reviling us	extsuperscript{–}asws, and leaving the things others were audacious upon, and that wasn’t due to his love for us	extsuperscript{–}asws nor for any pleasure from it, but that was due to the intensity of his struggle in his worship his piety, and due to what he had pre-occupied himself with from mentioning the people. As for his heart, it is hypocritical, and his religion, it is the hostility by following the hostile people and the wilayah of the hostile ones (Nasibis), and his forwarding the two of them (Abu Bakr and Umar) over every one”.

(413)

The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from his father,

‘From Abu Abdullah	extsuperscript{–}asws, he (the narrator) said, ‘I heard him	extsuperscript{–}asws saying: ‘The crying and the grief is disliked for the servant in all what is sorrowful apart from the crying upon Al-Husayn	extsuperscript{–}asws Bin Ali	extsuperscript{–}asws, for he would be Recompensed regarding it’.’

(414)

(413 Bihar Al Anwaar – V 44, The book of History – Al Hassan	extsuperscript{–}asws, Ch 34 H 31

(414 Bihar Al Anwaar – V 44, The book of History – Al Hassan	extsuperscript{–}asws, Ch 34 H 32

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'Abu Abdullah\textsuperscript{asws} said in a lengthy Hadeeth: ‘And one Al-Husayn\textsuperscript{asws} is mentioned in his presence, so the tear comes out from his eyes of a measurement of a wing of a fly, its Reward would be upon Allah\textsuperscript{azwj} Mighty and Majestic, and He\textsuperscript{azwj} would not be Pleased for him with any less than the Paradise’\textsuperscript{415}.
what Allah^{azwj} has Prepared for you, your happiness would be more than your grief!’ And he^{asws} seeks Forgiveness for him for every sin and mistake’.\(^{417}\)

36) – "My father, from Ibn Aban, from Al Ahwazy, from Abdullah Bin Al Mugheira, from Al Asam – similar to it”\(^{418}\)

"It is reported that when the Prophet^{saww} informed his^{saww} daughter^{asws} (Syeda) Fatima^{asws} with the killing of her^{asws} son^{asws} Al-Husayn^{asws}, and what Trials would be flowing upon him^{asws}, (Syeda) Fatima^{asws} cried with intense crying and said: ‘O father^{saww}! When will that be happening?’ He^{saww} said: ‘In an era vacant from me^{saww} and from you^{asws} and from Ali^{asws}."

Her^{asws} crying intensified, and she^{asws} said: ‘O father^{saww}! So, who would be crying upon him^{asws}? And who will commit with offering of the condolences to him^{asws}?’

قَالَ النَّبيُّ يََ فَاطيمَةُ إينَّ نِسَاءَ أُمَّتِي ير َ بْكُونَ عَلَى نِسَاءي أَهْلي ب َيْتِي وَ ريجَاَُِمْ ير َبْكُونَ عَلَيْهِ أَهْلي ب َيْتِي وَ يجَُد يدُونَ الْعَزَاءَ جييلًَ ب َعْدَ جييلٍ فيي كُل ي سَنَةٍ

The Prophet^{saww} said: ‘O (Syeda) Fatima^{asws}! The women of my^{saww} community will be crying upon the women of my^{saww} family^{asws}, and their men will be crying upon the men of my^{saww} family, and they will be renewing the condolences, generation after generation, during every year.

فَإيذَا كَانَ الْقييَامَةُ تَشْفَعييَْ أَنْتي ليلن يسَاءي وَ أَََ أَشْ فَعُ ليلر يجَالي وَ كُلُّ مَنْ بَكَى مينْهُمْ عَلَى مُصَابي الُْْسَيْْي أَخَذََْ بييَديُي وَ أَدْ خَلْنَاُُ الَْْنَّةَ يََ فَاطيمَةُ كُلُّ عَيٍْْ بََكييَةٌ ير َوٌَْ الْقييَامَةي إيََّ عَيٍْْ بَكَتْ عَلَى مُصَابي الُْْسَيْْي فَإينَََّّا ضاحيكَةٌ مُسْتَبْشيرَةٌ بينَعييمي الَْْنَّةي.

So, when it will be the Day of Qiyamah, you^{asws} shall intercede for the women, and I^{saww} shall intercede for the men, and every one of them who had cried upon the calamities of Al-Husayn^{asws}, we^{asws} shall hold his hand and enter him into the Paradsie. O Fatima^{asws}! Every eye will be crying on the Day of Qiyamah except the eye which had cried upon the calamities of Al-Husayn^{asws}, for it would be laughing, smiling with the Bounties of Paradise”\(^{419}\)

فَإذَا كَانَ الْقييَامَةُ تَشْفَعييَْ أَنْتي ليلن يسَاءي وَ أَََ أَشْ فَعُ ليلر يجَالي وَ كُلُّ مَنْ بَكَى مينْهُمْ عَلَى مُصَابي الُْْسَيْْي أَخَذََْ بييَديُي وَ أَدْ خَلْنَاُُ الَْْنَّةَ يََ فَاطيمَةُ كُلُّ عَيٍْْ بََكييَةٌ ير َوٌَْ الْقييَامَةي إيََّ عَيٍْْ بَكَتْ عَلَى مُصَابي الُْْسَيْْي فَإينَََّّا ضاحيكَةٌ مُسْتَبْشيرَةٌ بينَعييمي الَْْنَّةي.

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^{417} Bihar Al Anwaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 35
^{418} Bihar Al Anwaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 36
^{419} Bihar Al Anwaar – V 44, The book of History – Al Hassan^{asws}, Ch 34 H 37
'I was adjacent (in Mashad) to the Mausoleum of my Master Alī asws, Bin Musa Al-Reza asws with a group of Momineen. When it was the tenth day of the month, Ashura, a man from our companions began to read the 'Maqtal' (details of the killing) of Al-Husayn asws.

He referred to a report from Al-Baqir asws having said: ‘One whose eyes flows with tears upon the calamities of Al-Husayn asws, and even if it was like the wing of a mosquito, Allah azwj would Forgive his sins for him, and even if they were like the foam of the sea’. And in the gathering with us, there was an ignoramus claiming the knowledge, and he was not known. He said, ‘This isn’t correct, and the intellect cannot believe (accept) it!’

And the discussion between us was a lot, and we separated from that gathering and he slept insisting upon the stubbornness in belying the Hadeeth. Then man fell asleep that night and he saw in his dream as if the Day of Qiyamah had been established and the people had been Resurrected in a plain in rows Neitber will you see any crookedness in it nor unevenness [20:107]; and the scales had been set up, and the Bridge had been extended, and the Reckoning had been places, the books had been published, and the fires had been inflamed, and the Gardens had been decorated.

And the heat intensified upon him, and there he was thirsty with severe thirst and remained searching for water. But he could not find it. He turned right and left, and there he was with large fountain in length and width.

He said, ‘I said within myself, ‘This, it is Al-Kawser, so there will be in it water which is colder than the snow, and sweeter than the freshness (honey), and there were two men at the fountain and a woman. Their radiances were shining upon the creatures, and with that, their clothes were black, and they were crying, grieving.'
I said, ‘Who are they?’ It was said to me, ‘This is Muhammad Al Mustafa‏-‏saww, and this is the Imam‏-‏asws Ali Al-Murtaza‏-‏asws, and this is Al-Tahira Fatima Al-Zahra‏-‏asws’. I said, ‘What is the matter I see them‏-‏asws wearing the black, and crying, and grieving?’ It was said to me, ‘Isn’t this the day of Ashura, the day Al-Husayn‏-‏asws was killed? So, they‏-‏asws are grieving for that reasons’.

قَالَ فَقَدْ نَغَيْتُ إِلَى سَيِّدَةِ الْأُمَّةِ فَقَلْتُ لَهَا أَنْتَ رَسُولُ اللَّهِ يَا عَطْشَانُ فَنَظَرْتُ إِلَيْهِ شَيْئًا وَ قَالَتْ لِي أَنْتَ الَّذِي وَقَدْجِرَتْ عَلَى مَا كَانَ فَضْلَ الْبُكَاء عَلَى مُصَابٍّ وَلَدِيْهِ وَ شَهِيدَهُ وَ قَلْبِي وَ قَرَأَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَدِيْهِ وَ قَلْبِي وَ قَرَأَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَدِيْهِ وَ شَهِيدَهُ وَ قَلْبِي وَ قَرَأَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

He said, ‘I went near the chieftess of the women, (Syeda) Fatima‏-‏asws, and I said to her‏-‏asws, ‘O daughter‏-‏asws of Rasool-Allah‏-‏saww! I am thirsty’. She‏-‏asws looked at me with a sideways glance and said to me: ‘You are the one who denied the merits of crying upon the calamities of Al-Husayn‏-‏asws and core of my‏-‏asws heart, and delight of my‏-‏asws eyes, the martyr, the one killed unjustly and aggressively. May Allah‏-‏azwj Curse his‏-‏asws killer, and his‏-‏asws oppressor, and his‏-‏asws preventer from drinking the water’.

قَالَ الرَّجُلُ فَانْتَبَهْتُ مِنْ نَوْمِي فَزَيَّدْتُ مِنْ أَشْعَالِي وَ اسْتَغْفَرْتُ اللَّهَ كَثيِّرًا وَ نَديمْتُ عَلَى مَا كَانَ ميَّا وَ أَتَيْتُ إيلَََّا أَنََْابِيَ ا لَّذِييَرَنَ كُنْتُ مَعَهُمْ وَ خَبََّْيَيَ وَ بَذَّتْ إيلَََّ اللََّي عَزَّ وَ جَلَّ وَ لَدِيْهِ وَ قَلْبِي وَ قَرَأَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

The man said, ‘I woke up from my sleep in a panic, scared, and I sought Forgiveness of Allah‏-‏azwj a lot, and regretted upon what had happened from me, and I went to my companions, those I had been with them, and informed them of my dream, and I repented to Allah‏-‏azwj Mighty and Majestic’.

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420 Bihar Al-Anwaar – V 44, The book of History – Al Hassan asws, Ch 34 H 38
CHAPTER 35 – MERITS OF THE MARTYRS WITH HIM-asws, AND THE REASON OF NEGATING THEIR INDIFFERENCE WITH BEING KILLED, AND EXPLANATION THAT HE-asws, MAY THE SALAWAAT OF ALLAH-aswz BE UPON HIM-asws WAS HAPPY, NOT CARING WITH WHAT WAS FLOWING UPON HIM

1. ع، على الشراع الطالقاني، عن الجوهري، عن ابن شهاده، عن أبيه، عن أبي عمان الله، قال: فلَّهُمَّ، لأجله، عن أصحابه، و إقامهم على المول.

(The book) ‘Illal Al Sharaie’ – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I said to him-asws, ‘Inform me about the companions of Al-Husayn-asws, and their resoluteness upon the death’.

He-asws said: ‘The covering was removed for them to the extent that they saw their dwelling from the Paradise. The man from them was advancing to the killing in order to rush to the Houries, to hug them, and to his place from the Paradise’.

2. مع، معاني الأخبار، عن أحمد بن الحسن المذكي، عن الحسن بن علي الناصري، عن أبيه، عن أبي خليفة الثاني، عن أبيه، قال: قال علي بن الحسن المذكي، عن آدم أبا طالب نظر إليه من كان متعا، فإذا هو بجبلهم، لأنهم مائما، مائما، مائما، مائما، فانصرفوا و وجدت فلؤه، و كان الحسن ع، و بعض من معه، من خصائصه، لشرف الواقف، و فادا خراحهم و تسكن للمؤمنهم.

(The book) ‘Ma’ani Al Akhbar’ – Al Mufassir, from Ahmad Bin Al Hassan Al-Husayni, from Al Hassan Bin Ali Al Nasiry, from his father,

‘From Abu Ja’far-asws the 2nd, from his-asws forefathers-asws having said: ‘Ali-asws Bin Al-Husayn-asws said: ‘When the matter intensified with Al-Husayn-asws, Bin Ali-asws Bin Abu Talib-asws, the one who were with him-asws, looked at him-asws, and there he-asws was, opposite to them, because every time the matter intensified, their colours changed, and their limbs trembled, and their hearts throbbed, while Al-Husayn-asws and some of the ones with him-asws, from his-asws special ones, their colours shone, and their limbs were calm, and their souls were tranquil.

فقال بعضهم لبعض، ما هو من يعدّله الذي قتل من الجنّة، قال كله الجنّة، عن آدم أبا طالب، فقلت: فليبتؤّن من سجنب إلى فسطر وما هو لدعوتكم، إلا كأنني بنتؤّن من فسطر إلى سجنب و غead.

Some of them said to the other, ‘Look! He-asws does not care with the death’. Al-Husayn-asws said to them: ‘Patience builds the honour. So, what is the death except an archway crossing with you all from the evil and to the harm, to the vast Gardens and the permanent bliss? Which

*421 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 35 H 1*
one of you would dislike being transferred from prison to a castle? And it is not for your enemies except a transfer from a castle to a prison and punishment.

My asws father asws narrated to me asws from Rasool-Allah saww: ‘The world is a prison of the Momin and a garden of the Kafir, and the death is a bridge of theirs to their gardens and a bridge of theirs to their blazing fires’. Neither am I asws lying, nor have I asws been lied to!’

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Bihar Al-Anwaar – V 44, The book of History – Al Hassan asws, Ch 35 H 2

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Bihar Al-Anwaar – V 44, The book of History – Al Hassan asws, Ch 35 H 3
'Ali-asws, chief of the worshippers, looked at Ubaydullah Bin Al-Abbas-asws and his-asws eyes filled with tears. Then he-asws said: 'There is none from the days severer upon Rasool-Allah-saww than the day of Ohad. In it was killed, Hamza-asws Bin Abdul Muttalib-asws, lion of Allah-azwj and lion of His-azwj Rasool-saww. And after it is day of Mutah. In it Ja’far-asws Bin Abu Talib-asws was killed'.

Then he-asws said: ‘And there is no day like the day of Al-Husayn-asws. Thirty thousand men, claiming to be from this community, proceeded to (kill) him-asws. Each one assuming to draw closer to Allah-azwj Mighty and Majestic by (shedding) his-asws blood, and by Allah-azwj, he-asws kept reminding them. But, they did not heed his-asws advice until they killed him-asws in revolt, and unjustly, and aggressively’.

Then he-asws said: ‘May Allah-azwj have Mercy on Al-Abbas-asws! He-asws had followed and was afflicted, and he-asws ransomed his-asws brother-asws by himself-asws until his-asws hands were cut off. So, Allah-azwj Mighty and Majestic has Replaced these two with two wings. He-asws is flying with these along with the Angels in the Paradise, like what had been Made to be for Ja’far-asws Bin Abu Talib-asws. And for Al Abbas-asws, in the Presence of Allah-azwj Mighty and Majestic, there is such a status, the entirety of the martyrs would be exulting (wishing) for it on the Day of Qiyamah’.

(From Abu Abdullah-asws): ‘There is none from a martyr except and he loves, if only Al-Husayn-asws Bin Ali-asws was alive until he could be entering the Paradise with him-asws.’

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424 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 35 H 4
CHAPTER 36 – KUFR OF HIS -asws KILLERS, AND REWARDS OF CURSING UPON THEM, AND SEVERITY OF THEIR PUNISHMENTS AND WHAT IS APPROPRIATE TO BE SAYING DURING HIS-asws MENTION, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws

1- ن، عين أخبر الرضا عليه السلام، لي، الأفضل المصدق ماجيلويو علق علق أبيه عن الربان بن شبيب عن الربان عن قول، يا ابن شبيب إن نزك أن لنحك في الجنة بين النبي و آله فالعن قيئة الخشب على

(The books) ‘Uyoon Akhbar Al-Reza’, (and) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Ali, from his father, from Al Rayyan Bin Shabeeb,

‘From Al-Reza-asws having said: ‘O Ibn Shabeeb! If it cheers you that you settle in the constructed tower in the Paradise with the Prophet-saww and his-saww Progeny-asws, then curse the killers of Al-Husayn-asws.

با ابن شبيب إن نزك أن لنحك في الجنة بين النبي و آله فالعن قيئة الخشب على

O Ibn Shabeeb! If it cheers you that there should happen to be the Rewards for you, what are for the ones martyred with Al-Husayn-asws, then say, whenever you remember him-asws,

با ابن شبيب إن نزك أن لنحك في الجنة بين النبي و آله فالعن قيمة الخشب على

‘I wish I had been with them, then I would have been successful with a great success’ [4:73]

– the Hadeeth”.

2- أقول، قد أوشنا في ناب ما وقع في الشام عن ابن شبيب عن ابن شبيب عن ابن شبيب عن الربان عن قول: من نظر إلى الألقاع أو إلى الشطرنج فلندرك

I (Majlisi) am saying, ’We have referred in the chapter on what occurred in Syrian, from Ibn Abdous, from Ibn Quteyba, from Al Fazl,

‘From Al-Reza-asws having said: ‘One who looks at ‘Al-Fuqa’a’ (fermented barley drink), or to chess, then let him remember Al-Husayn-asws and the accursed Yazeed’, and the family of

426 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 36 H 1
Ziyad. Allah would Delete his sins due to that, and even if they were like the number of stars’.427

He is upside-down in the fire until he falls to be in the bottom of Hell, and for him would be stench the inhabitants of the Fire would be seeking Refuge to their Lord from the intensity of the stench, and he would be therein eternally, tasting the painful punishment with the entirety of the ones who escorted upon killing him.

Every time their skins are thoroughly burned, [4:56], Allah Mighty and Majestic would Replace the skins upon them, other than it, until they taste the painful Punishment, it shall not be abated from them [43:75] even for a moment, and they would be drinking from the boiling water of Hell. So, the doom would be for them, from the Punishment of the Fire’’.428

And by this chain, said, ‘Rasool-Allah saww said: ‘Musa Bin Imran asked his Lord Mighty and Majestic. He said: ‘O Lord! My brother Haroun passed away, so Forgive him’. Allah Mighty and Majestic Revealed to him: ‘O Musa! Even if you were to ask Me regarding (all) the former ones and the latter ones I Would Answer you, apart from the killer of Al-Husayn Bin Ali, for I will be Avenging from his killers’’429

(The book) ‘Uyoon Akhbar Al-Reza – by the chain of Al-Tameemi, from Al-Reza, from his forefathers having said: ‘Rasool-Allah saww said: ‘The evils of the community will be
killing Al-Husayn\textsuperscript{asws}, and the one who disbelieves in me\textsuperscript{saww} would be disavowing from his\textsuperscript{asws} children\textsuperscript{asws}. 430

6– ل، l'acquis de la dévotion qu'on croyait à l'égard de l'héritier des prophètes \textsuperscript{asws} que vous me demandez de commencer à démontrer \textsuperscript{asws} que le Seigneur de l'univers 

Il n'est pas de gens qui disent qu'il est 

Le fils de l'homme \textsuperscript{asws} dit : "Cinquième \textsuperscript{asws} a été mentionné par 

Et le belier de la pré-détermination du Seigneur \textsuperscript{azwj} et le neglector de mon \textsuperscript{saww} Sunnah, et le legaliser from my \textsuperscript{saww} family \textsuperscript{asws} what Allah \textsuperscript{azwj} has Prohibited, and the ruler by tyranny to humiliate the ones Allah \textsuperscript{azwj} has Honoured, and honours the one Allah \textsuperscript{azwj} has Disgraced, and possessor of the war booty of the Muslims, the legaliser of it (for other than its right)". 431

7– ما، l'ameen à l'envoi de l'envoyé, qu'an \textsuperscript{asws} disait qu'\textsuperscript{asws} a été mentionné par 

Et le belier de la pré-détermination du Seigneur \textsuperscript{azwj} et le neglector of my \textsuperscript{saww} Sunnah, and the legaliser from my \textsuperscript{saww} family \textsuperscript{asws} what Allah \textsuperscript{azwj} has Prohibited, and the ruler by tyranny to humiliate the ones Allah \textsuperscript{azwj} has Honoured, and honours the one Allah \textsuperscript{azwj} has Disgraced, and possessor of the war booty of the Muslims, the legaliser of it (for other than its right)". 431

8– ثم، le père des hommes \textsuperscript{asws} qui ont dit que le Seigneur de l'univers 

Il n'est pas de gens qui disent qu'il est 

Le fils de l'homme \textsuperscript{asws} dit : "Cinquième \textsuperscript{asws} a été mentionné par 

Et le belier de la pré-détermination du Seigneur \textsuperscript{azwj} et le neglector of my \textsuperscript{saww} Sunnah, and the legaliser from my \textsuperscript{saww} family \textsuperscript{asws} what Allah \textsuperscript{azwj} has Prohibited, and the ruler by tyranny to humiliate the ones Allah \textsuperscript{azwj} has Honoured, and honours the one Allah \textsuperscript{azwj} has Disgraced, and possessor of the war booty of the Muslims, the legaliser of it (for other than its right)". 431

I said to Abu Abdullah\textsuperscript{asws}, 'I tend to remember Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}. So which thing should I be saying when I remember him\textsuperscript{asws}?’ He\textsuperscript{asws} said:

صلِّ الله عليك يا أبي عبد الله

'May the Salawaat of Allah \textsuperscript{azwj} be upon you\textsuperscript{saww}, O Abu Abdullah\textsuperscript{asws}’ —

فَّنْ لَكُمُوهَا كَلِامًا مَّحِيرًا

Say (by) repeating it thrice – the Hadeeth”. 432

The killer of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was mentioned in the presence of Abu Abdullah\textsuperscript{asws}. One of his companions said, ‘I wish Allah\textsuperscript{azwj} would Take his\textsuperscript{saww} revenge in the world!’ He\textsuperscript{asws} 433

430 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 5
431 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 6
432 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 7
said: ‘It is as if you are trying to reduce the Punishment of Allah\textsuperscript{azwj} for him\textsuperscript{la}, and whatever is in the presence of Allah\textsuperscript{azwj} is of severer Punishment and severer affliction!’”\textsuperscript{433} 9

Then, the companions asked: “Do you believe in punishment that is lighter than that of the Prophet\textsuperscript{saww} and whatever is in the presence of the Prophet\textsuperscript{saww} is severer punishment and severer affliction!”\textsuperscript{433}


From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool\textsuperscript{Allah} said: ‘There is a status in the Fire, no one from the people deserves it except for having killed Al Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and Yahya Bin Zakariya\textsuperscript{asws}.’”\textsuperscript{434}

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Abdullah b in Ali Al Naqid, from Abu Haroun Al Absy, from Ja’far Bin Hayyan, from Khalid al Rabie who said, ‘It is narrated to me by the one who heard Ka’ab saying, “The first one to curse the killer of Al Husayn Bin Ali\textsuperscript{asws} was Ibrahim\textsuperscript{as}, Friend of the Beneficent, and he\textsuperscript{as} instructed his\textsuperscript{as} son\textsuperscript{as} with that, and took the pact and the covenant upon them. The Musa\textsuperscript{as} Bin Imran\textsuperscript{as} cursed him\textsuperscript{la} and ordered his\textsuperscript{as} community with that. Then Dawood cursed him\textsuperscript{la} and ordered the children of Israel with that. The Musa\textsuperscript{as} Bin Imran\textsuperscript{as} cursed him\textsuperscript{la} and ordered his\textsuperscript{as} community with that. Then Dawood cursed him\textsuperscript{la} and ordered the children of Israel with that.”’

Then Isa\textsuperscript{as} cursed him\textsuperscript{la} and frequently said: ‘O children of Israel! Curse his\textsuperscript{asws} killer, and if you were to come across his\textsuperscript{asws} days, then do not sit back from him\textsuperscript{asws}, for the martyr with him\textsuperscript{asws} is like the one martyred with the Prophets\textsuperscript{saww}, going ahead, not turning back. And it is as if I\textsuperscript{as} am looking at his\textsuperscript{asws} spot, and there is none from a Prophet\textsuperscript{as} except and he\textsuperscript{as} has visited Karbala and paused at it and said: ‘You are a spot of abundant good. The blossoming moon will be buried in you!’”\textsuperscript{435}

433 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 8
434 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 9
435 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 10
I saw Rasool-Allah-saww, and Al Hassan-asws and Al-Husayn-asws were in his-saww lap. He-saww was kissing this one at times and this one at times, and he-saww said to Al-Husayn-asws: ‘The doom would be for the one who kills you-asws’.

Allah-azwj would Give them-asws my-saww understanding, and they-asws are my-saww family-asws from my-saww flesh and my-asws blood. I-saww complain to Allah-azwj of their-asws enemies from my-saww community, the deniers of their-asws merits, the cutters regarding them-asws of my-saww connection. By Allah-azwj! They will be killing my-saww son-asws. They will not attain my-saww intercession!’

From Abu Abdullah-asws having said: ‘The killer of Yahya-as man of adultery (illegitimate), and the killer of Al-Husayn-asws is a son of adultery (illegitimate), and the sky did not cry, except upon them-asws’. 438
(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Al Saffar, from Ibn Isa, from Ibn Al Fazzal, from Ibn Bukeyr, from Zurara, from Abdul Khaliq,

‘From Abu Abdullah-asws having said: ‘The killer of Al-Husayn-asws Bin Ali-asws is a son of adultery (illegitimate), and the killer of Yahya Bin Zakariya-as is a son of adultery (illegitimate)”’.439

15-مل، كامل الزيَرات أَبِي عَنْ سَعْدٍ عَني ابْني هَاشيمٍ عَني ابْني أَبِي عُمَيٍْ عَني ابْني مُسْكَانَ عَني أَبِي عَبْدي اللََّّي كُتَبَ اللََُّّ لَهُ ميائَةَ أَلْفي حَسَنَةٍ وَ حَطَّ عَنْهُ ميائَةَ أَلْ في سَي يَِةٍ وَ رَفَعَ لَهُ ميائَةَ أَلْفي دَرَجةٍ وَ كَأَنَََّّا أَعْتَقَ ميائَةَ أَلْفي نَسَمَةٍ وَ حَشَرَُُ اللََُّّ يرُوا الْقييَامَةي ثَليجَ الْفَُْادي.

There is none from a servant who drinks the water, so he remembers Al-Husayn-asws and curses his-asws killer, except Allah-azwj would Write for him a hundred thousand good deeds, and Drop a hundred thousand evil deeds from him, and Raise hundred thousand levels for him. And it is as if he has liberated one hundred thousand persons, and Allah-azwj would Resurrect him on the Day of Qiyamah delighted of heart”.441

17-م، تفسير الإمام عليه السلام قال رسول الله صلما لما نزلت- و إِذْ أَخْذُوا وَيَتَّكِمُّونَ وَمَا كَفَّأَ الَّذِينَ قَضَوْا عَلَى الَّذِينَ كَذَّبُوا وَ رَفَعَ الْيَهُودِ أَيِّ الَّذِينَ كَتَبَ اللَّهُ عَني ابْني هَاشَّابِ عَني ابْني أَبِي عُمَيٍْ عَني ابْني مُسْكَانَ عَني أَبِي عَبْدي اللََّّي كُتَبَ اللَّهُ عَني ابْني هَاشَّابِ عَني ابْني أَبِي عُمَيٍْ عَني ابْني مُسْكَانَ عَني أَبِي عَبْدي اللََّّي

Tafseer Imam (Al-Hassan Al-Askari-asws) – ‘When it was Revealed: And when We Took your Covenant: You will not be shedding your blood [2:84] – the Verse regarding the Jews, i.e., those who had broken the Pact of Allah-azwj and killed and belied the Messengers-as of Allah-azwj, and killed the friends of Allah-azwj, Rasool-Allah-saww said: ‘Shall I-saww inform you all with

441 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 36 H 16
the one who is comparable from the Jews of this community?’ They said, ‘Yes, O Rasool-Allah ﷺ!’

He saww said: ‘A group from my community posing as being from the people of my Religion. They would be killing the meritorious ones of my offspring and the good ones of my family, and they would be changing my Law and my Sunnah, and they would be killing my two (grand) sons, Al-Hassan-asws and Al-Husayn-asws, just as the ancestors of these Jews kill Zakariyya-as and Yahya-as.

Indeed! And Allah would Curse them just as He had Cursed them, and He would Send upon the remaining ones of their offspring – before the Day of Judgment – a Guide, and Guided one, from the sons of Al-Husayn-asws, the oppressed. He-asws would send them, by the swords of his friends, to the Fire of Hell’.

Indeed! And Allah Sends Blessings upon the weepers upon Al-Husayn-asws Bin Ali-asws of Mercy and Compassion, and (upon) the ones cursing their enemies, the ones who heaped upon them, Rage and Resentment.

Indeed! And the ones pleased with the killing of Al-Husayn-asws are participants in his killing.

Indeed! And the ones who kill him-asws, and their aiders, and their adherents, and the one believing in them, are disavowed from the Religion of Allah-azwj.

Indeed! Allah-azwj Commands the Angels of Proximity that they should join their tears, caused (shed) due to the killing of Al-Husayn-asws, to the keepers of the Gardens. So, they blend these
with the water of (river) Al-Haywaan, and it increases in its freshness and its aroma, a thousand-fold.

And that the Angels are joining the tears of the happy ones, the ones laughing at the killing of Al-Husayn\textsuperscript{asws} and are casting these into the abyss, and these are blended in with its boiling waters and its pus, and its vomits, and its (wound) discharge. So, it would increase in the intensity of its heat and it would magnify its Punishment a thousand-fold. It would intensify with it upon the ones transferred to it, from the enemies of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, in their Punishment”.  

—I was seated in the house of Abu Abdullah\textsuperscript{asws}, and I looked at a dove cooing which awed me. Abu Abdullah\textsuperscript{asws} looked at me and said: ‘O Dawood! Do you know what this bird is saying?’ I said, ‘No, by Allah\textsuperscript{azwj}! May I be sacrificed for you\textsuperscript{asws}’. He\textsuperscript{asws} said: ‘It is supplicating against the killer of Al-Husayn\textsuperscript{asws}, so take (doves) to be in your houses’.”

—From Abu Abdullah\textsuperscript{asws} having said: ‘Take the frightened doves to be in your houses, for these tend to curse the killer of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, upon them\textsuperscript{asws} be the greetings, and may Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer!’

—I (Majlisi) am saying, ‘I found in one of the compilations of the contemporaries—

‘When Ibn Ziyad\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, gathered his\textsuperscript{la} people to battle Al-Husayn\textsuperscript{asws}, they were seventy thousand horsemen. Ibn Ziyad\textsuperscript{la} said, ‘O you people! The one from you

442 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 17
443 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 18
444 Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 36 H 19 a
who takes charge of killing Al-Husayn-asws, for him would be the governance of whichever city he so desires! But no one from them answered him-la.

فاستدعى عمر بن سعد لعنه الله و قال له يَ أريرد أن تتولَ حرب الْسيْ بنفسك فقال له اعفنِ من ذلك فقال ابن زيَد قد أعفيتك عمر فاردد علينا عهدَ الذي كتبنا إليك بوَيرة الري فقال عمر أمهلنا الليلة فقال له قد أمهلتك.

He-la summoned Umar Bin Sa’ad, may Allah-azwj Curse him-la, and said to him-la, ‘O Umar! I-la want you-la by yourself-la to be in charge of battling Al-Husayn-asws. He-la said to him-la, ‘Excuse me-la from that’. Ibn Ziyad-la said, ‘I-la have excused you-la, O Umar-la! So, return our-la pact which we-la had written for you-la with the governance of Rayy’. Umar-la said, ‘Respite us-la for one night’. He-la said to him-la, ‘I-la have resputed!’

فانصرف عمر بن سعد إلَ منزله و جعل يرستشيْ قومه و إخوانه و من يرثق به من أنَابه فلم يرشر عليه أحد بذلك و كان عند عمر بن سعد رجل من أهل الْيْ يرقال له كامل و كان نديرقا لِبيه من قبله فقال له يَ عمر ما لِ أراك بَيِة و حركة فما الذي أنت عازٍ عليه و كان كامل كاسَ ه ذا رأي و عقل و ديرن كامل.

Umar Bin Sa’ad left to go to his-la house and went to consult his-la people and his-la brethren, and the ones from his-la companions he-la trusted with. But no one consulted upon him-la with (doing) that. And in the presence of Umar Bin Sa’ad-la there was man from the people of good called Kamil, and he used to be a friend of his-la father (Sa’ad Bin Abu Waqas) from before him-la. He said to him-la, ‘What is the matter, O Umar-la, I see you agitated and moving around? What is that which you are deciding upon?’ And Kamil, like his name, was with a view, and intellect, and perfect religion.

Ibn Sa’ad-la, may Allah-azwj Curse him-la, said to him, ‘I have been placed as commander of this army in battling Al-Husayn-asws. And rather, killing him-asws and his-asws family, in my-la presence is like eating a meal, or like drinking water. And when I-la have killed him-asws, I-la shall go out to rule Rayy’.

فقال له ابن سعد لعنه الله إنّ قد وليت أمر هذا الْيش في حرب الْسيْ و إنَّا قتله عندي و أهل بيته كأكلة آكل أو كشربة ماء و إذا قتلت خرجت إلَ ملك الري

Kamil said to him-la, ‘Ugh to you-la, O Umar Bin Sa’ad-la! You-la want to kill Al-Husayn-asws, son-asws of the daughter-asws of Rasool-Allah-saww! Ugh to you-la, and to your-la religion! Are you-la being stupid with the truth and have strayed from the guidance? Don’t you-la know who you-la are going out and to whom you-la are to battle? We are for Allah-azwj and are returning to Him-azwj’.

و الله لو أعطيت الدنيا وما فيها على قتل رجل واحد من أمة محمد لم فعلت فكيف ترقد تقتل الحسنين ابن بنت رسول الله ص و ما الذي تقول غدا لرسول الله إذا وردت عليه و قد قتلت ولد و قد قتلت فيه و مرّة فؤاد و ابن سيدة نساء العالمين و ابن سيد الوصين و هو سيد شباب أهل الجنة من الحق...

Ajmeen
By Allah-azwj, even if I were to be given the world and whatever is in it based upon killing one man from the community of Muhammad-saww, I will not do so. So, how come you-la want to kill Al-Husayn-asws son-asws of the daughter-asws of Rasool-Allah-saww? And what is that which you-la will be saying to Rasool-Allah-saww tomorrow when you-la will arrive to him-saww, and you-la would have killed his-asws son-asws, and delight of his-saww eyes, and fruit of his-saww heart, and son-asws of chiefest of the worlds, and son of the chief of the successors-as, and he-asws (Al-Husayn-asws) is a chief of the youths of the people of Paradise from the entirety of the people?

و إنه في زماننا هذا مَنزلة جدُ في زمانه و طاعته فرض علينا كطاعته و إنه بَب الْنة و النار فاختَ لنفسك ما أنت مِتار و إنّ أشهد

And in this era of ours, he-asws is at the status of his-asws grandfather-saww what it was during his-saww era, and obedience to him-asws is an obligation upon us like obedience to him-saww was, and he-asws is a door of Paradise and the Fire. So, choose for yourself whatever you want to choose, and I testify with Allah-azwj that if you were to battle him-asws or kill him-asws, or assist (others) against him-asws, or upon his-asws killing, you-la not be living in the world after it, except a little’.

Umar Bin Sa’ad-la said to him, ‘Is with death you are scaring me-la, and I-la, when I-la am free from killing him-asws, I-la shall be a commander upon seventy thousand horsemen, and I-la shall be ruling the kingdom of Rayy’.

Kamil said to him-la, ‘I shall narrate to you-la a Hadeeth, I hope the salvation would be for you-la in it, if you-la are concordant in accepting it.

أعلم أنّ سافرت مع أبيك سعد إلَ الشاٌ فانقطعت بِ مطيتِ عن أنَابِ و تِت و عطشت فلَ  لِ ديرر راهب فملت إليه و نزلت عن فرسي و

Know, that I had travelled with your-la father to Syria. My ride got cut off from my companions and I was lost and thirsty. A monastery of a Monk came into view. I inclined towards it and descended from my horse and came to the door of the monastery to drink water. A Monk of that monastery overlooked from the monastery and said, ‘What do you want?’ I said to him, ‘I am thirsty’.

فقال لِ أنت من أمة هذا النبي الذيرن يرقتل بعضهم بعضا على حب الدنيا مكالبة و يرتنافسون فيها على حطامها فقلت له إنّ عطشان

He said to me, ‘Are you from the community of this Prophet-saww, those who are killing each other upon love of the world as enemies and are competing with regards to it upon its debris’. I said to him, ‘I am from the Mercied community of Muhammad-saww’.

فقال إنكم أشر أمة فاولول لكم يوم القيامة و قد غدوتم إلى عورة نبيكم و تسون نساة و تنهون أمواله
He said, 'You all are the evilest of communities, so the woe be for you all on the Day of Qiyamah. And you will be coming to the family of your Prophet saww and would be reviling his saww womenfolk and are plundering his saww wealth'.

I said to him, 'O Monk! We would do that. He said, 'Yes, and when you have done that, the skies, and the earths, and the oceans, and the mountains, and the prairies, and the deserts, and the animals, and the bird will (all) clamour with the cursing upon his asws killers. Then his asws killers would not remain in the world except a little. Then a man would appear seeking his asws revenge, so he will not leave anyone who had participated in his asws blood except he would kill him, and Allah azwj would Hasten his (their souls) to the Fire'.

Then the Monk said, 'I can see nearness for you from the killer of this good man. By Allah azwj! If I were to come across his asws days, I would save him asws with myself from the heat of the swords'. I said, 'O Monk! I seek Refuge for myself from being from the ones who kill the son asws of the daughter asws of Rasool-Allah saww'.

He said, 'If it does not happen to be you, then it would be a man close to you, and that his asws killer, upon him would be half the punishment of the people of the Fire, and that his punishment would be severer than the punishment of Pharaoh la and Hamman la'. Then he banged the door in my face and entered to worship Allah azwj the Exalted, and he refused to quench me the water'.

Kamil said, 'I rode my horse and caught up with my companions. Your la father said to me, 'What delayed you from us, O Kamil?' So I narrated to him with what I had heard from the Monk. He said to me, 'He spoke the truth'.

