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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
TABLE OF CONTENTS

CHAPTER 38 – MARTYRDOM OF TWO YOUNG SONS \textsuperscript{asws} OF MUSLIM \textsuperscript{ra}, MAY ALLAH \textsuperscript{azwj} BE PLEASED WITH THEM \textsuperscript{asws} BOTH ................................................................. 139

CHAPTER 39 – THE EVENTS FROM THE END OF HIS \textsuperscript{asws} KILLING, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws}, UP TO THE RETURN OF THE PEOPLE \textsuperscript{asws} OF THE HOUSEHOLD TO AL-MEDINA, AND WHAT APPEARED, FROM HIS \textsuperscript{asws} MIRACLES, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws} IN THOSE SITUATIONS ......................... 150

CHAPTER 40 – WHAT APPEARED AFTER HIS \textsuperscript{asws} MARTYRED, FROM THE CRYING OF THE SKY AND THE EARTH UPON HIM \textsuperscript{asws}, AND ECLIPSE OF THE SUN AND THE MOON, AND OTHER SUCH ................................................................................................. 287

CHAPTER 41 – CLAMOUR OF THE ANGELS TO ALLAH \textsuperscript{azwj} THE EXALTED REGARDING HIS \textsuperscript{asws} MATTER, AND THAT ALLAH \textsuperscript{azwj} HAD SENT THEM TO HELP HIM \textsuperscript{asws}, AND THEIR CRYING, AND CRYING OF THE PROPHETS \textsuperscript{as}, AND OF (SYEDA) FATIMA \textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HER \textsuperscript{asws} ................................................................. 313

CHAPTER 42 – SEEING BY UMM SALAMA \textsuperscript{ra} AND OTHERS OF RASOOL-ALLAH \textsuperscript{saww} IN THE DREAM, AND HIS \textsuperscript{saww} INFORMING OF MARTYRDON OF THE HONOURABLE ONES...... 327

CHAPTER 43 – LAMENTATION OF THE JINN UPON HIM \textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws} ........................................................................................................... 331

CHAPTER 44 – WHAT HAS BEEN SAID IN THE EULOGIES REGARDING HIM \textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws} ................................................................. 343

CHAPTER 45 – THE REASON FOR WHICH ALLAH \textsuperscript{azwj} DELAYED THE PUNISHMENT FROM ONES WHO KILLED HIM \textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws}, AND THE REASON FOR WHICH THE CHILDREN OF HIS \textsuperscript{asws} KILLERS WOULD BE KILLED, AND ALLAH \textsuperscript{azwj} WILL BE AVENGING FOR HIM \textsuperscript{asws} IN THE ERA OF AL-QAIM \textsuperscript{asws} ................... 365

CHAPTER 46 – WHAT PUNISHMENT ALLAH \textsuperscript{azwj} HASTENED WITH UPON THE KILLERS OF AL-HUSAYN \textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws}, IN THE WORLD, AND WHAT MIRACLES OF HIS \textsuperscript{asws} WERE REVEALED, AND ANSWERING OF HIS \textsuperscript{asws} SUPPLICATIONS REGARDING THAT DURING THE BATTLED AND AFTER IT .................... 373

CHAPTER 47 – SITUATIONS OF HIS \textsuperscript{asws} CLAN, AND PEOPLE OF HIS \textsuperscript{asws} ERA, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws}, AND WHAT TRANSPired BETWEEN THEM AND YAZEED \textsuperscript{la}, FROM THE ARGUMENTATIONS, AND MOST OF IT HAS PASSED IN THE PREVIOUS CHAPTERS, AND I SHALL BE COMING WITH A PART OF IT ......................... 411
CHAPTER 48 – NUMBER OF HIS^asws^ CHILDREN, MAY THE SALAWAAT OF ALLAH^azwj^ BE UPON HIM^asws^, AND A SUMMARY OF THEIR SITUATIONS, AND SITUATIONS OF HIS^asws^ WIVES............................................................... 422

CHAPTER 49 – SITUATIONS OF AL-MUKHTAR BIN ABU UBEYD AL-SAQAFY^ra^, AND WHAT TRANSPRIED UPON HIS^ra^ HANDS AND HANDS OF HIS^ra^ FRIENDS................................. 427

The second category is regarding mention of the men of Suleyman Bin Sard and his^asws^ coming out and his battle................................................................. 466

CHAPTER 50 – TYRANNY OF THE CALIPHS UPON THE NOBLE GRAVE, AND WHAT MIRACLES WERE MANIFESTED BY HIS^asws^ GRAVE, AND FROM HIS^asws^ SOIL, AND HIS^asws^ VISITATION, MAY THE SALAWAAT OF ALLAH^azwj^ BE UPON HIM^asws^ ...................... 504
When it was the next morning (10th Muharram), Al-Husayn as ordered with his asws tent, so it was struck, and he asws ordered with a pot wherein was a lot of musk. He asws made wax (Noura) to be in it to apply it. It is reported that Bureyr Bin Khazeyr Al-Hamdany and Abdul Rahman Bin Abd Rabbih Al-Ansary were standing at the door of the tent to apply after him. Bureyr went to laugh. Abdul Rahman said to him, 'O Bureyr! You laughing at this time is absurd'.

Bureyr said, 'My people know that I do not like the absurdity, neither when old nor when young, and rather I am doing that for the good news with what we are going to. By Allah azwj! It is not, except that we shall be facing the people with our swords. We are only respiting them for a while, then we shall be hugging the Maiden Houries'.

We return to the report of Al-Mufeed who said, 'Ali asws Bin Al-Husayn asws said: 'I asws was seated during the night in which my asws father asws was killed in its morning, and with me asws was my asws auntie (Syeda) Zainab asws looking after me, when my asws father asws isolated in a tent of his asws and with him asws was so and so (Jown), slave of Abu Zarr Al-Ghifary ra, and he ra as was mending his ra sword and correcting it.'

And my asws father asws said (a poem): 'O time! Ugh to you from a friend. How many are there for you with the morning and the evening, from a companions and seeker slain, and the time does not cover with the replacement, and rather the matter is up to the Majestic, and every living being should travel my asws way'.

He asws repeated it twice or thrice until I asws understood it and knew what he asws had intended. So, the tears choked me asws, so I asws returned these (tears) and stuck to being silent, and I asws knew that the affliction had befallen.
And as for my asws auntie asws when she asws heard what I asws had heard, and she asws was a lady, and the tenderness and getting alarmed is from the traits of the ladies, she asws could not control herself asws. She asws leapt up dragging her asws clothes, and she asws was aggrieved, until she asws ended up to him asws, and she asws said: ‘Oh its bereavement! If only the death would have rendered my asws life short today! My asws mother asws (Syeda Fatima asws) died, and my asws father asws Ali asws, and my asws brother Al-Hassan asws. O the past caliphs, and shelter of the remainder!’

Al-Husayn asws looked at her asws and said to her asws: ’O sister asws! Do not let the Satan asw go with your asws forbearance!’ And his asws eyes were rippling with the tears, and he asws said: ‘Had the ruffling (noise) been left at night, I asws could have slept’. She asws said: ‘O its woe! Are you asws considering yourself asws with a consideration? That is a sore to my asws heart and severe upon myself asws’. Then she slapped her face and she asws plunged (her asws hand) into her asws pocked and tore it and fell down with unconsciousness upon her asws.

Al-Husayn asws stood up to her asws, poured some water upon her asws face and said to her asws: ‘O sister, fear Allah azwj and be consoled by the Consolation of Allah azwj, and know that the people of the earth will be dying, and the people of the sky will not be remaining, and all things are to perish except the Face of Allah azwj the Exalted Who Created the creatures by His azwj Power, and will be Resurrecting the creatures, and they would be returning, and He azwj is Individual, Alone.

And my asws father asws is better than me asws, and my asws mother asws is better than me asws, and my asws brother asws is better than me asws, and for me asws and for every Muslim, there is an example with Rasool-Allah asws.

So he asws consoled her asws with this and approximate to it and said to her asws: ‘O sister asws! I asws vow upon you asws, so fulfil my asws vow. Neither will you asws tear any pocket after me asws, nor will you asws scratch the face upon me asws, nor will you asws calling with the woe and ruination, over me asws when I asws die!’
Then he saw until he seated her with me. Then he went out to his companions and ordered them that some of them should pair (join) their houses (tents) to each other, and include the entrances (connection) to each other, and be between the houses (tents), so they could face the people (enemy) in one direction, and the houses (tents) would be behind them, and on their right, and on their left, and had surrounded these except the direction in which their enemies would be coming to them, and he returned to his place.

He stood night, all of it, praying Salat and seeking Forgiveness, and beseeching, and his companions stood like that, praying Salat, and supplicating, and seeking Forgiveness’.

And he (the narrator) said in (the book) ‘Al-Manaqib’, ‘When it was the time of pre-dawn, Al-Husayn didze off with his head with a slumber. Then he woke up and said: ‘Do you know what I have just seen in my dream?’ They said, ‘And what is that which you saw, O son of Rasool-Allah?’

He said: ‘I saw as dogs were biting upon me to eat me, and among them there was a spotted dog. I saw it as being the severest of them upon me, and I think that this is the one who is in charge of my killing, an Albino man from between these people.

Then after that, I saw my grandfather Rasool-Allah, and with him was a group of his companions, and he said to me: ‘O my son! You are a martyr of the Progeny of Muhammad, and the people of the skies and people of the loftiness are joyful with you (coming over). So, let your fast be broken with me tonight. Hasten and do not delay! This here is an Angel who is descending in order to take your blood in a green glass!’

So, this is what I saw, and I have understood the matter, and the departure from this world has drawn near, there is no doubt in that’’.
And Al-Mu'eed said, ‘Al-Zahaak Bin Abdullah said, ‘And a cavalry of Ibn Sa’ad passed by us, besieging us, and Husayn-asws recited: *And those who are committing Kufr should not reckon that Our Respiting to them is better for themselves. But rather, We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment* [3:178] Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good; [3:179].

And Ibn Nama said, ‘And Al-Mu'eed said, ‘He-asws made Zuheyr Bin Al-Qayn to be in the right flank of his-asws companions, and Habeeb Bin Muzahir in the left flank of his-asws companions, and he-asws gave his-asws flag to Al-Abbaas-asws, his-asws brother-asws, and they made the houses (tents) to be in their back, and he-asws instructed with firewood and reeds which were behind the tents to be left in the ditch which had been dug over there, and that these be sent on fire, fearing that they (enemies) would come to them from behind them.

And Umar-la Bin Sa’ad-la, in the morning of that day, and it was the day of Friday, and it is said, day of Saturday, took charge of his-la companions, and he-la came out among the ones from the people with him-la, towards Al-Husayn-asws, and commander upon his-la right flank was Amro Bin Al-Hajjaj, and upon his-la left flank was Shimr Bin Zil Jowshan, and upon the cavalry
was Urwah Bin Qays, and upon the infantry was Shabas Bin Rabie, and he-\textsuperscript{la} gave the flag to his-\textsuperscript{la} slave Dareyda’.

And Muhammad Bin Abu Talib said, ‘And they were more than twenty-two thousand’. And in a report from Al-Sadiq\textsuperscript{asws}, thirty thousand.

Al-Mufeed said, ‘And it is reported from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘When it was morning, the (his\textsuperscript{asws}) cavalry came to Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} raised his\textsuperscript{asws} hands and said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} are my\textsuperscript{asws} trusted One\textsuperscript{azwj} in every distress, and my\textsuperscript{asws} hope in every difficulty, and You\textsuperscript{azwj} are trusted for me\textsuperscript{asws} regarding every matter to befall, and who many hearts distress has weakened from it, and means have been few in it, and the friend has abandoned in it, and the enemy has gloated in it!

I\textsuperscript{asws} have descended it with You\textsuperscript{azwj} and have complained of it to You\textsuperscript{azwj} as a wish from me\textsuperscript{asws} to You\textsuperscript{azwj} (so Keep) away from the ones besides You\textsuperscript{azwj}. So, You\textsuperscript{azwj} Tore it apart and removed it. So, You\textsuperscript{azwj} are a guardian of every bounty, and companion of every good deed, and end-result of every wish’.

He\textsuperscript{asws} said: ‘The people (enemy) came wandering around the house (tent) of Al-Husayn\textsuperscript{asws}. They saw the ditch in their back and the fire was raging in the firewood and the reeds which had been thrown in it.

Shimr Bin Zil Jowhsan\textsuperscript{asws} called out at the top of his\textsuperscript{la} voice, ‘O Husayn\textsuperscript{asws}! Are you\textsuperscript{asws} being hasty with the fire before the Day of Qiyamah?’ Al-Husayn\textsuperscript{asws} said: ‘Who is this? It is as if it is Shimr Bin Zil Jowshan!’ They said, ‘Yes’. He\textsuperscript{asws} said to him\textsuperscript{la}: ‘O son\textsuperscript{la} of a goat shepherd! You\textsuperscript{la} are foremost with it to be burnt!’

And Muslim Bin Awsaja\textsuperscript{ra} wanted to shoot at him\textsuperscript{ra} with an arrow, but Al-Husayn\textsuperscript{asws} forbade him\textsuperscript{ra} from that. He\textsuperscript{ra} said to him\textsuperscript{asws}, ‘Leave me\textsuperscript{ra} until I\textsuperscript{ra} shoot at him, for the mischief-maker is from the enemies of Allah\textsuperscript{azwj} and the mighty tyrants, and Allah\textsuperscript{azwj} had Enabled from
him-

Al-Husayn-asws said to him-

‘Do not shoot at him-

for I-asws dislike in initiating them with the fighting’.

And Muhammad Bin Abu Talib said, ‘And the companion of Umar Sa’ad-la rode, so his-la horse came closer to Al-Husayn-asws. He-asws sat evenly upon it and went ahead towards the people among a number of his-asws companions, and in front of him-asws was Bureyd Bin Khuzeyr. Al-Husayn-asws said to him, ‘Speak to the people’!

Bureyr went ahead and said, ‘O people! Fear Allah-aswj, for the weighty ones of Muhammad-saww has come to be in your midst. They-asws are his-saww offspring, and his-saww family, and his-saww daughters, and his-saww sanctity. So, give-up what is with you, and what is that which you are wanting to be doing with them-asws?

They said, ‘We want the emir Ibn Ziyad-la to be enabled from them-asws, so he-la will view his-la view regarding them-asws’. Bureyr said to them, ‘Are you not accepting from them-asws that they-asws can return to the place which they-asws have come from? Woe be unto you All!

O people of Al-Kufa! Have you forgotten your letters and your pacts which you had given and had kept Allah-aswj as Witness upon these? O woe be unto you all! You invited the People-asws of the Household of your Prophet-saww, and you claimed that you (are prepared to) kill yourself under them-asws, until when they-asws have come to you, you will (now) be submitting them to Ibn Ziyad-la?

And you have blockaded them from the water of Euphrates. Evil is what you have replaced your Prophet-saww regarding his-saww children. What is the matter with you all! May Allah-aswj not Quench you on the Day of Qiyamah. You are an evil people!’

A number of them said, ‘O you! We don’t know what you are saying’. Bureyr said, ‘The Praise is for Allah-aswj Who Increased me with insight regarding you all. O Allah-aswj! I disavow to
You\textsuperscript{azwj} from the deeds of these people. O Allah\textsuperscript{azwj}! Throw their evil between them until they meet You\textsuperscript{azwj} and You\textsuperscript{azwj} are Wrathful upon them!\textsuperscript{1} The people went on to shoot at him with the arrows, so Bureyra moved back (returned to behind him).

And Al-Husayn\textsuperscript{asws} went ahead until he\textsuperscript{asws} paused parallel (facing) to the people (enemy). He\textsuperscript{asws} went on to look at their rows. It was as if they were a flood, and he\textsuperscript{asws} looked at Ibn Sa'ad\textsuperscript{la} standing among the militia of Al-Kufa. He\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Created the world, and He\textsuperscript{azwj} Made it to be a perishing house, exchanging with its people, state after state. So, the deceived is the one deceived by it and the wretched is the one tempted by it. So, do not let this world deceive you all, for it is cuts off the hopes of the one who inclines towards it, and disappoints the greed of the one who covets regarding it.

And I\textsuperscript{asws} see you all to have gathered upon a matter, you have Angered Allah\textsuperscript{azwj} regarding it, and He\textsuperscript{azwj} has Turned His\textsuperscript{azwj} Benevolent Face away from you, and Released His\textsuperscript{azwj} Mercy aside from you all! So, best of the lords is our Lord\textsuperscript{azwj}, and evilest of the people are you. You acknowledge with the obedience and believing with the Rasool\textsuperscript{saww}, Muhammad\textsuperscript{saww}, then you have marched to his\textsuperscript{saww} offspring and his\textsuperscript{saww} family wanting to kill them\textsuperscript{asws}.

The Satan\textsuperscript{la} has dominated upon you so he\textsuperscript{la} made you forget the Zikr of Allah\textsuperscript{azwj} the Magnificent. So, Curse be to you all and for what you are intending. \textit{We are for Allah and we are returning to Him [2:156] These are people who commit Kufr after their Eman [3:91] Therefore, remoteness is for the unjust people [23:41]}\textsuperscript{2}

Umar\textsuperscript{la} said, ‘Woe be unto you all! Speak to him\textsuperscript{asws} for he\textsuperscript{asws} is a son\textsuperscript{asws} of his\textsuperscript{asws} father\textsuperscript{asws}. By Allah\textsuperscript{azwj}! If he\textsuperscript{asws} were to stand like this among you for one more day, he\textsuperscript{asws} neither be cut off nor surrounded. So, speak to him\textsuperscript{asws}!’

Shimr\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, proceeded and said, ‘O Husayn\textsuperscript{asws}! What is this which you\textsuperscript{asws} are saying? Make us understand until we do understand!’
He-asws said: ‘I-asws am saying, fear Allah-aswj, your Lord-aswj, and do not kill me-asws, for it is not Permissible for you all to kill me-asws, and do not violate my-asws sanctity, for I-asws am a son-asws of the daughter of your Prophet-saww, and my-asws grandmother-asws is (Syeda) Khadeeja-asws, wife of your Prophet-saww, and perhaps the words of your Prophet-saww have reached you all (saying): ‘Al-Hassan-asws and Al-Husayn-asws are two chiefs of the youths of the people of Paradise’ – up to the end of what I (Majlisi) will be coming with by the reporting of Al-Mufeed.

And Al-Mufeed said, ‘And Al-Husayn-asws called for his-asws ride. He-asws rode it and called out at the top of his-asws voice: ‘O people of Al-Iraq!’ – and most of them were listening. He-asws said: ‘O you people! Listen to my-asws words and do not be hasty until I-asws preach to you all with what is a right for you upon me-asws, and until I-asws excuse upon you. If you were to give me-asws the fairness, then you would be fortunate by that, and if you do not give me-asws the fairness from yourselves, then unite your views, then let not your affair be dubious upon you, then issue judgment upon me and do not respite [10:71] Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196].’

Then he-asws praised Allah-aswj, and extolled upon Him-aswj, and mentioned Him-aswj with what He-aswj is rightful of, and sent Salawaat upon the Prophet-saww, and His-aswj Angels, and upon His-aswj Prophets-as. No speaker had been heard at all, neither before him-asws nor after him-asws, more eloquent than him-asws in talking.

Then he-asws said: ‘As for after, Lineage me-asws and look at who I-asws am! Then return to your own souls and reproach them. Then look, is it correct to you all to be killing me-asws, and violating my-asws sanctity? Am I-asws not the son-asws of your Prophet-saww, and son-asws of his-saww successor-asws and cousin-asws, and the first Momin to ratify Rasool-Allah-saww with what he-saww had come with from the Presence of his-saww Lord-aswj?’

Or isn’t Hamza-asws chief of the martyrs, my-asws uncle-as? Or isn’t Ja’far-asws, the filer in the Paradise with the two wings, my-asws uncle-as? Or has it not reached you all what Rasool-Allah-saww
had said for me-

If you could ratify me-

Note:- Jabir Bin Abdullah- ra died in the year 74, and Al-Hajjaj had attended his- ra funeral, and the apparent is that he- ra was at Al-Kufa; and Abu Saeed Al-Khudry died in the year 64 to 74; and Sahl Bin Sa’ad- ra, he is the last one to die at Al-Medina in the year 91; and Zayd Bin Arqam (died) in year 66 at Al-Kufa; and Anas Bin Malik was the last one to die at Al-Basra in the year 71, and he had been living at it.

Shimr Bin Zil Jowshan- la said to him- asws, ‘He is one who worships Allah superficially. [22:11], if he even knew what you- asws are saying’. Habeeb Bin Muzahir- ra said to him- la, ‘By Allah- aswj I- ra see you- la worshipping Allah- aswj upon seventy superficialities, and I- ra testify that you- la are truthful. You- la don’t recognise what he- asws is saying. Allah- aswj has Sealed upon your- la heart!’

Then Al-Husayn- asws said to them: ‘If you all are in doubt from this, so how can you be doubting that I- asws am a son- asws of the daughter- asws of your Prophet- asww? By Allah- aswj There is no son of a daughter of any Prophet- asww in what is between the east and the west, apart from me- asws among you, nor among others. Woe be unto you all! Are you seeking me- asws due to any killed one from you whom I- asws have killed? Or for any wealth for you I- asws have consumed it? Or due to retaliation from any injury?’
They took to not speaking to him\textsuperscript{asws}. He\textsuperscript{asws} called out: ‘O Shabas Bin Rabie! O Hajjar Bin Anjar! O Qays Bin Al-Ash‘as! O Yazeed Bin Al-Haris! Didn’t you write to me\textsuperscript{asws}, ‘The fruits are seen, and the sides are green, and rather, come forwards to an army having been recruited for you\textsuperscript{asws}?’

Qays Bin Al-Ash‘as said to him\textsuperscript{asws}, ‘We don’t know what you\textsuperscript{asws} are saying! But descend upon the decision for the sons of your\textsuperscript{asws} uncle, for they will never show you\textsuperscript{asws} except what you\textsuperscript{asws} like!’

Al-Husayn\textsuperscript{asws} said to them: ‘No, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not give you all my\textsuperscript{asws} hand, the giving of the humiliated, nor will I\textsuperscript{asws} acknowledge to you all an acknowledgment of the slaves!’

Then He\textsuperscript{asws} called out: ‘O servants of Allah\textsuperscript{azwj}! \textit{And I take Refuge with my Lord and your Lord if you were to stone me (to death) [44:20] And ‘I take Refuge with my Lord and your Lord, from every arrogant one not believing in the Day of Reckoning [40:27]!}’ Then he\textsuperscript{asws} rested his\textsuperscript{asws} ride and ordered Uqba Bin Sim‘an with minding it, and they (enemies) came marching towards him\textsuperscript{asws}.

And in (the book) ‘Al Manaqib’ – It is reported by his chain, from Abdullah Bin Muhammad Bin Suleyman Bin Abdullah Bin Al-Hassan, from his father, from his grandfather, from Abdullah who said,

‘When Umar\textsuperscript{la} Bin Sa‘ad\textsuperscript{la} took charge of his\textsuperscript{la} companions in battling Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and ranked them up with their ranks, and established the flags in their places, and arranged the companions of the right flank and the left flank, and said to the companions of the centre, ‘Be steadfast!’

And they surrounded Al-Husayn\textsuperscript{asws} from every side until they made him\textsuperscript{asws} to be inside like the circle. He\textsuperscript{asws} went out until he\textsuperscript{asws} came to the people to make them listen, but their refused to listen, until he\textsuperscript{asws} said to them: ‘Woe be unto you all! It is not upon you all that

\textsuperscript{1} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 2 h
you should be listening to me^{asws}, so you would be listening to my^{asws} words. But rather, I^{asws} am calling you to the way of rightful guidance.

The one who obeys me^{asws} would be from the rightly guided ones, and one disobeying me^{asws} would be from the destroyed ones, and all of you are disobedient to my^{asws} instructions, without listening to my^{asws} words, for your bodies are filled up from the Prohibited (substances), and there is a seal upon your hearts! Woe be unto you all! Will you not listen? Will you not listen?’ The companions of Umar^{la} Bin Sa’ad^{la} blamed each other and said, ‘listen to him^{asws}.

Al-Husayn^{asws} stood up, then said: ‘ Destruction of Allah^{asw} be to you all, of you gathered ones, and gloom! When you were crying out to us desperately when confused, we listened to your crier as fulfillers, helpers. You have barred your swords against in our necks and gathered the fires of Fitna upon us^{asws}. Your enemies and our^{asws} enemies have hidden it. You have become surrounding upon your friends and a hand (of support) for their enemies against them, without justice.

They have spread it among you, and there is no filling for you all in the morning except the Prohibited from the world they are giving you, and the despicable life you are coveting in it, from without there having been any newly occurring event from us^{asws} nor there being any weak view being for us^{asws}.

So, shouldn’t there be scourges for you when you are abhorring us^{asws}, and are neglecting us^{asw}, and the sword has not been brandished, and the heart is silent, and the view is deserved. But you quickened against us^{asws} like the flying flies and collapsed upon us^{asws} like the collapsing bed (sheet on the bed). So, ugliness is for you all!

So rather, you are from the tyrants of the community, and deviant allies, and fragmenters of the Book, and puffing(s) of Satan^{la}, and parties of sinners, and alterers of the Book, and extinguishers of the Sunnahs, and killers of the children of Prophets^{as}, and disavowing family of the successors^{asws}, and joining the shame with the sword, and harmers of the Momineen, and screaming leaders, the mockers, Those who made the Quran to be parts [15:91].
And you, sons of Harb and his loyalists are being deliberate, and you are abandoning us. Yes, by Allah-azwj, the abandoning is well known among you all, and your veins are covered upon it, and you are inheriting it, your roots (ancestors) and your branches (posterity), and your hearts are affirmed upon it, and your chests are overwhelmed.

So, you are the wickedest of things stinking of the hostilities. Indeed! May the Curse of Allah-azwj be upon the allegiance-breakers, those who are breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. [16:91]. So, by Allah-azwj, you are they!’

Then he-asws prosed saying: ‘If we are defeated, so they are the defeated ones from before! And if we are defeated, we (still) wouldn’t be the defeated ones! And is not so that our cure is cowardice, but the deaths are ours, and the government is for others’.

Indeed! Then you will not be remaining after it except like a calamity what the horse would ride, until the mill rotates with you all, being a pact having been covenanted to me-asws, my-asws father-asws from my-asws grandfather-asws, then gather your affairs and your associates, then let not your affair be dubious upon you, then issue judgment upon me and do not respite
[10:71] I rely upon Allah, my Lord and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56].

O Allah aswss! Withhold the drops of the sky from them, and Send upon them years, like the years of Yusuf aswss, and Cause a boy of Saqeef to overcome upon them to quench them a blood-stained cup, and not leave anyone among them except he killed them with a strike. There is none from an animal except He is upon the Straight Path. I rely upon Allah, my Lord and your Lord. There is none from an animal except He is upon the Straight Path. I rely upon Allah, my Lord and your Lord. There is none from an animal except He is upon the Straight Path. I rely upon Allah, my Lord and your Lord. There is none from an animal except He is upon the Straight Path.

Then he aswss said: ‘Where is Umar la! Bin Sa’ad la! Call Umar la to me aswss!’ They called him la to him aswss, and he la was unwilling, not liking to go to him aswss. He aswss said: ‘O Umar la! You la are killing me aswss claiming that the illegitimate son of the illegitimate (Ibn Ziyad la) would make you la the governor of Al-Rayy and Jurjan? By Allah aswss! You la not be congratulated with that, ever, being a pact having been covenanted. So, do whatever you la want to do, for you la will not be happy after me aswss with the world nor the Hereafter, and it is as if I aswss am by your la head upon a pole having been installed at Al-Kufa, the children are pelting at it and taking it as a target between them!’

Then he turned his aswss face away from him la and called out to his aswss companions who were waiting with him aswss: ‘Attack with all of you! But rather it is one meal!’ Then Al-Husayn aswss for the horse of Rasool-Allah aswss, Al-Murtajiz, and rode it, and took charge of his aswss companions.

I (Majlisi) am saying: ‘The sermon has been reported in (the book) ‘Tohf Al-Uqool’ approximate from what has passed, and it is reported by the Seyyid with changes and brevity, and I (Majlisi) would be coming with the report of (the book) ‘Al-Ihtijaj’ as well’. 
Then Al-Mufeed, may Allahazwj have Mercy on him, said, ‘When Al-Hurr Bin Yazeedra saw that the people had resolved upon killing Al-Husaynasws, he ra said to Umarla Bin Sa’adra, ‘Yes, Umarra! Are youla going to battle this man?’ Heib said, ‘Yes, by Allahazwj, a severe battle! Its least would be falling of the heads and throwing aside of the hands’.

He’ra said, ‘So there is no agreement for you regarding what heasws had presented to you all?’ Heib said, ‘But, had the matter been up to me, Ila would have done so, but yourra emir has refused’.

Al-Hurr’ra came until he’ra paused from the people a pausing, and there was a man from hisra people call Qurrah Bin Qays with himra. He’ra said to him, ‘O Qurrah! Have you watered your horse today?’ He said, ‘No’. He’ra said, ‘Don’t you want to water it?’

Qurrah said (to himself), ‘By Allahazwj! I thought that he’ra intended to step aside and not attend the battle, so he’ra had disliked that I would see him’ra do that’. So, I said to him’ra, ‘I have not watered it yet, and I shall (now) go and water it’. So, I went away from the place which he’ra was in. By Allahazwj! Had he’ra notified me upon what which he’ra had intended, I would have gone out with him’ra to Al-Husaynasws.

He’ra took to going closer to Al-Husaynasws, little by little. Muhajir Bin Aws said to himra, ‘What are youra intending, O sonra of Yazeed! Do you want to attack?’ But heasws did not answer him. He’ra was seized with like the shivering, and it is the trembling.

Qurrah called out to Al-Husaynasws, little by little. He’ra looked at him, and said, ‘Who is the bravest of the people of Al-Kufa?’ I would not leave youra out. So, what is this which I am seeing from youra?’
Al-Hurr-ra said to him, ‘By Allah-azwj! I-ra am choosing for myself-ra between the Paradise and the Fire. By Allah-azwj! I-ra will not choose anything over the Paradise and even if I-ra were to be cut into pieces and incinerated’.

Then he-ra struck his-ra horse and joined with Al-Husayn-asws. He-ra said to him-asws, ‘May I be sacrificed for you-asws, O son-asws of Rasool-Allah-azwj! I-ra am your-asws companion who had withheld you from returning, and I-ra travelled with you-asws in the road, and I-ra clamoured with you-asws in this place, and I-ra did not think that the people would be rejecting upon you-asws what you-asws had presented to them, nor would they be reaching from you-asws to this stage.

By Allah-azwj! If I-ra had known they would be ending with you-asws to what I-ra have executed, like that which I-ra have perpetrated, and I-ra am hereby repenting to Allah-azwj from what I-ra have done. Do you-asws see any repentance being for me-ra from that?’

Al-Husayn-asws said to him-ra: ‘Yes, Allah-azwj will Turn to you-ra (with Mercy), so descend!’

He-ra said, ‘I-ra being a horseman for you-asws is better than me-ra being a foot soldier. I-ra can fight them upon my-ra horse for a while, and to the descending to what would become the last of my-ra affairs’. Al-Husayn-asws said to him-ra: ‘Do whatever comes to your-ra mind! May Allah-azwj have Mercy on you-ra’.

He-ra proceeded in front of Al-Husayn-asws and said, ‘O people of Al-Kufa! Your generality is for the bereavement and the death! You invited this righteous servant until when he-asws came to you for you to embrace him-asws and claimed that you will be killing yourselves under him-asws, then you became enemies against him-asws to kill him-asws.

You withheld him-asws and seized him-asws by the throat and surrounded him-asws from every side in order to prevent him-asws to head to the city of Allah-azwj, (with) the objection. So he-asws became like the prisoner in your hands. Neither could he-asws control any benefit for himself-asws nor could he-asws repel any harm from it.
And you blockaded him -asws- and his-asws womenfolk, and his-asws family from the flowing water of Euphrates from which drink the Jews and the Christians, and the Magians, and there immerse in it the pigs, and the multitude, and their dogs. And here they-asws are, suffering from the thirst. Evil is what you have replaced Muhammad saww regarding his-asws offspring. May Allah-azwj- not Quench you all on the Day of parch-ness!

A man attacked upon him-ra, shooting at him-ra with the arrow. He-ra came back until he-ra paused in front of Al-Husayn-asws. And Umar-la Bin Sa’ad-la called out, ‘O dareyd! Bring your flag closer!’ He brought it closer. Then he-la placed an arrow in the string of his-la bow, then shot and said, ‘Be witnesses! I-la am the first one to shoot at the people!’

And Muhammad Bin Abu Talib said, ‘They shot at his-asws companions, all of them, so there did not remain anyone from the companions of Al-Husayn-asws except their arrows had hit him. It is said, ‘When they shot at them with this shooting, the companions of Al-Husayn-asws became fewer, and fifty men were killed in this attack’.

And the Seyyid (Al Tawoos) said, ‘He-asws said to his-asws companions: ‘May Allah-azwj have Mercy on you all! Arise to the death which there is no escape from it, for these arrows are messages of the people to you all!’

They fought for a time from the day, attacking and attacking, until a group from the companions of Al-Husayn-asws had been killed. During that, Al-Husayn-asws struck his-asws hand upon his-asws beard and went on to say: ‘The Wrath of Allah-azwj- Intensified upon the Jews when they made a son to be for Him-azwj-. And His-azwj- Wrath Intensified upon the Christian when they mand Him-azwj to be a third of the three. And His-azwj- Wrath Intensified upon the Magians when they worshipped the sun and the moon besides Him-azwj-. 
And His\textsuperscript{azwj} Wrath Intensified upon a people who harmonised their words upon killing the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of their Prophet\textsuperscript{saww}. But, by Allah\textsuperscript{azwj} I\textsuperscript{asws} will not answer them to anything from what they are wanting until I\textsuperscript{asws} meet Allah\textsuperscript{azwj} the Exalted, and I\textsuperscript{asws} am dyed with my\textsuperscript{asws} blood!

And it is reported from our Master Al-Sadiq\textsuperscript{asws} having said: ‘I\textsuperscript{asws} heard my\textsuperscript{asws} father\textsuperscript{asws} saying: ‘When Al-Husayn\textsuperscript{asws} and Umar\textsuperscript{la} Bin Sa’ad\textsuperscript{la} met and the war was established, the Help (from Allah\textsuperscript{azwj}) descended until there was fluttering upon the head of Al-Husayn\textsuperscript{asws}. Then he\textsuperscript{asws} was given the choice between the help against his\textsuperscript{asws} enemies and meeting Allah\textsuperscript{azwj} the Exalted. He\textsuperscript{asws} chose meeting Allah\textsuperscript{azwj} the Exalted’.

The reporter said, ‘Then he\textsuperscript{asws} shouted: ‘Is there no helper who will help us\textsuperscript{asws} for the Face of Allah\textsuperscript{azwj}? Is there any defended to defend the sanctity of Rasool-Allah\textsuperscript{saww}?’

Al-Mufeed, may Allah\textsuperscript{azwj} have Mercy on him, said, ‘And they duelled. Yasaar\textsuperscript{la}, a slave of Ziyad Bin Abu Sufyan came for duel, and Abdullah Bin Umeyr duelled him. Yasaar\textsuperscript{la} said to him, ‘Who are you?’ He lineaged himself to him. He said, ‘I don’t know you, until Zuheyr Bin Al-Qayn\textsuperscript{ra} comes out to me, or Habeeb Bin Muzahir\textsuperscript{ra}.

Abdullah Bin Umeyr said, ‘O son of the doer (prostitute)! And with you there is a wish from duelling anyone from the people?’ Then he attacked upon him and struck him with his sword until he went cold (died), and he was pre-occupied with striking him when Salim, a slave of Ubeydullah\textsuperscript{la} Bin Ziyad\textsuperscript{la} attacked upon him.

They shouted with him, ‘The servant is exhausted!’ He was unaware until they had overwhelmed him. He rushed to strike cutting off the left hand of Ibn Umeyr, and the fingers of his hand flew off. Then he attacked upon him, until he killed him, and came back, and he had killed them all, and he was reciting a war poem, and saying, ‘how can you be denying me,
oh son of a dog. I am a man with bitterness and bias, and I am not in the dark during the predicament’.

And Amro Bin Al-Hajjaj attacked upon the right flank of the companions of Al-Husayn\textsuperscript{asws}, among the ones from the People of Al-Kufa who were with him. When they were near to Al-Husayn\textsuperscript{asws}, they knelt to him\textsuperscript{asws} upon the saddles, and they aimed the spears towards them. But their horses did not go ahead upon the spears. So, the cavalry went to return, and the companions of Al-Husayn\textsuperscript{asws} scattered them with the arrows. Some men from them were slain, and others from them were injured.

A man from the clan of Tameem called Abdullah Bin Khowzah came. He proceeded to (attack) the soldiers of Al-Husayn\textsuperscript{asws}. The people called out to him, 'To where (are you going)? May your mother be bereft of you!' He said, ‘I am proceeding to the Merciful Lord\textsuperscript{azwj} and the Obeyed Intercessor!’

Al-Husayn\textsuperscript{asws} said to his\textsuperscript{asws} companions: ‘Who is this?’ It was said to him\textsuperscript{asws}, ‘This is a son of Al-Khawza Al-Tameemi’. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Drag him to the Fire!’ His horse became restless with him in a ditch, and he fell, and his left leg got stuck in the stirrup, and the right was raised, and Muslim Bin Awsaj\textsuperscript{ra} attacked upon him and struck his right leg. It flew off, and his horse sprinted with him, and his head hit every stone and every tree, until he died, and Allah\textsuperscript{azwj} Hastened his soul to the Fire. And the fighting erupted, and a group from the crowd was killed.

Muhammad Bin Abu Talib and the author of ‘Al Manaqib’, and Ibn Al-Aseer in ‘Al-Kaamil’ said, and their reports are convergent, ‘Al-Hurr\textsuperscript{ra} came to Al-Husayn\textsuperscript{asws}. He\textsuperscript{ra} said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I\textsuperscript{ra} was the first one to come out against you\textsuperscript{asws}, so permit for me\textsuperscript{ra} to become the first one to be killed in front of you\textsuperscript{asws}, and the first one to shake the hand of your\textsuperscript{asws} grandfather-saww tomorrow’.

و إنماقال الحر لأكون أول قتيل بين بني تميم وأبي طالب وصارح المناقب من بني الأثير ففي الكامل ورواياهم متقاربة أن الحر أتى الحسين أولاً فقال يا ابن رسول الله كنت أول خرج عليك فانقلني لأكون أول قتيل بين بني تميم أول من يصافح جدك غداً.

و إما قال الحر لأكون أول قتيل بين بني تميم أو الفهم يكون أول قتيل من المباشرين وإن كان جامعًا كانوا قد قلوا في الحملة الأولى كما ذكر فكان أول من تقدم إلى برز القفوف وجعل يندب ويقول...
And rather, Al-Hurr-ra said, ‘I-asws shall become the first one to be killed in front of you-asws, and the meaning is, first one to be killed from the duellers, or else, for a group had already been killed in the first attack like what has been mentioned. So, he-ra was the first one to go ahead to duel the people, and went on to prose and say, ‘I-ra am Al-Hurr-ra, and shelter of the guest. I-ra shall strike in your necks with the sword on behalf of the best one to be in the land of fear. I-ra shall strike you, and I-ra do not see any fear’!

And it is reported that when Al-Hurr-ra joined with Al-Husayn-asws, a man from Tameem called Yazeed Bin Sufyan said, ‘But, by Allah-aswj] if I were to meet him-ra, would pursue him-ra’. While he-ra was fighting, and his-ra horse had been struck upon its ears and eyebrows, and the blood was flowing, when Al-Haseen said, ‘O Yazeed! This is Al-Hurr-ra whom you were wishing for!’ He said, ‘Yes’.

He went out to him-asws. Al-Hurr-ra did not wait for long before he-asws killed him and killed forty horsemen and foot soldiers. He-ra did not cease fighting until his-ra sword was hamstrung, and he-ra remained as a foot soldier, and he-ra was saying (couplets), ‘Surely I-ra am Al-Hurr-ra, and the son of the free (Hurr) is braver than the one with defeat, and I-ra am not with cowardice when I-ra am hit, but I-ra am pausing, not fleeing’.

He-ra did not cease fighting until he-ra, may Allah-aswj have Mercy on him-ra, was killed. The companions of Al-Husayn-asws carried him-ra until they placed him-ra in front of Al-Husayn-asws, and there was last breath with him-ra. Al-Husayn-asws went on to wipe his-ra face and saying: ‘You-asws are Al-Hurr (the free) like what your-ra mother has named you-ra, and you-ra are Al-Hurr (the free) in the Hereafter’.

و رواه رجل من أصحاب الحسين ع وقيل بن رئاه علي بن الحسن ع

صفير عند مختلف الرماح
فجاجان بنسهب عند الصباح
و زوجه مع الحوار الملاح
لمع الحس جبيب رباح
و تعه الحس إتدى حسنا
فيا قبضه في جنان
And a man from the companions of Al-Husayn-asws eulogised him-ra (marsiya). And it is said, ‘But Al-asws Bin Al-Husayn-asws eulogised him-ra (marsiya), ‘The best of the free (Al-Hurr-ra) is Hurr-ra of the clan of Riyah (free ones), patient during the clash of spears, and best of the free (Al-Hurr-ra), when Husayn-asws called, renewed his-ra self during the shout. O my Lord-azwj! Lodge him-ra in the Gardens and get him-ra married to the maiden Houries’.

و روي أن الحر كان يقول
أضيعهم بالسفي ضرباً معضلاً
لا عاجز عنهم ولا مبدلاً
أحسي الحسين الماجد المؤملاً

And it is reported that Al-Hurr-ra had said (a poem), ‘I-ra wish I-asws am not killed until I-ra have killed (many). I-ra shall strike them with the sword, a difficult strike. Not moving away from them, nor trying to justify, nor unable from them, nor changing. I-ra shall protect Al-Husayn-asws the glorious, the one hoped with’.

قال المفيد رحمه الله فاش رفيق ابن مسرح و رجل آخر من فرسان أهل الكوفة انتهى كلامه

Al-Mufeed, may Allah-azwj have Mercy on him, said, ‘Ayoub Bin Masrah and another man from the horsemen of the people of Al-Kufa had participated in killing him-ra ending his-ra speech’.

و قال ابن شهر آشوب قتل نيفا و أربعين رجلاً منهم و قال ابن نما و رويت بإسنادي أنه قال للحسين ع لما وجهني عبيد الله إليك خرجت من القصر فنوديت من خلفي أبشر يا حر بخير فالتفت فلم أر أحدا فقلت و الله ما هذه بشارة و أن أسير إل الحسين و ما أحدث نفسي باتباعك فقال

ع لقد أبت أجرا و خيراً.

And Ibn Shehr Ashub said, ‘He-ra killed more than forty men from them’. And Ibn Nama said, and it is reported by two chains, ‘He-ra said to Al-Husayn-asws, ‘When Ubeydullah-la had sent me-ra to you-asws, I-ra came out from the castle and was called to from behind, ‘O Hurr-ra! Receive glad tidings of goodness!’ I-ra turned around but did not see anyone. So, I-ra said, ‘By Allah-azwj! This is not good news, and I-ra am travelling to Al-Husayn-asws’, and I-ra did not update myself-ra with following you-asws. He-asws said: ‘You-ra has attained recompense and goodness’.

ثم قالوا و كان كل من أراد الْروج و دع الحس ين ع و قال الس لام عليك يا ابن رس و ل الله فيجبه و عليك الس لام و نن خلفك و يقرأ ع

Then they said, ‘And everyone who wanted to go out bade farewell to Al-Husayn-asws and said, ‘The greetings be unto you-asws, O son-asws of Rasool-Allah-azwj!’ He-asws would answer him: ‘And upon you be the greetings, and we-asws are behind you!’ And he-asws recited: So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].

ثم برز برير بن خضير الهمداني بعد الحر و كان من عباد الله الصالحين فبرز و هو يقول

لم تبر ع ب ني خضير
Then Bureyr Bin Hazeyr Al-Hamdani-ra duelled after Al-Hurr-ra, and he-ra was from the righteous servants of Allah-azwj. He-ra duelled and he-ra was saying (a poem), ‘I am Bureyr and my father is Khazeyr, a lion terrifying the lions with a roar. The goodness and the people of goodness are recognised with us. I shall strike you all and I do not see any harm, like that is the good deed from Bureyr’.

And he-ra went on to attack upon the people (enemy) and he-ra was saying, ‘Come near me, O killers of the Momineen! Come near me O killer of the children of the participants of Badr! Come near me, O killers of the children of Rasool-asws of Lord-azwj of the worlds, and the remaining offspring!’

And Bureyr-ra was the most well-read of his-ra time. He-ra did not cease to fight until he-ra had killed thirty men. A man called Yazeed Bin Ma’qal duelled to him. He said to Bureyr, ‘I testify that you are from the straying ones’. Bureyr-ra said to him, ‘Come, let us supplicate to Allah-azwj for the curse be upon the liars from us, and even if the righteous from us is killed falsely’.

They engaged in combat, Yazeed struck at Bureyr a light strike, not doing anything, and Bureyr struck him which split his helmet and arrived to his brain, and he fell down killed. A man from the companions of Ibn Ziyad-ra attacked and killed Bureyr-asws, may Allah-azwj have Mercy on him-ra. And his-ra killer was called Baheer Bin Aws Al-Zaby.

He (the narrator) said, ‘Then there was a mention for him after that, Bureyr-ra was a righteous man from the servants of Allah-azwj, and a cousin of his-ra came to him and said, ‘Woe be unto you, O Baheer! You killed Bureyr Bin Khazeyr, so with which face will you meet your Lord-azwj tomorrow?’

Then after him-ra duelled Wahab Bin Abdullah Bin Hayab Al-Kalby-ra, and on that day his-ra mother was with him-ra. She said, ‘Stand, O my son-asws, and help the son-asws of the daughter-asws of Rasool-Allah-azwj!’ He-ra said: ‘I-ra will do so, O mother and I-ra will not be deficient’.
فبِز و هو يقول
إن تنكروني فأنَ ابن الكلب
و حملتِ وَ ولتِ فِ الحرب
أدرَ ثأري بعد ثأر حبِ
و أدفع الكرب أمام الكرب
ليس جهادي فِ الوغى بالل

He ṭa duelled and he ṭa was saying, ‘If you are denying me ṭa, so I am a son of Kalb. Soon you will seem me ṭa and see my ṭa strike, and my ṭa attack, and my ṭa endeavours in the war. I ṭa shall realise my ṭa retaliation after retaliation of my ṭa companions, and I ṭa will repel the distress in front of the distress. My ṭa Jihad isn’t with the playing in the battlefield’.

ثم حمل فلم يزل يقاتل حتَّ قتل منهم جَاعة فرجع إلَ أمه و امرأته فوقف عليهما فسألهما: يا أمه! أ رضيت؟ فقالت: ما رضيت أو تقتل بين يدي ا

Then he ṭa attacked and did not cease fighting until he ṭa had killed a group from them. He ṭa returned to his ṭa mother and his ṭa wife. He ṭa stood by them and said, ‘O mother! Are you pleased?’ She said, ‘I will not be pleased unless you ṭa are killed in front of Al-Husayn-azwj’. His ṭa wife said, ‘By Allah-azwj! Do not dismay me regarding yourself’. His ṭa mother said, ‘O my son ṭa! Do not accept her words and return. Fight in front of the son-azwj of Rasool-Allah-saww, so he-saww will be an intercessor for you ṭa in Qiyamah in front of Allah-azwj’!

فلم يزل يقاتل حتَّ قتل تسعة عشر فارسا و اثني عشر راجلا ثم قطعت يداه فأخذت امرأته عمودا و أقبلت نَوه و هي تقول فداَ أِ و أمي قا

He ṭa returned saying (a poem), 'I am a leader for you or endowed with the stabbing among them at times, and the strike, a strike of a Momin by the Lord-azwj, until the people taste the bitterness of the war. I ṭa am a man with bitterness and nerve, and I ṭa am not with the darkness during the predicament. My ṭa Lord-azwj Suffices me ṭa from the pains, Sufficing me ṭa.

فلم بزل يقاتل حتَّ قتل نَس أ فرسا و اثني عشر راجلا ثم قطعت يداه فأخذت امرأته عمودا و أقبلت نَوه و هي تقول فداَ أِ و أمي قا

He ṭa did not cease fighting until he ṭa had killed nineteen horsemen and twelve foot-soldiers. Then his ṭa was cut. His ṭa mother took a pole and came towards him ṭa, and she was saying, ‘May my father and my mother be sacrificed for you ṭa! You ṭa have fought under the goodly sanctity of Rasool-Allah-saww’. He ṭa came back to return her to the women, but she grabbed his ṭa clothes and said, ‘I will never return, or I die with you ṭa!’
Al-Husayn asws said: ‘May you be recompensed goodly from People asws of my asws Household. Return to the women, may Allah azwj have Mercy on you!’ She left and he-ra kept fighting until he-ra was killed, may the Pleasure of Allah azwj be upon him-ra. His-ra wife went on to wipe the blood away from his-ra face, and Shimr la saw her, so he-la ordered his-la slave. He struck her with a pole which was with him and whacked her, and killed her, and she was the first woman to be killed in the army of Al-Husayn asws.

And I (Majlisi) saw a Hadeeth that this Wahab-ra was a Christian. He-ra and his-ra mother became Muslims upon the hands of Al-Husayn asws. He-ra had killed in the duels, twenty-four foot-soldiers and twelve horsemen. Then he-ra was captured and they came with him-ra to Umar-la Bin Sa’ad-la. He-la said, ‘How intense is your-ra combat!’ Then he-la ordered, so his-ra neck was struck off and his-ra head was thrown towards the army of Al-Husayn asws.

His-ra mother took the head, kissed it, then threw it back towards the army of Ibn Sa’ad-la. She hit a foot soldier with it, and it killed him. Then she attacked with a pole of the tent and killed two men. Al-Husayn-asws said to her, ‘Return, O mother of Wahab-ra! You and your son-ra will be with Rasool-Allah-saww, for the Jihad is Lifted from the women!’ She returned and she was saying, ‘My God azwj! Do not Cut-off my hopes!’ Al-Husayn-asws said to her: ‘Allah azwj will not Cut-off your hopes, O mother of Wahab-ra!’
Then he was killed, may Allah have Mercy on him.

و في المناقب ثم تقدم ابنه خالد بن عمرو وهو يرتز و يقول

سرا على الموت بن قحطان
و ذي العلي و الطول و الإحسان
في قصر رحب حسن البيان

And in (the book) ‘Al-Manaqib’, ‘Then his son Khalid Bin Amro went ahead, and he was reciting a war poem and saying, ‘Combat to the death, clan of Qahtan, lest you do not be in the Pleasure of the Beneficent, with the Glory and the Mighty and the Proof, and with the Exaltedness, and the Leniency, and the Favours. O father! I have come to be in the Gardens, in a castle of the Lord, of excellent construction’.

ثم تقدم فلم يزل يقاتل حتى قتل رحمة الله عليه

Then he went ahead but did not fight until he was killed (first). May Allah have Mercy on him.

و قال محمد بن أبي طالب ثم برز من بعده سعد بن حنظلة التميمي و هو يقول

سرا على الأسياف و الأسنة
من يد الفوز لا بالتفاوت
و في طلاب هذه فارقته

And Muhammad Bin Abu Talib said, ‘Then from after him, Sa’ad Bin Hanzala Al-Tameemi duelled, and he was saying, ‘A combat upon the swords and the blades, combating upon it to enter the Paradise, and Maiden Houries. The Bounties are there for the ones who wants the success, not with conjecture. O soul! Try hard for the rest, and in seeking the good, so desire it’.

ثم حمل و قاتل قتالا شديدا ثم قتل رضوان الله عليه.

Then he attacked and fought a severe battle, then was killed. May the Pleasure of Allah be upon him.

و خرج من بعده عمر بن عبد الله المذحجي و هو يرتز و يقول

أي لدى الهجراء ليت مخرج
قد علمت سعد و حي مذحج
أعلو بسيفي هامة المذحج
فروسية الضبع الأقرع الأثر

And Umeyr Bin Abdullah al Mazhaj came out from after him, and he was reciting a war poem and saying, ‘Sa’ad and the tribes of Mazhaj have known, I asws am a lion causing worries,
And he raised my sword, the important skulls of Al-Mazhaj, and I leave the generations to meander, the preying of the stealthy hyena.

And he did not cease to fight until Muslim Al-Zababy and Abdullah Al-Bajaly killed him.

Then Muslim Bin Awsaja duelled from after him, and he was reciting a war poem, ‘If you inquire about me, so I am with courage from a branch of a people from the progeny of the clan of Asad. The one who rebels against us has deviated from the rightful guidance, and a disbeliever with the religion of the Compeller, the Eternal’.

Then he fought a severe battle.

And Al-Mufeed and author of ‘Al-Manaqib’ said after that, ‘And Nafie Bin Hilal Al-Bajaly fought a severe battle and recited a war poem and said, ‘I am Hilal Bajaly. I am upon the religion of Ali asws, and his asws religion is religion of the Prophet saww.

A man from the clan of Qatiya duelled to him. And Al-Mufeed said he is Muzahim Bin Hureys. He said, ‘I am upon the religion of Usman!’ Nafie said to him, ‘You are upon the religion of Satan’. Nafie attacked upon him and killed him.

Amro Bin Al-Hajjaj shouted at the people, ‘O idiots! Do you know who are you fighting with? You are fight the Egyptian horsemen, and the people of insight, and a desperate people. No one from you will duel to them except they would kill him upon their killing. By Allah azwj! Even if you do not pelt them except with the stones, you will still be killing them’.
قال له عمر بن سعد لعنه الله الرأي ما رأيت فأرسل فِ الناس من يعزم عليهم أن لا يبارزهم رجل منهم و قال لو خرجتم إليهم و حدانا لأنو علوا عليهم

Umar-لا Bin Sa’ad-لا, may Allah-azwj Curse him-لا, said, ‘The view is what I-لا view, so send for someone among the people who would be determined against them, and no man from them would come out for duel’. And he-لا said, ‘If you were to go out to them individually, they would come out to you for duel’.

و دنا عمرو بن الحجاج من أَحاب الحسين ع فقال يا أهل الكوفة الزمّوا طاعتكم و جَاعتكم و لا ترتابوا فِ قتل من مرق من الدين و خالف الإمام

And Amro Bin Al-Hajjaj came near to the companions of Al-Husayn-asws. He said, ‘O people of Al-Kufa! Stick to your obedience and your community, and do not hesitate in killing the one-asws who has deviated from the religion and oppose the imam!’ (Yazeed)

فقال الحسين ع ياَ ابْنَ الحَْجَّاجِ أَ عَلَيَّ تحَُِرُِِ الن مَرَق ْنَا مِنَ الدِِينِ وَ أَن ْتُمْ ث َبَتُّمْ عَلَيْهِ وَ اللََِّّ لَتَعْلَمُنَّ أَي ُّنَا الْ مَارِقُ مِنَ الدِِينِ وَ مَنْ هُوَ أَوْلََ بِصَلْيِ النَّارِ.

Al-Husayn-asws said: ‘O Ibn Al-Hajjaj! Is it against me-asws you are inciting the people? Are we the deviants from the religion and you are affirmed upon it? By Allah-azwj! You will come to know which of us is the deviant from the religion, and who is the foremost with arriving to the Fire!’

ثم حمل عمرو بن الحجاج لعنه الله فِ ميمنته من نَو ا لفرات فاضطربوا ساعة فصرع مسلم بن عوسجة و انصرف عمرو و أَحابه و انقطعت الغبْة فإِذا مسلم َريع

Then Amro Bin Al-Hajjaj, may Allah-azwj Curse him-لا attacked in his-asws right flank from the direction of the Euphrates. So, they were troubled for a while. Muslim-ra Bin Awsaja-ra fell, and Amro and his companions left, and the dust was terminated, there, Muslim-ra was (seen) to have fallen.

و قال ممد بن أِ طالب فسقُّ إلَ الأرِ و به رمق فمشى إليه الحسين و معه حبيب بن مظاهر فقال له الحسين ع رحمك الله يا مسلم

And Muhammad Bin Abu Talib said, ‘He-ra fell to the ground and there was last breath with him-ra. Al-Husayn-asws walked to him-ra, and with him-asws was Habeeb-ra Bin Muzahir-ra. Al-Husayn-asws said to him-ra: ‘May Allah-azwj have Mercy on you-ra, O Muslim-ra! So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].

ثم دنا منه حبيب فقال يعز علي مصرعك مسلم أبشر بالْنة فقال له قولا ضعيفا بشرَ الله بخير فقال له حبيب لو لا أعلم أني فِ الأثر لأحبب ت أن توي إلِ بكل ما أهمك فقال مسلم فإِني أوَيك بَذا و أشار إلَ الحسين ع فقاتل دونه حتَّ تُوت فقال حبيب لأنعمتك عينا ثم مات رضوان الله-مع.

Then Habeeb-ra went near him-ra. He-ra said, ‘Your-ra slaying is dear upon me-ra. O Muslim-ra! Receive glad tidings of the Paradise!’ He-ra said in a weak voice, ‘May Allah-azwj Give you-ra glad
tidings of goodness’. Habeeb-ra said to him-ra, ‘Had I-ra not known that I-asws am in your-ra tracks, I-ra would have loved it for you-ra to bequeath to me-ra with all what is important to you-ra’. Muslim-ra said, ‘So I-ra bequeath you-ra with this one!’ – and he-ra indicated to Al-Husayn-ra.

Fight under him-asws until you-ra die!’ Habeeb-ra said, ‘[...] shall delight your-ra eyes’. Then he-ra died, may the Pleasure of Allah-aszw be upon him-ra.

