

# بحار الأنوار

## BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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باب 18 العلة التي من أجلها صالح الحسن بن علي صلوات الله عليه معاوية بن أبي سفيان و داهنه و لم يجاهده و فيه رسالة محمد بن بحر الشيباني رحمه الله

## CHAPTER 18 – THE REASON DUE TO WHICH AL-HASSAN<sup>-asws</sup> BIN ALI<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, RECONCILED WITH MUAWIYA BIN ABU SUFYAN, AND FLATTERED HIM AND DID NOT FIGHT HIM, AND IN IT IS A MESSAGE OF MUHAMMAD BIN AL-SHAYBANY

1- ع، علل الشرائع أبي عن سعد عن البرقي عن ابن فضال عن ثعلبة عن عمر بن أبي نصر عن سدير قال: قال أبو جعفر ع و معي ابني يا سدير أدكر لنا أمرك الذي أنت عليه فإن كان فيه إغراق كففتك عنه و إن كان مقصراً أرشدناك

(The book) 'Illal Al Sharaie' – 'My father, from Sa'ad, from Al Barqy, from Ibn Fazzal, from Sa'alba, from Umar Bin Abu Nasr, from Sadeyr who said,

'Abu Ja'far<sup>-asws</sup> said, and with him was my son: 'O Sadeyr! Mention your matter to us<sup>-asws</sup> which you are upon. If there was drowning in it, we<sup>-asws</sup> shall suffice you from it, and if there was a deficiency, we<sup>-asws</sup> shall guide you'.

قال فذهب أن أتكلّم فقال أبو جعفر ع أمسك حتى أكفيناك إن العلم الذي وضع رسول الله ص عند علي ع من عرفه كان مؤمناً و من جحدّه كان كافراً ثم كان من بعلده الحسن ع

He (the narrator) said, 'I went on to speak, but Abu Ja'far<sup>-asws</sup> said: 'Withhold, until I<sup>-asws</sup> suffice you! The knowledge which Rasool-Allah<sup>-saww</sup> placed with Ali<sup>-asws</sup>, one who recognises it would be a Momin, and one who rejects it would be a Kafir. Then Al-Hassan<sup>-asws</sup> happened to be from after him<sup>-asws</sup>'.

قلت كيف يكون بئلك المنزلة و قد كان منه ما كان دفعها إلى معاوية فقال اسكت فإنه أعلم بما صنع لو لا ما صنع لكان أمر عظيم.

I said, 'How can he<sup>-asws</sup> be at that status and it has happened from him<sup>-asws</sup> what happened? He<sup>-asws</sup> had handed it (caliphate) over to Muawiya'. He<sup>-asws</sup> said: 'Be quiet! He<sup>-asws</sup> is more knowing with what he<sup>-asws</sup> did. Had he<sup>-asws</sup> not done so, a mighty matter would have transpired!'<sup>1</sup>

2- ع، علل الشرائع حدثنا علي بن أحمد بن محمد بن موسى بن داود الدقاق عن الحسن بن أحمد بن الليث عن محمد بن حميد عن يحيى بن أبي بكير قال حدثنا أبو العلاء الخفاف عن أبي سعيد عقيصا قال: قلت للحسن بن علي بن أبي طالب ع يا ابن رسول الله لم داهنت معاوية و صالحتة و قد علمت أن الحق لك دونه و أن معاوية ضال باغ

(The book) 'Illal Al Sharaie' – 'It is narrated to us by Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Musa Bin Dawood, from Al-Hassan Bin Ahmad Bin Al Lays, from Muhammad Bin Humeyd, from Yahya Bin Bukeyr who said, 'It is narrated by Abu Al A'ala Al Khafaf, from Abu Saeed Aqeysa who said,

<sup>1</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 1

'I said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Why did you<sup>-asws</sup> flatter Muawiya and reconciled with him, and you<sup>-asws</sup> had known that the right is for you<sup>-asws</sup> besides him, and that Muawiya had strayed, rebelled?'

قَالَ يَا بَا سَعِيدٍ أَلَسْتُ حُجَّةَ اللَّهِ تَعَالَى دُكِّرُهُ عَلَى خَلْقِهِ وَ إِمَاماً عَلَيْهِمْ بَعْدَ أَبِي ع قُلْتُ بَلَى

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

قَالَ أَلَسْتُ الَّذِي قَالَ رَسُولُ اللَّهِ ص لِي وَ لِأَخِي - الْحُسَيْنُ وَ الْحُسَيْنُ إِمَامَانِ قَامَا أَوْ قَعَدَا قُلْتُ بَلَى قَالَ فَأَنَا إِذَنْ إِمَامٌ لَوْ قُمْتُ وَ أَنَا إِمَامٌ إِذَا قَعَدْتُ

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

يَا بَا سَعِيدٍ عَلَّهْ مُصَاحَتِي لِمُعَاوِيَةَ عَلَّهْ مُصَاحَتَهُ رَسُولِ اللَّهِ ص لِبَنِي ضَمْرَةٍ وَ بَنِي أَشْجَعٍ وَ لِأَهْلِ مَكَّةَ حِينَ انْصَرَفَ مِنَ الْحَدِيثِيَّةِ أَوْلَيْكَ كُفَّارٌ بِالتَّنْزِيلِ وَ مُعَاوِيَةُ وَ أَصْحَابُهُ كُفَّارٌ بِالتَّأْوِيلِ

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

يَا بَا سَعِيدٍ إِذَا كُنْتُ إِمَاماً مِنْ قَبْلِ اللَّهِ تَعَالَى دُكِّرُهُ لَمْ يَجِبَ [يُجْزِ] أَنْ يُسْتَفَّهَ رَأْيِي فِيمَا أَتَيْتُهُ مِنْ مُهَادَنَةٍ أَوْ مُحَارَبَةٍ وَ إِنْ كَانَ وَجْهَ الْحِكْمَةِ فِيمَا أَتَيْتُهُ مُلْتَبِساً

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

أَ لَا تَرَى الْخُضِرَ ع لَمَّا حَرَقَ السَّفِينَةَ وَ قَتَلَ الْعُلَامَ وَ أَقَامَ الْجِدَارَ سَخِطَ مُوسَى ع فَعَلَهُ - لِاشْتِبَاهِ وَجْهِ الْحِكْمَةِ عَلَيْهِ حَتَّى أَخْبَرَهُ فَرَضِي

Don't' you see Al-Khizr<sup>-as</sup>? When the ship was punctured, and the boy was killed, and the wall was straightened, Musa<sup>-as</sup> was angered at his<sup>-as</sup> deed, due to an aspect of the wisdom being suspicious, until he<sup>-as</sup> informed him<sup>-as</sup>, and he<sup>-as</sup> agreed.

هَكَذَا أَنَا سَخِطْتُمْ عَلَيَّ بِجَهْلِكُمْ بِوَجْهِ الْحِكْمَةِ فِيهِ وَ لَوْ لَا مَا أَتَيْتُ لَمَّا تُرِكَ مِنْ شَيْعَتِنَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ إِلَّا قُتِلَ.

I<sup>-asws</sup> am like that. You all are being angry upon me<sup>-asws</sup> due to your ignorance with an aspect of the wisdom, and had I<sup>-asws</sup> not come up with it (peace treaty), not even one of our<sup>-asws</sup> Shias would have been left upon the surface of the earth, except he would have been killed".<sup>2</sup>

حديث يوسف بن مازن الراسبي في هذا المعنى و الجواب عنه و هو الذي رواه أبو بكر محمد بن الحسن بن إسحاق بن خزيمة النيسابوري قال حدثنا أبو طالب زيد بن أحمز قال حدثنا أبو داود قال حدثنا القاسم بن الفضل قال حدثنا يوسف بن مازن الراسبي قال بايع الحسن بن علي صلوات الله عليه معاوية على أن لا يسميه أمير المؤمنين و لا يقيم عنده شهادة و على أن لا يتعقب على شيعة علي ع شيئاً و على أن يفرق في أولاد من قتل مع أبيه يوم الجمل و أولاد من قتل مع أبيه بصفين ألف ألف درهم و أن يجعل ذلك من خراج دارالجمرد.

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<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 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 Ali<sup>-asws</sup> about anything, and based upon the he would apportion among the children of the ones who were killed fighting alongside his<sup>-asws</sup> father<sup>-asws</sup> on the day (battle of) the camel, and the children of the ones killed fighting alongside his<sup>-asws</sup> father at (battle of) Siffeen, a million Dirhams, and he would make that to be from the taxation of Darabjard".<sup>3</sup>

و قد قال النبي ص قريش أئمة الناس أبرارها لأبرارها و فجارها لفجارها.

And the Prophet<sup>-as</sup> had said: 'Quraysh are Imams of the people – its righteous for their righteous, and it's immoral for their immoral ones".<sup>4</sup>

و قد قال رسول الله ص في الصدقة قد أمرت أن أخذها من أغنيائكم و أرزها في فقرائكم.

And Rasool-Allah<sup>-saww</sup> had said regarding the charities: 'I<sup>-saww</sup> have been Commanded to take it from your rich and give it out among your poor".<sup>5</sup>

روى محمد بن حكيم بن معاوية بن حيدة القشيري عن أبيه عن جده أن رسول الله ص قال: في كل أربعين من الإبل ابنه لئلا و لا تُفترق إبل عن حسابها من أتاناً بما مؤجراً فله أجرها و من منعناها أخذناها منه و شطر إبله عزمة من عزمت ربنا و ليس لمحمد و آل محمد فيها شيء و في كل غنيمة خمس أهل الخمس بكتاب الله عز و جل و إن منعوا.

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

'Rasool-Allah<sup>-saww</sup> 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<sup>-azwj</sup>, and it isn't for

<sup>2</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 a

<sup>3</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 b

<sup>4</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 c

<sup>5</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 d

Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, anything in it, and in every war booty there is a fifth from the people of the fifth (Khums), by the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and even if they refuse”.<sup>6</sup>

فَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: فِي تَفْسِيرِ قَوْلِهِ عَزَّ وَجَلَّ وَفِي قَوْلِهِمْ إِنَّهُمْ مَسْئُولُونَ أَنَّهُ لَا يُجَاوِزُ قَدَمًا عَبْدٌ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ ثِيَابِهِ فِيمَا أَبْلَاهُ وَ عُمْرِهِ فِيمَا أَقْنَاهُ وَ عَنْ مَالِهِ مِنْ أَيْنَ جَمَعَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُبِّنا أَهْلَ الْبَيْتِ.

It has been reported from the Prophet<sup>-saww</sup> 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<sup>-asws</sup> of the Household’.

وَ كَانَ الْحَسَنُ وَ الْحُسَيْنُ ع يَأْخُذَانِ مِنْ مُعَاوِيَةَ الْأَمْوَالِ فَلَا يُنْفِقَانِ مِنْ ذَلِكَ عَلَى أَنْفُسِهِمَا وَ لَا عَلَى عِيَالِهِمَا مَا تَحْمِلُهُ الدُّبَابَةُ بِفِيهَا.

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

قال شيبه بن نعام كان علي بن الحسين ع ينحل فلما مات نظروا فإذا هو يعول في المدينة أربع مائة بيت من حيث لم يقف الناس عليه.

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

فلا تعلم فرقة من الأمة أشد على معاوية من الخوارج و خرج على معاوية بالكوفة جويرية بن ذراع أو ابن وداع أو غيره من الخوارج فقال معاوية للحسن أخرج إليهم و قاتلهم

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<sup>-asws</sup>: ‘Go out against them and fight them!’

فقال يأبى الله لي بذلك قال فلم أليس هم أعداؤك و أعدائي قال نعم يا معاوية و لكن ليس من طلب الحق فأخطأه كمن طلب الباطل فوجده فأسكت معاوية..

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has Refused me<sup>-asws</sup> with doing that’. He said, ‘Why? Are they not your<sup>-asws</sup> enemies and my enemies?’ He<sup>-asws</sup> 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”.<sup>9</sup>

<sup>6</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 e

<sup>7</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 f

<sup>8</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 g

<sup>9</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 2 h

هذا حديث ابن سيرين يروي محمد بن إسحاق بن خزيمة قال حدثنا ابن أبي عدي عن ابن عوف عن أنس بن سيرين قال: حدثنا الحسن بن علي ع يوم كلف فقال ما بين جابر و جابل رجل جدّه نبي عري و غير أخي و إني رأيت أن أصلح بين أمة محمد و كنت أحفهم بذلك فإننا بايعنا معاوية و لعلة فتنة لكم و متاع إلى حين.

This is a Hadeeth by Ibn Sirreen reported by Muhammad Bin Is'haq Bin Khuzeyma who said, 'It is narrated to us by Ibn Abu Aday, from Ibn Awn, from Anas Bin Sirreen who said,

'It is narrated to us by Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> on the day of correspondence (reconciliation). He<sup>-asws</sup> said: 'There is no man between Jabarsa and Jabalqa whose grandfather is a Prophet<sup>-as</sup>, apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>; and I<sup>-asws</sup> viewed that there should be a reconciliation between the community of Muhammad<sup>-saww</sup> and although I<sup>-asws</sup> 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]<sup>10</sup>.

فإن الحسن قال لجبير بن نفيير حين قال له إن الناس يقولون إنك تريد الخلافة فقال قد كان جماجم العرب في يدي يحاربون من حاربت و يسلمون من سلمت تركتها ابتغاء وجه الله و حقن دماء أمة محمد ثم أثيرها يا تياس أهل الحجاز.

Al-Hassan<sup>-asws</sup> said to Jubeyr Bin Nufeyr when he had said to him<sup>-asws</sup>, 'The people are saying that you<sup>-asws</sup> want the caliphate', he<sup>-asws</sup> said: 'The skulls of the Arabs were in my<sup>-asws</sup> hands. They were battling the ones I<sup>-asws</sup> battled and were at peace with the ones I<sup>-asws</sup> was at peace with. I<sup>-asws</sup> left it (caliphate) seeking the Face of Allah<sup>-azwj</sup> and saved the blood of the community of Muhammad<sup>-saww</sup>. So, I<sup>-asws</sup> preferred it, O owner of the mountain goats of the people of Al-Hijaz!'<sup>11</sup>

3- ج، الاحتجاج عن حنان بن سدير عن أبيه سدير بن حكيم عن أبيه عن أبي سعيد عقيصا قال: لما صالح الحسن بن علي بن أبي طالب ع معاوية بن أبي سفيان دخل عليه الناس فلامه بعضهم على بيعه

(The book) 'Al Ihtijaj' – From Hanan Bin Sadeyr, from his father Sadey Bin Hukeym, from his father, from Abu Saeed Aqyesa who said,

'When Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> reconciled with Muawiya Bin Abu Sufyan, the people entered to see him<sup>-asws</sup>. Some of them blamed him<sup>-asws</sup> upon his<sup>-asws</sup> having pledged the allegiance.

فقال الحسن ع ويحكم ما تدرون ما عملت و الله الذي عملت خير لشييعتي مما طلعت عليه الشمس أو غربت أ لا تعلمون أي إمامكم و مفضل الطاعة عليكم و أخذ سدي شباب أهل الجنة نصي من رسول الله ص علي قالوا بلى

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

<sup>10</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 2 j

<sup>11</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 2 k



قَالَ أَمَا عَلِمْتُمْ أَنَّ الْخُضَيْرَ لَمَّا خَرَقَ السَّفِينَةَ وَ أَقَامَ الْجِدَارَ وَ قَتَلَ الْغُلَامَ كَانَ ذَلِكَ سَخَطاً لِمُوسَى بْنِ عِمْرَانَ ع إِذْ خَفِيَ عَلَيْهِ وَجْهُ الْحِكْمَةِ فِي ذَلِكَ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ تَعَالَى دُرَّةً حَكَمَةً وَ صَوَاباً

He<sup>-asws</sup> said: ‘Don’t you know that when Al-Khizr<sup>-as</sup> punctured the boat, and straightened the wall, and killed the boy, that had caused Anger for Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, when an aspect of the wisdom regarding that was hidden unto him<sup>-as</sup>? And that was wisdom in the Presence of Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, and correct.

أَمَا عَلِمْتُمْ أَنَّهُ مَا مِنَّا أَحَدٌ إِلَّا وَ يَقَعُ فِي عُنُقِهِ بَيْعَةٌ لِطَاغِيَةِ زَمَانِهِ إِلَّا الْقَائِمُ الَّذِي يُصَلِّي خَلْفَهُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ ع فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْفِي وَلَا دَنَاءَ وَ يُعَيِّبُ شَخْصَهُ لِقَلَّا يَكُونَ لِأَحَدٍ فِي عُنُقِهِ بَيْعَةٌ

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

إِذَا خَرَجَ ذَلِكَ التَّاسِعُ مِنْ وَلَدِ أَخِي الْحُسَيْنِ ابْنِ سَيِّدَةِ الْإِمَاءِ يُطِيلُ اللَّهُ عُمُرَهُ فِي عَيْبَتِهِ ثُمَّ يُظْهِرُهُ بِقُدْرَتِهِ فِي صُورَةِ شَابِ ابْنِ دُونَ الْأَرْبَعِينَ سَنَةً ذَلِكَ لِيُعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

When that ninth from the sons of my<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup> son<sup>-asws</sup> of chieftess of the maids, emerges, Allah<sup>-azwj</sup> would Prolong his<sup>-asws</sup> age during his<sup>-asws</sup> occultation by His<sup>-azwj</sup> Power, in an image of a youth of less than forty years old. That is to teach that Allah<sup>-azwj</sup> is Able upon all things”.<sup>12</sup>

4- ج، الإحتجاج عَنْ زَيْدِ بْنِ وَهَبٍ الْجُهَنِيِّ قَالَ: لَمَّا طَعَنَ الْحَسَنُ بْنُ عَلِيٍّ ع بِالْمَدَائِنِ أَتَيْتُهُ وَ هُوَ مُتَوَجِّعٌ فَقُلْتُ مَا تَرَى يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ النَّاسَ مُنْخَبِرُونَ

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

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

فَقَالَ أَرَى وَ اللَّهُ مُعَاوِيَةَ خَيْرٌ لِي مِنْ هَؤُلَاءِ يَزْعُمُونَ أَنَّهُمْ لِي شِيعَةٌ ابْتَغَوْا قَتْلِي وَ انْتَهَبُوا مَالِي

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

وَ اللَّهُ لَأَنْ أَخَذَ مِنْ مُعَاوِيَةَ عَهْداً أَحَقُّ بِهِ دَمِي وَ آمَنْ بِهِ فِي أَهْلِي خَيْرٌ مِنْ أَنْ يَقْتُلُونِي فَتَضِيعَ أَهْلُ بَيْتِي وَ أَهْلِي

<sup>12</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 3

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.

وَاللّٰهُ لَوْ قَاتَلْتُ مُعَاوِيَةَ لَأَخَذُوا بِعُنُقِي حَتَّى يَدْفَعُونِي إِلَيْهِ سَلَمًا فَوَ اللَّهِ لَأَنْ أُسَالِمَهُ وَ أَنَا عَزِيزٌ خَيْرٌ مِنْ أَنْ يَفْتُلْنِي وَ أَنَا أَسِيرُهُ أَوْ يَمُنَّ عَلَيَّ فَتَكُونَ سُبَّةً عَلَى بَنِي هَاشِمٍ إِلَى آخِرِ الدَّهْرِ وَ مُعَاوِيَةُ لَا يَزَالُ يَمُنُّ بِمَا وَ عَقِبُهُ عَلَى الْحَيِّ مِنَّا وَ الْمَيِّتِ

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-as 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 قُلْتُ تَفَرُّكَ يَا ابْنَ رَسُولِ اللَّهِ شِيعَتَكَ كَالْعَنَمِ لَيْسَ هُمْ 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 مَا أَصْنَعُ يَا أَخَا جُهَيْنَةَ إِنِّي وَ اللَّهُ أَعْلَمُ بِأَمْرِ قَدْ أَذَى بِهِ إِلَيَّ عَنْ ثِقَاتِهِ- أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِي ذَاتَ يَوْمٍ وَ قَدْ رَأَيْتُ فَرِحًا يَا حَسَنُ أَ تَفْرَحُ كَيْفَ بِكَ إِذَا رَأَيْتَ أَبَاكَ قَتِيلًا

He-asws said: ‘And what can I-asws do, O brother of Juheyne? 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?’

أَمْ كَيْفَ بِكَ إِذَا وَبَى هَذَا الْأَمْرَ بَنُو أُمَيَّةَ وَ أَمِيرُهُمَا الرَّحْبُ الْبُلْعُومِ الْوَاسِعُ الْأَعْفَاجُ يَأْكُلُ وَ لَا يَشْبَعُ بِمَوْتٍ وَ لَيْسَ لَهُ فِي السَّمَاءِ نَاصِرٌ وَ لَا فِي الْأَرْضِ عَاذِرٌ

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?

ثُمَّ يَسْتَوْلِي عَلَى غَرْبِهَا وَ شَرْقِهَا تَدِينُ لَهُ الْعِبَادُ وَ يَطُولُ مُلْكُهُ يَسْتَحُ بِسُنَنِ الْبِدْعِ وَ الضَّلَالِ وَ يُبَيِّثُ الْحَقَّ وَ سُنَّةَ رَسُولِ اللَّهِ ص يَقْسِمُ الْمَالَ فِي أَهْلِ وَلَا يَبِيهِ وَ يَمْتَنِعُ مَنْ هُوَ أَحَقُّ بِهِ وَ يَذِلُّ فِي مُلْكِهِ الْمُؤْمِنُ وَ يَقْوَى فِي سُلْطَانِهِ الْفَاسِقُ وَ يَجْعَلُ الْمَالَ بَيْنَ أَنْصَارِهِ دُولًا وَ يَتَّخِذُ عِبَادَ اللَّهِ حَوَلًا

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-azwj as his personal slaves.

وَيَدْرُسُ فِي سُلْطَانِهِ الْحَقُّ وَيُظْهِرُ الْبَاطِلُ وَيُلْعَنُ الصَّالِحُونَ وَيُقْتَلُ مَنْ نَاوَاهُ عَلَى الْحَقِّ وَيَدِينُ مَنْ وَالَاهُ عَلَى الْبَاطِلِ فَكَذَلِكَ حَتَّى يَبْعَثَ اللَّهُ رَجُلًا فِي آخِرِ الزَّمَانِ وَكَلِّبَ مِنَ الدَّهْرِ وَجْهًا مِنْ النَّاسِ يُؤَيِّدُهُ اللَّهُ بِمَلَائِكَتِهِ وَيَعْصِمُ أَنْصَارَهُ وَيَنْصُرُهُ بِآيَاتِهِ وَيُظْهِرُهُ عَلَى الْأَرْضِ حَتَّى يَدِينُوا طَوْعًا وَكَرْهًا

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<sup>-azwj</sup> Sends a man at the end of times, and a disease from the times, and ignorance from the people. Allah<sup>-azwj</sup> would Support him<sup>-asws</sup> with His<sup>-azwj</sup> Angels and Protect his<sup>-asws</sup> helpers, and Help him<sup>-asws</sup> with His<sup>-azwj</sup> Signs, and Cause him<sup>-asws</sup> to prevail upon the earth, until they become religions, willingly and unwillingly.

يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا وَنُورًا وَبُرْهَانًا يَدِينُ لَهُ غَرْضُ الْبِلَادِ وَطَوْلُهَا حَتَّى لَا يَبْقَى كَافِرٌ إِلَّا آمَنَ وَلَا طَالِحٌ إِلَّا صَلَحَ

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

وَتَصْطَلِحُ فِي مُلْكِهِ السِّبَاغُ وَتُخْرِجُ الْأَرْضُ نَبْتَهَا وَتُنْزِلُ السَّمَاءُ بَرَكَتَهَا وَتُظْهِرُ لَهُ الْكُنُوزُ يَمْلِكُ مَا بَيْنَ الْخَافِقَيْنِ أَرْبَعِينَ عَامًا فَطُوبَى لِمَنْ أَدْرَكَ أَيَّامَهُ وَ سَمِعَ كَلَامَهُ.

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

5- أَغْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ: خُطِبَ الْحَسَنُ بْنُ عَلِيٍّ ع بَعْدَ وَفَاةِ أَبِيهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا وَاللَّهِ مَا نَنَاقَا عَنْ قِتَالِ أَهْلِ الشَّامِ ذَلَّةً وَ لَا قِلَّةً وَ لَكِنْ كُنَّا نُفَاتِلُهُمْ بِالسَّلَامَةِ وَ الصَّبْرِ فَشَبَّ السَّلَامَةُ بِالْعَدَاوَةِ وَ الصَّبْرُ بِالْجُرْعِ

(The book) 'A'lam Al Deen of Al Daylami who said,

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> addressed after the expiry of his<sup>-asws</sup> father<sup>-asws</sup>. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'By Allah<sup>-azwj</sup>! But we<sup>-asws</sup> 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.

وَ كُنْتُمْ تَتَوَجَّهُونَ مَعَنَا وَ دِينُكُمْ أَمَامَ دُنْيَاكُمْ وَ قَدْ أَصْبَحْتُمْ الْآنَ وَ دُنْيَاكُمْ أَمَامَ دِينِكُمْ وَ كُنَّا لَكُمْ وَ كُنْتُمْ لَنَا وَ قَدْ صِرْتُمْ الْيَوْمَ عَلَيْنَا ثُمَّ أَصْبَحْتُمْ تَصُدُّونَ قَتِيلَيْنِ قَتِيلًا بِصَفَيْنِ تَبْكُونَ عَلَيْهِمْ وَ قَتِيلًا بِالنَّهْرَانِ تَطْلُبُونَ بِنَائِرِهِمْ فَأَمَّا الْبَاكِي فَخَاذِلٌ وَ أَمَّا الطَّالِبُ فَتَائِرٌ

And you used to go ahead with us<sup>-asws</sup> (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<sup>-asws</sup> used to be for you all and you were for us<sup>-asws</sup>, and today you have become against us<sup>-asws</sup>. Then you became hindering two slain ones – one slain at Siffeen you are crying upon, and one slain

<sup>13</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 4

at Al-Nahrwan you are seeking their retaliation. As for the crying one, he is an forsaker (rejector), and as for the seeker, he is a rebel.

وَ إِنَّ مُعَاوِيَةَ قَدْ دَعَا إِلَى أَمْرِ لَيْسَ فِيهِ عِزٌّ وَ لَا نَصْفَةٌ فَإِنْ أَرَدْتُمْ الْحَيَاةَ قَبِلْنَاهُ مِنْهُ وَ أَعْصَيْنَا عَلَى الْقُدَى وَ إِنْ أَرَدْتُمْ الْمَوْتَ بَدَلْنَاهُ فِي ذَاتِ اللَّهِ وَ حَاكَمْنَاهُ إِلَى اللَّهِ فَتَنَادَى الْقَوْمُ بِأَجْمَعِهِمْ بَلِ الْبَقِيَّةُ وَ الْحَيَاةُ.

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<sup>-azwj</sup> and take him to the Judgment of Allah<sup>-azwj</sup>! The people call out in their entirety, 'But (we want) the remaining and the life!'"<sup>14</sup>

6- ج، الإحتجاج د، العدد القوية عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ: قَامَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَلَى الْمِنْبَرِ حِينَ اجْتَمَعَ مَعَ مُعَاوِيَةَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ مُعَاوِيَةَ زَعَمَ أَنِّي رَأَيْتُهُ لِلْخِلَافَةِ أَهْلًا وَ لَمْ أَرْ نَفْسِي لَهَا أَهْلًا وَ كَذَبَ مُعَاوِيَةُ

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

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

أَنَا أَوَّلُ النَّاسِ بِالنَّاسِ فِي كِتَابِ اللَّهِ وَ عَلَى لِسَانِ نَبِيِّ اللَّهِ فَأُقْسِمُ بِاللَّهِ لَوْ أَنَّ النَّاسَ بَايَعُونِي وَ أَطَاعُونِي وَ نَصَرُونِي لَأَعْطَيْتُهُمُ السَّمَاءَ قَطْرَهَا وَ الْأَرْضَ بَرَكَّتْهَا

I<sup>-asws</sup> am foremost of the people with the people, in the Book of Allah<sup>-azwj</sup> and upon the tongue of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>. I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If the people were to pledge allegiance to me<sup>-asws</sup>, and they obey me<sup>-asws</sup> and help me<sup>-asws</sup>, the sky would give them its drops and the earth its blessings.

وَ لَمَّا طَمِعَتْ فِيهَا يَا مُعَاوِيَةُ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَا وَلَّتْ أُمَّةٌ أَمْرَهَا رَجُلًا قَطُّ وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مِلَّةِ عَبْدَةِ الْعِجْلِ

O Muawiya! And when you coveted it, and Rasool-Allah<sup>-saww</sup> 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!'

وَ قَدْ تَرَكَ بَنُو إِسْرَائِيلَ هَارُونَ وَ اغْتَكَفُوا عَلَى الْعِجْلِ وَ هُمْ يَغْلَمُونَ أَنَّ هَارُونَ خَلِيفَةُ مُوسَى وَ قَدْ تَرَكَتِ الْأُمَّةُ عَلِيًّا ع وَ قَدْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ ع أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ النَّبُوَّةِ فَلَا نَبِيَّ بَعْدِي

And the clan of Israeel had neglected Haroun<sup>-as</sup> and they retreated to the calf, and they had known that Haroun<sup>-as</sup> is a caliph of Musa<sup>-asws</sup>, and the community had neglected Ali<sup>-asws</sup> although they had heard Rasool-Allah<sup>-saww</sup> saying to Ali<sup>-asws</sup>: 'You<sup>-asws</sup> are from me<sup>-saww</sup> as the

<sup>14</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 5

status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, apart from the Prophet-hood, for there is no Prophet<sup>-as</sup> after me<sup>-saww</sup>.

وَقَدْ هَرَبَ رَسُولُ اللَّهِ ص مِنْ قَوْمِهِ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ حَتَّى فَرَّ إِلَى الْغَارِ وَلَوْ وَجَدَ عَلَيْهِمْ أَعْوَانًا مَا هَرَبَ مِنْهُمْ وَلَوْ وَجَدْتُ أَنَا أَعْوَانًا مَا بَايَعْتُكَ

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

يَا مُعَاوِيَةُ وَ قَدْ جَعَلَ اللَّهُ هَارُونَ فِي سَعَةٍ حِينَ اسْتَضَعُّوهُ وَكَادُوا يَقْتُلُونَهُ وَ لَمْ يَجِدْ عَلَيْهِمْ أَعْوَانًا وَ قَدْ جَعَلَ اللَّهُ النَّبِيَّ ص فِي سَعَةٍ حِينَ فَرَّ مِنْ قَوْمِهِ لِمَا لَمْ يَجِدْ أَعْوَانًا عَلَيْهِمْ

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

وَكَذَلِكَ أَنَا وَ أَبِي فِي سَعَةٍ مِنَ اللَّهِ حِينَ تَرَكْتُمَا الْأُمَّةَ وَ بَايَعْتُمَا غَيْرَنَا وَ لَمْ تَجِدْ أَعْوَانًا وَ إِنَّمَا هِيَ السُّنَّةُ وَ الْأَمْثَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا أَيُّهَا النَّاسُ إِنَّا كُنَّا لَوِ التَّمَسُّمُ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لَمْ نَجِدُوا رَجُلًا مِنْ وَلَدِ نَبِيِّ غَيْرِي وَ غَيْرِ أَخِي.

And like that are my<sup>-asws</sup> father<sup>-asws</sup> and me<sup>-asws</sup>, in a leeway from Allah<sup>-azwj</sup> when the community neglected us<sup>-asws</sup> 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<sup>-saww</sup> apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>! 15

7- كَش، رجال الكشي رُوِيَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّوِيلِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ مِنْ أَصْحَابِ الْحُسَيْنِ ع يُقَالُ لَهُ- سُفْيَانُ بْنُ لَيْلَى وَ هُوَ عَلَى رَاحِلَةٍ لَهُ فَدَخَلَ عَلَى الْحُسَيْنِ وَ هُوَ مُحْتَبٍ فِي فِنَاءِ دَارِهِ فَقَالَ لَهُ السَّلَامُ عَلَيْكَ يَا مُذِلَّ الْمُؤْمِنِينَ فَقَالَ لَهُ الْحُسَيْنُ انْزِلْ وَ لَا تَعْجَلْ فَنَزَلَ فَعَقَلَ رَاحِلَتَهُ فِي الدَّارِ وَ أَقْبَلَ بِمَشْيِهِ حَتَّى انْتَهَى إِلَيْهِ

(The book) 'Rijaal' of Al Kashy – It is reported from Ali Bin Al-Hassan Al Taweel, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'A man from the companions of Al-Hassan<sup>-asws</sup> called Sufyan Bin Layli came, and he was upon a ride of his. He entered to see Al-Hassan<sup>-asws</sup>, and he<sup>-asws</sup> was sitting covered in his<sup>-asws</sup> cloak. He said to him<sup>-asws</sup>, 'The greetings be unto you<sup>-asws</sup>, O humiliator of the Momineen!' Al-Hassan<sup>-asws</sup> said to him: 'Descend, and do not be hasty'. He descended and tied his animal in the house and came walking until he ended up to him<sup>-asws</sup>.

قَالَ فَقَالَ لَهُ الْحُسَيْنُ مَا قُلْتَ قَالَ قُلْتُ السَّلَامَ عَلَيْكَ يَا مُذِلَّ الْمُؤْمِنِينَ قَالَ وَ مَا عَلِمْتُكَ بِذَلِكَ قَالَ عَمَدْتُ إِلَى أَمْرِ الْأُمَّةِ فَخَلَعْتُهُ مِنْ عُنُقِكَ وَ قَلَدْتُهُ هَذَا الطَّاعِيَةَ بِحُكْمٍ بَعِيرٍ مَا أَنْزَلَ اللَّهُ

15 Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 6

He (the narrator) said, 'Al-Hassan<sup>-asws</sup> said to him: 'What did you say?' He said, 'I said, 'The greetings be unto you<sup>-asws</sup>, O humiliator of the Momineen!' He<sup>-asws</sup> said: 'And what made you know of that?' He said, 'You<sup>-asws</sup> had deliberated to a matter of the community (caliphate), then you vacated it from your<sup>-asws</sup> neck and collared it upon this tyrant to judge with other than what Allah<sup>-azwj</sup> has Revealed!'

قَالَ فَقَالَ لَهُ الْحَسَنُ ع سَأُخْبِرُكَ لِمَ فَعَلْتَ ذَلِكَ قَالَ سَمِعْتُ أَبِي ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص لَنْ تَذْهَبَ الْأَيَّامُ وَاللَّيَالِي حَتَّى يَلِيَّ أَمْرَ هَذِهِ الْأُمَّةِ رَجُلٌ وَاسِعُ الْبُلْعُومِ رَحْبُ الصَّدْرِ يَأْكُلُ وَلَا يَشْبَعُ وَهُوَ مُعَاوِنَةٌ فَلِذَلِكَ فَعَلْتُ

He (the narrator) said, 'Al-Hassan<sup>-asws</sup> said to him: 'I<sup>-asws</sup> shall inform you why I<sup>-asws</sup> did that. I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'The days and the nights will not go by until the affairs of this community would be rule by a man of wide-open throat, wide of chest (belly). He will eat and will not be satiated'. And he is Muawiya, therefore I<sup>-asws</sup> did it.

مَا جَاءَ بِكَ قَالَ خُبْرَكَ قَالَ اللَّهُ قَالَ اللَّهُ فَقَالَ الْحَسَنُ ع وَ اللَّهُ لَا يُجِئْنَا عَبْدٌ أَبَدًا وَ لَوْ كَانَ أَسِيرًا فِي الدَّيْلَمِ إِلَّا نَفَعَهُ خُبْرًا وَ إِنَّ خُبْرَنَا لَيَسَاقِطُ الذُّنُوبِ مِنْ بَنِي آدَمَ كَمَا يُسَاقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ.

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

8- كشف، كشف الغمة رَوَى الدُّوَلَابِيُّ مَرْفُوعًا إِلَى جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ قَالَ: قَدِمْتُ الْمَدِينَةَ فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع كَانَتْ جَمَاهِمُ الْعَرَبِ بِيَدِي يُسَالِمُونَ مَنْ سَأَلَتْهُ وَ يُحَارِبُونَ مَنْ حَارَبَتْ فَتَرَكْتُهَا ابْتِغَاءَ وَجْهِ اللَّهِ وَ حَقَّنَ دِمَاءَ الْمُسْلِمِينَ.

(The book) 'Kashf Al Ghumma' – It is reported by Al Dowlabi, raising it to Jubeyr Bin Nufeyr, from his father who said,

'I arrived at Al-Medina. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said, 'Then skulls of the Arabs were in my<sup>-asws</sup> hands. They were making peace with the ones I<sup>-asws</sup> made peace with, and they were battling the ones I<sup>-asws</sup> was battling. I<sup>-asws</sup> left it (caliphate) seeking the Face of Allah<sup>-azwj</sup> and save the blood of the Muslims'<sup>17</sup>.

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص أَبْصَرَ الْحَسَنَ بْنَ عَلِيٍّ ع مُقْبِلًا فَقَالَ اللَّهُمَّ سَلِّمْهُ وَ سَلِّمْ مِنْهُ.

And it is reported that Rasool-Allah<sup>-saww</sup> sighted Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> coming over. He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Keep him<sup>-asws</sup> safe and safety from him<sup>-asws</sup>!'<sup>18</sup>

9- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ اللَّهُ الَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ ع كَانَ خَيْرًا لِهَذِهِ الْأُمَّةِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

<sup>16</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 7

<sup>17</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 8 a

<sup>18</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 8 b

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Sabbah Bin Abdul Hameed, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'By Allah<sup>-azwj</sup>! That which Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> had done was better for this community than what the sun emerges upon!

وَاللّٰهُ لَقَدْ نَزَّلَتْ هَذِهِ الْآيَةَ- أَمْ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةُ الْإِمَامِ وَ لَكِنَّهُمْ طَلَبُوا الْقِتَالَ- فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ ع- قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ- ... نُحِبُّ دَعْوَتَكَ وَ نَتَّبِعُ الرُّسُلَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ ع.

And by Allah<sup>-azwj</sup>! 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<sup>-asws</sup>, but they sought the fighting, but when fighting is Prescribed upon them, - along with Al-Husayn<sup>-asws</sup>, 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<sup>-asws</sup>'<sup>19</sup>.

[تذييل](#)

#### Footnote (abridged): -

قال السيد المرتضى في كتاب تنزيه الأنبياء فإن قال قائل ما العذر له ع في خلع نفسه من الإمامة و تسليمها إلى معاوية مع ظهور فجوره و بعده عن أسباب الإمامة و تعريه من صفات مستحقها ثم في بيعته و أخذ عطائه و صلاته و إظهار موالاته و القول بإمامته هذا مع توفر أنصاره و اجتماع أصحابه و مبايعة من كان يبذل عنه دمه و ماله حتى سموه منذ المؤمنين و عابوه 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<sup>-asws</sup>, in vacating himself<sup>-asws</sup> 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<sup>-asws</sup> pledging to him, and taking to his obedience, and his Salat, and revealing his friendship, and the word with his imamate. This is with plentiness of his<sup>-asws</sup> helpers, and gatherings of his<sup>-asws</sup> companions, and the pledging by the one who exerting blood and wealth on his<sup>-asws</sup> behalf, until they ended up naming him as 'Humiliator of the Momineen' and their frowning in his<sup>-asws</sup> face'.

الجواب قلنا قد ثبت أنه ع الإمام المعصوم المؤيد الموفق بالحجج الظاهرة و الأدلة القاهرة فلا بد من التسليم لجميع أفعاله و حملها على الصحة و إن كان فيها ما لا يعرف وجهه على التفصيل.

The answer – We say, it is proven that he<sup>-asws</sup> is the infallible Imam<sup>-asws</sup>, the supported, the accorded upon by clear arguments and subduing evidence. So, there is no escape from the submitting to the entirety of his<sup>-asws</sup> 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.

<sup>19</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 9 a



و قال ع إنما هادنت حقنا للدماء و ضنا بها و إشفافا على نفسي و أهلي و المخلصين من أصحابي فكيف لا يخاف أصحابه و يتهمهم على نفسه و أهله.

And he<sup>-asws</sup> had said: 'But rather I<sup>-asws</sup> suspended the hostilities as being a saving of the blood, and exhaustion (by the people) with it, and fearing upon myself<sup>-asws</sup> and my<sup>-asws</sup> family, and the sincere ones from my<sup>-asws</sup> companions'. So, how could he<sup>-asws</sup> not fear his<sup>-asws</sup> (non-sincere) companions and their accusations upon him<sup>-asws</sup> and his<sup>-asws</sup> family?

و هو ع لما كتب إلى معاوية يعلمه أن الناس قد بايعوه بعد أبيه ع و يدعو إلى طاعته فأجابه معاوية بالجواب المعروف المتضمن للمغالطة منه و المواربة و قال له فيه لو كنت أعلم أنك أقوم بالأمر و أضبط للناس و أكيد للعدو و أقوى على جميع الأمور مني لباعتك لأنني أراك لكل خير أهلا

And when he<sup>-asws</sup> wrote to Muawiya letting him know that the people had pledged allegiances to him<sup>-asws</sup> after his<sup>-asws</sup> father<sup>-asws</sup>, and called him to his<sup>-asws</sup> obedience, Muawiya answered him<sup>-asws</sup> with the well-known answer inclusive of the falsities from it, and the suspicions, and he said to him<sup>-asws</sup> in it, 'Even though I do know that you<sup>-asws</sup> 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<sup>-asws</sup> being rightful of every goodness'.

و قال في كتابه إن أمري و أمرك شبيه بأمر أبي بكر و أمركم بعد وفاة رسول الله ص.

And he said in his letter, 'My matter and your<sup>-asws</sup> matter is similar with the matter of Abu Bakr and your<sup>-asws</sup> matter after the expiry of Rasool-Allah<sup>-saww</sup>'.

فدعاه ذلك إلى أن خطب أصحابه بالكوفة يحضهم على الجهاد و يعرفهم فضله و ما في الصبر عليه من الأجر و أمرهم أن يخرجوا إلى معسكرهم فما أجابه أحد

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

فقال لهم عدي بن حاتم سبحان الله أ لا تحييون إمامكم أين خطباء المصر فقام قيس بن سعد و فلان و فلان فبذلوا الجهاد و أحسنوا القول و نحن نعلم أن من يضمن بكلامه أولى أن يضمن بفعاله.

Aday Bin Hatim said to them, 'Glory be to Allah<sup>-azwj</sup>! You are not answering your Imam<sup>-asws</sup>! 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.

أ و ليس أحدهم جلس له في مظلم ساباط و طعنه بمعول كان معه أصاب فخذه و شقه حتى وصل إلى العظم و انتزع من يده و حمل ع إلى المدائن و عليها سعد بن مسعود عم المختار و كان أمير المؤمنين صلوات الله عليه و لاه إياها

And didn't one of them sat in ambush for him<sup>-asws</sup> in the dark archway and stabbed him<sup>-asws</sup> with a pickaxe which was with him, hitting his<sup>-asws</sup> thigh, and split it, until it arrived to the bone, and he<sup>-asws</sup> snatched it from his hand, and he<sup>-asws</sup> 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<sup>-asws</sup> had made him in charge of it.

فأدخل منزله فأشار المختار على عمه أن يوثقه و يسير به إلى معاوية على أن يطعمه خراج جوحى سنة فأبى عليه و قال للمختار قبح الله رأيك أنا عامل أبيه و قد ائتمني و شرفني و هبني بلاء أبيه أ أنسى رسول الله ص و لا أحفظه في ابن ابنته و حبيبته.

He<sup>-asws</sup> entered his house. Al-Mukhtar consulted to his uncle that he should bind/arrest him<sup>-asws</sup> 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<sup>-azwj</sup> Uglify your view! I am an office bearer of his<sup>-asws</sup> father<sup>-asws</sup>, and he<sup>-asws</sup> had entrusted me and ennobled me, and you want to give me the affliction of his<sup>-asws</sup> father<sup>-asws</sup>? Have you forgotten Rasool-Allah<sup>-saww</sup> and are not preserving him<sup>-saww</sup> regarding the son<sup>-asws</sup> of his<sup>-saww</sup> daughter<sup>-asws</sup> and his<sup>-saww</sup> beloved?'

ثم إن سعد بن مسعود أتاه ع بطبيب و قام عليه حتى برأ و حوله إلى بيض المدائن.

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

و قد أجاب ع حجر بن عدي الكندي لما قال له سودت وجوه المؤمنين فقال ع ما كل أحد يحب ما تحب و لا رأيك كرايكم و إنما فعلت ما فعلت إبقاء عليكم.

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

قال ابن الجوزي في التذكرة ص 112: قال الشعبي: فبينما الحسن في سرادقه بالمدائن و قد تقدم قيس بن سعد، إذ نادى مناد في العسكر: الا ان قيس بن سعد قد قتل فانفروا، فانفروا الى سرادق الحسن فنازعوه حتى أخذوا بساطا كان تحته، و طعنه رجل بمشقص فأدامه،

Ibn Al-Jowzy said in 'Al-Tazkira' Page 112, 'Al Shaby said, 'While Al-Hassan<sup>-asws</sup> was in his<sup>-asws</sup> 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<sup>-asws</sup> and they snatched him<sup>-asws</sup> until they grabbed the carpet which was under him<sup>-asws</sup>, and a man stabbed him<sup>-asws</sup> with a sharp arrow which was with him, and bled him<sup>-asws</sup>.

فازدادت رغبته في الدخول في الجماعة، و دعر منهم فدخل المقصورة التي في المدائن بالبيضاء، و كان الامير على المدائن سعد بن مسعود الثقفي عم المختار و لاه عليها علي عليه السلام.

His<sup>-asws</sup> desire to enter into the community increase and he<sup>-asws</sup> feared from them. So, he<sup>-asws</sup> 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<sup>-asws</sup> had placed him in charge.

فقال له المختار، و كان شابا: هل لك في الغناء و الشرف؟ قال: و ما ذلك؟ قال: تستوثق من الحسن و تسلمه الى معاوية، فقال له سعد: قاتلك الله، أثب على ابن رسول الله و أوثقه و اسلمه الى ابن هند؟ بنس الرجل أنا ان 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<sup>-asws</sup> and submit him<sup>-asws</sup> to Muawiya'. Sa'ad said to him, 'May Allah<sup>-azwj</sup> Kill you! Should I pounce upon a son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup> and bind him<sup>-asws</sup> and submit him<sup>-asws</sup> to a son of Hinda? I would be an evil man if I were to do it'.

و ذكر ابن سعد في الطبقات: ان المختار قال لعمه سعد: هل لك في أمر تسود به العرب؟ قال: وما هو؟ قال: دعني أضرب عنق هذا- يعنى الحسن- و أذهب به الى معاوية. فقال له: قبحك الله ما هذا بلاؤهم عندنا أهل البيت.

Ibn Sa'ad mentioned in 'Al Tabaqaat' – 'Al Mukhtar 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<sup>-asws</sup> – 'And go with it to Muawiya!' He said to him, 'May Allah<sup>-azwj</sup> Uglify you! This will not be their affliction, People<sup>-asws</sup> of the Household, with us'.

و روى عباس بن هشام عن أبيه عن أبي مخنف عن أبي الكنود عبد الرحمن بن عبيد قال: لما بايع الحسن ع معاوية أقبلت الشيعة تتلافي بإظهار الأسف و الحسرة على ترك القتال فخرجوا إليه بعد سنتين من يوم بايع معاوية

And it is reported by Abbas Bin Hisham, from his father, from Abu Mikhnaf, from Abu Al Kanoud Abdul Rahman Bin Ubeyd who said,

'When Al-Hassan<sup>-asws</sup> pledged Allegiance to Muawiya, the Shias came converging revealing the feeling of being sorry and the regret upon leaving the fighting. They came out to him<sup>-asws</sup> after two years from the day he<sup>-asws</sup> had pledged to Muawiya.

فقال له سليمان بن صرد الخزاعي ما ينقضي تعجبنا من بيعتك معاوية و معك أربعون ألف مقاتل من أهل الكوفة كلهم يأخذ العطاء و هم على أبواب منازلهم و معهم مثلهم من أبنائهم و أتباعهم سوى شيعتك من أهل البصرة و الحجاز

Suleyman Bin Surad Al-Khuzaie said to him<sup>-asws</sup>, 'We have not stopped being surprised from your<sup>-asws</sup> pledging allegiance to Muawiya and there are forty thousand fighters from the people of Al-Kufa with you<sup>-asws</sup>. 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<sup>-asws</sup> Shias from the people of Al-Basra and Al-Hijaz.

ثم لم تأخذ لنفسك ثقة في العهد و لا خطأ من العطية فلو كنت إذ فعلت ما فعلت أشهدت على معاوية ووجه أهل المشرق و المغرب و كتبت عليه كتاباً بأن الأمر لك بعده كان الأمر علينا أيسر و لكنت أعطاك شيئاً بينك و بينه لم يف به

Then you<sup>-asws</sup> did not take any assurances for yourself<sup>-asws</sup> in the pact nor any share from the award. If only, when you<sup>-asws</sup> did what you<sup>-asws</sup> 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<sup>-asws</sup> after him<sup>-asws</sup>, the matter would have been easier upon us, but he gave you<sup>-asws</sup> something between you<sup>-asws</sup> and him, he will not be loyal with it'.

ثم لم يلبث أن قال على رؤوس الأشهاد إنني كنت شرطت شروطاً و وعدت عداة إزادة لإطفاء نار الحرب و مداراة لقطع الفتنة فلما أن جمع الله لنا الكلام و الألفة فإن ذلك تحت قدمي و الله ما عني بذلك غيرك و ما أراد إلا ما كان بينك و بينه و قد نقض

Then it was not long before he said at the heads of the ones present, 'If you<sup>-asws</sup> could have stipulated conditions and taken promises intending to extinguish the fire of war and complying in order to terminate the Fitna. When Allah<sup>-azwj</sup> had gathered for us words and affection, so that is now under the feet. By Allah<sup>-azwj</sup>! He did not mean by that apart from you<sup>-asws</sup>, and he did not intend except what had happened between you<sup>-asws</sup> and him, and he has broken (the agreement).

فَإِذَا شِئْتَ فَأَعِدِ الْحَرْبَ خُذْهَا وَ ائْتِنِي بِ تَقْدِيمِكَ إِلَى الْكُوفَةِ فَأُخْرِجَ عَنْهَا عَامِلَهُ وَأُظْهِرَ خَلْعَهُ وَ تَنَبَّذْ إِلَيْهِ عَلَى سِوَايَ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ وَ تَكَلَّمُ الْبَاقُونَ بِمِثْلِ كَلَامِ سُلَيْمَانَ.

So, if you<sup>-asws</sup> like, you<sup>-asws</sup> can return to war as a deception and permit for me I can go ahead of you<sup>-asws</sup> to Al-Kufa and except 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.

فَقَالَ الْحَسَنُ ع أَنْتُمْ شِيعَتُنَا وَ أَهْلُ مَوَدَّتِنَا فَلَوْ كُنْتُمْ بِالْحِزْمِ فِي أَمْرِ الدُّنْيَا أَعْمَلْ وَ لِسُلْطَانِهَا أَزْكَنَ وَ أَنْصَبَ، مَا كَانَ مُعَاوِيَةُ بِأَنْبَاسٍ مِنِّي بَأْسًا وَ لَا أَشَدَّ شَكِيمَةً وَ لَا أَمْضَى عَزِيمَةً وَ لَكِنِّي أَرَى غَيْرَ مَا رَأَيْتُمْ وَ مَا أَرَدْتُ بِمَا فَعَلْتُ إِلَّا حَقَّنَ الدِّمَاءَ

Al-Hassan<sup>-asws</sup> said: 'You are our<sup>-asws</sup> Shias and people of our<sup>-asws</sup> 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<sup>-asws</sup> in mighty, nor is he of severe obstinacy than me<sup>-asws</sup>, nor is he of more accomplished determination, but I<sup>-asws</sup> can see other than what you are seeing, and I<sup>-asws</sup> did not intend with what I<sup>-asws</sup> did, except to save the blood.

فَارْضُوا بِقَضَاءِ اللَّهِ وَ سَلِّمُوا لِأَمْرِهِ وَ الزُّمُوا بُبُوتِكُمْ وَ ائْتِسَّكُوا. أَوْ قَالَ كُفُّوا أَيْدِيَكُمْ حَتَّى يَسْتَرِيحَ بَرٌّ أَوْ يُسْتَرَاحَ مِنْ فَاجِرٍ.

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

وَ قَدْ رُوِيَ أَنَّهُ ع لَمَّا طَلَبَتْهُ مُعَاوِيَةُ بِأَنْ يَتَكَلَّمَ عَلَى النَّاسِ وَ يُعَلِّمَهُمْ مَا عِنْدَهُ فِي هَذَا الْبَابِ قَامَ فَحَمِدَ اللَّهَ تَعَالَى وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ أَكْثَرَ الْكَفَّيْسِ الثَّقَى وَ أَحَقَّ الْحَقِّقِ الْفُجُورُ

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

أَيُّهَا النَّاسُ إِنْكُمْ لَوْ طَلَبْتُمْ بَيْنَ جَابَلَقَ وَ جَابَرْسَ رَجُلًا جَدُّهُ رَسُولُ اللَّهِ ص مَا وَجَدْتُمُوهُ غَيْرِي وَ غَيْرَ أَجِي الْحُسَيْنِ وَ إِنَّ اللَّهَ قَدْ هَدَاكُمْ بِأَوْلِيَاءِ مُحَمَّدٍ ص

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

<sup>20</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 18 H 9 b

وَإِنَّ مُعَاوِيَةَ نَازَعَنِي حَقًّا هُوَ لِي فَتَرَكْتُهُ لِصَلَاحِ الْأُمَّةِ وَحَقِّنَ دِمَائِهَا وَفَدَّ بَايَعْتُمُونِي عَلَى أَنْ تُسَالِمُوا مَنْ سَالَمْتُ فَقَدْ رَأَيْتُ أَنْ أُسَالِمَهُ وَرَأَيْتُ أَنْ مَا حَقَّنَ الدِّمَاءَ خَيْرٌ يَمَّا سَفَكَهَا وَأَرَدْتُ صَلَاحَكُمْ وَأَنْ يَكُونَ مَا صَنَعْتُ حُجَّةً عَلَى مَنْ كَانَ يَتَمَكَّى هَذَا الْأَمْرَ وَإِنْ أَذْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ.

Muawiya has disputed me of a right which is for me<sup>asws</sup>, but I<sup>asws</sup> 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<sup>asws</sup> am at peace with. You have seen that I<sup>asws</sup> have made peace with him, and you have seen that what saves the blood is better than what spills it, and I<sup>asws</sup> wanted your betterment and that what I<sup>asws</sup> have done should become an argument upon the one who would with for this command, ***And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]***".<sup>21</sup>

<sup>21</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 18 H 9 c

باب 19 كيفية مصالحة الحسن بن علي صلوات الله عليهما معاوية و ما جرى بينهما قبل ذلك

## CHAPTER 19 – THE MANNER OF THE PEACE TREATY OF AL-HASSAN<sup>-asws</sup> BIN ALI<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> BOTH, WITH MUAWIYA AND WHAT HAD FLOWED BETWEEN THEM BEFORE THAT

1- ع، علل الشرائع دس معاوية إلى عمرو بن حُرَيْثٍ وَ الْأَشْعَثِ بْنِ قَيْسٍ وَ إِلَى حَجْرٍ بْنِ الْحَارِثِ وَ شَبَّابِ بْنِ رِئِيٍّ دَسِيساً أَفْرَدَ كُلَّ وَاحِدٍ مِنْهُمْ بَعِيزٍ مِنْ غُيُوبِهِ أَنَّكَ إِنْ قَتَلْتَ الْحَسَنَ بْنَ عَلِيٍّ فَلَكَ مِائَتَا أَلْفٍ دِرْهَمٍ وَ جُنْدٌ مِنْ أَجْنَادِ الشَّامِ وَ بِنْتُ مِنْ بَنَاتِي

(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<sup>-asws</sup> Bin Ali<sup>-asws</sup>, then for you would be two hundred thousand Dirhams, and an army from the armies of Syria, and a daughter from my daughters!'

فَبَلَغَ الْحَسَنَ ع فَاسْتَأْذَنَ وَ لَبِسَ دِرْعاً وَ كَفَرَهَا وَ كَانَ يَحْتَرِزُ وَ لَا يَتَقَدَّمُ لِلصَّلَاةِ بِهِمْ إِلَّا كَذَلِكَ فَرَمَاهُ أَخَذَهُمْ فِي الصَّلَاةِ بِسَهْمٍ فَلَمْ يَثْبُثْ فِيهِ لِمَا عَلَيْهِ مِنَ الْأَمَةِ

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

فَلَمَّا صَارَ فِي مُظْلَمٍ سَابَطَ صَرِيهَ أَخَذَهُمْ بِخَنْجَرٍ مَسْمُومٍ فَعَمِلَ فِيهِ الْخُنْجَرُ فَأَمَرَ ع أَنْ يُعْدَلَ بِهِ إِلَى بَطْنِ جُرَيْحٍ وَ عَلَيْهَا عُمُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ بْنِ مَسْعُودٍ بْنِ قَيْلَةَ

When he<sup>-asws</sup> came to be in a dark archway, one of them struck him<sup>-asws</sup> with a poisoned dagger. The dagger worked in him<sup>-asws</sup>. He<sup>-asws</sup> instructed that he<sup>-asws</sup> 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.

فَقَالَ الْمُخْتَارُ لِعَمِّهِ تَعَالَ حَتَّى نَأْخُذَ الْحَسَنَ وَ نُسَلِّمَهُ إِلَى مُعَاوِيَةَ فَيَجْعَلَ لَنَا الْعِرَاقَ فَتَذِرَ بِذَلِكَ الشَّيْخُ مِنْ قَوْلِ الْمُخْتَارِ لِعَمِّهِ فَهَمُّوا بِقَتْلِ الْمُخْتَارِ فَتَلَطَّفَ عُمُ لِمَسْأَلَةِ الشَّيْخِ بِالْعَفْوِ عَنِ الْمُخْتَارِ فَفَعَلُوا

Al-Mukhtar said to his uncle, 'Let us go and seize Al-Hassan<sup>-asws</sup> and submit him<sup>-asws</sup> 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.

فَقَالَ الْحَسَنُ ع وَبَلَّكُمْ وَ اللَّهُ إِنْ مُعَاوِيَةَ- لَا يَفِي لِأَخِي مِنْكُمْ بِمَا ضَمَنَهُ فِي قَتْلِي وَ إِنِّي أَظُنُّ أَنَّكَ إِذَا وَضَعْتَ يَدِي فِي يَدِهِ فَأَسْأَلُهُ لَمْ يَتَرَجَّحْ أَدِينُ لِدِينِ جَدِّي ص وَ إِنِّي أَقْدِرُ أَنْ أَعْبُدَ اللَّهَ عَزَّ وَ جَلَّ وَحْدِي

Al-Hassan<sup>-asws</sup> said: 'Woe be unto you all! By Allah<sup>-azwj</sup>! Muawiya will not be loyal to anyone of you with whatever he has guaranteed for you regarding my<sup>-asws</sup> killing, and I<sup>-asws</sup> think that I<sup>-asws</sup> should place my<sup>-asws</sup> hand in his hand and submit to him. He will not leave me<sup>-asws</sup> to be on the religion of my<sup>-asws</sup> grandfather<sup>-saww</sup>, and I<sup>-asws</sup> am well able to worship Allah<sup>-azwj</sup> Mighty and Majestic alone.

وَلَكِنِّي كَأَنِّي أَنْظُرُ إِلَى أَبْنَائِكُمْ وَاقِفِينَ عَلَى أَبْوَابِ أَبْنَائِهِمْ يَسْتَسْقُونَكُمْ وَيَسْتَطْعِمُونَكُمْ بِمَا جَعَلَهُ اللَّهُ لَهُمْ فَلَا يُسْقَوْنَ وَلَا يُطْعَمُونَ قَبْعَدًا وَ سُحْقًا لِمَا كَسَبَتْهُ أَيْدِيهِمْ - وَ سَمِعَلُمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

But, it is as if I<sup>-asws</sup> am looking to your sons standing at the doors of their sons, asking to be quenched and asking to be fed with what Allah<sup>-azwj</sup> 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]**.

فَجَعَلُوا يَخْتَدِرُونَ بِمَا لَا غَدْرَ لَهُمْ فِيهِ فَكَتَبَ الْحَسَنُ مِنْ قَوْرِهِ ذَلِكَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّ خَطْبِي انْتَهَى إِلَى النَّاسِ مِنْ حَقِّ أُخْيِيهِ وَ بَاطِلِ أُمِّيَّتِهِ وَ خَطْبُكَ خَطْبٌ مِنْ انْتَهَى إِلَى مُرَادِهِ وَ إِنِّي أَعْتَرِلُ هَذَا الْأَمْرَ وَ أُخْلِيهِ لَكَ وَ إِنْ كَانَ تَخْلِيَتِي إِيَّاهُ شَرًّا لَكَ فِي مَعَادِكَ

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

وَ لِي شُرُوطٌ أَشْرَطُهَا - لَا تَبْهَظَنَّكَ إِنْ وَفَيْتَ لِي بِمَا بَعْدُ وَ لَا تَخَفُ إِنْ عَدَرْتُ وَ كَتَبَ الشُّرُوطَ فِي كِتَابٍ آخَرَ فِيهِ يُتِمُّهُ بِالْوَفَاءِ وَ تَرِكَ الْعَدْرِ وَ سَتَنْدُمُ يَا مُعَاوِيَةُ كَمَا نَدِمَ غَيْرُكَ مِنْ تَهْضُ فِي الْبَاطِلِ أَوْ قَعَدَ عَنِ الْحَقِّ حِينَ لَمْ يَنْفَعِ النَّدَمُ وَ السَّلَامُ.

And for me<sup>-asws</sup> there are conditions I<sup>-asws</sup> am stipulating. You will not be inconvenience if you were to fulfil these for me with a pact, nor will I<sup>-asws</sup> fear if you were to betray'. And he<sup>-asws</sup> wrote the condition in another letter wherein he<sup>-asws</sup> 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!''<sup>22</sup>

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ تَهْجِ الْبَلَاغَةِ قَالَ أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ كَتَبَ الْحَسَنُ ع إِلَى مُعَاوِيَةَ مَعَ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْأَزْدِيِّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِلْعَالَمِينَ وَ مِنَّةً لِلْمُؤْمِنِينَ

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

'Al-Hassan<sup>-asws</sup> wrote to Muawiya with Jundab Bin Abdullah Al-Azdy: 'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Emir of the Momineen, to Muawiya Bin Abu Sufyan. Greetings unto you all! I<sup>-asws</sup> praise

<sup>22</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 1 a

Allah<sup>-azwj</sup> to you, Who, there is no god except He<sup>-azwj</sup>. As for after, Allah<sup>-azwj</sup> Majestic and Mighty Sent Muhammad<sup>-saww</sup> as a Mercy to the worlds, and a Conferment to the Momineen.

تَوَفَّاهُ اللَّهُ غَيْرَ مُقْصِرٍ وَلَا وَإِنْ بَعْدَ أَنْ أَظْهَرَ اللَّهُ بِهِ الْحَقَّ وَحَقَّ بِهِ الشِّرْكَ وَ حَصَّ قُرَيْشًا خَاصَّةً فَقَالَ لَهُ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ

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

فَلَمَّا تُوَفِّي تَنَازَعَتْ سُلْطَانَةُ الْعَرَبِ فَقَالَتْ قُرَيْشٌ نَحْنُ قَبِيلُهُ وَ أُسْرَتُهُ وَ أَوْلِيَاؤُهُ وَ لَا يَحِلُّ لَكُمْ أَنْ تُنَازِعُونَا سُلْطَانَ مُحَمَّدٍ وَ حَقَّهُ

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

قُرَأتِ الْعَرَبُ أَنَّ الْقَوْلَ مَا قَالَتْ قُرَيْشٌ وَ أَنَّ الْحُجَّةَ لَهُمْ فِي ذَلِكَ عَلَى مَنْ نَازَعَهُمْ أَمْرَ مُحَمَّدٍ ص فَأَنَعَتْهُمْ وَ سَلَّمَتْ إِلَيْهِمْ.

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<sup>-saww</sup>. So, they were gracious to them and submitted it to them.

ثُمَّ حَاجَجْنَا نَحْنُ قُرَيْشًا بِمَثَلِ مَا حَاجَّتْ بِهِ الْعَرَبُ فَلَمْ تُنْصِفْنَا قُرَيْشٌ إِنصَافَ الْعَرَبِ لَهَا إِنَّمَا أَخَذُوا هَذَا الْأَمْرَ دُونَ الْعَرَبِ بِالْإِنْصَافِ وَ الْإِحْتِجَاجِ فَلَمَّا صِرْنَا أَهْلَ بَيْتِ مُحَمَّدٍ وَ أَوْلِيَاءَهُ إِلَى مُحَاجَّتِهِمْ وَ طَلَبِ النَّصْفِ مِنْهُمْ بَاعَدُونَا وَ اسْتَوَلُوا بِالْاجْتِمَاعِ عَلَى ظُلْمِنَا وَ مُرَاغَمَتِنَا وَ الْعَنْتِ مِنْهُمْ لَنَا فَالْمَوْعِدُ اللَّهُ وَ هُوَ الْوَلِيُّ النَّصِيرُ.

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

وَ لَقَدْ تَعَجَّبْنَا لِتَوَثُّبِ الْمُتَوَثِّبِينَ عَلَيْنَا فِي حَقِّنَا وَ سُلْطَانِ نَبِيِّنَا وَ إِنْ كَانُوا ذَوِي فَضِيلَةٍ وَ سَابِقَةٍ فِي الْإِسْلَامِ وَ أَمْسَكْنَا عَنْ مُنَازَعَتِهِمْ خَافَةً عَلَى الدِّينِ أَنْ يَحْدُثَ الْمُنَافِقُونَ وَ الْأَحْزَابُ فِي ذَلِكَ مَغْمَرًا يَتْلَمُونَهُ بِهِ أَوْ يَكُونُ لَهُمْ بِذَلِكَ سَبَبٌ إِلَى مَا أَرَادُوا مِنْ إِفْسَادِهِ

And we<sup>-asws</sup> are surprised at the pouncers pouncing upon us<sup>-asws</sup> regarding our<sup>-asws</sup> rights and authority of our Prophet<sup>-saww</sup>, despite them being with merit and precedence in Al-Islam, and we<sup>-asws</sup> 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.

فَالْيَوْمَ فَلْيَتَعَجَّبِ الْمُتَعَجِّبُ مِنْ تَوَثُّبِكَ يَا مُعَاوِيَةُ عَلَى أَمْرِ لَسْتُ مِنْ أَهْلِهِ لَا بِفَضْلِ فِي الدِّينِ مَعْرُوفٍ وَ لَا أَثَرٍ فِي الْإِسْلَامِ خَمُودٍ وَ أَنْتَ ابْنُ حِزْبٍ مِنَ الْأَحْزَابِ وَ ابْنُ أَعْدَى قُرَيْشٍ لِرَسُولِ اللَّهِ ص



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<sup>-saww</sup>.

وَلَكِنَّ اللَّهَ حَسِيبُكَ فَسَتُرَدُّ فَتَعْلَمُ لِمَنْ عَفَى الدَّارِ وَ بِاللَّهِ لَتَلْقَيْنَ عَنْ قَلِيلٍ رَبَّكَ ثُمَّ لَيَجْزِيَنَّكَ بِمَا قَدَّمْتَ يَدَاكَ وَ مَا اللَّهُ بِظَالِمٍ لِّلْعَبِيدِ

But Allah<sup>-azwj</sup> 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 Allah<sup>-azwj</sup>! You shall be meeting your Lord after a little while, then He<sup>-azwj</sup> will Recompense you for what your hands have sent ahead, and Allah<sup>-azwj</sup> is not lease unjust to the servants.

إِنَّ عَلَيْنَا لَمَّا مَضَىٰ لِسَبِيلِهِ رَحْمَةً اللَّهِ عَلَيْهِ يَوْمَ قُضِيَ وَ يَوْمَ مَنَ اللَّهُ عَلَيْهِ بِالإِسْلَامِ وَ يَوْمَ يُبْعَثُ حَيًّا وَلَآئِي الْمُسْلِمُونَ الْأَمْرَ بَعْدَهُ فَأَسْأَلُ اللَّهَ أَنْ لَا يُؤْتِنَا فِي الدُّنْيَا الرِّأْسَةَ شَيْئًا يَنْقُصُنَا بِهِ فِي الْآخِرَةِ مِمَّا عِنْدَهُ مِنْ كَرَامَتِهِ

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

وَ إِنَّمَا حَمَلَنِي عَلَى الْكِتَابِ إِلَيْكَ الْإِعْدَاؤُ فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فِي أَمْرِكَ وَ لَكَ فِي ذَلِكَ إِنْ فَعَلْتَهُ الْخَطُ الْجَسِيمُ وَ الصَّلَاحُ لِلْمُسْلِمِينَ فَدَعِ التَّمَادِي فِي الْبَاطِلِ وَ ادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ مِنْ بَيْعَتِي فَإِنَّكَ تَعْلَمُ أَنِّي أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ عِنْدَ اللَّهِ وَ عِنْدَ كُلِّ أَوَّابٍ حَفِيفٍ وَ مَنْ لَهُ قَلْبٌ مُنِيبٌ.

And rather the Book carried me<sup>-asws</sup> upon the excusing you regarding what is between me<sup>-asws</sup> and Allah<sup>-azwj</sup> 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<sup>-asws</sup> allegiance, for you know that I<sup>-asws</sup> are more rightful with this command than you in the Presence of Allah<sup>-azwj</sup> and **every penitent one, preserving (the Limits) [50:32]**, and the one having a repentant heart.

وَ اتَّقِ اللَّهَ وَ دَعْ الْبَغْيَ وَ اخْشِ دِمَاءَ الْمُسْلِمِينَ فَوَ اللَّهِ مَا لَكَ مِنْ خَيْرٍ فِي أَنْ تَلْقَى اللَّهَ مِنْ دِمَائِهِمْ بِأَكْثَرٍ مِمَّا أَنْتَ لَاقِيهِ بِهِ وَ ادْخُلْ فِي السَّلَامِ وَ الطَّاعَةِ وَ لَا تَنَازِعِ الْأَمْرَ أَهْلَهُ وَ مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ لِيُطْفِئَ اللَّهُ النَّارَ بِذَلِكَ وَ يَجْمَعَ الْكَلِمَةَ وَ يُصْلِحَ ذَاتَ الْبَيْنِ

And fear Allah<sup>-azwj</sup> and leave the rebellion and save the blood of the Muslims. By Allah<sup>-azwj</sup>! There would be no good for you if you were to meet Allah<sup>-azwj</sup> 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 Allah<sup>-azwj</sup> to Extinguish the flames (of hatred) and Unite the words and reconcile between the two.

وَ إِنْ أَنْتَ أَبَيْتَ إِلَّا التَّمَادِي فِي عَيْتِكَ سِرْتُ إِلَيْكَ بِالْمُسْلِمِينَ فَحَاكِمْتُكَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

And if you refuse except to be excessive in your error, I<sup>-asws</sup> 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 و الإلحاد إلى قوله و قد فهمت الذي دعوتني إليه من الصلح فلو علمت أنك أضبط مني للرعية و أخط على هذه الأمة و أحسن سياسة و أقوى على جمع الأموال و أكيد للعدو لأجبتك إلى ما دعوتني إليه و رأيتك لذلك أهلاً

I (Majlisi) am saying, 'Then he (the narrator) mentioned the answer of Muawiya and what Kufr and atheism he had revealed in it, up to his words, 'And I have understood that which you are calling me to, the reconciliation. If I had known that you<sup>-asws</sup> are more exact than me for the citizens, and more encompassing upon this community, and of better politics and stronger upon entirety of the wealth, and better planner against the enemies, I would have answered you<sup>-asws</sup> to what you<sup>-asws</sup> are calling me to, and (if I had seen you<sup>-asws</sup> as rightful.

و لكن قد علمت أنني أطول منك ولاية و أقدم منك لهذه الأمة بحرية و أكبر منك سناً فأنت أحنى أن تجيبني إلى هذه المنزلة التي سألتني فادخل في طاعتي و لك الأمر من بعدي و لك ما في بيت مال العراق بالغاً ما بلغ تحمله إلى حيث أحببت

But, you have known that I am of longer governance than you, and more advanced in experience than you<sup>-asws</sup> are for this community, and older than you in years. Thus, you<sup>-asws</sup> are more rightful that you<sup>-asws</sup> answer me to this status which you<sup>-asws</sup> had asked me for. So, enter into my obedience and for you<sup>-asws</sup> would be the command from after me, and for you<sup>-asws</sup> would be whatever there is in the public treasury of Al-Iraq, it reaches whatever it reaches. You<sup>-asws</sup> can carry it to wherever you<sup>-asws</sup> like to.

و لك خراج أي حور العراق شئت معونة على نفقتك يجيبها أمينك و يحملها إليك في كل سنة و لك أن لا يستولى عليك بالأشياء و لا يُفصى دونك الأمور و لا تُعصى في أمر أردت به طاعة الله أعاننا الله و إياك على طاعته إنه سميع مجيب الدعاء و السلام.

And for you<sup>-asws</sup> would be outside, i.e., outskirts of Al-Iraq as an assistance upon your<sup>-asws</sup> expenditure obliging your<sup>-asws</sup> trustees, and they will bring it to you<sup>-asws</sup> every year; and for you<sup>-asws</sup> would be that you<sup>-asws</sup> will not be judged upon with the things, nor will anyone decree the matters besides you<sup>-asws</sup>, not will you<sup>-asws</sup> disobey in any matter the obedience of Allah<sup>-azwj</sup> is intended by it. May Allah<sup>-azwj</sup> Assist us and you<sup>-asws</sup> upon obeying Him<sup>-azwj</sup>. He<sup>-azwj</sup> is the Hearing, the Answering of the supplication. And the greetings’.

قال جندب فلما أتيت الحسن ع بكتاب معاوية قلت له إن الرجل سائر إليك فابذله بالمسير حتى يُقاتله في أرضه و بلاده و عمله فأمّا أن تُقدّر أنه يُنقاد لك فلا والله حتى يرى منا أعظم من يوم صفين فقال أقبل ثم قعد عن مشورتي و تناسى قولي.

Jundab said, 'When I came to Al-Hassan<sup>-asws</sup> with the letter of Muawiya, I said to him<sup>-asws</sup>, 'The man is going to travel to you<sup>-asws</sup> (for battle), so initiate him with the travelling until you<sup>-asws</sup> fight him in his land, and his city, and his work. Either you<sup>-asws</sup> are able upon him being led to you, or else no, by Allah<sup>-azwj</sup>, until he sees from us mightier than the day of Siffeen'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall do so'. Then he<sup>-asws</sup> sat from my consultation and my word was forgotten'.<sup>23</sup>

2- ب، قرب الإسناد ابن طريف عن ابن علقوان عن جعفر عن أبيه ع أن الحسن و الحسين صلوات الله عليهما كانا يعمران معاوية و يقولان فيه و يُقبلان جوائزهُ.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

<sup>23</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 1 b

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, were winking at each other and speaking regarding him and accepting his awards’.<sup>24</sup>

3- ف، تحف العقول قَالَ مُعَاوِيَةُ لِلْحَسَنِ ع بَعْدَ الصُّلْحِ اذْكَرَ فَضْلَنَا فَحَمِدَ اللَّهَ وَ اَتَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفَنِي فَأَنَا الْحَسَنُ بْنُ رَسُولِ اللَّهِ

(The book) ‘Tuhaf Al Uqool’ –

‘Muawiya said to Al-Hassan<sup>-asws</sup> after the reconciliation, ‘Mention our merits’. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and sent Salawaat upon Muhammad<sup>-saww</sup> the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, then said: ‘One who recognises me<sup>-asws</sup>, so he has recognised me<sup>-asws</sup>, and one who does not recognise me<sup>-asws</sup>, so I<sup>-asws</sup> am Al-Hassan<sup>-asws</sup> son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’

أَنَا ابْنُ الْبَشِيرِ النَّذِيرِ أَنَا ابْنُ الْمُصْطَفَى بِالرَّسَالَةِ أَنَا ابْنُ مَنْ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ أَنَا ابْنُ مَنْ شَرَّفَتْ بِهِ الْأُمَّةُ أَنَا ابْنُ مَنْ كَانَ جَبْرِئِيلُ السَّفِيرَ مِنَ اللَّهِ إِلَيْهِ أَنَا ابْنُ مَنْ بُعِثَ رَحْمَةً لِلْعَالَمِينَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ

I<sup>-asws</sup> am a son<sup>-asws</sup> of the giver of glad tidings, the warner! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one Chosen with the Message! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one the Angels Send Salawaat upon! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one the (whole) community has been ennobled with! I<sup>-asws</sup> am a son of the one, Jibraeel<sup>-as</sup> was the ambassador from Allah<sup>-azwj</sup> to him<sup>-saww</sup>! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one Sent as a Mercy to the world. May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-asws</sup> and upon his<sup>-saww</sup> whole Progeny<sup>-asws</sup>!’

فَلَمْ يَقْدِرْ مُعَاوِيَةُ بِكُتْمِ عِدَاوَتِهِ وَ حَسَدِهِ فَقَالَ يَا حَسَنُ عَلَيْكَ بِالرُّطْبِ فَأَنْعَتَهُ لَنَا قَالَ نَعَمْ يَا مُعَاوِيَةُ الرِّيحُ تُنْفِخُهُ وَ الشَّمْسُ تُنْفِخُهُ وَ الْقَمَرُ يُلَوِّنُهُ وَ الْحَرُّ يُنْضِجُهُ وَ اللَّيْلُ يَبْرِدُهُ

Muawiya was not able to speak out of his enmity and his envy. He said, ‘O Hassan<sup>-asws</sup>! Upon you<sup>-asws</sup> is the date, describe it to us!’ He<sup>-asws</sup> 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’.

ثُمَّ أَقْبَلَ عَلَى مَنْطِقِهِ فَقَالَ أَنَا ابْنُ الْمُسْتَجَابِ الدَّعْوَةِ أَنَا ابْنُ مَنْ كَانَ مِنْ رَبِّهِ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى أَنَا ابْنُ الشَّفِيعِ الْمُطَاعِ أَنَا ابْنُ مَكَّةَ وَ مِئَى أَنَا ابْنُ مَنْ خَضَعَتْ لَهُ قُرَيْشٌ رَغْمًا

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

<sup>24</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 2

أَنَا ابْنُ مَنْ سَعِدَ تَابِعُهُ وَ شَقِيَ خَاذِلُهُ أَنَا ابْنُ مَنْ جُعِلَتِ الْأَرْضُ لَهُ طَهُورًا وَ مَسْجِدًا أَنَا ابْنُ مَنْ كَانَتْ أَحْبَابُ السَّمَاءِ إِلَيْهِ تَنْزِي أَنَا ابْنُ مَنْ أَدَّهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا

I-asws am a son-asws of the one his follower is fortunate and his-saww forsaker is wretched! I-asws am a son-asws of the one-saww, the (all) earth was Made to be a cleanser for him-saww and a Masjid! I-asws am a son-asws of the one the news of the sky were Shown to him-saww! I-asws am a son-asws of the one-saww, the uncleanness was Removed from them and they-asws were Purified with a Purification!'

فَقَالَ مُعَاوِيَةُ أَطُنُّ نَفْسَكَ يَا حَسَنُ تُنَازِعُكَ إِلَى الْخِلَافَةِ فَقَالَ وَبِكَ يَا مُعَاوِيَةُ إِنَّمَا الْخَلِيفَةُ مَنْ سَارَ بِسِيرَةِ رَسُولِ اللَّهِ وَ عَمِلَ بِطَاعَةِ اللَّهِ وَ لَعَمْرِي إِنَّا لَأَعْلَامُ الْهُدَى وَ مَنَارُ الثَّقَى وَ لَكِنَّكَ يَا مُعَاوِيَةُ يَمُنُّ أَبَادَ السُّنَنِ وَ أَحْيَا الْبَدَعِ وَ اتَّخَذَ عِبَادَ اللَّهِ حَوْلًا وَ دِينَ اللَّهِ لَعِبًا

Muawiya said, 'You-asws are thinking of yourself-asws as being fought to the caliphate?' He-asws said: 'Woe be unto you, O Muawiya! But rather, the caliph is the one who travels the way of Rasool-Allah-saww and works with the obedience of Allah-azwj! By Allah-azwj and my-asws life! I-asws am the flag of guidance, and the minaret of piety, but you O Muawiya, are from annihilators of the Sunnah, and reviver of the innovations, and taking the servants of Allah-azwj as personal slaves, and religion of Allah-azwj as sport (to play with)!

فَكَأَنَّ قَدْ أُحْمِلَ مَا أَنْتَ فِيهِ فَعِشْتَ يَسِيرًا وَ بَقِيتَ عَلَيْكَ تَبَعَاتُهُ يَا مُعَاوِيَةُ وَ اللَّهُ لَقَدْ خَلَقَ اللَّهُ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ أَسْمَاؤُهُمَا جَابَلْقَا وَ جَابَلْسَا مَا بَعَثَ اللَّهُ إِلَيْهِمَا أَحَدًا غَيْرَ جَدِّي رَسُولِ اللَّهِ ص

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-asws grandfather-saww Rasool-Allah-saww'.

فَقَالَ مُعَاوِيَةُ يَا أَبَا مُحَمَّدٍ أَخْبِرْنَا عَنْ لَيْلَةِ الْقَدْرِ

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

قَالَ نَعَمْ عَنْ مِثْلِ هَذَا فَاسْأَلْ إِنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ سَبْعًا وَ الْأَرْضِينَ سَبْعًا وَ الْجِنَّ مِنْ سَبْعٍ وَ الْإِنْسَ مِنْ سَبْعٍ فَتَطْلُبُ مِنْ لَيْلَةٍ ثَلَاثٍ وَ عِشْرِينَ إِلَى لَيْلَةِ سَبْعٍ وَ عِشْرِينَ ثُمَّ تَهْضُ ع.

He-asws said: 'Yes, about the like of this, you should ask. 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-asws got up".<sup>25</sup>

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى أَبُو الْحَسَنِ الْمَدَائِنِيُّ قَالَ: سَأَلَ مُعَاوِيَةَ الْحَسَنَ بْنَ عَلِيٍّ ع بَعْدَ الصُّلْحِ أَنْ يَخْطُبَ النَّاسَ فَاثْتَمَعَ فَنَاشَدَهُ أَنْ يَفْعَلَ فَوُضِعَ لَهُ كُرْسِيُّ فَجَلَسَ عَلَيْهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدَ فِي مُلْكِهِ وَ تَفَرَّدَ فِي رُؤُوسِهِ يُؤْتِي الْمُلُوكَ مِنْ يَشَاءُ وَ يَنْزِعُهُ عَنْ يَشَاءُ

<sup>25</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 3 a

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

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

وَالْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ بَنِي مُؤْمِنَكُمْ وَأَخْرَجَ مِنَ الشِّرْكِ أَوْلَكُمْ وَحَقَّنَ دِمَاءَ آخِرِكُمْ فَبَلَاؤُنَا عِنْدَكُمْ قَدِيمًا وَحَدِيثًا أَحْسَنُ الْبَلَاءِ إِنْ شَكَرْتُمْ أَوْ كَفَرْتُمْ

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

أَيُّهَا النَّاسُ إِنَّ رَبَّ عَلَيَّ كَانَ أَغْلَمَ بَعْلِي حِينَ قَبَضَهُ إِلَيَّ وَلَقَدْ اخْتَصَّهُ بِفَضْلٍ لَنْ تُعْهَدُوا بِمِثْلِهِ وَلَنْ تَجِدُوا مِثْلَ سَابِقِهِ.

O you people! The Lord<sup>-azwj</sup> of Ali<sup>-asws</sup> was more Knowing with Ali<sup>-asws</sup> when He<sup>-azwj</sup> Called him<sup>-asws</sup> to Him<sup>-azwj</sup>, and He<sup>-azwj</sup> had Specialised him<sup>-asws</sup> with such merits, you will never be with similar to it and you will never find like his<sup>-asws</sup> precedence!

فَهَيْهَاتَ هَيْهَاتَ طَالَمَا قَلْبُنُ الْأُمُورِ حَتَّى أَعْلَاهُ اللَّهُ عَلَيْكُمْ وَهُوَ صَاحِبُكُمْ غَزَائِكُمْ فِي بَدْرٍ وَأَخَوَاتُكُمْ جَرَعَكُمْ رَنَقًا وَسَقَاتُمْ عَقْلًا وَأَذَلَّ رِقَابَكُمْ وَشَرَفَكُمْ بِرَيْقِكُمْ فَلَسْتُمْ بِمُؤْمِنِينَ عَلَى بُغْضِهِ

So, far be it! Far be it! For long you have overturned the matters until Allah<sup>-azwj</sup> Caused him<sup>-asws</sup> to be on top upon you all, and he<sup>-asws</sup> 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<sup>-asws</sup>.

وَإِنَّمَا اللَّهُ لَا تُرَى أُمَّةٌ مُحَمَّدٍ خُفْضًا مَا كَانَتْ سَادَتُهُمْ وَفَادَتُهُمْ فِي بَنِي أُمَيَّةَ وَلَقَدْ وَجَّهَ اللَّهُ إِلَيْكُمْ فِتْنَةً لَنْ تُصَدُّوا عَنْهَا حَتَّى تَهْلِكُوا لِبَطَاعَتِكُمْ طَوَاغِيَتَكُمْ وَانْضَوَاتِكُمْ إِلَى شَيْطَانِيكُمْ فَعِنْدَ اللَّهِ أَحْتَسِبُ مَا مَضَى وَ مَا يُنْتَظَرُ مِنْ سُوءِ رَغْبَتِكُمْ وَ خَيْفِ جَلْمِكُمْ.

And I swear by Allah<sup>-azwj</sup>! The community of Muhammad<sup>-saww</sup> will not see lowness for as long as you are their chief and their guide among the clan of Umayya, and Allah<sup>-azwj</sup> 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 unsheathing (your swords) for your Satans<sup>-la</sup>. I<sup>-asws</sup> anticipate in the Presence of Allah<sup>-azwj</sup> of what has passed, and what is awaited from your evil desires and the injustices of your dreams'.

ثُمَّ قَالَ يَا أَهْلَ الْكُوفَةِ لَقَدْ فَارَقَكُمْ بِالْأَمْسِ سَهْمٌ مِنْ مَرَامِي اللَّهِ صَائِبٌ عَلَى أَعْدَاءِ اللَّهِ نَكَالٌ عَلَى فُجَّارٍ فُرُشٍ لَمْ يَزَلْ آخِذًا بِخَنَاجِرِهَا جَائِمًا عَلَى أَنْفُسِهَا لَيْسَ بِالْمُؤْمِنَةِ فِي أَمْرِ اللَّهِ وَلَا بِالْشُرُوقَةِ لِمَالِ اللَّهِ وَلَا بِالْفُرُوقَةِ فِي حَرْبِ أَعْدَاءِ اللَّهِ

Then he<sup>-asws</sup> said: 'O people of A- Kufa! He<sup>-asws</sup> has separated from you yesterday, an arrow from the archery of Allah<sup>-azwj</sup>, difficult upon the enemies of Allah<sup>-azwj</sup>, a punishment upon the mischief-makers of Quraysh. He<sup>-asws</sup> did not cease seizing their throats, kneeling upon themselves, neither being blamed regarding a Command of Allah<sup>-azwj</sup> neither with stealing any

wealth of Allah<sup>-azwj</sup>, nor with cowardice in battling the enemies of Allah<sup>-azwj</sup>. He<sup>-asws</sup> gave the Book his<sup>-asws</sup> seal and his<sup>-asws</sup> determination.

أَعْطَى الْكِتَابَ خَوَاتِيمَهُ وَ عَزَائِمَهُ دَعَاهُ فَأَجَابَهُ وَ قَادَهُ فَأَتْبَعَهُ لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَانِمَ فَصَلَّوْا اللَّهُ عَلَيْهِ وَ رَحْمَتُهُ.

He<sup>-azwj</sup> Called him<sup>-asws</sup>, so he<sup>-asws</sup> answered Him<sup>-azwj</sup>, and Guided him<sup>-asws</sup>, so he<sup>-asws</sup> followed Him<sup>-saww</sup>. You cannot seize him<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>, any blame of a blamer. May the Salawaat of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Mercy be upon him<sup>-asws</sup>!

فَقَالَ مُعَاوِيَةُ أَخْطَأَ عَجَلًا أَوْ كَادَ وَ أَصَابَ مُتَثَبِتًا أَوْ كَادَ مَا ذَا أَرَدْتُ مِنْ لُحْطَةِ الْحَسَنِ ع.

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<sup>-asws</sup>?<sup>26</sup>

4- بج، الخرائج و الجرائح رُوِيَ عَنِ الْحَارِثِ الْهُمْدَانِيِّ قَالَ: لَمَّا مَاتَ عَلِيٌّ عَجَّ النَّاسُ إِلَى الْحَسَنِ وَ قَالُوا أَنْتَ خَلِيفَةُ أَبِيكَ وَ وَصِيُّهُ وَ نَحْنُ السَّامِعُونَ الْمُطِيعُونَ لَكَ فَمَرْنَا بِأَمْرِكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Haris Al Hamdany who said,

'When Ali<sup>-asws</sup> passed away, the people came to Al-Hassan<sup>-asws</sup> and said, 'You<sup>-asws</sup> are a caliph of your<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> successor<sup>-asws</sup>, and we are listeners, the obedient to you<sup>-asws</sup>, so order us with your<sup>-asws</sup> orders'.

فَقَالَ ع كَذَبْتُمْ وَ اللَّهُ مَا وَفَيْتُمْ لِمَنْ كَانَ خَيْرًا مِنِّي فَكَيْفَ تَقُونَ لِي وَ كَيْفَ أَطِيعُ الْإِيَّكُمْ وَ لَا أَتَقِي بَكُمْ إِنْ كُنْتُمْ صَادِقِينَ فَمَوَّعِدُ مَا بَيْنِي وَ بَيْنَكُمْ مُعَسْكِرُ الْمَدَائِنِ فَوَافُوا إِلَيَّ هُنَاكَ

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

فَرَكِبَ وَ رَكِبَ مَعَهُ مَنْ أَرَادَ الْخُرُوجَ وَ تَخَلَّفَ عَنْهُ كَثِيرٌ فَمَا وَفَوْا بِمَا قَالُوهُ وَ بِمَا وَعَدُوهُ وَ غَرُّوهُ كَمَا غَرُّوا أَمِيرَ الْمُؤْمِنِينَ ع مِنْ قَبْلِهِ

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

فَقَامَ حَطِيبًا وَ قَالَ عَزَّمْتُمُونِي كَمَا عَزَّمْتُمْ مَنْ كَانَ مِنْ قَبْلِي مَعَ أَيِّ إِمَامٍ تُقَاتِلُونَ بَعْدِي مَعَ الْكَافِرِ الظَّالِمِ الَّذِي لَمْ يُؤْمِنْ بِاللَّهِ وَ لَا بِرَسُولِهِ قَطُّ وَ لَا أَظْهَرَ الْإِسْلَامَ هُوَ وَ بَنِي [بَنُو] أُمَيَّةَ إِلَّا فَرَقًا مِنَ السَّيْفِ وَ لَوْ لَمْ يَبْقَ لِبَنِي أُمَيَّةَ إِلَّا عَجُوزٌ دَرْدَاءٌ لَبَعَثَ دِينَ اللَّهِ عَوَجًا وَ هَكَذَا قَالَ رَسُولُ اللَّهِ ص

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

<sup>26</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, 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<sup>-azwj</sup> to be crooked, and that is what Rasool-Allah<sup>-saww</sup> had said’.

ثُمَّ وَجَّهَ إِلَيْهِ قَائِدًا فِي أَرْبَعَةِ آلَافٍ وَكَانَ مِنْ كِنْدَةَ وَ أَمَرَهُ أَنْ يُعَسِّكَرَ بِالْأَنْبَارِ وَ لَا يُحْدِثَ شَيْئًا حَتَّى يَأْتِيَهُ أَمْرُهُ فَلَمَّا تَوَجَّهَ إِلَى الْأَنْبَارِ وَ نَزَلَ بِهَا وَ عَلِمَ مُعَاوِيَةَ بِذَلِكَ بَعَثَ إِلَيْهِ رُسُلًا وَ كَتَبَ إِلَيْهِ مَعَهُمْ أَنَّكَ إِنْ أَقْبَلْتَ إِلَيَّ أَوْلَكَ بَعْضَ كُورِ الشَّامِ وَ الْجَزِيرَةِ غَيْرَ مُنْفِيسٍ عَلَيْكَ

Then a commander came towards him<sup>-asws</sup> among four thousand, and he was from Kinda, and he<sup>-asws</sup> instructed him to encamp at Al-Anbar and not to do anything new until his<sup>-asws</sup> 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’.

وَ أَرْسَلَ إِلَيْهِ بِخَمْسِمِائَةِ أَلْفٍ دِرْهَمٍ فَقَبِضَ الْكِنْدِيُّ عَدُوَّ اللَّهِ الْمَالَ وَ قَلَبَ عَلَى الْحَسَنِ وَ صَارَ إِلَى مُعَاوِيَةَ فِي مِائَتِي رَجُلٍ مِنْ خَاصَّتِهِ وَ أَهْلِ بَيْتِهِ

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

فَبَلَغَ ذَلِكَ الْحَسَنَ ع فَقَامَ خُطِيبًا وَ قَالَ هَذَا الْكِنْدِيُّ تَوَجَّهَ إِلَى مُعَاوِيَةَ وَ غَدَرَ بِي وَ بِكُمْ وَ قَدْ أَخْبَرْتُكُمْ مَرَّةً بَعْدَ مَرَّةٍ أَنَّهُ لَا وَفَاءَ لَكُمْ أَنْتُمْ عِبِيدُ الدُّنْيَا وَ أَنَا مُوَجَّهٌ رَجُلًا آخَرَ مَكَانَهُ وَ إِنِّي أَعْلَمُ أَنَّهُ سَيَفْعَلُ بِي وَ بِكُمْ مَا فَعَلَ صَاحِبُهُ وَ لَا يُرَاقِبُ اللَّهُ فِيَّ وَ لَا فِيكُمْ

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

فَبَعَثَ إِلَيْهِ رَجُلًا مِنْ مُرَادٍ فِي أَرْبَعَةِ آلَافٍ وَ تَقَدَّمَ إِلَيْهِ بِمَشْهَدٍ مِنَ النَّاسِ وَ تَوَكَّدَ عَلَيْهِ وَ أَخْبَرَهُ أَنَّهُ سَيَعْدِي كَمَا عَدَرَ الْكِنْدِيُّ فَحَلَفَ لَهُ بِالْإِيمَانِ الَّتِي لَا تَقُومُ لَهَا الْجَبَالُ أَنَّهُ لَا يَفْعَلُ فَقَالَ الْحَسَنُ إِنَّهُ سَيَعْدِي

He<sup>-asws</sup> 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<sup>-asws</sup> with the oath which even the mountain could stand to it, that he will not be doing so. Al-Hassan<sup>-asws</sup> said: ‘He will be betraying’.

فَلَمَّا تَوَجَّهَ إِلَى الْأَنْبَارِ أَرْسَلَ مُعَاوِيَةَ إِلَيْهِ رُسُلًا وَ كَتَبَ إِلَيْهِ بِمِثْلِ مَا كَتَبَ إِلَى صَاحِبِهِ وَ بَعَثَ إِلَيْهِ بِخَمْسَةِ آلَافٍ دِرْهَمٍ وَ مَنَاهُ أَيَّ وَلَايَةٍ أَحَبَّ مِنْ كُورِ الشَّامِ وَ الْجَزِيرَةِ فَقَلَبَ عَلَى الْحَسَنِ وَ أَخَذَ طَرِيقَهُ إِلَى مُعَاوِيَةَ وَ لَمْ يَحْفَظْ مَا أَخَذَ عَلَيْهِ مِنَ الْعُهُودِ

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<sup>-asws</sup> and took his way to Muawiya and did not preserve what pact had been taken upon him.

وَبَلَغَ الْحَسَنُ مَا فَعَلَ الْمُرَادِيُّ فَقَامَ خَطِيباً فَقَالَ قَدْ أَخْبَرْتُكُمْ مَرَّةً بَعْدَ أُخْرَى أَنْكُمْ لَا تَقُونَ لِلَّهِ بِعُهُودٍ وَ هَذَا صَاحِبُكُمْ الْمُرَادِيُّ عَدَرِي بِي وَ بَيْنَكُمْ وَ صَارَ إِلَى مُعَاوِيَةَ

And it reached Al-Hassan<sup>-asws</sup> what the Murady had done. He<sup>-asws</sup> stood up to address. He<sup>-asws</sup> said: 'I<sup>-asws</sup> 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<sup>-asws</sup> and with you all, and he has gone to Muawiya!'

ثُمَّ كَتَبَ مُعَاوِيَةُ إِلَى الْحَسَنِ يَا ابْنَ عَمٍّ - لَا تَقْطَعْ الرَّحِمَ الَّذِي بَيْنَكَ وَ بَيْنِي فَإِنَّ النَّاسَ قَدْ عَدَرُوا بِكَ وَ بِأَيْدِكَ مِنْ قَبْلِكَ

Then Muawiya wrote to Al-Hassan<sup>-asws</sup>, 'O son<sup>-asws</sup> of an uncle! Do not cut off the kinship which is between you<sup>-asws</sup> and me, for the people have been treacherous with you<sup>-asws</sup> and with your<sup>-asws</sup> father<sup>-asws</sup> from before you<sup>-asws</sup>'.

فَقَالُوا إِنَّ خَانَكَ الرَّجُلَانِ وَ عَدَرُوا بِكَ فَإِنَّا مُنَاصِحُونَ لَكَ فَقَالَ لَهُمُ الْحَسَنُ لَأَعُودَنَّ هَذِهِ الْمَرَّةَ فِيمَا بَيْنِي وَ بَيْنَكُمْ وَ إِنِّي لَأَعْلَمُ أَنَّكُمْ عَادَرُونَ مَا بَيْنِي وَ بَيْنَكُمْ إِنَّ مَعْشَرَ بِلَالِ الْخَيْلَةِ قَوَائِمٌ هُنَاكَ وَ اللَّهُ لَا تَقُونَ لِي بِعُهُودٍ وَ لَتَنْقُضَنَّ الْمِيثَاقَ بَيْنِي وَ بَيْنَكُمْ

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

ثُمَّ إِنَّ الْحَسَنَ أَخَذَ طَرِيقَ التُّخَيْلَةِ فَعَسَّكَرَ عَشْرَةَ أَيَّامٍ فَلَمْ يَخْضُرْهُ إِلَّا أَرْبَعَةُ آلَافٍ فَانْصَرَفَ إِلَى الْكُوفَةِ فَصَعِدَ الْمِنْبَرَ وَ قَالَ يَا عَجَباً مِنْ قَوْمٍ لَا حَيَاءَ لَهُمْ وَ لَا دِينَ وَ لَوْ سَلَّمْتُ لَهُ الْأَمْرَ فَأَتَمُّ اللَّهُ لَا تَرَوْنَ فَرَجاً أَبَداً مَعَ بَنِي أُمَيَّةَ

Then Al-Hassan<sup>-asws</sup> took to the road of Al-Nukheyla. He<sup>-asws</sup> encamped for ten days, but no one presented except four thousand. So, he<sup>-asws</sup> left to go to Al-Kufa. He<sup>-asws</sup> ascended the pulpit and said: 'O surprise from a people having no shame for them nor any religion! And if I<sup>-asws</sup> were to submit the command to him, then I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, you will not be seeing any relief, ever, with the clan of Umayya!

وَ اللَّهُ لَا يَسُومُونَكُمْ سُوءَ الْعَذَابِ حَتَّى تَتَمَنَّوْا أَنْ عَلَيْكُمْ جَيْشاً جَيْشاً وَ لَوْ وَجَدْتُ أَغْوَاناً مَا سَلَّمْتُ لَهُ الْأَمْرَ لِأَنَّهُ مُحَرَّمٌ عَلَى بَنِي أُمَيَّةَ فَأُفٍّ وَ تَرَحُّاً يَا عَبِيدَ الدُّنْيَا

By Allah<sup>-azwj</sup>! They will be **afflicting you with evil punishments. [2:49]** until you will wish there were armies and armies for you. And if I<sup>-asws</sup> were to find supporters, I<sup>-asws</sup> 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!'

وَ كَتَبَ أَكْثَرُ أَهْلِ الْكُوفَةِ إِلَى مُعَاوِيَةَ فَإِنَّا مَعَكَ وَ إِن شِئْتَ أَخَذْنَا الْحَسَنَ وَ بَعَثْنَاهُ إِلَيْكَ ثُمَّ أَغَارُوا عَلَى فُسْطَاطِهِ وَ صَرَبُوهُ بِحِزْبَةٍ وَ أَجَدَ خَيْرُوحاً



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<sup>-asws</sup> and send him<sup>-asws</sup> to you!' Then they raided upon his<sup>-asws</sup> tent and struck him<sup>-asws</sup> with a spear, and he<sup>-asws</sup> was taken injured.

ثُمَّ كَتَبَ جَوَاباً لِمُعَاوِيَةَ إِثْمًا هَذَا الْأَمْرُ لِي وَ لِأَهْلِ بَيْتِي وَ إِنَّمَا لِمُحَرَّمَةٍ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ اللَّهُ لَوْ وَجَدْتُ صَاحِبِينَ عَارِفِينَ بِحَقِّي غَيْرَ مُنْكَرِينَ مَا سَلَّمْتُ لَكَ وَ لَا أَعْطَيْتُكَ مَا تُرِيدُ وَ انصَرَفَ إِلَى الْكُوفَةِ.

Then he<sup>-asws</sup> wrote to Muawiya: 'But rather, this command is for me<sup>-asws</sup>, and the caliphate is for me<sup>-asws</sup> and for my<sup>-asws</sup> family members, and it is Prohibited unto you and to your family members. I<sup>-asws</sup> have heard it from Rasool-Allah<sup>-saww</sup>. Had I<sup>-asws</sup> found patient ones, ones understanding my<sup>-asws</sup> rights, not deniers, I<sup>-asws</sup> would not submit to you nor give you what you want!' And he<sup>-asws</sup> left to go to Al-Kufa".<sup>27</sup>

5- شَأْنُ الْإِرْشَادِ لَمَّا بَلَغَ مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ وَفَاةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ بَيْعَةُ النَّاسِ ابْنَهُ الْحَسَنَ ع دَسَّ رَجُلًا مِنْ حِمَيْرٍ إِلَى الْكُوفَةِ وَ رَجُلًا مِنْ بَنِي الْقَيْنِ إِلَى الْبَصْرَةِ لِيَكْتُبَا إِلَيْهِ بِالْأَخْبَارِ وَ يُفْسِدَا عَلَى الْحَسَنِ الْأُمُورَ

(The book) 'Al Irshad' –

'When it reached Muawiya, the expiry of Amir Al-Momineen<sup>-asws</sup> and the pledging of the people to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, he sent a man from Himeyr to Al-Kufa and a man from the clan of Al-Qayn to Al-Basra for them both to write to him with the news and spoiling the matters upon Al-Hassan<sup>-asws</sup>.

فَعَرَفَ ذَلِكَ الْحَسَنُ ع فَأَمَرَ بِاسْتِخْرَاجِ الْحِمَيْرِيِّ مِنْ عِنْدِ حَكَّامِ الْكُوفَةِ فَأُخْرِجَ وَ أَمَرَ بِضَرْبِ عُنُقِهِ وَ كَتَبَ إِلَى الْبَصْرَةِ بِاسْتِخْرَاجِ الْقَيْنِيِّ مِنْ بَنِي سَلِيمٍ فَأُخْرِجَ وَ ضُرِبَتْ عُنُقُهُ

Al-Hassan<sup>-asws</sup> recognised that, so he<sup>-asws</sup> ordered with the expulsion of the Himeyri from the butchers at Al-Kufa and ordered with striking off his neck, and he<sup>-asws</sup> 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.

وَ كَتَبَ الْحَسَنُ ع إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّكَ دَسَسْتَ الرِّجَالَ لِلْإِغْتِيَالِ وَ الْإِغْتِيَالِ وَ أَرْضَدْتَ الْعُيُونَ كَأَنَّكَ تُحِبُّ الْقَاءَ وَ مَا أَشْكُ فِي ذَلِكَ فَتَوَقَّعْهُ إِنْ شَاءَ اللَّهُ وَ بَلِّغْنِي أَنَّكَ شَيْئٌ بِمَا لَمْ يَشْمَتْ بِهِ دُوَّ حِجِّي

And Al-Hassan<sup>-asws</sup> 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<sup>-asws</sup> am regarding that! So, anticipate it, if Allah<sup>-azwj</sup> so Desires. And it has reached me that you gloated with what the one with reasoning does not gloat with.

وَ إِنَّمَا مَثَلُكَ فِي ذَلِكَ كَمَا قَالَ الْأَوَّلُ-

تَرَوُّدٌ لِأُخْرَى مِثْلَهَا فَكَأَنَّ قَدْ-  
يُرْوَحُ فَيُصْبِي فِي الْمَيِّتِ لِيُعْتَدِي

فَقُلْ لِلَّذِي يَبْغِي خِلَافَ الَّذِي مَضَى-  
فَإِنَّا وَ مَنْ قَدْ مَاتَ مِنَّا لَكَالَّذِي-

<sup>27</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, 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 oppose the one who passed, provided for another one similar to it. It is as if I<sup>-asws</sup> and the one from us who died are like the one who goes, so he touches in the dead to feed''.

فَأَجَابَهُ مُعَاوِيَةُ عَنْ كِتَابِهِ بِمَا لَا حَاجَةَ لَنَا إِلَى ذِكْرِهِ وَكَانَ بَيْنَ الْحَسَنِ ع وَبَيْنَهُ بَعْدَ ذَلِكَ مُكَاتَبَاتٌ وَ مُرَاسَلَاتٌ وَ اخْتِجَاجَاتٌ لِلْحَسَنِ - ع فِي اسْتِخْقَافِهِ الْأَمْرَ وَ تَوْتُبٍ مَنْ تَقَدَّمَ عَلَى أَبِيهِ ع وَ ابْتِزَازِهِمْ سُلْطَانَ ابْنِ عَمِّ رَسُولِ اللَّهِ ص وَ تَحْقِيقِهِمْ بِهِ دُونَهُ أَشْيَاءَ يَطُولُ ذِكْرُهَا

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

وَ سَارَ مُعَاوِيَةُ نَحْوَ الْعِرَاقِ لِيُغْلِبَ عَلَيْهِ فَلَمَّا بَلَغَ جِسْرَ مَنْبِجٍ تَحَرَّكَ الْحَسَنُ ع وَ بَعَثَ حُجْرَ بْنَ عَدِيٍّ بِأَمْرِ الْعُمَّالِ بِالْمَسِيرِ وَ اسْتَنْفَرَ النَّاسَ لِلْجِهَادِ فَتَنَاقَلُوا عَنْهُ ثُمَّ خَفُوا

And Muawiya travelled towards Al Iraq in order to overcome upon him<sup>-asws</sup>. When he reached the bridge at Manbij, Al-Hassan<sup>-asws</sup> 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<sup>-asws</sup>. Then they feared.

وَ مَعَهُ اخْلَاطٌ مِنَ النَّاسِ بَعْضُهُمْ شِيعَةٌ لَهُ وَ لِأَبِيهِ وَ بَعْضُهُمْ مُحْكَمَةٌ يُؤْثِرُونَ قِتَالَ مُعَاوِيَةَ بِكُلِّ حِيلَةٍ وَ بَعْضُهُمْ أَصْحَابُ فِتْنٍ وَ طَمَعٍ فِي الْعَنَائِمِ وَ بَعْضُهُمْ شُكَّاكٌ وَ بَعْضُهُمْ أَصْحَابُ عَصَبِيَّةٍ اتَّبَعُوا رُؤُسَاءَ قَبَائِلِهِمْ - لَا يَرْجِعُونَ إِلَى دِينٍ

And with him<sup>-asws</sup> were a mixture of people, some of them Shias of his<sup>-asws</sup> and of his<sup>-asws</sup> father<sup>-asws</sup>, 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.

فَسَارَ حَتَّى أَتَى حَمَّامَ عُمَرَ ثُمَّ أَخَذَ عَلَى ذِرِّ كَعْبٍ فَتَنَزَلَ سَابِاطَ دُونَ الْقَنْطَرَةِ وَ بَاتَ هُنَاكَ فَلَمَّا أَصْبَحَ أَرَادَ ع أَنْ يَمْتَحِنَ أَصْحَابَهُ وَ يَسْتَبْرِئَ أَحْوَالَهُمْ لَهُ فِي الطَّاعَةِ لِيَتَمَيَّزَ بِذَلِكَ أَوْلِيَاؤُهُ مِنْ أَعْدَائِهِ وَ يَكُونَ عَلَى بَصِيرَةٍ مِنْ لِقَاءِ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ

He<sup>-asws</sup> travelled until he<sup>-asws</sup> came to the Umar bathhouse, then he took to the monastery of Ka'ab. He<sup>-asws</sup> descended at Sabata below Al-Qantara and spent the night over there. When it was morning, he<sup>-asws</sup> wanted to test his<sup>-asws</sup> companions and clarify their state to him<sup>-asws</sup> regarding the obedience, in order to distinguish between his<sup>-asws</sup> friends and his<sup>-asws</sup> enemies, and to be upon an insight in meeting Muawiya and the people of Syria in battle.

فَأَمَرَ أَنْ يُنَادِيَ فِي النَّاسِ بِالصَّلَاةِ فَاجْتَمَعُوا فَصَعِدَ الْمِنْبَرَ فَخَطَبَهُمْ فَقَالَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَهُ حَامِدٌ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا شَهِدَ لَهُ شَاهِدٌ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ انْتَمَنَهُ عَلَى الْوَحْيِ - ص

He<sup>-asws</sup> instructed for congregational Salat to be called for among the people. He<sup>-asws</sup> ascended the pulpit and addressed them. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, all of what a praiser can praise with, and I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup>, all of what a testifier can testify with, and I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, having Sent him<sup>-asws</sup> with the truth as a giver of glad tidings and Entrusted him<sup>-saww</sup> with the Revelation.

أَمَّا بَعْدُ فَإِنِّي وَاللَّهِ لَأَرْجُو أَنَّ أَكُونَ قَدْ أَصْبَحْتُ بِحَمْدِ اللَّهِ وَمِنْهُ وَأَنَا أَنْصَحُ خَلْقِي لِلَّهِ لِحَقِّهِ وَمَا أَصْبَحْتُ مُحْتَمِلًا عَلَى مُسْلِمٍ ضَعِيفَةٍ وَلَا مُرِيدًا لَهُ بِسُوءٍ وَلَا غَائِلَةً

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

أَلَا وَإِنَّ مَا تَكْرَهُونَ فِي الْجَمَاعَةِ خَيْرٌ لَكُمْ مِمَّا تُحِبُّونَ فِي الْفُرْقَةِ أَلَا وَإِنِّي نَاطِرٌ لَكُمْ خَيْرًا مِنْ نَظَرِكُمْ لِأَنفُسِكُمْ فَلَا تُخَالِفُوا أَمْرِي وَلَا تَرُدُّوا عَلَيَّ رَأْيِي غَفَرَ اللَّهُ لِي وَلَكُمْ وَأَشَدُّنِي وَإِيَّاكُمْ لِمَا فِيهِ الْمَحَبَّةُ وَالرِّضَا

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<sup>-asws</sup> am better at looking out for you all than your looking after yourselves. So, neither oppose my<sup>-asws</sup> orders nor reject my<sup>-asws</sup> opinion upon me<sup>-asws</sup>. May Allah<sup>-azwj</sup> Forgive me<sup>-asws</sup> and you all and Guide me<sup>-asws</sup> and you all to what there is love in it and the agreement'.

قَالَ فَتَطَرَّ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ وَقَالُوا مَا تَرَوْنَهُ يُرِيدُ بِمَا قَالَ قَالُوا نَظْنُهُ وَاللَّهِ يُرِيدُ أَنْ يُصَالِحَ مُعَاوِيَةَ وَيُسَلِّمَ الْأَمْرَ إِلَيْهِ فَقَالُوا كَفَرَ وَاللَّهِ الرَّجُلُ

He (the narrator) said, 'The people looked at each other and said, 'What is your view of what he<sup>-asws</sup> intends with what he<sup>-asws</sup> said?' They said, 'By Allah<sup>-azwj</sup>! We think he<sup>-asws</sup> intends to reconcile with Muawiya and submit the command to him'. So, they said, 'By Allah<sup>-azwj</sup>! The man is committing Kufr!'

ثُمَّ شَرُّوا عَلَى فُسْطَاطِهِ وَانْتَهَبُوهُ حَتَّى أَخَذُوا مُصَلَّاهُ مِنْ تَحْتِهِ ثُمَّ شَدَّ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ جَعَالٍ الْأَزْدِيُّ فَتَنَزَعَ مِطْرَفَهُ [مِطْرَفُهُ] عَنْ عَاتِقِهِ فَبَقِيَ جَالِسًا مُتَقَلِّدًا بِالسَّيْفِ يَغِيرُ رِدَاءً

Then they rushed to his<sup>-asws</sup> tent and seized him<sup>-asws</sup>, to the extent that they grabbed the prayer mat from under him<sup>-asws</sup>. Then Abdul Rahman Bin Abdullah Bin Jua Al-Azady pulled him and snatched the shawl from his<sup>-asws</sup> shoulders. He<sup>-asws</sup> remained seated, collared with the sword, without a cloak.

ثُمَّ دَعَا بِفَرَسِهِ وَرَكِبَهُ وَأَخَذَقَ بِهِ طَوَائِفَ مِنْ خَاصَّتِيهِ وَشَبْعِيهِ وَمَنْعُوا مِنْهُ مَنْ أَرَادَهُ فَقَالَ ادْعُوا لِي رَبِيعَةَ وَهَمْدَانَ فَدَعَوْا لَهُ فَأَطَاعُوا بِهِ وَدَفَعُوا النَّاسَ عَنْهُ عَ وَ سَارَ وَمَعَهُ شَوْبٌ مِنْ غَيْرِهِمْ

Then he<sup>-asws</sup> called for his<sup>-asws</sup> horse and rode it, and parties from his<sup>-asws</sup> special ones and his<sup>-asws</sup> Shias stared at him<sup>-asws</sup> and defended him<sup>-asws</sup> from the ones who had wanted (to kill) him<sup>-asws</sup>. He said, 'Call Rabie and Hamdan for me!' They were called to him<sup>-asws</sup>. They went

around with him<sup>-asws</sup> and pushed the people away from him<sup>-asws</sup>. And he<sup>-asws</sup> travelled, and with him<sup>-asws</sup> were a mixture from others.

فَلَمَّا مَرَّ فِي مُظْلَمٍ سَابَاطَ بَدَرَ إِلَيْهِ رَجُلٌ مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ الْجَرَّاحُ بْنُ سِنَانٍ وَ أَخَذَ بِلِجَامِ بَعْلَتِهِ وَ يَبْدُو مِعْوَلٌ وَ قَالَ اللَّهُ أَكْبَرُ أَشْرَكْتَ يَا حَسَنُ كَمَا أَشْرَكَ أَبُوكَ مِنْ قَبْلُ ثُمَّ طَعَنَهُ فِي فَخْذِهِ فَشَقَّهُ حَتَّى بَلَغَ الْعَظْمَ

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

ثُمَّ اعْتَنَقَهُ الْحُسَيْنُ ع وَ خَرَّ جَمِيعاً إِلَى الْأَرْضِ فَوَتَبَ إِلَيْهِ رَجُلٌ مِنْ شِيعَةِ الْحُسَيْنِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ خَطَلٍ الطَّائِيُّ فَانْتَزَعَ الْمِعْوَلَ مِنْ يَدِهِ وَ خَصَخَصَ بِهِ جَوْفَهُ فَأَكَبَّ عَلَيْهِ آخِرُ يُقَالُ لَهُ- طَبِيئَانُ بْنُ عُمَارَةَ فَقَطَعَ أَنْفَهُ فَهَلَكَ مِنْ ذَلِكَ وَ أُخِذَ آخِرُ كَانَ مَعَهُ فُقْتَلَ

Then Al-Hassan<sup>-asws</sup> wrestled him and they both fell to the ground. A man from the Shias of Al-Hassan<sup>-asws</sup> 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 Umarah leapt upon him and cut his nose. He died from that. And another one who was with him was seized and killed.

وَ حُمِلَ الْحُسَيْنُ ع عَلَى سَرِيرٍ إِلَى الْمَدَائِنِ فَأُنْزِلَ بِهِ عَلَى سَعْدِ بْنِ مَسْعُودٍ التَّقْفِي وَ كَانَ عَامِلَ أَمِيرِ الْمُؤْمِنِينَ ع بِهَا فَأَقْرَهُ الْحُسَيْنُ ع عَلَى ذَلِكَ وَ اشْتَغَلَ الْحُسَيْنُ ع بِنَفْسِهِ يُعَالِجُ جُرْحَهُ

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

وَ كَتَبَ جَمَاعَةٌ مِنْ رُؤَسَاءِ الْقَبَائِلِ إِلَى مُعَاوِيَةَ بِالسَّعْيِ وَ الطَّاعَةِ لَهُ فِي السِّيرِ وَ اسْتَحْتَوْهُ عَلَى الْمَسِيرِ نَحْوَهُمْ وَ ضَمِنُوا لَهُ تَسْلِيمَ الْحُسَيْنِ ع إِلَيْهِ عِنْدَ ذُنُوبِهِمْ مِنْ عَشْرِهِ أَوْ الْفَتْكَ بِهِ

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<sup>-asws</sup> to him at the approaching of his army or murdering him<sup>-asws</sup>.

وَ بَلَغَ الْحُسَيْنُ ع ذَلِكَ وَ وَرَدَ عَلَيْهِ كِتَابُ قَيْسِ بْنِ سَعْدٍ وَ كَانَ قَدْ أَتَقَدَّهُ مَعَ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ عِنْدَ مَسِيرِهِ مِنَ الْكُوفَةِ لِيَلْقَى مُعَاوِيَةَ وَ يَرُدَّهُ عَنِ الْعِرَاقِ وَ جَعَلَهُ أَمِيرًا عَلَى الْجَمَاعَةِ وَ قَالَ إِنَّ أُصِيبَتْ فَالْأَمِيرُ قَيْسُ بْنُ سَعْدٍ

And that reached Al-Hassan<sup>-asws</sup>, and the letter of Qays Bin Sa'ad arrived to him<sup>-asws</sup>, and he<sup>-asws</sup> had sent him with Ubeydullah Bin Al-Abbas during his<sup>-asws</sup> 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<sup>-asws</sup> said: 'If you were to die the then commander is Qays Bin As'ad.

فَوَصَلَ كِتَابُ قَيْسِ بْنِ سَعْدٍ يُخْبِرُهُ أَنَّهم نَازَلُوا مُعَاوِيَةَ بِقَرْيَةٍ يُقَالُ لَهَا الْحُبُونِيَّةُ بِإِزَاءِ مَسْكِنٍ وَ أَنَّ مُعَاوِيَةَ أَرْسَلَ إِلَى عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ يُرْعِبُهُ فِي الْمَصِيرِ إِلَيْهِ وَ ضَمِنَ لَهُ أَلْفَ أَلْفٍ دِرْهَمٍ يُعَجِّلُ لَهُ مِنْهَا التَّصَفِّ وَ يُعْطِيهِ التَّصَفِّ الْآخَرَ عِنْدَ دُخُولِهِ إِلَى الْكُوفَةِ

The letter of Qays Bin Sa'ad arrive informing him<sup>-asws</sup> 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.

فَأَنْسَلَ عُبَيْدُ اللَّهِ فِي اللَّيْلِ إِلَى مُعَسْكَرِ مُعَاوِيَةَ فِي خَاصَّتِيهِ وَ أَصْبَحَ النَّاسُ قَدْ فَقَدُوا أَمِيرَهُمْ فَصَلَّى بِهِمْ قَيْسُ بْنُ سَعْدٍ وَ نَظَرَ فِي أُمُورِهِمْ فَازْدَادَتْ بَصِيرَتُهُ الْحَسَنَ عَ خِذْلَانِ الْقَوْمِ لَهُ وَ فَسَادِ نِيَّاتِ الْمُحْكَمَةِ فِيهِ بِمَا أَطْهَرُوهُ لَهُ مِنَ السَّبِّ وَ التَّكْفِيرِ لَهُ وَ اسْتِخْلَالِ دِمِهِ وَ تَهَبِ أَثْوَالِهِ وَ لَمْ يَبْقَ مَعَهُ مَنْ يَأْمَنُ غَوَائِلَهُ إِلَّا خَاصَّةٌ مِنْ شِيعَةِ أَبِيهِ وَ شِيعَتِهِ وَ هُمْ جَمَاعَةٌ لَا يَقُومُ لِأَجْنَادِ الشَّامِ

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<sup>-asws</sup> 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<sup>-asws</sup>, from the reviling and declaring him<sup>-asws</sup> as Kafir, and legalising his<sup>-asws</sup> blood, and plunder of his<sup>-asws</sup> wealth, and there did not remain anyone whose intention he<sup>-asws</sup> could believe except the special ones from the Shias of his<sup>-asws</sup> father<sup>-asws</sup>, and they were a group who could not withstand the armies of Syria.

فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ فِي الْهُدْنَةِ وَ الصُّلْحِ وَ أَنْفَذَ إِلَيْهِ بِكُتُبِ أَصْحَابِهِ الَّذِينَ ضَمِنُوا لَهُ فِيهَا الْقَتْلَ بِهِ وَ تَسْلِيمَهُ إِلَيْهِ وَ اشْتَرَطَ لَهُ عَلَى نَفْسِهِ فِي إِجَابَتِهِ إِلَى صُلْحِهِ شُرُوطًا كَثِيرَةً وَ عَقَدَ لَهُ عُقُودًا كَانَ فِي الْوَفَاءِ بِهَا مَصَالِحَ شَامِلَةً

Muawiya wrote to him<sup>-asws</sup> regarding the armistice and the reconciliation, and he sent with letters to him<sup>-asws</sup>, his companions who had guaranteed the murder of his<sup>-asws</sup> and submitting him<sup>-asws</sup> 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.

فَلَمْ يَبْقَ بِهِ الْحَسَنُ وَ عَلِمَ بِاخْتِيَالِهِ بِذَلِكَ وَ اعْتِيَالِهِ غَيْرَ أَنَّهُ لَمْ يَجِدْ بُدًّا مِنْ إِجَابَتِهِ إِلَى مَا التَّمَسَّ مِنْهُ مِنْ تَرْكِ الْحَرْبِ وَ إِنْقَاذِ الْهُدْنَةِ لِمَا كَانَ عَلَيْهِ أَصْحَابُهُ بِمَا وَصَفْنَاهُ مِنْ ضَعْفِ الْبَصَائِرِ فِي حَقِّهِ وَ الْفَسَادِ عَلَيْهِ وَ الْحُلْفِ مِنْهُمْ لَهُ وَ مَا انطَوَى عَلَيْهِ كَثِيرٌ مِنْهُمْ فِي اسْتِخْلَالِ دِمِهِ وَ تَسْلِيمِهِ إِلَى خَصْمِهِ وَ مَا كَانَ مِنْ خِذْلَانِ ابْنِ عَمِّهِ لَهُ وَ مَصِيرِهِ إِلَى عَدُوِّهِ وَ مِثْلِ الْجُمُهورِ مِنْهُمْ إِلَى الْعَاجِلَةِ وَ زُهْدِهِمْ فِي الْآجِلَةِ

But, Al-Hassan<sup>-asws</sup> did not trust it and knew of his deception with that and his assassination of him<sup>-asws</sup>, apart from that, he<sup>-asws</sup> found no escape from answering him to what he was asking from him<sup>-asws</sup>, of leaving the war and enforcing the armistice due to what happened to him<sup>-asws</sup> from his<sup>-asws</sup> companions, from what we have described, the weakness of insight into his<sup>-asws</sup> rights, and the spoiling upon him<sup>-asws</sup>, and their survivors from them for him<sup>-asws</sup>, and what many of them had concealed to him<sup>-asws</sup> regarding the legalising of spilling his<sup>-asws</sup> blood, and submitting him<sup>-asws</sup> to his<sup>-asws</sup> adversary, and what had happened from the abandonment by a son of an uncle (Ibn Abbas) of his<sup>-asws</sup>, and his travelling to his<sup>-asws</sup> enemy, and the incline of the generality of them to current (life) and their abstaining regarding their future (Hereafter).

فَتَوَقَّقَ عَ لِنَفْسِهِ مِنْ مُعَاوِيَةَ لِتَوَكِيدِ الْحُجَّةِ عَلَيْهِ وَ الْإِغْدَارِ فِيهَا بَيْنَهُ وَ بَيْنَهُ عِنْدَ اللَّهِ تَعَالَى وَ عِنْدَ كَافَّةِ الْمُسْلِمِينَ وَ اشْتَرَطَ عَلَيْهِ تَرْكَ سَبِّ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْعُدُولَ عَنِ الْقُتُوبِ عَلَيْهِ فِي الصُّلُواتِ وَ أَنَّ يُؤْمِنَ شِيعَتَهُ وَ لَا يَتَعَرَّضَ لِأَحَدٍ مِنْهُمْ بِسُوءٍ وَ يُوصِلَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ

He<sup>-asws</sup> documented for himself<sup>-asws</sup> from Muawiya for emphasising the argument upon him and the excusing regarding what was between him<sup>-asws</sup> and him in the Presence of Allah<sup>-azwj</sup> the Exalted, and in the presence of all the Muslims, and he<sup>-asws</sup> stipulated conditions upon him to leave the reviling of Amir Al-Momineen<sup>-asws</sup>, and supplicating badly about him<sup>-asws</sup> in the 'Qunoot' of the Salats, and that his<sup>-asws</sup> Shias would be safe and not anyone of them would be presented with evil, and every one with right would receive his right.

وَأَجَابَهُ مُعَاوِيَةُ إِلَى ذَلِكَ كُلِّهِ وَ عَاهَدَ عَلَيْهِ وَ خَلَفَ لَهُ بِالْوَفَاءِ لَهُ فَلَمَّا اسْتَمْتَمَتِ الْهُدْنَةُ عَلَى ذَلِكَ سَارَ مُعَاوِيَةُ حَتَّى نَزَلَ بِالنُّخَيْلَةِ وَ كَانَ ذَلِكَ الْيَوْمُ يَوْمَ الْجُمُعَةِ فَصَلَّى بِالنَّاسِ ضُحَى النَّهَارِ

And Muawiya answered him to that, all of it, and pacted upon it and swore on oath to him<sup>-asws</sup> 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.

فَخَطَبَهُمْ وَ قَالَ فِي حُطْبَتِهِ إِنِّي وَ اللَّهُ مَا قَاتَلْتُكُمْ لِتُصَلُّوا وَ لَا لِتَصُومُوا وَ لَا لِتُحُجُّوا وَ لَا لِتَزُكُّوا إِنَّكُمْ لَتَفْعَلُونَ ذَلِكَ وَ لَكِنِّي قَاتَلْتُكُمْ لِأَتَأَمَّرَ عَلَيْكُمْ وَ قَدْ أَعْطَانِي اللَّهُ ذَلِكَ وَ أَنْتُمْ لَهُ كَارِهُونَ

He addressed them and said, in his sermon, 'By Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> has Given me that, and you are disliking it.

أَلَا وَ إِنِّي كُنْتُ مَتَّبِعْتُ الْحَسَنَ وَ أَعْطَيْتُهُ أَشْيَاءَ وَ جَمِيعُهَا تَحْتَ قَدَمَيَّ لَا أُنِي بِشَيْءٍ مِنْهَا لَهُ ثُمَّ سَارَ حَتَّى دَخَلَ الْكُوفَةَ فَأَقَامَ بِهَا أَتِيماً فَلَمَّا اسْتَمْتَمَتِ الْبَيْعَةُ لَهُ مِنْ أَهْلِهَا صَعِدَ الْمِنْبَرَ فَخَطَبَ النَّاسَ وَ ذَكَرَ أَمِيرَ الْمُؤْمِنِينَ ع وَ نَالَ مِنْهُ وَ نَالَ مِنَ الْحَسَنِ ع مَا نَالَ

Indeed! And I had agreed with Al-Hassan<sup>-asws</sup> and had given him<sup>-asws</sup> things (conditions in the treaty), and all of these are under my feet. I will not be loyal to him<sup>-asws</sup> 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<sup>-asws</sup> and spoke badly of him<sup>-asws</sup> and spoke badly of Al-Hassan<sup>-asws</sup> what he said.

وَ كَانَ الْحَسَنُ وَ الْحُسَيْنُ ع حَاضِرَيْنِ

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

فَقَامَ الْحُسَيْنُ ع لِيَرُدَّ عَلَيْهِ فَأَخَذَ بِيَدِهِ الْحَسَنُ ع فَأَجْلَسَهُ ثُمَّ قَامَ فَقَالَ أَيُّهَا الذَّاكِرُ عَلَيَّ أَنَا الْحَسَنُ وَ أَبِي عَلِيٌّ وَ أَنْتَ مُعَاوِيَةُ وَ أَبُوكَ صَخْرٌ وَ أُمِّي فَاطِمَةُ وَ أُمُّكَ هِنْدٌ وَ جَدِّي رَسُولُ اللَّهِ ص وَ جَدُّكَ حَرْبٌ وَ جَدِّي خَدِيجَةُ وَ جَدُّكَ قُتَيْبَةُ فَلَعَنَ اللَّهُ أَحْمَلَنَا ذِكْرًا وَ الْأَمَنَّا حَسَبًا وَ شَرَّنَا قَدَمًا وَ أَقْدَمْنَا خُفْرًا وَ نِفَاقًا

Then he<sup>-asws</sup> stood up and said: 'O you mentioner of Ali<sup>-asws</sup>! I<sup>-asws</sup> am Al-Hassan<sup>-asws</sup>, and Ali<sup>-asws</sup> is my<sup>-asws</sup> father<sup>-asws</sup>, and you are Muawiya, and your father is Sakhr, and my<sup>-asws</sup> mother<sup>-asws</sup> is (Syeda) Fatima<sup>-asws</sup>, and your mother is Hinda, and my<sup>-asws</sup> grandfather<sup>-asws</sup> is Rasool-Allah<sup>-saww</sup>

and your grandfather is Harb, and my<sup>-asws</sup> grandmother<sup>-asws</sup> is (Syeda) Khadeeja<sup>-asws</sup> and your grandmother is Quteyla! So may Allah<sup>-azwj</sup> Curse who mentions us<sup>-asws</sup> down, and has bad attitudes of affiliations, and are of evil feet and most ancient of us in Kufr and hypocrite!’

فَقَالَتْ طَوَائِفُ مِنْ أَهْلِ الْمَسْجِدِ آمِينَ آمِينَ.

Parties from the people of the Masjid said, ‘Ameen! Ameen!’<sup>28</sup> (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<sup>-asws</sup> will not kill a hypocrite prior to his committing of a sin.**

أَقُولُ وَ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ لَمَّا سَارَ مُعَاوِيَةُ قَاصِدًا إِلَى الْعِرَاقِ وَ بَلَغَ جِسْرَ مَنْبِجٍ نَادَى الْمُنَادِي الصَّلَاةَ جَامِعَةً فَلَمَّا اجْتَمَعُوا خَرَجَ الْحَسَنُ عَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ كَتَبَ الْجِهَادَ عَلَى خَلْقِهِ وَ سَمَّاهُ كُرْهًا

I (Majlisi) am saying, ‘And Abdul Hameed Bin Abi Al Hadeed said,

‘When Muawiya travelled aiming for Al-Iraq and reached the bridge of Manbij, the caller called out, ‘The congregational Salat!’ When they gathered, Al-Hassan<sup>-asws</sup> came out, ascended the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said ‘As for after, Allah<sup>-azwj</sup> has Prescribed the Jihad upon His<sup>-azwj</sup> creatures and He<sup>-azwj</sup> Named it as abhorrent.

ثُمَّ قَالَ لِأَهْلِ الْجِهَادِ مِنَ الْمُؤْمِنِينَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ فَلَسْتُمْ أَهْلُهَا النَّاسُ نَائِلِينَ مَا تُحِبُّونَ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُونَ إِنَّهُ بَلَّغَنِي أَنَّ مُعَاوِيَةَ بَلَغَهُ أَنَّا كُنَّا أَزْمَعْنَا عَلَى الْمَسِيرِ إِلَيْهِ فَتَحَرَّكَ لِدَلِّكَ فَخَرَجُوا رَجَمُكُمْ اللَّهُ إِلَى مُعَسْكِرِكُمْ بِالنَّخِيلَةِ حَتَّى نَنْظُرَ وَ تَنْظُرُونَ وَ نَرَى وَ تَرَوْنَ

Then He<sup>-azwj</sup> 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<sup>-asws</sup> 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<sup>-azwj</sup> 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!’

قَالَ وَ إِنَّهُ فِي كَلَامِهِ لَيَتَخَوَّفُ خِدْلَانَ النَّاسِ لَهُ.

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

قَالَ فَسَكَنُوا فَمَا تَكَلَّمُ مِنْهُمْ أَحَدٌ وَ لَا أَجَابَهُ بِحَرْفٍ فَلَمَّا رَأَى ذَلِكَ عَدِيُّ بْنُ حَاتِمٍ قَامَ فَقَالَ أَنَا ابْنُ حَاتِمٍ سُبْحَانَ اللَّهِ مَا أَقْبَحَ هَذَا الْمَقَامَ أَلَا تُجِيبُونَ إِمَامَكُمْ وَ ابْنَ بِنْتِ نَبِيِّكُمْ أَتَيْنَ حُطَبَاءَ مِصْرَ الَّذِينَ أَلْسِنَتُهُمْ كَالْمَخَارِقِ فِي الدَّعَةِ فَإِذَا جَدُّ الْجَدِّ فَرَوَاعُونَ كَالْتَّعَالِبِ أَمَا تَخَافُونَ مَقَتَ اللَّهِ وَ لَا عَنَتَهَا وَ عَارَهَا.

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

<sup>28</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 5 a

daughter<sup>-asws</sup> of your Prophet<sup>-saww</sup>? 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<sup>-azwj</sup>, nor its sin and its shame?’

ثُمَّ اسْتَقْبَلَ الْحَسَنَ عَ بِوَجْهِهِ فَقَالَ أَصَابَ اللَّهُ بِكَ الْمَرَاثِدَ وَ جَبَّكَ الْمَكَارَهِ وَ وَفَّقَكَ لِمَا يُحْمَدُ وَزُدَّهُ وَ صَدَّرَهُ وَ قَدْ سَمِعْنَا مَقَالَاتِكَ وَ انْتَهَيْنَا إِلَى أَمْرِكَ وَ سَمِعْنَا لَكَ وَ أَطَعْنَاكَ فِيمَا قُلْتَ وَ رَأَيْتَ وَ هَذَا وَجْهِي إِلَى مُعَسِّكَرِنَا فَمَنْ أَحَبَّ أَنْ يُؤَاوِيَ قُلُوبًا.

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

ثُمَّ مَضَى لَوَجْهِهِ فَخَرَجَ مِنَ الْمَسْجِدِ وَ دَابَّتُهُ بِالْبَابِ فَرَكِبَهَا وَ مَضَى إِلَى النُّخَيْلَةِ وَ أَمَرَ غُلَامَهُ أَنْ يَلْحَقَهُ بِمَا يُصْلِحُهُ فَكَانَ عَدِيٌّ أَوَّلَ النَّاسِ عَسْكَرًا.

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.

ثُمَّ قَامَ قَيْسُ بْنُ عَبَادَةَ الْأَنْصَارِيُّ وَ مَغْقِلُ بْنُ قَيْسِ الرِّيَّاحِيِّ وَ زِيَادُ بْنُ حَصَفَةَ التَّيْمِيُّ فَأَتَبُوا النَّاسَ وَ لَامَوْهُمْ وَ حَرَّضُوهُمْ وَ كَلَّمُوا الْحَسَنَ عَ بِمِثْلِ كَلَامِ عَدِيِّ بْنِ حَاتِمٍ فِي الْإِجَابَةِ وَ الْقَبُولِ

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<sup>-asws</sup> with the like of the speech of Aday Bin Hatim in the answering and the acceptance.

فَقَالَ لَهُمُ الْحَسَنُ عَ صَدَقْتُمْ رَحِمَكُمُ اللَّهُ مَا زِلْتُمْ أَعْرِفُكُمْ بِصِدْقِ النِّيَّةِ وَ الْوَفَاءِ وَ الْقَبُولِ وَ الْمَوَدَّةِ الصَّحِيحَةِ فَجَزَاكُمُ اللَّهُ خَيْرًا فَقَالَ لَهُمُ الْحَسَنُ عَ صَدَقْتُمْ رَحِمَكُمُ اللَّهُ مَا زِلْتُمْ أَعْرِفُكُمْ بِصِدْقِ النِّيَّةِ وَ الْوَفَاءِ وَ الْقَبُولِ وَ الْمَوَدَّةِ الصَّحِيحَةِ فَجَزَاكُمُ اللَّهُ خَيْرًا

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

ثُمَّ نَزَلَ وَ خَرَجَ النَّاسُ وَ عَسَّكَرُوا وَ نَشِطُوا لِلْخُرُوجِ وَ خَرَجَ الْحَسَنُ عَ إِلَى الْمُعَسِّكَرِ وَ اسْتَخْلَفَ عَلَى الْكُوفَةِ الْمُغِيرَةَ بْنَ نُوفَلٍ بْنَ الْحَارِثِ وَ أَمَرَهُ بِاسْتِخْفَاثِ النَّاسِ عَلَى اللَّحُوقِ إِلَيْهِ وَ سَارَ الْحَسَنُ عَ فِي عَسْكَرٍ عَظِيمٍ حَتَّى نَزَلَ دَيْرَ عَبْدِ الرَّحْمَنِ فَأَقَامَ بِهِ ثَلَاثًا حَتَّى اجْتَمَعَ النَّاسُ.

Then he<sup>-asws</sup> descended, and the people went out and became an army, and they were activated for the going out, and Al-Hassan<sup>-asws</sup> went out to the army camp and kept Al-Mugheira Nowfal Bin Al-Haris as replacement upon Al-Kufa and ordered him<sup>-asws</sup> with urging the people upon joining to him<sup>-asws</sup>. And Al-Hassan<sup>-asws</sup> travelled in a large army until he<sup>-asws</sup> descended at a monastery of Abdul Rahman. He<sup>-asws</sup> stayed at it for three (days) until the people had gathered.



ثُمَّ دَعَا عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ لَهُ يَا ابْنَ عَمِّ ابْنِي بَاعِثْ مَعَكَ اثْنَيْ عَشَرَ أَلْفًا مِنْ فُرْسَانِ الْعَرَبِ وَ فُرَاءِ الْمِصْرِ الرَّجُلُ مِنْهُمْ يَزِيدُ الْكُتَيْبَةَ فَسِرَّ بِهِمْ وَ أَلْبَسَ لَهُمْ جَانِيكَ وَ ابْسُطْ لَهُمْ وَجْهَكَ وَ افْرِشْ لَهُمْ جَنَاحَكَ وَ أَذْهِمَّ مِنْ مَجْلِسِكَ فَإِنَّهُمْ بَقِيَّةُ ثِقَاتِ أَمِيرِ الْمُؤْمِنِينَ ع

Then he<sup>-asws</sup> called Ubeydullah Bin Al-Abbas. He<sup>-asws</sup> said to him: 'O son of uncle! I<sup>-asws</sup> 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<sup>-asws</sup>.

وَ سِرَّ بِهِمْ عَلَى شَطِئِ الْفُرَاتِ حَتَّى تَقْطَعَ بِهِمُ الْفُرَاتَ حَتَّى تَسِيرَ بِمَسْكِنٍ ثُمَّ امْضِ حَتَّى تَسْتَقْبِلَ بِهِمْ مُعَاوِيَةَ فَإِنْ أَنْتَ لَقَيْتَهُ فَاخْتَبِسْهُ حَتَّى آتِيكَ فَإِنِّي عَلَى أَثَرِكَ وَشَيْكَاً وَ لَيْكُنْ خَبْرَكَ عِنْدِي كُلَّ يَوْمٍ وَ شَاوِرْ هَذَيْنِ يَغْنِي قَيْسُ بْنُ سَعْدٍ وَ سَعِيدُ بْنُ قَيْسٍ

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<sup>-asws</sup> come to you, for I<sup>-asws</sup> 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.

وَ إِذَا لَقَيْتَ مُعَاوِيَةَ فَلَا تُقَاتِلْهُ حَتَّى يُقَاتِلَكَ فَإِنْ فَعَلَ فَقَاتِلْهُ فَإِنْ أُصِيبْتَ فَقَيْسُ بْنُ سَعْدٍ عَلَى النَّاسِ فَإِنْ أُصِيبَ فَسَعِيدُ بْنُ قَيْسٍ عَلَى النَّاسِ.

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'.

فَسَارَ عَبْدُ اللَّهِ حَتَّى انْتَهَى إِلَى شَيْنُوَرٍ حَتَّى خَرَجَ إِلَى شَاهِي ثُمَّ لَزِمَ الْفُرَاتَ وَ الْقُلُوجَةَ حَتَّى أَتَى مَسْكِنَ وَ أَخَذَ الْحَسَنُ عَلَى حِمَامٍ عُمَرَ حَتَّى أَتَى دَيْرَ كَعْبٍ ثُمَّ بَكَرَ فَتَزَلَّ سَابِطاً دُونَ الْقَنْطَرَةِ.

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<sup>-asws</sup> took upon the Umar bathhouse until he<sup>-asws</sup> came to the monastery of Ka'ab. Then he<sup>-asws</sup> rose early and descended at Sabata below Al-Qantara'.

أَقُولُ ثُمَّ ذَكَرَ مَا جَرَى عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ هُنَاكَ وَ قَدْ مَرَّ ذَكَرَهُ ثُمَّ قَالَ. فَأَمَّا مُعَاوِيَةُ فَإِنَّهُ وَاقٍ حَتَّى نَزَلَ فِي قَرْيَةٍ يُقَالُ لَهُ الْحَبُونِيَّةُ وَ أَقْبَلَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ حَتَّى نَزَلَ بِإِزَائِهِ

I (Majlisi) am saying, 'Then he mentioned what he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> 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.

فلما كان من غد وجه معاوية إلى عبيد الله أن الحسن قد راسلني في الصلح و هو مسلم الأمر إلي فإن دخلت في طاعتي الآن كنت متبوعاً و إلا دخلت و أنت تابع و لك إن جئتني الآن أن أعطيك ألف ألف درهم أعجل لك في هذا الوقت نصفها و إذا دخلت الكوفة النصف الآخر.



When it was the next morning, Muawiya sent a message to Ubeydullah, 'Al-Hassan<sup>-asws</sup> has messaged me<sup>-asws</sup> regarding the reconciliation, and he<sup>-asws</sup> 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'.

فانسل عبيد الله ليلا فدخل عسكر معاوية فوفى له بما وعده و أصبح الناس ينتظرونه أن يخرج فيصلي بهم فلم يخرج حتى أصبحوا فطلبوه فلم يجدوه فصلى بهم قيس بن سعد بن عبادة ثم خطبهم فثبتهم و ذكر عبيد الله فقال منه ثم أمرهم بالصبر و النهوض إلى العدو فأجابوه بالطاعة و قالوا له انفض بنا إلى عدونا على اسم الله فنهض بهم.

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<sup>-azwj</sup>!' He got up with them.

و خرج إليهم بسر بن أرطاة فصاحوا إلى أهل العراق ويحكم هذا أميركم عندنا قد بايع و إمامكم الحسن قد صالح فعلم أن يقتلون أنفسهم فقال لهم قيس بن سعد اختاروا إحدى اثنتين إما القتال مع غير إمام و إما أن تباعوا ببيعة ضلال قالوا بل نقاتل بلا إمام فخرجوا فضربوا أهل الشام حتى ردوهم إلى مصافهم.

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<sup>-asws</sup> 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.

و كتب معاوية إلى قيس بن سعد يدعوه و يمنيه فكتب إليه قيس لا و الله لا تلقاني أبدا إلا بيني و بينك الرمح فكتب إليه معاوية لما يمس منه أما بعد فإنك يهودي ابن يهودي تشقي نفسك و تقتلها فيما ليس لك فإن ظهر أحب الفريقين إليك نبذك و عزلك و إن ظهر أبغضهما إليك نكل بك و قتلك و قد كان أبوك أوتر غير قوسه و رمى غير غرضه فخذله قومه و أدركه يومه فمات بحوران طريدا غريبا و السلام.

And Muawiya wrote to Qays Bin Sa'ad calling him and enticing him. Qays wrote to him, 'No, by Allah<sup>-azwj</sup>! 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 Jew's 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'.

فكتب إليه قيس بن سعد أما بعد فإنما أنت وثن ابن وثن دخلت في الإسلام كرها وأقمت فيه فرقا وخرجت منه طوعا ولم يجعل الله لك فيه نصيبا لم يقدم إسلامك ولم يحدث نفاقك ولم تزل حربا لله ولرسوله وحزبا من أحزاب المشركين وعدوا لله ونبهه والمؤمنين من عباده

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<sup>-azwj</sup> 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<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and being an ally of the allies of the Polytheists, and an enemy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the Momineen from His<sup>-azwj</sup> servants.

و ذكرت أبي فلعمري ما أوتر إلا قوسه ولا رمى إلا غرضه فشغب عليه من لا يشق غباره ولا يبلغ كعبه وزعمت أني يهودي ابن يهودي وقد علمت وعلم الناس إنني وأبي أعداء الدين الذي خرجت منه وأنصار الدين الذي دخلت فيه وصرت إليه والسلام.

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'.

فلما قرأ معاوية كتابه غاظه وأراد إجابته فقال له عمرو مهلا فإنك إن كاتبته أجابك بأشد من هذا وإن تركته دخل فيما دخل فيه الناس فأمسك عنه

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.

و بعث معاوية عبد الله بن عامر وعبد الرحمن بن سمرة إلى الحسن ع للصلح فدعوا إليه وزهداه في الأمر وأعطياه ما شرط له معاوية وأن لا يتبع أحد بما مضى ولا ينال أحد من شيعة علي بمكره ولا يذكر علي إلا بخير وأشياء اشترطها الحسن فأجاب إلى ذلك وانصرف قيس بن سعد فيمن معه إلى الكوفة..

And Muawiya send Abdullah Bin Aamir and Abdul Rahman Bin Samrah to Al-Hassan<sup>-asws</sup> for the reconciliation. They called him<sup>-asws</sup> to him and abstain him<sup>-asws</sup> from the command, and they gave him<sup>-asws</sup> 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<sup>-asws</sup> with any abhorrence, nor mention Ali<sup>-asws</sup> except with goodness, and (other) things which Al-Hassan<sup>-asws</sup> had stipulated. So, he<sup>-asws</sup> answered to that and Qays Bin Sa'ad left with him<sup>-asws</sup> to go to Al-Kufa".<sup>29</sup>

ثم قال و روى الأعمش عن عمرو بن مرة عن سعيد بن سويد قال صلى بنا معاوية بالنخيلة الجمعة فخطب ثم قال إنني والله ما قاتلتكم لتصلوا ولا لتصوموا ولا لتحجوا ولا لتزكوا إنكم لتفعلون ذلك إنما قاتلتكم لأتأمر عليكم وقد أعطاني الله ذلك وأنتم كارهون.

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

<sup>29</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 b

‘Muawiya prayed congregational Salat with us at Al-Nukheyla. He addressed, then said, ‘By Allah-<sup>azwj</sup>! 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-<sup>azwj</sup> has Given me that, and you are disliking it’.

قال فكان عبد الرحمن بن شريك إذا حدث بذلك يقول هذا والله هو التهلكة.

He (the narrator) said, ‘It so happened that whenever Abdul Rahman Bin Shareek narrated with that, he would say, ‘By Allah-<sup>azwj</sup>! This, it is the shamelessness’.<sup>30</sup>

قال أبو الفرج و دخل معاوية الكوفة بعد فراغه من خطبته بالنخيلة بين يديه خالد بن عرفة و معه حبيب بن حمار يحمل رايته فلما صار بالكوفة دخل المسجد من باب الفيل و اجتمع الناس إليه.

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’.<sup>31</sup>

قَالَ أَبُو الْفَرَجِ فَحَدَّثَنِي أَبُو عَبْدِ اللَّهِ الصَّيْرِيُّ وَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرَّازِيِّ عَنْ مَالِكِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ اللَّيْثِيِّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ: بَيْنَمَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى مَنبَرِ الْكُوفَةِ إِذْ دَخَلَ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَاتَ خَالِدُ بْنُ عُرْقُطَةَ فَقَالَ لَا وَاللَّهِ مَا مَاتَ وَ لَا يَمُوتُ حَتَّى يَدْخُلَ مِنْ بَابِ الْمَسْجِدِ وَ أَشَارَ إِلَى بَابِ الْفِيلِ وَ مَعَهُ رَايَةٌ ضَالَّةٌ يَحْمِلُهَا حَبِيبُ بْنُ حَمَّارٍ

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-<sup>asws</sup> Bin Abu Talib-<sup>asws</sup> was upon the pulpit of Al-Kufa, when a man entered and said, ‘O Amir Al-Momineen-<sup>asws</sup>! Khalid Bin Urfutah has died!’ He-<sup>asws</sup> said: ‘No, by Allah-<sup>azwj</sup>! He has not died and will not be dying until he enters from a door of the Masjid’, and he-<sup>asws</sup> indicated to ‘Al-Feel’ door, and with him would be a flag of straying, being carried by Habeeb Bin Hammar’.

قَالَ فَوُتِبَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا حَبِيبُ بْنُ حَمَّارٍ وَ أَنَا لَكَ شِيعَةٌ فَقَالَ فَإِنَّهُ كَمَا أَقُولُ

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

قَالَ فَوَاللَّهِ لَقَدْ قَدِمَ خَالِدُ بْنُ عُرْقُطَةَ عَلَى مُقَدَّمَةِ مُعَاوِيَةَ يَحْمِلُ رَايَتَهُ حَبِيبُ بْنُ حَمَّارٍ.

<sup>30</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 c

<sup>31</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 d

He (the narrator) said, 'By Allah<sup>-azwj</sup>! Khalid Bin Urfutah had arrived being (a commander) upon the vanguard of Muawiya. His flag was being carried by Habeeb Bin Hammar"<sup>32</sup>

قال أبو الفرج فلما تم الصلح بين الحسن و معاوية أرسل إلى قيس بن سعد يدعو إلى البيعة فجاء و كان رجلا طويلا يركب الفرس المشرف و رجلاه يخطان في الأرض و ما في وجهه طاقة شعر و كان يسمى خصي الأنصار فلما أرادوا إدخاله إليه قال حلفت أن لا ألقاه إلا و بيني و بينه الرمح أو السيف فأمر معاوية برمح و بسيف فوضعا بينه و بينه ليبر يمينه.

Abu Al-Faraj said,

'When the reconciliation between Al-Hassan<sup>-asws</sup> 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"<sup>33</sup>

قال أبو الفرج و قد روي أن الحسن لما صالح معاوية اعتزل قيس بن سعد في أربعة آلاف و أبي أن يبايع فلما بايع الحسن أدخل قيس ليبايع فأقبل على الحسن فقال أ في حل أنا من بيعتك قال نعم

Abu Al-Faraj said,

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

فألقي له كرسي و جلس معاوية على سريره و الحسن معه فقال له معاوية أ نبايع يا قيس قال نعم و وضع يده على فخذه و لم يمدّها إلى معاوية فحنى معاوية على سريره و أكب على قيس حتى مسح يده على يده و ما رفع قيس إليه يده.

A chair was placed for him and Muawiya sat upon his throne, and Al-Hassan<sup>-asws</sup> 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"<sup>34</sup>

6- قب، المناقب لابن شهر آشوب لَمَّا مَاتَ أَمِيرُ الْمُؤْمِنِينَ ع حَطَبَ الْحَسَنُ بِالْكُوفَةِ فَقَالَ أَئِنَّهَا النَّاسُ إِنَّ الدُّنْيَا دَارُ بَلَاءٍ وَ فِتْنَةٍ وَ كُلُّ مَا فِيهَا فَإِلَى زَوَالٍ وَ اضْمِحْلَالٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

<sup>32</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 e

<sup>33</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 f

<sup>34</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 5 g

'When Amir Al-Momineen<sup>-asws</sup> passed away, Al-Hassan<sup>-asws</sup> 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'.

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ وَإِنِّي أَنَابِعُكُمْ عَلَى أَنَّ تُحَارِبُوا مِنْ حَارِبْتُمْ وَ تُسَالِمُوا مَنْ سَالَمْتُمْ فَقَالَ النَّاسُ سَمِعْنَا وَ أَطَعْنَا فَمُرْنَا بِأَمْرِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

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

فَأَقَامَ بِهَا شَهْرَيْنِ قَالَ أَبُو مُخَنَّفٍ قَالَ ابْنُ عَبَّاسٍ كَلَاماً فِيهِ فَشَمِرَ فِي الْحَرْبِ وَ جَاهَدَ عَدُوَّكَ وَ دَارِ أَصْحَابَكَ وَ اسْتَتَرَ مِنَ الضَّيِّينِ دِينَهُ بِمَا لَا يَنْتَلِمُ لَكَ دِينٌ وَ وَلِ أَهْلِ الْبُيُوتَاتِ وَ الشَّرَفِ وَ الْحَرْبِ خُدْعَةً وَ عَلِمْتُ أَنَّ أَبَاكَ إِنَّمَا رَغِبَ النَّاسُ عَنْهُ وَ صَارُوا إِلَى مُعَاوِيَةَ لِأَنَّهُ آسَى بَيْنَهُمْ فِي الْعَطَاءِ

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

فَرْتَبَ عِ الْعَمَّالِ وَ أَنْفَذَ عَبْدَ اللَّهِ إِلَى الْبَصْرَةِ فَقَصَدَ مُعَاوِيَةَ نَحْوَ الْعِرَاقِ فَكَتَبَ إِلَيْهِ الْحَسَنُ عَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا رَحْمَةً لِّلْعَالَمِينَ فَأُظْهِرَ بِهِ الْحَقُّ وَ قَمَعَ بِهِ الشِّرْكَ وَ أَعَزَّ بِهِ الْعَرَبَ عَائِمَةً وَ شَرَّفَ بِهِ مَنْ شَاءَ مِنْهَا خَاصَّةً فَقَالَ وَ إِنَّهُ لَذِكْرٌ لَّكَ وَ لِقَوْمِكَ

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

فَلَمَّا قَبَضَهُ اللَّهُ تَعَالَى تَنَازَعَتِ الْعَرَبُ الْأَمْرَ مِنْ بَعْدِهِ فَقَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ فَقَالَتْ قُرَيْشٌ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ فَلَا تُنَازِعُونَا سُلْطَانَهُ

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

فَعَرَفَتِ الْعَرَبُ ذَلِكَ لِقُرَيْشٍ ثُمَّ جَاوَدْتَنَا قُرَيْشٌ مَا قَدْ عَرَفْتَهُ الْعَرَبُ لَهُمْ وَ هِيَ هَاتِ مَا أَنْصَفْتَنَا قُرَيْشٌ الْكِتَابِ

The Arabs recognised that being for Quraysh. Then Quraysh argued against us<sup>-asws</sup> of what the Arabs had recognised as being for them. And far be it! Quraysh were not fair with us<sup>-asws</sup> with the Book'.

فَأَجَابَهُ مُعَاوِيَةُ عَلَى يَدَيْ جُنْدَبِ الْأَزْدِيِّ مُوصِلَ كِتَابِ الْحُسَيْنِ عَ فَهَمْتُ مَا ذَكَرْتَ بِهِ مُحَمَّدًا ص وَ هُوَ أَحَقُّ الْأَوَّلِينَ وَالْآخِرِينَ بِالْفَضْلِ كُلِّهِ وَ ذَكَرْتَ تَنَازُعَ الْمُسْلِمِينَ الْأَمْرَ مِنْ بَعْدِهِ فَصَرَّحْتَ بِنَمِيمَةِ فَلَانٍ وَ فَلَانٍ وَ أَبِي عُبَيْدَةَ وَ غَيْرِهِمْ

Muawiya answered him<sup>-asws</sup> upon the hands of Jundab Al-Azdy, delivering the letter of Al-Hassan<sup>-asws</sup>, 'I have understood what you<sup>-asws</sup> have mentioned Muhammad<sup>-saww</sup> with, and he<sup>-saww</sup> is rightful of the former ones and the latter ones with the merits, all of it. And you<sup>-asws</sup> mentioned the Muslims disputing the command from after him<sup>-saww</sup>. So, you<sup>-asws</sup> have uttered a gossip of so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda and others.

فَكَرِهْتُ ذَلِكَ لَكَ لِأَنَّ الْأُمَّةَ قَدْ عَلِمَتْ أَنَّ قُرَيْشًا أَحَقُّ بِهَا وَ قَدْ عَلِمَتْ مَا جَرَى مِنْ أَمْرِ الْحَكَمَيْنِ فَكَيْفَ تَدْعُونِي إِلَى أَمْرٍ إِنَّمَا تَطْلُبُهُ بِحَقِّ أَبِيكَ وَ قَدْ خَرَجَ أَبُوكَ مِنْهُ

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

ثُمَّ كَتَبَ أَقَا بَغْدَ فَإِنَّ اللَّهَ يَفْعَلُ فِي عِبَادِهِ مَا يَشَاءُ - لَا مُعَقَّبَ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسَابِ فَاخْذَرُ أَنْ تَكُونَ مَيْتُكَ عَلَى يَدَيْ رِغَاعِ النَّاسِ وَ آيِسَ [اَيْتِسَن] مِنْ أَنْ يُجَدَّ فِينَا غَمِيْرَةٌ وَ إِنْ أَنْتَ أَعْرَضْتَ عَمَّا أَنْتَ فِيهِ وَ بَايَعْتَنِي وَفَيْتَ لَكَ بِمَا وَعَدْتُ وَ أَجَزْتُ لَكَ مَا شَرَطْتُ

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

وَ أَكُونُ فِي ذَلِكَ كَمَا قَالَ أَعْمَشُ بَنِي قَيْسٍ -

وَ إِنْ أَحَدُ أَسَدَى إِلَيْكَ كَرَامَةً - فَأَوْفِ بِمَا تُدْعَى إِذَا مِتَّ وَافِيًا -  
فَلَا تَحْسُدِ الْمَوْلَى إِذَا كَانَ دَا غِيًى - وَ لَا تَحْقُقْهُ إِنْ كَانَ لِلْعَالِ نَائِيًا -

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'.

ثُمَّ الْخِلَافَةُ لَكَ مِنْ بَعْدِي وَ أَنْتَ أَوْلَى النَّاسِ بِهَا وَ فِي رِوَايَةٍ وَ لَوْ كُنْتُ أَعْلَمُ أَنَّكَ أَقْوَى لِلْأَمْرِ وَ أَضْبَطُ لِلنَّاسِ وَ أَجَبْتُ لِلْعُدُوِّ وَ أَقْوَى عَلَى جَمْعِ الْأَمْوَالِ مِثِّي لَبَايَعْتُكَ لِأَنِّي أَرَاكَ لِكُلِّ خَيْرٍ أَهْلًا

Then the caliphate will be for you<sup>-asws</sup> from after me, and you<sup>-asws</sup> are the foremost of the people with it'. And in a report, 'And if I had known that you<sup>-asws</sup> 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<sup>-asws</sup> as being rightful for every good'.

ثُمَّ قَالَ إِنَّ أَمْرِي وَ أَمْرَكَ شَبِيهُ بِأَمْرِ أَبِي بَكْرٍ وَ أَيْبِكَ بَعْدَ رَسُولِ اللَّهِ ص

Then he said, 'My matter and your<sup>-asws</sup> matter is similar with the matter of Abu Bakr and your father<sup>-asws</sup> after Rasool-Allah<sup>-saww</sup>'.

فَأَجَابَهُ الْحَسَنُ عَ أَنَّمَا بَعْدُ فَقَدْ وَصَلَ إِلَيَّ كِتَابُكَ تَذَكُّرُ فِيهِ مَا ذَكَرْتُ وَ تَرَكْتُ جَوَابَكَ حَشِيَّةَ الْبُعَى وَ بِاللَّهِ أَعُوذُ مِنْ ذَلِكَ فَاتَّبِعِ الْحَقَّ فَإِنَّكَ تَعْلَمُ مَنْ أَهْلُهُ وَ عَلَيَّ إِثْمٌ أَنْ أَقُولَ فَأُكْذِبَ

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

فَاسْتَنْفَرَ مُعَاوِيَةَ النَّاسَ فَلَمَّا بَلَغَ جِسْرَ مَنبِجٍ بَعَثَ الْحَسَنُ عَ حُجْرَ بْنَ عَدِيٍّ وَ اسْتَنْفَرَ النَّاسَ لِلْجِهَادِ فَنَاقَلُوا ثُمَّ خَفَّ مَعَهُ اخْلَاطٌ مِنْ شِيعَتِهِ وَ مُحْكَمَةٌ وَ شُكَّاكٌ وَ أَصْحَابُ عَصَبِيَّةٍ وَ فِتْنٍ حَتَّى أَتَى حَمَّامَ عُمَرَ

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

أَقُولُ وَ سَاقِ الْكَلَامِ نَحْوًا مِمَّا مَرَّ إِلَى أَنْ قَالَ وَ أَنْفَذَ إِلَى مُعَاوِيَةَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمَطْلُبِ فَتَوَثَّقَ مِنْهُ لِتَأْكِيدِ الْحُجَّةِ أَنْ يَعْمَلَ فِيهِمْ بَكْتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ وَ الْأَمْرَ مِنْ بَعْدِهِ شُورَى وَ أَنْ يَتْرَكَ سَبَّ عَلِيٍّ وَ أَنْ يُؤْمِنَ شِيعَتَهُ وَ لَا يَتَعَرَّضَ لِأَحَدٍ مِنْهُمْ وَ يُوَصِّلَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ وَ يُوفِّرَ عَلَيْهِ حَقَّهُ كُلَّ سَنَةٍ خَمْسُونَ أَلْفَ دِرْهَمٍ

I (Majlisi) am saying, 'And he continued the Hadeeth approximate to what has passed until he said, 'And he<sup>-asws</sup> dispatched Abdullah Bin Al-Haris Bin Nowfal Bin Al-Haris son of Abdul Muttalib<sup>-as</sup> to Muawiya, so he took a pact from him emphasising the argument that he would work among them with the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the command from after him would be a consultation, and he should leave reviling Ali<sup>-asws</sup>, and his<sup>-asws</sup> 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<sup>-asws</sup> right to him every year of fifty thousand Dirhams.

فَعَاهَدَهُ عَلَى ذَلِكَ مُعَاوِيَةَ وَ حَلَفَ بِالْوَفَاءِ بِهِ وَ شَهِدَ بِذَلِكَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ عُمَرُو بْنُ أَبِي سَلَمَةَ وَ عَبْدِ اللَّهِ بْنُ عَامِرٍ وَ كَرِيزُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَمْرَةَ وَ غَيْرُهُمْ.

Muawiya made a pact with him<sup>-asws</sup> 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 Abfullah Bin Aamir Bin Kareyz, and Abdul Rahman Bin Abu Samrah, and others''<sup>35</sup>.

<sup>35</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 6 a



وَرُوِيَ أَنَّهُ قَالَ الْحُسَيْنُ ع فِي صَلَاحِ مُعَاوِيَةَ أَيُّهَا النَّاسُ إِنَّكُمْ لَوْ طَلَبْتُمْ مَا بَيْنَ جَابَلْقَا وَ جَابَرْسَا رَجُلًا جَدُّهُ رَسُولُ اللَّهِ ص مَا وَجَدْتُمُوهُ غَيْرِي وَ غَيْرَ أَخِي وَ  
إِنَّ مُعَاوِيَةَ نَارَعَنِي حَقًّا هُوَ لِي فَتَرَكْتُهُ لِصَلَاحِ الْأُمَّةِ وَ حَقِّنْ دِمَائَهَا

And it is reported that Al-Hassan<sup>-asws</sup> 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<sup>-saww</sup>, you will not find him apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>! Muawiya has disputed me<sup>-asws</sup> of a right which is for me<sup>-asws</sup>. But I<sup>-asws</sup> am leaving it for the betterment of the community and saving its blood.

وَقَدْ بَايَعْتُمُونِي عَلَى أَنْ تُسَالِمُوا مَنْ سَالَمْتُ وَ قَدْ رَأَيْتُ أَنْ أُسَالِمَهُ وَ أَنْ يَكُونَ مَا صَنَعْتُ حُجَّةً عَلَى مَنْ كَانَ يَتَمَنَّى هَذَا الْأَمْرَ - وَ إِنِّ أَذْرِي لَعَلَّهُ فِتْنَةٌ  
لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ وَ فِي رِوَايَةٍ إِنَّمَا هَآذِئْتُ حَقًّا لِلدِّمَاءِ وَ صِيَانَتَهَا وَ إِشْقَاقًا عَلَى نَفْسِي وَ أَهْلِي وَ الْمُخْلِصِينَ مِنْ أَصْحَابِي.

And you have all pledged to me<sup>-asws</sup> based upon that you will be at peace with the one I<sup>-asws</sup> am at peace with, and you have seen me<sup>-asws</sup> being at peace to him, and that what I<sup>-asws</sup> have done would become an argument upon the ones who wish for this command: **And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]**.<sup>36</sup>

وَرُوِيَ أَنَّهُ ع قَالَ: يَا أَهْلَ الْعِرَاقِ إِنَّمَا سَخِي عَلَيْكُمْ بِنَفْسِي ثَلَاثَ قَتْلُكُمْ أَبِي وَ طَعْنُكُمْ إِيَّايَ وَ انْتِهَابُكُمْ مَتَاعِي

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

وَ دَخَلَ الْحُسَيْنُ ع عَلَى أَخِيهِ بَاكِئًا ثُمَّ خَرَجَ ضَاحِكًا فَقَالَ لَهُ مَوَالِيهِ مَا هَذَا قَالَ الْعَجَبُ مِنْ دُخُولِي عَلَى إِمَامٍ أُرِيدُ أَنْ أُعْلِمَهُ فَقُلْتُ مَاذَا دَعَاكَ إِلَى  
تَسْلِيمِ الْخِلَافَةِ فَقَالَ الَّذِي دَعَا أَبَاكَ فِيمَا تَقْدُمُ

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

قَالَ فَطَلَبَ مُعَاوِيَةُ النَّبِيَّةَ مِنَ الْحُسَيْنِ ع فَقَالَ الْحُسَيْنُ يَا مُعَاوِيَةُ لَا تُكْرِهُهُ فَإِنَّهُ لَا يُبَايِعُ أَبَدًا أَوْ يُقْتَلُ وَ لَنْ يُقْتَلَ حَتَّى يُقْتَلَ أَهْلُ بَيْتِهِ وَ لَنْ يُقْتَلَ أَهْلُ بَيْتِهِ  
حَتَّى يُقْتَلَ أَهْلُ السَّامِ.

He (the narrator) said, ‘Muawiya sought the allegiance from Al-Husayn<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> said: ‘O Muawiya! Do not force him<sup>-asws</sup> for he<sup>-asws</sup> will not pledge, ever, or he<sup>-asws</sup> will be killed, and he<sup>-asws</sup> will never be killed until his<sup>-asws</sup> family members are killed, and his<sup>-asws</sup> family members will never be killed until the people of Syrian are killed’.

وَ قَالَ الْمُسَيَّبُ بْنُ نَجْبَةَ الْفَزَارِيُّ وَ سَلَيْمَانُ بْنُ صُرْدٍ الْخَزَاعِيُّ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع مَا يَنْقُضِي تَعَجُّبَنَا مِنْكَ بِاِبْتِغَاءِ مُعَاوِيَةَ وَ مَعَكَ أَرْبَعُونَ أَلْفَ مُقَاتِلٍ مِنَ  
الْكُوفَةِ سِوَى أَهْلِ الْبَصْرَةِ وَ الْحِجَازِ

<sup>36</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 6 b



And Al-Musayyab Bin Najbah, and Suleyman Bin Surad Al-Khuzai said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'We are not ceasing to be surprised from you<sup>-asws</sup>. You<sup>-asws</sup> pledged allegiance to Muawiya and (although) there are forty thousand fighters from Al-Kufa with you<sup>-asws</sup>, besides the people of Al-Basra and Al-Hijaz!'

فَقَالَ الْحَسَنُ ع قَدْ كَانَ ذَلِكَ فَمَا تَرَى الْآنَ فَقَالَ وَ اللَّهِ أَرَى أَنْ تَرْجِعَ لِأَنَّهُ نَقَضَ الْعَهْدَ فَقَالَ يَا مُسَيِّبُ إِنَّ الْعُدْرَ لَا خَيْرَ فِيهِ وَ لَوْ أَرَدْتُ لَمَا فَعَلْتُ

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

وَ قَالَ حُجْرُ بْنُ عَدِيٍّ أَمَا وَ اللَّهِ لَوَدِدْتُ أَنَّكَ مِتَّ فِي ذَلِكَ الْيَوْمِ وَ مِثْنَا مَعَكَ وَ لَمْ نَرِ هَذَا الْيَوْمَ فَإِنَّا رَجَعْنَا رَاغِبِينَ بِمَا كَرِهْنَا وَ رَجَعُوا مُسْرُورِينَ بِمَا أَحَبُّوا

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

فَلَمَّا خَلَا بِهِ الْحَسَنُ ع قَالَ يَا حُجْرُ قَدْ سَمِعْتُ كَلَامَكَ فِي مَجْلِسِ مُعَاوِيَةَ وَ لَيْسَ كُلُّ إِنْسَانٍ يُحِبُّ مَا تُحِبُّ وَ لَا رَأْيُهُ كِرَائِيكَ وَ إِنِّي لَمْ أَفْعَلْ مَا فَعَلْتُ إِلَّا إِنْقَاءً عَلَيْكُمْ وَ اللَّهُ تَعَالَى كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

When Al-Hassan<sup>-asws</sup> was alone with him, he<sup>-asws</sup> said: 'O Hujr! I<sup>-asws</sup> 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<sup>-asws</sup> did not do what I<sup>-asws</sup> did except as survival upon you all, and Allah<sup>-azwj</sup> the Exalted, **Every day He is in Splendour [55:29]**'.

وَ أَنْشَأَ ع لَمَّا اضْطُرَّ إِلَى الْبَيْعَةِ-

فُلُوبُكُمْ تَغْلِي عَلَيَّ مَرَاضُهَا

أَجَامِلُ أَقْوَامًا حَيَاءً وَ لَا أَرَى-

And he<sup>-asws</sup> prosed when he<sup>-asws</sup> was forced to the allegiance: '*I<sup>-asws</sup> am beautifying a people with life and I<sup>-asws</sup> cannot see their hearts melting upon me<sup>-asws</sup> out of its diseases*'.<sup>37</sup>

7- قب، المناقب لابن شهر آشوب تَفْسِيرُ التَّغْلِي وَ مُسْنَدُ الْمُؤَصِّلِي وَ جَامِعُ الزُّمَدِي وَ اللَّفْظُ لَهُ عَنْ يُوسُفَ بْنِ مَازِنِ الرَّاسِي أَنَّهُ لَمَّا صَالَحَ الْحَسَنُ بْنُ عَلِيٍّ ع عُذِلَ وَ قِيلَ لَهُ يَا مُذِلَّ الْمُؤْمِنِينَ وَ مُسَوِّدَ الْوُجُوهِ

(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<sup>-asws</sup> Bin Ali<sup>-asws</sup> reconciled, he<sup>-asws</sup> was criticised, and it was said to him<sup>-asws</sup>, 'O humiliator of the Momineen and blacker of their faces!'

<sup>37</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 6 c

فَقَالَ ع لَا تَعْدِلُونِي فَإِنَّ فِيهَا مَصْلَحَةً وَ لَقَدْ رَأَى النَّبِيُّ ص فِي مَنَامِهِ يَخْطُبُ بَنُو أُمَيَّةَ وَاحِدٌ بَعْدَ وَاحِدٍ فَخَرِنَ فَأَتَاهُ جَبْرِئِيلُ بِقَوْلِهِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ -

He<sup>-asws</sup> said: ‘Do not criticise me<sup>-asws</sup>, for there is betterment in it, and the Prophet<sup>-saww</sup> had seen in his<sup>-saww</sup> dream, the clan of Umayya addressing (on the pulpit), one after one. So, he<sup>-saww</sup> as saddened. Jibraeel<sup>-as</sup> came to him<sup>-asws</sup> with His<sup>-azwj</sup> Words: **Indeed, We Gave you Al-Kausar [108:1], and Surely We Revealed it during the Night of Pre-determination [97:1]**’.

وَ فِي حَرْ عَن أَبِي عَبْدِ اللَّهِ ع فَتَرَلْ - أَ فَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ إِلَى قَوْلِهِ يُمَتُّعُونَ ثُمَّ أَنْزَلَ إِنَّا أَنْزَلْنَاهُ يُعْنِي جَعَلَ اللَّهُ لَيْلَةَ الْقَدْرِ لِنَبِيِّهِ خَيْرًا مِنْ أَلْفِ شَهْرِ مُلْكِ بَنِي أُمَيَّةَ

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

وَ عَنْ سَعِيدِ بْنِ يَسَارٍ وَ سَهْلِ بْنِ سَهْلٍ أَنَّ النَّبِيَّ ص رَأَى فِي مَنَامِهِ أَنَّ قُرُودًا تَصْعَدُ فِي مَنِيرِهِ وَ تَنْزِلُ فَسَاءَهُ ذَلِكَ وَ اعْتَمَّ بِهِ وَ لَمْ يُرْ بَعْدَ ذَلِكَ صَاحِكًا حَتَّى مَاتَ

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

وَ هُوَ الْمَرْوِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع مُسْنَدُ الْمُؤَصِّلِي أَنَّهُ رَأَى فِي مَنَامِهِ خَنَازِيرَ تَصْعَدُ فِي مَنِيرِهِ الْخَبَرِ

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

وَ قَالَ الْقَاسِمُ بْنُ الْفَضْلِ الْحَرَّانِيُّ عَدَدْنَا مُلْكَ بَنِي أُمَيَّةَ فَكَانَ أَلْفَ شَهْرٍ .

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

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ قَالَ أَبُو الْفَرَجِ الْأَصْفَهَائِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ أَبُو عُبَيْدٍ عَنِ الْفَضْلِ بْنِ الْحُسَيْنِ الْبَصْرِيِّ عَنْ أَبِي عَمْرٍوَيْهِ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنِ السَّرِيِّ بْنِ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ سُفْيَانَ بْنِ اللَّيْلِ [أَبِي لَيْلَى] قَالَ أَبُو الْفَرَجِ وَ حَدَّثَنِي أَيْضًا مُحَمَّدُ بْنُ الْحُسَيْنِ الْأَشْثَانِيُّ وَ عَلِيُّ بْنُ الْعَبَّاسِ عَنْ عُبَادِ بْنِ يَعْقُوبَ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنِ الْحَكَمِ بْنِ عَبْدِ بْنِ ثَابِتٍ عَنْ سُفْيَانَ قَالَ:

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said, ‘Abu Al Faraj Al Asfahany said, ‘It is narrated to me by Muhammad Bin Ahmad Abu Ubeyd, from Al Fazl Bin Al-Hassan Al Basry, from Abu Amrawiya, from Makky Bin Ibrahim, from Al Sary Bin Ismail, from Al Shaby, from Sufyan Bin Al Layla. Abu Al Faraj said, ‘And it is narrated to

<sup>38</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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 الْحَسَنَ بْنَ عَلِيٍّ عَ حِينَ بَايَعَ مُعَاوِيَةَ فَوَجَدْتُهُ بِفَنَاءِ دَارِهِ وَ عِنْدَهُ رَهْطٌ فَقُلْتُ السَّلَامُ عَلَيْكَ يَا مُذِلَّ الْمُؤْمِنِينَ قَالَ وَ عَلَيْكَ السَّلَامُ يَا سُفْيَانُ انْزِلْ

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

فَنَزَلْتُ فَعَقَلْتُ رَاجِلِي ثُمَّ أَتَيْتُهُ فَجَلَسْتُ إِلَيْهِ فَقَالَ كَيْفَ قُلْتَ يَا سُفْيَانُ قَالَ قُلْتُ السَّلَامُ عَلَيْكَ يَا مُذِلَّ الْمُؤْمِنِينَ

I descended and tied my ride, then I came to him<sup>-asws</sup> and was seated to him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘How did you say, O Sufyan?’ He said, ‘I said, ‘The greetings be to you<sup>-asws</sup>, O humiliator of the Momineen!’

فَقَالَ مَا جَرَّ هَذَا مِنْكَ إِلَيْنَا فَقُلْتَ أَنْتَ وَاللَّهِ يَا بَئِي أَنْتَ وَ أُمِّي أَذَلَلْتَ رِقَابَنَا حِينَ أَعْطَيْتَ هَذَا الطَّاعِيَةَ الْبَيْعَةَ وَ سَلَّمْتَ الْأَمْرَ إِلَى اللَّعِينِ ابْنِ آكِلَةِ الْأَكْبَادِ وَ مَعَكَ مِائَةُ أَلْفٍ كُلُّهُمْ يَمُوتُ دُونَكَ وَ قَدْ جَمَعَ اللَّهُ عَلَيْكَ أَمْرَ النَّاسِ

He<sup>-asws</sup> said: ‘What pulled this from you to us<sup>-asws</sup>?’ I said, ‘By Allah<sup>-azwj</sup>! May my father and my mother be (sacrificed) for you<sup>-asws</sup>! You<sup>-asws</sup> have humiliated our necks when you<sup>-asws</sup> 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<sup>-asws</sup>, and Allah<sup>-azwj</sup> has United the affairs of the people to you<sup>-asws</sup>!’

فَقَالَ يَا سُفْيَانُ إِنَّا أَهْلُ بَيْتٍ إِذَا عَلِمْنَا الْحَقَّ تَمَسَّكْنَا بِهِ وَ إِنِّي سَمِعْتُ عَلِيًّا ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ- لَا تَذْهَبِ الْأَثَامُ وَ اللَّيَالِي حَتَّى يَجْتَمِعَ أَمْرُ هَذِهِ الْأُمَّةِ عَلَى رَجُلٍ وَاسِعِ السُّرْمِ ضَحْمِ الْبُلْعُومِ يَأْكُلُ وَ لَا يَشْبَعُ- لَا يَنْظُرُ اللَّهُ إِلَيْهِ وَ لَا يَمُوتُ حَتَّى لَا يَكُونَ لَهُ فِي السَّمَاءِ عَازِرٌ وَ لَا فِي الْأَرْضِ نَاصِرٌ وَ إِنَّهُ لَمُعَاوِيَةُ وَ إِنِّي عَرَفْتُ أَنَّ اللَّهَ بِالْعُ أَمْرِهِ

He<sup>-asws</sup> said: ‘O Sufyan! We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, when we<sup>-asws</sup> know the truth, we<sup>-asws</sup> stick to it, and I<sup>-asws</sup> have heard Ali<sup>-asws</sup> saying: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> 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<sup>-azwj</sup> 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<sup>-asws</sup> do know that Allah<sup>-azwj</sup> will Accomplish His<sup>-azwj</sup> Command’.

ثُمَّ أَذَّنَ الْمُؤَذِّنُ فَقُمْنَا إِلَى خَالِبٍ يَخْلُبُ نَافَتَهُ فَتَنَاولَ الْإِنَاءَ فَشَرِبَ قَائِمًا ثُمَّ سَقَانِي وَ خَرَجْنَا تَمْشِي إِلَى الْمَسْجِدِ فَقَالَ لِي مَا جَاءَ بِكَ يَا سُفْيَانُ قُلْتُ حُبُّكُمْ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْهُدَى وَ دِينَ الْحَقِّ

Then the Muezzin proclaimed Azaan, so we stood up to a milker milking his<sup>-asws</sup> she-camel. He<sup>-asws</sup> took the utensil and drank standing up, then he<sup>-asws</sup> quenched me, and we went out walking to the Masjid. He<sup>-asws</sup> said to me: ‘What did you come for, O Sufyan?’ I said, ‘Your<sup>-asws</sup> love, by the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the guidance and the religion of truth!’

قَالَ فَأَبَشِّرْ يَا سُفْيَانُ فَإِنِّي سَمِعْتُ عَلِيًّا ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَرُدُّ عَلَيَّ الْخَوْضَ أَهْلُ بَيْتِي وَ مَنْ أَحَبَّهُمْ مِنْ أُمَّتِي كَهَاتَيْنِ يَغْنِي السَّبَّابَتَيْنِ أَوْ كَهَاتَيْنِ يَغْنِي السَّبَّابَةَ وَ الْوُسْطَى إِحْدَاهُمَا تَفْضُلُ عَلَى الْأُخْرَى

He<sup>-asws</sup> said: 'So receive glad tidings, O Sufyan, for I<sup>-asws</sup> have heard Ali<sup>-asws</sup> saying: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'The People<sup>-asws</sup> of my<sup>-saww</sup> Household will return to me<sup>-saww</sup> at the Fountain, and the one from my<sup>-saww</sup> community who loves them<sup>-asws</sup> 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.

أَبَشِّرْ يَا سُفْيَانُ فَإِنَّ الدُّنْيَا تَسْعُ الْبَرَّ وَ الْفَاجِرَ حَتَّى يَبْعَثَ اللَّهُ إِمَامَ الْحَقِّ مِنْ آلِ مُحَمَّدٍ ص.

Receive glad tidings, O Sufyan, for the world contains the righteous and the immoral, until Allah<sup>-azwj</sup> Sends the Imam<sup>-asws</sup> of truth from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!''<sup>39</sup>

8- كش، رجال الكشي ذكر الفضل بن شاذان في بعض كتبه قال: إِنَّ الْحَسَنَ ع لَمَّا قُتِلَ أَبُوهُ ع خَرَجَ فِي سَوَالٍ مِنَ الْكُوفَةِ إِلَى قِتَالِ مُعَاوِيَةَ فَالْتَقَوْا بِكَسْكَرٍ وَ حَارِثَةَ سِتَّةَ أَشْهُرٍ وَ كَانَ الْحَسَنُ ع جَعَلَ ابْنَ عَمِّهِ - عُيَيْدَ اللَّهِ بْنِ الْعَبَّاسِ عَلَى مُقَدِّمَتِهِ فَبَعَثَ إِلَيْهِ مُعَاوِيَةَ بِمِائَةِ أَلْفٍ دِرْهَمٍ فَمَرَّ بِالرَّايَةِ وَ لَحِقَ بِمُعَاوِيَةَ وَ بَقِيَ الْعَسْكَرُ بِلَا قَائِدٍ وَ لَا رَئِيسٍ

(The book) 'Rijal Al Kashy' – Al Fazl Bin Shazan mentioned in one of his books saying,

'Al-Hassan<sup>-asws</sup>, when his<sup>-asws</sup> father<sup>-asws</sup> was killed, went out from Al-Kufa during Shawwal to battle Muawiya. They met at Kaskar and battled him for six months. And Al-Hassan<sup>-asws</sup> had made a son of his<sup>-asws</sup> uncle, Ubeydullah Bin Al-Abbas, to be a commander upon his vanguard. Muawiya sent him one hundred thousand Dirham, so he went with the flag and joined with Muawiya, and the army remained without a leader, nor any chief.

فَقَامَ قَيْسُ بْنُ سَعْدٍ بْنُ عُبَادَةَ فَحَظَبَ النَّاسَ وَ قَالَ أَيُّهَا النَّاسُ لَا يَهْوِلُكُمْ ذَهَابُ هَذَا الْكَذَا وَ كَذَا فَإِنَّ هَذَا وَ أَبَاهُ لَمْ يَأْتِيَا فَطُ بِخَيْرٍ

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!'

وَ قَامَ يَأْمُرُ النَّاسَ وَ وَثَبَ أَهْلُ عَسْكَرِ الْحَسَنِ ع - بِالْحَسَنِ فِي شَهْرِ رَجَبِ الْأَوَّلِ فَانْتَهَبُوا فُسْطَاطَهُ وَ أَخَذُوا مَتَاعَهُ وَ طَعَنَهُ ابْنُ بَشِيرٍ الْأَسَدِيُّ فِي خَاصِرَتِهِ فَرَدُّهُ جَرِيحاً إِلَى الْمَدَائِنِ حَتَّى تَحْصَنَ فِيهَا عِنْدَ عَمِّ الْمُخْتَارِ بْنِ أَبِي عُيَيْدٍ.

And he stood-up instructing the people, and the people of the army of Al-Hassan<sup>-asws</sup> pounced on Al-Hassan<sup>-asws</sup> during the month of Rabbi Al-Awwal. They plundered his<sup>-asws</sup> tent and seized his<sup>-asws</sup> belongings, and Ibn Bishr Al-Asady stabbed him<sup>-asws</sup> in his<sup>-asws</sup> waist. The injury made him<sup>-asws</sup> return to Al-Madain until he was fortified therein with an uncle of Al-Mukhtar Bin Abu Ubeyd''<sup>40</sup>.

Note: -

<sup>39</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 7 b

<sup>40</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 8

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(The book) 'Rijal' of Al Kashy – Ja'far Bin Marouf, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Zareeh who said,

'I heard Abu Abdullah<sup>asws</sup> 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<sup>asws</sup>. He said, 'O Abu Muhammad<sup>asws</sup>! Shall I pledge?' Muawiya said to him, 'Will you not end? But, by Allah<sup>azwj</sup>, you have tired me!' Qays said to him, 'What do you want? But, by Allah<sup>azwj</sup>! If I so desire, I can break it'.

فَقَالَ وَكَانَ مِثْلَ الْبَعِيرِ جِسْمًا وَكَانَ خَفِيفَ اللَّحْيَةِ قَالَ فَقَامَ إِلَيْهِ الْحَسَنُ ع وَ قَالَ لَهُ يَا قَيْسُ فَبَايَعُ.

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

11- كشف، كشف الغمة عن الشَّعْبِيِّ قَالَ: شَهِدْتُ الْحَسَنَ بْنَ عَلِيٍّ ع حِينَ صَالَحَ مُعَاوِيَةَ بِالْحَبْلَةِ فَقَالَ لَهُ مُعَاوِيَةُ ثُمَّ فَأَخْبِرِ النَّاسَ أَنَّكَ تَرَكْتَ هَذَا الْأَمْرَ وَ سَلَّمْتَهُ إِلَيَّ

(The book) 'Kashf Al Ghumma' – From Al Shaby who said,

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

فَقَامَ الْحَسَنُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ فَإِنَّ أَكْبَسَ الْكَيْسِ الثَّقَى وَ أَحْمَقَ الْحَمَقِ الْفُجُورُ

Al-Hassan<sup>asws</sup> stood up. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> 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.

وَ إِنَّ هَذَا الْأَمْرَ الَّذِي أُخْتَلِفَ فِيهِ أَنَا وَ مُعَاوِيَةُ إِنَّمَا أَنْ يَكُونَ حَقٌّ أَمْرِي فَهُوَ أَحَقُّ بِهِ مِنِّي وَ إِنَّمَا أَنْ يَكُونَ حَقًّا هُوَ لِي فَقَدْ تَرَكْتُهُ لِزَادَةَ لِصَلَاحِ الْأُمَّةِ وَ حَقَّنَ دِمَائَهَا وَ إِنَّ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ.

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<sup>asws</sup>, or it happens to be a right which is for me<sup>asws</sup>, so I<sup>asws</sup> 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]"**.<sup>43</sup>

12- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن عبد الرحمن بن محمد بن عبيد الله العزيمي عن أبيه عن عمار أبي اليقطين عن أبي عمر زاذان قال: لما وادع الحسن بن علي ع معاوية صعد معاوية المنبر و جمع الناس فخطبهم و قال إن الحسن بن علي رآني للخلافة أهلاً و لم ير نفسه لها أهلاً

(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,

<sup>42</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 10

<sup>43</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 11

'When Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> bade farewell to Muawiya, Muawiya ascended the pulpit and gathered the people. He addressed them and said, 'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> saw me as being rightful for the caliphate and he<sup>-asws</sup> did not see himself<sup>-asws</sup> as being rightful for it!'

وَكَانَ الْحَسَنُ عَاسْفَلٍ مِنْهُ بِرِزْقَةٍ فَلَمَّا فَرَغَ مِنْ كَلَامِهِ قَامَ الْحَسَنُ عَ فَحَمِدَ اللَّهَ تَعَالَى بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الْمُبَاهِلَةَ فَقَالَ فَجَاءَ رَسُولُ اللَّهِ ص مِنَ الْأَنْفُسِ بِأَيِّ وَ مِنَ الْأَنْبَاءِ بِأَيِّ وَ بِأَخِي وَ مِنَ النِّسَاءِ بِأَيِّ وَ كُنَّا أَهْلُهُ وَ نَحْنُ آلُهُ وَ هُوَ مِنَّا وَ نَحْنُ مِنْهُ

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

وَلَمَّا نَزَلَتْ آيَةُ التَّطْهِيرِ جَمَعَنَا رَسُولُ اللَّهِ ص فِي كِسَاءٍ لِأَمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا حَبِيرِي ثُمَّ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ عِزِّي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً فَلَمْ يَكُنْ أَحَدٌ فِي الْكِسَاءِ غَيْرِي وَ أَخِي وَ أَبِي وَ أُمِّي

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

وَلَمْ يَكُنْ أَحَدٌ تُصِيبُهُ جَنَابَةٌ فِي الْمَسْجِدِ وَ يُؤَلَّدُ فِيهِ إِلَّا النَّبِيُّ ص وَ أَبِي تُكْرِمَةُ مِنَ اللَّهِ لَنَا وَ تُفْضِيلًا مِنْهُ لَنَا وَ قَدْ رَأَيْتُمْ مَكَانَ مَنْزِلِنَا مِنْ رَسُولِ اللَّهِ ص وَ أَمَرَ بِسَدِّ الْأَبْوَابِ فَسَدَّهَا وَ تَرَكَ بَابَنَا فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ أَمَّا إِنِّي لَمْ أُسَدِّهَا وَ أَفْتَحْتُ بَابَهُ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُسَدِّهَا وَ أَفْتَحُ بَابَهُ

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<sup>-saww</sup>, and my<sup>-asws</sup> father<sup>-asws</sup>, being an Honour from Allah<sup>-azwj</sup> to us<sup>-asws</sup>, and a Merit from Him<sup>-azwj</sup> for us<sup>-asws</sup>. And you have seen the position of our<sup>-asws</sup> status from Rasool-Allah<sup>-saww</sup>. And he<sup>-saww</sup> ordered with the closure of the door, so these were closed, and he<sup>-saww</sup> left our<sup>-asws</sup> door open. It was said to him<sup>-saww</sup> regarding that. He<sup>-saww</sup> said: 'But, I<sup>-saww</sup> did not close these, and kept his<sup>-asws</sup> door open, but Allah<sup>-azwj</sup> Mighty and Majestic had Commanded me<sup>-saww</sup> to close these and keep his<sup>-asws</sup> door open'.

وَ إِنَّ مُعَاوِيَةَ زَعَمَ لَكُمْ أَنِّي رَأَيْتُهُ لِلْخِلَافَةِ أَهْلًا وَ لَمْ أَرْ نَفْسِي لَهَا أَهْلًا فَكَذَبَ مُعَاوِيَةَ نَحْنُ أَوَّلُ بِالنَّاسِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى لِسَانِ نَبِيِّهِ ص وَ لَمْ نَزَلْ أَهْلَ الْبَيْتِ مَظْلُومِينَ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ ص

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

قَالَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ ظَلَمَنَا حَقًّا وَ تَوَثَّبَ عَلَى رِقَابِنَا وَ حَمَلَ النَّاسَ عَلَيْنَا وَ مَنَعَنَا سَهْمَنَا مِنَ الْفَيْءِ وَ مَنَعَ أُمَّنَا مَا جَعَلَ لَهَا رَسُولُ اللَّهِ ص



Allah-azwj is between us-asws and the ones who oppress us-asws of our-asws rights, and pounce upon our-asws necks, and load the people upon us-asws, and prevent us of our-asws share from the war booty and prevented our-asws mother-asws of what Rasool-Allah-saww had made it to be for her-asws.

وَأُقْسِمُ بِاللَّهِ لَوْ أَنَّ النَّاسَ بَايَعُوا أَبِي حَتَّى فَارَقَهُمْ رَسُولُ اللَّهِ ص لَأَعْطَيْتُهُمُ السَّمَاءَ قَطْرَهَا وَالْأَرْضَ بَرَكَتِهَا وَمَا طَمِعْتَ فِيهَا يَا مُعَاوِيَةُ فَلَمَّا خَرَجْتَ مِنْ مَغْدِبِهَا تَنَازَعْتَهَا فُرَيْشٌ بَيْنَهَا فَطَمِعْتَ فِيهَا الطُّلُقَاءُ وَأَبْنَاؤُ الطُّلُقَاءِ أَنْتَ وَأَصْحَابُكَ

And I-asws swear by Allah-azwj! If the people had pledged allegiance to my-asws father-asws when Rasool-Allah-saww had separated from them, the sky would have given them its drops, and the earth, its Blessings, and I-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.

وَقَدْ قَالَ رَسُولُ اللَّهِ ص مَا وَلَّتْ أُمَّةٌ أَمْرَهَا رَجُلًا وَفِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا تَرَكُوا

And Rasool-Allah-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'.

فَقَدْ تَرَكْتُ بَنُو إِسْرَائِيلَ هَارُونَ وَهُمْ يَعْلَمُونَ أَنَّهُ خَلِيفَتُهُ مُوسَى فِيهِمْ وَاتَّبَعُوا السَّامِرِيَّ وَ قَدْ تَرَكْتُ هَذِهِ الْأُمَّةَ أَبِي وَ بَايَعُوا غَيْرَهُ وَ قَدْ سِعُوا رَسُولَ اللَّهِ ص يَقُولُ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوءَةَ

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

وَقَدْ رَأَوْا رَسُولَ اللَّهِ ص نَصَبَ أَبِي يَوْمَ غَدِيرِ حُجٍّ وَ أَمَرَهُمْ أَنْ يُبْلَغَ الشَّاهِدُ مِنْهُمْ الْعَائِبَ وَ قَدْ هَرَبَ رَسُولُ اللَّهِ ص مِنْ قَوْمِهِ وَ هُوَ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى حَتَّى دَخَلَ الْغَارَ وَ لَوْ وَجَدَ أَعْوَانًا مَا هَرَبَ

And they had seen Rasool-Allah-saww nominate my-asws father-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-saww had fled from his-saww people, and he-saww was calling them to Allah-azwj the Exalted, until he-saww entered the cave, and had he-saww found supporters, he-saww would not have fled.

وَقَدْ كَفَّ أَبِي يَدَهُ حِينَ نَاشَدَهُمْ وَ اسْتَعَاثَ فَلَمْ يُعَثِّ فَجَعَلَ اللَّهُ هَارُونَ فِي سَعَةٍ حِينَ اسْتَضَعُّوهُ وَ كَادُوا يَقْتُلُونَهُ وَ جَعَلَ اللَّهُ النَّبِيَّ ص فِي سَعَةٍ حِينَ دَخَلَ الْغَارَ وَ لَمْ يَجِدْ أَعْوَانًا وَ كَذَلِكَ أَبِي وَ أَنَا فِي سَعَةٍ مِنَ اللَّهِ حِينَ حَدَّثَنَا هَذِهِ الْأُمَّةُ وَ بَايَعُوكَ يَا مُعَاوِيَةُ وَ إِنَّمَا هِيَ السُّنَنُ وَ الْأَمْثَالُ يَتَّبِعُ بَعْضُهَا بَعْضًا

And my-asws father-asws had restrained his-asws hand when he-asws adjured them and cried for help, but he-asws was not helped. Allah-azwj had Made Haroun-as to be in leeway when they weakened him-as and almost killed him-as, and Allah-azwj Made the Prophet-saww to be in leeway when he-saww entered the cave, and he-saww could not find supporters, and similar to that, my-asws father-asws and I-asws are in leeway when the community abandoned us-asws and they

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

أَيُّهَا النَّاسُ إِنُّكُمْ لَوِ التَّمَسُّتُمْ فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ أَنْ تَجِدُوا رَجُلًا وَلَدَهُ نَبِيٌّ غَيْرِي وَأَجِي لَمْ تَجِدُوا وَإِنِّي قَدْ بَايَعْتُ هَذَا - وَإِنْ أَذْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ.

O you people! If you were to seek in what is between the east and the west to find any man the Prophet<sup>-saww</sup> had begotten, apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>, you will not be able to find. And I<sup>-asws</sup> pledged to this one, **And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]**.<sup>44</sup>

13- كشف، كشف الغمة و من كلامه ع كتاب كتبه إلى معاوية بعد وفاة أمير المؤمنين ع و قد بايعه الناس - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ الْحَسَنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ صَخْرٍ

(The book) 'Kashf Al Ghumma' –

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

أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ص رَحْمَةً لِّلْعَالَمِينَ فَأَظْهَرَ بِهِ الْحَقَّ وَ دَفَعَ بِهِ الْبَاطِلَ وَ أَذَلَّ بِهِ أَهْلَ الشِّرْكِ وَ أَعَزَّ بِهِ الْعَرَبَ عَامَّةً وَ شَرَّفَ بِهِ مَنْ شَاءَ مِنْهُمْ خَاصَّةً فَقَالَ تَعَالَى وَ إِنَّهُ لَدَيَّكَ لَكَ وَ لِقَوْمِكَ

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

فَلَمَّا قَبَضَهُ اللَّهُ تَعَالَى تَنَازَعَتِ الْعَرَبُ الْأَمْرَ بَعْدَهُ فَقَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ وَ قَالَتْ قُرَيْشٌ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ فَلَا تُنَازِعُوا سُلْطَانَهُ فَعَرَفَتْ الْعَرَبُ ذَلِكَ لِقُرَيْشٍ

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

وَ نَحْنُ الْآنَ أَوْلِيَاؤُهُ وَ دَوُو الْقُرْبَى مِنْهُ وَ لَا عَرَوْا أَنَّ مُنَازَعَتَكَ إِنَّا نَا بَعْضُ حَقِّ فِي الدِّينِ مَعْرُوفٌ وَ لَا أَثَرٌ فِي الْإِسْلَامِ حُمُودٌ وَ الْمَوْعِدُ اللَّهُ تَعَالَى بَيْنَنَا وَ بَيْنَكَ وَ نَحْنُ نَسْأَلُهُ تَبَارَكَ وَ تَعَالَى أَنْ لَا يُؤَيِّنَنَا فِي هَذِهِ الدُّنْيَا شَيْئًا يَنْقُصُنَا بِهِ فِي الْآخِرَةِ

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

<sup>44</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 12

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

وَبَعْدُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ لَمَّا نَزَلَ بِهِ الْمَوْتُ وَلَاقِي هَذَا الْأَمْرَ مِنْ بَعْدِهِ فَأَتَى اللَّهَ يَا مُعَاوِيَةُ وَانْظُرْ لِأَمَّةٍ مُحَمَّدٍ ص مَا تَحْقُقُ بِهِ دِمَاؤُهُمْ وَتُصْلَحُ أُمُورُهُمْ وَالسَّلَامُ-.

And afterwards, Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, when the death befell with him, place me<sup>-asws</sup> in charge of this command from after him<sup>-asws</sup>. So, fear Allah<sup>-azwj</sup>, O Muawiya, and look at the community of Muhammad<sup>-saww</sup> what would save their blood and better their affairs! And the greetings".<sup>45</sup>

وَمِنْ كَلَامِهِ عَ مَا كَتَبَهُ فِي كِتَابِ الصُّلْحِ الَّذِي اسْتَقَرَّ بَيْنَهُ وَبَيْنَ مُعَاوِيَةَ حَيْثُ رَأَى حَقَّنَ الدِّمَاءَ وَإِطْفَاءَ الْفِتْنَةِ وَهُوَ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا صَالَحَ عَلَيْهِ الْحُسَيْنُ بْنُ أَبِي طَالِبٍ - مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ صَالَحُهُ عَلَى أَنْ يُسَلِّمَ إِلَيْهِ وَلَايَةَ أَمْرِ الْمُسْلِمِينَ عَلَى أَنْ يَعْمَلَ فِيهِمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ ص وَ سِيرَةِ الْخُلَفَاءِ الصَّالِحِينَ وَ لَيْسَ لِمُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنْ يَعْهَدَ إِلَى أَحَدٍ مِنْ بَعْدِهِ عَهْدًا بَلْ يَكُونُ الْأَمْرُ مِنْ بَعْدِهِ شُورَى بَيْنَ الْمُسْلِمِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. This is what Al-Hassan<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is reconciling with Muawiya Bin Abu Sufyan. He<sup>-asws</sup> reconciles with him based upon that he<sup>-asws</sup> 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<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, 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.

وَعَلَى أَنَّ النَّاسَ آمَنُوا حَيْثُ كَانُوا مِنْ أَرْضِ اللَّهِ فِي شَامِهِمْ وَعِرَاقِهِمْ وَحِجَازِهِمْ وَيَمَنِهِمْ وَعَلَى أَنَّ أَصْحَابَ عَلِيٍّ وَ شِيعَتَهُ آمَنُوا عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ وَ نِسَائِهِمْ وَأَوْلَادِهِمْ

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

وَعَلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ بِدَلِيلِكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ وَ مَا أَخَذَ اللَّهُ عَلَى أَحَدٍ مِنْ خَلْقِهِ بِالْوَفَاءِ وَ بِمَا أَعْطَى اللَّهُ مِنْ نَفْسِهِ

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

<sup>45</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 13 a

وَعَلَى أَنْ لَا يَبْغِيَ لِلْحَسَنِ بْنِ عَلِيٍّ وَلَا لِأَخِيهِ الْحُسَيْنِ وَلَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص عَائِلَةً سِرّاً وَلَا جَهْراً وَلَا يُخَيِّفَ أَحَداً مِنْهُمْ فِي أَفْئِ مِنْ الْأَفَاقِ شَهِيداً عَلَيْهِ بِذَلِكَ وَكَفَى بِاللَّهِ شَهِيداً فَلَانٌ وَفُلَانٌ وَالسَّلَامُ

And based upon that he will not seek to cause any suffering to Al-Hassan Bin Ali<sup>-asws</sup>, nor to his<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, nor to anyone from the People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>, 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<sup>-azwj</sup> Suffices as witness. And the greetings’.

وَلَمَّا تَمَّ الصُّلْحُ وَانْتَبَهَ الْأَمْرُ التَّمَسَّ مُعَاوِيَةُ مِنَ الْحَسَنِ عَ أَنْ يَتَكَلَّمَ بِمَجْمَعٍ مِنَ النَّاسِ وَ يُعَلِّمَهُمْ أَنَّهُ قَدْ بَايَعَ مُعَاوِيَةَ وَ سَلَّمَ الْأَمْرَ إِلَيْهِ

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

فَأَجَابَهُ إِلَى ذَلِكَ فَخَطَبَ وَ قَدْ حَشَدَ النَّاسُ حُطْبَةً حَمَدَ اللَّهُ تَعَالَى وَ صَلَّى عَلَى نَبِيِّهِ ص فِيهَا وَ هِيَ مِنْ كَلَامِهِ الْمَنْثُورِ عَنْهُ ع وَ قَالَ أَيُّهَا النَّاسُ إِنَّ أَكْبَسَ الْكَيْسِ التَّقَى وَ أَمْحَقَ الْحَقِّقِ الْفُجُورُ

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

وَ إِنَّكُمْ لَوْ طَلَبْتُمْ بَيْنَ جَابَلَقَ وَ جَابَرَسَ رَجُلًا جَدُّهُ رَسُولُ اللَّهِ ص مَا وَجَدْتُمُوهُ غَيْرِي وَ غَيْرَ أَخِي الْحُسَيْنِ وَ قَدْ عَلِمْتُمْ أَنَّ اللَّهَ هَذَاكُمْ بِجَدِّي مُحَمَّدٍ فَأَنْقَذَكُمْ بِهِ مِنَ الضَّلَالَةِ وَ رَفَعَكُمْ بِهِ مِنَ الْجَهَالَةِ وَ أَعَزَّكُمْ بَعْدَ الدَّلِيلَةِ وَ كَثَّرَكُمْ بَعْدَ الْقِلَّةِ

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

وَ إِنَّ مُعَاوِيَةَ نَارَعَنِي حَقّاً هُوَ لِي دُونَهُ فَتَنَظَرْتُ لِصَلَاحِ الْأُمَّةِ وَ قَطَعَ الْفِتْنَةَ وَ قَدْ كُنْتُمْ بَايَعْتُمُونِي عَلَى أَنْ تُسَالِمُوا مِنْ سَالَمْتُ وَ تُحَارِبُوا مِنْ حَارَبْتُ

And Muawiya has disputed me<sup>-asws</sup> of a right which is for me<sup>-asws</sup> besides him, so I<sup>-asws</sup> considered the betterment of the community and terminated the Fitna, and you had pledged to me<sup>-asws</sup> based upon that you will be at peace with the one I<sup>-asws</sup> am at peace with, and you will be battling the one I<sup>-asws</sup> battle with.

فَرَأَيْتُ أَنَّ أَسْلَمَ مُعَاوِيَةَ وَ أَضْعَ الْحَرْبَ بَيْنِي وَ بَيْنَهُ وَ قَدْ بَايَعْتُهُ وَ رَأَيْتُ أَنَّ حَقَّنَ الدِّمَاءَ خَيْرٌ مِنْ سَفَكِهَا وَ لَمْ أُرِدْ بِذَلِكَ إِلَّا صَلَاحَكُمْ وَ بَقَاءَكُمْ- وَ إِنَّ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى جَبِيْنِ

So, I<sup>asws</sup> viewed that I<sup>asws</sup> should have peace with Muawiya and place down the war between me<sup>asws</sup> and him, and I<sup>asws</sup> have pledged allegiance to him, and have viewed that saving the blood is better than spilling it, and I<sup>asws</sup> 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]"<sup>46</sup>

أَقُولُ سَيَأْتِي فِي كِتَابِ الْغَيْبَةِ فِي الْخَبَرِ الطَّوِيلِ الَّذِي رَوَاهُ الْمُفَضَّلُ بْنُ عُمَرَ عَنِ الصَّادِقِ ع فِي الرَّجْعَةِ أَنَّهُ ع قَالَ: يَا مُفَضَّلُ وَ يُمُومُ الْحَسَنُ ع إِلَى جَدِّهِ ص فَيَقُولُ يَا جَدَّاهُ كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي دَارِ هِجْرَتِهِ بِالْكُوفَةِ حَتَّى اسْتُشْهِدَ بِضَرْبَةِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمٍ لَعَنَهُ اللَّهُ قَوْصَانِي بِمَا وَصَّيْتُهُ

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<sup>asws</sup> regarding the Return (Raj'at), he<sup>asws</sup> said: 'O Mufazzal! And Al-Hassan<sup>asws</sup> will stand to his<sup>asws</sup> grandfather<sup>saww</sup> and say: 'O grandfather<sup>saww</sup>! I<sup>asws</sup> was with Amir Al-Momineen<sup>asws</sup> in a house of his<sup>asws</sup> emigration at Al-Kufa until he<sup>asws</sup> was martyred by a strike of Abdul Rahman Bin Muljim<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>. He<sup>asws</sup> bequeathed too me<sup>asws</sup> with what he<sup>asws</sup> bequeathed with.

يَا جَدَّاهُ وَ بَلَغَ اللَّعِينُ مُعَاوِيَةَ قَتْلَ أَبِي فَأَنْفَذَ الدَّعِيَّ اللَّعِينَ زِيَاداً إِلَى الْكُوفَةِ فِي مِائَةِ أَلْفٍ وَ خَمْسِينَ أَلْفَ مُقَاتِلٍ فَأَمَرَ بِالْقَبْضِ عَلَيَّ وَ عَلَى أَخِي الْحُسَيْنِ وَ سَائِرِ إِخْوَانِي وَ أَهْلِ بَيْتِي وَ شِيعَتِنَا وَ مَوَالِينَا وَ أَنْ يَأْخُذَ عَلَيْنَا الْبَيْعَةَ لِمُعَاوِيَةَ فَمَنْ أَبِي مِنَّا ضَرَبَ عُنُقَهُ وَ سَبَّ إِلَى مُعَاوِيَةَ رَأْسَهُ

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

فَلَمَّا عَلِمْتُ ذَلِكَ مِنْ فِعْلِ مُعَاوِيَةَ خَرَجْتُ مِنْ دَارِي فَدَخَلْتُ جَامِعَ الْكُوفَةِ لِلصَّلَاةِ وَ رَفَأْتُ الْمِنْبَرَ وَ اجْتَمَعَ النَّاسُ فَحَمِدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَيْهِ وَ قُلْتُ مَغْشَرُ النَّاسِ عَقَبَ الدِّبَارَ وَ نُحِيتِ الْأَنْثَارَ وَ قُلَّ الْإِصْطِبَارُ فَلَا قَرَارَ عَلَى هَمْزَاتِ الشَّيَاطِينِ وَ حُكْمِ الْخَائِنِينَ السَّاعَةِ

When I<sup>asws</sup> came to know that from the deed of Muawiya, I<sup>asws</sup> went out from my<sup>asws</sup> house and entered the central Masjid of Al-Kufa for the Salat, and I<sup>asws</sup> ascended the pulpit, and the people gathered. I<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> 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<sup>la</sup> and rule of the betrayers even for a moment.

وَ اللَّهُ صَحَّحَ الْبَرَاهِينَ وَ فَصَّلَتِ الْآيَاتُ وَ بَانَتِ الْمَشْكَالَاتُ وَ لَقَدْ كُنَّا نَتَوَقَّعُ نَمَامَ هَذِهِ الْآيَةِ تَأْوِيلَهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

By Allah<sup>azwj</sup>! 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<sup>azwj</sup> 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**

<sup>46</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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].**

فَلَقَدْ مَاتَ وَ اللَّهِ جَدِّي رَسُولُ اللَّهِ ص وَ قُتِلَ أَبِي ع وَ صَاحَ الْوَسْوَاسُ الْخَنَّاسُ فِي قُلُوبِ النَّاسِ وَ نَعَقَ نَاعِقُ الْفِتْنَةِ وَ خَالَفْتُمْ السُّنَّةَ فَيَا لَهَا مِنْ فِتْنَةٍ صَمَاءَ عَمِيَاءَ لَا يُسْمَعُ لِذَاعِبِهَا وَ لَا يُجَابُ مُنَادِيهَا وَ لَا يُخَالَفُ وَالِيهَا

By Allah<sup>-azwj</sup>! My<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> has passed away, and my<sup>-asws</sup> father<sup>-asws</sup> has been killed, and the whispering of the Satan<sup>-la</sup> 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!

ظَهَرَتْ كَلِمَةُ النِّفَاقِ وَ سِيرَتْ زَايَاتُ أَهْلِ الشِّقَاقِ وَ تَكَالَبَتْ جُيُوشُ أَهْلِ الْمَرَاقِ مِنَ الشَّامِ وَ الْعِرَاقِ هَلُمُّوا رَحِمَكُمُ اللَّهُ إِلَى الْإِفْتِتَاحِ وَ النُّورِ الْوَضَّاحِ وَ الْعِلْمِ الْجَحْجَاحِ وَ النُّورِ الَّذِي لَا يُطْفَأُ وَ الْحَقِّ الَّذِي لَا يُخْفَى

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<sup>-azwj</sup> 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!

أَيُّهَا النَّاسُ تَنَبَّهُوا مِنْ رُقْدَةِ الْعُقَلَةِ وَ مِنْ تَكَاثُفِ الظُّلْمَةِ فَوِ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ تَرَدَّى بِالْعِظْمَةِ لَعْنٌ قَامَ إِلَيَّ مِنْكُمْ عَصَبَةٌ بِقُلُوبٍ صَافِيَةٍ وَ نِيَّاتٍ مُخْلِصَةٍ- لَا يَكُونُ فِيهَا شَوْبُ نِفَاقٍ وَ لَا نِيَّةُ أَفْزَاقٍ لِأَجَاهِدَنَّ بِالسَّيْفِ قُدَمَاءَ قُدَمَاءَ وَ لَأَضِيقَنَّ مِنَ السُّيُوفِ جَوَانِبَهَا وَ مِنَ الرِّمَاحِ أَطْرَافَهَا وَ مِنَ الْحَتْلِ سَنَابِكَهَا فَتَكَلَّمُوا رَحِمَكُمُ اللَّهُ

O you people! Wake up from the slumber of heedlessness, and from the intensifying darkness. By the One<sup>-azwj</sup> 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<sup>-asws</sup> would fight with the sword, foot by foot forward, and I<sup>-asws</sup> 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<sup>-azwj</sup> have Mercy on you all!

فَكَأَنَّمَا أُجْمِعُوا بِلِجَامِ الصَّمْتِ عَنْ إِجَابَةِ الدَّعْوَةِ إِلَّا عِشْرُونَ رَجُلًا فَإِنَّهُمْ قَامُوا إِلَيَّ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ مَا تَمْلِكُ إِلَّا أَنْفُسَنَا وَ سِيُوفُنَا فَهَذَا نَحْنُ بَيْنَ يَدَيْكَ لِأَمْرِكَ طَائِعُونَ وَ عَنْ زَأْيِكَ صَادِرُونَ فَمُرْنَا بِمَا شِئْتَ

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<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We cannot control except ourselves and our swords. So here we are in front of you<sup>-asws</sup> for your<sup>-asws</sup> orders, willingly, and implementers of your<sup>-asws</sup> view. So, order us with whatever you<sup>-asws</sup> so desired to'.

فَنَظَرْتُ بِمَنَّةٍ وَ يَسْرَةٍ فَلَمْ أَرِ أَحَدًا غَيْرَهُمْ فَقُلْتُ لِي أُسُوَّةُ بَجْدِي رَسُولُ اللَّهِ ص حِينَ عَبَدَ اللَّهُ سِرًّا وَ هُوَ يَوْمِئِذٍ فِي تِسْعَةٍ وَ ثَلَاثِينَ رَجُلًا فَلَمَّا اكْتَمَلَ اللَّهُ لَهُ الْأَرْبَعِينَ صَارَ فِي عِدَّةٍ وَ أَظْهَرَ أَمْرَ اللَّهِ

I<sup>-asws</sup> looked right and left but could not see anyone other than them. I<sup>-asws</sup> said: 'There is an example for e<sup>-asws</sup> with my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> worshipped Allah<sup>-azwj</sup> secretly, and on that day he<sup>-saww</sup> was among thirty-nine men. When Allah<sup>-azwj</sup> Perfected the forty for him<sup>-saww</sup>, he<sup>-saww</sup> came to be in a period and revealed the Commands of Allah<sup>-azwj</sup>.

فَلَوْ كَانَ مَعِيَ عِدَّتُهُمْ جَاهَدْتُ فِي اللَّهِ حَقَّ جِهَادِهِ ثُمَّ رَفَعْتُ رَأْسِي نَحْوَ السَّمَاءِ فَقُلْتُ اللَّهُمَّ إِنِّي قَدْ دَعَوْتُ وَأَنْذَرْتُ وَأَمَرْتُ وَكُفَيْتُ وَكَانُوا عَنْ إِجَابَةِ الدَّاعِي غَافِلِينَ وَعَنْ نُصْرَتِهِ قَاعِدِينَ وَفِي طَاعَتِهِ مُقَصِّرِينَ وَلِأَعْدَائِهِ نَاصِرِينَ

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

اللَّهُمَّ فَأَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَبَأْسَكَ وَغَدَابَكَ الَّذِي لَا يُرَدُّ عَنْ الْقَوْمِ الظَّالِمِينَ وَنَزَلْتُ

O Allah<sup>-azwj</sup>! So, Send down upon them Your<sup>-azwj</sup> Destruction, and Your<sup>-azwj</sup> Prowess, and Your<sup>-azwj</sup> Punishment which cannot be repelled from the unjust people!' And I<sup>-asws</sup> descended.

ثُمَّ خَرَجْتُ مِنَ الْكُوفَةِ دَاخِلًا إِلَى الْمَدِينَةِ فَجَاءُونِي يَقُولُونَ إِنَّ مُعَاوِيَةَ أَسْرَى سَرَايَاهُ إِلَى الْأَنْبَارِ وَالْكُوفَةِ وَشَنَّ غَارَاتِهِ عَلَى الْمُسْلِمِينَ وَقَتَلَ مَنْ لَمْ يُقَاتِلْهُ وَقَتَلَ النِّسَاءَ وَالْأَطْفَالَ فَأَعْلَمْتُهُمْ أَنَّهُ لَا وَفَاءَ لَهُمْ

Then I<sup>-asws</sup> 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'.

فَأَنْذَرْتُ مَعَهُمْ رَجَالًا وَجُيُوشًا وَعَرَفْتُهُمْ أَنَّهُمْ يَسْتَجِيبُونَ لِمُعَاوِيَةَ وَيَنْقُضُونَ عَهْدِي وَبَيَّعَنِي فَلَمْ يَكُنْ إِلَّا مَا قُلْتُ لَهُمْ وَأَخْبَرْتُهُمْ.

I<sup>-asws</sup> dispatched men with them, and an army, and made them understand that they would be answering to Muawiya and breaking my<sup>-asws</sup> pact. So, it did not happen, except what I<sup>-asws</sup> had said to them and informed them".<sup>47</sup>

وَقَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ تَحْقِيقِ الْبَلَاغَةِ رَوَى أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع قَالَ لِبَعْضِ أَصْحَابِهِ يَا فُلَانُ مَا لَقِينَا مِنْ ظُلْمٍ قَرِيشٍ إِنَّا نَا وَتَظَاهَرَهُمْ عَلَيْنَا وَمَا لَقِينَا شَيْعَتَنَا وَحُبُونَا مِنَ النَّاسِ

And Abdul Hameed Bin Abi Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah',

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

<sup>47</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 19 H 13 c



إِنَّ رَسُولَ اللَّهِ ص قُبِضَ وَ قَدْ أَخْبَرَ أَنَا أَوَّلُ النَّاسِ بِالنَّاسِ فَتَمَالَأْتُ عَلَيْنَا فُرَيْشٌ حَتَّى أَخْرَجَتْ الْأَمْرَ عَنْ مَعْدِنِهِ وَ احْتَجَّتْ عَلَى الْأَنْصَارِ بِحُجَّتِنَا وَ حُجَّتِنَا تَدَاوَلَتْهَا فُرَيْشٌ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى رَجَعَتْ إِلَيْنَا فَتَنَكَّثَتْ بَيْعَتَنَا وَ نَصَبَتْ الْحَرْبَ لَنَا وَ لَمْ يَزَلْ صَاحِبُ الْأَمْرِ فِي صُعُودِ كُتُودٍ حَتَّى قُتِلَ

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

فَبَوَّعَ الْحَسَنُ ابْنُهُ وَ عُوْهِدَ ثُمَّ غَدِرَ بِهِ وَ أُسْلِمَ وَ وَثَبَ عَلَيْهِ أَهْلُ الْعِرَاقِ حَتَّى طَعَنَ بِخَنْجَرٍ فِي جَنْبِهِ وَ انْتَهَبَ عَشِكْرَهُ وَ عُولَجَتْ خَلَاحِيلُ أُمَّهَاتِ أَوْلَادِهِ فَوَادَعَ مُعَاوِيَةَ وَ حَقَّنَ دَمَهُ وَ دِمَاءَ أَهْلِ بَيْتِهِ وَ هُمْ قَلِيلٌ حَتَّى قَلِيلٍ

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

ثُمَّ بَايَعَ الْحُسَيْنَ ع مِنْ أَهْلِ الْعِرَاقِ عِشْرُونَ أَلْفًا ثُمَّ غَدَرُوا بِهِ وَ خَرَجُوا عَلَيْهِ وَ بَيْعْتُهُ فِي أَعْنَاقِهِمْ فَقَتَلُوهُ ثُمَّ لَمْ يَزَلْ أَهْلُ الْبَيْتِ نُسْتَدَلُّ وَ نُسْتَضَامُ وَ نُقْصَى وَ تُمْتَهُنُ وَ تُحْرَمُ وَ تُقْتَلُ وَ تُخَافُ وَ لَا تَأْمَنُ عَلَى دِمَائِنَا وَ دِمَاءِ أَوْلِيَائِنَا

Then twenty thousand from the people of Al-Iraq pledged to Al-Husayn<sup>-asws</sup>, then they were treacherous with him<sup>-asws</sup> and came out against him<sup>-asws</sup> while his<sup>-asws</sup> allegiance was in their necks. They killed him<sup>-asws</sup>. Then the People<sup>-asws</sup> of the Household did not cease to be humiliated and lowered, and neglected, and abused, and deprived, and killed, and terrorised, and there was not safety upon our<sup>-asws</sup> blood and the blood of our<sup>-asws</sup> friends.

وَ وَجَدَ الْكَاذِبُونَ الْجَاهِدُونَ لِكَذِبِهِمْ- وَ جُحُودِهِمْ مَوْضِعًا يَتَقَرَّبُونَ بِهِ إِلَى أَوْلِيَائِهِمْ وَ فُضَاةِ السَّوْءِ وَ عُمَالِ السَّوْءِ فِي كُلِّ بَلَدَةٍ فَحَدَّثُوهُمْ بِالْأَحَادِيثِ الْمَوْضُوعَةِ الْمَكْدُوبَةِ وَ رَوَوْا عَنَّا مَا لَمْ نَقُلْهُ وَ لَمْ نَفْعَلْهُ لِيُبْعِضُونَا إِلَى النَّاسِ

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<sup>-asws</sup> what we<sup>-asws</sup> did not say and had not done, in order for us<sup>-asws</sup> to be hated by the people.

وَ كَانَ عَظَمَ ذَلِكَ وَ كَبُرُهُ زَمَنَ مُعَاوِيَةَ بَعْدَ مَوْتِ الْحَسَنِ ع فَقَتِلَتْ شَيْعَتُنَا بِكُلِّ بَلَدَةٍ وَ قُطِعَتِ الْأَيْدِي وَ الْأَرْجُلُ عَلَى الظَّنَّةِ وَ كَانَ مِنْ دُكْرِ بَحْبِنَا وَ الْإِنْقِطَاعِ إِلَيْنَا سُجْنٍ أَوْ تُهْبٍ مَالُهُ أَوْ هُدِمَتْ دَارُهُ

And the mightiest of that and its biggest was the era of Muawiya after the passing away of Al-Hassan<sup>-asws</sup>. Our<sup>-asws</sup> 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<sup>-asws</sup> love and cut off to come to us<sup>-asws</sup>, was imprisoned, or his wealth was looted, or his house would be demolished.

ثُمَّ لَمْ يَزَلِ الْبَلَاءُ يَشْتَدُّ وَ يَزْدَادُ إِلَى زَمَانِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ قَاتِلِ الْحُسَيْنِ ع ثُمَّ جَاءَ الْحَجَّاجُ فَفَتَلَهُمْ كُلَّ فَتْلَةٍ وَ أَخَذَهُمْ بِكُلِّ ظَنَّةٍ وَ تُهْمَةٍ حَتَّى إِنَّ الرَّجُلَ لَيُقَالُ لَهُ زَنْدِيقٌ أَوْ كَافِرٌ أَحَبُّ إِلَيْهِ مِنْ أَنْ يُقَالَ شِيعَةٌ عَلِيٍّ

Then the affliction did not cease to intensify and increase up to the era of Ubeydullah Bin Ziyad, killer of Al-Husayn<sup>asws</sup>. 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<sup>asws</sup>.

وَ حَتَّى صَارَ الرَّجُلُ الَّذِي يُذَكَّرُ بِالْخَيْرِ وَ لَعَلَّهُ يَكُونُ وَرِعاً صِدْقاً يُحَدِّثُ بِأَحَادِيثِ عَظِيمَةٍ عَجِيبَةٍ مِنْ تَفْضِيلِ مَنْ قَدْ سَلَفَ مِنَ الْوَلَدَةِ وَ لَمْ يَخْلُقِ اللَّهُ تَعَالَى شَيْئاً مِنْهَا وَ لَا كَانَتْ وَ لَا وَقَعَتْ وَ هُوَ يَحْسَبُ أَنَّهَا حَقٌّ لِكَثْرَةِ مَنْ قَدْ رَوَاهَا مِنْ لَمْ يَعْرِفْ بِكَذِبٍ وَ لَا يَقْلَهُ وَرِعٌ.

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<sup>azwj</sup> 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<sup>48</sup>.

<sup>48</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 13 d

## CHAPTER 20 – REST OF WHAT FLOWED BETWEEN HIM<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND MUAWIYA AND HIS COMPANIONS

1- ج، الإحتجاج رُوِيَ عَنِ الشَّعْبِيِّ وَ أَبِي حَنْظَلٍ وَ يَزِيدَ بْنِ أَبِي حَبِيبٍ الْمَصْرِيِّ أَنَّهُمْ قَالُوا لَمْ يَكُنْ فِي الْإِسْلَامِ يَوْمٌ فِي مُشَاجَرَةٍ قَوْمٌ اجْتَمَعُوا فِي مَخْلٍ أَكْثَرَ ضَجِيجاً وَ لَا أَعْلَى كَلَاماً وَ لَا أَشَدَّ مُبَالَغَةً فِي قَوْلٍ مِنْ يَوْمٍ اجْتَمَعَ فِيهِ عِنْدَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ - عَمْرُو بْنُ عُثْمَانَ بْنِ عَفَّانَ وَ عَمْرُو بْنُ الْعَاصِ وَ عُثْبَةُ بْنُ أَبِي سُفْيَانَ وَ الْوَلِيدُ بْنُ عُثْبَةَ بْنِ أَبِي مُعَيْطٍ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ قَدْ تَوَاطَعُوا عَلَى أَمْرٍ وَاحِدٍ

(The book) 'Al Ihtijaj' – It is reported from Al Shaby, and Abu Mikhnaf, and Yazeed Bin Abu Habeeb Al Misry, they said,

'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.

فَقَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ أَلَا تَبْعُثُ إِلَى الْحَسَنِ بْنِ عَلِيٍّ فَتُحْضِرُهُ فَقَدْ أَخْيَا سِيرَةَ أَبِيهِ وَ حَقَّقَتِ النِّعَالَ خُلْفَهُ إِنْ أَمَرَ فَأُطِيعَ وَ إِنْ قَالَ فَصُدِّقَ وَ هَذَا يَرْفَعَانِ بِهِ إِلَى مَا هُوَ أَعْظَمُ مِنْهُمَا فَلَوْ بَعَثْتَ إِلَيْهِ فَفَضَرْنَا بِهِ وَ بِأَبِيهِ وَ سَبَبْنَاهُ وَ سَبَبْنَا أَبَاهُ وَ صَعَرْنَا بِقَدْرِهِ وَ قَدَّرَ أَبِيهِ وَ قَعَدْنَا لِدَلِكِ حَتَّى صُدِّقَ لَكَ فِيهِ

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

فَقَالَ لَهُمْ مُعَاوِيَةُ إِنِّي أَخَافُ أَنْ يُقَلِّدَكُمْ فَلَا يَدَّ يَنْقَى عَلَيْكُمْ غَارِهَا حَتَّى تَدْخُلَكُمْ [يُدْخِلَكُمْ] فُبُورَكُمْ وَ اللَّهُ مَا رَأَيْتُهُ قَطُّ إِلَّا كَرِهْتُ جَنَابَهُ وَ هَبْتُ عِتَابَهُ وَ إِنِّي إِنْ بَعَثْتُ إِلَيْهِ لَأَنْصَفْتُهُ مِنْكُمْ

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<sup>-azwj</sup>! I have not seen him<sup>-asws</sup> at all except and I have hated his<sup>-asws</sup> side and wanted to blame him<sup>-asws</sup>, and if I were to send for him<sup>-asws</sup> I would be fair from you'.

Amro Bin Al-Aas said, 'Are you scared of naming his<sup>-asws</sup> falsehood upon our right, and his<sup>-asws</sup> illness upon our health?' He said, 'No, so send a detachment to him<sup>-asws</sup> then!'

قَالَ عَمْرُو بْنُ الْعَاصِ أَتَخَافُ أَنْ يَسْتَأْمِيَ بَاطِلُهُ عَلَى حَقِّنَا وَ مَرَضُهُ عَلَى صِحَّتِنَا قَالَ لَا قَالَ قَابِعْتُ إِذَا إِلَيْهِ فَقَالَ عُتْبَةُ هَذَا رَأْيِي لَا أَعْرِفُهُ وَ اللَّهُ مَا تَسْتَطِيعُونَ أَنْ تَلْقَوْهُ بِأَكْثَرِ وَ لَا أَعْظَمَ مِمَّا فِي أَنْفُسِكُمْ عَلَيْهِ وَ لَا يَلْقَاكُمْ إِلَّا بِأَعْظَمَ مِمَّا فِي نَفْسِهِ عَلَيْكُمْ وَ إِنَّهُ لَمِنْ أَهْلِ بَيْتٍ خَصِمٍ جَدِيلٍ

Utba said, 'This is an opinion I do not recognise. By Allah<sup>-azwj</sup>! You are not able to meet him<sup>-asws</sup> with anymore nor any mightier than what is already within yourselves against him<sup>-asws</sup>, nor will he<sup>-asws</sup> meet you all except with mightier than what is already within himself<sup>-asws</sup> against you all. He<sup>-asws</sup> is from people of a disputing, arguing household'.

فَبَعَثُوا إِلَى الْحَسَنِ عَ فَلَمَّا أَتَاهُ الرَّسُولُ قَالَ لَهُ يَدْعُوكَ مُعَاوِيَةُ قَالَ وَ مَنْ عِنْدَهُ قَالَ الرَّسُولُ عِنْدَهُ فُلَانٌ وَ فُلَانٌ وَ سَمِيَ كُلًّا مِنْهُمْ بِاسْمِهِ فَقَالَ الْحَسَنُ عَ مَا لَهُمْ خَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ أَنَاهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Then (Muawiya) sent a message to Al-Hassan<sup>-asws</sup>. When the messenger came to him<sup>-asws</sup>, he said to him<sup>-asws</sup>, 'Muawiya is calling you<sup>-asws</sup>!' He<sup>-asws</sup> 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<sup>-asws</sup> 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]**'.

ثُمَّ قَالَ يَا جَارِيَةُ أَلْبِغِينِي ثِيَابِي ثُمَّ قَالَ

Then he<sup>-asws</sup> said: 'O maid! Bring me<sup>-asws</sup> my<sup>-asws</sup> clothes!' Then he<sup>-asws</sup> said:

اللَّهُمَّ إِنِّي أَذَرْتُ بِكَ فِي نُحُورِهِمْ وَ أَعُوذُ بِكَ مِنْ شُرُورِهِمْ وَ أَسْتَعِينُ بِكَ عَلَيْهِمْ فَكَفِّنِيهِمْ بِمَا شِئْتَ وَ أَنَّى شِئْتَ مِنْ حَوْلِكَ وَ قُوتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ قَالَ لِلرَّسُولِ هَذَا كَلَامُ الْفَرَجِ

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

فَلَمَّا أَتَى مُعَاوِيَةَ رَحَّبَ بِهِ وَ حَيَّاهُ وَ صَافَحَهُ فَقَالَ الْحَسَنُ عَ إِنَّ الَّذِي حَيَّيْتُ بِهِ سَلَامَةً وَ الْمُصَافَحَةُ أَمَنَةٌ فَقَالَ مُعَاوِيَةُ أَجَلٌ إِنَّ هَؤُلَاءِ بَعَثُوا إِلَيْكَ وَ عَصَوْنِي لِيَقْرُوكَ أَنَّ عُثْمَانَ قُتِلَ مَظْلُومًا وَ أَنَّ أَبَاكَ قَتَلَهُ فَاسْمَعْ مِنْهُمْ ثُمَّ أَجِبْهُمْ بِمِثْلِ مَا يَكْلِمُونَكَ وَ لَا يَمْنَعَكَ مَكَانِي مِنْ جَوَابِهِمْ

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

فَقَالَ الْحَسَنُ عَ سُبْحَانَ اللَّهِ الْبَيْتُ بَيْتُكَ وَ الْإِذْنُ فِيهِ إِلَيْكَ وَ اللَّهُ لَعَنَ أَجْبَتَهُمْ إِلَى مَا أَرَادُوا إِلَيَّ لِأَسْتَجِيبَ لَكَ مِنَ الْفُحْشِ وَ لَعَنَ كَانُوا غَلْبُوكَ إِلَيَّ لِأَسْتَجِيبَ لَكَ مِنَ الضَّعْفِ فَبِأَيِّهِمَا تَقْرُ وَ مِنْ أَيِّهِمَا تَعْتَذِرُ

Al-Hassan<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup>! The house is your house, and the permission in it is up to you. By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> 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<sup>-asws</sup> 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)?

أَمَّا إِنِّي لَوْ عَلِمْتُ بِمَكَانِهِمْ وَاجْتِمَاعِهِمْ لَجِئْتُ بِعِدَّتِهِمْ مِنْ بَنِي هَاشِمٍ وَمَعَ وَخَدَيْتُ هُمْ أَوْحَشُ مِنِّي مَعَ جَمْعِهِمْ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَوَلِيِّي الْيَوْمَ وَفِيمَا بَعْدَ الْيَوْمِ فَلْيَقُولُوا فَأَسْتَعِزَّ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

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

فَتَكَلَّمَ عُمَرُو بْنُ عُثْمَانَ بْنِ عَفَّانٍ فَقَالَ مَا سَمِعْتُ كَالْيَوْمِ أَنْ يَقْبِي مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى وَجْهِ الْأَرْضِ مِنْ أَحَدٍ بَعْدَ قَتْلِ الْخَلِيفَةِ عُثْمَانَ بْنِ عَفَّانٍ وَكَانَ مِنْ ابْنِ أُخْتِهِمْ وَالْقَاضِلُ فِي الْإِسْلَامِ مَثَرَةً وَالْحَاصِّ بِرَسُولِ اللَّهِ صَ أَثَرَةً فَيُنْسَ كِرَامَةُ اللَّهِ حَتَّى سَفَكُوا دَمَهُ اغْتِدَاءً وَطَلَبًا لِلْفِتْنَةِ وَحَسَدًا وَنَفَاسَةً وَطَلَبَ مَا لَيْسُوا بِأَهْلِينَ لَذَلِكَ مَعَ سَوَابِقِهِ وَمَثَرَتِهِ مِنَ اللَّهِ وَمِنْ رَسُولِهِ وَمِنْ الْإِسْلَامِ

Amro Bin Usman Bin Affan spoke. He said, ‘I have not heard like (I have) today. If anyone from the clan of Abdul Muttalib<sup>-as</sup> 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<sup>-sawww</sup>, so how evil with the Benevolence of Allah<sup>-azwj</sup> 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<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and from Al-Islam.

فَمَا ذُلًّا أَنْ يَكُونَ حَسَنٌ وَ سَائِرُ بَنِي عَبْدِ الْمُطَّلِبِ قَتَلَهُ عُثْمَانُ أَحِبَاءٌ يَمْشُونَ عَلَى مَنَاقِبِ الْأَرْضِ وَ عُثْمَانُ مُصَرَّجٌ بِدَمِهِ مَعَ أَنَّ لَنَا فِيكُمْ تِسْعَةَ عَشَرَ دَمًا يَقْتُلِي بَنِي أُمَيَّةٍ بِئَدْرٍ-

So, oh the disgrace that Hassan<sup>-asws</sup> and rest of the sons of Abdul Muttalib<sup>-sawww</sup> 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!’

ثُمَّ تَكَلَّمَ عُمَرُو بْنُ الْعَاصِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِي يَا ابْنَ أَبِي تُرَابٍ بَعَثْنَا إِلَيْكَ لِنَقَرَّكَ أَنَّ أَبَاكَ سَمَ أَبَا بَكْرٍ الصِّدِّيقِ وَ اشْتَرَكَ فِي قَتْلِ عُمَرَ الْفَارُوقِ وَ قَتَلَ عُثْمَانَ ذَا النُّورَيْنِ مَطْلُومًا فَادَّعَى مَا لَيْسَ لَهُ بِحَقٍّ وَ وَقَعَ فِيهِ وَ ذَكَرَ الْفِتْنَةَ وَ عَيْرَهُ بِشَأْنِهَا

Then Amro Bin Al-Aas spoke. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, ‘O son<sup>-asws</sup> of Abu Turab<sup>-asws</sup>! We sent for you<sup>-asws</sup> so we could make you acknowledge that your<sup>-asws</sup> father<sup>-asws</sup> poisoned Abu Bakr the truthful, and he<sup>-asws</sup> participated in the killing of Umar the distinguisher, and he<sup>-asws</sup> killed Usman with the two Noors unjustly. He<sup>-asws</sup> claimed what there wasn’t any right for him<sup>-asws</sup>!’ – and he spoke badly regarding him<sup>-asws</sup>, and mentioned the Fitna, and reproached him<sup>-asws</sup> concerning it.

ثُمَّ قَالَ إِنَّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَمْ يَكُنِ اللَّهُ لِيُعْطِيَكُمْ الْمُلْكَ فَتَرْتَكِبُونَ فِيهِ مَا لَا يَحِلُّ لَكُمْ ثُمَّ أَنْتَ يَا حَسَنُ تُحَدِّثُ نَفْسَكَ بِأَنَّكَ كَائِنَ أَمِيرَ الْمُؤْمِنِينَ وَ لَيْسَ عِنْدَكَ عَقْلٌ ذَلِكَ وَ لَا رَأْيُهُ فَكَيْفَ وَ قَدْ سُلِّمَتْهُ وَ تَرَكْتَ أَحَقَّ فِي قُرَيْشٍ وَ ذَلِكَ لِسُوءِ عَمَلِ أَبِيكَ

Then he said, 'You all, O sons of Abdul Muttalib<sup>-as</sup>, Allah<sup>-azwj</sup> 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<sup>-asws</sup>, you<sup>-asws</sup> are narrating yourself<sup>-asws</sup> as if you<sup>-asws</sup> are commander of the faithful, and there isn't any intellect with you<sup>-asws</sup> of that, nor any view. So, how come you<sup>-asws</sup> have stripped (yourself<sup>-asws</sup>) of it and left a foolish one among Quraysh, and that is due to the evil deed of your<sup>-asws</sup> father.

وَ إِنَّمَا دَعَوْنَاكَ لِنُسَبِّكَ وَ أَبَاكَ ثُمَّ أَنْتَ لَا تَسْتَطِيعُ أَنْ تُعْتَبَ عَلَيْنَا وَ لَا أَنْ تُكَذِّبَنَا فِي شَيْءٍ بِهِ فَإِنْ كُنْتَ تَرَى أَنَّا كَذَبْنَاكَ فِي شَيْءٍ وَ تَقُولُنَا عَلَيْكَ بِالْبَاطِلِ وَ ادَّعَيْنَا خِلَافَ الْحَقِّ فَتَكَلَّمْ وَ إِلَّا فَاغْلَمْ أَنَّكَ وَ أَبَاكَ مِنْ شَرِّ خَلْقِ اللَّهِ

And rather, we have called you<sup>-asws</sup> to revile you<sup>-asws</sup> and your<sup>-asws</sup> father<sup>-asws</sup>. Then, you<sup>-asws</sup> are not able to blame upon us nor can you<sup>-asws</sup> belied us regarding anything with it. So, if you<sup>-asws</sup> were to view that we are belying you<sup>-asws</sup> regarding anything and speaking upon you<sup>-asws</sup> with the falsity, and we are claiming opposite to the truth, then speak, or self-know that you<sup>-asws</sup> and your<sup>-asws</sup> father<sup>-asws</sup> are from the evillest creatures of Allah<sup>-azwj</sup>!

أَمَّا أَبُوكَ فَقَدْ كَفَانَا اللَّهُ قَتْلَهُ وَ تَفَرَّدَ بِهِ وَ أَمَّا أَنْتَ فَإِنَّكَ فِي أَيْدِينَا نَتَخَيَّرُ فِيكَ وَ اللَّهُ أَنْ لَوْ قَتَلْنَاكَ مَا كَانَ فِي قَتْلِكَ إِثْمٌ عِنْدَ اللَّهِ وَ لَا عَيْبٌ عِنْدَ النَّاسِ

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

ثُمَّ تَكَلَّمَ عُثْبَةُ بْنُ أَبِي سُفْيَانَ فَكَانَ أَوَّلُ مَا ابْتَدَأَ بِهِ أَنْ قَالَ يَا حَسَنُ إِنَّ أَبَاكَ كَانَ شَرَّ قُرَيْشٍ لِقُرَيْشٍ أَقْطَعَهُ لِأَرْحَامِهَا وَ أَسْفَكَهُ لِدِمَائِهَا وَ إِنَّكَ لَمِنْ قَتَلِهِ- عُمُتَانِ وَ إِنَّ فِي الْحَقِّ أَنْ تُقْتَلَ بِهِ وَ إِنَّ عَلَيْكَ الْقَوْدَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّا قَاتِلُوكَ بِهِ

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

فَأَمَّا أَبُوكَ فَقَدْ تَفَرَّدَ اللَّهُ بِقَتْلِهِ فَكَفَانَاهُ وَ أَمَّا رَجَاؤُكَ لِلْخِلَافَةِ فَلَسْتَ مِنْهَا لَا فِي فَدْحَةِ زُنْدِكَ وَ لَا فِي رَجْحَةِ مِيزَانِكَ

As for your<sup>-asws</sup> father<sup>-asws</sup>, So Allah<sup>-azwj</sup> has Singled him<sup>-asws</sup> out by Killing him<sup>-asws</sup>, so we are sufficed of him<sup>-asws</sup>. And as for your<sup>-asws</sup> desire for the caliphate, so neither it is there any speck for you<sup>-asws</sup> from it nor is there any weight in your<sup>-asws</sup> scale'.

ثُمَّ تَكَلَّمَ الْوَلِيدُ بْنُ عُثْبَةَ بْنِ أَبِي مُعَيْطٍ بِنَحْوِ مِنْ كَلَامِ أَصْحَابِهِ وَ قَالَ يَا مَعْشَرَ بَنِي هَاشِمٍ كُنْتُمْ أَوَّلَ مَنْ دَبَّ بِعَيْبِ عُمُتَانِ وَ جَمَعَ النَّاسَ عَلَيْهِ حَتَّى قَتَلْتُمُوهُ جِرْصاً عَلَى الْمُلْكِ وَ قَطِيعَةً لِلرَّحِمِ وَ اسْتَهْلَاكَ الْأُمَمُ وَ سَفَكَ دِمَائَهَا جِرْصاً عَلَى الْمُلْكِ وَ طَلَبُوا لِلدُّنْيَا الْحَسْبِيسَةَ وَ حُبًّا لَهَا

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<sup>-as</sup>! You<sup>-asws</sup> 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.

وَكَانَ عُثْمَانُ خَالَكُمْ فَبِعَمِّ الْخَالِ كَانَ لَكُمْ وَكَانَ صِهْرُكُمْ فَكَانَ نَعَمَ الصَّهْرُ لَكُمْ قَدْ كُنْتُمْ أَوَّلَ مَنْ حَسَدَهُ وَطَعَنَ عَلَيْهِ ثُمَّ وَلَيْتُمْ قَتَلَهُ فَكَيْفَ رَأَيْتُمْ صَنَعَ اللَّهُ بِكُمْ-

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<sup>-asws</sup> see what Allah<sup>-azwj</sup> has Done with you all?'

ثُمَّ تَكَلَّمُ الْمُغَيَّرَةُ بِنُ شُعْبَةَ وَكَانَ كَلَامُهُ وَ قَوْلُهُ كُلُّهُ وَقُوْعًا فِي عَلِيٍّ عَ ثُمَّ قَالَ يَا حَسَنُ إِنَّ عُثْمَانَ قُتِلَ مَظْلُومًا فَلَمْ يَكُنْ لِأَيِّكَ فِي ذَلِكَ عُذْرٌ بَرِيءٌ وَلَا اعْتِدَارٌ مُذْنِبٍ غَيْرِ أَنَّا يَا حَسَنُ قَدْ طَنْنَا لِأَيِّكَ فِي ضَمِّهِ قَتَلْتَهُ وَ إِيْرَائِهِ هُمْ وَ دَرَبَهُ عَنْهُمْ أَنَّهُ يَقْتُلِهِ رَاضٍ

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

وَكَانَ وَاللَّهِ طَوِيلَ السَّيْفِ وَاللِّسَانِ يَقْتُلُ الْحَيَّ وَيُعِيبُ الْمَيِّتَ وَ بَنُو أُمَيَّةَ خَيْرٌ لِّبَنِي هَاشِمٍ مِنْ بَنِي هَاشِمٍ لِّبَنِي أُمَيَّةَ وَ مُعَاوِيَةُ خَيْرٌ لَكَ يَا حَسَنُ مِنْكَ لِمُعَاوِيَةَ

By Allah<sup>-azwj</sup>! He<sup>-asws</sup> was of a long sword and tongue! He<sup>-asws</sup> killed the living ones and shamed the dead, and the clan of Umayya is better for the clan of Hashim<sup>-as</sup> than the clan of Hashim<sup>-as</sup> is for the clan of Umayya, and Muawiya is better for you<sup>-asws</sup>, O Hassan<sup>-asws</sup> than you<sup>-asws</sup> are for Muawiya.

وَ قَدْ كَانَ أَبُوكَ نَاصِبَ رَسُولِ اللَّهِ ص فِي حَيَاتِهِ وَ أَجْلَبَ عَلَيْهِ قَبْلَ مَوْتِهِ وَ أَرَادَ قَتْلَهُ فَعَلِمَ ذَلِكَ مِنْ أَمْرِ رَسُولِ اللَّهِ ص ثُمَّ كَرِهَ أَنْ يُبَايِعَ أَبَا بَكْرٍ حَتَّى أَتِي بِهِ قُوْدًا ثُمَّ دَسَّ إِلَيْهِ فَسَقَاهُ سَمًّا فَقَتَلَهُ ثُمَّ نَارَعَ عُمَرَ حَتَّى هَمَّ أَنْ يَضْرِبَ رَقَبَتَهُ فَعَمِلَ فِي قَتْلِهِ ثُمَّ طَعَنَ عَلَى عُثْمَانَ حَتَّى قَتَلَهُ

And your<sup>-asws</sup> father had been hostile to Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> lifetime and was loud upon him<sup>-saww</sup> after his<sup>-saww</sup> death, and wanted to kill him<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> knew that from his<sup>-asws</sup> matter. Then he<sup>-asws</sup> disliked in pledging allegiance to Abu Bakr until they came with him<sup>-asws</sup> dragged and bound. Then he<sup>-asws</sup> intruded to him, so he<sup>-asws</sup> sent him poison and killed him. Then he<sup>-asws</sup> disputed with Umar until he<sup>-asws</sup> thought of striking his neck, and he<sup>-asws</sup> worked in killing him. Then he<sup>-asws</sup> stabbed upon Usman until he<sup>-asws</sup> killed him.

كُلُّ هَؤُلَاءِ قَدْ شَرِكَ فِي دَمِهِمْ فَأَيُّ مَنَزَلَةٍ لَهُ مِنَ اللَّهِ يَا حَسَنُ وَ قَدْ جَعَلَ اللَّهُ السُّلْطَانَ لَوَلِيِّ الْمَقْتُولِ فِي كِتَابِهِ الْمُنَزَّلِ - فَمُعَاوِيَةُ وَلِيُّ الْمَقْتُولِ بِغَيْرِ حَقٍّ فَكَانَ مِنَ الْحَقِّ لَوْ قَتَلْنَاكَ وَ أَحَاكَ



In all of them, he<sup>-asws</sup> had participated in shedding their blood. So, which status is there for him<sup>-asws</sup> from Allah<sup>-azwj</sup>, O Hassan<sup>-asws</sup>? And Allah<sup>-azwj</sup> has Made the authority to be for the guardian of the killed one, in His<sup>-azwj</sup> 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<sup>-asws</sup> and your<sup>-asws</sup> brother<sup>-asws</sup>.

وَاللَّهُ مَا دُمَ عَلَيَّ بِخَطَرٍ مِنْ دَمِ عُثْمَانَ وَمَا كَانَ اللَّهُ لِيَجْمَعَ فِيكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ الْمَلِكُ وَالنُّبُوَّةُ ثُمَّ سَكَتَ

By Allah<sup>-azwj</sup>! The blood of Ali<sup>-asws</sup> is no more significant than the blood of Usman, and Allah<sup>-azwj</sup> was not going to Gather among you, O clan of Abdul Muttalib<sup>-as</sup>, the kingdom and the Prophet-hood! Then he was silent.

فَتَكَلَّمَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَى أَوَّلَكُمْ بِأَوَّلِنَا وَآخِرَكُمْ بِآخِرِنَا وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ وَ سَلَّمَ

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

ثُمَّ قَالَ اسْمَعُوا مِنِّي مَقَالَتِي وَ اعْبِرُونِي فَهَمَّكُمْ وَ بَكَ أَبْدَأُ يَا مُعَاوِيَةُ ثُمَّ قَالَ لِمُعَاوِيَةَ إِنَّهُ لَعَمْرُ اللَّهِ يَا أَرْزُقُ مَا شَتَمَنِي غَيْرُكَ وَ مَا هَؤُلَاءِ شَتَمُونِي وَ لَا سَبَّيَ غَيْرُكَ وَ مَا هَؤُلَاءِ سَبُّونِي وَ لَكِنْ شَتَمْتَنِي وَ سَبَبْتَنِي فُحْشاً مِنْكَ وَ سُوءَ رَأْيٍ وَ بَغْياً وَ عُذْواناً وَ حَسِداً عَلَيْنَا وَ عَدَاوَةً لِمُحَمَّدٍ ص قَدِماً وَ حَدِيثاً

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

وَ إِنَّهُ وَ اللَّهُ لَوْ كُنْتُ أَنَا وَ هَؤُلَاءِ يَا أَرْزُقُ مُثَاوِرِينَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ حَوْلَنَا الْمُهَاجِرُونَ وَ الْأَنْصَارُ مَا قَدَرُوا أَنْ يَتَكَلَّمُوا بِمِثْلِ مَا تَكَلَّمُوا بِهِ وَ لَا اسْتَقْبَلُونِي بِمَا اسْتَقْبَلُونِي بِهِ

By Allah<sup>-azwj</sup>! If you and I<sup>-asws</sup> and them, O blue-eyed one, were to consulting in the Masjid of Rasool-Allah<sup>-saww</sup>, 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<sup>-asws</sup> with what they are facing me<sup>-asws</sup>.

فَاسْمَعُوا مِنِّي أَيُّهَا الْمَلَأُ الْمُحِبُّونَ الْمُعَاوِنُونَ عَلَيَّ وَ لَا تَكْتُمُوا حَقّاً عَلِمْتُمُوهُ وَ لَا تُصَدِّقُوا بِبَاطِلٍ نَطَقْتُ بِهِ وَ سَأَبْدَأُ بِكَ يَا مُعَاوِيَةُ فَلَا أَقُولُ فِيكَ إِلَّا دُونَ مَا فِيكَ أَنْشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ الرَّجُلَ الَّذِي شَتَمْتُمُوهُ صَلَّى الْقَبِيلَتَيْنِ كِلْتَاهُمَا وَ أَنْتَ تَرَاهُمَا جَمِيعاً ضَالَّةً تَعْبُدُ اللَّاتَ وَ الْعُزَّى وَ بَايَعَ الْبَيْعَتَيْنِ كِلْتَاهُمَا بَيْعَةَ الرِّضْوَانِ وَ بَيْعَةَ الْفَتْحِ وَ أَنْتَ يَا مُعَاوِيَةُ بِالْأَوَّلَى كَافِرٌ وَ بِالْآخِرَى نَاصِرٌ

So listen from me<sup>-asws</sup>, O assembly of gatherers assisting each other against me<sup>-asws</sup>, and do not be concealing the reality you know, and do not be ratifying the falsehood you are speaking with! And I<sup>-asws</sup> shall start with you, O Muawiya, and I<sup>-asws</sup> will not be saying regarding you

except what is in you. I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! 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-Laat and Al-Uzza? And he<sup>-asws</sup> 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'.

ثُمَّ قَالَ أَنشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّمَا أَقُولُ حَقًّا إِنَّهُ لَقَيْكُمْ مَعَ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ وَ مَعَهُ رَايَةُ النَّبِيِّ ص وَ مَعَكَ يَا مُعَاوِيَةُ رَايَةُ الْمُشْرِكِينَ تَعْبُدُ اللَّاتَ وَ الْعُزَّى وَ تَرَى حَرْبَ رَسُولِ اللَّهِ ص وَ الْمُؤْمِنِينَ قَرْصًا وَاجِبًا

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that rather I<sup>-asws</sup> am saying the truth? He<sup>-asws</sup> met you all (in battle) with Rasool-Allah<sup>-saww</sup> on the day of Badr and with him<sup>-asws</sup> was the flag of the Prophet<sup>-saww</sup>, and with you, O Muawiya, was the flag of the Polytheists. You were worshipping Al-Laat and Al-Uzza, and you viewed battling Rasool-Allah<sup>-saww</sup> and the Momineen as a necessity, obligatory?

وَ لَقَيْكُمْ يَوْمَ أُحُدٍ وَ مَعَهُ رَايَةُ النَّبِيِّ ص وَ مَعَكَ يَا مُعَاوِيَةُ رَايَةُ الْمُشْرِكِينَ وَ لَقَيْكُمْ يَوْمَ الْأَحْزَابِ وَ مَعَهُ رَايَةُ النَّبِيِّ ص وَ مَعَكَ يَا مُعَاوِيَةُ رَايَةُ الْمُشْرِكِينَ كُلِّ ذَلِكَ يُفْلِحُ اللَّهُ حُجَّتَهُ وَ يُحِقُّ دَعْوَتَهُ وَ يُصَدِّقُ أَخْدُونَتَهُ وَ يَنْصُرُ رَايَتَهُ وَ كُلِّ ذَلِكَ رَسُولُ اللَّهِ ص يَرَى عَنْهُ رَاضِيًا فِي الْمَوَاطِنِ كُلِّهَا ثُمَّ

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

أَنشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص حَاصَرَ بَنِي فُرَيْطَةَ وَ بَنِي النَّضِيرِ ثُمَّ بَعَثَ عُمَرَ بْنَ الْخَطَّابِ وَ مَعَهُ رَايَةُ الْمُهَاجِرِينَ وَ سَعْدُ بْنُ مُعَاذٍ وَ مَعَهُ رَايَةُ الْأَنْصَارِ فَأَمَّا سَعْدُ بْنُ مُعَاذٍ فَجُرِحَ وَ جُمِلَ جُرْحًا وَ أَمَّا عُمَرُ فَرَجَعَ وَ هُوَ يُجِبُّ أَصْحَابَهُ وَ يُجِبُّهُ أَصْحَابُهُ

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that Rasool-Allah<sup>-saww</sup> besieged the clan of Qureyza and the clan of Al-Nazeer, then he<sup>-saww</sup> 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.

فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ ثُمَّ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

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

فَتَعَرَّضَ لَهَا أَبُو بَكْرٍ وَ عُمَرُ وَ غَيْرُهُمَا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلِيٌّ يَوْمَئِذٍ أَرْمَدُ شَدِيدَ الرَّمَدِ فَدَعَاهُ رَسُولُ اللَّهِ ص فَتَقَلَّ فِي عَيْنَيْهِ فَبَرَأَ مِنَ الرَّمَدِ فَأَعْطَاهُ الرَّايَةَ فَمَضَى وَ لَمْ يَتْنِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ بَيْتَهُ وَ طَوْلَهُ

Abu Bakr, and Umar and others from the Emigrants and the Helpers presented for it, and on that day, Ali<sup>-asws</sup> had sore eyes. So, Rasool-Allah<sup>-saww</sup> called him and applied saliva in his<sup>-asws</sup>, and he<sup>-asws</sup> was cured from the sore-eyes. He<sup>-saww</sup> gave him<sup>-asws</sup> the flag. He<sup>-asws</sup> went and did

not double-back until Allah<sup>-azwj</sup> had Granted victory to him<sup>-asws</sup>, by His<sup>-azwj</sup> Conferment and Power.