Then Sa’ad informed me that he had descended at the monastery of this Monk once from before me, and he had informed him that he would be the man who would be killing the son asws of the daughter asws of Rasool-Allah saww. So, your father Sa’ad feared from that, and was scared that you la might be the one to kill him asws. So he distance you la away from him, and he went far from you la. So be cautioned, O Umar, of going out to him asws, for half the punishment of the people of the Fire would be upon you'.
He (the narrator) said, ‘The news reached Ibn Ziyad—la, may Allah—azwj Curse him—la, so he—la summoned Kamil and cut off his tongue. He lived for a day or part of a day, and he died. May Allah—azwj have Mercy on him’.445

He said, ‘And it is narrated that Musa—as Bin Imran—as, the Israelites saw him—as being in a hurry and he—as had clothed in yellow, and were astonished at the weakness of his—as body, and judged by the trembling of his—as limbs, and the goosebumps ons—as body, and the overflowing of his—as eyes (with tears), and slimness, because whenever he—as supplicated to his—as Lord—azwj for the whispering, that (state) came upon him—saww from the fear of Allah—azwj the Exalted.

One Israelite recognised him—as, and he was from the ones believing in him—as. He said to him—as, ‘O Prophet—saww of Allah—azwj! I have committed a mighty sin so can you—as ask your—as Lord—azwj to Pardon me?’ He—as said yes and went.

When he—as whispered to his—as Lord—azwj, he—as said to Him—azwj: ‘O Lord—azwj of the worlds! I—as ask You—azwj, and You—azwj are the Knower before my—as speaking with it’.

The Exalted Said: “O Musa—as! Whatever you—as ask Me—azwj, I—azwj shall Give it to you—as, and whatever you—as want, I—azwj shall Make you—as reach it!”

He—as said: ‘Lord—azwj! So and so, Your—azwj Israelite servant has committed a sin and asks You—azwj for the Pardon’. He—azwj Said: “O Musa—as! I—azwj shall Pardon the ones who seek My—azwj Forgiveness except the killer of Al-Husayn—asws!”

Musa—as said: ‘O Lord—azwj! And who is Al-Husayn—asws?’ He—azwj Said to him—as, “The one who was Mentioned to you—as by the side of Al-Toor (mountain)”’. He—as said: ‘O Lord—azwj! And who will kill him—asws?’

He \textsuperscript{asws} said: “The community of his \textsuperscript{saww} grandfather \textsuperscript{saww} will kill him \textsuperscript{asws}, the rebel, the tyrannous, in the land of Karbala, and his \textsuperscript{asws} horse will flee and whine and snort, and it would be saying it is snorting: ‘The injustice! The injustice! From the community which killed the son \textsuperscript{asws} of the daughter \textsuperscript{asws} of its Prophet \textsuperscript{saww}.

He \textsuperscript{asws} will remain thrown upon the sand, from without any washing, nor shroud, and his \textsuperscript{asws} belongings would be plundered, and his \textsuperscript{asws} womenfolk would be made captives (paraded) in the cities, and his \textsuperscript{asws} helpers would be killed, and their heads would be publicised along with his \textsuperscript{asws} head upon the ends of the spears!

O Musa \textsuperscript{as}! Their young ones would die of thirst, and their older ones would be whipped. They will be crying for help, and there will be no helpers, and they will ask to be rescued, and there will be no rescuer!”

He (the narrator) said, ‘Musa \textsuperscript{as} cried and said: ‘O Lord \textsuperscript{azwj}! And what punishment would there be for his \textsuperscript{asws} killer?’

He \textsuperscript{azwj} said: “O Musa \textsuperscript{as}! A Punishment, the people of the Fire would cry for help from it with the Fire. They will not attain My \textsuperscript{azwj} Mercy, nor the intercession of his \textsuperscript{asws} grandfather \textsuperscript{saww}, and had it not been for the prestige for him \textsuperscript{asws}, the earth would have collapsed with them!”

Musa \textsuperscript{as} said: ‘O Allah \textsuperscript{azwj}! I \textsuperscript{as} disavow from them (in front of) You \textsuperscript{azwj}, and from the ones who are pleased with their deeds’.

The Glorious Said: “O Musa \textsuperscript{as}! I \textsuperscript{azwj} have Decreed Mercy for his \textsuperscript{asws} followers, from My \textsuperscript{azwj} servants, and know that the one who cries upon him \textsuperscript{asws}, or causes (others) to cry, I \textsuperscript{azwj} will Prohibit his body unto the Fire”.”

446 Bihar Al Anwaar – V 44, The book of History – Al Hassan \textsuperscript{asws}, Ch 36 H 19 c
Follow-up: The author of the book ‘Ilzam Al-Nawasib’ and others said that Maysoun Bint Bajdl Al-Kalbiya enabled a slave of her father upon herself, and she became pregnant with Yazeed la, may Allah azwj Curse him la.

Ubeydullah Bin Ziyad la, may Allah azwj Curse him la, his father is Ziyad son of Sumayya. His la mother Sumayya was notorious with the adultery, and he la was born upon the bed of Ubyd, a slave of the clan of Alaaaj from Saqeef.

Muawiya claimed that Abu Sufyan had committed adultery with the mother of Ziyad and she had given birth to Ziyad, and that he la was his brother. So his la name became ‘A whore-son’, and it was Ayesha who had named Ziyad ‘Son of his father’ because there wasn’t known father for him.

And as for Umar Bin Sa’ad la, may Allah azwj Curse him la, his la father had attributed him la to other than his la father, and he was from a man from the clan of Azrah, and it was a deception of his la mother.

And that is testified by the words of Muawiya, may Allah azwj Curse him, when Sa’ad had said to Muawiya, ‘I am more rightful with this command than you’. Muawiya said to him, ‘That would be refused upon you by the clan of Azrah’ and farted at him. That is reported by Al-Nowfaly Bin Suleyman, being from the Sunni scholars.
CHAPTER 37 – WHAT TRANSPIERED UPON HIM\textsuperscript{asws} AFTER ALLEGIANCES OF THE PEOPLE TO YAZEED BIN MUAWYA\textsuperscript{la} UP TO HIS\textsuperscript{asws} MARTYRDOM, MAY THE SALAWAA OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND MAY THE CURSE OF ALLAH\textsuperscript{azwj} BE UPON HIS\textsuperscript{asws} OPPRESSORS, AND HIS\textsuperscript{asws} KILLERS, AND THE ONES PLEASED WITH HIS\textsuperscript{asws} KILLING, AND THE SUPPORTERS AGAINST HIM\textsuperscript{asws}

I asked Ja'far\textsuperscript{asws} Bin Muhammad Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. I said, ‘Narrate to me about the ‘Maqtal’ (details of killing) of the son\textsuperscript{asws} of Rasool Allah\textsuperscript{saww}.’

He\textsuperscript{asws} said: ‘It is narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘When the death presented to Muawiya, he called his son\textsuperscript{la} Yazeed\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}. He seated him\textsuperscript{la} in front of him. He said to him\textsuperscript{la}, ‘O my son\textsuperscript{la}! I have humbled the difficult necks for you\textsuperscript{la} and solidified the country for you\textsuperscript{la} and have made the kingdom and whatever is in it for you\textsuperscript{la} to relish, and I fear upon you\textsuperscript{la} from three persons to opposed upon you\textsuperscript{la} with their Jihad, and they are – Abdullah Bin Umar Bin Al-Khattab, and Abdullah Bin Al-Zubeyr, and Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}.

Note: Ibn Al Jowzy said in (the book) ‘Al-Tazkira’ on page 134, ‘And Muawiya had said to Yazeed\textsuperscript{la} when he bequeathed to him\textsuperscript{la}, ‘I have sufficed for you\textsuperscript{la} going here and there and
folded the country and the men for you -la, and I have humbled the necks of the Arabs for you -la, and I do not fear upon you of this command being snatched away from you which I have laid the foundation for you, except four persons from Quraysh – Al-Husayn asws Ibn Ali asws, and Abdullah Bin Al-Zubeyr, and Abdullah Bin Umar, and Abd al Rahman Bin Abu Bakr.

As for the son of Umar, he is a man the acts of worship have exhausted him, and where there does not remain any other than him, he will pledge allegiance to you. And as for Al-Husayn asws, the people of Al-Iraq will never leave him asws until they bring him asws out. So, if he-asws comes out against you -la and you are victorious with him asws, then pardon him asws, for there is a sparkling kinship for him and a mighty right.

And as for the son of Abu Bakr, there isn’t any concern for him except regarding the women and the vanities. When he sees his companions to have done something, he will do similar to it. And as for the one who will crouch for you with a squatting of the lion and lowering the head like the lowering of a serpent and dodge you -la like the dodging of the fox, so that is the son of Al-Zubeyr. If he pounces upon you -la and you -la are enabled the opportunity from him, then cut him into pieces and pieces’.

As for Abdullah Bin Umar, he is with you -la already. So, make him stay and do not leave him. And as for Abdullah Bin Al-Zubeyr, if you are victorious with him, then cut him into pieces and pieces, for he is crouching for you -la like what the lion tends to crouch for its opportunity, and he will be unpredictable to you like the unpredictability of the fox to the dog.

And as for Al-Husayn asws, so you -la have recognised his asws share from Rasool-Allah saww and he-asws is from the flesh of Rasool-Allah saww and his saww blood, and I know that it is inevitable that the people of Al-Iraq will be bringing him asws out to them, then they would abandon him asws and waste him asws.

So, if you -la were to be victorious with him asws, then recognise his asws right and his asws status from Rasool-Allah saww, and do not seized him asws due to his asws deed, and along with that, there is mingling for us with him asws and relationship. And beware of deal with him asws with evil or him asws seeing any abhorrence from you -la.
He (Al-Sadiq asws) said: ‘When Muawiya died and the one in charge of the command after him was Yazeed-ia, may Allah-aswj Curse him-ia, he-ia sent his-ia office bearer upon the city of Rasool-Allah-asww, and he was his-ia uncle Utbah Bin Abu Sufyan. He arrived at Al-Medina, and upon it was Marwan Bin Al-Hakam, and he had been the office bearer of Muawiya.

He removed him from his place and sat in it in order to enforce the order of Yazeed-ia regarding him. So, Marwan fled, and he was not able upon him. And Utba sent for Al-Husayn-asws Bin Ali-asws. He said, ‘The commander of the faithful orders you-asws to pledge allegiance to him-ia’.

Al-Husayn-asws said: ‘O Utba! You have known that we-asws are People-asws of the Household of honour, and mine of the Message, and flags of truth, those Allah asws has Utilised our-asws hearts as depositories, and our-asws tongues are speaking with it, so I-asws shall speak by the Permission of Allah-aswj Mighty and Majestic, and I-asws have heard my-asws grandfather saww Rasool-Allah-asww saying: ‘The caliphate is prohibited unto the sons of Abu Sufyan’, and (so) how can the People-asws of the Household pledge allegiance and Rasool-Allah-asww has said this regarding them?’

When Utba heard that, he called for the scribe and wrote, ‘In the Name of Allah-aswj the Beneficent, the Merciful. To the servant of Allah-aswj Yazeed-ia, commander of the faithful, from Utba Bin Abu Sufyan. As for after, Al-Husayn-asws Bin Ali-asws does not view the caliphate being for you-ia nor will he-asws pledge allegiance. So, what is your-ia view regarding his-asws matter? And the greetings’.

When the letter arrive to Yazeed-ia, may Allah-aswj Curse him-ia, he-ia wrote the answer to Utba, ‘As for after, when this letter of mine-ia comes to you, then hasten its answer to me-ia and explain to me-ia in your letter, all the ones who are in my-ia obedience or have exited from it, and let there be the head of Al-Husayn-asws Bin Ali-asws with the answer’.

فأقول عنيماً من مكانه، ونحن فيه بالغ في ظن نبي، فإنه نبي فهرب منه عنيماً لم يفهم عليه، وبعث عنيماً إلى المحسن بن عليٍّ، فقصاه إن أمير المؤمنين أمرك أن

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That reached Al-Husayn asws, so he asws thought of going out from the land of Al-Hijaz to the land of Al-Iraq. When the night came, he asws went to the Masjid of the Prophet saww to bid farewell to the grave. When he asws arrive to the grave, a light shone for him asws emerging from the grave and returned to its place.

When it was the second night, he asws went to bid farewell to the grave. He asws stood to pray Salat, and prolonged it. He asws slumbered while he asws was in Sajdah, and the Prophet saww came to him asws while he asws was in his asws dream. He saww held Al-Husayn asws and hugged him asws to his saww chest and went on to kiss between his asws eyes and saying: ‘By my saww father as! You asws are as if I saww am seeing you asws are wallowing in your asws blood between a party from this community. They are hoping for my saww intercession? There is no share for them in the Presence of Allah asws!}

O my saww son asws! Proceed to your asws father asws, and your asws mother asws, and your asws brother asws, and they asws are yearning for you asws, and there are ranks in the Paradise for your asws which cannot be achieved except by the martyrdom’.

Al-Husayn asws woke up from his asws sleep weeping. He asws came to his asws family members and informed them with the dream and bade farewell to them and carried his asws brethren upon the carriages, and his asws daughter asws, and the son asws of his asws brother asws Al-Qasim asws son asws of Al-Hassan asws Bin Ali asws.

Then he asws travelled among twenty-one men from his asws companions and family members. From them were Abu Bakr son of Ali asws and Muhammad son of Ali asws, and Usman son of Ali asws, and Al-Abbas asws son of Ali asws, and Abdullah Bin Muslim Bin Aqeel, and Ali asws Bin Al-Husayn asws the elder (Al-Akbar), and Ali asws Bin Al-Husayn asws the younger (Al-Ashgar).

And Abdullah Bin Umar heard of his asws going out. He proceeded to his ride and went out behind him quickly. He came across him asws in one of the stops. He said, ‘Where are you asws intending (to go to), O son asws of Rasool-Allah saww?’ He asws said: ‘Al-Iraq’. He said, ‘No! Return to the Sanctuary of your asws grandfather saww’. Al-Husayn asws refused to him.
When Ibn Umar saw his refusal, he said, 'O Abu Abdullah! Uncover for me from the place you which Rasool-Allah ṣaww used to kiss'. Al-Husayn ṣaww uncovered from his navel. Ibn Umar kissed it thrice and cried, and said, 'I entrust you to Allah, O Abu Abdullah, for you be killed in this heading of yours'.

Al-Husayn ṣaww and his ṣaww companions travelled. When they descended at Sa’albiya, a man called Bishr Bin Ghalib arrived to him ṣaww. He said, 'O son ṣaww of Rasool Allah ṣaww! Inform me about the Words of Allah Mighty and Majestic: On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]'.

He ṣaww said: 'An Imam ṣaww called to guidance, they answer him ṣaww to it, and an imam calls to straying, so they answer him to it. They would be in the Paradise and they would be in the Fire, and it is the Word of Mighty and Majestic: A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]'.

Then he ṣaww travelled until he ṣaww descended at Al-Uzeyb. In it he had an afternoon nap, then woke upon suddenly from his ṣaww sleep weeping. His ṣaww son ṣaww said to him ṣaww, 'What makes you ṣaww cry, O father ṣaww?' He ṣaww said: 'O my ṣaww son ṣaww! This is a time the dream does not lie during it, and a presented had presented to me ṣaww in the dream. He said, 'You ṣaww are travelling the death is travelling with you all to the Paradise'.

He ṣaww said: ‘Woe be unto you, O Abu Harim! They insulted my ṣaww honour, but I ṣaww was patient; and they sought my ṣaww wealth, but I ṣaww was patient; and they sought my ṣaww blood, so I ṣaww fled. And I ṣaww swear by Allah ṣaww! They will kill me ṣaww, then Allah ṣaww will Clothe them
with all-inclusive disgrace, and cutting swords, and He-asws Cause one to overcome upon them who will humiliate them’.

He (Al-Sadiq-asws) said: ‘And the news reached Ubeydullah Bin Ziyad-alah, may Allah-aswj Curse him-alah, and that Al-Husayn-asws had descended at Al-Rafeema. He-alah hastened Hurr Bin Yazeeda among a thousand horsemen, towards him-asws. Al-Hurr-ra said, ‘When I-ra came out from my-ra house heading towards Al-Husayn-asws, I-ra was called out at, thrice, ‘O Hurr-ra! Receive glad tidings with the Paradise!’ I-ra turned around but did not see anyone. I-ra said, ‘May the mother of Al-Hurr-ra be bereaved for him-ra! He-ra is going out to fight the son-asws of Rasool-Allah-saww and he-ra is being given glad tidings with the Paradise’.

He-ra overtook him-asws during the Al-Zohr Salat. Al-Husayn-asws instructed hic-asws son-asws to proclaim Azaan and Iqaamah, and Al-Husayn-asws stood up and prayed Salat with the two parties. When he-asws had performed Salaam, Al-Hurr Bin Yazeed-alah leapt and said, ‘The greetings be upon you-asws, O son-asws of Rasool-Allah-saww, and Mercy of Allah-aswj, and His-aswj Blessings!’

Al-Husayn-asws said: ‘And upon you-asws be the greetings! Who are you, O servant of Allah-aswj?’ He-ra said: ‘I-ra am Al-Hurr Bin Yazeeda!’ He-asws said: ‘O Hurr-ra! Are you-ra against us or for us?’

Al-Hurr-ra said, ‘By Allah-aswj! O son-asws of Rasool-Allah-saww! I-ra have been sent to kill you-asws and I-ra seek refuge with Allah-aswj to be Resurrected from my-ra grave and my-ra forelocks be tied to me-ra and my-asws hands be shackled to my-ra neck, and I-ra am flung upon my-ra face into the Fire! O son-asws of Rasool-Allah-saww! Where are you-asws going? Return to the Sanctuary of your-asws grandfather-saww, for you-asws will be killed’.

Al-Husayn-asws said (a poem): ‘I-asws shall be continuing, for there is no shame in death upon the youth when he intends a right and fights as a Muslim and consoles the righteous men by...’
himself and separates from being destroyed and opposes a criminal. So, if I-asws were to die, I-asws will have no regrets, and if I-asws were to live, I-asws will not suffer. It suffices as a humiliation with you if you were to die and are being coerced’.

Then Al-Husayn-asws travelled until he-asws descended at Al-Quatruna. He-asws looked at the tents having been struck. He-asws asked, for whom are these tents for?” It was said, ‘For Abdullah Bin Al-Hurr Al-Hanafi’. Al-Husayn-asws sent for him. He-asws said: ‘O you man! You-asws are a sinner, a mistaken, and surely Allah-asws will be Seizing you with what you have done, if you do not repent to Allah-asws Blessed and Exalted, at this time of yours. So help me-asws, and my-asws grandfather-asws would be your intercessor in front of Allah-asws Blessed and Exalted’.

He said, ‘O son-asws of Rasool-Allah-asws! By Allah-aswj If I were to help you, I would be the first one to be killed in front of you-asws, but this is my horse, so take it to you-asws (and run away). By Allah-aswj! I have not ridden it at all, and I do not want a thing except I achieve it, and no one has intended me, except I have escaped upon it. It is for you-asws, so take it!’

Al-Husayn-asws turned away from him with his-asws face, then said: ‘There is no need for us-asws regarding you nor your horse and I would not Take the strayers for support [18:51]. But flee, for you are neither for us-asws nor against us-asws, for the one who hears our-asws cry for support, of the People of the Household, then he does not come to us-asws, Allah-aswj would Fling him upon his face in the Fire of Hell’.

Then he-asws travelled until he-asws descended at Karbala. He-asws said: ‘Which place is this?’ It was said, ‘This is Karbala, O son-asws of Rasool-Allah-asww!’ He-asws said: ‘By Allah-aswj! This is a day of distress (Karb) and affliction (Bala), and this is the place in which our blood will be shed, and our sanctities would be legalised (to be violated) in’.

Ubeydullah Bin Ziyad-la came with his-la soldiers until he-la encamped at Al-Nukheyla, and sent a man called Umar Bin Sa’ad-la to Al-Husayn-asws, making him-la the leader among four
thousand horsemen. And Abdullah Bin Al-Haseen came among a thousand horsemen, followed by Shabas Bin Rabie among a thousand horsemen, and Muhammad Bin Al-Ash’as Bin Qays Al-Kindy as well among a thousand horsemen.

And he-la decreed for Umar Bin Sa’ad-la upon the people and ordered them to listen to him-la and obey him-la. It reached Ubyeelullah Bin Ziyad-la that Umar Bin Sa’ad-la had a friendly talk with Al-Husayn-asws and had discussed with him-asws, and he-la disliked killing him-asws.

He-la sent Shimr Bin Zil Jowsan-la to him-la among four thousand horsemen and wrote to Umar Bin Sa’ad-la, ‘When this letter of mine-la come to you-la, do not give Al-Husayn-asws and his-companions any respite and take to confining him-asws and blockade between the water and him-asws like what was blockaded between Usman and the water on the day of the house’.

When the letter arrived to Umar Bin Sa’ad-la, may Allah-aswj Curse him-la, he-la instructed his-la caller to call out, ‘We have respited Husayn-asws and his-asws companions for their (one) day and their (one) night!’

That was grievous upon Al-Husayn-asws and upon his-asws companions. Al-Husayn-asws stood up to address. He-asws said: ‘O Allah-aswj! I-asws do not know of any family members who are more righteous, nor purer, nor cleaner than members of my-asws family-asws, nor any companions who are better than my-asws companions!

And there has befallen with me-asws what you all have seen, and you are in a release from my-asws allegiance. There isn’t any allegiance for me-asws in your necks (anymore), nor is there for me-asws any responsibility upon you all. And this night has covered you, so take it as a cover and disperse in its darkness, for the people are seeking me-asws, and if they are victorious with me-asws, they will not bother from seeking others’.
Abdullah Bin Muslim Bin Aqeel son of Abu Talib \textsuperscript{asws} stood up to him \textsuperscript{asws}. He said, ‘O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}, what is which the people would be saying if we were to abandon our sheykhs, and our elders, and our chiefs, and son \textsuperscript{asws} of the chief of the people and son \textsuperscript{asws} of our Prophet \textsuperscript{saww}, chief of the Prophets \textsuperscript{as}, not striking any sword with him \textsuperscript{asws} and not fighting along with him \textsuperscript{asws} with any spear?

No, by Allah \textsuperscript{azwj}! Or (but) we should turn your \textsuperscript{asws} turning or make ourselves to be below yourself \textsuperscript{asws}, and our blood to be below your \textsuperscript{asws} blood (to be killed before you \textsuperscript{asws}). So, when we have done that, then we would have fulfilled what is upon us and had exited from what had necessitated us!

And a man called Zuhayr Bin Al-Qayn \textsuperscript{ra} stood up to him \textsuperscript{asws} and said, ‘O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}, I \textsuperscript{ra} would love it if I \textsuperscript{ra} were to be killed, then was resurrected, then be killed, then resurrected, then be killed, then resurrected, regarding you \textsuperscript{asws} and regarding those who are with you \textsuperscript{asws}, one hundred killings, and that Allah \textsuperscript{azwj} Defends you \textsuperscript{asws}, People \textsuperscript{asws} of the Household, through me \textsuperscript{ra}!’

He \textsuperscript{asws} said to him and to his \textsuperscript{asws} companions: ‘May you be Rewarded goodly’. Then Al-Husayn \textsuperscript{asws} instructed with digging, so something resembling a ditch was dug around his \textsuperscript{asws} soldiers, and he \textsuperscript{asws} instructed for firewood to be inserted in it. And he \textsuperscript{asws} sent his \textsuperscript{asws} son \textsuperscript{asws} among thirty horsemen and twenty men to fetch the water, and they were upon severe anxiety.

And Al-Husayn \textsuperscript{asws} prosed saying: ‘O time! Ugh to you from a friend. How many are there for you in the morning and afternoon, from a seeker and companion of a slain, and the time, there is no certainty with the replacement, and rather the matter is up to the Majestic and every one alive shall travel my \textsuperscript{asws} way’.
Then he-asws said to his-asws companions: ‘Arise and drink from the water (if we attain it). It will be the last of your provisions, and perform wud’u, and wash yourselves and wash your clothes, for they will become your shrouds’. Then he-asws prayed the Al-Fajr Salat with them and mobilised them the mobilisation of the war, and he-asws ordered with his-asws ditch which was around his-asws camp to be ignited with the fire, so the people could be fought from one direction.

A man from the army of Umar Bin Sa’ad came upon a horse to him-asws. He was called Abu Juweyria Al-Muzannay. When he looked at the fire having been ignited, he clasped his hands and called out, ‘O Husayn-asws and companions of Husayn-asws! Receive news of the Fire (Hell), for you have hastened it in the world!’

Al-Husayn-asws said: ‘Who is the man?’ It was said, ‘Ibn Abu Juweyria Al-Muzannay’. Al-Husayn-asws said: ‘O Allah-azwj! Make him taste the punishment of the fire in the world!’ His horse bolted with him and threw him into that fire, and he was incinerated.

Then, another man from the army of Umar Bin Sa’ad-la called Tameem Bin Huseyn Al-Fazary came for duel. He called out, ‘O Husayn-asws and O companions of Husayn-asws! Are you not looking at the water of the Euphrates in motion as if they are bellies of the fishes? By Allah-azwj! You will not taste a single drop form it until you taste the death anxiously!’

Al-Husayn-asws said: ‘Who is the man?’ It was said, ‘Tameem Bin Huseen’. Al-Husayn-asws said: ‘This one and his father are from the people of the Fire. O Allah-azwj! Kill this one thirsty in this day!’

He (Al-Sadiq-asws) said: ‘The thirst choked him until he fell from his horse, and the cavalry trampled him with their hooves, and he died.

Then another one called Muhammad Bin Ash’as Bin Qays Al-Kindy came from the army of Umar Bin Sa’ad. He said, ‘O Husayn-asws son-asws of (Syeda) Fatima-asws! Which sanctity is there for you-asws from Rasool-Allah-saww which isn’t for others?’
Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring [3:34]


Then he asws said: ‘By Allah azwj! Muhammad saws is from the Progeny of Ibrahim as, and the family from the Progeny asws of Muhammad saws are the guides. Who is the man?’ It was said, ‘Muhammad Bin As’as Bin Qays Al-Kindy’.

Al-Husayn asws raised his hands towards the sky and said: ‘O Allah azwj! Show Muhammad Bin Al-Ash’as, disgrace in this day, he will not be honoured after this day, ever!’ A presenter presented to him, so he came out from the army to duel. Allah azwj Caused a scorpion to overcome upon him and it stung him. He died with exposed private parts.

The thirst reached (high level) with Al-Husayn asws and his companions. A man from his Shias called Yazeed Bin Al-Huseen Al-Hamdany came to him. He said: ‘O son of Rasool-Allah saww! Will you saws allow me to go out to them and speak to them?’ He asws permitted for him. He went out to them. He said, ‘O community of people! Allah azwj Mighty and Majestic Sent Muhammad as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]. And this water of the Euphrates, there come to it the pigs of the desert and its dogs, and you have blockaded between it and his saws son asws!’

They said, ‘O Yazeed! You have talked a lot, so refrain! By Allah azwj! Al-Husayn asws will be thirsty like the thirst of the ones who were before him asws!’
Al-Husayn\textsuperscript{asws} said: ‘Be seated, O Yazeed!’ Then Al-Husayn\textsuperscript{asws} leapt, leaning upon his\textsuperscript{asws} sword, and called out at the top of his\textsuperscript{asws} voice. He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you recognise me\textsuperscript{asws}?’ They said, ‘Yes! You\textsuperscript{asws} are the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} grandson\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that my\textsuperscript{asws} grandfather\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that my\textsuperscript{asws} mother\textsuperscript{asws} is Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}?’ The said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that my\textsuperscript{asws} father is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that my\textsuperscript{asws} grandmother\textsuperscript{asws} is Khadeeja Bint Khuwaylid\textsuperscript{asws}? The first woman of this community to be a Muslim?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that chief of the martyrs Hamza\textsuperscript{asws} is an uncle\textsuperscript{asws} of my\textsuperscript{asws} father\textsuperscript{asws}?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that Ja’far\textsuperscript{asws}, the flier in the Paradise, is my\textsuperscript{asws} uncle\textsuperscript{asws}?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that this is the sword of Rasool-Allah\textsuperscript{saww} and I\textsuperscript{asws} am collaring with it?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’

He\textsuperscript{asws} said: ‘\textit{I asws} adjure you all with Allah\textsuperscript{azwj}! Do you know that this is the turban of Rasool-Allah\textsuperscript{saww}, and I\textsuperscript{asws} am wearing it?’ They said, ‘O Allah\textsuperscript{azwj}, yes!’
He said: ‘I adjure you all with Allah! Do you know that Ali was the first of them to be a Muslim, and their most learned of knowledge, and their mightiest in forbearance, and he is a guardian of every Momin man and woman?’ They said, ‘O Allah, yes!’

He said: ‘Then due to what are you legalising (shedding of) my blood, and my father will be the impeder tomorrow from the Fountain, impeding the men away from it like what the camel is turned away from the water, and the flag of Praise would be in the hands of my grandfather on the Day of Qiyamah?’

They said, ‘We have known that all of it, and we will not leave you until you taste the death, thirstyl!’

Al-Husayn held an end of his beard, and on that day he was fifty-seven years old, then he said: ‘The Wrath of Allah Intensified upon the Jews when they said, ‘Uzair is a son of Allah!’ And the Wrath of Allah Intensified upon the Christians when they said, ‘Isa is the son of Allah!’ And the Wrath of Allah Intensified upon the Magians when they worshipped the fire from besides Allah. And the Wrath of Allah Intensified upon a people who killed their Prophet, and the Wrath of Allah shall Intensify upon this party, those who are intending to kill me, the son of their Prophet!’

He (the narrator) said, ‘Al-Hurr Bin Yazeed struck his horse and crossed the army of Omer Bin Sa’ad to the army of Al-Husayn, placed his hand upon his head, and he said, ‘O Allah! To You, I repent, so Turn to me, for I have frightened the hearts of Your friends and children of Your Prophet, O son of Rasool-Allah! Is there any repentance for me?’

He said: ‘Yes! May Allah Turn to you! He said: ‘O son of Rasool-Allah! Will you allow for me to fight on your behalf?’ He permitted for him. He duelled,
and he<sup>a</sup> was saying (a couplet), ‘<i>I<sup>a</sup> shall be striking with the sword in your necks on behalf of the best one dwelling in the city of fear’.

He<sup>a</sup> killed eighteen men from them, then he<sup>a</sup> was killed. Al-Husayn<sup>asws</sup> came to him<sup>a</sup>, and his<sup>a</sup> blood was flowing. He<sup>asws</sup> said: ‘Congratulations! Congratulations, O Hurr<sup>a</sup>! You<sup>a</sup> are a free man (Hurr) like what you<sup>asws</sup> have been named, in the world and the Hereafter’.

The Al-Husayn<sup>asws</sup> prosed saying: ‘The best of the freemen is Hurr<sup>a</sup> son of the free ones, and best of the freemen interchanged the (stabbing) of the spears, and best of the freemen is when Husayn<sup>asws</sup> called, he renewed himself during the morning’.

Then after him<sup>a</sup>, Zuheyr Bin Al-Qayn Al-Bajaly<sup>a</sup> went for duel, and he<sup>a</sup> was saying addressing to Al-Husayn<sup>asws</sup>, ‘Today we meet your<sup>asws</sup> grandfather<sup>as</sup>, the Prophet<sup>saww</sup>, and Hassan<sup>asws</sup>, and Al-Murtaza Al<sup>asws</sup>’.

He<sup>a</sup> killed nineteen men from them, then he<sup>a</sup> was slain, and he<sup>a</sup> said, ‘I<sup>a</sup> am Zuheyr<sup>a</sup> and I<sup>a</sup> am the son of Al-Qayn! I<sup>a</sup> will melt you all on behalf of Husayn<sup>asws</sup>.

Then Habeeb Bin Muzahir Al-Asady<sup>a</sup> duelled from after him<sup>asws</sup>, and he<sup>a</sup> said, ‘I<sup>a</sup> am Habeeb<sup>a</sup> and my<sup>a</sup> father is Muzahir. We are purer than you all and cleaner. We are helping best of the people whenever he<sup>asws</sup> is mentioned’.

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He⁷⁸ killed thirty-one men from them, then he⁷⁸ was killed, may Allah⁴⁴w⁷⁸ be Pleased with him⁷⁸.

Then, after him⁷⁸, Abdullah Bin Urwah Al-Ghifari⁷⁸ duelled, and he⁷⁸ was saying, ‘The clan of Ghifar have known truth. I⁷⁸ am burning in seeking the retaliation, with the nobleness, and meet the danger’.

He⁷⁸ killed twenty men from them, then he⁷⁸ was killed, may Allah⁴⁴w⁷⁸ have Mercy on him⁷⁸.

Then Budeyr Bin Hafeyr Al-Hamdani⁷⁸ duelled after him⁷⁸, and he⁷⁸ was the most well-read of his⁷⁸ time, and he⁷⁸ said, ‘I⁷⁸ am Budeyr⁷⁸ and my⁷⁸ father is Hafeyr. There is no good among the ones there isn’t any good in them’.

He⁷⁸ killed thirty men from them, then he⁷⁸ was killed. May Allah⁴⁴w⁷⁸ be Pleased with him⁷⁸.

Then Malik Bin Anas Al-Kahily⁷⁸ duelled after him⁴⁴as⁸⁸, and he⁷⁸ said, ‘Their Kahilis, and Dawdan, and the kindiqis, and Qays Aylan (name of clans) that my⁷⁸ people demolish the peers. O people! Become like the supernatural lions. The family⁴⁴as⁸⁸ Ali⁴⁴as⁸⁸ are Shias of the Beneficent, and family of Harb are loyalists of Satan⁴⁴l⁸⁹’.

He⁷⁸ killed eighteen men from them, then was killed. May Allah⁴⁴w⁷⁸ be Pleased with him⁷⁸.
And Ziyad Bin Muhasir Al-Kindy\(^{ra}\) duelled after him\(^{ra}\). He\(^{ra}\) attacked upon them and prosed saying, ’I\(^{ra}\) am Ziyad, and my\(^{ra}\) father is Muhasir. I\(^{ra}\) am braver than the raging lion. O Lord\(^{azwj}\)! I\(^{ra}\) am a helper of Al-Husayn\(^{asws}\), and a leaver, a fleer from Ibn Sa’ad\(^{la}\).

He\(^{ra}\) killed nine of them, then was killed. May Allah\(^{azwj}\) be Pleased with him\(^{ra}\).

And Wahab Bin Wahab\(^{ra}\) duelled after him\(^{ra}\), and he\(^{ra}\) was a Christian. He\(^{ra}\) became a Muslims upon the hands of Al-Husayn\(^{asws}\), he\(^{ra}\) and his\(^{ra}\) mother. They had followed him\(^{asws}\) to Karbala. He\(^{ra}\) rode a horse and grabbed a stick of the tent by his\(^{ra}\) hand and fought, and killed seven from the people, or eight. Then he\(^{ra}\) was captured, and they brought him\(^{ra}\) to Umar Bin Sa’ad\(^{la}\), and he\(^{la}\) ordered for his\(^{ra}\) head to be struck off.

So his\(^{ra}\) head was struck off and thrown to the army of Al-Husayn\(^{asws}\), and his\(^{ra}\) mother took his\(^{ra}\) sword and duelled. Al-Husayn\(^{asws}\) said to her, ’O mother of Wahab! Be seated, for the Jihad has been dropped from the women. You and your son\(^{ra}\) would be with my\(^{asws}\) grandfather\(^{saww}\) Muhammad in the Paradise’.

Then Hilal Bin Hajjaj\(^{ra}\) duelled after him\(^{ra}\), and he\(^{ra}\) said, ’The head of the arrows are thrown with, and the souls will not benefit from their compassion’.

He\(^{ra}\) killed thirteen men from them, then was killed. May Allah\(^{azwj}\) be Pleased with him\(^{asws}\).
And Abdullah Bin Muslim Bin Aqeel\textsuperscript{a} son of Abdul Muttalib\textsuperscript{asws} duelled, and he\textsuperscript{a} prosed saying, 'I\textsuperscript{a} have sworn that I\textsuperscript{a} will not be killed except as a free man, and I\textsuperscript{a} found the death as a bitter thing. I\textsuperscript{a} dislike to be called a coward, a fleer. The coward is the one who disobeys and flees'.

He\textsuperscript{a} killed three of them, then was killed. May Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{a}.

And Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} (Akbar) duelled after him\textsuperscript{a}. When he\textsuperscript{asws} duelled to them, the eyes of Al-Husayn\textsuperscript{asws} were tearful. He\textsuperscript{asws} said: 'O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} be the Witness upon them, for the son\textsuperscript{asws} of Your\textsuperscript{azwj} Rasool\textsuperscript{saww} had duelled to them, and the most resembling of the people in face and appearance with him\textsuperscript{saww}!'

He\textsuperscript{asws} went reciting a battle poem, and he\textsuperscript{asws} was saying: 'I\textsuperscript{asws} am Ali\textsuperscript{asws}, son\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}. We\textsuperscript{asws} are the Household of Allah\textsuperscript{azwj}, foremost with the Prophet\textsuperscript{saww}. Are you not seeing how intense (is) my\textsuperscript{asws} (love) for my\textsuperscript{asws} father\textsuperscript{asws}?'

He\textsuperscript{asws} killed ten of them, then returned to his\textsuperscript{asws} father\textsuperscript{asws}. He\textsuperscript{asws} said: 'O father\textsuperscript{asws}! The thirst!' Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}, 'Patience, my\textsuperscript{asws} son\textsuperscript{asws}! Your\textsuperscript{asws} grandfather\textsuperscript{saww} will quench you\textsuperscript{asws} by a full cup'. He\textsuperscript{asws} returned and fought until he\textsuperscript{asws} had killed forty-four of them. Then he\textsuperscript{asws} was killed. May the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

And Al-Qasim\textsuperscript{asws} Bin Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} duelled from after him\textsuperscript{asws} and he\textsuperscript{asws} was saying: 'My\textsuperscript{asws} soul has no panic for everything is to perish. Today I\textsuperscript{asws} shall achieve the peak of the Gardens'.
He\textsuperscript{asws} killed three of them, then he\textsuperscript{asws} was thrown off from his horse, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} looked right and left, and he\textsuperscript{asws} could not see anyone, so he\textsuperscript{asws} raised his head towards the sky. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} have Seen what is being done with a son\textsuperscript{asws} of Your\textsuperscript{azwj} Prophet\textsuperscript{saww}!’