قال و صاحبت جارية له يا سيداه يا ابن عوسجة فنادى أَحاب ابن سعد مستبشرين قتلنا مسلم بن عوسجة. فقال شبث بن ربعي لبعض من حوله

وأنتم أمهاتكم أما إنكم تفترون أنفسكم بأيديكم و تذلون عزكم

أ تفرحون بقتل مسلم بن عوسجة! أما و الذي أسلمت له لرب موقف له فِ المسلمين كريم لقد رأيتاه يوم آذربيجان قتل ستة من المشركين قبل أن تلتام خيول المسلمين.

You are rejoicing at the killing of Muslim Bin Awsaja! But, by the One-aszw I submit to as Lord-aszw! There is an honourable position for him-ra among the Muslims. I had seen him-ra on the day of Azerbaijan killing six from the Polytheists, before the cavalry of the Muslims had even contemplated.

ثم حمل شَر بن ذي الْوشن فِ الميسرة فثبتوا له و قاتلهم أَحاب الحسين ع قتالا شديدا و إنما هم اثنان و ثلاثون فارسا فلا يَملون عل

ى جانب من أُهِل الكوفة إلا كفسوقهم فدعا عمر بن سعد بالحصين بن نمير فِ خَسمائة من الرماة فاقتبلوا حتَّ دنوا من الحسين و أَحابه فرشقوهم بالنبل

It was not long before they had slain their horses, and they fought them until middle of the day, and the fighting intensified, and they (enemy) were not able to come to them except from one side due to the unification of their tents and their being near to each other.

فلم يلبثوا أن عقروا خيولهم و قاتلوهم حتى انصف النهار و اشتد القتال و لم يقروا أن يانونهم إلا من جانب واحد لاجتماع أُهِلهم و تقارب بعضها من بعض.

Then Shimr Bin Zil Jowshan-la attacked in the left flank, but they were steadfast to it and the companions of Al-Husayn-asws fought a severe battle, and rather they were thirty-two horsemen. They (enemy) were not attacking upon any side from the people of Al-Kufa except they would repel them. Umar-la Bin Sa’ad-la called for Al-Haseen-la Bin Numeyr-la among five hundred archers. They came until they were near to Al-Husayn-asws and his-asws companions. They rained upon them with the arrows.

فأرسل عمر بن سعد الرجال ليقوضوها عن أَانِم و شَائلهم ليحيطوا بَم و أخذ الثلاثة و الأربعة من أَحا

ب الحسين يتخللون فيشدو

ن على الرجل يعرِ و ينهب فيرمونه عن قريب فيصرعونه فيقتلونه.

Umar Bin Sa’d-la sent foot soldiers to undermine them from their right and their left in order to surround them, and three and four from the companions of Al-Husayn-asws infiltrated them
and attacked upon the exposed soldier and ravaged, and they shot at him from nearby. They wrestled him and killed him.

Ibn Sa‘ad-la said, ‘Burn them down with the fire!’ Al-Husayn-asws said, ‘Leave them to burn these down (tents), for when they do that, they will not be able to cross over to you!’ It happened like what he-asws had said. And it is said Shabas Bin Rabie came to him-la Ibn Sa‘ad-la and said, ‘We will be alarming the women! (Ibn Sa‘ad-la said): May your-la mother be bereft of you-la!’ He-la was ashamed, and they only took to fighting them from one direction.

And the companions of Zuhair Al-Qayn-ra attacked, and they killed Abu Azra Al-Zababy from the companions of Shimr-la. From the companions of Al-Husayn-asws, there did not cease to be killed, the one, and the two. That became noticeable among them due to their few numbers, and ten would be killed from the companions of Umar-la, but that would not be noticeable among them due to their large numbers.

When Abu Samama Bin Al-Saydawi-ra saw that, he-ra said to Al-Husayn-asws, ‘O Abu Abdullah-asws! May my-ra soul be sacrificed for your-asws soul! They are coming closer to you-asws, and no by Allah-asw! They will not (be able to) kill you-asws until I-ra am killed under you-asws, and I-ra love to meet my-asws Lord-aswj Allah-asw, and I-ra have prayed this Salat’.

Al-Husayn-asws raised his-asws head towards the sky and said: ‘You-ra remembered the Salat. May Allah-aswj Make you-ra to be from the praying ones. Yes, this is the beginning of its timing’.

Then he-asws said: ‘Ask them to refrain from us until we have prayed Salat’. Al-Haseen Bin Numeyr said, ‘It is not acceptable’. Habeeb Bin Muzahir-ra said: ‘You are claiming that the Salat is not acceptable from the son-asws of Rasool-Allah-saww, and it is acceptable from you-th, O double-crosser!’
Haseen Bin Numeyr-ra attacked upon him-ra, and Habeeb-ra attacked upon him-ra and struck the face of his-ra horse with the sword. The horse kicked and Al-Haseen fell from it. His-ra companions rushed towards him-ra and rescued him-ra.

فقال الحسين ع لزهير بن القين و سعيد بن عبد الله تقدما أمامي حتَّ أَلي الظهر فتقدما أمامه فِ نَو من نصف أَحابه حتَّ َلى بَم َلاة

Al-Husayn-asws said to Zuheyr Bin Al-Qayn-ra, and Saeed Bin Abdullah-ra: ‘Stand in front of me-asws until I-asws prayed Al-Zohr Salat’. They-ra stood in front of him-asws among approximately half of his-asws companions, until he-asws had prayed with (leading) them, the Salat of fear.

و روي أن سعيد بن عبد الله الحنفي تقدم أمام الحسين فاستهدفهم يرمونه بالنبل كلما أخذ الحسين ع َينا و شَالا قام بين يديه فما زال يرمى به حتى سقط إلى الأرض و هو يقول الله jpg! Curse them with the Curse of (people of) Aas and Samood! O Allah-aswj! Deliver the greetings to Your-aswj Prophet-saww from me-ra and Deliver to him-saww of what I-ra have faced from the pain of injuries, for I-ra intend with that to help the offspring of Your-aswj Prophet-saww.

And it is reported that Saeed Abdullah Al-Hanafi-ra stood in front of Imam Al-Husayn-asws. He-ra was a target for them to be shooting at him-asws with the arrows. Every time Al-Husayn-asws took to the right and left, he-ra stood in front of him-asws. He-ra did not cease to be shot at until he-ra fell to the ground and he-ra was saying, ‘O Allah-aswj! Curse them with the Curse of (people of) Aas and Samood! O Allah-aswj! Deliver the greetings to Your-aswj Prophet-saww from me-ra and Deliver to him-saww of what I-ra have faced from the pain of injuries, for I-ra intend with that to help the offspring of Your-aswj Prophet-saww.

Then he-ra died, may the Pleasure of Allah-aswj be upon him-ra. Thirteen arrows were found to be in him, besides the injuries what were with him-ra from the strikes of the swords and stabs of the spears.

و قال ابن نما و قيل َلى الحسين ع و أَحابه فرادى بالَْاء

And Ibn Nama said, ‘And it is said Al-Husayn-asws and his-asws companions prayed Salat individually, by the gesturing.

و قال ابن نما و قيل َلى الحسين ع و أَحابه فرادى بالإيماء

And Ibn Nama said, ‘And it is said Al-Husayn-asws and his-asws companions prayed Salat individually, by the gesturing.

ثم قالوا ثم خرج عبد الرحمن بن عبد الله الزبي و هو يقول

And Ibn Nama said, ‘And it is said Al-Husayn-asws and his-asws companions prayed Salat individually, by the gesturing.

ثم قالوا ثم خرج عبد الرحمن بن عبد الله الزبي و هو يقول

Then they said, ‘Then Abdul Rahman Bin Abdullah Al-Yazni-ra went out, and he-ra was saying, ‘I-ra am the son of Abdullah from the family of Yazn. My-ra religion is based upon the religion of Husayn-asws and Hassan-asws, I-ra shall strike you a strike of a youth from Al-Yemen, hoping by that the success with confidence’. Then he-ra fought until he-ra was killed.
And the Seyyid (Al Tawoos) said, ‘Amro Bin Qarzah Al-Ansari-ra came and sought permission of Al-Husayn-asws. Al-Husayn-asws gave permission to him-ra. He-ra fought a battle desirous to the Recompense, and far-reaching in the service of the Sultan of the sky, until he-ra had killed many from the party of Ibn Ziyad-ra, and he-ra gathered between being defensive offensive, and no arrow would come towards Al-Husayn-asws, except he-ra saved it with his-ra hand, nor any sword except he-ra would face it with his-ra efforts.

So, no evil could arrive to Al-Husayn-asws until he-ra was weakened by the injuries. He-ra turned towards Al-Husayn-asws and said, ‘O son-asws of Rasool-Allah-saww! Have I-ra been loyal?’ He-asws said: ‘Yes. You-ra will be in front of me-asws in the Paradise, so convey the greetings to Rasool-Allah-saww from me-asws and let him-saww know that I-asws am in the tracks’. He-ra fought until he-ra was killed. May the Pleasure of Allah-azwj be upon him-ra.

And in (the book) ‘Al-Manaqib’, he-ra was saying (a poem), ‘The battalions of the Helpers have known that I-ra will soon be protecting the possessions of the kindred, a striking of a boy without turning back my-ra sword, under Husayn-asws is my-ra effort and my-ra house’.

And the Seyyid said, ‘Then Jown, a slave of Abu Zarr Al-Ghifari-ra went ahead, and he-ra was a black slave. Al-Husayn-asws said to him-ra. ‘You-asws are with permission from me-asws, for rather you-ra had followed us for the well-being, so you do not have to devote with our-asws way’.

He-ra said, ‘O son-asws of Rasool-Allah-saww! I-ra in the prosperity if I-ra have to lick your-asws utensils/food containers (leftovers), and in adversity of abandoning you-asws all! By Allah-azwj! My-ra aroma is stinky, and my-ra affiliation is lowly, and my-ra colour is black. You-asws breathed upon me-ra with the Paradise, so my-ra aroma was good, and my-ra affiliation became noble, and my-ra face brightened. No, by Allah-azwj! I-ra will not separate from you-asws until this black blood mingles with your-asws blood(s)’.
And Muhammad Bin Abu Talib said, 'Then he—ra duelled for the battle and he—ra was prosing and saying, ‘How do the Kafirs see the strike of the black man with the sword, and strike on behalf of the clan of Muhammad—saww. I—ra shall protect them—asws with the tongue and the hand, hoping for the Paradise by it on the Day of arrival.

وَ رُوِيَ عَنِ الْبَاقِرِ ع عَنْ عَلِيِِ بْنِ الحُْسَينِْ ع أَنَّ النَّاسَ كَ اَنُوا يََْضُرُونَ الْمَعْرَكَةَ وَ يَدْفِنُونَ الْقَتْلَى ف َوَجَدُوا جَوْنًَ ب َعْدَ عَ

And it is reported from Al-Baqir—asws, from Ali—asws Bin Al-Husayn—asws: ‘The people were attending the battlefield and burying the slain. They found Jown—ra after ten days. The aroma of musk was being emitted from him—ra. May the Pleasure of Allah—azwj be upon him—ra.'

و قال السيد ثم برز عمرو بن خالد الصيداوي فقال للحسين ع يا أبا عبد الله قد هممت أن ألحق بأَحَب المناقب كان رجزه هكذا

And the author of ‘Al-Manaqib’ said, ‘His—ra war poem was like this, ‘How do the immoral see the strike of the black man with the noble sharpness of the value with the sword unsheathed on behalf of the clan of Muhammad—saww. I—ra shall defend them—asws with the tongue and the hand. I—ra hope by that the success at the arrival, from the God—azwj, the One, by the monotheist, when there will be no intercessor in His—azwj Presence like Ahmad—saww.’

And the Seyyid said, ‘Then Amro Bin Khalid Al-Saydawi—ra duelled. He—ra said to Al-Husayn—asws, ‘O Abu Abdullah—asws I—ra think that the truth is with my—ra companions, and I—ra dislike to stay behind, and I—ra see you—asws as being alone from your—asws family, killed’. Al-Husayn—asws said to him—ra, ‘Go ahead, for we—asws shall be joining with you—ra in a little while’. He—ra went ahead until he—ra was killed’.
He (the narrator), ‘And Hanzala Bin Sa’ad Al-Shamy(ra) came and stood in front of Al-Husayn-asws saving him from the arrows and the spears and the swords, and like it, and he-ra went on to call out, ‘O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30] Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31] And, O my people! I fear upon you the Day of the Calling [40:32] A Day you will be turning back retreating, there being no saviour for you from Allah. [40:33].

O people! Do not kill Husayn-asws, for He (Allah-azwj) would Destroy you all with Punishment, and the one who fabricates would be disappointed’ [20:61].

And in (the book) ‘Al-Manaqib’ – Al-Husayn-asws said to him-ra: ‘O Ibn Sa’ad-ra! They have obligated (justified) the Punishment when they rejected you what truth you had called them to, and they got up against you-ra and your-ra companions. So how would it be with them now, and they have already killed your-ra righteous brothers-ra?’

He-ra said, ‘You-asws speak the truth. May I be sacrificed for you-asws! Are we not going to our Lord-aswj so we shall join with our-ra brothers-ra?’ He-asws said to him-ra: ‘Go to what is better for you-ra than the world and whatever is in it, and to a kingdom not to decay!’

The greetings be unto you-asws, O son-asws of Rasool-Allah-saww! May Allah-aswj Send Salawaat upon you-asws and upon the People-of-asws of your-asws Household and Gather between us-ra and you-asws in His-aswj Paradise!’ He-asws said: ‘Ameen! Ameen!’ Then he-ra went ahead and fought a severe battle. They attacked him-ra and killed him-ra. May the Pleasure of Allah-aswj be upon him-ra.

و قال السيد فقد قدم سود بن عمو بن أبي المطاع وكان شريفًا كثير الصلاة فقال قال الأسد الباسل و بالُ فِ الصبْ على الْطب النازل حتَّ سقُّ بين القتلى و قد أثخن بالْراح فلم يزل كذلك و ليس به حراَ حتَّ سَعهم يقولون قتل الحسين فتحمل و أخرج سكينا من خفه و جعل يقاتل حتَّ قتله:  

He (the narrator), ‘And Hanzala Bin Sa’ad Al-Shamy(ra) came and stood in front of Al-Husayn-asws saving him-asws from the arrows and the spears and the swords, and like it, and he-ra went on to call out, ‘O my people! I fear upon you the like of (what befell on) the day of the confederates (allies against Allah) [40:30] Like the plight of the people of Noah, and Aad, and those from after them, and Allah does not Want injustice for the servants [40:31] And, O my people! I fear upon you the Day of the Calling [40:32] A Day you will be turning back retreating, there being no saviour for you from Allah. [40:33].

O people! Do not kill Husayn-asws, for He (Allah-azwj) would Destroy you all with Punishment, and the one who fabricates would be disappointed’ [20:61].

And in (the book) ‘Al-Manaqib’ – Al-Husayn-asws said to him-ra: ‘O Ibn Sa’ad-ra! They have obligated (justified) the Punishment when they rejected you what truth you had called them to, and they got up against you-ra and your-ra companions. So how would it be with them now, and they have already killed your-ra righteous brothers-ra?’

He-ra said, ‘You-asws speak the truth. May I be sacrificed for you-asws! Are we not going to our Lord-aswj so we shall join with our-ra brothers-ra?’ He-asws said to him-ra: ‘Go to what is better for you-ra than the world and whatever is in it, and to a kingdom not to decay!’

The greetings be unto you-asws, O son-asws of Rasool-Allah-saww! May Allah-aswj Send Salawaat upon you-asws and upon the People-of-asws of your-asws Household and Gather between us-ra and you-asws in His-aswj Paradise!’ He-asws said: ‘Ameen! Ameen!’ Then he-ra went ahead and fought a severe battle. They attacked him-ra and killed him-ra. May the Pleasure of Allah-aswj be upon him-ra.
And the Seyyid (Al Tawoos) said, ‘Suweyd Bin Amro Bin Abu Al-Mata’a-ra went ahead, and he-ra was a nobleman frequenting the Salat. He-ra fought a battle, battle of a valiant lion, and he-ra reached during the combat to a descent until he-ra fell between the slain, and he had been weakened with the injuries. He-ra did not cease to be like that, and there was no movement with him-ra, until he-ra heard them saying, ‘Al-Husayn-asws has been killed!’ He-ra got up and brought out a knife from his-ra sock and went to fight until he-ra was killed.

Then he-ra attacked until he-ra was killed. May Allah-aswj have Mercy on him-ra.

Then Qurrah Bin Abu Qurrah Al-Ghifari-ra came out from after him-asws, and he-ra was reciting a war poem and saying, ‘They have recognised the truth, the clan of Ghifar, and Handaf after the clan of Nazaar, that I-ra am the lion with self-esteem. I-asws shall strike the community of the transgressors, with all anger mentioning the sharpness, a painful strike on behalf of the goodly clan, the group of the Prophet-saww, the chiefs of the righteous’.

He (the narrator) said, ‘Then he-ra attacked and fought until he-ra was killed. May Allah-aswj have Mercy on him-ra.'
And there came after him ʿAl-ʿAmr b. Mūtaʿār Al Jufī ra, and he ra was reciting a war poem and saying, ‘Their owners and their rivals have known, and so have the trench diggers, and Qays, the announcement, and my ra people are an affliction to the peers on the battle and are chiefs of the horsemen. They hug the death with stabblings. We don’t see the inability from the stabblings. The family asws of Alī asws are Shias of the Beneficent, and the family of Ziyād la are loyalists of the Satan la.

And in ‘Al-Manaqib’ – Then came out from after him ra, Amr b. Mūtā′a Al Jufī ra and he ra was saying, ‘I ra and the son of Juʿf and my ra father is Mūtā′a, and in my ra right hand is a sharpened blade, and the brown (hair) in his head is shining, rays are being seen from its illumination. Today the choice has been good for us, the striking and hitting under Husayn asws, hoping by that the success and the defence from the heat of the Fire for which there is no termination’.

And they said, ‘Then came out Al-Hajjāj Bin Masrūq ra and he ra was the Muezzin of Al-Husayn asws, and he ra was saying, ‘Husayn asws came forward as a guide, Guided, today is the meeting with your asws grandfather saww the Prophet saww, then your asws father asws, then the
one with the peer, Ali\textsuperscript{asws}. That is the one we recognise him\textsuperscript{asws} as a successor\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} the good, the pleasing, the guardian, and the one with the two wings, the youth, and the lion of Allah\textsuperscript{azwj}, the martyr, the alive’.

Then he\textsuperscript{asws} attacked and fought until he\textsuperscript{ra} was killed. May Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{ra}.

Then came after him\textsuperscript{ra}, Zuheyr Bin Al-Qayn\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{ra}, and he\textsuperscript{ra} was reciting a war poem and saying, ‘I\textsuperscript{ra} am Zuhayr\textsuperscript{asws}, and I\textsuperscript{ra} am the son of Al-Qayn. I\textsuperscript{ra} will impede you with the sword away from Husayn\textsuperscript{asws}. Husayn\textsuperscript{asws} is one of the two grandsons\textsuperscript{asws} from the righteous family\textsuperscript{asws}, the pious, the best. That is Rasool-Allah\textsuperscript{saww} without any slander. I\textsuperscript{ra} shall be striking you and there is no shame. Alas! If only my\textsuperscript{ra} soul could be divided into two segments’.

And Muhammad Bin Abu Talib said, ‘He\textsuperscript{ra} fought until he\textsuperscript{ra} had killed one hundred and twenty men. Kaseer Bin Abdullah Al-Shaby and Muhajir Bin Aws Al-Tameemi attacked upon him\textsuperscript{ra} and killed him\textsuperscript{ra}. Al-Husayn\textsuperscript{asws} said when he\textsuperscript{ra} had been slain: ‘May Allah\textsuperscript{azwj} not Distance you\textsuperscript{ra}, O Zuheyr! And may He\textsuperscript{azwj} Curse your\textsuperscript{ra} killers with a Curse of those who had been morphed into monkeys and pigs!’

Then came out Saeed Bin Abdullah Al-Hanafy\textsuperscript{ra}, and he\textsuperscript{ra} was reciting a war poem, ‘I\textsuperscript{ra} go ahead of Husayn\textsuperscript{asws} today to meet Ahmad\textsuperscript{saww} and your\textsuperscript{asws} Sheikh, the sage, Ali\textsuperscript{asws} with the peer, and Hassan\textsuperscript{asws} like the full moon, fulfilling the happiness, and your\textsuperscript{asws} uncle most ardent of the people, Hamza\textsuperscript{asws}, lion of Allah\textsuperscript{azwj}, called a lion, and the one with the two wings assuming a seat in the Garden of Al-Firdows, of lofty ascent’. 
And he said in ‘Al-Manaqib’ – ‘And it is said, but the speaker of these couplets, he is Suweyd Bin Amro Bin Abu Al-Mata’a-ra.

He (the narrator) said, ‘He-ra did not cease to fight until he-ra was killed.

Then duelled Habeeb Bin Muzahir Al-Asady-ra, and he-asws was saying, ‘I-ra am Habeeb and my-ra father is Muzahir, a bold knight in a raging war, and you are with the large numbers, and we of higher argument and clearer, and you are betrayers during the loyalty, and we are more loyal than you are and more patient of reality, and more enhanced that you all and more excusing’.

And he-ra fought a severe battle and said as well, ‘I-ra swear, had we had the numbers to (fight) you all, or half of your horse(s), we would have split you. O people of evil affiliations and disasters, and their evil is such the rivals have known’.

Then a man from the clan of Tameem attacked upon him-ra and stabbed him-ra. He-ra tried to get up but Al-Haseen Bin Numeyr-ra may Allah-aswj Curse him-la, struck him-la upon his-ra head with the sword, so he-ra fell. And Al-Tameemi descended and decapitated him-ra. His-ra killing undermined Al-Husayn-asws. He-asws said: ‘I-asws shall reckon in the Presence of Allah-aswj, for myself-asws and my-asws important companions’.
And it is said, ‘But he-ra was killed by a man called Budeyl Bin Sareem, and he took his-ra head and hung it in the neck of his horse. When he entered Makkah, the son of Habeeb-ra saw it, and he-ra was a boy, not even a teenager. He leapt towards him and killed him and took his-ra head’.

Note: - This is how it is in the copy, and there is no doubt that it is a book of Al-Kufa. Al-Tabari said, ‘We have copied from Abu Mikhnaf that Budeyl Bin Sareem took the head of Habeeb-ra and came with it to Ibn Ziyad-ra in the castle. His-ra son Al-Qasim Bin Habeeb saw it, and on that day, he was not even a teenager. He stuck with him. Every time he entered, he would enter, and every time he went out, he went out with him in order to find an opportunity from him.


Then Hilal Bin Nafie Al-Bajaly-ra duelled and he-ra was saying, ‘I threw with it at the markings of the horizons, and the soul, its compassion will not benefit it. Poisoned, its failures are flowing with it, to fill up its land with its agility’.

He-ra did not cease to shoot at them until his-ra arrows had run out. Then he-ra struck his-asws hand to his-ra sword and went on to say, ‘I-ra am a Yemeni boy of Al-Bajaly. My-ra religion is
based upon the religion of Husayn \textsuperscript{asws} and Ali \textsuperscript{asws}. If I \textsuperscript{ra} am killed today, so this is my \textsuperscript{ra} hope, so that is my \textsuperscript{ra} view, and I \textsuperscript{ra} shall show my \textsuperscript{asws} work'.

فقتل ثلاثة عشر رجلا فكسروا عضديه و أخذ أسيرا فقام إليه شَر فضرب عنقه.

He \textsuperscript{ra} killed thirteen men. They broke his back (bone) and he \textsuperscript{ra} was taken prisoner. Shimr \textsuperscript{la} stood up to him \textsuperscript{ra} and struck his \textsuperscript{ra} neck'.

He (the narrator) said, 'Then a youth came out, his \textsuperscript{ra} father had been killed in the battlefield, and his \textsuperscript{ra} mother was with him \textsuperscript{ra}. His \textsuperscript{ra} mother said to him \textsuperscript{ra}, 'Go out my son \textsuperscript{ra}, and fight in front of the son \textsuperscript{asws} of Rasool \textsuperscript{asws}! So he \textsuperscript{ra} went out. Al-Husayn \textsuperscript{asws} said: 'This youth, his \textsuperscript{ra} father has been killed, perhaps his \textsuperscript{ra} mother will dislike his \textsuperscript{asws} going out (to fight)'. The youth said, 'My \textsuperscript{ra} mother has instructed me \textsuperscript{ra} with that'.

فبرز و هو يقول

سُورُ فِؤاد الْبَشِير الْبَالِد
فهل تعلمنون له من نظر
له غرة مثل بدر ميرو

فبرز و هو يقول

أمبري حسن و نعم الأمير
علي و فاطمة والده
له طلمة مثل حمَّس المنضحي

He \textsuperscript{ra} duelled and he \textsuperscript{ra} was saying, 'My \textsuperscript{ra} Emir is Husayn \textsuperscript{asws}, and he \textsuperscript{asws} is the best Emir, happiness of the heart of the giver of glad tidings and the warner. Ali \textsuperscript{asws} and Fatima \textsuperscript{asws} are his \textsuperscript{asws} parent, so do you know of there being any match for him \textsuperscript{asws}? For him \textsuperscript{asws} is the emergence like the bright sun. For him \textsuperscript{asws} is radiance like the radiant full moon'.

و قاتل حتَّ قتل و جز رأسه و رمي به إلَّا عسكر الحسين ع فحملت أمه رأسه و قالت أحسنت يا بني يا سرور قلبِ و يا قرة عيني ثم رمت برأس إبنها رجلٍ و قاتلت عليه و أخذت عمود خيمته و حملت عليهم و هي تقول

خاوية باليئة تحيفة
دون بني فاطمة الشريفة

أضرِيكم بضربة ضعيفة

And he \textsuperscript{ra} fought until he \textsuperscript{ra} was killed and his \textsuperscript{ra} head was cut off and it was thrown with towards the camp of Al-Husayn \textsuperscript{asws}. His \textsuperscript{ra} mother carried his \textsuperscript{ra} head and said, 'You \textsuperscript{ra} have done well, O my son \textsuperscript{ra}! O happiness of my heart! And O delight of my eyes!' Then she threw the head of her son \textsuperscript{ra} at a man and killed him. And she grabbed a pole of his \textsuperscript{ra} tent and attacked upon them, and she was saying, 'I \textsuperscript{ra} an old woman, my \textsuperscript{ra} Master \textsuperscript{asws}, weak, thin, worn-out, empty (of supporters). I \textsuperscript{ra} shall strike with a violent blow under the son \textsuperscript{asws} of Fatima \textsuperscript{asws} the noble woman'.
And she—ra struck two men and killed them. Al-Husayn-asws order her—ra to turn back and supplicated for her—asws.

و في المناقب ثم خرج جنادة بن الحارث الأنصاري و هو يقول

لست بخوار ولا بناكث

النوم شلوى في الصعيد ماكث

And in ‘Al-Manaqib’ – Then came out Janadah Bin Al-Haris Al-Ansari-ra and he-ra was saying, ‘I-ra am Janad-ra, and I-ra am a son-ra of Al-Haris. I-ra neither with any fuss nor will I-ra be breaking my-ra allegiance until he inherits today, the inheritance of a dead body in the upper plains’.

قال ثم حمل فلم يزل يقاتل حتَّ قتل رحمه

He (the narrator) said, ‘Then he-ra attacked and did not cease fighting until he-ra was killed. May Allah-aswj have Mercy on him-ra.

قال ثم خرج من بعده عمرو بن جنادة و هو يقول

من عاهه بفؤارس الأنصار

أضق الْناق من ابن هند و ارمه

تخت العجاجة من دم الكفار

فاليوم تَضب من دم الفجار

Then came out from after him-ra, Amro Bin Junadah-ra, and he-ra was saying, ‘The strangulation is choking from the son of Hind and his archers from his generality, at the horsemen of the Helpers and the Emigrants dyeing their spears under the raggedness from the blood of the Kafirs, dyeing in the era of the Prophet Muhammad-asww. So, today these shall be dyed from the blood of the transgressors.

و اليوم تَضب من دم الفجار

و اليوم تَضب من دماء آزاد

وقضوا القرآن لنصرة الأشرار

بالمرفقات و بالفانينا الحطاب

في الفاسقين مرهف بتار

فتدرون من عهد النبي محمد

And today these will be drenched from the blood of the rascals having rejected the Quran to help the evil ones, seeking their revenge of Badr when they had come with the sharpened spears and the blades. And Allah-aswj is my-ra Lord-aswj, I-ra will not cease to be striking among the mischief-makers and sharpened blades. This is an obligatory right upon the (clan of) Azd during every day, confronting and attacking persistently’.

قال ثم خرج عبد الرحمن بن عروة فقال

قد علمت حقا بنو غفار

و خندف بعد بني تzar

Page 42 of 532
He (the narrator) said, ‘Then Abdul Rahman Bin Urwah-ra came out. He-ra said, ‘They have known the truth, the clan of Ghifar, and Khandaf, and the clan of Nazaar, for the sons of the transgressors to see, with all the anger mentioned by the blades. O people! Defend the clan of the best with the nobility, with the spears and the blades’.

Then he-asws fought until he-ra was killed. May Allah-aswj have Mercy on him-ra.

And Muhammad Bin Abu Talib said, ‘And Aabis Bin Abu Shabees Al-Shakiry-ra came, and with him-ra was Showzab-ra, a slave of Shakir, and said, ‘O Showzab-ra! What is within yourself-ra that you-ra should be doing?’ He-ra said, ‘What I-ra would do is that I-ra would fight until I-ra am killed’.

He-ra said, ‘That is the thinking with you-ra, so go ahead in front of Abu Abdullah-asws until he-asws reckons you-ra like what he-asws reckoned others, for this day, it is befitting for us-ra that we seek during it the Recompense with all what we-ra are able upon, for there is no deed after today, and rather it is the Reckoning’.

He-ra went ahead and greeted unto Al-Husayn-asws, and said, ‘O Abu Abdullah-asws! But, by Allah-aswj! I-ra have not come to any evening upon the surface of the earth, neither near nor far, anyone dearer to me-ra nor more beloved to me-ra than you-asws are. And if I-ra am able upon defending you-asws from the injustice, or being killed for something, it would be dearer to me-ra than my-ra own soul and blood, I-ra would do so. The greetings be unto you-asws, O Abu Abdullah-asws! I-ra testify that I-ra am upon your-asws guidance and guidance of your-asws father-asws. Then he-ra went with the sword towards them.

Rabie Bin Tameem said, ‘When I saw him-ra coming, I recognised him-ra, and I had attended the battles with him-asws, and he-ra was from the bravest of the people. I said, ‘O you people!
This is a lion of the lions! This is the son-ra of Abu Shueyb! Not one of you should go out to him'. He-ra took to calling out, 'Is there any man! Is there any man!'

فقال عمر بن سعد ارضخوه بالحجارة من كل جانب فلما رأى ذلك أفواه درعه ومغفره ثم شد على الناس فو الله لقد رأيت رأسه بالحجارة من كل جانب فقتله

Umar-ra Bin Sa’ad-ra said, ‘Soften him-ra up with the stones from every side!’ When he-ra saw that he-ra threw off his-ra armour and his-ra helmet, then attacked upon the people. By Allah-aswj! I saw him repel more than two hundred from the people. Then they attacked him-ra from every side, so he-ra was killed.

فرأيت رأسه في أيدي رجال ذوي عهد هذا يقول أنا قتله والآخر يقول كذلك فقال عمر بن سعد لا تتصموا هذا لاقتله إنسان واحد حتَّى فرق بينهم

I saw his-ra head being in the hand of a man impeding a number (of them). This one was saying, ‘I killed him-ra!’ And the other was saying like that. Umar-ra Bin Sa’ad-ra said, ‘Do not dispute! This one was not killed by one person’. Until he-ra separated between them all with this word.

فتم جاءه عبد الله وعبد الرحمن العفاريان فقالا يا أبا عبد الله السلام عليك إنه جتنا لنقتل بين بديك وندفع عليك فقال مَرْحَبَةً يَكَّنَا الآلوث مَرْحَبَةً وَا بِنَا بَيْكِيَانِ

Then came to him-asws, Abdullah-ra and Abdul Rahman-ra, the two from the clan of Ghifar. They-ra said, ‘O Abu Abdullah-asws, the greetings be unto you-asws! We-ra have come to be killed in front of you-asws, and we-asws shall defend you-asws. He-asws said: ‘Welcome to you-ra both. Come near me-asws!’ They-ra went near him-asws, and they-ra were both weeping.

فقال يا أبا أُحْيِي بِكَ وَ لا نَقْدِرُ عَلَى أَنْ نْفَعَكَ

He-asws said: ‘O sons-ra of my-asws brother-ra! What makes you cry? By Allah-aswj! I-asws am desirous that you-ra both would happen to be delight of my-asws eyes after a while’. They-ra said, ‘May Allah-aswj! Make us-ra to be sacrificed for you-asws! By Allah-aswj! We-ra are not crying upon ourselves, but we-ra are crying upon you-asws. We-ra see you-asws to have been surrounded with, and we-ra are not able upon benefitting you-asws.

فقال جَزَاكُمَا اللََُّّ ياَ ابْنَيَْ أَخِي مِنْ ذَلِكَ وَ مُوَاسَاتِكُمَا إِياَّيَ بأَِن ْفُسِكُمَا أَحْسَنَ جَزَاءَكُمَا عَلَى أَنْ تَكُونََ بَعْدَ سَاعَةٍ قَرِيرَيِ الْعَينِْ ف َقَالا جَعَلَنَا اللََُّّ فِدَاََ وَ اللََِّّ مَ فِدَاََ وَ اللََِّّ مَ فِدَاََ وَ اللََِّّ مَ

He-asws said: ‘May Allah-aswj! Recompense you-ra, O sons-asws of my-asws brother-ra’, due to your-ra feelings of that, and your-ra consoling me-asws of it with yourselves-asws with the best of Recompense of the pious ones!’ Then they-ra both went ahead and said, ‘The greetings be unto you-asws, O son-asws of Rasool-Allah-sawwj!’ He-asws said: ‘And upon you-ra both be the greetings, and Mercy of Allah-aswj, and His-aswj Blessings’. They-ra fought until they were killed.

فقال ثم خرج غلام تركي كان للحسين ع و كان فاتاً للقرآن فجعل يقاتل وبرجع و يقول
He (the narrator) said, 'Then a Turkish slave came to Al-Husayn-asws, and he-ra was a reader of the Quran. He-ra went to fight and he-ra recited a war poem, and said, 'The sea would be warmed up from my-ra stabbings and my-ra strikes, and the air would be filled up from the shooting of my-ra arrows'.

He-ra killed a group, then fell down dying. Al-Husayn-asws came to him-ra and cried and placed his-asws cheek upon his-ra cheek. He-ra opened his-ra eyes and saw Al-Husayn-ra, so he-ra smiled, then went to his-ra Lord-azwj, may Allah-azwj be Pleased with him-ra.

Then Yazeed Bin Ziyad Bin Al-Sha’sa-ra shot at them with eight arrows. He missed with five of these, and every time he shot, Al-Husayn-asws said: 'O Allah-azwj! Guide his shooting and Make its Reward to be the Paradise'. They attacked upon him-ra and killed him-ra.

And Ibn Nama said, 'Mihran, a slave of the clan of Kahil said, ‘I attended Karbala with Al-Husayn-asws. I saw a man fighting a severe, severe battle. He-ra was not attacking upon any group except he-ra removed them. Then he-ra returned to Al-Husayn-asws, and he-ra recited a war poem, and said, ‘I-ra have received glad tidings, the rightful guidance, meeting Ahmad-saww in the Garden of Al-Firdows, in lofty heights’.

I said, ‘Who is this?’ They said, ‘Abu Amro Al-Nahshaly’. And it is said it was Al-Khash’amy. Amir Bin Nahshal was confronted by one of the clans of Al-Laat, from Sa’alba. He killed him-ra and cut off his-ra head. And this Abu Amro used to be struggler, being of frequent Salats.
And Yazeed Bin Muhajir\(^{ra}\) went out and killed five from the companions of Umar\(^{la}\) with the cross bow (shooting arrows), and came with Al-Husayn\(^{asws}\), and he\(^{ra}\) was saying, ‘\(^{ra}\) am Yazeed\(^{ra}\) and my\(^{ra}\) father is Al-Muhajir. It is as if \(^{ra}\) am a latent lion in the den. O Lord\(^{azwj}\)! \(^{ra}\) am a helper of Al-Husayn\(^{asws}\), and not to Ibn Sa‘ad\(^{la}\), a leaver nor a fleer’.

Note: - And Al-Tabari said, ‘\(^{ra}\) is Yazeed Bin Ziyad\(^{ra}\). \(^{ra}\) was with Ibn Sa‘ad\(^{la}\). When the elite forces arrived to Al-Husayn\(^{asws}\), \(^{ra}\) came to be with him\(^{asws}\). Then he mentioned his\(^{ra}\) shooting (with the crossbow). And he said afterwards, ‘It was clear to me that \(^{ra}\) killed five of them’.

He (the narrator) said, ‘And a man came and said, ‘Where is Al-Husayn\(^{asws}\)?’ \(^{asws}\) said: ‘Here \(^{asws}\) am!’ He said, ‘Receive news of the Fire! You\(^{asws}\) will be arriving at it shortly’. \(^{asws}\) said: ‘But \(^{asws}\) have received good news by the Merciful Lord\(^{azwj}\) and the Obeyed Intercessor! Who are you?’ He said, ‘I am Muhammad Bin Al-Ash‘as’.

\(^{asws}\) said: ‘O Allah\(^{azwj}\)! If Your\(^{azwj}\) servant was lying, then Seize him to the Fire and Make him to be a Sign today for his companions!’ He wasn’t except that his horse threw him off, and (one of) his legs got stuck in the stirrup. It struck him until it cut him, and his private part fell in the ground. By Allah\(^{azwj}\)! I was astounded from the quickness of his\(^{asws}\) supplication (having been Answered).

Then another one came and said, ‘Where is Husayn\(^{asws}\)?’ \(^{asws}\) said: ‘Here \(^{asws}\) am!’ He said, ‘Received news of the Fire!’ \(^{asws}\) said: ‘\(^{asws}\) have received good news by the Merciful Lord\(^{azwj}\)! Who are you?’ He said, ‘\(^{la}\) am Shimr Bin Zil Jowshan\(^{la}\)! Al-Husayn\(^{asws}\) said: ‘Allah\(^{azwj}\) is the Greatest! Rasool-Allah\(^{saww}\) had said: ‘I\(^{saww}\) saw as if a spotted dog is biting in the blood of the People\(^{asws}\) of my\(^{saww}\) Household’.

و قال الحسين رأيت كأن كلباً تلهشي وكان فيها كتبة أنفعت بنغ في دماء أهل بيتي.

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And Al-Husayn\textsuperscript{asws} said, ‘I\textsuperscript{asws} saw as if dogs are snapping at me\textsuperscript{asws}, and it is as if among them is a spotted dog who was their severest, and it was you\textsuperscript{lah}. And he\textsuperscript{ra} was with vitiligo.

وَ نُقُلْتُ مِنَ اللَّهِ تَأَخَّرُ الرُّؤْيَا فَذَكَرَ مَنَامَ رَسُولِ اللَّهِ ﷺ فَكَانَ الْتَّأْوِيلُ بَعْدَ سِتِّينَ سَنَةً.

And it is transmitted from Al-Tirmizi, ‘It was said to Al-Sadiq\textsuperscript{asws}, ‘For long can the dream be delayed?’ He\textsuperscript{asws} mentioned a dream of Rasool-Allah\textsuperscript{saww}, its interpretation occurred after sixty years’.

وَ تَقَدَّمَ سَيْفُ بْنَ أَبِ الحارث بن سري و مالك بن عبد الله بن سري الجابريان بطن من همدان يقال لهم بنو جابر أمام أَل-هَسَن ع ثم التقيا فقالا عليك السلام يا ابن رسول الله ﷺ فقالا عليكما السلام ثم قاتلا حتَّ قتلا.

And there went ahead, Sayf Bin Abu Al-Haris Bin Sarie\textsuperscript{ra}, and Malik Bin Abdullah Bin Sarie Al-Jaberyan\textsuperscript{ra}, being from the interior of Hamdan, they were called ‘Sons of Jabir’ in front of Al-Husayn\textsuperscript{asws}. Then they met and said, ‘Upon you\textsuperscript{asws} be the greetings, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} said: ‘Upon you\textsuperscript{ra} both be the greetings’. Then they\textsuperscript{ra} fought until they\textsuperscript{ra} were killed.

ثُمَّ قالت ممّد بن أَبِ طالب و غَه و كان الحسين ﷺ الرجل بعد الرجل يقول السلام عليك يا ابن رسول الله ﷺ فيجيبه الحسن ﷺ و يقول و عليك السلام و نَن خلفك ثم يقرأ ﴿فَمِنْهُمْ مَنْ قَضَى نََْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ حَتَّ قُتلُوا عَنْ أَخْرِجِ رضوان الله عليهم و لم يَمِق مَعَ الحسين إلا أَهْلِ بيته﴾.

Then Muhammad Bin Abu Talib and someone else, said, ‘And the man after man was coming to Al-Husayn\textsuperscript{asws} and saying, ‘The greetings be unto you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ And Al-Husayn\textsuperscript{asws} would answer him and say: ‘And upon you be the greetings, and we\textsuperscript{ra} are behind you’. Then he\textsuperscript{asws} would recite: \textit{So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]}, until they\textsuperscript{ra} were killed, to the last of them\textsuperscript{ra}, may the Pleasure of Allah\textsuperscript{azwj} be upon them, and there did not remain with Al-Husayn\textsuperscript{asws} except his\textsuperscript{asws} family members.

و هكذا يكون المؤمن يؤثر دينه على دنياه و موته على حياته فِ سبيل الله و ينصر الحق و إن قتل قال سبحانه ﴿وَ لا تحَْسَبَََّ الَّذِينَ قُتِلُوا فِِ سَبِيلِ اللَّه ﴾ أَمْواتاً بَلْ أَحْياءٌ عِنْدَ رَبَِِِمْ يُرْزَقُونَ

And that is how the Momin tends to be, preferring his religion over his world, and his death over his life in the Way of Allah\textsuperscript{azwj}, and helping the truth, and even if he is killed. The Glorious Said: ‘And do not reckon those who are killed in Allah’s Way as dead; but they are alive being sustained in the Presence of their Lord [3:169].

و لما وقف رسول الله ﷺ على شهداء أحد و فيهم حمزة رضوان الله عليه و بنصر الحق و إن قُتل فال مباهلة و لا تُخْسِنُ الْأَنْبِيَةِ عِنْدَ رَبِّهِ ﴿وَ آمَنُوا بِإِلَهِيَّ أَحْيَاهُ إِلَى الْيَوْمِ الْقَيَامَةِ وَ أَوْلاَجُهُمْ تَشْخُبُ دَماً فَاللَّوْنُ لَوْنُ الدَّمِ وَ الرِّيحُ رِيحُ الْمِسْكِ﴾.

And when Rasool-Allah\textsuperscript{saww} paused at the martyrs of Ohad, and among them was Hamza\textsuperscript{asws}, may the Pleasure of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, and said: ‘I\textsuperscript{saww} am a witness upon these people being picked up from their blood. They will be Resurrected on the Day of Qiyamah, and their jugular veins would be streaming blood. Their colour would be the colour of blood, and the aroma would be the aroma of musk!’
And when the companions of Al-Husayn-asws were killed and there did not remain except his-asws family members, and they-asws were the sons-asws of Ali-asws, and sons-asws of Ja’far-asws, and sons-asws of Aqeel, and his-asws sons, they-asws gathered bidding farewell to each other and determining upon the war.

The first one from his-asws family-asws to duel was Abdullah-asws Bin Muslim-asws Bin Aqeel-asws Bin Abu Talib-asws, and he-asws was reciting a war poem and saying, ‘Today I-asws meet Muslim-asws and he-asws is my-asws father-asws, and youths claiming to be upon the religion of the Prophet-asws, and they aren’t a people recognised as being with the dying, but they are best and of honourable lineage from Hashim-asws, the chiefs of the people of affiliations’.

And Muhammad Bin Abu Talib said, ‘He-asws fought until he-asws had killed ninety-eight men in three attacks. Then Amro Bin Sabeeh Al-Saydawi and Asad Bin Malik killed him-asws.

And Abu Al-Faraj said, ‘Abdullah Bin Muslim-asws, his-asws mother is (Syeda) Ruqaiyya-asws daughter of Ali-asws Bin Abu Talib-asws. Amro Bin Sabeeh killed him-asws among what we have mentioned from Al-Madainy.

And from Hameed Bin Muslim, and he mentioned, ‘The arrow hit him-ra and he-ra was placing his-ra head upon his-asws forehead so it hit him-ra in his-asws palm, and his-ra forehead. And Muhammad-asws Bin Muslim-asws Bin Aqeel-asws, his-asws mother is a mother of the children. Among what we are reporting from Abu Ja’far Muhammad-asws Bin Ali-asws, Abu Jarham Al-Azdy, and Laqeyt Bin Iyas al Juhny killed him-ra.’
And Muhammad Bin Abu Talib and someone else said, ‘Then came out from after him - AswS, Ja’far- AswS Bin Aqeel- AswS, and he- AswS was reciting a war poem and saying, ‘I- AswS am a boy of Al-Abtah, the seeker from the community among (clans of) Hashim- As and Ghalib, and we- AswS are rightful chiefs of the wolves. This is Husayn- AswS, best of the best, from the righteous family, and pious posterity’.

He- AswS killed fifteen horsemen. And Ibn Shehr Ashub said, ‘And it is said that he- AswS killed two men, then Bishr Bin Sowt Al-Hamdany killed him- AswS’. And Abu Al-Faraj said, ‘His- AswS mother is Umm Al- Saghar daughter of Aamir Al-Aamiry. Urwah Bin Abdullah Al-Khas’amy killed him- AswS among what we are reporting from Abu Ja’far Al-Baqir- AswS, and from Hameed Bin Muslim (Al-Azadi).

And they said, ‘Then came out from after him- AswS, his- AswS brother- AswS Abdul Rahman- AswS Bin Aqeel- AswS, and he- AswS was saying: ‘My- AswS father is Aqeel, so recognise my- AswS position from Hashim- As, and (clan of) Hashim- As are my- AswS brothers. Like elders, truthful, chiefs of the peers. This Husayn- AswS is of the majestic status, and chief of the grey-haired along with the youths’.

He- AswS killed seventeen horsemen, then Usman- Abu Bin Khalid Al-Juhny- Abu killed him- AswS.

And Abu Al-Faraj said, ‘And Abdullah- AswS Bin Aqeel- AswS Bin Abu Talib- AswS, his- AswS mother is mother of the children, and he- AswS was killed by Usman Bin Khalid Bin Asheym Al-Juhny, and
Bishr bin Howt Al-Qabiz among what was mentioned by Suleyman Bin Abu Rashid, from Hameed Bin Muslim. And Abdullah Al-Akbar Bin Aqeel-asws. His-asws mother is mother of the children. Among what Al-Madainy mentioned, he-asws was killed by Usman Bin Khalid Al-Juhny and a man from Hamdan, and he did not mention Abdul Rahman originally.

Then he (the narrator) said, ‘And Muhammad-asws Bin Abu Saeed Bin Aqeel-asws Bin Abu Talib-asws Al-Ahowl, and his mother is mother of the children. He-ra was killed by Laqeeet Bin Yasser Al-Juhny. He shot at him-asws with an arrow’.

Then they said, ‘And there came out from after him-asws, Muhammad-asws Bin Abdullah-asws Bin Ja’far-asws Bin Abu Talib-asws, and he-asws was saying, ‘We complain to Allah-aswaja of the aggression, fighting a people who are in the dark blindness. They have neglected the teaching of the Quran and the decisive Revelation and the clarification, and they are manifest the Kufr along with the tyranny’.

And Abu Al-Faraj said, ‘What I have seen in the book of lineages for Muhammad Bin Aqeel there being two sons named Ja’far, and it is mentioned as well by Muhammad Bin Ali Bin Hamza, about Aqeel Bin Abdullah Bin Aqeel Bin Muhammad Bin Abdullah Bin Muhammad Bin Aqeel Bin Abu Talib, that Ali Bin Aqeel, and his mother is mother of the children, was killed on that day.'
Then he had fought until he had killed ten persons, then Aamir Bin Nahshat Al-Tameemi killed him.

Then came out from his presence, Awn Bin Abdullah Bin Ja’far, and he saying: ‘If you are denying, then I am son of Ja’far, martyr, truthful, in the blossoming Garden, flying therein with green wings. It suffices with this as a nobility in the Resurrection’.

Abu Al-Faraj said after mentioned the killing of Muhammad and Awn, ‘Awn was killed by Abdullah Bin Qatnah Al-Tayhani. And Ubaydullah Bin Abdulla Bin Ja’far Bin Abu Talib, Yahya Bin Al-Hassan mentioned among what he had informed me with by Ahmad Bin Saeed, from him, that he was killed with Al-Husayn at Al-Taff (Karbala)’.

The Abu Al-Faraj, and Muhammad Bin Abu Talib and others said, ‘Then came out from after him, Abdullah Bin Al-Hassan, Bin Al-Hassan, Bin Ali, Bin Abu Talib. And in most of the reports, it was Al-Qasim Bin Al-Hassan, he was a young boy, not having reached adulthood yet.

When Al-Husayn looked at him going out for duel, he hugged him, and they went on to weep until there was unconsciousness upon them both. Then he sought permission of Al-Husayn regarding the duel, but Al-Husayn refused to grant permission to him. The boy did not stop kissing his hand and his legs until he permitted for him.
He went out and his tears were flowing upon his cheeks and he was saying: 'If you are denying me, so I am a son of Al-Hassan, grandson of the Prophet, the Chosen, the Trusted. This is Husayn like the prisoner pledged between the people. They have not quenched him a drop of water'.

And his face was like a piece of the moon. He fought a severe battle until he had killed thirty-five men despite being upon a young age'.

Hameed (Ibn Muslim Al-Azadi) said, 'I was in the army of Ibn Sa’ad Al-Azdy, and I was looking at this boy, upon him was a shirt and a trouser, and two slippers, a strip of one of them had been cut. I don’t forget, it was the left strap. Amro Bin Sa’ad Al-Azdy said, ‘By Allah! Attack upon him!’ I said, ‘Glory be to Allah! And what do you want with that? By Allah! If he were to strike me, I would not extend my hand to him (as he is only a young boy). He is sufficed by them, the ones who have encircled him'.

He said, 'By Allah! I will do sol!’ He attacked upon him. He did not return until he had struck his head with the sword and the boy fell to his face, and he called out: ‘Ya uncle!’

He (the narrator) said, ‘Al-Husayn came like the swooping flacon. He broke into the rows (of the enemies) and attacked the attack of a lion of war. He struck Amro, fighting him with the sword. He tried to fend with his hand, and he hit it from the forearm. He screamed. Then he went away from him, and the cavalry of the people of Al-Kufa came to save Amro from Al-Husayn. They came to him from their front and injured him with their hooves and trampled him until the boy died.
you, so he asws could not assist you asws or see you asws, so he asws could not avail you asws.

Remoteness is for the people who killed you asws.

قد اقتحمها هاهنا لفظ الغلام وهو سهو ظاهر، يخالف نسخة المقاتل و الإرشاد و مناقب ابن شهر آشوب، و يخالف لفظ الكتب أيضا، حيث يقول بعدد: و هو يفحص برجله! فلما يفحص برجله: أي يображен نفسه، الذي لم ينت، خصوصاً مع مخاطبة الحسين عليه السلام له بقوله: «عزر و الله علي عمرك»

Note: We are breaking over here at the words of the boy, and it is an apparent mistake, opposing the (other) battle reports, and ‘Al-Irshad’, and ‘Manaqib’ of Ibn Shehr Ashub, and it opposes the words of the book as well where he (the narrator) says after it, ‘And he asws was kicking with his asws legs, for rather kicking with the legs means he asws was trying to find his asws last breath, which means he asws had not died yet, especially with the address of Al-Husayn asws to him asws saying: ‘It is painful upon your asws uncle asws’.

The ones who died beneath the hooves of the cavalry and its (horses) legs were the enemies of Allah aswj – Amro Bin Sa’ad Bin Nufeyl Al-Azdy, may Allah aswj not Have Mercy on him as, but the phrase of the author, may Allah aswj have Mercy on him, declares that it was Al-Qasim asws Bin Al-Hassan asws.

أما نسخة المقاتل فيه: فضرب عمرا بالسيف فاتقاه بساعده فأطمنها من لدن المرفق ثم تتحي عنه و حملت خيل عمر بن سعد لستنقذه من الحسين فما حملت الخيل استقبلته بصدورها و جالت فتوطأته فلم يرم حتهى مات لعنه اللّه و أخزاه،

As for the transmitting of the battle reports, in it, ‘He asws struck Amro with the sword. He tried to save himself and he asws cut off his hand from the forearm, then went away from him, and the cavalry of Umar Bin Sa’ad attacked in order to save him from Al-Husayn asws. When the cavalry attacked, they came to him asws from their front, so they trampled him and did not stop until he died, may Allah aswj Curse him and Disgrace him.

فلما تجلت الغبرة إذا بالحسين على رأس الغلام و هو يفحص برجله و حسين يقول الخبر.

When the dust had risen (cleared), there Al-Husayn asws was by the head of the boy, and he asws was kicking with his asws legs, and Husayn asws said’ – the Hadeeth.

راجع مقاتل الطالبيين ص 62، الإرشاد ص 223 و 224، مناقب آل أبي طالب لابن شهرآشوب ج 4 ص 106 و 107.


ثم احتمله فكأني أنظر إلَ رجلي الغلام يطان في الأرض و قد وضع دره على دره فقلت في نفسي ما يصنع فجاء حتى ألقاه بين القتلى من أهل البيت.

Then he asws carried him asws. It is as if I am looking at the legs of the boy making marks in the ground, and he asws had placed his asws chest upon his asws chest. I said within myself, ‘What is he asws doing?’ He asws came up until he asws laid him asws between the slain ones from his asws family asws.
Then he asws said: ‘O Allah azwj! Count them individually, and Kill them wastefully, and do not Leave out anyone from them, and do not Forgive them ever! Patience sons asws of my uncles asws, patience! O People asws of my Household! You asws will not be seeing any weakness after this day, ever!’

Then came out Abdullah Bin Al-Hasan asws whom we have mentioned him asws first, and it is the correct that he asws duelled after Al-Qasim asws, and he asws said, ‘If you are denying, so I asws am a son asws of Haider asws, a jungle lion and a ferocious lion against my asws enemies like the Sar Sar wind’.

He asws killed fourteen men, then was killed by Hany la Bin Sabeet Al-Hazramy la, and his face was blackened.

Abu Al-Faraj said, ‘Abu Ja’far Al-Baqir asws has mentioned that Harmala la Bin Kahil Al-Asady la killed him asws. And it is reported from Hany Bin Sabeet Al-Qabizy that a man from them had killed him asws.

Then he said, ‘And Abu Bakr Bin Al-Hassan Bin Ali Bin Abu Talib asws, and his asws mother was a mother of the children’.


And in a Hadeeth of Amro Bin Shimr, from Jabir, from Abu Ja’far asws: ‘Aqaba Al-Ghanawy killed him asws’.
They said, ‘Then came forward the brothers\textsuperscript{asws} of Al-Husayn\textsuperscript{asws} determined upon dying under him\textsuperscript{asws}. The first one from them to come out was Abu Bakr Bin Ali\textsuperscript{asws}, and his\textsuperscript{asws} name is (actually) Ubeydullah\textsuperscript{asws}, and his\textsuperscript{asws} mother is Layla Bint Masoud Bin Khalid Bin Rabie Al-Tameemi.

He\textsuperscript{asws} went ahead and he\textsuperscript{asws} was reciting a war poem, ‘My\textsuperscript{asws} Sheikh is Ali\textsuperscript{asws}, with the pride, the leniency, from (clan of) Hashim\textsuperscript{as}, the benevolent, the meritorious. This is Husayn\textsuperscript{asws} son\textsuperscript{as-ws} of the Sent Prophet\textsuperscript{as-ws}. We are protecting him\textsuperscript{asws} with the smooth arrows. I\textsuperscript{asws} sacrifice myself\textsuperscript{asws} for a venerable brother\textsuperscript{asws}."

He\textsuperscript{asws} did not cease to fight until Zahr\textsuperscript{la} Bin Badr Al-Nakhaie\textsuperscript{la} killed him\textsuperscript{asws}. And it is said it was Ubeydullah\textsuperscript{la} Bin Aqba Al-Ghanawy\textsuperscript{la}. Abu Al-Faraj said, ‘His name is not known, and Abu Ja’far Al-Baqir\textsuperscript{asws} mentioned in ‘Al-Isnad’, ‘The one who came forward was a man from Hamdan who killed him\textsuperscript{as-ws}. And Al-Madainy mentioned in ‘Saqiya’, ‘He\textsuperscript{asws} was killed. It is no know who killed him\textsuperscript{asws}.

They said, ‘Then duelled from after him\textsuperscript{asws}, his\textsuperscript{asws} brother\textsuperscript{asws} Umar Bin Ali\textsuperscript{asws} and he\textsuperscript{asws} was saying, ‘I\textsuperscript{asws} am striking you and I\textsuperscript{asws} do not see Zahr being among you. That is the wretched having disbelieved in the Prophet\textsuperscript{as-ws}. O Zahr! O Zahr! You are condemned from me\textsuperscript{asws}, perhaps today you will be occupying Saqr (Hell), an evil place in burning and frenzy, because you are the rejecter, O evil mortal!’
Then he\textsuperscript{asws} attacked upon Zahr, killer of his\textsuperscript{asws} brother\textsuperscript{asws}, and the people came, and he\textsuperscript{asws} went on striking with his\textsuperscript{asws} sword, harsh strikes and he\textsuperscript{asws} was saying, ‘Keep away enemies of Allah\textsuperscript{aswj}! Keep away from me\textsuperscript{asws}! Keep away from the frowning gloomy lion! He\textsuperscript{asws} will strike you with his\textsuperscript{asws} sword and will never flee, and he\textsuperscript{asws} isn’t in it like the coward seeking refuge’.