وَأَنْتَ يَوْمَئِذٍ بِمَكَّةَ عِدُوُّ اللَّهِ وَرَسُولِهِ فَهَلْ يُسَوَّى بَيْنَ رَجُلٍ نَصَحَ لِلَّهِ وَرَسُولِهِ وَرَجُلٍ عَادَى اللَّهَ وَرَسُولَهُ ص ثُمَّ أُفْسِمُ بِاللَّهِ مَا أَسْلَمَ قَلْبُكَ بَعْدُ وَ لَكِنَّ  
الْإِنْسَانَ خَائِفٌ فَهُوَ يَتَكَلَّمُ بِمَا لَيْسَ فِي الْقَلْبِ

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

ثُمَّ أَنشَدُكُمْ بِاللَّهِ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص اسْتَخْلَفَهُ عَلَى الْمَدِينَةِ فِي عَزْوَةِ تَبُوكَ وَ لَا سَخِطَهُ ذَلِكَ وَ لَا كَرِهَهُ وَ تَكَلَّمَ فِيهِ الْمُنَافِقُونَ فَقَالَ لَا تُخْلِفْنِي يَا  
رَسُولَ اللَّهِ فَإِنِّي لَمْ أَخْلُفْ عَنْكَ فِي عَزْوَةِ قُطُ

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

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِ بَيْتِي هَارُونَ مِنْ مُوسَى ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ ع ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ تَوَلَّاهُ فَقَدْ تَوَلَّى اللَّهَ وَ مَنْ تَوَلَّى  
عَلِيًّا فَقَدْ تَوَلَّاهُ وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ أَطَاعَ عَلِيًّا فَقَدْ أَطَاعَنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي

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

ثُمَّ قَالَ أَنشَدُكُمْ بِاللَّهِ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ قَالَ فِي حَجَّةِ الْوَدَاعِ أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا لَمْ تَضِلُّوا بَعْدَهُ- كِتَابَ اللَّهِ فَأَجْلُوا خَلَالَهُ وَ حَرِّمُوا  
حَرَامَهُ وَ اعْمَلُوا بِحُكْمِهِ وَ آمِنُوا بِمُتَشَابِهِهِ وَ قُولُوا آمَنَّا بِمَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ

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

وَ أَجِبُوا أَهْلَ بَيْتِي وَ عِزَّتِي وَ وَالُوا مَنْ وَالَاهُمْ وَ انصُرُوهُمْ عَلَى مَنْ عَادَاهُمْ وَ إِنَّمَا لَمْ يَزَلَا فِيكُمْ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ يَوْمَ الْقِيَامَةِ

And love the People<sup>-asws</sup> of my<sup>-saww</sup> Household and my<sup>-saww</sup> 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<sup>-saww</sup> at the Fountain on the Day of Qiyamah'.

ثُمَّ دَعَا وَهُوَ عَلَى الْمِنْبَرِ عَلِيًّا فَاجْتَذَبَهُ بِيَدِهِ فَقَالَ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَى عَلِيًّا فَلَا تَجْعَلْ لَهُ فِي الْأَرْضِ مَقْعَدًا وَ لَا فِي السَّمَاءِ مَصْعَدًا وَ اجْعَلْهُ فِي أَسْفَلِ دَرَكٍ مِنَ النَّارِ

Then he<sup>-saww</sup> called Ali<sup>-asws</sup> while he<sup>-saww</sup> was upon the pulpit and pulled his<sup>-asws</sup> hand and said: 'O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup> and be inimical to the one being inimical to him<sup>-asws</sup>. O Allah<sup>-azwj</sup>! One who is inimical to Ali<sup>-asws</sup>, 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!'

أَنْشِدُكُمْ بِاللَّهِ أَنْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ أَنْتَ الدَّائِدُ عَنْ حَوْضِي يَوْمَ الْقِيَامَةِ تَذُودُ عَنْهُ كَمَا يَذُودُ أَحَدُكُمْ الْعَرَبِيَّةَ مِنْ وَسْطِ إِيلِهِ-

I<sup>-asws</sup> adjured you all with Allah<sup>-azwj</sup>! Don't you know that Rasool-Allah<sup>-saww</sup> said to him: 'You will be the impeder from my<sup>-saww</sup> Fountain on the Day of Qiyamah, impeding from it like what one of you tends to impede the strange camel from the midst of his own camels'?

أَنْشِدُكُمْ بِاللَّهِ أَنْ تَعْلَمُونَ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوفِّي فِيهِ فَبَكَى رَسُولُ اللَّهِ ص فَقَالَ عَلِيٌّ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ فَقَالَ يُبْكِيَنِي أَنِّي أَعْلَمُ أَنَّ لَكَ فِي قُلُوبِ رِجَالٍ مِنْ أُمَّتِي ضَعَائِنَ لَا يُبْدُونَهَا حَتَّى أَتَوَلَّى عَنْكَ

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that he<sup>-asws</sup> had entered to see Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> illness in which he<sup>-saww</sup> had expired, so Rasool-Allah<sup>-saww</sup> cried. Ali<sup>-asws</sup> said: 'What makes you<sup>-saww</sup> cry, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'It makes me<sup>-saww</sup> cry what I<sup>-saww</sup> know to be in the hearts of men from my<sup>-saww</sup> community, grudges they are not revealing it (at the moment), until I<sup>-saww</sup> pass away from you<sup>-asws</sup>'?

أَنْشِدُكُمْ بِاللَّهِ أَنْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ- ص حِينَ حَضَرَتْهُ الْوَفَاةُ وَ اجْتَمَعَ أَهْلُ بَيْتِهِ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلِي وَ عِزَّتِي اللَّهُمَّ وَالِ مَنْ وَالَاهُمْ وَ انصُرْهُمْ عَلَى مَنْ عَادَاهُمْ وَ قَالَ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَسَفِينَةِ نُوحٍ مَنْ دَخَلَ فِيهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that Rasool-Allah<sup>-saww</sup>, when the expiry presented to him<sup>-saww</sup> and his<sup>-saww</sup> family members gathered, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! They are my<sup>-saww</sup> family members and my<sup>-saww</sup> family. O Allah<sup>-azwj</sup>! Befriend the one who befriends them and Help them against the one who is inimical to them'. And he<sup>-saww</sup> said: 'An example of the People<sup>-asws</sup> of my<sup>-saww</sup> Household among you all is like the ship of Noah<sup>-as</sup>. One who enters into it would attain salvation, and one who stays behind from it, would drown'?

أَنْشِدُكُمْ بِاللَّهِ أَنْ تَعْلَمُونَ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ قَدْ سَلِمُوا عَلَيْهِ بِالْوِلَايَةِ فِي عَهْدِ رَسُولِ اللَّهِ وَ حَيَاتِهِ ص

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that the companions of Rasool-Allah<sup>-saww</sup> had greeted unto him<sup>-asws</sup> with the Wilayah during the era of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> lifetime?

أَنْشِدُكُمْ بِاللَّهِ أَنْ تَعْلَمُونَ أَنَّ عَلِيًّا أَوَّلَ مَنْ حَرَّمَ الشَّهَوَاتِ كُلَّهَا عَلَى نَفْسِهِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ- وَ كُلُّوا يَمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that Ali<sup>-asws</sup> is the first one from the companions of Rasool-Allah<sup>-saww</sup> to prohibit the lustful desires, all of them, upon himself<sup>-asws</sup>?

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 exceders [5:87] And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88].***

وَكَانَ عِنْدَهُ عِلْمُ الْمَنَآيَا وَ عِلْمُ الْفَضَائِلِ وَ فَضْلُ الْخِطَابِ وَ رُسُوحُ الْعِلْمِ وَ مُنْزِلُ الْقُرْآنِ وَ كَانَ فِي رَهْطٍ لَا تَعْلَمُهُمْ يَتَّبِعُونَ عَشْرَةَ نَبَأَهُمُ اللَّهُ أَنَّهُمْ بِهِ مُؤْمِنُونَ وَ أَنْتُمْ فِي رَهْطٍ قَرِيبٍ مِنْ عِدَّةٍ أُولَئِكَ لِعُنَا عَلَى لِسَانِ رَسُولِ اللَّهِ ص فَأَشْهَدُ لَكُمْ وَ أَشْهَدُ عَلَيْكُمْ أَنْكُمْ لِعَنَاءِ اللَّهِ عَلَى لِسَانِ نَبِيِّهِ ص كُلُّكُمْ أَهْلُ الْبَيْتِ

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-azwj Prophet-saww, all of your family members.

وَ أَنْشَدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ إِلَيْكَ لَتَكُنَّ لِي نِي حُرْمَةً حِينَ أَصَابَهُمْ خَالِدُ بْنُ الْوَلِيدِ فَأَنْصَرَفَ إِلَيْهِ الرَّسُولُ فَقَالَ هُوَ يَأْكُلُ فَأَعَادَ الرَّسُولُ إِلَيْكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَنْصَرِفُ الرَّسُولُ وَ يَقُولُ هُوَ يَأْكُلُ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ لَا تُشْبِعْ بَطْنَهُ فَبَيَّ وَ اللَّهُ فِي هَمَّتِكَ وَ أَكَلِكَ إِلَى يَوْمِ الْقِيَامَةِ

And I-asws adjure you all with Allah-azwj! Don't you know that Rasool-Allah-saww had sent a message to you, to write to the clan of Khuzeyma, when Khalid Bin Al-Waleed had afflicted them, so the messenger went to him. He said, 'He (Mauwiya) is eating'. So the messenger returned to you, three times, all that the messenger went, and he said, 'He is eating'. So Rasool-Allah-saww said: 'O Allah-azwj! Do not Satiating his belly!' So, by Allah-azwj, it is regarding your gluttony and your eating-up (without satiating) up to the Day of Qiyamah'.

ثُمَّ قَالَ أَنْشَدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّمَا أَقُولُ حَقًّا إِنَّكَ يَا مُعَاوِيَةَ كُنْتَ تَشْوِقُ بِأَبِيكَ عَلَى جَمَلٍ أَحْمَرٍ وَ يَقُوذُهُ أَحْوَكُ هَذَا الْقَاعِدُ وَ هَذَا يَوْمُ الْأَحْزَابِ فَلَعَنَ رَسُولُ اللَّهِ ص الرَّكَّابَ وَ الْقَائِدَ وَ السَّائِقَ فَكَانَ أَبُوكَ الرَّكَّابَ وَ أَنْتَ يَا أَرْزُقُ السَّائِقَ وَ أَحْوَكُ هَذَا الْقَاعِدُ الْقَائِدَ

Then he-asws said: 'I-asws adjure you all with Allah-azwj! Don't you know that rather I-asws am speaking the truth? You, O Muawiya, were ushering your father being upon a red camel, and your brother, this one, was the guide, and this was the day of Al-Ahzaab. So, Rasool-Allah-saww cursed the rider, and the guide, and the usherer. Your father (Abu Sufyan) was the rider, and you, O blue-eyed one, were the usherer, and your brother, this one seated, was the guide.

ثُمَّ أَنْشَدُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ أَبَا سُفْيَانَ فِي سَبْعَةِ مَوَاطِنَ أَوْهُنَ حِينَ خَرَجَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَ أَبُو سُفْيَانَ جَاءَ مِنَ الشَّامِ فَوَقَعَ فِيهِ أَبُو سُفْيَانَ فَسَبَّهُ وَ أَوْعَدَهُ وَ هَمَّ أَنْ يَبْطِشَ بِهِ ثُمَّ صَرَفَهُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ

Then 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.

وَالثَّانِي يَوْمَ الْعِيرِ حَيْثُ طَرَدَهَا أَبُو سُفْيَانَ لِيُخْرِجَهَا مِنْ رَسُولِ اللَّهِ ص وَ الثَّالِثُ يَوْمَ أُحُدٍ يَوْمَ قَالَ رَسُولُ اللَّهِ ص اللَّهُ مَوْلَانَا وَ لَا مَوْلَى لَكُمْ وَ قَالَ أَبُو سُفْيَانَ لَنَا الْعِزَّةُ وَ لَا لَكُمْ الْعِزَّةُ فَلَعَنَهُ اللَّهُ وَ مَلَائِكَتُهُ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ أَجْمَعُونَ

And the second was on the day of the caravan when Abu Sufyan drove it away from Rasool-Allah<sup>-saww</sup>. And the third was on the day of Ohad, the day Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> 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<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the Momineen, all cursed him.

وَالرَّابِعُ يَوْمَ حُنَيْنٍ يَوْمَ جَاءَ أَبُو سُفْيَانَ بِجَمْعِ قُرَيْشٍ وَ هَوَازِنَ وَ جَاءَ عُبَيْنَةُ بَعْطَفَانَ وَ الْيَهُودَ فَرَدَّهُمُ اللَّهُ عَزَّ وَ جَلَّ بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا هَذَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَهُ فِي سُورَتَيْنِ فِي كِلْتَابِهِمَا يُسَمَّى أَبَا سُفْيَانَ وَ أَصْحَابَهُ كُفَّارًا-

And the fourth is on the day of Hunayn, the day Abu Sufyan came with the crowd of Quraysh, and Hawazin, and Uayyana came with Ghatfan and the Jews. Allah<sup>-azwj</sup> 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<sup>-azwj</sup> Mighty and Majestic for him in two Chapters, in both of these He<sup>-azwj</sup> Named Abu Sufyan and his companions as Kafirs.

وَ أَنْتَ يَا مُعَاوِيَةَ يُؤْمِدُ مُشْرِكٌ عَلَى رَأْيِ أَبِيكَ بِمَكَّةَ وَ عَلَيَّ يُؤْمِدُ مَعَ رَسُولِ اللَّهِ ص وَ عَلَى رَأْيِهِ وَ دِينِهِ

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<sup>-asws</sup> was with Rasool-Allah<sup>-saww</sup> and upon his<sup>-saww</sup> view and his<sup>-saww</sup> religion.

وَ الْخَامِسُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْهُدَى مَعْكُوفًا أَنْ يَبْلُغَ حِلَّهُ وَ صَدَدْتَ أَنْتَ وَ أَبُوكَ وَ مُشْرِكُو قُرَيْشٍ رَسُولَ اللَّهِ ص فَلَعَنَهُ اللَّهُ لَعْنَةً شَلَّتْهُ وَ دُرِّبَتْهُ إِلَى يَوْمِ الْقِيَامَةِ

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

وَ السَّادِسُ يَوْمَ الْأَحْزَابِ يَوْمَ جَاءَ أَبُو سُفْيَانَ بِجَمْعِ قُرَيْشٍ وَ جَاءَ عُبَيْنَةُ بْنُ جِصْنٍ بْنُ بَدْرِ بَعْطَفَانَ فَلَعَنَ رَسُولُ اللَّهِ ص الْأَقَادَةَ وَ الْأَتْبَاعَ وَ السَّاقَةَ إِلَى يَوْمِ الْقِيَامَةِ فَقِيلَ يَا رَسُولَ اللَّهِ أَمَا فِي الْأَتْبَاعِ مُؤْمِنٌ فَقَالَ لَا تُصِيبُ اللَّعْنَةُ مُؤْمِنًا مِنَ الْأَتْبَاعِ وَ أَمَّا الْأَقَادَةُ فَلَيْسَ فِيهِمْ مُؤْمِنٌ وَ لَا مُجِيبٌ وَ لَا نَاجٍ

And the sixth was on the day of Al-Ahzaab, the day Abu Sufyan came with a crowd of Quraysh, and Uayyana Bin Hisn Bin Badr came with Ghatfan. So, Rasool-Allah<sup>-saww</sup> cursed the leaders, and the followers, and the ushers up to the Day of Qiyamah. It was said, 'O Rasool-Allah<sup>-saww</sup>! Is there no Momin among the followers?' He<sup>-saww</sup> 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'.

وَ السَّابِعُ يَوْمَ النَّبِيَّةِ يَوْمَ شَدَّ عَلَى رَسُولِ اللَّهِ اثنَا عَشَرَ رَجُلًا سَبْعَةٌ مِنْهُمْ مِنْ بَنِي أُمَيَّةَ وَ خَمْسَةٌ مِنْ سَائِرِ قُرَيْشٍ فَلَعَنَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ رَسُولُهُ ص مَنْ حَلَّ النَّبِيَّةَ غَيْرَ النَّبِيِّ وَ سَائِقِهِ وَ قَائِدِهِ



And the seventh was on the day of the mountain pass (Al-Aqaba), the day twelve men attacked upon Rasool-Allah<sup>-saww</sup>, seven of them were from the clan of Umayya, and five from the rest of Quraysh. Allah<sup>-azwj</sup> Blessed and Exalted and His<sup>-azwj</sup> Rasool<sup>-saww</sup> cursed the one who were in the mountain pass apart from the Prophet<sup>-saww</sup>, and their usher, and their leader.

ثُمَّ أَنْشَدَكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ أَبَا سُفْيَانَ دَخَلَ عَلَى عُثْمَانَ حِينَ بُويعَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ يَا ابْنَ أَخِي هَلْ عَلَيْنَا مِنْ عَيْنٍ فَقَالَ لَا فَقَالَ أَبُو سُفْيَانَ تَدَاوَلُوا الْخِلَافَةَ فَنِيَانُ بَنِي أُمَيَّةَ فَوَ الَّذِي نَفْسُ أَبِي سُفْيَانَ بِيَدِهِ مَا مِنْ جَنَّةٍ وَلَا نَارٍ

Then I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that Abu Sufyan had entered to see Usman when he was pledge allegiance to in the Masjid of Rasool-Allah<sup>-saww</sup>. 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<sup>-azwj</sup> in Whose Hand is the soul of Abu Sufyan! There is neither any Paradise nor any Fire!'

وَأَنْشَدَكُمْ بِاللَّهِ أَ تَعْلَمُونَ أَنَّ أَبَا سُفْيَانَ أَخَذَ بِيَدِ الْحُسَيْنِ حِينَ بُويعَ عُثْمَانُ وَقَالَ يَا ابْنَ أَخِي اخْرُجْ مَعِيَ إِلَى بَقِيعِ الْعَرْقَدِ فَخَرَجَ حَتَّى إِذَا تَوَسَّطَ الْقُبُورَ اجْتَرَهُ فَصَاحَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْقُبُورِ الَّذِي كُنْتُمْ تُقَاتِلُونَا عَلَيْهِ صَارَ بِأَيْدِينَا وَأَنْتُمْ رَمِيمٌ

And I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Don't you know that Abu Sufyan held a hand of Al-Husayn<sup>-asws</sup>, when Usman was pledged allegiance to, and said, 'O son<sup>-asws</sup> of my brother<sup>-asws</sup>! 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!'

فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ قَبِّحَ اللَّهُ شَيْبَتَكَ وَفَبَّحَ وَجْهَكَ ثُمَّ نَزَرَ يَدَهُ وَتَرَكَهُ فَلَوْ لَا النُّعْمَانُ بْنُ بَشِيرٍ أَخَذَ بِيَدِهِ وَرَدَّهُ إِلَى الْمَدِينَةِ لَهْلَكَ

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

فيه غرابة حيث انه كان للحسين عليه السلام حين ولي عثمان الخلافة أكثر من عشرين سنة، فكيف اجتره أبو سفيان وكيف نتر يده وكيف كان يهلك لو لا النعمان بن بشير؟

(Note: 'There is strangeness in it as, for Al-Husayn<sup>-asws</sup> were more than twenty years, when Usman was in charge of the caliphate, so how could Abu Sufyan have pulled him, and how did he wrest away his hand, and who could he<sup>-asws</sup> have died had it not been for Al-Numan Bin Bashir?')

فَهَذَا لَكَ يَا مُعَاوِيَةَ فَهَلْ تَسْتَطِيعُ أَنْ تَرُدَّ عَلَيْنَا شَيْئاً وَمِنْ لَعْنَتِكَ يَا مُعَاوِيَةَ أَنَّ أَبَاكَ أَبَا سُفْيَانَ كَانَ يُهْمُّ أَنْ يُسَلِّمَ فَبَعَثَتْ إِلَيْهِ بِشَعْرٍ مَعْرُوفٍ مَرْوِيٍّ فِي قُرَيْشٍ عِنْدَهُمْ تَنْهَاهُ عَنِ الْإِسْلَامِ وَتَصُدُّهُ مِنْهَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ وَلَاكَ الشَّامُ فَخُنْتُ بِهِ وَوَلَاكَ عُثْمَانُ فَتَرَبَّصْتُ بِهِ رَيْبَ الْمُنُونِ

So this is for you, O Muawiya. Are you able to refute anything upon us<sup>-asws</sup>? 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].



ثُمَّ أَعْظَمَ مِنْ ذَلِكَ أَنَّكَ قَاتَلْتَ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ وَ قَدْ عَرَفْتَ سَوَابِقَهُ وَ فَضْلَهُ وَ عِلْمَهُ عَلَى أَمْرِ هُوَ أَوَّلِي بِهِ مِنْكَ وَ مِنْ غَيْرِكَ عِنْدَ اللَّهِ وَ عِنْدَ النَّاسِ

Then more grievous than that is that you fought against Ali<sup>-asws</sup>, may the Salatwaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-asws</sup> progeny, and you had known of his<sup>-asws</sup> precedence, and his<sup>-asws</sup> merit, and his<sup>-asws</sup> knowledge upon a matter (caliphate) which he<sup>-asws</sup> was foremost with it than you are, and from others, in the Presence of Allah<sup>-azwj</sup> and presence of the people.

وَ لَا دَيْتِيَّةَ بَلْ أَوْطَأْتَ النَّاسَ عَشْوَةً وَ أَرَفْتَ دِمَاءَ خَلْقِي مِنْ خَلْقِي اللَّهُ بِخُدْعِكَ وَ كَيْدِكَ وَ تَمْوِيهِكَ فَعَلَ مَنْ لَا يُؤْمِنُ بِالْمَعَادِ وَ لَا يَحْشَى الْعِقَابَ فَلَمَّا بَلَغَ الْكِتَابَ أَجَلَهُ صِيرْتَ إِلَى شَرِّ مَثْوَى وَ عَلَيَّ إِلَى خَيْرٍ مُنْقَلَبٍ وَ اللَّهُ لَكَ بِالْمِرْصَادِ

And there is nothing debasing. You tread upon the people ambiguously and shed the blood of a creature from the creatures of Allah<sup>-azwj</sup> 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<sup>-asws</sup> would be transferred to good, and Allah<sup>-azwj</sup> is in wait for you.

فَهَذَا لَكَ يَا مُعَاوِيَةَ خَاصَّةً وَ مَا أَمْسَكْتُ عَنْهُ مِنْ مَسَاوِيكَ وَ عُيُوبِكَ فَقَدْ كَرِهْتُ بِهِ التَّطَوُّيلَ

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

وَ أَمَّا أَنْتَ يَا عُمَرُو بْنُ عُثْمَانَ فَلَمْ تَكُنْ حَقِيقًا لِحُفْمِكَ أَنْ تَتَّبِعَ هَذِهِ الْأُمُورَ فَإِنَّمَا مَثَلُكَ مَثَلُ الْبَعُوضَةِ إِذْ قَالَتْ لِلنَّحْلَةِ اسْتَمْسِكِي فَإِنِّي أُرِيدُ أَنْ أَنْزِلَ عَنْكَ فَقَالَتْ لَهَا النَّحْلَةُ مَا شَعَرْتُ بِوُقُوعِكَ فَكَيْفَ يَشُقُّ عَلَيَّ نَزُولُكَ وَ إِنِّي وَ اللَّهُ مَا شَعَرْتُ أَنَّكَ تُحْسِنُ أَنْ تُعَادِيَ لِي فَيَشُقُّ عَلَيَّ ذَلِكَ

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<sup>-azwj</sup>! I<sup>-asws</sup> was not aware that you were being inimical to me<sup>-asws</sup> so that would be grievous upon me<sup>-asws</sup>!

وَ إِنِّي لَمُجِيبُكَ فِي الَّذِي قُلْتَ إِنَّ سَبَّكَ عَلَيَّ أَوْ بَنَقْصٍ فِي حَسْبِهِ أَوْ تَبَاعُدِهِ مِنْ رَسُولِ اللَّهِ ص أَوْ بِسُوءِ بَلَاءٍ فِي الْإِسْلَامِ أَوْ بِجَوْرِ فِي حُكْمٍ أَوْ رَغْبَةٍ فِي الدُّنْيَا فَإِنْ قُلْتَ وَاحِدَةً مِنْهَا فَقَدْ كَذَبْتَ

And I<sup>-asws</sup> shall answer you regarding that which you said. You're reviling Ali<sup>-asws</sup>, is due to any deficiency in his<sup>-asws</sup> affiliation or remoteness from Rasool-Allah<sup>-saww</sup>, 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!

وَ أَمَّا قَوْلُكَ إِنَّ لَكُمْ فِيْنَا تِسْعَةَ عَشَرَ دَمًا يُقْتَلُ مُشْرِكِي بَنِي أُمَيَّةَ بِبَدْرِ فَإِنَّ اللَّهَ وَ رَسُولَهُ قَتَلَهُمْ وَ لَعَمْرِي لَيُقْتَلَنَّ مِنْ بَنِي هَاشِمٍ تِسْعَةَ عَشَرَ وَ ثَلَاثَةٌ بَعْدَ تِسْعَةِ عَشَرَ ثُمَّ يُقْتَلُ مِنْ بَنِي أُمَيَّةَ تِسْعَةَ عَشَرَ وَ تِسْعَةَ عَشَرَ فِي مَوْطِنٍ وَاحِدٍ سِوَى مَا قُتِلَ مِنْ بَنِي أُمَيَّةَ لَا يُخْصِي عَدَدَهُمْ إِلَّا اللَّهُ

And as for your words that for you all (clan of Umayya), regarding us (clan of Hashim<sup>-as</sup>) 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.

إِنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا بَلَغَ وَلَدُ الْوَزْغِ ثَلَاثِينَ رَجُلًا أَخَذُوا مَالَ اللَّهِ بَيْنَهُمْ دُولًا وَ عِبَادَهُ حَوْلًا وَ كِتَابَهُ دَعْلًا فَإِذَا بَلَغُوا ثَلَاثِمِائَةً وَ عَشْرًا حَقَّتْ عَلَيْهِمُ اللَّعْنَةُ وَ هُمْ فَإِذَا بَلَغُوا أَرْبَعِمِائَةً وَ خَمْسَةً وَ سَبْعِينَ كَانَ هَلَاكُهُمْ أَسْرَعَ مِنْ لَوْكَ نَمْرَةٍ

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'.

فَأَقْبَلَ الْحَكَمُ بْنُ أَبِي الْعَاصِ وَ هُمُ فِي ذَلِكَ الذِّكْرِ وَ الْكَلَامِ فَقَالَ [قَالَ] رَسُولُ اللَّهِ ص اخْفِضُوا أَصَوَاتَكُمْ فَإِنَّ الْوَزْغَ يَسْمَعُ وَ ذَلِكَ حِينَ رَأَاهُمْ رَسُولُ اللَّهِ ص وَ مَنْ يَمْلِكُ بَعْدَهُ مِنْهُمْ أَمْرَ هَذِهِ الْأُمَّةِ يَعْنِي فِي الْمَنَامِ فَسَاءَ ذَلِكَ وَ شَقَّ عَلَيْهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لَيْلَةً الْقَدَرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Al-Hakam Bin Abu Al-Aas came while they were in that mention and talk. He said, 'Rasool-Allah-saww said: 'Preserve your voices (words), for the lizard is listening!' And that was when Rasool-Allah-saww had seen them and the ones who would be ruling the affairs of this community, meaning in the dream, and that had saddened him-saww, and that was grievous upon him-saww. So, Allah-azwj Mighty and Majestic Revealed in His-azwj book: **The Night of Pre-determination is better than a thousand months [97:3].**

فَأَشْهَدُ لَكُمْ وَ أَشْهَدُ عَلَيْكُمْ مَا سُلْطَانُكُمْ بَعْدَ قَتْلِ عَلِيٍّ إِلَّا أَلْفَ شَهْرٍ الَّتِي أَجْلَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

I-asws testify for you-asws, and I-asws testify upon you-asws! Your authority (rule) will not be after the killing of Ali-asws except for a thousand months which Allah-azwj Mighty and Majestic has Made it to be in His-azwj Book.

وَ أَمَّا أَنْتَ يَا عَمْرُو بْنُ الْعَاصِ الشَّامِيُّ اللَّعِينُ الْأَبْتَرُ فَإِنَّمَا أَنْتَ كَلْبٌ أَوَّلُ أَمْرِكَ أُمَّكَ لَبْعِيَّةٌ وَ إِنَّكَ وُلِدْتَ عَلَى فِرَاشٍ مُشْتَرَكٍ فَتَحَاكَمْتَ فِيكَ رَجُلَانِ قُرَيْشِيَيْنِ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ الْوَلِيدُ بْنُ الْمُغِيرَةِ وَ عُثْمَانُ بْنُ الْحَارِثِ وَ النَّضْرُ بْنُ الْحَارِثِ بْنِ كَلْدَةَ وَ الْعَاصُ بْنُ وَائِلٍ كُلُّهُمْ يَزْعُمُ أَنَّكَ ابْنُهُ فَغَلَبَهُمْ عَلَيْكَ مِنْ بَيْنِ قُرَيْشٍ الْأُمَمُ حَسَبًا وَ أَحَبَّهُمْ مَنْصَبًا وَ أَعْظَمُهُمْ بَغْيَةً

And as for you, O Amro Bin Al-Aaas, 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.

ثُمَّ قُتِمَتْ حَاطِبِيَّةٌ وَ قُلْتُ أَنَا شَانِي مُحَمَّدٍ وَ قَالَ الْعَاصُ بْنُ وَائِلٍ إِنَّ مُحَمَّدًا رَجُلٌ أَبْتَرٌ لَا وَلَدَ لَهُ فَلَوْ قَدْ مَاتَ انْقَطَعَ ذِكْرُهُ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ شَانِيكَ هُوَ الْأَبْتَرُ

Then you stood to address and said, 'I am an adversary of Muhammad<sup>-saww</sup>!' And Al-Aas Bin Al-Wa'a'il said, 'Muhammad<sup>-saww</sup> is a man of no posterity, there is no son for him<sup>-saww</sup>! So if he<sup>-saww</sup> were to die, his<sup>-saww</sup> mention would be cut off!' So, Allah<sup>-azwj</sup> Blessed and Exalted Revealed: ***Surely your adversary, he is the one without posterity [108:3].***

فَكَانَتْ أُمُّكَ تَمْشِي إِلَى عَبْدِ قَيْسٍ لِيَطْلُبَ الْبَغْيَةَ تَأْتِيهِمْ فِي دُورِهِمْ وَ رِحَالِهِمْ وَ يُطَوِّنُونَ أَوْدِيَّتَهُمْ ثُمَّ كُنْتُ فِي كُلِّ مَشْهَدٍ يَشْهَدُ رَسُولُ اللَّهِ عَدُوَّهُ أَشَدَّهُمْ لَهُ عَدَاوَةً وَ أَشَدَّهُمْ لَهُ تَكْذِيبًا

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<sup>-saww</sup>, the severest of them in enmity to him<sup>-saww</sup>, and the severest of them in belying to him<sup>-saww</sup>.

ثُمَّ كُنْتُ فِي أَصْحَابِ السَّفِينَةِ الَّذِينَ أَتَوْا النَّجَاشِيَّ وَ الْمَهْرَجَ الْحَارِجَ إِلَى الْحَبَشَةِ فِي الْإِسَاطَةِ بِدَمِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ سَائِرِ الْمُهَاجِرِينَ إِلَى النَّجَاشِيِّ فَحَاقَ الْمَكْرُ السَّيِّئُ بِكَ وَ جَعَلَ جَدَّكَ الْأَسْفَلَ وَ أَبْطَلَ أُمِّيَّتَكَ وَ حَيَّبَ سَعْيَكَ وَ أَكْذَبَ أَخْذُوثَكَ وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا

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<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 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].***

وَ أَمَّا قَوْلُكَ فِي عُثْمَانَ فَأَنْتَ يَا قَلِيلَ الْخِيَاءِ وَ الدِّينِ أَهْبَتْ عَلَيْهِ نَارًا ثُمَّ هَرَبْتَ إِلَى فِلَسْطِينَ تَتَرَبَّصُ بِهِ الدَّوَائِرُ فَلَمَّا أَتَيْتَكَ حَبْرَ قَتْلِهِ حَبَسَتْ نَفْسَكَ عَلَى مُعَاوِيَةَ فَبِعْتَهُ دِينَكَ يَا حَبِيبُ بِدُنْيَا غَيْرِكَ وَ لَسْنَا نَلُومُكَ عَلَى بُغْضِنَا وَ لَا نُعَاتِيكَ عَلَى حُبِّنَا وَ أَنْتَ عَدُوٌّ لِنَبِيِّ هَاشِمٍ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ

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<sup>-asws</sup> 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<sup>-asws</sup> do not blame you upon hating us<sup>-asws</sup> not do we<sup>-asws</sup> fault you upon loving us<sup>-asws</sup>, and you were an enemy of the clan of Hashim<sup>-saww</sup> during the pre-Islamic period and (then in) Al-Islam.

وَ قَدْ هَجَوْتَ رَسُولَ اللَّهِ ص بِسَبْعِينَ بَيْتًا مِنْ شِعْرِ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي لَا أَحْسِنُ الشِّعْرَ وَ لَا يَنْبَغِي لِي أَنْ أَقُولَهُ فَالْعَنَ عَمْرُو بْنُ الْعَاصِ بِكُلِّ بَيْتٍ أَلْفَ لَعْنَةٍ

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

ثُمَّ أَنْتَ يَا عَمْرُو الْمُؤَثِّرُ دُنْيَا غَيْرِكَ عَلَى دِينِكَ أَهْدَيْتَ إِلَى النَّجَاشِيِّ الْهَدَايَا وَ رَحَلْتَ إِلَيْهِ رَحْلَتَكَ الثَّانِيَةَ وَ لَمْ تَنْهَكَ الْأُولَى عَنِ الثَّانِيَةِ كُلِّ ذَلِكَ تَرْجِعُ مَعْلُولًا حَسِيرًا تُرِيدُ بِذَلِكَ هَلَكَ جَعْفَرٍ وَ أَصْحَابِهِ فَلَمَّا أَخْطَأَكَ مَا رَجَوْتَ وَ أَتَيْتَ أَخْلَعْتَ عَلَى صَاحِبِكَ عُمَارَةَ بْنِ الْوَلِيدِ

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<sup>-asws</sup> and his<sup>-asws</sup> companions. When you were mistaken of what you had desired and wished for, you passed it one to your companion Umarah Bin Al-Waleed.

وَأَمَّا أَنْتَ يَا وَلِيدَ بْنِ عُقْبَةَ فَوَ اللَّهُ مَا أَلْوَمُكَ أَنْ تُبْغِضَ عَلِيًّا وَ قَدْ جَلَدَكَ فِي الْحَمْرِ ثَمَانِينَ وَ قَتَلَ أَبَاكَ صَبْرًا يَوْمَ بَدْرٍ أَمْ كَيْفَ تَسُبُّهُ فَقَدْ سَمَّاهُ اللَّهُ مُؤْمِنًا فِي عَشْرِ آيَاتٍ مِنَ الْقُرْآنِ وَ سَمَّاكَ فَاسِقًا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَمْ قَمْنُ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ وَ قَوْلُهُ إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

And as for you, O Waleed Bin Uqba! By Allah<sup>-azwj</sup>! I<sup>-asws</sup> do not blame you for hating Ali<sup>-asws</sup>, and he<sup>-asws</sup> had whipped you eighty lashes for drinking wine, and he<sup>-asws</sup> killed your father by his<sup>-asws</sup> hands in a combat on the day of Badr. But, how come you revile him<sup>-asws</sup> and Allah<sup>-azwj</sup> has Named him<sup>-asws</sup> as a Momin in ten Verses from the Quran, and Named you as a transgressor, and it is the Word of Allah<sup>-azwj</sup> 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<sup>-azwj</sup> 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].**

وَ مَا أَنْتَ وَ ذِكْرُ قُرَيْشٍ وَ إِنَّمَا أَنْتَ ابْنُ عَلِيٍّ مِنْ أَهْلِ صَفْوَرِيَّةٍ يُقَالُ لَهُ دُكْوَانٌ

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 الجوزي في التذكرة ص 118 في ذكر القصة: انه لما كان الوليد بن عقبة واليا على الكوفة سنة 26 صلى يوما بهم و هو سكران الفجر أربعا، فجاء الناس الى عثمان و شهدوا عنده أنه شرب الخمر،

(Note: Ibn Al-Jowhary said in (the book) '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.

فرمى عثمان السوط الى على و قال له حده، فأخذ السوط علي عليه السلام نفسه و دنا من الوليد فجلده أربعين ( أقول لعله كان السوط ذا ذنبين فصار ثمانين). فلما سبه الوليد قال له عقيل بن أبي طالب و كان حاضرا: يا فاسق ما تعلم من أنت؟ أ لست علجا من أهل صفورية قرية بين عكا و اللجون من أعمال الاردن كان أبوك يهوديا منها.

*Usman threw the whip towards Ali<sup>-asws</sup> and said to him<sup>-asws</sup>, 'Punish him (the legal penalty)!'* *Ali<sup>-asws</sup> grabbed the whip himself and went near to Al-Waleed and whipped him forty lashes (I Majlisi) am saying, 'When the whip had two tails, so it was counted as eighty). When Al-Waleed reviled him<sup>-asws</sup>, Aqeel son of Abu Talib<sup>-asws</sup> 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?')*

وَ أَنَا زَعَمْتُكَ أَنَا قَتَلْنَا عُثْمَانَ فَوَ اللَّهُ مَا اسْتَطَاعَ طَلْحَةُ وَ الزُبَيْرُ وَ عَائِشَةُ أَنْ يَقُولُوا ذَلِكَ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ فَكَيْفَ تَقُولُهُ أَنْتَ وَ لَوْ سَأَلْتُ أَمْلَكَ مِنْ أَبْنَاءِ إِدْرَكَتْ دُكْوَانٌ فَأَلْصَقْتُكَ بِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ أَكْتَسَتْ بِذَلِكَ عِنْدَ نَفْسِهَا سَنَاءً وَ رَفْعَةً مَعَ مَا أَعَدَّ اللَّهُ لَكَ وَ لِأَيْبِكَ وَ أَمْلَكَ مِنَ الْعَارِ وَ الْحَزَنِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا اللَّهُ بِظَلَامٍ لِّلْعَبِيدِ

And as for your claim that we<sup>-asws</sup> killed Usman, so by Allah<sup>-azwj</sup>! Even Talha, and Al-Zubeyr, and Ayesha were not able to say that against Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, 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<sup>-azwj</sup> has Prepared for you in the world and the Hereafter, and Allah<sup>-azwj</sup> is not least unjust to His<sup>-azwj</sup> servants!

ثُمَّ أَنْتَ يَا وَلِيدُ وَاللَّهِ أَكْبَرُ فِي الْمِيْلَادِ مِمَّنْ تَدْعِي لَهُ النَّسَبَ فَكَيْفَ تَسُبُّ عَلِيًّا وَ لَوْ اشْتَغَلْتَ بِنَفْسِكَ لَبَيَّنْتَ نَسَبَكَ إِلَى أَبِيكَ - لَا إِلَى مَنْ تَدْعِي لَهُ وَ لَقَدْ قَالَتْ لَكَ أُمُّكَ يَا بُنَيَّ أَبُوكَ وَاللَّهِ الْأُمُّ وَ أَحَبُّ مِنْ عُقْبَةٍ

Then you, O Waleed, by Allah<sup>-azwj</sup>, are the greatest of the ones in city for whom the lineage is being sought, so how can you revile Ali<sup>-asws</sup>? 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<sup>-azwj</sup>! Your father is more blameworthy and wicked than Uqba!'

وَأَمَّا أَنْتَ يَا عُقْبَةَ بْنَ أَبِي سُفْيَانَ فَوَاللَّهِ مَا أَنْتَ بِحَصِيفٍ فَأَجَاوَبَكَ وَ لَا عَاقِلٍ فَأَعَاتَيْتَكَ وَ مَا عِنْدَكَ خَيْرٌ يُرْجَى وَ لَا شَرٌّ يُخْشَى وَ مَا كُنْتُ وَ لَوْ سَبَيْتَ عَلِيًّا لِأَغَارَ بِهِ عَلَيْكَ لِأَنَّكَ عِنْدِي لَسْتُ بِكُفْرٍ لِعَبْدٍ عَبْدٍ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَرَدْتُ عَلَيْكَ وَ أُعَاتَيْتَكَ

And as for you, O Utba Bin Abu Sufyan! By Allah<sup>-azwj</sup> you are not wise so I<sup>-asws</sup> would answer you, nor are you an intellectual so<sup>-asws</sup> so I<sup>-asws</sup> 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<sup>-asws</sup> in jealousy with him<sup>-asws</sup> upon you, because with me<sup>-asws</sup>, you aren't a match for a slave even, a slave of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, so I<sup>-asws</sup> can respond to you and answer you.

وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ لَكَ وَ لِأَبِيكَ وَ أُمِّكَ وَ أَخِيكَ بِالْمَرْصَادِ فَأَنْتَ ذُرِّيَّةُ آبَائِكَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي الْقُرْآنِ فَقَالَ عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَارًا حَامِيَةً- تُسْقَى مِنْ عَيْنٍ آتِيَةٍ إِلَى قَوْلِهِ مِنْ جُوعٍ

But Allah<sup>-azwj</sup> 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<sup>-azwj</sup> has Mentioned in the Quran. He<sup>-azwj</sup> Said: ***(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].***

وَأَمَّا وَعِيدُكَ إِثَائِي فَهَلَّا قَتَلْتُ الَّذِي وَجَدْتُهُ عَلَى فِرَاشِكَ مَعَ حَلِيلَتِكَ وَ قَدْ غَلَبَكَ عَلَى فَرْجِهَا وَ شَرِكَ فِي وَلَدِهَا حَتَّى أَلْصَقَ بِكَ وَلَدًا لَيْسَ لَكَ وَبَلَا لَكَ لَوْ شَعَلَتْ نَفْسُكَ بِطَلَبِ ثَأْرِكَ مِنْهُ كُنْتُ جَدِيرًا وَ بِذَلِكَ حَرِيًّا إِذْ تُسَوِّمُنِي الْقَتْلُ وَ تَوَعَّدُنِي بِهِ-

And as for your threatening me<sup>-asws</sup> with killing me<sup>-asws</sup>, 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<sup>-asws</sup> for the killing and threatened me<sup>-asws</sup> with it.

وَ لَا أَلُومُكَ أَنْ تَسُبَّ عَلِيًّا وَ قَدْ قَتَلَ أَخَاكَ مُبَارَزَةً وَ اشْتَرَكَ هُوَ وَ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ فِي قَتْلِ جَدِّكَ حَتَّى أَصْلَاهُمَا اللَّهُ عَلَى أَيْدِيهِمَا نَارَ جَهَنَّمَ وَ أَذَاقَهُمَا الْعَذَابَ الْأَلِيمَ وَ نَفِي عَمَّكَ بِأَمْرِ رَسُولِ اللَّهِ ص

And I<sup>-asws</sup> do not blame you for reviling Ali<sup>-asws</sup>, and he<sup>-asws</sup> had killed your brother in a duel, and he<sup>-asws</sup> and Hamza Bin Abdul Muttalib<sup>-asws</sup> had participated in killing your grandfather, until Allah<sup>-azwj</sup> Caused them both to arrive to the Fire of Hell upon their<sup>-asws</sup> hands, and Made them taste the painful Punishment, and exiled your uncle by the order of Rasool-Allah<sup>-saww</sup>.

وَأَمَّا رَجَائِي الْخِلَافَةَ فَلَعَنُمُ اللَّهُ لِقِنْ رَجْوَتُهَا فَإِنَّ لِي فِيهَا لَمُلْتَمَسًا وَمَا أَنْتَ بِنَظِيرِ أَخِيكَ وَلَا خَلِيفَةُ أَبِيكَ لِأَنَّ أَخَاكَ أَكْثَرُ مَرَدًّا عَلَى اللَّهِ وَأَشَدُّ طَلِبًا لِإِزَاقَةِ دِمَاءِ الْمُسْلِمِينَ وَطَلَبٍ مَا لَيْسَ لَهُ بِأَهْلٍ يُخَادِعُ النَّاسَ وَبِمَكْرِهِمْ وَبِمَكْرِ اللَّهِ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And as for my<sup>-asws</sup> desired for the caliphate, so by Allah<sup>-azwj</sup>! If I<sup>-asws</sup> have desired it, then for me<sup>-asws</sup> 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<sup>-azwj</sup> 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].**

وَأَمَّا قَوْلُكَ إِنَّ عَلِيًّا كَانَ شَرَّ قُرَيْشٍ لِقُرَيْشٍ فَوَ اللَّهِ مَا حَقَّرَ مَرْحُومًا وَلَا قَتَلَ مَظْلُومًا

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

وَأَمَّا أَنْتَ يَا مُغَيْرَةَ بْنَ شُعْبَةَ فَإِنَّكَ لِلَّهِ عَدُوٌّ وَلِكِتَابِهِ نَابِدٌ وَلِنَبِيِّهِ مُكَذِّبٌ وَأَنْتَ الرَّائِي وَقَدْ وَجِبَ عَلَيْكَ الرَّجْمُ وَشَهِدَ عَلَيْكَ الْعُدُولُ الْبَرَّةُ الْأَتْقِيَاءُ فَأَجَرَ رَجْمُكَ وَدَفَعَ الْحَقُّ بِالْبَاطِلِ وَالصِّدْقُ بِالْأَعَالِيطِ وَذَلِكَ لِمَا أَعَدَّ اللَّهُ لَكَ مِنَ الْعَذَابِ الْأَلِيمِ وَالْحَزَنِي فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أُخْرَى

As for you, O Mugheira Bin Shuba! You are an enemy of Allah<sup>-azwj</sup>, and a discarder of His<sup>-azwj</sup> Book, and a belier to His<sup>-azwj</sup> Prophet<sup>-saww</sup>, 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<sup>-azwj</sup> 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].**

إشارة الى زنا مغيرة بن شعبة بام جميل و كان واليا على الكوفة سنة 17 ف جاء أربعة من الشهود و هم: أبو بكر و نافع بن الحارث و شبل بن معبد و زياد بن عبيد الى عمر فشهد الثلاثة الأول صريحا و تلكا الآخر بعد ما أفهمه عمر رغبته في أن لا يخزي المغيرة فدرأ عنه الحد و حذ الثلاثة الأول حد القذف.

(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 staved off the legal penalty and (instead) applied the penalty upon the first three, the penalty of slander).

وَأَنْتَ ضَرَبْتَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص حَتَّى أَدْمَيْتَهَا وَ أَلَقْتَ مَا فِي بَطْنِهَا اسْتِذْلالًا مِنْكَ لِرَسُولِ اللَّهِ ص وَ مُحَالَفَةً مِنْكَ لِأَمْرِهِ وَ انْتِهَاكَ لِحُرْمَتِهِ وَ قَدْ قَالَ لَهَا رَسُولُ اللَّهِ ص أَنْتِ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَاللَّهُ مُصِيبُكَ إِلَى النَّارِ وَ جَاعِلُ وَبَالٍ مَا نَطَقْتَ بِهِ عَلَيْكَ

And you hit (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> until you bled her<sup>-asws</sup>, and it passed away, what was in her<sup>-asws</sup> lap, as a humiliation from you to Rasool-Allah<sup>-saww</sup>, an



opposition from you to his<sup>-saww</sup> orders, and a violation of his<sup>-saww</sup> sanctity; and Rasool-Allah<sup>-saww</sup> had said to her<sup>-asws</sup>: 'You<sup>-asws</sup> are chieftess of the women of Paradise'. By Allah<sup>-azwj</sup>! Your destination is to the Fire, and doom will come to you, what I<sup>-asws</sup> have spoken with upon you.

فَبَإَيِّ الثَّلَاثَةِ سَبَبْتَ عَلِيًّا أَمْ نَقَصًا مِنْ حُسْنِهِ أَمْ بَعْدًا مِنْ رَسُولِ اللَّهِ ص أَمْ سُوءَ بَلَاءٍ فِي الْإِسْلَامِ أَمْ جَوْرًا فِي حُكْمٍ أَمْ رَغْبَةً فِي الدُّنْيَا إِنَّ قُلْتَ بِهَا فَقَدْ كَذَبْتَ وَكَذَّبَكَ النَّاسُ

So due to which three (matters) are you reviling Ali<sup>-asws</sup>! Is it a deficiency of his<sup>-asws</sup> affiliation, or remoteness from Rasool-Allah<sup>-azwj</sup>, 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.

أَتَزْعُمُ أَنَّ عَلِيًّا قَتَلَ عُثْمَانَ مَظْلُومًا- فَعَلَيَّْ وَاللَّهِ أَتَقَى وَ أَنْتَقَى مِنْ لَأِيْمِهِ فِي ذَلِكَ وَ لَعَمْرِي إِنْ كَانَ عَلِيًّا قَتَلَ عُثْمَانَ مَظْلُومًا فَوَاللَّهِ مَا أَنْتَ مِنْ ذَلِكَ فِي شَيْءٍ فَمَا نَصَرْتَهُ حَيًّا وَ لَا تَعَصَّبْتَ لَهُ مَيِّتًا وَ مَا زَالَتِ الطَّائِفُ دَارَكَ تَتَبَعَ الْبَغَايَا وَ تُحْيِي أَمْرَ الْجَاهِلِيَّةِ وَ تُنْمِثُ الْإِسْلَامَ حَتَّى كَانَ فِي أَمْسٍ [مَا كَانَ]

Are you alleging that Ali<sup>-asws</sup> killed Usman unjustly? By Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> is more pious and purer than to be blamed regarding that. And by my<sup>-asws</sup> life! If Ali<sup>-asws</sup> had killed Usman unjustly, then by Allah<sup>-azwj</sup>, what are you from that regarding anything? You neither helped him<sup>-asws</sup> when he was alive, nor did you cry for him<sup>-asws</sup> when he<sup>-asws</sup> 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.

وَ أَمَّا اغْتِرَاضُكَ فِي بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ فَهُوَ ادِّعَاؤُكَ إِلَى مُعَاوِيَةَ وَ أَمَّا قَوْلُكَ فِي شَأْنِ الْإِمَارَةِ وَ قَوْلُ أَصْحَابِكَ فِي الْمُلْكِ الَّذِي مَلَكَتُمُوهُ فَقَدْ مَلَكَ فِرْعَوْنُ مِصْرَ أَرْبَعِمِائَةَ سَنَةٍ وَ مُوسَى وَ هَارُونُ ع نَبِيَّانِ مُرْسَلَانِ يَلْقِيَانِ مَا يَلْقِيَانِ وَ هُوَ مُلْكُ اللَّهِ يُعْطِيهِ الْبَرَّ وَ الْفَاجِرَ

And as for your objection regarding the clan of Hashim<sup>-as</sup> 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<sup>-la</sup> of Egypt was for four hundred years, and Musa<sup>-as</sup> and Haroun<sup>-as</sup> were two Sent Prophets<sup>-as</sup>. They<sup>-as</sup> faced what they<sup>-as</sup> have faced, and it is the kingdom of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Gives it to the righteous and the immoral.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنْ أَذْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ وَ قَالَ وَ إِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا

And Allah<sup>-azwj</sup> Mighty and Majestic: **And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111].** And Said: **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]''.**

ثُمَّ قَامَ الْحَسَنُ ع فَتَقَصَّ ثِيَابَهُ وَ هُوَ يَقُولُ الْحَبِيبَاتُ لِلْحَبِيبِينَ وَ الْحَبِيبُونَ لِلْحَبِيبَاتِ هُمْ وَ اللَّهُ يَا مُعَاوِيَةُ أَنْتَ وَ أَصْحَابُكَ هَؤُلَاءِ وَ شِيعَتُكَ- وَ الطَّيِّبَاتُ لِلطَّيِّبِينَ وَ الطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّؤُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ هُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَصْحَابُهُ وَ شِيعَتُهُ



Then Al-Hassan<sup>-asws</sup> stood up, shook his<sup>-asws</sup> clothes, and he<sup>-asws</sup> said: ***Wicked women are for the wicked men, and the wicked men are for the wicked women, [24:26].*** By Allah<sup>-azwj</sup>, 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 Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his<sup>-asws</sup> companions and his<sup>-asws</sup> Shias’.

ثُمَّ خَرَجَ وَهُوَ يَقُولُ ذُقْ وَبَالَ مَا كَسَبْتَ يَدَاكَ وَ مَا جَنَيْتَ وَ مَا قَدْ أَعَدَّ اللَّهُ لَكَ وَ هُمْ مِنَ الْحَزِي فِي الْحَيَاةِ الدُّنْيَا وَ الْعَذَابِ الْآخِرَةِ

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

فَقَالَ مُعَاوِيَةُ لِأَصْحَابِهِ وَ أَنْتُمْ فَذُوقُوا وَبَالَ مَا قَدْ جَنَيْتُمْ فَقَالَ لَهُ الْوَلِيدُ بْنُ عُقْبَةَ وَ اللَّهُ مَا ذُقْنَا إِلَّا كَمَا ذُقْتَ وَ لَا اجْتَرَأَ إِلَّا عَلَيْكَ

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<sup>-azwj</sup>! We will not be tasting except like what you would be tasting, nor have we been audacious except upon you!’

فَقَالَ مُعَاوِيَةُ أَلَمْ أَقُلْ لَكُمْ إِنْ كُنْتُمْ لَنْ تَنْتَصِفُوا مِنَ الرَّجُلِ فَهَلْ أَطْعَمُونِي أَوَّلَ مَرَّةٍ أَوْ انْتَصَرْتُمْ مِنَ الرَّجُلِ إِذْ فَضَحَكُمْ وَ اللَّهُ مَا قَامَ حَتَّى أَظْلَمَ عَلَيَّ الْبَيْتَ وَ هَمَمْتُ أَنْ أَسْطُو بِهِ فُلَيْسَ فِيكُمْ خَيْرٌ الْيَوْمَ وَ لَا بَعْدَ الْيَوْمِ

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

قَالَ وَ سَمِعَ مَرْوَانَ بْنَ الْحَكَمِ بِمَا لَقِيَ مُعَاوِيَةَ وَ أَصْحَابَهُ الْمَدْكُورُونَ مِنَ الْحَسَنِ بْنِ عَلِيٍّ ع فَأَتَاهُمْ فَوَجَدَهُمْ عِنْدَ مُعَاوِيَةَ فِي الْبَيْتِ فَسَأَلَهُمْ مَا الَّذِي بَلَغَنِي عَنِ الْحَسَنِ وَ زَعَلِهِ قَالُوا قَدْ كَانَ ذَلِكَ

He (the narrator) said, ‘And Marwan Bin Al-Hakam heard what Muawiya, and his above-mentioned companions had faced from Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 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<sup>-asws</sup> and his<sup>-asws</sup> annoyance?’ They said, ‘That has happened’.

فَقَالَ لَهُمْ مَرْوَانُ فَهَلَّا أَحْضَرْتُمُونِي ذَلِكَ فَوَ اللَّهُ لَأَسْبِئَنَّ وَأَلَسْبِئَنَّ أَبَاهُ وَ أَهْلَ الْبَيْتِ سَبًّا تُعْطِي بِهِ الْإِمَاءَ وَ الْعَبِيدُ فَقَالَ مُعَاوِيَةُ وَ الْقَوْمُ لَمْ يَفْتَكْ شَيْءٌ وَ هُمْ يَغْلَمُونَ مِنْ مَرْوَانَ بَذَرَ لِسَانٍ وَ فُحْشٍ

Marwan said to them, ‘Why didn’t you present me at that? By Allah<sup>-azwj</sup>! I would have reviled him<sup>-asws</sup> and reviled his<sup>-asws</sup> father<sup>-asws</sup>, and the People<sup>-asws</sup> 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.

فَقَالَ مَرْوَانُ فَأَرْسِلْ إِلَيْهِ يَا مُعَاوِيَةُ فَأَرْسَلَ مُعَاوِيَةُ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عَ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ لَهُ الْحَسَنُ ع مَا يُرِيدُ هَذَا الطَّاعِنَةُ مِنِّي وَ اللَّهُ لَيُنْ أَعَادَ الْكَلَامَ لَأَوْقِرَنَّ مَسَامِعَهُ مَا يَبْقَى عَلَيْهِ عَارُهُ وَ شَنَاؤُهُ إِلَى يَوْمِ الْقِيَامَةِ

Marwan said, 'Send for him<sup>-asws</sup>, O Muawiya!' Muawiya sent someone to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. When the messenger came to him<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> said to him: 'What does this tyrant want from me<sup>-asws</sup>? By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to return to the talk, I<sup>-asws</sup> shall resonate his ears such that there will not remain any shame or reputation for him up to the Day of Qiyamah!'

فَأَقْبَلَ الْحَسَنُ عَ فَلَمَّا أَنَّ جَاءَهُمْ وَجَدَهُمْ بِالْمَجْلِسِ عَلَى خَالَتِهِمُ الَّتِي تَرَكْتُهُمْ فِيهَا غَيْرَ أَنَّ مَرْوَانَ قَدْ حَضَرَ مَعَهُمْ فِي هَذَا الْوَقْتِ فَمَشَى الْحَسَنُ عَ حَتَّى جَلَسَ عَلَى السَّرِيرِ مَعَ مُعَاوِيَةَ وَ عَمْرِو بْنِ الْعَاصِ ثُمَّ قَالَ الْحَسَنُ لِمُعَاوِيَةَ لِمَ أَرْسَلْتَ إِلَيَّ قَالَ لَسْتُ أَنَا أَرْسَلْتُ إِلَيْكَ وَ لَكِنَّ مَرْوَانَ الَّذِي أَرْسَلَ إِلَيْكَ

Al-Hassan<sup>-asws</sup> came back. When he<sup>-asws</sup> came to them, he<sup>-asws</sup> found them in the gathering upon their very state which he<sup>-asws</sup> had left them in, apart from that Marwan was present with them during this time. Al-Hassan<sup>-asws</sup> walked and sat upon the throne along with Muawiya and Amro Bin Al-Aas. Then Al-Hassan<sup>-asws</sup> said to Muawiya: 'Why did you send to me<sup>-asws</sup>? Muawiya said, 'It was not I that sent for you<sup>-asws</sup>, but it was Marwan who has sent for you<sup>-asws</sup>'.

فَقَالَ مَرْوَانُ أَنْتَ يَا حَسَنُ السَّبَابُ رِجَالُ قُرَيْشٍ فَقَالَ وَ مَا الَّذِي أَرَدْتُ فَقَالَ وَ اللَّهُ لَأُسَبِّتَكَ وَ أَبَاكَ وَ أَهْلَ بَيْتِكَ سَبًّا تُعْطِي بِهِ الْإِمَاءَ وَ الْعَبِيدُ

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

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ أَمَّا أَنْتَ يَا مَرْوَانُ فَلَسْتُ أَنَا سَبِّتُكَ وَ لَا سَبِّتُ أَبَاكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ لَعَنَكَ وَ لَعَنَ أَبَاكَ وَ أَهْلَ بَيْتِكَ وَ دُرَيْتِكَ وَ مَا خَرَجَ مِنْ صُلْبِ أَبِيكَ إِلَى يَوْمِ الْقِيَامَةِ عَلَى لِسَانِ نَبِيِّ مُحَمَّدٍ ص

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'As for you, O Marwan! It was not I<sup>-asws</sup> that reviled you, nor did I<sup>-asws</sup> revile your father, but Allah<sup>-azwj</sup> 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<sup>-azwj</sup> Prophet<sup>-saww</sup>, Muhammad<sup>-saww</sup>!

لعن رسول الله الحكم بن أبي العاص و مروان في صلبه، روى ابن حجر في الإصابة قال: دخل عليه أصحاب رسول الله و هو يلعن الحكم بن أبي العاص فقالوا: يا رسول الله ما له؟ قال: دخل على شق الجدار و أنا مع زوجتي فلانة، فكلح في وجهي.

*(Note: Rasool-Allah<sup>-saww</sup> had cursed Al-Hakam Bin Abu Al-Aas while Marwan was in his loins. It is reported by Ibn Al-Hajar in 'Al-Asaabah'. He said, 'The companions of Rasool-Allah<sup>-saww</sup> entered to see him<sup>-saww</sup>, and he<sup>-saww</sup> cursed Al-Hakam Bin Abu Al-Aas. They said, 'O Rasool-Allah<sup>-saww</sup>! What is the matter with him?' He<sup>-saww</sup> said: 'He entered by climbing over the wall while I<sup>-saww</sup> was with one of my<sup>-saww</sup> wives, so and so, and he scowled in my<sup>-saww</sup> face'.*

و روى في حديث لعائشة أنها قالت لمروان: أما أنت يا مروان فأشهد أن رسول الله لعن أباك و أنت في صلبه، أقول: و ترى مثل ذلك في الاستيعاب و أسد الغابة و طبقات ابن سعد و غير ذلك من كتب التراجم.

*And it is reported in a Hadeeth of Ayesha that she said to Marwan, 'As for you, O Marwan, I testify that Rasool-Allah<sup>-saww</sup> 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 'Tabqaat of Ibn Sa'ad', and other than that from the books of translations''.)*

وَاللَّهُ يَا مَرْوَانَ مَا تُنْكِرُ أَنْتَ وَلَا أَخَذَ مِنْ خَضِرٍ هَذِهِ اللَّعْنَةُ مِنْ رَسُولِ اللَّهِ ص لَكَ وَلِإِبْنِكَ مِنْ قَبْلِكَ وَمَا زَادَكَ اللَّهُ يَا مَرْوَانُ بِمَا حَوَّلَكَ إِلَّا طُغْيَانًا كَبِيرًا صَدَقَ اللَّهُ وَصَدَّقَ رَسُولُهُ يَقُولُ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ وَخَوَّفُوهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا وَأَنْتَ يَا مَرْوَانُ وَذُرِّيَّتُكَ الشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ عَنْ رَسُولِ اللَّهِ ص

By Allah<sup>-azwj</sup>, O Marwan! Neither you nor anyone from the ones present can deny the cursing from Rasool-Allah<sup>-saww</sup> to you and to your father from before you. And Allah<sup>-azwj</sup> has not Increased you, O Marwan, with what He<sup>-azwj</sup> Frightened you, except in greater transgression. Allah<sup>-azwj</sup> Spoke the truth, and Rasool-Allah<sup>-saww</sup> 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<sup>-saww</sup>.

فَوَتَبَ مُعَاوِيَةُ فَوَضَعَ يَدَهُ عَلَى فَمِ الْحَسَنِ وَقَالَ يَا أَبَا مُحَمَّدٍ مَا كُنْتَ فَحَاشَا أَنْفَضَ الْحَسَنُ عِ ثَوْبَهُ وَقَامَ وَخَرَجَ فَتَفَرَّقَ الْقَوْمُ عَنِ الْمَجْلِسِ بَعْظُهُمْ وَحُزِنَ وَسَوَادُ الْوُجُوهِ.

Muawiya leapt up and placed his hand upon the mouth of Al-Hassan<sup>-asws</sup> and said, 'O Abu Muhammad<sup>-asws</sup>! You<sup>-asws</sup> were never obscene!' Al-Hassan<sup>-asws</sup> shook his<sup>-asws</sup> clothes and stood up and went out. The people dispersed from the gathering with rage and grief and blackened faces".<sup>49</sup>

2- **يج، الخرائج و الجرائع روي** أَنَّ عَمْرُو بْنَ الْعَاصِ قَالَ لِمُعَاوِيَةَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ رَجُلٌ عَيْيٍ وَ إِنَّهُ إِذَا صَعِدَ الْمِنْبَرِ وَ رَمَقُوهُ بِأَبْصَارِهِمْ خَجِلَ وَ انْقَطَعَ لَوْ أَدْنَتْ لَهُ فَقَالَ مُعَاوِيَةُ يَا أَبَا مُحَمَّدٍ لَوْ صَعِدْتَ الْمِنْبَرِ وَ وَعَظْتَنَا-

(The book) 'Al Kharaiik Wa Al Jaraih' –

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

فَقَامَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفَنِي فَأَنَا الْحَسَنُ بْنُ عَلِيٍّ وَ ابْنُ سَيِّدَةِ النِّسَاءِ - فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

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

<sup>49</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 1

أَنَا ابْنُ رَسُولِ اللَّهِ أَنَا ابْنُ نَبِيِّ اللَّهِ أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ أَنَا ابْنُ الْبَشِيرِ النَّذِيرِ أَنَا ابْنُ مَنْ بُعِثَ رَحْمَةً لِّلْعَالَمِينَ أَنَا ابْنُ مَنْ بُعِثَ إِلَى الْجِنِّ وَ الْإِنْسِ أَنَا ابْنُ خَيْرِ خَلْقِ اللَّهِ بَعْدَ رَسُولِ اللَّهِ أَنَا ابْنُ صَاحِبِ الْفَضَائِلِ

I<sup>-asws</sup> am a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> am a son<sup>-asws</sup> of the radiant lamp! I<sup>-asws</sup> am a son of the giver of glad tidings, the warner! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one Sent as Mercy to the worlds! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one Sent to the Jin and the human beings! I<sup>-asws</sup> am a son of the best creature of Allah<sup>-azwj</sup> after Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> am a son<sup>-asws</sup> of the owner of merits!

أَنَا ابْنُ صَاحِبِ الْمُعْجَزَاتِ وَ الدَّلَائِلِ أَنَا ابْنُ أَمِيرِ الْمُؤْمِنِينَ أَنَا الْمَدْفُوعُ عَنْ حَقِّي أَنَا وَاحِدُ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ أَنَا ابْنُ الرِّجَنِ وَ الْمَقَامِ أَنَا ابْنُ مَكَّةَ وَ مِئَى أَنَا ابْنُ الْمَشْعَرِ وَ عَرَفَاتٍ

I<sup>-asws</sup> am a son<sup>-asws</sup> of the performer of miracles, and the evidence! I<sup>-asws</sup> am a son<sup>-asws</sup> of Amir Al-Momineen<sup>-asws</sup>! I<sup>-asws</sup> am the one pushed away from my<sup>-asws</sup> rights! I<sup>-asws</sup> am one of the two chiefs of the youths of the people of Paradise! I<sup>-asws</sup> am a son<sup>-asws</sup> of Al-Rukn and Al-Maqam (of the Kabah)! I<sup>-asws</sup> am a son<sup>-asws</sup> of Makkah and Mina! I<sup>-asws</sup> am a son<sup>-asws</sup> of the Monuments and Arafaat!

فَاعْتَاطَ مُعَاوِيَةَ وَ قَالَ لِحُدِّي نَعْتِ الرُّطْبِ وَ دَغِ ذَا فَقَالَ الرِّيحُ تَنْفُخُهُ وَ الْحَرُّ يُنْضِجُهُ وَ بَرْدُ اللَّيْلِ يُطَيِّبُهُ

Muawiya was upset and said, 'Take to describing the dates, and leave this!' He<sup>-asws</sup> said: 'Then wind blows upon it, and the heat matures it, and the coolness of the night aromatises it'.

ثُمَّ عَادَ فَقَالَ أَنَا ابْنُ الشَّفِيعِ الْمُطَاعِ أَنَا ابْنُ مَنْ قَاتَلَ مَعَهُ الْمَلَائِكَةُ أَنَا ابْنُ مَنْ خَضَعَتْ لَهُ قُرَيْشٌ أَنَا ابْنُ إِمَامِ الْخَلْقِ وَ ابْنِ مُحَمَّدٍ رَسُولِ اللَّهِ ص

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

فَخَشِيَ مُعَاوِيَةَ أَنْ يَفْتِنَ بِهِ النَّاسُ فَقَالَ يَا أَبَا مُحَمَّدٍ انْزِلْ فَقَدْ كَفَى مَا جَرَى فَنَزَلَ

Muawiya feared that the people might be tempted by him<sup>-asws</sup>. He said, 'O Abu Muhammad<sup>-asws</sup>! Descend, for it suffices, what has flowed'. So he<sup>-asws</sup> descended.

فَقَالَ لَهُ مُعَاوِيَةُ طَنَنْتُ أَنْ سَتَكُونُ خَلِيفَةً وَ مَا أَنْتَ وَ ذَاكَ

Muawiya said to him<sup>-asws</sup>, 'You<sup>-asws</sup> think that you<sup>-asws</sup> will be a caliph? And what are you<sup>-asws</sup> and that?'

فَقَالَ الْحَسَنُ ع إِنَّمَا الْخَلِيفَةُ مَنْ سَارَ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ لَيْسَ الْخَلِيفَةُ مَنْ سَارَ بِالْجَوْرِ وَ عَطَلَ السُّنَّةَ وَ اتَّخَذَ الدُّنْيَا أَبًا وَ أَمَّا مَلِكٌ مُلْكًا مُتَّعٍ بِهِ فَلَيْلًا ثُمَّ تَنْقَطِعُ لَدُّهُ وَ تَبْقَى تَبِعُهُ

Al-Hassan<sup>-asws</sup> said: 'But rather, the caliph is the one who acts by the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Rasool-Allah<sup>-saww</sup>! 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!’

وَحَضَرَ الْمُخْفِلَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَكَانَ شَابًا فَأَغْلَظَ لِلْحَسَنِ كَلَامَهُ وَتَجَاوَزَ الْحَدَّ فِي السَّبِّ وَ الشَّتْمِ لَهُ وَ لِأَبِيهِ- فَقَالَ الْحَسَنُ ع اللَّهُمَّ عَزِّزْ مَا بِهِ مِنْ النِّعَمَةِ وَ اجْعَلْهُ أَنْثَى لِيُعْتَبَرَ بِهِ فَنَظَرَ الْأُمَوِيُّ فِي نَفْسِهِ وَ قَدْ صَارَ امْرَأَةً قَدْ بَدَّلَ اللَّهُ لَهُ فَرْجَهُ بِفَرْجِ النِّسَاءِ وَ سَقَطَتْ لِحْيَتُهُ فَقَالَ الْحَسَنُ ع اغْزِبِي مَا لَكَ وَ مَخْفِلَ الرِّجَالِ فَإِنَّكَ امْرَأَةٌ

And a man from the clan of Umayya presented in the gathering, and he was a youth. He was rude to Al-Hassan<sup>-asws</sup> in his talk and exceeded the limit in the reviling and the insults to him<sup>-asws</sup> and to his<sup>-asws</sup> father<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> had Replaced his private part to be the private part of the women, and his beard fell off. Al-Hassan<sup>-asws</sup> said: ‘Get away! It is not for you to be in the gatherings of men, for you are a woman!’

ثُمَّ إِنَّ الْحَسَنَ ع سَكَتَ سَاعَةً ثُمَّ نَفَضَ ثُوبَهُ وَ تَخَصَّ لِيُخْرِجَ فَقَالَ ابْنُ الْعَاصِ اجْلِسْ فَإِنِّي أَسْأَلُكَ مَسَائِلَ قَالَ ع سَلْ عَنَّا بَدَا لَكَ قَالَ عَمَرُو أَخْبِرْنِي عَنِ الْكِرَمِ وَ التَّجَدُّ وَ الْمُرُوءَةِ

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

فَقَالَ ع أَمَّا الْكِرَمُ فَالتَّبَرُّعُ بِالْمَعْرُوفِ وَ الْإِعْطَاءُ قَبْلَ السُّؤَالِ وَ أَمَّا التَّجَدُّ فَالدَّبُّ عَنِ الْمَحَارِمِ وَ الصَّبْرُ فِي الْمَوَاطِنِ عِنْدَ الْمَكَارِهِ وَ أَمَّا الْمُرُوءَةُ فَحِفْظُ الرَّجُلِ دِينَهُ وَ إِخْرَازُهُ نَفْسَهُ مِنَ الدَّنَسِ وَ قِيَامُهُ بِأَدَاءِ الْحُقُوقِ وَ إِفْشَاءُ السَّلَامِ

He<sup>-asws</sup> 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’.

فَخَرَجَ فَعَدَلَ مُعَاوِيَةَ عَمْرًا فَقَالَ أَفْسَدْتَ أَهْلَ الشَّامِ فَقَالَ عَمَرُو إِنَّكَ عَنِّي إِنَّ أَهْلَ الشَّامِ لَمْ يُحِبُّوكَ مَحَبَّةَ إِيْمَانٍ وَ دِينٍ إِنَّمَا أَحْبَبُوكَ لِلدُّنْيَا يَنَالُوكَهَا مِنْكَ وَ السَّيْفِ وَ الْمَالِ بِيَدِكَ

He<sup>-asws</sup> 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’.

فَمَا يُغْنِي عَنِ الْحَسَنِ كَلَامُهُ ثُمَّ شَاعَ أَمْرُ الشَّابِّ الْأُمَوِيِّ وَ أَنْتَ رَوَّجْتُهُ إِلَى الْحَسَنِ ع فَجَعَلْتَ تَبْكِي وَ تَتَضَرَّعُ فَرَقَا [فَرَّقَ] لَهُ وَ دَعَا فَجَعَلَهُ اللَّهُ كَمَا كَانَ.

It did not avail him from Al-Hassan<sup>-asws</sup> of his<sup>-asws</sup> speech. Then the matter of the Umayyid youth spread, and his wife came to Al-Hassan<sup>-asws</sup>. She went on to cry and beseech for him<sup>-asws</sup>

to have pity for him. He<sup>-asws</sup> pitied for him and supplicated, and Allah<sup>-azwj</sup> Made him like what he was”.<sup>50</sup>

3- قب، المناقب لابن شهر آشوب إسماعيل بن أبان بإسناده عن الحسن بن علي ع أنه مر في مسجد رسول الله بخلق فيها قوم من بني أمية فتعالموا به و ذلك عند ما تغلب معاوية على ظاهر أمره فرأهم و تعالمهم به

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ismail Bin Aban, by his chain,

‘From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> passed by a circle in the Masjid of Rasool-Allah<sup>-saww</sup> wherein was a group from the clan of Umayya. They winked at each other with him<sup>-asws</sup>, and that was when Muawiya had overcome upon the apparent of his<sup>-asws</sup> matters. He<sup>-asws</sup> saw them while they were winking at each other with him<sup>-asws</sup>.

فصلى ركعتين ثم قال قد رأيته تعالمكم أما والله لا تملكون يوماً إلا ملكنا يومين و لا شهراً إلا ملكنا شهرين و لا سنة إلا ملكنا سنتين و إنما لناكل في سلطانكم و نشرب و نلبس و نكبح و نركب و أنتم لا تأكلون في سلطاننا و لا تشربون و لا تنكحون

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

فقال له رجل فكيف يكون ذلك يا أبا محمد و أنتم أجود الناس و أرفهم و أرحمهم تأمنون في سلطان القوم و لا يأمنون في سلطانكم

A man said to him<sup>-asws</sup>, ‘So, how can that be, O Abu Muhammad<sup>-asws</sup>, and you (clan of Hashim<sup>-as</sup> 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?’

فقال لأنهم عادونا بكيد الشيطان و كيد الشيطان ضعيف و عاديناهم بكيد الله و كيد الله شديد.

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

4- ج، الإحتجاج روى الشعمي أن معاوية قديم المدينة فقام خطيباً فقال من علي بن أبي طالب ع فقام الحسن بن علي ع فخطب فحمد الله و أنشأ عليه ثم قال له إنه لم يبعث نبي إلا جعل له وصي من أهل بيته و لم يكن نبي إلا و له عدو من المجرمين

(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<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> stood up and addressed. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said to him: ‘Surely, no Prophet<sup>-as</sup> has been Sent except a

<sup>50</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 2

<sup>51</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 3

successor<sup>-as</sup> was Made to be for him<sup>-as</sup>, being from his<sup>-as</sup> family. And there has not been any Prophet<sup>-saww</sup> except and there was an enemy to him<sup>-as</sup>, being from the criminals.

وَإِنَّ عَلِيًّا كَانَ وَصِيَّ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ وَأَنَا ابْنُ عَلِيٍّ وَأَنْتَ ابْنُ صَخْرٍ وَجَدُّكَ حَرْبٌ وَجَدِّي رَسُولُ اللَّهِ ص وَأُمُّكَ هِنْدٌ وَأُمِّي فَاطِمَةُ وَجَدَّتِي خَدِيجَةُ وَجَدَّتُكَ نَيْلَةُ فَلَعَنَ اللَّهُ الْأَمَنَّا حَسْبًا وَأَقْدَمْنَا كُفْرًا وَأَحْمَلْنَا ذِكْرًا وَأَشَدَّنَا نِفَاقًا

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

فَقَالَ غَاثُهُ أَهْلُ الْمَسْجِدِ آمِينَ فَتَرَلَّ مُعَاوِيَةُ فَقَطَعَ حُطْبَتَهُ.

The generality of the people of the Masjid said, ‘Ameen!’ Muawiya came down and terminated his sermon”.<sup>52</sup>

5- ج، الإحتجاج رَوَى أَنَّهُ لَمَّا قَدِمَ مُعَاوِيَةُ الْكُوفَةَ قِيلَ لَهُ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع مُرْتَفِعٌ فِي أَنْفُسِ النَّاسِ فَلَوْ أَمَرْتَهُ أَنْ يَقُومَ دُونَ مَقَامِكَ عَلَى الْمِنْبَرِ فَتُذَكِّرَهُ الْحَدَاثَةَ وَالْعَبِيُّ فَيَسْقُطُ مِنْ أَنْفُسِ النَّاسِ فَأَبَى عَلَيْهِمْ وَأَبَوْا عَلَيْهِ إِلَّا أَنْ يَأْمُرَهُ بِذَلِكَ فَأَمَرَهُ

(The book) ‘Al Ihtijaj’ –

‘It is reported that when Muawiya arrived at Al-Kufa, it was said to, ‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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<sup>-asws</sup> lowness and the shame, so he<sup>-asws</sup> would fall from the souls of the people’. He refused to them, and they refused to him except that he should order him<sup>-asws</sup> with that. So, he ordered him<sup>-asws</sup>.

فَقَامَ دُونَ مَقَامِهِ فِي الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّكُمْ لَوْ طَلَبْتُمْ مَا بَيْنَ كَذَا وَ كَذَا لَتَجِدُوا رَجُلًا جَدُّهُ نَبِيٌّ لَمْ يَجِدُوهُ غَيْرِي وَ غَيْرَ أَخِي

He<sup>-asws</sup> stood below Muawiya in the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: ‘As for after, even if you were to search what is between such and such to find any man whose grandfather is a Prophet<sup>-as</sup>, you will not find him apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>!

وَإِنَّا أَعْطَيْنَا صَفَقَتَنَا هَذَا الطَّاعِنَةَ وَ أَشَارَ بِيَدِهِ إِلَى أَعْلَى الْمِنْبَرِ إِلَى مُعَاوِيَةَ وَ هُوَ فِي مَقَامِ رَسُولِ اللَّهِ ص مِنْ الْمِنْبَرِ وَ رَأَيْنَا حَقْنَ دِمَاءِ الْمُسْلِمِينَ أَفْضَلَ مِنْ إِهْرَاقِهَا- وَ إِنَّ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَنَاعٌ إِلَى حِينٍ وَ أَشَارَ بِيَدِهِ إِلَى مُعَاوِيَةَ

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

<sup>52</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, 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 he<sup>-asws</sup> indicated by his<sup>-asws</sup> hand to Muawiya.

فَقَالَ لَهُ مُعَاوِيَةُ مَا أَرَدْتَ بِقَوْلِكَ هَذَا فَقَالَ أَرَدْتُ بِهِ مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ فَقَامَ مُعَاوِيَةُ فَخَطَبَ حُطْبَةً عَظِيمَةً فَاحِشَةً فَتَلَبَّ فِيهَا أَمِيرَ الْمُؤْمِنِينَ ع

Muawiya said to him<sup>-asws</sup>, 'What do you<sup>-asws</sup> intend from this word of yours<sup>-asws</sup>?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> intended by it what Allah<sup>-azwj</sup> Mighty and Majestic has Intended!' Muawiya stood up and addressed a shameful immoral sermon. He defamed Amir Al-Momineen<sup>-asws</sup> in it.

فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقَالَ وَ هُوَ عَلَى الْمِنْبَرِ يَا ابْنَ آكِلَةِ الْأَكْبَادِ أَوْ أَنْتَ تَسُبُّ أَمِيرَ الْمُؤْمِنِينَ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ وَ مَنْ سَبَّ اللَّهَ أَذْخَلَهُ اللَّهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا مُخَلَّدًا وَ لَهُ عَذَابٌ مُّقِيمٌ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> stood up and said, and he<sup>-asws</sup> was upon the pulpit: 'O son of the liver-eater! You are reviling Amir Al-Momineen<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> has said: 'One who reviles Ali<sup>-asws</sup>, so he has reviled me<sup>-saww</sup>, and one who reviles me<sup>-saww</sup>, so he has reviled Allah<sup>-azwj</sup>, and one who reviles Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> would Enter him into the Fire of Hell, being eternally therein for ever, and for him would be constant Punishment'!

ثُمَّ انْحَدَرَ الْحَسَنُ ع عَنِ الْمِنْبَرِ فَدَخَلَ دَارَهُ وَ لَمْ يُصَلِّ هُنَاكَ بَعْدَ ذَلِكَ.

Then he<sup>-asws</sup> came down from the pulpit and entered his<sup>-asws</sup> house and did not pray Salat over there (in the Masjid) after that".<sup>53</sup>

6- لي، الأمايلي للصدوق القطان عن السُّكْرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الضَّحَّاكِ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ هِشَامٌ وَ أَخْبَرَنِي بِبَعْضِهِ أَبُو مُحَمَّدٍ لُوطُ بْنُ يَحْيَى وَ عَمْرُو بْنُ وَاحِدٍ مِنَ الْعُلَمَاءِ فِي كَلَامٍ كَانَ بَيْنَ الْحَسَنِ بْنِ عَلِيٍّ ع وَ بَيْنَ الْوَلِيدِ بْنِ عُقْبَةَ فَقَالَ لَهُ الْحَسَنُ ع لَا أَلُومُكَ أَنْ تَسُبَّ عَلِيًّا وَ قَدْ جَلَدَكَ فِي الْحُمْرِ ثَمَانِينَ سَوْطًا وَ قَتَلَ أَبَاكَ صَبْرًا بِأَمْرِ رَسُولِ اللَّهِ ص فِي يَوْمِ بَدْرٍ وَ قَدْ سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ فِي غَيْرِ آيَةٍ مُؤْمِنًا وَ سَمَّاكَ فَاسِقًا

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Al Sukry, from Al Jowhary, 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-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Al-Waleed Bin Uqba, Al-Hassan<sup>-asws</sup> said to him: 'I<sup>-asws</sup> don't blame you if you were to revile Ali<sup>-asws</sup>, and he<sup>-asws</sup> had whipped you eighty lashes for drinking the wine, and he<sup>-asws</sup> killed your father in a combat by the order of Rasool-Allah<sup>-azwj</sup> during the day of Badr, and Allah<sup>-azwj</sup> Allah<sup>-azwj</sup> has Named him<sup>-asws</sup> as a Momin in more than one Verse and Named you as a transgressor.

وَ قَدْ قَالَ الشَّاعِرُ فِيكَ وَ فِي عَلِيٍّ ع-

أَنْزَلَ اللَّهُ فِي الْكِتَابِ عَلَيْنَا-	فِي عَلِيٍّ وَ فِي الْوَلِيدِ قُرْآنًا-
فَقَبَّلُوا الْوَلِيدَ مَنْزِلَ كُفْرٍ-	وَ عَلِيٌّ تَبَوُّا الْإِيمَانَا-
لَيْسَ مَنْ كَانَ مُؤْمِنًا يُعْبُدُ اللَّهَ-	كَمَنْ كَانَ فَاسِقًا خَوَانًا-
سَوْفَ يَدْعَى الْوَلِيدُ بَعْدَ قَلِيلٍ-	وَ عَلِيٌّ إِلَى الْجَزَاءِ عِينًا-

<sup>53</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 5

وَهُنَاكَ الْوَلِيدُ يُجْزَى هَوَانًا

فَعَلَيْكَ يُجْزَى هُنَاكَ جَنَانًا

And the poet has said regarding you and Ali<sup>-asws</sup>, 'Allah<sup>-azwj</sup> has Revealed Verses in the Book to us regarding Ali<sup>-asws</sup> and Al-Waleed, so Al-Waleed is Declared to be at the status of Kufr and Ali<sup>-asws</sup> is Declared (at the status of) Eman. The one who was a Momin worshipping Allah<sup>-saww</sup> isn't like the one who was a transgressor, treacherous. Soon Al-Waleed and Ali<sup>-asws</sup> would be Called to the Recompense in sight (of everyone). Ali<sup>-asws</sup> would be Recompense over there with Gardens, and over there Al-Waleed would be Recompense ignominy'.<sup>54</sup>

7- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ أَبُو الْحَسَنِ الْمَدَائِنِيُّ طَلَبَ زِيَادٌ رَجُلًا مِنْ أَصْحَابِ الْحَسَنِ يَمُنُّ كَانَ فِي كِتَابِ الْأَمَانِ فَكَتَبَ إِلَيْهِ الْحَسَنُ مِنَ الْحَسَنِ بْنِ عَلِيٍّ إِلَى زِيَادٍ أَمَّا بَعْدُ فَقَدْ عَلِمْتَ مَا كُنَّا أَخَذْنَا مِنَ الْأَمَانِ لِأَصْحَابِنَا وَقَدْ ذَكَرَ لِي فُلَانٌ أَنَّكَ تَعَرَّضْتَ لَهُ فَأُحِبُّ أَنْ لَا تَتَعَرَّضَ لَهُ إِلَّا بِخَيْرٍ وَالسَّلَامُ

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said, 'Abu Al-Hassan Al Madainy said,

'Ziyad sought a man from the companions of Al-Hassan<sup>-asws</sup>, from the ones he had decreed the amnesty. Al-Hassan<sup>-asws</sup> wrote to him: 'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> to Ziyad. As for after, you have known what we had taken from the security of our companions, and so and so has been mentioned to me and you are pursuing him. I<sup>-asws</sup> would love it if you were pursuing him only with goodness. And the greetings'.

فَلَمَّا أَتَاهُ الْكِتَابُ وَ ذَلِكَ بَعْدَ أَنْ ادَّعَاهُ مُعَاوِيَةُ غَضِبَ حَيْثُ لَمْ يَنْسِبْهُ إِلَى أَبِي سُفْيَانَ فَكَتَبَ إِلَيْهِ مِنْ زِيَادٍ بْنُ أَبِي سُفْيَانَ إِلَى الْحَسَنِ أَمَّا بَعْدُ فَإِنَّهُ أَتَانِي كِتَابُكَ فِي فَاسِقٍ يُؤْوِيهِ الْفُسَّاقُ مِنْ شِيعَتِكَ وَ شِيعَةِ أَبِيكَ وَ ائِمَّ اللَّهِ لَا طَلِبَتُهُ بَيْنَ جِلْدِكَ وَ لَحْمِكَ وَ إِنَّ أَحَبَّ النَّاسِ إِلَيَّ لَحْمًا أَنَا أَكَلْتُهِ لِلْحَمِّ أَنْتَ مِنْهُ وَ السَّلَامُ

When the letter came to him, and that was after Muawiya had called him<sup>-asws</sup>. He was angered where he<sup>-asws</sup> had not attributed him to Abu Sufyan. So, he wrote to him<sup>-asws</sup>, 'From Ziyad Bin Abu Sufyan to Al-Hassan<sup>-asws</sup>. As for after, your<sup>-asws</sup> letter came to me regarding a mischief-maker the mischief-makers from your<sup>-asws</sup> Shias and the Shias of your<sup>-asws</sup> father<sup>-asws</sup> have sheltered him, and I swear by Allah<sup>-azwj</sup>! I will seek him between your<sup>-asws</sup> skin and your<sup>-asws</sup> flesh, and the most beloved of the people to me whose flesh I would eat, you<sup>-asws</sup> are from it. And the greetings'.

فَلَمَّا قَرَأَ الْحَسَنُ الْكِتَابَ بَعَثَ بِهِ إِلَى مُعَاوِيَةَ فَلَمَّا قَرَأَهُ غَضِبَ وَ كَتَبَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ إِلَى زِيَادٍ أَمَّا بَعْدُ فَإِنَّ لَكَ رَأْيَيْنِ رَأْيًا مِنْ أَبِي سُفْيَانَ وَ رَأْيًا مِنْ سُمَيَّةَ فَأَمَّا رَأْيُكَ مِنْ أَبِي سُفْيَانَ فَحِلْمٌ وَ حَزْمٌ وَ أَمَّا رَأْيُكَ مِنْ سُمَيَّةَ فَمَا يَكُونُ مِنْ مِثْلِهَا إِنَّ الْحَسَنَ بْنَ عَلِيٍّ كَتَبَ إِلَيْكَ أَنَّكَ عَرَّضْتَ لِصَاحِبِهِ فَلَا تَعَرَّضْ لَهُ فَإِنِّي لَمْ أَجْعَلْ لَكَ عَلَيْهِ سَبِيلًا.

When Al-Hassan<sup>-asws</sup> read the letter, sent it to Muawiya. When he read it, he was angered and wrote, 'From Muawiya Bin Abu Sufyan to Ziyad. 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<sup>-asws</sup> Bin Ali<sup>-asws</sup> wrote to me that you have pursued his<sup>-asws</sup> companion. Do not pursue him, for I have not made a way for you upon him'.<sup>55</sup>

<sup>54</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 6

<sup>55</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 7

8- ج، الإحتجاج مُفَاخَرَةُ الْحَسَنِ بْنِ عَلِيٍّ ع عَلَى مُعَاوِيَةَ وَ مَرْوَانَ بْنِ الْحَكَمِ وَ الْمُغِيرَةَ بْنِ شُعْبَةَ وَ الْوَلِيدِ بْنِ عُقْبَةَ وَ عُتْبَةَ بْنَ أَبِي سُفْيَانَ لَعَنَهُمُ اللَّهُ أَجْمَعِينَ قِيلَ وَقَدْ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَى مُعَاوِيَةَ فَخَضَرَ مَجْلِسُهُ وَ إِذَا عِنْدَهُ هَؤُلَاءِ الْقَوْمُ فَقَحَرَ كُلُّ رَجُلٍ مِنْهُمْ عَلَى بَنِي هَاشِمٍ فَوَضَعُوا مِنْهُمْ وَ ذَكَرُوا أَشْيَاءَ سَاءَتْ الْحَسَنَ ع وَ بَلَغَتْ مِنْهُ

(The book) 'Al Ihtijaj' –

A priding of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> upon Muawiya, and Marwan Bin Al-Hakam, and Al-Mugheira Bin Shuba, and Al-Waleed Bin Uqba, and Utba Bin Abu Sufyan, may Allah<sup>-azwj</sup> Curse them all. It is said, 'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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<sup>-as</sup>. They lowered them and mentioned things which saddened Al-Hassan<sup>-asws</sup> and was affected from it.

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع أَنَا شُعْبَةٌ مِنْ خَيْرِ الشُّعَبِ آبَائِي أَكْرَمُ الْعَرَبِ لَنَا الْقَحْرُ وَ النَّسَبُ وَ السَّمَاخَةُ عِنْدَ الْحَسَبِ مِنْ خَيْرِ شَجَرَةٍ أَتَيْتُ فُرُوعاً نَامِيَةً وَ أَثْمَاراً زَاكِيَةً وَ أَبْدَاناً قَائِمَةً فِيهَا أَصْلُ الْإِسْلَامِ وَ عِلْمُ النَّبُوَّةِ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am a branch from the best of branches. My<sup>-asws</sup> forefathers<sup>-asws</sup> are the most benevolent of the Arabs. For us<sup>-asws</sup> 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.

فَعَلَوْنَا حِينَ سَمِعَ بَنَا الْقَحْرِ وَ اسْتَطَلَّنَا حِينَ امْتَنَعَ مِنَّا الْعَرُ بِخَوْزٍ زَاخِرَةٍ لَا تُنْزَفُ وَ جِبَالٍ شَاخِجَةٍ لَا تُقْهَرُ

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

فَقَالَ مَرْوَانٌ مَدَحْتَ نَفْسَكَ وَ سَمَّيْتَ بِأَنْفِكَ هَيْهَاتَ يَا حَسَنُ نَحْنُ وَ اللَّهُ الْمُلُوكُ السَّادَةُ وَ الْأَعَزَّةُ الْقَادَةُ- لَا تَنْحَجِرُ فَلَيْسَ لَكَ مِثْلُ عِزِّنَا وَ لَا قَحْرٌ كَقَحْرِنَا

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

ثُمَّ تَكَلَّمَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَقَالَ نَصَحْتُ لِأَبِيكَ فَلَمْ يَقْبَلِ النَّصِيحَ لَوْ لَا كَرَاهِيَةُ قَطْعِ الْقَرَابَةِ لَكُنْتُ فِي جُمْلَةِ أَهْلِ الشَّامِ فَكَانَ يَعْلَمُ أَبُوكَ أَنِّي أَصْدِرُ الْوَرَادَ عَنْ مَنَازِلِهَا بِرِغَارَةٍ قَيْسٍ وَ حِلْمٍ ثَقِيفٍ وَ تَجَارِيحًا لِلْأُمُورِ عَلَى الْقَبَائِلِ

Then Al-Mugheira Bin Shuba spoke. He said, 'I had advised to your<sup>-asws</sup> father<sup>-asws</sup> but he<sup>-asws</sup> 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<sup>-asws</sup> father<sup>-asws</sup> knew that I bring the flowers from its sources with the plantation of Qays, and forbearance of Sakeef and its experiences of the affairs upon the tribes'.

فَتَكَلَّمَ الْحَسَنُ ع فَقَالَ يَا مَرْوَانَ أَجُبْنَا وَخَوْرًا وَضَعْفًا وَعَجْزًا أَتَزْعُمُ أَنِّي مَدَحْتُ نَفْسِي وَأَنَا ابْنُ رَسُولِ اللَّهِ ص وَ شَمَحْتُ بِأَنْفِي وَأَنَا سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَإِنَّمَا يَبْدُخُ وَ يَتَكَبَّرُ وَبِئْسَ مَنْ يُرِيدُ رَفْعَ نَفْسِهِ وَ يَتَبَجَّحُ مَنْ يُرِيدُ الْإِسْطِطَالَ

Al-Hassan<sup>-asws</sup> spoke. He<sup>-asws</sup> said: 'O Marwan! Is it our<sup>-asws</sup> cowardice, and fear, and weakness, and helplessness that you are alleging I<sup>-asws</sup> am praising myself<sup>-asws</sup>, and I<sup>-asws</sup> am a son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and I<sup>-asws</sup> am raising my<sup>-asws</sup> nose, and I<sup>-asws</sup> 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.

فَأَمَّا نَحْنُ فَأَهْلُ بَيْتِ الرَّحْمَةِ وَ مَعْدِنُ الْكَرَامَةِ وَ مَوْضِعُ الْخَيْرَةِ وَ كَنْزُ الْإِيمَانِ وَ رُمْحُ الْإِسْلَامِ وَ سَيْفُ الدِّينِ أَلَا تَصْنُفُ تُكَلِّتُكَ أُمُّكَ قَبْلَ أَنْ أُرْمِيكَ بِأَهْوَائِلِ وَ أَيْمَكَ بِمَيْسَمٍ تَسْتَعْنِي بِهِ عَنِ اسْمِكَ

As for us<sup>-asws</sup>, we<sup>-asws</sup> a People<sup>-asws</sup> of the Household of Mercy, and Mine of benevolence, and place of the Choice, and the treasure of Eman, and the spear of Al-Islam, and the sword of religion. Will you not be silent, may your mother be bereft of you, before I<sup>-asws</sup> shoot the horrors at you and name you with markings, you will be needless with it from your name?

فَأَمَّا إِنِّي بِإِلَهَابِ الْمُلُوكِ أَفِي الْيَوْمِ الَّذِي وُلِّيتَ فِيهِ مَهْرُومًا وَ انْجَزْتَ مَدْعُورًا فَكَانَتْ غَنِيمَتُكَ هَزِيمَتِكَ وَ عَذْرُكَ بِطَلْحَةَ حِينَ عَذَرْتَ بِهِ فَقَتَلْتَهُ قُبْحًا لَكَ مَا أَغْلَظَ جِلْدَةً وَجْهَكَ

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!'

فَنَكَسَ مَرْوَانُ رَأْسَهُ وَ بَقِيَ الْمُغْيِرَةُ مَبْهُوتًا فَالْتَفَتَ إِلَيْهِ الْحَسَنُ ع فَقَالَ يَا أَعْوَرَ ثَقِيفٍ مَا أَنْتَ مِنْ قُرَيْشٍ فَأُفَاجِرُكَ أَ جَهَلْتَنِي يَا وَجْكَ وَ أَنَا ابْنُ خَيْرَةِ الْإِمَاءِ وَ سَيِّدَةِ النِّسَاءِ عَدَاْنَا رَسُولُ اللَّهِ ص يَعْلَمُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَعَلَمْنَا تَأْوِيلَ الْقُرْآنِ وَ مُشْكِلَاتِ الْأَحْكَامِ

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

لَنَا الْعِزَّةُ الْعُلْبَاءُ وَ الْكَلِمَةُ الْعُلْيَاءُ وَ الْقُحْرُ وَ السَّنَاءُ وَ أَنْتَ مِنْ قَوْمٍ لَمْ يَبْنُتْ لَهُمْ فِي الْجَاهِلِيَّةِ نَسَبٌ وَ لَا لَهُمْ فِي الْإِسْلَامِ نَصِيبٌ عِنْدَ أَبِي مَا لَهُ وَ الْإِفْتِخَارُ عِنْدَ مُصَادَمَةِ اللَّيْثِ وَ مُجَاحَشَةِ الْأَقْرَانِ نَحْنُ السَّادَةُ وَ نَحْنُ الْمَدَاوِدُ الْقَادَةُ نَحْمِي الدِّمَارَ وَ نَنْفِي عَنْ سَاحَتِنَا الْعَارَ

For us<sup>-asws</sup> 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<sup>-asws</sup> are the chiefs, and we<sup>-asws</sup> are defending leaders. We<sup>-asws</sup> defend the kinsfolk and negate the shame from our<sup>-asws</sup> courtyards.

وَأَنَا ابْنُ حَبِيبَاتِ الْأَبْكَارِ ثُمَّ أَشْرَتْ زَعَمْتَ بِخَيْرٍ وَصِيَّ خَيْرِ الْأَنْبِيَاءِ كَانَ هُوَ بِعَجْرِكَ أَبْصَرَ وَ بِخَوْرِكَ أَعْلَمَ وَ كُنْتَ لِلرِّدِّ عَلَيْكَ مِنْهُ أَهْلًا لَوْعَرِكَ فِي صَدْرِكَ وَ  
بُدُو الْعَدْرِ فِي عَيْنِكَ

And I<sup>-asws</sup> am a son<sup>-asws</sup> of the excellent one, the first-born. Then you indicated, alleging with the best successor<sup>-asws</sup> of the best of Prophets<sup>-as</sup>. He<sup>-asws</sup> was insightful of your inabilities and knowing with your shame, and I<sup>-asws</sup> was rightful of the responding to you from him<sup>-asws</sup> due to your arrogance in your chest, and the appearance of treachery in your eyes.

هَمَّاهُتْ لَمْ يَكُنْ لِيَسْجِدَ الْمُضِلِّينَ عَضُدًا وَ زَعَمْتَ لَوْ أَنَّكَ كُنْتَ بِصِفَتَيْنِ بَزَعَارَةِ قَيْسٍ وَ جِلْمٍ ثَقِيفٍ فِي مَا ذَا ثَكَلْتِكَ أُمَّكَ أَعْجَزَ عِنْدَ الْمَقَامَاتِ وَ فِرَارِكَ  
عِنْدَ الْمُجَاحِشَاتِ

Far be it! He<sup>-asws</sup> was not going to **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 Saaqee. 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?

أَمَّا وَ اللَّهِ لَوْ التُّفْتُ عَلَيْكَ مِنْ أَمِيرِ الْمُؤْمِنِينَ الْأَشَاجِعِ لَعَلِمْتُ أَنَّهُ لَا يَمْتَعُهُ مِنْكَ الْمَوَانِعُ وَ لَقَامَتْ عَلَيْكَ الْمَرَاتُ الْهُوَالِغُ وَ أَمَّا زَعَارَةُ قَيْسٍ فَمَا أَنْتَ وَ  
قَيْسًا إِنَّمَا أَنْتَ عَبْدٌ أَبَقِ قُتْسَمَى ثَقِيفًا فَاحْتَلَّ لِنَفْسِكَ مِنْ غَيْرِهَا فَلَسْتَ مِنْ رِجَالِهَا أَنْتَ بِمُعَالَجَةِ الشُّرُكِ وَ مَوَالِجِ الزَّرَائِبِ أَعْرِفُ مِنْكَ بِالْخُرُوبِ فَأَيُّ الْحِلْمِ  
عِنْدَ الْعَبِيدِ الْقُبُورِ

But, by Allah<sup>-saww</sup>! If the bravery had been thrown at you from Amir Al-Momineen<sup>-asws</sup>, you would have known that it would not have prevented him<sup>-asws</sup> from you, and he<sup>-asws</sup> 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 'Saaqee', 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?

ثُمَّ تَمَنَّيْتَ لِقَاءَ أَمِيرِ الْمُؤْمِنِينَ عَ فَذَاكَ مَنْ قَدْ عَرَفْتَ أَسَدَ بَاسِلٍ وَ سَمَّ قَاتِلٍ- لَا تُقَاوِمُهُ إِلَّا بِالنَّاسَةِ عِنْدَ الطَّعْنِ وَ الْمُخَالَسَةِ فَكَيْفَ تَرَوُهُ الضَّيِّعَانُ وَ تَنَاولُهُ  
الْجُعْلَانُ بِمَشِيَّتِهَا الْقَهْقَرَى

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

وَ أَمَّا وَصْلَتُكَ فَمَنْكُورَةٌ وَ قَرَابَتُكَ فَمَجْهُولَةٌ وَ مَا رَحْلُكَ مِنْهُ إِلَّا كَبَنَاتِ الْمَاءِ مِنْ حَشَفَانِ الظَّبَا بَلْ أَنْتَ أَبْعَدُ مِنْهُ نَسَبًا

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<sup>-asws</sup> in lineage!

فَوَتَبَ الْمُغْيِرَةُ وَ الْحَسَنُ عَ يَقُولُ عُذْرُنَا مِنْ نَبِيِّ أُمِّيَّةٍ أَنْ تَجَاوَزْنَا بَعْدَ مَنَاطِقَةِ الْقُبُورِ وَ مُفَاحِرَةِ الْعَبِيدِ فَقَالَ مُعَاوِيَةُ ارْجِعْ يَا مُغْيِرَةُ هَؤُلَاءِ بَنُو عَبْدِ مَنَافٍ- لَا  
تُقَاوِمُهُمُ الصَّنَادِيدُ وَ لَا تُفَاحِرُهُمُ الْمَدَاوِيدُ ثُمَّ أَقْسَمَ عَلَى الْحَسَنِ عَ بِالسُّكُوتِ فَسَكَتَ.

Al-Mugheira leapt up and Al-Hassan<sup>-asws</sup> said: 'We<sup>-asws</sup> 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<sup>-asws</sup> of Abd Manaf<sup>-as</sup>. The braves cannot withstand them<sup>-asws</sup> nor can the defenders pride upon them<sup>-asws</sup>!' Then he vowed upon Al-Hassan<sup>-asws</sup> with the silence. So he<sup>-asws</sup> was silent<sup>56</sup>.

9- ج، الإحتجاج رَوَى سُلَيْمُ بْنُ قَيْسٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ بْنَ أَبِي طَالِبٍ ع قَالَ: قَالَ لِي مُعَاوِيَةُ مَا أَشَدَّ تَعْظِيمَكَ لِلْحَسَنِ وَالْحُسَيْنِ مَا هُمَا بِخَيْرٍ مِنْكَ وَلَا أَبُوهُمَا بِخَيْرٍ مِنْ أَبِيكَ لَوْ لَا أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص لَقُلْتُ مَا أَتَمُّكَ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِدُونِهَا

(The book) 'Al Ihtijaj' – It is reported by Suleym Bin Qays who said,

'I heard Abdullah son of Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> saying, 'Muawiya said to me<sup>-asws</sup>, 'How intense is your reverence of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>! They<sup>-asws</sup> are not better than you nor was their<sup>-asws</sup> father<sup>-asws</sup> better than your father<sup>-as</sup>. Had it not been for (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, I would have said that your mother Asma Bint Umeys was not below her<sup>-asws</sup>'.

قَالَ فَعَظِيبُ مِنْ مَقَالَتِهِ وَ أَحَدَنِي مَا لَا أَفْلِكُ فَقُلْتُ إِنَّكَ لَلْقَلِيلُ الْمَعْرِفَةِ بِهِمَا وَ بِأَبِيهِمَا وَ أُمَّهُمَا بَلَى وَ اللَّهُ هُمَا خَيْرٌ مِنِّي وَ أَبُوهُمَا خَيْرٌ مِنْ أَبِي وَ أُمُّهُمَا خَيْرٌ مِنْ أُمِّي وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِيهِمَا وَ فِي أَبِيهِمَا وَ أَنَا عَلَامٌ فَحَفِظْتُهُ مِنْهُ وَ وَعَيْتُهُ

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<sup>-asws</sup> and with their<sup>-asws</sup> father<sup>-asws</sup> and with their<sup>-asws</sup> mother<sup>-asws</sup>. But, by Allah<sup>-azwj</sup>! They<sup>-asws</sup> are better than me and their<sup>-asws</sup> father<sup>-asws</sup> is better than my father<sup>-asws</sup>, and their<sup>-asws</sup> mother<sup>-asws</sup> is better than my mother, and I have heard Rasool-Allah<sup>-saww</sup> saying regarding them<sup>-asws</sup> and regarding their<sup>-asws</sup> father<sup>-asws</sup>, and I was a boy, so I memorised it from him<sup>-saww</sup> and retained it'.

فَقَالَ مُعَاوِيَةُ وَ لَيْسَ فِي الْمَجْلِسِ غَيْرُ الْحَسَنِ وَ الْحُسَيْنِ ع وَ ابْنِ جَعْفَرٍ رَحِمَهُ اللَّهُ وَ ابْنِ عَبَّاسٍ وَ أَخِيهِ الْفَضْلُ هَاتِ مَا سَمِعْتَ فَوَ اللَّهُ مَا أَنْتَ بِكَذَّابٍ فَقَالَ إِنَّهُ أَعْظَمُ مِنِّي فِي نَفْسِكَ

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

قَالَ وَ إِنْ كَانَ أَعْظَمَ مِنْ أَحَدٍ وَ حَرَى فَإِنَّهُ مَا لَمْ يَكُنْ أَحَدٌ مِنَ أَهْلِ الشَّامِ لَا أَتَالِي أَمَّا إِذَا قَتَلَ اللَّهُ طَاغِيَتَكُمْ وَ فَرَّقَ جَمْعَكُمْ وَ صَارَ الْأَمْرُ فِي أَهْلِهِ وَ مَغْدِنِهِ فَلَا تُبَالِي مَا قُلْتُمْ وَ لَا يَضُرُّنَا مَا ادَّعَيْتُمْ

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<sup>-azwj</sup> 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'.

<sup>56</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 8

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا أَوَّلُ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ مَنْ كُنْتُ أَوَّلَ بِهِ مِنْ نَفْسِهِ فَأَنْتَ يَا أَخِي أَوَّلَ بِهِ مِنْ نَفْسِهِ وَ عَلِيٌّ بَيْنَ يَدَيْهِ ع فِي الْبَيْتِ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عُمَرُ ابْنُ أُمِّ سَلَمَةَ وَ أُسَامَةُ بْنُ زَيْدٍ وَ فِي الْبَيْتِ فَاطِمَةُ ع وَ أُمُّ لَيْعَنَ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ بْنُ الْعَوَّامِ

He said: 'I heard Rasool-Allah<sup>-saww</sup> saying: 'I<sup>-saww</sup> am foremost with the Momineen than their own selves. One whom I<sup>-saww</sup> was foremost with him than his own self, so you<sup>-asws</sup>, O my<sup>-saww</sup> brother<sup>-asws</sup> are foremost with him than his own self'. And Ali<sup>-asws</sup> was in front of him in the house, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Umar son of Umm Salama<sup>ra</sup>, and Usama Bin Zayd were in the house of (Syeda) Fatima<sup>-asws</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Al-Zubeyr Bin Al-Awwam.

وَ ضَرَبَ رَسُولُ اللَّهِ ص عَلَى عَضْدِهِ وَ أَعَادَ مَا قَالَ فِيهِ ثَلَاثًا ثُمَّ نَصَّ بِالْإِمَامَةِ عَلَى الْأَيْمَةِ تَمَامَ الْإِثْنِي عَشَرَ ع ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ لِأَقْبَتِي اثْنَا عَشَرَ إِمَامًا ضَلَالَةٍ كُلُّهُمْ ضَلَّ مُضِلُّ عَشْرَةٍ مِنْ بَنِي أُمَيَّةَ وَ رَجُلَانِ مِنْ قُرَيْشٍ وَ زُرَّ جَمِيعَ الْإِثْنِي عَشَرَ وَ مَا أَضَلُّوا فِي أَعْنَاقِهِمَا ثُمَّ سَمَّاهُمَا رَسُولُ اللَّهِ ص وَ سَمَّى الْعَشْرَةَ مَعَهُمَا

And Rasool-Allah<sup>-saww</sup> struck upon his<sup>-asws</sup> forearm and repeated what he<sup>-saww</sup> had said regarding him<sup>-asws</sup>, thrice. Then he<sup>-saww</sup> gave the text with the Imamate upon the Imams<sup>-asws</sup>, complete twelve. Then he<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, said: 'And for my<sup>-saww</sup> 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<sup>-saww</sup> name the two and named the ten along with them'.

قَالَ فَسَمَّيْتُمْ لَنَا قَالَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ صَاحِبُ السِّلْسِلَةِ وَ ابْنُهُ مِنْ آلِ أَبِي سُفْيَانَ وَ سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ أَوْلَهُمْ مَرْوَانُ

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'.

قَالَ مُعَاوِيَةُ لَيْنَ كَانَ مَا قُلْتَ حَقًّا لَقَدْ هَلَكْتَ وَ هَلَكَتِ الثَّلَاثَةُ قَبْلِي وَ جَمِيعٌ مَنْ تَوَلَّاهُمْ مِنْ هَذِهِ الْأُمَّةِ وَ لَقَدْ هَلَكَ أَصْحَابُ رَسُولِ اللَّهِ ص مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ التَّابِعِينَ غَيْرُكُمْ أَهْلَ الْبَيْتِ وَ شِبَعَتُكُمْ

Muawiya said, 'If what you are saying is true, then I am destroyed, and the three before me are destroyed, and so are entirety of the ones from this community who befriend them, and the companions of Rasool-Allah<sup>-saww</sup> are destroyed, from the Emigrants and the Helpers, and the 'Tabieen' (followers), apart from you<sup>-asws</sup> People<sup>-asws</sup> of the Household and your<sup>-asws</sup> Shias!'

قَالَ ابْنُ جَعْفَرٍ فَإِنَّ الَّذِي قُلْتَ وَ اللَّهُ حَقٌّ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ مُعَاوِيَةُ لِلْحَسَنِ وَ الْحُسَيْنِ وَ ابْنِ عَبَّاسٍ مَا يَقُولُ ابْنُ جَعْفَرٍ

The son of Ja'far<sup>-asws</sup> said, 'Surely that which I say is true, by Allah<sup>-azwj</sup>, having heard it from Rasool-Allah<sup>-saww</sup>! Muawiya said to Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ibn Abbas, 'What is the son of Ja'far<sup>-asws</sup> saying?'

قَالَ ابْنُ عَبَّاسٍ وَ مُعَاوِيَةُ بِالْمَدِينَةِ أَوَّلَ سَنَةٍ اجْتَمَعَ عَلَيْهِ النَّاسُ بَعْدَ قَتْلِ عَلِيٍّ ع أُرْسِلَ إِلَى الَّذِينَ سَمَى فَأُرْسِلَ إِلَى عُمَرَ بْنِ أُمِّ سَلَمَةَ وَ أُسَامَةَ فَشَهِدُوا جَمِيعًا أَنَّ الَّذِي قَالَ ابْنُ جَعْفَرٍ حَقٌّ قَدْ سَمِعُوا مِنْ رَسُولِ اللَّهِ ص كَمَا سَمِعَهُ



Ibn Abbas said, and Muawiya was at Al-Medina, the first year the people had gathered to him after the killing of Ali<sup>-asws</sup>, 'Send for the one who has heard!' They sent for Umar son of Umm Salama<sup>ra</sup>, and Usama, and they all testified that, that which the son of Ja'far<sup>-asws</sup> had said was true. They had heard from Rasool-Allah<sup>-saww</sup> like what he had heard.

ثُمَّ أَقْبَلَ مُعَاوِيَةَ إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ وَ ابْنِ عَبَّاسٍ وَ الْفَضْلِ وَ ابْنِ أُمِّ سَلَمَةَ وَ أُسَامَةَ فَقَالَ كُلُّكُمْ عَلَى مَا قَالَ ابْنُ جَعْفَرٍ قَالُوا نَعَمْ

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

قَالَ مُعَاوِيَةُ فَإِنَّكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَتَدْعُونَ أَمْرًا عَظِيمًا وَ تَحْتَجُّونَ بِحُجَّةٍ قَوِيَّةٍ فَإِنْ كَانَتْ حَقًّا فَإِنَّكُمْ لَتَصِيرُونَ عَلَى أَمْرٍ وَ تَسْتُرُونَهُ وَ النَّاسُ فِي عَقْلَةٍ وَ عَمَى وَ لَيْنٍ كَانَ مَا تَقُولُونَ حَقًّا لَقَدْ هَلَكْتَ الْأُمَّةُ وَ رَجَعَتْ عَنْ دِينِهَا وَ كَفَرَتْ بِرَبِّهَا وَ جَحَدَتْ نَبِيَّهَا إِلَّا أَنْتُمْ أَهْلُ الْبَيْتِ وَ مَنْ قَالَ يَقُولُكُمْ فَأُولَئِكَ قَلِيلٌ فِي النَّاسِ

Muawiya said, 'Then, O sons of Abdul Muttalib<sup>-as</sup>! 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 heedlessness 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<sup>-azwj</sup>, and have rejected its Prophet<sup>-saww</sup>, except for you<sup>-asws</sup>, People<sup>-asws</sup> of the Household and the one who speaks with your<sup>-asws</sup> word, and they are few among the people'.

فَأَقْبَلَ ابْنُ عَبَّاسٍ عَلَى مُعَاوِيَةَ فَقَالَ قَالَ اللَّهُ وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ وَ قَالَ وَ قَلِيلٌ مَا هُمْ وَ مَا نَعَجِبُ مِنْ يَا مُعَاوِيَةُ اعْجَبَ مِنْ بَنِي إِسْرَائِيلَ أَنَّ السَّحْرَةَ قَالُوا لِفِرْعَوْنَ قَاضٍ مَا أَنْتَ قَاضٍ فَأَمَنُوا بِمُوسَى وَ صَدَّقُوهُ

Ibn Abbas faced towards Muawiya and said, 'Allah<sup>-azwj</sup> 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<sup>-la</sup>, **so you judge whatever you (want to) judge. [20:72]**. They believed in Musa<sup>-saww</sup> and ratified him<sup>-saww</sup>.

ثُمَّ سَارَ بِحِمٍّ وَ مَنْ اتَّبَعَهُمْ مِنْ بَنِي إِسْرَائِيلَ فَأَقْطَعَهُمُ الْبَحْرُ وَ أَرَاهُمُ الْعَجَائِبَ وَ هُمْ مُصَدِّقُونَ بِمُوسَى وَ بِالْتَّوْرَةِ يُقْرُونَ لَهُ بِدِينِهِ

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

ثُمَّ مَرُّوا بِأَصْنَامٍ تُعْبَدُ فَقَالُوا اجْعَلْ لَنَا إِلَهًا كَمَا هُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ وَ عَكُّوا عَلَى الْعِجْلِ جَمِيعًا غَيْرَ هَارُونَ فَقَالُوا هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى وَ قَالَ هُمْ مُوسَى بَعْدَ ذَلِكَ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ

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<sup>-as</sup> said to them after that: **Enter the Holy land which Allah has [5:21]**.

فَكَانَ مِنْ جَوَابِهِمْ مَا قَصَّ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ فَقَالَ مُوسَى ع رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَخِي فَأَفْرِقْ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ

It was from their answer what Allah<sup>-azwj</sup> Mighty and Majestic has Narrated upon them. Musa<sup>-as</sup> said: **'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25].**

فَمَا اتَّبَعَ هَذِهِ الْأُمَّةُ رِجَالًا سَوْدُوهُمْ وَ أَطَاعُوهُمْ هُمْ سَوَابِقُ مَعَ رَسُولِ اللَّهِ وَ مَنَازِلَ قَرِينَةٍ مِنْهُ وَ أَصْهَارُ مُقَرَّرِينَ بِدِينِ مُحَمَّدٍ وَ بِالْقُرْآنِ حَلَمَهُمُ الْكِبَرُ وَ الْحَسَدُ أَنْ خَالَفُوا إِمَامَهُمْ وَ وَلَّيَهُمْ بِأَعْجَبَ مِنْ قَوْمٍ صَاعُوا مِنْ خَلِيلِهِمْ عِجْلًا

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

ثُمَّ عَكَفُوا عَلَيْهِ يَعْْبُدُونَهُ وَ يَسْجُدُونَ لَهُ وَ يَزْعُمُونَ أَنَّهُ رَبُّ الْعَالَمِينَ وَ اجْتَمَعُوا عَلَى ذَلِكَ كُلُّهُمْ غَيْرَ هَارُونَ وَحْدَهُ وَ قَدْ بَقِيَ مَعَ صَاحِبِنَا الَّذِي هُوَ مِنْ نَبِينَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى مِنْ أَهْلِ بَيْتِهِ نَاسٌ سَلَمَانُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ الزُّبَيْرُ ثُمَّ رَجَعَ الزُّبَيْرُ وَ ثَبَّتَ هَؤُلَاءِ الثَّلَاثَةُ مَعَ إِمَامِهِمْ حَتَّى لَقُوا اللَّهَ

Then they devoted to it, worshipping it, and prostrating to it, and claiming that it was Lord<sup>-azwj</sup> of the worlds, and they united upon that, all of them apart from Haroun<sup>-as</sup> alone; and there had remained with our Master<sup>-asws</sup> who from our Prophet<sup>-saww</sup>, is at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, (only) some people from his<sup>-asws</sup> family members, (and) Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Al-Zubeyr. Then Al-Zubeyr returned, and these three were steadfast with their Imam<sup>-asws</sup> until they met Allah<sup>-azwj</sup>.

وَ تَتَعَجَّبُ يَا مُعَاوِيَةُ أَنْ سَمَّى اللَّهُ مِنَ الْأَئِمَّةِ وَاحِدًا بَعْدَ وَاحِدٍ قَدْ نَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص بِعَدِيدِ حُجٍّ وَ فِي غَيْرِ مَوْطِنٍ وَ اخْتَجَّ بِهِمْ عَلَيْهِمْ وَ أَمَرَهُمْ بِطَاعَتِهِمْ وَ أَخْبَرَ أَنَّ أَوْلَهُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ ع وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِنْ بَعْدِهِ وَ أَنَّهُ خَلِيفَتُهُ فِيهِمْ وَ وَصِيُّهُ

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

وَ قَدْ بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا يَوْمَ مُؤْتَةِ فَقَالَ عَلَيْكُمْ جَعْفَرٌ فَإِنْ هَلَكَ فَزَيْدٌ فَإِنْ هَلَكَ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَاقْتُلُوا جَمِيعًا أَوْ فَتَرَاهُ يَتْرُكُ الْأُمَّةَ وَ لَمْ يَبَيِّنْ لَهُمْ مِنَ الْخَلِيفَةِ بَعْدَهُ لِيُخْتَارُوا هُمْ لِأَنْفُسِهِمُ الْخَلِيفَةَ

And Rasool-Allah<sup>-saww</sup> had sent an army on the day of Mutah. He<sup>-saww</sup> said: '(The commander) upon you all is Ja'far<sup>-asws</sup>. If he<sup>-asws</sup> dies, then it would be Zayd. If he dies, then Abdullah Bin Rawaha'. They were all killed. So, are you viewing that he<sup>-saww</sup> would leave the community and not clarify for them who the caliph would be from after him<sup>-saww</sup>, so they have to choose the caliph for themselves?

كَانَ رَأْيُهُمْ لِأَنْفُسِهِمْ أَهْدَى لَهُمْ وَ أَرْشَدَ مِنْ رَأْيِهِ وَ اخْتِيَارِهِ وَ مَا رَكِبَ الْقَوْمُ مَا رَكَبُوا إِلَّا بَعْدَ مَا بَيَّنَّهُ وَ مَا تَرَكَهُمْ رَسُولُ اللَّهِ ص فِي عَمَى وَ لَا شُبْهَةٍ

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<sup>-azwj</sup> did not leave them in blindness nor doubts.

فَأَمَّا مَا قَالَ الرَّحْمَةُ الْأَرْبَعَةُ الَّذِينَ تَطَاهَرُوا عَلَى عَلِيٍّ ع وَكَذَّبُوا عَلَى رَسُولِ اللَّهِ ص وَزَعَمُوا أَنَّهُ قَالَ إِنَّ اللَّهَ لَمْ يَكُنْ لِيَجْمَعْ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَالْخِلَافَةَ فَقَدْ شَبَّهُوا عَلَى النَّاسِ بِشَهَادَتِهِمْ وَكَذِبِهِمْ وَكَرِهَهُمْ

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

قَالَ مُعَاوِيَةُ مَا تَقُولُ يَا حَسَنُ قَالَ يَا مُعَاوِيَةُ قَدْ سَمِعْتُ مَا قُلْتَ وَ مَا قَالَ ابْنُ عَبَّاسٍ الْعَجَبُ مِنْكَ يَا مُعَاوِيَةُ وَمِنْ قِلَّةِ حَيَاتِكَ وَمِنْ جُرْأَتِكَ عَلَى اللَّهِ حِينَ قُلْتَ قَدْ قَتَلَ اللَّهُ طَاعَتَكُمْ وَ رَدَّ الْأَمْرَ إِلَى مَعْدِنِهِ فَأَنْتَ يَا مُعَاوِيَةُ مَعْدِنُ الْخِلَافَةِ دُونَنَا

Muawiya said, ‘What are you<sup>-asws</sup> saying, O Hassan<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘O Muawiya! I<sup>-asws</sup> have heard what you said and what Ibn Abbas has said. The surprise from you, O Muawiya, and from the scarcity of your shame, and from your audacity upon Allah<sup>-azwj</sup> when you said, ‘Allah<sup>-azwj</sup> has Killed your tyrant (meaning Ali<sup>-asws</sup>), and has Returned the command to its mine’, so you, O Muawiya are a mine of the caliphate besides us?

وَوَيْلٌ لَكَ يَا مُعَاوِيَةُ وَلِلثَلَاثَةِ قَبْلَكَ الَّذِينَ أَجْلَسُوكَ هَذَا الْمَجْلِسَ وَ سَوُّوْا لَكَ هَذِهِ السُّنَّةَ لِأَقُولَنَّ كَلَامًا مَا أَنْتَ أَهْلُهُ وَ لِكَيْ أَقُولَ لِتَسْمَعَهُ بَنُو أَبِي هُرَيْرَةَ حَوْلِي

Woe be to you, O Muawiya, 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<sup>-asws</sup> shall say words what you are its rightful of, but I<sup>-asws</sup> shall be saying it for the sons of my<sup>-asws</sup> father<sup>-asws</sup> to hear it, the ones who are around me<sup>-asws</sup>.

إِنَّ النَّاسَ قَدْ اجْتَمَعُوا عَلَى أُمُورٍ كَثِيرَةٍ لَيْسَ بَيْنَهُمْ اخْتِلَافٌ فِيهَا وَ لَا تَنَازُعٌ وَ لَا فُرْقَةٌ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ عَبْدُهُ وَ الصَّلَوَاتِ الْخَمْسِ وَ الزَّكَاةِ الْمَفْرُوضَةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حِجِّ الْبَيْتِ ثُمَّ أَشْيَاءٌ كَثِيرَةٌ مِنْ طَاعَةِ اللَّهِ الَّتِي لَا تُحْصَى وَ لَا يُعَدُّهَا إِلَّا اللَّهُ

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<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> 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<sup>-azwj</sup> which cannot be counted, nor can they be numbered except by Allah<sup>-saww</sup>.

وَ اجْتَمَعُوا عَلَى تَحْرِيمِ الزَّانَا وَ السَّرْقَةِ وَ الْكَذِبِ وَ الْقَطِيعَةِ وَ الْخِيَانَةِ وَ أَشْيَاءٍ كَثِيرَةٍ مِنْ مَعَاصِي اللَّهِ لَا تُحْصَى وَ لَا يُعَدُّهَا إِلَّا اللَّهُ وَ اخْتَلَفُوا فِي سُنَنِ افْتَتَلُوا فِيهَا وَ صَارُوا فِرْقًا يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ هِيَ الْوَلَايَةُ وَ يَبْزُؤُ بَعْضُهُمْ مِنْ بَعْضٍ وَ يَقْتُلُ بَعْضُهُمْ بَعْضًا أَيُّهُمْ أَحَقُّ وَ أَوْلَى بِمَا إِلَّا فِرْقَةٌ تَتَّبِعُ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ ص

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<sup>-azwj</sup>. None

can count these nor number them except Allah<sup>-azwj</sup>. 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<sup>-azwj</sup> and Sunnah of its Prophet<sup>-saww</sup>?

فَمَنْ أَخَذَ بِمَا عَلَيْهِ أَهْلُ الْقِبْلَةِ الَّذِي لَيْسَ فِيهِ اخْتِلَافٌ وَ رَدَّ عِلْمَ مَا اخْتَلَفُوا فِيهِ إِلَى اللَّهِ سَلِمَ وَ نَجَا بِهِ مِنَ النَّارِ وَ دَخَلَ الْجَنَّةَ وَ مَنْ وَقَّعَهُ اللَّهُ وَ مَنْ عَلَيْهِ وَ اخْتَجَّ عَلَيْهِ بِأَنْ نَوَّرَ قَلْبَهُ بِمَعْرِفَةِ وَلَاَةِ الْأَمْرِ مِنْ أَيْمَتِهِمْ وَ مَعْدِنِ الْعِلْمِ أَيْنَ هُوَ فَهُوَ عِنْدَ اللَّهِ سَعِيدٌ وَ لِلَّهِ وَلِيٌّ

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<sup>-azwj</sup>, was safe and attained salvation with it from the Fire and entered the Paradise. And the one whom Allah<sup>-azwj</sup> Harmonised and Conferred upon, and Argued upon him by Irradiating his heart with the recognition the Masters<sup>-asws</sup> of the command from their Imams<sup>-asws</sup>, and mines of knowledge, where is he? He is in the Presence of Allah<sup>-azwj</sup>, happy, and is a friend to Allah<sup>-azwj</sup>.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ امْرَأً عَلِمَ حَقًّا فَقَالَ فَعَنِمَ أَوْ سَكَتَ فَسَلِمَ نَحْنُ نَقُولُ أَهْلُ الْبَيْتِ إِنَّ الْأَيْمَةَ مِنَّا وَ إِنَّ الْخِلَافَةَ لَا تَصْلُحُ إِلَّا فِينَا وَ إِنَّ اللَّهَ جَعَلَنَا أَهْلَهَا فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ ص وَ إِنَّ الْعِلْمَ فِينَا وَ نَحْنُ أَهْلُهُ وَ هُوَ عِنْدَنَا تَجْمُوعُ كُلِّهِ بِحَدَافِيرِهِ

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

وَ إِنَّهُ لَا يَخْذُ شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى أَرْضَ الْخُدَشِ إِلَّا وَ هُوَ عِنْدَنَا مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللَّهِ ص وَ خَطِّ عَلِيِّ ع بِيَدِهِ وَ زَعَمَ قَوْمٌ أَنَّهُمْ أَوَّلُ بِدَلِّكَ مِنَّا حَتَّى أَنْتَ يَا ابْنَ هِنْدٍ تَدْعِي ذَلِكَ

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<sup>-asws</sup>, written down by the dictation of Rasool-Allah<sup>-saww</sup> and handwriting of Rasool-Allah<sup>-saww</sup> by his<sup>-asws</sup> hand, while the people are alleging that they are foremost with that than us<sup>-asws</sup>, even you, O son of Hind, claimed that.

وَ تَزْعُمُ أَنَّ عُمَرَ أَرْسَلَ إِلَى أَبِي أَبِي أُرَيْدُ أَنْ أَكْتُبَ الْقُرْآنَ فِي مِصْحَفٍ فَأَبْعَثَ إِلَيَّ بِمَا كَتَبْتَ مِنَ الْقُرْآنِ فَأَنَاهُ فَقَالَ تَضْرِبُ وَ اللَّهُ عُنْفِي قَبْلَ أَنْ يَصِلَ إِلَيْكَ قَالَ وَ لَمْ قَالَ لِأَنَّ اللَّهَ تَعَالَى قَالَ وَ الرَّاسِخُونَ فِي الْعِلْمِ قَالَ إِيَّايَ عَنَى وَ لَمْ يُعْنِكَ وَ لَا أَصْحَابَكَ

And you alleged that Umar had sent a message to my<sup>-asws</sup> father<sup>-asws</sup>, 'I want you<sup>-asws</sup> to write the Quran in a book form, so send to me whatever you<sup>-asws</sup> have written from the Quran (so far)'. He<sup>-asws</sup> went to him and said: 'By Allah<sup>-azwj</sup>! You will have to strike off my<sup>-asws</sup> neck before I<sup>-asws</sup> send it to you!' He said, 'And why?' He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> the Exalted Said: **and those who are firmly rooted in the Knowledge. [3:7]**. It is me<sup>-asws</sup> He<sup>-azwj</sup> has Meant by it, and He<sup>-azwj</sup> did neither Meant you nor your companions'.

فَعَصِبَ عُمَرُ ثُمَّ قَالَ إِنَّ ابْنَ أَبِي طَالِبٍ يَحْسِبُ أَنَّ أَحَدًا لَيْسَ عِنْدَهُ عِلْمٌ غَيْرُهُ مَنْ كَانَ يَقْرَأُ مِنَ الْقُرْآنِ شَيْئًا فَلْيَأْتِنِي فَإِذَا جَاءَ رَجُلٌ فَقَرَأَ شَيْئًا مَعَهُ فِيهِ آخِرُ كِتَابِهِ وَ إِلَّا لَمْ يَكْتُبْهُ

So Umar was angered, then said, 'The son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> reckons that he<sup>-asws</sup> is along, there isn't anyone having any knowledge with him apart from him<sup>-asws</sup>. 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 it he did not write it down.

ثُمَّ قَالُوا قَدْ ضَاعَ مِنْهُ قُرْآنٌ كَثِيرٌ بَلْ كَذَبُوا وَاللَّهِ بَلْ هُوَ مَجْمُوعٌ مَحْفُوظٌ عِنْدَ أَهْلِهِ ثُمَّ أَمَرَ عُمَرُ قُضَاتَهُ وَ وَلَاتَهُ أَجْهَدُوا آرَاءَكُمْ وَ أَفْضُوا بِمَا تَرَوْنَ أَنَّهُ الْحَقُّ فَلَا بَرَأَلَ هُوَ وَ بَعْضُ وَلَاتِهِ قَدْ وَقَعُوا فِي عَظِيمَةٍ فَيُخْرِجُهُمْ مِنْهَا أَبِي لِيَحْتَجَّ عَلَيْهِمْ بِهَا

Then they said, 'A lot from the Quran has been wasted!' But they lied! By Allah<sup>-azwj</sup>! 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<sup>-asws</sup> father<sup>-asws</sup> extracted them from these in order to argue upon them with it.

فَتَجْتَمِعُ الْقُضَاةُ عِنْدَ خَلِيفَتِهِمْ وَ قَدْ حَكَمُوا فِي شَيْءٍ وَاحِدٍ بِقَضَايَا مُخْتَلِفَةٍ فَأَجَارَهَا هُمْ لِأَنَّ اللَّهَ لَمْ يُؤْتِهِ الْحِكْمَةَ وَ فَضَلَ الْخِطَابِ وَ زَعَمَ كُلُّ صِنْفٍ مِنَ الْمُخَالِفِينَ مِنْ أَهْلِ هَذِهِ الْقِبْلَةِ أَنَّ مَعِدِنَ الْخِلَافَةِ وَ الْعِلْمِ دُونَنَا

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<sup>-azwj</sup> 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<sup>-asws</sup>.

فَنَسْتَعِينُ بِاللَّهِ عَلَى مَنْ ظَلَمْنَا وَ جَحَدْنَا حَقًّا وَ رَكِبَ رِقَابَنَا وَ سَأَلَ لِلنَّاسِ عَلَيْنَا مَا يَخْتَجُّ بِهِ مِثْلُكَ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

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

إِنَّمَا النَّاسُ ثَلَاثَةٌ مُؤْمِنٌ يَعْرِفُ حَقَّنَا وَ يُسَلِّمُ لَنَا وَ يَأْتِي بِنَا فَذَلِكَ نَاجٍ مُحِبٌّ لِلَّهِ وَ لِي وَ نَاصِبٌ لَنَا الْعَدَاوَةَ يَتَّبِعُنَا مِنَّا وَ يَلْعَنُنَا وَ يَسْتَجِلُّ دِمَاءَنَا وَ يَجْحَدُ حَقَّنَا وَ يَدِينُ اللَّهَ بِالْبِرَاءَةِ مِنَّا

But rather, the people are three – a Momin who recognises our<sup>-asws</sup> rights and submits to us<sup>-asws</sup> and is led by us<sup>-asws</sup>, so that one attains salvation, being loving to Allah<sup>-azwj</sup> and to me<sup>-asws</sup>; and one who establishes the enmity to us<sup>-asws</sup>, disavowing from us<sup>-asws</sup>, and he curses us<sup>-asws</sup>, and legalises the shedding of our<sup>-asws</sup> blood, and he rejects our<sup>-asws</sup> rights, and he makes it a religion of Allah<sup>-azwj</sup> by the disavowing from us<sup>-asws</sup>.

فَهَذَا كَاثِرٌ مُشْرِكٌ فَاسِقٌ وَ إِنَّمَا كَفَرَ وَ أَشْرَكَ مِنْ حَيْثُ لَا يَعْلَمُ كَمَا سَبُّوا اللَّهَ عَدُوًّا يَغْيِرُ عَلَيْهِمْ كَذَلِكَ يُشْرِكُ بِاللَّهِ يَغْيِرُ عَلَيْهِمْ

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<sup>-azwj</sup> without having any knowledge.

وَرَجُلٌ أَخَذَ مِنَّا لَا يُخْتَلَفُ فِيهِ وَ رَدَّ عَلَّمَ مَا أَشْكَلَ عَلَيْهِ إِلَى اللَّهِ مَعَ وَلَا تَيْنَا وَلَا يَأْتُمُّ بِنَا وَلَا يُعَادِبُنَا وَلَا يَعْرِفُ حَقَّنَا فَتَحْنُ نَرْجُو أَنْ يُغْفِرَ اللَّهُ لَهُ وَ يُدْخِلَهُ الْجَنَّةَ فَهَذَا مُسْلِمٌ ضَعِيفٌ

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<sup>-azwj</sup>, along with our<sup>-asws</sup> Wilayah, and he is neither led by us<sup>-asws</sup> nor is he inimical to us<sup>-asws</sup>, and he does not know of our<sup>-asws</sup> rights. So, we<sup>-asws</sup> hope that Allah<sup>-azwj</sup> would Forgive him and Enter him into the Paradise. So, this is a weak Muslim’.

فَلَمَّا سَمِعَ ذَلِكَ مُعَاوِيَةُ أَمَرَ لِكُلِّ وَاحِدٍ مِنْهُمْ مِائَةَ أَلْفٍ دِرْهَمٍ عَمْرُ بْنُ الْحُسَيْنِ وَ الْحُسَيْنِ وَ ابْنِ جَعْفَرٍ فَإِنَّهُ أَمَرَ لِكُلِّ وَاحِدٍ مِنْهُمْ بِأَلْفِ أَلْفٍ دِرْهَمٍ.

When Muawiya heard that, he ordered for each one of them, with a hundred thousand Dirham, apart from Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and the son of Ja’far<sup>-asws</sup>, for he ordered with each one of them with a million Dirhams”.<sup>57</sup>

وَقَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى الْمَدَائِنِيُّ قَالَ: لَقِيَ عَمْرُو بْنُ الْعَاصِ الْحُسَيْنِ فِي الطَّوَافِ فَقَالَ لَهُ يَا حَسَنُ زَعَمْتَ أَنَّ الدِّينَ لَا يَقُومُ إِلَّا بِكَ وَ بِأَبِيكَ فَقَدْ رَأَيْتَ اللَّهَ أَقَامَ مُعَاوِيَةُ فَجَعَلَهُ رَاسِيًا بَعْدَ مِثْلِهِ وَ بَنَيْنَا بَعْدَ خَفَائِهِ أَ فَيَرْضَى اللَّهُ بِقَتْلِ عُثْمَانَ أَوْ مِنَ الْحَقِّ أَنْ تَطُوفَ بِالْبَيْتِ كَمَا يَدُورُ الْجَمَلُ بِالطَّحِينِ

And Ibn Abi Al Hadeed said, ‘It is reported by Al Madainy who said,

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

عَلَيْكَ ثِيَابُ كَعْرِجِي الْبَيْضِ وَ أَنْتَ قَاتِلُ عُثْمَانَ وَ اللَّهُ إِنَّهُ لَأَكْمَرُ لِلشَّعْبِ وَ أَسهَلُ لِلْوَعْدِ أَنْ يُورِدَكَ مُعَاوِيَةُ حِيَاضَ أَبِيكَ

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

فَقَالَ الْحُسَيْنُ ع إِنَّ لِأَهْلِ النَّارِ عَلَامَاتٍ يُعْرِفُونَ بِهَا الْحَادَّ لِأَوْلِيَاءِ اللَّهِ وَ مُوَالَاةَ لِأَعْدَاءِ اللَّهِ وَ اللَّهُ إِنَّكَ لَتَعْلَمُ أَنَّ عَلِيًّا لَمْ يَرْتَبْ فِي الدِّينِ وَ لَمْ يَشْكَ فِي اللَّهِ سَاعَةً وَ لَا طَرْفَةَ عَيْنٍ قَطُّ وَ اللَّهُ لَتَنْتَهِيَنَّ يَا ابْنَ أُمِّ عَمْرٍو أَوْ لَأَنْفَعِدَنَّ حِضْنِيكَ بِنَوَافِدِ أَشَدَّ مِنْ الْأَقْصَبَةِ فَإِنَّكَ وَ الْهَجَمَ عَلَيَّ فَإِنِّي مَنْ قَدْ عَرَفْتُ لَيْسَ بِضَعِيفِ الْعَمْرَةِ وَ لَا هَشِّ الْمُسَاشَةِ وَ لَا مَرِيءِ الْمَأْكَلَةِ

Al-Hassan<sup>-asws</sup> said: ‘There are signs for the people of the Fire they can be recognised with – rejection of the friends of Allah<sup>-azwj</sup> and being friendly to the enemies of Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>! You know that Ali<sup>-asws</sup> did not hesitate in the religion and did not doubt regarding Allah<sup>-azwj</sup> for a moment nor for the blink of an eye, at all! And by Allah<sup>-azwj</sup>, O son of uncle, Amro! Either

<sup>57</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 9 a



you will desist or I<sup>-asws</sup> will implement the swords in your chest stronger than the knife in your arm. So, beware of attacking Ali<sup>-asws</sup>, for I<sup>-asws</sup> am someone whom you have recognised who isn't with weak disparaging, nor fragility of movement, nor mesmerised by the food.

وَإِنِّي مِنْ قُرَيْشٍ كَوَاسِطَةُ الْقِلَادَةِ يُعْرِفُ حَسْبِي وَ لَا أُدْعَى لِعَيْزٍ أَبِي وَ أَنْتَ مَنْ تَعْلَمُ وَ يَعْلَمُ النَّاسُ تَحَاكَمْتُ فِيكَ رِجَالُ قُرَيْشٍ فَعَلَبَ عَلَيْكَ جَزَائِهَا أَلَا تُهْمُ حَسْبًا وَ أَعْظَمُهُمْ لَوْمًا فَإِيَّاكَ عَنِّي فَإِنَّكَ رَجَسٌ وَ نَحْنُ أَهْلُ بَيْتِ الطَّهَارَةِ أَذْهَبَ اللَّهُ عَنَّا الرِّجْسَ وَ طَهَّرَنَا تَطْهِيرًا فَأَفْجِمَ عَمْرُو وَ انْصَرَفَ كَبِيبًا.

And I<sup>-asws</sup> am from Quraysh like the middle of the necklace. My<sup>-asws</sup> affiliations are known and I<sup>-asws</sup> have not claimed to other than my<sup>-asws</sup> own father<sup>-asws</sup>, 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<sup>-asws</sup>, for you are an uncleanness while we<sup>-asws</sup>, People<sup>-asws</sup> of the Household are the clean. Allah<sup>-azwj</sup> has Kept the uncleanness away from us<sup>-asws</sup> and has Purified us<sup>-asws</sup> with a Purification'. Amro darkened and left gloomy".<sup>58</sup>

ذكر الكلبى في المثالب على ما نقله في التذكرة ص 117 قال: كانت النابغة أم عمرو ابن العاص من البغايا أصحاب الرايات بمكة فوقع عليها: العاص بن وائل في عدة من قريش منهم أبو لهب و أمية بن خلف و هشام بن المغيرة و أبو سفيان بن حرب في طهر واحد،

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<sup>-la</sup>, and Umayya Bin Khalaf, and Hisham Bin Al Mugheira, and Abu Sufyan Bin Harb in one menstruation-free period.

فلما 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 فحكما النابغة فاخترت العاص. و نقله الزمخشري في ربيع الأبرار و زاد: قالوا: كان أشبه بأبي سفيان.

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- قب، المناقب لابن شهر آشوب تفأخرت قُرَيْشٌ وَ الْحَسَنُ بْنُ عَلِيٍّ ع حَاضِرٌ- لَا يَنْطِقُ فَقَالَ مُعَاوِيَةُ يَا أَبَا مُحَمَّدٍ مَا لَكَ لَا تَنْطِقُ فَوَلَّى اللَّهُ مَا أَنْتَ بِمَشُوبِ الْحَسَبِ وَ لَا بِكَلِيلِ اللِّسَانِ قَالَ الْحَسَنُ ع مَا ذَكَرُوا فَضِيلَةً إِلَّا وَ لِي مَخْضُهَا وَ لُبَّهَا

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

<sup>58</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 9 b



ثُمَّ قَالَ

سَبَقَ الْجَوَادِ مِنَ الْمَدَى الْمُتَنَقِّسِ

فِيمَ الْكَلَامِ وَ قَدْ سَبَقْتُ مُبَرَّرًا-

Then he<sup>-asws</sup> said (a couplet): 'Among the talk, and I<sup>-asws</sup> have preceded in going out like the preceding of the house from the racing competition'.<sup>59</sup>

11- قب، المناقب لابن شهر آشوب أَخْبَارُ أَبِي حَاتِمٍ أَنَّ مُعَاوِيَةَ فَخَرُ يَوْمًا فَقَالَ أَنَا ابْنُ بَطْحَاءَ وَ مَكَّةُ أَنَا ابْنُ أَعَزَّهَا جُودًا وَ أَكْرَمَهَا جُودًا أَنَا ابْنُ مَنْ سَادَ قُرَيْشًا فَضْلًا نَاشِئًا وَ كَهْلًا

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'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!'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ أَ عَلَيَّ تَفْتَخِرُ يَا مُعَاوِيَةُ أَنَا ابْنُ عُرُوقِ النَّثَرِ أَنَا ابْنُ مَأْوَى الثَّقَى أَنَا ابْنُ مَنْ جَاءَ بِالْهُدَى أَنَا ابْنُ مَنْ سَادَ أَهْلَ الدُّنْيَا بِالْفَضْلِ السَّابِقِ وَ الْحَسَبِ الْفَاقِقِ أَنَا ابْنُ مَنْ طَاعَهُ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُ مَعْصِيَةُ اللَّهِ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Is it upon me<sup>-asws</sup> you are priding, O Muawiya? I<sup>-asws</sup> am a son<sup>-asws</sup> of the shelter of piety! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one who came with the guidance! I<sup>-asws</sup> am a son of the one who guided the people of the world with the superior precedence and the extraordinary affiliations! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one, obedience to him<sup>-asws</sup> is the obedience to Allah<sup>-azwj</sup>, and disobeying him<sup>-asws</sup> is disobeying Allah<sup>-azwj</sup>!

فَهَلْ لَكَ أَبٌ كَأَبِي تُبَاهِيَنِي بِهِ وَ قَدِيمٌ كَقَدِيمِي تُسَامِينِي بِهِ قُلْ نَعَمْ أَوْ لَا قَالَ مُعَاوِيَةُ بَلْ أَقُولُ لَا وَ هِيَ لَكَ تَصْدِيقٌ

Is there a father for you like my<sup>-asws</sup> father<sup>-asws</sup> you are boasting to me<sup>-asws</sup> with, and ancientness like my<sup>-asws</sup> ancientness you are naming to me<sup>-asws</sup> with it? Say, yes, or no!' Muawiya said, 'No, but I say no, and it is a ratification for you<sup>-asws</sup>'.

فَقَالَ الْحَسَنُ

وَ الْحَقُّ يَعْرِفُهُ ذَوُو الْأَلْبَابِ

الْحَقُّ أَبْلَجُ مَا يَجِيلُ سَبِيلُهُ-

Al-Hassan<sup>-asws</sup> 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'.<sup>60</sup>

12- قب، المناقب لابن شهر آشوب وَ قَالَ مُعَاوِيَةُ لِلْحَسَنِ بْنِ عَلِيٍّ عَ أَنَا أَحْيَرُ مِنْكَ يَا حَسَنُ قَالَ وَ كَيْفَ ذَلِكَ يَا ابْنَ هِنْدٍ قَالَ لِأَنَّ النَّاسَ قَدْ أَجْمَعُوا عَلَيَّ وَ لَمْ يُجْمِعُوا عَلَيْكَ

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

<sup>59</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 10

<sup>60</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 11

'And Muawiya said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'I am better than you<sup>-asws</sup>, O Hassan<sup>-asws</sup>!' He<sup>-asws</sup> 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<sup>-asws</sup>!'

قَالَ هَيْهَاتَ هَيْهَاتَ لَشَرِّ مَا عَلَوْتَ يَا ابْنَ آكِلَةِ الْأَحْبَادِ الْمُجْتَمِعُونَ عَلَيْكَ رَجُلَانِ بَيْنَ مُطِيعٍ وَ مُكَرِهٍ فَالطَّائِعُ لَكَ عَاصٍ لِلَّهِ وَ الْمُكَرِهُ مُعْذُورٌ بِكِتَابِ اللَّهِ وَ حَاشَ لِلَّهِ أَنْ أَقُولَ أَنَا خَيْرٌ مِنْكَ فَلَا خَيْرَ فِيكَ وَ لَكِنَّ اللَّهَ بَرَأَنِي مِنَ الرَّدَائِلِ كَمَا بَرَأَكَ مِنَ الْفَضَائِلِ

He<sup>-asws</sup> 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 to you is disobedient to Allah<sup>-azwj</sup> and the coerced one is excused by the Book of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Forbid for you to be saying, 'I am better than you<sup>-asws</sup>', for there is no goodness in you. But, Allah<sup>-azwj</sup> has Disavowed me<sup>-asws</sup> from the despicableness like what He<sup>-azwj</sup> has Disavowed you from the merits!''<sup>61</sup>

– كِتَابُ الشَّيْخِ الرَّازِيِّ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ وَاصِلٍ عَنِ الْحَسَنِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ أَنَّهُ جَلَسَ الْحَسَنُ بْنُ عَلِيٍّ وَ زَيْدُ بْنُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يَأْكُلَانِ الرُّطْبَ فَقَالَ زَيْدُ يَا حَسَنُ إِنِّي مُدْكُنْتُ أَنْبِعُضَكَ قَالَ الْحَسَنُ اعْلَمْ يَا زَيْدُ أَنَّ إِبْلِيسَ شَارَكَ أَبَاكَ فِي جَمَاعِهِ فَاخْتَلَطَ الْمَاءُ إِنْ فَأَوْرَثَكَ ذَلِكَ عِدَاوَتِي لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ شَارِكُهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ وَ شَارَكَ الشَّيْطَانُ حَزْباً عِنْدَ جَمَاعِهِ فَقَوْلُهُ لَهُ صَحَرَ فَلِذَلِكَ كَانَ يُبْغِضُ جَدِّي رَسُولَ اللَّهِ ص.

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

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

وَ هَرَبَ سَعِيدُ بْنُ سَرْحٍ مِنْ زِيَادٍ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَكَتَبَ الْحَسَنُ إِلَيْهِ يَشْفَعُ فِيهِ فَكَتَبَ زِيَادٌ مِنْ زِيَادِ بْنِ أَبِي سُفْيَانَ إِلَى الْحَسَنِ ابْنِ فَاطِمَةَ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تَبَدُّاً فِيهِ بِنَفْسِكَ قَبْلِي وَ أَنْتَ طَالِبٌ حَاجَةٍ وَ أَنَا سُلْطَانٌ وَ أَنْتَ سُوءَةٌ وَ ذَكَرَ نَحْواً مِنْ ذَلِكَ

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

فَلَمَّا قَرَأَ الْحَسَنُ الْكِتَابَ تَبَسَّمَ وَ أَنْفَعَدَ بِالْكِتَابِ إِلَى مُعَاوِيَةَ فَكَتَبَ مُعَاوِيَةُ إِلَى زِيَادٍ يُؤَيِّدُهُ وَ يَأْمُرُهُ أَنْ يُخْلِيَ عَنْ أَخِي سَعِيدٍ وَ وَلَدِهِ وَ امْرَأَتِهِ وَ رَدَّ مَالَهُ وَ بَنَاءَ مَا قَدْ هَدَمَهُ مِنْ دَارِهِ ثُمَّ قَالَ وَ أَمَّا كِتَابُكَ إِلَى الْحَسَنِ بِاسْمِهِ وَ اسْمِ أُمِّهِ – لَا تَنْسِبُهُ إِلَى أَبِيهِ وَ أُمِّهِ بِنْتُ رَسُولِ اللَّهِ وَ ذَلِكَ أَفْخَرُ لَهُ إِنْ كُنْتَ تَعْقِلُ.

<sup>61</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 12 a

<sup>62</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 12 b

When Al-Hassan<sup>-asws</sup> read the letter, he<sup>-asws</sup> smiled and sent the letter to Muawiya. Muawiya wrote to Ziyad chiding him and ordering, 'Leave alone my brother Saaed 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<sup>-asws</sup> by his<sup>-asws</sup> name and name of his<sup>-asws</sup> mother<sup>-asws</sup>, not attributing him<sup>-asws</sup> to his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> mother<sup>-asws</sup> is daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and that is more pride-worthy to him<sup>-asws</sup>, if you use your intellect''<sup>63</sup>

وَذَكَرُوا أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع دَخَلَ عَلَى مُعَاوِيَةَ يَوْمًا فَجَلَسَ عِنْدَ رِجْلِهِ وَهُوَ مُضْطَجِعٌ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ أَلَا أُعْجِبُكَ مِنْ عَائِشَةَ تَزْعُمُ أَنِّي لَسْتُ لِلْخِلَافَةِ أَهْلًا فَقَالَ الْحَسَنُ ع وَ أَعْجَبُ مِنْ هَذَا جُلُوسِي عِنْدَ رِجْلِكَ وَ أَنْتَ نَائِمٌ فَاسْتَحْيَا مُعَاوِيَةَ وَ اسْتَوَى قَاعِدًا وَ اسْتَعْدَرَهُ.

And they mentioned that Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> entered to see Muawiya one day. He<sup>-asws</sup> sat by his legs while he was lying down. He said to him<sup>-asws</sup>, 'O Abu Muhammad<sup>-asws</sup>! Are you<sup>-asws</sup> not surprised from Ayesha claiming that I am not rightful for the caliphate?' Al-Hassan<sup>-asws</sup> said: 'And even more surprising than this is my<sup>-asws</sup> sitting by your legs while you are sleeping (lying down)'. Muawiya was embarrassed and sat up straight and apologised to him<sup>-asws</sup>'<sup>64</sup>

13- قب، المناقب لابن شهر آشوب و في العقد أن مروان بن الحكم قال للحسن بن علي ع بين يدي معاوية أسرع الشيب إلى شاربك يا حسن و يقال إن ذلك من الخرق

(The books) 'Al Manaqib' of Ibn Shehr Ashub, and in 'Al Uqd' –

'Marwan Bin Al-Hakam said to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> in front of Muawiya, 'How quick are the grey hairs to your<sup>-asws</sup> moustache, O Hassan<sup>-asws</sup>, and it is said that is from the (signs of) foolishness'.

فَقَالَ ع لَيْسَ كَمَا بَلَغَكَ وَ لَكِنَّا مَعْشَرَ بَنِي هَاشِمٍ طَيِّبَةٌ أَفْوَاهُنَا عَذْبَةٌ شِفَاهُنَا فَيَسَاوُنَا يُشْبِلُنَ عَلَيْنَا بِأَنْفَاسِهِمْ وَ أَنْتُمْ مَعْشَرَ بَنِي أُمَيَّةٍ فَيَكُمُ بَحْرٌ شَدِيدٌ فَيَسَاوُكُمُ يَصْرِفُونَ أَفْوَاهَهُمْ وَ أَنْفَاسَهُمْ إِلَى أَصْدَاغِكُمْ فَإِنَّمَا يَشِيبُ مِنْكُمْ مَوْضِعُ الْعِدَارِ مِنْ أَجْلِ ذَلِكَ

He<sup>-asws</sup> said: 'It isn't like what it has reached you, but the community of the clan of Hashim<sup>-as</sup>, 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'.

قَالَ مَرْوَانُ أَمَا إِنَّ فَيْكُمْ يَا بَنِي هَاشِمٍ خَصْلَةٌ سَوِيٌّ قَالَ وَ مَا هِيَ قَالَ الْعُلْمَةُ قَالَ أَجَلٌ نُرْعَثُ مِنْ نِسَائِنَا وَ وَضِعَتْ فِي رِجَالِنَا وَ نُرْعَثُ الْعُلْمَةُ مِنْ رِجَالِكُمْ وَ وَضِعَتْ فِي نِسَائِكُمْ فَمَا قَامَ لِأُمُومَةٍ إِلَّا هَاشِمِيٌّ

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

<sup>63</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 12 c

<sup>64</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, 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”.<sup>65</sup>

14- كشف، كشف الغمة قب، المناقب لابن شهر آشوب و قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَ الْحَبِيبِ بْنِ مَسْلَمَةَ الْفَهْرِيِّ رَبِّ مَسِيرٍ لَكَ فِي غَيْرِ طَاعَةٍ قَالَ أَمَّا مَسِيرِي إِلَى أَبِيكَ فَلَا

(The books) ‘Kashf al Ghumma’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to Habeeb Bin Maslama Al-Fihry, ‘Sometimes travelling for you is in other than obedience’. He said, ‘As for my travelling to your<sup>-asws</sup> father<sup>-asws</sup>, so no!’

قَالَ بَلَىٰ وَ لَكِنَّكَ أَطَعْتَ مُعَاوِيَةَ عَلَىٰ دُنْيَا فَلَيْلَةٍ فَلَمَّا كَانَ قَامَ بِكَ فِي دُنْيَاكَ لَقَدْ فَعَدَّ بِكَ فِي آخِرَتِكَ فَلَوْ كُنْتَ إِذَا فَعَلْتَ شَرًّا قُلْتَ خَيْرًا كُنْتَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ- خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا وَ لَكِنَّكَ كَمَا قَالَ بَلَّ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

He<sup>-asws</sup> said: ‘Yes, but you are obedient to Muawiya upon a little (from the) world. So, if he were to stand with you regarding your world, so he would have sat with you regarding your Hereafter. So, if you, when you do evil, were today good, you would be like what Allah<sup>-azwj</sup> Mighty and Majestic has Said: **mingling one righteous deed and another evil one. [9:102]**, but you are like what He<sup>-azwj</sup> Said: **But, it has rusted upon their hearts, what they had been earning [83:14]**’.<sup>66</sup>

15- د، العدد القوية كشف، كشف الغمة لَمَّا خَرَجَ حَوْثَةُ الْأَسَدِيِّ عَلَىٰ مُعَاوِيَةَ وَجَّهَ مُعَاوِيَةُ إِلَى الْحَسَنِ عَ يَسْأَلُهُ أَنْ يَكُونَ هُوَ الْمُتَوَلَّى لِقِتَالِهِ فَقَالَ وَ اللَّهُ لَقَدْ كَفَفْتُ عَنْكَ لِحَقْنِ دِمَائِ الْمُسْلِمِينَ وَ مَا أَحْسَبُ ذَلِكَ يَسْعِي أَنْ أَقَاتِلَ عَنْكَ قَوْمًا أَنْتَ وَ اللَّهُ أَوْلَىٰ بِقِتَالِي مِنْهُمْ.

(The books) ‘Al Adad Al Qawiya, (and) ‘Kashf Al Ghumma’ –

‘When Howsara Al-Asady came out against Muawiya, Muawiya turned to Al-Hassan<sup>-asws</sup> asking him<sup>-asws</sup> to be in charge of fighting him. He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> had refrained from you to save the blood of the Muslims and I<sup>-asws</sup> do not reckon that gives me<sup>-asws</sup> a leeway to fight a people on your behalf. By Allah<sup>-azwj</sup>! You are the foremost with fighting against than they are!’<sup>67</sup>

وَ قِيلَ لَهُ عَ فِيكَ عَظَمَةٌ قَالَ لَا بَلَّ فِي عِرَّةٍ قَالَ اللَّهُ تَعَالَى- وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ.

And it was said to him<sup>-asws</sup>, ‘There is magnificence in you<sup>-asws</sup>!’. He<sup>-asws</sup> said: ‘But, there is honour in me<sup>-asws</sup>. Allah<sup>-azwj</sup> the Exalted Said: **‘And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**’.<sup>68</sup>

وَ قَالَ مُعَاوِيَةُ إِذَا لَمْ يَكُنِ الْهَاشِمِيُّ جَوَادًا لَمْ يُشِبْهُ قَوْمُهُ وَ إِذَا لَمْ يَكُنِ الرَّبِيزِيُّ شَجَاعًا لَمْ يُشِبْهُ قَوْمُهُ وَ إِذَا لَمْ يَكُنِ الْأُمَوِيُّ حَلِيمًا لَمْ يُشِبْهُ قَوْمُهُ وَ إِذَا لَمْ يَكُنِ الْمَخْزُومِيُّ تَبَاهًا لَمْ يُشِبْهُ قَوْمُهُ

<sup>65</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 13

<sup>66</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 14

<sup>67</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 15 a

<sup>68</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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'.

قَبْلَ ذَلِكَ الْحَسَنُ ع فَقَالَ مَا أَحْسَنَ مَا نَظَرَ لِقَوْمِهِ أَرَادَ أَنْ يَجُودَ بَنُو هَاشِمٍ بِأَمْوَالِهِمْ فَيَمْتَقِرُوا وَيُزْهَى بَنُو مَخْزُومٍ فَيُتْبِعُضَ وَ تُشْنَأُ وَ تُحَارَبَ بَنُو الرَّبِيعِ فَيَتَفَانُوا وَ تَحْلُمَ بَنُو أُمَيَّةٍ فَتُحَبَّ.

That reached Al-Hassan<sup>asws</sup>. He<sup>asws</sup> said: 'How excellently he looks out for his own people intending to be generous to the clan of Hashim<sup>as</sup> 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''<sup>69</sup>.

16- ماء، الأمايلي للشيخ الطوسي المفيض عن علي بن مالك النحوي عن محمد بن القاسم الأنباري عن أبيه عن عبد الصمد بن محمد الهاشمي عن الفضل بن سليمان التهدي عن ابن الكلبي عن شريقي [بن] الفطامي عن أبيه قال: خاصم عمرو بن عثمان بن عفان أسامة بن زيد إلى معاوية بن أبي سفيان مقدمه المدينة في حائط من حيطان المدينة فارتفع الكلام بينهما حتى تلاخبا فقال عمرو لولائي وأنت مولاي فقال أسامة والله ما أنا بمولك ولا يسرني أبي في نسبك مولاي رسول الله ص فقال أ لا تسمعون ما يستقبلني به هذا العبد

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Malik Al Nahwy, from Muhammad Bin Al Qasim Al Anbary, from his father, from Abdul Samad Bin Muhammad Al Hashimy, from Al Fazl Bin Suleyman Al Nahdy, from Ibn Al Kalby, from Sharqy Bin Al Qutamy, from his father who said,

'Amro Bin Usman Bin Affan took his dispute with Usama Bin Zayd to Muawiya Bin Abu Sufyan in front of Al-Medina regarding a garden from the gardens of Al-Medina. The talk was loud between them until they exchanged insults. Amro said, 'You are insulting me while you are my slave?' Usama said, 'By Allah<sup>azwj</sup>! I am not your slave, nor does it make me happy to attribute you to my Master<sup>saww</sup> Rasool-Allah<sup>saww</sup>!' He said, 'Are you all not listening to what this slave is facing me with?'

ثُمَّ التَقَتْ إِلَيْهِ عَمْرُو فَقَالَ لَهُ يَا ابْنَ السَّوْدَاءِ مَا أَطْعَاكَ فَقَالَ أَنْتَ أَطْعَى مَتَّى وَلَمْ تُعْزِزْنِي بِأُمِّي وَأُمِّي وَاللَّهِ خَيْرٌ مِنْ أُمِّكَ وَ هِيَ أُمُّ أَيْمَنَ مَوْلَاةُ رَسُولِ اللَّهِ ص بَشَّرَهَا رَسُولُ اللَّهِ فِي غَيْرِ مَوْطِنٍ بِالْجَنَّةِ

Then Amro turned to him and said to him, 'O son of the black man! How tyrannical you are'. He said, 'You are more tyrannical than me, and you will not fault me with my mother, and by Allah<sup>azwj</sup>, my mother is better than your mother, and she is Umm Ayman, a maid of Rasool-Allah<sup>saww</sup>. Rasool-Allah<sup>saww</sup> had given her glad tidings of Paradise in more than one place.

وَأَبِي خَيْرٍ مِنْ أَيْبِكَ زَيْدُ بْنُ خَارِثَةَ صَاحِبُ رَسُولِ اللَّهِ ص وَ جُبَّةٌ وَ مَوْلَاةٌ قُتِلَ شَهِيداً بِمَوْتِهِ عَلَى طَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِ اللَّهِ ص وَ أَنَا أَمِيرٌ عَلَى أَيْبِكَ وَ عَلَى مَنْ هُوَ خَيْرٌ مِنْ أَيْبِكَ عَلَى أَبِي بَكْرٍ وَ عُمَرُ وَ عَلَى أَبِي عُبَيْدَةَ وَ سَرَوَاتِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَأَنْتَ تُفَاخِرُنِي يَا ابْنَ عُثْمَانَ فَقَالَ عَمْرُو يَا قَوْمُ أ مَا تَسْمَعُونَ مَا يُجِيبُنِي بِهِ هَذَا الْعَبْدُ

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

<sup>69</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 15 c

obedience of Allah<sup>-azwj</sup> and obedience of Rasool-Allah<sup>-saww</sup>, 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?'

فَقَامَ مَرْوَانُ بْنُ الْحَكَمِ فَجَلَسَ إِلَى جَنْبِ عَمْرٍو بْنِ عُثْمَانَ فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ ع فَجَلَسَ إِلَى جَنْبِ أُسَامَةَ فَقَامَ سَعِيدُ بْنُ الْعَاصِ فَجَلَسَ إِلَى جَنْبِ عَمْرٍو  
فَقَامَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فَجَلَسَ إِلَى جَنْبِ أُسَامَةَ

Marwan Bin Al-Hakam stood up. He sat to the side of Amro Bin Usman. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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<sup>-asws</sup> stood up and sat to the side of Usama.

فَلَمَّا رَأَوْهُمْ مُعَاوِيَةُ قَدْ صَارُوا فَرِيقَيْنِ مِنْ بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ خَشِيَ أَنْ يَعْظُمَ الْبَلَاءُ فَقَالَ إِنَّ عِنْدِي مِنْ هَذَا الْحَائِطِ لَعِلْمًا قَالُوا فَقُلْ بِعِلْمِكَ فَقَدْ رَضِينَا

When Muawiya saw them that they had become two parties, from the clan of Hashim<sup>-as</sup> 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'.

فَقَالَ مُعَاوِيَةُ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ص جَعَلَهُ لِأُسَامَةَ بْنِ زَيْدٍ - فَمَ يَا أُسَامَةَ فَأَقْبِضْ حَائِطَكَ هَيْنَا مَرِيئاً فَقَامَ أُسَامَةُ وَ الْهَاشِمِيُّونَ فَجَزَوْا مُعَاوِيَةَ خَيْراً

Muawiya said, 'I testify that Rasool-Allah<sup>-saww</sup> 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.

فَأَقْبَلَ عَمْرٍو بْنُ عُثْمَانَ عَلَى مُعَاوِيَةَ فَقَالَ لَا جَزَاكَ اللَّهُ عَنِ الرَّحِمِ خَيْراً مَا زِدْتَ عَلَيَّ أَنْ كَذَبْتَ قَوْلَنَا وَ فَسَحْتَ حُجَّتَنَا وَ أَثْمَتَ بَنَاءَ عَدُوَّنَا

Amro Bin Usman came back to Muawiya. He said, 'May Allah<sup>-azwj</sup> 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?'

فَقَالَ مُعَاوِيَةُ وَحَكَ يَا عَمْرٍو إِنِّي لَمَّا رَأَيْتُ هَؤُلَاءِ الْفَتِيَّةَ مِنْ بَنِي هَاشِمٍ قَدْ اعْتَزَلُوا ذَكَرْتُ أَعْيُنَهُمْ تَدُورُ إِلَيَّ مِنْ تَحْتِ الْمَغَافِرِ بِصَغِيرٍ وَ كَادَ يَحْتَلِطُ عَلَيَّ عَثَلِي وَ مَا يُؤْمِنِي يَا ابْنَ عُثْمَانَ مِنْهُمْ وَ قَدْ أَحَلُّوا بِأَيْبِكَ مَا أَحَلُّوا وَ نَارَعُونِي مُهْجَةً نَفْسِي حَتَّى نَجُوثُ مِنْهُمْ بَعْدَ نَبَأٍ عَظِيمٍ وَ حَطَبٍ جَسِيمٍ فَانْصَرَفْتُ فَتَحْنُ الْمُخْلِفُونَ لَكَ خَيْراً مِنْ حَائِطِكَ إِنْ شَاءَ اللَّهُ.

Muawiya said, 'Woe be unto you, O Amro! When I saw these youths from the clan of Hashim<sup>-as</sup> 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<sup>-azwj</sup> so Desires''.<sup>70</sup>

<sup>70</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 16 a

قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ حَبِيبٍ فِي أَمَالِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ عَ عَلَى مُعَاوِيَةَ بَعْدَ عَامِ الْجُمَاعَةِ وَهُوَ جَالِسٌ فِي مَجْلِسٍ ضَيِّقٍ فَجَلَسَ عِنْدَ رِجْلَيْهِ فَتَحَدَّثَ مُعَاوِيَةُ بِمَا شَاءَ أَنْ يَتَحَدَّثَ ثُمَّ قَالَ عَجَبًا لِعَائِشَةَ تَزْعُمُ أَنِّي فِي غَيْرِ مَا أَنَا أَهْلُهُ وَ أَنَّ الَّذِي أَصْبَحْتُ فِيهِ لَيْسَ فِي الْحَقِّ مَا لَهَا وَ لِهَذَا يَغْفِرُ اللَّهُ لَهَا إِنَّمَا كَانَ يُنَازِعُنِي فِي هَذَا الْأَمْرِ أَبُو هَذَا الْجَالِسِ وَ قَدْ اسْتَأْثَرَ اللَّهُ بِهِ

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<sup>-asws</sup> Bin Ali<sup>-asws</sup> entered to see Muawiya after the year of truce, and he was seated in a narrow seat, so he<sup>-asws</sup> 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<sup>-azwj</sup> Forgive her. But rather, he<sup>-asws</sup> has been disputing me regarding this command, the father<sup>-asws</sup> of this one seated her, and Allah<sup>-azwj</sup> has Preferred (me) with it'.

فَقَالَ الْحَسَنُ ع أَوْ عَجَبْتَ ذَلِكَ يَا مُعَاوِيَةُ قَالَ إِي وَ اللَّهُ قَالَ أَفَلَا أَخْبَرْتُكَ بِمَا هُوَ أَعْجَبُ مِنْ هَذَا قَالَ مَا هُوَ قَالَ جُلُوسُكَ فِي صَدْرِ الْمَجْلِسِ وَ أَنَا عِنْدَ رِجْلَيْكَ

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

فَضَجَّكَ مُعَاوِيَةُ وَ قَالَ يَا ابْنَ أَخِي بَلَّغْنِي أَنَّ عَلَيْكَ دَيْنًا قَالَ إِنَّ عَلَيَّ دَيْنًا قَالَ كَمْ هُوَ قَالَ مِائَةُ أَلْفٍ فَقَالَ قَدْ أَمَرْنَا لَكَ بِثَلَاثِمِائَةِ أَلْفٍ مِائَةُ مِنْهَا لِدَيْنِكَ وَ مِائَةُ تَقْسِمُهَا فِي أَهْلِ بَيْتِكَ وَ مِائَةُ لِحَاصَّةٍ نَفْسِكَ فَعُمُّ مُكْرَمًا فَاقْبِضْ صِلَتَكَ

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

فَلَمَّا خَرَجَ الْحَسَنُ ع قَالَ يَزِيدُ بْنُ مُعَاوِيَةَ لِأَبِيهِ تَالَلَّهِ مَا رَأَيْتُ اسْتَقْبَلَكَ بِمَا اسْتَقْبَلْتُكَ بِهِ ثُمَّ أَمَرْتَ لَهُ بِثَلَاثِمِائَةِ أَلْفٍ قَالَ يَا بُنَيَّ إِنَّ الْحَقَّ حَقُّهُمْ فَمَنْ أَتَاكَ مِنْهُمْ فَاحْثُ لَهُ.

When Al-Hassan<sup>-asws</sup> went out, Yazeed Bin Muawiya<sup>-la</sup> said to his<sup>-la</sup> father, 'By Allah<sup>-azwj</sup>! I<sup>-la</sup> have not seen anyone speak to you with what he<sup>-asws</sup> had spoken with, then you ordered with three hundred thousand being for him<sup>-asws</sup>? He said, 'O my son<sup>-la</sup>! The right, is their<sup>-asws</sup> right, so whoever from them<sup>-asws</sup> comes to you<sup>-la</sup>, so be with an incentive for him<sup>-la</sup>'.<sup>71</sup>

<sup>71</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 20 H 16 b



باب 21 أحوال أهل زمانه و عشائره و أصحابه و ما جرى بينه و بينهم و ما جرى بينهم و بين معاوية و أصحابه لعنهم الله

## CHAPTER 21 – SITUATIONS OF THE PEOPLE OF HIS<sup>-asws</sup> ERA, AND HIS<sup>-asws</sup> CLAN, AND HIS<sup>-asws</sup> COMPANIONS, AND WHAT FLOWED BETWEEN HIM<sup>-asws</sup> AND THEM, AND WHAT FLOWED BETWEEN THEM AND MUAWIYA AND HIS COMPANIONS, MAY THE CURSE OF ALLAH<sup>-azwj</sup> BE UPON THEM

1- مع، معاني الأخبار مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ يُونُسَ الْمُعَاذِيِّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كَانَ لِلْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا صَدِيقٌ وَ كَانَ مَاجِنًا فَتَبَاطَأَ عَلَيْهِ أَيَّامًا فَجَاءَهُ يَوْمًا فَقَالَ لَهُ الْحَسَنُ ع كَيْفَ أَصْبَحْتَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَصْبَحْتُ بِخِلَافِ مَا أُحِبُّ وَ يُحِبُّ اللَّهُ وَ يُحِبُّ الشَّيْطَانُ

(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<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'There was a friend for Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the Salatwaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, and he was frivolous (playful/thoughtless). He was delayed from him<sup>-asws</sup> for days, then came to him<sup>-asws</sup>. Al-Hassan<sup>-asws</sup> said to him: 'How have you become?' He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have become opposite of what I like and Allah<sup>-azwj</sup> Likes, and (I like) what Satan<sup>-la</sup> likes'.

فَضَحِكَ الْحَسَنُ ع ثُمَّ قَالَ وَ كَيْفَ ذَاكَ قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ أَطِيعَهُ وَ لَا أَغْصِيَهُ وَ لَسْتُ كَذَلِكَ وَ الشَّيْطَانُ يُحِبُّ أَنْ أَغْصِي اللَّهَ وَ لَا أَطِيعَهُ وَ لَسْتُ كَذَلِكَ وَ أَنَا أُحِبُّ أَنْ لَا أَمُوتَ وَ لَسْتُ كَذَلِكَ

Al-Hassan<sup>-asws</sup> smiled, then said: 'And how is that so?' He said, 'Because Allah<sup>-azwj</sup> Mighty and Majestic Likes that I obey Him<sup>-azwj</sup> and not disobey Him<sup>-azwj</sup>, and I am not like that, and the Satan<sup>-la</sup> likes that I disobey Allah<sup>-azwj</sup> and not obey Him<sup>-azwj</sup>, and I am not like that, and I like not to die, and I am not like that (the death)!'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا بَالُنَا نَكْرَهُ الْمَوْتَ وَ لَا نُحِبُّهُ

A man stood up to him<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is the matter we dislike the death and do not like it?'

قَالَ فَقَالَ الْحَسَنُ ع إِنَّكُمْ أَخَرْتُمْ آخِرَتَكُمْ وَ عَمَرْتُمْ دُنْيَاكُمْ فَأَنْتُمْ تَكْرَهُونَ الثَّقَلَةَ مِنَ الْعَمْرَانِ إِلَى الْحَرَابِ.

He (the narrator) said, 'Al-Hassan<sup>-asws</sup> said: 'You have ruined your Hereafter and have built your world, so you are disliking the transfer from the buildings to the ruins (graves)'.<sup>72</sup>

2- قب، المناقب لابن شهر آشوب مِنْ أَصْحَابِ الْحَسَنِ بْنِ عَلِيٍّ ع عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الطَّيَّارُ وَ مُسْلِمُ بْنُ عَقِيلٍ وَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ حَبَابَةُ بْنُ جَعْفَرٍ الْوَالِيبِيُّ وَ حَدِيقَةُ بْنُ أَسِيدٍ وَ الْجَارُودُ بْنُ أَبِي بَشِيرٍ وَ الْجَارُودُ بْنُ الْمُنْدِرِ وَ قَيْسُ بْنُ الْأَشْعَثِ وَ سَوَّارٌ وَ سُفْيَانُ بْنُ أَبِي لَيْلَى الْهَمْدَانِيُّ وَ عَمْرُو بْنُ

<sup>72</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 1

فَيْسِ الْمَشْرِقِيِّ [الْمَشْرِقِيُّ] وَ أَبُو صَالِحٍ كَيْسَانُ بْنُ كُتَيْبٍ وَ أَبُو جُنَيْنٍ لُوطُ بْنُ يَحْيَى الْأَزْدِيُّ وَ مُسْلِمُ الْبَطِينِ وَ أَبُو رَزِينٍ مَسْعُودُ بْنُ أَبِي وَائِلٍ وَ هِلَالُ بْنُ يَسَافٍ وَ أَبُو إِسْحَاقَ بْنُ كُتَيْبٍ السَّيِّعِيُّ

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

'From the companions of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> were – Abdullah son of Ja'far Al-Tayyar<sup>-asws</sup>, and Muslim Bin Aqeel, and Abdullah Bin Al-Abbas, and Hababat Bint Ja'far Al-Walibiyah, and Huzeyfa Bin Aseyd, and Al-Jaroud Bin Abu Bishr, and Al-Jaroud Bin Al-Munzir, and Qays Bin Ash'as Bin Sawwar, and Sufyan Bin Abu Layli Al-Hamdany, and Amro Bin Qays Al-Mashriq, and Abu Salih Kaysan Bin Kuleyb, and Abu Mikhnaf Lut Bin Yahya Al-Azdy, and Muslim Al-Bateyn, and Abu Zareyn Masoud Bin Abu Wa'il, and Hilal Bin Yasaaf, and Abu Is'haq Bin Kuleyb Al-Sabie.

وَ أَصْحَابُهُ مِنْ خَوَاصِي أَبِيهِ مِثْلُ حُجْرٍ وَ رُشَيْدٍ وَ رِفَاعَةَ وَ كُمَيْلٍ وَ الْمُسَيَّبِ وَ فَيْسٍ وَ ابْنِ وَائِلَةَ وَ ابْنِ الْحَمِقِ وَ ابْنِ أَزْقَمَ وَ ابْنِ صُرْدٍ وَ ابْنِ عَقْلَةَ وَ جَابِرٍ وَ الدُّؤْلِيَّ وَ حَبَّةَ وَ عَبَايَةَ وَ جُعَيْنِدٍ وَ سَلِيمٍ وَ حَبِيبٍ وَ الْأَخْنَفِ وَ الْأَصْبَغِ وَ الْأَعْوَرِ بِمَا لَا تُحْصَى كَثْرَتُهُ.

And his<sup>-asws</sup> companions from the special ones of his<sup>-asws</sup> father<sup>-asws</sup> 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 what cannot be counted".<sup>73</sup>

3- كَأ، الكافي علي بن محمد بن بشار عن إبراهيم بن إسحاق الأحمري عن عبد الله بن حماد عن أبي مريم الأنصاري عن أبي بزره الأسلمي قال: ولد للحسن بن علي ع مولود فأنثته فريش فقالوا يهنيك الفارس فقال و ما هذا من الكلام فقولوا شكرت الواهب و بورك لك في الموهوب و بلغ الله به أشدّه و رزقك برّه.

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmary, from Abdullah Bin Hammad, from Abu Maryam Al Ansary, from Abu Barzah Al Aslami who said,

'There was born a new-born for Al-Hassan<sup>-asws</sup>, so Quraysh came to him<sup>-asws</sup>. They said, 'Congratulations to you<sup>-asws</sup> of the horseman'. He<sup>-asws</sup> said: 'And what is this from the speech? Say, 'Thanks to the Benefactor and Blessings be for you<sup>-asws</sup> regarding the Gift and may Allah<sup>-azwj</sup> Make him reach the adulthood and Grace you<sup>-asws</sup> with his righteousness".<sup>74</sup>

4- كَأ، الكافي العدة عن البرقي عن بكر بن صالح عن ذكره عن أبي عبد الله ع قال: هنأ رجل رجلاً أصاب ابناً فقال يهنيك الفارس فقال الحسن ع له ما علمك يكون فارساً أو رجلاً قال جعلت فداك فما أقول قال تقول شكرت الواهب و بورك لك في الموهوب و بلغ أشدّه و رزقك برّه.

(The book) 'Al Kafi' – The number, from Al Barqy, from Bakr Bin Salih, from the one who mentioned it,

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

<sup>73</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 2

<sup>74</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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”.<sup>75</sup>

5- كذا، الكافي مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ رَفَعَهُ قَالَ: إِنَّ الْحَسَنَ بْنَ عَلِيٍّ عَ خَرَجَ مِنَ الْحَمَّامِ فَلَقِيَهُ إِنْسَانٌ فَقَالَ طَابَ اسْتِحْضَامُكَ فَقَالَ يَا لُكْعُ وَ مَا تَصْنَعُ بِالْأَسْتِ هَاهُنَا فَقَالَ طَابَ حَيْثُكَ فَقَالَ أَمَا تَعْلَمُ أَنَّ الْحَمِيمَ الْعَرَقُ قَالَ طَابَ حَمَامُكَ فَقَالَ وَ إِذَا طَابَ حَمَامِي فَأَيُّ شَيْءٍ لِي قُلْ طَهَّرَ مَا طَابَ مِنْكَ وَ طَابَ مَا طَهَّرَ مِنْكَ.

(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<sup>-asws</sup> Bin Ali<sup>-asws</sup> went out from the bathhouse, a person came across him<sup>-asws</sup>, so he said, ‘May your<sup>-asws</sup> *Istihmamuk* (shower) be good’. So he<sup>-asws</sup> 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<sup>-asws</sup> said: ‘But do you not know that *Al-Hameem* is the perspiration?’ He said, ‘May your *Hamaamuk* be good’. He<sup>-asws</sup> said: ‘And when my<sup>-asws</sup> bathing is good, so which thing is for me<sup>-asws</sup>, but say, ‘May it be purified what is good from you<sup>-asws</sup>, and may it be good what is purified from you<sup>-asws</sup>’.<sup>76</sup>

6- قب، المناقب لابن شهر آشوب أصحابه أصحاب أبيه و بابيه قيس بن زرقا المعروف بسفينه و رشيد الهجري و يقال و ميثم التمار.

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

‘His<sup>-asws</sup> companions, companions of his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> door was Qays Bin Warqa, well known with a ship, and Rusheyd Al-Hajary, and it is said, and Meesam Al-Tammar’.<sup>77</sup>

7- ختص، الاختصاص أصحاب الحسن بن علي ع- سفيان بن أبي ليلى الهمداني- حذيفة بن أسيد الغفاري أبو رزين الأسدي.

(The book) ‘Al Ikhtisaas’ –

‘Companions of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> – Sufyan Bin Abu Layli Al-Hamdany, Huzeyfa Bin Aseyd Al-Ghifary, Abu Razeyn Al-Asady’.<sup>78</sup>

8- ختص، الاختصاص ابن الوليد عن الصفار عن علي بن سليمان بن داود و عن العطار عن سعد بن علي بن سليمان عن علي بن أسباط عن أبيه عن أبي الحسن موسى ع قال: إذا كان يوم القيامة نادى مناد أين حواري الحسن بن علي ابن فاطمة بنت محمد رسول الله ص فيقوم سفيان بن أبي ليلى الهمداني و حذيفة بن أسيد الغفاري

(The book) ‘Al Ikhtisas’ – Ibn Al Waleed, from Al Saffar, from Ali Bin Suleyman Bin Dawood, and from Al Attar, from Sa’ad, from Ali Bin Suleyman, from Ali Bin Asbat, from his father,

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

<sup>75</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 4

<sup>76</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 5

<sup>77</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 6

<sup>78</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 7

daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>? So there would stand up, Sufyan Bin Abu Layli Al-Hamdany, and Huzeyfa Bin Aseyd Al-Ghifary.

ثُمَّ يُنَادِي أَيْنَ حَوَارِيُّ الْحُسَيْنِ بْنِ عَلِيٍّ فَيَقُومُ كُلُّ مَنْ اسْتَشْهَدَ مَعَهُ وَ لَمْ يَتَخَلَّفْ عَنْهُ الْخَبِيرُ.

Then it would be called out: ‘Where are the disciples of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>?’ So there would stand everyone who had been martyred with him<sup>-asws</sup> and will not stay behind from him<sup>-asws</sup> – the Hadeeth”.<sup>79</sup>

9- فض، كتاب الروضة يل، الفضائل لابن شاذان عن عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ عَنْ رَبِيعٍ عَنْ خِرَاشٍ قَالَ: سَأَلَ مُعَاوِيَةَ ابْنُ عَبَّاسٍ قَالَ فَمَا تَقُولُ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

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

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

قَالَ عَلِيُّ أَبُو الْحُسَيْنِ ع عَلِيٌّ كَانَ وَ اللَّهِ عِلْمَ الْهُدَى وَ كَهْفَ التَّقَى وَ مَحَلَّ الْحِجَى وَ مَحْتَدَ النَّدَى وَ طَوْدَ النَّهَى وَ عِلْمَ الْوَرَى وَ نُوراً فِي ظُلْمَةِ الدُّجَى وَ دَاعِياً إِلَى الْمَحَجَّةِ الْعُظْمَى وَ مُسْتَمْسِكاً بِالْعُرْوَةِ الْوُثْقَى وَ سَامِياً إِلَى الْمَجْدِ وَ الْعُلَا

He said, ‘Ali<sup>-asws</sup> is father of Al-Hassan<sup>-asws</sup>. By Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> 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.

وَ قَائِدَ الدِّينِ وَ التَّقَى وَ سَيِّدَ مَنْ تَقَمَّصَ وَ ارْتَدَى بَعْلَ بِنْتِ الْمُصْطَفَى وَ أَفْضَلَ مَنْ صَامَ وَ صَلَّى وَ أَفْخَرَ مَنْ ضَحِكَ وَ بَكَى صَاحِبَ الْقِبْلَتَيْنِ

And guide of the religion and the piety, and chief of the ones to be Resurrected and Robed, husband of the daughter<sup>-asws</sup> of Al-Mustafa<sup>-saww</sup>, 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!

فَهَلْ يُسَاوِيهِ مَخْلُوقٌ كَانَ أَوْ يَكُونُ كَانَ وَ اللَّهِ كَالْأَسَدِ مُقَاتِلاً وَ لَهُمْ فِي الْحُرُوبِ حَامِلاً عَلَى مُبْعِضِيهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ\* إِلَى يَوْمِ النَّادِ.

Can the any creature equate to him<sup>-asws</sup>, whether it had existed or will be coming into existence? By Allah<sup>-azwj</sup>! Like the lion as a fighter, and during the wars he<sup>-asws</sup> was for them attacker upon his<sup>-asws</sup> hater. May the Curses of Allah<sup>-azwj</sup>, and the Angels, and all the people be upon him (who opposes him<sup>-asws</sup>) up to the Day of the Calling”.<sup>80</sup>

<sup>79</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 21 H 8

<sup>80</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 21 H 9

10- ل، الخصال ابن موسى عن ابن زكريا عن ابن حبيب عن العباس بن الفرّج عن أبي سلمة الغفاري عن عبد الله بن إبراهيم بن أبي فروة عن عبد الملك بن مروان قال: كُنَّا عِنْدَ مُعَاوِيَةَ ذَاتَ يَوْمٍ وَ قَدْ اجْتَمَعَ عِنْدَهُ جَمَاعَةٌ مِنْ قُرَيْشٍ وَ فِيهِمْ عِدَّةٌ مِنْ بَنِي هَاشِمٍ فَقَالَ مُعَاوِيَةُ يَا بَنِي هَاشِمٍ بِمَ تَفْخَرُونَ عَلَيْنَا أَلَيْسَ الْأَبُ وَ الْأُمُّ وَاحِدًا وَ الدَّارُ وَ الْمَوْلِدُ وَاحِدًا

(The book) 'Al Khisaal' – Ibn Musa, from Ibn Zakariya, from Ibn Habeeb, from Al-Abbas Bin Al Faraj, from Abu Salama Al Ghifary, from Abdullah Bin Ibrahim Bin Abu Farwah, from Abdul Malik Bin Marwan who said,

'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<sup>as</sup>. Muawiya said, 'O clan of Hashim<sup>as</sup>! By what are you priding upon us? Aren't the father and the mother one? And the house and the births one?'

فَقَالَ ابْنُ عَبَّاسٍ تَفْخَرُ عَلَيْنَا بِمَا أَصْبَحْتَ تَفْخَرُ بِهِ عَلَى سَائِرِ قُرَيْشٍ وَ تَفْخَرُ بِهِ قُرَيْشٌ عَلَى الْأَنْصَارِ وَ تَفْخَرُ بِهِ الْأَنْصَارُ عَلَى سَائِرِ الْعَرَبِ وَ تَفْخَرُ بِهِ الْعَرَبُ عَلَى الْعَجَمِ - بِرَسُولِ اللَّهِ ص وَ بِمَا لَا تَسْتَطِيعُ لَهُ إِنْكَارًا وَ لَا مِنْهُ فِرَارًا

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<sup>saww</sup>, and with what you are not capable to deny, nor is there any fleeing from it!'

فَقَالَ مُعَاوِيَةُ يَا ابْنَ عَبَّاسٍ لَقَدْ أُعْطِيتَ لِسَانًا ذَلَقًا تَكَادُ تَغْلِبُ بِبَاطِلِكَ حَقَّ سِوَاكَ فَقَالَ ابْنُ عَبَّاسٍ مَهْ فَإِنَّ الْبَاطِلَ لَا يَغْلِبُ الْحَقَّ وَ دَعْ عَنْكَ الْحَسَدَ فَلْيَنْسَ الشِّعَارُ الْحَسَدَ

Muawiya said, 'O Ibn Abbas! You have been given an eloquent tongue. You can almost overcome the truth with your falsehood cleanly'. Ibn Abbas said, 'Shh, for the falsehood cannot overcome the truth, and leave the envy from you, for the evil banner is the envy'.

فَقَالَ مُعَاوِيَةُ صَدَقْتَ أَمَا وَ اللَّهُ إِنِّي لَأُحِبُّكَ لِحِصَالِ أَرْبَعٍ مَعَ مَغْفِرَتِي لَكَ خِصَالًا أَرْبَعًا فَأَمَّا مَا أُحِبُّكَ فَلِقَرَابَتِكَ بِرَسُولِ اللَّهِ ص وَ أَمَّا الثَّانِيَةُ فَإِنَّكَ رَجُلٌ مِنْ أَسْرَتِي وَ أَهْلُ بَيْتِي وَ مِنْ مُضَاصِ عَبْدِ مَنَافٍ وَ أَمَّا الثَّالِثَةُ فَإِنَّ أَبِي كَانَ خَلًّا لِأَبِيكَ وَ أَمَّا الرَّابِعَةُ فَإِنَّكَ لِسَانُ قُرَيْشٍ وَ رَعِيمُهَا وَ فَقِيهُهَا

Muawiya said, 'You speak the truth! But, by Allah<sup>azwj</sup>! 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<sup>saww</sup>. 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.

وَ أَمَّا الْأَرْبَعُ الَّتِي عَفَرْتُ لَكَ فَعَدُوُّكَ عَلَيَّ بِصِفَتَيْنِ فَيَمَنْ عَدَا وَ إِسَاءَتُكَ فِي خِدْلَانِ عُثْمَانَ فَيَمَنْ أَسَاءَ وَ سَعْيُكَ عَلَيَّ عَائِشَةَ أُمَ الْمُؤْمِنِينَ فَيَمَنْ سَعَى وَ نَفْيُكَ عَنِّي زِيَادًا فَيَمَنْ نَفَى

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.

فَضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَ عَيْنَهُ حَتَّى اسْتَخْرَجْتُ عُذْرَكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ قَوْلِ الشُّعْرَاءِ أَمَّا مَا وَافَقَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ فَقَوْلُهُ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا

You struck the nose of this matter and its eye until you extracted your excuse from the Book of Allah<sup>-azwj</sup> Mighty and Majestic and words of the poets. As for what is in accordance with the Book of Allah<sup>-azwj</sup> Mighty and Majestic, it is His<sup>-azwj</sup> Word: **mingling one righteous deed and another evil one. [9:102].**

وَ أَمَّا مَا قَالَتِ الشُّعْرَاءُ فَقَوْلُ أَجِي بَنِي دِينَارٍ -

وَ لَسْتُ بِمُسْتَبْتَقٍ أَحَا لَا تَلُمُهُ - عَلَى شَعْبِ أَبِي الرَّجَالِ الْمُهْدَبِ

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'.

فَاعْلَمْ أَنِّي قَدْ قُبِلْتُ فِيكَ الْأَرْبَعِ الْأُولَى وَ غَفَرْتُ لَكَ الْأَرْبَعِ الْآخِرَى وَ كُنْتُ فِي ذَلِكَ كَمَا قَالَ الْأَوَّلُ -

سَأَقْبِلُ مَنْ قَدْ أَحَبَّ حَمِيلَهُ - وَ أَغْفِرُ مَا قَدْ كَانَ مِنْ غَيْرِ ذَلِكَ

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'.

ثُمَّ أَنْصَتُ فَتَكَلَّمَ ابْنُ عَبَّاسٍ فَقَالَ بَعْدَ حَمْدِ اللَّهِ وَ النَّعَاءِ عَلَيْهِ أَمَّا مَا ذَكَرْتَ أَنَّكَ تُحِبُّنِي لِقَرَابَتِي مِنْ رَسُولِ اللَّهِ ص فَذَلِكَ الْوَاجِبُ عَلَيْكَ وَ عَلَى كُلِّ مُسْلِمٍ أَمَّنَ بِاللَّهِ وَ رَسُولِهِ لِأَنَّهُ الْأَجْرُ الَّذِي سَأَلَكُمْ رَسُولُ اللَّهِ ص عَلَى مَا آتَاكُمْ بِهِ مِنَ الصِّيَاءِ وَ الْبُرْهَانِ الْمُبِينِ

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

فَقَالَ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَنْ لَمْ يُحِبَّ رَسُولَ اللَّهِ ص إِلَى مَا سَأَلَهُ خَابَ وَ حَزِيَ وَ كَبَا فِي جَهَنَّمَ

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<sup>-saww</sup> to what he<sup>-saww</sup> had asked him, would be disappointed and disgraced and stumble into Hell.

وَ أَمَّا مَا ذَكَرْتَ أَنِّي رَجُلٌ مِنْ أَسْرَتِكَ وَ أَهْلِ بَيْتِكَ فَذَلِكَ كَذَلِكَ وَ إِنَّمَا أَرَدْتُ بِهِ صِلَةَ الرَّحِمِ وَ لَعَمْرِي إِنَّكَ الْيَوْمَ وَصُولٌ مَعَ مَا قَدْ كَانَ مِنْكَ بِمَا لَا تُتْرَبُ عَلَيْهِ فِيهِ الْيَوْمَ

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.

وَأَمَّا قَوْلُكَ إِنَّ أَبِي كَانَ خِيَلًا لِأَبِيكَ فَقَدْ كَانَ ذَلِكَ وَ قَدْ سَبَقَ فِيهِ قَوْلُ الْأَوَّلِ-

وَأَحْفَظُهُ مِنْ بَعْدِهِ فِي الْأَقْرَابِ-

وَلَا هُوَ عِنْدَ النَّائِبَاتِ بِصَاحِبِي

سَأَحْفَظُ مَنْ أَحَى أَبِي فِي حَيَاتِهِ-

وَلَسْتُ لِمَنْ لَا يَحْفَظُ الْعَهْدَ وَامِقًا

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'.

وَأَمَّا مَا ذَكَرْتَ أَبِي لِسَانِ قُرَيْشٍ وَ زَعِيمُهَا وَ فَقِيهُهَا فَإِنِّي لَمْ أُعْطَ مِنْ ذَلِكَ شَيْئًا إِلَّا وَ قَدْ أُوتِيَتْهُ غَيْرَ أَنَّكَ قَدْ أَبَيْتَ بِشَرَفِكَ وَ كَرَمِكَ إِلَّا أَنْ تُفْضِلَنِي وَ قَدْ سَبَقَ فِي ذَلِكَ قَوْلُ الْأَوَّلِ-

يَرَاهُ لَهُ أَهْلًا وَ إِن كَانَ فَاضِلًا

وَ كُلُّ كَرِيمٍ لِلْكَرَامِ مُفْضِلٌ-

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 preferable for the benevolence, seeing himself as being rightful for it, and even was meritorious'.

وَأَمَّا مَا ذَكَرْتَ مِنْ عَدْوِي عَلَيْكَ بِصِفِّينَ فَوَ اللَّهُ لَوْ لَمْ أَفْعَلْ ذَلِكَ لَكُنْتُ مِنَ الْأَلَمِ الْعَالَمِينَ أَكَانَتْ نَفْسُكَ تُحَدِّثُكَ يَا مُعَاوِيَةُ أَيُّ أَخْذُلِ ابْنِ عَمِّي أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْمُسْلِمِينَ وَ قَدْ حَشَدَ لَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ الْمُصْطَفَوْنَ الْأَخْيَارُ لَمْ يَا مُعَاوِيَةُ أَشَكُّ فِي دِينِي أَمْ خَيْرٌ فِي سَجِيَّتِي أَمْ ضَلُّ بِنَفْسِي

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

وَأَمَّا مَا ذَكَرْتَ مِنْ خَذْلَانِ عُثْمَانَ فَقَدْ خَذَلَهُ مَنْ كَانَ أَمْسَ رَحِمًا بِهِ مِنِّي وَ لِي فِي الْأَقْرَبِينَ وَ الْأَبْعَدِينَ أُسْوَةٌ وَ إِنِّي لَمْ أَعُدْ عَلَيْهِ فِيمَنْ عَدَا بَلْ كَفَفْتُ عَنْهُ كَمَا كَفَّ أَهْلُ الْمُرُوءَاتِ وَ الْحِجَى

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.

وَأَمَّا مَا ذَكَرْتَ مِنْ سَعْيِي عَلَى عَائِشَةَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَهَا أَنْ تَقَرَّ فِي بَيْتِهَا وَ تَحْتَجِبَ بِسِتْرِهَا فَلَمَّا كَشَفَتْ جِلْبَابَ الْحَيَاءِ وَ خَالَفَتْ نَبِيَهَا ص وَ سَعَيْنَا مَا كَانَ مِنَّا إِلَيْهَا

And as for what you mentioned of my striving against Ayesha, so Allah<sup>-azwj</sup> 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<sup>-saww</sup>, the ones who were from us strived to her.



وَأَمَّا مَا ذَكَرْتَ مِنْ نَفْيِ زِيَادٍ فَإِنِّي لَمْ أَنْفِهِ بَلْ نَفَاهُ رَسُولُ اللَّهِ ص إِذْ قَالَ الْوَلَدُ لِلْفَرَّاشِ وَالْعَاهِرِ الْحَجَرُ وَإِنِّي مِنْ بَعْدِ هَذَا لِأُحِبُّ مَا سَرَّكَ فِي جَمِيعِ أُمُورِكَ

And as for what you mentioned from expulsion of Ziyad, so I did not expel him, but Rasool-Allah<sup>-saww</sup> had expelled him when he<sup>-saww</sup> 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’.

فَتَكَلَّمَ عَمْرُو بْنُ الْعَاصِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ مَا أَحَبَّكَ سَاعَةً قَطُّ غَيْرَ أَنَّهُ قَدْ أُعْطِيَ لِسَاناً ذَرِياً يُقَالُ بِهِ كَيْفَ شَاءَ وَإِنَّ مَثَلَكَ وَمَثَلَهُ كَمَا قَالَ الْأَوَّلُ وَذَكَرَ بَيِّنَتٍ شَعِيرٍ

Amro Bin Al-Aas spoke. He said, ‘O commander of the faithful! By Allah<sup>-azwj</sup>! 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.

فَقَالَ ابْنُ عَبَّاسٍ إِنَّ عَمْرَأً دَاخِلَ بَيْنَ الْعُظْمِ وَاللَّحْمِ وَالْعَصَا وَالْيَحَا وَ قَدْ تَكَلَّمَ فَلَيْسَ سَمِعَ فَقَدْ وَافَقَ قُرْآنُ أَمَّا وَاللَّهِ يَا عَمْرُو إِنِّي لَأُبْغِضُكَ فِي اللَّهِ وَ مَا أَعْتَدِرُ مِنْهُ إِنَّكَ قُتِلْتَ خَطِيباً فَقُلْتُ أَنَا شَانِيءٌ مُحَمَّدٍ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ شَانِيكَ هُوَ الْأَبْتَرُ

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<sup>-azwj</sup>, O Amro! I hate you for the Sake of Allah<sup>-azwj</sup>, and there is no excusing from it. You had stood to address, and you said, ‘I am an adversary of Muhammad<sup>-saww</sup>!’ So, Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **Surely your adversary, he is the one without posterity [108:3].**

فَأَنْتَ أَبْتَرُ الدِّينِ وَ الدُّنْيَا وَ أَنْتَ شَانِيءٌ مُحَمَّدٍ فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ

So, you are the cut off in the religion and the world, and you were an adversary of Muhammad<sup>-saww</sup> during the pre-Islamic period and Al-Islam. And Allah<sup>-azwj</sup> Blessed 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].**

وَ قَدْ خَادَذْتَ اللَّهَ وَ رَسُولَهُ قَدِيمًا وَ حَدِيثًا وَ لَقَدْ جَهَدْتَ عَلَى رَسُولِ اللَّهِ جَهْدَكَ وَ أَجْلَبْتَ عَلَيْهِ بِحَيْلِكَ وَ رَجَلِكَ حَتَّى إِذَا غَلَبَكَ اللَّهُ عَلَى أَمْرِكَ وَ رَدَّ كَيْدَكَ فِي نَحْرِكَ وَ أَوْهَنَ قُوَّتَكَ وَ أَكْذَبَ أُخْذُوتَكَ نَزَعْتَ وَ أَنْتَ حَسِيرٌ

And you have been opposing Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> in the past and currently, and you have fought against Rasool-Allah<sup>-saww</sup> with your fight and have pulled against him<sup>-saww</sup> your cavalry and your infantry, until when Allah<sup>-azwj</sup> 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.

ثُمَّ كِدْتَ يُجْهِدُكَ لِعَدَاوَةِ أَهْلِ بَيْتِ نَبِيِّهِ مِنْ بَعْدِهِ لَيْسَ بِكَ فِي ذَلِكَ حُبٌّ مُعَاوِيَةَ وَ لَا آلَ مُعَاوِيَةَ إِلَّا الْعَدَاوَةَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ ص مَعَ بُغْضِكَ وَ حَسَدِكَ الْقَدِيمِ لِأَبْنَاءِ عَبْدِ مَنَافٍ

Then you plotted with your efforts for the enmity towards the People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup> from after him<sup>-saww</sup>. In that, there isn't any love for Muawiya and the family of Muawiya, (it was) inly the enmity to Allah<sup>-azwj</sup> Mighty and Majestic and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, along with your hatred and your ancient envy to the sons of Abd Manaf.

وَمَثَلُكَ فِي ذَلِكَ كَمَا قَالَ الْأَوَّلُ-

تَعْرُضَ ضَبْعَ الْفَقْرِ لِلْأَسَدِ الْوَرْدِ-  
وَلَا هُوَ لِي عَبْدٌ فَأَبْطِشَ بِالْعَبْدِ

تَعْرُضَ لِي عَمْرُو وَ عَمْرُو خَزَائِفَ-  
فَمَا هُوَ لِي نِدٌّ فَأَشْتُمُ عَرْضَهُ-

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'.

فَتَكَلَّمَ عَمْرُو بْنُ الْعَاصِ فَقَطَعَ عَلَيْهِ مُعَاوِيَةُ وَ قَالَ أَمَا وَ اللَّهُ يَا عَمْرُو مَا أَنْتَ مِنْ رِجَالِهِ فَإِنْ شِئْتَ فَقُلْ وَ إِنْ شِئْتَ فَدَعْ فَاعْتَنَمَهَا عَمْرُو وَ سَكَتَ

Amro Bin Al-Aas spoke, but Muawiya interrupted him and said, 'But, by Allah<sup>-azwj</sup>, 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.

فَقَالَ ابْنُ عَبَّاسٍ دَعَا يَا مُعَاوِيَةُ فَوَلَّى اللَّهُ لِأَسْمَتِهِ مِمَّسِمٍ يَبْقَى عَلَيْهِ عَارُهُ وَ شَرَارُهُ إِلَى يَوْمِ الْقِيَامَةِ تَتَخَدَّثُ بِهِ الْإِمَاءُ وَ الْعَبِيدُ وَ يُتَعَنَّى بِهِ فِي الْمَجَالِسِ وَ يُحَدَّثُ بِهِ فِي الْمَحَافِلِ

Ibn Abbas said, 'Leave him, O Muawiya! For, by Allah<sup>-azwj</sup>, 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'.

ثُمَّ قَالَ ابْنُ عَبَّاسٍ يَا عَمْرُو وَ ابْتَدَأَ فِي الْكَلَامِ فَمَدَّ مُعَاوِيَةُ يَدَهُ فَوَضَعَهَا عَلَى فِي ابْنِ عَبَّاسٍ وَ قَالَ لَهُ أَفَسَمْتُ عَلَيْكَ يَا ابْنَ عَبَّاسٍ إِلَّا أَمْسَكْتَ وَ كَرِهَ أَنْ يَسْمَعَ أَهْلُ الشَّامِ مَا يَقُولُ ابْنُ عَبَّاسٍ وَ كَانَ آخِرُ كَلَامِهِ احْسَبْ أَهْلُ الْعَبْدِ وَ أَنْتَ مَذْمُومٌ وَ افْتَرَقُوا.

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".<sup>81</sup>

11- جاء، المجلس للمفيد مُحَمَّدُ بْنُ عِمْرَانَ الْمَرْزُبَانِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنِ الرَّبِيعِ بْنِ بَكَّارٍ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ مُضْعَبٍ عَنْ أَبِيهِ قَالَ: حَضَرَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ مَجْلِسَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَأَقْبَلَ عَلَيْهِ مُعَاوِيَةُ فَقَالَ يَا ابْنَ عَبَّاسٍ إِنَّكُمْ تُرِيدُونَ أَنْ تُخْرِجُوا الْإِمَامَةَ كَمَا اخْتَصَصْتُمْ بِالنَّبُوءَةِ وَ اللَّهُ لَا يَجْتَمِعَانِ أَبَدًا إِنَّ حُجَّتَكُمْ فِي الْخِلَافَةِ مُشْتَبِهَةٌ عَلَى النَّاسِ إِنَّكُمْ تَقُولُونَ نَحْنُ أَهْلُ بَيْتِ النَّبِيِّ صَ فَمَا بَالُ خِلَافَةِ النَّبُوءَةِ فِي غَيْرِنَا وَ هَذِهِ شُبُهَةٌ لِأَنَّهَا يُشْبِهُ الْحَقَّ وَ بِهَا مَسْحَةٌ مِنَ الْعَدْلِ

<sup>81</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 10

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Imran Al Marzabany, from Muhammad Bin Al-Husayn Al Jowhary, from Ali Bin Suleyman, from Al Zubeyr Bin Bakkar, from Ali Bin Salih, from Abdullah Bin Mus'ab, from his father who said,

'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<sup>-azwj</sup>! These two will not be gathered, ever! You are arguing regarding the caliphate by confusing upon the people saying, 'We<sup>-asws</sup> are People of the Household of the Prophet<sup>-saww</sup>, 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.

وَلَيْسَ الْأَمْرُ كَمَا تَتَنَبَّهُونَ إِنَّ الْخِلَافَةَ يَنْقَلِبُ فِي أَحْيَاءِ قُرَيْشٍ بِرِضَى الْعَامَّةِ وَ شُورَى الْخَاصَّةِ وَ لَسْنَا نَحْدُ النَّاسَ يَقُولُونَ لَيْتَ بَنِي هَاشِمٍ وَلُونَا وَ لَوْ وَلُونَا كَانَ خَيْرًا لَنَا فِي دُنْيَانَا وَ آخِرَاتِنَا

And the matter isn't like what you<sup>-asws</sup> 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<sup>-as</sup> had rules us, and had they ruled us it would have been better for us regarding our world and our Hereafter'.

وَ لَوْ كُنْتُمْ زَهَدْتُمْ فِيهَا أَمْسَ كَمَا تَقُولُونَ مَا قَاتَلْتُمْ عَلَيْهَا الْيَوْمَ وَ اللَّهُ لَوْ مَلَكَتُمْوهَا يَا بَنِي هَاشِمٍ لَمَا كَانَتْ رِيحٌ عَادٍ وَ لَا صَاعِقَةٌ تَمُودُ بِأَهْلِكَ لِلنَّاسِ مِنْكُمْ

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

فَقَالَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ أَمَّا قَوْلُكَ يَا مُعَاوِيَةَ إِنَّا نَحْتَجُّ بِالنَّبُوءَةِ فِي اسْتِحْقَاقِ الْخِلَافَةِ فَهُوَ وَ اللَّهُ كَذَلِكَ فَإِنْ لَمْ يُسْتَحَقَّ بِالْخِلَافَةِ بِالنَّبُوءَةِ فِيمَ يُسْتَحَقُّ

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<sup>-azwj</sup>, it is like that. So, if the caliphate is not rightful due to the Prophet-hood, then regarding what would it be rightful?

وَ أَمَّا قَوْلُكَ إِنَّ الْخِلَافَةَ وَ النَّبُوءَةَ لَا يَجْتَمِعَانِ لِأَحَدٍ فَأَيُّ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْكِتَابُ هُوَ النَّبُوءَةُ وَ الْحِكْمَةُ هِيَ السُّنَّةُ وَ الْمُلْكُ هُوَ الْخِلَافَةُ فَتَحْنُ آلَ إِبْرَاهِيمَ وَ الْحُكْمُ بِذَلِكَ جَارٍ فِينَا إِلَى يَوْمِ الْقِيَامَةِ

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<sup>-azwj</sup> 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<sup>-asws</sup> are the Progeny of Ibrahim<sup>-as</sup>, and the ruling with that shall flow among us up to the Day of Qiyamah.

وَأَمَّا دَعْوَاكَ عَلَىٰ حُجَّتِنَا أَنهَآ مُشْتَبِهَةٌ فَلَيْسَ كَذَلِكَ وَحُجَّتُنَا أَضْوَأُ مِنَ الشَّمْسِ وَ أَتَوُّرٌ مِنَ الْقَمَرِ - كِتَابُ اللَّهِ مَعَنَا وَ سُنَّةُ نَبِيِّهِ صَ فِيْنَا وَ إِنَّكَ لَتَعْلَمُ ذَلِكَ وَ لَكِنَّ نَفْسِي عَطْفُكَ وَ صَعْرَكَ قَتَلْنَا أَخَاكَ وَ جَدَّكَ وَ خَالَكَ وَ عَمَّكَ فَلَا تَبْكِ عَلَىٰ أَعْظَمِ خَائِلَةٍ وَ أَزْوَاجٍ فِي النَّارِ هَالِكَةٍ وَ لَا تَعْصَبُوا لِدِمَائِ أَرْوَاحِهَا الشِّرْكَ وَ أَخْلَاهَا الْكُفْرُ وَ وَضَعَهَا الدِّينُ

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<sup>-azwj</sup> is with us and so is the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup> is 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.

وَ أَمَّا تَذَكُّرُكَ تَقْدِيمِ النَّاسِ لَنَا فِيمَا خَلَا وَ عُدُوهُمْ عَنِ الْإِجْمَاعِ عَلَيْنَا فَمَا حُرِّمُوا مِنَّا أَعْظَمَ مِمَّا حُرِّمْنَا مِنْهُمْ وَ كُلُّ أَمْرٍ إِذَا حَصَلَ حَاصِلُهُ ثَبَتَ حَقُّهُ وَ زَالَ بَاطِلُهُ

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.

وَ أَمَّا افْتِخَارُكَ بِالْمُلْكِ الرَّائِلِ الَّذِي تَوَصَّلْتَ إِلَيْهِ بِالْمِخَالِ الْبَاطِلِ فَقَدْ مَلَكَ فِرْعَوْنُ مِنْ قَبْلِكَ فَأَهْلَكَهُ اللَّهُ وَ مَا تَمْلِكُونَ يَوْمَآ يَا بَنِي أُمَيَّةَ إِلَّا وَ تَمْلِكُ بَعْدَكُمْ يَوْمَيْنِ وَ لَا شَهْرًا إِلَّا مَلَكَنَا شَهْرَيْنِ وَ لَا حَوْلًا إِلَّا مَلَكَنَا حَوْلَيْنِ

And as for your priding with the declining kingdom which you have arrived to by adopting the falsehood, so Pharaoh<sup>-la</sup> had also ruled from before you. Allah<sup>-azwj</sup> Destroyed him<sup>-la</sup>. 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.

وَ أَمَّا قَوْلُكَ إِنَّا لَوْ مَلَكَنَا كَانَ مُلْكُنَا أَهْلَكَ لِلنَّاسِ مِنْ رِيحٍ عَادٍ وَ صَاعِقَةٍ تَمُودُ فَقَوْلُ اللَّهِ يُكَذِّبُكَ فِي ذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ - وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

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<sup>-azwj</sup> are Belying you regarding that. Allah<sup>-azwj</sup> Mighty and Majestic Said: **And We did not Send you except as a mercy to the worlds [21:107].**

فَنَحْنُ أَهْلُ بَيْتِهِ الْأَذْنَوْنَ وَ ظَاهِرُ الْعَذَابِ بِتَمْلِكِكَ رِقَابِ الْمُسْلِمِينَ ظَاهِرٌ لِلْعَيْنَانِ وَ سَيَكُونُ مِنْ بَعْدِكَ تَمْلُكَ وَلَدِكَ وَ وَلَدِ أَيْبِكَ أَهْلَكَ لِلْخَلْقِ مِنَ الرِّيحِ الْعَقِيمِ ثُمَّ يَنْتَقِمُ اللَّهُ بِأُولِيَائِهِ وَ يَكُونُ الْعَاقِبَةُ لِلْمُتَّقِينَ

We are the People<sup>-asws</sup> of his<sup>-saww</sup> 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<sup>-la</sup> and son of your father would be more destructive for the people than Al-Aqeem wind. Then

Allah<sup>-azwj</sup> will Avenge through His<sup>-azwj</sup> friends and the end-result will happen to be for the pious”.<sup>82</sup>

12- ما، الأماالي للشيخ الطوسي المفيّد عَنْ عَلِيٍّ بْنِ مَالِكٍ النَّحْوِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْمُعَدَّلِ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْأَصْفَهَانِيِّ عَنْ عُمَرَ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ عِكْرَمَةَ صَاحِبِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَجَّ مُعَاوِيَةُ نَزَلَ الْمَدِينَةَ فَاسْتَوْدَعَ لِسَعْدِ بْنِ أَبِي وَقَاصٍ عَلَيْهِ فَقَالَ لِحَلَسَاتِهِ إِذَا أَدْنَتْ لِسَعْدٍ وَ جَلَسَ فَخُذُوا عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَأَذِنَ لَهُ وَ جَلَسَ مَعَهُ عَلَى السَّرِيرِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ali Bin Malik Al Nahwy, from Ahmad Bin Ali Al Muaddal, from Usman Bin Saeed, from Muhammad Bin Suleyman Al Asfahany, from Umar Bin Qays Al Maky, from Ikrimah (Bin Abu Jahl<sup>-la</sup>) companion of Ibn Abbas who said,

‘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 Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He permitted for him, and he sat with him upon the throne.

قَالَ وَ شَتَمَ الْقَوْمُ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ فَأَنْسَكَبَتْ عَيْنَا سَعْدٍ بِالْبُكَاءِ فَقَالَ لَهُ مُعَاوِيَةُ مَا يَبْكِيكَ يَا سَعْدُ أَ تَبْكِي أَنْ يُشْتَمَ قَاتِلُ أَخِيكَ عُثْمَانَ بْنِ عَفَّانٍ

He (the narrator) said, ‘And the group reviled Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. 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?’

قَالَ وَ اللَّهُ مَا أَمْلِكُ الْبُكَاءَ خَرَجْنَا مِنْ مَكَّةَ مُهَاجِرِينَ حَتَّى نَزَلْنَا هَذَا الْمَسْجِدَ يَغْنِي مَسْجِدَ الرَّسُولِ ص فَكَانَ فِيهِ مَبِيتُنَا وَ مَقِيلُنَا إِذَا أُخْرِجْنَا مِنْهُ وَ تُرِكَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِيهِ فَاشْتَدَّ ذَلِكَ عَلَيْنَا وَ هَبْنَا نَبِيَّ اللَّهِ أَنْ نَذْكُرَ ذَلِكَ لَهُ

He said, ‘By Allah<sup>-azwj</sup>! I could not control the crying. We had gone out from Makkah as emigrants until we lodged in this Masjid, meaning Masjid of the Rasool<sup>-saww</sup>. We spent the night in it and our afternoon nap was in it, when we were expelled from it and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was left in it. That was grievous upon us and we were too awed by the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> to mentioned that to him<sup>-saww</sup>.

فَأَتَيْنَا عَائِشَةَ فَعُلْنَا يَا أُمُّ الْمُؤْمِنِينَ إِنَّ لَنَا صُحْبَةً مِثْلَ صُحْبَةِ عَلِيٍّ وَ هِجْرَةً مِثْلَ هِجْرَتِهِ وَ إِنَّا قَدْ أُخْرِجْنَا مِنَ الْمَسْجِدِ وَ تُرِكَ فِيهِ فَلَا نَدْرِي مِنْ سَخَطٍ مِنَ اللَّهِ أَوْ مِنْ غَضَبٍ مِنْ رَسُولِهِ فَادْكُرِي ذَلِكَ لَهُ فَإِنَّا نَهَابُهُ

We went to Ayesha and we said, ‘O mother of the believers! There is companionship for us like the companionship of Ali<sup>-asws</sup>, and emigration like his<sup>-asws</sup> emigration, and we were expelled from the Masjid and he<sup>-asws</sup> has been left in it. So, we do not know whether it is from the Wrath of Allah<sup>-azwj</sup> or the anger from His<sup>-azwj</sup> Rasool<sup>-saww</sup>? So, mentioned that to him<sup>-saww</sup> for we are too awed from him<sup>-saww</sup>’.

فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ص فَقَالَ لَهَا يَا عَائِشَةُ لَا وَ اللَّهُ مَا أَنَا أَخْرِجْتُهُمْ وَ لَا أَنَا أَسْكَنْتُهُ بَلِ اللَّهُ أَخْرَجَهُمْ وَ أَسْكَنَهُ

<sup>82</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 21 H 11

She mentioned that to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said to her: 'O Ayesh! No, by Allah<sup>-azwj</sup>! It was not I<sup>-saww</sup> that expelled them, nor was it I<sup>-saww</sup> that settled him<sup>-asws</sup> there, but Allah<sup>-azwj</sup> Expelled them and Settled him<sup>-asws</sup>'.

وَعَزَّوْنَا خَيْبَرَ فَأَهْرَمَ عَنْهَا مَنْ أَهْرَمَ فَقَالَ نَبِيُّ اللَّهِ ص لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَرَسُولُهُ فَدَعَاهُ وَهُوَ أَرْمَدُ فَتَقَلَّ فِي عَيْنِهِ وَ  
أَعْطَاهُ الرَّايَةَ فَفَتَحَ اللَّهُ لَهُ

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

وَعَزَّوْنَا تَبُوكَ مَعَ رَسُولِ اللَّهِ ص فَوَدَّعَ عَلِيُّ النَّبِيُّ ص عَلَى ثِيَابِهِ الْوَدَاعَ وَبَكَى فَقَالَ لَهُ النَّبِيُّ ص مَا يُبْكِيكَ فَقَالَ كَيْفَ لَا أَبْكِي وَ لَمْ أَتَخَلَّفْ عَنْكَ فِي غَزَاةٍ  
مُنْذُ بَعَثَكَ اللَّهُ تَعَالَى فَمَا بَالُكَ تُتْلِفُنِي فِي هَذِهِ الْغَزَاةِ

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

فَقَالَ لَهُ النَّبِيُّ ص أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَقَالَ عَلِيُّ ع بَلَى رَضِيتُ.

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

13- مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ الْقَدِيمَةِ، يُؤَيَّ أَنْ مُعَاوِيَةَ كَتَبَ إِلَى مَرْوَانَ وَهُوَ عَامِلُهُ عَلَى الْمَدِينَةِ أَنْ يَخْطُبَ عَلَى يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَلَى  
حُكْمِ أَبِيهَا فِي الصَّدَاقِ وَ قَضَاءِ دَيْنِهِ بِأَلْعَا مَا بَلَغَ وَ عَلَى صَلَاحِ الْحَيَّيْنِ بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ

From one of the ancient books of virtues –

'It is reported that Muawiya wrote to Marwan, and he was his governor upon Al-Medina, 'Propose for Yazeed<sup>-la</sup> for the daughter of Abdullah son of Ja'ar<sup>-asws</sup>, 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<sup>-as</sup> and the clan of Umayya'.

فَبَعَثَ مَرْوَانُ إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ يَخْطُبُ إِلَيْهِ فَقَالَ عَبْدُ اللَّهِ إِنَّ أَمْرَ نِسَائِنَا إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَاخْطُبْ إِلَيْهِ فَأَتَى مَرْوَانُ الْحَسَنَ خَاطِبًا فَقَالَ الْحَسَنُ-  
اجْمَعْ مَنْ أَرَدْتَ فَأَرْسَلِ مَرْوَانَ فَجَمَعَ الْحَيَّيْنِ مِنْ بَنِي هَاشِمٍ وَ بَنِي أُمَيَّةَ

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

<sup>83</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 21 H 12

Al-Hassan<sup>-asws</sup> said: 'Gather the ones you want to'. Marwan sent messaged and gathered the two tribes, from the clan of Hashim<sup>-as</sup> and clan of Umayya.

فَتَكَلَّمَ مَرْوَانُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ مُعَاوِيَةَ أَمَرَنِي أَنْ أَحْطُبَ زَيْنَبَ بِنْتَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ عَلَى حُكْمِ أَبِيهَا فِي الصَّدَاقِ وَ قَضَاءِ دَيْنِهِ بِالْغَا مَا بَلَغَ وَ عَلَى صَلَاحِ الْحَيَّيْنِ بَنِي هَاشِمٍ وَ أُمَيَّةَ وَ يَزِيدُ بْنُ مُعَاوِيَةَ كُفُو مَنْ لَا كُفُو لَهُ وَ لَعْمَرِي لِمَنْ يَغِيظُكُمْ يَزِيدُ أَكْثَرُ مِمَّنْ يَغِيظُ يَزِيدُ بِكُمْ وَ يَزِيدُ مِمَّنْ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ

Marwan spoke. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, 'As for after, the commander of the faithful Muawiya has ordered me to propose for Zainab Bint Abdullah, son of Ja'far<sup>-asws</sup>, on behalf of Yazeed Bin Muawiya<sup>-la</sup>, 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<sup>-as</sup> and Umayya, and Yazeed Bin Muawiya<sup>-la</sup> is a match for the one there is no match for him. And by my life! The ones being joyful with Yazeed<sup>-la</sup> are much more than the ones Yazeed<sup>-la</sup> is being joyful with you, and Yazeed<sup>-la</sup> is from the ones the cloud water his<sup>-la</sup> face'.

ثُمَّ سَكَتَ فَتَكَلَّمَ الْحَسَنُ عَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا مَا ذَكَرْتَ مِنْ حُكْمِ أَبِيهَا فِي الصَّدَاقِ فَإِنَّا لَمْ نَكُنْ لِنَرْغَبَ عَنْ سُنَّةِ رَسُولِ اللَّهِ ص فِي أَهْلِهِ وَ بَنَاتِهِ

Then he was silent, so Al-Hassan<sup>-asws</sup> spoke. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, 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<sup>-saww</sup> regarding his<sup>-saww</sup> wife and his<sup>-saww</sup> daughter<sup>-asws</sup>.

وَ أَمَّا قَضَاءُ دَيْنِ أَبِيهَا فَمَتَى قَضَيْتَ نِسَائُونَا دُونَ آبَائِهِنَّ

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

وَ أَمَّا صَلَاحُ الْحَيَّيْنِ فَإِنَّا عَادَيْنَاكُمْ لِلَّهِ وَ فِي اللَّهِ فَلَا نُصَالِحُكُمْ لِلدُّنْيَا

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

وَ أَمَّا قَوْلُكَ مَنْ يَغِيظُنَا يَزِيدُ أَكْثَرُ مِمَّنْ يَغِيظُهُ بِنَا فَإِنْ كَانَتِ الْخِلَافَةُ فَاقَتِ النَّبُوَّةَ فَتَحُ الْمَعْبُوطُونَ بِهِ وَ إِنْ كَانَتِ النَّبُوَّةُ فَاقَتِ الْخِلَافَةَ فَهُوَ الْمَعْبُوطُ بِنَا

And as for your words that the ones to be joyful with us due to Yazeed<sup>-la</sup> are more than the ones to be joyful with him<sup>-la</sup> due to us, so if the caliphate was outweighing the Prophet-hood, then we would be joyful with him<sup>-la</sup>, and if the Prophet-hood is outweighing the caliphate, the he<sup>-la</sup> should be joyful with us.

وَ أَمَّا قَوْلُكَ إِنَّ الْعَمَامَ يُسْتَسْقَى بِوَجْهِ يَزِيدَ فَإِنَّ ذَلِكَ لَمْ يَكُنْ إِلَّا لِأَنَّ رَسُولَ اللَّهِ ص وَ قَدْ رَأَيْنَا أَنْ نُرَوِّجَهَا مِنْ ابْنِ عَمِّهَا - الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ وَ قَدْ زَوَّجْنَاهَا مِنْهُ وَ جَعَلْتُ مَهْرَهَا ضِعْفَ النَّيِّ لِي بِالْمَدِينَةِ وَ كَانَ مُعَاوِيَةُ أَعْطَانِي بِمَا عَشْرَةَ آلَافٍ دِينَارٍ وَ لَهَا فِيهَا غَنًى وَ كِفَايَةٌ



And as for your words that the clouds are watering the face of Yazeed<sup>-la</sup>, for that cannot happen except for the Progeny<sup>-asws</sup> of the Rasool<sup>-saww</sup>, and we have viewed that if we were to get her married to Al-Qasim Bin Muhammad son of Ja'far<sup>-asws</sup>, the son of her paternal uncle, and in fact I<sup>-asws</sup> hereby marry her to him, and make her dower to be my<sup>-asws</sup> estate which is for me<sup>-asws</sup> at Al-Medina, and Muawiya had given (offered) me ten thousand Dirars for it, and for her therein are riches and sufficiency'.

فَقَالَ مَرْوَانُ يَا بَنِي هَاشِمٍ فَقَالَ الْحَسَنُ وَاحِدَةً وَوَاحِدَةً وَكَتَبَ مَرْوَانُ بِذَلِكَ إِلَى مُعَاوِيَةَ فَقَالَ مُعَاوِيَةُ حَظَبْنَا إِلَيْهِمْ فَلَمْ يَفْعَلُوا وَ لَوْ حَظَبُوا إِلَيْنَا لَمَا رَدَدْنَاهُمْ.

Marwan said, 'Are you<sup>-asws</sup> betraying, O clan of Hashim<sup>-as</sup>?' Al-Hassan<sup>-asws</sup> said: 'One for one!' And Marwan wrote with that to Muawiya. Muawiya said, 'We sent a proposal to them, but they did not do it, and if they had sent a proposal to us, we would not have rejected them'.

وَرُوي أَنَّ مُعَاوِيَةَ نَظَرَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع وَ هُوَ بِالْمَدِينَةِ وَ قَدْ اخْتَفَتْ بِهِ خَلْقٌ مِنْ قُرَيْشٍ يُعْظِمُونَهُ فَتَدَاخَلَهُ حَسَدٌ فَدَعَا أَبَا الْأَسْوَدِ الدُّؤَلِيَّ وَ الضَّحَّاكَ بْنَ قَيْسٍ الْفِهْرِيَّ فَشَاوَرَهُمَا فِي أَمْرِ الْحَسَنِ وَ الَّذِي يَهُمُّ بِهِ مِنَ الْكَلَامِ

And it is reported that Muawiya looked at Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he was at Al-Medina, and the people from Quraysh had surrounded him<sup>-asws</sup> in reverence to him<sup>-asws</sup>, 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<sup>-asws</sup>, and that which he should consider with for speaking.

فَقَالَ لَهُ أَبُو الْأَسْوَدِ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ أَفْضَلَ وَ أَرَى أَنَّ لَا تَفْعَلُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ لَنْ يَقُولَ فِيهِ قَوْلًا إِلَّا أَنْزَلَهُ سَامِعُوهُ مِنْهُ بِهِ حَسَدًا وَ رَفَعُوا بِهِ صُغْدًا وَ الْحَسَنُ يَا أَمِيرَ الْمُؤْمِنِينَ مُعْتَدِلٌ شَبَابُهُ أَحْضَرُ مَا هُوَ كَائِنْ جَوَابُهُ فَأَخَافُ أَنَّ يَرُدَّ عَلَيْكَ كَلَامُكَ بِنَوَافِدٍ تَزِدُّ سِهَامَكَ فَيَقْرَعُ بِذَلِكَ ظُنُونَكَ وَ يُبْذِي بِهِ عُيُونَكَ

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<sup>-asws</sup> except that the listeners from him<sup>-asws</sup> would reduce his status out of envy, and they would raise him<sup>-asws</sup> to an ascent, and Al-Hassan<sup>-asws</sup>, O commander of the faithful, is moderately young, fresh, his<sup>-asws</sup> answer will not happen. So, I fear that he<sup>-asws</sup> 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.

فَإِذَا كَلَامُكَ فِيهِ صَارَ لَهُ فَضْلًا وَ عَلَيْكَ كَلًّا إِلَّا أَنَّ تَكُونَ تَعْرِفُ لَهُ عَيْبًا فِي أَذْبٍ أَوْ وَفِيعَةً فِي حَسَبٍ وَ إِنَّهُ لَهُوَ الْمُهْدَبُ قَدْ أَصْبَحَ مِنْ صَرِيحِ الْعَرَبِ فِي عَرِّ لُبَابِهَا وَ كَرِيمٍ مَحْتَدِيهَا وَ طِيبٍ غَنْصُهَا فَلَا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ

So, then your speech regarding him<sup>-asws</sup> would become a merit for him<sup>-asws</sup> and a demerit upon you, except if you happen know there being a fault for him<sup>-asws</sup> in any etiquette or a lowness in an affiliation, and surely, he<sup>-asws</sup> is the polite one having become from the outspoken ones of the Arabs among the shiny of its pearls, and benevolent of his<sup>-asws</sup> ancestry, and its good components. So, do not do it, O commander of the faithful!'

ثُمَّ قَالَ الضَّحَّاكُ بْنُ قَيْسٍ الْفَهْرِيُّ أَمْضِ يَا أَمِيرَ الْمُؤْمِنِينَ فِيهِ رَأْيُكَ وَلَا تَنْصَرِفْ عَنْهُ بِالْأَيْكِ فَإِنَّكَ لَوْ رَمَيْتُهُ بِقَوَارِصِ كَلَامِكَ وَخُحِّمَ جَوَابِكَ لَقَدْ دَلَّ لَكَ كَمَا يَذِلُّ الْبُعِيرُ الشَّارِفَ مِنَ الْإِبِلِ

Then Al-Zahhak Bin Qays Al-Fihry said, 'Implement your view regarding him<sup>-asws</sup>, O commander of the faithful, and do not turn your affliction away from him<sup>-asws</sup>, for if you were to shoot at him<sup>-asws</sup> with the scissors of your speech and the decisiveness of your answer, he<sup>-asws</sup> would be humiliated to you just like the old camel tends to be humbled'.

فَقَالَ أَفْعَلْ وَخَضَرَتِ الْجُمُعَةُ فَصَعِدَ مُعَاوِيَةُ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى نَبِيِّهِ ص وَذَكَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَتَنَقَّصَهُ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ شَيْبَةً مِنْ قُرَيْشٍ ذَوِي سَفَهٍ وَطَيْشٍ وَتَكْدُرٍ مِنْ عَيْشٍ أَنْعَبَتْهُمْ الْمَقَادِيرُ اتَّخَذَ الشَّيْطَانُ رُءُوسَهُمْ مَقَاعِدَ وَالْيَسْتَتُّهُمْ مَبَادِرَ فَبَاضَ وَفَرَّحَ فِي صُدُورِهِمْ وَدَرَجَ فِي نُحُورِهِمْ

He said, 'Do it!' And the community presented, and Muawiya ascended the pulpit. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and sent Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and mentioned Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and derogated him<sup>-asws</sup>. 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<sup>-la</sup> has taken their heads as a seat, and their tongues are hasty, and there is inexperience in their chests and gradualness in their throats.

فَرَكِبَ بِهِنَّ الزَّلَلُ وَزَيَّنَ لَهُمُ الْخُطْلُ وَأَعْمَى عَلَيْهِمُ السُّبُلَ وَأَرَشَدَهُمْ إِلَى الْبُغْيِ وَالْعُدُوَانِ وَالرُّوْرِ وَالْبُهْتَانِ فُهُمْ لَهُ شُرَكَاءُ وَهُوَ لَهُمْ قَرِينٌ - وَ مَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا وَكَفَى بِي هُمْ وَهُمْ مُؤَذِّبًا وَ الْمُسْتَعَاذُ اللَّهُ

So, the errors are riding with them and the clumsiness is adorned 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<sup>-la</sup> associated and he<sup>-la</sup> 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<sup>-azwj</sup>!

فَوَثَبَ الْحَسَنُ بْنُ عَلِيٍّ ع وَ أَخَذَ بِعَضَادَةِ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى نَبِيِّهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَا ابْنُ نَبِيِّ اللَّهِ أَنَا ابْنُ مَنْ جَعَلَتْ لَهُ الْأَرْضُ مَسْجِدًا وَ طَهُورًا أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ

Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> leapt up and grabbed a support of the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and sent Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>, then said: 'O you people! One who recognises me<sup>-asws</sup>, so he has recognised me<sup>-asws</sup>, and one who does not recognise me<sup>-asws</sup>, so I<sup>-asws</sup> am Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. I<sup>-asws</sup> am a son<sup>-asws</sup> of the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one for whom the earth has been Made to be a Masjid and a cleansing! I<sup>-asws</sup> am a son of the radiant lamp!

أَنَا ابْنُ الْبَشِيرِ النَّذِيرِ أَنَا ابْنُ خَاتِمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ رَسُولِ رَبِّ الْعَالَمِينَ أَنَا ابْنُ مَنْ بُعِثَ إِلَى الْجِنِّ وَالْإِنْسِ أَنَا ابْنُ مَنْ بُعِثَ رَحْمَةً لِلْعَالَمِينَ

I<sup>-asws</sup> am a son<sup>-asws</sup> of the giver of glad tidings, the warner! I<sup>-asws</sup> am a son<sup>-asws</sup> of the last of Prophets<sup>-as</sup> and chief of the Messengers<sup>-as</sup> and Imam of the pious, and Rasool<sup>-saww</sup> of Lord<sup>-azwj</sup> of the world! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one sent to the Jinn and the human beings! I<sup>-asws</sup> am a son<sup>-asws</sup> of the ones Sent as a Mercy to the worlds!

فَلَمَّا سَمِعَ كَلَامَهُ مُعَاوِيَةُ غَاظَ مِنْطِقَهُ وَ أَرَادَ أَنْ يَفْطَعَ عَلَيْهِ فَقَالَ يَا حَسَنُ عَلَيْكَ بِصِفَةِ الرُّطْبِ

When Muawiya heard his<sup>-asws</sup> speech, his<sup>-asws</sup> talk infuriated him, and he wanted to cut him<sup>-asws</sup> off. He said, 'O Hassan<sup>-asws</sup>! Upon you<sup>-asws</sup> is to describe the dates'.

فَقَالَ الْحَسَنُ عَ الرِّيحُ تُنْقِضُهُ وَ الْحَرُّ يُنْضِجُهُ وَ اللَّيْلُ يُبْرِدُهُ وَ يُطَيِّبُهُ عَلَى رَحْمِ أَنْفِكَ يَا مُعَاوِيَةُ

Al-Hassan<sup>-asws</sup> 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!'

ثُمَّ أَقْبَلَ عَلَى كَلَامِهِ فَقَالَ أَنَا ابْنُ الْمُسْتَجَابِ الدَّعْوَةِ أَنَا ابْنُ الشَّفِيعِ الْمُطَاعِ أَنَا ابْنُ أَوَّلِ مَنْ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَ يُفْرِغُ بَابَ الْجَنَّةِ أَنَا ابْنُ مَنْ قَاتَلَتِ الْمَلَائِكَةُ مَعَهُ وَ لَمْ تُفَاتِنِ مَعَ نَبِيِّ قَبْلَهُ أَنَا ابْنُ مَنْ نُصِرَ عَلَى الْأَخْزَابِ أَنَا ابْنُ مَنْ دَلَّ لَهُ فُرَيْشٌ رَغْمًا

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

فَقَالَ مُعَاوِيَةُ أَمَا إِنَّكَ تُحَدِّثُ نَفْسَكَ بِالْخِلَافَةِ وَ لَسْتَ هُنَاكَ

Muawiya said, 'As for you<sup>-asws</sup>, you<sup>-asws</sup> are narrating for yourself<sup>-asws</sup> with the caliphate, and don't go over there!'

فَقَالَ الْحَسَنُ عَ أَمَا الْخِلَافَةُ فَلِمَنْ عَمِلَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص لَيْسَتْ الْخِلَافَةُ لِمَنْ خَالَفَ كِتَابَ اللَّهِ وَ عَطَّلَ السُّنَّةَ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ رَجُلٍ أَصَابَ مُلْكًا فَتَمَتَّعَ بِهِ وَ كَانَتْهُ انْقَطَعَ عَنْهُ وَ بَقِيَتْ تَبَعَاتُهُ عَلَيْهِ

Al-Hassan<sup>-asws</sup> said: 'As for the caliphate, it is for one who work in accordance with the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>. The caliphate isn't for the one who opposes the Book of Allah<sup>-azwj</sup> 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 مُعَاوِيَةُ مَا فِي فُرَيْشٍ رَجُلٍ إِلَّا وَ لَنَا عِنْدَهُ نِعَمٌ مُجِلَّةٌ وَ يَدٌ جَمِيلَةٌ قَالَ بَلَى مَنْ تَعَزَّزْتُ بِهِ بَعْدَ الدَّلِيلِ وَ تَكَثَّرْتُ بِهِ بَعْدَ الْقِلَّةِ فَقَالَ مُعَاوِيَةُ مَنْ أَوْلَيْكَ يَا حَسَنُ قَالَ مَنْ يُلْهِيكَ عَنْ مَعْرِفَتِهِ

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<sup>-asws</sup> 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<sup>-asws</sup>?'. He<sup>-asws</sup> said: 'One who wants to distract you away from recognising it'.

قَالَ الْحَسَنُ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ أَنَا ابْنُ مَنْ سَادَ فُرَيْشًا شَتَاءً وَ كَهَاءً أَنَا ابْنُ مَنْ سَادَ الْوَرَى كَرَمًا وَ ثُبُلًا أَنَا ابْنُ مَنْ سَادَ أَهْلَ الدُّنْيَا بِالْجُودِ الصَّادِقِ وَ الْفَرَعِ الْبَاسِقِ أَنَا ابْنُ مَنْ رِضَاهُ رَضَى اللَّهُ وَ سَخَطُهُ سَخَطَ اللَّهُ فَهَلْ لَكَ أَنْ تُسَامِيَهُ يَا مُعَاوِيَةُ

Al-Hassan<sup>-asws</sup>, may the Salawaat and the greetings be upon him<sup>-asws</sup>, said: 'I<sup>-asws</sup> am a son<sup>-asws</sup> of the one prevailed over Quraysh, their youths and their elders! I<sup>-asws</sup> am a son<sup>-asws</sup> of the one who prevailed over the devout and the benevolent and nobles! I<sup>-asws</sup> am a son<sup>-asws</sup> 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<sup>-asws</sup> am a son<sup>-asws</sup> of the one, pleasing him<sup>-asws</sup> is pleasing Allah<sup>-azwj</sup> and angering him<sup>-saww</sup> is angering Allah<sup>-azwj</sup>. So, is there for you to transcend it, O Muawiya?'

فَقَالَ أَقُولُ لَا تَصْدِيقاً لِقَوْلِكَ

He said, 'I am saying, there is no verification of your<sup>-asws</sup> words'.

فَقَالَ الْحَسَنُ ع الْحَقُّ أَتْلُجُّ وَ الْبَاطِلُ لَجَلَجُ وَ لَنْ يَنْدَمَ مَنْ رَكِبَ الْحَقَّ وَ قَدْ خَابَ مَنْ رَكِبَ الْبَاطِلَ وَ الْحَقُّ يَغْرِهُ ذُوو الْأَلْبَابِ

Al-Hassan<sup>-asws</sup> 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'.

ثُمَّ نَزَلَ مُعَاوِيَةُ وَ أَخَذَ يَبْدُ الْحَسَنِ وَ قَالَ لَا مَرْحَباً بِمَنْ سَاءَكَ.

Then Muawiya descended and held a hand of Al-Hassan<sup>-asws</sup> and said, 'There is no welcome to the one who saddens you<sup>-asws</sup>'.<sup>84</sup>

14- تَخَصُّصُ، الإختصاص مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْمُؤَدَّبِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍاءَ عَنْ عَبْدِ اللَّهِ [بْنِ] يَزِيدَ الْعَسَلَانِيِّ يَرْفَعُهُ قَالَ: قَدِمَ وَفَدُ الْعِرَاقِيِّينَ عَلَى مُعَاوِيَةَ فَقَدِمَ فِي وَفْدِ أَهْلِ الْكُوفَةِ عَدِيُّ بْنُ حَاتِمٍ الطَّائِي وَ فِي وَفْدِ أَهْلِ الْبَصْرَةِ الْأَخْنَفُ بْنُ قَيْسٍ وَ صَغَصَعَةُ بْنُ صُوحَانَ

(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-Taie, and among the delegates of the people of Al-Basra were Al-Ahnaf Bin Qays and Sa'saa Bin Sowhan.

فَقَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ هَؤُلَاءِ رِجَالُ الدُّنْيَا وَ هُمْ شِيعَةُ عَلِيٍّ ع الَّذِينَ قَاتَلُوا مَعَهُ يَوْمَ الْجَمَلِ وَ يَوْمَ صِفِّينَ فَكُنْ مِنْهُمْ عَلَى حَدَرٍ فَأَمَرَ لِكُلِّ رَجُلٍ مِنْهُمْ بِمَجْلِسٍ سِرِّيٍّ وَ اسْتَقْبَلَ الْقَوْمَ بِالْكَرَامَةِ

Amro Bin Al-Aas said to Muawiya, 'They are men of the world and they are Shias of Ali<sup>-asws</sup>, those who had fought alongside him<sup>-asws</sup> 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'.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالَ لَهُمْ أَهْلًا وَ سَهْلًا قَدِمْتُمْ أَرْضَ الْمُقَدَّسَةِ وَ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ الْحَشْرِ وَ النَّشْرِ

<sup>84</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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<sup>-as</sup>, and Messengers<sup>-as</sup>, and the Resurrections, and the Publicising (of the deeds)!'

فَتَكَلَّمَ صَغَصَعُهُ وَكَانَ مِنْ أَحْضَرَ النَّاسِ جَوَاباً فَقَالَ يَا مُعَاوِيَةَ أَمَا قَوْلُكَ أَرْضَ الْمُقَدَّسَةِ فَإِنَّ الْأَرْضَ لَا تُقَدِّسُ أَهْلُهَا وَ إِنَّمَا تُقَدِّسُهُمُ الْأَعْمَالُ الصَّالِحَةُ وَ أَمَا قَوْلُكَ أَرْضَ الْأَنْبِيَاءِ وَ الرُّسُلِ فَمَنْ يَمَّا مِنْ أَهْلِ التَّقَى وَ الشُّرْكَ وَ الْفِرَاعَةِ وَ الْجَبَابِرَةِ أَكْثَرُ مِنَ الْأَنْبِيَاءِ وَ الرُّسُلِ وَ أَمَا قَوْلُكَ أَرْضَ الْحُسْرِ وَ النَّشْرِ فَإِنَّ الْمُؤْمِنَ لَا يَضُرُّهُ بَعْدُ الْمُحْسِرِ وَ الْمُنَافِقُ لَا يَنْفَعُهُ قُرْبُهُ

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<sup>-as</sup> and Messengers<sup>-as</sup>', so there are more at it from the people of hypocrisy, and the Shirk, and the pharaohs<sup>-la</sup>, and the tyrants, than the Prophets<sup>-as</sup> and Messengers<sup>-as</sup>. 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'.

فَقَالَ مُعَاوِيَةُ لَوْ كَانَ النَّاسُ كُلُّهُمْ أَوْلَادَهُمْ أَبُو سُفْيَانَ لَمَا كَانَ فِيهِمْ إِلَّا كَيْسٌ رَشِيدٌ

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'.

فَقَالَ صَغَصَعُهُ قَدْ أَوْلَدَ النَّاسُ مِنْ كَانَ خَيْرًا مِنْ أَبِي سُفْيَانَ فَأَوْلَدَ الْأَمْحَقَّ وَ الْمُنَافِقَ وَ الْفَاجِرَ وَ الْفَاسِقَ وَ الْمَعْتُوَّ وَ الْمَجْنُونِ أَدَمَ أَبُو الْبَشَرِ فَحَجَل مُعَاوِيَةُ.

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

15- نَوَادِيرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ الْحَسَنُ وَ الْحُسَيْنُ ع يُصَلِّيَانِ خَلْفَ مَرْوَانَ بْنِ الْحَكَمِ فَقَالُوا لِأَخِيهِمَا مَا كَانَ أَبُوكَ يُصَلِّي إِذَا رَجَعَ إِلَى الْبَيْتِ فَقَالَ لَا وَ اللَّهُ مَا كَانَ يَزِيدُ عَلَى صَلَاةٍ.

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

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were both praying Salat behind Marwan Bin Al-Hakam. They said to one<sup>-asws</sup> of the two, 'Your<sup>-asws</sup> father<sup>-asws</sup> did not pray Salat when he<sup>-asws</sup> returned to the house'. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! He<sup>-asws</sup> had not increased upon a Salat".<sup>86</sup> (A non-Shia source - Most sources agree that he spent time as a Mu'tazilite before eventually denouncing all religion).

16- ج، الإحتجاج عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ: قَدِمَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ حَاجًّا فِي خِلَافَتِهِ فَاسْتَقْبَلَهُ أَهْلُ الْمَدِينَةِ فَتَطَرَّ فَإِذَا الَّذِينَ اسْتَقْبَلُوهُ مَا مِنْهُمْ إِلَّا قُرْشِيٌّ فَلَمَّا نَزَلَ قَالَ مَا فَعَلْتَ الْأَنْصَارُ وَ مَا بَالُهُمْ لَمْ يَسْتَقْبِلُونِي فَقِيلَ لَهُ إِنَّهُمْ مُحْتَاجُونَ لَيْسَ لَهُمْ دَوَابٌ فَقَالَ مُعَاوِيَةُ وَ أَتَيْنَ نَوَاضِحُهُمْ

<sup>85</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 14

<sup>86</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 15

(The book) 'Al Ihtijaj', from Suleym Bin Qays who said,

'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 no 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?'

فَقَالَ قَيْسُ بْنُ سَعْدٍ بْنُ عُبَادَةَ وَكَانَ سَيِّدَ الْأَنْصَارِ وَابْنُ سَيِّدِهَا أَفْنُوها يَوْمَ بَدْرٍ وَ أُحُدٍ وَ مَا بَعْدَهُمَا مِنْ مَشَاهِدِ رَسُولِ اللَّهِ ص حِينَ ضَرَبُوكَ وَ أَبَاكَ عَلَى الْإِسْلَامِ حَتَّى طَهَّرَ أَمْرُ اللَّهِ وَ أَنْتُمْ كَارِهُونَ فَسَكَتَ مُعَاوِيَةُ

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<sup>-saww</sup>, when they hit you and your father upon Al-Islam, until the Command of Allah<sup>-azwj</sup> prevailed, and you were disliking!' Muawiya was silent.

فَقَالَ قَيْسٌ أَمَا إِنَّ رَسُولَ اللَّهِ ص عَهْدَ إِلَيْنَا أَنَّا سَنَلْقَى بَعْدَهُ أَثَرَهُ قَالَ مُعَاوِيَةُ فَمَا أَمَرَكُمْ بِهِ فَقَالَ أَمَرْنَا أَنْ نَصْبِرَ حَتَّى نَلْقَاهُ قَالَ فَاصْبِرُوا حَتَّى تَلْقَوْهُ

Qays said, 'But, Rasool-Allah<sup>-saww</sup> had covenanted to us that we shall be facing selfishness (prejudices) after him<sup>-saww</sup>. Muawiya said, 'So, what did he<sup>-saww</sup> instruct you all with?' He said, 'He<sup>-saww</sup> instructed us that we should be patient until we meet him<sup>-saww</sup>'. He said, 'So be patient until you meet him<sup>-saww</sup>'.

ثُمَّ إِنَّ مُعَاوِيَةَ مَرَّ بِحُلُقَةٍ مِنْ فُرَيْشٍ فَلَمَّا رَأَوْهُ قَامُوا غَيْرَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقَالَ لَهُ يَا ابْنَ عَبَّاسٍ مَا مَنَعَكَ مِنَ الْقِيَامِ كَمَا قَامَ أَصْحَابُكَ إِلَّا لِمَوْجِدَةٍ أُنِّي قَاتِلُكُمْ بِصَيْفٍ فَلَا تَجِدُ مِنْ ذَلِكَ يَا ابْنَ عَبَّاسٍ فَإِنْ عُثْمَانُ قُتِلَ مَظْلُومًا—

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'.

قَالَ ابْنُ عَبَّاسٍ فَعُمِّرُ بْنُ الْخَطَّابِ قَدْ قُتِلَ مَظْلُومًا قَالَ عُمَرُ قَتَلَهُ كَاذِبٌ قَالَ ابْنُ عَبَّاسٍ فَمَنْ قَتَلَ عُثْمَانَ قَالَ قَتَلَهُ الْمُسْلِمُونَ قَالَ فَذَلِكَ أَذْخَصُ لِحُجَّتِكَ قَالَ فَإِنَّا قَدْ كَتَبْنَا فِي الْأَفَاقِ نَهَى عَنْ ذِكْرِ مَنَاقِبِ عَلِيٍّ وَ أَهْلِ بَيْتِهِ ع فَكُفَّ لِسَانَكَ

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<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-asws</sup> Household, so restrain your tongue!'

فَقَالَ يَا مُعَاوِيَةُ أَتَنْهَانَا عَنْ قِرَاءَةِ الْقُرْآنِ قَالَ لَا قَالَ أَتَنْهَانَا عَنْ تَأْوِيلِهِ قَالَ نَعَمْ قَالَ فَتَقْرَأُوهُ وَ لَا تَسْأَلُ عَمَّا عَنِ اللَّهِ بِهِ

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<sup>-azwj</sup> has Meant with it?'

ثُمَّ قَالَ فَأَيُّهُمَا أَوْجِبَ عَلَيْنَا قِرَاءَتُهُ أَوْ الْعَمَلُ بِهِ قَالَ كَيْفَ نَعْمَلُ بِهِ وَ لَا نَعْلَمُ مَا عَنِ اللَّهِ قَالَ سَلْ عَنْ ذَلِكَ مَنْ يَتَأَوَّلُهُ عَلَى غَيْرِ مَا تَتَأَوَّلُهُ أَنْتَ وَ أَهْلُ بَيْتِكَ قَالَ إِنَّمَا أَنْزَلَ الْقُرْآنَ عَلَى أَهْلِ بَيْتِي أَسْأَلُ عَنْهُ آلَ أَبِي سُفْيَانَ

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<sup>-azwj</sup> has Meant?' He said, 'Ask the one who is interpreting is upon other than is being interpreted by you and People<sup>-asws</sup> of your Household'. He said, 'But rather the Quran was Revealed upon People<sup>-asws</sup> of my Household, so we should be asking the family of Abu Sufyan about it?

يَا مُعَاوِيَةُ أَ تَنْهَانَا أَنْ نَعْبُدَ اللَّهَ بِالْقُرْآنِ بِمَا فِيهِ مِنْ حَلَالٍ وَ حَرَامٍ فَإِنْ لَمْ نَسْأَلِ الْأُمَّةَ عَنْ ذَلِكَ حَتَّى تَعْلَمَ هَٰذَا وَ تَحْتَلِفُ قَالَ أَفَرَأَوْا الْقُرْآنَ وَ تَأَوَّلُوهُ وَ لَا تَرَوُوهَا شَيْئاً بِمَا أَنْزَلَ اللَّهُ فِيكُمْ وَ ارْزُؤُوا مَا سِوَى ذَلِكَ

O Muawiya! Are you forbidding us from worshipping Allah<sup>-azwj</sup> 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<sup>-azwj</sup> has Revealed regarding you all, and report what is besides that'.

قَالَ فَإِنَّ اللَّهَ يَقُولُ فِي الْقُرْآنِ - يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْبَى اللَّهُ إِلََّا أَنْ يُنِيرَ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ قَالَ يَا ابْنَ عَبَّاسٍ ارْزُعْ عَلَى نَفْسِكَ وَ كُفْتُ لِسَانَكَ وَ إِنْ كُنْتُ لَا بُدَّ فَأَعْلَا فَلْيَكُنْ ذَلِكَ سِرّاً لَا يَسْمَعُهُ أَحَدٌ عِلَانِيَةً ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَبَعَثَ إِلَيْهِ بِمِائَةِ أَلْفِ دِرْهَمٍ

He said, 'Allah<sup>-azwj</sup> 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 secretly. No one should hear it openly'. Then he returned to his house and sent one hundred thousand Dirhams to him.

وَ نَادَى مُنَادِي مُعَاوِيَةَ أَنْ بَرِّتِ اللَّيْمَةَ مِمَّنْ رَوَى حَدِيثاً فِي مَنَاقِبِ عَلِيٍّ وَ فَضْلِ أَهْلِ بَيْتِهِ وَ كَانَ أَشَدَّ النَّاسِ بِلَيْتَةِ أَهْلِ الْكُوفَةِ لِكَثْرَةِ مَنْ بِهَا مِنَ الشَّيْعَةِ فَاسْتَعْمَلَ زِيَادَ بْنَ أَبِيهِ وَ صَمَّ إِلَيْهِ الْعِرَاقَيْنِ الْكُوفَةَ وَ الْبَصْرَةَ

And a caller of Muawiya called out, 'I am free from responsibility from the one who reports any Hadeeth regarding the virtues of Ali<sup>-asws</sup>, and merits of People<sup>-asws</sup> of his<sup>-asws</sup> 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.

فَجَعَلَ يَسْتَعِجُّ الشَّيْعَةَ وَ هُوَ بِهِمْ عَارِفٌ يَقْتُلُهُمْ تَحْتَ كُلِّ حَجَرٍ وَ مَدْرٍ وَ أَخَافَهُمْ وَ قَطَعَ الْأَيْدِي وَ الْأَرْجُلَ وَ صَلَبَهُمْ فِي جُدُوعِ النَّحْلِ وَ سَمَلَ أَعْيُنَهُمْ وَ طَرَدَهُمْ وَ شَرَّدَهُمْ حَتَّى نَفُوا عَنِ الْعِرَاقِ فَلَمْ يَبْقَ بِهَا أَحَدٌ مَعْرُوفٌ مَشْهُورٌ فَهُمْ بَيْنَ مَقْتُولٍ أَوْ مَصْلُوبٍ أَوْ مَحْبُوسٍ أَوْ طَرِيدٍ أَوْ شَرِيدٍ

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.

وَكُتِبَ مُعَاوِيَةُ إِلَى جَمِيعِ عُمَّالِهِ فِي الْأَمْصَارِ أَنْ لَا يُجِيزُوا لِأَحَدٍ مِنْ شِيعَةِ عَلِيٍّ وَأَهْلِ بَيْتِهِ شَهَادَةً وَانْظُرُوا مَنْ قَبْلَكُمْ مِنْ شِيعَةِ عُثْمَانَ وَحُجْبِهِ وَحُجْبِي أَهْلِ بَيْتِهِ وَأَهْلِ وَلَايَتِهِ وَالَّذِينَ يَزُورُونَ فَضْلَهُ وَمَنَاقِبَهُ فَادْنُوا بِجَالِسِهِمْ وَفَرِّقُوهُمْ وَأَكْرِمُوهُمْ وَاجْتَنِبُوا مَنْ يَزُورِي مِنْ مَنَاقِبِهِ بِاسْمِهِ وَاسْمِ أَبِيهِ وَقَبِيلَتِهِ

And Muawiya wrote to entirety of his office bearers in the cities, 'It is not allowed for anyone from the Shias of Ali<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-asws</sup> 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'.