And the clan of Kilab blockaded between him (Al-Husayn\textsuperscript{asws}) and the water, and he\textsuperscript{asws} was shot at by an arrow, and it fell into his throat, and he\textsuperscript{asws} fell down from his horse. He\textsuperscript{asws} took the arrow and threw it. He\textsuperscript{asws} went on to receive the blood with his hand. When it filled up, he\textsuperscript{asws} went on to stain his head, and his\textsuperscript{asws} beard, and he\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall meet Allah\textsuperscript{azwj} Mighty and Majestic, and I\textsuperscript{asws} am oppressed, stained with my blood’.

Then he\textsuperscript{asws} fell on the right cheek lying down, and the enemies of Allah\textsuperscript{azwj}, Sinan Al-Iyadi\textsuperscript{1a}, and Shimr Bin Zil Jowshan Al-Aamiri\textsuperscript{1a}, may Allah\textsuperscript{azwj} Curse them\textsuperscript{1a}, came among men from the people of Syria, until they paused by the head of Al-Husayn\textsuperscript{asws}. One of them\textsuperscript{1a} said to the others, ‘What are you waiting for? Give rest to the man!’

Sinan Bin Al-Anas Al-Iyadi\textsuperscript{1a} descended and grabbed the beard of Al-Husayn and went on to strike with the sword in his throat, and he\textsuperscript{1a} was saying, ‘By Allah\textsuperscript{azwj}! I\textsuperscript{1a} will separate your head, and I\textsuperscript{1a} know that you\textsuperscript{asws} are the son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and best of the people of father\textsuperscript{asws} and mother\textsuperscript{asws}!’

And the horse of Al-Husayn\textsuperscript{asws} came until it stained its mane and its forefoot with the blood of Al-Husayn\textsuperscript{asws} and went on to spring and whining. The daughters\textsuperscript{asws} of the Prophet\textsuperscript{saww} heard its whining, and there, the horse was without a rider. They\textsuperscript{asws} realised that Husayn\textsuperscript{asws} had been killed, and Umm Kulsoom\textsuperscript{asws}, daughter\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} came out placing her hands upon her\textsuperscript{asws} head, lamenting and saying: ‘Alas Muhammad\textsuperscript{saww}! This is Al-Husayn\textsuperscript{asws} bare. The turban, and the cloak have been stripped.

\textasciitilde{\textsuperscript{asws}}
And Sinan-asws came until he-la took the head of Al-Husayn-asws Bin Ali-asws to Ubaydullah Bin Ziyad, and he-la was saying, 'Fill my-la carriage with silver and gold. I-la have killed the king of the hidden matters. I-la have killed best of the people of mother and father, and best of them, when they lineage the lineages'.

Ubaydullah Bin Ziyad-la said to him-la, ‘Woe be unto you-la! If you-la know that he-asws was best of the people of father-asws and mother-asws, why did you-la kill him-asws?’ Then he-la ordered with him-la, and his-la neck was struck off, and Allah-azwj Hastened his-la soul to the Fire.

And Ibn Ziyad-la sent a messenger to Umm Kulsoom Bint Al-Husayn-asws. He-la said to her-asws, ‘The Praise is for Allah-azwj Who Killed your-asws men, so how do you-asws see what had been done with you all?’

She-asws said: ‘O Ibn Ziyad-la! If your-la eyes are delighted with the killing of Al-Husayn-asws, for long the eyes of his-asws grandfather-saww had been delighted with him-asws, and he-saww used to kiss him-asws kiss his-asws lips and place him-asws upon his-saww shoulders. O Ibn Ziyad-la! Prepare and answer for his-asws grandfather-saww, for he-saww will be disrupting you-la tomorrow!’

She-la was saying, ‘The sheikh Al Mufeed said in (the book) ‘Al Irshad’ – It is reported by Al Kalby, and Al Madainy, and others from the companions of biographers, they said,

‘When Al-Hassan-asws passed away, the Shias moved at Al-Iraq, and they wrote to Al-Husayn-asws in vacating Muawiya and the allegiance to him-asws. He-asws refused to them and mentioned that there was a pact between him-asws (Imam Al-Hassan-asws) and Muawiya and an agreement. It is no allowed for him-asws to break it until the term expires. So, when Muawiya died, he-asws would look into that.

When Muawiya died, and that was on the middle of the month of Rajab of the year sixty from the Emigration, Yazeed-la wrote to Al-Waleed Bin Utba Bin Abu Sufyan, and he was (governor)
upon Al-Medina from the direction of Muawiya that he should seize Al-Husayn\textsuperscript{asws} with the allegiance for him\textsuperscript{la} and there was no allowance for him\textsuperscript{asws} in delaying from that.

Al-Waleed sent (people) to Al-Husayn\textsuperscript{asws} during the night and summoned him\textsuperscript{asws}. Al-Husayn\textsuperscript{asws} realised that which he wanted, so he\textsuperscript{asws} called a group of his\textsuperscript{asws} friends and instructed them with carrying the weapons and said to them: 'Al-Waleed has summoned me\textsuperscript{asws} at this time, and I\textsuperscript{asws} don't feel safe that he mighty e\textsuperscript{asws}ncumber me\textsuperscript{asws} during it regarding a matter I\textsuperscript{asws} don't like, and he is not trustworthy. So, be with me\textsuperscript{asws}. When I enter to see him, then be seated at the door. If you hear my\textsuperscript{asws} voice to have risen, then enter to him to prevent him from me\textsuperscript{asws}'.

Al-Husayn\textsuperscript{asws} came to Al-Waleed Bin Utba. He\textsuperscript{asws} found Marwan Bin Al-Hakam being with him. Al-Waleed gave him\textsuperscript{asws} the news of the death of Muawiya. Al-Husayn\textsuperscript{asws} said: 'We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}'. Then he read out to him\textsuperscript{asws} the letter of Yazeed\textsuperscript{la} and what he\textsuperscript{la} had ordered him in it, from taking the allegiance from him\textsuperscript{la}, for him\textsuperscript{la}.

Al-Husayn\textsuperscript{asws} said: 'I\textsuperscript{asws} do not see you be content with my\textsuperscript{asws} allegiance to Yazeed\textsuperscript{la} in secret until I\textsuperscript{asws} pledge to him\textsuperscript{la} openly, so the people would recognise that'. Al-Waleed said to him\textsuperscript{asws}, 'Yes'.

Al-Husayn\textsuperscript{asws} said: 'You wake up in the morning and you will see my\textsuperscript{asws} view regarding that'. Al-Waleed said to him\textsuperscript{asws}, 'Leave upon the Name of Allah\textsuperscript{azwj} the Exalted, until we come to you\textsuperscript{asws} with a group of people'.

Marwan said to him, 'By Allah\textsuperscript{azwj}! If you were to let Al-Husayn\textsuperscript{asws} separate now and he\textsuperscript{asws} has not pledged, you will not be able upon him\textsuperscript{asws} upon the like of it, ever, until there is a lot of killing between you all and him\textsuperscript{asws}. Withhold the man and do not let him\textsuperscript{asws} go out from your presence until he\textsuperscript{asws} has pledged, or you strike off his\textsuperscript{asws} neck'.
Al-Husayn -asws leapt up during that and said: ‘You, O son of the blue-eyed! You will kill me-asws, or it is a lie, by Allah-aswj and committing a sin’, and he-asws went out walking, and his-asws friends were with him-asws, until he-asws came to his-asws house.

The Seyyid (narrator) said, ‘Yazeed-la wrote to Al-Waleed ordering him with taking the allegiance upon its people (of Al-Medina), and especially upon Al-Husayn-asws, and he-la said, ‘If he-asws refuses upon you, then strike off his-asws neck and send his head to me-la!’

Al-Waleed presented Marwan and consulted him regarding the matter of Al-Husayn-asws. He said, ‘He-asws will not accept, and if I were in your place, I would strike off his-asws neck’. Al-Waleed said, ‘Alas! If only I had not been a thing worthy of mention!’

Then he sent message to Al-Husayn-asws. He-asws came to him among thirty from his-asws family members and his-asws friends’ – and he continued the talk up to he said, ‘Al-Husayn-asws was angered, then said: ‘My-asws woe be upon you! O son of the blue-eyed one! You are ordering with striking off my-asws neck? You are lying, by Allah-aswj, and committing a sin!’

Then he-asws faced towards Al-Waleed. He-asws said: ‘O you governor! We-asws are People-asws of the Household of the Prophet-hood, and Mine of the Message, and interchange of the Angels, and Allah-aswj Began by us-asws and He-aswj will End with us-asws, and Yazeed-la a transgressing man, drinker of wine, killer of the sanctimonious souls, openly with the mischief, and the like of me-asws cannot pledge allegiance to the like of him-la. But we shall wait for the morning, and you all wait for the morning, and we shall consider and you all consider (as well), which of us is more rightful with the allegiance and the caliphate’. Then he-asws went out.

And Ibn Shehr Ashub said, ‘He (Yazeed-la) wrote to Al-Waleed with taking the allegiance from Al-Husayn-asws, and Abdullah Bin Umar, and Abdullah Bin Al-Zuybeyr, and Abdul Rahman Bin Abu Bakr, ‘Take it right away. There isn’t any allowance in it. The one from them who refuses to you, strike off his neck and send his head to me-la!’"
Marwan consulted regarding that. He said, ‘The view is that you should present them and take the allegiance from them before they (people come to) know’.

فوجه في طلبهم وكانوا عند الزاوية فقال عبد الرحمن وعبد الله ندخل دورنا ونغلق أبوابنا وقائ الشير وله ما أباعزيد أبدا وقائ الحسين أنا لا بد لي من الدخل على الوليد وذكر فيه مما مر.

He sent him in seeking them, and they were at the soil (grave of Rasool-Allah ﷺ). Abdul Rahman and Abdullah said, ‘We shall enter our house and lock our doors’. And Ibn Al-Zubeyr said, ‘By Allah-azwj! I will not pledge allegiance to Yazeed-ia, ever!’ And Al-Husayn-asws said: ‘There is no escape from entering to see Al-Waleed’ – and he mentioned approximate from what has passed.

قال المفيد فقال مروان للوليد عصيتنِ لى و الله لا يمكنك مثله من نفسه أبدا وقائ الوليد ويرح غيْك يَ مروان إنك اختَت لِ التِ فيه ديرنِ و دن ياي

Al-Mufeed said, ‘Marwan said to Al-Waleed, ‘You are disobeying me? No, by Allah-azwj! He-asws will not enable you the like of it from himself-asws ever!’ Al-Waleed said, ‘Woe be unto others, O Marwan! You have chosen for me which is destruction of my religion and my world.

By Allah-azwj! I would not like it if there were to be for me from the wealth of the world and its kingdom, whatever the sun emerges upon and sets upon, and I have to kill Husayn-asws (for it). Glory be to Allah-azwj! I should kill Husayn-asws if he-asws says: ‘I-asws will not pledge allegiance’? By Allah-azwj! I don’t there will be any person Reckoned with the blood of Husayn-asws on the Day of Qiyamah with a lighter scale’.

 فقال له مروان فإذا كان هذا رأيك فقد أنبت فيما ننعت يرقول هذا و هو غيْ الْامد له على رأيره

Marwan said to him, ‘So, when this was your view, then you are correct in what you are doing’. He said this and he was not praising to him upon his view.

قال السَّي يدُ فَلَمَّا أَنْبَحَ الُْْسَيُْْ خَرَجَ مينْ مَنْزيلهِ يرَسْتَميعُ الَِْخْبَارَ فَلَقييَهُ مَرْوَانُ بْ نُ الَْْكَمي فَقَالَ لَهُ يََ أَ بََ عْبْدي اللََّّّي إينّ ي لَكَ ََنيحٌ فَأَطيعْنِي تُرْشَدْ فَقَالَ الُْْسَيُْْ مَا ذَاكَ قُلْ حَتََّّ أَسََْعَ

The Seyyid said, ‘When it was morning came, Al-Husayn-asws went out from his-asws house to make (people) listen to the news. Marwan Bin Al-Hakam met him-asws. He said to him-asws, ‘O Abu Abdullah-asws! I am an adviser to you-asws, so obey me, you-asws will be guided rightly’. Al-Husayn-asws said: ‘And what is that? Speak until I-asws hear’.

 فقال مروان إتَّمْكُ بِيْعَةي يرَزييردَ أَمييْي الْمُْْمينييَْ فَإينَّهُ خَيٌْْ لَكَ فيي دييرنيكَ وَ دُن ْيَاكَ

Marwan said, ‘I am instructing to with pledging allegiance to Yazeed-ia, commander of the faithful, for it would be better for you-asws regarding your-asws religion and your-asws world’.
Al-Husayn asws said: ‘**We are for Allah and we are returning to Him [2:156]**, and upon Al-Islam be the Salaam when the community is afflicted with a shepherd like Yazeed—la. And I—asws have heard my—asws grandfather Rasool-Allah saww saying: ‘The caliphate is Prohibited unto the family of Abu Sufyan’ – and the discussion was prolonged between him—asws and Marwan until Marwan left, and he was angry.

When it was the next morning, Al-Husayn—asws headed to Makkah of three days past from Shaban of the year sixty. He—asws stayed at it for the remainder of Shaban, and the month of Ramazan, and Shawwal, and Zil Qadah.

Al-Mufeed, may Allah azwj have Mercy on him, said, ‘Al-Husayn—asws stayed in his—asws house that night, and it is the night of Saturday, three days remaining from Rajab of the year sixty from the Emigration, and Al-Waleed Bin Utba pre-occupied with corresponding with Ibn Al-Zubeyr regarding the allegiance to Yazeed—la, but he refused upon them.

And Ibn Al Zubeyr went out from Al-Medina during his night heading to Makkah. When it was morning, Al-Waleed sent men in his pursuit. He sent riders from the friends of the clan of Umayya among eighty riders. They searched for him but could not come across him, so they returned.

When it was the end of the day of Saturday, he sent men to Al-Husayn—asws for he—asws to present so Al-Waleed could take the allegiance for Yazeed Bin Muawiya—la. Al-Husayn—asws said to them: ‘In the morning, then you take a view, and we shall take a view’. So, they refrained from him—asws that night and did not insist upon him—asws.

He—asws went out from under (the cover of the) night, and it was the night of Sunday, two days remaining from Rajab, heading towards Makkah, and with him—asws were his—asws sons, and sons of his—asws brother—asws, and his—asws sisters, and most of his—asws family members except...
Muhammad Bin Al-Hanafiya, for when he came to know of his\textsuperscript{asws} determination upon going out from Al-Medina, did not know where he\textsuperscript{asws} was headed.

He said to him\textsuperscript{asws}, ‘O my brother\textsuperscript{asws}! You\textsuperscript{asws} are the most beloved of the people to me and their dearest unto me, and I have not kept advice for anyone from the people except for you\textsuperscript{asws}, and you\textsuperscript{asws} are most rightful. Step back from pledging allegiance to Yazeed Bin Muawiya\textsuperscript{la} and (stay away) from the cities, whatever you\textsuperscript{asws} can. Then send your\textsuperscript{asws} messengers to the people. Then call them to yourself\textsuperscript{asws}.

So, if the people pledge allegiance to you\textsuperscript{asws} and take allegiance to you\textsuperscript{asws}, I shall praise Allah\textsuperscript{azwj} upon that, and if the people were to unite upon someone else, Allah\textsuperscript{azwj} would not Reduce your\textsuperscript{asws} religion, nor your\textsuperscript{asws} intellect, nor will your\textsuperscript{asws} strength go away due to that, nor your\textsuperscript{asws} merit.

I fear upon you\textsuperscript{asws} from entering a city from these cities, and the people would differ between them. From them there is a party with you\textsuperscript{asws}, and another one against is against you\textsuperscript{asws}. So, they will be killing (each other). Then you\textsuperscript{asws} will become the first purpose of the arrows. Then the best soul of this community, all of it of a father\textsuperscript{asws} and mother\textsuperscript{asws}, their blood would be wasted, and their people humiliated’.

Al-Husayn\textsuperscript{asws} said to him: ‘So, where should I\textsuperscript{asws} descend, O my\textsuperscript{asws} brother?’ He said, ‘Descend at Makkah, so if you\textsuperscript{asws} content with the house at it, then take that (as residence), and if the weather does not agree with you\textsuperscript{asws}, then join with the sand and mountain paths and go out from a city to a city, until you\textsuperscript{asws} look at what becomes of the matter of the people, for your\textsuperscript{asws} most correct of what can be of a view when you\textsuperscript{asws} face the matter facing you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} brother! You have advised and I\textsuperscript{asws} am desirous and hope that your opinion would be good and appropriate’.
And Muhammad Bin Abu Talib Al-Musawy said, ‘When the letter arrived to Al-Waleed with killing Al-Husayn-asws, that was mighty upon him. Then he said, ‘By Allah-azwj! Allah-azwj will not See me killing the son-asws of His-aswj Prophet-saww, and even if Yazeed-la makes the (whole) world to be for me, along with whatever is in it’.

He (the narrator) said, ‘And Al-Husayn-asws went out from his-asws house that night and came to the grave of his-asws grandfather-saww, He-asws said: ‘The greetings be unto you-saww, O Rasool-Allah-saww! I-asws am Al-Husayn-asws son-asws of Fatima-asws, your-saww little-one and son-asws of your-saww little-one (daughter), and your-saww grandson-asws, the one whom you-saww left behind in your-saww community. So, be witness upon them, O Prophet-saww of Allah-azwj! They have abandoned me-asws, and wasted me-asws, and did not protect me-asws, and this is my-asws complaint to you-asws, until I-asws meet you-saww!’

He (the narrator) said, ‘Then he-asws stood up and set his-asws feet in a row. He-asws did not cease to perform ruk’u and Sajdah.

He (the narrator) said, ‘And Al-Waleed sent someone to the house of Al-Husayn-asws to look, has he-asws gone out from Al-Medina or not. He could not find him-asws being in his-asws house. He said, ‘The Praise is for Allah-azwj Who Caused him-asws to leave and did not Try me with his-asws blood’.

He (the narrator) said, ‘And Al-Husayn-asws returned to his-asws house in the morning.

When it was the second night, he-asws went out to the grave as well and prayed two Cycles. When he-asws was free from his-asws Salat, he-asws went on to say: ‘O Allah-azwj! This is the grave of Your-aswj Prophet-saww Muhammad-saww, and I-asws am a son-asws of the daughter-asws of Your-aswj Prophet-saww, and a matter has been presented to me-asws, what You-aswj have Known.

The Praise is for Allah-azwj Who Caused him-asws to leave and did not Try me with his-asws blood’.
O Allah-aswj! I-asws love the good and dislike the evil, and I-asws ask You-aswj, O with the Majesty and the Benevolence! By the right of the grave and the one-saww in it, Choose for me-asws what is a Pleasure for You-aswj and pleasure for Your-aswj Rasool-saww.

He (the narrator) said, ‘Then he-asws went on to cry by the grave until when it was near to the morning, he-asws placed his-asws head upon the grave and slept. He-asws was with Rasool-Allah-aswj having come in a battalion of the Angels on his-saww right and left and in front of him-saww, until he-saww hugged Al-Husayn-asws to his-asws chest and kissed between his-asws eyes and said:

‘My-saww beloved, O Husayn-asws! It is as if I-saww shall be seeing you-asws soon rolling in your-asws blood, slaughtered in the land of distress (Karb) and afflictions (Bala), by a part from my-saww community, and you-asws, along with that, would be thirsty not been quenched, parched nor being saturated, and along with that they would be hoping for my-saww intercession. Allah-aswj will not Let them attain my-saww intercession on the Day of Qiyamah!

My-saww beloved, O Husayn-asws! Your-asws father-asws and your-asws mother-asws and your-asws brother-asws have (all) arrived to me-saww, and they-asws are yearning to you-asws, and there are ranks for you-asws in the Gardens which can never be achieved except by the martyrdom!’

He (the narrator) said, ‘Al-Husayn-asws in his-asws dream, went on looking at his-asws grandfather-saww and said, ‘O grandfather-saww! There is no need for me-asws in returning to the world, so take me-asws to you-saww and enter me-asws to be with you-asws in your-saww grave’.

He said to him-asws: ‘There is no escape for you-asws from the returning to the world until you-asws are Graced the martyrdom, and what mighty Rewards Allah-aswj has Decreed for you-asws in it, for you-asws, and your-asws father-asws, and your-asws brother-asws, and uncle-asws, and uncle of your-asws father-asws, will be Resurrected on the Day of Qiyamah in one group, until you all enter the Paradise’.

He said, ‘Then he-asws went on to cry by the grave until when it was near to the morning, he-asws placed his-asws head upon the grave and slept. He-asws was with Rasool-Allah-aswj having come in a battalion of the Angels on his-saww right and left and in front of him-saww, until he-saww hugged Al-Husayn-asws to his-asws chest and kissed between his-asws eyes and said:

‘My-saww beloved, O Husayn-asws! It is as if I-saww shall be seeing you-asws soon rolling in your-asws blood, slaughtered in the land of distress (Karb) and afflictions (Bala), by a part from my-saww community, and you-asws, along with that, would be thirsty not been quenched, parched nor being saturated, and along with that they would be hoping for my-saww intercession. Allah-aswj will not Let them attain my-saww intercession on the Day of Qiyamah!

My-saww beloved, O Husayn-asws! Your-asws father-asws and your-asws mother-asws and your-asws brother-asws have (all) arrived to me-saww, and they-asws are yearning to you-asws, and there are ranks for you-asws in the Gardens which can never be achieved except by the martyrdom!’

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He said to him-asws: ‘There is no escape for you-asws from the returning to the world until you-asws are Graced the martyrdom, and what mighty Rewards Allah-aswj has Decreed for you-asws in it, for you-asws, and your-asws father-asws, and your-asws brother-asws, and uncle-asws, and uncle of your-asws father-asws, will be Resurrected on the Day of Qiyamah in one group, until you all enter the Paradise’.
He (the narrator) said, ‘Al-Husayn-asws woke up suddenly from his-asws sleep, alarmed, apprehensive. He-asws narrated his-asws dream to his-asws family members and the sons of Abdul Muttalib-as. But there did not happen to be any group of people during that day, neither in the east nor west, of severer sadness than the People-asws of the Household of Rasool-Allah-saww, nor any more crying nor wailing, than them’.

قَالَ وَ تََِيَّأَ الُْْسَيُْْ ع ليلْخُرُوجي مينَ الْمَدييرنَةي وَ مَضَى فيي جَوْفي اللَّيْلي إيلََ قَبَْي أُم يهي ف َوَدَّعَهَ

He (the narrator) said, ‘And Al-Husayn-asws prepared for going out from Al-Medina, and in the middle of the night he-asws went to the grave of his-asws mother-asws and bade her-asws farewell. Then he-asws went to the grave of his-asws brother-asws Al-Hassan-asws. He-asws did like that. Then he-asws returned to his-asws house at the time of morning.

فَأَق ْبَلَ إيلَيْهي أَخُوُُ مَُُمَّدُ بْنُ الَْْنَفييَّةي وَ قَالَ يََ أَخيي أَنْتَ أَحَبُّ الَْْلْقي إيلََِّ وَ أَعَزُّهُمْ عَلَيَّ وَ لَسْتُ وَ اللََّّي أَدَّخيرُ النَّصيي

His-asws brother Muhammad Bin Al-Hanafiyya came to him-asws and said, ‘O my brother-asws! You-asws are the most beloved of the people to me, and their dearest to me, and by Allah-azwj, I haven’t kept the advice for anyone from the people, and there isn’t anyone more rightful with it than you-asws are, because you-asws are the nature of my linage, and my soul, and my spirit, and my sight, and eldest of my family, and the one obedience to him-asws is obligated in my neck, because Allah-azwj has Ennobled you over me, and Made you-asws to be from the chiefs of the people of Paradise’.

وَ ساقَ الَْْدييرثَ كَمَا مَرَّ إلََ أَنْ قَالَ تَُْرُجُ إلََ مَكَّةَ فَإيني اطْمَأَنَّتْ بيكَ الدَّارُ بَيَا فَذَاكَ وَ إينْ تَكُني الُِْخْرَى خَرَجْتَ إلََ بيلََدي الْيَمَني

And he continued the Hadeeth like what has passed, up to he said, ‘Go out to Makkah, for if you-asws are contended with the house, so that is so, and if it happens to be the other, you-asws should go out to Al-Yemen, for they are helpers of your-asws grandfather-saww, and your-asws father-asws, and they are kindest of the people and softest of hearts, and vastest of the people of a country.

فَإيني اطْمَأَنَّتْ بيكَ الدَّارُ وَ إيََّ لَْيقْتَ بَيلر يمَالي وَ شُعُوبي الْْيبَالي وَ جُزْتَ مينْ ب َلَدٍ إيلََ ب َلَدٍ حَ

If you-asws are contended with the house, fine, or else join with the sand and mountain paths, and cross over from a city to a city until you look at what the people are placing their affairs to, and Allah-azwj will Judge between us and the mischief-making people’.

فَأقَلَ الُْْسَيُْْ ع يََ أَخيي وَ اللََّّي لَوْ مََْ يرَكُنْ مَلْجَأٌ وَ ََ مَأْوًى لَمَا بََير َعْتُ يرَزييردَ بْنَ مُعَاوي
He (the narrator said), ‘O my asws brother! By Allah-azwj! There will neither happen to be any shelter nor any refuge when I asws pledge allegiance to Yazeed Bin Muawiya-lab. Muhammad Bin Al-Hanafiya cut the talk and cried. So, Al-Husayn-asws cried with him for a while.

Then he-asws said: ‘O my asws brother! May Allah-azwj Recompense you goodly, for you have advised and consulted with the correctness, and I-asws am determined upon going out to Makkah. And I-asws am preparing for that, I-asws and my-asws brethren, and the sons of my-asws brother, and my-asws Shias. And their matter is my-asws matter, and their views are my-asws views. And as for you, O my-asws brother! It is not up to you that you stay at Al-Medina to be an eye for me-asws. Nothing is hidden from me-asws from their matter s’.

The Al-Husayn-asws called for ink and paper wrote this bequest for his-asws brother Muhammad – In the Name of Allah-azwj the Beneficent, the Merciful. This is what is bequeathed by Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, to his-asws brother Muhammad, well known as Ibn Hanafiyya.

Al-Husayn-asws testifies that there is no god except Allah-azwj Alone. There is no associate for Him-azwj, and that Muhammad-saww is His-azwj servant and His-asws Rasool-saww. He-saww came with the truth from the Presence of The Truth, and that the Paradise and the Fire are true, And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].

And I-asws did not go out for evil, nor for priding, nor for mischief, nor for injustice, and rather I-asws am going out to seek the betterment regarding the community of my-asws grandfather-saww. I-asws want to enjoin with the goodness and forbid from the evil, and I-asws conduct with the conduct of my-asws grandfather-saww, and my-asws father All-asws Bin Abu Talib-asws.

So, the one who accepts me-asws by accepting the truth, so Allah-azwj is foremost with the truth, and the one who reject this upon me-asws, I-asws shall be patient until Allah-azwj Decrees between me-asws and the people with the truth, and He-azwj is best of the judges.
And this is my \textsuperscript{asws} bequest, O my \textsuperscript{asws} brother, to you, \textit{and my success is only with Allah. Upon Him do I rely, and to Him do I turn [11:88]}.

He (the narrator) said, ‘Al-Husayn\textsuperscript{asws} folded the letter and sealed it with his\textsuperscript{asws} seal and handed it to his\textsuperscript{asws} brother Muhammad, then bade him farewell and went out in the middle of the night’.\footnote{Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 a}

And Muhammad Bin Abu Talib said, ‘It is reported by Muhammad Bin Yaqoub Al Kulayni in the book ‘Al Rasaail’, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ayoub Bin Nuh, from Safwan, from Marwan Bin Ismail, from Hamza Bin Humran,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said: ‘We\textsuperscript{asws} mentioned the going out by Al-Husayn\textsuperscript{asws} and the staying back by Ibn Al-Hanafiya. Abu Abdullah\textsuperscript{asws} said: ‘O Hamza! I\textsuperscript{asws} shall inform you with a Hadeeth, you should not ask about it after this sitting of yours. When Al-Husayn\textsuperscript{asws} went out in his\textsuperscript{asws} heading, he\textsuperscript{asws} called for some paper and wrote in it: - ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Ali Talib\textsuperscript{asws} to the clan of Hashim\textsuperscript{as}. As for after, the one from you who joins with me\textsuperscript{asws} will be martyred, and the one who stays behind, will not reach the reaching of victory. And the greetings’.

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He (the narrator) said, ‘And our elder Al-Mufeed said with his chain to Abu Abdullah\textsuperscript{asws} having said: ‘When Abu Abdullah\textsuperscript{asws} travelled from Al-Medina, forces from the branding Angels having bayonets in their hands, upon rides from the rides of Paradise. They greeted unto him\textsuperscript{asws} and said, ‘O Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures after his\textsuperscript{asws} grandfather\textsuperscript{asww}, and his\textsuperscript{asws} father\textsuperscript{asws} and his\textsuperscript{asws} brother\textsuperscript{asws}\textsuperscript{asws}! Allah\textsuperscript{azwj} the Glorious Helped your\textsuperscript{asws} grandfather\textsuperscript{asww} in many places, and Allah\textsuperscript{azwj} is Helping you\textsuperscript{asws} with us’.\footnote{Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 a}

He\textsuperscript{asws} said to them: ‘The appointment is my\textsuperscript{asws} grave and my\textsuperscript{asws} spot I\textsuperscript{asws} would be martyred in, and it is Karbala. So, when you arrived at it, then come to me\textsuperscript{asws}. They said, ‘O
Divine Authority of Allah-azwj! Order us, we shall listen and obey. Do you-asws fear from the enemies who will meet you-asws, so we will be with you-asws. He-asws said: ‘There is no way for them upon me-asws nor will they be meeting me-asws with abhorrence, or I-asws shall arrive to my-asws spot’.

And forces from the submissive Jinn came to him-asws. They said, ‘O our chief! We are your-asws Shias and your-asws helpers! So, order us with your-asws orders, and whatever you-asws so desire to. If you-asws were to order us with killing every enemy while you-asws are in your-asws place, we shall suffice you-asws of that’.

Al-Husayn-asws supplicated goodly for them and said to them: ‘Or have you not read the Book of Allah-azwj Revealed unto my-asws grandfather-saww Rasool-Allah-saww: Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78]? And the Glorious Said: (‘Had you remained in your houses) those upon whom being killed was Ordained would have gone forth to their spots of death, [3:154].

And if I-asws were to stay in my-asws place, then with what would these unrepentant people be Tried with? And with what would they be Tested? And who would happen to settle in my-asws grave at Karbala? And Allah-azwj has Chosen it on the day He-azwj Spread the earth and Made it to be a stronghold for our-asws Shias and it happens to be a security for them in the world and the Hereafter.

But present yourselves on the day of Saturday, and it is the day of Ahura at the end of which I-asws would be killed, there will not remain after me-asws, any seeker from my-asws family-asws and my-asws lineage, and my-asws brethren, and members of my-asws family-asws, and my-asws head would be travelled with to Yazeed-la, may the Curse of Allah-azwj be upon him-‘alai!”

The Jinn said, ‘By Allah-azwj, O Beloved of Allah-azwj and the son-asws of His-azwj Beloved! Had it not been that your-asws order is for obedience, and it is not allowed for us to oppose it, we would have killed entirety of your-asws enemies before they arrive to you-asws’.
وَ لَا يُقْتُلُنِي وَ أَعْريفُ مَنْ يرَقْتُلُنِي وَ أَعْريفُ مَشْهَدَُُ فَعينْدَ ذَليكَ بَكَتْ أٌُُّ سَلَمَةَ بُكَاءً شَدييرداً

And I found in one of the books that when he-asws had determined upon going out from Al-Medina, Umm Salama-asws, may Allah-aswzs be Pleased with her-asws, came to him-asws. She-asws said, 'O my-asws son-asws! Do not go out with your-asws going out, to Al-Iraq, for I-asws have heard your-asws grandfather-asws saying: 'My-asws son-asws Al-Husayn-asws will be killed in the land of Al-Iraq, in a land called Karbala’.

And he-asws said to her-asws: 'O Mother-asws! By Allah-aswzs! And I-asws do know that, and I-asws will be killed inevitably, and there is no escape for me-asws from this, and by Allah-aswzs I-asws even recognise the day in which I-asws will be killed, and I-asws recognise the one who will kill me-asws, and I-asws recognise the spot I-asws will be buried in, and I-asws recognise the one who will kill my-asws family members, and my-asws relatives, and my-asws Shias. O Mother-asws! And I-asws want to show you-asws my-asws grave and my-asws slaying spot’.

Then he-asws gestured towards the direction of Karbala. The ground lowered until he-asws showed her his-asws slaying spot, and his-asws burial, and the place of his-asws camp, and his-asws pausing, and his-asws battle plains. During that, Umm Salama-asws cried an intense crying and showed her his-asws sanctity, and his-asws matter to Allah-aswzs.

then he-asws said to her-asws: ‘O Mother-asws! Allah-aswzs Mighty and Majestic has Desired to See me-asws as killed, slaughtered unjustly and aggressively, and He-aswzs has Desired to See my-asws sanctity, and my-asws group, and my-asws womenfolk as homeless, and my-asws children as slaughtered, oppressed, captives, imprisoned, and they would be crying out for help, but they will neither find any helper nor an assister’.

وَ في رَوْيَاتٍ أُخْرَى قَالَ أَمْرُ اللَّهِ عَلَيْهِ الصَّدْرُ: 'لَوْ قَالَ لَهُ: "يَا جُبَرِيلَ حَسَنُ النَّبَأٍ أَفْقَدْتَ"، فَإِذَا: 'يَا جُبَرِيلَ رَيْفُ النَّبَأٍ أَفْقَدْتَ".
And in another report, ‘Umm Salama\textsuperscript{ra} said, ‘And there is some soil with me\textsuperscript{ra} which your\textsuperscript{asws} grandfather\textsuperscript{saww} had handed it to me\textsuperscript{ra} in a glass’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will be killed like that, and even if I\textsuperscript{asws} don’t go out to Al-Iraq, they would kill me\textsuperscript{asws} as well’

\[\text{ثَُُّ أَخَذَ ت ُرْبَةً فَجَعَلَهَا فيي قَارُورَةٍ وَ أَعْطَاهَا إييََّهَا وَ قَالَ اجْعَلْهَا مَعَ قَارُورَةي جَد يي فَإيذَا فَ\]

Then he\textsuperscript{asws} took some soil and made it to be in a glass and gave it to her\textsuperscript{asws} and said: ‘Make it to be with the glass of my\textsuperscript{asws} grandfather\textsuperscript{saww}. What it flows with blood, then known that I\textsuperscript{asws} have been killed’.

The Al-Mufeed said, ‘Al-Husayn\textsuperscript{asws} travelled to Makkah and he\textsuperscript{asws} was reciting: \textit{So he exited from it, fearing, wary. He said: ‘Lord! Deliver me from the unjust people! [28:21],} and he\textsuperscript{asws} stuck to the main road. His\textsuperscript{asws} family members said to him\textsuperscript{asws}, ‘If you\textsuperscript{asws} could turn away from the road just like Ibn Al-Zubeyr had done, lest the searchers catch up with you\textsuperscript{asws}’.

\[\text{ف َقَالَ الْمُفييدُ فَسَارَ الُْْسَيُْْ إيلََ مَكَّةَ وَ هُوَ ير َقْرَأُ فَخَرَجَ مينْها خائيفاً يرَتَََقَّبُ قالَ رَب ي نََ ينِي مينَ الْقَوٌْي الَِّاليمييَْ وَ لَزيٌَ الطَّرييرقَ الَِْعَِْمَ ف َقَالَ لَهُ أَهْلُ ب َيْتيهي لَوْ تَنَكَّبْتَ عَني الطَّرييرقي كَمَا ف َعَلَ ابْنُ الزُّبَيْْي كَيْلََ ير َلََْقَكَ الطَّلَبُ \]

He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not separate from it until Allah\textsuperscript{azwj} Decrees what He\textsuperscript{azwj} is to Decree’. And when Al-Husayn\textsuperscript{asws} entered Makkah, his\textsuperscript{asws} entering it was on the day of Friday of three (days) past from Shaban. He\textsuperscript{asws} entered it and he\textsuperscript{asws} was reciting: \textit{And when he headed towards Madyan, he said: ‘Perhaps my Lord with Guide me in the right way [28:22].}’

Then he\textsuperscript{asws} descended at it, and its inhabitants came interchanging (switching allegiance) to him\textsuperscript{asws}, and the ones who were there from the Umrah performers, and the people of the outskirts, and Ibn Al-Zubeyr was at it. He had stuck to the side of the Kabah, and he was praying Salat by it and performing Tawaaf.

\[\text{و يَت الْسيْ ع فيمن يَتيه فيأت يه اليوميْ المتوالييْ و يَتيه بيْ كل يروميْ مرة و هو ع أثقل خلق الله على ابن الزبيْ لِنه قد عرف أن أهل الْ}

And he came to Al-Husayn\textsuperscript{asws} among the ones who came to him\textsuperscript{asws}. He came to him two days consecutively, and he came to him once every two days, and he\textsuperscript{asws} was the heavier (worthier) of the creatures of Allah\textsuperscript{azwj} over Ibn Al-Zubeyr, because he knew that the people of Al-Hijaz will not pledge allegiance to him for as long as Al-Husayn\textsuperscript{asws} is in the city, and that Al-Husayn\textsuperscript{asws} was more obeyed among the people than him, and more majestic.
And (news of) the death of Muawiya reached the People of Al-Kufa, and they trembled with Yazeed-ibn-Abdul-Malik, and they knew the news of Al-Husayn-ibn-Ali and his refusal from pledges of allegiance to him-ibn-Abdul-Malik, and what had happened from the matter of Ibn Al-Zubeyr regarding that, and both of them going out to Makkah.

The Shias gathered at Al-Kufa in the house of Suleyman Bin Sard Al-Khuzaie. They mentioned the death of Muawiya. They praised Allah-azwj and extolled upon Him-azwj. Suleyman said, ‘Muawiya has died, and Husayn-ibn-Ali has withheld his allegiance to the people, and he-ibn-Ali has gone out to Makkah, and you are his-ibn-Ali Shias and Shias of his-asws father-ibn-Ali. If you know that you will be his-asws helpers, and his-asws fighters against his-asws enemies, then write to him-asws. But, if you are fearing the failure and the weakness, then do not deceive the man regarding himself-asws’. They said, 'But, we will fight against his-asws enemies, and we shall kill ourselves under him-asws. So, they wrote to him-asws.