He\textsuperscript{asws} did not cease fighting until he\textsuperscript{asws} was killed.

Then duelled from after him\textsuperscript{asws}, his\textsuperscript{asws} brother\textsuperscript{asws} Usman Bin Ali\textsuperscript{asws}, and his\textsuperscript{asws} mother is Umm Al-Baneen\textsuperscript{asws}, daughter of Hazam Bin Khalid from the clan of Kalaab, and he\textsuperscript{asws} was saying, ‘Surely I\textsuperscript{asws} am Usman\textsuperscript{asws} with the pride-worthiness. My\textsuperscript{asws} Sheikh is Ali\textsuperscript{asws} with the apparent deeds, and son\textsuperscript{asws} of an uncle\textsuperscript{asws} of the Prophet\textsuperscript{saww}. My\textsuperscript{asws} brother\textsuperscript{asws} is Husayn\textsuperscript{asws}, best of the best, and chief of the elders and the young ones, after the Rasool\textsuperscript{saww} and the helper successor\textsuperscript{asws}.

Abu Al-Faraj said, ‘Yahya Bin Al-Hassan said, ‘From Ali Bin Ibrahim, from Ubeydullah Bin Al-Hassan and Abdullah Bin Al-Abbas both said, ‘Usman\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed and he\textsuperscript{asws} was twenty-one years old’.

And Al-Zahhak said by his chain, ‘Khowly\textsuperscript{la} Bin Yazeed\textsuperscript{la} shot at Usman\textsuperscript{asws} Bin Ali\textsuperscript{asws} with an arrow and he\textsuperscript{asws} weakened him\textsuperscript{asws}, and a man from the clan of Aban, Darim, attacked upon him\textsuperscript{asws} and took his\textsuperscript{asws} head.
And it is reported from Ali\(\textsuperscript{asws}\) having said: ‘But rather I\(\textsuperscript{asws}\) named him\(\textsuperscript{asws}\) with the name of my\(\textsuperscript{asws}\) brother Usman Bin Mazoun’. I (Majlisi) am saying, ‘And Abu Al-Faraj did not mentioned Umar Bin Ali\(\textsuperscript{asws}\) being among the ones slain on that day’. 

They said, ‘Then duelled from after him\(\textsuperscript{asws}\), his\(\textsuperscript{asws}\) brother\(\textsuperscript{asws}\) Ja’far\(\textsuperscript{asws}\) Bin Ali\(\textsuperscript{asws}\), and his\(\textsuperscript{asws}\) mother\(\textsuperscript{asws}\) is Umm Al-Baneen\(\textsuperscript{asws}\) as well, and he\(\textsuperscript{asws}\) was saying, ‘Surely, I\(\textsuperscript{asws}\) am Ja’far\(\textsuperscript{asws}\) with the exaltedness, son of Ali\(\textsuperscript{asws}\) the good with the properness. It suffice me\(\textsuperscript{asws}\) with my\(\textsuperscript{asws}\) uncle\(\textsuperscript{asws}\) as nobility. I\(\textsuperscript{asws}\) shall protect Husayn\(\textsuperscript{asws}\) with the meritorious generosity’. 

Then he\(\textsuperscript{asws}\) fought. Khowly Al-Asbahy\(^{la}\) shot at him\(\textsuperscript{asws}\), and it hit part of his\(\textsuperscript{asws}\) head or his\(\textsuperscript{asws}\) eyes’. 

Then duelled his\(\textsuperscript{asws}\) brother\(\textsuperscript{asws}\), Abdullah\(\textsuperscript{asws}\) Bin Ali\(\textsuperscript{asws}\), and he\(\textsuperscript{asws}\) was saying, ‘I\(\textsuperscript{asws}\) am a son\(\textsuperscript{asws}\) of the one with bravery and superiority. That is Ali\(\textsuperscript{asws}\), the one good with the deeds, sword of Rasool-Allah\(\textsuperscript{saaw}\) with the exemplary punishment. In every people, the terror appeared’. 

Hany\(^{la}\) Bin Shabeet\(^{la}\) killed him\(\textsuperscript{asws}\). 

Abu Al-Faraj said, ‘It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Ali Bin Ibrahim, from Ubeydullah Bin Al-Hassan and Abdullah Bin Al-Abbas both said, ‘Abdullah\(\textsuperscript{asws}\) Bin Ali\(\textsuperscript{asws}\) Bin Abu Talib\(\textsuperscript{asws}\) was killed and he\(\textsuperscript{asws}\) was twenty-five years old, and
there is no posterity for him\textsuperscript{3}. And Ja'far-asws Bin Ali-asws was killed and he-asws was nineteen years old’’.\textsuperscript{3}

حدثني أحمد بن عيسى عن حسين بن نصر عن أبيه عن عمر بن سعد عن أبي هلال عن عبد الله بن عاصم عن ضحاء المشرقي قال: قال العباس بن Ali-asws Bin Ali-asws to his brother asws said to his-asws father-asws, ‘Proceed ahead of me-asws until I-asws see you-asws and anticipate you-asws, for there is no child for you-asws’. He went ahead in front of him-asws and attacked upon Haby Bin Sabeet Al Hazramy and killed him.

And by this chain, ‘Al-Abbas-asws Bin Ali-asws forwarded his-asws brother-asws Ja'far-asws in front of him-asws. He-asws attacked upon Hany-la Bin Sabeet-la who had killed his-asws brother-asws, so he-asws killed him’’.\textsuperscript{4}

And Nasr Bin Muzahim said, ‘It is narrated to me by Amro Bin Shimr, from Jabir,

‘From Abu Ja'far Muhammad-asws Bin Ali-asws: ‘Khowly-la Bin Yazeed Al-Asbahy-la killed Ja’far-asws Bin Ali-asws’’.\textsuperscript{5}

Then he said, ‘And Muhammad Al-Asghar-asws Bin Ali-asws Bin Abu Talib-asws, and his-asws mother is mother of the children.

And it is narrated to me by Ahmad Bin Isa, from Husayn Bin Nasr, from his father, from Amro Bin Shimr, from Jabir, from Abu Ja'far-asws, and it is narrated to me by Ahmad Bin Abu Shayba, from Ahmad Bin Al Haris, from Al Madainy, ‘A man from Tameem from the clan of Aban Bin Darim killed him-asws, may the Pleasure of Allah-aswj be upon him-aswj’.

\textsuperscript{3} Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 37 H 2 j
\textsuperscript{4} Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 37 H 2 k
\textsuperscript{5} Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 37 H 2 l
He said, ‘And Muhammad Bin Ali Bin Hamza had mentioned that on that day he had killed Ibrahim-asws Bin Ali-asws Bin Abu Talib-asws, and his-asws mother is mother of the children, and I have not heard this from anyone else, nor have I seen for Ibrahim-asws anything having been mentioned in the books of lineages’.

و ذكر يَيى بن الحسن أن أبا بكر بن عبيد الله الطلحي حدثه عن أبيه عن أبيه بن علي بن حسن بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن علي بن الاضاءة

And Yahya Bin Al-Hassan mentioned that Abu Bakr Bin Ubeydullah Al Talha narrated to him from his father,

‘Ubeydullah-asws Bin Ali-asws was killed with Al-Husayn-asws, and this is a mistake. And rather, Ubeydullah-asws was killed on the day of ‘Al-Mazar’. The companions of Al-Mukhtar-ra killed him, and I had seen him-asws being at Al-Mazar (a town)’.

و قال كان العباس بن علي يكنَ أبا الفضل و أمه أم البنين أيضا و هو أكبْ ولدها و هو آخر من قتل من إخوته لأبيه و أمه فحاصرهم ثم تقدم فقتل فورثهم و إياه عبيد الله و نَزعه فِ ذلك عمه عمر بن علي فصولح على شيء أرضي به.

And Al-Abbas-asws Bin Ali-asws was teknonymed at ‘Abu Al-Fazl’, and his-asws mother-asws is Umm Al-Baneen-asws, and he-asws was the eldest of her-asws children, and he-asws was the last one-asws from his-asws brothers-asws of his-asws father-asws and his-asws mother-asws to be killed. So he-asws got their-asws inheritances. Then he-asws went ahead and was killed, so Ubeydullah inherited them and him-asws, and his-asws uncle Umar Bin Ali-asws disputed with him-asws regarding that, and they reconciled upon something he was pleased with.

و كان العباس رجلا وسيما جَيلا يركب الفرس المطهم و رجلاه يَطان فِ الأرِ و كان يقال له قمر بني هاشم و كان لواء الحسين ع معه و كان الحامد يحبه و كان يدرك الفرس المطهم.

And Al-Abbas-asws was good-looking man, handsome. He-asws rode the heavy horse, and his-asws legs would make marks in the ground. And it has been said for him-asws, ‘Full moon of the clan of Hashim-asws’. And the flag of Al-Husayn-asws was with him-asws.

و كان العباس رجلا وسيما جَила يركب الفرس المطهم و رجلاه يَطان فِ الأرِ و كان يقال له قمر بني هاشم و كان لواء الحسين ع معه و كان الحامد يحبه و كان يدرك الفرس المطهم.

And it is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Bakr Bin Abdul Wahab, from Ibn Abu Uweys, from his father,

‘From Jaffar-asws Bin Muhammad-asws having said: ‘Al-Husayn-asws took charge of his-asws companions and gave his-asws flag to his-asws brother-asws Al-Abbas’.

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6 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 2 k
7 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 2 l
8 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 2 m
الحديث: أُحِجِّدُ الْبَنِيَّةَ عَنْ حَمَيْدَةَ بْنِ عِيسَى عَنْ حُسَينِ بْنِ نَصْرٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَِْرٍ عَنْ جَابِرٍ عَنْ أَِِ جَعْفَرٍ أَنَّ زَيْدَ بْنَ رُقَادٍ وَ حَكِيمَ بْنَ الطُّفَيْلِ الطَّائِيَّ قُتَلاَ الْعَبَّاسَ بْنَ عَلِيٍّ عَنْ أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ الْقَتْلَى تََْرُجُ إِلََ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا. قالوا و كان العباس السقاء قمر بني هاشم َاحب لواء الحسين ع و هو أكبْ الْخوان مضى يطلب الماء فحملوا عليه و حمل عليهم و جعل يقول لا أرهب الموت إذا الموت رقا حْتَ أواري فِ المصاليت لقى نفسي لنفس المصطفى الطهر قُوا إني أنَأَمَرُ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا.

‘أَبُو جَآَفْرُ’ أَسْوَى (سُمِّيَ): ‘زَيْدَ’ أَسْوَى لِنُفَرَاقٍ وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ’ أَسْوَى لِنُفَرَاقٍ وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ. وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ أَسْوَى لِنُفَرَاقٍ. وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ. وَ حَاكِمَ بْنَ الطُّفَيْلِ الطَّائِيَّ أَسْوَى لِنُفَرَاقٍ. وَاخْتَلَفْتُ عَلَى أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ الْقَتْلَى تََْرُجُ إِلََ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا.

حَدَّثَنيِ أَحمَْدُ بْنُ عِيسَى عَنْ حُسَينِ بْنِ نَصْرٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شَِْرٍ عَنْ جَابِرٍ عَنْ أَِِ جَعْفَرٍ أَنَّ زَيْدَ بْنَ رُقَادٍ وَ حَكِيمَ بْنَ الطُّفَيْلِ الطَّائِيَّ قُتَلاَ الْعَبَّاسَ بْنَ عَلِيٍّ عَنْ أُمَّ الْبَنِينِ أُمَّ هؤُلَاءِ الْخَوَةِ الْقَتْلَى تََْرُجُ إِلََ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا.

فَقَالَوْا قَالَوْا وَ كانَ العباس السقاء قمر بني هاشم َاحب لواء الحسين ع و هو أكبْ الْخوان مضى يطلب الماء فحملوا عليه و حمل عليهم و جعل يقول حَتَّ أواري فِ المصاليت لقى نفسي لنفس المصطفى الطهر قُوا. إِنَّي أنَأَمَرُ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا.

فَقَالَوْا قَالَوْا وَ كانَ العباس السقاء قمر بني هاشم َاحب لواء الحسين ع و هو أكبْ الْخوان مضي يطلب الماء فحملوا عليه و حمل عليهم و جعل يقول حَتَّ أواري فِ المصاليت لقى نفسي لنفس المصطفى الطهر قُوا. إِنَّي أنَأَمَرُ الْبَقِيعِ فَتَنْمِعُ أَشْجَى نُدْبَةٍ وَ أَحْرَقُهَا فَيَجْتَمِعُ النَّاسُ إِلَيْهَا يَسْمَعُونَ مِنْهَا فَكَانَ مَرْوَانُ يجَِيءُ فِيمَنْ يجَِيءُ لِذَلِكَ فَلاَ يَزَالُ يَسْمَعُ نُدْبَتَهَا وَ يَبْكِيُهَا.

فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا فُرِقُوا. فَقَالَ لَهُمْ يَا رَبِّ قَدْ أَوْحَيْتُكَ يُحِلَّ بَيْنَ الْجَنَّةِ وَ الْجَحِيمِ يَدُأَبُ بِالْجَحِيمِ. فَأَلْهَمْ يَا رَبِّ حَرَّ النَّارِ. فَقَالَ لَهُمْ يَا رَبِّ قَدْ أَوْحَيْتُكَ يُحِلَّ بَيْنَ الْجَنَّةِ وَ الْجَحِيمِ يَدُأَبُ بِالْجَحِيمِ. فَأَلْهَمْ يَا رَبِّ حَرَّ النَّارِ.
He\textsuperscript{asws} fought until he\textsuperscript{asws} was weakened. Ak Hakam\textsuperscript{la} Bin Al-Tufeyl Al-Taie\textsuperscript{la} lied in wait for him\textsuperscript{asws} from behind a palm tree. He\textsuperscript{la} struck him\textsuperscript{asws} upon his\textsuperscript{asws} left hand. So he\textsuperscript{asws} said: ‘O soul! Do not fear from the Kafirs and receive good news of the Mercy of the Compeller, with the Prophet\textsuperscript{saww}, Chief of the chosen ones. They cut off my\textsuperscript{asws} left hand by their rebellion, so Make them arrive, O Lord\textsuperscript{azwj}, to the heat of the Fire!’

The accursed struck him\textsuperscript{asws} with an iron pole and killed him\textsuperscript{asws}. When Al-Husayn\textsuperscript{asws} saw him\textsuperscript{asws} slain upon the banks of the Euphrates, he\textsuperscript{asws} cried and prosed saying: ‘O evil people! You are constantly with your injustices and have opposed religion of the Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}. Or didn’t the best of the Rasools\textsuperscript{asws} bequeath to you all about us\textsuperscript{asws}? Are we not from the sons\textsuperscript{asws} of the Guided Prophet\textsuperscript{saww}? Or wasn’t Al-Zahra\textsuperscript{asws} my\textsuperscript{asws} mother\textsuperscript{asws}? Or wasn’t Ahmad\textsuperscript{asws} from best of the Created beings? You will be Cursed and disgraced due to what crimes you have committed, for soon you will be facing the heat of a Fire having been ignited!’

أقول وأفضت تأليفات أحبنا أن العباس لما رأى وحدته ع أتى أخاه و قال يا أخي هل من رخصة فبكى الحسين ع بكاء شديدا ثم قال يا أَخِي أنت تحب لواءي و إذا مضيت تفرق عسكرى

I (Majlisi) am saying, ’And in one of the compilations of our companions, ‘When Al-Abbas\textsuperscript{asws} saw him\textsuperscript{asws} being alone, came to his\textsuperscript{asws} brother\textsuperscript{asws} and said: ‘O my\textsuperscript{asws} brother\textsuperscript{asws}! Is there allowance for me\textsuperscript{asws}?’ Al-Husayn\textsuperscript{asws} cried intensely, then said: ‘O my\textsuperscript{asws} brother\textsuperscript{asws}! You\textsuperscript{asws} are the bearer of my\textsuperscript{asws} flag, and when you\textsuperscript{asws} go, my army would be scattered’.\n
هذه رواية مرسلة عن كتاب مجهول، يخالف كل المقاتل. فان أصحاب الحسين عليه السلام كلهم قد تفانوا دون أهل بيته، و كان العباس عليه السلام آخر المستشهدين مع أخيه الحسين فلم يكن هناك عسكر! حتى يقول الحسين: إذا مضيت تفرق عسكرى

Note: - This report is transmitted from an unknown book, opposing every battle report, for the companions of Al-Husayn\textsuperscript{asws} all of them had been killed, besides the People\textsuperscript{asws} of his\textsuperscript{asws} Household, and Al-Abbas\textsuperscript{asws} was the last of the martyrs with his\textsuperscript{asws} brother Al-Husayn\textsuperscript{asws}. So there cannot be an army over there, until Al-Husayn\textsuperscript{asws} would say: ‘When you\textsuperscript{asws} go, my\textsuperscript{asws} army would be scattered’.

Al-Abbas\textsuperscript{asws} said: ‘My\textsuperscript{asws} chest is constricted and I\textsuperscript{asws} am fed-up with the life, and I\textsuperscript{asws} want to seek my\textsuperscript{asws} retaliation from these hypocrites’. 
Al-Husayn 

ASWS said: ‘Then seek a little water for these children’. Al-Abbas ASWS went and preached to them and cautioned them, but it did not benefit them. He ASWS returned to his ASWS brother and informed him ASWS. He ASWS heard the children calling out, ‘The thirst! The thirst!’

فَقَالَ الحُْسَينُ ع فَاطْلُبْ لهَِؤُلاَءِ الأَْطْفَالِ قَلِيلاً مِنَ الْمَاءِ فذهب العباس و وعظهم و حذرهم فلم ينفعهم فرجع إلَ أخْه فأخبْه فسمع الأطفال ينادون  

So, he ASWS rode his ASWS horse and grabbed his ASWS spear and the water-skin and went towards the Euphrates. Four thousand surrounded him ASWS, from the ones who had been allocated with the Euphrates, and they shot at him ASWS with the arrows. He ASWS removed them, and killed from them, based upon what is reported, eighty men, until he ASWS entered the water.

فَكَرَ فِرْعُ وَا أَخْه إِلَهّ فأخبْه فسمع الأطفال ينادون  

When he ASWS intended to drink a scoop from the water, he ASWS remembered the thirst of Al-Husayn ASWS and his ASWS family members. So, he ASWS threw back the water and filled the water-skin and carried it upon his ASWS right shoulder and headed towards the tent.

فَجَاءه سهم فأَاب القربة و أريق ماؤها ثم جاءه سهم آخر فأَاب َدره فانقلب عن فرسه و َاح  

They cut off the path upon him ASWS and they surrounded him ASWS from every side. He ASWS battled them until Nowfal Al-Azaq la struck him ASWS upon his ASWS right hand and cut it off. He ASWS carried the water-skin upon his ASWS left shoulder. Nowfal la struck him ASWS and cut off his ASWS right hand from the forearm. He ASWS carried the water-skin with his ASWS teeth.

فجاهه سهم فأصاب القرية و أريق ماوها ثم جاءه سهم آخر فأصاب صدره فألقى عن فرسه و سالح إلى أخيه الحسين أدركني فلما أتاه رآه َ  

An arrow came and hit the water-skin and its water spilt away. Then another arrow came and hit his ASWS chest, so he ASWS overturned from his ASWS horse and shouted to his ASWS brother Al-Husayn ASWS: ‘Help me ASWS!’ When he ASWS came to him ASWS, he ASWS saw him ASWS having been slain, so he ASWS cried and carried him ASWS to the tent.’

فجاهه سهم فأصاب القرية و أريق ماوها ثم جاءه سهم آخر فأصاب صدره فألقى عن فرسه و سالح إلى أخيه الحسين أدركني فلما أتاه رآه َ  

Then they (battle reporters) said, ‘And when Al-Abbas ASWS had been killed, Al-Husayn ASWS said: ‘Now, my ASWS back is broken, and my ASWS means (options) are few!’

قال ابن شهراشوب ثم برذ الفاسم بن الحسين و هو يرخر و يقول
Ibn Shehr Ashub said, ‘Then Al-Qasim Bin Al-Husayn-asws (Hassan-asws) duelled, and he-asws was reciting a war poem and saying: ‘ferocious lion against my-asws enemies like the Sar Sar wind, I-asws shall hit you with the sword like kitting the anvil’.

And he (the narrator) mentioned this after having mentioned Al-Qasim-asws Bin Al-Hassan-asws previously, and in it is an oddity’.

They (battle reporters) said, ‘Then Ali-asws Bin Al-Husayn-asws (Ali Akbar-asws) came forward’. And Muhammad Bin Abu Talib and Abu Al-Faraj said, ‘His-asws mother is Layla Bint Abu Murra Bin Urwah Bin Masoud Al-Saqafy, and on that day he-asws was eighteen years old’. And Ibn Shehr Ashub said, ‘And it is said he-asws was twenty-five years old’ (that is Ali-asws Ibn Za'yun-ul-Abadeen).

O Allah-aswj! Prevent from them Blessings of the earth, and Disperse them with a dispersal, and Tear them apart with a tearing, and Made their ways to be different, and do not let the governors be pleased with them, ever, for they invited us-asws to help us-asws, then they aggressed against us-asws, fighting us-asws!’

Then Al-Husayn-asws called at Umar-la Bin Sa’ad-la! What is the matter with you-la? May Allah-aswj Cut off having Mercy on you-la and not Bless for you-la in your-la matter, and Cause someone to overcome upon you-asws after me-asws who will slaughter you-la upon your-la bed, like what you-la have cut off my-asws kindred and did not preserve my-asws kinship from Rasool-Allah-saww!’
The Al-Husayn\textsuperscript{asws} raised his\textsuperscript{asws} voice and recited: \textit{Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other, and Allah is Hearing, Knowing [3:34]}'

\begin{quote}
 ثم رفع الحسین ع صوتاً ف نافع اللہ اسحقی ایام و لوحاً و ان رکابی و ان عشران علی العالمین.

ربت تغطیه من نغیب و اللہ جعل علیه
\end{quote}

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} (Ali Akbar\textsuperscript{asws}) attacked upon the people and he\textsuperscript{asws} was saying: 'I\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from a party the grandfather\textsuperscript{saww} of their father\textsuperscript{asws} is the Prophet\textsuperscript{saww}. By Allah\textsuperscript{azwj}! The son of the illegitimate will not be deciding regarding us\textsuperscript{asws}. I\textsuperscript{asws} shall stab you all with the spear until I\textsuperscript{asws} am turned away. I\textsuperscript{asws} shall strike you with the sword! I\textsuperscript{asws} shall protect my\textsuperscript{asws} father\textsuperscript{asws}, strike of a Hashemite boy, Alawite'.

\begin{quote}
 فلم يزل يقاتل حتی ضج الناس من كثرة من قتل منهم و روي أنه قتل على عطشه مائة و عشرين رجلاً ثم رجع إلی أبيه و قد آبهه جراحات كثيرة فقال: يا أبي العطش قد قتلني و ثقل الحديد أجهدني فهل إلی شربة من ماء سبيل أتقوى با على الأعداء?
\end{quote}

He\textsuperscript{asws} did not cease fighting until the people clamoured from the large numbers of them being killed. And it is reported that he\textsuperscript{asws}, despite being upon his\textsuperscript{asws} thirst, killed one hundred and twenty men, then returned to his\textsuperscript{asws} father, and he\textsuperscript{asws} had been afflicted by a lot of injuries. He\textsuperscript{asws} said: 'O father\textsuperscript{asws}! The thirst is killing me\textsuperscript{asws} and the weight of the iron (armour) is tiring me\textsuperscript{asws}. Is there any way to drink from the water so I\textsuperscript{asws} can be strengthened by it against the enemies?'

\begin{quote}
 فيك الحسین ع و قال يا بني يعز على ممد و على علي بن أطالب و علي أن تدعوهم فلا يجيبو و تستغيث بهم فلا يغيثو و يا بني هات الله أنك لا تُسي حتی يسقيك جدی بكأسه الصالح فلم تظمأ بهدا و لا تظمأ بعداً
\end{quote}

Al-Husayn\textsuperscript{asws} cried and said: 'O my\textsuperscript{asws} son\textsuperscript{asws}! It is painful upon Muhammad\textsuperscript{saww}, and upon Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and upon me\textsuperscript{asws} that you call them\textsuperscript{asws} and they\textsuperscript{asws} cannot answer you\textsuperscript{asws}, and you\textsuperscript{asws} seek help with them\textsuperscript{asws} but they\textsuperscript{asws} cannot help you\textsuperscript{asws}! O my\textsuperscript{asws} son\textsuperscript{asws}! Give me\textsuperscript{asws} your\textsuperscript{asws} tongue’. He\textsuperscript{asws} took to lick his\textsuperscript{asws} tongue, and he\textsuperscript{asws} handed him\textsuperscript{asws} his\textsuperscript{asws} ring and said: ‘Withhold it in your\textsuperscript{asws} mouth and return to fight your\textsuperscript{asws} enemies. I\textsuperscript{asws} hope you\textsuperscript{asws} will not come to the evening until your\textsuperscript{asws} grandfather\textsuperscript{saww} will quench you\textsuperscript{asws} with his\textsuperscript{saww} full cup (of water), you\textsuperscript{asws} will not be parched (thirsty), ever!’

فرجع إلی القتال و هو يقول: الحرب قد باتت لها الحقائق
He-asws returned to the battle and he-asws was saying: ‘The war, the realities have become clear for it, and then the ratification will appear from after it. By Allah-aswj, Lord-aszw of the Throne! We-asws will not separate from your crowd or sheathe the swords!’

He-asws did not cease to kill complete to the two hundred, then Manqaz-ia Bin Murrah Al-Abady-la struck him-asws upon the parting of his-head with a strike, and the people struck him-asws with their swords. Then he-asws hung on to his-asws horse, but the horse carried him-asws to the camp of his-asws enemies, and they cut him-asws into pieces and pieces.

When the soul reached the high point (about to come out), he-asws said raising his-asws voice: ‘O father-asws! This is my-asws grandfather-saww Rasool-Allah-saww quenching me-asws with his-saww full cup of drink, I-asws will not be parched after it, ever, and he-saww saying: ‘Hasten! Hasten, for there is a treasured cup for you-asws until you-asws drink it right now!’”

Al-Husayn-asws shouted and said: ‘May Allah-aswj Kill the people who have killed you-asws! How audacious they are upon the Beneficient, and upon His-aswj Rasool-saww, and upon violating the sanctity of the Rasool-asws! Extinction be upon the world after you-asws!’

Hameed Bin Muslim (Al-Azadi) said, ‘It is as if I am looking at a woman having come out hurriedly. It is as if she-asws is the emerging sun, calling out with the woe and ruination, and she-asws said: ‘O beloved! O fruit of the heart! O light of the eyes’! I asked about her-asws and it was said, ‘She-asws is (Syeda) Zainab-saww Bint Ali-asws, and she-asws came and threw herself-asws upon him-asws (Ali Akbar-asws).

Al-Husayn-asws came, grabbed her-asws hand, and returned her-asws to the tents, and he-asws came with his-asws youths and said: ‘Carry your-asws brother-asws!’ They-asws carried him-asws from his-asws slaying place and came with him-asws until they-asws placed him-asws by the tent which they had been fighting in front of.
And Al-Mufeed and Ibn Nama said after that, ‘Then a man from the companions of Umar—la Bin Sa’ad—la called Amro Bin Sabeeh, shot at Abdullah—asws Bin Muslim—asws Bin Aqeel—asws with an arrow. Abdullah—asws placed his—asws hand upon his—asws forehead to fend it, so the arrow hit his—asws palm and penetrated to his—asws forehead. It became nailed with it and he—asws as not able to move it. Then another one bent over to him—asws with his spear and stabbed him—asws in his—asws heart and killed him—asws.


And Abu Al Faraj said in ‘Al Maqateel’ – It is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from Bakr Bin Abdul Wahhab, from Ismail Bin Abu Ziyad Idrees, from his father,

‘From Ja’far—asws Bin Muhammad—asws: ‘The first one to be killed, from the sons—asws of Abu Talib—asws, killed with Al-Husayn—asws, was his—asws son—asws Ali—asws (Al-Akbar)’.”

And it is narrated to me by Ahmad Bin Saeed, from Yahya Bin Al-Hassan, from someone else, from Muhammad Bin Abu Umeyr, andfrom Ahmad Bin Abdul Rahman Al Basri, from Abdul Rahman Bin Mahdy, from Hammad Bin Salama, from Saeed Bin Sabit who said,

‘When Ali—asws Bin Al-Husayn—asws (Ali Akbar—asws) went duelling to them, Al-Husayn—asws lowered his—asws eyes and cried, then said: ‘O Allah—azwj! You—azwj be the Witness upon them, for such a boy has gone duelling to them, he—asws is the most resembling of the people with Rasool-Allah—azwj!’

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9 Bihar Al Awaar – V 45, The book of History – Al Hassan—asws, Ch 37 H 2 n
He-\textsuperscript{asws} (Ali Al Akbar-\textsuperscript{asws}) attacked upon them, then returned to his-\textsuperscript{asws} father-\textsuperscript{asws} and said: ‘O father-\textsuperscript{asws}! The thirst!’ Al-Husayn-\textsuperscript{asws} said to him-\textsuperscript{asws}, ‘Patience, my beloved! You-\textsuperscript{asws} will not even come to the evening until Rasool-Allah-\textsuperscript{saww} will quench him-\textsuperscript{asws} with his-\textsuperscript{saww} cup’. \\

و خجل يكتر كررة بعد كررة حتى لقيهم فوقع في خجله ففرقة وأنزل يبخل في ذمته ثم نادى يا أبنا عدن علتك السلام هذا جدي رسول الله يكتر كررة

And he-\textsuperscript{asws} went on to attacker persistently, attack after attack, until he-\textsuperscript{asws} was shot at by an arrow in his-\textsuperscript{asws} throat piercing it, and he-\textsuperscript{asws} went on turning in his-\textsuperscript{asws} blood (out of pain). Then he-\textsuperscript{asws} called out: ‘O father-\textsuperscript{asws}! The greetings be unto you-\textsuperscript{asws}! This is my-\textsuperscript{asws} grandfather-\textsuperscript{saww} Rasool-Allah-\textsuperscript{saww}, conveying the greetings to you-\textsuperscript{asws} says: ‘Hurry with the arrival to us-\textsuperscript{saww}, and he-\textsuperscript{asws} gasped a convulsive gasp and separated from the world’. 10

قال أبو الفرج علي بن الحسين هذا هو الأكبْ و لا عقب له و يكنَ أبا الحسن و أمه ليلى بنت أِ مرة بن عروة بن مسعود الثقفي و هو أول من قتل في الوقعة و إياه عنَ معاوية في الْبْ الذي

Abu Al-Fara\textsuperscript{j} said, ‘Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}, this is the eldest, and there is no posterity for him-\textsuperscript{asws}, and he-\textsuperscript{asws} is teknonymed as ‘Abu Al-Hassan’, and his-\textsuperscript{asws} mother is Laylay Bint Abu Murrah Bin Urwah Bin Masoud Al-Saqafy, and he-\textsuperscript{asws} is the first one to be killed in the event, and it is him-\textsuperscript{asws} that Muawiya had meant in the Hadeeth which is narrated to me by Muhammad Bin Muhammad Bin Suleyman, from Yusuf Bin Musa Al Qattan, from Jareer, from Mugheira who said,

قال معاوية من أحق الناس بَذا الأمر قالوا أنت قال لا أولَ الناس بَذا الأمر علي بن الحسين بن علي جده رسول الله و فيه شجاعة ب

‘Muawiya said, ‘Who is the most rightful of the people with this command?’ They said, ‘You are!’ He said, ‘No. The foremost of the people with this command is Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} (Ali Al-Akbar-\textsuperscript{asws}). His-\textsuperscript{asws} grandfather-\textsuperscript{saww} is Rasool-Allah-\textsuperscript{saww}, and in his-\textsuperscript{asws} is bravery of the clan of Hashim-\textsuperscript{as}, and generosity of the clan of Umayya, and brilliance of (clan of) Saqeef’’. \\

و قال يَيى بن الحسن العلوي و أَحابنا الطالبيون يذكرون أن المقتول لأم ولد و أن الذي أمه ليلى هو جدهم و ولد فِ خلافة عثمان.

And Yahya Bin Al-Hassan Al-Alawy said, ‘And our companions, the students are mentioning that the one slain is for a mother of the children, and the one whose mother is Layla, he is their grandfather, and he-\textsuperscript{asws} was blessed (to his parents) in the caliphate of Usman’. \\

 ثم قالوا و خرج غلام و بيده عمود من تلك الأبنية و في أذنيه درتان و هو مذعور فجعل يلتفت َينا و شَالا و قرطاه يتذبذبان فحمل عليه هانئ ب

Then they (battle reporters) said, ‘And a boy came out and in his-\textsuperscript{asws} hand was a pole from those constructions (tents), and in his-\textsuperscript{asws} ears were two gems, and he-\textsuperscript{asws} was scared. He-\textsuperscript{asws}

10 Bihar Al Awaar – V 45, The book of History – Al Hassan-\textsuperscript{saww}, Ch 37 H 2 o
went on turning right and left, and his asws earrings were wobbling. Hany Bin Sabeet attacked upon him asws and killed him asws. Sheherbanu asws went on to look at him asws and she as was not speaking like the one stunned.

Then Al-Husayn asws turned to his asws right, but could not see anyone from the men, and he asws left but could not see anyone. So, Ali asws Bin Al-Husayn asws Zayn Al Abideed asws came out, and he asws was ill, not able upon lifting his asws sword, and (Syeda) Umm Kulsoom azwj called out from behind him asws: ‘Return, O my asws son asws!’

He asws said: ‘O aunt! Leave me asws to fight in front of the son asws of Rasool-Allah aswaw!’ Al-Husayn asws said: ‘O Umm Kulsoom asws! Take him asws, lest the earth remains vacant from the lineage of the family asws of Muhammad aswaw!’

And when Al-Husayn asws was bereaved of his asws family members, and his asws sons asws, and there did not remain apart from himself asws and the womenfolk and the offspring, he asws called out: ‘Is there any defender to defend the sanctity of Rasool-Allah aswaw! Is there any unitarian who fears Allah azwj regarding us asws? Is there any helper desiring Allah azwj in coming to our asws help?’

The voices of the women were raised with the wailing. He asws went ahead to the door of the tent. He asws said: ‘Give me asws my asws son asws Ali asws (Al-Asgher) the child until I asws bid him asws farewell’. They gave him asws the child.

And Al-Mufeed said, ‘He asws called (for) his asws son asws Abdullah asws.

Note: In ‘Al Irshad’, printed on page 224, ‘Then Al-Husayn asws sat down in front of the tent. They came with his asws son asws Abdullah asws, and he asws was a child’.

قالوا فجعل يقبله و هو يقول فإنَّ للؤلؤ الهمٍّ إذا كان بذلك محترق الحَلَص.
They (battle reporters) said, ‘He-asws went on to kiss him-asws and turning him-asws, and he-asws was saying: ‘Woe be unto these people, when your-asws grandfather-saww is Muhammad-saww the Chosen one. He-asww will be disputing them’.

And the child was in his-asws lap when Hurmala-la Bin Kahil Al-Asady-la shot him-asws with an arrow, and he-asws was slaughtered in the lap of Al-Husayn-asws. Al-Husayn-asws collected his-asws blood until it filled up his-asws palm, then he-asws threw it towards the sky’.

And the Seyyid said, ‘Then he-asws said: ‘It is easy upon me-asws what has befallen with me-asws, it is in the Eye of Allah-aswj!’

Al-Baqir-asws said: ‘Not a single drop from that blood fell to the ground’.

I (Majlisi) am saying, ‘And in one of the books, ‘When Al-Husayn-asws looked at seventy-two men from his-asws family members to have been slayed, turned towards the tent and called out: ‘O Seekeyna-asws! O Fatima-asws! O Zainab-asws! O Umm Kulsoom-asws! Upon you all be the greetings from me-asws!’

Seekeyna-asws called out to him-asws: ‘O father-asws! Are you-asws submitting to the death?’ He-asws said: ‘And how can he not submit, the one who has no helpers for him-asws nor any supporter?’

She-asws said: ‘O father-asws! Return us-asws to the sanctuary of our-asws grandfather-saww!’ He-asws said: ‘Far be it! (a metaphor)’. The women cried. Al-Husayn-asws quietened them and attacked upon the people (of army of Yazeed-la).
And Abu Al-Faraj said, ‘And Abdullah-asws Bin Al-Husayn-asws, and his-asws mother is Al-Rabab-asws daughter of Amry Al-Qays, and she-as is the one Abu Abdullah-asws Al-Husayn-asws said regarding her-as: ‘By your life! I-asws love the house in which are Seekeyna-asws and Al-Rabab-asws, I-asws would spend most of my-asws wealth, and there would be any faulter with me-asws to fault’.

و سكينة التِ ذكرها ابنته من الرباب و اسم سكينة أمينة و إنما غلب عليها سكينة و ليس باسَها و كان عبد الله يوم قتل َغيرا جاءه نش

And Seekyena-asws is the one whom he-asws mentioned is his-asws daughter-asws from Al-Rabab-as, and her-asws name is ‘Seekyena Ameena’, and rather ‘Sukyna’ overcame/labelled upon her-asws, and it isn’t her-asws name. And Abu Abdullah-asws, on the day the young one (Ali Asghar-asws) was killed, an arrow came and he-asws was in the lap of his-asws father-asws, so he-asws was killed’.

It is narrated to me by Ahmad BinShabeeb, from Ahmad Bin Al Haris, from Al Madainy, from Abu Mikhnaf, from Suleyman Bin Abu Rashid, from Hameed Bin Muslim who said,


And it is narrated to me by Muhammad Bin Al-Husayn Al-Ashnany, by his chain from the one who witnessed Al-Husayn-asws, said, ‘With him-asws was a son-asws of his-asws, small, so an arrow came and fell into the vein of his-asws throat. So, Al-Husayn-asws went on to wipe the blood from the throat to collect it and he-asws threw it towards the sky. Nothing from it returned to him-asws, and he-asws said: ‘O Allah-aswj! It cannot happen to be easy upon You-aswj from a weaning one (being slaughtered)!’
Then they (battle reporters) said, ‘Then Al-Husayn\textsuperscript{asws} stood up and rode his\textsuperscript{asws} horse, and he\textsuperscript{asws} advanced to the battle ground and he\textsuperscript{asws} was saying: ‘The people committed Kufr and for long they had turned away from the Rewards of Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the Jinn and the humans. They killed the people of Ali\textsuperscript{asws} and his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws} the good, the benevolent, the two (spiritual) fathers\textsuperscript{asws} in fury from them, and they all said, ‘Gather the people to war with Al-Husayn\textsuperscript{asws}! Woe to a group of decadent people gathering a crowd to the people of the two sanctuaries.

Then they travelled and they all enjoined each other to strive for pleasing the atheists. They did not fear Allah\textsuperscript{azwj} in shedding my\textsuperscript{asws} blood for Ubeydullah\textsuperscript{la} (Ibn Ziad), from the lineage of Kafirs, and Ibn Sa‘ad\textsuperscript{la} who is attacking me\textsuperscript{asws} with forces of armies like the hidden places of the fallen. It is not for a thing happening from me\textsuperscript{asws} before that, apart from my\textsuperscript{asws} pride in illuminating the two lights.

With Ali\textsuperscript{asws} the good from after the Prophet\textsuperscript{saww}, and the Prophet\textsuperscript{saww}, the Qurayshi, are the two (spiritual) fathers\textsuperscript{asws}, being a Choice of Allah\textsuperscript{azwj} from the people, my\textsuperscript{asws} father\textsuperscript{asws}, then my\textsuperscript{asws} mother\textsuperscript{asws}. Thus I\textsuperscript{asws} am a son\textsuperscript{asws} of the two Chosen ones\textsuperscript{asws}. Silver is purer from gold, so I\textsuperscript{asws} am the silver and son\textsuperscript{asws} of the two golds. Who has a grandfather like my\textsuperscript{asws} grandfather\textsuperscript{saww} in the devoutness, or like my\textsuperscript{asws} elder? So I\textsuperscript{asws} am a son\textsuperscript{asws} of the two flags (of Allah\textsuperscript{azwj}).

(Syeda) Fatima Al-Zahra\textsuperscript{asws} is my\textsuperscript{asws} mother\textsuperscript{asws} and my\textsuperscript{asws} father\textsuperscript{asws} is breaker of the Kufr at Badr and Hunayn. He\textsuperscript{asws} worshipped Allah\textsuperscript{azwj} as a boy loyally while Quraysh were worshipping the idols. They were worshipping Al Loat, and Al Uzza together, and Ali\textsuperscript{asws} was praying Salat to two Qiblahs. So my\textsuperscript{asws} father\textsuperscript{asws} is a sun and my\textsuperscript{asws} mother\textsuperscript{asws} is a moon, and I\textsuperscript{asws} am the star and son of the two moons.
And for him-asws during the day of Ohad was an event, he-asws saw off the chaos with most of the two armies. Then in Al-Ahzaab and Fat’h (of Makkah) together, in these he-asws was a caller of the people of the two legions in the Way of Allah-azwj. What evil has his-saww community done together with the two families, family of the righteous Prophet-saww the Chosen one, and of Ali-asws, the arrival on the day of the two tribes'.

قال في كشف الغمهة ج 2 ص 200: من كلامه المنثور قطعة نقلها صاحب كتاب الفتوح، و أنهه عليه السلام لما أحاط به جموع ابن زياد، و قتلوا من قتلوا من أصحابه و منعوهم الماء كان له ولد صغير فجاءه سهم منهم فقتله، فرمله الحسين(ع) و حفر له بسيفه و صلى عليه و دفنه.

Then he-asws was facing the people, and his-asws sword was unsheathed in his-asws hand, having despaired from the life, determined upon the death, and he-asws was saying: ‘I-asws am the son-asws of Ali-asws, the clean from the family of Hashim-asws. It suffices me-asws with this as a priding when I-asws pride, and my-asws grandfather-asws is Rasool-Allah-azwj, the most honourable of the ones past, and we-asws are lamps of Allah-azwj among the people blossoming, and (Syeda) Fatima-asws is my-asws mother-asws from the lineage of Ahmad-aszw, and my-asws uncle-asws is called ‘One with the two wings’, Ja’far-asws.

And among us-asws was Revealed the truthful Book of Allah-azwj, and among us-asws is the guidance, and the Revelation with the good being mentioned. And we-asws are the security of Allah-azwj for the people, all of them. We conduct with this among the people and openly, and we-asws are in charge of the Fountain. We-asws shall quench our-asws friends with a cup of Rasool-
Allah\textsuperscript{azwj}, what cannot be denied, and our\textsuperscript{asws} Shias would be among the people would be most honourable of the loyalists, and our\textsuperscript{asws} haters on the Day of Qiyamah would be in loss’.

‘If the world is being counted as valuable, then the Rewards of Allah\textsuperscript{azwj} are more exalted and nobler. And if the bodies have been growing for the death, then a man being killed by the sword for the Sake of Allah\textsuperscript{azwj} is superior. And if the sustenance is being apportioned by Pre-determination, then little striving by the man for the earning is more beautiful. And if the wealth is being amassed to be left behind, so what does it matter if the man leaving it behind is being stingy’.

Then he\textsuperscript{asws} called the people to the duelling. He\textsuperscript{asws} did not cease killing everyone who came near him\textsuperscript{asws}, from the eyes of the men, until he\textsuperscript{asws} had killed a mighty killing. Then he\textsuperscript{asws} attacked upon the right flank and said, ‘The death is better than riding the shame!’
Then (he-asws attacked) upon the left flank and he-asws was saying: ‘I-asws am Al-Husayn-asws Bin Ali-asws, you will not be able to bend me-asws. I-asws am protecting the dependants of my-asws father-asws, continuing upon the religion of the Prophet-asww’.

The Seyyid (Al Tawoos) said, ‘Then Al-Husayn-asws called the people to the duel. He-asws did not cease killing everyone who duelled to him-asws, until he-asws had killed a mighty killing, and during that he-asws was saying: ‘Being killed is foremost than riding the shame, and the shame is foremost than entering the Fire!’

One of the reporters said, ‘By Allah-aswj I have not seen any one having been so outnumbered at all whose sons and family members and his companions had been killed, more boiling with rage than him-asws, and even though the men were attacking him-asws, he-asws was attacking them with his-asws sword.'
They were scattering away from him like the scattering of the goats a wolf had attacked among them, and he was attacking among them, and they would a complete thousand, but they would be defeated in front of him as if they were scattered locusts. Then he returned to his position and he was saying, ‘There is neither any might nor strength except with Allah, the Exalted, the Magnificent’.

و قال ابن شهرآشوب و ممد بن أ طالب و ل يزل يقاتل حت قتل ألف رجل و تسعمائة رجل و خستين رجلا سوى المجروح

Then Ibn Shehr Ashub, and Muhammad Bin Abu Talib said, ‘And he did not cease to fight until he had killed one thousand and nine hundred and fifty men, besides the ones injured’.

فقال عمر بن سعد لقومه الويل لكم أ تدرون لمن تقاتلون هذا ابن الأنزع البطين هذا ابن قتال العرب فاحملوا عليه من كل جانب و كانت ا لرماة أربعآلاف فرموه بالسهام فحالوا بينه و بين رجله.

Umar la said to his people, ‘The woe be unto you all! Don’t you know whom you are fighting against? This is the son of ‘Al Anza Al Bateen’ (a title of Amir Al Momineen)! This is a son of killer of Arabs! Attack upon him from every side’. And the archers were four thousand. They shot with the arrows, and they formed a barrier between him and his luggage (tents)’.

و قال ابن أبي طالب و صاحب المنافقين و السعد فصالحهم و وصَّفَهم يا بيعة أن أبي شفيق إن لم يكُن لكِنْ دين و كئما لا تَخْفَونَ من المغادرة فكلوها أخرى في ذلككم و ارجعوا إلى أخسائكم إذ كنت آفرا

And Ibn Abu Talib, and author of ‘Al-Manaqib’, and the Seyyid (Al Tawoos) said, ‘He shouted at them, ‘Woe be to you all, O loyalists of the family of Abu Sufyan! If there does not happen to be any religion for you, and you were not fearing the Hereafter, then be free in your world and return to your affiliations when you were Bedouins!’

فطادا تعرقلما لن تقول يا أبن فاطمة

Shimr la called out to him, ‘What are you saying, O son of (Syeda) Fatima? ’

قال قولَ أن الذي أطلْبُه و تفْتَاقَلي و اليساء ليس عليهِ جُنَاحٌ فانفحنوا فتانكم عن التعرض لجريمي ما دار حتَّى قل غير لك هذا

He said: ‘I am saying, I am the one who is fighting you all, and you are fighting me, and the womenfolk, there isn’t any crime upon them. So, forbid your transgressors from confronting to my sanctity for as long as I am alive!’ Shimr la said, ‘This is for you’.

لم صاح شعر إليكم عن حرم الرجل فاقصدوه في نفسه فلعمري هو كفوكريم

Then Shimr shouted, ‘It is up to you all to be away from the sanctity of the man! So, aim for him regarding himself. By my life! He is an honourable match!’

قال فقصده قوم و هو في ذلك بطلب شرية من ماء فكلما حمل بعضه على الفات حملوا عليه بأجمعهم حتى أحلوه عنه
He (the narrator) said, ‘The people aimed to him\textsuperscript{asw}, and during that he\textsuperscript{asw} was seeking a drink of water. Every time he\textsuperscript{asw} attacked with his\textsuperscript{asw} horse upon the Euphrates, they attacked upon him\textsuperscript{asw} in their entirety, until they dispelled him\textsuperscript{asw} from it’.

And Ibn Shehr Ashub said, and it is reported by Abu Mikhnar, from Al-Jaloudy, ‘Al-Husayn\textsuperscript{asw} attacked upon Al-Awr Al-Salmy, and Amro Bin Al-Hajjaj Al-Zubeydi, and they were among the four thousand men upon the banks and he\textsuperscript{asw} stormed the horse to the Euphrates. When the horse lowered its head in order to drink, he\textsuperscript{asw} said: ‘You are thirsty, and I\textsuperscript{asw} am thirsty. By Allah\textsuperscript{azwj}! I will not taste the water until you drink!’

Abu Al-Faraj said, ‘And Al-Husayn\textsuperscript{asw} went to seek the water, and Shimr\textsuperscript{ia} said to him\textsuperscript{asw}, ‘By Allah\textsuperscript{azwj}! You\textsuperscript{asw} will not reach it, or you\textsuperscript{asw} will reach the Fire!’ A man said to him\textsuperscript{asw}, ‘O Allah\textsuperscript{azwj}! You\textsuperscript{asw} will not tase it, or you\textsuperscript{asw} will die of thirst!’ Al-Husayn\textsuperscript{asw} said: ‘O Allah\textsuperscript{azwj}! Kill him thirsty!’

He (the narrator) said, ‘By Allah\textsuperscript{azwj}! This man used to say, ‘Quench me some water!’ He would be brought the water. He would drink until it would come out from his mouth, then he would say, ‘Quench me! The thirst is killing me!’ He did not cease to be like that until he died’.

They (battle reporters) said, ‘Then a man from the people, teknonymed as Abu Al-Hatouf Al-Ja‘fy\textsuperscript{ia} (Ziyad Bin Abdul Rahman\textsuperscript{ia}) shot at him\textsuperscript{asw} with an arrow. The arrow fell in his\textsuperscript{asw} forehead. He\textsuperscript{asw} removed it from his\textsuperscript{asw} forehead. The blood flowed upon his\textsuperscript{asw} face and his\textsuperscript{asw} beard.'
He-asws said: ‘O Allah-aswj! You-asww are Seeing what (predicament) I-asws am in from Your-aswj servants, these disobedient ones. O Allah-aswj! Count them individually, and Kill them wastefully, and do not Leave out anyone from them, and do not Forgive them ever!’

Then he-asws attacked upon them like the angry lion. He-asws did not meet anyone of them except he-asws slit him with his-asws sword and killed him, and the arrows were hitting him-asws from every corner, and he-asws was blocking these with his neck and his-asws head and his-asws chest.

And he-asws said: ‘O evil community! Evil is what you have replaced Muhammad-asww regarding his-asww family. You will never kill any servant from the servants of Allah-aswj after me-asws, and fear killing him, but it would be easy for you to kill him after your having killed me-asws. And I-asws swear by Allah-aswj! I-asws wish my-asws Lord-aswj would Honour me-asws with the martyrdom by Disgracing you all, then He-aswj will Take revenge for me-asws from you all from where you will not even be aware of!’

At this the author of ‘Al-Manaqib’ and the Seyyid (Al Tawoos) said, ‘Until seventy-two injuries had afflicted him-asws’. And Ibn Shehr Ashub said, ‘And Abu Mikhnaf said, from Ja’far-asws Bin Muhammad-asws Bin Al-asws having said: ‘We-asws found thirty-three stab wounds with Al-Husayn, and thirty-four sword strikes’. 
And Al-Baqir asws said: ‘Al-Husayn asws was afflicted and there were to be with him asws, three hundred and some twenty stab wounds with the spears, and sword strikes, or shots by arrows’.

And it is reported, three hundred and sixty injuries. And it is said, thirty-three strikes besides the arrows. And it is said, a thousand and nine hundred injuries. And the arrows were in his asws armour like the thorns in the skin of the hedgehog. And it is reported that all of these were in his asws front.

They (battle reporters) said, ‘He asws paused to rest for a while, and he asws had been weakened from the battle. While he asws was pausing when a rock came to him asws and fell into his asws forehead. He asws grabbed the cloth to wipe the blood from his asws face, and a poisoned arrow of three spikes came to him asws, and the arrow fell into his asws chest. And in one of the reports, upon his asws heart.

Al-Husayn asws said: ‘In the Name of Allah azwj and by Allah azwj, and upon the religion of Rasool-Allah saww! And he asws raised his asws head towards the sky and said: ‘My azwj God azwj! You azwj Know that they are killing upon the surface of the earth, there is no son asws the Prophet saww apart from him asws!’

Then he asws took the arrow and extracted it from his asws shoulder. The blood spurted out like (from) the spout. He asws placed his asws hand upon the injury. When it was filled up, he asws threw it towards the sky. Not a drop from that returned, and the redness in the sky was not recognised until Al-Husayn asws had thrown his asws blood towards the sky.

Then he asws placed his asws hand secondly. When it was filled up, he asws stained his asws head and his asws beard with it, and he asws said: ‘That is how I asws shall be until I asws meet my asws grandfather saww Rasool-Allah saww and I asws am dyed with my asws blood, and I asws shall say: ‘O Rasool-Allah saww! So and so, and so and so killed me asws!’’
ثم ضعف عن القتال فوقف فكلما تأتيه رجل وات̀ها إلى النبي عبد الله بن الرسول فشتم الحسين ع وضربه بالسيف على رأسه وعليه برنس فامتلَّ دما.

فقال له الحسين ع: 'لا أكلت بَِا و لا شربت و حشَّ اللَّّ مع الظَّالِمِينَ ثم ألقى البْنس و لبس قلنسوة و اعتم عها و قد أعيا و جاء الكندي و أخذ البْنس و كان من خز فلما قدم بعد الوقعة على امرأته فجعل يغسل الدم عنه فقالت له امرأته: 'أ تدخل بيتِ بسلب ابن رسول الله اخ رج عني حشى الله قبَْ نرا'.

After that he al-Husayn-asws did not cease to be poor, destitute, and his hands dried up (paralysed). And in the summer, they were exuding blood. And in the winter, they became dried up as if they were sticks.

و قال المفيد و السيد فلبثوا هنيئة ثم عادوا إليه و أحاطوا به فخرج عبد الله بن الحسن بن علي ع و هو غلام ل يراهق من عند النساء. (Syeda) Zainab-asws Bint Ali-asws caught up with him in order to withhold him.

And Al-Mufeed and the Seyyid said, 'They waited for a while, then they returned to him and surrounded him. Abdullah-asws Bin Al-Hassan-asws Bin Ali-asws, and he-asws was a boy, not having reached adulthood, came from the presence of the women. He-asws came until he-asws paused to the side of Al-Husayn-asws. (Syeda) Zainab-asws Bint Ali-asws caught up with him in order to withhold him-asws.'

فقال الحسين ع احبسيه يا أختِ فأب و امتنع امتناعا شديدا و قال لا و الله لا أفارق عمي.

And Ab’har Bin Ka’ab swooped, and it is said it was Hurmala-asws to Al-Husayn-asws with the sword. The boy-asws said, ‘Woe be unto you, O son of the wicked! Are you killing
my asws uncle asws?’ He asws struck him asws with the sword, but the boy asws fended it by his asws hand, and were cut to the skin, and they were hanging. The boy asws called out: ‘Oh uncle asws!’

فأخذ الحسين ع فطعنه بالرمح ثم قال على بالنار أحرقه على من فيه

Al-Husayn asws grabbed him asws and hugged him asws to him asws and said: ‘O son asws of my asws brother asws! Be patient upon what befalls with you asws and anticipate the good in that, for Allah azwj will Join you asws with your asws forefathers asws, the righteous ones!’

قال السيد فرماه حرملة بن كاهل بسهم فذبحه و هو في حجر عمه الحسين ع.

The Seyyid said, ‘Hurmala Bin Kahlila asws shot at him asws with an arrow and slaughtered him asws while he asws was in the lap of his asws uncle asws, Al-Husayn asws.’

فقال له الحسين ع يا ابن ذي الْوْشَنِ أنت الداعي بالنار ليلحرقه على من فيه

Then Shimr Bin Zil Jawshan la attacked upon the tent of Al-Husayn asws and stabbed it with the spear, then said, ‘To me la with the fire! Burn it down upon the ones in it!’

فقال له الحسين ع يا ابن ذي الجَوْشَانِ حمل على فسطاط الحسين ع فطعنه بالرمح ثم قال على بالنار أحرقه على من فيه

Al-Husayn asws said to him la: ‘O Ibn Zil Jowshan la! You asws are calling for the fire in order to burn down upon my asws family asws? May Allah azwj Burn you la in the Fire!’ And Shabas came and rebuked him la, so he la was embarrassed and left.

فقال له الحسين ع يا ابن ذي الجَوْشَانِ أنت الداعي بالنار ليلحرقه على من فيه!

He (the narrator) said, ‘And Al-Husayn asws said: ‘Give me asws some clothes there is no desire in it (old worn-out clothes). I asws shall make it to be under my asws clothes, lest I asws am bared’. They came to him asws with a short trouser. He asws said: ‘No. That is a clothing of someone struck upon with the disgrace’. He asws took a cloth (long shirt) and made holes in it and made it to be under his asws clothes. When he asws was killed, he asws was bared from it.

فقال و قال الحسين ع يا ابن ذي الوشان أنت الداعي بالنار ليلحرقه على من فيه

فقال له الحسين ع يا ابن ذي الوشان حمل على فسطاط الحسين ع فطعنه بالرمح ثم قال على بالنار أحرقه على من فيه

He (the narrator) said, ‘And Al-Husayn asws said: ‘Give me asws some clothes there is no desire in it (old worn-out clothes). I asws shall make it to be under my asws clothes, lest I asws am bared’. They came to him asws with a short trouser. He asws said: ‘No. That is a clothing of someone struck upon with the disgrace’. He asws took a cloth (long shirt) and made holes in it and made it to be under his asws clothes. When he asws was killed, he asws was bared from it.

فقال وأ قال الحسين ع يا ابن ذي الوشان أنت الداعي بالنار ليلحرقه على من فيه!

Then Al-Husayn asws called for a wrap-around trouser. He asws tore it and wore it, and rather he asws had torn it lest it be stripped. When he asws was killed, it was plundered by Anjara la Bin Ka‘ab la, and he asws was left bare. It so happened after that, the hands of Anjar la dried up in the summer as if they were two stick and were wet in the winter and exuding blood and pus until Allah azwj the Exalted Destroyed (killed) him la.