فَفَعَلُوا حَتَّى كَثُرَتِ الرِّوَايَةُ فِي عُثْمَانَ وَافْتَعَلُوهَا لِمَا كَانَ يَنْبَغُ إِلَيْهِمْ مِنَ الصَّلَاتِ وَالْخَلَعِ وَالْقَطَائِعِ مِنَ الْعَرَبِ وَالْمَوَالِي فَكَثُرَ ذَلِكَ فِي كُلِّ مِصْرٍ وَتَنَافَسُوا فِي الْأَمْوَالِ وَالْأَنْبِيَاءِ فَلَيْسَ أَحَدٌ يَجِيءُ مِنْ مِصْرٍ مِنَ الْأَمْصَارِ فَيَزُورِي فِي عُثْمَانَ مَنَقِبَةً أَوْ فَضِيلَةً إِلَّا كُتِبَ اسْمُهُ وَقُرْبُ وَ أَجِيرَ

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.

فَلْيَبْتُوا بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ كُتِبَ إِلَى عُمَّالِهِ أَنَّ الْحَدِيثَ فِي عُثْمَانَ قَدْ كَثُرَ وَفُشِيَ فِي كُلِّ مِصْرٍ فَادْعُوا النَّاسَ إِلَى الرِّوَايَةِ فِي مُعَاوِيَةَ وَفَضْلِهِ وَ سَوَابِقِهِ فَإِنَّ ذَلِكَ أَحَبُّ إِلَيْنَا وَأَقْرَبُ لِأَعْيُنِنَا وَادْخُلْ حُجَّةَ أَهْلِ هَذَا الْبَيْتِ وَ أَشَدُّ عَلَيْهِمْ

That (situation) remained for as long as Allah<sup>-azwj</sup> 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<sup>-asws</sup> of his Household and severer upon them<sup>-asws</sup>.

فَقَرَأَ كُلُّ أَمِيرٍ وَ قَاضٍ كِتَابَهُ عَلَى النَّاسِ فَأَخَذَ النَّاسُ فِي الرِّوَايَاتِ فِي فَضَائِلِ مُعَاوِيَةَ عَلَى الْمُنْبَرِ فِي كُلِّ كُورَةٍ وَ كُلِّ مَسْجِدٍ زُوراً وَ أَلْفَوْا ذَلِكَ إِلَى مُعَلِّمِي الْكِتَابِ فَعَلِمُوا ذَلِكَ صِبْيَانَهُمْ كَمَا يَعْلَمُوهُمْ الْقُرْآنَ حَتَّى عَلَّمُوهُ بَنَاهُمْ وَ نِسَاءَهُمْ وَ حَشَمَهُمْ

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.

فَلْيَبْتُوا بِذَلِكَ مَا شَاءَ اللَّهُ وَ كُتِبَ زَيْدُ بْنُ أَبِيهِ إِلَيْهِ فِي حَقِّ الْخَضِرِيِّينَ أَنَّهُمْ عَلَى دِينِ عَلِيٍّ وَ عَلَى رَأْيِهِ فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَقْتُلْ كُلَّ مَنْ كَانَ عَلَى دِينِ عَلِيٍّ وَ رَأْيِهِ فَقَتَلَهُمْ وَ مَثَلَ بِهِمْ

They remained upon that for as long as Allah<sup>-azwj</sup> 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<sup>-asws</sup> and upon his<sup>-asws</sup> view. Muawiya wrote to him, 'Kill everyone who was upon the religion of Ali<sup>-asws</sup> and his<sup>-asws</sup> view'. So, he killed them and set an example with them.

وَكَتَبَ مُعَاوِيَةُ إِلَى جَمِيعِ الْبُلْدَانِ انْظُرُوا مَنْ قَامَتْ عَلَيْهِ الْبَيِّنَةُ أَنَّهُ يُحِبُّ عَلِيًّا وَ أَهْلَ بَيْتِهِ فَأَخُوهُ عَنِ الدِّيَّانِ

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

وَكَتَبَ كِتَابًا آخَرَ انْظُرُوا مَنْ قَبْلَكُمْ مِنْ شِيعَةِ عَلِيٍّ وَ أَهْمَنُوهُ بِحَبِّهِ فَأَقْتُلُوهُ وَ إِنْ لَمْ تُعَمَّ عَلَيْهِ الْبَيِّنَةُ فَقَتْلُوهُمْ عَلَى التَّهْمَةِ وَ الظَّنِّ وَ الشُّبْهَةِ تَحْتَ كُلِّ حَجَرٍ حَتَّى لَوْ كَانَ الرَّجُلُ تَسْقُطُ مِنْهُ كَلِمَةٌ ضَرَبَتْ عَنْقَهُ وَ حَتَّى كَانَ الرَّجُلُ يُزَمَّى بِالزُّنْدَقَةِ وَ الْكُفْرِ كَانَ يُكْرَمُ وَ يُعْظَمُ وَ لَا يُتَعَرَّضُ لَهُ بِكَرْوَةٍ وَ الرَّجُلُ مِنَ الشَّيْعَةِ لَا يَأْمَنُ عَلَى نَفْسِهِ فِي بَلَدٍ مِنَ الْبُلْدَانِ - لَا سِوَمَا الْكُوفَةِ وَ الْبَصْرَةِ

And he wrote another letter, 'Look at the ones from the Shias of Ali<sup>-asws</sup> 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).

حَتَّى لَوْ أَنَّ أَحَدًا مِنْهُمْ أَرَادَ أَنْ يُلْقِيَ سِرًّا إِلَى مَنْ يَتَّقَى بِهِ لَأَتَاهُ فِي بَيْتِهِ فَيَخَافُ خَادِمَهُ وَ مَمْلُوكَهُ فَلَا يُحَدِّثُهُ إِلَّا بَعْدَ أَنْ يَأْخُذَ عَلَيْهِ الْإِيمَانُ الْمَعْلَظَةَ لِيَكْتُمَنَّ عَلَيْهِ

(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.

ثُمَّ لَا يَزِدَادُ الْأَمْرَ إِلَّا شِدَّةً حَتَّى كَثُرَ وَ ظَهَرَ أَحَادِيثُهُمُ الْكَاذِبَةُ وَ نَشَأَ عَلَيْهِ الصِّبْيَانُ يَتَعَلَّمُونَ ذَلِكَ وَ كَانَ أَشَدَّ النَّاسِ فِي ذَلِكَ الْفِرَاءُ الْمُرَائُونَ الْمُتَصَبِّغُونَ الَّذِينَ يُظْهِرُونَ الْحُشُوعَ وَ الْوَرَعَ فَكَذَّبُوا وَ انْتَحَلُوا الْأَحَادِيثَ وَ وَلَدُوهَا فَيَحْطُونَ بِذَلِكَ عِنْدَ الْوَلَاةِ وَ الْقَضَاةِ وَ يَذْنُونَ بِجَالِسِهِمْ وَ يُصِيبُونَ بِذَلِكَ الْأَمْوَالَ وَ الْقَطَائِعَ وَ الْمَنَازِلَ

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.

حَتَّى صَارَتْ أَحَادِيثُهُمْ وَرَوَايَتُهُمْ عِنْدَهُمْ حَقًّا وَصِدْقًا فَرَوَوْهَا وَقِيلُوهَا وَتَعَلَّمُوهَا وَعَلَّمُوهَا وَأَحْبَوْا عَلَيْهَا وَأَبْغَضُوا مِنْ رَدَّهَا أَوْ شَكَّ فِيهَا فَاجْتَمَعَتْ عَلَى ذَلِكَ جَمَاعَتُهُمْ وَصَارَتْ فِي يَدِ الْمُتَنَسِّكِينَ وَ الْمُتَدَبِّتِينَ مِنْهُمْ الَّذِينَ لَا يَسْتَحِلُّونَ الْإِفْتِعَالَ لِمِثْلِهَا فَقِيلُوهَا وَهُمْ يَرَوْنَ أَنَّهَا حَقٌّ

(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.

وَلَوْ عَلِمُوا بِطُلَاهَا وَتَيَقَّنُوا أَنَّهَا مُفْتَعَلَةٌ لَأَعْرَضُوا عَنْ رَوَايَتِهَا وَلَمْ يَدِينُوا بِهَا وَلَمْ يُبْغِضُوا مَنْ خَالَفَهَا-

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.

فَصَارَ الْحَقُّ فِي ذَلِكَ الزَّمَانِ عِنْدَهُمْ بَاطِلًا وَ الْبَاطِلُ حَقًّا وَ الْكَذِبُ صِدْقًا وَ الصِّدْقُ كَذِبًا

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

فَلَمَّا مَاتَ الْحُسَيْنُ بْنُ عَلِيٍّ عِزَّ إِزْدَادِ الْبَلَاءِ وَ الْفِتْنَةُ فَلَمْ يَبْقَ لِلَّهِ وَبِيٍّ إِلَّا خَائِفٌ عَلَى نَفْسِهِ أَوْ مَقْتُولٌ أَوْ طَرِيدٌ أَوْ شَرِيدٌ

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

فَلَمَّا كَانَ قَبْلَ مَوْتِ مُعَاوِيَةَ بَسْتَيْنِ حَجَّ الْحُسَيْنُ بْنُ عَلِيٍّ عِزَّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ مَعَهُ وَ قَدْ جَمَعَ الْحُسَيْنُ بْنُ عَلِيٍّ عِزَّ بَنِي هَاشِمٍ رِجَالَهُمْ وَ نِسَاءَهُمْ وَ مَوَالِيَهُمْ وَ شِيعَتَهُمْ مِنْ حَجَّ مِنْهُمْ وَ مَنْ لَمْ يَحْجْ وَ مَنْ بِالْأَمْصَارِ مَنْ يَعْرِفُونَهُ وَ أَهْلَ بَيْتِهِ

When it was before the death of Muawiya by two years, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> performed Hajj, and Abdullah son of Ja'far<sup>-asws</sup> and Abdullah Bin Abbas were with him<sup>-asws</sup>. And Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> had gathered the clan of Hashim<sup>-as</sup>, 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<sup>-asws</sup>, and members of his<sup>-asws</sup> family.

ثُمَّ لَمْ يَدَعْ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ مِنْ أَبْنَائِهِمْ وَ التَّابِعِينَ وَ مِنَ الْأَنْصَارِ الْمَعْرُوفِينَ بِالصَّلَاحِ وَ التُّسْكِ إِلَّا جَمَعَهُمْ فَاجْتَمَعَ إِلَيْهِمْ بِمَنْى أَكْثَرُ مِنْ أَلْفِ رَجُلٍ وَ الْحُسَيْنُ بْنُ عَلِيٍّ عِزَّ فِي سَرَادِقِهِ عَامَّتُهُمُ التَّابِعُونَ وَ أَبْنَاءُ الصَّحَابَةِ

Then he<sup>-asws</sup> did not leave anyone from the companions of Rasool-Allah<sup>-saww</sup>, and from their sons, and the *Tabieen* (followers), and from the Helpers, the well-known with the righteousness and the rituals, except he<sup>-asws</sup> gathered them (all). There gathered to him<sup>-asws</sup> more than a thousand men, and Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was in his<sup>-asws</sup> tent, generality of them being the *Tabieen* and sons of the companions.

فَقَامَ الْحُسَيْنُ ع فِيهِمْ خُطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ هَذَا الطَّاعِنَةَ قَدْ صَنَعَ بِنَا وَ بِشِيعَتِنَا مَا قَدْ عَلِمْتُمْ وَ رَأَيْتُمْ وَ شَهِدْتُمْ وَ بَلَّغْتُمْ وَ  
إِنِّي أُرِيدُ أَنْ أَسْأَلَكُمْ عَنْ أَشْيَاءَ فَإِنْ صَدَقْتُ فَصَدِّقُونِي وَ إِنْ كَذَبْتُ فَكَذِّبُونِي

Al-Husayn<sup>-asws</sup> stood up among them to address. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'As for after, this tyrant has dealt with us<sup>-asws</sup> and our<sup>-asws</sup> Shias what you have known and seen and witnessed, and it has reached you all. And I<sup>-asws</sup> want to asked you about things, so if I<sup>-asws</sup> speak the truth, then ratify me<sup>-asws</sup>, and if I<sup>-asws</sup> were to lie, then belie me<sup>-asws</sup>.

اسْمِعُوا مَقَالَتِي وَ اذْكُمُوا قَوْلِي ثُمَّ ارْجِعُوا إِلَى أَمْصَارِكُمْ وَ قَبَائِلِكُمْ مِنْ أَمْنَتُمْ وَ وَثِقْتُمْ بِهِ فَادْعُوهُمْ إِلَى مَا تَعْلَمُونَ فَإِنِّي أَخَافُ أَنْ يَنْدَرِسَ هَذَا الْحَقُّ وَ يَذْهَبَ -  
وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

Listen to my<sup>-asws</sup> talk and conceal my<sup>-asws</sup> 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<sup>-asws</sup> fear that this truth would be wiped out and gone, ***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]***'.

فَمَا تَرَكَ الْحُسَيْنُ ع شَيْئاً أَنْزَلَ اللَّهُ فِيهِمْ مِنَ الْقُرْآنِ إِلَّا قَالَهُ وَ فَسَّرَهُ وَ لَا شَيْئاً قَالَهُ الرَّسُولُ ص فِي أَبِيهِ وَ أُمِّهِ وَ أَهْلِ بَيْتِهِ إِلَّا رَوَاهُ

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

وَ كُلُّ ذَلِكَ يَقُولُ الصَّحَابَةُ اللَّهُمَّ نَعَمْ قَدْ سَمِعْنَاهُ وَ شَهِدْنَاهُ وَ يَقُولُ التَّابِعُونَ اللَّهُمَّ قَدْ حَدَّثَنَا عَنْ نُصَدِّقُهُ وَ نَأْتِيهِ حَتَّى لَمْ يَتْرُكْ شَيْئاً إِلَّا قَالَهُ ثُمَّ قَالَ  
أَنْشِدْكُمْ بِاللَّهِ إِلَّا رَجَعْتُمْ وَ حَدَّثْتُمْ بِهِ مَنْ يَتَّقُونَ بِهِ ثُمَّ نَزَلَ وَ تَفَرَّقَ النَّاسُ عَنْ ذَلِكَ.

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

17- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المufeed عن الكاتب عن العفرائي عن الثقفيني عن جعفر بن محمد الوراق عن عبد الله بن الأزرقي  
عن أبي الجحاف عن معاوية بن ثعلبة قال: لما استوثق الأمر لمعاوية بن أبي سفيان أنفذ بسر بن أرطاة إلى الحجاز في طلب شيعة أمير المؤمنين ع و  
كان على مكة عبيد الله بن العباس بن عبد المطلب فطلبه فلم يقدِر عليه فأخبر أن له ولدين صبيّين فبحث عنهما فوجدتهما فأخذهما و أخرجهما من  
الموضع الذي كانا فيه و لهما دؤابتان فأمر بذبجهما فدبحا و بلغ أمهما الخبر فكاذت نفسها فخرج

(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<sup>-asws</sup>, and (the governor) upon Makkah

<sup>87</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 16

was Ubeydullah Bin Al-Abbas son of Abdul Muttalib<sup>as</sup>. 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’.

قَالَ ثُمَّ اجْتَمَعَ عُيَيْدُ اللَّهِ بْنُ الْعَبَّاسِ مِنْ بَعْدُ وَبُسْرُ بْنُ أَرْطَاةَ عِنْدَ مُعَاوِيَةَ فَقَالَ مُعَاوِيَةُ لِعُبَيْدِ اللَّهِ أَتَعْرِفُ هَذَا الشَّيْخَ قَاتِلَ الصَّبِيِّينَ قَالَ بُسْرٌ نَعَمْ أَنَا قَاتِلُهُمَا فَمَهْ فَقَالَ عُيَيْدُ اللَّهِ لَوْ أَنَّ لِي سَيْفًا قَالَ بُسْرٌ فَهَآكَ سَيْفِي وَ أَوْمَأَ إِلَى سَيْفِهِ

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.

فَرَبَّرَهُ مُعَاوِيَةُ وَ انْتَهَرَهُ وَ قَالَ أَفَ لَكَ مِنْ شَيْخٍ مَا أَحْمَقَكَ تَعَمُّدُ إِلَى رَجُلٍ قَدْ قَتَلْتَ ابْنَيْهِ فَتُعْطِيهِ سَيْفَكَ كَأَنَّكَ لَا تَعْرِفُ أَكْبَادَ بَنِي هَاشِمٍ وَ اللَّهُ لَوْ دَعَعْتَهُ إِلَيْهِ لَبَدَأَ بِكَ وَ ثَنَى بِِي فَقَالَ عُيَيْدُ اللَّهِ بَلْ وَ اللَّهُ كُنْتُ أَبْدَأُ بِكَ وَ أَثْنَى بِهِ.

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<sup>as</sup>. By Allah<sup>azwj</sup>! If you had handed it over to him, he would begin with you and secondly with me!’ Ubeydullah said, ‘But, by Allah<sup>azwj</sup>, I would have begun with you and secondly with him’<sup>88</sup>.

18- ماء، الأماالي للشيخ الطوسي المفيد عَنْ عَلِيِّ بْنِ مَالِكٍ النَّخَوِيِّ عَنِ الْحُسَيْنِ بْنِ عَطَّارٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْإِصْبَاعِيِّ عَنْ عَطَاءِ بْنِ مُسْلِمٍ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ قَالَ: كُنْتُ غَازِيًا زَمَنَ مُعَاوِيَةَ بِخُرَاسَانَ وَ كَانَ عَلَيْنَا رَجُلٌ مِنَ التَّابِعِينَ فَصَلَّى بِنَا يَوْمًا الظُّهْرَ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ حَدَثَ فِي الْإِسْلَامِ حَدَثٌ عَظِيمٌ لَمْ يَكُنْ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صِ مِثْلُهُ

(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 Abu 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<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and said, ‘O you people! A new event has occurred in Al-Islam. A mighty event like it has not occurred since Allah<sup>azwj</sup> Recalled His<sup>azwj</sup> Prophet<sup>saww</sup>!’

بَلَغَنِي أَنَّ مُعَاوِيَةَ قَتَلَ حُجْرًا وَ أَصْحَابَهُ فَإِنْ يَكُ عِنْدَ الْمُسْلِمِينَ غَيْرٌ فَسَبِيلُ ذَلِكَ وَ إِنْ لَمْ يَكُنْ عِنْدَهُمْ غَيْرٌ فَاسْأَلُ اللَّهَ أَنْ يَقْضِيَنِي إِلَيْهِ وَ أَنْ يُعَجِّلَ إِلَيْهِ وَ أَنْ يُعَجِّلَ ذَلِكَ

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-

<sup>88</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 17

esteem with them, then I ask Allah-<sup>azwj</sup> to Recall me to Him-<sup>azwj</sup>, and that He-<sup>azwj</sup> should Accelerate it and Hasten that!’

قَالَ الْحُسَيْنُ بْنُ أَبِي الْحُسَيْنِ فَلَا وَاللَّهِ صَلَّيْنَا صَلَاةً غَيْرَهَا حَتَّى سَمِعْنَا عَلَيْهِ الصِّيَاخَ.

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

19- ج، الإحتجاج عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ: لَمَّا قَتَلَ مُعَاوِيَةُ حُجْرَ بْنَ عَدِيٍّ وَأَصْحَابَهُ حَجَّ ذَلِكَ الْعَامَ فَلَقِيَ الْحُسَيْنَ بْنَ عَلِيٍّ - ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ هَلْ بَلَغَكَ مَا صَنَعْنَا بِحُجْرٍ وَأَصْحَابِهِ وَأَشْيَاعِهِ وَشِيعَةِ أَبِيكَ

(The book) ‘Al Ihtijaj’ – From Salih Bin Kaysan who said,

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

فَقَالَ وَمَا صَنَعْتَ بِهِمْ قَالَ قَتَلْنَاهُمْ وَكَفَّنَاهُمْ وَصَلَّيْنَا عَلَيْهِمْ فَضَحِكَ الْحُسَيْنُ ع ثُمَّ قَالَ خَصَمَكَ الْقَوْمُ يَا مُعَاوِيَةُ لَكِنَّا لَوْ قَتَلْنَا شِيعَتَكَ مَا كَفَّنَاهُمْ وَلَا صَلَّيْنَا عَلَيْهِمْ وَلَا أَقْبَرْنَاهُمْ

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

وَلَقَدْ بَلَغَنِي وَفَيْعُكَ فِي عَلِيٍّ ع وَ قِيَامُكَ بِنَفْسِنَا وَ اغْتِرَاضُكَ بَنِي هَاشِمٍ بِالْعُيُوبِ فَإِذَا فَعَلْتَ ذَلِكَ فَارْجِعْ فِي نَفْسِكَ ثُمَّ سَلِّهَا الْحَقُّ عَلَيْهَا وَ لَهَا فَإِنْ لَمْ يَجِدْهَا أَكْثَرَ غَيْبًا فَمَا أَصْغَرَ عَيْبِكَ فِيكَ

And it has reached me-<sup>asws</sup> that you are talking badly regarding Ali-<sup>asws</sup> and your standing with derogating us-<sup>asws</sup>, and your exposing the clan of Hashim-<sup>as</sup> 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 يَا مُعَاوِيَةُ وَلَا تُؤْتِرَنَّ غَيْرَ قَوْسِكَ وَلَا تُزِمَنَّ غَيْرَ عَرَضِكَ وَلَا تُزِمْنَا بِالْعَدَاوَةِ مِنْ مَكَانٍ قَرِيبٍ فَإِنَّكَ وَاللَّهِ قَدْ أَطَعْتَ فِينَا رَجُلًا مَا قَدَّمَ إِسْلَامُهُ وَلَا حَدَّثَ نِفَاقُهُ وَلَا نَظَرَ لَكَ فَانْظُرْ لِنَفْسِكَ أَوْ دَعْ يَعْني عَمْرُو بْنُ الْعَاصِ.

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-<sup>asws</sup> with the enmity from a nearby place, for by Allah-<sup>azwj</sup>, regarding us-<sup>asws</sup>, 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’.<sup>90</sup>

<sup>89</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 18

<sup>90</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 19

20- كَش، رجال الكشي جبرئيل بن أحمد عن محمد بن عبد الله بن مهران عن ابن محبوب عن معاوية بن عمار رفعه قال: أُرْسِلَ رَسُولُ اللَّهِ ص سِرِّيَّةً فَقَالَ لَهُمْ إِنَّكُمْ تَضِلُّونَ سَاعَةً كَذَا مِنَ اللَّيْلِ فَخُذُوا ذَاتَ الْيَسَارِ فَإِنَّكُمْ تَمُرُّونَ بِرَجُلٍ فِي شَايَةِ فَتَسْتَرْشِدُونَهُ فَيَأْتِي أَنْ يُرْشِدَكُمْ حَتَّى تُصِيبُوا مِنْ طَعَامِهِ فَيَذْبَحْ لَكُمْ كَبْشاً فَيُطْعِمَكُمْ ثُمَّ يَقُومُ فَيُرْشِدُكُمْ فَأَقْرِئُوهُ مِنِّي السَّلَامَ وَاعْلَمُوهُ أَنِّي قَدْ ظَهَرْتُ بِالْمَدِينَةِ

(The book) 'Rijal' of Al Kashy – Jibraeel Bin Ahmad, from Muhammad Bin Abdullah Bin Mihran, from Ibn Mahboub, from Muawiya Bin Ammar, raising it, said,

'Rasool-Allah<sup>-saww</sup> sent a battalion. He<sup>-saww</sup> 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<sup>-asws</sup> and let him know that I<sup>-saww</sup> have appeared at Al-Medina'.

فَمَضَوْا فَضَلُّوا الطَّرِيقَ فَقَالَ قَائِلٌ مِنْهُمْ أَلَمْ يَقُلْ لَكُمْ رَسُولُ اللَّهِ ص تَيَاسَرُوا فَافْعَلُوا [فَفَعَلُوا] فَمَرُّوا بِالرَّجُلِ الَّذِي قَالَ لَهُمْ رَسُولُ اللَّهِ ص فَاسْتَرْشَدُوهُ فَقَالَ لَهُمُ الرَّجُلُ لَا أَفْعَلْ حَتَّى تُصِيبُوا مِنْ طَعَامِي فَفَعَلُوا فَأَرْشَدَهُمُ الطَّرِيقَ وَ نَسُوا أَنْ يُقْرِئُوهُ السَّلَامَ مِنْ رَسُولِ اللَّهِ ص

They went and were lost. A speaker from them said, 'Didn't Rasool-Allah<sup>-saww</sup> say to you to take to the left?' They did so and passed by the man who Rasool-Allah<sup>-saww</sup> 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<sup>-saww</sup>.

فَقَالَ لَهُمُ الرَّجُلُ وَ هُوَ عَمْرُو بْنُ الْحَمِيقِ أَ ظَهَرَ النَّبِيُّ ص بِالْمَدِينَةِ فَقَالُوا نَعَمْ فَلَحِقَ بِهِ وَ لَبِثَ مَعَهُ مَا شَاءَ اللَّهُ ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ص ارْجِعْ إِلَى الْمَوْضِعِ الَّذِي مِنْهُ هَاجَرْتَ فَإِذَا تَوَلَّى أَمِيرُ الْمُؤْمِنِينَ فَأَتِهِ

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

فَانْصَرَفَ الرَّجُلُ حَتَّى إِذَا نَزَلَ أَمِيرُ الْمُؤْمِنِينَ ع- الْكُوفَةَ أَتَاهُ فَأَقَامَ مَعَهُ بِالْكُوفَةِ ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَهُ لَكَ دَارٌ قَالَتْ نَعَمْ قَالَ بَعَثَهَا وَ اجْعَلْهَا فِي الْأَرْضِ فَإِنِّي عِدَا لَوْ غِبْتُ لَطَلَبْتَ فَمَنْعَكَ الْأَرْضُ حَتَّى تَخْرُجَ مِنَ الْكُوفَةِ مُتَوَجِّهاً إِلَى حِصْنِ الْمُؤَصِّلِ

The man left until when Amir Al-Momineen<sup>-asws</sup> descended at Al-Kufa, he came to him<sup>-asws</sup> and stayed with him<sup>-asws</sup> at Al-Kufa. Then Amir Al-Momineen<sup>-asws</sup> said to him: 'Is there any house for you?' He said, 'Yes'. He<sup>-asws</sup> said: 'Sell it and make it to be among (the clan of) Al-Azd, for it tomorrow I<sup>-asws</sup> 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.

فَتَمَرَّ بِرَجُلٍ مُقْعَدٍ فَتَقَعَدَ عِنْدَهُ ثُمَّ تَسْتَقْفِيهِ فَيُسْقِيكَ وَ يَسْأَلُكَ عَنْ شَأْنِكَ فَأُخْبِرُهُ وَ ادْعُهُ إِلَى الْإِسْلَامِ فَإِنَّهُ يُسَلِّمُ وَ امْسَحْ بِيَدِكَ عَلَى وَرْكِهِ فَإِنَّ اللَّهَ يَمْسَحُ مَا بِهِ وَ يَنْهَضُ قَائِماً فَيَبْعُثُكَ

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<sup>-azwj</sup> would Wipe whatever is with him, and he will get up standing, and follow you.

وَمَرُّ بِرَجُلٍ أَعْمَى عَلَى ظَهْرِ الطَّرِيقِ فَتَسْتَسْقِيهِ فَيَسْقِيكَ وَ يَسْأَلُكَ عَنْ شَأْنِكَ فَأَخْبِرَهُ وَ ادْعُهُ إِلَى الْإِسْلَامِ فَإِنَّهُ يُسَلِّمُ وَ امْسَحْ بِيَدِكَ عَلَى عَيْنَيْهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعِيدُهُ بَصِيرًا فَيَتَّبِعُكَ وَ هُمَا يُؤَارِيَانِ بَدَنَكَ فِي التُّرَابِ

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<sup>-azwj</sup> Mighty and Majestic will Return his sight. He will follow you, and these two will be burying you in the soil.

ثُمَّ تَتْبَعُكَ الْحَيْلُ فَإِذَا صِرْتَ قَرِيبًا مِنَ الْحِصْنِ فِي مَوْضِعٍ كَذَا وَ كَذَا رَهَقَتْكَ الْحَيْلُ فَأَنْزِلْ عَنْ فَرَسِكَ وَ مَرُّ إِلَى الْعَارِ فَإِنَّهُ يَشْتَرُكَ فِي دَمِكَ فَسَقَّةٌ مِنَ الْحَيِّ وَ الْإِنْسِ فَقَعَلَ مَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع

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<sup>-asws</sup> had said.

قَالَ فَلَمَّا انْتَهَى إِلَى الْحِصْنِ قَالَ لِلرَّجُلَيْنِ اصْعَدَا فَاَنْطَرَا هَلْ تَرَيَانِ شَيْئًا قَالَا نَرَى حَيْلًا مُثْبِلَةً فَتَزَلَّ عَنْ فَرَسِهِ وَ دَخَلَ الْعَارَ وَ غَارَ فَرَسُهُ فَلَمَّا دَخَلَ الْعَارَ ضَرَبَهُ أَسْوَدُ سَالِحٍ فِيهِ

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.

وَ جَاءَتِ الْحَيْلُ فَلَمَّا رَأَوْا فَرَسَهُ غَائِرًا قَالُوا هَذَا فَرَسُهُ وَ هُوَ قَرِيبٌ وَ طَلَبَهُ الرَّجَالُ فَأَصَابُوهُ فِي الْعَارِ فَكُلَّمَا ضَرَبُوا أُيْدِيَهُمْ إِلَى شَيْءٍ مِنْ جَسَمِهِ تَبِعَهُمُ اللَّحْمُ فَأَخَذُوا رَأْسَهُ فَأَتَوْا بِهِ مُعَاوِيَةَ فَتَنْصَبُهُ عَلَى رُمْحٍ وَ هُوَ أَوَّلُ رَأْسٍ نُصِبَ فِي الْإِسْلَامِ.

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".<sup>91</sup>

21- ما، الأماي للشيخ الطوسي الحسين بن علي التمار عن محمد بن القاسم الأنباري عن أبيه عن علي بن الحسن الأغراني عن علي بن عمرو عن هشام بن السائب عن أبيه قال: خطب الناس يوماً معاوية بمسجد دمشق وفي الجامع يؤمّن من الوفود علماء قرش و خطباء ربيعة و مدارها و صناديد اليمن و ملوكها

<sup>91</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 20

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ali Al Tammar, from Muhammad Bin Al Qasim Al Anbari, from his father, from Ali Bin Al-Hassan Al Araby, from Ali Bin Amrous, from Hisham Bin Al Sa'ib, from his father who said,

'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.

فَقَالَ مُعَاوِيَةُ إِنَّ اللَّهَ تَعَالَى أَكْرَمَ خُلَفَاءَهُ فَأَوْجِبْ لَهُمُ الْجَنَّةَ وَ أَنْقِذَهُمْ مِنَ النَّارِ ثُمَّ جَعَلَنِي مِنْهُمْ وَ جَعَلَ أَنْصَارِي أَهْلَ الشَّامِ الدَّائِمِينَ عَنْ حُرْمِ اللَّهِ الْمُؤَيَّدِينَ بِظَفَرِ اللَّهِ الْمَنْصُورِينَ عَلَى أَعْدَاءِ اللَّهِ

Muawiya said, 'Allah<sup>-azwj</sup> the Exalted Honoured His<sup>-azwj</sup> caliphs and obligated the Paradise for them and Saved them from the Fire! Then He<sup>-azwj</sup> Made me to be from them and Made the people of Syria to be my helpers, the impeters from the Prohibitions of Allah<sup>-azwj</sup>, the assisters with the victories of Allah<sup>-azwj</sup>, the Helped against the enemies of Allah<sup>-azwj</sup>!'

قَالَ وَ كَانَ فِي الْجَامِعِ مِنْ أَهْلِ الْعِرَاقِ الْأَخْنَفُ بْنُ قَيْسٍ وَ صَعَصَعَةُ بْنُ صُوحَانَ فَقَالَ الْأَخْنَفُ لِمُصْعَصَعَةَ أَ تَكْفِينِي أَمْ أَقُومُ إِلَيْهِ أَنَا فَقَالَ صَعَصَعَةُ لِلْأَخْنَفِ بَلْ أَكْفِيكَ أَنَا ثُمَّ قَامَ صَعَصَعَةُ فَقَالَ يَا ابْنَ أَبِي سُفْيَانَ تَكَلَّمْتَ فَأَبْلَغْتَ وَ لَمْ تَقْصُرْ دُونَ مَا أَرَدْتَ وَ كَيْفَ يَكُونُ مَا تَقُولُ وَ قَدْ غَلَبْتَنَا قَسْرًا وَ مَلَكْتَنَا جَبْرًا وَ دِنْتَنَا بِغَيْرِ الْحَقِّ وَ اسْتَوَلَيْتَ بِأَسْبَابِ الْفَضْلِ عَلَيْنَا

He (the narrator) said, 'And among the congregation, from the people of Al-Iraq, there were Al-Ahnaf Bin Qays, and Sa'saa Bin Sowhan. Al-Ahnaf said to Sa'saa, 'Will you suffice me, or shall I stand up to him?' Sa'saa said to Al-Ahnaf, 'But I shall suffice you'. Then Sa'saa stood up and said, 'O son of Abu Sufyan! You have spoken and have delivered, and you were not deficient below what you wanted, and how can what you said happen to be (true), and you have overcome upon us forcibly, and ruled us coercively, and suppressed us without right, and seized with the means of merits upon us.

فَأَمَّا إِطْرَاؤُكَ لِأَهْلِ الشَّامِ فَمَا زَأَيْتَ أَطْوَعَ لِمَخْلُوقٍ وَ أَعْصَى لِحَالِقٍ مِنْهُمْ قَوْمٌ ابْتِغَتْ مِنْهُمْ دِينَهُمْ وَ أَبْدَانَهُمْ بِالْمَالِ فَإِنْ أَعْطَيْتَهُمْ خَافُوا عَلَيْكَ وَ نَصَرُوكَ وَ إِنْ مَنَعْتَهُمْ قَعَدُوا عَنْكَ وَ رَفَضُوكَ

As for the people of Al-Syria applauding you, so I have not seen anyone more obedient to a Created being and more disobeying to the Creator, than them. A group from them have sold their religion and their bodies for the wealth. So, if you were to give them, they would be protective upon you and help you, and if you were to prevent them, they would sit back from you and reject you'.

قَالَ مُعَاوِيَةُ اسْكُتْ ابْنَ صُوحَانَ فَوَ اللَّهُ لَوْ لَا أَنِّي لَمْ أَتَجَرَّعْ عُصَّةَ عَظِيضٍ قَطُّ أَفْضَلَ مِنْ حِلْمٍ وَ أَحْمَدُ مِنْ كَرَمٍ سِيِّمًا فِي الْكَفِّ عَنْ مِثْلِكَ وَ الْإِحْتِمَالِ لِدَوِيكَ لَمَّا عُدْتُ إِلَى مِثْلِ مَقَالَتِكَ فَقَعَدَ صَعَصَعَةُ

Muawiya said, 'Be quiet, son of Sowhan! By Allah<sup>-azwj</sup>! Had it not been for me swallowing the gulp of rage at all as it is superior to forbearing and more praise-worthy than benevolence particularly in refraining from the likes of you, and the probability to impede you, you would not have returned to your words'. So, Sa'saa sat down.

فَأَنْشَأَ مُعَاوِيَةُ يَقُولُ-

وَالْحِلْمُ عَنْ قُدْرَةٍ فَضْلٌ مِنَ الْكَرَمِ.

قَبِلْتُ جَاهِلَهُمْ حِلْمًا وَ مَكْرَمَةً-

Muawiya prosed (a couplet) saying, 'I accepted their ignorance by leniency and honouring, and the leniency from having power is superior to the benevolence'.<sup>92</sup>

22- جاء المجلس للمفيد ما، الأماالي للشيخ الطوسي المفيدي عن محمد بن عمران المزياني عن محمد بن أحمد الحكيمي عن إسماعيل بن إسحاق عن سعيد بن يحيى عن يحيى بن سعيد عن عبد الملك بن عمير اللحيمي قال: قدِمَ حَارِثَةُ بْنُ قُدَامَةَ السَّعْدِيِّ عَلَى مُعَاوِيَةَ وَمَعَ مُعَاوِيَةَ عَلَى السَّرِيرِ الْأَخْنَفُ بْنُ قَيْسٍ وَ الْحَبَابُ الْمُجَاشِعِيُّ فَقَالَ لَهُ مُعَاوِيَةُ مَنْ أَنْتَ قَالَ أَنَا حَارِثَةُ بْنُ قُدَامَةَ

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran Al Marzubany, from Muhammad Bin Ahmad Al Hakeymi, from Ismail Bin Is'haq, from Saeed Bin Yahya, from Yahya BinSaeed, from Abdul Malik Bin Umeyr Al Lakhmy who said,

'Harisa Bin Qudama Al-Sa'ady arrived to Muawiya, and upon the throne with Muawiya were Al-Ahnaf Bin Qays, and Al-Hubab Al-Mujashie. Muawiya said to him, 'Who are you?' He said, 'I am Harisa Bin Qudama'.

قَالَ وَ كَانَ نَبِيلاً فَقَالَ لَهُ مُعَاوِيَةُ مَا عَسَيْتَ أَنْ تَكُونَ هَلْ أَنْتَ إِلَّا نَحْلَةٌ فَقَالَ لَا تَفْعَلْ يَا مُعَاوِيَةُ قَدْ شَبَّهْتَنِي بِالنَّحْلِ وَ هِيَ وَ اللَّهُ حَامِيَةُ اللَّسْعَةِ خُلُوهُ الْبُصَانِي مَا مُعَاوِيَةُ إِلَّا كَلْبَةٌ تُعَاوِي الْكِلَابَ وَ مَا أُمِّيَّةٌ إِلَّا تُصَغِّرُ أُمَّةً

He (the narrator) said, 'And he was a nobleman. Muawiya said to him, 'What else can you happen to be except a bee?' He said, 'Don't do it, O Muawiya! You have resembled me with the bee, and by Allah<sup>azwj</sup>, it is a protector with the sting, sweet with spilling. Muawiya is nothing except a dog harbouring dogs, and Umayya is nothing except a belittler of a nation'.

فَقَالَ مُعَاوِيَةُ لَا تَفْعَلْ قَالَ إِنَّكَ فَعَلْتَ فَقَعَلْتُ قَالَ لَهُ فَادُّنْ أَجْلِسْ مَعِيَ عَلَى السَّرِيرِ فَقَالَ لَا أَفْعَلُ قَالَ وَ لَمْ قَالَ لِأَنِّي رَأَيْتُ هَذَيْنِ قَدْ أَمَاطَاكَ عَنْ مَجْلِسِكَ فَلَمْ أَكُنْ لِأُشَارِكُهُمَا

Muawiya 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'.

قَالَ لَهُ مُعَاوِيَةُ اذْنُ أُسَارِكَ فَدَنَا مِنْهُ فَقَالَ يَا حَارِثَةُ إِنِّي اشْتَرَيْتُ مِنْ هَذَيْنِ الرَّجُلَيْنِ دِينَهُمَا قَالَ وَ مَنِي فَاشْتَرِ يَا مُعَاوِيَةُ قَالَ لَهُ لَا تَجْهَرُ.

Muawiya 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 Muawiya'. He said to him, 'Do not be loud'.<sup>93</sup>

<sup>92</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 21

<sup>93</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 21 H 22

باب 22 جمل تواريخه و أحواله و حليته و مبلغ عمره و شهادته و دفنه و فضل البكاء عليه صلوات الله عليه

## CHAPTER 22 – A SUMMARY OF HIS<sup>-asws</sup> HISTORY, AND HIS<sup>-asws</sup> SITUATIONS, AND HIS<sup>-asws</sup> APPEARANCE, AND THE EXTENT OF HIS<sup>-asws</sup> AGE, AND HIS<sup>-asws</sup> MARTYRDON, AND HIS<sup>-asws</sup> BURIAL, AND MERIT OF THE CRYING UPON HIM<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- **كأ، الكافي** وُلِدَ ع فِي شَهْرِ رَمَضَانَ فِي سَنَةِ بَدْرٍ سَنَةِ اثْنَتَيْنِ بَعْدَ الْهِجْرَةِ وَ رُوي أَنَّهُ وُلِدَ فِي سَنَةِ ثَلَاثٍ وَ مَضَى ع فِي شَهْرِ صَفَرٍ فِي آخِرِهِ مِنْ سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ مَضَى وَ هُوَ ابْنُ سَبْعٍ وَ أَرْبَعِينَ سَنَةً وَ أَشْهُرٍ.

(The book) 'Al-Kafi' –

'He<sup>-asws</sup> (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during the month of Ramazan in the year of Badr, year two of the Emigration'. And it is reported, he<sup>-asws</sup> passed away in the month of Safar at the end of the year forty-nine, and he<sup>-asws</sup> passed away and he<sup>-asws</sup> was forty-seven years and (some) months old".<sup>94</sup>

2- **يب، تهذيب الأحكام** وُلِدَ ع فِي شَهْرِ رَمَضَانَ سَنَةِ اثْنَتَيْنِ مِنَ الْهِجْرَةِ وَ قُبِضَ بِالْمَدِينَةِ مَسْمُومًا فِي صَفَرٍ سَنَةِ تِسْعٍ وَ أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ كَانَ سِنُهُ يَوْمَئِذٍ سَبْعًا وَ أَرْبَعِينَ سَنَةً.

(The book) 'Tahzeeb Al Ahkaam' –

'He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) in the month of Ramazan of the year two from the Emigration, and he<sup>-asws</sup> passed away at Al-Medina having been poisoned during Safar of the year forty-nine from the Emigration, and his<sup>-asws</sup> age on that day was forty-seven years".<sup>95</sup>

أقول قال الشهيد رحمه الله في الدروس ولد ع بالمدينة يوم الثلاثاء منتصف شهر رمضان سنة اثنتين من الهجرة و قال المفيد سنة ثلاث و قبض بها مسموما يوم الخميس سابع صفر سنة تسع و أربعين أو سنة خمسين من الهجرة عن سبع و أربعين أو ثمان.

I (Majlisi) am saying, 'The martyr, may Allah<sup>-azwj</sup> be Pleased with him said in (the book) 'Al Darows' –

'He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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<sup>-asws</sup> 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".<sup>96</sup>

<sup>94</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 1

<sup>95</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 2 a

<sup>96</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 2 b

و قال الكفعمي ولد ع في يوم الثلاثاء منتصف شهر رمضان سنة ثلاث من الهجرة و توفي يوم الخميس سابع شهر صفر سنة خمسين من الهجرة و نقش خاتمه العزة لله و كان له خمسة عشر ولدا و كانت أزواجه أربعة و ستين عدا الجواري و كان بابه سفينة.

And Al Kaf'amy said,

'He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during the day of Tuesday in the middle of the month of Ramazan of the year three from the Emigration, and he<sup>-asws</sup> expired on the day of Thursday, seventh of the month of Safar year fifty from the Emigration. And an engraving on his<sup>-asws</sup> rings was 'The Honour is for Allah<sup>-azwj</sup>', and there were fifteen children from him<sup>-asws</sup>, and his<sup>-asws</sup> wives were sixty-four, counting the slave girls, and his<sup>-asws</sup> door was 'Safeena'.<sup>97</sup>

3- قب، المناقب لابن شهر آشوب وُلِدَ الْحُسَيْنُ ع بِالْمَدِينَةِ لَيْلَةَ الْيَصْفِ مِنْ شَهْرِ رَمَضَانَ - عَامَ الْخُلْدِ سَنَةِ ثَلَاثٍ مِنَ الْهِجْرَةِ وَ قِيلَ سَنَةِ اثْنَتَيْنِ وَ جَاءَتْ بِهِ فَاطِمَةُ ع إِلَى النَّبِيِّ ص يَوْمَ السَّابِعِ مِنْ مَوْلِدِهِ فِي خَرْقَةٍ مِنْ حَرِيرِ الْجَنَّةِ وَ كَانَ جَبْرِئِيلُ نَزَلَ بِهَا إِلَى النَّبِيِّ ص

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

'Al-Hassan<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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<sup>-asws</sup> came with him<sup>-asws</sup> to the Prophet<sup>-saww</sup> on the seventh day from his<sup>-asws</sup> arrival, (wrapped) in a silk cloth from Paradise, and Jibraeel<sup>-as</sup> had descended with it.

فَسَمَّاهُ حَسَنًا وَ عَقَّى عَنْهُ كَبْشًا فَعَاشَ مَعَ جَدِّهِ سَبْعَ سِنِينَ وَ أَشْهُرًا وَ قِيلَ ثَمَانُ سِنِينَ وَ مَعَ أَبِيهِ ثَلَاثِينَ سَنَةً وَ بَعْدَهُ تِسْعَ سِنِينَ وَ قَالُوا عَشْرَ سِنِينَ

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

وَ كَانَ ع رُبْعَ الْقَامَةِ وَ لَهُ مَحَاسِنُ كَثَّةٌ وَ بُويعَ بَعْدَ أَبِيهِ يَوْمَ الْجُمُعَةِ الْخَادِي وَ الْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فِي سَنَةِ أَرْبَعِينَ وَ كَانَ أَمِيرُ جَيْشِهِ غُبَيْدَ اللَّهِ بْنُ الْعَبَّاسِ ثُمَّ قَيْسُ بْنُ سَعْدٍ بْنُ عَبَادَةَ وَ كَانَ عُمُرُهُ لَمَّا بُويعَ سَبْعًا وَ ثَلَاثِينَ سَنَةً

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

فَبَقِيَ فِي خِلَافَتِهِ أَرْبَعَةُ أَشْهُرٍ وَ ثَلَاثَةُ أَيَّامٍ وَ وَقَعَ الصُّلْحُ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ فِي سَنَةِ إِحْدَى وَ أَرْبَعِينَ وَ خَرَجَ الْحُسَيْنُ إِلَى الْمَدِينَةِ فَأَقَامَ بِهَا عَشْرَ سِنِينَ

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

<sup>97</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 2 c

وَسَمَّاهُ اللَّهُ الْحَسَنَ وَ سَمَّاهُ فِي التَّوْرَةِ شَبَّارًا وَ كُنْيَتُهُ أَبُو مُحَمَّدٍ وَ أَبُو الْقَاسِمِ وَ أَلْقَابُهُ السَّيِّدُ وَ السَّبِطُ وَ الْأَمِينُ وَ الْحُجَّةُ وَ الْبَرُّ وَ التَّقِيُّ وَ الْأَثِيرُ وَ الرَّكِيُّ وَ الْمُجْتَبَى وَ السَّبِطُ الْأَوَّلُ وَ الرَّاهِدُ

And Allah<sup>-azwj</sup> had Named him<sup>-asws</sup> as 'Al-Hassan', and he<sup>-asws</sup> is named in the Torah as 'Shabbar'; and his<sup>-asws</sup> teknonyms are 'Abu Muhammad', and 'Abu Al-Qasim'; and his<sup>-asws</sup> titles are 'Al-Seyyid', and 'Al-Sibt', and 'Al-Ameen', and 'Al-Hujjat', and Al-Barr', and 'Al-Taquy', and Al-Asir, and 'Al-Zaky', and 'Al-Mujtaba', and 'Al-Sibt Al-Awwal', and 'Al-Zahid'.

وَأُمُّهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ ظَلَّ مَظْلُومًا وَ مَاتَ مَسْمُومًا وَ قُبِضَ بِالْمَدِينَةِ بَعْدَ مُضِيِّ عَشْرِ سِنِينَ مِنْ مُلْكِ مُعَاوِيَةَ فَكَانَ فِي سِنِي إِمَامَتِهِ أَوَّلَ مُلْكِ مُعَاوِيَةَ فَمَرَضَ أَرْبَعِينَ يَوْمًا وَ مَضَى لَيْلَتَيْنِ بَقِيَّتَا مِنْ صَفَرٍ سَنَةِ خَمْسِينَ مِنَ الْهِجْرَةِ وَ قِيلَ سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ عُمُرُهُ سَبْعٌ وَ أَرْبَعُونَ سَنَةً وَ أَشْهُرٌ وَ قِيلَ ثَمَانٌ وَ أَرْبَعُونَ وَ قِيلَ فِي سَنَةِ تَمَامِ خَمْسِينَ مِنَ الْهِجْرَةِ

And his<sup>-asws</sup> mother<sup>-asws</sup> is (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> remained oppressed, and he<sup>-asws</sup> died poisoned, and he<sup>-asws</sup> passed away at Al-Medina after ten years from the kingdom of Muawiya had passed. In the years of his<sup>-asws</sup> Imamate was the beginning of the kingdom of Muawiya. He<sup>-asws</sup> 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<sup>-asws</sup> 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.

وَ كَانَ بَدَلَ مُعَاوِيَةَ لِحُجَّةِ بِنْتِ مُحَمَّدٍ بِنِ الْأَشْعَثِ الْكِنْدِيِّ وَ هِيَ ابْنَةُ أُمِّ قُرَّةٍ أُخْتُ أَبِي بَكْرٍ بِنِ أَبِي فُحَّافَةَ عَشْرَةَ آلَافٍ دِينَارٍ وَ أَقْطَاعَ عَشْرَةِ ضِيَاعٍ مِنْ سَقْيِ سُورَا وَ سَوَادِ الْكُوفَةِ عَلَى أَنْ تَسَمَّ الْحَسَنَ ع.

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<sup>-asws</sup>.

وَ تَوَلَّى الْحُسَيْنُ ع غُسْلَهُ وَ تَكْفِينَهُ وَ دَفَنَهُ وَ قَبْرَهُ بِالتَّبْعِ عِنْدَ جَدَّتِهِ فَاطِمَةَ بِنْتِ أَسَدٍ

And Al-Husayn<sup>-asws</sup> took care of his<sup>-asws</sup> washing, and his<sup>-asws</sup> enshrouding, and his<sup>-asws</sup> burial, and his<sup>-asws</sup> grave at Al-Baqie (cemetery) with (close) to his<sup>-asws</sup> grandmother<sup>-asws</sup> Fatima Bint Asad<sup>-asws</sup>.<sup>98</sup>

4- كشف، كشف الغمة قال كمال الدين بن طلحة أصح ما قيل في ولادته ع أنه ولد بالمدينة في النصف من شهر رمضان سنة ثلاث من الهجرة و كان والده علي بن أبي طالب ع قد بنى بفاطمة ع في ذي الحجة من السنة الثانية من الهجرة فكان الحسن ع أول أولادها

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

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

<sup>98</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 22 H 3

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

وَقِيلَ وَلَدَتْهُ لَيْسَةَ أَشْهُرٍ وَ الصَّحِيحُ خِلَافُهُ وَ لَمَّا وُلِدَ ع وَ أَعْلِمَ بِهِ النَّبِيُّ ص أَخَذَهُ وَ أَدَنَ فِي أُذُنِهِ وَ مِثْلَ ذَلِكَ رَوَى الْجَنَابِيُّ أَبُو مُحَمَّدٍ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ وَ رَوَى ابْنُ الْحَشَّابِ أَنَّهُ وُلِدَ ع لَيْسَةَ أَشْهُرٍ وَ لَمْ يُولَدْ لَيْسَةَ أَشْهُرٍ مَوْلُودٌ فَعَاشَ إِلَّا الْحَسَنُ ع وَ عِيسَى ابْنُ مَرْيَمَ ع.

And it is said he<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) was at six months, and the correct is different to it. And when he<sup>-asws</sup> was blessed and the Prophet<sup>-saww</sup> came to know with it, he<sup>-saww</sup> took him and proclaimed Azaan in his<sup>-asws</sup> 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<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) at six months, is more famous, and no new-born was born at six months and lived except Al-Hassan<sup>-asws</sup> and Isa Bin Maryam<sup>-as</sup>".<sup>99</sup>

وَرَوَى الدُّوَلَابِيُّ فِي كِتَابِهِ الْمُسَمَّى كِتَابَ الذَّرِيَّةِ الطَّاهِرَةِ، قَالَ: تَزَوَّجَ عَلِيٌّ فَاطِمَةَ ع فَوَلَدَتْ لَهُ حَسَنًا بَعْدَ أَحَدٍ بِسِتَيْنِ وَ كَانَ بَيْنَ وَقْعَةِ أَحَدٍ وَ بَيْنَ مَقْدَمِ النَّبِيِّ ص الْمَدِينَةَ سِتَانِ وَ سِتَّةَ أَشْهُرٍ وَ نِصْفَ فَوَلَدَتْهُ لِأَرْبَعِ سِنِينَ وَ سِتَّةَ أَشْهُرٍ وَ نِصْفٍ مِنَ التَّارِيخِ وَ بَيْنَ أَحَدٍ وَ بَدْرٍ سَنَةً وَ نِصْفَ

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

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

وَ رُوِيَ أَنَّهُ ع وَلَدَتْهُ فِي شَهْرِ رَمَضَانَ سَنَةَ ثَلَاثٍ وَ رُوِيَ أَنَّهُ وُلِدَ فِي الْبَيْتِ فِي شَهْرِ رَمَضَانَ سَنَةَ ثَلَاثٍ وَ كُنِيَ أَبُو مُحَمَّدٍ وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص عَقَّ عَنْهُ بِكَبْشٍ وَ خَلَقَ رَأْسَهُ وَ أَمَرَ أَنْ يُتَصَدَّقَ بِرِثَتِهِ فِضَّةً

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

وَ رُوِيَ أَنَّ فَاطِمَةَ ع أَزَادَتْ أَنْ تَعُقَّ عَنْهُ بِكَبْشٍ فَقَالَ رَسُولُ اللَّهِ ص لَا تَعُقِّي عَنْهُ وَ لَكِنْ اخْلُقِي رَأْسَهُ ثُمَّ تَصَدَّقِي بِوِزْنِهِ مِنَ الْوَرِقِ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص عَقَّ عَنْ الْحَسَنِ كَبْشًا وَ عَنِ الْحُسَيْنِ كَبْشًا.

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

<sup>99</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 22 H 4 a

<sup>100</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 22 H 4 b



وَقَالَ الْكَانِجِيُّ الشَّافِعِيُّ فِي كِتَابِ كِفَايَةِ الطَّالِبِ - الْحُسَيْنُ بْنُ عَلِيٍّ كُنْيَتُهُ أَبُو مُحَمَّدٍ وُلِدَ بِالْمَدِينَةِ لَيْلَةَ الرِّصْفِ مِنْ رَمَضَانَ سَنَةِ ثَلَاثٍ مِنَ الْهَجْرَةِ كَانَ أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ ص.

And Al Kanji Al Shafie said in the book 'Kifayat Al Talib' –

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, his<sup>-asws</sup> teknonym was 'Abu Muhammad'. He<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) at Al-Medina on the night of the middle of Ramazan of the year three from the Emigration. He<sup>-asws</sup> was the most resembling of the people with Rasool-Allah<sup>-saww</sup>".<sup>101</sup>

وَرُوي مَرْفُوعاً إِلَى أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَيُّوبَ الْمُغَيْرِيِّ قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ أَتْبَضَ مُشْرِباً حُمْرَةً أَدْعَجَ الْعَيْنَيْنِ سَهْلَ الْحَدَّيْنِ دَقِيقَ الْمَسْرُوعَةِ كَثَّ اللَّحْيَةِ ذَا وَفَرَةٍ وَكَأَنَّ عُنُقَهُ إِبريقُ فَضَّةٍ عَظِيمِ الْكَرَادِيسِ بَعِيدَ مَا بَيْنَ الْمَنْكَبَيْنِ رَفْعَةً لَيْسَ بِالطَّوِيلِ وَلَا الْقَصِيرِ مَلِيحاً مِنْ أَحْسَنِ النَّاسِ وَجْهاً وَكَانَ يَخْضُبُ بِالسَّوَادِ وَكَانَ جَعْدَ الشَّعْرِ حَسَنَ الْبَدَنِ.

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

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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<sup>-asws</sup> 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<sup>-asws</sup> used to dye with black (colour), and he<sup>-asws</sup> was of curly hair, good physique".<sup>102</sup>

وَعَنْ عَلِيٍّ ع قَالَ: أَشْبَهَ الْحُسَيْنُ رَسُولَ اللَّهِ ص مَا بَيْنَ الصُّدْرِ إِلَى الرَّأْسِ وَالْحُسَيْنُ أَشْبَهَ النَّبِيَّ ص مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ.

And from Ali<sup>-asws</sup> having said: 'Al-Hassan<sup>-asws</sup> resembled Rasool-Allah<sup>-saww</sup> what is between the chest to the heard, and Al-Husayn<sup>-asws</sup> resembled the Prophet<sup>-saww</sup> of what is between lower than that'.<sup>103</sup>

5- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ عَبْدُ الْعَزِيزِ بْنُ الْأَحْضَرِ الْجَنْبَازِيُّ ثَوْبِي ع وَهُوَ ابْنُ خُمْسٍ وَارْتَبَعِينَ سَنَةً وَوَلِيَ غُسْلَهُ الْحُسَيْنُ وَ مُحَمَّدٌ وَ الْعَبَّاسُ إِخْوَتُهُ وَ صَلَّى عَلَيْهِ سَعِيدُ بْنُ الْعَاصِ فِي سَنَةِ تِسْعٍ وَارْتَبَعِينَ.

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

'He (Al-Hassan<sup>-asws</sup>) passed away and he<sup>-asws</sup> was forty-five years old, and the ones in charge of his<sup>-asws</sup> washing were Al-Husayn<sup>-asws</sup>, and Muhammad, and Al-Abbas<sup>-asws</sup> (Ibn Ali<sup>-asws</sup>), his<sup>-asws</sup> brothers, and Saeed Bin Al-Aas prayed Salat upon him during the year forty-nine".<sup>104</sup>

وَقَالَ الْحَافِظُ فِي الْحِلْيَةِ رُوي عَنْ عُمَرَ بْنِ إِسْحَاقَ قَالَ دَخَلْتُ أَنَا وَرَجُلٌ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع نَعُوذُهُ فَقَالَ يَا فُلَانُ سَلِّمْ قَالَ لَا وَاللَّهِ - لَا أَسْأَلُكَ حَتَّى يُعَافِيَكَ اللَّهُ ثُمَّ تَسْأَلُكَ

And Al Hafiz said in (the book) 'Al Hilyah, 'It is reported from Umar Bin Is'haq who said,

<sup>101</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 4 c

<sup>102</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 4 d

<sup>103</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 4 e

<sup>104</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 5 a

'I and a man entered to see Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> to console him<sup>-asws</sup>. He<sup>-asws</sup> said: 'O so and so, ask me<sup>-asws</sup>!' He said, 'No, by Allah<sup>-azwj</sup>, I will not ask you<sup>-asws</sup> until Allah<sup>-azwj</sup> Grants you<sup>-asws</sup> good health, then we shall ask you<sup>-asws</sup>'.

قَالَ ثُمَّ دَخَلَ الْخَلَاءَ ثُمَّ خَرَجَ إِلَيْنَا فَقَالَ سَلْنِي قَبْلَ أَنْ لَا تَسْأَلَنِي قَالَ بَلَى يُعَافِيكَ اللَّهُ ثُمَّ لَسْنَا لَكَ

He (the narrator) said, 'Then he<sup>-asws</sup> entered the bathroom, then came out to us. He<sup>-asws</sup> said: 'Ask me<sup>-asws</sup> before you cannot ask me<sup>-asws</sup>'. He said, 'But, let Allah<sup>-azwj</sup> Grant you good health, then we shall ask you<sup>-asws</sup>'.

قَالَ أَلْقَيْتُ طَائِفَةً مِنْ كِبْدِي وَإِنِّي قَدْ سَقَيْتُ السَّمَّ مَرَارًا فَلَمْ أُسَقِ مِثْلَ هَذِهِ الْمَرَّةِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> just threw out (vomited) a part of my<sup>-asws</sup> live, and I<sup>-asws</sup> have been quenched the poison repeatedly, and I<sup>-asws</sup> have not been quenched as much like this time!'

ثُمَّ دَخَلْتُ عَلَيْهِ مِنَ الْغَدِ وَهُوَ يَجُودُ بِنَفْسِهِ وَالْحُسَيْنُ عِنْدَ رَأْسِهِ فَقَالَ يَا أَخِي مَنْ تَنْتَهُمُ قَالَ لَمْ لَتَقْتُلْهُ قَالَ نَعَمْ

Then I entered to see him<sup>-asws</sup> the next morning and he<sup>-asws</sup> was trying to find his<sup>-asws</sup> breath, and Al-Husayn<sup>-asws</sup> was by his<sup>-asws</sup> head. He<sup>-asws</sup> said: 'O my brother! Whom do you<sup>-asws</sup> accuse?' He<sup>-asws</sup> said: 'Why? Do you<sup>-asws</sup> want to kill him<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes'.

قَالَ إِنْ يَكُنِ الَّذِي أَطْلُ فَإِنَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا وَإِلَّا يَكُنْ فَمَا أَحْبَبُ أَنْ يُقْتَلَ بِي بَرِيءٌ ثُمَّ قَضَى ع.

He<sup>-asws</sup> said: 'If he happens to be the one I<sup>-asws</sup> am thinking of, then He<sup>-azwj</sup> (to Take Revenge) is **strongest in Prowess and severe of Punishment [4:84]**, or else I<sup>-asws</sup> do not like that an innocent one be killed by me<sup>-asws</sup>'. Then he<sup>-asws</sup> passed away".<sup>105</sup>

وَعَنْ رُفَيْعَةَ بِنِ مَصْقَلَةَ قَالَ: لَمَّا حَضَرَ الْحَسَنَ بْنَ عَلِيٍّ الْمَوْتُ قَالَ أَخْرِجُونِي إِلَى الصَّخْرَاءِ لَعَلِّي أَنْظُرَ فِي مَلَكُوتِ السَّمَاءِ يَعْنِي الْآيَاتِ فَلَمَّا أُخْرِجَ بِهِ قَالَ اللَّهُمَّ إِنِّي أَخْتَسِبُ نَفْسِي عِنْدَكَ فَإِنَّمَا أَعِزُّ الْأَنْفُسِ عَلَيَّ وَكَانَ لَهُ بِمَا صَنَعَ اللَّهُ لَهُ أَنَّهُ اخْتَسَبَ نَفْسَهُ.

And from Ruqayya Bin Masqalah who said,

'When the death presented to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> said: 'Take me<sup>-asws</sup> out to the desert, perhaps I<sup>-asws</sup> can look into the kingdom of the skies' – meaning the Signs. When<sup>-asws</sup> he<sup>-asws</sup> was brought out, he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> am anticipating (pleased with) my<sup>-asws</sup> soul to be with You<sup>-azwj</sup>, for it is the most honourable of the souls to me<sup>-asws</sup>'. And it was for him<sup>-asws</sup>, from what Allah<sup>-azwj</sup> had Done for him<sup>-asws</sup>, that he<sup>-asws</sup> could anticipate himself<sup>-asws</sup>'.<sup>106</sup>

6- نص، كفاية الأثر مُحَمَّدُ بْنُ وَهْبَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ جَدِّهِ إِسْحَاقَ بْنِ مُهْلُولٍ عَنْ أَبِيهِ مُهْلُولٍ بْنِ حَسَّانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ الرَّقِّيِّ عَنِ الزُّبَيْرِ بْنِ عَطَاءٍ عَنْ عُمَيْرِ بْنِ مَانٍ الْعُبَيْيِّ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْتُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي مَرَضِهِ الَّذِي تُوفِّي فِيهِ وَبَيْنَ يَدَيْهِ طَسْتُ يُقَدِّفُ عَلَيْهِ الدَّمَ وَيَخْرُجُ كِبْدُهُ قِطْعَةً قِطْعَةً مِنَ السَّمِّ الَّذِي أَسْقَاهُ مُعَاوِيَةُ

<sup>105</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 5 b

<sup>106</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 5 c

(The book) 'Kifayat al Talib' – Muhammad Bin Wahban, from Dawood Bin Al Haysam, from his grandfather Is'haq Bin Bahloul, from his father Bahloul Bin Hassan, from Talha Bin Zyd Al Raqqy, from Al Zubeyr Bin Ata'a, from Umeyr Bin Many Al Absy, from Junadah Bin Abu Umayya who said,

'I entered to see Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> during his<sup>-asws</sup> illness in which he<sup>-asws</sup> expired, and in front of him<sup>-asws</sup> was a tray, the blood had been vomited upon it, and his<sup>-asws</sup> liver was coming out piece by piece from the poison which Muawiya had quenched him<sup>-asws</sup>.

فَقُلْتُ يَا مُوَلَّيْ مَا لَكَ لَا تُعَالِجُ نَفْسَكَ فَقَالَ يَا عَبْدَ اللَّهِ بِمَاذَا أَعَالِجُ الْمَوْتَ قُلْتُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

I said, 'O my Master<sup>-asws</sup>! What is the matter you<sup>-asws</sup> not getting treatment for yourself<sup>-asws</sup>?' He<sup>-asws</sup> said: 'O Abdullah! With what can I treat the death?' I said, 'We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>'.

ثُمَّ التَّمْتُ إِلَيْهِ فَقَالَ وَاللَّهِ لَقَدْ عَاهَدَ إِلَيْنَا رَسُولُ اللَّهِ ص أَنَّ هَذَا الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَامًا مِنْ وَلَدِ عَلِيٍّ وَ فَاطِمَةَ مَا مِنَّا إِلَّا مَسْمُومٌ أَوْ مَقْتُولٌ ثُمَّ رُفِعَتِ الطَّسْتُ وَ بَكَى صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ

Then he<sup>-asws</sup> turned to me<sup>-asws</sup> and said: 'By Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> had covenanted to us<sup>-asws</sup> that this command, twelve Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> would control it. There is no one from us<sup>-asws</sup> except he<sup>-asws</sup> would be poisoned or be killed'. Then the tray was raised, and he<sup>-asws</sup> wept, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> and his<sup>-asws</sup> progeny<sup>-asws</sup>.

قَالَ فَقُلْتُ لَهُ عِظْنِي يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Advise me, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ نَعَمْ اسْتَعِدَّ لِسَفَرِكَ وَ حَصِّلْ زَادَكَ قَبْلَ خُلُولِ أَجَلِكَ وَ اعْلَمْ أَنَّكَ تَطْلُبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُكَ وَ لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِ عَلَى يَوْمِكَ الَّذِي أَنْتَ فِيهِ

He<sup>-asws</sup> 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 لَا تَكْسِبُ مِنَ الْمَالِ شَيْئًا فَوْقَ قُوتِكَ إِلَّا كُنْتَ فِيهِ خَازِنًا لِعَيْرِكَ وَ اعْلَمْ أَنَّ فِي حَالِهَا جِسَابَ وَ فِي حَرَامِهَا عِقَابٌ وَ فِي السُّبُهَاتِ عِتَابٌ

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).

فَأَنْزَلَ الدُّنْيَا بِمَنْزِلَةِ الْمَيْتَةِ خُذْ مِنْهَا مَا يَكْفِيكَ فَإِنْ كَانَ ذَلِكَ حَلَالًا كُنْتَ قَدْ زَهَدْتَ فِيهَا وَ إِنْ كَانَ حَرَامًا لَمْ يَكُنْ فِيهِ وَزْرٌ فَأَخَذْتُ كَمَا أَخَذْتُ مِنَ الْمَيْتَةِ وَ إِنْ كَانَ الْعِتَابُ فَإِنَّ الْعِتَابَ يَسِيرٌ

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).

وَاعْمَلْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا وَإِذَا أَرَدْتَ عِزًّا بِلَا عَشِيرَةٍ وَهَيْبَةً بِلَا سُلْطَانٍ فَاخْرُجْ مِنْ ذَلِكَ مَعْصِيَةَ اللَّهِ إِلَى عِزِّ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ

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<sup>-azwj</sup> to the honour of obeying Allah<sup>-azwj</sup> Mighty and Majestic.

وَإِذَا تَارَعْتَكَ إِلَى صُحْبَةِ الرَّجَالِ حَاجَةً فَاصْحَبْ مَنْ إِذَا صَحَبْتَهُ زَانَكَ وَإِذَا خَدَمْتَهُ صَانَكَ وَإِذَا أَرَدْتَ مِنْهُ مَعُونَةً أَعَانَكَ وَإِنْ قُلْتَ صَدَقَ قَوْلُكَ وَإِنْ صُلْتَ شَدَّ صَوْلُكَ وَإِنْ مَدَدْتَ يَدَكَ بِفَضْلِ مَدَّهَا وَإِنْ 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.

وَإِنْ رَأَى مِنْكَ حَسَنَةً عَدَّهَا وَإِنْ سَأَلْتَهُ أَعْطَاكَ وَإِنْ سَكَتَ عَنْهُ ابْتَدَأَكَ وَإِنْ نَزَلَتْ إِحْدَى الْمُلِمَّاتِ بِهِ سَاءَكَ مَنْ لَا تَأْتِيكَ مِنْهُ الْبَوَائِقُ وَلَا يَحْتَلِفُ عَلَيْكَ مِنْهُ الطَّرَائِقُ وَلَا يَخْذُلُكَ عِنْدَ الْحَفَائِقِ وَإِنْ تَنَارَعْتُمَا مُنْقِسِمًا أَتَرَكَ

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 ثُمَّ انْقَطَعَ نَفْسُهُ وَاصْفَرَّ لَوْنُهُ حَتَّى خَشِيبَتْ عَلَيْهِ وَدَخَلَ الْحُسَيْنُ عَ وَ الْأَسْوَدُ بْنُ أَبِي الْأَسْوَدِ فَانْكَبَ عَلَيْهِ حَتَّى قَبَّلَ رَأْسَهُ وَ بَيْنَ عَيْنَيْهِ ثُمَّ قَعَدَ عِنْدَهُ فَتَسَاوَرَا جَمِيعًا

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

فَقَالَ أَبُو الْأَسْوَدِ - إِنَّا لِلَّهِ إِنَّ الْحَسَنَ قَدْ تُعِيتَ إِلَيْهِ نَفْسُهُ وَ قَدْ أَوْصَى إِلَى الْحُسَيْنِ عَ وَ تُؤْفَى يَوْمَ الْحَمِيسِ فِي آخِرِ صَفَرٍ سَنَةَ خَمْسِينَ مِنَ الْهِجْرَةِ وَ لَهُ سَبْعٌ وَ أَرْبَعُونَ سَنَةً وَ دُفِنَ بِالْبَقِيعِ.

Abu Al-Aswad said, ‘We are for Allah<sup>-azwj</sup>! Al-Hassan<sup>-asws</sup> has been Given the news of his<sup>-asws</sup> own death’. And he<sup>-asws</sup> bequeathed to Al-Husayn<sup>-asws</sup> and expired on the day of Thursday at

the end of Safar of the year fifty from the Emigration, and for him<sup>-asws</sup> were forty-seven years, and he<sup>-asws</sup> was buried at Al-Baqie”<sup>107</sup>.

7- عُيُونُ الْمُعْجَزَاتِ لِلْمُرْتَضَى رَحِمَهُ اللهُ، كَانَ مَوْلَدُهُ بَعْدَ مَبْعَثِ رَسُولِ اللهِ ص بِخَمْسِ عَشْرَةِ سَنَةً وَ أَشْهُرٍ وَ وَلَدَتْ فَاطِمَةُ أُمُّ مُحَمَّدٍ ع وَ لَهَا إِخْدَى عَشْرَةَ سَنَةً كَامِلَةً وَ كَانَتْ وَلَادَتُهُ مِثْلَ وَلَادَةِ جَدِّهِ وَ أَبِيهِ صَلَّى اللهُ عَلَيْهِمْ

(The book) ‘Uyoon Al Mo’jizaat’ of Al Murtaza,

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

وَ كَانَ طَاهِرًا مُطَهَّرًا يُسَبِّحُ وَ يُهَلِّلُ فِي حَالِ وَلَادَتِهِ وَ يَقْرَأُ الْقُرْآنَ عَلَى مَا رَوَاهُ أَصْحَابُ الْحَدِيثِ عَنْ رَسُولِ اللهِ ص أَنَّ جَبْرِئِيلَ نَاغَاهُ فِي مَهْدِهِ وَ قُبِضَ رَسُولُ اللهِ ص وَ كَانَ لَهُ سَبْعُ سِنِينَ وَ شُهُورٌ

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

وَ كَانَ سَبَبُ مُفَارَقَةِ أَبِي مُحَمَّدٍ الْحَسَنِ ع دَارِ الدُّنْيَا وَ انْتِقَالِهِ إِلَى دَارِ الْكَرَامَةِ عَلَى مَا وَرَدَتْ بِهِ الْأَخْبَارُ أَنَّ مُعَاوِيَةَ بَدَلَ الْجُعْدَةَ بِنْتِ مُحَمَّدِ بْنِ الْأَشْعَثِ زَوْجَةَ أَبِي مُحَمَّدٍ ع عَشْرَةَ آلَافِ دِينَارٍ وَ إِفْطَاعَاتٍ كَثِيرَةً مِنْ شُعْبِ سَوْرَا وَ سَوَادِ الْكُوفَةِ وَ حَمَلَ إِلَيْهَا سَمًّا فَجَعَلَتْهُ فِي طَعَامٍ

And the cause of separation of Abu Muhammad Al-Hassan<sup>-asws</sup> 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’da Bint Muhammad Bin Al-Ash’as, wife of Abu Muhammad<sup>-asws</sup>, 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.

فَلَمَّا وَضَعَتْهُ بَيْنَ يَدَيْهِ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ وَ الْحَمْدُ لِلَّهِ عَلَى إِقَاءِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ أَبِي سَيِّدِ الْوَصِيِّينَ وَ أُمِّي سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ عَمِّي جَعْفَرِ الطَّيَّارِ فِي الْجَنَّةِ وَ حَمْرَةَ سَيِّدِ الشُّهَدَاءِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ

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

وَ دَخَلَ عَلَيْهِ أَخُوهُ الْحُسَيْنُ صَلَوَاتُ اللهِ عَلَيْهِ فَقَالَ كَيْفَ بَجَدُ نَفْسِكَ قَالَ أَنَا فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ عَلَى كُرْهِ مَيِّ لِفِرَاقِكَ وَ فِرَاقِ إِخْوَتِي

<sup>107</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 22 H 6

And his<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup> entered to see him<sup>-asws</sup>. He<sup>-asws</sup> said: 'How do you<sup>-asws</sup> feel yourself<sup>-asws</sup>? He<sup>-asws</sup> said: 'I<sup>-asws</sup> in the last day from the world and the first day from the Hereafter, upon a dislike from me<sup>-asws</sup> of your<sup>-asws</sup> separation, and separation of my<sup>-asws</sup> brothers'.

ثُمَّ قَالَ أَسْتَغْفِرُ اللَّهَ عَلَى حُبِّهِ مِنِّي لِلِقَاءِ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ جَعْفَرَ وَ حَمَزَةَ ع

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> based upon love from me<sup>-asws</sup> to meet Rasool-Allah<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Ja'far<sup>-asws</sup>, and Hamza<sup>ra</sup>'.

ثُمَّ أَوْصَى إِلَيْهِ وَ سَلَّمَ إِلَيْهِ الْإِسْمَ الْأَعْظَمَ وَ مَوَارِيثَ الْأَنْبِيَاءِ عَ الَّذِي كَانَ أَمِيرَ الْمُؤْمِنِينَ عَ سَلَّمَهَا إِلَيْهِ ثُمَّ قَالَ يَا أَخِي إِذَا أَنَا مِتُّ فَعَسِّلْنِي وَ حِطِّبْنِي وَ كَفِّبْنِي وَ اَحْمِلْنِي إِلَى جَدِّي ص حَتَّى تُلَحِّدَنِي إِلَى جَانِبِهِ

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

فَإِنْ مُبِعَتْ مِنْ ذَلِكَ فَبِحَقِّ جَدِّكَ رَسُولِ اللَّهِ وَ أَبِيكَ أَمِيرِ الْمُؤْمِنِينَ وَ أُمِّكَ فَاطِمَةَ الزَّهْرَاءِ عَ أَنْ لَا تُخَاصِمَ أَحَدًا وَ ارْزُدْ جَنَازَتِي مِنْ قُورِكَ إِلَى الْبَقِيعِ حَتَّى تَدْفِنَنِي مَعَ أُمِّي ع

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

فَلَمَّا فَرَغَ مِنْ شَأْنِهِ وَ حَمَلَهُ لِيُدْفَنَهُ مَعَ رَسُولِ اللَّهِ ص رَكِبَ مَرْوَانُ بْنُ الْحَكَمِ طَرِيدِ رَسُولِ اللَّهِ ص بَغْلَةً وَ أَتَى عَائِشَةَ فَقَالَ لَهَا يَا أُمَّ الْمُؤْمِنِينَ إِنَّ الْحُسَيْنَ يُرِيدُ أَنْ يَدْفِنَ أَخَاهُ الْحَسَنَ مَعَ رَسُولِ اللَّهِ ص وَ اللَّهُ إِنْ دُفِنَ مَعَهُ لَيَذْهَبَنَّ فَخْرُ أَبِيكَ وَ صَاحِبِهِ عُمَرُ إِلَى يَوْمِ الْقِيَامَةِ

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

قَالَتْ فَمَا أَصْنَعُ يَا مَرْوَانُ قَالَ الْحَقُّي بِهِ وَ امْتَنِعْ مِنْ أَنْ يُدْفَنَ مَعَهُ قَالَتْ وَ كَيْفَ أَلْحَقُهُ قَالَ ارْكَبِي بَغْلَتِي هَذِهِ فَتَرَلْ عَنْ بَغْلَتَيْهِ وَ رَكِبَتْهَا وَ كَانَتْ تَوُزُّ النَّاسَ وَ بَنِي أُمَيَّةَ عَلَى الْحُسَيْنِ عَ وَ تُحَرِّضُهُمْ عَلَى مَنْعِهِ بِمَا هُمْ بِهِ

She said, 'So, what shall I do, O Marwan?' He said, 'Join with me and prevent him<sup>-asws</sup> from burying him<sup>-asws</sup> to be buried with him<sup>-saww</sup>!' She said, 'And how shall I catch up with him<sup>-asws</sup>? 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<sup>-asws</sup>, and they had been incited upon preventing him<sup>-asws</sup> from what he<sup>-asws</sup> had been thinking with.

فَلَمَّا قُرِبَتْ مِنْ قَبْرِ رَسُولِ اللَّهِ ص وَكَانَ قَدْ وَصَلَتْ جَنَازَةَ الْحَسَنِ قَرَمَتْ بِنَفْسِهَا عَنِ الْبَغْلَةِ وَقَالَتْ وَ اللَّهُ لَا يُدْفَنُ الْحَسَنُ هَاهُنَا أَبَدًا أَوْ يُجَرَّ هَذِهِ وَ أُؤْمَتُ بِيَدِهَا إِلَى شَعْرِهَا

When she was near from the grave of Rasool-Allah<sup>-azwj</sup>, and the bier of Al-Hassan<sup>-asws</sup> had arrived, she threw herself from the mule and said, 'By Allah<sup>-azwj</sup>! Al-Hassan<sup>-asws</sup> will not be buried over here, ever, or this to be allowed!' And she gestured by her hand to her hair.

فَأَرَادَ بَنُو هَاشِمٍ الْمُجَادَلَةَ فَقَالَ الْحُسَيْنُ ع اللَّهُ اللَّهُ لَا تُضَيِّعُوا وَصِيَّةَ أَخِي وَ اغْدُلُوا بِهِ إِلَى الْبَقِيعِ فَإِنَّهُ أَقْسَمَ عَلَيَّ إِنَّ أَنَا مُنِعْتُ مِنْ دَفْنِهِ مَعَ جَدِّهِ ص أَنَّ لَا أُخَاصِمَ فِيهِ أَحَدًا وَ أَنَّ أُدْفِنَهُ بِالْبَقِيعِ مَعَ أُمِّهِ ع فَعَدَلُوا بِهِ وَ دَفَنُوهُ بِالْبَقِيعِ مَعَهَا ع

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

فَقَامَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ يَا حُمَيْرَا لَيْسَ يَوْمُنَا مِنْكَ بِوَاحِدٍ يَوْمٌ عَلَى الْجَمَلِ وَ يَوْمٌ عَلَى الْبَغْلَةِ أَمَا كَفَاكَ أَنْ يُقَالَ يَوْمُ الْجَمَلِ حَتَّى يُقَالَ يَوْمُ الْبَغْلِ يَوْمٌ عَلَى هَذَا وَ يَوْمٌ عَلَى هَذَا بَارِزَةً عَنْ حِجَابِ رَسُولِ اللَّهِ ص تُرِيدِينَ إِطْفَاءَ نُورِ اللَّهِ- وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ- إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ

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<sup>-saww</sup> intending to extinguish the Noor of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Complete His<sup>-azwj</sup> Noor and even if the Polytheists dislike t. We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>'.

فَقَالَتْ لَهُ إِلَيْكَ عَنِّي وَ أَفِيْ لَكَ وَ لِقَوْمِكَ

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

وَ رُوِيَ أَنَّ الْحَسَنَ ع فَارَقَ الدُّنْيَا وَ لَهُ تِسْعٌ وَ أَرْبَعُونَ سَنَةً وَ شَهْرًا [شَهْرًا] أَقَامَ مَعَ رَسُولِ اللَّهِ ص سَبْعَ سِنِينَ وَ سِتَّةَ أَشْهُرٍ وَ بَاقِي عُمرِهِ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَ رُوِيَ أَنَّهُ دُفِنَ مَعَ أُمِّهِ ع سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فِي قَبْرِ وَاحِدٍ.

And it is reported that Al-Hassan<sup>-asws</sup> separated from the world and for him<sup>-asws</sup> were forty-nine years and a month. He<sup>-asws</sup> stayed with Rasool-Allah<sup>-saww</sup> for seven years and six months, and the remainder of his<sup>-asws</sup> age with Amir Al-Momineen<sup>-asws</sup>. It is reported that he<sup>-asws</sup> was buried next to his<sup>-asws</sup> mother<sup>-asws</sup>, chieftess of women of the worlds, in one grave".<sup>108</sup>

أَقُولُ وَ قَالَ ابْنُ أَبِي الْخُدَيْدِ رَوَى أَبُو الْحَسَنِ الْمَدَائِنِيُّ أَنَّ مَرْوَانَ لَمَّا مَنَعَ الْحَسَنَ ع أَنْ يُدْفَنَ عِنْدَ جَدِّهِ فَاجْتَمَعَ بَنُو هَاشِمٍ وَ بَنُو أُمَيَّةَ وَ أَعَانَ هَؤُلَاءِ قَوْمٌ وَ هَؤُلَاءِ قَوْمٌ وَ جَاءُوا بِسِلَاحٍ فَقَالَ أَبُو هُرَيْرَةَ لِمَرْوَانَ أَتَمْنَعُ الْحَسَنَ أَنْ يُدْفَنَ فِي هَذَا الْمَوْضِعِ وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

<sup>108</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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<sup>-asws</sup> to be buried next to his<sup>-asws</sup> grandfather<sup>-saww</sup>, the clan of Hashim<sup>-as</sup> 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<sup>-asws</sup> from being buried in this place, and I heard Rasool-Allah<sup>-saww</sup> saying: 'Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are two chiefs of the people of Paradise?'<sup>109</sup>

8- كا، الكافي العدة عن سهل بن زياد أو غيره عن سليمان كاتب علي بن يقطين عن ذكره عن أبي عبد الله ع قال: إن الأشعث بن قيس شرك في دم أمير المؤمنين و ابنه جعدة سميت الحسن و محمد ابنه شرك في دم الحسين ع.

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

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Ash'as Bin Qays participated in shedding the blood of Amir Al-Momineen<sup>-asws</sup>, and his daughter Ja'dah poisoned Al-Hassan<sup>-asws</sup>, and his son Muhammad participated in shedding the blood of Al-Husayn<sup>-asws</sup>'.<sup>110</sup>

9- كا، الكافي محمد بن الحسين و علي بن محمد عن سهل بن زياد عن محمد بن سليمان عن هارون بن الجهم عن محمد بن مسلم قال سمعت أبا جعفر ع يقول لما احتضر الحسن بن علي صلوات الله عليهما قال للحسين ع يا أخي إني أوصيك بوصية فاحفظها فإذا أنا مت فهبني ثم وجهني إلى رسول الله ص لأحدث به عهداً ثم اصرفني إلى أمي فاطمة ع

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

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

ثم رددني فاذفني بالبقيع و اعلم أنه سيصيني من الحميراء ما يعلم الناس من صنيعة و عداوتها لله و لرسوله ص و عداوتها لنا أهل البيت

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

فلما قبض الحسن ع وضع على سريره و انطلق به إلى مصلى رسول الله الذي كان يصلي فيه على الجنائز فصلى على الحسن ع فلما أن صلى عليه جمل فأدخل المسجد فلما أوقف على قبر رسول الله بلغ عائشة الخبر و قيل لها إنهم قد أقبلوا بالحسن بن علي ع ليدفن مع رسول الله ص

<sup>109</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 7 b

<sup>110</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 8

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

فَخَرَجَتْ مُبَادِرَةً عَلَى بَعْلِ بِسْرَجٍ فَكَانَتْ أَوَّلَ امْرَأَةٍ رَكِبَتْ فِي الْإِسْلَامِ سَرَجًا فَوَقَفَتْ فَقَالَتْ نَحْوًا ابْنُكُمْ عَنْ بَيْتِي فَإِنَّهُ لَا يُدْفَنُ فِيهِ شَيْءٌ وَلَا يُهْتَكُ عَلَى رَسُولِ اللَّهِ ص حِجَابُهُ فَقَالَ لَهَا الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَدِيمًا هَتَكْتِ أَنْتِ وَأَبُوكَ حِجَابَ رَسُولِ اللَّهِ ص وَ أَذْخَلْتِ بَيْتَهُ مَنْ لَا يُحِبُّ رَسُولَ اللَّهِ ص فُزِيَهُ وَ إِنَّ اللَّهَ سَائِلُكَ عَنْ ذَلِكَ يَا عَائِشَةُ

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

إِنَّ أَخِي أَمَرَنِي أَنْ أُقْرِبَهُ مِنْ أَبِيهِ رَسُولِ اللَّهِ ص لِيُخْدِتَ بِهِ عَهْدًا وَ أَغْلِمِي أَنَّ أَخِي أَعْلَمَ النَّاسِ بِاللَّهِ وَ رَسُولِهِ وَ أَغْلِمُ بِتَأْوِيلِ كِتَابِهِ مِنْ أَنْ يَهْتَكُ عَلَى رَسُولِ اللَّهِ ص سِتْرَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ قَدْ أَذْخَلْتِ أَنْتِ بَيْتَ رَسُولِ اللَّهِ ص الرِّجَالَ بِغَيْرِ إِذْنِهِ

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

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَعْمَرِي لَقَدْ ضَرَبْتِ أَنْتِ لِأَبِيكَ وَ فَارُوقِهِ عِنْدَ أُنْ دِي رَسُولِ اللَّهِ ص الْمَعَاوِلَ

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

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاهَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى وَ لَعْمَرِي لَقَدْ أَذْخَلَ أَبُوكَ وَ فَارُوقُهُ عَلَى رَسُولِ اللَّهِ ص بِقُرْبِهِمَا مِنْهُ الْأَذَى وَ مَا رَعَيْنَا مِنْ حَقِّهِ مَا أَمَرَهُمَا اللَّهُ بِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ حَزَمَ عَلَى الْمُؤْمِنِينَ أَمْوَالًا مَا حَزَمَ مِنْهُمْ أَحْيَاءٌ

And Allah<sup>-azwj</sup> Mighty and Majestic Said: **Surely those who are lowering their voices in the presence of Rasool-Allah, they are those whose hearts Allah has Tested for piety. [49:3]**. By my<sup>-asws</sup> life! Your father (Abu Bakr) and his Farouq (Umar), due to their being buried nearby, is harming to Rasool-Allah<sup>-azwj</sup>, and they never respected his<sup>-saww</sup> rights whatever Allah<sup>-azwj</sup> had

Commanded them both with, upon the tongue of Rasool-Allah<sup>-saww</sup>, that Allah<sup>-azwj</sup> has Prohibited the living *Momineen* from the same as what Allah<sup>-azwj</sup> has Prohibited from those who have passed away.

وَتَاللَّهِ يَا عَائِشَةُ لَوْ كَانَ هَذَا الَّذِي كَرِهْتِيهِ مِنْ دَفْنِ الْحَسَنِ عِنْدَ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا جَائِزًا فِيمَا بَيْنَنَا وَبَيْنَ اللَّهِ لَعَلِمْتَ أَنََّّهُ سَيُدْفَنُ وَإِنْ رَغِمَ مَعْطُشُكَ

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

قَالَ ثُمَّ تَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا عَائِشَةُ يَوْمًا عَلَى بَغْلٍ وَ يَوْمًا عَلَى جَمَلٍ فَمَا تَمْلِكِينَ نَفْسَكَ وَ لَا تَمْلِكِينَ الْأَرْضَ عَدَاوَةً لِبَنِي هَاشِمٍ قَالَ فَأَقْبَلَتْ عَلَيْهِ فَقَالَتْ يَا ابْنَ الْحَنَفِيَّةِ هَؤُلَاءِ الْقَوَاطِمُ يَتَكَلَّمُونَ فَمَا كَلَامُكَ

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

فَقَالَ لَهَا الْحُسَيْنُ وَ أَنَّى تُبْعِدِينَ مُحَمَّدًا مِنَ الْقَوَاطِمِ فَوَ اللَّهُ لَقَدْ وَلَدَتْهُ ثَلَاثُ قَوَاطِمٍ - فَاطِمَةُ بِنْتُ عِمْرَانَ بْنِ عَائِدَةَ بْنِ عَمْرِو بْنِ خُزُومٍ وَ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ وَ فَاطِمَةُ بِنْتُ زَائِدَةَ بْنِ الْأَصَمِّ بْنِ رَوَاحَةَ بْنِ حُجْرٍ بْنِ عَبْدِ مَعِيصٍ بْنِ عَامِرٍ

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

قَالَ فَقَالَتْ عَائِشَةُ لِلْحُسَيْنِ ع نَحْوَا ابْنَكُمْ وَ اذْهَبُوا بِهِ فَإِنَّكُمْ قَوْمٌ خَصِمُونَ قَالَ فَمَضَى الْحُسَيْنُ ع إِلَى قَبْرِ أُمِّهِ ثُمَّ أَخْرَجَهُ فَدَفَنَهُ بِالْبَيْعِ.

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

10- كما، الكافي سعد بن عبد الله و عبد الله بن جعفر عن إبراهيم بن مهزيار عن أخيه علي بن الحسن بن سعيد عن محمد بن سينان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: فُضِصَ الْحُسَيْنُ بْنُ عَلِيٍّ وَ هُوَ ابْنُ سَنَعٍ وَ أَرْبَعِينَ سَنَةً فِي عَامِ خَمْسِينَ عَاشَ بَعْدَ رَسُولِ اللَّهِ ص أَرْبَعِينَ سَنَةً.

(The book) ‘Al Kafi’ – Sa’ad Bin Abdullah, and Abdullah Bin Ja’far Bin Ibrahim Bin Mahziyar, from his father Ali, from Al-Hassan Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> passed away and he<sup>-asws</sup> was forty-seven years old, in the year fifty. He<sup>-asws</sup> lived after Rasool-Allah<sup>-saww</sup> for forty years”<sup>.112</sup>

<sup>111</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 9

<sup>112</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 10

11- د، العدد القوية في تاريخ المفضي، في يوم النصف من شهر رمضان لثمانية عشر شهراً من الهجرة سنة بدر كان مولد سيدنا أبي محمد الحسن بن علي ع.

(The book) 'Al Addad Al Qawiya' – in 'Tareekh' of Al Mufeed,

'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<sup>-asws</sup> Abu Muhammad<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.<sup>113</sup>

في كتاب دلائل الإمامة ولد ع في يوم النصف من شهر رمضان سنة ثلاث من الهجرة وكذا في كتاب تحفة الطرقات وكتاب الذخيرة.

And the book 'Dalaail Al-Aimma' – 'He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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 'Tuhfat Al-Zurfa'a' and 'Kitab Al-Zakheera'.<sup>114</sup>

في كتاب المجتبي في النسب ولد ع في شهر رمضان لثلاث من الهجرة بالمدينة قبل وقعة بدر بتسعة عشر يوماً.

And in the book of Al-Zamakhshari regarding the attribution, 'He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during the month of Ramazan of three (days) from the Emigration at Al-Medina, because the event of Badr by nineteen days'.<sup>115</sup>

في كتاب التذكرة ولد ع في النصف من شهر رمضان سنة ثلاث من الهجرة وفيها كانت غزاة أحد.

In the book 'Al-Tazkira' – He (Al-Hassan<sup>-asws</sup>) 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'.<sup>116</sup>

في كتاب مواليد الأئمة ولد ع في شهر رمضان سنة اثنتين من الهجرة وفي رواية سنة ثلاث وقيل - يوم الثلاثاء النصف من شهر رمضان سنة ثلاث من الهجرة - بالمدينة في ملك يزيد بن شهر يار.

In the book 'Mowlud Al-Aimma' – He (Al-Hassan<sup>-asws</sup>) was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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'.<sup>117</sup>

12- كا، الكافي عدة من أصحابنا عن أحمد بن محمد عن علي بن النعمان عن سيف بن عميرة عن أبي بكر الحضرمي قال: إن جعدة بنت الأشعث بن قيس الكندي سميت الحسن بن علي ع وسمت مؤلاة له فأما مؤلأته فقأت السم وأما الحسن فاستمسك في بطنه ثم انتفط به فمات.

(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,

<sup>113</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 11 a

<sup>114</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 11 b

<sup>115</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 11 c

<sup>116</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 11 d

<sup>117</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 11 e

'Ja'dah Bint Al-Ash'as Bin Qays Al-Kindy poisoned Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and poisoned a slave girl of his<sup>-asws</sup>. As for the slave girl, she vomited out the poison, and as for Al-Hassan<sup>-asws</sup>, it was withheld in his<sup>-asws</sup> stomach. Then blistered it, so he<sup>-asws</sup> passed away".<sup>118</sup>

13- أَقُولُ رَوَى فِي بَعْضِ تَالِيَعَاتِ أَصْحَابِنَا أَنَّ الْحَسَنَ ع لَمَّا دَنَتْ وَقَاتُهُ وَ تَفِدَتْ أَثَامُهُ وَ جَرَى السَّمُّ فِي بَدَنِهِ تَغَيَّرَ لَوْنُهُ وَ اخْضَرَ فَقَالَ لَهُ الْحُسَيْنُ ع مَا لِي أَرَى لَوْنَكَ مَائِلًا إِلَى الْخَضِرَةِ فَبَكَى الْحَسَنُ ع وَ قَالَ يَا أَخِي لَقَدْ صَحَّ حَدِيثُ جَدِّي فِيَّ وَ فِيكَ ثُمَّ اعْتَنَقَهُ طَوِيلًا وَ بَكَيَا كَثِيرًا

I (Majlisi) am saying, 'It is reported in one of the compilations of our companions,

'Al-Hassan<sup>-asws</sup>, when his<sup>-asws</sup> expiry drew near and his<sup>-asws</sup> days were depleted, and the poison flowed in his<sup>-asws</sup> body, his<sup>-asws</sup> colour changed and became greener. Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'What is the matter I<sup>-asws</sup> see your<sup>-asws</sup> colour inclining towards green?' Al-Hassan<sup>-asws</sup> wept and said: 'O my<sup>-asws</sup> brother<sup>-asws</sup>! The Hadeeth of my<sup>-asws</sup> grandfather<sup>-saww</sup> regarding me<sup>-asws</sup> and you<sup>-asws</sup> is correct'. Then he<sup>-asws</sup> hugged him<sup>-asws</sup> for a long time and they<sup>-asws</sup> both cried together a lot.

فَسُئِلَ ع عَنْ ذَلِكَ فَقَالَ أَخْبَرَنِي جَدِّي قَالَ لَمَّا دَخَلْتُ لَيْلَةَ الْمِعْرَاجِ رُوضَاتِ الْجَنَانِ وَ مَرَرْتُ عَلَى مَنَازِلِ أَهْلِ الْإِيمَانِ رَأَيْتُ قَصْرَيْنِ عَالِيَيْنِ مُتَجَاوِرَيْنِ عَلَى صِفَةٍ وَاحِدَةٍ إِلَّا أَنَّ أَحَدَهُمَا مِنَ الزَّبْرِجَدِ الْأَخْضَرِ وَ الْآخَرُ مِنَ الْيَاقُوتِ الْأَحْمَرِ

He<sup>-asws</sup> asked about that. He<sup>-asws</sup> said: 'My<sup>-asws</sup> grandfather<sup>-saww</sup> had informed me<sup>-saww</sup> saying: 'When on the night of Ascension I<sup>-saww</sup> entered the Gardens and passed by the houses of the people of Eman, I<sup>-saww</sup> 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.

فَقُلْتُ يَا جِبْرِئِيلُ لِمَنْ هَذَانِ الْقَصْرَانِ فَقَالَ أَحَدُهُمَا لِلْحَسَنِ وَ الْآخَرُ لِلْحُسَيْنِ ع فَقُلْتُ يَا جِبْرِئِيلُ فَلِمَ لَمْ يَكُونَا عَلَى لَوْنٍ وَاحِدٍ فَسَكَتَ وَ لَمْ يَزِدْ جَوَابًا فَقُلْتُ لِمَ لَا تَتَكَلَّمُ قَالَ حَبَاءٌ مِنْكَ فَقُلْتُ لَهُ سَأَلْتُكَ بِاللَّهِ إِلَّا مَا أَخْبَرْتَنِي

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

فَقَالَ أَمَّا خُضْرَةُ قَصْرِ الْحَسَنِ فَإِنَّهُ يَمُوتُ بِالسَّمِّ وَ يَخْضَرُ لَوْنُهُ عِنْدَ مَوْتِهِ وَ أَمَّا حُمْرَةُ قَصْرِ الْحُسَيْنِ فَإِنَّهُ يُقْتَلُ وَ يَحْمَرُّ وَجْهُهُ بِالدَّمِ فَعِنْدَ ذَلِكَ بَكَيَا وَ صَحَّ الْحَاضِرُونَ بِالْبُكَاءِ وَ التَّحْيِيرِ.

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

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى أَبُو الْحَسَنِ الْمَدَائِنِيُّ قَالَ: سَقَى الْحَسَنَ ع السَّمُّ أَرْبَعَ مَرَّاتٍ فَقَالَ لَقَدْ سَقَيْتُهُ مَرَارًا فَمَا شَقَّ عَلَيَّ مِثْلُ مَشَقَّتِهِ هَذِهِ الْمَرَّةَ.

<sup>118</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 12

<sup>119</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 a

And Ibn Abu Al Hadeed said, 'It is reported by Abu Al-Hassan Al Madainy who said,

'Al-Hassan<sup>-asws</sup> was quenched the poison four times. He<sup>-asws</sup> said: 'I<sup>-asws</sup> have been quenched repeatedly but it was not as grievous upon me<sup>-asws</sup> like its difficulty this time".<sup>120</sup>

وَرَوَى الْمَدَائِنِيُّ عَنْ جُوَيْرِيَةَ بْنِ أَسْمَاءَ قَالَ: لَمَّا مَاتَ الْحَسَنُ ع أَخْرَجُوا جَنَازَتَهُ فَحَمَلَ مَرْوَانُ بْنُ الْحَكَمِ سَرِيرَهُ فَقَالَ لَهُ الْحُسَيْنُ ع تَحْمِلُ الْيَوْمَ جَنَازَتَهُ وَ كُنْتُ بِالْأَمْسِ تُحْرَعُهُ الْعَيْظُ قَالَ مَرْوَانُ نَعَمْ كُنْتُ أَفْعَلُ ذَلِكَ بِمَنْ يُوَارِثُ حِلْمَهُ الْجِبَالِ.

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

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

ثُمَّ قَالَ اخْتَلَفَ فِي سِنِّ الْحَسَنِ ع وَفَتَى وَقَاتِيهِ فَقِيلَ ابْنُ ثَمَانَ وَارْبَعِينَ - وَهُوَ الْمَرْوِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي رِوَايَةِ هِشَامِ بْنِ سَالِمٍ

Then he said, 'There is a differing regarding the age of Al-Hassan<sup>-asws</sup> at the time of his<sup>-asws</sup> expiry. It is said, he<sup>-asws</sup> was forty-eight years old. – And it is reported from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> in a report of Hisham Bin Salim".<sup>122</sup>

وَقِيلَ ابْنُ سِتٍّ وَارْبَعِينَ وَهُوَ الْمَرْوِيُّ أَيْضًا - عَنْ جَعْفَرٍ ع فِي رِوَايَةِ أَبِي بَصِيرٍ أَنْتَهَى.

And it is said he<sup>-asws</sup> was forty-six years old, and it is reported as well from Ja'far<sup>-asws</sup> in a report of Abu Baseer".<sup>123</sup>

وَقَالَ أَبُو الْفَرَجِ فِي مَقَاتِلِ الطَّالِبِيِّينَ اخْتَلَفَ فِي مَبْلَغِ سِنِّ الْحَسَنِ ع وَفَتَى وَقَاتِيهِ.

And Abu Al-Faraj said in (the book) 'Maqatil Al-Tlibeen' – There is a differing in the extent of the age of Al-Hassan<sup>-asws</sup> at the time of his<sup>-asws</sup> expiry".<sup>124</sup>

فَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ حَسَنِ بْنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَجَمِيلِ بْنِ دَرَّاجٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ تُوُفِّيَ وَهُوَ ابْنُ ثَمَانَ وَارْبَعِينَ سَنَةً.

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<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: 'He (Al-Hassan<sup>-asws</sup>) expired and he<sup>-asws</sup> was forty-eight years old".<sup>125</sup>

<sup>120</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 b

<sup>121</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 c

<sup>122</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 d

<sup>123</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 e

<sup>124</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 f

<sup>125</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 g

و حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ عَنْ حَسَنِ بْنِ حُسَيْنٍ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ الْحَسَنَ تُوُفِّيَ وَهُوَ ابْنُ سِتٍّ وَ أَرْبَعِينَ سَنَةً.

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<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: ‘Al-Hassan<sup>-asws</sup> expired and he<sup>-asws</sup> was forty-six years old’.<sup>126</sup>

قَالَ وَ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ قُتِلَ وَ لَهُ ثَمَانٌ وَ خَمْسُونَ وَ أَنَّ الْحَسَنَ كَذَلِكَ كَانَتْ سِنُوهُ يَوْمَ مَاتَ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع - حَدَّثَنِي بِذَلِكَ الْعَبَّاسُ بْنُ عَلِيٍّ عَنْ أَبِي السَّائِبِ سَلَمٍ بْنِ جُنَادَةَ عَنْ وَكِيعٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع.

He said, ‘And it is reported by Sufyan Al Sowry,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: ‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was killed and for him<sup>-asws</sup> were fifty-eight years, and Al-Hassan<sup>-asws</sup> was like that was his<sup>-asws</sup> age on the day he<sup>-asws</sup> passed away, and Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> – It is narrated to me with that by Al-Abbas<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from Abu Al-Sa’ib Salam Bin Junadah, from Wakie, from Sufyan Al-Sowry, from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>’.<sup>127</sup>

قَالَ أَبُو الْفَرَجِ وَ هَذَا وَهَمٌّ لِأَنَّ الْحَسَنَ ع وُلِدَ فِي سَنَةِ ثَلَاثٍ مِنَ الْهِجْرَةِ وَ تُوُفِّيَ سَنَةَ إِحْدَى وَ خَمْسِينَ وَ لَا خِلَافَ فِي ذَلِكَ وَ سِنُوهُ عَلَى هَذَا ثَمَانٌ وَ أَرْبَعُونَ أَوْ خَمْسًا.

**Note:** Abu Al Faraj said, ‘And this is a delusion, because Al-Hassan<sup>-asws</sup> was blessed during the year three from the Emigration and he<sup>-asws</sup> expired in the year fifty-one, and there is no differing in that, and his<sup>-asws</sup> age based upon this is forty-eight years or approximate to it’.

راجع مقاتل الطالبين ص 53 و 55. أقول: و نقل أبو الفرج في ص 51 عن أبي عبيد بإسناده الى إسماعيل بن عبد الرحمن انه أراد معاوية البقية لابنه يزيد، فلم يكن شيء أثقل عليه من أمر الحسن بن علي عليه السلام و سعد بن أبي وقاص، ففسد اليهما سما فماتا منه.

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 wante the allegiance for his son Yazeed<sup>-la</sup>, so there did not happen to be anything heavier upon him than the matter of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Sa’ad Bin Abu Waqas. So, he sent poison to them and they both died from it.

و روى عن أحمد بن عبيد الله بن عمار بإسناده الى مغيرة قال: أرسل معاوية الى ابنة الاشعث: انى مزوجك بيزيد ابني على أن تسم الحسن بن علي، و بعث إليها بمائة ألف درهم فسوغها المال و لم يزوجها منه

And it is reported from Ahmad Bin Ubeydullah Bin Ammar by his chain to Mugheira. He said, ‘Muawiya sent a message to the daughter of Al Ash’as, ‘I shall get you married to my son Yazeed<sup>-la</sup> based upon that you poison Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>’. And he sent one hundred

<sup>126</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 h

<sup>127</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 13 i



*thousand Dirhams (Ten thousand Dinars). He did send her the wealth but did not get her married to him<sup>1a</sup>.*

فخلف عليها رجل من آل طلحة فأولدها فكان إذا وقع بينهم وبين بطون قريش كلام عيروهم وقالوا يا بني مسممة الأزواج. و روى مثل ذلك ابن عبد البر المالكي في الاستيعاب راجع ج 1 ص 374.

*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 Maliki in (the book) 'Al Istiyaab', refer to Volume 1 Page 374.*

14- ج، الإحتجاج عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ حَدَّثَنِي رَجُلٌ مِّنَّا قَالَ: أَتَيْتُ الْحَسَنَ بْنَ عَلِيٍّ ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص أَذَلَّتْ رِقَابَنَا وَ جَعَلَتْنَا مَغْشَرَ الشَّيْعَةِ غَيْبِداً مَا بَقِيَ مَعَكَ رَجُلٌ فَقَالَ وَمِمَّ ذَلِكَ قَالَ قُلْتُ بِتَسْلِيمِكَ الْأَمْرَ هَذَا الطَّاعِيَةَ

(The book) 'Al Ihtijaj' – From Al Amsh, from Salim Bin Abu Al Ja'd who said, 'It is narrated to me by a man from us who said,

'I came to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> have disgraced our necks and made us, the community of Shias, to be slaves. There does not even remain one man with you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'And from what is that so?' He (the narrator) said, 'I said, 'Due to your<sup>-asws</sup> submitting the command to this tyrant'.

قَالَ وَاللَّهِ مَا سَلَّمْتُ الْأَمْرَ إِلَيْهِ إِلَّا أَنِّي لَمْ أَجِدْ أَنْصَاراً وَ لَوْ وَجَدْتُ أَنْصَاراً لَقَاتَلْتُهُ لَيْلِي وَ نَهَارِي حَتَّى يَحْكُمَ اللَّهُ بَيْنِي وَ بَيْنَهُ وَ لَكِنِّي عَرَفْتُ أَهْلَ الْكُوفَةِ وَ بَلَوْتُهُمْ وَ لَا يَصْلُحُ لِي مِنْهُمْ مَا كَانَ فَاسِداً إِنَّهُمْ لَا وَفَاءَ لَهُمْ وَ لَا ذِمَّةَ فِي قَوْلٍ وَ لَا فِعْلٍ إِنَّهُمْ لَمُخْتَلِفُونَ وَ يَقُولُونَ لَنَا إِنَّ قُلُوبَهُمْ مَعَنَا وَ إِنَّ سُيُوفَهُمْ لَمَشْهُورَةٌ عَلَيْنَا

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> did not submit the command to him except I<sup>-asws</sup> could (not) find any helpers, and had I<sup>-asws</sup> found helpers, I<sup>-asws</sup> would have fought against him, my<sup>-asws</sup> nights and my<sup>-asws</sup> days until Allah<sup>-azwj</sup> would have Judged between me<sup>-asws</sup> and him. But, I<sup>-asws</sup> know the people of Al-Kufa and their afflictions, and it is not correct for me<sup>-asws</sup> 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<sup>-asws</sup> that their hearts are with us<sup>-asws</sup> but their swords are unsheathed against us<sup>-asws</sup>.'

قَالَ وَ هُوَ يُكَلِّمُنِي إِذَا [إِذْ] تَنَحَّجَ الدَّمُ فَدَعَا بِطَسْتٍ فَحَمِلَ مِنْ بَيْتِي يَدِيهِ مَلْفَانِ مِمَّا خَرَجَ مِنْ جُوفِهِ مِنَ الدَّمِ فَقُلْتُ لَهُ مَا هَذَا يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَرَاكَ وَجَعاً

He (the narrator) said, 'And he<sup>-asws</sup> was talking to me when he<sup>-asws</sup> coughed out blood. He<sup>-asws</sup> called for a tray. It was carried in front of him<sup>-asws</sup> filled from the blood what had come out from his<sup>-asws</sup> inside. I said to him<sup>-asws</sup>, 'What is this, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> that I<sup>-asws</sup> see you in pain?'

قَالَ أَجَلٌ دَسَّ إِلَيَّ هَذَا الطَّاعِيَةُ مِنْ سَقَابِي سَمّاً فَقَدْ وَقَعَ عَلَى كَبِدِي فَهُوَ يُخْرِجُ قِطْعاً كَمَا تَرَى قُلْتُ أ فَلَا تَتَدَاوَى قَالَ قَدْ سَقَابَنِي مَرَّتَيْنِ وَ هَذِهِ الثَّالِثَةُ لَا أَجِدُ لَهَا دَوَاءً

He<sup>-asws</sup> said: 'As a result of what this tyrant has sent to me<sup>-saww</sup>, one who quenched me<sup>-asws</sup> poison. It has fallen upon my<sup>-asws</sup> liver, so it is coming out in pieces like what you see'. I said, 'Why are you<sup>-asws</sup> not getting treatment?' He<sup>-asws</sup> said: 'It was quenched to me<sup>-asws</sup> twice and this is the third time. I<sup>-asws</sup> cannot find any cure for it.

وَلَقَدْ رَفِئَ إِلَيَّ أَنَّهُ كَتَبَ إِلَى مَلِكِ الرُّومِ يَسْأَلُهُ أَنْ يُوجِّهَ إِلَيْهِ مِنَ السِّمِّ الْقَتَالِ شَرْبَةً فَكَتَبَ إِلَيْهِ مَلِكُ الرُّومِ أَنَّهُ لَا يَصْلُحُ لَنَا فِي دِينِنَا أَنْ نُعِينَ عَلَى قِتَالِ مَنْ لَا يُقَاتِلُنَا

It has been told to me<sup>-asws</sup> 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'.

فَكَتَبَ إِلَيْهِ أَنَّ هَذَا ابْنُ الرَّجُلِ الَّذِي خَرَجَ بِأَرْضِ تَهَامَةَ قَدْ خَرَجَ يَطْلُبُ مَلِكَ أَبِيهِ وَ أَنَا أُرِيدُ أَنْ أَدُسَّ إِلَيْهِ مَنْ يَسْقِيهِ ذَلِكَ فَأَرْبِخَ الْعِبَادَ وَ الْبِلَادَ مِنْهُ وَ وَجَّهَ إِلَيْهِ بَهْدَايَا وَ أَلطَّافٍ فَوَجَّهَ إِلَيْهِ مَلِكُ الرُّومِ بِهَذِهِ الشَّرْبَةِ الَّتِي دَسَّ بِهَا فَسَقِيْتُهَا وَ اشْتَرَطَ عَلَيْهِ فِي ذَلِكَ شُرُوطًا

He (Muawiya) wrote to him, 'This is a son<sup>-asws</sup> of the man<sup>-asws</sup> who had emerged in the land. He<sup>-asws</sup> had come out seeking the kingdom of his<sup>-asws</sup> father<sup>-asws</sup>, and I want to send to him one who will quench him<sup>-asws</sup> that, so the servants and the country can be at rest from him<sup>-asws</sup>'. 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<sup>-asws</sup> was quenched it, and stipulated conditions upon him regarding that.

وَرُوي أَنَّ مُعَاوِيَةَ دَفَعَ السِّمَّ إِلَى امْرَأَةِ الْحَسَنِ بْنِ عَلِيٍّ ع جَعْدَةَ بِنْتِ الْأَشْعَثِ - وَ قَالَ لَهَا اسْقِيهِ فَإِذَا مَاتَ هُوَ زَوْجُكَ ابْنِي يَرِيدُ فَكَلَّمَا سَقَتْهُ السِّمَّ وَ مَاتَ صَلَوَاتُ اللَّهِ عَلَيْهِ جَاءَتْ الْمَلْعُونَةُ إِلَى مُعَاوِيَةَ الْمَلْعُونِ فَقَالَتْ زَوْجِي يَرِيدُ فَقَالَ ادْهَبِي فَإِنَّ امْرَأَةً لَا تَصْلُحُ لِلْحَسَنِ بْنِ عَلِيٍّ ع لَا تَصْلُحُ لِابْنِي يَرِيدُ.

And it is reported that Muawiya handed over the poison to a wife of Al-Hassan Bin Ali<sup>-asws</sup>, Ja'dah Bint Al-Ash'as, and said to her, 'Quench him<sup>-asws</sup>, so when he<sup>-asws</sup> dies, then my son Yazeed<sup>-la</sup> would marry you'. When she quenched him<sup>-asws</sup> the poison and he<sup>-asws</sup> passed away, the accursed woman came to Muawiya the accrued. She said, 'Get me married to Yazeed<sup>-la</sup>'. He said, 'Go away! If a woman cannot be correct for Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, she is not correct for my son Yazeed<sup>-la</sup>'.<sup>128</sup>

15- مُرُوجُ الذَّهَبِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: دَخَلَ الْحُسَيْنُ عَلَى عَمِّي الْحَسَنِ جَدَّائِ مَا سَقَيْ السِّمَّ فَقَامَ لِلْجَاوِزَةِ الْإِنْسَانِ ثُمَّ رَجَعَ فَقَالَ سَقَيْتُ السِّمَّ عِدَّةَ مَرَّاتٍ وَ مَا سَقَيْتُ مِثْلَ هَذِهِ لَقَطْتُ طَائِفَةً مِنْ كِبِدِي وَ رَأَيْتُنِي أَقْلِبُهُ بَعُودِي فِي يَدِي

(The book) 'Murouj Al Zahab' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> entered to see my<sup>-asws</sup> uncle<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, during the adversity of quenching of the poison. He<sup>-asws</sup> stood up for a need of the human being. Then he<sup>-asws</sup> returned. He<sup>-asws</sup> said: 'I<sup>-asws</sup> have been quenched the poison a number of times, and I<sup>-asws</sup> have not been quenched like this. I<sup>-asws</sup> have coughed out a part of my<sup>-asws</sup> liver, and you<sup>-asws</sup> should have seen me<sup>-asws</sup> turning it over with a stick in my<sup>-asws</sup> hand'.

<sup>128</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 14

فَقَالَ لَهُ الْحُسَيْنُ يَا أَخِي وَمَنْ سَفَاكَ قَالَ وَمَا تُرِيدُ بِذَلِكَ فَإِنْ كَانَ الَّذِي أَطْنَهُ اللَّهُ حَسِيبُهُ وَإِنْ كَانَ غَيْرُهُ فَمَا أُحِبُّ أَنْ يُؤْخَذَ بِي بَرِيءٌ فَلَمْ يَلْبَثْ بَعْدَ ذَلِكَ إِلَّا ثَلَاثًا حَتَّى تُؤْتِيَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: ‘O my<sup>-asws</sup> brother<sup>-asws</sup>! And who has quenched it to you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘And what do you<sup>-asws</sup> want with that? If it was the one I<sup>-asws</sup> think it to be, then Allah<sup>-azwj</sup> will Reckon him, and if it was someone else, then I<sup>-asws</sup> do not like it that an innocent one be seized by me<sup>-asws</sup>’. It was not long after that, except three (days) until he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, passed away<sup>129</sup>.

16- لي، الأمايلي للصدوق ابن موسى عن الأسدي عن النحعي عن الثؤفلي عن ابن البطائني عن أبيه عن ابن جبير عن ابن عباس قال: إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا ذَاتَ يَوْمٍ إِذْ أَقْبَلَ الْحُسَيْنُ عَ فَلَمَّا رَأَاهُ بَكَى ثُمَّ قَالَ إِيَّايَ يَا بُنَيَّ فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ عَلَى فَخْذِهِ الْيُمْنَى

(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<sup>-saww</sup> was seated one day when Al-Hassan<sup>-asws</sup> came. When he<sup>-saww</sup> saw him<sup>-asws</sup>, he<sup>-saww</sup> wept, then said: ‘To me<sup>-saww</sup>! To me<sup>-saww</sup>, O my<sup>-saww</sup> son<sup>-asws</sup>!’ He<sup>-saww</sup> did not cease to draw him<sup>-asws</sup> near until he<sup>-saww</sup> seated him<sup>-asws</sup> upon his<sup>-saww</sup> right thigh’.

وَسَاقَ الْحَدِيثِ إِلَى أَنْ قَالَ قَالَ النَّبِيُّ ص وَأَمَّا الْحُسَيْنُ فَإِنَّهُ ابْنِي وَوَلَدِي وَمَتِي وَفَرُّهُ عَيْنِي وَضِيَاءُ قَلْبِي وَنَمْرَةُ فُؤَادِي وَهُوَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَحُجَّةُ اللَّهِ عَلَى الْأُمَّةِ

And he (the narrator) continued the Hadeeth up to he said, ‘The Prophet<sup>-saww</sup> said: ‘And as for Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> is my<sup>-saww</sup> son<sup>-asws</sup>, and my<sup>-asws</sup> child, and from me<sup>-saww</sup>, and delight of my<sup>-saww</sup> eyes, and illumination of my<sup>-asws</sup> heart, and fruit of my<sup>-saww</sup> heart, and he<sup>-asws</sup> is a chief of the youths of the people of Paradise, and a Divine Authority of Allah<sup>-azwj</sup> upon the community.

أَمْرُهُ أَمْرِي وَقَوْلُهُ قَوْلِي مَنْ تَبِعَهُ فَإِنَّهُ مِنِّي وَمَنْ عَصَاهُ فَلَيْسَ مِنِّي وَإِنِّي لَمَّا نَظَرْتُ إِلَيْهِ تَذَكَّرْتُ مَا يَجْرِي عَلَيْهِ مِنَ الدَّلِّ بَعْدِي

His<sup>-asws</sup> order is my<sup>-saww</sup> order, and his<sup>-asws</sup> word is my<sup>-saww</sup> word. One who follows him<sup>-asws</sup>, so he is from me<sup>-saww</sup>, and one who disobeys him<sup>-asws</sup>, so he isn’t from me<sup>-saww</sup>, and whenever I<sup>-saww</sup> look at him<sup>-asws</sup>, I<sup>-saww</sup> remember what humiliation would be flowing upon him<sup>-asws</sup> after me<sup>-saww</sup>.

فَلَا يَزَالُ الْأَمْرُ بِهِ حَتَّى يُقْتَلَ بِالسِّمِّ ظُلْمًا وَغُدُونًا فَعِنْدَ ذَلِكَ تَبْكِي الْمَلَائِكَةُ وَالسَّبْعُ الشَّدَادُ لِمَوْتِهِ وَتَبْكِيهِ كُلُّ شَيْءٍ حَتَّى الطَّيْرُ فِي جَوْ السَّمَاءِ وَالْحَيْثَانُ فِي جَوْفِ الْمَاءِ

The matter will not cease to be with him<sup>-asws</sup> until he<sup>-asws</sup> is killed with the poison unjustly and aggressively. During that, the Angels and the seven strong ones would cry at his<sup>-asws</sup> death, and everything would cry for him<sup>-asws</sup>, to the extent of the birds in the atmosphere of the sky, and the fishes in the middle of the water.

<sup>129</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 22 H 15

فَمَنْ بَكَاهُ لَمْ تَعْمُ عَيْنُهُ يَوْمَ تَعْمَى الْعُيُونُ وَ مَنْ حَزَنَ عَلَيْهِ لَمْ يَحْزَنْ قَلْبُهُ يَوْمَ تَحْزُنُ الْقُلُوبُ وَ مَنْ رَأَاهُ فِي بَقِيعِهِ ثَبَّتَتْ قَدَمُهُ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ.

So, the one who cries over him<sup>-asws</sup>, his eyes would not cry on the Day (the other) eyes would be crying, and one who grieves upon him<sup>-asws</sup>, his heart would not be grieving on the Day the hearts would be grieving, and one who visits him<sup>-asws</sup> in his spot (grave), his feet would be steadfast upon the Bridge on the Day the feet would be slipping in it".<sup>130</sup>

17- لي، الأماالي للصدوق ابن الوليد عن أحمد بن إدريس و محمد العطار عن الأشعري عن أبي عبد الله الله الرازي عن الحسن بن علي بن أبي حمزة عن سيف بن عميرة عن محمد بن عتبة عن محمد بن عبد الرحمن عن أبيه عن علي بن أبي طالب ع قال: بَيْنَا أَنَا وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذَا [إِذَا] التَفَّتْ إِلَيْنَا فَبَكَى فَقُلْتُ مَا يُبْكِيكَ يَا رَسُولَ اللَّهِ فَقَالَ أَبْكِي مِمَّا يُصْنَعُ بِكُمْ بَعْدِي

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ahmad Bin Idrees, and Muhammad Al Attar, from Al Ash'ary, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Ameyra, from Muhammad Bin Utba, from Muhammad Bin Abdul Rahman, from his father,

'From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'While I<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were in the presence of Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> turned towards us<sup>-asws</sup> and wept. I<sup>-asws</sup> said: 'What makes you<sup>-saww</sup> cry, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'I<sup>-saww</sup> am crying from what will be done with you<sup>-asws</sup> all after me<sup>-saww</sup>'.

فَقُلْتُ وَ مَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ أَبْكِي مِنْ ضَرْبَتِكَ عَلَى الْقَرْنِ وَ لَطِمِ فَاطِمَةَ خَدَّيْهَا وَ طَعَنَةَ الْحَسَنَ فِي الْفَخِذِ وَ السَّيِّمَ الَّذِي يُسْقَى وَ قَتَلَ الْحُسَيْنَ

I<sup>-asws</sup> said: 'What is that, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'I<sup>-saww</sup> am crying from you<sup>-asws</sup> being struck upon the head, and (Syeda) Fatima<sup>-asws</sup> being slapped on her<sup>-asws</sup> cheek, and Al-Hassan<sup>-asws</sup> being stabbed in the thigh and the poison which he<sup>-asws</sup> would be quenched, and Al-Husayn<sup>-asws</sup> would be killed'.

قَالَ فَبَكَى أَهْلَ الْبَيْتِ جَمِيعاً فَقُلْتُ يَا رَسُولَ اللَّهِ مَا خَلَقْنَا رَبَّنَا إِلَّا لِلْبَلَاءِ قَالَ أَبَشِّرْ يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَاهَدَ إِلَيَّ أَنَّهُ لَا يُجْبِكُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

He<sup>-asws</sup> said: 'The People<sup>-asws</sup> of the Household cried altogether. I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Our<sup>-asws</sup> Lord<sup>-azwj</sup> has not Created us<sup>-asws</sup> except for the afflictions'. He<sup>-saww</sup> said: 'Receive glad tidings, O Ali<sup>-asws</sup>, for Allah<sup>-azwj</sup> Mighty and Majestic has Covenanted to me<sup>-saww</sup> that no one will love you<sup>-asws</sup> except a Momin, nor hate you<sup>-asws</sup> except a hypocrite".<sup>131</sup>

18- د، العدد القوية في تاريخ المفيد لليلتين بقيتا من صفر سنة سبع و أربعين من الهجرة كانت وفاة مولانا و سيدنا أبي محمد الحسن.

(The book) 'Al Adad Al Qawiya' – In the 'Tareekh' of Al Mufeed,

'Two nights remaining from Safar of the year forty-seven from the Emigration was the expiry of our Master<sup>-asws</sup> and our chief Abu Muhammad Al-Hassan<sup>-asws</sup>'.<sup>132</sup>

<sup>130</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 16

<sup>131</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 17

<sup>132</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 18 a

وَمِنْ كِتَابِ الْإِسْتِيعَابِ اخْتَلَفَ فِي وَقْتِ وَقَائِهِ فَقِيلَ مَاتَ سَنَةَ تِسْعٍ وَأَرْبَعِينَ وَقِيلَ بَلْ مَاتَ فِي رَبِيعِ الْأَوَّلِ سَنَةَ خَمْسِينَ - بَعْدَ مَا مَضَى مِنْ خِلَافَةِ مُعَاوِيَةَ عَشْرَ سِنِينَ وَقِيلَ بَلْ مَاتَ سَنَةَ إِحْدَى وَخَمْسِينَ وَدُفِنَ بِدَارِ أَبِيهِ بِتَقِيعِ الْعَرْقَدِ وَصَلَّى عَلَيْهِ سَعِيدُ بْنُ الْعَاصِ أَمِيرُ الْمَدِينَةِ

And from the book 'Al Istiyaab' –

'There is differing regarding the time of his<sup>-asws</sup> expiry. It is said he<sup>-asws</sup> passed away in the year forty-nine, and it is said, 'But he<sup>-asws</sup> 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<sup>-asws</sup> passed away in the year fifty-one, and was buried in the house of his<sup>-asws</sup> father<sup>-asws</sup> at Baqie Al-Gharqad, and Saeed Bin Al-Aas, governor of Al-Medina prayed Salat upon him.

قَدَّمَهُ أَحْوَهُ الْحُسَيْنِ عَ وَقَالَ لَوْ لَا أَنَّهَا سَنَةٌ مَا قَدَّمْتُكَ سَمَّيْتُهُ امْرَأَتَهُ جَعْدَةُ ابْنَةُ الْأَشْعَثِ بْنِ قَيْسٍ وَقِيلَ جَوْنُ بِنْتُ الْأَشْعَثِ وَكَانَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ قَدْ ضَمِنَ لَهَا مِائَةَ أَلْفٍ دِرْهَمٍ وَأَنْ يُزَوِّجَهَا ابْنَهُ يَزِيدَ إِذَا قَتَلَهُ فَلَمَّا فَعَلَتْ ذَلِكَ لَمْ يَفِ لَهَا بِمَا ضَمِنَ.

His<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup> advanced him<sup>-asws</sup> and said: 'And had it not been a Sunnah, I<sup>-asws</sup> would not have advanced you<sup>-asws</sup>'. His<sup>-asws</sup> wife Ja'dah daughter of Al-Ash'as Bin Qays poisoned him<sup>-asws</sup>. And it is said it was Ja'da 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<sup>-la</sup>, when she kills him<sup>-asws</sup>. When she had done that, he was not loyal to her with what he had guaranteed".<sup>133</sup>

فِي الدُّرِّ عُمُرُهُ خَمْسٌ وَأَرْبَعُونَ سَنَةً وَقِيلَ تِسْعَةٌ وَأَرْبَعُونَ وَأَرْبَعُ شُهُورٍ وَتِسْعَةُ عَشَرَ يَوْمًا وَقِيلَ كَانَ مُقَامُهُ مَعَ جَدِّهِ صَ سَبْعَ سِنِينَ وَمَعَ أَبِيهِ عَ ثَلَاثًا وَثَلَاثِينَ سَنَةً وَعَاشَ بَعْدَهُ عَشْرَ سِنِينَ فَكَانَ جَمِيعُ عُمُرِهِ خَمْسِينَ سَنَةً.

In (the book) 'Al Durr' –

'His<sup>-asws</sup> age was forty-five years, and it is said forty-nine and four months and nineteen day, and it is said that his<sup>-asws</sup> stay with his<sup>-asws</sup> grandfather<sup>-saww</sup> was seven years, and with his<sup>-asws</sup> father<sup>-asws</sup> was thirty-three years, and he<sup>-asws</sup> lived after him<sup>-asws</sup> for ten years. So, the entirety of his<sup>-asws</sup> age was fifty years".<sup>134</sup>

19- لي، الأمايلي للصدوق ن، عيون أخبار الرضا عليه السلام الطالقاني عن أحمد الحمدايي عن علي بن الحسين بن فضال عن أبيه عن أبي الحسن الرضا عن أبيه ع قال: لَمَّا حَضَرَتِ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ الْوَفَاةَ بَكَى فَقِيلَ يَا ابْنَ رَسُولِ اللَّهِ أَتَبْكِي وَ مَكَانُكَ مِنْ رَسُولِ اللَّهِ صَ مَكَانُكَ الَّذِي أَنْتَ بِهِ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَ مَا قَالَ وَقَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِيًا وَقَدْ قَاسَمْتَ رَبَّكَ مَالِكَ ثَلَاثَ مَرَّاتٍ حَتَّى التَّغَلَّ وَ التَّغَلَّ

(The books) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'When the expiry presented to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, he<sup>-asws</sup> wept. It was said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> are crying and your<sup>-asws</sup> position from Rasool-Allah<sup>-saww</sup> is your<sup>-asws</sup> position which you<sup>-asws</sup> are with, and Rasool-Allah<sup>-saww</sup> has said regarding you<sup>-asws</sup> what he<sup>-saww</sup>

<sup>133</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 18 b

<sup>134</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 18 c

has said, and you<sup>-asws</sup> performed twenty Hajj walking, and have divided your<sup>-asws</sup> wealth with your<sup>-asws</sup> Lord<sup>-azwj</sup> three times, to the extent of the slipper and the slipper?’

فَقَالَ عَ إِذَا أَبْكِي لِحَصَلَتَيْنِ هَؤُلَ الْمَطْلَعِ وَ فِرَاقِ الْأَحَبَّةِ.

He<sup>-asws</sup> said: ‘But rather, I<sup>-asws</sup> am crying for the emerging horrors (after my<sup>-asws</sup> departure to Ahl Al-Bayt<sup>-asws</sup>) and separation of the loved ones’.<sup>135</sup>

20- ع، علل الشرائع ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن النضر عن هشام بن سالم عن سليمان بن خالد عن أبي عبد الله ع قال: إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ أَرَادَ أَنْ يَذْفَنَ الْحَسَنَ بْنَ عَلِيٍّ عَ مَعَ رَسُولِ اللَّهِ صَ وَ جَمَعَ جَمْعًا فَقَالَ رَجُلٌ سَمِعَ الْحَسَنَ بْنَ عَلِيٍّ عَ يَقُولُ قَوْلًا لِلْحُسَيْنِ أَنْ لَا يُهْرَقَ فِي ذِمَّا لَوْ لَا ذَلِكَ مَا انْتَهَى الْحُسَيْنُ عَ حَتَّى يَذْفَنَهُ مَعَ رَسُولِ اللَّهِ ص.

(The book) ‘Illal Al Sharaie’ – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Al Nazar, from Hisham Bin Salim, from Suleyman Bin Khalid,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> wanted to bury Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup>, and a crowd gathered. A man said, ‘I heard Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying to Al-Husayn<sup>-asws</sup>: ‘Do not shed any blood regarding me<sup>-asws</sup>. Had it not been that, Al-Husayn<sup>-asws</sup> would not have ended until he<sup>-asws</sup> would have buried him<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup>’.<sup>136</sup>

و قَالَ أَبُو عَبْدِ اللَّهِ عَ أَوَّلَ امْرَأَةٍ رَكِبَتِ الْبُعْلَ بَعْدَ رَسُولِ اللَّهِ صَ عَائِشَةُ جَاءَتْ إِلَى الْمَسْجِدِ فَمَنَعَتْ أَنْ يَذْفَنَ الْحَسَنَ بْنَ عَلِيٍّ عَ مَعَ رَسُولِ اللَّهِ ص.

And Abu Abdullah<sup>-asws</sup> said: ‘The first woman to ride the mule after Rasool-Allah<sup>-saww</sup> was Ayesha. She came to the Masjid and prevented Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> from being buried with Rasool-Allah<sup>-saww</sup>’.<sup>137</sup>

21- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه ع قال: إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ كَانَ يَزُورُ قَبْرَ الْحَسَنِ عَ فِي كُلِّ عَشِيَّةٍ جُمُعَةٍ.

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtary,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> used to visit the grave of Al-Hassan<sup>-asws</sup> during every evening of Friday’.<sup>138</sup>

22- ما، الأمايلي للشيخ الطوسي المفيد عن علي بن بلال عن مزاحم بن عبد الوارث بن عبد الله عن محمد بن زكريا الغلابي عن عباس بن بكار عن أبي بكر الهذلي عن عكرمة عن ابن عباس قال الغلابي وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ عَنْ عُمَرَ بْنِ يُونُسَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ وَ حَدَّثَنَا عُثَيْبُ اللَّهِ بْنُ الْفَضْلِ الطَّائِي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عُمَرَ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِي طَالِبٍ عَ عَنْ مُحَمَّدِ بْنِ سَلَامٍ الْكُوفِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ عَنْ مُحَمَّدِ بْنِ صَالِحٍ وَ مُحَمَّدِ بْنِ الصَّلْتِ قَالَا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

(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 Ikrimah

<sup>135</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 19

<sup>136</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 20 a

<sup>137</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 20 b

<sup>138</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 21

(Bin Abu Jahl<sup>la</sup>), from Ibn Abbas. Al Gallaby said, 'And it is narrated to us by Ahmad Bin Muhammad Al Wasity, from Umar Bin Yunus, from Al Kalby, from Abu Salih, from Ibn Abbas who said, 'And it is narrated to us by Ubeydullah Bin Al Fazl Al Taie, from Al-Husayn Bin Ali Bin Al-Husayn Bin Ali Bin Umar, son of Ali<sup>-asws</sup> Bin Al-Husayn Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Muhammad Bin Sallam Al Kufy, from Ahmad Bin Muhammad Al Wasity, from Muhammad Bin Salih, and Muhammad Bin Al Salt both said, 'It is narrated to us by Amro Bin Yunus Al Yamany, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ عَلَى أَخِيهِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ لَهُ كَيْفَ بَيْدَكَ يَا أَخِي قَالَ أَجِدُنِي فِي أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ  
آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا

Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> entered to see his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> during his<sup>-asws</sup> illness in which he<sup>-asws</sup> passed away. He<sup>-asws</sup> said to him<sup>-asws</sup>: 'How do you<sup>-asws</sup> feel yourself<sup>-asws</sup>, O my<sup>-asws</sup> brother<sup>-asws</sup>? He<sup>-asws</sup> said: 'I<sup>-asws</sup> find myself<sup>-asws</sup> to be in the first day from the days of the Hereafter, and the last day from the days of the world.

وَ اعْلَمْ أَنِّي لَا أَسْبِقُ أَجَلِي وَ إِنِّي وَارِدٌ عَلَى أَبِي وَ جَدِّي ع عَلَى كُرْهِ مَيِّ لِفِرَاقِكَ وَ فِرَاقِ إِخْوَتِكَ وَ فِرَاقِ الْأُجْبَةِ وَ أَسْتَغْفِرُ اللَّهَ مِنْ مَقَالَتِي هَذِهِ وَ أَتُوبُ  
إِلَيْهِ

And know that I<sup>-asws</sup> cannot precede my<sup>-asws</sup> term, and I<sup>-asws</sup> shall arrive to my<sup>-asws</sup> father<sup>-asws</sup> and to my<sup>-asws</sup> grandfather<sup>-saww</sup> upon a dislike from me<sup>-asws</sup> of separating from you<sup>-asws</sup>, and separating from your<sup>-asws</sup> brothers<sup>-asws</sup>, and separation of the loved ones. And I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> from these words of mine<sup>-asws</sup>, and I<sup>-asws</sup> repent to Him<sup>-azwj</sup>.

بَانَ عَلَى حَبَّةٍ مَيِّ لِلْفَاءِ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أُمِّي فَاطِمَةَ وَ حَمْرَةَ وَ جَعْفَرٍ وَ فِي اللَّهِ عَزَّ وَ جَلَّ خَلَفْتُ مِنْ كُلِّ هَالِكٍ وَ  
عَزَاءٍ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكْتُ مِنْ كُلِّ مَا فَاتَ

But, (it is) based upon love from me<sup>-asws</sup> for meeting Rasool-Allah<sup>-saww</sup>, and Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and my<sup>-asws</sup> father<sup>-asws</sup>, and my<sup>-asws</sup> mother<sup>-asws</sup> Fatima<sup>-asws</sup>, and Hamza<sup>-asws</sup> and Ja'far<sup>-asws</sup>. And in Allah<sup>-azwj</sup> Mighty and Majestic is a Replacement from every destruction and consolation from every calamity and coming across to all what has been lost.

رَأَيْتُ يَا أَخِي كَيْدِي فِي الطَّشْتِ وَ لَقَدْ عَرَفْتُ مَنْ دَهَا بِي وَ مِنْ أَيْنَ أَتَيْتُ فَمَا أَنْتَ صَانِعٌ بِهِ يَا أَخِي

O my<sup>-asws</sup> brother<sup>-asws</sup>! I<sup>-asws</sup> saw my<sup>-asws</sup> liver in the tray, and I<sup>-asws</sup> have recognised the one who has done this with me<sup>-asws</sup>, and where it has come from. So, what will you<sup>-asws</sup> do with him, O my<sup>-asws</sup> brother<sup>-asws</sup>?

فَقَالَ الْحُسَيْنُ ع أَقْتُلْهُ وَ اللَّهُ قَالَ فَلَا أُخْرِجُكَ بِهِ أَبَدًا حَتَّى نَلْقَى رَسُولَ اللَّهِ ص وَ لَكِنْ أَكْتُبُ يَا أَخِي هَذَا مَا أَوْصَى بِهِ الْحَسَنُ بْنُ عَلِيٍّ إِلَى أَخِيهِ الْحُسَيْنِ  
بْنِ عَلِيٍّ

Al-Husayn<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will kill him!' He<sup>-asws</sup> said: 'Then I<sup>-asws</sup> will not inform you<sup>-asws</sup> with it, ever, until we<sup>-asws</sup> meet Rasool-Allah<sup>-saww</sup>! But, O my<sup>-asws</sup> brother, write: - This is what Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> is bequeathing to his<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>.

أَوْصَى أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّهُ يَعْبُدُهُ حَقَّ عِبَادَتِهِ لَا شَرِيكَ لَهُ فِي الْمُلْكِ وَ لَا وَلِيَّ لَهُ مِنَ الدَّلِيلِ وَ أَنَّهُ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ  
تَقْدِيرًا وَ أَنَّهُ أَوَّلُ مَنْ عُيِدَ وَ أَحَقُّ مَنْ حُمِدَ مَنْ أَطَاعَهُ رَشَدَ وَ مَنْ عَصَاهُ غَوَى وَ مَنْ تَابَ إِلَيْهِ اهْتَدَى



He<sup>-asws</sup> bequeathed that he<sup>-asws</sup> testifies that there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-asws</sup>, and surely, he<sup>-asws</sup> worships Him<sup>-azwj</sup> as is right of His<sup>-azwj</sup> worship. There is no associate for Him<sup>-azwj</sup> in the Kingdom nor any Guardian for Him<sup>-azwj</sup> from the humiliation, and He<sup>-azwj</sup> Created all things, so He<sup>-azwj</sup> Determined it with a Determination. And surely, He<sup>-azwj</sup> is foremost to be worshipped, and most rightful one to be praised. One obeying Him<sup>-azwj</sup> is rightfully guided, and one disobeying Him<sup>-asws</sup> deviates, and one who turns to Him<sup>-azwj</sup> would be Guided.

فَإِنِّي أُوصِيكَ يَا حُسَيْنُ بِمَنْ خَلَقْتُ مِنْ أَهْلِي وَوُلْدِي وَأَهْلِ بَيْتِكَ أَنْ تَصْفَحَ عَنْ مُسِيئِهِمْ وَتَقْبَلَ مِنْ تَحْسِنِهِمْ وَتَكُونَ لَهُمْ خَلْفًا وَوَالِدًا وَإِنْ تَدْفِنِي مَعَ رَسُولِ اللَّهِ ص فَإِنِّي أَحَقُّ بِهِ وَبَيْتِهِ مِمَّنْ أُدْخِلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَلَا كِتَابَ جَاءَهُمْ مِنْ بَعْدِهِ

I<sup>-asws</sup> bequeath to you<sup>-asws</sup>, O Husayn<sup>-asws</sup>, with ones from my<sup>-asws</sup> family I<sup>-asws</sup> am leaving behind, and my<sup>-asws</sup> children, and your<sup>-asws</sup> family members that you<sup>-asws</sup> 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<sup>-asws</sup> should bury me<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup>, for I<sup>-asws</sup> am most rightful within it and with his<sup>-saww</sup> house than the ones who have entered his<sup>-saww</sup> house without his<sup>-saww</sup> permission, and no Book will be coming to them from after him<sup>-saww</sup>.

قَالَ اللَّهُ فِيمَا أَنْزَلَهُ عَلَى نَبِيِّهِ ص فِي كِتَابِهِ- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ فَوَ اللَّهِ مَا أَذِنَ لَهُمْ فِي الدُّخُولِ عَلَيْهِ فِي حَيَاتِهِ بِغَيْرِ إِذْنِهِ وَلَا جَاءَهُمْ إِلَّا فِي ذَلِكَ مِنْ بَعْدِ وَفَاتِهِ وَنَحْنُ مَاذُونٌ لَنَا فِي التَّصَرُّفِ فِيمَا وَرَثَتَاهُ مِنْ بَعْدِهِ

Allah<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book among what He<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Prophet<sup>-azwj</sup>: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53].** By Allah<sup>-azwj</sup>! There was no permission for them in entering into it during his<sup>-saww</sup> lifetime without his<sup>-saww</sup> permission, nor has the permission come to them regarding that from after his<sup>-saww</sup> expiry, while we<sup>-asws</sup>, there is permission for us in the conduct regarding what we<sup>-asws</sup> have inherited from after him<sup>-saww</sup>.

فَإِنْ أَبَتْ عَلَيْكَ الْإِمْرَأَةُ فَأَنْشُدْكَ اللَّهَ بِالْقُرَابَةِ الَّتِي قَرَّبَ اللَّهُ عَزَّ وَجَلَّ مِنْكَ وَ الرَّحِمِ الْمَاسَةِ مِنْ رَسُولِ اللَّهِ ص أَنْ تُهْرِقَ فِيَّ بَحْجَمَةً مِنْ دَمٍ حَتَّى نَلْقَى رَسُولَ اللَّهِ ص فَتَحْتَصِمَ إِلَيْهِ وَ تُخْبِرَهُ بِمَا كَانَ مِنَ النَّاسِ إِلَيْنَا بَعْدَهُ ثُمَّ قُضِيَ ع

If the woman refuses upon you, then I<sup>-asws</sup> adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup>, with the closeness which Allah<sup>-azwj</sup> Mighty and Majestic is close from you<sup>-asws</sup>, and the sparkling relationship from Rasool-Allah<sup>-saww</sup> not to spill a drop of blood regarding me<sup>-asws</sup> until we<sup>-asws</sup> meet Rasool-Allah<sup>-saww</sup>. We<sup>-asws</sup> shall take the dispute to him<sup>-as</sup> and inform him<sup>-asws</sup> with what had happened from the people to us<sup>-asws</sup>, after him<sup>-saww</sup>. Then he<sup>-asws</sup> passed away.

قَالَ ابْنُ عَبَّاسٍ فَدَعَانِي الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ اغْسِلُوا ابْنَ عَمِّكُمْ فَعَسَلْنَااهُ وَ حَنَطْنَاهُ وَ أَلْبَسْنَاهُ أَكْفَانَهُ ثُمَّ خَرَجْنَا بِهِ حَتَّى صَلَّيْنَا عَلَيْهِ فِي الْمَسْجِدِ وَإِنَّ الْحُسَيْنَ أَمَرَ أَنْ يُفْتَحَ الْبَيْتُ

Ibn Abbas said, 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> called me, and Abdullah son of Ja'far<sup>-asws</sup>, and Ali Bin Abdullah Bin Al-Abbas. He<sup>-asws</sup> said: 'Wash the son<sup>-asws</sup> of your uncle<sup>-as</sup>'. We washed him<sup>-asws</sup>, and embalmed him<sup>-asws</sup>, and dressed him<sup>-asws</sup> in his<sup>-asws</sup> shroud. Then we came out with him<sup>-asws</sup> until we prayed Salat upon him<sup>-asws</sup> in the Masjid, and Al-Husayn<sup>-asws</sup> had instructed to open the house (of Rasool-Allah<sup>-saww</sup>).

فَحَالَ دُونَ ذَلِكَ مَرْوَانُ بْنُ الْحَكَمِ وَ آلُ أَبِي سُفْيَانَ وَ مَنْ حَضَرَ هُنَاكَ مِنْ وَلَدِ عُثْمَانَ بْنِ عَفَّانَ وَ قَالُوا يُدْفَنُ أَمِيرُ الْمُؤْمِنِينَ الشَّهِيدُ الْقَتِيلُ ظُلْمًا بِالْبَقِيعِ بِشَرِّ مَكَانٍ وَ يُدْفَنُ الْحَسَنُ مَعَ رَسُولِ اللَّهِ - لَا يَكُونُ ذَلِكَ أَبَدًا حَتَّى تُكْسَرَ السُّيُوفُ بَيْنَنَا وَ تَنْقُصَ الرِّمَاحُ وَ يَنْقُذَ النَّبَلُ

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<sup>-asws</sup> is to be buried with Rasool-Allah<sup>-saww</sup>? That will not happen, ever until the swords are broken between us, and the spears are split, and the arrows are depleted!'

فَقَالَ الْحُسَيْنُ عَ أَمَّا وَ اللَّهُ الَّذِي حَرَّمَ مَكَّةَ - لِلْحَسَنِ بْنِ عَلِيٍّ وَ ابْنِ فَاطِمَةَ أَحَقُّ بِرَسُولِ اللَّهِ ص وَ بِبَيْتِهِ مِمَّنْ أُدْخِلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ وَ هُوَ وَ اللَّهُ أَحَقُّ بِهِ مِنْ خِمَالِ الْخَطَايَا مُسْتَرٍّ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ الْفَاعِلِ بِعَمَّارٍ مَا فَعَلَ وَ يَعْبُدُ اللَّهَ مَا صَنَعَ الْحَامِي الْحِمَى الْمُؤَيَّدِ لِطَرِيدِ رَسُولِ اللَّهِ ص لَكِنَّكُمْ صِرْتُمْ بَعْدَهُ الْأَمْرَاءَ وَ تَابِعْتُمْ عَلَى ذَلِكَ الْأَعْدَاءَ وَ أَنْبَاءَ الْأَعْدَاءِ

Al-Husayn<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>, Who Sanctified Makkah! For Al-Hassan<sup>-asws</sup> son<sup>-asws</sup> of Ali<sup>-asws</sup> and son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup> is more rightful with Rasool-Allah<sup>-azwj</sup> and with his<sup>-saww</sup> house than the ones who have entered his<sup>-saww</sup> house without his<sup>-saww</sup> permission, and by Allah<sup>-azwj</sup>, he<sup>-asws</sup> is more rightful with it than the bearer of the sins of expelling Abu Zarr<sup>ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>, the doer with Ammar<sup>ra</sup> what he did, and with Abdullah what he did, the protector of the intimate one, the sheltered of the one expelled by Rasool-Allah<sup>-saww</sup>. But, you have become commanders now and you are being followed upon that by the enemies and sons of the enemies!'

قَالَ فَحَمَلْنَاهُ فَأَتَيْنَا بِهِ قَبْرَ أُمِّهِ فَاطِمَةَ عَ فَدَفَنَاهُ إِلَى جَنْبِهَا رَضِيَ اللَّهُ عَنْهُ وَ أَرضاهُ

He (Ibn Abbas) said, 'We carried him<sup>-asws</sup> and came with him<sup>-asws</sup> to the grave of his<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>. We buried him<sup>-asws</sup> to her<sup>-asws</sup> side. May Allah<sup>-azwj</sup> be Pleased from him<sup>-asws</sup> and he<sup>-asws</sup> pleases Him<sup>-azwj</sup>'.

قَالَ ابْنُ عَبَّاسٍ وَ كُنْتُ أَوَّلَ مَنْ انْصَرَفَ فَسَمِعْتُ اللَّغَطَ وَ حِفْتُ أَنْ يُعَجِّلَ الْحُسَيْنُ عَلَى مَنْ قَدْ أَقْبَلَ وَ رَأَيْتُ شَخْصًا عَلِمْتُ الشَّرَّ فِيهِ فَأَقْبَلْتُ مُبَادِرًا فَإِذَا أَنَا بِعَاشِشَةٍ فِي أَرْبَعِينَ رَاكِبًا عَلَى بَغْلٍ مُرَحَّلٍ تُقَدِّمُهُمْ وَ تَأْمُرُهُمْ بِالْقِتَالِ

Ibn Abbas said, 'And I was the first one to leave. I heard the undecipherable voices, and I feared to hasten Al-Husayn<sup>-asws</sup> 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.

فَلَمَّا رَأَيْتَنِي قَالَتْ إِيَّيَّيْ يَا ابْنَ عَبَّاسٍ لَقَدْ اجْتَرَأْتُمْ عَلَيَّ فِي الدُّنْيَا تُؤْذُونَنِي مَرَّةً بَعْدَ أُخْرَى تُرِيدُونَ أَنْ تُدْخِلُوا بَيْتِي مَنْ لَا أَهْوَى وَ لَا أَحِبُّ

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?'

فَقُلْتُ وَاسْأَلُهُ يَوْمَ عَلَى بَعْلِ يَوْمٍ عَلَى جَمَلٍ تُرِيدِينَ أَنْ تُطْفِئِي نُورَ اللَّهِ وَ تُقَاتِلِي أَوْلِيَاءَ اللَّهِ وَ تُحَوِّلِي بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ حَبِيبِهِ أَنْ يُدْفَنَ مَعَهُ الرَّجْعِي فَقَدْ كَفَى اللَّهَ عِزًّا وَ جَلَّ الْمُتَوَنِّةُ وَ دُفِنَ الْحَسَنُ عَ إِلَى جَنْبِ أُمِّهِ فَلَمْ يَزِدْهُ مِنَ اللَّهِ تَعَالَى إِلَّا قُرْبًا وَ مَا أَزْدَدْتُمْ مِنْهُ وَ اللَّهُ إِلَّا بُعْدًا يَا سَوَّاتَاهُ انْصَرَفِي فَقَدْ رَأَيْتِ مَا سَرَّكَ

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<sup>-azwj</sup> and fight the friends of Allah<sup>-azwj</sup> and hinder between Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> beloved to be buried with him<sup>-saww</sup>? Return, for Allah<sup>-azwj</sup> Mighty and Majestic has Sufficed the Assistance! And Al-Hassan<sup>-asws</sup> will be buried to the side of his<sup>-asws</sup> mother<sup>-asws</sup>. It will not increase him<sup>-asws</sup> except nearness from Allah<sup>-azwj</sup> the Exalted, and by Allah<sup>-azwj</sup>, you will not be increased except remoteness from Him<sup>-azwj</sup>. Leave, for you have seen what makes you happy!'

قَالَ فَقَطَّبَتْ فِي وَجْهِهِ وَ نَادَتْ بِأَعْلَى صَوْتِهَا أَوْ مَا نَسِيتُمْ الْجَمَلَ يَا ابْنَ عَبَّاسٍ إِنَّكُمْ لَدَوُوا أَحْقَادِي فَقُلْتُ أَمَّ وَ اللَّهُ مَا نَسِيتُهُ أَهْلُ السَّمَاءِ فَكَيْفَ تَنْسَاهُ أَهْلُ الْأَرْضِ

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<sup>-azwj</sup>! The people of the sky haven't forgotten, so how can the people of the earth forget?'

فَانْصَرَفَتْ وَ هِيَ تَقُولُ-

فَأَلْقَتْ عَصَاهَا وَ اسْتَقَرَّتْ بِهَا النَّوَى - كَمَا قَرَّ عَيْنًا بِالْإِيَابِ الْمُسَافِرِ

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"<sup>139</sup>.

23- يج، الخراج و الجرائح رُوِيَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ الْحَسَنَ ع قَالَ لِأَهْلِ بَيْتِهِ لِي أَمُوتَ بِالسَّعَمِ كَمَا مَاتَ رَسُولُ اللَّهِ ص قَالُوا وَ مَنْ يَفْعَلُ ذَلِكَ قَالَ امْرَأَتِي جَعْدَةُ بِنْتُ الْأَشْعَثِ بِنِ قَيْسٍ فَإِنَّ مُعَاوِيَةَ يَدُسُّ إِلَيْهَا وَ يَأْمُرُهَا بِذَلِكَ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Al-Hassan<sup>-asws</sup> said to the members of his<sup>-asws</sup> family: 'I<sup>-asws</sup> shall be dying of poison like what Rasool-Allah<sup>-saww</sup> had died. They said, 'And who will do that?' He<sup>-asws</sup> said: 'My<sup>-asws</sup> wife 'Ja'da Bin Al-Ash'as Bin Qays, for Muawiya would be sending it to her and instructing her with that'.

قَالُوا أَخْرِجْهَا مِنْ مَنْزِلِكَ وَ بَاعِدْهَا مِنْ نَفْسِكَ قَالَ كَيْفَ أَخْرِجْهَا وَ لَمْ تَفْعَلْ بَعْدُ شَيْئًا وَ لَوْ أَخْرِجْتُهَا مَا قَتَلَنِي غَيْرُهَا وَ كَانَ لَهَا عُذْرٌ عِنْدَ النَّاسِ

They said, 'Expel her from your<sup>-asws</sup> house and distance her from yourself<sup>-asws</sup>'. He<sup>-asws</sup> said: 'How can I<sup>-asws</sup> expel her and she has not done anything yet? And if I<sup>-asws</sup> were to expel her, no one will kill me<sup>-asws</sup> other than her, and there would be an excuse for her in the presence of the people'.

<sup>139</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 22

فَمَا دَهَبَتْ الْأَيَّامُ حَتَّى بَعَثَ إِلَيْهَا مُعَاوِيَةَ مَالًا جَسِيمًا وَ جَعَلَ مَتْنِهَا بِأَنْ يُعْطِيَهَا مِائَةَ أَلْفِ دِرْهَمٍ أَيْضًا وَ يُزَوِّجَهَا مِنْ يَزِيدَ وَ حَمَلَ إِلَيْهَا شَرِبَةً سَمٍ لَتَسْقِيَهَا الْحُسَيْنَ عَلَيْهِ السَّلَامُ

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<sup>-la</sup>, and he had a poisoned drink carried over to her for her to quench Al-Hassan<sup>-asws</sup>, upon him<sup>-asws</sup> be the greetings.

فَانْصَرَفَ إِلَى مَنْزِلِهِ وَ هُوَ صَائِمٌ فَأَخْرَجَتْ وَقْتُ الْإِفْطَارِ وَ كَانَ يَوْمًا حَارًّا شَرِبَةً لَبَنٍ وَ قَدْ أَلْقَتْ فِيهَا ذَلِكَ السَّمَّ فَشَرِبَهَا وَ قَالَ عَدُوَّةُ اللَّهِ قَتَلْتَنِي قَتَلَكَ اللَّهُ وَ اللَّهُ لَا تُصِيبِينَ مَتِي خَلْفًا وَ لَقَدْ غَرَّكَ وَ سَخَرَ مِنْكَ وَ اللَّهُ يُخْزِيكَ وَ يُخْزِيهِ

She went to his<sup>-asws</sup> house, and he<sup>-asws</sup> 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<sup>-asws</sup> drank it and said: 'Enemy of Allah<sup>-azwj</sup>! You have killed me<sup>-asws</sup>, may Allah<sup>-azwj</sup> Kill you! By Allah<sup>-azwj</sup>! You will not achieve any replacement from me<sup>-asws</sup>, and he has deceived you and has mocked at you, and Allah<sup>-azwj</sup> will Disgrace you and Disgrace him!'

فَمَكَثَ عَ يَوْمَانِ ثُمَّ مَضَى فَعَدَرَ بِهَا مُعَاوِيَةُ وَ لَمْ يَفِ لَهَا بِمَا عَاهَدَ عَلَيْهِ.

He<sup>-asws</sup> 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<sup>140</sup>.

24- **بيج، الخرائج و الجرائع رَوَى أَنَّ الصَّادِقَ ع قَالَ:** لَمَّا حَضَرَتِ الْحُسَيْنَ بْنَ عَلِيٍّ ع الْوَفَاةُ بَكَى بُكَاءً شَدِيدًا وَ قَالَ إِنِّي أَقْدَمْتُ عَلَى أَمْرٍ عَظِيمٍ وَ هَوْلٍ لَمْ أَقْدَمْ عَلَى مِثْلِهِ قَطُّ ثُمَّ أَوْصَى أَنْ يَدْفِنُوهُ بِالْبَيْعِ

When the expiry presented to Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he<sup>-asws</sup> wept with intense weeping, and said: 'I<sup>-asws</sup> am proceeding to a mighty matter and horror I<sup>-asws</sup> have not proceeded to like it, at all!' Then he<sup>-asws</sup> bequeathed that he<sup>-asws</sup> be buried at Al-Baqie.

فَقَالَ يَا أَخِي الْحَمْلِيُّ عَلَى سَرِيرِي إِلَى قَبْرِ جَدِّي رَسُولِ اللَّهِ ص لِأَجِدَ بِهِ عَهْدِي ثُمَّ رَدَّنِي إِلَى قَبْرِ جَدَّتِي فَاطِمَةَ بِنْتِ أَسَدٍ فَأَدْفِنِي

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> brother<sup>-asws</sup>! Carry me<sup>-asws</sup> upon my<sup>-asws</sup> bier to the grave of my<sup>-asws</sup> grandfather<sup>-saww</sup> for me<sup>-asws</sup> to renew my<sup>-asws</sup> pact with him<sup>-saww</sup>, then return me<sup>-asws</sup> to the grave of my<sup>-asws</sup> grandmother<sup>-asws</sup> Fatima Bint Asad<sup>-asws</sup> and bury me<sup>-asws</sup>.

فَسَتَعْلَمُ يَا ابْنَ أُمِّ أَنَّ الْقَوْمَ يَظُنُّونَ أَنَّكُمْ تُرِيدُونَ دَفْنِي عِنْدَ رَسُولِ اللَّهِ فَيَجْلِبُونَ فِي مَنَعِكُمْ وَ بِاللَّهِ أَقْسِمُ عَلَيْكَ أَنْ تُهْرَقَ فِي أَمْرِي خُجْمَةٌ دَمٍ

You<sup>-asws</sup> will come to know, O son of uncle, that the people are thinking that you<sup>-asws</sup> want to bury me<sup>-asws</sup> with Rasool-Allah<sup>-azwj</sup> so they would be getting together in preventing you all, and by Allah<sup>-azwj</sup>, I<sup>-asws</sup> vow upon you<sup>-asws</sup> not to spill a drop of blood regarding my<sup>-asws</sup> matter'.

فَلَمَّا غَسَلَهُ وَ كَفَّنَهُ الْحُسَيْنَ ع وَ حَمَلَهُ عَلَى سَرِيرِهِ وَ تَوَجَّهَ إِلَى قَبْرِ جَدِّهِ رَسُولِ اللَّهِ ص لِجَدِّدٍ بِهِ عَهْدٌ أَتَى مَرْوَانَ بْنَ الْحَكَمِ وَ مِنْ مَعَهُ مِنْ بَنِي أُمَيَّةَ فَقَالَ  
أُيَدْفَنُ عُثْمَانُ فِي أَقْصَى الْمَدِينَةِ وَ يُدْفَنُ الْحَسَنُ مَعَ النَّبِيِّ - لَا يَكُونُ ذَلِكَ أَبَدًا

When Al-Husayn<sup>asws</sup> had washed him<sup>asws</sup> and enshrouded him<sup>asws</sup> and carried him<sup>asws</sup> upon his<sup>asws</sup> bier to the grave of his<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> in order to renew the pact with him<sup>asws</sup>, 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<sup>asws</sup> would be buried with the Prophet<sup>saww</sup>? That will not happen, ever!'

وَ لَحِقَتْ عَائِشَةُ عَلَى بَغْلٍ وَ هِيَ تَقُولُ مَا لِي وَ لَكُمْ تُرِيدُونَ أَنْ تُدْخِلُوا بَيْتِي مَنْ لَا أُحِبُّ فَقَالَ ابْنُ عَبَّاسٍ لِمَرْوَانَ بْنِ الْحَكَمِ - لَا تُرِيدُ دَفْنَ صَاحِبِنَا فَإِنَّهُ  
كَانَ أَعْلَمَ بِمُحَرَّمَةٍ - قَبْرِ رَسُولِ اللَّهِ مِنْ أَنْ يَطْرُقَ عَلَيْهِ هَجْماً كَمَا طَرَقَ ذَلِكَ غَيْرُهُ وَ دَخَلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ أَنْصَرَفَ فَتَحَنَّنَ نَدْفُهُ بِالْبِقِيعِ كَمَا وَصَّى

And I (Ibn Abbas) met Ayesha being upon a mule and she was saying, 'What is it do to 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<sup>asws</sup> was more knowing with the sanctity of the grave of Rasool-Allah<sup>azwj</sup> that for the crowd to knock upon it like what others tend to knock and enter his<sup>saww</sup> (tomb) without his<sup>saww</sup> permission. Leave, for we shall bury him<sup>asws</sup> at Al-Baqie just as he<sup>asws</sup> has bequeathed'.

ثُمَّ قَالَ لِعَائِشَةَ وَ سَوَّاتَاهُ يَوْمًا عَلَى بَغْلٍ وَ يَوْمًا عَلَى جَمَلٍ وَ فِي رِوَايَةٍ يَوْمًا تَحْمَلُتِ وَ يَوْمًا تَبْعُلُتِ وَ إِنْ عِشْتَ تَقِيلُتِ

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'.

فَأَخَذَهُ ابْنُ الْحُجَّاجِ الشَّاعِرُ الْبَغْدَادِيُّ فَقَالَ -

لَكَ التُّسْعُ مِنَ الثَّمَنِ وَ بِالْكُلِّ تَمَلَّكَتِ

يَا بِنْتُ أَبِي بَكْرٍ - لَا كَانَ وَ لَا كُنْتُ

تَحْمَلُتِ تَبْعُلُتِ وَ إِنْ عِشْتَ تَقِيلُتِ

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'.<sup>141</sup>

بيان قوله لك التسع من الثمن

#### Explanation of his words, 'For you is the ninth from the eighth'

إنما كان في مناظرة فضال بن الحسن بن فضال الكوفي مع أبي حنيفة فقال له الفضال قول الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ  
لَكُمْ مَنسُوخٌ أَوْ غَيْرِ مَنسُوخٍ قَالَ هَذِهِ الْآيَةُ غَيْرِ مَنسُوخَةٍ

<sup>141</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 24

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<sup>-azwj</sup> the Exalted: ***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'.

قال ما تقول في خير الناس بعد رسول الله ص أبو بكر و عمر أم علي بن أبي طالب ع فقال أ ما علمت أنهما ضجعا رسول الله ص في قبره فأبي حجة تريد في فضلها أفضل من هذه

He said, 'What are you saying regarding the best of the people after Rasool-Allah<sup>-saww</sup>, is it Abu Bakr and Umar or Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>? He said, 'Don't you know that these two are lying down with Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> grave? So which argument does you want regarding their merits, any more than this?'

فقال له الفضال لقد ظلما إذ أوصيا بدفنهما في موضع ليس لهما فيه حق و إن كان الموضع لهما فوهباه لرسول الله ص لقد أساء إذا رجعا في هبتهما و نكثا عهدهما و قد أقررت أن قوله تعالى لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ غير منسوخة.

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<sup>-saww</sup>, so they have offended when they retracted in their gifts and broken their pacts, and you have acknowledged that the Words of the Exalted: ***Do not enter the houses of the Prophet unless there is permission for you [33:53]*** are not Abrogated'.

فأطرق أبو حنيفة ثم قال لم يكن له و لا لهما خاصة و لكنهما نظرا في حق عائشة و حفصة فاستحقا الدفن في ذلك الموضع لحقوق ابنتيهما

Abu Haneefa lowered his head, then said, 'It (the spot) neither happened to be for him<sup>-saww</sup> 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'.

فقال له فضال أنت تعلم أن النبي ص مات عن تسع حشايا و كان لهن الثمن لمكان ولده فاطمة فإذا لكل واحدة منهن تسع الثمن ثم نظرنا في تسع الثمن فإذا هو شبر و الحجرة كذا و كذا طولاً و عرضاً فكيف يستحق الرجلان أكثر من ذلك.

Fazaal said to him, 'You know that the Prophet<sup>-saww</sup> passed away leaving nine wives, and for them is the eight due to the place of his<sup>-saww</sup> 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?

و بعد فما بال عائشة و حفصة يرثان رسول الله و فاطمة بنته منعت الميراث فالمناقضة في ذلك ظاهرة من وجوه كثيرة.

And afterwards, what is the matter Ayesha and Hafsa are both inheriting from Rasool-Allah<sup>-saww</sup> while his<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> was refused the inheritance? The contradiction in that is apparent from many aspects.

فقال أبو حنيفة نخوه عتي فإنه و الله رافضي خبيث.

Abu Haneefa said, 'Get him away from me, for he is a wicked rejector (Al-Rafizi)!'

25- شاء الإرشاد من الأخبار التي جاءت بسبب وفاة الحسن ع ما رواه عيسى بن مهران عن عبد الله بن الصباح عن حريز عن مغيرة قال: أرسل معاوية إلى جعدة بنت الأشعث أتي مزوجك ابني يزيد على أن تسمي الحسن وبعث إليها مائة ألف درهم ففعلت وسمت الحسن فسوءها المال ولم يزوجها من يزيد

(The book) 'Al Irshad' – From the Ahadeeth which have come giving the cause of the expiry of Al-Hassan<sup>asws</sup>, and what is reported by Isa Bin Mihran, from Abdullah Bin Al Sabbah, from Hareyz, from Mugheira who said,

'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<sup>asws</sup>'. And he sent one hundred thousand Dirhms to her'. She did it and poisoned Al-Hassan<sup>asws</sup>. He sent her the wealth but did not get her married to Yazeed<sup>la</sup>.

فخلف عليها رجل من آل طلحة فأولدها وكان إذا وقع بينهم وبين بطون قريش كلام عيروهم وقالوا يا بني مسممة الأزواج.

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!'"<sup>142</sup>

و روى عيسى بن مهران قال حدثني عثمان بن عمر قال حدثنا ابن عوف عن عمر بن إسحاق قال: كنت مع الحسن والحسين ع في الدار فدخل الحسن ع المخرج ثم خرج فقال لقد سقيت السم مراراً ما سقيته مثل هذه المرة لقد لقطت قطعة من كبدي فجعلت أفلبها بعود معي

And it is reported by Isa Bin Mihran. He said, 'It is narrated to me by Usman Bin Umar who said, 'It is narrated to us by Ibn Awn, from Umar Bin Is'haq who said,

'I was with Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> in the house. Al-Hassan<sup>asws</sup> entered the bathroom, then came out. He<sup>asws</sup> said: 'I<sup>asws</sup> have been quenched with the poison repeatedly, and I<sup>asws</sup> have not been quenched as I<sup>asws</sup> have been this time. I<sup>asws</sup> have coughed out a piece of my<sup>asws</sup> liver. I<sup>asws</sup> went on to turn it around with a stick which was with me<sup>asws</sup>'.

فقال له الحسين ع و من سقاكه قال و ما تريد منه أ تريد قتله إن يكن هو هو قال الله أشد نعمة منك و إن لم يكن هو فما أحب أن يؤخذ بي بريء.

Al-Husayn<sup>asws</sup> said to him<sup>asws</sup>: 'And who has quenched it to you<sup>asws</sup>? He<sup>asws</sup> said: 'And what do you<sup>asws</sup> want with him? Do you<sup>asws</sup> want to kill him? If it happens to be him, then Allah<sup>azwj</sup> is Severer of Avenging than you<sup>asws</sup> are, and if it does not happen to be him, then I<sup>asws</sup> do not like for an innocent one to be seized due to me<sup>asws</sup>'.<sup>143</sup>

و روى عبد الله بن إبراهيم عن زياد المخارق قال: لما حضرت الحسن ع الوفاة استدعى الحسين ع و قال يا أخي إني مفارقك و لأحق بربي و قد سقيت السم و رميت بكبدي في الطست و إني لعارف بمن سقاني السم و من أين دهيث و أنا أخاصمه إلى الله عز و جل

And it is reported by Abdullah Bin Ibrahim, from Ziyad Al Mukhariqy who said,

'When the expiry presented to Al-Hassan<sup>asws</sup>, he<sup>asws</sup> summoned Al-Husayn<sup>asws</sup> and said: 'O my<sup>asws</sup> brother<sup>asws</sup>! I<sup>asws</sup> am separating from you<sup>asws</sup> and will be joining with my<sup>asws</sup> Lord<sup>azwj</sup>, and I<sup>asws</sup> have been quenched poison, and I<sup>asws</sup> have thrown out my<sup>asws</sup> liver into the tray,

<sup>142</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 25 a

<sup>143</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 25 b



and I<sup>-asws</sup> do know the one who has quenched me<sup>-asws</sup> the poison, and where it has come from, and I<sup>-asws</sup> shall dispute with him to Allah<sup>-azwj</sup> Mighty and Majestic.

فَبِحَقِّي عَلَيْكَ أَنْ تَكَلِّمْتَ فِي ذَلِكَ بَشِيٍّ وَ أَنْتَظِرُ مَا يُخْدِثُ اللَّهُ عَزَّ وَ جَلَّ فِيَّ فَإِذَا قَضَيْتَ نَحْيِي فَغَمَضْنِي وَ غَسَلْنِي وَ كَفَّنِي وَ أَدْخَلْنِي عَلَى سَرِيرِي إِلَى قَبْرِ جَدِّي - رَسُولِ اللَّهِ ص لِأَجْدَدَ بِهِ عَهْدًا ثُمَّ رُدَّنِي إِلَى قَبْرِ جَدِّي فَاطِمَةَ بِنْتِ أَسَدٍ رَضِيَ اللَّهُ عَنْهَا فَأَذْفَنِي هُنَاكَ

By my<sup>-asws</sup> right upon you<sup>-asws</sup>, don't speak with anything regarding that, and look at what Allah<sup>-azwj</sup> Mighty and Majestic will Cause to transpire regarding me<sup>-asws</sup>. So, when I<sup>-asws</sup> pass away, then close my<sup>-asws</sup> eyes, and wash me<sup>-asws</sup>, and enshroud me<sup>-asws</sup>, and enter me<sup>-asws</sup> being upon my<sup>-asws</sup> bier to the grave of my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, in order to renew a pact with him<sup>-saww</sup>. Then return me<sup>-asws</sup> to the grave of my<sup>-asws</sup> grandmother<sup>-asws</sup> Fatima Bint Asad<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased from her<sup>-asws</sup>, and bury me<sup>-asws</sup> over there.

وَ سَتَعْلَمُ يَا ابْنَ أُمِّ أَنْ الْقَوْمَ يَطْنُونَ أَنْتُمْ تُرِيدُونَ دَفْنِي عِنْدَ رَسُولِ اللَّهِ ص فَيُخْلِلُونَ فِي ذَلِكَ وَ يَمْتَعُونَكَ مِنْهُ بِاللَّهِ أَقْسِمُ عَلَيْكَ أَنْ تُهْرَقَ فِي أَمْرِي مَخْجَمَةً دِمٍ

And you will know, O son of uncle (Ibn Abbas) that the people would be thinking that you all are intending to bury me<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup>, so they will come together regarding that and prevent you from it. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> vow upon you not to spill a drop of blood regarding my<sup>-asws</sup> matter!'

ثُمَّ وَصَّى إِلَيْهِ بِأَهْلِيهِ وَ وُلْدِهِ وَ تَرَكَاتِهِ وَ مَا كَانَ وَصَّى إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ اسْتَحْلَفَهُ وَ أَهْلُهُ بِمَقَامِهِ وَ دَلَّ شِيعَتَهُ عَلَى اسْتِخْلَافِهِ وَ نَصَبَهُ لَهُمْ عِلْمًا مِنْ بَعْدِهِ فَلَمَّا مَضَى لِسَبِيلِهِ غَسَلَهُ الْحُسَيْنُ ع وَ كَفَّنَهُ وَ حَمَلَهُ عَلَى سَرِيرِهِ

Then he<sup>-asws</sup> bequeathed to him (Al-Husayn<sup>-asws</sup>) with his<sup>-asws</sup> family, and his<sup>-asws</sup> children, and his<sup>-asws</sup> belongings, and what Amir Al-Momineen<sup>-asws</sup> had bequeathed to him<sup>-asws</sup> when he<sup>-asws</sup> had made him<sup>-asws</sup> the caliph and qualified it with his<sup>-asws</sup> position and pointed his<sup>-asws</sup> Shias upon his<sup>-asws</sup> being the caliph and nominated him<sup>-asws</sup> for them as a flag after him<sup>-asws</sup>. When he<sup>-asws</sup> passed to his<sup>-asws</sup> way, Al-Husayn<sup>-asws</sup> washed him<sup>-asws</sup>, and enshrouded him<sup>-asws</sup>, and carried him<sup>-asws</sup> upon his<sup>-asws</sup> bier.

وَ لَمْ يَشْكُ مَرْوَانَ وَ مَنْ مَعَهُ مِنْ بَنِي أُمَيَّةَ أَهَمُّ سَيِّدُفُونُهُ عِنْدَ رَسُولِ اللَّهِ ص فَتَجَمَّعُوا وَ لَبَسُوا السِّلَاحَ فَلَمَّا تَوَجَّهَ بِهِ الْحُسَيْنُ ع إِلَى قَبْرِ جَدِّهِ رَسُولِ اللَّهِ ص لِأَجْدَدَ بِهِ عَهْدًا أَقْبَلُوا إِلَيْهِ فِي جَمْعِهِمْ

And Marwan and the ones from the clan of Umayya with him did not doubt that they would be burying him<sup>-asws</sup> in the presence of Rasool-Allah<sup>-saww</sup>, so they gathered and wore their weapons. When Al-Husayn<sup>-asws</sup> headed with him<sup>-asws</sup> the grace of his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> for him<sup>-asws</sup> to take a pact with him<sup>-saww</sup>, they came to him<sup>-asws</sup> among their crowd.

وَ حَفَّتْهُمْ عَائِشَةُ عَلَى بَعْلِ وَ هِيَ تَقُولُ مَا لِي وَ لَكُمْ تُرِيدُونَ أَنْ تُدْخِلُوا بَيْتِي مَنْ لَا أَحِبُّ وَ جَعَلَ مَرْوَانُ يَقُولُ يَا رَبِّ هَيْحَا هِيَ خَيْرٌ مِنْ دَعَا أُدْفَنُ عُثْمَانَ فِي أَقْصَى الْمَدِينَةِ وَ يُدْفَنُ الْحُسَيْنُ مَعَ النَّبِيِّ ص - لَا يَكُونُ ذَلِكَ أَبَدًا وَ أَنَا أَحْمِلُ السَّيْفَ

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, 'O Lord<sup>-azwj</sup>! Agitation is better than leaving it. Usman was buried in the outskirts of Al-

Medina and Al-Hassan<sup>-asws</sup> is to be buried with the Prophet<sup>-saww</sup>? That will not happen, ever while I am carrying the sword!’

وَكَاذِبَ الْفِتْنَةِ أَنْ تَقَعَ بَيْنَ بَنِي هَاشِمٍ وَ بَيْنَ بَنِي أُمَيَّةَ فَبَادَرَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ إِلَى مَرْوَانَ فَقَالَ لَهُ ارْجِعْ يَا مَرْوَانُ مِنْ حَيْثُ جِئْتَ فَإِنَّا مَا نُرِيدُ دَفْنَ صَاحِبِنَا عِنْدَ رَسُولِ اللَّهِ ص لَكِنَّا نُرِيدُ أَنْ نُجَدِّدَ بِهِ عَهْدًا بِرِيَازَتِهِ ثُمَّ تَرَدَّهٖ إِلَى جَدَّتَيْهِ فَاطِمَةَ فَتَدَفَّنَتْهُ عِنْدَهَا بِوَصِيَّتِهِ بِذَلِكَ

And the Fitna almost occurred between the clan of Hashim<sup>-as</sup> 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<sup>-saww</sup>! But we want to renew a pact with him<sup>-saww</sup> by visiting him<sup>-saww</sup>, then we shall return him<sup>-asws</sup> to his<sup>-asws</sup> grandmother<sup>-asws</sup> Fatima<sup>-asws</sup> and we shall bury him<sup>-asws</sup> next to her<sup>-asws</sup>, due to his<sup>-asws</sup> having bequeathed with that.

وَلَوْ كَانَ أَوْصَى بِدَفْنِهِ مَعَ النَّبِيِّ ص لَعَلِمْتُ أَنَّكَ أَقْصَرُ بَاعًا مِنْ رَدَّنَا عَنْ ذَلِكَ لَكِنَّهُ كَانَ أَعْلَمَ بِاللَّهِ وَ بِرَسُولِهِ وَ بِمُحَرَّمَةِ قَبْرِهِ مِنْ أَنْ يَطْرُقَ عَلَيْهِ هَذَا كَمَا طَرَقَ ذَلِكَ عَلَيْهِ وَ دَخَلَ بَيْتَهُ بِغَيْرِ إِذْنِهِ

And if he<sup>-asws</sup> had bequeathed with burying him<sup>-asws</sup> with the Prophet<sup>-saww</sup>, you would have known that you would have been deficient from returning us from that. But he<sup>-asws</sup> was more knowing with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and with the sanctity of his<sup>-saww</sup> grave, than to knock upon it demolishing like what the others have knocked that and entered his<sup>-saww</sup> house without his<sup>-saww</sup> permission!’

ثُمَّ أَقْبَلَ عَلَى عَائِشَةَ وَ قَالَ لَهَا وََا سَوَأَتَاكَ يَوْمًا عَلَى بَغْلٍ وَ يَوْمًا عَلَى جَمَلٍ تُرِيدِينَ أَنْ تُطْفِئِي نُورَ اللَّهِ وَ تُقَاتِلِي أَوْلِيَاءَ اللَّهِ ارْجِعِي فَقَدْ كُفِيتِ الَّذِي تَخَافِينَ وَ بَلَغْتَ مَا تُحِبِّينَ وَ اللَّهُ مُتَّصِرٌ لِأَهْلِ هَذَا الْبَيْتِ وَ لَوْ بَعْدَ حِينٍ

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<sup>-azwj</sup> and fight against the friends of Allah<sup>-azwj</sup>? Return, for you have been sufficed of that which you are fearing, and you have reached what you have come for, and Allah<sup>-azwj</sup> is the Helper of the People<sup>-asws</sup> of this Household, and even if it is after a while’.

وَ قَالَ الْحُسَيْنُ ع وَ اللَّهُ لَوْ لَا عَهْدُ الْحُسَيْنِ إِلَيَّ بِحَقِّنِ الدِّمَاءِ وَ أَنْ لَا أُهْرِقَ فِي أَمْرِ مِحْجَمَةٍ دِمٍ لَعَلِمْتُمْ كَيْفَ تَأْخُذُ سُيُوفُ اللَّهِ مِنْكُمْ مَا خَذَهَا وَ قَدْ نَقَضْتُمْ الْعَهْدَ بَيْنَنَا وَ بَيْنَكُمْ وَ أَبْطَلْتُمْ مَا اشْتَرَطْنَا عَلَيْكُمْ لِأَنْفُسِنَا

And Al-Husayn<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! If Al-Hassan<sup>-asws</sup> had not made a pact to me<sup>-asws</sup> of saving the blood, and that I<sup>-asws</sup> should not spill the blood regarding his<sup>-asws</sup> matter even a drop of blood, you would have known how the sword of Allah<sup>-azwj</sup> 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!’

وَ مَضَوْا بِالْحُسَيْنِ ع فَدَفَنُوهُ بِالْبُقَيْعِ عِنْدَ جَدَّتَيْهِ- فَاطِمَةَ بِنْتِ أَسَدٍ بِنْتِ هَاشِمٍ بِنْتِ عَبْدِ مَنَافٍ رَضِيَ اللَّهُ عَنْهَا.

And they went with Al-Husayn<sup>-asws</sup> and buried him<sup>-asws</sup> at Al-Baqie with his<sup>-asws</sup> grandmother<sup>-asws</sup>, Fatima Bint Asad Bin Hashim Bin Abd Manaf<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with them<sup>-asws</sup>.<sup>144</sup>

قَب، المناقب لابن شهر آشوب مثله مع اختصار و زاد فيه و رموا بالنبال جنازته حتى سل منها سبعون نبالاً

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

'Similar to it with brevity, and there is an addition in it, 'And they shot with the arrows at the deceased (body) until they took out seventy arrows from it'. ( مناقب آل أبي طالب ج 4 ص 29 و 42 - ) .44)

فَقَالَ ابْنُ عَبَّاسٍ بَعْدَ كَلَامٍ جَمَلَتْ وَ بَعُلَتْ وَ لَوْ عَشْتِ لَقَيْلَتْ.

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'.<sup>145</sup>

26- شا، الإرشاد لما استقر الصلح بين الحسن ع و معاوية خرج الحسن ع إلى المدينة فأقام بها كاخماً عبطه لازماً منزله منتظراً لأمر ربه عز و جل إلى أن تم لمعاوية عشر سنين من إمارته و عزم على البيعة لابنه يزيد

(The book) 'Al-Irshad' – When the reconciliation between Al-Hassan<sup>-asws</sup> and Muawiya had settled, Al-Hassan<sup>-asws</sup> went out to Al-Medina. He<sup>-asws</sup> stayed at it, swallowing his<sup>-asws</sup> rage, sticking to his<sup>-asws</sup> house, awaiting the Command of his<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic, until ten years were completed for Muawiya of his rule, and he determined upon taking the allegiance for his son Yazeed<sup>-la</sup>.

فَدَسَّ إِلَى جَعْدَةَ بِنْتِ الْأَشْعَثِ بْنِ قَيْسٍ وَ كَانَتْ زَوْجَةَ الْحَسَنِ ع مَنْ حَمَلَهَا عَلَى سَيْهِ وَ ضَمِنَ لَهَا أَنْ يُزَوِّجَهَا بِابْنِهِ يَزِيدَ فَأَرْسَلَ إِلَيْهَا مِائَةَ أَلْفِ دِرْهَمٍ فَسَقَتْهُ جَعْدَةُ السَّمَّ

He sent someone to Ja'dah Bint Al-Ash'as Bin Qays, and she was a wife of Al-Hassan<sup>-asws</sup>, one who could carry (encourage) her upon poisoning him<sup>-asws</sup> and guaranteed for her that he would get her married to his son<sup>-la</sup>. He sent one hundred thousand Dirhams to her. So, Ja'dah quenched him<sup>-asws</sup> the poison.

فَبَقِيَ أَرْبَعِينَ يَوْماً مَرِيضاً وَ مَضَى لِسَبِيلِهِ فِي شَهْرِ صَفَرٍ خَمْسِينَ مِنَ الْهَجْرَةِ وَ لَهُ يَوْمَئِذٍ ثَمَانِي وَ أَرْبَعُونَ سَنَةً وَ كَانَتْ خِلَافَتُهُ عَشْرَ سِنِينَ وَ تَوَلَّى أَخُوهُ وَ وَصِيُّهُ الْحُسَيْنُ ع عُسْلَهُ وَ تَكْفِينَهُ وَ دَفْنَهُ عِنْدَ جَدَّتِهِ فَاطِمَةَ بِنْتِ أَسَدِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ رَضِيَ اللَّهُ عَنْهَا بِالْبَقِيعِ.

He<sup>-asws</sup> remained ill for forty days and (then) went on his<sup>-asws</sup> way, during the month of Safar, fifty (years) from the Emigration, and on that day for him<sup>-asws</sup> were forty-eight years, and his<sup>-asws</sup> caliphate was for ten years, and his<sup>-asws</sup> brother<sup>-asws</sup> was in charge, and he<sup>-asws</sup> bequeathed to him<sup>-asws</sup>. He<sup>-asws</sup> washed him<sup>-asws</sup>, and enshrouded him<sup>-asws</sup>, and buried him<sup>-asws</sup> next to his<sup>-</sup>

<sup>144</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 25 c

<sup>145</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 25 d

asws grandmother-asws Fatima Bint Asad Bin Hashim Bin Abd Manaf-asws, may Allah-azwj be Pleased with them, at Al-Baqie".<sup>146</sup>

27- قب، المناقب لابن شهر آشوب أبو طالب المكي في فوت القلوب إن الحسن ع تزوج مائتين وخمسين امرأة وقد قيل ثلاثمائة وكان علي يضجر من ذلك فكان يقول في خطبته إن الحسن مطلق فلا تنكحوه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Talib Al Makky in (the book) 'Quwat Al Quloob' –

~~'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'.~~<sup>147</sup> (This is not a Hadith - Derogatory) – Please see note under Ch 23 H 4

أبو عبد الله المحدث في رامش أفزاي أن هذه النساء كلهن خرجن في خلف جنازته خافيات.

~~Abu Abdullah Al Muhaddis in (the book) 'Ramish Afzaie' – These women, all of them had all come out behind his-asws funeral, bare-footed".~~<sup>148</sup> (This is not a Hadith - Derogatory) - Please see note under Ch 23 H 4

28- قب، المناقب لابن شهر آشوب كتاب الأنوار، أنه قال ع سقيت السم مرتين وهذه الثالثة وقيل إنه سقي برادة الذهب.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Kitab Al Anwaar' –

'He-asws said: 'I-asws have already been quenched the poison twice, and this is the third'. And it is said he-asws was quenched gold fillings".<sup>149</sup>

روضة الواعظين، في حديث عمير بن إسحاق إن الحسن ع قال: لقد سقيت السم مراراً ما سقيته مثل هذه المرة لقد تقطعت قطعة قطعت من كبدي أقبلها بعود معي.

(The book) 'Rowzat Al Waizeen' – In a Hadeeth of Umeir Bin Is'haq,

'Al-Hassan-asws said: 'I-asws have been quenched poison repeatedly. I-asws have not been quenched it like this time. It has cut pieces and pieces of my liver. I-asws turned these over with a stick with me-asws".<sup>150</sup>

و في رواية عبد الله عن المخارقي أنه قال: يا أخي إني مفارقك ولاحق بربي وقد سقيت السم ورميت بكبدي في الطست وإنني لعارف بمن سقاني ومن أين دهيث وأنا أحاصمه إلى الله عز وجل

And in a report of Abdullah, from Al Mukhariqy having said,

<sup>146</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 26

<sup>147</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 27 a

<sup>148</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 27 b

<sup>149</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 28 a

<sup>150</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan-asws, Ch 22 H 28 b

'O my<sup>-asws</sup> brother<sup>-asws</sup>! I<sup>-asws</sup> am separating from you<sup>-asws</sup> and join with my<sup>-asws</sup> Lord<sup>-azwj</sup>, and I<sup>-asws</sup> have been quenched the poison and threw out my<sup>-asws</sup> live in the tray, and I<sup>-asws</sup> do know the one who has quenched me<sup>-asws</sup> and where it has come from, and I<sup>-asws</sup> shall dispute him to Allah<sup>-azwj</sup> Mighty and Majestic'.

فَقَالَ لَهُ الْحُسَيْنُ ع وَ مَنْ سَقَاكَ قَالَ مَا تُرِيدُ بِهِ أَ تُرِيدُ أَنْ تَقْتُلَهُ إِنَّ يَكُنْ هُوَ فَاللَّهُ أَشَدُّ نِقْمَةً مِنْكَ وَإِنْ لَمْ يَكُنْ هُوَ فَمَا أَحَبُّ أَنْ يُؤْخَذَ بِي بَرِيءٌ

Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'And who quenched you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'And what do you<sup>-asws</sup> want with him? Do you want to kill him? If it happens to be him, then Allah<sup>-azwj</sup> is Severer in Avenging than you<sup>-asws</sup> are. And if it does not happen to be him, then I<sup>-asws</sup> do not like that an innocent one be seized due to me<sup>-asws</sup>'.

وَ فِي حَبْرٍ فَيَحْتَمِي عَلَيْكَ أَنْ تَكَلَّمْتَ فِي ذَلِكَ بِشَيْءٍ وَ أَنْتَظِرُ مَا يُخْبِرُ اللَّهُ فِي

And in a Hadeeth: 'By my<sup>-asws</sup> right upon you<sup>-asws</sup>, do not speak with anything regarding that, and look at what Allah<sup>-azwj</sup> would Bring about regarding me<sup>-asws</sup>'.

وَ فِي حَبْرٍ وَ بِاللَّهِ أَقْسَمُ عَلَيْكَ أَنْ تُهْرِيقَ فِي أَمْرِي مِجْزَمَةً مِنْ دَمٍ.

And in a Hadeeth: 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> vow upon you<sup>-asws</sup> not to spill a drop of blood regarding my<sup>-asws</sup> matter'<sup>151</sup>.

رَبِيعُ الْأَبْرَارِ عَنِ الرَّحْمَنِ عَنِ ابْنِ عَبْدِ رَبِّهِ أَنَّهُ لَمَّا بَلَغَ مُعَاوِيَةَ مَوْتَ الْحَسَنِ بْنِ عَلِيٍّ ع سَجَدَ وَ سَجَدَ مِنْ حَوْلِهِ وَ كَبَّرَ وَ كَبَّرُوا مَعَهُ

(The book) 'Rabie Al Abraar' – From Al Zamakhshari, and 'Al Iqd' – From Ibn Abd Rabih,

'When it reached Muawiya (news of the) death of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he performed a Sajdah, and the ones around him performed Sajdah, and exclaimed Takbeer, and they exclaimed Takbeer with him.

فَدَخَلَ عَلَيْهِ ابْنُ عَبَّاسٍ فَقَالَ لَهُ يَا ابْنَ عَبَّاسٍ أَمَاتَ أَبُو مُحَمَّدٍ قَالَ نَعَمْ رَحِمَهُ اللَّهُ وَ بَلَغَنِي تَكْبِيرُكَ وَ سُجُودُكَ أَمَا وَ اللَّهُ مَا يَسُدُّ جُثْمَانَهُ حُفْرَتَكَ وَ لَا يَزِيدُ انْقِضَاءَ أَجَلِهِ فِي عُمْرِكَ

Ibn Abbas entered to see him. He said to him, 'O Ibn Abbas! Has Abu Muhammad<sup>-asws</sup> died?' He said, 'Yes, may Allah<sup>-azwj</sup> have Mercy on him, and your exclamations of Takbeer and performing of your Sajdahs has reached me. But, by Allah<sup>-saww</sup>! His<sup>-asws</sup> corpse will not fill your grave nor will the expiry of his<sup>-asws</sup> term increase your age'.

قَالَ حَسِبْتُهُ تَرَكَ صَبِيَّةً صِغَارًا وَ لَمْ يَتْرُكْ عَلَيْهِمْ كَثِيرَ مَعَاشٍ فَقَالَ إِنَّ الَّذِي وَكَلَهُمْ إِلَيْهِ عَمْرُكَ

He said, 'I reckon he<sup>-asws</sup> has left behind young children and did not leave a lot of livelihood upon them?' He said, 'The One<sup>-azwj</sup> Who Allocated them to him<sup>-asws</sup> is other than you'.

<sup>151</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 28 c

و فِي رِوَايَةٍ كُنَّا صِغَارًا فَكَبِرْنَا قَالَ فَأَنْتَ تَكُونُ سَيِّدَ الْقَوْمِ قَالَ أَمَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع بَاقٍ.

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<sup>asws</sup> Bin Ali<sup>asws</sup> is alive"<sup>152</sup>

29- قب، المناقب لابن شهر آشوب وَ حُكِيَ أَنَّ الْحَسَنَ ع لَمَّا أَشْرَفَ عَلَى الْمَوْتِ قَالَ لَهُ الْحُسَيْنُ أُريدُ أَنْ أَعْلَمَ خَالَكَ يَا أَخِي فَقَالَ لَهُ الْحَسَنُ سَمِعْتُ النَّبِيَّ ص يَقُولُ- لَا يُفَارِقُ الْعَقْلُ مِنَّا أَهْلَ الْبَيْتِ مَا دَامَ الرُّوحُ فِينَا فَضَعَّ يَدَكَ فِي يَدَيَّ حَتَّى إِذَا عَايَنْتُ مَلِكَ الْمَوْتِ أُعْمِرُ يَدَكَ

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

'And it is told that When Al-Hassan<sup>asws</sup> overlooked upon the death, Al-Husayn<sup>asws</sup> said to him<sup>asws</sup>: 'I<sup>asws</sup> want to know your<sup>asws</sup> state, O my<sup>asws</sup> brother<sup>asws</sup>!' Al-Hassan<sup>asws</sup> said to him<sup>asws</sup>: 'I<sup>asws</sup> heard the Prophet<sup>saww</sup> saying: 'The intellect will not separate from us<sup>asws</sup>, People<sup>asws</sup> of the Household, for as long as the soul is withing us<sup>asws</sup>'. So, place your<sup>asws</sup> hand in my<sup>asws</sup> hand until I<sup>asws</sup> witness the Angel of death, I<sup>asws</sup> shall grip your<sup>asws</sup> hand'.

فَوَضَعَ يَدَهُ فِي يَدِهِ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ عَمَرَ يَدَهُ عَمْرًا خَفِيفًا فَقَرَّبَ الْحُسَيْنُ أُذُنَهُ إِلَى فَمِهِ فَقَالَ قَالَ لِي مَلِكَ الْمَوْتِ أُبَشِّرُ فَإِنَّ اللَّهَ عَنْكَ رَاضٍ وَ جَدُّكَ شَافِعٌ

He<sup>asws</sup> placed his<sup>asws</sup> hand in his<sup>asws</sup> hand. When it was after a while, he<sup>asws</sup> gripped his<sup>asws</sup> hand with a light pressing. Al-Husayn<sup>asws</sup> drew his<sup>asws</sup> ear closer to his<sup>asws</sup> mouth. He<sup>asws</sup> said: 'The Angel of death said to me<sup>asws</sup>: 'Receive glad tidings, for Allah<sup>azwj</sup> is Pleased with you<sup>asws</sup>, and your<sup>asws</sup> grandfather<sup>saww</sup> is an intercessor'.

وَ قَالَ الْحُسَيْنُ ع لَمَّا وَضَعَ الْحَسَنُ فِي الْحَدِيدِ-

أَأَذْهَبُ رَأْسِي أَمْ تَطِيبُ بِجَالِسِي-  
أَوْ أَسْتَمْتِعُ الدُّنْيَا لِشَيْءٍ أَحْبَبُهُ-  
فَلَا زِلْتُ أَبْكِي مَا تَغَنَّتْ حَمَامَةٌ-  
وَ رَأْسُكَ مَغْفُورٌ وَ أَنْتَ سَلِيبٌ-  
إِلَى (أَلَا) كُلِّ مَا أَذْنًا إِلَيْكَ حَبِيبٌ-  
عَلَيْكَ وَ مَا هَبَّتْ صَبَاً وَ جُنُوبٌ-

And Al-Husayn<sup>asws</sup> said when he<sup>asws</sup> placed Al-Hassan<sup>asws</sup> in his<sup>asws</sup> grave: 'Shall I<sup>asws</sup> oil my<sup>asws</sup> head or perfume my<sup>asws</sup> gatherings, and your<sup>asws</sup> head is Pardoned and you<sup>asws</sup> were offended against or shall I<sup>asws</sup> listen to the world for something I<sup>asws</sup> like, to all what is near you<sup>asws</sup> is beloved. I<sup>asws</sup> 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.

وَ مَا هَمَلْتُ عَيْنِي مِنَ الدَّمَعِ قَطْرَةً-  
بُكَائِي طَوِيلًا وَ الدُّمُوعُ غَزِيرَةً-  
غَرِيبٌ وَ أَطْرَافُ الْبُيُوتِ تَحُوطُهُ-  
وَ مَا احْضَرَّ فِي دُوحِ الْحِجَازِ قَضِيبٌ-  
وَ أَنْتَ بَعِيدٌ وَ الْمَزَارُ قَرِيبٌ-  
أَلَا كُلُّ مَنْ تَحْتَ التُّرَابِ غَرِيبٌ-

And for as long as my<sup>asws</sup> eyes carry a drop of tears, and for as long as there is a stick in Al-Hijaz still green. My<sup>asws</sup> crying is prolonged, and the tears are abundant, and you<sup>asws</sup> are

<sup>152</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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.

وَلَا يَفْرَحُ الْبَاقِي خِلَافَ الَّذِي مَضَى -  
فَلَيْسَ حَرِيبٌ مَنِ أُصِيبَ بِمَالِهِ -  
وَلَيْسَ لِمَنْ تَحْتَ التُّرَابِ نَسِيبٌ -

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".<sup>153</sup>

30- قب، المناقب لابن شهر آشوب الصادق ع بَيْنَا الْحَسَنُ ع يَوْمًا فِي حَجَرِ رَسُولِ اللَّهِ ص إِذْ رَفَعَ رَأْسَهُ فَقَالَ يَا أَبَتُ مَا لِمَنْ زَارَكَ بَعْدَ مَوْتِكَ قَالَ يَا بُنَيَّ مَنْ أَتَانِي زَائِرًا بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ وَ مَنْ أَتَى أَبَاكَ زَائِرًا بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ وَ مَنْ أَتَاكَ زَائِرًا بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

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

'Al-Sadiq<sup>-asws</sup> (said): 'One day while Al-Hassan<sup>-asws</sup> was in a lap of Rasool-Allah<sup>-saww</sup>, when he<sup>-asws</sup> raised his<sup>-asws</sup> head and said: 'O father<sup>-asws</sup>! What is for the one who visits you<sup>-saww</sup> after your<sup>-saww</sup> expiry?' He<sup>-saww</sup> said: 'O my<sup>-saww</sup> son<sup>-asws</sup>! One who comes to me<sup>-saww</sup> as a visitor, for him would be the Paradise, and one who comes to your<sup>-asws</sup> father<sup>-asws</sup> as a visitor after his<sup>-asws</sup> expiry, for him<sup>-asws</sup> would be the Paradise, and one who comes to you<sup>-asws</sup> as a visitor after your<sup>-asws</sup> expiry, for him would be the Paradise".<sup>154</sup>

31- كشف، كشف الغمة قَالَ كَمَالُ الدِّينِ بَنُ طَلْحَةَ ثَوْبِيُّ ع لِحْمَسٍ خَلَوْنَ مِنْ رِبْعِ الْأَوَّلِ فِي سَنَةِ تِسْعٍ وَ أَرْبَعِينَ لِلْهِجْرَةِ وَ قِيلَ خَمْسِينَ وَ كَانَ عُمُرُهُ سَبْعًا وَ أَرْبَعِينَ سَنَةً.

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

'He<sup>-asws</sup> 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<sup>-asws</sup> age was forty-seven years".<sup>155</sup>

و قَالَ الْحَافِظُ الْجَنَابِزِيُّ وَ لِدَ الْحَسَنِ بَنُ عَلِيٍّ ع فِي النَّصَفِ مِنْ رَمَضَانَ سَنَةً ثَلَاثٍ مِنَ الْهِجْرَةِ وَ مَاتَ سَنَةَ تِسْعٍ وَ أَرْبَعِينَ وَ كَانَ قَدْ سَقِيَ السَّمَّ مَرَارًا وَ كَانَ مَرَضُهُ أَرْبَعِينَ يَوْمًا.

And Al Hafiz Al Janabizy said,

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during the middle of Ramazan of the year three from the Emigration, and he<sup>-asws</sup> passed away in the year forty-nine, and he<sup>-asws</sup> had been quenched the poison repeatedly, and his<sup>-asws</sup> illness was for forty days".<sup>156</sup>

<sup>153</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 29

<sup>154</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 30

<sup>155</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 31 a

<sup>156</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 31 b



وَقَالَ الدُّوْلَابِيُّ صَاحِبُ كِتَابِ الذَّرِّيَّةِ الطَّاهِرَةِ تَزَوَّجَ عَلِيٌّ فَاطِمَةَ عَ قَوْلَتْ لَهُ حَسَنًا بَعْدَ أُحُدٍ بَسْتَيْنِ وَكَانَ بَيْنَ وَقْعَةِ أُحُدٍ وَ مَقْدَمِ النَّبِيِّ ص الْمَدِينَةَ سَنَتَانِ وَ سِتَّةَ أَشْهُرٍ وَ نِصْفٌ قَوْلَتْهُ لِأَرْبَعِ سِنِينَ وَ سِتَّةَ أَشْهُرٍ مِنَ التَّارِيخِ

And Al Dowlaby, author of the book 'Al Zurriyat Al Taahira' said,

'Ali<sup>-asws</sup> married (Syeda) Fatima<sup>-asws</sup> and she<sup>-asws</sup> was blessed with Hassan<sup>-asws</sup> 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<sup>-saww</sup> to Al-Medina. She<sup>-asws</sup> was blessed with him<sup>-asws</sup> at four years and six months from the date.

وَرُويَ أَيْضًا أَنَّهُ وُلِدَ فِي رَمَضَانَ مِنْ سَنَةِ ثَلَاثٍ وَ ثَوْنِي وَ هُوَ ابْنُ حَمْسٍ وَ أَرْبَعِينَ سَنَةً وَ وَلِيَ غُسْلَهُ الْحُسَيْنُ وَ مُحَمَّدٌ وَ الْعَبَّاسُ إِخْوَتُهُ وَ صَلَّى عَلَيْهِ سَعِيدُ بْنُ الْعَاصِ وَ كَانَتْ وَفَاتُهُ سَنَةَ تِسْعٍ وَ أَرْبَعِينَ.

And it is reported as well that he<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during Ramazan of the year three, and he<sup>-asws</sup> passed away and he<sup>-asws</sup> was forty-five years old, and the ones in charge of his<sup>-asws</sup> washing were Al-Husayn<sup>-asws</sup>, and Muhammad, and Al-Abbas<sup>-asws</sup> - his<sup>-asws</sup> brothers, and Saeed Bin Al-Aas prayed Salat upon him<sup>-asws</sup>, and his<sup>-asws</sup> expiry was in the year forty-nine".<sup>157</sup>

وَقَالَ الْكُلَيْبِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ فِي شَهْرِ رَمَضَانَ سَنَةِ بَدْرٍ سَنَةِ اثْنَتَيْنِ بَعْدَ الْهِجْرَةِ وَ رُويَ أَنَّهُ وُلِدَ سَنَةَ ثَلَاثٍ وَ مَضَى فِي صَعْرِ فِي آخِرِهِ مِنْ سَنَةِ تِسْعٍ وَ أَرْبَعِينَ وَ هُوَ ابْنُ سَبْعٍ وَ أَرْبَعِينَ وَ أَشْهُرٍ.

And Al-Kulayni, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during the month of Ramazan in the year of (battle of) Badr, year two after the Emigration. And it is reported that he<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) during year three, and he<sup>-asws</sup> passed away during Safar at its end of the year forty-nine, and he was forty-seven years and (some) months old".<sup>158</sup>

وَقَالَ ابْنُ الْخَشَّابِ رَوَايَةً عَنِ الصَّادِقِ وَ الْبَاقِرِ عَ قَالَا مَضَى أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ عَلِيٍّ عَ وَ هُوَ ابْنُ سَبْعٍ وَ أَرْبَعِينَ سَنَةً وَ كَانَ بَيْنَهُ وَ بَيْنَ أَخِيهِ الْحُسَيْنِ مُدَّةَ الْحَمْلِ وَ كَانَ حَمْلُ أَبِي عَبْدِ اللَّهِ سِتَّةَ أَشْهُرٍ وَ لَمْ يُولَدْ مَوْلُودٌ لِسِتَّةِ أَشْهُرٍ فَعَاشَ غَيْرُ الْحُسَيْنِ عَ وَ عِيسَى ابْنُ مَرْيَمَ عَ

And Ibn Al Khashab said,

'It is reported from Al-Sadiq<sup>-asws</sup> and Al-Baqir<sup>-asws</sup>, both having said: 'Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> passed away and he<sup>-asws</sup> was forty-seven years old, and between him<sup>-asws</sup> and his<sup>-asws</sup> brother<sup>-asws</sup> Al-Husayn<sup>-asws</sup> was a period of nine months, and the duration of Abu Abdullah<sup>-asws</sup> was of six months, not new-born was born at six months and lived apart from Al-Husayn<sup>-asws</sup> and Isa Bin Maryam<sup>-as</sup>.

فَأَقَامَ أَبُو مُحَمَّدٍ مَعَ جَدِّهِ رَسُولِ اللَّهِ ص سَبْعَ سِنِينَ وَ أَقَامَ مَعَ أَبِيهِ بَعْدَ وَفَاةِ جَدِّهِ ثَلَاثِينَ سَنَةً وَ أَقَامَ بَعْدَ وَفَاةِ أَمِيرِ الْمُؤْمِنِينَ عَ عَشْرَ سِنِينَ فَكَانَ عُمرُهُ سَبْعًا وَ أَرْبَعِينَ سَنَةً فَهَذَا اخْتِلَافُهُمْ فِي عُمرِهِ.

<sup>157</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 31 c

<sup>158</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 31 d

Abu Muhammad<sup>-asws</sup> stayed with his<sup>-asws</sup> grandfather<sup>-saww</sup> for seven years and stayed with his<sup>-asws</sup> father<sup>-asws</sup> after the expiry of his<sup>-asws</sup> grandfather<sup>-saww</sup> for three years and stayed after the expiry of Amir Al-Momineen<sup>-asws</sup> for ten years. So, his<sup>-asws</sup> age was forty-seven years. So, this is their differing regarding his<sup>-asws</sup> age".<sup>159</sup>

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<sup>159</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 31 e

باب 23 ذكر أولاده صلوات الله عليه و أزواجه و عددهم و أسمائهم و طرف من أخبارهم

## CHAPTER 23 – MENTION OF HIS<sup>-asws</sup> CHILDREN, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND HIS<sup>-asws</sup> WIVES AND THEIR NUMBER, AND THEIR NAMES, AND PART OF THEIR NEWS

1- **شا، الإرشاد** أولاد الحسن بن علي ع خمسة عشر ولداً ذكراً و أنثى - زيد بن الحسن و أختاه أم الحسن و أم الحسين أمهم أم بشير بنت أبي مسعود بن عتبة بن عمرو بن ثعلبة الخزرجية و الحسن بن الحسن أمه خولة بنت منظور الفزاريّة و عمرو بن الحسن و أخوه القاسم و عبد الله ابنا الحسن أمهم أم ولد

(The book) 'Al Irshad' –

'The children of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> were fifteen children, male and female – Zayd son of Al-Hassan<sup>-asws</sup>, 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-Khazarajiya, and Al-Hassan son of Al-Hassan<sup>-asws</sup>, his mother was khowla Bint Manzour Al-Fazariya, and Amro Bin Al-Hassan and his brothers Al-Qasim<sup>-asws</sup> and Abdullah two sons of Al-Hassan<sup>-asws</sup>, their mother was a mother of the children.

و عبد الرحمن بن الحسن أمه أم ولد و الحسين بن الحسن الملقب بالأنثى و أخوه طلحة بن الحسن و أختها فاطمة بنت الحسن أمهم أم إسحاق بنت طلحة بن عبيد الله التيمي و أم عبد الله و فاطمة و أم سلمة و رقية بنت الحسن ع لأمهات شتى.

And Abdul Rahman son of Al-Hassan, his mother was a mother of the children, and Al-Husayn son of Al-Hassan<sup>-asws</sup>, the one titled as Al-Asram, and his brother Talha Bin Al-Hassan, and their sister Fatima<sup>-asws</sup> daughter<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, 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<sup>-asws</sup> of various mothers".<sup>160</sup>

عم، إعلام الوری له من الأولاد ستة عشر و زاد فيهم أباً بكر و قال قُتل عبد الله مع الحسين ع.

(The book) 'I'lam Al-Wara – For him<sup>-asws</sup>, there were sixteen children. And Abu Bakr increased and said, 'Abdullah was killed with Al-Husayn<sup>-asws</sup>'.<sup>161</sup>

2- **شا، الإرشاد** و أمّا زيد بن الحسن ع فكان يلي صدقات رسول الله ص و أسن و كان جليل القدر كريم الطبع طريف النفس كثير البر و مدحه الشعراء و قصده الناس من الأفاق لطلب فضله و ذكر أصحاب البيعة أن زيد بن الحسن كان يلي صدقات رسول الله ص

(The book) 'Al Irshad' –

'And as for Zayd son of Al-Hassan<sup>-asws</sup>, he was in charge of the charities of Rasool-Allah<sup>-saww</sup>, and he was the oldest, and he was of majestic worth, benevolent of nature, an adorable soul,

<sup>160</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 1 a

<sup>161</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 1 b

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<sup>-asws</sup> was in charge of the charities of Rasool-Allah<sup>-saww</sup>.

فَلَمَّا وَلِيَ سُلَيْمَانُ بْنُ عَبْدِ الْمَلِكِ كَتَبَ إِلَى عَامِلِهِ بِالْمَدِينَةِ أَمَّا بَعْدُ فَإِذَا جَاءَكَ كِتَابِي هَذَا فَأَعِزِّلْ زَيْدًا عَنْ صَدَقَاتِ رَسُولِ اللَّهِ ص وَادْفَعْهَا إِلَى فُلَانِ بْنِ فُلَانٍ رَجُلًا [رَجُلًا] مِنْ قَوْمِهِ وَاعْنُهُ عَلَى مَا اسْتَعَانَكَ عَلَيْهِ وَالسَّلَامُ

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<sup>-saww</sup> 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'.

فَلَمَّا اسْتُخْلِفَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِذَا كِتَابٌ جَاءَ مِنْهُ أَمَّا بَعْدُ فَإِنَّ زَيْدَ بْنَ الْحُسَيْنِ شَرِيفُ بَنِي هَاشِمٍ وَدُو سَنَّهُمْ فَإِذَا جَاءَكَ كِتَابِي هَذَا فَارْزُدْ عَلَيْهِ صَدَقَاتِ رَسُولِ اللَّهِ ص وَاعْنُهُ عَلَى مَا اسْتَعَانَكَ عَلَيْهِ وَالسَّلَامُ

When Umar Bin Abdul Aziz became the caliph, then a letter came from him, 'As for after, Zayd son of Al-Hassan<sup>-asws</sup> was a notable of the clan of Hashim<sup>-as</sup> and with their experience. When this letter of mine comes to you, then return (the charge of) the charities of Rasool-Allah<sup>-saww</sup> to him and assist him upon whatever he seeks your assistance upon. And the greetings'.

وَمَاتَ زَيْدُ بْنُ الْحُسَيْنِ وَ لَهُ تِسْعُونَ سَنَةً فَرَّثَاهُ جَمَاعَةٌ مِنَ الشُّعْرَاءِ وَ ذَكَرُوا مَاتِرُهُ وَ تَلَّوْا فَضْلَهُ

And Zayd son of Al-Hassan<sup>-asws</sup> died and for him were ninety years. A group from the poets eulogised him and mentioned his impacts and recited his merits".<sup>162</sup>

3- **شا، الإرشاد** وَ خَرَجَ زَيْدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ عَلَيْهِ مِنَ الدُّنْيَا وَ لَمْ يَدَّعِ الْإِمَامَةَ وَ لَا ادَّعَاهُ لَهُ مُدَّعٍ مِنَ الشَّيْعَةِ وَ لَا غَيْرِهِمْ وَ ذَلِكَ أَنَّ الشَّيْعَةَ رَجُلَانِ إِمَامِيٌّ وَ زَيْدِيٌّ-

(The book) 'Al Irshad' –

'And Zayd son of Al-Hassan<sup>-asws</sup>, may Allah<sup>-azwj</sup> 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 Zaydiites.

فَالْإِمَامِيُّ يَعْتَمِدُ فِي الْإِمَامَةِ عَلَى النُّصُوصِ وَ هِيَ مَغْدُومَةٌ فِي وَلَدِ الْحُسَيْنِ ع بِاتِّفَاقٍ وَ لَمْ يَدَّعِ ذَلِكَ أَحَدٌ مِنْهُمْ لِنَفْسِهِ فَيَقَعُ فِيهِ الزَّيْطُ

The Imamites, regarding the Imamate, relied upon the texts, and it is not to exist in the sons of Al-Hassan<sup>-asws</sup>, by concordance, and no one from them claimed it for himself, so suspicious could occur regarding him.

وَ الزَّيْدِيُّ يُرَاعِي فِي الْإِمَامَةِ بَعْدَ عَلِيِّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع الدَّعْوَةَ وَ الْجِهَادَ وَ زَيْدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ عَلَيْهِ كَانَ مُسَالِمًا لِبَنِي أُمَيَّةٍ وَ مُتَقَلِّدًا مِنْ قَبْلِهِمُ الْأَعْمَالُ وَ كَانَ رَأْيُهُ التَّقِيَّةَ لِأَعْدَائِهِ وَ التَّأَلُّفَ لَهُمْ وَ الْمُدَارَاةَ وَ هَذَا يُضَادُّ عِنْدَ الزَّيْدِيَّةِ عَلَامَاتِ الْإِمَامَةِ كَمَا حَكَيْنَاهُ

<sup>162</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 23 H 2

And the Zaydiits were abiding regarding the Imamate after Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the call, and the Jihad; and Zayd son of Al-Hassan<sup>-asws</sup>, may Allah<sup>-azwj</sup> 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.

وَأَمَّا الْحَشَوِيَّةُ فَإِنَّهَا تَدِينُ بِإِمَامَةِ بَنِي أُمَيَّةَ وَ لَا تَرَى لِوَلَدِ رَسُولِ اللَّهِ ص إِمَامَةً عَلَى خَالٍ وَ الْمُعْتَرِ لَهُ لَا تَرَى الْإِمَامَةَ إِلَّا فِيمَنْ كَانَ عَلَى رَأْيِهَا فِي الْإِعْتِزَالِ وَ مَنْ تَوَلَّوْهُمْ الْعَقْدَ بِالشُّوَرَى وَ الْإِخْتِيَارِ

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<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> 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.

وَ زَيْدٌ عَلَى مَا قَدَّمْنَا ذِكْرَهُ خَارِجٌ عَنْ هَذِهِ الْأَحْوَالِ وَ الْخَوَارِجُ لَا تَرَى إِمَامَةً مَنْ تَوَلَّى أَمِيرَ الْمُؤْمِنِينَ ع وَ زَيْدٌ كَانَ مُتَوَالِيًا أَبَاهُ وَ جَدَّهُ بِلَا خِلَافٍ-

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<sup>-asws</sup>, and Zayd was a befriender of his father<sup>-asws</sup> and his grandfather<sup>-asws</sup> without any differing.

وَ أَنَا الْحُسَيْنُ بْنُ الْحُسَيْنِ ع فَكَانَ جَلِيلًا رَئِيسًا فَاضِلًا وَرِعًا وَ كَانَ يَلِي صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي وَفْتِهِ وَ كَانَ لَهُ مَعَ الْحُجَّاجِ بْنِ يُوسُفَ خَبَرٌ رَوَاهُ الزُّبَيْرُ بْنُ بَكَّارٍ قَالَ كَانَ الْحُسَيْنُ بْنُ الْحُسَيْنِ وَالِيًا صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ ع فِي عَصْرِهِ فَسَارَ يَوْمًا الْحُجَّاجُ بْنُ يُوسُفَ فِي مَوْكِبِهِ وَ هُوَ إِذْ ذَلِكَ أَمِيرُ الْمَدِينَةِ

And as for Al-Hassan son of Al-Hassan<sup>-asws</sup>, he was majestic, a chief, meritorious, devout, and he was in charge of the charities of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> 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<sup>-asws</sup> was in charge of the charities of Amir Al-Momineen<sup>-asws</sup> during his era. One day Al-Hajjaj Bin Yusuf travelled in his convoy, and he was then a governor of Al-Medina.

فَقَالَ لَهُ الْحُجَّاجُ أَذْخُلُ عُمَرَ بْنَ عَلِيٍّ مَعَكَ فِي صَدَقَةِ أَبِيهِ فَإِنَّهُ عُمُكَ وَ بَقِيَّةُ أَهْلِكَ فَقَالَ لَهُ الْحُسَيْنُ- لَا أَغَيِّرُ شَرْطَ عَلِيٍّ ع وَ لَا أَذْخُلُ فِيهِ مَنْ لَمْ يُدْخَلْ فَقَالَ الْحُجَّاجُ إِذَا أَذْخَلَهُ مَعَكَ فَتَكْصُ الْحُسَيْنُ بْنُ الْحُسَيْنِ ع عَنْهُ حِينَ غَفَلَ الْحُجَّاجُ ثُمَّ تَوَجَّهَ إِلَى عَبْدِ الْمَلِكِ حَتَّى قَدِمَ عَلَيْهِ

Al-Hajjaj said to him, 'Include Umar son of Ali<sup>-asws</sup> 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<sup>-asws</sup> nor can I include in it one whom he<sup>-asws</sup> did not include'. Al-Hajjaj said, 'Then I shall include him with you'. Al-Hassan son of Al-Hassan<sup>-asws</sup> withdrew from him when Al-Hajjaj was heedless, then he headed to Abdul Malik until he arrived to him.

فَوَقَفَ بِنَايِهِ يَطْلُبُ الْإِذْنَ فَمَرَّ بِهِ يَحْيَى ابْنُ أُمِّ الْحَكَمِ فَلَمَّا رَأَاهُ يَحْيَى عَدَلَ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ وَ سَأَلَهُ عَنْ مَقْدَمِهِ وَ خَبَرَهُ ثُمَّ قَالَ لَهُ سَأَنْفَعُكَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ يَعْني عَبْدَ الْمَلِكِ

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.

فَلَمَّا دَخَلَ الْحُسَيْنُ بَنُ الْحُسَيْنِ عَلَى عَبْدِ الْمَلِكِ رَحَّبَ بِهِ وَ أَحْسَنَ مُسَاءَلَتَهُ وَ كَانَ الْحُسَيْنُ قَدْ أَسْرَعَ إِلَيْهِ الشَّيْبُ وَ يَحْيَى ابْنُ أُمِّ الْحَكَمِ فِي الْمَجْلِسِ فَقَالَ لَهُ عَبْدُ الْمَلِكِ لَقَدْ أَسْرَعَ إِلَيْكَ الشَّيْبُ يَا أَبَا مُحَمَّدٍ فَقَالَ لَهُ يَحْيَى وَ مَا يَمْنَعُهُ لِأَبِي مُحَمَّدٍ شَيْبُهُ أَمَّا أَهْلُ الْعِرَاقِ فَقَدْ تَفِدُّ عَلَيْهِ الرَّكْبُ يُمْنُونَهُ الْخِلَافَةَ

When Al-Hassan son of Al-Hassan<sup>-asws</sup> 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'.

فَأَقْبَلَ عَلَيْهِ الْحُسَيْنُ بَنُ الْحُسَيْنِ وَ قَالَ لَهُ بَقْسٌ وَ اللَّهُ الرَّفْدُ رَفَدَتْ لَيْسَ كَمَا قُلْتَ وَ لَكِنَّا أَهْلُ بَيْتٍ يُسْرِعُ إِلَيْنَا الشَّيْبُ وَ عَبْدُ الْمَلِكِ يَسْمَعُ فَأَقْبَلَ عَبْدُ الْمَلِكِ فَقَالَ هَلُمَّ بِمَا قَدِمْتَ لَهُ فَأَخْبِرُهُ بِقَوْلِ الْحَجَّاجِ فَقَالَ لَيْسَ ذَلِكَ لَهُ أَكْتُبُ كِتَابًا إِلَيْهِ لَا يُجَاوِزُهُ

Al-Hassan son of Al-Hassan<sup>-asws</sup> turned and said to him, 'By Allah<sup>-azwj</sup>! Evil is the gift you have gifted. It isn't like what you are saying, but we, People<sup>-asws</sup> 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'.

فَكَتَبَ إِلَيْهِ وَ وَصَلَ الْحُسَيْنُ بَنُ الْحُسَيْنِ وَ أَحْسَنَ صِلَتَهُ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ لَفِيهِ يَحْيَى ابْنُ أُمِّ الْحَكَمِ فَعَاتَبَهُ الْحُسَيْنُ عَلَى سُوءِ مَخْضَرِهِ وَ قَالَ لَهُ مَا هَذَا الَّذِي وَعَدْتَنِي فَقَالَ لَهُ يَحْيَى إِبْهَاءَ عَنْكَ فَوَ اللَّهُ لَا يَزَالُ يَهَابُكَ وَ لَوْ لَا هَيْبَتُكَ مَا قَضَى لَكَ حَاجَةً وَ مَا أَلَوْثُكَ رِفْدًا-.

He wrote to him and financially aided Al-Hassan son of Al-Hassan<sup>-asws</sup>, 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<sup>-azwj</sup>, 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'.

وَ كَانَ الْحُسَيْنُ بَنُ الْحُسَيْنِ خَضَرَ مَعَ عَمِّهِ الْحُسَيْنِ عَ يَوْمَ الطَّفِّ فَلَمَّا قُتِلَ الْحُسَيْنُ عَ وَ أُسِرَ الْبَاقُونَ مِنْ أَهْلِهِ جَاءَهُ أَسْمَاءُ بِنْتُ [بَنُ] خَارِجَةَ فَانْتَزَعَهُ مِنْ بَيْنِ الْأَسَارَى وَ قَالَ وَ اللَّهُ لَا يُوصَلُ إِلَى ابْنِ خَوْلَةَ أَبَدًا فَقَالَ عُمَرُ بْنُ سَعْدٍ دَعُوا لِأَبِي حَسَّانِ ابْنِ أُخْتِهِ وَ يُقَالُ إِنَّهُ أُسِرَ وَ كَانَ بِهِ جِرَاحٌ قَدْ أَشْفَى مِنْهُ.

And Al-Hassan son of Al-Hassan<sup>-asws</sup> was present with his uncle Al-Husayn<sup>-asws</sup> on the day of Al-Taff (Karbala). When Al-Husayn<sup>-asws</sup> was killed and the rest of his<sup>-asws</sup> family were made captives, Asma Bint Kharijah came to him and had him released from between the captives and said, 'By Allah<sup>-azwj</sup>! 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"<sup>163</sup>.

<sup>163</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 3 a

وَرُوِيَ أَنَّ الْحُسَيْنَ بْنَ الْحُسَيْنِ عَ حُطِبَ إِلَى عَمِّهِ الْحُسَيْنِ عَ إِخْدَى ابْنَتَيْهِ فَقَالَ لَهُ الْحُسَيْنُ عَ اخْتَرِي يَا بِنْتِي أَحَبَّهُمَا إِلَيْكَ فَاسْتَحْيَا الْحُسَيْنُ وَ لَمْ يُجِرْ جَوَاباً فَقَالَ لَهُ الْحُسَيْنُ عَ فَإِنِّي قَدْ اخْتَرْتُ لَكَ ابْنَتِي فَاطِمَةَ فَهِيَ أَكْثَرُهُمَا شَبَهَا بِفَاطِمَةَ أُمِّي بِنْتِ رَسُولِ اللَّهِ ص.

And it is reported that Al-Hassan son of Al-Hassan<sup>-asws</sup> proposed to his uncle<sup>-asws</sup> Al-Husayn<sup>-asws</sup> for one of his<sup>-asws</sup> daughters. Al-Husayn<sup>-asws</sup> said to him: 'Choose, O my<sup>-asws</sup> son, the most beloved of them to you!' Al-Hassan was embarrassed and could not respond an answer. Al-Husayn<sup>-asws</sup> said to him: 'I<sup>-asws</sup> have chosen for you my<sup>-asws</sup> daughter Fatima<sup>-asws</sup>, for she<sup>-asws</sup> is the most resembling with my<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

وَقُبِضَ الْحُسَيْنُ بْنُ الْحُسَيْنِ وَ لَهُ خَمْسٌ وَ ثَلَاثُونَ سَنَةً رَحِمَهُ اللَّهُ وَ أَخُوهُ زَيْدُ بْنُ الْحُسَيْنِ حَيٌّ وَ وَصَّى إِلَى أَخِيهِ مِنْ أُمِّهِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ وَ لَمَّا مَاتَ الْحُسَيْنُ بْنُ الْحُسَيْنِ صَرِيَتْ زَوْجَتُهُ - فَاطِمَةُ بِنْتُ الْحُسَيْنِ بْنِ عَلِيٍّ عَ عَلَى قَبْرِهِ فُسْطَاطاً وَ كَانَتْ تَقُومُ اللَّيْلَ وَ تَصُومُ النَّهَارَ وَ كَانَتْ تُشَبِّهُ بِالْحَوْرِ الْعَيْنِ لِحَمَالِهَا

And Al-Hassan son of Al-Hassan<sup>-asws</sup> passed away and for him were thirty-five years, may Allah<sup>-azwj</sup> have Mercy on him, and his brother Zayd son of Al-Hassan<sup>-asws</sup> was alive, and he bequeathed to his brother from his mother, Ibrahim Bin Muhammad Bin Talha. And when Al-Hassan son of Al-Hassan<sup>-asws</sup> died, his wife (Syeda) Fatima<sup>-asws</sup> daughter of Al-Husayn Bin Ali<sup>-asws</sup>, struck a tent at his grave, and she<sup>-asws</sup> was standing the night (in Salat) and fasting by the day, and she<sup>-asws</sup> was resembled with the Maiden Hourie due to her<sup>-asws</sup> beauty.

فَلَمَّا كَانَ رَأْسُ السَّنَةِ قَالَتْ لِمَوَالِيهَا إِذَا أَظْلَمَ اللَّيْلُ فَقَوِّضُوا هَذَا الْفُسْطَاطَ فَلَمَّا أَظْلَمَ اللَّيْلُ سَمِعَتْ صَوْتاً يَقُولُ -

هَلْ وَجَدُوا مَا فَقَدُوا

فَأَجَابَهُ آخَرٌ يَقُولُ -

بَلْ يَيْسُوا فَأَنْقَلَبُوا

When it was the beginning of the year, she<sup>-asws</sup> said to her slaves, 'When the night darkens then dismantle this tent'. When the night darkened, she<sup>-asws</sup> heard a voice saying, 'Have they found what they had lost?' Another one answered, 'But, they have despaired, so transfer!'

وَ مَضَى الْحُسَيْنُ بْنُ الْحُسَيْنِ وَ لَمْ يَدَّعِ الْإِمَامَةَ وَ لَا ادَّعَاهَا لَهُ مُدَّعٍ كَمَا وَصَّفَنَاهُ مِنْ خَالِ أَخِيهِ رَحِمَهُ اللَّهُ.

And Al-Hassan son of Al-Hassan<sup>-asws</sup> 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<sup>-azwj</sup> have Mercy on him'.

وَ أَمَّا عَمْرُو وَ الْقَاسِمُ وَ عَبْدُ اللَّهِ بَنُو الْحُسَيْنِ بْنِ عَلِيٍّ عَ فَإِنَّهُمْ اسْتَشْهَرُوا بَيْنَ يَدَيِ عَمِّهِمُ الْحُسَيْنِ بْنِ عَلِيٍّ عَ - بِالطَّفِّ رَضِيَ اللَّهُ عَنْهُمْ وَ أَرْضَاهُمْ وَ أَحْسَنَ عَنِ الدِّينِ وَ الْإِسْلَامِ وَ أَهْلِهِ جَزَاءَهُمْ

And as for Amro and Al-Qasim<sup>-asws</sup> and Abdullah, sons of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, they were martyred in front of their uncle<sup>-asws</sup> Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> at Al-Taff (Karbala), may Allah<sup>-</sup>



azwj be Pleased with them and Please them, and Give them excellent Recompense on behalf of the religion, and Al-Islam and its people.

وَعَبْدُ الرَّحْمَنِ بْنِ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مَعَ عَمِّهِ الْحُسَيْنِ عَ إِلَى الْحَجِّ فَتَوَضَّعَ بِالْأَبْوَاءِ وَ هُوَ مُحَرَّمٌ رَحْمَةُ اللَّهِ عَلَيْهِ

And Abdul Rahman son of Al-Hassan<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him, went out with his uncle<sup>-asws</sup> Al-Husayn<sup>-asws</sup> to the Hajj. He<sup>-asws</sup> died at Al-Abwa while he was in Ihraam, may Allah<sup>-azwj</sup> be Pleased with him.

وَالْحُسَيْنُ بْنُ الْحُسَيْنِ الْمَعْرُوفُ بِالْأَنْزَمِ كَانَ لَهُ فَضْلٌ وَلَمْ يَكُنْ لَهُ ذِكْرٌ فِي ذَلِكَ وَ طَلْحَةُ بْنُ الْحُسَيْنِ كَانَ جَوَادًا.

Al-Husayn son of Al-Hassan<sup>-asws</sup>, 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<sup>-asws</sup> was generous".<sup>164</sup>

4- قب، المناقب لابن شهر آشوب أولاده ع ثلاثة عشر ذكراً و ابنة واحدة عبد الله و عمر و القاسم أمهم أم ولد و الحسين الأنثم و الحسن أمهم خولة بنت منطور الفزاري و العقيل و الحسن أمهم أم بشير بنت أبي مسعود الخزرجية و زيد و عمر من التقيية و عبد الرحمن من أم ولد و طلحة و أبو بكر أمهم أم إسحاق بنت طلحة التيمي و أحمد و إسماعيل و الحسن الأصغر

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

'His (Al-Hassan<sup>-asws</sup>) children were thirteen males and one daughter – Abdulla, and Umar, and Al-Qasim<sup>-asws</sup>, their mother is mother of the children, and Al-Husayn Al-Asram, and Al Hassan, their mother is Khowlah Bint Al-Manzour Al-Fazariya, 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.

ابنته أم الحسن فقط عند عبد الله و يقال و أم الحسين و كانتا من أم بشير الخزرجية و فاطمة من أم إسحاق بنت طلحة و أم عبد الله و أم سلمة و زقية لأمهات أولاد

His<sup>-asws</sup> daughter is Umm Al-Hassan only with Abdullah. And it is said, 'And Umm Al-Husayn', and they were both from Umm Bashir Al-Khuzai, and Fatima from Umm Is'haq Bint Talha, and Umm Abdullah And Umm Salama, and Ruqaiya of mother of the children.

و قُتِلَ مَعَ الْحُسَيْنِ ع مِنْ أَوْلَادِهِ عَبْدُ اللَّهِ وَ الْقَاسِمُ وَ أَبُو بَكْرٍ وَ الْمُعَقَّبُونَ مِنْ أَوْلَادِهِ اثْنَانِ - زَيْدُ بْنُ الْحُسَيْنِ وَ الْحَسَنُ بْنُ الْحُسَيْنِ.

And there were killed with Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> (Al-Hassan<sup>-asws</sup>'s) children were Abdullah, and Al-Qaim<sup>-asws</sup>, and Abu Bakr. And the posterity from of his<sup>-asws</sup> children were two – Zayd son of Al-Hassan<sup>-asws</sup>, and Al-Hassan son of Al-Hassan<sup>-asws</sup>".<sup>165</sup>

<sup>164</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 3 b

<sup>165</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 4 a

أَبُو طَالِبٍ الْمَكِّيُّ فِي قُوتِ الْقُلُوبِ أَنَّهُ عَزَّوَجَ مَائَتَيْنِ وَخَمْسِينَ امْرَأَةً وَ قَدْ قِيلَ ثَلَاثُمِائَةٍ وَ كَانَ عَلِيٌّ عَ يَضْجُرُ مِنْ ذَلِكَ فَكَانَ يَقُولُ فِي حُطْبَتِهِ إِنَّ الْحَسَنَ مَطْلَاقٌ فَلَا تُنْكِحُوهُ.

Abu Talib Al Makky in (the book) 'Quwat Al Quloob' –

~~'He<sup>-asws</sup> got married to two hundred and fifty women, and it has been said, three hundred. And Ali<sup>-asws</sup> used to rebuke from that and was saying in his<sup>-asws</sup> sermon: 'Al Hassan<sup>-asws</sup> is a divorcing one, so do not marry (your daughters) to him<sup>-asws</sup>!'~~<sup>166</sup> (This is not a Hadith - Derogatory – see note below)

أَبُو عَبْدِ اللَّهِ الْمُحَدِّثُ فِي رَامِشِ أَفْزَايَ أَنَّ هَذِهِ النِّسَاءَ كُلَّهُنَّ خَرَجْنَ فِي خُلْفِ جَنَازَتِهِ خَافِيَاتٍ

Abu Abdullah Al Muhaddis in (the book) 'Ramish Afzaie' –

~~'These women, all of them came out behind his<sup>-asws</sup> funeral bare footed''.~~<sup>167</sup> (This is not a Hadith Derogatory – see note below)

اشتهر عنه عليه السلام أنه تزوج ثلاث مائة امرأة، و الأصل في ذلك ما ذكره أبو طالب المكي في قوت القلوب كما نقله ابن شهر آشوب فأرسله المؤرخون ارسال المسلمات و نقلوا ذلك في كتبهم بلا تثبت و تحقيق، مع كون الرجل ضعيف الرواية، ليس بثبت و لا ثقة و أن ما ذكره لا يصح في العقول بوجه من الوجوه:

**Brief note:** It is famous about him<sup>-asws</sup> that he<sup>-asws</sup> married three hundred women, and the origin regarding them is what Abu Talib Al Makky has mentioned in (his book) 'Quwat Al Quloub' 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.

و ذلك لان أولاده المذكورين بأسمائهم على اختلاف في عددهم (بين 15- 21) انما هم من عشرة من أزواجه عليه السلام، قد سماهن أهل السير كما سمعت من ابن سعد في الطبقات و هذه النسبة بين عدد الأزواج و الاولاد، هو المتعارف المعتاد

And that is because his<sup>-asws</sup> children are mentioned upon differing in their numbers as being between 15 to 21. But rather, they were from ten of his<sup>-asws</sup> wives, may the greetings be upon him<sup>-asws</sup>. 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.

فلو كان تزوج مائتين و خمسين امرأة أو ثلاث مائة امرأة، كان لا بد و أن يتولد منهن أكثر من مائتين ولد: ذكر و انثى على الاقل بعد فرض العقم في جمع منهن.

If he<sup>-asws</sup> 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.

الْبُخَارِيُّ لَمَّا مَاتَ الْحَسَنُ بْنُ الْحُسَيْنِ عَلِيٌّ عَ صَرَبَتْ امْرَأَتُهُ الْقُبَّةَ عَلَى قَبْرِهِ سَنَةً ثُمَّ رَفَعَتْ فَسَمِعُوا صَائِحًا يَقُولُ-

<sup>166</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 4 b

<sup>167</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 4 c

هَلْ وَجَدُوا مَا فَقدُوا

فَأَجَابَهُ آخَرُ -

بَلْ يَسْأَلُونَ فَأَنْقَلَبُوا

Al-Bukhari -

'When Al-Hassan son of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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!'<sup>168</sup>

5- قب، المناقب لابن شهر آشوب في الإحياء أَنَّهُ خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ ع إِلَى عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِتَهُ فَأَطْرَقَ عَبْدُ الرَّحْمَنِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ وَاللَّهِ مَا عَلَى وَجْهِ الْأَرْضِ مَنْ يَمْشِي عَلَيْهَا أَعَزَّ عَلَيَّ مِنْكَ وَ لَكِنَّكَ تَعْلَمُ أَنَّ ابْنَتِي بَضْعَةٌ مِنِّي وَ أَنْتَ مُطْلَاقٌ فَأَخَافُ أَنْ تُطَلِّقَهَا وَ إِنْ فَعَلْتَ حَشِيشٌ أَنْ يَتَغَيَّرَ قَلْبِي عَلَيْكَ لِأَنَّكَ بَضْعَةٌ مِنْ رَسُولِ اللَّهِ ص فَإِنْ شَرِطْتَ أَنْ لَا تُطَلِّقَهَا زَوْجَتُكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashoub in (the book) 'Al Ihya' -

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> proposed to Abdul Rahman Bin Al-Haris for his daughter, but Abdul Rahman lowered his head, then raised his head and said, 'By Allah<sup>-azwj</sup>! There is no one walking upon the surface of the earth dearer to me than you<sup>-asws</sup> are, but you know that my<sup>-saww</sup> daughter is a part of me, and you<sup>-asws</sup> are a frequent divorcer, so I fear that you<sup>-asws</sup> mighty divorce her, and if you<sup>-asws</sup> were to do so, I fear that my heart would change upon you<sup>-asws</sup>, because you<sup>-asws</sup> are a part of Rasool-Allah<sup>-saww</sup>. If you<sup>-asws</sup> accept the condition that you<sup>-asws</sup> will not divorce her, I will get her married to you<sup>-asws</sup>'.

فَسَكَتَ الْحَسَنُ ع وَ قَامَ وَ خَرَجَ فَسَمِعَ مِنْهُ يَقُولُ مَا أَرَادَ عَبْدُ الرَّحْمَنِ إِلَّا أَنْ يَجْعَلَ ابْنَتَهُ طَوْقًا فِي عُنُقِي.

Al-Hassan<sup>-asws</sup> was silent and stood up and went out. It was heard from him<sup>-asws</sup> saying: 'Abdul Rahman does not want except to make his daughter a collar in my<sup>-asws</sup> neck!'<sup>169</sup> (This is not a Hadith but a report)

وَ رَوَى مُحَمَّدُ بْنُ سِيرِينَ أَنَّهُ خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ ع إِلَى مَنْظُورِ بْنِ رِيَّانَ ابْنَتَهُ حَوْلَةً فَقَالَ وَاللَّهِ إِنِّي لَأُنْكِحُكَ وَ إِنِّي لَأَعْلَمُ أَنَّكَ عَلِيقٌ طَلِيقٌ مَلِيقٌ غَيْرُ أَنَّكَ أَكْرَمُ الْعَرَبِ بَيْتًا وَ أَكْرَمُهُمْ نَفْسًا قَوْلِيَدَ مِنْهَا الْحَسَنُ بْنُ الْحَسَنِ.

And it is reported by Muhammad Bin Sirreen,

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> proposed to Manzour Bin Rayyan for his daughter Khawla. He said, 'By Allah<sup>-azwj</sup>! I will get her married to you<sup>-asws</sup>, and I know that you<sup>-asws</sup> are closed-mouthed (hardly speak), a divorcing one, flatterer, apart from that you<sup>-asws</sup> are the most benevolent of the Arabs of Household, and their most honourable soul'. He<sup>-asws</sup> begot from her, Al-Hassan son of Al-Hassan<sup>-asws</sup>'.

<sup>168</sup> Bihar Al Anwaar - V 44, The book of History - Al Hassan<sup>asws</sup>, Ch 23 H 4 d

<sup>169</sup> Bihar Al Anwaar - V 44, The book of History - Al Hassan<sup>asws</sup>, Ch 23 H 5 a

وَرَأَى يَزِيدُ امْرَأَةً عَبْدَ اللَّهِ بْنِ عَامِرٍ - أُمُّ خَالِدٍ بِنْتُ أَبِي جَنْدَلٍ فَهَامَ بِهَا وَ شَكَا ذَلِكَ إِلَى أَبِيهِ فَلَمَّا حَضَرَ عَبْدُ اللَّهِ عِنْدَ مُعَاوِيَةَ قَالَ لَهُ لَقَدْ عَقَدْتُ لَكَ عَلَى وَلَايَةِ الْبَصْرَةِ وَ لَوْ لَا أَنَّ لَكَ زَوْجَةً لَزَوَّجْتُكَ رَمْلَةَ

And Yazeed<sup>la</sup> saw a wife of Abdullah Bin Aamir, Umm Khalid Bint Abu Jandal, so he<sup>la</sup> had strong desire for her, and she complained of that to his<sup>la</sup> 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'.

فَمَضَى عَبْدُ اللَّهِ وَ طَلَّقَ زَوْجَتَهُ طَمْعًا فِي رَمْلَةَ فَأَرْسَلَ مُعَاوِيَةُ أَبَا هُرَيْرَةَ لِيَحْطُبَ أُمَّ خَالِدٍ لِيَزِيدَ ابْنِهِ وَ بَذَلَ لَهَا مَا أَرَادَتْ مِنَ الصَّدَاقِ فَاطَّلَعَ عَلَيْهَا الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَ فَاحْتَارَتِ الْحَسَنَ فَتَزَوَّجَهَا.

Abdullah went and divorced his wife in greed regarding Ramlah, so Muawiya sent Abu Hureyra to propose to Umm Khalid for Yazeed<sup>la</sup> and spent for her whatever she wanted from the dower. Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Abdullah son of Ja'far<sup>asws</sup> notified upon her, so she chose Al-Hassan<sup>asws</sup> and he<sup>asws</sup> married her".<sup>170</sup>

6- كَأ، الكافي مُحَمَّدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ وَ هُوَ عَلَى الْمِنْبَرِ - لَا تُزَوِّجُوا الْحَسَنَ فَإِنَّهُ رَجُلٌ مُطَلَّقٌ فَقَامَ رَجُلٌ مِنْ هَذَانِ فَقَالَ بَلَى وَ اللَّهُ لَتُزَوِّجَنَّهُ وَ هُوَ ابْنُ رَسُولِ اللَّهِ ص وَ ابْنُ أَمِيرِ الْمُؤْمِنِينَ فَإِنْ شَاءَ أَمْسَكَ وَ إِنْ شَاءَ طَلَّقَ.

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Muhammad Bin Ziyad Bin Isa, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> said while he<sup>asws</sup> was upon the pulpit: 'Do not marry (your daughters) to Al-Hassan<sup>asws</sup>, for he is a divorcing person!' A man from Hamdan stood up and said, 'Yes, by Allah<sup>azwj</sup>, we will marry to him<sup>asws</sup>, and he<sup>asws</sup> is a son<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and son<sup>asws</sup> of Amir Al-Momineen<sup>asws</sup>. If he<sup>asws</sup> so desires, he<sup>asws</sup> will withhold, and if he<sup>asws</sup> so desires, he<sup>asws</sup> will divorce".<sup>171</sup>

7- كَأ، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع طَلَّقَ خَمْسِينَ امْرَأَةً فَقَامَ عَلِيٌّ ع بِالْكُوفَةِ فَقَالَ يَا مَعْشَرَ أَهْلِ الْكُوفَةِ - لَا تُنْكِحُوا الْحَسَنَ فَإِنَّهُ رَجُلٌ مُطَلَّقٌ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ بَلَى وَ اللَّهُ لَتُنْكِحَنَّهُ إِنَّهُ ابْنُ رَسُولِ اللَّهِ ص وَ ابْنُ فَاطِمَةَ ع فَإِنْ أَعْجَبَهُ أَمْسَكَ وَ إِنْ كَرِهَ طَلَّقَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Ja'far Bin Bashir, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah<sup>asws</sup> having said: 'Al-Hassan Bin Ali<sup>asws</sup> divorced fifty women, so Ali<sup>asws</sup> stood up at Al-Kufa and said: 'O community of people! Do not marry (your daughters) to Al-Hassan<sup>asws</sup>, for he is a divorcing one'. A man stood up to him<sup>asws</sup> and said, 'Yes, by Allah<sup>azwj</sup>, we will marry to him<sup>asws</sup>. He<sup>asws</sup> is a son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and son<sup>asws</sup> of Fatima<sup>asws</sup>. If he<sup>asws</sup> likes he<sup>asws</sup> can withhold, and he<sup>asws</sup> dislikes he<sup>asws</sup> can divorce".<sup>172</sup>

<sup>170</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 5 b

<sup>171</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 6

<sup>172</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 7

8- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْثَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تُؤَيِّ عَبْدُ الرَّحْمَنِ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بِالْأَبْوَاءِ وَهُوَ مُحْرَمٌ وَمَعَهُ الْحَسَنُ وَالحُسَيْنُ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ وَ عَبْدِ اللَّهِ وَ عُبَيْدُ اللَّهِ ابْنَا الْعَبَّاسِ فَكَفَّنُوهُ وَ خَمَّرُوا وَجْهَهُ وَ رَأْسَهُ وَ لَمْ يُحَنِّطُوهُ وَ قَالَ هَكَذَا فِي كِتَابِ عَلِيٍّ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaquob, from Abu Maryam,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abdul Rahman son of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> died at Al-Abwa while he was in Ihraam, and with him was Al-Hassan son of Al-Hassan<sup>-asws</sup>, and Abdullah son of Ja'far<sup>-asws</sup>, and Abdullah and Ubeydullah 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<sup>-asws</sup>'.<sup>173</sup>

9- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ حَبِيبٍ كَانَ الْحَسَنُ ع إِذَا أَرَادَ أَنْ يُطَلِّقَ امْرَأَةً جَلَسَ إِلَيْهَا فَقَالَ أَيْسُرُكَ أَنْ أَهَبَ لَكَ كَذَا وَ كَذَا فَتَقُولَ لَهُ مَا شِئْتَ أَوْ نَعَمْ فَيَقُولُ هُوَ لَكَ فَإِذَا قَامَ أُرْسَلَ إِلَيْهَا بِالطَّلَاقِ وَ بِمَا سَمِيَ لَهَا.

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said, 'Abu Ja'far Muhammad Bin Habeeb said,

'It was so that whenever Al-Hassan<sup>-asws</sup> wanted to divorce a wife, he<sup>-asws</sup> would sit to her and say: 'Would it make you happy if I<sup>-asws</sup> were to gift you such and such?' She would say to him<sup>-asws</sup>, 'Whatever you like', or 'Yes'. He<sup>-asws</sup> would say: 'It is for you'. When he<sup>-asws</sup> stood up, he would send her a message with the divorce and with whatever he<sup>-asws</sup> had specified to her'.<sup>174</sup>

وَ رَوَى أَبُو الْحَسَنِ الْمَدَائِنِيُّ قَالَ: تَزَوَّجَ الْحَسَنُ ع هِنْدًا بِنْتَ سَهْلِ بْنِ عَمْرِو وَ كَانَتْ عِنْدَ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ كَرِيٍّ فَطَلَّقَهَا فَكَتَبَ مُعَاوِيَةَ إِلَى أَبِي هُرَيْرَةَ أَنْ يُحْطَبَهَا عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ

And it is reported that Abu Al-Hassan Al Madainy said,

'Al-Hassan<sup>-asws</sup> married Hinda Bint Suheyl Bin Amro, and she used to be under (married to) Abdullah Bin Aamir Bin Kareyz. He divorced her. So, Muawiya wrote to Abu Hureyra, 'Propose to her for Yazeed Bin Muawiya<sup>-la'</sup>.

قَالَ الْحَسَنُ ع فَادْكُرْنِي لَهَا فَأَتَاهَا أَبُو هُرَيْرَةَ فَأَخْبَرَهَا الْحَبَرَ فَقَالَتْ اخْتَرِي لِي فَقَالَ اخْتَارِي لَكَ الْحَسَنَ فَتَزَوَّجْتَهُ.

Al-Hassan<sup>-asws</sup> said: 'Mention me<sup>-asws</sup> to her'. So Abu Hureyra went to her and informed her the news. She said, 'Choose for me'. He said, 'I choose Al-Hassan<sup>-asws</sup> for you'. She married him<sup>-asws</sup>.<sup>175</sup>

وَ رُوِيَ أَيْضاً أَنَّهُ ع تَزَوَّجَ حَفْصَةَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَ كَانَ الْمُنْذِرُ بْنُ الرُّبَيْرِ يَهْوَاهَا فَأَبْلَغَ الْحَسَنُ عَهَا شَيْئاً فَطَلَّقَهَا فَخَطَبَهَا الْمُنْذِرُ فَأَبَتْ أَنْ تُزَوَّجَهُ وَ قَالَتْ شَهَرَنِي.

And it is reported as well that he<sup>-asws</sup> married Hafsa Bint Abdul Rahman Bin Abu Bakr, and Al-Munzir Bin Al-Zubeyr had desired her. Something about her reached Al-Hassan<sup>-asws</sup>, so he<sup>-asws</sup>

<sup>173</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 8

<sup>174</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 9 a

<sup>175</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 9 b

divorced her. Al-Munzir proposed to her, but she refused to marry him and said, 'It has publicised me'.<sup>176</sup>

وَقَالَ أَبُو الْحَسَنِ الْمَدَائِنِيُّ كَانَ الْحَسَنُ عَ كَثِيرِ التَّزْوِيجِ تَزَوَّجَ خَوْلَةَ بِنْتَ مَنْظُورِ بْنِ زِيَادِ الْفَزَارِيَّةِ فَوَلَدَتْ لَهُ الْحَسَنَ بْنَ الْحَسَنِ وَ أُمُّ إِسْحَاقَ بِنْتَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَوَلَدَتْ لَهُ ابْنًا سَمَاءَ طَلْحَةَ وَ أُمُّ بِشْرٍ بِنْتَ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ فَوَلَدَتْ لَهُ زَيْدًا

And Abu Al-Hassan Al Madainy said,

'Al-Hassan<sup>-asws</sup> was marrying frequently. He<sup>-asws</sup> married Khawla Bint Munzir Bin Ziyad Al-Fazariya. She gave birth for him<sup>-asws</sup> to Al-Hassan son of Al-Hassan<sup>-asws</sup>; and (he<sup>-asws</sup> married) Umm Is'haq Bint Talha Bin Ubeydullah, and she gave birth for him<sup>-asws</sup> to a son named as Talha; and (he<sup>-asws</sup> married) Umm Bishr Bint Abu Masoud Al-Ansari, and she gave birth for him<sup>-asws</sup> to Zayd;

وَجَعَلَتْ بِنْتَ الْأَشْعَثِ وَ هِيَ الَّتِي سَمَّيْتُ وَ هِنْدًا بِنْتَ سُهَيْلِ بْنِ عَمْرِو وَ حَفْصَةَ ابْنَةَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَ امْرَأَةً مِنْ كَلْبٍ وَ امْرَأَةً مِنْ بَنَاتِ عَمْرِو بْنِ الْأَهْمِيمِ الْمِنْقَرِيِّ وَ امْرَأَةً مِنْ ثَقِيفٍ فَوَلَدَتْ لَهُ عُمَرَ وَ امْرَأَةً مِنْ بَنَاتِ عَلْقَمَةَ بْنِ زُرَّارَةَ وَ امْرَأَةً مِنْ بَنِي شَيْبَانَ مِنْ آلِ هَمَامٍ مِنْ مَرَّةٍ فَقِيلَ لَهُ إِنَّهَا تَرَى رَأْيِي الْخَوَارِجَ فُطِّلَقَهَا وَ قَالَ إِنِّي أَكْرَهُ أَنْ أَضُمَّ إِلَى نَخْرِي جَمْرَةً مِنْ جَمَرِ جَهَنَّمَ.

And (he<sup>-asws</sup> married) Ja'dah Bint Al-Ash'as, and she is the one who poisoned him<sup>-asws</sup>; 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 Saqeef. 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<sup>-asws</sup> divorced her and said: 'I<sup>-asws</sup> dislike to hug to me<sup>-asws</sup> a burning ember from the embers of Hell'.<sup>177</sup>

قَالَ الْمَدَائِنِيُّ وَ خَطَبَ إِلَى رَجُلٍ فَرَزَّجَهُ وَ قَالَ لَهُ إِنِّي مُزَوَّجُكَ وَ أَعْلَمُ أَنَّكَ مَلِيقٌ طَلِيقٌ عَلِيقٌ وَ لَكِنَّكَ خَيْرُ النَّاسِ نَسَبًا وَ أَرْفَعُهُمْ جَدًّا وَ أَبًا

Al Madainy said,

'And he<sup>-asws</sup> proposed to (a daughter of a) chief, so he got her married to him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'I am getting her married to you<sup>-asws</sup> and I know that you are a flatterer, a frequent divorcing one, a closed mouthed (hardly speaks). But you<sup>-asws</sup> are best of the people in lineage, and their highest of them regard a grandfather<sup>-saww</sup>, and father<sup>-asws</sup>'.

وَ قَالَ أَحْصَيْ زَوْجَاتِ الْحَسَنِ عَ فَكُنَّ سَبْعِينَ امْرَأَةً.

And he (the narrator) said, 'I counted the wives of Al-Hassan<sup>-asws</sup>, and they were seventy women'.<sup>178</sup>

10- د، العدد القوية تزوج ع سبعين حرة و ملك مائة و ستين أمة في سائر عمره و كان أولاده خمسة عشر.

<sup>176</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 9 c

<sup>177</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 9 d

<sup>178</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 9 e

(The book) 'Al Addad Al Qawiya' –

'He<sup>-asws</sup> married seventy free women and owned one hundred and sixty maids in the rest of his<sup>-asws</sup> lifetime, and his<sup>-asws</sup> children were fifteen''<sup>179</sup>

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<sup>179</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 23 H 10



أبواب ما يختص بتاريخ الحسين بن علي صلوات الله عليهما

## CHAPTERS WHAT ARE PARTICULAR TO THE HISTORY OF AL-HUSAYN<sup>-asws</sup> BIN ALI<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

باب 24 النص عليه بخصوصه و وصية الحسن إليه صلوات الله عليهما

### CHAPTER 24 – THE TEXT UPON HIM<sup>-asws</sup> WITH HIS<sup>-asws</sup> SPECIALISATION AND THE BEQUEST OF AL-HASSAN<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup> BOTH

1- عم، إعلام الوري الكليني عن علي عن أبيه عن بكر بن صالح عن محمد بن سليمان الديلمي عن هارون بن الجهم قال سمعت أبا جعفر محمد بن علي ع يقول لما اختضر الحسن ع قال للحسين يا أخي إني أوصيك بوصية إذا أنا مت فهتني و وجهني إلى رسول الله ص لأحدث به عهداً ثم اصرفني إلى أمي فاطمة ع ثم ردي فادفني بالبقيع إلى آخر الخبر.

(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<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: 'When (death) presented to Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> said to Al-Husayn<sup>-asws</sup>: 'O my<sup>-asws</sup> brother<sup>-asws</sup>! I<sup>-asws</sup> shall bequeath to you<sup>-asws</sup> with a bequest. When I<sup>-asws</sup> pass away, then prepare me<sup>-asws</sup> and take me<sup>-asws</sup> to Rasool-Allah<sup>-saww</sup> to renew a pact with him<sup>-saww</sup>, then turn me<sup>-asws</sup> to my<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, then return me<sup>-asws</sup> and bury me<sup>-asws</sup> at Al-Baqie' – up to the end of the Hadeeth".<sup>180</sup>

2- عم، إعلام الوري الكليني بإسناده عن الفضل بن عمر عن أبي عبد الله ع قال: لَمَّا حَضَرَتِ الْوَفَاةُ قَالَ يَا قَنْبَرُ انْظُرْ هَلْ تَرَى وَرَاءَ بَابِكَ مُؤْمِناً مِنْ غَيْرِ آلِ مُحَمَّدٍ فَقَالَ اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَغْلَمَ قَالَ امْضِ فَادْعُ لِي مُحَمَّدَ بْنَ عَلِيٍّ

(The book) 'I'lam Al Wara' – Al Kulayni, by his chain from Al Mufazzal Bin Umar,

'From Abu Abdullah<sup>-asws</sup> having said: 'When the expiry presented to Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> said: 'O Qanbar! Look, do you see any Momin behind your door, from being from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>? He said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and son<sup>-asws</sup> of His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'. He<sup>-asws</sup> said: 'Go and call Muhammad son of Ali<sup>-asws</sup> (Al-Hanafiya) for me<sup>-asws</sup>'.

قَالَ فَأَتَيْتُهُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ هَلْ حَدَثَ إِلَّا خَيْرٌ فُلْتُ أَجِبْتُ أَبَا مُحَمَّدٍ فَعَجَلَ عَنْ شِسْعٍ نَعْلِهِ فَلَمْ يُسَوِّهِ فَخَرَجَ مَعِيَ يَغْدُو فَلَمَّا قَامَ بَيْنَ يَدَيْهِ سَلَّمَ

He said, 'I went to him. When I entered to see him, he said, 'Has anything happened except good?' I said, 'Answer Abu Muhammad<sup>-asws</sup>'. 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<sup>-asws</sup>, he greeted.