We praise Allah-azwj to you-asws, Who, there is no god except He-azwj. As for after, the Praise is for Allah-azwj. Who shall Break your-asws tyrannous enemies, the obstinate, who has got up against this community and he-la has blackmailed it of its matters, and usurped its war booty, and ruled upon it without their agreeing with it. Then he-la has killed its good ones and let its evil ones to remain alive, and he-la has made the wealth of Allah-aswj as a personal wealth between its tyrants and its rich ones. So, remoteness be for him-la like the remoteness was for (people of) Samood. He-la isn’t an imam upon us. So, come over, perhaps Allah-aswj will Unite us with you-asws upon the truth.
And Al-Numan Bin Bashir is in the government building. We do not gather with him during Friday (Salat), and we do not go out with him to Eid (Salat), and if it were to reach us that you asws are coming to us asws, we will expel him until we join him with Syria, if Allah azwj so Desires'.

Then they released the letter with Abdullah Bin Misma'a Al-Hamdany, and Abdullah Bin Wa'l, and instructed them with the secrecy. They went out hurriedly until they arrived to Al-Husayn asws at Makkah on the tenth past from the month of Ramazan.

Then the people of Al-Kufa waited for two days after their releasing the letter and they enforced Qays Bin Ma'shar Al-Saydawi, and Abdullah and Abdul Rahman, two sons of Abdullah Bin Ziyad Al-Arhy, and Ammar Bin Abdullah Al-Salouly to Al-Husayn asws, and with them were around one hundred and fifty parchments (notes/letters written) from the (one) man, and the two, and the four'.

And Al-Seyyid (Al-Tawoos) said, ‘And he asws, along with that, was refusing and not answering them. There arrived to him asws in one day, six hundred letters, until these were gathered in his asws presence as (many) as twelve thousand separate letters’.

And Al-Mufeed said, ‘Then they waited two more days and they sent Hany Bin Hany Al-Sabie and Saeed Bin Abdullah Al-Hanafi to him asws, and they wrote to him asws, ‘In the Name of Allah azwj the Beneficent, the Merciful. To Al-Husayn asws Bin Ali asws, from his asws Shias from the Momineen and the Muslims. As for after. Come quickly, for the people are awaiting you asws. There is no view for them apart from yours asws. So, hurry, hurry! Then hurry, hurry! And the greetings’.

They waited two more days and they sent Hany Bin Hany Al-Sabie and Saeed Bin Abdullah Al-Hanafi to him asws, and they wrote to him asws, ‘In the Name of Allah azwj the Beneficent, the Merciful. To Al-Husayn asws Bin Ali asws, from his asws Shias from the Momineen and the Muslims. As for after. Come quickly, for the people are awaiting you asws. There is no view for them apart from yours asws. So, hurry, hurry! Then hurry, hurry! And the greetings’.
Then Shabas Bin Rabie and Hajjar Bin Ajbar, and Yazeed Bin Al-Haris Bin Ruweym, and Urwah Bin Qays, and Umar Bin Hajjaj Al-Zubeydi, and Muhammad Bin Amro Al-Taymi wrote, ‘As for after, the gardens are green, and the fruits are being seen, and the earth is alive, and the trees have sprouted leaves. So, whenever you-asws so desire to, come to an army having been recruited for you-asws. And the greetings be upon you-asws and Mercy of Allah-aswj and His-aswj Blessings, and upon your-asws father-asws from before you-asws.

And all the messengers, all of them, met in his-asws presence. The letters were read out, and he-asws asked the messengers about the people. Then he-asws wrote with Hany Bin Hany, and Saeed Bin Abdullah, and they were last of the messengers (to arrive):-

‘In the Name of Allah-aswj the Beneficent, the Merciful. From Al-Husayn-asws Bin Ali-asws to the assemblies of the Momineen and the Muslims. As for after, felicitations and happiness with the arrival of your letters to me-asws, and these two are last of the ones from your messengers to arrive to me-asws, and I-asws have understood all which you have narrated and mentioned, and words of your majority, ‘There isn’t any imam (leader) upon us, so come. Perhaps Allah-aswj will Unite us with you-asws upon the truth and the guidance’.  

And I-asws am send to you all, my-asws brother-asws and son-asws of my-asws uncle, Muslim-asws Bin Aqeel-asws. If he-asws writes to me-asws that all the views of your assemblies, and the ones with the arguments, and the merits from you are upon similar to what your messengers have arrived to me-asws with, and I-asws have read in your letter, then, I-asws shall come to you imminently, if Allah-aswj so Desires. By my-asws life! There is no Imam-asws except the one judging by the Book, the one standing with the fairness, the one making it a religion of the Truth, with withholder of himself upon that for the Sake of Allah-aswj. And the greetings’.

And Al-Husayn-asws called Muslim-asws Bin Aqeel-asws and sent him-asws with Qays Bin Mus’hir Al-Saydawi, and Umarah Bin Abdullah Al-Salouly, and Abdul Rahman Bin Abdullah Al-Azdy, and instructed him-asws to be with the piety and concealing his-asws matter, and the subtlety, for the views of the people to be united, is unpredictable, hastening to it with that.
Muslim\textsuperscript{-asws}, may Allah\textsuperscript{-azwj} have Mercy on him\textsuperscript{-asws}, came until he\textsuperscript{-asws} came to Al-Medina. He\textsuperscript{-asws} prayed Salat in the Masjid of Rasool-Allah\textsuperscript{-saww} and bade farewell the ones he\textsuperscript{-asws} loved from his\textsuperscript{-asws} family and hired two guides from Qays. They both came with him\textsuperscript{-asws}. They deviated from the road and were lost from the way, and they were hit by severe thirst, so they were unable from the travelling.

They indicated to him\textsuperscript{-asws} the normally travelled road after that had been known to them. Muslim\textsuperscript{-asws} travelled that normal road, and the two guides died of thirst. Muslim\textsuperscript{-asws} Bin Aqeel\textsuperscript{-asws}, may Allah\textsuperscript{-azwj} have Mercy on him\textsuperscript{-asws} wrote from the well\textsuperscript{-known} place at Al\textsuperscript{-Mazeeq} with Qays Bin Mus'hir, ‘As for after, I\textsuperscript{-asws} have come from Al\textsuperscript{-Medina} with two guides of mine, but they deviated from the road and were lost, and the thirst had become severe upon us.

But they did not last long and died, and we have come until we ended to the water. We did not escape except with the last gasps of our breaths, and that water is at a place called Al\textsuperscript{-Mazeeq}, from the hidden interiors. And I\textsuperscript{-asws} am flying from this direction of mine. So, if you were to see fit, excuse me\textsuperscript{-asws} from it, and send someone else. And the greetings’.

Al-Husayn\textsuperscript{-asws} wrote to him\textsuperscript{-ra}: ‘As for after, I\textsuperscript{-asws} am reckoning that your\textsuperscript{-ra} exempting from the heading which I\textsuperscript{-asws} had sent you\textsuperscript{-ra} in, from carrying upon the letter to me\textsuperscript{-asws} did not happen except (due to) timidity. So, continue to your direction which I\textsuperscript{-asws} have sent you in. And the greetings’.

When Muslim\textsuperscript{-asws} read the letter, he\textsuperscript{-asws} said, ‘As for this, I\textsuperscript{-asws} am not fearing upon myself\textsuperscript{-asws}. He\textsuperscript{-asws} came until he\textsuperscript{-asws} passed by slow/shallow water. He\textsuperscript{-asws} descended at it, then departed from it. There was a man who was shooting at the prey. He\textsuperscript{-asws} looked at him to have shot an antelope which had overlooked to him, so he slew it. Muslim\textsuperscript{-asws} Bin Aqeel\textsuperscript{-asws} said, ‘We shall kill our enemies, if Allah\textsuperscript{-azwj} so desires’.  

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Then he—asws came until he—asws entered Al-Kufa. He lodged in the house of Al-Mukhtar Bin Abu Ubeyda, and it is which, today it is called ‘House of Muslim Bin Al-Musayyab’. And the Shias came interchanging (coming and going) to him—asws. Every time a group of them gathered to him—asws, he—asws read out to them the letter of Al-Husayn—asws, and they were crying, and the pledged allegiance to him—asws (for Al-Husayn—asws), to the extent that eighteen thousand of them had pledged to him—asws.

Muslim—asws wrote to Al-Husayn—asws informing him—asws with the allegiance of eighteen thousand, and instructed/recommended him—asws with arriving, and the Shias went on interchanging to Muslim—asws Bin Aqeel—asws, may Allah-azwj have Mercy on him-asws, until his-asws place was known.

That reached Al-Numan Bin Basir, and he was the governor upon Al-Kufa from the direction of Muawiya, and Yazeed-asw had acknowledge him to remain upon that. He ascended the pulpit. He praised Allah-azwj and extolled upon Him-azwj, then said, ‘As for after, fear Allah-azwj, servants of Allah-azwj, and do not hasten to the Fitna and the sectarianism, for in it the men would die and the blood would be shed, and the wealth would be usurped.

I will not fight the one who does not fight against me, nor will I come upon the one who does not come upon men, nor will disturb your sleep, nor will I harass you all, nor will I seize due to hate, nor the guess, nor accusation. But, if you (do not) express your pardoning to me and break your allegiance and oppose your Imam-asws, then by Allah-azwj, Who, there is no god apart from Him-azwj! I will strike off your necks with my sword, so long as it is fixed in my hand, and even if there does not happen to be any helper from you, for me! As for I, I hope that from you all, the ones who recognise the truth would be more than the one wanting the falsehood!’

Abdullah Bin Muslim Bin Rabie Al-Hazramy, an ally of the clan of Umayya stood up to him. He said to him, ‘Surely nothing can correct what you see except the brute force, and this which you are upon regarding what is between you and your enemy, is the weakened opinion.’
Al-Numan said to him, ‘It would be more beloved to me if I were to be from the weak ones in obedience of Allah [asws], than if I were to be from the mighty ones in disobedience of Allah [asws]’! Then he descended.

وَ كَانَ يَزِيدُ عَلَى الْكُوفَةِ فَ قَالَ لَهُ سِيرْحُونُ أَفْعَلْ ابْنَ يَاكِعُبَّ عَلَى الْبَاهِلِيِّ فَجَسَّدَ عَلَى عُبَيْدِ اللَّي بْنِ زيَيَدٍ

And Abdullah Bin Muslim went out and wrote a letter to Yazeed-ia Bin Muawiya-ia, ‘As for after, Muslim-iasws Bin Aqeel-iasws has arrive at Al-Kufa and the Shias of Al-Husayn-iasws have pledged to Al-Husayn-iasws Bin Ali-iasws Bin Abu Talib-iasws. So, if there is any need for you regarding Al-Kufa, then send a strong man to it who will enforce your-ia orders and work with the likes of your-ia enemies, for Al-Numan Bin Bashir is a weak man, or he is being weakened’.

ثمَّ كَتَبَ إلَى يَزِيدَ عَلَى الْكُوفَةِ وَ كَتَبَ إلَى يَاكِعِبَّ عَلَى الْبَاهِلِيِّ مَا كُنْتَ آخِذاً بِكُلِّ مُعَاوِيَةٍ أَوْ تُفْتِييَهُ وَ السَّلُّ وَ سَلَّمَ إِلَيْهِ

Then Umarah Bin Uqba wrote to him with approximate to his letter, The Umar Bin Sa’ad Bin Abu Waqas wrote to him similar to that. When the letters arrived to Yazeed-ia, he-ia called Sirhown, a slave of Muawiya. He-ia said, ‘What is your view if Al-Husayn-iasws were to go to Al-Kufa, Muslim-iasws Bin Aqeel-iasws would pledge to him-iasws, and weakness has reached me-ia about Al-Numan and worse words. So, who do you view that I-ia utilise upon Al-Kufa?’ And Yazeed-ia had quarrelled with Ubaydullah Bin Ziyad-ia.

فَ قَالَ لَهُ سِيرْحُونُ أَفْعَلْ ابْنَ يَاكِعُبَّ عَلَى الْبَاهِلِيِّ وَ كَتَبَ إلَى يَزِيدَ عَلَى الْبَاهِلِيِّ مَا كُنْتَ آخِذاً بِكُلِّ مُعَاوِيَةٍ أَوْ تُفْتِييَهُ وَ السَّلُّ وَ سَلَّمَ إِلَيْهِ

Sirhown said to him-ia, ‘I view that even if Muawiya were to be resurrected for you, you-ia will not take his view’. He-ia said, ‘Yes’. Sirhown brought out the pact of Ubaydullah upon Al-Kufa and said, ‘This is the view. Muawiya has died and he had ordered with this letter, but the Egyptians had tied it to Ubaydullah’. Yazeed-ia said to him, ‘I-ia shall do so. Send the pact of (governorship for) Ubaydullah-ia (through a messenger) to him-ia’.

فَ قَالَ لَهُ عَبْدُ اللَّي بْنُ مُسْليمٍ وَ كَتَبَ إلَى يَاكِعِبَّ عَلَى الْبَاهِلِيِّ مَا كُنْتَ آخِذاً بِكُلِّ مُعَاوِيَةٍ أَوْ تُفْتِييَهُ وَ السَّلُّ وَ سَلَّمَ إِلَيْهِ

Then he-ia called Muslim Bin Amro Al-Bahily and wrote to Ubaydullah-ia with him, ‘As for after, my-ia loyalists from the people of Al-Kufa have written to me-ia and they have informed me-ia that Ibn Aqeel-iasws is in it, gathering the crowd in order to split the stick of the Muslims. So, travel, when you read this letter of mine-ia until you-ia get to Al-Kufa. Seek out Ibn Aqeel-iasws like searching for beads, or you-ia kill him-iasws or expel him-iasws. And the greetings!’ And he-ia submitted to him the pact upon Al-Kufa (made him-ia governor of Kufa).
Muslim Bin Amro went out until he arrived to Ubeydullah-] at Al-Basra and handed the pact to him-] and the letter. Ubeydullah-] ordered with the equipment immediately and for the travelling and the readiness to go to Al-Kufa the next morning. Then he-] went out from Al-Basra and left his-] brother Usman as replacement'.

And Ibn Nama said, ‘It is reported to Huseen Bin Abdul Rahman that the people of Al-Kufa had written to him-]asws, ‘There are one hundred thousand with you-]asws’.

And from Dawood Abu Hind, from Al-Shaby who said, ‘Forty thousand from the people of Al-Kufa had pledged to Al-Husayn-]asws based upon that they would battle against the ones he-]asws battles, and they would make peace with the ones he-]asws makes peace with. During that, the answer to their letters arrived with the acceptance, and promising them with the quick arrival, and he-]asws sent Muslim-]asws Bin Aqeel-]asws’.

And the Seyyid (Al-Tawoos), may Allah-azwj have Mercy on him said after that, ‘And Al-Husayn-]asws had written a letter to a group from the nobles of Al-Basra with a slave of his-]asws, his name is Suleyman, and he is teknonymed as Abu Razeyn, calling them to his-]asws help and necessitate obedience to him-]asws – from them were Yazeed Bin Masoud Al-Nahshaly, and Al-Munzar Bin Al-Jaroud Al-Abdy.’

Yazeed Bin Masoud gathered the clan of Tameem and the clan of Hanzala, and the clan of Sa’ad. When they presented, he said, ‘O clan of Tameem! How do you view my place among you all, and my affiliations from you?’ They said, ‘Congratulations! Congratulations! By Allah-azwj, you are the vertebra of the back, and the head of pride. You are the crescent in the middle among the nobles, and you have preceded excessively in it’.

He said, ‘So, I have gathered you all for a matter I want to consult you all regarding it and seeking assistance with you upon it’. They said, ‘But rather, by Allah-azwj, we shall be advising you, and praising the view for you, so speak, we shall listen!’
He said, 'Muawiya has died. By Allah-azwj! It is the lease punishment with him, and he is lost. Indeed! And the door of tyranny and sin has been broken, and the pillars of injustice are decimated, and the most recent allegiance is a knot he had tied with a matter he thought that he got it right. And far be it! And that which he had struggled for, by Allah-azwj, he filed, and he consulted, and was abandoned, and Yazeed-la has stood, a wine drinker, and head of immoralities, claiming the caliphate upon the Muslims and ruling upon them with deficient leniency and scarce knowledge. He-la does not recognise from the truth, (as much as) the step of his-la foot!

I swear by Allah-azwj, a Blessed vow! Fighting against him-la upon the religion is superior to fighting the Polytheists. And this is Al-Husayn-asws Bin Ali-asws, son-asws of Rasool-Allah-saww, with the original nobility and the view, the high-born. For him-asws are merits which cannot even be described, and knowledge not depleting, and he-asws is foremost with this command due to his-asws precedence, and his-asws age, and his-asws ancientness, and his-asws kinship. He-asws is kind upon the young and compassionate upon the older ones.

So, the care of the citizens would be honourable by him-asws, and he-asws is an Imam-asws of a people, the proof is Obligated by Allah-azwj with him-asws, and preaching is far-reaching with him, and neither will you be living away from the light of truth, nor will you be lingering in the cradle of falsehood!

Sakhr Bin Qays had forsaken you all on the day of the camel, so wash it off by your going out to the son-asws of Rasool-Allah-saww and help him-asws. By Allah-azwj! No one would be deficient in helping him-asws except Allah-azwj would Cause him to inherit the disgrace in his children, and scarcity in his clan. And here I am, dressed for the war for its generality, and have armoured for it with its armour. One who is not killed will (eventually) die, and one who flees will not escape (the death). So, be good in responding the answer. May Allah-azwj have Mercy on you all!'

فأقسم بالله قسماً مبورة لِهادُ على الديرن أفضل من جهاد المشركيْ و هذا الْسيْ بن علي اِبن رسول الله ص ذو الشرف الِنيل و الرأي الِثيل له ففضل لا يوصف و علم لا يرف و هو أول هذا الأمر لسابقته و سنه و قدمته و قراهه يعطف على الصغير و يَنو على الكبْي

فأكل به راعي رعية و إماٌ قوٌ وجبت لله به الْجة و بلغت به الموعِة وَ تعشوا عن نور الْق وَ تسكعوا في وهدة الباطل

فقال إن معاويرة مات فأهون به و الله هالكا و مفقودا أَ و

فأكرٌ به راعي رعية و إماٌ قوٌ وجبت لله به الْجة و بلغت به الموعِة وَ تعشوا عن نور الْق وَ تسكعوا في وهدة الباطل
The clan of Hanzala spoke. They said, ‘Abu Khalid! We are arrows of your quiver, and horses of your clan. If you shoot with us, you will get it correct, and if you battle with us, you will be victorious. You will not get immersed in the deep end except we will be immerse as well, nor will you meet any difficulty, by Allah-azwj, except we will meet it (as well). We shall help you with our swords and save you with our bodies whenever you so desire to’.

And the clan of Sa’ad Bin Zayd spoke. They said, ‘Abu Khalid! The most hateful of the things to us is opposing you and the exiting from your view, and Sakhr Bin Qays has ordered us with leaving the fighting, so we praised our matter and our honour stayed among us. So, respite us (give us some time), we shall return the consultation and come to you with our view’.

And the clan of Aamir Bin Tameem spoke. They said, ‘O Abu Khalid! We are the sons of your father and your allis. We will not be pleased if you are angry, nor will we be staying back if you travel, and the matter is up to you. Call us, we shall answer you, and order us, we shall obey you, and the matter is for you, whenever you so desire to’.

He said, ‘By Allah-azwj, O clan of Sa’ad! If you were to do it, Allah-azwj will not Raise the sword away from you, ever, nor with your swords cease to be among you all’.

Then he wrote to Al-Husayn-asws, may the Salawaat of Allah-azwj be upon him-asws, ‘In the Name of Allah-azwj the Beneficent, the Merciful. As for after, your-asws letter arrived to me and I have understood what you-asws are linking me to, and calling me for, from taking my share of obeying you-asws and the success with my fortune, from having helped you-asws.

And Allah-azwj does not Vacate the earth at all from a worker being upon it (working with) good, or point to the way of salvation, and you (Imams-asws) are Divine Authorities of Allah-azwj upon His-azwj creatures and His-azwj depositories in His-azwj earth. You-asws have branched out from a praise-worthy olive who is its origin, and you-asws are its branches.
So, arrive happy, with the happiness of a bird, for the necks of the clan of Taym have been humbled to you—\textit{asws}, and they have been left more intensely following in your—\textit{asws} obedience than the thirsty camel arriving to the water on the day of its watering. And the necks of the clan of Sa’ad have been humbled for you—\textit{asws}, and the dirt of their chests has been washed off by the rain cloud releasing its flash of lightning.’

When Al-Husayn—\textit{asws} read the letter he—\textit{asws} said: ‘What is for you is that Allah—\textit{azwj} would Secure you on the Day of fear, and Honour you, and Saturate you on the Day of thirst’.

As he started preparing with his advisers to go out to (help) Al-Husayn—\textit{asws}, (news of) his—\textit{asws} killing reached him, so he was alarmed from having been cut off from him—\textit{asws}.

And as for Al-Munzar Bin Jaroud, he came with the letter and the messenger to Ubaydullah Bin Ziyad—\textit{la}, because Al-Munzar feared the letter might me a deceitful strategy from Ubaydullah—\textit{la}, and Bahriya Bint Al-Munzar Bin Jaroud was under (married to) Ubuydullah Bin Ziyad—\textit{la}.

Ubaydullah seized the messenger and crucified him. Then he—\textit{la} ascended the pulpit. He addressed and threatened the people of Al-Basra upon the oppositions and provoking the movements. Then he—\textit{la} slept that night. When it was morning, he—\textit{la} appointed his—\textit{la} brother Usman Bin Zayd upon them, and he—\textit{la} hurried aiming to Al-Kufa.

And Ibn Nama said, ‘Al-Husayn—\textit{asws} wrote a letter to some faces of the people of Al-Basra. From them were Al-Ahnaf Bin Qays, and Qays Bin Al-Haysam, and Al-Munzir Bin Al-Jaroud, and Yazeed Bin Masoud Al-Nahshaly, and he—\textit{asws} sent the letter to Zara’ a Al-Sadousy. And it is said, with Suleyman Al-Mukanna with Abu Razeyn.

In it was: ‘I—\textit{asws} am calling you all to Allah—\textit{azwj} and to His—\textit{azwj} Prophet—\textit{saww}, for the Sunnah has been killed off. If you were to answer my—\textit{asws} call and obey my—\textit{asws} order, I—\textit{asws} shall guide you on the way of rightful guidance’.
Al-Ahnaf wrote to him\textsuperscript{asws}, ‘As for after, \textit{So, be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]}’. Then he mentioned the matter of the two men like what the Seyyid had mentioned, may Allah\textsuperscript{azwj} have Mercy on them, up to what he had said.

When he (Ubeydullah\textsuperscript{la}) overlooked upon Al-Kufa, he\textsuperscript{la} descended until evening, night. Its people thought he\textsuperscript{la} was Al-Husayn\textsuperscript{asws}, and he\textsuperscript{la} entered it from what follows Al-Najaf. A woman said, ‘Allah\textsuperscript{azwj} is the Greatest! Son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, by the Lord\textsuperscript{azwj} of Kabah!’ The people shouted. They said, ‘We are with you, more than forty thousand!’

And they crowded to him\textsuperscript{la} until they grabbed the tail of his\textsuperscript{la} animal, and they thought he\textsuperscript{la} was Al-Husayn\textsuperscript{asws}. He\textsuperscript{la} removed the veil and said, ‘I\textsuperscript{la} am Ubeydullah\textsuperscript{la}! The people fell upon each other, treading upon each other, and he\textsuperscript{la} entered the government building, and upon him\textsuperscript{la} was a black turban.

When it was morning, he\textsuperscript{la} stood up to address, and blamed upon them, and rebuked their chiefs, and promised them with the favours upon sticking to obeying him\textsuperscript{la}, and with the offence upon disobeying him\textsuperscript{la}, and the exiting from his\textsuperscript{la} grasp.

Then he\textsuperscript{la} said, ‘O people of Al-Kufa! The commander of the faithful Yazeed\textsuperscript{la} had placed me\textsuperscript{la} in charge and utilised me\textsuperscript{la} (as governor) upon your city and has ordered me\textsuperscript{la} with distributing your war booty between you all, and the justice for your oppressed ones from your oppressors and taking the right for your weak ones from your strong ones, and the favours to the listening one, the obedient, and the harshness upon the doubtful one!

So, deliver these words of mine to the Hashimite man for him\textsuperscript{asws} to be saved from my\textsuperscript{la} anger’. And he\textsuperscript{la} descended, meaning by the Hashimite, Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{asws}. 
And Al-Mufeed said, ‘And Ibn Ziyad came to Al-Kufa, and with him were Muslim Bin Amro Al-Bahily, and Shareek Bin Al-Awr Al-Hariy, and Hashmah and his family, until he entered Al-Kufa, and upon him was a black turban and he was veiled, and the people were such that (they thought that) the coming of Al-Husayn asws had reached them, so they were awaiting his asws arrival. So, when they saw Ubeydullah, they thought that it was Al-Husayn asws.

فأخذ لا يمر على جماعة من الناس إلا سلموا عليه و قالوا مرحبا بك يا ابن رسول الله قدمت خرب فرأى من تباشرهم بلسي ما ساء فقيل مسلم بن عمرو لما أكثروا تخروا هذا الأمر عبد الله بن زياد.

He did not pass by any group of people except they greeted to him and say, ‘Welcome to you, O son of Rasool-Allah asws. You asws have arrived the best of arrivals’. He saw from their happiness with Al-Husayn asws what worsened him. Muslim Bin Amro said due to what he saw, ‘They are too many, so delay this commander, Ubeydullah Bin Ziyad.

فقال أنشدك الله إِ تنَيت و الله ما أَ مَسلم إليك أمانتِ و ما لِ في قتالك من إرب فجعل يركلمه فقال افتح فتت فقد طال ليلك.

He travelled until he came to the castle at night and with him was a group which had turned with him, not doubting that he was Al-Husayn asws. Al-Numan Bin Bashir (the governor) locked the door to him and to his special ones. One of the ones with him called out to him, in order to open the door for them. Al-Numan emerged to him, and he was (too) thinking it was Al-Husayn asws.

فقال أنشدك الله إِ تنَيت و الله ما أَ مَسلم إليك أمانتِ و ما لِ في قتالك من إرب فجعل يركلمه فقال افتح فتت فقد طال ليلك.

He said, ‘I adjure you with Allah! Step aside. By Allah! I will be submitting my entrustment to you, and what point it there for me in killing you’. He did not speak to him. Then he went nearer, and Al-Numan lowered his head from the terrace of the castle. So he spoke to him. He said, ‘Open, for your night has been long!’

و سار حتى واق القصر بالليل و معه جماعة قد أفقوه به لا يشكون أن الْسيْ ع أُفلُح فيهم فدخل و ضربوا الباب في وجه الناس و انفضوا.

And a person behind him heard it. He recoiled to the group, those from the people of Al-Kufa had followed him based upon that he was Al-Husayn asws. He said, ‘O people! (He is) Ibn Marjana! By the One, there is no god apart from Him! Al-Numan opened for him, and he entered, and they closed the door in the faces of the people, and they were shaken.

و أصبَح فنادى في الناس الصلاة جامعة فاجتمع الناس فخرج إليهم أحمد الله و ألقى عليه ثم قال أما بعد فإن أمير المؤمنين يزيد ولائي مصركم و ترككم و فيكم.
And in the morning, he-ia called out for the congregational Salat among the people. So, the people gathered. He-ia came out to them. He-ia praised Allah-azwj and extolled upon Him-azwj then said: ‘As for after, the commander of the faithful Yazeed-ia has placed me-ia in charge of your city and, and your outpost, and your war booty.

و أمرنّ بإنصاف مِلومكم و إعطاء مُرومكم و اْحسان إلَ سامعكم و مطيعكم كالوالد البَ و سوطي و سيفي على من ترك أمري و خالف عهدي

And he-ia has ordered me-ia with dispensing justice to your oppressed ones, and give your deprivates ones, and the favours to your listening and obedient ones, like the kind father, and my-ia whip and my-ia sword upon the one who neglects my-ia orders and opposes my-ia pact. So, let the man fear upon himself of the truthful news brought, not the trait. Then he-ia descended.

و أخذ العرفاء بَلناس أخذا شديردا فقال اكتبوا إلَ العرفاء و من فيكم من طلبة أميْ المْمنيْ و من فيكم من أهل الْروريرة و أهل الريرب

And the known people were seized the people with a severe seizure. He-ia said, ‘Write to the well-known people, and the one among you who seeks the commander of the faithful, and the one among you from the people of Al-Harouriya (Kharijites), and people of doubt, those who concern is the opposing, and the hypocrisy, and the wretchedness. So, the one whom comes to us with them, would be free, and the one who does not write a pact for us, let him be responsible to us regarding the one in his acquaintances that no opposer from them would oppose, nor would a rebel, rebel against us.

فمن لم يفعل برئت منه الدمه و حلَل لنا دمه و ماله و أيما عريرف وجد في عرافته من بغية أميْ المْمنيْ أحد مَ يررفعه إلينا نلب على بَب دارُ و ألغ

The one who does not do so, I-ia am free from the responsibility from him and his blood is permissible for us (to shed), and (so is) his wealth. And whichever acquaintance found in his acquaintances, anyone who rebels against the commander of the faithful, he has not raised to us, he would be crucified upon the door of his own house, and that acquaintance would be deprived from the awards!’

و لما سمع مسلم بن عقيل رحْه الله مُي عبيد الله إلَ الكوفة و مقالته التِ قاِا و ما أخذ به العرفاء و الناس خرج من دار المختار حتَّ انتهى إلَ دار

And when Muslim-asws Bin Aqeel-asws, may Allah-azwj have Mercy on him-asws, heard the coming of Ubeydullah-ia to Al-Kufa and his-ia words which he-ia had spoken, and the well-known people he-ia had seized, and the people had gone out from the house of Al-Mukhtar until they ended to the door of Hany Bin Urwah-ra, he-ra entered it. The Shias went on to interchange to him-asws in the door of Hany-ra upon concealment and fear from Ubeydullah-ia and advised each other with the concealment.
Ibn Ziyad-la called a slave of his-ia called Ma’qal. He-ia said, ‘Take three thousand Dirhams and search for Muslim-asws Bin Bin Aqeel-asws and seek his-asws companions. When you are victorious with one of them or a group, then give them these three thousand Dirhams and say to them, ‘Be assisted with it upon battling your enemies’, and let them know that you are from them. So, if you were to give them these, they would be assured to you and be trusting with you and will not conceal anything from their affairs and their news from you. Then come and go to them until you know the place of Muslim-asws Bin Aqeel-asws and enter upon him-asws.

He did that and came until he sat to Muslim Bin Awsaja Al-Asady-ra in the central Masjid, and he-ra was praying Salat. He heard a group saying, ‘This one will pledge to Al-Husayn-asws’. So he came and sat to his-ra side until he-ra was free from his-ra Salat, then said, ‘O Abdullah! I am a man from the people of Syria. Allah-azwj has Favoured upon me with the love of the People-asws of the Household, and love for the ones loving them-asws.

And he pretended to cry to him and said, ‘There are three thousand Dirhams with me. I want to meet a man from them. It has reached me that he-asws has arrived at Al-Kufa to take allegiance for the son-asws of the daughter-asws of Rasool-Allah-asww, so I wanted to meet him-asws, but I cannot find anyone who can point me to him-asws, nor do I know his-asws place. I was sitting in the Masjid right now when I heard a number of Momineen saying, ‘This man has knowledge for him with the People-asws of this Household’, and I came to you for you to take possession of this wealth from me, and enter me to see your companion, for I am a brother from your-ra brethren, and as a trust upon you, and if you-ra can take my allegiance for him-asws, before I meet him-asws.

Ibn Awsaja-ra said to him, ‘I praise Allah-aszw upon your meeting me-ra, for that has cheered me-ra to take that which you love, and for Allah-aszw to Help through you People-asws of the Household of His-aszw Prophet-saww, upon him-saww and upon them-asws be the greetings. And it has (also) cheered me, the recognition by the people of me being with this matter before the complete fear of this tyrant and his-la power’.

فدعه ابن زياد مولى له بقلال جد ثلاثة آلاف درهم و أطلبه مسلم بن عقيل و النمس أصحابه فإنما ظفرت بواحد منهم أو جمعة أعضائهم فإنك لو قد أعطيتهم فإنهما فقد اطمأنا عليهما و وثقوا بهما و لم يكنوكن شيئا من أمورهم و أخبارهم ثم أخذوا عليهما و رجحه تعرف مستقر مسلم بن عقيل و تدخل عليه.

Ibn Ziyad-la called a slave of his-ia called Ma’qal. He-ia said, ‘Take three thousand Dirhams and search for Muslim-asws Bin Bin Aqeel-asws and seek his-asws companions. When you are victorious with one of them or a group, then give them these three thousand Dirhams and say to them, ‘Be assisted with it upon battling your enemies’, and let them know that you are from them. So, if you were to give them these, they would be assured to you and be trusting with you and will not conceal anything from their affairs and their news from you. Then come and go to them until you know the place of Muslim-asws Bin Aqeel-asws and enter upon him-asws.

He did that and came until he sat to Muslim Bin Awsaja Al-Asady-ra in the central Masjid, and he-ra was praying Salat. He heard a group saying, ‘This one will pledge to Al-Husayn-asws’. So he came and sat to his-ra side until he-ra was free from his-ra Salat, then said, ‘O Abdullah! I am a man from the people of Syria. Allah-azwj has Favoured upon me with the love of the People-asws of the Household, and love for the ones loving them-asws.

And he pretended to cry to him and said, ‘There are three thousand Dirhams with me. I want to meet a man from them. It has reached me that he-asws has arrived at Al-Kufa to take allegiance for the son-asws of the daughter-asws of Rasool-Allah-asww, so I wanted to meet him-asws, but I cannot find anyone who can point me to him-asws, nor do I know his-asws place. I was sitting in the Masjid right now when I heard a number of Momineen saying, ‘This man has knowledge for him with the People-asws of this Household’, and I came to you for you to take possession of this wealth from me, and enter me to see your companion, for I am a brother from your-ra brethren, and as a trust upon you, and if you-ra can take my allegiance for him-asws, before I meet him-asws.

Ibn Awsaja-ra said to him, ‘I praise Allah-aszw upon your meeting me-ra, for that has cheered me-ra to take that which you love, and for Allah-aszw to Help through you People-asws of the Household of His-aszw Prophet-saww, upon him-saww and upon them-asws be the greetings. And it has (also) cheered me, the recognition by the people of me being with this matter before the complete fear of this tyrant and his-la power’.
Ma’qal said to him, ‘Nothing will happen except good. Take the allegiance upon me’. So, he took the solemn covenant upon him to advise and conceal. So, he gave him from that what he was pleased with, then said to him, ‘Interchange to me for a few days in my house and I shall seek the permission for you upon your companion’, and he took to interchanging (switching allegiance) with the people. He sought the permission for him, and he (Muslim-asws) permitted for him.

And Muslim-asws Bin Aqeeel-asws took his allegiance and instructed Abu Samama Al-Saidy with taking possession of the wealth from him; and he was the one who used to take possession of their wealth and what they could assist each other with, and he was buying the weapons for them with it, and he was insightful, and a horseman from the horsemen of the Arabs, and a (well-known) face of the Shias.

And that man came interchanging (switching allegiance) to them, and he would be the first one to enter and the last one to leave until he understood what Ibn Ziyad was needy to of their affairs, and he would inform him with it time after time’.

And Ibn Shehr Ashub said, ‘When Muslim-asws entered Al-Kufa, he dwelled in the house of Ali Bin Al-Musayyab. Twelve thousand men pledged allegiance to him-asws. When Ibn Ziyad-la entered, he (Muslim-asws Ibn Aqeeel-asws) transferred from the house of Salim to the house of Hany-ra in the middle of the night and entered to be in his security, and the people kept pleading to him-ra (for Al-Husayn-asws) to the extent that fifteen thousand had pledged to him.

He-ra determined upon the going out. Hany-ra said, ‘Do not be hasty’. And Shareek Bin Al-Awr Al-Hamdany came from Al-Basra with Ubeydullah Bin Ziyad-la. He descended in the house of Hany-ra for a few days. Then he said to Muslim-asws, ‘Ubeydullah-la will be calling me, and I am of long discussion, so go out to him with your-asws sword and kill him-la, and your-asws sign is that I shall be saying, ‘Quench me some water’.

وَ أَكَلَ ذَلِكَ الرَّجُل يَتَبََّل إِلَى هُمْ فَهُوَ أَوَّلٌ دَاخِلٌ وَ أَخْرَي خَارِجٌ حَتَّى فَهَمَّ مَا اٌفَتَتَهُ أَبَنُ يُزِيَّدٍ مَّنَ أَمْرِهِمَا فَكَانَ يَتَبََّل بِهِمْ مَنَاتاً وَأَخْرَي خَتَمَّ مِن النَّاسِ فَقُلْتُ إِلَيْهِ.
And Hanyra forbade himra from doing that. When Ubeydullahra entered to see Shareek and asked him about his direction, and his questioning was prolonged, and he viewed that no one should go out, so he took to saying a poem, ‘What is the wait for peace to be revived by a cup of death with the haste of quenching it’.

And Ibn Ziyadla misinterpreted it and went out. When hera entered the castle, Mali Bin Yarbou AlTameemy came to himra with a letter he had seized from the hands of Abdullah Bin Yaqtar. In it was, ‘To Al-Husaynasws Bin Aliasws. As for after, I am informing youasws that the people of Al-Kufa, such, and such, have pledged allegiances to youasws. So, when this letter of mine comes to youasws, then hurry! Hurry, for the people, all of them are with youasws, and there is no view for them regarding Yazeedla, nor any interest’. So, Ibn Ziyadla ordered with killing him.

And Ibn Nama said, ‘When Ibn Ziyadla went out, Muslimasws entered, and the sword was in hisasws palm. Shareek said to himasws, ‘What prevented youasws from the matter?’ Muslimasws said, ‘I thought of going out, but a woman met with measws and said, ‘I adjure youasws with Allahaswj not to kill Ibn Ziyadla in our house’, and she cried in myasws face. So, Iasws threw down the sword and sat down’.

Hanyra said, ‘O its woe! She has killed me and killed herself, and that which she is fleeing from, she will fall into it’.

And Abu Al-Faraj said in ‘Al-Maqatil’, ‘Hanyra said to Muslimasws, ‘Ira would not like himra to be killed in myra house’.