فقال وأ لما أنحن بالجراح و بقي كالفشة طعنه صالح بن وهب المزى على خاصرته طلعته سفقط ع عن فرسه إلى الأرض على خده الأيمن ثم قام صلوات الله عليه.

Page 80 of 532
He (the narrator) said, ‘And when he-asws was weakened from the injuries and remained like the hedgehog, Salih-la Bin Wahab Al-Muzny-la stabbed him-asws upon his-asws waist, so he-asws fell from his-asws horse to the ground upon his-asws right cheek. Then he-asws stood up, may the Salawaat of Allah-aswj be upon him-asws.

قال و خرجت زنب من النسفاط و هي نادى وأخاه وأهل بيتته ليذم السماء أطقت على الأرض و ليذم الجبال تذكّرتك على السهل

He (the narrator) said, ‘And (Syeda) Zainab-asws came out from the tent and she-asws was calling out: ‘Oh brother-asws! If only the sky had layered upon the earth! And only if the land crumbled upon the coast!’

و قال و خرجت زينب من الفسطاط و هي تنادي وا أخاه و أهل بيتته ليت السماء أطبقت على الأرِ و ليت الْبال تدكدكت

And (the narrator) said, ‘And Shimr-la shouted, ‘What are you waiting for with the man?’ So, they attacked him-asws from every side. Zar’a Bin Shareek-la struck him-asws upon his-asws shoulder, and Al-Husayn-asws attacked Zar’a-1a and he-1a was slain. And another one struck upon his-asws holy shoulder with the sword strike. He-asws stumbled to his-asws face, and he-asws was fatigued, and he-asws went on to fall and stumble.

فقطت نسان بن أس سنجح في تروته ثم انتز الريح فقطتنه في يوم صاده ثم رماه نسان أيضاً نبهم فوقع السمهم في نحره فسقط ع و جلس فاغذا فنزل السمهم من نحره و قرن كفه جميع و كلاماً مثلمات من دمائه خضب كما رأسه و خيره و هو يقول هكذا حتى ألقى الله مخضبا بدمي مغر

Sinan-1a Bin Anas Al-Nakhaie-1a stabbed him-asws in his-asws clavicle. Then he-1a removed the spear and stabbed him-asws in his-asws chest. Then Sinan-1a shot at him-asws as well with an arrow. The arrow fell into his-asws throat, and he-asws fell down. And he-asws sat upright and removed the arrow from his-asws throat and paired his-asws palms together. And every time they filled up from his-asws blood, he-asws dyed his-asws head and his-asws beard with it, and he-asws was saying: ‘Like this, until I-asws meet Allah-aswj having been dyed with my-asws blood, usurped upon my-asws rights’.

فقال عمر بن سعد لرجل عن ينهاه و جل لجده فارف على النحاس فأرعد فنزل إليه نسان بن أس سنجح فمضية في خلقه الشريف و هو يقول الله يأجل رأسك و أعلم أنك ابن رسول الله و خير الناس أبا و آنا

Umar-1a Bin Sa’ad-1a said to a man on his-la right, ‘Woe be unto you! (Go) to Al-Husayn-asws and rest him-asws (finish him-asws off)!’ Khowsly-1a Bin Yazeed Al-Asbahy-la rushed to cut off his-asws head, but he-la trembled. So, Sinan-1a Bin Anas Al-Nakhaie-1a descended to him-asws and struck him-asws with the sword in his-asws throat and he-la was saying, ‘By Allah-aswj! I-la la will decapitate your-asws head, and I-la know that you-asws are a son-asws of Rasool-Allah-aswh, and best of people of a father and a mother!’

ثم اجتز رأسه المقدس المعظم صلى الله عليه وسلم و كرم.

Then he-la cut off his-asws holy head, the magnificent, may the Salawaat of Allah-aswj be upon him-asws, and greetings, and Benevolence’.
And it is reported that this Sinan\textsuperscript{la} was (later on) seized by Al-Mukhtar\textsuperscript{ra}. He cut off his\textsuperscript{la} fingertips, fingertip by fingertip, then cut off his\textsuperscript{la} hands and his\textsuperscript{la} legs and boiled a pot for him\textsuperscript{la} wherein was oil, and threw him\textsuperscript{la} into it, and he\textsuperscript{la} was in great commotion (screaming and shouting).

They attacked upon him\textsuperscript{asws} from every side. Al-Haseen Bin Tameem\textsuperscript{la} shot at him\textsuperscript{asws} in his\textsuperscript{asws} mouth. And Abu Ayoub Al-Ghanawy\textsuperscript{la} shot him\textsuperscript{asws} with an arrow in his\textsuperscript{asws} throat. And Zur'a\textsuperscript{la} Bin Shareek Al-Tameemi\textsuperscript{la} struck him\textsuperscript{asws} upon his\textsuperscript{asws} shoulder. And Sinan\textsuperscript{la} Bin Anas Al-Nakhaie\textsuperscript{la} stabbed him\textsuperscript{asws} in his\textsuperscript{asws} chest. And Salih\textsuperscript{la} Bin Wahab Al-Muzny\textsuperscript{la} stabbed him\textsuperscript{asws} upon his\textsuperscript{asws} waist.

They fell to the ground upon his\textsuperscript{asws} right cheek, then sat up straight and removed the arrow from his\textsuperscript{asws} throat. Then Umar\textsuperscript{la} Bin Sa'ad\textsuperscript{la} came near to Al-Husayn\textsuperscript{asws}.

He\textsuperscript{asws} fell to the ground upon his\textsuperscript{asws} right cheek, then sat up straight and removed the arrow from his\textsuperscript{asws} throat. Then Umar\textsuperscript{la} Bin Sa'ad\textsuperscript{la} came near to Al-Husayn\textsuperscript{asws}.

Hameed (Ibn Muslim Al-Azdi) said, ‘And (Syeda) Zainab\textsuperscript{asws} Bint Ali\textsuperscript{asws} came out and her\textsuperscript{asws} earrings were dangling between her\textsuperscript{asws} ears, and she\textsuperscript{asws} was saying: ‘If only the sky had layered upon the earth! O Umar\textsuperscript{la}! Are you\textsuperscript{la} killing Abu Abdullah\textsuperscript{asws}, and you\textsuperscript{la} are looking at him\textsuperscript{asws}? And the tears of Umar\textsuperscript{la} were flowing upon his\textsuperscript{la} cheeks and his\textsuperscript{la} beard, and he\textsuperscript{la} turned his\textsuperscript{la} face away from her\textsuperscript{asws}.

And Al-Husayn\textsuperscript{asws} was seated, and upon him\textsuperscript{asws} was a woollen coat, and the people had surrounded him\textsuperscript{asws}. Shimr\textsuperscript{ra} called out, ‘Woe be unto you all! What are you waiting for? Kill him\textsuperscript{asws}! may your mothers be bereft of you all!’ So Zur’a\textsuperscript{la} Bin Shareek\textsuperscript{la} and detached his\textsuperscript{asws}
left palm. Then he-\textsuperscript{la} struck him-\textsuperscript{asws} upon his-\textsuperscript{asws} shoulder. Then they left from him-\textsuperscript{asws} and he-\textsuperscript{asws} was stumbling at time and standing at other (times)’.  

Sinan-\textsuperscript{la} attacked upon him-\textsuperscript{asws} in that state and stabbed him-\textsuperscript{asws} with the spear and slayed him-\textsuperscript{asws}, and said to Khowly-\textsuperscript{la} Bin Yazeed-\textsuperscript{la}, ‘Cut off his-\textsuperscript{asws} head!’ He-\textsuperscript{la} became weak and his-\textsuperscript{la} hands trembled. Sinan-\textsuperscript{la} said to him-\textsuperscript{la}, ‘May Allah-\textsuperscript{azwj} Fragment your-\textsuperscript{la} arms and Detach your-\textsuperscript{la} hand!’

Then he-\textsuperscript{la} went on to strike with his-\textsuperscript{la} sword, the neck of Al-Husayn-\textsuperscript{asws}, and he-\textsuperscript{la} was saying, ‘I-\textsuperscript{la} am killing you-\textsuperscript{asws} today and my-\textsuperscript{asws} soul known with certain knowledge, there being no allegation in it, nor any chance, nor discretion, that your-\textsuperscript{asws} father-\textsuperscript{asws} is best of the ones who spoke’.\footnote{Bihar Al Awaar – V 45, The book of History – Al Hassan-\textsuperscript{asws}, Ch 37 H 2 p}
Then he (the narrator) said, ‘Umar
was angered, then said to a man on his right, ‘Woe be unto you! (Go) to Al-Husayn
and rest (finish) him! Khowy
Bin Yazeed Al-
Asbahy
, may Allah Curse him
, descended and cut off his head. And it is said, but Shimr
and Sinan Bin Anas
came to him, and Al-Husayn
was with last breaths, his tongue was masticating from (severity of) the thirst, and he was seeking the water.

Shimr
, may Allah Curse him
, kicked him
with his leg and said, ‘O son of Abu Turab (Ali)
I Didn’t you claim that your father is (in charge) upon the Fountain of the Prophet
, quenching the one he loves? So, be patient until you take the water from his hand’.

Then he said to Sinan
: ‘Cut off his head from the back!’ Sinan
said, ‘By Allah! I
would not do so, for his grandfather Muhammad
would be my disputer’.

Shimr
, may Allah Curse him
, was angered and sat upon the chest of Al-Husayn
and grabbed his beard, and thought of killing him. Al-Husayn
smiled and said to him
, ‘Are you killing me and you don’t know who I am?’

He said, ‘I do recognise you is (Syeda) Fatima
, Al-Zahra
, and your father is Ali
Al-Murtaza
, and your grandfather is Muhammad Al-Mustafa
, and the disputer on your behalf is the most Exalted. I will kill you and I don’t care!’ He struck him with his sword, twelve strikes, then detached his head, may the Salawaat of Allah
and His
Greetings be upon him
, and Curse of Allah be upon his killer, and his enemies, and the ones having travelled to (fight) him, in their entirety’.

- And Ibn Shehr Ashub said, ‘It is reported by Abu Mikhnaf, from Al Jaloudy,

‘Al-Husayn
was slain, so his horse went on to neigh defending from him and leapt upon the horseman and knocked him off his saddle and crushed him until the horse had killed

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12 Bihar Al Awaar – V 45, The book of History – Al Hassan
, Ch 37 H 2 q
And the Seyyid, may Allah azwj be Pleased with him, said, ‘When he asws was killed, a severely black, dark dust storm was raised in the sky during that time wherein was red wind. Neither an eye could see in it nor was traces until the people thought that the (Divine) Punishment had come to them. So they waited like that for a time, then it was raised from them.

فاستسقى فِ تلك الحالة ماء فسمعت رجلا يقول لا تذوق الماء حتَّ ترد الحامية فتشرب من حميمها

He (the narrator) said, ‘He la came out from between the rows and paused at him asws, and he asws was finding his (last) breaths. By Allah azwj! I not seen any slain one soaked in his asws blood, severer than him asws, nor of any more radiant of face. The radiance of his asws face and the beauty of his asws appearance pre-occupied me from the thought of killing him asws.

فاستسقى فِ تلك الحالة ماء فسمعت رجلا يقول أَنََ أَرِدُ الحَْامِيَةَ فَأَشْرَبُ مِنْ حمَِيمِهَا بَلْ أَرِدُ عَلَى جَدِِي رَسُولِ اللََِّّ ُ وَ أَسْكُنُ مَعَهُ فِِ دَارِهِ فِِ مَقْعَدِ َِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ وَ أَشْرَبُ مِنْ ماءٍ غَيرِْ آسِنٍ وَ أَشْكُو إِلَيْهِ مَا رَكِبْتُمْ مِنيِِ وَ ف َعَلْتُمْ ِِ

I heard him asws saying: ‘Will I asws return to Hell and drink from its boiling water? But I asws shall return to my asws grandfather saww Rasool-Allah saww and dwell with him asws in his saww house, in a truthful seat, in the Presence of a Powerful King [54:55] and drink from water without stagnation [47:15], and I asws shall complain to him saww of what you all have perpetrated upon me asws and have done with me asws.

قال فغضبوا بأجَعهم حتَّ كأن الله لَ يجعل فِ قلب أحد منهم من الرحمة شيئا فاجتزوا رأسه و إنه ليكلمهم فتعجبت من قلة رحمتهم و قلت و الله لا أجمعكم على أمر أبدا.
He (the narrator) said, ‘They all got angered to the extent as if Allah azwj had not Made any thing from the mercy to be in the heart of any of them. They cut off his-asws head and it was (still) speaking to them. I was surprised from the scarcity of their mercy and I said, ‘By Allah azwj! I will not gather with you all upon any matter, at all!’

And it is reported that it was found to be in his-asws shirt, one hundred and some ten impacts of arrow shots, and stabs, and strikes (of swords).

And Al-Sadiq-asws said: ‘There were found to be with Al-Husayn-asws, thirty-three stab, and thirty-four strikes (wounds)’.

And his-asws trouser was taken by Anjar-la Bin Ka’ab Al Taymi-la. And it is reported that for a long time he-la became paralysed from his legs. And his-asws turban was taken by Akhnas-la Bin Marsad-la Bin Alqamah Al-Hazramy-la. He-la turbaned with it and became insane. And in a report of the Seyyid, he-la became a leper. And his-asws armament was taken by Malik-la Bin bashir Al-Kindy-la, and he-la became paralysed.

The Seyyid said, ‘And his-asws slippers were taken by Al-Aswad-la Bin Khalid-la. And his-asws ring was taken by Jabdal Bin Saleem Al-Kalby-la. He-la cut off his-asws finger with the ring, and this one was (later on) seized by Al-Mukhtar-ra, so he cut off his-la hands and legs and left him-la smeared in his-la blood until he-la died.

And his-asws cloak, which was of wool, was taken by Qays Bin Al-Ash’as-laa. And his-asws broken shield was taken by Umar-la Bin Sa’ad-la. When (later on) Umar-la Bin Sa’ad was killed, Al-Mukhtar-ra gifted it to Abu Amro, his-la killer. And his-asws sword was taken by Jamie-la Bin Al-Khalq Al-Azdy-la. And it is said he-la was a man from the clan of Tameem called Al-Aswad Bin Hanzala.
And in a report of Ibn Sa’ad, his sword was taken by Al-Qalafas Al-Nahshaly. And Muhammad Bin Zakariya added, ‘After that it fell to Bint Habeeb Bin Badeyl, and this is the sword (which was) plundered, it isn’t ‘Zulfiqar’, and that was treasured and fortified with its like from the treasures of the Prophet-hood and the Imamate, and the reports have transmitted the verification of what we are saying, and the image of what we are telling’.

He (the narrator) said, ‘A maid from a corner of the tent came to Al-Husayn. A Man said to her, ‘O maid of Allah! Your Master has been killed!’ The maid said, ‘So I hurried towards my Master and I was crying, so they (other women) stood up in my face and cried.

He (the narrator) said, ‘The people preceded (competed with each other) upon plundering the houses (tents) of the family of the Rasool and delights of the eyes of Al-Zahra the chaste, until they went on to remove the wrappings of the women from their backs, and the daughters and the sanctimonious ones of the Rasool came out and aided each other upon the crying and the lamenting at the separation of the intimate and beloved ones’.

And it is reported by Hameed Bin Muslim (Al-Azadi) who said, ‘I saw a woman from Bakr Bin Wa’il who was with her husband among the companions of Umar Bin Sa’ad. When she saw the people to be storming upon the womenfolk of Al-Husayn in their tents, and they were plundering them, she took a sword and came towards the tents. She said, ‘O family of Bakr Bin Wa’il! Are you plundering the daughters of Rasool-Allah! There is no Judgment except with Allah! O the dispersal of Rasool-Allah!’ Her husband grabbed her and returned her to his luggage’.

He (the narrator) said, ‘Then the women came out aggrieved, looted, crying, walking like the slaves in captivity of humiliation, and they said, ‘By the Right of Allah! (Please) do not pass us by the slaying place of Al-Husayn!’ When the women looked at the slain, they cried and struck their faces’.
He (the narrator) said, ‘By Allah-azwj! I will not forget (Syeda) Zainab Bint Ali-asws, and she-asws was lamenting Al-Husayn-asws and calling out with a grief-stricken voice and a desolate heart: ‘Waah Muhammad-saww! May the King of the sky Send Salawaat upon you-asws! This is Husayn-asws lying in the blood with cut-off limbs, and your-asww daughters-asws are prisoners! The complaint is to Allah-azwj and to Muhammad Al-Mustafa-saww and to Ali Al-Murtaza-asws, and to Hamza-asws chief of the martyrs!  

And in one of the reports: ‘O Muhammad-saww! Your-saww daughters-asws are captives and your-saww children are killed. The wind of Saba is storming upon them. And this is Husayn-asws, decapitated of the head from the back. By my-asws father-asws! Stripped of the turban and the cloak from his-asws army during the day of Tuesday. By my-asws father-asws! Plundered from his-asws tent, cut, bare! By my-asws father-asws! One who is not absent so he can request, and there is no injury so he can cure! By my-asws father-asws! One for whom my-asws soul be sacrificed!

By my-asws father-asws! The grief-stricken until he-asws passed away! By my-asws father-asws! One whose grey hair is dripping with the blood! By my-asws father-asws! One whose grandfather-saww is Rasool-Allah-saww of God-azwj! Of the Prophet-saww of guidance! By my-asws father-asws! Muhammad Al-Mustafa-saww! By my-asws father-asws! (Syeda) Khadeeja Al-Kubra-asws! By my-asws father-asws! Ali Al-Murtaza-asws! By my-asws father-asws! Fatima Al-Zahra-asws chieftess of the women! By my-asws father-asws! One the sun returned for until he-asws prayed Salat!’

He (the narrator) said, ‘By Allah-aswj! Every enemy and friend cried. Then Seekeyna-asws hugged the body of Al-Husayn-asws. The enemies from the Bedouins gathered until they dragged her-asws away from it’.

And in one of the reports: ‘O Muhammad-saww! Your-saww daughters-asws are captives and your-saww children are killed. The wind of Saba is storming upon them. And this is Husayn-asws, decapitated of the head from the back. By my-asws father-asws! Stripped of the turban and the cloak from his-asws army during the day of Tuesday. By my-asws father-asws! Plundered from his-asws tent, cut, bare! By my-asws father-asws! One who is not absent so he can request, and there is no injury so he can cure! By my-asws father-asws! One for whom my-asws soul be sacrificed!

By my-asws father-asws! The grief-stricken until he-asws passed away! By my-asws father-asws! One whose grey hair is dripping with the blood! By my-asws father-asws! One whose grandfather-saww is Rasool-Allah-saww of God-azwj! Of the Prophet-saww of guidance! By my-asws father-asws! Muhammad Al-Mustafa-saww! By my-asws father-asws! (Syeda) Khadeeja Al-Kubra-asws! By my-asws father-asws! Ali Al-Murtaza-asws! By my-asws father-asws! Fatima Al-Zahra-asws chieftess of the women! By my-asws father-asws! One the sun returned for until he-asws prayed Salat!’
He (the narrator) said, ‘Then Umar-îla Bin Sa’ad-îla called out among his-îla companions: ‘Who will deputise to Al-Husayn-îsws so the horses can trample his-îsws back’. Ten of them deputised, and they are: - Is’haq Bin Howey’îla the one who had stripped Al-Husayn-îsws of is-îsws shirt, and Akhnas Bin Marsad-îla, and Hakeem Bin Al Tufeyl Al Sanbasy-îla, and Amro Bin Sabeeh Al Saydawi, and Raja’a Bin Manqad Al Abd-îla, and Salim Bin Khaysama Al Jufy-îla, and Wahaz Bin Na’im-îla, and Salih Bin Wahab Al Ju’fy-îla, and Hany Bin Shabeet Al Hazramy-îla, and Aseyd Bin Malik.

They-îla trampled Al-Husayn-îsws with the hooves of their-îla horses until they fragmented his-îsws back and his-îsws chest’.

He (the narrator) said, ‘And these ten came until they paused at Ibn Ziyad-îla Aseyd Bin Malik-îla, one of the ten said a poem, ‘We have fragmented the chest after the back with every possible severe injury’.

Ibn Ziyad-îla said, ‘Who are you all?’ They said, ‘We-îla are the ones who trod the back of Al-Husayn-îsws with our-îla horses until we grinded the wings (shoulders) of his-îsws chest!’ He-îla ordered with them-îla to be given a little reward’.

Abu Amro Al-Zahid said, ‘We looked at those ten and we found them-îla all to be sons of adultery (illegitimate), and they were (later on) seized by Al-Mukhtar-îra. He tied their hands and their legs with iron fetters and got the horses to trample them until they-îla died’.

I (Majlisi) am saying, ‘The reliable (report) with me is what I shall be coming with it the report of (the book) ‘Al-Kafi’, he (Al-Mukhtar-îra) did not make that easy for them-îla’.
And the author of ‘Al-Manaqib’ and Muhammad Bin Abu Talib said, ‘By the concordant of the reports, Al-Husayn-asws was killed on the Day of Ashura, tenth of Al-Muharram in the year sixty-one, and he-asws was fifty-four years and six months and a half old.

قالا و أقبل فرس الحسين ع و قد عدا من بين أيديهم أن لا ي يؤخذ فوضع نََيته فِ دم الحسين ع ثم أقبل يركض نَو خيمة النساء و

They both said, ‘And the horse of Al-Husayn-asws came, and it had scurried in front of them that it should not be seized. It placed its forehead in the blood of Al-Husayn-asws, then went to sprint towards the tents of the ladies, and it was neighing and striking the ground with its legs by the tent, until it died.

فَأقبل أعداء الله لعنهم الله حتَّ أحدقوا بالْيمة و معهم شَر فَقال ادخلوا فاسلبوا بزتُن فدخل القوم لعنهم الله فأخذوا ما كان فِ ا

The enemies of Allah-azwj came until they cordoned off the tents, and Shimr-la was with them. He-la said, ‘Enter and strip off their veils!’ The people, may Allah-azwj Curse them, entered and they seized whatever was in the tents to the extent that they removed the earrings which were in the ears of (Syeda) Umm Kulsoom-asws, sister-asws of Al-Husayn-asws, and they snatched from her-asws ears, to the extent that the woman would remove her veil which was upon her, until they would overcome upon it.

و أخذ قيس بن الأشعث لعنه الله قطيفة الحسين ع فكان يسمى قيس القطيفة و أخذ نعليه رجل من بني أود يقال له الأسود ثم مال الناس على

And Qasy Bin Al-Ash’as-la, may Allah-azwj Curse him-la, took a blanket of Al-Husayn-asws, so he-la was named as ‘Qays of the blanket’. And his-asws slippers were taken by a man from the clan of Awd called Al-Aswad-la. Then the people inclined to the chattels, and the ornaments, and the garments, and the camels, and looted these.

أقول رأيت في بعض الكتب أن فاطمة الصغرى قالت كنت واقفة بباب الْيمة و أنَ أحا مُززين كالأضاحي على الرمال و الْيول على أجسادهم تَول و أنَ أفكر فيما يقع علينا بعد أِ من بني أمية أ يقتلوننا أو

When the sisters-asws of Al-Husayn-asws and his-asws daughters-asws and his-asws family members looked at the horse not having anyone upon it, their raised their voices with the crying and the wailing, and (Syeda) Umm Kulsoom-asws placed her-asws hand upon the top of her-asws had and called out: ‘Waah Muhammad-asws! Waah grandfather-asww! Waah Prophet-asww! Waah Abu Al-Qasim-asww! Waah Ali-asws! Waah Ja’far-asws! Waah Hamza-ra! Waah Hassan-asws! This here is Al-Husayn-asws, bare, slain at Karbala, decapitated of the head from the back, stripped of the turban and the cloak!’ Then she-asws fainted.

و أخذ قيس بن الأشعث لعنه الله قطيفة الحسين ع فكان يسمى قيس القطيفة و أخذ نعليه رجل من بني أود يقال له الأسود ثم مال الناس على

و أخذ قيس بن الأشعث لعنه الله قطيفة الحسين ع فكان يسمى قيس القطيفة و أخذ نعليه رجل من بني أود يقال له الأسود ثم مال الناس على الورس و الحلي والجلل والابن فاتهموها.
I (Majlisi) am saying, ‘I have seen in one of the books that (Syeda) Fatima Al-Sughra asws said, ‘I asws was standing at the door of the tent and I asws was looking at my asws father asws and the body parts of my asws (his asws) companions like the sacrificed animals upon the sand, and the horses were wandering (trampling) upon their bodies, and I asws was thinking regardless what would be occurring upon us asws after my asws father asws from the clan of Umayya la. Will they la be killing us asws, or making us asws captives?’

فإذا برجل على ظهر جواهر يسوق النساء بكم رحمه و من يلذن بعضهم بعض و قد أخذ ما علنهن من آخرة و أسرى و فهم يصيح وا جداء وا أباه وا عليلاء وا قنال ناصراء و حسناء ما من مغير يخبرنا ما من ذلك يلود عنا

There was a man la upon the back of his stallion ushering the women with the end of his la spear and they asws were sheltering with each other, and whatever was upon them had been taken, from veils and bracelets, and they were shouting, ‘Waah grandfather asww! Waah father asws! Waah Ali asws! Waah scarcity of helpers! Is there no rescuer to rescue us asws? Is there no defender to defend us asws?’

قالت فاطر فؤادي و ارتدت فرائصها فجعلها أججل بطرفَينا و شِالا على عمتي أم كلثوم خشية أن تي عبر إلَ الْيمة إلا و هي قد نبت و ما فيها و أخا يبكي و يبكي علينا.

She asws said: ‘My asws heart flew asws and my asws limbs trembles, so I asws went on to wander right and left to my asws aunt (Syeda) Umm Kulsoom asws, fearing from him la that he la might come towards me asws.

فبينا أنا على هذه الحالة و إذا به قد قصدني ففررت منه و إذا به قد تبعني فذهلت خشية منه و إذا بكعب الوصول إلى خدي و رأسي تصهره الشمس و ولَ راجعا إلَ الْيم.

While I asws was upon this state, and there he was aiming towards me asws. I asws fled to escape, and I asws was thinking I asws would be safe from him la, and he la started pursuing me asws. I asws was stunned, fearing from him la, and he la placed the end of his la spear upon my asws shoulder. So, I asws fell down upon my asws face. He la pulled my asws earrings and my asws veil and left the blood flowing upon my asws cheeks, and my asws head to be heated by the sun, and he la turned around returning to the tent.

و أنا عمشي على و إذا به قد قذفني ففررت منه و أنا أظ أشأ أن أسلم منه و إذا به قد تبعني فذهلت خشية منه و إذا بكعب الوصول إلى خدي و رأسي تصهره الشمس و ولَ راجعا إلَ الْيم.

And there was unconsciousness upon me asws, and there I asws was with my asws aunt being with me asws, crying, and she asws was saying, ‘Stand up, we asws have to go. You asws don’t know what has occurred upon the daughter asws and your asws sick brother asws. So, I asws stood up and said: ‘O aunt asws! Is there any piece of cloth I asws can be veiling my asws head with from the eyes of the beholders?’

فقالت يا بنتاه و عمتك مثلك فرأيت رأسها مكشوفة و منتها قد أسود من الضرب مما فيها stamping upon their bodies, and I asws was thinking regardless what would be occurring upon us asws after my asws father asws from the clan of Umayya la. Will they la be killing us asws, or making us asws captives?

وقالت يا بنتاه و عمتك مثلك فرأيت رأسها مكشوفة و منتها قد أسود من الضرب مما فيها stamping upon their bodies, and I asws was thinking regardless what would be occurring upon us asws after my asws father asws from the clan of Umayya la. Will they la be killing us asws, or making us asws captives? She asws uncovered, and she asws had black (and blue) marks from being hit (by spears). We did not
return to the tent except, and it had been plundered, and whatever was in it, and my \textsuperscript{asws} brother \textsuperscript{asws} Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws} was prone upon his \textsuperscript{asws} face, not being able to sit up from the severity of the hunger and the thirst and the illness. We \textsuperscript{asws} went on to cry upon him \textsuperscript{asws}, and he \textsuperscript{asws} cried upon us \textsuperscript{asws}.

و قال المفيد رحمه الله قال حميد بن مسلم فانتهينا إلَ علي بن الحسين و هو منبسُّ  على فراُ و هو شديد المرِ و مع شَر جَاعة من الرج الة فقالوا له أ لا نقتل هذا العليل فقلت سبحان الله أ تقتل الصبيان إنما هذا بِ و إنه لما به

And Al-Mufeed, may Allah \textsuperscript{azwj} have Mercy on him, said, ‘Hameed \textsuperscript{la} Bin Muslim \textsuperscript{la} said, ’We ended up to Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws}, and he \textsuperscript{asws} was flat upon a bed, and he \textsuperscript{asws} was severely ill, and there was a group with Shimr \textsuperscript{la} from the foot soldiers. They said to him \textsuperscript{asws}, ’Will you \textsuperscript{la} not kill this sick man?’ I said, ‘Glory be to Allah \textsuperscript{azwj}! Will you \textsuperscript{la} kill the children? But rather, this is a child and he \textsuperscript{asws} is with (illness) what he \textsuperscript{asws} is with!’

فلم أزل حتَّ دفعتهم عنه و جاء عمر بن سعد فصاحت النساء فِ وجهه و بكين فقال لأَحابه لا يدخل أحد منكم بيوت هؤلاء النساء و لا تعرض و

The women asked him \textsuperscript{la} for the return of whatever had been seized from them \textsuperscript{asws} to be veiled with it. He \textsuperscript{la} said, ‘Anyone who has taken anything from their \textsuperscript{asws} belongings, so let him \textsuperscript{la} return it!’

فو الله ما رد أحد منهم شيئا فوكل بالفسطاط و بيوت النساء و علي بن الحسين جَاعة ممن كان معه و قال احفظوهم لئلا يَرج منهم أحد و لا يساء إلَهم.

By Allah \textsuperscript{azwj}! Not one of them \textsuperscript{la} returned anything. A group of them \textsuperscript{la} who were with him \textsuperscript{la} were placed in charge of the tents and rooms of the women and Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws}, and he \textsuperscript{la} said, ‘Guard them \textsuperscript{asws}, lest one of them exits, and do not be offensive to them \textsuperscript{asws}!’

و قال محمد بن أبي طالب ثم إن عمر بن سعد سرح برأس الحسين غ يوم عاشوراء مع خولِ بن يزيد الأسباحي و حميد بن مسلم إلى ابن زيد ثم أمر بروم الباقي من أهل بيته وأصحابه فقطعت و سرح بما مع عمر بن ذي الجوشن إلى الكوفة.

And Muhammad Bin Abu Talib said, ‘Then Umar \textsuperscript{la} Bin Sa’ad \textsuperscript{la} dispatched the head of Al-Husayn \textsuperscript{asws} on the Day of Ashura, with Khowly \textsuperscript{la} Bin Yazeed Al-Asbahy \textsuperscript{la} and Hameed Bin Muslim (an illegitimate one who happened to be among those who increased the gathering of enemies - one of the main battle reporters) to Ibn Ziyad \textsuperscript{la}. Then he \textsuperscript{la} ordered with the heads of the remainder of his \textsuperscript{asws} family members and his \textsuperscript{asws} companions. So, these were cut off and dispatched with Shimr Bin Zil Jowshan \textsuperscript{la} to Al-Kufa.'
And I stayed with Ibn Sa’d-ла on that day of his-ла and was with him-ла up to the midday. He-ла gathered his-ла slain ones and prayed Salat upon them and buried them, and he-ла neglected Al-Husayn-асws and his-асws companions cast out in the open. When they-ла departed to Al-Kufa, the people of Al-Ghaziriy from the clan of Asad came and prayed Salat upon them-асws and buried them-асws.

And Ibn Shehr Ashub said, ‘And they were finding in most of their graves and seeing, while birds’.

And Muhammad Bin Abu Talib said, ‘And it is reported that the heads of the companions of Al-Husayn-асws and of his-асws family members were seventy-eight heads, and the tribes shared between them in order to draw nearer to Ubeydullah-ла and to Yazeed-ла, with that.

The tribe of) Kinda came with thirteen heads, and their leader was Qays Bin Al-Ash’a; and (the tribe of) Hawazin came with twelve heads. And in a report of Ibn Shehr Ashub, with twenty (heads) and their leader was Shimr-ла, may Allah-азwj Curse him-ла. And the (tribe of) Tameem came with seven (heads). And in a report of Ibn Shehr Ashub, with seventeen (heads).

And the clan of Asad came with sixteen heads. And in a report of Ibn Shehr Ashub, nineteen heads; and (the tribe of) Mazhaj came with nine heads. And the rest of the people came with thirteen heads. And Ibn Shehr Ashub said, ‘And the rest of the army came with nine heads’, and he did not mention (the tribe of) Mazhaj’.

He (the narrator) said, ‘So that was seventy heads’. Then he (the narrator) said, ‘And they came with the sanctimonious ones as captives, except for Shehrbanuwiya-асws, for she-асws had thrown herself-асws into the Euphrates (and was taken to Iran by miracle).
و قال ابن شهرآشوب و صاحب المناقب و محمد بن أبي طالب اختلقوا في عدد الفقتولين من أهل البيت ع، فالأنظر على أنتم كانوا سبعة و عشرين

And Ibn Shehr Ashub, and the author of ‘Al-Manaqib’, and Muhammad Bin Abu Talib said, 'They have differed regarding of the number from the People asws of the Household having been killed. The maximum is based upon that they asws were twenty-seven, seven being from the sons asws of Muslim asws Bin Aqeel asws, the one killed at Al-Kufa, and Ja'far asws and Abdul Rahman asws two sons asws of Aqeel asws, and Muhammad asws Bin Muslim asws, and Abdullah asws Bin Muslim asws, and Ja'far asws Bin Muhammad asws, Bin Aqeel asws, and Muhammad asws Bin Abu Saeed Bin Aqeel asws.

و زاد ابن شهرآشوب عونا و ممدا ابن عقيل و ثلاثة من ولد جعفر بن أبي طالب حمزة و إبراهيم بن علي و عبد الرحمن ابن عقيل و ممدا بن عبد الله بن علي و عبد الله بن عبد الله و عبد الله و عون الله بن عبد الله و

And Ibn Shehr Ashub added Awn asws and Muhammad asws, two sons asws of Aqeel, and three from the sons asws of Ja'far asws Bin Abu Talib asws – Muhammad asws Bin Abdullah asws, Bin Ja'far asws, and Awn asws Al-Akbar asws, Bin Abdullah asws, and Ubeydullah asws Bin Abdullah asws.

من ولد علي ع نسبه الحسين ع و العباس و بنونه محمد بن العباس و عمر بن علي و عثمان بن علی و جعفر بن علي و إبراهيم بن علي و عبد الله بن علي الأصغر و محمد بن علي الأصغر و أبو بكر شيخ في قتله

From the sons asws of Ali asws, there were nine – Al-Husayn asws, and Al-Abbas asws, and it is said, and his asws son asws Muhammad asws Bin Al-Abbas asws, and Umar Bin Ali asws, and Usman Bin Ali asws, and Ja'far Bin Ali asws, and Ibrahim Bin Ali asws, and Abdullah Bin Ali Al-Ashgar asws, and Muhammad Bin Ali Al-Ashgar asws, and Abu Bakr asws (Ubeydullah Ibn Ali asws - see an earlier Hadith). There is a doubt regarding him asws been killed.

و أربعة من بي المعتمر أبو بكر و عبد الله و الأسقف و قبل بكر و قتل في حروبه وكان صغرى و سعة

And there were four from the sons asws of Al-Husayn asws – Abu Bakr asws, and Abdullah asws, and Al-Qasim asws, and it is said, Bishr, and it is said, Umar, and he was small. (does not make sense, as some names are son of Ali asws)

من بي الحسين مع اختلاف فيه علي الأكبر و إبراهيم و عبد الله و محمد و حمزة و علي و جعفر و عمر و زيده و دحع الله في حروبه ولم يذكر

صاحب المناقب إلا علیا و عبد الله و أسقف ابن أبي طالب حمزة و إبراهيم و زيده و عمر.

And from the sons asws of Al-Husayn asws, along with the differing in it – Ali Al-Akbar asws, and Ibrahim asws, and Abdullah asws, and Muhammad asws, and Hamza asws, and Ali asws, and Ja'far asws, and Omar asws, and Zayd asws, and Abdullah asws slaughtered in his asws lap. And the author of ‘Al-Manaqib’ did not mention, except Ali asws and Abdullah asws and dropped Ibn Abu Talib Hamza ra and Ibrahim asws, and Zayd asws and Umar asws.

و قال ابن شهرآشوب و يقال لم يقتل محمد الأصغر بن علي ع مرضه و يقال رماه رجل من بي داره فقتله
And Ibn Shehr Ashub said, 'And it is said, ‘Muhammad Bin Al-Asghar Bin Ali-asws was not killed due to his-asws illness. And it is said, he-asws was shot at by a man from the clan of Darim, and he-asws was killed.

And Abu Al-Faraj said, ‘The entirety of the ones killed on the day of Al-Taff (Karbala), from the sons-asws of Abu Talib-asws, besides the one there is differing regarding his-asws matter, were twenty-two men’.

And Ibn Nama, may Allah-azwj have Mercy on him, said, 'The reporter have said, 'Whenever we mentioned the killers of Al-Husayn-asws in the presence of Muhammad-asws Bin Ali Al-Baqir-asws, he-asws said: ‘They killed seventeen persons, all of them-asws being from the progeny of (Syeda) Fatima-asws – meaning (Syeda) Fatima Bint Asad-asws, mother-asws of Ali-asws''.'

I (Majlisi) am saying, ‘It is reported by the Sheikh (Al Tusi) in ‘Al Misbah’, from Abdullah Bin Sinan who said,

'I entered to see my Master-asws Abu Abdullah Ja’far-asws Bin Muhammad-asws during the day of Ashura, and I saw him-asws pale of colour, apparent of grief and his-asws tears were rolling from his-asws eyes like the falling pearls. I said, ‘O son-asws of Rasool-Allah-asww! What are you-asws crying from? May Allah-azwj not Cause your-asws eyes to cry!’

He-asws said to me: ‘Or are you in heedlessness? Don’t you know that Al-Husayn-asws Bin Ali-asws was afflicted in a day like this?’ I said, ‘O my Master-asws! So, what is your-asws view regarding Fasting during it?’

He-asws said to me: ‘Fast it from without making intention overnight and break it from without rejoicing, and do not make the day to be a complete Fast but break it after Salat Al-Asr by an hour upon drinking from the water, for it was during similar to that time of that day, the battle commotion subsided from the family of Rasool-Allah-asww, and the carnage was uncovered from them, and there were thirty of them-asws slain in the ground among their-asws friends.'
Their slaying was painful upon Rasool-Allahinas and had heinas been alive in the world on that day, heinas, may the Salawat of Allahinas be upon himinas and hisinas Progenyinas, would have been the receiver of the condolences with theminas.

قَالَ وَ بَكَى أَبُو عَبْدِ اللََّّ ع حَتََّ اخْضَلَّتْ لحِْيَتُهُ بِدُمُوعِهِ ثمَُّ قَالَ إِنَّ اللَََّّ عَزَّ وَ جَلَّ لَم آخَلَقَ النُّورَ خَلَقَ يَوْمَ الُْْمُعَةِ فِِ تَقْدِيرِهِ فِِ أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ

And Heinas Created the darkness during the day of Wednesday on the Day of Ashura, during a day like that, meaning the tenth from the month of Al-Muharram in Hisinas Pre-determination, and Made for each of these two a Law and a Manifesto [5:48] – up to the end of the Hadeeth”.

وَ رَوَى ََاحِبُ الْمَنَاقِبِ مِنْ كِتَابِ بُسْتَانِ الطُّرَفِ عَنِ الحَْسَنِ الْبَصْرِيِِ قَالَ قُتِلَ مَعَ الحُْسَينِْ بْنِ عَلِيٍِ ع سِتَّةَ عَشَرَ مِنْ أَهْلِ ب َيْتِهِ مَا كَانَ لهَُمْ عَلَى وَجْهِ الأَْرِِْ شَبِيهٌ وَ رُوِيَ عَنِ الحَْسَينِ بإِِسْنَادٍ آخَرَ سَبْعَةَ عَشَرَ مِنْ أَهْلِ ب َيْتِهِ.

And it is reported by the author of ‘Al Manaqib’ from the book ‘Bustan Al Turaf’, from Al-Hassan Al Basri who said,

‘There were killed with Al-Husayninas Bin Aliinas, sixteen of hisinas family members. There was not likeness for theminas upon the surface of the earth’. And it is reported from Al-Hassan by another chain, ‘Seventeen of hisinas family members’.


13 Bihar Al Awaar – V 45, The book of History – Al Hassaninas, Ch 37 H 3 a
14 Bihar Al Awaar – V 45, The book of History – Al Hassaninas, Ch 37 H 3 b

فَخَرَجَ إِلََِّ مِنْهُ الْقِبْلَةَ بِوَجْهِكَ فَإِِنَّ هُوَ َلِلْكَافِرِينَ قَاتِلاً قَائِلاً كَأَنيِِ بِكَ بَينَْ يَدَيْكَ مَاثِلاً وَ لِلْكَافِرِينَ قَاتِلاً قَائِلاً كَتَبْتُ أَسْتَأْذِنُ فِِ زِياَرَةِ مَوْلاَيَ أَِِ عَبْدِ اللََِّّ ع وَ
It is as if I\textsuperscript{\textregistered} am with you\textsuperscript{\textregistered} in front of you\textsuperscript{\textregistered} likewise, and to the Kafirs, killer, killer.

(I testify that it has happened) Until you\textsuperscript{\textregistered} fulfilled your\textsuperscript{\textregistered} vow and met your\textsuperscript{\textregistered} Lord\textsuperscript{\textregistered}. I\textsuperscript{\textregistered} testify that you\textsuperscript{\textregistered} are foremost with Allah\textsuperscript{\textregistered} and His\textsuperscript{\textregistered} Rasool\textsuperscript{\textregistered} and you\textsuperscript{\textregistered} are a son\textsuperscript{\textregistered} of His\textsuperscript{\textregistered} Rasool\textsuperscript{\textregistered} and His\textsuperscript{\textregistered} Divine Authority, and His\textsuperscript{\textregistered} Trustee and son of His\textsuperscript{\textregistered} Divine Authority, and His\textsuperscript{\textregistered} Trustees.

Allah\textsuperscript{\textregistered} will Judge upon your\textsuperscript{\textregistered} killer Murrah Bin Munqiz Bin Al-Numan Al-Abdy\textsuperscript{\textregistered}, may Allah\textsuperscript{\textregistered} Curse him\textsuperscript{\textregistered} and Disgrace him\textsuperscript{\textregistered}, and the ones who participated in killing you\textsuperscript{\textregistered} and they were backing each other against you\textsuperscript{\textregistered}. May Allah\textsuperscript{\textregistered} Make them arrive to Hell, and it is an evil destination.

And may Allah\textsuperscript{\textregistered} Make us to be from your acquaintances and friends of your\textsuperscript{\textregistered} grandfather\textsuperscript{\textregistered}, and your\textsuperscript{\textregistered} father\textsuperscript{\textregistered} and your\textsuperscript{\textregistered} uncle\textsuperscript{\textregistered}, and your\textsuperscript{\textregistered} brother\textsuperscript{\textregistered}, and your\textsuperscript{\textregistered} oppressed mother\textsuperscript{\textregistered}. And I disavow to Allah\textsuperscript{\textregistered} from your\textsuperscript{\textregistered} enemies, the first rejectors. And the greetings be upon you\textsuperscript{\textregistered} and Mercy of Allah\textsuperscript{\textregistered} and His\textsuperscript{\textregistered} Blessings.

The greetings be upon Abdullah\textsuperscript{\textregistered} (known as Ali Al-Asghar\textsuperscript{\textregistered}), the child shot at, the slain, the smeared in blood. His\textsuperscript{\textregistered} blood ascended to the sky, the one\textsuperscript{\textregistered} slaughtered by the arrow in the lap of his\textsuperscript{\textregistered} father\textsuperscript{\textregistered}. May Allah\textsuperscript{\textregistered} Curse his\textsuperscript{\textregistered} shooter Hurmala Bin Kahl Al-Asady\textsuperscript{\textregistered} and his\textsuperscript{\textregistered} associates!
The greetings be upon Abdullah Bin Amir Al-Momineen\textsuperscript{asws}, afflicted with the afflictions, and the caller with the woe in the plains of Karbala, the one struck from the front and the back (by deceipt). May Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer Hany Bin Subeyt Al-Hazramy\textsuperscript{la}!

The greetings be upon Abu Al-Fazl Al-Abbas\textsuperscript{asws} Bin Amir Al-Momineen\textsuperscript{asws}, the comfort of his\textsuperscript{asws} brother\textsuperscript{asws} by himself\textsuperscript{asws}, the one taking with sacrificing for him\textsuperscript{asws} morning and evening, the saver, in service to him\textsuperscript{asws} with his\textsuperscript{asws} water, the amputated of hands. May Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer Yazeed Bin Al-Ruqqad Al-Juhny\textsuperscript{la}, and Hakeem Bin Al-Tufayl Al-Taie\textsuperscript{la}!

The greetings be upon Ja’far\textsuperscript{asws} Bin Amir Al-Momineen\textsuperscript{asws}, the patient with himself\textsuperscript{asws} anticipating, removing himself\textsuperscript{asws} from the homeland, estranged, submitting to the fighting, advancing to the battle, outnumbered by the men (enemies). May Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer Hany\textsuperscript{la} Bin Subeyt Al-Hazramy\textsuperscript{la}!

The greetings be upon Usman\textsuperscript{asws} Bin Al\textsuperscript{asws} Al-Momineen\textsuperscript{asws}, named after Usman Bin Ma’zoun. May Allah\textsuperscript{azwj} his\textsuperscript{asws} shooter with the arrow, Khowly Bin Yazeed Al-Asbahy Al-Iyadi\textsuperscript{la}, and Al-Abany Al-Dary\textsuperscript{la}! (from the clan of Aban Bin Darim).

The greetings be upon Muhammad\textsuperscript{asws} Bin Amir Al-Momineen\textsuperscript{asws}, killed by Al-Abany Al-Dary (from the clan of Aban Bin Darim). May Allah\textsuperscript{azwj} Curse him\textsuperscript{la} and Multiply the painful Punishment upon him\textsuperscript{la} and may Allah\textsuperscript{azwj} Send Salawaat upon you\textsuperscript{asws}, O Muhammed\textsuperscript{asws}, and upon your\textsuperscript{asws} family members, the patient ones!

The greetings be upon Abu Bakr Bin Al-Hassan Bin Ali\textsuperscript{asws}, the pure, the friend, the one shot at by the deadly arrow. May Allah\textsuperscript{azwj} Kill his\textsuperscript{asws} killer Abdullah Bin Uqba Al-Ghanaqy\textsuperscript{la}!

The greetings be upon Abdullah\textsuperscript{asws} Bin Al-Hassan\textsuperscript{asws}, the pure. May Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer, Harmala Bin Kahl Al-Asady\textsuperscript{la}!
The greetings be upon Al-Qasim\textsuperscript{asws} Bin Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, the one struck upon his\textsuperscript{asws} head, ravished for his\textsuperscript{asws} uncle\textsuperscript{asws} when he\textsuperscript{asws} called out to his\textsuperscript{asws} uncle Al-Husayn\textsuperscript{asws}, so his\textsuperscript{asws} uncle swooped to him\textsuperscript{asws} like a falcon, and he\textsuperscript{asws} was kicking the soil with his\textsuperscript{asws} legs, and Al-Husayn\textsuperscript{asws} said: 'Remoteness be for the people who killed you\textsuperscript{asws}', and the ones who will be disputed on the Day of Qiyamah by your\textsuperscript{asws} grandfather\textsuperscript{asws} and your\textsuperscript{asws} father\textsuperscript{asws}.

Then Allah\textsuperscript{azwj} Mighty and Majestic Said: “It is upon your\textsuperscript{asws} uncle if you\textsuperscript{asws} were to call him\textsuperscript{asws} so he\textsuperscript{asws} does not answer you\textsuperscript{asws} or if he\textsuperscript{asws} does answer you\textsuperscript{asws}, and you\textsuperscript{asws} will be killed!” So, this would not have benefited you\textsuperscript{asws}, by Allah\textsuperscript{azwj}, on the day he\textsuperscript{asws} was outnumbered many times, and few were his\textsuperscript{asws} helpers. May Allah\textsuperscript{azwj} Make me to be with you\textsuperscript{asws} both on the Day He\textsuperscript{azwj} Gathers you\textsuperscript{asws} and Shelters me in your\textsuperscript{asws} shelter. And May Allah\textsuperscript{azwj} Kill your\textsuperscript{asws} killer, Umar Bin Sa’ad Bin Urwah Bin Nufeyl Al-Azdy\textsuperscript{la} and Make him\textsuperscript{la} arrive to the blazing Fire and Prepare for him\textsuperscript{la} a painful Punishment.
The greetings be upon the killed son\textsuperscript{asws} of the killed, Abdulla\textsuperscript{asws} Bin Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws}, and may Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer, Aamir Bin Sa`sa\textsuperscript{azwj}, and it is said Asad Bin Malik\textsuperscript{la}!

The greetings be upon Abu Ubeydullah\textsuperscript{asws} Bin Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws}, and may Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} killer and his\textsuperscript{asws} shooter, Amro Bin Sabeeh Al-Saydawy\textsuperscript{la}!

The greetings be upon Muhammad\textsuperscript{asws} Bin Abu Saeed\textsuperscript{asws} Bin Aqeel\textsuperscript{asws} and may Allah\textsuperscript{azwj} Curse his\textsuperscript{asws} likker, Laqeet Bin Nashir Al-Juhanny\textsuperscript{la}!

The greetings be upon Suleyman\textsuperscript{ra}, slave of Al-Husayn\textsuperscript{asws} Bin Amir Al-Momineen\textsuperscript{asws}, and may Allah\textsuperscript{azwj} Curse his\textsuperscript{ra} killer, Suleyman Bin Afw Al-Hazramy\textsuperscript{la}!

The greetings be upon Qarib\textsuperscript{ra}, slave of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}!

The greetings be upon Munjih\textsuperscript{ra}, a slave of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}!

The greetings upon Muslim\textsuperscript{ra} Bin Awsaja Al-Asadi\textsuperscript{ra}, the speaker to Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} had permitted to him\textsuperscript{ra} regarding the leaving, and he\textsuperscript{ra} said, 'Would we\textsuperscript{ra} vacate from you\textsuperscript{asws}? And with what would be excuse in the Presence of Allah\textsuperscript{azwj}, from not having had fulfilled your\textsuperscript{asws} right? No, by Allah\textsuperscript{azwj}, until this spear of mine\textsuperscript{ra} breaks in their chests, and I\textsuperscript{ra} strike them with my\textsuperscript{ra} sword, for as long as its stick is established in my\textsuperscript{ra} hands!

وَ لا أُفَارِقُكَ وَ لَوْ لََْ يَكُنْ مَعِي سِلاَحٌ أُقَاتِلُهُمْ بِهِ لَقَذَف ْتُهُمْ باِلحِْجَارَةِ وَ لََْ أُفَارِقْكَ حَ

And I\textsuperscript{ra} will not separate from you\textsuperscript{asws}, and even if there does not happen to be any weapon with me\textsuperscript{ra}, I\textsuperscript{ra} will pelt them with the stones, and I\textsuperscript{ra} will not separate from you\textsuperscript{asws} until I\textsuperscript{asws} die with you\textsuperscript{ra}! And I\textsuperscript{ra} will be first one who to sell himself\textsuperscript{ra}, and the first one to be martyred, a martyr for Allah\textsuperscript{azwj} and fulfil his\textsuperscript{ra} vow, so I\textsuperscript{ra} shall succeed, by Lord\textsuperscript{azwj} of the Kabah, thanking Allah\textsuperscript{azwj} for going ahead of you\textsuperscript{asws} and consoling you\textsuperscript{asws} in front of you\textsuperscript{asws}, when walking to you\textsuperscript{asws} and you\textsuperscript{asws} are slain!'
He asws said: ‘May Allah asw have Mercy on you-ra, O Muslim-ra Bin Awsaja-ra!’ And he-asws recited: So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]. May Allah-aswj Curse the participants in your-asws killing – Abdullah Al-Zabany-la, and Abdullah Bin Khashkara Al-Bajaly-la, and Muslim Bin Abdullah Al-Zabany-la.

The greetings be upon Sa’ad Bin Abdullah Al-Hanafy-ra, the speak to Al-Husayn-asws, and he-asws had permitted to him-ra regarding the leaving, ‘No, by Allah-aswj We-ra will not leave you-asws alone until Allah-aswj Knows that we-ra have preserved the absence of Rasool-Allah-saww regarding you-asws. By Allah-aswj! Even if I-ra knew that I-ra would be killed, then live, then be burnt, then scattered, and that is done with me-ra seventy time, I-ra will not separate form you-asws until I-ra meet my-ra Protector, having been under you-asws.

And how can I-ra do so and rather it is one death or killing, then after it there is honour having not termination for it, ever, for I-ra would have met it while protecting you-asws and comforting in from of you-asws and face the honour from Allah-aswj in the house of staying. May Allah-aswj Resurrected us with you-asws among the martyrs, and Grace us-ra your-asws friendship in the high Illiyeen’.

The greetings be upon Bishr-ra Bin Umar Al-Hazramy-ra. I thank Allah-aswj for you-ra of your-ra words of Al-Husayn-asws, and he-asws had permitted to you-asws regarding the leaving, ‘May the wild animals eat me-ra alive if I-ra were to separate from you-ra, and I-ra have to ask the riders about you-asws, and I-ra have abandoned you-asws, along with the scarcity of the supporters. This cannot happen to be, ever!

The greetings be upon Yazeed Bin Huseen Al-Hamdany, the eastern reciter (of the Quran), the presenter of the argument in the east!

The greetings be upon Bin Ka’ab Al-Ansari-ra!
السلام على نعيم بن عجلان الأنصاري!

The greetings be upon Nueym-ra Bin Ajlan Al-Ansari-ra!

السلام على زهير بن قين البنغالي البحري، الذي أذن له في الخروج، فأنا نعيم بن عجلان أُلمعُوه من الله أجمعين في يد الأعداء، وَأَنْفُوَلَا أَزَاىُ الله ذُلُك الْيَدُ.

The greetings be upon Zuheyr-ra Bin Al-Qayn Al-Bajaly-ra, the speaker to Al-Husayn-asws, and he-asws have given him-ra permission regarding the leaving, ‘No, by Allah-azwj! That will not happen ever, that I-ra neglect the son-asws of Rasool-Allah-saww as a prisoner captive in the hands of the enemies and save myself-ra! May Allah-azwj not Show me-ra that day!’

السلام على عمرو بن قرزة الأنصاري!

The greetings be upon Amro Bin Qarza Al-Ansari-ra!

السلام على حبيب بن مظاهر الأنصاري!

The greetings be upon Habeeb Bin Muzahir Al-Asady-ra!

السلام على الحَرْمُ الذي نزَالُهُ.

The greetings be upon Al-Hurr Bin Yazeed Al-Riyahi-ra!

السلام على عبد الله بن عمير الكلبي.

The greetings be upon Abdullah Bin Umeyr Al-Kalby-ra!

السلام على نافع بن حلال بن نافع البنغالي المنادي.

The greetings be upon Nafie-ra Bin Hilal Bin Nafie al Bajaly-Murady-ra!

السلام على أناس بن كاهلي الأنصاري.

The greetings be upon Anas-ra Bin Kahil Al-Asady-ra!

السلام على قيس بن مشهور المشيداوي.

The greetings be upon Qays-ra Bin Mus’hir Al-Saydawi-ra!

السلام على عبد الله وأبا الزمان إني لمرأة في خواص الفقراء.

The greetings be upon Abdullah-ra and Abdul Rahman-ra, two sons-ra of Urwah Bin Haraq from the clan of Al-Ghifary!
السلام على جوان بن خويى مولى أبي ذر الغفاري

The greetings be upon Jown-ra Bin Huwey-ra, a slave of Abu Zarr Al Ghufari-ra!

السلام على شبيب بن عبد الله النهضي

The greetings be upon Shabeeb Bin Abdullah Al-Nahshaly-ra!

السلام على الحجاج بن زيد السعدى

The greetings be upon Al-Hajjaj Bin Zayd Al-Sa’ady-ra!

السلام على قايسي وكرش ابنين ظهر الطغيبين

The greetings be upon Qasit-ra and Karish-ra, two sons of Zaheer, from the clan of Taghlib!

السلام على كنانة بن عتيق

The greetings be upon Kinanah Bin Ateeq-ra!

السلام على عبيد اللّي مؤذن

The greetings be upon Amro-ra and Ubeydullah-ra, two sons-ra of Yazeed Bin Subeet Al-Qaysi-ra!

السلام على زيد بن يزيد الف phoenix

The greetings be upon Zayd-ra Bin Subeet Al-Qaysi-ra!

The greetings be upon Aamir Bin Muslim-ra!
The greetings be upon Qa’nib Bin Amro Al-Tamry⁷⁺ᵃ!

The greetings be upon Saalim⁷⁺ᵃ, slave of Aamir Bin Muslim!

The greetings be upon Sayf⁷⁺ᵃ Bin Malik⁷⁺ᵃ!

The greetings be upon Zuheyr⁷⁺ᵃ Bin Bishr Al-Khas’amy⁷⁺ᵃ!

The greetings be upon Zayd⁷⁺ᵃ Bin Ma’qal Al-Jufy⁷⁺ᵃ!

The greetings be upon Al-Hajjaj⁷⁺ᵃ Bin Masrouq Al-Jufy⁷⁺ᵃ!

The greetings be upon Masoud⁷⁺ᵃ Bin Al-Hajjaj⁷⁺ᵃ and his⁷⁺ᵃ son⁷⁺ᵃ!

The greetings be upon Mujammie⁷⁺ᵃ Bin Abdullah Al-Aaizy⁷⁺ᵃ!

The greetings be upon Ammar⁷⁺ᵃ Bin Hassam Bin Shareeh Al-Taie⁷⁺ᵃ!