فَقَالَ لَهُ الْحَسَنُ اجْلِسْ فَلَيْسَ يَغِيبُ مِثْلَكَ عَنْ سَمَاعِ كَلَامٍ يَحْيَا بِهِ الْأَمْوَاتُ وَ يَمُوتُ بِهِ الْأَحْيَاءُ كُونُوا أَوْعِيَةَ الْعِلْمِ وَ مَصَابِيحَ الدُّجَى فَإِنَّ ضَوْءَ النَّهَارِ بَعْضُهُ أَضْوَأُ مِنْ بَعْضٍ

Al-Hassan<sup>-asws</sup> 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.

أ مَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ وَلَدَ إِبْرَاهِيمَ أَيْمَةً وَ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ وَ آتَى دَاوُدَ زَبُورًا وَ قَدْ عَلِمْتَ بِمَا اسْتَأْذَنَ اللَّهُ مُحَمَّدًا ص

Don't you know that Allah<sup>-azwj</sup> Mighty and Majestic Made the sons of Ibrahim<sup>-as</sup> as Imams and Merited some above the others? And Dawood<sup>-as</sup> was Give the Psalms, and he<sup>-as</sup> knew what Allah<sup>-azwj</sup> had Preferred Muhammad<sup>-saww</sup> with.

يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي لَا أَخَافُ عَلَيْكَ الْحَسَدَ وَ إِنَّمَا وَصَفَ اللَّهُ تَعَالَى بِهِ الْكَافِرِينَ فَقَالَ - كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ وَ لَمْ يَجْعَلِ اللَّهُ لِلشَّيْطَانِ عَلَيْكَ سُلْطَانًا

O Muhammad son of Ali<sup>-asws</sup>! I<sup>-asws</sup> do not fear the envy upon you, and rather, Allah<sup>-azwj</sup> the Exalted has Described the Kafirs with it, so He<sup>-azwj</sup> Said: '*as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. [2:109]*, and Allah<sup>-azwj</sup> did not Make for the Satan<sup>-la</sup> an authority upon you.

يَا مُحَمَّدَ بْنَ عَلِيٍّ أ لَا أَخْبَرْتُكَ بِمَا سَمِعْتُ مِنْ أَبِيكَ عَ فِيكَ قَالَ بَلَى قَالَ سَمِعْتُ أَبَاكَ يَقُولُ يَوْمَ الْبَصْرَةِ مَنْ أَحَبَّ أَنْ يَبْرُنِي فِي الدُّنْيَا وَ الْآخِرَةِ فَلْيَبْرُ مُحَمَّدًا

O Muhammad son of Ali<sup>-asws</sup>! Shall I<sup>-asws</sup> inform you with what I<sup>-asws</sup> have heard from your father<sup>-asws</sup>? He said, 'Yes'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> heard your father<sup>-asws</sup> saying on the day of Al-Basra (battle of the camel): 'One who loves to be righteous with me<sup>-asws</sup> in the world and the Hereafter, so let him be righteous with Muhammad'.

يَا مُحَمَّدَ بْنَ عَلِيٍّ لَوْ شِئْتُ أَنْ أُخْبِرَكَ وَ أَنْتَ تُطْفِئُ فِي ظَهْرِ أَبِيكَ لِأَخْبَرْتُكَ

O Muhammad son of Ali<sup>-asws</sup>! If you so desire, I<sup>-asws</sup> can inform you, and you were a seed in the back of your father<sup>-asws</sup>, I shall inform you.

يَا مُحَمَّدَ بْنَ عَلِيٍّ أ مَا عَلِمْتَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ بَعْدَ وَفَاةِ نَفْسِي وَ مُفَارَقَةِ رُوحِي جَسْمِي إِمَامٌ مِنْ بَعْدِي وَ عِنْدَ اللَّهِ فِي الْكِتَابِ الْمَاضِي وَرَاثَةُ النَّبِيِّ أَصَابَهَا فِي وَرَاثَةِ أَبِيهِ وَ أُمِّهِ عَلِمَ اللَّهُ أَنَّكُمْ خَيْرُ خَلْقِهِ فَاصْطَلَقِي مِنْكُمْ مُحَمَّدًا وَ اخْتَارِي عَلِيًّا لِلْإِمَامَةِ وَ اخْتَرْتُ أَنَا الْحُسَيْنَ

O Muhammad son of Ali<sup>-asws</sup>! Don't you know that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, after the expiry of myself<sup>-asws</sup> and separation of my<sup>-asws</sup> soul from my<sup>-asws</sup> body, is the Imam<sup>-asws</sup> from after me<sup>-asws</sup>, and in the Presence of Allah<sup>-azwj</sup> in the past Book, being an inheritance from the Prophet<sup>-saww</sup>, having attained it in the inheritance from his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup>

mother<sup>-asws</sup>. Allah<sup>-azwj</sup> Knows you all are best of His<sup>-azwj</sup> creatures, so He<sup>-azwj</sup> Chose Muhammad<sup>-saww</sup> from you, and Muhammad<sup>-saww</sup> chose Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> chose me<sup>-asws</sup> for the Imamate, and I<sup>-asws</sup> am choosing Al-Husayn<sup>-asws</sup>.

فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ أَنْتَ إِمَامِي وَ سَيِّدِي وَأَنْتَ وَسَيِّدِي إِلَى مُحَمَّدٍ وَاللَّهِ لَوَدِدْتُ أَنَّ نَفْسِي ذَهَبَتْ قَبْلَ أَنْ أَسْمَعَ مِنْكَ هَذَا الْكَلَامَ أَلَا وَ إِنَّ فِي رَأْسِي كَلَامًا لَا تَنْفُتُهُ الدَّلَاءُ وَ لَا تُعَيِّرُهُ بَعْدُ الرِّيحُ كَالْكِتَابِ الْمُعْجَمِ فِي الرَّقِّ الْمُتَمَمِّ أَهْمُ بِإِيْدَائِهِ فَأَجِدُنِي سُبُغْتُ إِلَيْهِ سَبَقَ الْكِتَابِ الْمُنَزَّلُ وَ مَا جَاءَتْ بِهِ الرُّسُلُ

Muhammad son of Ali<sup>-asws</sup> said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are my Imam<sup>-asws</sup> and my chief, and you<sup>-asws</sup> are my means to Muhammad<sup>-saww</sup>. By Allah<sup>-azwj</sup>! I would have loved it for my soul to have gone before I heard this talk from you<sup>-asws</sup>. 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<sup>-saww</sup> had come with has preceded me to it.

وَ إِنَّهُ لَكَلَامٌ يَكِلُ بِهِ لِسَانُ النَّاطِقِ وَ يَدُ الْكَاتِبِ وَ لَا يَبْلُغُ فَضْلُكَ وَ كَذَلِكَ يَجْزِي اللَّهُ الْمُحْسِنِينَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And it is a Speech which fatigues every speaking tongue, and a hand of the scribe cannot reach to your<sup>-asws</sup> merits, and like that Allah<sup>-azwj</sup> Recompenses the good doers, and there is no Strength except with Allah<sup>-azwj</sup>.

الْحُسَيْنُ أَعْلَمُنَا عِلْمًا وَ أَثْقَلُنَا حِلْمًا وَ أَقْرَبُنَا مِنْ رَسُولِ اللَّهِ رَجَاءً كَانَ إِمَامًا قَبْلَ أَنْ يُخْلَقَ وَ قَرَأَ الْوَحْيَ قَبْلَ أَنْ يَنْطِقَ وَ لَوْ عَلِمَ اللَّهُ أَنَّ أَحَدًا خَيْرٌ مِنَّا مَا اصْطَفَى مُحَمَّدًا ص فَلَمَّا اخْتَارَ مُحَمَّدًا عَلِيًّا إِمَامًا وَ اخْتَارَكَ عَلِيٌّ بَعْدَهُ وَ اخْتَارَتِ الْحُسَيْنَ بَعْدَكَ سَلَمْنَا وَ رَضِينَا بِمَنْ هُوَ الرِّضَا وَ بِمَنْ نَسْلُمُ بِهِ مِنَ الْمُشْكِلَاتِ.

Al-Husayn<sup>-asws</sup> is our most knowledgeable and heaviest of us in forbearance and the closest of us from Rasool-Allah<sup>-saww</sup> in kinship. He<sup>-asws</sup> was an Imam<sup>-asws</sup> before he<sup>-asws</sup> was Created, and he<sup>-asws</sup> read the Revelation before it had been Spoken with. And if Allah<sup>-azwj</sup> had Known anyone better from among us, He<sup>-azwj</sup> would not have Chosen Muhammad<sup>-saww</sup>. When He<sup>-azwj</sup> Chose Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> chose Ali<sup>-asws</sup> as an Imam<sup>-asws</sup>, and Ali<sup>-asws</sup> chose you<sup>-asws</sup> after him<sup>-asws</sup>, and you<sup>-asws</sup> have chosen Al-Husayn<sup>-asws</sup> after you<sup>-asws</sup>, we submit and are pleased with the one who is pleasing and with the one we submit with, from the difficulties".<sup>181</sup>

<sup>181</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 24 H 2

## CHAPTER 25 – HIS<sup>-asws</sup> MIRACLES, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَبَّاحِ الْمُرَبِّيِّ عَنْ صَالِحِ بْنِ مَيْمُونٍ الْأَسَدِيِّ قَالَ: دَخَلْتُ أَنَا وَعَبَابَةُ بْنُ رَبِيعٍ عَلَى امْرَأَةٍ فِي بَنِي وَالِيبَةَ قَدْ احْتَرَقَ وَجْهَهَا مِنَ السُّجُودِ فَقَالَ لَهَا عَبَابَةُ يَا حَبَابَةُ هَذَا ابْنُ أَخِيكَ قَالَتْ وَ أَيْ أَخٍ قَالَ صَالِحُ بْنُ مَيْمُونٍ

(The book) 'Basaair 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'.

قَالَتْ ابْنُ أَخِي وَ اللَّهُ حَقًّا يَا ابْنَ أَخِي أَلَا أَحَدَيْتُكَ حَدِيثًا سَمِعْتُهُ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ قُلْتُ بَلَى يَا عَمَّةُ

She said, 'A son of my brother, by Allah<sup>-azwj</sup>! O son of my brother! Shall I narrate a Hadeeth to you I heard from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>?' I said, 'Yes, O aunt'.

قَالَتْ كُنْتُ زَوَّارَةً الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَتْ فَحَدَّثَ بَيْنَ عَيْنَيَّ وَضَحَ فَشَقَّ ذَلِكَ عَلَيَّ وَ احْتَبَسْتُ عَلَيْهِ أَيَّامًا فَسَأَلَ عَنِّي مَا فَعَلْتَ حَبَابَةُ الْوَالِيبَةُ فَقَالُوا إِنَّهَا حَدَّثَتْ بِهَا حَدَّثَ بَيْنَ عَيْنَيْهَا

She said, 'I was visiting Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. A whiteness (spot) occurred in between my eyes, that was grievous upon me, and I stayed locked up due to it, for days. He<sup>-asws</sup> asked about me, 'What happened to Hababat Al-Walibiya?' They said, 'A whiteness (spot) has occurred between her eyes'.

فَقَالَ لِأَصْحَابِهِ قُومُوا إِلَيْهَا فَبَجَاءَ مَعَ أَصْحَابِهِ حَتَّى دَخَلَ عَلَيَّ وَ أَنَا فِي مَسْجِدِي هَذَا فَقَالَ يَا حَبَابَةُ مَا أَبْطَأَ بِكَ عَلَيَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ حَدَّثَ هَذَا بِي

He<sup>-asws</sup> said to his<sup>-asws</sup> companion: 'Arise to go to her!' He<sup>-asws</sup> came with his<sup>-asws</sup> companions until he<sup>-asws</sup> entered to see me, and I was in this praying place of mine. He<sup>-asws</sup> said: 'O Hababat! What delayed you to (come to see) me<sup>-asws</sup>?' I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! That which prevented me was not that I was not restless to come to you<sup>-asws</sup>, but this has occurred with me'.

قَالَتْ فَكَشَفْتُ الْفَنَاعَ فَتَقَلَّ عَلَيْهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَقَالَ يَا حَبَابَةُ أَخْبِرِي لِي شُكْرًا فَإِنَّ اللَّهَ قَدْ دَرَأَهُ عَنْكَ قَالَتْ فَخَرَزْتُ سَاجِدَةً قَالَتْ فَقَالَ يَا حَبَابَةُ ارْزُفِي رَأْسَكَ وَ انْظُرِي فِي مِرْآتِكَ

She said, 'I uncovered the scarf, and Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> applied his<sup>-asws</sup> saliva upon it and said: 'O Hababat! Begin thanking Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> has Staved it away from you'. I fell down in Sajdah. He<sup>-asws</sup> said: 'O Hababat! Raise your head and look in your mirror!'

قَالَتْ فَرَفَعْتُ رَأْسِي فَلَمْ أَحَسَّ مِنْهُ شَيْئًا قَالَتْ فَحَمِدْتُ اللَّهَ.

She said, 'I raised my head, and I could not feel anything from it, so I praised Allah<sup>-azwj</sup>'.<sup>182</sup>

2- دَعَاؤُ الرَّاوُذِيِّ قَالَ رَوَى ابْنُ بَابُوَيْهِ بِإِسْنَادِهِ عَنْ صَالِحِ بْنِ مَيْسَمٍ وَ ذَكَرَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا حَبَابَةُ نَحْنُ وَ شَيْعَتُنَا عَلَى الْفِطْرَةِ وَ سَائِرُ النَّاسِ مِنْهَا بِرَاءٌ.

(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<sup>-asws</sup> looked at me and said: 'O Hababat! We<sup>-asws</sup> and our<sup>-asws</sup> Shias are upon a nature, and rest of the people are away from it'.<sup>183</sup>

3- بَج، الخرائج و الجرائح رَوَى عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ يَحْيَى ابْنِ أُمِّ الْطَوِيلِ قَالَ: كُنَّا عِنْدَ الْحُسَيْنِ ع إِذْ دَخَلَ عَلَيْهِ شَابٌّ يَبْكِي فَقَالَ لَهُ الْحُسَيْنُ مَا يُبْكِيكَ قَالَ إِنَّ وَالِدَتِي تُؤَفِّيتُ فِي هَذِهِ السَّاعَةِ وَ لَمْ تُوصِ وَ لَهَا مَالٌ وَ كَانَتْ قَدْ أَمَرْتَنِي أَنْ لَا أُحْدِثَ فِي أَمْرِهَا شَيْئاً حَتَّى أُغْلِمَكَ خَبَرَهَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Khalid al Kabuly, from Yahya Ibn Umm Al Taweel who said,

'We were in the presence of Al-Husayn<sup>-asws</sup> when a youth entered to see him<sup>-asws</sup>, crying. Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> know of her news'.

فَقَالَ الْحُسَيْنُ ع قُومُوا حَتَّى نَصِيرَ إِلَى هَذِهِ الْحَرَّةِ فَقُمْنَا مَعَهُ حَتَّى انْتَهَيْنَا إِلَى بَابِ الْبَيْتِ الَّذِي تُؤَفِّيتُ فِيهِ الْمَرْأَةُ مُسَجَّاءً فَأَشْرَفَ عَلَى الْبَيْتِ وَ دَعَا اللَّهَ لِيُخَيِّبَهَا حَتَّى تُوصِيَ بِمَا تُحِبُّ مِنْ وَصِيَّتِهَا فَأَخْبَاهَا اللَّهُ وَ إِذَا الْمَرْأَةُ جَلَسَتْ وَ هِيَ تَتَشَهُدُ

Al-Husayn<sup>-asws</sup> said: 'Arise, until we go to this free one'. We stood up with him<sup>-asws</sup> until we ended up to the door of the house in which the woman had died on the carpet. He<sup>-asws</sup> overlooked upon the room and supplicated to Allah<sup>-azwj</sup> to revive her until she bequeaths with whatever she likes from her bequest. Allah<sup>-azwj</sup> Revived her and there, the woman sat up and she was testifying.

ثُمَّ نَظَرَتْ إِلَى الْحُسَيْنِ ع فَقَالَتْ ادْخُلِ الْبَيْتَ يَا مَوْلَايَ وَ مُنِنِي بِأَمْرِكَ فَدَخَلَ وَ جَلَسَ عَلَى مِجْدَةٍ ثُمَّ قَالَ لَهَا وَصِّي بِرَحْمَةِ اللَّهِ

Then she looked at Al-Husayn<sup>-asws</sup>. She said, 'Enter the room, my Master<sup>-asws</sup>, and order me with your<sup>-asws</sup> order'. He<sup>-asws</sup> entered and sat upon a cushion, then said to her: 'Bequeath, may Allah<sup>-azwj</sup> have Mercy on you!'

فَقَالَتْ يَا ابْنَ رَسُولِ اللَّهِ لِي مِنَ الْمَالِ كَذَا وَ كَذَا فِي مَكَانٍ كَذَا وَ كَذَا فَقَدْ جَعَلْتُ ثُلُثَهُ إِلَيْكَ لِتَضَعَهُ حَيْثُ شِئْتَ مِنْ أَوْلِيَائِكَ وَ الثَّلَاثَانِ لِابْنِي هَذَا إِنْ عَلِمْتُ أَنَّهُ مِنْ مَوَالِكَ وَ أَوْلِيَائِكَ وَ إِنْ كَانَ مُخَالِفاً فَخُذْهُ إِلَيْكَ فَلَا حَقَّ فِي الْمُخَالِفِينَ فِي أَمْوَالِ الْمُؤْمِنِينَ

She said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! 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<sup>-asws</sup> to place it wherever you<sup>-asws</sup> so desired to, from your<sup>-asws</sup> friends; and two-thirds is for this son of mine, if I know that he is from the

<sup>182</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 1

<sup>183</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 2

ones of your<sup>-asws</sup> Wilayah and your<sup>-asws</sup> friends but if he were an opponent, then take it (all) to you<sup>-asws</sup>, for there is no right for the adversaries in the wealth of the Momineen!’

ثُمَّ سَأَلَتْهُ أَنْ يُصَلِّيَ عَلَيْهَا وَ أَنْ يَتَوَلَّى أَمْرَهَا ثُمَّ صَارَتْ الْمَرْأَةُ مَيِّتَةً كَمَا كَانَتْ.

Then she asked him<sup>-asws</sup> to pray Salat upon her and be in charge of her matters. Then the woman became deceased like what she had been”.<sup>184</sup>

4- بيج، الخرائج و الجرائع رُوِيَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: أَقْبَلَ أَعْرَابِيٌّ إِلَى الْمَدِينَةِ لِيَحْتَبِرَ الْحُسَيْنَ ع لِمَا ذُكِرَ لَهُ مِنْ دَلَالِيهِ فَلَمَّا صَارَ بِقُرْبِ الْمَدِينَةِ خَضَخَضَ وَ دَخَلَ الْمَدِينَةَ فَدَخَلَ عَلَى الْحُسَيْنِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ ع أَمَا تَسْتَحْيِي يَا أَعْرَابِيٌّ أَنْ تَدْخُلَ إِلَى إِمَامِكَ وَ أَنْتَ جُنُبٌ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Jabir Al Jufy,

‘From Zayn Al-Abideen<sup>-asws</sup> having said: ‘A Bedouin came to Al-Medina in order to test Al-Husayn<sup>-asws</sup> due to what had been mentioned to him of his<sup>-asws</sup> evidence. When he came nearby Al-Medina, he deliberately wetted-bed and entered Al-Medina. He entered to see Al-Husayn<sup>-asws</sup>. Abu Abdullah Al-Husayn<sup>-asws</sup> said to him: ‘Are you not ashamed, O Bedouin, you are entering to see your Imam while you are with sexual impurity?’

فَقَالَ أَنْتُمْ مَعَاشِرَ الْعَرَبِ إِذَا دَخَلْتُمْ [خَلَوْتُمْ] خَضَخَضْتُمْ فَقَالَ الْأَعْرَابِيُّ قَدْ بَلَغْتُ حَاجَتِي بِمَا جِئْتُ فِيهِ فَخَرَجَ مِنْ عِنْدِهِ فَأَغْتَسَلَ وَ رَجَعَ إِلَيْهِ فَسَأَلَهُ عَمَّا كَانَ فِي قَلْبِهِ.

He<sup>-asws</sup> 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<sup>-asws</sup> presence and washed and returned to him<sup>-asws</sup>. He asked him<sup>-asws</sup> about what had been in his heart”.<sup>185</sup>

5- بيج، الخرائج و الجرائع رُوِيَ عَنْ مَنْدَلِ بْنِ هَارُونَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ: إِذَا أَرَادَ الْحُسَيْنُ ع أَنْ يُنْفِذَ غِلْمَانَهُ فِي بَغْضِ أُمُورِهِ قَالَ لَهُمْ - لَا تَخْرُجُوا يَوْمَ كَذَا خَرُجُوا يَوْمَ كَذَا فَإِنَّكُمْ إِنْ خَالَفْتُمُونِي قُطِعَ عَلَيْكُمْ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Mandal Bin Haroun Bin Sadaqa,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefather<sup>-asws</sup> having said: ‘When Al-Husayn<sup>-asws</sup> wanted to send his servants regarding one of his<sup>-asws</sup> matters, he<sup>-asws</sup> 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<sup>-asws</sup>, there would be banditry upon you’.

فَخَالَفُوهُ مَرَّةً وَ خَرَجُوا فَقَتَلَهُمُ اللَّصُوصُ وَ أَخَذُوا مَا مَعَهُمْ وَ اتَّصَلَ الْخَبَرُ إِلَى الْحُسَيْنِ ع فَقَالَ لَقَدْ خَدَرْتُهُمْ فَلَمْ يَقْبَلُوا مِنِّي -

They opposed him<sup>-asws</sup> one and they went out, and the thieves killed them and seized whatever was with them, and the news reached to Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> had warned them but they did not accept from me<sup>-asws</sup>!’

<sup>184</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 3

<sup>185</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 4

ثُمَّ قَامَ مِنْ سَاعَتِهِ وَ دَخَلَ عَلَى الْوَالِي فَقَالَ الْوَالِي بَلَغَنِي قَتْلُ غُلَمَانِكَ فَأَجْرَكَ اللَّهُ فِيهِمْ فَقَالَ الْحُسَيْنُ ع فَإِنِّي أَذُكَ عَلَى مَنْ قَتَلَهُمْ فَأَشُدُّ يَدَكَ بِهِمْ قَالَ أ وَ تَعْرِفُهُمْ يَا ابْنَ رَسُولِ اللَّهِ

He<sup>-asws</sup> stood up straight away and entered to see the governor. The governor said, 'The killing of your<sup>-asws</sup> servants has reached me. May Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup> regarding them'. Al-Husayn<sup>-asws</sup> said: 'Supposing I<sup>-asws</sup> were to point you to the ones who killed them, will you harshen your hand with them?' He said, 'And you<sup>-asws</sup> recognise them, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?'

قَالَ نَعَمْ كَمَا أَعْرِفُكَ وَ هَذَا مِنْهُمْ فَأَشَارَ بِيَدِهِ إِلَى رَجُلٍ واقِفٍ بَيْنَ يَدَيِ الْوَالِي فَقَالَ الرَّجُلُ وَ مِنْ أَيْنَ قَصَدْتَنِي بِهَذَا وَ مِنْ أَيْنَ تَعْرِفُ أَنِّي مِنْهُمْ فَقَالَ لَهُ الْحُسَيْنُ ع إِنَّ أَنَا صَدَقْتُكَ تُصَدِّقُنِي قَالَ نَعَمْ وَ اللَّهُ لَأُصَدِّقَنَّكَ

He<sup>-asws</sup> said: 'Yes, just like I<sup>-asws</sup> recognise you, and this one is from them' – and he<sup>-asws</sup> indicated to a man standing in front of the governor. The man said, 'And from where are you<sup>-asws</sup> aiming at me with this? And from where do you<sup>-asws</sup> recognise that I am from them?' Al-Husayn<sup>-asws</sup> said to him: 'If I<sup>-asws</sup> were to speak the truth to you, will you ratify me<sup>-asws</sup>?'. He said, 'Yes, by Allah<sup>-azwj</sup>! I will ratify you<sup>-asws</sup>'.

فَقَالَ خَرَجْتَ وَ مَعَكَ فُلَانٌ وَ فُلَانٌ وَ ذَكَرَهُمْ كُلَّهُمْ فَمِنْهُمْ أَرْبَعَةٌ مِنْ مَوَالِي الْمَدِينَةِ وَ الْباقُونَ مِنْ جِيْشَانِ [حُبْشَانِ] الْمَدِينَةِ فَقَالَ الْوَالِي وَ رَبِّ الْقَبْرِ وَ الْمَنِيرِ لَتُصَدِّقَنِي أَوْ لَأَهْرَقَنَّ حَمَكَ بِالسَّيَاطِ

He<sup>-asws</sup> said: 'You went out and with you were so and so, and so and so' - and he<sup>-asws</sup> 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<sup>-azwj</sup> of the grave and the pulpit (of Rasool-Allah<sup>-saww</sup>)! Either you speak the truth to me or else I shall shed your flesh with the whips!'

فَقَالَ الرَّجُلُ وَ اللَّهُ مَا كَذَبَ الْحُسَيْنُ وَ لَصَدَقَ وَ كَأَنَّهُ كَانَ مَعَنَا فَجَمَعَهُمُ الْوَالِي جَمِيعاً فَأَقْرَأُوا جَمِيعاً فَضَرَبَ أَعْنَاقَهُمْ.

The man said, 'By Allah<sup>-azwj</sup>! Al-Husayn<sup>-asws</sup> did not lie, and he<sup>-asws</sup> spoke the truth, and it is as if he<sup>-asws</sup> was with us'. The governor gathered them all and they all acknowledged. So, he struck off their necks".<sup>186</sup>

6- **بيع، الخراج و الجرائع زوي** أَنَّ رَجُلًا صَارَ إِلَى الْحُسَيْنِ ع فَقَالَ جِئْتُكَ أَسْتَشِيرُكَ فِي تَزْوِيجِي فُلَانَةً فَقَالَ- لَا أَحِبُّ ذَلِكَ وَ كَانَتْ كَثِيرَةَ الْمَالِ وَ كَانَ الرَّجُلُ أَيْضاً مُكْتَبَرًا فَخَالَفَ الْحُسَيْنَ فَتَزَوَّجَ بِهَا فَلَمْ يَلْبَثِ الرَّجُلُ حَتَّى افْتَقَرَ

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported that a man came to Al-Husayn<sup>-asws</sup>. He said, 'I have come to you to consult you regarding my marrying so and so'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> 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<sup>-asws</sup> and got married with her. It was not long before the man was impoverished.

<sup>186</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 5



فَقَالَ لَهُ الْحُسَيْنُ ع قَدْ أَشْرْتُ إِلَيْكَ فَخَلَّ سَبِيلَهَا فَإِنَّ اللَّهَ يُعَوِّضُكَ خَيْرًا مِنْهَا ثُمَّ قَالَ وَ عَلَيْكَ بِقُلَانَةِ فَتَزَوَّجَهَا فَمَا مَضَتْ سَنَةً حَتَّى كَثُرَ مَالُهُ وَ وَلَدَتْ لَهُ ذَكَرًا وَ أَنْثَى وَ رَأَى مِنْهَا مَا أَحَبَّ.

Al-Husayn<sup>-asws</sup> said to him: 'I<sup>-asws</sup> had indicated to you! Free her way (divorce her), for Allah<sup>-azwj</sup> will Give you better than her instead'. Then he<sup>-asws</sup> 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"<sup>187</sup>.

7- يج، الخراج و المراجيح روى أَنَّهُ لَمَّا وَلِدَ الْحُسَيْنُ ع أَمَرَ اللَّهُ تَعَالَى جِبْرِيلَ أَنْ يَهْبِطَ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ فَيُهَيِّئَ مُحَمَّدًا فَهَبَطَ فَمَرَّ بِجَزِيرَةٍ فِيهَا مَلَكٌ يُقَالُ لَهُ فُطْرُسُ بَعَثَهُ اللَّهُ فِي شَيْءٍ فَأَبْطَأَ فَكَسَرَ جَنَاحَهُ فَأَلْقَاهُ فِي تِلْكَ الْجَزِيرَةِ فَعَبَدَ اللَّهُ سَبْعِمِائَةَ عَامٍ

(The book) 'Al Kharaij Wa Al Jaraih' –

'When Al-Husayn<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>), Allah<sup>-azwj</sup> the Exalted Commanded Jibrael<sup>-as</sup> in an assembly of the Angels: "Congratulate Muhammad<sup>-saww</sup>!" He<sup>-asws</sup> came down. He<sup>-as</sup> passed by an island wherein was an Angel called Futrus. Allah<sup>-azwj</sup> had Sent him regarding something, but he delayed, so his wings broke off. He was thrown in that island. He worshipped Allah<sup>-azwj</sup> for seven hundred years.

فَقَالَ فُطْرُسُ لِجِبْرِيلَ إِلَى أَيِّنَ فَقَالَ إِلَى مُحَمَّدٍ قَالَ اخْمِلْنِي مَعَكَ لَعَلَّهُ يَدْعُو لِي

Futrus said to Jibrael<sup>-as</sup>, 'Where are you<sup>-as</sup> going to?' He<sup>-as</sup> said: 'To Muhammad<sup>-saww</sup>!' He said, 'Carry me with you, perhaps he<sup>-saww</sup> will supplicate for me'.

فَلَمَّا دَخَلَ جِبْرِيلُ وَ أَخْبَرَ مُحَمَّدًا بِحَالِ فُطْرُسَ قَالَ لَهُ النَّبِيُّ قُلْ يَتَمَسَّحُ بِهَذَا الْمُؤَلُودِ فَتَمَسَّحَ فُطْرُسُ بِمَهْدِ الْحُسَيْنِ ع فَأَعَادَ اللَّهُ عَلَيْهِ فِي الْحَالِ جَنَاحَهُ ثُمَّ ارْتَفَعَ مَعَ جِبْرِيلَ إِلَى السَّمَاءِ.

When Jibrael<sup>-as</sup> entered and informed Muhammad<sup>-saww</sup> with the state of Futrus. The Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'Tell him to wipe with the (cradle of the) new-arrival!' So, Futrus wiped with the cradle of Al-Husayn<sup>-asws</sup>, and Allah<sup>-azwj</sup> Returned his wings to him immediately. Then he arose with Jibrael<sup>-as</sup> to the sky"<sup>188</sup>.

8- قب، المناقب لابن شهر آشوب زُرَّارَةُ بْنُ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُحَدِّثُ عَنْ آبَائِهِ ع أَنَّ مَرِيضًا شَدِيدَ الْحُمَّى عَادَهُ الْحُسَيْنُ ع فَلَمَّا دَخَلَ مِنْ بَابِ الدَّارِ طَارَتْ الْحُمَّى عَنِ الرَّجُلِ فَقَالَ لَهُ رَضِيْتُ بِمَا أُوتِيتُمْ بِهِ حَقًّا حَقًّا وَ الْحُمَّى تَهْرُبُ عَنْكُمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Zurara Bin Ayn said,

'I heard Abu Abdullah<sup>-asws</sup> narrating from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'A person ill with severe fever was consoled by Al-Husayn<sup>-asws</sup>. When he<sup>-asws</sup> entered the door of the house, the fever flew away from the man. He said to him<sup>-asws</sup>, 'I am pleased with what you<sup>-asws</sup> have been Given, truly, truly, and the fever flees from you<sup>-asws</sup> all!'

<sup>187</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 25 H 6

<sup>188</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 25 H 7

فَقَالَ لَهُ الْحُسَيْنُ ع وَ اللَّهُ مَا خَلَقَ اللَّهُ شَيْئاً إِلَّا وَ قَدْ أَمَرَهُ بِالطَّاعَةِ لَنَا

Al-Husayn<sup>-asws</sup> said to him: 'By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has not Created anything except and He<sup>-asws</sup> has Commanded it with the obedience to us<sup>-asws</sup>'.

قَالَ فَإِذَا نَحْنُ نَسْمَعُ الصَّوْتَ وَ لَا نَرَى الشَّخْصَ يَقُولُ لَنَبَاكَ قَالَ أَلَيْسَ أَمِيرُ الْمُؤْمِنِينَ أَمْرَكَ أَنْ لَا تَقْرَبِي إِلَّا عَدُوّاً أَوْ مُذْنِباً لِكَيْ تَكُونِي كَعَارَةً لِدُؤُوبِهِ فَمَا بَالُ هَذَا فَكَانَ الْمَرِيضُ عَبْدَ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ اللَّيْثِيِّ.

He (the narrator) said, 'We heard the voice and did not see the person saying: 'Here I am!' He<sup>-asws</sup> said: 'Hasn't Amir Al-Momineen<sup>-asws</sup> 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<sup>189</sup>.

9- كش، رجال الكشي وَجَدْتُ فِي كِتَابِ مُحَمَّدِ بْنِ شَدَّادَ بْنِ نَعِيمٍ بِحُطْبِهِ رَوَى عَنْ حُمْرَانَ بْنِ أَعْيَنَ أَنَّهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُحَدِّثُ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَجُلًا كَانَ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ ع مَرِيضاً شَدِيدَ الْحُمَى فَعَادَهُ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِلَى آخِرِ الْحَتَرِ.

(The book) 'Rijal' Al Kashy – 'I found in the book of Muhammad Bin Shazan Bin Nueym in his handwriting, 'It is reported from Humran Bin Ayn having said,

'A man from the Shias of Amir Al-Momineen<sup>-asws</sup> was severely ill with the fever. Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> consoled him' – up to the end of the Hadeeth<sup>190</sup>'.

10- يب، تهذيب الأحكام مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَيُّوبَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ امْرَأَةً كَانَتْ تَطُوفُ وَ حَلَفَهَا رَجُلٌ فَأُخْرِجَتْ ذِرَاعُهَا فَقَالَ يَبْدِهِ حَتَّى وَضَعَهَا عَلَى ذِرَاعِهَا فَأَثْبَتَ اللَّهُ يَدَ الرَّجُلِ فِي ذِرَاعِهَا حَتَّى قَطَعَ الطَّوَافَ وَ أُرْسِلَ إِلَى الْأَمِيرِ وَ اجْتَمَعَ النَّاسُ وَ أُرْسِلَ إِلَى الْفُقَهَاءِ

(The book) 'Tahzeeb Al Ahkam' – Muhammad Bin Al-Husayn, from Al Hakam Bin Miskeen, from Ayoub Bin Ayn,

'From Abu Abdullah<sup>-asws</sup> having said: 'A woman was performing Tawaaf and behind her was a man. She brought out her arm and he brought out his hand and placed it upon her arm. Allah<sup>-azwj</sup> Adhered the hand of the man in her arm until he had to cut the Tawaaf, and a message was sent to the governor, and the people gathered, and a message was sent to the jurist.

فَجَعَلُوا يُقُولُونَ اقْطَعْ يَدَهُ فَهُوَ الَّذِي جِئَ الْجِنَايَةَ فَقَالَ هَاهُنَا أَحَدٌ مِنْ وَلَدِ مُحَمَّدٍ رَسُولِ اللَّهِ ص فَقَالُوا نَعَمْ الْحُسَيْنُ بْنُ عَلِيٍّ ع قَدِمَ اللَّيْلَةَ فَأَرْسَلَ إِلَيْهِ فَعَادَهُ فَقَالَ انْظُرْ مَا لَقِيَ دَانٍ

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<sup>-asws</sup> of Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>?' They said, 'Yes, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> has arrived (last) night'. They sent a message to him<sup>-asws</sup>. He said, 'Look at what has happened to these two!'

فَاسْتَقْبَلَ الْكَعْبَةَ وَ رَفَعَ يَدَيْهِ فَمَكَثَ طَوِيلًا يَدْعُو ثُمَّ جَاءَ إِلَيْهِمَا حَتَّى خَلَصَ يَدَهُ مِنْ يَدِهَا فَقَالَ الْأَمِيرُ أَلَا تُعَاقِبُهُ بِمَا صَنَعَ قَالَ لَا.

<sup>189</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 8

<sup>190</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 9

He<sup>-asws</sup> faced the Kabah and raised his<sup>-asws</sup> hands. He<sup>-asws</sup> remained supplicating for a long time, then came to them until he<sup>-asws</sup> released his hand from her hand. The governor said, 'Will you<sup>-asws</sup> not punish him for what he has done?' He<sup>-asws</sup> said: 'No'.<sup>191</sup>

11- قب، المناقب لابن شهر آشوب روى عبد العزيز بن كثير أنَّ قوماً أتوا إلى الحسين ع و قالوا حديثنا بقضائكم قال لا تطيقون و انحاروا عني لأشير إلى بعضكم فإن أطاق سأحدثكم فتباعدوا عنه فكان يتكلم مع أحدهم حتى دهش و وله و جعل يهيم و لا يجيب أحداً و انصرفوا عنه.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Abdul Aziz Bin Kaseer,

'A group of people came to Al-Husayn<sup>-asws</sup> and said, 'Narrate to us with your<sup>-asws</sup> (Imams<sup>-asws</sup>)'s merits'. He<sup>-asws</sup> said: 'You will not be able to tolerate and you will be aligning away from me<sup>-asws</sup> to make gestures to some of you. If you can tolerate, I<sup>-asws</sup> shall narrate to you'. They distanced away from him. He<sup>-asws</sup> 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'.<sup>192</sup>

صفوان بن مهران قال سمعت الصادق ع يقول رجلان اختصما في زمن الحسين ع في امرأة و وليها فقال هذا لي و قال هذا لي فمر بهما الحسين ع فقال لهما فيما تمترجان قال أحدهما إن المرأة لي و قال الآخر إن الولد لي

Safwan Bin Mihran said,

'I heard Al-Sadiq<sup>-asws</sup> saying: 'Two men disputed in the era of Al-Husayn<sup>-asws</sup> regarding a woman and her child. He said, 'This is for me'. And he said, 'This is for me'. Al-Husayn<sup>-asws</sup> passed by them. He<sup>-asws</sup> 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'.

فقال للمدعي الأول افعد فعدد و كان الغلام رضيعاً فقال الحسين ع يا هذه اصدقي من قبل أن يهلك الله سترك فقالت هذا زوجي و الولد له و لا أعرف هذا

He<sup>-asws</sup> said to the first claimant, 'Be seated!' He sat down, and the boy was breast-feeding. Al-Husayn<sup>-asws</sup> said: 'O you! Speak the truth before Allah<sup>-azwj</sup> Tears down your veil!' She said, 'This one is my husband and the boy is his, and I do not know this one'.

فقال ع يا غلام ما تقول هذه انطق بإذن الله تعالى فقال له ما أنا لهذا و لا لهذا و ما أبي إلا راعي لآل فلان فأمر ع برجمها

He<sup>-asws</sup> said: 'O boy! What are you saying regarding this?' He spoke by the Permission of Allah<sup>-azwj</sup> the Exalted. He said to him<sup>-asws</sup>, '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<sup>-asws</sup> ordered with stoning her.

قال جعفر ع فلم يسمع أحد نطق ذلك الغلام بعدها.

Ja'far<sup>-asws</sup> said: 'That boy was not heard speaking by anyone else after it'.<sup>193</sup>

<sup>191</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 10

<sup>192</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 11 a

<sup>193</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 11 b

الْأَصْبَغُ بْنُ نُبَاتَةَ قَالَ سَأَلْتُ الْحُسَيْنَ ع فَقُلْتُ سَيِّدِي أَسْأَلُكَ عَنْ شَيْءٍ أَنَا بِهِ مُوقِنٌ وَإِنَّهُ مِنْ سِرِّ اللَّهِ وَ أَنْتَ الْمَسْتُورُ إِلَيْهِ ذَلِكَ السِّرُّ

Al Asbagh Bin Nubata who said,

‘I asked Al-Husayn<sup>-asws</sup>. I said, ‘My Master<sup>-asws</sup>! I ask you<sup>-asws</sup> about something which I am certain with it, and it is from the Secrets of Allah<sup>-azwj</sup>, and you<sup>-asws</sup> are the holder of that secret’.

فَقَالَ يَا أَصْبَغُ أَ تُرِيدُ أَنْ تَرَى مُخَاطَبَةَ رَسُولِ اللَّهِ - لِأَبِي دُونِ يَوْمٍ مَسْجِدٍ قُبَا قَالَ هَذَا الَّذِي أَرَدْتُ قَالَ فَمُ

He<sup>-asws</sup> said: ‘O Asbagh! Do you want to see the address of Rasool-Allah<sup>-saww</sup> to my<sup>-asws</sup> father<sup>-asws</sup>, besides the day of Quba Masjid?’ He said, ‘This is which I want’. He<sup>-asws</sup> said: ‘Stand’.

فَإِذَا أَنَا وَ هُوَ بِالْكُوفَةِ فَتَنَظَّرْتُ فَإِذَا الْمَسْجِدُ مِنْ قَبْلِ أَنْ يَرْتَدَّ إِلَيَّ بِصَرِي فَتَبَسَّمَ فِي وَجْهِهِ ثُمَّ قَالَ يَا أَصْبَغُ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ أُعْطِيَ الرِّيحَ غَدُومَهَا شَهْرٌ وَ رَوَاحُهَا شَهْرٌ وَ أَنَا قَدْ أُعْطِيتُ أَكْثَرَ مِمَّا أُعْطِيَ سُلَيْمَانُ فَقُلْتُ صَدَقْتَ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ

There, I and he<sup>-asws</sup> were at Al-Kufa. I looked around there was the Masjid before me (and my) sight could even return to me. He<sup>-asws</sup> smiled in my face, then said, ‘O Asbagh! Suleyman Bin Dawood<sup>-as</sup> was Given the wind, **its morning course was a month and its evening course was a month [34:12]**, and I<sup>-asws</sup> have been Given more than what Suleyman<sup>-as</sup> had been Given’. I said, ‘You<sup>-asws</sup> speak the truth, by Allah<sup>-azwj</sup>, O Rasool-Allah<sup>-saww</sup>!’

فَقَالَ نَحْنُ الَّذِينَ عِنْدَنَا عِلْمُ الْكِتَابِ وَ بَيَانُ مَا فِيهِ وَ لَيْسَ عِنْدَ أَحَدٍ مِنْ خَلْقِهِ مَا عِنْدَنَا لِأَنَّ أَهْلَ سِرِّ اللَّهِ فَتَبَسَّمَ فِي وَجْهِهِ ثُمَّ قَالَ نَحْنُ آلُ اللَّهِ وَ وَرَثَةُ رَسُولِهِ

He<sup>-asws</sup> said: ‘We are those, with us<sup>-asws</sup> is knowledge of the Book and explanation of whatever is in it, and there isn’t with anyone else from His<sup>-azwj</sup> creatures, what is with us<sup>-asws</sup>, because we<sup>-asws</sup> are people of the Secrets of Allah<sup>-azwj</sup>!’ He<sup>-asws</sup> smiled in my face, then said: ‘We<sup>-asws</sup> are the family (آل) of Allah<sup>-azwj</sup>, and inherited His<sup>-azwj</sup> Rasool<sup>-saww</sup>’.

فَقُلْتُ الْحَمْدُ لِلَّهِ عَلَى ذَلِكَ قَالَ لِي ادْخُلْ فَدَخَلْتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ص مُحْتَبِيٍّ فِي الْمِحْرَابِ بِرِدَائِهِ فَتَنَظَّرْتُ فَإِذَا أَنَا بِأَمِيرِ الْمُؤْمِنِينَ ع قَابِضٍ عَلَى تَلَاسِيْبِ الْأَعْسِرِ فَرَأَيْتُ رَسُولَ اللَّهِ يَعْضُ عَلَى الْأَنَامِلِ وَ هُوَ يَقُولُ بِنَسْنِ الْخَلْفِ خَلَقْتَنِي أَنْتَ وَ أَصْحَابُكَ عَلَيْكُمْ لَعْنَةُ اللَّهِ وَ لَعْنَتِي الْخَيْرُ.

I said, ‘The Praise is for Allah<sup>-azwj</sup> upon that’. He<sup>-asws</sup> said to me: ‘Enter!’ I entered and there I was with Rasool-Allah<sup>-saww</sup> in the prayer niche covered with his<sup>-saww</sup> robe, and there I was with Amir Al-Momineen<sup>-asws</sup> holding on to the lapel (collar) of the left-handed ones (Abu Bakr). I saw Rasool-Allah<sup>-saww</sup> bite upon the finger-tips and he<sup>-saww</sup> was saying: ‘Evil is the replacement which you and your companion replaced me<sup>-saww</sup> with! Upon you all is the Curse of Allah<sup>-azwj</sup> and my<sup>-saww</sup> curse’ – the Hadeeth”.<sup>194</sup>

12- قب، المناقب لابن شهر آشوب كتاب الإبانة قال بشر بن عاصم سمعت ابن الزبير يقول قلت للحسين بن علي ع إنك تذهب إلى قوم قتلوا أباك و خذلوا أخاك فقال لأن أقتل بئكان كذا و كذا أحب إلي من أن يستحل بي مكنه عرض به.

<sup>194</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 11 c

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) the book 'Al Ibanah' – Bishr Bin Aasim said, 'I heard Ibn Al Zubeyr said,

'I said to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'You<sup>-asws</sup> are going to a people who killed your<sup>-asws</sup> father<sup>-asws</sup> and they abandoned your<sup>-asws</sup> brother<sup>-asws</sup>!' He<sup>-asws</sup> said: 'Because being killed in such and such place is more beloved to me<sup>-asws</sup> than Makkah to be legalised with me<sup>-asws</sup> (shedding of my<sup>-asws</sup> blood), being exposed with it'.<sup>195</sup>

كِتَابُ التَّحْرِيجِ، عَنِ الْعَامِرِيِّ بِالْإِسْنَادِ عَنْ هُبَيْرَةَ ابْنِ مَرْيَمَ عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ الْحُسَيْنَ ع قَبْلَ أَنْ يَتَوَجَّهَ إِلَى الْعِرَاقِ عَلَى بَابِ الْكَعْبَةِ وَ كَفَّ جَبْرِئِيلُ فِي كَفِّهِ وَ جَبْرِئِيلُ يُنَادِي هَلُمُّوا إِلَى بَيْعَةِ اللَّهِ عَزَّ وَ جَلَّ

The book 'Al Takhreej' – From Al Aamiry, by the chain from Hubeyra Ibn Maryam, from Ibn Abbas who said,

'I saw Al-Husayn<sup>-asws</sup> before he<sup>-asws</sup> headed to Al-Iraq, being at the door of the Kabah, and the palm of Jibraeel<sup>-as</sup> was in his<sup>-asws</sup> palm, and Jibraeel<sup>-as</sup> called out: 'Come to the allegiance of Allah<sup>-azwj</sup> Mighty and Majestic!' (meaning Ibn Abbas saw Jibraeel<sup>-as</sup>)

وَ عَنَ ابْنِ عَبَّاسٍ عَلَى تَرْكِهِ الْحُسَيْنَ ع فَقَالَ إِنَّ أَصْحَابَ الْحُسَيْنِ لَمْ يَنْقُصُوا رَجُلًا وَ لَمْ يَزِيدُوا رَجُلًا نَعْرِفُهُمْ بِأَسْمَائِهِمْ مِنْ قَبْلِ شُهُودِهِمْ

And Ibn Abbas was reproached upon him having neglected Al-Husayn<sup>-asws</sup>. He said, 'The companions of Al-Husayn<sup>-asws</sup> 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)

وَ قَالَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ وَ إِنَّ أَصْحَابَهُ عِنْدَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ.

And Muhammad Bin Al-Hanafiya said, 'And his<sup>-asws</sup> companions are written down with us, with their names and the names of their fathers'.<sup>196</sup>

13- نجم، كتاب النجوم من كتاب الدلائل لعبد الله بن جعفر الحميري بإسناده إلى أبي عبد الله ع قال: خرج الحسين بن علي إلى مكة سنة ماضية فورمت قدماء فقال له بعض مواليه لو ركبنا ليسكن عنك هذا الزم

The book 'Al Nujoom' from the book 'Al Dalail' of Abdullah Bin Ja'far Al Himeyri, by his chain to,

'Abu Abdullah<sup>-asws</sup> having said: 'One year Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> went out to Makkah walking, so his<sup>-asws</sup> feet were swollen One of his slaves said to him<sup>-asws</sup>, 'If you<sup>-asws</sup> could ride, this swelling would settle from you<sup>-asws</sup>'.

فَقَالَ كَلَّا إِذَا أَتَيْنَا هَذَا الْمَنْزِلَ فَإِنَّهُ يَسْتَقْبِلُكَ أَسْوَدُ وَ مَعَهُ ذَهْنٌ فَاشْتَرِهِ مِنْهُ وَ لَا تُمَاسِكْهُ فَقَالَ لَهُ مَوْلَاهُ بِأَيِّ أَنتَ وَ أُمِّي مَا قُدَّامَنَا مَنْزِلٌ فِيهِ أَخَذَ يَبِيعُ هَذَا الدَّوَاءَ فَقَالَ بَلَى أَمَامَكَ دُونَ الْمَنْزِلِ

He<sup>-asws</sup> 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<sup>-asws</sup> slave said to him<sup>-asws</sup>,

<sup>195</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 12 a

<sup>196</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 12 b

‘May my father and my mother be (sacrificed) for you<sup>-asws</sup>! There is no stop ahead of us wherein is anyone selling this medicine!’ He<sup>-asws</sup> said: ‘But ahead of you is the stop’.

فَصَارَ مِيلًا فَإِذَا هُوَ بِالْأَسْوَدِ فَقَالَ الْحُسَيْنُ لِمَوْلَاهُ ذُوْنِكَ الرَّجُلُ فَخَذَ مِنْهُ الدُّهْنَ فَأَخَذَ مِنْهُ الدُّهْنَ وَ أَعْطَاهُ الثَّمَنَ فَقَالَ لَهُ الْعَلَامُ لِمَنْ أَرَدْتَ هَذَا الدُّهْنَ فَقَالَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ انْطَلِقْ بِهِ إِلَيْهِ

He<sup>-asws</sup> travelled for a mile and there he was with the black man. Al-Husayn<sup>-asws</sup> said to his<sup>-asws</sup> 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<sup>-asws</sup> Bin Ali<sup>-asws</sup>’. He said, ‘Go with it to him<sup>-asws</sup>’.

فَصَارَ الْأَسْوَدُ نَحْوَهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّي مَوْلَاكَ لَا أَخْذُ لَهُ ثَمَنًا وَ لَكِنْ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا ذَكَرًا سَوِيًّا يُحِبُّكُمْ أَهْلَ الْبَيْتِ فَإِنِّي خَلَقْتُ امْرَأَتِي تَمْحُضُ

The black man came towards him<sup>-asws</sup> and said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am your friend and I will not take any price for it, but Supplicate to Allah<sup>-azwj</sup> for Him<sup>-azwj</sup> to Gace me a complete male (child) who will love you<sup>-asws</sup> People<sup>-asws</sup> of the Household, for I have left my wife behind being in labour pain’.

فَقَالَ انْطَلِقْ إِلَى مَنْزِلِكَ فَإِنَّ اللَّهَ قَدْ وَهَبَ لَكَ وَلَدًا ذَكَرًا سَوِيًّا فَوَلَدَتْ غُلَامًا سَوِيًّا ثُمَّ رَجَعَ الْأَسْوَدُ إِلَى الْحُسَيْنِ وَ دَعَا لَهُ بِالْخَيْرِ بِوِلَادَةِ الْغُلَامِ لَهُ وَ إِنَّ الْحُسَيْنَ ع قَدْ مَسَحَ رِجْلَيْهِ فَمَا قَامَ مِنْ مَوْضِعِهِ حَتَّى زَالَ ذَلِكَ الْوَرَمُ.

He<sup>-asws</sup> said: ‘Go to your house, for Allah<sup>-azwj</sup> has Gifted you a complete male child’. She gave birth to a complete male, then the black man returned to Al-Husayn<sup>-asws</sup> and he supplicated for him<sup>-asws</sup> with goodness for the birth of the boy for him, and Al-Husayn<sup>-asws</sup> massaged his<sup>-asws</sup> legs. So, he<sup>-asws</sup> had not stood up from his<sup>-asws</sup> place, until that swelling had been removed”.<sup>197</sup>

14- نجم، كتاب النجوم زُوَيْنَا بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ فِي كِتَابِ دَلَائِلِ الْإِمَامَةِ بِإِسْنَادِهِ عَنْ حَدِيثِهِ قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع يَقُولُ وَ اللَّهُ لَيَجْتَمِعَنَّ عَلَى قَتْلِي طُعَاةُ بَنِي أُمَيَّةَ وَ يَقْدُمُهُمْ عُمَرُ بْنُ سَعْدٍ وَ ذَلِكَ فِي حَيَاةِ النَّبِيِّ ص فَقُلْتُ لَهُ أَنْبَأَكَ بِهَذَا رَسُولُ اللَّهِ فَقَالَ لَا

The book ‘Al Nujoum’ – ‘We are reporting by our chain to Muhammad Bin Jareer Al Tabari in the book ‘Dalail Al Aimmah’, by his chain from Huzeyfa who said,

‘I heard Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> saying: ‘By Allah<sup>-azwj</sup>! There will be gathering upon killing me<sup>-asws</sup> 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<sup>-saww</sup>. I said to him<sup>-asws</sup>, ‘Did Rasool-Allah<sup>-saww</sup> give you<sup>-asws</sup> the news of this?’ He<sup>-asws</sup> said: ‘No’.

فَقَالَ فَأَنْتَ النَّبِيُّ فَأَخْبَرْتُهُ فَقَالَ عَلِمِي عِلْمُهُ وَ عَلِمُهُ عِلْمِي لِأَنَّا نَعْلَمُ بِالْكَائِنِ قَبْلَ كَيْدُونَتِهِ.

He said, ‘I went to the Prophet<sup>-saww</sup> and informed him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘My<sup>-saww</sup> knowledge is his<sup>-asws</sup> knowledge and his<sup>-asws</sup> knowledge is my<sup>-saww</sup> knowledge, because we know with what will be happening before its coming into being”.<sup>198</sup>

<sup>197</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 13

<sup>198</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 14

15- كش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ إِسْحَاقَ بْنِ سُؤَيْدٍ الْفَرَّاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ صَالِحِ بْنِ مَيْمَنٍ قَالَ: دَخَلْتُ أَنَا وَ عَبَايَةُ الْأَسَدِيِّ عَلَى حَبَابَةِ الْوَالِيبَةِ فَقَالَ لَهَا هَذَا ابْنُ أَخِيكَ مَيْمَنٌ قَالَتْ ابْنُ أَخِي وَ اللَّهُ حَقًّا لَا أُحَدِّثُكُمْ بِحَدِيثٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقُلْتُ بَلَى

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Ibn Abu Najran, from Is'haq Bin Suweyd Al Fara'a, from Is'haq Bin Ammar, from Salih Bin Maysam who said,

'I and Abaya Al-Asadi entered to see Hababat Al-Walibiya. He said to her, 'This is the son of your brother Meesam'. She said, 'Son of my brother truly, by Allah<sup>-azwj</sup>! Shall I narrate to you with a Hadeeth from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>? I said, 'Yes'.

قَالَتْ دَخَلْتُ عَلَيْهِ وَ سَلَّمْتُ فَرَدَّ السَّلَامَ وَ رَحَّبَ ثُمَّ قَالَ مَا بَطَأَ بِكَ عَنْ زِيَارَتِنَا وَ التَّسْلِيمِ عَلَيْنَا يَا حَبَابَةُ قُلْتُ مَا بَطَأَنِي عَنْكَ إِلَّا عِلَّةٌ عَرَضَتْ قَالَ وَ مَا هِيَ قَالَتْ فَكَشَفْتُ خِمَارِي عَنْ بَرَصٍ

She said, 'I entered to see him<sup>-asws</sup> and greeted. He<sup>-asws</sup> responded the greeting and was welcoming. Then he<sup>-asws</sup> said: 'What delayed you from visiting us<sup>-asws</sup> and the greeting to us<sup>-asws</sup>, O Hababat?' I said, 'Nothing delayed me except an illness which presented'. He<sup>-asws</sup> said: 'And what is it?' I uncovered my outer veil from the vitiligo'.

قَالَتْ فَوَضَعَ يَدَهُ عَلَى الْبَرَصِ وَ دَعَا فَلَمْ يَزَلْ يَدْعُو حَتَّى رَفَعَ يَدَهُ وَ قَدْ كَشَفَ اللَّهُ ذَلِكَ الْبَرَصَ ثُمَّ قَالَ يَا حَبَابَةُ إِنَّهُ لَيْسَ أَحَدٌ عَلَى مِلَّةِ إِبْرَاهِيمَ فِي هَذِهِ الْأُمَّةِ غَيْرُنَا وَ غَيْرِ شِيعَتِنَا وَ مَنْ سِوَاهُمْ مِنْهَا بَرَاءٌ.

She said, 'He<sup>-asws</sup> placed his<sup>-asws</sup> hand upon the vitiligo and supplicated. He<sup>-asws</sup> did not stop supplicating until he<sup>-asws</sup> raised his<sup>-asws</sup> hands, and Allah<sup>-azwj</sup> had Removed that vitiligo. Then he<sup>-asws</sup> said: 'O Hababat! There isn't anyone in this community upon the religion of Ibrahim<sup>-as</sup> apart from us<sup>-asws</sup>, and our<sup>-asws</sup> Shias, while the ones besides them are away from it'<sup>199</sup>.

16- عُيُونُ الْمُعْجَزَاتِ، لِلْمُرْتَضَى رَحِمَهُ اللَّهُ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: جَاءَ أَهْلُ الْكُوفَةِ إِلَى عَلِيٍّ ع فَشَكَّوْا إِلَيْهِ إِمْسَاكَ الْمَطَرِ وَ قَالُوا لَهُ اسْتَغْنِي لَنَا

(The book) 'Uyoon Al Mojizaat' of Al Murtaza – Ja'far Bin Muhammad Bin Umarah, from his father,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'The people of Al-Kufa came to Ali<sup>-asws</sup> and they complained to him of the withholding of the rain, and they said to him<sup>-asws</sup>, 'Pray for us for the rain'.

فَقَالَ لِلْحُسَيْنِ ع قُمْ وَ اسْتَغْنِي فَقَامَ وَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ قَالَ اللَّهُمَّ مُعْطِي الْخَيْرَاتِ وَ مُنْزِلَ الْبَرَكَاتِ أَرْسِلِ السَّمَاءَ عَلَيْنَا مِدْرَارًا وَ اسْقِنَا غَيْثًا مَغْزَارًا وَاسِعًا غَدَقًا مُجَلَّلًا سَحَابًا سَفُوحًا فُجَاجًا تُنْقَسُ بِهِ الضَّعْفُ مِنْ عِبَادِكَ وَ تُنْحَى بِهِ الْمَيِّتُ مِنْ بِلَادِكَ آمِينَ رَبَّ الْعَالَمِينَ

He<sup>-asws</sup> said to Al-Husayn<sup>-asws</sup>: 'Stand and pray for rain!' He<sup>-asws</sup> stood up and praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and sent Salawaat upon the Prophet<sup>-saww</sup> and said: 'O Allah<sup>-azwj</sup>! 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

<sup>199</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 15



from Your<sup>-azwj</sup> servants can breather with it, and the dead (lands) from Your<sup>-azwj</sup> city can be revived by it. Ameen, Lord<sup>-azwj</sup> of the worlds!’

فَمَا فَرَّعَ عَ مِنْ دُعَائِهِ حَتَّى غَاثَ اللَّهُ تَعَالَى غَثًّا بَغْتَةً وَأَقْبَلَ أَعْرَابِيٍّ مِنْ بَعْضِ نَوَاجِي الْكُوفَةِ فَقَالَ تَرَكْتُ الْأُودِيَةَ وَالْأَكَامَ يَتَوَلَّجُ بَعْضُهَا فِي بَعْضٍ.

He<sup>-asws</sup> was not free from his<sup>-asws</sup> supplication until Allah<sup>-azwj</sup> 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’.<sup>200</sup>

حَدَّثَ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَخِيهِ قَالَ: شَهِدْتُ يَوْمَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَقْبَلَ رَجُلًا مِنْ تَيْمٍ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ جُوَيْرَةَ فَقَالَ يَا حُسَيْنُ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا تَشَاءُ فَقَالَ أُبَشِّرُ بِالنَّارِ

It is narrated by Ja'far Bin Muhammad Bin Umarah, from is father, from Ata'a Bin Al Saib, from his brother who said,

‘I witnessed one day of Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. A man from Taym called Abdullah Bin Juweyra came. He said, ‘O Husayn<sup>-asws</sup>! He<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> said: ‘What do you want?’ He said, ‘Receive glad tidings of the Fire!’

فَقَالَ عَ كَلَّا إِنِّي أَقْدَمُ عَلَى رَبِّ عَفْوَ وَ شَفِيعٍ مُطَاعٍ وَأَنَا مِنْ خَيْرٍ إِلَى خَيْرٍ مَنْ أَنْتَ قَالَ أَنَا ابْنُ جُوَيْرَةَ فَرَفَعَ يَدَهُ الْحُسَيْنُ حَتَّى رَأَيْنَا بَيَاضَ إِبْطَيْهِ وَ قَالَ اللَّهُمَّ جُزْهُ إِلَى النَّارِ

He<sup>-asws</sup> said: ‘Never! I<sup>-asws</sup> am proceeding to the Forgiveness of Lord<sup>-azwj</sup> and as an intercessor obeyed, and I<sup>-asws</sup> from good (going) to good. Who are you?’ He said, ‘I am Ibn Juweyra’. Al-Husayn<sup>-asws</sup> raised his<sup>-asws</sup> hands until we saw the whiteness of his<sup>-asws</sup> armpits, and he<sup>-asws</sup> said: ‘O Allah<sup>-azwj</sup>! Drag him to the Fire!’

فَقَضَبَ ابْنُ جُوَيْرَةَ فَحَمَلَ عَلَيْهِ فَاضْطَرَبَ بِهِ فَرَسُهُ فِي جَدُولٍ وَ تَعَلَّقَ رِجْلُهُ بِالرِّكَابِ وَ وَقَعَ رَأْسُهُ فِي الْأَرْضِ وَ نَفَرَ الْفَرَسُ فَأَخَذَ يَغْدُو بِهِ وَ يَضْرِبُ رَأْسَهُ بِكُلِّ حَجَرٍ وَ شَجَرٍ وَ انْقَطَعَتْ قَدَمُهُ وَ سَاقُهُ وَ فُخِذُهُ وَ بَقِيَ جَانِبُهُ الْأَخْرُ مُتَعَلِّقًا فِي الرِّكَابِ فَصَارَ لَعْنَةُ اللَّهِ إِلَى نَارِ الْجَحِيمِ.

Ibn Juweyra was angered, and he attacked upon him<sup>-asws</sup>. 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<sup>-azwj</sup> Curse him, went to the Blazing Fire’.<sup>201</sup>

أَقُولُ رُوِيَ فِي بَعْضِ الْكُتُبِ الْمُعْتَبَرَةِ عَنِ الطَّبَرِيِّ عَنْ طَاوُوسِ الْيَمَانِيِّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَ كَانَ إِذَا جَلَسَ فِي الْمَكَانِ الْمُظْلِمِ يَهْتَدِي إِلَيْهِ النَّاسُ بَبَيَاضِ جَيْبِهِ وَ نَحْرِهِ

I (Majlisi) am saying, ‘It is reported in one of the books of Al Mugheira, from Al Tabari, from Tawoos Al Yamani’

<sup>200</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 16

<sup>201</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 17

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, whenever he<sup>-asws</sup> sat down in the dark place, the people were guided to him<sup>-asws</sup> with the whiteness of his<sup>-asws</sup> forehead and his<sup>-asws</sup> throat. Rasool-Allah<sup>-saww</sup> used to frequently kiss his<sup>-asws</sup> forehead and his<sup>-asws</sup> throat.

فَإِنَّ رَسُولَ اللَّهِ ص كَانَ كَثِيرًا مَا يُقَبِّلُ جَبِينَهُ وَ تَحْرَهُ وَ إِنَّ جِبْرِئِيلَ ع نَزَلَ يَوْمًا فَوَجَدَ الزُّهْرَاءَ ع نَائِمَةً وَ الْحُسَيْنَ فِي مَهْدِهِ يَبْكِي فَجَعَلَ يُنَاقِيهِ وَ يُسَلِّيه حَتَّى اسْتَبْقَطَتْ فَسَمِعَتْ صَوْتَ مَنْ يُنَاقِيهِ فَالْتَفَتَتْ فَلَمْ تَرَ أَحَدًا فَأَخْبَرَهَا النَّبِيُّ ص أَنَّهُ كَانَ جِبْرِئِيلَ ع.

And one day Jibrael<sup>-as</sup> descended and found (Syeda) Al-Zahra<sup>-asws</sup> sleeping, and Al-Husayn<sup>-asws</sup> was crying in his<sup>-asws</sup> cradle. So, he<sup>-as</sup> went on to speak to him<sup>-asws</sup> and amuse him<sup>-asws</sup> until she<sup>-asws</sup> woke up and heard the voice of his<sup>-as</sup> speaking to him<sup>-asws</sup>. She<sup>-asws</sup> turned around but could not see anyone. The Prophet<sup>-saww</sup> informed her<sup>-asws</sup> that it was Jibrael<sup>-as</sup>".<sup>202</sup>

<sup>202</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 25 H 18

باب 26 مكارم أخلاقه و جمل أحواله و تاريخه و أحوال أصحابه صلوات الله عليه

## CHAPTER 26 – HIS<sup>-asws</sup> HONOURABLE MANNERS, AND A SUMMARY OF HIS<sup>-asws</sup> SITUATIONS, AND HIS<sup>-asws</sup> HISTORY, AND SITUATIONS OF HIS<sup>-asws</sup> COMPANIONS, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- شي، تفسير العياشي عن مسعدة قال: مرَّ الحسينُ بنُ عليٍّ ع بمساكين قد بسطوا كساء لهم و ألقوا عليه كسراً فقالوا هلم يا ابن رسول الله فتنى وركه فأكل معهم ثم تلا إن الله لا يحب المتكبرين

Tafseer Al Ayyashi – From Mas'ada who said,

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> 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<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' He<sup>-asws</sup> folded his<sup>-asws</sup> trousers and ate with them. Then he<sup>-asws</sup> recited: Surely, Allah<sup>-azwj</sup> **does not Love the arrogant [16:23]**.

ثم قال قد أحببتكم فأجيبوني قالوا نعم يا ابن رسول الله فقاموا معه حتى أتوا منزله فقال للجارية أخرجي ما كنت تدخرين.

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> have loved you all, so love me<sup>-asws</sup>'. They said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!' They stood up with him<sup>-asws</sup> until they came to his house. He<sup>-asws</sup> said to the maid: 'Bring out whatever (food) you have been holding back'.<sup>203</sup>

2- قب، المناقب لابن شهر آشوب عمرو بن دينار قال: دخل الحسين ع على أسامة بن زيد و هو مريض و هو يقول وَا عَمَاءُ فَقَالَ لَهُ الْحُسَيْنُ ع وَ مَا عَمَّكَ يَا أَخِي قَالَ دَيْنِي وَ هُوَ سِتُونَ أَلْفَ دِرْهَمٍ فَقَالَ الْحُسَيْنُ هُوَ عَلَيَّ قَالَ إِنِّي أَخْشَى أَنْ أَمُوتَ فَقَالَ الْحُسَيْنُ لَنْ أَمُوتَ حَتَّى أَقْضِيَهَا عَنْكَ قَالَ فَقَضَاهَا قَبْلَ مَوْتِهِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Amro Bin Dinar said,

'Al-Husayn<sup>-asws</sup> entered to see Usama Bin Zayd, and he was ill, and he was saying, 'Oh its anguish!' Al-Husayn<sup>-asws</sup> said: 'And what makes you anguish, O my<sup>-asws</sup> brother?' He said, 'My debt, and it is sixty thousand Dirhams'. Al-Husayn<sup>-asws</sup> said: 'It is (now) upon me<sup>-asws</sup>'. He said, 'I am fearing that I might be dying'. Al-Husayn<sup>-asws</sup> said: 'You will never die until I<sup>-asws</sup> pay it off on your behalf'. He<sup>-asws</sup> paid it off before his death'.<sup>204</sup>

وَ كَانَ ع يَقُولُ شَرُّ خِصَالِ الْمُلُوكِ الْجُبْنُ مِنَ الْأَعْدَاءِ وَ الْقَسْوَةُ عَلَى الضُّعَفَاءِ وَ الْبُخْلُ عِنْدَ الْإِعْطَاءِ.

And he<sup>-asws</sup> was saying: 'The vilest trait of the kings is the cowardice from the enemies, and the hard-heartedness towards the weak, and the stinginess during the awarding'.<sup>205</sup>

<sup>203</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 1

<sup>204</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 2 a

<sup>205</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 2 b

و فِي كِتَابِ أَنَسِ الْمَجَالِسِ أَنَّ الْفَرَزْدَقَ أَتَى الْحُسَيْنَ ع لَمَّا أَخْرَجَهُ مَرْوَانُ مِنَ الْمَدِينَةِ فَأَعْطَاهُ ع أَرْبَعِمِائَةَ دِينَارٍ فَقِيلَ لَهُ إِنَّهُ شَاعِرٌ فَاسْقُ مُنْتَهَرَ فَقَالَ ع إِنَّ خَيْرَ مَالِكَ مَا وَقِيتَ بِهِ عِرْضَكَ وَ قَدْ أَثَابَ رَسُولُ اللَّهِ ص كَعْبَ بْنَ زُهَيْرٍ وَ قَالَ فِي عَبَّاسِ بْنِ مِرْدَاسٍ أَفْطَعُوا لِسَانَهُ عَنِّي.

And in the book 'Uns Al Majaalis' –

'Al-Farazdaq came to Al-Husayn<sup>-asws</sup> when Marwan expelled him from Al-Medina. He<sup>-asws</sup> gave him four hundred Dinar. It was said to him<sup>-asws</sup>, 'He is a poet, and mischief-maker, reprehensible!' He<sup>-asws</sup> said: 'The best wealth is what saves your honour, and Rasool-Allah<sup>-saww</sup> had rewarded Ka'ab Bin Zuheyr and he<sup>-saww</sup> had said regarding Abbas Bin Mirdas, 'Cut his tongue (talk) away from me<sup>-saww</sup>!'

وَقَدْ أَغْرَابِي الْمَدِينَةَ فَسَأَلَ عَنْ أَكْرَمِ النَّاسِ بِهَا فَدُلَّ عَلَى الْحُسَيْنِ ع فَدَخَلَ الْمَسْجِدَ فَوَجَدَهُ مُصَلِّياً فَوَقَفَ بِإِزَائِهِ وَ أَنْشَأَ-

لَمْ يَحِبَّ الْآنَ مِنْ رَجَاكَ وَ مَنْ-  
أَنْتَ جَوَادٌ وَ أَنْتَ مُعْتَمَدٌ-  
لَوْ لَا الَّذِي كَانَ مِنْ أَوَائِلِكُمْ-  
خَرَكَ مِنْ دُونِ بَابِكَ الْخَلْقَةَ-  
أَبُوكَ قَدْ كَانَ قَاتِلَ الْفُسَقَةِ-  
كَانَتْ عَلَيْنَا الْجَحِيمُ مُنْطَبِقَةً

A Bedouin came to Al-Medina. He asked out the most benevolent of the people at it. He was pointed to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He entered the Masjid and found him<sup>-asws</sup> praying Salat. He stood in front of him<sup>-asws</sup> and prosed, 'He will not be disappointed now, one who hopes from you<sup>-asws</sup>, and one who moves the knocker from below your<sup>-asws</sup> door. You<sup>-asws</sup> are the generous, and you<sup>-asws</sup> are the reliable. Your<sup>-asws</sup> father<sup>-asws</sup> was a killer of the mischief-makers. Had it not been for your<sup>-asws</sup> former ones, the Blazing Fire would have been layered upon us'.

قَالَ فَسَلَّمَ الْحُسَيْنُ وَ قَالَ يَا قَنْبَرُ هَلْ بَقِيَ مِنْ مَالِ الْحِجَازِ شَيْءٌ قَالَ قَالَ هَاتِمًا قَدْ جَاءَ مَنْ هُوَ أَحَقُّ بِهَا مِنَّا- ثُمَّ نَزَعَ بُرْدِيَهُ وَ لَفَّ الدَّنَانِيرَ فِيهَا وَ أَخْرَجَ يَدَهُ مِنْ شَقِّ الْبَابِ حَيَاءً مِنَ الْأَعْرَابِيِّ

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> said: 'Give it, for there has come someone who is more deserving with it than we are!' Then he<sup>-asws</sup> removed his<sup>-asws</sup> cloak and wrapped the Dinars in it and brought out his<sup>-asws</sup> hand from the opening of the door out of embarrassment from the Bedouin.

وَ أَنْشَأَ-

حُذِّهَا فَلِيَّ إِلَيْكَ مُعْتَدِرٌ-  
لَوْ كَانَ فِي سَيْرِنَا الْعَدَاةُ عَصَا-  
لَكِنَّ رَبَّنَا الزَّمَانَ دُو غَيْرِ-  
وَ اعْلَمْ يَا بَنِي عَلِيٍّ دُو شَقَقَةٍ-  
أَمْسَتْ سَمَانًا عَلَيْنَا مُنْذِفَقَةٍ-  
وَ الْكَفُّ مِنِّي قَلِيلَةُ النَّفَقَةِ

And he<sup>-asws</sup> prosed: 'Take it, for I<sup>-asws</sup> am apologetic to you, and know that I<sup>-asws</sup> am with compassion upon you. If there would be a stick (rule) in our walk tomorrow, I<sup>-asws</sup> would hand over larger (bestowment) upon you. But, the doubt of times is with changes, and the restrain from me<sup>-asws</sup> is the little expenditure'.

قَالَ فَأَخَذَهَا الْأَعْرَابِيُّ وَبَكَى فَقَالَ لَهُ لَعَلَّكَ اسْتَقْلَلْتَ مَا أُعْطَيْتَكَ قَالَ لَا وَلَكِنْ كَيْفَ يَأْكُلُ الثَّرَابُ جُودَكَ - وَهُوَ الْمُرُوءِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'The Bedouin took it and wept. He<sup>-asws</sup> said to him: 'Perhaps you think it is too little, what I<sup>-asws</sup> have given you'. He said, 'No, but how can soil eat your generosity' – and it is reported from Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.<sup>206</sup>

3- قب، المناقب لابن شهر آشوب شُعَيْبُ بْنُ عَبْدِ الرَّحْمَنِ الْحُرَاعِيِّ قَالَ: وَجَدَ عَلَى ظَهْرِ الْحُسَيْنِ بْنِ عَلِيٍّ يَوْمَ الطَّفِّ أَثَرُ فَسَأَلُوا زَيْنَ الْعَابِدِينَ عَ عَنْ ذَلِكَ فَقَالَ هَذَا بِمَا كَانَ يُنْقُلُ الْجِرَابَ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْأَرَامِلِ وَ الْيَتَامَى وَ الْمَسَاكِينِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Shuayb Bin Abdul Rahman Al Khuzaie who said,

'Impacts were found upon the back of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> on the day of Al-Taff (Karbala). They asked Zayn Al-Abideen<sup>-asws</sup> about that. He<sup>-asws</sup> said: 'This is from what he<sup>-asws</sup> was carrying the bags upon his<sup>-asws</sup> back to the houses of the widows and the orphans and the poor''.<sup>207</sup>

وَقِيلَ إِنَّ عَبْدَ الرَّحْمَنِ السُّلَمِيَّ عَلَّمَ وَلَدَ الْحُسَيْنِ عَ الْحَمْدَ فَلَمَّا قَرَأَهَا عَلَى أَبِيهِ أَعْطَاهُ أَلْفَ دِينَارٍ وَ أَلْفَ حُلَّةٍ وَ حَشَا فَأُهِ دُرّاً فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ وَ أَتَيْنَ يَفْعُ هَذَا مِنْ عَطَائِهِ يَغْنِي تَغْلِيمَهُ

And it is said, 'Abdul Rahman Al-Sulamy taught (Surah) Al-Hamd to a son of Al-Husayn<sup>-asws</sup>. When he recited it to his father<sup>-asws</sup>, he<sup>-asws</sup> gave him (teacher) a thousand Dinars, and a thousand garments, and filled his mouth with gems. It was said to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: 'Where does this fall (equate) from his giving?' – meaning his teaching.

وَأَنْشَدَ الْحُسَيْنُ ع-

عَلَى النَّاسِ طُرّاً قَبْلَ أَنْ تَنْقَلُتَ -  
وَ لَا الْبُخْلُ يُبْقِيهَا إِذَا مَا تَوَلَّتْ

إِذَا جَادَتِ الدُّنْيَا عَلَيْكَ فَجِدْ بِهَا -  
فَلَا الْجُودُ يُغْنِيهَا إِذَا هِيَ أَقْبَلَتْ -

And Al-Husayn<sup>-asws</sup> 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''.<sup>208</sup>

وَمِنْ تَوَاضُعِهِ عَ أَنَّهُ مَرَّ بِمَسَاكِينٍ وَ هُمْ يَأْكُلُونَ كِسْراً هُمْ عَلَى كِسَاءٍ فَسَلَّمَ عَلَيْهِمْ فَدَعَاهُمْ إِلَى طَعَامِهِمْ فَجَلَسَ مَعَهُمْ وَ قَالَ لَوْ لَا أَنَّهُ صَدَقَةٌ لَأَكَلْتُ مَعَكُمْ ثُمَّ قَالَ قُومُوا إِلَى مَنْزِلِي فَأَطْعَمَهُمْ وَ كَسَاهُمْ وَ أَمَرَ لَهُمْ بِدِرَاهِمٍ.

And from his<sup>-asws</sup> modesty – He<sup>-asws</sup> passed by some poor people and they were eating pieces of bread of theirs upon a spread sheet. He<sup>-asws</sup> greeted unto them. They invited him<sup>-asws</sup> to their food. He<sup>-asws</sup> sat with them and said: 'Had it not been for charity, I<sup>-asws</sup> would have eaten with you all'. Then he<sup>-asws</sup> said: 'Arise to my<sup>-asws</sup> house'. He<sup>-asws</sup> fed them and clothed them and instructed with (some) Dirhams for them''.<sup>209</sup>

<sup>206</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 2 c

<sup>207</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 3 a

<sup>208</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 3 b

<sup>209</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 3 c

و حَدَّثَ الصَّوْلِيُّ عَنِ الصَّادِقِ ع فِي خَبَرٍ أَنَّهُ جَرَى بَيْنَهُ وَ بَيْنَ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ كَلَامٌ فَكَتَبَ ابْنُ الْحَنْفِيَّةِ إِلَى الْحُسَيْنِ ع أَمَّا بَعْدُ يَا أَخِي فَإِنَّ أَبِي وَ أَبَاكَ عَلَيَّ - لَا تَفْضُلْنِي فِيهِ وَ لَا أَفْضَلُكَ وَ أُمُّكَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ لَوْ كَانَ مِلْءُ الْأَرْضِ ذَهَبًا مَلَكَ أُمِّي مَا وَفَّتْ بِأَمْرِكَ

And it is narrated by Al Sowly,

‘From Al-Sadiq<sup>-asws</sup> in a Hadeeth – ‘There flowed some heated talk between him (Al-Husayn<sup>-asws</sup> and Muhammad Bin Al-Hanafiya. Ibn Al-Hanafiya wrote to Al-Husayn<sup>-asws</sup>, ‘As for after, O my brother<sup>-asws</sup>! My father<sup>-asws</sup> and your<sup>-asws</sup> father<sup>-asws</sup> is Ali<sup>-asws</sup>. There is no more merit for me regarding him<sup>-asws</sup> nor for you<sup>-asws</sup>, and your<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup>, daughter<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and even if the earth was filled with gold was the kingdom of my mother, she would not equate with your<sup>-asws</sup> mother<sup>-asws</sup>.

فَإِذَا قَرَأْتَ كِتَابِي هَذَا فَصِرْ إِلَيَّ حَتَّى تَتَرَضَّيَ لِي فَإِنَّكَ أَحَقُّ بِالْفَضْلِ مِنِّي وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَفَعَلَ الْحُسَيْنُ ع ذَلِكَ فَلَمْ يَجِرْ بَعْدَ ذَلِكَ بَيْنَهُمَا شَيْءٌ.

So, when you<sup>-asws</sup> read this letter of mine, then come to me until you<sup>-asws</sup> are pleased by me, for you<sup>-asws</sup> are more rightful with the merit than me. And the greetings be upon you<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’. Al-Husayn<sup>-asws</sup> did that (accepted that), so there did not flow anything between them after that”.<sup>210</sup>

4- قب، المناقب لابن شهر آشوب و مِنْ شَجَاعَتِهِ ع أَنَّهُ كَانَ بَيْنَ الْحُسَيْنِ ع وَ بَيْنَ الْوَلِيدِ بْنِ عُقْبَةَ مُنَازَعَةً فِي ضَيْعَةٍ فَتَنَاولَ الْحُسَيْنُ ع عِمَامَةَ الْوَلِيدِ عَنْ رَأْسِهِ وَ شَدَّهَا فِي عُنُقِهِ وَ هُوَ يَوْمِئِذٍ وَالٍ عَلَى الْمَدِينَةِ فَقَالَ مَرْوَانُ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ حُرَّةً رَجُلٍ عَلَى أَمِيرِهِ

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

‘And from his<sup>-asws</sup> bravery is that there was a dispute between Al-Husayn<sup>-asws</sup> and Al-Waleed Bin Uqba regarding an estate. Al-Husayn<sup>-asws</sup> 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<sup>-azwj</sup>! I have not seen such audacity of a man upon his governor like today!’

فَقَالَ الْوَلِيدُ وَ اللَّهُ مَا قُلْتُ هَذَا غَضَبًا لِي وَ لَكِنَّكَ حَسَدْتَنِي عَلَى حُلْمِي عَنْهُ وَ إِنَّمَا كَانَتْ الضَّيْعَةُ لَهُ فَقَالَ الْحُسَيْنُ الضَّيْعَةُ لَكَ يَا وَلِيدُ وَ قَامَ.

Al-Waleed said, ‘By Allah<sup>-azwj</sup>! You<sup>-asws</sup> did not say this out of anger to me, but you<sup>-asws</sup> envied me upon my leniency from it’. And rather the estate was for him<sup>-asws</sup>. Al-Husayn<sup>-asws</sup> said: ‘The estate is for you, O Waleed!’ And he<sup>-asws</sup> stood up”.

وَ قِيلَ لَهُ يَوْمَ الطَّغْيِ انْزِلْ عَلَى حُكْمِ بَنِي عَمِّكَ قَالَ لَا وَ اللَّهُ لَا أُعْطِيكُمْ بِيَدِي إِعْطَاءَ الدَّلِيلِ وَ لَا أُؤْثِرُ فِرَارَ الْعَبِيدِ

And it was said to him<sup>-asws</sup> on the day of Al-Taff (Karbala), ‘Descend upon a decision of the son of your<sup>-asws</sup> uncle’. He<sup>-asws</sup> said: ‘No, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not give you with my<sup>-asws</sup> hand, the giving of the disgrace, nor will I<sup>-asws</sup> flee the fleeing of the slaves’.

ثُمَّ نَادَى يَا عِبَادَ اللَّهِ - إِنِّي عُذْتُ بِرَبِّي وَ رَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ.

<sup>210</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 3 d

Then he<sup>-asws</sup> called out: ‘O servants of Allah<sup>-azwj</sup>! ***‘I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]’***.<sup>211</sup>

وَقَالَ عَمَّا مَاتَ فِي عِزٍّ خَيْرٌ مِنْ حَيَاةٍ فِي ذُلٍّ.

And he<sup>-asws</sup> said: ‘Death in honour is better than life in humiliation’.<sup>212</sup>

وَأَنْشَأَ عَمَّا يَوْمَ قُتِلَ -

الْمَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ -  
وَاللَّهُ مَا هَذَا وَهَذَا جَارِي -  
وَالْعَارُ أَوْلَى مِنْ دُخُولِ النَّارِ -

And he<sup>-asws</sup> had prosed on the day he<sup>-asws</sup> was killed: ‘The death is better than riding the shame, and the shame is foremost from entering the Fire. By Allah<sup>-azwj</sup>! This one and this one is not my<sup>-asws</sup> neighbour!’<sup>213</sup>

ابْنُ نُبَاتَةَ

الْحُسَيْنُ الَّذِي رَأَى الْقَتْلَ فِي الْعِزِّ -  
حَيَاةً وَالْعَيْشَ فِي الذُّلِّ قَتْلًا.

Ibn Nubata (prosed), ‘Al-Husayn<sup>-asws</sup> is the one who saw honour and life in the killing, and the living in humiliation as a killing’.<sup>214</sup>

الْحَلِيبَةُ رَوَى مُحَمَّدُ بْنُ الْحُسَيْنِ أَنَّهُ لَمَّا نَزَلَ الْقَوْمُ بِالْحُسَيْنِ وَآمَنَ أَهْمُ قَاتِلُوهُ قَالَ لِأَصْحَابِهِ قَدْ نَزَلَ مَا تَرَوْنَ مِنَ الْأَمْرِ وَإِنَّ الدُّنْيَا قَدْ تَغَيَّرَتْ وَتَنَكَّرَتْ وَ أَذْبَرَ مَعْرُوفَهَا وَاسْتَمَرَّتْ حَتَّى لَمْ يَبْقَ مِنْهَا إِلَّا كَصُبَابَةِ الْإِنَاءِ وَإِلَّا خَسِيسُ عَيْشٍ كَالْمَرْعَى الْوَيْلِ

(The book) ‘Al Hilya’ – It is reported by Muhammad Bin Al-Hassan,

‘When the people descended with Al-Husayn<sup>-asws</sup> and he<sup>-asws</sup> was certain they would be killing him<sup>-asws</sup>, he<sup>-asws</sup> said to his<sup>-asws</sup> 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.

أَلَا تَرَوْنَ الْحَقَّ لَا يُعْمَلُ بِهِ وَ الْبَاطِلَ لَا يُتَنَاهَى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ وَ إِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا.

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<sup>-azwj</sup>, and I<sup>-asws</sup> do not view the death except as happiness, and the life with the oppressors as only an annoyance’.

<sup>211</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 a

<sup>212</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 b

<sup>213</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 c

<sup>214</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 d



وَأَنْشَأَ مُتَمِّلاً لِمَا قَصَدَ الطَّفَّ -

سَأْمُضِي فَمَا بِالْمَوْتِ غَارٌ عَلَى الْفَتَى -  
وَأَسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ -  
أَقْدِمَ نَفْسِي لَا أُرِيدُ بَقَاءَهَا -  
فَإِنْ عِشْتُ لَمْ أَذْمَمْ وَإِنْ مِتُّ لَمْ أَلَمْ -  
إِذَا مَا نَوَى خَيْرًا وَجَاهَدَ مُسْلِمًا -  
وَفَارَقَ مَذْمُومًا وَخَالَفَ مُجْرِمًا -  
لِنَلْقَى حَمِيصًا فِي الْهَيَاجِ عَرْمَرَمًا -  
كَفَى بِكَ ذُلًّا أَنْ تَعِيشَ فَرَعَمًا

And he<sup>-asws</sup> prosed as a symbolism to what was aimed at Al Taff (Karbala): ‘I<sup>-asws</sup> 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<sup>-asws</sup> self did not want its remaining to meet an army in large numbers. For if I<sup>-asws</sup> were to live, I<sup>-asws</sup> would not be condemned, and if I<sup>-asws</sup> were to die, I<sup>-asws</sup> would not be blamed. It suffices with you as a humiliation if you were to live compelled’<sup>215</sup>

5- قب، المناقب لابن شهر آشوب وَ مِنْ زُهِدِهِ ع أَنَّهُ قِيلَ لَهُ مَا أَعْظَمَ خَوْفَكَ مِنْ رَبِّكَ قَالَ لَا يَأْمُنُ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ خَافَ اللَّهَ فِي الدُّنْيَا.

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

‘And from his<sup>-asws</sup> ascetism, it was said to him<sup>-asws</sup>, ‘How magnificent is your<sup>-asws</sup> fear from your Lord<sup>-azwj</sup>! He<sup>-asws</sup> said: ‘No one will be safe on the Day of Qiyamah except one who fears Allah<sup>-azwj</sup> in the world’<sup>216</sup>

إِبَانَةُ ابْنِ بَطَّةَ قَالَ عَبْدُ اللَّهِ بْنُ عُيَيْدٍ أَبُو عُمَيْرٍ لَقَدْ حَجَّ الْحُسَيْنُ بْنُ عَلِيٍّ عَ حُمْسًا وَعِشْرِينَ حَجَّةً مَاشِيًا وَإِنَّ النَّجَائِبَ لَتَفَادُ مَعَهُ

(The book) ‘Ibanah’ of Ibn Battah, ‘Abdullah Bin Ubeyd Abu Umeyr said,

‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> performed twenty-five Hajj walking, and the womenfolk were guided with him<sup>-asws</sup>’<sup>217</sup>

6- قب، المناقب لابن شهر آشوب وَ لَهُ ع -

يَا أَهْلَ لَذَّةِ دُنْيَا لَا بَقَاءَ هَا -  
إِنَّ اغْتِرَارًا بِظِلِّ زَائِلٍ حُمَقٌ.

(The book) ‘Al Manaqib of Ibn Shehr Ashub –

And for him<sup>-asws</sup>, ‘O people of pleasure of the world! There is no remaining for it. Being deceived by a declining shadow is foolishness!’<sup>218</sup>

وَيُرْوَى لِلْحُسَيْنِ ع -

<sup>215</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 e

<sup>216</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 5 a

<sup>217</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 5 b

<sup>218</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 6 a

يُحْسِنُ خَلِيقَةً وَ عُلُوَّ هِمَّةٍ -

لَيَالٍ فِي الصَّلَاةِ مُذْهِمَةً -

وَ يَأْتِي اللَّهَ إِلَّا أَنْ يُيَمِّمَهُ.

سَبَقْتُ الْعَالَمِينَ إِلَى الْمَعَالِي -

وَ لَاحَ بِحِكْمَتِي نُورُ الْهُدَى فِي -

يُرِيدُ الْجَاهِدُونَ لِيُطْفِئُوهُ -

And it is reported for Al-Husayn<sup>-asws</sup>: 'I<sup>-asws</sup> preceded the worlds to the Sublime with good manners and lofty thoughts, and I<sup>-asws</sup> shouted with my<sup>-asws</sup> wisdom of the light of guidance in the nights of pitch-black darkness. The rejectors are intending to extinguish it, and Allah<sup>-azwj</sup> Refused except He<sup>-azwj</sup> would Complete it'.<sup>219</sup>

7- قب، المناقب لابن شهر آشوب حفص بن غياث عن أبي عبد الله ع قال: إن رسول الله ص كان في الصلاة و إلى جانبه الحسين فكبر رسول الله ص فلم يجز الحسين التكبير ثم كبر رسول الله فلم يجز الحسين التكبير و لم يزل رسول الله ص يكبر و يعالج الحسين التكبير

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Hafs Bin Giyas,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was in his<sup>-saww</sup> Salat and to his<sup>-saww</sup> side was Al-Husayn<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> exclaimed Takbeer, but Al-Husayn<sup>-asws</sup> did not respond with a Takbeer. Then Rasool-Allah<sup>-saww</sup> exclaimed Takbeer, but Al-Husayn<sup>-asws</sup> did not respond with a Takbeer, and Rasool-Allah<sup>-azwj</sup> did not cease to exclaim Takbeer and encouraging Al-Husayn<sup>-asws</sup> for the Takbeer.

فلم يجز حتى أكمل رسول الله ص سبع تكبيرات فأخار الحسين ع التكبير في السابعة

But, he<sup>-asws</sup> did not respond until Rasool-Allah<sup>-saww</sup> had completed seven exclamations of Takbeer. Then Al-Husayn<sup>-asws</sup> responded the Takbeer during the seventh'.

فقال أبو عبد الله ع فصارت سنة.

Abu Abdullah<sup>-asws</sup> said: 'So, it became a Sunnah'.<sup>220</sup>

و روي عن الحسين بن علي ع أنه قال: صح عندي قول النبي ص أفضل الأعمال بعد الصلاة إدخال السرور في قلب المؤمن بما لا إثم فيه

And it is reported from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'The words of the Prophet<sup>-saww</sup> proved correct in my<sup>-asws</sup> 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'.

فإني رأيت غلاماً يؤاكل كلباً فقلت له في ذلك فقال يا ابن رسول الله إني معموماً أطلب سروراً بسروره لأن صاحبي يهودي أريد أفرقه

I<sup>-asws</sup> saw a slave eating with a dog. I<sup>-asws</sup> said to him regarding that. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am depressed. I am seeking happiness with its happiness because my master, a Jew, want me to separate from it'.

<sup>219</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 6 b

<sup>220</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 7 a

فَأَتَى الْحُسَيْنُ إِلَى صَاحِبِهِ بِمِائَتَيْ دِينَارٍ مِمَّا لَهُ فَقَالَ الْيَهُودِيُّ الْغُلَامُ فِدَاءَ لِحُطَّاكَ وَ هَذَا الْبُسْتَانُ لَهُ وَ رَدَدْتُ عَلَيْكَ الْمَالَ فَقَالَ ع وَ أَنَا قَدْ وَهَبْتُ لَكَ الْمَالَ قَالَ قَبِلْتُ الْمَالَ وَ وَهَبْتُ لِلْغُلَامِ فَقَالَ الْحُسَيْنُ ع أَعْتَقْتُ الْغُلَامَ وَ وَهَبْتُ لَهُ جَمِيعاً

So, Al-Husayn<sup>-asws</sup> came to his master with two hundred Dinar, being a price for him. The Jews said, 'The slave is a ransom for your<sup>-asws</sup> (Shia's) mistakes, and this orchard is for him, and I hereby return the wealth to you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'And I<sup>-asws</sup> have gifted the wealth to you'. He said, 'I accept the wealth and gift it to the slave'. Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> hereby free the slave and gift to him all of it'.

فَقَالَتِ امْرَأَتُهُ قَدْ أَسْلَمْتُ وَ وَهَبْتُ زَوْجِي مَهْرِي فَقَالَ الْيَهُودِيُّ وَ أَنَا أَيْضاً أَسْلَمْتُ وَ أَعْطَيْتُهَا هَذِهِ الدَّارَ.

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''<sup>221</sup>

الْزُّوَيْدِيُّ فِي الْجَامِعِ كَانَ ابْنُ زِيَادٍ يُدْخِلُ قَضِيْباً فِي أَنْفِ الْحُسَيْنِ ع وَ يَقُولُ مَا رَأَيْتُ مِثْلَ هَذَا الرَّأْسِ حُسْناً فَقَالَ أَنَسٌ إِنَّهُ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ ص.

Al Tirmizi in (the book) 'Al Jamie' –

'Ibn Ziyad used to insert a stick in the nose of Al-Husayn<sup>-asws</sup> (severed head) and say, 'I have not seen beauty like this head'. Anas said, 'He<sup>-asws</sup> is the most resembling of them with Rasool-Allah<sup>-saww</sup>'<sup>222</sup>.

وَ زُوِيَ أَنَّ الْحُسَيْنَ ع كَانَ يَقْعُدُ فِي الْمَكَانِ الْمُظْلِمِ فَيُهْتَدَى إِلَيْهِ بِنَاصِ جَبِينِهِ وَ نَحْرِهِ.

And it is reported that Al-Husayn<sup>-asws</sup> was sitting in the dark place, and they (people) would be guided to him<sup>-asws</sup> by the whiteness of his<sup>-asws</sup> forehead and his<sup>-asws</sup> throat''<sup>223</sup>

8- كشف، كشف الغمة قَالَ أَنَسٌ كُنْتُ عِنْدَ الْحُسَيْنِ ع فَدَخَلْتُ عَلَيْهِ جَارِيَةً فَحَبَيْتُهُ بِطَاقَةِ رِيحَانٍ فَقَالَ لَهَا أَنْتِ حُرَّةٌ لَوْجِهَ اللَّهِ فَقُلْتُ بِطَاقَةِ رِيحَانٍ لَا خَطَرَ لَهَا فَتَعَفَّفَهَا قَالَ كَذَا أَدَبَنَا اللَّهُ قَالَ اللَّهُ- وَ إِذَا حُبَيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها وَ كَانَ أَحْسَنَ مِنْهَا عِتْفُهَا.

(The book) 'Kashf Al Ghumma' – Anas (a well-known fabricator) said,

'I was in the presence of Al-Husayn<sup>-asws</sup> and a maid entered and greeted him<sup>-asws</sup> with a bunch of basil. He<sup>-asws</sup> said to her: 'You are hereby free for the Face of Allah<sup>-azwj</sup>'. I said, 'She came to you<sup>-asws</sup> with a bunch of basil, having no importance for it, and you<sup>-asws</sup> liberated her?' He<sup>-asws</sup> said: 'Like that has Allah<sup>-azwj</sup> Educated us<sup>-asws</sup>. Allah<sup>-azwj</sup> Said: **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''.

وَ قَالَ يَوْمًا لِأَخِيهِ ع يَا حَسَنُ وَدِدْتُ أَنَّ لِسَانَكَ لِي وَ قَلْبِي لَكَ.

<sup>221</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 7 b

<sup>222</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 7 c

<sup>223</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 7 d

And one day he<sup>-asws</sup> said to his<sup>-asws</sup> brother<sup>-asws</sup>: ‘O Hassan<sup>-asws</sup>! I<sup>-asws</sup> would have loved it for your<sup>-asws</sup> tongue to have been for me<sup>-asws</sup>, and my<sup>-asws</sup> heart to have been for you<sup>-asws</sup>’.

وَكُتِبَ إِلَيْهِ الْحُسَيْنُ ع يَلُومُهُ عَلَى إِعْطَاءِ الشُّعْرَاءِ فَكَتَبَ إِلَيْهِ أَنْتَ أَعْلَمُ مِنِّي بِأَنَّ خَيْرَ الْمَالِ مَا وَقَى الْعِرْضَ.

And Al Hassan<sup>-asws</sup> wrote to him<sup>-asws</sup>, blaming him<sup>-asws</sup> upon giving to the poets. He<sup>-asws</sup> wrote to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are more knowing than me<sup>-asws</sup> that the best wealth is what saves the honour’.<sup>224</sup> (This not a Hadith but a report from an enemy of Ahl Al-Bayt<sup>-asws</sup>, Derogatory)

9- كشف، كشف الغمة و دعاه عبد الله بن الزبير و أصحابه فأكلوا و لم يأكل الحسين ع فقيل له أ لا تأكل قال إني صائم و لكن تحفة الصائم قيل و ما هي قال الدهن و المِجْمَرُ.

(The book) ‘Kashf Al Ghumma’ –

‘And Abdullah Bin Al-Zubeyr and his companions invited him<sup>-asws</sup>. They ate and Al-Husayn<sup>-asws</sup> did not eat. It was said to him<sup>-asws</sup>, ‘Will you<sup>-asws</sup> not eat?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am fasting, but a gift of the fasting one’. It was said, ‘And what is it?’ He<sup>-asws</sup> said: ‘The (fragrant) oil and the incense’.

و جئى غلام له جناية تُوجب العقاب عليه فأمر به أن يضرب فقال يا مولاي- و الكاظمين الغيظ قال خلوا عنه فقال يا مولاي و العافين عن الناس قال قد عفوت عنك قال يا مولاي و الله يحب المحسنين قال أنت خير لوجه الله و لك ضعف ما كنت أعطيتك.

And a slave of his<sup>-asws</sup> committed a crime obligation the punishment upon him. He<sup>-asws</sup> ordered with him to be struck. He said, ‘O my Master<sup>-asws</sup>: **and restrainers of the anger [3:134]!**’ He<sup>-asws</sup> said: ‘Leave him!’ He said, ‘O my Master<sup>-asws</sup>: **and pardoners of the people [3:134]!**’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> have pardoned you’. He said, ‘O my Master<sup>-asws</sup>: **and Allah Loves the good-doers [3:134]!**’ He<sup>-asws</sup> said: ‘You are hereby free for the Face of Allah<sup>-azwj</sup>, and for you is half of I<sup>-asws</sup> used to give you’.<sup>225</sup>

و قال الفرزدق لقيني الحسين ع في منصرفي من الكوفة فقال ما وراءك يا با فراسي قلت أضدك قال الصديق أريد قلت أما القلوب فمعك و أما الشيوف فمع بني أمية و النصر من عند الله

And Al Farazdaq said,

‘Al-Husayn<sup>-asws</sup> met me during my leaving from Al-Kufa. He<sup>-asws</sup> said: ‘What is behind you, O lion?’ I said, ‘Shall I speak the truth to you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘The truth is what I<sup>-asws</sup> want’. I said, ‘As for the hearts, they are with you<sup>-asws</sup>, and as for the sword, they are with the clan of Umayya, and the Help is from the Presence of Allah<sup>-azwj</sup>’.

قال ما أراك إلا صدقت الناس عبيد المال و الدين لغو على ألسنتهم يحوطونه ما درت به معاشهم فإذا حصوا لإتباع قل الدائون.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> do not see you except to have spoken the truth! The people are slaves of the wealth, and the religion is small talk upon their tongues. They are turning it to whatever

<sup>224</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 8 a

<sup>225</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 9 a

their livelihoods turn with it. So when they are tested for the afflictions, few would be the religious ones!”<sup>226</sup>

وَقَالَ ع مَنْ أَتَانَا لَمْ يَغْدَمْ خَصْلَةً مِنْ أَرْبَعِ آيَةٍ مُحْكَمَةٍ وَ قَضِيَّةٍ عَادِلَةٍ وَ أَحَا مُسْتَفَاداً وَ مُجَالَسَةِ الْعُلَمَاءِ.

And he<sup>-asws</sup> said: ‘One who comes to us<sup>-asws</sup> 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’.

وَ كَانَ ع يَرْجُو يَوْمَ قُتِلَ ع وَ يَقُولُ-

وَ الْعَارُ خَيْرٌ مِنْ دُخُولِ النَّارِ-

الْمَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ-

وَ اللَّهُ مِنْ هَذَا وَ هَذَا جَارِي.

And he<sup>-asws</sup> had eulogised on the day he<sup>-asws</sup> was killed, and he<sup>-asws</sup> said (a poem): ‘The death is better than riding the shame, and the shame is better than entering the Fire. By Allah<sup>-azwj</sup>! There is no neighbour for me<sup>-asws</sup> from this and this’.<sup>227</sup>

وَ قَالَ ع صَاحِبُ الْحَاجَةِ لَمْ يُكْرِمْ وَجْهَهُ عَنْ سُؤَالِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

And he<sup>-asws</sup> said: ‘The owner of the need does not honour his face by asking you, so honour your face from (not) returning him’.<sup>228</sup>

10- تم، فلاح السائل ذكر ابن عبد ربه في كتاب العقد أنه قيل لعلي بن الحسين ع ما أقل ولد أهلك فقال العجب كيف ولدك كان يصلي في اليوم واليلة ألف ركعة.

(The book) ‘Falah Al Sa’il’ – It is mentioned by Ibn Abdu Rabbih in the book ‘Al Uqd’ –

‘It was said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, ‘How few are the sons of your<sup>-asws</sup> father<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘The wonder! How can he<sup>-asws</sup> beget, one who was praying a thousand Cycles during the day and night’.<sup>229</sup>

11- جمع، جامع الأخبار في أسانيد الخطب خوارزم أورد في كتاب له في مقتل آل الرسول أن أعرابياً جاء إلى الحسين بن علي ع فقال يا ابن رسول الله قد ضمنت دية كاملة وعجزت عن أدائه فقلت في نفسي أسأل أكرم الناس وما رأيت أكرم من أهل بيت رسول الله ص

(The book) ‘Jamie Al Akhbar’ –

In the chains of Akhtab Khuwarizm referring in a book of his ‘Maqtal Aal e Rasool<sup>-saww</sup>’ – A Bedouin came to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I have guaranteed a complete wergild and am unable from paying it. I said within myself, ‘I shall as

<sup>226</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 9 b

<sup>227</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 9 c

<sup>228</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 9 d

<sup>229</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 10

the most benevolent of the people', and I could not see anyone more benevolent than the People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>.

فَقَالَ الْحُسَيْنُ يَا أَخَا الْعَرَبِ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ فَإِنْ أَجَبْتَ عَنْ وَاحِدَةٍ أُعْطَيْتُكَ ثُلُثَ الْمَالِ وَإِنْ أَجَبْتَ عَنِ اثْنَتَيْنِ أُعْطَيْتُكَ ثُلُثَي الْمَالِ وَإِنْ أَجَبْتَ عَنِ الْكُلِّ أُعْطَيْتُكَ الْكُلَّ

Al-Husayn<sup>-asws</sup> said: 'O Arab brother! I<sup>-asws</sup> shall ask you three questions, so if you were to answer one (correctly), I<sup>-asws</sup> shall give you a third of the money, and if you were to answer two, I<sup>-asws</sup> shall give you two-thirds of the money, and if you were to answer all, I<sup>-asws</sup> shall give you the whole'.

فَقَالَ الْأَعْرَابِيُّ يَا ابْنَ رَسُولِ اللَّهِ أَمِثْلُكَ يَسْأَلُ عَنْ مِثْلِي وَأَنْتَ مِنْ أَهْلِ الْعِلْمِ وَالشَّرَفِ فَقَالَ الْحُسَيْنُ ع بَلَى سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ الْمَعْرُوفُ بِقَدْرِ الْمَعْرِفَةِ فَقَالَ الْأَعْرَابِيُّ سَلْ عَمَّا بَدَا لَكَ فَإِنْ أَجَبْتُ وَإِلَّا تَعَلَّمْتُ مِنْكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

The Bedouin said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> ! Will the likes of you<sup>-asws</sup> ask the likes of me, and you<sup>-asws</sup> are from the people of knowledge and nobility?' Al-Husayn<sup>-asws</sup> said: 'Yes. I<sup>-asws</sup> heard my<sup>-asws</sup> grandfather<sup>-saww</sup> saying: 'The kindness is measured with the kindness'. The Bedouin said, 'Ask about whatever comes to you<sup>-asws</sup>, so I will either answer or else I shall learn from you<sup>-asws</sup>, and there is not strength except with Allah<sup>-azwj</sup>'.

فَقَالَ الْحُسَيْنُ ع أَيُّ الْأَعْمَالِ أَفْضَلُ فَقَالَ الْأَعْرَابِيُّ الْإِيمَانُ بِاللَّهِ فَقَالَ الْحُسَيْنُ ع فَمَا النَّجَاةُ مِنَ الْمَهْلَكَةِ فَقَالَ الْأَعْرَابِيُّ التَّيَقُّنُ بِاللَّهِ فَقَالَ الْحُسَيْنُ ع فَمَا يُزَيِّنُ الرَّجُلَ فَقَالَ الْأَعْرَابِيُّ عِلْمٌ مَعَهُ حِلْمٌ

Al-Husayn<sup>-asws</sup> said: 'Which of the deeds is most superior?' The Bedouin said, 'The Eman with Allah<sup>-azwj</sup>'. Al-Husayn<sup>-asws</sup> said: 'So, what is the salvation from the destruction?' The Bedouin said, 'The trusting with Allah<sup>-azwj</sup>'. Al-Husayn<sup>-asws</sup> said: 'So, what adorns the men?' The Bedouin said, 'Knowledge with forbearance'.

فَقَالَ فَإِنْ أَخْطَأَهُ ذَلِكَ فَقَالَ مَالٌ مَعَهُ مُرْوَةٌ فَقَالَ فَإِنْ أَخْطَأَهُ ذَلِكَ فَقَالَ فَقَرَّ مَعَهُ صَبْرٌ فَقَالَ الْحُسَيْنُ ع فَإِنْ أَخْطَأَهُ ذَلِكَ فَقَالَ الْأَعْرَابِيُّ فَصَاعِقَةٌ تَنْزِلُ مِنَ السَّمَاءِ وَتُحْرِقُهُ فَإِنَّهُ أَهْلٌ لَذَلِكَ

He<sup>-asws</sup> said: 'Supposing he is mistaken in that?' He said, 'Wealth with magnanimity'. He<sup>-asws</sup> said: 'Supposing he is mistaken in that?' He said, 'Poverty with patience'. Al-Husayn<sup>-asws</sup> 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'.

فَصَبَحَكَ الْحُسَيْنُ ع وَرَمَى بِصُرَّةٍ إِلَيْهِ فِيهِ أَلْفُ دِينَارٍ وَاعْطَاهُ خَاتَمَهُ وَفِيهِ فَصٌّ قِيمَتُهُ مِائَتَا دِرْهَمٍ وَقَالَ يَا أَعْرَابِيٍّ أُعْطِيَ الدَّهَبَ إِلَى غُرْمَائِكَ وَاصْبِرْ خَاتَمِي فِي نَفْقَتِكَ فَأَخَذَ الْأَعْرَابِيُّ وَقَالَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ الْآيَةَ.

Al-Husayn<sup>-asws</sup> laughed and threw a bag towards him, in it were a thousand Dinars, and gave him his<sup>-asws</sup> 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'.<sup>230</sup>

12- أَقُولُ رُوِيَ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا عَنْ أَبِي سَلَمَةَ قَالَ: حَجَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَلَمَّا صِرْنَا بِالْأَبْطَحِ إِذَا بِأَعْرَابِيٍّ قَدْ أَقْبَلَ عَلَيْنَا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَرَجْتُ وَأَنَا حَاجٌّ مُحَرَّمٌ فَأَصَبْتُ بَيْضَ النَّعَامِ فَاجْتَنَيْتُ وَ شَوَيْتُ وَأَكَلْتُ فَمَا يَجِبُ عَلَيَّ

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 in Ihraam. I attained some eggs of an ostrich. I committed a felony and grilled and ate. So, what (penalty) is Obligated upon me?'

قَالَ مَا يَحْضُرُنِي فِي ذَلِكَ شَيْءٌ فَاجْلِسْ لَعَلَّ اللَّهَ يُفَرِّجَ عَنْكَ بَعْضُ أَصْحَابِ مُحَمَّدٍ ص إِذَا أَمِيرُ الْمُؤْمِنِينَ ع قَدْ أَقْبَلَ وَ الْحُسَيْنُ ع يَتْلُوهُ فَقَالَ عُمَرُ يَا أَعْرَابِيُّ هَذَا عَلَيٌّ بَنُ أَبِي طَالِبٍ ع فَدُونَكَ وَ مَسْأَلَتَكَ فَقَامَ الْأَعْرَابِيُّ وَ سَأَلَهُ

He said, 'And presently there is nothing with me regarding that, so be seated, perhaps Allah<sup>azwj</sup> would Relieve you with one of the companions of Muhammad<sup>saww</sup>'. And there was Amir Al-Momineen<sup>asws</sup> coming over, and Al-Husayn<sup>asws</sup> was following him<sup>asws</sup>. Umar said, 'This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he<sup>asws</sup> is for you and your issue'. The Bedouin stood up and asked him<sup>asws</sup>.

فَقَالَ عَلِيُّ ع يَا أَعْرَابِيُّ سَلْ هَذَا الْعُلَامَ عِنْدَكَ يَعْنِي الْحُسَيْنَ فَقَالَ الْأَعْرَابِيُّ إِنَّمَا يُحِيلُنِي كُلُّ وَاحِدٍ مِنْكُمْ عَلَى الْآخَرِ فَأَشَارَ النَّاسُ إِلَيْهِ وَجَحَكَ هَذَا ابْنُ رَسُولِ اللَّهِ فَاسْأَلَهُ فَقَالَ الْأَعْرَابِيُّ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي خَرَجْتُ مِنْ بَيْتِي حَاجًّا وَ قَصَّ عَلَيْهِ الْقِصَّةَ

Ali<sup>asws</sup> said: 'O Bedouin! Ask this boy in your presence' – meaning Al-Husayn<sup>asws</sup>. 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<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! So, ask him'. The Bedouin said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I came out from my house as a pilgrim' – and he narrated the story to him<sup>asws</sup>.

فَقَالَ لَهُ الْحُسَيْنُ أَلَيْكَ إِلٍ قَالَ نَعَمْ قَالَ خُذْ بَعْدَ الْبَيْضِ الَّذِي أَصَبْتَ نَوْقًا فَاضْرِبْهَا بِالْمُحْوَلَةِ فَمَا فَصَلْتَ فَاهْدِهَا إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَقَالَ عُمَرُ يَا حُسَيْنُ النَّوْقُ يُزْلَقُ فَقَالَ الْحُسَيْنُ يَا عُمَرُ إِنَّ الْبَيْضَ يَمُوتُ فَقَالَ صَدَقْتَ وَ بَرَرْتَ

Al-Husayn<sup>asws</sup> said to him: 'Are there camels for you?' He said, 'Yes'. He<sup>asws</sup> 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<sup>azwj</sup>'. Umar Bin Al-Khattab said, 'O Husayn<sup>asws</sup>! The she-camels (sometimes) miscarry!' Al-Husayn<sup>asws</sup> said: 'O Umar! The eggs get spoilt'. He said, 'You<sup>asws</sup> speak the truth and have justified'.

فَقَامَ عَلِيُّ ع وَ ضَمَّهُ إِلَى صَدْرِهِ وَ قَالَ دُرَيْتُهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

<sup>230</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 11



Ali<sup>-asws</sup> stood up and hugged him<sup>-asws</sup> to his<sup>-asws</sup> chest and said: **'Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]'**.<sup>231</sup>

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَبِي الْأَزْهَرِ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: قَالَ رَجُلٌ لِلْحُسَيْنِ ع إِنَّ فِيكَ كِبْرًا فَقَالَ كُلُّ الْكِبَرِ لِلَّهِ وَحْدَهُ وَ لَا يَكُونُ فِي غَيْرِهِ قَالَ اللَّهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ.

(The books) 'Kanz Jamie Al Fawaid', and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abu Al Azhar, from Al Zubeyr Bin Bakkr, from one of his companions who said,

'A man said to Al-Husayn<sup>-asws</sup>, 'There is greatness in you<sup>-asws</sup>!' He<sup>-asws</sup> said: 'All Greatness is for Allah<sup>-azwj</sup> Alone, and cannot happen to be in someone else. Allah<sup>-azwj</sup> the Exalted Says: **And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]**''.<sup>232</sup>

14- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الرَّيَّانِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمْ يَرْضَعْ الْحُسَيْنُ مِنْ فَاطِمَةَ ع وَ لَا مِنْ أُتَيْتَى بِهِ النَّبِيِّ ص فَبَضَعَ إِيَّاهُ فِي فِيهِ فَيَمَصُّ مِنْهَا مَا يَكْفِيهِ الْيَوْمَيْنِ وَ الثَّلَاثَ فَتَبَتْ لَحْمًا لِلْحُسَيْنِ ع مِنْ لَحْمِ رَسُولِ اللَّهِ وَ دَمِهِ وَ لَمْ يُولَدْ لِسِنَةِ أَشْهُرٍ إِلَّا عِيسَى ابْنُ مَرْيَمَ وَ الْحُسَيْنُ بْنُ عَلِيٍّ ع.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from a man from our companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> neither fed from (Syeda) Fatima<sup>-asws</sup> nor from any female. They used to come with him<sup>-asws</sup> to the Prophet<sup>-saww</sup>, he<sup>-saww</sup> would place his<sup>-saww</sup> thumb in his<sup>-asws</sup> mouth, and it would flow from it what would suffice him<sup>-asws</sup> for two days and three. The flesh of Al-Husayn<sup>-asws</sup> grew from the flesh of Rasool-Allah<sup>-saww</sup> and so did his<sup>-asws</sup> blood, and no one was born at six months except Isa Bin Maryam<sup>-as</sup> and Al-Husayn Bin Ali<sup>-asws</sup>'.<sup>233</sup>

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع أَنَّ النَّبِيَّ كَانَ يُؤْتَى بِهِ الْحُسَيْنُ فَيُلْقِمُهُ لِسَانَهُ فَيَمَصُّهُ فَيَجْتَرِي بِهِ وَ لَمْ يَرْضَعْ مِنْ أُتَيْتَى.

And in another report –

'From Abu Al-Hassan Al-Reza<sup>-asws</sup>: 'They used to bring Al-Husayn<sup>-asws</sup> to the Prophet<sup>-saww</sup>. He<sup>-saww</sup> would feed him<sup>-asws</sup> (through) his<sup>-saww</sup> tongue. He<sup>-asws</sup> would suck it and would be sufficed by it, and he<sup>-asws</sup> did not get feed from any female''.<sup>234</sup>

15- قب، المناقب لابن شهر آشوب وُلِدَ الْحُسَيْنُ ع- عَامَ الْخَنْدَقِ بِالْمَدِينَةِ يَوْمَ الْخَمِيسِ أَوْ يَوْمَ الثَّلَاثِ لِحَمْسٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةِ أَرْبَعٍ مِنْ الْهِجْرَةِ بَعْدَ أَخِيهِ بِعَشْرَةِ أَشْهُرٍ وَ عِشْرِينَ يَوْمًا

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

<sup>231</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 12

<sup>232</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 13

<sup>233</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 14 a

<sup>234</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 14 b

'Al-Husayn<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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<sup>-asws</sup> brother<sup>-asws</sup> by ten months and twenty days.

وَرُوي أَنَّهُ لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ أَخِيهِ إِلَّا الْحَمْلُ وَالْحَمْلُ سَنَةً أَشْهُرٍ عَاشَ مَعَ جَدِّهِ سَنَتَيْنِ وَأَشْهُرًا وَقَدْ كَمَلَ عُمُرُهُ خَمْسِينَ وَ يُقَالُ كَانَ عُمُرُهُ سَبْعًا وَ خَمْسِينَ سَنَةً وَ خَمْسَةَ أَشْهُرٍ وَ يُقَالُ سِتٌّ وَ خَمْسُونَ سَنَةً وَ خَمْسَةَ أَشْهُرٍ وَ يُقَالُ ثَمَانٌ وَ خَمْسُونَ

And it is reported that there did not happen between him<sup>-asws</sup> and his<sup>-asws</sup> brother<sup>-asws</sup> except one pregnancy, and the pregnancy is of nine months, and of six months. He<sup>-asws</sup> lived with his<sup>-asws</sup> grandfather<sup>-saww</sup> for six years and (some) months, and his<sup>-asws</sup> complete age was fifty years. And it is said his<sup>-asws</sup> 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.

وَمُدَّةُ خِلَافَتِهِ خَمْسَ سِنِينَ وَأَشْهُرًا فِي آخِرِ مُلْكٍ مُعَاوِيَةَ وَأَوَّلِ مُلْكٍ يَزِيدَ قَتَلَهُ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ وَ حَوْلِيُّ بْنُ يَزِيدَ الْأَصْبَحِيُّ وَ اجْتَرَّ رَأْسَهُ سِنَانُ بْنُ أَنَسٍ التَّحِيَّيُّ وَ يَثْمُرُ بْنُ ذِي الْجَوْشَنِ وَ سَلَبَ جَمِيعَ مَا كَانَ عَلَيْهِ إِسْحَاقُ بْنُ حَيَّوَةَ الْخَضْرَمِيُّ وَ أَمِيرُ الْجَيْشِ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ

And the period of his<sup>-asws</sup> 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<sup>-la</sup>. Umar Bin Sa'ad Bin Abu Waqqas and Khowly Bin Yazeed Al-Asbahy killed him<sup>-asws</sup> and, and he<sup>-asws</sup> was beheaded by Sinan Bin Anas Al-Nakhaie and Shimr Bin Zil Jowshan, and he<sup>-asws</sup> was stripped of the entirety of whatever was upon him<sup>-asws</sup> by Is'haq Bin Haywah Al-Hazramiy and the commander of the army Ubeydullah Bin Ziyad.

وَجَهَّ بِهٖ يَزِيدُ بْنُ مُعَاوِيَةَ وَ مَضَى قَتِيلًا يَوْمَ عَاشُورَاءَ وَ هُوَ يَوْمُ السَّبْتِ الْعَاشِرُ مِنَ الْمُحَرَّمِ قَبْلَ الزَّوَالِ وَ يُقَالُ يَوْمَ الْجُمُعَةِ بَعْدَ صَلَاةِ الظُّهْرِ وَ قِيلَ يَوْمَ الْإِثْنَيْنِ يَطْفِ كَرْبَلَاءَ بَيْنَ نَبْنَوَى وَ الْعَاظِرِيَّةِ مِنْ قُرَى النَّهْرَيْنِ بِالْعِرَاقِ - سَنَةً سِتِّينَ مِنَ الْهِجْرَةِ وَ يُقَالُ سَنَةً إِحْدَى وَ سِتِّينَ وَ دُفِنَ بِكَرْبَلَاءَ مِنْ عَرَبِيِّ الْقُرَاتِ.

(Imam<sup>-asws</sup>'s) head was sent to Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, and he<sup>-asws</sup> 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<sup>-asws</sup> was buried at Karbala from the west of Euphrates".<sup>235</sup>

قَالَ الشَّيْخُ الْمُفِيدُ فَأَمَّا أَصْحَابُ الْحُسَيْنِ ع فَإِنَّهُمْ مَدْفُونُونَ حَوْلَهُ وَ لَسْنَا نَحْصِلُ لَهُمْ أَجْدَانًا وَ الْخَائِرُ مُحِيطٌ بِهِمْ.

Al-Sheykh Al-Mufeed said, 'As for the companions of Al-Husayn<sup>-asws</sup>, they are buried around him<sup>-asws</sup>, and we cannot find any graves being for them, and there is confusion surrounding them".<sup>236</sup>

وَ ذَكَرَ الْمُؤْتَضَى فِي بَعْضِ مَسَائِلِهِ أَنَّ رَأْسَ الْحُسَيْنِ ع رُذِّ إِلَى بَدَنِيهِ بِكَرْبَلَاءَ مِنَ الشَّامِ وَ ضُمَّ إِلَيْهِ وَ قَالَ الطُّوسِيُّ وَ مِنْهُ زِيَارَةُ الْأَرْبَعِينَ.

And Al Murtaza has mentioned regarding one of his questions –

<sup>235</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 15 a

<sup>236</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 15 b

‘The head of Al-Husayn<sup>-asws</sup> was returned to his<sup>-asws</sup> body at Karbala from Syria and connected to it’. And Al-Tusi said (so as well), from him is Ziyarat Al-Arbaeen”<sup>.237</sup>

وَرَوَى الْكُلَيْنِيُّ فِي ذَلِكَ رَوَايَتَيْنِ إِحْدَاهُمَا عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنِ الصَّادِقِ ع أَنَّهُ مَدْفُونٌ بِجَنْبِ أَمِيرِ الْمُؤْمِنِينَ وَ الْآخَرَى عَنْ يَزِيدَ بْنِ عَمْرٍو بْنِ طَلْحَةَ عَنِ الصَّادِقِ ع أَنَّهُ مَدْفُونٌ بِظَهْرِ الْكُوفَةِ دُونَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع.

And it is reported by Al Kulayni –

‘Regarding that there are two reports, one of them from Aban Bin Taghlib from Al-Sadiq<sup>-asws</sup> that it (head) is buried by the side of Amir Al-Momineen<sup>-asws</sup>, and the other from Yazeed Bin Amor Bin Talha, from Al-Sadiq<sup>-asws</sup> that it has been buried at the back of Al-Kufa besides the grave of Amir Al-Momineen<sup>-asws</sup>’.

وَمِنْ أَصْحَابِهِ عَبْدُ اللَّهِ بْنُ يَقْطَرٍ رَضِيَ عَنْهُ وَ كَانَ رَسُولُهُ رُمِيَ بِهِ مِنْ فَوْقِ الْقَصْرِ بِالْكُوفَةِ وَ أَنَسُ بْنُ الْحَارِثِ الْكَاهِلِيُّ وَ أَسْعَدُ الشَّامِيُّ – عَمْرُو بْنُ ضُبَيْعَةَ رُمِيَ عَنْ يَزِيدَ بْنِ عَمْرٍو رَضِيَ عَنْهُ – عَبْدُ اللَّهِ بْنُ عَبْدِ رَبِّهِ الْحَزْرَجِيُّ سَيْفُ بْنُ مَالِكٍ – شَيْبُ بْنُ عَبْدِ اللَّهِ التَّهْمَلِيُّ صِرْعَامَةُ بْنُ مَالِكٍ – عَفْبَةُ بْنُ سَمْعَانَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ – الْمِنْهَالُ بْنُ عَمْرٍو الْأَسَدِيُّ الْحِجَاجِيُّ بْنُ مَالِكٍ – بِشْرُ بْنُ غَالِبٍ عِمْرَانُ بْنُ عَبْدِ اللَّهِ الْحِزَاعِيُّ.

And from his companions was Abdullah Bin Yaqtar, his<sup>-asws</sup> brother by feeding, and he was his<sup>-asws</sup> 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 Rabbih Al-Khazrajy 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”<sup>.238</sup>

16- أَقُولُ قَالَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ كَانَ مَوْلِدُهُ ع لِحَمْسِ خَلَوْنَ مِنْ شَعْبَانَ سَنَةِ أَرْبَعٍ مِنَ الْهِجْرَةِ وَ قُتِلَ يَوْمَ الْجُمُعَةِ لِعَشْرِ خَلَوْنَ مِنَ الْمُحَرَّمِ سَنَةِ إِحْدَى وَ سِتِّينَ وَ لَهُ سِتٌّ وَ خَمْسُونَ سَنَةً وَ شَهْوَرٌ وَ قِيلَ قُتِلَ يَوْمَ السَّبْتِ رُويَ ذَلِكَ عَنْ أَبِي نُعَيْمٍ الْفَضْلِيِّ بْنِ دُكَيْنٍ.

I (Majlisi) am saying, ‘Abu Al Faraj said in (the book) ‘Al Maqatil’ –

‘His<sup>-asws</sup> birth was on five (days) vacant from Shaban of the year four from the Emigration, and he<sup>-asws</sup> was killed on the day of Friday of tenth vacant from Al-Muhammar of the year sixty-one, and for him<sup>-asws</sup> fifty-six years and (some) month. And it is said he<sup>-asws</sup> was killed on the day of Saturday. That is reported from Abu Nueym Al-Fazl Bin Dukeyn”<sup>.239</sup>

– وَ الَّذِي ذَكَرْنَاهُ أَوَّلًا أَصَحُّ فَأَمَّا مَا تَقُولُهُ الْعَامَّةُ مِنْ أَنَّهُ قُتِلَ يَوْمَ الْإِنْتَنِ فَبَاطِلٌ هُوَ شَيْءٌ قَالُوهُ بِلَا رَوَايَةٍ

Note: ‘And that which we mentioned at first is most correct. As for what the general Muslims are saying that he<sup>-asws</sup> was killed on the day of Monday, it is false. It is something they are saying without any (supporting) reports.

<sup>237</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 15 c

<sup>238</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 15 d

<sup>239</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 16 a

وَكَانَ أَوَّلَ الْمُحَرَّمِ الَّذِي قُتِلَ فِيهِ يَوْمَ الْأَرْبَعَاءِ أَخْرَجَنَا ذَلِكَ بِالْحِسَابِ الْهِنْدِيِّ مِنْ سَائِرِ الزِّيَجَاتِ وَ إِذَا كَانَ ذَلِكَ كَذَلِكَ فَلَيْسَ يَجُوزُ أَنْ يَكُونَ الْيَوْمُ الْعَاشِرُ مِنَ الْمُحَرَّمِ يَوْمَ الْإِثْنَيْنِ قَالَ أَبُو الْفَرَجِ وَ هَذَا دَلِيلٌ صَحِيحٌ وَاضِحٌ تَنْصَافُ إِلَيْهِ الرَّوَايَةُ.

And it was the first of Al-Muharram in which he<sup>-asws</sup> 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 Muharram be on the day of Monday. Abu Al Faraj said, 'And this is evidence is correct, clear, the reports contradicting to it'.

وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع قُتِلَ وَ لَهُ ثَمَانٌ وَ خَمْسُونَ سَنَةً.

And it is reported by Sufyan Al Sowry,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was killed, and for him<sup>-asws</sup> were fifty-eight years".<sup>240</sup>

17- **ختص، الإختصاص** أصحاب الحسين ع جميع من استشهد معه و من أصحاب أمير المؤمنين ع حبيب بن مظهر - ميثم التمار رشيد الهجري - سليم بن قيس الهلالي أبو صادق أبو سعيد عقيصا.

(The book) 'Al Ikhtisas' –

'The companions of Al-Husayn<sup>-asws</sup>, the entirety of the ones martyred with him<sup>-asws</sup>, from the companions of Amir Al-Momineen<sup>-asws</sup> were Habeeb Bin Muzahir, Meesam Al-Tammar, Rusheyd Al-Hajary, Suleym Bin Qays Al-Hilali, Abu Sadiq, Abdu Saeed Aqeysa".<sup>241</sup> (This is not a Hadith)

18- **عم، إعلام الوری** وُلِدَ ع بِالْمَدِينَةِ يَوْمَ الثَّلَاثَةِ وَ قِيلَ يَوْمَ الْخَمِيسِ لِثَلَاثِ خَلَوْنَ مِنْ شَعْبَانَ وَ قِيلَ لِحَمْسِ خَلَوْنَ مِنْهُ سَنَةً أَرْبَعٍ مِنَ الْهِجْرَةِ وَ قِيلَ وُلِدَ آخِرَ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ مِنَ الْهِجْرَةِ

(The book) 'I'lam Al Wara' –

'He<sup>-asws</sup> was blessed to (his<sup>-asws</sup> parents<sup>-asws</sup>) 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<sup>-asws</sup> was born at the end of the month of Rabbi-Al Awwal of the year three from the Emigration.

وَ عَاشَ سَبْعًا وَ خَمْسِينَ سَنَةً وَ خَمْسَةَ أَشْهُرٍ كَانَ مَعَ رَسُولِ اللَّهِ ص سَبْعَ سِنِينَ وَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع سَبْعًا وَ ثَلَاثِينَ سَنَةً وَ مَعَ أَخِيهِ الْحَسَنِ ع سَبْعًا وَ أَرْبَعِينَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ عَشْرَ سِنِينَ وَ أَشْهُرًا.

And he<sup>-asws</sup> lived for fifty-seven years and five months – with Rasool-Allah<sup>-saww</sup> were seven years, and with Amir Al-Momineen<sup>-asws</sup> were thirty-seven years, and with his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> were fourteen years, and the period of his<sup>-asws</sup> caliphate (Imamate) was ten years and (some) months".<sup>242</sup>

<sup>240</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 16 b

<sup>241</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 17

<sup>242</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 18

19- كشف، كشف الغمة قَالَ كَمَالُ الدِّينِ بَنُو طَلْحَةَ وَلِدَ عِ بِالْمَدِينَةِ - لِحَمْسٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةَ أَرْبَعٍ مِنَ الْهِجْرَةِ عَلِقَتِ الْبُتُولُ عِ بِهِ بَعْدَ أَنْ وَلَدَتْ أَخَاهُ الْحُسَيْنَ عِ بِخَمْسِينَ لَيْلَةً وَكَذَلِكَ قَالَ الْحَافِظُ الْجَنَابِزِيُّ

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

'He<sup>-asws</sup> was blessed to (his<sup>-asws</sup> parents<sup>-asws</sup>) at Al-Medina on five (days ) vacant from Shaban of the year four from the Emigration. Al-Batoul (Fatima<sup>-asws</sup>) was blessed with him<sup>-asws</sup> after his<sup>-asws</sup> brother<sup>-asws</sup>, and like that is what is said by Al-Hafi Al-Janabizy.

وَقَالَ كَمَالُ الدِّينِ كَانَ انْتِقَالُهُ إِلَى دَارِ الْآخِرَةِ فِي سَنَةِ إِحْدَى وَ سِتِّينَ مِنَ الْهِجْرَةِ فَتَكُونُ مُدَّةُ عُمُرِهِ سِتًّا وَ خَمْسِينَ سَنَةً وَ أَشْهُرًا كَانَ مِنْهَا مَعَ جَدِّهِ رَسُولِ اللَّهِ صِ سِتَّ سِنِينَ وَ شَهْرًا وَ كَانَ مَعَ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِ ثَلَاثِينَ سَنَةً بَعْدَ وَفَاةِ النَّبِيِّ صِ وَ كَانَ مَعَ أَخِيهِ الْحُسَيْنِ بَعْدَ وَفَاةِ أَبِيهِ عِ عَشْرَ سِنِينَ وَ بَقِيَ بَعْدَ وَفَاةِ أَخِيهِ الْحُسَيْنِ عِ إِلَى وَقْتِ مَقْتَلِهِ عَشْرَ سِنِينَ.

And Kamal Al-Deen said, 'His<sup>-asws</sup> transfer to the house of the Hereafter was during the year sixty-one from the Emigration, so the period of his<sup>-asws</sup> age becomes fifty-six years and (some) months. From these, with his<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, were six years and (some) months, and with his<sup>-asws</sup> father<sup>-asws</sup> Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> were thirty years after the expiry of the Prophet<sup>-saww</sup>, and with his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> after the expiry of his<sup>-asws</sup> father<sup>-asws</sup> were ten years, and he<sup>-asws</sup> remained after the expiry of his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> up to the time of his<sup>-asws</sup> being killed, ten years".<sup>243</sup>

وَقَالَ ابْنُ الْخَشَّابِ حَدَّثَنَا حَرْبٌ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عِ قَالَ: مَضَى أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ أُمُّهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ هُوَ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً فِي عَامِ السِّتِّينَ مِنَ الْهِجْرَةِ فِي يَوْمِ عَاشُورَاءَ

And Ibn Al Khashab said, 'It is narrated to us by Harb, by his chain,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: 'Abu Abdullah Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, his<sup>-asws</sup> mother<sup>-asws</sup> is Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them all, passed away and he<sup>-asws</sup> was fifty-seven years, in the year sixty from the Emigration, on the Day of Ashura.

كَانَ مُقَامُهُ مَعَ جَدِّهِ رَسُولِ اللَّهِ صِ سَبْعَ سِنِينَ إِلَّا مَا كَانَ بَيْنَهُ وَ بَيْنَ أَبِي مُحَمَّدٍ وَ هُوَ سَبْعَةُ أَشْهُرٍ وَ عَشْرَةُ أَيَّامٍ وَ أَقَامَ مَعَ أَبِيهِ عِ ثَلَاثِينَ سَنَةً وَ أَقَامَ مَعَ أَبِي مُحَمَّدٍ عَشْرَ سِنِينَ وَ أَقَامَ بَعْدَ مُضِيِّ أَخِيهِ الْحُسَيْنِ عِ عَشْرَ سِنِينَ فَكَانَ عُمُرُهُ سَبْعًا وَ خَمْسِينَ سَنَةً إِلَّا مَا كَانَ بَيْنَهُ وَ بَيْنَ أَخِيهِ مِنَ الْحَمْلِ

His<sup>-asws</sup> stay with his<sup>-asws</sup> grandfather<sup>-saww</sup> was seven years, except what was between him<sup>-asws</sup> and Abu Muhammad<sup>-asws</sup>, and it was seven months and ten days; and his<sup>-asws</sup> stay with his<sup>-asws</sup> father<sup>-asws</sup> was thirty years, and his<sup>-asws</sup> stay with Abu Muhammad<sup>-asws</sup> was ten years, and his<sup>-asws</sup> stay after the passing away of his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> was ten years. Thus, his<sup>-asws</sup> age was fifty-seven years except what happened between him<sup>-asws</sup> and his<sup>-asws</sup> brother, of the pregnancy.

وَ قُبِضَ فِي يَوْمِ عَاشُورَاءَ فِي يَوْمِ الْجُمُعَةِ فِي سَنَةِ إِحْدَى وَ سِتِّينَ وَ يُقَالُ فِي يَوْمِ عَاشُورَاءَ يَوْمِ الْإِثْنَيْنِ وَ كَانَ بَقَاؤُهُ بَعْدَ أَخِيهِ الْحُسَيْنِ عِ إِحْدَى عَشْرَةَ سَنَةً.

<sup>243</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 a

And he<sup>-asws</sup> 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<sup>-asws</sup> remaining after his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> was eleven years”.<sup>244</sup>

وَقَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ - الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ أُمُّهُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وُلِدَ فِي لَيْلِ خُلُودٍ مِنْ شَعْبَانَ سَنَةِ أَرْبَعٍ مِنَ الْهَجْرَةِ وَ قُتِلَ بِالطَّيْفِ يَوْمَ عَاشُورَاءَ سَنَةِ إِحْدَى وَ سِتِّينَ وَ هُوَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً وَ سِتَّةَ أَشْهُرٍ.

And Al Hafiz Abdul Aziz said,

‘Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and his<sup>-asws</sup> mother<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> was blessed with him<sup>-asws</sup> during the second night of Shaban of the year four from the Emigration, and he<sup>-asws</sup> was killed at Al-Taff (Karbala) on the day of Ahura of the year sixty-one, and he<sup>-asws</sup> was fifty-five years and six months old”.<sup>245</sup>

أقول الأشهر في ولادته صلوات الله عليه أنه ولد لثلاث خلون من شعبان لما - رواه الشيخ في المصباح أنه خرج إلى القاسم بن العلا الهمداني وكيل أبي محمد ع أن مولانا الحسين ع ولد يوم الخميس لثلاث خلون من شعبان فصم و ادع فيه بهذا الدعاء و ذكر الدعاء..

I (Majlisi) am saying, ‘The most famous regarding his<sup>-asws</sup> being blessed, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> is that he<sup>-asws</sup> 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<sup>-saww</sup>, that our Master<sup>-asws</sup> Al-Husayn<sup>-asws</sup> 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”.<sup>246</sup>

ثم قال رحمه الله بعد الدعاء الثاني المروي عن الحسين قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ سُفْيَانَ الْبَزْؤَفَرِيَّ يَقُولُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَدْعُو بِهِ فِي هَذَا الْيَوْمِ وَ قَالَ هُوَ مِنْ أَدْعِيَةِ الْيَوْمِ الثَّالِثِ مِنْ شَعْبَانَ وَ هُوَ مَوْلِدُ الْحُسَيْنِ ع.

Then he, may Allah<sup>-azwj</sup> have Mercy on him, said after the supplication, the reported from about Al-Husayn<sup>-asws</sup>. Ibn Abbas said, ‘I heard Al-Husayn Bin Ali Bin Sufyan Al-Bazoufary saying, ‘I heard Abu Abdullah<sup>-asws</sup> supplicating in this day and he<sup>-asws</sup> said: ‘It is from the supplications of the third day from Shaban, and it is the blessed day of Al-Husayn<sup>-asws</sup>’.<sup>247</sup>

و قيل إنه ع ولد لخميس ليل خلون من شعبان لما رواه الشيخ أيضا في المصباح، عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لِحَمْسِ لَيَالٍ خُلُودٍ مِنْ شَعْبَانَ سَنَةِ أَرْبَعٍ خُلُودٍ مِنَ الْهَجْرَةِ.

And it is said, he<sup>-asws</sup> 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,

<sup>244</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 19 b

<sup>245</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 19 b

<sup>246</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 19 c

<sup>247</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 19 d

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘Al-Husayn Bin Ali<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) on two nights vacant from Shaban of the year four vacant from the Emigration’’.<sup>248</sup>

و قال رحمه الله في التهذيب ولد ع آخر شهر ربيع الأول سنة ثلاث من الهجرة.

And he, may Allah<sup>-azwj</sup> have Mercy on him, said in (the book) ‘Al Tahzeeb’ – He<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) at the end of the month Rabbi Al-Awaal of the year three from the Emigration’’.<sup>249</sup>

و قال الكليني قدس الله روحه ولد ع سنة ثلاث.

And Al-Kulayni, may Allah<sup>-azwj</sup> Sanctify his soul, said, ‘He<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) in year three’’.<sup>250</sup>

و قال الشهيد رحمه الله في الدروس ولد ع بالمدينة آخر شهر ربيع الأول سنة ثلاث من الهجرة و قيل يوم الخميس ثالث عشر شهر رمضان.

And the martyr, may Allah<sup>-azwj</sup> have Mercy on him, said in (the book) ‘Al Durous’ – He<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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’’.<sup>251</sup>

و قال المفيد لحمس خلون من شعبان سنة أربع.

And Al-Mufeed said, ‘Five (days) vacant from Shaban of the year four’’.<sup>252</sup>

و قال الشيخ ابن نما في مثير الأحزان ولد ع لحمس خلون من شعبان سنة أربع من الهجرة و قيل الثالث منه و قيل أواخر شهر ربيع الأول سنة ثلاث و قيل لحمس خلون من جمادى الأولى سنة أربع من الهجرة و كانت مدة حملته ستة أشهر و لم يولد لسته سواه و عيسى و قيل يحيى ع.

And the sheykh Ibn Nama said in (the book) ‘Maseyr Al Ahzaan’ –

‘He<sup>-asws</sup> was blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) 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<sup>-asws</sup> being blessed (to his<sup>-asws</sup> parents<sup>-asws</sup>) was of six months, and no one besides him<sup>-asws</sup> was born at six (months) besides him<sup>-asws</sup> and Isa<sup>-as</sup>. And it is said, Yahya<sup>-as</sup>’’.<sup>253</sup>

<sup>248</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 e

<sup>249</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 f

<sup>250</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 g

<sup>251</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 h

<sup>252</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 i

<sup>253</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 19 j



20- كَأ، الكافي العِدَّة عَنْ سَهْلٍ وَ عَلِيٍّ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ زِيَادِ بْنِ عِيسَى عَنْ عَامِرِ بْنِ السَّمُطِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَجُلًا مِنَ الْمُنَافِقِينَ مَاتَ فَخَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ ع بِمَشِيٍّ مَعَهُ فَلَقِيَهُ مَوْلًى لَهُ فَقَالَ لَهُ الْحُسَيْنُ أَيْنَ تَذْهَبُ يَا فَلَانُ

(The book) 'Al Kafi' – The number, from Sahl and Ali, from his father, altogether from Ibn Mahboub, from Ziyad Bin Isa, from Aamir Bin Al Simt,

'From Abu Abdullah<sup>-asws</sup>: 'A man from the hypocrites died. Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> came out walking with him. A friend of his<sup>-asws</sup> met him<sup>-asws</sup>. Al-Husayn<sup>-asws</sup> said to him: 'Where are you going, O so and so?'

قَالَ فَقَالَ لَهُ مَوْلَاهُ أَأُرِي مِنْ جَنَازَةِ هَذَا الْمُنَافِقِ أَنْ أَصْلِيَ عَلَيْهَا فَقَالَ لَهُ الْحُسَيْنُ ع انْظُرْ أَنْ تَقُومَ عَلَى يَمِينِي فَمَا تَسْمَعُنِي أَقُولُ فَقُلْ مِثْلَهُ

He (Abu Abdullah<sup>-asws</sup>) said: 'His<sup>-asws</sup> friend said: 'I am fleeing away from the funeral of this hypocrite having to Salat upon it'. Al-Husayn<sup>-asws</sup> said to him: 'Look and stand on my<sup>-asws</sup> right, so whatever you hear me<sup>-asws</sup> saying, then say the like of it'.

فَلَمَّا أَنْ كَبَّرَ عَلَيْهِ وَلِيُّهُ قَالَ الْحُسَيْنُ ع اللَّهُ أَكْبَرُ اللَّهُمَّ الْعَنْ فُلَانًا عَبْدَكَ أَلْفَ لَعْنَةٍ مُؤْتَلَفَةٍ غَيْرِ مُخْتَلَفَةٍ اللَّهُمَّ اخْرِ عَبْدَكَ فِي عِبَادِكَ وَ بِلَادِكَ وَ أَصْلِهِ حَرَّ نَارِكَ وَ أَذْفَهُ أَشَدَّ عَذَابِكَ فَإِنَّهُ كَانَ يَتَوَلَّى أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ.

When his friend exclaimed Takbeer upon him, Al-Husayn<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is the Greatest! O Allah<sup>-azwj</sup>! Curse Your<sup>-azwj</sup> so and so servant with a thousand Curses, combined, not differing. O Allah<sup>-azwj</sup>! Disgrace Your<sup>-azwj</sup> servant among Your<sup>-azwj</sup> servants and Your<sup>-azwj</sup> country, and Make him arrive to the heat of Your<sup>-azwj</sup> Fire, and Make him taste the severity of Your<sup>-azwj</sup> Punishment, for he used to befriend Your<sup>-azwj</sup> enemies, and was inimical to Your<sup>-azwj</sup> friends, and he hated the People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophet<sup>-sawwj</sup>!''<sup>254</sup>

21- كَأ، الكافي العِدَّة عَنْ سَهْلٍ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ مُثَنَّى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع جَالِسًا فَمَرَّتْ عَلَيْهِ جَنَازَةٌ فَقَامَ النَّاسُ حِينَ طَلَعَتِ الْجَنَازَةُ فَقَالَ الْحُسَيْنُ ع مَرَّتْ جَنَازَةُ يَهُودِيٍّ فَكَانَ رَسُولُ اللَّهِ ص عَلَى طَرِيقِهَا جَالِسًا فَكَرِهَ أَنْ تَعْلُو رَأْسُهُ جَنَازَةُ يَهُودِيٍّ فَقَامَ لِذَلِكَ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Abu Najran, from Musanna Al Hannat,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was seated, and a funeral passed by him<sup>-asws</sup>. The people stood up when the funeral emerged. Al-Husayn<sup>-asws</sup> said: 'The funeral of a Jew was passing by, and Rasool-Allah<sup>-saww</sup> was seated upon its path. He<sup>-saww</sup> dislike the head of the funeral of the Jew be higher, so he<sup>-saww</sup> stood up due to that''<sup>255</sup>

22- كَأ، الكافي عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ خَرَجَ مُغْتَمِرًا فَمَرَضَ فِي الطَّرِيقِ فَبَلَغَ عَلَيْهِ ع ذَلِكَ وَ هُوَ فِي الْمَدِينَةِ فَخَرَجَ فِي طَلَبِهِ فَأَذْرَكَهُ بِالسُّفْيَا وَ هُوَ مَرِيضٌ بِهَا

(The book) 'Al Kafi' – Ali, from his father, and Muhammad Bin Ismail, from Al Fazl, altogether from Ibn Abu Ueyr, and Safwan, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, went out to perform Umrah, and he<sup>-asws</sup> fell ill in the road. That reached Ali-

<sup>254</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 26 H 20

<sup>255</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, 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.

فَقَالَ يَا بُنَيَّ مَا تَشْتَكِي فَقَالَ أَشْتَكِي رَأْسِي فَدَعَا عَلِيًّا عَ بَدَنَةً فَتَحَرَّهَا وَ حَلَقَ رَأْسَهُ وَ رَدَّهُ إِلَى الْمَدِينَةِ فَلَمَّا بَرَأَ مِنْ وَجَعِهِ اعْتَمَرَ .

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".<sup>256</sup>

23- كَا، الكافي أَبُو الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي شَيْبَةَ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَضَبَ الْحُسَيْنُ ع بِالْحِنَاءِ وَ الْكَتَمِ.

(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".<sup>257</sup>

24- كَا، الكافي الْعِدَّةُ عَنِ الرَّهْطِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قُتِلَ الْحُسَيْنُ ع وَ هُوَ مُحْتَضِبٌ بِالْوَسْمَةِ.

(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".<sup>258</sup>

<sup>256</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 22

<sup>257</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 23

<sup>258</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 24

باب 27 احتجاجه صلوات الله عليه على معاوية و أوليائه لعنهم الله و ما جرى بينه و بينهم

## CHAPTER 27 – HIS<sup>-asws</sup> ARGUMENTATION, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AGAINST MUAWIYA AND HIS FRIENDS, MAY THE CURSE OF ALLAH<sup>-azwj</sup> BE UPON THEM, AND WHAT FLOWED BETWEEN HIM<sup>-asws</sup> AND THEM

1- قب، المناقب لابن شهر آشوب ج، الإحتجاج عن موسى بن عتبة أنه قال: لقد قيل لمعاوية إن الناس قد رموا أبصارهم إلى الحسين ع فلو قد أمرته يصعد المنبر فيخطب فإن فيه حصراً و في لسانه كلاله

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Ihtijaj' – From Musa Bin Uqba having said,

'It had been said to Muawiya, 'The people are shooting their glances to Al-Husayn<sup>-asws</sup>. If you could order him<sup>-asws</sup> to ascend the pulpit. He<sup>-asws</sup> would address, for there is limitation in him<sup>-asws</sup> and there is fatigue in his<sup>-asws</sup> tongue'.

فَقَالَ لَهُمْ مُعَاوِيَةُ قَدْ ظَنَنَّا ذَلِكَ بِالْحَسَنِ فَلَمْ يَزَلْ حَتَّى عَظُمَ فِي أَعْيُنِ النَّاسِ وَ فُضِّخْنَا فَلَمْ يَزَالُوا بِهِ حَتَّى قَالَ لِلْحُسَيْنِ ع يَا بَا عْبِدِ اللَّهَ لَوْ صَعِدْتَ الْمِنْبَرَ فَخَطَبْتَ

Muawiya said to them, 'We had been thinking that being with Al-Hassan<sup>-asws</sup>, but he<sup>-asws</sup> did not cease until the eyes of the people were determined regarding me, and he<sup>-asws</sup> exposed us'. But they did not cease with him until he said to Al-Husayn<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! If you<sup>-asws</sup> could ascend the pulpit and address'.

فَصَعِدَ الْحُسَيْنُ ع الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ صَلَّى عَلَى النَّبِيِّ ص فَسَمِعَ رَجُلًا يَقُولُ مَنْ هَذَا الَّذِي يَخْطُبُ

Al-Husayn<sup>-asws</sup> ascended the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>. Then he<sup>-asws</sup> sent Salawaat upon the Prophet<sup>-saww</sup>, and he<sup>-asws</sup> heard a man saying, 'Who is this one who is addressing?'

فَقَالَ الْحُسَيْنُ ع نَحْنُ جُزْءُ اللَّهِ الْعَالِيُونَ وَ عِتْرَةُ رَسُولِ اللَّهِ الْأَقْرَبُونَ وَ أَهْلُ بَيْتِهِ الطَّيِّبُونَ وَ أَحَدُ الثَّقَلَيْنِ الَّذِينَ جَعَلَنَا رَسُولُ اللَّهِ تَابِ كِتَابِ اللَّهِ تَبَارَكَ وَ تَعَالَى الَّذِي فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ - لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ

Al-Husayn<sup>-asws</sup> said: 'We<sup>-asws</sup> are the party of Allah<sup>-azwj</sup>, the overcoming, family of Rasool-Allah<sup>-azwj</sup>, the near ones, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, the goodly, and one of the two weighty things, those Rasool-Allah<sup>-saww</sup> had made us<sup>-asws</sup> to be second to the Book of Allah<sup>-azwj</sup> 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 فِي تَفْسِيرِهِ وَ لَا يُبْطِلُنَا تَأْوِيلُهُ بَلْ نَشِيعُ حَقَائِقَهُ فَأَطِيعُونَا فَإِنَّ طَاعَتَنَا مَفْرُوضَةٌ إِذْ كَانَتْ بِطَاعَةِ اللَّهِ وَ رَسُولِهِ مَقْرُونَةً

And the one who interprets against us<sup>-asws</sup> in his Tafseer, his interpretation would not slow us<sup>-asws</sup> down, but we<sup>-asws</sup> follow its realities, therefore obey us<sup>-asws</sup>, for obeying us<sup>-asws</sup> is an obligation, when it was paired with the obedience of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool-Allah<sup>-azwj</sup>.

قَالَ اللَّهُ عَزَّ وَجَلَّ- أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ وَ قَالَ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِيَ الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

Allah<sup>-azwj</sup> 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].**

وَ أَخَذَرْتُمْ الْإِصْغَاءَ إِلَى هُتُوفِ الشَّيْطَانِ بِكُمْ فَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ فَكُونُوا كَأُولِيَاءِ الَّذِينَ قَالَ لَهُمْ- لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِلَيَّ جَاؤَ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ إِلَيَّ تَبَيَّءُ مِنْكُمْ فَتَلَقَّوْنَ لِلْسَيْفِ صَرْبًا وَ لِلرِّمَاحِ وَرْدًا وَ لِلْعُمْدِ حُطْمًا وَ لِلسِّهَامِ غُرَضًا

And I<sup>-asws</sup> caution you all of listening to the calls of Satan<sup>-la</sup> to you, **he, for you all, is a Clarified enemy [2:168]**, for you will become like his<sup>-la</sup> friends, those he<sup>-la</sup> 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.

ثُمَّ لَا يَقْبَلُ مِنْ نَفْسٍ إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ مُعَاوِيَةُ حَسْبُكَ يَا بَا عَبْدِ اللَّهِ فَقَدْ أَبْلَغْتَ.

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<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>, for you<sup>-asws</sup> delivered'<sup>259</sup>.

2- قب، المناقب لابن شهر آشوب ج، الإحتجاج عن مُحَمَّدِ بْنِ السَّائِبِ أَنَّهُ قَالَ: قَالَ مَرْوَانُ بْنُ الْحَكَمِ يَوْمًا لِلْحُسَيْنِ بْنِ عَلِيٍّ ع لَوْ لَا فَخْرُكُمْ بِقَاطِمَةَ بِمَا كُنْتُمْ تَفْتَحُونَ عَلَيْنَا فَوُتِبَ الْحُسَيْنُ ع وَ كَانَ ع شَدِيدَ الْقُبْضَةِ فَقَبَضَ عَلَى حَلْقِهِ فَعَصَرَهُ وَ لَوَّى عِمَامَتَهُ عَلَى عُنُقِهِ حَتَّى غَشِيَ عَلَيْهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Ihtijaj' – From Muhammad Bin Al Sa'aib having said,

'One day Marwan Bin Al-Hakam (with great hostility) said to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'If you<sup>-asws</sup> could not pride with (Syeda) Fatima<sup>-asws</sup> with what you have been priding upon us'. Al-Husayn<sup>-asws</sup> leapt up, and he<sup>-asws</sup> was of strong grip. He<sup>-asws</sup> gripped upon his throat and squeezed it and twisted his turban in his neck until there was fainting upon him.

ثُمَّ تَرَكَهُ وَ أَقْبَلَ الْحُسَيْنُ ع عَلَى جَمَاعَةٍ مِنْ قُرَيْشٍ فَقَالَ أَنْشُدْكُمْ بِاللَّهِ إِلَّا صَدَقْتُمُونِي إِنْ صَدَقْتُ أ تَعْلَمُونَ أَنَّ فِي الْأَرْضِ حَبِيبَيْنِ كَانَا أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ مَيِّ وَ مِنْ أَحَبِّي أَوْ عَلَى ظَهْرِ الْأَرْضِ ابْنُ بَنْتِ نَبِيِّ غَيْرِي وَ غَيْرَ أَحَبِّي قَالُوا لَا

<sup>259</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 1

Then he<sup>-asws</sup> let him go, and Al-Husayn<sup>-asws</sup> faced towards a group of Quraysh. He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>, only ratify me<sup>-asws</sup> if I<sup>-asws</sup> spoke the truth! Do you know that in the earth there was no one more beloved to Rasool-Allah<sup>-azwj</sup> than me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>, or upon the surface of the earth any son of the daughter of any Prophet<sup>-saww</sup> apart from me<sup>-asws</sup> and my<sup>-asws</sup> brother<sup>-asws</sup>? They said, 'No'.

قَالَ وَ إِنِّي لَا أَعْلَمُ أَنَّ فِي الْأَرْضِ مَلْعُونٌ بَنَ مَلْعُونٍ غَيْرَ هَذَا وَ أَبِيهِ طَرِيدَ رَسُولِ اللَّهِ ص

He<sup>-asws</sup> said: 'And I<sup>-asws</sup> do not know of anyone in the earth who is an accursed son of an accursed than this one and his father, the one expelled by Rasool-Allah<sup>-azwj</sup>.

وَ اللَّهُ مَا بَيْنَ جَابَرْسَ وَ جَابَلَقَ أَخَذَهُمَا بِنَابِ الْمَشْرِقِ وَ الْأَخْرِ بِنَابِ الْمَغْرِبِ رَجُلَانِ مِمَّنْ يَنْتَحِلُ الْإِسْلَامَ أَعْدَى لِلَّهِ وَ لِرَسُولِهِ وَ لِأَهْلِ بَيْتِهِ مِنْكَ وَ مِنْ أَيْبِكَ إِذْ كَانَ وَ عَلَامَةُ قَوْلِي فِيكَ أَنَّكَ إِذَا غَضِبْتَ سَقَطَ رِدَاؤُكَ عَنْ مَنْكِبِكَ

By Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> and to His<sup>-azwj</sup> Rasool<sup>-saww</sup> and to the People<sup>-asws</sup> of his<sup>-saww</sup> Household, than you (Marwan) and your father (Al-Hakam), when you came into being, and a sign of my<sup>-asws</sup> words regarding you is that whenever you are angry, your robe falls off from your shoulders!'

قَالَ فَوَ اللَّهُ مَا قَامَ مَرْوَانُ مِنْ مَجْلِسِهِ حَتَّى غَضِبَ فَانْتَقَضَ وَ سَقَطَ رِدَاؤُهُ عَنْ عَاتِقِهِ.

He (the narrator) said, 'By Allah<sup>-azwj</sup>! Marwan did not stand up from his seat until he was angry, until his robe slipped and fell off from his shoulders"<sup>260</sup>.

3- شي، تفسير العياشي عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ مَرْوَانُ بْنُ الْحَكَمِ الْمَدِينَةَ قَالَ فَاسْتَلْقَى عَلَى السَّرِيرِ وَ نَمَّ مَوْئِلًا لِلْحُسَيْنِ ع فَقَالَ زِدُوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ أَلَا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

Tafseer Al Ayyashi – From Dawood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Marwan Bin Al-Hakam entered Al-Medina. He lied down upon the throne and got a slave of Al-Husayn<sup>-asws</sup> 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]**'.

قَالَ فَقَالَ الْحُسَيْنُ لِمَوْلَاهُ مَاذَا قَالَ هَذَا حِينَ دَخَلَ قَالَ اسْتَلْقَى عَلَى السَّرِيرِ فَقَرَأَ زِدُوا إِلَى اللَّهِ مَوْلَاهُمْ إِلَى قَوْلِهِ الْحَاسِبِينَ

He (Abu Abdullah<sup>-asws</sup>) said: 'Al-Husayn<sup>-asws</sup> said to his<sup>-asws</sup> 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]**'.

<sup>260</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 2

قَالَ فَقَالَ الْحُسَيْنُ ع نَعَمْ وَ اللَّهُ يُدْثُ أَنَا وَ أَصْحَابِي إِلَى الْجَنَّةِ وَ رُدُّهُ وَ أَصْحَابُهُ إِلَى النَّارِ.

He (Abu Abdullah<sup>-asws</sup>) said: 'Al-Husayn<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>! I<sup>-asws</sup> and my<sup>-asws</sup> companions would return to the Paradise, while he and his companions would return to the Fire".<sup>261</sup>

4- قب، المناقب لابن شهر آشوب عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ وَ الْحَاكِمُ وَ الْعَبَّاسُ قَالُوا خَطَبَ الْحُسَيْنُ ع عَائِشَةَ بِنْتُ عَثْمَانَ فَقَالَ مَرْوَانُ أَرْوَجُهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ ثُمَّ إِنَّ مُعَاوِيَةَ كَتَبَ إِلَى مَرْوَانَ وَ هُوَ غَامِلُهُ عَلَى الْحِجَازِ يَأْمُرُهُ أَنْ يَخْطُبَ - أُمُّ كُلْثُومٍ بِنْتُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ لِأَنَّهُ يَزِيدُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Abdul Malik Bin Umeyr, and Al Hakim and Al Abbas, they said,

'Al-Hassan<sup>-asws</sup> proposed to Ayesha Bint Usman, so Marwan said, 'Get her married to Abdullah Bin Al-Zubeyr'. Then Muawiya wrote to Marwan, and he was his office bearer upon Al-Hijaz, ordering him to propose to Umm Kulsoom daughter of Abdullah son of Ja'far<sup>-asws</sup> for his son Yazeed<sup>-la</sup>.

فَأَتَى عَبْدَ اللَّهِ بْنُ جَعْفَرٍ فَأَخْبَرَهُ بِذَلِكَ فَقَالَ عَبْدُ اللَّهِ إِنَّ أَمْرَهَا لَيْسَ إِلَيَّ إِنَّمَا هُوَ إِلَى سَيِّدِنَا الْحُسَيْنِ ع وَ هُوَ خَالَتُهَا فَأَخْبَرَ الْحُسَيْنَ بِذَلِكَ فَقَالَ أَسْتَحْيِيهِ اللَّهُ تَعَالَى اللَّهُمَّ وَفَّقْ لَهُدَى الْجَارِيَةِ رِضَاكَ مِنْ آلِ مُحَمَّدٍ

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<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and he<sup>-asws</sup> is her maternal uncle. So, Al-Husayn<sup>-asws</sup> was informed with that. He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall leave the choice to Allah<sup>-azwj</sup> the Exalted (Do Istikhaara). O Allah<sup>-azwj</sup>! Harmonise Your Pleasure for this girl from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>!'

فَلَمَّا اجْتَمَعَ النَّاسُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص أَقْبَلَ مَرْوَانُ حَتَّى جَلَسَ إِلَى الْحُسَيْنِ ع وَ عِنْدَهُ مِنَ الْجَلَّةِ وَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَنِي بِذَلِكَ وَ أَنْ أَجْعَلَ مَهْرَهَا حُكْمَ أَبِيهَا بِالْعِزِّ مَا بَلَغَ مَعَ صَلَاحٍ مَا بَيْنَ هَذَيْنِ الْحَيَيْنِ مَعَ قَضَاءِ دَيْنِهِ وَ اعْلَمْ أَنَّ مَنْ يَعْطِيكُمْ يَزِيدُ أَكْثَرَ مَنْ يَعْطِيهِ بِكُمْ وَ الْعَجَبُ كَيْفَ يُسْتَمَهَرُ يَزِيدُ وَ هُوَ كُفُو مَنْ لَا كُفُو لَهُ وَ بَوَاجِهِ يُسْتَنْسَى الْعَمَامُ فَرَدَّ خَيْرًا يَا أَبَا عَبْدِ اللَّهِ

When the people gathered in the Masjid of Rasool-Allah<sup>-saww</sup>, Marwan came until he sat next to Al-Husayn<sup>-asws</sup>, and in his<sup>-asws</sup> 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<sup>-la</sup> are more than the ones who are joyful with you all (clan of Hashim<sup>-as</sup>), and the surprise is how can one set a dower for Yazeed<sup>-la</sup>, and he<sup>-la</sup> is a match, one who has no match for him<sup>-la</sup>, and by his<sup>-la</sup> face, the clouds give rain. So, respond goodly, O Abu Abdullah<sup>-asws</sup>!'

فَقَالَ الْحُسَيْنُ ع الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَنَا لِنَفْسِهِ وَ ارْتَضَانَا لِدِينِهِ وَ اصْطَفَانَا عَلَى خَلْقِهِ إِلَى آخِرِ كَلَامِهِ

Al-Husayn<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Chose us<sup>-asws</sup> for Himself<sup>-azwj</sup>, and is Pleased with us<sup>-asws</sup> for His<sup>-azwj</sup> Religion, and has Chosen us<sup>-asws</sup> over His<sup>-azwj</sup> creatures' – up to the end of his<sup>-asws</sup> speech.

ثُمَّ قَالَ يَا مَرْوَانَ قَدْ قُلْتَ فَسَمِعْنَا أَمَّا قَوْلُكَ مَهْرُهَا حُكْمُ أَبِيهَا بِالْإِغَا مَا بَلَغَ فَلَعَمْرِي لَوْ أَرَدْنَا ذَلِكَ مَا عَدَوْنَا سُنَّةَ رَسُولِ اللَّهِ ص فِي بَنَاتِهِ وَ نِسَائِهِ وَ أَهْلِ بَيْتِهِ وَ هُوَ ثِنْتَا عَشْرَةَ أَوْفِيَّةً يَكُونُ أَرْبَعِمِائَةٍ وَ ثَمَانِينَ دِرْهَمًا

Then he<sup>-asws</sup> said: 'O Marwan! You have spoken and we have heard. As for your words that her dower is up to the decision of her father, it may reach whatever it reaches, so by my<sup>-asws</sup> life! If we were to want that, we would be away from the Sunnah of Rasool-Allah<sup>-saww</sup> regarding his<sup>-saww</sup> daughters and his<sup>-saww</sup> wives, and People<sup>-asws</sup> of his<sup>-saww</sup> Household, and it is twelve ounces, happening to be four hundred and eighty Dirhams.

وَ أَمَّا قَوْلُكَ مَعَ قَضَاءِ دَيْنِ أَبِيهَا فَمَتَى كُنَّ نِسَاؤُنَا يَفْضِيْنَ عَنَّا دُيُونَنَا

And as for your words, 'Along with paying off the debts of her father', so when did our women become paying off our debts?

وَ أَمَّا صَلَاحُ مَا بَيْنَ هَذَيْنِ الْحَيَيْنِ فَإِنَّا قَوْمٌ عَادَيْنَاكُمْ فِي اللَّهِ وَ لَمْ نَكُنْ نُصَالِحْكُمْ لِلدُّنْيَا فَلَعَمْرِي فَلَقَدْ أَعْيَا النَّسَبُ فَكَيْفَ السَّبَبُ

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<sup>-azwj</sup> and we will not become reconciling with you for the sake of the world. By my<sup>-asws</sup> life! We are conscious of the lineage, so how can there be the means?'

وَ أَمَّا قَوْلُكَ الْعَجَبُ لِيَزِيدَ كَيْفَ يُسْتَمْهَرُ فَقَدْ اسْتَمْهَرَ مَنْ هُوَ خَيْرٌ مِنْ يَزِيدَ وَ مِنْ أَبِي يَزِيدَ وَ مِنْ جَدِّ يَزِيدَ

And as for your words, 'The surprise for Yazeed<sup>-la</sup>, how one can one set dower for him<sup>-la</sup>', the ones better than Yazeed<sup>-la</sup> and better than his<sup>-la</sup> father, and his<sup>-la</sup> grandfather have been set dowries.

وَ أَمَّا قَوْلُكَ إِنَّ يَزِيدَ كَفُوٌ مَنْ لَا كَفُوَ لَهُ فَمَنْ كَانَ كَفُوهُ قَبْلَ الْيَوْمِ فَهُوَ كَفُوهُ الْيَوْمَ مَا زَادَتْهُ إِيمَارَتُهُ فِي الْكَفَاءَةِ شَيْئًا

And as for your words that Yazeed<sup>-la</sup> is such a match, one who there is no match for him<sup>-la</sup>, so the one who has been his<sup>-la</sup> match before today is his<sup>-la</sup> match today. His<sup>-la</sup> governance does not increase him<sup>-la</sup> anything regarding the match.

وَ أَمَّا قَوْلُكَ بِوَجْهِهِ يُسْتَسْقَى الْغَمَامُ فَإِنَّمَا كَانَ ذَلِكَ بِوَجْهِ رَسُولِ اللَّهِ ص

And as for your words, 'The clouds give rain by his<sup>-la</sup> face', so rather that is due to the face of Rasool-Allah<sup>-saww</sup>.

وَ أَمَّا قَوْلُكَ مَنْ يَعْطِيْنَا بِهِ أَكْثَرُ مِمَّنْ يَعْطِيْنَا بِنَا فَإِنَّمَا يَعْطِيْنَا بِهِ أَهْلُ الْجَهْلِ وَ يَعْطِيْنَا بِنَا أَهْلُ الْعَقْلِ



And as for your words that the ones being joyful with him<sup>la</sup> are more than the ones being joyful with us, so rather the ones being joyful with him<sup>la</sup> are the people of ignorance and the ones being joyful with us<sup>asws</sup> are the people of intellect’.

ثُمَّ قَالَ بَعْدَ كَلَامٍ فَاشْهَدُوا جَمِيعاً أَيُّ قَدْ زَوَّجْتُ أُمَّ كَلْتُومَ بِنْتَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ مِنْ ابْنِ عَمِّهَا الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرٍ عَلَى أَرْبَعِمِائَةٍ وَتَمَانِينَ دِرْهَمًا وَ قَدْ تَخَلَّطَهَا ضَيْعَتِي بِالْمَدِينَةِ

Then he<sup>asws</sup> said after a speech: ‘Be witnesses all of you! I<sup>asws</sup> am hereby getting Umm Kulsoom Bint Abdullah son of Ja’far<sup>asws</sup> 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<sup>asws</sup> have released for her my<sup>asws</sup> estate at Al-Medina!’

أَوْ قَالَ أَرْضِي بِالْعَقِيقِ وَ إِنَّ غَلَّتْهَا فِي السَّنَةِ ثَمَانِيَةُ آلَافٍ دِينَارٍ فَفِيهَا لَهَا عَنِّي إِنْ شَاءَ اللَّهُ

Or he<sup>asws</sup> said: ‘The land at Al-Aqeeq, and its yield during the year is eight thousand Dinars. So, in it would be their riches for them both, if Allah<sup>azwj</sup> so Desires’.

قَالَ فَتَغَيَّرَ وَجْهُ مَرْوَانَ وَ قَالَ عَدْرًا يَا بَنِي هَاشِمٍ تَأْتُونَ إِلَّا الْعَدَاوَةَ فَذَكَرَهُ الْحُسَيْنُ عَ حُطْبَةَ الْحَسَنِ عَائِشَةَ وَ فَعَلَهُ ثُمَّ قَالَ فَأَيْنَ مَوْضِعُ الْعَدْرِ يَا مَرْوَانُ

He (the narrator) said, ‘The face of Marwan changed, and he said, ‘O clan of Hashim<sup>as</sup>! You are refusing except the enmity’. Al-Husayn<sup>asws</sup> reminded him of the proposal of Al-Hassan<sup>asws</sup> to Ayesha (Bint Usman) and his own deed. Then he<sup>asws</sup> said: ‘So where is the place of betrayal, O Marwan?’

ثُمَّ إِنَّهُ كَانَ الْحُسَيْنُ عَ تَزَوَّجَ بِعَائِشَةَ بِنْتَ عُثْمَانَ.

Then, it was Al-Husayn<sup>asws</sup> who married with Ayesha Bint Usman’’.<sup>262</sup>

5- قب، المناقب لابن شهر آشوب محاسن البرقي قَالَ عَمْرُو بْنُ الْعَاصِ لِلْحُسَيْنِ عَ مَا بَالُ أَوْلَادِنَا أَكْثَرُ مِنْ أَوْلَادِكُمْ فَقَالَ ع-

بُعَاثُ الطَّيْرِ أَكْثَرُهَا فِرَاحًا- وَ أُمُّ الصَّغْرِ مِثْلَاتُ نَزْوَرٍ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Mahaasin’ of Al Barqy –

‘Amro Bin Al-Aas said to Al-Husayn<sup>asws</sup>, ‘What is the matter our children are more than your<sup>asws</sup> children?’ He<sup>asws</sup> said (a couplet): ‘The (small) blue-tit bird has a lot of chicks while the mother of the falcon is of few children’.

فَقَالَ مَا بَالُ الشَّيْبِ إِلَى شَوَارِبِنَا أَسْرَعَ مِنْهُ إِلَى شَوَارِبِكُمْ

He said, ‘What is the matter the grey hair to our moustaches is quicker than it is to your moustaches?’

<sup>262</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 4

فَقَالَ ع إِنَّ نِسَاءَكُمْ نِسَاءٌ بَحْرَةٌ فَإِذَا دَنَا أَحَدُكُمْ مِنْ امْرَأَتِهِ تَهَكَّنْهُ فِي وَجْهِهِ فَشَابَ مِنْهُ شَارِبُهُ

He<sup>-asws</sup> 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'.

فَقَالَ مَا بَالُ لِحَائِكُمْ أَوفَرُ مِنْ لِحَائِنَا فَقَالَ ع- وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِي خُبْتُ لَا يَخْرُجُ إِلَّا نَكِدًا

He said, 'What is the matter your beards are fuller than our beards?' He<sup>-asws</sup> 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]**'.

فَقَالَ مُعَاوِيَةُ يَحْيَى عَلَيْكَ إِلَّا سَكَتَ فَإِنَّهُ ابْنُ عَلِيٍّ بَنِي أَبِي طَالِبٍ

Muawiya said, 'By my right upon you! If you could only keep quiet, for he<sup>-asws</sup> is a son<sup>-asws</sup> of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَقَالَ ع-

وَ كَانَتْ التُّغْلُ لَهَا حَاضِرَةً-

أَنْ لَا لَهَا دُنْيَا وَ لَا آخِرَةٌ

إِنْ عَادَتِ الْعُقْرُبُ عُذْنَا لَهَا-

قَدْ عَلِمَ الْعُقْرُبُ وَ اسْتَيْقَنَتْ-

He<sup>-asws</sup> said (a couplet): '*If the scorpion returns, we<sup>-asws</sup> 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*'.<sup>263</sup>

6- قب، المناقب لابن شهر آشوب يُقَالُ دَخَلَ الْحُسَيْنُ ع عَلَى مُعَاوِيَةَ وَ عِنْدَهُ أَعْرَابِيٌّ يَسْأَلُهُ حَاجَةً فَأَمْسَكَ وَ تَشَاغَلَ بِالْحُسَيْنِ ع فَقَالَ الْأَعْرَابِيُّ لِيَعُضِ مَنْ حَضَرَ مِنْ هَذَا الَّذِي دَخَلَ قَالُوا الْحُسَيْنُ بْنُ عَلِيٍّ

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

'It is said that Al-Husayn<sup>-asws</sup> entered to see Muawiya and there was a Bedouin with him asking him for a need. He withheld and pre-occupied with Al-Husayn<sup>-asws</sup>. The Bedouin said to one of the ones present, 'Who is this one who has entered?' They said, 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.

فَقَالَ الْأَعْرَابِيُّ لِلْحُسَيْنِ ع أَسْأَلُكَ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ لَمَّا كَلَّمْتُهُ فِي حَاجَتِي فَكَلَّمَهُ الْحُسَيْنُ ع فِي ذَلِكَ فَقَضَى حَاجَتَهُ

The Bedouin said to Al-Husayn<sup>-asws</sup>, 'Shall I ask you<sup>-asws</sup>, O son<sup>-asws</sup> of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, will you<sup>-asws</sup> speak to him regarding my need?' Al-Husayn<sup>-asws</sup> spoke to him (Muawiya) regarding that and fulfilled his need.

فَقَالَ الْأَعْرَابِيُّ-

إِلَى أَنْ هَرَّهُ ابْنُ الرَّسُولِ-

أَتَيْتُ الْعَبْسِيَّ فَلَمْ يَجِدْ لِي-

<sup>263</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 5

وَمِنْ بَطْنِ الْمُطَهَّرَةِ الْبُتُولِ -  
كَمَا فَضَّلَ الرَّبِيعُ عَلَى الْمُحُولِ

هُوَ ابْنُ الْمُصْطَفَى كَرَمًا وَ جُودًا -  
وَ إِنَّ هَاشِمَ فَضْلًا عَلَيْكُمْ -

The Bedouin said (in prose), 'I came to the Syrian but he did not find (anything) for me, until the son<sup>-asws</sup> of the Rasool<sup>-saww</sup> shook him. He<sup>-asws</sup> is a son<sup>-asws</sup> of Al-Mustafa<sup>-saww</sup> in benevolence and generosity, and from the belly of the clean, the chaste, and for Hashim<sup>-as</sup> there is superiority upon you all, like what is the superiority of Al Rabie over Al Mahoul'.

فَقَالَ مُعَاوِيَةُ يَا أَعْرَابِي أُعْطِيتَ وَ تَمْدَحُهُ فَقَالَ الْأَعْرَابِيُّ يَا مُعَاوِيَةُ أُعْطِيتَنِي مِنْ حَقِّهِ وَ قَضَيْتَ حَاجَتِي بِقَوْلِهِ.

Muawiya said, 'O Bedouin! I gave you and you are praising him<sup>-asws</sup>?' The Bedouin said, 'O Muawiya! You gave me from his<sup>-asws</sup> right and fulfilled my need due to his<sup>-asws</sup> words'.<sup>264</sup>

الْعُقْدُ عَنِ الْأَنْدَلُسِيِّ دَعَا مُعَاوِيَةُ مَرْوَانَ بْنِ الْحَكَمِ فَقَالَ لَهُ أَشِيرَ عَلَيَّ فِي الْحُسَيْنِ فَقَالَ أَرَى أَنْ تُخْرِجَهُ مَعَكَ إِلَى الشَّامِ وَ تَقْطَعَهُ عَنْ أَهْلِ الْعِرَاقِ وَ تَقْطَعَهُمْ عَنْهُ

(The book) 'Al Uqad' – from Al Andalusy,

'Muawiya called Marwan Bin Al-Hakam. He said to him, 'Consult to me regarding Al-Husayn<sup>-asws</sup>'. He said, 'I view that you should take him<sup>-asws</sup> out with you to Syria and cut him<sup>-asws</sup> off from the people of Al-Iraq and cut them off from him<sup>-asws</sup>'.

فَقَالَ أَرَدْتُ وَ اللَّهُ أَنْ تَسْتَرِيحَ مِنْهُ وَ تَبْتَلِيَنِي بِهِ فَإِنْ صَبَرْتُ عَلَيْهِ صَبَرْتُ عَلَى مَا أَكْرَهُ وَ إِنْ أَسَأْتُ إِلَيْهِ قَطَعْتُ رَحْمَهُ

He said, 'By Allah<sup>-azwj</sup>! I want to be at rest from him<sup>-asws</sup> and you are trying me with him<sup>-asws</sup>. If I were to be patient upon him<sup>-asws</sup>, I would be patient upon what I dislike, and if I am evil to him<sup>-asws</sup>, I would cut off his<sup>-asws</sup> kinship'.

فَأَقَامَهُ وَ بَعَثَ إِلَى سَعِيدِ بْنِ الْعَاصِ فَقَالَ لَهُ يَا أَبَا عُثْمَانَ أَشِيرَ عَلَيَّ فِي الْحُسَيْنِ فَقَالَ إِنَّكَ وَ اللَّهُ مَا تَخَافُ الْحُسَيْنَ إِلَّا عَلَى مَنْ بَعْدَكَ وَ إِنَّكَ لَتُخْلِفُ لَهُ قَرْنًا إِنْ صَارَعَهُ لَيَصْرَعَنَّهُ وَ إِنْ سَابَقَهُ لَيَسْبِقَنَّهُ فَدَرِ الْحُسَيْنَ بِمَنْبِتِ النَّحْلَةِ يَشْرَبُ الْمَاءَ وَ يَصْعَدُ فِي الْهَوَاءِ وَ لَا يَبْلُغُ إِلَى السَّمَاءِ.

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<sup>-asws</sup>'. He said, 'By Allah<sup>-azwj</sup>! You don't have to fear Al-Husayn<sup>-asws</sup> except upon the one to come after you, and you should make caliph a peer to him<sup>-asws</sup>. If he<sup>-asws</sup> were to confront him, he would confront him<sup>-asws</sup>, and he<sup>-asws</sup> were to precede him, he would precede him<sup>-asws</sup>. Leave Al-Husayn<sup>-asws</sup> being at the meaning of the palm tree drinking the water and ascending in the air, and it cannot reach to the sky'.<sup>265</sup>

7- فر، تفسير فرات بن إبراهيم علي بن محمد بن محمد بن علي بن أبي الجارية و الأصمعي بن ثبالة الحنظلي قال لما كان مروان على المدينة خطب الناس فوقع في أمير المؤمنين علي بن أبي طالب ع قال فلما نزل عن المنبر أتى الحسين بن علي بن أبي طالب ع فقبل له إن مروان قد وقع في علي قال فما كان في المسجد الحسن قالوا بلى قال فما قال له شيئاً قالوا لا

<sup>264</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 6 a

<sup>265</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 6 b

Tafsseer Furaat Bin Ibrahim – Ali Bin Hamdoun, transmitting from Abu Al Jariya and Al Asbagh Bin Nubata Al Hanzaly who both said,

‘When Marwan was a governor upon Al-Medina, he addressed the people and spoke bad regarding Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. When he descended from the pulpit, they went to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. They said to him<sup>-asws</sup>, ‘Marwan has spoken bad regarding Ali<sup>-asws</sup>. He<sup>-asws</sup> said: ‘Wasn’t Al-Hassan<sup>-asws</sup> in the Masjid?’ They said, ‘Yes’. He<sup>-asws</sup> said: ‘He<sup>-asws</sup> did not say anything?’ They said, ‘No’.

قَالَ فَقَامَ الْحُسَيْنُ مُغَضَّباً حَتَّى دَخَلَ عَلَى مَرْوَانَ فَقَالَ لَهُ يَا ابْنَ الزَّرْقَاءِ وَ يَا ابْنَ آكِلَةِ الْقُمَّلِ أَنْتَ الْوَاقِعُ فِي عَلِيٍّ قَالَ لَهُ مَرْوَانُ إِنَّكَ صَبِيٌّ لَا عَقْلَ لَكَ

He (the narrator) said, ‘He<sup>-asws</sup> was angered until he<sup>-asws</sup> entered to see Marwan. He<sup>-asws</sup> said to him: ‘O son of the blue-eyed one! And O son of the lice-eater! You spoke bad regarding Ali<sup>-asws</sup>?’ Marwan said to him<sup>-asws</sup>, ‘You are a child, there is no intellect for you<sup>-asws</sup>’.

قَالَ فَقَالَ لَهُ الْحُسَيْنُ أَلَا أُخْبِرُكَ بِمَا فِيكَ وَ فِي أَصْحَابِكَ وَ فِي عَلِيٍّ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا فَذَلِكَ لِعَلِيٍّ وَ شِيعَتِهِ-

He (the narrator) said, ‘Al-Husayn<sup>-asws</sup> said to him: ‘Shall I<sup>-asws</sup> inform you with what is regarding you and your companions, and regarding Ali<sup>-asws</sup>? Allah<sup>-saww</sup> 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<sup>-asws</sup> and his<sup>-asws</sup> Shias.

فَإِنَّمَا يَسِّرْنَاهُ بِلسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ فَبَشِّرْ بِذَلِكَ النَّبِيُّ الْعَرَبِيُّ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ.

**But rather We have Eased it by your tongue to give the glad tidings to the pious with it [19:97].** The Prophet<sup>-saww</sup>, the Arabian, gave glad tidings of that to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, upon him<sup>-asws</sup> be the Salawaat and the greetings”<sup>266</sup>

8- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَرَزَمِيِّ قَالَ: اسْتَعْمَلَ مُعَاوِيَةُ مَرْوَانَ بْنَ الْحَكَمِ عَلَى الْمَدِينَةِ وَ أَمَرَهُ أَنْ يَفْرِضَ لِشَبَابِ قُرَيْشٍ فَفَرَضَ لَهُمْ

(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.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَتَيْتُهُ فَقَالَ مَا اسْمُكَ فَقُلْتُ عَلِيٌّ فَقَالَ عَلِيُّ وَ عَلِيٌّ مَا يُرِيدُ أَبُوكَ أَنْ يَدَعَ أَحَدًا مِنْ وَلَدِهِ إِلَّا سَمَّاهُ عَلِيًّا

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘I<sup>-asws</sup> went to him. He said, ‘What is your<sup>-asws</sup> name?’ I<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>’. He said, ‘What is the name of your<sup>-asws</sup> brother?’ I<sup>-asws</sup> said: ‘Ali<sup>-asws</sup>’.

<sup>266</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 7

He said, 'Ali and Ali! Didn't your<sup>-asws</sup> father<sup>-asws</sup> leave anyone from his<sup>-asws</sup> sons except he<sup>-asws</sup> named him as 'Ali'?

ثُمَّ فَرَضَ لِي فَرَجَعْتُ إِلَى أَبِي ع فَأَخْبَرْتُهُ فَقَالَ وَيْلِي عَلَى ابْنِ الزُّرْقَاءِ دَبَّاعَةِ الْأُذْمِ لَوْ وُلِدَ لِي مِائَةٌ لَأَخْبَيْتُ أَنْ لَا أُسَيِّي أَحَدًا مِنْهُمْ إِلَّا عَلِيًّا.

Then he obligated for me<sup>-asws</sup> and my<sup>-asws</sup> father<sup>-asws</sup>. So, I<sup>-asws</sup> informed him<sup>-asws</sup>. He<sup>-asws</sup> said: 'My<sup>-asws</sup> woe is upon the son of the blue-eyed one, the skin tanner! Even if one hundred sons were to be born for me<sup>-asws</sup>, I<sup>-asws</sup> would love not to name any one of them except as 'Ali'.<sup>267</sup>

9- كَش، رجال الكشي رَوَى أَنَّ مَرْوَانَ بْنَ الْحَكَمِ كَتَبَ إِلَى مُعَاوِيَةَ وَهُوَ عَامِلُهُ عَلَى الْمَدِينَةِ أَمَّا بَعْدُ فَإِنَّ عَفْرَو بْنَ عُثْمَانَ ذَكَرَ أَنَّ رِجَالًا مِنْ أَهْلِ الْعِرَاقِ وَوُجُوهَ أَهْلِ الْحِجَازِ يَخْتَلِفُونَ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَذَكَرَ أَنَّهُ لَا يَأْمَنُ وَثُوبَهُ وَ قَدْ بَحِثْتُ عَنْ ذَلِكَ فَبَلَغَنِي أَنَّهُ لَا يُرِيدُ الْخِلَافَ يَوْمَهُ هَذَا وَ لَسْتُ أَمِنُ أَنْ يَكُونَ هَذَا أَيْضًا لِمَا بَعْدَهُ فَأَكْتُبْتُ إِلَيْكَ بِرَأْيِكَ فِي هَذَا وَ السَّلَامُ

(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<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and he mentioned that he does not feel safe from his<sup>-asws</sup> pouncing, and I have investigated regarding that. It has reached me that he<sup>-asws</sup> does not want to oppose in this day of his<sup>-asws</sup>, and there isn't any safety that this may happen afterwards. So, write to me with your view regarding this. And the greetings'.

فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي وَ فَيَهْمْتُ مَا ذَكَرْتَ فِيهِ مِنْ أَمْرِ الْحُسَيْنِ فَإِيَّاكَ أَنْ تَعْرِضَ لِلْحُسَيْنِ فِي شَيْءٍ وَ انْتَرَكْتُ حُسَيْنًا مَا تَرَكْتُ فَإِنَّا لَا نُرِيدُ أَنْ نَعْرِضَ لَهُ فِي شَيْءٍ مَا وَفَى بَعِثْنَا وَ لَمْ يَنَازِعْنَا سُلْطَانَنَا فَارْكَضْ عَنْهُ مَا لَمْ يُبْدِ لَكَ صَفْحَتَهُ وَ السَّلَامُ

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<sup>-asws</sup>. Beware of objecting to Al-Husayn<sup>-asws</sup> regarding anything and leave alone Husayn<sup>-asws</sup> for as long as he<sup>-asws</sup> leaves you alone, for we do not want to object to him<sup>-asws</sup> regarding anything for as long as he<sup>-asws</sup> is loyal with our allegiance and do not dispute with us regarding our authority. So, lied in wait from him<sup>-asws</sup> for as long as his<sup>-asws</sup> actions are not manifested to you. And the greetings'.

وَ كَتَبَ مُعَاوِيَةُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع أَمَّا بَعْدُ فَقَدْ انْتَهَتْ إِلَيَّ أُمُورُ عَنْكَ إِنْ كَانَتْ حَقًّا فَقَدْ أَطْنُكَ تَرَكْتَهَا رَغْبَةً فَدَعَهَا وَ لَعَمْرُ اللَّهِ إِنْ مَنْ أَعْطَى اللَّهَ عَهْدَهُ وَ مِيثَاقَهُ لَجْدِيرٍ بِالْوَفَاءِ

And Muawiya wrote to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'As for after, matters from you<sup>-asws</sup> have ended up to me. It these were true, so I think you<sup>-asws</sup> have left it with a desire, so leave it. And by the Life of Allah<sup>-azwj</sup>! One who give Allah<sup>-azwj</sup> his pact and his covenant worthy with the loyalty.

فَإِنْ كَانَ الَّذِي بَلَغَنِي بَاطِلًا فَإِنَّكَ أَنْتَ أَعَزُّ النَّاسِ لِذَلِكَ وَ عِظْ نَفْسَكَ فَادْكُرْ وَ بَعْدِ اللَّهِ أَوفَ فَإِنَّكَ مَعِيَ مَا تُنْكِرُنِي أَنْكَرَكَ وَ مَعِيَ مَا تُكَذِّبُنِي أَكْذَكَ

<sup>267</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 8

So, if that which has reached me is false, then surely you<sup>-asws</sup> are the most isolated of the people for that. And preach to yourself<sup>-asws</sup> and remember, and be loyal with a pact of Allah<sup>-azwj</sup>, for when you<sup>-asws</sup> deny me, I shall deny you<sup>-asws</sup>, and when you<sup>-asws</sup> plot against me, I shall plot against you<sup>-asws</sup>.

فَاتَّقِ شَقَّ عَصَا هَذِهِ الْأُمَّةِ وَ أَنَّ يَرُدَّهُمُ اللَّهُ عَلَى يَدَيْكَ فِي فِتْنَةٍ فَقَدْ عَرَفْتَ النَّاسَ وَ بَلَّوْهُمْ فَانْظُرْ لِنَفْسِكَ وَ لِدِينِكَ وَ لِأُمَّةٍ مُحَمَّدٍ - وَ لَا يَسْتَحْفَتُكَ الشُّفَهَاءُ وَ الَّذِينَ لَا يَعْلَمُونَ

Fear of splitting the stick of this community, and if Allah<sup>-azwj</sup> were to Return them upon your<sup>-asws</sup> hand to be in Fitna, so you<sup>-asws</sup> have recognise for yourself<sup>-asws</sup> the people and their temptation, so look after yourself<sup>-asws</sup> and your<sup>-asws</sup> religion, and the community of Muhammad<sup>-saww</sup>, and do not let them underestimate you<sup>-asws</sup>, the foolish ones and those who do not know’.

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ كَتَبَ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ تَذَكُّرُ أَنَّهُ قَدْ بَلَغَكَ عَنِّي أُمُورٌ أَنْتَ لِي عَنْهَا رَاغِبٌ وَ أَنَا بِعَیْرِهَا عِنْدَكَ جَدِيرٌ فَإِنَّ الْحَسَنَاتِ لَا يَهْدِي لَهَا وَ لَا يُسَدِّدُ إِلَيْهَا إِلَّا اللَّهُ

When the letter arrived to Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, he<sup>-asws</sup> wrote to him: ‘As for after, your letter has reached me<sup>-asws</sup> mentioning that certain matters have reached you about me<sup>-asws</sup>, you want me<sup>-asws</sup> to turn away from these, and I<sup>-asws</sup> am worthy of being without these in your presence. The good deeds, none can guide to it nor hinder to it except Allah<sup>-azwj</sup>.

وَ أَمَّا مَا ذَكَرْتَ أَنَّهُ انْتَهَى إِلَيْكَ عَنِّي فَإِنَّهُ إِنَّمَا رَفَاهُ إِلَيْكَ الْمَلَأُفُونَ الْمَسْأُؤُونَ بِالنِّمِيمِ وَ مَا أُرِيدُ لَكَ حَرْباً وَ لَا عَلَيْكَ خِلَافاً وَ إِيَّاهُ اللَّهُ إِيَّيَ لَخَائِفٌ لِلَّهِ فِي تَرْكِ ذَلِكَ وَ مَا أَظُنُّ اللَّهَ رَاضِياً بِتَرْكِ ذَلِكَ وَ لَا عَازِراً بِدُونِ الْإِعْدَارِ فِيهِ إِلَيْكَ

And as for what you mentioned that it has ended up to you about me<sup>-asws</sup>, so it is rather the confrontationists, the walkers with the gossips have promoted to you, and I<sup>-asws</sup> neither intend any war against you nor any opposition upon you. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! I<sup>-asws</sup> am fearful of Allah<sup>-azwj</sup> in leaving that, and I<sup>-asws</sup> do not think Allah<sup>-azwj</sup> is Pleased with leaving that, nor am I<sup>-asws</sup> being apologetic without any excuses to you regarding it.

وَ فِي أَوْلِيَاكَ الْقَاسِطِينَ الْمُلْحِدِينَ جِزْبِ الظُّلْمَةِ وَ أَوْلِيَاءِ الشَّيَاطِينِ أَ لَسْتُ الْقَاتِلَ حُجْراً أَحَاكِمَةً وَ الْمُصَلِّينَ الْعَابِدِينَ الَّذِينَ كَانُوا يُنْكِرُونَ الظُّلْمَ - وَ يَسْتَعْظَمُونَ الْبِدْعَ وَ لَا يَخَافُونَ فِي اللَّهِ لَوْمَةً لَئِيمَ

And regarding those deviants, the atheists, they are a party of unjust ones, and they are the Satans<sup>-la</sup>. 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<sup>-azwj</sup>.

ثُمَّ قَتَلْتَهُمْ ظُلْماً وَ عُدْوَاناً مِنْ بَعْدِ مَا كُنْتُ أَعْطَيْتُهُمُ الْأَيْمَانَ الْمُعْلَظَةَ وَ الْمَوَاتِيقَ الْمُؤَكَّدَةَ وَ لَا تَأْخُذُهُمْ بِحَدِّكَ كَانَ يَنْبِكَ وَ بَيْنَهُمْ وَ لَا بِإِحْنَةٍ بَحْدَهَا فِي نَفْسِكَ

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.

أَوْ لَسْتَ قَاتِلَ عَمْرٍو بْنِ الْحَمِقِ صَاحِبِ رَسُولِ اللَّهِ ص الْعَبْدِ الصَّالِحِ الَّذِي أَبْلَتْهُ الْعِبَادَةُ فَتَحَلَّ جِسْمُهُ وَ صَفَّرَتْ لَوْنُهُ بَعْدَ مَا أَمْنَتْهُ وَأَعْطَيْتُهُ مِنْ عُهُودِ اللَّهِ وَ مَوَاقِيْعِهِ مَا لَوْ أُعْطِيَتْهُ طَائِرًا لَنَزَلَ إِلَيْكَ مِنْ رَأْسِ الْجَبَلِ ثُمَّ قَتَلْتَهُ خُرَاقَةً عَلَى رَبِّكَ وَ اسْتِخْفَافًا بِذَلِكَ الْعَهْدِ

And aren't you the killer of Amro Bin Al-Hamiq, companion of Rasool-Allah<sup>-saww</sup>, 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<sup>-azwj</sup> and His<sup>-azwj</sup> 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<sup>-azwj</sup> and belittling the pact with that.

أَوْ لَسْتَ الْمُدْعِي زِيَادَ ابْنِ سُمَيَّةَ الْمُؤَلَّدَ عَلَى فِرَاشِ عُبَيْدٍ ثَقِيفٍ فَرَعَمْتَ أَنَّهُ ابْنُ أَبِيكَ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص الْوَلَدُ لِلْفِرَاشِ وَ لِلْعَاهِرِ الْحَجَرُ فَزَكَّتَ سَنَةَ رَسُولِ اللَّهِ تَعُدُّدًا وَ تَبِعْتَ هَوَاكَ بِغَيْرِ هُدًى مِنَ اللَّهِ ثُمَّ سَلَطْتَهُ عَلَى الْعِرَاقَيْنِ يَقْطَعُ أَيْدِي الْمُسْلِمِينَ وَ أَرْجُلَهُمْ وَ يَسْمُلُ أَعْيُنَهُمْ وَ يَصْلِيهِمْ عَلَى جُدُوعِ النَّحْلِ كَأَنَّكَ لَسْتَ مِنْ هَذِهِ الْأُمَّةِ وَ لَيْسُوا مِنْكَ

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<sup>-saww</sup> 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<sup>-saww</sup> deliberately and followed your whims without having any guidance from Allah<sup>-azwj</sup>. 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.

أَوْ لَسْتَ صَاحِبَ الْخَضْرَمِيِّينَ الَّذِينَ كَتَبَ فِيهِمْ ابْنُ سُمَيَّةَ أَنَّهُمْ كَانُوا عَلَى دِينِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَكَتَبْتَ إِلَيْهِ أَنِ اقْتُلْ كُلَّ مَنْ كَانَ عَلَى دِينِ عَلِيٍّ فَقَتَلْتَهُمْ وَ مَثَّلَ بِهِمْ بِأَمْرِكَ

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<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>. So, you wrote to him, 'Kill everyone who was upon the religion of Ali<sup>-asws</sup>!' So he killed them and set an example with them with your orders.

وَ دِينَ عَلِيٍّ ع وَ اللَّهُ الَّذِي كَانَ يَضْرِبُ عَلَيْهِ أَبَاكَ وَ يَضْرِبُكَ وَ بِهِ جَلَسْتَ مَجْلِسَكَ الَّذِي جَلَسْتَ وَ لَوْ لَا ذَلِكَ لَكَانَ شَرُّكَ وَ شَرَفُ أَبِيكَ الرِّخْلَتَيْنِ

And by Allah<sup>-azwj</sup>! The religion of Ali<sup>-asws</sup> 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).

وَ قُلْتَ فِيمَا قُلْتَ انْظُرْ لِنَفْسِكَ وَ لِدِينِكَ وَ لِأُمَّةِ مُحَمَّدٍ وَ اتَّقِ شَقَّ عَصَا هَذِهِ الْأُمَّةِ وَ أَنَّ تَرُدَّهُمْ إِلَى فِتْنَةٍ وَ إِنِّي لَا أَعْلَمُ فِتْنَةً أَكْبَرُ عَلَى هَذِهِ الْأُمَّةِ مِنْ وَلَا يَتِيكَ عَلَيْهَا

And you said among what you said, 'Look after yourself<sup>-asws</sup> and your<sup>-asws</sup> religion, and the community of Muhammad<sup>-saww</sup> and fear splitting the stick of this community and returning



them to Fitna'. And I<sup>-asws</sup> do not know of any Fitna mightier upon this community that your governance upon it.

وَلَا أَعْلَمُ نَظْرًا لِنَفْسِي وَ لِذِينِي وَ لِأُمَّةٍ مُحَمَّدٍ ص عَلَيْنَا أَفْضَلُ مِنْ أَنْ أَجَاهِدَكَ فَإِنْ فَعَلْتَ فَإِنَّهُ قُرْبَةٌ إِلَى اللَّهِ وَ إِنْ تَرَكْتَهُ فَإِنِّي أَسْتَغْفِرُ اللَّهَ لِدِينِي وَ أَسْأَلُهُ تَوْفِيقَهُ لِإِنْشَادِ أَمْرِي

And I<sup>-asws</sup> do not know of any looking after (consideration) for myself<sup>-asws</sup>, and for my<sup>-asws</sup> religion, and for the community of Muhammad<sup>-saww</sup> upon us, anything more superior than to fight you. If I<sup>-asws</sup> were to do so, it would be closer to Allah<sup>-azwj</sup>, and if I<sup>-asws</sup> were to leave it, I<sup>-asws</sup> would have to seek forgiveness of Allah<sup>-azwj</sup> for my<sup>-asws</sup> sin, and I<sup>-asws</sup> ask Him<sup>-azwj</sup> to Harmonise me<sup>-asws</sup> to rightful guidance of my<sup>-asws</sup> matter.

وَ قُلْتُ فِيمَا قُلْتُ إِنِّي إِنْ أَنْكَرْتُكَ تَنْكَرَنِي وَ إِنْ أَكْذَبَكَ تَكْذِبُنِي فَكَيْدِي مَا بَدَا لَكَ فَإِنِّي أَرْجُو أَنْ لَا يَضُرَّنِي كَيْدُكَ بِي وَ أَنْ لَا يَكُونَ عَلَى أَحَدٍ أَضَرُّ مِنْهُ عَلَى نَفْسِكَ لِأَنَّكَ قَدْ رَكِبْتَ جَهْلَكَ وَ تَحَرَّصْتَ عَلَى نَقْضِ عَهْدِكَ

And you said among what you said that if I<sup>-asws</sup> were to deny you, you will deny me, and if I<sup>-asws</sup> were to plot against you, you will plot against me<sup>-asws</sup>. So, plot against me<sup>-asws</sup>, whatever comes to you<sup>-asws</sup>, for I<sup>-asws</sup> am hopeful that your plots regarding me<sup>-asws</sup> will not harm me<sup>-asws</sup>, 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.

وَ لَعَمْرِي مَا وَفَيْتَ بِشَرْطٍ وَ لَقَدْ نَقَضْتَ عَهْدَكَ بِقَتْلِكَ هَؤُلَاءِ النَّفَرِ الَّذِينَ قَتَلْتَهُمْ بَعْدَ الصُّلْحِ وَ الْأَيْمَانِ وَ الْعُهُودِ وَ الْمَوَاقِيقِ فَقَتَلْتَهُمْ مِنْ غَيْرِ أَنْ يَكُونُوا قَاتِلُوا وَ قَتَلُوا وَ لَمْ تَفْعَلْ ذَلِكَ بِهِمْ إِلَّا لِذِكْرِهِمْ فَضْلَنَا وَ تَعْظِيمِهِمْ حَقًّا فَقَتَلْتَهُمْ خَافَةً أَمْرٍ لَعَلَّكَ لَوْ لَمْ تَقْتُلْهُمْ مِتَّ قَبْلَ أَنْ يَفْعَلُوا أَوْ مَاتُوا قَبْلَ أَنْ يُدْرِكُوا

And by my<sup>-asws</sup> 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 pacts, 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<sup>-asws</sup> merits and their revering our<sup>-asws</sup> 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.

فَأُبَشِّرُ يَا مُعَاوِيَةَ بِالْفَقْصِ وَ اسْتَبْقِ بِالْحِسَابِ وَ اعْلَمْ أَنَّ لِلَّهِ تَعَالَى كِتَابًا- لَا يُعَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا وَ لَيْسَ اللَّهُ بِنَاسٍ لِأَخْذِكَ بِالظَّنِّ وَ قَتْلِكَ أَوْلِيَاءَهُ عَلَى التُّهْمِ وَ نَفْيِكَ أَوْلِيَاءَهُ مِنْ دُورِهِمْ إِلَى دَارِ الْغُرْبَةِ وَ أَخْذِكَ النَّاسَ بِبَيْعَةِ ابْنِكَ غُلَامٍ حَدَّثَ يَشْرَبُ الْحُمُرَ وَ يَلْعَبُ بِالْكِلَابِ

So, receive news, O Muawiya, of the retaliation and be certain of the Reckoning, and know that there is a Book for Allah<sup>-azwj</sup> the Exalted, **neither leaving (anything) small or large except it numbers it?** [18:49], and Allah<sup>-azwj</sup> does not Seize people by conjecture, and your killing His<sup>-azwj</sup> friends was based upon the false accusation, and your expelling His<sup>-azwj</sup> friends from their houses to a strange place, and your seizing the people with the allegiance for your son<sup>-la</sup>, a young guy. He<sup>-la</sup> drinks the wine and plays with the dogs.

لَا أَعْلَمُكَ إِلَّا وَ قَدْ خَسِرْتَ نَفْسَكَ وَ بَرِثْتَ دِينَكَ وَ غَشَشْتَ رَعِيَّتَكَ وَ أَخْزَيْتَ أَمَانَتَكَ وَ سَمِعْتَ مَقَالََةَ السَّفِيهِ الْجَاهِلِ وَ أَخَفْتَ الْوَرَعَ التَّقِيَّ لِأَجْلِهِمْ وَ السَّلَامُ

I<sup>-asws</sup> 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’.

فَلَمَّا قَرَأَ مُعَاوِيَةُ الْكِتَابَ قَالَ لَقَدْ كَانَ فِي نَفْسِهِ ضَبٌّ مَا أَشْعُرُ بِهِ فَقَالَ يَزِيدُ يَا أَمِيرَ الْمُؤْمِنِينَ أَجِبْهُ جَوَاباً يُصَغِّرُ إِلَيْهِ نَفْسَهُ وَ تَذَكَّرُ فِيهِ أَبَاهُ بِشَرِّ فِعْلِهِ

When Muawiya read the letter, he said, ‘There was within the self of the lizard what he<sup>-asws</sup> has indicated with’. Yazeed<sup>-la</sup> said, ‘O commander of the faithful! Answer him<sup>-asws</sup> with such and answer, it would belittle him<sup>-asws</sup> to himself<sup>-asws</sup>, and mention his<sup>-asws</sup> father<sup>-asws</sup> in it with his<sup>-asws</sup> evil deeds’.

قَالَ وَ دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْعَاصِ فَقَالَ لَهُ مُعَاوِيَةُ أَمَا رَأَيْتَ مَا كَتَبَ بِهِ الْحُسَيْنُ قَالَ وَ مَا هُوَ قَالَ فَأَقْرَأَهُ الْكِتَابَ فَقَالَ وَ مَا يَمْنَعُكَ أَنْ تُجِيبَهُ بِمَا يُصَغِّرُ إِلَيْهِ نَفْسَهُ وَ إِنَّمَا قَالَ ذَلِكَ فِي هَوَى مُعَاوِيَةَ

He (the narrator) said, ‘And Abdullah Bin Amro Bin Al-Aas entered. Muawiya said to him, ‘Don’t you see what Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> with what would belittle him<sup>-asws</sup> to himself<sup>-asws</sup>?’ And rather he said that regarding the whim of Muawiya.

فَقَالَ يَزِيدُ كَيْفَ رَأَيْتَ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتَ فَضَحَكَ مُعَاوِيَةُ فَقَالَ أَمَا يَزِيدُ فَقَدْ أَشَارَ عَلَيَّ بِمِثْلِ رَأْيِكَ قَالَ عَبْدُ اللَّهِ فَقَدْ أَصَابَ يَزِيدُ

Yazeed<sup>-la</sup> said, ‘How do you view my<sup>-la</sup> view, O commander of the faithful?’ Muawiya laughed and said, ‘As for Yazeed<sup>-la</sup>, he<sup>-la</sup> had indicated to me with the like of your view’. Abdullah said, ‘So, Yazeed<sup>-la</sup> has got it right’.

فَقَالَ مُعَاوِيَةُ أَخْطَأْتُ أَمْ رَأَيْتُمَا لَوْ أَيْتِي دَهَبْتُ لِغَيْبٍ عَلَيَّ مُحِقًّا مَا عَسَيْتُ أَنْ أَقُولَ فِيهِ وَ مِثْلِي لَا يُحْسِنُ أَنْ يُعِيبَ بِالْبَاطِلِ وَ مَا لَا يَعْرِفُ وَ مَنَى مَا عَيْتُ رَجُلًا بِمَا لَا يَعْرِفُهُ النَّاسُ لَمْ يُخْفَلْ بِصَاحِبِهِ وَ لَا يَرَاهُ النَّاسُ شَيْئاً وَ كَذَّبُوهُ

Muawiya said, ‘Both of you are mistaken. What are both your views if I were to go and fault Ali<sup>-asws</sup> rightly, whatever I could possibly be saying regarding him<sup>-asws</sup>, 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<sup>-asws</sup> is not recognised as being with it by the people, not having been observed by his<sup>-asws</sup> companions, nor has the people seen anything, and they would belie it.

وَ مَا عَسَيْتُ أَنْ أُعِيبَ حُسَيْنًا وَ اللَّهُ مَا أَرَى لِلْغَيْبِ فِيهِ مَوْضِعاً وَ قَدْ رَأَيْتُ أَنْ أَكْتُبَ إِلَيْهِ أَتَوَعَّدُهُ وَ أَهْدِدُهُ ثُمَّ رَأَيْتُ أَنْ لَا أَفْعَلَ وَ لَا أُحْكِمَهُ.

And I cannot fault Husayn<sup>-asws</sup> as well, and by Allah<sup>-azwj</sup>! I cannot see any place in him<sup>-asws</sup> for the faulting, and I have view that I should write to him<sup>-asws</sup>, promising him<sup>-asws</sup> and threatening him<sup>-asws</sup>. Then I view that I should do not do so, nor should I quarrel with him<sup>-asws</sup>”<sup>268</sup>

10- ج، الإحتجاج أَمَا بَعْدُ فَقَدْ بَلَّغَنِي كِتَابُكَ أَنَّهُ قَدْ بَلَغَكَ عَنِّي أُمُورٌ أَنَّ بِي عَنْهَا غَيٌّ وَ زَعَمْتُ أَنِّي رَاغِبٌ فِيهَا وَ أَنَا بَعِيرُهَا عَنْكَ جَدِيرٌ وَ سَاقِ الْحَدِيثِ نَحْواً مِمَّا مَرَّ إِلَى قَوْلِهِ وَ مَا أَرَى فِيهِ لِلْغَيْبِ مَوْضِعاً إِلَّا أَنِّي قَدْ أَرَدْتُ أَنْ أَكْتُبَ إِلَيْهِ وَ أَتَوَعَّدُهُ وَ أَهْدِدُهُ وَ أَجْهَلُهُ ثُمَّ رَأَيْتُ أَنْ لَا أَفْعَلَ

(The book) 'Al-Ihtijaj' –

'As for after, your letter has reached me<sup>-asws</sup>, that certain matters have reached you about me<sup>-asws</sup>, and I<sup>-asws</sup> am needless from these, and you have claimed that I<sup>-asws</sup> am desirous regarding it (caliphate), and I<sup>-asws</sup> 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<sup>-asws</sup> for the faulting, except that I want to write to him<sup>-asws</sup> and I shall promise him<sup>-asws</sup> and threaten him<sup>-asws</sup>, and I shall make him<sup>-asws</sup> to be foolish and ignorant. Then I view that I should not do so'.

قَالَ فَمَا كَتَبَ إِلَيْهِ بِشَيْءٍ يَسُوؤُهُ وَلَا قَطَعَ عَنْهُ شَيْئاً كَانَ يَصِلُهُ بِهِ كَانَ يَبْعَثُ إِلَيْهِ فِي كُلِّ سَنَةٍ أَلْفَ دِرْهَمٍ سِوَى غُرُوضٍ وَ هَدَايَا مِنْ كُلِّ صَرْفٍ.

He (the narrator) said, 'So, he did not write to him<sup>-asws</sup> with anything which would sadden him<sup>-asws</sup> nor did he cut off anything from him<sup>-asws</sup> which he used to send to him<sup>-asws</sup>. He used to send to him<sup>-asws</sup>, during every year, a million Dirhams, besides presents and gifts of every type'.<sup>269</sup>

<sup>269</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 10

باب 28 الآيات المؤولة لشهادته صلوات الله عليه و أنه يطلب الله بثأره

## CHAPTER 28 – THE VERSES BEING INTERPRETED FOR HIS<sup>-asws</sup> MARTYRDOM, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND THAT ALLAH<sup>-azwj</sup> WOULD BE SEEKING HIS<sup>-asws</sup> RETALIATION

1- شي، تفسير العياشي عن إدريس مؤلى لعبد الله بن جعفر عن أبي عبد الله ع في تفسير هذه الآية- أَمْ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ مَعَ الْحَسَنِ وَ أَقِيمُوا الصَّلَاةَ ... فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ مَعَ الْحُسَيْنِ- قَالُوا رَبَّنَا لَمْ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ إِلَى خُرُوجِ الْقَائِمِ ع فَإِنَّ مَعَهُ النَّصْرَ وَ الظَّفَرَ قَالَ اللَّهُ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَ الْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى الْآيَةَ.

Tafseer Al Ayyashi – From Idrees, a slave of Abdullah son of Ja'far<sup>-asws</sup>,

'From Abu Abdullah<sup>-asws</sup> regarding the interpretation of this Verse: **Have you not seen those to whom it was said: 'Restrain your hands: with Al-Hassan<sup>-asws</sup>, and establish the Salat. . . but when fighting is Prescribed for them, with Al-Husayn<sup>-asws</sup>, 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<sup>-asws</sup>, for with him<sup>-asws</sup> is the victory and the triumph. Allah<sup>-azwj</sup> Said: Say, 'Enjoyment of the world is little and the Hereafter is better for the one who fears [4:77] – the Verse''<sup>270</sup>.**

2- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع قَالَ: وَ اللَّهُ الَّذِي صَنَعَهُ الْحَسَنُ بْنُ عَلِيٍّ ع كَانَ خَيْرًا لِهَذِهِ الْأُمَّةِ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ اللَّهُ لَفِيهِ نَزَلَتْ هَذِهِ الْآيَةُ- أَمْ تَرَى إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ إِنَّمَا هِيَ طَاعَةُ الْإِمَامِ فَطَلَبُوا الْقِتَالَ- فَلَمَّا كُتِبَ عَلَيْهِمُ مَعَ الْحُسَيْنِ- قَالُوا رَبَّنَا لَمْ كُتِبَتْ عَلَيْنَا الْقِتَالُ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ وَ قَوْلُهُ- رَبَّنَا أَخَّرْنَا إِلَى أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَ نَتَّبِعِ الرُّسُلَ أَرَادُوا تَأْخِيرَ ذَلِكَ إِلَى الْقَائِمِ ع.

Tafseer Al Ayyashi – From Muhammad Bin Muslim,

'Abu Ja'far<sup>-asws</sup> has said: 'By Allah<sup>-azwj</sup>, that which Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was better for this community from all that upon which the sun rises. By Allah<sup>-azwj</sup>, this Verse had been Revealed: **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<sup>-asws</sup>, and they sought to fight, **but when fighting is Prescribed for them alongside Al-Husayn<sup>-asws</sup> 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<sup>-azwj</sup> Call and we would have followed the Rasools<sup>-as</sup>. They intended to delay that to Al-Qaim<sup>-asws</sup>'<sup>271</sup>.**

3- شي، تفسير العياشي الحلبي عَنْهُ ع كُفُّوا أَيْدِيَكُمْ قَالَ يَغْنِي أَلَيْسَتْكُمْ.

Tafseer Al Ayyashi – Al Halby,

<sup>270</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 1

<sup>271</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 2

‘From him<sup>-asws</sup>: **“Restrain your hands, [4:77]** – It means restrain your tongues”<sup>.272</sup>

و فِي رَوَايَةِ الْحُسَيْنِ بْنِ زَيْدِ الْعَطَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع أَمْرُهُ اللَّهُ بِالْكَفِّ

And in a report of Al-Hassan Bin Zayd Al Attar,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **‘Restrain your hands, and establish the Salat [4:77]**, he<sup>-asws</sup> said: ‘It was Revealed regarding Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>. Allah<sup>-azwj</sup> had Commanded him<sup>-asws</sup> with the restraint’.

قَالَ قُلْتُ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ كَتَبَ اللَّهُ عَلَيْهِ وَعَلَى أَهْلِ الْأَرْضِ أَنْ يُقَاتِلُوا مَعَهُ.

He (the narrator) said, ‘I said, **‘but when fighting is Prescribed for them [4:77]**, he<sup>-asws</sup> said: ‘It was Revealed regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. Allah<sup>-azwj</sup> had Prescribed upon him<sup>-asws</sup> and upon the people of the earth that they should be fighting alongside him<sup>-asws</sup>”<sup>.273</sup>

4- شي، تفسير العياشي علي بن أسباط يَرْفَعُهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ قَاتَلَ مَعَهُ أَهْلُ الْأَرْضِ لَقُتِلُوا كُلُّهُمْ.

Tafseer Al Ayyashi – Ali Bin Asbat, raising it,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Even if the people of earth would have fought alongside him<sup>-asws</sup>, they would have been killed, all of them”<sup>.274</sup>

5- شي، تفسير العياشي عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ فَقَدْ قَتَلُوا الْحُسَيْنَ فِي أَهْلِ بَيْتِهِ.

Tafseer Al Ayyashi – From Al Moalla Bin Khuneys,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: **‘(And do not) kill the soul which Allah has Forbidden, [17:33]**: ‘They killed Al-Husayn<sup>-asws</sup> among the people of his<sup>-asws</sup> Household”<sup>.275</sup>

6- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي الْحُسَيْنِ - وَ مَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ قَاتِلِ الْحُسَيْنِ إِنَّهُ كَانَ مَنْصُورًا قَالَ الْحُسَيْنُ ع.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘This Verse was Revealed regarding Al-Husayn<sup>-asws</sup>: **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<sup>-asws</sup> said: ‘Al-Husayn<sup>-asws</sup>. **He would always be Helped [17:33].** He<sup>-asws</sup> said: ‘Al-Husayn<sup>-asws</sup>”<sup>.276</sup>

<sup>272</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 3 a

<sup>273</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 3 b

<sup>274</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 4

<sup>275</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 5

<sup>276</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 6

7- شي، تفسير العياشي عن سَلام بن المُستَنير عن أبي جعفر ع في قوله وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَاناً فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مُنْصُوراً قَالَ هُوَ الْحُسَيْنُ بْنُ عَلِيٍّ ع قُتِلَ مَظْلُوماً وَ نَحْنُ أَوْلِيَاؤُهُ وَ الْقَائِمُ مِنَّا إِذَا قَامَ طَلَبَ بِقَارِ الْحُسَيْنِ ع فَيَقْتُلُ حَتَّى يُقَالَ قَدْ أُسْرِفَ فِي الْقَتْلِ

Tafseer Al Ayyashi, from Sallam Bin Al Mustaneer,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> 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<sup>-asws</sup> said: ‘He<sup>-asws</sup> is Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> was killed unjustly, and we<sup>-asws</sup> are his<sup>-asws</sup> guardians, and Al-Qaim<sup>-asws</sup> from us<sup>-asws</sup>, when he<sup>-asws</sup> takes a stand, would seek the vengeance of Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> will kill to the extent that it would be said, ‘He<sup>-asws</sup> has become excessive in the killing’.

وَ قَالَ الْمَقْتُولُ الْحُسَيْنُ وَ وَلِيُّهُ الْقَائِمُ وَ الْإِسْرَافُ فِي الْقَتْلِ أَنْ يَقْتُلَ غَيْرَ قَاتِلِهِ- إِنَّهُ كَانَ مُنْصُوراً فَإِنَّهُ لَا يَذْهَبُ مِنَ الدُّنْيَا حَتَّى يُنْتَصَرَ بِرَجُلٍ مِنْ آلِ رَسُولِ اللَّهِ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ يَمْلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ جَوْراً وَ ظُلماً.

And he<sup>-asws</sup> said: ‘The **‘killed’** is Al-Husayn<sup>-asws</sup>, and his **‘guardian’** is Al-Qaim<sup>-asws</sup>, and the **‘excessive in the killing’** is to kill other than his<sup>-asws</sup> killer – **He would always be Helped**, so He (Imam Husayn<sup>-asws</sup>) will not go away from the world until he<sup>-asws</sup> is helped by a man from the Progeny<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, upon them<sup>-asws</sup> be the Salawaat and the greetings. He (Al-Qaim<sup>-asws</sup>) will fill the earth with fairness and justice like what it would have been filled with tyranny and injustice”.<sup>277</sup>

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ عَنْ صَنْدَلٍ عَنْ دَارِمٍ بْنِ قَرْقَدٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع أَقْرَأُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةُ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ ارْغَبُوا فِيهَا رَحِمَكُمُ اللَّهُ تَعَالَى

(The books) ‘Kanz Jamie Al Fawaaid’, (and) ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Muhammad Bin Al Abbas, by his chain from Al-Hassan Bin Mahboub, by his chain, from Sandal, from Darim Bin Farqad who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Read Surah Al-Fajr in our Obligatory (Salats) and your optional (Salats), for it is a Surah of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and be desirous regarding it, may Allah<sup>-azwj</sup> the Exalted have Mercy on you<sup>-asws</sup>’.

فَقَالَ لَهُ أَبُو أُسَامَةَ وَ كَانَ حَاضِرَ الْمَجْلِسِ وَ كَيْفَ صَارَتْ هَذِهِ السُّورَةُ لِلْحُسَيْنِ ع خَاصَّةً

Abu Usama said to him<sup>-asws</sup>, and he was present in the gathering, ‘And how did this Surah came to be for Al-Husayn<sup>-asws</sup> in particular?’

فَقَالَ أ لَا تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ الْآيَةُ إِنَّمَا يَعْنِي الْحُسَيْنُ بْنُ عَلِيٍّ ع فَهُوَ ذُو النَّفْسِ الْمُطْمَئِنَّةِ الرَّاضِيَةِ الْمَرْضِيَّةِ وَ أَصْحَابُهُ مِنْ آلِ مُحَمَّدٍ ص هُمْ الرَّاغِبُونَ عَنِ اللَّهِ يَوْمَ الْقِيَامَةِ وَ هُوَ رَاضٍ عَنْهُمْ

He<sup>-asws</sup> 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<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He<sup>-asws</sup> is with the contented soul, the pleased, being Pleased with; and his<sup>-asws</sup> companions from the

<sup>277</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 28 H 7

Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, they are ones being pleased from Allah<sup>-azwj</sup> on the Day of Qiyamah, and He<sup>-azwj</sup> would be Pleased with them.

وَهَذِهِ السُّورَةُ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ شِيعَتِهِ وَ شِيعَةِ آلِ مُحَمَّدٍ خَاصَّةً مِنْ أَذْمَنْ قِرَاءَةً وَ الْفَجْرِ كَانَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي دَرَجَتِهِ فِي الْجَنَّةِ - إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And this Surah is regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and his<sup>-asws</sup> Shias and Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> in particular. One who is habitual in recitation of Surah Al-Fajr would be with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> among his<sup>-asws</sup> offspring in the Paradise, surely Allah<sup>-azwj</sup> is Mighty, Wise”.<sup>278</sup>

9- فر، تفسیر فرات بن ابراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُثَيْدٍ مُعَنَّأً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ- الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَ فِي عَلِيٍّ وَ جَعْفَرٍ وَ حَمْزَةَ وَ جَرَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ وَ التَّحِيَّةُ وَ الْإِكْرَامُ.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyr, transmitting,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’.** [22:40]. He<sup>-asws</sup> said: ‘It was Revealed regarding Ali<sup>-asws</sup>, and Ja’far<sup>-asws</sup>, and Hamza<sup>ra</sup>, and it flows regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, upon them<sup>-asws</sup> be the greetings, and the salutations, and the honours”.<sup>279</sup>

10- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ قَالَ نَزَلَتْ فِي الْحُسَيْنِ ع لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرْفًا.

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hajjal, from one of his companions,

‘Abu Abdullah<sup>-asws</sup> 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<sup>-asws</sup> said: ‘It was Revealed regarding Al-Husayn<sup>-asws</sup>. Even if (all) the people of the earth were to be killed due to it, it would not be excessive”.<sup>280</sup>

بيان فيه إيماء إلى أنه كان في قراءتهم ع فَلَا يُسْرِفُ بالضم و يحتمل أن يكون المعنى أن السرف ليس من جهة الكثرة فلو شرك جميع أهل الأرض في دمه أو رضوا به لم يكن قتلهم سرفا و إنما السرف أن يقتل من لم يكن كذلك و إنما نهي عن ذلك.

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<sup>-asws</sup> 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’.

<sup>278</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 8

<sup>279</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 9

<sup>280</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 10



11- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَأَدْخِلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي يَعْنِي الْحُسَيْنَ بْنَ عَلِيٍّ ع.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Abdullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]** – meaning Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>'<sup>281</sup>

12- كا، الكافي عليُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - فَتَنَّاكَ فِي الْتُجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ حَسَبَ فَرَأَىٰ مَا يَحُلُّ بِالْحُسَيْنِ ع فَقَالَ إِنِّي سَقِيمٌ لِمَا يَحُلُّ بِالْحُسَيْنِ ع.

(The book) 'Al Kafi' – Ali Bin Muhammad, raising it,

'From Abu Abdullah<sup>asws</sup> regarding words of Allah<sup>azwj</sup> Mighty and Majestic: **Then he looked with a consideration among the stars [37:88] So he said: 'I feel sick' [37:89]**. He<sup>as</sup> calculated and he<sup>asws</sup> saw what was to be released with Al-Husayn<sup>asws</sup>, so he<sup>as</sup> said: 'I feel sick due to what is to be released with Al-Husayn<sup>asws</sup>'<sup>282</sup>

13- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ وَ ابْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - وَإِذَا الْمُؤَوَّدَةُ سَأَلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع.

(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<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> Mighty and Majestic: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]**. He<sup>asws</sup> said: 'It was Revealed regarding Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>'<sup>283</sup>

14- كِتَابُ النَّوَادِرِ، لِعَلِيِّ بْنِ أَصْبَاطٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ الْعَطَّارِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - أَلَمْ تَرَ إِلَىٰ الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع أَمَرَهُ اللَّهُ بِالْكَفِّ

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<sup>asws</sup> about Words of Allah<sup>azwj</sup> Mighty and Majestic: **Have you not seen those to whom it was said: 'Restraining your hands and establish the Salat [4:77]**. He<sup>asws</sup> said: 'It was Revealed regarding Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>. Allah<sup>azwj</sup> Commanded him<sup>asws</sup> with the restraint'.

قَالَ فَلْتُمْ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع كَتَبَ اللَّهُ عَلَيْهِ وَ عَلَىٰ أَهْلِ الْأَرْضِ أَنْ يُقَاتِلُوا مَعَهُ.

<sup>281</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 11

<sup>282</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 12

<sup>283</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 13

He (the narrator) said, 'I said, **but when fighting is Prescribed upon them [4:77]**'. He<sup>-asws</sup> said: 'It was Revealed regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. Allah<sup>-azwj</sup> has Prescribed (it) upon him<sup>-asws</sup>, and upon people of the earth that they should fight alongside him<sup>-asws</sup>'.<sup>284</sup>

قَالَ عَلِيُّ بْنُ أَصْبَاطٍ وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع وَ قَالَ: لَوْ قَاتَلَ مَعَهُ أَهْلُ الْأَرْضِ كُلُّهُمْ لَقُتِلُوا كُلُّهُمْ.

Ali Bin Asbat said, 'And it is reported by one of our companions,

'From Abu Ja'far<sup>-asws</sup>, and he<sup>-asws</sup> said: 'Even if all the people of the earth would have fought with him<sup>-asws</sup>, they would have been killed, all of them!''<sup>285</sup>

<sup>284</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 14 a

<sup>285</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 28 H 14 b

## CHAPTER 29 – WHAT ALLAH<sup>-azwj</sup> HAS GIVEN HIM<sup>-asws</sup> INSTEAD OF HIS<sup>-asws</sup> MARTYRDOM

1- ما، الأما لي للشيخ الطوسي ابن حشيش عن أبي المفضل الشيباني عن محمد بن محمد بن معقل الفرمسي عن محمد بن أبي الصهبان عن البرزطي عن كرام بن عمرو عن محمد بن مسلم قال سمعت أبا جعفر و جعفر بن محمد ع يقولان إن الله تعالى عوض الحسين ع من قتله أن جعل الإمامة في ذريته و الشفاء في تربته و إجابة الدعاء عند قبره و لا تعد أيام زائريه جائياً و راجعاً من عمره

(The book) 'Al Amali' of the sheykh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Muhammad Bin Ma'qil Al Qirmeysity, from Muhammad Bin Abu Al Suhban, from Al bazanty, from Karram Bin Amro, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>-asws</sup> and Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> both saying: 'Allah<sup>-azwj</sup> the Exalted, for Al-Husayn<sup>-asws</sup> instead of his<sup>-asws</sup> being killed, Made the Imamate to be in his<sup>-asws</sup> offspring, and the healing to be in his<sup>-asws</sup> soil (dust of Karbala), and Answering of the supplication to be in the presence of his<sup>-asws</sup> grave, and the days of his<sup>-asws</sup> visitor, coming and returning, will not be counted from his<sup>-asws</sup> age'.

قال محمد بن مسلم فقلت لأبي عبد الله ع هذه الخلال تنال بالحسين ع فما له في نفسه قال محمد بن مسلم فقلت لأبي عبد الله ع هذه الخلال تنال بالحسين ع فما له في نفسه

Muhammad Bin Muslim said, 'I said to Abu Abdullah<sup>-asws</sup>, 'This is the achievement particularly with Al-Husayn<sup>-asws</sup>, So, what is there for him<sup>-asws</sup> regarding his<sup>-asws</sup> soul?'

قال إن الله تعالى ألحقه بالنبي فكان معه في درجته و منزلته ثم تلا أبو عبد الله ع- و الذين آمنوا و اتبعنهم ذريتهم بإيمان ألحقنا بهم ذريتهم الآية.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted Joined him<sup>-asws</sup> with the Prophet<sup>-saww</sup>, so he<sup>-asws</sup> would be with him<sup>-saww</sup> in his<sup>-saww</sup> rank and his<sup>-saww</sup> status'. Then Abu Abdullah<sup>-asws</sup> recited: **And those who believe and their offspring follow them with Eman, We will Unite their offspring [52:21] – the Verse**".<sup>286</sup>

2- ك، إكمال الدين ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن ابن أبي عمير عن غير واحد عن أبي نصر عن أبي عبد الله ع قال: لما ولدت فاطمة الحسين ع أخبرها أبوها ص أن أمته ستقتله من بعده قالت فلا حاجة لي فيه فقال إن الله عز و جل قد أخبرني أنه يجعل الأئمة من ولده قالت قد رضيبت يا رسول الله.

(The book) 'Ikmal Al Deen' – Ibn Al Mutawakkal, from Al Sa'adabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from someone else, from Abu Nuseyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'When (Syeda) Fatima<sup>-asws</sup> was blessed with Al-Husayn<sup>-asws</sup>, her<sup>-asws</sup> father<sup>-saww</sup> informed her<sup>-asws</sup> that his<sup>-saww</sup> community would be killing him<sup>-asws</sup> from after him<sup>-saww</sup>'. She<sup>-asws</sup> said: 'There is no need for me<sup>-asws</sup> regarding him<sup>-asws</sup>'. He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Informed me<sup>-saww</sup> that He<sup>-azwj</sup> has Made the Imamate

to be in his<sup>-asws</sup> sons<sup>-asws</sup>. She<sup>-asws</sup> said: 'I<sup>-asws</sup> am pleased, O Rasool-Allah<sup>-saww</sup>!' 287 (This report is against the Isma – Infallibility of Ahl Al-Bayt<sup>-asws</sup> – as they<sup>-asws</sup> knew what will happen to them<sup>-asws</sup> before coming to the world)

3- ~~لَهُ إِكْمَالُ الدِّينِ ابْنُ الْمُتَوَكَّلِ عَنِ الْحَمْدِيِّ عَنِ ابْنِ عَمِيصٍ عَنِ ابْنِ خُبَيْبٍ عَنِ ابْنِ رِثَابٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا أَنَّ خَلِيفَتُهُ فَاطِمَةُ بِالسَّيْنِ ع قَالَ لَهَا رَسُولُ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَبَّ لَكَ خُلاَمًا اسْمُهُمُ الْحُسَيْنُ يَقْتُلُهُ أُمَّتِي قَالَتْ لَا حَاجَةَ لِي فِيهِ~~

(The book) 'Ikmal Al Deen' — Ibn Mutawakkal, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Ra'ib who said,

~~'Abu Abdullah<sup>-asws</sup> said: 'When (Syeda) Fatima<sup>-asws</sup> was blessed with Al Husayn<sup>-asws</sup>, Rasool-Allah<sup>-saww</sup> said to her<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Mighty and Majestic is to Gift you<sup>-asws</sup> a boy, his<sup>-asws</sup> name is 'Al Husayn'. My<sup>-saww</sup> community would be killing him<sup>-asws</sup>'. She<sup>-asws</sup> said: 'There is no need for me<sup>-asws</sup> regarding him<sup>-asws</sup>'. She<sup>-asws</sup> said: 'There is no need for me<sup>-asws</sup> regarding him<sup>-asws</sup>'.~~

~~فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي فِيهِ عِدَّةً قَالَتْ وَ مَا وَعَدَكَ قَالَ وَعَدَنِي أَنْ يَجْعَلَ الْإِمَامَةَ مِنْ بَعْدِي فِي وَلَدِي فَقَالَتْ رَضِيئْتُ.~~

~~He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic has Promised me<sup>-saww</sup> regarding him<sup>-asws</sup> a preparation'. She<sup>-asws</sup> said: 'And what has He<sup>-azwj</sup> Promised you<sup>-saww</sup>?'. He<sup>-saww</sup> said: 'He<sup>-azwj</sup> Promised me<sup>-saww</sup> that He<sup>-azwj</sup> will Make the Imamate from after him<sup>-asws</sup> to be in his<sup>-asws</sup> sons<sup>-asws</sup>'. She<sup>-asws</sup> said: 'I<sup>-asws</sup> am pleased' 288. (This report is against the Isma – Infallibility of Ahl Al-Bayt<sup>-asws</sup> – as they<sup>-asws</sup> knew what will happen to them<sup>-asws</sup> before coming to the world)~~

287 Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 29 H 2

288 Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 29 H 3

## CHAPTER 30 – AHADEETH OF ALLAH<sup>-azwj</sup> THE EXALTED TO HIS<sup>-azwj</sup> PROPHETS<sup>-as</sup> AND OUR PROPHET<sup>-saww</sup>, ABOUT HIS<sup>-asws</sup> MARTYRDOM

1- ج، الإحتجاج سعد بن عبد الله قال: سألت القائم ع عن تأويل كهيعص

The book) 'Al Ihtijaj' – Sa'ad Bin Abdullah having said,

'I asked Al-Qaim<sup>-asws</sup> about the interpretation of **Kaf Ha Ya Ayn Suad [19:1]**.

قال ع هذه الحروف من أنباء الغيب اطّلع الله عليها عبده زكريا ثم قصّها على محمد عليه وآله السلام و ذلك أنّ زكريا سأل الله ربّه أن يعلمه أسماء الخمسة فأهبط عليه جبرئيل ع فعلمه إياها

He<sup>-asws</sup> said: 'These are letters from the News of the hidden matters Allah<sup>-azwj</sup> has Notified upon His<sup>-azwj</sup> servant Zakariya, then He<sup>-azwj</sup> Narrated to Muhammad<sup>-saww</sup>, upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> be the greetings, and that is because Zakariya<sup>-as</sup> had asked his<sup>-as</sup> Lord<sup>-azwj</sup> to Teach him<sup>-as</sup> the five names, so Jibraeel<sup>-as</sup> came down unto him<sup>-as</sup> and taught him<sup>-as</sup> these.

فكان زكريا إذا ذكر محمداً و عليّاً و فاطمة و الحسن ع سرّي عنه همّة و انجلي كزبه و إذا ذكر اسم الحسين خفّته العبرة و وقعت عليه البهرة

It so happened that whenever Zakariya<sup>-as</sup> mentioned Muhammad<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> was cheered from his<sup>-as</sup> worries and his<sup>-as</sup> anguish was removed, and whenever he<sup>-as</sup> mentioned the name of Al-Husayn<sup>-asws</sup>, the tears would choke him<sup>-as</sup> and the sadness would occur upon him<sup>-as</sup>.

فقال ع ذات يوم إلهي ما بالي إذا ذكرت أربعة منهم تسليت بأسمائهم من همومي و إذا ذكرت الحسين ندفع عني و تنور زفرتي

He<sup>-as</sup> said one day: 'My<sup>-as</sup> God<sup>-azwj</sup>! What is the matter whenever I<sup>-as</sup> mention four of them<sup>-asws</sup>, I<sup>-as</sup> am comforted with their<sup>-asws</sup> names from my<sup>-as</sup> worries, and whenever I<sup>-as</sup> mention Al-Husayn<sup>-asws</sup>, my<sup>-as</sup> eyes fill up with tears and my<sup>-as</sup> exhalations erupt?'

فأنبأه الله تبارك و تعالى عن قصته فقال - كهيعص فالكاف اسم كربلاء و الهاء هلاك العرة الطاهرة و الياء يزيد و هو ظالم الحسين و العين عطشه و الصاد صبره

Allah<sup>-azwj</sup> Blessed and Exalted Informed him<sup>-as</sup> about his<sup>-asws</sup> story. He<sup>-azwj</sup> Said: **Kaf Ha Ya Ayn Suad [19:1]**. So the (letter) 'Kaf' is the name of Karbala, and the (letter) 'Ha' is the destruction (slaying) of the clean family<sup>-asws</sup>, and the (letter) 'Ya' is Yazeed<sup>-la</sup>, and he<sup>-asws</sup> is the oppressor of Al-Husayn<sup>-asws</sup>, and the (letter) 'Ayn' is his<sup>-asws</sup> thirst, and the (letter) 'Suad' is his<sup>-asws</sup> patience.

فلما سمع ذلك زكريا لم يفارق مسجده ثلاثة أيام و منع فيهن الناس من الدخول عليه و أقبل على البكاء و النحيب

وَكَانَ يُرْثِيهِ إِبْرَاهِيمُ أَفْتَقَعُ خَيْرٌ جَمِيعِ خَلْقِكَ بِوَلَدِهِ إِبْرَاهِيمَ أَفْتُنْزِلُ تِلْكَ هَذِهِ الرِّزْيَةَ بِفَنَائِهِ إِبْرَاهِيمَ أَفْتُلْبِسُ عَلَيْهِ وَ فَاطِمَةَ ثِيَابَ هَذِهِ الْمُصِيبَةِ إِبْرَاهِيمَ أَفْتَجْلُ حُزْنَتَهُ هَذِهِ الْمُصِيبَةَ بِسَاحَتِهِمَا

ثُمَّ كَانَ يَقُولُ إِلَهِي اارْزُقْنِي وَلَدًا تَقَرُّ بِهِ عَيْنِي عَلَى الْكَبِيرِ فَإِذَا رَزَقْتَنِيهِ فَأَقِمْ بَيْنِي وَبَيْنَهُ ثُمَّ أَفْجَعْنِي بِهِ كَمَا تُفْجِعُ مُحَمَّدًا حَبِيبَكَ بِوَلَدِهِ

فَرَزَقَهُ اللَّهُ يُحْيَى وَفَجَّعَهُ بِهِ وَكَانَ حَمْلُ يُحْيَى سِتَّةَ أَشْهُرٍ وَحَمْلُ الْحُسَيْنِ ع كَذَلِكَ الْخَبَرُ.

2- لي، الأمالي للصدوق ابنُ الْمُتَوَكِّل عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَفْصٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ سَالِمِ بْنِ أَبِي جَعْدَةَ قَالَ سَمِعْتُ كَعْبَ الْأَخْبَارِ يَقُولُ إِنَّ فِي كِتَابِنَا أَنَّ رَجُلًا مِنْ وَلَدِ مُحَمَّدٍ رَسُولِ اللَّهِ يُقْتَلُ وَ لَا يُحْيَى عَرَقُ ذَوَابِّ أَصْحَابِهِ حَتَّى يَدْخُلُوا الْجَنَّةَ فَيَعَانِقُوا الْحَوْرَ الْعَيْنَ

فَمَرَّ بِنَا الْحَسَنِ ع فَقُلْنَا هُوَ هَذَا قَالَ لَا فَمَرَّ بِنَا الْحُسَيْنِ فَقُلْنَا هُوَ هَذَا قَالَ نَعَمْ.

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3- لي، الأماالي للصدوق أبي عن سعد بن أبي الخَطَّاب عن نصر بن مَزاحِم عن عُمَر بن سَعْد عن أبي شُعَيْبٍ التَّعَلِيبي عن يَحْيَى بن يَمَانٍ عن إِمَامٍ لِنَبِيِّ سُلَيْمٍ عَنْ أَشْيَاحٍ هُمْ قَالُوا غَزَوْنَا بِلَادَ الرُّومِ فَدَخَلْنَا كَنِيسَةً مِنْ كَنَائِسِهِمْ فَوَجَدْنَا فِيهَا مَكْتُوبًا-

شَقَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

أَتَرْجُو مَعْشَرَ قَتَلُوا حُسَيْنًا-

(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<sup>asws</sup> hoping for the intercession of his<sup>asws</sup> grandfather<sup>saww</sup> on the Day of Reckoning?'

قَالُوا فَسَأَلْنَا مِنْهُمْ هَذَا فِي كَنِيسَتِكُمْ قَالُوا قَبْلَ أَنْ يُبْعَثَ نَبِيُّكُمْ بِثَلَاثِ مِائَةِ عَامٍ.

They said, 'We asked, 'Since how long has this been in your Church?' They said, 'Before the Sending of your Prophet<sup>saww</sup>, by three hundred years'<sup>291</sup>.

4- أَقُولُ قَالَ جَعْفَرُ بْنُ نَمَا فِي مُثِيرِ الْأَحْزَانِ رَوَى النَّطَنْزِيُّ عَنْ جَمَاعَةٍ عَنْ سُلَيْمَانَ الْأَعْمَشِ قَالَ: بَيْنَا أَنَا فِي الطَّوَافِ أَيَّامَ الْمَوْسِمِ إِذَا رَجُلٌ يَقُولُ اللَّهُمَّ اغْفِرْ لِي وَ أَنَا أَغْلَمُ أَنَّكَ لَا تُغْفِرُ فَسَأَلْتُهُ عَنِ السَّبَبِ

I (Majlisi) am saying, 'Ja'far Bin 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<sup>azwj</sup>! Forgive me, and I know that You<sup>azwj</sup> will not be Forgiving me!' I asked him about the cause.

فَقَالَ كُنْتُ أَحَدَ الْأَرْبَعِينَ الَّذِينَ حَمَلُوا رَأْسَ الْحُسَيْنِ إِلَى يَزِيدَ عَلَى طَرِيقِ الشَّامِ فَتَرَلْنَا أَوَّلَ مَرَحَلَةٍ رَحَلْنَا مِنْ كَرْبَلَاءَ عَلَى دَيْرٍ لِلنَّصَارَى وَ الرَّأْسُ مَرْكُوزٌ عَلَى رُمْحٍ فَوَضَعْنَا الطَّعَامَ وَ نَحْنُ نَأْكُلُ إِذَا بَكَفٍ عَلَى حَائِطِ الدَّيْرِ يَكْتُبُ عَلَيْهِ بِقَلَمٍ حَدِيدٍ سَطْرًا بِدَمٍ-

شَقَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

أَتَرْجُو أُمَّةً قَتَلَتْ حُسَيْنًا-

He said, 'I was one of the forty (men) who carried the head of Al-Husayn<sup>asws</sup> to Yazeed<sup>la</sup> 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<sup>asws</sup> hoping for the intercession of his<sup>asws</sup> grandfather<sup>saww</sup> on the Day of Reckoning?'

فَجَزَعْنَا جَزَعًا شَدِيدًا وَ أَهْوَى بَعْضُنَا إِلَى الْكَفِّ لِيَأْخُذَهُ فَعَابَتْ قَعَادُ أَصْحَابِي.

<sup>291</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 3



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”<sup>292</sup>

و حَدَّثَ عَبْدُ الرَّحْمَنِ بْنُ مُسْلِمٍ عَنْ أَبِيهِ أَنَّهُ قَالَ: غَزَوْنَا بِلَادَ الرُّومِ فَأَتَيْنَا كَنِيسَةً مِنْ كَنَائِسِهِمْ قَرِيبَةً مِنَ الْقُسْطَنْطِينِيَّةِ وَ عَلَيْهَا شَيْءٌ مَكْتُوبٌ فَسَأَلْنَا أَنَاسًا مِنْ أَهْلِ الشَّامِ يَقْرَأُونَ بِالرُّومِيَّةِ فَإِذَا هُوَ مَكْتُوبٌ هَذَا الْبَيْتُ.

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”<sup>293</sup>

و ذَكَرَ أَبُو عَمْرٍو الرَّاهِدِيُّ فِي كِتَابِ الْبَاقُوتِ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الصَّفَّارِ صَاحِبُ أَبِي حَمْرَةَ الصُّوفِيِّ غَزَوْنَا غَزَاةً وَ سَبَيْنَا سَبِيًّا وَ كَانَ فِيهِمْ شَيْخٌ مِنْ عُقَلَاءِ النَّصَارَى فَأَكْرَمْنَاهُ وَ أَحْسَنَّا إِلَيْهِ فَقَالَ لَنَا أَخْبَرَنِي أَبِي عَنْ أَبِيهِ أَنَّهُمْ حَفَرُوا فِي بِلَادِ الرُّومِ حَفْرًا قَبْلَ أَنْ يُبْعَثَ مُحَمَّدٌ الْعَرَبِيُّ بِثَلَاثِ مِائَةِ سَنَةٍ فَأَصَابُوا حَجَرًا عَلَيْهِ مَكْتُوبٌ بِالْمُسْنَدِ هَذَا الْبَيْتُ -

شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

أَتَرْجُو عُصْبَةً قَتَلَتْ حُسَيْنًا -

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<sup>-saww</sup>, by three hundred years. They came across a rock, this couplet was written with the attribution: ‘Is the party which killed Husayn<sup>-asws</sup> hoping for the intercession of his<sup>-asws</sup> grandfather<sup>-saww</sup> on the Day of Reckoning?’

و الْمُسْنَدُ كَلَامُ أَوْلَادِ شَيْبِ ع.

And the attribution of the words was to the children of Shees<sup>-as</sup>”<sup>294</sup>.

5- لي، الأمايلي للصديق أبي عن حبيب بن الحسين التَّغْلَبِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّبِيُّ ص فِي بَيْتٍ أُمِّ سَلَمَةَ فَقَالَ لَهَا- لَا يَدْخُلُ عَلَيَّ أَحَدٌ فَجَاءَ الْحُسَيْنُ ع وَ هُوَ طِفْلٌ فَمَا مَلَكَتْ مَعَهُ شَيْئًا حَتَّى دَخَلَ عَلَى النَّبِيِّ فَدَخَلَتْ أُمُّ سَلَمَةَ عَلَى أُخْتِهِ فَإِذَا الْحُسَيْنُ عَلَى صَدْرِهِ وَ إِذَا النَّبِيُّ يَبْكِي وَ إِذَا فِي يَدِهِ شَيْءٌ يُعَلِّقُهُ

(The book) ‘Al Amaali’ of Al Sadouq – ‘My father, from Habeeb Bin Al-Husayn Al Taghlaby, from Abbad Bin Yaqoub, from Amro Bin Sabit, from Abu Al Jaroud,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> was in the house of Umm Salama<sup>ra</sup>. He<sup>-saww</sup> said to her<sup>ra</sup>: ‘Do not let anyone enter to see me<sup>-saww</sup>’ Al-Husayn<sup>-asws</sup> came, and he<sup>-asws</sup> was a child, so she<sup>ra</sup> could not control anything with him<sup>-asws</sup>, until he<sup>-asws</sup> entered to see the Prophet<sup>-saww</sup>. So, Umm Salama<sup>ra</sup> entered upon his<sup>-asws</sup> tracks, and there was Al-Husayn<sup>-asws</sup>

<sup>292</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 4 a

<sup>293</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 4 b

<sup>294</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 4 c

upon his<sup>-saww</sup> chest, and the Prophet<sup>-saww</sup> was crying, and there was something in his<sup>-saww</sup> hand he<sup>-saww</sup> was kissing it.

فَقَالَ النَّبِيُّ يَا أُمَّ سَلَمَةَ إِنَّ هَذَا جِبْرِيلُ يُخْبِرُنِي أَنَّ هَذَا مَقْتُولٌ وَهَذِهِ التُّرْبَةُ الَّتِي يُقْتَلُ عَلَيْهَا فَصَبِّعِي عِنْدَكَ فَإِذَا صَارَتْ دَمًا فَقَدْ قُتِلَ حَبِيبِي

The Prophet<sup>-saww</sup> said: ‘O Umm Salama<sup>ra</sup>! This Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> that this one<sup>-asws</sup> would be killed, and this is the soil which he<sup>-asws</sup> would be killed upon. Keep it with you<sup>ra</sup>, so when it becomes blood, then (know that) my<sup>-saww</sup> beloved has been killed’.

فَقَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ سَلِ اللَّهَ أَنْ يَدْفَعَ ذَلِكَ عَنْهُ

Umm Salama<sup>ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! Ask Allah<sup>-azwj</sup> to Repel this away from him<sup>-asws</sup>’.

قَالَ قَدْ فَعَلْتُ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيَّ أَنَّ لَهُ دَرَجَةً لَا يَنَالُهَا أَحَدٌ مِنَ الْمَخْلُوقِينَ وَأَنَّ لَهُ شِيعَةً يَشْفَعُونَ فَيُشَفَّعُونَ وَأَنَّ الْمُهْدِيَّ مِنْ وَلَدِهِ فَطُوبَى لِمَنْ كَانَ مِنْ أَوْلِيَاءِ الْحُسَيْنِ وَشِيعَتِهِ هُمْ وَاللَّهُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

He<sup>-saww</sup> said: ‘I<sup>-saww</sup> have done so/I<sup>-saww</sup> know it, but Allah<sup>-azwj</sup> Mighty and Majestic Revealed to me<sup>-saww</sup> that there is a rank for him<sup>-asws</sup> which no one from the creatures would attain, and for him<sup>-asws</sup> there are Shias he<sup>-asws</sup> would be interceding for so they would be interceded, and that the Mahdi<sup>-asws</sup> is from his<sup>-asws</sup> sons<sup>-asws</sup>. So, beatitude is for the one who would be from the friends of Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> Shias. By Allah<sup>-azwj</sup>! They would be the successful ones on the Day of Qiyamah!’<sup>295</sup>

6- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن عُبَيْدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ ع أَنْ يَذْبَحَ مَكَانَ ابْنِهِ إِسْمَاعِيلَ الْكَبْشَ الَّذِي أَنْزَلَهُ عَلَيْهِ تَمَنَّى إِبْرَاهِيمُ أَنْ يَكُونَ قَدْ ذَبَحَ ابْنَهُ إِسْمَاعِيلَ بِيَدِهِ وَأَنَّهُ لَمْ يُؤْمَرْ بِذَبْحِ الْكَبْشِ مَكَانَهُ لِيَرْجِعَ إِلَى قَلْبِهِ مَا يَرْجِعُ إِلَى قَلْبِ الْوَالِدِ الَّذِي يَذْبَحُ أَعَزُّ وَلَدِهِ عَلَيْهِ بِيَدِهِ فَيَسْتَحِقُّ بِذَلِكَ أَنْ يُرْفَعَ دَرَجَاتٍ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ

(The books) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>’, (and), ‘Al Amaali’ of Al Sadouq – From Ibn Quteyba, from Al Fazl who said,

‘I heard Al-Reza<sup>-asws</sup> saying: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Commanded Ibrahim<sup>-as</sup> to slaughter in place of his<sup>-as</sup> son Ismail<sup>-as</sup>, the ram which He<sup>-azwj</sup> had Sent down unto him<sup>-as</sup>, Ibrahim<sup>-as</sup> wished that he<sup>-as</sup> had slaughtered his<sup>-as</sup> son<sup>-as</sup> by his<sup>-as</sup> own hand, and that he<sup>-as</sup> had not been Commanded with slaughtering the ram in his<sup>-as</sup> place, for it to refer to his<sup>-as</sup> 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.

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا إِبْرَاهِيمُ مَنْ أَحَبُّ خَلْقِي إِلَيْكَ فَقَالَ يَا رَبِّ مَا خَلَقْتَ خَلْقًا هُوَ أَحَبُّ إِلَيَّ مِنْ حَبِيبِكَ مُحَمَّدٍ

Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-as</sup>: “O Ibrahim<sup>-as</sup>! Who is the most beloved of My<sup>-azwj</sup> creatures to you<sup>-as</sup>?” He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have not Created any creature who is more beloved to me<sup>-as</sup> than Your<sup>-azwj</sup> Beloved Muhammad<sup>-saww</sup>!’

فَأَوْحَى اللَّهُ إِلَيْهِ أَفَهُوَ أَحَبُّ إِلَيْكَ أَمْ نَفْسُكَ قَالَ بَلْ هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “Is he<sup>-saww</sup> more beloved to you<sup>-as</sup> or your<sup>-as</sup> own self?” He<sup>-as</sup> said: ‘But, he<sup>-saww</sup> is more beloved to me<sup>-as</sup> than my<sup>-as</sup> own self’.

قَالَ فَوَلَدَهُ أَحَبُّ إِلَيْكَ أَمْ وَلَدُكَ قَالَ بَلْ وَلَدُهُ

He<sup>-azwj</sup> Said: “Is his<sup>-saww</sup> son<sup>-asws</sup> more beloved to you<sup>-as</sup> or your<sup>-as</sup> son<sup>-as</sup>?” He<sup>-as</sup> said: ‘But, his<sup>-saww</sup> son<sup>-asws</sup>’.

قَالَ فَذَبِيحٌ وَلَدِهِ ظُلْمًا عَلَى أَيْدِي أَعْدَائِهِ أَوْجَعُ لِقَلْبِي

He<sup>-azwj</sup> Said: “Would his<sup>-saww</sup> son<sup>-asws</sup> being slaughtered upon the hands of his<sup>-asws</sup> enemies be more painful to your<sup>-as</sup> heart or slaughtering your<sup>-as</sup> own son<sup>-as</sup> by your<sup>-as</sup> own hands in My<sup>-azwj</sup> obedience?” He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! But, his<sup>-asws</sup> being slaughtered by the hands of his<sup>-asws</sup> enemies is more painful to my<sup>-as</sup> heart’.

قَالَ يَا إِبْرَاهِيمُ فَإِنَّ طَائِفَةً تَزْعُمُ أَنَّهَا مِنْ أُمَّةٍ مُحَمَّدٍ سَتَقْتُلُ الْحُسَيْنَ ابْنَهُ مِنْ بَعْدِهِ ظُلْمًا وَ غَدَوَانًا كَمَا يُذْبَحُ الْكَبِشُ وَ يَسْتَوْجِبُونَ بِذَلِكَ سَخَطِي

He<sup>-azwj</sup> Said: “O Ibrahim<sup>-as</sup>! A party claiming that it is from the community of Muhammad<sup>-saww</sup> would be killing his<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> from after him<sup>-saww</sup>, unjustly and aggressively, just like the ram gets slaughtered, and they would be Obligating My<sup>-azwj</sup> Wrath due to that!”

فَجَزَعَ إِبْرَاهِيمُ لَذَلِكَ وَ تَوَجَّعَ قَلْبُهُ وَ أَقْبَلَ يَبْكِي فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ يَا إِبْرَاهِيمُ قَدْ فَدَيْتَ جَزَعَكَ عَلَى ابْنِكَ إِسْمَاعِيلَ لَوْ دَبَّحْتَهُ بِيَدِكَ بِجَزَعِكَ عَلَى الْحُسَيْنِ وَ قَتَلَهُ وَ أَوْجَبْتَ لَكَ أَرْفَعَ دَرَجَاتٍ أَهْلَ الثَّوَابِ عَلَى الْمَصَائِبِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ فَدَيْنَاهُ بِذَبِيحٍ عَظِيمٍ.

Ibrahim<sup>-as</sup> panicked at that and his<sup>-as</sup> heart was pained, and he<sup>-as</sup> went on to cry. Allah<sup>-azwj</sup> Mighty and Majestic Revealed: “O Ibrahim<sup>-as</sup>! I<sup>-azwj</sup> have hereby ransomed your<sup>-as</sup> panic upon your<sup>-as</sup> son<sup>-as</sup> Ismail, had you<sup>-as</sup> slaughtered him<sup>-as</sup> by your<sup>-as</sup> own hands, upon Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> killing, and I<sup>-azwj</sup> have Obligated for you<sup>-as</sup> the loftiest ranks of the people of Rewards upon the difficulties!” And that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***And We Ransomed him with a magnificent slaughter [37:107]***.<sup>296</sup>

بيان: أقول قد أورد على هذا الخبر إعضال و هو أنه إذا كان المراد بالذبح العظيم قتل الحسين ع لا يكون المفدى عنه أجل رتبة من المفدى به فإن أئمتنا صلوات الله عليهم أشرف من أولي العزم ع فكيف من غيرهم مع أن الظاهر من استعمال لفظ الفداء التعويض عن الشيء بما دونه في الخطر و الشرف.

**Explanation (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<sup>-asws</sup>, the one being ransomed from cannot be of a more majestic rank than the one it is being ransomed by, for the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them, are nobler than the Determined ones (UI Al Azam Prophets<sup>-as</sup>). 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.