He (the narrator) said, ‘When Muslimasws went out, Shareek said to himasws, ‘What prevented youasws from killing himra?’ Heasws said: ‘Two characteristics. As for one of them, it is the
dislike of Hany\textsuperscript{ra} that he\textsuperscript{ra} be killed in his\textsuperscript{ra} house, and as for the other, a Hadeeth I\textsuperscript{asws} have been narrating from the Prophet\textsuperscript{sws}: ‘The Eman is tied to the murder, so a Momin will not commit murder’. Hany\textsuperscript{ra} said to him\textsuperscript{asws}, ‘But, by Allah\textsuperscript{azwj}! If you\textsuperscript{ra} had killed him\textsuperscript{ra}, you\textsuperscript{ra} would have killed a mischief-maker, an immoral, a Kafir!’

Then Al-Mufeed said, ‘And Hany Bin Urwah feared Ubeydullah\textsuperscript{la} upon himself\textsuperscript{ra}, so he\textsuperscript{ra} terminated from being present in his\textsuperscript{la} gathering and pretended to be sick. Ibn Ziyad\textsuperscript{la} said to his\textsuperscript{la} gatherers, ‘What is the matter I\textsuperscript{la} do not see Hany over here?’ They said, ‘He\textsuperscript{ra} has a (health) complaint’. He\textsuperscript{la} said, ‘If I\textsuperscript{la} had known of his\textsuperscript{la} illness, I\textsuperscript{la} would have consoled him\textsuperscript{la}.

And he\textsuperscript{la} called Muhammad Bin Al-Ash’as, and Asma Bin Kharjah, and Amro Bin Al-Hajjaj Al-Zubeydi. And it was so that Ruweyha Bint Amro was under (married to) Hany Bin Urwah, and she is mother of Yahya Bin Hany. He\textsuperscript{la} said to them, ‘What is preventing Hany Bin Urwah from coming to us?’ They said, ‘We don’t know, and it has been said to us that he\textsuperscript{ra} has (health) complaints’.

He\textsuperscript{la} said, ‘It has reached me that he\textsuperscript{ra} has been cured and he\textsuperscript{ra} is sitting at the door of his\textsuperscript{ra} house. Meet him\textsuperscript{ra} and instruct him\textsuperscript{ra} that he\textsuperscript{ra} should not leave our\textsuperscript{la} rights which are upon him\textsuperscript{ra}, for I\textsuperscript{la} do not like the likes of him\textsuperscript{ra} from the noblemen of the Arabs to spoil (the matters) with me\textsuperscript{la}.

They came to him\textsuperscript{ra} until they paused to him\textsuperscript{ra} in the evening, and he\textsuperscript{ra} was sitting at his\textsuperscript{ra} door, and they said to him\textsuperscript{ra}, ‘What prevents you\textsuperscript{ra} from meeting the Emir, for he\textsuperscript{la} has mentioned you\textsuperscript{ra}, and he\textsuperscript{la} said, ‘If I\textsuperscript{la} know that he\textsuperscript{ra} is unwell, I\textsuperscript{la} would console him\textsuperscript{ra}.

He\textsuperscript{ra} said to them, ‘The (health) complaint prevented me\textsuperscript{me}. They said, ‘It has reached him\textsuperscript{la} that you\textsuperscript{ra} tend to sit at the door of your\textsuperscript{ra} house every evening, and you\textsuperscript{ra} have delayed, and the delaying and the disloyalty, the Sultan does not tolerate. We give you\textsuperscript{ra} a vow if you\textsuperscript{ra} would ride with us’.

And then they returned to the Sultan, and the Sultan was pleased with the Emir, and he\textsuperscript{ra} sent a page and a page to the Emir. They came to him\textsuperscript{ra} and said, ‘We have come to you\textsuperscript{ra} and we have come to you\textsuperscript{ra} as a message from the Sultan, and the Sultan is pleased with you\textsuperscript{ra}. Then the Emir\textsuperscript{ra} accepted the dua and prayed for him\textsuperscript{ra} and sent a message to the Sultan and the Sultan said, ‘I accept it if you\textsuperscript{ra} accept it, and if you\textsuperscript{ra} accept it, I accept it’.
He called for his clothes and wore them, then he called for his mule and rode it until when he was near to the castle, it was as if his soul could sense with part of that which had happened. He said to Hasaan Bin Asma Bin Kharjah, ‘O son of brother! By Allah! I am fearful of this man, so what is your view?’

He said, ‘O uncle! I do not fear anything upon you, and do not make any way to be upon yourself’ – and Hasaan did not know regarding which thing Ubeydullah had sent him.

Fujaa Hanya came until he entered to see Ubeydullah Bin Ziyad, and there was a group in his presence. When he emerged, Ubeydullah said, ‘Here he comes walking to his death’.

And it had been so that when he had first arrived, he was honouring to him, favouring. Hanya said to him, ‘And what is that O Emir?’ He said, ‘O Hany Bin Urwah! What are these matters which had lied in wait in your house for commander of the faithful? And generality of the Muslims came with Muslim Bin Aqeel and you entered him in your house, and gathered the crowd for him, and the weapons, and the men in the houses around you, and you thought, that would be scary upon me?’

He said, ‘I have not done that, and Muslim isn’t with me!’ He said, ‘Yes, you have done so!’ When it was a lot between the two, and Hanya refused except to fight him and deny it, Ibn Ziyad called Ma’qal, that spy. He came until he paused in front of him, and he said, ‘Do you recognise this one?’
He said, ‘Yes’ – and Hany knew during that, he had been spying upon them and that he had gone to him with their news. So he fell into his hands (regretted) for a while. Then his self (courage) returned. He said, ‘Listen from me and ratify my words, for by Allah, I am not lying! By Allah! I did not call him to my house, nor did I know of anything from his matter until he had come to me to ask me to be lodged.

I was too embarrassed from returning him, and responsibility entered me from that, so I took him as a guest and sheltered him, and it has happened from his matter what has reached you. If you so desire, I can give you a solemn covenant now that I will not seek any evil with you, nor cause any havoc, and I shall come to you until I do come to you, and I shall go to him and instruct him to get out from my house to go wherever he so desires to from the earth! So, I shall exit from his responsibility and his vicinity’.

And if you so desire, I shall give you a pledge (deposit) which will happen to be in your hand until I do come to you, and I shall go to him and instruct him to get out from my house to go wherever he so desires to from the earth! So, I shall exit from his responsibility and his vicinity’.

Ibn Ziyad said to him, ‘By Allah! You will not separate from me, ever, until you come to me with him. He said, ‘No, by Allah! I will not answer you with it, ever, coming to you with my guest so you can kill him?’

He said, ‘By Allah! You will come to me with him!’ He said, ‘By Allah! I will not come to you with him!’ When the talk was a lot between the two, Muslim Bin Amro Al-Bahily stood up, and there wasn’t any Syrian of (person of) Basra apart from him. He said, ‘May Allah Keep the Emir well! Leave me and him until I speak to him’.

He stood up and isolated with him in a corner away from Ibn Ziyad, and they were both from him where he could see them. When their voices were raised, he heard what they were saying to each other.

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Muslim (Bin Amro) said to him, ‘O Hany! I adjure you with Allah-azwj not to kill yourself-ra and enter the affliction in your-asws clan. By Allah-azwj I am with you-ra from the people killing this son-ra of uncle of yours-ra, they aren’t his-ra killers nor his-ra victims. So hand him-asws over to them. There wouldn’t be any disgrace upon you with doing that nor will there be any diminution. But rather, you-ra would be handing him-asws to the Sultan’. 

Hany-ra said, ‘By Allah-azwj! There will be disgrace upon me-ra in that, and the shame, if I-ra were to hand over my-ra neighbour and my-ra guest while I-ra am alive, healthy, listening, and I-ra am seen as being helped by a lot of supporters. By Allah-azwj! Even if there does not happen to be any helper for me-ra except one, I-ra would not hand him-ra over until I-ra die beside him-asws. He kept adjuring him-ra, and he-ra kept saying, ‘By Allah-azwj! I-ra will not hand him-asws over to him-la, ever!’

Ibn Ziyad-la, may Allah-azwj Curse him-la, heard that. He-la said, ‘Bring him-ra near to me-la!’ They brought him-ra near to him-la. He-la said: ‘By Allah-azwj! Either you-ra will bring him-asws to me-ra, or else I-la will strike off your-ra neck’ Hany-ra said, ‘Then by Allah-azwj, there will be a lot of lighting around your-la house’. 

Ibn Ziyad-la said, ‘Woe be unto you-ra! Is it with the lightning your-ra are scaring me-la?’ – and he-la thought that his-ra clan would prevent him-la. Then he-la said, ‘Bring him-ra nearer to me-la! Then brought him-ra closer to him-la. He-la looked into his-ra face with the stick and did not cease to strike his-ra nose with it, and his-ra forehead, and his-ra cheeks, until his-ra nose was broken and the blood flowed upon his-ra face and his-ra beard, and the flesh of his-ra forehead was displayed, and his-ra cheek was upon his-ra beard, until the stick broke, and Hany-ra struck his-ra hand upon a sword of a guard, and the man pulled it away and prevented him-ra.

Ubeydullah said, ‘Have the rest of them become Harouriya (Kharijites) today? Your-ra blood is permissible. Drag him-ra away!’ They dragged him-ra away and threw him-ra in a room from the rooms of the house, and they locked its door upon him-ra. He-la said, ‘Make a guard to be upon him-ra’. That was done with him-ra.
Hasaan Bin Asma’a stood up to him. He said, ‘You have released the betrayal rest of the day. You ordered us with coming to you with the man until we did come to you with it, you shattered his nose, and his face, and his blood flowed upon his beard, and you claimed that you will kill him.’

Ubeydullah said to him, ‘And you stay over here! He ordered with him, so he was shaken and harassed, and seated in a corner. Muhammad Bin Al-Ash’as said, ‘We are pleased with what the Emir has shown to us or upon us. But rather, the Emir is an educator.’

And it reached Amro Bin Al-Hajjaj that Hany had been killed, so he came among (clan of) Mazhaj until he surrounded the castle, and with him were a large crowd, and he said, ‘I am Amro Bin Al-Hajjaj, and these are horsemen of (clan of) Mazhaj and their faces, a group which will not vacate and will not separate, and it has reached them that their companion has been killed, and they consider that mighty!’

It was said to Ubeydullah Bin Ziyad, ‘And these are the horsemen of Mazhaj at the door!’ He said to Shueyh, ‘Enter to see their companion and look at him, then go out and let them know that he is alive, not been killed’. Shureyh entered and looked at him. Hany said when he saw Shureyh, ‘Of for the Sake of Allah! Oh for the sake of the Muslims! You have destroyed my clan. Where are the people of religion? Where are the people of the city?’ And the blood was flowing upon his beard.

Then they heard the clamour at the door of the castle. He said, ‘I think these are the voices of (the clan of) Mazhaj, and my loyalists from the Muslims. Even if ten persons were to enter to see me, they will save me.’

When Shureyh heard his speech, he went out to them. He said to them, ‘The Emir, when heard your speech and your words regarding your companion reached him, he ordered me with the entry to him. So, I went to him and looked at him. He has ordered me to meet you all and make you understand that he is alive, and (the news) of his death which had reached you, is false’.

فقال له عمرو بن الْجاج إنَّه فنانٌ فأمر به فظلَّ و تعت و أجلس ناحيا فقال محمد بن الأشج قد رضينا بما رأى الأمير لنا كان أم علينا إنما الأمير مؤدب.
Amro Bin Al-Hajjaj and his companions said to him, ‘As for when he’ra has not been killed, then Praise is for Allah ‘azwj!’ Then they left.

Ubeydulla Bin Ziyad came out and ascended the pulpit, and with him-la were the noble people, and his-la elite force, and his-la attendants. He-la said, ‘As for after, O you people! Hold on to the obedience of Allah ‘azwj and obedience of your leaders, and do not separate for you will be destroyed, and disgraces, and killed, and drained, and deprived. Your brother is the one who ratifies you, and the one forewarned is forearmed. And the greetings!’

Then he-la went to descend, but he-la had not descended from the pulpit until the audience of the Masjid entered from the direction of the door of the date-sellers, and they were saying, ‘The son’ra of Aqeel is coming!’ So, Ubeydullah-la entered the castle hurriedly and closed its doors.

Abdullah Bin Hazim said, ‘By Allah ‘azwj! I am a messenger of the son-asws of Aqeel to the castle to look and what has happened to Hany-ra when he-ra was struck and withheld. I rode my horse and was the first one to enter the house to see Muslim-asws Bin Aqeel-ra with the news, and there were women of (clan of) Murad gathered, calling out, ‘Oh its tears! Oh its bereavement!’

I entered to see Muslim-ra and informed him-ra the news. He-ra instructed me that I should call out among his-asws companions, and the houses around him-ra were full of them. They were four thousand men in these. He-ra said, ‘Call out, O Mansour!’ He called out among the people of Al-Kufa, and they gathered to him-ra.

Muslim-ra, may Allah ‘azwj have Mercy on him-ra, made a pact with the chiefs of (clans of) Kinda, and Muzhaj, and Tameem, and Asad, and Muzar, and Hamdan, and the people called each other, and they gathered. We had not waited except a little until the Masjid was filled up from the people and (so did) the market, and they did not cease to be jumping (for battle) until evening.
The matter became constricted with Ubeydullah la, and most of his work was that he would close the door of the castle, and there wouldn’t be with him lä any more than thirsty men from the elite forces and twenty men from the nobles of the people and his lä family members and his lä special ones.

And the one from the nobles of the people who distanced from him lä came and they came from the direction of the door which followed Al-Rowmeyn door, and the ones who were with Ibn Ziyad lä in the castle, were overlooking upon them. They were looking at them while they were pelting them with the stone and insulting them and accusing upon Ubeydullah lä and his lä mother.

Ibn Ziyad lä called Kaseer Bin Shihad and ordered him, ‘Go out among the ones who obeyed him lä among the clan of Mazhaj. Travel in Al-Kufa and get the people to abandon Ibn Aqeel asws and they frighten them of the war and caution them of the consequences of the Sultan’. And he lä ordered Muhammad Bin Al-Ash’as, ‘Go out among the ones from the Kinda and Hazramaut obeying him lä and raise the flag of amnesty for the ones from the people who come to it’.

And he lä said similar to that to Al-Qalqa’a Al-Zahly, and Shabas Bin Rabie Al-Tameemi, and Hajar Bin Abjar, and Shimr Bin Zil Jowshan Al-Aamiry lä, and withheld some faces of the people with him lä, estrangement to them due to the few numbers of the ones from the people with him lä.

Kaseer Bin Shahadb went out to get the people to abandon Muslim asws and Muhammad Bin Al-Ash’a went out until he paused at the doors of the clan of Amarah. Ibn Aqeel lä sent a message to Muhammad Bin Al-Ash’a’s abdul Rahman Bin Shueyh Al-Shaybani. When Ibn Al-Ash’as saw the large numbers of the ones who had come to him th, he delayed from his th place, while Muhammad Bin Al-Ash’a’s and Kaseer Bin Shahab, and Al-Qa’qa’a Bin Sow Al-Zahly, and
Shabas Bin Rabie went on to return the people from joining with Muslim\textsuperscript{a} and frightening them of the Sultan, until a large number from their people and others gathered to them. They came to Ibn Ziyad\textsuperscript{a} from Al-Rowmeyn door, and the people entered with them.

Kaseer Bin Shahab said, ‘May Allah\textsuperscript{azwj} Keep the Emir well! There are a lot of people with you in the castle, from the noble people, and from your elite force, and from your family members, and your friends. So, come out with us to them’. Ubeydullah refused and tied a flag for Shabas Bin Rabie and sent him out.

And the people stayed with Ibn Aqeel\textsuperscript{awws}, in increasing numbers until the evening, and their affair was difficult. Ubeydullah\textsuperscript{a} sent a message to the nobles and gathered them. Then they overlooked upon the people. They conferred honours upon the people of obedience to Ziyad\textsuperscript{a}, and they frightened the people of disobedience of the depriving, and the punishment, and let them know of the arrival of the army from Syria to them.

And Kaseer Bin Shahab spoke until the sun almost set. He said, ‘O you people! Join with your families and do not be hasty with the evil, and do not expose yourselves to the killing, for this army of commander of the faithful Yazeed\textsuperscript{a} is coming, and Allah\textsuperscript{azwj} has Given the Emir a pact. If you are determined upon battling him and do not leave from your evening, he can deprive your offspring from the award and will divide your fighters in the areas of Syria.

And he\textsuperscript{a} will seize the healthy ones from you with the sick, and the ones present with the absentees until there does not remain for him anyone from the people of disobedience, except he\textsuperscript{a} would make him taste the scourge of what their hands have wrought’. And the nobles spoke with approximate from that.

When the people heard their word, they took to disperse, to the extent that the woman came to her son or her brother and she said, ‘Leave! The people will suffer you’. And the man came
to his son, or his brother and said, ‘The people of Syria will come to you tomorrow, so what have you to do with the war and the evil? Leave!’ So, he went with him and leave. They did not cease to disperse until in the evening Ibn Aqeel\(^\text{ra}\) prayed Al-Maghrib Salat and there were not with him\(^\text{ra}\) except thirty souls in the Masjid.

When he\(^\text{asws}\) saw that he\(^\text{asws}\) had come to the evening and there wasn’t with him\(^\text{asws}\) except these number, he\(^\text{asws}\) went out heading to the doors of (clan of) Kinda. But he\(^\text{asws}\) had not even reached the doors except and there were only ten from them left with him\(^\text{asws}\). Then he\(^\text{asws}\) went out from the door and there wasn’t even one human being who could point (guide) him\(^\text{asws}\).

So there he\(^\text{asws}\) was, not finding anyone who could guide him\(^\text{asws}\) upon the road, nor guide him\(^\text{asws}\) to his\(^\text{asws}\) house, nor comfort him\(^\text{asws}\) with himself\(^\text{asws}\) in case an enemy presented to him\(^\text{asws}\). He\(^\text{asws}\) went on his\(^\text{asws}\) direction wandering in the alleyways of Al-Kufa, not knowing where to go, until he\(^\text{asws}\) went to the houses of the clan of Jabalah from Kindah.

He\(^\text{ra}\) went until he\(^\text{ra}\) came to the door of a woman called Taw’ah. She was a mother of the children of Al-Ash’as Bin Qays and he had freed her and Aseyd Al-Hazramy had married her. She had given birth for him to Bilal, and Bilal had gone out with the people and his mother was standing awaiting him.

Ibn Aqeel greeted to her, and she responded the greeting to him\(^\text{ra}\). He\(^\text{ra}\) said to her, ‘O maid of Allah\(^\text{awj}\)! Quench me\(^\text{ra}\) some water’. She quenched him\(^\text{ra}\), and he\(^\text{ra}\) sat down, and she entered. Then she came out and said, ‘O servant of Allah\(^\text{awj}\)! Have you\(^\text{asws}\) not drunk?’ He\(^\text{asws}\) said, ‘Yes’. She said, ‘Then go to your\(^\text{asws}\) family’. He\(^\text{asws}\) was silent. Then she repeated similar to that. He\(^\text{asws}\) was silent.

Then she said during the third, ‘Glory be to Allah\(^\text{awj}\)! O servant of Allah\(^\text{awj}\)! Stand, may Allah\(^\text{awj}\) Grant you\(^\text{asws}\) health, to go to your\(^\text{asws}\) family, for it is not correct for you\(^\text{asws}\) to be seated at my door, nor is it permissible for you\(^\text{asws}\)!’
He-asws stood up and said, ‘O maid of Allah-aswj! There is no family for me-asws in this city, nor any clan. Is it for you in doing a favour and act of kindness, and perhaps I-asws can suffice you after this day?’ She said, ‘And what is that?’ He-asws said, ‘I-asws am Muslim-asws Bin Aqeel-asws. These people have lied to me-asws and have deceived me-asws and expelled me-asws’. She said, ‘You-asws are Muslim-asws?’ He-asws said, ‘Yes’. She said, ‘Enter!’

He-asws entered into a room of her house which she used to be in, and she laid the table spread for him-asws and presented the dinner upon it. He-asws had not eaten the dinner, and very soon her son came. He saw her frequently entering into the room and coming out from it. He said to her, ‘By Allah-aswj! I have seen you frequently entering into this room and coming out from it since the night. Is there a concern for you?’ She said, ‘O my son! Leave about this’. He said, ‘By Allah-aswj! You will inform me!’

She said to him, ‘Go back to your occupation and do not ask me about anything’. He insisted upon her. She said, ‘O my son! You will not inform any from the people with anything from what I am informing you with’. He said, ‘Yes’. She took an oath upon him, and he swore to her. She informed him. He lied down and was silent.

And when the people had dispersed from Muslim-asws Bin Aqeel-asws, may Allah-aswj have Mercy on him-asws, it was prolonged upon Ibn Ziyad-la, and he-la could not head any voices of the companions of Ibn Aqeel-asws like what he-la used to hear before that. He-la said to his-la companions, ‘Go on the terrace and look, can you see anyone from them?’ They overlooked, by they could not find anyone.

He-la said, ‘Look for them, perhaps they are under the shades they could be lying in wait for you!’ And they went on to take off the timber of the Masjid and came down with the torches of fire in their hands and looking around. And sometimes it was lighting up for them, and at time there was no illumination for the like what they wanted.
They dangled lamps and lots of reed tied with the ropes, then they made fire to be in them, then they dangled until they ended up to the group. They did that in the outskirts of the shades, and its near points, and its middle until they had done that with the shade wherein was the pulpit. When they did not see anyone, they let Ibn Ziyad know with the dispersal of the people.

He opened the closed door which led to the Masjid, then came out and ascended the pulpit, and his companions came out with him, and he ordered them, so they were seated before dark. And he ordered Umar Bin Nafie to call out, ‘Indeed! I am not responsible from any man from the elite forces, or the chiefs, and the elders, or the fighters to pray Salat, only in the Masjid’.

It was not except a while before the Masjid filled up from the people. Then he ordered his called, so he stood up and called for the Salat, and he made a guard to stand behind him, and he ordered them with protecting him from anyone entering towards him to kill him, and he prayed Salat (leading) the people.

Then he ascended the pulpit. He praised Allah and extolled upon Him, then said: ‘As for after, Ibn Aqeel is the foolish, the ignoramus! He has come with the opposition and the discord what you have seen. So, I am hereby free from the responsibility of Allah from any man in whose house he is found to be in it, and the one who comes with him, for him would be his wergild. Fear Allah, servants of Allah, the stick to the obedience and your allegiances, and do not make a way to be upon yourselves!’

O Huseyn Bin Nameer! May your mother be bereft of you, if you were to lose a gateway of any path from the pathways of Al-Kufa, and this man can exit, and you do not come to me with him, and I have hereby given you authority upon the houses of the people of Al-Kufa! So, send raids upon the people of Al-Kufa, and their houses, and by tomorrow morning, clear the houses and withhold their contents, until you come to me with this man!’ And Al-
Huseen Bin Nameer was a commander upon his\(^{la}\) elite forces, and he was from the clan of Tameem.

Then Ibn Ziyad\(^{la}\) entered the castle, and he\(^{la}\) had tied a flag for Amro Bin Hureys and made him a commander upon the people. When it was morning, he\(^{la}\) at in his\(^{la}\) seat and proclaimed to the people. They entered to him\(^{la}\), and Muhammed Bin Al-Ash’as came so he\(^{la}\) said, ‘Welcome to the one who can neither be fooled nor accused!’ Then he\(^{la}\) seated him to his\(^{la}\) side.

And in the morning, the son of that old woman woke up and went to Abdul Rahman Bin Muhammad Al-Ash’as and informed him with the place of Muhammed\(^{asws}\) Bin Aqeel\(^{asws}\) being with his mother. Abdul Rahman came until he came to his father, and he was with Ibn Ziyad\(^{la}\). He told him secretly, but Ibn Ziyad\(^{la}\) understood his secret. Ibn Ziyad\(^{la}\) said to him with the stick (poking) in his side, ‘Stand and come with him\(^{asws}\), now!’

He stood up and he\(^{la}\) sent his\(^{la}\) people with him, because he\(^{la}\) knew that every people dislike that the like of Muhammed\(^{asws}\) Bin Aqeel\(^{asws}\) be found among them.

He\(^{la}\) send Ubeydullah Bin Abbas Al-Salmy with him among seventy from (clan of) Qays, until they came to the house in which was Muhammed\(^{asws}\) Bin Aqeel\(^{asws}\), may Allah\(^{azwj}\) have Mercy on him\(^{ta}\). When he\(^{asws}\) heard the sound of hooves of the cavalry and voices of the men, he\(^{asws}\) knew that he\(^{asws}\) had been found. He\(^{asws}\) came out to them with his\(^{asws}\) sword, and they stormed the house upon him\(^{asws}\).

He\(^{asws}\) strongly resisted them, striking them with his\(^{asws}\) sword, until they brought him\(^{asws}\) out from the house. Then they returned to him\(^{asws}\). He\(^{asws}\) resisted them like that. He\(^{asws}\) and Bakr Bin Hamran Al Ahramy exchanged two strikes. Bakr struck the mouth of Muhammed\(^{asws}\) and cut his\(^{asws}\) upper lip, and the sword was quick into the lower and his\(^{asws}\) lips were separated. And Muhammed\(^{asws}\) struck in his head with a strong strike and another one upon the shoulder blade which almost reached to his belly.
When they saw that, they overlooked upon him\textsuperscript{asws} from above the house and they took to pelting him\textsuperscript{asws} with the stones, and they were igniting in the ends of the sticks, then pelting these upon him\textsuperscript{asws} from above the house. When he\textsuperscript{asws} saw that he\textsuperscript{asws} came out to them with his\textsuperscript{asws} unsheathed sword in the market.

Muhammad Al-Ash‘as said, ‘The amnesty is for you\textsuperscript{asws}! Do not kill yourself\textsuperscript{asws}! And he\textsuperscript{asws} was fighting them and saying (a poem), ‘\textit{I\textsuperscript{asws} have sworn that I\textsuperscript{asws} will not be killed except as a freeman, and I\textsuperscript{asws} view the death as an abhorrent thing, mingling the cold with the hot, bitter, returning the rays of the sun, so it is stabilised, every person faces evil one day, I\textsuperscript{asws} fear to be lied to or deceived!’”

Muhammad Bin Al-Ash‘as\textsuperscript{ra} said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} are neither being lied to nor being deceived, and you\textsuperscript{ra} will not be deceived. The people are sons of your\textsuperscript{asws} uncle, and they aren’t going to be your\textsuperscript{asws} killers nor will they harm you\textsuperscript{asws}!’

And he\textsuperscript{ra} had been weakened by the injuries with the stones and he\textsuperscript{asws} was unable from the fighting (anymore). So, he\textsuperscript{asws} took a breather and supported his\textsuperscript{asws} back to the side of that house. Ibn Al Ash‘as\textsuperscript{ra} repeated the words to him\textsuperscript{asws}, ‘For you\textsuperscript{asws} is the amnesty!’ He\textsuperscript{asws} said, ‘I\textsuperscript{asws} am safe?’ He said, ‘Yes’.

He\textsuperscript{asws} said to the people, those who were with him, ‘To me\textsuperscript{asws} with the amnesty’. The people said to him\textsuperscript{asws}, ‘Only Ubeydullah Bin Al-Abbas Al-Salamy, so he\textsuperscript{ra} said, ‘There is neither a she-camel for me regarding this nor a camel’. Then he\textsuperscript{ra} moved away.

He\textsuperscript{asws} said to the people who were with him, ‘To me\textsuperscript{asws} with the amnesty’. The people said to him\textsuperscript{asws}, ‘Only Ubeydullah Bin Al-Abbas Al-Salamy, so he\textsuperscript{ra} said, ‘There is neither a she-camel for me regarding this nor a camel’. Then he\textsuperscript{ra} moved away.

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Muslim\textsuperscript{asws} said, ‘If you had not granted me\textsuperscript{asws} in your hands’. They came with a mule. He\textsuperscript{asws} was carried upon it and they gathered around him\textsuperscript{asws}, and they snatched away his\textsuperscript{asws}
sword, and it was as if he had despaired from himself during that. His eyes shed tears, then he said, ‘This is the first betrayal’.

Muhammad Bin Al-Ash‘as said to him, ‘I hope there does not happen to be any evil upon you’. He said, ‘And it is nothing except the hope. Where is your amnesty? We are for Allah and are returning to Him!’ And he wept.

Ubeydullah Bin Al-Abbas said to him, ‘The one who seeks the like of which you have sought, then it befalls with him like what has befallen you, does not cry’. He said, ‘By Allah! I am not crying for myself, nor is it from my legacy being killed off, and I did not like any damage for it even for the blink of an eye. But I am crying for my family coming over. I am crying for Al-Husayn and the family of Al-Husayn’.

Then he faced towards Muhammad Bin Al-Ash‘as. He said, ‘O servant of Allah! By Allah I see you being unable from granting me amnesty. Is there any goodness with you to be able to send a man from you, upon my tongue to deliver (a message to) Husayn, for I do not see except and his family have either come out today or will be coming out tomorrow, and he should say to him:

‘Ibn Aqeel has sent me to you, and he is a captive in the hands of the people. He does not view that he will see the evening until he is killed, and he is saying to you, ‘May my father and my mother be sacrificed for you! Return with your family members and do not be deceived by the people of Al-Kufa, for they are companions of your father, the ones he was wishing to be separated from by the death or the killing. The people of Al-Kufa have belied you, and my view cannot be belied’.

Ibn Al Ash‘as said, ‘By Allah! I will do it and I shall let Ibn Ziyad know that I have granted you amnesty’.
And Muhammad Bin Shehr Ashub said, ‘Ubeydullah\textsuperscript{la} enforced Amro Bin Hureys Al-Makhzumi and Muhammad Bin Al-Ash’as to be among seventy men, until they had encircled the house. Muslim\textsuperscript{ra} attacked upon them, and he\textsuperscript{asws} was saying (a poem), ‘It is the death, so do what you have to do, as you are for the cup of death, it is no doubt hungry, so be patient for the Command of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty. The Judgment of the Decree of Allah\textsuperscript{azwj} is well-known among the people’.

He\textsuperscript{asws} killed forty-one men from them’.

And Muhammad Bin Abu Talib said, ‘And when Muslim\textsuperscript{ra} had killed a big group from them, and (news of) that reached Ibn Ziyad\textsuperscript{la}, he\textsuperscript{la} sent a message to Muhammad Bin Al-Ash’as saying, ‘We\textsuperscript{la} sent you to one man to come to us\textsuperscript{la} with it, but he\textsuperscript{a} notched in your companions with a mighty notch. So, how would it be if we\textsuperscript{la} were to send you to others?’

And Muhammad Bin Al-Ash’as sent a message, ‘O Emir! Do you\textsuperscript{la} think that you\textsuperscript{la} have sent me to a vegetable salesman from the vegetables’ traders of Al-Kufa? Or to a sparrow from the sparrows of Al-Hira? Or, don’t you know, O Emir, that you\textsuperscript{la} have sent me to a raging lion, and a double-edged sword in the hand of an important hero from the family of best of the people!’ Ibn Ziyad\textsuperscript{la} sent a message to him, ‘Give him\textsuperscript{asws} the amnesty, for you will not be able upon him\textsuperscript{asws}, except by it’\textsuperscript{449}.

I (Majlisi) am saying, ‘It is reported in one of the books of virtues, from Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from his father, from Abu Al-Husayn Bin Baushrab, from Abu Amro Bin Al Samaak, from Hanbal Bin Is’haq, from Al Humeydi, from Sufyan Bin Uyayna, from Amro Bin Dinar who said,

‘Al-Husayn\textsuperscript{asws} sent Muslim\textsuperscript{asws} Bin Aqeeq\textsuperscript{asws} to Al-Kufa, and he\textsuperscript{asws} was like the lion. Amro and others said, ‘It was so from his\textsuperscript{asws} strength that he\textsuperscript{asws} could grab the man with his\textsuperscript{asws} hand and throw him above the house’.

\textsuperscript{449} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 b
We return to the speech of Al-Mufeed, may Allah have Mercy on him, ‘And Ibn Al-Ash’as came with Ibn Aqeeq-asws to the door of the castle and sought permission. It was permitted for him, so he entered to see Ubeydullah Bin Ziyad-ia. He informed him-ia the news of Ibn Aqeeq-ia, and Bakr striking him-asws, and what had happened from his having granted amnesty to him-asws.

Ubeydullah-ia said to him, ‘And what are you and (granting) the amnesty? It is as if I-ia sent you to keep him-asws safe. But rather, I-ia had sent you to come to us-ia with him-asws. Ibn Al-Ash’as was silent, and they ended up with Ibn Aqeeq-asws to the door of the castle, and the thirst had intensified with him-asws, and there were some people seated at the door of the castle awaiting the permission – among them were Amarah Bin Uqba Bin Abu Mueet, and Amro Bin Hureys, and Muslim Bin Amro, and Kaseer Bin Shahab. And whenever it was a little cold, they would be placed at the door.

Muslim-asws said, ‘Quench me-asws from this water’. Muslim Bin Amro said to him-asws, ‘Don’t you-asws see how cold it is? By Allah-aswj! You-asws will not taste a drop from it until you-ra taste the boiling water in the Fire of Hell!’

Ibn Aqeeq-asws said to him, ‘Woe be unto you! Who are you?’ He said, ‘I am the one who recognises the truth when you-asws are denying it and is advising to his imam when you-asws have cheated him-ia and (I have) obeyed him when you-ra have opposed him-ia. I am Muslim Bin Amro Al-Bahily’.

Ibn Aqeeq-asws said to him, ‘May there be bereavement for your mother! How disloyal you are, and how cut off you are, and how hard is your heart! You, O Ibn Bahila, are the foremost with the boiling water and being eternally in the Fire of Hell than I-asws am’. 
Then he\textsuperscript{asws} sat down and leaned to a wall and sent for a slave of his\textsuperscript{asws}. He came to him\textsuperscript{asws} with a jar, upon it was a towel, and a cup. He poured water in it. He said to him\textsuperscript{asws}, 'Drink'. Every time he\textsuperscript{asws} took a sip, the cup got filled with blood from his\textsuperscript{asws} mouth, and he\textsuperscript{asws} was not able upon drinking. He\textsuperscript{asws} did that twice. When he\textsuperscript{asws} went to drink during the third time, his\textsuperscript{asws} two teeth fell into the cup. He\textsuperscript{asws} said, 'The Praise is for Allah\textsuperscript{azwj}. Had there been Apportioned sustenance for him/me\textsuperscript{asws}, I\textsuperscript{asws} could have drunk it'. And a messenger of Ibn Ziyad\textsuperscript{la} came out and instructed with him\textsuperscript{asws} entering to see him\textsuperscript{la}. Ibn Ziyad\textsuperscript{la} said to him\textsuperscript{asws}, 'By my\textsuperscript{la} life! You\textsuperscript{asws} will be killed'. He\textsuperscript{asws} said, '(It will be) like that?' He\textsuperscript{la} said, 'Yes'. He\textsuperscript{asws} said, 'Leave me\textsuperscript{asws} to bequeath to one of my\textsuperscript{ra} people'. He\textsuperscript{la} said, 'Do it'.

Muslim\textsuperscript{ra} looked at the gatherers of Ubeydullah Bin Ziyad\textsuperscript{la}, and among them was Umar Bin Sa‘ad Bin Abu Waqas\textsuperscript{la}. He\textsuperscript{asws} said, ‘O Umar! There is kinship between me\textsuperscript{asws} and you\textsuperscript{la}, and there is a need for me\textsuperscript{asws} to you\textsuperscript{la}, and it has obligated upon me\textsuperscript{asws} upon you to whisper my\textsuperscript{asws} need, and it is a secret’. But Umar\textsuperscript{la} refused to listen from him\textsuperscript{asws}.

He\textsuperscript{asws} said to him\textsuperscript{la}, ‘There is a debt upon me\textsuperscript{asws} at Al-Kufa, I\textsuperscript{asws} have incurred since I\textsuperscript{asws} arrived, of seven hundred Dirhams. So, sell my\textsuperscript{asws} sword and my\textsuperscript{asws} armour and pay it off on my\textsuperscript{asws} behalf, and when I\textsuperscript{asws} am killed, so get my\textsuperscript{asws} corpse to be released from Ibn Ziyad\textsuperscript{la} and bury it, and send a message to Al-Husayn\textsuperscript{asws} of returning him\textsuperscript{asws}, for I\textsuperscript{asws} have already written to him\textsuperscript{asws}, letting him\textsuperscript{asws} know that the people are with him\textsuperscript{asws}, and I\textsuperscript{ra} do not see except he\textsuperscript{asws} would be coming’.

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Umar-asws said to Ibn Ziyad-asws, ‘Do you-asws know, O Emir, what he-asws said to me-asws. He-asws mentioned such and such’. Ibn Ziyad-asws said, ‘Surely the trustworthy will not betray you-asws, but he-asws has trusted the betrayer. As for his-asws wealth, it is for him-asws - we-asws will not prevent you-asws from doing whatever you-asws like. And as for his-asws corpse, so we don’t care, when we-asws have killed him-asws, what is done with it. And as for Al-Husayn-asws, if he-asws does not want us-asws, we-asws will not want him-asws’.

Then Ibn Ziyad-asws said, ‘Yes, Ibn Aqeel-asws! You-asws came to the people and they were united. You-asws scattered between them and separated their words, and they attacked each other’.

He-asws said, ‘Never! It isn’t like that. I-asws came, but the people of the city claimed that your-asws father killed their best ones and shed their blood and had worked among them with the work of Chosroe and Caesar. So, I-asws came to them to dispense justice and call to the Book’.

Ibn Ziyad-asws said to him-asws, ‘And what are you-asws and that, O mischief-maker? Why? Why did you work among them with that? When you-asws were at Al-Medina, you-asws drank the wine’. Muslim-asws said, ‘I-asws drank the wine? But, by Allah-aswj! Allah-aswj Knows that you-asws are not being truthful, and you-asws have spoken with knowledge, and I-asws am not like what you-asws have mentioned.

And you-asws are more rightful with drinking that wine than me-asws and are foremost with it. (You-asws) are one who legalises (shedding of) blood of the Muslims indiscriminately, so he-asws kills the soul which Allah-aswj has Prohibited to kill, and he-asws shed the blood which Allah-aswj Prohibited, based upon the anger, and the enmity, and evil thoughts, and he-asws is having fun and playing as if he-asws has not done anything’. And as for me-asws, if he-asws does not want us-asws, we-asws will not want him-asws’.