The greetings be upon Hubab⁷⁺ᵃ Bin Al-Haris Al-Salmany Al-Azdy⁷⁺ᵃ!

The greetings be upon Jundab Bin Hujr Al-Khowly⁷⁺ᵃ!
The greetings be upon Umar Bin Khalid Al-Saydawi ra!

The greetings be upon Saeed ra, his asws slave ra!

The greetings be upon Yazeed Bin Muhasir Al-Kindy ra!

The greetings be upon Zahid ra, slave of Amro Bin Al-Hamiq Al-Khuzaie!

The greetings be upon Jabalah ra Bin Ali Al-Shayban ra!

The greetings be upon Saalim ra, a slave of the clan of Al-Madaniya Al-Kalby!

The greetings be upon Aslam Bin Kuseyr Al-A’araj ra!

The greetings be upon Zuheyr ra Bin Suleym Al-Azdy ra!

The greetings be upon Qasim ra Bin Habeeb Al-Azdy ra!

The greetings be upon Umar ra Bin Jundab Al-Hazrmy ra!

The greetings be upon Abu Sumama Umar ra Bin Abdullah Al-Saaidy ra!

The greetings be upon Hanzala ra Bin Sa’ad Al-Shibamy ra!
The greetings be upon Abdul Rahman-ра Bin Abdullah Bin Al-Kadiri Al-Arjaby-ра!

The greetings be upon Ammar Bin Abu Salama Al-Hamdany-ра!

The greetings be upon Aabis Bin Abu Shabeet Al-Skaakiry-ра!

The greetings be upon Showzab-ра, slave of Shakir!

The greetings be upon Shabeet Bin Al-Haris Bin Sarie-ра!

The greetings be upon Malik-ра Bin Abd Bin Sarie-ра!

The greetings be upon Al-Jareeh Al-Ma’sour Sawwar Bin Abu Himeyr Al-Fahmy Al-Hamdany-ра!

The greetings be upon Al-Murattab-ра, with him-ра Amro Bin Abdullah Al-Junduie-ра!

The greetings be upon you-ра, O best of the helpers!

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]. May Allah-azwj Shelter you-ра all the shelter of the righteous! I testify that Allah-azwj has Removed the covering for you-ра all and Smoothed out the treading for you-ра and has Made award to be plentiful for you-ра all, and you-إسوس were without delay from the truth, and you-ра are escapees for us, and we shall be mingling with you-إسوس in the ever-lasting House!
And the greetings be upon you asws all, and Mercy of Allah asw and His asw Blessings!''

Note: - I (Majlisi) am saying, ‘(These are) his words, and it is said, perhaps it is from the Seyyid (Ibn Al Tawoos), or from one of the reporters'.

And Al Masoudy said in the book ‘Murooj Al Zahab’ –

‘Al-Husayn asws diverted to Karbala and he asws was among a thousand horsemen from People asws of his asws Household and his asws companions, and approximately one hundred foot-soldiers. He asws did not cease fighting until he asws was killed. May the Salawaat of Allah asw be upon him asws.

And the one who was in charge of killing him asws was a man from Mazhij, and he asws was killed and he asws was fifty-five years old, and it is said, fifty-nine years old, and it is said other than that.

And there were found to be with him asws, on the day he asws was killed, thirty-three stab wounds, and thirty-four (sword) strikes. Zur’ah Bin Shareek Al-Tameemi la, may Allah aswj Curse him la, struck him asws on his asws left hand, and Sinan Bin Anas Al-Nakhaie la, may Allah aswj Curse him la, stabbed him asws, then he la descended and cut off his asws head.

And the people of Al-Kufa were particularly in charge of killing him asws, no Syrian was present with them, and the entirety of the ones killed with him asws were eighty-seven (men), and the number of the ones killed from the companions of Umar la, Bin Sa’ad la in battling Al-Husayn asws were eighty-eight men’. (Not a Hadith. A Non-Shia source and is biased and is trying to protect Umma id dynasty – as per many accounts, Imam Hussain asws alone killed over 1000 from the army of Yazeed la)

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16 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 3 d
17 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 4
From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘The Momineen will be Tried, then Allah-aswj will Distinguish them in His-aswj Presence. Allah-aswj does not Keep the Momin safe from the afflictions of the world and its bitterness, but He-aswj will Keep them safe from the blindness and the wretchedness in the Hereafter.

The he-asws said: ‘Al-Husayn Bin Ali-asws placed his-asws slain, some upon the others, then he-asws said: ‘Our fatalities are the fatalities of the Prophets-asws and the Progeny of the Prophets-asws’.  

From Abu Ja’far-asws having said: ‘Al-Husayn-asws said to his-asws companions before he-asws was killed: ‘Rasool-Allah-saww said to me-asws: ‘O my-saww son-asws! You-asws will be driven out to Al-Iraq, and it is a land the Prophets-asws and successors-asws of the Prophets-asws have been battled against, and it is a land called Amoura, and you-asws will be martyred at it, and a group from your-asws companions will be martyred at it, not even feeling the pain of the touch of iron’.

And he-saww recited: We said: “O fire! Become cool and safe upon Ibrahim!” [21:69] (and said): ‘The war will become cool and safety upon you-asws and them-ra’. So, receive glad tidings, for by Allah-aswj, if they were to kill us, we shall return to our Prophet-saww!'

He (Al-Husayn-asws) said: ‘Then I-asws shall remain for as long as Allah-aswj Desires, then I-asws shall be the first one the ground will be split from, and I-asws shall come out, that being concordant with the emergence of Amir Al-Momineen-asws and rising of our-asws Qaim-asws and living of Rasool-Allah-saww.'

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Then a delegation from the sky shall descend unto me^asws from the Presence of Allah^azwj, not having descended to the earth at all, and there shall descend unto me^asws, Jibraeel^as, and Mikael^as, and Israfeel^as, and armies from the Angels, and there shall descend, Muhammad^saww, and Ali^asws, and I^asws, and my^asws brother^asws, and entirety of the ones Allah^azwj Confers upon among the carriers from the carriers of the Lord^azwj, camels of light, not having been ridden by the Created beings.

Then Muhammad^saww will wave his^saww flag and hand it over to our^asws Qaim^asws along with his^saww sword. Then I^asws shall remain for as long as Allah^azwj so Desires, from after that. Then Allah^azwj will be Bringing out from the Masjid Al-Kufa, a spring of oil and a spring of water, and a spring of milk.

And Daniyal^as and Yoshua^as would both come out to Amir Al-Momineen^asws saying: ‘Allah^azwj and His^azwj Rasool Allahu^saww spoke the truth!’ And he^asws will send seventy men with them^as to Al-Basra. They fight their^as right. And he^asws will send a detachment to Rome, and Allah^azwj will Conquer it for them.

Then I^asws shall kill every animal Allah^azwj has Prohibited its meat until there does not happen to be upon the surface of Allah^azwj, except the good, and I^asws shall confront against the Jews and the Christians, and rest of the religion, and I^asws shall give them a choice between Al-Islam and the sword. The one from them who becomes a Muslim, I^asws shall confer upon him, and one who dislikes Al-Islam, Allah^azwj will Shed his blood (by me^asws).
And there will not remain any man from our\textsuperscript{asws} Shias except Allah\textsuperscript{azwj} will Send down an Angel to him, wiping the soil away from his face and making him recognise his wives and his status in the Paradise; and there will neither remain on the surface of the earth any blind nor disabled, nor afflicted except Allah\textsuperscript{azwj} will Remove his affliction away from him through us\textsuperscript{asws}, People\textsuperscript{asws} of the Household.

Then Allah\textsuperscript{azwj} will be Bestowing the honours to our\textsuperscript{asws} Shias. Nothing will be hidden unto them in the earth and whatever would be in it to the extent that if the man from them, his family members want to know, he would inform them the knowledge of what they could be working with''.

And the Blessings will descend from the sky to the earth until the trees would break (its branches) due to what Allah\textsuperscript{azwj} would be Increasing in it, from the fruits, and they will be eating the fruits of the winter in the summer, and fruits of the summer in the winter, and that is the Word of Allah\textsuperscript{azwj} Mighty and Majestic: And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they believed, so We Seized them due to what they were earning [7:96].

And there will not remain any man from our\textsuperscript{asws} Shias except Allah\textsuperscript{azwj} will Remove his affliction away from him through us\textsuperscript{asws}, People\textsuperscript{asws} of the Household.

Then Allah\textsuperscript{azwj} will be Bestowing the honours to our\textsuperscript{asws} Shias. Nothing will be hidden unto them in the earth and whatever would be in it to the extent that if the man from them, his family members want to know, he would inform them the knowledge of what they could be working with''.

(\textsuperscript{19} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 6)

\textsuperscript{20} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 7
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘There were found to be with Al-Husayn\textsuperscript{asws}, more than seventy stab wounds, and more than seventy strikes with the swords. May the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}’.\textsuperscript{21}

\begin{itemize}
  \item From his mother Fatima\textsuperscript{asws} Bint Al-Husayn\textsuperscript{asws} having said: ‘The general Muslims entered the tents to us\textsuperscript{asws}, and I\textsuperscript{asws} was a young girl, and in my\textsuperscript{asws} ankles were two anklets of gold. A man went on to forcibly snatch the two anklets from my\textsuperscript{asws} ankles and he\textsuperscript{asws} was weeping. I\textsuperscript{asws} said: ‘What makes you cry, O enemy of Allah\textsuperscript{azwj}?’ He said, ‘How can I not cry and I\textsuperscript{asws} am plundering a daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}?’ So I\textsuperscript{asws} said, ‘Do not plunder me\textsuperscript{asws}’. He said, ‘I am fearing that someone else would come and take it (instead)’.

She\textsuperscript{asws} said: ‘And they looted whatever was in the daughters\textsuperscript{asws} (of Rasool-Allah\textsuperscript{saww}) to the extent that they were snatching the shawls from their\textsuperscript{asws} coverings’.

\item When the people had surrounded Al-Husayn\textsuperscript{asws}, he\textsuperscript{asws} rode his\textsuperscript{asws} horse and tried to get the people to listen. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘Damnation be to you all, O you community, and gloom, and anguish to you all, and destruction. You had cried out desperately to us\textsuperscript{asws} for help and we\textsuperscript{asws} responded seriously, but you sharpened the swords against us\textsuperscript{asws} which were in your hands and gathered the fire upon us\textsuperscript{asws} which we had ignited against your enemies and our enemies.
\end{itemize}

\textsuperscript{21} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 8

\textsuperscript{22} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 9
So, you became turning against your own friends and a hand of support for your own enemies from without there being any justice they had spread among you all nor any deed becoming for them, among them, nor any sin having happened from us to you. Is there any (alternate) governance for you when you are disliking us- asws, and the sword is placed, and the hearts are confused, and the view is not of good judgment.

But you hurried to pledge allegiance to us- asws like the flying of locusts, and you overcrowded to it like the moths of the bed. Then you broke it foolishly and separated far away; and remoteness be for the tyrants of this community, and remnants of the (battle of) Al-Ahzaab, and you discarded the Book, and extinguished the Sunnah, and established brotherhood with the mocking ones, Those who made the Quran to be parts [15:91], and with the disobedient ones of the communities, and joined with the ones of shameful lineages, Evil is what their souls have sent forwards. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80].

Is it they you are reinforcing, and abandoning us- asws? Yes, by Allah-azwj! The abandoning is well known among you all. Your principles are built upon it, and your races have been strengthened upon it. So, you are the wickedest of the trees (lineages) to the beholder, and a meal for the usurper.

Indeed, the Curse of Allah is upon the unjust [11:18], the allegiance-breakers, those who are breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91].

Indeed! And the illegitimate son of the illegitimate is leaving me- asws to be between the unsheathing (the swords) and the humiliation. And far be that to be for him- asws! The humiliation is far from me- asws (to accept)! Allah-azwj has Refused that, and so has His-azwj Rasool- saww, and the Momineen, and the clean ancestors and the good laps, that we-asws should be preferring the obedience to the blameful one over the honourable slaying!
Indeed! I\textsuperscript{-asws} shall march with these kindred, upon the fewness of the numbers and large numbers of enemies, and abandonment of the helpers'. Then he\textsuperscript{-asws} gave an example (in a couplet):

وَإِنْ عُرِّفَ فِيْلَهُ تَهْرِيمًا-

‘So if we\textsuperscript{-asws} are defeated, then they have been defeated from before, and even if we are defeated, we would be without defeat!’\textsuperscript{23}

He\textsuperscript{-asws} said: ‘Is it not time for you to know how I\textsuperscript{-asws} have become? I\textsuperscript{-asws} have become among our people like the children of Israel were among the people of Pharaoh\textsuperscript{-la}. They slaughtered our\textsuperscript{-asws} sons\textsuperscript{-asws} and let our\textsuperscript{-asws} women to live! And the best of the Created beings (Ali\textsuperscript{-asws}) has become being cursed upon the pulpits!\textsuperscript{24}

And our\textsuperscript{-asws} enemies have become being given the wealth and the nobility (honours)! And the one loving us\textsuperscript{-asws} has become belittled, reduced of his rights, and the Momineen will not cease to be like that.

And the non-Arabs have become recognising to the Arabs of their right that Muhammad\textsuperscript{-saww} was from them! And the Arabs have become recognising to Quraysh of their rights that Muhammad\textsuperscript{-saww} was from them. And Quraysh have become priding over the Arabs with that Muhammad\textsuperscript{-saww} was from them! And the Arabs have become priding over the non-Arabs that Muhammad\textsuperscript{-saww} was from them! And we\textsuperscript{-asws}, People\textsuperscript{-asws} of the Household, have become such that no right is being recognised as being for us\textsuperscript{-asws}. So, this is how I\textsuperscript{-asws} have become’.

\textsuperscript{23} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 37 H 10

\textsuperscript{24} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 37 H 11
I entered to see Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, I and a cousin of mine, and he was in a castle of the clan of Muqatil. We greeted unto him\textsuperscript{asws} as we entered. My cousin said to him\textsuperscript{asws}, ‘O Abu Abdullah\textsuperscript{asws}! This which I see, it is dye to your\textsuperscript{asws} (natural) hair?’ He\textsuperscript{asws} said: ‘Dye, and the grey hair to us\textsuperscript{asws}, clan of Hashim\textsuperscript{as}, is accelerated’.

Then he\textsuperscript{asws} turned towards us and said, ‘Have you two come to help me\textsuperscript{asws}?’ I said, ‘I am a man of old age, many debts, many dependants, and in my hands are merchandise of the people, and I don’t know what will be happening, and I dislike it that I should be wasting my entrustments!’ And my cousin said similar to that.

He\textsuperscript{asws} said to us: ‘Then go (where) you can neither hear any sound of mine\textsuperscript{asws} nor see any sign of me\textsuperscript{asws}, for the one hears our\textsuperscript{asws} voices or sees me\textsuperscript{asws}, so he does not come to us\textsuperscript{asws} and does not answer us\textsuperscript{asws}, there would be a right upon Allah\textsuperscript{azwj} Mighty and Majestic that He\textsuperscript{azwj} Flings him upon his nostrils, into the Fire!’\textsuperscript{25}

From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘We mentioned the egress of Al-Husayn\textsuperscript{asws} and the staying behind by Ibn Al-Hanafiyya from him\textsuperscript{asws}, Abu Abdullah\textsuperscript{asws} said: ‘O Hamza! I\textsuperscript{asws} shall narrate to you the Hadeeth regarding this and do not ask about it after this gathering of ours.

When Al-Husayn\textsuperscript{asws} decided to go ahead, called for paper and wrote: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} to the Clan of Hashim\textsuperscript{as}.\textsuperscript{25}

\textsuperscript{25} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 12
As for after, one from you who joins up with me-asws would be martyred with me-asws, and one who stays behind will not achieve the victory. Greetings''.

(The book) ‘Al Kafi’- Ali, from his father, and Muhammad Bin Ismail, from Al Fazl, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah-asws having said: ‘Al-Husayn-asws Bin Ali-asws went out one day before Al-Tarawiyah (8th Zilhajj) to Al-Iraq, and he-asws had entered to perform Umrah’.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar,

‘From Abu Abdullah-asws having said: ‘The performer of Tumatto is attached with the Hajj, and the performer of the Umra, when he is free from it, goes wherever he so desires to. And Al-Husayn-asws Bin Ali-asws had performed Umra in Zil-Hijja. Then he-asws went to Al-Iraq during the day of Al-Tarwiyya, and the people were going to Mina; and there is no problem with the Umra during Zil-Hijja for the one who does not intend the Hajj’.

(The book) ‘Kamil Al Ziyarat’ – My father and Ibn Al Waleed, both together from Sa’ad, from Muhammad Bin Al Suhban, from Ibn Abu Najran, from Aasim Bin Humeyd, from Fuzeyl Al Rassan, from Abu Saeed Al Aqeysa who said,


He (narrator) said, ‘The Al-Husayn-asws turned with his-asws face towards them and said: ‘This one is saying to me-asws, ‘Be a dove from the doves of the Sanctuary (Hurrum)’, and if I-asws were to be killed, and there is a span of the outstretched arms, it would be more beloved to me-asws than from me-asws to be killed and there is only a palm’s width between me-asws and it,

\[\text{Page 116 of 532}\]
and if I were to be killed at Al-Taff (Karbala) it would be more beloved to me than my being killed in the Sanctuary (Hurrum/Kabah)."

17 - My father and Ibn Al Waleed, both together from Sa‘ad, from Muhammad Bin Al Husayn, from his father, from Abu Al Jaroud, ‘From Abu Ja‘far having said: ‘Al-Husayn Bin Ali went out from Makkah one day before Al-Tarwiya (8th Zil Hajj). Abdullah Bin Al-Zubeyr escorted him. He said, ‘O Abu Abdullah! The (time for) Hajj has presented and you are leaving it and going to Al-Iraq?’ He said: ‘O Ibn Al-Zubeyr! If I were to be buried by the banks of the Euphrates, it would be more beloved to me than if I were to be buried in the courtyard of the Kabah’.

18 - My father, from Sa‘ad, from Ali Bin Ismail, from Al-Husayn Bin Abu Al A‘ala, ‘From Abu Abdullah having said: ‘Al-Husayn Bin Ali said to his companions on the day they were slain: ‘There has been permission (Granted by Allah) regarding you being killed, for fear Allah and be patient’.

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29 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 37 H 16
30 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 37 H 17
31 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 37 H 18
32 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 37 H 19
20- مل، كامل الزيارات الحسن بن أبي عبد الله بن محمد عن أبيه عن محمّد بن عيسى عن ابن محبوب عن ابن رaja عن الحلب قال: سمعت أبا عبد الله عن
يقول إن الحسن عن صلى بصحبه المغدا ثم التفت إليه فقال إن الله قد أذن في أفواهكم من الصبر.

(The book) ‘Kamil Al Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ra’il, from Al Halby who said,

‘I heard Abu Abdullah-asws saying: ‘Al-Husayn-asws prayed the morning Salat with his-asws companions, then turned to them and said: ‘Allah-azwj has Given Permission regarding you being killed, so upon you is to be with the patience!’’

21- مل، كامل الزيارات الحسن بن أبي عبد الله بن محمد عن محمد بن عيسى عن صفوان عن يعقوب بن شعبان عن حسن بن أبي الدلاء قال: و الذي نفع إلهي الغناء فقد خُذلني أَُولُك بصاحب الحسن- لا ت-images and missing text.

يَوَّمُ السَّبْتِ يَوْمَ عَاشُورَاءَ.

(The book) ‘Kamil Al Ziyaraat’ – Al-Hassan, from his father Abdullah Bin Muhammad, from Muhammad Bin Isa, from Safwan, from Yaqoub Bin Shueyb, from Husayn Bin Abu Al A’ala who said,

‘He said, ‘By the One-azwj the Throne is Raised to! You father had narrated to me regarding the companions of Al-Husayn-asws and they would neither be reducing by a man nor increasing by a man. This community will be transgressing with them-asws like the children of Israel had transgressed and were killed on the day of the Sabbath, the Day of Ashura (10th Muharram)’’. (Not a Hadeeth)

22- مل، كامل الزيارات أبي وأمهاء مشايخي عن ابن عيسى عن الأموي والحسن بن النصر عن يُحيى بن عثمان الحلفي عن الحسن بن أبي الغلام عن أبي عبد الله قال: إن الحسن صلى بصحبه المغدا ثم قال أشهد أن Allah azwj قد أذن في أفواهكم بما فتح الله وأصدقوا.

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of elders, from Ibn Isa, from Al Ahwazy, from Al Nazr, from Yahya Bin Imran Al Halby, from Al-Husayn Bin Abu Al A’ala,

‘From Abu Ja’far-asws having said: ‘Al-Husayn-asws prayed (morning) Salat with his-asws companions on the day they-ra were slain, then said: ‘I-asws testify that Permission (of Allah-azwj) has been Granted regarding your being killed. O people! So, fear Allah-azwj and be patient’’.

23- مل، كامل الزيارات أبي وأمهاء مشايخي عن سعد عن علي بن إسحاق بن أبي الطالب معنا عن محمد بن علي بن عثمان بن عبد بن بكر عن
زيارة عن أبي حفصة قال: كتب الحسن بن علي ع من مكة إلى محمد بن علي بن أبي طالب، ورسائله الإخوان الإخوان من الحسن بن علي إلى محمد بن علي و من
قليلة من نبي هاشم إذا بعد كان من لحية بطلاقه و من لدبك ملك فليف و الشام.

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of elders, from Sa’ad, from Ali Bin Ismail and Ibn Abu Al Khattab, both together from Muhammad Bin Amro Bin Saeed, from Ibn Bukeyr, from Zurrara,

‘From Abu Ja’far-asws having said: ‘Al-Husayn-asws Bin Ali-asws wrote from Makkah to Muhammad son of Ali-asws (Ibn Al-Hafiyya): ‘In the Name of Allah-azwj the Beneficent, the Merciful. From Al-

33 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 20
34 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 21
35 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 22
Husayn
\textsuperscript{asws} Bin Ali\textsuperscript{asws} to Muhammad\textsuperscript{asws} the son of Ali\textsuperscript{asws} and the ones from the clan of Hashim\textsuperscript{as} around him. As for after, the one who joins me\textsuperscript{asws} will be martyred, and the one who does not join with me\textsuperscript{asws} will not achieve the victory. And the greetings”.

From Abu Ja’far\textsuperscript{asws} having said: ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} wrote to Muhammad\textsuperscript{asws} son of Ali\textsuperscript{asws} (Ibn Al Hanafiya) from Karbala: ‘In the Name of Allah \textsuperscript{azwj} the Beneficent, the Merciful! From Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} to Muhammad son of Ali\textsuperscript{asws} and the ones from the clan of Hashim\textsuperscript{as} around him. As for after, it is as if the world does not even exist, and it is as if the Hereafter did not cease to be. And the greetings”.

From Abu Abdullah\textsuperscript{asws} having said: ‘When Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} ascended Aqaba Al-Batn, he\textsuperscript{asws} said to his\textsuperscript{asws} companions: ‘I\textsuperscript{asws} do not see myself\textsuperscript{asws} except as being killed!’ They said, ‘And why is that so, O Abu Abdullah\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘A dream I\textsuperscript{asws} have seen in the sleep’. They said, ‘And what is it?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} saw dogs snapping at me\textsuperscript{asws}. The severest upon me\textsuperscript{asws} was a spotted dog’.

From Abu Abdullahi\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘By the One \textsuperscript{azwj} Whose Hand is the soul of Al-Husayn\textsuperscript{asws}!” The clan of Umayya will not be joyful until they kill me\textsuperscript{asws}, and they are my\textsuperscript{asws} killers.

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36 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 23 a
37 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 23 b
38 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 24
They said, 'When they have killed me-asws, they will be praying altogether, (even if) forever, but they will not be taking awards in the Way of Allah-azwj altogether, ever! The first one of this community to be slain will be me-asws and my-asws family members. By the One-azwj is Whose Hand is the soul of Husayn-asws! The Hour will not be established (until) there is still a Hashemite (the 12th Imam-asws) walking upon the earth (as the successor of the Holy Prophet-saww)."

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And if from the clan of Hashim\textsuperscript{as} are killed at Al-Taff (Karbala), the necks of Quraysh would be humiliated and be disgraced. The beloved of Rasool-Allah\textsuperscript{asws} wasn't immoral. Your\textsuperscript{asws} calamities clarified the noses (pride) and cleared'.

And they said as well, 'Cry (for) Husayn\textsuperscript{as}, chief, and for his\textsuperscript{as} killing the hair became grey, and for his\textsuperscript{as} killed you were shaken, and for his\textsuperscript{as} killer the moon was eclipsed, and the horizons of the sky reddened from the evening to the pre-dawn and the sun changed the city with them, and the land was darkened. That is a son\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}, the creatures and the mortals are in calamity with him\textsuperscript{asws}. You inherited the disgrace by it, the noses (pride) cut off, along with the exposure'.

\textsuperscript{40} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 26
Umm Salama-ra said, ‘When it was the Day of Ashura, she-ra looked at the two glasses after midday, and there, they were both spurting blood, so she-ra cried. And no stone was turned over on that day, nor mud clog except fresh blood was found under it’.

And from it what is reported from Zayn Al-Abideen-asws having said: ‘When it was the night in the morning of which Al-Husayn-asws was killed (9th Muhammad night), he-asws stood among his-asws companions and said: ‘They (enemies) want me-asws besides you all, and if they were to kill me-asws, they will not arrive to you all. So, the deliverance! The deliverance! And you are in release, for you-asws were to be with me-asws in the morning, all of you-asws would be killed!’

They said, ‘We-ra will neither abandon you-asws nor choose to live after you-asws!’ He-asws said: ‘You-ra will be killed, all of you-asws, until not one of you will escape’. It happened like what he-asws had said”.

‘From Ali-asws Bin Al-Husayn-asws having said: ‘We went out with Al-Husayn-asws. We did not descend at any descent and we did not depart from it except he-asws mentioned Yahya Bin Zakariya-as and his-as killing. And one day he-asws said, ‘It is from the shame of the world, based upon Allah-azwj Mighty and Majestic, that the head of Yahya Bin Zakariya-as was gifted to a prostitute from the prostitutes of the children of Israel’.

And Al-Husayn-asws passed away during the day of Saturday, the tenth of Al-Muharram of the year sixty-one from the Emigration, after Al-Zohr Salat from it, killed unjustly, parched (thirsty), patient, anticipating, and on that day his-asws age was fifty-five years.

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41 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 37 H 27 a
42 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 37 H 27 b
He-asws with his-asws grandfather-asws for seven years, and with his-asws father-asws Amir Al-Momineen-asws for thirty years, and with his-asws brother-asws Al-Hassan-asws for ten years, and the period of his-asws caliphate (Imamate) after his-asws brother-asws was of eleven years. And he-asws used to dye with the henna and the indigo, and he-asws was killed and the dye came out (trickled) from his-asws forehead”. 43

Tafseer of the Imam (Hassan Al Askari-asws) – The Imam-asws said: ‘And when the Test (regarding) Al-Husayn-asws happened (Battle of Karbala 61 A.H.), and the ones who were in the army, those that killed him-asws and carried his-asws head, he-asws said to his-asws soldiers: ‘You are free from my-asws allegiance, therefore you can join up with your clans and your friends’.

And he-asws said to his-asws friends, ‘I-asws am making you all free from separating from me-asws, therefore if you are not able to endure them due to their increased numbers and their (military) might, and they are not aiming for other than me-asws, therefore leave me-asws and the people (Yazeed’s army) - for Allah-azwj would Assist me-asws and will not Leave me-asws alone from His-azwj Goodly Consideration as usual, like He-asw Did among our goodly ancestors’.

As for his-asws soldiers, they separated (left) from him-asws, and as for his-asws family members and the near ones from his-asws relatives, they refused and they said, ‘We will not separate from you-asws, and it would happen with us whatever would happen with you-asws’, it would grieve us whatever would grieve you-asws, and it would hit us whatever would hit you-asws, we happen to be closer to Allah-azwj, when we happen to be with you-asws’.

He-asws said to them: ‘If you have resolved yourselves upon what I-asws have resolved myself upon, then know that Allah-azwj rather Endows the nobles’ status to His-azwj servants due to their patience in bearing the abhorrence.

And that Allah-azwj, and if He-azwj were to Particularise me-asws - with the ones past from my-asws (five Holy) family members-asws – those ones whom I-asws am the last of, remaining in the world

43 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 28
– from the Prestige with what it would be easy upon bearing the abhorrence, so for you all is that direction (to take), towards the Prestige of Allah asw as the Exalted.

And know that the world, its sweetness and its bitterness are (in fact like) a dream, so pay attention to the Hereafter, and a successful one is the one who is successful therein, and a wretched is the one who is wretched therein”.  

And they were killing him asws with a killing Rasool-Allah saww had forbidden the dogs to be killed like it. He asws was killed by the sword, and the blades, and by the rocks, and by the planks, and by the sticks, and he asws was trampled by the horses after that”.

He asws gave it to them as and their asws faces were jubilant and they asws went to their asws grandfather saww. He saww took from these and smelt it, then said: ‘Go to your asws mother with what is with you asws and begin with your asws father asws’. They asws were excited and went like

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44 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 29
45 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 30
what he `asws had instructed them `asws, but they `asws did not eat until the Prophet `saww came to them, and they `asws all ate together.

It did not cease to be so that every time it was eaten from, it returned to what it had been, until (the time) Rasool-Allah `saww passed away.

Al-Husayn `asws said: 'The change and the reduction did not take place in it during the days of (Syeda) Fatima `asws daughter `asws of Rasool-Allah `saww, until (the time) she `asws passed away. We `asws lost the pomegranate, and there remained the apple and the quince during the days of my `asws father `asws.

When Amir Al-Momineen `asws was martyred, the quince was lost and there remained the apple upon its form with Al-Hassan `asws, until he `asws passed away during his `asws being poisoned, and there remained the apple up to the time in which he `asws was besieged from the water. I `asws used to smell it whenever I `asws was thirsty, and the flame of my `asws thirst would subside. When the thirst intensified upon me `asws, I `asws bit it, and I `asws was certain with the annihilation'.

Ali `asws Bin Al-Husayn `asws said: 'I `asws him `asws saying that before his `asws being killed, by while. When he `asws had fulfilled his `asws vow, its aroma was felt in his `asws slaying place. I `asws searched but could not see any trace of it. Its aroma remained after Al-Husayn `asws, and I `asws had visited his `asws grave and felt its aroma effusing from his `asws grave.

The one from our `asws Shias, the visitors to the grave, wants that, let him seek that during the timings of the pre-dawn, for he will find it, if he was sincere’. 46

46 Bihar Al Awaar – V 45, The book of History – Al Hassan `asws, Ch 37 H 31
(The book) ‘Al-Manaqib of Ibn Shehr Ashub’ – He-asws, may the Salawaat of Allah-azwj be upon him-asws, prosed on the day of Al-Taff (Karbala): ‘The people committed Kufr and they desired for long’ – up to the end of what has passed from the couplets, and there is an addition in what is between it there is:

فاطمَةِ الزُّهْرَاءُ أُمِّي وَ أَِِرِثُ الرُّسْلِ مَوْلََّ
طَحَنَ الأَْبْطَالَ لَمَّا بَرَزُوا
وَ أَخُو خَيْبََْ إِذْ باَرَزَهُمْ
بَحُِسَامٍ ذِي شَفْرَتَينِْ
وَ الَّذِي أَرْدَى جُيُوشاً أَقَْبَلُوا
يَطْلُبُونَ الْوِتَْرَ فِِ يَوْمِ حُنَينٍْ

‘(Syeda) Fatima Al-Zahra-asws is my-asws mother-asws, and my-asws father-asws inherited the Prophet-saww, Master-saww of the Jinn and the human beings. He-asws grinded the heroes when they came out for duel on the day of Badr, and at Ohad, and Hunayn, and the dependable at Khyber when he-asws duelled them with a cutting sword with two blades, and the one-asws the armies had intended, so they came seeking him-asws being alone during the day of Hunayn.

مَنْ لَهُ عَمٌّ كَعَمِِي جَعْفَرٍ
وَهَبَ اللَّهُ لَهُ أَجْنِحَتَينِْ
جَدِِيَ الْمُرْسَلُ مِصْبَاحُ الهُْدَى
وَ أَِِ الْمُوفِِ لَهُ باِلْبَيْعَتَينِْ
بَطَلٌ قَرْمٌ هِزَابٌ ضَيْغَمٌ
مَاجِدٌ سََِحٌ قَوِيُّ السَّاعِدَيْنِ
عُرْوَةُ الدِِينِ عَلِيٌّ
ذَا كُمُاحِبُ الحَْوِْ مُصَلِِي الْقِبَْلَتَينِْ
مَعَ رَسُولِ اللَّهِ سَبْعاً كَامِلاً
مَا عَلَى الأَْرِِْ مُصَلٍِ غَيْرَْ ذَيْنِ

Who has for him an uncle like mine-asws? Allah-azwj has Gifted him-asws two wings. My-asws grandfather-saww is the one-saww Sent as a lamp of guidance, and my-asws father-asws is the one-asws loyal to him-saww with the two allegiances. A hero, honourable, a ravaging lion, glorious, liberal, strong of the forearms. The handhold of religion is Ali-asws, with plenty, master of the Fountain, prayer to the two Qiblahs with Rasool-Allah-saww, when he-asws was seven (years) complete. There were no prayers upon the earth apart from these two.

تَرَََ الأَْوْثاَنَ لََْ يَسْجُدْ لهََا
مَعَ قُرَيْشٍ مُذْ نَشَا طَرْفَةَ عَينٍْ
وَ أَِِ كَانَ هِزَابْراً ضَيْغَماً
ََْخُذُ الرُّمْحَ فَيَطْعَنُ طَعْنَتَينِْ
كَتَمَشِِي الأُْسْدِ بِغْياً فَسُقُوا
كَأْسَ حَتْفٍ مِنْ نجَِيعِ الحَْنْظَلَينِْ

Neglecter of the idols, not having prostrated to these with Quraysh since he-asws grew, even for the blink of an eye. An my-asws father-asws was a ravaging lion. He-asws would grab a spear and stab two stabbings, like the walking of the lions, suddenly, so he-asws made (enemies) to drink from blood of corpses, the two colocynths’. 47

47 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 37 H 32
33- Khusayl, Rajal al-Kashi Hureys, and Habeeb Bin Muzahir faced a mountain of iron and faced the spears with their chests, and the swords with their faces, and they were those, the amnesty and the wealth was presented to them. They avow not to see anyone more lying than these two.

He (the narrator) said, ‘The people of the gathering had not even dispersed until Rusheyd Al-Hajary came searching for them. He asked the people of the gathering about them. They said, ‘They separated, and we heard them saying such and such’. Rusheyd said, ‘May Allah have Mercy on Meesam. He forgot, and there would be an increase in the award for the one who comes with the head, of one hundred Dirhams’. Then he turned back.

The people said, ‘By Allah! This one is most lying of them! The people said, ‘By Allah! The days and the nights did not pass by until he was crucified upon the door of Amro Bin Hureys, and the head of Habeeb Bin Muzahir was brought, and he had been killed with Al-Husayn, and we saw all that they had said.

And Habeeb was from the seventy men, the ones who helped Al-Husayn, and they had faced a mountain of iron and faced the spears with their chests, and the swords with their faces, and they are those, the amnesty and the wealth was presented to them, but they had refused. They said, ‘There is no excuse for us in the presence of Rasool Allah if Al-

(Meesam Al-Tammar passed by Habeeb Bin Muzahir on a horse of his at a gathering of the clan of Asad. They discussed until the necks of their horses were touching. Then Habeeb said, ‘It is as if I am with a Sheikh of short hair, large belly selling melons at the house of livelihood, having been crucified in the love of the People of the Prophet saw, and his stomach is disembowelled upon the plank’.)

The people said, ‘By Allah! And I know of a man, two braids are reddened for him, going out to help the son of the daughter of the House of livelihood, having been crucified in the love of the People of the Prophet saw, and his stomach is disembowelled upon the plank’.}

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Husayn as is killed, and from us as there is an eye still blinking’, until they as were killed around him as.

وَ لَقَدْ مَزَحَ حَبِيبُ بْنُ مُظَاهِرٍ الأَسْدِيُّ فقَالَ لَهُ يَزِيدُ بْنُ حُصَينٍ الهَمْدَانيُّ وَ كَانَ يُقَالُ لَهُ سَيِِدُ الْقُرَّاءِ ياَ أَخِي لَيْسَ هَذِهِ بِسَاعَةِ ضَحِكٍ قَالَ فَأَيُّ مَوْضِعٍ أَحَقُّ مِنْ هَذَا باِلسُّرُورِ وَ اللَّّ مَا هُوَ إِلاَّ أَنْ تَُِيلَ عَلَيْنَا هَذِهِ الطَّغَامُ بِسُيُوفِهِمْ فَنُعَانِقَ الحُْورَ الْعِينَ.

And Habeeb Bin Muzahir Al Asadyra was talking jokingly. Yazeed Bin Huseen Al Hamdanyra said to himra, and he was called ‘Chief of the readers’, ‘O my brother-ra! This isn’t the time for laughing’. He-ra said, ‘So which place is more rightful than this for the cheerfulness? By Allahazwj! It is not except for these ordinary people to incline against us with their swords, so we-ra be hugging the Maiden Houriess.


‘A man met Al Husayn-as Bin Ali-as at Sa’albiya, and he as intended (to go to) Karbala. He entered to see him-as and greeted to him-as. Al Husayn-as said to him: ‘Which city are you from?’ He said, ‘From the people of Al Kufa’.

قَالَ أَمَا وَ اللَّّ ياَ أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ باِلْمَدِينَةِ لأََرَي ْتُكَ أَث َرَ جَبَْْئِيلَ ع مِنْ دَارِ نََ وَ ن ُزُولِهِ باِلْوَحْيِ عَ لَى جَدِِي ياَ أَخَا أَهْلِ الْكُوفَةِ أَ فَمُسْتَقَى النَّاسِ الْعِلْمَ مِنْ عِنْدِنَا فَعَلِمُوا وَ جَهِلْنَا هَذَا مَا لاَ يَكُونُ.

He as said: ‘But, by Allahazwj, O brother of the people of Al Kufa! If I as had met you at Al Medina, Ias would have shown you the traces of Jibrael as in our as house, and his as descent with the Revelation unto my as grandfatheras, O brother of the people of Al Kufa! The people were quenched the knowledge from us as, so they are (now) knowing the knowledge while we-as are (considered) ignorant? This is what cannot happen to be’.49

(35) The book ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Isa, from Safwan, from Yusuf Bin Ibrahim,

‘From Abdullahas having said: ‘Al Husayn-as was slain and upon him-as was a woollen coat’’.50

48 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 33
49 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 34
50 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 35
‘From Abu Ja’far\textsuperscript{asws} having said: ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed, and upon him\textsuperscript{asws} was a dark woollen coat. There found to be in it, sixty-three (perforations), from between strikes with the sword, or stabs with spears, or shots by arrows’. \footnote{Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 36}

(The book) ‘Al Kafi’ – Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘Abu Abdullah\textsuperscript{asws} said: ‘Al-Husayn\textsuperscript{asws} was killed he\textsuperscript{asws} had dyed with woad (dyeing plant)’’. \footnote{Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 37}

‘I asked Abu Abdullah\textsuperscript{asws} about dyeing with the woad (a dyeing plant). He\textsuperscript{asws} said: ‘There is no problem. Al-Husayn\textsuperscript{asws} was killed and he\textsuperscript{asws} had dyed with the wood’. \footnote{Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 38}

‘I asked (Imam) Al-Reza\textsuperscript{asws} about Fasting Ashura (10th Muharram) and what the people are saying with regards to it. So he\textsuperscript{asws} said: ‘It is the Fast of Ibn Marjana you are asking me\textsuperscript{asws} about. That is a day the pretenders from the Progeny of Ziyad Fasted in, due to the killing of Al-Husayn\textsuperscript{asws}, and it is a day which the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} see it as an evil omen (a grievous/tragic day), and the people of Al-Islam see it as an evil omen.

And the day which the people of Al-Islam see it as an evil omen can neither be Fasted nor can it be a blissful one. And the day of Monday is an inauspicious day. Allah\textsuperscript{azwj} Caused His\textsuperscript{aswj}
Prophet saww to pass away during it, and the Progeny asws of Muhammad saww was not afflicted with except during the day of Monday.

And the day of Ashura, Al-Husayn asws was killed, and Ibn Marjana was pleased with it, and the Progeny asws of Muhammad saww see it as a day of tragedy.

Therefore, the one who Fasts it, or sees it to be blessed by it, would meet Allah azwj Blessed and High Exalted with a morphed heart, and his Resurrection would be with those who made a sunnah of Fasting it and the seekers of the Blessings by it". 54

And Ibn Marjana la and Umar Bin Sa’ad la were joyful due to the large numbers of the cavalries and its abundance, and Al-Husayn asws and his asws companions, may Allah azwj be Pleased with them, were surrounded in Kerbala, and the cavalries of the people of Syria were gathered against him asws, and inflicted injuries upon him asws.

Then he asws said: ‘And as for the Day of Ashura, so it is a day in which Al-Husayn asws was injured to bits between his asws companions, and his asws companions were injured to bits around him asws, stripped. So, can a Fast happen to be during that day? Never! By the Lord azwj

54 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 37 H 39
of the Sacred House! It is not a day of Fasting, and it is not except for a day of grief, and the difficulties enter upon the inhabitants of the sky and the inhabitants of the earth, and the entirety of the Momineen.

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad

So, the one who fasts, or (believes to be) fortunate by it, Allah would Resurrect him with the progeny of Ziyad, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allah the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Him, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satan would be his participant in the entirety of that.”

55

I asked him about fasting the Day of Ashura. He said: ‘That is a day Al-Husayn was killed. So, if you were gloating, then fast!’

Then he said: ‘The progeny of Umayya, may Allah Curse them and the ones from the people of Syria who supported them upon killing Al-Husayn. They had vowed a vow that if Al-Husayn is killed, and the ones who had gone out to (kill) Al-Husayn were safe, and the caliphate comes to be in the progeny of Abu Sufyan, they would be taking that day as a festival for them. They would be fasting for thanks (to Allah) during it.

55 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 37 H 40
Thus, it became a way among the progeny of Abu Sufyan until today, among the people, and the people in their entirety believed with them for that. Therefore, due to that, they are fasting it, and entering the happiness upon their dependants and their families during that day’ – the Hadeeth”.

56 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 41

57 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 37 H 42
Then, when he\textsuperscript{asws} knew of Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws} having been killed, having sent him\textsuperscript{ra} as a pioneer of his\textsuperscript{asws}, how come he\textsuperscript{ra} had not come back. And he\textsuperscript{asws} knew the deceptions of the people and he\textsuperscript{asws} had discerned the tricks and the plots, then how come he\textsuperscript{asws} considered it permissible that he\textsuperscript{asws} should battle the large crowd with a small number, leaving behind a lot of substances.

Then, when Ibn Ziyad\textsuperscript{la} presented the amnesty to him\textsuperscript{asws} and that if he\textsuperscript{asws} were to pledge allegiance to Yazeed\textsuperscript{la}, how come he\textsuperscript{asws} did not respond to save his\textsuperscript{asws} blood and of the ones who were with him\textsuperscript{asws}, from his\textsuperscript{asws} family, and his\textsuperscript{asws} Shias, and his\textsuperscript{asws} friends, and not cast his\textsuperscript{asws} hand to the destruction, and besides this is the fear. His\textsuperscript{asws} brother\textsuperscript{asws} Al-Hassan\textsuperscript{asws} submitted the command to Muawiya, so how can one gather between their\textsuperscript{asws} two deeds, regarding the correctness?'

The answer, we say, 'We know that the Imam\textsuperscript{asws} is such that when his\textsuperscript{asws} thought overcome, would take him\textsuperscript{asws} to his\textsuperscript{asws} right and the standing by it with has been delegation to him\textsuperscript{asws}, with a variety of the deeds obligating that upon him\textsuperscript{asws}, and even if in it there is a type, from the difficulties the likes of it to be endured.

And our Master\textsuperscript{asws} Abu Abdullah\textsuperscript{asws} did not travel seeking Al-Kufa except after documented verification from the people, and pacts, and agreements, and after they had written to him\textsuperscript{asws} willingly, without having been coerced, and initiating not responding, and correspondence had happened from well-known faces of the people of Al-Kufa, and its nobles, and its readers, having forwarded to him\textsuperscript{asws} during the days of Muawiya and after the event of the reconciliation between him and Al-Hassan\textsuperscript{asws}.

He\textsuperscript{asws} pushed them away and said in the response what had obligated. Then they wrote to him\textsuperscript{asws} after the expiry of Al-Hassan\textsuperscript{asws}, and Muawiya had remained. He\textsuperscript{asws} promised them and made them wish; and the days of Muawiya were difficult, the likes of which cannot be coveted.
When Muawiya died and the letters were re-written, and they manifested the obedience, and they reiterated the request and the desire, and he-asws saw their strength based upon what had happened immediately from the direction of Yazeed-ia, and their obsession to be against him-ia, and his-ia weakness from them was what strengthened in his-asws thinking that the travelling, it is obligated to do what he-asws did, from the due diligence and the reasoning.

And it did not take place in his-asws calculation that people would betray some of them and weaken the people of the truth from helping him-asws and they would agree, what was agreed from the strange matters, for when Muslim-asws Bin Aqeel had entered Al-Kufa, he-asws took the allegiance upon a lot of its people.

And when Ubeydullah-ia Bin Ziyad-ia arrived at it, and he-ia had heard the news of Muslim-ra and his-ra having entered Al-Kufa and his-asws lodging in the house of Hany Bin Urwah Al-Murady-ra, based upon what is explained in the biography, and Shareek Bin Al-Awr had been at it. Ibn Ziyad-ia came consoling and Shareek had been concordant with Muslim Bin Aqeel-ra upon killing Ibn Ziyad-ia during his-ra present to console Shareek, and his-ra had been enabled upon that, and having eased it for him-ra.

But he-ra did not do so and excused to Shareek after having lost the opportunity with that assassination, and that the Prophet-asww had said that the Eman is a constrain from the murder.

And if Muslim had done the killing of Ibn Ziyad-ia what he-ra had enabled from, and Shareek had been concordant upon it to invalidate the matter, and Al-Husayn-asws would have entered Al-Kufa without being repelled from it, and every one would have relaxed his mask in helping him-asws, and the ones in front of him-asws would have gathered to him-asws to help him-asws, and its apparent was with his-asws enemies.

And Muslim Bin Aqeel-ra as well, when Ibn Ziyad-ia had imprisoned Hany-ra, had travelled to it among a group from the people of Al-Kufa until he-ra presented in his-ra castle, and took his-ra
restraint, and Ibn Ziyad-ra locked the gates besides him-ra fearing and cowardice, until he-ra sent the people in every direction making the people desirous and frightening them and making them abandon from helping Ibn Aqeel-asws. So, they sat back, and most of them dispersed until in the evening he-asws was in a small group, and he-ra left and it happened from his-asws matter what transpired.

And rather we intended with mentioning this, the summarisation of the causes of the victory of the enemies which took place had various aspects, and that the concordat of the evil is opposite of the matter to what they are reporting, of his-ra patience, and his-asws being surrendered, and scarcity of his-ra helpers upon the return to the rightful religion, or the fervour. A number of them had done that until they were killed in front of him-asws as martyrs, and like of this one should be coveting it, and anticipate in the difficult situations.

As for the uniting between his-asws deed and the deed of his-asws brother-asws Al-Hassan-asws, is clear, correct, because his-asws brother-asws had submitted his-asws hand to save from the Fitna and fearing upon himself-asws and his-asws family and his-asws Shias, sensing the betrayal from his-asws companions.

And this is what strengthened his-asws thinking of the help from ones having written to him-asws and trusting it, and he-asws saw from the causes of the strength of helpers of the truth, and weakness of the helpers of the falsehood, what had obligated the seeking upon him-asws, and the going out.

When that was inverted and the symptoms of betrayal appeared in it, and the evil agreements, he-asws wanted the returning and the refraining and the letting go, like what his-asws brother-asws had done. But he-asws was prevented from that and there was a barrier between him-asws and it.

So the two situations are concordant except that the submitting and refraining during the appearance of the symptoms of the fear, they were not acceptable from him-asws, and he-asws did not respond to the promises being made, and demand for himself-asws. He-asws refused from it by rejecting it until he-asws passed away honourably to the Garden of Allah-aswj the Exalted and His-aswj Pleasure. And this is clear for you to ponder’ – end’.
I (Majlisi) am saying, 'There have passed in the book of Imamate and book of ordeals, a lot of Ahadeeth pointing upon that each one of them asws had been Commanded with special matters written in the heavenly Parchments Revealed unto the Rasool asws. So, they asws working with it, and is it not appropriate to compare the rulings relating to them asws based upon our rulings.

And after perusing the situations of the Prophets as, and that a lot of them as had been sent along to thousand of Kafirs and they as were reviling their gods and inviting them to their as religion, and they as were not caring what they as were facing, from the hardships, and the strikes, and the imprisonment, and the killings, and being thrown into the fire, and other than that.

It is not appropriate to be raising objections upon the Imams asws of the religion in the likes of that, along with that is after the affirmation of their asws being infallible, with the proofs and the consecutive texts. There is no possibility for the objections to be raised upon them asws. But the submission to them asws is obligated in all what arrives from them asws.

You, if you were to ponder as is the right of pondering, you would know that he asws sacrificed himself asws for the religion of his asws grandfather asws, and the pillars of the government of the clan of Umayya were not shaken until after his asws martyrdom, and their Kufr and their straying was not manifest to the people except during his asws success with his asws happiness.

And if he asws had reconciled and made peace with them, that would have strengthened their authority and their affairs would have been doubtful upon the people. So, they would have returned after a while to destroy the flags of the religion and traces of the schools of guidance.

With him asws that he asws had fled from Al-Medina to go to Makkah, fearing from being killed, and like that he asws had gone out from Makkah after it had been overcome upon his asws thoughts that they were wanting to ambush
him\textsuperscript{asws} and kill him\textsuperscript{asws}, until it was not easy for him\textsuperscript{asws}, may my soul and my father and my mother be sacrificed for him\textsuperscript{asws}, that he\textsuperscript{asws} had to complete the argument (upon them).

So he\textsuperscript{asws} released (the Ihraam) and So he exited from it, fearing, wary. [28:21], and they, may Allah\textsuperscript{azwj} Curse them, had constricted upon him\textsuperscript{asws} the entirety of the horizons and did not leave any place for him\textsuperscript{asws} to flee to.

And I (Majlisi) have seen in one of the reliable books that Yazeed\textsuperscript{la} had enforced Amro Bin Saeed Bin Al\textsuperscript{la} As\textsuperscript{la} in a large army and placed him\textsuperscript{la} in charge of the affairs of the season (Hajj) and made him a commander upon the pilgrims, all of them, and he\textsuperscript{la} had told him to capture Al-Husayn\textsuperscript{asws} secretly, and if he is not able from it, then to kill him\textsuperscript{asws} him in an ambush.

Then he\textsuperscript{la} ordered for thirty men to be with the pilgrims during that year, being from the devils of the clan of Umayya, and ordered them with killing Al-Husayn\textsuperscript{asws} upon whichever state they come across. When Al-Husayn\textsuperscript{asws} came to know of that, he\textsuperscript{asws} released the Ihraam of the Hajj and made it to be an individual Umrah.

And it has been reported by the chains that when Muhammad Bin Al-Hanafiyya prevented him\textsuperscript{asws} from the going out to Al-Kufa, he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, O my\textsuperscript{asws} brother! Even if I\textsuperscript{asws} were to be in a hole of an insect from the insects of the earth, they will bring me\textsuperscript{asws} out from it until they kill me\textsuperscript{asws}!’

But the apparent is that he\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} if he\textsuperscript{asws} had made peace with them and pledged allegiance to them, they still would not have left him\textsuperscript{asws} due to the severity of their enmity and the frequency of their insolence. But they were trying to ambush him\textsuperscript{asws} by every trick and pushing him\textsuperscript{asws} by every means. And rather they were presenting the allegiance (to Yazeed\textsuperscript{la}) at first due to their knowledge that he\textsuperscript{asws} will never be agreeing to them regarding that.

أ لا ترى إلى مروان لعنه الله كيف كان يشير على ولي المدينة بقتله قبل عرض البيعة عليه و كان عبيد الله بن زياد عليه لعائن الله إلَّا يناد يقول
اعرضوا عليه فلينزل على أمرنا ثم ترى فيه رائداً أ لا ترى كيف أمنوا مسلماً ثم قتلوا.
Can’t you see Marwan, may Allah-azwj Curse him, how he had indicated upon the governor of Al Medina with killing him- asws before the presentation of the allegiance (to Yazeed-ia) to him- asws? And Ubeydullah Bin Ziyad-ia, may Allah-azwj Curse him-ia up to the Day of Qiyamah, said, ‘Present to him-asws to descend upon our-ia orders, then we-ia shall view regarding him-asws whatever we-ia view’. Can’t you see how they had granted safety to Muslim-ra then they killed him-ra?

فأما معاوية فإنه مع شدة عداوته و بغضه لأهل البيت ع كان ذا دهاء و نكراء حزم و كان يعلم أن قتلهم علناء يوجب رجوع الناس عنه و ذهاب ملكه و خروج الناس عليه

As for Muawiya, he was with severe enmity and hatred towards the People-asws of the Household. He was with shrewdness and gruesome dealings, and he knew that if he were to kill him-asws openly, it would obligate the people to return from him and his kingdom would be gone, and the people would come out against him.

فكان يداريهم ظاهرا على أي حال و لذا َالحه اسن ع و لا يتعر له الحسين و لذلك كان يوَي ولده اللعين بعدم التعر للحسين ع لأنه كان يعلم أن ذلك يصير سببا للدهور دوته.

And apparently, he was turning the based upon whichever situation, and due to that he reconciled with Al-Hassan-asws, and due to that Al-Husayn-asws did not object to him, and due to that he had bequeathed to his accursed son-ia with never to confront Al-Husayn-asws, because he knew that it would become a cause for his-ia government to go away.

الله عن كل من ظلم أهل بيت نبيك و قتلهم و أعان عليهم و رضي بما جرى عليهم من الظلم و الجوع للؤنا و عذاهم عذابا أليما و اجعلنا من خيار شيعة آل محمد و أنصارهم و الطالبين بنارهم مع قايشهم صلاوات الله عليهم أجمعين.

And apparently, he was turning the based upon whichever situation, and due to that he reconciled with Al-Hassan-asws, and due to that Al-Husayn-asws did not object to him, and due to that he had bequeathed to his accursed son-ia with never to confront Al-Husayn-asws, because he knew that it would become a cause for his-ia government to go away.

وكان يداريهم ظاهرا على أي حال و لذا َالحه اسن ع و لا يتعر له الحسين و لذلك كان يوَي ولده اللعين بعدم التعر للحسين ع لأنه كان يعلم أن ذلك يصير سببا للدهور دوته.

O Allah-azwj! Curse everyone who oppressed the People-asws of the Household of Your-azwj Prophet- saww, and assisted against them-asws, and was pleased with what had transpired upon them-asws, from the injustices and the tyranny, a ruinous Curse, and Punish them with a painful punishment, and Make us to be from the best of the Shias of the Progeny-asws of Muhammad- saww and their-asws helpers, and the seekers of their-asws retaliation with their-asws Qaim-asws, may the Salawaat of Allah-azwj be upon them-asws all!"
CHAPTER 38 – MARTYRDOM OF TWO YOUNG SONS-asws OF MUSLIM-ra, MAY ALLAH-aswj BE PLEASED WITH THEM-asws BOTH

When Al-Husayn-asws Bin Ali-asws was killed, two young boys from his-asws came up were made to be captives. They came with them-asws to Ubaydullah-la Bin Ziyad-la. He-la called a jailer of his-la and said, ‘Take these two boys to yourself. Do not feed them-asws from the good foot, and do not quench them from the cold water, and constrict their prison upon them’.

And the two boys were fasting that day, and when it was night, they would be given two discs of barley break and a jar of (undrinkable) stale water.

So, when the imprisonment was prolonged with the two boys until it came to be a year, one of them said to his-ra companion, ‘O my-ra brother-asws! Our imprisonment has been prolonged and there is no doubt that our-ra lives would perish and our-ra bodies would decay. So, when the Sheikh come, we-ra should let him know of our-ra position and draw closer to him by Muhammad-saww, perhaps he will increase in our-ra food and increase in our drink’.

When the night shielded them-ra, the Sheikh came to them with two discs of barley and a jar of stale water. The younger boy said to him, ‘O Sheikh! Do you know Muhammad-saww?’ He said, ‘How can I not know Muhammad-saww and he-saww is my Prophet-saww?’ He-ra said, ‘Do you know Ja’far-asws Bin Abu Talib-asws?’ He said, ‘And how can I not know Ja’far-asws and Allah-aswj has Caused two wings to grow for him-asws, he-asws flies with these with the Angels wherever he-asws so desires to?’
He as-saww said: ‘Do you know Ali-asws Bin Abu Talib-asws?’ He said, ‘And how can I not know Ali-asws, and he-asws is the son-asws of an uncle-asws of my Prophet-saww?’ He-asws said to him: ‘O Sheikh! We-ra are from the family of your Prophet Muhammad-saww, may the Salawaat of Allah-asws be upon him-saww and his-saww Progeny-asws, and we-ra are from the sons-ra of Muslim-asws Bin Aqeel-asws Bin Abu Talib-asws, imprisoned in your hands. We-asws have asked you for good food, but you are not feeding us-asws, and of cold water, but you are not quenching us-asws, and you have constricted our-asws prison upon us-asws.

The Sheikh fell down to their-ra feet, kissing them and saying, ‘May my soul be sacrificed for your-ra souls, and my face be a saving for your-ra faces! O family of the Prophet-saww of Allah-aswj, Al-Mustafa-saww! This here is the door of the prison, open in front of you-asws, so take to whichever road you-ra both desire to’.