<sup>296</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 6

و أجيب بأن الحسين ع لما كان من أولاد إسماعيل فلو كان ذبح إسماعيل لم يوجد نبينا وكذا سائر الأئمة و سائر الأنبياء ع من ولد إسماعيل ع فإذا عوض من ذبح إسماعيل بذبح واحد من أسباطه و أولاده و هو الحسين ع

*And I answer with that Al-Husayn<sup>-asws</sup>, when he<sup>-asws</sup> was from the children of Ismail<sup>-as</sup>, so if the slaughter of Ismail<sup>-as</sup> had not found our Prophet<sup>-saww</sup>, and like that are rest of the Imams<sup>-asws</sup> and rest of the Prophets<sup>-as</sup> from the children of Ismail<sup>-as</sup>. So, when the offset from the slaughter of Ismail<sup>-as</sup> is with slaughter of one from his<sup>-as</sup> grandsons and his<sup>-as</sup> children, so it is Al-Husayn<sup>-asws</sup>.*

و أقول ليس في الخبر أنه فدى إسماعيل بالحسين بل فيه أنه فدى جزع إبراهيم على إسماعيل بجزعه على الحسين ع

*And I am saying, 'There isn't in the Hadeeth that the ransoming of Ismail<sup>-as</sup> was with Al-Husayn<sup>-asws</sup>, but in it is that the ransom of the panic (alarm) of Ibrahim<sup>-as</sup> upon Ismail<sup>-as</sup> was (ransomed) with his<sup>-as</sup> alarm upon Al-Husayn<sup>-asws</sup>.*

و ظاهر أن الفداء على هذا ليس على معناه بل المراد التعويض و لما كان أسفه على ما فات منه من ثواب الجزع على ابنه عوضه الله بما هو أجل و أشرف و أكثر ثوابا و هو الجزع على الحسين ع.

*And the apparent is that the ransoming upon this isn't upon its meaning, but the intended is the offset, and when his<sup>-as</sup> regret upon what had been lost from him<sup>-as</sup>, from the Rewards of the alarm upon his<sup>-as</sup> son<sup>-as</sup>, Allah<sup>-azwj</sup> Offset it with what it more majestic and nobler and or more Rewards, and it is the alarm (crying) upon Al-Husayn<sup>-asws</sup>.*

و الحاصل أن شهادة الحسين ع كان أمرا مقرا و لم يكن لرفع قتل إسماعيل حتى يرد الإشكال

*And the summing up is that the martyrdom of Al-Husayn<sup>-asws</sup> was a decided (Pre-determined) matter and the Lifting of the killing of Ismail<sup>-as</sup> did not take place until the problem was resolved'.*

7- ع، علل الشرائع ابن الوليد عن الصفار عن ابن يزيد عن ابن أبي عمير و محمد بن سنان عن ذكره عن أبي عبد الله ع قال: إِنَّ إِسْمَاعِيلَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- وَ ادُّكُرَ فِي الْكِتَابِ إِسْمَاعِيلُ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا لَمْ يَكُنْ إِسْمَاعِيلُ بَنَ إِبراهيمَ بَلْ كَانَ نَبِيًّا مِنَ الْأَنْبِيَاءِ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, and Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'The 'Ismail' who Allah<sup>-azwj</sup> Mighty Said in the His<sup>-azwj</sup> 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<sup>-as</sup> son<sup>-as</sup> of Ibrahim<sup>-as</sup>, but he<sup>-as</sup> was a Prophet<sup>-as</sup> from the Prophets.

بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى قَوْمِهِ فَأَخَذُوهُ فَسَلَحُوا قُرْؤَهُ رَأْسِهِ وَ وَجْهَهُ فَأَتَاهُ مَلَكٌ فَقَالَ إِنَّ اللَّهَ جَلَّ جَلَالُهُ بَعَثَنِي إِلَيْكَ فَمُرْنِي بِمَا شِئْتَ فَقَالَ لِي أَسْؤَةٌ بِمَا يُصْنَعُ بِالْحُسَيْنِ ع.

Allah<sup>-azwj</sup> Mighty and Majestic has Sent him<sup>-as</sup> to his<sup>-as</sup> people, but they seized him<sup>-as</sup> and peeled off the top of his<sup>-as</sup> head and his<sup>-as</sup> face. An Angel came to him<sup>-as</sup>. Allah<sup>-azwj</sup>, Majestic is

His<sup>-azwj</sup> Majesty has Sent me to you<sup>-as</sup>, so instruct me with whatever you<sup>-as</sup> so desire to'. He<sup>-as</sup> said: 'There is an example for me<sup>-as</sup> with what would be done with Al-Husayn<sup>-asws</sup>'.<sup>297</sup>

8- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ إِسْمَاعِيلَ كَانَ رَسُولًا نَبِيًّا سَلِطَ عَلَيْهِ قَوْمُهُ فَنَقَشُوا جِلْدَهُ وَجْهَهُ وَ قَرَوَهُ رَأْسَهُ فَأَتَاهُ رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ فَقَالَ لَهُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ قَدْ رَأَيْتُ مَا صَنَعَ بِكَ وَ قَدْ أَمَرَنِي بِطَاعَتِكَ فَمُرْنِي بِمَا شِئْتَ فَقَالَ يَكُونُ لِي بِالْحُسَيْنِ بْنِ عَلِيٍّ أُسْوَةٌ.

(The book) 'Illal 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<sup>-asws</sup>: 'Ismail<sup>-as</sup> **he was a Rasool, a Prophet [19:54]**, his<sup>-as</sup> people overcame upon him<sup>-as</sup>. They peeled off the skin of his<sup>-as</sup> face and top of his<sup>-as</sup> head. A Messenger from Lord<sup>-azwj</sup> of the worlds came to him<sup>-as</sup>. He said, 'Your<sup>-as</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-as</sup> and Says that He<sup>-azwj</sup> has Seen what has happened with you<sup>-as</sup>, and has Commanded me obeying you<sup>-as</sup>. So, order me with whatever you<sup>-as</sup> so desire to'. He<sup>-as</sup> said: 'There happens to be an example for me<sup>-as</sup> with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.<sup>298</sup>

9- ما، الأمايلي للشيخ الطوسي ابْنُ حَشِيْبٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ أَبِي عُمَرَ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ بَيْنَا الْحُسَيْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَتَاهُ جَبْرِئِيلُ فَقَالَ يَا مُحَمَّدُ أَ تُحِبُّهُ قَالَ نَعَمْ قَالَ أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ

(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 Kharjah, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'While Al-Husayn<sup>-asws</sup> was in the presence of Rasool-Allah<sup>-saww</sup>, when Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Do you<sup>-saww</sup> love him<sup>-asws</sup>? He<sup>-saww</sup> said: 'Yes'. He<sup>-as</sup> said: 'But your<sup>-saww</sup> community will be killing him<sup>-asws</sup>'.

فَحَزَنَ رَسُولُ اللَّهِ لِذَلِكَ حُزْنًا شَدِيدًا فَقَالَ جَبْرِئِيلُ أَيْسُرُكَ أَنْ أُرِيكَ التُّرْبَةَ الَّتِي يُقْتَلُ فِيهَا قَالَ نَعَمْ

So Rasool-Allah<sup>-saww</sup> was grief-stricken with intense grief. Jibraeel<sup>-as</sup> said: 'Would it cheer you<sup>-saww</sup> if I<sup>-as</sup> were to show you<sup>-saww</sup> the soil in which he<sup>-asws</sup> would be killed?' He<sup>-saww</sup> said: 'Yes'.

قَالَ فَحَسَفَ جَبْرِئِيلُ مَا بَيْنَ مَجْلِسِ رَسُولِ اللَّهِ إِلَى كَرْبَلَاءَ حَتَّى التَّقَّتِ الْقُطْعَتَانِ هَكَذَا وَ جَمَعَ بَيْنَ السَّابِئَتَيْنِ فَتَنَاولَ بِجَنَاحَيْهِ مِنَ التُّرْبَةِ فَنَاولَهَا رَسُولُ اللَّهِ ص ثُمَّ دَحِيتِ الْأَرْضُ أَسْرَعَ مِنْ طَرْفِ الْعَيْنِ فَقَالَ رَسُولُ اللَّهِ طُوبَى لَكَ مِنْ تُرْبَةٍ وَ طُوبَى لِمَنْ يُقْتَلُ فِيكَ.

He (Abu Abdullah<sup>-asws</sup>) said: 'Jibraeel<sup>-as</sup> submerged what was between the seat of Rasool-Allah<sup>-saww</sup> to Karbala until the two pieces me like this!' – and he<sup>-asws</sup> gathered between the two index fingers – 'He<sup>-as</sup> grabbed from the soil with his<sup>-as</sup> wings and gave it to Rasool-Allah<sup>-saww</sup>, then

<sup>297</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 7

<sup>298</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 8

the ground spread back quicker than the blink of an eye. Rasool-Allah<sup>-saww</sup> said: 'Beatitude be to you from the soil, and beatitude be to you from the one killed in you'.<sup>299</sup>

10- ما، الأمايلي للشيخ الطوسي عنه عن أبي المفضل عن ابن عقدة عن إبراهيم بن عبد الله النخوي عن محمد بن مسلمة عن يونس بن أرقم عن الأعمش عن سالم بن أبي الجعد عن أنس بن مالك أن عظيمًا من عظماء الملائكة استأذن ربه عز وجل في زيارة النبي فأذن له فبينما هو عنده إذ دخل عليه الحسين فقبله النبي وأجلسه في حجره

(The book) 'Al Amaali' of the sheykh Al Tusi – From him, from my father Al Mufazzal, from Ibn Uqada, from Ibrahim Bin Abdullah Al Nahwy, from Muhammad Bin Maslama, from Yunus Bin Arqam, from Al Amsh, from Salim Bin Abu Al Ja'd, from Anas Bin Malik (well-known fabricator),

'A mighty one from the mighty Angels sought Permission of his Lord<sup>-azwj</sup> Mighty and Majestic in visiting the Prophet<sup>-saww</sup>. He<sup>-azwj</sup> Permitted for him. While he was in his<sup>-saww</sup> presence when Al-Husayn<sup>-asws</sup> entered. The Prophet<sup>-saww</sup> kissed him<sup>-asws</sup> and seated him<sup>-asws</sup> in his<sup>-saww</sup> lap.

فَقَالَ لَهُ الْمَلَكُ أَ تُحِبُّهُ قَالَ أَجَلُ أَشَدَّ الْحُبِّ إِنَّهُ ابْنِي قَالَ لَهُ إِنَّ أُمَّتَكَ سَتَقْتُلُهُ قَالَ أُمِّي تَقْتُلُ وَلَدِي قَالَ نَعَمْ وَ إِن شِئْتَ أَرَيْتُكَ مِنَ التُّرْبَةِ الَّتِي يُقْتَلُ عَلَيْهَا قَالَ نَعَمْ

The Angel said to him<sup>-saww</sup>: 'Do you<sup>-saww</sup> love him<sup>-asws</sup>?' He<sup>-saww</sup> said: 'Yes, with intense love. He<sup>-asws</sup> is my<sup>-saww</sup> son<sup>-asws</sup>!' He said to him<sup>-saww</sup>: 'Your<sup>-saww</sup> community will be killing him<sup>-asws</sup>'. He<sup>-saww</sup> said: 'My<sup>-saww</sup> community will be killing my<sup>-saww</sup> son<sup>-asws</sup>?' He said: 'Yes, and if you<sup>-saww</sup> so desire, I can show you<sup>-as</sup> from the soil which he<sup>-asws</sup> would be killed upon'. He<sup>-saww</sup> said: 'Yes'.

فَأَرَاهُ تُرْبَةً حُمْرَاءَ طَيِّبَةِ الرِّيحِ فَقَالَ إِذَا صَارَتْ هَذِهِ التُّرْبَةُ دَمًا عَسِيطًا فَهُوَ عَلَامَةُ قَتْلِ ابْنِكَ هَذَا

He showed him<sup>-saww</sup> red soil of aromatic smell. He said, 'When this soil becomes fresh blood, so it would be a sign that this son<sup>-asws</sup> of yours<sup>-saww</sup> has been killed'.

قَالَ سَالِمُ بْنُ أَبِي الْجَعْدِ أُخْبِرْتُ أَنَّ الْمَلَكَ كَانَ مِيكَائِيلَ ع.

Salim Bin Abu Al-Ja'ad (the narrator) said, 'I have been informed that the Angel was Mikaeel'<sup>asws</sup> 300

11- ما، الأمايلي للشيخ الطوسي عنه عن أبي المفضل عن هاشم بن تقيّة الموصلي عن جعفر بن محمد بن جعفر المدائني عن زياد بن عبد الله المكاربي عن ليث بن أبي سليم عن خديج أو حذير بن عبد الله المازني عن زيد مؤلى زينب بنت جحش قالت كان رسول الله ذات يوم عندي نائماً فجاء الحسين فجعلت أعليه مخافة أن يوقظ النبي فعقلت عنه فدخل وأتبعته فوجدته وقد قعد على بطن النبي ص

(The book) 'Al Amaali' of the sheykh Al Tusi – From him, from Abu Al Mufazzal, from Hashim Bin Naqiya Al Mowsily, from Ja'far Bin Muhammad Bin Ja'far Al Madain, from Ziyad Bin Abdullah Al Mukary, from Lays Bin Abu Suleym, from Hudeyr, or Hidmir Bin Abdullah Al Maziny, from Zayd a slave of Zainab Bint Jahash, she said,

'One day Rasool-Allah<sup>-saww</sup> was sleeping in my presence, and Al-Husayn<sup>-asws</sup> came. I went on to amuse him<sup>-asws</sup> fearing that he<sup>-asws</sup> might wake up the Prophet<sup>-saww</sup>. I was neglectful from

<sup>299</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 9

<sup>300</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 10

him<sup>-asws</sup>, and he<sup>-asws</sup> entered, and I pursued him<sup>-asws</sup> and found him<sup>-asws</sup>, and he<sup>-asws</sup> was sitting upon the belly of the Prophet<sup>-saww</sup>.

فَوَضَعَ زَيْنَبُ [رَضِيَتْهَا] فِي سُرَّةِ النَّبِيِّ فَجَعَلَ يُبُولُ عَلَيْهِ فَأَرَدْتُ أَنْ أَخْذَهُ عَنْهُ فَعَالَ رَسُولُ اللَّهِ دَعَا ابْنِي يَا زَيْنَبُ عَلَى يَفْرَغْ مِنْ بَوْلِهِ

He<sup>-asws</sup> urinated upon him<sup>-saww</sup>. I wanted to take him<sup>-asws</sup>, but Rasool Allah<sup>-saww</sup> said: 'Leave my son<sup>-asws</sup>, O Zainab, until he<sup>-asws</sup> is free from his<sup>-asws</sup> urinating!'

فَلَمَّا فَرَغَ تَوَضَّأَ النَّبِيُّ صَ وَ قَامَ يُصَلِّيَ فَلَمَّا سَجَدَ انْخَلَعَ الْحُسَيْنُ فَلَبِثَ النَّبِيُّ صَ حَتَّى نَزَلَ فَلَمَّا قَامَ عَادَ الْحُسَيْنُ فَحَمَلَهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

When he<sup>-asws</sup> was free, the Prophet<sup>-saww</sup> performed wud'u and stood up to pray Salat. When he<sup>-saww</sup> performed Sajdah, Al-Husayn<sup>-asws</sup> rode upon him<sup>-saww</sup>. The Prophet<sup>-saww</sup> waited until he<sup>-asws</sup> had descended. When he<sup>-saww</sup> stood up, Al-Husayn<sup>-asws</sup> returned. So he<sup>-saww</sup> carried him<sup>-asws</sup> until he<sup>-saww</sup> was free from his<sup>-saww</sup> Salat.

فَبَسَطَ النَّبِيُّ يَدَهُ وَ جَعَلَ يَقُولُ أَرِنِي يَا جِبْرِئِيلُ فَقُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْتُكَ الْيَوْمَ صَنَعْتَ شَيْئًا مَا رَأَيْتُكَ صَنَعْتَهُ قَطُّ

The Prophet<sup>-saww</sup> spread out his<sup>-saww</sup> hands and went on saying: 'Show me<sup>-saww</sup>! Show me<sup>-saww</sup>, O Jibraeel<sup>-as</sup>'. I said, 'O Rasool Allah<sup>-saww</sup>! I have seen you<sup>-saww</sup> do something today, I have not seen you<sup>-saww</sup> doing it (before) at all!'

قَالَ نَعَمْ جَاءَنِي جِبْرِئِيلُ فَعَزَّانِي فِي ابْنِي الْحُسَيْنِ وَ أَخْبَرَنِي أَنَّ أُمِّي تَفْتُلُهُ وَ أَنَا فِي بَرْيَةِ حَمْرَاءَ.

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup>. He<sup>-as</sup> consoled me<sup>-saww</sup> regarding my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> and informed me<sup>-saww</sup> that my<sup>-saww</sup> community will be killing him<sup>-asws</sup> and gave me<sup>-saww</sup> red soil'.<sup>301</sup>

12- يج، الخرائج و الجرائح من تاريخ محمد النجار شيخ المحدثين بالمدرسة المستنصرية بإسناد مرفوع إلى أنس بن مالك عن النبي ص أنه قال: لما أراد الله أن يهلك قوم نوح أوحى إليه أن شق ألواح الساج فلما شققها لم يدرك ما يصنع بها فهبط جبرئيل فأراه هيئة السفينة و معه تابوت بها مائة ألف مسمار و تسعة و عشرون ألف مسمار

(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<sup>-saww</sup> having said: 'When Allah<sup>-azwj</sup> Wanted to Destroy the people of Noah<sup>-as</sup>, He<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "Split the Tablet silently!" When he<sup>-as</sup> had split it, he<sup>-as</sup> did not know what to do with it. So, Jibraeel<sup>-as</sup> came down and showed him<sup>-as</sup> the shape of the ship (to be constructed), and with him<sup>-as</sup> was a box in which were one hundred and twenty-nine thousand nails.

فَسَقَرِ بِالْمَسَامِيرِ كُلِّهَا السَّفِينَةَ إِلَى أَنْ بَقِيَتْ خُمُسَةُ مَسَامِيرٍ فَضَرَبَ يَدَيْهِ إِلَى مِسْمَارٍ فَأَشْرَقَ يَدَيْهِ وَ أَضَاءَ كَمَا يُضِيءُ الْكَوْكَبُ الدُّرِّيُّ فِي أَفْقِ السَّمَاءِ فَتَحَيَّرَ نُوحٌ فَأَنْطَقَ اللَّهُ الْمِسْمَارَ بِلِسَانٍ طَلِقٍ دَلِقٍ أَنَا عَلَى اسْمِ خَيْرِ الْأَنْبِيَاءِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ ص

<sup>301</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 11



He<sup>-as</sup> nailed all the nails in the ship until there remain five nails. He<sup>-as</sup> struck his<sup>-as</sup> hand to a nail, and his<sup>-as</sup> hand shined and illuminated like what the bright star tends to shine in the horizon of the sky. Noah<sup>-as</sup> was confused. Allah<sup>-azwj</sup> Caused the nail to speak in a freely eloquent tongue: 'I am upon the name of best of the Prophets<sup>-as</sup>, Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>!'

فَهَبَطَ جِبْرِئِيلُ فَقَالَ لَهُ يَا جِبْرِئِيلُ مَا هَذَا الْمِسْمَارُ الَّذِي مَا رَأَيْتُ مِنْهُ فَقَالَ هَذَا بِاسْمِ سَيِّدِ الْأَنْبِيَاءِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ اسْمُهُ عَلَى أَوَّلِهَا عَلَى جَانِبِ السَّفِينَةِ الْأَيْمَنِ

Jibraeel<sup>-as</sup> came down. He<sup>-as</sup> said to him<sup>-as</sup>: 'O Jibraeel<sup>-as</sup>! What is this nail which I<sup>-as</sup> have not seen the like of it?' He<sup>-as</sup> said: 'This is with the name of chief of the Prophets<sup>-as</sup>, Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup>. Nail it at its front to the right side of the ship'.

ثُمَّ ضَرَبَ يَدَهُ إِلَى مِسْمَارٍ ثَانٍ فَأَشْرَقَ وَ أَتَارَ فَقَالَ نُوحٌ وَ مَا هَذَا الْمِسْمَارُ فَقَالَ هَذَا مِسْمَارُ أَخِيهِ وَ ابْنِ عَمِّهِ سَيِّدِ الْأَوْصِيَاءِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَاسْمُهُ عَلَى جَانِبِ السَّفِينَةِ الْأَيْسَرِ فِي أَوَّلِهَا

Then he<sup>-as</sup> struck by his<sup>-as</sup> hand to a second nail. It shone and radiated. Noah<sup>-as</sup> said: 'And what is this nail?' He<sup>-as</sup> said: 'This is a nail of his<sup>-saww</sup> brother<sup>-asws</sup> and son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>, chief of the successors<sup>-as</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. so, nail it to the left side of the ship at its front'.

ثُمَّ ضَرَبَ يَدَهُ إِلَى مِسْمَارٍ ثَالِثٍ فَزَهَرَ وَ أَشْرَقَ وَ أَتَارَ فَقَالَ جِبْرِئِيلُ هَذَا مِسْمَارُ فَاطِمَةَ فَاسْمُهُ إِلَى جَانِبِ مِسْمَارِ أَبِيهَا

Then he<sup>-as</sup> struck his<sup>-as</sup> hand to a third nail. It blossomed and sparkled and radiated. Jibraeel<sup>-as</sup> said: 'This is a nail of (Syeda) Fatima<sup>-asws</sup>, so nail it to the side of the nail of her<sup>-asws</sup> father<sup>-saww</sup>'.

ثُمَّ ضَرَبَ يَدَهُ إِلَى مِسْمَارٍ رَابِعٍ فَزَهَرَ وَ أَتَارَ فَقَالَ جِبْرِئِيلُ هَذَا مِسْمَارُ الْحُسَيْنِ فَاسْمُهُ إِلَى جَانِبِ مِسْمَارِ أَبِيهِ

Then he<sup>-as</sup> struck his<sup>-as</sup> hand to a fourth nail. It blossomed and radiated. Jibraeel<sup>-as</sup> said: 'This is a nail of Al-Hassan<sup>-asws</sup>, so nail it to the side of the nail of his<sup>-asws</sup> father<sup>-asws</sup>'.

ثُمَّ ضَرَبَ يَدَهُ إِلَى مِسْمَارٍ خَامِسٍ فَزَهَرَ وَ أَتَارَ وَ أَظْهَرَ النَّدَاوَةَ فَقَالَ جِبْرِئِيلُ هَذَا مِسْمَارُ الْحُسَيْنِ فَاسْمُهُ إِلَى جَانِبِ مِسْمَارِ أَبِيهِ

Then he<sup>-as</sup> struck his<sup>-as</sup> hand to a fifth nail. It blossomed and radiated and moisture appeared. Jibraeel<sup>-as</sup> said: 'This is the nail of Al-Husayn<sup>-asws</sup>, so nail it to the side of the nail of his<sup>-asws</sup> father<sup>-asws</sup>'.

فَقَالَ نُوحٌ يَا جِبْرِئِيلُ مَا هَذِهِ النَّدَاوَةُ فَقَالَ هَذَا الدَّمُ فَذَكَرَ قِصَّةَ الْحُسَيْنِ ع وَ مَا تَعْمَلُ الْأُمَّةُ بِهِ فَلَعَنَ اللَّهُ قَاتِلَهُ وَ ظَالِمَهُ وَ حَاذِلَهُ.

Noah<sup>-as</sup> said: 'O Jibraeel<sup>-as</sup>! What is this moisture?' He<sup>-as</sup> said: 'This is the blood'. He<sup>-as</sup> mentioned the story of Al-Husayn<sup>-asws</sup> and what the community would be doing with him. So, may Allah<sup>-azwj</sup> Curse his<sup>-asws</sup> killer, and his<sup>-asws</sup> oppressor, and his<sup>-asws</sup> forsaker<sup>302</sup>'.

<sup>302</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 12

13- ما، الأماالي للشيخ الطوسي عَنْ أَبِي الْمُفَضَّلِ عَنِ الْعَبَّاسِ بْنِ خَلِيلٍ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ سُؤْدِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ دَاوُدَ بْنِ عِيسَى الْكُوفِيِّ عَنْ عُمَارَةَ بْنِ عَرِيَّةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص أَجْلَسَ حُسَيْنًا عَلَى فَخْذِهِ وَجَعَلَ يَقْتُلُهُ فَقَالَ جَبْرِئِيلُ أَتُحِبُّ ابْنَكَ هَذَا قَالَ نَعَمْ قَالَ فَإِنَّ أُمَّتَكَ سَتَقْتُلُهُ بَعْدَكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – From him, from Abu Al Mufazzal, from Al Abbas Bin Khaleel, from Muhammad Bin Hashim, from Suweyd Bin Abdul Aziz, from Dawood Bin Isa Al Kufy, from Umarah Bin Ariya, from Muhammad Bin Ibrahim Al Taymi, from Abu Salama, from Ayesha (well-known fabricator),

'Rasool-Allah<sup>-saww</sup> made Husayn<sup>-asws</sup> upon his<sup>-saww</sup> thigh and went on to kiss him<sup>-asws</sup>. Jibraeel<sup>-as</sup> said: 'Do you<sup>-saww</sup> love this son<sup>-asws</sup> of yours<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Yes'. He<sup>-as</sup> said: 'Surely your<sup>-saww</sup> community would be killing him<sup>-asws</sup> after you<sup>-saww</sup>'.

فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ فَقَالَ لَهُ إِنَّ شَيْئًا أَرَيْتُكَ مِنْ تُرَابِهِ الَّذِي يُقْتَلُ عَلَيْهَا قَالَ نَعَمْ فَأَرَاهُ جَبْرِئِيلُ تُرَابًا مِنْ تُرَابِ الْأَرْضِ الَّتِي يُقْتَلُ عَلَيْهَا وَ قَالَ تُدْعَى الطَّفَّ.

The eyes of Rasool-Allah<sup>-saww</sup> filled up with tears. He<sup>-as</sup> said to him<sup>-saww</sup>: 'If you<sup>-saww</sup> so desire, I<sup>-as</sup> can show you<sup>-saww</sup> from its soil which he<sup>-asws</sup> would be killed upon'. He<sup>-saww</sup> said 'Yes'. Jibraeel<sup>-as</sup> showed him<sup>-saww</sup> soil from the soils of the earth which he<sup>-asws</sup> would be killed upon and said: 'It is called Al-Taff (Karbala)'".<sup>303</sup>

14- ما، الأماالي للشيخ الطوسي عَنْهُ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ ذَلِيلٍ عَنْ بَشْرِ عَنْ عَلِيِّ بْنِ سَهْلِ عَنْ مُؤَمِّلٍ عَنْ عُمَارَةَ بْنِ رَازَانَ عَنْ ثَابِتٍ عَنْ أَنَسٍ أَنَّ مَلَكَ الْمَطَرِ اسْتَأْذَنَ أَنْ يَأْتِيَ رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص لِأُمِّ سَلَمَةَ امْلِكِي عَلَيْنَا الْبَابَ لَا يَدْخُلُ عَلَيْنَا أَحَدٌ فَجَاءَ الْحُسَيْنُ لِيَدْخُلَ فَمَنَعَتْهُ فَوَثَبَ حَتَّى دَخَلَ فَجَعَلَ يَتَّبِعُ عَلَى مَنْكِبَيْ رَسُولِ اللَّهِ ص وَ يَقْعُدُ عَلَيْهِمَا

(The book) 'Al Amaali' of the sheykh Al Tusi – From him, from Al-Husayn Bin Al-Hassan Bin Aamir, from Muhammad Bin Daleel Bin Bishr, from Ali Bin Sahl, from Muwammil, from Umarah Bin Zazan, from Sabit, from Anas (well-known fabricator),

'An Angel of rain sought permission to come to Rasool-Allah<sup>-saww</sup>. The Prophet<sup>-saww</sup> said to Umm Salama<sup>ra</sup>: 'Control the door upon us, and do not let anyone enter to see us'. Al-Husayn<sup>-asws</sup> came to enter, but she<sup>ra</sup> prevented him<sup>-asws</sup>. He<sup>-asws</sup> leapt up until he<sup>-asws</sup> entered and went on to leap upon the shoulders of Rasool-Allah<sup>-saww</sup> and sit upon them.

فَقَالَ لَهُ الْمَلَكُ أَ تُحِبُّهُ قَالَ نَعَمْ قَالَ فَإِنَّ أُمَّتَكَ سَتَقْتُلُهُ وَ إِنَّ شَيْئًا أَرَيْتُكَ الْمَكَانَ الَّذِي يُقْتَلُ فِيهِ فَمَدَّ يَدَهُ فَإِذَا طِينَةٌ حَمْرَاءُ فَأَخَذَهَا ثُمَّ سَلَمَةَ فَصَبَرَتْهَا إِلَى طَرَفِ جِمَارِهَا

The Angel said to him<sup>-saww</sup>: 'Do you<sup>-saww</sup> love him<sup>-asws</sup>?' He<sup>-saww</sup> said: 'Yes'. He said: 'But your<sup>-saww</sup> community will be killing him<sup>-asws</sup>, and if you<sup>-saww</sup> so desire, I can show you<sup>-saww</sup> the place in which he<sup>-asws</sup> would be killed'. He extended his hand, and there was red clay. Umm Salama<sup>ra</sup> took it and made it to be in an end of her<sup>ra</sup> scarf.

قَالَ ثَابِتٌ فَبَلَعْنَا أَنَّهُ الْمَكَانُ الَّذِي قُتِلَ بِهِ بِكَرْبَلَاءَ.

Sabit (the narrator) said, 'It has reached us that the place in which he<sup>-asws</sup> would be killed is Karbala'.<sup>304</sup>

15- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَوْ غَيْرِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا أَنْ هَبَطَ جَبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص يَقْتُلُ الْحُسَيْنَ أَخَذَ يَدِي عَلَيَّ فَخَلَا بِهِ فَلَمَّا بَدَأَ يَتَفَرَّقَا حَتَّى هَبَطَ عَلَيْهِمَا جَبْرِئِيلُ

(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<sup>-asws</sup> saying: 'When Jibraeel<sup>-as</sup> came down to Rasool-Allah<sup>-saww</sup> with (news of) killing of Al-Husayn<sup>-asws</sup>, he<sup>-saww</sup> held a hand of Ali<sup>-asws</sup> and was along with him<sup>-asws</sup> for a long while from the day. Tears overcame them<sup>-asws</sup> both and did not separate until Jibraeel<sup>-as</sup> came down unto them<sup>-asws</sup>'.

أَوْ قَالَ رَسُولُ رَبِّ الْعَالَمِينَ فَقَالَ لَهُمَا رَبُّكُمَا يُفَرِّقُكُمَا السَّلَامَ وَ يَقُولُ قَدْ عَزَمْتُ عَلَيْكُمَا لَمَّا صَبَرْتُمَا قَالَ فَصَبَرَا.

Or he (Abu Abdullah<sup>-asws</sup>) said: 'A Messenger of Lord<sup>-azwj</sup> of the worlds. He said to them: 'Your<sup>-asws</sup> Lord<sup>-azwj</sup> Conveys the Greetings and Says: 'I<sup>-azwj</sup> have Determined upon you<sup>-asws</sup> both to be patient!' So they<sup>-asws</sup> were patient''.<sup>305</sup>

16- مل، كامل الزيارات أَبِي عَنْ سَعْدِ بْنِ أَبِي عيسى عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ سَالِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا حَلَّتْ فَاطِمَةُ بِالْحُسَيْنِ ع جَاءَ جَبْرِئِيلُ إِلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ فَاطِمَةَ سَلِيلٌ وَلَدًا تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ

(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<sup>-asws</sup> having said: 'When Fatima<sup>-asws</sup> was given (the News of) Al-Husayn<sup>-asws</sup>, Jibraeel<sup>-as</sup> came to Rasool Allah<sup>-saww</sup>. He<sup>-as</sup> said: 'Fatima<sup>-asws</sup> will be blessed with a son<sup>-asws</sup>, your<sup>-saww</sup> community will be killing him<sup>-asws</sup> from after you<sup>-saww</sup>'.

فَلَمَّا حَلَّتْ فَاطِمَةُ الْحُسَيْنَ كَرِهَتْ حَمْلَهُ وَ حِينَ وَضَعَتْهُ كَرِهَتْ وَضَعَهُ

When (Syeda) Fatima<sup>-asws</sup> was bore Al-Husayn<sup>-asws</sup>, she<sup>-asws</sup> disliked carrying him<sup>-asws</sup>, and when she<sup>-asws</sup> placed him<sup>-asws</sup>, she<sup>-asws</sup> disliked placing him<sup>-asws</sup>.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلْ رَأَيْتُمْ فِي الدُّنْيَا أُمَّةً تَلِدُ غُلَامًا فَتَكْرَهُهُ وَ لَكِنِهَا كَرِهَتْهُ لِأَنَّهَا عَلِمَتْ أَنَّهُ سَيُقْتَلُ

Then Abu Abdullah<sup>-asws</sup> said: 'Have you (ever) seen in the world any mother<sup>-asws</sup> giving birth to a boy and she<sup>-asws</sup> disliked it? But she<sup>-asws</sup> disliked it because she<sup>-asws</sup> knew that he<sup>-asws</sup> would be killed'.

قَالَ وَ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا

<sup>304</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 14

<sup>305</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 15

He<sup>-asws</sup> 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]***'.<sup>306</sup>—(From the same source: 'Kamil ul Ziyarat'. This is against the Isma – Infallibility of Ahl Al-Bayt<sup>-asws</sup> – as they<sup>-asws</sup> knew what will happen to them<sup>-asws</sup> before coming to the world)

17- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مَسْعُودٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ جَبْرِئِيلُ نَزَلَ عَلَى مُحَمَّدٍ ص فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُغْفِرُ عَلَيْكَ السَّلَامَ وَ يُبَشِّرُكَ بِمَوْلُودٍ يُؤَلِّدُ مِنْ فَاطِمَةَ ع تَعْلُمُهُ أَنَّكَ مِنْ بَعْدِي

(The book) 'Kamil Al Ziyarat'— Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Muhammad Bin Amro Bin Saeed, from a man from our companions,

'From Abu Abdullah<sup>-asws</sup>: 'Jibraeel<sup>-sawww</sup> descended unto Muhammad<sup>-sawww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Allah<sup>-azwj</sup> Conveys the Greetings to you<sup>-as</sup> and Give you<sup>-sawww</sup> glad tidings of a son<sup>-asws</sup> from Fatima<sup>-asws</sup>. Your<sup>-sawww</sup> community will be killing him<sup>-asws</sup> from after you<sup>-sawww</sup>'.

فَقَالَ يَا جَبْرِئِيلُ وَ عَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ يُؤَلِّدُ مِنْ فَاطِمَةَ تَعْلُمُهُ أَنِّي مِنْ بَعْدِي

He<sup>-sawww</sup> said: 'O Jibraeel<sup>-as</sup>! And upon my<sup>-sawww</sup> Lord<sup>-azwj</sup> be the greetings! There is no need for me<sup>-sawww</sup> regarding a new born to be born from Fatima<sup>-asws</sup> whom my<sup>-sawww</sup> community will be killing from after me<sup>-sawww</sup>!'

قَالَ فَعَرَجَ جَبْرِئِيلُ ثُمَّ هَبَطَ فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ يَا جَبْرِئِيلُ وَ عَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلُودٍ تَعْلُمُهُ أَنِّي مِنْ بَعْدِي

He (Abu Abdullah<sup>-asws</sup> said): 'He<sup>-as</sup> ascended, then came down. He<sup>-as</sup> said to him<sup>-sawww</sup> similar to that. He<sup>-sawww</sup> said: 'O Jibraeel<sup>-as</sup>! And upon my<sup>-sawww</sup> Lord<sup>-azwj</sup> be the Greetings! There is no need for me<sup>-sawww</sup> regarding a new born whom my<sup>-sawww</sup> community would be killing from after me<sup>-sawww</sup>!'

فَعَرَجَ جَبْرِئِيلُ إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُغْفِرُكَ السَّلَامَ وَ يُبَشِّرُكَ أَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِكَ الْإِمَامَةَ وَ الْوَلَايَةَ وَ الْوَصِيَّةَ فَقَالَ قَدْ رَضِيتُ

Jibraeel<sup>-as</sup> ascended to the sky, then came down. He<sup>-as</sup> said to him<sup>-sawww</sup>: 'O Muhammad<sup>-sawww</sup>! Your<sup>-sawww</sup> Lord<sup>-azwj</sup> Conveys you<sup>-sawww</sup> the Greetings and Gives you<sup>-sawww</sup> glad tidings that He<sup>-azwj</sup> will be Making the Imamate, and the Wilayah, and the successor ship to be in his<sup>-asws</sup> offspring'. He<sup>-sawww</sup> said: 'I<sup>-sawww</sup> am pleased'.

ثُمَّ أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ اللَّهَ يُبَشِّرُ بِمَوْلُودٍ يُؤَلِّدُ مِنْكَ تَعْلُمُهُ أَنِّي مِنْ بَعْدِي فَأَرْسَلَتْ إِلَيْهَا أَنِّي قَدْ رَضِيتُ

Then he<sup>-sawww</sup> sent a message to Fatima<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Given me<sup>-sawww</sup> glad tiding of a new born to be born from you<sup>-asws</sup>. My<sup>-sawww</sup> community will be killing him<sup>-asws</sup> from after me<sup>-sawww</sup>'. She<sup>-asws</sup> sent a message to him<sup>-sawww</sup>: 'There is no need for me<sup>-asws</sup> regarding a new born to be born from me<sup>-asws</sup>, your<sup>-sawww</sup> community would be killing him<sup>-asws</sup> from after you<sup>-sawww</sup>'.

فَأَرْسَلَ إِلَيْهَا أَنَّ اللَّهَ جَاعِلٌ فِي ذُرِّيَّتِي الْإِمَامَةَ وَ الْوَلَايَةَ وَ الْوَصِيَّةَ فَأَرْسَلَتْ إِلَيْهِ أَنِّي قَدْ رَضِيتُ

<sup>306</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 16

He<sup>-sawww</sup> sent a message to her<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> would be Making the Imamate, and the Wilayah, and the successor ship to be in his<sup>-asws</sup> offspring’. She<sup>-asws</sup> sent a message to him<sup>-sawww</sup>: ‘I<sup>-asws</sup> am pleased’.

فَحَمَلَتْهُ حُمُومًا وَوَضَعَتْهُ حُمُومًا وَحَمَلَهُ وَفَصَالَهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي خَلَوْا أَنَّهُ قَالَ أَصْلِحْ لِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أُمَّةً

She<sup>-asws</sup> bore him<sup>-asws</sup> abhorrently, and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he said, ‘Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15]. Had he<sup>-as</sup> said, ‘Correct my offspring for me’, his<sup>-as</sup> offspring, all of them would have been Imams<sup>-asws</sup>.

وَلَمْ يَوْضِعِ الْحُسَيْنُ ح مِنْ فَاطِمَةَ وَلَا مِنْ أُتَيْ وَ لَكِنَّهُ كَانَ يُؤْتَى بِهِ النَّبِيُّ فَيَضَعُ إِيَّاهُ فِي فِيهِ فَيَسُحُّ مِنْهَا مَا يَخْتَارُ الْيَوْمِينَ وَالْغَلَاظَةَ فَيُثْبِتُ لَحْمَ الْحُسَيْنِ مِنْ لَحْمِ رَسُولِ اللَّهِ وَ دَمِهِ وَ لَمْ يُولَدْ لِسِتَّةِ أَشْهُرٍ إِلَّا عِيسَى ابْنُ مَرْيَمَ وَ الْحُسَيْنُ بْنُ عَلِيٍّ ح.

And Al-Husayn<sup>-asws</sup> did not breast-feed from Fatima<sup>-asws</sup>, nor from any female, but he<sup>-asws</sup> used to be brought to the Prophet<sup>-sawww</sup>, he<sup>-sawww</sup> would place his<sup>-sawww</sup> thumb in his<sup>-asws</sup> mouth, and he<sup>-asws</sup> would suck from it what would suffice him<sup>-asws</sup> for two days and the three. Thus, the flesh of Al-Husayn<sup>-asws</sup> grew from the flesh of Rasool Allah<sup>-sawww</sup> and his<sup>-sawww</sup> blood. And no newborn was born at six months (pregnancy) except Isa Bin Maryam<sup>-as</sup> and Al-Husayn Bin Ali<sup>-asws</sup>. 307

(From the same source: ‘Kamil ul Ziyarat’. This is against the Isma – Infallibility of Ahl Al-Bayt<sup>-asws</sup> – as they<sup>-asws</sup> knew what will happen to them<sup>-asws</sup> before coming to the world)

18- مل، كامل الزيارات أبي عن مسدد عن محمد بن حماد عن أنس بن أحمد عن محمد بن عبد الله عن أبيه قال سمعت أبا عبد الله ع يقول أتى جبرئيل رسول الله فقال له السلام عليك يا محمد أ لا أوتيتك بخاتم النبوة أثبتك من بعدك فقال لا حاجة لي فيه

(The book) ‘Kamil Al Ziyaraat’ — My father, from Sa’ad, from Muhammad Bin Hammad, from his brother Ahmad, from Muhammad Bin Abdullah, from his father who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Jibraeel<sup>-as</sup> came to Rasool Allah<sup>-sawww</sup>. He<sup>-as</sup> said to him<sup>-sawww</sup>: ‘The greetings be to you<sup>-sawww</sup>, O Muhammad<sup>-sawww</sup>! Indeed! I<sup>-sawww</sup> hereby give you<sup>-sawww</sup> glad tidings of a boy your<sup>-sawww</sup> community will be killing him<sup>-asws</sup> from after you<sup>-sawww</sup>. He<sup>-sawww</sup> said: ‘There is no need for me<sup>-sawww</sup> regarding him<sup>-asws</sup>’.

قَالَ فَانْعَسَ إِلَى السَّمَاءِ ثُمَّ حَادَ إِلَيْهِ الْغَائِبَةُ فَقَالَ مِثْلَ ذَلِكَ فَقَالَ لَا حَاجَةَ لِي فِيهِ

He (Abu Abdullah<sup>-asws</sup> said: ‘Jibraeel<sup>-as</sup> rushed to the sky, then returned to him<sup>-sawww</sup> a second time. He<sup>-as</sup> said similar to that. He<sup>-sawww</sup> said: ‘There is no need for me<sup>-sawww</sup> regarding him<sup>-asws</sup>’.

فَأَنزَلَ إِلَى السَّمَاءِ ثُمَّ انْقَضَ عَلَيْهِ الْغَالِيَةُ فَقَالَ لَهُ مِثْلُ ذَلِكَ فَقَالَ لَا حَاجَةَ لِي فِيهِ فَقَالَ إِنَّ رَبَّكَ جَاعِلُ الْوَصِيَّةِ فِي عَتِيدِهِ فَقَالَ نَعَمْ

He<sup>as</sup> ascended slowly to the sky, then swooped down unto him<sup>saww</sup> for the third time. He<sup>as</sup> said to him<sup>saww</sup> similar to that. He<sup>saww</sup> said: 'There is no need for me<sup>saww</sup> regarding him<sup>as</sup>!'. He<sup>as</sup> said: 'Your<sup>saww</sup> Lord<sup>azwj</sup> will be Making the successor ship to be in his<sup>asws</sup> posterity'. He<sup>saww</sup> said: 'Yes'.

ثُمَّ قَامَ رَسُولُ اللَّهِ فَدَخَلَ عَلَى فَاطِمَةَ فَقَالَ لَهَا إِنَّ جِبْرِيلَ أَتَانِي فَبَشَّرَنِي بِإِلَاحٍ تَقْتُلُهُ أُمَّتِي مِنْ بَنِي دَاوُدَ فَقَالَتْ لَا حَاجَةَ لِي فِيهِ فَقَالَ لَهَا إِنَّ رَبِّي جَاعِلُ الْوَصِيَّةِ فِي عَتِيدِهِ فَقَالَتْ نَعَمْ إِذْنًا

Then Rasool Allah<sup>azwj</sup> stood up and entered to see Fatima<sup>asws</sup>. He<sup>saww</sup> said to her<sup>asws</sup>: 'Jibraeel<sup>as</sup> came to me<sup>saww</sup>. He<sup>as</sup> gave me<sup>saww</sup> glad tidings of a boy, my<sup>saww</sup> community will be killing him<sup>asws</sup> from after me<sup>saww</sup>'. She<sup>asws</sup> said: 'There is no need for me<sup>asws</sup> regarding him<sup>asws</sup>'. He<sup>saww</sup> said to her<sup>asws</sup>: 'My<sup>saww</sup> Lord<sup>azwj</sup> shall be Making the successor ship to being his<sup>asws</sup> posterity'. She<sup>asws</sup> said: 'Yes, then'.

قَالَ فَأَنْزَلَ اللَّهُ نَبِيَّكَ وَ تَعَالَى عِنْدَ ذَلِكَ هَذِهِ الْآيَةُ فِيهِ ~~حَلَّتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا لِمَوْضِعِ إِعْلَامِ جِبْرِيلَ إِذَا مَا يَقْتُلُهُ فَحَمَلَتْهُ كُرْهًا بِأَنَّهُ مَقْتُولٌ وَ وَضَعَتْهُ كُرْهًا لِأَنَّهُ مَقْتُولٌ~~

He (Abu Abdullah<sup>asws</sup>) said: 'So Allah<sup>azwj</sup> the Exalted Revealed this Verse during that, regarding him<sup>asws</sup>. **His mother bore with abhorrence and gave birth to him with abhorrence [46:15],** due to the formal notification of Jibraeel<sup>as</sup> to her<sup>asws</sup> of his<sup>asws</sup> killing. So, she<sup>asws</sup> bore him<sup>asws</sup> abhorrently that he<sup>asws</sup> would be killed, and placed him<sup>asws</sup> abhorrently, because he<sup>asws</sup> would be killed".<sup>308</sup> (From the same source: 'Kamil ul Ziyarat'. This is against the Isma – Infallibility of Ahl Al-Bayt<sup>asws</sup> – as they<sup>asws</sup> knew what will happen to them<sup>asws</sup> before coming to the world)

19- مل، كامل الزيارات أبي و ابن الوليد معاً عن الصفار عن ابن عيسى عن ابن فضال عن ابن بكير عن بعض أصحابنا عن أبي عبد الله ع قال: دَخَلْتُ فَاطِمَةَ عَلَى رَسُولِ اللَّهِ ص وَ عَيْنَاهُ تَدْمَعُ فَسَأَلْتُهُ مَا لَكَ فَقَالَ إِنَّ جِبْرِيلَ أَخْبَرَنِي أَنَّ أُمَّتِي تَقْتُلُ حُسَيْنًا

(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<sup>asws</sup> having said: 'Fatima<sup>asws</sup> entered to see Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> eyes were tearful. She<sup>asws</sup> asked him<sup>saww</sup>: 'What is the matter with you<sup>saww</sup>?'. He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> informed me<sup>saww</sup> that my<sup>saww</sup> community will be killing Husayn<sup>asws</sup>'.

فَجَزَعَتْ وَ شَقِيَ عَلَيْهَا فَأَخْبَرَهَا بِمَنْ يَمْلِكُ مِنْ وَلَدِهَا فَطَابَتْ نَفْسُهَا وَ سَكَتَتْ.

She<sup>asws</sup> was alarmed and it was grievous upon her<sup>asws</sup>. He<sup>saww</sup> informed her<sup>asws</sup> with the ones<sup>asws</sup> she<sup>asws</sup> would possess from her<sup>asws</sup> son<sup>asws</sup>. So she<sup>asws</sup> felt better and was silent".<sup>309</sup>

<sup>308</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 18

<sup>309</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 19

20- مل، كامل الزيارات ابن الوليد عن سعد عن اليمطي عن صفوان عن الحسين بن أبي عنده عن عمرو بن بشار عن جابر عن أبي جعفر ع قال قال أمير المؤمنين ع زارنا رسول الله ص و قد أهدت لنا ثم أئمن لبناً و زبداً و ثمرأ فقدمنا منه فأكل ثم قام إلى زاوية البيت فصلى ركعتين فلما كان في آخر سجوده بكى بكاء شديداً فلم يسأله أحد منا إجلالاً و إعظاماً له

(The book) 'Al Kamil Al Ziyaraat' – Ibn Al Waleed, from Sa'ad, from Yaqteeny, from Safwan, from Al-Husayn Bin Abu Gundar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'We visited Rasool-Allah<sup>-saww</sup>, and Umm Ayman had gifted some milk and butter and dates to us. We went forwarded it to him<sup>-saww</sup>. He<sup>-saww</sup> ate, then stood up to a corner of the house and prayed two Cycles Salat. When he<sup>-saww</sup> was in the last of his<sup>-saww</sup> Sajdah, he<sup>-saww</sup> cried with intense crying, but no one from us asked him<sup>-saww</sup> out of respect and reverence for him<sup>-saww</sup>.

فَقَامَ الْحُسَيْنُ فِي حَجْرِهِ وَ قَالَ لَهُ يَا أَبَا لَقَدْ دَخَلْتَ بَيْنَنَا فَمَا سُرْنَا بِشَيْءٍ كَسُرُونَا بِدُخُولِكَ ثُمَّ بَكَيتَ بُكَاءً عَمَّنا فَمَا أَبْكَاكَ

Al-Husayn<sup>-asws</sup> stood up in his<sup>-saww</sup> lap and said to him<sup>-saww</sup>: 'O father<sup>-saww</sup>! You<sup>-saww</sup> entered our<sup>-asws</sup> house and we<sup>-asws</sup> had not been happy with anything like our<sup>-asws</sup> happiness with your<sup>-saww</sup> entry. Then you<sup>-saww</sup> cried a crying saddening us<sup>-asws</sup>. So, what made you<sup>-saww</sup> cry?'

فَقَالَ يَا بُنَيَّ أَتَانِي جَبْرِئِيلُ ع آيْناً فَأَخْبَرَنِي أَنَّكُمْ قُتِلْتُمْ وَأَنَّ مَصَارِعَكُمْ شَتَّى فَقَالَ يَا أَبَا لَقَدْ قُتِلْتُمْ فَمَا لِمَنْ يَزُورُ قُبُورَنَا عَلَى تَشْتِئِهَا

He<sup>-saww</sup> said: 'O my<sup>-saww</sup> son<sup>-asws</sup>! Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> just now and informed me<sup>-saww</sup> and you<sup>-asws</sup> all would be killed and your<sup>-asws</sup> slaying places would be various'. He<sup>-asws</sup> said: 'O father<sup>-saww</sup>! So, what is for the one who visits us<sup>-asws</sup> upon its scatteredness?'

فَقَالَ يَا بُنَيَّ أَوَّلِكَ طَوَائِفُ مِنْ أُمَّتِي يَزُورُونَكُمْ فَيَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ وَ حَقِيقٌ عَلَيَّ أَنَّ آتِيَهُمْ يَوْمَ الْقِيَامَةِ حَتَّى أُخْلَصَهُمْ مِنْ أَهْوَالِ السَّاعَةِ مِنْ دُئُوبِهِمْ وَ يُسَكِّنُهُمُ اللَّهُ الْجَنَّةَ.

He<sup>-saww</sup> said: 'O my<sup>-saww</sup> son<sup>-asws</sup>! A party from my<sup>-saww</sup> community will be visiting you and they would be seeking the Blessings by that, and there are rights upon me<sup>-saww</sup> that I<sup>-saww</sup> keep giving them until I<sup>-saww</sup> finish them off from the horrors of the time from their sins, and Allah<sup>-azwj</sup> Settles them in the Paradise<sup>310</sup>.

21- مل، كامل الزيارات ابن الوليد عن محمد بن أبي القاسم عن محمد بن عليّ القرشي عن عبيد بن يحيى التوري عن محمد بن الحسين بن عليّ بن الحسين عن أبيه عن جدّه عن عليّ بن أبي طالب ع قال: زارنا رسول الله ذات يوم فقدمنا إليه طعاماً و أهدت إلينا ثم أئمن صحفة من تمر و قعباً من لبن و زبد فقدمنا إليه فأكل منه

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qurshy, from Ubeyd Bin Yahya Al Sowry,

'From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Ali Bin Abu Talib<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> visited us<sup>-asws</sup> one day. We<sup>-</sup>

<sup>310</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 20



asws forwarded a meal to him<sup>-saww</sup>, and Umm Ayman had gifted it to us, being a basket of dates and a cup of milk and some butter. We<sup>-asws</sup> forwarded it to him<sup>-saww</sup>. He<sup>-saww</sup> ate from it.

فَلَمَّا فَرَغَ قُمْتُ فَسَكَبْتُ عَلَى يَدَيْهِ مَاءً فَلَمَّا غَسَلَ يَدَهُ مَسَحَ وَجْهَهُ وَ لَحِيَّتَهُ بِلِلَّةٍ يَدَيْهِ ثُمَّ قَامَ إِلَى مَسْجِدٍ فِي جَانِبِ الْبَيْتِ فَخَرَّ سَاجِدًا فَبَكَى فَأَطَالَ الْبُكَاءَ ثُمَّ رَفَعَ رَأْسَهُ

When he<sup>-saww</sup> was free, I<sup>-asws</sup> stood up and poured water upon his<sup>-saww</sup> hands. When he<sup>-saww</sup> had washed his<sup>-saww</sup> hand, he<sup>-saww</sup> wiped his<sup>-saww</sup> face and his<sup>-saww</sup> beard with the wetness of his<sup>-saww</sup> hands. Then he<sup>-saww</sup> stood up to a praying place in the side of the house. He<sup>-saww</sup> fell down in Sajdah, crying. His<sup>-saww</sup> crying was prolonged. Then he<sup>-saww</sup> raised his<sup>-saww</sup> head.

فَمَا اجْتَرَأَ مِنَّا أَهْلَ الْبَيْتِ أَحَدٌ يَسْأَلُهُ عَنْ شَيْءٍ فَقَامَ الْحُسَيْنُ يَدْرُجٌ حَتَّى يَضَعَدَ عَلَى فَخْذَيْ رَسُولِ اللَّهِ فَأَخَذَ بِرَأْسِهِ إِلَى صَدْرِهِ وَ وَضَعَ ذَقْنَهُ عَلَى رَأْسِ رَسُولِ اللَّهِ ص ثُمَّ قَالَ يَا أَبَتُ مَا يُبْكِيكَ

Not one from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, had the courage to ask him<sup>-saww</sup> about anything. Al-Husayn<sup>-asws</sup> stood up crawling until he<sup>-asws</sup> ascended upon a thigh of Rasool-Allah<sup>-saww</sup>. He<sup>-asws</sup> grabbed his<sup>-saww</sup> head to his<sup>-asws</sup> chest and placed his<sup>-asws</sup> chin upon the head of Rasool-Allah<sup>-saww</sup>, then said: ‘O father<sup>-asws</sup>! What makes you<sup>-saww</sup> cry?’

فَقَالَ يَا بُنَيَّ إِنِّي نَظَرْتُ إِلَيْكُمْ الْيَوْمَ فَسَرَرْتُ بِكُمْ سُرُورًا لَمْ أُسَرَّ بِكُمْ مِثْلَهُ قَطُّ فَهَبَطُ إِلَى جَبْرِئِيلَ فَأَخْبَرَنِي أَنَّكُمْ قَتَلْتُمْ وَ أَنَّ مَصَارِعَكُمْ شَتَّى فَحَمِدْتُ اللَّهَ عَلَى ذَلِكَ وَ سَأَلْتُهُ لَكُمْ الْخَيْرَ

He<sup>-saww</sup> said: ‘O my<sup>-saww</sup> son<sup>-asws</sup>! I<sup>-saww</sup> looked at you<sup>-asws</sup> all today and I<sup>-saww</sup> was cheered with you<sup>-asws</sup> all with such happiness I<sup>-saww</sup> had not been cheered by you<sup>-asws</sup> like it, at all! Jibraeel<sup>-as</sup> came down to me<sup>-saww</sup> and informed me<sup>-saww</sup> and you<sup>-asws</sup> all will be killed and that your<sup>-asws</sup> slaying places would be various. So, I<sup>-saww</sup> praised Allah<sup>-azwj</sup> upon that and asked him<sup>-as</sup> the good for you<sup>-asws</sup> all!’

فَقَالَ لَهُ يَا أَبَتُ فَمَنْ يَبُورُ قُبُورَنَا وَ يَتَعَاهَدُهَا عَلَى تَشْتِئِهَا قَالَ طَوَائِفُ مِنْ أُمَّتِي يُرِيدُونَ بِذَلِكَ بَرِي وَ صَلِّي أُنْعَاهِدُهُمْ فِي الْمَوْقِفِ وَ أَخُذْ بِأَعْضَادِهِمْ فَأُنْجِيَهُمْ مِنْ أَهْوَالِهِ وَ شَدَائِدِهِ.

He<sup>-asws</sup> said to him<sup>-saww</sup>: ‘O father<sup>-saww</sup>! So, who will visit our<sup>-asws</sup> graves and undertakes (to come) to its scattered (places)?’ He<sup>-saww</sup> said: ‘A party from my<sup>-saww</sup> community would be intending by that with doing righteousness with me<sup>-saww</sup>, and connect with me<sup>-saww</sup>. I<sup>-saww</sup> shall come in the pausing places and hold with their arms and rescue them from its horrors and its difficulties”<sup>311</sup>.

22- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن الأهوازي عن النضر عن يحيى الحلبي عن هارون بن حارجه عن أبي بصير عن أبي عبد الله ع قال: إِنَّ جَبْرِئِيلَ أَتَى رَسُولَ اللَّهِ وَ الْحُسَيْنُ يَلْعَبُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَأَخْبَرَهُ أَنَّ أُمَّتَهُ سَتَقْتُلُهُ

(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,

<sup>311</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 21

'From Abu Abdullah<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup> and Al-Husayn<sup>-asws</sup> was playing in front of Rasool-Allah<sup>-saww</sup>. He<sup>-as</sup> informed him<sup>-saww</sup> that his<sup>-saww</sup> community will be killing him<sup>-asws</sup>'.

قَالَ فَخَرَعَ رَسُولُ اللَّهِ ص فَقَالَ أَلَا أُرِيكَ التُّرْبَةَ الَّتِي يُقْتَلُ فِيهَا

He (Abu Abdullah<sup>-asws</sup>) said: 'Rasool-Allah<sup>-saww</sup> was alarmed. He<sup>-as</sup> said: 'Shall I<sup>-as</sup> show you the soil in which he<sup>-asws</sup> would be killed?'

قَالَ فَخَسَفَتْ مَا بَيْنَ مَجْلِسِ رَسُولِ اللَّهِ إِلَى الْمَكَانِ الَّذِي قُبِلَ فِيهِ حَتَّى التَّقَتِ الْقِطْعَتَانِ فَأَخَذَ مِنْهَا وَ دَحِيتَ فِي أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ فَخَرَجَ وَ هُوَ يَقُولُ  
طُوبَى لَكَ مِنْ تُرْبَةٍ وَ طُوبَى لِمَنْ يُقْتَلُ حَوْلَكَ

He (Abu Abdullah<sup>-asws</sup>) said: 'He<sup>-as</sup> submerged what was between the seat of Rasool-Allah<sup>-saww</sup> to the place in which he<sup>-asws</sup> would be killed in, until the two pieces (of land) met. He<sup>-as</sup> took from it, and it spread back quicker than the blink of an eye. He<sup>-saww</sup> went out and he<sup>-saww</sup> was saying: 'Beatitude to you, from a soil, and beatitude to the ones who would be killed around you!''

قَالَ وَ كَذَلِكَ صَنَعَ صَاحِبُ سُلَيْمَانَ تَكَلَّمَ بِاسْمِ اللَّهِ الْأَعْظَمِ فَخَسَفَ مَا بَيْنَ سَرِيرِ سُلَيْمَانَ وَ بَيْنَ الْعَرْشِ مِنْ سُهْوَلَةِ الْأَرْضِ وَ خُرُوتِهَا حَتَّى التَّقَتِ الْقِطْعَتَانِ فَاجْتَرَ الْعَرْشَ قَالَ سُلَيْمَانُ يُحْيِلُ إِلَيَّ أَنَّهُ خَرَجَ مِنْ تَحْتِ سَرِيرِي

He (Abu Abdullah<sup>-asws</sup>) said: 'And like that was done by the companion of Suleyman<sup>-as</sup> (Aasif Bin Barkhiya<sup>-as</sup>). He<sup>-as</sup> spoke with a Magnificent Name of Allah<sup>-azwj</sup>, so it was submerged what was between the throne of Suleyman<sup>-as</sup> and the throne (of Bilquees), from the plains of the earth and its treasures, until the two pieces met, and he<sup>-as</sup> pulled the throne. Suleyman<sup>-as</sup> had said: 'I<sup>-as</sup> thought it emerged from beneath my<sup>-as</sup> Throne'.

قَالَ وَ دَحِيتَ فِي أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ.

He (Abu Abdullah<sup>-asws</sup>) said: 'And it spread back quicker than the blink of an eye'.<sup>312</sup>

23- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَعَى جَبْرِئِيلُ عَ الْحُسَيْنِ ع إِلَى رَسُولِ اللَّهِ ص فِي نَيْتِ أُمِّ سَلَمَةَ فَدَخَلَ عَلَيْهِ الْحُسَيْنُ وَ جَبْرِئِيلُ عِنْدَهُ فَقَالَ إِنَّ هَذَا تَقْتُلُهُ أُمَّتُكَ

(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<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> gave the news of death of Al-Husayn<sup>-asws</sup> to Rasool-Allah<sup>-saww</sup> in the house of Umm Salama<sup>ra</sup>. Al-Husayn<sup>-asws</sup> entered to see him<sup>-saww</sup> and Jibraeel<sup>-as</sup> was in his<sup>-saww</sup> presence. He<sup>-as</sup> said: 'This one<sup>-asws</sup>, your<sup>-saww</sup> community will be killing him<sup>-asws</sup>'.

فَقَالَ رَسُولُ اللَّهِ أَرَأَيْتَ مِنَ التُّرْبَةِ الَّتِي يُسْقَلُ فِيهَا دُمُهُ فَتَنَاولَ جَبْرِئِيلُ قَبْضَةً مِنْ تِلْكَ التُّرْبَةِ فَإِذَا هِيَ تُرْبَةٌ حُمْرَاءُ.

<sup>312</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 22

Rasool-Allah<sup>-saww</sup> said: ‘Show me<sup>-saww</sup> from the soil in which his<sup>-asws</sup> blood will be spilled’. Jibraeel<sup>-as</sup> grabbed from that soil, and there, it was red soil”.<sup>313</sup>

24- مل، كامل الزيارات أبي عن سعد عن علي بن إسماعيل و ابن أبي الخطاب و ابن هاشم جميعاً عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع مثله و زاد فيه فلم تزل عند أم سلمة حتى ماتت رجعها 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<sup>-asws</sup> – similar to it, and there is an increase in it: ‘It (soil) did not cease to be with Umm Salama<sup>ra</sup> until she<sup>-asws</sup> passed away. May Allah<sup>-azwj</sup> have Mercy on her<sup>ra</sup>’.<sup>314</sup>

25- مل، كامل الزيارات أبي عن سعد عن محمد بن الوليد الحزاز عن حماد بن عثمان عن عبد الملك بن أعين قال سمعت أبا عبد الله ع يقول إن رسول الله كان في بيت أم سلمة و عنده جبرئيل فدخل عليه الحسين فقال له جبرئيل إن أمتك تقتل ابنك هذا أ لا أريك من ثوب الأرض التي يقتل فيها

(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<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> was in the house of Umm Salama<sup>ra</sup>, and in his<sup>-saww</sup> presence was Jibraeel<sup>-as</sup>. Al-Husayn<sup>-asws</sup> entered to see him<sup>-saww</sup>. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: ‘Your<sup>-saww</sup> community will be killing this son<sup>-asws</sup> of yours<sup>-saww</sup>. Shall I<sup>-as</sup> show you<sup>-saww</sup> from the soil of the land in which he<sup>-asws</sup> would be killed?’

فقال رسول الله نعم فأهوى جبرئيل بيده و قبض قبضة منها فأراها النبي ص.

Rasool-Allah<sup>-saww</sup> said: ‘Yes’. Jibraeel gestured with his<sup>-as</sup> hand and grabbed a handful from it and showed it to the Prophet<sup>-saww</sup>”.<sup>315</sup>

26- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن الوشاء عن أحمد بن عائذ عن أبي خديجة عن أبي عبد الله ع قال: لما ولدت فاطمة الحسين جاء جبرئيل إلى رسول الله فقال له إن أمتك تقتل الحسين من بعدك

(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<sup>-asws</sup> having said: ‘When Fatima<sup>-asws</sup> was blessed Al-Husayn<sup>-asws</sup>, Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup>. He<sup>-as</sup> said to him<sup>-asws</sup>: ‘Your<sup>-saww</sup> community will be killing Al-Husayn<sup>-asws</sup> from after you<sup>-saww</sup>’.

ثم قال أ لا أريك من ثوبها فصررت بجناحه فأخرج من ثوبه كربلاء فأراها إيّاه ثم قال هذه الثوب التي يقتل عليها.

<sup>313</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 23

<sup>314</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 24

<sup>315</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 25

Then he<sup>-as</sup> said: 'Indeed! I<sup>-as</sup> shall show you<sup>-saww</sup> from its soil'. He<sup>-as</sup> struck by his<sup>-as</sup> wing and extracted from the soil of Karbala and showed it to him<sup>-saww</sup>. Then he<sup>-as</sup> said: 'This is the soil upon which he<sup>-asws</sup> will be killed'.<sup>316</sup>

27- مل، كامل الزيارات أحمد بن عبد الله بن علي عن جعفر بن سليمان عن أبيه عن عبد الرحمن العنوي عن سليمان قال: و حل بقي في السماوات ملك لم ينزل إلى رسول الله بعزته في ولده الحسين وخبره بنو اب الله إياه و يحمل إليه ثوبته مضروعا عليها مذبحاً مقتولاً طريحاً خذولاً

(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,

'And does there remain any Angel in the skies who did not descend to Rasool-Allah<sup>-saww</sup> to comfort him<sup>-saww</sup> regarding his<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, with the Rewards of Allah<sup>-azwj</sup> of it, and carried its soil to him<sup>-saww</sup> he<sup>-asws</sup> would be fought upon it, slaughtered, killed, thrown, abandoned?' (a comment)

فقال رسول الله اللهم اخذل من خذله و اقتل من قتله و اذبح من ذبحه و لا تمنعه بما طلب

Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Abandon the one who abandons him<sup>-asws</sup>, and Kill the one who kills him<sup>-asws</sup>, and Slaughter the one who slaughters him<sup>-asws</sup>, and do not Let him enjoy with what he seeks!'

قال عبد الرحمن فو الله لقد غوجل الملعون يزيد و لم يتمتع بعد قتله و لقد أخذ معاوضة بات سكران و أصبح ميتاً متعيراً كأنه مطلي بقار أخذ على أسف و ما بقي أحد ممن تابعه على قتله أو كان في محاربه إلا أصابه جنون أو جذام أو برص و صار ذلك وراثته في نسلهم لعنهم الله.

Abdul Rahman (the narrator) said, 'By Allah<sup>-azwj</sup>! The accursed Yazeed<sup>-la</sup> was hastened and did enjoy (for long) after killing him<sup>-asws</sup>, and he had been seized by the fainting spending the night intoxicated and in the morning he<sup>-la</sup> was dead, changed as if he<sup>-la</sup> had been painted with tar, after having taken upon regret, and there did not remain anyone from the ones who had followed him<sup>-la</sup> upon killing him<sup>-asws</sup>, or was among his<sup>-asws</sup> battlers, except he was either afflicted with madness, or leprosy, or vitiligo, and that became an inheritance in their lineage. May Allah<sup>-azwj</sup> Cure him<sup>-la</sup>'.<sup>317</sup>

28- مل، كامل الزيارات الحسين بن علي الرعفاني عن محمد بن عمرو الأسلمي عن عمرو بن عبد الله بن عنبسة عن محمد بن عبد الله بن عمرو عن أبيه عن ابن عباس قال: الملك الذي جاء إلى محمد ص بخبره بقتل الحسين كان جبرئيل الروح الأمين منشور الأجنحة باكباً صارخاً قد حمل من ثوبته و هو يفوح كالمسك فقال رسول الله و تفلح أمة تقتل فرخي أو قال فرخ ابنتي قال جبرئيل يضربها الله بالاختلاف فيختلف قلوبهم.

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Ali Al Zafrany, from Muhammad Bin Amro Al Aslami, from Amro Bin Abdullah bin Anbasa, from Muhammad Bin Abdullah Bin Amro, from his father, from Ibn Abbas who said,

'The Angel who had come to Muhammad<sup>-saww</sup> informing him<sup>-saww</sup> with the killing of Al-Husayn<sup>-asws</sup> was Jibraeel<sup>-as</sup>, the Trustworthy Spirit, spreading the wings, crying, shrieking, having had carried from his<sup>-asws</sup>, and it was exuding like the musk. Rasool-Allah<sup>-saww</sup> said: 'And a

<sup>316</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 26

<sup>317</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 27

community killing my<sup>-saww</sup> child will be successful?’ Or said: ‘Child of my<sup>-saww</sup> daughter<sup>-asws</sup>’. Jibraeel<sup>-as</sup> said: ‘Allah<sup>-azwj</sup> would Strike it with the differing, so their hearts will differ’<sup>318</sup>.

28- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ إِسْمَاعِيلَ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ - وَ ادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا أَكَانَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ع فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, and Ahmad Bin Al Hassnan in Fazzal, from Al-Hassan Bin Fazzal, from Marwan Bin Muslim, from Bureyd Al Ijaly who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about Ismail<sup>-as</sup>, the one whom Allah<sup>-azwj</sup> has Mentioned in His<sup>-azwj</sup> Book where He<sup>-azwj</sup> Said: **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**. Was he<sup>-as</sup> Ismail Bin Ibrahim<sup>-as</sup>? The people are claiming that he<sup>-as</sup> is Ismail<sup>-as</sup> Bin Ibrahim<sup>-as</sup>’.

فَقَالَ ع إِنَّ إِسْمَاعِيلَ مَاتَ قَبْلَ إِبْرَاهِيمَ وَ إِنَّ إِبْرَاهِيمَ كَانَ حُجَّةً لِلَّهِ قَائِدًا صَاحِبَ شَرِيعَةٍ فَإِلَى مَنْ أُرْسِلَ إِسْمَاعِيلُ إِذْنٌ قُلْتُ فَمَنْ كَانَ جَعَلْتُ فِدَاكَ

He<sup>-asws</sup> said: ‘Ismail<sup>-as</sup> passed away before Ibrahim<sup>-as</sup>, and Ibrahim<sup>-as</sup> was a Divine Authority of Allah<sup>-azwj</sup>, a guide, owner of a law (Sharia), so who Sent Ismail<sup>-as</sup>, then?’ I said, ‘So, who was he? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ ذَلِكَ إِسْمَاعِيلُ بْنُ حَرْقِيلِ النَّبِيِّ بَعَثَهُ اللَّهُ إِلَى قَوْمِهِ فَكَذَّبُوهُ وَ قَتَلُوهُ وَ سَلَحُوا وَجْهَهُ فَعَضِبَ اللَّهُ عَلَيْهِمْ لَهُ فَوْجَةٌ إِلَيْهِ سَطَاطِينُ مَلَكَ الْعَذَابِ فَقَالَ لَهُ يَا إِسْمَاعِيلُ أَنَا سَطَاطِينُ مَلَكَ الْعَذَابِ وَجَّهَنِي رَبُّ الْعِزَّةِ إِلَيْكَ لِأُعَذِّبَ قَوْمَكَ بِأَنْوَاعِ الْعَذَابِ إِنْ شِئْتَ

He<sup>-asws</sup> said: ‘That is Ismail<sup>-as</sup> Bin Hizkeel<sup>-as</sup> the Prophet<sup>-as</sup>. Allah<sup>-azwj</sup> Sent him<sup>-as</sup> to his<sup>-as</sup> people, but they belied him<sup>-as</sup> and killed him<sup>-as</sup>, and peeled off his<sup>-as</sup> face. So Allah<sup>-azwj</sup> was Wrathful upon them for him<sup>-as</sup>. He<sup>-azwj</sup> Sent Satateel, the Angel of punishment. He<sup>-as</sup> said to him<sup>-as</sup>: ‘O Ismail<sup>-as</sup>! I<sup>-as</sup> am Satateel, the Angel of Punishment. The Lord<sup>-azwj</sup> of Mighty has Sent me<sup>-as</sup> to you<sup>-as</sup> to Punish your<sup>-as</sup> people with a variety of Punishments, if you<sup>-as</sup> so desire’.

فَقَالَ لَهُ إِسْمَاعِيلُ - لَا حَاجَةَ لِي فِي ذَلِكَ يَا سَطَاطِينُ فَأَوْحَى اللَّهُ إِلَيْهِ فَمَا حَاجَتُكَ يَا إِسْمَاعِيلُ

Ismail<sup>-as</sup> said to him<sup>-as</sup>: ‘There is no need for me<sup>-as</sup> regarding that, O Satateel!’ Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “So what is your<sup>-as</sup> need, O Ismail<sup>-as</sup>?”

فَقَالَ إِسْمَاعِيلُ يَا رَبِّ إِنَّكَ أَخَذْتَ الْمِيثَاقَ لِنَفْسِكَ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ بِالنَّبُوءَةِ وَ لِأَوْصِيَائِهِ بِالْوِلَايَةِ وَ أَخْبَرْتَ خَلْقَكَ بِمَا تَفْعَلُ أَمْتُهُ - بِالْحُسَيْنِ بْنِ عَلِيٍّ ع مِنْ بَعْدِ نَبِيِّهَا

Ismail<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> have Taken the Covenant for Yourself<sup>-azwj</sup> with the Lordship, and for Muhammad<sup>-saww</sup> with the Prophet-hood, and for his<sup>-saww</sup> succesors<sup>-asws</sup> with the Wilayah, and Informed Your<sup>-azwj</sup> creatures with what his<sup>-saww</sup> community would be doing with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> from after its Prophet<sup>-saww</sup>.

<sup>318</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 28 a

وَإِنَّكَ وَعَدْتَ الْحُسَيْنَ أَنْ تَكْرَهُهُ إِلَى الدُّنْيَا حَتَّى يَنْتَقِمَ بِنَفْسِهِ مِمَّنْ فَعَلَ ذَلِكَ بِهِ فَحَاجَتِي إِلَيْكَ يَا رَبِّ أَنْ تُكْرِئَنِي إِلَى الدُّنْيَا حَتَّى أَنْتَقِمَ مِمَّنْ فَعَلَ ذَلِكَ بِي مَا فَعَلَ كَمَا تَكْرَهُ الْحُسَيْنَ

And You<sup>-azwj</sup> Promised Al-Husayn<sup>-asws</sup> that You<sup>-azwj</sup> will Return him<sup>-asws</sup> to the world until he<sup>-asws</sup> avenges by himself<sup>-asws</sup> from the ones who had done that with him<sup>-asws</sup>. So, my<sup>-as</sup> need to You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, is that You<sup>-azwj</sup> Return me<sup>-as</sup> to the world until I<sup>-as</sup> take revenge from the ones who have done with me<sup>-as</sup> what they have done, like what You<sup>-azwj</sup> will be Returning Al-Husayn<sup>-asws</sup>!

فَوَعَدَ اللَّهُ إِسْمَاعِيلَ بْنَ حَزْقِيلَ ذَلِكَ فَهُوَ يَكُرُّ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

Allah<sup>-azwj</sup> Promised that to Ismail<sup>-as</sup> Bin Hizkeel<sup>-as</sup>, so he<sup>-as</sup> will be returning with Al-Husayn Bin Ali<sup>-asws</sup> 319

29- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ الْفَيْطِنِيِّ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ عَنْ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي مَنْزِلٍ فَاطِمَةُ وَ الْحُسَيْنُ فِي حَجْرِهِ إِذْ بَكَى وَ حَزَّ سَاجِدًا ثُمَّ قَالَ يَا فَاطِمَةُ يَا بِنْتَ مُحَمَّدٍ إِنَّ الْعَلِيَّ الْأَعْلَى تَرَاى لِي فِي بَيْتِكَ هَذَا سَاعَتِي هَذِهِ فِي أَحْسَنِ صُورَةٍ وَأَهْمَا هَيْئَةٍ وَ قَالَ لِي يَا مُحَمَّدُ أَ تُحِبُّ الْحُسَيْنَ

(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<sup>-asws</sup> having said: 'While Rasool-Allah<sup>-saww</sup> was in the house of (Syeda) Fatima<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> was in his<sup>-saww</sup> lap, when he<sup>-saww</sup> wept and fell into Sajdah. Then he<sup>-saww</sup> said: 'O Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! The most Exalted Appeared to me<sup>-saww</sup> in your<sup>-asws</sup> house at this time in an excellent image and welcoming physique and Said to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! Do you<sup>-saww</sup> love Al-Husayn<sup>-asws</sup>?"

فَقُلْتُ نَعَمْ فَرَّهْ عَيْنِي وَ رِيحَانِي وَ ثَمَرَةَ فُؤَادِي وَ جِلْدَهُ مَا بَيْنَ عَيْنَيَّ فَقَالَ لِي يَا مُحَمَّدُ وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ بُورِكَ مِنْ مَوْلُودٍ عَلَيْهِ بَرَكَاتِي وَ صَلَوَاتِي وَ رَحْمَتِي وَ رِضْوَانِي وَ لَعْنَتِي وَ سَخَطِي وَ عَذَابِي وَ خِزْيِي وَ نَكَالِي عَلَى مَنْ قَتَلَهُ وَ نَاصَبَهُ وَ نَاوَاهُ وَ نَازَعَهُ

I<sup>-saww</sup> said: 'Yes. (He<sup>-asws</sup> is) delight of my<sup>-saww</sup> eyes, and my<sup>-saww</sup> aroma, and fruit of my<sup>-saww</sup> heart, and the skin of what is between my<sup>-saww</sup> eyes'. He<sup>-azwj</sup> Said to me<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! And He<sup>-azwj</sup> Placed his hand upon the head of Al-Husayn<sup>-asws</sup>: "Blessing of the new-arrival be upon him<sup>-asws</sup>, My<sup>-azwj</sup> Blessings, and My<sup>-azwj</sup> Salawaat, and My<sup>-azwj</sup> Mercy, and My<sup>-azwj</sup> Pleasure, and My<sup>-azwj</sup> Curse, and My<sup>-azwj</sup> Wrath, and My<sup>-azwj</sup> Punishment, and My<sup>-azwj</sup> Disgrace, and My<sup>-azwj</sup> Punishment is upon the one who kills him<sup>-asws</sup> who is hostile to him<sup>-asws</sup>, and fights him<sup>-asws</sup> and disputes him<sup>-asws</sup>.

أَمَّا إِنَّهُ سَيِّدُ الشُّهَدَاءِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ وَ أَبُوهُ أَفْضَلُ مِنْهُ وَ خَيْرٌ فَأَقْرَبُهُ السَّلَامَ وَ بَشِيرُهُ بِأَنَّهُ رَايَهُ الْهُدَى وَ مَنَارُ أَوْلِيَائِي وَ حَفِيطِي وَ شَهِيدِي عَلَى خَلْقِي وَ حَازِنُ عِلْمِي وَ حُجَّتِي عَلَى أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ وَ الثَّقَلَيْنِ الْحَبِيِّ وَ الْإِنْسِ.

But he<sup>-asws</sup> 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<sup>-asws</sup> father<sup>-asws</sup> is superior to him<sup>-asws</sup> and better. So, convey the Greetings

to him<sup>-asws</sup> and give him<sup>-asws</sup> glad tidings with that his<sup>-asws</sup> son is the flag of guidance, and a minaret of My<sup>-azwj</sup> friends upon My<sup>-azwj</sup> creatures, and treasurer of My<sup>-azwj</sup> Knowledge, and My<sup>-azwj</sup> Divine Authority upon the people of the skies, and people of the earths, and the Jinn and the human beings!”<sup>320</sup>

بيان إن العليّ الأعلى أي رسوله جبرئيل أو يكون التراتي كناية عن غاية الظهور العلمي و حسن الصورة كناية عن ظهور صفات كماله تعالى له و وضع اليد كناية عن إفاضة الرحمة.

Explanation: ‘The most Exalted’, i.e., His<sup>-azwj</sup> Messenger Jibraeel<sup>-as</sup>, or ‘Appeared to me<sup>-saww</sup>’ is a metaphor about the peak of appearance of knowledge, and ‘excellent image’ is a metaphor about the appearance of the description of His<sup>-azwj</sup> Perfection, the Exalted, and ‘Placed the hand’, is a metaphor of the flood of Mercy”.

30- شاء، الإرشاد روى الأوزاعي عن عبد الله بن شدداد عن أم الفضل بنت الحارث أنها دخلت على رسول الله ص فقالت يا رسول الله رأيت الليلة حلمًا منكراً قال و ما هو قالت إنه شديد قال و ما هو قالت رأيت كأن قطعة من جسدي قد قطعت و وضعت في حجري فقال رسول الله خيراً رأيت نلت فاطمة غلاماً فيكون في حجري

(The book) ‘Al Irshad’ – It is reported by Al Awzaie, from Abdullah Bin Shaddad, from Umm Al Fazl Bint Al Haris,

‘She entered to see Rasool-Allah<sup>-saww</sup>. She said, ‘O Rasool-Allah<sup>-saww</sup>! I saw an abhorrent dream at night’. He<sup>-saww</sup> said: ‘And what is it?’ She said, ‘It is severe’. He<sup>-saww</sup> said: ‘And what is it?’ She said, ‘I saw as if a piece of your<sup>-saww</sup> body had been cut off and placed in my lap’. Rasool-Allah<sup>-saww</sup> said: ‘You have seen good. Fatima<sup>-asws</sup> will be blessed with a boy who will come into your lap’.

فولدت فاطمة ع الحسين ع قالت و كان في حجري كما قال رسول الله قد دخلت به يوماً على النبي فوضعت في حجر رسول الله ص ثم حانت مني البقاة فإذا عينا رسول الله هرقان بالدموع فقلت بأبي أنت و أمي يا رسول الله ما لك

(Syeda) Fatima<sup>-asws</sup> was blessed with Al-Husayn<sup>-asws</sup>. She said, ‘And he<sup>-asws</sup> was in my lap like what Rasool-Allah<sup>-saww</sup> had said. One day I entered to see the Prophet<sup>-saww</sup> and placed him<sup>-asws</sup> in the lap of Rasool-Allah<sup>-saww</sup>. Then I turned around, and there, the eyes of Rasool-Allah<sup>-saww</sup> were rolling with tears. I said, ‘May my father and my mother be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! What is the matter with you<sup>-asws</sup>?’

قال أتاني جبرئيل فأخبرني أن أمي يقتل ابني هذا و أتاني بتراب حراء من تربته.

He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> that my<sup>-saww</sup> community will be killing this son<sup>-asws</sup> of mine<sup>-saww</sup>, and he<sup>-as</sup> came to me<sup>-saww</sup> with red soil from its soil”.<sup>321</sup>

31- شاء، الإرشاد روى سمك عن ابن المخارق عن أم سلمة قالت بينا رسول الله ذات يوم جالساً و الحسين جالس في حجره إذ هلك عينا بالدموع فقلت له يا رسول الله ما لي أراك تبكي جعلت فداك

<sup>320</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 29

<sup>321</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 30



(The book) 'Al Irshad' – It is reported by Simak, from Ibn Al Mukhariq,

'From Umm Salama<sup>ra</sup> who said, 'One day while Rasool-Allah<sup>-saww</sup> was seated, and Al-Husayn<sup>-asws</sup> was seated in his<sup>-saww</sup> lap, when his<sup>-saww</sup> eyes filled up with tears. I<sup>ra</sup> said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! What is the matter I<sup>ra</sup> see you<sup>-saww</sup> crying? May I<sup>ra</sup> be sacrificed for you<sup>-saww</sup>!'

قَالَ جَاءَنِي جِبْرِيلُ فَعَرَّانِي بِأَنِّي الْحُسَيْنِ وَ أَخْبَرَنِي أَنَّ طَائِفَةً مِنْ أُمَّتِي تَفْتُلُهُ - لَا أَنَالَهَا اللَّهُ شَفَاعَتِي.

He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> and consoled me<sup>-saww</sup> with my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> and informed me<sup>-saww</sup> that a party from my<sup>-saww</sup> community will be killing him<sup>-asws</sup>. May Allah<sup>-azwj</sup> not let them attain my<sup>-saww</sup> intercession".<sup>322</sup>

و رُوِيَ بِإِسْنَادٍ آخَرَ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ خَرَجَ رَسُولُ اللَّهِ مِنْ عِنْدِنَا ذَاتَ لَيْلَةٍ فَعَابَ عَنَّا طَوِيلًا ثُمَّ جَاءَنَا وَ هُوَ أَشْعَثُ أَغْبَرُ وَ يَدُهُ مَضْمُومَةٌ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ شَعْنًا مُغَيَّرًا

And it is reported by another chain,

'From Umm Salama<sup>ra</sup>, may Allah<sup>-azwj</sup> be Pleased from her<sup>ra</sup>, she<sup>ra</sup> said, 'One night, Rasool-Allah<sup>-saww</sup> went out from our presence and was absent for a long time. Then he<sup>-saww</sup> came to us and he<sup>-saww</sup> was unkempt, dusty, and his<sup>-saww</sup> hand was gripping (something)'. I<sup>ra</sup> said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! What is the matter I<sup>ra</sup> see you<sup>-saww</sup> unkempt, dusty?'

فَقَالَ أَسْرِي بِي فِي هَذَا الْوَقْتِ إِلَى مَوْضِعٍ مِنَ الْعِرَاقِ يُقَالُ لَهُ كَرْبَلَاءُ فَأَرَيْتُ فِيهِ مَصْرَعَ الْحُسَيْنِ ابْنِي وَ جَمَاعَةً مِنْ وَلَدِي وَ أَهْلِ بَيْتِي فَلَمْ أَزَلْ أَلْقُطُ دِمَاءَهُمْ فَهَا هُوَ فِي يَدِي وَ بَسَطَهَا إِلَيَّ فَقَالَ خُذِيهَا فَاحْفَظِي بِهَا

He<sup>-saww</sup> said: 'There was an ascension with me<sup>-saww</sup> at this time to a place from Al-Iraq called Karbala. I<sup>-saww</sup> was shown in it the slaying place of my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> and a group of my<sup>-saww</sup> children and members of my<sup>-saww</sup> family. I<sup>-saww</sup> did not cease to pick up their blood, and here it is in my<sup>-saww</sup> hand' – and he<sup>-saww</sup> spread it to me<sup>ra</sup>. He<sup>-saww</sup> said: 'Take it and preserve it'.

فَأَخَذْتُهَا فَإِذَا هِيَ شِبْهُ تُرَابٍ أَحْمَرَ فَوَضَعْتُهَا فِي قَارُورَةٍ وَ شَدَدْتُ رَأْسَهَا وَ احْتَفَظْتُ بِهَا فَلَمَّا خَرَجَ الْحُسَيْنُ عَ مِنْ مَكَّةَ مُتَوَجِّهًا نَحْوَ الْعِرَاقِ كُنْتُ أُخْرِجُ تِلْكَ الْقَارُورَةَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ أَشْمُهَا وَ أَنْظُرُ إِلَيْهَا ثُمَّ أَبْكِي لِمَصَابِيهِ

I<sup>ra</sup> took it and there, it was resembling red soil. I<sup>ra</sup> placed it in a glass and tied its head, and I<sup>ra</sup> preserved it. When Al-Husayn<sup>-asws</sup> went out from Makkah heading towards Al-Iraq, I<sup>ra</sup> used to bring out that glass during every day and night and smelling it and looking at it. Then I<sup>ra</sup> would cry for his<sup>-asws</sup> difficulties.

فَلَمَّا كَانَ فِي الْيَوْمِ الْعَاشِرِ مِنَ الْمُحَرَّمِ وَ هُوَ الْيَوْمُ الَّذِي قُتِلَ فِيهِ عَ أَخْرَجْتُهَا فِي أَوَّلِ النَّهَارِ وَ هِيَ بِحَالِهَا ثُمَّ عُدْتُ إِلَيْهَا آخِرَ النَّهَارِ فَإِذَا هِيَ دَمٌ غَيْبُطٌ فَصَحْتُ فِي بَيْتِي وَ بَكَيتُ وَ كَطَمْتُ غَيْطِي خَافَةً أَنْ يَسْمَعَ أَغْدَاؤُهُمْ بِالْمَدِينَةِ فَيَسْرِعُوا بِالسَّمَانَةِ فَلَمْ أَزَلْ حَافِظَةً لِلْوَقْتِ وَ الْيَوْمِ حَتَّى جَاءَ النَّاعِي بِنَعَاةٍ فَخَفِقَ مَا رَأَيْتُ.

<sup>322</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 31 a

When it was during the tenth of Al-Muharram, and it is the day in which he<sup>-asws</sup> was killed, I<sup>ra</sup> brought it out at the beginning of the day, and it was in its state. Then I<sup>ra</sup> returned to it at the end of the day, and there it was fresh blood. I<sup>ra</sup> shrieked in my<sup>-asws</sup> house and cried, and I<sup>ra</sup> swallowed my<sup>-asws</sup> rage fearing that their enemies at Al-Medina might be listening and they would come with the gloating. I<sup>ra</sup> did not cease preserving for the time and the day in which the news of his<sup>-asws</sup> death came, and it confirmed what I<sup>ra</sup> had seen”.<sup>323</sup>

32- قب، المناقب لابن شهر آشوب قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ إِنَّ قُسَّ بْنَ سَاعِدَةَ الْإِيَادِيَّ قَالَ قَبْلَ مَبْعَثِ النَّبِيِّ-

تَخَلَّفَ الْمِقْدَارُ مِنْهُمْ غَضَبَةً-  
وَالْتَزَمَ النَّارَ الْحُسَيْنَ بَعْدَهُ-  
ثَارُوا بِصَفِيِّنَ وَ فِي يَوْمِ الْجَمَلِ-  
وَ احْتَشَدُوا عَلَى ابْنِهِ حَتَّى قُتِلَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sa'd Bin Abu Waqas said,

'Qussa Bin Sa'idah Al-Iyadi said before the Sending of the Prophet<sup>-saww</sup> (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<sup>-asws</sup> became necessary after it, and they thronged upon his<sup>-saww</sup> son<sup>-asws</sup> until he<sup>-asws</sup> was killed".<sup>324</sup>

33- فر، تفسير فرات بن إبراهيم بإسناده عَنْ حَدِيثِهِ عَنِ النَّبِيِّ ص قَالَ: لَمَّا أُسْرِيَ بِي أَخَذَ جَبْرِئِيلُ بِيَدِي فَأَذْخَلَنِي الْجَنَّةَ وَ أَنَا مَسْرُورٌ فَإِذَا أَنَا بِشَجَرَةٍ مِنْ نُورٍ مُكَلَّلَةٍ بِالنُّورِ فِي أَصْلِهَا مَلَكَانِ يَطْوِيَانِ الْحُلِيَّ وَ الْحُلُلَ إِلَى يَوْمِ الْقِيَامَةِ

Tafseer Furaat Bin Ibrahim – By his chain from Huzeefa,

'From the Prophet<sup>-saww</sup> having said: 'When there was an ascension with me<sup>-saww</sup>, Jibraeel<sup>-as</sup> grabbed my<sup>-saww</sup> hand and entered me<sup>-saww</sup> into the Paradise, and I<sup>-saww</sup> was joyful. There I<sup>-saww</sup> was by a tree of light crowned with light. In its base were two Angels folding the garments and the ornaments up to the Day of Qiyamah.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِتِفَاحٍ لَمْ أَرِ تِفَاحاً هُوَ أَعْظَمُ مِنْهُ فَأَخَذْتُ وَاحِدَةً فَفَلَقْتُهَا فَخَرَجَتْ عَلَيَّ مِنْهَا حُوزَاءُ كَأَنَّ أَجْفَانَهَا مَقَادِيمُ أَجْنَحَةِ النَّسُورِ فَقُلْتُ لِمَنْ أَنْتِ فَبَكَتْ وَ قَالَ لِابْنِكَ الْمُقْتُولِ ظُلْمًا الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Then I<sup>-saww</sup> proceeded in front of me<sup>-saww</sup>, and there I<sup>-saww</sup> was by an apple, I<sup>-saww</sup> had not seen any apple larger than it. I<sup>-saww</sup> took one and split it, and a Hourie emerged to me<sup>-saww</sup> from it. It is as if her eyelids were in front, wings of the eagle. I<sup>-saww</sup> said: 'Who are you for?' She<sup>-asws</sup> wept and said, 'For your<sup>-saww</sup> son<sup>-asws</sup>, the one killed unjustly, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِرُطَبٍ أَلْيَنَ مِنَ الرُّبْدِ وَ أَخْلَى مِنَ الْعَسَلِ فَأَخَذْتُ رُطَبَةً فَأَكَلْتُهَا وَ أَنَا أَشْتَهِيهَا فَتَحَوَّلَتِ الرُّطَبَةُ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةً فَحَمَلْتُ بِقَاطِمَةَ

Then I<sup>-saww</sup> proceeded in front of me<sup>-saww</sup>, and there I<sup>-asws</sup> was with dates softer than the butter and sweeter than the honey. I<sup>-saww</sup> took a date and ate it, and I<sup>-saww</sup> had desired it. The date

<sup>323</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 31 b

<sup>324</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 32

transformed into a seed in my<sup>-saww</sup> Sulb. When I<sup>-saww</sup> came down to the earth, I<sup>-saww</sup> slept with Khadeeja<sup>-as</sup> and she<sup>-asws</sup> was blessed with (Syeda) Fatima<sup>-asws</sup>.

فَفَاطِمَةُ حُزْرَاءُ إِنْسِيَّةٍ فَإِذَا اسْتَقْبَتْ إِلَى رَاحَةِ الْجَنَّةِ شَمِمَتْ رَاحَةَ ابْنَتِي فَاطِمَةَ.

Thus, (Syeda) Fatima<sup>-asws</sup> is a human Hourie, and whenever I<sup>-saww</sup> am desirous to the aroma of Paradise, I<sup>-saww</sup> smell my<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup>.<sup>325</sup>

34- وَ رُوي فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْمُعْتَبَرَةِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنْ أَبِي عَلِيٍّ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَ جِبْرِئِيلُ إِلَى النَّبِيِّ ص فَقَالَ إِنَّ أَمَّتَكَ تَقْتُلُهُ يَغْنِي الْحُسَيْنَ بَعْدَكَ ثُمَّ قَالَ أَلَا أُرِيكَ مِنْ تُرْبَتِي قَالَتْ فَجَاءَ بِحَصِيَّاتٍ فَجَعَلَهُنَّ رَسُولُ اللَّهِ فِي قَارُورَةٍ فَلَمَّا كَانَ لَيْلَةً قَتَلَ الْحُسَيْنَ قَالَتْ أُمُّ سَلَمَةَ سَمِعْتُ قَائِلًا يَقُولُ-

أُبَشِّرُوا بِالْعَذَابِ وَ التَّنْكِيلِ-

وَ مُوسَى وَ صَاحِبِ الْإِنجِيلِ

أُيْهَا الْقَاتِلُونَ جَهْلًا حُسَيْنًا-

قَدْ لُعِنْتُمْ عَلَى لِسَانِ دَاوُدَ-

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<sup>ra</sup> who said, 'Jibraeel<sup>-as</sup> came to the Prophet<sup>-saww</sup>. He<sup>-as</sup> said: 'Your<sup>-saww</sup> community will kill him<sup>-asws</sup> – meaning Al-Husayn<sup>-asws</sup> – 'after you<sup>-saww</sup>!' Then he<sup>-as</sup> said: 'Shall I<sup>-as</sup> show you<sup>-saww</sup> from its soil?' He<sup>-as</sup> came with pebbles and Rasool-Allah<sup>-saww</sup> made these to be in a glass. When it was the night of the killing of Al-Husayn<sup>-asws</sup>, Umm Salama<sup>ra</sup> said, 'I<sup>ra</sup> heard a speaker saying (a couplet), 'O you ignorant killers of Al-Husayn<sup>-asws</sup>! Receive news of the punishment and the torment. You have been cursed upon the tongue of Dawood<sup>-as</sup>, and Musa<sup>-as</sup> and the companion of the Evangel'.

قَالَتْ فَبَكَيْتُ فَفَتَحْتُ الْقَارُورَةَ فَإِذَا قَدْ حَدَثَ فِيهَا دَمٌ.

She<sup>ra</sup> said, 'I<sup>ra</sup> cried and opened the glass, and there was new blood in it'.<sup>326</sup>

35- وَ رُوي فِي مُؤَلَّفَاتِ بَعْضِ الْأَصْحَابِ عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ رَسُولُ اللَّهِ ذَاتَ يَوْمٍ وَ دَخَلَ فِي أَثَرِهِ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ جَلَسَا إِلَى جَانِبَيْهِ فَأَخَذَ الْحُسَيْنُ عَلَى رُكْبَتَيْهِ الْيُمْنَى وَ الْحُسَيْنُ عَلَى رُكْبَتَيْهِ الْيُسْرَى وَ جَعَلَ يَقْبِلُ هَذَا تَارَةً وَ هَذَا أُخْرَى

And it is reported in compilations of one of the companions,

'From Umm Salama<sup>ra</sup> having said, 'One day Rasool-Allah<sup>-saww</sup> entered, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> entered in his<sup>-saww</sup> tracks, and they<sup>-asws</sup> sat to his<sup>-saww</sup> side. He<sup>-saww</sup> took Al-Hassan<sup>-asws</sup> upon his<sup>-saww</sup> right thigh, and Al-Husayn<sup>-asws</sup> upon his<sup>-asws</sup> left thigh, and he<sup>-saww</sup> went on to kiss this one at one time and this one at another.

<sup>325</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 33

<sup>326</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 34

وَ إِذَا جِبْرِيلُ قَدْ نَزَلَ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُحِبُّ الْحُسْنَ وَ الْحُسَيْنَ فَقَالَ وَ كَيْفَ لَا أُحِبُّهُمَا وَ هُمَا رِجَائَتَايَ مِنَ الدُّنْيَا وَ قُرَّتَا عَيْنِي

And Jibraeel<sup>as</sup> descended and said: 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> love Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>!' He<sup>-saww</sup> said: 'And how can I<sup>-saww</sup> not love them<sup>-asws</sup>, and they<sup>-asws</sup> are my<sup>-saww</sup> two aromas from the world delight of my<sup>-saww</sup> eyes?'

فَقَالَ جِبْرِيلُ يَا نَبِيَّ اللَّهِ إِنَّ اللَّهَ قَدْ حَكَمَ عَلَيْهِمَا بِأَمْرِ فَاصِرٍ لَهُ فَقَالَ وَ مَا هُوَ يَا أَحِي فَقَالَ قَدْ حَكَمَ عَلَى هَذَا الْحُسَيْنِ أَنْ يَمُوتَ مَسْمُومًا وَ عَلَى هَذَا الْحُسَيْنِ أَنْ يَمُوتَ مَذْبُوحًا

Jibraeel<sup>as</sup> said: 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has Decided upon them<sup>-asws</sup> with a matter, so be patient to it'. He<sup>-saww</sup> said: 'And what is it, O my<sup>-saww</sup> brother<sup>-as</sup>?'. He<sup>-as</sup> said: 'He<sup>-azwj</sup> has Decided upon this Al-Hassan<sup>-asws</sup> that he<sup>-asws</sup> would be dying having been poisoned, and upon this Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> be dying slaughtered.

وَ إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً مُسْتَجَابَةً فَإِنْ شِئْتَ كَانَتْ دَعْوَتُكَ لَوْلَدَيْكَ الْحُسَيْنِ وَ الْحُسَيْنِ فَادْعُ اللَّهَ أَنْ يُسَلِّمَهُمَا مِنَ السَّمِّ وَ الْقَتْلِ وَ إِنْ شِئْتَ كَانَتْ مُصِيبَتُهُمَا دَخِيرَةً فِي شَفَاعَتِكَ لِلْعَصَاةِ مِنْ أُمَّتِكَ يَوْمَ الْقِيَامَةِ

And for every Prophet<sup>as</sup> there is an Answered supplication, so if you<sup>-saww</sup> so desire to supplicate for your<sup>-saww</sup> sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, then supplicate to Allah<sup>-azwj</sup> to Keep them<sup>-asws</sup> safe from the poison and the killing, and if you<sup>-saww</sup> so desire, their<sup>-asws</sup> difficulties would be a treasure in your<sup>-saww</sup> intercession for the disobedient ones from your<sup>-saww</sup> community on the Day of Qiyamah'.

فَقَالَ النَّبِيُّ ص يَا جِبْرِيلُ أَنَا رَاضٍ بِحُكْمِ رَبِّي لَا أُرِيدُ إِلَّا مَا يُرِيدُهُ وَ قَدْ أَحْبَبْتُ أَنْ تَكُونَ دَعْوَتِي دَخِيرَةً لِمُشَاقَعَتِي فِي الْعَصَاةِ مِنْ أُمَّتِي وَ يَقْضِي اللَّهُ فِي وَلَدَيْ مَا يَشَاءُ.

The Prophet<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! I<sup>-saww</sup> am pleased with the Decision of my<sup>-saww</sup> Lord<sup>-azwj</sup>. I<sup>-saww</sup> do not want except what He<sup>-azwj</sup> Wants, and I<sup>-saww</sup> would love it if my<sup>-saww</sup> supplication becomes a treasure for my<sup>-saww</sup> intercession regarding the disobedient ones from my<sup>-saww</sup> community, and my<sup>-saww</sup> Lord<sup>-azwj</sup> can Decree regarding my<sup>-saww</sup> sons<sup>-asws</sup> whatever He<sup>-azwj</sup> so Desires to'.<sup>327</sup>

36- وَ رُوي أَنَّ رَسُولَ اللَّهِ كَانَ يَوْمًا مَعَ جَمَاعَةٍ مِنْ أَصْحَابِهِ مَارًا فِي بَعْضِ الطَّرِيقِ وَ إِذَا هُمْ بِصَبْيَانٍ يَلْعَبُونَ فِي ذَلِكَ الطَّرِيقِ فَجَلَسَ النَّبِيُّ ص عِنْدَ صَبْيٍ مِنْهُمْ وَ جَعَلَ يَقْبَلُ مَا بَيْنَ عَيْنَيْهِ وَ يَلَاطِفُهُ ثُمَّ أَقْعَدَهُ عَلَى حَجَرٍ وَ كَانَ يَكْتُمُ تَقْبِيلَهُ

And it is reported that one day Rasool-Allah<sup>-saww</sup> was with a group of his<sup>-saww</sup> companions passing by in one of the roads, and there, they were with children playing in that road. The Prophet<sup>-saww</sup> sat down by a child from them and went on to kiss what was between his eyes and being kind to him. Then he<sup>-saww</sup> seated him upon his<sup>-saww</sup> lap and was frequently kissing him.

<sup>327</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 35

فَسُئِلَ عَنْ عَلَّةِ ذَلِكَ فَقَالَ صَإِنِّي رَأَيْتُ هَذَا الصَّبِيَّ يَوْمًا يَلْعَبُ مَعَ الْحُسَيْنِ وَ رَأَيْتُهُ يَرْفَعُ التُّرَابَ مِنْ تَحْتِ قَدَمَيْهِ وَ يَمْسَحُ بِهِ وَجْهَهُ وَ عَيْنَيْهِ فَأَنَا أُحِبُّهُ لِجَدِّهِ لَوْلَايَ الْحُسَيْنِ وَ لَقَدْ أَخْبَرَنِي جَبْرِئِيلُ أَنَّهُ يَكُونُ مِنْ أَنْصَارِهِ فِي وَقْعَةِ كَرْبَلَاءَ.

He<sup>-saww</sup> was asked about the reason for that. He<sup>-saww</sup> said: ‘One day I saw this child playing with Al-Husayn<sup>-asws</sup>, and I saw him lifting the soil from under his<sup>-asws</sup> feet and wiping his face and eyes with it. So, I<sup>-saww</sup> love him due to his love for my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and Jibraeel<sup>-as</sup> has informed me<sup>-saww</sup> he would become from his<sup>-asws</sup> helpers during the event of Karbala’.<sup>328</sup>

37- وَ رُوي مُرْسَلًا أَنَّ آدَمَ لَمَّا هَبَطَ إِلَى الْأَرْضِ لَمْ يَرِ حَوَاءَ فَصَارَ يَطُوفُ الْأَرْضَ فِي طَلَبِهَا فَمَرَّ بِكَرْبَلَاءَ فَأَعْتَمَّ وَ صَاقَ صَدْرُهُ مِنْ غَيْرِ سَبَبٍ وَ عَثَرَ فِي الْمَوْضِعِ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ حَتَّى سَالَ الدَّمُ مِنْ رِجْلِهِ

And it is reported with an unbroken chain –

‘When Adam<sup>-as</sup> came down to the earth, he<sup>-as</sup> could not see Hawwa<sup>-as</sup>. So, he<sup>-as</sup> went around the earth searching for her. He<sup>-as</sup> passed by Karbala and became saddened, and his<sup>-as</sup> chest was contracted from without any reason, and he<sup>-as</sup> stumbled in the place in which Al-Husayn<sup>-asws</sup> was killed until blood flowed from his<sup>-as</sup> leg.

فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ إِلَهِي هَلْ حَدَثَ مِنِّي ذَنْبٌ آخَرُ فَعَاقَبْتَنِي بِهِ فَإِنِّي طُفْتُ جَمِيعَ الْأَرْضِ وَ مَا أَصَابَنِي سُوءٌ مِثْلُ مَا أَصَابَنِي فِي هَذِهِ الْأَرْضِ

He<sup>-as</sup> raised his<sup>-as</sup> head towards the sky and said: ‘O my<sup>-as</sup> God<sup>-azwj</sup>! Has another sin occurred from me<sup>-asws</sup> so I<sup>-as</sup> am being punished due to it? I<sup>-as</sup> circled the entirety of the earth and no evil had afflicted me<sup>-as</sup> like what has afflicted me<sup>-as</sup> in this land’.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ مَا حَدَثَ مِنْكَ ذَنْبٌ وَ لَكِنْ يُقْتَلُ فِي هَذِهِ الْأَرْضِ وَلَكَ الْحُسَيْنُ ظُلْمًا فَسَالَ دَمُكَ مُوَافَقَةً لِدَمِهِ

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “O Adam<sup>-as</sup>! No sin has occurred from you<sup>-as</sup>, but your<sup>-as</sup> son<sup>-asws</sup> Al-Husayn would be killed unjustly in this land, so your<sup>-as</sup> blood in concordance to his<sup>-asws</sup> blood!”

فَقَالَ آدَمُ يَا رَبِّ أَيْ يَكُونُ الْحُسَيْنُ نَبِيًّا قَالَ لَا وَ لَكِنَّهُ سَيَبُطُّ النَّبِيَّ مُحَمَّدٌ

Adam<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Will Al-Husayn<sup>-asws</sup> happen to be a Prophet<sup>-as</sup>?’ He<sup>-azwj</sup> Said: “No! But he<sup>-asws</sup> will be a grandson of the Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>!”

فَقَالَ وَ مِنْ الْقَاتِلِ لَهُ قَالَ قَاتِلُهُ يَزِيدُ لَعِينُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ

He<sup>-as</sup> said: ‘And who is his<sup>-asws</sup> killer?’ He<sup>-azwj</sup> Said: “His<sup>-asws</sup> killer is Yazeed<sup>-la</sup>, the one cursed by the people of the skies and the earth!”

فَقَالَ آدَمُ فَأَيُّ شَيْءٍ أَصْنَعُ يَا جَبْرِئِيلُ فَقَالَ الْعَنْهُ يَا آدَمُ فَلَعَنَهُ أَنْبَعُ مَرَاتٍ وَ مَشَى حُطُوتًا إِلَى جَبَلِ عَرْفَاتٍ فَوَجَدَ حَوَاءَ هُنَاكَ.

Adam<sup>-as</sup> said: 'So which thing shall I<sup>-as</sup> do, O Jibareel<sup>-as</sup>? He<sup>-as</sup> said: 'Curse him<sup>-la</sup>, O Adam<sup>-as</sup>!' So he<sup>-as</sup> cursed him<sup>-la</sup> four times and walked some steps towards the mount Arafaat and found Hawwa<sup>-as</sup> over there".<sup>329</sup>

38- وَ رُوي أَنَّ نُوحًا لَمَّا رَكِبَ فِي السَّفِينَةِ طَافَتْ بِهِ جَمِيعُ الدُّنْيَا فَلَمَّا مَرَّتْ بِكَرْبَلَاءَ أَحَدَتْهُ الْأَرْضُ وَ خَافَ نُوحٌ الْغَرَقَ فَدَعَا رَبَّهُ وَ قَالَ إِلَهِي طُفْتُ جَمِيعَ الدُّنْيَا وَ مَا أَصَابَنِي فَرْعٌ مِثْلُ مَا أَصَابَنِي فِي هَذِهِ الْأَرْضِ

And it is reported –

'When Noah<sup>-as</sup> sailed in the ship, it circled with him<sup>-as</sup> entirety of the world. When it passed by Karbala, the land seized it, and Noah<sup>-as</sup> feared the drowning. He<sup>-as</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> and said: 'My<sup>-as</sup> God<sup>-azwj</sup>! I<sup>-as</sup> circled entirety of the world and no panic had hit me<sup>-as</sup> like what has hit me<sup>-as</sup> in this land!'

فَنَزَلَ جِبْرِيلُ وَ قَالَ يَا نُوحُ فِي هَذَا الْمَوْضِعِ يُقْتَلُ الْحُسَيْنُ سِبْطُ مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ وَ ابْنِ خَاتَمِ الْأَوْصِيَاءِ فَقَالَ وَ مَنْ الْقَاتِلُ لَهُ يَا جِبْرِيلُ

Jibraeel<sup>-as</sup> descended and said: 'O Noah<sup>-as</sup>! Al-Husayn<sup>-asws</sup>, grandson<sup>-asws</sup> of Muhammad<sup>-as</sup>, last of the Prophets<sup>-as</sup> and son<sup>-asws</sup> of the last of the successors<sup>-as</sup> would be killed in this place'. He<sup>-as</sup> said: 'And who is his<sup>-asws</sup> killer, O Jibraeel<sup>-as</sup>?'

قَالَ قَاتِلُهُ لَعِينُ أَهْلِ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ فَلَعَنَهُ نُوحٌ أَرْبَعَ مَرَّاتٍ فَسَارَتْ السَّفِينَةُ حَتَّى بَلَغَتِ الْجُودِيَّ وَ اسْتَقَرَّتْ عَلَيْهِ.

He<sup>-as</sup> said: 'His<sup>-asws</sup> killer is the one accursed in the seven skies and seven earths!' So Noah<sup>-as</sup> cursed him<sup>-la</sup> four times, and the ship sailed until it reached Al Judy and settled upon it".<sup>330</sup>

39- وَ رُوي أَنَّ إِبْرَاهِيمَ عَ مَرَّ فِي أَرْضِ كَرْبَلَاءَ وَ هُوَ رَاكِبٌ فَرَسًا فَعَزَّتْ بِهِ وَ سَقَطَ إِبْرَاهِيمُ وَ شَجَّ رَأْسُهُ وَ سَالَ دَمُهُ فَأَخَذَ فِي الْإِسْتِعْفَارِ وَ قَالَ إِلَهِي أَيُّ شَيْءٍ حَدَثَ مِنِّي

And it is reported –

'Ibrahim<sup>-as</sup> passed by the land of Karbala and he<sup>-as</sup> was riding a horse. It stumbled with him and Ibrahim<sup>-as</sup> fell down and his<sup>-as</sup> head was bruised and his<sup>-as</sup> blood flowed. He<sup>-as</sup> took so seeking Forgiveness and said: 'My<sup>-as</sup> God<sup>-azwj</sup>! Which thing has occurred from me<sup>-as</sup>?'

فَنَزَلَ إِلَيْهِ جِبْرِيلُ وَ قَالَ يَا إِبْرَاهِيمُ مَا حَدَّثَ مِنْكَ ذَنْبٌ وَ لَكِنْ هُنَا يُقْتَلُ سِبْطُ خَاتَمِ الْأَنْبِيَاءِ وَ ابْنِ خَاتَمِ الْأَوْصِيَاءِ فَسَالَ دَمُكَ مُوَافَقَةً لِدَمِهِ

Jibareel<sup>-as</sup> descended to him<sup>-as</sup> and said: 'O Ibrahim<sup>-as</sup>! No sin has occurred from you<sup>-as</sup>, but a grandson<sup>-asws</sup> of last of the Prophets<sup>-as</sup> and son<sup>-asws</sup> of last of the successors<sup>-as</sup> will be killed over her, so your<sup>-as</sup> blood flowed concordant to his<sup>-asws</sup> blood'.

قَالَ يَا جِبْرِيلُ وَ مَنْ يَكُونُ قَاتِلُهُ قَالَ لَعِينُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْقَلَمُ جَرَى عَلَى اللَّوْحِ بِلُغْنِهِ بِغَيْرِ إِذْنِ رَبِّهِ فَأَوْحَى اللَّهُ تَعَالَى إِلَى الْقَلَمِ أَنَّكَ اسْتَحَقَقْتَ النَّاءَ بِهَذَا اللَّعْنِ

<sup>329</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 37

<sup>330</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 38

He<sup>-as</sup> said: 'O Jibrael<sup>-as</sup>! And who would be his<sup>-asws</sup> killer?' He<sup>-as</sup> said: 'The one<sup>-la</sup> cursed by the people of the skies and the earth, and the Pen has flowed upon the Tablet with Cursing him<sup>-la</sup> without the Permission of its Lord<sup>-azwj</sup>'. Allah<sup>-azwj</sup> the Exalted Revealed to the Pen: "You are deserving of the praise due to this curse!"

فَرَفَعَ إِبْرَاهِيمُ عَ يَدَيْهِ وَ لَعَنَ يَزِيدَ لَعْنًا كَثِيرًا وَ أَمَّنَ فَرَسُهُ بِلِسَانٍ فَصِيحٍ فَقَالَ إِبْرَاهِيمُ لِفَرَسِهِ أَيُّ شَيْءٍ عَرَفْتَ حَتَّى تُؤَمِّنَ عَلَيَّ دُعَائِي

Ibrahim<sup>-as</sup> raised his<sup>-as</sup> hands and cursed Yazeed<sup>-la</sup> a lot, and his<sup>-as</sup> horse said 'Ameen!' with an eloquent tongue. Ibrahim<sup>-as</sup> said to his<sup>-as</sup> horse: 'Which thing did you understand until you said 'Ameen' upon my<sup>-as</sup> supplication?'

فَقَالَ يَا إِبْرَاهِيمُ أَنَا أَفْتَحُ بِرُكُوبِكَ عَلَيَّ فَلَمَّا عَثَرْتُ وَ سَقَطْتُ عَنْ ظَهْرِي عَظُمْتُ خَجَلِي وَ كَانَ سَبَبَ ذَلِكَ مِنْ يَزِيدَ لَعْنَهُ اللَّهُ تَعَالَى.

It said, 'O Ibrahim<sup>-as</sup>! I am priding due to your<sup>-as</sup> riding upon me. When I stumbled and you<sup>-as</sup> fell off from my back, my embarrassment increased, and the cause of that was from Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> the Exalted Curse him<sup>-la</sup>'.<sup>331</sup>

40- وَ رُويَ أَنَّ إِسْمَاعِيلَ كَانَتْ أَعْنَامُهُ تَرعى بِسَطِّ الْفُرَاتِ فَأَخْبَرَهُ الرَّاعِي أَنَّهَا لَا تَشْرَبُ الْمَاءَ مِنْ هَذِهِ الْمَشْرِعَةِ مُنْذُ كَذَا يَوْمًا فَسَأَلَ رَبَّهُ عَنْ سَبَبِ ذَلِكَ فَتَرَلَّ جِبْرِيلُ وَ قَالَ يَا إِسْمَاعِيلُ سَلْ عَنْكَ فَإِنَّهَا تُجِيبُكَ عَنْ سَبَبِ ذَلِكَ

And it is reported –

'Ismail<sup>-as</sup>, his<sup>-as</sup> sheep were being pastured at the banks of the Euphrates. The shepherd informed him<sup>-as</sup> that they are not drinking the water from this drinking place since such and such day. He<sup>-as</sup> asked him<sup>-as</sup> Lord<sup>-azwj</sup> about the cause of that. So Jibrael<sup>-as</sup> descended and said: 'O Ismail<sup>-as</sup>! Ask your<sup>-as</sup> sheep, for they will answer you about the cause of that!'

فَقَالَ لَهَا لِمَ لَا تَشْرَبِينَ مِنْ هَذَا الْمَاءِ فَقَالَتْ بِلِسَانٍ فَصِيحٍ قَدْ بَلَعْنَا أَنَّ وَلَدَكَ الْحُسَيْنَ عَ سَبَطَ مُحَمَّدٌ يُقْتَلُ هُنَا عَطَشَانَا فَتَحْنُ لَا نَشْرَبُ مِنْ هَذِهِ الْمَشْرِعَةِ حَزَنًا عَلَيْهِ

He<sup>-as</sup> said to them: 'Why are you not drinking from this water?' They said with eloquent tongue, 'It has reached us that your<sup>-as</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, grandson<sup>-asws</sup> of Muhammad<sup>-saww</sup> would be killed thirsty over here, so we did not drink from this drinking place as grief upon him<sup>-asws</sup>'.

فَسَأَلَهَا عَنْ قَاتِلِهِ- فَقَالَتْ يَفْتُلُهُ لَعِينُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْخَلَائِقِ أَجْمَعِينَ فَقَالَ إِسْمَاعِيلُ اللَّهُمَّ الْعَنْ قَاتِلَ الْحُسَيْنِ ع.

He<sup>-as</sup> asked them about his<sup>-asws</sup> killer. They said, 'He<sup>-asws</sup> 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<sup>-azwj</sup>! Curse the killer of Al-Husayn<sup>-asws</sup>!'<sup>332</sup>

<sup>331</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 39

<sup>332</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 40



41- وَ رُويَ أَنَّ مُوسَى كَانَ ذَاتَ يَوْمٍ سَائِراً وَ مَعَهُ يُوْشَعَ بْنُ نُونٍ فَلَمَّا جَاءَ إِلَى أَرْضِ كَرْبَلَاءِ انْخَرَقَ نَعْلُهُ وَ انْقَطَعَ شِرَاكُهُ وَ دَخَلَ الْحَسَنُ فِي رِجْلَيْهِ وَ سَأَلَ دَمَهُ فَقَالَ إِلَهِي أَيُّ شَيْءٍ حَدَثَ مِنِّي فَأَوْحَى إِلَيْهِ أَنَّ هُنَا يُقْتَلُ الْحُسَيْنُ وَ هُنَا يُسْفَكَ دَمُهُ فَسَأَلَ دَمَكَ مُوَافَقَةً لِدَمِهِ

And it is reported –

‘One day Musa<sup>as</sup> was travelling and Yoshua Bin Noun<sup>as</sup> was with him<sup>as</sup>. When he<sup>as</sup> came to the land of Karbala, his<sup>as</sup> slipper had a hole in it and its strap was cut and the damage (bruises) entered into his<sup>as</sup> leg, and his<sup>as</sup> blood flowed. He<sup>as</sup> said: ‘My<sup>as</sup> God<sup>azwj</sup>! Which thing (sin) has occurred from me<sup>as</sup>?’ He<sup>azwj</sup> Revealed to him<sup>as</sup>: “Al-Husayn<sup>asws</sup> will be killed over her and his<sup>as</sup> blood would be shed, so your<sup>as</sup> blood flowed being concordant to his<sup>asws</sup> blood”.

فَقَالَ رَبِّ وَ مَنْ يَكُونُ الْحُسَيْنُ فَقِيلَ لَهُ هُوَ سِبْطُ مُحَمَّدٍ الْمُصْطَفَى وَ ابْنُ عَلِيٍّ الْمُرْتَضَى

He<sup>as</sup> said: ‘Lord<sup>azwj</sup>! And who would Al-Husayn<sup>asws</sup> happen to be?’ He<sup>azwj</sup> Said to him<sup>as</sup>: “He<sup>asws</sup> is a grandson<sup>asws</sup> of Muhammad Al-Mustafa<sup>saww</sup>, and son<sup>asws</sup> of Ali Al-Murtaza<sup>asws</sup>!”

فَقَالَ وَ مَنْ يَكُونُ قَاتِلُهُ فَقِيلَ لَهُ لَعِينُ السَّمَكِ فِي الْبَحَارِ وَ الْوُحُوشِ فِي الْقِفَارِ وَ الطَّيْرِ فِي الْهَوَاءِ فَرَفَعَ مُوسَى يَدَيْهِ وَ لَعَنَ يَزِيدَ وَ دَعَا عَلَيْهِ وَ آمَنَ يُوْشَعَ بْنُ نُونٍ عَلَى دُعَائِهِ وَ مَضَى لِشَأْنِهِ.

He<sup>as</sup> said: ‘And who would be his<sup>asws</sup> killer?’ He<sup>azwj</sup> Said: “He<sup>la</sup> is the one cursed by the fishes in the sea, and the animals in the wilderness, and the birds in the air!” So Musa<sup>as</sup> raised his<sup>as</sup> hands and cursed Yazeed<sup>la</sup> and supplicated against him<sup>la</sup>, and Yoshua Bin Noun<sup>as</sup> said: ‘Ameen!’ upon his<sup>as</sup> supplication, and he<sup>as</sup> continued on his<sup>as</sup> affair”.<sup>333</sup>

42- وَ رُويَ أَنَّ سُلَيْمَانَ كَانَ يَجْلِسُ عَلَى بَسَاطِهِ وَ يَسِيرُ فِي الْهَوَاءِ فَمَرَّ ذَاتَ يَوْمٍ وَ هُوَ سَائِرٌ فِي أَرْضِ كَرْبَلَاءِ فَأَذَارَبَ الرِّيحُ بِسَاطَهُ ثَلَاثَ دَوْرَاتٍ حَتَّى خَافَ السُّقُوطَ فَسَكَنَتِ الرِّيحُ وَ نَزَلَ الْبَسَاطُ فِي أَرْضِ كَرْبَلَاءِ

And it is reported –

‘Suleyman<sup>as</sup> was seated upon his<sup>as</sup> carpet and travelling in the air. One day he<sup>as</sup> passed by travelling in the land of Karbala and the wind circled with his<sup>as</sup> carpet, three circuits, until he<sup>as</sup> feared the falling. The wind calmed and the carpet descended in the land of Karbala.

فَقَالَ سُلَيْمَانُ لِلرِّيحِ لِمَ سَكَنْتِي فَقَالَتْ إِنَّ هُنَا يُقْتَلُ الْحُسَيْنُ ع فَقَالَ وَ مَنْ يَكُونُ الْحُسَيْنُ فَقَالَتْ هُوَ سِبْطُ مُحَمَّدٍ الْمُخْتَارِ وَ ابْنُ عَلِيٍّ الْكَرَّارِ

Suleyman<sup>as</sup> said to the wind: ‘Why did you settle me<sup>as</sup>?’ It said, ‘Over here Al-Husayn<sup>asws</sup> would be killed’. He<sup>as</sup> said: ‘And who would Al-Husayn<sup>as</sup> happen to be?’ It said, ‘He<sup>asws</sup> is a grandson of Muhammad<sup>saww</sup> the Chosen, and son<sup>asws</sup> of Ali<sup>asws</sup> the persistent attacker’.

فَقَالَ وَ مَنْ قَاتِلُهُ قَالَتْ لَعِينُ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ يَزِيدُ فَرَفَعَ سُلَيْمَانُ يَدَيْهِ وَ لَعَنَهُ وَ دَعَا عَلَيْهِ وَ آمَنَ عَلَى دُعَائِهِ الْإِنْسُ وَ الْجِنُّ فَهَبَّتِ الرِّيحُ وَ سَارَ الْبَسَاطُ.

He<sup>as</sup> said: ‘And who would kill him<sup>asws</sup>?’ It said, ‘The one cursed by the people of the skies and the earth, Yazeed<sup>la</sup>’. So Suleyman<sup>as</sup> raised his<sup>as</sup> hand and cursed him<sup>la</sup>, and the Jinn and

<sup>333</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 41

the humans said, ‘Ameen’ to his<sup>as</sup> supplication. The wind came down and the carpet travelled”.<sup>334</sup>

43- **وَيُوي** أَنَّ عِيسَى كَانَ سَائِحاً فِي الْبَرَارِي وَمَعَهُ الْخَوَارِثُونَ فَمَرُّوا بِكَرْبَلَاءَ فَرَأَوْا أَسْداً كَاسِراً قَدْ أَخَذَ الطَّرِيقَ فَتَقَدَّمَ عِيسَى إِلَى الْأَسَدِ فَقَالَ لَهُ لِمَ جَلَسْتَ فِي هَذَا الطَّرِيقِ وَقَالَ لَا تَدْعُنَا نَمُرُّ فِيهِ فَقَالَ الْأَسَدُ بِلِسَانٍ فَصِيحٍ إِنِّي لَمْ أَذْغِ لَكُمْ الطَّرِيقَ حَتَّى تَلْعَنُوا يَزِيدَ قَاتِلَ الْحُسَيْنِ ع

And it is reported –

‘Isa<sup>as</sup> was touring in the desert and the disciples were with him<sup>as</sup>. They passed by Karbala. They saw a fearsome lion having taken the road. Isa<sup>as</sup> went ahead to the lion. He<sup>as</sup> 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<sup>la</sup>, killer of Al-Husayn<sup>asws</sup>!’

فَقَالَ عِيسَى ع وَمَنْ يَكُونُ الْحُسَيْنُ قَالَ هُوَ سِبْطُ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَابْنُ عَلِيِّ الْوَلِيِّ قَالَ وَمَنْ قَاتِلُهُ قَالَ قَاتِلُهُ لَعِينُ الْوَحُوشِ وَالدُّبَابِ وَالسَّيْبَاعِ أَجْمَعِ حُصُوصاً أَيَّامَ عَاشُورَاءَ

Isa<sup>as</sup> said: ‘And who does Al-Husayn<sup>asws</sup> happen to be?’ It said, ‘He<sup>asws</sup> is a grandson<sup>asws</sup> of the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and son<sup>asws</sup> of Ali<sup>asws</sup> the guardian’. He<sup>as</sup> said: ‘And who will kill him<sup>asws</sup>?’ It said, ‘He<sup>asws</sup> will be killed by the one<sup>la</sup> cursed by the animals, and the flies, and the lions in their entirety, especially on the days of Ashura’.

فَرَفَعَ عِيسَى يَدَيْهِ وَلَعَنَ يَزِيدَ وَدَعَا عَلَيْهِ وَأَمَّنَ الْخَوَارِثُونَ عَلَى دُعَائِهِ فَتَنَحَّى الْأَسَدُ عَنْ طَرِيقِهِمْ وَمَضُوا لِشَأْنِهِمْ.

Isa<sup>as</sup> raised his<sup>as</sup> hand and cursed Yazeed<sup>la</sup> and supplicated against him<sup>la</sup>, and the disciples said, ‘Ameen’ to his<sup>as</sup> supplication. The lions went aside from their path and they continued to their affair”.<sup>335</sup>

44- **وَرَوَى صَاحِبُ الدَّرِّ الثَّمِينِ** فِي تَفْسِيرِ قَوْلِهِ تَعَالَى - فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ أَنَّهُ رَأَى سَاقَ الْعَرْشِ وَ أَسْمَاءَ النَّبِيِّ وَ الْأُيَمَّةَ ع فَلَقَنَهُ جِبْرِئِيلُ قُلْ يَا حَمِيدُ بِحَقِّ مُحَمَّدٍ يَا عَلِيَّ بِحَقِّ عَلِيٍّ يَا فَاطِمَةُ يَا مُحَمَّدٍ بِحَقِّ فَاطِمَةَ يَا مُحْسِنُ بِحَقِّ الْحُسَيْنِ وَ الْحُسَيْنِ مِنْكَ الْإِحْسَانُ

And it is reported by the author of (the book) ‘Al Durr Al Sameen’ –

‘Regarding the interpretation of Words of the Exalted: **Then Adam received (certain) Words from his Lord [2:37]**. He<sup>as</sup> had seen the Base of the Throne, and the names of the Prophet<sup>saww</sup> and the Imams<sup>asws</sup>. So, Jibraeel<sup>as</sup> indoctrinated him<sup>as</sup>: ‘Say, O Praise-worthy, by the right of Muhammad<sup>saww</sup>! O Exalted, by the right of Ali<sup>asws</sup>! O Originator, by the right of (Syeda) Fatima<sup>asws</sup>! O Benefactor, by the right of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and from You<sup>azwj</sup> are the Favours!’

فَلَمَّا ذَكَرَ الْحُسَيْنَ سَأَلَتْ دُمُوعُهُ وَ انْخَشَعَ قَلْبُهُ وَقَالَ يَا أَخِي جِبْرِئِيلُ فِي ذِكْرِ الْخَامِسِ يَنْكَسِرُ قَلْبِي وَ تَسِيلُ عَذْرَتِي

<sup>334</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 42

<sup>335</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 43

When he<sup>-as</sup> mentioned Al-Husayn<sup>-asws</sup>, his<sup>-as</sup> tears flowed and his<sup>-as</sup> heart was humbled, and he<sup>-as</sup> said: 'O my<sup>-as</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! During the mention of the fifth one, it broke my<sup>-as</sup> heart and my<sup>-as</sup> tears flowed!'

قَالَ جِبْرِئِيلُ وَلَدُكَ هَذَا يُصَابُ بِمُصِيبَةٍ تَصْعُقُ عِنْدَهَا الْمَصَائِبُ فَقَالَ يَا أَخِي وَمَا هِيَ

Jibraeel<sup>-as</sup> said: 'This son<sup>-asws</sup> of yours<sup>-as</sup> will be afflicted with such difficulted, (all) the difficulties would be small compared to it'. He<sup>-as</sup> said: 'O my<sup>-as</sup> brother<sup>-saww</sup>! And what are these?'

قَالَ يُقْتَلُ عَطْشَانًا غَرِيبًا وَحِيدًا فَرِيدًا لَيْسَ لَهُ نَاصِرٌ وَلَا مُعِينٌ وَلَا تَرَاهُ يَا آدَمُ وَهُوَ يَقُولُ وَأَعْطَشَاهُ وَأَقْلَاهُ نَاصِرَاهُ حَتَّى يَجُولَ الْعَطْشُ بَيْنَهُ وَبَيْنَ السَّمَاءِ كَالِدُخَانِ فَلَمْ يُجِبْهُ أَحَدٌ إِلَّا بِالسُّيُوفِ وَشُرْبِ الْخُثُوفِ

He<sup>-as</sup> said: 'He<sup>-asws</sup> will be killed thirsty, estranged, alone, individual. There will neither be any helper for him<sup>-asws</sup> nor aider. And if only you<sup>-as</sup> could see him<sup>-asws</sup>, O Adam<sup>-as</sup>, and he<sup>-asws</sup> is saying: 'Oh the thirst! Oh the scarcity of helpers!', until the thirst is converted between him<sup>-asws</sup> and the sky like the smoke. But no one answers him<sup>-asws</sup> except by the swords (of enemies), and by the drinking of the animals (letting them drink).

فَيَذْبَحُ ذَبْحَ الشَّاةِ مِنْ قَفَاهُ وَيَنْهَبُ رَحْلَهُ أَغْدَاؤُهُ وَتُشْهَرُ رُءُوسُهُمْ هُوَ وَأَنْصَارُهُ فِي الْبُلْدَانِ وَمَعَهُمُ التَّسْوَانُ كَذَلِكَ سَبَقَ فِي عِلْمِ الْوَاحِدِ الْمَنَّانِ فَبَكَى آدَمُ وَجِبْرِئِيلُ بُكَاءَ التَّكْلِى.

So, he<sup>-asws</sup> will be slaughtered the slaughtering of the sheep from his<sup>-asws</sup> back (of neck), and his<sup>-asws</sup> enemies would loot his<sup>-asws</sup> belongings, and their heads, his<sup>-asws</sup> and of his<sup>-asws</sup> 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<sup>-as</sup> and Jibraeel<sup>-as</sup> (went into a session of) a heavy crying".<sup>336</sup>

45- وَرُوي عَنْ بَعْضِ الثَّقَاتِ الْأَخْيَارِ أَنَّ الْحَسَنَ وَالْحُسَيْنَ ع دَخَلَا يَوْمَ عِيدٍ إِلَى حُجْرَةِ جَدِّهِمَا رَسُولِ اللَّهِ ص فَقَالَا يَا جَدَّاهُ الْيَوْمَ يَوْمُ الْعِيدِ وَقَدْ تَرَيْنَ أَوْلَادَ الْعَرَبِ بِالْوَلَوَانِ اللَّبَاسِ وَلَبِسُوا جَدِيدَ الثِّيَابِ وَلَيْسَ لَنَا ثَوْبٌ جَدِيدٌ وَقَدْ تَوَجَّهْنَا لِذَلِكَ إِلَيْكَ

And it is reported from one of the good trustworthy,

'One the day of Eid Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> entered to a chamber of their<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>. They<sup>-asws</sup> said: 'O grandfather<sup>-saww</sup>! 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<sup>-asws</sup>, and for that we<sup>-asws</sup> have headed to you<sup>-saww</sup>'.

فَتَأَمَّلَ النَّبِيُّ خَالَهُمَا وَبَكَى وَ لَمْ يَكُنْ عِنْدَهُ فِي الْبَيْتِ ثِيَابٌ يَلْبِئُ بِهِمَا وَلَا رَأَى أَنْ يَمْتَعَهُمَا فَيَكْسِرَ خَاطِرُهُمَا فَدَعَا رَبَّهُ وَقَالَ إِلَهِي اجْبُرْ قَلْبَهُمَا وَقَلْبَ أُمَّهُمَا

The Prophet<sup>-saww</sup> meditated upon their<sup>-asws</sup> situation and cried, and there did not happen to be any clothes in the house appropriate for them<sup>-asws</sup> (for Eid), not could he<sup>-saww</sup> view of

<sup>336</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 44

refusing them<sup>-asws</sup> and break their<sup>-asws</sup> hearts. He<sup>-saww</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> and said: 'My<sup>-saww</sup> God<sup>-azwj</sup>! Oblige their<sup>-asws</sup> hearts and heart of their<sup>-asws</sup> mother<sup>-asws</sup>!'

فَقَرَّلَ جَبْرِئِيلُ وَمَعَهُ خُلَّتَانِ بَيْضَاوَانِ مِنْ خُلَلِ الْجَنَّةِ فَمَسَّرَ النَّبِيُّ ص وَ قَالَ لَهُمَا يَا سَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ خُذَا أَثْوَابًا خَاطَهَا خِيَّاطُ الْقُدْرَةِ عَلَى قَدْرِ طَوْلِكُمَا

Jibraeel<sup>-as</sup> descended and with him<sup>-as</sup> were two white garments from the garments of Paradise. The Prophet<sup>-saww</sup> was cheered and said to them<sup>-asws</sup>: '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<sup>-asws</sup> tallness (size)'.

فَلَمَّا رَأَى الْخَلْعَ بَيْضًا قَالَا يَا جَدَّاهُ كَيْفَ هَذَا وَ جَمِيعُ صِبْيَانِ الْعَرَبِ لَا يَسُونُ إِلَّا الْوَانَ الْبَيَّابَ فَأَطْرَقَ النَّبِيُّ سَاعَةً مُتَفَكِّرًا فِي أَمْرِهِمَا فَقَالَ جَبْرِئِيلُ يَا مُحَمَّدُ طِبْ نَفْسًا وَ قَرَّ عَيْنًا إِنَّ صَابِعَ صِبْغَةِ اللَّهِ عَزَّ وَ جَلَّ يُقْضِي لَكُمَا هَذَا الْأَمْرَ وَ يُفْرَسُ قُلُوبُهُمَا بِأَيِّ لَوْنٍ شَاءَ فَأَمَرَ يَا مُحَمَّدُ بِإِخْضَارِ الطَّسْتِ وَ الْإِبْرِيقِ

When they<sup>-asws</sup> saw the white (colour) only, they<sup>-asws</sup> said: 'O grandfather<sup>-saww</sup>! How is this, and entirety of the Arab children are wearing different colours of clothes?' The Prophet<sup>-saww</sup> lowered his<sup>-saww</sup> head for a while thinking regarding their<sup>-asws</sup> matter. Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Make yourself<sup>-saww</sup> feel good and delight the eyes that a dyer of Allah<sup>-azwj</sup> Mighty and Majestic will fulfil this matter for them<sup>-asws</sup> and cheer their<sup>-asws</sup> hearts with whichever colour they<sup>-asws</sup> desire. So, instruct, O Muhammad<sup>-saww</sup> with presentation of the tray and the pitcher'.

فَأَخْضَرَا فَقَالَ جَبْرِئِيلُ يَا رَسُولَ اللَّهِ أَنَا أَصُبُّ الْمَاءَ عَلَى هَذِهِ الْخَلْعِ وَ أَنْتَ تَفْرُقُهُمَا بِيَدِكَ فَتُصْبَغُ لَكُمَا بِأَيِّ لَوْنٍ شَاءَ فَوَضَعَ النَّبِيُّ حُلَّةَ الْحُسَيْنِ فِي الطَّسْتِ فَأَخَذَ جَبْرِئِيلُ يَصُبُّ الْمَاءَ ثُمَّ أَقْبَلَ النَّبِيُّ عَلَى الْحُسَيْنِ وَ قَالَ لَهُ يَا قُرَّةَ عَيْنِي بِأَيِّ لَوْنٍ تُرِيدُ خُلَّتَكَ فَقَالَ أُرِيدُهَا خَضْرَاءَ

They were presented. Jibraeel<sup>-as</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-as</sup> shall pour the water upon this side and you<sup>-saww</sup> rub these with your<sup>-saww</sup> hands, so you<sup>-saww</sup> can dye for them<sup>-asws</sup> with whichever colour they<sup>-asws</sup> so desire'. The Prophet<sup>-saww</sup> place the garment of Al-Hassan<sup>-asws</sup> in the tray and Jibraeel went on to pour the water. Then the Prophet<sup>-saww</sup> turned towards Al-Hassan<sup>-asws</sup> and said to him<sup>-asws</sup>: 'O delight of my<sup>-saww</sup> eyes! Which colour do you<sup>-asws</sup> want for your garment?' He<sup>-asws</sup> said: 'I<sup>-asws</sup> want it to be green'.

فَفَرَّقَهَا النَّبِيُّ بِيَدِهِ فِي ذَلِكَ الْمَاءِ فَأَخَذَتْ بَقْدَرَةُ اللَّهِ لَوْنًا أَخْضَرَ فَأَيْقَأَ كَالزَّبْرِجَدِ الْأَخْضَرَ فَأَخْرَجَهَا النَّبِيُّ وَ أَعْطَاهَا الْحُسَيْنَ فَلَبَسَهَا

The Prophet<sup>-as</sup> rubbed it with his<sup>-saww</sup> hand in that water, and by the Power of Allah<sup>-azwj</sup>, it took the green colour, excellently like the emerald. The Prophet<sup>-saww</sup> took it out and gave it to Al-Hassan<sup>-asws</sup>, and he<sup>-as</sup> wore it.

ثُمَّ وَضَعَ حُلَّةَ الْحُسَيْنِ فِي الطَّسْتِ وَ أَخَذَ جَبْرِئِيلُ يَصُبُّ الْمَاءَ فَالْتَفَتَ النَّبِيُّ إِلَى نَحْوِ الْحُسَيْنِ وَ كَانَ لَهُ مِنَ الْعُمُرِ خَمْسَ سِنِينَ وَ قَالَ لَهُ يَا قُرَّةَ عَيْنِي أَيِّ لَوْنٍ تُرِيدُ خُلَّتَكَ فَقَالَ الْحُسَيْنُ يَا جَدُّ أُرِيدُهَا حُمْرًا

Then he<sup>-saww</sup> placed the garment of Al-Husayn<sup>-asws</sup> in the tray, and Jibraeel<sup>-as</sup> took to pouring the water. The Prophet<sup>-saww</sup> turned towards Al-Husayn<sup>-asws</sup>, and for him<sup>-asws</sup> were five years from his<sup>-asws</sup> age, and said to him<sup>-asws</sup>: 'O delight of my<sup>-saww</sup> eyes! Which colour do you<sup>-asws</sup> want for your<sup>-asws</sup> garment?' Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> want it to be red'.

فَفَرَكَهَا النَّبِيُّ بِيَدِهِ فِي ذَلِكَ الْمَاءِ فَصَارَتْ حُمْرَاءَ كَالْيَاقُوتِ الْأَحْمَرِ فَلَبِسَهَا الْحُسَيْنُ فَسَرَّ النَّبِيُّ بِذَلِكَ وَتَوَجَّهَ الْحُسَيْنُ وَالْحُسَيْنُ إِلَى أُمِّهِمَا فَرِحَتِ مَسْرُورَتَيْنِ

The Prophet<sup>-saww</sup> rubbed it in that water and it became red like the red ruby. Al-Husayn<sup>-asws</sup> wore it. The Prophet<sup>-saww</sup> was cheered with that, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> headed to their<sup>-asws</sup> mother<sup>-asws</sup>, happy, cheerful.

فَبَكَى جِبْرِئِيلُ عَ لَمَّا شَاهَدَ تِلْكَ الْحَالِ فَقَالَ النَّبِيُّ يَا أَخِي جِبْرِئِيلُ فِي مِثْلِ هَذَا الْيَوْمِ الَّذِي فَرِحَ فِيهِ وَلَدَايَ تَبْكِي وَ تَحْزُنُ فَيَا اللَّهَ عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي

Jibraeel<sup>-as</sup> cried due to what he<sup>-as</sup> had witnessed of that situation. The Prophet<sup>-saww</sup> said: 'O my<sup>-saww</sup> brother<sup>-as</sup> Jibraeel<sup>-as</sup>! You<sup>-as</sup> are crying in a day like this in which my<sup>-saww</sup> two sons<sup>-asws</sup> are happy, and you<sup>-as</sup> are grieving? By Allah<sup>-azwj</sup> upon you<sup>-as</sup>, only tell me<sup>-saww</sup>!'

فَقَالَ جِبْرِئِيلُ ااعْلَمْ يَا رَسُولَ اللَّهِ أَنَّ اخْتِيَارَ ابْنَيْكَ عَلَى اخْتِلَافِ اللَّوْنِ فَلَا بُدَّ لِلْحَسَنِ أَنْ يَسْقُوهُ السَّمَّ وَ يُخَضَّرَ لَوْ أَنَّ حَسَدِهِ مِنْ عِظَمِ السَّمِّ وَ لَا بُدَّ لِلْحُسَيْنِ أَنْ يَقْتُلُوهُ وَ يَذْبَحُوهُ وَ يُخَضَّبَ بَدَنُهُ مِنْ دَمِهِ فَبَكَى النَّبِيُّ وَ زَادَ حُزْنُهُ لِذَلِكَ.

Jibraeel<sup>-as</sup> said: 'Know, O Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> Gave the choice to your<sup>-saww</sup> two sons<sup>-asws</sup> upon the different colours. Thus, it is inevitable for Al-Hassan<sup>-asws</sup> that he<sup>-asws</sup> be quenched the poison, and his<sup>-asws</sup> colour of his<sup>-asws</sup> body would turn green; and it is inevitable for Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> be killed and slaughtered, and his<sup>-asws</sup> body be dyed from his<sup>-asws</sup> blood'. The Prophet<sup>-saww</sup> cried and his<sup>-saww</sup> grief increased due to that".<sup>337</sup>

46 أَقُولُ وَ رَوَى الشَّيْخُ جَعْفَرُ بْنُ مُحَمَّدٍ فِي مُبْرِ الْأَعْرَابِ بِإِسْنَادِهِ عَنْ زَوْجَةِ النَّبَاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَ هِيَ أُمُّ الْمُضَلِّ لُبَابَةُ بِنْتُ الْحَارِثِ قَالَتْ رَأَيْتُ فِي النَّوْمِ قَبْلَ مَوْلِدِ الْحُسَيْنِ عَ كَأَنَّ قِطْعَةً مِنْ لَحْمِ رَسُولِ اللَّهِ قُطِعَتْ وَ وُضِعَتْ فِي حَجْرِي فَتَحَصَّصْتُ الرُّؤْيَا عَلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ صَدَقَتْ رُؤْيَاكَ فَإِنَّ قَاطِمَةَ سَتِلِدُ حُلَاماً وَ أَدْفَعُهُ إِلَيْكَ لِتُرَضِّعِيهِ

I (Majlisi) am saying, 'And it is reported by the sheykh Ja'far Bin Nama in (the book) 'Museyr Al Ahzaan' by his chain, from a wife of Al Abbas son of Abdul Muttalib<sup>-as</sup>, 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<sup>-saww</sup> had been cut off and placed in my lap. So, I narrated the dream to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'Your dream is true. (Syeda) Fatima<sup>-asws</sup> will be blessed with a boy<sup>-asws</sup> and he<sup>-asws</sup> would be handed to you<sup>-asws</sup> to look after him<sup>-asws</sup>.'

فَعَرَى الْأَمْرَ عَلَى ذَلِكَ فَرِحْتُ بِدَ يَوْمًا فَوَضَعْتُهُ فِي حَجْرِي فَبَالَ قَطْرَةٌ مِنْهُ قَطَرَةً عَلَى ثَوْبِي حَسَّ فَقَرَسْتُهُ فَبَكَى فَقَالَ كَالْمُضَضِّبِ مَهْلًا يَا أُمُّ الْمُضَلِّ فَهَذَا ثَوْبِي يُعَسَّلُ وَ قَدْ أُوجِعْتَ ابْنِي

The matter flowed upon that. One day I was brought him<sup>-asws</sup> and he<sup>-asws</sup> was placed in my lap. He<sup>-asws</sup> urinated, and a drop from it dropped upon his<sup>-saww</sup> clothes. I pinched him<sup>-asws</sup>, so he<sup>-asws</sup> cried. He<sup>-saww</sup> said like the angered: 'No, O Umm Al-Fazl! This cloth of mine<sup>-saww</sup> can be washed, and you have pained my<sup>-saww</sup> son<sup>-asws</sup>!'

قَالَتْ فَزَعَمْتُ وَ ضَمَيْتُ لَأُخْبِتَهُ بِمَا فَرِحْتُ فَوَضَعْتُهُ حَسَّ يَبْكِي فَقُلْتُ مِمَّ بَكَوْكَ يَا رَسُولَ اللَّهِ فَقَالَ إِنَّ جِبْرِئِيلَ أَخْبَرَنِي أَنَّ أُمَّيْ سَتَقُولُ وَلَدِي هَذَا

She said, 'I left him<sup>-asws</sup> and went to fetch him<sup>-saww</sup> some water. I came to him<sup>-saww</sup> and found him<sup>-saww</sup> crying. I said, 'What are you<sup>-saww</sup> crying from, O Rasool Allah<sup>-saww</sup>?' He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> and informed me<sup>-saww</sup> that my<sup>-saww</sup> community will be killing this son<sup>-asws</sup> of mine<sup>-asws</sup>!'

قَالَ وَ قَالَ أَحَبُّ النَّاسِ إِلَيَّ أَنْتُ عَلَى الْيَمِينِ سَنَةُ كَامِلَةٌ هَبَطَ عَلَى النَّبِيِّ اثْنَا عَشَرَ مَلَكًا عَلَى صُورٍ مُتَبَعَةٍ أَحَدُهُمْ عَلَى صُورَةِ بَنِي آدَمَ يُعْرَوْنَهُ وَ يَحْمِلُونَ إِلَيْهِ سَيْفًا بِوَلَدِهِ الْحُسَيْنِ بْنِ فَاطِمَةَ مَا نَزَلَ بِهَا يَبِيلٌ مِنْ قَائِيلٍ وَ سَيَعْبُ عَلَى مِثْلِ أَجْرِ هَابِيلَ وَ يُحْمَلُ عَلَى قَائِلِهِ مِثْلُ وَزْرِ قَائِيلَ

He (the narrator) said, 'And the companions of Ahadeeth said, 'When a whole year had come upon Al Husayn<sup>-asws</sup>, twelve Angels came down to the Prophet<sup>-saww</sup> being upon different images, one of them was upon an image of a son of Adam<sup>-as</sup>, to console him<sup>-saww</sup>, and he said, 'There shall befall with your<sup>-saww</sup> son<sup>-asws</sup> Al Husayn<sup>-asws</sup> son<sup>-asws</sup> of Fatima<sup>-asws</sup>, what had befallen with Habel<sup>-la</sup> from Qabeel<sup>-la</sup>, and he<sup>-asws</sup> would be Given the Recompense similar to Habel<sup>-as</sup>, and burden would be loaded upon his<sup>-asws</sup> killer like the burden of Qabeel<sup>-la</sup>'.

وَ لَمْ يَبْقَ مَلَكٌ إِلَّا نَزَلَ إِلَى النَّبِيِّ يُعْرَوْنَهُ وَ النَّبِيُّ يَقُولُ اللَّهُمَّ احْدِلْ حَازِلُهُ وَ اقْتُلْ قَاتِلَهُ وَ لَا تُخَيِّجُهُ بِمَا طَلَبَهُ.

And there did not remain any Angel except he descended to the Prophet<sup>-saww</sup>, consoling him<sup>-saww</sup>, and the Prophet<sup>-saww</sup> kept saying: 'O Allah<sup>-azwj</sup>! Abandon his<sup>-asws</sup> abandoner, and Kill his<sup>-asws</sup> killer, and do not let him enjoy with what he had sought'.<sup>338</sup> (This is not a Hadith and is against the Isma – Infallibility of Ahl Al-Bayt<sup>-asws</sup>)

وَ عَنْ أَشْعَثَ بْنِ عُثْمَانَ عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ أَبِي سَحِيمٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ ابْنِي هَذَا يُقْتَلُ بِأَرْضِ الْعِرَاقِ فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَنْصُرْهُ فَخَضَرَ أَنَسٌ مَعَ الْحُسَيْنِ كَرْبَلَاءَ وَ قُتِلَ مَعَهُ.

And from Ash'as Bin Usman, from his father, from Anas Bin Abu Suheym who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'This son<sup>-asws</sup> of mine<sup>-saww</sup> will be killed in a land of Al-Iraq. So, the one who comes across him<sup>-asws</sup>, let him help him<sup>-asws</sup>'. Anas was present with Al-Husayn<sup>-asws</sup> and was killed with him<sup>-asws</sup>'.<sup>339</sup>

وَ رُوِيَ عَنْ عَبْدِ الصَّمَدِ بْنِ أَحْمَدَ بْنِ أَبِي الْجَيْشِ عَنْ شَيْخِهِ أَبِي الْفَرَجِ عَبْدِ الرَّحْمَنِ بْنِ الْجَوْزِيِّ عَنْ رِجَالِهِ عَنْ عَائِشَةَ قَالَتْ دَخَلَ الْحُسَيْنُ عَلَى النَّبِيِّ وَ هُوَ غُلَامٌ يَدْرُجُ فَقَالَ أَيُّ عَائِشَةَ أَلَا أَعَجَبُكَ لَقَدْ دَخَلَ عَلَيَّ ابْنُكَ مَا دَخَلَ عَلَيَّ قَطُّ فَقَالَ إِنَّ ابْنَكَ هَذَا مَقْتُولٌ وَ إِنَّ شَيْئًا أَرَيْتُكَ مِنْ تَرْبِيَةِ النَّبِيِّ يُقْتَلُ بِهَا

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<sup>-asws</sup> entered to see the Prophet<sup>-saww</sup>, and he<sup>-asws</sup> was a boy, crawling. He<sup>-saww</sup> said: 'Yes, Ayesha (later it is to Umm Salama<sup>-ra</sup>)! Shall I make you wonder? An Angel has entered to see me<sup>-saww</sup> just now, not having entered to see me<sup>-saww</sup> (before) at all! He said, 'This son<sup>-asws</sup> of yours<sup>-saww</sup> would be killed, and if you<sup>-saww</sup> so desire, I can show you<sup>-saww</sup> from its soil at which he<sup>-asws</sup> would be killed'.

<sup>338</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 46 a

<sup>339</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 30 H 46 b

فَتَنَاوَلَ تُرَاباً أَحْمَرَ فَأَخَذْتُهُ أُمُّ سَلَمَةَ فَخَزَنَتْهُ فِي قَارُورَةٍ فَأَخْرَجَتْهُ يَوْمَ قُتِلَ وَ هُوَ دَمٌ.

He gave me<sup>-saww</sup> some red soil, and I<sup>-saww</sup> gave it to Umm Salama<sup>ra</sup>, and she<sup>ra</sup> treasured it in a glass. She<sup>ra</sup> extracted it on the he<sup>-asws</sup> was killed, and it was blood”.<sup>340</sup>

و عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى قَالَ: دَخَلْنَا مَعَ عَلِيٍّ إِلَى صِفِّينَ فَلَمَّا حَادَى نَبِيَّوَى نَادَى صَبْرًا يَا عَبْدَ اللَّهِ فَقَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ وَ عَيْنَاهُ تَفِيضَانِ فَقُلْتُ بَابِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا لِعَيْنَيْكَ تَفِيضَانِ أَعْضَبَكَ أَحَدٌ

And from Abdullah Bin Yahya who said,

‘We entered along with Ali<sup>-asws</sup> to Siffeen. When he<sup>-asws</sup> was on the border of Naynawa, there was a call: ‘Patience, O servant of Allah<sup>-azwj</sup>!’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> had entered to see Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> eyes were overflowing (with tears). I<sup>-asws</sup> said: ‘May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! What is the matter your<sup>-saww</sup> eyes are overflowing? Has anyone angered you<sup>-saww</sup>?’

قَالَ لَا بَلْ كَانَ عِنْدِي جَبْرِئِيلُ فَأَخْبَرَنِي أَنَّ الْحُسَيْنَ يُقْتَلُ بِشَاطِئِ الْفُرَاتِ وَ قَالَ هَلْ لَكَ أَنْ أَشْتَمَكَ مِنْ تُرْبَتِهِ قُلْتُ نَعَمْ فَمَدَّ يَدَهُ فَأَخَذَ قَبْضَةً مِنْ تُرَابٍ فَأَعْطَانِيهَا فَلَمَّ أَمْلِكُ عَيْنِي أَنْ فَاضَتْ وَ اسْمُ الْأَرْضِ كَرْبَلَاءُ

He<sup>-saww</sup> said: ‘No, but Jibraeel<sup>-as</sup> was with me<sup>-saww</sup>. He<sup>-as</sup> informed me<sup>-saww</sup> that Al-Husayn<sup>-asws</sup> would be killed at the banks of the Euphrates, and he<sup>-saww</sup>: ‘Is it for you<sup>-saww</sup> that I<sup>-as</sup> make you<sup>-saww</sup> smell from its soil?’ I<sup>-saww</sup> said: ‘Yes’. He<sup>-as</sup> extended his<sup>-as</sup> hand and grabbed a handful of soil and gave it to me<sup>-saww</sup>. So, I<sup>-saww</sup> could not control my<sup>-saww</sup> eyes from overflowing, and the name of the land is Karbala’.

فَلَمَّا أَتَتْ عَلَيْهِ سَنَتَانِ خَرَجَ النَّبِيُّ إِلَى سَعْرِ فَوَقَفَ فِي بَعْضِ الطَّرِيقِ وَ اسْتَرْجَعَ وَ دَمَعَتْ عَيْنَاهُ فُسِيلٌ عَنْ ذَلِكَ فَقَالَ هَذَا جَبْرِئِيلُ يُخْبِرُنِي عَنْ أَرْضٍ بِشَاطِئِ الْفُرَاتِ يُقَالُ لَهَا كَرْبَلَاءُ يُقْتَلُ فِيهَا وَلَدِي الْحُسَيْنُ

When two years had come to him<sup>-asws</sup> (Al-Husayn<sup>-asws</sup>), the Prophet<sup>-saww</sup> went out on a journey. He<sup>-saww</sup> stood in one of the roads and said: ‘We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>’, and his<sup>-saww</sup> eyes filled up. He<sup>-saww</sup> was asked about that. He<sup>-saww</sup> said: ‘This Jibraeel<sup>-as</sup> has informed me<sup>-saww</sup> about a land by the banks of the Euphrates called Karbala. My<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> would be killed in it.

وَ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ إِلَى مَصْرَعِهِ وَ مَدْفِنِهِ بِمَا وَ كَأَنِّي أَنْظُرُ عَلَى السَّبَايَا عَلَى أَقْتَابِ الْمَطَايَا وَ قَدْ أُهْدِيَ رَأْسُ وَلَدِي الْحُسَيْنِ إِلَى يَرِيدَ لَعَنَهُ اللَّهُ فَوَ اللَّهُ مَا يَنْظُرُ أَحَدٌ إِلَى رَأْسِ الْحُسَيْنِ وَ يَفْرَحُ إِلَّا خَالَفَ اللَّهُ بَيْنَ قَلْبِهِ وَ لِسَانِهِ وَ عَذَبَهُ اللَّهُ عَذَاباً أَلِيماً

And it is as if I<sup>-saww</sup> am looking at him<sup>-asws</sup> and at his<sup>-asws</sup> slaying place and him<sup>-asws</sup> being buried at it, and it is as if I<sup>-saww</sup> am looking at the captives upon the humps of the mounts (camels), and the head of my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> is being taken to Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>. By Allah<sup>-azwj</sup>! No one shall look at the head of Al-Husayn<sup>-asws</sup> and rejoice except Allah<sup>-azwj</sup> would Cause differing between his heart and his tongue, and Allah<sup>-azwj</sup> would Punish him with a painful Punishment’.

<sup>340</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 46 c



ثُمَّ رَجَعَ النَّبِيُّ مِنْ سَفَرِهِ مَغْمُومًا مَهْمُومًا كَثِيرًا فَصَعِدَ الْمِنْبَرَ وَ أَصْعَدَ مَعَهُ الْحُسَيْنَ وَ الْحُسَيْنَ وَ حَطَبَ وَ وَعَظَ النَّاسَ - فَلَمَّا قَرَعَ مِنْ حُطْبَتِهِ وَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِ الْحُسَيْنِ وَ يَدَهُ الْيُسْرَى عَلَى رَأْسِ الْحُسَيْنِ وَ قَالَ

Then the Prophet<sup>-saww</sup> returned from his<sup>-saww</sup> journey saddened, worried, bleak, grief-stricken. He<sup>-saww</sup> ascended the pulpit, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> ascended with him<sup>-saww</sup>, and he<sup>-saww</sup> addressed and preached to the people. When he<sup>-saww</sup> was free from his<sup>-saww</sup> sermon, he<sup>-saww</sup> placed his<sup>-saww</sup> right hand upon the head of Al-Husayn<sup>-asws</sup>, and his<sup>-saww</sup> left hand upon the head of Al-Husayn<sup>-asws</sup> and said:

اللَّهُمَّ إِنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ هَذَانِ أَطَايِبُ عَثْرَتِي وَ خِيَارُ أَرْوَاعِي وَ أَفْضَلُ ذُرِّيَّتِي وَ مَنْ أَخْلَفَهُمَا فِي أَمْنِي وَ قَدْ أَخْبَرَنِي جِبْرِيلُ أَنَّ وَلَدِي هَذَا مَقْتُولٌ بِالسَّيِّمِ وَ الْآخِرُ شَهِيدٌ مُضَرَّجٌ بِالدِّمِّ

‘O Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and these two are the pleasures of my<sup>-saww</sup> family, and best of my<sup>-saww</sup> aromas, and the most superior of my<sup>-saww</sup> offspring and the ones I<sup>-saww</sup> am leaving being among my<sup>-saww</sup> community. And Jibraeel<sup>-as</sup> has informed me that this son<sup>-asws</sup> of mine<sup>-saww</sup> would be killed by the poison, and the other would be martyred reddened with blood!

اللَّهُمَّ قَبَارِكُ لَهُ فِي قَتْلِهِ وَ اجْعَلْهُ مِنْ سَادَاتِ الشُّهَدَاءِ اللَّهُمَّ وَ لَا تُبَارِكْ فِي قَاتِلِهِ وَ خَاذِلِهِ وَ أَصْلِهِ حَرَّ نَارِكَ وَ احْشُرْهُ فِي أَسْفَلِ دَرَكِ الْجَحِيمِ

O Allah<sup>-azwj</sup>! Bless for him<sup>-asws</sup> in his<sup>-asws</sup> killing and Make him<sup>-asws</sup> from the chiefs of the martyrs. O Allah<sup>-azwj</sup>! And do not Bless in his<sup>-asws</sup> killer and his<sup>-asws</sup> abandoner and Make him arrive to the heat of Your<sup>-azwj</sup> Fire, and Resurrect him in the lowest level of Hell!’

قَالَ فَضَحَّ النَّاسُ بِالْبُكَاءِ وَ الْعَوِيلِ فَقَالَ لَهُمُ النَّبِيُّ أَيُّهَا النَّاسُ أَ تَبْكُونَهُ وَ لَا تَنْصُرُونَهُ اللَّهُمَّ فُكِّنْ أَنْتَ لَهُ وَلِيًّا وَ نَاصِرًا

He (the narrator) said, ‘The people clamoured with the crying and the wailing. The Prophet<sup>-saww</sup> said to them: ‘O you people! Are you crying for him<sup>-asws</sup> will not be helping him<sup>-asws</sup>? O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> become a Guardian for him<sup>-asws</sup>, and a Helper!’

ثُمَّ قَالَ يَا قَوْمِ إِنِّي مُخَلِّفٌ فِيكُمْ الثَّقَلَيْنِ - كِتَابَ اللَّهِ وَ عَثْرَتِي وَ أَرْوَاعِي وَ مَزَاجَ مَائِي وَ ثَمَرَةَ فُؤَادِي وَ مُهَجَّتِي لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

Then he<sup>-saww</sup> said: ‘O people! I<sup>-asws</sup> am leaving behind among you all, the two weighty things – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, and my<sup>-saww</sup> aromas, and my<sup>-saww</sup> nature, and fruits of my<sup>-saww</sup> heart, and my<sup>-saww</sup> flesh. These two will never separate until they return to me<sup>-saww</sup> at the Fountain!

أَلَا وَ إِنِّي لَا أَسْأَلُكُمْ فِي ذَلِكَ إِلَّا مَا أَمَرَنِي رَبِّي أَنْ أَسْأَلَكُمْ عَنْهُ أَسْأَلُكُمْ عَنِ الْمَوَدَّةِ فِي الْقُرْبَى وَ اخَذُوا أَنْ تَلْفُوْنِي عَدَاً عَلَى الْخَوْضِ وَ قَدْ آذَيْتُمْ عَثْرَتِي وَ قَتَلْتُمْ أَهْلَ بَيْتِي وَ ظَلَمْتُمُوهُمْ

Indeed! And I<sup>-saww</sup> am no asking you all (for anything) regarding that except what my<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded me to ask you all about. I<sup>-saww</sup> ask you for the cordiality in my<sup>-saww</sup> kindred and be cautioned from meeting me<sup>-saww</sup> tomorrow at the Fountain and you have hurt my<sup>-saww</sup> family, and killed People<sup>-asws</sup> of my<sup>-saww</sup> Household, and oppressed them!

أَلَا إِنَّهُ سَرِدٌ عَلَيَّ يَوْمَ الْقِيَامَةِ ثَلَاثَ رَايَاتٍ مِنْ هَذِهِ الْأُمَّةِ - الْأُولَى رَايَةٌ سَوْدَاءُ مُظْلِمَةٌ قَدْ فَرَعَتْ مِنْهَا الْمَلَائِكَةُ فَتَقِفُ عَلَيَّ فَأَقُولُ لَهُمْ مَنْ أَنْتُمْ فَيَنْسَوْنَ دُكْرِي وَ يَقُولُونَ نَحْنُ أَهْلُ التَّوْحِيدِ مِنَ الْعَرَبِ فَأَقُولُ لَهُمْ أَنَا أَحْمَدُ نَبِيِّ الْعَرَبِ وَ الْعَجَمِ فَيَقُولُونَ نَحْنُ مِنْ أُمَّتِكَ

Indeed! Three flags from this community will be returning to me<sup>-saww</sup> on the Day of Qiyamah – the first flag is black, dark. The Angels would be alarmed from it. It would pause to me<sup>-saww</sup>. I<sup>-saww</sup> shall say to them: ‘Who are you?’ They will have forgotten my<sup>-saww</sup> reminder, and they would say, ‘We are the people of Tawheed, from the Arabs’. I<sup>-saww</sup> shall say to them: ‘I<sup>-saww</sup> am Ahmad<sup>-saww</sup>, Prophet<sup>-saww</sup> of the Arabs and the non-Arabs’. They would say, ‘We are your<sup>-saww</sup> community’.

فَأَقُولُ كَيْفَ خَلَقْتُمُونِي مِنْ بَعْدِي فِي أَهْلِ بَيْتِي وَ عِزَّتِي وَ كِتَابِ رَبِّي فَيَقُولُونَ أَمَّا الْكِتَابُ فَضَيَعْنَاهُ وَ أَمَّا الْعِزَّةُ فَحَرَصْنَا أَنْ نُبِيدَهُمْ عَنْ جَدِيدِ الْأَرْضِ فَلَمَّا أَسْمِعَ ذَلِكَ مِنْهُمْ أَعْرَضَ عَنْهُمْ وَجْهِي فَيَصْدِرُونَ عِطَاشًا مُسَوَّدَةً وَجُوهَهُمْ

I<sup>-saww</sup> shall say: ‘How did you replace me<sup>-saww</sup> from after me<sup>-saww</sup>, regarding People<sup>-asws</sup> of my<sup>-saww</sup> Household, and my<sup>-saww</sup> family, and Book of my<sup>-saww</sup> Lord<sup>-azwj</sup>?’ They would say, ‘As for the Book, we wasted it, and as for the family, we made sure that we eradicated them from every new land’. When I<sup>-saww</sup> hear that from them, I<sup>-saww</sup> will turn my<sup>-saww</sup> face away from them, and they would be sent away thirsty, darkened of faces.

ثُمَّ تَرُدُّ عَلَيَّ رَايَةً أُخْرَى أَشَدُّ سَوَادًا مِنَ الْأُولَى فَأَقُولُ لَهُمْ كَيْفَ خَلَقْتُمُونِي مِنْ بَعْدِي فِي الثَّقَلَيْنِ كِتَابِ اللَّهِ وَ عِزَّتِي فَيَقُولُونَ أَمَّا الْأَكْبَرُ فَخَالَفْنَاهُ وَ أَمَّا الْأَصْغَرُ فَمَرَقْنَاهُمْ كُلٌّ مَرَّقَ فَأَقُولُ إِلَيْكُمْ عَنِّي فَيَصْدِرُونَ عِطَاشًا مُسَوَّدَةً وَجُوهَهُمْ

Then another flag would return to me<sup>-saww</sup>, being more intensely black than the first one. I<sup>-saww</sup> shall say to them: ‘How did you replace me<sup>-saww</sup> from after me<sup>-saww</sup> regarding the two weighty things – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family?’ They would say, ‘As for the greater (Book of Allah<sup>-azwj</sup>), we opposed it, and as for the smaller (Family), we tore them<sup>-asws</sup> apart with every tearing’. I<sup>-saww</sup> shall say to them: ‘Away from me<sup>-saww</sup>!’ So, they would be sent away thirsty, darkened of faces.

ثُمَّ تَرُدُّ عَلَيَّ رَايَةً تَلْمُعُ وَجُوهَهُمْ نُورًا فَأَقُولُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ كَلِمَةِ التَّوْحِيدِ وَ التَّقْوَى مِنْ أُمَّةٍ مُحَمَّدٍ الْمُصْطَفَى وَ نَحْنُ بَقِيَّةُ أَهْلِ الْحَقِّ حَمَلْنَا كِتَابَ رَبِّنَا وَ حَلَلْنَا حِلَالَهُ وَ حَرَمْنَا حَرَامَهُ وَ أَحْبَبْنَا ذُرِّيَّةَ نَبِيِّنَا مُحَمَّدٍ وَ نَصَرْنَاهُمْ مِنْ كُلِّ مَا نَصَرْنَا بِهِ أَنْفُسَنَا وَ قَاتَلْنَا مَعَهُمْ مَنْ نَاوَاهُمْ

Then a flag would return to me<sup>-saww</sup>, their faces would be radiant. I<sup>-saww</sup> 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<sup>-saww</sup>, and we are the remainder of the people of truth. We carried the Book of our Lord<sup>-azwj</sup>, and permitted its Permissibles, and we prohibited its Prohibitions, and we loved the offspring of our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and helped them<sup>-asws</sup> from all what we could help them<sup>-asws</sup> with from ourselves, and we fought alongside them<sup>-asws</sup> against the ones who fought them!’

فَأَقُولُ لَهُمْ أَبَشِّرُوا فَأَنَا نَبِيُّكُمْ مُحَمَّدٌ وَ لَقَدْ كُنْتُمْ فِي الدُّنْيَا كَمَا قُلْتُمْ ثُمَّ أَسْقِيَهُمْ مِنْ حَوْضِي فَيَصْدِرُونَ مَرْوِيَيْنِ مُسْتَبْشِرِينَ ثُمَّ يَدْخُلُونَ الْجَنَّةَ خَالِدِينَ فِيهَا أَبَدَ الْأَبَدِينَ.

I<sup>-saww</sup> shall be saying to them: ‘Receive glad tidings, for I<sup>-saww</sup> am your Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, and you have been in the world like what you have said!’ Then I<sup>-saww</sup> shall

quench them from my<sup>-saww</sup> Fountain. So, they will be sent saturated, joyful. Then they would enter the Paradise, living eternally therein, for ever and ever!”<sup>341</sup>

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<sup>341</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 30 H 46 d

باب 31 ما أخبر به الرسول و أمير المؤمنين و الحسين صلوات الله عليهم بشهادته صلوات الله عليه

## CHAPTER 31 – WHAT WAS INFORMED BY THE RASOOL<sup>-saww</sup>, AND AMIR AL-MOMINEEN<sup>-asws</sup>, AND AL-HUSAYN<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON THEM<sup>-asws</sup>, ABOUT HIS<sup>-asws</sup> MARTYRDOM, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- ما، الأماالي للشيخ الطوسي بإسناد أخيه دُعِيلٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ حَدَّثَنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ الْخُثْعَمِيَّةُ قَالَتْ قَبِلْتُ جَدَّتَكَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ بِالْحُسَيْنِ وَ الْحُسَيْنِ قَالَتْ فَلَمَّا وَلَدَتْ الْحُسَيْنَ جَاءَ النَّبِيُّ ص فَقَالَ يَا أَسْمَاءُ هَلَايَ ابْنِي

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'It is narrated to me<sup>-asws</sup> by Asma Bint Umeys who said, 'I was in the service of your<sup>-asws</sup> grandmother<sup>-asws</sup> Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, with (arrival of) Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'. When Al-Hassan<sup>-asws</sup> was blessed, the Prophet<sup>-saww</sup> came and said: 'O Asma! Give me<sup>-saww</sup> my<sup>-saww</sup> son<sup>-asws</sup>!'

قَالَتْ فَدَفَعْتُهُ إِلَيْهِ فِي خِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا وَ قَالَ أَلَمْ أَعْهَدْ إِلَيْكُمْ أَنْ لَا تَلْفُؤُوا الْمُؤَلَّودَ فِي خِرْقَةٍ صَفْرَاءَ وَ دَعَا بِخِرْقَةٍ بَيْضَاءَ فَلَفَّهُ بِهَا ثُمَّ أَدَّنَ فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي أُذُنِهِ الْيُسْرَى وَ قَالَ لِعَلِيٍّ ع بِمَا سَمِعْتَ ابْنِي هَذَا

She said, 'I handed him<sup>-asws</sup> to him<sup>-saww</sup> in a yellow cloth. He<sup>-saww</sup> threw it and said: 'Did I<sup>-saww</sup> not pact to you that you will not be wrapping the new-arrival in a yellow cloth?' And he<sup>-saww</sup> called for a white cloth and wrapped him<sup>-asws</sup> with it. Then he<sup>-saww</sup> proclaimed Azaan in his<sup>-asws</sup> right ear and Iqaamah in his<sup>-asws</sup> left ear and said to Ali<sup>-asws</sup>: 'What have you<sup>-asws</sup> named this son<sup>-asws</sup> of mine<sup>-saww</sup>?'

قَالَ مَا كُنْتُ لِأَسْبِقَكَ بِاسْمِهِ يَا رَسُولَ اللَّهِ قَالَ وَ أَنَا مَا كُنْتُ لِأَسْبِقَ رَبِّي عَزَّ وَ جَلَّ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> was not going to precede you<sup>-saww</sup> with naming him<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said 'And I<sup>-saww</sup> am not going to precede my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic'.

قَالَ فَهَبْطَ جِبْرِيلُ قَالَ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ يَا مُحَمَّدُ عَلَيَّ مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَكَ فَسَمَّ ابْنَكَ بِاسْمِ ابْنِ هَارُونَ

He (Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>) said: 'Jibraeel<sup>-as</sup> descended and said: 'Allah<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says to you<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! Ali<sup>-asws</sup> from you<sup>-saww</sup> is as the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup> except that there will be no Prophet<sup>-saww</sup> after you<sup>-saww</sup>, so name your<sup>-saww</sup> son<sup>-asws</sup> with the name of a son of Haroun<sup>-as</sup>!"

قَالَ النَّبِيُّ ص وَ مَا اسْمُ ابْنِ هَارُونَ قَالَ جِبْرِيلُ سَمَّ قَالَ وَ مَا سَمَّ قَالَ الْحُسَيْنُ قَالَتْ أَسْمَاءُ فَسَمَّاهُ الْحُسَيْنَ

The Prophet<sup>-saww</sup> said: 'And what is the name of the son of Haroun<sup>-as</sup>?' Jibraeel<sup>-as</sup> said: 'Shabbar'. He<sup>-saww</sup> said: 'And what is 'Shabbar'? He<sup>-as</sup> said: 'Al-Hassan<sup>-asws</sup>'. Asma said, 'So he<sup>-saww</sup> named him<sup>-asws</sup> as 'Al-Hassan''.

قَالَتْ أَسْمَاءُ فَلَمَّا وَلَدَتْ فَاطِمَةَ الْحُسَيْنِ ع تَبَسُّتُهَا بِهِ فَجَاءَنِي النَّبِيُّ فَقَالَ هَلُمَّ [هَلُمِّي] ابْنِي يَا أَسْمَاءُ فَدَفَعْتُهُ إِلَيْهِ فِي حِرْقَةٍ بَيْضَاءَ فَفَعَلَ بِهِ كَمَا فَعَلَ بِالْحُسَيْنِ

Asma said, 'When Fatima<sup>-asws</sup> was blessed with Al-Husayn<sup>-asws</sup>, I was alone with him<sup>-asws</sup>. The Prophet<sup>-saww</sup> came to me. He<sup>-saww</sup> said: 'Come to me<sup>-saww</sup> with my<sup>-saww</sup> son, O Asma!' I handed him<sup>-asws</sup> to him<sup>-saww</sup> in a white cloth. He<sup>-saww</sup> did with him<sup>-asws</sup> like what he<sup>-saww</sup> had done with Al-Hassan<sup>-asws</sup>'.

قَالَتْ وَ بَكَى رَسُولُ اللَّهِ ثُمَّ قَالَ إِنَّهُ سَيَكُونُ لَكَ حَدِيثُ اللَّهِمَّ الْعَنْ قَاتِلَهُ لَا تُعَلِّمِي فَاطِمَةَ بِذَلِكَ

She said, 'And Rasool-Allah<sup>-saww</sup> wept, then said: 'A Hadeeth will happen to be for you. O Allah<sup>-azwj</sup>! Curse his<sup>-asws</sup> killer. Do not let (Syeda) Fatima<sup>-asws</sup> know of that'.

قَالَتْ أَسْمَاءُ فَلَمَّا كَانَ فِي يَوْمٍ سَابِعِهِ جَاءَنِي النَّبِيُّ فَقَالَ هَلُمِّي ابْنِي فَأَتَيْتُهُ بِهِ فَفَعَلَ بِهِ كَمَا فَعَلَ بِالْحُسَيْنِ وَ عَقَّ عَنْهُ كَمَا عَقَّ عَنِ الْحُسَيْنِ كَبْشًا أَمْلَحَ وَ أُعْطِيَ الْقَابِلَةَ الْوَرَكَ وَ رَجُلًا وَ خَلَقَ رَأْسَهُ وَ تَصَدَّقَ بِوِزْنِ الشَّعْرِ وَرَقًا وَ خَلَقَ رَأْسَهُ بِالْخُلُقِ وَ قَالَ إِنَّ الدَّمَ مِنْ فِعْلِ الْجَاهِلِيَّةِ

Asma said, 'When it was during his<sup>-asws</sup> seventh day, the Prophet<sup>-saww</sup> came to me. He<sup>-saww</sup> said: 'Bring my<sup>-saww</sup> son<sup>-asws</sup>'. I came to him<sup>-saww</sup> with him<sup>-asws</sup>'. He<sup>-saww</sup> did with him<sup>-asws</sup> like what he<sup>-saww</sup> had done with Al-Hassan<sup>-asws</sup>, and performed Aqeeqah from him<sup>-asws</sup> like what he<sup>-saww</sup> had performed Aqeeqah from Al-Hassan<sup>-asws</sup> (with a) white ram of black head, and gave a thigh and a leg, and shaved his<sup>-asws</sup> head, and gave in charity with the weight of the hair with silver, and covered his<sup>-asws</sup> head with a cloth and said: 'The (staining the head with) blood is from the deeds of the pre-Islamic period'.

قَالَتْ ثُمَّ وَضَعَهُ فِي حَجْرِهِ ثُمَّ قَالَ يَا أَبَا عَبْدِ اللَّهِ عَزِيزٌ عَلَيَّ ثُمَّ بَكَى فَقُلْتُ بِأَيِّ أَنتَ وَ أُمِّي فَعَلْتَ فِي هَذَا الْيَوْمِ وَ فِي الْيَوْمِ الْأَوَّلِ فَمَا هُوَ

She said, 'Then he<sup>-saww</sup> placed him<sup>-asws</sup> in his<sup>-saww</sup> lap, then said: 'O Abu Abdullah<sup>-asws</sup>! It is grievous unto me<sup>-saww</sup>!' Then he<sup>-saww</sup> cried. I said, 'May my father and my mother (be sacrificed) for you<sup>-saww</sup>! You<sup>-saww</sup> have done in this day and in the first day, what is it?'

قَالَ أَبُوكَ عَلَى ابْنِي هَذَا تَفْتُلُهُ فَنَفَّةً بَاغِيَةً كَافِرَةً مِنْ بَنِي أُمَيَّةَ لَعَنَهُمُ اللَّهُ لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ يَقْتُلُهُ رَجُلٌ يَتْلُمُ الدِّينَ وَ يَكْفُرُ بِاللَّهِ الْعَظِيمِ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> am crying upon this son<sup>-asws</sup> of mine<sup>-saww</sup>. A rebel Kafir group from the clan of Umayya will kill him<sup>-asws</sup>. May Allah<sup>-azwj</sup> Curse them! May Allah<sup>-azwj</sup> not let them attain my<sup>-saww</sup> intercession on the Day of Qiyamah. He<sup>-asws</sup> will be killed by a man who will blur the religion and disbelieve in Allah<sup>-azwj</sup> the Magnificent'.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِمَا مَا سَأَلَكَ إِبْرَاهِيمُ فِي ذُرِّيَّتِهِ اللَّهُمَّ أَحِبَّهُمَا وَ أَجِبْ مَنْ يُحِبُّهُمَا وَ الْعَنْ مَنْ يُبْغِضُهُمَا مِنْ سَمَاءٍ وَ الْأَرْضِ.

Then he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-saww</sup> ask You<sup>-azwj</sup> regarding them<sup>-asws</sup> both what Ibrahim<sup>-as</sup> has asked regarding his<sup>-as</sup> offspring. O Allah<sup>-azwj</sup>! I<sup>-saww</sup> love them and love the one who loves them<sup>-asws</sup>, and curse the one who hates them<sup>-asws</sup> filling the skies and the earth (with curses)".<sup>342</sup>

2- لي، الأماالي للصدوق السنياني عن ابن زكريا عن ابن حبيب عن ابن هلول عن علي بن عاصم عن الحصين بن عبد الرحمن عن مجاهد عن ابن عباس قال: كنت مع أمير المؤمنين ع في خرجته إلى صفين فلما نزل بيننوى وهو بشط الفرات قال بأعلى صوته يا ابن عباس أتعرف هذا الموضع قلت له ما أعرفه يا أمير المؤمنين فقال ع لو عرفته كمعرفتي لم تكن تجوزة حتى تبكي بكائي

(The book) 'Al Amaali' of Al Sadouq Al Sinany, from Ibn Zakariya, from IbnHabeeb, from Ibn Bahloul, from Ali Bin Aasim, from Al-Husayn Bin Abdul Rahman, from Mujahid, from Ibn Abbas who said,

'I was with Amir Al-Momineen<sup>-asws</sup> during his<sup>-asws</sup> going out to Siffeen. When we encamped at Naynawah, and it is at the bank of the Euphrates, he<sup>-asws</sup> said at the top of his<sup>-asws</sup> voice: 'O Ibn Abbas" Do you recognise this place?' I said to him<sup>-asws</sup>, 'I do not recognise it, O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'If you had recognised it, you would not exceed it until you have cried like my<sup>-asws</sup> crying'.

قال فبكي طويلاً حتى اخضلت لحيته و سالت الدموع على صدره و بكينا معاً و هو يقول أوه أوه ما لي و لآل أبي سفيان ما لي و لآل حزب حزب الشيطان و أولياء الكفر صبراً يا أبا عبد الله فقد لقي أبوك مثل الذي تلقى منهم

He (Ibn Abbas) said, 'He<sup>-asws</sup> cried for a long time until his<sup>-asws</sup> beard was damp and the tears flowed upon his<sup>-asws</sup> chest, and we cried along with him<sup>-asws</sup>, and he<sup>-asws</sup> was saying: 'Oh! Oh! What is it to me<sup>-asws</sup> and the progeny of Abu Sufyan, and the progeny of Harb, party of Satan<sup>-la</sup> and friends of Kufr! Patience, O Abu Abdullah<sup>-asws</sup>, for your<sup>-asws</sup> father<sup>-asws</sup> is facing that which you<sup>-asws</sup> will be facing from them!'

ثم دعا بماء فتوضأ وضوء الصلاة فصلّى ما شاء الله أن يصلي ثم ذكر نحو كلامه الأول إلا أنه نعى عند انقضاء صلاته وكلامه ساعة ثم اتبته فقال يا ابن عباس فقلت ها أنا ذا فقال أ لا أحدثك بما رأيت في منامي آنفاً عند رقتي فقلت نامت عينك و رأيت خيراً يا أمير المؤمنين

Then he<sup>-asws</sup> called for water and performed wud'u for the Salat. He<sup>-asws</sup> prayed for as long as Allah<sup>-azwj</sup> so Desired, then mentioned approximate to his<sup>-asws</sup> first words except that he<sup>-asws</sup> dozed off at the termination of his<sup>-asws</sup> Salat and his<sup>-asws</sup> speech for a while. Then he<sup>-asws</sup> woke up and said: 'O Ibn Abbas!' I said, 'Here I am!' He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> narrated to you with what I<sup>-asws</sup> have just seen in my<sup>-asws</sup> dream during my<sup>-asws</sup> slumber?' I said, 'Your<sup>-asws</sup> eyes slept and you<sup>-asws</sup> have seen good, O Amir Al-Momineen<sup>-asws</sup>!'

قال رأيت كأني برجال قد نزلوا من السماء معهم أعلام بيض قد تقلدوا سيوفهم و هي بيض تلمع و قد خطوا حول هذه الأرض حطة ثم رأيت كأني هذه النخيل قد ضربت بأغصانها الأرض تضطرب بدم عبيط و كأني بالحسين سحلي و فرخي و مضعتي و مخي قد غرق فيه يستغيث فيه فلا يغاث

He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw as if I<sup>-asws</sup> was with me who had descended from the sky having white flags with them. They had collared with their swords and these were shiny white, and they were marching around this land with a march. Then I<sup>-asws</sup> saw as if these palm trees had struck the ground with their branches flickering with fresh blood. And it is as if I<sup>-asws</sup> was with Al-

<sup>342</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 1

Husayn<sup>-asws</sup>, my<sup>-asws</sup> dear, and my<sup>-asws</sup> child, and my<sup>-asws</sup> flesh, and my<sup>-asws</sup> mind has drowned in it crying out for help in it but is not being helped.

وَكَأَنَّ الرِّجَالَ الْبَيْضَ قَدْ نَزَلُوا مِنَ السَّمَاءِ يُنَادُونَهُ وَيَقُولُونَ صَبْرًا أَلِ الرَّسُولِ فَإِنَّكُمْ تُقْتَلُونَ عَلَى أَيْدِي شِرَارِ النَّاسِ وَ هَذِهِ الْجَنَّةُ يَا أَبَا عَبْدِ اللَّهِ إِنَّكَ مُشَاقَّةٌ ثُمَّ يُعْزَوْنِي وَيَقُولُونَ يَا أَبَا الْحَسَنِ أَبَشِرْ فَقَدْ أَقَرَّ اللَّهُ بِعَيْنِكَ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

And it is as if the white men had descended from the sky were calling out to him<sup>-asws</sup> and saying: 'Patience, Progeny<sup>-asws</sup> of the Rasool<sup>-saww</sup>, for you<sup>-asws</sup> will be killed upon the hands of the evilest of the people, and this here is Paradise, O Abu Abdullah<sup>-asws</sup>, yearning for you<sup>-asws</sup>!' Then they consoled me<sup>-asws</sup> and said: 'O Abu Al-Hassan<sup>-asws</sup>! Receive glad tidings, for Allah<sup>-azwj</sup> will be delighting your<sup>-asws</sup> eyes on the Day the people would be standing to Lord<sup>-azwj</sup> of the worlds!'

ثُمَّ انْتَبَهْتُ هَكَذَا وَالَّذِي نَفْسِي عَلَيْهِ لَقَدْ حَدَّثَنِي الصَّادِقُ الْمُصَدِّقُ أَبُو الْقَاسِمِ ص أَنَّ سَارَاهَا فِي خُرُوجِي إِلَى أَهْلِ الْبَغْيِ عَلَيْنَا وَ هَذِهِ أَرْضُ كَرْبٍ وَ بَلَاءٍ يُدْفَنُ فِيهَا الْحُسَيْنُ ع وَ سَبْعَةَ عَشَرَ رَجُلًا مِنْ وَلَدِي وَ وَلَدِ فَاطِمَةَ وَ إِنَّهَا لَفِي السَّمَاوَاتِ مَعْرُوفَةٌ تُذَكَّرُ أَرْضُ كَرْبٍ وَ بَلَاءٍ كَمَا تُذَكَّرُ بُقْعَةُ الْحَرَمَيْنِ وَ بُقْعَةُ بَيْتِ الْمَقْدِسِ

Then I<sup>-asws</sup> woke up like this. By the One<sup>-azwj</sup> in Whose Hand is the soul of Ali<sup>-asws</sup>! The truthful, the ratified Abu Al-Qasim<sup>-saww</sup> had narrated to me<sup>-asws</sup> that I<sup>-asws</sup> would be seeing it during my<sup>-asws</sup> going out to the people rebelling against us, and this is a land of distress (Karb) and afflictions (Bala). Al-Husayn<sup>-asws</sup> would be buried in it and seventeen men from my<sup>-asws</sup> sons and sons of (Syeda) Fatima<sup>-asws</sup>, 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'.

ثُمَّ قَالَ لِي يَا ابْنَ عَبَّاسٍ اطْلُبْ فِي حَوْلِهَا بَغْرَ الطِّبَاءِ فَوَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ هِيَ مُصَفَّرَةٌ لَوْنُهَا لَوْنُ الرَّعْفَرَانِ

Then he<sup>-asws</sup> said to me: 'O Ibn Abbas! Search for the droppings of the antelopes in its surroundings, for by Allah<sup>-azwj</sup>! Neither am I<sup>-asws</sup> lying nor have I<sup>-asws</sup> been lied to, and it is yellow in its colour, the colour of saffron'.

قَالَ ابْنُ عَبَّاسٍ فَطَلَبْتُهَا فَوَجَدْتُهَا مُجْتَمِعَةً فَنَادَيْتُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَصْبَحْتُهَا عَلَى الصِّفَةِ الَّتِي وَصَفْتَهَا لِي فَقَالَ عَلَيَّ ع صَدَقَ اللَّهُ وَ رَسُولُهُ

Ibn Abbas said, 'I searched for it and found it gathered. I called out to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! I<sup>-asws</sup> have found it to be upon the rock which you<sup>-asws</sup> had described it to me!' Ali<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> spoke the truth'.

ثُمَّ قَامَ ع يُهْرُولُ إِلَيْهَا فَحَمَلَهَا وَ سَمَّهَا وَ قَالَ هِيَ بَعِينُهَا أَتَعْلَمُ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ الْأَبْعَارُ هَذِهِ قَدْ سَمَّيْتُهَا عِيسَى ابْنُ مَرْيَمَ وَ ذَلِكَ أَنَّهُ مَرَّ بِهَا وَ مَعَهُ الْخَوَارِثُونَ فَرَأَى هَاهُنَا الطِّبَاءَ مُجْتَمِعَةً وَ هِيَ تَبْكِي فَجَلَسَ عِيسَى وَ جَلَسَ الْخَوَارِثُونَ مَعَهُ فَبَكَى وَ بَكَى الْخَوَارِثُونَ وَ هُمْ لَا يَدْرُونَ لِمَ جَلَسَ وَ لِمَ بَكَى

Then he<sup>-asws</sup> stood up sprinting towards it. He<sup>-asws</sup> 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<sup>-as</sup> Bin Maryam<sup>-as</sup> had smelt these, and that is because he<sup>-as</sup> had passed by it and with him<sup>-as</sup> were the disciples. He<sup>-as</sup> saw the antelopes having gathered over here, and these were crying. So, Isa<sup>-as</sup> sat down, and the disciples sat down with him<sup>-as</sup>. He<sup>-as</sup> cried and the disciples cried, and they did not know why he<sup>-as</sup> had sat there and why he<sup>-as</sup> was crying.



فَقَالُوا يَا رُوحَ اللَّهِ وَكَلِمَتُهُ مَا يُبْكِيكَ قَالَ أَتَعْلَمُونَ أَيُّ أَرْضٍ هَذِهِ قَالُوا لَا- قَالَ هَذِهِ أَرْضٌ يُقْتَلُ فِيهَا فَرَحُّ الرَّسُولِ أَحْمَدُ ص وَ فَرَحُ الْحُرَّةِ الطَّاهِرَةِ الْبَتُولِ شَبِهُةِ أُمِّي وَ يُلْحَدُ فِيهَا طِينَةٌ أَطْيَبُ مِنَ الْمِسْكِ لِأَنَّهَا طِينَةُ الْفَرَحِ الْمُسْتَشْهِدِ وَ هَكَذَا يَكُونُ طِينَةُ الْأَنْبِيَاءِ وَ أَوْلَادِ الْأَنْبِيَاءِ

They said, 'O Spirit of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Word! What makes you<sup>-as</sup> cry?' He<sup>-as</sup> said: 'Are you knowing which land this is?' They said, 'No'. He<sup>-as</sup> said: 'This is the land in which a child of the Rasool<sup>-saww</sup> Ahmad<sup>-saww</sup> would be killed, and child of the clean Hourie the chaste, resembling my<sup>-as</sup> mother<sup>-as</sup>, 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<sup>-as</sup> and the children of the Prophets<sup>-as</sup> tend to be.

فَهَذِهِ الطِّينَةُ تُكَلِّمُنِي وَ تَقُولُ إِنَّهَا تَرَعَى فِي هَذِهِ الْأَرْضِ شَوْقًا إِلَى تُرْبَةِ الْفَرَحِ الْمُبَارَكِ وَ زَعَمَتْ أَنَّهَا آمِنَةٌ فِي هَذِهِ الْأَرْضِ ثُمَّ ضَرَبَتْ يَدِي إِلَى هَذِهِ الصَّيْرَانِ فَشَمَّهَا وَ قَالَ هَذِهِ بَغْرُ الطِّينَةِ عَلَى هَذِهِ الطِّيبِ لِمَكَانٍ خَشِيشِهَا اللَّهُمَّ فَأَبْقِهَا أَبَدًا حَتَّى يَشَمَّهَا أَبُوهُ فَيَكُونَ لَهُ عَزَاءٌ وَ سَلَوَةٌ

This antelope spoke to me<sup>-as</sup> 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<sup>-as</sup> struck his<sup>-as</sup> 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.

اللَّهُمَّ فَأَبْقِهَا أَبَدًا حَتَّى يَشَمَّهَا أَبُوهُ فَيَكُونَ لَهُ عَزَاءٌ وَ سَلَوَةٌ

O Allah<sup>-azwj</sup>! Cause it to remain forever until his<sup>-asws</sup> father<sup>-asws</sup> smells it for it to be a consolation for him<sup>-asws</sup> and a comfort!'

قَالَ فَبَقِيَتْ إِلَى يَوْمِ النَّاسِ هَذِهِ وَ قَدْ اصْفَرَّتْ لِطُولِ زَمَنِهَا وَ هَذِهِ أَرْضُ كَرْبٍ وَ بَلَاءٍ

He<sup>-asws</sup> 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)'.

ثُمَّ قَالَ بِأَعْلَى صَوْتِهِ يَا رَبِّ عَيْسَى ابْنِ مَرْيَمَ- لَا تُبَارِكْ فِي قَتْلِهِ وَ الْمُعِينِ عَلَيْهِ وَ الْخَازِلِ لَهُ ثُمَّ بَكَى بُكَاءً طَوِيلًا وَ بَكَينَا مَعَهُ حَتَّى سَقَطَ لَوَجْهِهِ وَ عُشِيِّ عَلَيْهِ طَوِيلًا ثُمَّ أَفَاقَ فَأَخَذَ الْبَعْرَ فَصَرَّهُ فِي رِدَائِهِ وَ أَمَرَنِي أَنْ أَصْرِهَا كَذَلِكَ

Then he<sup>-asws</sup> said at the top of his<sup>-asws</sup> voice: 'O Lord<sup>-azwj</sup> of Isa Bin Maryam<sup>-as</sup>! Do not Bless in his<sup>-asws</sup> killers, and the supporters against him<sup>-asws</sup>, and the abandoner of his<sup>-asws</sup>!' Then he<sup>-asws</sup> cried a prolonged crying and we cried with him<sup>-asws</sup> until he<sup>-asws</sup> fell down to his<sup>-asws</sup> face and there was unconsciousness upon him<sup>-asws</sup> for a long time. Then he<sup>-asws</sup> woke up and grabbed the droppings and made it to be in in his<sup>-asws</sup> robe and instructed me to keep it like that.

ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ إِذَا رَأَيْتَهَا تَنْفَجِرُ دَمًا غَبِيظًا وَ يَسِيلُ مِنْهَا دَمٌ غَبِيظٌ فَاعْلَمْ أَنَّ أَبَا عَبْدِ اللَّهِ قَدْ قُتِلَ بِهَا وَ دُفِنَ

Then he<sup>-asws</sup> said: 'O Ibn Abbas! When you see it bursting out fresh blood and fresh blood flows from it, then know that Abu Abdullah<sup>-asws</sup> has been killed at it and buried'.

قَالَ ابْنُ عَبَّاسٍ فَوَ اللَّهُ لَقَدْ كُنْتُ أَحْفَظُهَا أَشَدَّ مِنْ حِفْظِي لِعَيْضٍ مَا افْتَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ وَ أَنَا لَا أَخْلُهَا مِنْ طَرَفٍ كُفِّي فَبَيْنَمَا أَنَا نَائِمٌ فِي الْبَيْتِ إِذَا انْتَبَهْتُ فَإِذَا هِيَ تَسِيلُ دَمًا غَبِيظًا وَ كَانَ كُفِّي قَدْ امْتَلَأَ دَمًا غَبِيظًا

Ibn Abbas said, 'By Allah-<sup>azwj</sup>! I was preserving it more intensely than my preservation of some of what Allah-<sup>azwj</sup> 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.

فَجَلَسْتُ وَ أَنَا بَاكِ وَ قُلْتُ قَدْ قُتِلَ وَ اللَّهُ الْحُسَيْنُ وَ اللَّهُ مَا كَذَبَنِي عَلَيَّ قَطُّ فِي حَدِيثٍ حَدَّثَنِي وَ لَا أَخْبَرَنِي بِشَيْءٍ قَطُّ أَنَّهُ يَكُونُ إِلَّا كَانَ كَذَلِكَ لِأَنَّ رَسُولَ اللَّهِ كَانَ يُخْبِرُهُ بِأَشْيَاءَ لَا يُخْبِرُ بِهَا غَيْرُهُ

I sat up and I was crying, and I said, 'By Allah-<sup>azwj</sup>! Al-Husayn-<sup>asws</sup> has been killed. By Allah-<sup>azwj</sup>! Ali-<sup>asws</sup> had not lied to me at all in the Hadeeth he-<sup>asws</sup> had narrated to me, and he-<sup>asws</sup> had not informed me with anything at all that it would be happening, except it has happened like that, because Rasool-Allah-<sup>saww</sup> used to inform him-<sup>asws</sup> with things which he-<sup>saww</sup> did not inform with anyone else apart from him-<sup>asws</sup>'.

فَفَزِعْتُ وَ خَرَجْتُ وَ ذَلِكَ عِنْدَ الْفَجْرِ فَرَأَيْتُ وَ اللَّهُ الْمَدِينَةَ كَأَنَّهَا صَبَابٌ لَا يَسْتَبِينُ مِنْهَا أَثَرُ عَيْنٍ ثُمَّ طَلَعَتِ الشَّمْسُ وَ رَأَيْتُ كَأَنَّهَا مُنْكَسِفَةٌ وَ رَأَيْتُ كَأَنَّ حِيطَانَ الْمَدِينَةِ عَلَيْهَا دَمٌ غَبِيطٌ فَجَلَسْتُ وَ أَنَا بَاكِ فَقُلْتُ قَدْ قُتِلَ وَ اللَّهُ الْحُسَيْنُ

I was alarmed and I went out at dawn. By Allah-<sup>azwj</sup>! 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-<sup>azwj</sup>! Al-Husayn-<sup>asws</sup> has been killed'.

وَ سَمِعْتُ صَوْتًا مِنْ تَاجِيَةِ الْبَيْتِ وَ هُوَ يَقُولُ-

قُتِلَ الْفَرْخُ النُّحُولُ-

بَيْكَاءٍ وَ عَوِيلٍ

اصْبِرُوا آلَ الرَّسُولِ-

نَزَلَ الرُّوحُ الْأَمِينُ-

And I heard a voice from a corner of the house, and he was saying (a couplet): '*Be patient family of the Rasool-<sup>saww</sup>! The starving chick has been killed. The Trustworthy Spirit descended with the crying and the wailing*'.

ثُمَّ بَكَى بِأَعْلَى صَوْتِهِ وَ بَكَيتُ فَأَنْتَبْتُ عِنْدِي تِلْكَ السَّاعَةَ وَ كَانَ شَهْرُ الْمُحَرَّمِ يَوْمَ عَاشُورَاءَ لِعَشْرِ مَضِينَ مِنْهُ فَوَجَدْتُهُ قُتِلَ يَوْمَ وَرَدَ عَلَيْنَا خَبَرُهُ وَ تَارِيخُهُ كَذَلِكَ فَحَدَّثْتُ هَذَا الْحَدِيثَ أُولَئِكَ الَّذِينَ كَانُوا مَعَهُ فَقَالُوا وَ اللَّهُ لَقَدْ سَمِعْنَا مَا سَمِعْتَ وَ نَحْنُ فِي الْمَعْرَكَةِ وَ لَا نَدْرِي مَا هُوَ فَكُنَّا نَرَى أَنَّهُ الْخَضِرُ ع.

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-<sup>asws</sup> to have been killed on the day his-<sup>asws</sup> news arrived, and its date was like that. I narrated this Hadeeth to those who had been with him-<sup>asws</sup> (Ali-<sup>asws</sup>). They said, 'By Allah-<sup>azwj</sup>! 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-<sup>as</sup>'.<sup>343</sup>

<sup>343</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 2

3- ك، إكمال الدين أحمد بن محمد بن الحسن القطان وَ كَانَ شَيْخاً لِأَصْحَابِ الْحَدِيثِ بِلَدِ الرَّيِّ يُعْرِفُ بِأَبِي عَلِيٍّ بْنِ عَبْدِ رَبِّهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا بِإِسْنَادٍ مُتَّفَعٍ مِثْلَهُ سَوَاءً

(The book) 'Ikmal Al Deen' – Ahmad Bin Muhammad Bin Al-Hassan Al Qattan, and he was a sheykh of the companions of Hadeeth in the city of Al Rayy, known as Abu Ali Bin Abd Rabbih, from Ahmad Bin Yahya Bin Zakariya, by the preceding chain – 'Similar to it, same'.<sup>344</sup>

4- لي، الأمايلي للصدوق القطان عن الشُّكْرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ قَيْسِ بْنِ خَفْصِ الدَّارِمِيِّ عَنْ حُسَيْنِ الْأَشْقَرِ عَنْ مَنْصُورِ بْنِ الْأَسْوَدِ عَنْ أَبِي حَسَّانَ التَّيْمِيِّ عَنْ نَشِيطِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ مِنْهُمْ عَنْ جَرْدَاءِ بِنْتِ سَمِينٍ عَنْ زَوْجِهَا هَرَمَةَ بِنْتِ أَبِي مُسْلِمٍ قَالَ: عَزَوْنَا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع صَبِيحٍ فَلَمَّا انْصَرَفْنَا نَزَلَ بِكَرْبَلَاءَ فَصَلَّى بِهَا الْغَدَاةَ ثُمَّ رَفَعَ إِلَيْهِ مِنْ تُرْبَتِهَا فَشَمَّهَا ثُمَّ قَالَ وَاهَا لِكَ أَيْتُهَا التُّرْبَةُ لِيُخْشَرَنَّ مِنْكَ أَقْوَامٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

(The book) 'Al Amaali' of Al Sadouq – Al Qattab from Al Sukry, from Al Jowhary, from Qays Bin Hafs Al Darimy, from Husayn Al Ashqar, from Mansour Bin Al Aswad, from Abu Hassan Al Taymi, from Nasheyb Bin Ubeyd, from a man from them, from Jrada'a Bint Sameyn, from her husband Harsama Bin Abu Muslim who said,

'We battled alongside Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> at Siffeen. When we left, we encamped at Karbala. He<sup>-asws</sup> prayed the morning Salat at it, then raised its soil to himself<sup>-asws</sup> 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!'

فَرَجَعَ هَرَمَةَ إِلَى زَوْجَتِهِ وَ كَانَتْ شِيعَةً لِعَلِيِّ ع فَقَالَ أَلَا أُحَدِّثُكَ عَنْ وَلِيِّكَ أَبِي الْحُسَيْنِ نَزَلَ بِكَرْبَلَاءَ فَصَلَّى ثُمَّ رَفَعَ إِلَيْهِ مِنْ تُرْبَتِهَا فَقَالَ وَاهَا لِكَ أَيْتُهَا التُّرْبَةُ لِيُخْشَرَنَّ مِنْكَ أَقْوَامٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ قَالَتْ أَيْتُهَا الرَّجُلُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يَقُلْ إِلَّا حَقًّا

Harsama returned to his wife, and she was a Shia of Ali<sup>-asws</sup>. He said, 'Shall I narrated to you about your Master<sup>-asws</sup> Abu Al-Hassan<sup>-asws</sup>? He<sup>-asws</sup> descended at Karbala. He<sup>-asws</sup> prayed Salat, then raised from its soil to himself<sup>-asws</sup> 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<sup>-asws</sup> would not say except what is true'.

فَلَمَّا قَدِمَ الْحُسَيْنُ ع قَالَ هَرَمَةُ كُنْتُ فِي الْبُعْثِ الَّذِي بَعَثَهُمْ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ لَعَنَهُمُ اللَّهُ فَلَمَّا رَأَيْتُ الْمَنْزِلَ وَ الشَّجَرَ ذَكَرْتُ الْحَدِيثَ فَجَلَسْتُ عَلَى بَعِيرِي ثُمَّ صِرْتُ إِلَى الْحُسَيْنِ ع فَسَلَّمْتُ عَلَيْهِ وَ أَخْبَرْتُهُ بِمَا سَمِعْتُ مِنْ أَبِيهِ فِي ذَلِكَ الْمَنْزِلِ الَّذِي نَزَلَ بِهِ الْحُسَيْنُ

When Al-Husayn<sup>-asws</sup> arrived, Harsama said, 'I was in the battalion which Ubeydullah Bin Ziyad had sent, may Allah<sup>-azwj</sup> Curse them, When I saw the place and the tree, I remembered the Hadeeth. I sat upon my camel, then went to Al-Husayn<sup>-asws</sup>. I greeted unto him<sup>-asws</sup> and informed him<sup>-asws</sup> with what I had heard from his<sup>-asws</sup> father<sup>-asws</sup> regarding that place which Al-Husayn<sup>-asws</sup> had descended with.

فَقَالَ مَعَنَا أَنْتَ أَمْ عَلَيْنَا فَقُلْتُ لَا مَعَكَ وَ لَا عَلَيْنَا خَلَقْتَ صَبِيَّةً أَخَافُ عَلَيْهِمْ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ قَالَ فَاْمُضِ حَيْثُ لَا تَرَى لَنَا مَقْتَلًا وَ لَا تَسْمَعُ لَنَا صَوْتًا فَوَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا يَسْمَعُ الْيَوْمَ وَاعِيَتَنَا أَحَدٌ فَلَا يُعِينُنَا إِلَّا كَبَّةُ اللَّهِ لَوْجُوهِهِ فِي نَارِ جَهَنَّمَ.

He<sup>-asws</sup> said: 'Are you with us or against us?' I said, 'Neither with you<sup>-asws</sup> nor against you<sup>-asws</sup>. I have left children behind, I am fearing Ubeydullah Bin Ziyad upon them'. He<sup>-asws</sup> said: 'Then go where you cannot see us being killed nor can you hear our voices. By the One<sup>-azwj</sup> in Whose

<sup>344</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 3

Hand is the soul of Husayn<sup>asws</sup>! Today, no one will hear our cry for assistance and will not assist us, except Allah<sup>azwj</sup> would Fling him to his face in the Fire of Hell!”<sup>345</sup>

5- لي، الأمالي للصدوق أبي عن الكُمَيْدَانِي عن ابْنِ عِيسَى عن ابْنِ أَبِي جَرْزَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عُثَيْدِ السَّمِينِ عَنْ ابْنِ طَرِيفٍ عَنْ أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ النَّاسَ وَهُوَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ مَضَى وَلَا عَنْ شَيْءٍ يَكُونُ إِلَّا نَبَأْتُكُمْ بِهِ فَقَامَ إِلَيْهِ سَعْدُ بْنُ أَبِي وَقَاصٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ شَعْرَةٍ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Kameydani, from Ibn Isa, from Ibn Abu Najran, from Ja’far Bin Muhammad Al Kufi, from Ubeyd Al Sameen, from Ibn Tareyf, from Asbagh Bin Nubata who said,

‘While Amir Al-Momineen<sup>asws</sup> was addressing the people and he<sup>asws</sup> was saying: ‘Ask me<sup>asws</sup> before you lose me<sup>asws</sup>! By Allah<sup>azwj</sup>! You will not ask me<sup>asws</sup> about anything past nor about anything to come into being, except I<sup>asws</sup> shall inform you all with it!’, Sa’ad Bin Abu Waqas stood up to him<sup>asws</sup>. He said, ‘O Amir Al-Momineen<sup>asws</sup>! Inform me, how many hairs are there in my head and my beard?’

فَقَالَ لَهُ أَمَا وَاللَّهِ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص أَنَّكَ سَسَأَلْتَنِي عَنْهَا وَمَا فِي رَأْسِكَ وَ لِحْيَتِكَ مِنْ شَعْرَةٍ إِلَّا وَ فِي أَصْلِهَا شَيْطَانٌ جَالِسٌ وَإِنَّ فِي بَيْتِكَ لَسَخْلًا يَقْتُلُ الْحُسَيْنَ ابْنِي وَ عُمَرُ بْنُ سَعْدٍ يَوْمَعِدٍ يَدْرُجُ بَيْنَ يَدَيْهِ.

He<sup>asws</sup> said to him: ‘But by Allah<sup>azwj</sup>! You have asked me<sup>asws</sup> about an issue, my<sup>asws</sup> friend Rasool-Allah<sup>saww</sup> had narrated to me<sup>asws</sup> that you will be asking me<sup>asws</sup> about it, and there isn’t in your head and your beard any hair, except and it its root is a Satan<sup>la</sup> seated, and that in your house there is a lamb (baby) who will be killing my<sup>asws</sup> son<sup>asws</sup> Al-Husayn<sup>asws</sup>. And on that day, Umar Bin Sa’ad was crawling in front of him”<sup>346</sup>

و لا يخفى ما في الحديث من تسمية الرجل السائل المتعنت بأته سعد بن أبي وقاص، حيث ان سعد بن أبي وقاص اعتزل عن الجماعة و امتنع عن بيعة أمير المؤمنين علي بن أبي طالب عليه السلام فاشتري أرضا و اشتغل بها

**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 Abu Talib<sup>asws</sup>. He bought a piece of land and pre-occupied with it.

فلم يكن ليجيء الى الكوفة و يجلس الى خطبة علي عليه السلام. على أن عمر بن سعد قد ولد في السنة التي مات فيها عمر بن الخطاب و هي سنة ثلاث و عشرين كما نص عليه ابن معين فكان عمر بن سعد حين يخطب علي عليه السلام هذه الخطبة بالكوفة غلاما بالغا أشرف على عشرين لا انه سخل في بيته.

So he would not have come to Al-Kufa and sit to a sermon of Ali<sup>asws</sup>, 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<sup>asws</sup> preached this sermon at Al-Kufa, was a boy having reached almost twenty (years old). He could not have been crawling in his house”.

<sup>345</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 4

<sup>346</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 5

6- لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عَمِّهِ عَنِ الْأَزْدِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ عَدْنٍ مَنَزِلِي وَ يُعْسِكَ قَضِيئاً غَرَسَهُ رَبِّي عَزَّ وَ جَلَّ ثُمَّ قَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ لِيَأْتَمَّ بِالْأَوْصِيَاءِ مِنْ وَلَدِهِ فَإِنَّهُمْ عَتَرَتِي خُلُفَاؤُا مِنْ طِينَتِي

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (bin Abu Jahl<sup>la</sup>), from Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> said: 'One whom it cheers that he lives my<sup>-saww</sup> life and die my<sup>-saww</sup> passing away and enters the Garden of Eden, my<sup>-saww</sup> place, and adheres with a branch which my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Planted, then Said to it: "Be!" So, it came into being, then let him befriend Ali Bin Abu Talib<sup>-asws</sup>, and let him be led by the successors<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup>, for they<sup>-asws</sup> are my<sup>-saww</sup> family. They have been Created from my<sup>-saww</sup> clay.

إِلَى اللَّهِ أَشْكُو أَعْدَاءَهُمْ مِنْ أَقْبَتِي الْمُنْكَرِينَ لِفَضْلِهِمُ الْفَاطِعِينَ فِيهِمْ صَلَاتِي وَ ائْتِ اللَّهُ لِيَقْتُلَنَّ ائْتِي بَعْدِي الْحُسَيْنَ لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

I<sup>-saww</sup> complain to Allah<sup>-azwj</sup> of their<sup>-asws</sup> enemies from my<sup>-saww</sup> community, the deniers of their<sup>-asws</sup> merits, and cutters of my<sup>-saww</sup> connection regarding them<sup>-asws</sup>. And I<sup>-saww</sup> swear by Allah<sup>-azwj</sup>, they will be killing my<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> after me<sup>-saww</sup>. May Allah<sup>-azwj</sup> not let them attain my<sup>-saww</sup> intercession".<sup>347</sup>

7- شاء، الإرشاد ج، الإحتجاج جاء في الآثار أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ فِتْنَةٍ تُضِلُّ مِائَةً وَ تَهْدِي مِائَةً إِلَّا أَنْبَأْتُكُمْ بِنَاقِعِهَا وَ سَائِقِهَا إِلَى يَوْمِ الْقِيَامَةِ

(The book) 'Al Irshad, (and) 'Al Ihtijaj' –

'It has come in the Ahadeeth that Amir Al-Momineen<sup>-asws</sup> was addressing in his<sup>-asws</sup> sermon: 'Ask me<sup>-asws</sup> before you lose me! By Allah<sup>-azwj</sup>! You will not ask me about any straying a hundred and guiding a hundred, except I<sup>-asws</sup> will inform you with its caller and its usher up to the Day of Qiyamah!'

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ طَاقَةِ شَعْرِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ وَ اللَّهُ لَقَدْ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص بِمَا سَأَلْتَ عَنْهُ وَ إِنَّ عَلَى كُلِّ طَاقَةِ شَعْرٍ فِي رَأْسِكَ مَلَكٌ يَلْعَنُكَ وَ عَلَى كُلِّ طَاقَةِ شَعْرٍ فِي لِحْيَتِكَ شَيْطَانٌ يَسْتَوِزُّكَ

A man stood up to him<sup>-asws</sup> and said, 'Inform me! How many hairs are there in my head and my beard?' Amir Al-Momineen<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! My<sup>-asws</sup> friend Rasool-Allah<sup>-saww</sup> had narrated to me<sup>-asws</sup> 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<sup>-la</sup> provoking you.

وَ إِنَّ فِي بَيْتِكَ لَسَحْلًا يَقْتُلُ ابْنَ بِنْتِ رَسُولِ اللَّهِ ص وَ آيَةُ ذَلِكَ مِصْدَاقُ مَا خَبَرْتُكَ بِهِ

And in your house there is a lamb (baby) who will be killing the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and a sign of that is confirmation of what I<sup>-asws</sup> have informed you with.

<sup>347</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 6

وَلَوْ لَا أَنَّ الَّذِي سَأَلْتَ عَنْهُ يَعْسُرُ بُرْهَانُهُ لَأَخْبَرْتُكَ بِهِ وَ لَكِنْ آيَةُ ذَلِكَ مَا أَنْبَأْتُكَ بِهِ مِنْ لَعْنَتِكَ وَ سَخْلِكَ الْمُلْعُونِ

And had it not been for the fact that which you have asked about, its proof is difficult (to verify), I<sup>-asws</sup> would have informed you with it. But a sign of that is what I<sup>-asws</sup> am informing you with, from your being cursed, and your lamb (baby) being the accursed’.

وَ كَانَ ابْنُهُ فِي ذَلِكَ الْوَقْتِ صَبِيًّا صَغِيرًا يَحْبُو فَلَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ مَا كَانَ تَوَلَّى قَتْلَهُ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع.

And his son during that time was a young child, crawling. When it transpired from the matter of Al-Husayn<sup>-asws</sup> what transpired, he was in charge of killing him<sup>-asws</sup> like what Amir Al-Momineen<sup>-asws</sup> had said”.<sup>348</sup>

8- ب، قرب الإسناد لمحمد بن عيسى عن الفداح عن جعفر بن محمد عن أبيه ع قال: مرَّ عليّ بكربلاء في اثنين من أصحابه قال فلما مرَّ بها ترفرفت عيناه للبكاء ثم قال هذا مناخ ركايمهم و هذا ملقى رجايلهم و هاهنا هزأ دماؤهم طوى لك من نزيه عليك هزأ دماء الأجيّة.

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Al Qaddah,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> passed by Karbala among two of his<sup>-asws</sup> companions. When he<sup>-asws</sup> passed by it, his<sup>-asws</sup> eyes glistened with tears for the crying. Then he<sup>-asws</sup> 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!’<sup>349</sup>

9- ير، بصائر الدرجات لمحمد بن الحسين عن يزيد شعير عن هارون بن حمزة عن أبي عبد الرحمن عن سعد الإسكاف عن محمد بن علي بن عمر بن علي بن أبي طالب ع قال قال رسول الله من سره أن يحيا حياتي و يموت ميتتي و يدخل جنة ربي التي وعدني جنة عدن منزلي قضيب من قضبان عرسه ربي تبارك و تعالى بيده

(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,

‘Son Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One whom it cheers that he lives my<sup>-saww</sup> life and dies my<sup>-saww</sup> passing away and enters the Paradise of my<sup>-saww</sup> Lord<sup>-azwj</sup> which He<sup>-azwj</sup> Promised me<sup>-saww</sup>, Garden of Eden as my<sup>-saww</sup> dwelling, a branch from its branches my<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted Planted by His<sup>-azwj</sup> Hand.

فَقَالَ لَهُ كُنْ فَكَانَ فَلْيَتَوَلَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ الْأَوْصِيَاءَ مِنْ دُرِّيَّتِهِ إِيَّاهُمْ الْأَيْمَةُ مِنْ بَعْدِي هُمْ عَثَرَتِي مِنْ لَحْمِي وَ دَمِي

He<sup>-azwj</sup> Said to it: “Be!” And in came into being, so let him have the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the successors<sup>-asws</sup> from after him<sup>-asws</sup>. They<sup>-asws</sup> are the Imams<sup>-asws</sup> from after me<sup>-saww</sup>, they<sup>-asws</sup> are my<sup>-saww</sup> family from my<sup>-saww</sup> flesh and my<sup>-saww</sup> blood.

رَزَقَهُمُ اللَّهُ فَضْلِي وَ عِلْمِي وَ وَبَلَ لِلْمُنْكَرِينَ فَضْلَهُمْ مِنْ أَمِّي الْقَاطِعِينَ صَلَاتِي وَ اللَّهُ لَيَقْتُلَنَّ ابْنِي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي.

<sup>348</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 7

<sup>349</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 8

Allah<sup>-azwj</sup> has Graced them<sup>-asws</sup> my<sup>-saww</sup> merits, and my<sup>-saww</sup> knowledge, and woe be unto the deniers from my<sup>-saww</sup> community of their<sup>-asws</sup> merits, the cutters of my<sup>-saww</sup> connection. By Allah<sup>-azwj</sup>! They will be killing my<sup>-saww</sup> (grand) son<sup>-asws</sup>. May Allah<sup>-azwj</sup> not Let them attain my<sup>-saww</sup> intercession".<sup>350</sup>

10- ير، بصائر الدرجات سَلَامُ بْنُ أَبِي عَمْرَةَ الْخُرَاسَانِيُّ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ رَبِّي جَنَّةَ عَدْنٍ غَرَسَهُ رَبِّي فَلْيَتَوَلَّ عَلِيًّا وَ لِيُعَادِ عَدُوَّهُ وَ لِيَتَّيَمَّ بِالْأَوْصِيَاءِ مِنْ بَعْدِهِ

(The book) 'Basaair Al Darjaat' - Sallam Bin Abu Umeyr Al Khurasani, from Aban Bin Taglub,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who intends to live my<sup>-saww</sup> life and die my<sup>-saww</sup> passing away, and enter a Garden of my<sup>-saww</sup> Lord<sup>-azwj</sup>, Garden of Eden, then let him have the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and let him be inimical to his<sup>-asws</sup> enemies, and let him follow the successors<sup>-asws</sup> from after him<sup>-asws</sup>.

فَإِنَّهُمْ أَتَمُّهُ الْهُدَى مِنْ بَعْدِي أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عِلْمِي وَ هُمْ عِزَّتِي مِنْ حَمِي وَ دَمِي إِلَى اللَّهِ أَشْكُو مِنْ أُمَّتِي الْمُنْكَرِينَ لِفَضْلِهِمُ الْقَاطِعِينَ فِيهِمْ صَلَاتِي وَ إِيَّامِ اللَّهِ لِيَقْتُلُنَّ ابْنِي يَعْنِي الْحُسَيْنَ - لَا أَتَاكُمُ اللَّهُ شَفَاعَتِي.

They<sup>-asws</sup> are Imams<sup>-asws</sup> of guidance from after me<sup>-saww</sup>. Allah<sup>-azwj</sup> has Given them<sup>-asws</sup> my<sup>-saww</sup> understanding and my<sup>-saww</sup> knowledge, and they<sup>-asws</sup> are my<sup>-saww</sup> family from my<sup>-saww</sup> flesh and my<sup>-saww</sup> blood. My<sup>-saww</sup> complaint is to Allah<sup>-azwj</sup> of my<sup>-saww</sup> community, the deniers of their<sup>-asws</sup> merits, and cutters of my<sup>-saww</sup> connection regarding them<sup>-asws</sup>, and I<sup>-saww</sup> swear by Allah<sup>-azwj</sup>, they will kill my<sup>-saww</sup> (grand) son<sup>-asws</sup>, meaning Al-Husayn<sup>-asws</sup>. May Allah<sup>-azwj</sup> not Let them attain my<sup>-saww</sup> intercession".<sup>351</sup>

11- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ أَبِي حَزْزَةَ عَنْ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: أَنَا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ جِئْتُكَ مِنْ وَادِي الْفَرَى وَ قَدْ مَاتَ خَالِدُ بْنُ عَرْفُطَةَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ إِنَّهُ لَمْ يَمُتْ فَأَعَادَهَا عَلَيْهِ فَقَالَ لَهُ عَلِيُّ ع لَمْ يَمُتْ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ فَأَعَادَهَا عَلَيْهِ الثَّالِثَةَ

(The book) 'Basaair Al Darjaat' - Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Hamza, from Suweyd Bin Gafila who said,

'While I was in the presence of Amir Al-Momineen<sup>-asws</sup>, when a man came to him<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! I have come to you<sup>-asws</sup> from Al-Qurra valley, and Khalid Bin Arfatah has died'. Amir Al-Momineen<sup>-asws</sup> said: 'He has not died'. He reiterated to him<sup>-asws</sup>. Ali<sup>-asws</sup> said to him: 'He<sup>-asws</sup> did not die, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! Their guided has not died'. He reiterated to him<sup>-asws</sup> for the third time.

فَقَالَ سُبْحَانَ اللَّهِ أُخْبِرُكَ أَنَّهُ مَاتَ وَ تَقُولُ لَمْ يَمُتْ فَقَالَ لَهُ عَلِيُّ ع لَمْ يَمُتْ وَ الَّذِي نَفْسِي بِيَدِهِ - لَا يَمُوتُ حَتَّى يَقُودَ جَيْشَ ضَلَالَةٍ يَحْمِلُ رَأْيَتَهُ حَيْسَبُ بْنُ جَزَّازٍ

He said, 'Glory be to Allah<sup>-azwj</sup>! I am informing you<sup>-asws</sup> that he has died, and you<sup>-asws</sup> are saying he did not die?' Ali<sup>-asws</sup> said to him: 'He did not die. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup>

<sup>350</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 9

<sup>351</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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’.

قَالَ فَسَمِعَ بِذَلِكَ حَبِيبٌ فَأَتَى أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ أَنَا شِدُّكَ فِيَّ وَ إِنِّي لَكَ شِيعَةٌ وَ قَدْ ذَكَرْتَنِي بِأَمْرِ لَا وَ اللَّهُ مَا أَعْرِفُهُ مِنْ نَفْسِي

He (the narrator) said, ‘That was heard by Habeeb, so he came to Amir Al-Momineen<sup>-asws</sup> and said, ‘I adjure you<sup>-asws</sup> regarding me, and I am a Shia of yours<sup>-asws</sup>, and you<sup>-asws</sup> have mentioned me with a matter. No, by Allah<sup>-azwj</sup>, I do not recognise it from myself’.

فَقَالَ لَهُ عَلِيُّ عَ إِنَّ كُنْتُ حَبِيبَ بْنِ جَمَّازٍ فَتَحْمِلْنَهَا فَوَلَّى حَبِيبُ بْنُ جَمَّازٍ وَ قَالَ إِنَّ كُنْتُ حَبِيبَ بْنِ جَمَّازٍ لَتَحْمِلْنَهَا

Ali<sup>-asws</sup> 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<sup>-asws</sup> said: ‘If you were Habeeb Bin Jammaz, you will be carrying it’.

قَالَ أَبُو حَمَزَةَ قَوْلَ اللَّهِ مَا مَاتَ حَتَّى بَعَثَ عُمَرُ بْنُ سَعْدٍ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَ وَ جَعَلَ خَالِدَ بْنَ عَزُوطَةَ عَلَى مُقَدِّمَتِهِ وَ حَبِيبٌ صَاحِبُ زَائِتِهِ.

Abu Hamza said, ‘By Allah<sup>-azwj</sup>! He did not die until Umar Bin Sa’ad sent (an army) against Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and made Khalid Bin Arfatah (in charge) of its front men, and Habeeb was the bearer of the flag’.<sup>352</sup>

12- شاء، الإرشاد الحسن بن محبوب عن ثابت الثمالي عن أبي إسحاق السبيعي عن سويد بن غفلة عنه ع مثله و زاد في آخره و سار بها حتى دخل المسجد من باب الغيل.

(The book) ‘Al Irshad’ – Al-Hassan Bin Mahboub, from Sabit Al Sumali, from Abu Is’haq Al Sabie, from Suweyd Bin Gafala,

‘From him<sup>-asws</sup> – similar to it, and in its end, ‘And he travelled with it until he entered the Masjid from ‘Al-Feel’ door’.<sup>353</sup>

12- مل، كامل الزيارات أبي و ابن الوليد معاً عن سعد عن اليقطيني عن صفوان و جعفر بن عيسى عن الحسين بن أبي غندير عن حماد عن أبي عبد الله ع قال: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ذَاتَ يَوْمٍ فِي حَجَرِ النَّبِيِّ ص يُلَاعِبُهُ وَ يُصَاحِبُهُ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ مَا أَشَدَّ إِعْجَابَكَ بِهَذَا الصَّبِيِّ

(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed both together, from, Sa’ad, from Al Yaqteeni, from Safwan and Ja’far Bin Isa, from Al-Husayn Bin Abu Undar, from the one who narrated it,

‘From Abu Abdullah<sup>-asws</sup> having: ‘One day Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was in the chamber of the Prophet<sup>-saww</sup>. He<sup>-saww</sup> was amusing him<sup>-asws</sup> and making him<sup>-asws</sup> laugh. Ayesha said, ‘O Rasool-Allah<sup>-saww</sup>! How intense is your<sup>-saww</sup> fascination with this child!’

فَقَالَ لَهَا وَبَلِّغْ لِي وَ كَيْفَ لَا أُحِبُّهُ وَ لَا أُعْجِبُ بِهِ وَ هُوَ نَمْرَةٌ فُؤَادِي وَ قُرَّةُ عَيْنِي أَمَا إِنَّ أُمَّتِي سَتَقْتُلُهُ فَمَنْ زَارَهُ بَعْدَ وَفَاتِهِ كَتَبَ اللَّهُ لَهُ حَجَّةً مِنْ حَجَّجِي

<sup>352</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 11

<sup>353</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 12 a

He<sup>-saww</sup> said to her: 'Woe be unto you! And how can I<sup>-saww</sup> not love him<sup>-asws</sup> and not be fascinated by him<sup>-asws</sup> and he<sup>-asws</sup> is a fruit of my<sup>-saww</sup> heart and delight of my<sup>-saww</sup> eyes? But my<sup>-saww</sup> community will be killing him<sup>-asws</sup>. So, the one who visits him<sup>-asws</sup> after his<sup>-asws</sup> expiry, Allah<sup>-azwj</sup> would Write for him one Hajj from my<sup>-saww</sup> Hajj'.

قَالَتْ يَا رَسُولَ اللَّهِ حَجَّةٌ مِنْ حَجَجِكَ قَالَ نَعَمْ وَ حَجَّتَيْنِ مِنْ حَجَجِي قَالَتْ يَا رَسُولَ اللَّهِ حَجَّتَيْنِ مِنْ حَجَجِكَ قَالَ نَعَمْ وَ أَرْبَعَةً

She said, 'O Rasool-Allah<sup>-saww</sup>! A Hajj from your<sup>-saww</sup> Hajj?' He<sup>-saww</sup> said: 'Yes, and two Hajj from my<sup>-saww</sup> Hajj'. She said, 'O Rasool-Allah<sup>-saww</sup>! Two Hajj from your<sup>-saww</sup> Hajj?' He<sup>-saww</sup> said: 'Yes, and four'.

قَالَ فَلَمْ تَزَلْ تَزِدُهُ [تُرَادُهُ] وَ يَزِيدُ وَ يَضَعُفُ حَتَّى بَلَغَ تِسْعِينَ حَجَّةً مِنْ حَجَجِ رَسُولِ اللَّهِ ص بِأَعْمَارِهَا.

He (the narrator) said, 'She did not cease to increase and he<sup>-saww</sup> kept increasing and doubling until it reached ninety Hajj from the Hajj (performed by) Rasool-Allah<sup>-saww</sup> with its Umrahs''.<sup>354</sup>

13- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْأَنْصَارِيِّ عَنْ مُصْعَبٍ عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَجِيَا حَيَاتِي وَ يَمُوتَ مَمَاتِي وَ يَدْخُلَ جَنَّتِي جَنَّةً عَدْنٍ عَرَسَهَا رَبِّي بِيَدِهِ فَلْيَتَوَلَّ عَلِيًّا وَ يَعْرِفْ فَضْلَهُ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ يَتَّبِعْ مِنْ عُدُوِّي

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Hammad Al Kufi, from Ibrahim Bin Musa Al Ansari, from Mus'ab, from Jabir,

'From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One whom in cheers that he lives my<sup>-saww</sup> life and dies my<sup>-saww</sup> passing away and enters my<sup>-saww</sup> Garden, Garden of Eden, my<sup>-saww</sup> Lord<sup>-azwj</sup> Planted it by His<sup>-azwj</sup> Hand, then let him befriend Ali<sup>-asws</sup>, and recognise his<sup>-asws</sup> merit and of the successors<sup>-asws</sup> from after him<sup>-asws</sup> and disavows from my<sup>-saww</sup> enemy.

أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عِلْمِي هُمْ عَثَرَتِي مِنْ لَحْمِي وَ دَمِي أَشْكُو إِلَيْكَ رَبِّي عَدُوَّهُمْ مِنْ أَتَمِّي الْمُتَكِرِينَ لِفَضْلِهِمْ الْقَاطِعِينَ فِيهِمْ صَلَاتِي وَ اللَّهُ لَيَقْتُلَنَّ ابْنِي ثُمَّ لَا تَنَالُهُمْ شَفَاعَتِي.

Allah<sup>-azwj</sup> will Give them<sup>-asws</sup> my<sup>-saww</sup> understanding and my<sup>-saww</sup> knowledge. They<sup>-asws</sup> are my<sup>-saww</sup> family, from my<sup>-saww</sup> flesh and my<sup>-saww</sup> blood. I<sup>-azwj</sup> complain to You<sup>-azwj</sup> my<sup>-saww</sup> Lord<sup>-azwj</sup>, of their<sup>-asws</sup> enemies from my<sup>-saww</sup> community, the deniers of their<sup>-asws</sup> merits, the cutters among them of my<sup>-saww</sup> connection. By Allah<sup>-azwj</sup>, they will kill my<sup>-saww</sup> son<sup>-asws</sup>! Then they will not be attaining my<sup>-saww</sup> intercession''.<sup>355</sup>

14- مل، كامل الزيارات الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الصَّنْعَائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ الْحُسَيْنُ ع اجْتَذَبَهُ إِلَيْهِ ثُمَّ يَقُولُ لِأَمِيرِ الْمُؤْمِنِينَ ع أَمْسِكْهُ ثُمَّ يَفْعُ عَلَيْهِ فَيَقْبَلُهُ وَ يَبْكِي فَيَقُولُ يَا أَبَهُ لَمْ تَبْكِي

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub, from Ali Bin Shajarah, from Abdullah Bin Muhammad Al San'any,

<sup>354</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 12 b

<sup>355</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 13

'From Abu Ja'far<sup>-asws</sup> having said: 'It so happened that when Al-Husayn<sup>-asws</sup> entered, Rasool-Allah<sup>-saww</sup> would pull him<sup>-asws</sup> to himself<sup>-saww</sup>, then he<sup>-saww</sup> said to Amir Al-Momineen<sup>-asws</sup>: 'Hold him<sup>-asws</sup>!' Then he<sup>-saww</sup> devoted to him<sup>-asws</sup>. He<sup>-saww</sup> kissed him<sup>-asws</sup> and he<sup>-saww</sup> cried. He<sup>-asws</sup> said: 'O father<sup>-saww</sup>! Why do you<sup>-saww</sup> cry?'

فَيَقُولُ يَا بُنَيَّ أَقْبِلْ مَوْضِعَ السُّيُوفِ مِنْكَ وَ أَبْكِي قَالَ يَا أَبَتِي يَا أَبَتِي قَالَ إِي وَ اللَّهُ وَ أَبُوكَ وَ أَخُوكَ وَ أَنْتَ

He<sup>-saww</sup> said: 'O my<sup>-saww</sup> son<sup>-asws</sup>! Shall I<sup>-saww</sup> just accept the placing of the sword from you<sup>-saww</sup> and (not) cry?' He<sup>-asws</sup> said: 'O father<sup>-saww</sup>! And I<sup>-asws</sup> will be killed?' He<sup>-saww</sup> said: 'Yes, by Allah<sup>-azwj</sup>, and (so will) your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> father<sup>-asws</sup>, and you<sup>-asws</sup>'.

قَالَ يَا أَبَتِي فَمَصَارِعُنَا شَيْءٌ قَالَ نَعَمْ يَا بُنَيَّ قَالَ فَمَنْ يَزُورُنَا مِنْ أُمَّتِكَ قَالَ لَا يَزُورُنِي وَ يَزُورُ أَبَاكَ وَ أَخَاكَ وَ أَنْتَ إِلَّا الصِّدِّيقُونَ مِنْ أُمَّتِي.

He<sup>-asws</sup> said: 'O father<sup>-saww</sup>! Our<sup>-asws</sup> slaying places would be various?' He<sup>-saww</sup> said: 'Yes'. He<sup>-asws</sup> said: 'So who from your<sup>-saww</sup> community will visits us<sup>-asws</sup>?' He<sup>-asws</sup> said: 'They will not be visiting your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and you<sup>-asws</sup> except the sincere ones from my<sup>-saww</sup> community'.<sup>356</sup>

15- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ خَالِهِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي دَاوُدَ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ الْحُسَيْنِ إِلَى جَنْبِهِ فَضَرَبَ بِيَدِهِ عَلَى كَتِفِ الْحُسَيْنِ ثُمَّ قَالَ إِنَّ هَذَا يُقْتَلُ وَ لَا يَنْصُرُهُ أَحَدٌ

(The book) 'Kamil Al Ziyaraat' – 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<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> was to his<sup>-asws</sup> side. He<sup>-asws</sup> struck his<sup>-asws</sup> hand upon a shoulder of Al-Husayn<sup>-asws</sup>, then said: 'This one<sup>-asws</sup> will be killed and no one will help him<sup>-asws</sup>'.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنَّ تِلْكَ لِحَيَاةٍ سَوِيَّةٌ قَالَ إِنَّ ذَلِكَ لَكَايْنٌ.

He (the narrator) said, 'I said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup> that is an evil life!' (of not helping him<sup>-asws</sup>). He<sup>-asws</sup> said: 'That will be happening''.<sup>357</sup>

16- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ خَالِهِ ابْنِ أَبِي الْخَطَّابِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ هَانِي بْنِ هَانِيٍّ عَنْ عَلِيِّ ع قَالَ: لَيُقْتَلُ الْحُسَيْنُ قَتْلًا وَ إِنِّي لَأَعْرِفُ تُرْبَةَ الْأَرْضِ الَّتِي يُقْتَلُ عَلَيْهَا قَرِيبًا مِنَ النَّهْرَيْنِ.

(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<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> would be killed by a killing and I<sup>-asws</sup> do recognise the soil of the land which he<sup>-asws</sup> will be killed upon, nearby from the two rivers''.<sup>358</sup>

<sup>356</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 31 H 14

<sup>357</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 31 H 15

<sup>358</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 31 H 16

17- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ خَالِهِ ابْنِ أَبِي الْخَطَّابِ وَ حَدَّثَنِي أَبِي وَ جَمَاعَةٌ عَنْ سَعْدٍ وَ مُحَمَّدٍ الْعَطَّارِ مَعًا عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ يَا أَبَا عَبْدِ اللَّهِ أَسُوَّةٌ أَنْتَ قَدِمًا فَقَالَ جُعِلَتْ فِدَاكَ مَا خَالِي

(The book) 'Kamil Al Ziyaraat' – 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,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said to Al-Husayn<sup>-asws</sup>: 'O Abu Abdullah<sup>-asws</sup>! You<sup>-asws</sup> are an example of steadfastness!' He<sup>-asws</sup> said: 'May I be sacrificed for you<sup>-asws</sup>! What is my<sup>-asws</sup> state?'

قَالَ عَلِمْتُ مَا جَهِلُوا وَ سَيَنْتَفِعُ عَالَمٌ بِمَا عَلِمَ يَا بُنَيَّ اسْمَعْ وَ أَبْصِرْ مِنْ قَبْلِ أَنْ يَأْتِيَنَّكَ فَوَ الْذِي بِيَدِهِ لَيْسْفُكَ بَنُو أُمَيَّةَ دَمَكَ ثُمَّ لَا يُرِيدُونَكَ عَنْ دِينِكَ وَ لَا يُنْشُونَكَ ذِكْرَ رَبِّكَ

He<sup>-asws</sup> said: 'You<sup>-asws</sup> know what they are ignorant of, and the world will benefit with what you<sup>-asws</sup> know. O my<sup>-asws</sup> son<sup>-asws</sup>! Listen and have insight before it comes to you<sup>-asws</sup>. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! The clan of Umayya will be shedding your<sup>-asws</sup> blood, then they will not be able to return you<sup>-asws</sup> from your<sup>-asws</sup> religion nor will they be able to make you forget the Mention of Your<sup>-azwj</sup> Lord<sup>-azwj</sup>.

فَقَالَ الْحُسَيْنُ ع وَ الْذِي بِيَدِهِ حَسْبِي وَ أَفْرَزْتُ بِمَا أَنْزَلَ اللَّهُ وَ أَصْدَقَ نَبِيِّ اللَّهِ وَ لَا أَكْذِبُ قَوْلَ أَبِي.

Al-Husayn<sup>-asws</sup> said: 'By the One<sup>-azwj</sup> in Whose Hand is my<sup>-asws</sup> soul! It suffices me<sup>-asws</sup> and I<sup>-asws</sup> am delighted with what Allah<sup>-azwj</sup> has Revealed, and I<sup>-asws</sup> ratify the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> and I<sup>-asws</sup> will not bely the word of my<sup>-asws</sup> father<sup>-asws</sup>'.<sup>359</sup>

18- شاء، الإرشاد رَوَى إِسْمَاعِيلُ بْنُ صَبِيحٍ عَنْ يَحْيَى بْنِ الْمُسَافِرِ الْعَابِدِيِّ عَنْ إِسْمَاعِيلِ بْنِ زِيَادٍ قَالَ: إِنَّ عَلِيًّا ع قَالَ لِلْبَرَاءِ بْنِ عَازِبٍ ذَاتَ يَوْمٍ يَا بَرَاءُ يُقْتَلُ ابْنِي الْحُسَيْنُ وَ أَنْتَ حَيٌّ لَا تَنْصُرُهُ فَلَمَّا قُتِلَ الْحُسَيْنُ ع كَانَ الْبَرَاءُ بْنُ عَازِبٍ يَقُولُ صَدَقَ وَ اللَّهُ عَلَيَّ بْنُ أَبِي طَالِبٍ قُتِلَ الْحُسَيْنُ وَ لَمْ أَنْصُرْهُ ثُمَّ يَطْهَرُ عَلَى ذَلِكَ الْحَسْرَةَ وَ النَّدَمَ.

(The book) 'Al Irshad' – It is reported by Ismail Bin Sabeeh, from Yahya Bin Al Musafir Al Aabidy, from Ismail Bin Ziyad who said,

'Ali<sup>-asws</sup> said to Al-Bara'a Bin Aazib one day: 'O Bara'a! My<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> would be killed, and you will be alive, not helping him<sup>-asws</sup>'. When Al-Husayn<sup>-asws</sup> was killed, Al Bara'a Bin Aazib was saying: 'By Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> spoke the truth. Al-Husayn<sup>-asws</sup> has been killed and I did not help him<sup>-asws</sup>'. They he would manifest the regret and remorse upon that''.<sup>360</sup>

19- كشف، كشف الغمة شاء، الإرشاد رَوَى عَبْدُ اللَّهِ بْنُ شَرِيكِ الْعَامِرِيِّ قَالَ: كُنْتُ أَسْمَعُ أَصْحَابَ عَلِيٍّ إِذَا دَخَلَ عُمَرُ بْنُ سَعْدٍ مِنْ بَابِ الْمَسْجِدِ يَقُولُونَ هَذَا قَاتِلُ الْحُسَيْنِ وَ ذَلِكَ قَتْلُ أَنْ يُقْتَلَ بِزَمَانٍ طَوِيلٍ.

<sup>359</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 17

<sup>360</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 18

(The books) 'Kashf Al Ghumma', (and) 'Al Irshad' – It is reported by Abdullah Bin Shareek Al Aamiry who said,

'When Umar Bin Sa'ad entered from the door of the Masjid, I heard the companions of Ali<sup>-asws</sup> saying, 'This is the killer of Al-Husayn<sup>-asws</sup>', and that was before he had killed him<sup>-asws</sup>, by a long time".<sup>361</sup>

20- كشف، كشف الغمة شا، الإرشاد روى سالم بن أبي حفصة قال: قال عمر بن سعد للحسين ع يا أبا عبد الله إن قبلنا ناساً سفهاء يزعمون أبي أقتل لك فقال له الحسين إهم ليسوا سفهاء ولكنهم حلماء أما إنه يقر عيني أن لا تأكل بر العراق بعدي إلا قليلاً.

(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<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! There are some foolish people with us who are alleging that I will be killing you<sup>-asws</sup>'. Al-Husayn<sup>-asws</sup> said to him: 'They aren't foolish, but they are wise. But it delights my<sup>-asws</sup> eyes that you will not be eating the wheat of Al-Iraq after me<sup>-asws</sup>, except for a little while".<sup>362</sup>

21- قب، المناقب لابن شهر آشوب ابن عباس سألت هند عائشة أن تسأل النبي تعبير رؤيا فقال فولي لها فلتقصص رؤياها

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

'Hind (mother of Muawiya) asked Ayesha to ask the Prophet<sup>-saww</sup> to interpret a dream. He<sup>-saww</sup> said: 'Tell her to narrate her dream'.

فَقَالَتْ رَأَيْتُ كَأَنَّ الشَّمْسَ قَدْ طَلَعَتْ مِنْ فَوْقِي وَالْقَمَرَ قَدْ خَرَجَ مِنْ خُرْجِي وَكَأَنَّ كَوْكَبًا خَرَجَ مِنَ الْقَمَرِ أَسْوَدَ فَشَدَّ عَلَى شَمْسٍ خَرَجَتْ مِنَ الشَّمْسِ أَصْغَرَ مِنَ الشَّمْسِ فَابْتَلَعَهَا فَاسْوَدَّ الْأَفُقُ لَا بَيَاضَ لَهَا ثُمَّ رَأَيْتُ كَوَاكِبَ بَدَتْ مِنَ السَّمَاءِ وَكَوَكِبَ مُسَوَّدَةً فِي الْأَرْضِ إِلَّا أَنَّ الْمُسَوَّدَةَ أَحَاطَتْ بِأَفُقِ الْأَرْضِ مِنْ كُلِّ مَكَانٍ

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'.

فَاكْتَحَلَتْ عَيْنُ رَسُولِ اللَّهِ ص بِدُمُوعِهِ ثُمَّ قَالَ هِيَ هِنْدُ الْخُرْجِي يَا عَدُوَّةَ اللَّهِ مَرَّتَيْنِ فَقَدْ جَدَّدْتَ عَلَيَّ أَخْزَابِي وَتَعَبَيْتَ إِلَيَّ أَحْبَابِي فَلَمَّا خَرَجَتْ قَالَ اللَّهُمَّ الْعُنْهَا وَالْعُنْ نَسْلَهَا فَسُئِلَ عَنْ تَفْسِيرِهَا

The eyes of Rasool-Allah<sup>-saww</sup> were filled with his<sup>-saww</sup> tears. Then he<sup>-saww</sup> said: 'She is Hind. Get out, O enemy of Allah<sup>-azwj!</sup> – twice – 'You have renewed my<sup>-saww</sup> grief upon me<sup>-saww</sup> and have given to me<sup>-saww</sup> the news of death of my<sup>-saww</sup> loved ones!' When she went out, he<sup>-saww</sup> said: 'O Allah<sup>-azwj!</sup> Curse her and Curse her descendants!' He<sup>-saww</sup> was asked about its interpretation.

<sup>361</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 19

<sup>362</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 20

فَقَالَ عَ أَمَّا الشَّمْسُ الَّتِي طَلَعَتْ عَلَيْهَا فَعَلِيٌّ بَنُ أَبِي طَالِبٍ ع وَ الْكَوْكَبُ الَّذِي خَرَجَ كَالْقَمَرِ أَسْوَدَ فَهُوَ مُعَاوِيَةُ مَقْتُونٌ فَاسِيقُ جَاحِدٍ لِلَّهِ وَ تِلْكَ الظُّلْمَةُ الَّتِي زَعَمْتَ وَ رَأَتْ كَوْكَبًا يَخْرُجُ مِنَ الْقَمَرِ أَسْوَدَ فَشَدَّ عَلَى شَمْسٍ خَرَجَتْ مِنَ الشَّمْسِ أَصْغَرَ مِنَ الشَّمْسِ فَأَبْتَلَعَهَا فَاسْوَدَّتْ فَذَلِكَ ابْنِي الْحُسَيْنُ ع يَقْتُلُهُ ابْنُ مُعَاوِيَةَ فَتَسْوَدُ الشَّمْسُ وَ يَظْلِمُ الْأَفْقُ وَ أَمَّا الْكَوَاكِبُ السُّودُ فِي الْأَرْضِ أَحَاطَتْ بِالْأَرْضِ مِنْ كُلِّ مَكَانٍ فَيَلْتِكُ بَنُو أُمَيَّةَ.

He<sup>-asws</sup> said: 'As for the sun which emerged upon her, it is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>; and the star which had come out like the black moon, it is Muawiya, insane, mischief-maker, rejector of Allah<sup>-azwj</sup> 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<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> will be killed by the son<sup>-la</sup> 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".<sup>363</sup>

22- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري مَعْنَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْحُسَيْنُ مَعَ أُمِّهِ تَحْمِلُهُ فَأَخَذَهُ النَّبِيُّ ص وَ قَالَ لَعَنَ اللَّهُ قَاتِلَكَ وَ لَعَنَ اللَّهُ سَالِكَكَ وَ أَهْلَكَ اللَّهُ الْمُتَوَازِينَ عَلَيْكَ وَ حَكَمَ اللَّهُ بَيْنِي وَ بَيْنَ مَنْ أَعَانَ عَلَيْكَ

Tafseer Furaat Bin Ibrahim – Ja'far Bin Muhammad al Fazari transmitting,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> was with his<sup>-asws</sup> mother<sup>-asws</sup>, she<sup>-asws</sup> was carrying him<sup>-asws</sup>. The Prophet<sup>-saww</sup> took him<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Curse your<sup>-asws</sup> killer, and may Allah<sup>-azwj</sup> Curse your<sup>-asws</sup> plunderer (robber), and may Allah<sup>-azwj</sup> Destroy the supporters against you<sup>-asws</sup>, and Allah<sup>-azwj</sup> will Judge between me<sup>-saww</sup> and the ones who had assisted against you<sup>-asws</sup>'.

قَالَتْ فَاطِمَةُ الزَّهْرَاءُ يَا أَبَتَ أَيِّ شَيْءٍ تَقُولُ قَالَ يَا بِنْتَاهُ ذَكَرْتُ مَا يُصِيبُهُ بَعْدِي وَ بَعْدَكَ مِنَ الْأَذَى وَ الظُّلْمِ وَ الْغَدْرِ وَ الْبَغْيِ وَ هُوَ يَوْمِئِذٍ فِي غَضَبَةٍ كَأَنَّهُمْ جُحُومُ السَّمَاءِ يَتَهَادَوْنَ إِلَى الْقَتْلِ وَ كَأَنِّي أَنْظُرُ إِلَى مُعَسْكِرِهِمْ وَ إِلَى مَوْضِعِ رِحَالِهِمْ وَ تُرْتَبِهِمْ

Fatima Al-Zahra<sup>-asws</sup> said: 'O father<sup>-saww</sup>! Which thing are you<sup>-saww</sup> saying?' He<sup>-saww</sup> said: 'O daughter<sup>-asws</sup>! I<sup>-saww</sup> mentioned what would be afflicting him<sup>-asws</sup> after me<sup>-saww</sup>, from the harm, and the injustice, and the betrayal, and the rebellion, and on that day he<sup>-asws</sup> would be among a party as if they are stars of the sky guiding to the killing, and it is as if I<sup>-saww</sup> am looking at their soldiers and to the place of their belongings, and their soil'.

قَالَتْ يَا أَبَتِ وَ أَتَيْنَ هَذَا الْمَوْضِعَ الَّذِي تَصِفُ قَالَ مَوْضِعٌ يُقَالُ لَهُ كَرْبَلَاءُ وَ هِيَ دَائِرُ كَرْبٍ وَ بَلَاءٍ عَلَيْنَا وَ عَلَى الْأُمَّةِ يَخْرُجُ عَلَيْهِمْ شَرٌّ أَمَّيٍّ لَوْ أَنَّ أَحَدَهُمْ شَفَعَ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ مَا شَفَعُوا فِيهِ وَ هُمْ الْمُخْلَدُونَ فِي النَّارِ

She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! And where is this place which you<sup>-asws</sup> are describing?' He<sup>-saww</sup> said: 'A place called Karbala, and it is a house of distress (Karb) and afflictions (Bala) upon us<sup>-asws</sup> and upon the community. The vilest of my<sup>-saww</sup> 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'.

<sup>363</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 21

قَالَتْ يَا أَبَتِ هَيْفَتُ قَالَ نَعَمْ يَا بَنَاتَهُ وَ مَا قِيلَ فَنَلَتْهُ أَحَدٌ كَانَ قَبْلَهُ وَ يَبْكِيهِ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ الْمَلَائِكَةُ وَ الْوَحْشُ وَ النَّبَاتَاتُ وَ الْبِحَارُ وَ الْجِبَالُ وَ لَوْ يُؤَدُّ لَهَا مَا بَقِيَ عَلَى الْأَرْضِ مُتَنَفِّسٌ

She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! So, he<sup>-asws</sup> will be killed?' He<sup>-saww</sup> said: 'Yes, O daughter<sup>-asws</sup>, and no one has been killed as his<sup>-asws</sup> killing before him<sup>-asws</sup>, and there shall cry for him<sup>-asws</sup>, the skies, and the earths, and the Angels, and the animals, and the vegetation, and the oceans, and the mountains, and had there been Permission (of Allah<sup>-azwj</sup>) for it, not breathing one would remain alive upon the earth.

وَ يَأْتِيهِ قَوْمٌ مِنْ مُحِبِّينَا لَيْسَ فِي الْأَرْضِ أَعْلَمُ بِاللَّهِ وَ لَا أَقْوَمُ بِحَقِّهَا مِنْهُمْ وَ لَيْسَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ يَلْتَفِتُ إِلَيْهِ غَيْرُهُمْ

And a people from the ones loving us<sup>-asws</sup> would come to him<sup>-asws</sup>. There isn't anyone in the earth more knowing with Allah<sup>-azwj</sup> nor anyone straighter with our<sup>-asws</sup> rights than them, and there isn't anyone upon the surface of the earth who will turn to him<sup>-asws</sup> apart from them.

أُولَئِكَ مَصَابِيحُ فِي ظُلُمَاتِ الْجُورِ وَ هُمْ الشُّفَعَاءُ وَ هُمْ وَارِدُونَ حَوْضِي عَدَاً أَعْرِفُهُمْ إِذَا وَرَدُوا عَلَيَّ بِسِيمَاهُمْ وَ كُلُّ أَهْلِ دِينٍ يَطْلُبُونَ أَيْمَنَهُمْ وَ هُمْ يَطْلُبُونَنَا لَا يَطْلُبُونَ غَيْرَنَا وَ هُمْ قَوَامُ الْأَرْضِ وَ بِهِمْ يَنْزِلُ الْغَيْثُ

They are lamps in the darkness of tyranny, and they are the interceders, and they would be arriving to my<sup>-saww</sup> Fountain tomorrow. I<sup>-saww</sup> will recognise them when they do arrive to me<sup>-saww</sup>, by their markings. And the people every religion would be seeking their imams, and they would be seeking us<sup>-asws</sup>, not seeking other than us<sup>-asws</sup>, and they are pillars of the earth, and due to them the rains are descending'.

فَقَالَتْ فَاطِمَةُ الزَّهْرَاءُ ع يَا أَبَتِ إِنَّكَ لِلَّهِ وَ بَكَتْ فَقَالَ لَهَا يَا بَنَاتَهُ إِنَّ أَفْضَلَ أَهْلِ الْجَنَّةِ هُمْ الشَّهَدَاءُ فِي الدُّنْيَا بَذَلُوا أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُفْتَنُونَ وَ يُقْتَلُونَ وَ عُدَاً عَلَيْهِ حَقًّا

(Syeda) Fatima Al-Zahra<sup>-asws</sup> said: 'O father<sup>-saww</sup>! We are for Allah<sup>-azwj</sup>!' And she<sup>-asws</sup> cried'. He<sup>-saww</sup> said to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup>! 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]**.

فَمَا عِنْدَ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا قَتْلُهُ أَهْوَنُ مِنْ مِيتَةٍ وَ مَنْ كُتِبَ عَلَيْهِ الْقَتْلُ خَرَجَ إِلَى مَضْجَعِهِ وَ مَنْ لَمْ يُقْتَلْ فَسَوْفَ يَمُوتُ

So, whatever is with Allah<sup>-azwj</sup> 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)'.

يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ أَمَا تُحِبِّينَ أَنْ تَأْمُرِينَ عَدَاً بِأَمْرِ فَتُطَاعِينَ فِي هَذَا الْخَلْقِ عِنْدَ الْحِسَابِ أَمَا تَرْضَيْنَ أَنْ يَكُونَ ابْنُكَ مِنْ حَمَلَةِ الْعَرْشِ أَمَا تَرْضَيْنَ أَنْ يَكُونَ أَبُوكَ يَأْتُونَهُ يَسْأَلُونَهُ الشُّفَاعَةَ

O Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Would you<sup>-asws</sup> not love to be in command tomorrow of a matter you<sup>-asws</sup> will be obeyed among these people at the Reckoning? Are you<sup>-asws</sup> not pleased that your<sup>-asws</sup> son<sup>-asws</sup> happens to be from the bearers of the Throne? Are you<sup>-</sup>



asws not pleased that your-asws father-saww would happen to be such that they would be coming to him-saww asking him-saww for the intercession?

أَ مَا تَرْضَيْنَ أَنْ يَكُونَ بَعْلُكَ يَدُودُ الْخَلْقِ يَوْمَ الْعَطَشِ عَنِ الْحَوْضِ فَيَسْقِي مِنْهُ أَوْلِيَاءَهُ وَ يَدُودُ عَنْهُ أَعْدَاءَهُ أَمَا تَرْضَيْنَ أَنْ يَكُونَ بَعْلُكَ قَسِيمَ النَّارِ يَأْمُرُ النَّارَ فَتُطِيعُهُ يُخْرِجُ مِنْهَا مَنْ يَشَاءُ وَ يَتْرُكُ مَنْ يَشَاءُ

Are you-asws not pleased that your-asws husband-asws 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 be the distributor of the Fire, order the Fire, so it would obey him-asws. He-asws would extract from it the one he-asws so desires to and leave the one he-asws so desires to?