Ibn Ziyad-asws said to him-asws, ‘O mischief-maker! You-asws wished your-asws wishes what Allah-aswj has Blocked it, and Allah-aswj does not See you-asws as rightful for it’. Muslim-asws said, ‘So who
is its rightful if we\textsuperscript{asws} are not its rightful?’ Ibn Ziyad\textsuperscript{la} said, ‘Commander of the faithful Yazeed\textsuperscript{la}. Muslim\textsuperscript{asws} said, ‘The Praise is for Allah\textsuperscript{azwj} upon all situations. We\textsuperscript{asws} are pleased with Allah\textsuperscript{azwj} as a Judge between us\textsuperscript{asws} and you\textsuperscript{la}!’


فقال له ابن زيَد قتلنِ الله إن مَ أقتلك قتلة مَ يرقتلها أحد في اْسلٌَ من الناس فقال له مسلم أعْي كأنك أحق من أحدث في اْسلَماَ ما يركن و إنك تدع سوء القتلة و قبح المثلة و خبث السيْة و لٌْ الغلبة َ أحد أولَ بَا منك َ

Ibn Ziyad\textsuperscript{la} said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Kill me\textsuperscript{la}, if I\textsuperscript{la} do not kill you\textsuperscript{asws} with such a killing, no one from the people in Al Islam have been killed like its killing’. Muslim\textsuperscript{asws} said to him\textsuperscript{la}, ‘But, you\textsuperscript{asws} are more rightful of innovating in Al Islam what had not happened yet, and you\textsuperscript{asws} will not leave the evil killing, and ugly examples, and wicked ways, and mean overcoming. There is no one foremost with it than you\textsuperscript{la} are’.

فأقبل ابن زيَد يرشتمه و يرشتم الْسيْ و عليا و عقيلَ و أخذ مسلم َ يركلمه َ

Ibn Ziyad\textsuperscript{la} went on to insulting him\textsuperscript{asws}, and insulting Al-Husayn\textsuperscript{asws}, and Ali\textsuperscript{asws}, and Aqeel, while Muslims took to not speaking to him\textsuperscript{la}.

ثم قال ابن زيَد اصعدوا به فوق القصر فاضربوا عنقه ثُ أتبعوُ جسدُ فقال مسلم رحْه الله و الله لو كان بينِ و بينك قرابة ما قتلتنِ َ

Then Ibn Ziyad\textsuperscript{la} said, ‘Ascend with him\textsuperscript{asws} to the top of the castle and strike off his\textsuperscript{asws} neck, then throw down his\textsuperscript{asws} body’. Muslim\textsuperscript{asws}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{asws} said, ‘By Allah\textsuperscript{azwj}! Had there been any kinship between me\textsuperscript{asws} and you\textsuperscript{la}, you\textsuperscript{la} would not be killing me\textsuperscript{asws}.

فقال ابن زيَد أيرن هذا الذي ضرب ابن عقيل رأسه بَلسيف فدعا بكر بن حْران الِحْري فقال له انعد فليكن أنت الذي تضرب عن َ

Ibn Ziyad\textsuperscript{la} said, ‘Where is this one who will strike the head of Ibn Aqeel\textsuperscript{asws} with the sword?’ Bakr Bin Humran Al Ahmary was called. He\textsuperscript{la} said to him\textsuperscript{asws}, ‘Ascend, and let you be the one who strikes off his\textsuperscript{asws} neck!’

فصعد به و هو يكبر و يستعغر الله و يصلي على رسول الله ص و يرقول اللهم احكم بيننا و بيْ قوٌ غروَ و كذبوَ و خذلوَ. َ

He ascended with him\textsuperscript{asws}, and he\textsuperscript{asws} was exclaiming Takbeer, and seeking Forgiveness of Allah\textsuperscript{azwj}, and Sending Salawaat upon Rasool-Allah\textsuperscript{asaww} and saying: ‘O Allah\textsuperscript{azwj}! Judge between us\textsuperscript{asws} and the people who have deceived us\textsuperscript{asws}, and belied us\textsuperscript{asws}, and abandoned us\textsuperscript{asws}!’

و أشرفوا به على موضع الجزاءين اليوم فضرب عقْه و أتبع رأسه جنته.

And they overlooked with him\textsuperscript{asws} upon a place of Al-Hazaain today and struck off his\textsuperscript{asws} neck, and his\textsuperscript{asws} head followed his\textsuperscript{asws} corpse’.

و قال السيد و لما قتل مسلم منهم جماعة نادي إلى محمد بن الأشعث يا مسلم لك الأمان فقال مسلم و أي أمان للغدرة الفجراَ ثم أقبل بقاتِلح و بركُر َ

Byaayat حمز بن مالك الخمسي
And the Seyyid (Al-Tawoos) said, ‘And when Muslim-asws killed a group from them, Muhammad Bin Al-Ash’as as called out to him-asws, ‘O Muslim-asws! The amnesty is for you-asws!’ Muslim-asws said, ‘And which amnesty can be from the treacherous, the immoral?’ Then he-asws faced their fighters and recited couplets of Humran Bin Malik Al-Khas’amy, ‘The day of the century, I-asws vowed that I-asws will not be killed except as a freeman’ – up to the end of the couplets.

He called out to him-asws, ‘You-asws are neither being lied to nor deceived!’ But he-asws did not turn to that, and they swarmed upon him-asws after he-asws had been weakened with injuries. A man stabbed him-asws from behind, and he-asws fell to the ground. He-asws was taken captive. When he-asws was entered to Ubeydullah-las, he-asws did not greet to him-las. The guard said to him-asws, ‘Greet unto the Emir!’ He-asws said to him, ‘Be quiet, O woe be unto you! By Allah-azwj! He-las is not an Emir to me-asws.’

Ibn Ziyad-las said, ‘It is not upon you-asws, whether you-asws greet or not greet, you-asws will be killed regardless’. Muslim-asws said to him-las, ‘If you-las kill me-asws, so the one who was eviler than you-las had killed the one-asws who is better than me-asws!’

Then Ibn Ziyad-las said, ‘O disloyal! O wretched! You-asws came out against your-asws leader, and have cracked the stick of the Muslims, and have sowed the discord’.

Muslim-asws said, ‘You-las are lying, O Ibn Ziyad-las! But Muawiya and his son-las Yazeed-las have cracked the stick of the Muslims, and as for the discord, for rather it was sowed by you-las and your-las father Ziyad Bin Ubeyd, a slave of the clan of Alaaj from Saqeef, and I-asws wish Allah-azwj would Grace me-asws the martyrdom upon the hands of His-aszw evil creature!’

Then the Seyyid (Ibn Tawoos) said after having mentioned part of what has passed, ‘He struck off his-asws neck, and he descended horrified. Ibn Ziyad-las said to him, ‘What is your concern?’
He said, ‘O Emir! I saw at the time of killing him\textsuperscript{asws}, a black man of evil face parallel to me, biting upon his finger’. Or he said, ‘His lip. So, I panicked with such a panic I had not panicked like it at all!’ Ibn Ziyad\textsuperscript{la} said, ‘Perhaps you are in shock’.

Al-Masoudi said, ‘Ibn Ziyad\textsuperscript{la} called Bakery Bin Humran, the one who killed Muslim\textsuperscript{asws}. He\textsuperscript{la} said, ‘Did you kill him?’ He said, ‘Yes’. He\textsuperscript{la} said, ‘So what was he\textsuperscript{asws} saying while you were ascending with him\textsuperscript{asws} in order to kill him\textsuperscript{asws}?’

He said, ‘He\textsuperscript{asws} was exclaiming Takbeer, and glorifying (Allah\textsuperscript{azwj}) and extolling His\textsuperscript{azwj} Oneness and seeking Forgiveness of Allah\textsuperscript{azwj}. When I drew him\textsuperscript{asws} closer to strike off his\textsuperscript{asws} neck, he\textsuperscript{asws} said, ‘O Allah\textsuperscript{azwj}! Judge between us\textsuperscript{asws} and the people who deceived us\textsuperscript{asws} and belied us\textsuperscript{asws}, then they abandoned us\textsuperscript{asws} and killed us\textsuperscript{asws}’. I said to him\textsuperscript{asws}, ‘The Praise is for Allah\textsuperscript{azwj} Who Caused me to retaliate against you\textsuperscript{asws}!’

And I struck a strike, but it did not work anything. He\textsuperscript{asws} said to me, ‘Or what will suffice you in scratching me\textsuperscript{asws}, the loyalty with your blood, o slave?’ Ibn Ziyad\textsuperscript{la} said, ‘And he\textsuperscript{asws} prided during death?’ He said, ‘And I struck him\textsuperscript{asws} secondly, and it killed him\textsuperscript{asws}’.

And Al-Mufeed said, ‘Muhammad Bin Al-Ash’as stood up to Ubyeddullah Bin Ziyad\textsuperscript{la} and spoke to him\textsuperscript{la} regarding Hany\textsuperscript{ra} Bin Urwah\textsuperscript{ra}. He said, ‘You have recognised the position of Hany\textsuperscript{ra} from the city, and his\textsuperscript{ra} household among the clan, and his\textsuperscript{ra} people have known and I and my companion had driven him\textsuperscript{ra} to you, and I adjure you with Allah\textsuperscript{azwj}, to gift him\textsuperscript{ra} to me, for I dislike enmity in the city and its people’.

He\textsuperscript{la} said he\textsuperscript{la} would do so. Then there was a change of mind for him\textsuperscript{la} and he\textsuperscript{la} ordered with Hany\textsuperscript{ra} straight away. He\textsuperscript{la} said, ‘Take him\textsuperscript{ra} out to the market and strike off his\textsuperscript{ra} neck!’

Fakhrij Hanyak\textsuperscript{ra} went to the place where the sheep were being sold, and he\textsuperscript{ra} was tied up. He\textsuperscript{ra} kept saying, ‘Oh (clan of) Mazhaj! There is no Mazhaj for me\textsuperscript{ra} today! O Mazhaj! O Mazhaj! Where are Mazhaj?’
When he saw that no one was helping him, he pulled his hand and removed the rope, then said, ‘Is there no stick, or knife, or stone, or a bone a man can defend himself with?’ And they pounced towards him and tied him tightly. Then it was said to him, ‘Extend your neck!’

He said, ‘I am not going to be generous with it by assisting you all upon myself’. A Turkish slave of Ubeydullah Bin Ziyad called Rasheed, struck him with the sword, but it did not do anything. Hany said to him, ‘To Allah! To Your Mercy and Your Pleasure!’ Then he struck him another, so it killed him.

And regarding Muslim and Hany, may Allah be Pleased with them, Abdullah Bin Al-Zubeyr Al-Asady said (a poem), ‘If you didn’t know what is the death, then look at Hany in the market and Ibn Aqeel, to a hero whom the sword smashed his face, and another was thrown from the roof, slain. The accursed matter hit them so they became a subject of discussion in every way.

You see a body the death had changed its colour, and blood spurting, having had flowed every flowing. A youth who was alive from the live youths and cut by one with two shiny blades. Is he riding the horses safely and Mahzaj had sought him with resentment? The (clan of) Murad circled around him and all of them were upon a neck, from a questioned and the one questioned. So, if you do not take revenge for your brother, then become prostitutes I am slightly pleased with'.
And when Muslim-asws Bin Aqeel-asws and Hany Bin Urwah-ra, may Allah-aswj have Mercy upon them-ra, were killed, Ibn Ziyad-la sent their-ra heads to Yazeed-la Bin Muawiya-la, with Hany Bin Abu Hayah Al-Wady and Al-Zubeyr Al-Arouh Al-Tameemy, and he-la ordered his-la scribe to write to Yazeed-la with what had happened, from the matter of Muslim-asws and Hany-ra.

فكتب الكاتب وهو عمرو بن نافع فأطال فيه وكان أول من أطال في الكتب فلما نظر فيه عبد الله كرهه وقال ما هذا التطوير و هذه الفضول أكثرب

The scribe wrote, and he is Amro Bin Nafie, and he was lengthy in it, and he was the first one to be lengthy in the writing. When Ubeydullah-la looked into it, he-la disliked it and said, ‘What is this lengthening, and this is obtrusive?

أما بعد فالْمد الله الذي أخذ لِميْ المْمنيْ بِقه و كفاُ مِونة عدوُ أخبَ أميْ المْمن

Write, ‘As for after, the Praise is for Allah-aswj Who has Taken for the momineen, his right and Sufficed him of his enemy. Be informed, commander of the faithful, that Muslim-asws Bin Aqeel-asws took shelter in the house of Hany Bin Urwah Al-Murady-ra, and I-la made the ambushers and the spies upon them-ra and shoved the men to them-ra and plotted against them-ra until I-la brought them-ra out and Allah-aswj Enabled from them-ra.

I-la forwarded them-ra and struck off their-ra necks, and I-la am sending their-ra heads to you-la with Hany Bin Abu Hayah Al-Wady, and Al-Zubeyr Bin Al-Arouh Al-Tameemy, and they are from the people of listening and obeying and the advising. There is no commander of the faithful for them who can order them, for there is knowledge with them, and piety, and sincerity. And the greetings’.

Iلاforwardedthemraandstruckofftheirra(necks,andIlaamsendingtheirraheads toyou-la

Yazeed-la wrote to him-la, ‘As for after, you-la have not retracted if you-la were like what I-la like. You-la have done the resolute work and arrived the arrival of the brave, of the strong connection, and I-la have become needless and have been sufficed, and my-la thoughts about you-la and my-la view regarding you-la have been ratified; and I-la had called your-la two messengers and asked them, and consulted them, and I-la found them in their view and their merits like what you-la had mentioned. So, I-la advise goodness with them.

ألاهدب إليك يا عبيد الله فقد أغنيت و كفيت و ندق تفكتك فيك لفتنت و رأيتيني و سألتك و رأيتيني و فضحتيني كما ذكرت فاستوصي بها خيرا

And it has reached me-la that Husayn-asws is heading towards Al-Iraq, so place the lookouts, and the armed ones, and be careful and imprison (people) based upon the guessing, and kill

و إن قد بلغنا أن حسنينا قد توجه نحو العراق فضع المناظر و المسلح و احتجز و احبس على النظرة و اقتحم على التهمة و أكبب إلى في كل يوم ما يحدث من خبر إن شاء الله.
upon the accusations, and write to me\textsuperscript{la} every day of what occurs from the news if Allah\textsuperscript{azwj} so Desires’.

And Ibn Nama said, ‘Yazeed\textsuperscript{la} wrote to Ibn Ziyad\textsuperscript{la}, ‘It has reached me\textsuperscript{la} that Husayn\textsuperscript{asws} is travelling to Al-Kufa, and your\textsuperscript{la} time has been tried with from between the times, and your\textsuperscript{la} city from between the cities, and there are temptations between the governors, and during it, either be liberated or return to be a slave like what the slaves are enslaved’\textsuperscript{450}

Al-Mufeed said, ‘And the going out of Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{asws}, at Al-Kufa was on the day of Tuesday of eight (days) past from Zul Hijjah of the year sixty, and he\textsuperscript{a}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{asws} was on the day of Wednesday of six (days) vacant from it, on the day of Arafaat, and Al-Husayn\textsuperscript{asws} headed from Makkah to Al-Iraq during the day Muslim\textsuperscript{asws} went out at Al-Kufa, and it was the day of Al-Tarwiyya after his\textsuperscript{asws} stay at Makkah for the remainder of Shaban, and the month of Ramazan, and Zul Qadah, and eight (days) vacant from Zul Hijjah of the year sixty.

And there had gathered to Al-Husayn\textsuperscript{asws} for the duration of his\textsuperscript{asws} stay at Makkah, a number from the people of Al-Hijaz, and a number from the people of Al-Basra and increased to the People\textsuperscript{asws} of his\textsuperscript{asws} Household and his\textsuperscript{asws} friends.

And when Al-Husayn\textsuperscript{asws} wanted to head to Al-Iraq, he\textsuperscript{asws} performed Tawaf of the House (Kabah) and performed Sa’ee between Al-Safa and Al-Marwa and released from his\textsuperscript{asws} Ihraam and converted it to an Umrah, because he\textsuperscript{asws} was not able upon completing the Hajj, fearing he\textsuperscript{asws} would be arrested at Makkah and be sent to Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la}.

\textsuperscript{450} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 c
reached him\textsuperscript{451} of his\textsuperscript{asws} going out, on the day he\textsuperscript{asws} went out, based upon what we have mentioned\textsuperscript{452}.

And the Seyyid, may Allah\textsuperscript{azwj} be Pleased with him, said, ‘It is reported by Abu Ja’far Al Tabari, from Al Waqidy and Zurara Bin Salih who both said, ‘We met Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} before his\textsuperscript{asws} going out to Al-Iraq, by three days, and we informed him\textsuperscript{asws} with the sentiment of the people at Al-Kufa, and that their hearts were with him\textsuperscript{asws} and their swords were against him\textsuperscript{asws}.

He\textsuperscript{asws} gestured by his\textsuperscript{asws} hand towards the sky. The gateways of the sky opened up, and the Angels descended to a number no one could count them except Allah\textsuperscript{azwj} the Exalted. He\textsuperscript{asws} said: ‘If only the things (matters) were not so close and the descent of the Recompense for their fighters with them. But I\textsuperscript{asws} know for certain that over there is my\textsuperscript{asws} slaying place and the slaying place of my\textsuperscript{asws} companions, and no one from them will be saved except my\textsuperscript{asws} son Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws})’.\textsuperscript{452}

And it is reported by the chains from Ahmad Bin Dawood Al Qummy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Muhammad Bin Al-Hanafiya came to Al-Husayn\textsuperscript{asws} during the night in which Al-Husayn\textsuperscript{asws} intended the going out from Makkah during its morning. He said to him\textsuperscript{asws}, ‘O my brother\textsuperscript{asws}! The people of Al-Kufa are such, you\textsuperscript{asws} know of their treachery with your\textsuperscript{asws} father\textsuperscript{asws}, and your\textsuperscript{asws} brother\textsuperscript{asws}, and I am fearing that your\textsuperscript{asws} state would be like the state of the ones past. So, if you\textsuperscript{asws} could view to stay, for you\textsuperscript{asws} are the most honourable with the Sanctuary and its safety’.

He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} brother! I\textsuperscript{asws} am fearing that Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la} would have me\textsuperscript{asws} assassinated in the Sanctuary, so I\textsuperscript{asws} would become the one by whom the Sanctity of this House (Kabah) was legalised with’.

\textsuperscript{451} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 d
\textsuperscript{452} Bihar Al Anwaar – V 44, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 e
Ibn Al-Hanafiy said to him⁸⁷, ‘If you⁸⁷⁸ fear that, then go to Al-Yemen, or one of the areas of the wilderness, for you⁸⁷⁸ can prevent the people by it and no one will be able upon you⁸⁷,⁸⁸ asws. He⁸⁸ asws said: ‘I⁸⁹ asws shall consider regarding what you have said’.

When it was the pre-dawn, Al-Husayn⁸⁰ asws departed. That reached Ibn Al-Hanafiy, so he came to him⁸⁰ asws. He grabbed a rein of the camel, and he⁸⁰ asws was riding it. He said, ‘O my brother⁸⁰ asws! Did you⁸⁰ asws not reconsider regarding what I had asked you⁸⁰ asws?’ He⁸⁰ asws said: ‘Yes (I⁸⁰ asws did)’. He said, ‘So what guided you⁸⁰ asws upon the going out so hastily?’

He⁸⁰ asws said: ‘Rasool-Allah⁸⁰⁹⁴ saww came to me⁸⁰ after you had separated. He⁹⁴ saww said: ‘O Husayn⁸⁰ asws! Go out, for Allah⁸⁰⁹⁵ aswj has Desired that He⁸⁰⁹⁵ aswj Sees you⁸⁰⁹⁵ asws killed’.

Muhammad Bin Al-Hanafiy said, ‘We are for Allah⁹⁶ aswj and are returning to Him⁹⁶ aswj! So, what is the meaning of your⁹⁶⁹⁸ carrying these women with you⁹⁶ asws, and you⁹⁶⁹⁸ asws going out upon the like of this situation?’ He⁹⁸ asws⁹⁹⁹⁴ said to me: ‘Allah⁹⁹⁹⁴ aswj has Desired that He⁹⁹⁹⁴ aswj Sees them as captives’. So, he greeted him⁹⁹⁹⁴ asws and went away.

He⁹⁹⁹⁴ asws said: ‘Abdullah Bin Al-Abbas and Abdullah Bin Al-Zubeyr came to him⁹⁹⁹⁴ asws. They consulted upon him⁹⁹⁹⁴ asws with the withholding. He⁹⁹⁹⁴ asws⁹⁹⁹⁴ said to them: ‘Rasool-Allah⁹⁹⁹⁴ saww has instructed me⁹⁹⁹⁴ asws with an instruction, and I⁹⁹⁹⁴ asws am continuing in it’. He⁹⁹⁹⁴ asws said: ‘So Ibn Al-Abbas went out and he was saying, ‘Oh Husayn⁹⁹⁹⁴⁹⁹⁹⁴ asws!’

Then Abdullah Bin Umar came and consulted upon him⁹⁹⁹⁴⁹⁹⁹⁴ with reconciling with the people of straying and cautioned him⁹⁹⁹⁴⁹⁹⁹⁴ asws from the killing and the fighting. He⁹⁹⁹⁴⁹⁹⁹⁴ asws said: ‘O Abu Abdul Rahman! Don’t you know that from the shame of the world to Allah⁹⁹⁹⁴⁹⁹⁹⁴ aswj the Exalted is that the head of Yahya⁹⁹⁹⁴⁹⁹⁹⁴ as Bin Zakariya⁹⁹⁹⁴⁹⁹⁹⁴ as was gifted to a prostitute from the prostitutes of the children of Israel?’
Don’t you know that the children of Israel had killed seventy Prophets in what is between the emergence of the dawn to the emergence of the sun, then they sat in their markets selling and buying as if they had not done anything? Allah did not Hasten upon them, but He-Seized them after that with a Mighty Seizing with the revenge. Fear Allah, O Abu Abdul Rahman, and do not leave helping me!

Then Al-Mufeed, may Allah have Mercy on him, said, ‘And it is reported from Al-Farazdaq having said, ‘I went to Hajj with my mother during the year sixty. I was ushering her camel until I entered the Hurrum (Sanctuary), when I met Al-Husayn Bin Ali. With him were his swords and his shields. I said, ‘For whom is this line (of camels)?’ It was said, ‘For Al-Husayn Bin Ali’.

I went to him and greeted unto him and said to him, ‘May Allah Grant you your request and your hopes in what you live. May my father and my mother be (sacrificed) for you, O son of Rasool Allah! What is your haste (going) away from the Hajj?’

He said: ‘If I don’t make haste, I will be seized (killed here)’. Then he said to me: ‘Who are you?’ I said, ‘A man from the Arabs’, and no, by Allah he did not inquire any more than that.

Then he said to me: ‘Inform me about the people behind you’. I said, ‘You have asked the informed one. The hearts of the people are with you but their swords are against you, and the Decree will descend from the sky, and Allah Does whatever He so Desires’.

He said: ‘You speak the truth. The Command is for Allah, from before and from afterwards, and during every day our Lord is in a state of Glory. If the Decree descends with what we like, then we praise Allah upon His Favours, and He is the Helper upon giving the thanks, and if the Decree Blocks besides the hope, so he would not be driven away, the ones whose intention was true, and the piety was his way’.
I said to him, ‘Yes, may Allah deliver what you like and Suffice you of what you fear’. And I asked him about issues, from the vows and the rituals. He informed me with these and moved his ride and said: ‘The greetings be to you’. Then we separated.

And so happened when Al-Husayn went out from Makkah, Yahya Bin Saeed Bin Al-Aas objected to him, and with him was a group Amro Bin Sa’ad had sent to (stop/murder) him. They said to him, ‘Leave! Where are you going?’ But he refused to them and continued, and the two parties defended themselves and struck each other with the whips. Al-Husayn and his companions defended from them with a strong defending until he came to Al-Tan’eem.

He met a caravan having come from Al-Yemen. He rented some camels from its people for his luggage and his companions and said to his companions, ‘Whoever would like to go with us to Al-Iraq, we shall give him his rent and accompany him goodly, and the one who likes to be separated from us in part of the road, we shall give him his rent upon a measurement of whatever he has cut across from the road’. A group went with him and another (group) refused (to carry on to Iraq).

And Abdullah son of Ja’far met him with his two sons, Awn and Muhammad, and he wrote a letter upon their hand saying in it, ‘As for after, I ask you by Allah, when you leave, when you look into this letter of mine, for I am afraid upon you from this heading which you are heading towards that there would happen to be your death in it and eradication of members of your Household.

If you were to die today, the light of the earth would be extinguished, for you are a flag of the guided ones, and hope of the Momineen, and do not be hasty with the travelling, for I am coming in the tracks of my letter. And the greetings’.
And Abdullah went to Amro Bin Saeed and asked him to write out an amnesty to Al-Husayn\textsuperscript{asws} and make him\textsuperscript{asws} wish to returning from his\textsuperscript{asws} heading. And Amro Bin Saeed wrote a letter to make him\textsuperscript{asws} wish of the financial help in it and granting him\textsuperscript{asws} safety upon himself\textsuperscript{asws} and sent it with Yahya Bin Saeed.

فَأَمَرْهُ يََْيََ وَ عَبْدُ اللََّّي بْنُ جَعْفَرٍ بَعْدَ ن ُفُوذي اب ْنَيْهي وَ دَف َعَا إيلَيْهي الْكيتَابَ وَ جَهَدَا بيهي فيي الرُّجُوعي ف َقَالَ إينّ ي رَأَيرْ

Yahya and Abdullah son of Ja'far\textsuperscript{asws} met him after the sending of his two sons\textsuperscript{asws} and they handed the letter to him\textsuperscript{asws} and they both fought with him\textsuperscript{asws} regarding the returning. He\textsuperscript{asws} said: 'I\textsuperscript{asws} have seen Rasool-Allah\textsuperscript{saww} in the dream and he\textsuperscript{saww} instructed me\textsuperscript{asws} with what (I\textsuperscript{asws}) am continuing to'. They said to him\textsuperscript{asws}, 'What is that dream?'

ف َقَالَ مَا حَدَّثْتُ أَحَداً بَيَا وَ ََ أَََ مَُُد يثٌ بَيَا أَحَداً حَتََّّ أَلْقَى رَبِ ي عَزَّ وَ جَلَّ فَلَمَّا يرَِيسَ

He said, 'I\textsuperscript{asws} have not narrated to anyone with it, nor will I\textsuperscript{asws} be narrating with it to anyone until I\textsuperscript{asws} meet my\textsuperscript{asws} Lord\textsuperscript{azwj} Mighty and Majestic'. When Abdullah\textsuperscript{asws} son of Ja'far\textsuperscript{asws} had despaired from him\textsuperscript{asws}, he instructed his two sons\textsuperscript{asws}, Awn\textsuperscript{asws} and Muhammad\textsuperscript{asws} with adhering with him\textsuperscript{asws} and the travelling with him\textsuperscript{asws}, and the fighting under him\textsuperscript{asws}, and he returned with Yahya Bin Saeed to Makkah.

وَ قَالَ السَّي يدُ رَحْيَهُ اللََُّّ ت َوَجَّهَ الُْْسَيُْْ ع مينْ مَكَّةَ لِيَنَّهُ ع خَرَجَ مينْ مَكَّةَ فيي الْيَوٌْي الَّذيي

And Al-Husayn\textsuperscript{asws} headed towards Al-Iraq hurriedly, not turning to anything, until he\textsuperscript{asws} descended at Zat Irqin.

وَ رُوييَ أَنَّهُ نَلَوَاتُ اللََّّي عَلَيْهِ لَمَّا عَزٌََ عَلَى الُْْرُوجي إيلََ الْعيرَاقي قَاٌَ خَطييباً ف َقَالَ الَْْمْدُ

And it is reported that he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, when he\textsuperscript{asws} determined upon going out to Al-Iraq, he\textsuperscript{asws} stood to address. He\textsuperscript{asws} said: 'The Praise is for Allah\textsuperscript{azwj}, and whatever Allah\textsuperscript{azwj} so Desires, and there is neither Mighty nor Strength except with Allah\textsuperscript{azwj} and may Allah\textsuperscript{azwj} Send Salawaat upon His\textsuperscript{azwj} Rasool\textsuperscript{saww} and Greetings.'
The line of death upon the children of Adam\textsuperscript{as} (like) the line of the necklace upon the chest of a girl, and what made me\textsuperscript{asws} yearn to my\textsuperscript{asws} ancestors is the yearning of Yaqoub\textsuperscript{as} to Yusuf\textsuperscript{as}, and a slaying place has been Chosen for me\textsuperscript{asws}. I\textsuperscript{asws} will get to it as if I\textsuperscript{asws} can see my\textsuperscript{asws} limbs cut into pieces in a section of the wilderness and Karbala, so it will be filled from the flesh of abdomens and empty water containers. There is no escape from a day the Pen has written.

The Pleasure of Allah\textsuperscript{azwj} is our\textsuperscript{asws} pleasure, People\textsuperscript{asws} of the Household. We\textsuperscript{asws} are patient upon His\textsuperscript{azwj} Afflictions, and He\textsuperscript{azwj} will Give us\textsuperscript{asws} the full Recompense of the patient ones. We\textsuperscript{asws} will never deviate away from Rasool-Allah\textsuperscript{saww}. We\textsuperscript{asws} shall gather to him\textsuperscript{saww} in a Holy enclosure. His\textsuperscript{saww} eyes will be delighted with them\textsuperscript{asws}. His\textsuperscript{saww} promise will be fulfilled for them\textsuperscript{asws}.

One among us who will sacrifice himself – (with desire) upon meeting Allah\textsuperscript{azwj}, then let him be with us, for I\textsuperscript{asws} am departing in the morning if Allah\textsuperscript{azwj} so Desires’.

Aقول روي هذُ الْطبة في كشف الغمة عن كمال الديرن بن طلَة

The Seyyid and Ibn Nama, may Allah\textsuperscript{azwj} have Mercy on them both, said, ‘Then he\textsuperscript{asws} travelled until he\textsuperscript{asws} passed by Al-Tan’eeem. He\textsuperscript{asws} met a caravan over there carrying gifts. It had been sent by Buheyr Bin Raysan Al-Himeyri, governor of Al-Yemen to Yazeed\textsuperscript{la} Bin Mauawiya\textsuperscript{la}, and he was his\textsuperscript{la} governor upon Al-Yamen, and upon these (camels) were the yellow dyes and the garments.

Fأخذهوا عَلَيْهُ حُكْمُ أمور المسلمين إِلَّا وَ قَالَ لأَصْحَابِ الْأَوْلِيَاءِ مِنْ أَحْيَا وَ جَعَلَهُمُ الْخُفُوْيَةُ لَهُمُ الْخِفْوَةُ وَ أَجْعَالَهُم مَعَنَا وَ حَتَّى لَيْسَ مَنْ افْتَرَقُ مِنْ أَمْسِكَةِ إِلَّا مَنْ افْتَرَقَ مِنْ الْخِفْوَةِ وَ افْتَرَقَ مِنْ الْخِفْوَةِ.

He\textsuperscript{asws} seized it, because the ruling of the affairs of the Muslims was up to him\textsuperscript{asws}, and said to the companions of the camels, ‘One from you who likes to go with us to Al-Iraq, we shall give him his full rent and good accompaniment, and the one who likes to separate from us from this place of ours, we shall give him from the rent in accordance with whatever he has cut across from the road’. A group went and another refused.
Then he\textsuperscript{asws} travelled until he\textsuperscript{asws} reached Zaat Irqin. He\textsuperscript{asws} met Bishr Bin Ghalib arriving from Al-Iraq. He\textsuperscript{asws} asked him about its people. He said, ‘I left them of their hearts being with you\textsuperscript{asws} but the swords being with the clan of Umayya’. He\textsuperscript{asws} said: ‘The brother from the clan of Asad speaks the truth. Allah\textsuperscript{azwj} Does whatever He\textsuperscript{azwj} so Desires to and Judges whatever He\textsuperscript{azwj} Wants to’.

He (the narrator) said, ‘Then he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, travelled until he\textsuperscript{asws} descended at Salbiyya at noon. He\textsuperscript{asws} placed his\textsuperscript{asws} head down and slumbered. He\textsuperscript{asws} said, ‘I\textsuperscript{asws} have seen a caller calling out, saying, ‘You all are speeding, and the deaths are speeding with you all to the Paradise’”.

His\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} said to him\textsuperscript{asws}, ‘O father\textsuperscript{asws}! Aren’t we\textsuperscript{asws} upon the truth?’ He\textsuperscript{asws} said, ‘Yes, O my\textsuperscript{asws} son\textsuperscript{asws}, by the One\textsuperscript{azwj} to Him\textsuperscript{azwj} return of the servants. He\textsuperscript{asws} said to him\textsuperscript{asws}, ‘O father\textsuperscript{asws}! Then we\textsuperscript{asws} don’t care with the death’. Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Recompense you\textsuperscript{asws}, O my\textsuperscript{asws} son\textsuperscript{asws}, the best of what a son can be Recompensed on behalf of a father’. Then he\textsuperscript{asws} spent the night in the place.

When it was morning, he\textsuperscript{asws} was with a man from the people of Al-Kufa, teknonymed as Abu Hirra Al-Azdy coming over to him\textsuperscript{asws}. He greeted unto him\textsuperscript{asws}, then said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! What is that which brought you\textsuperscript{asws} out from the Sanctuary of Allah\textsuperscript{asws} and sanctuary of your\textsuperscript{asws} grandfather\textsuperscript{asws} Muhammad\textsuperscript{asws}’?

Al-Husayn\textsuperscript{asws} said: ‘Woe be unto you, Abu Hirra! The clan of Umayya seized my\textsuperscript{asws} wealth, and I\textsuperscript{asws} was patient, and they insulted my\textsuperscript{asws} honour, and I\textsuperscript{asws} was silent, and they sought my\textsuperscript{asws} blood, so I\textsuperscript{asws} fled. And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! The rebellious group will kill me\textsuperscript{asws}, and Allah\textsuperscript{azwj} will be Clothing them with all-inclusive disgrace, and a sharp sword, and Cause someone to overcome them who will torment them until they become even more disgraced than the people of Saba, when a woman of theirs ruled, so she judged regarding their wealth and their blood’.

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And Muhammad Bin Abu Talib said, ‘And the news was communicated to Al-Waleed Bin Utbah, governor of Al-Medina, that Al-Husayn-asws was heading to Al-Iraq. He wrote to Ibn Ziyad-asws, ‘As for after, Al-Husayn-asws is heading to Al-Iraq and he-asws is a son-asws of (Syeda) Fatima-asws, and (Syeda) Fatima-asws is a daughter-asws of Rasool-Allah-saww. So, be careful, O Ibn Ziyad-asws, of coming to him-asws with evil, for you-la will agitate (the people) against yourself-la and your-la people with such a matter in the world, nothing would be able to block it, nor with the special and the general ones forget it, ever, for as long as the world is there’.  

And in the book of history, from Al Rayyashi, by his chain from a narrator of his Hadeeth who said,  

‘I went for Hajj. I left my companions and went away from the (main) road alone. While I was travelling when I raised my eyes to some dugouts and tents. So, I went towards these until I came near them. I said, ‘For whom are these tents?’ They said, ‘For Al-Husayn-asws’. I said, ‘The son-asws of Ali-asws and son-asws of (Syeda) Fatima-asws?’ They said, ‘Yes’. I said, ‘So in which of these is he-asws?’ They said, ‘In that tent!’  

I went towards it, and there was Al-Husayn-asws, leaning at the entrance of the tent, reading a letter in front of him-asws. I greeted. He-asws responded unto me. I said, ‘O son-asws of Rasool-Allah-saww! May my father and my mother be (sacrificed) for you-asws! What made you-asws descend in this land of wilderness in which there is neither any greenery nor any animals?’  

He-asws said: ‘They are frightening me-asws and these here are letters of the people of Al-Kufa, and they are my-asws killers. So, when they have done that, and they do not leave any sanctity  

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453 Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 37 H 2 f
being for Allah-azwj except they violate it, Allah-azwj will Send to them one who will kill them until they become the most disgraced of people in the community’.

And Ibn Nama said, ‘Uqba Bin Sim’am narrated, he said, ‘Al-Husayn-asws went out from Makkah. Messengers of Amro Bin Saeed Bin Al-Aas objected to him-asws in order to return him-asws. The one in charge upon them was Yahya Bin Saeed. But he-asws refused to them and they struck each other with the whips, and he-asws continued upon his-asws direction. They rushed to him-asws and said, ‘O Husayn-asws! Do you not fear Allah-azwj! You-asws are exiting from the community and are causing divisions between this community?’

He-asws said: ‘For me are my deeds and for you are your deeds. You are disassociated from what I do and I disassociate from what you are doing’ [10:41].

And it is reported that Al-Tirmah Bin Hakam said, ‘I met Husayn-asws and I was carrying supplies for my family. I said, ‘I remind you-asws regarding yourself-asws. Do not be deceived by the people of Al-Kufa. By Allah-azwj! If you-asws were to enter it, you-asws will be killed, and I fear that you-asws will not even arrive to it. If you-asws were to assemble for the war, then descend at (mount) Aja’a, for it is a defendable mountain. By Allah-azwj! We will not get any humiliation in it, at all, and my clan, they are all viewing to help you-asws. They will defend you-asws for as long as you-asws stay among them’.

He-asws said: ‘Between me-asws and the people, there is an appointment. I-asws dislike in breaking it to them. If Allah-azwj Defends us, then for long He-azwj has been Favouring upon us, and He-azwj is Sufficient, and if it were to happen what there is no escape from, then it would be success and martyrdom, if Allah-azwj so Desires’.

Then I carried the supplies to my family and bequeathed to them with their affairs, and I went out intending Al-Husayn-asws. Sama’at Bin Zayd Al-Nab’hany met me and informed me of his-asws having been killed. So, I returned’.