When the night shielded them-asws, he came to them-asws with the two discs of barley and a jar of stale water and familiarised them upon the road, and said to them, ‘Travel at night, O my beloveds, and hide during the day, until Allah-aswj Mighty and Majestic Makes a relief to be for you-asws of your-asws affaair and a way out’. The two boys did that.

When the night shielded them-asws, they-asws ended to an old woman at a door. They-asws said to her, ‘O old woman! We-ra are two young boys, strangers, newly over here, not informed with the roads, and this night has shielded us-ra. Lodge us-asws most of this night, so when it is morning, we-asws shall stick to the road’.

She said to them-asws, ‘So, who are you-asws two, O my beloveds? I have smelt any aroma better than your-ra aromas!’ They-asws said to her, ‘O old woman! We-asws from the family of your Prophet-aswj Muhammad-saww! We-asws have fled from the prison of Ubeydullah-la Bin Ziyad-la from being killed’.
The old woman said, ‘O my beloveds! There is a son-in-law of mine who is a mischief-maker. He had attended the event with Ubeydullah ibn Ziyad. I am scared that he would find you asws over here and kill you asws both!’ They asws said, ‘Most of this night of ours asws, so when it is morning, we asws shall take to the road’.

She said, ‘I shall bring you some food’. Then she brought them asws some food and they asws ate and drank. When they asws took to the bed, the younger one said to the older one asws, ‘O my asws brother asws! We asws safe in this night of ours asws, so come until I asws hug you asws and you asws hug me asws, and I asws smell your asws aroma and you asws smell my asws aroma before the death separates us asws. The two boys did that and hugged each other and slept.

When it was during part of the night, the son-in-law of the old woman, the mischief-maker, came until he asla knocked the door with a light knocking. The old woman said, ‘Who is this?’ He asla said, ‘I asla am so and so!’ She said, ‘What is that which had made you knock at this time, and this isn’t your (normal) timing?’ He asla said, ‘Woe be unto you, open the door before my asla mind flies and my asla gall-bladder splits in my asla inside due to the stress that has befallen with me asla!’

She said, ‘Woe be unto you asla! What is that which has befallen you asla?’ He asla said, ‘Two young boys have fled from the soldiers of Ubeydullah ibn Ziyad asla, so the emir called out among his asla army, ‘Anyone who comes with the head of one asws of them asws, for him would be a thousand Dirhams, and one who comes with both their asws heads, for him would be two thousand Dirhams!’ I asla have pursued tirelessly, and nothing has come in my asla hands’.

The old woman said, ‘O my son-in-law! Be cautioned from Muhammad asaw becoming your asla adversary during the Qiyamah!’ He asla said to her, ‘Woe be unto you! The world is greedy upon it’. She said, ‘And what will you do with the world where the Hereafter isn’t with it?’
He-asws said, ‘I-asw see you are being protective about them-asws as if there is something with you from what the emir is seeking, so stand, for the emir is calling you!’ She said, ‘And what will the emir do with me and rather I am an old woman in this wilderness?’ He-asw said, ‘But rather, the searching is for me-asw. Open the door for me-asw until I-asw give you rest and rest myself. When it is morning, I-asw shall rise up early in whichever road I-asw in searching for them-asws’.

She opened the door for him-asw and came to him-asw with some food and drink. He-asw ate and drank. When it was during part of the night, he-asw heard the snoring of the two boys in the inside of the house. He-asw came enraged like what the angry came, and he-asw (the man) was breathing like what the bull tends to snort, and he-asw touched a wall with his-asw palm until his-asw came to the (room and touched) a wall.

He-asws said to him-asw, ‘Who is this?’ He-asw said, ‘But, I-asw am owner of the house. Who are you-asws two?’ The younger went on to move the elder and saying, ‘Arise my-asw younger! We fled from the death and have fallen to the death! We are from the family of your-asw Prophet-asaw, and Guarantee of Allah-aszw and guarantee of His-aszw Rasool-asaw and of what we-asws are saying!’ He-asw said, ‘Yes’.

They-asws said, ‘Safety of Allah-aszw, and safety of His-aszw Rasool-asaw, and Guarantee of Allah-aszw and Muhammad-asaw Bin Abdullah-asaw is from the witnesses upon that’ He-asw said, ‘Yes’. They-asws said, ‘And Allah-aszw is a Protector and Witness upon what we-asws are saying!’ He-asw said, ‘Yes’.

They-asws said to him-asw, ‘O Sheikh! We are from the family of your-asw Prophet-asaw Muhammad-asaw. We fled from the prison of Ubeydullah-asw Bin Ziyad-asw, from being killed’. He-asw said to them-asws, ‘You-asw have fled from the death and have fallen to the death. The Praise is for Allah-aszw Who Caused me-asw to be victorious with you-asws both’

He-asw stood to the two boys-asws and tied up their-asws shoulders. The two boys spent their-asws night tied up. When the pillar of the morning burst, he-asw called a black slave of his-asw called...
Fuleyh and said to him, ‘Take these two boys asws and go with them to the banks of the Euphrates and strike off their asws necks and come to me asla with their asws heads so I asla can go with these to Ubeydullah asla Bin Ziyad asla and take the reward of two thousand Dirhams’.

The slave carried the sword and walked in front of the two boys asws. He had not gone far until one of the two boys said, ‘O black man! How resembling is your blackness with Bilal asra, Muezzin of Rasool Allah saww!’ He said, ‘My master asla has ordered me with killing you asws two. So, who are you asws?’ They said, ‘O black man! We are from the family of your Prophet saww Muhammad asaww. We fled from the prison of Ubeydullah asla Bin Ziyad asla from being killed. This old woman of your lodged us asws and your master asla wants to kill us asws’.

The black man fell to their asws feet kissing them asws and said, ‘May my soul be sacrificed for your asws souls, and my face be a saving for your asws faces! O family of Prophet saww Allah azwj, Al-Mustafa saww! By Allah aszw! Muhammad saww will not be my adversary during the Qiyamah’.

Then he turned and threw the sword from his hand in a corner and threw himself into the Euphrates and crossed over to the other said. His master asla shouted at him, ‘O slave! You are disobeying me aslb?’ He said, ‘O my master asla! But rather I shall obey you asla for as long as you asla don’t disobey Allah azwj. When you asla disobey Allah aszw, then I am disavowed from you asla in the world and the Hereafter!’

He aslb called his asla son and said, ‘But rather I aslb have amassed the world, its permissible and its prohibited, for you, and the world is greedy upon it, so take these two boys to yourself and go with them asasws to the banks of the Euphrates and strike off their asasws necks and come to me asasws with their asasws necks, so I aslb can go with these to Ubeydullah aslb Bin Ziyad aslb and take the reward of two thousand Dirhams’.

فَحَمَلَ الْغُلاَمُ السَّيْفَ وَ مَشَى أَمَامَ الْغُلاَمَينِْ فَمَا مَضَيَا إِلاَّ غَيرَْ بَعِيدٍ حَتََّّ قَالَ أَحَدُ الْغُلاَمَينِْ ياَ شَابُّ مَا أَخْوَفَنيِ عَلَى شَبَابِكَ هَذَا مِنْ نََرِ جَهَنَّمَ ف َقَالَ ياَ حَبِيبََِّ فَمَنْ أَن ْتُمَا قَالا مِنْ عِتََْةِ نَبِيِِكَ مَُمَّدٍ ُ يُرِ
The boy took the sword and walked in front of the two boys. They-ra had not gone far until one of the two boys said, ‘O youth! Are you not scared upon this youthfulness of yours from the Fire of Hell?’ He said, ‘O my beloveds! Who are you-asws two?’ They-asws said, ‘From the family of your Prophet-saww. Your father-la wants to kill us-asws’.

قَرُّبُ إِلَيْهِ بِدَمِكُمَا قَالَ لَهُ ياَ شَيْخُ أَ مَا ت رَحَمُ أَغَرْسِنَا أَ مَا تحَفْظُ ق رَابَتَنَا مِنْ رَسُولِ اللَّلَهُ ف قَالَ مَا لَكُمَا عَنْ جَفْنِهِ ف لَمَّا نَظَرَ الْغُلاَمَانِ إِلََ السَّيْفِ

The boy fell upon their-ra feet kissing them-asws and said to them-asws the words of the black man, and he threw the sword in a corner and threw himself into the Euphrates and crossed over. His father-la shouted at him, ‘O my la son! You are disobeying me-la?’ He said, ‘If I were to obey Allah-aszw and disobey you-la, I am more beloved to me than if I were to disobey Allah-aszw and obey you-la!’

قَالَ الشَّيْخُ لاَ يَلِي قَتْلَكَ أَحَدٌ غَيرِْي وَ أَذْهَبُ بِرُؤُوسِكَانِ إِلََ عُبَيْدِ اللَّلَهُ بْنِ زِياَدٍ وَ آخُذُ جَائِزَةَ أَلْفَيْنِْ

The Sheikh said, ‘No one will take charge of killing you-asws two apart from me-la!’ And he-la grabbed the sword and walked in front of them-asws. When he-la came to the banks of the Euphrates, he-la bared the sword from its sheath. When the two boys-asws looked at the unsheathed sword, their eyes were tearful, and they-asws said to him-la, ‘O Sheikh! Go with us-asws to the (slave) market and enjoy with our-asws price and you-la do not want Muhammad-saww to be your-la adversary tomorrow during the Qiyaamah!’

فَنَظَرَ الْغُلاَمَانِ إِلََ السَّيْفِ وَ لَمَّا نَظَرَ الْغُلاَمَانِ إِلََ السَّيْفِ قَالَ الشَّيْخُ لاَ يَلِي قَتْلَكَ أَحَدٌ غَيرِْي وَ أَذْهَبُ بِرُؤُوسِكَانِ إِلََ عُبَيْدِ اللَّلَهُ بْنِ زِياَدٍ وَ آخُذُ جَائِزَةَ أَلْفَيْنِْ

He-la said, ‘No, but I-la will kill you-asws both and go with your-asws heads to Ubeydullah-la Bin Ziyad-la and take the reward of two thousand’. They-asws said to him-la, ‘O Sheikh! Will you-la not preserve our-asws relationship from Rasool-Allah-saww?’ He-la said, ‘There is no relationship for you-asws two from Rasool-Allah-saww!’

قَالَ الشَّيْخُ الشَّيْخُ لاَ يَلِي قَتْلَكَ أَحَدٌ غَيرِْي وَ أَذْهَبُ بِرُؤُوسِكَانِ إِلََ عُبَيْدِ اللَّلَهُ بْنِ زِياَدٍ وَ آخُذُ جَائِزَةَ أَلْفَيْنِْ

They-asws said to him-la, ‘O Sheikh! Then go with us-asws to Ubeydullah Bin Ziyad-la until he-la decides regarding us-asws with his-la order’. He-la said, ‘There is no way to that except I-la shall draw closer to him-la with your-asws blood’. They-asws said to him-la, ‘Will you-la not have mercy on our-asws young age?’ He-la said, ‘Allah-aszw has not Made any mercy to be in my-la heart for you-asws two!’

فَنَظَرَ الْغُلاَمَانِ إِلََ السَّيْفِ وَ لَمَّا نَظَرَ الْغُلاَمَانِ إِلََ السَّيْفِ قَالَ الشَّيْخُ الشَّيْخُ لاَ يَلِي قَتْلَكَ أَحَدٌ غَيرِْي وَ أَذْهَبُ بِرُؤُوسِكَانِ إِلََ عُبَيْدِ اللَّلَهُ بْنِ زِياَدٍ وَ آخُذُ جَائِزَةَ أَلْفَيْنِْ

They-asws said, ‘O Sheikh! If it has to happen and there is no escape, then leave us-asws to pray two Cycles’. He-la said, ‘Pray for as long as you-asws desire, the Salat will not benefit you-asws!’
The two boys prayed Salat of four Cycles, then raised their asws eyes towards the sky and called out, ‘O Living! O Lenient! O Judge of all judges! Judge between us asws and him la with the truth!’

He la stood to the elder and struck off his asws neck and took his asws head and placed it in the bag, and the younger boy came to wallow in the blood of his asws brother asws, and he asws was saying, ‘Until I asws meet Rasool-Allah saww and I asws am dyed with the blood of my asws brother asws’. He la said, (That) is not upon you asws. Soon I la will join you asws with your asws brother asws.

Then he la stood to the younger boy and struck off his asws neck and took his asws head and placed it in the bag and threw their bodies into the water and these were dripping blood, and he la went until he la came with these to Ubeydullah Bin Ziyad la, and he la was seated upon a chair of his la, and in his la hand was a bamboo stick. He la placed the two heads in front of him la.

When he la looked at them, he la stood up, then sat down, then stood up, then sat down, thrice, then said, ‘Woe be unto you la! Where were you la victorious with them?’ He la said, ‘An old woman of ours la had lodged them asws’. He la said, ‘Did you not recognise the right of the guest to be for them asws?’ He la said, ‘No!’

He la said, ‘So which thing did they asws say to you la?’ He la said, ‘They asws said, ‘O Sheikh! Go with us asws to the (slave) market and sell us and benefit with our asws price, and you la don’t want Muhammad saww to be your la adversary during the Qiyyamah’.

He la said, ‘So which thing did you la say to them asws?’ He la said, ‘I la said, ‘No, but I la will kill you asws both and go with your asws heads to Ubeydullah la Bin Ziyad la and take the reward of two thousand Dirhams’.

He la said, ‘Anwaar la went until he la saw Rasool saww and he la looked at them, he la stood up, then sat down, then stood up, then said, ‘Where were you la? How can you la be victorious with them?” He la said, ‘Yes! You la are the proverbial enemy during the Qiyamah’.

فَفَرَضَّا الْقَلَاسَدَاتَ لَثَمَّ رَفَعَا طَفُوفَاهُما إِلَى الْأَسمَاءِ قَانُونًا بِيَّ نَأْتُمُهَا بِحَذِيفَةٍ بَيْنَ يَدَيْهَا وَ بَيْنَ يَدِيْهَا بِحَذِيفَةٍ: مَا عَرَفْتَ لَهَُمَا حَقَّ الضِِيَافَةِ قَالَ لَا وَ لَكِنْ أَقْلِبُهُمَا عَجُوزٌ لَنَا قَالَ مَا فِِ الْمَاءِ وَ هُمَُ مَُمَّدٌ خَصْمَكَ فِِ الْقِيَامَةِ

يُلُكُمَا وَ أَنْطَلِقُ بِرُؤُوسِكُمَا إِلََ عُبَيْدِ اللََِّّ بْنِ زِياَدٍ وَ آخُذُ جَائِزَةَ أَلْفَيْ دِرْهَمٍ وَ مَا فِِ الْمَاءِ وَ همَُ مَُمَّدٌ خَصْمَكَ فِِ الْقِيَامَةِ

مَا فِِ الْمَاءِ وَ همَُ مَُمَّدٌ خَصْمَكَ فِِ الْقِيَامَةِ

فَقَامَ إِلََ الْغُلاَمِ الصَّغِيرِ فَضَرَبَ عُنُقَهُ وَ أَخَذَ رَأْسَهُ وَ وَضَعَهُ فِِ الْمِخْلاَةِ وَ رَمَى بِبَدَنِِِ دَماً وَ مَرَّ حَتََّ أَتَى بَِِمَا عُبَيْدَ اللََِّّ بْنَ زِياَدٍ بِدَمِ أَخِي ف َقَالَ لاَ عَلَيْكَ سَوْفَ أُلحِْقُكَ بأَِخِيكَ وَُمَّدٌ خَصْمَكَ فِِ الْقِيَامَةِ

فَقَامَ إِلََ الأَْكْبَِْ فَضَرَبَ عُنُقَهُ وَ أَخَذَ بِرَأْسِهِ وَ وَضَعَهُ فِِ الْمِخْلاَةِ وَ أَقْبَلَ الْغُلاَمَانِ أَرْبَعَ رَكَعَاتٍ ثمَُّ رَفَعَا طَرْفَ َيْهِمَا إِلََ السَّمَاءِ ف َنَادَياَ ياَ حَيُّ ياَ حَلِيمُ حَيُّ حَلِيمُ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ! قَالَ فَأَيَّ شَيْ!
He said, ‘So which thing did they say to you?’ He said, ‘They said, ‘Go with us to Ubaydullah Bin Ziyad until he decides regarding us with his order’. He said, ‘So which thing did you say?’ He said, ‘There is no way to that except the drawing near to him by your blood!’

He said, ‘Why didn’t you come to me with them being alive? I would have doubled the reward for you and made it to be four thousand Dirhams!’ He said, ‘I did not see any way to that except drawing closer to you with your blood’.

He said, ‘So which thing did they say to you as well?’ He said, ‘They said, ‘O Sheikh! Preserve our relationship from Rasool-Allah said!’ He said, ‘So which thing did you say to them?’ He said, ‘There is no relationship for you two from Rasool-Allah’!

He said, ‘Woe be unto you! So which thing did they say to you as well?’ He said, ‘They said, ‘O Sheikh! Have mercy on our young age’. He said, ‘So you did not have mercy on them?’ He said, ‘Allah did not Make any mercy in my heart to be for them’.

He said, ‘Woe be unto you! So which thing did they say to you as well?’ He said, ‘They said, ‘Leave us to pray two Cycles Salat’. I said, ‘Pray these for as long as you desire to, the Salat will not benefit you!’ So the two boys prayed four Cycles.

He said, ‘So which thing did they say at the end of their Salat?’ He said, ‘They raised their hands and said, ‘O living! O Lenient! O Judge of all the judges! Judge between us and him with the truth!’ Ubaydullah Bin Ziyad said, ‘So the Judge of the judges has Judged between you. Who is for the mischief-maker?’ A man from the people of Syrian yelled to him, ‘I am for him!’

He said, ‘Got out with him to the very place in which he had killed the two boys and struck off his neck and did not leave his blood to mingle with their blood and hasten with his head!’
The man did that and came with his head. He had it installed upon a gutter, and the children went on to pelt it with the sticks and stones, and they were saying, 'This is the killer

When Al-Husayn asws Bin Ali asws was killed at Karbala, the two boys fled from the army of Ubydullah asws Bin Ziyad. One of them was called Ibrahim asws, and the other was called Muhammad asws, and they asws were both from the (grand) sons asws of Ja'far Al Tayyar asws (Aqeel asws Ibn Abu Talib asws)

Then they were seeking water from a woman. She looked at the two boys and to their excellence and their beauty. She said to them, 'Who are you asws two?' They asws said, 'We asws are from the children of Ja'far asws, the flier in the Paradise. We asws are fleeing from the army of Ubydullah asws Bin Ziyad asws, and had I not feared that he might be coming tonight, I would have lodged you both and excelled would have been your lodging'. They asws said to her, 'O woman! Go with us asws for we asws are hopeful that your husband will not be coming to you tonight'.

The woman said, 'My husband is in the army of Ubydullah asws Bin Ziyad asws, and had I not feared that he might be coming tonight, I would have lodged you both and excelled would have been your lodging'. They asws said to her, 'O woman! Go with us asws for we asws are hopeful that your husband will not be coming to you tonight'.

The woman and the two boys asws went until they asws ended up to her house. She brought them some food. They asws said, 'There is no need for us asws regarding the food. Bring to us asws two prayer-mats, so we asws can pray what has been lost by us asws. They asws prayed and went to their sleeping places.

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58 Bihar Al Awaar – V 147, The book of History – Al Hassan asws, Ch 38 H 1 a
The younger one said to the older, ‘O my asws brother asws! And O son of my uncle! Stick to me asws and sniff from my asws aroma, for I asws think it is my asws last night. We asws shall not come any morning after it’.

And he (the narrator) continued the Hadeeth approximate to what has passed, until he said, ‘Then he-la swayed the sword and struck off the neck of the older one asws and threw his asws body in the Euphrates.

The younger one asws said, ‘I asws ask you la by Allah aswj, if you asws could leave me asws until I asws wallow in the blood of my asws brother asws for a while’. He-la said, ‘And what will that benefit you asws?’ He asws said, ‘That is what I asws like’. So, he asws wallowed in the blood of his asws brother asws Ibrahim asws for a while. Then he-la said to him asws, ‘Stand!’ But he asws did not stand. He-la placed the sword upon his asws back and struck off his asws neck from the direction of the back and threw his asws body in the Euphrates.

His asws body was upon the surface of the Euphrates for a while until the second was thrown. The first body came returning, splitting the water with a splitting until it adhered with the body of his asws brother asws, and they asws both went into the water. And this accurred on heard voices from between the two while they asws were in the water, ‘Lord aswj! You aswj! Know and have Seen what this accursed one has done with us asws! So, Fulfil our asws rights for us asws from him aswj on the Day of Qiyaamah!’

Then he (the narrator) said, ‘Ubeyydullah aswj called for a black slave of his aswj called Nadir. He-la said to him, ‘O Nadir! Deal with this Sheikh. Bind his aswj shoulders and go with him aswj to the very place in which he-la killed the two boys asws and strike off his aswj neck, and his aswj plunder is for you, and for you would be ten thousand Dirhams, and you are free for the Face of Allah aswj!’

The slave went with him aswj to the very place in which he-la had struck off their asws necks. He-la said to him, ‘O Nadir! Is there no alternative for you from killing me aswj?’
قَالَ فَضَرَبَ عُنُقَهُ فَرَمَى بِجِِيفَتِهِ إِلََ الْمَاءِ فَلَمْ يَقْبَلْهُ الْمَاءُ وَ رَمَى بِهِ إِلََ الشَِّعَ وَ أَمَرَ عُبَيْدُ اللَّهَ بْنُ زِيَادٍ أَنْ يَُْرَقَ باِلنَّارِ فَفُعِلَ بِهِ ذَلِكَ وَ ََارَ إِلَِ عَذَابِ اللَّلَٰٰهِ.

He (the narrator) said, 'He struck off his ila neck and threw his ila carcass into the water. But the water did not accept it and cast it to the bank. And Ubaydullah ila Bin Ziyad ila ordered that it be buried in the fire. So, that was done with him ila, and he ila went to the Punishment of Allah azwj.

59 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 38 H 1 b

1- قال السيد ابن طاووس رحمه الله في كتاب الملعوف على أهل الطوف و الشيخ ابن نما رحمه الله في مثير الأحزان و اللفظ لسيد الامامbidden في غياد الله أن يزاب و أمر يزاب لابن من أصحابه وأهل نبب فنبب به مع يزاب نبي ذي الحلوان و قيس بن الأشراك و عضر بن الحجاج

The Seyyid Bin Tawoos, may Allah-aswj have Mercy on him, said in the book ‘Al Malhouf Ala Ahl Al Tufoof’, and the Sheikh Ibn Nama, may Allah-aswj have Mercy on him in ‘Museyr Al Ahzaan’, and the wordings are of the Seyyid (Al Tawoos), ‘Umar Bin Sa’ad-asla dispatched the (holy) head of Al-Husayn-asws, upon him-asws be the Salawaat and the greetings, during that day, and it is the Day of Ashura, with Khowly Bin Yazeed Al-Asbahy-asla, and Humeyd Bin Muslim Al-Azdy-asla, to Ubeydullah-asla Bin Ziyad-asla, and he-asla ordered with the (holy) heads of the remainder of his-asws companions and his-asws family member, so these were cleaned and dispatched with Shimr Bin Zil-Jowshan-asla, and Qays-asla Bin Al-Ash’as-asla, and Amro-asla Bin Al-Hajjaj-asla.

They-asla came with these until they-asla arrived at Al-Kufa and stayed at it the remainder of his-asla day up to the decline of the sun, then departed with the ones from the dependants of Al-Husayn-asws, and his-asws womenfolk were carried upon saddle-blankets of humps without shallowness, exposed of faces between the enemies, and they-asws were enthrustments of best of the Prophets-as, and they-asws were being ushered like the ushering of the captives of Turkey and Rome in the capture of calamities and the worries, and for Allah-aswj are the gems of the speaker, ‘Salawaat be upon the ones from the clan of Hashim-as who was Sent (Muhammad-saww), and his-saww sons-asws were battled, now that is strange!’

قال و لما المصلح ابن سميغ عين كنزاء خرج قوم من بنى أسعد فصلوا على تلك الجمث الطواهي المرعبة بالدباء و دفتوها على ما من الْأَنْ علِهِ
He (the narrator) said, ‘And when Ibn Sa’ad-1a pulled out from Karbala, a group from the clan of Asad came and prayed Salat upon those pure bodies, the stained with blood, and they buried these upon what these are now upon’.60 (This is not a Hadith)

And Al-Mufeed, may Allah-azwj have Mercy on him, said, ‘They (clan of Asad) buried Al-Husayn-asws, may the Salawaat of Allah-azwj be upon him-asws, where his-asws grave is today, and they buried his-asws son Ali-asws Bin Al-Husayn-asws, Al-Asghar-asws by his-asws feet, and they dug for the martyrs from his-asws family members, and his-asws companions, those who were slain/slayed, around him-asws from what follows the legs of Al-Husayn-asws, and they gathered them-asws together.

And they buried Al-Abbas-asws Bin Ali-asws, may Allah-azwj be Pleased with him-asws, in his-asws place where he-asws was killed in, upon the path of Al-Ghaziriya, where his-asws grave is today’.

And the Seyyid (Al Tawoos), may Allah-azwj have Mercy on him, said, ‘And Ibn Sa’ad-1a travelled with the captives, the ones indicated to, Whey they were near to Al-Kufa, its inhabitants gather for the looking them (womenfolk).

He (the narrator) said, ‘A woman from its inhabitants overlooked and she said, ‘From which captives are you-asws all?’ They-asws said: ‘We are captives from the family of Muhammad-saww. She descended from her rooftop and she gathered some shawls, and wrappings, and headscarves, and gave these, so they-asws covered up’.

He (the narrator) said, ‘And Ali-asws Bin Al-Husayn-asws was with the women, the illness had exhausted him-asws, and Al-Hassan Bin Al-Hassan Al-Musanna-asws, and he-asws had supported his-asws uncle-asws and his-asws Imam-asws in the combat with the spears, and rather he-asws was on last breaths and had been weakened by the injuries, and Zayd-asws and Amro-asws, two sons of Al-Hassan-asws the grandson-asws were with them-asws as well.

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60 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 1
و روی مصنف کتاب المصاحب این اطلاع، حسن بن الحسن المثنی کشته شد که بین عمه حسین علیه السلام در زمانی که سیزده نفر کشته شدند. او هم هم‌ارزیت یازده جراح شد و بر اثر برخورد با آنها در زمین رفت. خالی او، عایشه بنت خارجه او را به کوفه نقل کرد و سپس او را درمان کرد.

Note: And it is reported by the author of the book ‘Al-Masabeh’ that Al-Hassan Bin Al-Hassan Al-Musanna ṣaw was killed in front of his ṣaw uncle Al-Husayn ṣaw Bin Al-Ḥassan ṣaw during that day, seventeen persons, and he ṣaw was afflicted by eighteen injuries. He ṣaw fell, and his ṣaw paternal aunt Asma Bin Kharja ṣaw had taken him ṣaw and carried him ṣaw to Al-Kufa and treated him ṣaw and he ṣaw was cured'.

The people of Al-Kufa went on to lament and cry. Al-Ḥassan Bin Al-Ḥusayn ṣaw said: ‘Are you lamenting and crying for us ṣaw? So who (else) killed us ṣaw?’

Bashir Bin Khuzey Al-Asadi said, ‘And I looked at (Syeda) Zainab ṣaw Bint Ali ṣaw on that day, and by Allah azwj, I had not seen any watchful more eloquent than her ṣaw at all. It was as if she ṣaw was a branch from the tongue of Amir Al-Momineen Al-Ḥusayn ṣaw Bin Abu Talib ṣaw, and I gestured to the people that they should be silent. So the breaths returned and the (clanging of) bells quietened.

Then she ṣaw said: ‘The Praise is for Allah ṣaw, and the Salawaat be upon my ṣaw (grand) father ṣaww Muhammad ṣaww and his ṣaww Godly Progeny ṣaww, the best. As for after, O people of deception and betrayal! You are crying? Do not shed the tears and do not quieten the bells! But rather, your example is an example of the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]!

Indeed! And is there among you all except the bragging, and the corruption, and flattering the slave girls, and winking at the enemies, or like pasture upon a cesspit, or like plaster upon the graves. Indeed! Evil is what you have sent a head for yourselves. Allah azwj is Wrathful upon you all and you will be eternally in the Fire!

You are crying and wailing? Yes, by Allah azwj, so cry a lot and laugh a little for you have gone with its shame and its disgrace, and you will never be able to take it off by any washing after it, ever! And how can you take off the killing of the child of Last of the Prophets ṣaw, and chief
of the youths of the people of Paradise, and the shelter of your goodness, and sanctuary for
your afflictions, and minaret of your arguments, and the turning of your ways?

أَلاَ سَاءَ مَا تَزِرُونَ وَ بُعْداً لَكُمْ وَ سُحْقاً فَلَقَدْ خَابَ السَّعْيُ وَ تَبَّتِ الأَْيْدِي وَ خَسِرَتِ الصَّفْقَةُ وَ بِغَضَبِ النَّارِ غَيْرُ مَّطَنٍ مَّعَ نَفْسِهَا وَ جَعَلَتِ الْمَسْكَنَةُ

Indeed! Evil is what you have cultivated, and distancing is for you all and remoteness, for the
striving has been disappointed and the hands are broken, and the bargain has incurred loss,
and have incurred the Wrath from Allah-azwj, and the disgrace and the poverty has been struck
upon you.

وَيَلَّكُمْ ياَ أَهْلَ الْكُوفَةِ أَيَّ كَبِدٍ لِرَسُولِ اللََِّّ فَرَيْتُمْ وَ أَيَّ كَرََِةٍ لَهُ أَبََْرَزْتُُْ وَ أَيَّ دَمٍ لَهُ سَفَكْتُمْ وَ أَيَّ حُرْمَةٍ لَهُ انْتَهَكْتُمْ لَقَدْ جِئْتُمْ بَِِمْ ََلْعَاءَ عَنْقَاءَ سَوْءَاءَ فَ قْمَاءَ وَ فِِ بَعْضِهَا خَرْمِلْقَاءَ شَوْهَاءَ كَطِلاَعِ الأَْرِِْ وَ ملاءَ السَّمَاءِ

Woe be unto you all, O people of Al-Kufa! Which liver of Rasool-Allah-azwj have you ruptured,
and which honour of his-asws did you bring forth, and which blood of his-asws have you spilt,
and which sanctity of his-asws have you violated! You have come with them-asws by the scruff
of their-asws necks, so it was exacerbated, and in some of these you are clumsy to the breadth
of the earth, and the fullness of the sky.

أَ فَعَجِبْتُمْ أَنْ قَطَرَ تِ السَّمَاءُ دَماً وَ لَعَذابُ اْْخِرَةِ أَخْزى وَ أَن ْتُمْ لاَ تُنْصَرُونَ فَلاَ يَسْتَخِفَّنَّكُمُ الْمَهَلُ فَإِِنَّهُ لاَ تحَْفِزُهُ ا لْبِدَارُ وَ لاَ يََُافُ ف َوْتُ الثَّأْرِ وَ إِنَّ رَبَّكُمْ لَبِالْمِرََْادِ

Are you not surprised that the sky rained blood? But the Punishment of the Hereafter is more,
and you will not be helped. So, do not take the respite (of Allah-azwj) lightly, neither is its
suddenness unanticipated nor is the loss of retaliation feared, and your Lord-azwj, is lying in
wait!’

قَالَ فَوَ اللََِّّ لَقَدْ رَأَيْتُ النَّاسَ ي َوْمَئِذٍ حَيَارَى ي َبْكُونَ وَ قَدْ وَضَعُوا أَيْدِيَهُمْ فِِ أَفْوهَهُمْ وَ رَأَيْتُ شَيْخاً وَاقِفاً إِلََ جَنْبِِ ي َبْكِي حَتََّّ اخْضَلَّتْ لحِْيَتُهُ وَ هُوَ يَقُولُ بَأَِِِ أَن ْتُمْ وَ أُمِِي كُهُولُكُمْ خَيرُْ الْكُهُولِ وَ شَبَابُكُمْ خَيرُْ الشَّبَابِ وَ نِسَاؤُكُمْ خَيرُْ النِِسَاءِ وَ نَسْلُكُمْ خَيرُْ نَسْلٍ لاَ يَُْزَى وَ لاَ يُبْزَى.

He (the narrator) said, ‘By Allah-azwj! I was seeing the people on that day confused, crying,
and they had placed their hands in their mouths, and I saw an old man standing to my side, crying
until his beard was damp, and he was crying, ‘May my father and my mother be (sacrificed)
for you-asws all! Your-asws elders are the best elders, and your-asws youths are the best youths,
and your women are the best women, and your lineage is the best lineage! Neither will
they-asws be disgraced nor put down!’61

وَ رُوِى زَيْدُ بْنُ مُوسَى قَالَ حَدَّثَنيِ أَِِ عَنْ جَدِِي ع قَالَ خَطَبَتْ فَاطِمَةُ الصُّغْرَى ب َعْدَ أَنْ رُدَّتْ مِنْ كَرْبَلاَءَ ف َقَالَتْ الحَْمْدُ للََِِّّ عَدَدَ الرَّمْلِ وَ الحَْصَى وَ زِنَةَ الْعَرُِْ إِلََ الثَّرَى أَحمَْدُهُ وَ أُؤْمِنُ بِهِ وَ أَتََّوَكَّلَ عَلَيْهِ

And it is reported by Zayd son of Musa-asws having said, ‘My father-asws narrated from my
grandfather-asws having said: ‘(Syeda) Fatima Al-Sughra-asws addressed after returning from
Karbala. She-asws said: ‘The Praise is for Allah-aswj, the number of the grains of sand and the

61 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 2
pebbles, and the weight of the Throne down to the soil. I-asws praise Him-aswj and believe in Him-aswj, and I-asws rely upon Him-aswj.

And I-asws testify that there is no god except Allah-aswj Alone, there is no associate for Him-aswj, and that Muhammad-saww is His-aswj servant and His-aswj Rasool-saww, and that his-saww (grand) son-asws has been slaughtered at the banks of the Euphrates without having rebelled nor having killed anyone.

O Allah-aswj! I-asws seek Refuge with You-aswj if I-asws were to be fabricating the lies upon You-aswj, and if I-asws were to say opposite to what You-aswj have Revealed, from Taking the pacts for his-saww successor Ali-asws Bin Abu Talib-asws, the ones robed of his-asws rights, the one killed from without having sinned, just like his-asws sons-asws were killed yesterday in a house from the houses of Allah-aswj the Exalted wherein was a community of Muslims by their tongues (only). Curse be upon their leaders!

They neither pushed the thirst away from him-asws during his-asws lifetime nor at his-asws death until You-aswj Recalled him-asws to You-aswj, the Praise-One, the soul of natural goodness, well-known of the virtues, famous of the doctrines.

O Allah-aswj! He-asws did not take the blame of any blamer regarding You-aswj nor did he-asws take the criticism of any critic. O Lord-aswj! His-asws gift to Al-Islam is small and the praise of his-asws virtues is big, and he-asws did not cease to an adviser to You-aswj and for Your-aswj Rasool-saww, may Your-aswj Salawaat be upon him-asws and his-asws progeny-asws until You-aswj Recalled him-asws to You-aswj!

He-asws was an ascetic in the word, not greedy upon it, desirous regarding the Hereafter, and fighter for You-aswj in Your-aswj Way. You-aswj were Pleased with him-asws, and Chose him-asws, and Guided him-asws to the Straight Path.

As for after, O people of Al-Kufa! O the people of plotting, and betrayal and sneak attacks! We-asws, People-asws of the Household, Allah-aswj has Tried us-asws with you and Tried you with...
us-asws. So, He-aswj Made our-asws afflictions to be a good deed and Made its knowledge to be with us-asws, and its understanding in our-asws presence. Thus, we-asws are His-aswj receptacles of His-aswj Knowledge, and utensils of His-aswj understanding and His-aswj Wisdom, and His-aswj Divine Authorities for His-aswj Kingdom and for His-aswj servants.

Allah-aswj has Honoured us-asws with His-aswj Benevolence and Preferred us-asws with His-aswj Prophet-saww over a lot of the ones He-aswj Created, with a clear Preference. But you all belied us-asws and saw killing us-asws a permissible, and our wealth to be plundered as if we-asws were children of Turkey or Kabul, like you had said (showed) to our-asws Prophet-saww yesterday, and your swords were dripping from our-asws blood of People-asws of the Household, due to the old grudges. Your eyes were delighted with that and your hearts were joyful for your fabrications upon Allah-aswj and the plots you had plotted, and Allah-aswj is best of the planners.

Do not invite yourselves to the joy due to what you have attained from our-asws blood and what your hands have taken from our-asws wealth, for what has afflicted us-asws from the majesty difficulties and the mighty calamities, are in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, and Allah does not Love every arrogant boaster [57:23].

Damnation be for you all, so await the Curse and the Punishment! And it is as if it has already been released with you all, and the scourges are consecutive from the sky destroying you all due to what you have earned and make you takes the evil of each other! Then you will be eternally in the painful Punishment on the Day of Qiyamah due to your having oppressed us-asws. Indeed! The Punishment of Allah-aswj is upon the oppressors!

Woe be unto you all! Do you even know which hands from you have stabbed us-asws, and which souls were drawn-in to kill us-asws, or which men walked to us-asws seeking to battle us-asws? Your hearts have hardened, and your livers are thickened, and there are seals upon your hearts, and there are coverings upon your hearing and your sight, and the Satan has lured you (and) filled up the hopes for you and a covering has been made to be upon your sights, so you are not being guided.
Damnation be for you all, O people of Al-Kufa! Which retaliation for Rasool-Allah-saww is there with you rebellion to you in your presence due to which you were inimical with his-saww brother Ali-asws Bin Abu Talib-asws, my-asws grandfather-saww and his-asws sons-asws, the family of the Prophet-saww, the pure, the good?

And a priding one prided, so he said, ‘We killed Ali-asws and the sons-asws of Ali-asws, with poisonous swords and spears, and we made captives of their women like the captives of Turks, and we knocked them down with every knocking’.

May the dust be in your mouth, O speaker, and for you be the rubble! You are priding for having killed a people Allah-azwj has Purified them-asws and Cleaned them, and Kept the uncleanness away from them-asws? So be stifled and fall like what your father has fallen! And rather, for every person is what his hands have sent forward. Woe be unto you all! You are envying us-asws upon what Allah-azwj has Merited us-asws over you? So what is our-asws sin if our-asws rivers had dried up for a time and your oceans are overflowing, the crimes will not be covered’.

That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21] And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]’.

He (the narrator) said, ‘The voices rose with the crying, and they said, ‘O daughter-asws of the goodly ones! You-asws have burnt our heats and matured our minds and ignited our insides!’ She-asws was silent. May the greetings be upon her-asws, and upon her-asws father-asws, and her-asws grandfather-saww’.

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And we return to the speech of the Seyyid, may Allah-aswj have Mercy on him. He said, ‘And Umm Kulsoom-asws, daughter-asws of Ali-asws, addressed during that day from behind her-asws ride, raising her-asws voice with the crying. She-asws said: ‘O people of Al-Kufa! Shame be to you all! What is the matter with you having abandoned Husayn-asws and you killed him-asws, and plundered his-asws wealth you inherited it (instead), and made captives of his-asws women, and created a catastrophe for him-asws?’

Damnation be to you all, and remoteness! Woe be unto you all! Do you even know which tragedy you have unleashed? And which burden you are carrying upon your backs? And which blood you had spilt? And which precious females you have afflicted? And which girls you have robbed? And which wealth you have plundered?

You have killed best of the men after the Prophet-saww, and the mercy has been removed from your hearts. Indeed! The party of Allah-aswj, they will be successful, and the party of Satan’la, they will be the losers!’

Then she-asws said: ‘You killed my-asws brother-asws in combat, so woe be unto your mothers! You will be Recompensed with a Fire, its heat has already been ignited. You spilled the blood Allah-aswj had Prohibited for it to be spilled, and the Quran has Prohibited it, then (so did) Muhammad-saww.

Indeed! So, receive news of the Fire! Tomorrow you will be in Saqar (a level of Hell), truly, certainly, eternally, and I-asws shall cry for my-asws brother-asws during my-asws lifetime, upon the best one after the Prophet-saww to be born, with profuse tears rolling down the cheeks, a flowing from me-asws which will not freeze (end)’.
He (the narrator) said, 'The people clamoured with the crying and the lamenting, and the women spread their hair and poured the dust upon their heads, and scratched their faces, and struck their cheeks, and called for the doom and the ruination, and the men cried. I had not seen men and women crying more than they did on that day.

Zayn Al-Abideen asws gestured to the people to be silent. They quietened. He asws stood upright, praised Allah azwj and extolled upon Him azwj, and mentioned the Prophet saww and sent Salawaat upon Him asws, then said: 'O you people! One who recognises me asws, so he has recognised me asws, and one who does not recognise me asws, so I asws am Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws, may the Salawaat of Allah asws be upon them asws!'

I asws am a son of the one slaughtered by the banks of the Euphrates, from neither having rebelled nor having killed anyone. I asws am a son asws of the one whose sanctity was violated, and his asws belongings were robbed, and his asws wealth was plundered, and his asws dependants were made captives! I asws am a son asws of the one asws who was killed in combat! And it suffices with that, as a pride.

O you people! I asws adjure you with Allah aswj! Do you know that you had written to my asws father, and you deceived him asws and had given the pact and the covenant and the allegiance from yourselves, and (then) you killed him asws and abandoned him asws?

So damnation is due to what you have sent ahead for yourselves and worse of your views. With which eye you be looking at Rasool-Allah saww when he saww says to you: ‘You killed my saww family, and violated my saww sanctity, so you aren’t from my saww community’?

He (the narrator) said, 'The voices of the people were raised from every corner, and they said to each other, 'You are destroyed, and you don’t even know!'
He\textsuperscript{asws}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{asws}, said: ‘Accept my\textsuperscript{asws} advice for the Sake of Allah\textsuperscript{azwj}, and for the sake of His\textsuperscript{azwj} Rasool\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household! There is the best exemplar for us\textsuperscript{asws} in Rasool-Allah\textsuperscript{saww}!’

They said in their entirety, ‘We, all of us, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, are listening, obeying, preserving of your\textsuperscript{asws} responsibility, without abstaining regarding you\textsuperscript{asws} nor turning away from you\textsuperscript{asws}. So order us\textsuperscript{asws} with your\textsuperscript{asws} orders, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}, for we shall battle the one who battles you\textsuperscript{asws} and be at peace with the one at peace with you\textsuperscript{asws}. We shall seize Yazeed\textsuperscript{la} and disavow from the ones who oppressed you\textsuperscript{asws} and oppressed us!’

He\textsuperscript{asws} said: ‘Far be it! Far be it! O you betrayers, the plotters! (These are) tricks between you and the desires of your own selves! Do you know that you are coming to me\textsuperscript{asws} just like you had come to my\textsuperscript{asws} forefathers\textsuperscript{asws} from before? Never! By the Lord\textsuperscript{azwj}! (These are) evil words, for the injuries to us\textsuperscript{asws} will not recover!

My\textsuperscript{asws} father\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, was killed yesterday and his\textsuperscript{asws} family members along with him\textsuperscript{asws}, and I\textsuperscript{asws} will not forget the bereavement of Rasool-Allah\textsuperscript{saww}, and the bereavement of my\textsuperscript{asws} father\textsuperscript{asws}, and sons\textsuperscript{asws} of my\textsuperscript{asws} father\textsuperscript{asws}, and I\textsuperscript{asws} can feel its bitterness between my\textsuperscript{asws} lips and my\textsuperscript{asws} throat, and its chills flowing in the spread of my\textsuperscript{asws} chest, and my\textsuperscript{asws} problem is that you will neither be for us\textsuperscript{asws} nor against us\textsuperscript{asws} (now)’.

Then he\textsuperscript{asws} said: ‘There is no surprise that Al-Husayn\textsuperscript{asws} was killed, and his\textsuperscript{asws} elders were better than Husayn\textsuperscript{asws} and more honourable. So, do not rejoice, O people of Al-Kufa, with that which has afflicted Husayn\textsuperscript{asws}, although that was mighty. He\textsuperscript{asws} was killed by the banks
of the river. May my asws soul be sacrificed for him asws. A Recompense of the ones who intended it is Fire of Hell". 63

قد أقول: يني في الإخياج هكذا تأذَّمُّت نُجْمَامُّ بن نسيم خُزْجُ نُجْمَامُّ بن معاذ الدين ع إلى الناس و أَوْمَّا إلىهم أن استهلكوا فسكتوا إلى آخر الحُمَّ.

I (Majlisi) am saying, ‘In (the book) ‘Al-Ihtijaj’ it is like this, ‘Hizeym Bin Bashir said, ‘Zayn Al Abideen asws came out to the people and gestured to them to be silent. So they were silent’ – up to the end of the Hadeeth’. 64

قال السَّيِّدُ ثمّ قال ع رضينَا مِنْكُم رَأسا بِرَأسٍ فَلاَ يَوْمَ لَنَا وَ لاَ عَلَيْنَا.

The Seyyid (Ibn Al Tawoos) said, ‘Then he asws said: ‘We are pleased for you for a head with a head, so there is no day for us asws nor against us asws’’. 65

أَقُولُ رُوِيَ فِِ الِْْحْتِجَاجِ هَكَذَا قَالَ حِذْيمَُ بْنُ بَشِيرٍ خَرَجَ زَيْنُ الْعَابِدِينَ ع إِلََ النَّاسِ وَ أَوْمَأَ إِلَيْهِمْ أَنِ اسْكُتُوا فَسَكَتُوا إِلََ آخِرِ الَْْبَِْ.

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

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

أَقُولُ راشدٍ بْنُ زِياَدِ الْحُْسَينُْ بْنُ عَلِيٍِ ع

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

قَالَ فَتَََكْتُ الَْْادِمَ حَتََّّ خَرَجَ وَ لَطَمْتُ وَجْهِي حَتََّّ خَشِيتُ عَلَى عَيْنيِ أَنْ يَذْهَبَ وَ غَسَلْتُ يَدَيَّ مِنَ الِْْصِِ وَ خَرَجْتُ مِنْ ظَهْرِ الْقَصْرِ وَ أَتْيْتُ إِلََ الْكِنَاسِ فَحَرَّمَتْ نََْوَ أَرْبَعِينِ شُقَّةً تَحُْ عَلَى أَرْبَعِينِ جَََلاً فِيهَا الحُْرَمُ وَ النِِسَاءُ وَ أَوْلاَدُ فَاطِمَةَ ع وَ إِذَا بِعَلِيِِ بْنِ الحُْسَينِْ ع عَلَى بَعِيرٍ بِغَيرِْ وِطَاءٍ وَ أَوْدَاجُهُ تَشْخُبُ دَماً

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

63 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 4
64 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 5
65 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 6
And he-asws, along with that, was weeping and saying: ‘O evil community! There will be no quencher (except) for a quarter of you. O community who did not care of our-asws grandfather-saww regarding us-asws! If we-asws and Rasool-Allah-saww were to gather on the Day of Qiyamah, what will you be saying to us-asws? They are travelling us-asws upon the bare humps, as if we-asws had not built a religion among you all.

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

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

He (the narrator) said, ‘All that, and the people were crying upon what had afflicted them-asws. Then Umm Kulsoom-asws brought out her-asws head from the carriage and said to them: ‘Shut up, O people of Al-Kufa! Your men killed us-asws, and your women are crying upon us-asws? Allah-aswj will Judge between us-asws and you all on the Day of the Decisive Judgment!’
While she was addressing them when a clamour arose, and there, they were coming with the (holy) heads, the (holy) head of Al-Husayn asws was ahead of them, and it was a head blossoming like the moon, being the most resembling of the people with Rasool-Allah saww, and his beard was like the pitch black, the blackness having trickled from it, and his face was like the emerging circle of the moon, and the spear was playing with it right and left.

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

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

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

فقال من أنها فسأل هذه رنينًا نحنها فسأل عنها فسألتهم الحمد الله أتده فضحكم و أتده خادمكم فسألت إنما بخصوص الفصائد و بكذب الفاعج و هو غنائم
He asked about her. It was said, ‘This is (Syeda) Zainab Bint Ali’ asws. He turned towards her and said, ‘The Praise is for Allah Who Shamed you all and Belied your narrations!’ She said: ‘But rather, the mischief-maker has been shamed and the transgressor has been belied, and he is other than us!’

Ibn Ziyad said, ‘How did you see the dealing of Allah with your brother and your family members?’ She said: ‘I do not see it except it is beautiful. They are a people upon whom Allah had Prescribed being killed, so they went out to their slaying places, and Allah will be Gathering between you and them. So, you will be argued against and disputed, so look, from whom will be the victory on that day. May your mother be bereft of you, O Ibn Marjana!’

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

(Syeda) She said: ‘By my life! You have killed my elders, and cut off my branches, and uprooted my roots. So if this was your healing, so you have been healed!’

Ibn Ziyad said, ‘This is a rhyme, and by my life, your father was one with rhymes and poetry’. She said: ‘O Ibn Ziyad! What have the women to do with the rhymes?’

Ibn Nama said, ‘And for me, about the rhyme, there is a concern, and I am surprised from the one who is healed by killing his Imams, and he knows that they would be taking revenge form him in his Hereafter’.
And Al-Mufeed, may Allah-azwj have Mercy on him, said, ‘The (holy) head (of Al-Husayn-asws) was placed in front of him-ia. He-ia looked at it and smiled, and there was a stick in his-ia hand he-ia was striking his-asws lips with it, and to his-ia side was Zayd Bin Arqam, a companion of Rasool-Allah-saww, and he was an aged old man. When he saw him-ia strike his-asws lips with the stick, he said, ‘Raise your-ia stick from these lips! By Allah-azwj Who, there is no god except He-azwj! I have seen the two lips of Rasool-Allah-saww upon these, kissing them, (the number of times) I cannot even count!’

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

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

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

And Al-Mufeed, may Allah-azwj have Mercy on him, said, ‘The (holy) head (of Al-Husayn-asws) was placed in front of him-ia. He-ia looked at it and smiled, and there was a stick in his-ia hand he-ia was striking his-asws lips with it, and to his-ia side was Zayd Bin Arqam, a companion of Rasool-Allah-saww, and he was an aged old man. When he saw him-ia strike his-asws lips with the stick, he said, ‘Raise your-ia stick from these lips! By Allah-azwj Who, there is no god except He-azwj! I have seen the two lips of Rasool-Allah-saww upon these, kissing them, (the number of times) I cannot even count!’
And Al-Mufeed said, ‘The dependants of Al-Husayn asws Bin Ali asws, may the Salawaat of Allah asw be upon them both, were entered into (the court of) Ibn Ziyad. (Syeda) Zainab asws, sister asws of Al-Husayn asws entered among their group covered of face, and upon her asws was her asws worn-out clothes, and she asws went and sat down in a corner, and her asws maids sat around her asws.

Ibn Ziyad la said, ‘Who is this who has separated and sat down in a corner and with her asws women?’ But (Syeda) Zainab asws did not answer him la. He la repeated the words secondly, and thirdly asking about her asws. One of her asws maids said to him la, ‘This is (Syeda) Zainab asws, daughter asws of (Syeda) Fatima asws daughter asws of Rasool-Allah saww’.

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

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

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

I heard his asws aunt Zainab asws, she asws said: ‘O Ibn Ziyad la! You la have not left anyone from us asws to remain! So, if you la are determined upon killing him asws, then kill me asws along with him asws’.
Al-Muțeeûd and Ibn Nama said, ‘His asws aunt Zainab asws clung with him asws and said, ‘O Ibn Ziyad! It suffices you aswa from our asws blood!’ and she asws hugged him asws and said: ‘I asws will not separate from him asws. So, if you aswa are killing him asws, then kill me asws along with him asws!’

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

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

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

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

He la said to him, ‘May Allah asw! Cause your eyes to cry, enemy of Allah asw! Had you not been an old man having become senile and his mind has gone, I la would have struck off your neck!’
Zayd said, 'I shall narrate a Hadeeth to you, it would be harsher upon you than this. I saw Rasool-Allah-saww having seated Hassan-asws upon his right thigh and Husayn-asws upon his left thigh. He placed his hand upon the top of each of their heads and said: 'O Allah! I entrust them to You and the righteous Momineen!' So how was your dealing with the entrustment of Rasool-Allah-saww?''

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

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

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

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

And the Seyyid said, 'Then Ibn Ziyad-la ordered with the (holy) head of Al-Husayn-asws, so it was sent around with in the markets of Al-Kufa, and it is a right for me that I prose couplets over here of one of the intellectuals eulogising with it the slain from the Progeny-asws of the Rasool-saww.'
He said, 'The (holy) head of the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} and his\textsuperscript{asws} successor\textsuperscript{asws} is raised for the beholders upon a spear, and the Muslims are with looking and hearing. There is neither any denier from them nor any one mournful. May the eyes looking at you\textsuperscript{asws} be blinded and be deafened every ear that hears. There is no garden except you wish it would be a grave for you, and a line drawn for your slaying place. The eyelids woke up and you were in slumber for it, and the eyes slept what had not stayed awake for you\textsuperscript{asws}'.

He (the narrator) said, 'Then Ibn Ziyad\textsuperscript{la} ascended the pulpit. He\textsuperscript{la} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and said in part of his\textsuperscript{la} speech, 'The Praise is for Allah\textsuperscript{azwj} Who Revealed the truth and its people an\textsuperscript{azwj}d Helped the commander of the faithful (meaning Yazeed\textsuperscript{la}) and his\textsuperscript{la} loyalists and Killed the liar son of the liar (meaning Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{asws}).'\n
He\textsuperscript{la} had not increased upon this talk by anything until Abdullah Bin Afeef Al-Azdy stood up to him\textsuperscript{la}, and he was from the good Shias and their ascetic ones, and his left eye had gone (blind) during the day (battle of) the camel, and the other during the day (battle of) Siffeen, and he used to stay in the grand Masjid and pray in it up to the night. He said, 'O Ibn Marjana\textsuperscript{la}! The liar son of the liar is you\textsuperscript{la} and your\textsuperscript{la} father, and the one you\textsuperscript{la} have used (as governor) and his\textsuperscript{la} father! O enemy of Allah\textsuperscript{azwj}! You\textsuperscript{la} are killing the sons\textsuperscript{asws} of the Prophets\textsuperscript{as} and are talking with this speech upon the pulpits of the Momineen?'

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

He (the narrator) said, ‘Then anger of Ibn Ziyad\textsuperscript{la} increased to the extent that his\textsuperscript{la} cheeks swelled and he\textsuperscript{la} said, ‘To me\textsuperscript{la} with him!’ The soldiers rushed towards him from every corner to seize him. The nobles from the clan of Azd, from the clan of his uncle stood up and they rescued him from the hands of the soldiers and took him out from the door of the Masjid, and they went with him to his house.

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

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

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

He (the narrator) said, ‘And the companions of Ibn Ziyad\textsuperscript{la} arrived to the house of Abdullah Bin Afeef. They broke the door and stormed upon him. His daughter shouted, ‘The people have come to you!’, from where he could take precaution. He said, ‘It is not upon you. Give me my sword’. She gave it to him. He went on to defend himself and said, ‘I am a son of the one with merit, Afeef Al-Tahir. Afeef is my elder and son of Umm Aamir. How many from your crowd and guards and heroes you have abandoned by betrayal’.
He (the narrator) said, ‘And his daughter went on to say, ‘If only I was a man, I would have confronted in front of you today against these transgressors, killer of the righteous family!’

قَالَ وَ جَعَلَ الْقَوْمُ يَدُورُونَ عَلَيْهِ مِنْ كُلِِ جِهَةٍ وَ هُوَ يَذُبُّ عَنْ نَفْسِهِ فَلَمْ يَقْدِرْ عَلَيْهِ أَحَدٌ

وَ كُلَّمَا جَاءُوا مِنْ جِهَةٍ قَالَتْ بِنْتُهُ وَا ذُلاَّهْ يََُاطُ بأَِِِ وَ لَيْسَ لَهُ نَََِرٌ يَسْتَعِ

He (the narrator) said, ‘And the people went on to encircle him from every direction, and he was defending himself. But no one was able upon him, and every time they came to him from a direction, she said, ‘O father! They are coming to you from such and such direction, until they outnumbered him and surrounded him. His daughter said, ‘Oh the disgrace! They have surrounded my father and there is no helper for him to seek assistance with’.

فَجَعَلَ يُدِيرُ سَيْفَهُ وَ ي َقُولُ- أُقْسِمُ لَوْ يُفْسَحُ لِِ عَنْ بَصَرِي

ضَاقَ عَلَيْكُمْ مَوْرِدِي وَ مَصْدَرِي

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

فَقَالَ وَ اللََِّّ لاَ سَأَلْتُكَ عَنْ شَيْءٍ أَوْ تَذُوقَ الْمَوْتَ ف َقَالَ عَبْدُ اللََِّّ بْنُ عَفِيفٍ

الحَْمْدُ للََِِّّ رَبِِ الْعالَمِينَ أَمَا إنِّيِِ قَدْ كُنْتُ أَسْأَلُ اللَََّّ أَنْ يجَْعَلَ ذَلِكَ عَلَى يَدَيْ أَلْعَنِ

خَلْقِهِ وَ أَب ْغَضِهِمْ إِلَيْهِ فَلَمَّا كُفَّ بَصَرِي يَئِسْتُ مِنَ الشَّهَادَةِ وَ اْْنَ ا

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

فَقَالَ ابْنُ زِياَدٍ وَ اللََِّّ لاَ سَأَلْتُكَ عَنْ شَيْءٍ أَوْ تَذُوقَ الْمَوْتَ ف َقَالَ عَبْدُ اللََِّّ بْنُ عَفِيفٍ
asking Allah\textsuperscript{azwj}, my Lord\textsuperscript{azwj}, to Grace me the martyrdom before your\textsuperscript{la} father have even given birth to you\textsuperscript{la}, and I asked Allah\textsuperscript{azwj} to Make that to be upon the hands of the most accursed of His\textsuperscript{azwj} creatures and their most hateful to Him\textsuperscript{azwj}! When my vision was withheld, I despaired from the martyrdom, and now the Praise is for Allah\textsuperscript{azwj} Who has Graced it to me after the despair from it and has Made me recognise the Answering from Him\textsuperscript{azwj} regarding my ancient supplication’.