أَ مَا تَرْضَيْنَ أَنْ تَنْظُرِينَ إِلَى الْمَلَائِكَةِ عَلَى أَرْجَاءِ السَّمَاءِ يَنْظُرُونَ إِلَيْكَ وَ إِلَى مَا تَأْمُرِينَ بِهِ وَ يَنْظُرُونَ إِلَى بَعْلِكَ قَدْ حَضَرَ الْخَلَائِقُ وَ هُوَ يُحَاصِمُهُمْ عِنْدَ اللَّهِ فَمَا تَرْضَيْنَ اللَّهُ صَانِعَ بَقَاتِلِ وَلَدِكَ وَ قَاتِلِكَ وَ قَاتِلِ بَعْلِكَ إِذَا أَفْلَحَتْ حُجَّتُهُ عَلَى الْخَلَائِقِ وَ أَمَرَتِ النَّارُ أَنْ تُطِيعَهُ

Are you-asws not pleased that you-asws will be looking at the Angels being upon the expanse of the sky looking at you-asws and to what you-asws would be ordering with, and they would be looking at your-asws husband, the creatures having had presented and he-asws would be disputing them in the Presence of Allah-azwj. So, what do you-asws see Allah-azwj would be doing with the killers of your-asws son-asws and killer of your-asws husband and his-asws authority would be widespread upon the creatures, and the Fire would be Commanded to obey him-asws.

أَ مَا تَرْضَيْنَ أَنْ يَكُونَ الْمَلَائِكَةُ تَبْكِي لِابْنِكَ وَ تَأْسَفُ عَلَيْهِ كُلُّ شَيْءٍ أَمَا تَرْضَيْنَ أَنْ يَكُونَ مَنْ أَنَاهُ زَائِرًا فِي ضَمَانِ اللَّهِ وَ يَكُونَ مَنْ أَنَاهُ بِمَنْزِلَةِ مَنْ حَجَّ إِلَى بَيْتِ اللَّهِ وَ اعْتَمَرَ وَ لَمْ يَخُلْ مِنَ الرَّحْمَةِ طَرْفَةَ عَيْنٍ

Are you-asws not pleased that the Angels would be crying for your-asws son-asws. All things would feel sorry upon him-asws. Are you not pleased that the one who comes visiting him-asws would be in the Guarantee of Allah-azwj, and the one who comes to him-asws 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 إِذَا مَاتَ مَاتَ شَهِيداً وَ إِنْ بَقِيَ لَمْ تَزَلِ الْحَفَظَةُ تَدْعُو لَهُ مَا بَقِيَ وَ لَمْ يَزَلْ فِي حِفْظِ اللَّهِ وَ أَمْنِهِ حَتَّى يُفَارِقَ الدُّنْيَا

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 يَا أَبَتِ سَلِّمْتُ وَ رَضِيتُ وَ تَوَكَّلْتُ عَلَى اللَّهِ فَمَسَحَ عَلَى قَلْبِهَا وَ مَسَحَ عَيْنَيْهَا وَ قَالَ إِنِّي وَ بَعْلُكَ وَ أَنْتِ وَ ابْنُكَ فِي مَكَانٍ تَقَرُّ عَيْنَاكَ وَ يَفْرَحُ قَلْبُكَ.

She said, 'O father-saww! I-asws submit and am pleased and rely upon Allah-azwj'. He-saww wiped upon her-asws heart and wiped her-asws eyes and said: 'I-saww, and your-asws husband-asws, and

you<sup>-asws</sup>, and your<sup>-asws</sup> son<sup>-asws</sup> would be in such a place, your<sup>-asws</sup> eyes will be delighted and your<sup>-asws</sup> heart will rejoice”.<sup>364</sup>

مل، كامل الزيارات مُحَمَّدُ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَى قَوْلِهِ يَهْمُ يَنْزِلُ الْعَيْثُ ثُمَّ قَالَ وَ ذَكَرَ هَذَا الْحَدِيثَ بِطَوْلِهِ.

(The book) ‘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 Misma’a Bin Abdul Malik,

‘From Abu Abdullah<sup>-asws</sup> – similar to it, up to his<sup>-saww</sup> words: ‘Due to them the rains are descending’. Then he said, ‘And he mentioned this Hadeeth with its length’”.<sup>365</sup>

23- وَ رُوِيَ فِي بَعْضِ الْكُتُبِ الْمُتَعَبَّرَةِ عَنْ لُوطِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ قَالَ: كُنْتُ مَعَ مَنْ عَزَا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي صِفِّينَ وَ قَدْ أَخَذَ أَبُو أُيُوبَ الْأَعْوَرُ السَّلْمِيُّ الْمَاءَ وَ حَزَرَهُ عَنِ النَّاسِ فَشَكَا الْمُسْلِمُونَ الْعَطَشَ فَأَرْسَلَ فَوَارِسَ عَلَى كَشْفِهِ فَأَنْحَرُوا خَائِبِينَ فَضَاقَ صَدْرُهُ

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<sup>-asws</sup> 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<sup>-asws</sup> sent horsemen to uncover it, but they turned back disappointed. So, his<sup>-asws</sup> chest was constricted.

فَقَالَ لَهُ وَلَدُهُ الْحُسَيْنُ ع أَمْضِي إِلَيْهِ يَا أَبَتَاهُ فَقَالَ أَمْضِ يَا وَلَدِي فَمَضَى مَعَ فَوَارِسَ فَهَزَمَ أَبَا أُيُوبَ عَنِ الْمَاءِ وَ بَنَى حَيْمَتَهُ وَ حَطَّ فَوَارِسُهُ وَ أَتَى إِلَى أَبِيهِ وَ أَحْبَرَهُ

His<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: ‘Send (someone) to him, O father<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘You<sup>-asws</sup> go, O my<sup>-asws</sup> son<sup>-asws</sup>!’ So, he<sup>-asws</sup> went with the horsemen and they defeated Abu Ayoub and the clan of Khaymat from the water, and he<sup>-asws</sup> positioned his<sup>-asws</sup> horsemen and came (back) to his<sup>-asws</sup> father<sup>-asws</sup> and informed him<sup>-asws</sup>.

فَبَكَى عَلِيٌّ ع فَقِيلَ لَهُ مَا يُبْكِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ هَذَا أَوَّلُ فَتْحٍ بِرَكَّةِ الْحُسَيْنِ ع فَقَالَ ذَكَرْتُ أَنَّهُ سَيُقْتَلُ عَطِشَانًا بِطَفٍ كَرْبَلَاءَ حَتَّى يَنْفَرُ فَرَسُهُ وَ يُحْمَجِمَ وَ يَقُولُ الظَّلِيمَةَ الظَّلِيمَةَ لِأُمَّةٍ قَتَلَتْ ابْنَ بَنَاتٍ نَبِيَّهَا.

Ali<sup>-asws</sup> cried. It was said to him<sup>-asws</sup>: ‘What makes you<sup>-asws</sup> cry, O Amir Al-Momineen<sup>-asws</sup>, and this is the first victory by the Blessings of Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> remembered that he<sup>-asws</sup> will be killed thirst at Al Taff, Karbala to the extent that his<sup>-asws</sup> horse would flee and whine (moan) and say: ‘The injustice! The injustice of the community killing the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of its Prophet<sup>-saww</sup>!’<sup>366</sup>

<sup>364</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 22 a

<sup>365</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 22 b

<sup>366</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 23

هو مشهور بكنيته و هي «أبو الأعور» كان مع معاوية و كان من أشد من عنده علي عليه السلام و كان عليه السلام يذكره في القنوت في صلاة الغداة و يدعو عليه، و هو الذي كان على المشارع يوم صفين حين منعوا الماء عن عسكر علي عليه السلام، و المشهور أن الذي طردهم عن المشرعة، الأشر في اثني عشر ألفا 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<sup>-asws</sup>, and he<sup>-asws</sup> 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 Sifteen when they prevented the water from the army of Ali<sup>-asws</sup>. 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.

24- وَ رَوَى ابْنُ نَمَارَةَ فِي مُثِيرِ الْأَحْزَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ ص مَرَضُهُ الَّذِي مَاتَ فِيهِ ضَمَّ الْحُسَيْنَ ع إِلَى صَدْرِهِ يَسِيلُ مِنْ عَرَقِهِ عَلَيْهِ وَ هُوَ يَجُودُ بِنَفْسِهِ وَ يَقُولُ مَا لِي وَ لِيَزِيدَ لَا بَارَكَ اللَّهُ فِيهِ اللَّهُمَّ الْعَن يَزِيدَ

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<sup>-saww</sup> in which he<sup>-saww</sup> passed away, he<sup>-saww</sup> hugged Al-Husayn<sup>-asws</sup> to his<sup>-saww</sup> chest. His<sup>-saww</sup> sweat was flowing upon him<sup>-asws</sup> and he<sup>-saww</sup> was trying to find his<sup>-saww</sup> breath, and he<sup>-saww</sup> said: ‘What is the matter for me<sup>-saww</sup> and Yazeed<sup>-la</sup>? May Allah<sup>-azwj</sup> not Bless him<sup>-la</sup>!’

ثُمَّ غَشِيَ عَلَيْهِ طَوِيلًا وَ أَفَاقَ وَ جَعَلَ يُقِيلُ الْحُسَيْنَ وَ عَيْنَاهُ تَذْرِفَانِ وَ يَقُولُ أَمَا إِنَّ لِي وَ لِقَاتِيكَ مُقَامًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ.

Then there was unconsciousness upon him<sup>-saww</sup> for a long time, and he<sup>-saww</sup> woke up and went on to kiss Al-Husayn<sup>-asws</sup>, and his<sup>-saww</sup> eyes were weeping, and he<sup>-saww</sup> said: ‘But, there is a position for me<sup>-saww</sup> and your<sup>-asws</sup> killer in front of Allah<sup>-azwj</sup> Mighty and Majestic’<sup>367</sup>.

25- فِي الدِّيَوَانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

حُسَيْنٌ إِذَا حُكِنَتْ فِي بَلَدَةٍ - غَرِيبًا فَعَاشِرَ بِأَدَابِهَا -  
فَلَا تَفْخَرَنَّ فِيهِمْ بِالنُّهَى - فَكُلُّ قَبِيلٍ بِأَلْبَابِهَا -  
وَ لَوْ عَمِلَ ابْنُ أَبِي طَالِبٍ - بِهَذَا الْأُمُورِ كَأَسْبَابِهَا -  
وَ لَكِنَّهُ اعْتَامَ أَمْرَ الْإِلَهِ - فَأَحْرَقَ فِيهِمْ بِأَنْبِيَاءِهَا -

And in the register (of poems) attributed to Amir Al-Momineen<sup>-asws</sup>: ‘Husayn<sup>-asws</sup>, when you<sup>-asws</sup> 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<sup>-asws</sup> of Abu Talib<sup>-asws</sup> 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.

عَذِيرُكَ مِنْ ثِقَةٍ بِالَّذِي - يُبِيلُكَ دُنْيَاكَ مِنْ طَائِفِهَا -  
فَلَا تَمْرَحَنَّ لِأَوْرَاقِهَا - وَ لَا تَصْخَرَنَّ لِأَوْصَائِهَا -  
قِسِ الْغَدَّ بِالْأَمْسِ كَيْ تَسْتَرِيحَ - فَلَا تَبْتَغِي سَعْيَ رُغَائِهَا -

و بِالْكَزْبَاءِ وَ مِحْرَابِهَا -

كَأَنِّي بِنَفْسِي وَ أَغْفَابِهَا -

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<sup>asws</sup> am by myself<sup>asws</sup> and its aftermath, and at Karbala, and its niches.

خَضَابُ الْعُرْسِ بِأَنْوَاجِهَا -

فُتْخَضِبُ مِنَّا الْحَيَّ بِالْذِمَاءِ -

وَ أُوتِيتُ مِفْتَاحَ أَبْوَابِهَا -

أَرَاهَا وَ لَمْ يَكْ رَأْيَ الْعِيَانِ -

فَأَعْدِدْ لَهَا قَبْلَ مُنْتَابِهَا -

مَصَائِبُ تَأْتِيكَ مِنْ أَنْ تُرَدَّ -

الْقِيَامَةِ وَ النَّاسُ فِي دَأْبِهَا -

سَقَى اللَّهُ قَائِمَنَا صَاحِبَ -

So, the beards from us are dyed with the blood, a dying of the bride with her clothes. I<sup>asws</sup> saw it, and the (other) did not happen to see it, and I<sup>asws</sup> have been Given the keys to its door. Difficulties make you repent from returning, so prepare for these before they are due. Allah<sup>azwj</sup> would Quench our<sup>asws</sup> Qaim<sup>asws</sup>, Master<sup>asws</sup> of Al-Qiyamah, while the people would be in their endeavours.

بَلْ لَكَ فَاصِيزٌ لِأَنْتَعَابِهَا -

هُوَ الْمُدْرِكُ النَّارِ لِي يَا حُسَيْنَ -

يُقَصِّرُ فِي قَتْلِ أَخْرَابِهَا -

لِكُلِّ دَمٍ أَلْفٌ أَلْفٍ وَ مَا -

قَوْلُ بَعْدٍ وَ إِعْتَابِهَا -

هَذَاكَ لَا يَنْفَعُ الظَّالِمِينَ -

فَدِينَاكَ [فَدُنْيَاكَ] أَصْحَحْتُ لِنَخْرَابِهَا -

حُسَيْنَ فَلَا تَصْجُرْ لِلْفِرَاقِ -

He<sup>azwj</sup> is the Realiser of the revenge for me<sup>asws</sup>, O Husayn<sup>asws</sup>, but for you<sup>asws</sup>, 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<sup>asws</sup>, do not worry for the separation, for your<sup>asws</sup> world is going to its ruination.

بِأَنَّ لَا بَقَاءَ لِأَرْبَابِهَا -

سَلِ الدُّورَ تُخْبِرُ وَ أَفْصَحْ بِهَا -

بِآيَاتِ وَحْيٍ وَ إِجَابِهَا -

أَنَا الدِّينُ لَا شَكَّ لِلْمُؤْمِنِينَ -

فَصَلَّتْ عَلَيْنَا بِإِعْرَابِهَا -

لَنَا سِمَةُ الْفَخْرِ فِي حُكْمِهَا -

وَ سَلَّمَ عَلَيْهِ لِطَلَابِهَا -

فَصَلِّ عَلَى جَدِّكَ الْمُصْطَفَى -

Ask the houses, these will inform, and these will clarify that there is no remaining for its owners. I<sup>asws</sup> am the religion. There is no doubt for the Momineen with the Verses of Revelation and their responses. For us<sup>asws</sup> is the attribute of pride in its wisdom. It is detailed upon us<sup>asws</sup> with its expressions. So, may the Salawaat be upon your<sup>asws</sup> grandfather<sup>saww</sup> the Chosen one, and greetings be upon him<sup>saww</sup> for its seekers".<sup>368</sup>

باب 32 أن مصيبتة صلوات الله عليه كان أعظم المصائب و ذل الناس بقتله و رد قول من قال إنه ع لم يقتل و لكن شبهتهم

## CHAPTER 32 – HIS<sup>-asws</sup> CALAMITY, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup> WAS THE MIGHTIEST OF CALAMITIES, AND THE PEOPLE WERE DISGRACED WITH HIS<sup>-asws</sup> KILLING, AND REFUTATION OF THE WORD OF THE ONE WHO SAID THAT HE<sup>-asws</sup> WAS NOT KILLED, BUT HE<sup>-asws</sup> WAS RESEMBLED FOR THEM

1- ع، علل الشرائع مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَشَّارٍ الْقَزْوِينِيُّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ عَنِ الْأَسَدِيِّ عَنْ سَهْلِ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَةٍ وَ عَمٍّ وَ جَزَعٍ وَ بُكَاءٍ دُونَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ ص وَ الْيَوْمِ الَّذِي مَاتَتْ فِيهِ فَاطِمَةُ ع وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحَسَنُ ع بِالسَّيِّمِ

(The book) 'Illal Al Sharaie' – Muhammad Bin Ali Bin Bashar Al Quzweyni, from Al Muzaffar Bin Ahmad, from Al Asadi, from Sahl, from Suleyman Bin Abdullah, from Abdullah Bin Al Fazl who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How did the day of Ashura become a day of calamity, and sorrow, and alarm, and crying, besides the day in which Rasool-Allah<sup>-saww</sup> passed away, and the day in which (Syeda) Fatima<sup>-asws</sup> passed away, and the day in which Amir Al-Momineen<sup>-asws</sup> was killed, and the day in which Al-Hassan<sup>-asws</sup> was killed with the poison?'

فَقَالَ إِنَّ يَوْمَ قَتْلِ الْحُسَيْنِ ع أَغْظَمُ مُصِيبَةٍ مِنْ جَمِيعِ سَائِرِ الْأَيَّامِ وَ ذَلِكَ أَنَّ أَصْحَابَ الْكِسَاءِ الَّذِينَ كَانُوا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ كَانُوا خُمُسَةً فَلَمَّا مَضَى عَنْهُمْ النَّبِيُّ بَقِيَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ ع فَكَانَ فِيهِمْ لِلنَّاسِ عِزٌّ وَ سَلَوَةٌ

He<sup>-asws</sup> said: 'The day of killing of Al-Husayn<sup>-asws</sup> 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<sup>-azwj</sup>, were five. When the Prophet<sup>-saww</sup> passed away from them, there remained Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. So, there was consolation and comfort in them<sup>-asws</sup> for the people.

فَلَمَّا مَضَتْ فَاطِمَةُ ع كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ ع لِلنَّاسِ عِزٌّ وَ سَلَوَةٌ فَلَمَّا مَضَى مِنْهُمْ أَمِيرُ الْمُؤْمِنِينَ كَانَ لِلنَّاسِ فِي الْحَسَنِ وَ الْحُسَيْنِ ع عِزٌّ وَ سَلَوَةٌ فَلَمَّا مَضَى الْحَسَنُ ع كَانَ لِلنَّاسِ فِي الْحُسَيْنِ عِزٌّ وَ سَلَوَةٌ

When (Syeda) Fatima<sup>-asws</sup> passed away, there was consolation and comfort for the people in Amir Al-Momineen<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. When Amir Al-Momineen<sup>-asws</sup> passed away, there was consolation and comfort for the people in Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. When Al-Hassan<sup>-asws</sup> passed away, there was consolation and comfort for the people in Al-Husayn<sup>-asws</sup>.

فَلَمَّا قُتِلَ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ لَمْ يَكُنْ بَقِيَ مِنْ أَصْحَابِ الْكِسَاءِ أَحَدٌ لِلنَّاسِ فِيهِ بَعْدُهُ عِزٌّ وَ سَلَوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِ جَمِيعِهِمْ كَمَا كَانَ بَقَاؤُهُ كِبَاؤِ جَمِيعِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَغْظَمَ الْأَيَّامِ مُصِيبَةً

When Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, was killed, there did not happen to remain anyone for the people they could have consolation and comfort in. His<sup>-asws</sup> going away was like going away of all of them<sup>-asws</sup>, like what his<sup>-asws</sup> remaining was like the remaining of all of them<sup>-asws</sup>. Therefore, due to that, his<sup>-asws</sup> day became the day of the mightiest calamity’.

قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَلَمْ يَكُنْ لِلنَّاسِ فِي عَلِيِّ بْنِ الْحُسَيْنِ عَ غَزَاءٍ وَ سَلَوَةٌ مِثْلُ مَا كَانَ هُمْ فِي آبَائِهِ ع

Abdullah Bin Al-Fazl Al-Hashimy (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So why didn’t there happen to be consoling and comfort for the people in Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> like what was for them in his<sup>-asws</sup> forefathers<sup>-asws</sup>?’

فَقَالَ بَلَى إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ سَيِّدَ الْعَابِدِينَ وَ إِمَامًا وَ حُجَّةً عَلَى الْخَلْقِ بَعْدَ آبَائِهِ الْمَاضِينَ وَ لَكِنَّهُ لَمْ يَلْقَ رَسُولَ اللَّهِ ص وَ لَمْ يَسْمَعْ مِنْهُ وَ كَانَ عِلْمُهُ وَرِثَةً عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص

He<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> is chief of the worshippers, and an Imam<sup>-asws</sup>, and a Divine Authority upon the creatures after his<sup>-asws</sup> past forefathers<sup>-asws</sup>, but he<sup>-asws</sup> had not met Rasool-Allah<sup>-saww</sup> and did not hear from him<sup>-saww</sup>, and his<sup>-asws</sup> knowledge was inherited from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>, from the Prophet<sup>-asws</sup>.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع قَدْ شَاهَدَهُمُ النَّاسُ مَعَ رَسُولِ اللَّهِ ص فِي أَحْوَالٍ تَتَوَالَى

And Amir Al-Momineen<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were such that the people had witnessed them<sup>-asws</sup> being with Rasool-Allah<sup>-saww</sup> in successive situations.

فَكَانُوا مَعِي نَظَرُوا إِلَى أَحَدٍ مِنْهُمْ تَذَكَّرُوا حَالَهُ مِنْ رَسُولِ اللَّهِ ص وَ قَوْلَ رَسُولِ اللَّهِ ص لَهُ وَ فِيهِ فَلَمَّا مَضَوْا فَقَدَ النَّاسُ مُشَاهَدَةَ الْأَكْرَمِينَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَكُنْ فِي أَحَدٍ مِنْهُمْ فَقْدٌ جَمِيعُهُمْ إِلَّا فِي فَقْدِ الْحُسَيْنِ ع لِأَنَّهُ مَضَى فِي آخِرِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَعْظَمَ الْأَيَّامِ مُصِيبَةً

So, whenever they looked at one<sup>-asws</sup> of them<sup>-asws</sup>, they remembered his<sup>-asws</sup> situation from Rasool-Allah<sup>-saww</sup>, and the words of Rasool-Allah<sup>-saww</sup> for him<sup>-asws</sup> and regarding him<sup>-asws</sup>. When they<sup>-asws</sup> passed away, the people lost witnessing the honourable ones to Allah<sup>-azwj</sup> Mighty and Majestic, and there did not happen to be in the loss of any one of them<sup>-asws</sup> the loss of all of them, except in the loss of Al-Husayn<sup>-asws</sup>, because he<sup>-asws</sup> passed away as their<sup>-asws</sup> last. Therefore, due to that, his<sup>-asws</sup> day is of the mightiest calamity of the days’.

قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ سَمَّيْتَ الْعَاقَةَ يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ

Abdullah Bin Al-Fazl Al-Hashimy (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How come the general Muslims are naming the Day of Ashura as the day of Blessings?’

فَبَكَى ع ثُمَّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ ع تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ الْأَخْبَارَ وَ أَخَذُوا عَلَيْهَا الْجَوَائِزَ مِنَ الْأَمْوَالِ فَكَانَ بِمَا وَضَعُوا لَهُ أَمْرٌ هَذَا الْيَوْمَ وَ أَنَّهُ يَوْمٌ بَرَكَةٍ لِيَعْدِلَ النَّاسُ فِيهِ مِنَ الْجَزَعِ وَ الْبُكَاءِ وَ الْمُصِيبَةِ وَ الْحُزْنِ إِلَى الْفَرْحِ وَ السُّرُورِ وَ التَّبَرُّكِ وَ الْإِسْتِغْدَادِ فِيهِ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُمْ

He<sup>-asws</sup> wept, then said: 'When Al-Husayn<sup>-asws</sup> was killed, the people drew closer with Syria to Yazeed<sup>-la</sup>, and they placed the Ahadeeth for him<sup>-la</sup>, and they took the rewards upon it from the wealth. It was from what they had placed for him<sup>-la</sup>, 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<sup>-azwj</sup> will Judge between us<sup>-asws</sup> and them'.

قَالَ ثُمَّ قَالَ يَا ابْنَ عَمٍّ وَإِنَّ ذَلِكَ لَأَقْلُ ضَرَرًا عَلَى الْإِسْلَامِ وَأَهْلِهِ بِمَا وَضَعَهُ قَوْمٌ انْتَحَلُوا مَوَدَّتَنَا وَزَعَمُوا أَنَّهُمْ يَدِينُونَ بِمَوَالِينَا وَيَقُولُونَ بِإِمَامَتِنَا زَعَمُوا أَنَّ الْحُسَيْنَ عَ لَمْ يُقْتَلْ وَأَنَّهُ شِبْهٌ لِلنَّاسِ أَمْرُهُ كَعِيسَى ابْنِ مَرْيَمَ فَلَا لَأَيْمَةَ إِذَا عَلَى بَنِي أُمَيَّةَ وَلَا عَثَبَ عَلَى زَعَمِهِمْ

He (the narrator) said, 'Then he<sup>-asws</sup> 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<sup>-asws</sup> cordiality, and they are claiming that they are making it a religion with our<sup>-asws</sup> Wilayah, and they are saying with our<sup>-asws</sup> Imamate. They are claiming that Al-Husayn<sup>-asws</sup> was not killed, and he<sup>-asws</sup> was resembled for the people. His<sup>-asws</sup> matter is like Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>. Thus, there is neither any blame upon the clan of Umayya nor any fault, based upon their claim.

يَا ابْنَ عَمٍّ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ لَمْ يُقْتَلْ فَقَدْ كَذَّبَ رَسُولَ اللَّهِ وَ عَلِيًّا وَ كَذَّبَ مَنْ بَعْدَهُ مِنَ الْأَيْمَةِ عَ فِي إِخْبَارِهِمْ بِقَتْلِهِ وَ مَنْ كَذَّبَهُمْ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ وَ دَمُهُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ مِنْهُ

O son of uncle! If Al-Husayn<sup>-asws</sup> has not been killed, then Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> have lied, and so have the ones<sup>-asws</sup> who were Imams<sup>-asws</sup> from after him<sup>-asws</sup> in their Ahadeeth of his<sup>-asws</sup> being killed, and the one who belies them<sup>-asws</sup>, so he is a Kafir with Allah<sup>-azwj</sup> the Magnificent, and his blood is legalised for everyone who hears that from him'.

قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا تَقُولُ فِي قَوْمٍ مِنْ شِيعَتِكَ يَقُولُونَ بِهِ

Abdullah Bin Al-Fazl (the narrator) said, 'I said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So, what are you<sup>-asws</sup> saying regarding a people from your<sup>-asws</sup> Shias saying with it?'

فَقَالَ عَ مَا هَؤُلَاءِ مِنْ شِيعَتِي وَأَنَا بَرِيءٌ مِنْهُمْ

He<sup>-asws</sup> said: 'They are not from my<sup>-asws</sup> Shias, and I<sup>-asws</sup> am disavowed from them!'

قَالَ قُلْتُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ - وَ لَقَدْ عَلِمْتُمْ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُفُّوا قِرْدَةً خَاسِئِينَ

He (the narrator) said, 'I said, 'Words of Allah<sup>-azwj</sup> 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].

قَالَ إِنَّ أَوَّلِيكَ مُسِيحُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَ لَمْ يَتَنَاسَلُوا وَ إِنَّ الْقِرْدَةَ الْيَوْمَ مِثْلُ أَوَّلِيكَ وَ كَذَلِكَ الْخَنَزِيرُ وَ سَائِرُ الْمُسَوَّخِ مَا وَجَدَ مِنْهَا الْيَوْمَ مِنْ شَيْءٍ فَهُوَ مِثْلُهُ لَا يَحِلُّ أَنْ يُؤْكَلَ لَحْمُهُ



He<sup>-asws</sup> 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'.

ثُمَّ قَالَ ع لَعَنَ اللَّهُ الْعُلَاةَ وَ الْمَقْوُصَةَ فَإِنَّهُمْ صَعَرُوا عَصَبَانَ اللَّهِ وَ كَفَرُوا بِهِ وَ أَشْرَكُوا وَ ضَلُّوا وَ أَضَلُّوا فِرَاراً مِنْ إِقَامَةِ الْفَرَائِضِ وَ أَدَاءِ الْحَقُوقِ.

Then he<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Curse the exaggerators and the 'Mufawwiza' (believers in delegation of creation). They are belittling the disobedience to Allah<sup>-azwj</sup> and are disbelieving in Him<sup>-azwj</sup>, and they are associating, and they are straying and straying others. They are fleeing from establishing the Obligations and giving the rights'.<sup>369</sup>

2- ل، الخصال الحسن بن محمد بن يحيى العلوي عن جدّه عن داود عن عيسى بن عبد الرحمن بن صالح عن أبي مالك الجهمي عن عمر بن بشر الهمداني قال: قلت لأبي إسحاق متى ذلّ الناس قال حين قُتل الحسين بن عليّ ع وَ ادّعى زياد وَ قُتل حُجر بن عديّ.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Dawood, from Isa Bin Abdul Rahman Bin Salih, from Abu Malik Al Juheyne, from Umar Bin Bishr Al Hamdany who said,

'I said to Abu Is'haq, 'When were the people disgraced?' He said, 'When Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was killed, and Ziyad claimed, and Hujr Bin Aday was killed''.<sup>370</sup> (This is not a Hadeeth)

3- ج، الإحتجاج الكليني عن إسحاق بن يعقوب قال وَرَدَ التَّوْفِيعُ بِحُطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ ع عَلَيَّ عَلَيَّ يَدِ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ بِحُطِّهِ ع أَمَّا قَوْلُ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ لَمْ يُقْتَلْ فَكُفْرٌ وَ تَكْذِيبٌ وَ ضَلَالٌ.

(The book) 'Al Ihtijaj' – Al Kulayni, from Is'haq Bin Yaquub who said,

'The signed letter returned being in the handwriting of Master<sup>-asws</sup> of the Time (12<sup>th</sup> Imam<sup>-asws</sup>), upon the hand of Muhammad Bin Usman Al-Amry in his<sup>-asws</sup> handwriting: 'As for the words of the one who claims that Al-Husayn<sup>-asws</sup> was not killed, so it is Kufr, and lie, and a straying!'<sup>371</sup>

4- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن عليّ الأنصاري عن الهروي قال: قلت للرّضا ع إنّ في سواد الكوفة قوماً يزعمون أنّ النبيّ لم يقع عليه سهو في صلاته

(The book) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>' – Tameem al Qurayshi, from his father, from Ahmad Bin Ali Al Ansari, from Al Harwy who said,

'I said to Al-Reza<sup>-asws</sup>, 'In the outskirts of Al-Kufa there are people who are claiming that the Prophet<sup>-saww</sup> was such, that the forgetfulness did not occur upon him<sup>-saww</sup> during his<sup>-saww</sup> Salat'.

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ إِنَّ الَّذِي لَا يَسْهُو هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

<sup>369</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 32 H 1

<sup>370</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 32 H 2

<sup>371</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 32 H 3

He said, 'They are lying, may Allah<sup>-azwj</sup> Curse them! The One<sup>-azwj</sup> Who does not forget, He<sup>-azwj</sup> is Allah<sup>-azwj</sup> Who, there is no god except He<sup>-azwj</sup>'.

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ فِيهِمْ قَوْمٌ يَزْعُمُونَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَمْ يُقْتَلْ وَ أَنَّهُ أُلْقِيَ شَبْهُهُ عَلَى خَنْظَلَةَ بْنِ أَسْعَدَ الشَّامِيِّ وَ أَنَّهُ رُفِعَ إِلَى السَّمَاءِ كَمَا رُفِعَ عِيسَى ابْنُ مَرْيَمَ ع وَ يَحْتَجُّونَ بِحَدِيثِهِ الْآيَةِ- وَ لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

He (the narrator) said, 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And among them there are people who are claiming that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was not killed, and that his<sup>-asws</sup> resemblance was cast upon Hanzala Bin As'ad the Syrian, and he<sup>-asws</sup> has been raised to the sky just like Isa<sup>-asws</sup> Bin Maryam<sup>-as</sup> had been raised, and they are arguing with this Verse: **and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]**'.

فَقَالَ كَذَبُوا عَلَيْهِمْ غَضَبُ اللَّهِ وَ لَعْنَتُهُ وَ كَفَرُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ فِي إِخْبَارِهِ بِأَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع سَيُقْتَلُ وَ اللَّهُ لَقَدْ قُتِلَ الْحُسَيْنُ وَ قُتِلَ مَنْ كَانَ خَيْرًا مِنَ الْحُسَيْنِ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنِ بْنُ عَلِيٍّ

He<sup>-asws</sup> said: 'They are lying! Upon them be the Wrath of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Curse, and they are committing Kufr with their belying the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> in his<sup>-saww</sup> Ahadeeth that Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> will be killed. By Allah<sup>-azwj</sup>! Al-Husayn<sup>-asws</sup> has been killed, and so were killed, ones<sup>-asws</sup> who was better than Al-Husayn<sup>-asws</sup>, Amir Al-Momineen<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>.

وَ مَا مِنَّا إِلَّا لَمَقْتُولُ وَ أَنَا وَ اللَّهُ لَمَقْتُولُ بِالسَّيِّئِ بِأَعْيَالٍ مَنْ يَغْتَالِي أَعْرِفُ ذَلِكَ بِعَهْدٍ مَعَهُودٍ إِلَيَّ مِنْ رَسُولِ اللَّهِ أَخْبَرَهُ بِهِ جِبْرِئِيلُ عَنْ رَبِّ الْعَالَمِينَ

And there is none from us<sup>-asws</sup> except he<sup>-asws</sup> would be killed, and by Allah<sup>-azwj</sup>, I<sup>-asws</sup> will be killed with the poison in an assassination by the one who will assassinate me<sup>-asws</sup>. I<sup>-asws</sup> know that due to a pact having been covenanted to me<sup>-asws</sup> from Rasool-Allah<sup>-saww</sup>. Jibraeel<sup>-as</sup> informed him<sup>-saww</sup> with it from Lord<sup>-azwj</sup> of the worlds.

وَ أَنَا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- وَ لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا فَإِنَّهُ يَقُولُ وَ لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِ عَلَى مُؤْمِنٍ حُجَّةً وَ لَقَدْ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ مِنْ كُفَّارٍ قَتَلُوا النَّبِيَّ بَعْدَ الْحَقِّ وَ مَعَ قَتْلِهِمْ إِنَّا هُمْ لَمْ يَجْعَلِ اللَّهُ لَهُمْ عَلَى أَنْبِيَائِهِ سَبِيلًا مِنْ طَرِيقِ الْحُجَّةِ.

And as for Words of Allah<sup>-azwj</sup> 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<sup>-azwj</sup> will never Make an argument to be for the Kafir upon a Momin, and Allah<sup>-azwj</sup> 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<sup>-as</sup>, Allah<sup>-azwj</sup> did not Make a way to be for them upon His<sup>-azwj</sup> Prophets<sup>-as</sup>, from the way of the argument".<sup>372</sup>

<sup>372</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 32 H 4

باب 33 العلة التي من أجلها لم يكف الله قتلة الأئمة ع و من ظلمهم عن قتلهم و ظلمهم و علة ابتلائهم صلوات الله عليهم أجمعين

## CHAPTER 33 – THE REASON DUE TO WHICH ALLAH-azwj DID NOT RESTRAIN THE KILLERS OF THE IMAMS-asws AND THE ONES WHO OPPRESSED THEM-asws, FROM KILLING THEM-asws AND OPPRESSING THEM-asws, AND REASON OF THEIR-asws TRIALS, MAY THE SALAWAAT OF ALLAH-azwj BE UPON THEM-asws ALL

1- ك، إكمال الدين ج، الإحتجاج ع، علل الشرائع مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّلَاقَانِيُّ قَالَ: كُنْتُ عِنْدَ الشَّيْخِ أَبِي الْقَاسِمِ الْحُسَيْنِيِّ بْنِ رُوحٍ قَدَسَ اللَّهُ رُوحَهُ مَعَ جَمَاعَةٍ فِيهِمْ عَلِيُّ بْنُ عِيْسَى الْقَصْرِيُّ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ فَقَالَ لَهُ سَلْ عَمَّا بَدَا لَكَ

(The books) 'Ikmal Al Deen', (and) 'Al Ihtijaj', (and) 'Illal Al Sharaie' – Muhammad Bin Ibrahim Bin Is'haq Al Talaqany who said,

'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'.

فَقَالَ الرَّجُلُ أَخْبِرْنِي عَنِ الْحُسَيْنِيِّ بْنِ عَلِيٍّ عَ هُوَ وَلِيُّ اللَّهِ قَالَ نَعَمْ قَالَ أَخْبِرْنِي عَنْ قَاتِلِهِ هُوَ عَدُوُّ اللَّهِ قَالَ نَعَمْ قَالَ الرَّجُلُ فَهَلْ يَجُوزُ أَنْ يُسَلِّطَ اللَّهُ عَدُوَّهُ عَلَى وَلِيِّهِ

The man said, 'Inform me about Al-Husayn-asws Ali-asws. Is he-asws a friend of Allah-azwj?' He said, 'Yes'. He said, 'Inform me about his killer, is he-la an enemy of Allah-azwj?' He said, 'Yes'. The man said, 'Is it allowed that Allah-azwj would Cause His-azwj enemy to overcome upon His-azwj friend?'

فَقَالَ لَهُ أَبُو الْقَاسِمِ قَدَسَ اللَّهُ رُوحَهُ أَفْهَمْ عَنِّي مَا أَقُولُ لَكَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ - لَا يُخَاطَبُ النَّاسَ بِشَهَادَةِ الْعَيْنِ وَ لَا يُشَافَهُهُمْ بِالْكَلَامِ وَ لَكِنَّهُ عَزَّ وَ جَلَّ بَعَثَ إِلَيْهِمْ رَسُولًا مِنْ أَجْنَاسِهِمْ وَ أَصْنَافِهِمْ بَشَرًا مِثْلَهُمْ فَلَوْ بَعَثَ إِلَيْهِمْ رَسُولًا مِنْ غَيْرِ صِنْفِهِمْ وَ صُورِهِمْ لَنَفَرُوا عَنْهُمْ وَ لَمْ يَقْبَلُوا مِنْهُمْ

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-azwj 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-azwj 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 جَاءَهُمْ وَ كَانُوا مِنْ جَنْسِهِمْ يَأْكُلُونَ الطَّعَامَ وَ يَمْشُونَ فِي الْأَسْوَاقِ قَالُوا هُمْ أَنْتُمْ مِثْلَنَا فَلَا نَقْبَلُ مِنْكُمْ حَتَّى تَأْتُونَا بِشَيْءٍ نَعْجُرُ أَنْ نَأْتِيَ بِمِثْلِهِ فَنَعْلَمَ أَنَّكُمْ تَخْصُصُونَنَا دُونََنَا بِمَا لَا نَقْدِرُ عَلَيْهِ

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<sup>-as</sup> come to us with something we are frustrated from coming with the like of it, so that we can know that you<sup>-as</sup> are specialised besides us with what we are not able upon’.

فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُمُ الْمُعْجَزَاتِ الَّتِي يَعْجِزُ الْخَلْقُ عَنْهَا - فَمِنْهُمْ مَنْ جَاءَ بِالطُّوفَانِ بَعْدَ الْإِنذَارِ وَ الْإِعْدَارِ فَغَرِقَ جَمِيعٌ مِنْ طَغَى وَ تَمَرَدَ

Allah<sup>-azwj</sup> Mighty and Majestic Made the miracles to be for them<sup>-as</sup> which the people were frustrated from. From them<sup>-as</sup> was one<sup>-as</sup> 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.

وَ مِنْهُمْ مَنْ أُلْقِيَ فِي النَّارِ فَكَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مِنْهُمْ مَنْ أَخْرَجَ مِنَ الْحَجَرِ الصَّلْدِ نَاقَةً وَ أَجْرَى فِي صَرْعِهَا لَبَنًا وَ مِنْهُمْ مَنْ فُلِقَ لَهُ الْبَحْرُ وَ فُجِّرَ لَهُ مِنَ الْحَجَرِ الْعُيُونُ وَ جُعِلَ لَهُ الْعَصَا الْيَاسَةَ تُعْبَانًا فَ تَلْقَفُ مَا يَأْفِكُونَ

And from them<sup>-as</sup> was one<sup>-as</sup> who was thrown into the fire, so it became upon him<sup>-as</sup> cool and safe. And from them<sup>-as</sup> was one<sup>-as</sup> who brought out a she-camel from the solid rock and milk flowed from its udders. And from them<sup>-as</sup> was one for whom the sea was split, and springs burst forth for him<sup>-as</sup> from the rock, and the dry strick was Made to be a serpent for him<sup>-as</sup>, and it swallowed what they (magicians) had been fabricating.

وَ مِنْهُمْ مَنْ أُبْرِأَ الْأَكْمَةَ وَ الْأَبْرَصَ\* وَ أَحْيَا الْمَوْتَى بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْبَأَهُمْ بِمَا يَأْكُلُونَ وَ مَا يَدَّخِرُونَ فِي بُيُوتِهِمْ وَ مِنْهُمْ مَنْ انْشَقَّ لَهُ الْقَمَرُ وَ كَلَّمَهُ الْبَهَائِمُ مِثْلَ الْبَعِيرِ وَ الذِّئْبِ وَ غَيْرِ ذَلِكَ

And from them<sup>-as</sup> was one who cured the blind and the leper, and revived the dead by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, and he<sup>-as</sup> informed them with what they had eatend and what they had hoarded in their houses. And from them<sup>-as</sup> was one<sup>-saww</sup> the moon was split for him<sup>-saww</sup>, and the animals spoke to him<sup>-saww</sup>, like the camel and the wolf and other than that.

فَلَمَّا أَتَوْا بِمِثْلِ هَذِهِ الْمُعْجَزَاتِ وَ عَجَزَ الْخَلْقُ مِنْ أُمِّيهِمْ عَنْ أَنْ يَأْتُوا بِمِثْلِهِ كَانَ مِنْ تَقْدِيرِ اللَّهِ عَزَّ وَ جَلَّ وَ لُطْفِهِ بِعِبَادِهِ وَ حِكْمَتِهِ أَنْ جَعَلَ أَنْبِيَاءَهُ مَعَ هَذِهِ الْمُعْجَزَاتِ فِي خَالٍ غَالِبِينَ وَ فِي أُخْرَى مَغْلُوبِينَ وَ فِي خَالٍ قَاهِرِينَ وَ فِي خَالٍ مَقْهُورِينَ

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<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Subtleness with His<sup>-azwj</sup> servants and His<sup>-azwj</sup> Wisdom that He<sup>-azwj</sup> Makes His<sup>-azwj</sup> Prophets<sup>-as</sup> 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.

وَ لَوْ جَعَلَهُمْ عَزَّ وَ جَلَّ فِي جَمِيعِ أَحْوَالِهِمْ غَالِبِينَ وَ قَاهِرِينَ وَ لَمْ يَتَّبِعْهُمْ وَ لَمْ يَمْتَحِنْهُمْ لَأَتَّخَذَهُمُ النَّاسُ آلِهَةً مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمَّا عَرِفَ فَضْلُ صَبْرِهِمْ عَلَى الْبَلَاءِ وَ الْيَحْنِ وَ الْإِخْتِبَارِ

And had He<sup>-azwj</sup> Mighty and Majestic Made them<sup>-as</sup> overcoming and subduing in all of their<sup>-as</sup> situations and not Try them and not Test them, the people would have taken them<sup>-as</sup> as gods from besides Allah<sup>-azwj</sup> Mighty and Majestic, and the merits of their<sup>-as</sup> patience upon the afflictions, and the Trials, and the Tests would not have been known.

وَلَكِنَّهُ عَزَّ وَجَلَّ جَعَلَ أَحْوَالَهُمْ فِي ذَلِكَ كَأَحْوَالِ غَيْرِهِمْ لِيَكُونُوا فِي حَالِ الْمَخْنَةِ وَ الْبُلْوَى صَابِرِينَ وَ فِي حَالِ الْعَافِيَةِ وَ الظُّهُورِ عَلَى الْأَعْدَاءِ شَاكِرِينَ وَ يَكُونُوا فِي جَمِيعِ أَحْوَالِهِمْ مُتَوَاضِعِينَ غَيْرَ شَاخِضِينَ وَ لَا مُتَجَبِّرِينَ وَ لِيَعْلَمَ الْعِبَادُ أَنَّ لَهُمْ عِزًّا هُوَ خَالِفُهُمْ وَ مُدِيرُهُمْ

But, the Mighty and Majestic Made their<sup>as</sup> situations during that like the situations of others for them<sup>as</sup> 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<sup>as</sup> situations be humbled, neither haughty nor arrogant, and for the servants to know that there is a God<sup>azwj</sup> for them<sup>as</sup> Who is their<sup>as</sup> Creator and their<sup>as</sup> Manager.

فَيَعْبُدُوهُ وَ يُطِيعُوا رُسُلَهُ وَ تَكُونَ حُجَّةُ اللَّهِ تَعَالَى ثَابِتَةً عَلَى مَنْ تَجَاوَزَ الْحَدَّ فِيهِمْ وَ ادَّعَى لَهُمُ الرُّبُوبِيَّةَ أَوْ عَانَدَ وَ خَالَفَ وَ عَصَى وَ جَحَدَ بِمَا أَنْتَ بِهِ الْأَنْبِيَاءُ وَ الرُّسُلُ وَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّى عَنْ بَيِّنَةٍ

So, they would worship Him<sup>azwj</sup> and obey His<sup>azwj</sup> Rasools<sup>as</sup>, and the Divine Authority of Allah<sup>azwj</sup> the Exalted would be proven upon the ones exceeding the limit regarding them<sup>as</sup> and claim the Lordship to be for them<sup>as</sup>, or be obstinate, and oppose, and disobey, and reject what the Prophets<sup>as</sup> and the Rasools<sup>as</sup> 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]**.

قَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ فَقَعْدْتُ إِلَى الشَّيْخِ أَبِي الْقَاسِمِ بْنِ الْحُسَيْنِ بْنِ رُوحٍ قَدَّسَ اللَّهُ رُوحَهُ مِنَ الْغَدِ وَ أَنَا أَقُولُ فِي نَفْسِي أَ تَرَاهُ ذَكَرَ مَا ذَكَرَ لَنَا يَوْمَ أَمْسٍ مِنْ عِنْدِ نَفْسِهِ

Muhammad Bin Ibrahim Bin Is'haq said, 'I returned to the sheykh Abu Al Qasim Bin Al-Husayn Bin Rawh, may Allah<sup>azwj</sup> 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?'

فَاتَّبَعْتُ فَقَالَ لِي يَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ لَأَنْ أَجِزَ مِنَ السَّمَاءِ فَتَحْتَطِفَنِي الطَّيْرُ أَوْ تَهْوِي بِي الرِّيحُ فِي مَكَانٍ سَحِيقٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ فِي دِينِ اللَّهِ تَعَالَى ذِكْرَهُ بِرَأْيِي وَ مِنْ عِنْدِ نَفْسِي بَلْ ذَلِكَ عَنِ الْأَصْلِ وَ مَسْمُوعٌ عَنِ الْحُجَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

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<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, with my (personal) opinion or from myself. But that is from the origin and has been heard from Al-Hujjat<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>). May the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>'.<sup>373</sup>

2- ب، قرب الإسناد لمحمد بن الوليد عن ابن بكير قال: سألت أبا عبد الله ع عن قول الله عز وجل - وما أصابكم من مصيبة فبما كسبت أيديكم قال فقال هو و يغفوا عن كثير قال قلت له ما أصاب علياً و أشباهه من أهل بيته من ذلك

(The book) 'Qurb Al Isnad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah<sup>asws</sup> about Words of Allah<sup>azwj</sup> Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30]**. He<sup>asws</sup> said: **'and He Pardons a lot [42:30]**'. I said to him<sup>asws</sup>, 'What afflicted Ali<sup>asws</sup> and the like of him<sup>asws</sup> from the People<sup>asws</sup> of his<sup>asws</sup> Household, is from that?'

<sup>373</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 33 H 1

قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ.

He (the narrator) said, 'Rasool-Allah<sup>-saww</sup> used to repent to Allah<sup>-azwj</sup> Mighty and Majestic, seventy time every day, from without having sinned'<sup>374</sup>.

3- ل، الخصال القُطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ أَيُّوبَ ع ابْتُلِيَ سَبْعَ سِنِينَ مِنْ غَيْرِ ذَنْبٍ وَ إِنَّ الْأَنْبِيَاءَ لَا يُذْنِبُونَ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ - لَا يُذْنِبُونَ وَ لَا يَرِيعُونَ وَ لَا يَزْكِبُونَ ذَنْباً صَغِيراً وَ لَا كَبِيراً

(The book) 'Al Khisaal' – From Al Sukry, from Al Jowhary, from Ibn Umarah, from his father,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ayoub<sup>-as</sup> was Tried for seven years from without having sinned, and that the Prophets<sup>-as</sup> do not commit sins because they are infallible, Purified. Neither do they<sup>-as</sup> sin, nor deviate, nor do they commit any sin, neither minor nor major'.

وَ قَالَ ع إِنَّ أَيُّوبَ ع مِنْ جَمِيعِ مَا ابْتُلِيَ بِهِ لَمْ تُنْتِنْ لَهُ رَائِحَةٌ وَ لَا قُبْحَتْ لَهُ صُورَةٌ وَ لَا خَرَجَتْ مِنْهُ مِدَّةٌ مِنْ دَمٍ وَ لَا قَيْحٌ وَ لَا اسْتَفْذَرَهُ أَحَدٌ رَأَاهُ وَ لَا اسْتَوْحَشَ مِنْهُ أَحَدٌ شَاهَدَهُ وَ لَا تَدَوَّدَ شَيْءٌ مِنْ جَسَدِهِ

And he<sup>-asws</sup> said: 'Ayoub<sup>-as</sup>, from the entirety of what he<sup>-saww</sup> had been afflicted with, neither did the smell stink for him<sup>-as</sup> nor was his<sup>-as</sup> face turned ugly, nor did there emerged from him<sup>-asws</sup> any pus from blood, nor vomit, nor anything despicable which anyone saw, nor did anyone feel aversion from him<sup>-as</sup> who witnessed him<sup>-as</sup>, nor was there any insect (emerging) from his<sup>-as</sup> body.

وَ هَكَذَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِجَمِيعِ مَنْ يَبْتَلِيهِ مِنْ أَنْبِيَائِهِ وَ أَوْلِيَائِهِ الْمُكْرَمِينَ عَلَيْهِ وَ إِنَّمَا اجْتَنَبَهُ النَّاسُ لِفَقْرِهِ وَ ضَعْفِهِ فِي ظَاهِرِ أَمْرِهِ بِجَهْلِهِمْ بِمَا لَهُ عِنْدَ رَبِّهِ تَعَالَى دِكْرُهُ مِنَ التَّائِيدِ وَ الْفَرَجِ

And that is how Allah<sup>-azwj</sup> Mighty and Majestic Dealt with entirety of the ones from His<sup>-azwj</sup> Prophets<sup>-as</sup> and His<sup>-azwj</sup> close friends whom He<sup>-azwj</sup> Tried upon. And rather, the people shunned him<sup>-as</sup> due to his<sup>-as</sup> poverty and his<sup>-as</sup> weakness in his<sup>-as</sup> apparent affairs due to their own ignorance with what was for him<sup>-as</sup> in the Presence of his<sup>-as</sup> Lord<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mention, from the Support and the relief.

وَ قَدْ قَالَ النَّبِيُّ ص أَعْظَمَ النَّاسِ بَلَاءُ الْأَنْبِيَاءِ ثُمَّ الْأُمَمَلُ فَأَلْأَمَلُ وَ إِنَّمَا ابْتَلَاهُ اللَّهُ عَزَّ وَ جَلَّ بِالْبَلَاءِ الْعَظِيمِ الَّذِي يَهُونُ مَعَهُ عَلَى جَمِيعِ النَّاسِ لِقَلَّ يَدْعُوهُ لَهُ الرُّبُوبِيَّةُ إِذَا شَاهَدُوا مَا أَرَادَ اللَّهُ أَنْ يُوصِلَهُ إِلَيْهِ مِنْ عَظَائِمِ نِعَمِهِ تَعَالَى

And the Prophet<sup>-saww</sup> had said: 'The people of mightiest afflictions are the Prophets<sup>-as</sup>, then the similar, so the similar. And rather Allah<sup>-azwj</sup> Mighty and Majestic Tried him<sup>-asws</sup> (Al-Husayn<sup>-asws</sup>) with the mighty calamity compared to which the calamities upon entirety of the people are trivialised, lest they claim the Lordship for him<sup>-asws</sup>, when they saw what Allah<sup>-saww</sup> had Wanted him<sup>-asws</sup> to arrive to the mightiest of the Bounties of the Exalted.

<sup>374</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 33 H 2

مَتَى شَاهَدُوهُ لِيَسْتَدِلُّوا بِذَلِكَ عَلَى أَنَّ الْقَوَابِ مِنَ اللَّهِ تَعَالَى ذِكْرُهُ عَلَى ضَرْبَيْنِ اسْتِحْقَاقٍ وَ اخْتِصَاصٍ وَ لِقَلَّا يَحْتَفِرُوا ضَعِيفاً لِضَعْفِهِ وَ لَا فَقِيراً لِفَقْرِهِ وَ لَا مَرِيضاً لِمَرَضِهِ وَ لِيَعْلَمُوا أَنَّهُ يُسْقِطُ مَنْ يَشَاءُ وَ يَشْفِي مَنْ يَشَاءُ كَيْفَ شَاءَ بِأَيِّ سَبَبٍ شَاءَ وَ يَجْعَلُ ذَلِكَ عِبْرَةً لِمَنْ شَاءَ وَ شَقَاوَةً لِمَنْ شَاءَ وَ سَعَادَةً لِمَنْ شَاءَ

When they witnessed him<sup>-asws</sup>, to be pointed with that to, that the Rewards from Allah<sup>-azwj</sup>, Exalted is His<sup>-azwj</sup> Mentioned is upon two types – deserving 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<sup>-azwj</sup> can Make sick the one He<sup>-azwj</sup> so Desires to, and Heal the one He<sup>-azwj</sup> so Desires to, however He<sup>-azwj</sup> so Desires to, due to whichever cause, and Make that to be a lesson for the one He<sup>-azwj</sup> so Desires to, and wretchedness for the one He<sup>-azwj</sup> so Desires to, and the fortunacy for the one He<sup>-azwj</sup> so Desires to.

وَ هُوَ عَزَّ وَ جَلَّ فِي جَمِيعِ ذَلِكَ عَدْلٌ فِي فَضَائِهِ وَ حَكِيمٌ فِي أَفْعَالِهِ لَا يَفْعَلُ بِعِبَادِهِ إِلَّا الْأَصْلَحَ لَهُمْ وَ لَا قُوَّةَ لَهُمْ إِلَّا بِهِ.

And He<sup>-azwj</sup> Mighty and Majestic, during the entirety of that, is Just is His<sup>-azwj</sup> Judgments and Wise in His<sup>-azwj</sup> Deeds. He<sup>-azwj</sup> does not Do with His<sup>-azwj</sup> servants except the betterment for them, and there is no strength for them except with Him<sup>-azwj</sup>.<sup>375</sup>

4- مع، معاني الأخبار أبي عن سعد بن أبي عيسى عن ابن محبوب عن ابن رباب قال: سألت أبا عبد الله ع عن قول الله عز وجل - وما أصابكم من مصيبة فبما كسبت أيديكمم و يعفوا عن كثير أ رأيت ما أصاب علياً و أهل بيته هو بما كسبت أيديهم و هم أهل بيت طهارة معصومون

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Ibn Raib who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**. What is your<sup>-asws</sup> view of what had afflicted Ali<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-asws</sup> Household. Was it due to what they<sup>-asws</sup> own hands had earned, and they<sup>-asws</sup> are People<sup>-asws</sup> of the Household, clean, infallible?'

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْصُ أَوْلِيَائَهُ بِالْمَصَائِبِ لِيَأْجُرَهُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ.

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> used to repent to Allah<sup>-azwj</sup> Mighty and Majestic and seek His<sup>-azwj</sup> Forgiveness, one hundred times during every day from without having sinned. Allah<sup>-azwj</sup> Mighty and Majestic Specialises His<sup>-azwj</sup> friends with the calamities so He<sup>-azwj</sup> can Reward them upon these from without they having sinned'.<sup>376</sup>

5- ير، بصائر الدرجات أحمد بن محمد بن محمد بن الحسين عن ابن محبوب عن ابن رباب عن ضريس قال: سمعت أبا جعفر ع يقول و أناس من أصحابه حوله و أعجب من قوم يتولوننا و يجعلوننا أئمة و يصفون بأن طاعتنا عليهم مفترضة كطاعة الله ثم يكسبون حجتهم و يخصمون أنفسهم بضغف قلوبهم فينقصون حقنا و يعيبون بذلك علينا من أعطاه الله برهان حق معرفتنا و التسليم لأمرنا

<sup>375</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 33 H 3

<sup>376</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 33 H 4



(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Zureys who said,

'I heard Abu Ja'far<sup>-asws</sup> saying, and some people from his<sup>-asws</sup> companions were around him<sup>-asws</sup>: 'I<sup>-asws</sup> am surprised from a people befriending us<sup>-asws</sup> and making us<sup>-asws</sup> as being (their) Imams<sup>-asws</sup>, and they are describing that their obedience to us<sup>-asws</sup> is Obligatory upon them like the obedience to Allah<sup>-azwj</sup>, then they are breaking their arguments and are disputing themselves with their weak hearts and they are being deficient of our<sup>-asws</sup> rights and faulting us<sup>-asws</sup> of that upon us<sup>-asws</sup>, ones whom Allah<sup>-azwj</sup> Gave proof of rights of our<sup>-asws</sup> recognition and the submitting to our<sup>-asws</sup> orders.

أَتَرُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى افْتَرَضَ طَاعَةَ أَوْلِيَائِهِ عَلَى عِبَادِهِ ثُمَّ يُخْفِي عَنْهُمْ أَخْبَارَ السَّمَاوَاتِ وَ الْأَرْضِ وَ يَقْطَعُ عَنْهُمْ مَوَادَّ الْعِلْمِ فِيمَا يَرُدُّ عَلَيْهِمْ بِمَا فِيهِ قَوَامُ دِينِهِمْ

Are you not seeing that Allah<sup>-azwj</sup> Blessed and Exalted would Obligate obedience to His<sup>-azwj</sup> Guardians<sup>-asws</sup>, then He<sup>-azwj</sup> would Hide from them<sup>-asws</sup> news of the skies and the earth, and Cut-off from them<sup>-asws</sup> the material of knowledge regarding whatever would be referred to them<sup>-asws</sup> from what is there in the standing of their<sup>-asws</sup> Religion?'

فَقَالَ لَهُ حُمْرَانُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ رَأَيْتَ مَا كَانَ مِنْ أَمْرِ قِيَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْحُسَيْنِ ع وَ خُرُوجِهِمْ وَ قِيَامِهِمْ بِدِينِ اللَّهِ وَ مَا أَصِيبُوا بِهِ مِنْ قَبْلِ [قَتْلِ] الطَّوَاعِيتِ إِيَّاهُمْ وَ الظُّفَرِ بِهِمْ حَتَّى قُتِلُوا وَ عُلبُوا

Humran said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! O Abu Ja'far<sup>-asws</sup>! What is your<sup>-asws</sup> view of what happened from the matter of the stand (taken by) Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and their<sup>-asws</sup> going out and their<sup>-asws</sup> standing by the Religion of Allah<sup>-azwj</sup>, and what they<sup>-asws</sup> were afflicted with due to it from before, the tyrants killing them<sup>-asws</sup>, and winning with them<sup>-asws</sup> until they<sup>-asws</sup> were killed and overcome?'

فَقَالَ أَبُو جَعْفَرٍ ع يَا حُمْرَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ قَدَّرَ ذَلِكَ عَلَيْهِمْ وَ قَضَاهُ وَ أَمْضَاهُ وَ خَتَمَهُ ثُمَّ أَجْرَاهُ فَتَقَدَّمُ [فَيَتَقَدَّمُ] عَلَى [عِلْمٍ مِنْ] رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ قَامَ عَلِيٌّ وَ الْحُسَيْنُ ص وَ يَعْلَمُ [يَعْلَمُ] صَمَتَ مَنْ صَمَتَ مِنَّا

Abu Ja'far<sup>-asws</sup> said: 'O Humran! Allah<sup>-azwj</sup> Blessed and Exalted had Pre-determined that upon them<sup>-asws</sup>, and Decreed it, and Accomplished it, and Decided it. Then He<sup>-azwj</sup> Flowed it, so He<sup>-azwj</sup> Advanced the knowledge of Rasool-Allah<sup>-saww</sup> to them<sup>-asws</sup> during that. Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> stood knowing the knowledge. He<sup>-asws</sup> was silent, the one<sup>-asws</sup> from us<sup>-asws</sup> who was silent.

وَ لَوْ أَنَّهُمْ يَا حُمْرَانُ حَيْثُ نَزَلَ بِهِمْ مَا نَزَلَ مِنْ أَمْرِ اللَّهِ وَ إِظْهَارِ الطَّوَاعِيتِ عَلَيْهِمْ سَأَلُوا اللَّهَ دَفْعَ ذَلِكَ عَنْهُمْ وَ أَخَوَا فِيهِ فِي إِزَالَةِ مُلْكِ الطَّوَاعِيتِ إِذَا لَأَجَابَهُمْ وَ دَفَعَ ذَلِكَ عَنْهُمْ

O Humran, and when it befell with them<sup>-asws</sup> what befell from the Commands of Allah<sup>-azwj</sup> and the prevailing of the tyrants upon them<sup>-asws</sup>, had they<sup>-asws</sup> asked Allah<sup>-azwj</sup> to Repel that from them<sup>-asws</sup>, and insisted regarding it in declining the kingdom of the tyrants, then He<sup>-azwj</sup> would have Answered them<sup>-asws</sup> and Pushed that away from them<sup>-asws</sup>.

ثُمَّ كَانَ انْقِصَاءُ مُدَّةِ الطَّوَاغِيتِ وَ ذَهَابُ مُلْكِهِمْ أَسْرَعَ مِنْ سِلْكٍ مَنْظُومٍ انْقَطَعَ فَتَبَدَّدَ وَ مَا كَانَ الَّذِي أَصَابَهُمْ مِنْ ذَلِكَ يَا حُمْرَانُ لِذَنْبٍ اقْتَرَفُوهُ وَ لَا لِعُقُوبَةٍ مَعْصِيَةٍ خَالَفُوا اللَّهَ فِيهَا وَ لَكِنْ لِمَنَازِلَ وَ كَرَامَةٍ مِنَ اللَّهِ أَرَادَ أَنْ يَبْلُغَهَا [يَبْلُغُوهَا] فَلَا تَذْهَبَنَّ فِيهِمُ الْمَذَاهِبُ بِكَ.

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<sup>-asws</sup> from that, O Humran, wasn't due to sins they<sup>-asws</sup> had indulged in, nor a Punishment for any act of disobedience they<sup>-asws</sup> had opposed Allah<sup>-azwj</sup> in it, but it was for a position and prestige from Allah<sup>-azwj</sup>, He<sup>-azwj</sup> Wanted it to reach. Therefore, do not let them take the doctrines away from you''<sup>377</sup>

<sup>377</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 33 H 5

## CHAPTER 34 – REWARDS OF CRYING UPON HIS<sup>-asws</sup> CALAMITIES AND CALAMITIES OF REST OF THE IMAMS<sup>-asws</sup>, AND IN IT IS ETTIQUETTES OF MOURNING ON THE DAY OF ASHURA

1- لي، الأمايلي للصدوق الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ قَالَ قَالَ الرِّضَا ع مَنْ تَذَكَّرَ مُصَابِنَا وَ بَكَى لِمَا ارْتُكِبَ مِنَّا كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ وَ مَنْ ذَكَرَ بِمُصَابِنَا فَبَكَى وَ أَبَكَى لَمْ تَبْكِ عَيْنُهُ يَوْمَ تَبْكِي الْعُيُونُ وَ مَنْ جَلَسَ مَجْلِسًا يُحْيِي فِيهِ أَمْرُنَا لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) ‘Al Amaali’ of Al Sadouq – Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father who said,

‘Al-Reza<sup>-asws</sup> said: ‘One who recalls our<sup>-asws</sup> calamities and cries at what was perpetrated upon us<sup>-asws</sup> would be with us<sup>-asws</sup> in our<sup>-asws</sup> rank on the Day of Qiyamah; and one who reminds of our<sup>-asws</sup> calamities and cries and (makes others) to cry, his eyes would not be crying on the Day the eyes will be crying; and one who sits in a gathering in which our<sup>-asws</sup> matter is revived, his heart will not die on the Day the hearts would be dying’.<sup>378</sup>

2- ن، عيون أخبار الرضا عليه السلام القطان و النقااش و الطالقاني جميعاً عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ ابْنِ فَضَالٍ عَنْ أَبِيهِ قَالَ قَالَ الرِّضَا ع مَنْ تَذَكَّرَ مُصَابِنَا فَبَكَى وَ أَبَكَى لَمْ تَبْكِ إِلَى آخِرِ الْحَيَرِ.

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>’ – Al Qattan, and Al Naqqash, and Al Talaqany, all of them from Ahmad Al Hamdani, from Ibn Fazzal, from his father who said,

‘Al-Reza<sup>-asws</sup> said: ‘One who mentions our<sup>-asws</sup> calamities and cries, and (causes others) to cry, will not be crying’ – up to the end of the Hadeeth’.<sup>379</sup>

3- فس، تفسير القمي أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ذَكَرْنَا أَوْ ذَكَرْنَا عَنْهُ فَخَرَجَ مِنْ عَيْنِهِ دَفْعٌ مِثْلُ جَنَاحِ بُخُوَصَةٍ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ.

Tafseer Al Qummi – ‘My father, from Bakr Bin Muhammad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who mentions us<sup>-asws</sup> or we<sup>-asws</sup> mentioned in his presence, so a tear emerges from his eyes like a wing of a mosquito, Allah<sup>-azwj</sup> would Forgive his sins for him, and even if they were like the foam of the sea’.<sup>380</sup>

4- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عَنْ ابْنِ فُؤَادٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ سُلَيْمَانَ بْنِ مُسْلِمٍ الْكِنْدِيِّ عَنْ ابْنِ عَزْوَانٍ عَنْ عَيْسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَفْسُ الْمُهْمُومِ لَطْلَمًا تَسْبِيحٌ وَ هُمُ لَنَا عِبَادَةٌ وَ كَيْتَمَانٌ سِرًّا جِهَادٌ فِي سَبِيلِ اللَّهِ

<sup>378</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 1

<sup>379</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 2

<sup>380</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 3

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Al Barqy, from Suleyman Bin Muslim Al Kindy, from Ibn Gazwan, from Isa Bin Abu Mansour, from Aban Bin Taghlib,

'From Abu Abdullah<sup>-asws</sup> having said: 'A breath of sorrow to our<sup>-asws</sup> injustices (suffered) is glorification (of Allah<sup>-azwj</sup>), and its concern for us<sup>-asws</sup> is (an act of) worship, and concealing our<sup>-asws</sup> secrets is Jihad in the Way of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ يَجِبُ أَنْ يُكْتَبَ هَذَا الْحَدِيثُ بِالذَّهَبِ.

Then Abu Abdullah<sup>-asws</sup> said: 'It is necessary to write this Hadeeth with gold'.<sup>381</sup>

5- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن محمد البرقي عن أتابن الأحمر عن محمد بن الحسين الخزاز عن ابن خزيمة عن أبي عبد الله ع قال: كُنَّا عِنْدَهُ فَذَكَرْنَا الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ عَلَى قَاتِلِهِ لَعْنَةُ اللَّهِ فَبَكَى أَبُو عَبْدِ اللَّهِ ع وَ بَكَينَا

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Al Barqy, from Aban Al Ahmar, from Muhammad Bin Al-Husayn Al Khazzaz, from Ibn Kharjat,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: 'We were in his<sup>-asws</sup> presence and we mentioned Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> and Curse of Allah<sup>-azwj</sup> be upon his<sup>-asws</sup> killers, so Abu Abdullah<sup>-asws</sup> cried, and we cried (as well)'.

قَالَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا بَكَى وَ ذَكَرَ الْحَدِيثَ.

He (the narrator) said, 'Then he<sup>-asws</sup> raised his<sup>-asws</sup> head and said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am being killed in tears. No Momin will remember me<sup>-asws</sup> except he will cry' – and mentioned the Hadeeth'.<sup>382</sup>

بيان قوله أنا قتيل العبرة أي قتيل منسوب إلى العبرة و البكاء و سبب لها أو أقتل مع العبرة و الحزن و شدة الحال و الأول أظهر.

**Explanation:** His<sup>-asws</sup> words: 'I<sup>-asws</sup> 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'.

6- مل، كامل الزيارات السعدآبادي عن البرقي عن أبيه عن ابن مسكان عن ابن خزيمة عن أبي عبد الله ع قال قال الحسين بن علي أنا قتيل العبرة فقلت مكروباً و حقيق على الله أن لا يأتيني مكروب قط إلا رده الله أو ألقه إلى أهله مسروراً.

(The book) 'Kamil Al Ziyaraat' – Al Sa'adabadi, from Al Barqy, from his father, from Ibn Muskan, from Ibn Kharjat,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am being killed in tears. I<sup>-asws</sup> am killed while in distress, and there is a right upon Allah<sup>-azwj</sup> no one in distress will

<sup>381</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 4

<sup>382</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 5

come to me<sup>-asws</sup> at all, except Allah<sup>-azwj</sup> would Return him or Turn him back happy to his family”.<sup>383</sup>

7- ما، الأماي للشيخ الطوسي المفيدي عن الجعافي عن ابن عقدة عن أحمد بن عبد الحميد عن محمد بن عمرو بن عتبة عن الحسين الأشقر عن محمد بن أبي عمارة الكوفي قال سمعت جعفر بن محمد ع يقول من دمع عينا دمة لدم سفك لنا أو حق لنا نقصناه أو عريض انشبهك لنا أو لأحد من شيعتنا بؤاه الله تعالى بها في الجنة خفياً.

(The book) ‘Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqada, from Ahmad 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<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> saying: ‘One whose eyes fill up with tears regarding us<sup>-asws</sup> for our<sup>-asws</sup> blood having been shed, or a right of ours<sup>-asws</sup> we<sup>-asws</sup> have lost, or an honour of ours<sup>-asws</sup> having been violated, or for anyone from our<sup>-asws</sup> Shias, Allah<sup>-azwj</sup> the Exalted would Lodged him in the Paradise for eons (indefinitely) due to it’”.<sup>384</sup>

8- جاء المجلس للمفيد ما، الأماي للشيخ الطوسي المفيدي عن أبي عمرو عثمان الدقاق عن جعفر بن محمد بن مالك عن أحمد بن يحيى الأودي عن مخلول بن إبراهيم عن الربيع بن المنذر عن أبيه عن الحسين بن علي ع قال: ما من عبد قطرت عيناه فينا قطرة أو دمع عينا دمة إلا بؤاه الله بها في الجنة خفياً.

(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 Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘There is none from a servant whose eye drops a drop regarding us<sup>-asws</sup>, or his eyes fill up with tears regarding us<sup>-asws</sup>, except Allah<sup>-azwj</sup> would Lodge him in the Paradise due to it, for eons (indefinitely)’.

قال أحمد بن يحيى الأودي فرأيت الحسين بن علي ع في المنام فقلت حدثني مخلول بن إبراهيم عن الربيع بن المنذر عن أبيه عنك أنك قلت ما من عبد قطرت عيناه فينا قطرة أو دمع عينا دمة إلا بؤاه الله بها في الجنة خفياً قال نعم قلت سقط الإسناد بيني وبينك.

Ahmad Bin Yahya Al-Awdy said, ‘I saw Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> in the dream. I said, ‘Mukhawwal Bin Ibrahim narrated to me<sup>-asws</sup> from Al-Rabie Bin Al-Munzir, from his father, from you<sup>-asws</sup> that you<sup>-asws</sup> said: “There is none from a servant whose eye drops a drop regarding us<sup>-asws</sup>, or his eyes fill up with tears regarding us<sup>-asws</sup>, except Allah<sup>-azwj</sup> would Lodge him in the Paradise due to it, for eons (indefinitely)’. He<sup>-asws</sup> said: ‘Yes’. I said, ‘The chain had fallen from between me and you<sup>-asws</sup>’”.<sup>385</sup>

9- ما، الأماي للشيخ الطوسي المفيدي عن ابن فلوويه عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن أبي محمد الأنصاري عن معاوية بن وهب عن أبي عبد الله ع قال: كل الجزع والبكاء مكره سوى الجزع والبكاء على الحسين ع.

<sup>383</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 6

<sup>384</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 7

<sup>385</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 8

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansari, from Muawiya Bin Wahab,

'From Abu Abdullah<sup>-asws</sup> having said: 'Every sorrow and the crying is disliked besides the sorrow and the crying upon Al-Husayn<sup>-asws</sup>'<sup>386</sup>

10- مل، كامل الزيارات أبي و علي بن الحسين و ابن الوليد جميعاً عن سعد عن ابن عيسى عن سعيد بن جناح عن أبي يحيى الخدّاء عن بعض أصحابه عن أبي عبد الله ع قال: نظر أمير المؤمنين إلى الحسين ع فقال يا عبّرة كلّ مؤمنٍ فقال أنا يا أبتاه فقال نعم يا بني.

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn and Ibn Al Waleed, all of them from Sa'ad, from Ibn la, from Saeed Bin Janah, from Abu Yahya Al Haza'a, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> looked at Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> said: 'O tears of every Momin!' He<sup>-asws</sup> said: 'I<sup>-asws</sup>, O father<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes, my<sup>-asws</sup> son<sup>-asws</sup>'<sup>387</sup>

11- مل، كامل الزيارات جماعة مشايخي عن محمد الطّار عن الحسين بن عبيد الله عن ابن أبي عثمان عن الحسين بن علي بن عبد الله عن أبي عمارة المنشيد قال: ما ذكر الحسين بن علي عند أبي عبد الله في يوم قطّ فزني أبو عبد الله ع متبسماً في ذلك اليوم إلى الليل و كان أبو عبد الله ع يقول الحسين عبّرة كلّ مؤمنٍ.

(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 Umarah Al Munshid who said,

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was not mentioned in the presence of Abu Abdullah<sup>-asws</sup> during any day at all, so Abu Abdullah<sup>-asws</sup> was seen smiling during that day up to the night, and Abu Abdullah<sup>-asws</sup> was saying: 'Al-Husayn<sup>-asws</sup> is tears of every Momin''<sup>388</sup>

مل، كامل الزيارات محمد بن جعفر عن ابن أبي الخطاب عن الحسين بن علي عن ابن أبي عمير عن علي بن المغيرة عن أبي عمارة مثله إلى قوله في ذلك اليوم و الليل.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Ibn Abu Al Khattab, from Al Hassan Bin Ali, from Ibn Abu Umeyr, from Ali Bin Al Mugheira, from Abu Umarah –

'Similar to it up to his words, 'During that day and night''<sup>389</sup>

12- مل، كامل الزيارات أبي عن سعد عن الخشاب عن محمد بن سينان عن إسماعيل بن جابر عن أبي عبد الله ع قال قال الحسين ع أنا قتيل العبّرة.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al Khashab, from Muhammad Bin Sinan, from Ismail Bin Jabir,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> am being killed in tears''<sup>390</sup>

<sup>386</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 9

<sup>387</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 10

<sup>388</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 11 a

<sup>389</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 11 b

<sup>390</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 12

13- ما، الأماالي للشيخ الطوسي المفيّد عن الحسين بن محمد النحويّ عن أحمد بن مازن عن القاسم بن سليمان عن بكر بن هشام عن إسماعيل بن مهران عن الأصم عن محمد بن مسلم قال سمعت أبا عبد الله يقول إنّ الحسين بن عليّ عند ربّه عزّ وجلّ ينظر إلى معسكره و من حله من الشهداء معه و ينظر إلى زوّاره و هو أعرف بهم و بأسمائهم و أسماء آبائهم و بدرجاتهم و منزلتهم عند الله عزّ وجلّ من أحديكم يولّده

(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<sup>-asws</sup> saying: 'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, in the Presence of his<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic, is looking at his<sup>-asws</sup> soldiers and the ones who were slain from the martyrs with him<sup>-asws</sup>, and he<sup>-asws</sup> looks at his<sup>-asws</sup> visitors, and he<sup>-asws</sup> recognises them, and with their names, and names of their fathers, and with their ranks and their status in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, more than what one of you tends to recognise his own child.

وَ إِنَّهُ لَيَرَى مِنْ بَيْنِكُمْ فَيَسْتَغْفِرُ لَهُ وَ يَسْأَلُ آبَاءَهُ عَ أَنْ يَسْتَغْفِرُوا لَهُ وَ يَقُولُ لَوْ يَعْلَمُ زَائِرِي مَا أَعَدَّ اللَّهُ لَهُ لَكَانَ فَرْحُهُ أَكْثَرَ مِنْ جَزَعِهِ وَ إِنَّ زَائِرَهُ لَيَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

And he<sup>-asws</sup> sees the ones who cry for him<sup>-asws</sup>, so he<sup>-asws</sup> seeks Forgiveness for him, and he<sup>-asws</sup> asks his<sup>-asws</sup> forefathers<sup>-asws</sup> to seek Forgiveness for him, and he<sup>-asws</sup> said: 'If my<sup>-asws</sup> visitor were to know what Allah<sup>-azwj</sup> has Prepared for him<sup>-asws</sup>, his happiness would be more than his sadness'. And his<sup>-asws</sup> visitor returns back and there are no sins (left) upon him<sup>-asws</sup>'<sup>391</sup>.

14- فس، تفسير القمي أبي عن ابن محبوب عن العلاء عن محمد بن أبي جعفر ع قال كان عليّ بن الحسين ع يقول إنّما مؤمن دمعت عيناه لقتل الحسين بن عليّ دموعاً حتى يسيل على خديه بؤاه الله بها في الجنة عرفاً يسكنها أحقاباً

Tafseer Al Qummi – 'My father, from Ibn Mahboub, from A'la, from Muhammad,

'From Abu Ja'far<sup>-asws</sup>: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'But rather, a Momin whose eye fills up with tears at the killing of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> until they flow upon his cheeks, Allah<sup>-azwj</sup> would Lodge him in the Paradise due to it, in a lofty accommodation. He will settle there for eons (indefinitely).

وَ إنّما مؤمن دمعت عيناه دموعاً حتى يسيل على خديه لآذى مسنا من عدونا في الدنيا بؤاه الله ميوّاً صدي في الجنة

And rather a Momin, whose eyes fill up with tears until they flow upon his cheeks for the harm having touched us from our<sup>-asws</sup> enemies in the world, Allah<sup>-azwj</sup> would Lodge him in a lodgement of sincerity in the Paradise.

وَ إنّما مؤمن مسّه أذى فينا فدمعت عيناه حتى يسيل دموعه على خديه من مضاضة ما أؤذي فينا صرف الله عن وجهه الأذى و آمنه يوم القيامة من سخطه و النار.

And rather a Momin whom harm touches him regarding us<sup>-asws</sup>, so his eyes fill up with tears until his tears flow upon his cheeks from the calamities what had harmed us<sup>-asws</sup>, Allah<sup>-azwj</sup>



would Turn the harm away from his face, and Secure him on the Day of Qiyamah from His<sup>-azwj</sup> Wrath and the Fire”.<sup>392</sup>

أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُسٍ هَذَا الْحَبْرَ مُرْسَلًا وَ فِيهِ مَكَانٌ دَمَعَتْ أَوَّلًا دَرَفَتْ وَ فِيهِ أَيْمًا مُؤْمِنٍ مَسَّهُ أَدَى فِينَا صَرَفَ اللَّهُ عَنْ وَجْهِهِ الْأَدَى وَ آمَنَهُ يَوْمَ الْقِيَامَةِ مِنْ سَخَطِ النَّارِ.

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<sup>-asws</sup>, Allah<sup>-azwj</sup> Turn the harm away from his face and Secure him on the Day of Qiyamah from the Wrath of the Fire’”.<sup>393</sup>

15- ب، قرب الإسناد ابن سَعْدٍ عَنْ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِفُضَيْلٍ تَجْلِسُونَ وَ تُحَدِّثُونَ قَالَ نَعَمْ جُعِلَتْ فِدَاكَ

(The book) ‘Qurb Al Asnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to Fuzeyl: ‘Are you sitting in gathering and narrating (Ahadeeth)?’ He said, ‘Yes, may I be sacrificed for you<sup>-asws</sup>!’

قَالَ إِنَّ تِلْكَ الْمَجَالِسَ أُجِبُهَا فَأَحْيُوا أَمْرَنَا يَا فَضَيْلُ فَرَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا يَا فَضَيْلُ مَنْ ذَكَرْنَا أَوْ ذُكِرْنَا عَنْدهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذَّبابِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

He<sup>-asws</sup> said; ‘I<sup>-asws</sup> love those gatherings for they revive our<sup>-asws</sup> matter. O Fuzeyl! May Allah<sup>-azwj</sup> have Mercy on the one who revives our<sup>-asws</sup> matter. O Fuzeyl! One who mentions us<sup>-asws</sup> or we<sup>-asws</sup> are mentioned in his presence, so it emerges from his eyes like a wing of a fly, Allah<sup>-azwj</sup> would Forgive his sins for him, and even if they were more than the foam of the sea’”.<sup>394</sup>

16- لي، الأمايلي للصدوق العطّار عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ عَلِيٍّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عُمَارَةَ الْمُشْدِدِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا عُمَارَةَ أَنْشِدْنِي فِي الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ فَأَنْشَدْتُهُ فَبَكَى ثُمَّ أَنْشَدْتُهُ فَبَكَى

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Ash’ari, from Al Luluie, from Ibn Abu Usman, from Ali Bin Al Mugheira, from Abu Umarah,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘O Abu Umara! Prose (recite a poem) to me<sup>-asws</sup> regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>’. So I recited it. He<sup>-asws</sup> cried. Then I recited it. He<sup>-asws</sup> cried.

قَالَ فَوَ اللَّهُ مَا زِلْتُ أَنْشِدُهُ وَ يَبْكِي حَتَّى سَمِعْتُ الْبُكَاءَ مِنَ الدَّارِ قَالَ فَقَالَ يَا أَبَا عُمَارَةَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بْنِ عَلِيٍّ شِعْرًا فَأَبَكَى خَمْسِينَ فَلَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبَكَى ثَلَاثِينَ فَلَهُ الْجَنَّةُ

He (the narrator) said: ‘By Allah<sup>-azwj</sup>! I did not cease to recite to him and he<sup>-asws</sup> kept crying until I heard the crying from the house. He<sup>-asws</sup> said: ‘O Abu Amara! One who recites a poem regarding Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> so he makes fifty to cry, the Paradise is for him. And the

<sup>392</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 14 a

<sup>393</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 14 b

<sup>394</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 15

one who recites a poem regarding Al-Husayn<sup>-asws</sup> and makes thirty to cry, the Paradise is for him.

وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبْكَى عَشْرِينَ فَلَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبْكَى عَشْرَةً فَلَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَأَبْكَى وَاحِدًا فَلَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى فَلَهُ الْجَنَّةُ وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَتَبَاكَى فَلَهُ الْجَنَّةُ.

And one who recites a poem regarding Al-Husayn<sup>-asws</sup>, so he makes twenty to cry, the Paradise is for him. And the one who prosed a poem regarding Al-Husayn<sup>-asws</sup>, so he makes ten to cry, the Paradise is for him. And the one who recites a poem regarding Al-Husayn<sup>-asws</sup>, so he makes one to cry, the Paradise is for him. And the 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<sup>-asws</sup>, so he pretends to cry, the Paradise is for him”<sup>395</sup>.

17- كَش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنِ ابْنِ عِيْسَى عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ وَنَحْنُ جَمَاعَةٌ مِنَ الْكُوفِيِّينَ فَدَخَلَ جَعْفَرُ بْنُ عَقَّانَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَرَّبَهُ وَأَذْنَاهُ ثُمَّ قَالَ يَا جَعْفَرُ قَالَ لَبَّيْكَ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ بَلَّغْنِي أَنَّكَ تَقُولُ الشَّعْرَ فِي الْحُسَيْنِ وَتُجِيدُ فَقَالَ لَهُ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ فُلْ

(The book) ‘Rijal’ of Al Kashy – Nasr Bin Al Sabah, from Ibn Isa, from Yahya Bin Imran, from Muhammad Bin Sinan, from Zayd Al Shaham who said,

‘We were in the presence of Abu Abdullah<sup>-asws</sup>, and we were a group from residents of Al-Kufa. Ja’far Bin Affan entered to see Abu Abdullah<sup>-asws</sup>. He drew him near and he approached him<sup>-asws</sup>, then he<sup>-asws</sup> said: ‘O Ja’far!’ He said, ‘At your<sup>-asws</sup> service! May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘It has reached me<sup>-asws</sup> that you are saying a poem regarding Al-Husayn<sup>-asws</sup> and are good’. He said to him<sup>-asws</sup>: ‘Yes, may Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘Say it/recite it!’

فَأَنْشَدَهُ صَلَّى اللَّهُ عَلَيْهِ فَبَكَى وَمِنْ حَوْلِهِ حَتَّى صَارَتْ الدُّمُوعُ عَلَى وَجْهِهِ وَحَيْثُ ثُمَّ قَالَ يَا جَعْفَرُ وَاللَّهِ لَقَدْ شَهِدْتُ مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ هَاهُنَا يَسْمَعُونَ قَوْلَكَ فِي الْحُسَيْنِ ع وَ لَقَدْ بَكَوْا كَمَا بَكَيْنَا وَ أَكْثَرَ وَ لَقَدْ أَوْجَبَ اللَّهُ تَعَالَى لَكَ يَا جَعْفَرُ فِي سَاعَتِهِ الْجَنَّةَ بِأَسْرَافِهَا وَ عَفَرَ اللَّهُ لَكَ

I prosed (for Al-Husayn<sup>-asws</sup>). He<sup>-asws</sup> cried, and so did the ones around him<sup>-asws</sup> until the tears came upon his<sup>-asws</sup> face and his<sup>-asws</sup> beard, then he<sup>-asws</sup> said: ‘O Ja’far! By Allah<sup>-azwj</sup>! The Angels of Proximity of Allah<sup>-saww</sup> have witnessed over here, listening to your words regarding Al-Husayn<sup>-asws</sup>, and they have cried just like our crying, and more, and Allah<sup>-azwj</sup> the Exalted has Obligated the Paradise for you, O Ja’far, right now with its quickness, and has Forgiven (your sins) for you’.

فَقَالَ يَا جَعْفَرُ أَلَا أَرَيْدُكَ قَالَ نَعَمْ يَا سَيِّدِي قَالَ مَا مِنْ أَحَدٍ قَالَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى بِهِ إِلَّا أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ وَ عَفَرَ لَهُ.

He<sup>-asws</sup> said: ‘O Ja’far! Shall I<sup>-asws</sup> increase for you?’ He said, ‘Yes, O my Master<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘There is no one who says a poem regarding Al-Husayn<sup>-asws</sup>, so he cried and makes others to

<sup>395</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 16

cry with it, except Allah<sup>-azwj</sup> would Obligate the Paradise for him and Forgive (his sins) for him”.<sup>396</sup>

18- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن إبراهيم بن أبي محمود قال قال الرضا ع إن المحرم شهر كان أهل الجاهلية يحرمون فيه القتال فاستحلَّت فيه دماؤنا و هتكَّت فيه حرمتنا و سبي فيه ذراريُّنا و نساؤنا و أضرمَّت النيران في مضاربنا و انتهب ما فيها من ثقلنا و لم تُرغ لرسول الله حُرمة في أمرنا

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibrahim Bin Abu Mahmoud who said,

‘Al-Reza<sup>-asws</sup> said: ‘Al-Muharram is a month the people of the Pre-Islamic period used to prohibit the fighting during it. But they legalised our<sup>-asws</sup> blood during it and violated our<sup>-asws</sup> sanctity during it and made captives our<sup>-asws</sup> 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<sup>-saww</sup> regarding our<sup>-asws</sup> matter.

إنَّ يَوْمَ الْحُسَيْنِ أَقْرَحَ جُفُونَنَا وَ أَسْبَلَ دُمُوعَنَا وَ أَذَلَّ غَرِيزَنَا بِأَرْضِ كَرْبٍ وَ بَلَاءٍ أَوْزَتْنَا الْكَرْبَ وَ الْبَلَاءَ إِلَى يَوْمِ الْإِنْقِضَاءِ فَعَلَى مِثْلِ الْحُسَيْنِ فَلْيَبْكُ الْبَاكُونَ فَإِنَّ الْبُكَاءَ عَلَيْهِ يَحُطُّ الذُّنُوبَ الْعَظَامَ

The day of Al-Husayn<sup>-asws</sup> is an ulcer (painful wound) in our<sup>-asws</sup> inside and forms our<sup>-asws</sup> tears, and our<sup>-asws</sup> dear ones were humiliated in the land of distress (Karb) and afflictions (Bala). We<sup>-asws</sup> inherited the distress and the afflictions up to the day of termination. So, upon the like of Al-Husayn<sup>-asws</sup>, let the crying one cry, for the crying upon him<sup>-asws</sup> eradicates/terminates the major sins’.

ثُمَّ قَالَ ع كَانَ أَبِي إِذَا دَخَلَ شَهْرَ الْمُحَرَّمِ لَا يُرَى ضَاحِكًا وَ كَانَتْ الْكَأَبَةُ تَغْلِبُ عَلَيْهِ حَتَّى يَمُضِيَ مِنْهُ عَشْرَةُ أَيَّامٍ فَإِذَا كَانَ يَوْمَ الْعَاشِرِ كَانَ ذَلِكَ الْيَوْمَ يَوْمَ مُصِيبَتِهِ وَ حُزْنِهِ وَ بُكَائِهِ وَ يَقُولُ هُوَ الْيَوْمَ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ.

Then he<sup>-asws</sup> said: ‘It was so with my<sup>-asws</sup> father<sup>-asws</sup> that whenever the month of Al-Muharran entered, he<sup>-asws</sup> was not seen smiling, and the sorrow would overcome upon him<sup>-asws</sup> until ten days would pass from it. So, when it would be the tenth day, that day would be the day of his<sup>-asws</sup> calamity, and his<sup>-asws</sup> grief, and his<sup>-asws</sup> crying, and he<sup>-asws</sup> said: ‘It is the day in which Al-Husayn<sup>-asws</sup> was killed (martyred)”.<sup>397</sup>

18- لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسين بن فضال عن أبيه عن الرضا ع قال: مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ كَانَ يَوْمَ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَ حُزْنِهِ وَ بُكَائِهِ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَجِهِ وَ سُورِهِ وَ قَرَّتْ بَنَاتِي فِي الْجَنَّةِ عَيْنُهُ

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father,

‘From Al-Reza<sup>-asws</sup> having said: ‘One who leaves the striving regarding his needs on the day of Ahura, Allah<sup>-azwj</sup> would Fulfil the needs of the world and the Hereafter for him, and the one

<sup>396</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 17

<sup>397</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 18 a

for whom the day of Ahura was a day of his calamity, and his grief, and his crying, Allah<sup>-azwj</sup> Mighty and Majestic would Make the Day of Qiyaman to be a day of his happiness, and his cheerfulness, and his eyes would be delight with us<sup>-asws</sup> in the Gardens.

وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَهٍ وَادَّخَرَ فِيهِ لِمَنْزِلِهِ شَيْئاً لَمْ يُبَارِكْ لَهُ فِيهِمَا ادَّخَرَ وَحُسِرَ يَوْمَ الْقِيَامَةِ مَعَ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَعُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللَّهُ إِلَى أَسْفَلِ دَرَكٍ مِنَ النَّارِ.

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<sup>-la</sup> and Ubeydullah Bin Ziyad, and Umar Bin Sa'ad, may the Allah<sup>-azwj</sup> be upon them to the lowest level of the Fire".<sup>398</sup>

19- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن الحكم بن مسكين الثقفي عن أبي بصير عن الصادق عن آبائه ع قال قال أبو عبد الله الحسين بن علي ع أنا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen Al Saqafy, from Abu Baseer,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Abu Abdullah Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> am being killed in tears. No Momin will remember me<sup>-asws</sup> except he would cry".<sup>399</sup>

20- مل، كامل الزيارات حكيم بن داود عن سلمة عن ابن يزيد عن ابن أبي عمير عن بكر بن محمد عن فضيل عن أبي عبد الله ع قال: مَنْ دُكِرْنَا عَنْدَهُ فَفَاضَتْ عَيْنَاهُ وَ لَوْ مِثْلُ جَنَاحِ الذُّبَابِ غُفِرَ لَهُ ذُنُوبُهُ وَ لَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ.

(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 Abdullah<sup>-asws</sup> having said: 'One in whose presence we<sup>-asws</sup> are mentioned, so his tears flow, and even if it was like a wing of a fly, Allah<sup>-azwj</sup> would Forgive his sins for him, and even if these were like the foam of the sea".<sup>400</sup>

21- مل، كامل الزيارات حكيم بن داود عن سلمة عن الحسن بن علي عن العلاء عن محمد بن أبي جعفر ع قال: إِنَّمَا مُؤْمِنٌ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ دَمْعَةً حَتَّى تَسِيلَ عَلَى خَدَيْهِ بَوَّاهُ اللَّهُ بِهَا فِي الْجَنَّةِ عُزْفاً يَسْكُنُهَا أَحْقَاباً.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Al Hassan Bin Ali, from Al A'ala, from Muhmmad,

'From Abu Ja'far<sup>-asws</sup> having said: 'Whichever Momin his eyes flow with tear at the killing of Al-Husayn<sup>-asws</sup> until they flow upon his cheeks, Allah<sup>-azwj</sup> would Lodge him in the Paradise due to it, dwelling for eons (indefinitely)".<sup>401</sup>

<sup>398</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 18 b

<sup>399</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 19

<sup>400</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 20

<sup>401</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 21

22- مل، كامل الزيارات حكيم بن داود عن سلمة عن علي بن سيف عن بكر بن محمد عن فضيل بن فضالة عن أبي عبد الله ع قال: من ذكرنا عنده ففاضت عيناه حرم الله وجهه على النار.

(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<sup>-asws</sup> having said: 'One in whose presence we<sup>-asws</sup> are mentioned, so his tears flow, Allah<sup>-azwj</sup> would Prohibit his face to the Fire".<sup>402</sup>

23- ن، عيون أخبار الرضا عليه السلام لي، الأماي للصدوق ماجيلويه عن علي بن أبيه عن الريان بن شبيب قال: دخلت على الرضا ع في أول يوم من المحرم فقال لي يا ابن شبيب أ صائم أنت فقلت لا

(The book) 'Uyoon Akhbar Al-Reza<sup>-asws</sup>', (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from Ali, from his father, from Al Rayyan Bin Shabeeb who said,

'I entered to see Al-Reza<sup>-asws</sup> during the first day of Al-Muharram. He<sup>-asws</sup> said to me: 'O Ibn Shabeeb! Are you fasting?' I said, 'no'.

فقال إن هذا اليوم هو اليوم الذي دعا فيه زكريا ربه عز وجل فقال- رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء فاستجاب الله له وأمر الملائكة فنادت زكريا- وهو قائم يصلي في المحراب أن الله يبيئك بخي

He<sup>-asws</sup> said: 'This day, it is the day in which Zakariya supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> 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<sup>-azwj</sup> Answered for him<sup>-as</sup> and Commanded the Angels, so they called out to Zakariya<sup>-as</sup>, **as he stood praying in the Prayer Niche: 'Allah Gives you the good news of Yahya [3:39].**

فمن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له كما استجاب لزكريا ع

The one who fasts this day, then supplicated to Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> would Answer for him just as He<sup>-azwj</sup> had Answered for Zakariya<sup>-as</sup>.

ثم قال يا ابن شبيب إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمته فما عرفت هذه الأمة حزمة شهرها ولا حزمة نبيها لقد قتلوا في هذا الشهر ذريته وسبوا نساءه وانتهبوا ثقله فلا عفر الله لهم ذلك أبداً

Then he<sup>-asws</sup> 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<sup>-saww</sup>. They killed in this month, his<sup>-saww</sup> children, and they made captives of his (Al-Husayn<sup>-asws</sup>'s) womenfolk, and they plundered his<sup>-asws</sup> belongings. May Allah<sup>-azwj</sup> not Forgive them that, ever!

<sup>402</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 22

يَا ابْنَ شَبِيبٍ إِنْ كُنْتَ بَاكِياً لِشَيْءٍ فَأَبْكِ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّهُ دُبِحَ كَمَا يُدْبَحُ الْكَبْشُ وَ قُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا هُمْ فِي الْأَرْضِ شَبِهُونَ

O Ibn Shabeeb! If you were to cry for something, then cry for Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, for he<sup>-asws</sup> was slaughtered like what the ram tends to be slaughtered, and his<sup>-asws</sup> family members were killed with him<sup>-asws</sup>, eighteen men. There is no resemblance of theirs.

وَلَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ لِقَتْلِهِ وَلَقَدْ نَزَلَ إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ فَهُمْ عِنْدَ قَبْرِهُ شُعْتُ غَيْرَ إِلَى أَنْ يَقُومَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ شِعَائِهِمْ يَا لِقَارَاتِ الْحُسَيْنِ

And the seven skies and the earths had cried for his<sup>-asws</sup> killing, and four thousand Angels had descended to the earth to help him<sup>-asws</sup>, but they found to have already been killed, so (now) they are by his<sup>-asws</sup> grave, unkempt, dusty, up to the rising of Al-Qaim<sup>-asws</sup>, and they would be from his<sup>-asws</sup> helpers, and their slogan is: 'يَا لِقَارَاتِ الْحُسَيْنِ' 'The revenge for Al-Husayn<sup>-asws</sup>!'

يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ أَفْطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ

O Ibn Shabeeb! It has been narrated to me<sup>-asws</sup>, from my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that when my<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Husayn<sup>-asws</sup> was killed, the sky rained blood and the soil reddened.

يَا ابْنَ شَبِيبٍ إِنْ بَكَيتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدِّكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتُهُ صَغِيرًا كَانَ أَوْ كَبِيرًا قَلِيلًا كَانَ أَوْ كَثِيرًا

O Ibn Shabeeb! If you were to cry upon Al-Husayn<sup>-asws</sup> until your tears flow upon your cheek, Allah<sup>-azwj</sup> would Forgive for you every sin you have committed, be it minor or major, whether these were few or a lot.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنِ عَ

O Ibn Shabeeb! If it cheers you to meet Allah<sup>-azwj</sup> Mighty and Majestic and there is no sin upon you, then visit Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُنْبِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعَنْ قَتْلَةَ الْحُسَيْنِ يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُنْبِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ ص فَالْعَنْ قَتْلَةَ الْحُسَيْنِ

O Ibn Shabeeb! If it cheers you to be settled in the constructed lofty place in the Paradise with the Prophet<sup>-saww</sup>, then curse the killer of Al-Husayn<sup>-asws</sup>.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلُ مَا لِمَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ فُلَانٌ مَتَى مَا ذَكَرْتَهُ - يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فُوزًا عَظِيمًا

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<sup>-asws</sup>, then say whenever you remember him<sup>-asws</sup>. ***'I wish I had been with them, then I would have been successful with a great success' [4:73].***

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ فَاحْزَنْ لِحُزْنِنَا وَافْرَحْ لِفَرَحِنَا وَ عَلَيْكَ بِوَلَايَتِنَا فَلَوْ أَنَّ رَجُلًا تَوَلَّى حَجْرًا لَحَسَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

O Ibn Shabeeb! If it cheers you to be with us<sup>-asws</sup> in the lofty levels from the Garden, then grieve at our<sup>-asws</sup> grief and be happy at our<sup>-asws</sup> happiness, and upon you is to be with our<sup>-asws</sup> Wilayah. If a man were to befriend a rock, Allah<sup>-azwj</sup> would Resurrect him with it on the Day of Qiyamah<sup>403</sup>.

24- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ عَنْ ابْنِ أَبِي شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَنْشَدْتُهُ مَرْثِيَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَلَمَّا انْتَهَيْتُ إِلَى هَذَا الْمَوْضِعِ -

لَبِئْسَ تَسْقُفُوا حُسَيْنًا - بِمِسْقَاةِ التُّرَى غَيْرِ التُّرَابِ

صَاحَتْ بِأَكِيَّةٍ مِنْ وَرَاءِ الْبَيْتِ يَا أَبَتَاهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Abdullah Bin Hassan, from Ibn Abu Shuba, from Abdullah Bin Ghalib who said,

'I entered to see Abu Abdullah<sup>-asws</sup> and I recited a eulogy (Marsiya) of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. When I ended up to this place, 'The ordeal quenching Husayn<sup>-asws</sup> with a drink of soil without dust' – there was a shout from behind the curtain: 'O father<sup>-asws</sup>!'<sup>404</sup>

25- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي أَنْشِدْنِي فَأَنْشَدْتُهُ فَقَالَ لَا كَمَا تُنْشِدُونَ وَ كَمَا تُرْتِيهِ عِنْدَ قَبْرِهِ فَأَنْشَدْتُهُ

أَمْرُزْ عَلَى جَدَّتِ الْحُسَيْنِ - فَقُلْ لِأَعْظَمِهِ الرِّكَّةِ

قَالَ فَلَمَّا بَكَى أَمْسَكْتُ أَنَا فَقَالَ مَرَّ فَمَرَزْتُ

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to be, 'Recite (a eulogy) to me<sup>-asws</sup>!' So, I recited it. He<sup>-asws</sup> said: 'Not like what you are reciting, and like what you would eulogise by his<sup>-asws</sup> grave'. So I recited, 'Passing by the ancestor of Al-Husayn<sup>-asws</sup>, then speak of his<sup>-asws</sup> pure magnificence'. When he<sup>-asws</sup> cried, so I withheld. He<sup>-asws</sup> said: 'Repeat!' I repeated.

قَالَ ثُمَّ قَالَ زِدْنِي زِدْنِي قَالَ فَأَنْشَدْتُهُ -

يَا مَرْثِمُ قُومِي وَ أُنْدِي مَوْلَاكَ - وَ عَلَى الْحُسَيْنِ فَأُسْعِدِي بِكَكَ

<sup>403</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 23

<sup>404</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 24



He (the narrator) said, 'Then he<sup>-asws</sup> said: 'Increase for me<sup>-asws</sup>! Increase for me<sup>-asws</sup>! So I recited, 'O Maryam<sup>-as</sup>! Stand and lament your<sup>-as</sup> Master<sup>-asws</sup> and upon Al-Husayn<sup>-asws</sup>, so assist with your<sup>-asws</sup> crying'.

قَالَ فَبَكَى وَ تَحَايَجَ النِّسَاءُ قَالَ فَلَمَّا أَنْ سَكَتْنَ قَالَ لِي يَا أَبَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبَكَى عَشْرَةَ فَلَهُ الْجَنَّةُ ثُمَّ جَعَلَ يَنْتَقِصُ وَاحِدًا وَاحِدًا حَتَّى بَلَغَ الْوَاحِدَ فَقَالَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ فَأَبَكَى وَاحِدًا فَلَهُ الْجَنَّةُ ثُمَّ قَالَ مَنْ ذَكَرَهُ فَبَكَى فَلَهُ الْجَنَّةُ.

He (the narrator) said, 'He<sup>-asws</sup> cried and the women (behind the curtain) were agitated. When they calmed down, he<sup>-asws</sup> said to me: 'O Abu Haroun! One who recites a poem regarding Al-Husayn<sup>-asws</sup> and makes ten to cry, the Paradise is for him'. Then he<sup>-asws</sup> went on to reduce one by one until he<sup>-asws</sup> reached the one. He<sup>-asws</sup> said: 'One who recites Al-Husayn<sup>-asws</sup>, so he makes one to cry, the Paradise is for him'. Then he<sup>-asws</sup> said: 'One who remembers him<sup>-asws</sup> and cries, the Paradise is for him'.<sup>405</sup>

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ سِرٍّ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

And it is reported from Abu Abdullah<sup>-asws</sup> having said: 'For every Reward there is a limit, except the tears (shed) regarding us<sup>-asws</sup>'.<sup>406</sup>

26- ل، الخصال الأئمة قال أمير المؤمنين ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَطَّلَعَ إِلَى الْأَرْضِ فَاحْتَارَنَا وَ احْتَارَ لَنَا شِيعَةً يَنْصُرُونَنَا وَ يَفْرَحُونَ لِفَرْحِنَا وَ يَحْزَنُونَ لِحَزْنِنَا وَ يَبْذُلُونَ أَمْوَالَهُمْ وَ أَنْفُسَهُمْ فِينَا أَوْلِيَّكَ مِنَّا وَ إِلَيْنَا.

(The books) 'Al Khisaal', (and) 'Al Arbami'a' –

'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-saww</sup> Blessed and Exalted Notice to the earth and Chose us<sup>-asws</sup>, and Chose our<sup>-asws</sup> Shias for us<sup>-asws</sup>. They are helping us<sup>-asws</sup>, and are happy at our<sup>-asws</sup> happiness, and are grieving at our<sup>-asws</sup> grief, and are spending their wealth and (exerting) their selves regarding us<sup>-asws</sup>. They are from us<sup>-asws</sup> and (their return is) to us<sup>-asws</sup>'.<sup>407</sup>

27- لي، الأماالي للصدوق ابن إدريس ع أَبِيهِ عَنِ الْفَزَارِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ مُحَمَّدِ بْنِ زَيْدٍ عَنِ أَبِي الْجَارُودِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيُّ رَسُولُ اللَّهِ ص يَا رَسُولَ اللَّهِ إِنَّكَ لَتَحِبُّ عَقِيلًا قَالَ إِي وَ اللَّهُ إِنِّي لِأُحِبُّهُ حُبِّي حُبًّا لَهُ وَ حُبًّا لِحَسْبِ أَبِي طَالِبٍ لَهُ وَ إِنَّ وَلَدَهُ لَمَقْتُولٌ فِي حَبَّةٍ وَلَدِكَ فَتَدْمَعُ عَلَيْهِ غُيُوثُ الْمُؤْمِنِينَ وَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ الْمُقَرَّبُونَ

(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,

'Ali<sup>-asws</sup> said to Rasool-Allah<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> love Aqeel?' He<sup>-saww</sup> said: 'Yes, by Allah<sup>-azwj</sup>! I<sup>-saww</sup> love him with two loves – a love for him and love for the love of Abu Talib<sup>-as</sup> for him, and his sons would be killed in love of your<sup>-asws</sup> sons<sup>-asws</sup>, so the eyes of the Momineen<sup>-asws</sup> would shed tears upon him<sup>-asws</sup> and the Angels of Proximity would send Salawaat upon him<sup>-asws</sup>'.

<sup>405</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 25 a

<sup>406</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 25 b

<sup>407</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 26

ثُمَّ بَكَى رَسُولُ اللَّهِ حَتَّى جَرَتْ دُمُوعُهُ عَلَى صَدْرِهِ ثُمَّ قَالَ إِلَى اللَّهِ أَشْكُو مَا تَلْقَى عِترَتِي مِنْ بَعْدِي.

Then Rasool-Allah<sup>-saww</sup> cried until his<sup>-asws</sup> tears flowed upon his<sup>-saww</sup> chest. Then he<sup>-saww</sup> said: 'I<sup>-saww</sup> complain to Allah<sup>-azwj</sup> of what my<sup>-saww</sup> family would be facing from after me<sup>-saww</sup>'.<sup>408</sup>

قَالَ ابْنُ طَاوُسٍ رَوَى عَنْ آلِ الرَّسُولِ ع أَنَّهُمْ قَالُوا مَنْ بَكَى وَ أَبْكَى فِيْنَا مِائَةً فَلَهُ الْجَنَّةُ وَ مَنْ بَكَى وَ أَبْكَى خَمْسِينَ فَلَهُ الْجَنَّةُ وَ مَنْ بَكَى وَ أَبْكَى ثَلَاثِينَ فَلَهُ الْجَنَّةُ وَ مَنْ بَكَى وَ أَبْكَى عِشْرِينَ فَلَهُ الْجَنَّةُ وَ مَنْ بَكَى وَ أَبْكَى عَشْرَةً فَلَهُ الْجَنَّةُ وَ مَنْ بَكَى وَ أَبْكَى وَاحِدًا فَلَهُ الْجَنَّةُ وَ مَنْ تَبَاكَى فَلَهُ الْجَنَّةُ.

Ibn Tawoos said,

'It is reported from the family of the Rasool<sup>-saww</sup>, they said, 'One who cries and causes a hundred to cry regarding us<sup>-asws</sup>, the Paradise is for him. And the one who cries and causes fifty to cry regarding us, 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 cries and causes one to cry, the Paradise is for him. And the one who pretends to cry, the Paradise is for him''.<sup>409</sup>

28- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا هَارُونَ أَتُنْشِدُنِي فِي الْحُسَيْنِ ع قَالَ فَأَنْشَدْتُهُ قَالَ فَقَالَ لِي أَتُنْشِدُنِي كَمَا تُنْشِدُونَ يَغْنِي بِالرَّحْمَةِ

(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 Abdullah<sup>-asws</sup> said to me: 'O Abu Haroun! Recite (a poem) to me<sup>-asws</sup> regarding Al-Husayn<sup>-asws</sup>'. So I recited it. He<sup>-asws</sup> said to me: 'Recite to me like what you had been reciting, meaning with the tenderness at Al-Raqqa'.

قَالَ فَأَنْشَدْتُهُ شِعْرًا -

فَقُلْ لِيَأْظْمِرَ الرَّكْبَةَ

أَمُرُّ عَلَى جَدَّتِ الْحُسَيْنِ

He (the narrator) said, 'So I recited a poem, 'Passing by the ancetors of Al-Husayn<sup>-asws</sup>, so speak for his<sup>-asws</sup> pure magnificence'.

قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي فَأَنْشَدْتُهُ الْقَصِيدَةَ الْأُخْرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ السِّتْرِ قَالَ فَلَمَّا فَرَغْتُ قَالَ يَا بَا هَارُونَ مَنْ أَتُنْشِدُ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى عَشْرَةً كُتِبَتْ لَهُمُ الْجَنَّةُ

He (the narrator) said, 'He<sup>-asws</sup> cried, then said: 'Increase for me<sup>-asws</sup>'. So I recited another poem (eulogy). He<sup>-asws</sup> cried, and I heard the crying from behind the curtain. When I was free, he<sup>-asws</sup> said: 'O Abu Haroun! One who recites a poem regarding Al-Husayn<sup>-asws</sup>, so he cries and causes ten to cry, the Paradise is written for them.

<sup>408</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 27 a

<sup>409</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 27 b

وَمَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى خَمْسَةً كُتِبَتْ لَهُمُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبْكَى وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذَكَرَ الْحُسَيْنَ عِنْدَهُ فَخَرَجَ مِنْ عَيْنَيْهِ مِنَ الدَّمْعِ مِقْدَارُ جَنَاحِ دُبَابٍ كَانَ نَوَابُهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ.

And one who recites a poem regarding Al-Husayn<sup>-asws</sup>, so he cries and causes five to cry, the Paradise is written for them. And one who recites a poem regarding Al-Husayn<sup>-asws</sup>, so he cries and causes one to cry, the Paradise is written for them both. And one in whose presence Al-Husayn<sup>-asws</sup> is mentioned, so there emerges the tear from his eyes the measurement of a wing of a fly, his Rewards would be upon Allah<sup>-azwj</sup> Mighty and Majestic, and He<sup>-azwj</sup> would not be Pleased for him with (anything) less than the Paradise”.<sup>410</sup>

29- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْشَدَ فِي الْحُسَيْنِ بَيْتًا مِنْ شِعْرِ فَبَكَى وَ أَبْكَى عَشْرَةً فَلَهُ وَ لَهُمُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بَيْتًا فَبَكَى وَ أَبْكَى تِسْعَةً فَلَهُ وَ لَهُمُ الْجَنَّةُ فَلَمْ يَزَلْ حَتَّى قَالَ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بَيْتًا فَبَكَى وَ أَطْنَهُ قَالَ أَوْ تَبَاكَى فَلَهُ الْجَنَّةُ.

(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<sup>-asws</sup> having said: ‘One who recites a couplet regarding Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup>, so he cries and causes ten to cry, so the Paradise would be for him and for them’. He<sup>-asws</sup> did not cease lowering until he<sup>-asws</sup> said: ‘And one who recites a couplet regarding Al-Husayn<sup>-asws</sup>, so he cries’ – and I think he<sup>-asws</sup> said: ‘Or pretends to cry, the Paradise would be for them’”.<sup>411</sup>

30- سنن، المحاسن ابنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْفَضْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ذَكَرْنَا عِنْدَهُ فَقَاضَتْ عَيْنَاهُ وَ لَوْ مِثْلَ جَنَاحِ الدُّبَابِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَ مِثْلَ زَيْدِ الْبَحْرِ.

(The book) ‘Al Mahasin’ – Ibn Yazeed, from Ibn Abu Umeyr, from Bakr Bin Muhammad, from Al Fuzeyl,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One in whose presence we<sup>-asws</sup> are mentioned, so his eyes flow, and even if was like the wing of a fly, Allah<sup>-azwj</sup> would Forgive his sins for him, and even if they were like the foam of the sea’”.<sup>412</sup>

31- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ مِسْمَعٍ كَزْدِينَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ يَا مِسْمَعُ أَنْتَ مِنْ أَهْلِ الْعِرَاقِ أَمَا تَأْتِي قَبْرَ الْحُسَيْنِ قُلْتُ لَا أَنَا رَجُلٌ مَشْهُورٌ مِنْ أَهْلِ الْبَصْرَةِ وَ عِنْدَنَا مَنْ يَتَّبِعُ هَوَى هَذَا الْخُلَيْفَةِ وَ أَغْدَاؤُنَا كَثِيرَةٌ مِنْ أَهْلِ الْقَبَائِلِ مِنَ النُّصَابِ وَ غَيْرِهِمْ وَ لَسْتُ أَمْنُهُمْ أَنْ يَزِفُّوا عَلَيَّ خَالِي عِنْدَ وَلَدِ سُلَيْمَانَ فَيَمْتَلُونَ عَلَيَّ

(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 Asamma, from Misma’a Kirdeyn who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘O Misma’a! You are from the people of Al-Iraq. Don’t you go to the grave of Al-Husayn<sup>-asws</sup>?’ 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

<sup>410</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 28

<sup>411</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 29

<sup>412</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 30

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 أَمَّا نَذْكُرُ مَا صُنِعَ بِهِ فُلْتُ بَلَى قَالَ فَتَجَزَّعْتُ فُلْتُ إِي وَ اللَّهِ وَ اسْتَعْبَرْتُ لِذَلِكَ حَتَّى بَرَى أَهْلِي أَثَرُ ذَلِكَ عَلَيَّ فَأَقْتَنَعْتُ مِنَ الطَّعَامِ حَتَّى يَسْتَبِينَ ذَلِكَ فِي وَجْهِهِ

He<sup>-asws</sup> said: 'Don't you mentioned what had happened with him<sup>-asws</sup>? I said, 'Yes'. He<sup>-asws</sup> said: 'Do you get gloomy?' I said, 'Yes, by Allah<sup>-azwj</sup>, and I shed tears for that until my family sees the impact of that upon me<sup>-asws</sup>. I refuse to eat the food until that is manifested (grief is shown) in my face'.

قَالَ رَحِمَ اللَّهُ دَمْعَتَكَ أَمَا إِنَّكَ مِنَ الَّذِينَ يُعْدُونَ فِي أَهْلِ الْجَزَعِ لَنَا وَ الَّذِينَ يَفْرَحُونَ لِفَرْحِنَا وَ يَحْزَنُونَ لِحَزْنِنَا وَ يَخَافُونَ لَخَوْفِنَا وَ يَأْمَنُونَ إِذَا أَمِنَّا

He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on your tears. But, you are from those who are being counted as being the people of the sorrow for us<sup>-asws</sup>, and those who are happy at our<sup>-asws</sup> happiness and are grieving for our<sup>-asws</sup> grief, and are fearing for our<sup>-asws</sup> fear, and are feeling safe when we<sup>-asws</sup> are safe.

أَمَا إِنَّكَ سَتَرَى عِنْدَ مَوْتِكَ وَ حُضُورِ آبَائِي لَكَ وَ وَصِيَّتِهِمْ مَلَكُ الْمَوْتِ بِكَ وَ مَا يَلْقَوْنَكَ بِهِ مِنَ الْبَشَارَةِ مَا تَقَرُّ بِهِ عَيْنُكَ قَبْلَ الْمَوْتِ فَمَلَكُ الْمَوْتِ أَرْقُ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ الشَّفِيقَةِ عَلَى وَلَدِهَا

As for you, you will be seeing during your death, and the presenting of my<sup>-asws</sup> forefathers<sup>-asws</sup> to you, and their<sup>-asws</sup> 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 ثُمَّ اسْتَعْبَرْتُ وَ اسْتَعْبَرْتُ مَعَهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى خَلْقِهِ بِالرَّحْمَةِ وَ خَصَّنَا أَهْلَ الْبَيْتِ بِالرَّحْمَةِ

He (the narrator) said, 'Then he<sup>-asws</sup> shed tears and I shed tears with him<sup>-asws</sup>. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Merited us<sup>-asws</sup> over His<sup>-azwj</sup> creatures with the Mercy and Specialised us<sup>-asws</sup>, People<sup>-asws</sup> of the Household.

يَا مِسْمَعُ إِنَّ الْأَرْضَ وَ السَّمَاءَ لَتَبْكِي مُنْذُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ رَحْمَةً لَنَا وَ مَا بَكَى لَنَا مِنَ الْمَلَائِكَةِ أَكْثَرُ وَ مَا رَقَّتْ دُمُوعُ الْمَلَائِكَةِ مُنْذُ قُتِلْنَا وَ مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحْمَةً اللَّهِ قَبْلَ أَنْ تَخْرُجَ الدَّمْعَةُ مِنْ عَيْنِهِ فَإِذَا سَالَ دُمُوعُهُ عَلَى خَدَيْهِ فَلَوْ أَنَّ قَطْرَةً مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لَأَطْفَأَتْ حَرَّهَا حَتَّى لَا يُوجَدَ لَهَا حَرٌّ

O Misma'a! The earth and the sky have been crying since the killing of Amir Al-Momineen<sup>-asws</sup> as a Mercy for us<sup>-asws</sup>, and what the Angels are crying for us<sup>-asws</sup> is more, and whatever recurrence of the tears of the Angels since we<sup>-asws</sup> were killed, and whatever everyone cries is a mercy for us<sup>-asws</sup>, and what we<sup>-asws</sup> have faced, except it is a Mercy of Allah<sup>-azwj</sup>, 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.

وَ إِنَّ الْمَوْجِعَ قَلْبُهُ لَنَا لَيَفْرَحَ يَوْمَ بَرَانَا عِنْدَ مَوْتِهِ فَرَحَةً- لَا تَزَالُ تِلْكَ الْفَرَحَةُ فِي قَلْبِهِ حَتَّى يَرِدَ عَلَيْنَا الْخَوْضُ وَ إِنَّ الْكَوْثَرَ لَيَفْرَحُ بِمُحِبَّتِنَا إِذَا وَرَدَ عَلَيْهِ حَتَّى إِنَّهُ لَيَذِيقُهُ مِنْ ضُرُوبِ الطَّعَامِ مَا لَا يَشْتَهِي أَنْ يَصْدُرَ عَنْهُ

And the pain of his heart for us, he would be happy on the day he sees us<sup>-asws</sup> during his death, with such a happiness, that happiness will not cease to be in his heart until he returned to us<sup>-asws</sup> at the Fountain, and that the Kawser will be joyful with the one loving us<sup>-asws</sup> when he returns to it, until it makes him takes from a variety of foods what he would not desire to be going away from him.

يَا مَسْمُوعُ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا وَ لَمْ يَشْقَ بَعْدَهَا أَبَدًا وَ هُوَ فِي بَرْدِ الْكَافُورِ وَ رِيحِ الْمِسْكِ وَ طَعْمِ الرَّجْجِيلِ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنَ مِنَ الزُّبْدِ وَ أَصْفَى مِنَ الدَّمْعِ وَ أَذْكَى مِنَ الْعَنْبَرِ

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.

يَخْرُجُ مِنْ تَسْنِيمٍ وَ يَمُرُّ بِأَنْهَارِ الْجَنَانِ بِخَوْرِ عَلَى زُرَاضِ الدُّرِّ وَ الْيَاقُوتِ فِيهِ مِنَ الْقِدْحَانِ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ يُوجَدُ رِيحُهُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ قِدْحَانُهُ مِنَ الذَّهَبِ وَ الْفِصَّةِ وَ الْوَانِ الْجَوْهَرِ يَفُوحُ فِي وَجْهِ الشَّارِبِ مِنْهُ كُلَّ فَائِحَةٍ يَقُولُ الشَّارِبُ مِنْهُ لَيْتَنِي تَرَكْتُ هَاهُنَا لَا أَبْغِي بَعْدًا بَدَلًا وَ لَا عَنْهُ تَحْوِيلًا

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'.

أَمَّا إِنَّكَ يَا كِرْدَيْنُ مِمَّنْ تَرَوَى مِنْهُ وَ مَا مِنْ عَيْنٍ بَكَتْ لَنَا إِلَّا نُعِمَتْ بِالنَّظَرِ إِلَى الْكَوْثَرِ وَ سَقِيَتْ مِنْهُ مَنْ أَحَبَّنَا فَإِنَّ الشَّارِبَ مِنْهُ لَيُعْطَى مِنَ اللَّذَّةِ وَ الطَّعْمِ وَ الشَّهْوَةِ لَهُ أَكْثَرُ مِمَّا يُعْطَاهُ مَنْ هُوَ دُونَهُ فِي حُبِّنَا

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<sup>-asws</sup> except it would be in bliss by looking at Al-Kawser. And the one loving us<sup>-asws</sup> 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<sup>-asws</sup>.

وَ إِنَّ عَلَى الْكَوْثَرِ أَمِيرَ الْمُؤْمِنِينَ ع وَ فِي يَدِهِ عَصَا مِنْ عَوْسَجٍ يَحْطُمُ بِهَا أَعْدَاءَنَا فَيَقُولُ الرَّجُلُ مِنْهُمْ إِنِّي أَشْهَدُ الشَّهَادَتَيْنِ فَيَقُولُ انْطَلِقْ إِلَى إِمَامِكَ فَلَا تَنْسَاهُ أَنْ يَشْفَعَ لَكَ فَيَقُولُ يَتَرَأَّى مِنِّي إِمَامِي الَّذِي تَذْكُرُهُ

And (in charge) upon Al-Kawser would be Amir Al-Momineen<sup>-asws</sup>, and in his<sup>-asws</sup> hand there would be a stick of boxthorn. He<sup>-asws</sup> will be repelling our<sup>-asws</sup> enemies with it. The man from them would be saying, 'I testified the two testimonies!' He<sup>-asws</sup> 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'.

فَيَقُولُ ارْجِعْ وَرَاءَكَ فَقُلْ لِلَّذِي كُنْتَ تَتَوَلَّاهُ وَ تَقْدِّمُهُ عَلَى الْخَلْقِ فَاسْأَلْهُ إِذْ كَانَ عِنْدَكَ خَيْرُ الْخَلْقِ أَنْ يَشْفَعَ لَكَ فَإِنَّ خَيْرَ الْخَلْقِ حَقِيقٌ أَنْ لَا يَرُدَّ إِذَا شَفَعَ فَيَقُولُ إِنِّي أَهْلِكُ عَطْشًا فَيَقُولُ زَادَكَ اللَّهُ ظَمًا وَ زَادَكَ اللَّهُ عَطْشًا

He<sup>-asws</sup> 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<sup>-asws</sup> does not reject when he<sup>-asws</sup> is called to intercede'. He would say, 'I am dying of thirst!' He<sup>-asws</sup> will say: 'May Allah<sup>-azwj</sup> Increase your parchness and may Allah<sup>-azwj</sup> Increase your thirst!'

قُلْتُ جُعِلْتُ فِدَاكَ وَ كَيْفَ يَقْدِرُ عَلَى الدُّنْيَا مِنَ الْخَوْضِ وَ لَمْ يَقْدِرْ عَلَيْهِ غَيْرُهُ

I said, 'May I be sacrificed for you<sup>-asws</sup>! And how will he be able to go nearer to the Fountain and others would not be able upon it?'

قَالَ وَرِعَ عَنْ أَشْيَاءَ قَبِيحَةٍ وَ كَفَّ عَنْ شَتْمِنَا إِذَا ذَكَرْنَا وَ تَرَكَ أَشْيَاءَ اجْتَرَأَ عَلَيْهَا غَيْرُهُ وَ لَيْسَ ذَلِكَ لِلْحَبِثَةِ وَ لَا لَهْوَى مِنْهُ وَ لَكِنَّ ذَلِكَ لِشِدَّةِ اجْتِهَادِهِ فِي عِبَادَتِهِ وَ تَدَبُّعِهِ وَ لَمَّا قَدْ شَغَلَ بِهِ نَفْسَهُ عَنْ ذِكْرِ النَّاسِ فَأَمَّا قَلْبُهُ فَمُنَافِقٌ وَ دِينُهُ النَّصَبُ بِإِتِنَاعِ أَهْلِ النَّصَبِ وَ وَلَايَةِ الْمَاضِينَ وَ تَقْدِيمِهِ لَكُلِّ مَا عَلَى كُلِّ أَحَدٍ.

He<sup>-asws</sup> said: 'Abstaining from ugly things, and refraining from reviling us<sup>-asws</sup>, and leaving the things others were audacious upon, and that wasn't due to his love for us<sup>-asws</sup> 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".<sup>413</sup>

32- مل، كامل الزيارات أبي عن سعد عن الجاموراني عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي عبد الله ع قال سمعته يقول إن البكاء و الجزع مكروه للعبد في كل ما جزع ما خلا البكاء على الحسين بن علي ع فإنه فيه مأجور.

(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<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The crying and the grief is disliked for the servant in all what is sorrowful apart from the crying upon Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, for he would be Recompensed regarding it".<sup>414</sup>

33- مل، كامل الزيارات محمد بن جعفر الرزاز عن خاله محمد بن الحسين الرضائي عن محمد بن إسماعيل عن صالح بن عتبة عن أبي هارون المكنفوني قال قال أبو عبد الله ع في حديث طويل و من ذكر الحسين عنده فخرج من عينيه من الدموع مقدار جناح ذباب كان ثوابه على الله عز و جل و لم يرض له بدون الجنة.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from his maternal uncle Muhammad Bin Al-Husayn Al Zayyat, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

<sup>413</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 31

<sup>414</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 32

'Abu Abdullah<sup>-asws</sup> said in a lengthy Hadeeth: 'And one Al-Husayn<sup>-asws</sup> 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<sup>-azwj</sup> Mighty and Majestic, and He<sup>-azwj</sup> would not be Pleased for him with any less than the Paradise".<sup>415</sup>

34- مل، كامل الزيارات حكيم بن داود بن حكيم عن سلمة عن بكار بن أحمد القسام و الحسن بن عبد الواحد عن محمّد بن إبراهيم عن الربيع بن المنذر عن أبيه قال سمعت علي بن الحسين ع يقول من فطرت عيناه فينا فطرة و دمعته عيناه فينا دمعته بؤاه الله بها في الجنة حطباً.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood Bin Hakeem, from Salama, from Bakkar Bin Ahmad Al Qassam, and al hassan Bin Abdul Wahid, from Mukhawwal Bin Ibrahim, from al Rabie Bin Al Munzir, from his father who said,

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saying: 'One whose eyes drop a drop regarding us<sup>-asws</sup> and his eyes fill up with tears, Allah<sup>-azwj</sup> would Lodge him in the Paradise due to it, for eons (indefinitely)".<sup>416</sup>

35- مل، كامل الزيارات أبي عن سعد عن محمد بن الحسين عن محمد بن عبد الله بن زرارَةَ عن عبد الله بن عبد الرحمن الأصم عن عبد الله بن بكير قال: حججت مع أبي عبد الله ع في حديث طويل فقلت يا ابن رسول الله لو نُبش قبر الحسين بن علي ع هل كان يُصَاب في قبره شيء؟

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Zurara, from Abdullah Bin Abdul Rahman Al Asamma, from Abdullah Bin Bukeyr who said,

'I performed Hajj with Abu Abdullah<sup>-asws</sup>' – in a lengthy Hadeeth. 'I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! If the grave of Al-Husayn<sup>-asws</sup> were to be exhumed, would anything be found in his<sup>-asws</sup> grave?'

فقال يا ابن بكير ما أعظم مسألك إن الحسين بن علي ع مع أبيه و أمه و أخيه في منزل رسول الله ص و معه يُزَفُّون و يُحَبَّرُونَ و إِنَّهُ لَعَنَ بَيْنَ الْعَرْشِ مُتَعَلِّقٌ بِهِ يَقُولُ يَا رَبِّ أَنْجِرْ لِي مَا وَعَدْتَنِي

He<sup>-asws</sup> said: 'O Ibn Bukeyr! How significant is your question! Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is with his<sup>-asws</sup> father<sup>-asws</sup>, and his<sup>-asws</sup> mother<sup>-asws</sup>, and his<sup>-asws</sup> brother<sup>-asws</sup>, in the house of Rasool-Allah<sup>-saww</sup>, and they<sup>-asws</sup> are being Sustained and being delighted with him<sup>-asws</sup>! And now, he<sup>-asws</sup> is on the right of the Throne, clutching with it, saying: 'O Lord<sup>-azwj</sup> Fulfil for me<sup>-asws</sup> what You<sup>-azwj</sup> have Promised me<sup>-asws</sup>!'

و إِنَّهُ لَيَنْظُرُ إِلَى زُورِهِ فَهُوَ أَعْرَفُ بِهِمْ و بِأَسْمَائِهِمْ و بِأَسْمَاءِ آبَائِهِمْ و مَا فِي رَحَالِهِمْ مِنْ أَحَدِهِمْ يُولَدُهُ و إِنَّهُ لَيَنْظُرُ إِلَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ و يَسْأَلُ أَبَاهُ الْإِسْتِغْفَارَ لَهُ و يَقُولُ أَيُّهَا الْبَاكِي لَوْ عَلِمْتَ مَا أَعَدَّ اللَّهُ لَكَ لَمَرَحْتَ أَكْثَرَ مِمَّا حَزَنْتَ و إِنَّهُ لَيَسْتَغْفِرُ لَهُ مِنْ كُلِّ ذَنْبٍ وَ حَاطَةِ.

And he<sup>-asws</sup> is looking at his<sup>-asws</sup> visitors, and he<sup>-asws</sup> recognises them and with their names and names of their fathers, and what is in their travelling of one of them with his child. And he<sup>-asws</sup> is looking at the one who is crying for him<sup>-asws</sup>, so he<sup>-asws</sup> seeks Forgiveness for him and asks his<sup>-asws</sup> father<sup>-asws</sup> for seeking the Forgiveness for him, and he says: 'O you crier! If you knew

<sup>415</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 33

<sup>416</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 34 H 34



what Allah<sup>-azwj</sup> has Prepared for you, your happiness would be more than your grief!’ And he<sup>-asws</sup> seeks Forgiveness for him for every sin and mistake”.<sup>417</sup>

36- مل، كامل الزيارات أبي عن ابن أبان عن الأهوازي عن عبد الله بن المغيرة عن الأصم مثله.

(The book) ‘Kamil Al Ziyaraat’ – My father, from Ibn Aban, from Al Ahwazy, from Abdullah Bin Al Mugheira, from Al Asam – similar to it”.<sup>418</sup>

37- أَقُولُ رَأَيْتُ فِي بَعْضِ تَأْلِيفَاتِ بَعْضِ الثَّقَاتِ مِنَ الْمُعَاصِرِينَ رُويَ أَنَّهُ لَمَّا أَخْبَرَ النَّبِيُّ ص ابْنَتَهُ فَاطِمَةَ بِقَتْلِ وَلَدِهَا الْحُسَيْنِ وَ مَا يَجْرِي عَلَيْهِ مِنَ الْمَحَنِ بَكَتْ فَاطِمَةُ بُكَاءً شَدِيداً وَ قَالَتْ يَا أَبَتُ مَتَى يَكُونُ ذَلِكَ قَالَ فِي زَمَانٍ خَالٍ مِنِّي وَ مِنْكَ وَ مِنْ عَلَيٍّ

I (Majlisi) am saying, ‘I saw in one of the compilations of one of the trusted one from the contemporaries –

‘It is reported that when the Prophet<sup>-saww</sup> informed his<sup>-saww</sup> daughter<sup>-asws</sup> (Syeda) Fatima<sup>-asws</sup> with the killing of her<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, and what Trials would be flowing upon him<sup>-asws</sup>, (Syeda) Fatima<sup>-asws</sup> cried with intense crying and said: ‘O father<sup>-saww</sup>! When will that be happening?’ He<sup>-saww</sup> said: ‘In an era vacant from me<sup>-saww</sup> and from you<sup>-asws</sup> and from Ali<sup>-asws</sup>’.

فَاشْتَدَّ بُكَاءُهَا وَ قَالَتْ يَا أَبَتُ مَتَى يَبْكِي عَلَيْهِ وَ مَنْ يَلْتَزِمُ بِإِقَامَةِ الْعَزَاءِ لَهُ

Her<sup>-asws</sup> crying intensified, and she<sup>-asws</sup> said: ‘O father<sup>-saww</sup>! So, who would be crying upon him<sup>-asws</sup>? And who will commit with offering of the condolences to him<sup>-asws</sup>?’

فَقَالَ النَّبِيُّ يَا فَاطِمَةُ إِنَّ نِسَاءَ أُمَّتِي يَبْكُونَ عَلَى نِسَاءِ أَهْلِ بَيْتِي وَ رِجَالُهُمْ يَبْكُونَ عَلَى رِجَالِ أَهْلِ بَيْتِي وَ يُجَدِّدُونَ الْعَزَاءَ جِيلًا بَعْدَ جِيلٍ فِي كُلِّ سَنَةٍ

The Prophet<sup>-saww</sup> said: ‘O (Syeda) Fatima<sup>-asws</sup>! The women of my<sup>-saww</sup> community will be crying upon the women of my<sup>-saww</sup> family<sup>-asws</sup>, and their men will be crying upon the men of my<sup>-saww</sup> family, and they will be renewing the condolences, generation after generation, during every year.

فَإِذَا كَانَ الْقِيَامَةُ تَشْفَعِينَ أَنْتِ لِلنِّسَاءِ وَ أَنَا أَشْفَعُ لِلرِّجَالِ وَ كُلُّ مَنْ بَكَى مِنْهُمْ عَلَى مُصَابِ الْحُسَيْنِ أَخَذْنَا بِيَدِهِ وَ أَدْخَلْنَاهُ الْجَنَّةَ يَا فَاطِمَةُ كُلُّ عَيْنٍ بَاكِئَةٍ يَوْمَ الْقِيَامَةِ إِلَّا عَيْنَ بَكَتْ عَلَى مُصَابِ الْحُسَيْنِ فَإِنَّهَا صَاحِكَةٌ مُسْتَبَشِرَةٌ بِنَعِيمِ الْجَنَّةِ.

So, when it will be the Day of Qiyamah, you<sup>-asws</sup> shall intercede for the women, and I<sup>-saww</sup> shall intercede for the men, and every one of them who had cried upon the calamities of Al-Husayn<sup>-asws</sup>, we<sup>-asws</sup> shall hold his hand and enter him into the Paradsie. O Fatima<sup>-asws</sup>! Every eye will be crying on the Day of Qiyamah except the eye which had cried upon the calamities of Al-Husayn<sup>-asws</sup>, for it would be laughing, smiling with the Bounties of Paradise”.<sup>419</sup>

38- وَ رَأَيْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا أَنَّهُ حُكِيَ عَنِ السَّيِّدِ عَلِيِّ الْحُسَيْنِيِّ قَالَ: كُنْتُ مُجَاوِراً فِي مَشْهَدِ مَوْلَايَ- عَلِيٍّ بْنِ مُوسَى الرِّضَا ع مَعَ جَمَاعَةٍ مِنَ الْمُؤْمِنِينَ فَلَمَّا كَانَ الْيَوْمُ الْعَاشِرُ مِنْ شَهْرِ عَاشُورَاءِ ابْتَدَأَ رَجُلٌ مِنْ أَصْحَابِنَا يَقْرَأُ مَقْتَلَ الْحُسَيْنِ ع

<sup>417</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 35

<sup>418</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 36

<sup>419</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 37

And I (Majlisi) saw in one of the compilations of our companions that he narrated from the Seyyid Ali Al-Husayni who said,

‘I was adjacent (in Mashad) to the Mausoleum of my Master Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> with a group of Momineen. When it was the tenth day of the month, Ashura, a man from our companions began to read the ‘Maqatal’ (details of the killing) of Al-Husayn<sup>-asws</sup>.

فَوَزِدْتُ رَوَايَةً عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ مَنْ دَرَفَتْ عَيْنَاهُ عَلَى مُصَابِ الْحُسَيْنِ وَ لَوْ مِثْلَ جَنَاحِ الْبُعُوضَةِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ وَ كَانَ فِي الْمَجْلِسِ مَعَنَا جَاهِلٌ مُرَكَّبٌ يَدْعِي الْعِلْمَ وَ لَا يَعْرِفُهُ فَقَالَ لَيْسَ هَذَا بِصَحِيحٍ وَ الْعَقْلُ لَا يَعْتَقِدُهُ

He referred to a report from Al-Baqir<sup>-asws</sup> having said: ‘One whose eyes flows with tears upon the calamities of Al-Husayn<sup>-asws</sup>, and even if it was like the wing of a mosquito, Allah<sup>-azwj</sup> 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!’

وَ كَثُرَ الْبَحْثُ بَيْنَنَا وَ افْتَرَقْنَا عَنْ ذَلِكَ الْمَجْلِسِ وَ هُوَ مُصِرٌّ عَلَى الْعِنَادِ فِي تَكْذِيبِ الْحَدِيثِ - فَتَمَّ ذَلِكَ الرَّجُلُ تِلْكَ اللَّيْلَةَ فَرَأَى فِي مَنَامِهِ كَأَنَّ الْقِيَامَةَ قَدْ قَامَتْ وَ حُشِرَ النَّاسُ فِي صَعِيدٍ صَفْصَفٍ لَا تَرَى فِيهَا عَوْجًا وَ لَا أَمْتًا وَ قَدْ نُصِبَتِ الْمَوَازِينُ وَ امْتَدَّ الصِّرَاطُ وَ وُضِعَ الْحِسَابُ وَ نُشِرَتِ الْكُتُبُ وَ أُسْعِرَتِ النَّيِّرَانُ وَ زُخْرِفَتِ الْجَنَانُ

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 **Neither 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.

وَ اشْتَدَّ الْحَرُّ عَلَيْهِ وَ إِذَا هُوَ قَدْ عَطَشَ عَطَشًا شَدِيدًا وَ بَقِيَ يَطْلُبُ الْمَاءَ فَلَا يَجِدُهُ فَالْتَمَتَتْ يَمِينًا وَ شِمَالًا وَ إِذَا هُوَ بِحَوْضٍ عَظِيمٍ الطُّولِ وَ الْعَرْضِ

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.

قَالَ قُلْتُ فِي نَفْسِي هَذَا هُوَ الْكَوْثَرُ فَإِذَا فِيهِ مَاءٌ أَبْرَدُ مِنَ الثَّلْجِ وَ أَخْلَى مِنَ الْعَذَبِ وَ إِذَا عِنْدَ الْحَوْضِ رَجُلَانِ وَ امْرَأَةٌ أَنْوَارُهُمْ تُشْرِقُ عَلَى الْخَلَائِقِ وَ مَعَ ذَلِكَ لُبْسُهُمُ السَّوَادُ وَ هُمْ بَاكُونَ مَحْزُونُونَ

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.

فَقُلْتُ مَنْ هَؤُلَاءِ فَقِيلَ لِي هَذَا مُحَمَّدٌ الْمُصْطَفَى وَ هَذَا الْإِمَامُ عَلِيُّ الْمُرْتَضَى وَ هَذِهِ الطَّاهِرَةُ فَاطِمَةُ الزَّهْرَاءُ فَقُلْتُ مَا لِي أَرَاهُمْ لَا يَسِينُ السَّوَادُ وَ بَاكِينَ وَ مَحْزُونِينَ فَقِيلَ لِي أَلَيْسَ هَذَا يَوْمَ عَاشُورَاءَ يَوْمَ مَقْتَلِ الْحُسَيْنِ فَهُمْ مَحْزُونُونَ لِأَجْلِ ذَلِكَ

I said, 'Who are they?' It was said to me, 'This is Muhammad Al Mustafa<sup>-saww</sup>, and this is the Imam<sup>-asws</sup> Ali Al-Murtaza<sup>-asws</sup>, and this is Al-Tahira Fatima Al-Zahra<sup>-asws</sup>'. I said, 'What is the matter I see them<sup>-asws</sup> wearing the black, and crying, and grieving?' It was said to me, 'Isn't this the day of Ashura, the day Al-Husayn<sup>-asws</sup> was killed? So, they<sup>-asws</sup> are grieving for that reasons'.

قَالَ فَذَنُوتُ إِلَى سَيِّدَةِ النِّسَاءِ فَاطِمَةَ وَ قُلْتُ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ إِنِّي عَطَشَانُ فَتَنَظَّرْتُ إِلَيَّ شَرُّراً وَ قَالَتْ لِي أَنْتَ الَّذِي تُنَكِّرُ فَضْلَ الْبُكَاءِ عَلَى مُصَابِ  
وَلَدَيْ الْحُسَيْنِ وَ مُهْجَةَ قَلْبِي وَ قُرَّةَ عَيْنِي الشَّهِيدِ الْمَقْتُولِ ظُلماً وَ عُذْوَاناً لَعَنَ اللَّهُ قَاتِلِيهِ وَ ظَالِمِيهِ وَ مَانِعِيهِ مِنْ شُرْبِ الْمَاءِ

He said, 'I went near the chieftess of the women, (Syeda) Fatima<sup>-asws</sup>, and I said to her<sup>-asws</sup>, 'O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am thirsty'. She<sup>-asws</sup> 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<sup>-asws</sup> and core of my<sup>-asws</sup> heart, and delight of my<sup>-asws</sup> eyes, the martyr, the one killed unjustly and aggressively. May Allah<sup>-azwj</sup> Curse his<sup>-asws</sup> killer, and his<sup>-asws</sup> oppressor, and his<sup>-asws</sup> preventer from drinking the water'.

قَالَ الرَّجُلُ فَأَتَيْتُهُمْ مِنْ نَوْمِي فَرِعَا مَرْغُوباً وَ اسْتَعْفَرْتُ اللَّهَ كَثِيراً وَ نَدِمْتُ عَلَى مَا كَانَ مِنِّي وَ أَتَيْتُ إِلَى أَصْحَابِي الَّذِينَ كُنْتُ مَعَهُمْ وَ خَبَرْتُ بِرُؤْيَايَ وَ  
تُبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

The man said, 'I woke up from my sleep in a panic, scared, and I sought Forgiveness of Allah<sup>-azwj</sup> 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<sup>-azwj</sup> Mighty and Majestic'.<sup>420</sup>

<sup>420</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 34 H 38

باب 35 فضل الشهداء معه و علة عدم مبالاهم بالقتل و بيان أنه صلوات الله عليه كان فرحاً لا يبالي بما يجري عليه

## CHAPTER 35 – MERITS OF THE MARTYRS WITH HIM<sup>-asws</sup>, AND THE REASON OF NEGATING THEIR INDIFFERENCE WITH BEING KILLED, AND EXPLANATION THAT HE<sup>-asws</sup>, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup> WAS HAPPY, NOT CARING WITH WHAT WAS FLOWING UPON HIM

1- ع، علل الشرائع الطالقاني عن الجلودي عن الجوهري عن ابن عمارة عن أبيه عن أبي عبد الله ع قال: قُلْتُ لَهُ أَخْبِرْنِي عَنْ أَصْحَابِ الْحُسَيْنِ وَ إِقْدَامِهِمْ عَلَى الْمَوْتِ

(The book) 'Illal Al Sharaie' – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Inform me about the companions of Al-Husayn<sup>-asws</sup>, and their resoluteness upon the death'.

فَقَالَ إِنَّهُمْ كُشِفَ لَهُمُ الْعِطَاءُ حَتَّى رَأَوْا مَنَازِلَهُمْ مِنَ الْجَنَّةِ فَكَانَ الرَّجُلُ مِنْهُمْ يُقَدِّمُ عَلَى الْقَتْلِ لِيَبَادِرَ إِلَى حُزْرَاءٍ يُعَانِقُهَا وَ إِلَى مَكَانِهِ مِنَ الْجَنَّةِ.

He<sup>-asws</sup> 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'.<sup>421</sup>

2- مع، معاني الأخبار المفضي عن أحمد بن الحسن الحسيني عن الحسن بن علي الناصري عن أبيه عن أبي جعفر الثاني عن آتائه ع قال قال علي بن الحسين ع لَمَّا اشْتَدَّ الْأَمْرُ بِالْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ نَظَرَ إِلَيْهِ مَنْ كَانَ مَعَهُ فَإِذَا هُوَ بِخِلَافِهِمْ لِأَنَّهُمْ كَلَّمَا اشْتَدَّ الْأَمْرُ تَغَيَّرَتْ أَلْوَانُهُمْ وَ ارْتَعَدَتْ فَرَائِصُهُمْ وَ وَجَلَتْ قُلُوبُهُمْ وَ كَانَ الْحُسَيْنُ ع وَ بَعْضُ مَنْ مَعَهُ مِنْ خَصَائِصِهِ تُشْرِقُ أَلْوَانُهُمْ وَ تَهْدَأُ جَوَارِحُهُمْ وَ تَسْكُنُ نَفُوسُهُمْ

(The book) 'Ma'ani Al Akhbar' – Al Mufasssir, from Ahmad Bin Al Hassan Al-Husayni, from Al Hassan Bin Ali Al Nasiry, from his father,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'When the matter intensified with Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the ones who were with him<sup>-asws</sup>, looked at him<sup>-asws</sup>, and there he<sup>-asws</sup> was, opposite to them, because every time the matter intensified, their colours changed, and their limbs trembled, and their hearts throbbed, while Al-Husayn<sup>-asws</sup> and some of the ones with him<sup>-asws</sup>, from his<sup>-asws</sup> special ones, their colours shone, and their limbs were calm, and their souls were tranquil.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا لَا يَبَالِي بِالْمَوْتِ فَقَالَ لَهُمُ الْحُسَيْنُ ع صَبْرًا بَنِي الْكِرَامِ فَمَا الْمَوْتُ إِلَّا قَنْطَرَةٌ تَغْبُرُ بِكُمْ عَنِ الْبُؤْسِ وَ الضَّرَاءِ إِلَى الْجَنَانِ الْوَاسِعَةِ وَ النَّعِيمِ الدَّائِمَةِ فَأَيُّكُمْ يَكْرَهُ أَنْ يَنْتَقِلَ مِنْ سِجْنٍ إِلَى قَصْرِ وَ مَا هُوَ لِأَعْدَائِكُمْ إِلَّا كَمَنْ يَنْتَقِلُ مِنْ قَصْرِ إِلَى سِجْنٍ وَ عَذَابٍ

Some of them said to the other, 'Look! He<sup>-asws</sup> does not care with the death'. Al-Husayn<sup>-asws</sup> said to them: 'Patience builds the honour. So, what is the death except an archway crossing with you all from the evil and the harm, to the vast Gardens and the permanent bliss? Which

<sup>421</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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.

إِنَّ أَبِي حَدَّثَنِي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ وَ الْمَوْتُ جِسْرٌ هَؤُلَاءِ إِلَى جَنَّاتِهِمْ وَ جِسْرٌ هَؤُلَاءِ إِلَى جَحِيمِهِمْ مَا كَذَبْتُ وَ لَا كُذِّبْتُ.

My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from Rasool-Allah<sup>-saww</sup>: ‘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<sup>-asws</sup> lying, nor have I<sup>-asws</sup> been lied to!’<sup>422</sup>

3- يج، الخرائج و الجرائح سَعْدُ عَنْ ابْنِ عِيْسَى عَنْ الْأَهْوَازِيِّ عَنِ النَّضْرِ عَنْ عَاصِمِ بْنِ مُحَمَّدٍ عَنِ الثُّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كُنْتُ مَعَ أَبِي فِي اللَّيْلَةِ الَّتِي قُتِلَ فِي صَبِيحَتِهَا فَقَالَ لِأَصْحَابِهِ هَذَا اللَّيْلُ فَاتَّخِذُوهُ جَنَّةً فَإِنَّ الْقَوْمَ إِنَّمَا يُرِيدُونَنِي وَ لَوْ قَتَلُونِي لَمْ يَلْتَفِتُوا إِلَيْكُمْ وَ أَنْتُمْ فِي حِلٍّ وَ سَعَةٍ

(The book) ‘Al Kharaij Wa Al Jaraih’ – Sa’ad, from Ibn Isa, from Al Ahwazy, from Al Nazr, from Aasim Bin Humeyd, from Al Sumali who said,

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘I<sup>-asws</sup> was with my<sup>-asws</sup> father<sup>-asws</sup> during the night in which he<sup>-asws</sup> was killed. He<sup>-asws</sup> said to his<sup>-asws</sup> companions: ‘This night, take it as a shield, for the people are intending me<sup>-asws</sup>, and if they were to kill me<sup>-asws</sup>, they would not turn to you all, and you are in a release (from the allegiance) and the leeway’.

فَقَالُوا وَ اللَّهُ لَا يَكُونُ هَذَا أَبَدًا فَقَالَ إِنَّكُمْ تُقْتَلُونَ عَدَا كُلُّكُمْ وَ لَا يُغْلِبُ مِنْكُمْ رَجُلٌ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي شَرَّفَنَا بِالْقَتْلِ مَعَكَ

They said, ‘By Allah<sup>-azwj</sup>! This will not happen, ever!’ He<sup>-asws</sup> said: ‘You will be killed tomorrow and not one man from you will (be able to) escape’. They said, ‘The praise is for Allah<sup>-azwj</sup> Who Ennobled us with being killed with you<sup>-asws</sup>’.

ثُمَّ دَعَا فَقَالَ لَهُمْ ارْجِعُوا رُءُوسَكُمْ وَ انْظُرُوا فَجَعَلُوا يَنْظُرُونَ إِلَى مَوَاضِعِهِمْ وَ مَنَازِلِهِمْ مِنَ الْجَنَّةِ وَ هُوَ يَقُولُ لَهُمْ هَذَا مَنْزِلُكَ يَا فُلَانُ فَكَانَ الرَّجُلُ يَسْتَقْبِلُ الرِّمَاحَ وَ السُّيُوفَ بِصَدْرِهِ وَ وَجْهِهِ لِيَصِلَ إِلَى مَنْزِلَتِهِ مِنَ الْجَنَّةِ.

Then he<sup>-asws</sup> supplicated. He<sup>-asws</sup> said to them: ‘Raise your heads and look!’ They went on to look and their places and their dwelling from the Paradise, and he<sup>-asws</sup> was saying to them: ‘This is your house, O so and so!’ The man would face the spears and the swords with his chest and his face to arrive to his house from the Paradise’.<sup>423</sup>

4- ل، الخصال لي، الأماالي للصدوق الهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقُطِيَّيْنِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ ابْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ الثُّمَالِيِّ قَالَ: نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ إِلَى عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَاسْتَعَبَّرَ ثُمَّ قَالَ مَا مِنْ يَوْمٍ أَشَدَّ عَلَى رَسُولِ اللَّهِ ص مِنْ يَوْمٍ أُخِذَ قَتِيلٌ فِيهِ عَمَّةُ حَمْرَةَ بْنِ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ بَعْدَهُ يَوْمَ مُؤَنَّةَ قُتِلَ فِيهِ ابْنُ عَمَّتِهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ

(The books) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ali Yaqteeni, from Yunus Bin Abdul Rahman, from Ibn Asbaat, from Ali Bin Salim, from his father, from Sabit Bin Abu Safiya Al Sumali who said,

<sup>422</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 35 H 2

<sup>423</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 35 H 3

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, chief of the worshippers, looked at Ubeydullah Bin Al-Abbas<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and his<sup>-asws</sup> eyes filled up with tears. Then he<sup>-asws</sup> said: 'There is none from the days severer upon Rasool-Allah<sup>-saww</sup> than the day of Ohad. In it was killed, Hamza<sup>-asws</sup> Bin Abdul Muttalib<sup>-asws</sup>, lion of Allah<sup>-azwj</sup> and lion of His<sup>-azwj</sup> Rasool<sup>-saww</sup>. And after it is day of Mubah. In it Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was killed'.

ثُمَّ قَالَ ع وَ لَا يَوْمَ كَيَوْمِ الْحُسَيْنِ اِذْ دَلَفَ اِلَيْهِ ثَلَاثُونَ اَلْفَ رَجُلٍ يَزْعُمُونَ اَنَّهُمْ مِنْ هَذِهِ الْاُمَّةِ كُلِّ يَتَقَرَّبُ اِلَى اللَّهِ عَزَّ وَ جَلَّ بِدَمِهِ وَ هُوَ بِاللَّهِ يُدَكِّرُهُمْ فَلَا يَتَّعِظُونَ حَتَّى قَتَلُوهُ نِعْبًا وَ ظُلْمًا وَ عُذْوَانًا

Then he<sup>-asws</sup> said: 'And there is no day like the day of Al-Husayn<sup>-asws</sup>. Thirty thousand men, claiming to be from this community, proceeded to (kill) him<sup>-asws</sup>. Each one assuming to draw closer to Allah<sup>-azwj</sup> Mighty and Majestic by (shedding) his<sup>-asws</sup> blood, and by Allah<sup>-azwj</sup>, he<sup>-asws</sup> kept reminding them. But, they did not heed his<sup>-asws</sup> advice until they killed him<sup>-asws</sup> in revolt, and unjustly, and aggressively'.

ثُمَّ قَالَ ع رَحِمَ اللَّهُ الْعَبَّاسَ فَلَقَدْ أَثَّرَ وَ أَبْلَى وَ فَدَى أَخَاهُ بِنَفْسِهِ حَتَّى قُطِعَتْ يَدَاهُ فَأَبْدَلَ اللَّهُ عَزَّ وَ جَلَّ بِهِمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِحُجْرٍ بَنِي طَالِبٍ ع وَ إِنَّ لِلْعَبَّاسِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مَنَزِلَةً يَغِيْطُهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Then he<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on Al-Abbas<sup>-asws</sup>! He<sup>-asws</sup> had followed and was afflicted, and he<sup>-asws</sup> ransomed his<sup>-asws</sup> brother<sup>-asws</sup> by himself<sup>-asws</sup> until his<sup>-asws</sup> hands were cut off. So, Allah<sup>-azwj</sup> Mighty and Majestic has Replaced these two with two wings. He<sup>-asws</sup> is flying with these along with the Angels in the Paradise, like what had been Made to be for Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. And for Al Abbas<sup>-asws</sup>, in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, there is such a status, the entirety of the martyrs would be exulting (wishing) for it on the Day of Qiyamah".<sup>424</sup>

5- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَدَّثَهُ عَنْ عَلِيِّ بْنِ حَمَزَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ وَ أَبِي الْمَعْرُوفِ وَ عَاصِمِ بْنِ حُمَيْدٍ جَمِيعاً عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ شَهِيدٍ إِلَّا وَ هُوَ يُحِبُّ لَوْ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع حَيٌّ حَتَّى يَدْخُلُوا الْجَنَّةَ مَعَهُ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from the one who narrated it, from Ali Bin Hamza, from Al-Husayn Bin Abu Al A'ala, and Abu Al Maghra'a, and Aasim Bin Humeyd, altogether from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup>: 'There is none from a martyr except and he loves, if only Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was alive until he could be entering the Paradise with him<sup>-asws</sup>'.<sup>425</sup>

<sup>424</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 35 H 4

<sup>425</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 35 H 5

باب 36 كفر قتلته ع و ثواب اللعن عليهم و شدة عذابهم و ما ينبغي أن يقال عند ذكره صلوات الله عليه

## CHAPTER 36 – KUFR OF HIS<sup>-asws</sup> KILLERS, AND REWARDS OF CURSING UPON THEM, AND SEVERITY OF THEIR PUNISHMENTS AND WHAT IS APPROPRIATE TO BE SAYING DURING HIS<sup>-asws</sup> MENTION, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>

1- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ماجيلويه عن علي عن أبيه عن الرزيان بن شبيب عن الرضا ع قال: يا ابن شبيب إن سررك أن تسكن العرف المبيية في الجنة مع النبي وآله فالعن قتلة الحسين ع

(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<sup>-asws</sup> having said: 'O Ibn Shabeeb! If it cheers you that you settle in the constructed tower in the Paradise with the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, then curse the killers of Al-Husayn<sup>-asws</sup>.

يا ابن شبيب إن سررك أن يكون لك من الثواب مثل ما لمن استشهد مع الحسين ع فقل متى ما ذكرته - يا ليتني كنت معهم فأفوز فوزاً عظيماً

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<sup>-asws</sup>, then say, whenever you remember him<sup>-asws</sup>,

يا ليتني كنت معهم فأفوز فوزاً عظيماً

**'I wish I had been with them, then I would have been successful with a great success' [4:73]**

الخبر.

– the Hadeeth<sup>426</sup>.

2- أقول، قد أوردنا في باب ما وقع في الشام عن ابن عبدوس عن ابن قتيبة عن الفضل عن الرضا ع قال: من نظر إلى الفقع أو إلى الشيطرنج فلينكر الحسين ع وليلعن يزيد و آل زياد بمحو الله عز وجل بذلك ذنوبه و لو كانت كعدد النجوم.

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<sup>-asws</sup> having said: 'One who looks at 'Al-Fuqa'a' (fermented barley drink), or to chess, then let him remember Al-Husayn<sup>-asws</sup> and the accursed Yazeed<sup>-la</sup>, and the family of



Ziyad. Allah<sup>-azwj</sup> would Delete his sins dur to that, and even if they were like the number of stars”.<sup>427</sup>

3- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي تَابُوتٍ مِنْ نَارٍ عَلَيْهِ نِصْفُ عَذَابِ أَهْلِ الدُّنْيَا وَ قَدْ شَدَّ يَدَاهُ وَ رِجْلَاهُ بِسَلْسِلٍ مِنْ نَارٍ

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is in a coffin of fire. Upon him<sup>-la</sup> is half the punishment of (all) the people of the world, and his<sup>-la</sup> hands and his<sup>-la</sup> legs are tied with the chains of fire.

مُنْكَسٍ فِي النَّارِ حَتَّى يَنْقَعَ فِي فَعْرِ جَهَنَّمَ وَ لَهُ رِيحٌ يَنْعَوُذُ أَهْلُ النَّارِ إِلَى رَبِّهِمْ مِنْ شِدَّةِ ثَنِيهِ وَ هُوَ فِيهَا خَالِدٌ ذَائِقُ الْعَذَابِ الْأَلِيمِ مَعَ جَمِيعٍ مِنْ شَائِعٍ عَلَى قَتْلِهِ-

He<sup>-la</sup> is upside-down in the fire until he<sup>-la</sup> falls to be in the bottom of Hell, and for him<sup>-la</sup> would be stench the inhabitants of the Fire would be seeking Refuge to their Lord<sup>-azwj</sup> from the intensity of the stench, and he<sup>-asws</sup> will be therein eternally, tasting the painful punishment with the entirety of the ones who escorted upon killing him<sup>-asws</sup>.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمُ الْجُلُودَ غَيْرَهَا حَتَّى يَذُوقُوا الْعَذَابَ الْأَلِيمَ لَا يُغْفَرُ عَنْهُمْ سَاعَةً وَ يُسْمَعُونَ مِنْ حَمِيمِ جَهَنَّمَ قَالُونَ لَوْ لَمْ مِنْ عَذَابِ النَّارِ.

**Every time their skins are thoroughly burned, [4:56], Allah<sup>-azwj</sup> 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”.**<sup>428</sup>

4- ن بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُوسَى بْنَ عِثْرَانَ ع سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ إِنَّ أَخِي هَارُونَ مَاتَ فَاغْفِرْ لَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَأَلْتَنِي فِي الْأَوَّلِينَ وَ الْآخِرِينَ لَأَجَبْتُكَ مَا خَلَا قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ فَإِنِّي أَنْتَقِمُ لَهُ مِنْ قَاتِلِهِ.

And by this chain, said, ‘Rasool-Allah<sup>-saww</sup> said: ‘Musa<sup>-as</sup> Bin Imran<sup>-as</sup> asked his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! My<sup>-as</sup> brother<sup>-as</sup> Haroun<sup>-as</sup> passed away, so Forgive him<sup>-asws</sup>’. Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-as</sup>: “O Musa<sup>-as</sup>! Even if you<sup>-as</sup> were to ask Me<sup>-azwj</sup> regarding (all) the former ones and the latter ones I<sup>-azwj</sup> Would Answer you<sup>-as</sup>, apart from the killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, for I<sup>-azwj</sup> will be Avenging from his<sup>-asws</sup> killers!”<sup>429</sup>

5- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه ع قَالَ قَالَ النَّبِيُّ ص يَقْتُلُ الْحُسَيْنَ شَرُّ الْأُمَّةِ وَ يَنْبَرُكُ مِنْ وَلَدِهِ مَنْ يَكْفُرُ بِي.

(The book) ‘Uyoon Akhbar Al-Reza<sup>-asws</sup>, by the chain of Al-Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers having said: ‘Rasool-Allah<sup>-asws</sup> said: ‘The evils of the community will be

<sup>427</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 2

<sup>428</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 3

<sup>429</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 4

killing Al-Husayn<sup>-asws</sup>, and the one who disbelieves in me<sup>-saww</sup> would be disavowing from his<sup>-asws</sup> children<sup>-asws</sup>".<sup>430</sup>

6- ل، الخصال حمزة العلوي عن أحمد الهمداني عن يحيى بن الحسن عن محمد بن ميثون عن عبد الله بن ميثون عن جعفر بن محمد عن أبيه عن علي بن الحسين ع قال قال رسول الله ص ستة لعنهم الله و كل نبي مجاب الزائد في كتاب الله و المكذب بقدر الله و التارك لسنن الله و المستحل من عرتي ما حرم الله و المستلط بالجبروت لئذ من أعز الله و يعز من أدله الله و المستأثر بقي المستلزم المستحل له.

(The book) 'Al Khisaal' – Hamza Al Alawiya, from Ahmad Al Hamdany, from Yahya Bin Al Hassan, from Muhammad Bin Maymoun, from Abdullah Bin Maymoun,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Six have been cursed by Allah<sup>-azwj</sup> and every Prophet<sup>-as</sup> – the adder in the Book of Allah<sup>-azwj</sup>, and the belier of the Pre-determination of Allah<sup>-azwj</sup>, and the neglecter of my<sup>-saww</sup> Sunnah, and the legaliser from my<sup>-saww</sup> family<sup>-asws</sup> what Allah<sup>-azwj</sup> has Prohibited, and the ruler by tyranny to humiliate the ones Allah<sup>-azwj</sup> has Honoured, and honours the one Allah<sup>-azwj</sup> has Disgraced, and possessor of the war booty of the Muslims, the legaliser of it (for other than its right)".<sup>431</sup>

7- ما، الأماالي للشيخ الطوسي المفيدي عن أحمد بن الوليد عن أبيه عن الصغار عن ابن عيسى عن ابن أبي عمير عن الحسن بن أبي فاختة قال: قلت لأبي عبد الله ع إني أذكر الحسين بن علي ع فأبي شيء أقول إذا ذكرته فقال.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Al Hassan Bin Abu Fakhta who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I tend to remember Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. So which thing should I be saying when I remember him<sup>-asws</sup>?' He<sup>-asws</sup> said:

صلى الله عليك يا أبا عبد الله

'May the Salawaat of Allah<sup>-azwj</sup> be upon you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>' –

فإن تكررها ثلاثاً الحبر

Say (by) repeating it thrice' – the Hadeeth".<sup>432</sup>

8- ثو، ثواب الأعمال أبي عن سعد بن ابن يزيد عن زياد القندي عن محمد بن أبي حمزة عن عيسى بن القاسم قال: ذكر عند أبي عبد الله قاتل الحسين بن علي ع فقال بعض أصحابه كنت أشتي أن ينتقم الله منه في الدنيا فقال كأنك تستقل له عذاب الله و ما عند الله أشد عذاباً و أشد نكالاً.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed<sup>-la</sup>, from Ziyad al Qandy, from Muhammad Bin Abu Hamza, from Ays Bin Al Qasim who said,

'The killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> was mentioned in the presence of Abu Abdullah<sup>-asws</sup>. One of his companions said, 'I wish Allah<sup>-azwj</sup> would Take his<sup>-asws</sup> revenge in the world!' He<sup>-asws</sup>

<sup>430</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 5

<sup>431</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 6

<sup>432</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 7

said: 'It is as if you are trying to reduce the Punishment of Allah<sup>-azwj</sup> for him<sup>-la</sup>, and whatever is in the presence of Allah<sup>-azwj</sup> is of severer Punishment and severer affliction!'<sup>433</sup>

9- ثواب الأعمال ابن الوليد عن الصفار عن ابن هاشم عن عثمان بن عيسى عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص إن في النار منزلة لم يكن يستحقها أحد من الناس إلا يقتل الحسين بن علي ويحى بن زكريا ع.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Usman Bin Isa, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is a status in the Fire, no one from the people deserves it except for having killed Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and Yahya Bin Zakariya<sup>-as</sup>'<sup>434</sup>.

10- مل، كامل الزيارات محمد بن عبد الله بن علي الناقد عن أبي هارون العنسي عن جعفر بن حيان عن خالد الزبيعي قال حدثني من سمع كعباً يقول أول من لعن قاتل الحسين بن علي ع إبراهيم خليل الرحمن وأمر ولده بذلك وأخذ عليهم العهد والميثاق ثم لعنه موسى بن عمران وأمر أمته بذلك ثم لعنه داود وأمر بني إسرائيل بذلك

(The book) 'Kamil Al Ziyaraat – Muhammad Bin Abdullah bin 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<sup>-asws</sup> was Ibrahim<sup>-as</sup>, Friend of the Beneficent, and he<sup>-as</sup> instructed his<sup>-as</sup> son<sup>-as</sup> with that, and took the pact and the covenant upon them. The Musa<sup>-as</sup> Bin Imran<sup>-as</sup> cursed him<sup>-la</sup> and ordered his<sup>-as</sup> community with that. Then Dawood cursed him<sup>-la</sup> and ordered the children of Israel with that. The Musa<sup>-as</sup> Bin Imran<sup>-as</sup> cursed him<sup>-la</sup> and ordered his<sup>-as</sup> community with that. Then Dawood cursed him<sup>-la</sup> and ordered the children of Israel with that.

ثم لعنه عيسى وأكثر أن قال يا بني إسرائيل العنوا قاتله وإن أدركتم أيامه فلا تجلسوا عنه فإن الشهيد معه كالشهيد مع الأنبياء مقبل غير مدبر وكأني أنظر إلى بضعته وما من نبي إلا وقد زار كربلاء وقف عليها وقال إنك لبفعة كثيرة الخير فيك يدفن القمر الأزهر.

Then Isa<sup>-as</sup> cursed him<sup>-la</sup> and frequently said: 'O children of Israel! Curse his<sup>-asws</sup> killer, and if you were to come across his<sup>-asws</sup> days, then do not sit back from him<sup>-asws</sup>, for the martyr with him<sup>-asws</sup> is like the one martyred with the Prophets<sup>-saww</sup>, going ahead, not turning back. And it is as if I<sup>-as</sup> am looking at his<sup>-asws</sup> spot, and there is none from a Prophet<sup>-as</sup> except and he<sup>-as</sup> has visited Karbala and paused at it and said: 'You are a spot of abundant good. The blossoming moon will be buried in you!'<sup>435</sup>

11- مل، كامل الزيارات محمد الحميري عن الحسن بن علي بن زكريا عن عمرو بن المختار عن إسحاق بن بشر عن العوام مولى فرئيس قال سمعت مولاي عمر بن هبيرة قال: رأيته رسول الله ص والحسن والحسين في حجره يقبل هذا مرة ويقبل هذا مرة ويقول للحسين الويل لمن يقتلك.

<sup>433</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 8

<sup>434</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 9

<sup>435</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 10

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from Al Hassan Bin Ali Bin Zakariya, from Amro Bin Al Mukhtar, from Is'haq Bin Bishr, from Al Awwam, slave of Quraysh who said, 'I hear my master Umar Bin Hubeyra saying,

'I saw Rasool-Allah<sup>-saww</sup>, and Al Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were in his<sup>-saww</sup> lap. He<sup>-saww</sup> was kissing this one at times and this one at times, and he<sup>-saww</sup> said to Al-Husayn<sup>-asws</sup>: 'The doom would be for the one who kills you<sup>-asws</sup>'.<sup>436</sup>

12- مل، كامل الزيارات ابن الوليد عن الصفار عن زكريا المؤمن عن أيوب بن عبد الرحمن و زيد أبي الحسن و عبادة جميعاً عن سعد الإسكاف قال قال أبو عبد الله ع قال رسول الله ص من سره أن يحيا حياتي و يموت مماتي و يدخل جنة عدن فضيب عرسه ربي فليستول علياً و الأوصياء من بعده و ليسلهم لفضلهم فإنهم الهداة المرصيون

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Zakariya Al Momin, from Ayoub Bin Abdul Rahman, and Zayd Abu Al Hassan, and Abbad, altogether from Sa'ad Al Iskaf who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One whom it cheers that he lives my<sup>-saww</sup> life and die my<sup>-saww</sup> passing away, and enter the Garden of Eden, a branch my<sup>-saww</sup> Lord<sup>-azwj</sup> has Planted by His<sup>-azwj</sup> Hand, then let him befriend Ali<sup>-asws</sup> and the successors<sup>-asws</sup> from after him<sup>-asws</sup>, and let him submit to their<sup>-asws</sup> merits, for they<sup>-asws</sup> are the guides, the pleasing ones.

أعطاهم الله فهمي و علمي و هم عترتي من حمي و دمي إلى الله أشكو عدوهم من أمتي المنكرين لفضلهم الفاطعيين فيهم صلي و الله ليقتلني لا نالتهم شفاعتي.

Allah<sup>-azwj</sup> would Give them<sup>-asws</sup> my<sup>-saww</sup> understanding, and they<sup>-asws</sup> are my<sup>-saww</sup> family<sup>-asws</sup> from my<sup>-saww</sup> flesh and my<sup>-saww</sup> blood. I<sup>-saww</sup> complain to Allah<sup>-azwj</sup> of their<sup>-asws</sup> enemies from my<sup>-saww</sup> community, the deniers of their<sup>-asws</sup> merits, the cutters regarding them<sup>-asws</sup> of my<sup>-saww</sup> connection. By Allah<sup>-azwj</sup>! They will be killing my<sup>-saww</sup> son<sup>-asws</sup>. They will not attain my<sup>-saww</sup> intercession!<sup>437</sup>

13- مل، كامل الزيارات أبي و جماعه مشايخي عن سعد عن ابن عيسى و ابن أبي الخطاب عن جعفر بن بشير عن حماد عن مكيب بن معاوية عن أبي عبد الله ع قال: كان قاتل يحيى بن زكريا ولد زنا و كان قاتل الحسين ع ولد زنا و لم تترك السماء إلا عليهما.

(The book) 'Kamil Al Ziyaraat' – My father and a group of elders, from Sa'ad, from Ibn Isa, and Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Hammad, from Kuleyb Bin Muawiya,

'From Abu Abdullah<sup>-asws</sup> having said: 'The killer of Yahya<sup>-as</sup> Bin Zakariya<sup>-as</sup> was a son of adultery (illegitimate), and the killer of Al-Husayn<sup>-asws</sup> is a son of adultery (illegitimate), and the sky did not cry, except upon them<sup>-asws</sup>'.<sup>438</sup>

14- مل، كامل الزيارات أبي و ابن الوليد معاً عن الصفار عن ابن عيسى عن ابن فضال عن ابن بكير عن زرار عن عبد الحالى عن أبي عبد الله ع قال: كان قاتل الحسين بن علي ع ولد زنا و قاتل يحيى بن زكريا ولد زنا.

<sup>436</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 11

<sup>437</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 12

<sup>438</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 13

(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<sup>-asws</sup> having said: 'The killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is a son of adultery (illegitimate), and the killer of Yahya Bin Zakariya<sup>-as</sup> is a son of adultery (illegitimate)'.<sup>439</sup>

15- مل، كامل الزيارات أبي عن سعد عن ابن هاشم عن ابن أبي عمير عن بعض أصحابه عن ابن مسكان عن أبي عبد الله ع قال: قاتل الحسين بن علي ع ولد زناً.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Hashim, from Ibn Abu Umeyr, from one of his companions, from Ibn Muskan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> is a son of adultery (bastard)'.<sup>440</sup>

16- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن الحشاش عن علي بن حسان عن عبد الرحمن بن كثير عن داود الرقي قال: كنت عند أبي عبد الله ع إذا استسقى الماء فلما شربه رأيت أنه قد استعبر وأغرورت عيناه يدموعه ثم قال لي يا داود لعن الله قاتل الحسين ع

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Dawood Al Raqqy who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup> when he<sup>-asws</sup> asked to be quenched the water. When he<sup>-asws</sup> had drunk it, I saw him<sup>-asws</sup> to be tearful and his<sup>-asws</sup> eyes overflowed with his<sup>-asws</sup> tears. Then he<sup>-asws</sup> said to me: 'O Dawood! May Allah<sup>-azwj</sup> Curse the killer of Al-Husayn<sup>-asws</sup>!

فما من عبد شرب الماء فذكر الحسين و لعن قاتله إلا كتب الله له مائة ألف حسنة و خط عنه مائة ألف سيئة و رفع له مائة ألف درجة و كأنما أعتق مائة ألف سيئة و حشره الله يوم القيامة تلج القواد.

There is none from a servant who drinks the water, so he remembers Al-Husayn<sup>-asws</sup> and curses his<sup>-asws</sup> killer, except Allah<sup>-azwj</sup> 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<sup>-azwj</sup> would Resurrect him on the Day of Qiyamah delighted of heart".<sup>441</sup>

17- م، تفسير الإمام عليه السلام قال رسول الله ص لما نزلت - و إذ أخذنا ميثاقكم لا تسفكون دماءكم الآية في اليهود أي الذين نقضوا عهد الله و كذبوا رسل الله و قتلوا أولياء الله أ فلا أنبئكم بمن يضايعهم من يهود هذه الأمة قالوا بلى يا رسول الله

Tafseer Imam (Al-Hassan Al-Askari<sup>-asws</sup>) – '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<sup>-azwj</sup> and killed and belied the Messengers<sup>-as</sup> of Allah<sup>-azwj</sup>, and killed the friends of Allah<sup>-azwj</sup>, Rasool-Allah<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with

<sup>439</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 36 H 14

<sup>440</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 36 H 15

<sup>441</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 36 H 16

the one who is comparable from the Jews of this community?’ They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قَالَ قَوْمٌ مِنْ أَهْلِ مِلَّتِي يَقْتُلُونَ أَفَاضِلَ ذُرِّيَّتِي وَأَطَابِ أَرْوَاحِي وَيَبْدِلُونَ شَرِيعَتِي وَسُنَّتِي وَيَقْتُلُونَ وَلَدِي الْحَسَنَ وَالْحُسَيْنَ كَمَا قَتَلَ  
أَسْلَافُ الْيَهُودِ زَكَرِيَّا وَيَحْيَى

He<sup>-saww</sup> said: ‘A group from my<sup>-saww</sup> community posing as being from the people of my<sup>-saww</sup> Religion. They would be killing the meritorious ones of my<sup>-saww</sup> offspring and the good ones of my<sup>-saww</sup> family, and they would be changing my<sup>-saww</sup> Law and my<sup>-saww</sup> Sunnah, and they would be killing my<sup>-saww</sup> two (grand) sons, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, just as the ancestors of these Jews kill Zakariyya<sup>-as</sup> and Yahya<sup>-as</sup>.

أَلَا وَإِنَّ اللَّهَ يَلْعَنُهُمْ كَمَا لَعَنَهُمْ وَيَبْعَثُ عَلَى بَقَايَا ذُرَارِيهِمْ قَبْلَ يَوْمِ الْقِيَامَةِ هَادِيًا مَهْدِيًا مِنْ وَلَدِ الْحُسَيْنِ الْمَظْلُومِ يُحْرِقُهُمْ بِسُيُوفِ أَوْلِيَائِهِ إِلَى نَارِ جَهَنَّمَ

Indeed! And Allah<sup>-azwj</sup> would Curse them just as He<sup>-azwj</sup> had Cursed them, and He<sup>-azwj</sup> would Send upon the remaining ones of their offspring – before the Day of Judgment – a Guide, and Guided one, from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, the oppressed. He<sup>-asws</sup> would send them, by the swords of his<sup>-asws</sup> friends, to the Fire of Hell’.

أَلَا وَلَعَنَ اللَّهُ قَتْلَةَ الْحُسَيْنِ عَ وَ مُحِبِّيهِمْ وَ نَاصِرِيهِمْ وَ السَّائِكِينَ عَنْ لَعْنِهِمْ مِنْ غَيْرِ تَقِيَّةٍ يُسَكِّتُهُمْ

Indeed! And Allah<sup>-azwj</sup> Curses the killers of Al-Husayn<sup>-asws</sup>, and those that love them, and their helpers, and the ones silent upon cursing them from without there being (a need for) *Taqiyya* (dissimulation) silencing them.

أَلَا وَ صَلَّى اللَّهُ عَلَى الْبَاكِينَ عَلَى الْحُسَيْنِ رَحْمَةً وَ شَفَقَةً وَ اللَّاعِينَ لِأَعْدَائِهِمْ وَ الْمُؤْتَلِّينَ عَلَيْهِمْ غَيْظًا وَ حَقًّا

Indeed! And Allah<sup>-azwj</sup> Sends Blessings upon the weepers upon Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> of Mercy and Compassion, and (upon) the ones cursing their<sup>-asws</sup> enemies, the ones who heaped upon them, Rage and Resentment.

أَلَا وَإِنَّ الرَّاغِبِينَ يَقْتُلُ الْحُسَيْنِ شُرَكَاءُ قَتْلِهِ

Indeed! And the ones pleased with the killing of Al-Husayn<sup>-asws</sup> are participants in his<sup>-asws</sup> killing.

أَلَا وَإِنَّ قَتْلَتَهُ وَ أَعْوَاهُ وَ أَشْيَاعَهُمْ وَ الْمُقْتَدِينَ بِهِمْ بِرَاءً مِنْ دِينِ اللَّهِ

Indeed! And the ones who kill him<sup>-asws</sup>, and their aiders, and their adherents, and the one believing in them, are disavowed from the Religion of Allah<sup>-azwj</sup>.

إِنَّ اللَّهَ لَيَأْمُرُ مَلَائِكَتَهُ الْمُقَرَّبِينَ أَنْ يَتَلَقَّوْا دُمُوعَهُمُ الْمَصْبُوبَةَ لِقَتْلِ الْحُسَيْنِ إِلَى الْحُزْنِ فِي الْجَنَّةِ فَيَمْزُجُوهَا بِمَاءِ الْحَيَوَانِ فَتَزِيدَ غُدُوبُتُهَا وَ طِيبُهَا أَلْفَ ضِعْفِهَا

Indeed! Allah<sup>-azwj</sup> Commands the Angels of Proximity that they should join their tears, caused (shed) due to the killing of Al-Husayn<sup>-asws</sup>, 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.

وَ إِنَّ الْمَلَائِكَةَ لَيَتَلَقُّونَ دُمُوعَ الْفَرِحِينَ الصَّاحِكِينَ لِقَتْلِ الْحُسَيْنِ يَتَلَقُّوْنَهَا فِي الْهَوَايَةِ وَ يَمْزُجُوهَا بِحَمِيمِهَا وَ صَدِيدِهَا وَ عَسَاقِفَهَا وَ غَسْلِيْنَهَا فَيَزِيدُ فِي شِدَّةِ حَرَارَتِهَا وَ عَظِيمِ عَذَابِهَا أَلْفَ ضِعْفِهَا يُشَدِّدُ بِهَا عَلَى الْمُنْفُوقِينَ إِلَيْهَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَذَابَهُمْ.

And that the Angels are joining the tears of the happy ones, the ones laughing at the killing of Al-Husayn<sup>asws</sup> and are casting these into the abyss, and these are blended in with its boiling waters and its puss, 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<sup>asws</sup> of Muhammad<sup>saww</sup>, in their Punishment”<sup>442</sup>

18- كذا، الكافي العدة عن أحمد بن محمد عن الجاثموري عن ابن أبي حمزة عن صدق عن داود بن فرقد قال: كنت جالسا في بيت أبي عبد الله ع فنظرت إلى حمام راعي يقرقر فنظرت إلى أبي عبد الله ع فقال يا داود أ تدرى ما يقول هذا الطير قلت لا والله جعلت فداك قال يدعو على قتلة الحسين ع فاتخذوا في منازلكم.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Al Jamourany, from Ibn Abu Hamza, from Sindil, from Dawood Bin Farqad who said,

‘I was seated in the house of Abu Abdullah<sup>asws</sup>, and I looked at a dove cooing which awed me. Abu Abdullah<sup>asws</sup> looked at me and said: ‘O Dawood! Do you know what this bird is saying?’ I said, ‘No, by Allah<sup>azwj</sup>! May I be sacrificed for you<sup>asws</sup>’. He<sup>asws</sup> said: ‘It is supplicating against the killer of Al-Husayn<sup>asws</sup>, so take (doves) to be in your houses”<sup>443</sup>

19- كذا، الكافي علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال: اتخذوا الحمام الرعية في بيوتكم فإنها تلعن قتلة الحسين بن علي بن أبي طالب عليهم السلام ولعن الله قاتله.

(The book) ‘Al Kafi’ – Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Take the frightened doves to be in your houses, for these tend to curse the killer of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, upon them<sup>asws</sup> be the greetings, and may Allah<sup>azwj</sup> Curse his<sup>asws</sup> killer!”<sup>444</sup>

أقول وجدت في بعض مؤلفات المعاصرين أنه لما جمع ابن زياد لعنه الله قومه لحرب الحسين ع كانوا سبعين ألف فارس فقال ابن زياد أيها الناس من منكم يتولى قتل الحسين و له ولاية أي بلد شاء فلم يجبه أحد منهم

I (Majlisi) am saying, ‘I found in one of the compilations of the contemporaries –

‘When Ibn Ziyad<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, gathered his<sup>la</sup> people to battle Al-Husayn<sup>asws</sup>, they were seventy thousand horsemen. Ibn Ziyad<sup>la</sup> said, ‘O you people! The one from you

<sup>442</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 17

<sup>443</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 18

<sup>444</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 36 H 19 a



who takes charge of killing Al-Husayn<sup>-asws</sup>, for him would be the governance of whichever city he so desires!’ But no one from them answered him<sup>-la</sup>.

فاستدعى بعمر بن سعد لعنه الله و قال له يا عمر أريد أن تتولى حرب الحسين بنفسك فقال له اعفني من ذلك فقال ابن زياد قد أعفيتك يا عمر فاردد علينا عهدنا الذي كتبنا إليك بولاية الري فقال عمر أمهلنا الليلة فقال له قد أمهلته.

He<sup>-la</sup> summoned Umar Bin Sa’ad, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and said to him<sup>-la</sup>, ‘O Umar! I<sup>-la</sup> want you<sup>-la</sup> by yourself<sup>-la</sup> to be in charge of battling Al-Husayn<sup>-asws</sup>’. He<sup>-la</sup> said to him<sup>-la</sup>, ‘Excuse me<sup>-la</sup> from that’. Ibn Ziyad<sup>-la</sup> said, ‘I<sup>-la</sup> have excused you<sup>-la</sup>, O Umar<sup>-la</sup>! So, return our<sup>-la</sup> pact which we<sup>-la</sup> had written for you<sup>-la</sup> with the governance of Rayy’. Umar<sup>-la</sup> said, ‘Respite us<sup>-la</sup> for one night’. He<sup>-la</sup> said to him<sup>-la</sup>, ‘I<sup>-la</sup> have respited!’

فانصرف عمر بن سعد إلى منزله و جعل يستشير قومه و إخوانه و من يثق به من أصحابه فلم يشر عليه أحد بذلك و كان عند عمر بن سعد رجل من أهل الخير يقال له كامل و كان صديقاً لأبيه من قبله فقال له يا عمر ما لي أراك بهيئته و حركة فما الذي أنت عازم عليه و كان كامل كاسمه ذا رأي و عقل و دين كامل.

Umar Bin Sa’ad left to go to his<sup>-la</sup> house and went to consult his<sup>-la</sup> people and his<sup>-la</sup> brethren, and the ones from his<sup>-la</sup> companions he<sup>-la</sup> trusted with. But no one consulted upon him<sup>-la</sup> with (doing) that. And in the presence of Umar Bin Sa’ad<sup>-la</sup> there was man from the people of good called Kamil, and he used to be a friend of his<sup>-la</sup> father (Sa’ad Bin Abu Waqas) from before him<sup>-la</sup>. He said to him<sup>-la</sup>, ‘What is the matter, O Umar<sup>-la</sup>, 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.

فقال له ابن سعد لعنه الله إني قد وليت أمر هذا الجيش في حرب الحسين و إنما قتله عندي و أهل بيته كأكلة أكل أو كشرية ماء و إذا قتله خرجت إلى ملك الري

Ibn Sa’ad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, said to him, ‘I have been placed as commander of this army in battling Al-Husayn<sup>-asws</sup>. And rather, killing him<sup>-asws</sup> and his<sup>-asws</sup> family, in my<sup>-la</sup> presence is like eating a meal, or like drinking water. And when I<sup>-la</sup> have killed him<sup>-asws</sup>, I<sup>-la</sup> shall go out to rule Rayy’.

فقال له كامل أف لك يا عمر بن سعد تريد أن تقتل الحسين ابن بنت رسول الله أف لك و لدينك يا عمر أ سفهت الحق و ضللت الهدى أ ما تعلم إلى حرب من تخرج و لمن تقا تل إننا لله و إننا إليه راجعون

Kamil said to him<sup>-la</sup>, ‘Ugh to you<sup>-la</sup>, O Umar Bin Sa’ad<sup>-la</sup>! You<sup>-la</sup> want to kill Al-Husayn<sup>-asws</sup>, son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Ugh to you<sup>-la</sup>, and to your<sup>-la</sup> religion! Are you<sup>-la</sup> being stupid with the truth and have strayed from the guidance? Don’t you<sup>-la</sup> know who you<sup>-la</sup> are going out and to whom you<sup>-la</sup> are to battle? We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>’.

و الله لو أعطيت الدنيا و ما فيها على قتل رجل واحد من أمة محمد لما فعلت فكيف تريد تقتل الحسين ابن بنت رسول الله ص و ما الذي تقول غدا لرسول الله إذا وردت عليه و قد قتلت ولده و قره عينه و ثمرة فؤاده و ابن سيدة نساء العالمين و ابن سيد الوصيين و هو سيد شباب أهل الجنة من الخلق أجمعين

By Allah<sup>-azwj</sup>! Even if I were to be given the world and whatever is in it based upon killing one man from the community of Muhammad<sup>-saww</sup>, I will not do so. So, how come you<sup>-la</sup> want to kill Al-Husayn<sup>-asws</sup> son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>? And what is that which you<sup>-la</sup> will be saying to Rasool-Allah<sup>-saww</sup> tomorrow when you<sup>-la</sup> will arrive to him<sup>-saww</sup>, and you<sup>-la</sup> would have killed his<sup>-saww</sup> son<sup>-asws</sup>, and delight of his<sup>-saww</sup> eyes, and fruit of his<sup>-saww</sup> heart, and son<sup>-asws</sup> of chieftess of the worlds, and son of the chief of the successors<sup>-as</sup>, and he<sup>-asws</sup> (Al-Husayn<sup>-asws</sup>) is a chief of the youths of the people of Paradise from the entirety of the people?

و إنه في زماننا هذا بمنزلة جده في زمانه و طاعته فرض علينا كطاعته و إنه باب الجنة و النار فاختار لنفسك ما أنت مختار و إني أشهد بالله إن حاربه أو قتلته أو أعنت عليه أو على قتله لا تلبث في الدنيا بعده إلا قليلا.

And in this era of ours, he<sup>-asws</sup> is at the status of his<sup>-asws</sup> grandfather<sup>-saww</sup> what it was during his<sup>-saww</sup> era, and obedience to him<sup>-asws</sup> is an obligation upon us like obedience to him<sup>-saww</sup> was, and he<sup>-asws</sup> is a door of Paradise and the Fire. So, choose for yourself whatever you want to choose, and I testify with Allah<sup>-azwj</sup> that if you were to battle him<sup>-asws</sup> or kill him<sup>-asws</sup>, or assist (others) against him<sup>-asws</sup>, or upon his<sup>-asws</sup> killing, you<sup>-la</sup> not be living in the world after it, except a little’.

فقال له عمر بن سعد فبالموت تخوفني و إني إذا فرغت من قتله أكون أميرا على سبعين ألف فارس و أتولى ملك الري

Umar Bin Sa’ad<sup>-la</sup> said to him, ‘Is with death you are scaring me<sup>-la</sup>, and I<sup>-la</sup>, when I<sup>-la</sup> am free from killing him<sup>-asws</sup>, I<sup>-la</sup> shall be a commander upon seventy thousand horsemen, and I<sup>-la</sup> shall be ruling the kingdom of Rayy’.

فقال له كامل إني أحدثك بحديث صحيح أرجو لك فيه النجاة إن وفقت لقبوله.

Kamil said to him<sup>-la</sup>, ‘I shall narrate to you<sup>-la</sup> a Hadeeth, I hope the salvation would be for you<sup>-la</sup> in it, if you<sup>-la</sup> are concordant in accepting it.

اعلم أني سافرت مع أبيك سعد إلى الشام فانقطعت بي مطيتي عن أصحابي و تمتم و عطشت فلاح لي دير راهب فملت إليه و نزلت عن فرسي و أتيت إلى باب الدير لأشرب ماء فأشرف علي راهب من ذلك الدير و قال ما تريد فقلت له إني عطشان

Know, that I had travelled with your<sup>-la</sup> 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 لي أنت من أمة هذا النبي الذين يقتل بعضهم بعضا على حب الدنيا مكالبة و يتنافسون فيها على حطامها فقلت له أنا من الأمة المرحومة أمة محمد ص.

He said to me, ‘Are you from the community of this Prophet<sup>-saww</sup>, 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<sup>-saww</sup>’.

فقال إنكم أشر أمة فالويل لكم يوم القيامة و قد غدوتم إلى عترة نبيكم و تسبون نساءه و تنهبون 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<sup>-saww</sup> and would be reviling his<sup>-saww</sup> womenfolk and are plundering his<sup>-saww</sup> wealth'.

فقلت له يا راهب نحن نفعل ذلك قال نعم و إنكم إذا فعلتم ذلك عجت السماوات و الأرضون و البحار و الجبال و البراري و القفار و الوحوش و الأطيّار باللعنة على قاتله ثم لا يلبث قاتله في الدنيا إلا قليلا ثم يظهر رجل يطلب بثأره فلا يدع أحدا شرك في دمه إلا قتله و عجل الله بروحه إلى النار.

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<sup>-asws</sup> killers. Then his<sup>-asws</sup> killers would not remain in the world except a little. Then a man would appear seeking his<sup>-asws</sup> revenge, so he will not leave anyone who had participated in his<sup>-asws</sup> blood except he would kill him, and Allah<sup>-azwj</sup> would Hasten his (their souls) to the Fire'.

ثم قال الراهب إني لأرى لك قرابة من قاتل هذا الابن الطيب و الله إني لو أدركت أيامه لوقيته بنفسي من حر السيوف فقلت يا راهب إني أعيد نفسي أن أكون ممن يقاتل ابن بنت رسول الله ص

Then the Monk said, 'I can see nearness for you from the killer of this good man. By Allah<sup>-azwj</sup>! If I were to come across his<sup>-asws</sup> days, I would save him<sup>-asws</sup> 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<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

فقال إن لم تكن أنت فرجل قريب منك و إن قاتله عليه نصف عذاب أهل النار و إن عذابه أشد من عذاب فرعون و هامان ثم ردم الباب في وجهي و دخل يعبد الله تعالى و أبي أن يسقيني الماء.

He said, 'If it does not happen to be you, then it would be a man close to you, and that his<sup>-asws</sup> 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<sup>-la</sup> and Hamman<sup>-la</sup>'. Then he banged the door in my face and entered to worship Allah<sup>-azwj</sup> the Exalted, and he refused to quench me the water'.

قال كامل فركبت فرسي و لحقت أصحابي فقال لي أبوك سعد ما بطأك عنا يا كامل فحدثته بما سمعته من الراهب فقال لي صدقت.

Kamil said, 'I rode my horse and caught up with my companions. Your<sup>-la</sup> 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'.

ثم إن سعدا أخبرني أنه نزل بدير هذا الراهب مرة من قبلي فأخبره أنه هو الرجل الذي يقتل ابن بنت رسول الله فخاف أبوك سعد من ذلك و خشي أن تكون أنت قاتله فأبعدك عنه و أقصاك فأحذر يا عمر أن تخرج عليه يكون عليك نصف عذاب أهل النار

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<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. So, your father Sa'ad feared from that, and was scared that you<sup>-la</sup> might be the one to kill him<sup>-asws</sup>. So he distance you<sup>-la</sup> away from him, and he went far from you<sup>-la</sup>. So be cautioned, O Umar, of going out to him<sup>-asws</sup>, for half the punishment of the people of the Fire would be upon you'.

قال فبلغ الخبر ابن زياد لعنه الله فاستدعى بكامل و قطع لسانه فعاش يوماً أو بعض يوم و مات رحمه الله.

He (the narrator) said, 'The news reached Ibn Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, so he<sup>-la</sup> summoned Kamil and cut off his tongue. He lived for a day or part of a day, and he died. May Allah<sup>-azwj</sup> have Mercy on him".<sup>445</sup>

قَالَ وَ حَكِي أَنْ مُوسَى بْنُ عِمْرَانَ رَأَاهُ إِسْرَائِيلِيُّ مُسْتَعْجِلًا وَ قَدْ كَسَتْهُ الصُّفْرَةُ وَ اعْتَرَى بَدَنَهُ الضَّعْفُ وَ حَكَمَ بِفَرَائِصِهِ الرَّجْفُ وَ قَلْبُهُ اقْشَعَرَ جِسْمُهُ وَ غَارَتْ عَيْنَاهُ وَ نَحَفَ لِأَنَّهُ كَانَ إِذَا دَعَاهُ رَبُّهُ لِلْمُنَاجَاةِ يَصِيرُ عَلَيْهِ ذَلِكَ مِنْ خِيفَةِ اللَّهِ تَعَالَى

He said, 'And it is narrated that Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, the Israelites saw him<sup>-as</sup> being in a hurry and he<sup>-as</sup> had clothed in yellow, and were astonished at the weakness of his<sup>-as</sup> body, and judged by the trembling of his<sup>-as</sup> limbs, and the goosebumps on his<sup>-as</sup> body, and the overflowing of his<sup>-as</sup> eyes (with tears), and slimness, because whenever he<sup>-as</sup> supplicated to his<sup>-as</sup> Lord<sup>-azwj</sup> for the whispering, that (state) came upon him<sup>-saww</sup> from the fear of Allah<sup>-azwj</sup> the Exalted.

فَعَرَفَهُ الْإِسْرَائِيلِيُّ وَ هُوَ مِنْ آمَنَ بِهِ فَقَالَ لَهُ يَا نَبِيَّ اللَّهِ أَذْنَبْتُ ذَنْبًا عَظِيمًا فَاسْأَلْ رَبَّكَ أَنْ يَغْفِرَ عَنِّي فَأَنْعَمَ وَ سَارَ.

One Israelite recognised him<sup>-as</sup>, and he was from the ones believing in him<sup>-as</sup>. He said to him<sup>-as</sup>, 'O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! I have committed a mighty sin so can you<sup>-as</sup> ask your<sup>-as</sup> Lord<sup>-azwj</sup> to Pardon me?' He<sup>-as</sup> said yes and went.

فَلَمَّا نَاجَى رَبَّهُ قَالَ لَهُ يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ وَ أَنْتَ الْعَالَمُ قَبْلَ تَطْعَمِي بِهِ

When he<sup>-as</sup> whispered to his<sup>-as</sup> Lord<sup>-azwj</sup>, he<sup>-as</sup> said to Him<sup>-azwj</sup>: 'O Lord<sup>-azwj</sup> of the worlds! I<sup>-as</sup> ask You<sup>-azwj</sup>, and You<sup>-azwj</sup> are the Knower before my<sup>-as</sup> speaking with it'.

فَقَالَ تَعَالَى يَا مُوسَى مَا تَسْأَلُنِي أُعْطِيكَ وَ مَا تُرِيدُ أُبَلِّغُكَ

The Exalted Said: "O Musa<sup>-as</sup>! Whatever you<sup>-as</sup> ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give it to you<sup>-as</sup>, and whatever you<sup>-as</sup> want, I<sup>-azwj</sup> shall Make you<sup>-as</sup> reach it!"

قَالَ رَبِّ إِنَّ فُلَانًا عَبْدَكَ الْإِسْرَائِيلِيَّ أَذْنَبَ ذَنْبًا وَ يَسْأَلُكَ الْعَفْوَ قَالَ يَا مُوسَى أَعْفُو عَمَّنِ اسْتَغْفَرَنِي إِلَّا قَاتِلَ الْحُسَيْنِ.

He<sup>-as</sup> said: 'Lord<sup>-azwj</sup>! So and so, Your<sup>-azwj</sup> Israelite servant has committed a sin and asks You<sup>-azwj</sup> for the Pardon'. He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! I<sup>-azwj</sup> shall Pardon the ones who seek My<sup>-azwj</sup> Forgiveness except the killer of Al-Husayn<sup>-asws</sup>!"

قَالَ مُوسَى يَا رَبِّ وَ مِنَ الْحُسَيْنِ قَالَ لَهُ الَّذِي مَرَّ دُحْرُهُ عَلَيْكَ بِجَانِبِ الطُّورِ قَالَ يَا رَبِّ وَ مَنْ يَقْتُلُهُ

Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! And who is Al-Husayn<sup>-asws</sup>? He<sup>-azwj</sup> Said to him<sup>-as</sup>: "The one who was Mentioned to you<sup>-as</sup> by the side of Al-Toor (mountain)!" He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! And who will kill him<sup>-asws</sup>?'

<sup>445</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>-asws</sup>, Ch 36 H 19 b

قَالَ يَقْتُلُهُ أُمَّهُ جَدِّهِ الْبَاغِيَةُ الطَّاعِيَةُ فِي أَرْضِ كَرْبَلَاءَ وَ تَنْفِرُ فَرَسُهُ وَ تُحْمِجُم وَ تَصْهَلُ وَ تَقُولُ فِي صَهِيلِهَا الظَّالِمَةُ الظَّالِمَةُ مِنْ أُمَّةٍ قَتَلَتْ ابْنَ بِنْتِ نَبِيِّهَا

He<sup>-azwj</sup> Said: "The community of his<sup>-asws</sup> grandfather<sup>-saww</sup> will kill him<sup>-asws</sup>, the rebel, the tyrannous, in the land of Karbala, and his<sup>-asws</sup> 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<sup>-asws</sup> of the daughter<sup>-asws</sup> of its Prophet<sup>-saww</sup>'.

فَيَبْقَى مُلْقًى عَلَى الرَّمَالِ مِنْ غَيْرِ غُشْلٍ وَ لَا كَفْنٍ وَ يُنْهَبُ رَحْلُهُ وَ يُسَيِّ نِسَاؤُهُ فِي الْبُلْدَانِ وَ يُقْتَلُ نَاصِرُهُ وَ تُشْهَرُ رُءُوسُهُمْ مَعَ رَأْسِهِ عَلَى أَطْرَافِ الرِّمَاحِ

He<sup>-asws</sup> will remain thrown upon the sand, from without any washing, nor shroud, and his<sup>-asws</sup> belongings would be plundered, and his<sup>-asws</sup> womenfolk would be made captives (paraded) in the cities, and his<sup>-asws</sup> helpers would be killed, and their heads would be publicised along with his<sup>-asws</sup> head upon the ends of the spears!

يَا مُوسَى صَغِيرُهُمْ يُمِيتُهُ الْعَطَشُ وَ كَبِيرُهُمْ جَلْدُهُ مِنْكُمْ يَسْتَعِينُونَ وَ لَا نَاصِرَ وَ يَسْتَجِيرُونَ وَ لَا خَافِرَ.

O Musa<sup>-as</sup>! 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!"

قَالَ فَبَكَى مُوسَى ع وَ قَالَ يَا رَبِّ وَ مَا لِقَاتِلِيهِ مِنَ الْعَذَابِ

He (the narrator) said, 'Musa<sup>-as</sup> cried and said: 'O Lord<sup>-azwj</sup>! And what punishment would there be for his<sup>-asws</sup> killer?'

قَالَ يَا مُوسَى عَذَابٌ يَسْتَعِينُ مِنْهُ أَهْلُ النَّارِ بِالنَّارِ لَا تَنَالُهُمْ رَحْمَتِي وَ لَا شَفَاعَةُ جَدِّهِ وَ لَوْ لَمْ تَكُنْ كِرَامَةً لَهُ لَحَسَفَتْ بِهِمُ الْأَرْضُ.

He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! A Punishment, the people of the Fire would cry for help from it with the Fire. They will not attain My<sup>-azwj</sup> Mercy, nor the intercession of his<sup>-asws</sup> grandfather<sup>-saww</sup>, and had it not been for the prestige for him<sup>-asws</sup>, the earth would have collapsed with them!"

قَالَ مُوسَى بَرِّئْتُ إِلَيْكَ اللَّهُمَّ مِنْهُمْ وَ مِمَّنْ رَضِيَ بِفِعَالِهِمْ

Musa<sup>-as</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-as</sup> disavow from them (in front of) You<sup>-azwj</sup>, and from the ones who are pleased with their deeds'.

فَقَالَ سُبْحَانَهُ يَا مُوسَى كَتَبْتُ رَحْمَةً لِتَابِعِيهِ مِنْ عِبَادِي وَ اعْلَمْ أَنَّهُ مَنْ بَكَى عَلَيْهِ أَوْ أَبْكَى أَوْ تَبَاكَى حَرَّمْتُ جَسَدَهُ عَلَى النَّارِ.

The Glorious Said: "O Musa<sup>-as</sup>! I<sup>-azwj</sup> have Decreed Mercy for his<sup>-asws</sup> followers, from My<sup>-azwj</sup> servants, and know that the one who cries upon him<sup>-asws</sup>, or causes (others) to cry, I<sup>-azwj</sup> will Prohibit his body unto the Fire".<sup>446</sup>

تذنيب قال مؤلف كتاب إلزام النواصب و غيره إن ميسون بنت بجدل الكلبيّة أمكنت عبد أبيها عن نفسها فحملت يزيد لعنه الله

<sup>446</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, 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<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>.*

عبيد الله بن زياد لعنه الله أباه زياد ابن سمية كانت أمه سمية مشهورة بالزنا و ولد على فراش أبي عبيد عبد بني علاج من ثقيف

*Ubeydullah Bin Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, his<sup>-la</sup> father is Ziyad son of Sumayya. His<sup>-la</sup> mother Sumayya was notorious with the adultery, and he<sup>-la</sup> was born upon the bed of Ubeyd, a slave of the clan of Alaaj from Saqeef.*

فادعى معاوية أن أبا سفيان زنى بأم زياد فأولدها زيادا و إنه أخوه فصار اسمه الدعي و كانت عائشة تسميه زياد بن أبيه لأنه ليس له أب معروف.

*Muawiya claimed that Abu Sufyan had committed adultery with the mother of Ziyad and she had given birth to Ziyad, and that he<sup>-la</sup> was his brother. So his<sup>-la</sup> 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.*

و أما عمر بن سعد لعنه الله فقد نسبوا أباه سعدا إلى غير أبيه و إنه من رجل من بني عذرة كان خدنا لأمه

*And as for Umar Bin Sa'ad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, his<sup>-la</sup> father had attributed him<sup>-la</sup> to other than his<sup>-la</sup> father, and he was from a man from the clan of Azrah, and it was a deception of his<sup>-la</sup> mother.*

و يشهد بذلك قول معاوية لعنه الله حين قال سعد لمعاوية أنا أحق بهذا الأمر منك فقال له معاوية يأبى عليك ذلك بنو عذرة و شرط له روى ذلك النوفلي بن سليمان من علماء السنة.

*And that is testified by the words of Muawiya, may Allah<sup>-azwj</sup> 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.*

باب 37 ما جرى عليه بعد بيعة الناس ليزيد بن معاوية إلى شهادته صلوات الله عليه و لعنة الله على ظالميه و قاتليه و الراضين بقتله و المؤازرين عليه

## CHAPTER 37 – WHAT TRANSPIRED UPON HIM<sup>-asws</sup> AFTER ALLEGIANCES OF THE PEOPLE TO YAZEED BIN MUAWIYA<sup>-la</sup> UP TO HIS<sup>-asws</sup> MARTYRDOM, MAY THE SALAWAAT OF ALLAH<sup>-azwj</sup> BE UPON HIM<sup>-asws</sup>, AND MAY THE CURSE OF ALLAH<sup>-azwj</sup> BE UPON HIS<sup>-asws</sup> OPPRESSORS, AND HIS<sup>-asws</sup> KILLERS, AND THE ONES PLEASED WITH HIS<sup>-asws</sup> KILLING, AND THE SUPPORTERS AGAINST HIM<sup>-asws</sup>

1- لي، الأمايلي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْبَغْدَادِيُّ الْحَافِظُ عَنْ الْحَسَنِ بْنِ عُثْمَانَ بْنِ زِيَادٍ التُّسْتَرِيِّ مِنْ كِتَابِهِ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ مُوسَى بْنِ يُوسُفَ بْنِ أَبِي إِسْحَاقَ السَّبْعِيِّ قَاضِي بَلْخٍ قَالَ حَدَّثَنِي مُرَيْسَةُ بِنْتُ مُوسَى بْنِ يُوسُفَ بْنِ أَبِي إِسْحَاقَ وَكَانَتْ عَمَّتِي قَالَتْ حَدَّثَنِي صَفِيَّةُ بِنْتُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ الْمُهْمَدَانِيَّةُ وَكَانَتْ عَمَّتِي قَالَتْ حَدَّثَنِي بَجَّةُ بِنْتُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ التَّغْلِبِيِّ عَنْ خَالَتِهَا عَبْدِ اللَّهِ بْنِ مَنْصُورٍ وَكَانَ رَضِيعاً لِبَعْضِ وَلَدِ زَيْدِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ فَقُلْتُ حَدَّثَنِي عَنْ مَقْتَلِ ابْنِ رَسُولِ اللَّهِ ص

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Umar Al Baghdadi Al Hafiz, from Al-Hassan Bin Usman Bin Ziyad, Al Tustari, from his book, from Ibrahim Bin Ubeydullah Bin Musa Bin Yunus Bin Abu Is'haq Al Sabie the judge of Balkh who said, 'It is narrated to me by Mureysa Bint Musa Bin Yunus Bin Abu Is'haq, and she was my paternal aunt. She said, 'It is narrated to me by Safiya Bint Yunus Bin Abu Ishaq Al Hamdaniya, and she was my paternal aunt. She said, It is narrated to me by Bahjah Bint Al Haris Bin Abdullah Al Sagliby, from her maternal uncle Abdullah Bin Mansour, and he was a step-brother of one of the sons of Zayd Bin Ali who said,

'I asked Ja'far<sup>-asws</sup> Bin Muhammad Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. I said, 'Narrate to me about the 'Maqatl' (details of killing) of the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع قَالَ: لَمَّا حَضَرَتْ مُعَاوِيَةَ الْوَفَاةَ دَعَا ابْنَهُ زَيْدَ بْنَ لَعْنَهُ اللَّهُ فَأَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ لَهُ يَا بُنَيَّ إِنِّي قَدْ ذَلَّلْتُ لَكَ الرِّقَابَ الصَّعَابَ وَ وَطَّدْتُ لَكَ الْبِلَادَ وَ جَعَلْتُ الْمُلْكَ وَ مَا فِيهِ لَكَ طُعْمَةً وَ إِنِّي أَحْشَى عَلَيْكَ مِنْ ثَلَاثَةِ نَفَرٍ يُخَالِفُونَ عَلَيْكَ بِجَهْدِهِمْ وَ هُمْ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ الْحُسَيْنُ بْنُ عَلِيٍّ

He<sup>-asws</sup> said: 'It is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'When the death presented to Muawiya, he called his son<sup>-la</sup> Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>. He seated him<sup>-la</sup> in front of him. He said to him<sup>-la</sup>, 'O my son<sup>-la</sup>! I have humbled the difficult necks for you<sup>-la</sup> and solidified the country for you<sup>-la</sup> and have made the kingdom and whatever is in it for you<sup>-la</sup> to relish, and I fear upon you<sup>-la</sup> from three persons to opposed upon you<sup>-la</sup> with their Jihad, and they are – Abdullah Bin Umar Bin Al-Khattab, and Abdullah Bin Al-Zubeyr, and Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>.

قال ابن الجوزي في التذكرة ص 134: و كان معاوية قد قال ليزيد لما أوصاه اني قد كفيتك الحل و الترحال، و وطأت لك البلاد و الرجال، و أخضعت لك أعناق العرب و اني لا اتخوف عليك ان ينازعك هذا الامر الذي أسست لك الا أربعة نفر من قريش: الحسين ابن علي، و عبد الله بن الزبير، و عبد الله بن عمر، و عبد الرحمن بن أبي بكر.

**Note:** Ibn Al Jowzy said in (the book) 'Al-Tazkira' on page 134, 'And Muawiya had said to Yazeed<sup>-la</sup> when he bequeathed to him<sup>-la</sup>, 'I have sufficed for you<sup>-la</sup> going here and there and



*folded the country and the men for you<sup>-la</sup>, and I have humbled the necks of the Arabs for you<sup>-la</sup>, 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<sup>-asws</sup> Ibn Ali<sup>-asws</sup>, and Abdullah Bin Al-Zubeyr, and Abdullah Bin Umar, and Abdul Rahman Bin Abu Bakr.*

فأما ابن عمر، فرجل قد وقفته العبادة، وإذا لم يبق أحد غيره يابعدك. وأما الحسين فإن أهل العراق لن يدعوه حتى يخرجوه، فإن خرج عليك فظفرت به فاصفح عنه فإن له رحمة ماسة، وحقا عظيما.

*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<sup>-asws</sup>, the people of Al-Iraq will never leave him<sup>-asws</sup> until they bring him<sup>-asws</sup> out. So, if he<sup>-asws</sup> does come out against you<sup>-la</sup> and you are victorious with him<sup>-asws</sup>, then pardon him<sup>-asws</sup>, for there is a sparkling kinship for him and a mighty right.*

و أما ابن أبي بكر، فإنه ليست له همة الا في النساء و اللهو، فإذا رأى أصحابه قد صنعوا شيئا صنع مثله، و اما الذي يجثم لك جثوم الأسد، و يطرق اطراق الافعوان، و يراوغك مراوغة الثعلب، فذاك ابن الزبير، فإن وثب عليك و امكنتك الفرصة منه فقطعه اربا اربا.

*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<sup>-la</sup> like the dodging of the fox, so that is the son of Al-Zubeyr. If he pounces upon you<sup>-la</sup> and you<sup>-la</sup> are enabled the opportunity from him, then cut him into pieces and pieces'.*

فَأَمَّا عَبْدُ اللَّهِ بْنُ عُمَرَ فَهُوَ مَعَكَ فَالْزِمُهُ وَ لَا تَدْعُهُ وَ أَمَّا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَطَّعَهُ إِنْ ظَفَرْتَ بِهِ إِزْبًا إِزْبًا فَإِنَّهُ يَجْتُو لَكَ كَمَا يَجْتُو الْأَسَدُ لِقَرِيسَتِهِ وَ يُؤَارِنُكَ مُؤَارِنَةَ الثَّعْلَبِ لِلْكَلْبِ

As for Abdullah Bin Umar, he is with you<sup>-la</sup> 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<sup>-la</sup> like what the lion tends to crouch for its opportunity, and he will be unpredictable to you<sup>-la</sup> like the unpredictability of the fox to the dog.

وَ أَمَّا الْحُسَيْنُ فَقَدْ عَرَفْتَ خَطَأَهُ مِنْ رَسُولِ اللَّهِ وَ هُوَ مِنْ نَحْوِ رَسُولِ اللَّهِ وَ دِمِهِ وَ قَدْ عَلِمْتُ لَا مُحَالَةَ أَنَّ أَهْلَ الْعِرَاقِ سَيُخْرِجُونَهُ إِلَيْهِمْ ثُمَّ يَحْدُلُونَهُ وَ يُضَيِّعُونَهُ

And as for Al-Husayn<sup>-asws</sup>, so you<sup>-la</sup> have recognised his<sup>-asws</sup> share from Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> is from the flesh of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> blood, and I know that it is inevitable that the people of Al-Iraq will be bringing him<sup>-asws</sup> out to them, then they would abandon him<sup>-asws</sup> and waste him<sup>-asws</sup>.

إِنْ ظَفَرْتَ بِهِ فَأَعْرِفْ حَقَّهُ وَ مَنَزِلَتَهُ مِنْ رَسُولِ اللَّهِ وَ لَا تُؤَاخِذْهُ بِفِعْلِهِ وَ مَعَ ذَلِكَ فَإِنَّ لَنَا بِهِ خِلَاطَةً وَ رَحْمًا وَ إِيَّاكَ أَنْ تَنَالَهُ بِسُوءٍ أَوْ يَرَى مِنْكَ مَكْرُوهًا

So, if you<sup>-la</sup> were to be victorious with him<sup>-asws</sup>, then recognise his<sup>-asws</sup> right and his<sup>-asws</sup> status from Rasool-Allah<sup>-saww</sup>, and do not seized him<sup>-asws</sup> due to his<sup>-asws</sup> deed, and along with that, there is mingling for us with him<sup>-asws</sup> and relationship. And beware of deal with him<sup>-asws</sup> with evil or him<sup>-asws</sup> seeing any abhorrence from you<sup>-la</sup>.

قَالَ فَلَمَّا هَلَكَ مُعَاوِيَةُ وَ تَوَلَّى الْأَمْرَ بَعْدَهُ يَزِيدُ لَعَنَهُ اللَّهُ بَعَثَ عَامِلَهُ عَلَى مَدِينَةِ رَسُولِ اللَّهِ ص وَ هُوَ عُمَةُ عُثْبَةُ بْنُ أَبِي سُفْيَانَ فَقَدِمَ الْمَدِينَةَ وَ عَلَيْهَا مَرْوَانُ بْنُ الْحَكَمِ وَ كَانَ عَامِلٌ مُعَاوِيَةَ

He (Al-Sadiq<sup>-asws</sup>) said: 'When Muawiya died and the one in charge of the command after him was Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, he<sup>-la</sup> sent his<sup>-la</sup> office bearer upon the city of Rasool-Allah<sup>-saww</sup>, and he was his<sup>-la</sup> 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.

فَأَقَامَهُ عُثْبَةُ مِنْ مَكَانِهِ وَ جَلَسَ فِيهِ لِيُفَيْدَ فِيهِ أَمْرَ يَزِيدَ فَهَرَبَ مَرْوَانُ فَلَمْ يَقْدِرْ عَلَيْهِ وَ بَعَثَ عُثْبَةُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَكَ أَنْ تُبَايِعَ لَهُ

He removed him from his place and sat in it in order to enforce the order of Yazeed<sup>-la</sup> regarding him. So, Marwan fled, and he was not able upon him. And Utba sent for Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. He said, 'The commander of the faithful orders you<sup>-asws</sup> to pledge allegiance to him<sup>-la</sup>'.

فَقَالَ الْحُسَيْنُ ع يَا عُثْبَةُ قَدْ عَلِمْتُ أَنَّ أَهْلَ بَيْتِ الْكَرَامَةِ وَ مَعْدِنُ الرِّسَالَةِ وَ أَغْلَامُ الْحَقِّ الَّذِينَ أَوْدَعَهُ اللَّهُ عَزَّ وَ جَلَّ قُلُوبَنَا وَ أَنْطَقَ بِهِ أَلْسِنَتَنَا فَطَقَّمْتُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ يَقُولُ إِنَّ الْخِلَافَةَ مُحَرَّمَةٌ عَلَى وَلَدِ أَبِي سُفْيَانَ وَ كَيْفَ أُبَايِعُ أَهْلَ بَيْتٍ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ هَذَا

Al-Husayn<sup>-asws</sup> said: 'O Utba! You have known that we<sup>-asws</sup> are People<sup>-asws</sup> of the Household of honour, and mine of the Message, and flags of truth, those Allah<sup>-azwj</sup> has Utilised our<sup>-asws</sup> hearts as depositories, and our<sup>-asws</sup> tongues are speaking with it, so I<sup>-asws</sup> shall speak by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic, and I<sup>-asws</sup> have heard my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> saying: 'The caliphate is prohibited unto the sons of Abu Sufyan', and (so) how can the People<sup>-asws</sup> of the Household pledge allegiance and Rasool-Allah<sup>-saww</sup> has said this regarding them?'

فَلَمَّا سَمِعَ عُثْبَةُ ذَلِكَ دَعَا الْكَاتِبَ وَ كَتَبَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى عَبْدِ اللَّهِ يَزِيدَ أَمِيرِ الْمُؤْمِنِينَ مِنْ عُثْبَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَيْسَ يَرَى لَكَ خِلَافَةً وَ لَا بَيْعَةً فَرَأَيْتُكَ فِي أَمْرِهِ وَ السَّلَامُ

When Utba heard that, he called for the scribe and wrote, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. To the servant of Allah<sup>-azwj</sup> Yazeed<sup>-la</sup>, commander of the faithful, from Utba Bin Abu Sufyan. As for after, Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> does not view the caliphate being for you<sup>-la</sup> nor will he<sup>-asws</sup> pledge allegiance. So, what is your<sup>-la</sup> view regarding his<sup>-asws</sup> matter? And the greetings'.

فَلَمَّا وَرَدَ الْكِتَابُ عَلَى يَزِيدَ لَعَنَهُ اللَّهُ كَتَبَ الْجَوَابَ إِلَى عُثْبَةَ أَمَّا بَعْدُ فَإِذَا أَتَاكَ كِتَابِي هَذَا فَعَجِّلْ عَلَيَّ بِجَوَابِهِ وَ بَيِّنْ لِي فِي كِتَابِكَ كُلَّ مَنْ فِي طَاعَتِي أَوْ خَرَجَ عَنْهَا وَ لِيُكُنْ مَعَ الْجَوَابِ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ

When the letter arrive to Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, he<sup>-la</sup> wrote the answer to Utba, 'As for after, when this letter of mine<sup>-la</sup> comes to you, then hasten its answer to me<sup>-la</sup> and explain to me<sup>-la</sup> in your letter, all the ones who are in my<sup>-la</sup> obedience or have exited from it, and let there be the head of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> with the answer'.

فَبَلَغَ ذَلِكَ الْحُسَيْنَ ع فَهَمَّ بِالخُرُوجِ مِنْ أَرْضِ الْحِجَازِ إِلَى أَرْضِ الْعِرَاقِ فَلَمَّا أَقْبَلَ اللَّيْلُ رَاحَ إِلَى مَسْجِدِ النَّبِيِّ ص لِيُودِعَ الْقَبْرَ فَلَمَّا وَصَلَ إِلَى الْقَبْرِ سَطَعَ لَهُ نُورٌ مِنَ الْقَبْرِ فَعَادَ إِلَى مَوْضِعِهِ

That reached Al-Husayn<sup>-asws</sup>, so he<sup>-asws</sup> thought of going out from the land of Al-Hijaz to the land of Al-Iraq. When the night came, he<sup>-asws</sup> went to the Masjid of the Prophet<sup>-saww</sup> to bid farewell to the grave. When he<sup>-asws</sup> arrive to the grave, a light shone for him<sup>-asws</sup> emerging from the grave and returned to its place.

فَلَمَّا كَانَتْ اللَّيْلَةُ الثَّانِيَةُ رَاحَ لِيُودِعَ الْقَبْرَ فَقَامَ يُصَلِّي فَأَطَالَ فَتَعَسَّ وَ هُوَ سَاجِدٌ فَجَاءَهُ النَّبِيُّ وَ هُوَ فِي مَنْامِهِ فَأَخَذَ الْحُسَيْنُ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ جَعَلَ يَقُولُ بَيْنَ عَيْنَيْهِ وَ يَقُولُ يَا أَبِي أَنْتَ كَأَنِّي أَرَاكَ مُرَمَّلًا بِدَمِكَ بَيْنَ عَصَابَةٍ مِنْ هَذِهِ الْأُمَّةِ يَرْجُونَ شَفَاعَتِي مَا لَهُمْ عِنْدَ اللَّهِ مِنْ خَلَاقٍ

When it was the second night, he<sup>-asws</sup> went to bid farewell to the grave. He<sup>-asws</sup> stood to pray Salat, and prolonged it. He<sup>-asws</sup> slumbered while he<sup>-asws</sup> was in Sajdah, and the Prophet<sup>-saww</sup> came to him<sup>-asws</sup> while he<sup>-asws</sup> was in his<sup>-asws</sup> dream. He<sup>-saww</sup> held Al-Husayn<sup>-asws</sup> and hugged him<sup>-asws</sup> to his<sup>-saww</sup> chest and went on to kiss between his<sup>-asws</sup> eyes and saying: 'By my<sup>-saww</sup> father<sup>-as</sup>! You<sup>-asws</sup> are as if I<sup>-saww</sup> am seeing you<sup>-asws</sup> are wallowing in your<sup>-asws</sup> blood between a party from this community. They are hoping for my<sup>-saww</sup> intercession? There is no share for them in the Presence of Allah<sup>-azwj</sup>!

يَا بُنَيَّ إِنَّكَ قَادِمٌ عَلَى أَبِيكَ وَ أُمِّكَ وَ أَخِيكَ وَ هُمْ مُسْتَنَافُونَ إِلَيْكَ وَ إِنَّ لَكَ فِي الْجَنَّةِ دَرَجَاتٍ لَا تَنَالُهَا إِلَّا بِالشَّهَادَةِ

O my<sup>-saww</sup> son<sup>-asws</sup>! Proceed to your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> mother<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and they<sup>-asws</sup> are yearning for you<sup>-asws</sup>, and there are ranks in the Paradise for you<sup>-asws</sup> which cannot be achieved except by the martyrdom'.

فَانْتَبَهَ الْحُسَيْنُ عَ مِنْ نَوْمِهِ بَاكِياً فَأَتَى أَهْلَ بَيْتِهِ فَأَخْبَرَهُمْ بِالرُّؤْيَا وَ وَدَّعَهُمْ وَ حَمَلَ أَخَوَاتِهِ عَلَى الْمَحَامِلِ وَ ابْنَتَهُ وَ ابْنَ أَخِيهِ الْقَاسِمَ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ ع

Al-Husayn<sup>-asws</sup> woke up from his<sup>-asws</sup> sleep weeping. He<sup>-asws</sup> came to his<sup>-asws</sup> family members and informed them with the dream and bade farewell to them and carried his<sup>-asws</sup> brethren upon the carriages, and his<sup>-asws</sup> daughter<sup>-asws</sup>, and the son<sup>-asws</sup> of his<sup>-asws</sup> brother<sup>-asws</sup> Al-Qasim<sup>-asws</sup> son<sup>-asws</sup> of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>.

ثُمَّ سَارَ فِي أَحَدٍ وَ عِشْرِينَ رَجُلًا مِنْ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ مِنْهُمْ أَبُو بَكْرٌ بْنُ عَلِيٍّ وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ عُثْمَانُ بْنُ عَلِيٍّ وَ الْعَبَّاسُ بْنُ عَلِيٍّ وَ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنُ عَقِيلٍ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْأَكْبَرُ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْأَصْغَرُ

Then he<sup>-asws</sup> travelled among twenty-one men from his<sup>-asws</sup> companions and family members. From them were Abu Bakr son of Ali<sup>-asws</sup>, and Muhammad son of Ali<sup>-asws</sup>, and Usman son of Ali<sup>-asws</sup>, and Al-Abbas<sup>-asws</sup> son<sup>-asws</sup> of Ali<sup>-asws</sup>, and Abdullah Bin Muslim Bin Aqeel, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> the elder (Al-Akbar), and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> the younger (Al-Asghar).

وَ سَمِعَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُخْرِجُهُ فَقَدَّمَ رَاحِلَتَهُ وَ خَرَجَ خَلْفَهُ مُسْرِعاً فَأَذْرَكَهُ فِي بَعْضِ الْمَنَازِلِ فَقَالَ أَتَيْتُ تُرِيدُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ الْعِرَاقُ قَالَ مَهْلًا ارْجِعْ إِلَى حَرَمِ جَدِّكَ فَأَتَى الْحُسَيْنُ عَلَيْهِ

And Abdullah Bin Umar heard of his<sup>-asws</sup> going out. He proceeded to his ride and went out behind him quickly. He came across him<sup>-asws</sup> in one of the stops. He said, 'Where are you<sup>-asws</sup> intending (to go to), O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?' He<sup>-asws</sup> said: 'Al-Iraq'. He said, 'No! Return to the Sanctuary of your<sup>-asws</sup> grandfather<sup>-saww</sup>'. Al-Husayn<sup>-asws</sup> refused to him.

فَلَمَّا رَأَى ابْنُ عُمَرَ إِبَاءَهُ قَالَ يَا بَا عَبْدَ اللَّهِ أَكْشِفْ لِي عَنِ الْمَوْضِعِ الَّذِي كَانَ رَسُولُ اللَّهِ ص يَقْبَلُهُ مِنْكَ فَكَشَفَ الْحُسَيْنُ ع عَنْ سُرَّتِهِ فَقَبَّلَهَا ابْنُ عُمَرَ ثَلَاثًا وَ بَكَى وَ قَالَ أَسْتَوْدِعُكَ اللَّهُ يَا بَا عَبْدَ اللَّهِ فَإِنَّكَ مَقْتُولٌ فِي وَجْهِكَ هَذَا

When Ibn Umar saw his<sup>-asws</sup> refusal, he said, 'O Abu Abdullah<sup>-asws</sup>! Uncover for me from the place from you which Rasool-Allah<sup>-saww</sup> used to kiss'. Al-Husayn<sup>-asws</sup> uncovered from his<sup>-asws</sup> navel. Ibn Umar kissed it thrice and cried, and said, 'I entrust you<sup>-asws</sup> to Allah<sup>-azwj</sup>, O Abu Abdullah<sup>-asws</sup>, for you<sup>-asws</sup> be killed in this heading of yours<sup>-asws</sup>'.

فَسَارَ الْحُسَيْنُ ع وَ أَصْحَابُهُ فَلَمَّا نَزَلُوا ثُعَلْبِيَّةَ وَرَدَ عَلَيْهِ رَجُلٌ يُقَالُ لَهُ بَشْرُ بْنُ غَالِبٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ - يَوْمَ نَدْعُوا كُلَّ أَنَاثٍ بِإِمَامِهِمْ

Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions travelled. When they descended at Sa'albiya, a man called Bishr Bin Ghalib arrived to him<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]**'.

قَالَ إِمَامٌ دَعَا إِلَى هُدًى فَأَجَابُوهُ إِلَيْهِ وَ إِمَامٌ دَعَا إِلَى ضَلَالَةٍ فَأَجَابُوهُ إِلَيْهَا هَؤُلَاءِ فِي الْجَنَّةِ وَ هَؤُلَاءِ فِي النَّارِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ - فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ

He<sup>-asws</sup> said: 'An Imam<sup>-asws</sup> called to guidance, they answer him<sup>-asws</sup> 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]**'.

ثُمَّ سَارَ حَتَّى نَزَلَ الْغَدَبِ فَقَالَ فِيهَا قَائِلَةُ الظَّهِيرَةِ ثُمَّ انْتَبَهَ مِنْ نَوْمِهِ بِأَكْبَرٍ فَقَالَ لَهُ ابْنُهُ مَا يُبْكِيكَ يَا أَبَا فَقَالَ يَا بُنَيَّ إِنَّهَا سَاعَةٌ لَا تَكْذِبُ الرُّؤْيَا فِيهَا وَ إِنَّهُ عَرَضٌ لِي فِي مَنَامٍ عَارِضٌ فَقَالَ تُسْرِعُونَ السَّيْرَ وَ الْمَنَآيَا تَسِيرُ بِكُمْ إِلَى الْجَنَّةِ

Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> descended at Al-Uzeyb. In it he had an afternoon nap, then woke upon suddenly from his<sup>-asws</sup> sleep weeping. His<sup>-asws</sup> son<sup>-asws</sup> said to him<sup>-asws</sup>, 'What makes you<sup>-asws</sup> cry, O father<sup>-asws</sup>?'. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! This is a time the dream does not lie during it, and a presented had presented to me<sup>-asws</sup> in the dream. He said, 'You<sup>-asws</sup> are travelling the death is travelling with you all to the Paradise'.

ثُمَّ سَارَ حَتَّى نَزَلَ الرُّهَيْمَةِ فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبَا هَرِمٍ فَقَالَ يَا ابْنَ النَّبِيِّ مَا الَّذِي أَخْرَجَكَ مِنَ الْمَدِينَةِ

Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> descended at Al-Raheema. A man from the people of Al-Kufa, teknonymed as Abu Harim, arrived to him<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of the Prophet<sup>-saww</sup>! What is that which brought you<sup>-asws</sup> out from Al-Medina?'.

فَقَالَ وَنَحَكَ يَا بَا هَرِمٍ شَتَمُوا عِرْضِي فَصَبْرْتُ وَ طَلَبُوا مَالِي فَصَبْرْتُ وَ طَلَبُوا دِمِي فَهَرَبْتُ وَ ائِمُّ اللَّهِ لَيَقْتُلُنِي ثُمَّ لَيْلَسْنَهُمُ اللَّهُ دُلًّا شَامِلًا وَ سَيِّفًا قَاطِعًا وَ لَيْسَلَطَنَّ عَلَيْهِمْ مَنْ يُلْذِمُهُمْ

He<sup>-asws</sup> said: 'Woe be unto you, O Abu Harim! They insulted my<sup>-asws</sup> honour, but I<sup>-asws</sup> was patient; and they sought my<sup>-asws</sup> wealth, but I<sup>-asws</sup> was patient; and they sought my<sup>-asws</sup> blood, so I<sup>-asws</sup> fled. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! They will kill me<sup>-asws</sup>, then Allah<sup>-azwj</sup> will Clothe them

with all-inclusive disgrace, and cutting swords, and He<sup>-azwj</sup> Cause one to overcome upon them who will humiliate them’.

قَالَ وَ بَلَغَ عُبَيْدُ اللَّهِ بْنِ زِيَادٍ لَعْنَهُ اللَّهُ الْخَبْرَ وَ أَنَّ الْحُسَيْنَ ع قَدْ نَزَلَ الرُّهَيْمَةَ فَأَسْرَى إِلَيْهِ حُرٌّ بْنُ يَزِيدَ فِي أَلْفِ فَارِسٍ قَالَ الْحُرُّ فَلَمَّا خَرَجْتُ مِنْ مَنْزِلِي مُتَوَجِّهًا نَحْوَ الْحُسَيْنِ ع نُودِيَ ثَلَاثًا يَا حُرُّ أَبَشِّرْ بِالْجَنَّةِ فَالْتَفَتُ فَلَمْ أَرَ أَحَدًا فَقُلْتُ نَكَلْتُ الْحُرَّ أُمُّهُ يُخْرِجُ إِلَى قِتَالِ ابْنِ رَسُولِ اللَّهِ ص وَ يُبَشِّرُ بِالْجَنَّةِ

He (Al-Sadiq<sup>-asws</sup>) said: ‘And the news reached Ubeydullah Bin Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and that Al-Husayn<sup>-asws</sup> had descended at Al-Raheema. He<sup>-la</sup> hastened Hurr Bin Yazeed<sup>ra</sup> among a thousand horsemen, towards him<sup>-asws</sup>. Al-Hurr<sup>ra</sup> said, ‘When I<sup>ra</sup> came out from my<sup>ra</sup> house heading towards Al-Husayn<sup>-asws</sup>, I<sup>ra</sup> was called out at, thrice, ‘O Hurr<sup>ra</sup>! Receive glad tidings with the Paradise!’ I<sup>ra</sup> turned around but did not see anyone. I<sup>ra</sup> said, ‘May the mother of Al-Hurr<sup>ra</sup> be bereaved for him<sup>ra</sup>! He<sup>ra</sup> is going out to fight the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and he<sup>ra</sup> is being given glad tidings with the Paradise?’

فَرَفَعَهُ عِنْدَ صَلَاةِ الظُّهْرِ فَأَمَرَ الْحُسَيْنُ ع ابْنَهُ فَأَذَّنَ وَ أَقَامَ وَ قَامَ الْحُسَيْنُ ع فَصَلَّى بِالْفَرِيقَيْنِ فَلَمَّا سَلَّمَ وَتَبَ الْحُرُّ بْنُ يَزِيدَ فَقَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>ra</sup> overtook him<sup>-asws</sup> during the Al-Zohr Salat. Al-Husayn<sup>-asws</sup> instructed his<sup>-asws</sup> son<sup>-asws</sup> to proclaim Azaan and Iqaamah, and Al-Husayn<sup>-asws</sup> stood up and prayed Salat with the two parties. When he<sup>-asws</sup> had performed Salaam, Al-Hurr Bin Yazeed<sup>ra</sup> leapt and said, ‘The greetings be upon you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Blessings!’

فَقَالَ الْحُسَيْنُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا الْحُرُّ بْنُ يَزِيدَ فَقَالَ يَا حُرُّ أَعَلَيْنَا أَمْ لَنَا

Al-Husayn<sup>-asws</sup> said: ‘And upon you<sup>-asws</sup> be the greetings! Who are you, O servant of Allah<sup>-azwj</sup>?’ He<sup>ra</sup> said: ‘I<sup>ra</sup> am Al-Hurr Bin Yazeed<sup>ra</sup>!’ He<sup>-asws</sup> said: ‘O Hurr<sup>ra</sup>! Are you<sup>ra</sup> against us or for us?’

فَقَالَ الْحُرُّ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ بُعِثْتُ لِقِتَالِكَ وَ أَعُوذُ بِاللَّهِ أَنْ أُحْشَرَ مِنْ قَبْرِي وَ نَاصِيَتِي مَشْدُودَةٌ إِلَيَّ وَ يَدَيَّ مَغْلُولَةٌ إِلَى عُنُقِي وَ أُكَبُّ عَلَى حُرٍّ وَ جُهِِّي فِي النَّارِ - يَا ابْنَ رَسُولِ اللَّهِ أَتَيْنَ تَذْهَبُ ارْجِعْ إِلَى حَرَمِ جَدِّكَ فَإِنَّكَ مَقْتُولٌ

Al-Hurr<sup>ra</sup> said, ‘By Allah<sup>-azwj</sup>! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I<sup>ra</sup> have been sent to kill you<sup>-asws</sup>, and I<sup>ra</sup> seek refuge with Allah<sup>-azwj</sup> to be Resurrected from my<sup>ra</sup> grave and my<sup>ra</sup> forelocks be tied to me<sup>ra</sup> and my<sup>-asws</sup> hands be shackled to my<sup>ra</sup> neck, and I<sup>ra</sup> am flung upon my<sup>ra</sup> face into the Fire! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Where are you<sup>-asws</sup> going? Return to the Sanctuary of your<sup>-asws</sup> grandfather<sup>-saww</sup>, for you<sup>-asws</sup> will be killed’.

فَقَالَ الْحُسَيْنُ ع-

إِذَا مَا نَوَى حَقًّا وَ جَاهَدَ مُسْلِمًا -  
وَ فَارَقَ مَثْبُورًا وَ خَالَفَ مُجْرِمًا -  
كَفَى بِكَ دُلًّا أَنْ تَمُوتَ وَ تُرَعِمَا

سَأْمُضِي فَمَا بِالْمَوْتِ عَارٌ عَلَى الْفَتَى -  
وَ وَاسَى الرِّجَالِ الصَّالِحِينَ بِنَفْسِهِ -  
فَإِنْ مِتُّ لَمْ أَنْدَمْ وَ إِنْ عِشْتُ لَمْ أَلَمْ -

Al-Husayn<sup>-asws</sup> said (a poem): ‘I<sup>-asws</sup> 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<sup>-asws</sup> were to die, I<sup>-asws</sup> will have no regrets, and if I<sup>-asws</sup> were to live, I<sup>-asws</sup> will not suffer. It suffices as a humiliation with you if you were to die and are being coerced’.

ثُمَّ سَارَ الْحُسَيْنُ حَتَّى نَزَلَ الْفُطُطَانَةَ فَنَظَرَ إِلَى فُسْطَاطٍ مَضْرُوبٍ فَقَالَ لِمَنْ هَذَا الْفُسْطَاطُ فَقِيلَ لِعَبْدِ اللَّهِ بْنِ الْحُرِّ الْحَنَفِيِّ فَأَرْسَلَ إِلَيْهِ الْحُسَيْنُ ع فَقَالَ أَتُهَا الرَّجُلُ إِنَّكَ مُذْنِبٌ خَاطِئٌ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَخَذُكَ بِمَا أَنْتَ صَانِعٌ إِنْ لَمْ تُثْبِتْ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى فِي سَاعَتِكَ هَذِهِ فَتَنْصُرْنِي وَيَكُونُ جَدِّي شَفِيعَكَ بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَتَعَالَى

Then Al-Husayn<sup>-asws</sup> travelled until he<sup>-asws</sup> descended at Al-Qutqutana. He<sup>-asws</sup> looked at the tents having been struck. He<sup>-asws</sup> asked, for whom are these tents for?’ It was said, ‘For Abdullah Bin Al-Hurr Al-Hanafi’. Al-Husayn<sup>-asws</sup> sent for him. He<sup>-asws</sup> said: ‘O you man! You<sup>-asws</sup> are a sinner, a mistaken, and surely Allah<sup>-azwj</sup> will be Seizing you with what you have done, if you do not repent to Allah<sup>-azwj</sup> Blessed and Exalted, at this time of yours. So help me<sup>-asws</sup>, and my<sup>-asws</sup> grandfather<sup>-saww</sup> would be your intercessor in front of Allah<sup>-azwj</sup> Blessed and Exalted’.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ وَاللَّهِ لَوْ نَصَرْتُكَ لَكُنْتُ أَوَّلَ مَقْتُولٍ بَيْنَ يَدَيْكَ وَلَكِنْ هَذَا فَرَسِي خُذْهُ إِلَيْكَ فَوَاللَّهِ مَا رَكِبْتُهُ قَطُّ وَ أَنَا أَرْوَمُ شَيْئًا إِلَّا بَلَعْتُهُ وَ لَا أَرَادَنِي أَحَدٌ إِلَّا نَجَوْتُ عَلَيْهِ فِدُونِكَ فَخُذْهُ

He said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! By Allah<sup>-azwj</sup> If I were to help you, I would be the first one to be killed in front of you<sup>-asws</sup>, but this is my horse, so take it to you<sup>-asws</sup> (and run away). By Allah<sup>-azwj</sup>! 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<sup>-asws</sup>, so take it!’

فَأَعْرَضَ عَنْهُ الْحُسَيْنُ ع بِوَجْهِهِ ثُمَّ قَالَ لَا حَاجَةَ لَنَا فِيكَ وَ لَا فِي فَرَسِكَ- وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصْدًا وَ لَكِنْ فِرًّا فَلَا لَنَا وَ لَا عَلَيْنَا فَإِنَّهُ مِنْ سَبْعٍ وَاعِيتَنَا أَهْلَ الْبَيْتِ ثُمَّ لَمْ يُجِبْنَا كَبَهُ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ

Al-Husayn<sup>-asws</sup> turned away from him with his<sup>-asws</sup> face, then said: ‘There is no need for us<sup>-asws</sup> regarding you nor your horse **and I would not Take the strayers for support [18:51]**. But flee, for you are neither for us<sup>-asws</sup> nor against us<sup>-asws</sup>, for the one who hears our<sup>-asws</sup> cry for support, of the People of the Household, then he does not come to us<sup>-asws</sup>, Allah<sup>-azwj</sup> would Fling him upon his face in the Fire of Hell’.

ثُمَّ سَارَ حَتَّى نَزَلَ بِكَرْبَلَاءَ فَقَالَ أَيُّ مَوْضِعٍ هَذَا فَقِيلَ هَذَا كَرْبَلَاءُ يَا ابْنَ رَسُولِ اللَّهِ ص فَقَالَ ع هَذَا وَاللَّهِ يَوْمٌ كَرِبٌ وَ بَلَاءٌ وَ هَذَا الْمَوْضِعُ الَّذِي يُهْرَاقُ فِيهِ دِمَاؤُنَا وَ يُبَاخُ فِيهِ حَرَمُنَا

Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> descended at Karbala. He<sup>-asws</sup> said: ‘Which place is this?’ It was said, ‘This is Karbala, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!’ He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! 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’.

فَأَقْبَلَ عَبْدُ اللَّهِ بْنُ زِيَادٍ بِعَسْكَرِهِ حَتَّى عَسَكَرَ بِالتَّخِيلَةِ وَ بَعَثَ إِلَى الْحُسَيْنِ رَجُلًا يُقَالُ لَهُ- عُمَرُ بْنُ سَعْدٍ قَائِدُهُ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ وَ أَقْبَلَ عَبْدُ اللَّهِ بْنُ الْحُصَيْنِ التَّمِيمِيُّ فِي آلَفٍ فَارِسٍ يُتَبَعُهُ سَبْتُ بْنُ رَبِيعٍ فِي آلَفٍ فَارِسٍ وَ مُحَمَّدُ بْنُ الْأَشْعَثِ بْنِ قَيْسٍ الْكِنْدِيُّ أَيْضًا فِي آلَفٍ فَارِسٍ

Ubeydullah Bin Ziyad<sup>-la</sup> came with his<sup>-la</sup> soldiers until he<sup>-la</sup> encamped at Al-Nukheyla, and sent a man called Umar Bin Sa’ad<sup>-la</sup> to Al-Husayn<sup>-asws</sup>, making him<sup>-la</sup> 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.

وَكُتِبَ لِعُمَرَ بْنِ سَعْدٍ عَلَى النَّاسِ وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوهُ فَبَلَغَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ أَنَّ عُمَرَ بْنَ سَعْدٍ يُسَامِرُ الْحُسَيْنَ عَ وَيُحَدِّثُهُ وَيَكْرَهُ قِتَالَهُ

And he<sup>-la</sup> decreed for Umar Bin Sa'ad<sup>-la</sup> upon the people and ordered them to listen to him<sup>-la</sup> and obey him<sup>-la</sup>. It reached Ubeydullah Bin Ziyad<sup>-la</sup> that Umar Bin Sa'ad<sup>-la</sup> had a friendly talk with Al-Husayn<sup>-asws</sup> and had discussed with him<sup>-asws</sup>, and he<sup>-la</sup> disliked killing him<sup>-asws</sup>.

فَوَجَّهَ إِلَيْهِ شِمْرُ بْنُ ذِي الْجَوْشَنِ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ وَكُتِبَ إِلَى عُمَرَ بْنِ سَعْدٍ إِذَا أَتَاكَ كِتَابِي هَذَا فَلَا تُمَهِّلَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ وَاحْذِرْ بِكَطْمِهِ وَحُلِّ بْنِ الْمَاءِ وَبَيْتَهُ كَمَا جَبَلَ بَيْنَ عُثْمَانَ وَبَيْنَ الْمَاءِ يَوْمَ الدَّارِ

He<sup>-la</sup> sent Shimr Bin Zil Jowshan<sup>-la</sup> to him<sup>-la</sup> among four thousand horsemen and wrote to Umar Bin Sa'ad<sup>-la</sup>, 'When this letter of mine<sup>-la</sup> come to you<sup>-la</sup>, do not give Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> any respite and take to confining him<sup>-asws</sup> and blockade between the water and him<sup>-asws</sup> like what was blockaded between Usman and the water on the day of the house'.

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى عُمَرَ بْنِ سَعْدٍ لَعَنَهُ اللَّهُ أَمَرَ مُنَادِيَهُ فَنَادَى إِنَّ قَدْ أَجَلْنَا حُسَيْنًا وَأَصْحَابَهُ يَوْمَهُمْ وَلَيْلَتَهُمْ

When the letter arrived to Umar Bin Sa'ad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, he<sup>-la</sup> instructed his<sup>-la</sup> caller to call out, 'We have respited Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions for their (one) day and their (one) night!'

فَسَقَى ذَلِكَ عَلَى الْحُسَيْنِ وَعَلَى أَصْحَابِهِ فَقَامَ الْحُسَيْنُ فِي أَصْحَابِهِ خَطِيبًا فَقَالَ اللَّهُمَّ إِنِّي لَا أَعْرِفُ أَهْلَ بَيْتِ أَبَرٍّ وَلَا أَزْكَى وَلَا أَطَهَرَ مِنْ أَهْلِ بَيْتِي وَلَا أَصْحَابًا هُمْ خَيْرٌ مِنْ أَصْحَابِي

That was grievous upon Al-Husayn<sup>-asws</sup> and upon his<sup>-asws</sup> companions. Al-Husayn<sup>-asws</sup> stood up to address. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> do not know of any family members who are more righteous, nor purer, nor cleaner than members of my<sup>-asws</sup> family<sup>-asws</sup>, nor any companions who are better than my<sup>-asws</sup> companions!'

وَقَدْ نَزَلَ بِي مَا قَدْ تَرَوْنَ وَأَنْتُمْ فِي حِلٍّ مِنْ بَيْعَتِي لَيْسَتْ لِي فِي أَغْنَاقِكُمْ بَيْعَةٌ وَلَا لِي عَلَيْكُمْ ذِمَّةٌ وَهَذَا اللَّيْلُ قَدْ غَشِيَكُمْ فَاتَّخِذُوهُ جَهْلًا وَتَفَرَّقُوا فِي سَوَادِهِ فَإِنَّ الْقَوْمَ إِنَّمَا يَطْلُبُونِي وَلَوْ ظَفَرُوا بِي لَذَهَبُوا عَنْ طَلَبِ غَيْرِي

And there has befallen with me<sup>-asws</sup> what you all have seen, and you are in a release from my<sup>-asws</sup> allegiance. There isn't any allegiance for me<sup>-asws</sup> in your necks (anymore), nor is there for me<sup>-asws</sup> 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<sup>-asws</sup>, and if they are victorious with me<sup>-asws</sup>, they will not bother from seeking others'.

فَقَامَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنُ عَقِيلٍ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَاذَا يَقُولُ لَنَا النَّاسُ إِنَّ نَحْنُ حَدَلْنَا شَيْخَنَا وَكَبِيرَنَا وَسَيِّدَنَا وَابْنَ سَيِّدِ الْأَعْمَامِ وَابْنَ نَبِيِّنَا سَيِّدِ الْأَنْبِيَاءِ لَمْ نَضْرِبْ مَعَهُ بِسَيْفٍ وَلَمْ نُقَاتِلْ مَعَهُ بِرُمْحٍ



Abdullah Bin Muslim Bin Aqeel son of Abu Talib<sup>-asws</sup> stood up to him<sup>-asws</sup>. He said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is that which the people would be saying if we were to abandon our sheykhs, and our elders, and our chiefs, and son<sup>-asws</sup> of the chief of the people and son<sup>-asws</sup> of our Prophet<sup>-saww</sup>, chief of the Prophets<sup>-as</sup>, not striking any sword with him<sup>-asws</sup> and not fighting along with him<sup>-asws</sup> with any spear?

لَا وَاللَّهِ أَوْ تَرِدَ مَوْرِدَكَ وَنُجْعَلْ أَنْفُسَنَا دُونَ نَفْسِكَ وَ دِمَاءَنَا دُونَ دَمِكَ فَإِذَا نَحْنُ فَعَلْنَا ذَلِكَ فَقَدْ قَضَيْنَا مَا عَلَيْنَا وَ حَرَجْنَا مِمَّا لَرَمْنَا

No, by Allah<sup>-azwj</sup>! Or (but) we should turn your<sup>-asws</sup> turning or make ourselves to be below yourself<sup>-asws</sup>, and our blood to be below your<sup>-asws</sup> blood (to be killed before you<sup>-asws</sup>). So, when we have done that, then we would have fulfilled what is upon us and had exited from what had necessitated us!

وَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ زُهَيْرُ بْنُ الْقَيْنِ الْبَجَلِيُّ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ وَدِدْتُ أَنْيُفْلِتُ ثُمَّ نُشِيرْتُ ثُمَّ فُتِلْتُ ثُمَّ نُشِيرْتُ ثُمَّ فُتِلْتُ ثُمَّ نُشِيرْتُ فَبِكَ وَ فِي الَّذِينَ مَعَكَ مِائَةٌ قَتَلَةٍ وَإِنَّ اللَّهَ دَفَعَ بِي عَنْكُمْ أَهْلَ الْبَيْتِ

And a man called Zuhayr Bin Al-Qayn<sup>ra</sup> stood up to him<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I<sup>ra</sup> would love it if I<sup>ra</sup> were to be killed, then was resurrected, then be killed, then resurrected, then be killed, then resurrected, regarding you<sup>-asws</sup> and regarding those who are with you<sup>-asws</sup>, one hundred killings, and that Allah<sup>-azwj</sup> Defends you<sup>-asws</sup>, People<sup>-asws</sup> of the Household, through me<sup>ra</sup>!

فَقَالَ لَهُ وَ لِأَصْحَابِهِ جُرَيْئُهُمْ خَيْرٌ لَّيَّ إِنْ الْحُسَيْنَ ع أَمَرَ بِخَفِيرَةٍ فَخُفِرَتْ حَوْلَ عَسْكَرِهِ شِبْهَ الْخَنْدَقِ وَ أَمَرَ فُحْشِيَتْ حُطْبًا وَ أُرْسِلَ عَلِيًّا ابْنُهُ ع فِي ثَلَاثِينَ فَارِسًا وَ عِشْرِينَ رَاجِلًا لِيَسْتَقْفُوا الْمَاءَ وَ هُمْ عَلَى وَجَلٍ شَدِيدٍ

He<sup>-asws</sup> said to him and to his<sup>-asws</sup> companions: 'May you be Recompensed goodly'. Then Al-Husayn<sup>-asws</sup> instructed with digging, so something resembling a ditch was dug around his<sup>-asws</sup> soldiers, and he<sup>-asws</sup> instructed for firewood to be inserted in it. And he<sup>-asws</sup> sent his<sup>-asws</sup> son<sup>-asws</sup> among thirty horsemen and twenty men to fetch the water, and they were upon severe anxiety.

وَ أَنْشَأَ الْحُسَيْنُ يَقُولُ-

كَمْ لَكَ فِي الْإِشْرَاقِ وَ الْأَصِيلِ-  
وَ الدَّهْرِ لَا يَقْنَعُ بِالْبَدِيلِ-  
وَ كُلُّ حَيٍّ سَالِكٍ سَبِيلِي

يَا دَهْرُ أَفِي لَكَ مِنْ خَلِيلِ-  
مِنْ طَالِبٍ وَ صَاحِبٍ قَتِيلِ-  
وَ إِنَّمَا الْأَمْرُ إِلَى الْجَلِيلِ-

And Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> way'.

ثُمَّ قَالَ لِأَصْحَابِهِ قُومُوا فَاشْرَبُوا مِنَ الْمَاءِ يَكُنْ آخِرَ زَادِكُمْ وَ تَوَضَّئُوا وَ اغْتَسِلُوا وَ اغْسِلُوا ثِيَابَكُمْ لَتَكُونَ أَكْفَانُكُمْ ثُمَّ صَلَّى بِهِمُ الْفَجْرَ وَ عَبَّأَهُمْ تَعْبَةً الْحَرْبِ- وَ أَمَرَ بِخَفِيرَتِهِ الَّتِي حَوْلَ عَسْكَرِهِ فَأَضْرَمَتْ بِالنَّارِ لِيَقَاتِلَ الْقَوْمَ مِنْ وَجْهِ وَاحِدٍ

Then he<sup>-asws</sup> said to his<sup>-asws</sup> 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<sup>-asws</sup> prayed the Al-Fajr Salat with them and mobilised them the mobilisation of the war, and he<sup>-asws</sup> ordered with his<sup>-asws</sup> ditch which was around his<sup>-asws</sup> camp to be ignited with the fire, so the people could be fought from one direction.

وَأَقْبَلَ رَجُلٌ مِنْ عَشْكَرِ عُمَرَ بْنِ سَعْدٍ عَلَى فَرَسٍ لَهُ يُقَالُ لَهُ - ابْنُ أَبِي جُوَيْرِيَةَ الْمُزَنِّي فَلَمَّا نَظَرَ إِلَى النَّارِ تَتَقَدُّ صَفَقَ بِيَدِهِ وَ نَادَى يَا حُسَيْنُ وَ أَصْحَابَ حُسَيْنٍ أَبَشِّرُوا بِالنَّارِ فَقَدْ نَعَجَلْتُمُوهَا فِي الدُّنْيَا

A man from the army of Umar Bin Sa'ad came upon a horse to him<sup>-asws</sup>. He was called Abu Juweyria Al-Muzanny. When he looked at the fire having been ignited, he clasped his hands and called out, 'O Husayn<sup>-asws</sup> and companions of Husayn<sup>-asws</sup>! Receive news of the Fire (Hell), for you have hastened it in the world!'

فَقَالَ الْحُسَيْنُ عَ مَنْ الرَّجُلُ فَقِيلَ ابْنُ أَبِي جُوَيْرِيَةَ الْمُزَنِّي فَقَالَ الْحُسَيْنُ عَ اللَّهُمَّ أَدْفُهُ عَذَابَ النَّارِ فِي الدُّنْيَا فَتَقَرَّ بِهِ فَرَسُهُ وَ أَلْقَاهُ فِي تِلْكَ النَّارِ فَاحْتَرَقَ

Al-Husayn<sup>-asws</sup> said: 'Who is the man?' It was said, 'Ibn Abu Juweyria Al-Muzanny'. Al-Husayn<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! 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.

ثُمَّ بَرَزَ مِنْ عَشْكَرِ عُمَرَ بْنِ سَعْدٍ رَجُلٌ آخَرُ يُقَالُ لَهُ تَمِيمُ بْنُ حُصَيْنٍ الْفَزَارِيُّ فَنَادَى يَا حُسَيْنُ وَ يَا أَصْحَابَ حُسَيْنٍ أَمَا تَرَوْنَ إِلَى مَاءِ الْفُرَاتِ يُلَوِّحُ كَأَنَّهُ يُطُونُ الْحَيَاتِ وَ اللَّهُ لَا دَفْعُ مِنْهُ قَطْرَةً حَتَّى تَذُوقُوا الْمَوْتَ جَزَعًا

Then, another man from the army of Umar Bin Sa'ad<sup>-la</sup> called Tameem Bin Huseyn Al-Fazary came for duel. He called out, 'O Husayn<sup>-asws</sup> and O companions of Husayn<sup>-asws</sup>! Are you not looking at the water of the Euphrates in motion as if they are bellies of the fishes? By Allah<sup>-azwj</sup>! You will not taste a single drop from it until you taste the death anxiously!'

فَقَالَ الْحُسَيْنُ عَ مَنْ الرَّجُلُ فَقِيلَ تَمِيمُ بْنُ حُصَيْنٍ فَقَالَ الْحُسَيْنُ هَذَا وَ أَبُوهُ مِنْ أَهْلِ النَّارِ اللَّهُمَّ اقْتُلْ هَذَا عَطَشًا فِي هَذَا الْيَوْمِ

Al-Husayn<sup>-asws</sup> said: 'Who is the man?' It was said, 'Tameem Bin Huseen'. Al-Husayn<sup>-asws</sup> said: 'This one and his father are from the people of the Fire. O Allah<sup>-azwj</sup>! Kill this one thirsty in this day!'

قَالَ فَخَنَقَهُ الْعَطَشُ حَتَّى سَقَطَ عَنْ فَرَسِهِ فَوَطِئَتْهُ الْخَيْلُ بِسَنَابِكِهَا فَمَاتَ

He (Al-Sadiq<sup>-asws</sup>) said: 'The thirst choked him until he fell from his horse, and the cavalry trampled him with their hooves, and he died.