و قال ابن نَََّا حَدَّثَ عُقْبَةُ بْنُ سَيْعَانَ قَالَ خَرَجَ الُْْسَيُْْ ع مينْ مَكَّةَ فَاعْتَََضَتْهُ رُسُلُ عَمْريو بْ

ف َقَالَ لِي عَمَليي وَ لَكُمْ عَمَلُكُمْ أَن ْتُمْ بَرييرُِونَ مِيَّا أَعْمَلُ وَ أَََ بَرييءٌ مِيَّا ت َعْمَلُونَ
And Al-Mufeed, may Allah—azwj—have Mercy on him, said, ‘And when (news) reached Ubaydullah Bin Ziyad, about the coming of Al-Husayn—asws—from Makkah to Al-Kufa, he—la—sent Al-Haseen Bin Numeyr, commander of his—la—elite forces, until he descended at Al-Qadisiyya, and he organised the cavalry in what is between Al-Qadisiyya to Khaffan, and what is between Al-Qadisiyya to Al-Quṭūṭanah, and he said to the people, ‘This Al-Husayn—asws—intends Al-Iraq’.

And when it reached Al-Husayn—asws—that the barrier is in the interior of Al-Rummah, he—asws—sent Qays Bin Mus’hir Al-Saydawy. And it is said, he—asws—sent his brother from breast-feeding, Abdullah Bin Yaqtur, to the people of Al-Kufa, and he—asws—did not happen to know the news of Muslim Bin Aqeel—asws, (the letter was written before as below as Imam—asws—intended to reach there on the 8th of ZilHajj) may Allah—asws—have Mercy on him—asws, and he—asws—wrote to them, with him.

‘In the Name of Allah—azwj—the Beneficent, the Merciful. From Al-Husayn—asws—Bin Ali—asws—to his—asws—brethren, the Momineen and the Muslims. Greetings unto you all! I—asws—praise to you Allah—asws—Who, there is no god except He—azwj—and His—azwj—praise. And His—azwj—Blessings’. 

So, I—asws—asked Allah—azwj—that He—azwj—Does good for us—asws—and Reward you all upon that with mighty Recompense. And I—asws—have departed from Makkah to come to you on the day of Tuesday of the seven (days) past from Zul Hijja, on the day of Al-Tarwiyya. So, when my—asws—messenger arrives to you, then reduce your affairs then endeavour, for I—asws—shall be arriving to you during these days of mine—asws. And the greetings be unto you all, and Mercy of Allah—azwj—His—azwj—Blessings’.

And Muslim—asws—had written to him—asws—before he—asws—was killed, by twenty-seven nights, and the people of Al-Kufa had written to him—asws, ‘For you—asws, over here, there are one hundred thousand swords, and do not delay’.

Qays Bin Mus’hir came with the letter of Al-Husayn—asws—until when he ended up to Al-Qadisiyyah, Al-Huseen Bin Numeyr seized it. He sent him with it to Ubaydullah—la—Bin Ziyad—la.
to Al-Kufa. Ubaydullah-ia Bin Ziyad-ia said to him, ‘Ascend (the pulpit) and revile the liar Al-Husayn-asws Bin Ali-asws’.

And the Seyyid (Al-Tawooos) said, ‘When he was near to entering Al-Kufa, Al-Huseen Bin Numeyr blocked him to search him. Qays brought out the letter and tore it up, so Al-Huseen had him carried to Ibn Ziyad-ia. When he was in front of him, he-ia said to him, ‘Who are you?’ He said, ‘I am a man from the Shias of Amir Al-Momineen Ali-asws Bin Abu Talib-asws and of his-asws son-asws, may the greetings be upon them-asws both’.

He-ia said, ‘Then why did you tear up the letter?’ He said, ‘Lest you known what is in it’. He-ia said, ‘And from who was the letter and to whom?’ He said, ‘From Al-Husayn-asws Bin Ali-asws to a group from the people of Al-Kufa, I do not know their names’.

Ibn Ziyad-ia was angered. He-ia said, ‘By Allah-aswj! You will not separate from me-ia until you inform me the names of these people, or you will ascend the pulpit and curse Al-Husayn-asws Bin Ali-asws, and his-asws father-asws, and his-asws brother-asws, or else i-ia shall have you cut into pieces and pieces!’

Qays said, ‘As for the people, I will not inform you with their names, and as for cursing Al-Husayn-asws, and his-asws father-asws, and his-asws brother-asws, I shall do so’. He ascended the pulpit. He praised Allah-aswj, and sent Salawaat upon the Prophet-saww, and frequented in calling for Mercy upon Ali-asws and his-asws children, may the Salawaat of Allah-aswj be upon them-asws.

Then he cursed Ubaydullah-ia Bin Ziyad-ia, and his-ia father, and cursed foolish ones of the clan of Umayya up to their last one, then said, ‘I am a messenger of Al-Husayn-asws to you all, and I have left him-asws in such and such place, so answer him-asws!’

Then Al-Mufeed, may Allah-aswj have Mercy on him, said, ‘Ubaydullah-ia Bin Ziyad-ia ordered with him to be thrown from above the castle. So, he was thrown with and broke into pieces.'
And it is reported that he fell to the ground tied up, so his bones broke, and the last breath remained with him. A man called Abdul Malik Bin Umayr Al-Lakhmy came to him and dragged him (killing him). It was said to him regarding that and faulted upon. He said, ‘I wanted to give him rest’.

Abdullah Bin Mutie Bin Adawy said to him: ‘I remind you of Allah, O son of Rasool-Allah, and sanctity of Al-Islam, that you should end (it here). I adjure you with Allah regarding the sanctity of Quraysh! I adjure you with Allah regarding the sanctity of the Arabs! By Allah! If you were to demand what is already in the hands of the clan of Umayya, they will kill you, and if they kill you, after you, they will not fear anyone, ever!

And Ubeydullah Bin Ziyad had ordered, so (every one) was being arrested in what is between Waqisah to the road of Syria, and to the road of Al-Basra. They were not leaving anyone to enter or anyone to exit. Al-Husayn asws came, not being aware of anything, until he
asws met the Bedouins. He-asws asked them. They said, ‘By Allah-aswj! We don’t know apart from that we are neither able to enter nor exit’. He-asws travelled facing his-asws direction’.

And a group from Fazarah and from Bajeelah narrated. They said, ‘We were with Zuheyr Bin Al-Qayn Al-Bajaly-ra when we were coming back from Makkah, and we had been travelling (in close vicinity of) Al-Husayn-asws. So, there was nothing more hateful to us than we should be descending in any stop. And when Al-Husayn-asws travelled, we descended in a stop we could not find any escape from descended at it. Al-Husayn-asws descended in one side and we descended in (the other) side.

While we were seated having dinner from a meal of ours, when a messenger of Al-Husayn-asws came until he greeted, then entered. He said, ‘O Zuheyr Bin Al-Qayn-ra! Abu Abdullah Al-Husayn-asws has sent me to you, for you to come (and see) him-asws’. So, every person from us dropped whatever was in his hands until as if there were birds on top of our heads.

Zuheyr Bin Al-Qayn came to him-asws. It was not long before he came (back) smiling. His-ra face was beaming. He-ra instructed with his-ra tent, and his-ra load, and his-ra chattels, so these were folded and carried to Al-Husayn-asws. Then he-ra said to his-ra wife, ‘You are hereby divorced! Join with your family, for I-ra do not like that anything should hit you due to my cause, except goodness’.

And the Seyyid added, ‘And he-ra had determined upon accompanying Al-Husayn-asws, ‘In order to ransom my-ra soul and save him-asws with myself-ra. Then he-ra gave her whatever was for her and submitted her to one of the clans of her uncle to take her to her family. She stood up to him-ra and cried and bade him-ra farewell, and said, ‘Goodness of Allah-aswj be for you-ra! I ask you-ra to mention me in the presence of the grandfather-asww of Al-Husayn-asws on the Day of Qiyamah’.

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And Al-Mu’eed said, ‘Then he said to his companions, ‘One from you who likes to follow me, or else it is (now) the last pact. I shall narrate a Hadeeth to you all. We were battling at the sea, and Allah Granted victory to us and we attained booty. Salman, may Allah have Mercy on him, said to us, ‘Are you being happy with the victory what Allah has Granted upon you, and you have attained from the booty?’ We said, ‘Yes’.

He said, ‘When you come across the chief of the youths of the Progeny of Muhammad, then become more intensely happier by fighting alongside him due to what you will be attaining from the booty on the day’. As for I, I am entrusting you all to Allah. They said, ‘Then, by Allah! He did not cease to be among the people with Al-Husayn until he was killed. May Allah have Mercy on him’.

And in (the book) ‘Al-Manaqib’, ‘And when he ascended at Al-Hazramiya, he stayed at it for a day and a night. When it was morning, his sister (Syeda) Zainab came to him. She said: ‘O my brother! Shall I inform you with something I heard last night?’ Al-Husayn said: ‘And what is that?’

She said: ‘I went out in part of the night to fulfil a need, and I heard a caller calling out, and he was saying (a poem), ‘Indeed! O eye celebrate with endeavour, and who will cry upon the martyrs after me, upon a people whom the death is ushering accordingly to fulfil a promise’.

Al-Husayn said to her: ‘O sister! All that which has been Decreed, so it shall transpire’.

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Al-Husayn said to her: ‘O sister! All that which has been Decreed, so it shall transpire’.
And Al-Mufeed, may Allahazwj have Mercy on him, said, ‘And it is reported by Abdullah Bin Suleyman and Al-Munzir Bin Al-Mushmail Al-Asadiyan, both said, ‘When we had completed our Hajj, there was no other concern for us except to join with Al-Husaynasws in the road to look at what is happening from hisasws matter. We came sprinting our camels with us speedily until we met himasws at Zaroud.

When we were near from himasws, we were with a man from the people of Al-Kufa who had turned from the way until Al-Husaynasws saw him. Al-Husaynasws paused as if heasws intended him, then left him and went, and we went towards himasws. One of us said to his companion, ‘Come with us to this one so we ask him, if there is any news of Al-Kufa with him. We went until we ended to him. We said, ‘The greetings be to you!’ He said, ‘And upon you to be the greetings’.

We said, ‘From who, is the man?’ He said, ‘Asady (clan of Asad)’. We said to him, ‘And we are from the clan of Asad (as well). So, who are you?’ He said, ‘I am Bakr Bin so and so’. We lineaged ourselves to him. Then we said to him, ‘Inform us about the people behind you’. He said, ‘Yes, and I did not exit from Al-Kufa until Muslimasws and Hanyra Bin Urwahra had been killed, and I saw themra being dragged in the market’.

We came back until we joined with Al-Husaynasws. We travelled with himasws until heasws descended at Sa’albiya in the evening. We came to himasws when heasws had descended. We greeted unto himasws. Heasws responded the greeting to us. We said to himasws, ‘May Allahazwj have mercy on youasws! There is news with us. If youasws so desire, we can narrate it to youasws with it openly, and if youasws so desire, (then) secretly’.

Heasws looked at us and to hisasws companions, then said: ‘There are no secrets besides them’. We said to himasws, ‘Did youasws see the ride whom youasws had faced last evening?’ Heasws said: ‘Yes. Iasws had wanted to ask him’. We said, ‘By Allahazwj! We have inquired his news for youasws, and have suffice youasws the questioning, and he is a person from us, with a view, and sincerity, and intellect, and he has narrated to us that he did not exit from Al-Kufa until Muslimasws and Hanyra had been killed, and he had seen themra being dragged in the market by theirra feet’.
He-asws said: ‘We are for Allah-aswj and are returning to Him-aswj. May Allah-aswj have Mercy on them’—repeating that repeatedly.

We said to him-asws, ‘We adjure you-asws with Allah-aswj regarding yourself-asws and your-asws family members! Leave from this place of yours-asws, and there isn’t any helper for you-asws at Al-Kufa, nor any Shias. But we fear that they would happen to be against you-asws (instead)’.

He-asws looked at the sons of Aqeel, and said: ‘What are your views, for Muslims has been killed’. They said, ‘By Allah-aswj! We will not return until we attain our retaliation, or we taste what he-ra has tasted!’

Al-Husayn-asws faced towards us and said: ‘There is no good in the life after them-ra’. So we knew that he-asws had determined his-asws view upon the travelling. We said to him-asws, ‘Goodness of Allah-aswj be for you-asws’! He-asws said: ‘May Allah-aswj had Mercy on you all’. His-asws companions said to him-asws, ‘By Allah-aswj! You-asws are not like Muslim-ra Bin Aqeel-asws, and if you-asws were to arrive to Al-Kufa, the people would be quick to you-asws!’ He-asws was silent'.

And the Seyyid said, ‘And the news of Muslim-ra came to him-asws in Zubalah. Then he-asws travelled, and Al-Farazdaq met him-asws. He greeted to him-asws, then said, ‘O son-asws of Rasool-Allah-asws! How can you-asws go to the people of Al-Kufa, and they are the ones who have killed the son-ra of your-asws uncle, Muslim-asws Bin Aqeel-asws and his-ra Shias’.

He (the narrator) said, ‘Al-Husayn-asws cried tearfully, then said: ‘May Allah-aswj have Mercy on Muslim-asws, for he-asws had gone to the rest of Allah-aswj and His-aswj breezes, and His-aswj welcome and His-aswj Pleasure. As for him-asws, he-asws has fulfilled whatever was upon him-asws, and there remains, what is upon us’.
Then he asws prosed saying: ‘So if the world is counted as being valuable, then the house of the Rewards of Allah aswuzwj is more exalted and nobler. So if the eternity happens to be established for the death, then a person being killed for the Sake of Allah aswuzwj, is superior. And if the sustenance happens to be predetermined, then a person’s lack of greed regarding the sustenance is more beautiful. And if the wealth happens to be a collection to be left behind, so what does it matter if the free one is stingy in leaving it behind’.

And Al-Mufeed said, ‘Then he asws waited until when it was pre-dawn. He asws said to his asws youths and his asws boys, ‘Be abundant from the water’. So, they drew (the water) and made it to be plenty. Then they departed. He asws travelled until he asws ended to Zubalah, and then there came to him asws the new of Abdullah Bin Yaqtar’.

And the Seyyid (Al-Tawoos) said, ‘He asws wept tearfully, then said: ‘O Allah aswuzwj! Make an honourable dwelling to be for us aswuzwj and our aswuzwj Shias and Gather between us aswuzwj and them in the settlement of Your aswuzwj Mercy, You aswuzwj are Able upon all things’.

And Al-Mufeed, may Allah aswuzwj have Mercy on him, said, ‘He asws brought out a letter to the people and read it to them. There was in it: ‘In the Name of Allah aswuzwj the Beneficent, the Merciful. As for after, horrible news has come to us. Muslim aswuzwj Bin Aqeel aswuzwj and Hany ra Bin Urwah ra and Abdullah Bin Yaqtar have been killed, and our aswuzwj Shias have abandoned us! So, the one from you who likes to leave, then let him leave without any reproach. There would be no condemnation upon him’.

The people dispersed away from him aswuzwj and they took to the right and left, until there only remained among his aswuzwj companions, those they had come with him aswuzwj from Al-Medina, and a small number from the ones who had joined to him aswuzwj. And rather, he aswuzwj did that knowing it was unclear that the Bedouins, those who had followed him aswuzwj, had rather followed him aswuzwj, and they were thinking that they would come to a city, the obedience of its people would stand for him aswuzwj, so he aswuzwj disliked that they should be travelling with him aswuzwj, except and they should be knowing, what it is they are advancing upon.
When it was the pre-dawn, he-asws instructed his-asws companions, so they fetched the water and made it to be plenty. Then he-asws travelled until he-asws passed by the interior of Al-Aqaba. He-asws descended upon it, and an old man called Umar Bin Lowzan from the clan of Ikrimah met him-asws. He said to him-asws, ‘Where are you-asws intending?’ He-asws said to him: ‘Al-Kufa’.

The sheykh said to him-asws, ‘I adjure you with Alla-h-azwj! Leave, for by Alla-h-azwj, you-asws are not proceeding except to the blades and edges of the swords, and if they, those who had sent (messages) to you-asws, if they were to suffice you-asws as assistance for the fighting and tread upon the things for you-asws, then proceed to them. That would be a view. But, as for upon this situation which you-asws mention, I do not view for you-asws that you-asws should be doing so’.

He-asws said to him: ‘O Abdullah! The view is not hidden unto me-asws, but Alla-h-azwj the Exalted will not be overcome upon His-azwj Command’.

Then he-asws said: ‘By Alla-h-azwj! They will not be leaving me-asws until they extract this clot (soul) from inside me-asws. So, when they have done that, Alla-h-azwj would Cause someone to overcome upon them. He will humiliate them until they become the most disgraced sect of the communities’.

Then he-asws travelled from the interior of Al-Aqaba until he-asws descended at Sharaaf. When it was pre-dawn, he-asws instructed his-asws youths to fetch from the water and make it to be plenty.

Then he-asws travelled until the middle of the day. While he-asws was travelling when a man from his-asws companions exclaimed Takbeer. Al-Husayn-asws said to him: ‘Allah-azwj is the Greatest! Why did you exclaim Takbeer?’ He said, ‘I saw the palm trees’. A group from his companions said, ‘By Alla-h-azwj! We have not seen any palm trees in this place, at all!’ Al-Husayn-asws said: ‘What are you seeing?’ They said, ‘By Alla-h-azwj! We see the blades of spears and ears of the horses’. He-asws said; ‘And I-asws, by Alla-h-azwj, am seeing that!’
Then he asws said: ‘There is no shelter we can be taking refuge to it, and we can make it to be in our backs and we can face the people in one direction’. We said to him asws, ‘Yes, this Zu Jasham is to your asws side, so incline towards it on your asws left. If you asws were to be first to it, it would be like what you asws want’.

He asws took to it by the left, and we inclined with him asws. It was very quick before the heads of the horses emerged to us. We came into their view, and we adjusted ourselves. When they saw us adjusting ourselves from the road, they adjusted towards us. It was as if their spears were like dragonflies, and it is as if their flags were wings of the birds. They tried to precede us to Zu Jasham, but we were first to it.

And Al-Husayn asws ordered with erecting (the tents). So, these were struck, and the people came, approximately a thousand horses with Al-Hurr Bin Yazeed Al Tameemi ra, until he ra paused, hera and his asws cavalry, facing Al-Husayn asws in the heat of the afternoon, and Al-Husayn asws and his asws companions were turbaned (helmeted), collared with their swords.

Al-Husayn asws said to his asws youths: ‘Quench the people and saturate them from the water, and water the horses with a watering!’ They did so, and they came and filled the bowls and the containers from the water. Then they drew it near to the horses. Three, or four, or five refused (to drink), turning away from it, and others drank until they were water to their last one.

Ali Bin Al-Ta’aan Al-Muhariby said, ‘I was with Al-Hurr ra on that day. I came among the last ones from his ra companions who came. When Al-Husayn asws saw what thirst there was with me and with my horse, he asws said: ‘Move the ‘Al-Rawiya’ (water container), and ‘Al-Rawiya’ in my asws presence known as ‘Al-Siqa’a’.”
Then he-asws said: ‘O son of brother! Move the camel’. So, I moved it. He-asws said: ‘Drink’. Every time I tried to drink, the water spilled from the container. Al-Husayn-asws said: ‘Move the container, i.e., pour it’. I did not know how to do so. He-asws stood up and held it. So, I drank and watered my horse.

And the coming of Al-Hurr Bin Yazeedra was from Al-Qadisiya, and Ubeydullah Bin Ziyad sents Al-Huseen Bin Numeyr and ordered him to descend at Al-Qadisiya, and Al-Hurrra preceded in front of him among a thousand horses. Al-Husayn-asws had received them. Al-Hurrra did not cease to be concordant to Al-Husayn-asws until Al-Zohr Salat presented, so Al-Husayn-asws instructed Al-Hajjaj Bin Masrouq to proclaim Azaan.

When Al-Iqaamah was presented, Al-Husayn-asws came out in a trouser and a cloak and slippers. He-asws praised Allah-azwj and extolled upon Him-azwj, then said: ‘O you people! I-asws did not come to you all until your letters had come to me-asws, and your messengers came to me-asws (saying), ‘Arrive to us for there is no Imam-asws for us, perhaps Allah-azwj would Gather us and you all upon the guidance and the truth!’

If you were upon that, so I-asws have come to you. Give me-asws what you had assured to me, from your pacts, and your covenants. And if you do not do so, and you are disliking of my-asws arrival, I-asws shall leave (go/move) away from you to the place I-asws have come to you from’.

They were silent from him-asws and did not speak with a word. He-asws said to the Muezzin: ‘Proclaim Iqaamah!’ He proclaimed Iqaamah of the Salat. He-asws said to Hurrra: ‘Do you want to pray Salat (leading) your companions?’ Al-Hurrra said, ‘No, but you-asws (lead) Salat and we shall pray to your-asws Salat’.

Al-Husayn-asws prayed Salat (leading) them. Then he-asws entered (the tent), and his-asws companions gathered to him-asws, and Al-Hurrra left to go to hisra place which he-ra had been in. He-ra entered a tent which had been struck for himra, and five hundred from hisra companions gathered to himra, and the remainder returned to their rows which they had been in. Then every man held on to a rein of his horse and sat in its shade.
When it was the time of Al-Asr (Salat), Al-Husayn-asws instructed that they should prepare for the departure. They did so. Then he-asws instructed his-asws called to call out with Al-Asr (Salat) and proclaim Iqaamah. Al-Husayn-asws went ahead and stood to pray Salat with the people. Then he-asws performed Salaam and turned towards them with his-asws face.

He-asws praised Allah-azwj and extolled upon Him-azwj and said: ‘As for after, O you people! You are fearing Allah-azwj and you do recognise the truth being for its rightful ones so that Allah-azwj would be Pleased with you all, and we-asws, People-asws of the Household of Muhammad-saww, are foremost with the governance of this command upon you than these claimants are of what isn’t for them, and they are conducting among you all with the tyranny and the aggression!

So, if you were to refuse except the dislike to us-asws, and the ignoring our-asws rights, and your view today are other than what you had come to me with in your letters and your messengers had arrive to me-asws with, then I-asws shall leave to go away from you all!’

Al-Hurr-ra said to him-asws, ‘By Allah-azwj! I-ra do not know what these letters are, and the messengers you-asws are mentioning’. Al-Husayn-asws said to one of his-asws companions ‘O Uqba Bin Sim’an! Bring out two bags, the ones in which are their letters to me-asws. He brought out two bags filled with letters, and he-asws displayed these in front of him-asws.

Al-Hurr-ra said to him-asws, ‘We aren’t the one who had written to you-asws, and we are ordered that when we meet you-asws we should not separate from you-asws until we take you-asws to Al-Kufa to Ubeydullah Bin Ziyad’. Al-Husayn-asws said: ‘The death is closer to you than that!’

Then he-asws said to his-asws companions: ‘Arise and mount!’ They mounted, and he-asws waited until his-asws womenfolk had mounted. He-asws said to his-asws companions: ‘Leave!’ When they
went to leave, the people (enemy) blocked between them and the leaving. Al-Husayn-asws said to Al-Hurr-ra: ‘May your-ra mother be bereft of you-ra! What do you-ra want?’

فقال لهّ الهّي أَمْريكَ فَخُذْ هاهُنَا.

Al-Hurr-ra said to him-asws, ‘But, had it been someone else from the Arabs to have said it to me-ra, and he was upon the like of the situation which you-asws are upon, I would not have left the mention of his mother with the bereavement (mourning), whoever it may have been. But, by Allah-aswl! There is no way for me-ra to mention your-asws mother except with the goodness, whatever we are able upon it’.

فقال لهّ اللَّهَيّ أَمْريكَ فَخُذْ هاهُنَا.


فقال لهّ اللَّهَيّ أَمْريكَ فَخُذْ هاهُنَا.

When the talk was a lot between them, Al-Hurr-ra said to him-asws, ‘I-ra have not been ordered with killing you-asws, but rather I-ra am ordered that I-ra should not separate from you-asws until I-ra make you-asws arrive at Al-Kufa. If you-asws refuse, then take a road which does not lead to Al-Kufa and does not return you-asws to Al-Medina, for there to be fairness between me-ra and you-asws, until I-ra write to the emir Ubeydullah Bin Ziyad-ib. Perhaps Allah-aswl will Grace me-ra the well-being from being Tried with something from your-asws matter. So, take to go over there, taking left from the road of Al-Uzeyb and Al-Qadisiya’.

فقال لهّ اللَّهَيّ أَمْريكَ فَخُذْ هاهُنَا.

And Al-Husayn-asws travelled, and Al-Hurr-ra and his-ra companion travelled along with him-asws, and he-ra said to him-asws, ‘O Husayn-ra! I-ra remind you-asws of Allah-aswl regarding yourself-asws, for I-ra testify that if you-asws were to fight, you-asws will be killed’.

فقال لهّ اللَّهَيّ أَمْريكَ فَخُذْ هاهُنَا.

Al-Husayn-asws said to him-ra: ‘Is it with the death you-ra are frightening me-asws? Is your-ra matter going to such limits that you-ra will be killing me-asws? So I-asws am saying like what the broth of Aws said to the son of his uncle, and he wanted to help Rasool-Allah-saww, but the son of his uncle frightened him and said, ‘Wherever you go, you will be killed’.

فقال لهّ اللَّهَيّ أَمْريكَ فَخُذْ هاهُنَا.
So he said (a poem), 'I -asws shall continue, and there is no shame with the death upon the youth when what he has intended is truth, and he fights as a Muslim, and he comforts the righteous men by himself, and separates from the ones to be ruined and bids farewell to criminals. If I -asws were to live, I -asws will not regret, and if I -asws were to die, I -asws would not suffer. It suffices as a disgrace with if you were to live and you were compelled'.

I (Majlisi) am saying, ‘And Muhammad Bin Abu Talib added before the last couplet, this couplet: ‘I -asws am forwarding my soul, not wanting its remaining, to face five (vanguard, centre, left flank, right flank, back soldiers) in the battle and surges’.


And Al-Tirmah went on to recite a war poem, and he said, ‘O my camel! Do not be alarmed from my poem, and continue with us before the emergence of dawn, with best of the youths and the best of journeys with the family of Rasool-Allah -saww, the pride-worthy family, the chiefs of bright blossoming faces, the stabbers with the blades of spears, the strikers with the sharp swords, until you become with the honourable pride.'
The most glorious of the glorious ones, capacious of the chest (brave and knowledge). May Allah-azwj Reward him-asws for the best matter. May Allah-azwj Make him-asws live for the rest of time. O Master of the benefit with the victory! Assist my chief Husayn-asws with the victory, against the tyrants from the remainders of Kufr, against the accursed lineage of Sakhr, Yazeed-ila, not ceasing to be an ally of the wine, and Ibn Ziyad-ila, immoral son of the immoral.'

And Al-Mufeed, may Allah-azwj have Mercy on him, said, ‘When Al-Hurr-ra heard that, he-ra went aside from him-asws, and he-ra was travelling in a side and Al-Husayn-asws was in a side, until they ended up to Uzeyb Al-Hijanat.

Then Al-Husayn-asws, upon him-asws be the greetings, continued until he-asws ended up to the castle of the clan of Muqatil. He-asws descended at it, and there he-asws was with a tent having been struck. He-asws said: ‘For whom it his’. It was said, ‘For Ubeydullah Bin Al-Hurr Al-Jufy’.

When the messenger came to him, he said to him, ‘This Al-Husayn-asws Bin Ali-asws is calling you’. Ubeydullah said, ‘We are for Allah-azwj and are returning to Him-azwj! By Allah-azwj! I have not come out from Al-Kufa except disliking that Al-Husayn-asws might enter it while I am in it. By Allah-azwj! I do not want to see him-asws, nor him-asws to see me’.

The messenger came to him-asws and informed him-asws. Al-Husayn-asws stood up to him and came until he-asws had entered to see him and greeted and sat down. Then he-asws called him to the going out with him-asws. Ubeydullah Bin Al-Hurr repeated to him-asws those words and apologised of what he-asws had called him to.

Al-Husayn-asws said to him: ‘If you cannot be from the ones to help us, then fear Allah-azwj from becoming from the ones who fight (against) us. By Allah-azwj! No one will listen to our cry for
assistance then not help us, except he would be destroyed’. He said to him\textsuperscript{asws}, ‘As for this, so it will not happen, ever, if Allah\textsuperscript{azwj} so Desires’.

Then Al-Husayn\textsuperscript{asws} stood up from his presence until he\textsuperscript{asws} entered his\textsuperscript{asws} storage facility, and when it was at the end of the night, he\textsuperscript{asws} instructed his\textsuperscript{asws} youth with fetching from the water. Then he\textsuperscript{asws} instructed with the departure, so they departed from the castle of the clan of Muqatil.

Uqba Bin Sim’an said, ‘We travelled with him\textsuperscript{asws} for a time. He\textsuperscript{asws} slumbered while he\textsuperscript{asws} was upon the back of his\textsuperscript{asws} horse. Then he\textsuperscript{asws} woke up suddenly and he\textsuperscript{asws} was saying: ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}, and the Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the world!’ He\textsuperscript{asws} did that twice or thrice.

His\textsuperscript{asws} son Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} turn to him\textsuperscript{asws} and said: ‘From what are you praising Allah\textsuperscript{azwj} and of returning?’ He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! I slumbered with a slumber, and a horseman appeared to me\textsuperscript{asws} being upon a horse, and he was saying, ‘The people are speeding, and the death is speeding to them’. So, I knew that it is the news of our own deaths been given to us’.

He\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O father\textsuperscript{asws}! May Allah\textsuperscript{azwj} not Show you\textsuperscript{asws} any evil! Aren’t we upon the truth?’ He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj} to Whom is the return of the servants!’ He\textsuperscript{asws} said: ‘Then we don’t care if we\textsuperscript{asws} were to die as truthful!’ Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘May Allah\textsuperscript{azwj} Recompense a son best of what He\textsuperscript{azwj} can on behalf of his father!’

When it was morning, he\textsuperscript{asws} descended and prayed the morning Salat with them, then hastened the riding, and took to the left with his\textsuperscript{asws} companions intending to separate (from) them. Al-Hurr Bin Yazeed\textsuperscript{la} came to repel him\textsuperscript{asws} and his\textsuperscript{asws} companions. When he\textsuperscript{asws} went to return them to go around Al-Kufa with a severe repelling, they refused upon it, and they went to higher ground.
They did not cease to travel like that until they ended up to Naynawa at the place which Al-Husayn-asws descended at. There was a rider upon a ride of his, having weapons upon him, carrying a bow, coming from Al-Kufa. They all stopped awaiting him. When he ended to them, he greeted unto Al-Hurr-ra and his companions and did not greet unto Al-Husayn-asws and his companions, and handed a letter to Al-Hurr-ra, from Ubeydullah Bin Ziyad-la, may Allah-azwj Curse him-la.

In it was, ‘As for after, clamour (insist) with Al-Husayn-asws when this letter of mine-la reaches you-ra, and my-la messenger arrives to you-ra, and do not let him-asws descend except at the bare ground (desert) without there being any vegetation and without there being any water, and I-la had ordered my-la messenger to stay with you-ra, and not to separate from you-ra until he comes (back) to me with my-la order having been implemented. And the greetings’.

When he-ra read the letter, Al-Hurr-ra said to them, ‘This is a letter of the Emir Ubeydullah-la, ordering me-ra to raise a clamour with you all in the place in which his-la letter comes to me-ra, and this is his-la messenger, and he-la has ordered him not to separate from me-ra until I-la have implemented his-la order regarding them’.

Yazeed Bin Al-Muhajir Al-Kundi, and he was with Al-Husayn-asws, looked at the messenger of Ibn Ziyad, and he recognised him. He said, ‘May your mother be bereft of you! What is that which you have come regarding?’ He said, ‘I obey my imam-la and have been loyal to my allegiance’. Ibn Al-Muhajir said to him, ‘But you have disobeyed your Lord-azwj and obeyed your imam-la in destroying yourself and have dressed up in the shame and the fire, and the evilest of the imams is your imam-la. Allah-azwj Mighty and Majestic Said: And We Made them imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]. So your imam-la is from them!’

And Al-Hurr-ra seized them with the descending in that place, upon there neither being any water nor any township. Al-Husayn-asws said to him-ra: ‘Leave us, woe be unto you-ra! We shall
either descend in this town, or this (meaning Naynawa and Al-Ghaziriya) or this (meaning Shufeyya)’. He⁰⁰ said, ‘No, by Allah-azwj! I⁰⁰ am not able to do that. This man (Ibn Ziyad¹⁰) has sent a spy upon me⁰⁰, to me⁰⁰’.

Zuheyr Bin Al-Qays¹⁰ said to him⁰⁰-asws, ‘By Allah-azwj! I⁰⁰ cannot see anything happening after this which you⁰⁰-asws are seeing, except severer than what you⁰⁰-asws are seeing, O son⁰⁰-asws of Rasool-Allah⁰⁰-asww! Fighting these people for a while is easier upon us than fighting the ones who would be coming after them. By my⁰⁰ life! There will be coming from after them, what we will not be able to face with’.

Al-Husayn⁰⁰-asws said: ‘I⁰⁰-asws will not be the one to initiate them with the fighting’. Then he⁰⁰-asws descended, and that day was the day of Thursday, and it is the second day from Al-Muharram of the year sixty-one.

The Seyyid (Al-Tawoos), may Allah-azwj have Mercy on him, said, ‘Al-Husayn⁰⁰-asws stood among his⁰⁰-asws companions to address. He⁰⁰-asws praised Allah-azwj and extolled upon Him⁰⁰-azwj, then said: ‘There has befallen a matter what you have seen, and the world keeps changing and is in disguise, and its goodness has turned around, and there does not remain from it except a residue like the residue in a container, and despicable life like the poor pasture! Are you not looking at the truth nor being worked with? And to the falsehood not been turned aside from? Let the Momin desire in meeting his Lord⁰⁰-azwj, truly, truly, for I⁰⁰-asws do not see the death except a happiness, and the life with the oppressors except as tiresome!’

Zuheyr Bin Al-Qayn stood up and said, ‘We have heard your⁰⁰ words, may Allah-azwj Guide you⁰⁰-asws, O son⁰⁰-asws of Rasool-Allah⁰⁰-asww! And even if the world were to be lasting for us and we were to be in it eternally, we would still prefer to get up with you⁰⁰-asws rather than the staying in it’.

قَالَ وَ وَثَبَ هيلََلُ بْنُ ََفيعٍ الْبَجَلييُّ ف َقَالَ وَ اللََّّي مَا كَريهْنَا لِيقَاءَ رَب ينَا وَ إيََّ عَلَى نييَّاتينَ وَ بَصَائيريََ ن ُوَالِي مَنْ وَاَكَ وَ ن ُعَاديي مَنْ عَادَاكَ.
He (the narrator) said, ‘And Hilal Bin Nafie Al-Bajaly leapt up. He said, ‘By Allah\textsuperscript{azwj}! We do not dislike meeting our Lord\textsuperscript{azwj}, and I am upon our intentions and our insights! We befriend the one who befriends you\textsuperscript{asws}, and we are inimical to the one who is an enemy to you\textsuperscript{asws!’}’

قَالَ وَ قَاٌَ بُرَير ْرُ بْنُ خُضَيٍْْ ف َقَالَ وَ اللََّّي يََ ابْنَ رَسُولي اللََّّي لَقَدْ مَنَّ اللََُّّ بيكَ عَلَيْنَا أَنْ ن ُ قَاتيلَ بَيَْْ يرَدَيرْكَ ف َيُقَطَّعَ فييكَ أَعْضَاؤََُ ثَُُّ يرَكُونَ جَدُّكَ شَفييعَنَا ير َوٌَْ

He (the narrator) said, ‘And Bureyr Bin Khuzeyr stood up and said, ‘By Allah\textsuperscript{azwj}! O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Allah\textsuperscript{azwj} has Conferred upon us with you\textsuperscript{asws} that we can fight in front of you\textsuperscript{asws}, and our body parts can be cut for you\textsuperscript{asws}, then your\textsuperscript{asws} grandfather\textsuperscript{asws} would be our intercessor on the Day of Qiyamah’.

قَالَ ثَُُّ إينَّ الُْْسَيَْْ ع رَكيبَ وَ سَارَ كُلَّمَا أَرَادَ الْمَسييَْ يمَْنَعُونَهُ تََرَةً وَ يرُسَايريرُونَهُ أُخْرَى حَ 

He (the narrator) said, ‘Then Al-Husayn\textsuperscript{asws} mounted and travelled. Every time he\textsuperscript{asws} wanted the journey, they would prevent him\textsuperscript{asws} at times and they would travel together at other time, until he\textsuperscript{asws} reached Karbala, and that was during the eight day of Al-Muharram’.

وَ فيي الْمَنَاقيبي ف َقَالَ لَهُ زُهَيٌْْ فَسيرْ بينَا حَتََّّ ن َنْزيلَ بيكَرْبَلََءَ فَإينَََّّا عَلَى شَاطيئي الْفُرَاتي ف َنَ كُونَ هُنَاليكَ فَ 

And in (the book) ‘Al-Manaqib’ – ‘Zuheyr\textsuperscript{asws} said to him\textsuperscript{asws}, ‘Travel with us until we descend at Karbala, for it is upon the banks of Euphrates, we can be over these. If they fight us, we can fight them and Allah\textsuperscript{azwj} will Assist us against them’.

قَالَ فَدَمَعَتْ عَيْنَا الُْْسَيْْي ع ثَُُّ قَالَ اللَّهُمَّ إينّ ي أَعُوذُ بيكَ مينَ الْكَرْبي وَ الْبَلََءي وَ ن َزَلَ الُْْسَيُْْ

He (the narrator) said, ‘The eyes of Al-Husayn\textsuperscript{asws} filled up with tears, then he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{asws} seek Refuge with You\textsuperscript{azwj} from the distress (Karb) and the afflictions (Bala)!’

And Al-Husayn\textsuperscript{asws} called for ink and paper and wrote to the nobles of Al-Kufa, from the ones he\textsuperscript{asws} used to think were upon his\textsuperscript{asws} view: -

أَمَّا ب َعْدُ ف َقَدْ عَليمْتُمْ أَنَّ رَسُو 

In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} to Suleyman Bin Surad, And Al-Musayyab Bin Najbah, and Rifa’at Bin Shaddad, and Abdullah Bin Walid, and a group of the Momineen.
As for after, you have known that Rasool-Allah-saww had said during his-saww lifetime: ‘One who sees a tyrannous ruler legalising the Prohibitions of Allah-azwj, breaking the Pact of Allah-azwj, opposing the Sunnah of Rasool-Allah-saww, working among servants of Allah-azwj with the sins and aggressions, then he neither changes with words nor deeds, there would be a right upon Allah-azwj and He-azwj Enters him into his entering where he enters’.