فقال ابن زيان اضربوا عنقه فضربت عنقه وصلب في السبخة

Ibn Ziyad\textsuperscript{la} said, ‘Strike off his neck and crucify in the marshland!’

وقال الفيد لما أخذت الالوسة ندى شعار الأزد وكان شيخا فقال يا عدو الله أست صاحب أبي ث바ت قال بل لا أعتذر من قال ما ارتأي إلا منفورة إلى الله يدوي قال إذ لا تفرقون الله ملته بل ينامون قال شفح قد ذهب عطّة وخلو سبيله

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

و قال ابن نما ثم دعا جندب بن عبد الله الأزدي وكان شيخا فقال يا عدو الله أست صاحب أبي ث바ت قال بل لا أعتذر من قال ما ارتأي إلا منفورة إلى الله يدوي قال إذ لا تفرقون الله ملته بل ينامون قال شفح قد ذهب عطّة وخلو سبيله

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

فقال ابن نما ثم دعا جندب بن عبد الله الأزدي وكان شيخا فقال يا عدو الله أست صاحب أبي ث바ت قال بل لا أعتذر من قال ما ارتأي إلا منفورة إلى الله يدوي قال إذ لا تفرقون الله ملته بل ينامون قال شفح قد ذهب عطّة وخلو سبيله

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

فقال ابن نما ثم دعا جندب بن عبد الله الأزدي وكان شيخا فقال يا عدو الله أست صاحب أبي ث바ت قال بل لا أعتذر من قال ما ارتأي إلا منفورة إلى الله يدوي قال إذ لا تفرقون الله ملته بل ينامون قال شفح قد ذهب عطّة وخلو سبيله

By Allah\textsuperscript{azwj}, my hair stood on its ends and I called out, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Your\textsuperscript{asws} (holy) head is a wonder and a wonder!’
And the Seyyid (Ibn Tawoos) said, ‘And Ubeydullah-la Bin Ziyad-la wrote to Yazeed-la Bin Muawiya-la inform him-la with the killing of Al-Husayn-asws and the news of his-asws family members, and he-la wrote as well to Amro Bin Saeed Bin Al-Aas-la, governor of Al-Medina with similar to that’.

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

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

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

Then I entered to see Amro Bin Saeed-la. When he-la saw me, he-la smiled at me laughingly, then he prosed with the words of Amro Bin Madeykarb, ‘The women of the clan of Ziyad clamoured with a clamour, like the clamour of our women in the early morning’.
Then Amro-la said, ‘This is a screaming for the screaming for Usman’. Then he-la ascended the pulpit and let the people know with the Killing of Al-Husayn-asws and supplicated for Yazeed-la and descended.

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

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

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

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

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

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

وَ اللَّهِ إِنَّهُ لَمِمَّا يَسْخَى بِنَفْسِي عَنْهُمَا وَ يُعَزِّي عَنِ الْمُصَابِ بَِِمَا أَنَُِّمَا أَُِيبَا مَعَ أَخِي وَابْنِ عَمِِي مُوَاسِيَ يِنِْ لَهُ ََابِرَيْنِ مَعَهُ

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

فَخَرَجَتْ أُمُّ لُقْمَانَ بِنْتُ عَقِيلِ بْنِ أَِِ طَالِبٍ حِينَ سََِعَتْ ن َعْيَ الحُْس        َينِْ ع حَاس        ِرَةً وَ مَعَهَا أَخَوَا أُمُّ هَانِئٍ وَ أَسََْاءُ وَ رَمْلَةُ وَ زَي ْنَبُ ب َنَاتُ عَقِي

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

وَ هِيَ ت َقُولُ مَا ذَا ت َقُولُونَ إِذْ قَالَ النَّبُِِّ لَكُمْ مَا ذَا ف َعَلْتُمْ وَ أَن ْتُمْ آخِرُ الأُْمَمِ بِعِتََْتِِ وَ بأَِهْلِي ب َعْدَ مُفْت َقَدِي مِن ْهُمْ أُسَارَى وَ ق َت ْلَى ضُرِِ جُوا بِدَمِ مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ أَنْ تَُْلِفُونيِ بِسُوءٍ فِِ ذَوِي رَحمِِي

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

فَلَمَّا كَانَ اللَّيْلُ فِِ ذَلِكَ الْيَوْمِ الَّذِي خَطَبَ فِيهِ عَمْرُو بْنُ س َعِيدٍ بِقَتْلِ الحُْس َينِْ ع باِلْمَدِينَةِ سََِعَ أَهْلُ الْمَدِينَةِ فِِ جَوْفِ اللَّيْلِ مُنَادِياً ي ُنَادِي يَس ْمَعُونَ َ َوْتَهُ وَ لاَ ي َرَوْنَ شَخْصَهُ

When it was the night during that day in which Amro	extsuperscript{la} Bin Saeed	extsuperscript{la} had addressed with the killing of Al-Husayn	extsuperscript{asws}, at Al-Medina, the people of Al-Medina heard in the middle of the night, a caller calling out, they heard his voice but did not see his person:
O you speakers ignorant of Husayn-asws! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you all, from a Prophet-as, and Messenger-as, and martyr. You have been cursed upon the tongue of Dawood-as, and Musa-as, and the owner of Evangel!

And Ibn Nama said, ‘And it is reported that Yazeed-la Bin Muawiya-la, may Allah-azwj Curse them-la both, sent the report of the killing of Al-Husayn-asws to Al-Medina, with Mahraz Bin Harees Bin Masoud Al-Kalby from the clan of Aday Bin Habab, and a man from (clan of) Yahra’a, and they were from the meritorious ones from the people of Syria.

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

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

And it is transmitted from the history by Al-Balazuri, ‘When the (holy) head of Al-Husayn-asws arrived at Al-Medina, I heard the screaming from every side. Marwan-la Bin Al-Hakam-la said, ‘A battalion has struck them with a strike. The pegs of the kingdom are (now) affirmed and settled’.
Then he went on to tap his face with the stick and saying, ‘How lovely! Your coldness is in the (my) hands, and your colour is red in the two cheeks. It is as if you spent the night in the red cloth. I have healed the soul from you, O Husayn!’

And from what has been individualised by Al Natanzy in (the book) ‘Al Khasais’, from Abu Rabie, from Abu Qubeyl,

‘A speaker was heard in the air of Al-Medina, ‘O one who speaks with the merits of the Progeny of Muhammad! Deliver our message without delay. The evil ones of the clan of Umayya have killed a chief, best of the Created beings, glorious, with glory, son of the meritorious in the sky and its earth, grandson of the Prophet and demolisher of the idols. The easts and the wests have cried after the crying of the people for him in every language’.

Then the Seyyid, may Allah have Mercy on him, said, ‘And as for Yazeed Bin Muawiya, when the letter of Ubeydullah arrived to him, he responded the answer to him, ordering him in it with carrying the (holy) head of Al-Husayn, and (holy) heads of the ones killed with him, and carry his belongings and his womenfolk, and his dependants to him.

So Ibn Ziyad summoned Mukhﬁr Al-Aaizy and submitted to him the (holy) heads and the womenfolk. He travelled with them to Syria like the travelling of Kafir captives. The people of the areas were browsing the ladies’ faces.

And Mufeed, may Allah have Mercy on him, said, ‘Ibn Ziyad, may Allah Curse him, handed over the (holy) head of Al-Husayn, may the Salawaat of Allah be upon him, to Zahr Bin Qays, and handed over to him the (holy) heads of his companions, and dispatched him to Yazeed Bin Muawiya, and enforced with him, Abu Burdah Bin Awf.

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66 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 1 / 7
Al-Azdy and Tariq Bin Zabyan among a group from the people of Al-Kufa, until they arrived with these to Yazeed at Damascus.67

And the author of ‘Al-Manaqib’ said, ‘It is reported by Abu Abdullah Al Hafiz, by his chain, from Ibn Lahiya, from Ibn Abu Qubeyl who said,68

‘When Al-Husayn Bin Ali was killed, his (holy) head was sent to Yazeed. They descended at the first stage (break), and they went on to be drinking and boasting/priding with the (holy) head in what was between them. A hand came out to them from the wall having an iron pen with it. It wrote out two lines in blood, ‘Does the community which killed Husayn hope for the intercession of his grandfather on the Day of the Reckoning?’”

The author of ‘Al Kaamil’, and author of ‘Al-Manaqib’, and Ibn Nama, ‘Abu Mikhnaf mentioned,

‘When Umar Bin Sa’ad handed the (holy) head to Khowly Al Asbahy, may Allah Curse them both, to carry it to Ibn Ziyad, upon him be the curse, Khowly came with it and found the gate of the castle to be locked. He came with it to his house, and for him there were two wives. A woman from the clan of Asad, and another Hazramiya (from Hazramaut) called Al Nawar.

He sheltered to her bed. She said to him, ‘What is the news?’ He said, ‘I have come with the gold. This is the (holy) head of Al-Husayn with you in the house’. She said, ‘Woe be unto you! The people have come with the gold and the silver and you have come with the (holy) head of the son of Rasool-Allah? By Allah! I will not gather my head and your head in one pillow ever!’”

She said, ‘I stood up from my bed and went out to the house and called the Asadiya (the other wife) and entered her to be with him. By Allah! I did not cease to look at Noor (light) like

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67 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 39 H 1 / 8
68 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 39 H 1 / 9
the pillar spreading from the washbasin in which was the (holy) head of Al-Husayn-asws, up to the sky, and I saw white birds fluttering around it and around the (holy) head'.

And the author of ‘Al-Manaqib’, and the Seyyid said, and the wordings are of the author of ‘Al-Manaqib’ – It is reported by Ibn Lahiya and someone else, a Hadeeth from which we have taken the needed subject matter, said, ‘I was performing Tawafa of the House (Kabah) when I was by a man saying, ‘O Allah-aswj! Forgive me, and although I don’t see You-aswj Doing it!’

I said to him, ‘O servant of Allah-aswj! Fear Allah-aswj and do not say the likes of this, for even if your sins were like (number of) the drops of rain and leaves of the trees, and you seek Forgiveness of Allah-aswj, He-aswj would Forgive them for you, for he-aswj is the Forgiving, the Merciful!’

He (the narrator) said, ‘He said to me, ‘Come, until I inform you with my story’. I went to him. He said, ‘Know that we were fifty persons from the ones who had travelled with the (holy) head of Al-Husayn-asws to Syria, and when it was evening, we placed the (holy) head in the box and we drank the wine around the box. My companions drank (all) night until they were intoxicated, but I did not drink with them.

When the night shielded, I heard thunder and saw lightning, and there, the doors of the sky have been opened and Adam-as, and Noah-as, and Ibrahim-as, and Ismail-as, and Is’haq-as, and our Prophet-saww Muhammad-saww descended, and with them-as was Jibraeel-as and some creatures from the Angels.

Then Jibraeel-as went near the box and extracted the (holy) head and hugged it to himself-as and kissed it. Then like that was done by the Prophets-as, all of them, and the Prophet-saww cried upon the head of Al-Husayn-asws. So, the Prophets-as consoled him-saww. Jibraeel-as said to him-saww, ‘O Muhammad-saww! Allah-aswj the Exalted has Commanded me-as to obey you-saww regarding your-saww community. So, if you-saww were to order me-as, the ground will shake with the and its top would be made to be its bottom, like what was done with the people of Lut-as!’
The Prophet saww said: ‘No, O Jibraeel as! There is a pause with me for them in front of Allah asw on the Day of Qiyaamah.

He said, ‘Then they prayed Salat upon him asws. Then the group of Angels came, and they said, ‘Allah asw Blessed and Exalted has Commanded us with killing (all the) fifty’. The Prophet saww said to them: ‘It is your concern with them’.

They went on to strike with the bayonets. Then one of them aimed for me with his bayonet to strike me. I said, ‘The safety! The safety, O Rasool Allah saww!’ He saww said: ‘Go, may Allah asw not Forgive you!’ When I woke up in the morning, I saw my companions, all of them squatting as ashes’.

Then the author of ‘Al-Manaqib’ said, ‘And by my chain to Abdullah Al Hadady, from Abu Ja’far Al Hunduwany, by his chain,

‘And in this Hadeeth, there is an addition at his words, ‘In order to carry it to Yazeed la’, he said, ‘Everyone who killed him asws, his hand dried up’. And in it is, ‘When I heard the sound of lightning, I had not heard the like of it, it was said, ‘Muhammad saww is coming!’

I heard the neighing of horses and the clanging of the weapons with Jibraeel as, and Mikaeel as, and Israfeel as, and Al-Karoubeen as, and Al Rouhaneen as, and Al-Muqarrabeen as (ranks of Angels)

And in it, ‘The Prophet saww complained to the Angels and the Prophets as and said: ‘They have killed my asws son asws, and delight of my saww heart!’ And all of them kissed the (holy) head and hugged it to his as, and the rest drew closer to each other’.
I (Majlisi) am saying, ‘And in one of the books, ‘When they were near to Baalbek, they wrote to its governor. He ordered with the flags to be displayed, and the children came out to receive them upon an approximation of six miles.

(Syeda) Umm Kulsoom-asws said, ‘My Allah-aswj exterminate most of you and Cause someone to overcome upon you who will kill you!’

Then Ali-asws Bin Al-Husayn-asws wept and said: ‘And it is the time its miracles will not perish, from the extraordinary events, and its calamities did not hit its target. If only I-asws was aware to how much its skills would be pulling us-asws and show us-asws why we-asws are not being pulled to it. They travelled with us-asws being above the camels without any saddle, and the wretched one was leading it, its strange one was protecting him, as if we were Roman prisoners between them. It is as if what Al-Mukhtar had said was his lie, ‘You disbeliefed in Rasool-Allah-asws! Woe be unto you all! You were like the ones who have strayed from their doctrines!’

Then the Seyyid said, ‘And the people travelled with the (holy) head of Al-Husayn-asws and his-asws womenfolk, and the captives from his-asws men. When they were nearby Damascus, (Syeda) Umm Kulsoom-asws went near Shimr-la, and he-la in their midst. She-asws said: ‘There is a request for me-asws to you-la. He-la said: ‘What is your-asws request?’

She-asws said, ‘When you-la enter the city with us-asws, then carry us-asws in a trail of few spectators, and forward to them that they would take these heads out from the carriages and keep us aside from them, for the large numbers of the onlookers looking at us-asws is grieving us-asws, and we-la are in this state’.

فَقَالَتْ إِذَا دَخَلْتَ بِنَا الْبَلَدَ فَاحمِْلْنَا فِِ دَرْبٍ قَلِيلِ النَّظَّارَةِ وَ ت َقَدَّمْ إِلَيْهِمْ أَنْ يَُْرِجُوا هَذِهِ الرُّءُوسَ مِنْ بَينِْ الْمَحَامِلِ وَ يُنَحُّونََ عَنْهَا ف َقَدْ خُزِينَا مِنْ كَثْرَةِ النَّظَرِ إِلَيْنَا وَ نََْنُ فِِ هَذِهِ الحَْالِ

فَأَمَرَ فِِ جَوَابِ سُؤَالهَِا أَنْ يجُْعَلَ الرُّءُوسُ عَلَى الرِِمَاحِ فِِ أَوْسَاطِ الْمَحَامِلِ ب َغْياً مِنْهُ وَ كُفْراً وَ سَلَكَ بَِِمْ بَينََ النَّظَّارَةِ عَلَى تِلْكَ الصِِفَةِ حَتََّّ أَتَى بَِِمْ باَبَ دِمَشْقَ ف َوَقُفُوا عَلَى دَرَجِ باَبِ الْمَسْجِدِ الَْْامِعِ حَيْثُ ي ُقَامُ السَّبُِْ

فَقَالَتْ إِذَا دَخَلْتَ بِنَا الْبَلَدَ فَاحمِْلْنَا فِِ دَرْبٍ قَلِيلِ النَّظَّارَةِ وَ ت َقَدَّمْ إِلَيْهِمْ أَنْ يَُْرِجُوا هَذِهِ الرُّءُوسَ مِنْ بَينِْ الْمَحَامِلِ وَ يُنَحُّونََ عَنْهَا ف َقَدْ خُزِينَا مِنْ كَثْرَةِ النَّظَرِ إِلَيْنَا وَ نََْنُ فِِ هَذِهِ الحَْالِ

فَأَمَرَ فِِ جَوَابِ سُؤَالهَِا أَنْ يجُْعَلَ الرُّءُوسُ عَلَى الرِِمَاحِ فِِ أَوْسَاطِ الْمَحَامِلِ ب َغْياً مِنْهُ وَ كُفْراً وَ سَلَكَ بَِِمْ بَينََ النَّظَّارَةِ عَلَى تِلْكَ الصِِفَةِ حَتََّّ أَتَى بَِِمْ باَبَ دِمَشْقَ ف َوَقُفُوا عَلَى دَرَجِ باَبِ الْمَسْجِدِ الَْْامِعِ حَيْثُ ي ُقَامُ السَّبُِْ
He ordered, in response to her request, ‘Make the (holy) heads to be upon the head to be in the middle section of the carriages, as a rebellion from it and Kufr, and he travelled with them between the spectators upon that description, until he came to Damascus. They paused at a step of the door of the central Masjid where the captives (were normally tended to) be paused’.70

And it is reported by the author of ‘Al-Manaqib’, by his chain, from Zayd, from his forefathers,

’Sahl Bin Saeed said, ‘I went to Bayt Al-Maqdis until I was in the midst of Syria, and there I was in a city of constant rivers, a lot of trees. The curtains, and the veils, and the brocades had been hung, and they were joyful, smiling, and with then were women playing the tambourines and drums.

I said within myself, ‘We have not seen any festival (Eid) being for the people of Syria which we do not recognise!’ I saw a group discussing, so I said, ‘O people! Is there any festival for you all at Syria which we do not know about?’ They said, ‘O Sheikh! We see you to be Bedouin’. I said, ‘I am Sahl Bin Sa’ad. I have seen Muhammad’.71

They said, ‘O Sahl! Doesn’t the sky surprise you that it does not rain blook and the earth is not submerging with its people?’ I said, ‘And why would that be so?’ They said, ‘This is the (holy) head of Al-Husayn as of the family of Muhammad as, (being brought) from the land of Al-Iraq’. I said, ‘Oh how strange! The (holy) head of Al-Husayn as is being brought and the people are rejoicing?’ I said, ‘From which door should I enter?’ They indicated to a door called ‘Sa’at door’.

He (the narrator) said, ‘While I was like that until I saw flags following one another, and there we were with a horseman. In his hand was a banner with the sharp end of the spear removed, upon it was a head of the most resembling of the people of face with Rasool-Allah’.72

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70 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 1 / 11
Then from behind him, I saw women upon camels without any saddles. I approached their first ones and I said, 'O girl! Who are you?' She said, 'I-asws am Seekeyna Bint Al-Husayn-asws.' I said to her-asws, 'Is there any request for you-asws to me, for I am Sahl Bin Sa’ad, from the ones who have seen your-asws grandfather-saww and have heard his-saww Ahadeeth.'

She-asws said: 'O Sa’ad! Say to the bearer of this (holy) head that he takes the (holy) head forward in front of us until the people become pre-occupied with looking at it and do not look at the sanctimonious ones of Rasool-Allah-saww!'

قَالَتْ ياَ سَعْدُ قُلْ لِصَاحِبِ هَذَا الرَّأْسِ أَنْ يُقَدِِمَ الرَّأْسَ أَمَامَنَا حَتََّّ يَشْتَغِلَ النَّاسُ باِلنَّظَرِ إِلَيْهِ وَ لاَ يَنْظُرُوا إِلَّا حَرَمِ رَسُولِ اللَّهِ ﷺ!

Sahl said, 'I went near to the bearer of the (holy) head and said to him, 'Can it be for you to fulfil my need and take four hundred Dinars from me?' He said, 'What is it?' I said, 'Take the (holy) head forward in front of the sanctimonious ones'. He did that and I hand his payment to him what I had promised him.

وَ وَضَعَ الرَّأْسَ فِِ حُقَّةٍ وَ دَخَلُوا عَلَى يَزِيدَ فَدَخَلْتُ مَعَهُمْ وَ كَانَ يَزِيدُ جَالِسًا عَلَى السَّرِيرِ وَ عَلَى رَأْسِهِ تَاجٌ مُكَلَّلٌ باِلدُّرِّ وَ الْيَاقُوتِ وَ حَوْلَهُ كَثِيرٌ مِنْ مَشَايِخِ قُرَيْشٍ

And he placed the (holy) head in a container and they entered to Yazeed-la, and I entered with them. And Yazeed-la was sitting upon the throne and on his-la head was a crown embedded with the gems, and the sapphires, and around him-la were a lot of elders of Quraysh.

قَالَ لَوْ عَلِمْتَ أَنَّهُ خَيرُْ النَّاسِ لََِ قَتَلْتُهُ قَالَ رَجَوْتُ الَْْائِزَةَ مِنْكَ فَأَمَرَ بِضَرْبِ عُنُقِهِ فَجَزَّ رَأْسَهُ وَ وَضَعَ رَأْسَ الحُْسَينِ عَلَى طَبَقٍ مِنْ ذَهَبٍ وَ هُوَ يَقُولُ كَيْفَ رَأَيْتَ ياَ حُسَينُْ

I-la said, 'If you knew that he-asws was best of the people, why did you-la kill him-asws?' He-la said, 'I-la hoped for the reward from you-la'. But he-la ordered with striking off his-la head'. So, his-la head was cut off, and he-la placed the head of Al-Husayn-asws upon a golden tray and he-la said, 'How do you-asws view (the matters), O Husayn-asws?'
Then the Seyyid said, ‘It is reported that one of the meritorious ones of the ‘Tabieen’, when he witnessed the (holy) head of Al-Husayn \textsuperscript{as}ws at Syria, hid himself for a month from entirety of his companions. When they found him afterwards, when they had missed him, they asked him the cause of that. He said, ‘Can’t you see what has befallen with us?’

Then he prosed saying, ‘They came with your \textsuperscript{as}ws (holy) head, O son \textsuperscript{as}ws of the daughter of Muhammad \textsuperscript{as}ws. They killed a messenger publicly, deliberately. They killed you \textsuperscript{as}ws thirsty, and when they were watching the interpretation and the Revelation in killing you \textsuperscript{as}ws, and they were exclaiming Takbeer that you \textsuperscript{as}ws have been killed, and rather, they (actually) killed the exclamations of Takbeer and the Oneness by (killing) you \textsuperscript{as}ws.

He (the narrator) said, ‘And a Sheikh came and went near to the womenfolk of Al-Husayn \textsuperscript{as}ws and his \textsuperscript{as}ws dependants, and they \textsuperscript{as}ws had been pausing at a step of the door of the Masjid. He said, ‘The Praise is for Allah \textsuperscript{azwj} Who Killed you \textsuperscript{as}ws all and Destroyed you \textsuperscript{as}ws all and Rested the country from your \textsuperscript{as}ws men, and Enabled commander of the faithful from you \textsuperscript{as}ws all!’

Ali \textsuperscript{as}ws Bin Al-Husayn \textsuperscript{as}ws said to him: ‘O Sheikh! Have you read the Quran?’ He said, ‘Yes’. He \textsuperscript{as}ws said: ‘So, do you know this Verse, \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’.} [42:23]’ The Sheikh said, ‘I have read that’.

Ali \textsuperscript{as}ws said to him: ‘So we \textsuperscript{as}ws are the relatives, O Sheikh! Have you read this Verse, \textit{And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin,} [8:41]’ He said, ‘Yes’.

Ali \textsuperscript{as}ws said, ‘So we \textsuperscript{as}ws are the relatives, O Sheikh! And have you read this Verse, \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification} [33:33]’ The Sheikh said, ‘I have read that’.
Ali-asws said: ‘So we-asws are the People-asws of the Household who are particularised with the Verse of the Purification, O Sheikh!’

He (the narrator) said, ‘The Sheikh wept quietly, remorseful, upon what he had spoken with, and said, ‘By Allah-azwj, you-asws all are they-asws?’ Ali-asws Bin Al-Husayn-asws said: ‘By Allah-azwj! We-asws are they-asws, without a doubt, and (by the) right of our-asws grandfather-saww Rasool-Allah-saww, surely, we-asws are they-asws!’

The Sheikh cried and threw his turban and raised his head towards the sky and said, ‘O Allah-azwj! I disavow to You-aswj from the enemies of the Progeny-asws of Muhammad-asws, from the Jinn and humans!’ Then he said, ‘Can there be any repentance for me?’ He-asws said to him: ‘Yes, if you repent, Allah-azwj will Turn to you, and you will be with us-asws’. He said, ‘I hereby repent’.

The discussion of the Sheikh reached Yazeed-la Bin Muawiya-la, so he-la ordered with him, and he was killed’.

And Al-Mufeed and Ibn Nama said, ‘It is reported by Abdullah Bin Rabie Al Himeyri said,

‘I was in the presence of Yazeed-la Bin Muawiya-la at Damascus when Zahr-la Bin Qays-la came until he-la entered to see him-la. He-la said to him-la, ‘Woe be unto you-la! What (news) is behind you-asws and what (news) is with you-la?’

He-la said, ‘Receive good news, O commander of the faithful with victory of Allah-azwj and His-azwj Help. Al-Husayn-asws Bin Ali-asws had arrived to us among eighteen men from his-asws family members and sixty from his-asws Shias. We travelled to them and asked them that they should either submit or they should descend upon the decision of the emir Ubeydullah-la, or the fighting.

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71 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 12
They chose the fighting over the submitting, so we attacked upon them at the brightness of the sun, and we surrounded them from every corner until the swords took their taking from the important ones of the people. They went on to flee to where there was no shelter and took refuge from us with the heaps and the pits just like the pigeon takes shelter from the falcon.

By Allah\textsuperscript{azwj}! O commander of the faithful! It was not except (like) butchering by a butcher or slumber of a nap until we came to their last one. So they bodies were stripped bare, and their clothes were ripped, and their cheeks were puffy. The sun melted them, and the wind stormed upon them. Their visitors were the vultures and the eagles'.

Yazeed\textsuperscript{la} lowered his\textsuperscript{la} head for a while, then raised his\textsuperscript{asws} head and said, ‘I\textsuperscript{asws} would have been satisfied from your\textsuperscript{la} obedience without killing Al-Husayn\textsuperscript{asws}. But, if I\textsuperscript{la} was in charge of it, I\textsuperscript{la} would have pardoned him\textsuperscript{asws}.

Then Ubeydullah\textsuperscript{la} Bin Ziyad\textsuperscript{la}, and having dispatched the head of Al-Husayn\textsuperscript{asws}, ordered his\textsuperscript{asws} youths, and his\textsuperscript{asws} children, and his\textsuperscript{asws} womenfolk so they\textsuperscript{asws} were prepared, and he\textsuperscript{la} ordered with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, so he\textsuperscript{asws} was tied with fetters in his\textsuperscript{asws} neck, then he\textsuperscript{la} sent them\textsuperscript{asws} in the tracks of the (holy) heads with Mukhfar Bin Sa’alba Al Aaizy\textsuperscript{la} and Shimr Bin Zil Jowshan\textsuperscript{la}.

They\textsuperscript{la} went with them\textsuperscript{asws} until they joined up with the people, those who had the (holy) head with them, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} did not speak to anyone from the people in the road, not even one word, until they reached. When they ended to the door of Yazeed\textsuperscript{la}, Mukhfar Bin Sa’alba\textsuperscript{la} raised his\textsuperscript{la} voice. He\textsuperscript{la} said, ‘This is Mukhfar Bin Sa’ba\textsuperscript{la} coming to commander of the faithful with the transgressor, the blameful!’

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} answered: ‘The mother of Mukhfar\textsuperscript{la} has not given birth to anyone eviler and more blameful!’
And there is an increase in ‘Al-Manaqib’, ‘But, may Allah azwj Uglify Ibn Marjana’!

He said in ‘Al-Manaqib’ ‘And Abdul Rahman Bin Al-Hakam was seated in the gathering of Yazeed la. He said, ‘Inspiration of the events at Al-Taff (Karbala) is of the one of lowest relationship, from Ibn Ziyad la the servant with the undesirable lineage. Sumayya came to the evening and her offspring were of the number of pebbles, and the daughter of Rasool Allah saww isn’t with any offspring’.

Yazeed la said, ‘May Allah azwj Curse Ibn Marjana la when he la proceeded against the likes of Al-Husayn asws son asws of (Syeda) Fatima asws! If I la was in charge of it, he asws would not have asked me la for any characteristic, except I la would have given it to him asws, and I la would have repelled the death away from him asws will all what I la was able with, and even if it had been by the death of one of my la own sons. But Allah azwj Decreed a matter, so there did not happen to be any repeller for it’.

And in a report, ‘Yazeed la said secretly to Abdul Rahman, ‘Glory be to Allah azwj! In this place? Was there no leeway for you to keep quiet?’

And Al-Mufeed said, ‘And when the (holy) heads were placed in front of Yazeed la, and among these was the (holy) head of Al-Husayn asws, Yazeed la said, ‘We la split the important ones from the people, the dear ones against us la, and they were more disobedient and in more darkness’.

Yahya Bin Al-Hakam said, what its mention has passed, so Yazeed la struck his la hand upon the chest of Yahya and said, ‘Be quiet!’ Then he la faced towards the people of his la gathering and said, ‘This one (Al-Husayn asws) had transgressed upon me la and said, ‘My asws father asws is better than the father of Yazeed la, and my asws mother asws is better than his la mother, and
my asws grandfather saww is better than his la grandfather, and l asws am better than him la. So, this is which got him asws killed!

As for his asws words, ‘My asws father asws is better than the father of Yazeed la’, so my la father had argued with his asws father asws, and Allah azwj had Judged for my la father against his asws father asws.

And as for his asws words, ‘My asws mother asws is better than the mother of Yazeed la’, so he asws has spoken the truth. (Syeda) Fatima asws daughter asws of Rasool-Allah saww is better than my la mother.

And as for his asws words, ‘My asws grandfather saww is better than his la grandfather’, so there isn’t anyone who believes in Allah azwj and the Last Day saying he is better than Muhammad saww.

And as for his asws words that he asws is better than me la, so perhaps he asws had not read this Verse: Say: ‘O Allah, Master of the Kingdom! (You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything) [3:26].’ 72

And Ibn Nama said, ‘I have copied from ‘Tareekh Dimashq’, from Rabie Bin Amro Al Jurashy who said,

‘I was in the presence of Yazeed la when I heard the voice of Mukhfr la saying, ‘This is Mukhfr Bin Sa’alba la, coming to the commander of the faithful with the blameful, the transgressor!’ Yazeed la answered him la, ‘The mother of Mukhfr la has not given birth to anyone eviler and more blameful’. (non-Shia source)

And the Seyyid said, ‘Then the belongings of Al-Husayn asws, and his asws womenfolk and the ones remaining (still alive) from his asws family asws were brought to Yazeed la, and they asws had

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72 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 1 / 13
been tied in the rope. When they\textsuperscript{asws} paused in front of him\textsuperscript{la}, and they\textsuperscript{asws} were upon that state, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him\textsuperscript{la}, ‘I\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}, O Yazeed\textsuperscript{la}! What are your\textsuperscript{la} thoughts with Rasool-Allah\textsuperscript{saww} if he\textsuperscript{saww} were to see us\textsuperscript{asws} being upon this state?’

And Ibn Nama said,

‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘We\textsuperscript{asws} were entered to see Yazeed\textsuperscript{la} and we\textsuperscript{la} were twelve men, fettered. When we\textsuperscript{asws} were paused in front of him\textsuperscript{asws}, I\textsuperscript{asws} said: ‘I\textsuperscript{asws} adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj}, O Yazeed\textsuperscript{la}! What are your\textsuperscript{la} thoughts with Rasool-Allah\textsuperscript{saww} if he\textsuperscript{saww} were to see us\textsuperscript{asws} upon this state?’ And (Syeda) Fatima\textsuperscript{asws} Bint Al-Husayn\textsuperscript{asws} said: ‘O Yazeed\textsuperscript{la}! The daughters\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} are captives!’

The people cried, and the people of his\textsuperscript{la} house cried until the voices were raised. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘And I\textsuperscript{asws} am shackled! Will you\textsuperscript{la} allow me\textsuperscript{asws} to speak?’ He\textsuperscript{la} said, ‘Speak, and do not say anything obscene!’

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am pausing in a spot it is not befitting for the likes of me\textsuperscript{asws} that he\textsuperscript{asws} should be saying anything obscene. What are your\textsuperscript{la} thoughts with Rasool-Allah\textsuperscript{azwj} if he\textsuperscript{saww} to see me\textsuperscript{asws} in the shackles?’ He\textsuperscript{la} said to the ones around him\textsuperscript{la}, ‘Unshackle him\textsuperscript{asws}!’

And Ibn Marwana\textsuperscript{la} spoke when the (holy) head of Al-Husayn\textsuperscript{asws} was brought to Yazeed\textsuperscript{la}. He\textsuperscript{la} said, ‘Had there been kinship between you\textsuperscript{asws} and Ibn Marjana\textsuperscript{la}, I\textsuperscript{la} would have granted you\textsuperscript{asws} what you\textsuperscript{asws} are asking for’. (This is a political statement, Ibn Marjana\textsuperscript{la} did what he\textsuperscript{la} asked for, see Bihar vol. 44)

\textsuperscript{73} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 1 / 14
Then Yazeed\textsuperscript{la} prosed, ‘We\textsuperscript{la} have split the important ones from the men, dear upon us\textsuperscript{la}, and they were more disobedient and in more darkness’.

Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22].’

Then they said, ‘And as for (Syeda) Zainab\textsuperscript{asws}, so when she\textsuperscript{asws} saw him\textsuperscript{asws} (Holy head of Al-Husayn\textsuperscript{asws}), she\textsuperscript{asws} swooped to her\textsuperscript{asws} pocket (clothes) and tore it. Then she\textsuperscript{asws} called out in a grief-stricken voice, alarming the hearts: ‘Oh Husayn\textsuperscript{saww}! We have split the important ones from the men, dear upon us, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22].’

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! All the ones who were in the gathering cried, and Yazeed\textsuperscript{la} was silent. Then a woman from the clan of Hashim\textsuperscript{as}, went on to lament upon Al-Husayn\textsuperscript{as}, and she was calling out: ‘Oh beloved of Rasool-Allah\textsuperscript{saww}! I testify that I have seen the Prophet\textsuperscript{saww} pecking his\textsuperscript{asws} lips and lips of his\textsuperscript{asws} brother\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and saying: ‘You\textsuperscript{asws} are two chiefs of the youths of the people of Paradise! May Allah\textsuperscript{azwj} Kill your\textsuperscript{asws} killers, and Curse him\textsuperscript{la}, and Prepare Hell for him\textsuperscript{la}, and it is an evil destination!’’

He\textsuperscript{asws} said: ‘Yazeed\textsuperscript{la} was angered and ordered with his expulsion, so he was expelled being dragged out’. 
He said, 'Yazeed  la went on to give examples with the couplets of Ibn Al Zab'ary, a poem, 'If only my  la elders at Badr could witness, Al Khazraj have been uprooted from the bottom of the roots, so they populated and began to rejoice, then they said, 'O Yazeed  la! Do not be paralysed!''

The Seyyid and someone else said, ' (Syeda) Zainab asws Bint Ali asws Bin Abu Talib asws stood up and said: 'The Praise is for Allah azwj, Lord azwj of the worlds, and may Allah azwj Send Salawaat upon His aswj Rasool asww and his asww Progeny asws, in their entirety! Allah azwj Spoke the truth. Like that He aswj Said: Then evil was the end result of those who were evil because they belied the Signs of Allah and used to mock them [30:10].

O Yazeed  la! Do you  la think that you  la have taken against us the outskirts of the land and the horizons of the sky, so we asws have become being ushered like the captives get ushered, that there is disgrace with us asws upon Allah aswj and with you  la there is honour upon it? And surely, that is greater peril for you  la in His aswj Presence.

So you  la are (now) gloating in your  la pride and looking at your  la affectionate ones being with plentiful happiness when they see the world being stabilised for you  la and the affairs stable, and when our asws kingdom and our asws authority has been cleared for you  la.
No! No! Are you -la forgetting the Words of Allah -azwj the Exalted: And those who are committing Kufr should not reckon that Our Respiting to them is better for themselves? But rather, We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment [3:178].

Is it from the justice, O son -asws of the freed one (at the conquest of Makkah), your -la putting to sleep your -la free ones and your -la slaves, and your -la ushering the daughters -asws of Rasool-Allah -saww as captives? You -la have violated their -asws veils and revealed their -asws faces, the enemies going with them -asws from a city to a city, and the people of the drinking places and the transfer overlooked at them -asws, and their -asws faces were browsed by the near ones and the far ones, and the lowly and the nobles. There wasn’t with them -asws from their -asws men as a guardian, nor from their protectors any protector.

And how can he desired to be monitored, one the words of his mouth is of pure livers, and his flesh is grown by the blood of the martyrs? And how can he slowed down in hating us -asws People -asws of the Household, one who looks at us -asws with the envy and the hatred, and the malice and the grudges?’

Then you -la said without viciousness nor grievousness: ‘So they populated and began to rejoice then they said, ‘O Yazeed -la! Do not be paralysed!’

It is from head to toe in the praise of my -asws father -asws, chief of the youths of the people of Paradise, joking in your -la presence. And how can you -la not be saying that and you -la have poked the sore, eradicating the root by your -la spilling the blood of the offspring of Muhammad -saww, and stars of the earth from the Progeny -asws of Abdul Muttalib -as.
And you announced to your la elders claiming that you asws called them, so you la will be returning them imminently from their returning, and you la love (now) to be paralysed and muted and you la had not said what you la said and not done what you la did.

O Allah azwj! Take our asws rights and revenge from our asws oppressors and Release Your azwj Wrath on the ones who shed our asws blood and killed our asws important ones! By Allah azwj!

You la have not slit except your la own skin and have not sheared except your la own flesh, and you la shall return to Rasool Allah saww with what you la have borne, from having spilt the blood of his saww offspring and having violated from his saww sanctity regarding his saww flesh, when Allah azwj Gathers all of them and Torments their adversaries and Takes their rights.

And do not reckon those who are killed in Allah’s Way as dead; but they are alive being sustained in the Presence of their Lord [3:169].

It suffices you la with Allah azwj as a Judge and with Muhammad saww as a litigant, and with Jibraeel as his saww supporter, and he will come to know, the one who evened it out for you la and enabled you la upon the necks of the Muslims, then they would come to know which of you was in an eviller position and of a weaker army’ [19:75].

And even though the disasters are flowing upon me asws l asws am still addressing you la to belittle your la power, and maximise your la knocking, and magnify your la rebuke! But the eyes are tearful, and the chests are hot. Indeed! The surprise of all the surprises is at the killing of the party of Allah azwj, excellent ones, by the party of Satan la, the freed ones (at the conquest of Makkah).

So these hands are dripping from our asws blood and their mouths are oozing from our asws flesh, and those corpses are clean, pure, plundered by the wicked ones, and disintegrated by the sons whose mothers were hyenas! And even if you la are taking us asws as a war booty, you la will find us asws currently as a liability where you la not find except what you la have sent ahead, and your la Lord azwj is not the least unjust to the servants!
To Allah is the complaint and upon Him is the dependence. So, plot your plots and strive your striving, and install your efforts, for by Allah, you not (be able to) obliterate our remembrance (Zikr) nor will you (be able to) kill of our inspiration, nor will you (be able to) reach our (appointed) term, nor will its shame (ever) wash away from you. And is your view except refuted, and your days except numbered, and your crowd except for scattering, on the Day the caller will call out

*Indeed, the Curse of Allah is upon the unjust [11:18].*

The Praise is for Allah Who Ended our first ones with the good fortune and for our last ones with the martyrdom and the Mercy, and we ask Allah to Perfect the Rewards for them and Obligated the Increase for them and Make good the succession for us, He is Merciful, Loving, and Allah Suffices us, and is the best Protector!’

*فَقَالَ يَزِيدُ يَا يَحَةً تحُْمَدُ مِنْ ََوَائِحِ مَا أَهْوَنَ الْمَوْتَ عَلَى النَّوَائِحِ.*

Yazeed said, ‘O shouter of praises from the screamers, how easy is the death upon the lamenters’.

*فَقَالَ عَلِيُّ بْنُ الحُْسَينِْ ما أََابَ مِنْ مُصِيبَةٍ فِِ الأَْرِِْ وَ لا فِِ أَنْفُسِكُمْ إِلاَّ فِِ كِتابٍ مِنْ قَبْلِ أَنْ نَبَْْأَها إِنَّ ذلِكَ عَلَى اللََِّّ يَسِيرٌ.*

Ali Bin Al-Husayn said: ‘Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]’.
Yazeed\textsuperscript{a} said to his\textsuperscript{a} son Khalid, ‘Respond to him\textsuperscript{asws}!’ But Khalid did not know what to respond to him\textsuperscript{asws}. So Yazeed\textsuperscript{a} said to him, ‘Say, \textit{and whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]}.’

And the author of Al-Manaqib said after that, ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘O son\textsuperscript{a} of Muawiya and Hind and Sakhar! The Prophet-hood and the governance has not ceased to be among my\textsuperscript{asws} forefathers\textsuperscript{asws} and my\textsuperscript{asws} ancestors from before you\textsuperscript{a} were even born, and my\textsuperscript{asws} grandfather\textsuperscript{asws} was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was in (the battles of) Badr, and Ohad, and Al-Ahzaab. In his\textsuperscript{asws} hand was the flag of Rasool-Allah\textsuperscript{saww}, while your\textsuperscript{a} father and your\textsuperscript{a} grandfather, in their hands were the flags of the Kafirs!’

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} went on to say: ‘What is that you\textsuperscript{a} will be saying when the Prophet\textsuperscript{saww} says to you\textsuperscript{a}: ‘What is that you all have done and you were the best of the communities, with my\textsuperscript{saww} offspring, and with my\textsuperscript{saww} family at my\textsuperscript{saww} absence? From them are captives and from them are stained with blood?’

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Woe be unto you\textsuperscript{a}, O Yazeed\textsuperscript{a}! If you\textsuperscript{a} only knew what is that you\textsuperscript{a} have done and what is that which you\textsuperscript{a} have perpetrated upon my\textsuperscript{asws} father\textsuperscript{asws} and my\textsuperscript{asws} family members, and my\textsuperscript{asws} brother\textsuperscript{asws}, and my\textsuperscript{asws} uncles\textsuperscript{asws}, then you would flee to be in the mountain and sleep on the ashes and call for the doom and ruination, if the head of my\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} son\textsuperscript{asws} of Fatima\textsuperscript{asws} were to be installed upon the door of your\textsuperscript{a} city and he\textsuperscript{asws} was an entrustment of Rasool-Allah\textsuperscript{saww} among you all! So receive news of the disgrace and the regret tomorrow when the people shall gather for the Day of Qiyamah!’

And Al-Mufeed said, ‘Then he\textsuperscript{a} for the womenfolk and the children and they were seated in front of him\textsuperscript{a}. He\textsuperscript{a} saw a hostile gathering. He\textsuperscript{a} said: ‘May Allah\textsuperscript{asws} Uglify Ibn Marjana\textsuperscript{a}! Had there been kinship and relationship between him\textsuperscript{a} and you\textsuperscript{asws} all, he\textsuperscript{a} would not have
done this with you asws and would not have dispatched you upon this (state)!” (This is a political statement as Yazeed la ordered exactly what Ibn Ziad - Ibn Marjana aswa executed – see Bihar Vol. 44)

(Syeda) Fatima asws Bint Al-Husayn asws said: ‘And when we asws were seated in front of Yazeed la, he la (tried to be) kind to us asws. A red man from the people of Syria stood up and said, ‘O commander of the faithful! Gift this girl to me’ – meaning me asws, and I asws was a little girl. So, I asws trembled and thought that it was permissible for them, and I asws grabbed the clothes of my asws aunt (Syeda) Zainab asws, and she asws had known that it cannot happen’.

And in the report of the Seyyid, ‘I asws said, ‘Will I asws be sold and be made to serve?’ My asws aunt asws said to the Syrian, ‘By Allah azwj, you are lying! By Allah azwj, and even if I asws were to die, that will not be for you nor for him-lah!’

Yazeed la was angered and said, ‘You asws are lying! By Allah azwj, that is for me la (to decide), and if I la were to so desire to do so, I la would do it!’ She asws said: ‘Never! By Allah azwj! Allah azwj has not Made that to be for you la, except if you la were to exit from our religion and make it a religion with something else’.

Yazeed la flew with rage and said, ‘Is it me-la you asws are facing with this? But rather, your asws father asws and your asws brother asws exited from the religion!’ (Syeda) Zainab asws said, ‘It was by the religion of Allah azwj and the religion of my asws father asws and my asws brother asws, you la and your asws father and your la grandfather were guided, if you la were a Muslim’.

He la said, ‘You asws are lying, O enemy of Allah azwj!’ She asws said to him la, ‘You la are a ruler who insults unjustly and is coercive of your la authority. It is as if you la are ashamed!’ And she asws was silent.

And the Syrian repeated. He said, ‘Gift this girl to me!’ Yazeed la said to him, ‘Be celibate! May Allah azwj Gift you a Decreed death!’
And in one of the books, (Syeda) Umm Kulsoom asws said to the Syrian: ‘Be quiet, O depraved man! May Allah-aswj Cut off your tongue and Blind your eyes, and Dry your hand, and Make the Fire to be your abode! The children of the Prophets-asws cannot happen to be servants of the children of adopted ones!’

He (the narrator) said, ‘By Allah-aswj! Her asws speech had not even completed until Allah-aswj Answered her-asws supplication regarding that man. She-asws said: ‘The Praise is for Allah-aswj Who Made the Punishment for you to be in the world before the Hereafter. So this is a Recompense of the one who objects to the sanctimonious ones of Rasool-Allah-aswfw’!


The Syrian said, ‘May Allah-aswj Curse you-la, O Yazeed-la! You-la have killed the family of your-la Prophet-asaw and have made captives of his-asaw offspring? By Allah-aswj I did not assume except that they-asws were captives of Rome!’ Yazeed-la said, ‘By Allah-aswj! I-la shall join you with them!’ Then he-la ordered with him, and his neck was struck off’.

The Seyyid said, ‘And Yazeed-la called for the speaker and ordered him to ascend the pulpit and condemn Al-Husayn-asws and his-asws father-asws, may the Salawaat of Allah-aswj be upon them-asws. He-la ascended and delivered (sermon) in condemnation of Amir Al-Momineen-asws and Al-Husayn-asws the martyr, may the Salawaat of Allah-aswj be upon them-asws, and (he-la delivered) the praises for Muawiya-la and Yazeed-la.

Fallas bi-ghali la al-mansuri wa-la la alya al-mansuri anws wa wata al-mansuri anws wa ghali la bi-ghali la al-mansuri wa la la mulaka bi-nafs bi-nafs min al-thar

Ali-asws Bin Al-Husayn-asws shouted at him-la: ‘Woe be unto you, O you speaker! You are buying the pleasure of the created being for incurring the Wrath of the Creator? So assume your-la seat from the Fire!’
And Ibn Sinan Al-Khafajy has been excellent in describing Amir Al-Momineen-asws by his-asws words, ‘Is it upon the pulpits you-la are cursing by reviling him-asws, and it was by his-asws sword its pillar were installed for you all!’

And the author of ‘Al-Manaqib’ and someone else said, ‘It is reported that Yazeed-la, may Allah-aswj Curse him-la ordered to the pulpits and the speakers to inform the people with the evil of Al-Husayn-asws and Ali-asws, and what they-asws had both done. The speaker ascended the pulpit. He-la praised Allah-aswj Allah-aswj and extolled upon Him-aswj, the frequented a lot in talking bad regarding Ali-asws and Al-Husayn-asws and amplified in praising Muawiya-la and Yazeed-la, may Allah-aswj Curse them-la both, and he-la mentioned them-asws with every beauty.

فَقِلَ بَيْنَتِي الْحَقِّ وَلَكِ الْحُكْمُ الْبَيِّنُ مَرْضَى الْمَخْلُوقِ بِسَخَّ الْجِلْدِيَّةِ الْمُؤْمِنِينَ لَمْ يَذْهَبْ عَلَيْهِ مِنْ أَصْبَحَهُ مُعَاوِيَةَ وَ يَزِيدَ لَعَنَهُ اللََُّّ أَمَرَ بمِِنْبٍَْ وَ خَطِيبٍ لِيُخْبَِْ النَّاسَ بمَِس اوِي الحُْس       َينِْ وَ عَلِيٍِ ع وَ

Then Ali-asws Bin Al-Husayn-asws said: ‘O Yazeed-la! Will you-la permit for me-asws until I-asws ascend these pillars (pulpit) and speak with words wherein would be Pleasure for Allah-aswj, and for these gatherers would be Recompense and Reward for them?’

فَقِلَ فَلَمْ يَزَالُوا بِهِ حَتََّّ أَذِنَ لَهُ فَصَعِدَ الْمِنْبََْ فَحَمِدَ اللَََّّ وَ أَثْنََ عَلَيْهِ ثمَُّ خَطَبَ خُطْبَةً وَ لَقَدْ أَحْسَنَ ابْنُ سِنَانٍ الَْْفَاجِيُّ فِِ وََْفِ أَمِيرِ الْمُؤْمِنِينَ ع بِقَوْلِهِ

He (the narrator) said, ‘Yazeed-la] refused that to him-asws. The people said, ‘O commander of the faithful! Allow for him-asws to ascend the pulpit, perhaps we can listen to something from him-asws!’ He-la said, ‘If he-asws were to ascend, he-asws will not ascend except by exposing me-la and exposing the progeny of Abu Sufyan’. It was said to him-asws, ‘O commander of the faithful! And what make you-la determine this one-asws will not be good?’ He-la said, ‘He-asws from the People-asws of the Household who have been fed the knowledge with a feeding’.

فَقِلَ فَلَمْ يُبَيِّنْهُمْ بِهِ حَتَىْ أَذِنَ لَهُ فَصَعِدَ الْمِنْبََْ فَحَمِدَ اللَََّّ وَ أَثْنََ عَلَيْهِ ثمَُّ خَطَبَ خُطْبَةً وَ لَقَدْ أَحْسَنَ ابْنُ سِنَانٍ الَْْفَاجِيُّ فِِ وََْفِ أَمِيرِ الْمُؤْمِنِينَ ع بِقَوْلِهِ

He (the narrator) said, ‘They did not cease with him-la until he-la permitted for him-asws. He-asws ascended the pulpit. He-asws praised Allah-aswj and extolled upon Him-aswj, then preached such a sermon, the eyes of most of them cried and the hearts were fearful from it.
Then he asws said: ‘O you people! We asws have been Given six and have been Preferred with seven! We asws have been Given the knowledge, and the wisdom, and the excusing, and the eloquence, and the bravery, and the love to be in the hearts of the Momineen!

And we asws are Preferred with that the Prophet asaw, the Chosen Muhammad saww is from us asws, and from us asws is the truthful (Ali azwj), and from us asws is the flier (Ja’far asws), and from us is the lion of Allah asaw lion of His asaw Rasool saww (Hamza asws), and from us asws are the two chiefs of this community (Al-Hassan asws and Al-Husayn asws).

One who recognises me asws, so he has recognised me asws, and one who does not recognise me asws, I asws shall inform him asws of my asws affiliation and my asws lineage. O you people! I asws and a son asws of Makkah and Mina! I asws am a son asws of Zamzam and Al-Safa! I asws am a son asws of the one who attacked the pillars of the parties of apostasy! I asws am a son asws of the best ones to wear a cloak! I asws am a son asws of the best ones wearing the slippers and are bare-footed!

I asws am the son asws of the best one to perform Tawaf and Sa’ee! I asws am the son asws of the best ones to perform Hajj and exclaim Talibiyya! I asws am the son asws of the one who was carried upon Al-Buraq in the air! I asws am the son asws of the one who was ascended with, from the Sacred Masjid to Masjid Al-Aqsa [17:1]! I asws am the son asws of the one Jibraeel as reached with him saww to Sidrat Al-Muntaha! I asws am the son of the one, he was (at a distance of) two bows or nearer [53:9].

I asws am the son asws of the one saww who prayed Salat with the Angels of the sky! I asws am the son asws of the one saww Allah aswj the Majestic Revealed to him saww what He azwj Revealed! I asws am the son asws of Muhammad Al-Mustafa saww! I asws am the son asws of Ali Al-Murtaza asws! I asws am the son asws of the one who struck the snouts of the people until they said, ‘There is no god except Allah azwj!’

I asws am the son asws of the one asws who struck with two swords in front of Rasool-Allah saww, and stabbed with two spears, and emigrated the two emigrations, and pledged the two...
allegiances, and fought at Badr, and Hunayn and did not commit Kufr with Allah-azwj even for
the blink of an eye!

I-asws am the son-asws of the reconciler of the Momineen, and inheritor of the Prophets-as, and
suppressor of the atheists, and leader of the Muslims, and Noor of the fighters, and
adornment of the worshippers, and crow of the crying ones, and most patient of the patient
ones, and most superior of the one standing from the family of Yaseen-saww Rasool-saww of Lord-
azwj of the worlds!

And the tongue of wisdom of the worshippers, and helper of the religion of Allah-azwj, and in
charge of the Commands of Allah-azwj, and orchard of the Wisdom of Allah-azwj, and receptacle
of His-azwj Knowledge, pardoner, generous, brilliant, invoker, pure, the main path, pleasing,
vanguard, important, patient, fasting one, courteous, straight, cutter of the slabs, separator of the (enemy) allies!

He-asws is the most tying of them of reins, and their most steadfast of shielding, and their most
accomplished of determination, and the severest of them in biting. A bold lion, he-asws grinded
them in the wards when the blades clashed and the armies drew closer, grinding of the mill,
and he-asws scattered them during it with a scattering of the wild wind. Lion of Al-Hijaz, and
battering ram of Al-Iraq, Makkam, Medinite, of Aqaba, participant of Badr, Ohad, with family
tree, emigrant from the Arabs, its chief.
And from the battle, he-asws was its lion, inheriting the slogans, and father-asws of the two chiefs Al-Hassan-asws and Al-Husayn-asws. That is my-asws grandfather Ali-asws Bin Abu Talib-asws! the Messenger of Allah-asws.

Then he-asws said: ‘I-asws am the son-asws of Fatima Al-Zahra-asws! I-asws am the son-asws of chieftess of the women!’ He-asws did not cease to be saying, ‘I-asws am the son-asws of Ali-asws’ until the people clamoured with the crying and the lamenting, and Yazeed-ia, may Allah-aswj’ feared that discord would take place, so he-ia ordered the Muezzin to cut off his-asws talk.

When the Muezzin said (proclaimed) ‘Allah-aswj is the Greatest! Allah-aswj is the Greatest!’ Ali-asws said: ‘There is nothing greater than Allah-aswj’. When he said, ‘I testify that there is no god except Allah-aswj’ Ali-asws Bin Al-Husayn-asws said: ‘My-asws hair and my-asws skin, and my-asws flesh, and my-asws blood testify with it!’

The Muezzin said, ‘I testify that Muhammad-saww is Rasool-saww of Allah-aswj!’ He-asws turned around from above the pulpit toward Yazeed-ia and he-asws said: ‘This Muhammad-saww, is he-asws my-asws grandfather-saww or your-ia grandfather? O Yazeed-ia! If you-ia were to claim that he-saww is your-ia grandfather, so you-ia would be lying and committed Kufr, and if you-ia were to claim he-saww is my-asws grandfather-saww, then why did you-ia kill his-saww offspring?’

He (the narrator) said, ‘And the Muezzin was free from (proclaiming) the Azaan and the Iqaamah, and Yazeed-ia proceeded (to lead). He-ia prayed Salat Al-Zohr’.

He (the narrator) said, ‘And it is reported that in this gathering of Yazeed-ia, there was Rabbi from the Rabbis of the Jews. He said, ‘Who is this boy, O commander of the faithful?’ He-ia said, ‘He-asws is Ali-asws Bin Al-Husayn-asws’. He said, ‘So, who is Al-Husayn-asws?’ He-ia said, ‘Son-asws of Ali-asws Bin Abu Talib-asws’. He said, ‘So who is his-asws mother-asws?’ He-ia said, ‘His-asws mother-asws is (Syeda) Fatima-asws daughter-asws of Muhammad-saww’.

فَلَمَّا قَالَ الْمُؤَذِِنُ اللََُّّ أَكْبَُْ قَالَ عَلِيٌّ لاَ شَيْءٌ مِنْ أَبِي فَارَقَكُمْ نَبِيُّكُمْ باِلأَْمْسِ ف َوَثَبْتُمْ عَلَى ابْنِهِ فَقَتَلْتُمُوهُ فِِ هَذِهِ السُّرْعَةِ بِئْسَمَا خَلَفْتُ أَبِي فَارَقَكُمْ نَبِيُّكُمْ باِلأَْمْسِ. أَنِّي أَنْبِئُكُمْ عَنْ مَا كَانَ مِنْ أَعْبُدْ مُلْسِيَ الْبُكَاءِ وَ النَّحِي وَءَةً لَكُمْ مِنْ أُمَّةٍ مُّسْلِمَةٍ أَنْ تُمُوهُ فِِ هَذِهِ السُّرْعَةِ بِئْسَمَا خَلَفْتُ أَبِي Fَلِمَ قَتَلْتَ عِتََْتَهُ أَنِّي أَنْبِئُكُمْ عَنْ مَا كَانَ مِنْ أَعْبُدْ مُلْسِيَ الْبُكَاءِ وَ النَّحِي وَءَةً لَكُمْ مِنْ أُمَّةٍ مُّسْلِمَةٍ أَنْ تُمُوهُ فِِ هَذِهِ السُُّرْعَةِ بِئْسَمَا خَلَفْتُ أَبِي Fَلِمَ قَتَلْتَ عِتََْتَهُ أَنِّي أَنْبِئُكُمْ عَنْ مَا كَانَ مِنْ أَعْبُدْ مُلْسِيَ الْبُكَاءِ وَ النَّحِي وَءَةً لَكُمْ مِنْ أُمَّةٍ مُّسْلِمَةٍ أَنْ تُمُوهُ فِِ هَذِهِ السُُّرْعَةِ بِئْسَمَا خَلَفْتُ أَبِي
The Rabbi said, ‘Glory be to Allah –azwj! So, this is a son-azws of the daughter-asws of your Prophet saww you la have killed so quickly? Evil is what you la have replaced regarding his-saww offspring. By Allah –azwj! If Musa-as Bin Imran-azwj had left behind among us a grandson from his-as lineage, we think we would have worshipped him from besides our Lord –azwj, and rather you (Muslims) have only separated from your Prophet saww yesterday, and you targeted (the children of) his-saww daughter-asws? Evil is for you all, as a nation’.