ثُمَّ أَقْبَلَ آخَرُ مِنْ عَشْكَرِ عُمَرَ بْنِ سَعْدٍ يُقَالُ لَهُ - مُحَمَّدُ بْنُ أَشْعَثَ بْنِ قَيْسٍ الْكِنْدِيُّ فَقَالَ يَا حُسَيْنُ بْنُ فَاطِمَةَ أَيُّهُ خُرْمَةٌ لَكَ مِنْ رَسُولِ اللَّهِ لَيْسَتْ لِعَيْرِكَ

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<sup>-asws</sup> son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>! Which sanctity is there for you<sup>-asws</sup> from Rasool-Allah<sup>-saww</sup> which isn't for others?'

فَقَالَ الْحُسَيْنُ هَذِهِ الْآيَةُ - إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةُ الْآيَةِ - ثُمَّ قَالَ وَ اللَّهُ إِنَّ مُحَمَّدًا لَمِنْ آلِ إِبْرَاهِيمَ وَ إِنَّ الْعِتْرَةَ الْهَادِيَةَ لَمِنْ آلِ مُحَمَّدٍ مِنَ الرَّجُلِ فَقِيلَ مُحَمَّدٌ بْنُ أَشْعَثَ بْنِ قَيْسٍ الْكِنْدِيِّ

Al-Husayn<sup>-asws</sup> recited this Verse: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring [3:34]** – the Verse. Then he<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> is from the Progeny of Ibrahim<sup>-as</sup>, and the family from the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> are the guides. Who is the man?’ It was said, ‘Muhammad Bin Ash’as Bin Qays Al-Kindy’.

فَرَفَعَ الْحُسَيْنُ ع رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ أَرِ مُحَمَّدَ بْنَ الْأَشْعَثِ دُلًّا فِي هَذَا الْيَوْمِ - لَا تُعِزَّهُ بَعْدَ هَذَا الْيَوْمِ أَبَدًا فَعَرَضَ لَهُ عَارِضٌ فَخَرَجَ مِنَ الْعَسْكَرِ يَتَبَرَّزُ فَسَلَّطَ اللَّهُ عَلَيْهِ عَقْرَبًا فَلَدَغَتْهُ فَمَاتَ بِأَيْدِي الْعَوْرَةِ -

Al-Husayn<sup>-asws</sup> raised his<sup>-asws</sup> hands towards the sky and said: ‘O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Caused a scorpion to overcome upon him and it stung him. He died with exposed private parts.

فَبَلَغَ الْعَطَشُ مِنَ الْحُسَيْنِ ع وَ أَصْحَابِهِ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ شِيعَتِهِ يُقَالُ لَهُ - يَزِيدُ بْنُ الْخَصْبَيْنِ الْهُمْدَانِيُّ

The thirst reached (high level) with Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions. A man from his<sup>-asws</sup> Shias called Yazeed Bin Al-Huseen Al-Hamdany came to him<sup>-asws</sup>.

قَالَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ رَاوِي الْحَدِيثِ هُوَ خَالَ أَبِي إِسْحَاقَ الْهُمْدَانِيِّ

Ibrahim Bin Abdullah, reporter of the Hadeeth said, ‘He is a maternal uncle of Abu Is’haq Al-Hamdany’.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ تَأْذُنٌ لِي فَأَخْرُجُ إِلَيْهِمْ فَأُكَلِّمُهُمْ فَأَذِنَ لَهُ فَخَرَجَ إِلَيْهِمْ فَقَالَ يَا مَعْشَرَ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّدًا - بِالْحَقِّ بَشِيرًا وَ نَذِيرًا - وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا وَ هَذَا مَاءُ الْفُرَاتِ تَقَعُ فِيهِ خَزَائِرُ السَّوَادِ وَ كِلَابُهَا وَ قَدْ حِيلَ بَيْنَهُ وَ بَيْنَ ابْنِهِ

He said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Will you<sup>-asws</sup> allow me to go out to them and speak to them?’ He<sup>-asws</sup> permitted for him. He went out to them. He said, ‘O community of people! Allah<sup>-azwj</sup> 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<sup>-saww</sup> son<sup>-asws</sup>!’

فَقَالُوا يَا يَزِيدُ فَقَدْ أَكْثَرْتَ الْكَلَامَ فَأَكْثَفَ قَوْ اللَّهِ لِيُعْطَشَنَّ الْحُسَيْنُ كَمَا عَطَشَ مَنْ كَانَ قَبْلَهُ

They said, ‘O Yazeed! You have talked a lot, so refrain! By Allah<sup>-azwj</sup>! Al-Husayn<sup>-asws</sup> will be thirsty like the thirst of the ones who were before him<sup>-asws</sup>!’

فَقَالَ الْحُسَيْنُ ع افْعُدْ يَا يَزِيدُ ثُمَّ وَتَبَ الْحُسَيْنُ ع مُتَوَكِّئًا عَلَى سَيْفِهِ فَنَادَى بِأَعْلَى صَوْتِهِ فَقَالَ أَنْشُدُكُمُ اللَّهَ هَلْ تَعْرِفُونِي قَالُوا نَعَمْ أَنْتَ ابْنُ بِنْتِ رَسُولِ اللَّهِ ص وَ سِبْطُهُ

Al-Husayn<sup>-asws</sup> said: 'Be seated, O Yazeed!' Then Al-Husayn<sup>-asws</sup> leapt, leaning upon his<sup>-asws</sup> sword, and called out at the top of his<sup>-asws</sup> voice. He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you recognise me<sup>-asws</sup>? They said, 'Yes! You<sup>-asws</sup> are the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> grandson<sup>-asws</sup>!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ جَدِّي رَسُولُ اللَّهِ ص قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that my<sup>-asws</sup> grandfather<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>? They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ أُمِّي فَاطِمَةُ بِنْتُ مُحَمَّدٍ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that my<sup>-asws</sup> mother<sup>-asws</sup> is Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>? They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that my<sup>-asws</sup> father is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>? They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ جَدَّتِي خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أَوَّلُ نِسَاءِ هَذِهِ الْأُمَّةِ إِسْلَامًا قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that my<sup>-asws</sup> grandmother<sup>-asws</sup> is Khadeeja Bint Khuwaylid<sup>-asws</sup>? The first woman of this community to be a Muslim?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ سَيِّدَ الشُّهَدَاءِ حَمْرَةَ عُمِّ أَبِي قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that chief of the martyrs Hamza<sup>-asws</sup> is an uncle<sup>-asws</sup> of my<sup>-asws</sup> father<sup>-asws</sup>? They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ جَعْفَرَ الطَّيَّارِ فِي الْجَنَّةِ عَمِّي قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that Ja'far<sup>-asws</sup>, the flier in the Paradise, is my<sup>-asws</sup> uncle<sup>-asws</sup>? They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ هَذَا سَيْفُ رَسُولِ اللَّهِ وَ أَنَا مُتَّقِلُهُ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that this is the sword of Rasool-Allah<sup>-saww</sup> and I<sup>-asws</sup> am collaring with it?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ هَذِهِ عِمَامَةُ رَسُولِ اللَّهِ أَنَا لَا يَسُهَا قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that this is the turban of Rasool-Allah<sup>-saww</sup>, and I<sup>-asws</sup> am wearing it?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فَأَنْشِدُكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ عَلِيًّا كَانَ أَوَّلَهُمْ إِسْلَامًا وَ أَعْلَمَهُمْ عِلْمًا وَ أَعْظَمَهُمْ جِلْمًا وَ أَنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that Ali<sup>-asws</sup> was the first of them to be a Muslim, and their most learned of knowledge, and their mightiest in forbearance, and he<sup>-asws</sup> is a guardian of every Momin man and woman?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فِيمَ تَسْتَجِلُّونَ دَمِي وَ أَبِي الدَّائِدُ عَنِ الْخَوْضِ غَدًا يَدُودُ عَنْهُ رَجَالًا كَمَا يُدَادُ الْبَعِيرُ الصَّادِرُ عَنِ الْمَاءِ وَ لَوَاءُ الْحُمْدِ فِي يَدَيَّ جَدِّي يَوْمَ الْقِيَامَةِ-

He<sup>-asws</sup> said: 'Then due to what are you legalising (shedding of) my<sup>-asws</sup> blood, and my<sup>-asws</sup> father<sup>-asws</sup> 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<sup>-asws</sup> grandfather<sup>-saww</sup> on the Day of Qiyamah?'

قَالُوا قَدْ عَلِمْنَا ذَلِكَ كُلَّهُ وَ نَحْنُ غَيْرُ تَارِكِيكَ حَتَّى تَذُوقَ الْمَوْتَ عَطَشًا-

They said, 'We have known that all of it, and we will not leave you<sup>-asws</sup> until you<sup>-asws</sup> taste the death, thirsty!'

فَأَخَذَ الْحُسَيْنُ عِ بِطَرْفِ لَحْيَتِهِ وَ هُوَ يَوْمِئِذٍ ابْنُ سَبْعٍ وَ خَمْسِينَ سَنَةً ثُمَّ قَالَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْيَهُودِ حِينَ قَالُوا- عُزَيْرُ ابْنِ اللَّهِ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى النَّصَارَى حِينَ قَالُوا- الْمَسِيحُ ابْنُ اللَّهِ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْمَجُوسِ حِينَ عَبَدُوا النَّارَ مِنْ دُونِ اللَّهِ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ قَتَلُوا نَبِيَّهُمْ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى هَذِهِ الْعِصَابَةِ الَّذِينَ يُرِيدُونَ قَتْلِي ابْنِ نَبِيِّهِمْ

Al-Husayn<sup>-asws</sup> held an end of his<sup>-asws</sup> beard, and on that day he<sup>-asws</sup> was fifty-seven years old, then he<sup>-asws</sup> said: 'The Wrath of Allah<sup>-azwj</sup> Intensified upon the Jews when they said, 'Uzair<sup>-as</sup> is a son of Allah<sup>-azwj</sup>!' And the Wrath of Allah<sup>-azwj</sup> Intensified upon the Christians when they said, 'Isa<sup>-as</sup> is the son of Allah<sup>-azwj</sup>!' And the Wrath of Allah<sup>-azwj</sup> Intensified upon the Magians when they worshipped the fire from besides Allah<sup>-azwj</sup>. And the Wrath of Allah<sup>-saww</sup> Intensified upon a people who killed their Prophet<sup>-as</sup>, and the Wrath of Allah<sup>-azwj</sup> shall Intensify upon this party, those who are intending to kill me<sup>-asws</sup>, the son<sup>-asws</sup> of their Prophet<sup>-saww</sup>!'

قَالَ فَضَرَبَ الْحُرُّ بْنُ يَزِيدَ فَرَسَهُ وَ جَارَ عَسْكَرَ عُمَرَ بْنِ سَعْدٍ إِلَى عَسْكَرِ الْحُسَيْنِ عِ وَاضِعًا يَدَهُ عَلَى رَأْسِهِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَنْيِبُ قَتْلَكَ فَقَدْ أَرَعَبْتُ قُلُوبَ أَوْلِيَائِكَ وَ أَوْلَادَ نَبِيِّكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ لِي مِنْ تَوْبَةٍ

He (the narrator) said, 'Al-Hurr Bin Yazeed<sup>ra</sup> struck his<sup>ra</sup> horse and crossed the army of Umar Bin Sa'ad<sup>la</sup> to the army of Al-Husayn<sup>-asws</sup>, placed his<sup>ra</sup> hand upon his<sup>-asws</sup> head, and he said, 'O Allah<sup>-azwj</sup>! To You<sup>-azwj</sup> I<sup>ra</sup> repent, so Turn to me<sup>ra</sup>, for I<sup>ra</sup> have frightened the hearts of Your<sup>-azwj</sup> friends and children of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>. O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Is there any repentance for me<sup>ra</sup>?'

قَالَ نَعَمْ تَابَ اللَّهُ عَلَيْكَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ائْتِدْنِي لِي فَأَقَاتِلَ عَنْكَ فَأَذِنَ لَهُ فَبَرَزَ وَ هُوَ يَقُولُ-

أَضْرِبْ فِي أَغْنَاقِكُمْ بِالسَّيْفِ- عَنْ خَيْرٍ مَنْ حَلَّ بِلَادَ الْحَيْفِ

He<sup>-asws</sup> said: 'Yes! May Allah<sup>-azwj</sup> Turn to you<sup>ra</sup>!' He<sup>ra</sup> said: 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Will you<sup>-asws</sup> allow for me<sup>ra</sup> to fight on your<sup>-asws</sup> behalf?' He<sup>-asws</sup> permitted for him<sup>ra</sup>. He<sup>ra</sup> duelled,

and he<sup>ra</sup> was saying (a couplet), 'I<sup>ra</sup> shall be striking with the sword in your necks on behalf of the best one dwelling in the city of fear'.

فَقَتَلَ مِنْهُمْ ثَمَانِيَةَ عَشَرَ رَجُلًا ثُمَّ قُتِلَ فَأَتَاهُ الْحُسَيْنُ ع وَ دَمُهُ يَشْحُبُ فَقَالَ بَعْ بِخُ يَا خُرُّ أَنْتَ خُرُّ كَمَا سُمِّيتَ فِي الدُّنْيَا وَ الْآخِرَةِ

He<sup>ra</sup> killed eighteen men from them, then he<sup>ra</sup> was killed. Al-Husayn<sup>-asws</sup> came to him<sup>ra</sup>, and his<sup>ra</sup> blood was flowing. He<sup>-asws</sup> said: 'Congratulations! Congratulations, O Hurr<sup>ra</sup>! You<sup>ra</sup> are a free man (Hurr) like what you<sup>-asws</sup> have been named, in the world and the Hereafter'.

ثُمَّ أَنْشَأَ الْحُسَيْنُ يَقُولُ-

لِنَعْمَ الْحُرُّ خُرُّ بَنِي رِيَّاحٍ  
و نَعْمَ الْحُرُّ مُخْتَلَفَ الرِّمَاحِ-  
و نَعْمَ الْحُرُّ إِذْ نَادَى حُسَيْنًا-  
فَجَادَ بِنَفْسِهِ عِنْدَ الصَّبَاحِ

The Al-Husayn<sup>-asws</sup> prosed saying: 'The best of the freemen is Hurr<sup>ra</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'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ زُهَيْرُ بْنُ الْقَيْنِ الْبَجَلِيُّ وَ هُوَ يَقُولُ مُخَاطِبًا لِلْحُسَيْنِ ع-

الْيَوْمَ نَلْقَى جَدَّكَ النَّبِيَّ-  
وَ حَسَنًا وَ الْمُرْتَضَى عَلِيًّا

Then after him<sup>ra</sup>, Zuheyr Bin Al-Qayn Al-Bajaly<sup>ra</sup> went for duel, and he<sup>ra</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 Ali<sup>-asws</sup>'.

فَقَتَلَ مِنْهُمْ تِسْعَةَ عَشَرَ رَجُلًا ثُمَّ صَرَعَ وَ هُوَ يَقُولُ-

أَنَا زُهَيْرٌ وَ أَنَا ابْنُ الْقَيْنِ-  
أَذُبُكُمْ بِالسَّيْفِ عَنْ حُسَيْنٍ

He<sup>ra</sup> killed nineteen men from them, then he<sup>ra</sup> was slain, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Zuheyr<sup>ra</sup> and I<sup>ra</sup> am the son of Al-Qayn! I<sup>ra</sup> will melt you all on behalf of Husayn<sup>-asws</sup>'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ حَبِيبُ بْنُ مُظَهَّرٍ الْأَسَدِيُّ وَ هُوَ يَقُولُ-

أَنَا حَبِيبٌ وَ أَبِي مُظَهَّرٌ-  
لَنَحْنُ أَزْكَى مِنْكُمْ وَ أَطَهَرُ-  
نَنْصُرُ خَيْرَ النَّاسِ حِينَ يُذَكَّرُ

Then Habeeb Bin Muzahir Al-Asady<sup>ra</sup> duelled from after him<sup>-asws</sup>, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Habeeb<sup>ra</sup> and my<sup>ra</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'.

فَقَتَلَ مِنْهُمْ أَحَدًا وَ ثَلَاثِينَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirty-one men from them, then he<sup>ra</sup> was killed, may Allah<sup>-azwj</sup> be Pleased with him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ عَبْدُ اللَّهِ بْنُ أَبِي عُرْوَةَ الْغِفَارِيُّ وَهُوَ يَقُولُ-

قَدْ عَلِمْتُ حَقًّا بَنُو غِفَارٍ -  
بِالْمَشْرِيقِ وَالْفَنَاءِ الْخَطَارِ -  
أَيُّ أَذْبُ فِي طَلَابِ النَّارِ -

Then, after him<sup>ra</sup>, Abdullah Bin Urwah Al-Ghifari<sup>ra</sup> duelled, and he<sup>ra</sup> was saying, 'The clan of Ghifar have known truth. I<sup>ra</sup> am burning in seeking the retaliation, with the nobleness, and meet the danger'.

فَقَتَلَ مِنْهُمْ عَشْرِينَ رَجُلًا ثُمَّ قُتِلَ رَحِمَهُ اللَّهُ

He<sup>ra</sup> killed twenty men from them, then he<sup>ra</sup> was killed, may Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ بُدَيْرُ بْنُ حَفِيْرٍ الْهَمْدَانِيُّ وَكَانَ أَفْرَأَ أَهْلِ زَمَانِهِ وَهُوَ يَقُولُ-

أَنَا بُدَيْرٌ وَ أَبِي حَفِيْرٌ -  
لَا حَيْرَ فِيمَنْ لَيْسَ فِيهِ حَيْرٌ -

Then Budeyr Bin Hafeyr Al-Hamdani<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> was the most well-read of his<sup>ra</sup> time, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Budeyr<sup>ra</sup> and my<sup>ra</sup> father is Hafeyr. There is no good among the ones there isn't any good in them'.

فَقَتَلَ مِنْهُمْ ثَلَاثِينَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirty men from them, then he<sup>ra</sup> was killed. May Allah<sup>-azwj</sup> be Pleased with him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ مَالِكُ بْنُ أَنَسٍ الْكَاهِلِيُّ وَهُوَ يَقُولُ-

قَدْ عَلِمْتُ كَاهِلُهَا وَ دُودَانُ -  
بِأَنَّ قَوْمِي قُصَمُ الْأَقْرَانِ -  
وَالْحَنْدِيقُونَ وَ قَيْسُ عَيْلَانَ -  
يَا قَوْمُ كُونُوا كَأَسْوَدِ الْجَانِ -  
وَأَلْ حَرْبِ شَيْعَةِ الشَّيْطَانِ -  
أَلْ عَلِيٍّ شَيْعَةُ الرَّحْمَنِ -

Then Malik Bin Anas Al-Kahily<sup>ra</sup> duelled after him<sup>-asws</sup>, and he<sup>ra</sup> said, 'Their Kahilis, and Dawdan, and the kindiqis, and Qays Aylan (name of clans) that my<sup>ra</sup> people demolish the peers. O people! Become like the supernatural lions. The family<sup>-asws</sup> Ali<sup>-asws</sup> are Shias of the Beneficent, and family of Harb are loyalists of Satan<sup>-la</sup>'.

فَقَتَلَ مِنْهُمْ ثَمَانِيَةَ عَشَرَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> kill eighteen men from them, then was killed. May Allah<sup>-azwj</sup> be Pleased with him<sup>ra</sup>.

وَبَرَزَ مِنْ بَعْدِهِ زَيْادُ بْنُ مُهَاصِرٍ الْكِنْدِيُّ فَحَمَلَ عَلَيْهِمْ وَ أَنْشَأَ يَقُولُ-



أَشْجَعُ مِنْ لَيْثِ الْعَرِينِ الْخَادِرِ -  
وَلَا بَيْنَ سَعْدٍ تَارِكٍ مُهَاجِرٍ

أَنَا زِيَادٌ وَ أَبِي مُهَاصِرٌ -  
يَا رَبِّ إِنِّي لِلْحُسَيْنِ نَاصِرٌ -

And Ziyad Bin Muhasir Al-Kindy<sup>ra</sup> duelled after him<sup>ra</sup>. He<sup>ra</sup> attacked upon them and prosed saying, '*I<sup>ra</sup> am Ziyad, and my<sup>ra</sup> father is Muhasir. I<sup>ra</sup> am braver than the raging lion. O Lord<sup>azwj</sup>! I<sup>ra</sup> am a helper of Al-Husayn<sup>asws</sup>, and a leaver, a fleer from Ibn Sa'ad<sup>la</sup>.*

فَقَتَلَ مِنْهُمْ تِسْعَةً ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed nine of them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

وَبَرَزَ مِنْ بَعْدِهِ وَهَبُ بْنُ وَهَبٍ وَكَانَ نَصْرَانِيًّا أَسْلَمَ عَلَى يَدَيِ الْحُسَيْنِ هُوَ وَ أُمُّهُ فَاتَّبَعُوهُ إِلَى كَرْبَلَاءَ فَزَكَبَ فَرَسًا وَ تَنَاوَلَ بِيَدِهِ عُودَ الْقُسْطَاطِ فَقَاتَلَ وَ قَتَلَ مِنَ الْقَوْمِ سَبْعَةً أَوْ ثَمَانِيَةً ثُمَّ اسْتُوسِرَ فَأُلْقِيَ بِهِ عُمَرُ بْنُ سَعْدٍ فَأَمَرَ بِضَرْبِ عُنُقِهِ

And Wahab Bin Wahab<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> was a Christian. He<sup>ra</sup> became a Muslims upon the hands of Al-Husayn<sup>asws</sup>, he<sup>ra</sup> and his<sup>ra</sup> mother. They had followed him<sup>asws</sup> to Karbala. He<sup>ra</sup> rode a horse and grabbed a stick of the tent by his<sup>ra</sup> hand and fought, and killed seven from the people, or eight. Then he<sup>ra</sup> was captured, and they brought him<sup>ra</sup> to Umar Bin Sa'ad<sup>la</sup>, and he<sup>la</sup> ordered for his<sup>ra</sup> head to be struck off.

فَضْرَبَتْ عُنُقُهُ وَ رُمِيَ بِهِ إِلَى عَسْكَرِ الْحُسَيْنِ ع وَ أَخَذَتْ أُمُّهُ سَيْفَهُ وَ بَرَزَتْ فَقَالَ لَهَا الْحُسَيْنُ يَا أُمَّ وَهَبٍ اجْلِسِي فَقَدْ وَضَعَ اللَّهُ الْجِهَادَ عَنِ النِّسَاءِ إِنَّكَ وَ ابْنُكَ مَعَ جَدِّي مُحَمَّدٍ ص فِي الْجَنَّةِ

So his<sup>ra</sup> head was struck off and thrown to the army of Al-Husayn<sup>asws</sup>, and his<sup>ra</sup> mother took his<sup>ra</sup> sword and duelled. Al-Husayn<sup>asws</sup> said to her, 'O mother of Wahab! Be seated, for the Jihad has been dropped from the women. You and your son<sup>ra</sup> would be with my<sup>asws</sup> grandfather<sup>saww</sup> Muhammad in the Paradise'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ هِلَالُ بْنُ حَجَّاجٍ وَ هُوَ يَقُولُ -

وَالنَّفْسُ لَا يَنْفَعُهَا إِشْفَاقُهَا

أُرْمِي بِهَا مُعَلَّمَةً أَفْوَاقُهَا -

Then Hilal Bin Hajjaj<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> said, '*The head of the arrows are thrown with, and the souls will not benefit from their compassion*'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةَ عَشَرَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirteen men from them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>asws</sup>.

وَبَرَزَ مِنْ بَعْدِهِ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنُ عَقِيلِ بْنِ أَبِي طَالِبٍ وَ أَنْشَأَ يَقُولُ -

وَقَدْ وَجَدْتُ الْمَوْتَ شَيْئًا مُرًّا -  
إِنَّ الْجَبَانَ مِنْ غَصَى وَ قَرَّا -

أَفْسَمْتُ لَا أَقْتُلُ إِلَّا حُرًّا -  
أَحْمُرُهُ أَنْ أَدْعَى جَبَانًا مُرًّا -

And Abdullah Bin Muslim Bin Aqeel<sup>ra</sup> son of Abdul Muttalib<sup>-asws</sup> duelled, and he<sup>ra</sup> prosed saying, 'I<sup>ra</sup> have sworn that I<sup>ra</sup> will not be killed except as a free man, and I<sup>ra</sup> found the death as a bitter thing. I<sup>ra</sup> dislike to be called a coward, a flee. The coward is the one who disobeys and flees'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةً ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed three of them, then was killed. May Allah<sup>-azwj</sup> be Pleased with him<sup>ra</sup>.

وَبَرَزَ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحُسَيْنِ عَ فَلَمَّا بَرَزَ إِلَيْهِمْ دَمَعَتْ عَيْنُ الْحُسَيْنِ عَ فَقَالَ اللَّهُمَّ كُنْ أَنْتَ الشَّهِيدُ عَلَيْهِمْ فَقَدْ بَرَزَ إِلَيْهِمْ ابْنُ رَسُولِكَ وَ أَشْبَهُ النَّاسِ وَجْهًا وَ سَمْتًا بِهِ

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> (Akbar) duelled after him<sup>ra</sup>. When he<sup>-asws</sup> duelled to them, the eyes of Al-Husayn<sup>-asws</sup> were tearful. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> be the Witness upon them, for the son<sup>-asws</sup> of Your<sup>-azwj</sup> Rasool<sup>-saww</sup> had duelled to them, and the most resembling of the people in face and appearance with him<sup>-saww</sup>!'

فَجَعَلَ يَرْجُزُ وَ هُوَ يَقُولُ-

نَحْنُ وَ بَيْتِ اللَّهِ أَوْلَى بِالنَّبِيِّ-

أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ-

أَمَا تَرَوْنَ كَيْفَ أَحْبَبِي عَنْ أَبِي

He<sup>-asws</sup> went reciting a battle poem, and he<sup>-asws</sup> was saying: 'I<sup>-asws</sup> am Ali<sup>-asws</sup>, son<sup>-asws</sup> of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>. We<sup>-asws</sup> are the Household of Allah<sup>-azwj</sup>, foremost with the Prophet<sup>-saww</sup>. Are you not seeing how intense (is) my<sup>-asws</sup> (love) for my<sup>-asws</sup> father<sup>-asws</sup>?'

فَقَتَلَ مِنْهُمْ عَشْرَةً ثُمَّ رَجَعَ إِلَى أَبِيهِ فَقَالَ يَا أَبَتِ الْعَطَشُ فَقَالَ لَهُ الْحُسَيْنُ عَ صَبْرًا يَا بُنَيَّ يَسْقِيكَ جَدُّكَ بِالْكَأْسِ الْأَوْفَى فَرَجَعَ فَقَاتَلَ حَتَّى قَتَلَ مِنْهُمْ أَرْبَعَةً وَ أَرْبَعِينَ رَجُلًا ثُمَّ قُتِلَ صَلَّى اللَّهُ عَلَيْهِ

He<sup>-asws</sup> killed ten of them, then returned to his<sup>-asws</sup> father<sup>-asws</sup>. He<sup>-asws</sup> said: 'O father<sup>-asws</sup>! The thirst!' Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'Patience, my<sup>-asws</sup> son<sup>-asws</sup>! Your<sup>-asws</sup> grandfather<sup>-saww</sup> will quench you<sup>-asws</sup> by a full cup'. He<sup>-asws</sup> returned and fought until he<sup>-asws</sup> had killed forty-four of them. Then he<sup>-asws</sup> was killed. May the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>.

وَبَرَزَ مِنْ بَعْدِهِ الْقَاسِمُ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ وَ هُوَ يَقُولُ-

الْيَوْمَ تُلْقَيْنِ ذُرَى الْجَنَانِ

لَا تَجْزِعِي نَفْسِي فُكُلًا فَإِنْ-

And Al-Qasim<sup>-asws</sup> Bin Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> duelled from after him<sup>-asws</sup>, and he<sup>-asws</sup> was saying: 'My<sup>-asws</sup> soul has no panic for everything is to perish. Today I<sup>-asws</sup> shall achieve the peak of the Gardens'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةً ثُمَّ رُمِيَ عَنْ فَرَسِهِ رَضِيَ اللَّهُ عَنْهُ- وَ نَظَرَ الْحُسَيْنُ عَ يَمِينًا وَ شِمَالًا وَ لَا يَرَى أَحَدًا فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّكَ تَرَى مَا يُصْنَعُ بِوَلَدِ نَبِيِّكَ

He<sup>-asws</sup> killed three of them, then he<sup>-asws</sup> was thrown off from his<sup>-asws</sup> horse, may Allah<sup>-azwj</sup> be Pleased with him<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> looked right and left, and he<sup>-asws</sup> could not see anyone, so he<sup>-asws</sup> raised his<sup>-asws</sup> head towards the sky. He<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> have Seen what is being done with a son<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>!'

وَ خَالَ بَنُو كِلَابٍ بَيْنَهُ وَ بَيْنَ الْمَاءِ وَ رُمِيَ بِهِمْ فَوَقَعَ فِي نَحْرِهِ وَ خَرَّ عَنْ فَرَسِهِ فَأَخَذَ السَّهْمَ فَرَمَى بِهِ فَجَعَلَ يَتَلَقَّى الدَّمَ بِكَفِّهِ فَلَمَّا امْتَلَأَتْ لَطَخَ بِهَا رَأْسَهُ وَ لَحِيَّتَهُ وَ يَقُولُ أَلْفَى اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا مَظْلُومٌ مُتَلَطِّخٌ بِدَمِي

And the clan of Kilab blockaded between him (Al-Husayn<sup>-asws</sup>) and the water, and he<sup>-asws</sup> was shot at by an arrow, and it fell into his<sup>-asws</sup> throat, and he<sup>-asws</sup> fell down from his<sup>-asws</sup> horse. He<sup>-asws</sup> took the arrow and threw it. He<sup>-asws</sup> went on to receive the blood with his<sup>-asws</sup> hand. When it filled up, he<sup>-asws</sup> went on to stain his<sup>-asws</sup> head and his<sup>-asws</sup> beard, and he<sup>-asws</sup> said: 'I<sup>-asws</sup> shall meet Allah<sup>-azwj</sup> Mighty and Majestic, and I<sup>-asws</sup> am oppressed, stained with my<sup>-asws</sup> blood'.

ثُمَّ خَرَّ عَلَى خَدِّهِ الْأَيْسَرِ صَرِيحاً وَ أَقْبَلَ عَدُوُّ اللَّهِ سِنَانُ الْإِيَادِيِّ وَ شِمْرُ بْنُ ذِي الْحَوْشَنِ الْعَامِرِيُّ لَعَنَهُمَا اللَّهُ فِي رَجَالٍ مِنْ أَهْلِ الشَّامِ حَتَّى وَقَعُوا عَلَى رَأْسِ الْحُسَيْنِ ع فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَنْتَظِرُونَ أَرِيحُوا الرَّجُلَ

Then he<sup>-asws</sup> fell on the right cheek lying down, and the enemies of Allah<sup>-azwj</sup>, Sinan Al-Iyadi<sup>-la</sup>, and Shimr Bin Zil Jowshan Al-Aamiri<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse them<sup>-la</sup>, came among men from the people of Syria, until they paused by the head of Al-Husayn<sup>-asws</sup>. One of them<sup>-la</sup> said to the others, 'What are you waiting for? Give rest to the man!'

فَنَزَلَ سِنَانُ بْنُ الْأَنْسِ الْإِيَادِيِّ وَ أَخَذَ بِلَحْيَةِ الْحُسَيْنِ وَ جَعَلَ يَضْرِبُ بِالسَّيْفِ فِي حَلْقِهِ وَ هُوَ يَقُولُ وَ اللَّهُ إِلَيَّ لَأَجْتَرَّ رَأْسَكَ وَ أَنَا أَعْلَمُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ وَ خَيْرُ النَّاسِ أَبَاً وَ أُمًّا

Sinan Bin Al-Anas Al-Iyadi<sup>-la</sup> descended and grabbed the beard of Al-Husayn and went on to strike with the sword in his<sup>-asws</sup> throat, and he<sup>-la</sup> was saying, 'By Allah<sup>-azwj</sup>! I<sup>-la</sup> will separate your<sup>-asws</sup> head, and I<sup>-la</sup> know that you<sup>-asws</sup> are the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and best of the people of father<sup>-asws</sup> and mother<sup>-asws</sup>!'

وَ أَقْبَلَ فَرَسُ الْحُسَيْنِ حَتَّى لَطَخَ عُنُقَهُ وَ نَاصِيَتَهُ بِدَمِ الْحُسَيْنِ وَ جَعَلَ يَرْكُضُ وَ يَصْهَلُ فَسَمِعَتْ بَنَاتُ النَّبِيِّ صَهْلَهُ فَخَرَجْنَ فَإِذَا الْفَرَسُ بِلَا رَاكِبٍ فَعَرَفْنَ أَنَّ حُسَيْنًا قَدْ قُتِلَ وَ خَرَجَتْ أُمُّ كُلثُومٍ بِنْتُ الْحُسَيْنِ وَاضِعاً يَدَهَا عَلَى رَأْسِهَا تَنْدُبُ وَ تَقُولُ وَاحْمَدَاهُ هَذَا الْحُسَيْنُ بِالْعَرَاءِ قَدْ سَلِبَ الْعِمَامَةَ وَ الرِّدَاءَ

And the horse of Al-Husayn<sup>-asws</sup> came until it stained its mane and its forehead with the blood of Al-Husayn<sup>-asws</sup> and went on to spring and whining. The daughters<sup>-asws</sup> of the Prophet<sup>-saww</sup> heard its whining, and there, the horse was without a rider. They<sup>-asws</sup> realised that Husayn<sup>-asws</sup> had been killed, and Umm Kulsoom<sup>-asws</sup>, daughter<sup>-asws</sup> of Al-Husayn<sup>-asws</sup> came out placing her<sup>-asws</sup> hands upon her<sup>-asws</sup> head, lamenting and saying: 'Alas Muhammad<sup>-saww</sup>! This is Al-Husayn<sup>-asws</sup> is bare. The turban, and the cloak have been stripped.

وَ أَقْبَلَ سِنَانٌ حَتَّى أَدْخَلَ رَأْسَ حُسَيْنِ بْنِ عَلِيٍّ ع عَلَى عُيُودِ اللَّهِ بْنِ زَيْدٍ وَ هُوَ يَقُولُ-

أَنَا قَتَلْتُ الْمَلِكَ الْمُحِبَّ بْنَا-

وَ خَيْرُهُمْ إِذْ يُنْسَبُونَ نَسَبًا

امناً رَكَابِي فَضَّةً وَ دَهَبًا-

قَتَلْتُ خَيْرَ النَّاسِ أُمًّا وَ أَبَا-

And Sinan<sup>-asws</sup> came until he<sup>-la</sup> took the head of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> to Ubeydullah Bin Ziyad, and he<sup>-la</sup> was saying, 'Fill my<sup>-la</sup> carriage with silver and gold. I<sup>-la</sup> have killed the king of the hidden matters. I<sup>-la</sup> have killed best of the people of mother and father, and best of them, when they lineage the lineages'.

فَقَالَ لَهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ وَجَحَكَ فَإِنْ عَلِمْتَ أَنَّهُ خَيْرُ النَّاسِ أَبَاً وَ أُمًّا لَمْ قَتَلْتَهُ إِذَا فَأَمَرَ بِهِ فَضَرَبَتْ عَنْقُهُ وَ عَجَلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ

Ubeydullah Bin Ziyad<sup>-la</sup> said to him<sup>-la</sup>, 'Woe be unto you<sup>-la</sup>! If you<sup>-la</sup> know that he<sup>-asws</sup> was best of the people of father<sup>-asws</sup> and mother<sup>-asws</sup>, why did you<sup>-la</sup> kill him<sup>-asws</sup>? Then he<sup>-la</sup> ordered with him<sup>-la</sup>, and his<sup>-la</sup> neck was struck off, and Allah<sup>-azwj</sup> Hastened his<sup>-la</sup> soul to the Fire.

وَ أَرْسَلَ ابْنُ زِيَادٍ قَاصِدًا إِلَى أُمِّ كُلثُومٍ بِنْتِ الْحُسَيْنِ ع فَقَالَ لَهَا الْحَمْدُ لِلَّهِ الَّذِي قَتَلَ رِجَالَكُمْ فَكَيْفَ تَرَوْنَ مَا فُعِلَ بِكُمْ

And Ibn Ziyad<sup>-la</sup> sent a messenger to Umm Kulsoom Bint Al-Husayn<sup>-asws</sup>. He<sup>-la</sup> said to her<sup>-asws</sup>, 'The Praise is for Allah<sup>-azwj</sup> Who Killed your<sup>-asws</sup> men, so how do you<sup>-asws</sup> see what had been done with you all?'

فَقَالَتْ يَا ابْنَ زِيَادٍ لِمَنْ قُتِرَتْ عَيْنُكَ بِمَقْتُلِ الْحُسَيْنِ فَطَالَمَا قُتِرَتْ عَيْنُ جَدِّهِ ص بِهِ وَ كَانَ يُقْبَلُهُ وَ يَلْبِسُهُ شَفَقَتِيهِ وَ يَضَعُهُ عَلَى عَاتِقِهِ يَا ابْنَ زِيَادٍ أَعِدَّ لِحَدِّهِ جَوَابًا فَإِنَّهُ خَصَمُكَ غَدًا.

She<sup>-asws</sup> said: 'O Ibn Ziyad<sup>-la</sup>! If your<sup>-la</sup> eyes are delighted with the killing of Al-Husayn<sup>-asws</sup>, for long the eyes of his<sup>-asws</sup> grandfather<sup>-saww</sup> had been delighted with him<sup>-asws</sup>, and he<sup>-saww</sup> used to kiss him<sup>-asws</sup> kiss his<sup>-asws</sup> lips and place him<sup>-asws</sup> upon his<sup>-saww</sup> shoulders. O Ibn Ziyad<sup>-la</sup>! Prepare and answer for his<sup>-asws</sup> grandfather<sup>-saww</sup>, for he<sup>-saww</sup> will be disputing you<sup>-la</sup> tomorrow!''<sup>447</sup>

2- أَقُولُ قَالَ الشَّيْخُ الْمُفِيدُ فِي الْإِرْشَادِ رَوَى الْكَلْبِيُّ وَ الْمَدَائِنِيُّ وَ غَيْرُهُمَا مِنْ أَصْحَابِ السِّيَرَةِ قَالُوا لَمَّا مَاتَ الْحُسَيْنُ ع تَحَرَّكَتِ الشَّيْعَةُ بِالْعِرَاقِ وَ كَتَبُوا إِلَى الْحُسَيْنِ ع فِي خَلْعِ مُعَاوِيَةَ وَ الْبَيْعَةِ لَهُ فَاثْتَمَعَ عَلَيْهِمْ وَ ذَكَرَ أَنَّ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ عَهْدًا وَ عَقْدًا لَا يُجُوزُ لَهُ نَقْضُهُ حَتَّى تَمُوتَ الْمُدَّةُ فَإِذَا مَاتَ مُعَاوِيَةَ نَظَرَ فِي ذَلِكَ.

I (Majlisi) am saying, 'The sheykh 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<sup>-asws</sup> passed away, the Shias moved at Al-Iraq, and they wrote to Al-Husayn<sup>-asws</sup> in vacating Muawiya and the allegiance to him<sup>-asws</sup>. He<sup>-asws</sup> refused to them and mentioned that there was a pact between him<sup>-asws</sup> (Imam Al-Hassan<sup>-asws</sup>) and Muawiya and an agreement. It is no allowed for him<sup>-asws</sup> to break it until the term expires. So, when Muawiya died, he<sup>-asws</sup> would look into that.

فَلَمَّا مَاتَ مُعَاوِيَةُ وَ ذَلِكَ لِلْبَيْصَفِ مِنْ شَهْرِ رَجَبِ سَنَةِ سِتِّينَ مِنَ الْهِجْرَةِ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ بْنِ أَبِي سُفْيَانَ وَ كَانَ عَلَى الْمَدِينَةِ مِنْ قَبْلِ مُعَاوِيَةَ أَنَّ يَأْخُذَ الْحُسَيْنَ ع بِالْبَيْعَةِ لَهُ وَ لَا يُرْجِصَ لَهُ فِي التَّأْخِيرِ عَنْ ذَلِكَ

When Muawiya died, and that was on the middle of the month of Rajab of the year sixty from the Emigration, Yazeed<sup>-la</sup> 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<sup>-asws</sup> with the allegiance for him<sup>-la</sup> and there was no allowance for him<sup>-asws</sup> in delaying from that.

فَأَنْفَذَ الْوَلِيدُ إِلَى الْحُسَيْنِ فِي اللَّيْلِ فَاسْتَدْعَاهُ فَعَرَفَ الْحُسَيْنُ عَ الَّذِي أَرَادَ فَدَعَا جَمَاعَةً مِنْ مَوَالِيهِ وَ أَمَرَهُمْ بِحَمْلِ السِّلَاحِ وَ قَالَ لَهُمْ إِنَّ الْوَلِيدَ قَدْ اسْتَدْعَانِي فِي هَذَا الْوَقْتِ وَ لَسْتُ آمِنٌ أَنْ يُكَلِّفَنِي فِيهِ أَفْراً لَا أُجِيبُهُ إِلَيْهِ وَ هُوَ غَيْرُ مَأْمُونٍ فَكُونُوا مَعِيَ فَإِذَا دَخَلْتُ إِلَيْهِ فَاجْلِسُوا عَلَى الْبَابِ فَإِنْ سَمِعْتُمْ صَوْتِي قَدْ عَلَا فَادْخُلُوا عَلَيْهِ لِتَمْنَعُوهُ عَنِّي.

Al-Waleed sent (people) to Al-Husayn<sup>-asws</sup> during the night and summoned him<sup>-asws</sup>. Al-Husayn<sup>-asws</sup> realised that which he wanted, so he<sup>-asws</sup> called a group of his<sup>-asws</sup> friends and instructed them with carrying the weapons and said to them: 'Al-Waleed has summoned me<sup>-asws</sup> at this time, and I<sup>-asws</sup> don't feel safe that he mightily encumber me<sup>-asws</sup> during it regarding a matter I<sup>-asws</sup> don't like, and he is not trustworthy. So, be with me<sup>-asws</sup>. When I enter to see him, then be seated at the door. If you hear my<sup>-asws</sup> voice to have risen, then enter to him to prevent him from me<sup>-asws</sup>'.

فَصَارَ الْحُسَيْنُ عَ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ فَوَجَدَ عِنْدَهُ مَرْوَانَ بْنَ الْحَكَمِ فَتَنَعَى إِلَيْهِ الْوَلِيدُ مُعَاوِيَةَ فَاسْتَرْجَعَ الْحُسَيْنُ ثُمَّ قَرَأَ عَلَيْهِ كِتَابَ يَزِيدَ وَ مَا أَمَرَهُ فِيهِ مِنْ أَخْذِ الْبَيْعَةِ مِنْهُ لَهُ

Al-Husayn<sup>-asws</sup> came to Al-Waleed Bin Utba. He<sup>-asws</sup> found Marwan Bin Al-Hakam being with him. Al-Waleed gave him<sup>-asws</sup> the news of the death of Muawiya. Al-Husayn<sup>-asws</sup> said: 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>'. Then he read out to him<sup>-asws</sup> the letter of Yazeed<sup>-la</sup> and what he<sup>-la</sup> had ordered him in it, from taking the allegiance from him<sup>-asws</sup>, for him<sup>-la</sup>.

فَقَالَ الْحُسَيْنُ عَ إِنِّي لَا أَرَاكَ تَفْعُلُ بِبَيْعَتِي لِيَزِيدَ سِرّاً حَتَّى أَتَابِعُهُ جَهْراً فَيَعْرِفَ ذَلِكَ النَّاسُ فَقَالَ لَهُ الْوَلِيدُ أَجَلٌ

Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> do not see you be content with my<sup>-asws</sup> allegiance to Yazeed<sup>-la</sup> in secret until I<sup>-asws</sup> pledge to him<sup>-la</sup> openly, so the people would recognise that'. Al-Waleed said to him<sup>-asws</sup>, 'Yes'.

فَقَالَ الْحُسَيْنُ فَتَضَبَّحَ وَ تَرَى رَأْيَكَ فِي ذَلِكَ فَقَالَ لَهُ الْوَلِيدُ انْصَرَفَ عَلَى اسْمِ اللَّهِ تَعَالَى حَتَّى تَأْتِيَنَا مَعَ جَمَاعَةِ النَّاسِ.

Al-Husayn<sup>-asws</sup> said: 'You wake up in the morning and you will see my<sup>-asws</sup> view regarding that'. Al-Waleed said to him<sup>-asws</sup>, 'Leave upon the Name of Allah<sup>-azwj</sup> the Exalted, until we come to you<sup>-asws</sup> with a group of people'.

فَقَالَ لَهُ مَرْوَانُ وَ اللَّهُ لَئِنْ فَارَقَكَ الْحُسَيْنُ السَّاعَةَ وَ لَمْ يُتَابِعْ لَا قَدَرْتُ مِنْهُ عَلَى مِثْلِهَا أَبَداً حَتَّى تَكْثُرَ الْقَتْلَى بَيْنَكُمْ وَ بَيْنَهُ الْخَبَسِ الرَّجُلَ وَ لَا يَخْرُجَ مِنْ عِنْدِكَ حَتَّى يُتَابِعَ أَوْ تَضْرِبَ عُنُقَهُ

Marwan said to him, 'By Allah<sup>-azwj</sup>! If you were to let Al-Husayn<sup>-asws</sup> separate now and he<sup>-asws</sup> has not pledged, you will not be able upon him<sup>-asws</sup> upon the like of it, ever, until there is a lot of killing between you all and him<sup>-asws</sup>. Withhold the man and do not let him<sup>-asws</sup> go out from your presence until he<sup>-asws</sup> has pledged, or you strike off his<sup>-asws</sup> neck!'

فَوَثَبَ الْحُسَيْنُ عَ عِنْدَ ذَلِكَ وَ قَالَ أَنْتَ يَا ابْنَ الزَّرْقَاءِ تُفْتُلْنِي أَمْ هُوَ كَذَبْتَ وَ اللَّهُ وَ أَثْمْتُ وَ خَرَجَ بِمِثْيِي وَ مَعَهُ مَوَالِيهِ حَتَّى أَتَى مَنْزِلَهُ.

Al-Husayn<sup>-asws</sup> leapt up during that and said: 'You, O son of the blue-eyed! You will kill me<sup>-asws</sup>, or it is a lie, by Allah<sup>-azwj</sup> and committing a sin', and he<sup>-asws</sup> went out walking, and his<sup>-asws</sup> friends were with him<sup>-asws</sup>, until he<sup>-asws</sup> came to his<sup>-asws</sup> house.

قَالَ السَّيِّدُ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بِأَمْرِهِ بِأَخْذِ الْبَيْعَةِ عَلَى أَهْلِهَا وَخَاصَّةً عَلَى الْحُسَيْنِ ع وَ يَقُولُ إِنَّ أَبِي عَلَيْكَ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ

The Seyyid (narrator) said, 'Yazeed<sup>-la</sup> wrote to Al-Waleed ordering him with taking the allegiance upon its people (of Al-Medina), and especially upon Al-Husayn<sup>-asws</sup>, and he<sup>-la</sup> said, 'If he<sup>-asws</sup> refuses upon you, then strike off his<sup>-asws</sup> neck and send his<sup>-asws</sup> head to me<sup>-la</sup>!'

فَأَخْضَرَ الْوَلِيدُ مَرْوَانَ وَ اسْتَشَارَهُ فِي أَمْرِ الْحُسَيْنِ فَقَالَ إِنَّهُ لَا يَقْبَلُ وَ لَوْ كُنْتُ مَكَانَكَ ضَرَبْتُ عُنُقَهُ فَقَالَ الْوَلِيدُ لَيْتَنِي لَمْ أَكُ شَيْئاً مَذْكُوراً.

Al-Waleed presented Marwan and consulted him regarding the matter of Al-Husayn<sup>-asws</sup>. He said, 'He<sup>-asws</sup> will not accept, and if I were in your place, I would strike off his<sup>-asws</sup> neck'. Al-Waleed said, 'Alas! If only I had not been a thing worthy of mention!'

ثُمَّ بَعَثَ إِلَى الْحُسَيْنِ ع فَجَاءَهُ فِي ثَلَاثِينَ مِنْ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ سَاقَ الْكَلَامَ إِلَى أَنَّ قَالَ فَغَضِبَ الْحُسَيْنُ ع ثُمَّ قَالَ وَلِيِّي عَلَيْكَ يَا ابْنَ الزُّرْقَاءِ أَنْتَ تَأْمُرُ بِضَرْبِ عُنُقِي كَذَبْتَ وَ اللَّهُ وَ أَثَمْتُ.

Then he sent message to Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> came to him among thirty from his<sup>-asws</sup> family members and his<sup>-asws</sup> friends' – and he continued the talk up to he said, 'Al-Husayn<sup>-asws</sup> was angered, then said: 'My<sup>-asws</sup> woe be upon you! O son of the blue-eyed one! You are ordering with striking off my<sup>-asws</sup> neck? You are lying, by Allah<sup>-azwj</sup>, and committing a sin!'

ثُمَّ أَقْبَلَ عَلَى الْوَلِيدِ فَقَالَ أَيُّهَا الْأَمِيرُ إِنَّا أَهْلُ بَيْتِ النَّبَوَّةِ وَ مَعْدِنُ الرِّسَالَةِ وَ مُحْتَلَفُ الْمَلَائِكَةِ وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا خَتَمَ اللَّهُ وَ يَزِيدُ رَجُلٌ فَاسِقٌ شَارِبُ الْخَمْرِ قَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُعَلِّنٌ بِالْفِسْقِ وَ مِثْلِي لَا يُبَايِعُ مِثْلَهُ وَ لَكِنْ نُصْبِحُ وَ نُصْبَحُونَ وَ نَنْظُرُ وَ نَنْظَرُونَ أَئِنَّا أَحَقُّ بِالْبَيْعَةِ وَ الْخِلَافَةِ ثُمَّ خَرَجَ ع.

Then he<sup>-asws</sup> faced towards Al-Waleed. He<sup>-asws</sup> said: 'O you governor! We<sup>-asws</sup> are People<sup>-asws</sup> of the Household of the Prophet-hood, and Mine of the Message, and interchange of the Angels, and Allah<sup>-azwj</sup> Began by us<sup>-asws</sup> and He<sup>-azwj</sup> will End with us<sup>-asws</sup>, and Yazeed<sup>-la</sup> a transgressing man, drinker of wine, killer of the sanctimonious souls, openly with the mischief, and the like of me<sup>-asws</sup> cannot pledge allegiance to the like of him<sup>-la</sup>. 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<sup>-asws</sup> went out.

وَ قَالَ ابْنُ شَهْرَآشُوبَ كَتَبَ إِلَى الْوَلِيدِ بِأَخْذِ الْبَيْعَةِ مِنَ الْحُسَيْنِ ع وَ عَبْدِ اللَّهِ بْنِ عَمْرٍ وَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَخْذًا عَنِيفًا لَيْسَتْ فِيهِ رَخْصَةٌ فَمَنْ يَأْبَى عَلَيْكَ مِنْهُمْ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ

And Ibn Shehr Ashub said, 'He (Yazeed<sup>-la</sup>) wrote to Al-Waleed with taking the allegiance from Al-Husayn<sup>-asws</sup>, 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<sup>-la</sup>!'

فَشَاوَرَ فِي ذَلِكَ مَرْوَانَ فَقَالَ الرَّأْيُ أَنْ تَحْضُرَهُمْ وَ تَأْخُذَ مِنْهُمْ الْبَيْعَةَ قَبْلَ أَنْ يَعْلَمُوا.

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 التربة فقال عبد الرحمن و عبد الله ندخل دورنا و نغلق أبوابنا و قال ابن الزبير و الله ما أباع يزيد أبدا و قال الحسين أنا لا بد لي من الدخول على الوليد و ذكر قريبا مما مر.

He sent him in seeking them, and they were at the soil (grave of Rasool-Allah<sup>-saww</sup>). Abdul Rahman and Abdullah said, 'We shall enter our house and lock our doors'. And Ibn Al-Zubeyr said, 'By Allah<sup>-azwj</sup>! I will not pledge allegiance to Yazeed<sup>-la</sup>, ever!' And Al-Husayn<sup>-asws</sup> said: 'There is no escape from entering to see Al-Waleed' – and he mentioned approximate from what has passed.

قال المفيد فقال مروان للوليد عصيتني لا و الله لا يمكنك مثلها من نفسه أبدا فقال الوليد ويح غيرك يا مروان إنك اخترت لي التي فيها هلاك ديني و دنيائي

Al-Mufeed said, 'Marwan said to Al-Waleed, 'You are disobeying me? No, by Allah<sup>-azwj</sup>! He<sup>-asws</sup> will not enable you the like of it from himself<sup>-asws</sup>, ever!' Al-Waleed said, 'Woe be unto others, O Marwan! You have chosen for me in which is destruction of my religion and my world.

و الله ما أحب أن لي ما طلعت عليه الشمس و غربت عنه من مال الدنيا و ملكها و إني قتلت حسينا سبحان الله أقتل حسينا أن قال لا أباع و الله إني لأظن أن امرأ يحاسب بدم الحسين خفيف الميزان عند الله يوم القيامة.

By Allah<sup>-azwj</sup>! 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<sup>-asws</sup> (for it). Glory be to Allah<sup>-azwj</sup>! I should kill Husayn<sup>-asws</sup> if he<sup>-asws</sup> says: 'I<sup>-asws</sup> will not pledge allegiance'? By Allah<sup>-azwj</sup>! I don't there will be any person Reckoned with the blood of Husayn<sup>-asws</sup> on the Day of Qiyamah with a lighter scale'.

فقال له مروان فإذا كان هذا رأيك فقد أصبت فيما صنعت يقول هذا و هو غير الحامد له على رأيه.

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.

قَالَ السَّيِّدُ فَلَمَّا أَصْبَحَ الْحُسَيْنُ عَخْرَجَ مِنْ مَنْزِلِهِ يَسْتَمِعُ الْأَخْبَارَ فَلَقِيَهُ مَرْوَانُ بْنُ الْحَكَمِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ إِنَّ لَكَ نَاصِحًا فَأَطِيعْنِي تُرْشِدَ فَقَالَ الْحُسَيْنُ ع وَ مَا ذَاكَ قُلْ حَتَّى أَسْمَعَ

The Seyyid said, 'When it was morning came, Al-Husayn<sup>-asws</sup> went out from his<sup>-asws</sup> house to make (people) listen to the news. Marwan Bin Al-Hakam met him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! I am an adviser to you<sup>-asws</sup>, so obey me, you<sup>-asws</sup> will be guided rightly'. Al-Husayn<sup>-asws</sup> said: 'And what is that? Speak until I<sup>-asws</sup> hear'.

فَقَالَ مَرْوَانُ إِنَّي أَمْرُكَ بِبَعَةِ زَيْدٍ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّهُ خَيْرٌ لَكَ فِي دِينِكَ وَ دُنْيَاكَ

Marwan said, 'I am instructing to with pledging allegiance to Yazeed<sup>-la</sup>, commander of the faithful, for it would be better for you<sup>-asws</sup> regarding your<sup>-asws</sup> religion and your<sup>-asws</sup> world'.



فَقَالَ الْحُسَيْنُ ع إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ ثَلَيْتِ الْأُمَّةَ بِرَاعٍ مِثْلِي يَزِيدَ وَ لَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ الْخِلَافَةُ مُحَرَّمَةٌ عَلَى آلِ أَبِي سُفْيَانَ وَ طَالَ الْحَدِيثُ بَيْنَهُ وَ بَيْنَ مَرْوَانَ حَتَّى انْصَرَفَ مَرْوَانُ وَ هُوَ غَضَبَانُ.

Al-Husayn<sup>-asws</sup> 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<sup>-la</sup>. And I<sup>-asws</sup> have heard my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> saying: 'The caliphate is Prohibited unto the family of Abu Sufyan' – and the discussion was prolonged between him<sup>-asws</sup> and Marwan until Marwan left, and he was angry.

فَلَمَّا كَانَ الْغَدَاةُ تَوَجَّهَ الْحُسَيْنُ ع إِلَى مَكَّةَ لِثَلَاثِ مَضَيَّنٍ مِنْ شُعْبَانَ سَنَةِ سِتِّينَ فَأَقَامَ بِهَا بَاقِيَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ وَ سَوَّالًا وَ ذَا الْقَعْدَةِ.

When it was the next morning, Al-Husayn<sup>-asws</sup> headed to Makkah of three days past from Shaban of the year sixty. He<sup>-asws</sup> stayed at it for the remainder of Shaban, and the month of Ramazan, and Shawwal, and Zil Qadah.

قال المفيد رحمه الله فقام الحسين في منزله تلك الليلة و هي ليلة السبت لثلاث بقين من رجب سنة ستين من الهجرة و اشتغل الوليد بن عتبة بمراسلة ابن الزبير في البيعة ليزيد و امتناعه عليهم

Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Al-Husayn<sup>-asws</sup> stayed in his<sup>-asws</sup> 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<sup>-la</sup>, but he refused upon them.

و خرج ابن الزبير من ليلته عن المدينة متوجها إلى مكة فلما أصبح الوليد سرح في أثره الرجال فبعث راجبا من موالي بني أمية في ثمانين راجبا فطلبوه فلم يدركوه فرجعوا.

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.

فلما كان آخر نهار السبت بعث الرجال إلى الحسين ع ليحضر فيبايع الوليد ليزيد بن معاوية فقال لهم الحسين أصبحوا ثم ترون و نرى فكفوا تلك الليلة عنه و لم يلحوا عليه

When it was the end of the day of Saturday, he sent men to Al-Husayn<sup>-asws</sup> for he<sup>-asws</sup> to present so Al-Waleed could take the allegiance for Yazeed Bin Muawiya<sup>-la</sup>. Al-Husayn<sup>-asws</sup> said to them: 'In the morning, then you take a view, and we shall take a view'. So, they refrained from him<sup>-asws</sup> that night and did not insist upon him<sup>-asws</sup>.

فخرج ع [من تحت ليلة] و هي ليلة الأحد ليومين بقيا من رجب متوجها نحو مكة و معه بنوه و بنو أخيه و إخوته و جل أهل بيته إلا محمد بن الحنفية رحمه الله فإنه لما علم عزمه على الخروج عن المدينة لم يدر أين يتوجه

He<sup>-asws</sup> 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<sup>-asws</sup> were his<sup>-asws</sup> sons, and sons of his<sup>-asws</sup> brother<sup>-asws</sup>, and his<sup>-asws</sup> sisters, and most of his<sup>-asws</sup> family members except

Muhammad Bin Al-Hanafiya, for when he came to know of his<sup>-asws</sup> determination upon going out from Al-Medina, did not know where he<sup>-asws</sup> was headed.

فقال له يا أخي أنت أحب الناس إلي وأعزهم علي و لست أدخر النصيحة لأحد من الخلق إلا لك و أنت أحق بما تنح بيعتك عن يزيد بن معاوية و عن الأمصار ما استطعت ثم ابعث رسلك إلى الناس ثم ادعهم إلى نفسك

He said to him<sup>-asws</sup>, 'O my brother<sup>-asws</sup>! You<sup>-asws</sup> 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<sup>-asws</sup>, and you<sup>-asws</sup> are most rightful. Step back from pledging allegiance to Yazeed Bin Muawiya<sup>-la</sup> and (stay away) from the cities, whatever you<sup>-asws</sup> can. Then send your<sup>-asws</sup> messengers to the people. Then call them to yourself<sup>-asws</sup>.

فإن بايعك الناس و بايعوا لك حمدت الله على ذلك و إن اجتمع الناس على غيرك لم ينقص الله بذلك دينك و لا عقلك و لا تذهب به مروءتك و لا فضلك

So, if the people pledge allegiance to you<sup>-asws</sup> and take allegiance to you<sup>-asws</sup>, I shall praise Allah<sup>-azwj</sup> upon that, and if the people were to unite upon someone else, Allah<sup>-azwj</sup> would not Reduce your<sup>-asws</sup> religion, nor your<sup>-asws</sup> intellect, nor will your<sup>-asws</sup> strength go away due to that, nor your<sup>-asws</sup> merit.

إني أخاف عليك أن تدخل مصرا من هذه الأمصار فيختلف الناس بينهم فمنهم طائفة معك و أخرى عليك فيقتتلون فتكون إذا لأول الأسنه غرضا فإذا خير هذه الأمة كلها نفسا و أبا و أما أضياعها دما و أذلها أهلا.

I fear upon you<sup>-asws</sup> from entering a city from these cities, and the people would differ between them. From them there is a party with you<sup>-asws</sup>, and another one against is against you<sup>-asws</sup>. So, they will be killing (each other). Then you<sup>-asws</sup> will become the first purpose of the arrows. Then the best soul of this community, all of it of a father<sup>-asws</sup> and mother<sup>-asws</sup>, their blood would be wasted, and their people humiliated'.

فقال له الحسين ع فأين أنزل يا أخي قال انزل مكة فإن اطمأنت بك الدار بما فستتل ذلك و إن نبت بك لحقت بالرمال و شعف الجبال و خرجت من بلد إلى بلد حتى تنظر إلى ما يصير أمر الناس فإنك أ صوب ما تكون رأيا حين تستقبل الأمر استقبالا.

Al-Husayn<sup>-asws</sup> said to him: 'So, where should I<sup>-asws</sup> descend, O my<sup>-asws</sup> brother?' He said, 'Descend at Makkah, so if you<sup>-asws</sup> content with the house at it, then take that (as residence), and if the weather does not agree with you<sup>-asws</sup>, then join with the sand and mountain paths and go out from a city to a city, until you<sup>-asws</sup> look at what becomes of the matter of the people, for you<sup>-asws</sup> most correct of what can be of a view when you<sup>-asws</sup> face the matter facing you<sup>-asws</sup>'.

فقال ع يا أخي قد نصحت و أشفقت و أرجو أن يكون رأيك سديدا موفقا.

He<sup>-asws</sup> said: 'O my<sup>-asws</sup> brother! You have advised and I<sup>-asws</sup> am desirous and hope that your opinion would be good and appropriate'.

وَقَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ الْمَوْسُوئِيُّ لَمَّا وَرَدَ الْكِتَابُ عَلَى الْوَلِيدِ بِقَتْلِ الْحُسَيْنِ عَظُمَ ذَلِكَ عَلَيْهِ ثُمَّ قَالَ وَاللَّهِ لَا يَرَانِي اللَّهُ أَقْتُلُ ابْنَ نَبِيِّهِ وَ لَوْ جَعَلَ بَيْنِي  
لِي الدُّنْيَا بِمَا فِيهَا.

And Muhammad Bin Abu Talib Al-Musawwy said, 'When the letter arrived to Al-Waleed with killing Al-Husayn<sup>-asws</sup>, that was mighty upon him. Then he said, 'By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not See me killing the son<sup>-asws</sup> of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and even if Yazeed<sup>-la</sup> makes the (whole) world to be for me, along with whatever is in it'.

قَالَ وَ خَرَجَ الْحُسَيْنُ ع مِنْ مَنْزِلِهِ ذَاتَ لَيْلَةٍ وَ أَقْبَلَ إِلَى قَبْرِ جَدِّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَنَا الْحُسَيْنُ بْنُ فَاطِمَةَ فَرَحُّكَ وَ ابْنُ فَرَحَتِكَ وَ  
سِبْطُكَ الَّذِي خَلَقْتَنِي فِي أُمْتِكَ فَاشْهَدْ عَلَيْهِمْ يَا نَبِيَّ اللَّهِ إِنَّهُمْ قَدْ خَدَلُونِي وَ ضَيَّعُونِي وَ لَمْ يَحْفَظُونِي وَ هَذِهِ شَكَاوِي إِلَيْكَ حَتَّى الْفَاقِ

He (the narrator) said, 'And Al-Husayn<sup>-asws</sup> went out from his<sup>-asws</sup> house that night and came to the grave of his<sup>-asws</sup> grandfather<sup>-saww</sup>. He<sup>-asws</sup> said: 'The greetings be unto you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> am Al-Husayn<sup>-asws</sup> son<sup>-asws</sup> of Fatima<sup>-asws</sup>, your<sup>-saww</sup> little-one and son<sup>-asws</sup> of your<sup>-saww</sup> little-one (daughter), and your<sup>-saww</sup> grandson<sup>-asws</sup>, the one whom you<sup>-saww</sup> left behind in your<sup>-saww</sup> community. So, be witness upon them, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>! They have abandoned me<sup>-asws</sup>, and wasted me<sup>-asws</sup>, and did not protect me<sup>-asws</sup>, and this is my<sup>-asws</sup> complaint to you<sup>-asws</sup>, until I<sup>-asws</sup> meet you<sup>-saww</sup>!'

قَالَ ثُمَّ قَامَ فَصَفَّ قَدَمَيْهِ فَلَمْ يَزَلْ رَاكِعًا سَاجِدًا.

He (the narrator) said, 'Then he<sup>-asws</sup> stood up and set his<sup>-asws</sup> feet in a row. He<sup>-asws</sup> did not cease to perform ruk'u and Sajdah.

قال و أرسل الوليد إلى منزل الحسين ع لينظر أ خرج من المدينة أم لا فلم يصبه في منزله فقال الحمد لله الذي خرج و لم يبتلني بدمه

He (the narrator) said, 'And Al-Waleed sent someone to the house of Al-Husayn<sup>-asws</sup> to look, has he<sup>-asws</sup> gone out from Al-Medina or not. He could not find him<sup>-asws</sup> being in his<sup>-asws</sup> house. He said, 'The Praise is for Allah<sup>-azwj</sup> Who Caused him<sup>-asws</sup> to leave and did not Try me with his<sup>-asws</sup> blood'.

قال و رجع الحسين إلى منزله عند الصبح.

He (the narrator) said, 'And Al-Husayn<sup>-asws</sup> returned to his<sup>-asws</sup> house in the morning.

فلما كانت الليلة الثانية خرج إلى القبر أيضا و صلى ركعات فلما فرغ من صلاته جعل يقول اللهم هذا قبر نبيك محمد و أنا ابن بنت نبيك و قد حضرني من الأمر ما قد علمت

When it was the second night, he<sup>-asws</sup> went out to the grave as well and prayed two Cycles. When he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat, he<sup>-asws</sup> went on to say: 'O Allah<sup>-azwj</sup>! This is the grave of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, and I<sup>-asws</sup> am a son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and a matter has been presented to me<sup>-asws</sup>, what You<sup>-azwj</sup> have Known.

اللهم إني أحب المعروف و أنكر المنكر و أنا أسألك يا ذا الجلال و الإكرام بحق القبر و من فيه إلا اخترت لي ما هو لك رضى و لرسولك رضى.

O Allah-azwj! I-asws love the good and dislike the evil, and I-asws ask You-azwj, 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-azwj and pleasure for Your-azwj Rasool-saww”.

قال ثم جعل يبكي عند القبر حتى إذا كان قريبا من الصبح وضع رأسه على القبر فأغفى فإذا هو برسول الله قد أقبل في كتيبة من الملائكة عن يمينه و عن شماله و بين يديه حتى ضم الحسين إلى صدره و قبل بين عينيه

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-azwj 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:

و قال حبيبي يا حسين كأني أراك عن قريب مرملا بدمائك مذبوحا بأرض كرب و بلاء من عصابة من أمتي و أنت مع ذلك عطشان لا تسقى و ظمآن لا تروى و هم مع ذلك يرجون شفاعتي لا أنا لهم الله شفاعتي يوم القيامة

‘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-azwj will not Let them attain my-saww intercession on the Day of Qiyamah!

حبيبي يا حسين إن أباك و أمك و أخاك قدموا علي و هم مشتاقون إليك و إن لك في الجنان لدرجات لن تنالها إلا بالشهادة.

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!’

قال فجعل الحسين ع في منامه ينظر إلى جده و يقول يا جده لا حاجة لي في الرجوع إلى الدنيا فخذي إليك و أدخلني معك في قبرك

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’.

فقال له رسول الله لا بد لك من الرجوع إلى الدنيا حتى ترزق الشهادة و ما قد كتب الله لك فيها من الثواب العظيم فإنك و أباك و أخاك و عمك و عم أبيك تحشرون يوم القيامة في زمرة واحدة حتى تدخلوا الجنة.

Rasool-Allah-saww 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-azwj has Decreed for you-asws in it, for you-asws, and your-asws father-asws, and your-asws brother-asws, and uncle-as, and uncle of your-asws father-asws, will be Resurrected on the Day of Qiyamah in one group, until you all enter the Paradise’.

قال فأنته الحسين ع من نومه فزعا مرعوبا فقصر رؤياه على أهل بيته و بني عبد المطلب فلم يكن في ذلك اليوم في مشرق و لا مغرب قوم أشد غما من أهل بيت رسول الله و لا أكثر باك و لا باكية منهم.

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> woke up suddenly from his<sup>-asws</sup> sleep, alarmed, apprehensive. He<sup>-asws</sup> narrated his<sup>-asws</sup> dream to his<sup>-asws</sup> family members and the sons of Abdul Muttalib<sup>-as</sup>. 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<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>, nor any more crying nor wailing, than them'.

قَالَ وَ هَمَّ الْحُسَيْنُ عَ لِلْخُرُوجِ مِنَ الْمَدِينَةِ وَ مَضَى فِي جُوفِ اللَّيْلِ إِلَى قَبْرِ أُمِّهِ فَوَدَّعَهَا ثُمَّ مَضَى إِلَى قَبْرِ أَخِيهِ الْحُسَيْنِ فَفَعَلَ كَذَلِكَ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَفَتَ الصُّبْحِ

He (the narrator) said, 'And Al-Husayn<sup>-asws</sup> prepared for going out from Al-Medina, and in the middle of the night he<sup>-asws</sup> went to the grave of his<sup>-asws</sup> mother<sup>-asws</sup> and bade her<sup>-asws</sup> farewell. Then he<sup>-asws</sup> went to the grave of his<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> did like that. Then he<sup>-asws</sup> returned to his<sup>-asws</sup> house at the time of morning.

فَأَقْبَلَ إِلَيْهِ أَخُوهُ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا أَخِي أَنْتَ أَحَبُّ الْخَلْقِ إِلَيَّ وَ أَعَزُّهُمْ عَلَيَّ وَ لَسْتُ وَ اللَّهُ أَذْخِرُ النَّصِيحَةَ لِأَخِي مِنَ الْخَلْقِ وَ لَيْسَ أَحَدٌ أَحَقُّ بِهَا مِنْكَ لِأَنَّكَ مِرَاجُ مَائِي وَ نَفْسِي وَ رُوحِي وَ بَصْرِي وَ كَبِيرُ أَهْلِ بَيْتِي وَ مَنْ وَجَبَ طَاعَتُهُ فِي غُنْيِي لِأَنَّ اللَّهَ قَدْ شَرَّفَكَ عَلَيَّ وَ جَعَلَكَ مِنْ سَادَاتِ أَهْلِ الْجَنَّةِ.

His<sup>-asws</sup> brother Muhammad Bin Al-Hanafiyya came to him<sup>-asws</sup> and said, 'O my brother<sup>-asws</sup>! You<sup>-asws</sup> are the most beloved of the people to me, and their dearest to me, and by Allah<sup>-azwj</sup>, I haven't kept the advice for anyone from the people, and there isn't anyone more rightful with it than you<sup>-asws</sup> are, because you<sup>-asws</sup> are the nature of my lineage, and my soul, and my spirit, and my sight, and eldest of my family, and the one obedience to him<sup>-asws</sup> is obligated in my neck, because Allah<sup>-azwj</sup> has Ennobled you over me, and Made you<sup>-asws</sup> to be from the chiefs of the people of Paradise'.

وَ سَأَلَ الْحَدِيثَ كَمَا مَرَّ إِلَى أَنْ قَالَ تَخْرُجُ إِلَى مَكَّةَ فَإِنْ أَطْمَأَنَّتْ بِكَ الدَّارُ بِهَا فَذَاكَ وَ إِنْ تَكُنِ الْأُخْرَى خَرَجْتَ إِلَى بِلَادِ الْيَمَنِ فَإِنَّهُمْ أَنْصَارُ جَدِّكَ وَ أَيْبِكَ وَ هُمْ أَزَافُ النَّاسِ وَ أَرْغَمُ قُلُوبًا وَ أَوْسَعُ النَّاسِ بِلَادًا

And he continued the Hadeeth like what has passed, up to he said, 'Go out to Makkah, for if you<sup>-asws</sup> are contented with the house, so that is so, and if it happens to be the other, you<sup>-asws</sup> should go out to Al-Yemen, for they are helpers of your<sup>-asws</sup> grandfather<sup>-saww</sup>, and your<sup>-asws</sup> father<sup>-asws</sup>, and they are kindest of the people and softest of hearts, and vastest of the people of a country.

فَإِنْ أَطْمَأَنَّتْ بِكَ الدَّارُ وَ إِلَّا لَحِقْتُ بِالزَّمَالِ وَ شُعُوبِ الْجِبَالِ وَ لُجُزٍ مِنْ بَلَدٍ إِلَى بَلَدٍ حَتَّى تَنْظُرَ مَا يَتَوَلَّى إِلَيْهِ أَغْرُ النَّاسِ وَ يَحْكُمَ اللَّهُ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ.

If you<sup>-asws</sup> 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<sup>-azwj</sup> will Judge between us and the mischief-making people'.

قَالَ فَقَالَ الْحُسَيْنُ عَ يَا أَخِي وَ اللَّهُ لَوْ لَمْ يَكُنْ مَلْجَأٌ وَ لَا مَأْوَى لَمَا بَايَعْتُ بِرَيْدِ بْنِ مُعَاوِيَةَ فَقَطَعَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ الْكَلَامَ وَ بَكَى فَبَكَى الْحُسَيْنُ عَ مَعَهُ سَاعَةً

He (the narrator said), 'O my<sup>-asws</sup> brother! By Allah<sup>-azwj</sup>! There will neither happen to be any shelter nor any refuge when I<sup>-asws</sup> pledge allegiance to Yazeed Bin Muawiya<sup>-la</sup>'. Muhammad Bin Al-Hanafiya cut the talk and cried. So, Al-Husayn<sup>-asws</sup> cried with him for a while.

ثُمَّ قَالَ يَا أَخِي جَزَاكَ اللَّهُ خَيْرًا فَقَدْ نَصَحْتَ وَأَشْرْتَ بِالصَّوَابِ وَأَنَا عَارِضٌ عَلَى الْخُرُوجِ إِلَى مَكَّةَ وَقَدْ هَيَّأْتُ لِدَلِّكَ أَنَا وَإِخْوَتِي وَبَنُو أَخِي وَشِبَعِي وَأَمْرُهُمْ أَمْرِي وَرَأْيُهُمْ رَأْيِي وَأَمَّا أَنْتَ يَا أَخِي فَلَا عَلَيْكَ أَنْ تُقِيمَ بِالْمَدِينَةِ فَتَكُونَ لِي عَيْنًا لَا تُخْفِي عَنِّي شَيْئًا مِنْ أُمُورِهِمْ.

Then he<sup>-asws</sup> said: 'O my<sup>-asws</sup> brother! May Allah<sup>-azwj</sup> Recompense you goodly, for you have advised and consulted with the correctness, and I<sup>-asws</sup> am determined upon going out to Makkah. And I<sup>-asws</sup> am preparing for that, I<sup>-asws</sup> and my<sup>-asws</sup> brethren, and the sons of my<sup>-asws</sup> brother<sup>-asws</sup>, and my<sup>-asws</sup> Shias. And their matter is my<sup>-asws</sup> matter, and their views are my<sup>-asws</sup> views. And as for you, O my<sup>-asws</sup> brother! It is not up to you that you stay at Al-Medina to be an eye for me<sup>-asws</sup>. Nothing is hidden from me<sup>-asws</sup> from their matters'.

ثُمَّ دَعَا الْحُسَيْنُ بِدَوَاةٍ وَبَيَاضٍ وَكَتَبَ هَذِهِ الْوَصِيَّةَ لِأَخِيهِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الْحَنْفِيَّةِ

The Al-Husayn<sup>-asws</sup> called for ink and paper wrote this bequest for his<sup>-asws</sup> brother Muhammad – In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. This is what is bequeathed by Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, to his<sup>-asws</sup> brother Muhammad, well known as Ibn Hanafiyya.

أَنَّ الْحُسَيْنَ يَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَأَنَّ الْجَنَّةَ وَالنَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Al-Husayn<sup>-asws</sup> testifies that there is no god except Allah<sup>-azwj</sup> Alone. There is no associate for Him<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-saww</sup> 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].**

وَأَنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي ص أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي وَابِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

And I<sup>-asws</sup> did not go out for evil, nor for priding, nor for mischief, nor for injustice, and rather I<sup>-asws</sup> am going out to seek the betterment regarding the community of my<sup>-asws</sup> grandfather<sup>-saww</sup>. I<sup>-asws</sup> want to enjoin with the goodness and forbid from the evil, and I<sup>-asws</sup> conduct with the conduct of my<sup>-asws</sup> grandfather<sup>-saww</sup>, and my<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَمَنْ قَبِلَنِي بِقَبُولِ الْحَقِّ فَاللَّهُ أَوَّلَى بِالْحَقِّ وَمَنْ رَدَّ عَلَيَّ هَذَا أَصْبِرُ حَتَّى يَقْضِيَ اللَّهُ بَيْنِي وَبَيْنَ الْقَوْمِ بِالْحَقِّ وَهُوَ خَيْرُ الْحَاكِمِينَ

So, the one who accepts me<sup>-asws</sup> by accepting the truth, so Allah<sup>-azwj</sup> is foremost with the truth, and the one who reject this upon me<sup>-asws</sup>, I<sup>-asws</sup> shall be patient until Allah<sup>-azwj</sup> Decrees between me<sup>-asws</sup> and the people with the truth, and He<sup>-azwj</sup> is best of the judges.

و هذِهِ وَصِيَّتِي يَا أَخِي إِلَيْكَ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

And this is my<sup>-asws</sup> bequest, O my<sup>-asws</sup> brother, to you, **and my success is only with Allah. Upon Him do I rely, and to Him do I turn [11:88]**.

قَالَ ثُمَّ طَوَى الْحُسَيْنُ الْكِتَابَ وَ خَتَمَهُ بِخَاتَمِهِ وَ دَفَعَهُ إِلَى أَخِيهِ مُحَمَّدٍ ثُمَّ وَدَّعَهُ وَ خَرَجَ فِي جَوْفِ اللَّيْلِ.

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> folded the letter and sealed it with his<sup>-asws</sup> seal and handed it to his<sup>-asws</sup> brother Muhammad, then bade him farewell and went out in the middle of the night'.<sup>448</sup>

و قَالَ مُحَمَّدٌ بْنُ أَبِي طَالِبٍ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ فِي كِتَابِ الرِّسَائِلِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ مَرْوَانَ بْنِ إِسْمَاعِيلَ عَنْ حَمَزَةَ بْنِ حُرَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرْنَا خُرُوجَ الْحُسَيْنِ ع وَ تَخَلَّفَ ابْنُ الْحَنَفِيَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَمَزَةُ إِنِّي سَأُخْبِرُكَ بِحَدِيثٍ لَا تَسْأَلُ عَنْهُ بَعْدَ جُلُوسِكَ هَذَا إِنَّ الْحُسَيْنَ لَمَّا فَصَلَ مُتَوَجِّهًا دَعَا بِقُرْطَاسٍ وَ كَتَبَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى بَنِي هَاشِمٍ أَمَّا بَعْدُ فَإِنَّهُ مَنْ لَحِقَ بِي مِنْكُمْ اسْتَشْهَدَ وَ مَنْ تَخَلَّفَ لَمْ يَبْلُغْ مَبْلَغَ الْفَتْحِ وَ السَّلَامِ

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<sup>-asws</sup>, he (the narrator) said: 'We<sup>-asws</sup> mentioned the going out by Al-Husayn<sup>-asws</sup> and the staying back by Ibn Al-Hanafiya. Abu Abdullah<sup>-asws</sup> said: 'O Hamza! I<sup>-asws</sup> shall inform you with a Hadeeth, you should not ask about it after this sitting of yours. When Al-Husayn<sup>-asws</sup> went out in his<sup>-asws</sup> heading, he<sup>-asws</sup> called for some paper and wrote in it: - 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Ali Talib<sup>-asws</sup> to the clan of Hashim<sup>-as</sup>. As for after, the one from you who joins with me<sup>-asws</sup> will be martyred, and the one who stays behind, will not reach the reaching of victory. And the greetings'.

قَالَ وَ قَالَ شَيْخُنَا الْمُفِيدُ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا سَارَ أَبُو عَبْدِ اللَّهِ مِنَ الْمَدِينَةِ لَقِيَهُ أَفْوَاجٌ مِنَ الْمَلَائِكَةِ الْمُسَوِّمَةِ فِي أَيْدِيهِمُ الْحِرَابَ عَلَى نُجْبٍ مِنْ نُجْبِ الْجَنَّةِ فَسَلَّمُوا عَلَيْهِ وَ قَالُوا يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ بَعْدَ جَدِّهِ وَ أَبِيهِ وَ أَخِيهِ إِنَّ اللَّهَ سُبْحَانَهُ أَمَدَّ جَدَّكَ بِنَا فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنَّ اللَّهَ أَمَدَكَ بِنَا

He (the narrator) said, 'And our elder Al-Mufeed said with his chain to Abu Abdullah<sup>-asws</sup> having said: 'When Abu Abdullah<sup>-asws</sup> 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<sup>-asws</sup> and said, 'O Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures after his<sup>-asws</sup> grandfather<sup>-saww</sup>, and his<sup>-asws</sup> father<sup>-asws</sup> and his<sup>-asws</sup> brother<sup>-asws</sup>! Allah<sup>-azwj</sup> the Glorious Helped your<sup>-asws</sup> grandfather<sup>-saww</sup> in many places, and Allah<sup>-azwj</sup> is Helping you<sup>-asws</sup> with us'.

فَقَالَ لَهُمُ الْمَوْعِدُ حُفْرَتِي وَ بُقْعَتِي الَّتِي أَسْتَشْهَدُ فِيهَا وَ هِيَ كَرْبَلَاءُ فَإِذَا وَرَدْتُهَا فَأَتُونِي فَقَالُوا يَا حُجَّةَ اللَّهِ مُرْنَا نَسْمَعُ وَ نُطِيعُ فَهَلْ تَخْشَى مِنْ عَدُوٍّ يَلْقَاكَ فَتَكُونَ مَعَكَ فَقَالَ لَا سَبِيلَ لَهُمْ عَلَيَّ وَ لَا يَلْفُؤُنِي بِكَرْبَلَةٍ أَوْ أَصِيلَ إِلَى بُقْعَتِي.

He<sup>-asws</sup> said to them: 'The appointment is my<sup>-asws</sup> grave and my<sup>-asws</sup> spot I<sup>-asws</sup> would be martyred in, and it is Karbala. So, when you arrived at it, then come to me<sup>-asws</sup>'. They said, 'O

<sup>448</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 a



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'.

وَأَتَتْهُ أَفْوَاجُ الْجِنِّ فَقَالُوا يَا سَيِّدَنَا نَحْنُ شَيْعَتُكَ وَ أَنْصَارُكَ فَمُرْنَا بِأَمْرِكَ وَ مَا تَشَاءُ فَلَوْ أَمَرْتَنَا بِقَتْلِ كُلِّ عَدُوِّ لَكَ وَ أَنْتَ بِمَكَانِكَ لَكَهْفَتْنَاكَ ذَلِكَ

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'.

فَجَزَاهُمْ الْحُسَيْنُ خَيْرًا وَ قَالَ لَهُمْ أَوْ مَا قَرَأْتُمْ كِتَابَ اللَّهِ الْمُنَزَّلَ عَلَى جَدِّي رَسُولِ اللَّهِ أَنَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَ قَالَ سُبْحَانَهُ لَبَرَّرَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ

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]**).

وَ إِذَا أَقَمْتُ بِمَكَانٍ فِيمَا دَا يُبْتَلَى هَذَا الْخَلْقُ الْمُنْعُوسُ وَ بِمَا دَا يُخْتَبَرُونَ وَ مَنْ دَا يَكُونُ سَاكِنَ خُفْرِي بِكَرْبَلَاءَ وَ قَدْ اخْتَارَهَا اللَّهُ يَوْمَ دَحَا الْأَرْضَ وَ جَعَلَهَا مَقْعًا لِشَيْعَتِي وَ يَكُونُ لَهُمْ أَمَانًا فِي الدُّنْيَا وَ الْآخِرَةِ

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.

وَ لَكِنْ تَحْضُرُونَ يَوْمَ السَّبْتِ وَ هُوَ يَوْمُ عَاشُورَاءَ الَّذِي فِي آخِرِهِ أَقْتُلُ وَ لَا يَبْقَى بَعْدِي مَطْلُوبٌ مِنْ أَهْلِي وَ نَسَبِي وَ إِخْوَتِي وَ أَهْلِ بَيْتِي وَ يُسَارُّ رَأْسِي إِلَى يَرِيدَ لَعْنَةُ اللَّهِ.

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-la!

فَقَالَتِ الْجِنَّ نَحْنُ وَ اللَّهُ يَا حَبِيبَ اللَّهِ وَ ابْنُ حَبِيبِهِ لَوْ لَا أَنَّ أَمْرَكَ طَاعَةٌ وَ أَنَّهُ لَا يَجُوزُ لَنَا مُحَالَفَتُكَ فَتَلْنَا جَمِيعَ أَعْدَائِكَ قَبْلَ أَنْ يَصِلُوا إِلَيْكَ

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'.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هُمْ نَحْنُ وَ اللَّهُ أَقْدَرُ عَلَيْهِمْ مِنْكُمْ وَ لَكِنْ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ انْتَهَى مَا نَقَلْنَاهُ مِنْ كِتَابِ مُحَمَّدِ بْنِ أَبِي طَالِبٍ.

He<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said to them: 'By Allah<sup>-azwj</sup>! We are more able upon them than you are, but **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**'. This ends what we have copied from the book of Muhammad Bin Abu Talib.

وَ وَجَدْتُ فِي بَعْضِ الْكُتُبِ أَنَّهُ عَ لَمَّا عَزَمَ عَلَى الْخُرُوجِ مِنَ الْمَدِينَةِ أَنَّهُ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ يَا بُنَيَّ لَا تَخْرُجْكَ إِلَى الْعِرَاقِ فَإِنِّي سَمِعْتُ جَدَّكَ يَقُولُ يُقْتَلُ وَلَدِي الْحُسَيْنُ بِأَرْضِ الْعِرَاقِ فِي أَرْضٍ يُقَالُ لَهَا كَرْبَلَاءُ

And I found in one of the books that when he<sup>-asws</sup> had determined upon going out from Al-Medina, Umm Salama<sup>ra</sup>, may Allah<sup>-azwj</sup> be Pleased with her<sup>ra</sup> came to him<sup>-asws</sup>. She<sup>ra</sup> said, 'O my<sup>ra</sup> son<sup>-asws</sup>! Do not go out with your<sup>-asws</sup> going out, to Al-Iraq, for I<sup>ra</sup> have heard your<sup>-asws</sup> grandfather<sup>-saww</sup> saying: 'My<sup>-saww</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup> will be killed in the land of Al-Iraq, in a land called Karbala'.

فَقَالَ لَهَا يَا أُمُّهُ وَ أَنَا وَ اللَّهُ أَعْلَمُ ذَلِكَ وَ إِنِّي مَقْتُولٌ لَا مَحَالَةَ وَ لَيْسَ لِي مِنْ هَذَا بُدٌّ وَ إِنِّي وَ اللَّهُ لَأَعْرِفُ الْيَوْمَ الَّذِي أُقْتَلُ فِيهِ وَ أَعْرِفُ مَنْ يُقْتَلُنِي وَ أَعْرِفُ الْبُقْعَةَ الَّتِي أُدْفَنُ فِيهَا وَ إِنِّي أَعْرِفُ مَنْ يُقْتَلُ مِنْ أَهْلِ بَيْتِي وَ قَرَابَتِي وَ شِيعَتِي وَ إِن أَرَدْتُ يَا أُمُّهُ أُرِيكَ حُفْرَتِي وَ مَضْجِعِي.

He<sup>-asws</sup> said to her<sup>ra</sup>: 'O Mother<sup>ra</sup>! By Allah<sup>-azwj</sup>! And I<sup>-asws</sup> do know that, and I<sup>-asws</sup> will be killed inevitably, and there is no escape for me<sup>-asws</sup> from this, and by Allah<sup>-azwj</sup>, I<sup>-asws</sup> even recognise the day in which I<sup>-asws</sup> will be killed, and I<sup>-asws</sup> recognise the one who will kill me<sup>-asws</sup>, and I<sup>-asws</sup> recognise the spot I<sup>-asws</sup> will be buried in, and I<sup>-asws</sup> recognise the one who will kill my<sup>-asws</sup> family members, and my<sup>-asws</sup> relatives, and my<sup>-asws</sup> Shias. O Mother<sup>ra</sup>! And I<sup>-asws</sup> want to show you<sup>ra</sup> my<sup>-asws</sup> grave and my<sup>-asws</sup> slaying spot'.

ثُمَّ أَشَارَ عَ إِلَى جِهَةِ كَرْبَلَاءَ فَانْخَفَصَتِ الْأَرْضُ حَتَّى أَرَاهَا مَضْجَعَهُ وَ مَدْفَنَهُ وَ مَوْضِعَ عَسْكَرِهِ وَ مَوْقِفَهُ وَ مَشْهَدَهُ فَعِنْدَ ذَلِكَ بَكَتْ أُمُّ سَلَمَةَ بُكَاءً شَدِيداً وَ سَلَّمَتْ أَمْرَهُ إِلَى اللَّهِ

Then he<sup>-asws</sup> gestured towards the direction of Karbala. The ground lowered until he<sup>-asws</sup> showed her his<sup>-asws</sup> slaying spot, and his<sup>-asws</sup> burial, and the place of his<sup>-asws</sup> camp, and his<sup>-asws</sup> pausing, and his<sup>-asws</sup> battle plains. During that, Umm Salama<sup>ra</sup> cried an intense crying and submitted his<sup>-asws</sup> matter to Allah<sup>-azwj</sup>.

فَقَالَ لَهَا يَا أُمُّهُ قَدْ شَاءَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَرَانِي مَقْتُولاً مَذْبُوحاً ظُلماً وَ عُذْوَاناً وَ قَدْ شَاءَ أَنْ يَرَى حَرَمِي وَ رَهْطِي وَ نِسَائِي مُشَرَّدِينَ وَ أَطْفَالِي مَذْبُوحِينَ مَظْلُومِينَ مَأْسُورِينَ مُقْتَدِينَ وَ هُمْ يَسْتَعِينُونَ فَلَا يَجِدُونَ نَاصِراً وَ لَا مُعِيناً

He<sup>-asws</sup> said to her<sup>ra</sup>: 'O Mother<sup>ra</sup>! Allah<sup>-azwj</sup> Mighty and Majestic has Desired to See me<sup>-asws</sup> as killed, slaughtered unjustly and aggressively, and He<sup>-azwj</sup> has Desired to See my<sup>-asws</sup> sanctity, and my<sup>-asws</sup> group, and my<sup>-asws</sup> womenfolk as homeless, and my<sup>-asws</sup> 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 فِي رَوَايَةٍ أُخْرَى قَالَتْ أُمُّ سَلَمَةَ وَ عِنْدِي ثُرْبَةٌ دَفَعَهَا إِلَيَّ جَدُّكَ فِي قَارُورَةٍ فَقَالَ وَ اللَّهُ إِنِّي مَقْتُولٌ كَذَلِكَ وَ إِنَّمَا أَخْرَجْتُ إِلَى الْعِرَاقِ يُقْتَلُونِي أَيْضاً

And in another report, 'Umm Salama<sup>ra</sup> said, 'And there is some soil with me<sup>ra</sup> which your<sup>asws</sup> grandfather<sup>saww</sup> had handed it to me<sup>ra</sup> in a glass'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> will be killed like that, and even if I<sup>asws</sup> don't go out to Al-Iraq, they would kill me<sup>asws</sup> as well!'

ثُمَّ أَخَذَ تُرْبَةً فَجَعَلَهَا فِي قَارُورَةٍ وَ أَعْطَاهَا إِثَّاهَا وَ قَالَ اجْعَلْهَا مَعَ قَارُورَةِ جَدِّي فَإِذَا فَاصَتْهَا دَمًا فَأَعْلَمِي أَنِّي قَدْ قُتِلْتُ.

Then he<sup>asws</sup> took some soil and made it to be in a glass and gave it to her<sup>asws</sup> and said: 'Make it to be with the glass of my<sup>asws</sup> grandfather<sup>saww</sup>. What it flows with blood, then known that I<sup>asws</sup> have been killed'.

ثُمَّ قَالَ الْمُفِيدُ فَسَارَ الْحُسَيْنُ إِلَى مَكَّةَ وَ هُوَ يَقْرَأُ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وَ لَزِمَ الطَّرِيقَ الْأَعْظَمَ فَقَالَ لَهُ أَهْلُ بَيْتِهِ لَوْ تَنَكَّبْتَ عَنِ الطَّرِيقِ كَمَا فَعَلَ ابْنُ الزُّبَيْرِ كَيْلًا يَلْحَقَكَ الطَّلَبُ

The Al-Mufeed said, 'Al-Husayn<sup>asws</sup> travelled to Makkah and he<sup>asws</sup> was reciting: **So he exited from it, fearing, wary. He said: 'Lord! Deliver me from the unjust people! [28:21]**, and he<sup>asws</sup> stuck to the main road. His<sup>asws</sup> family members said to him<sup>asws</sup>, 'If you<sup>asws</sup> could turn away from the road just like Ibn Al-Zubeyr had done, lest the searchers catch up with you<sup>asws</sup>'.

فَقَالَ لَا وَ اللَّهُ لَا أَفَارِقُهُ حَتَّى يَقْضِيَ اللَّهُ مَا هُوَ قَاضٍ وَ لَمَّا دَخَلَ الْحُسَيْنُ ع مَكَّةَ كَانَ دُخُولُهُ إِثَّاهَا يَوْمَ الْجُمُعَةِ لِفَلَاحٍ مَضَيْنَ مِنْ شَعْبَانَ دَخَلَهَا وَ هُوَ يَقْرَأُ وَ لَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ.

He<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>! I<sup>asws</sup> will not separate from it until Allah<sup>azwj</sup> Decrees what He<sup>azwj</sup> is to Decree'. And when Al-Husayn<sup>asws</sup> entered Makkah, his<sup>asws</sup> entering it was on the day of Friday of three (days) past from Shaban. He<sup>asws</sup> entered it and he<sup>asws</sup> was reciting: **And when he headed towards Madyan, he said: 'Perhaps my Lord with Guide me in the right way [28:22]**.

ثم نزلها و أقبل أهلها يَحْتَلِفُونَ إِلَيْهِ وَ مِنْ كَانَ بِهَا مِنَ الْمُعْتَمِرِينَ وَ أَهْلَ الْأَفَاقِ وَ ابْنُ الزُّبَيْرِ بِمَا قَدْ لَزِمَ جَانِبَ الْكَعْبَةِ وَ هُوَ قَائِمٌ يَصِلِي عِنْدَهَا وَ يَطُوفُ

Then he<sup>asws</sup> descended at it, and its inhabitants came interchanging (switching allegiance) to him<sup>asws</sup>, 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.

وَ يَأْتِي الْحُسَيْنَ ع فِيمَنْ يَأْتِيهِ فَيَأْتِيهِ الْيَوْمِينَ الْمُتَوَالِيَيْنِ وَ يَأْتِيهِ بَيْنَ كُلِّ يَوْمَيْنِ مَرَّةً وَ هُوَ ع أَثْقَلَ خَلْقَ اللَّهِ عَلَى ابْنِ الزُّبَيْرِ لِأَنَّهُ قَدْ عَرَفَ أَنَّ أَهْلَ الْحِجَازِ لَا يَبَايِعُونَهُ مَا دَامَ الْحُسَيْنُ فِي الْبَلَدِ وَ إِنَّ الْحُسَيْنَ أَطْوَعَ فِي النَّاسِ مِنْهُ وَ أَجْل.

And he came to Al-Husayn<sup>asws</sup> among the ones who came to him<sup>asws</sup>. He came to him two days consecutively, and he came to him once every two days, and he<sup>asws</sup> was the heavier (worthier) of the creatures of Allah<sup>azwj</sup> 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<sup>asws</sup> is in the city, and that Al-Husayn<sup>asws</sup> was more obeyed among the people than him, and more majestic.

وَ بَلَغَ أَهْلَ الْكُوفَةِ هَلَاكَ مُعَاوِيَةَ فَأَرْجَفُوا بِبَزِيدٍ وَ عَرَفُوا خَيْرَ الْحُسَيْنِ وَ امْتَنَاعَهُ مِنْ بَيْعَتِهِ وَ مَا كَانَ مِنْ أَمْرِ ابْنِ الزُّبَيْرِ فِي ذَلِكَ وَ خُرُوجَهُمَا إِلَى مَكَّةَ

And (news of) the death of Muawiya reached the People of Al-Kufa, and they trembled with Yazeed<sup>-la</sup>, and they knew the news of Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> refusal from pledging allegiance to him<sup>-la</sup>, and what had happened from the matter of Ibn Al-Zubeyr regarding that, and both of them going out to Makkah.

فاجتمعت الشيعة بالكوفة في منزل سليمان بن صرد الخزاعي فذكروا هلاك معاوية فحمدوا الله و أثنوا عليه فقال سليمان إن معاوية قد هلك و إن حسيننا قد نقض على القوم بيعته و قد خرج إلى مكة و أنتم شيعته و شيعة أبيه فإن كنتم تعلمون أنكم ناصروه و مجاهدو عدوه فاكتبوا إليه فإن خفتم الفشل و الوهن فلا تغروا الرجل في نفسه

The Shias gathered at Al-Kufa in the house of Suleyman Bin Sard Al-Khuzai. They mentioned the death of Muawiya. They praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>. Suleyman said, 'Muawiya has died, and Husayn<sup>-asws</sup> has withheld his<sup>-asws</sup> allegiance to the people, and he<sup>-asws</sup> has gone out to Makkah, and you are his<sup>-asws</sup> Shias and Shias of his<sup>-asws</sup> father<sup>-asws</sup>. If you know that you will be his<sup>-asws</sup> helpers, and his<sup>-asws</sup> fighters against his<sup>-asws</sup> enemies, then write to him<sup>-asws</sup>. But, if you are fearing the failure and the weakness, then do not deceive the man regarding himself<sup>-asws</sup>.

قالوا لا بل نقاتل عدوه و نقتل أنفسنا دونه فاكتبوا إليه.

They said, 'But, we will fight against his<sup>-asws</sup> enemies, and we shall kill ourselves under him<sup>-asws</sup>'. So, they wrote to him<sup>-asws</sup>.

فكتبوا إليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ للحسين بن علي من سليمان بن صرد و المسيب بن نجبة و رفاعة بن شداد البجلي و حبيب بن مظاهر و شيعته المؤمنين و المسلمين من أهل الكوفة سلام عليك

They wrote to him<sup>-asws</sup>, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. To Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, from Suleyman Bin Sard, and Al-Musayyab Bin Najbah, and Rifa'at Bin Shaddad Al-Bajaly, and Habeeb Bin Muzahir, and his<sup>-asws</sup> Momineen Shias, and the Muslims from the people of Al-Kufa. Greetings be to you<sup>-asws</sup>.

فإننا نحمد إليك الله الذي لا إله إلا هو أما بعد فالحمد لله الذي قصم عدوك الجبار العنيد الذي انتزى على هذه الأمة فابتزها أمرها و غصبها فيئها و تأمر عليها بغير رضى منها

We praise Allah<sup>-azwj</sup> to you<sup>-asws</sup>, Who, there is no god except He<sup>-azwj</sup>. As for after, the Praise is for Allah<sup>-azwj</sup> Who shall Break your<sup>-asws</sup> tyrannous enemies, the obstinate, who has got up against this community and he<sup>-la</sup> has blackmailed it of its matters, and usurped its war booty, and ruled upon it without their agreeing with it.

ثم قتل خيارها و استبقى شرارها و جعل مال الله دولة بين جبارتها و أغنيائها فبعدا له كما بَعَدَتْ نَمُوْدُ إنه ليس علينا إمام فأقبل لعل الله أن يجمعنا بك على الحق

Then he<sup>-la</sup> has killed its good ones and let its evil ones to remain alive, and he<sup>-la</sup> has made the wealth of Allah<sup>-azwj</sup> as a personal wealth between its tyrants and its rich ones. So, remoteness be for him<sup>-la</sup> like the remoteness was for (people of) Samood. He<sup>-la</sup> isn't an imam upon us. So, come over, perhaps Allah<sup>-azwj</sup> will Unite us with you<sup>-asws</sup> upon the truth.

و النعمان بن بشير في قصر الإمارة لسنا نجتمع معه في جمعة و لا نخرج معه إلى عيد و لو قد بلغنا أنك قد أقبلت إلينا أخرجناه حتى نلحقه بالشام إن شاء الله.

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<sup>asws</sup> are coming to us<sup>asws</sup>, we will expel him until we join him with Syria, if Allah<sup>azwj</sup> so Desires’.

ثم سرحوا بالكتاب مع عبد الله بن مسمع الهمداني و عبد الله بن وائل و أمروهما بالنجا فخرجا مسرعين حتى قدما على الحسين بمكة لعشر مضين من شهر رمضان.

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<sup>asws</sup> at Makkah on the tenth past from the month of Ramazan.

ثم لبث أهل الكوفة يومين بعد تسريحهم بالكتاب و أنفذوا قيس بن مسهر الصيداوي و عبد الله و عبد الرحمن ابني عبد الله بن زياد الأرحبي و عمارة بن عبد الله السلولي إلى الحسين ع و معهم نحو مائة و خمسين صحيفة من الرجل و الاثنتين و الأربعة.

Then the people of Al-Kufa waited for two days after their releasing the letter and they enforced Qays Bin Mas’har Al-Saydawi, and Abdullah and Abdul Rahman, two sons of Abdullah Bin Ziyad Al-Arhy, and Ammar Bin Abdullah Al-Salouly to Al-Husayn<sup>asws</sup>, and with them were around one hundred and fifty parchments (notes/letters written) from the (one) man, and the two, and the four’.

و قال السيد و هو مع ذلك يتأبى و لا يجيبهم فورد عليه في يوم واحد ستمائة كتاب و تواترت الكتب حتى اجتمع عنده في نوب متفرقة اثنا عشر ألف كتاب.

And Al-Seyyid (Al-Tawoos) said, ‘And he<sup>asws</sup>, along with that, was refusing and not answering them. There arrived to him<sup>asws</sup> in one day, six hundred letters, until these were gathered in his<sup>asws</sup> presence as (many) as twelve thousand separate letters’.

و قَالَ الْمُفِيدُ ثُمَّ لَبُّوا يَوْمَيْنِ آخَرَيْنِ وَ سَرَحُوا إِلَيْهِ هَانِيَّ بْنَ هَانِيٍّ السَّبْعِيِّ وَ سَعِيدَ بْنَ عَبْدِ اللَّهِ الْحَنْفِيِّ وَ كَتَبُوا إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ مِنْ شِيعَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَمَّا بَعْدُ فَحَيَّهَا فَإِنَّ النَّاسَ يَنْتَظِرُونَكَ لَا رَأْيَ لَكُمْ عَزَبُكَ فَالْعَجَلِ الْعَجَلِ ثُمَّ الْعَجَلِ الْعَجَلِ وَ السَّلَامُ.

And Al-Mufeed said, ‘Then they waited two more days and they sent Hany Bin Hany Al-Sabie and Saeed Bin Abdullah Al-Hanafy to him<sup>asws</sup>, and they wrote to him<sup>asws</sup>, ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. To Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, from his<sup>asws</sup> Shias from the Momineen and the Muslims. As for after. Come quickly, for the people are awaiting you<sup>asws</sup>. There is no view for them apart from yours<sup>asws</sup>. So, hurry, hurry! Then hurry, hurry! And the greetings’.

ثُمَّ كَتَبَ شَبْتُ بْنُ رَبِيعٍ وَ حَجَّارُ بْنُ أَبَجَرَ وَ يَزِيدُ بْنُ الْحَارِثِ بْنِ رُوَيْمٍ وَ عَزْرَةُ بْنُ قَيْسٍ وَ عَمْرُو بْنُ حَجَّاجٍ الزُّبَيْدِيُّ وَ مُحَمَّدُ بْنُ عَمْرِو النَّيْمِيُّ أَمَّا بَعْدُ فَقَدْ اخْضَرَ الْجَنَاتُ وَ أَيْتَعَتِ النَّمَارُ وَ أَعْتَبَتِ الْأَرْضُ وَ أَوْرَقَتِ الْأَشْجَارُ فَإِذَا شِئْتَ فَأَقْبِلْ عَلَى جُنْدٍ لَكَ مُجَنَّدٌ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى أَيْبِكَ مِنْ قَبْلِكَ.

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<sup>-asws</sup> so desire to, come to an army having been recruited for you<sup>-asws</sup>. And the greetings be upon you<sup>-asws</sup> and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings, and upon your<sup>-asws</sup> father<sup>-asws</sup> from before you<sup>-asws</sup>'.

و تَلَقَّتِ الرُّسُلُ كُلُّهَا عِنْدَهُ فَقَرَأَ الْكُتُبَ وَ سَأَلَ الرُّسُلَ عَنِ النَّاسِ ثُمَّ كَتَبَ مَعَ هَانِي بْنِ هَانِيٍّ وَ سَعِيدِ بْنِ عَبْدِ اللَّهِ وَ كَانَا آخِرَ الرُّسُلِ.

And all the messengers, all of them, met in his<sup>-asws</sup> presence. The letters were read out, and he<sup>-asws</sup> asked the messengers about the people. Then he<sup>-asws</sup> wrote with Hany Bin Hany, and Saeed Bin Abdullah, and they were last of the messengers (to arrive): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى الْمَلَإِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَمَّا بَعْدُ فَإِنَّ هَانِيًّا وَ سَعِيداً قَدَّمَا عَلَيَّ بِكُتُبِكُمْ وَ كَانَا آخِرَ مَنْ قَدِمَ عَلَيَّ مِنْ رُسُلِكُمْ وَ قَدْ فَهِمْتُ كُلَّ الَّذِي افْتَصَّصْتُمْ وَ ذَكَرْتُمْ وَ مَقَالَةَ جَلِلكُمْ أَنَّهُ لَيْسَ عَلَيْنَا إِمَامٌ فَأَقْبِلْ لَعَلَّ اللَّهَ أَنْ يَجْمَعَنَا بِكَ عَلَى الْحَقِّ وَ الْهُدَى

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> to the assemblies of the Momineen and the Muslims. As for after, felicitations and happiness with the arrival of your letters to me<sup>-asws</sup>, and these two are last of the ones from your messengers to arrive to me<sup>-asws</sup>, and I<sup>-asws</sup> 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<sup>-azwj</sup> will Unite us with you<sup>-asws</sup> upon the truth and the guidance'.

وَ أَنَا بَاعِثٌ إِلَيْكُمْ أَخِي وَ ابْنَ عَمِّي وَ ثِقَتِي مِنْ أَهْلِ بَيْتِي مُسْلِمٌ بَنٍ عَقِيلٍ فَإِنْ كَتَبَ إِلَيَّ بِأَنَّهُ قَدْ اجْتَمَعَ رَأْيُ مَلِكِكُمْ وَ دَوِي الْحِجَى وَ الْفَضْلُ مِنْكُمْ عَلَى مِثْلِ مَا قَدَّمْتُ بِهِ رُسُلَكُمْ وَ قَرَأْتُ فِي كُتُبِكُمْ قِلَابِي أَقْدَمُ إِلَيْكُمْ وَ شَيْكَاً إِنْ شَاءَ اللَّهُ فَلَعَمْرِي مَا الْإِمَامُ إِلَّا الْحَاكِمُ بِالْكِتَابِ الْقَائِمُ بِالْقِسْطِ الدَّائِرُ بِدِينِ الْحَقِّ الْحَائِزُ نَفْسَهُ عَلَى ذَلِكَ لِلَّهِ وَ السَّلَامِ.

And I<sup>-asws</sup> am send to you all, my<sup>-asws</sup> brother<sup>ra</sup> and son<sup>ra</sup> of my<sup>-asws</sup> uncle, Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>. If he<sup>-asws</sup> writes to me<sup>-asws</sup> 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<sup>-asws</sup> with, and I<sup>-asws</sup> have read in your letter, then, I<sup>-asws</sup> shall come to you imminently, if Allah<sup>-azwj</sup> so Desires. By my<sup>-asws</sup> life! There is no Imam<sup>-asws</sup> 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<sup>-azwj</sup>. And the greetings'.

وَ دَعَا الْحُسَيْنُ ع مُسْلِمَ بْنَ عَقِيلٍ فَسَرَّحَهُ مَعَ قَيْسِ بْنِ مُسْهَرٍ الصَّيْدَاوِيِّ وَ عُمَارَةَ بْنِ عَبْدِ اللَّهِ السَّلُولِيِّ وَ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْأُرْدِيِّ وَ أَمَرَهُ بِالتَّقْوَى وَ كَيْفَمَانِ أَمْرِهِ وَ اللُّطْفِ فَإِنْ رَأَى النَّاسَ مُجْتَمِعِينَ مُسْتَوْسِقِينَ عَجَلَ إِلَيْهِ بِذَلِكَ.

And Al-Husayn<sup>-asws</sup> called Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and sent him<sup>-asws</sup> with Qays Bin Mus'hir Al-Saydawi, and Umarah Bin Abdullah Al-Salouly, and Abdul Rahman Bin Abdullah Al-Azdy, and instructed him<sup>-asws</sup> to be with the piety and concealing his<sup>-asws</sup> matter, and the subtlety, for the views of the people to be united, is unpredictable, hastening to it with that.

فَأَقْبَلَ مُسْلِمٌ رَحِمَهُ اللَّهُ حَتَّى أَتَى الْمَدِينَةَ فَصَلَّى فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ وَدَّعَ مَنْ أَحَبَّ مِنْ أَهْلِهِ وَ اسْتَأْجَرَ دَلِيلَيْنِ مِنْ قَيْسٍ فَأَقْبَلَا بِهِ يَتَنَكَّبَانِ الطَّرِيقَ فَضَلَّاهُ عَنِ الطَّرِيقِ وَ أَصَابَهُمَا عَطَشٌ شَدِيدٌ فَعَجَزَا عَنِ السَّيْرِ

Muslim<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup>, came until he<sup>-asws</sup> came to Al-Medina. He<sup>-asws</sup> prayed Salat in the Masjid of Rasool-Allah<sup>-saww</sup> and bade farewell the ones he<sup>-asws</sup> loved from his<sup>-asws</sup> family and hired two guides from Qays. They both came with him<sup>-asws</sup>. 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.

فَأَوْمَنَا لَهُ إِلَى سَنَنِ الطَّرِيقِ بَعْدَ أَنْ لَاحَ هُم [هُمَا] ذَلِكَ فَسَلَكَ مُسْلِمٌ ذَلِكَ السَّنَنَ وَ مَاتَ الدَّلِيلَانِ عَطَشًا فَكَتَبَ مُسْلِمٌ بِنُ عَقِيلٍ رَحِمَهُ اللَّهُ مِنَ الْمَوْضِعِ الْمَعْرُوفِ بِالْمَضِيقِ مَعَ قَيْسِ بْنِ مُسْهِرٍ أَمَّا بَعْدُ فَإِنِّي أَقْبَلْتُ مِنَ الْمَدِينَةِ مَعَ دَلِيلَيْنِ لِي فَحَارَا عَنِ الطَّرِيقِ فَضَلَّاهُ وَ اشْتَدَّ عَلَيْنَا الْعَطَشُ

They indicated to him<sup>-asws</sup> the normally travelled road after that had been known to them. Muslim<sup>-asws</sup> travelled that normal road, and the two guides died of thirst. Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup> wrote from the well-known place at Al-Mazeeq with Qays Bin Mus'hir, 'As for after, I<sup>-asws</sup> have come from Al-Medina with two guides of mine, but they deviated from the road and were lost, and the thirst had become severe upon us.

فَلَمْ يَلْبَثَا أَنْ مَاتَا وَ أَقْبَلْنَا حَتَّى انْتَهَيْنَا إِلَى الْمَاءِ فَلَمْ نَنْجُ إِلَّا بِخُشَاةِ أَنْفُسِنَا وَ ذَلِكَ الْمَاءُ بِمَكَانٍ يُدْعَى الْمَضِيقُ مِنْ بَطْنِ الْحَبْتِ وَ قَدْ تَطَيَّرْتُ مِنْ تَوَجُّهِ هَذَا فَإِن رَأَيْتَ أَغْفِيَنِي عَنْهُ وَ بَعْنْتُ غَيْرِي وَ السَّلَامُ.

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-Mazeeq, from the hidden interiors. And I<sup>-asws</sup> am flying from this direction of mine. So, if you were to see fit, excuse me<sup>-asws</sup> from it, and send someone else. And the greetings'.

فَكَتَبَ إِلَيْهِ الْحُسَيْنُ عَ أَمَّا بَعْدُ فَقَدْ حَسِبْتُ أَنْ لَا يَكُونُ حَمَلُكَ عَلَى الْكِتَابِ إِلَيَّ فِي الْإِسْتِعْفَاءِ مِنَ الْوَجْهِ الَّذِي وَجَّهْتُكَ لَهُ إِلَّا الْجُبْنَ فَأَمَضِ لَوَجْهِكَ الَّذِي وَجَّهْتُكَ فِيهِ وَ السَّلَامُ.

Al-Husayn<sup>-asws</sup> wrote to him<sup>ra</sup>: 'As for after, I<sup>-asws</sup> am reckoning that your<sup>ra</sup> exempting from the heading which I<sup>-asws</sup> had sent you<sup>ra</sup> in, from carrying upon the letter to me<sup>-asws</sup> did not happen except (due to) timidity. So, continue to your direction which I<sup>-asws</sup> have sent you in. And the greetings'.

فَلَمَّا قَرَأَ مُسْلِمٌ الْكِتَابَ قَالَ أَمَّا هَذَا فَلَسْتُ أَتَخَوَّفُهُ عَلَى نَفْسِي فَأَقْبَلَ حَتَّى مَرَّ بِمَاءٍ لَطِيفٍ فَتَنَزَلَ بِهِ ثُمَّ ارْتَحَلَ عَنْهُ فَإِذَا رَجُلٌ يَرْمِي الصَّيْدَ فَنَظَرَ إِلَيْهِ قَدْ رَمَى ظَبْيًا حِينَ أَشْرَفَ لَهُ فَصَرَعه فَقَالَ مُسْلِمٌ بِنُ عَقِيلٍ نَقُتْلُ عَدُوَّنَا إِنْ شَاءَ اللَّهُ.

When Muslim<sup>-asws</sup> read the letter, he<sup>-asws</sup> said, 'As for this, I<sup>-asws</sup> am not fearing upon myself<sup>-asws</sup>'. He<sup>-asws</sup> came until he<sup>-asws</sup> passed by slow/shallow water. He<sup>-asws</sup> descended at it, then departed from it. There was a man who was shooting at the prey. He<sup>-asws</sup> looked at him to have shot an antelope which had overlooked to him, so he slew it. Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> said, 'We shall kill our enemies, if Allah<sup>-azwj</sup> so desires'.

ثُمَّ أَقْبَلَ حَتَّى دَخَلَ الْكُوْفَةَ فَتَنَزَلَ فِي دَارِ الْمُخْتَارِ بْنِ أَبِي عُبَيْدَةَ وَ هِيَ الَّتِي تُدْعَى الْيَوْمَ دَارُ مُسْلِمِ بْنِ الْمُسَيَّبِ وَ أَقْبَلَتِ الشَّيْعَةُ تَحْتَلِفُ إِلَيْهِ فَاكْلَمَا اجْتَمَعَ إِلَيْهِ مِنْهُمْ جَمَاعَةٌ قَرَأَ عَلَيْهِمْ كِتَابَ الْحُسَيْنِ عَ وَ هُمْ يَبْكُونَ وَ بَايَعَهُ النَّاسُ حَتَّى بَايَعَهُ مِنْهُمْ ثَمَانِيَةَ عَشَرَ أَلْفًا



Then he<sup>ra</sup> came until he<sup>asws</sup> 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<sup>asws</sup>. Every time a group of them gathered to him<sup>asws</sup>, he<sup>asws</sup> read out to them the letter of Al-Husayn<sup>asws</sup>, and they were crying, and the pledged allegiance to him<sup>asws</sup> (for Al-Husayn<sup>asws</sup>), to the extent that eighteen thousand of them had pledged to him<sup>asws</sup>.

فَكَتَبَ مُسْلِمٌ إِلَى الْحُسَيْنِ عَ يُخْبِرُهُ بِبَيْعَةِ ثَمَانِيَةِ عَشَرَ أَلْفًا وَ يَأْمُرُهُ بِالْقُدُومِ وَ جَعَلَتِ الشَّيْعَةُ تَحْتَلِفُ إِلَى مُسْلِمِ بْنِ عَقِيلٍ رَحِمَهُ اللَّهُ حَتَّى عَلِمَ بِمَكَانِهِ.

Muslim<sup>asws</sup> wrote to Al-Husayn<sup>asws</sup> informing him<sup>asws</sup> with the allegiance of eighteen thousand, and instructed/recommended him<sup>asws</sup> with arriving, and the Shias went on interchanging to Muslim<sup>asws</sup> Bin Aqeel<sup>asws</sup>, may Allah<sup>azwj</sup> have Mercy on him<sup>asws</sup>, until his<sup>asws</sup> place was known.

فَبَلَغَ النُّعْمَانُ [بْن] بَشِيرٍ ذَلِكَ وَ كَانَ وَالِيًا عَلَى الْكُوفَةِ مِنْ قِبَلِ مُعَاوِيَةَ فَأَقْرَهُ يَزِيدُ عَلَيْهَا فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ لَا تُسَارِعُوا إِلَى الْفِتْنَةِ وَ الْفُرْقَةِ فَإِنَّ فِيهَا تَهْلِكَ الرِّجَالُ وَ تُسْفَكَ الدِّمَاءُ وَ تُغْصَبُ الْأَمْوَالُ

That reached Al-Numan Bin Bashir, and he was the governor upon Al-Kufa from the direction of Muawiya, and Yazeed<sup>la</sup> had acknowledge him to remain upon that. He ascended the pulpit. He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said, 'As for after, fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>, 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.

إِنِّي لَا أَقَاتِلُ مَنْ لَا يُقَاتِلُنِي وَ لَا آتِي عَلَى مَنْ لَمْ يَأْتِ عَلَيَّ وَ لَا أَتَّبِعُ نَائِمَكُمْ وَ لَا أَتَحَرَّشُ بِكُمْ وَ لَا أَخْذُ بِالْقَرْبِ وَ لَا الطَّنَّةَ وَ لَا التُّهْمَةَ وَ لَكِنِّكُمْ إِنِ ابْدَيْتُمْ صَفْحَتَكُمْ لِي وَ نَكَّشْتُمْ بَيْعَتَكُمْ وَ خَالَفْتُمْ إِمَامَكُمْ فَوَ اللَّهُ الَّذِي لَا إِلَهَ غَيْرُهُ لَأَضْرِبَنَّكُمْ بِسَيْفِي مَا تَبَتَ قَائِمُهُ فِي يَدِي وَ لَوْ لَمْ يَكُنْ لِي مِنْكُمْ نَاصِرٌ أَمَّا إِنِّي أَرْجُو أَنْ يَكُونَ مَنْ يَعْرِفُ الْحَقَّ مِنْكُمْ أَكْثَرَ مِمَّنْ يُزِيدِي الْبَاطِلَ.

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<sup>asws</sup>, then by Allah<sup>azwj</sup>, Who, there is no god apart from Him<sup>azwj</sup>! 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!

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنِ رَبِيعَةَ الْخَضْرَمِيِّ خَلِيفُ بَنِي أُمَيَّةَ فَقَالَ لَهُ إِنَّهُ لَا يُصْلِحُ مَا تَرَى إِلَّا الْعُسْخُ وَ هَذَا الَّذِي أَنْتَ عَلَيْهِ فِيمَا بَيْنَكَ وَ بَيْنَ عَدُوِّكَ رَأْيِي الْمُسْتَضْعَفِينَ

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'.

فَقَالَ لَهُ النُّعْمَانُ أَنْ أَكُونَ مِنَ الْمُسْتَضْعَفِينَ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُونَ مِنَ الْأَعَزِّينَ فِي مَعْصِيَةِ اللَّهِ ثُمَّ نَزَلَ.

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<sup>-azwj</sup>, than if I were to be from the mighty ones in disobedience of Allah<sup>-azwj</sup>!' Then he descended.

وَحَرَجَ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ وَكَتَبَ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ كِتَابًا أَمَّا بَعْدُ فَإِنَّ مُسْلِمَ بْنَ عَقِيلٍ قَدْ قَدِمَ الْكُوفَةَ وَبَايَعَهُ الشَّيْبَعَةُ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَإِنْ يَكُنْ لَكَ فِي الْكُوفَةِ حَاجَةٌ فَأَبْعَثْ إِلَيْهَا رَجُلًا قَوِيًّا يُنْفِذُ أَمْرَكَ وَيَعْمَلُ مِثْلَ عَمَلِكَ فِي عَدُوِّكَ فَإِنَّ التُّعْمَانَ بْنَ بَشِيرٍ رَجُلٌ ضَعِيفٌ أَوْ هُوَ يَتَضَعَّفُ.

And Abdullah Bin Muslim went out and wrote a letter to Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, 'As for after, Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> has arrive at Al-Kufa and the Shias of Al-Husayn<sup>-asws</sup> have pledged to Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. So, if there is any need for you regarding Al-Kufa, then send a strong man to it who will enforce your<sup>-la</sup> orders and work with the likes of your<sup>-la</sup> work regarding your<sup>-la</sup> enemies, for Al-Numan Bin Bashir is a weak man, or he is being weakened'.

ثُمَّ كَتَبَ إِلَيْهِ عُمَارَةُ بْنُ عُقْبَةَ بِنَحْوِ مِنْ كِتَابِهِ ثُمَّ كَتَبَ إِلَيْهِ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ مِثْلَ ذَلِكَ فَلَمَّا وَصَلَتِ الْكُتُبُ إِلَى يَزِيدَ دَعَا سِرْحُونَ مَوْلَى مُعَاوِيَةَ فَقَالَ مَا رَأَيْتُكَ إِنَّ الْحُسَيْنَ قَدْ نَقَدَ إِلَى الْكُوفَةِ مُسْلِمُ بْنُ عَقِيلٍ يُبَايِعُ لَهُ وَ قَدْ بَلَغَنِي عَنِ التُّعْمَانِ ضَعْفٌ وَ قَوْلٌ سَيِّئٌ فَمَنْ تَرَى أَنْ أَسْتَعْمِلَ عَلَى الْكُوفَةِ وَ كَانَ يَزِيدُ عَاتِيًّا عَلَى عُبَيْدِ اللَّهِ بْنِ زَيْدٍ

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<sup>-la</sup>, he<sup>-la</sup> called Sirhown, a slave of Muawiya. He<sup>-la</sup> said, 'What is your view if Al-Husayn<sup>-asws</sup> were to go to Al-Kufa, Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> would pledge to him<sup>-asws</sup>, and weakness has reached me<sup>-la</sup> about Al-Numan and worse words. So, who do you view that I<sup>-la</sup> utilise upon Al-Kufa?' And Yazeed<sup>-la</sup> had quarrelled with Ubeydullah Bin Ziyad<sup>-la</sup>.

فَقَالَ لَهُ سِرْحُونُ أَرَأَيْتَ لَوْ نَشَرْنَا لَكَ مُعَاوِيَةَ حَيًّا مَا كُنْتَ آخِذًا بِرَأْيِهِ قَالَ بَلَى قَالَ فَأَخْرَجَ سِرْحُونُ عَهْدَ عُبَيْدِ اللَّهِ عَلَى الْكُوفَةِ وَ قَالَ هَذَا رَأْيُ مُعَاوِيَةَ مَاتَ وَ قَدْ أَمَرَ بِهَذَا الْكِتَابِ فَضَمَّ الْمِصْرَيْنِ إِلَى عُبَيْدِ اللَّهِ فَقَالَ لَهُ يَزِيدُ أَفْعَلْ ابْعَثْ بِعَهْدِ عُبَيْدِ اللَّهِ بْنِ زَيْدٍ إِلَيْهِ.

Sirhown said to him<sup>-la</sup>, 'I view that even if Muawiya were to be resurrected for you, you<sup>-la</sup> will not take his view'. He<sup>-la</sup> said, 'Yes'. Sirhown brought out the pact of Ubeydullah 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 Ubeydullah'. Yazeed<sup>-la</sup> said to him, 'I<sup>-la</sup> shall do so. Send the pact of (governorship for) Ubeydullah<sup>-la</sup> (through a messenger) to him<sup>-la</sup>'.

ثُمَّ دَعَا مُسْلِمَ بْنَ عَمْرِو الْبَاهِلِيِّ وَ كَتَبَ إِلَى عُبَيْدِ اللَّهِ مَعَهُ أَمَّا بَعْدُ فَإِنَّهُ كَتَبَ إِلَيَّ شَيْعَتِي مِنْ أَهْلِ الْكُوفَةِ وَ يُخْبِرُونَنِي أَنَّ ابْنَ عَقِيلٍ فِيهَا يَجْمَعُ الْجُمُوعَ لِيَشْقَ عَصَا الْمُسْلِمِينَ فَسِرَّ حِينَ تَقْرَأُ كِتَابِي هَذَا حَتَّى تَأْتِيَ الْكُوفَةَ فَتَطْلُبُ ابْنَ عَقِيلٍ طَلَبَ الْحَزْرَةِ حَتَّى تَقْتُلَهُ أَوْ تَقْتُلَهُ أَوْ تَنْفِيَهُ وَ السَّلَامُ وَ سَلَّمَ إِلَيْهِ عَهْدُهُ عَلَى الْكُوفَةِ

Then he<sup>-la</sup> called Muslim Bin Amro Al-Bahily and wrote to Ubeydullah<sup>-la</sup> with him, 'As for after, my<sup>-la</sup> loyalists from the people of Al-Kufa have written to me<sup>-la</sup> and they have informed me<sup>-la</sup> that Ibn Aqeel<sup>-asws</sup> is in it, gathering the crowd in order to split the stick of the Muslims. So, travel, when you read this letter of mine<sup>-la</sup> until you<sup>-la</sup> get to Al-Kufa. Seek out Ibn Aqeel<sup>-asws</sup> like searching for beads, or you<sup>-la</sup> kill him<sup>-asws</sup> or expel him<sup>-asws</sup>. And the greetings!' And he<sup>-la</sup> submitted to him the pact upon Al-Kufa (made him<sup>-la</sup> governor of Kufa).

فَخَرَجَ مُسْلِمُ بْنُ عَمْرٍو حَتَّى قَدِمَ عَلَى عُبَيْدِ اللَّهِ الْبَصْرَةَ وَأَوْصَلَ إِلَيْهِ الْعَهْدَ وَالْكِتَابَ فَأَمَرَ عُبَيْدُ اللَّهِ بِالْجَهَازِ مِنْ وَفْتِهِ وَالْمَسِيرِ وَ التَّهَيُّؤِ إِلَى الْكُوفَةِ مِنَ الْغَدِ ثُمَّ خَرَجَ مِنَ الْبَصْرَةِ فَاسْتَخْلَفَ أَخَاهُ عُثْمَانَ.

Muslim Bin Amro went out until he arrived to Ubeydullah<sup>la</sup> at Al-Basra and handed the pact to him<sup>la</sup> and the letter. Ubeydullah<sup>la</sup> ordered with the equipment immediately and for the travelling and the readiness to go to Al-Kufa the next morning. Then he<sup>la</sup> went out from Al-Basra and left his<sup>la</sup> brother Usman as replacement’.

و قال ابن نما ره رويت إلى حصين بن عبد الرحمن أن أهل الكوفة كتبوا إليه أنا معك مائة ألف

And Ibn Nama said, ‘It is reported to Huseen Bin Abdul Rahman that the people of Al-Kufa had written to him<sup>asws</sup>, ‘There are one hundred thousand with you<sup>asws</sup>’.

و عن داود بن أبي هند عن الشعبي قال بايع الحسين ع أربعون ألفاً من أهل الكوفة على أن يجاربوا من حارب و يسالموا من سالم فعند ذلك رد جواب كتبهم بمنهم بالقبول و يعدهم بسرعة الوصول و بعث مسلم بن عقيل.

And from Dawood Abu Hind, from Al-Shaby who said, ‘Forty thousand from the people of Al-Kufa had pledged to Al-Husayn<sup>asws</sup> based upon that they would battle against the ones he<sup>asws</sup> battles, and they would make peace with the ones he<sup>asws</sup> makes peace with. During that, the answer to their letters arrived with the acceptance, and promising them with the quick arrival, and he<sup>asws</sup> sent Muslim<sup>asws</sup> Bin Aqeel<sup>asws</sup>’.

و قال السيد رحمه الله بعد ذلك و كان الحسين ع قد كتب إلى جماعة من أشراف البصرة كتاباً مع مولى له اسمه سليمان و يكنى أبا رزين يدعوهم إلى نصرته و لزوم طاعته منهم يزيد بن مسعود النهشلي و المنذر بن الجارود العبدي

And the Seyyid (Al-Tawoos), may Allah<sup>azwj</sup> have Mercy on him said after that, ‘And Al-Husayn<sup>asws</sup> had written a letter to a group from the nobles of Al-Basra with a slave of his<sup>asws</sup>, his name is Suleyman, and he is teknonymed as Abu Razeyn, calling them to his<sup>asws</sup> help and necessitate obedience to him<sup>asws</sup> – from them were Yazeed Bin Masoud Al-Nahshaly, and Al-Munzar Bin Al-Jaroud Al-Abdy.

فجمع يزيد بن مسعود بني تميم و بني حنظلة و بني سعد فلما حضروا قال يا بني تميم كيف ترون موضعي فيكم و حسي منكم فقالوا بخ بخ أنت و الله فقرة الظهر و رأس الفخر حلت في الشرف وسطاً و تقدمت فيه فرطاً

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<sup>azwj</sup>, 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’.

قال فإني قد جمعتكم لأمر أريد أن أشاوركم فيه و أستعين بكم عليه فقالوا إنما و الله تمنحك النصيحة و نحمد لك الرأي فقل نسمة.

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<sup>azwj</sup>, we shall be advising you, and praising the view for you, so speak, we shall listen!’

فقال إن معاوية مات فأهون به و الله هالكا و مفقودا ألا و إنه قد انكسر باب الجور و الإثم و تضعضعت أركان الظلم و قد كان أحدث بيعة عقد بها أمرا ظن أن قد أحكمه و هيئات و الذي أراد اجتهد و الله ففشل و شاور فخذل و قد قام يزيد شارب الخمر و رأس الفجور يدعي الخلافة على المسلمين و يتأمر عليهم مع قصر حلم و قلة علم لا يعرف من الحق موطأ قدمه.

He said, 'Muawiya has died. By Allah<sup>-azwj</sup>! 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<sup>-azwj</sup>, he filed, and he consulted, and was abandoned, and Yazeed<sup>-la</sup> 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<sup>-la</sup> does not recognise from the truth, (as much as) the step of his<sup>-la</sup> foot!

فأقسم بالله قسما مبرورا لجهاده على الدين أفضل من جهاد المشركين و هذا الحسين بن علي ابن رسول الله ص ذو الشرف الأصيل و الرأي الأثيل له فضل لا يوصف و علم لا ينزف و هو أولى بهذا الأمر لسابقته و سنه و قدمته و قرابته يعطف على الصغير و يحنو على الكبير

I swear by Allah<sup>-azwj</sup>, a Blessed vow! Fighting against him<sup>-la</sup> upon the religion is superior to fighting the Polytheists. And this is Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, with the original nobility and the view, the high-born. For him<sup>-asws</sup> are merits which cannot even be described, and knowledge not depleting, and he<sup>-asws</sup> is foremost with this command due to his<sup>-asws</sup> precedence, and his<sup>-asws</sup> age, and his<sup>-asws</sup> ancientness, and his<sup>-asws</sup> kinship. He<sup>-asws</sup> is kind upon the young and compassionate upon the older ones.

فأكرم به راعي رعية و إمام قوم وجبت لله به الحجة و بلغت به الموعظة و لا تعشوا عن نور الحق و لا تسكعوا في وهدة الباطل

So, the care of the citizens would be honourable by him<sup>-asws</sup>, and he<sup>-asws</sup> is an Imam<sup>-asws</sup> of a people, the proof is Obligated by Allah<sup>-azwj</sup> with him<sup>-asws</sup>, 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!

فقد كان صخر بن قيس انخذل بكم يوم الجمل فاغسلوها بخروجكم إلى ابن رسول الله و نصرته و الله يقصر أحد عن نصرته إلا أورثه الله الذل في ولده و القلة في عشيرته و ها أنا قد لبست للحرب لأمتها و ادرعت لها بدرعها من لم يقتل بمت و من يهرب لم يفت فأحسنوا رحمكم الله رد الجواب.

Sakhr Bin Qays had forsaken you all on the day of the camel, so wash it off by your going out to the son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and help him<sup>-asws</sup>. By Allah<sup>-azwj</sup>! No one would be deficient in helping him<sup>-asws</sup> except Allah<sup>-azwj</sup> 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<sup>-azwj</sup> have Mercy on you all!

فتكلمت بنو حنظلة فقالوا أبا خالد نحن نبيل كنانتك و فرسان عشيرتك إن رميت بنا أصبت و إن غزوت بنا فتحت لا تخوض و الله غمرة إلا خضناها و لا تلقى و الله شدة إلا لقيناها نصرك بأسيافنا و نقيك بأبداننا إذا شئت.

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<sup>-azwj</sup>, 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'.

و تكلمت بنو سعد بن زيد فقالوا أبا خالد إن أبغض الأشياء إلينا خلافك و الخروج من رأيك و قد كان صخر بن قيس أمرنا بترك القتال فحمدنا أمرنا و بقي عزنا فينا فأمهلنا نراجع المشورة و يأتيك رأيك.

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'.

و تكلمت بنو عامر بن تميم فقالوا يا أبا خالد نحن بنو أبيك و حلفاؤك لا نرضى إن غضبت و لا نقطن إن طعنت و الأمر إليك فادعنا نجيبك و مرنا نطعك و الأمر لك إذا شئت.

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'.

فقال و الله يا بني سعد لئن فعلتموها لا رفع الله السيف عنكم أبدا و لا زال سيفكم فيكم.

He said, 'By Allah<sup>-azwj</sup>, O clan of Sa'ad! If you were to do it, Allah<sup>-azwj</sup> will not Raise the sword away from you, ever, nor with your swords cease to be among you all'.

ثم كتب إلى الحسين صلوات الله عليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد فقد وصل إلي كتابك و فهمت ما ندبتني إليه و دعوتي له من الأخذ بحظي من طاعتك و الفوز بنصبي من نصرتك

Then he wrote to Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. As for after, your<sup>-asws</sup> letter arrived to me and I have understood what you<sup>-asws</sup> are linking me to, and calling me for, from taking my share of obeying you<sup>-asws</sup> and the success with my fortune, from having helped you<sup>-asws</sup>.

و إن الله لم يخل الأرض قط من عامل عليها بخير أو دليل على سبيل نجاة و أنتم حجة الله على خلقه و وديعته في أرضه تفرعتم من زيتونة أحمدية هو أصلها و أنتم فرعها

And Allah<sup>-azwj</sup> 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<sup>-asws</sup>) are Divine Authorities of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> depositories in His<sup>-azwj</sup> earth. You<sup>-asws</sup> have branched out from a praise-worthy olive who is its origin, and you<sup>-asws</sup> are its branches.

فأقدم سعدت بأسعد طائر فقد ذلت لك أعناق بني تميم و تركتهم أشد تنابعا في طاعتك من الإبل الظماء لورود الماء يوم خمسها و قد ذلت لك رقاب بني سعد و غسلت درن صدورهم بماء سحابة مزن حين استحل برقعها فلمع.

So, arrive happy, with the happiness of a bird, for the necks of the clan of Taym have been humbled to you<sup>-asws</sup>, and they have been left more intensely following in your<sup>-asws</sup> 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<sup>-asws</sup>, and the dirt of their chests has been washed off by the rain cloud releasing its flash of lightning'.

فلما قرأ الحسين الكتاب قال ما لك آمنك الله يوم الخوف و أعزك و أرواك يوم العطش.

When Al-Husayn<sup>-asws</sup> read the letter he<sup>-asws</sup> said: 'What is for you is that Allah<sup>-azwj</sup> would Secure you on the Day of fear, and Honour you, and Saturate you on the Day of thirst'.

فلما تجهز المشار إليه للخروج إلى الحسين ع بلغه قتله قبل أن يسير فجزع من انقطاعه عنه.

As he started preparing with his advisers to go out to (help) Al-Husayn<sup>-asws</sup>, (news of) his<sup>-asws</sup> killing reached him, so he was alarmed from having been cut off from him<sup>-asws</sup>.

و أما المنذر بن جارود فإنه جاء بالكتاب و الرسول إلى عبيد الله بن زياد لأن المنذر خاف أن يكون الكتاب دسيسا من عبيد الله و كانت بحرية بنت المنذر بن جارود تحت عبيد الله بن زياد

And as for Al-Munzar Bin Jaroud, he came with the letter and the messenger to Ubeydullah Bin Ziyad<sup>-la</sup>, because Al-Munzar feared the letter might be a deceitful strategy from Ubeydullah<sup>-la</sup>, and Bahriya Bint Al-Munzar Bin Jaroud was under (married to) Ubeydullah Bin Ziyad<sup>-la</sup>.

فأخذ عبيد الله الرسول فصلبه ثم صعد المنبر فخطب و توعده أهل البصرة على الخلاف و إثارة الإرجاف ثم بات تلك الليلة فلما أصبح استتاب عليهم أخاه عثمان بن زياد و أسرع هو إلى قصد الكوفة.

Ubeydullah seized the messenger and crucified him. Then he<sup>-la</sup> ascended the pulpit. He addressed and threatened the people of Al-Basra upon the oppositions and provoking the movements. Then he<sup>-la</sup> slept that night. When it was morning, he<sup>-la</sup> appointed his<sup>-la</sup> brother Usman Bin Zayd upon them, and he<sup>-la</sup> hurried aiming to Al-Kufa.

و قَالَ ابْنُ نُمَا كَتَبَ الْحُسَيْنُ ع كِتَاباً إِلَى وَجْهِ أَهْلِ الْبَصْرَةِ مِنْهُمْ الْأَخْنَفُ بْنُ قَيْسٍ وَ قَيْسُ بْنُ الْهَيْثَمِ وَ الْمُنْذِرُ بْنُ الْجَارُودِ وَ يَزِيدُ بْنُ مَسْعُودٍ التَّهْمَلِيُّ وَ بَعَثَ الْكِتَابَ مَعَ زُرَّاعِ السَّدُوسِيِّ وَ قِيلَ مَعَ سُلَيْمَانَ الْمُكَلِّيِّ بِأَبِي زُرَّيْنٍ

And Ibn Nama said, 'Al-Husayn<sup>-asws</sup> 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<sup>-asws</sup> sent the letter to Zara'a Al-Sadousy. And it is said, with Suleyman Al-Mukanna with Abu Razeyn.

فِيهِ إِنِّي أَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى نَبِيِّهِ فَإِنَّ السُّنَّةَ قَدْ أُمِيتَتْ فَإِنْ تُجِيبُوا دَعْوَتِي وَ تُطِيعُوا أَمْرِي أَهْدِيَكُمْ سَبِيلَ الرَّشَادِ

In it was: 'I<sup>-asws</sup> am calling you all to Allah<sup>-azwj</sup> and to His<sup>-azwj</sup> Prophet<sup>-saww</sup>, for the Sunnah has been killed off. If you were to answer my<sup>-asws</sup> call and obey my<sup>-asws</sup> order, I<sup>-asws</sup> shall guide you on the way of rightful guidance'.

فَكُتِبَ الْأَخْنَفُ إِلَيْهِ أَمَّا بَعْدُ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْقِنُونَ ثُمَّ ذَكَرَ الرَّجُلَيْنِ مِثْلَ مَا ذَكَرَهُ السَّيِّدُ رَحِمَهُمَا اللَّهُ إِلَى أَنْ قَالَ.

Al-Ahnaf wrote to him<sup>-asws</sup>, 'As for after, ***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<sup>-azwj</sup> have Mercy on them, up to what he had said.

فلما أشرف على الكوفة نزل حتى أمسى ليلاً فظن أهلها أنه الحسين ع و دخلها مما يلي النجف فقالت امرأة الله أكبر ابن رسول الله و رب الكعبة فتصايح الناس قالوا إنا معك أكثر من أربعين ألفاً

When he (Ubeydullah<sup>-la</sup>) overlooked upon Al-Kufa, he<sup>-la</sup> descended until evening, night. Its people thought he<sup>-la</sup> was Al-Husayn<sup>-asws</sup>, and he<sup>-la</sup> entered it from what follows Al-Najaf. A woman said, 'Allah<sup>-azwj</sup> is the Greatest! Son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, by the Lord<sup>-azwj</sup> of Kabah!' The people shouted. They said, 'We are with you, more than forty thousand!'

و ازدحموا عليه حتى أخذوا بذنب دابته و ظنهم أنه الحسين فحسر اللثام و قال أنا عبيد الله فتساقط القوم و وطئ بعضهم بعضاً و دخل دار الإمارة و عليه عمامة سوداء.

And they crowded to him<sup>-la</sup> until they grabbed the tail of his<sup>-la</sup> animal, and they thought he<sup>-la</sup> was Al-Husayn<sup>-asws</sup>. He<sup>-la</sup> removed the veil and said, 'I<sup>-la</sup> am Ubeydullah<sup>-la</sup>! The people fell upon each other, treading upon each other, and he<sup>-la</sup> entered the government building, and upon him<sup>-la</sup> was a black turban.

فلما أصبح قام خاطباً و عليهم عاتبا و لرؤسائهم مؤنبا و وعدهم بالإحسان على لزوم طاعته و بالإساءة على معصيته و الخروج عن حوزته

When it was morning, he<sup>-la</sup> stood up to address, and blamed upon them, and rebuked their chiefs, and promised them with the favours upon sticking to obeying him<sup>-la</sup>, and with the offence upon disobeying him<sup>-la</sup>, and the exiting from his<sup>-la</sup> grasp.

ثم قال يا أهل الكوفة إن أمير المؤمنين يزيد ولاني بلدكم و استعملني على مصركم و أمرني بقسمة فيكم بينكم و إنصاف مظلومكم من ظالمكم و أخذ الحق لضعيفكم من قويكم و الإحسان للسامع المطيع و التشديد على المريب

Then he<sup>-la</sup> said, 'O people of Al-Kufa! The commander of the faithful Yazeed<sup>-la</sup> had placed me<sup>-la</sup> in charge and utilised me<sup>-la</sup> (as governor) upon your city and has ordered me<sup>-la</sup> 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!

فأبلغوا هذا الرجل الهاشمي مقالتي ليتقي غضبي و نزل يعني بالهاشمي مسلم بن عقيل رضي الله عنه.

So, deliver these words of mine to the Hashimite man for him<sup>-asws</sup> to be saved from my<sup>-la</sup> anger'. And he<sup>-la</sup> descended, meaning by the Hashimite, Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-asws</sup>.



و قال المفيد و أقبل ابن زياد إلى الكوفة و معه مسلم بن عمرو الباهلي و شريك بن الأعور الحارثي و حشمه و أهل بيته حتى دخل الكوفة و عليه عمامة سوداء و هو متلثم و الناس قد بلغهم إقبال الحسين ع إليهم فهم ينتظرون قدومه فظنوا حين رأوا عبيد الله أنه الحسين ع

And Al-Mufeed said, 'And Ibn Ziyad<sup>-la</sup> 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<sup>-la</sup> entered Al-Kufa, and upon him<sup>-la</sup> was a black turban and he<sup>-la</sup> was veiled, and the people were such that (they thought that) the coming of Al-Husayn<sup>-asws</sup> had reached them, so they were awaiting his<sup>-asws</sup> arrival, So, when they saw Ubeydullah, they thought that it was Al-Husayn<sup>-asws</sup>.

فأخذ لا يمر على جماعة من الناس إلا سلموا عليه و قالوا مرحبا بك يا ابن رسول الله قدمت خير مقدم فرأى من تباشرهم بالحسين ما ساء فقال مسلم بن عمرو لما أكثروا تأخروا هذا الأمير عبيد الله بن زياد.

He<sup>-la</sup> did not pass by any group of people except they greeted to him<sup>-la</sup> and say, 'Welcome to you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. You<sup>-asws</sup> have arrived the best of arrivals'. He<sup>-la</sup> saw from their happiness with Al-Husayn<sup>-asws</sup> what worsened him<sup>-la</sup>. Muslim Bin Amro said due to what he saw, 'They are too many, so delay this commander, Ubeydullah Bin Ziyad<sup>-la</sup>.

و سار حتى واثى القصر بالليل و معه جماعة قد التفوا به لا يشكون أنه الحسين ع فأغلق النعمان بن بشير عليه و على خاصته فناداه بعض من كان معه ليفتح لهم الباب فاطلع عليه النعمان و هو يظنه الحسين

And he<sup>-la</sup> travelled until he<sup>-la</sup> came to the castle at night and with him<sup>-la</sup> was a group which had turned with him<sup>-la</sup>, not doubting that he<sup>-la</sup> was Al-Husayn<sup>-asws</sup>. Al-Numan Bin Bashir (the governor) locked the door to him<sup>-la</sup> and to his<sup>-la</sup> 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<sup>-la</sup> and he was (too) thinking it was Al-Husayn<sup>-asws</sup>.

فقال أنشدك الله إلا تنحيت و الله ما أنا بمسلم إليك أمانتي و ما لي في قتالك من إرب فجعل لا يكلمه ثم إنه دنا و تدلى النعمان من شرف القصر فجعل يكلمه فقال افتح لا فتحت فقد طال ليلك

He said, 'I adjure you with Allah<sup>-azwj</sup>! Step aside. By Allah<sup>-azwj</sup>! I will be submitting my entrustment to you, and what point it there for me in killing you'. He<sup>-la</sup> did not speak to him. Then he<sup>-la</sup> went nearer, and Al-Numan lowered his head from the terrace of the castle. So he<sup>-la</sup> spoke to him. He<sup>-la</sup> said, 'Open, for your night has been long!'

و سمعها إنسان خلفه فنكص إلى القوم الذين اتبعوه من أهل الكوفة على أنه الحسين ع فقال يا قوم ابن مرجانة و الذي لا إله غيره ففتح له النعمان فدخل و ضربوا الباب في وجوه الناس و انفضوا.

And a person behind him<sup>-la</sup> heard it. He recoiled to the group, those from the people of Al-Kufa had followed him<sup>-la</sup> based upon that he<sup>-la</sup> was Al-Husayn<sup>-asws</sup>. He said, 'O people! (He<sup>-la</sup> is) Ibn Marjana! By the One<sup>-azwj</sup>, there is no god apart from Him<sup>-azwj</sup>!' Al-Numan opened for him<sup>-la</sup>, and he<sup>-la</sup> entered, and they closed the door in the faces of the people, and they were shaken.

و أصبح فنادى في الناس الصلاة جامعة فاجتمع الناس فخرج إليهم فحمد الله و أثنى عليه ثم قال أما بعد فإن أمير المؤمنين يزيد ولا في مصركم و نغركم و فيكم

And in the morning, he<sup>-la</sup> called out for the congregational Salat among the people. So, the people gathered. He<sup>-la</sup> came out to them. He<sup>-la</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'As for after, the commander of the faithful Yazeed<sup>-la</sup> has placed me<sup>-la</sup> in charge of your city and, and your outpost, and your war booty.

و أمرني بإنصاف مظلومكم و إعطاء محرومكم و الإحسان إلى سامعكم و مطيعكم كالوالد البر و سوطي و سيفي على من ترك أمري و خالف عهدي فليتنق امرؤ على نفسه الصدق ينبى عنك لا الوعيد ثم نزل.

And he<sup>-la</sup> has ordered me<sup>-la</sup> with dispensing justice to your oppressed ones, and give your deprives ones, and the favours to your listening and obedient ones, like the kind father, and my<sup>-la</sup> whip and my<sup>-la</sup> sword upon the one who neglects my<sup>-la</sup> orders and opposes my<sup>-la</sup> pact. So, let the man fear upon himself of the truthful news brought, not the treat. Then he<sup>-la</sup> descended.

و أخذ العرفاء بالناس أخذاً شديداً فقالوا يكتبوا إلى العرفاء و من فيكم من طلبة أمير المؤمنين و من فيكم من أهل الحرورية و أهل الريب الذين شأهم الخلف و النفاق و الشقاق فمن يجيء لنا بهم فبرئ و من لم يكتب لنا أحداً فليضمن لنا من في عرفته أن لا يخالفنا منهم مخالف و لا يبغينا علينا باغ

And the known people were seized the people with a severe seizure. He<sup>-la</sup> 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 الذمة و حلال لنا دمه و ماله و أبنا عريف وجد في عرفته من بغية أمير المؤمنين أحد لم يرفعه إلينا صلب على باب داره و ألغيت تلك العرافة من العطاء.

The one who does not do so, I<sup>-la</sup> 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 رحمه الله محبي عبید الله إلى الكوفة و مقاتله التي قالها و ما أخذ به العرفاء و الناس خرج من دار المختار حتى انتهى إلى دار هاني بن عروة فدخلها فأخذت الشيعة تختلف إليه في دار هاني على تستر و استخفاء من عبید الله و تواصلوا بالكتمان

And when Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup>, heard the coming of Ubeydullah<sup>-la</sup> to Al-Kufa and his<sup>-la</sup> words which he<sup>-la</sup> had spoken, and the well-known people he<sup>-la</sup> had seized, and the people had gone out from the house of Al-Mukhtar until they ended to the door of Hany Bin Urwah<sup>ra</sup>, he<sup>ra</sup> entered it. The Shias went on to interchange to him<sup>-asws</sup> in the door of Hany<sup>ra</sup> upon concealment and fear from Ubeydullah<sup>-la</sup> and advised each other with the concealment.

فدعا ابن زياد مولى له يقال له معقل فقال خذ ثلاثة آلاف درهم و اطلب مسلم بن عقيل و التمس أصحابه فإذا ظفرت بواحد منهم أو جماعة فأعطهم هذه الثلاثة آلاف درهم و قل لهم استعينوا بها على حرب عدوكم و أعلمهم أنك منهم فإنك لو قد أعطيتهم إياها لقد اطمأنوا إليك و وثقوا بك و لم يكتموك شيئاً من أمورهم و أخبرهم ثم اغد عليهم و رح حتى تعرف مستقر مسلم بن عقيل و تدخل عليه.

Ibn Ziyad<sup>la</sup> called a slave of his<sup>la</sup> called Ma'qal. He<sup>la</sup> said, 'Take three thousand Dirhams and search for Muslim<sup>-asws</sup> Bin Bin Aqeel<sup>-asws</sup> and seek his<sup>-asws</sup> 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<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and enter upon him<sup>-asws</sup>'.

ففعل ذلك و جاء حتى جلس إلى مسلم بن عوسجة الأسدي في المسجد الأعظم و هو يصلي فسمع قوما يقولون هذا يبيع للحسين فجاء و جلس إلى جنبه حتى فرغ من صلاته ثم قال يا عبد الله إني امرؤ من أهل الشام أنعم الله علي بحب أهل البيت و حب من أحبهم

He did that and came until he sat to Muslim Bin Awsaja Al-Asady<sup>ra</sup> in the central Masjid, and he<sup>ra</sup> was praying Salat. He heard a group saying, 'This one will pledge to Al-Husayn<sup>-asws</sup>'. So he came and sat to his<sup>ra</sup> side until he<sup>ra</sup> was free from his<sup>ra</sup> Salat, then said, 'O Abdullah! I am a man from the people of Syria. Allah<sup>-azwj</sup> has Favoured upon me with the love of the People<sup>-asws</sup> of the Household, and love for the ones loving them<sup>-asws</sup>'.

و تباكى له و قال معي ثلاثة آلاف درهم أردت بها لقاء رجل منهم بلغني أنه قدم الكوفة يبيع لابن بنت رسول الله ص فكنيت أريد لقاءه فلم أجد أحدا يدلني عليه و لا أعرف مكانه فإني لجالس في المسجد الآن إذ سمعت نفرا من المؤمنين يقولون هذا رجل له علم بأهل هذا البيت و إني أتيتك لتقبض مني هذا المال و تدخلني على صاحبك فإني أخ من إخوانك و ثقة عليك و إن شئت أخذت بيعتي له قبل لقاءه.

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<sup>-asws</sup> has arrived at Al-Kufa to take allegiance for the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, so I wanted to meet him<sup>-asws</sup>, but I cannot find anyone who can point me to him<sup>-asws</sup>, nor do I know his<sup>-asws</sup> 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<sup>-asws</sup> 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<sup>ra</sup> brethren, and as a trust upon you, and if you<sup>ra</sup> can take my allegiance for him<sup>-asws</sup>, before I meet him<sup>-asws</sup>'.

فقال له ابن عوسجة أحمد الله على لقاءك إياي فقد سرني ذلك لتنال الذي تحب و لينصرن الله بك أهل بيت نبيه عليه و عليهم السلام و لقد ساءني معرفة الناس إياي بهذا الأمر قبل أن يتم مخافة هذه الطاغية و سطوته

Ibn Awsaja<sup>ra</sup> said to him, 'I praise Allah<sup>-azwj</sup> upon your meeting me<sup>ra</sup>, for that has cheered me<sup>ra</sup> to take that which you love, and for Allah<sup>-azwj</sup> to Help through you People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, upon him<sup>-saww</sup> and upon them<sup>-asws</sup> 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<sup>la</sup> power'.

فقال له معقل لا يكون إلا خيرا خذ البيعة علي فأخذ بيعته و أخذ عليه المواثيق المغلظة ليناصحن و ليكنمن فأعطاه من ذلك ما رضي به ثم قال له  
اختلف إلي أياما في منزلي فإني طالب لك الإذن على صاحبك و أخذ يختلف مع الناس فطلب له الإذن فأذن له

Ma'qal said to him<sup>ra</sup>, 'Nothing will happen except good. Take the allegiance upon me'. So, he<sup>ra</sup> took the solemn covenant upon him to advise and conceal. So, he gave him<sup>ra</sup> from that what he<sup>ra</sup> was pleased with, then said to him, 'Interchange to me for a few days in my<sup>ra</sup> house and I shall seek the permission for you upon your companion', and he took to interchanging (switching allegiance) with the people. He<sup>ra</sup> sought the permission for him, and he (Muslim<sup>-asws</sup>) permitted for him.

و أخذ مسلم بن عقيل بيعته و أمر أبا ثمامة الصائدي بقبض المال منه و هو الذي كان يقبض أموالهم و ما يعين به بعضهم بعضا و يشتري لهم به السلاح  
و كان بصيرا و فارسا من فرسان العرب و وجوه الشيعة

And Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> 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.

و أقبل ذلك الرجل يختلف إليهم فهو أول داخل و آخر خارج حتى فهم ما احتاج إليه ابن زياد من أمرهم فكان يخبره به وقتنا فوقتنا.

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<sup>-la</sup> with it time after time'.

و قَالَ ابْنُ شَهْرَآشُوبَ لَمَّا دَخَلَ مُسْلِمُ الْكُوفَةِ سَكَنَ فِي دَارِ سَالِمِ بْنِ الْمُسَيَّبِ قَبَايِعُهُ اثْنَا عَشَرَ أَلْفَ رَجُلٍ فَلَمَّا دَخَلَ ابْنُ زِيَادٍ انْتَقَلَ مِنْ دَارِ سَالِمٍ إِلَى دَارِ  
هَانِيٍّ فِي جَوْفِ اللَّيْلِ وَ دَخَلَ فِي أَمَانِهِ وَ كَانَ يُبَايِعُهُ النَّاسَ حَتَّى بَايَعَهُ خَمْسَةَ وَ عِشْرُونَ أَلْفَ رَجُلٍ

And Ibn Shehr Ashub said, 'When Muslim<sup>-asws</sup> entered Al-Kufa, he<sup>-asws</sup> dwelled in the house of Ali Bin Al-Musayyab. Twelve thousand men pledged allegiance to him<sup>-asws</sup>. When Ibn Ziyad<sup>-la</sup> entered, he<sup>-asws</sup> (Muslim<sup>-asws</sup> Ibn Aqeel<sup>-asws</sup>) transferred from the house of Salim to the house of Hany<sup>ra</sup> in the middle of the night and entered to be in his security, and the people kept pledging to him<sup>ra</sup> (for Al-Husayn<sup>-asws</sup>) to the extent that fifteen thousand had pledged to him.

فَعَزَمَ عَلَى الْخُرُوجِ فَقَالَ هَانِيٌّ لَا تَعْجَلْ وَ كَانَ شَرِيكَ ابْنِ الْأَعْوَرِ الْمُتَمَدِّيَّ جَاءَ مِنَ الْبَصْرَةِ مَعَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَمَرَضَ فَنَزَلَ دَارَ هَانِيٍّ أَيَّاماً ثُمَّ قَالَ لِمُسْلِمٍ  
إِنَّ عُبَيْدَ اللَّهِ يَعُودُنِي وَ إِنِّي مُطَاوِلُهُ الْحَدِيثَ فَاخْرُجْ إِلَيْهِ بِسَيْفِكَ فَاقْتُلْهُ وَ عَلَامَتُكَ أَنْ أَقُولَ اسْقُونِي مَاءً

He<sup>-asws</sup> determined upon the going out. Hany<sup>ra</sup> said, 'Do not be hasty'. And Shareek Bin Al-Awr Al-Hamdany came from Al-Basra with Ubeydullah Bin Ziyad<sup>-la</sup>. He descended in the house of Hany<sup>ra</sup> for a few days. Then he said to Muslim<sup>-asws</sup>, 'Ubeydullah<sup>-la</sup> will be calling me, and I am of long discussion, so go out to him with your<sup>-asws</sup> sword and kill him<sup>-la</sup>, and your<sup>-asws</sup> sign is that I shall be saying, 'Quench me some water'.

و نَهَاهُ هَانِيٌّ عَنْ ذَلِكَ فَلَمَّا دَخَلَ عُبَيْدُ اللَّهِ عَلَى شَرِيكِ وَ سَأَلَهُ عَنْ وَجَعِهِ وَ طَالَ سُؤَالُهُ وَ رَأَى أَنَّ أَحَدًا لَا يُخْرِجُ فَحَشِيَّ أَنْ يَمُوتَهُ فَأَخَذَ يَقُولُ.

شِعْر

كَأَنَّ الْمَيِّتَةَ بِالتَّعْجِيلِ اسْقَوْهَا.

مَا الْإِنْتِظَارُ بِسَلَمَى أَنْ تُسَيِّهَا

And Hany<sup>ra</sup> forbade him<sup>ra</sup> from doing that. When Ubeydulah<sup>la</sup> 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'*.

فَتَوَهُمُ ابْنُ زِيَادٍ وَ خَرَجَ فَلَمَّا دَخَلَ الْقَصْرَ أَتَاهُ مَالِكُ بْنُ يَرْبُوعٍ التَّمِيمِيُّ بِكِتَابٍ أَخَذَهُ مِنْ يَدَيَّ عَبْدِ اللَّهِ بْنِ يَفْطَرُ فَإِذَا فِيهِ لِلْحُسَيْنِ بْنِ عَلِيٍّ عَ أَمَّا بَعْدُ فَإِنِّي أَخْبِرُكَ أَنَّهُ قَدْ بَايَعَكَ مِنْ أَهْلِ الْكُوفَةِ كَذَا فَإِذَا أَتَاكَ كِتَابِي هَذَا فَالْعَجَلِ الْعَجَلِ فَإِنَّ النَّاسَ كُلَّهُمْ مَعَكَ وَ لَيْسَ لَهُمْ فِي يَزِيدٍ رَأْيٌ وَ لَا هَوَى فَاْمُرْ ابْنَ زِيَادٍ بِقَتْلِهِ.

Ibn Ziyad<sup>la</sup> misinterpreted it and went out. When he<sup>la</sup> entered the castle, Mali Bin Yarbou Al-Tameemy came to him<sup>la</sup> with a letter he had seized from the hands of Abdullah Bin Yaqtar. In it was, 'To Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. As for after, I am informing you<sup>asws</sup> that the people of Al-Kufa, such, and such, have pledged allegiances to you<sup>asws</sup>. So, when this letter of mine comes to you<sup>asws</sup>, then hurry! Hurry, for the people, all of them are with you<sup>asws</sup>, and there is no view for them regarding Yazeed<sup>la</sup>, nor any interest'. So, Ibn Ziyad<sup>la</sup> ordered with killing him.

وَ قَالَ ابْنُ نَمَا فَلَمَّا خَرَجَ ابْنُ زِيَادٍ دَخَلَ مُسْلِمٌ وَ السَّيْفُ فِي كَفِّهِ قَالَ لَهُ شَرِيكَ مَا مَنَعَكَ مِنَ الْأَمْرِ قَالَ مُسْلِمٌ هَمَمْتُ بِالْخُرُوجِ فَتَعَلَّقْتُ فِي امْرَأَةٍ وَ قَالَتْ نَسَدْتُكَ اللَّهُ إِنْ قَتَلْتَ ابْنَ زِيَادٍ فِي دَارِنَا وَ بَكَتْ فِي وَجْهِهِ فَرَمَيْتُ السَّيْفَ وَ جَلَسْتُ

And Ibn Nama said, 'When Ibn Ziyad<sup>la</sup> went out, Muslim<sup>asws</sup> entered, and the sword was in his<sup>asws</sup> palm. Shareek said to him<sup>asws</sup>, 'What prevented you<sup>asws</sup> from the matter?' Muslim<sup>asws</sup> said, 'I thought of going out, but a woman met with me<sup>asws</sup> and said, 'I adjure you<sup>asws</sup> with Allah<sup>azwj</sup> not to kill Ibn Ziyad<sup>la</sup> in our house', and she cried in my<sup>asws</sup> face. So, I<sup>asws</sup> threw down the sword and sat down'.

قَالَ هَانِي يَا وَيْلَهَا فَتَلْتَنِي وَ قَتَلْتُ نَفْسَهَا وَ الَّذِي فَرَرْتُ مِنْهُ وَقَعْتُ فِيهِ.

Hany<sup>ra</sup> said, 'O its woe! She has killed me and killed herself, and that which she is fleeing from, she will fall into it'.

وَ قَالَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ قَالَ هَانِي لِمُسْلِمٍ إِنِّي لَا أَحِبُّ أَنْ يُقْتَلَ فِي دَارِي

And Abu Al-Faraj said in 'Al-Maqatil', 'Hany<sup>ra</sup> said to Muslim<sup>asws</sup>, 'I<sup>ra</sup> would not like him<sup>la</sup> to be killed in my<sup>ra</sup> house'.

قَالَ فَلَمَّا خَرَجَ مُسْلِمٌ قَالَ لَهُ شَرِيكَ مَا مَنَعَكَ مِنْ قَتْلِهِ قَالَ حَصَلَتَانِ أَمَّا إِحْدَاهُمَا فَكَرَاهِيَةُ هَانِي أَنْ يُقْتَلَ فِي دَارِهِ وَ أَمَّا الْأُخْرَى فَحَدِيثُ حَدَّثَنِيهِ النَّاسُ عَنِ النَّبِيِّ ص أَنَّ الْإِيمَانَ قَيْدُ الْقَتْلِ فَلَا يُقْتَلُ مُؤْمِنٌ فَقَالَ لَهُ هَانِي أَمَا وَ اللَّهِ لَوْ قَتَلْتَهُ لَقَتَلْتُ فَاسِقًا فَاجِرًا كَافِرًا.

He (the narrator) said, 'When Muslim<sup>asws</sup> went out, Shareek said to him<sup>asws</sup>, 'What prevented you<sup>asws</sup> from killing him<sup>la</sup>?' He<sup>asws</sup> said: 'Two characteristics. As for one of them, it is the

dislike of Hany<sup>ra</sup> that he<sup>-la</sup> be killed in his<sup>ra</sup> house, and as for the other, a Hadeeth I<sup>-asws</sup> have been narrating from the Prophet<sup>-saww</sup>: 'The Eman is tied to the murder, so a Momin will not commit murder'. Hany<sup>ra</sup> said to him<sup>-asws</sup>, 'But, by Allah<sup>-azwj</sup>! If you<sup>ra</sup> had killed him<sup>-la</sup>, you<sup>ra</sup> would have killed a mischief-maker, an immoral, a Kafir!'

ثم قال المفيد و خاف هاني بن عروة عبيد الله على نفسه فانقطع عن حضور مجلسه و تمارض فقال ابن زياد جلسائه ما لي لا أرى هانئا فقالوا هو شاك فقال لو علمت بمرضه لعدته

Then Al-Mufeed said, 'And Hany Bin Urwah feared Ubeydullah<sup>-la</sup> upon himself<sup>ra</sup>, so he<sup>ra</sup> terminated from being present in his<sup>-la</sup> gathering and pretended to be sick. Ibn Ziyad<sup>-la</sup> said to his<sup>-la</sup> gatherers, 'What is the matter I<sup>-la</sup> do not see Hany over here?' They said, 'He<sup>ra</sup> has a (health) complaint'. He<sup>-la</sup> said, 'If I<sup>-la</sup> had known of his<sup>ra</sup> illness, I<sup>-la</sup> would have consoled him<sup>ra</sup>'.

و دعا محمد بن الأشعث و أسماء بن خارجة و عمرو بن الحجاج الزبيدي و كانت رويحة بنت عمرو تحت هاني بن عروة و هي أم يحيى بن هاني فقال لهم ما يمنع هاني بن عروة من إتياننا فقالوا ما ندري و قد قيل إنه يشتكي

And he<sup>-la</sup> 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<sup>-la</sup> 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<sup>ra</sup> has (health) complaints'.

قال قد بلغني أنه قد برئ و هو يجلس على باب داره فألقوه و مروه أن لا يدع ما عليه من حقنا فإني لا أحب أن يفسد عندي مثله من أشراف العرب.

He<sup>-la</sup> said, 'It has reached me that he<sup>ra</sup> has been cured and he<sup>ra</sup> is sitting at the door of his<sup>ra</sup> house. Meet him<sup>ra</sup> and instruct him<sup>ra</sup> that he<sup>ra</sup> should not leave our<sup>-la</sup> rights which are upon him<sup>ra</sup>, for I<sup>-la</sup> do not like the likes of him<sup>ra</sup> from the noblemen of the Arabs to spoil (the matters) with me<sup>-la</sup>'.

فأتوه حتى وقفوا عليه عشية و هو جالس على بابه و قالوا له ما يمنعك من لقاء الأمير فإنه قد ذكرك و قال لو أعلم أنه شاك لعدته

They came to him<sup>ra</sup> until they paused to him<sup>ra</sup> in the evening, and he<sup>ra</sup> was sitting at his<sup>ra</sup> door, and they said to him<sup>ra</sup>, 'What prevents you<sup>ra</sup> from meeting the Emir, for he<sup>-la</sup> has mentioned you<sup>ra</sup>, and he<sup>-la</sup> said, 'If I<sup>-la</sup> know that he<sup>ra</sup> is unwell, I<sup>-la</sup> would console him<sup>ra</sup>'.

فقال لهم الشكوى تمنعني فقالوا قد بلغه أنك تجلس كل عشية على باب دارك و قد استبطأك و الإبطاء و الجفاء لا يحتمل السلطان أقسمنا عليك لما ركبت معنا

He<sup>ra</sup> said to them, 'The (health) complaint prevented me<sup>ra</sup>'. They said, 'It has reached him<sup>-la</sup> that you<sup>ra</sup> tend to sit at the door of your<sup>ra</sup> house every evening, and you<sup>ra</sup> have delayed, and the delaying and the disloyalty, the Sultan does not tolerate. We give you<sup>ra</sup> a vow if you<sup>ra</sup> would ride with us'.

فدعا بثيابه فلبسها ثم دعا ببغلة فركبها حتى إذا دنا من القصر كأن نفسه أحست ببعض الذي كان فقال لحسان بن أسماء بن خارجة يا ابن الأخ إني و الله لهذا الرجل لحائف فما ترى

He<sup>ra</sup> called for his<sup>ra</sup> clothes and wore them, then he<sup>ra</sup> called for his<sup>ra</sup> mule and rode it until when he<sup>ra</sup> was near to the castle, it was as if his<sup>-asws</sup> soul could sense with part of that which had happened. He<sup>ra</sup> said to Hasaan Bin Asma Bin Kharjah, 'O son of brother! By Allah<sup>-azwj!</sup> I<sup>ra</sup> am fearful of this man, so what is your view?'

فقال يا عم و الله ما أتخوف عليك شيئا و لم تجعل على نفسك سبيلا و لم يكن حسان يعلم في أي شيء بعث إليه عبيد الله.

He said, 'O uncle<sup>ra</sup>! I do not fear anything upon you<sup>ra</sup>, and do not make any way to be upon yourself<sup>ra</sup>' – and Hasaan did not know regarding which thing Ubeydullah<sup>-la</sup> had sent him.

فجاء هاني حتى دخل على عبيد الله بن زياد و عنده القوم فلما طلع قال عبيد الله أتتكم بجائن رجلاه.

Hany<sup>ra</sup> came until he<sup>ra</sup> entered to see Ubeydullah Bin Ziyad<sup>-la</sup>, and there was a group in his<sup>-la</sup> presence. When he<sup>ra</sup> emerged, Ubeydullah<sup>-la</sup> said, 'Here he<sup>ra</sup> comes walking to his<sup>ra</sup> death'.

فلما دنا من ابن زياد و عنده شريح القاضي التفت نحوه فقال.

عذرك من خليلك من مراد.

أريد حباءه و يريد قتلي

When he<sup>ra</sup> was near to Ibn Ziyad<sup>-la</sup>, and with him<sup>-la</sup> was Shureyh the judge. He turned towards him<sup>ra</sup> and said, '*I want his love and he wants to kill me. Your excuse from your friend from Murad*'.

و قد كان أول ما قدم مكروما له ملطفا فقال له هاني و ما ذاك أيها الأمير قال إيه يا هاني بن عروة ما هذه الأمور التي تريض في دارك لأمر المؤمنين و عامة المسلمين جئت بمسلم بن عقيل فأدخلته دارك و جمعت له الجموع و السلاح و الرجال في الدور حولك و ظننت أن ذلك يخفى علي

And it had been so that when he<sup>ra</sup> had first arrived, he was honouring to him<sup>ra</sup>, favouring. Hany<sup>ra</sup> said to him, 'And what is that O Emir?' He<sup>-la</sup> said, 'O Hany Bin Urwah<sup>ra</sup>! What are these matters which had lied in wait in your<sup>ra</sup> house for commander of the faithful? And generality of the Muslims came with Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and you<sup>ra</sup> entered him<sup>-asws</sup> in your<sup>ra</sup> house, and gathered the crowd for him<sup>-asws</sup>, and the weapons, and the men in the houses around you, and you<sup>ra</sup> thought, that would be scary upon me<sup>-la</sup>?'

قال ما فعلت ذلك و ما مسلم عندي قال بلى قد فعلت فلما كثر بينهما و أبي هاني إلا مجاحدته و منكرته دعا ابن زياد معقلا ذلك العين فجاء حتى وفق بين يديه و قال أ تعرف هذا

He<sup>ra</sup> said, 'I<sup>ra</sup> have not done that, and Muslim<sup>-asws</sup> isn't with me<sup>ra</sup>!' He<sup>-la</sup> said, 'Yes, you<sup>ra</sup> have done so!' When it was a lot between the two, and Hany<sup>ra</sup> refused except to fight him<sup>-la</sup> and deny it, Ibn Ziyad<sup>-la</sup> called Ma'qal, that spy. He came until he paused in front of him<sup>-la</sup>, and he<sup>-la</sup> said, 'Do you recognise this one?'

قال نعم و علم هاني عند ذلك أنه كان عينا عليهم و أنه قد أتاه بأخبارهم فأسقط في يده ساعة. ثم راجعته نفسه فقال اسمع مني و صدق مقاتلي فو الله ما كذبت و الله ما دعوته إلى منزلي و لا علمت بشيء من أمره حتى جاءني يسألني النزول



He<sup>ra</sup> said, 'Yes' – and Hany knew during that, he had been spying upon them and that he had gone to him<sup>la</sup> with their news. So he<sup>ra</sup> fell into his<sup>ra</sup> hands (regretted) for a while. Then his<sup>ra</sup> self (courage) returned. He<sup>ra</sup> said, 'Listen from me<sup>ra</sup> and ratify my<sup>ra</sup> words, for by Allah<sup>-azwj</sup>, I<sup>ra</sup> am not lying! By Allah<sup>-azwj</sup>! I<sup>ra</sup> did not call him<sup>-asws</sup> to my<sup>ra</sup> house, nor did I<sup>ra</sup> know of anything from his<sup>-asws</sup> matter until he<sup>ra</sup> had come to me<sup>ra</sup> to ask me<sup>ra</sup> to be lodged.

فاستحييت من رده و داخلني من ذلك ذمام فضيقتة و آويته و قد كان من أمره ما بلغك فإن شئت أن أعطيك الآن موثقاً مغلفاً أن لا أبغيك سوءاً و لا غائلة و لا أتيناك حتى أضع يدي في يدك

I<sup>ra</sup> was too embarrassed from returning him<sup>-asws</sup>, and responsibility entered me<sup>ra</sup> from that, so I<sup>ra</sup> took him<sup>-asws</sup> as a guest and sheltered him<sup>-asws</sup>, and it has happened from his<sup>-asws</sup> matter what has reached you<sup>la</sup>. If you<sup>la</sup> so desire, I<sup>ra</sup> can give you<sup>la</sup> a solemn covenant now that I<sup>ra</sup> will not seek any evil with you<sup>la</sup>, nor cause any havoc, and I<sup>ra</sup> shall come to you<sup>la</sup> until I<sup>ra</sup> Place my<sup>ra</sup> hand in your<sup>la</sup> hand.

و إن شئت أعطيتك رهينة تكون في يدك حتى آتيك و أنطلق إليه فأمره أن يخرج من داري إلى حيث شاء من الأرض فأخرج من ذمامه و جواره.

And if you<sup>la</sup> so desire, I<sup>ra</sup> shall give you<sup>la</sup> a pledge (deposit) which will happen to be in your<sup>la</sup> hand until I<sup>ra</sup> do come to you<sup>la</sup>, and I<sup>ra</sup> shall go to him<sup>-asws</sup> and instruct him<sup>-asws</sup> to get out from my<sup>ra</sup> house to go wherever he<sup>ra</sup> so desires to from the earth! So, I<sup>ra</sup> shall exit from his<sup>ra</sup> responsibility and his<sup>ra</sup> vicinity'.

فقال له ابن زياد و الله لا تفارقي أبداً حتى تأتيني به قال لا و الله لا أجيبك به أبداً أجيبك بضيقي تقتله

Ibn Ziyad<sup>la</sup> said to him<sup>ra</sup>, 'By Allah<sup>-azwj</sup>! You<sup>ra</sup> will not separate from me<sup>la</sup>, ever, until you<sup>ra</sup> come to me<sup>la</sup> with him<sup>-asws</sup>'. He<sup>ra</sup> said, 'No, by Allah<sup>-azwj</sup>! I<sup>ra</sup> will not answer you<sup>la</sup> with it, ever, coming to you with my<sup>ra</sup> guest so you<sup>la</sup> can kill him<sup>-asws</sup>'.

قال و الله لتأتيني به قال و الله لا آتيك به فلما كثر الكلام بينهما قام مسلم بن عمرو الباهلي و ليس بالكوفة شامي و لا بصري غيره فقال أصلح الله الأمير خلني و إياه حتى أكلمه

He<sup>la</sup> said, 'By Allah<sup>-azwj</sup>! You<sup>ra</sup> will come to me<sup>la</sup> with him<sup>-asws</sup>!' He<sup>ra</sup> said, 'By Allah<sup>-azwj</sup>! I<sup>ra</sup> will not come to you with him<sup>-asws</sup>!' 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<sup>-azwj</sup> Keep the Emir well! Leave me and him<sup>ra</sup> until I speak to him<sup>ra</sup>'.

فقام فخلاً به ناحية من ابن زياد و هما منه بحيث يراها فإذا رفا أصواتهما سمع ما يقولان.

He stood up and isolated with him<sup>ra</sup> in a corner away from Ibn Ziyad<sup>la</sup>, and they were both from him<sup>la</sup> where he<sup>la</sup> could see them. When their voices were raised, he<sup>la</sup> heard what they were saying to each other.

فقال له مسلم يا هاني أنشدك الله أن تقتل نفسك و أن تدخل البلاء في عشيرتك فو الله إني لأنفس بك عن القتل إن هذا ابن عم القوم و ليسوا قاتليه و لا ضائريه فادفعه إليهم فإنه ليس عليك بذلك مخزاة و لا منقصة إنما تدفعه إلى السلطان

Muslim (Bin Amro) said to him, 'O Hany<sup>ra</sup>! I adjure you with Allah<sup>-azwj</sup> not to kill yourself<sup>ra</sup> and enter the affliction in your<sup>-asws</sup> clan. By Allah<sup>-azwj</sup>! I am with you<sup>ra</sup> from the people killing this son<sup>ra</sup> of uncle of yours<sup>ra</sup>, they aren't his<sup>ra</sup> killers nor his<sup>ra</sup> victims. So hand him<sup>-asws</sup> over to them. There wouldn't be any disgrace upon you with doing that nor will there be any diminution. But rather, you<sup>ra</sup> would be handing him<sup>-asws</sup> to the Sultan'.

فقال هانيء و الله إن علي في ذلك الخزي و العار أن أدفع جاري و ضيفي و أنا حي صحيح أسمع و أرى شديد الساعد كثير الأعوان و الله لو لم يكن لي إلا واحد ليس لي ناصر لم أدفعه حتى أموت دونه فأخذ يناشده و هو يقول و الله لا أدفعه إليه أبدا.

Hany<sup>ra</sup> said, 'By Allah<sup>-azwj</sup>! There will be disgrace upon me<sup>ra</sup> in that, and the shame, if I<sup>ra</sup> were to hand over my<sup>ra</sup> neighbour and my<sup>ra</sup> guest while I<sup>ra</sup> am alive, healthy, listening, and I<sup>ra</sup> am seen as being helped by a lot of supporters. By Allah<sup>-azwj</sup>! Even if there does not happen to be any helper for me<sup>ra</sup> except one, I<sup>ra</sup> would not hand him<sup>ra</sup> over until I<sup>ra</sup> die beside him<sup>-asws</sup>'. He kept adjuring him<sup>ra</sup>, and he<sup>ra</sup> kept saying, 'By Allah<sup>-azwj</sup>! I<sup>ra</sup> will not hand him<sup>-asws</sup> over to him<sup>-la</sup>, ever!'

فسمع ابن زياد لعنه الله ذلك فقال ادنوه مني فأدنوه منه فقال و الله لتأتيني به أو لأضربن عنقك فقال هانيء إذا و الله تكثر البارقة حول دارك

Ibn Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, heard that. He<sup>-la</sup> said, 'Bring him<sup>ra</sup> near to me<sup>-la</sup>!' They brought him<sup>ra</sup> near to him<sup>-la</sup>. He<sup>-la</sup> said: 'By Allah<sup>-azwj</sup>! Either you<sup>ra</sup> will bring him<sup>-asws</sup> to me<sup>-la</sup>, or else I<sup>-la</sup> will strike off your<sup>ra</sup> neck!' Hany<sup>ra</sup> said, 'Then by Allah<sup>-azwj</sup>, there will be a lot of lighting around your<sup>-la</sup> house'.

فقال ابن زياد و لهفاه عليك أ بالبارقة تخوفي و هو يظن أن عشيرته سيمنعونه ثم قال ادنوه مني فأدني منه فاستعرض وجهه بالقضيب فلم يزل يضرب به أنفه و جبينه و خده حتى كسر أنفه و سال الدماء على وجهه و لحيته و نثر لحم جبينه و خده على لحيته حتى كسر القضيب و ضرب هانيء يده على قائم سيف شرطي و جاذبه الرجل و منعه.

Ibn Ziyad<sup>-la</sup> said, 'Woe be unto you<sup>ra</sup>! Is it with the lightning you<sup>ra</sup> are scaring me<sup>-la</sup>? – and he<sup>-la</sup> thought that his<sup>ra</sup> clan would prevent him<sup>-la</sup>. Then he<sup>-la</sup> said, 'Bring him<sup>ra</sup> nearer to me<sup>-la</sup>! Then brought him<sup>ra</sup> closer to him<sup>-la</sup>. He<sup>-la</sup> looked into his<sup>ra</sup> face with the stick and did not cease to strike his<sup>ra</sup> nose with it, and his<sup>ra</sup> forehead, and his<sup>ra</sup> cheeks, until his<sup>ra</sup> nose was broken and the blood flowed upon his<sup>ra</sup> face and his<sup>ra</sup> beard, and the flesh of his<sup>ra</sup> forehead was displayed, and his<sup>ra</sup> cheek was upon his<sup>ra</sup> beard, until the stick broke, and Hany<sup>ra</sup> struck his<sup>ra</sup> hand upon a sword of a guard, and the man pulled it away and prevented him<sup>ra</sup>.

فقال عبيد الله أ حروري سائر اليوم قد حل دمك جروه فجروه فألقوه في بيت من بيوت الدار و أغلقوا عليه بابه فقال اجعلوا عليه حرسا ففعل ذلك به

Ubeydullah said, 'Have the rest of them become Harouriya (Kharijites) today? Your<sup>ra</sup> blood is permissible. Drag him<sup>ra</sup> away!' They dragged him<sup>ra</sup> away and threw him<sup>ra</sup> in a room from the rooms of the house, and they locked its door upon him<sup>ra</sup>. He<sup>-la</sup> said, 'Make a guard to be upon him<sup>ra</sup>'. That was done with him<sup>ra</sup>.

فقام إليه حسان بن أسماء فقال أرسل غدر سائر اليوم أمرتنا أن نجيثك بالرجل حتى إذا جفناك به هشمت أنفه و وجهه و سيلت دماء على لحيته و زعمت أنك تقتله

Hasaan Bin Asma'a stood up to him<sup>-la</sup>. He said, 'You<sup>-la</sup> have released the betrayal rest of the day. You<sup>-la</sup> ordered us with coming to you<sup>-la</sup> with the man until when we did come to you<sup>-la</sup> with it, you<sup>-la</sup> shattered his<sup>ra</sup> nose, and his<sup>ra</sup> face, and his<sup>ra</sup> blood flowed upon his<sup>ra</sup> beard, and you<sup>-la</sup> claimed that you<sup>-la</sup> will kill him<sup>ra</sup>'.

فقال له عبيد الله و إنك لها هنا فأمر به فلهز و تتع و أجلس ناحية فقال محمد بن الأشعث قد رضينا بما رأى الأمير لنا كان أم علينا إنما الأمير مؤدب.

Ubeydullah<sup>-la</sup> said to him, 'And you stay over here! He<sup>-la</sup> 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'.

و بلغ عمرو بن الحجاج أن هانئا قد قتل فأقبل في مذبح حتى أحاط بالقصر و معه جمع عظيم و قال أنا عمرو بن الحجاج و هذه فرسان مذبح و وجوهها لم تخلع و لم تفارق جماعة و قد بلغهم أن صاحبهم قد قتل فأعظموا ذلك

And it reached Amro Bin Al-Hajjaj that Hany<sup>ra</sup> 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!'

فقبل لعبيد الله بن زياد و هذه فرسان مذبح بالبواب فقال لشريح القاضي ادخل على صاحبهم فانظر إليه ثم أخرج فأعلمهم أنه حي لم يقتل فدخل شريح فنظر إليه فقال هانئ لما رأى شريحاً يا لله يا للمسلمين أهلكت عشيرتي أين أهل الدين أين أهل المصر و الدماء تسيل على لحيته

It was said to Ubeydullah Bin Ziyad, 'And these are the horsemen of Mazhaj at the door!' He<sup>-la</sup> said to Shueyh, 'Enter to see their companion and look at him, then go out and let them know that he<sup>ra</sup> is alive, not been killed'. Shureyh entered and looked at him. Hany<sup>ra</sup> said when he<sup>ra</sup> saw Shureyh, 'Of for the Sake of Allah<sup>-azwj</sup>! Oh for the sake of the Muslims! You have destroyed my<sup>ra</sup> clan. Where are the people of religion? Where are the people of the city?' And the blood was flowing upon his<sup>ra</sup> beard.

إذ سمع الضجة على باب القصر فقال إني لأظنها أصوات مذبح و شيعتي من المسلمين إنه إن دخل علي عشرة نفر أنفذوني.

Then they heard the clamour at the door of the castle. He<sup>ra</sup> said, 'I<sup>ra</sup> think these are the voices of (the clan of) Mazhaj, and my<sup>ra</sup> loyalists from the Muslims. Even if ten persons were to enter to see me<sup>ra</sup>, they will save me<sup>ra</sup>'.

فلما سمع كلامه شريح خرج إليهم فقال لهم إن الأمير لما بلغه كلامكم و مقاتلكم في صاحبكم أمرني بالدخول إليه فأتيته فنظرت إليه فأمرني أن ألقاكم و أعرفكم أنه حي و أن الذي بلغكم من قتله باطل

When Shureyh heard his<sup>ra</sup> speech, he went out to them. He said to them, 'The Emir, when heard your speech and your words regarding your companion reached him<sup>-la</sup>, he ordered me with the entry to him<sup>ra</sup>. So, I went to him<sup>ra</sup> and looked at him<sup>ra</sup>. He<sup>-la</sup> has ordered me to meet you all and make you understand that he<sup>ra</sup> is alive, and (the news) of his<sup>ra</sup> death which had reached you, is false'.

فقال له عمرو بن الحجاج و أصحابه أما إذ لم يقتل فالحمد لله ثم انصرفوا.

Amro Bin Al-Hajjaj and his companions said to him, 'As for when he<sup>ra</sup> has not been killed, then Praise is for Allah<sup>-azwj</sup>!' Then they left.

فخرج عبيد الله بن زياد فصعد المنبر و معه أشرف الناس و شرطه و حشمه فقال أما بعد أيها الناس فاعتصموا بطاعة الله و طاعة أئمتكم و لا تفرقوا فتهلكوا و تذلو و تقتلوا و تحرقوا و تحرموا إن أخاك من صدقك و قد أعذر من أنذر و السلام

Ubeydulla Bin Ziyad came out and ascended the pulpit, and with him<sup>-la</sup> were the noble people, and his<sup>-la</sup> elite force, and his<sup>-la</sup> attendants. He<sup>-la</sup> said, 'As for after, O you people! Hold on to the obedience of Allah<sup>-azwj</sup> 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!'

ثم ذهب لينزل فما نزل عن المنبر حتى دخلت النظارة المسجد من قبل باب التمارين يشتدون و يقولون قد جاء ابن عقيل فدخل عبيد الله القصر مسرعا و أغلق أبوابه

Then he<sup>-la</sup> went to descend, but he<sup>-la</sup> 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<sup>ra</sup> of Aqeel is coming!' So, Ubeydullah<sup>-la</sup> entered the castle hurriedly and closed its doors.

فقال عبد الله بن حازم أنا و الله رسول ابن عقيل إلى القصر لأنظر ما فعل هاني فلما ضرب و حبس ركبت فرسي فكنت أول داخل الدار على مسلم بن عقيل بالخبر و إذا نسوة لمراد مجتمعات ينادين يا عبرتاه يا ثكلاه

Abdullah Bin Hazim said, 'By Allah<sup>-azwj</sup>! I am a messenger of the son<sup>-asws</sup> of Aqeel to the castle to look and what has happened to Hany<sup>ra</sup> when he<sup>ra</sup> was struck and withheld. I rode my horse and was the first one to enter the house to see Muslim<sup>-asws</sup> Bin Aqeel<sup>ra</sup> with the news, and there were women of (clan of) Murad gathered, calling out, 'Oh its tears! Oh its bereavement!'

فدخلت على مسلم فأخبرته الخبر فأمرني أن أنادي في أصحابه و قد ملأ بهم الدور حوله كانوا فيها أربعة آلاف رجل فقال ناد يا منصور أمت فناديت فتنادى أهل الكوفة و اجتمعوا عليه.

I entered to see Muslim<sup>ra</sup> and informed him<sup>ra</sup> the news. He<sup>ra</sup> instructed me that I should call out among his<sup>-asws</sup> companions, and the houses around him<sup>ra</sup> were full of them. They were four thousand men in these. He<sup>ra</sup> said, 'Call out, O Mansour!' He called out among the people of Al-Kufa, and they gathered to him<sup>ra</sup>.

فعقد مسلم رحمه الله لرؤوس الأرباع كندة و مذحج و تميم و أسد و مضر و همدان و تداعى الناس و اجتمعوا فما لبثنا إلا قليلا حتى امتلأ المسجد من الناس و السوق و ما زالوا يتوثبون حتى المساء

Muslim<sup>ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>, 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.

فضاق بعبيد الله أمره و كان أكثر عمله أن يمسك باب القصر و ليس معه إلا ثلاثون رجلا من الشرط و عشرون رجلا من أشرف الناس و أهل بيته و خاصته

The matter became constricted with Ubeydullah<sup>-la</sup>, and most of his work was that he would close the door of the castle, and there wouldn't be with him<sup>-la</sup> any more than thirsty men from the elite forces and twenty men from the nobles of the people and his<sup>-la</sup> family members and his<sup>-la</sup> special ones.

و أقبل من نأى عنه من أشرف الناس يأتونه من قبل الباب الذي يلي الدار الروميين و جعل من في القصر مع ابن زياد يشرفون عليهم فينظرون إليهم و هم يرمونهم بالحجارة و يشتمونهم و يفترون على عبيد الله و على أمه.

And the one from the nobles of the people who distanced from him<sup>-la</sup> came and they came from the direction of the door which followed Al-Rowmeyn door, and the ones who were with Ibn Ziyad<sup>-la</sup> 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<sup>-la</sup> and his<sup>-la</sup> mother.

فدعا ابن زياد كثير بن شهاب و أمره أن يخرج فيمن أطاعه في مذبح فيسير في الكوفة و يخذل الناس عن ابن عقيل و يخوفهم الحرب و يحذرهم عقوبة السلطان و أمر محمد بن الأشعث أن يخرج فيمن أطاعه من كندة و حضرموت فيرفع راية أمان لمن جاءه من الناس

Ibn Ziyad<sup>-la</sup> called Kaseer Bin Shihad and ordered him, 'Go out among the ones who obeyed him<sup>-la</sup> among the clan of Mazhaj. Travel in Al-Kufa and get the people to abandon Ibn Aqeel<sup>-asws</sup> and they frighten them of the war and caution them of the consequences of the Sultan'. And he<sup>-la</sup> ordered Muhammad Bin Al-Ash'as, 'Go out among the ones from the Kinda and Hazramaut obeying him<sup>-la</sup> and raise the flag of amnesty for the ones from the people who come to it'.

و قال مثل ذلك للقعقاع الذهلي و شبت بن ربيعي التميمي و حجار بن أبجر السلمي و شمر بن ذي الجوشن العامري و حبس باقي وجوه الناس عنده استيحاشا إليهم لقلة عدد من معه من الناس.

And he<sup>-la</sup> 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<sup>-la</sup>, and withheld some faces of the people with him<sup>-la</sup>, estrangement to them due to the few numbers of the ones from the people with him<sup>-la</sup>.

فخرج كثير بن شهاب يخذل الناس عن مسلم و خرج محمد بن الأشعث حتى وقف عند دور بني عمارة فبعث ابن عقيل إلى محمد بن الأشعث عبد الرحمن بن شريح الشيباني فلما رأى ابن الأشعث كثرة من أتاه تأخر عن مكانه و جعل محمد بن الأشعث و كثير بن شهاب و القعقاع بن ثور الذهلي و شبت بن ربيعي يردون الناس عن اللقوق بمسلم و يخوفونهم السلطان حتى اجتمع إليهم عدد كثير من قومهم و غيرهم فصاروا إلى ابن زياد من قبل دار الروميين و دخل القوم معهم

Kaseer Bin Shahadb went out to get the people to abandon Muslim<sup>-asws</sup>, and Muhammad Bin Al-Ash'a went out until he paused at the doors of the clan of Amarah. Ibn Aqeel<sup>-la</sup> sent a message to Muhammad Bin Al-Ash'as abdul Rahman Bin Shueyh Al-Shaybani. When Ibn Al-Ash'as saw the large numbers of the ones who had come to him<sup>ra</sup>, he delayed from his<sup>ra</sup> place, while Muhammad Bin Al-Ash'as 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<sup>ra</sup> and frightening them of the Sultan, until a large number from their people and others gathered to them. They came to Ibn Ziyad<sup>la</sup> from Al-Rowmeyn door, and the people entered with them.

فقال كثير بن شهاب أصلح الله الأمير معك في القصر ناس كثير من أشرف الناس و من شرطك و أهل بيتك و مواليك فأخرج بنا إليهم فأبى عبيد الله و عقد لشبث بن ربعي لواء و أخرجه

Kaseer Bin Shahab said, 'May Allah<sup>-azwj</sup> Keep the Emir well! There are a lot of people with you<sup>la</sup> in the castle, from the noble people, and from your<sup>la</sup> elite force, and your<sup>la</sup> family members, and your<sup>la</sup> friends. So, come out with us to them'. Ubeydullah refused and tied a flag for Shabas Bin Rabie and sent him out.

و أقام الناس مع ابن عقيل يكثر حتى المساء و أمرهم شديد فبعث عبيد الله إلى الأشراف فجمعهم ثم أشرفوا على الناس فمنا أهل الطاعة الزيادة و الكرامة و خوفوا أهل المعصية الحرمان و العقوبة و أعلموهم وصول الجند من الشام إليهم.

And the people stayed with Ibn Aqeel<sup>-asws</sup>, in increasing numbers until the evening, and their affair was difficult. Ubeydullah<sup>la</sup> 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<sup>la</sup>, 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.

و تكلم كثير بن شهاب حتى كادت الشمس أن تجب فقال أيها الناس الحقوا بأهاليكم و لا تعجلوا الشر و لا تعرضوا أنفسكم للقتل فإن هذه جنود أمير المؤمنين يزيد قد أقبلت و قد أعطى الله الأمير عهدا لمن تمتم على حربه و لم تنصرفوا من عشيتكم أن يحرم ذريعتكم العطاء و يفرق مقاتليكم في مفازي الشام

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<sup>la</sup> is coming, and Allah<sup>-azwj</sup> has Given the Emir a pact. If you are determined upon battling him<sup>la</sup> and do not leave from your evening, he<sup>la</sup> can deprive your offspring from the award and will divide your fighters in the areas of Syria.

و أن يأخذ البريء منكم بالسقيم و الشاهد بالغائب حتى لا يبقى له بقية من أهل المعصية إلا أذاقها وبال ما جنت أيديها و تكلم الأشراف بنحو من ذلك.

And he<sup>la</sup> will seize the healthy ones from you with the sick, and the ones present with the absentees until there does not remain for him<sup>la</sup>, anyone from the people of disobedience, except he<sup>la</sup> would make him taste the scourge of what their hands have wrought'. And the nobles spoke with approximate from that.

فلما سمع الناس مقاتلتهم أخذوا يتفرقون و كانت المرأة تأتي ابنها أو أخاها فتقول انصرف الناس يكفونك و يجيء الرجل إلى ابنه أو أخيه و يقول غدا تأتيتك أهل الشام فما تصنع بالحرب و الشر انصرف فيذهب به فينصرف فما زالوا يتفرقون حتى أمسى ابن عقيل و صلى المغرب و ما معه إلا ثلاثون نفسا في المسجد.

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 suffice 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<sup>ra</sup> prayed Al-Maghrib Salat and there were not with him<sup>ra</sup> except thirty souls in the Masjid.

فلما رأى أنه قد أمسى و ليس معه إلا أولئك نفر خرج متوجها إلى أبواب كندة فلم يبلغ الأبواب إلا و معه منهم عشرة ثم خرج من الباب و إذا ليس معه إنسان يدلّه فالتفت

When he<sup>-asws</sup> saw that he<sup>-asws</sup> had come to the evening and there wasn't with him<sup>-asws</sup> except these number, he<sup>-asws</sup> went out heading to the doors of (clan of) Kinda. But he<sup>-asws</sup> had not even reached the doors except and there were only ten from them left with him<sup>-asws</sup>. Then he<sup>-asws</sup> went out from the door and there wasn't even one human being who could point (guide) him<sup>-asws</sup>.

فإذا هو لا يحس أحدا يدلّه على الطريق و لا يدلّه على منزله و لا يواسيه بنفسه إن عرض له عدو فمضى على وجهه متلدا في أزقة الكوفة لا يدري أين يذهب حتى خرج إلى دور بني جبلة من كندة

So there he<sup>-asws</sup> was, not finding anyone who could guide him<sup>-asws</sup> upon the road, nor guide him<sup>-asws</sup> to his<sup>-asws</sup> house, nor comfort him<sup>-asws</sup> with himself<sup>-asws</sup> in case an enemy presented to him<sup>-asws</sup>. He<sup>-asws</sup> went on his<sup>-asws</sup> direction wandering in the alleyways of Al-Kufa, not knowing where to go, until he<sup>-asws</sup> went to the houses of the clan of Jabalah from Kindah.

فمضى حتى أتى إلى باب امرأة يقال لها طوعة أم ولد كانت للأشعث بن قيس و أعتقها و تزوجها أسيد الحضرمي فولدت له بلالا و كان بلال قد خرج مع الناس و أمه قائمة تنتظره.

He<sup>ra</sup> went until he<sup>ra</sup> 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.

فسلم عليها ابن عقيل فردّت عليه السلام فقال لها يا أمة الله اسقيني ماء فسقته و جلس و دخلت ثم خرجت فقالت يا عبد الله ألم تشرب قال بلى قالت فاذهب إلى أهلِكَ فسكت ثم أعادت مثل ذلك فسكت

Ibn Aqeel greeted to her, and she responded the greeting to him<sup>ra</sup>. He<sup>ra</sup> said to her, 'O maid of Allah<sup>-azwj</sup>! Quench me<sup>ra</sup> some water'. She quenched him<sup>ra</sup>, and he<sup>ra</sup> sat down, and she entered. Then she came out and said, 'O servant of Allah<sup>-azwj</sup>! Have you<sup>-asws</sup> not drunk?' He<sup>-asws</sup> said, 'Yes'. She said, 'Then go to your<sup>-asws</sup> family'. He<sup>-asws</sup> was silent. Then she repeated similar to that. He<sup>-asws</sup> was silent.

ثم قالت في الثالثة سبحان الله يا عبد الله قم عافاك الله إلى أهلِكَ فإنه لا يصلح لك الجلوس على بابي و لا أحله لك

Then she said during the third, 'Glory be to Allah<sup>-azwj</sup>! O servant of Allah<sup>-azwj</sup>! Stand, may Allah<sup>-azwj</sup> Grant you<sup>-asws</sup> health, to go to your<sup>-asws</sup> family, for it is not correct for you<sup>-asws</sup> to be seated at my door, nor is it permissible for you<sup>-asws</sup>!'



فقام و قال يا أمة الله ما لي في هذا المصر أهل و لا عشيرة فهل لك في أجر و معروف و لعلني مكافيك بعد هذا اليوم قالت يا عبد الله و ما ذاك قال أنا مسلم بن عقيل كذبني هؤلاء القوم و غروني و أخرجوني قالت أنت مسلم قال نعم قالت ادخل.

He<sup>-asws</sup> stood up and said, 'O maid of Allah<sup>-azwj</sup>! There is no family for me<sup>-asws</sup> in this city, nor any clan. Is it for you in doing a favour and act of kindness, and perhaps I<sup>-asws</sup> can suffice you after this day?' She said, 'And what is that?' He<sup>-asws</sup> said, 'I<sup>-asws</sup> am Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>. These people have lied to me<sup>-asws</sup> and have deceived me<sup>-asws</sup> and expelled me<sup>-asws</sup>'. She said, 'You<sup>-asws</sup> are Muslim<sup>-asws</sup>?' He<sup>-asws</sup> said, 'Yes'. She said, 'Enter!'

فدخل إلى بيت دارها غير البيت الذي تكون فيه و فرشت له و عرضت عليه العشاء فلم يتعش و لم يكن بأسرع من أن جاء ابنها فرآها تكثر الدخول في البيت و الخروج منه فقال لها و الله إنه ليربيني كثرة دخولك إلى هذا البيت و خروجك منه منذ الليلة إن لك لشأنا قالت له يا بني اله عن هذا قال و الله لتخبريني

He<sup>-asws</sup> entered into a room of her house which she used to be in, and she laid the table spread for him<sup>-asws</sup> and presented the dinner upon it. He<sup>-asws</sup> 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<sup>-azwj</sup>! 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<sup>-azwj</sup>! You will inform me!'

قالت له أقبل على شأنك و لا تسألني عن شيء فألح عليها فقالت يا بني لا تخبرن أحدا من الناس بشيء مما أخبرك به قال نعم فأخذت عليه الأيمان فحلف لها فأخبرته فاضطجع و سكت.

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.

و لما تفرق الناس عن مسلم بن عقيل رحمه الله طال على ابن زياد و جعل لا يسمع لأصحاب ابن عقيل صوتا كما كان يسمع قبل ذلك فقال لأصحابه أشرفوا فانظروا هل ترون منهم أحدا فأشرفوا فلم يجدوا أحدا

And when the people had dispersed from Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup>, it was prolonged upon Ibn Ziyad<sup>-la</sup>, and he<sup>-la</sup> could not head any voices of the companions of Ibn Aqeel<sup>-asws</sup> like what he<sup>-la</sup> used to hear before that. He<sup>-la</sup> said to his<sup>-la</sup> companions, 'Go on the terrace and look, can you see anyone from them?' They overlooked, by they could not find anyone.

قال فانظروهم لعلهم تحت الظلال قد كمنوا لكم فنزعوا تخاتج المسجد و جعلوا يخفضون بشعل النار في أيديهم و ينظرون و كانت أحيانا تضيء لهم و تارة لا تضيء لهم كما يريدون

He<sup>-la</sup> 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.

فدلوا القناديل و أطنان القصب تشد بالحبال ثم يجعل فيها النيران ثم تدلى حتى ينتهي إلى الأرض ففعلوا ذلك في أقصى الظلال و أدناها و أوسطها حتى فعل ذلك بالظلة التي فيها المنبر فلما لم يروا شيئاً أعلموا ابن زياد بتفرق القوم.

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<sup>la</sup> know with the dispersal of the people.

ففتح باب السدة التي في المسجد ثم خرج فصعد المنبر و خرج أصحابه معه و أمرهم فجلسوا قبيل العتمة و أمر عمر بن نافع فنأى ألا برئت الذمة من رجل من الشرط أو العرفاء أو المناكب أو المقاتلة صلى العتمة إلا في المسجد

He<sup>la</sup> opened the closed door which led to the Masjid, then he<sup>la</sup> came out and ascended the pulpit, and his<sup>la</sup> companions came out with him<sup>la</sup>, and he<sup>la</sup> ordered them, so they were seated before dark. And he<sup>la</sup> ordered Umar Bin Nafie to call out, 'Indeed! I<sup>la</sup> 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'.

فلم يكن إلا ساعة حتى امتلأ المسجد من الناس ثم أمر مناديه فأقام الصلاة و أقام الحرس خلفه و أمرهم بحراسته من أن يدخل إليه من يغتاله و صلى بالناس.

It was not except a while before the Masjid filled up from the people. Then he<sup>la</sup> ordered his<sup>la</sup> called, so he stood up and called for the Salat, and he<sup>la</sup> made a guard to stand behind him<sup>la</sup>, and he<sup>la</sup> ordered them with protecting him<sup>la</sup> from anyone entering towards him<sup>la</sup> to kill him<sup>la</sup>, and he<sup>la</sup> prayed Salat (leading) the people.

ثم صعد المنبر فحمد الله و أثنى عليه ثم قال أما بعد فإن ابن عقيل السفیه الجاهل قد أتى ما رأيتم من الخلاف و الشقاق فبرئت ذمة الله من رجل وجدناه في داره و من جاء به فله ديتة اتقوا الله عباد الله و الزموا الطاعة و بيعتكم و لا تجعلوا على أنفسكم سبيلاً.

Then he<sup>la</sup> ascended the pulpit. He<sup>la</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'As for after, Ibn Aqeel<sup>ra</sup> is the foolish, the ignoramus! He<sup>ra</sup> has come with the opposition and the discord what you have seen. So, I<sup>la</sup> am hereby free from the responsibility of Allah<sup>azwj</sup> from any man in whose house he<sup>ra</sup> is found to be in it, and the one who comes with him<sup>ra</sup>, for him would be his<sup>ra</sup> wergild. Fear Allah<sup>azwj</sup>, servants of Allah<sup>azwj</sup>, the stick to the obedience and your allegiances, and do not make a way to be upon yourselves!'

يا حصين بن نمير ثكلتك أمك إن ضاع باب سكة من سكك الكوفة و خرج هذا الرجل و لم تأتني به و قد سلطنتك على دور أهل الكوفة فابعث مراصد على أهل الكوفة و دورهم و أصبح غدا و استبرئ الدور و جس خلالها حتى تأتيني بهذا الرجل و كان الحصين بن نمير على شرطه و هو من بني تميم

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<sup>la</sup> with him<sup>asws</sup>, and I<sup>la</sup> 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<sup>la</sup> with this man!' And Al-

Huseen Bin Nameer was a commander upon his<sup>-la</sup> elite forces, and he was from the clan of Tameem.

ثم دخل ابن زياد القصر و قد عقد لعمر بن حريث راية و أمره على الناس. فلما أصبح جلس مجلسه و أذن للناس فدخلوا عليه و أقبل محمد بن الأشعث فقال مرحبا بمن لا يستغش و لا يتهم ثم أقعده إلى جنبه

Then Ibn Ziyad<sup>-la</sup> entered the castle, and he<sup>-la</sup> had tied a flag for Amro Bin Hureys and made him a commander upon the people. When it was morning, he<sup>-la</sup> at in his<sup>-la</sup> seat and proclaimed to the people. They entered to him<sup>-la</sup>, and Muhammad Bin Al-Ash'as came so he<sup>-la</sup> said, 'Welcome to the one who can neither be fooled nor accused!' Then he<sup>-la</sup> seated him to his<sup>-la</sup> side.

و أصبح ابن تلك العجوز فغدا إلى عبد الرحمن بن محمد بن الأشعث فأخبره بمكان مسلم بن عقيل عند أمه فأقبل عبد الرحمن حتى أتى أباه و هو عند ابن زياد فساره فعرف ابن زياد سراره فقال له ابن زياد بالقضيب في جنبه قم فأتني به الساعة

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 Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> being with his mother. Abdul Rahman came until he came to his father, and he was with Ibn Ziyad<sup>-la</sup>. He told him secretly, but Ibn Ziyad<sup>-la</sup> understood his secret. Ibn Ziyad<sup>-la</sup> said to him with the stick (poking) in his side, 'Stand and come with him<sup>-asws</sup>, now!'

فقام و بعث معه قومه لأنه قد علم أن كل قوم يكرهون أن يصاب فيهم مثل مسلم بن عقيل.

He stood up and he<sup>-la</sup> sent his<sup>-la</sup> people with him, because he<sup>-la</sup> knew that every people dislike that the like of Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> be found among them.

فبعث معه عبيد الله بن عباس السلمي في سبعين رجلا من قيس حتى أتوا الدار التي فيها مسلم بن عقيل رحمه الله فلما سمع وقع حوافر الخيل و أصوات الرجال علم أنه قد أتى فخرج إليهم بسيفه و اقتحموا عليه الدار

He<sup>-la</sup> send Ubeydullah Bin Abbas Al-Salmy with him among seventy from (clan of) Qays, until they came to the house in which was Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>. When he<sup>-asws</sup> heard the sound of hooves of the cavalry and voices of the men, he<sup>-asws</sup> knew that he<sup>-asws</sup> had been found. He<sup>-asws</sup> came out to them with his<sup>-asws</sup> sword, and they stormed the house upon him<sup>-asws</sup>.

فشد عليهم يضربهم بسيفه حتى أخرجهم من الدار ثم عادوا إليه فشده عليهم كذلك فاختلف هو و بكر بن حمران الأحمري ضربتين ف ضرب بكر فم مسلم فقطع شفته العليا و أسرع السيف في السفلى و فصلت له ثنيتاه و ضرب مسلم في رأسه ضربة منكرة و ثناه بأخرى على جبل العاتق كادت تطلع إلى جوفه.

He<sup>-asws</sup> strongly resisted them, striking them with his<sup>-asws</sup> sword, until they brought him<sup>-asws</sup> out from the house. Then they returned to him<sup>-asws</sup>. He<sup>-asws</sup> resisted them like that. He<sup>-asws</sup> and Bakr Bin Hamran Al Ahramy exchanged two strikes. Bakr struck the mouth of Muslim<sup>-asws</sup> and cut his<sup>-asws</sup> upper lip, and the sword was quick into the lower and his<sup>-asws</sup> lips were separated. And Muslim<sup>-asws</sup> struck in his head with a strong strike and another one upon the shoulder blade which almost reached to his belly.

فلما رأوا ذلك أشرفوا عليه من فوق البيت و أخذوا يرمونه بالحجارة و يلهبون النار في أطنان القصب ثم يرمونها عليه من فوق البيت فلما رأى ذلك خرج عليهم مصلتا بسيفه في السكة

When they saw that, they overlooked upon him<sup>-asws</sup> from above the house and they took to pelting him<sup>ra</sup> with the stones, and they were igniting in the ends of the sticks, then pelting these upon him<sup>-asws</sup> from above the house. When he<sup>-asws</sup> saw that he<sup>-asws</sup> came out to them with his<sup>-asws</sup> unsheathed sword in the market.

فقال محمد بن الأشعث لك الأمان لا تقتل نفسك و هو يقاتلهم و يقول.

أقسمت لا أقتل إلا حرا  
و يخلط البارد سخنا مرا  
و إن رأيت الموت شيئا نكرا  
رد شعاع الشمس فاستقرا  
كل امرئ يوما ملاق شرا  
أخاف أن أكذب أو أغرا.

Muhammad Al-Ash'as said, 'The amnesty is for you<sup>-asws</sup>! Do not kill yourself<sup>-asws</sup>!' And he<sup>-asws</sup> was fighting them and saying (a poem), '*I<sup>-asws</sup> have sworn that I<sup>-asws</sup> will not be killed except as a freeman, and I<sup>-asws</sup> 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<sup>-asws</sup> fear to be lied to or deceived!*'

فقال له محمد بن الأشعث إنك لا تكذب و لا تغر و لا تخدع إن القوم بنو عمك و ليسوا بقاتليك و لا ضائريك

Muhammad Bin Al-Ash'as<sup>-la</sup> said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are neither being lied to nor being deceived, and you<sup>ra</sup> will not be deceived. The people are sons of your<sup>-asws</sup> uncle, and they aren't going to be your<sup>-asws</sup> killers nor will they harm you<sup>-asws</sup>!'

وكان قد أثنى بالحجارة و عجز عن القتال فانهز و استند ظهره إلى جنب تلك الدار فأعاد ابن الأشعث عليه القول لك الأمان فقال آمن أنا قال نعم

And he<sup>ra</sup> had been weakened by the injuries with the stones and he<sup>-asws</sup> was unable from the fighting (anymore). So, he<sup>-asws</sup> took a breather and supported his<sup>-asws</sup> back to the side of that house. Ibn Al Ash'as repeated the words to him<sup>-asws</sup>, 'For you<sup>-asws</sup> is the amnesty!' He<sup>-asws</sup> said, 'I<sup>-asws</sup> am safe?' He said, 'Yes'.

فقال للقوم الذين معه إلي الأمان قال القوم له نعم إلا عبيد الله بن العباس السلمي فإنه قال لا ناقة لي في هذا و لا جمل ثم تنحى.

He<sup>-asws</sup> said to the people, those who were with him, 'To me<sup>-asws</sup> with the amnesty'. The people said to him<sup>-asws</sup>, 'Only Ubeydullah Bin Al-Abbas Al-Salamy, so he<sup>ra</sup> said, 'There is neither a she-camel for me regarding this nor a camel'. Then he<sup>ra</sup> moved away.

فقال مسلم أما لو لم تأمنوني ما وضعت يدي في أيديكم فأتي ببغلة فحمل عليها و اجتمعوا حوله و نزعوا سيفه و كأنه عند ذلك يمس من نفسه فدمعت عيناه ثم قال هذا أول الغدر

Muslim<sup>-asws</sup> said, 'If you had not granted me<sup>-asws</sup> in your hands'. They came with a mule. He<sup>-asws</sup> was carried upon it and they gathered around him<sup>-asws</sup>, and they snatched away his<sup>-asws</sup>

sword, and it was as if he<sup>-asws</sup> had despaired from himself<sup>-asws</sup> during that. His<sup>-asws</sup> eyes shed tears, then he<sup>-asws</sup> said, 'This is the first betrayal'.

فقال له محمد بن الأشعث أرجو أن لا يكون عليك بأس قال و ما هو إلا الرجاء أين أمانكم إنا لله و إنا إليه راجعون و بكى

Muhammad Bin Al-Ash'as said to him<sup>-asws</sup>, 'I hope there does not happen to be any evil upon you<sup>-asws</sup>'. He<sup>-asws</sup> said, 'And it is nothing except the hope. Where is your amnesty? We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>!' And he<sup>-asws</sup> wept.

فقال له عبيد الله بن العباس إن من يطلب مثل الذي طلبت إذا ينزل به مثل ما نزل بك لم يبك قال و الله إني ما لنفسي بكيت و لا لها من القتل أرثي و إن كنت لم أحب لها طرفة عين تلقا و لكني أبكي لأهلي المقبلين إني أبكي للحسين و آل الحسين ع.

Ubeydullah Bin Al-Abbas said to him<sup>-asws</sup>, 'The one who seeks the like of which you<sup>-asws</sup> have sought, then it befalls with him like what has befallen you<sup>-asws</sup>, does not cry'. He<sup>-asws</sup> said, 'By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am not crying for myself<sup>-asws</sup>, nor is it from my<sup>-asws</sup> legacy being killed off, and I<sup>-asws</sup> did not like any damage for it even for the blink of an eye. But I<sup>-asws</sup> am crying for my<sup>-asws</sup> family coming over. I<sup>-asws</sup> am crying for Al-Husayn<sup>-asws</sup> and the family<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>'.

ثم أقبل على محمد بن الأشعث فقال يا عبد الله إني أراك و الله ستعجز عن أمني فهل عندك خير تستطيع أن تبعث من عندك رجلا على لساني أن يبلغ حسينا فيني لا أراه إلا و قد خرج اليوم أو خارج غدا و أهل بيته و يقول له

Then he<sup>ra</sup> faced towards Muhammad Bin Al-Ash'as. He<sup>-asws</sup> said, 'O servant of Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>! I<sup>-asws</sup> see you being unable from granting me<sup>-asws</sup> amnesty. Is there any goodness with you to be able to send a man from you, upon my<sup>ra-asws</sup> tongue to deliver (a message to) Husayn<sup>-asws</sup>, for I<sup>-asws</sup> do not see except and he<sup>-asws</sup> and his<sup>-asws</sup> family<sup>-asws</sup> have either come out today or will be coming out tomorrow, and he should say to him<sup>-asws</sup>:-

إن ابن عقيل بعثني إليك و هو أسير في يد القوم لا يرى أنه يمسي حتى يقتل و هو يقول لك. ارجع فداك أبي و أمي بأهل بيتك و لا يغرك أهل الكوفة فإنهم أصحاب أبيك الذي كان يتمنى فراقهم بالموت أو القتل إن أهل الكوفة قد كذبوك و ليس لمكذوب رأي

'Ibn Aqeel<sup>ra</sup> has sent me to you<sup>-asws</sup>, and he<sup>-asws</sup> is a captive in the hands of the people. He<sup>-asws</sup> does not view that he<sup>-asws</sup> will see the evening until he<sup>-asws</sup> is killed, and he<sup>-asws</sup> is saying to you<sup>-asws</sup>, 'May my<sup>-asws</sup> father and my<sup>-asws</sup> mother be sacrificed for you<sup>-asws</sup>! Return with your<sup>-asws</sup> family members and do not be deceived by the people of Al-Kufa, for they are companions of your<sup>-asws</sup> father<sup>-asws</sup>, the ones he<sup>-asws</sup> was wishing to be separated from by the death or the killing. The people of Al-Kufa have belied you<sup>-asws</sup>, and my<sup>ra</sup> view cannot be belied'.

فقال ابن الأشعث و الله لأفعلن و لأعلمن ابن زياد أني قد أمنتك.

Ibn Al Ash'as said, 'By Allah<sup>-azwj</sup>! I will do it and I shall let Ibn Ziyad<sup>la</sup> know that I have granted you<sup>-asws</sup> amnesty'.

و قال محمد بن شهر آشوب أنفذ عبيد الله عمرو بن حريث المخزومي و محمد بن الأشعث في سبعين رجلا حتى أطافوا بالدار فحمل مسلم عليهم و هو يقول

فأنت لكأس الموت لا شك جارح  
فحكم قضاء الله في الخلق ذائع.

هو الموت فاصنع و يك ما أنت صانع  
فصبر لأمر الله جل جلاله

And Muhammad Bin Shehr Ashub said, 'Ubeydullah<sup>-la</sup> enforced Amro Bin Hureys Al-Makhzumi and Muhammad Bin Al-Ash'as to be among seventy men, until they had encircled the house. Muslim<sup>ra</sup> attacked upon them, and he<sup>-asws</sup> 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<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty. The Judgment of the Decree of Allah<sup>-azwj</sup> is well-known among the people'.

فقتل منهم أحدا و أربعين رجلا.

He<sup>-asws</sup> killed forty-one men from them'.

و قال محمد بن أبي طالب لما قتل مسلم منهم جماعة كثيرة و بلغ ذلك ابن زياد أرسل إلى محمد بن الأشعث يقول بعثناك إلى رجل واحد لتأتينا به فسلم في أصحابك ثلثة عظيمة فكيف إذا أرسلناك إلى غيره

And Muhammad Bin Abu Talib said, 'And when Muslim<sup>ra</sup> had killed a big group from them, and (news of) that reached Ibn Ziyad<sup>-la</sup>, he<sup>-la</sup> sent a message to Muhammad Bin Al-Ash'as saying, 'We<sup>-la</sup> sent you to one man to come to us<sup>-la</sup> with it, but he<sup>ra</sup> notched in your companions with a mighty notch. So, how would it be if we<sup>-la</sup> were to send you to others?'

فأرسل ابن الأشعث أيها الأمير أ تظن أنك بعثتني إلى بقال من بقال الكوفة أو إلى جرمقاني من جرامقة الحيرة أ و لم تعلم أيها الأمير أنك بعثتني إلى أسد ضرغام و سيف حسام في كف بطل همام من آل خير الأنام فأرسل إليه ابن زياد أن أعطه الأمان فإنك لا تقدر عليه إلا به.

Ibn Al Ash'as sent a message, 'O Emir! Do you<sup>-la</sup> think that you<sup>-la</sup> 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<sup>-la</sup> 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<sup>-la</sup> sent a message to him, 'Give him<sup>-asws</sup> the amnesty, for you will not be able upon him<sup>-asws</sup>, except by it'.<sup>449</sup>

– أقول روي في بعض كتب المناقب عن علي بن أحمد العاصمي عن إسماعيل بن أحمد البيهقي عن والده عن أبي الحسين بن بشران عن أبي عمرو بن السماك عن حنبل بن إسحاق عن الحميدي عن سفيان بن عيينة عن عمرو بن دينار قال أرسل الحسين ع مسلم بن عقيل إلى الكوفة و كان مثل الأسد قال عمرو و غيره لقد كان من قوته أنه يأخذ الرجل بيده فيرمي به فوق البيت.

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<sup>-asws</sup> sent Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> to Al-Kufa, and he<sup>-asws</sup> was like the lion. Amro and others said, 'It was so from his<sup>-asws</sup> strength that he<sup>-asws</sup> could grab the man with his<sup>-asws</sup> hand and throw him above the house'.

<sup>449</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 b

رجعنا إلى كلام المفيد رحمه الله قال و أقبل ابن الأشعث بابن عقيل إلى باب القصر و استأذن فأذن له فدخل على عبيد الله بن زياد فأخبره خبر ابن عقيل و ضرب بكر إياه و ما كان من أمانه له

We return to the speech of Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, 'And Ibn Al-Ash'as came with Ibn Aqeel<sup>-asws</sup> to the door of the castle and sought permission. It was permitted for him, so he entered to see Ubeydullah Bin Ziyad<sup>-la</sup>. He informed him<sup>-la</sup> the news of Ibn Aqeel<sup>ra</sup>, and Bakr striking him<sup>-asws</sup>, and what had happened from his having granted amnesty to him<sup>-asws</sup>.

فقال له عبيد الله و ما أنت و الأمان كأننا أرسلناك لتؤمنه إنما أرسلناك لتأتينا به فسكت ابن الأشعث و انتهى بابن عقيل إلى باب القصر و قد اشتد به العطش و على باب القصر ناس جلوس ينتظرون الإذن فيهم عمارة بن عقبة بن أبي معيط و عمرو بن حريث و مسلم بن عمرو و كثير بن شهاب و إذا قلة باردة موضوعة على الباب.

Ubeydullah<sup>-la</sup> said to him, 'And what are you and (granting) the amnesty? It is as if I<sup>-la</sup> sent you to keep him<sup>-asws</sup> safe. But rather, I<sup>-la</sup> had sent you to come to us<sup>-la</sup> with him<sup>ra</sup>'. Ibn Al-Ash'as was silent, and they ended up with Ibn Aqeel<sup>-asws</sup> to the door of the castle, and the thirst had intensified with him<sup>-asws</sup>, 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.

فقال مسلم اسقوني من هذا الماء فقال له مسلم بن عمرو أ تراها ما أبردها لا و الله لا تذوق منها قطرة أبدا حتى تذوق الحميم في نار جهنم

Muslim<sup>-asws</sup> said, 'Quench me<sup>-asws</sup> from this water'. Muslim Bin Amro said to him<sup>-asws</sup>, 'Don't you<sup>-asws</sup> see how cold it is? By Allah<sup>-azwj</sup>! You<sup>-asws</sup> will not taste a drop from it until you<sup>ra</sup> taste the boiling water in the Fire of Hell!'

فقال له ابن عقيل ويحك من أنت فقال أنا الذي عرف الحق إذ أنكرته و نصح لإمامه إذ غششته و أطاعه إذ خالفته أنا مسلم بن عمرو الباهلي

Ibn Aqeel<sup>-asws</sup> said to him, 'Woe be unto you! Who are you?' He said, 'I am the one who recognises the truth when you<sup>-asws</sup> are denying it and is advising to his imam when you<sup>-asws</sup> have cheated him<sup>-la</sup> and (I have) obeyed him when you<sup>ra</sup> have opposed him<sup>-la</sup>. I am Muslim Bin Amro Al-Bahily'.

فقال له ابن عقيل لأمك الثكل ما أجفاك و أقطعك و أقسى قلبك أنت يا ابن باهلة أولى بالحميم و الخلود في نار جهنم مني.

Ibn Aqeel<sup>-asws</sup> 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<sup>-asws</sup> am'.

ثم جلس فتساند إلى حائط و بعث غلاما له فأتاه بقلعة عليها منديل و قدح فصب فيه ماء فقال له اشرب فأخذ كلما شرب امتلأ القدح دما من فمه و لا يقدر أن يشرب ففعل ذلك مرتين فلما ذهب في الثالثة ليشرّب سقطت ثنياه في القدح فقال الحمد لله لو كان لي من الرزق المقسوم لشربته و خرج رسول ابن زياد فأمر بإدخاله إليه.



Then he<sup>-asws</sup> sat down and leaned to a wall and sent for a slave of his<sup>-asws</sup>. He came to him<sup>-asws</sup> with a jar, upon it was a towel, and a cup. He poured water in it. He said to him<sup>-asws</sup>, 'Drink'. Every time he<sup>-asws</sup> took a sip, the cup got filled with blood from his<sup>-asws</sup> mouth, and he<sup>-asws</sup> was not able upon drinking. He<sup>-asws</sup> did that twice. When he<sup>-asws</sup> went to drink during the third time, his<sup>-asws</sup> two teeth fell into the cup. He<sup>-asws</sup> said, 'The Praise is for Allah<sup>-azwj</sup>. Had there been Apportioned sustenance for him/me<sup>-asws</sup>, I<sup>-asws</sup> could have drunk it'. And a messenger of Ibn Ziyad<sup>-la</sup> came out and instructed with him<sup>-asws</sup> entering to see him<sup>-la</sup>.

فلما دخل لم يسلم عليه بالإمرة فقال له الحرسى أ لا تسلم على الأمير فقال إن كان يريد قتلي فما سلامي عليه و إن كان لا يريد قتلي فليكثر سلامي عليه

When he<sup>-asws</sup> entered, he<sup>-asws</sup> did not greet unto him<sup>-la</sup> with the Emirate (as Emir). The guard said to him<sup>-asws</sup>, 'Why aren't you<sup>-asws</sup> greeting to the Emir?' He<sup>-asws</sup> said, 'If he<sup>-la</sup> wants to kill me<sup>-asws</sup>, so what is (the meaning of) my<sup>-asws</sup> greeting unto him<sup>-la</sup>, and if he<sup>-la</sup> does not want to kill me<sup>-asws</sup>, then let there be many of my<sup>-asws</sup> greetings be upon him<sup>-la</sup>'.

فقال له ابن زياد لعمرى لتقتلن قال كذلك قال نعم قال فدعني أوصي إلى بعض قومي قال افعل

Ibn Ziyad<sup>-la</sup> said to him<sup>-asws</sup>, 'By my<sup>-la</sup> life! You<sup>-asws</sup> will be killed'. He<sup>-asws</sup> said, '(It will be) like that?' He<sup>-la</sup> said, 'Yes'. He<sup>-asws</sup> said, 'Leave me<sup>-asws</sup> to bequeath to one of my<sup>ra</sup> people'. He<sup>-la</sup> said, 'Do it'.

فنظر مسلم إلى جلساء عبيد الله بن زياد و فيهم عمر بن سعد بن أبي وقاص فقال يا عمر إن بيني و بينك قرابة و لي إليك حاجة و قد يجب لي عليك نصح حاجتي و هي سر فامتنع عمر أن يسمع منه

Muslim<sup>ra</sup> looked at the gatherers of Ubeydullah Bin Ziyad<sup>-la</sup>, and among them was Umar Bin Sa'ad Bin Abu Waqas<sup>-la</sup>. He<sup>-asws</sup> said, 'O Umar! There is kinship between me<sup>-asws</sup> and you<sup>-la</sup>, and there is a need for me<sup>-asws</sup> to you<sup>-la</sup>, and it has obligated upon me<sup>-asws</sup> upon you to whisper my<sup>-asws</sup> need, and it is a secret'. But Umar<sup>-la</sup> refused to listen from him<sup>-asws</sup>.

فقال له عبيد الله بن زياد لم تمتنع أن تنظر في حاجة ابن عمك فقام معه فجلس حيث ينظر إليهما ابن زياد

Ubeydullah Bin Ziyad<sup>-la</sup> said to him<sup>-la</sup>, 'Why are you<sup>-la</sup> refusing to look into the need of the son<sup>-asws</sup> of your<sup>-la</sup> uncle?' So, he<sup>-la</sup> stood with him<sup>-asws</sup> and sat when he (Ibn Ziyad<sup>-la</sup>) could look at them.

فقال له إن علي بالكوفة دينا استدنته منذ قدمت الكوفة سبعمائة درهم فبع سيفي و درعي فاقضها عني و إذا قتلت فاستوهب جثتي من ابن زياد فوارها و ابعث إلى الحسين ع من يرده فياني قد كتبت إليه أعلمه أن الناس معه و لا أراه إلا مقبلا.

He<sup>-asws</sup> said to him<sup>-la</sup>, 'There is a debt upon me<sup>-asws</sup> at Al-Kufa, I<sup>-asws</sup> have incurred since I<sup>-asws</sup> arrived, of seven hundred Dirhams. So, sell my<sup>-asws</sup> sword and my<sup>-asws</sup> armour and pay it off on my<sup>-asws</sup> behalf, and when I<sup>-asws</sup> am killed, so get my<sup>-asws</sup> corpse to be released from Ibn Ziyad<sup>-la</sup> and bury it, and send a message to Al-Husayn<sup>-asws</sup> of returning him<sup>-asws</sup>, for I<sup>-asws</sup> have already written to him<sup>-asws</sup>, letting him<sup>-asws</sup> know that the people are with him<sup>-asws</sup>, and I<sup>ra</sup> do not see except he<sup>-asws</sup> would be coming'.

فقال عمر لابن زياد أ تدري أيها الأمير ما قال لي إنه ذكر كذا و كذا فقال ابن زياد إنه لا يخونك الأمين و لكن قد يؤمن الخائن أما ماله فهو له و لسنا نمنعك أن تصنع به ما أحب و أما جثته فإننا لا نبالي إذا قتلناه ما صنع بها و أما حسين فإنه إن لم يردنا لم نرده.

Umar<sup>-la</sup> said to Ibn Ziyad<sup>-la</sup>, 'Do you<sup>-la</sup> know, O Emir, what he<sup>-asws</sup> said to me<sup>-la</sup>. He<sup>-asws</sup> mentioned such and such'. Ibn Ziyad<sup>-la</sup> said, 'Surely the trustworthy will not betray you<sup>-la</sup>, but he<sup>-asws</sup> has trusted the betrayer. As for his<sup>-asws</sup> wealth, it is for him<sup>-asws</sup> - we<sup>-la</sup> will not prevent you<sup>-la</sup> from doing whatever you<sup>-la</sup> like. And as for his<sup>-asws</sup> corpse, so we don't care, when we<sup>-la</sup> have killed him<sup>-asws</sup>, what is done with it. And as for Al-Husayn<sup>-asws</sup>, if he<sup>-asws</sup> does not want us<sup>-la</sup>, we<sup>-la</sup> will not want him<sup>-asws</sup>'.

ثم قال ابن زياد إيه ابن عقيل أتيت الناس و هم جمع فشئت بينهم و فرقت كلمتهم و حلت بعضهم على بعض

Then Ibn Ziyad<sup>-la</sup> said, 'Yes, Ibn Aqeel<sup>-la</sup>! You<sup>-asws</sup> came to the people and they were united. You<sup>-asws</sup> scattered between them and separated their words, and they attacked each other'.

قال كلا لست لذلك أتيت و لكن أهل مصر زعموا أن أباك قتل خيارهم و سفك دماءهم و عمل فيهم أعمال كسرى و قيصر فأتيانهم لأنمر بالعدل و ندعو إلى الكتاب

He<sup>-asws</sup> said, 'Never! It isn't like that. I<sup>-asws</sup> came, but the people of the city claimed that your<sup>-la</sup> father killed their best ones and shed their blood and had worked among them with the work of Chosroe and Caesar. So, I<sup>-asws</sup> came to them to dispense justice and call to the Book'.

فقال له ابن زياد و ما أنت و ذاك يا فاسق لم لم تعمل فيهم بذلك إذ أنت بالمدينة تشرب الخمر قال مسلم أنا أشرب الخمر أما و الله إن الله ليعلم أنك غير صادق و أنك قد قلت بغير علم و إني لست كما ذكرت

Ibn Ziyad<sup>-la</sup> said to him<sup>-asws</sup>, 'And what are you<sup>-asws</sup> and that, O mischief-maker? Why? Why did you work among them with that? When you<sup>-asws</sup> were at Al-Medina, you<sup>-asws</sup> drank the wine'. Muslim<sup>-asws</sup> said, 'I<sup>-asws</sup> drank the wine? But, by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> Knows that you<sup>-la</sup> are not being truthful, and you<sup>-la</sup> have spoken with knowledge, and I<sup>-asws</sup> am not like what you<sup>-la</sup> have mentioned.

و إنك أحق بشرب الخمر مني و أولى بها من يلغ في دماء المسلمين ولغا فيقتل النفس التي حرم الله قتلها و يسفك الدم الذي حرم الله على الغصب و العداوة و سوء الظن و هو يلهو و يلعب كأن لم يصنع شيئا.

And you<sup>-la</sup> are more rightful with drinking that wine than me<sup>-asws</sup> and are foremost with it. (You<sup>-la</sup>) are one who legalises (shedding of) blood of the Muslims indiscriminately, so he<sup>-la</sup> kills the soul which Allah<sup>-azwj</sup> has Prohibited to kill, and he<sup>-la</sup> shed the blood which Allah<sup>-azwj</sup> Prohibited, based upon the anger, and the enmity, and evil thoughts, and he<sup>-la</sup> is having fun and playing as if he<sup>-la</sup> has not done anything'.

فقال له ابن زياد يا فاسق إن نفسك منتك ما حال الله دونه و لم يرك الله له أهلا فقال مسلم فمن أهله إذا لم تكن نحن أهله فقال ابن زياد أمير المؤمنين يزيد فقال مسلم الحمد لله على كل حال رضيينا بالله حكما بيننا و بينكم

Ibn Ziyad<sup>-la</sup> said to him<sup>-asws</sup>, 'O mischief-maker! You<sup>-asws</sup> wished your<sup>-asws</sup> wishes what Allah<sup>-azwj</sup> has Blocked it, and Allah<sup>-azwj</sup> does not See you<sup>-asws</sup> as rightful for it'. Muslim<sup>-asws</sup> said, 'So who

is its rightful if we<sup>-asws</sup> are not its rightful?' Ibn Ziyad<sup>-la</sup> said, 'Commander of the faithful Yazeed<sup>-la</sup>'. Muslim<sup>-asws</sup> said, 'The Praise is for Allah<sup>-azwj</sup> upon all situations. We<sup>-asws</sup> are pleased with Allah<sup>-azwj</sup> as a Judge between us<sup>-asws</sup> and you<sup>-la</sup>!'

فقال له ابن زياد قتلي الله إن لم أقتلك قتلة لم يقتلها أحد في الإسلام من الناس فقال له مسلم أما إنك أحق من أحدث في الإسلام ما لم يكن وإنك لا تدع سوء القتل و فيح المثلة و خبث السيرة و لؤم الغلبة لا أحد أولى بها منك

Ibn Ziyad<sup>-la</sup> said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Kill me<sup>-la</sup>, if I<sup>-la</sup> do not kill you<sup>-asws</sup> with such a killing, no one from the people in Al Islam have been killed like its killing'. Muslim<sup>-asws</sup> said to him<sup>-la</sup>, 'But, you<sup>-asws</sup> are more rightful of innovating in Al Islam what had not happened yet, and you<sup>-asws</sup> will not leave the evil killing, and ugly examples, and wicked ways, and mean overcoming. There is no one foremost with it than you<sup>-la</sup> are'.

فأقبل ابن زياد يشتمه و يشتم الحسين و عليا و أخذ مسلم لا يكلمه.

Ibn Ziyad<sup>-la</sup> went on to insulting him<sup>-asws</sup>, and insulting Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup>, and Aqeel, while Muslims took to not speaking to him<sup>-la</sup>.

ثم قال ابن زياد اصعدوا به فوق القصر فاضربوا عنقه ثم اتبعوه جسده فقال مسلم رحمه الله و الله لو كان بيني و بينك قرابة ما قتلتني

Then Ibn Ziyad<sup>-la</sup> said, 'Ascend with him<sup>-asws</sup> to the top of the castle and strike off his<sup>-asws</sup> neck, then throw down his<sup>-asws</sup> body'. Muslim<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup> said, 'By Allah<sup>-azwj</sup>! Had there been any kinship between me<sup>-asws</sup> and you<sup>-la</sup>, you<sup>-la</sup> would not be killing me<sup>-asws</sup>'.

فقال ابن زياد أين هذا الذي ضرب ابن عقيل رأسه بالسيف فدعا بكر بن حمران الأحمري فقال له اصعد فليكن أنت الذي تضرب عنقه

Ibn Ziyad<sup>-la</sup> said, 'Where is this one who will strike the head of Ibn Aqeel<sup>-asws</sup> with the sword?' Bakr Bin Humran Al Ahmary was called. He<sup>-la</sup> said to him<sup>-asws</sup>, 'Ascend, and let you be the one who strikes off his<sup>-asws</sup> neck!'

فصعد به و هو يكبر و يستغفر الله و يصلي على رسول الله ص و يقول اللهم احكم بيننا و بين قوم غرونا و كذبونا و خذلونا.

He ascended with him<sup>-asws</sup>, and he<sup>-asws</sup> was exclaiming Takbeer, and seeking Forgiveness of Allah<sup>-azwj</sup>, and Sending Salawaat upon Rasool-Allah<sup>-saww</sup> and saying: 'O Allah<sup>-azwj</sup>! Judge between us<sup>-asws</sup> and the people who have deceived us<sup>-asws</sup>, and belied us<sup>-asws</sup>, and abandoned us<sup>-asws</sup>!'

و أشرفوا به على موضع الخدابين اليوم فضرب عنقه و أتبع رأسه جثته.

And they overlooked with him<sup>-asws</sup> upon a place of Al-Hazaain today and struck off his<sup>-asws</sup> neck, and his<sup>-asws</sup> head followed his<sup>-asws</sup> corpse'.

و قال السيد و لما قتل مسلم منهم جماعة نادى إليه محمد بن الأشعث يا مسلم لك الأمان فقال مسلم و أي أمان للغدرة الفجرة ثم أقبل يقاتلهم و يرتجز بأبيات حمران بن مالك الخثعمي

يوم القرن أقسمت لا أقتل إلا حرا

إلى آخر الأبيات

And the Seyyid (Al-Tawoos) said, 'And when Muslim<sup>-asws</sup> killed a group from them, Muhammad Bin Al-Ash'as called out to him<sup>-asws</sup>, 'O Muslim<sup>-asws</sup>! The amnesty is for you<sup>-asws</sup>!' Muslim<sup>-asws</sup> said, 'And which amnesty can be from the treacherous, the immoral?' Then he<sup>-asws</sup> faced their fighters and recited couplets of Humran Bin Malik Al-Khas'amy, 'The day of the century, I<sup>-asws</sup> vowed that I<sup>-asws</sup> will not be killed except as a freeman' – up to the end of the couplets.

فنادى إليه أنك لا تكذب و لا تغر فلم يلتفت إلى ذلك و تكاثروا عليه بعد أن أثخن بالجراح قطعنه رجل من خلفه فخر إلى الأرض فأخذ أسيرا فلما دخل على عبيد الله لم يسلم عليه فقال له الحرسى سلم على الأمير فقال له اسكت يا ويحك و الله ما هو لي بأمرير

He called out to him<sup>-asws</sup>, 'You<sup>-asws</sup> are neither being lied to nor deceived!' But he<sup>-asws</sup> did not turn to that, and they swarmed upon him<sup>-asws</sup> after he<sup>-asws</sup> had been weakened with injuries. A man stabbed him<sup>-asws</sup> from behind, and he<sup>-asws</sup> fell to the ground. He<sup>-asws</sup> was taken captive. When he<sup>-asws</sup> was entered to Ubeydullah<sup>-la</sup>, he<sup>-asws</sup> did not greet to him<sup>-la</sup>. The guard said to him<sup>-asws</sup>, 'Greet unto the Emir!' He<sup>-asws</sup> said to him, 'Be quiet, O woe be unto you! By Allah<sup>-azwj</sup>! He<sup>-la</sup> is not an Emir to me<sup>-asws</sup>'.

فقال ابن زياد لا عليك سلمت أم لم تسلم فإنك مقتول فقال له مسلم إن قتلتنى فلقد قتل من هو شر منك من هو خير مني

Ibn Ziyad<sup>-la</sup> said, 'It is not upon you<sup>-asws</sup>, whether you<sup>-asws</sup> greet or not greet, you<sup>-asws</sup> will be killed regardless'. Muslim<sup>-asws</sup> said to him<sup>-la</sup>, 'If you<sup>-la</sup> kill me<sup>-asws</sup>, so the one who was eviler than you<sup>-la</sup> had killed the one<sup>-asws</sup> who is better than me<sup>-asws</sup>!'

ثم قال ابن زياد يا عاق و يا شاق خرجت على إمامك و شققت عصا المسلمين و ألقحت الفتنة

Then Ibn Ziyad<sup>-la</sup> said, 'O disloyal! O wretched! You<sup>-asws</sup> came out against your<sup>-asws</sup> leader, and have cracked the stick of the Muslims, and have sowed the discord'.

فقال مسلم كذبت يا ابن زياد إنما شق عصا المسلمين معاوية و ابنه يزيد و أما الفتنة فإنما ألقحها أنت و أبوك زياد بن عبيد عبد بني علاج من ثقيف و أنا أرجو أن يرزقني الله الشهادة على يدي شر بريته.

Muslim<sup>-asws</sup> said, 'You<sup>-la</sup> are lying, O Ibn Ziyad<sup>-la</sup>! But Muawiya and his son<sup>-la</sup> Yazeed<sup>-la</sup> have cracked the stick of the Muslims, and as for the discord, for rather it was sowed by you<sup>-la</sup> and your<sup>-la</sup> father Ziyad Bin Ubeyd, a slave of the clan of Alaaj from Saqeef, and I<sup>-asws</sup> wish Allah<sup>-azwj</sup> would Grace me<sup>-asws</sup> the martyrdom upon the hands of His<sup>-azwj</sup> evil creature!'

ثم قال السيد بعد ما ذكر بعض ما مر ف ضرب عنقه و نزل مذعورا فقال له ابن زياد ما شأنك فقال أيها الأمير رأيت ساعة قتلته رجلا أسود سيئ الوجه حذائي عاضا على إصبعه أو قال شفثيه ففرغت فزعا لم أفزعه قط فقال ابن زياد لعلك دهشت.

Then the Seyyid (Ibn Tawoos) said after having mentioned part of what has passed, 'He struck off his<sup>-asws</sup> neck, and he descended horrified. Ibn Ziyad<sup>-la</sup> said to him, 'What is your concern?'

He said, 'O Emir! I saw at the time of killing him<sup>-asws</sup>, 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<sup>-la</sup> said, 'Perhaps you are in shock'.

و قال المسعودي دعا ابن زياد بكير بن حمران الذي قتل مسلما فقال أ قتلته قال نعم قال فما كان يقول و أنتم تصعدون به لتقتلوه

Al-Masoudi said, 'Ibn Ziyad<sup>-la</sup> called Bakery Bin Humran, the one who killed Muslim<sup>-asws</sup>. He<sup>-la</sup> said, 'Did you kill him?' He said, 'Yes'. He<sup>-la</sup> said, 'So what was he<sup>-asws</sup> saying while you were ascending with him<sup>-asws</sup> in order to kill him<sup>-asws</sup>?'

قال كان يكبر و يسبح و يهلل و يستغفر الله فلما أدنيناه لنضرب عنقه قال اللهم احكم بيننا و بين قوم غرونا و كذبونا ثم خذلونا و قتلونا فقلت له الحمد لله الذي أقادني منك

He said, 'He<sup>-asws</sup> was exclaiming Takbeer, and glorifying (Allah<sup>-azwj</sup>) and extolling His<sup>-azwj</sup> Oneness and seeking Forgiveness of Allah<sup>-azwj</sup>. When I drew him<sup>-asws</sup> closer to strike off his<sup>-asws</sup> neck, he<sup>-asws</sup> said, 'O Allah<sup>-azwj</sup>! Judge between us<sup>-asws</sup> and the people who deceived us<sup>-asws</sup> and belied us<sup>-asws</sup>, then they abandoned us<sup>-asws</sup> and killed us<sup>-asws</sup>'. I said to him<sup>-asws</sup>, 'The Praise is for Allah<sup>-azwj</sup> Who Caused me to retaliate against you<sup>-asws</sup>!'

و ضربته ضربة لم تعمل شيئا فقال لي أ و ما يكفيك في خدش مني وفاء بدمك أيها العبد قال ابن زياد و فخرا عند الموت قال و ضربته الثانية فقتلته.

And I struck a strike, but it did not work anything. He<sup>-asws</sup> said to me, 'Or what will suffice you in scratching me<sup>-asws</sup>, the loyalty with your blood, o slave?' Ibn Ziyad<sup>-la</sup> said, 'And he<sup>-asws</sup> prided during death?' He said, 'And I struck him<sup>-asws</sup> secondly, and it killed him<sup>-asws</sup>'.

و قال المفيد فقام محمد بن الأشعث إلى عبيد الله بن زياد فكلّمه في هانئ بن عروة فقال إنك قد عرفت موضع هانئ من المصر و بيته في العشيرة و قد علم قومه أي و صاحبي سقناه إليك و أنشدك الله لما وهبته لي فإني أكره عداوة المصر و أهله

And Al-Mufeed said, 'Muhammad Bin Al-Ash'as stood up to Ubeydullah Bin Ziyad<sup>-la</sup> and spoke to him<sup>-la</sup> regarding Hany<sup>ra</sup> Bin Urwah<sup>ra</sup>. He said, 'You have recognised the position of Hany<sup>ra</sup> from the city, and his<sup>ra</sup> household among the clan, and his<sup>ra</sup> people have known and I and my companion had driven him<sup>ra</sup> to you, and I adjure you with Allah<sup>-azwj</sup>, to gift him<sup>ra</sup> to me, for I dislike enmity in the city and its people'.

فوعده أن يفعل ثم بدا له و أمر بهانئ في الحال فقال أخرجه إلى السوق فاضربوا عنقه

He<sup>-la</sup> said he<sup>-la</sup> would do so. Then there was a change of mind for him<sup>-la</sup> and he<sup>-la</sup> ordered with Hany<sup>ra</sup> straight away. He<sup>-la</sup> said, 'Take him<sup>ra</sup> out to the market and strike off his<sup>ra</sup> neck!'

فأخرج هانئ حتى أتى به إلى مكان من السوق كان يباع فيه الغنم و هو مكتوف فجعل يقول وا مذحجاه و لا مذحج لي اليوم يا مذحجاه يا مذحجاه أين مذحج.

Hany<sup>ra</sup> was brought out until they came with him<sup>ra</sup> to a place from the market wherein sheep were being sold, and he<sup>ra</sup> was tied up. He<sup>ra</sup> kept saying, 'Oh (clan of) Mazhaj! There is no Mazhaj for me<sup>ra</sup> today! O Mazhaj! O Mazhaj! Where are Mazhaj?'

فلما رأى أن أحدا لا ينصره جذب يده فنزعها من الكتاف ثم قال أ ما من عصا أو سكين أو حجارة أو عظم يحاجز به رجل عن نفسه و وثبوا إليه فشدوه وثاقا ثم قيل له امدد عنقك

When he<sup>ra</sup> saw that no one was helping him<sup>ra</sup>, he<sup>ra</sup> pulled his<sup>ra</sup> 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<sup>ra</sup> and tied him<sup>ra</sup> tightly. Then it was said to him<sup>ra</sup>, 'Extend your<sup>ra</sup> neck!'

فقال ما أنا بما بسخي و ما أنا بمعينكم على نفسي فضربه مولى لعبيد الله بن زياد تركي يقال له رشيد بالسيف فلم يصنع شيئا فقال له هاني إلى الله المعاد اللهم إلى رحمتك و رضوانك ثم ضربه أخرى فقتله.

He<sup>ra</sup> said, 'I<sup>ra</sup> am not going to be generous with it by assisting you all upon myself<sup>ra</sup>'. A Turkish slave of Ubeydullah Bin Ziyad<sup>-la</sup> called Rasheed, struck him<sup>ra</sup> with the sword, but it did not do anything. Hany<sup>ra</sup> said to him, 'To Allah<sup>-azwj</sup> is the servant. O Allah<sup>-azwj</sup>! To Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Pleasure!' Then he struck him<sup>ra</sup> another, so it killed him<sup>ra</sup>.

و في مسلم بن عقيل و هاني بن عروة رحمهما الله يقول عبد الله بن الزبير الأسدي.

إلى هاني في السوق و ابن عقيل

و آخر يهوي من طمار قتيل.

أحاديث من يسري بكل سبيل

فإن كنت لا تدرين ما الموت فانظري

إلى بطل قد هشم السيف وجهه

أصاحبنا أمر اللعين فأصبحنا

And regarding Muslim<sup>ra</sup> Bin Aqeel<sup>ra</sup> and Hany<sup>ra</sup> Bin Urwah<sup>ra</sup>, may Allah<sup>-azwj</sup> be Pleased with them<sup>ra</sup>, Abdullah Bin Al-Zubeyr Al-Asady said (a poem), 'If you didn't know what is the death, then look at Hany<sup>ra</sup> in the market and Ibn Aqeel<sup>ra</sup>, to a hero whom the sword smashed his face, and another was thrown from the roof, slain. The accursed matter hit them<sup>ra</sup> so they<sup>ra</sup> became a subject of discussion in every way.

و نضح دم قد سال كل مسيل

و أقطع من ذي شفتين صقيل

و قد طالبت مذبح بذحول

على رقبة من سائل و مستول

فكونوا بغايا أرضيت بقليل.

ترى جسدا قد غيرت الموت لونه

فتى كان أحيا من فتاة حبيبة

أ يركب أسماء الهماليج أمانا

تطيف حواليه مراد و كلهم

فإن أنتم لم تتأروا بأخيكم

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<sup>ra</sup> with resentment? The (clan of) Murad circled around him<sup>ra</sup> 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'.

و لما قتل مسلم بن عقيل و هاني بن عروة رحمة الله عليهما بعث ابن زياد برأسيهما مع هاني بن أبي حية الوادعي و الزبير بن الأرواح التميمي إلى يزيد بن معاوية و أمر كاتبه أن يكتب إلى يزيد بما كان من أمر مسلم و هاني

And when Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and Hany Bin Urwah<sup>ra</sup>, may Allah<sup>-azwj</sup> have Mercy upon them<sup>ra</sup>, were killed, Ibn Ziyad<sup>-la</sup> sent their<sup>ra</sup> heads to Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>, with Hany Bin Abu Hayah Al-Wady and Al-Zubeyr Al-Arouh Al-Tameemy, and he<sup>-la</sup> ordered his<sup>-la</sup> scribe to write to Yazeed<sup>-la</sup> with what had happened, from the matter of Muslim<sup>-asws</sup> and Hany<sup>ra</sup>.

فكتب الكاتب و هو عمرو بن نافع فأطال فيه و كان أول من أطل في الكتب فلما نظر فيه عبید الله كرهه و قال ما هذا التطويل و هذه الفضول  
اكتب.

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<sup>-la</sup> looked into it, he<sup>-la</sup> disliked it and said, 'What is this lengthening, and this is obtrusive?

أما بعد فالحمد لله الذي أخذ للأمير المؤمنين بحقه و كفاه مئونة عدوه أخير أمير المؤمنين أن مسلم بن عقيل لجأ إلى دار هاني بن عروة المرادي و إني جعلت عليهما المراسد و العيون و دسست إليهما الرجال و كدتهما حتى أخرجهما و أمكن الله منهما

Write, 'As for after, the Praise is for Allah<sup>-azwj</sup> Who has Taken for the momineen, his right and Sufficed him of his enemy. Be informed, commander of the faithful, that Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> took shelter in the house of Hany Bin Urwah Al-Murady<sup>ra</sup>, and I<sup>-la</sup> made the ambushers and the spies upon them<sup>ra</sup> and shoved the men to them<sup>ra</sup> and plotted against them<sup>ra</sup> until I<sup>-la</sup> brought them<sup>ra</sup> out and Allah<sup>-azwj</sup> Enabled from them<sup>ra</sup>.

فقدمتهما و ضربت أعناقهما و قد بعثت إليك برأسيهما مع هاني بن أبي حية الوادعي و الزبير بن الأرواح التميمي و هما من أهل السمع و الطاعة و النصيحة فليسا لهما أمير المؤمنين عما أحب من أمرهما فإن عندهما علما و ورعا و صدقا و السلام.

I<sup>-la</sup> forwarded them<sup>ra</sup> and struck off their<sup>ra</sup> necks, and I<sup>-la</sup> am sending their<sup>ra</sup> heads to you<sup>-la</sup> 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'.

فكتب إليه يزيد أما بعد فإنك لم تعد أن كنت كما أحب عملت عمل الحازم و صلت صولة الشجاع الرابط الجأش و قد أغنيت و كفيت و صدقت ظني بك و رأيي فيك و قد دعوت رسوليك و سألتهما و ناجيتهما فوجدتهما في رأيهما و فضلهما كما ذكرت فاستوص بهما خيرا

Yazeed<sup>-la</sup> wrote to him<sup>-la</sup>, 'As for after, you<sup>-la</sup> have not retracted if you<sup>-la</sup> were like what I<sup>-la</sup> like. You<sup>-la</sup> have done the resolute work and arrived the arrival of the brave, of the strong connection, and I<sup>-la</sup> have become needless and have been sufficed, and my<sup>-la</sup> thoughts about you<sup>-la</sup> and my<sup>-la</sup> view regarding you<sup>-la</sup> have been ratified; and I<sup>-la</sup> had called your<sup>-la</sup> two messengers and asked them, and consulted them, and I<sup>-la</sup> found them in their view and their merits like what you<sup>-la</sup> had mentioned. So, I<sup>-la</sup> advise goodness with them.

و إنه قد بلغني أن حسينا قد توجه نحو العراق فضع المناظر و المسالخ و احتس و احبس على الظنة و اقتل على التهمة و اكتب إلي في كل يوم ما يحدث من خبر إن شاء الله.

And it has reached me<sup>-la</sup> that Husayn<sup>-asws</sup> 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



upon the accusations, and write to me<sup>-la</sup> every day of what occurs from the news if Allah<sup>-azwj</sup> so Desires’.

و قال ابن نما كتب يزيد إلى ابن زياد قد بلغني أن حسيناً قد سار إلى الكوفة و قد ابتلي به زمانك من بين الأزمان و بلدك من بين البلدان و ابتليت به من بين العمال و عندها تعتق أو تعود عبداً كما تعبد العبيد...

And Ibn Nama said, ‘Yazeed<sup>-la</sup> wrote to Ibn Ziyad<sup>-la</sup>, ‘It has reached me<sup>-la</sup> that Husayn<sup>-asws</sup> is travelling to Al-Kufa, and your<sup>-la</sup> time has been tried with from between the times, and your<sup>-la</sup> 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’.<sup>450</sup>

قال المفيد ره فصل و كان خروج مسلم بن عقيل رحمه الله بالكوفة يوم الثلاثاء لثمان مضين من ذي الحجة سنة ستين و قتله رحمه الله يوم الأربعاء لتسع خلون منه يوم عرفة و كان توجه الحسين ع من مكة إلى العراق في يوم خروج مسلم بالكوفة و هو يوم التروية بعد مقامه بمكة بقية شعبان و شهر رمضان و شوالاً و ذا القعدة و ثمان ليل خلون من ذي الحجة سنة ستين

Al-Mufeed said, ‘And the going out of Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup>, at Al-Kufa was on the day of Tuesday of eight (days) past from Zul Hijjah of the year sixty, and he<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup> was on the day of Wednesday of six (days) vacant from it, on the day of Arafaat, and Al-Husayn<sup>-asws</sup> headed from Makkah to Al-Iraq during the day Muslim<sup>-asws</sup> went out at Al-Kufa, and it was the day of Al-Tarwiyya after his<sup>-asws</sup> 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.

و كان قد اجتمع إلى الحسين ع مدة مقامه بمكة نفر من أهل الحجاز و نفر من أهل البصرة انضافوا إلى أهل بيته و مواليه.

And there had gathered to Al-Husayn<sup>-asws</sup>, for the duration of his<sup>-asws</sup> 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<sup>-asws</sup> of his<sup>-asws</sup> Household and his<sup>-asws</sup> friends.

و لما أراد الحسين التوجه إلى العراق طاف بالبيت و سعى بين الصفا و المروة و أحل من إحرامه و جعلها عمرة لأنه لم يتمكن من تمام الحج مخافة أن يقبض عليه بمكة فينفذ إلى يزيد بن معاوية

And when Al-Husayn<sup>-asws</sup> wanted to head to Al-Iraq, he<sup>-asws</sup> performed Tawaaf of the House (Kabah) and performed Sa’ee between Al-Safa and Al-Marwa and released from his<sup>-asws</sup> Ihraam and converted it to an Umrah, because he<sup>-asws</sup> was not able upon completing the Hajj, fearing he<sup>-asws</sup> would be arrested at Makkah and be sent to Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup>.