And you have known that these people have adhered with obeying Satan-ia and they are turning around from obeying the Beneficent, and they are manifest the mischief, and they have suspended the legal penalties, and they have preferred themselves with the war booty, and they have permitted the Prohibitions of Allah-azwj and have prohibited His-azwj Permissible(s).

And I-asws am more rightful with this command due to my-asws kinship from Rasool-Allah-saww and your letters had come to me-asws, and your messengers had arrived to me-asws with your allegiances, that you will neither be submitting me-asws, nor will you be abandoning me-asws.

So, if you were to be loyal with your allegiance, so you would have attained your share and your rightful guidance, and my-asws self would be with yourselves, and my-asws family and my children would be with your families and your children. There is an example for you all in me-asws.

And if you do not do so, and you were to break your pacts, and vacate your allegiances, then by my-asws life, these would not be (the first of) denials from you. You have already done it with my-asws father-asws, and my-asws brother-asws, and son⁴ of my-asws uncle (Muslim-asws Bin Aqeel-asws)! And the deceived is the one who is deceiving you, for he has shared you all in the sins, and your share (with Allah-azwj) would be wasted. So the one who breaks, is rather breaking against himself, [48:10], and Allah-azwj will be Making me-asws to be needless from you all. And the greetings’. 

And the deceived is the one who is deceiving you, for he has shared you all in the sins, and your share (with Allah-azwj) would be wasted. So the one who breaks, is rather breaking against himself, [48:10], and Allah-azwj will be Making me-asws to be needless from you all. And the greetings’.
Then he— asws folded the letter and sealed it and handed it to Qays Bin Mus’hir Al-Saydawy’— and he continued the Hadeeth like what has passed, then said, ‘And when the (news of) the Qays being killed reached Al-Husayn— asws, his— asws eyes filled up crying. Then he— asws said: ‘O Allah— asw! Make an honourable status to be for us— asws and our— asws Shias in Your— asw Presence and Gather between us— asws and them in a settled of Your— asw Mercy, You— asw are Able upon all things!’

He (the narrator) said, ‘A man from his— asws Shias called Hilal Bin Nafie Al-Bajaly leapt up to Al-Husayn— asws, and he said, ‘O son— asws of Rasool-Allah— sww! You— asws know that your— asws grandfather— sww is Rasool-Allah— sww. He— sww was not able upon quenching the people he— sww loved, nor did they return to his— sww matter what he— sww loved, and there have been hypocrites from them promising him— sww the help and intending the betrayal to him— sww, facing him— sww with sweeter than the honey and opposing him— sww with bitter than the colocynthis, until Allah— azwj Recalled him— sww to Him— sww.

Your— asws father— asws Ali— asws, may Allah— azwj have Mercy upon him— asws had been in (a situation) similar to that. A people had united upon helping him— asws and they had found aside him— asws against the allegiance-breakers, and the deviants, and the renegades, until his— asws death came to him— asws, so he— asws went to the Mercy of Allah— azwj and His— azwj Pleasure.

And today you— asws are in a situation similar to those. The one who breaks his pact and vacates his allegiance will never harm except himself, and Allah— azwj is Needless from him. So, travel with us reasonably, healthily eastwards if you— asws so desire. And if you— asws so desire, westwards. By Allah— azwj! We are not scared from the Determination of Allah— azwj nor do we dislike meeting our Lord— azwj, and we are upon our intentions and our insights. We befriend the one who befriends you— asws, and we are enemies to the one being an enemy to you— asws.

Then Bureydin Bin Khuzeyr Al-Hamdany leapt up and said, ‘By Allah— azwj, O son— asws of Rasool-Allah— sww! Allah— azwj has Conferred upon us with you— asws that we can fight in front of you— asws, and our body parts can be cut for you— asws, then your— asws grandfather— sww would become our intercessor in the Day of Qiyamah in front of us. A people who wastes the son— asws of the
daughter asws of their Prophet saww cannot be successful. Ugh to them tomorrow of what they would be facing! They will be calling for the doom and the ruination in the Fire of Hell’

He (the narrator) said, ‘Al-Husayn asws gathered his asws children and his asws brethren, and his asws family members. He asws wept for a while, then said: ‘O Allah asws! We asws of Your asws Prophet saww Muhammad saww, and we asws have been brought out, and expelled, and harassed from the sanctuary of our asws grandfather saww, and the clan of Umayya has transgressed upon us asws. O Allah asws! Seize our asws rights for us asws and Help us asws against the unjust people!’

He (the narrator) said, ‘He asws departed from his asws place until he asws descended during the day of Wednesday or the day of Thursday at Karbala, and that was during the 2nd of Al-Muharram of the year sixty-one.

Then he asws turned to his asws companions and said: ‘The people are slaves of the world and the religion is small-talk upon their tongues. They are turning it to whatever their livelihoods turn to. So, when they are Tested with the afflictions, very few would be the religions ones’. 

Then he asws said: ‘Is this Karbala?’ They said, ‘Yes, O son asws of Rasool-Allah saww’. He asws said: ‘This is the place of distress (Karb) and the afflictions (Bala). Over here is the resting of our journey, and end of our journey, and slaying of our men, and shedding of our blood’.

He (the narrator) said, ‘The people descended, and Al-Hurr ra came until he ra descended parallel to Al-Husayn asws, among a thousand horsemen. Then he ra wrote to Ibn Ziyad la informing him la with the descend of Al-Husayn asws at Karbala.

And Ibn Ziyad la, may Allah aswj Curse him la wrote to Al-Husayn asws, may the Salawaat of Allah aswj be upon him asws wrote, ‘As for after, O Husayn asws! (News of) your asws descent at Karbala has reached me la, and the commander of the faithful Yazeed la has written to me la that I la should neither be comfortable with the pillow nor should I la satiate from the yeast, or I la should join you asws with the Subtle, the Informed (Allah aswj), or you asws return to my la ruling and rule of Yazeed Bin Muawiya la. And the greetings’.
When his letter arrived to Al-Husayn and he read it, he threw it from his hand, then said: ‘A people who buy the pleasure of the creatures by Angering the Creator will not be successful!’

The messenger said to him, ‘Answer to the letter, O Abu Abdullah?’ He said: ‘There is no answer with me for him because he has justified the Word of punishment upon himself.

The messenger returned to him and informed him with that. The enemy of Allah got angry from that with severe anger, and ordered him with fighting Al-Husayn, and he had made him the governor of Al-Rayy before that. Umar excused himself from that. Ibn Ziyad said, ‘Then return our pact to us!’ He asked for time, then accepted after a day, fearing from being removed from the governorship of Al-Rayy.

And Al-Mufeed, may Allah have Mercy on him, said, ‘When it was the next morning, Umar Bin Sa’ad arrived to them from Al-Kufa among four thousand horsemen. He descended at Naynawa.

He sent Urwah Bin Qays Al-Ahmasy. He said to him, ‘Go to him and ask him, ‘What is that which you have come for and what do you want?’ And Urwah was from the ones who had written to Al-Husayn. So, he was embarrassed from going to him. So he presented that to the chiefs, those who had written to him, and all of them refused that and disliked it.

He sent Kaseer Bin Abdullah Al-Shaby stood up to him, and he was a brave horseman, nothing could return his face. He said to him, ‘I shall go to him and by Allah, if you so desire, I shall fight with him. Umar Bin Sa’ad said to him, ‘I don’t want you to fight with him but go to him and ask him, what is that which he has come for’.
Kaseer came to him asws. When Abu Sumamah Al-Saydawy said him, he said to Al-Husayn asws, ‘May Allah azwj Keep you asws well, O Abu Abdullah asws! The evils of the people of the earth is coming to you asws and the most audacious upon (shedding) blood, and their most quarrelsome’. And he stood to him. He said to him: ‘Place down your sword!’

He said, ‘No, by Allah azwj, and there is no honour. But rather, I am a messenger. If you want to hear my speech, I shall deliver to you what message there is to you, and if you refuse, I shall leave from you!’ He said, ‘Then I shall hold the sheath of your sword, then you can talk with your need.’ He said, ‘No by Allah azwj, you will not touch it’.

Umar Bin Sa’ad la called Qurrah Bin Qays Al-Hanzaly. He la said to him: ‘Woe be unto you! Meet Husayn asws and ask him asws what he asws has come for, and what is that which he asws wants’. Qurrah came to him asws. When Al-Husayn asws saw him coming over, he asws said: ‘Do you recognise this one?‘ Habeeb Bin Muzahir ra said, ‘This is a man from Hanzala Tameem, and he is a son of our sister, and I ra used to know him being with the good views, and I ra did not see (think) he would be present in this presentation’.

He came until he greeted unto Al-Husayn asws and delivered the message of Umar Bin Sa’ad la to him asws. Al-Husayn asws said to him: ‘The people of this city of yours have written to me asws that I asws should arrive. But, when you are disliking me asws, then I asws shall leave (and go) away from you all!’

Habeeb Bin Muzahir ra said, ‘Woe be unto you, O Qurrah! Where are you going? To the unjust people? Help this man asws who, due to his asws forefathers asws, Allah azwj will Aid you with the
honours!’ Qurrah said to him, ‘I shall return to my master with the answer of his message, and I shall view my view’. He left to go to Umar Bin Sa’ad and informed him the news. Umar Bin Sa’ad said, ‘I hope Allah will Excuse me from battling him and killing him’.

And he wrote to Ubeydullah Bin Ziyad, ‘In the Name of Allah the Beneficent, the Merciful. As for after, I descended by Al-Husayn, sent my messenger to him. I asked him about what had made him come and what is that which he seeks.

He said: ‘The people of this had written to me, and their messengers had come to me, asking me to come to them, so I did. As for when you are disliking me, and there is a change of mind for them, other than what their messengers had come to me with, then I shall leave to go away from them’.

Hassan Bin Qaid Al-Abisy said, ‘And I was in the presence of Ubeydullah Bin Ziyad when this letter came to him. When he read it he said (a couplet), ‘Now when our claws are stuck in him, he hoping for the salvation, and not when there is no option’.

And he wrote to Umar Bin Sa’ad, ‘As for after, your letter has reached me, and I have understood what you have mentioned. Present unto Al-Husayn that he should pledge allegiance to Yazeed, he and his entire companions. When he has done that, we shall view our view. And the greetings’.

When the answer came to Umar Bin Sa’ad, he said, ‘I had feared that Ibn Ziyad will not accept the well-ness’.

And Muhammad Bin Abu Talib said, ‘Ibn Sa’ad did not present unto Al-Husayn what message Ibn Ziyad had sent because he knew that Al-Husayn will not pledge allegiance to Yazeed, ever!’
He (the narrator) said, 'Then Ibn Ziyad
la gathered the people in the central Masjid of Al-Kufa. Then he
la came out, ascended the pulpit, then said, 'O you people! You have tried the family
of Abu Sufyan and you have found them to be as you like, and this commander of the faithful
Yazeed
la is someone you have recognised of being of excellent dealings, of praise-worthy
ways, favouring to the citizens. He
la gives the award in its right. The ways are secure in his
la era.'

وَ كَذَليكَ كَانَ أَبُوُُ مُعَاويَةُ فيي عَصْريُي وَ هَذَا ابْنُهُ يرَزييردُ مينْ ب َعْديُي يرُكْريٌُ الْعيبَادَ وَ يرُغْنييهيمْ بَيلَِْمْوَالي وَ يرُكْريمُهُ مْ وَ قَدْ زَادَكُمْ فيي أَرْزَاقيكُمْ ميائَةً ميائَةً وَ أَمَرَنّي أَنْ أُوَف يرَهَا عَلَيْكُمْ وَ أُخْريجَكُمْ إيلََ حَرْبي عَدُو وَ يُي الُْْسَيْْي فَاسََْعُوا لَهُ وَ أَطييعُوا.

And like that was his
la father Muawiya during his time, and this is his son
la Yazeed
la from after him. He
la honours the servants and enriches them with the wealth and makes them
honourable, and he
la has increased in your sustenance hundred, and hundred, and he
la has ordered me
la that I
la make it to be plentiful upon you all and take you out to battle his
la enemy Al-Husayn
asws. So listen to him
la and obey!'

ثَُُّ ن َزَلَ عَني الْمينْبََي وَ وَف َّرَ ا لَنَّاسَ الْعَطَاءَ وَ أَمَرَهُمْ أَنْ يَُْرُجُوا إيلََ حَرْبي الُْْسَيْْي ع وَ يرَكُونُوا عَوًَْ َيبْني سَعْدٍ عَلَى حَرْبيهٍ

Then he
la descended from the pulpit and gave full stipends to the people and ordered them
to go out to battle Al-Husayn
asws and become aiding to Ibn Sa’ad
la upon his
la battle.

فَأَوَّلُ مَنْ خَرَجَ شَيْرُ بْينُ ذيي الَْْوْشَني فيي أَرْب َعَةي آََفٍ فَصَارَ ابْنُ سَعْدٍ فيي تيسْعَةي آََفٍ ثَُُّ أَت ْبَ عَهُ بييَزييردَ بْ يً وَ الُْْصَيْْي بْني نََُّ يٍْْ السَّ كُونّي ي فُلََنٍ .

So, the first one to go out was Shimr Bin Zil Jowshan
la among four thousand. Thus, Ibn Sa’ad
came to be with nine thousand. Then he
la was followed by Yazeed Bin Rakkab among two thousand, and Al-Huseen Bin Numeyr Al-Sakuny among four thousand, and so and so Al-Maziny among three thousand, and Nasr Bin Fular among two thousand. So, that was twenty thousand.

ثَُُّ أَرْسَلَ إيلََ شَبَثي بْني ريبْعيي ٍ أَنْ أَقْبيلْ إيلَيْنَا وَ إيََّ نُرييردُ أَنْ ن ُوَج يهَ بيكَ إيلََ حَرْبي الُْْسَيْْي ف َتَمَارَضَ شَبَثٌ وَ أَرَادَ أَنْ ير ُعْفييَهُ ابْنُ زييََدٍ فَأَرْسَلَ إيلَيْهي أَمَّا ب َعْدُ فَإينَّ رَسُولِي أَ خْبََََنّي بيتَمَارُضيكَ وَ أَخَافُ أَنْ تَكُونَ مينَ الَّذييرنَ إيذا لَقُوا الَّذييرنَ آمَنُوا قالُوا آمَنَّا وَ إيذا خَلَوْا إيلَ شَياطيينيهي مْ قالُوا إيََّ مَعَكُمْ إينََّّا نحَْنُ مُسْتَهْزيؤُنَ إينْ كُنْتَ فيي طَاعَتينَا فَأَقْبيلْ إيلَيْنَا مُسْريعاً.

Then he (Ibn Ziyad
la) sent a message to Shabas Bin Rabie, ‘Come to us
la, and we
la want to send you to battle Al-Husayn
asws. Shabas pretended to be sick and wanted Ibn Ziyad
la to excuse him. He
la sent a message to him, ‘As for after, my
la messenger informs me
la that you are
preparing to be sick, and I
la fear that you might become from the ones,
And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. If you were in our
la obedience, then come to us
la quickly.’
Then Shabas came to him after the evening, lest he would look into his face and would not see any effects of illness upon him. When he entered, he was welcoming with him and drew his seat closer and said, ‘I would love it if you were to go to fight this man (Al-Husayn-asws), supporting Ibn Sa’ad-la against him-asws’. He said, ‘I shall do so, O emir!’

He did not cease to send the armies to him asws until there were complete thirty thousand with him, what is between the cavalry and the infantry.

Then Ibn Ziyad-wrote to him (Umar-la Bin Sa’ad-la), ‘I have not made any reason to be for you, among the abundance of the cavalries and the infantries. So, look! There should neither be any morning nor evening, except and your news should be with me, morning and evening’. And the urging of Ibn Ziyad of Umar Bin Sa’ad-la was on the sixth day past from Al-Muharram.

And Habeeb Bin Muzahir-ra came to Al-Husayn-asws. He-ra said, ‘O son-asws of Rasool-Allah-saww! Over there is a tribe from the clan of Asad, nearby from us. Will you-asws allow me-ra in going to them and call them to help you-asws? Perhaps Allah-azwj would Defend by them away from you-asws’. He-asws said: ‘I-asws give permission to you-ra.

Habeeb-ra went out to them in the middle of the night, veiled, until he-ra came to them. They recognise him-ra that he-ra is from the clan of Asad. They said, ‘What is your-ra need?’

He-ra said, ‘I-ra have come to you all with good, what a delegate comes with to a people. I-ra have come to you, to call you all to help the son-asws of your Prophet-saww, for he-asws in such a party of the Momineen that the man from them is better than a thousand men. They will neither abandon him-asws and will never submit him-asws, ever!

And this Umar Bin Sa’ad-la has surrounded him-asws, and you are my-ra people and my-ra clan, and I-ra have come to you with this advice. So, obey me-ra today in helping him-asws, you will be
attaining by it the nobility of the world and the Hereafter, for I swear by Allah-azwj! No one from you will be killed in the Way of Allah-azwj with the son-asmw of Rasool-Allah-asw, patient, anticipating, except he would be a friend of Muhammad-saww in Illiyeen!’

قَالَ فَوَثَبَ إيلَهي رَجُلٌ مينْ بَنِي أَسَدٍ ير ُقَالُ لَهُ عَبْدُ اللََّّي بْنُ بيشْرٍ ف َقَالَ أَََ أَوَّلُ مَنْ يجُييبُ إي

Then the men of the tribe rushed until they were complete ninety men from them, and they came intending Al-Husayn-asws, and at that time a man from the tribe went out until he came to Umar Bin Sa’ad-ia and informed him-ia with the situation.

Ibn Sa’ad-ia called a man from his-ia companions called Al-Azraq. He-ia annexed to him four hundred horsemen and sent him towards the tribe of the clan of Asad. While those people had come intending the army of Al-Husayn-asws in the middle of the night, when a cavalry of Ibn Sa’ad-ia met them upon the banks of the Euphrates, and between them and the army of Al-Husayn-asws was little distance. The people disobeyed each other, and they fought a severe battle, and Habeeb Bin Muzahir-ia shouted at Al-Azraq, ‘Woe be unto you! What is the matter with you and us? Disperse away from us and leave us to be afflicted by others!’

Al-Azraq refused to return and the clan of Asad knew that there was not strength for them with (fighting) the people and they would be defeated, returning to their tribe. Then they departed in the middle of the night fearing from Ibn Sa’ad that he-ia might make them stay. And Habeeb Bin Muzahir-ia returned to Al-Husayn-asws and informed him-asws with that. He-asws said: ‘There is neither any might nor strength except with Allah-asw!’

Al-Husayn[^2] took an axe and came to behind the tent of the women. He[^2] drew lines in the ground with it, nineteen lines towards the Qiblah. Then he[^2] dug over there, and a spring of fresh water burst forth for him. And Husayn[^2] drank, and the people in their entirety drank, and they filled up their water skins. Then the spring subsided and not trace was found for it.

And that reached Ibn Ziyad[^1]. He[^1] sent a message to Umar[^1] Bin Sa’ad[^1], ‘It has reached me[^1] that Al-Husayn[^2] has dug wells and attained the water, so he[^2] and his[^2] companions drank. Look (into that) when my[^1] letter comes to you[^1] and prevent them from digging the wells as much as you[^1] can, and constrict (matters) upon them, and do not leave them to taste the water, and deal with them like what they had done with the pure Usman’. Then Umar Bin Sa’ad[^1] constricted upon them with the limit of constriction.


Amro said, ‘Drink wholesomely’. Hilal said, ‘Woe be unto you! You are instructing me to drink, while Al-Husayn[^2] Bin Ali[^2] and the ones with him[^2] are dying of thirst!’ Amro said, ‘You speak the truth, but we are ordered with an order, there is no escape from us abiding by it’. Hilal shouted at his companions. So, they entered the Euphrates. And Amro shouted at the people, and they fought a severe battle.

[^1]: Spike
[^2]: Prosper
So, a group was fighting and a group was filling up, until they had filled them, and no one from the companions of Al-Husayn asws was killed. Then the people returned to their camps. Al-Husayn asws and the ones with him asws drank. And for that reason, Al-Abbas asws is named as ‘The Quencher’ (Al-Saq’a’a).

Then Al-Husayn asws sent a message to Umar Bin Sa’ad la, may Allah azwj Curse him la, ‘I asws want to speak to you la, so meet me asws at night between my asws soldiers and your la soldiers’. So Ibn Sa’ad la came out among twenty, and Al-Husayn asws went out to him la among similar to that.

When they met, Al-Husayn asws ordered his asws companions, so they went aside from him asws and there remained his asws brother asws Al-Abbas asws with him asws and his asws son asws Ali asws Al-Akbar. And Umar Bin Sa’ad la ordered his la companions, so they went aside from him la, and there remain with him la, his la son Hafs and a slave of his la.

Al-Husayn asws said to him la, ‘Woe be unto you la, O Ibn Sa’ad la! Do you la not fear Allah azwj to Whom is your la return? Are you la fighting me asws and I asws am a son asws of the one you know? Leave these people and be with me asws, for it would be closer for you la to Allah azwj the Exalted’.

Umar Bin Sa’ad la said, ‘I la fear that they would demolish my la house’. Al-Husayn asws said: ‘I asws will build it for you la! He la said, ‘I la fear that my la estate would be seized’. Al-Husayn asws said: ‘I asws shall replace it upon you la with better than it, from my asws own wealth at Al-Hijaz’. He la said, ‘There are dependants for me la, and I la fear upon them’. Then he la was silent and did not answer him asws to anything.

Al-Husayn asws left to go away from him la and he asws was saying: ‘What is the matter with you la! May Allah azwj Slaughter you la upon your la bed currently and not Forgive (sins) for you la on the Day He azwj Resurrects you la! By Allah azwj! I asws wish you la will not be eating from the
wheat of Al-Iraq except a little’. Ibn Sa’ad-la said, ‘In the barley there is sufficing from the wheat!’ – mocking the words with that.

We return to the continuation of the Hadeeth of Al-Mufeed. He said, ‘And the letter of Ibn Ziyad-la arrived in the tracks of Umar Bin Sa’ad, ‘Blockade between Al-Husayn-asws and his-asws companions, and the water, and they should not be tasting even a drop from it, like what they had done with the pious, the pure Usman Bin Affan’.

Umar-la Bin Sa’ad-la immediately sent Amro Bin Al-Hajjaj among five hundred horsemen. They encamped upon the path and blockaded between Al-Husayn-asws and his-asws companions and prevented them from quenching a drop from it. And that was before the killing of Al-Husayn-asws, by three days.

And Abdullah Bin Huseen Al-Azdy called out, and he used to be counted among (clan of) Bajeelah. He said at the top of his voice, ‘O Husayn-asws! Are you-asws not looking at the water as if it is middle of the sky? By Allah-azwj! You-asws will not be tasting even one drop from it until you all will be dying of thirst!’

Al-Husayn-asws said: ‘O Allah-azwj! Kill him thirsty and do not Forgive (sins) for him, ever!’

Humeyd Bin Muslim (Al-Azadi) said, ‘By Allah-azwj! I had consoled him during his illness after that. By Allah-azwj the One Who, there is no god apart from Him-azwj! I had seen him. He would drink the water until he burped, then he would vomit it and shout, ‘The thirst! The thirst!’ Then he would repeat until he had burped, then he would vomit it, and thirst would be inflamed. That did not cease to be his lamentation until his soul came out’.

When Al-Husayn-asws saw the encampment of the soldiers with Umar-la Bin Sa’ad-la at Naynawa, and their reinforcements to fight him-asws, he-asws sent a message to Umar Bin Sa’ad-
Then Umar-\(^{3}\) returned to his-\(^{3}\) place and wrote to Ubeydullah-\(^{3}\) Bin Ziyad-\(^{3}\), 'As for after, Allah-\(^{3}\) has Extinguished the fires and united the word and reconciled the matter of the community. This Husayn-\(^{3}\) has given me-\(^{3}\) that he-\(^{3}\) would return to the place which he-\(^{3}\) had come from, or he-\(^{3}\) would travel to a far outpost from the outposts, and he-\(^{3}\) would be a man from the Muslims. For him-\(^{3}\) would be whatever is against them or place my-\(^{3}\) hand in his-\(^{3}\) hand, so he-\(^{3}\) would view his-\(^{3}\) view in what is between him-\(^{3}\) and him-\(^{3}\), and in that is pleasure for you-\(^{3}\) and reconciliation for the community'.

Note: - Sibt Ibn Al-Jowzi said in (the book) 'Al-Tazkira' Page 141 – ‘And it as occurred in some of the copies that Al-Husayn-\(^{3}\) had said to Umar Bin Sa'ad-\(^{3}\): ‘Leave me-\(^{3}\) shall go to Al-Medina, or to Yazeed-\(^{3}\) and leave my-\(^{3}\) hand in his-\(^{3}\) hand’, and that cannot be correct from him-\(^{3}\), for Uqba Bin Al-Sam'an said, 'I accompanied Al-Husayn-\(^{3}\) from Al-Medina to Al-Iraq and did not cease to be with him-\(^{3}\) until he-\(^{3}\) was killed. By Allah-\(^{3}\) I did not hear him-\(^{3}\) say that'”.

When Ubeydullah-\(^{3}\) read the letter, he-\(^{3}\) said, 'This is a letter of an adviser who is compassionate upon his-\(^{3}\) people'.

Shimr Bin Zil Jowshan-\(^{3}\) stood up to him-\(^{3}\). He-\(^{3}\) said, 'Will you-\(^{3}\) accept this from him-\(^{3}\), and he-\(^{3}\) has descended in your-\(^{3}\) land, and has come to your-\(^{3}\) side? By Allah-\(^{3}\) If a man comes to your-\(^{3}\) city and does not place his hand in your-\(^{3}\) hand, he will become foremost with the strength, and you-\(^{3}\) will become foremost with the weakness and the inability! Do not give him-\(^{3}\) this status, for it is from the weakness. But, let him-\(^{3}\) descend upon your-\(^{3}\) decision, he-\(^{3}\) and his-\(^{3}\) companions. So, if you-\(^{3}\) were to punish, then you-\(^{3}\) would be foremost with the punishing, and if you-\(^{3}\) pardon, that would be up to you-\(^{3}\)'.

قال سبط ابن الجوزى في التذكرة ص 141: و قد وقع في بعض النسخ أن الحسين عليه السلام قال: لعمر بن سعد دعوني أمضى إلى العراق و لم أضع النسخ أن الحسين عليه السلام قال: لعمر بن سعد دعوني أمضى إلى المدينة أو إلى يزيد فأدع يدي فيه، و لا يصحّ ذلك عنه، فان عقبة بن السمعان قال: صحبت الحسين من المدينة إلى العراق و لم أزل معه إلى أن قتل، و الله ما سمعه قال ذلك.

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Ibn Ziyad-asws said, ‘Good is what you-la have viewed. The (final) view is your-la view. Go out with this letter to Umar-la Bin Sa’ad-la and let him-la present to Al-Husayn-asws and his-asws companions, the descending upon my-la decision. If they do so, then let him-la send them to me submissively, and if they were to refuse, then let him-la fight them. If he-la does that, then listen to him-la and obey, and if he-la refuses to fight them, then you-la are the commander of the army. Strike off his-la neck and send his-la head to me-la!’

And he-la wrote to Umar-la Bin Sa’ad-la, ‘I-la did not send you-la to Al-Husayn-asws for you-la to refrain from him-asws, nor for you-la to prolong for him-asws, nor for you-la to make him-asws wish for the safety and the remaining, nor for you-la to present excuses on his-asws behalf, nor for you-la to become an intercessor for him-asws in my-la presence.

Look, if Husayn-asws and his-asws companions were to descend upon my-la decision and they submit, then send them to me-la submissively, and if they refuse, then march to them until you kill them, and set an example with them, for they are deserving of that. If Husayn-asws is killed, then the cavalry should trample his-asws chest and his-asws back, for he-asws is arrogant, unjust, and I don’t see this harming anything after the death, but upon me-la is a word l-la have said that if l-la were to kill him-asws, l-la would be doing this with him-asws.

If you-la were to continue on our-la orders regarding him-asws, we-la shall reward you-la a reward of the listener, the obedient, but if you-la were to refuse, then leave our-la work and our-la army and vacate between Shimr Bin Zil Jowshan-la and the army, for we-la had ordered him-la with our-la order. And the greetings’.

Shimr Bin Zil Jowshan-la came with the letter of Ubeydullah-la Bin Ziyad-la to Umar-la Bin Sa’ad-la. When he-la arrived to him-la and he-la read the letter, Umar-la said to him-la, ‘What is the matter with you-la? Woe be unto you-la! May Allah-asws not Draw your-la house closer and may Allah-asws Uglify whatever you-la have proceeded with to me-la!’

By Allah-asws! l-la think you-la have terminated what l-la had written to him-la with, and you-la have spoilt upon us a matter, we had hoped that it would have been better. By Allah-asws!
Husayn\textsuperscript{asws} will not be submitting. He\textsuperscript{asws} has the soul of his\textsuperscript{asws} father\textsuperscript{asws} in between his\textsuperscript{asws} sides!'
Al-Husayn-asws raised his-asws head and said: ‘I-asws just saw Rasool-Allah-saww in the dream and he-saww was saying to me-saww: ‘You-asws are coming to us-saww!’ His-asws sister-asws slapped her-asws face and called out with the woe!’ Al-Husayn-asws said to her-asws: ‘The woe isn’t for you-asws, O sister-asws! Calm down, may Allah-aswj have Mercy on you-asws!’

وَبِرَأْيَةِ النَّسِيَاءِ قَالَ يَا أَخِي اللَّهُ رَأَيْتُ الْقَاعَةَ جَدًّا وَ أَبِي عَلِيُّ وَ أُمَّيَ فاطِمَةُ وَ هُمْ يَقْلُوْنَ يَا خَلَقَيْنَ إِنَّكَ رَائيحٌ إِلَيْنَا عَنْ قَرييربٍ

And in a report of the Seyyid, ‘He-asws said: ‘O sister-asws! I-asws just saw my-asws grandfather-asws Muhammad-saww, and my-asws father-asws Ali-asws, and my-asws mother-asws Fatima-asws, and my-asws brother-asws Al-Hassan-asws and they-asws were saying: ‘O Husayn-asws! You-asws are coming to us-asws very shortly’. And in one of the reports, he-asws said: ‘Tomorrow’.

(Syeda) Zainab-asws slapped upon her-asws face and shrieked. Al-Husayn-asws said to her-asws: ‘Shh no! Do not let the people (enemies) gloat with us!’

قَالَ الْمُفِييْدُ فَقَالَ لَهُ الْعَبَّاسُ مَا بَدَا لَكُمْ وَ مَا بَدَأَ لَكُمْ وَ تَسْأََُِمْ عَنْ رَأيْيِكُمْ وَ أَخِيي الَْْسَنَ وَ هُوَ يُبِييْنِ الَْْبَََ وَ وَقَفَ أَنََْابُهُ يَُُاطييْبُونَ الْقَوٌَْ وَ يرَعيُِونََُّمْ عَ

Al-Mufeed said, ‘Al-Abbas-asws Bin Ali-asws said to him-asws: ‘O my-asws brother-asws! The people (enemy) are coming!’ So, he-asws got up, then said: ‘You-asws ride, O my-asws brother-asws’, until you-asws meet them, and say to them, ‘What is the matter with you all? And what has changed for you?’ And ask them what they are coming for’.

فَأَهَمَّ الْعَلَماءِ زِييَّنَ فِي وَجْهٍ وَ أَعْيَنْهُ ثَُُّ كَأَيْنَ فِي نَظَّارٍ فَقَالَ فَأَتََهُمُ الْعَبَّاسُ فيي نحَْوٍ مينْ عيشْرييرنَ فَاريساً فييهيمْ زُ

Al-Abbas-asws went to them among approximately twenty horsemen, among them were Zuhair Al-Qayn-ra and Habeeb Bin Muzahir-ra. Al-Abbas-asws said to them: ‘What has changed for you, and what are you wanting?’ They said, ‘The order of the emir has come that we should present to you, either you descend to his-ra decision or we run you over’.

قَالَ فَلََ ت َعْجَلُوا حَتََّ أَرْجيعَ إيلََ أَبِي عِبْدي اللََّّي فَأَعْريضَ عَلَيْهِ مَا ذَكَرْتُُْ ف َوَقُوا ف َقَالُوا الْ

He-asws said: ‘Do not be hasty, until I-asws return to Abu Abdullah-asws and present to him-asws what you have mentioned’. They paused. They said, ‘Meet him-asws and let him-asws know, then meet us with what he-asws says to you-asws.

فَأَصْرَفَ الْعَلَماءِ زِييَّنَ فِي وَجْهٍ وَ أَعْيَنْهُ ثَُُّ كَأَيْنَ فِي نَظَّارٍ فَقَالَ فَأَتََهُمُ الْعَبَّاسُ فيي نحَْوٍ مينْ عيشْرييرنَ فَاريساً فييهيمْ زُ

Al-Abbas-asws left sprinting to Al-Husayn-asws to inform him-asws the news, and his-asws companions paused addressing the people and preaching to them and restraining them from fighting Al-Husayn-asws.
Al-Abbas-asws came to Al-Husayn-asws and informed him-asws with what the people had said. He-asws said: ‘Return to them and if you-asws can, then delay them to the morning and repel them away from us this evening so we can pray to our Lord-azwj tonight and supplicate to Him-azwj, and seek His-azwj Forgiveness, for He-azwj Knows that I-asws have been loving the Salat to Him-azwj, and reciting His-azwj Book, and frequenting the supplication, and seeking the Forgiveness’.

Al-Abbas-asws went to the people and returned from their presence, and with him-asws was a messenger from the direction of Umar-la Bin Sa’ad-la saying, ‘We have respited you all to the morning. If you were to surrender, we shall send you all to Ubeydullah-la Bin Ziyad-la and if you were to refuse, we will not be leaving you!’ He left, and Al-Husayn-asws gathered his-asws companions near to the evening.

Al-Asws Bin Al-Husayn Zay Al Abideen-asws said: ‘I-asws went near him-asws to hear what he-asws was saying to them, and I-asws, along with that, was ill. I-asws heard my-asws father-asws saying to his-asws companions: ‘Praise upon Allah-azwj with excellent praising and thank Him-azwj upon the happiness and the harm.

O Allah-azwj! I thank You-azwj upon having Honoured us-asws with the Prophet-hood, and Taught us-asws the Quran, and Gave us-asws understanding in the religion and Made for us the ears and the heart and Made us-asws to be from the grateful ones!

As for after, I-asws do not know any companions who are more loyal, nor better than my-asws companions, nor any family members more righteous and more connecting than my-asws family members. So, may Allah-azwj Recompense you all goodly on my-asws behalf.

Indeed! I-asws don’t think there is even one day for us-asws from them. Indeed! And I-asws have permitted for you all. You can all go in a release. There is neither any embarrassment upon you from me-asws nor any blame. This night will cover you, so take is as a cover’.
His sister asws and his sons asws and sons asws of his brother asws and two sons of Abdullah asws son of Ja'far asws said to him asws: ‘We will not do that in order to remain after you asws! May Allah azwj not Show us that, ever!’ Al-Abbas asws Bin Ali asws had initiated them with this word, and the group followed him asws upon it, and they spoke similar to it, and approximate to it.

Al-Husayn asws said: ‘O sons asws of Aqeel! It suffices you from the killing with Muslim asws Bin Aqeel ra, so you go, for I asws have permitted for you all!’

They said, ‘Glory be to Allah azwj! What will the people say (when) we say, ‘We neglected our Sheykh, and our chief, and the sons of our uncles, best of the uncles, and we did not shoot any arrows with them, and we did not stab any spears with them, and we did not strike any swords with them, and we do not know what they did’. No, by Allah azwj! We will not do that. But we shall ransom you asws with ourselves, and our wealth, and our families, and we shall fight alongside you asws until we turn your turning. May Allah azwj Uglify the life after you asws!'

And Muslim ra Bin Awsaja ra stood up to him asws. He ra said, ‘Should we vacate from you asws? And with what will we excuse to Allah azwj regarding fulfilment of your asws right? No, by Allah azwj, until I ra stab in their chests with my ra spear, and I ra strike them with my ra sword so long as it is in my ra hand, and if there does not happen to be any weapon for me ra to fight them with, I ra shall pelt them with the stones.

By Allah azwj! We will not leave you asws alone until Allah azwj Knows we have preserved the absence of Rasool-Allah aswW in you asws. But, by Allah azwj! Even if I ra were to know that I asws am to be killed, then I ra would live, then I ra am burnt, then I ra live, then scattered, that being done with me ra seventy time, I ra will not separate from you asws until I ra meet my ra death under you asws! So, how can I ra not do that and rather it is only one killing? Then it is the honour which there is no termination for it, ever!’
And Zuheyr Bin Al-Qaynٓ stood up. Heٔ said, ‘By Allahٔ-azwj Iٔ would love to be killed, then resurrected, then killed until Iٔ am killed like this a thousand times, and Allahٔ-azwj would Defend yourself-asws with that killing and the selves of these youths from People-asws of your-asws Household’.

And a group of his-asws companions spoke with a speech resembling each other, in one aspect. Al-Husayn-asws supplicated for their goodly recompense and left to his-asws tent’.

And the Seyyid said, ‘And it was said to Muhammad Bin Bishr Al-Hazramy in that situation, ‘Your son has been taken prisoner at the outpost of Al-Rayy’. He said, ‘I shall reckon it and myself. I do not like it that he is taken prisoner while I am alive after him’.

Al-Husayn-asws heard his words, so he-asws said: ‘May Allah-aswj have Mercy on you! You are in a release from my-asws allegiance, so work in getting your son released’. He said, ‘May the wild animals kill me if I were to separate from you-asws’. He-asws said: ‘Give your son these winter garment to be assisted by these in ransoming your brother (son)’. He-asws gave him five garments, their value was a thousand Dinars’.

He (the narrator) said, ‘And Al-Husayn-asws and his-asws companions spent that night (9th of Al-Muharram), and for them was a buzz like the buzzing of the bees, what is between the performances of ruk’u and Sajdahs, and standing and sitting. There crossed over to them during that night, from the army of Umarٔ-la Bin Sa’adٔ-la, thirty-two men’.

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