فخرج ع مبادراً بأهله و ولده و من انضم إليه من شيعته و لم يكن خير مسلم بلغه بخروجه يوم خروجه على ما ذكرناه.

He<sup>-asws</sup> went out hurriedly with his<sup>-asws</sup> family, and his<sup>-asws</sup> children, and the ones from his<sup>-asws</sup> Shias who had joined with him<sup>-asws</sup>, and the news of Muslim<sup>-asws</sup> did not happen to have

<sup>450</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 c

reached him<sup>-asws</sup> of his<sup>-asws</sup> going out, on the day he<sup>-asws</sup> went out, based upon what we have mentioned”.<sup>451</sup>

– وَ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ رَوَى أَبُو جَعْفَرٍ الطَّبْرِيُّ عَنِ الْوَاقِدِيِّ وَ زُرَّارَةَ بْنِ صَالِحٍ قَالَا لَقِينَا الْحُسَيْنَ بْنَ عَلِيٍّ ع قَبْلَ خُرُوجِهِ إِلَى الْعِرَاقِ بِثَلَاثَةِ أَيَّامٍ فَأَخْبَرَنَا بِحُيُ الْنَّاسِ بِالْكُوفَةِ وَ أَنَّ قُلُوبَهُمْ مَعَهُ وَ سُيُوفُهُمْ عَلَيْهِ

And the Seyyid, may Allah<sup>-azwj</sup> 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<sup>-asws</sup> Bin Ali<sup>-asws</sup> before his<sup>-asws</sup> going out to Al-Iraq, by three days, and we informed him<sup>-asws</sup> with the sentiment of the people at Al-Kufa, and that their hearts were with him<sup>-asws</sup> and their swords were against him<sup>-asws</sup>.

فَأَوْمَأَ يَدَهُ نَحْوَ السَّمَاءِ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ نَزَلَتِ الْمَلَائِكَةُ عَدَدًا لَا يُحْصِيهِمْ إِلَّا اللَّهُ تَعَالَى فَقَالَ ع لَوْ لَا تَقَارُبُ الْأَشْيَاءِ وَ حُبُوطُ الْأَجْرِ لَقَاتَلْتُهُمْ بِحُؤْلَاءٍ وَ لَكِنْ أَعْلَمُ يَقِينًا أَنَّ هُنَاكَ مَصْرِعِي وَ مَصْرِعَ أَصْحَابِي وَ لَا يَنْجُو مِنْهُمْ إِلَّا وَلَدِي عَلِيٌّ.

He<sup>-asws</sup> gestured by his<sup>-asws</sup> 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<sup>-azwj</sup> the Exalted. He<sup>-asws</sup> said: ‘If only the things (matters) were not so close and the descent of the Recompense for their fighters with them. But I<sup>-asws</sup> know for certain that over there is my<sup>-asws</sup> slaying place and the slaying place of my<sup>-asws</sup> companions, and no one from them will be saved except my<sup>-asws</sup> son Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>)’.<sup>452</sup>

– وَ رُوِيَ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِلَى الْحُسَيْنِ ع فِي اللَّيْلَةِ الَّتِي أَرَادَ الْحُسَيْنُ الْخُرُوجَ فِي صَبِيحَتِهَا عَنْ مَكَّةَ فَقَالَ لَهُ يَا أَخِي إِنَّ أَهْلَ الْكُوفَةِ قَدْ عَرَفَتْ عَدْرَهُمْ بِأَبْيِكَ وَ أَخِيكَ وَ قَدْ خِفْتُ أَنْ يَكُونَ حَالُكَ كَحَالِ مَنْ مَضَى فَإِنْ رَأَيْتَ أَنْ تُقِيمَ فَإِنَّكَ أَعَزُّ مَنْ بِالْحَرَمِ وَ أَمْنَعُهُ

And it is reported by the chains from Ahmad Bin Dawood Al Qummy,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Muhammad Bin Al-Hanafiya came to Al-Husayn<sup>-asws</sup> during the night in which Al-Husayn<sup>-asws</sup> intended the going out from Makkah during its morning. He said to him<sup>-asws</sup>, ‘O my brother<sup>-asws</sup>! The people of Al-Kufa are such, you<sup>-asws</sup> know of their treachery with your<sup>-asws</sup> father<sup>-asws</sup>, and your<sup>-asws</sup> brother<sup>-asws</sup>, and I am fearing that your<sup>-asws</sup> state would be like the state of the ones past. So, if you<sup>-asws</sup> could view to stay, for you<sup>-asws</sup> are the most honourable with the Sanctuary and its safety’.

فَقَالَ يَا أَخِي قَدْ خِفْتُ أَنْ يَغْتَالَنِي يَزِيدُ بْنُ مُعَاوِيَةَ بِالْحَرَمِ فَأَكُونَ الَّذِي يُسْتَبَاحُ بِهِ حُرْمَةُ هَذَا الْبَيْتِ

He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> brother! I<sup>-asws</sup> am fearing that Yazeed<sup>-la</sup> Bin Muawiya<sup>-la</sup> would have me<sup>-asws</sup> assassinated in the Sanctuary, so I<sup>-asws</sup> would become the one by whom the Sanctity of this House (Kabah) was legalised with’.

<sup>451</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 d

<sup>452</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 e

فَقَالَ لَهُ ابْنُ الْحَنْفِيَّةِ فَإِنْ خِفْتَ ذَلِكَ فَصِرْ إِلَى الْيَمَنِ أَوْ بَعْضِ نَوَاجِي الْبَرِّ فَإِنَّكَ أَمْنَعُ النَّاسِ بِهِ وَ لَا يَقْدِرُ عَلَيْكَ أَحَدٌ فَقَالَ أَنْظُرْ فِيمَا قُلْتَ

Ibn Al-Hanafiya said to him<sup>-asws</sup>, 'If you<sup>-asws</sup> fear that, then go to Al-Yemen, or one of the areas of the wilderness, for you<sup>-asws</sup> can prevent the people by it and no one will be able upon you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall consider regarding what you have said'.

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

When it was the pre-dawn, Al-Husayn<sup>-asws</sup> departed. That reached Ibn Al-Hanafiya, so he came to him<sup>-asws</sup>. He grabbed a rein of the camel, and he<sup>-asws</sup> was riding it. He said, 'O my brother<sup>-asws</sup>! Did you<sup>-asws</sup> not reconsider regarding what I had asked you<sup>-asws</sup>?'. He<sup>-asws</sup> said: 'Yes (I<sup>-asws</sup> did)'. He said, 'So what guided you<sup>-asws</sup> upon the going out so hastily?'

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

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> came to me<sup>-asws</sup> after you had separated. He<sup>-saww</sup> said: 'O Husayn<sup>-asws</sup>! Go out, for Allah<sup>-azwj</sup> has Desired that He<sup>-azwj</sup> Sees you<sup>-asws</sup> killed'.

فَقَالَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَمَا مَعْنَى حَمْلِكَ هَؤُلَاءِ النِّسَاءَ مَعَكَ وَ أَنْتَ تَخْرُجُ عَلَى مِثْلِ هَذَا الْحَالِ قَالَ فَقَالَ لِي ص إِنَّ اللَّهَ قَدْ شَاءَ أَنْ يَرَاهُنَّ سَبَايَا فَسَلَّمَ عَلَيْهِ وَ مَضَى.

Muhammad Bin Al-Hanafiya said, 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! So, what is the meaning of your<sup>-asws</sup> carrying these women with you<sup>-asws</sup>, and you<sup>-asws</sup> going out upon the like of this situation?' He<sup>-asws</sup> said to me: 'Allah<sup>-azwj</sup> has Desired that He<sup>-azwj</sup> Sees them as captives'. So, he greeted him<sup>-asws</sup> and went away.

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

He<sup>-asws</sup> said: 'Abdullah Bin Al-Abbas and Abdullah Bin Al-Zubeyr came to him<sup>-asws</sup>. They consulted upon him<sup>-asws</sup> with the withholding. He<sup>-asws</sup> said to them: 'Rasool-Allah<sup>-saww</sup> has instructed me<sup>-asws</sup> with an instruction, and I<sup>-asws</sup> am continuing in it'. He<sup>-asws</sup> said: 'So Ibn Al-Abbas went out and he was saying, 'Oh Husayn<sup>-asws</sup>!'

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

Then Abdullah Bin Umar came and consulted upon him<sup>-asws</sup> with reconciling with the people of straying and cautioned him<sup>-asws</sup> from the killing and the fighting. He<sup>-asws</sup> said: 'O Abu Abdul Rahman! Don't you know that from the shame of the world to Allah<sup>-azwj</sup> the Exalted is that the head of Yahya<sup>-as</sup> Bin Zakariya<sup>-as</sup> was gifted to a prostitute from the prostitutes of the children of Israel?

أَ مَا تَعْلَمُ أَنَّ بَنِي إِسْرَائِيلَ كَانُوا يَقْتُلُونَ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَبْعِينَ نَبِيًّا ثُمَّ يَجْلِسُونَ فِي أَسْوَاقِهِمْ يَبِيعُونَ وَ يَشْتَرُونَ كَأَنَّهُمْ لَمْ يَصْنَعُوا شَيْئاً فَلَمْ يُعَجِّلِ اللَّهُ عَلَيْهِمْ بَلًا أَخَذَهُمْ بَعْدَ ذَلِكَ أَخَذَ عَزِيزٍ ذِي انْتِقَامٍ إِنَّ اللَّهَ يَا أَبَا عَبْدِ الرَّحْمَنِ وَ لَا تَدَعُ نَصْرَتِي.

Don't you know that the children of Israel had killed seventy Prophets<sup>-as</sup> 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<sup>-azwj</sup> did not Hasten upon them, but He<sup>-azwj</sup> Seized them after that with a Mighty Seizing with the revenge. Fear Allah<sup>-azwj</sup>, O Abu Abdul Rahman, and do not leave helping me<sup>-asws</sup>!”

ثُمَّ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ رُوِيَ عَنِ الْفَرَزْدَقِ أَنَّهُ قَالَ حَجَّجْتُ بِأُمِّي فِي سَنَةِ سِتِّينَ فَبَيْنَمَا أَنَا أَسُوقُ بِعِيرَهَا حَتَّى دَخَلْتُ الْحَرَمَ إِذْ لَقِيتُ الْحُسَيْنَ عَ خَارِجاً مِنْ مَكَّةَ مَعَهُ أَسْيَافُهُ وَ ثِرَاسُهُ فَقُلْتُ لِمَنْ هَذَا الْفِطَارُ فَقِيلَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع

Then Al-Mufeed, may Allah<sup>-azwj</sup> 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<sup>-asws</sup> going out from Makkah. With him<sup>-asws</sup> were his<sup>-asws</sup> swords and his<sup>-asws</sup> shields. I said, ‘For whom is this line (of camels)?’ It was said, ‘For Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>’.

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

I went to him<sup>-asws</sup> and greeted unto him<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Grant you<sup>-asws</sup> your<sup>-asws</sup> request and your<sup>-asws</sup> hopes in what you<sup>-asws</sup> live. May my father and my mother be (sacrificed) for you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is your<sup>-asws</sup> haste (going) away from the Hajj?’

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

He<sup>-asws</sup> said: ‘If I<sup>-asws</sup> don't make haste, I<sup>-asws</sup> will be seized (killed here)’. Then he<sup>-asws</sup> said to me: ‘Who are you?’ I said, ‘A man from the Arabs’, and no, by Allah<sup>-azwj</sup> he<sup>-asws</sup> did not inquire any more than that.

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

Then he<sup>-asws</sup> said to me: ‘Inform me<sup>-asws</sup> about the people behind you’. I said, ‘You<sup>-asws</sup> have asked the informed one. The hearts of the people are with you<sup>-asws</sup> but their swords are against you<sup>-asws</sup>, and the Decree will descend from the sky, and Allah<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires’.

قَالَ صَدَقْتَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ وَ كُلَّ يَوْمٍ رَبُّنَا هُوَ فِي شَأْنٍ إِنْ نَزَلَ الْقَضَاءُ بِمَا تُحِبُّ فَتَحْمَدُ اللَّهَ عَلَى نِعْمَائِهِ وَ هُوَ الْمُسْتَعَانُ عَلَى آدَاءِ الشُّكْرِ وَ إِنْ خَالَ الْقَضَاءُ دُونَ الرَّجَاءِ فَلَمْ يَبْغُدْ مَنْ كَانَ الْحَقُّ نَبِيُّهُ وَ التَّقْوَى سِيرَتُهُ

He<sup>-asws</sup> said: ‘You speak the truth. The Command is for Allah<sup>-azwj</sup>, from before and from afterwards, and during every day our Lord<sup>-azwj</sup> is in a state of Glory. If the Decree descends with what we<sup>-asws</sup> like, then we<sup>-asws</sup> praise Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> Favours, and He<sup>-azwj</sup> 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’.

فَقُلْتُ لَهُ أَجَلُ بَلْعَكَ اللَّهُ مَا تُحِبُّ وَكَفَاكَ مَا تَحْذَرُ وَ سَأَلْتُهُ عَنْ أَشْيَاءَ مِنْ نُذُورٍ وَ مَنَاسِكَ فَأَخْبَرَنِي بِهَا وَ حَزَّكَ رَاحِلَتُهُ وَ قَالَ السَّلَامُ عَلَيْكَ ثُمَّ افْتَرَقْنَا.

I said to him<sup>-asws</sup>, 'Yes, may Allah<sup>-azwj</sup> Deliver what you<sup>-asws</sup> like and Suffice you<sup>-asws</sup> of what you<sup>-asws</sup> fear'. And I asked him<sup>-asws</sup> about issues, from the vows and the rituals. He<sup>-asws</sup> informed me with these and moved his<sup>-asws</sup> ride and said: 'The greetings be to you'. Then we separated.

وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ لَمَّا خَرَجَ مِنْ مَكَّةَ اعْتَرَضَهُ يَحْيَى بْنُ سَعِيدٍ بْنِ الْعَاصِ وَ مَعَهُ جَمَاعَةٌ أَرْسَلَهُمْ إِلَيْهِ عَمْرُو بْنُ سَعِيدٍ فَقَالُوا لَهُ انْصَرِفْ أَتَيْنَ تَذَهَّبُ فَأَبَى عَلَيْهِمْ وَ مَضَى وَ تَدَافَعَ الْفَرِيقَانِ وَ اضْطَرَبُوا بِالسِّبَاطِ فَاِمْتَنَعَ الْحُسَيْنُ عَ وَ أَصْحَابُهُ مِنْهُمْ اِمْتِنَاعاً قَوِيّاً وَ سَارَ حَتَّى أَتَى التَّنْعِيمَ

And so happened when Al-Husayn<sup>-asws</sup> went out from Makkah, Yahya Bin Saeed Bin Al-Aas objected to him<sup>-asws</sup>, and with him was a group Amro Bin Sa'ad had sent to (stop/murder) him<sup>-asws</sup>. They said to him<sup>-asws</sup>, 'Leave! Where are you<sup>-asws</sup> going?' But he<sup>-asws</sup> refused to them and continued, and the two parties defended themselves and struck each other with the whips. Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions defended from them with a strong defending until he<sup>-asws</sup> came to Al-Tan'eem.

فَلَقِيَ عَيْراً قَدْ أَقْبَلَتْ مِنَ الْيَمَنِ فَاسْتَأْجَرَ مِنْ أَهْلِهَا جِالاً لِرَحْلِهِ وَ أَصْحَابِهِ وَ قَالَ لِأَصْحَابِهَا مَنْ أَحَبَّ أَنْ يَنْطَلِقَ مَعَنَا إِلَى الْعِرَاقِ وَفَيْنَاهُ كِرَاهُ وَ أَحْسَنًا صُحْبَتَهُ وَ مَنْ أَحَبَّ أَنْ يُفَارِقَنَا فِي بَعْضِ الطَّرِيقِ أَعْطَيْنَاهُ كِرَاهُ عَلَى قَدَرٍ مَا قَطَعَ مِنَ الطَّرِيقِ فَمَضَى مَعَهُ قَوْمٌ وَ اِمْتَنَعَ آخَرُونَ.

He<sup>-asws</sup> met a caravan having come from Al-Yemen. He<sup>-asws</sup> rented some camels from its people for his<sup>-asws</sup> luggage and his<sup>-asws</sup> companions and said to his<sup>-asws</sup> companions, 'Whoever would like to go with us<sup>-asws</sup> 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<sup>-asws</sup> and another (group) refused (to carry on to Iraq).

وَ الْحَقُّ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِإِثْنَيْ عَشَرَ وَ مُحَمَّدٌ وَ كَتَبَ عَلَى أَيْدِيهِمَا كِتَاباً يَقُولُ فِيهِ أَمَّا بَعْدُ فَإِنِّي أَسْأَلُكَ بِاللَّهِ لَمَّا انْصَرَفْتُ حِينَ تَنْظُرُ فِي كِتَابِي هَذَا فَإِنِّي مُشْفِقٌ عَلَيْكَ مِنْ هَذَا التَّوَجُّهِ الَّذِي تَوَجَّهْتَ لَهُ أَنْ يَكُونَ فِيهِ هَلَاكُكَ وَ اسْتِفْصَالُ أَهْلِ بَيْتِكَ

And Abdullah son of Ja'far<sup>-asws</sup> met him<sup>-asws</sup> with his two sons<sup>-asws</sup>, Awn<sup>-asws</sup> and Muhammad<sup>-asws</sup>, and he wrote a letter upon their<sup>-asws</sup> hand saying in it, 'As for after, I ask you<sup>-asws</sup> by Allah<sup>-azwj</sup>, when you<sup>-asws</sup> leave, when you<sup>-asws</sup> look into this letter of mine, for I am afraid upon you<sup>-asws</sup> from this heading which you<sup>-asws</sup> are heading towards that there would happen to be your<sup>-asws</sup> death in it and eradication of members of your<sup>-asws</sup> Household.

إِنْ هَلَكَتِ الْيَوْمَ طَفَى نُورُ الْأَرْضِ فَإِنَّكَ عَ لِمُ الْمُهْتَدِينَ وَ رَجَاءِ الْمُؤْمِنِينَ وَ لَا تَعْجَلْ بِالسَّيْرِ فَإِنِّي فِي أَثَرِ كِتَابِي وَ السَّلَامُ.

If you<sup>-asws</sup> were to die today, the light of the earth would be extinguished, for you<sup>-asws</sup> 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'.

وَ صَارَ عَبْدُ اللَّهِ إِلَى عَمْرُو بْنِ سَعِيدٍ وَ سَأَلَهُ أَنْ يَكْتُبَ إِلَى الْحُسَيْنِ عَ أَمَاناً وَ يُبَيِّنَهُ لِيَرْجِعَ عَنْ وَجْهِهِ وَ كَتَبَ إِلَيْهِ عَمْرُو بْنُ سَعِيدٍ كِتَاباً يُبَيِّنُهُ فِيهِ الصَّلَاةَ وَ يُؤَمِّنُهُ عَلَى نَفْسِهِ وَ أَنْفَدَهُ مَعَ يَحْيَى بْنِ سَعِيدٍ

And Abdullah went to Amro Bin Saeed and asked him to write out an amnesty to Al-Husayn<sup>-asws</sup> and make him<sup>-asws</sup> wish to returning from his<sup>-asws</sup> heading. And Amro Bin Saeed wrote a letter to make him<sup>-asws</sup> wish of the financial help in it and granting him<sup>-asws</sup> safety upon himself<sup>-asws</sup> and sent it with Yahya Bin Saeed.

فَلَحِقَهُ يَحْيَىٰ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بَعْدَ تَقْوِذِ ابْنَيْهِ وَ دَفَعَا إِلَيْهِ الْكِتَابَ وَ جَهَدَا بِهِ فِي الرُّجُوعِ فَقَالَ لِيَّ زَائِتُ رَسُولِ اللَّهِ ص فِي الْمَنَامِ وَ أَمَرَنِي بِمَا أَنَا مَاضٍ لَهُ فَقَالُوا لَهُ مَا تِلْكَ الرُّؤْيَا

Yahya and Abdullah son of Ja'far<sup>-asws</sup> met him after the sending of his two sons<sup>-asws</sup> and they handed the letter to him<sup>-asws</sup> and they both fought with him<sup>-asws</sup> regarding the returning. He<sup>-asws</sup> said: 'I<sup>-asws</sup> have seen Rasool-Allah<sup>-saww</sup> in the dream and he<sup>-saww</sup> instructed me<sup>-asws</sup> with what (I<sup>-asws</sup>) am continuing to'. They said to him<sup>-asws</sup>, 'What is that dream?'

فَقَالَ مَا حَدَّثْتُ أَحَدًا بِهَا وَ لَا أَنَا مُخَدِّثٌ بِهَا أَحَدًا حَتَّىٰ أَلْقَىٰ رَبِّي عَزَّ وَ جَلَّ فَلَمَّا بَيَّسَ مِنْهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَمَرَ ابْنَيْهِ عَوْنًا وَ مُحَمَّدًا بِالزُّومِ وَ الْمَسِيرِ مَعَهُ وَ الْجِهَادِ دُونَهُ وَ رَجَعَ مَعَ يَحْيَىٰ بْنِ سَعِيدٍ إِلَىٰ مَكَّةَ.

He said, 'I<sup>-asws</sup> have not narrated to anyone with it, nor will I<sup>-asws</sup> be narrating with it to anyone until I<sup>-asws</sup> meet my<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic'. When Abdullah<sup>-asws</sup> son of Ja'far<sup>-asws</sup> had despaired from him<sup>-asws</sup>, he instructed his two sons<sup>-asws</sup>, Awn<sup>-asws</sup> and Muhammad<sup>-asws</sup> with adhering with him<sup>-asws</sup> and the travelling with him<sup>-asws</sup>, and the fighting under him<sup>-asws</sup>, and he returned with Yahya Bin Saeed to Makkah.

وَ تَوَجَّهَ الْحُسَيْنُ ع إِلَىٰ الْعِرَاقِ مُعَدًّا لَا يَلُوي إِلَىٰ شَيْءٍ حَتَّىٰ نَزَلَ ذَاتَ عِرْقٍ

And Al-Husayn<sup>-asws</sup> headed towards Al-Iraq hurriedly, not turning to anything, until he<sup>-asws</sup> descended at Zat Irqin.

وَ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ تَوَجَّهَ الْحُسَيْنُ ع مِنْ مَكَّةَ لِثَلَاثِ مَضَيَّنَ مِنْ ذِي الْحِجَّةِ سَنَةِ سِتِّينَ قَبْلَ أَنْ يَغْلَمَ بِقَتْلِ مُسْلِمٍ لِأَنَّهُ ع خَرَجَ مِنْ مَكَّةَ فِي الْيَوْمِ الَّذِي قُتِلَ فِيهِ مُسْلِمٌ رَضَوَانُ اللَّهِ عَلَيْهِ.

And the Seyyid (Al-Tawoos), may Allah<sup>-azwj</sup> have Mercy on him, said, 'Al-Husayn<sup>-asws</sup> headed from Makkah on the third (day) past from Zulhijjah of the year sixty, before he<sup>-asws</sup> knew of the killing of Muslim<sup>ra</sup>, because he<sup>-asws</sup> had gone out from Makkah during the day in which Muslim<sup>ra</sup>, may the Pleasure of Allah<sup>-azwj</sup> be upon him<sup>ra</sup>, had been killed.

وَ رُوِيَ أَنَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا عَزَمَ عَلَىٰ الْخُرُوجِ إِلَىٰ الْعِرَاقِ قَامَ خَطِيبًا فَقَالَ الْحَمْدُ لِلَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَىٰ رَسُولِهِ وَ سَلَّمَ

And it is reported that he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, when he<sup>-asws</sup> determined upon going out to Al-Iraq, he<sup>-asws</sup> stood to address. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup>, and whatever Allah<sup>-azwj</sup> so Desires, and there is neither Mighty nor Strength except with Allah<sup>-azwj</sup> and may Allah<sup>-azwj</sup> Send Salawaat upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Greetings.

حُطَّ الْمَوْثُ عَلَىٰ وُلْدِ آدَمَ حُطَّ الْقِلَادَةُ عَلَىٰ جِدِّ الْفَتَاةِ وَ مَا أُؤْهِتِي إِلَىٰ أَسْلَافِي اسْتِثْنَاءَ يَعْغُوبَ إِلَىٰ يُوسُفَ وَ حُجِرَ لِي مَصْرَعٌ أَنَا لِأَقِيهِ كَأَنِّي بِأَوْصَالِي يَنْقُطُهَا عَسَلَانُ الْقُلُوبِ بَيْنَ النَّوَاسِ وَ كَرْبَلَاءَ فَيَمْلَأَنَّ مِنِّي أَكْرَاشًا جُوفًا وَ أَجْرِيَّةً سَعْبًا لَا مَحِيصَ عَنْ يَوْمٍ حُطَّ بِالْقَلَمِ

The line of death upon the children of Adam<sup>-as</sup> is (like) the line of the necklace upon the chest of a girl, and what made me<sup>-asws</sup> yearn to my<sup>-asws</sup> ancestors is the yearning of Yaqoub<sup>-as</sup> to Yusuf<sup>-as</sup>, and a slaying place has been Chosen for me<sup>-asws</sup>. I<sup>-asws</sup> will get to it as if I<sup>-asws</sup> can see my<sup>-asws</sup> 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.

رَضِيَ اللَّهُ رِضَانًا أَهْلَ الْبَيْتِ نَصِيرًا عَلَى بَلَائِهِ وَ يُؤَيِّنُنَا أَحْوَصَ الصَّابِرِينَ لَنْ تَشُدَّ عَنْ رَسُولِ اللَّهِ لَحْمَتُهُ وَ هِيَ جُمُوعَةٌ لَهُ فِي خَطِيرَةِ الْقُدْسِ تَقَرُّ بِمِ عَيْنِهِ وَ تَنْجِزُ لَهُمْ وَعْدَهُ

The Pleasure of Allah<sup>-azwj</sup> is our<sup>-asws</sup> pleasure, People<sup>-asws</sup> of the Household. We<sup>-asws</sup> are patient upon His<sup>-azwj</sup> Afflictions, and He<sup>-azwj</sup> will Give us<sup>-asws</sup> the full Recompense of the patient ones. We<sup>-asws</sup> will never deviate away from Rasool-Allah<sup>-saww</sup>. We<sup>-asws</sup> shall gather to him<sup>-saww</sup> in a Holy enclosure. His<sup>-saww</sup> eyes will be delighted with them<sup>-asws</sup>. His<sup>-saww</sup> promise will be fulfilled for them<sup>-asws</sup>.

مَنْ كَانَ فِينَا بِإِذْلٍ مُهْجَنَةً مُوْطِنًا عَلَى لِقَاءِ اللَّهِ نَفْسَهُ فَلْيَرْحَلْ مَعَنَا فَإِنِّي رَاجِلٌ مُصْبِحًا إِنْ شَاءَ اللَّهُ

One among us who will sacrifice himself – (with desire) upon meeting Allah<sup>-azwj</sup>, then let him be with us, for I<sup>-asws</sup> am departing in the morning if Allah<sup>-azwj</sup> so Desires’.

أقول روي هذه الخطبة في كشف الغمة عن كمال الدين بن طلحة.

I (Majlisi) am saying, ‘This sermon has been reported in (the book) ‘Kashf Al-Ghumma’, from Kamaal Al-Deen Bin Talha’.

قَالَ السَّيِّدُ وَ ابْنُ نَمَا رَحِمَهُمَا اللَّهُ ثُمَّ سَارَ حَتَّى مَرَّ بِالتَّنْعِيمِ فَلَقِيَ هُنَاكَ عِيرًا تَحْمِلُ هَدِيَّةً قَدْ بَعَثَ بِهَا مُجِيرُ بْنُ رِيسَانَ الْحِمَيْرِيُّ عَامِلُ الْيَمَنِ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ وَ كَانَ عَامِلُهُ عَلَى الْيَمَنِ وَ عَلَيْهَا الْوَرُسُ وَ الْخُلَلُ

The Seyyid and Ibn Nama, may Allah<sup>-azwj</sup> have Mercy on them both, said, ‘Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> passed by Al-Tan’eem. He<sup>-asws</sup> met a caravan over there carrying gifts. It had been sent by Buheyr Bin Raysan Al-Himeyri, governor of Al-Yemen to Yazeed<sup>-la</sup> Bin Mauawiya<sup>-la</sup>, and he was his<sup>-la</sup> governor upon Al-Yamen, and upon these (camels) were the yellow dyes and the garments.

فَأَخَذَهَا عَ لِأَنَّ حُكْمَ أُمُورِ الْمُسْلِمِينَ إِلَيْهِ وَ قَالَ لِأَصْحَابِ الْإِبِلِ مَنْ أَحَبَّ مِنْكُمْ أَنْ يَنْطَلِقَ مَعَنَا إِلَى الْعِرَاقِ وَفِينَا كِرَاهُ وَ أَحْسَنًا صُحْبَةً وَ مَنْ أَحَبَّ أَنْ يُفَارِقَنَا مِنْ مَكَانِنَا هَذَا أَعْطَيْنَاهُ مِنَ الْكِرَى بِقَدْرِ مَا قَطَعَ مِنَ الطَّرِيقِ فَمَضَى قَوْمٌ وَ امْتَنَعَ آخَرُونَ.

He<sup>-asws</sup> seized it, because the ruling of the affairs of the Muslims was up to him<sup>-asws</sup>, 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.



ثُمَّ سَارَ عَ حَتَّى بَلَغَ ذَاتَ عِرْقٍ فَلَقِيَ بِشْرَ بْنَ غَالِبٍ وَارِدًا مِنَ الْعِرَاقِ فَسَأَلَهُ عَنْ أَهْلِهَا فَقَالَ خَلَّفْتُ الْقُلُوبَ مَعَكَ وَ السُّيُوفَ مَعَ بَنِي أُمَيَّةٍ فَقَالَ صَدَقَ أَخُو بَنِي أَسَدٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ

Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> reached Zaat Irqin. He<sup>-asws</sup> met Bishr Bin Ghalib arriving from Al-Iraq. He<sup>-asws</sup> asked him about its people. He said, 'I left them of their hearts being with you<sup>-asws</sup> but the swords being with the clan of Umayya'. He<sup>-asws</sup> said: 'The brother from the clan of Asad speaks the truth. Allah<sup>-azwj</sup> Does whatever He<sup>-azwj</sup> so Desires to and Judges whatever He<sup>-azwj</sup> Wants to'.

قَالَ ثُمَّ سَارَ صَلَوَاتُ اللَّهِ عَلَيْهِ حَتَّى نَزَلَ التَّغْلَيْبَةَ وَفَتَ الظَّهِيرَةَ فَوَضَعَ رَأْسَهُ فَرَقَدَ ثُمَّ اسْتَيْقَظَ فَقَالَ قَدْ رَأَيْتُ هَاتِفًا يَقُولُ أَنْتُمْ تُسْرِعُونَ وَ الْمَنَائِمَا تُسْرِعُ بِكُمْ إِلَى الْجَنَّةِ

He (the narrator) said, 'Then he<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, travelled until he<sup>-asws</sup> descended at Salbiyya at noon. He<sup>-asws</sup> placed his<sup>-asws</sup> head down and slumbered. He<sup>-asws</sup> said, 'I<sup>-asws</sup> have seen a caller calling out, saying, 'You all are speeding, and the deaths are speeding with you all to the Paradise'.

فَقَالَ لَهُ ابْنُهُ عَلِيُّ يَا أَبَتُ أَ فَلَسْنَا عَلَى الْحَقِّ فَقَالَ بَلَى يَا بُنَيَّ وَ الَّذِي إِلَيْهِ مَرْجِعُ الْعِبَادِ فَقَالَ يَا أَبَتُ إِذْنٌ لَا تُبَالِي بِالْمَوْتِ فَقَالَ لَهُ الْحُسَيْنُ ع جَزَاكَ اللَّهُ يَا بُنَيَّ خَيْرٌ مَا جَزَى وَلَدًا عَنْ وَالِدٍ ثُمَّ بَاتَ ع فِي الْمَوْضِعِ.

His<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> said to him<sup>-asws</sup>, 'O father<sup>-asws</sup>! Aren't we<sup>-asws</sup> upon the truth?' He<sup>-asws</sup> yes, O my<sup>-asws</sup> son<sup>-asws</sup>, by the One<sup>-azwj</sup> to Him<sup>-azwj</sup> return of the servants. He<sup>-asws</sup> said to him<sup>-asws</sup>: 'O father<sup>-asws</sup>! Then we<sup>-asws</sup> don't care with the death'. Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'May Allah<sup>-azwj</sup> Recompense you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, the best of what a son can be Recompensed on behalf of a father'. Then he<sup>-asws</sup> spent the night in the place.

فَلَمَّا أَصْبَحَ إِذَا بِرَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبَا هِرَّةَ الْأَزْدِيِّ قَدْ آتَاهُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي أَخْرَجَكَ عَنْ حَرَمِ اللَّهِ وَ حَرَمِ جَدِّكَ مُحَمَّدٍ

ص

When it was morning, he<sup>-asws</sup> was with a man from the people of Al-Kufa, teknonymed as Abu Hirra Al-Azdy coming over to him<sup>-asws</sup>. He greeted unto him<sup>-asws</sup>, then said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What is that which brought you<sup>-asws</sup> out from the Sanctuary of Allah<sup>-azwj</sup> and sanctuary of your<sup>-asws</sup> grandfather<sup>-saww</sup> Muhammad<sup>-saww</sup>?'

فَقَالَ الْحُسَيْنُ ع وَيْحَكَ أَبَا هِرَّةَ إِنَّ بَنِي أُمَيَّةٍ أَخَذُوا مَالِي فَصَبَرْتُ وَ شَتَمُوا عِرْضِي فَصَبَرْتُ وَ طَلَبُوا دَمِي فَهَرَبْتُ وَ أَيْمَ اللَّهُ لَتَقْتُلَنِي الْفِئَةُ الْبَاغِيَةُ وَ لَيَبْسُتَنَّهُمُ اللَّهُ ذُلًّا شَامِلًا وَ سَيَفَا قَاطِعًا وَ لَيَسْلَطَنَّ عَلَيْهِمْ مَنْ يُوْذِيهِمْ حَتَّى يَكُونُوا أَذَلَّ مِنْ قَوْمِ سَبَا إِذْ مَلَكَتْهُمْ امْرَأَةٌ مِنْهُمْ فَحَكَمَتْ فِي أَمْوَالِهِمْ وَ دِمَائِهِمْ.

Al-Husayn<sup>-asws</sup> said: 'Woe be unto you, Abu Hirra! The clan of Umayya seized my<sup>-asws</sup> wealth, and I<sup>-asws</sup> was patient, and they insulted my<sup>-asws</sup> honour, and I<sup>-asws</sup> was silent, and they sought my<sup>-asws</sup> blood, so I<sup>-asws</sup> fled. And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! The rebellious group will kill me<sup>-asws</sup>, and Allah<sup>-azwj</sup> 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'.

و قال محمد بن أبي طالب و اتصل الخبر بالوليد بن عتبة أمير المدينة بأن الحسين ع توجه إلى العراق فكتب إلى ابن زياد أما بعد فإن الحسين قد توجه إلى العراق و هو ابن فاطمة و فاطمة بنت رسول الله فاحذر يا ابن زياد أن تأتي إليه بسوء فتتهيج على نفسك و قومك أما في هذه الدنيا لا يصده شيء و لا تنساه الخاصة و العامة أبدا ما دامت الدنيا

And Muhammad Bin Abu Talib said, 'And the news was communicated to Al-Waleed Bin Utbah, governor of Al-Medina, that Al-Husayn<sup>-asws</sup> was heading to Al-Iraq. He wrote to Ibn Ziyad<sup>-la</sup>, 'As for after, Al-Husayn<sup>-asws</sup> is heading to Al-Iraq and he<sup>-asws</sup> is a son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup> is a daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. so, be careful, O Ibn Ziyad<sup>-la</sup>, of coming to him<sup>-asws</sup> with evil, for you<sup>-la</sup> will agitate (the people) against yourself<sup>-la</sup> and your<sup>-la</sup> 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'.

قال فلم يلتفت ابن زياد إلى كتاب الوليد.

He (the narrator) said, 'Ibn Ziyad did not turn to the letter of Al-Waleed'.<sup>453</sup>

- وَ فِي كِتَابِ تَارِيخِ عَنِ الرَّيَّاشِيِّ بِإِسْنَادِهِ عَنْ رَاوِي حَدِيثِهِ قَالَ حَجَجْتُ فَتَرَكْتُ أَصْحَابِي وَ انْطَلَقْتُ أَتَعَسَّفُ الطَّرِيقَ وَحْدِي فَبَيْنَمَا أَنَا أَسِيرُ إِذْ رَفَعْتُ طَرَفِي إِلَى أَحَبِّيَّةٍ وَ فَسَاطِيطٍ فَأَنْطَلَقْتُ نَحْوَهَا حَتَّى أَتَيْتُ أَذْنَاهَا فَقُلْتُ لِمَنْ هَذِهِ الْأُتْبِيَّةُ فَقَالُوا لِلْحُسَيْنِ ع قُلْتُ ابْنُ عَلِيٍّ وَ ابْنُ فَاطِمَةَ ع قَالُوا نَعَمْ قُلْتُ فِي أَيِّهَا هُوَ قَالُوا فِي ذَلِكَ الْفُسْطَاطِ

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<sup>-asws</sup>'. I said, 'The son<sup>-asws</sup> of Ali<sup>-asws</sup> and son<sup>-asws</sup> of (Syeda) Fatima<sup>-asws</sup>?' They said, 'Yes'. I said, 'So in which of these is he<sup>-asws</sup>?' They said, 'In that tent!'

فَأَنْطَلَقْتُ نَحْوَهُ فَإِذَا الْحُسَيْنُ ع مَثَلٌ عَلَى بَابِ الْفُسْطَاطِ يَقْرَأُ كِتَابًا بَيْنَ يَدَيْهِ فَسَلَّمْتُ فَرَدَّ عَلَيَّ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ بَابِي أَنْتَ وَ أُمِّي مَا أَنْزَلَكَ فِي هَذِهِ الْأَرْضِ الْفَقْرَاءِ الَّتِي لَيْسَ فِيهَا رِيفٌ وَ لَا مَنَعَةٌ

I went towards it, and there was Al-Husayn<sup>-asws</sup>, leaning at the entrance of the tent, reading a letter in front of him<sup>-asws</sup>. I greeted. He<sup>-asws</sup> responded unto me. I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! May my father and my mother be (sacrificed) for you<sup>-asws</sup>! What made you<sup>-asws</sup> descend in this land of wilderness in which there is neither any greenery nor any animals?'

قَالَ إِنَّ هَؤُلَاءِ أَخَافُونِي وَ هَذِهِ كُتُبُ أَهْلِ الْكُوفَةِ وَ هُمْ قَاتِلِي فَإِذَا فَعَلُوا ذَلِكَ وَ لَمْ يَدْعُوا لِلَّهِ مُحَرَّمًا إِلَّا أَنْتَهُكُوهُ بَعَثَ اللَّهُ إِلَيْهِمْ مَنْ يَقْتُلُهُمْ حَتَّى يَكُونُوا أَذَلَّ مِنْ قَوْمِ الْأَمَةِ.

He<sup>-asws</sup> said: 'They are frightening me<sup>-asws</sup> and these here are letters of the people of Al-Kufa, and they are my<sup>-asws</sup> killers. So, when they have done that, and they do not leave any sanctity

<sup>453</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 f

being for Allah<sup>-azwj</sup> except they violate it, Allah<sup>-azwj</sup> will Send to them one who will kill them until they become the most disgraced of people in the community’.

وَقَالَ ابْنُ نَمَا حَدَّثَ عَنْهُ ابْنُ سَعْدَانَ قَالَ خَرَجَ الْحُسَيْنُ ع مِنْ مَكَّةَ فَأَعْرَضَتْهُ رُسُلُ عَمْرِو بْنِ سَعِيدِ بْنِ الْعَاصِ عَلَيْهِمْ بَحْنٌ بَنِي سَعِيدٍ لِيُرْثُوهُ فَأَتَى عَلَيْهِمْ وَ تَصَارَعُوا بِالسِّبَاطِ وَ مَضَى ع عَلَى وَجْهِهِ فَبَادَرُوهُ وَ قَالُوا يَا حُسَيْنُ أَلَا تَتَّقِي اللَّهَ تَخْرُجُ مِنَ الْجَمَاعَةِ وَ تُفَرِّقُ بَيْنَ هَذِهِ الْأُمَّةِ

And Ibn Nama said, ‘Uqba Bin Sim’am narrated, he said, ‘Al-Husayn<sup>-asws</sup> went out from Makkah. Messengers of Amro Bin Saeed Bin Al-Aas objected to him<sup>-asws</sup>, in order to return him<sup>-asws</sup>. The one in charge upon them was Yahya Bin Saeed. But he<sup>-asws</sup> refused to them and they struck each other with the whips, and he<sup>-asws</sup> continued upon his<sup>-asws</sup> direction. They rushed to him<sup>-asws</sup> and said, ‘O Husayn<sup>-asws</sup>! Do you not fear Allah<sup>-azwj</sup>! You<sup>-asws</sup> are exiting from the community and are causing divisions between this community?’

فَقَالَ لِي عَمَلِي وَ لَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ بِمَا أَعْمَلُ وَ أَنَا بَرِيءٌ بِمَا تَعْمَلُونَ

He<sup>-asws</sup> 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]’.***

وَرُوِيَ أَنَّ الطَّرِمَاحَ بْنَ حَكَمٍ قَالَ لَقِيتُ حُسَيْنًا وَ قَدْ امْتَرَتْ لِأَهْلِي مِيرَةً فَقُلْتُ أَذْكُرُكَ فِي نَفْسِكَ لَا يَغُرُّكَ أَهْلُ الْكُوفَةِ فَوَ اللَّهُ لَئِنْ دَخَلْتَهَا لَتَقْتُلَنِي وَإِنِّي لِأَخَافُ أَنْ لَا تَصِلَ إِلَيْهَا فَإِنْ كُنْتُ مُجْمِعًا عَلَى الْحَرْبِ فَأَنْزِلْ أَجَأً فَإِنَّهُ جَبَلٌ مَنِيْعٌ وَ اللَّهُ مَا نَالْنَا فِيهِ ذَلِكَ قَطُّ وَ عَشِيرَتِي يَرَوْنَ جَمِيعًا نَصْرَكَ فَهُمْ يَمْنَعُونَكَ مَا أَقَمْتُ فِيهِمْ

And it is reported that Al-Tirmah Bin Hakam said, ‘I met Husayn<sup>-asws</sup> and I was carrying supplies for my family. I said, ‘I remind you<sup>-asws</sup> regarding yourself<sup>-asws</sup>. Do not be deceived by the people of Al-Kufa. By Allah<sup>-azwj</sup>! If you<sup>-asws</sup> were to enter it, you<sup>-asws</sup> will be killed, and I fear that you<sup>-asws</sup> will not even arrive to it. If you<sup>-asws</sup> were to assemble for the war, then descend at (mount) Aja’a, for it is a defendable mountain. By Allah<sup>-azwj</sup>! We will not get any humiliation in it, at all, and my clan, they are all viewing to help you<sup>-asws</sup>. They will defend you<sup>-asws</sup> for as long as you<sup>-asws</sup> stay among them’.

فَقَالَ إِنْ بَنِي وَ بَيْنَ الْقَوْمِ مَوْعِدٌ أَكْرَهُ أَنْ أَخْلِفَهُمْ فَإِنْ يَدْفَعِ اللَّهُ عَنَّا فَقَدِيمًا مَا أَنْعَمَ عَلَيْنَا وَ كَفَى وَ إِنْ يَكُنْ مَا لَا بُدَّ مِنْهُ فَقَوْرٌ وَ شَهَادَةٌ إِنْ شَاءَ اللَّهُ.

He<sup>-asws</sup> said: ‘Between me<sup>-asws</sup> and the people, there is an appointment. I<sup>-asws</sup> dislike in breaking it to them. If Allah<sup>-azwj</sup> Defends us, then for long He<sup>-azwj</sup> has been Favouring upon us, and He<sup>-azwj</sup> is Sufficient, and if it were to happen what there is no escape from, then it would be success and martyrdom, if Allah<sup>-azwj</sup> so Desires’.

ثُمَّ حَمَلْتُ الْمِيرَةَ إِلَى أَهْلِي وَ أَوْصَيْتُهُمْ بِأُمُورِهِمْ وَ خَرَجْتُ أُرِيدُ الْحُسَيْنَ ع فَلَقِيَنِي سَمَاعَةُ بْنُ زَيْدِ النَّبْهَانِيِّ فَأَخْبَرَنِي بِقَتْلِهِ فَرَجَعْتُ.

Then I carried the supplies to my family and bequeathed to them with their affairs, and I went out intending Al-Husayn<sup>-asws</sup>. Sama’at Bin Zayd Al-Nab’hany met me and informed me of his<sup>-asws</sup> having been killed. So, I returned’.

وَقَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ لَمَّا بَلَغَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ إِقْبَالَ الْحُسَيْنِ ع مِنْ مَكَّةَ إِلَى الْكُوفَةِ بَعَثَ الْحَصِينَ بْنَ مُثَرٍّ صَاحِبَ شَرْطِهِ حَتَّى نَزَلَ الْقَادِسِيَّةَ وَ نَظَّمَ الْحَيْلَ مَا بَيْنَ الْقَادِسِيَّةِ إِلَى خَفَّانَ وَ مَا بَيْنَ الْقَادِسِيَّةِ إِلَى الْمُطَّقُطَانَةِ وَ قَالَ لِلنَّاسِ هَذَا الْحُسَيْنُ يُرِيدُ الْعِرَاقَ

And Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said, 'And when (news) reached Ubeydullah Bin Ziyad, about the coming of Al-Husayn<sup>-asws</sup> from Makkah to Al-Kufa, he<sup>-la</sup> sent Al-Haseen Bin Numeyr, commander of his<sup>-la</sup> 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-Qutqutanah, and he said to the people, 'This Al-Husayn<sup>-asws</sup> intends Al-Iraq'.

وَلَمَّا بَلَغَ الْحُسَيْنُ الْحَاجَزَ مِنْ بَطْنِ الرُّمَّةِ بَعَثَ قَيْسَ بْنَ مُسْهَرٍ الصَّنَدَاوِيَّ وَ يُقَالُ إِنَّهُ بَعَثَ أَخَاهُ مِنَ الرُّضَاعَةِ عَبْدَ اللَّهِ بْنَ يَشْفَرٍ إِلَى أَهْلِ الْكُوفَةِ وَ لَمْ يَكُنْ عَ عَلِمَ بِخَبَرِ مُسْلِمٍ بْنِ عَقِيلٍ رَحِمَهُ اللَّهُ وَ كَتَبَ مَعَهُ إِلَيْهِمْ.

And when it reached Al-Husayn<sup>-asws</sup> that the barrier is in the interior of Al-Rummah, he<sup>-asws</sup> sent Qays Bin Mus'hir Al-Saydawy. And it is said, he<sup>-asws</sup> sent his brother ~~from breast feeding~~, Abdullah Bin Yaqtur, to the people of Al-Kufa, and he<sup>-asws</sup> ~~did not happen to know the news of Muslim Bin Aqeel<sup>-la</sup>~~, (the letter was written before as below as Imam<sup>-asws</sup> intended to reach there on the 8<sup>th</sup> of ZilHajj) may Allah<sup>-azwj</sup> have Mercy on him<sup>-asws</sup>, and he<sup>-asws</sup> wrote to them, with him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى إِخْوَانِهِ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنَّ كِتَابَ مُسْلِمِ بْنِ عَقِيلٍ جَاءَنِي يُخْبِرُنِي فِيهِ بِحُسْنِ رَأْيِكُمْ وَ اجْتِمَاعِ مَلِكِكُمْ عَلَيَّ نَصْرًا وَ الطَّلَبِ بِحَقِّنَا

'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> to his<sup>-asws</sup> brethren, the Momineen and the Muslims. Greetings unto you all! I<sup>-asws</sup> praise to you Allah<sup>-azwj</sup>, Who, there is no god except He<sup>-azwj</sup>. As for after, the letter of Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> came to me<sup>-asws</sup>, informing me in it with your goodly views, and unity of your assemblies upon helping us<sup>-asws</sup> and the seeking of our<sup>-asws</sup> rights.

فَسَأَلْتُ اللَّهَ أَنْ يُجَسِّنَ لَنَا الصَّبِيحَ وَ أَنْ يُفَيِّدَكُمُ عَلَى ذَلِكَ أَكْثَرَ الْأَجْرِ وَ قَدْ شَخَّصْتُ إِلَيْكُمْ مِنْ مَكَّةَ يَوْمَ الثَّلَاثَاءِ لِمَنْ مَضَى مِنْ ذِي الْحِجَّةِ يَوْمَ التَّوْبَةِ إِذَا قَدِمَ عَلَيْكُمْ رَسُولِي فَأَنْكَمِشُوا فِي أَمْرِكُمْ وَ جِدُّوا فَإِنِّي قَادِمٌ عَلَيْكُمْ فِي أَيَّامِي هَذِهِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

So, I<sup>-asws</sup> asked Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Does good for us<sup>-asws</sup> and Reward you all upon that with mighty Recompense. And I<sup>-asws</sup> 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<sup>-asws</sup> messenger arrives to you, then reduce your affairs then endeavour, for I<sup>-asws</sup> shall be arriving to you during these days of mine<sup>-asws</sup>. And the greetings be unto you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings'.

وَ كَانَ مُسْلِمٌ كَتَبَ إِلَيْهِ قَبْلَ أَنْ يُقْتَلَ بِسَبْعٍ وَ عِشْرِينَ لَيْلَةً وَ كَتَبَ إِلَيْهِ أَهْلُ الْكُوفَةِ أَنَّ لَكَ هَاهُنَا مِائَةُ أَلْفِ سَيْفٍ وَ لَا تَتَأَخَّرْ.

And Muslim<sup>-asws</sup> had written to him<sup>-asws</sup> before he<sup>-asws</sup> was killed, by twenty-seven nights, and the people of Al-Kufa had written to him<sup>-asws</sup>, 'For you<sup>-asws</sup>, over here, there are one hundred thousand swords, and do not delay'.

فَأَقْبَلَ قَيْسُ بْنُ مُسْهَرٍ بِكِتَابِ الْحُسَيْنِ عَ حَتَّى إِذَا انْتَهَى الْقَادِسِيَّةَ أَخَذَهُ الْحَصِيُّ بْنُ مُنَمَّرٍ فَبَعَثَ بِهِ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ إِلَى الْكُوفَةِ فَقَالَ لَهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ اصْعَدْ فَسَبَّ الْكَذَّابُ الْحُسَيْنَ بْنَ عَلِيٍّ.

Qays Bin Mus'hir came with the letter of Al-Husayn<sup>-asws</sup> until when he ended up to Al-Qadisiyyah, Al-Huseen Bin Numeyr seized it. He sent him with it to Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup>

to Al-Kufa. Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup> said to him, 'Ascend (the pulpit) and revile the liar Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>!'

وَقَالَ السَّيِّدُ فَلَمَّا قَارَبَ دُحُولَ الْكُوفَةِ اعْتَرَضَهُ الْحُصَيْنُ بْنُ مُعْتَمِرٍ لِيُفْتِشَهُ فَأَخْرَجَ قَيْسُ الْكِتَابَ وَ مَرَّقَهُ فَحَمَلَهُ الْحُصَيْنُ إِلَى ابْنِ زِيَادٍ فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ قَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا رَجُلٌ مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ ابْنِهِ عَلَيْهِمَا السَّلَامُ

And the Seyyid (Al-Tawoos) 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<sup>-la</sup>. When he was in front of him, he<sup>-la</sup> said to him, 'Who are you?' He said, 'I am a man from the Shias of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and of his<sup>-asws</sup> son<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both'.

قَالَ فَلَمَّا دَا خَرَفْتُ الْكِتَابَ قَالَ لِقَلَّا نَعْلَمُ مَا فِيهِ قَالَ وَ مَنِ الْكِتَابُ وَ إِلَى مَنْ قَالَ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى جَمَاعَةٍ مِنْ أَهْلِ الْكُوفَةِ لَا أَعْرِفُ أَسْمَاءَهُمْ

He<sup>-la</sup> said, 'Then why did you tear up the letter?' He said, 'Lest you know what is in it'. He<sup>-la</sup> said, 'And from who was the letter and to whom?' He said, 'From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> to a group from the people of Al-Kufa, I do not know their names'.

فَعَصَبَ ابْنُ زِيَادٍ فَقَالَ وَ اللَّهُ لَا تُفَارِقُنِي حَتَّى تُخْبِرَنِي بِأَسْمَاءِ هَؤُلَاءِ الْقَوْمِ أَوْ تَصْعَدَ الْمِنْبَرَ وَ تَلْعَنَ الْحُسَيْنَ بْنَ عَلِيٍّ وَ أَبَاهُ وَ أَخَاهُ وَ إِلَّا قَطَعْتُكَ إِرْبًا إِرْبًا

Ibn Ziyad<sup>-la</sup> was angered. He<sup>-la</sup> said, 'By Allah<sup>-azwj</sup>! You will not separate from me<sup>-la</sup> until you inform me the names of these people, or you will ascend the pulpit and curse Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and his<sup>-asws</sup> father<sup>-asws</sup>, and his<sup>-asws</sup> brother<sup>-asws</sup>, or else I<sup>-la</sup> shall have you cut into pieces and pieces!'

فَقَالَ قَيْسُ أَمَّا الْقَوْمُ فَلَا أُخْبِرُكَ بِأَسْمَائِهِمْ وَ أَمَّا لَعْنَةُ الْحُسَيْنِ وَ أَبِيهِ وَ أَخِيهِ فَأَفْعَلُ فَصَعِدَ الْمِنْبَرَ وَ حَمَدَ اللَّهَ وَ صَلَّى عَلَى النَّبِيِّ وَ أَكْثَرَ مِنَ التَّرْحِمِ عَلَى عَلِيٍّ وَ وَلَدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

Qays said, 'As for the people, I will not inform you with their names, and as for cursing Al-Husayn<sup>-asws</sup>, and his<sup>-asws</sup> father<sup>-asws</sup>, and his<sup>-asws</sup> brother<sup>-asws</sup>, I shall do so'. He ascended the pulpit. He praised Allah<sup>-azwj</sup>, and sent Salawaat upon the Prophet<sup>-saww</sup>, and frequented in calling for Mercy upon Ali<sup>-asws</sup> and his<sup>-asws</sup> children, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>.

ثُمَّ لَعَنَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ وَ أَبَاهُ وَ لَعَنَ عَتَاةَ بَنِي أُمَيَّةَ عَنْ آخِرِهِمْ ثُمَّ قَالَ أَنَا رَسُولُ الْحُسَيْنِ إِلَيْكُمْ وَ قَدْ خَلَفْتُهُ بِمَوْضِعٍ كَذَا فَأَجِيبُوهُ.

Then he cursed Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup>, and his<sup>-la</sup> father, and cursed foolish ones of the clan of Umayya up to their last one, then said, 'I am a messenger of Al-Husayn<sup>-asws</sup> to you all, and I have left him<sup>-asws</sup> in such and such place, so answer him<sup>-asws</sup>!'

ثُمَّ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَأَمَرَ بِهِ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ أَنْ يُرْمَى مِنْ فَوْقِ الْقَصْرِ فَرُمِيَ بِهِ فَتَقَطَّعَ

Then Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said, 'Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup> ordered with him<sup>-ra</sup> to be thrown from above the castle. So, he<sup>-ra</sup> was thrown with and broke into pieces.

و رُوِيَ أَنَّهُ وَقَعَ إِلَى الْأَرْضِ مَكْثُوفًا فَتَكَسَّرَتْ عِظَامُهُ وَ بَقِيَ بِهِ رَمَقٌ فَأَتَاهُ رَجُلٌ يُقَالُ لَهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ اللَّحْمِيُّ فَذَبَحَهُ فَقِيلَ لَهُ فِي ذَلِكَ وَ عِيبَ عَلَيْهِ فَقَالَ أَرَدْتُ أَنْ أُرِجَّهَ.

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 Umeyr Al-Lakhmy came to him<sup>ra</sup> and dragged him (killing him<sup>ra</sup>). It was said to him regarding that and faulted upon. He said, 'I wanted to give him<sup>ra</sup> rest'.

ثُمَّ أَقْبَلَ الْحُسَيْنُ مِنَ الْحَاجِزِ يَسِيرُ نَحْوَ الْعِرَاقِ فَأَنْتَهَى إِلَى مَاءٍ مِنْ مِثَاءِ الْعَرَبِ فَإِذَا عَلَيْهِ عَبْدُ اللَّهِ بْنُ مُطِيعٍ الْعَدَوِيُّ وَ هُوَ نَازِلٌ بِهِ فَلَمَّا رَأَاهُ الْحُسَيْنُ قَامَ إِلَيْهِ فَقَالَ يَا أَبِي أَنْتَ وَ أُخَيُّ يَا ابْنَ رَسُولِ اللَّهِ مَا أَقْدَمَكَ وَ احْتَمَلَهُ وَ أَنْزَلَهُ

Then Al-Husayn<sup>asws</sup> came from Al-Hijaz speedily towards Al-Iraq. He<sup>asws</sup> ended to a spring from the Arab springs, and there was Abdullah Bin Mutie Al-Adawy upon it, and he had descended at it. When Al-Husayn<sup>asws</sup> appeared to him, he stood up to him<sup>asws</sup> and said, 'May my father and my mother be (sacrificed) for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What made you<sup>asws</sup> arrive?' And he welcomed him<sup>asws</sup> and descended him<sup>asws</sup>.

فَقَالَ لَهُ الْحُسَيْنُ ع كَانَ مِنْ مَوْتِ مُعَاوِيَةَ مَا قَدْ بَلَغَكَ وَ كَتَبَ إِلَيَّ أَهْلُ الْعِرَاقِ يَدْعُونَنِي إِلَى أَنْفُسِهِمْ.

Al-Husayn<sup>asws</sup> said to him: 'It has happened from the death of Muawiya what has reached you, and the people of Al-Iraq have written to me<sup>asws</sup>, calling me<sup>asws</sup> to themselves'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ مُطِيعٍ أَذْكُرُكَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ وَ حُرْمَةَ الْإِسْلَامِ أَنْ تَنْهَيْتَ أَنْشُدُكَ اللَّهُ فِي حُرْمَةِ قُرَيْشٍ أَنْشُدُكَ اللَّهُ فِي حُرْمَةِ الْعَرَبِ فَوَ اللَّهُ لَئِنْ طَلَبْتَ مَا فِي أَيْدِي بَنِي أُمَيَّةَ لَيَقْتُلَنَّكَ وَ لَئِنْ قَتَلُوكَ لَا يَهَابُوا بَعْدَكَ أَحَدًا أَبَدًا

Abdullah Bin Mutie said to him<sup>asws</sup>, 'I remind you<sup>asws</sup> of Allah<sup>azwj</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and sanctity of Al-Islam, that you<sup>asws</sup> should end (it here). I adjure you with Allah<sup>azwj</sup> regarding the sanctity of Quraysh! I adjure you with Allah<sup>azwj</sup> regarding the sanctity of the Arabs! By Allah<sup>azwj</sup>! If you<sup>asws</sup> were to demand what is already in the hands of the clan of Umayya, they will kill you<sup>asws</sup>, and if they kill you<sup>asws</sup>, after you<sup>asws</sup>, they will not fear anyone, ever!

وَ اللَّهُ إِنَّمَا حُرْمَةُ الْإِسْلَامِ تَنْهَيْتَ وَ حُرْمَةُ قُرَيْشٍ وَ حُرْمَةُ الْعَرَبِ فَلَا تَفْعَلْ وَ لَا تَأْتِ الْكُوفَةَ وَ لَا تُعْزِضْ نَفْسَكَ لِبَنِي أُمَيَّةَ فَأَبَى الْحُسَيْنُ ع إِلَّا أَنْ يَمْضِيَ.

By Allah<sup>azwj</sup>! It is the sanctity of Al-Islam you<sup>asws</sup> are violating, and sanctity of Quraysh, and sanctity of the Arabs. So do not do it, and do not come to Al-Kufa, and do not expose yourself<sup>asws</sup> to the clan of Umayya! But Al-Husayn<sup>asws</sup> refused except that he<sup>asws</sup> would continue.

وَ كَانَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ أَمَرَ فَأُخِذَ مَا بَيْنَ وَاقِصَةِ إِلَى طَرِيقِ الشَّامِ وَ إِلَى طَرِيقِ الْبَصْرَةِ فَلَا يَدْعُونَ أَحَدًا يَلِجُ وَ لَا أَحَدًا يَخْرُجُ فَأَقْبَلَ الْحُسَيْنُ ع لَا يَشْعُرُ بِشَيْءٍ حَتَّى لَقِيَ الْأَعْرَابَ فَسَأَلَهُمْ فَقَالُوا لَا وَ اللَّهُ مَا نَدْرِي غَيْرَ أَنَّا لَا نَسْتَطِيعُ أَنْ نَلِجَ وَ لَا نَخْرُجَ فَسَارَ بَلَقَاءً وَجْهَهُ ع.

And Ubeydullah<sup>la</sup> Bin Ziyad<sup>la</sup> 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<sup>asws</sup> came, ~~not being aware of anything~~, until he<sup>asws</sup>

asws met the Bedouins. He-asws asked them. They said, 'By Allah-azwj! We don't know apart from that we are neither able to enter nor exit'. He-asws travelled facing his-asws direction'.

و حَدَّثَ جَمَاعَةٌ مِنْ فِزَارَةَ وَ مِنْ بَجِيلَةَ قَالُوا كُنَّا مَعَ زُهَيْرِ بْنِ الْقَيْنِ الْبَجَلِيِّ حِينَ أَقْبَلْنَا مِنْ مَكَّةَ وَ كُنَّا نَسِيرُ الْحُسَيْنَ ع فَلَمْ يَكُنْ شَيْءٌ أَبْعَضَ عَلَيْنَا مِنْ أَنْ نُنَازِلَهُ فِي مَنْزِلٍ وَ إِذَا سَارَ الْحُسَيْنُ ع فَتَنَزَلَ فِي مَنْزِلٍ لَمْ يَجِدْ بُدًّا مِنْ أَنْ نُنَازِلَهُ فَتَنَزَلَ الْحُسَيْنُ فِي جَانِبٍ وَ نَزَلْنَا فِي جَانِبٍ

And a group from Fazarah and from Bajeelah narrated. They said, 'We were with Zuheyr Bin Al-Qayn Al-Bajaly<sup>ra</sup> 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.

فَبَيْنَمَا نَحْنُ جُلُوسٌ نَتَغَدَّى مِنْ طَعَامٍ لَنَا إِذْ أَقْبَلَ رَسُولُ الْحُسَيْنِ ع حَتَّى سَلَّمَ ثُمَّ دَخَلَ فَقَالَ يَا زُهَيْرَ بْنَ الْقَيْنِ إِنَّ أَبَا عَبْدِ اللَّهِ الْحُسَيْنَ بَعَثَنِي إِلَيْكَ لِتَأْتِيَهُ فَطَرَحَ كُلُّ إِنْسَانٍ مِمَّا مَا فِي يَدِهِ حَتَّى كَانُوا عَلَى رُءُوسِنَا الطَّيْرِ

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 Zuhayr Bin Al-Qayn<sup>ra</sup>! 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'.

فَقَالَتْ لَهُ امْرَأَتُهُ قَالِ السَّيِّدُ وَ هِيَ دَلِيلُ بَنْتِ عَمْرِو سُبْحَانَ اللَّهِ أَ يَبْعَثُ إِلَيْكَ ابْنُ رَسُولِ اللَّهِ ثُمَّ لَا تَأْتِيهِ لَوْ أَنَّيْتَهُ فَسَمِعَتْ كَلَامَهُ ثُمَّ انْصَرَفَتْ.

His<sup>ra</sup> wife said to him<sup>ra</sup>, (The Seyyid – narrator said), 'And she is Daylam Bint Amro', (she said), 'Glory be to Allah-azwj! The son-asws of Rasool-Allah-saww is sending for you<sup>ra</sup> and you<sup>ra</sup> are not going to him-asws? If only I could go to him-asws and listen to his-asws speech'. Then she left.

فَأَتَاهُ زُهَيْرُ بْنُ الْقَيْنِ فَمَا لَبِثَ أَنْ جَاءَ مُسْتَبْشِرًا قَدْ أَشْرَقَ وَجْهُهُ فَأَمَرَ بِفُسْطَاطِهِ وَ ثَقْلَيْهِ وَ مَتَاعِهِ فَفُوضَ وَ حُمِلَ إِلَى الْحُسَيْنِ ع ثُمَّ قَالَ لِامْرَأَتِهِ أَنْتِ طَالِقُ الْحَقِ بِأَهْلِكَ فَإِنِّي لَا أُحِبُّ أَنْ يُصِيبَكَ بِسَبِيٍّ إِلَّا خَيْرٌ.

Zuheyr Bin Al-Qayn came to him-asws. It was not long before he came (back) smiling. His<sup>ra</sup> face was beaming. He<sup>ra</sup> instructed with his<sup>ra</sup> tent, and his<sup>ra</sup> load, and his<sup>ra</sup> chattels, so these were folded and carried to Al-Husayn-asws. Then he<sup>ra</sup> said to his<sup>ra</sup> wife, 'You are hereby divorced! Join with your family, for I<sup>ra</sup> do not like that anything should hit you due to my cause, except goodness'.

وَ زَادَ السَّيِّدُ وَ قَدْ عَزَمَتْ عَلَى صُحْبَةِ الْحُسَيْنِ ع لِأَقْدِيهِ بِرُوحِي وَ أَقْبِيهِ بِنَفْسِي ثُمَّ أَعْطَاهَا مَالَهَا وَ سَلَّمَهَا إِلَى بَعْضِ بَنِي عَمِّهَا لِيُوصِلَهَا إِلَى أَهْلِهَا فَقَامَتْ إِلَيْهِ وَ بَكَتْ وَ وَدَّعَتْهُ وَ قَالَتْ خَارَ اللَّهُ لَكَ أَسْأَلُكَ أَنْ تُذَكِّرَنِي فِي الْقِيَامَةِ عِنْدَ جَدِّ الْحُسَيْنِ ع.

And the Seyyid added, 'And he<sup>ra</sup> had determined upon accompanying Al-Husayn-asws, 'In order to ransom my<sup>ra</sup> soul and save him-asws with myself<sup>ra</sup>'. Then he<sup>ra</sup> 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<sup>ra</sup> and cried and bade him<sup>ra</sup> farewell, and said, 'Goodness of Allah-azwj be for you<sup>ra</sup>! I ask you<sup>ra</sup> to mention me in the presence of the grandfather-saww of Al-Husayn-asws on the Day of Qiyamah'.



وَقَالَ الْمُفِيدُ ثُمَّ قَالَ لِأَصْحَابِهِ مَنْ أَحَبَّ مِنْكُمْ أَنْ يَتَّبِعَنِي وَإِلَّا فَهُوَ آخِرُ الْعَهْدِ إِلَيَّ سَأُحْدِثُكُمْ حَدِيثًا إِنَّا عَزَوْنَا الْبَحْرَ فَفَتَحَ اللَّهُ عَلَيْنَا وَ أَصَبْنَا غَنَائِمَ فَقَالَ لَنَا سَلْمَانُ رَحِمَهُ اللَّهُ أَ فَرِحْتُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ وَ أَصَبْتُمْ مِنَ الْغَنَائِمِ فَقُلْنَا نَعَمْ

And Al-Mufeed said, 'Then he<sup>ra</sup> said to his<sup>ra</sup> companions, 'One from you who likes to follow me<sup>ar</sup>, or else it is (now) the last pact. I shall narrate a Hadeeth to you all. We were battling at the sea, and Allah<sup>-azwj</sup> Granted victory to us and we attained booty. Salman<sup>ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>, said to us, 'Are you being happy with the victory what Allah<sup>-azwj</sup> has Granted upon you, and you have attained from the booty?' We said, 'Yes'.

فَقَالَ إِذَا أَدْرَكْتُمْ سَيِّدَ شَبَابِ آلِ مُحَمَّدٍ فَكُونُوا أَشَدَّ فَرَحًا بِقِتَالِكُمْ مَعَهُ بِمَا أَصَبْتُمْ الْيَوْمَ مِنَ الْغَنَائِمِ فَأَمَّا أَنَا فَاسْتَوْدِعُكُمْ اللَّهَ فَأَلَوْا ثُمَّ وَ اللَّهُ مَا زَالَ فِي الْقَوْمِ مَعَ الْحُسَيْنِ حَتَّى قُتِلَ رَحِمَهُ اللَّهُ.

He<sup>ra</sup> said, 'When you come across the chief of the youths of the Progeny<sup>-asws</sup> of Muhammad, then become more intensely happier by fighting alongside him<sup>-asws</sup> due to what you will be attaining from the booty on the day'. As for I<sup>ra</sup>, I<sup>ra</sup> am entrusting you all to Allah<sup>-azwj</sup>. They said, 'Then, by Allah<sup>-azwj</sup>! He<sup>ra</sup> did not cease to be among the people with Al-Husayn<sup>-asws</sup> until he<sup>ra</sup> was killed. May Allah<sup>-azwj</sup> have Mercy on him<sup>ra</sup>'.

وَ فِي الْمَنَاقِبِ وَ لَمَّا نَزَلَ عِ الْحُزَيْنَةِ أَقَامَ بِهَا يَوْمًا وَ لَيْلَةً فَلَمَّا أَصْبَحَ أَقْبَلَتْ إِلَيْهِ أُخْتُهُ زَيْنَبُ فَقَالَتْ يَا أُخِي أَلَا أُخْبِرُكَ بِشَيْءٍ سَمِعْتُهُ الْبَارِحَةَ فَقَالَ الْحُسَيْنُ ع وَ مَا ذَلِكَ

And in (the book) 'Al-Manaqib', 'And when he<sup>-asws</sup> descended at Al-Hazramiya, he<sup>-asws</sup> stayed at it for a day and a night. When it was morning, his<sup>-asws</sup> sister<sup>-asws</sup> (Syeda) Zainab<sup>-asws</sup> came to him<sup>-asws</sup>. She<sup>-asws</sup> said: 'O my<sup>-asws</sup> brother<sup>-asws</sup>! Shall I<sup>-asws</sup> inform you<sup>-asws</sup> with something I<sup>-asws</sup> heard last night?' Al-Husayn<sup>-asws</sup> said: 'And what is that?'

فَقَالَتْ خَرَجْتُ فِي بَعْضِ اللَّيْلِ لِقَضَاءِ حَاجَةٍ فَسَمِعْتُ هَاتِفًا يَهْتِفُ وَ هُوَ يَقُولُ.

وَمَنْ يَبْكِي عَلَى الشُّهَدَاءِ بَغْدِي  
يَقْدَارُ إِلَى الْإِنْجَارِ وَعْدِي.

أَلَا يَا عَيْنُ فَاحْتَفِلِي بِجَهْدٍ  
عَلَى قَوْمٍ تَسُوْقُهُمُ الْمَنَآيَا

She<sup>-asws</sup> said: 'I<sup>-asws</sup> went out in part of the night to fulfil a need, and I<sup>-asws</sup> 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'.

فَقَالَ لَهَا الْحُسَيْنُ ع يَا أُخْتَاهُ كُلُّ الَّذِي قُضِيَ فَهُوَ كَائِنٌ.

Al-Husayn<sup>-asws</sup> said to her<sup>-asws</sup>: 'O sister<sup>-asws</sup>! All that which has been Decreed, so it shall transpire'.

وَقَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ وَ رَوَى عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ وَ الْمُنْدَرُ بْنُ الْمُشْمَعِلِ الْأَسَدِيَّانِ قَالَا لَمَّا قَضَيْنَا حَاجَتَنَا لَمْ تَكُنْ لَنَا هِمَّةٌ إِلَّا الْإِلْحَاقُ بِالْحُسَيْنِ فِي الطَّرِيقِ لِنَنْظُرَ مَا يَكُونُ مِنْ أَمْرِهِ فَأَقْبَلْنَا نُرْقِلُ بِنَا نَاقَتَانَا مُسْرِعَيْنِ حَتَّى لَحِقْنَاهُ بِزُرُودٍ

And Al-Mufeed, may Allah<sup>-azwj</sup> 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-Husayn<sup>-asws</sup> in the road to look at what is happening from his<sup>-asws</sup> matter. We came sprinting our camels with us speedily until we met him<sup>-asws</sup> at Zaroud.

فَلَمَّا دَنَوْنَا مِنْهُ إِذَا نَحْنُ بِرَجُلٍ مِنْ أَهْلِ الْكُوفَةِ قَدْ عَدَلَ عَنِ الطَّرِيقِ حَتَّى رَأَى الْحُسَيْنَ عَ فَوَقَفَ الْحُسَيْنُ عَ كَأَنَّهُ يُرِيدُهُ ثُمَّ تَرَكَهُ وَ مَضَى وَ مَضَيْنَا نَحْوَهُ فَقَالَ أَحَدُنَا لِصَاحِبِهِ أَذْهَبَ بِنَا إِلَى هَذَا لِنَسْأَلَهُ فَإِنَّ عِنْدَهُ خَبَرَ الْكُوفَةِ فَمَضَيْنَا حَتَّى انْتَهَيْنَا إِلَيْهِ فَقُلْنَا السَّلَامُ عَلَيْكَ فَقَالَ وَ عَلَيْكُمَا السَّلَامُ

When we were near from him<sup>-asws</sup>, we were with a man from the people of Al-Kufa who had turned from the way until Al-Husayn<sup>-asws</sup> saw him. Al-Husayn<sup>-asws</sup> paused as if he<sup>-asws</sup> intended him, then left him and went, and we went towards him<sup>-asws</sup>. 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'.

قُلْنَا بَيْنَ الرَّجُلِ قَالَ أَسَدِيٌّ قُلْنَا لَهُ وَ نَحْنُ أَسَدِيَّانِ فَمَنْ أَنْتَ قَالَ أَنَا بَكْرُ بْنُ فُلَانٍ فَانْتَسَبْنَا لَهُ ثُمَّ قُلْنَا لَهُ أَخْبِرْنَا عَنِ النَّاسِ وَرَأَيْكَ قَالَ نَعَمْ لَمْ أَخْرُجْ مِنَ الْكُوفَةِ حَتَّى قُتِلَ مُسْلِمٌ بْنُ عَقِيلٍ وَ هَانِيٌّ بْنُ عُزْوَةَ وَ رَأَيْتُهُمَا يُجْرَانِ بِأَرْجُلَيْهِمَا فِي السُّوقِ.

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 Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and Hany<sup>ra</sup> Bin Urwah<sup>ra</sup> had been killed, and I saw them<sup>ra</sup> being dragged by their<sup>ra</sup> feet in the market'.

فَأَقْبَلْنَا حَتَّى لَحَقْنَا بِالْحُسَيْنِ فَسَازَرْنَاهُ حَتَّى نَزَلَ التَّغْلِبِيَّةُ مُنْسِيًّا فَجَعَلْنَا حِينَ نَزَلَ فَسَلَّمْنَا عَلَيْهِ فَرَدَّ عَلَيْنَا السَّلَامَ فَقُلْنَا لَهُ يَرْحَمُكَ اللَّهُ إِنَّ عِنْدَنَا خَبَرَ إِنْ شِئْتَ حَدَّثْنَاكَ بِهِ عَلَانِيَةً وَ إِنْ شِئْتَ سِرًّا

We came back until we joined with Al-Husayn<sup>-asws</sup>. We travelled with him<sup>-asws</sup> until he<sup>-asws</sup> descended at Sa'albiya in the evening. We came to him<sup>-asws</sup> when he<sup>-asws</sup> had descended. We greeted unto him<sup>-asws</sup>. He<sup>-asws</sup> responded the greeting to us. We said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> have mercy on you<sup>-asws</sup>! There is news with us. If you<sup>-asws</sup> so desire, we can narrate it to you<sup>-asws</sup> with it openly, and if you<sup>-asws</sup> so desire, (then) secretly'.

فَنَظَرُ إِلَيْنَا وَ إِلَى أَصْحَابِهِ ثُمَّ قَالَ مَا دُونَ هَؤُلَاءِ سِرٌّ فَقُلْنَا لَهُ رَأَيْتَ الرَّكَبَ الَّذِي اسْتَقْبَلْتُهُ عَشِيِّ أَمْسٍ فَقَالَ نَعَمْ قَدْ أَرَدْتُ مَسْأَلَتَهُ فَقُلْنَا قَدْ وَ اللَّهُ اسْتَبْرَأْنَا لَكَ خَبْرَهُ وَ كَفَيْتَاكَ مَسْأَلَتَهُ وَ هُوَ امْرُؤٌ مَنَّا دُو رَأْيٍ وَ صِدْقٍ وَ عَقْلٍ وَ إِنَّهُ حَدَّثَنَا أَنَّهُ لَمْ يَخْرُجْ مِنَ الْكُوفَةِ حَتَّى قُتِلَ مُسْلِمٌ وَ هَانِيٌّ وَ رَأَاهُمَا يُجْرَانِ فِي السُّوقِ بِأَرْجُلَيْهِمَا

He<sup>-asws</sup> looked at us and to his<sup>-asws</sup> companions, then said: 'There are no secrets besides them'. We said to him<sup>-asws</sup>, 'Did you<sup>-asws</sup> see the ride whom you<sup>-asws</sup> had faced last evening?' He<sup>-asws</sup> said: 'Yes. I<sup>-asws</sup> had wanted to ask him'. We said, 'By Allah<sup>-azwj</sup>! We have inquired his news for you<sup>-asws</sup>, and have suffice you<sup>-asws</sup> 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 Muslim<sup>-asws</sup> and Hany<sup>ra</sup> had been killed, and he had seen them<sup>ra</sup> being dragged in the market by their<sup>ra</sup> feet'.

فَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ رَحْمَةُ اللَّهِ عَلَيْهِمَا يُرَدُّ ذَلِكَ مَرَّارًا.

He<sup>-asws</sup> said: 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>. May Allah<sup>-azwj</sup> have Mercy on them<sup>ra</sup>' – repeating that repeatedly.

فَقُلْنَا لَهُ نَشُدُّكَ اللَّهَ فِي نَفْسِكَ وَ أَهْلِ بَيْتِكَ إِلَّا أَنْصَرَفْتَ مِنْ مَكَانِكَ هَذَا وَ إِنَّهُ لَيْسَ لَكَ بِالْكُوفَةِ نَاصِرٌ وَ لَا شَيْعَةٌ بَلْ نَتَحَوَّفُ أَنْ يَكُونُوا عَلَيْكَ

We said to him<sup>-asws</sup>, 'We adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup> regarding yourself<sup>-asws</sup> and your<sup>-asws</sup> family members! Leave from this place of yours<sup>-asws</sup>, and there isn't any helper for you<sup>-asws</sup> at Al-Kufa, nor any Shias. But we fear that they would happen to be against you<sup>-asws</sup> (instead)'.

فَنَظَرَ إِلَى بَنِي عَقِيلٍ فَقَالَ مَا تَرَوْنَ فَقَدْ قُتِلَ مُسْلِمٌ فَقَالُوا وَ اللَّهُ مَا نَرْجِعُ حَتَّى نُصِيبَ ثَارَنَا أَوْ نَذُوقَ مَا ذَاقَ

He<sup>-asws</sup> looked at the sons of Aqeel, and said: 'What are your views, for Muslims has been killed'. They said, 'By Allah<sup>-azwj</sup>! We will not return until we attain our retaliation, or we taste what he<sup>ra</sup> has tasted!'

فَأَقْبَلَ عَلَيْنَا الْحُسَيْنُ ع فَقَالَ لَا خَيْرَ فِي الْعَيْشِ بَعْدَ هَؤُلَاءِ فَعَلِمْنَا أَنَّهُ قَدْ عَزَمَ رَأْيَهُ عَلَى الْمَسِيرِ فَقُلْنَا لَهُ خَارَ اللَّهُ لَكَ فَقَالَ يَرْحُمُكَ اللَّهُ فَقَالَ لَهُ أَصْحَابُهُ إِنَّكَ وَ اللَّهُ مَا أَنْتَ مِثْلَ مُسْلِمٍ بَنِ عَقِيلٍ وَ لَوْ قَدِمْتَ الْكُوفَةَ لَكَانَ أَسْرَعَ النَّاسِ إِلَيْكَ فَسَكَتَ.

Al-Husayn<sup>-asws</sup> faced towards us and said: 'There is no good in the life after them<sup>ra</sup>'. So we knew that he<sup>-asws</sup> had determined his<sup>-asws</sup> view upon the travelling. We said to him<sup>-asws</sup>, 'Goodness of Allah<sup>-azwj</sup> be for you<sup>-asws</sup>' He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> had Mercy on you all'. His<sup>-asws</sup> companions said to him<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>! You<sup>-asws</sup> are not like Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>, and if you<sup>-asws</sup> were to arrive to Al-Kufa, the people would be quick to you<sup>-asws</sup>!' He<sup>-asws</sup> was silent'.

وَ قَالَ السَّيِّدُ أَنَاهُ خَيْرٌ مُسْلِمٍ فِي رُبَاةٍ ثُمَّ إِنَّهُ سَارَ فَلَقِيَهُ الْفَرَزْدَقُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ تَزْكُنُ إِلَى أَهْلِ الْكُوفَةِ وَ هُمُ الَّذِينَ قَتَلُوا ابْنَ عَمِّكَ مُسْلِمَ بَنِ عَقِيلٍ وَ شَيْعَتَهُ

And the Seyyid said, 'And the news of Muslim<sup>ra</sup> came to him<sup>-asws</sup> in Zubalah. Then he<sup>-asws</sup> travelled, and Al-Farazdaq met him<sup>-asws</sup>. He greeted to him<sup>-asws</sup>, then said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! How can you<sup>-asws</sup> go to the people of Al-Kufa, and they are the ones who have killed the son<sup>ra</sup> of your<sup>-asws</sup> uncle, Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and his<sup>ra</sup> Shias'.

قَالَ فَاسْتَعَبَّرَ الْحُسَيْنُ ع بَاكِيًا ثُمَّ قَالَ رَحِمَ اللَّهُ مُسْلِمًا فَلَقَدْ صَارَ إِلَى رَوْحِ اللَّهِ وَ رَحْمَانِهِ وَ نَحْيَتِهِ وَ رِضْوَانِهِ أَمَا إِنَّهُ قَدْ قَضَى مَا عَلَيْهِ وَ بَقِيَ مَا عَلَيْنَا

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> cried tearfully, then said: 'May Allah<sup>-azwj</sup> have Mercy on Muslim<sup>-asws</sup>, for he<sup>-asws</sup> had gone to the rest of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> breezes, and His<sup>-azwj</sup> welcome and His<sup>-azwj</sup> Pleasure. As for him<sup>-asws</sup>, he<sup>-asws</sup> has fulfilled whatever was upon him<sup>-asws</sup>, and there remains, what is upon us'.

ثُمَّ أَنْشَأَ يَقُولُ.

فَدَارَ ثَوَابِ اللَّهِ أَعْلَى وَ أَنْبَلُ

فَإِنْ تَكُنِ الدُّنْيَا نَعْدُ نَفِيسَةً

فَقَتُلْ اَمْرِي بِالسَّيْفِ فِي اللَّهِ أَفْضَلُ  
فَقَلَّةُ حِرْصِ الْمَرْءِ فِي الرِّزْقِ أَجْمَلُ  
فَمَا بَالُ مَثْرُوكٍ بِهِ الْخَيْرُ يَبْخُلُ.

وَ إِنْ تُكُنِ الْأَبْدَانُ لِلْمَوْتِ أُثْبِتَتْ  
وَ إِنْ تُكُنِ الْأَرْزَاقُ قِسْماً مُقَدَّراً  
وَ إِنْ تُكُنِ الْأَمْوَالُ لِلرِّثَةِ جَمْعُهَا

Then he<sup>-asws</sup> prosed saying: 'So if the world is counted as being valuable, then the house of the Rewards of Allah<sup>-azwj</sup> is more exalted and nobler. So if the eternity happens to be established for the death, then a person being killed with the sword for the Sake of Allah<sup>-azwj</sup>, is superior. And if the sustenance happens to be pre-determined, 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'.

وَ قَالَ الْمُفِيدُ ثُمَّ انْتَضَرَ حَتَّى إِذَا كَانَ السَّحَرُ فَقَالَ لِغُلَامَيْهِ وَ غُلَامَانِهِ أَكْثِرُوا مِنَ الْمَاءِ فَاسْتَقَوْا وَ أَكْثَرُوا ثُمَّ ارْتَحَلُوا فَسَارَ حَتَّى انْتَهَى إِلَى زُبَالَةَ فَأَتَاهُ خَبَرُ عَبْدِ اللَّهِ بْنِ يَقْطَرٍ.

And Al-Mufeed said, 'Then he<sup>-asws</sup> waited until when it was pre-dawn. He<sup>-asws</sup> said to his<sup>-asws</sup> youths and his<sup>-asws</sup> boys, 'Be abundant from the water'. So, they drew (the water) and made it to be plenty. Then they departed. He<sup>-asws</sup> travelled until he<sup>-asws</sup> ended to Zubalah, and then there came to him<sup>-asws</sup> the new of Abdullah Bin Yaqtar'.

وَ قَالَ السَّيِّدُ فَاسْتَعْبَرَ بِأَكْبَرِهِ ثُمَّ قَالَ اللَّهُمَّ اجْعَلْ لَنَا وَ لِشِيعَتِنَا مَنْزِلاً كَرِيماً وَ اجْمَعْ بَيْنَنَا وَ بَيْنَهُمْ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And the Seyyid (Al-Tawoos) said, 'He<sup>-asws</sup> wept tearfully, then said: 'O Allah<sup>-azwj</sup>! Make an honourable dwelling to be for us<sup>-asws</sup> and our<sup>-asws</sup> Shias and Gather between us<sup>-asws</sup> and them in the settlement of Your<sup>-azwj</sup> Mercy, You<sup>-azwj</sup> are Able upon all things'.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَأَخْرَجَ لِلنَّاسِ كِتَاباً فَقَرَأَ عَلَيْهِمْ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ أَتَانَا خَبَرٌ فَطِيعٌ قَتَلَ مُسْلِمَ بْنَ عَقِيلٍ وَ هَانِيَّ بْنَ غُرَّةٍ وَ عَبْدِ اللَّهِ بْنِ يَقْطَرٍ وَ قَدْ خَذَلَنَا شِيعَتُنَا فَمَنْ أَحَبَّ مِنْكُمْ الْإِنْصِرَافَ فَلْيَنْصِرِفْ فِي عَدْرِ خَرَجَ لَيْسَ عَلَيْهِ ذِمَامٌ

And Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said, 'He<sup>-asws</sup> brought out a letter to the people and read it to them. There was in it: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. As for after, horrible news has come to us. Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup> and Hany<sup>ra</sup> Bin Urwah<sup>ra</sup> and Abdullah Bin Yaqtar have been killed, and our<sup>-asws</sup> 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'.

فَتَفَرَّقَ النَّاسُ عَنْهُ وَ أَخَذُوا يَمِيناً وَ يَمَاناً حَتَّى بَقِيَ فِي أَصْحَابِهِ الَّذِينَ جَاءُوا مَعَهُ مِنَ الْمَدِينَةِ وَ نَفَرٍ يَسِيرُ مِنْهُمْ انْضَمُّوا إِلَيْهِ وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّهُ عَ عَلِمَ أَنَّ الْأَعْرَابَ الَّذِينَ اتَّبَعُوهُ إِنَّمَا اتَّبَعُوهُ وَ هُمْ يَظُنُّونَ أَنَّهُ يَأْتِي بِلَدٍّ قَدْ اسْتَقَامَتْ لَهُ طَاعَةُ أَهْلِهَا فَكَرِهَ أَنْ يَسِيرُوا مَعَهُ إِلَّا وَ هُمْ يَعْلَمُونَ عَلَى مَا يُغْلِدُمُونَ.

The people dispersed away from him<sup>-asws</sup> and they took to the right and left, until there only remained among his<sup>-asws</sup> companions, those they had come with him<sup>-asws</sup> from Al-Medina, and a small number from the ones who had joined to him<sup>-asws</sup>. And rather, he<sup>-asws</sup> did that knowing it was unclear that the Bedouins, those who had followed him<sup>-asws</sup>, had rather followed him<sup>-asws</sup>, and they were thinking that they would come to a city, the obedience of its people would stand for him<sup>-asws</sup>, so he<sup>-asws</sup> disliked that they should be travelling with him<sup>-asws</sup>, except and they should be knowing, what it is they are advancing upon.

فَلَمَّا كَانَ السَّحَرُ أَمَرَ أَصْحَابَهُ فَاسْتَقَوْا مَاءً وَ أَكْثَرُوا ثُمَّ سَارَ حَتَّى مَرَّ بِبَطْنِ الْعُقْبَةِ فَنَزَلَ عَلَيْهَا فَلَقِيَهُ شَيْخٌ مِنْ بَنِي عِكْرِمَةَ يُقَالُ لَهُ عُمَرُ بْنُ لُؤْدَانَ قَالَ لَهُ  
أَيْنَ تُرِيدُ قَالَ لَهُ الْحُسَيْنُ الْكُوفَةَ

When it was the pre-dawn, he<sup>-asws</sup> instructed his<sup>-asws</sup> companions, so they fetched the water and made it to be plenty. Then he<sup>-asws</sup> travelled until he<sup>-asws</sup> passed by the interior of Al-Aqaba. He<sup>-asws</sup> descended upon it, and an old man called Umar Bin Lowzan from the clan of Ikrimah met him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'Where are you<sup>-asws</sup> intending?' He<sup>-asws</sup> said to him: 'Al-Kufa'.

فَقَالَ لَهُ الشَّيْخُ أَنْشُدْكَ اللَّهَ لَمَّا انْصَرَفْتَ فَوَ اللَّهِ مَا تَقْدِمُ إِلَّا عَلَى الْأَسِنَّةِ وَ حَدِّ السُّيُوفِ وَ إِنَّ هَؤُلَاءِ الَّذِينَ بَعَثُوا إِلَيْكَ لَوْ كَانُوا كَقَوْمِكَ مَثُونَةَ الْقِتَالِ وَ  
وَطَنُوا لَكَ الْأَشْيَاءَ فَقَدِمْتَ عَلَيْهِمْ كَمَا ذَلِكَ رَأْيًا فَأَمَّا عَلَى هَذِهِ الْحَالِ الَّتِي تَذْكُرُ فَإِنِّي لَا أَرَى لَكَ أَنْ تَفْعَلَ

The sheykh said to him<sup>-asws</sup>, 'I adjure you with Allah<sup>-azwj</sup>! Leave, for by Allah<sup>-azwj</sup>, you<sup>-asws</sup> are not proceeding except to the blades and edges of the swords, and if they, those who had sent (messages) to you<sup>-asws</sup>, if they were to suffice you<sup>-asws</sup> as assistance for the fighting and tread upon the things for you<sup>-asws</sup>, then proceed to them. That would be a view. But, as for upon this situation which you<sup>-asws</sup> mention, I do not view for you<sup>-asws</sup> that you<sup>-asws</sup> should be doing so'.

فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لَيْسَ يَخْفَى عَلَيَّ الرَّأْيُ وَ لَكِنَّ اللَّهَ تَعَالَى لَا يُغْلِبُ عَلَى أَمْرِهِ.

He<sup>-asws</sup> said to him: 'O Abdullah! The view is not hidden unto me<sup>-asws</sup>, but Allah<sup>-azwj</sup> the Exalted will not be overcome upon His<sup>-azwj</sup> Command'.

ثُمَّ قَالَ ع وَ اللَّهِ لَا يَدْعُونَنِي حَتَّى يَسْتَخْرِجُوا هَذِهِ الْعَلَقَةَ مِنْ جَوْفِي فَإِذَا فَعَلُوا سَلَطَ اللَّهُ عَلَيْهِمْ مَنْ يُدْلِهِمْ حَتَّى يَكُونُوا أَدَلَّ فِرْقِ الْأُمَمِ

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! They will not be leaving me<sup>-asws</sup> until they extract this clot (soul) from inside me<sup>-asws</sup>. So, when they have done that, Allah<sup>-azwj</sup> would Cause someone to overcome upon them. He will humiliate them until they become the most disgraced sect of the communities'.

ثُمَّ سَارَ ع مِنْ بَطْنِ الْعُقْبَةِ حَتَّى نَزَلَ شَرَافَ فَلَمَّا كَانَ السَّحَرُ أَمَرَ فِتْيَانَهُ فَاسْتَقَوْا مِنَ الْمَاءِ وَ أَكْثَرُوا

Then he<sup>-asws</sup> travelled from the interior of Al-Aqaba until he<sup>-asws</sup> descended at Sharaaf. When it was pre-dawn, he<sup>-asws</sup> instructed his<sup>-asws</sup> youths to fetch from the water and make it to be plenty.

ثُمَّ سَارَ حَتَّى اتَّصَفَ النَّهَارُ فَبَيْنَمَا هُوَ يَسِيرُ إِذْ كَبَّرَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ الْحُسَيْنُ ع اللَّهُ أَكْبَرُ لَمْ كَبَّرْتَ فَقَالَ رَأَيْتُ النَّخْلَ قَالَ جَمَاعَةٌ مِنْ صَحْبِهِ وَ  
اللَّهُ إِنَّ هَذَا الْمَكَانَ مَا رَأَيْنَا فِيهِ نَخْلَةً قَطُّ فَقَالَ الْحُسَيْنُ ع فَمَا تَرَوْنَهُ قَالُوا وَ اللَّهُ نَرَاهُ أَسِنَّةَ الرِّمَاحِ وَ آذَانَ الْخَيْلِ فَقَالَ وَ أَنَا وَ اللَّهُ أَرَى ذَلِكَ.

Then he<sup>-asws</sup> travelled until the middle of the day. While he<sup>-asws</sup> was travelling when a man from his<sup>-asws</sup> companions exclaimed Takbeer. Al-Husayn<sup>-asws</sup> said to him: 'Allah<sup>-azwj</sup> is the Greatest! Why did you exclaim Takbeer?' He said, 'I saw the palm trees'. A group from his companions said, 'By Allah<sup>-azwj</sup>! We have not seen any palm trees in this place, at all!' Al-Husayn<sup>-asws</sup> said: 'What are you seeing?' They said, 'By Allah<sup>-azwj</sup>! We see the blades of spears and ears of the horses'. He<sup>-asws</sup> said; 'And I<sup>-asws</sup>, by Allah<sup>-azwj</sup>, am seeing that!'

ثُمَّ قَالَ ع مَا لَنَا مَلْجَأٌ نَلْجَأُ إِلَيْهِ وَ نَجْعَلُهُ فِي ظُهُورِنَا وَ نَسْتَقْبِلُ الْقَوْمَ بِوَجْهِهِ وَاحِدٍ فَقُلْنَا لَهُ بَلَى هَذَا دُو جِشْمٍ إِلَى جَنْبِكَ فَمِلْ إِلَيْهِ عَنْ يَسَارِكَ فَإِنْ سَبَقَتْ إِلَيْهِ فَهُوَ كَمَا تُرِيدُ

Then he<sup>-asws</sup> 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<sup>-asws</sup>, 'Yes, this Zu Jasham is to your<sup>-asws</sup> side, so incline towards it on your<sup>-asws</sup> left. If you<sup>-asws</sup> were to be first to it, it would be like what you<sup>-asws</sup> want'.

فَأَخَذَ إِلَيْهِ ذَاتَ الْيَسَارِ وَ مِلْنَا مَعَهُ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ طَلَعَتْ عَلَيْنَا هَوَادِي الْحَيْلِ فَتَبَيَّنَّاهَا وَ عَدَلْنَا فَلَمَّا رَأَوْنَا عَدَلْنَا عَنِ الطَّرِيقِ عَدَلُوا إِلَيْنَا كَأَنَّ أَسْنَتَهُمُ الْيَعَاسِيْبُ وَ كَأَنَّ رَايَاتِهِمْ أَجْنِحَةُ الطَّيْرِ فَاسْتَبَقْنَا إِلَى ذِي جِشْمٍ فَسَبَقْنَاَهُمْ إِلَيْهِ

He<sup>-asws</sup> took to it by the left, and we inclined with him<sup>-asws</sup>. 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.

وَ أَمَرَ الْحُسَيْنُ ع بِأَبْنَيْتِهِ فَضَرَبَتْ وَ جَاءَ الْقَوْمُ زُهَاءً أَلْفَ فَارِسٍ مَعَ الْحُرِّ بْنِ يَزِيدَ التَّمِيمِيِّ حَتَّى وَقَفَ هُوَ وَ خَيْلُهُ مُقَابِلَ الْحُسَيْنِ فِي حَرِّ الظَّهِيرَةِ وَ الْحُسَيْنُ وَ أَصْحَابُهُ مُعْتَمُونَ مُتَقَلِّدُونَ أَسْيَافَهُمْ.

And Al-Husayn<sup>-asws</sup> ordered with erecting (the tents). So, these were struck, and the people came, approximately a thousand horses with Al-Hurr Bin Yazeed Al Tameemi<sup>ra</sup>, until he<sup>ra</sup> paused, he<sup>ra</sup> and his<sup>-asws</sup> cavalry, facing Al-Husayn<sup>-asws</sup> in the heat of the afternoon, and Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions were turbaned (helmeted), collared with their swords.

فَقَالَ الْحُسَيْنُ ع لِفَتَيَانِهِ اسْقُوا الْقَوْمَ وَ ارْوُوهُمْ مِنَ الْمَاءِ وَ رَشِّقُوا الْخَيْلَ تَرْشِيفًا فَقَعَلُوا وَ أَقْبَلُوا يَمْلُؤُونَ الْقِصَاعَ وَ الطَّسَاسَ مِنَ الْمَاءِ ثُمَّ يُدْنُوهَا مِنَ الْفَرَسِ فَإِذَا عَبَّ فِيهَا ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا غُرِلَتْ عَنْهُ وَ سَقِيَ آخَرُ حَتَّى سَقَوْهَا عَنْ آخِرِهَا.

Al-Husayn<sup>-asws</sup> said to his<sup>-asws</sup> 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.

فَقَالَ عَلِيُّ بْنُ الطَّعَّانِ الْمُخَارِبِيُّ كُنْتُ مَعَ الْحُرِّ يَوْمَئِذٍ فَجِئْتُ فِي آخِرِ مَنْ جَاءَ مِنْ أَصْحَابِهِ فَلَمَّا رَأَى الْحُسَيْنُ ع مَا بِي وَ بِفَرَسِي مِنَ الْعَطَشِ قَالَ أَنْخِ الرَّأْيَةَ وَ الرَّأْيَةُ عِنْدِي السِّقَاءُ

Ali Bin Al-Ta'aan Al-Muhariby said, 'I was with Al-Hurr<sup>ra</sup> on that day. I came among the last ones from his<sup>ra</sup> companions who came. When Al-Husayn<sup>-asws</sup> saw what thirst there was with me and with my horse, he<sup>-asws</sup> said: 'Move the 'Al-Rawiya' (water container), and 'Al-Rawiya' in my<sup>-asws</sup> presence known as 'Al-Siq'a'a'.

ثُمَّ قَالَ يَا ابْنَ الْأَخِ أَنْخِ الْجَمَلَ فَأَخْتَهُ فَقَالَ اشْرَبْ فَجَعَلْتُ كُلَّمَا شَرِبْتُ سَالَ الْمَاءُ مِنَ السِّقَاءِ فَقَالَ الْحُسَيْنُ الْحَيْنِ السِّقَاءُ أَيُّ اعْطِطَهُ فَلَمْ أَدْرِ كَيْفَ أَفْعَلُ فَقَامَ فَحَنَنَهُ فَشَرِبْتُ وَ سَقَيْتُ فَرَسِي.

Then he<sup>-asws</sup> said: 'O son of brother! Move the camel'. So, I moved it. He<sup>-asws</sup> said: 'Drink'. Every time I tried to drink, the water spilled from the container. Al-Husayn<sup>-asws</sup> said: 'Move the container, i.e., pour it'. I did not know how to do so. He<sup>-asws</sup> stood up and held it. So, I drank and watered my horse.

وَكَانَ حِجْرُ بَنِي الْحُرِّ بْنِ يَزِيدٍ مِنَ الْقَادِسِيَّةِ وَكَانَ عُيَيْدُ اللَّهِ بْنِ زِيَادٍ بَعَثَ الْحَصِينَ بْنَ مُثَرِّجٍ وَأَمَرَهُ أَنْ يَنْزِلَ الْقَادِسِيَّةَ وَتَقْدِمَ الْحُرَّ بَيْنَ يَدَيْهِ فِي أَلْفِ فَارِسٍ يَسْتَقْبِلُ بِهِمُ الْحُسَيْنَ عَ فَلَمَّ يَنْزِلُ الْحُرُّ مُوَافِقًا لِلْحُسَيْنِ عَ حَتَّى خَضَرَتْ صَلَاةُ الظُّهْرِ فَأَمَرَ الْحُسَيْنُ عَ الْحَجَّاجَ بْنَ مَسْرُوقٍ أَنْ يُؤَدِّنَ.

And the coming of Al-Hurr Bin Yazeed<sup>ra</sup> was from Al-Qadisiya, and Ubeydullah Bin Ziyad sent Al-Huseen Bin Numeyr and ordered him to descend at Al-Qadisiya, and Al-Hurr<sup>ra</sup> preceded in front of him among a thousand horses. Al-Husayn<sup>-asws</sup> had received them. Al-Hurr<sup>ra</sup> did not cease to be concordant to Al-Husayn<sup>-asws</sup> until Al-Zohr Salat presented, so Al-Husayn<sup>-asws</sup> instructed Al-Hajjaj Bin Masrouq to proclaim Azaan.

فَلَمَّا خَضَرَتْ الْإِقَامَةُ خَرَجَ الْحُسَيْنُ عَ فِي إِزَارٍ وَرِدَاءٍ وَنَعْلَيْنِ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي لَمْ آتِكُمْ حَتَّى أَتْنِي كُتُبُكُمْ وَ قَدِمْتُ عَلَيَّ رَسُولُكُمْ أَنْ أَقْدِمَ عَلَيْنَا فَلَيْسَ لَنَا إِمَامٌ لَعَلَّ اللَّهَ أَنْ يَجْمَعَنَا وَإِنَّا كُمْ عَلَى الْهَدَى وَالْحَقِّ

When Al-Iqaamah was presented, Al-Husayn<sup>-asws</sup> came out in a trouser and a cloak and slippers. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'O you people! I<sup>-asws</sup> did not come to you all until your letters had come to me<sup>-asws</sup>, and your messengers came to me<sup>-asws</sup> (saying), 'Arrive to us for there is no Imam<sup>-asws</sup> for us, perhaps Allah<sup>-azwj</sup> would Gather us and you all upon the guidance and the truth!'

فَإِنْ كُنْتُمْ عَلَى ذَلِكَ فَقَدْ جِئْتُكُمْ فَأَعْطُونِي مَا أَطْمَعُنُ إِلَيْهِ مِنْ عُهْدِكُمْ وَمَوَائِقِكُمْ وَإِنْ لَمْ تَفْعَلُوا وَ كُنْتُمْ لِمَقْدَمِي كَارِهِينَ انصَرَفْتُ عَنْكُمْ إِلَى الْمَكَانِ الَّذِي جِئْتُ مِنْهُ إِلَيْكُمْ.

If you were upon that, so I<sup>-asws</sup> have come to you. Give me<sup>-asws</sup> 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<sup>-asws</sup> arrival, I<sup>-asws</sup> shall leave (go/move) away from you to the place I<sup>-asws</sup> have come to you from'.

فَسَكَتُوا عَنْهُ وَلَمْ يَتَكَلَّمُوا كَلِمَةً فَقَالَ لِلْمُؤَدِّنِ أَقِمِ الصَّلَاةَ فَقَالَ لِلْحُرِّ أَ تُرِيدُ أَنْ تُصَلِّيَ بِأَصْحَابِكَ فَقَالَ الْحُرُّ لَا بَلْ تُصَلِّيَ أَنْتَ وَ تُصَلِّيَ بِصَلَاتِكَ

They were silent from him<sup>-asws</sup> and did not speak with a word. He<sup>-asws</sup> said to the Muezzin: 'Proclaim Iqaamah!' He proclaimed Iqaamah of the Salat. He<sup>-asws</sup> said to Hurr<sup>ra</sup>: 'Do you want to pray Salat (leading) your companions?' Al-Hurr<sup>ra</sup> said, 'No, but you<sup>-asws</sup> (lead) Salat and we shall pray to your<sup>-asws</sup> Salat'.

فَصَلَّى بِهِمُ الْحُسَيْنُ عَ ثُمَّ دَخَلَ فَاجْتَمَعَ عَلَيْهِ أَصْحَابُهُ وَ انصَرَفَ الْحُرُّ إِلَى مَكَانِهِ الَّذِي كَانَ فِيهِ فَدَخَلَ خِيْمَةً قَدْ ضُرِبَتْ لَهُ فَاجْتَمَعَ إِلَيْهِ خَمْسِمِائَةٌ مِنْ أَصْحَابِهِ وَ عَادَ الْبَاقُونَ إِلَى صُفُوفِهِمُ الَّذِي كَانُوا فِيهِ ثُمَّ أَخَذَ كُلُّ رَجُلٍ مِنْهُمْ بَعَنَانٍ فَرَسِهِ وَ جَلَسَ فِي ظِلِّهَا.

Al-Husayn<sup>-asws</sup> prayed Salat (leading) them. Then he<sup>-asws</sup> entered (the tent), and his<sup>-asws</sup> companions gathered to him<sup>-asws</sup>, and Al-Hurr<sup>ra</sup> left to go to his<sup>ra</sup> place which he<sup>ra</sup> had been in. He<sup>ra</sup> entered a tent which had been struck for him<sup>ra</sup>, and five hundred from his<sup>ra</sup> companions gathered to him<sup>ra</sup>, 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.



فَلَمَّا كَانَ وَقْتُ الْعَصْرِ أَمَرَ الْحُسَيْنُ ع أَنْ يَتَهَيَّئُوا لِلرَّحِيلِ فَعَمَلُوا ثُمَّ أَمَرَ مُنَادِيَهُ فَنَادَى بِالْعَصْرِ وَ أَقَامَ فَاسْتَقَدَّمَ الْحُسَيْنُ وَ قَامَ فَصَلَّى بِالْقَوْمِ ثُمَّ سَلَّمَ وَ انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ

When it was the time of Al-Asr (Salat), Al-Husayn<sup>-asws</sup> instructed that they should prepare for the departure. They did so. Then he<sup>-asws</sup> instructed his<sup>-asws</sup> called to call out with Al-Asr (Salat) and proclaim Iqaamah. Al-Husayn<sup>-asws</sup> went ahead and stood to pray Salat with the people. Then he<sup>-asws</sup> performed Salaam and turned towards them with his<sup>-asws</sup> face.

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّكُمْ إِنْ تَتَّقُوا اللَّهَ وَ تَعْرِفُوا الْحَقَّ لِأَهْلِهِ يَكُنْ أَرْضَى لِلَّهِ عَنْكُمْ وَ نَحْنُ أَهْلُ بَيْتِ مُحَمَّدٍ أُولَى بِوَلَايَةِ هَذَا الْأَمْرِ عَلَيْكُمْ مِنْ هَؤُلَاءِ الْمُدَّعِينَ مَا لَيْسَ لَهُمْ وَ السَّائِرِينَ فِيكُمْ بِالْجَوْرِ وَ الْغَدْوَانِ

He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and said: 'As for after, O you people! You are fearing Allah<sup>-azwj</sup> and you do recognise the truth being for its rightful ones so that Allah<sup>-azwj</sup> would be Pleased with you all, and we<sup>-asws</sup>, People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>, 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!

فَإِنْ أَبَيْتُمْ إِلَّا الْكَرَاهَةَ لَنَا وَ الْجَهْلَ بِحَقِّنَا وَ كَانَ رَأْيُكُمْ الْآنَ غَيْرَ مَا أَتْنِي بِهِ كُتُبُكُمْ وَ قَدِمْتُ عَلَيَّ بِهِ رُسُلُكُمْ انْصَرَفْتُ عَنْكُمْ.

So, if you were to refuse except the dislike to us<sup>-asws</sup>, and the ignoring our<sup>-asws</sup> 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<sup>-asws</sup> with, then I<sup>-asws</sup> shall leave to go away from you all!

فَقَالَ لَهُ الْحُرُّ أَنَا وَ اللَّهُ مَا أَذْرِي مَا هَذِهِ الْكُتُبُ وَ الرُّسُلُ الَّتِي تَذْكُرُ فَقَالَ الْحُسَيْنُ ع لِبَعْضِ أَصْحَابِهِ يَا عُبَيْدَةَ بْنَ سَمْعَانَ أَخْرِجِ الْخُرَجِينَ اللَّذِينَ فِيهِمَا كُتُبُهُمْ إِلَيَّ فَأَخْرِجْ خُرَجِينَ مَمْلُوءَيْنِ صُحُفًا فَنُتْرَتْ بَيْنَ يَدَيْهِ

Al-Hurr<sup>ra</sup> said to him<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>! I<sup>ra</sup> do not know what these letters are, and the messengers you<sup>-asws</sup> are mentioning'. Al-Husayn<sup>-asws</sup> said to one of his<sup>-asws</sup> companions 'O Uqba Bin Sim'an! Bring out two bags, the ones in which are their letters to me<sup>-asws</sup>. He brought out two bags filled with letters, and he<sup>-asws</sup> displayed these in front of him<sup>-asws</sup>.

فَقَالَ لَهُ الْحُرُّ لَسْنَا مِنْ هَؤُلَاءِ الَّذِينَ كَتَبُوا إِلَيْكَ وَ قَدْ أَمَرْنَا أَنَا إِذَا لَقِينَاكَ لَا نُفَارِقُكَ حَتَّى نُقَدِّمَكَ الْكُوفَةَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَقَالَ الْحُسَيْنُ ع الْمَوْتُ أَذْنَى إِلَيْكَ مِنْ ذَلِكَ

Al-Hurr<sup>ra</sup> said to him<sup>-asws</sup>, 'We aren't the one who had written to you<sup>-asws</sup>, and we are ordered that when we meet you<sup>-asws</sup> we should not separate from you<sup>-asws</sup> until we take you<sup>-asws</sup> to Al-Kufa to Ubeydullah Bin Ziyad'. Al-Husayn<sup>-asws</sup> said: 'The death is closer to you than that!'

ثُمَّ قَالَ لِأَصْحَابِهِ فَقُومُوا فَارْكَبُوا فَارْكَبُوا وَ انْتَظِرْ حَتَّى رَكِبَتْ نِسَاؤُهُ فَقَالَ لِأَصْحَابِهِ انْصَرِفُوا فَلَمَّا ذَهَبُوا لِيَنْصَرِفُوا خَالَ الْقَوْمُ بَيْنَهُمْ وَ بَيْنَ الْإِنْصِرَافِ فَقَالَ الْحُسَيْنُ ع لِلْحُرِّ تَكَلَّمْتَ أَفُلِكَ مَا تُرِيدُ

Then he<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'Arise and mount!' They mounted, and he<sup>-asws</sup> waited until his<sup>-asws</sup> womenfolk had mounted. He<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'Leave!' When they

went to leave, the people (enemy) blocked between them and the leaving. Al-Husayn<sup>-asws</sup> said to Al-Hurr<sup>ra</sup>: 'May your<sup>ra</sup> mother be bereft of you<sup>ra</sup>! What do you<sup>ra</sup> want?'

فَقَالَ لَهُ الْحُرُّ أَمَّا لَوْ غَيَّبَكَ مِنَ الْعَرَبِ يَقُولُهَا لِي وَهُوَ عَلَى مِثْلِ الْحَالِ الَّتِي أَنْتَ عَلَيْهَا مَا تَرَكْتُ ذِكْرَ أُمِّهِ بِالشُّكْلِ كَائِنًا مَنْ كَانَ وَ لَكِنَّ وَاللَّهِ مَا لِي مِنْ ذِكْرِ أُمِّكَ مِنْ سَبِيلٍ إِلَّا بِأَحْسَنِ مَا نَقْدِرُ عَلَيْهِ.

Al-Hurr<sup>ra</sup> said to him<sup>-asws</sup>, 'But, had it been someone else from the Arabs to have said it to me<sup>ra</sup>, and he was upon the like of the situation which you<sup>-asws</sup> are upon, I would not have left the mention of his mother with the bereavement (mourning), whoever it may have been. But, by Allah<sup>-azwj</sup>! There is no way for me<sup>ra</sup> to mention your<sup>-asws</sup> mother except with the goodness, whatever we are able upon it'.

فَقَالَ لَهُ الْحُسَيْنُ عَ فَمَا تُرِيدُ قَالَ أُرِيدُ أَنْ أَنْطَلِقَ بِكَ إِلَى الْأَمِيرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَقَالَ إِذَا وَاللَّهِ لَا أَتَّبِعُكَ فَقَالَ إِذَا وَاللَّهِ لَا أَدْعُكَ فَتَرَا الْقَوْلَ ثَلَاثَ مَرَّاتٍ

Al-Husayn<sup>-asws</sup> said to him<sup>ra</sup>: 'So what do you<sup>ra</sup> want?' He<sup>ra</sup> said, 'I<sup>ra</sup> want to go with you<sup>-asws</sup> to the emir Ubeydullah Bin Ziyad'. He<sup>-asws</sup> said: 'Then, by Allah<sup>-azwj</sup>, I<sup>ra</sup> will not follow you<sup>ra</sup>'. He<sup>ra</sup> said, 'Then, by Allah<sup>-azwj</sup>, I<sup>ra</sup> will not leave you<sup>-asws</sup>!' They both repeated the words three times.

فَلَمَّا كَثُرَ الْكَلَامُ بَيْنَهُمَا قَالَ لَهُ الْحُرُّ إِنِّي لَمْ أُؤْمَرْ بِقِتَالِكَ إِنَّمَا أُمِرْتُ أَنْ لَا أَفَارِقَكَ حَتَّى أَقْدِمَكَ الْكُوفَةَ فَإِذَا أَبَيْتَ فَخُذْ طَرِيقًا لَا يَدْخُلُكَ الْكُوفَةُ وَ لَا يَرْدُكَ إِلَى الْمَدِينَةِ يَكُونُ بَيْنِي وَ بَيْنَكَ نَصْفًا حَتَّى أَكْتُبَ إِلَى الْأَمِيرِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَلَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي الْعَافِيَةَ مِنْ أَنْ أَتَّبِلِي بِشَيْءٍ مِنْ أَمْرِكَ فَخُذْ هَاهُنَا. فَتَيَاسَرَ عَنْ طَرِيقِ الْعَدِيبِ وَ الْقَادِسِيَّةِ

When the talk was a lot between them, Al-Hurr<sup>ra</sup> said to him<sup>-asws</sup>, 'I<sup>ra</sup> have not been ordered with killing you<sup>-asws</sup>, but rather I<sup>ra</sup> am ordered that I<sup>ra</sup> should not separate from you<sup>-asws</sup> until I<sup>asws</sup> make you<sup>-asws</sup> arrive at Al-Kufa. If you<sup>-asws</sup> refuse, then take a road which does not lead to Al-Kufa and does not return you<sup>-asws</sup> to Al-Medina, for there to be fairness between me<sup>ra</sup> and you<sup>-asws</sup>, until I<sup>ra</sup> write to the emir Ubeydullah Bin Ziyad<sup>-la</sup>. Perhaps Allah<sup>-azwj</sup> will Grace me<sup>ra</sup> the well-being from being Tried with something from your<sup>-asws</sup> matter. So, take to go over there, taking left from the road of Al-Uzeyb and Al-Qadisiya'.

وَ سَارَ الْحُسَيْنُ عَ وَ سَارَ الْحُرُّ فِي أَصْحَابِهِ يُسَايِرُهُ وَ هُوَ يَقُولُ لَهُ يَا حُسَيْنُ إِنِّي أُذَكِّرُكَ اللَّهَ فِي نَفْسِكَ فَإِنِّي أَشْهَدُ لَكِنْ قَاتَلْتَ لَتُقْتَلَ

And Al-Husayn<sup>-asws</sup> travelled, and Al-Hurr<sup>ra</sup> and his<sup>ra</sup> companion travelled along with him<sup>-asws</sup>, and he<sup>ra</sup> said to him<sup>-asws</sup>, 'O Husayn<sup>ra</sup>! I<sup>ra</sup> remind you<sup>-asws</sup> of Allah<sup>-azwj</sup> regarding yourself<sup>-asws</sup>, for I<sup>ra</sup> testify that if you<sup>-asws</sup> were to fight, you<sup>-asws</sup> will be killed'.

فَقَالَ لَهُ الْحُسَيْنُ عَ أَ قِبَالَمُوتٍ تُخَوِّفُنِي وَ هَلْ يَغْدُو بِكُمْ الْخَطْبُ أَنْ تَقْتُلُونِي وَ سَأَقُولُ كَمَا قَالَ أَخُو الْأَوْسِ لَابْنِ عَمِّهِ وَ هُوَ يُرِيدُ نُصْرَةَ رَسُولِ اللَّهِ صَ فَخَوَّفَهُ ابْنُ عَمِّهِ وَ قَالَ أَيْنَ تَذْهَبُ فَإِنَّكَ مَقْتُولٌ

Al-Husayn<sup>-asws</sup> said to him<sup>ra</sup>: 'Is it with the death you<sup>ra</sup> are frightening me<sup>-asws</sup>? Is your<sup>ra</sup> matter going to such limits that you<sup>ra</sup> will be killing me<sup>-asws</sup>? So I<sup>-asws</sup> am saying like what the broth of Aws said to the son of his uncle, and he wanted to help Rasool-Allah<sup>-saww</sup>, but the son of his uncle frightened him and said, 'Wherever you go, you will be killed'.

فَقَالَ.

سَأْمُضِي وَمَا بِالْمَوْتِ عَارٌ عَلَى الْقَتْلِ  
وَأَسَى الرِّجَالِ الصَّالِحِينَ بِنَفْسِهِ  
فَإِنْ عِشْتُ لَمْ أَنْدَمْ وَإِنْ مِتُّ لَمْ أَلَمْ  
إِذَا مَا نَوَى حَقًّا وَجَاهَدَ مُسْلِمًا  
وَفَارَقَ مَثْبُورًا وَوَدَّعَ مُجْرِمًا  
كَفَى بِكَ ذُلًّا أَنْ تَعِيشَ وَتُرْعَمَا.

So he said (a poem), '*I<sup>asws</sup> 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<sup>asws</sup> were to live, I<sup>asws</sup> will not regret, and if I<sup>asws</sup> were to die, I<sup>asws</sup> would not suffer. It suffices as a disgrace with if you were to live and you were compelled*'.

أَقُولُ وَ زَادَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ قَبْلَ الْبَيْتِ الْأَخِيرِ هَذَا الْبَيْتَ.

أَقْدِمُ نَفْسِي لَا أُرِيدُ بَقَاءَهَا  
لِتَلْقَى خَيْسًا فِي الْوَعَى وَ عَرَفَرَمًا.

I (Majlisi) am saying, 'And Muhammad Bin Abu Talib added before the last couplet, this couplet: '*I<sup>asws</sup> am forwarding my soul, not wanting its remaining, to face five (vanguard, centre, left flank, right flank, back soldiers) in the battle and surges*'.

ثُمَّ قَالَ ثُمَّ أَقْبَلَ الْحُسَيْنُ ع عَلَى أَصْحَابِهِ وَ قَالَ هَلْ فِيكُمْ أَحَدٌ يَعْرِفُ الطَّرِيقَ عَلَى غَيْرِ الْجَادَةِ فَقَالَ الطَّرِمَاحُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ أَنَا أَخْبِرُ الطَّرِيقَ فَقَالَ الْحُسَيْنُ ع سِرٌّ بَيْنَ أَثْيَدِنَا فَسَارَ الطَّرِمَاحُ وَ اتَّبَعَهُ الْحُسَيْنُ ع وَ أَصْحَابُهُ

Then he said, 'Then Al-Husayn<sup>asws</sup> came back to his<sup>asws</sup> companions and said: 'Is there anyone among you who knows the road upon other than the main road?' Al-Tirmah said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I am informed of the road'. Al-Husayn<sup>asws</sup> said: 'Travel in front of us'. Al-Tirmah travelled and Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions followed.

وَ جَعَلَ الطَّرِمَاحُ يَرْجُرُ وَ يَقُولُ.

يَا نَاقَتِي لَا تُدْعَرِي مِنْ رَجْرِي  
يَحْزِرُ فِتْيَانٍ وَ خَيْرٌ سَفَرٍ  
السَّادَةُ الْبَيْضُ الْوُجُوهُ الزُّهْرُ  
الصَّارِبِينَ بِالسُّيُوفِ الْبُثْرِ  
وَ امْضِي بِنَا قَبْلَ طُلُوعِ الْفَجْرِ  
أَلْ رَسُولُ اللَّهِ أَلْ الْفَجْرِ  
الطَّاعِينَ بِالرِّمَاحِ السُّمْرِ  
حَتَّى تَحُلِيَ بِكَرِيمِ الْفَجْرِ

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<sup>saww</sup>, 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.*

الْمَاجِدُ الْجَدِّ رَحِيبُ الصَّدْرِ  
عَمَرَهُ اللَّهُ بِقَاءِ الدَّهْرِ.  
أَتَابَهُ اللَّهُ خَيْرَ أَمْرِ

أَيَّدَ حُسَيْنًا سَيِّدِي بِالنَّصْرِ  
عَلَى اللَّعِينَيْنِ سَلِيلِي صَخْرٍ  
وَ ابْنِ زِيَادٍ عَهْرِي بْنِ الْعَهْرِ.

يَا مَالِكَ النَّفْعِ مَعَا وَ النَّصْرِ  
عَلَى الطُّغَاةِ مِنْ بَقَايَا الْكُفْرِ  
يَزِيدَ لَا زَالَ خَلِيفَ الْحُمْرِ

*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<sup>la</sup>, not ceasing to be an ally of the wine, and Ibn Ziyad<sup>la</sup>, immoral son of the immoral'.*

و قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَلَمَّا سَمِعَ الْحُرَّ ذَلِكَ تَنَحَّى عَنْهُ وَ كَانَ يَسِيرُ بِأَصْحَابِهِ نَاجِيَةً وَ الْحُسَيْنُ ع فِي نَاجِيَةٍ حَتَّى انْتَهَوْا إِلَى عُذَيْبِ الْهَجَانَاتِ

And Al-Mufeed, may Allah-azwj have Mercy on him, said, 'When Al-Hurr<sup>ra</sup> heard that, he<sup>ra</sup> went aside from him-asws, and he<sup>ra</sup> was travelling in a side and Al-Husayn-asws in a side, until they ended up to Uzeyb Al-Hijanat.

ثُمَّ مَضَى الْحُسَيْنُ عَلَيْهِ السَّلَامُ حَتَّى انْتَهَى إِلَى قَصْرِ بَنِي مُقَاتِلٍ فَنَزَلَ بِهِ وَ إِذَا هُوَ بِقُسْطَاطٍ مَضْرُوبٍ فَقَالَ لِمَنْ هَذَا فَقِيلَ لِعُبَيْدِ اللَّهِ بْنِ الْحُرِّ الْجُعْفِيِّ قَالَ ادْعُوهُ إِلَيَّ

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'. He-asws said: 'Call him to me-asws!'

فَلَمَّا أَتَاهُ الرَّسُولُ قَالَ لَهُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ ع يَدْعُوكَ فَقَالَ عُبَيْدُ اللَّهِ إِنَّنَا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ اللَّهُ مَا خَرَجْتُ مِنَ الْكُوفَةِ إِلَّا كَرَاهِيَةً أَنْ يَدْخُلَهَا الْحُسَيْنُ وَ أَنَا فِيهَا وَ اللَّهُ مَا أُرِيدُ أَنْ أَرَاهُ وَ لَا يَرَانِي

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 mighty enter it while I am in it. By Allah-azwj! I do not want to see him-asws, nor him-asws to see me'.

فَأَتَاهُ الرَّسُولُ فَأَخْبَرَهُ فَقَامَ إِلَيْهِ الْحُسَيْنُ فَجَاءَ حَتَّى دَخَلَ عَلَيْهِ وَ سَلَّمَ وَ جَلَسَ ثُمَّ دَعَاهُ إِلَى الْخُرُوجِ مَعَهُ فَأَعَادَ عَلَيْهِ عُبَيْدُ اللَّهِ بْنُ الْحُرِّ تِلْكَ الْمَقَالَةَ وَ اسْتَقَالَهُ بِمَا دَعَاهُ إِلَيْهِ

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.

فَقَالَ لَهُ الْحُسَيْنُ ع فَإِنْ لَمْ تَكُنْ تَنْصُرُنَا فَاتَّقِ اللَّهَ أَنْ لَا تَكُونَ مِنْ مُنَاقِلِنَا فَوَ اللَّهُ لَا يَسْمَعُ وَاعِينَنَا أَحَدٌ ثُمَّ لَا يَنْصُرُنَا إِلَّا هَلَكَ فَقَالَ لَهُ أَمَا هَذَا فَلَا يَكُونُ أَبَدًا إِنْ شَاءَ اللَّهُ.

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<sup>-asws</sup>, 'As for this, so it will not happen, ever, if Allah<sup>-azwj</sup> so Desires'.

ثُمَّ قَامَ الْحُسَيْنُ ع مِنْ عِنْدِهِ حَتَّى دَخَلَ رَحْلَهُ وَ لَمَّا كَانَ فِي آخِرِ اللَّيْلِ أَمَرَ فِتْيَانَهُ بِالِاسْتِقَاءِ مِنَ الْمَاءِ ثُمَّ أَمَرَ بِالرَّحِيلِ فَانْجَحَلَ مِنْ قَصْرِ بَنِي مُقَاتِلٍ.

Then Al-Husayn<sup>-asws</sup> stood up from his presence until he<sup>-asws</sup> entered his<sup>-asws</sup> storage facility, and when it was at the end of the night, he<sup>-asws</sup> instructed his<sup>-asws</sup> youth with fetching from the water. Then he<sup>-asws</sup> instructed with the departure, so they departed from the castle of the clan of Muqatil.

فَقَالَ عُثْبَةُ بْنُ سِمْعَانَ فَبَسْرْنَا مَعَهُ سَاعَةً فَحَقَّقَ ع وَ هُوَ عَلَى ظَهْرِ فَرَسِهِ حَقَّقَةً ثُمَّ اتَّبَعَهُ وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
فَفَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا

Uqba Bin Sim'an said, 'We travelled with him<sup>-asws</sup> for a time. He<sup>-asws</sup> slumbered while he<sup>-asws</sup> was upon the back of his<sup>-asws</sup> horse. Then he<sup>-asws</sup> woke up suddenly and he<sup>-asws</sup> was saying: 'We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the world!' He<sup>-asws</sup> did that twice or thrice.

فَأَقْبَلَ إِلَيْهِ ابْنُهُ عَلِيُّ بْنُ الْحُسَيْنِ فَقَالَ مِمَّ حَدَّثَ اللَّهُ وَ اسْتَرْجَعْتَ قَالَ يَا بُنَيَّ إِنِّي حَقَّقْتُ حَقَّقَةً فَعَنِّي فَارِسٌ عَلَى فَرَسٍ وَ هُوَ يَقُولُ الْقَوْمُ يَسِيرُونَ وَ الْمَنَآيَا تَسِيرُ إِلَيْهِمْ فَعَلِمْتُ أَنَّهَا أَنْفُسُنَا نُعِيَتْ إِلَيْنَا

His<sup>-asws</sup> son Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> turn to him<sup>-asws</sup> and said: 'From what are you praising Allah<sup>-azwj</sup> and of returning?' He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! I<sup>-asws</sup> slumbered with a slumber, and a horseman appeared to me<sup>-asws</sup> being upon a horse, and he was saying, 'The people are speeding, and the death is speeding to them'. So, I<sup>-asws</sup> knew that it is the news of our own deaths been given to us'.

فَقَالَ لَهُ يَا أَبَتِ لَا أَرَاكَ اللَّهُ سُوءًا أَلَسْنَا عَلَى الْحَقِّ قَالَ بَلَى وَ اللَّهُ الَّذِي مَرَجَعُ الْعِبَادِ إِلَيْهِ فَقَالَ فَإِنَّا إِذَا مَا نُبَالِي أَنْ نَمُوتَ مُحِقِّينَ فَقَالَ لَهُ الْحُسَيْنُ ع جَزَاكَ اللَّهُ مِنْ وَلَدٍ خَيْرَ مَا جَزَى وَلَدًا عَنْ وَالِدِهِ.

He<sup>-asws</sup> said to him<sup>-asws</sup>: 'O father<sup>-asws</sup>! May Allah<sup>-azwj</sup> not Show you<sup>-asws</sup> any evil! Aren't we upon the truth?' He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup> to Whom is the return of the servants!' He<sup>-asws</sup> said: 'Then we don't care if we<sup>-asws</sup> were to die as truthful!' Al-Husayn<sup>-asws</sup> said to him<sup>-asws</sup>: 'May Allah<sup>-azwj</sup> Recompense a son best of what He<sup>-azwj</sup> can on behalf of his father!'

فَلَمَّا أَصْبَحَ نَزَلَ وَ صَلَّى بِهِمُ الْعَدَاةَ ثُمَّ عَجَلَ الرُّكُوبَ وَ أَخَذَ يَتَنَاسَرُ بِأَصْحَابِهِ يُرِيدُ أَنْ يُفَرِّقَهُمْ فَيَأْتِيَهُ الْحُرُّ بْنُ يَزِيدَ فَيَرُدُّهُ وَ أَصْحَابَهُ فَجَعَلَ إِذَا رَدَّهُمْ نَحْوَ الْكُوفَةِ رَدًّا شَدِيدًا امْتَنَعُوا عَلَيْهِ فَارْتَفَعُوا

When it was morning, he<sup>-asws</sup> descended and prayed the morning Salat with them, then hastened the riding, and took to the left with his<sup>-asws</sup> companions intending to separate (from) them. Al-Hurr Bin Yazeed<sup>-la</sup> came to repel him<sup>-asws</sup> and his<sup>-asws</sup> companions. When he<sup>-ra</sup> went to return them to go around Al-Kufa with a severe repelling, they refused upon it, and they went to higher ground.

فَلَمْ يَزَالُوا يَتَسَايَرُونَ كَذَلِكَ حَتَّى انْتَهَوْا إِلَى نَيْنَوَى بِالْمَكَانِ الَّذِي نَزَلَ بِهِ الْحُسَيْنُ ع فَإِذَا رَاكِبٌ عَلَى نَحْيٍ لَهُ عَلَيْهِ سِلَاحٌ مُتَنَكِّبٌ قَوْساً مُقْبِلاً مِنَ الْكُوفَةِ فَوَقَفُوا جَمِيعاً يَنْتَظِرُونَهُ فَلَمَّا انْتَهَى إِلَيْهِمْ سَلَّمَ عَلَى الْحُرِّ وَ أَصْحَابِهِ وَ لَمْ يُسَلِّمْ عَلَى الْحُسَيْنِ وَ أَصْحَابِهِ وَ دَفَعَ إِلَى الْحُرِّ كِتَاباً مِنْ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ

They did not cease to travel like that until they ended up to Naynawa at the place which Al-Husayn<sup>asws</sup> 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<sup>ra</sup> and his<sup>ra</sup> companions and did not greet unto Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions, and handed a letter to Al-Hurr<sup>ra</sup>, from Ubeydullah Bin Ziyad<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>.

فَإِذَا فِيهِ أَمَّا بَعْدُ فَجَجَعِ بِالْحُسَيْنِ حِينَ بَلَغَكَ كِتَابِي هَذَا وَ يَقْدَمْ عَلَيْكَ رَسُولِي وَ لَا تُنْزِلْهُ إِلَّا بِالْعَرَاءِ فِي غَيْرِ حَضَرٍ وَ عَلَى غَيْرِ مَاءٍ وَ قَدْ أَمَرْتُ رَسُولِي أَنْ يَلْزَمَكَ وَ لَا يُفَارِقَكَ حَتَّى يَأْتِيَنِي بِإِنْفَاذِكَ أَمْرِي وَ السَّلَامُ.

In it was, 'As for after, clamour (insist) with Al-Husayn<sup>asws</sup> when this letter of mine<sup>la</sup> reaches you<sup>ra</sup>, and my<sup>la</sup> messenger arrives to you<sup>ra</sup>, and do not let him<sup>asws</sup> descend except at the bare ground (desert) without there being any vegetation and without there being any water, and I<sup>la</sup> had ordered my<sup>la</sup> messenger to stay with you<sup>ra</sup>, and not to separate from you<sup>ra</sup> until he comes (back) to me with my<sup>la</sup> order having been implemented. And the greetings'.

فَلَمَّا قَرَأَ الْكِتَابَ قَالَ لَهُمُ الْحُرُّ هَذَا كِتَابُ الْأَمِيرِ عُبَيْدِ اللَّهِ يَأْمُرُنِي أَنْ أَجْجِعَ بِكُمْ فِي الْمَكَانِ الَّذِي يَأْتِيَنِي كِتَابُهُ وَ هَذَا رَسُولُهُ وَ قَدْ أَمَرَهُ أَنْ لَا يُفَارِقَنِي حَتَّى أَنْفِذَهُ أَمْرَهُ فَيُكِّمُ

When he<sup>ra</sup> read the letter, Al-Hurr<sup>ra</sup> said to them, 'This is a letter of the Emir Ubeydullah<sup>la</sup>, ordering me<sup>ra</sup> to raise a clamour with you all in the place in which his<sup>la</sup> letter comes to me<sup>ra</sup>, and this is his<sup>la</sup> messenger, and he<sup>la</sup> has ordered him not to separate from me<sup>ra</sup> until I<sup>ra</sup> have implemented his<sup>la</sup> order regarding them'.

فَلَمَّا بَرَزَ ابْنُ الْمُهَاجِرِ الْكِنْدِيِّ وَ كَانَ مَعَ الْحُسَيْنِ ع إِلَى رَسُولِ ابْنِ زِيَادٍ فَعَرَفَهُ فَقَالَ لَهُ تَكَلِّتُكَ أُمُّكَ مَاذَا جِئْتَ فِيهِ قَالَ أَطَعْتُ إِمَامِي وَ وَفَيْتُ بِبَيْعَتِي فَقَالَ لَهُ ابْنُ الْمُهَاجِرِ بَلْ عَصَيْتَ رَبَّكَ وَ أَطَعْتَ إِمَامَكَ فِي هَلَاكِ نَفْسِكَ وَ كَسِبْتَ الْعَارَ وَ النَّارَ وَ بَيْسَ الْإِيمَانِ إِمَامُكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ جَعَلْنَاهُمْ أُمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ فِيمَا أَمَرَكَ مِنْهُمْ

Yazeed Bin Al-Muhajir Al-Kundi, and he was with Al-Husayn<sup>asws</sup>, 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<sup>la</sup> and have been loyal to my allegiance'. Ibn Al-Muhajir said to him, 'But you have disobeyed your Lord<sup>azwj</sup> and obeyed your imam<sup>la</sup> in destroying yourself and have dressed up in the shame and the fire, and the evillest of the imams is your imam<sup>la</sup>. Allah<sup>azwj</sup> 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<sup>la</sup> is from them!'

وَ أَخَذَهُمُ الْحُرُّ بِالْثُّرُولِ فِي ذَلِكَ الْمَكَانِ عَلَى غَيْرِ مَاءٍ وَ لَا فِي قَرْيَةٍ فَقَالَ لَهُ الْحُسَيْنُ ع دَعْنَا وَ يُحَكِّ نُنْزِلُ هَذِهِ الْقَرْيَةَ أَوْ هَذِهِ بَعْضُ نَيْنَوَى وَ الْعَاصِرِيَّةُ أَوْ هَذِهِ بَعْضُ شَقِيَّةٍ قَالَ لَا وَ اللَّهُ مَا أَسْتَطِيعُ ذَلِكَ هَذَا رَجُلٌ قَدْ بَعَثَ إِلَيَّ عَيْنًا عَلَيَّ

And Al-Hurr<sup>ra</sup> seized them with the descending in that place, upon there neither being any water nor any township. Al-Husayn<sup>asws</sup> said to him<sup>ra</sup>: 'Leave us, woe be unto you<sup>ra</sup>! We shall

either descend in this town, or this (meaning Naynawa and Al-Ghaziriya) or this (meaning Shufeyya). He<sup>ra</sup> said, 'No, by Allah<sup>-azwj</sup>! I<sup>ra</sup> am not able to do that. This man (Ibn Ziyad<sup>-la</sup>) has sent a spy upon me<sup>ra</sup>, to me<sup>ra</sup>'.

فَقَالَ لَهُ زُهَيْرُ بْنُ الْقَيْنِ إِنِّي وَاللَّهِ لَا أَرَى أَنْ يَكُونَ بَعْدَ الَّذِي تَرَوْنَ إِلَّا أَشَدُّ مِمَّا تَرَوْنَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ قِتَالَ هَؤُلَاءِ الْقَوْمِ السَّاعَةَ أَهْوَنُ عَلَيْنَا مِنْ قِتَالِ مَنْ يَأْتِينَا مِنْ بَعْدِهِمْ فَلَعْمَرِي لَيَأْتِينَا مِنْ بَعْدِهِمْ مَا لَا قِبَلَ لَنَا بِهِ

Zuheyr Bin Al-Qays<sup>ra</sup> said to him<sup>-asws</sup>, 'By Allah<sup>-azwj</sup>! I<sup>ra</sup> cannot see anything happening after this which you<sup>-asws</sup> are seeing, except severer than what you<sup>-asws</sup> are seeing, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Fighting these people for a while is easier upon us than fighting the ones who would be coming after them. By my<sup>ra</sup> life! There will be coming from after them, what we will not be able to face with'.

فَقَالَ الْحُسَيْنُ ع مَا كُنْتُ لِأَبْدَأَهُمْ بِالْقِتَالِ ثُمَّ نَزَلَ وَ ذَلِكَ الْيَوْمُ الْخَمِيسَ وَ هُوَ الْيَوْمُ الثَّانِي مِنَ الْمُحَرَّمِ سَنَةِ إِحْدَى وَ سِتِّينَ.

Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> will not be the one to initiate them with the fighting'. Then he<sup>-asws</sup> descended, and that day was the day of Thursday, and it is the second day from Al-Muharram of the year sixty-one.

وَ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ فَقَامَ الْحُسَيْنُ حَاطِباً فِي أَصْحَابِهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّهُ قَدْ نَزَلَ مِنَ الْأَمْرِ مَا قَدْ تَرَوْنَ وَ إِنَّ الدُّنْيَا تَغْيَرُ وَ تَنْكَرُ وَ أَذْبَرَ مَعْرُوفُهَا وَ لَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ وَ حَسِيسٌ عَشِيشٌ كَالْمَرْعَى الْوَيْبِلِ

The Seyyid (Al-Tawoos), may Allah<sup>-azwj</sup> have Mercy on him, said, 'Al-Husayn<sup>-asws</sup> stood among his<sup>-asws</sup> companions to address. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, 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!

أَ لَا تَرَوْنَ إِلَى الْحَقِّ لَا يُغْمَلُ بِهِ وَ إِلَى الْبَاطِلِ لَا يُتَنَاهَى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِ رَبِّهِ حَقًّا حَقًّا فَإِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا.

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 Lord<sup>-azwj</sup>, truly, truly, for I<sup>-asws</sup> do not see the death except a happiness, and the life with the oppressors except as tiresome!

فَقَامَ زُهَيْرُ بْنُ الْقَيْنِ فَقَالَ قَدْ سَمِعْنَا هَذَاكَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ مَقَالَتَكَ وَ لَوْ كَانَتِ الدُّنْيَا لَنَا بَاقِيَةً وَ كُنَّا فِيهَا مُخْلَدِينَ لَأَثَرْنَا النُّهُوضَ مَعَكَ عَلَى الْإِقَامَةِ فِيهَا.

Zuheyr Bin Al-Qayn stood up and said, 'We have heard your<sup>ra</sup> words, may Allah<sup>-azwj</sup> Guide you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! 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 you<sup>-asws</sup> rather than the staying in it'.

قَالَ وَ وَتَبَّ هَلَالُ بْنُ نَافِعٍ الْبَجَلِيُّ فَقَالَ وَاللَّهِ مَا كَرِهْنَا لِقَاءَ رَبِّنَا وَ إِنَّا عَلَى نِيَّاتِنَا وَ بَصَائِرِنَا نُؤَالِي مَنْ وَالَاكَ وَ نُعَادِي مَنْ عَادَاكَ.



He (the narrator) said, 'And Hilal Bin Nafie Al-Bajaly leapt up. He said, 'By Allah<sup>-azwj</sup>! We do not dislike meeting our Lord<sup>-azwj</sup>, and I am upon our intentions and our insights! We befriend the one who befriends you<sup>-asws</sup>, and we are inimical to the one who is an enemy to you<sup>-asws</sup>!'

قَالَ وَ قَامَ بُرَيْرُ بْنُ خُضَيْرٍ فَقَالَ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ مَنَّ اللَّهُ بِكَ عَلَيْنَا أَنْ تُقَاتِلَ بَيْنَ يَدَيْكَ فَيَقْطَعَ فَبِكَ أَعْضَاؤُنَا ثُمَّ يَكُونُ جَدُّكَ شَفِيعَنَا يَوْمَ الْقِيَامَةِ.

He (the narrator) said, 'And Bureyr Bin Khuzeyr stood up and said, 'By Allah<sup>-azwj</sup>! O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> has Conferred upon us with you<sup>-asws</sup> that we can fight in front of you<sup>-asws</sup>, and our body parts can be cut for you<sup>-asws</sup>, then your<sup>-asws</sup> grandfather<sup>-saww</sup> would be our intercessor on the Day of Qiyamah'.

قَالَ ثُمَّ إِنَّ الْحُسَيْنَ ع رَكِبَ وَ سَارَ كُلَّمَا أَرَادَ الْمَسِيرَ مَنَعُونَهُ تَارَةً وَ يُسَايِرُونَهُ أُخْرَى حَتَّى بَلَغَ كَرْبَلَاءَ وَ كَانَ ذَلِكَ فِي الْيَوْمِ الثَّامِنِ مِنَ الْمُحَرَّمِ.

He (the narrator) said, 'Then Al-Husayn<sup>-asws</sup> mounted and travelled. Every time he<sup>-asws</sup> wanted the journey, they would prevent him<sup>-asws</sup> at times and they would travel together at other time, until he<sup>-asws</sup> reached Karbala, and that was during the eight day of Al-Muharram'.

وَ فِي الْمَنَاقِبِ فَقَالَ لَهُ زُهَيْرٌ فَسِرْ بِنَا حَتَّى نَنْزِلَ بِكَرْبَلَاءَ فَإِنَّمَا عَلَى شَاطِئِ الْفُرَاتِ فَتَكُونُ هُنَالِكَ فَإِنْ قَاتَلُونَا قَاتَلْنَاهُمْ وَ اسْتَعْنَى اللَّهُ عَلَيْهِمْ

And in (the book) 'Al-Manaqib' – 'Zuheyra<sup>ra</sup> said to him<sup>-asws</sup>, '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<sup>-azwj</sup> will Assist us against them'.

قَالَ قَدَمَعْتَ عَيْنَا الْحُسَيْنَ ع ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَرْبِ وَ الْبَلَاءِ وَ نَزَلَ الْحُسَيْنُ فِي مَوْضِعِهِ ذَلِكَ وَ نَزَلَ الْحُرُّ بْنُ يَزِيدَ جِدَاءَهُ فِي أَلْفِ فَارِسٍ

He (the narrator) said, 'The eyes of Al-Husayn<sup>-asws</sup> filled up with tears, then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from the distress (Karb) and the afflictions (Bala)! And Al-Husayn<sup>-asws</sup> descended in that place, and Al-Hurr Bin Yazeed<sup>ra</sup> descended parallel to him<sup>-asws</sup> among a thousand horsemen.

وَ دَعَا الْحُسَيْنُ بِدَوَاخٍ وَ بَيْضَاءَ وَ كَتَبَ إِلَى أَشْرَافِ الْكُوفَةِ مِمَّنْ كَانَ يَطْلُبُ أَنَّهُ عَلَى رَأْيِهِ.

And Al-Husayn<sup>-asws</sup> called for ink and paper and wrote to the nobles of Al-Kufa, from the ones he<sup>-asws</sup> used to think were upon his<sup>-asws</sup> view: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى سُلَيْمَانَ بْنِ صُرَدٍ وَ الْمُسَيَّبِ بْنِ نَجْبَةَ وَ رِفَاعَةَ بْنِ شَدَّادٍ وَ عَبْدِ اللَّهِ بْنِ وَاِلٍ وَ جَمَاعَةِ الْمُؤْمِنِينَ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> to Suleyman Bin Surad, And Al-Musayyab Bin Najbah, and Rifa'at Bin Shaddad, and Abdullah Bin Walid, and a group of the Momineen.

أَمَّا بَعْدُ فَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَدْ قَالَ فِي حَيَاتِهِ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحُرْمِ اللَّهِ نَاكِثًا لِعَهْدِ اللَّهِ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَ الْعُدْوَانِ ثُمَّ لَمْ يُعَيِّرْ بِقَوْلٍ وَ لَا فِعْلٍ كَانَ حَقِيقًا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ

As for after, you have known that Rasool-Allah<sup>-saww</sup> had said during his<sup>-saww</sup> lifetime: 'One who sees a tyrannous ruler legalising the Prohibitions of Allah<sup>-azwj</sup>, breaking the Pact of Allah<sup>-azwj</sup>, opposing the Sunnah of Rasool-Allah<sup>-saww</sup>, working among servants of Allah<sup>-azwj</sup> with the sins and aggressions, then he neither changes with words nor deeds, there would be a right upon Allah<sup>-azwj</sup> and He<sup>-azwj</sup> Enters him into his entering where he enters'.

وَقَدْ عَلِمْتُمْ أَنَّ هَؤُلَاءِ الْقَوْمَ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ وَتَوَلَّوْا عَنْ طَاعَةِ الرَّحْمَنِ وَأَظْهَرُوا الْفُسَادَ وَعَطَلُوا الْحُدُودَ وَاسْتَأْثَرُوا بِالْفِئَةِ وَأَخْلَوْا حَرَامَ اللَّهِ وَحَرَّمُوا حَالَهُ

And you have known that these people have adhered with obeying Satan<sup>-la</sup> 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<sup>-azwj</sup> and have prohibited His<sup>-azwj</sup> Permissible(s).

وَإِنِّي أَحَقُّ بِهَذَا الْأَمْرِ لِقَرَاتِي مِنْ رَسُولِ اللَّهِ ص وَ قَدْ أَتَنِي كُتُبُكُمْ وَ قَدِمْتُ عَلَى رُسُلِكُمْ بِيَعْيَكُمْ أَنْكُمْ لَا تُسَلِّمُونِي وَلَا تَخَذُلُونِي

And I<sup>-asws</sup> am more rightful with this command due to my<sup>-asws</sup> kinship from Rasool-Allah<sup>-saww</sup>, and your letters had come to me<sup>-asws</sup>, and your messengers had arrived to me<sup>-asws</sup> with your allegiances, that you will neither be submitting me<sup>-asws</sup> (to Ibn Ziyad<sup>-la</sup>) nor will you be abandoning me<sup>-asws</sup>.

فَإِنْ وَفَيْتُمْ لِي بِيَعْيِكُمْ فَقَدْ أَصْبَحْتُ حَظَّكُمْ وَ رُشْدَكُمْ وَ نَفْسِي مَعَ أَنْفُسِكُمْ وَأَهْلِي وَ وَلَدِي مَعَ أَهْلِيكُمْ وَأَوْلَادُكُمْ فَلَكُمْ فِي أَسْوَةٍ

So, if you were to be loyal with your allegiance, so you would have attained your share and your rightful guidance, and my<sup>-asws</sup> self would be with yourselves, and my<sup>-asws</sup> family and my children would be with your families and your children. There is an example for you all in me<sup>-asws</sup>.

وَإِنْ لَمْ تَفْعَلُوا وَ نَقَضْتُمْ عُهْدَكُمْ وَ خَلَعْتُمْ بِيَعْيَكُمْ فَلَعَمْرِي مَا هِيَ مِنْكُمْ بِنَكْرٍ لَقَدْ فَعَلْتُمُوهَا بِأَبِي وَ أَخِي وَ ابْنِ عَمِّي

And if you do not do so, and you were to break your pacts, and vacate your allegiances, then by my<sup>-asws</sup> life, these would not be (the first of) denials from you. You have already done it with my<sup>-asws</sup> father<sup>-asws</sup>, and my<sup>-asws</sup> brother<sup>-asws</sup>, and son<sup>ra</sup> of my<sup>-asws</sup> uncle (Muslim<sup>-asws</sup> Bin Aqeel<sup>-asws</sup>)!

وَالْمَعْرُورُ مَنْ اغْتَرَّ بِكُمْ فَحَظَّكُمْ أَحْطَأْتُمْ وَ نَصَبْتُمْ صَبْعَكُمْ - فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ سَيُغْنِي اللَّهُ عَنْكُمْ وَ السَّلَامُ.

And the deceived is the one who is deceiving you, for he has shared you all in the sins, and your share (with Allah<sup>-azwj</sup>) would be wasted. **So the one who breaks, is rather breaking against himself, [48:10]**, and Allah<sup>-azwj</sup> will be Making me<sup>-asws</sup> to be needless from you all. And the greetings'.

ثُمَّ طَوَى الْكِتَابَ وَ حَتَمَهُ وَ دَفَعَهُ إِلَى قَيْسِ بْنِ مُسْنَهَرٍ الصَّيْدَاوِيِّ وَ سَأَلَ الْحَدِيثَ كَمَا مَرَّ ثُمَّ قَالَ وَ لَمَّا بَلَغَ الْحُسَيْنَ قَتْلَ قَيْسٍ اسْتَعْبَرَ بَاكِياً ثُمَّ قَالَ اللَّهُمَّ اجْعَلْ لَنَا وَ لِصِبْعَتِنَا عِنْدَكَ مَنَزَلاً كَرِيماً وَ اجْمَعْ بَيْنَنَا وَ بَيْنَهُمْ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then he<sup>-asws</sup> 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<sup>-asws</sup>, his<sup>-asws</sup> eyes filled up crying. Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Make an honourable status to be for us<sup>-asws</sup> and our<sup>-asws</sup> Shias in Your<sup>-azwj</sup> Presence and Gather between us<sup>-asws</sup> and them in a settled of Your<sup>-azwj</sup> Mercy, You<sup>-azwj</sup> are Able upon all things!'

قَالَ قَوْتَبٌ إِلَى الْحُسَيْنِ ع رَجُلٌ مِنْ شِيعَتِهِ يُقَالُ لَهُ هِلَالُ بْنُ نَافِعِ الْبَجَلِيِّ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنْتَ تَعْلَمُ أَنَّ جَدَّكَ رَسُولَ اللَّهِ لَمْ يَقْدِرْ أَنْ يُشْرِبَ النَّاسَ مَحَبَّتَهُ وَلَا أَنْ يَرْجِعُوا إِلَى أَمْرِهِ مَا أَحَبَّ وَكَانَ مِنْهُمْ مُنَافِقُونَ يَعِدُونَهُ بِالنَّصْرِ وَيُضْمِرُونَ لَهُ الْعَدْرَ يَلْقَوْنَهُ بِأَخْلَى مِنَ الْعَسَلِ وَيَخْلُقُونَهُ بِأَمْرٍ مِنَ الْخَنْظَلِ حَتَّى قَبَضَهُ اللَّهُ إِلَيْهِ

He (the narrator) said, 'A man from his<sup>-asws</sup> Shias called Hilal Bin Nafie Al-Bajaly leapt up to Al-Husayn<sup>-asws</sup>, and he said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! You<sup>-asws</sup> know that your<sup>-asws</sup> grandfather<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> was not able upon quenching the people he<sup>-saww</sup> love, nor did they return to his<sup>-saww</sup> matter what he<sup>-saww</sup> loved, and there have been hypocrites from them promising him<sup>-saww</sup> the help and intending the betrayal to him<sup>-saww</sup>, facing him<sup>-saww</sup> with sweeter than the honey and opposing him<sup>-saww</sup> with bitter than the colocynth, until Allah<sup>-azwj</sup> Recalled him<sup>-saww</sup> to Him<sup>-azwj</sup>.

وَأَنَّ أَبَاكَ عَلِيًّا رَحِمَهُ اللَّهُ عَلَيْهِ قَدْ كَانَ فِي مِثْلِ ذَلِكَ فَقَوْمٌ قَدْ أَجْمَعُوا عَلَى نَصْرِهِ وَقَاتَلُوا مَعَهُ التَّائِكِينَ وَالْفَاسِطِينَ وَالْمَارِفِينَ حَتَّى أَتَاهُ أَجَلُهُ فَمَضَى إِلَى رَحْمَةِ اللَّهِ وَرِضْوَانِهِ

Your<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup>, may Allah<sup>-azwj</sup> have Mercy upon him<sup>-asws</sup>, had been in (a situation) similar to that. A people had united upon helping him<sup>-asws</sup> and they had found alongside him<sup>-asws</sup> against the allegiance-breakers, and the deviants, and the renegades, until his<sup>-asws</sup> death came to him<sup>-asws</sup>, so he<sup>-asws</sup> went to the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Pleasure.

وَأَنْتَ الْيَوْمَ عِنْدَنَا فِي مِثْلِ تِلْكَ الْحَالَةِ فَمَنْ نَكَّثَ عَهْدَهُ وَخَلَعَ بَيْعَتَهُ فَلَنْ يَضُرَّ إِلَّا نَفْسَهُ وَاللَّهُ مُغْنٍ عَنْهُ فَيَسِرُّ بِنَا رَاشِدًا مُعَايًا مُشْرِقًا إِنْ شِئْتَ وَ إِنْ شِئْتَ مُعَرَّبًا قَوْلَ اللَّهِ مَا أَشْفَقْنَا مِنْ قَدْرِ اللَّهِ وَلَا كَرِهْنَا لِقَاءَ رَبِّنَا وَإِنَّا عَلَى نِيَّاتِنَا وَبَصَائِرِنَا نُؤَالِي مَنْ وَالَاكَ وَ نُعَادِي مَنْ عَادَاكَ.

And today you<sup>-asws</sup> are in a situation similar to those. The one who breaks his pact and vacates his allegiance will never harm except himself, and Allah<sup>-azwj</sup> is Needless from him. So, travel with us reasonably, healthily eastwards if you<sup>-asws</sup> so desire. And if you<sup>-asws</sup> so desire, westwards. By Allah<sup>-azwj</sup>! We are not scared from the Determination of Allah<sup>-azwj</sup> nor do we dislike meeting our Lord<sup>-azwj</sup>, and we are upon our intentions and our insights. We befriend the one who befriends you<sup>-asws</sup>, and we are enemies to the one being an enemy to you<sup>-asws</sup>.

ثُمَّ وَثَبَ إِلَيْهِ بُرَيْدُ بْنُ خُزَيْرٍ الْهُمْدَانِيُّ فَقَالَ وَاللَّهِ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ مَنَّ اللَّهُ بِكَ عَلَيْنَا أَنْ تُفَاتِلَ بَيْنَ يَدَيْكَ تُقَطِّعُ فِيهِ أَعْضَاؤُنَا ثُمَّ يَكُونُ جَدُّكَ شَفِيعَنَا يَوْمَ الْقِيَامَةِ بَيْنَ أَيْدِينَا لَا أَفْلَحَ قَوْمٌ صَبَّغُوا ابْنَ بَنَاتِ نَبِيِّهِمْ أَفٍّ لَهُمْ عَدَاً مَا ذَا يَلَاقُونَ يَنَادُونَ بِالْوَيْلِ وَ التُّبُّورِ فِي نَارِ جَهَنَّمَ.

Then Bureyd Bin Khuzeyr Al-Hamdany leapt up and said, 'By Allah<sup>-azwj</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> has Conferred upon us with you<sup>-asws</sup> that we can fight in front of you<sup>-asws</sup>, and our body parts can be cut for you<sup>-asws</sup>, then your<sup>-asws</sup> grandfather<sup>-saww</sup> would become our intercessor on the Day of Qiyamah in front of us. A people who wastes the son<sup>-asws</sup> of the

daughter<sup>-asws</sup> of their Prophet<sup>-saww</sup> 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!

قَالَ فَجَمَعَ الْحُسَيْنُ عَ وَلَدَهُ وَ إِخْوَتَهُ وَ أَهْلَ بَيْتِهِ ثُمَّ نَظَرَ إِلَيْهِمْ فَبَكَى سَاعَةً ثُمَّ قَالَ اللَّهُمَّ إِنَّا عِثْرَةُ نَبِيِّكَ مُحَمَّدٍ وَ قَدْ أَخْرَجْنَا وَ طَرَدْنَا وَ أَزَعَجْنَا عَنْ حَرَمِ جَدِّنا وَ تَعَدَّتْ بَنُو أُمَيَّةَ عَلَيْنَا اللَّهُمَّ فَخُذْ لَنَا بِحَقِّنا وَ انصُرْنَا عَلَى الْقَوْمِ الظَّالِمِينَ.

He (the narrator) said, 'Al-Husayn<sup>-asws</sup> gathered his<sup>-asws</sup> children and his<sup>-asws</sup> brethren, and his<sup>-asws</sup> family members. He<sup>-asws</sup> wept for a while, then said: 'O Allah<sup>-azwj</sup>! We<sup>-asws</sup> are family<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, and we<sup>-asws</sup> have been brought out, and expelled, and harassed from the sanctuary of our<sup>-asws</sup> grandfather<sup>-saww</sup>, and the clan of Umayya has transgressed upon us<sup>-asws</sup>. O Allah<sup>-azwj</sup>! Seize our<sup>-asws</sup> rights for us<sup>-asws</sup> and Help us<sup>-asws</sup> against the unjust people!'

قَالَ فَرَحَلَ مِنْ مَوْضِعِهِ حَتَّى نَزَلَ فِي يَوْمِ الْأَرْبَعَاءِ أَوْ يَوْمِ الْخَمِيسِ بِكَرْبَلَاءَ وَ ذَلِكَ فِي الثَّانِي مِنَ الْمُحَرَّمِ سَنَةِ إِحْدَى وَ سِتِّينَ.

He (the narrator) said, 'He<sup>-asws</sup> departed from his<sup>-asws</sup> place until he<sup>-asws</sup> 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.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ النَّاسُ عِبِيدُ الدُّنْيَا وَ الدِّينُ لَعَقٌ عَلَى أَلْسِنَتِهِمْ يُحَوِّطُونَهُ مَا دَرَّتْ مَعَايِشُهُمْ فَإِذَا مُحْصُوا بِالْبَلَاءِ قَلَّ الدَّيَّانُونَ.

Then he<sup>-asws</sup> turned to his<sup>-asws</sup> 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'.

ثُمَّ قَالَ أَ هَذِهِ كَرْبَلَاءُ فَقَالُوا نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ هَذَا مَوْضِعُ كَرْبٍ وَ بَلَاءٍ هَاهُنَا مَنَاحُ رِكَابِنَا وَ مَحَطُّ رِجَالِنَا وَ مَقْتَلُ رِجَالِنَا وَ مَسْفِكُ دِمَائِنَا

Then he<sup>-asws</sup> said: 'Is this Karbala?' They said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'. He<sup>-asws</sup> said: 'This is the place of distress (Karb) and the afflictions (Bala). Over here is the resting of our rides, and end of our journey, and slaying of our men, and shedding of our blood'.

قَالَ فَتَزَلَّ الْقَوْمُ وَ أَقْبَلَ الْحُرُّ حَتَّى نَزَلَ جَدَاءَ الْحُسَيْنِ عَ فِي أَلْفِ فَارِسٍ ثُمَّ كَتَبَ إِلَى ابْنِ زِيَادٍ يُخْبِرُهُ بِنُزُولِ الْحُسَيْنِ بِكَرْبَلَاءَ.

He (the narrator) said, 'The people descended, and Al-Hurr<sup>ra</sup> came until he<sup>ra</sup> descended parallel to Al-Husayn<sup>-asws</sup>, among a thousand horsemen. Then he<sup>ra</sup> wrote to Ibn Ziyad<sup>-la</sup> informing him<sup>-la</sup> with the descend of Al-Husayn<sup>-asws</sup> at Karbala.

وَ كَتَبَ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَا بَعْدُ يَا حُسَيْنُ فَقَدْ بَلَغَنِي نُزُولُكَ بِكَرْبَلَاءَ وَ قَدْ كَتَبَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ يَزِيدُ أَنْ لَا أَتَوَسَّدَ الْوُثَيْرَ وَ لَا أَشْبَعَ مِنَ الْحَمِيرِ أَوْ الْحَقْلِكَ بِاللَّطِيفِ الْحَبِيرِ أَوْ تَرْجِعَ إِلَى حُكْمِي وَ حُكْمُ يَزِيدَ بِنِ مُعَاوِيَةَ وَ السَّلَامُ.

And Ibn Ziyad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup> wrote to Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> wrote, 'As for after, O Husayn<sup>-asws</sup>! (News of) your<sup>-asws</sup> descent at Karbala has reached me<sup>-la</sup>, and the commander of the faithful Yazeed<sup>-la</sup> has written to me<sup>-la</sup> that I<sup>-la</sup> should neither be comfortable with the pillow nor should I<sup>-la</sup> satiate from the yeast, or I<sup>-la</sup> should join you<sup>-asws</sup> with the Subtle, the Informed (Allah<sup>-azwj</sup>), or you<sup>-asws</sup> return to my<sup>-la</sup> ruling and rule of Yazeed Bin Muawiya<sup>-la</sup>. And the greetings'.

فَلَمَّا وَرَدَ كِتَابُهُ عَلَى الْحُسَيْنِ ع وَ قَرَأَهُ رَمَاهُ مِنْ يَدِهِ ثُمَّ قَالَ لَا أَفْلَحَ قَوْمٌ اشْتَرَوْا مَرْضَاةَ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ

When his<sup>-la</sup> letter arrived to Al-Husayn<sup>-asws</sup> and he<sup>-asws</sup> read it, he<sup>-asws</sup> threw it from his<sup>-asws</sup> hand, then said: 'A people who buy the pleasure of the creatures by Angering the Creator will not be successful!'

فَقَالَ لَهُ الرَّسُولُ جَوَابُ الْكِتَابِ أَبَا عَبْدِ اللَّهِ فَقَالَ مَا لَهُ عِنْدِي جَوَابٌ لِأَنَّهُ قَدْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ

The messenger said to him<sup>-asws</sup>, 'Answer to the letter, O Abu Abdullah<sup>-asws</sup>?' He<sup>-asws</sup> said: 'There is no answer with me<sup>-asws</sup> for him<sup>-la</sup> because he<sup>-la</sup> has justified the Word of punishment upon himself<sup>-la</sup>'.

فَرَجَعَ الرَّسُولُ إِلَيْهِ فَخَبَّرَهُ بِذَلِكَ فَغَضِبَ عَدُوُّ اللَّهِ مِنْ ذَلِكَ أَشَدَّ الْغَضَبِ وَ التُّفَّتْ إِلَى عُمَرَ بْنِ سَعْدٍ وَ أَمَرَهُ بِقِتَالِ الْحُسَيْنِ وَ قَدْ كَانَ وَلَاءَهُ الرَّيِّ قَبْلَ ذَلِكَ فَاسْتَعْفَى عُمَرُ مِنْ ذَلِكَ فَقَالَ ابْنُ زِيَادٍ فَارْزُدْ إِلَيْنَا عَهْدَنَا فَاسْتَمَهَلَهُ ثُمَّ قَبِلَ بَعْدَ يَوْمٍ خَوْفًا عَنْ أَنْ يُعْزَلَ عَنِ وَلَايَةِ الرَّيِّ.

The messenger returned to him<sup>-la</sup> and informed him<sup>-la</sup> with that. The enemy of Allah<sup>-azwj</sup> got angry from that with sever anger, and he<sup>-la</sup> turned to Umar Bin Sa'ad<sup>-la</sup> and ordered him<sup>-la</sup> with fighting Al-Husayn<sup>-asws</sup>, and he<sup>-la</sup> had made him<sup>-asws</sup> the governor of Al-Rayy before that. Umar<sup>-la</sup> excused himself<sup>-la</sup> from that. Ibn Ziyad<sup>-la</sup> said, 'Then return our<sup>-la</sup> pact to us<sup>-asws</sup>!' He<sup>-la</sup> asked for time, then accepted after a day, fearing from being removed from the governorship of Al-Rayy'.

وَ قَالَ الْمُفِيدُ رَحِمَهُ اللَّهُ فَلَمَّا كَانَ مِنَ الْعَدِ قَدِمَ عَلَيْهِمْ عُمَرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ مِنَ الْكُوفَةِ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ فَتَزَلَّ بَيْنَهُمَا

And Al-Mufeed, may Allah<sup>-azwj</sup> have Mercy on him, said, 'When it was the next morning, Umar Bin Sa'd Bin Abu Waqas<sup>-la</sup> arrived to them from Al-Kufa among four thousand horsemen. He<sup>-la</sup> descended at Naynawa.

فَبَعَثَ إِلَى الْحُسَيْنِ ع عُزْوَةَ بِنْتُ قَيْسِ الْأَحْمَسِيِّ فَقَالَ لَهُ ائْتِنِي فَسَلُّهُ مَا الَّذِي جَاءَ بِكَ وَ مَا تُرِيدُ وَ كَانَ عُزْوَةُ مِمَّنْ كَتَبَ إِلَى الْحُسَيْنِ فَاسْتَحْيَا مِنْهُ أَنْ يَأْتِيَهُ فَعَرَضَ ذَلِكَ عَلَى الرُّؤَسَاءِ الَّذِينَ كَاتَبُوهُ وَ كُلُّهُمْ أَبَى ذَلِكَ وَ كَرِهَهُ.

He<sup>-la</sup> sent Urwah Bin Qays Al-Ahmasy. He<sup>-la</sup> said to him, 'Go to him<sup>-asws</sup> and ask him<sup>-asws</sup>, 'What is that which you<sup>-asws</sup> have come for and what do you<sup>-asws</sup> want?' And Urwah was from the ones who had written to Al-Husayn<sup>-asws</sup>. So, he was embarrassed from going to him<sup>-asws</sup>. So he<sup>-la</sup> presented that to the chiefs, those who had written to him<sup>-asws</sup>, and all of them refused that and disliked it.

فَقَامَ إِلَيْهِ كَثِيرُ بْنُ عَبْدِ اللَّهِ الشَّعْبِيِّ وَ كَانَ فَارِسًا شَجَاعًا لَا يَزِدُّ وَجْهَهُ شَيْءٌ فَقَالَ لَهُ أَنَا أَذْهَبُ إِلَيْهِ وَ اللَّهُ لَيَنْ شِمْتَ لِأَفْتِكُنَّ بِهِ فَقَالَ لَهُ عُمَرُ بْنُ سَعْدٍ مَا أُرِيدُ أَنْ تَفْتِكَ بِهِ وَ لَكِنْ ائْتِنِي فَسَلُّهُ مَا الَّذِي جَاءَ بِهِ

Kaseer Bin Abdullah Al-Shaby stood up to him<sup>-la</sup>, and he was a brave horseman, nothing could return his face. He said to him<sup>-la</sup>, 'I shall go to him<sup>-asws</sup>, and by Allah<sup>-azwj</sup>, if you<sup>-la</sup> so desire, I shall fight with him<sup>-asws</sup>'. Umar Bin Sa'ad<sup>-la</sup> said to him, 'I<sup>-la</sup> don't want you to fight with him<sup>-asws</sup> but go to him<sup>-asws</sup> and ask him<sup>-asws</sup>, what is that which he<sup>-asws</sup> has come for'.

فَأَقْبَلَ كَثِيرٌ إِلَيْهِ فَلَمَّا رَأَاهُ أَبُو سُمَامَةَ الصَّدَاوِيُّ قَالَ لِلْحُسَيْنِ ع أَصْلَحَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ قَدْ جَاءَكَ شَرُّ أَهْلِ الْأَرْضِ وَ أَجْرُهُ عَلَى دَمٍ وَ أَفْتَكُهُمْ وَ قَامَ إِلَيْهِ فَقَالَ لَهُ ضَعْ سَيْفَكَ

Kaseer came to him<sup>-asws</sup>. When Abu Sumamah Al-Saydawy said him, he said to Al-Husayn<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well, O Abu Abdullah<sup>-asws</sup>! The evils of the people of the earth is coming to you<sup>-asws</sup> and the most audacious upon (shedding) blood, and their most quarrelsome'. And he stood to him. He said to him: 'Place down your sword!'

قَالَ لَا وَ اللَّهُ وَ لَا كَرَامَةً إِنَّمَا أَنَا رَسُولٌ إِنْ سَمِعْتُمْ كَلَامِي بَلَّغْتُمْ مَا أُرْسِلْتُ إِلَيْكُمْ وَ إِنْ أَبَيْتُمْ انصَرَفْتُ عَنْكُمْ قَالَ فَإِنِّي آخِذٌ بِقَائِمِ سَيْفِكَ ثُمَّ تَكَلَّمَ بِحَاجَتِكَ قَالَ لَا وَ اللَّهُ لَا تَمَسُّهُ

He said, 'No, by Allah<sup>-azwj</sup>, 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<sup>-azwj</sup>, you will not touch it'.

فَقَالَ لَهُ أَخْبِرْنِي بِمَا جِئْتَ بِهِ وَ أَنَا أَبْلَغُهُ عَنْكَ وَ لَا أَدْعُكَ تَدْنُو مِنْهُ فَإِنَّكَ فَاجِرٌ فَاسْتَبَا وَ انصَرَفَ إِلَى عُمَرَ بْنِ سَعْدٍ فَأَخْبَرَهُ الْحَبْرَ.

He said to him, 'Inform me what you have come with, and I shall deliver it on your behalf, and I will not leave you to go near him<sup>-asws</sup>, for you are an immoral person'. He refused and left to go to Umar Bin Sa'ad<sup>-la</sup> and informed him<sup>-la</sup> the news.

فَدَعَا عُمَرَ بْنَ سَعْدٍ فَرَفَعَهُ بَن قَيْسٍ الْخَنْزَلِيُّ فَقَالَ لَهُ وَجَّكَ الْقَ حُسَيْنًا فَسَلَّهُ مَا جَاءَ بِهِ وَ مَاذَا يُرِيدُ فَأَتَاهُ فَرَفَعَهُ فَلَمَّا رَأَاهُ الْحُسَيْنُ مُقْبِلًا قَالَ أ تَعْرِفُونَ هَذَا فَقَالَ حَبِيبُ بْنُ مُظَاهِرٍ هَذَا رَجُلٌ مِنْ خَنْزَلَةَ تَيْمٍ وَ هُوَ ابْنُ أُخْتِنَا وَ قَدْ كُنْتُ أَعْرِفُهُ بِحُسْنِ الرَّأْيِ وَ مَا كُنْتُ أَرَاهُ يَشْهَدُ هَذَا الْمَشْهَدَ

Umar Bin Sa'ad<sup>-la</sup> called Qurrah Bin Qays Al-Hanzaly. He<sup>-la</sup> said to him: 'Woe be unto you! Meet Husayn<sup>-asws</sup> and ask him<sup>-asws</sup> what he<sup>-asws</sup> has come for, and what is that which he<sup>-asws</sup> wants'. Qurrah came to him<sup>-asws</sup>. When Al-Husayn<sup>-asws</sup> saw him coming over, he<sup>-asws</sup> said: 'Do you recognise this one?' Habeeb Bin Muzahir<sup>ra</sup> said, 'This is a man from Hanzala Tameem, and he is a son of our sister, and I<sup>ra</sup> used to know him being with the good views, and I<sup>ra</sup> did not see (think) he would be present in this presentation'.

فَجَاءَ حَتَّى سَلَّمَ عَلَى الْحُسَيْنِ وَ أَبْلَغَهُ رِسَالَةَ عُمَرَ بْنِ سَعْدٍ إِلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ ع كَتَبَ إِلَيَّ أَهْلُ مِصْرَ هَذَا أَنْ أَقْدَمَ فَأَمَّا إِذَا كَرِهْتُمُونِي فَأَنَا أَنْصَرِفُ عَنْكُمْ

He came until he greeted unto Al-Husayn<sup>-asws</sup> and delivered the message of Umar Bin Sa'ad<sup>-la</sup> to him<sup>-asws</sup>. Al-Husayn<sup>-asws</sup> said to him: 'The people of this city of yours have written to me<sup>-asws</sup> that I<sup>-asws</sup> should arrive. But, when you are disliking me<sup>-asws</sup>, then I<sup>-asws</sup> shall leave (and go) away from you all!'

فَقَالَ حَبِيبُ بْنُ مُظَاهِرٍ وَجَّكَ يَا فَرُّهُ أَيْنَ تَذْهَبُ إِلَى الْقَوْمِ الظَّالِمِينَ انصُرْ هَذَا الرَّجُلَ الَّذِي بِأَبَائِهِ أَتَيْدَكَ اللَّهُ بِالْكَرَامَةِ فَقَالَ لَهُ فَرُّهُ أَرْجِعْ إِلَى صَاحِبِي بِجَوَابِ رِسَالَتِهِ وَ أَرَى رَأْيِي فَانصَرَفَ إِلَى عُمَرَ بْنِ سَعْدٍ وَ أَخْبَرَهُ الْحَبْرَ فَقَالَ عُمَرُ بْنُ سَعْدٍ أَرْجُو أَنْ يُعَافِيَنِي اللَّهُ مِنْ حَرْبِهِ وَ قِتَالِهِ.

Habeeb Bin Muzahir<sup>ra</sup> said, 'Woe be unto you, O Qurrah! Where are you going? To the unjust people? Help this man<sup>-asws</sup> who, due to his<sup>-asws</sup> forefathers<sup>-asws</sup>, Allah<sup>-azwj</sup> will Aid you with the

honours!’ Qurrah said to him, ‘I shall return to my master<sup>-la</sup> with the answer of his<sup>-la</sup> message, and I shall view my view’. He left to go to Umar Bin Sa’ad<sup>-la</sup> and informed him<sup>-la</sup> the news. Umar Bin Sa’ad<sup>-la</sup> said, ‘I<sup>-la</sup> hope Allah<sup>-azwj</sup> will Excuse me<sup>-la</sup> from battling him<sup>-asws</sup> and killing him<sup>-asws</sup>’.

وَكُتِبَ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنِّي حَيْثُ نَزَلْتُ بِالْحُسَيْنِ بَعَثْتُ إِلَيْهِ رَسُولِي فَسَأَلْتُهُ عَمَّا أَقْدَمَهُ وَ مَاذَا يَطْلُبُ فَقَالَ كُتِبَ إِلَيَّ أَهْلُ هَذِهِ الْبِلَادِ وَأَتَتْنِي رُسُلُهُمْ يَسْأَلُونِي الْقُدُومَ إِلَيْهِمْ فَفَعَلْتُ فَأَمَّا إِذَا كَرِهْتُمُونِي وَ بَدَأَ لَكُمْ غَيْرُ مَا أَتَتْنِي بِهِ رُسُلُهُمْ فَأَنَا مُنْصَرِفٌ عَنْهُمْ.

And he<sup>-la</sup> wrote to Ubeydullah Bin Ziyad<sup>-la</sup>, ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. As for after, I<sup>-la</sup>, when I<sup>-la</sup> descended by Al-Husayn<sup>-asws</sup>, sent my<sup>-la</sup> messenger to him<sup>-asws</sup>. I<sup>-la</sup> asked him<sup>-asws</sup> about what had made him<sup>-asws</sup> come and what is that which he<sup>-asws</sup> seeks. He<sup>-asws</sup> said: ‘The people of this had written to me<sup>-asws</sup>, and their messengers had come to me<sup>-asws</sup>, asking me<sup>-asws</sup> to come to them, so I<sup>-asws</sup> did. As for when you are disliking me<sup>-asws</sup>, and there is a change of mind for them, other than what their messengers had come to me<sup>-asws</sup> with, then I<sup>-asws</sup> shall leave to go away from them’.

قَالَ حَسَّانُ بْنُ قَائِدِ الْعَبْسِيِّ وَكُنْتُ عِنْدَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ حِينَ أَتَاهُ هَذَا الْكِتَابُ فَلَمَّا قَرَأَهُ قَالَ.

الآن إِذْ عَلِقْتُ مَخَالِئَنَا بِهِ يَرْجُو النِّجَاةَ وَ لَا ت حِينَ مَنَاصِي.

Hassan Bin Qaid Al-Absy said, ‘And I was in the presence of Ubeydullah Bin Ziyad<sup>-la</sup> when this letter came to him<sup>-la</sup>. When he<sup>-la</sup> read it he<sup>-la</sup> said (a couplet), ‘Now when our claws are stuck in him<sup>-asws</sup>, he<sup>-asws</sup> hoping for the salvation, and not when there is no option’.

وَكُتِبَ إِلَى عُمَرَ بْنِ سَعْدٍ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ وَ فِيمِثُ مَا ذَكَرْتَ فَأَعْرَضُ عَلَى الْحُسَيْنِ أَنْ يُبَايِعَ لِيَزِيدَ هُوَ وَ جَمِيعُ أَصْحَابِهِ فَإِذَا فَعَلَ ذَلِكَ رَأَيْنَا رَأَيْنَا وَ السَّلَامُ

And he<sup>-la</sup> wrote to Umar Bin Sa’ad, ‘As for after, your<sup>-la</sup> letter has reached me<sup>-la</sup>, and I<sup>-la</sup> have understood what you<sup>-la</sup> have mentioned. Present unto Al-Husayn<sup>-asws</sup> that he<sup>-asws</sup> should pledge allegiance to Yazeed<sup>-la</sup>, he<sup>-asws</sup> and his<sup>-asws</sup> entire companions. When he<sup>-asws</sup> has done that, we<sup>-la</sup> shall view our<sup>-la</sup> view. And the greetings’.

فَلَمَّا وَرَدَ الْجَوَابُ عَلَى عُمَرَ بْنِ سَعْدٍ قَالَ قَدْ حَشِثْتُ أَنْ لَا يَقْبَلَ ابْنُ زِيَادٍ الْعَاقِبَةَ.

When the answer came to Umar Bin Sa’ad<sup>-la</sup>, he<sup>-la</sup> said, ‘I<sup>-la</sup> had feared that Ibn Ziyad<sup>-la</sup> will not accept the well-ness’.

وَقَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ فَلَمْ يَعْرِضْ ابْنُ سَعْدٍ عَلَى الْحُسَيْنِ مَا أُرْسِلَ بِهِ ابْنُ زِيَادٍ لِأَنَّهُ عَلِمَ أَنَّ الْحُسَيْنَ لَا يُبَايِعُ يَزِيدَ أَبَدًا

And Muhammad Bin Abu Talib said, ‘Ibn Sa’ad<sup>-la</sup> did not present unto Al-Husayn<sup>-asws</sup> what message Ibn Ziyad<sup>-la</sup> had sent because he<sup>-la</sup> knew that Al-Husayn<sup>-asws</sup> will not pledge allegiance to Yazeed<sup>-la</sup>, ever!’

قَالَ ثُمَّ جَمَعَ ابْنُ زِيَادٍ النَّاسَ فِي جَامِعِ الْكُوفَةِ ثُمَّ خَرَجَ فَصَعِدَ الْمِنْبَرَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّكُمْ بَلَّوْتُمْ آلَ أَبِي سُفْيَانَ فَوَجَدْتُمُوهُمْ كَمَا تُحِبُّونَ وَ هَذَا أَمِيرُ الْمُؤْمِنِينَ يَزِيدُ قَدْ عَرَفْتُمُوهُ حَسَنَ السَّيْرِ الطَّرِيقَةِ مُحْسِنًا إِلَى الرَّعِيَّةِ يُعْطِي الْعَطَاءَ فِي حَقِّهِ قَدْ أَمِنَتِ السُّبُلُ عَلَى عَهْدِهِ



He (the narrator) said, 'Then Ibn Ziyad<sup>-la</sup> gathered the people in the central Masjid of Al-Kufa. Then he<sup>-la</sup> 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<sup>-la</sup> is someone you have recognised of being of excellent dealings, of praise-worthy ways, favouring to the citizens. He<sup>-la</sup> gives the award in its right. The ways are secure in his<sup>-la</sup> era.

وَكَذَلِكَ كَانَ أَبُوهُ مُعَاوِيَةُ فِي عَصْرِهِ وَهَذَا ابْنُهُ يُرِيدُ مِنْ بَعْدِهِ يُكْرِمُ الْعِبَادَ وَيُعْطِيهِمُ بِالْأَمْوَالِ وَيُكْرِمُهُمْ وَقَدْ زَادَكُمْ فِي أَرْزَاقِكُمْ مِائَةً مِائَةً وَأَمَرَنِي أَنْ أُؤَفِّقَهَا عَلَيْكُمْ وَأُخْرِجَكُمْ إِلَى حَرْبِ عَدُوِّهِ الْحُسَيْنِ فَاسْمَعُوا لَهُ وَأَطِيعُوا.

And like that was his<sup>-la</sup> father Muawiya during his time, and this is his son<sup>-la</sup> Yazeed<sup>-la</sup> from after him. He<sup>-la</sup> honours the servants and enriches them with the wealth and makes them honourable, and he<sup>-la</sup> has increased in your sustenance hundred, and hundred, and he<sup>-la</sup> has ordered me<sup>-la</sup> that I<sup>-la</sup> make it to be plentiful upon you all and take you out to battle his<sup>-la</sup> enemy Al-Husayn<sup>-asws</sup>. So listen to him<sup>-la</sup> and obey!

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَوَفَّرَ النَّاسَ الْعَطَاءَ وَأَمَرَهُمْ أَنْ يَخْرُجُوا إِلَى حَرْبِ الْحُسَيْنِ عَ وَيَكُونُوا عَوْنًا لِابْنِ سَعْدٍ عَلَى حَرْبِهِ

Then he<sup>-la</sup> descended from the pulpit and gave full stipends to the people and ordered them to go out to battle Al-Husayn<sup>-asws</sup> and become aiding to Ibn Sa'ad<sup>-la</sup> upon his<sup>-la</sup> battle.

فَأَوَّلُ مَنْ خَرَجَ شِمْرُ بْنُ ذِي الْجَوْشَنِ فِي أَرْبَعَةِ آلَافٍ فَصَارَ ابْنُ سَعْدٍ فِي تِسْعَةِ آلَافٍ ثُمَّ اتَّبَعَهُ بَزِيدُ بْنُ رِكَابٍ الْكَلْبِيُّ فِي أَلْفَيْنِ وَالْحُصَيْنُ بْنُ مُثَرِّبٍ السَّكُونِيُّ فِي أَرْبَعَةِ آلَافٍ وَفُلَانٌ [فُلَانٍ] الْمَازِينِيُّ فِي ثَلَاثَةِ آلَافٍ وَنَصْرُ بْنُ فُلَانٍ فِي أَلْفَيْنِ فَذَلِكَ عِشْرُونَ أَلْفًا.

So, the first one to go out was Shimr Bin Zil Jowshan<sup>-la</sup> among four thousand. Thus, Ibn Sa'ad came to be with nine thousand. Then he<sup>-la</sup> 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.

ثُمَّ أُرْسِلَ إِلَى شَبَّثِ بْنِ رَبِيعٍ أَنْ أَقْبِلْ إِلَيْنَا وَإِنَّا نُرِيدُ أَنْ نُوجِّهَ بِكَ إِلَى حَرْبِ الْحُسَيْنِ فَنَمَارِضَ شَبَّثَ وَأَرَادَ أَنْ يُعْفِيَهُ ابْنُ زِيَادٍ فَأُرْسِلَ إِلَيْهِ أَمَّا بَعْدُ فَإِنَّ رَسُولِي أَخْبَرَنِي بِنَمَارِضِكَ وَأَخَافُ أَنْ تَكُونَ مِنَ الَّذِينَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُنَ إِن كُنْتَ فِي طَاعَتِنَا فَأَقْبِلْ إِنَّا مُسْرِعُونَ.

Then he (Ibn Ziyad<sup>-la</sup>) sent a message to Shabas Bin Rabie, 'Come to us<sup>-la</sup>, and we<sup>-la</sup> want to send you to battle Al-Husayn<sup>-asws</sup>'. Shabas pretended to be sick and wanted Ibn Ziyad<sup>-la</sup> to excuse him. He<sup>-la</sup> sent a message to him, 'As for after, my<sup>-la</sup> messenger informs me<sup>-la</sup> that you are pretending to be sick, and I<sup>-la</sup> 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<sup>-la</sup> obedience, then come to us<sup>-la</sup> quickly'.

فَأَقْبَلَ إِلَيْهِ شَبَّثُ بَعْدَ الْعِشَاءِ لِلَّيْلِ يَنْظُرُ إِلَى وَجْهِهِ فَلَا يَرَى عَلَيْهِ أَثَرَ الْعِلَّةِ فَلَمَّا دَخَلَ رَحَبَ بِهِ وَفَرَّبَ مَجْلِسَهُ وَقَالَ أَحِبُّ أَنْ تَشْخَصَ إِلَيَّ قِتَالِ هَذَا الرَّجُلِ عَوْنًا لِابْنِ سَعْدٍ عَلَيْهِ فَقَالَ أَفْعَلُ أَيُّهَا الْأَمِيرُ

Then Shabas came to him<sup>-la</sup> after the evening, lest he<sup>-la</sup> would look into his face and would not see any effects of illness upon him. When he entered, he<sup>-la</sup> was welcoming with him and drew his seat closer and said, 'I<sup>-la</sup> would love it if you were to go to fight this man (Al-Husayn<sup>-asws</sup>), supporting Ibn Sa'ad<sup>-la</sup> against him<sup>-asws</sup>'. He said, 'I shall do so, O emir!'

فَمَا زَالَ يُرْسِلُ إِلَيْهِ بِالْعَسَاكِرِ حَتَّى تَكَامَلَ عِنْدَهُ ثَلَاثُونَ أَلْفًا مَا بَيْنَ فَارِسٍ وَ رَاجِلٍ

He<sup>-la</sup> did not cease to send the armies to him<sup>-asws</sup> until there were complete thirty thousand with him<sup>-la</sup>, what is between the cavalry and the infantry.

ثُمَّ كَتَبَ إِلَيْهِ ابْنُ زِيَادٍ إِنِّي لَمْ أَجْعَلْ لَكَ عِلَّةً فِي كَثْرَةِ الْحَيْلِ وَ الرِّجَالِ فَانْظُرْ لَا أَصْبَحُ وَ لَا أُمَسِّي إِلَّا وَ حَبْرُكَ عِنْدِي عُذُوَّةٌ وَ عَشِيَّةٌ وَ كَانَ ابْنُ زِيَادٍ يَسْتَحِثُّ عُمَرَ بْنَ سَعْدٍ لِسِتَّةِ أَيَّامٍ مَضَيْنَ مِنَ الْمُحَرَّمِ.

Then Ibn Ziyad<sup>-la</sup> wrote to him (Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup>), 'I<sup>-la</sup> have not made any reason to be for you<sup>-la</sup>, among the abundance of the cavalries and the infantries. So, look! There should neither be any morning nor evening, except and your<sup>-la</sup> news should be with me<sup>-la</sup>, morning and evening'. And the urging of Ibn Ziyad<sup>-la</sup> of Umar Bin Sa'ad<sup>-la</sup> was on the sixth day past from Al-Muharram.

وَ أَقْبَلَ حَبِيبُ بْنُ مُظَاهِرٍ إِلَى الْحُسَيْنِ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ هَاهُنَا حَيٌّ مِنْ بَنِي أَسَدٍ بِالْقُرْبِ مِنَّا أَ تَأْذُنُ لِي فِي الْمَصِيرِ إِلَيْهِمْ فَأَدْعُوهُمْ إِلَى نُصْرَتِكَ فَعَسَى اللَّهُ أَنْ يَدْفَعَ بِهِمْ عَنْكَ قَالِ قَدْ أُذِنْتُ لَكَ

And Habeeb Bin Muzahir<sup>ra</sup> came to Al-Husayn<sup>-asws</sup>. He<sup>ra</sup> said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Over there is a tribe from the clan of Asad, nearby from us. Will you<sup>-asws</sup> allow me<sup>ra</sup> in going to them and call them to help you<sup>-asws</sup>? Perhaps Allah<sup>-azwj</sup> would Defend by them away from you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> give permission to you<sup>ra</sup>'.

فَخَرَجَ حَبِيبُ إِلَيْهِمْ فِي خَوْفِ اللَّيْلِ مُتَنَكِّراً حَتَّى أَتَى إِلَيْهِمْ فَعَرَفُوهُ أَنَّهُ مِنْ بَنِي أَسَدٍ فَقَالُوا مَا حَاجَتُكَ

Habeeb<sup>ra</sup> went out to them in the middle of the night, veiled, until he<sup>ra</sup> came to them. They recognise him<sup>ra</sup> that he<sup>ra</sup> is from the clan of Asad. They said, 'What is your<sup>ra</sup> need?'

فَقَالَ إِنِّي قَدْ أَتَيْتُكُمْ بِخَيْرٍ مَا أَتَى بِهِ وَافِدٌ إِلَى قَوْمٍ أَتَيْتُكُمْ أَدْعُوَكُمْ إِلَى نُصْرَةِ ابْنِ بَنْتِ نَيْسِكُمْ فَإِنَّهُ فِي عَصَابَةِ مِنَ الْمُؤْمِنِينَ الرَّجُلُ مِنْهُمْ خَيْرٌ مِنْ أَلْفِ رَجُلٍ لَنْ يَخْدُلُوهُ وَ لَنْ يُسَلِّمُوهُ أَبَدًا

He<sup>ra</sup> said, 'I<sup>ra</sup> have come to you all with good, what a delegate comes with to a people. I<sup>ra</sup> have come to you, to call you all to help the son<sup>-asws</sup> of your Prophet<sup>-saww</sup>, for he<sup>-asws</sup> in such a party of the Momineen that the man from them is better than a thousand men. They will neither abandon him<sup>-asws</sup> and will never submit him<sup>-asws</sup>, ever!

وَ هَذَا عُمَرُ بْنُ سَعْدٍ قَدْ أَحَاطَ بِهِ وَ أَنْتُمْ قَوْمِي وَ عَشِيرَتِي وَ قَدْ أَتَيْتُكُمْ بِهَذِهِ النَّصِيحَةِ فَأَطِيعُونِي الْيَوْمَ فِي نُصْرَتِهِ تَنَالُوا بِهَا شَرَفَ الدُّنْيَا وَ الْآخِرَةِ فَإِنِّي أَقْسِمُ بِاللَّهِ لَا يُقْتَلُ أَحَدٌ مِنْكُمْ فِي سَبِيلِ اللَّهِ مَعَ ابْنِ بَنْتِ رَسُولِ اللَّهِ صَابِرًا مُخْتَصِبًا إِلَّا كَانَ رَفِيقًا لِمُحَمَّدٍ ص فِي عِلِّيِّينَ

And this Umar Bin Sa'ad<sup>-la</sup> has surrounded him<sup>-asws</sup>, and you are my<sup>ra</sup> people and my<sup>ra</sup> clan, and I<sup>ra</sup> have come to you with this advice. So, obey me<sup>ra</sup> today in helping him<sup>-asws</sup>, you will be

attaining by it the nobility of the world and the Hereafter, for I<sup>ra</sup> swear by Allah<sup>-azwj</sup>! No one from you will be killed in the Way of Allah<sup>-azwj</sup> with the son<sup>-asws</sup> of the daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, patient, anticipating, except he would be a friend of Muhammad<sup>-saww</sup> in Illiyeen!’

قَالَ قَوْثَبٌ إِلَيْهِ رَجُلٌ مِنْ بَنِي أَسَدٍ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ بَشْرٍ فَقَالَ أَنَا أَوَّلُ مَنْ يُجِيبُ إِلَى هَذِهِ الدَّعْوَةِ ثُمَّ جَعَلَ يَرْجُو وَ يَقُولُ.

وَأَحْجَمَ الْفُرْسَانُ إِذْ تَنَاقَلُوا  
كَأَنِّي لَيْثٌ عَرِيٌّ بَاسِلٌ.

قَدْ عَلِمَ الْقَوْمُ إِذَا تَوَاكَلُوا  
أَنِّي شَجَاعٌ بَطَلٌ مُقَاتِلٌ

He (the narrator) said, ‘A man from the clan of Asad called Abdullah Bin Bishr, leapt up to him<sup>ra</sup> and said, ‘I will be the first one to answer to this call!’ Then he went on to recite a war poem, ‘The people have known when they relied upon each other and the horsemen crowded, then they were sluggish. I am a brave fighter hero, as if I am a valiant lion’.

ثُمَّ تَبَادَرُ رِجَالُ الْحَيِّ حَتَّى التَّامَ مِنْهُمْ تِسْعُونَ رَجُلًا فَأَقْبَلُوا يُرِيدُونَ الْحُسَيْنَ ع وَ خَرَجَ رَجُلٌ فِي ذَلِكَ الْوَقْتِ مِنَ الْحَيِّ حَتَّى صَارَ إِلَى عُمَرَ بْنِ سَعْدٍ فَأَخْبَرَهُ بِالْحَالِ

Then the men of the tribe rushed until they were complete ninety men from them, and they came intending Al-Husayn<sup>-asws</sup>, and at that time a man from the tribe went out until he came to Umar Bin Sa’ad<sup>-la</sup> and informed him<sup>-la</sup> with the situation.

فَدَعَا ابْنُ سَعْدٍ بِرَجُلٍ مِنْ أَصْحَابِهِ يُقَالُ لَهُ الْأَزْرَقُ فَصَمَّ إِلَيْهِ أَرْبَعَمِائَةَ فَارِسٍ وَ وَجَّهَ نَحْوَ حَيِّ بَنِي أَسَدٍ فَبَيْنَمَا أُولَئِكَ الْقَوْمُ قَدْ أَقْبَلُوا يُرِيدُونَ عَسْكَرَ الْحُسَيْنِ ع فِي جَوْفِ اللَّيْلِ إِذَا اسْتَقْبَلَهُمْ خَيْلُ ابْنِ سَعْدٍ عَلَى شَاطِئِ الْفُرَاتِ وَ بَيْنَهُمْ وَ بَيْنَ عَسْكَرِ الْحُسَيْنِ الْبَيْسِ فَتَاوَشَ الْقَوْمُ بَعْضُهُمْ بَعْضًا وَ افْتَتَلُوا فَتَالًا شَدِيدًا وَ صَاحَ حَبِيبُ بْنُ مُظَاهِرٍ بِالْأَزْرَقِ وَبَلَكَ مَا لَكَ وَ مَا لَنَا انْصَرَفْ عَنَّا وَ دَعْنَا يَشْقَى بَنَا عَيْرِكَ

Ibn Sa’ad<sup>-la</sup> called a man from his<sup>-la</sup> companions called Al-Azraq. He<sup>-la</sup> 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<sup>-asws</sup> in the middle of the night, when a cavalry of Ibn Sa’ad<sup>-la</sup> met them upon the banks of the Euphrates, and between them and the army of Al-Husayn<sup>-asws</sup> was little distance. The people disobeyed each other, and they fought a severe battle, and Habeeb Bin Muzahir<sup>ra</sup> 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!’

فَأَنَّى الْأَزْرَقُ أَنْ يَرْجِعَ وَ عَلِمْتُ بَنُو أَسَدٍ أَنَّهُ لَا طَاقَةَ لَهُمْ بِالْقَوْمِ فَاهْرَمُوا رَاجِعِينَ إِلَى حَبِيبِهِمْ ثُمَّ إِتَمَّ ارْتَحُلُوا فِي جَوْفِ اللَّيْلِ خَوْفًا مِنْ ابْنِ سَعْدٍ أَنْ يُبَيِّتَهُمْ وَ رَجَعَ حَبِيبُ بْنُ مُظَاهِرٍ إِلَى الْحُسَيْنِ ع فَخَبَّرَهُ بِذَلِكَ فَقَالَ ع لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

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<sup>-la</sup> might make them stay. And Habeeb Bin Muzahir<sup>ra</sup> returned to Al-Husayn<sup>-asws</sup> and informed him<sup>-asws</sup> with that. He<sup>-asws</sup> said: ‘There is neither any might nor strength except with Allah<sup>-azwj</sup>!’

قَالَ وَ رَجَعَتْ خَيْلُ ابْنِ سَعْدٍ حَتَّى نَزَلُوا عَلَى شَاطِئِ الْفُرَاتِ فَحَالُوا بَيْنَ الْحُسَيْنِ وَ أَصْحَابِهِ وَ بَيْنَ الْمَاءِ وَ أَضَرَّ الْعَطَشُ بِالْحُسَيْنِ وَ أَصْحَابِهِ

He (the narrator) said, 'And the cavalry of Ibn Sa'ad<sup>-la</sup> returned until they encamped on the banks of the Euphrates and blockaded between Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions, and the water, and the thirst became harmful with Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions.

فَأَخَذَ الْحُسَيْنُ عَ فَأَسَا وَ جَاءَ إِلَى وَرَاءِ حِيْمَةِ النَّسَاءِ فَخَطَا فِي الْأَرْضِ تِسْعَ عَشْرَةَ خُطْوَةً حَتَّى الْقِبْلَةِ ثُمَّ حَفَرَ هُنَاكَ فَتَبَعَتْ لَهُ عَيْنٌ مِنَ الْمَاءِ الْعَذْبِ فَشَرِبَ الْحُسَيْنُ عَ وَ شَرِبَ النَّاسُ بِأَجْمَعِهِمْ وَ مَلَكُوا أَسْقِيَتَهُمْ ثُمَّ غَارَتِ الْعَيْنُ فَلَمْ يَرْ لَهَا أَثَرٌ

Al-Husayn<sup>-asws</sup> took an axe and came to behind the tent of the women. He<sup>-asws</sup> drew lines in the ground with it, nineteen lines towards the Qiblah. Then he<sup>-asws</sup> dug over there, and a spring of fresh water burst forth for him. And Husayn<sup>-asws</sup> 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.

وَ بَلَغَ ذَلِكَ ابْنَ زِيَادٍ فَأَرْسَلَ إِلَى عُمَرَ بْنِ سَعْدٍ بَلَّغْنِي أَنَّ الْحُسَيْنَ يَخْفِرُ الْأَبَارَ وَ يُصِيبُ الْمَاءَ فَيَشْرِبُ هُوَ وَ أَصْحَابُهُ فَأَنْظِرُوا إِذَا وَرَدَ عَلَيْكَ كِتَابِي فَأَمْنَهُمْ مِنْ حَفْرِ الْأَبَارِ مَا اسْتَطَعْتُ وَ ضَيِّقْ عَلَيْهِمْ وَ لَا تَدْعُهُمْ يَذُوقُوا الْمَاءَ وَ أَفْعَلْ بِهِمْ كَمَا فَعَلُوا بِالرَّكْبِيِّ عُثْمَانَ فَعِنْدَهَا ضَيْقٌ عُمَرُ بْنُ سَعْدٍ عَلَيْهِمْ غَايَةُ التَّضْيِيقِ.

And that reached Ibn Ziyad<sup>-la</sup>. He<sup>-la</sup> sent a message to Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup>, 'It has reached me<sup>-la</sup> that Al-Husayn<sup>-asws</sup> has dug wells and attained the water, so he<sup>-asws</sup> and his<sup>-asws</sup> companions drank. Look (into that) when my<sup>-la</sup> letter comes to you<sup>-la</sup> and prevent them from digging the wells as much as you<sup>-la</sup> 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<sup>-la</sup> constricted upon them with the limit of constriction.

فَلَمَّا اسْتَدَّ الْعَطَشُ بِالْحُسَيْنِ دَعَا بِأَخِيهِ الْعَبَّاسِ فَضَمَّ إِلَيْهِ ثَلَاثِينَ فَارِسًا وَ عِشْرِينَ رَاكِبًا وَ بَعَثَ مَعَهُ عِشْرِينَ قَرْبَةً فَأَقْبَلُوا فِي جَوْفِ اللَّيْلِ حَتَّى دَنَوْا مِنَ الْقُرَاتِ فَقَالَ عُمَرُ بْنُ الْحَجَّاجِ مَنْ أَنْتُمْ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ الْحُسَيْنِ عَ يُقَالُ لَهُ هِلَالٌ بِنُ نَافِعِ الْبَجَلِيِّ ابْنُ عَمِّ لَكَ جِئْتُ أَشْرَبُ مِنْ هَذَا الْمَاءِ

When the thirst intensified with Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> called for his<sup>-asws</sup> brother Al-Abbas<sup>-asws</sup> and annexed thirty horsemen to him<sup>-asws</sup> and twenty riders and sent twenty containers with him<sup>-asws</sup>. They came in the middle of the night until they approached the Euphrates. Amro Bin Al-Hajjaj said, 'Who are you all?' A man from the companions of Al-Husayn<sup>-asws</sup> called Hilal Bin Nafie Al-Bajaly said, 'A son of an uncle of yours. I have come to drink from this water'.

فَقَالَ عُمَرُ اشْرَبْ هَنِيئًا فَقَالَ هِلَالٌ وَنَحْكَ تَأْمُرُنِي أَنْ أَشْرَبَ وَ الْحُسَيْنُ بْنُ عَلِيٍّ وَ مَنْ مَعَهُ يَمُوتُونَ عَطَشًا فَقَالَ عُمَرُ صَدَقْتَ وَ لَكِنْ أَمْرًا بِأَمْرٍ لَا بُدَّ أَنْ نَنْتَهِيَ إِلَيْهِ فَصَاحَ هِلَالٌ بِأَصْحَابِهِ فَدَخَلُوا الْقُرَاتَ وَ صَاحَ عُمَرُ بِالنَّاسِ وَ اقْتَتَلُوا قِتَالًا شَدِيدًا

Amro said, 'Drink wholesomely'. Hilal said, 'Woe be unto you! You are instructing me to drink, while Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> and the ones with him<sup>-asws</sup> 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.

فَكَانَ قَوْمٌ يُقَاتِلُونَ وَ قَوْمٌ يَمْلِكُونَ حَتَّى مَلَكُوها وَ لَمْ يُقَاتِلْ مِنْ أَصْحَابِ الْحُسَيْنِ أَحَدٌ ثُمَّ رَجَعَ الْقَوْمُ إِلَى مُعَسِكَرِهِمْ فَشَرِبَ الْحُسَيْنُ وَ مَنْ كَانَ مَعَهُ وَ لِدَلِكِ سُبْحَى الْعَبَّاسُ عَ السَّقَاءَ.

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<sup>-asws</sup> was killed. Then the people returned to their camps. Al-Husayn<sup>-asws</sup> and the ones with him<sup>-asws</sup> drank. And for that reason, Al-Abbas<sup>-asws</sup> is named as 'The Quencher' (Al-Saqa'a).

ثُمَّ أَرْسَلَ الْحُسَيْنُ إِلَى عُمَرَ بْنِ سَعْدٍ لَعَنَهُ اللَّهُ أَنِّي أُرِيدُ أَنْ أَكَلِّمَكَ فَأَلْقِنِي اللَّيْلَةَ بَيْنَ عَسْكَرِي وَ عَسْكَرِكَ فَخَرَجَ إِلَيْهِ ابْنُ سَعْدٍ فِي عِشْرِينَ وَ خَرَجَ إِلَيْهِ الْحُسَيْنُ فِي مِثْلِ ذَلِكَ

Then Al-Husayn<sup>-asws</sup> sent a message to Umar Bin Sa'ad<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, 'I<sup>-asws</sup> want to speak to you<sup>-la</sup>, so meet me<sup>-asws</sup> at night between my<sup>-asws</sup> soldiers and your<sup>-la</sup> soldiers'. So Ibn Sa'ad<sup>-la</sup> came out among twenty, and Al-Husayn<sup>-asws</sup> went out to him<sup>-la</sup> among similar to that.

فَلَمَّا التَّمَّيَا أَمَرَ الْحُسَيْنُ عَ أَصْحَابَهُ فَتَنَحَّوْا عَنْهُ وَ بَقِيَ مَعَهُ أَخُوهُ الْعَبَّاسُ وَ ابْنُهُ عَلِيُّ الْأَكْبَرُ وَ أَمَرَ عُمَرُ بْنُ سَعْدٍ أَصْحَابَهُ فَتَنَحَّوْا عَنْهُ وَ بَقِيَ مَعَهُ ابْنُهُ حَفْصٌ وَ غُلَامٌ لَهُ.

When they met, Al-Husayn<sup>-asws</sup> ordered his<sup>-asws</sup> companions, so they went aside from him<sup>-asws</sup>, and there remained his<sup>-asws</sup> brother<sup>-asws</sup> Al-Abbas<sup>-asws</sup> with him<sup>-asws</sup> and his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup> Al-Akbar. And Umar Bin Sa'ad<sup>-la</sup> ordered his<sup>-la</sup> companions, so they went aside from him<sup>-la</sup>, and there remain with him<sup>-la</sup>, his<sup>-la</sup> son Hafs and a slave of his<sup>-la</sup>.

فَقَالَ لَهُ الْحُسَيْنُ عَ وَبَلَكَ يَا ابْنَ سَعْدٍ أَمَا تَتَّقِي اللَّهَ الَّذِي إِلَيْهِ مَعَادُكَ أَ تُقَاتِلُنِي وَ أَنَا ابْنُ مَنْ عَلِمْتَ دَرْ هَؤُلَاءِ الْقَوْمَ وَ كُنْ مَعِيَ فَإِنَّهُ أَقْرَبُ لَكَ إِلَى اللَّهِ تَعَالَى

Al-Husayn<sup>-asws</sup> said to him<sup>-la</sup>: 'Woe be unto you<sup>-la</sup>, O Ibn Sa'ad<sup>-la</sup>! Do you<sup>-la</sup> not fear Allah<sup>-azwj</sup> to Whom is your<sup>-la</sup> return? Are you<sup>-la</sup> fighting me<sup>-asws</sup> and I<sup>-asws</sup> am a son<sup>-asws</sup> of the one you know? Leave these people and be with me<sup>-asws</sup>, for it would be closer for you<sup>-la</sup> to Allah<sup>-azwj</sup> the Exalted'.

فَقَالَ عُمَرُ بْنُ سَعْدٍ أَخَافُ أَنْ يُهْدَمَ دَارِي فَقَالَ الْحُسَيْنُ عَ أَنَا أُبَيِّهًا لَكَ فَقَالَ أَخَافُ أَنْ تُؤْخَذَ ضَيْعَتِي فَقَالَ الْحُسَيْنُ عَ أَنَا أُخْلِفُ عَلَيْكَ خَيْرًا مِنْهَا مِنْ مَالِي بِالْحِجَازِ فَقَالَ لِي عِيَالٌ وَ أَخَافُ عَلَيْهِمْ ثُمَّ سَكَتَ وَ لَمْ يُجِبْهُ إِلَى شَيْءٍ

Umar Bin Sa'ad<sup>-la</sup> said, 'I<sup>-la</sup> fear that they would demolish my<sup>-la</sup> house'. Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> will build it for you<sup>-la</sup>!' He<sup>-la</sup> said, 'I<sup>-la</sup> fear that my<sup>-la</sup> estate would be seized'. Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> shall replace it upon you<sup>-la</sup> with better than it, from my<sup>-asws</sup> own wealth at Al-Hijaz'. He<sup>-la</sup> said, 'There are dependants for me<sup>-la</sup>, and I<sup>-la</sup> fear upon them'. Then he<sup>-la</sup> was silent and did not answer him<sup>-asws</sup> to anything.

فَانْصَرَفَ عَنْهُ الْحُسَيْنُ عَ وَ هُوَ يَقُولُ مَا لَكَ ذَبَحَكَ اللَّهُ عَلَى فِرَاشِكَ عَاجِلًا وَ لَا عَقَرَ لَكَ يَوْمَ حَشْرِكَ فَوَ اللَّهُ إِنِّي لَأَرْجُو أَنْ لَا تَأْكُلَ مِنْ بَرِّ الْعِرَاقِ إِلَّا يَسِيرًا فَقَالَ ابْنُ سَعْدٍ فِي الشَّعِيرِ كِفَايَةً عَنِ الْبَرِّ مُسْتَهْزَأًا بِذَلِكَ الْقَوْلِ.

Al-Husayn<sup>-asws</sup> left to go away from him<sup>-la</sup> and he<sup>-asws</sup> was saying: 'What is the matter with you<sup>-la</sup>! May Allah<sup>-azwj</sup> Slaughter you<sup>-la</sup> upon your<sup>-la</sup> bed currently and not Forgive (sins) for you<sup>-la</sup> on the Day He<sup>-azwj</sup> Resurrects you<sup>-la</sup>! By Allah<sup>-azwj</sup>! I<sup>-asws</sup> wish you<sup>-la</sup> will not be eating from the

wheat of Al-Iraq except a little'. Ibn Sa'ad<sup>-la</sup> said, 'In the barley there is sufficing from the wheat!' – mocking the words with that.

رَجَعْنَا إِلَى سِيَاقَةِ حَدِيثِ الْمُفِيدِ قَالَ وَ وَرَدَ كِتَابُ ابْنِ زِيَادٍ فِي الْأَثَرِ إِلَى عُمَرَ بْنِ سَعْدٍ أَنَّ حُلَّ بَيْنَ الْحُسَيْنِ وَ أَصْحَابِهِ وَ بَيْنَ الْمَاءِ وَ لَا يَذُوقُوا مِنْهُ قَطْرَةً  
كَمَا صُنِعَ بِالتَّقِيِّ الرَّكْبِيِّ عُثْمَانَ بْنِ عَفَّانَ

We return to the continuation of the Hadeeth of Al-Mufeed. He said, 'And the letter of Ibn Ziyad<sup>-la</sup> arrived in the tracks of Umar Bin Sa'ad, 'Blockade between Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> 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'.

فَبَعَثَ عُمَرُ بْنُ سَعْدٍ فِي الْوَقْتِ عُمَرُ بْنُ الْحَجَّاجِ فِي خُمُسِمِائَةِ فَارِسٍ فَنَزَلُوا عَلَى الشَّرِيعَةِ وَ خَالُوا بَيْنَ الْحُسَيْنِ وَ أَصْحَابِهِ وَ بَيْنَ الْمَاءِ وَ مَنْعُوهُمْ أَنْ يُسْقُوا مِنْهُ قَطْرَةً وَ ذَلِكَ قَبْلَ قَتْلِ الْحُسَيْنِ ع بِثَلَاثَةِ أَيَّامٍ.

Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup> immediately sent Amro Bin Al-Hajjaj among five hundred horsemen. They encamped upon the path and blockaded between Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions and prevented them from quenching a drop from it. And that was before the killing of Al-Husayn<sup>-asws</sup>, by three days.

وَ نَادَى عَبْدُ اللَّهِ بْنُ حُصَيْنٍ الْأَزْدِيُّ وَ كَانَ عِدَاؤُهُ فِي بَجِيلَةَ قَالَ بِأَعْلَى صَوْتِهِ يَا حُسَيْنُ أَلَا تَنْظُرُونَ إِلَى الْمَاءِ كَأَنَّهُ كَبِدُ السَّمَاءِ وَ اللَّهُ لَا تَذُوقُونَ مِنْهُ قَطْرَةً وَاحِدَةً حَتَّى تَمُوتُوا عَطَشًا

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<sup>-asws</sup>! Are you<sup>-asws</sup> not looking at the water as if it is middle of the sky? By Allah<sup>-azwj</sup>! You<sup>-asws</sup> will not be tasting even one drop from it until you all will be dying of thirst!'

فَقَالَ الْحُسَيْنُ ع اللَّهُمَّ اقْتُلْهُ عَطَشًا وَ لَا تَغْفِرْ لَهُ أَبَدًا

Al-Husayn<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Kill him thirsty and do not Forgive (sins) for him, ever!'

قَالَ حُمَيْدُ بْنُ مُسْلِمٍ وَ اللَّهُ لَعْدْنُهُ فِي مَرَضِهِ بَعْدَ ذَلِكَ فَوَ اللَّهُ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ رَأَيْتُهُ يَشْرِبُ الْمَاءَ حَتَّى يَبْعَثَ ثُمَّ يَقِيئُهُ وَ يَصْبِيحُ الْعَطَشَ الْعَطَشَ ثُمَّ يَعُودُ وَ يَشْرِبُ حَتَّى يَبْعَثَ ثُمَّ يَقِيئُهُ وَ يَتَلَطَّى عَطَشًا فَمَا زَالَ ذَلِكَ دَائِبُهُ حَتَّى لَفَظَ نَفْسَهُ.

Humeyd Bin Muslim (Al-Azadi) said, 'By Allah<sup>-azwj</sup>! I had consoled him during his illness after that. By Allah<sup>-azwj</sup> the One Who, there is no god apart from Him<sup>-azwj</sup>! 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'.

وَ لَمَّا رَأَى الْحُسَيْنُ ع نُزُولَ الْعَسَاكِرِ مَعَ عُمَرَ بْنِ سَعْدٍ يَنْبَنُونَ وَ مَدَدَهُمْ لِقِتَالِهِ أَنْفَذَ إِلَى عُمَرَ بْنِ سَعْدٍ أَنِّي أُرِيدُ أَنْ أَلْفَاكَ فَاجْتَمَعَا لَيْلًا فَتَنَاجَيَا طَوِيلًا

When Al-Husayn<sup>-asws</sup> saw the encampment of the soldiers with Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup> at Naynawa, and their reinforcements to fight him<sup>-asws</sup>, he<sup>-asws</sup> sent a message to Umar Bin Sa'ad<sup>-</sup>

la: 'I-asws want to meet you-la'. They gathered at night and whispered to each other for a long time.

ثُمَّ رَجَعَ عُمَرُ إِلَى مَكَانِهِ وَكَتَبَ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ أَمَّا بَعْدُ فَإِنَّ اللَّهَ قَدْ أَطْفَأَ النَّارَ وَجَمَعَ الْكَلِمَةَ وَاصْلَحَ أَمْرَ الْأُمَّةِ هَذَا حُسَيْنٌ قَدْ أَعْطَانِي أَنْ يَرْجِعَ إِلَى الْمَكَانِ الَّذِي مِنْهُ أَتَى أَوْ أَنْ يَسِيرَ إِلَى تَغْرِ مِنَ الثُّغُورِ فَيَكُونُ رَجُلًا مِنَ الْمُسْلِمِينَ لَهُ مَا لَهُمْ وَ عَلَيْهِ مَا عَلَيْهِمْ أَوْ أَنْ يَأْتِيَ أَمِيرَ الْمُؤْمِنِينَ يَزِيدَ فَيَضَعُ يَدَهُ فِي يَدِهِ فَيَرَى فِيمَا بَيْنَهُ وَ بَيْنَهُ رَأْيَهُ وَ فِي هَذَا لَكَ رِضَى وَ لِلْأُمَّةِ صَلَاحٌ.

Then Umar<sup>la</sup> returned to his<sup>la</sup> place and wrote to Ubeydullah<sup>la</sup> Bin Ziyad<sup>la</sup>, 'As for after, Allah<sup>azwj</sup> has Extinguished the fires and united the word and reconciled the matter of the community. This Husayn<sup>asws</sup> has given me<sup>la</sup> that he<sup>asws</sup> would return to the place which he<sup>asws</sup> had come from, or he<sup>asws</sup> would travel to a far outpost from the outposts, and he<sup>asws</sup> would be a man from the Muslims. For him<sup>asws</sup> would be whatever is for them, and against him<sup>asws</sup> would be whatever is against them or place my<sup>asws</sup> hand in his<sup>la</sup> hand, so he<sup>asws</sup> would view his<sup>asws</sup> view in what is between him<sup>asws</sup> and him<sup>la</sup>, and in that is pleasure for you<sup>la</sup> and reconciliation for the community'.

قال سبط ابن الجوزي في التذكرة ص 141: و قد وقع في بعض النسخ أن الحسين عليه السلام قال: لعمر بن سعد دعوني أمضى الى المدينة أو الى يزيد فأدع يدي في يده، و لا يصح ذلك عنه، فان عقبة بن السمعان قال: صحبت الحسين من المدينة الى العراق و لم أزل معه الى أن قتل، و الله ما سمعته قال ذلك.

Note: - Sibte Ibn Al-Jowzy said in (the book) 'Al-Tazkira' Page 141 – 'And it as occurred in some of the copies that Al-Husayn<sup>asws</sup> had said to Umar Bin Sa'ad<sup>la</sup>: 'Leave me<sup>asws</sup>! I<sup>asws</sup> shall go to Al-Medina, or to Yazeed<sup>la</sup> and leave my<sup>asws</sup> hand in his<sup>la</sup> hand', and that cannot be correct from him<sup>asws</sup>, for Uqba Bin Al-Sam'an said, 'I accompanied Al-Husayn<sup>asws</sup> from Al-Medina to Al-Iraq and did not cease to be with him<sup>asws</sup> until he<sup>asws</sup> was killed. By Allah<sup>azwj</sup>! I did not hear him<sup>asws</sup> say that'.

فَلَمَّا قَرَأَ عُبَيْدُ اللَّهِ الْكِتَابَ قَالَ هَذَا كِتَابُ نَاصِحٍ مُشْفِقٍ عَلَى قَوْمِهِ

When Ubeydullah<sup>la</sup> read the letter, he<sup>la</sup> said, 'This is a letter of an adviser who is compassionate upon his<sup>la</sup> people'.

فَقَامَ إِلَيْهِ شِمْرُ بْنُ ذِي الْجَوْشَنِ فَقَالَ أَ تَقْبَلُ هَذَا مِنْهُ وَ قَدْ نَزَلَ بِأَرْضِكَ وَ أَتَى جَنْبَكَ وَ اللَّهُ لَئِنْ رَحَلَ بِلَادَكَ وَ لَمْ يَضَعْ يَدَهُ فِي يَدِكَ لَيَكُونَنَّ أَوَّلَى بِالْعُزَّةِ وَ لَيَكُونَنَّ أَوَّلَى بِالضَّعْفِ وَ الْعَجْزِ فَلَا تُعْطِهِ هَذِهِ الْمُنْزِلَةَ فَإِنَّمَا مِنَ الْوَهْنِ وَ لَكِنْ لِيُنْزَلَ عَلَى حُكْمِكَ هُوَ وَ أَصْحَابُهُ فَإِنْ عَاقَبْتَ فَأَنْتَ أَوَّلَى بِالْعُقُوبَةِ وَ إِنْ عَفَوْتَ كَانَ ذَلِكَ لَكَ.

Shimr Bin Zil Jowshan<sup>la</sup> stood up to him<sup>la</sup>. He<sup>la</sup> said, 'Will you<sup>la</sup> accept this from him<sup>asws</sup>, and he<sup>asws</sup> has descended in your<sup>la</sup> land, and has come to your<sup>la</sup> side? By Allah<sup>azwj</sup>! If a man comes to your<sup>la</sup> city and does not place his hand in your<sup>la</sup> hand, he will become foremost with the strength, and you<sup>la</sup> will become foremost with the weakness and the inability! Do not give him<sup>asws</sup> this status, for it is from the weakness. But, let him<sup>asws</sup> descend upon your<sup>la</sup> decision, he<sup>asws</sup> and his<sup>asws</sup> companions. So, if you<sup>la</sup> were to punish, then you<sup>la</sup> would be foremost with the punishing, and if you<sup>la</sup> pardon, that would be up to you<sup>la</sup>'.

فَقَالَ ابْنُ زِيَادٍ نَعَمْ مَا رَأَيْتُ الرَّأْيَ رَأْيُكَ الْخُرُجَ بِهَذَا الْكِتَابِ إِلَى عُمَرَ بْنِ سَعْدٍ فَلْيَعْرِضْ عَلَى الْحُسَيْنِ وَ أَصْحَابِهِ التَّوَلَّ عَلَى حُكْمِي فَإِنْ فَعَلُوا فَلْيَبْعَثْ بِهِمْ إِلَيَّ سَلَامًا وَ إِنْ هُمْ أَبَوْا فَلْيَقَاتِلْهُمْ فَإِنْ فَعَلَ فَاسْمَعْ لَهُ وَ أَطِيعْ وَ إِنْ أَبَى أَنْ يُقَاتِلَهُمْ فَأَنْتَ أَمِيرُ الْجَيْشِ فَاضْرِبْ عُقْبَةَ وَ ابْعَثْ إِلَيَّ بِرَأْسِهِ.



Ibn Ziyad<sup>-la</sup> said, 'Good is what you<sup>-la</sup> have viewed. The (final) view is your<sup>-la</sup> view. Go out with this letter to Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup> and let him<sup>-la</sup> present to Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions, the descending upon my<sup>-la</sup> decision. If they do so, then let him<sup>-la</sup> send them to me submissively, and if they were to refuse, then let him<sup>-la</sup> fight them. If he<sup>-la</sup> does that, then listen to him<sup>-la</sup> and obey, and if he<sup>-la</sup> refuses to fight them, then you<sup>-la</sup> are the commander of the army. Strike off his<sup>-la</sup> neck and send his<sup>-la</sup> head to me<sup>-la</sup>!'

وَكَتَبَ إِلَى عُمَرَ بْنِ سَعْدٍ لَمْ أَبْعَثْكَ إِلَى الْحُسَيْنِ لِتَكْفَ عَنْهُ وَ لَا لِطَاوِلِهِ وَ لَا لِثَمِينَةِ السَّلَامَةِ وَ الْبَقَاءِ وَ لَا لِتَعْتَدِرَ عَنْهُ وَ لَا لِتَكُونَ لَهُ عُنْدِي شَفِيعاً

And he<sup>-la</sup> wrote to Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup>, 'I<sup>-la</sup> did not send you<sup>-la</sup> to Al-Husayn<sup>-asws</sup> for you<sup>-la</sup> to refrain from him<sup>-asws</sup>, nor for you<sup>-la</sup> to prolong for him<sup>-asws</sup>, nor for you<sup>-la</sup> to make him<sup>-asws</sup> wish for the safety and the remaining, nor for you<sup>-la</sup> to present excuses on his<sup>-asws</sup> behalf, nor for you<sup>-la</sup> to become an intercessor for him<sup>-asws</sup> in my<sup>-la</sup> presence.

انْظُرْ فَإِنْ نَزَلَ حُسَيْنٌ وَ أَصْحَابُهُ عَلَى حُكْمِي وَ اسْتَسْلَمُوا فَأَبْعَثْ بِهِمْ إِلَيَّ سِلْماً وَ إِنْ أَبَوْا فَارْزَحْهُمْ حَتَّى تَقْتُلَهُمْ وَ تَمُتْلَ بِهِمْ فَإِنَّهُمْ لَذَلِكَ مُسْتَحِقُونَ فَإِنْ قَتَلْتَ حُسَيْنًا فَأَوْطِي الْحَيْلَ صَدْرَهُ وَ ظَهْرَهُ فَإِنَّهُ عَاتٍ ظُلُومٍ وَ لَسْتُ أَرَى أَنَّ هَذَا يَضُرُّ بَعْدَ الْمَوْتِ شَيْئاً وَ لَكِنْ عَلَيَّ قَوْلٌ قَدْ قُلْتُهُ لَوْ قَدْ قَتَلْتُهُ لَفَعَلْتُهُ هَذَا بِهِ

Look, if Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions were to descend upon my<sup>-la</sup> decision and they submit, then send them to me<sup>-la</sup> 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<sup>-asws</sup> is killed, then the cavalry should trample his<sup>-asws</sup> chest and his<sup>-asws</sup> back, for he<sup>-asws</sup> is arrogant, unjust, and I don't see this harming anything after the death, but upon me<sup>-la</sup> is a word I<sup>-la</sup> have said it that if I<sup>-la</sup> were to kill him<sup>-asws</sup>, I<sup>-la</sup> would be doing this with him<sup>-asws</sup>.

فَإِنْ أَنْتَ مَضَيْتَ لِأَمْرِنَا فِيهِ جَزَاءَكَ جَزَاءَ السَّامِعِ الْمُطِيعِ وَ إِنْ أَبَيْتَ فَاعْتَرِلْ عَمَلَنَا وَ جُنْدَنَا وَ حِلَّ بَيْنِ شِمْرِ بْنِ ذِي الْجَوْشَنِ وَ بَيْنَ الْعَسْكَرِ فَإِنَّا قَدْ أَمَرْنَاهُ بِأَمْرِنَا وَ السَّلَامُ.

If you<sup>-la</sup> were to continue on our<sup>-la</sup> orders regarding him<sup>-asws</sup>, we<sup>-la</sup> shall reward you<sup>-la</sup> a reward of the listener, the obedient, but if you<sup>-la</sup> were to refuse, then leave our<sup>-la</sup> work and our<sup>-la</sup> army and vacate between Shimr Bin Zil Jowshan<sup>-la</sup> and the army, for we<sup>-la</sup> had ordered him<sup>-la</sup> with our<sup>-la</sup> order. And the greetings'.

فَأَقْبَلَ شِمْرُ بْنُ ذِي الْجَوْشَنِ بِكِتَابِ عُبَيْدِ اللَّهِ بْنِ زَيْدٍ إِلَى عُمَرَ بْنِ سَعْدٍ فَلَمَّا قَدِمَ عَلَيْهِ وَ قَرَأَهُ قَالَ لَهُ عُمَرُ مَا لَكَ وَبَلَكَ لَا قَرَبَ اللَّهُ دَارَكَ وَ قَبَّحَ اللَّهُ مَا قَدِمْتَ بِهِ عَلَيَّ

Shimr Bin Zil Jowshan<sup>-ra</sup> came with the letter of Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup> to Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup>. When he<sup>-la</sup> arrived to him<sup>-la</sup> and he<sup>-la</sup> read the letter, Umar<sup>-la</sup> said to him<sup>-la</sup>, 'What is the matter with you<sup>-la</sup>? Woe be unto you<sup>-la</sup>! May Allah<sup>-azwj</sup> not Draw your<sup>-la</sup> house closer and may Allah<sup>-azwj</sup> Uglify whatever you<sup>-la</sup> have proceeded with to me<sup>-la</sup>!'

وَ اللَّهُ إِنِّي لِأَطْنُكَ هَيْتَهُ عَمَّا كَتَبْتُ بِهِ إِلَيْهِ وَ أَفْسَدْتُ عَلَيْنَا أَمْرًا قَدْ كُنَّا رَجَوْنَا أَنْ يَصْلُحَ لَا يَسْتَسْلِمَ وَ اللَّهُ حُسَيْنٌ إِنَّ نَفْسَ أَبِيهِ لَبَيْنَ حَنْبِيهِ

By Allah<sup>-azwj</sup>! I<sup>-la</sup> think you<sup>-la</sup> have terminated what I<sup>-la</sup> had written to him<sup>-la</sup> with, and you<sup>-la</sup> have spoilt upon us a matter, we had hoped that it would have been better. By Allah<sup>-azwj</sup>!

Husayn<sup>-asws</sup> will not be submitting. He<sup>-asws</sup> has the soul of his<sup>-asws</sup> father<sup>-asws</sup> in between his<sup>-asws</sup> sides!’

فَقَالَ لَهُ شِمْرٌ أَخْبِرْنِي مَا أَنْتَ صَانِعٌ أَ تَمْضِي لِأَمْرِ أَمِيرِكَ وَ تُقَاتِلُ عَدُوَّهُ وَ إِلَّا فَخَلَّ بَيْنِي وَ بَيْنَ الْجُنْدِ وَ الْعُسْكَرِ قَالَ لَا وَ لَا كِرَامَةَ لَكَ وَ لَكِنْ أَنَا أَتَوَلَّى ذَلِكَ فِدُونَكَ فَكُنْ أَنْتَ عَلَى الرَّجَالَةِ.

Shimr<sup>-la</sup> said to him<sup>-la</sup>, ‘Inform me<sup>-la</sup>! What do you<sup>-la</sup> want to do? Will you implement the order of your<sup>-la</sup> emir and fight his<sup>-la</sup> enemies, or else vacate between me<sup>-la</sup> and the army and the soldiers!’ He<sup>-la</sup> said, ‘No, and there will be no honour for you<sup>-la</sup>! But I<sup>-la</sup> will be in charge of that. So, go and be (a commander) upon the men (infantry)!’

وَ هَضَّ عُمَرُ بْنُ سَعْدٍ إِلَى الْحُسَيْنِ عَ عَشِيَّةِ الْخَمِيسِ لِيَسْمَعَ مَضِيَّ مِنَ الْمُحَرَّمِ وَ جَاءَ شِمْرٌ حَتَّى وَقَفَ عَلَى أَصْحَابِ الْحُسَيْنِ وَ قَالَ أَيْنَ بَنُو أُخْتِنَا

And Umar Bin Sa’ad<sup>-la</sup> got up to Al-Husayn<sup>-asws</sup> in the evening of the Thursday on the ninth past from Al-Muharram, and Shimr<sup>-la</sup> came until he<sup>-la</sup> paused by the companions of Al-Husayn<sup>-asws</sup> and said, ‘Where are the sons of our sister?’

وَ ذَلِكَ لِأَنَّ أُمَّ الْبَنِينَ بِنْتَ حَزَامٍ أُمَّ عَبَّاسٍ وَ عُثْمَانَ وَ جَعْفَرَ وَ عَبْدِ اللَّهِ كَانَتْ كَلَابِيَّةً وَ شَمْرُ بْنُ ذِي الْجَوْشَنِ كَلَابِيٌّ وَ لَذَا أَخَذَ مِنْ ابْنِ زِيَادٍ أَمَانًا لِبَنِيهَا.

Note: And that was because Umm Al-Baneen Bint Hazam<sup>ra</sup> was the mother of Abbas<sup>-asws</sup>, and Usman<sup>ra</sup>, and Ja’far<sup>ra</sup>, and Abdullah<sup>ra</sup>. They were clan of Kalaab, and Shimr Bin Zil Jowshan<sup>-la</sup> was from the clan of Kalaab, and for that he<sup>-la</sup> had taken amnesty from Ibn Ziyad for her<sup>ra</sup> sons<sup>ra</sup>.

فَخَرَجَ إِلَيْهِ جَعْفَرُ وَ الْعَبَّاسُ وَ عَبْدُ اللَّهِ وَ عُثْمَانُ بَنُو عَلِيٍّ عَ فَقَالُوا مَا تُرِيدُ فَقَالَ أَنْتُمْ يَا بَنِي أُخْتِي آمِنُونَ فَقَالَ لَهُ الْفِتْنَةُ لَعَنَكَ اللَّهُ وَ لَعَنَ أَمَانَكَ أَ تَتُؤْمِنُونَ وَ ابْنُ رَسُولِ اللَّهِ لَا أَمَانَ لَهُ.

So, Ja’far<sup>ra</sup>, and Al-Abbas<sup>-asws</sup>, and Abdullah<sup>ra</sup>, and Usman<sup>ra</sup>, sons of Ali<sup>-asws</sup>, came out. They<sup>ra</sup> said, ‘What do you<sup>-la</sup> want?’ He<sup>-la</sup> said, ‘O sons<sup>-asws</sup> of my<sup>-la</sup> sister<sup>ra</sup>, are granted amnesty!’ The group said to him<sup>-la</sup>, ‘May Allah<sup>-azwj</sup> Curse you<sup>-la</sup> and Curse your<sup>-la</sup> amnesty! You<sup>-la</sup> are granting us<sup>ra</sup> amnesty and the son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>, there is no amnesty for him<sup>-asws</sup>?’

ثُمَّ نَادَى عُمَرُ يَا حَيْلَ اللَّهِ ارْكَبِي وَ بِالْجَنَّةِ أَبْشِرِي فَرَكِبَ النَّاسُ ثُمَّ رَحَفَ نَحْوَهُمْ بَعْدَ الْعَصْرِ وَ الْحُسَيْنُ عَ جَالِسٌ أَمَامَ بَيْتِهِ مُحْتَبِيٌّ بِسَيْفِهِ إِذْ حَقَّقَ بِرَأْسِهِ عَلَى رُكْبَتَيْهِ وَ سَمِعَتْ أُخْتُهُ الصَّبِيحَةَ قَدَنَتْ مِنْ أُخِيهَا وَ قَالَتْ يَا أُخِي أَمَا تَسْمَعُ هَذِهِ الْأَصْوَاتَ قَدْ اقْتَرَبَتْ

Then Umar<sup>-la</sup> called out, ‘O cavalry of Allah<sup>-azwj</sup>! Ride and receive glad tidings of the Paradise!’ The people rode, then marched towards them after Al-Asr, and Al-Husayn<sup>-asws</sup> was seated in front of his<sup>-asws</sup> house (tent), in a slumber with his<sup>-asws</sup> head being on his<sup>-asws</sup> sword, when his<sup>-asws</sup> head hit his<sup>-asws</sup> knee, and he<sup>-asws</sup> heard his<sup>-asws</sup> sister<sup>-asws</sup> shouting. She<sup>-asws</sup> came near her<sup>-asws</sup> brother<sup>-asws</sup> and said: ‘O my<sup>-asws</sup> brother<sup>-asws</sup>! Are you<sup>-asws</sup> not hearing these voices coming closer?’

فَرَفَعَ الْحُسَيْنُ عَ رَأْسَهُ فَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ السَّاعَةَ فِي الْمَنَامِ وَ هُوَ يَقُولُ لِي إِنَّكَ تَرُوحُ إِلَيْنَا فَلَطَمَتْ أُخْتُهُ وَجْهَهَا وَ نَادَتْ بِالْوَيْلِ فَقَالَ لَهَا الْحُسَيْنُ لَيْسَ لَكَ الْوَيْلُ يَا أُخْتُهُ اسْكُتِي رَحِمَكَ اللَّهُ

Al-Husayn<sup>-asws</sup> raised his<sup>-asws</sup> head and said: 'I<sup>-asws</sup> just saw Rasool-Allah<sup>-saww</sup> in the dream and he<sup>-saww</sup> was saying to me<sup>-asws</sup>: 'You<sup>-asws</sup> are coming to us<sup>-saww</sup>!' His<sup>-asws</sup> sister<sup>-asws</sup> slapped her<sup>-asws</sup> face and called out with the woe!' Al-Husayn<sup>-asws</sup> said to her<sup>-asws</sup>: 'The woe isn't for you<sup>-asws</sup>, O sister<sup>-asws</sup>! Calm down, may Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>!'

و فِي رِوَايَةِ السَّيِّدِ قَالَ يَا أَخْتَاهُ إِنِّي رَأَيْتُ السَّاعَةَ جَدِّي مُحَمَّدًا وَ أَبِي عَلِيًّا وَ أُمِّي فَاطِمَةَ وَ أَخِي الْحُسَيْنَ وَ هُمْ يَقُولُونَ يَا حُسَيْنُ إِنَّكَ رَاحِلٌ إِلَيْنَا عَنْ قَرِيبٍ وَ فِي بَعْضِ الرِّوَايَاتِ غَدًا قَالَ.

And in a report of the Seyyid, 'He<sup>-asws</sup> said: 'O sister<sup>-asws</sup>! I<sup>-asws</sup> just saw my<sup>-asws</sup> grandfather<sup>-asws</sup> Muhammad<sup>-saww</sup>, and my<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup>, and my<sup>-asws</sup> mother<sup>-asws</sup> Fatima<sup>-asws</sup>, and my<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and they<sup>-asws</sup> were saying: 'O Husayn<sup>-asws</sup>! You<sup>-asws</sup> are coming to us<sup>-asws</sup> very shortly'. And in one of the reports, he<sup>-asws</sup> said: 'Tomorrow'.

فَلَطَمَتْ زَيْنَبُ عَ عَلَى وَجْهِهَا وَ صَاحَتْ فَقَالَ لَهَا الْحُسَيْنُ عَ مَهْلًا لَا تُشْمِيتِي الْقَوْمَ بِنَا.

(Syeda) Zainab<sup>-asws</sup> slapped upon her<sup>-asws</sup> face and shrieked. Al-Husayn<sup>-asws</sup> said to her<sup>-asws</sup>: 'Shh no! Do not let the people (enemies) gloat with us!'

قَالَ الْمُفِيدُ فَقَالَ لَهُ الْعَبَّاسُ بْنُ الْعَبَّاسِ عَ يَا أَخِي أَتَاكَ الْقَوْمُ فَتَهَضُّ ثُمَّ قَالَ ارْكَبْ أَنْتَ يَا أَخِي حَتَّى تَلْقَاهُمْ وَ تَقُولَ لَهُمْ مَا لَكُمْ وَ مَا بَدَأَ لَكُمْ وَ تَسْأَلَهُمْ عَمَّا جَاءَ بِهِمْ

Al-Mufeed said, 'Al-Abbas<sup>-asws</sup> Bin Ali<sup>-asws</sup> said to him<sup>-asws</sup>: 'O my<sup>-asws</sup> brother<sup>-asws</sup>! The people (enemy) are coming!' So, he<sup>-asws</sup> got up, then said: 'You<sup>-asws</sup> ride, O my<sup>-asws</sup> brother<sup>-asws</sup>, until you<sup>-asws</sup> 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'.

فَأَتَاهُمُ الْعَبَّاسُ فِي نَحْوِ مِنْ عِشْرِينَ فَارِسًا فِيهِمْ زُهَيْرُ بْنُ الْقَيْنِ وَ حَبِيبُ بْنُ مُظَاهِرٍ فَقَالَ لَهُمُ الْعَبَّاسُ مَا بَدَأَ لَكُمْ وَ مَا تُرِيدُونَ قَالُوا قَدْ جَاءَ أَمْرُ الْأَمِيرِ أَنْ نَعْرِضَ عَلَيْكُمْ أَنْ تَنْزِلُوا عَلَى حُكْمِهِ أَوْ نُنَاجِرَكُمْ

Al-Abbas<sup>-asws</sup> went to them among approximately twenty horsemen, among them were Zuhair Al-Qayn<sup>-ra</sup> and Habeeb Bin Muzahir<sup>-ra</sup>. Al-Abbas<sup>-asws</sup> 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<sup>-la</sup> decision or we run you over'.

قَالَ فَلَا تَعْجَلُوا حَتَّى أَرْجِعَ إِلَى أَبِي عَبْدِ اللَّهِ فَأَعْرِضَ عَلَيْهِ مَا ذَكَرْتُمْ فَوَقَفُوا فَقَالُوا اللَّهُ وَ أَعْلَمُهُ ثُمَّ الْقَنَا بِمَا يَقُولُ لَكَ

He<sup>-asws</sup> said: 'Do not be hasty, until I<sup>-asws</sup> return to Abu Abdullah<sup>-asws</sup> and present to him<sup>-asws</sup> what you have mentioned'. They paused. They said, 'Meet him<sup>-asws</sup> and let him<sup>-asws</sup> know, then meet us with what he<sup>-asws</sup> says to you<sup>-asws</sup>'.

فَانصَرَفَ الْعَبَّاسُ رَاجِعًا يَرْكُضُ إِلَى الْحُسَيْنِ عَ بِخَيْرِهِ الْخَبَرِ وَ وَقَفَ أَصْحَابُهُ يُخَاطِبُونَ الْقَوْمَ وَ يَعْظُمُهُمْ وَ يَكْفُوهُمْ عَنْ قِتَالِ الْحُسَيْنِ.

Al-Abbas<sup>-asws</sup> left sprinting to Al-Husayn<sup>-asws</sup> to inform him<sup>-asws</sup> the news, and his<sup>-asws</sup> companions paused addressing the people and preaching to them and restraining them from fighting Al-Husayn<sup>-asws</sup>.

فَجَاءَ الْعَبَّاسُ إِلَى الْحُسَيْنِ عَ وَ أَخْبَرَهُ بِمَا قَالَ الْقَوْمُ فَقَالَ ارْجِعْ إِلَيْهِمْ فَإِنْ اسْتَطَعْتَ أَنْ تُؤَخِّرَهُمْ إِلَى عَدٍ وَ تَدْفَعَهُمْ عَنَّا الْعَشِيَّةَ لَعَلَّنَا نُصَلِّيَ لِرَبِّنَا اللَّيْلَةَ وَ نَدْعُوهُ وَ نَسْتَغْفِرُهُ فَهُوَ يَعْلَمُ أَنِّي كُنْتُ قَدْ أَحْبَبْتُ الصَّلَاةَ لَهُ وَ تِلَاوَةَ كِتَابِهِ وَ كَثْرَةَ الدُّعَاءِ وَ الْإِسْتِغْفَارِ.

Al-Abbas<sup>-asws</sup> came to Al-Husayn<sup>-asws</sup> and informed him<sup>-asws</sup> with what the people had said. He<sup>-asws</sup> said: 'Return to them and if you<sup>-asws</sup> can, then delay them to the morning and repel them away from us this evening so we can pray to our Lord<sup>-azwj</sup> tonight and supplicate to Him<sup>-azwj</sup>, and seek His<sup>-azwj</sup> Forgiveness, for He<sup>-azwj</sup> knows that I<sup>-asws</sup> have been loving the Salat to Him<sup>-azwj</sup>, and reciting His<sup>-azwj</sup> Book, and frequenting the supplication, and seeking the Forgiveness'.

فَمَضَى الْعَبَّاسُ إِلَى الْقَوْمِ وَ رَجَعَ مِنْ عِنْدِهِمْ وَ مَعَهُ رَسُولٌ مِنْ قِبَلِ عُمَرَ بْنِ سَعْدٍ يَقُولُ إِنَّا قَدْ أَجَلْنَاكُمْ إِلَى عَدٍ فَإِنْ اسْتَسْلَمْتُمْ سَرَحْنَا بِكُمْ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ إِنْ أَبَيْتُمْ فَلَسْنَا بِتَارِكِكُمْ فَانْصَرَفَ وَ جَمَعَ الْحُسَيْنُ عَ أَصْحَابَهُ عِنْدَ قُرْبِ الْمَسَاءِ.

Al-Abbas<sup>-asws</sup> went to the people and returned from their presence, and with him<sup>-asws</sup> was a messenger from the direction of Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup> saying, 'We have respited you all to the morning. If you were to surrender, we shall send you all to Ubeydullah<sup>-la</sup> Bin Ziyad<sup>-la</sup> and if you were to refuse, we will not be leaving you!' He left, and Al-Husayn<sup>-asws</sup> gathered his<sup>-asws</sup> companions near to the evening.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ عَ قَدْ نَوَيْتُ مِنْهُ لِاسْتِمَاعِ مَا يَقُولُ هُمْ وَ أَنَا إِذْ ذَاكَ مَرِيضٌ فَسَمِعْتُ أَبِي يَقُولُ لِأَصْحَابِهِ أَتُنِي عَلَى اللَّهِ أَحْسَنَ النَّأَى وَ أَحْمَدُهُ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ

Ali<sup>-asws</sup> Bin Al-Husayn Zay Al Abideen<sup>-asws</sup> said: 'I<sup>-asws</sup> went near him<sup>-asws</sup> to hear what he<sup>-asws</sup> was saying to them, and I<sup>-asws</sup>, along with that, was ill. I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying to his<sup>-asws</sup> companions: 'Praise upon Allah<sup>-azwj</sup> with excellent praising and thank Him<sup>-azwj</sup> upon the happiness and the harm.

اللَّهُمَّ إِنِّي أَحْمَدُكَ عَلَى أَنْ أَكْرَمْتَنَا بِالنُّبُوَّةِ وَ عَلَّمْتَنَا الْقُرْآنَ وَ فَهَّمْتَنَا فِي الدِّينِ وَ جَعَلْتَ لَنَا أَسْمَاعًا وَ أَبْصَارًا وَ أَفِيدَةً فَاجْعَلْنَا مِنَ الشَّاكِرِينَ

O Allah<sup>-azwj</sup>! I thank You<sup>-azwj</sup> upon having Honoured us<sup>-asws</sup> with the Prophet-hood, and Taught us<sup>-asws</sup> the Quran, and Gave us<sup>-asws</sup> understanding in the religion and Made for us the ears and the eyes and the heart and Made us<sup>-asws</sup> to be from the grateful ones!

أَمَّا بَعْدُ فَإِنِّي لَا أَعْلَمُ أَصْحَابًا أَوْفَى وَ لَا خَيْرًا مِنْ أَصْحَابِي وَ لَا أَهْلَ بَيْتِ آبَرٍّ وَ أَوْصَلَ مِنْ أَهْلِ بَيْتِي فَجَزَاكُمُ اللَّهُ عَنِّي خَيْرًا

As for after, I<sup>-asws</sup> do not know any companions who are more loyal, nor better than my<sup>-asws</sup> companions, nor any family members more righteous and more connecting than my<sup>-asws</sup> family members. So, may Allah<sup>-azwj</sup> Recompense you all goodly on my<sup>-asws</sup> behalf.

أَلَا وَ إِنِّي لَأَطُنُّ يَوْمًا لَنَا مِنْ هَؤُلَاءِ أَلَا وَ إِنِّي قَدْ أَدْنْتُ لَكُمْ فَاطْلِقُوا جَمِيعًا فِي حِلٍّ لَيْسَ عَلَيْكُمْ حَرْجٌ مِنِّي وَ لَا ذِمَامٌ هَذَا اللَّيْلُ قَدْ غَشِيَكُمْ فَأَخَذُوهُ جَمَلًا.

Indeed! I<sup>-asws</sup> don't think there is even one day for us<sup>-asws</sup> from them. Indeed! And I<sup>-asws</sup> have permitted for you all. You can all go in a release. There is neither any embarrassment upon you from me<sup>-asws</sup> nor any blame. This night will cover you, so take it as a cover'.

فَقَالَ لَهُ إِخْوَتُهُ وَ أَبْنَاؤُهُ وَ بَنُو أَخِيهِ وَ ابْنَا عَبْدِ اللَّهِ بْنِ جَعْفَرٍ لَمْ تَفْعَلْ ذَلِكَ لِتَبْنِي بَعْدَكَ لَا أَرَانَا اللَّهَ ذَلِكَ أَبَدًا بَدَأَهُمْ هَذَا الْقَوْلَ الْعَبَّاسُ بْنُ عَلِيٍّ وَ اتَّبَعَتْهُ الْجُمَاعَةُ عَلَيْهِ فَتَكَلَّمُوا بِمِثْلِهِ وَ نَحْوِهِ

His<sup>-asws</sup> sister<sup>-asws</sup> and his<sup>-asws</sup> sons<sup>-asws</sup> and sons<sup>-asws</sup> of his<sup>-asws</sup> brother<sup>-asws</sup> and two sons of Abdullah<sup>-asws</sup> son of Ja'far<sup>-asws</sup> said to him<sup>-asws</sup>: 'We will not do that in order to remain after you<sup>-asws</sup>! May Allah<sup>-azwj</sup> not Show us that, ever!' Al-Abbas<sup>-asws</sup> Bin Ali<sup>-asws</sup> had initiated them with this word, and the group followed him<sup>-asws</sup> upon it, and they spoke similar to it, and approximate to it.

فَقَالَ الْحُسَيْنُ ع يَا بَنِي عَقِيلٍ حَسْبُكُمْ مِنَ الْقَتْلِ بِمُسْلِمٍ بَنِي عَقِيلٍ فَأَذْهَبُوا أَنْتُمْ فَقَدْ أَذِنْتُ لَكُمْ

Al-Husayn<sup>-asws</sup> said: 'O sons<sup>-asws</sup> of Aqeel! It suffices you from the killing with Muslim<sup>-asws</sup> Bin Aqeel<sup>ra</sup>, so you go, for I<sup>-asws</sup> have permitted for you all!'

فَقَالُوا سُبْحَانَ اللَّهِ مَا يَقُولُ النَّاسُ نَقُولُ إِنَّا تَرَكْنَا شَيْخَنَا وَ سَيِّدَنَا وَ بَنِي عُمُومَتِنَا خَيْرَ الْأَعْمَامِ وَ لَمْ نَرَمْ مَعَهُمْ بِسَهْمٍ وَ لَمْ نَطْعَنْ مَعَهُمْ بِرُمْحٍ وَ لَمْ نَضْرِبْ مَعَهُمْ بِسَيْفٍ وَ لَا نَذْرِي مَا صَنَعُوا لَا وَ اللَّهُ مَا نَفْعَلُ ذَلِكَ وَ لَكِنْ نَفْدِيكَ بِأَنْفُسِنَا وَ أَمْوَالِنَا وَ أَهْلِنَا وَ نُقَاتِلُ مَعَكَ حَتَّى نَرِدَّ مَوْرَدَكَ فَقَبَّحَ اللَّهُ الْعَيْشَ بَعْدَكَ.

They said, 'Glory be to Allah<sup>-azwj</sup>! 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<sup>-azwj</sup>! We will not do that. But we shall ransom you<sup>-asws</sup> with ourselves, and our wealth, and our families, and we shall fight alongside you<sup>-asws</sup> until we turn your<sup>-asws</sup> turning. May Allah<sup>-azwj</sup> Uglify the life after you<sup>-asws</sup>!'

وَ قَامَ إِلَيْهِ مُسْلِمُ بْنُ عَوْسَجَةَ فَقَالَ أَتُحِبُّ نَحْلِي عَنْكَ وَ بِمَا نَعْتَذِرُ إِلَى اللَّهِ فِي أَدَاءِ حَقِّكَ لَا وَ اللَّهُ حَتَّى أَطْعَنَ فِي صُدُورِهِمْ بِرُمْحِي وَ أَضْرِبُهُمْ بِسَيْفِي مَا ثَبَتَ قَائِمُهُ فِي يَدِي وَ لَوْ لَمْ يَكُنْ مَعِيَ سِلَاحٌ أَقَاتِلُهُمْ بِهِ لَقَدْفَتُهُمْ بِالْحِجَارَةِ

And Muslim<sup>ra</sup> Bin Awsaja<sup>ra</sup> stood up to him<sup>-asws</sup>. He<sup>ra</sup> said, 'Should we vacate from you<sup>-asws</sup>? And with what will we excuse to Allah<sup>-azwj</sup> regarding fulfilment of your<sup>-asws</sup> right? No, by Allah<sup>-azwj</sup>, until I<sup>ra</sup> stab in their chests with my<sup>ra</sup> spear, and I<sup>ra</sup> strike them with my<sup>ra</sup> sword so long as it is in my<sup>ra</sup> hand, and if there does not happen to be any weapon for me<sup>ra</sup> to fight them with, I<sup>ra</sup> shall pelt them with the stones.

وَ اللَّهُ لَا تُحْلِيكَ حَتَّى يَعْلَمَ اللَّهُ أَنَّا قَدْ حَفِظْنَا غَيْبَةَ رَسُولِ اللَّهِ فِيكَ أَمَا وَ اللَّهُ لَوْ عَلِمْتُ أَنِّي أَقْتُلُ ثُمَّ أُحْيَا ثُمَّ أُحْرَقُ ثُمَّ أُحْيَا ثُمَّ أُذْرَى يُفْعَلُ ذَلِكَ فِي سَبْعِينَ مَرَّةً مَا فَارَقْتُكَ حَتَّى أَلْقَى جَمَامِي دُونَكَ فَكَيْفَ لَا أَفْعَلُ ذَلِكَ وَ إِنَّمَا هِيَ قَتْلَةٌ وَاحِدَةٌ ثُمَّ هِيَ الْكَرَامَةُ الَّتِي لَا انْقِصَاءَ لَهَا أَبَدًا.

By Allah<sup>-azwj</sup>! We will not leave you<sup>-asws</sup> alone until Allah<sup>-azwj</sup> Knows we have preserved the absence of Rasool-Allah<sup>-saww</sup> in you<sup>-asws</sup>. But, by Allah<sup>-azwj</sup>! Even if I<sup>ra</sup> were to know that I<sup>-asws</sup> am to be killed, then I<sup>ra</sup> would live, then I<sup>ra</sup> am burnt, then I<sup>ra</sup> live, then scattered, that being done with me<sup>ra</sup> seventy time, I<sup>ra</sup> will not separate from you<sup>-asws</sup> until I<sup>ra</sup> meet my<sup>ra</sup> death under you<sup>-asws</sup>! So, how can I<sup>ra</sup> not do that and rather it is only one killing? Then it is the honour which there is no termination for it, ever!'

وَقَامَ زُهَيْرُ بْنُ الْقَيْنِ فَقَالَ وَاللَّهِ لَوِدِدْتُ أَنِّي قُتِلْتُ ثُمَّ نُشِرْتُ ثُمَّ قُتِلْتُ حَتَّى أَقْتُلَ هَكَذَا أَلْفَ مَرَّةٍ وَإِنَّ اللَّهَ يَدْفَعُ بِذَلِكَ الْقَتْلَ عَنْ نَفْسِكَ وَ عَنْ أَنْفُسِ هَؤُلَاءِ الْفِتْيَانِ مِنْ أَهْلِ بَيْتِكَ.

And Zuheyr Bin Al-Qayn<sup>ra</sup> stood up. He<sup>ra</sup> said, 'By Allah<sup>-azwj</sup>! I<sup>ra</sup> would love to be killed, then resurrected, then killed until I<sup>ra</sup> am killed like this a thousand times, and Allah<sup>-azwj</sup> would Defend yourself<sup>-asws</sup> with that killing and the selves of these youths from People<sup>-asws</sup> of your<sup>-asws</sup> Household'.

وَتَكَلَّمَ جَمَاعَةُ أَصْحَابِهِ بِكَلَامٍ يُشَبِّهُ بَعْضُهُ بَعْضًا فِي وَجْهِ وَاحِدٍ فَجَزَاهُمْ الْحُسَيْنُ خَيْرًا وَ انْصَرَفَ إِلَى مَضْرِبِهِ.

And a group of his<sup>-asws</sup> companions spoke with a speech resembling each other, in one aspect. Al-Husayn<sup>-asws</sup> supplicated for their goodly recompense and left to his<sup>-asws</sup> tent'.

وَقَالَ السَّيِّدُ وَقِيلَ لِمُحَمَّدِ بْنِ بَشِيرٍ الْحَضْرَمِيِّ فِي تِلْكَ الْحَالِ قَدْ أُسِرَ ابْنُكَ بِغَيْرِ الرَّيِّ فَقَالَ عِنْدَ اللَّهِ أَحْتَسِبُهُ وَ نَفْسِي مَا أَحْبُّ أَنْ يُؤَسَّرَ وَ أَنَا أَبْقَى بَعْدَهُ

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'.

فَسَمِعَ الْحُسَيْنُ ع قَوْلَهُ فَقَالَ رَحِمَكَ اللَّهُ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِي فَأَعْمَلْ فِي فَكَائِكَ ابْنِكَ فَقَالَ أَكَلْتَنِي السِّبَاعُ حَيًّا إِنْ فَارَقْتُكَ قَالَ فَأَعْطِ ابْنَكَ هَذِهِ الْأَنْثَوَابَ الْبُرُودَ يَسْتَعِينُ بِهَا فِي فِدَاءِ أَخِيهِ فَأَعْطَاهُ خَمْسَةَ أَنْثَوَابٍ قِيمَتُهَا أَلْفُ دِينَارٍ.

Al-Husayn<sup>-asws</sup> heard his words, so he<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on you! You are in a release from my<sup>-asws</sup> allegiance, so work in getting your son released'. He said, 'May the wild animals kill me if I were to separate from you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Give your son these winter garment to be assisted by these in ransoming your brother (son)'. He<sup>-asws</sup> gave him five garments, their value was a thousand Dinars'.

قَالَ وَ بَاتَ الْحُسَيْنُ وَ أَصْحَابُهُ تِلْكَ اللَّيْلَةَ وَ هُمْ دَوِيٌّ كَدَوِيٍّ النَّحْلِ مَا بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَ قَائِمٍ وَ قَاعِدٍ فَعَبَّرَ إِلَيْهِمْ فِي تِلْكَ اللَّيْلَةِ مِنْ عَسْكَرِ عُمَرَ بْنِ سَعْدٍ اثْنَانِ وَ ثَلَاثُونَ رَجُلًا.

He (the narrator) said, 'And Al-Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions spent that night (9<sup>th</sup> 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 Umar<sup>-la</sup> Bin Sa'ad<sup>-la</sup>, thirty-two men''<sup>454</sup>

<sup>454</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 g