قال فَأَمَرَ بِهِ يَزِيدُ لَعَنَهُ اللَّهُ فَوُجِئَ فِِ حَلْقِهِ ثَلاَثاً فَقَامَ الحَْبُْْ وَ هُوَ يََّقُولُ إِنْ شِئْتُمْ فَاضْرَبُونيِ وََِيفٌ إِلََِّ وَ قَرُبَ مِنيِِ وَ قَالَ ياَ سُكَينَةُ إِنَّ جَدََِّ يُسَلِِمُ عَلََْيَ عَلَى رَسُولِ اللَّلَّلَّ السَّ وَ مُنَّ وَ نََّطِيرَتْ وُجُوهُهُمْ وَ رَأَتْ سُكَيْنَةُ فِِ مَنَامِهَا وَ هِيَ بِدِمَشْقَ كَأَنَّ خََْسَةَ نجُُبٍ مِنْ نُورٍ قَدْ أَق ْبَلَ وَ عَلَى كُلِِ نجَِيبٍ شَ

And Ibn Nama said, ‘And Seekeyna-asws saw in her-asws dream while she-asws was at Damascus, as if five rides of light had come and upon each of the rides was a Sheikh, and the Angels were all around them, and with them was a servant walking. The rides continued and the servant came to me-asws and was close to me-asws, and said, ‘O Seekeyna-asws! Your-asws grandfather saww...”

74 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 1 / 15
greet unto you āsūs. Ḥūsain reported: ‘And upon Rasool-Allah be the greetings. O messenger! Who are you?’

He said, ‘A servant from the servants of Paradise’. Āsūs reported: ‘Who are these elders, the ones who came upon the rides?’ He said, ‘The first is Adam ās, elite of Allah azwj, and the second is Ibrahim sāw, Friend of Allah ās, and the third is Musa ās, speaker with Allah azwj, and the fourth is Isa ās, spirit of Allah azwj.’

I ās reported: ‘Who is this one holding his beard, falling at times, and standing at times?’ He said, ‘Your ās father ās Al-Husayn ās.’

I ās turned back striving in searching for him sāw to let him sāw know what the oppressors had done with us ās after him sāw. While I ās was like that when the five carriages of light came, in each carriage was a woman. I ās reported: ‘Who are these women coming over?’

He said, ‘The first is Hawwa ās, mother of the human beings, the second is Aasiya Bint Muzahim ās, and the third is Maryam Bint Imran ās, and the fourth is Khadeeja ās, Bint Khuwaylid ās.’

I ās reported: ‘Who is the fifth having placed her ās hand upon her ās head, falling at times and standing at times?’ He said, ‘Your ās grandmother ās (Syeda) Fatima ās, Bint Muhammad ās, mother ās of your ās father ās.’

I ās reported: ‘By Allah āzw! I ās shall inform ās of what has happened with ās, and I ās stood in front of her ās crying, and I ās said: ‘O mother ās! By Allah āzw, they rejected our ās rights! O mother ās! By Allah āzw, they wasted our ās covering! O mother ās! By Allah āzw, they legalised our ās sanctity! O mother ās! By Allah āzw, they killed our ās father ās Al-Husayn ās!’
She\textsuperscript{asws} said: ‘Restrain you\textsuperscript{asws} voice, O Seekyena\textsuperscript{asws}, for you\textsuperscript{asws} have incinerated my\textsuperscript{asws} liver and cut the veins of my\textsuperscript{asws} heart! This is the shirt of your\textsuperscript{asws} father\textsuperscript{asws} with me\textsuperscript{asws}. I\textsuperscript{asws} will not separate from it until I\textsuperscript{asws} meet Allah\textsuperscript{azwj} with it’.

Then I\textsuperscript{asws} suddenly woke up and wanted to conceal that dream, and I\textsuperscript{asws} narrated to my\textsuperscript{asws} family with it, and it spread between the people’.

And the Seyyid said, ‘And Seekyena\textsuperscript{asws} said, ‘When it was the fourth day from our\textsuperscript{asws} stay, I\textsuperscript{asws} saw in the dream’ – and she\textsuperscript{asws} mentioned a lengthy dream, saying at the end of it: ‘And I\textsuperscript{asws} saw a woman in a carriage and her\textsuperscript{asws} hand was placed upon her\textsuperscript{asws} head. I\textsuperscript{asws} asked about her\textsuperscript{asws}. It was said, ‘She\textsuperscript{asws} is (Syeda) Fatima\textsuperscript{asws} Bint Muhammad\textsuperscript{asws}, mother\textsuperscript{asws} of your\textsuperscript{asws} father\textsuperscript{asws}’.

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

And it is reported by Lahiya, from Abu Al Aswad Muhammad Bin Abdul Rahman who said,

‘Ra’s Al-Jalout met me. He said, ‘By Allah\textsuperscript{azwj}! There are seventy fathers (generations) between me and Dawood\textsuperscript{as}, and (whenever) the Jews meet me, they revere me, and you (Muslims),

75 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 1 / 16
there isn’t between you and Muhammad-saww except one father (generation), and you have killed him-saww (Al-Husayn-saww)’

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

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

He said, ‘I, when I shall return to our king, he will ask me about all things I had seen, so I loved gathering that day, and your Prophet

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

Then he said to Yazeed-l, ‘Have you-l heard the narration of The Hoof Church?’ He-la said to him, ‘Speak until I-la hear it’. He said, ’Between Oman and China there is a sea of a travel distance of a year. There isn’t any civilisation in it except one city in the middle of the water. Its length is eighty Farsaks by eighty. There is no city upon the surface of the earth larger than it, and from its are carried (exported), the camphor, and the sapphire, and their trees of Al-Oud and the ambergris, and it is in the hands of the Christians. There is no kingship for anyone from the kings in it besides them.'
And in that city, there are a lot of Churches. Its biggest is the Hoof Church. In its prayer niche there is a golden bag hanging, in it is a hoof. They are saying this hoof is of a donkey used to ride, and they are decorating around the bag with the gold and the brocade. A scholar from the Christians goes to it during every year and they circle around it, and they are kissing it and raising their needs to Allah the Exalted.

This is their affair and their perseverance with the hoof of a donkey which they are claiming that it is a hoof of a donkey which their Prophetenas used to ride upon, and you (Muslims) are saying, (heenas is) the sonenas of the daughterenas of your Prophetenas saww. May Allahazwj the Exalted not Bless among you all nor in your religion!’

Yazeedla said, ‘Kill this Christian, lest he shames me-la in his country!’ When the Christian sensed that, said to himla, ‘Youla want to kill me?’ Heila said, ‘Yes’. He said, ‘Know that last night I saw your Prophetenas in the dream saying to me: ‘O Christian! You are from the people of Paradise!’ I was astonished from hisenas talk, and I hereby testify that there is no go except Allahazwj and that Muhammadenas saww is Rasoolenas of Allahazwj.

Then he leapt to the (holy) head of Al-Husaynenas and hugged it to his chest and went on to kiss himenas and crying until he was killed’.

And the author of ‘Al-Manaqib’ said, and he mentioned Abu Mikhnafat other that Yazeedla, may Allahazwj Curse himla ordered with, that the (holy) head be hung upon the door of hisla house, and heila ordered with Peopleenas of the Household of Al-Husaynenas that theyenas should enter hisla house.

When the womenfolk entered the house of Yazeedla there did not remain anyone from the family of Muawiya nor Abu Sufyan except he received themenas with the crying and the shrieking and the lamentation upon Al-Husaynenas, and they threw whatever was upon them, from the clothes and the ornaments and established the mourning upon himenas for three days.
And Hind Bint Abdullah Bin Aamir Bin Kureyz, wife of Yazeed, came out, and before that she had been under (married to) Al-Husayn, until she tore the curtain, and she was remorseful. She leapt towards Yazeed while he was in a general gathering. She said, ‘O Yazeed! Is the (holy) head of the son of Fatima daughter of Rasool-Allah hanging upon the courtyard of my door?’

Yazeed leapt towards her and covered her (with a veil) and said, ‘Yes, so ululate upon him O Hind, and cry upon the son of Rasool-Allah, and the Quraysh shrieked upon him. Ibn Ziyad may Allah curse him, hastened upon him, so he killed him. May Allah kill him. (This is a mere political move to shift the blame to Ibn Ziyad but Yazeed ordered him and he executed his orders. This is a political statement, Ibn Marjana did what he asked for, see Bihar vol. 44)

Then Yazeed, may Allah curse him, lodged them in his house in particular. So, he would neither have breakfast nor dinner, except he presented Ali Bin Al-Husayn.

And the Seyyid and others said, ‘And Zayn Al-Abideen came out walking one day in the markets of Damascus, and Minhal Bin Amro met him. He said to him, ‘How is your evening, O son of Rasool-Allah?’

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

And we, community of the People of his Household have come to the evening, and we have been usurped, killed, expelled. So, we are for Allah and are returning to Him, from what we have come to the evening regarding it.'
O Minhal! For Allah asw are the gems of Mahyar where he said, ‘They are revering to him, the planks of his pulpit, and beneath their feed are his-asws children placed (around). By which decision would his-asws children be following you all? And you are priding that you are companions of his-asws, followers’.

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

Yazeed-la said, ‘There is rustling I-la recognise as being from (Abu) Ahza (Al-Taie). Does the snake beget except the snake?’

And he-la said to Alj-asws Bin Al-Husayn-asws, ‘Mention your-asws three needs which I-la promised to fulfil these’.

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

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

He\textsuperscript{asws} said: ‘As for your\textsuperscript{la} wealth, we\textsuperscript{asws} do not want it, and it is a saving upon you\textsuperscript{la}, and rather I\textsuperscript{asws} sought whatever had been seized from us\textsuperscript{asws} because in it was a spinning wheel of (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{asws}, and her\textsuperscript{asws} scarf, and her\textsuperscript{asws} necklace, and her\textsuperscript{asws} dress’.

He\textsuperscript{la} ordered with returning that and increased upon it by two hundred Dinars. Zayn Al-Abideed\textsuperscript{asws} took it and distributed it among the poor and the needy. Then he\textsuperscript{la} ordered with returning the prisoners and the captives of Al-Batul (Fatima\textsuperscript{asws}) to their\textsuperscript{asws} homeland to city of the Rasool\textsuperscript{saww}.

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

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

And it is narrated to me by a group from the people of Egypt that the scenario (presence) of the (holy) head is with them. They are naming it as ‘Mashad Al-Kareem’ (the honourable view). Upon it there are many things of gold. They are going to it during the seasons and are visiting it and claiming that it is buried over there. And the most reliable from the word is that it was returned to the body afterward after it had been roamed around with in the cities and was buried with him\textsuperscript{asws}.'
And the Seyyid said, ‘As for the (holy) head of Al-Husayn\textsuperscript{asws}, it is reported that it was returned and buried at Karbala with the noble body, may the Salawat of Allah\textsuperscript{azwj} be upon him\textsuperscript{as}. And the working of the sect is upon this meaning, the one indicated to, and may varying narrations have been reported apart from what we have mentioned. We have left these lest it breaks what we had stipulated of keeping the book short’’.  

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

Then he\textsuperscript{la} sent the belongings of Al-Husayn\textsuperscript{asws} and the ones who had remained from his\textsuperscript{asws} family, and equipped them with everything, and he\textsuperscript{la} did not leave out any need for them\textsuperscript{asws} at Al-Medina, except he\textsuperscript{la} ordered is for them\textsuperscript{asws} with it. And he\textsuperscript{la} sent the (holy) head of Al-Husayn\textsuperscript{asws} to Amro Bin Saeed Bin Al-Aas\textsuperscript{la}, and he\textsuperscript{la} was at that time his\textsuperscript{la} governor upon Al-Medina.

Amro\textsuperscript{la} said, ‘I\textsuperscript{la} would have loved it if he\textsuperscript{la} had not sent it to me\textsuperscript{la}. Then Amro\textsuperscript{la} ordered with it, so it was buried at Al-Baqie by the grave of his\textsuperscript{asws} mother\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws}.

And others have mentioned that Suleyman Bin Abdul Malik Bin Marwan saw the Prophet\textsuperscript{saww} in the dream, as if he\textsuperscript{saww} was blessing him and soothing him. He called Al-Hassan Al-Basri and asked him about that. He said, ‘Perhaps you have done an act of kindness to his\textsuperscript{saww} family\textsuperscript{asws}’.

76 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 1 / 17
Suleyman said, ‘I found the (holy) head of Al-Husayn\textsuperscript{asws} in the treasury of Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la}, so I clothed it with five from the brocades and prayed Salat upon him\textsuperscript{asws} among a group of my companions and buried it’. Al-Hassan said, ‘The Prophet\textsuperscript{saww} is pleased with you due to that’, and he was good to Al-Hassan and instructed with the reward (being for him)’.

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

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

I (Majlisi) am saying, ‘These are words of the adversaries regarding that, and the famous between our scholars, the Imamiya, is that his\textsuperscript{asws} head is buried with his\textsuperscript{asws} body. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had returned it. And a lot of news had been reported regarding it is buried in the grave of Amir Al-Momineen\textsuperscript{asws}. And I shall be coming with some of these. And Allah\textsuperscript{azwj} Knows.

Then Al-Mufeed, and author of ‘Al-Manaqib’ said, and the wordings are of the author of ‘Am Manaqib’, ‘And it is reported that Yazeed\textsuperscript{la} presented the staying at Damascus to them\textsuperscript{asws}. They\textsuperscript{asws} refused that and said: ‘But, return us\textsuperscript{asws} to Al-Medina for it is an emigration (destination) of our\textsuperscript{asws} grandfather\textsuperscript{saww}’.

He\textsuperscript{la} said to Al-Numan Bin Bashir, companion of Rasool-Allah\textsuperscript{saww}, ‘Equip them\textsuperscript{asws} with whatever is correct for them\textsuperscript{asws} and send a trustworthy righteous man from the people of Syria with them\textsuperscript{asws}, and dispatch a cavalry and assistants with them\textsuperscript{asws}!’
Then he\textsuperscript{10} gave them\textsuperscript{asws} garments and gifted them and necessitated the provisions and the necessary items for them\textsuperscript{asws}. Then he\textsuperscript{11} summoned Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘May Allah\textsuperscript{awj} Cure Ibn Marjana (Ibn Ziyad\textsuperscript{12})! But, by Allah\textsuperscript{awj}, if I\textsuperscript{la} had been in charge of it, he\textsuperscript{asws} (Al-Husayn\textsuperscript{asws}) would not have asked me\textsuperscript{la} for anything except I\textsuperscript{la} would have given it to him\textsuperscript{asws} and would have repelled the death away from him\textsuperscript{asws} will all what I\textsuperscript{la} had been able upon, and even if it had been with the death of one of my\textsuperscript{la} sons. But Allah\textsuperscript{awj} Decreed what you\textsuperscript{asws} have seen. So, contract with me\textsuperscript{la}, and it would be to me\textsuperscript{la}, every need that happens to be for you\textsuperscript{asws}.

Then he\textsuperscript{la} sent the messenger with them. The messenger went out with them\textsuperscript{asws}, travelling them, and being in front of them. Whenever they\textsuperscript{asws} descended, he would stay away from them\textsuperscript{asws}, and he and his companions would separate as if it was the siege. Then he would descend them\textsuperscript{asws} wherever one of them\textsuperscript{asws} wanted to perform the wud\u0161’, and he would be gentle with them\textsuperscript{asws}, until they\textsubscript{asws} entered Al-Medina.

\textbf{Al-Haris Bin Ka’ab said,} ‘(Syeda) Fatima\textsuperscript{asws} Bint Ali\textsuperscript{asws} said to me: ‘I\textsuperscript{asws} said to my\textsuperscript{asws} sister\textsuperscript{asws} Zainab, ‘A right for this one has been obligated upon us\textsuperscript{asws} due to his goodly accompaniment to us\textsuperscript{asws}. Is it for you\textsuperscript{asws} to reward him?’

\textbf{She\textsuperscript{asws} said:} ‘She\textsuperscript{asws} said: ‘By Allah\textsuperscript{awj}! There is nothing with us\textsuperscript{asws} we can reward him with except if we\textsuperscript{asws} were to give him\textsuperscript{asws} our\textsuperscript{asws} ornaments’. So, I\textsuperscript{asws} took my\textsuperscript{asws} bangles and my\textsuperscript{asws} bracelets, or bangles of my\textsuperscript{asws} sister\textsuperscript{asws} and her\textsuperscript{asws} bracelets, and we\textsuperscript{asws} sent these to him, and we\textsuperscript{asws} apologised from its being too little, and we\textsuperscript{asws} said: ‘This is part of your recompense for your goodly accompaniment with us\textsuperscript{asws}’.

\textbf{He said,} ‘Had I done that which I did been for the world, my pleasure would be in less than this. By Allah\textsuperscript{awj}! I did not do it except for Allah\textsuperscript{awj} and your\textsuperscript{asws} kinship from Rasool-Allah\textsuperscript{asww}.’
Then the Seyyid said, ‘And when the womenfolk of Al-Husayn\textsuperscript{asws} and his\textsuperscript{asws} dependants returned from Syria to Al-Iraq, they said to the guide, ‘Pass us by the road of Karbala’. So, they arrived at the place of the battlefield and they found Jabir Bin Abdullah Al Ansari and a group from the clan of Hashim\textsuperscript{as}, and a man from the Progeny\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} having had arrived for visiting the grave of Al-Husayn\textsuperscript{asws}.

They arrive in one time and they met each other with the crying and the grief and the slapping (Matam), and they established the mourning ulcerating the livers. And the womenfolk of that area gathered to them and they stayed upon that for days.

It is reported from Abu Hubab Al-Kalby who said, ‘It has been narrated to us by the plasterers. They said, ‘We went out to the desert during the night, at the killing of Al-Husayn\textsuperscript{asws}, and we heard the Jinn lamenting upon him\textsuperscript{asws} and saying, ‘The Rasool\textsuperscript{saww} had touched his\textsuperscript{asws} forehead, so for him\textsuperscript{asws} is the shine in the cheeks. His\textsuperscript{asws} father\textsuperscript{asws} is from the exalted of Quraysh, and his\textsuperscript{asws} grandfather\textsuperscript{saww} is best of the grandfathers’.

He (the narrator) said, ‘Then they moved away from Karbala seeking Al-Medina. Bashir Bin Hazlam said, ‘When we were near to it, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} descended, dropped his\textsuperscript{asws} luggage and struck his\textsuperscript{asws} tent, and his\textsuperscript{asws} womenfolk descended, and he\textsuperscript{asws} said: ‘O Bashir! May Allah\textsuperscript{saww} have Mercy on your father! He was a poet. Are you able upon (reciting) something from it?’

I said, ‘Yes, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I am a poet (as well)’. He\textsuperscript{asws} said: ‘Then enter Al-Medina and give the obituary of Abu Abdullah\textsuperscript{asws}’.

Bashir said, ‘I rode my horse and raced until I entered Al-Medina. When I reached Masjid of the Prophet\textsuperscript{saww}, I raised my voice with the crying and prosed saying: ‘O people of Yasrib! There is no staying for you at it! Al-Husayn\textsuperscript{asws} has been killed, so shed tears with a downpour!'
The body of his asws is at Karbala, bloodstained! And the head of his asws is upon the spear with roamed around with!

He (the narrator) said, ‘Then I said, ‘This here is Ali asws Bin Al-Husayn asws with his asws aunts asws and his asws sisters asws dwelling in your outskirts and descending in your courtyards, and I am his asws messenger to you all to let you know of his asws place!’

There did not remain in Al-Medina, neither any little girl veiling at home, nor older veiled ones, except they came out from their homes uncovering their hair, scratching their faces, and slapping their cheeks, calling with the doom and the ruination. I had not seen any crying more that it was during that day, nor any day bitterer upon the Muslims than it.

And I heard a girl lamenting upon Al-Husayn asws saying, ‘Obituary of my Master asws the obituarist proclaimed it, so I was pained, and it sickened me, the obituary he proclaimed, paining me. My eyes renewed the tears and they poured out, and renewed with the tears after your tears, together, upon the one asws for whom the Majestic Spread the Throne and it shook, so this glory and the religion became severe upon the son asws of the Prophet asaw and son asws of his asaw successor asws, and even though the vast door was away from us’.

Then she said, ‘O you obituarist! You have renewed our grief with Abu Abdullah asws and have scratched our ulcers when you called out. So, who are you? May Allah aswj have Mercy on you!’

I said, ‘I am Bashir Bin Hazlam. My Master asws Ali asws Bin Al-Husayn asws, upon them asws both be the Salawat and the greetings, has sent me, and he asws is encamped in such and such place with the dependants of Abu Abdullah asws and his asws womenfolk’.
He (the narrator) said, ‘They left me in my place, and they rushed. I struck my horse until I returned to them and fought the people to have taken the road and places. So, I descended from my horse and went through the necks of the people until I was near from the door of the tent, and Ali-asws Bin Al-Husayn-asws was inside, and with him-asws was a rag he-asws was wiping his-asws tears with it, and behind him-asws was a servant, with him was a chair.

It was placed for him-asws and he-asws sat upon it, and he-asws could not control the tears, and the voices of the people were raised with the crying, and the sighing of the girls and the women, and the people were consoling him-asws from every corner. That spot clamour with intense clamouring. He-asws gestured by his-asws hand that they be silent. They quietened immediately.

We praise Him-asws upon the great matters, and the calamities of the times, and pains of the calamities, and the agonies of the compliance, and the majestic distress, and the mighty difficulties, the abominable, the gripping, the disastrous.

O you people! Allah-asw, and for Him-asw is the Praise, has Tried us-asws with majestic difficulties, and a mighty cut in Al-Islam. Abu Abdullah-asws and his-asws family-asws were killed, and his-asws womenfolk and his-asws children were made captives, and they circled with his-asws head in the cities from above the top of the (spear) blades, and this is the catastrophe which there is no catastrophe like it!

O you people! So which men from you will be (able to) cheerful after his-asws being killed? Or which eye from you would (be able to) withhold its tears and leave carrying these? The seven strong ones have cried at his-asws killing, and the oceans cried with their waves, and the skies with their pillars, and the earth with its shakings, and the trees with their branches, and the fishes and the depths of the oceans, and the Angels of Proximity, and the inhabitants of the skies in their entirety!
O you people! Which hear will not crack at his- asws killing? Or which heart will not yearn to him-asws, or whichever ear which hears of the cut which has been cut in Al-Islam?

O you people! We-asws had become expelled, homeless, dispersed, dispossessed, as if we were children of the Turks and Kabul, from without any crime having been committed by us-asws, nor any abhorrence we had indulged in, nor any notch in Al-Islam we-asws had notched. We have not heard of this among our forefathers, the former ones [23:24] Surely this is only a fabrication' [38:7].

By Allah-azwj! If the Prophet-saww had forwarded to them regarding killing us-asws like what he-asww had forwarded to them regarding the bequeathing with us-asws, they would not have increased upon what they have done with us-asws! So, we are for Allah-azwj and are returning to Him-azwj, from a calamity, of it being so mighty, and its pains, and its disaster, and its gripping, and its harshness, and its bitterness, and it being burdensome!

So, in the Presence of Allah-azwj we-asws shall be Reckoned regarding what has afflicted us-asws and what has reached with us-asws. He-azwj is Mighty with the Revenge!

He (the narrator) said, ‘Sowhan Bin Sa’sa Bin Sowhan stood up, and was with disability. He apologised to him-asws, may the Salawaat of Allah-azwj be upon him-asws with what was with him of the disability of his legs. He-asws responded to him with the acceptance of his excuse and his good thoughts regarding it and thanked him and asked for Mercy to be upon his father.

Then the Seyyid reported from Al-Sadiq-asws having said: ‘Zayn Al-Abideen-asws cried upon his-asws father-asws for forty years, fasting its days, standing (praying Salat) its nights. Whenever the time for breaking fast presented, his-asws servant would come to him-asws with his-asws food and his-asws drink and place it in front of him-asws. He would say, ‘Eat, O my Master-asws!’
The son of Rasool-Allah ﷺ was killed hungry! The son of Rasool-Allah ﷺ was killed thirsty! He ﷺ would not cease repeating that and crying until his food would be damp from his tears. Then his drink would get mingled with his tears. He ﷺ did not cease to be like that until he joined with Allah ﷻ Mighty and Majestic.

And a slave of his narrated that one-day he went out to the desert. He said, 'So I followed him and found him to be performing Sajdah upon a dry rock. I paused, and I could hear his inhalations and his crying, and I counted upon him a thousand times (saying): 'There is no god except Allah ﷻ, truly, truly! There is no god except Allah ﷻ, (with) Eman and sincerity!'

Then he raised his head from the Sajdahs and his beard and his face were drenched with water from the tears of his eyes. I said, 'O my Master! Is it now (time) for your grief to be terminated and for your crying to be reduced?'

He said to me: 'Woe be unto you! Yaqoub Bin Is’haq Bin Ibrahim was a Prophet son of a Prophet. There were twelve sons for him. Allah ﷻ the Glorious Caused one of them to be absent, so his head became grey-haired from the sorrow, and his back curved from the sorrow, and his sight was lost from the crying, and (even though) his was alive in the house of the world, and I have lost my father, and my brother, and seventeen of my family members, lying slain. So, how can my grief terminate and my crying be reduced?'

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77 Bihar Al Awaar – V 45, The book of History – Al Hassan ﷺ, Ch 39 H 1 / 18
Ja’far asws Bin Muhammad asws having said: ‘Muhammad asws Bin Ali asws said to me asws: ‘I asked my asws father asws Ali asws Bin Al-Husayn asws about the transporting by Yazeed asla for him asws. He asws said: ‘He asla had me asws carried upon a camel without a saddle, and the (holy) head of Al-Husayn asws was upon a flag, and our asws womenfolk were behind me asws upon bareback mules, and the harsh ones were behind us asws and around us with the spears. If anyone of us asws shed a tear, his head would be knocked. Until when we had entered Damascus, a shouter shouted, ‘O people of Syria! These captives people of the accrued Household!’ 78

Then he asla ordered, so it was placed in front of him asws in a tray of gold, and he asla went on to strike (tap) by a stick in his asla hand, upon his asws lips, and said, ‘The grey-hair has been quick to you asws, O Abu Abdullah asws!’

A man from the people said, ‘No, for I have seen Rasool-Allah saws kiss when you asla are placing your asla stick!’ He asla said, ‘A day for the day of Badr!’

Then he asla commanded with Ali asws Bin Al-Husayn asws, so he asws was shackled and carried with the womenfolk and the captives to the prison, and I was with them. We did not pass by any alleyway except we found it to be full of men and women striking their faces and crying. They asws were withheld in the prison and it was locked upon them asws.

Then Ibn Ziyad asla, may Allah aswji Curse him asla, summoned Ali asws Bin Al-Husayn asws and the womenfolk, and got the (holy) head of Al-Husayn asws to be presented, and (Syeda) Zainab asws Bint Ali asws was among them. Ibn Ziyad asla said, ‘The Praise is for Allah aswji Who Shamed you asws all and killed you asws and Belied your asws narrations!’

78 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 2
(Syeda) Zainab~asws~ said: ‘The Praise is for Allah~azwj~ Who Honoured us~asws~ with Muhammad~asaww~ and Purified us~asws~ with a Purification. But rather, Allah~azwj~ has Shamed the mischief-maker and has Belied the transgressor!’

He~lah~ said, ‘How did you~asws~ see the Dealing of Allah~azwj~ with you~asws~, People~asws~ of the Household?’ He~asws~ said: ‘He~azwj~ Decreed upon them~asws~ to be killed, so they went out to their slaying places, and Allah~azwj~ will be Gathering you~asws~ and them~asws~, and you will all be Judged in His~azwj~ Presence!’

He~lah~ may the Curse of Allah~azwj~ be upon him~lah~, got angered upon it and thought of killing her (him)~asws~. Amro Bin Hureys~lah~ calmed him~lah~. (Syeda) Zainab~asws~ said: ‘O Ibn Ziyad~lah~! It suffices you~lah~ what you~lah~ have perpetrated upon us~asws~. You~lah~ have killed our~asws~ men, and cut off our~asws~ roots, and desecrated our~asws~ sanctity, and made captives of our~asws~ women and our~asws~ offspring. So, if that is for your~lah~ healing, so you~lah~ been healed!’

Ibn Ziyad~lah~ ordered with returning them~asws~ to the prison, and he~lah~ sent heralds to the areas with news of killing of Al-Husayn~asws~. Then he~lah~ ordered with the captives and the (holy) head of Al-Husayn~asws~, so they were carried to Syria.

It has been narrated to me by a group who had gone out during that accompaniment, they were hearing at nights, lamentations of the Jinn upon Al-Husayn~asws~ up to the morning, and they said, ‘When we entered Damascus, the womenfolk and the captives were entered at daytime, uncovered of faces. The wicked people of Syria, said, ‘We have not seen captives among them~asws~ all?’ Seekeyna~asws~ Bint Al-Husayn~asws~ said: ‘We~asws~ captives are from the family~asws~ of Muhammad~asaww~!’

They~asws~ were stood at a step of the Masjid where the captives (tended to be) paused, and among them~asws~ was Ali~asws~ Bin Al-Husayn~asws~, and on that day he~asws~ a young youth. A Sheikh from the Sheikhs of the people of Syria, came to him~asws~, He said to them~asws~ ‘The Praise is for Allah~azwj~ Who Killed you~asws~ all and Destroyed you~asws~ and Cut the horns of Fitna!’ He did not cease from insulting them~asws~.
When his talk had ended, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him: ‘Have you read the Book of Allah\textsuperscript{azwj} Mighty and Majestic?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Have you read this Verse: \textit{Say: I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So we\textsuperscript{asws} and those (people)’.

Then he\textsuperscript{asws} said: ‘Have you read: \textit{And give to the one with kinship his right, [17:26]}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So, we\textsuperscript{asws} are they.

Have you read this Verse: \textit{But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘So we\textsuperscript{asws} are they.

The Syrian raised his hands towards the sky, then said, ‘O Allah\textsuperscript{azwj}! I hereby repent to You\textsuperscript{azwj}!’ – three times. ‘O Allah\textsuperscript{azwj}! I disavow to You\textsuperscript{azwj} from the enemies of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asw}, and from the killers of the People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{asw}. I have read the Quran, but I was not aware of this before today!’

Then the womenfolk of Al-Husayn\textsuperscript{asws} were entered to (the court of) Yazeed\textsuperscript{la} Bin Muawiya\textsuperscript{la}. The women of the family of Yazeed\textsuperscript{la} and the daughters of Muawiya and his\textsuperscript{la} family shrieked, and ululated and established the mourning, and the head of Al-Husayn\textsuperscript{asws} was placed in front of him\textsuperscript{la}.

Seekeyna\textsuperscript{asws} said: ‘I\textsuperscript{asws} had not seen anyone of a harder heart than Yazeed\textsuperscript{la}, nor any Kafir nor a Polytheist eviler than him\textsuperscript{la}, nor anyone more repugnant than him\textsuperscript{la}. And he\textsuperscript{la} went on to say while looking at the (holy) head, ‘If only my\textsuperscript{la} elders of Badr could witness the panic of Al-Khazraj being uprooted from the roots’.

Then Amer\textsuperscript{asws} rose up and pronounced: ‘On the head of the Prophet of Allah, peace be upon him and the blessings and benedictions of Allah be upon him’.
Then he ordered with the (holy) head, and it was installed upon the door of the Masjid of Damascus’.

It is reported from (Syeda) Fatima asws Bint Ali asws, she asws said: ‘When we asws were seated in front of Yazeed la Bin Muawiya la, he la was kind to us asws as the first thing and was compassionate to us asws. Then a red man from the people of Syria stood up to him la and said, ‘O commander of the faithful! Gift this girl to me!’ – meaning me asws, and I asws was a young girl. I asws was terrified and separated, and I asws thought that he la would do that.

So, I asws clutched the clothes of my asws sister asws, and she asws was older than me asws with more intellect. She asws said: ‘By Allah azwj! You are lying and have been Cursed! That is neither for you nor for him la’!

Yazeed la was angered and said, ‘But you asws are lying! By Allah azwj! If I la so desire, I la could do so!’ She asws said: ‘No, by Allah azwj! Allah azwj has not Made that to before you la unless you la were to exit from our religion and make it a religion with other than our religion!’

Yazeed la was angered, then said, ‘Is it me la you asws are facing with this? But rather, it was your asws father asws and your asws brother who had exited from the religion!’ She asws said: ‘But rather it was by the religion of Allah azwj, and the religion of my asws father asws and my asws brother asws and my asws grandfather asws, you la and your la grandfather, and your la father were guided’

He la said, ‘You asws are lying, O enemy of Allah azwj!’ She asws said: ‘The ruler is insulting unjustly and coercing with his la authority? It is as if he la, may Allah azwj Curse him la, is ashamed!’ He la was silent.

The Syrian, may Allah azwj Curse him, repeated. He said, ‘O commander of the faithful! Gift this girl to me!’ He la said to him, ‘(Remain) celibate! Allah azwj will Gift you a Decreed death!’

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I (Majlisi) am saying, ‘Abdul Hameed Bin Abi Al-Hadeed said in the commentary of ‘Nahj Al-Balagah’ in a summary of the couplets mentioned by Ibn Al-Zab’ary, he had said these to describe the day of Ohad, ‘If only my elders of Badr could witness the panic of Al-Khazraj being uprooted from the roots, when they landed in the pool of its blessing, and the dreadful killing in Abd Al Ashal’.

He was not contented with himself until I clarified it to him. I said, ‘Can’t you see he-la said: ‘Panic of Al-Khazraj from being uprooted from the roots’?

And Al-Husayn-asws, Al-Khazraj did not battle him-asws, and it would have been for him-asws to be saying, ‘The panic of the clan of Hashim-as from being uprooted from the roots’.

He said, ‘Someone who was present would perhaps have said to him-asws on the day of heat’. I said, ‘The transmitted is that he-asws said it when the (holy) head of Al-Husayn-asws was carried to him-asws, and the transmitted is that the poem is of Ibn Al-Zab’ary, and it is not allowed that the transmitted should be neglected for what hasn’t been transmitted”.

(The book) ‘Al Ihtijaj’ – It is reported by Sheikh Sadouq, from the elders of the clan of Hashim-as and others from the people,
And he\textsuperscript{1a} said, ‘If only my\textsuperscript{la} elders at Badr could witness the panic of Al Khazraj from being uprooted from the roots, they would have released and caused to release the happiness and they would have saying, ‘O Yazeed\textsuperscript{1a}! Do not be paralysed!’ We have rewarded them for Badr, the like of it, and we have established an example of Badr and straightened. I\textsuperscript{1a} wouldn’t be from Khindif if I\textsuperscript{la} do not take revenge from the clan of Ahmad\textsuperscript{as} of what he\textsuperscript{as} had done!’

(Syeda) Zainab\textsuperscript{asws} Bint Al\textsuperscript{as} Bin Abu Talib\textsuperscript{asws}, and her\textsuperscript{as} mother\textsuperscript{as} if (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{as} of Rasool-Allah\textsuperscript{saww}, may the Salawaat of Allah\textsuperscript{as} be upon them\textsuperscript{as} all, stood up and said: ‘The Praise is for Allah\textsuperscript{as}, Lord\textsuperscript{as} of the worlds, and may Allah\textsuperscript{as} Send Salawaat upon my\textsuperscript{as} grandfather\textsuperscript{as}, chief of the Messengers\textsuperscript{as}! Allah\textsuperscript{as} the Glorious Spoke the Truth, like that He\textsuperscript{as} Said: \textit{Then evil was the end result of those who were evil, because they belied the Signs of Allah and used to mock them [30:10].}

O Yazeed\textsuperscript{1a}! Do you\textsuperscript{la} think, that when you\textsuperscript{la} seized the outskirts of the earth against us\textsuperscript{as} and straightened the horizons of the sky upon us\textsuperscript{as}, so we\textsuperscript{as} became to you\textsuperscript{la} among captives being ushered to you in a line, and you\textsuperscript{la} with power upon us\textsuperscript{as}, that Allah\textsuperscript{azwj} has been Debasing with us\textsuperscript{as} and upon you\textsuperscript{la} is the honour from Him\textsuperscript{azwj} and Conferment. And that (you\textsuperscript{la}) think that is due to your\textsuperscript{la} great mind and your\textsuperscript{la} majestic power?

So you\textsuperscript{la} are (now) at the peak of your\textsuperscript{la} pride, and you\textsuperscript{la} looked into the goodness striking in your\textsuperscript{la} chest happily, and joyful in your\textsuperscript{la} well-being, when you\textsuperscript{la} saw the world being unstable
for you, and the affairs should be stabilised for you, and when our kingdom was cleared for you and our authority was finished off for you!

No! No! Do not be frivolous, ignorant. Are you forgetting Words of Allah: And those who are committing Kufr should not reckon that Our Respiting to them is better for themselves. But rather, We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment [3:178].

O son of the freed one (at the conquest of Makkah)! Is it from the justice, your putting (people) to sleep, and your (causing) confusion, and your ushering daughters as captives? You have violated their veils and revealed their faces, the enemies taking them from a city to a city, and the people of the transfer points were overlooking, and the people of the springs were rushing out to browse their faces, the near ones and the far ones, and the absentees and the attendees, and the nobles and the ignoble, and the lowly and the lofty ones.

There wasn’t from their men any guardian nor any protector from their protectors. It was insolence from you upon Allah, and rejection to Rasool-Allah, and repellent of what he had come with from the Presence of Allah. There is neither any wonder from you nor any surprise (this being) from your deeds.

And how can he hope to watch utterances from the mouths of the martyrs and grow his own flesh with the blood of the fortunate ones, and establish the war to chief of the Prophets, and gather the (Polytheist) allies and spread the wards, and wave the swords in the face of Rasool-Allah, being the severest of the Arabs in rejecting Allah and their most denying of the Rasool, and the most manifesting of them to him of aggression, and their most transgressing upon the Lord with Kufr and tyranny.
Indeed! It is a result of the mingling of the Kufri and the crawling lizard in the chest for the ones slain on the day of Badr. So, he-\(^\text{la}\) did not delay in hating us-\(^\text{asws}\), People-\(^\text{asws}\) of the Household, one who was looking at us-\(^\text{asws}\) out of aversion, and hatred, and malice, and grudges, revealing his-\(^\text{la}\) Kufri with His-\(^\text{azwj}\) Rasool-\(^\text{saww}\), and clarifying that with his-\(^\text{la}\) tongue, and he-\(^\text{la}\) is saying happily with killing his-\(^\text{saww}\) son-\(^\text{asws}\) and making captive his-\(^\text{saww}\) offspring, without considering it a sin nor as a mighty thing (saying), \textit{‘they would have released and caused to release the happiness and they would have saying, ‘O Yazeed-\(^\text{la}\)! Do not be paralysed!’}’

He-\(^\text{la}\) is beingcessive upon praising Abu Abdullah-\(^\text{asws}\), and he-\(^\text{asws}\) was kissed by Rasool-\(^\text{Allah}saww in his-\(^\text{asws}\) waist (to make him-\(^\text{asws}\) laugh), to see the happiness in his-\(^\text{asws}\) face. By my-\(^\text{asws}\) life! The ulcer has developed, and the healing is eradicated by your-\(^\text{la}\) spilling the blood of chief of the youths of the people of Paradise, and son-\(^\text{asws}\) of leader of the Arabs, and sun of the family of Abdul Muttaalib-\(^\text{as}\), and you-\(^\text{la}\) called your-\(^\text{la}\) Sheikhs and drew closer to Kufri from your-\(^\text{la}\) ancestors, with (having shed) his-\(^\text{asws}\) blood, then you-\(^\text{asws}\) shouted with your-\(^\text{la}\) call.

And by my-\(^\text{asws}\) life! You-\(^\text{la}\) called out to them, if only they could have witnessed you, and imminently you-\(^\text{la}\) will be witnessing them and they will be witnessing you-\(^\text{la}\), and you-\(^\text{la}\) would love for your-\(^\text{la}\) right hand, like what you-\(^\text{la}\) claimed, that it was paralysed with you from your-\(^\text{la}\) elbow, and your-\(^\text{la}\) mother would love not to have carried you, and your-\(^\text{la}\) father that he had not given you-\(^\text{la}\) birth, when you came to the Wrath of Allah-\(^\text{azwj}\), and Rasool-\(^\text{Allah}saww becomes your-\(^\text{la}\) adversary and adversary of your-\(^\text{la}\) father.

O Allah-\(^\text{azwj}\)! Take our-\(^\text{asws}\) right and Avenge from our-\(^\text{asws}\) oppressors and Release Your-\(^\text{azwj}\) Wrath on the ones who shed our-\(^\text{asws}\) blood, and reduce our-\(^\text{asws}\) lives, and killed out-\(^\text{asws}\) important ones, and tore our-\(^\text{asws}\) curtains away from us-\(^\text{asws}\), \textit{And you did that deed of yours which you did, and you are from the ungrateful ones’} [26:19].

And you-\(^\text{la}\) did not shear except your-\(^\text{la}\) own skin and did not pierce except your-\(^\text{la}\) own flesh, and you-\(^\text{la}\) shall be returned to Rasool-\(^\text{Allah}saww with what you-\(^\text{la}\) had attacked from his-\(^\text{saww}\) offspring, and violated from his-\(^\text{saww}\) sanctity, and you-\(^\text{la}\) shed from the blood of his-\(^\text{saww}\) family and his-\(^\text{saww}\) flesh when all of them-\(^\text{asws}\) would be gathered, and he-\(^\text{saww}\) shall blame for their-\(^\text{asws}\) rough state and take revenge from their-\(^\text{asws}\) oppressors, and he-\(^\text{saww}\) shall take their-\(^\text{asws}\) rights for them from their-\(^\text{asws}\) enemies.
And do not let the happiness with his-asws killing provoke you-la, And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace [3:171], and it suffices you-la that Allah-azwj is our-asws Guardian and a Judge, and Rasool-Allah-asws being a litigant (against you-la, and Jibraeel-asw as backer.

And the one who paved it for you-la and enabled you-la from the necks of the Muslims will be knowing that evil is the replacement for the oppressors, and you-la all are of evil position and most straying of the way! And it will not belittle your-la power nor magnify your-la censure the delusion of the addressing of self-importance regarding you-la afterwards if the eyes of Muslims leave to be tearful and their chests being hot during his-asws mention.

So those are hardened hearts, and tyrannical souls, and bodies filled with the Wrath of Allah-asw and Curse of the Rasool-asws, the Satan-la having nested in these and laid chicks, and from there is your-la example of what he-la had crept and got up for.

So, the surprises of all surprises at the killing of the pious ones, and the children of the Prophets-as, and lineage of the successors-as at the hands of the freed ones (at the conquest of Makkah), the wicked, and the offspring of adulterers and immoral ones. They stained their palms with our-asws blood, and their mouths exuded from our-asws flesh, and the pure bodies upon the outskirts (of the desert), the sticks are marking them, and the winds are scattering them.

So, if you-la are taking us-asws as war booty, you-la will imminently be taking us-asws as a liability where you-la will not be finding except what your-la have sent ahead, and Allah-asw is not the lease unjust to His-asw servants.
And to Allah -azwj- is the complaint and the dependency, and to Him -azwj- is the shelter and the aim (hope). Then plot your -la- plot and strive your -la- striving, for by the One -azwj- Who Ennobled us -asws- with the Revelation, and the Book, and the Prophet-hood, and the Selection! You -la- neither (be able to) realise our -asws- extent, nor reach our -asws- peak, nor delete our -asws- mention (Zikr), nor will you -la- (be able to) wash off our -asws- shame from you -la-. And is your -la- view except false, and your -la- days except numbered, and your -la- crowd except to scatter, on the Day the caller will be calling out: ‘Indeed, Cursed is the habitual oppressor!’

وَ الحَْمْدُ للََِِّّ الَّذِي حَكَمَ لأَِوْلِيَائِهِ باِلسَّعَادَةِ وَ خَتَمَ لأَِوَِْيَائِهِ بِبُلُوغِ الِْْرَادَةِ ن َقَلَهُمْ إِلََ الرَّحمَْةِ وَ الرَّأْفَ

And the Praise is for Allah -azwj- Who shall Judge for His -azwj- friends with the good fortune, and End for His -azwj- successors with reaching the intended purpose, transferring them -asws- to the Mercy, and the Clemency, and the Pleasure, and the Forgiveness, and no one was grievous with them -asws- apart from you -la-, nor was Tried with them -asws- besides you -la-. And is your -la- view except false, and your -la- days except numbered, and your -la- crowd except to scatter, on the Day the caller will be calling out: ‘Indeed, Cursed is the habitual oppressor!’

وَ نَسْأَلُهُ أَنْ يُكْمِلَ لهَُمُ الأَْجْرَ وَ يجُْزِلَ لهَُمُ الثَّوَابَ وَ الذُّخْرَ وَ نَسْأَلُهُ حُسْنَ الِْْلاَفَةِ وَ جََِيلَ الِْْنََبَةِ إِنَّهُ رَحِي

And We -asws- ask Him -azwj- to Perfect the Recompense for them -asws- and Make the Rewards and the treasures to be plentiful with them -asws-, and we -asws- ask Him -azwj- for the goodly replacement and beautiful assignment. He -azwj- is Merciful, Loving!’

ف َقَالَ يَزِيدُ مُُِيباً لهََا شِعْراً

Yazeed -la- said a poem (couplet) in answering to her -asws-, ‘O shouter of praises from the screamers, how easy is the death upon the lamenters’.

وَ نَسْأَلُهُ أَنْ يُكْمِلَ لهَُمُ الأَْجْرَ وَ يجُْزِلَ لهَُمُ الثَّوَابَ وَ الذُّخْرَ وَ نَسْأَلُهُ حُسْنَ الِْْلاَفَةِ وَ جََِيلَ الِْْنََبَةِ إِنَّهُ رَحِي

Then he -la- ordered with returning them -asws-.

ج، الْحتج

(The book) ‘Al Ihtijaj’ – It is reported by the trustworthy reporters and their just ones,

‘When Ali -asws- Bin Al-Husayn Zayn Al-Abideen -asws-, among all of the ones -asws- carried to Syria as captive, from the children of Al-Husayn -asws- Bin Ali -asws- and his -asws- family members, were entered to the presence of Yazeed -la-, may Allah -azwj- Curse him -la-, he -la- said to him -asws-, ‘O Ali -asws-! The Praise is for Allah -azwj- Who Killed your -asws- father -asws-!’

He asws said, 'The people killed my asws father asws. Yazeed la said, 'The Praise is for Allah azwj Who Killed him asws', so we were sufficed of it. He asws said: 'May the Curse of Allah azwj be upon the one who killed my asws father asws. Do you asws view that I asws would be cursing Allah azwj Mighty and Majestic?''

Yazeed la said, 'O Ali asws! Ascend the pulpit and let the people know the state of Fitna and what victory Allah azwj has Graced commander of the faithful!' Ali asws Bin Al-Husayn asws said: 'I asws do not know what you asws intend'.

The people of Syria clamoured with the crying to the extent that Yazeed la feared and departed from his la seat. He la said to the Muezzin, 'Proclaim Azaan!' The Muezzin stood upon the pulpit, extolled upon Him azwj and sent Salawaat upon Rasool-Allah saww, then said: 'O you people! One who recognises me azwj so he has recognised me asws, and the one who does not recognise me asws, so I asws shall introduce myself asws to him. I asws am the son asws of Makkah and Mina! I am the son asws of Al-Marwa and Al-Safa! I asws am the son asws of Muhammad Al-Mustafa saww! I asws am the son asws of the one who is not hidden! I asws am the son asws of the one who went high, so he saww went higher and crossed Sidrat Al-Muntaha, and he saww was from his saww Lord azwj, two bows or even closer!'

He asws ascended the pulpit. He asws praised Allah azwj and extolled upon Him azwj and sent Salawaat upon Rasool-Allah saww, then said: 'O you people! One who recognises me asws so he has recognised me asws, and the one who does not recognise me asws, so I asws shall introduce myself asws to him. I asws am the son asws of Makkah and Mina! I am the son asws of Al-Marwa and Al-Safa! I asws am the son asws of Muhammad Al-Mustafa saww! I asws am the son asws of the one who is not hidden! I asws am the son asws of the one who went high, so he saww went higher and crossed Sidrat Al-Muntaha, and he saww was from his saww Lord azwj, two bows or even closer!'

When the Muezzin said, 'Allah azwj is the Greatest!', Ali asws sat down upon the pulpit. When he said, 'I testify that there is no god except Allah azwj. I testified that Muhammad saww is Rasool-saww of Allah saww!', Ali asws Bin Al-Husayn asws cried, then turned towards Yazeed la and said: 'O Yazeed la! This is your la father or my asws father saww? So descend!'

He asws descended and took to a corner of the door of the Masjid. And old man, companion of Rasool-Allah saww, met him asws. He said to him asws, 'How is your asws evening, O son asws of Rasool-Allah saww?'
He-asws said: ‘In the evening we-asws are among you all like the children of Israel among the people of Pharaoh-asw. They are slaughtering our sons-asws and letting our-asws women to live, and during that you were in an enormous Trial from your Lord. [2:49].’

When Yazeed-asw left to go to his house, he-asw summoned Ali-asws Bin Al-Husayn-asws and said, ‘O Ali-asws! Will you-asws wrestle my-asw son Khalid?’ He-asws said: ‘What will you-asw do with making me-asws wrestle him? Give me-asws a knife and give him a knife, then let our strong one kill our-asws weak!’ Yazeed-asw hugged him to his chest, then said: ‘The snake will not beget except the snake! I-asw testify that you-asws are the son-asws of Ali-asws Bin Abu Talib-asws.

Then Ali-asws Bin Al-Husayn-asws said to him-asw: ‘O Yazeed-asw! It has reached me-asws that you-asw intend to kill me-asws. So, if you-asw are inevitably going to kill me-asws, then send these womenfolk who will return them-asws to the Sanctuary of Rasool-Allah-asw.

Yazeed-asw, may Allah-aswj Curse him-asw, said, ‘No one will return them-asws apart from you-asws. May Allah-aswj Curse Ibn Marjana (Ibn Ziyad-asw)! By Allah-aswj, I-asw had not ordered him-asw with killing your-asws father-asws and had I-asw been in charge of his-asws killing, I-asw would not have killed him-asws’. Then he-asw awarded him-asws excellently and he-asws and his-asws womenfolk were carried to Al-Medina’.82 (This is a political statement, Ibn Marjana-asw did what he-asw asked for, see Bihar vol. 44)

(The book) ‘Al Ihtijaj’ – From Khadim Bin Shareek Al Asady who said, ‘When they came with Ali-asws Bin Al-Husayn Zayn Al-Abideen-asws with the womenfolk from Karbala, and he-asws was ill, and there the woman of the people of Al-Kufa were lamenting, tearing the clothes, and the men were crying along with them.

82 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 6
Zayn Al-Abideen-asws said in a frail voice, and the illness had consumed him-asws: ‘They are crying, so who killed us-asws apart from them?’ (Syeda) Zainab-asws Bin Ali-asws Bin Abu Talib-asws gestured towards the people to quieten down.

Hizam Al-Asady said, ‘By Allah-aswj! I had not seen any sentry more eloquent than her-asws, as if she-asws was speaking and she-asws was transferring from the tongue of Amir Al-Momineen-asws, and she-asws indicted to the people that they should listen intently. So, the breaths returned and the (clanging of) bells quietened.

Then she-asws said after praising Allah-aswj the Exalted and sending Salawaat upon His-aswj Rasool-asww: ‘As for after, O people of Al-Kufa! O people of cheating and deception and betrayall! Indeed! Hold your tears and calm your breathing! But rather, your example is an example of the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]

Is there among you except the bragging, and the self-conceit, hatred, and the lying, and flattering the slave girls, and winking at the enemies, or like pasture upon a cesspit, or like plaster upon the graves.

Indeed! Evil is what you have sent ahead for yourselves. The Wrath of Allah-aswj is upon you and you will be eternally in the Fire! Are you crying upon my-asws brother-asws? Yes, by Allah-aswj so cry, for by Allah-aswj you are rightful with the crying. So, cry a lot and laugh a little, for you have been afflicted with its shame and with its sins, and you will never be washing it off, ever!

And how can you take-off the killing of the child of last of the Prophets-as, and mine of the Message, and chief of the youths of the people of Paradise, and refuge for your wards, and shelter of your party, and acknowledgment of your submissions, and comfort of your words, and panic shelter of your afflictions, and the reference to him-asws during your (heated) words, and turning of your arguments, and minaret of your destination!
Indeed! Evil is what you have sent ahead for yourselves, and evil is what you have cultivated for a Day of your Resurrection! So, misery! Misery! And a failure! A failure! The striving is disappointing, and the hands are broken, and the bargain has incurred a loss, and you and have incurred the Wrath from Allah -azwj-, and the disgrace and the poverty has been struck upon you.

Are you knowing, woe be unto you all, which liver of Rasool-Allah -saww- you have ruptured? And which pact you have broken? And which honourable ones (females) you have brought out? And which sanctities of his -saww- you have violated? And which blood you have spilt? You have come with an abominable thing [19:89] The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90].

You have come with it as a deformed bald eagle, evil, ruggedly, clumsily (like) the hills of the earth filling the sky. Are you surprised why the sky has not rained blood and the Punishment of the Hereafter is even more abasing, and they will not be Helped [41:16]. So, do not be taking lightly with the respite, for the Mighty and Majestic is One cannot be provoked with the House, nor is the loss of retaliation feared from Him -azwj-. Never! Your Lord -azwj- is lying in wait for us -asws- and for them!'

Then she -asws- prosed saying: ‘What is that you will be saying when the Prophet -saww- says to you all: ‘What is that you did, and you were last of the communities, with the People -asws- of my -saww- Household and my -saww- children, and my -saww- honourable ones? From them are captives, and from them are stained with blood!

That was not my -saww- recompense when I -saww- had advised to you all that you should be replacing me -saww- with evil regarding the ones with my -saww- kinship! I -saww- fear upon you that it would be released with you like the Punishment which arrived upon (people of) Iram!’
Then she-asws turn away from them.

قال حِذْيمٌَ ف َرَأَيْتُ النَّاسَ حَيَارَى قَدْ رَدُّوا أَيْدِيَهُمْ فِِ أَف ْوَاهِهِمْ فَالْتَفَتُّ إِلََ شَيْخٍ إِلََ جَانِ: 

هُوَ يَقُولُ: "فَإِمَّا كُهُولهُُمْ خَيرُْ الْكُهُولِ وَ نَسْلُهُمْ نَسْلٌ كَرِيمٌ وَ فَضْلُهُمْ فَضْلٌ عَظِيمٌ!"

Hizeym said, ‘I saw the people confused, their hands had returned to be in their mouths. I turned to an old man who was to my side, crying, and his beard had dampened with the crying and his hands were raised towards the sky and he was saying, ‘By my father and my mother! Their-asws elders and the best elders, and their-asws youths are the best youths, and their-asws lineage is an honourable lineage, and their-asws merits are mighty merits!’

فَسَكَتَتْ ثمَُّ نزَلَ عَ وَ ضَرَبَ فُسْطَاطَهُ وَ أَنْزَلَ نِسَاءَهُ وَ دَخَلَ الْفُسْطَاطَ.

Then he prosed a poem (couplet), ‘Their-asws elders are the best elders, and their-asws lineage, the lineages are counted, will neither perish nor be disgraced’.

فَقَالُ عَلِيُّ بْنُ الحُْسَينِْ ياَ عَمَّةِ اسْكُتِِ فِي الْبَاقِي مِنَ الْمَاضِي اعْتِبَارٌ وَ أَنْتِ بحَِمْدِ اللََِّّ عَ.

Ali-asws Bin Al-Husayn-asws said: ‘O aunt-asws! Calm down, for in the remainder from the past ones, there are lessons (to be learned), and you-asws, by the Praise of Allah-aswj, are a teacher without having been taught, understanding without having been given understanding. The crying and the lamenting will not return the one whom the eternity will be annihilating’.

فَسكتَ ثمُّ نزلَ عَ و ضَرَبَ فُسْطَاطَة وَ أَنْزَلَ نِسَاءً وَ دَخَلَ الْفُسْطَاطَ.

So she-asws calmed down. Then he-asws descended and his-asws tent was struck, and his-asws womenfolk descended, and he-asws entered the tent’.83

(83) Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 7
‘I arrived at Al-Kufa during Al-Muharram of the year sixty-one at the departure of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} with the womenfolk from Karbala, and with them\textsuperscript{asws} there were armies surrounding them\textsuperscript{asws}, and the people had come out to look at them\textsuperscript{asws}.

When they came with them\textsuperscript{asws} upon bare-back camels, the women of Al-Kufa went on crying and lamenting. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} heard, and he\textsuperscript{asws} said in a frail voice, and the illness had consumed him\textsuperscript{asws}, and in his\textsuperscript{asws} neck was the chain, and his\textsuperscript{asws} hands were shackled to his\textsuperscript{asws} neck: ‘If these women are crying then who killed us\textsuperscript{asws}?’

He (the narrator) said, ‘And I saw (Syeda) Zainab\textsuperscript{asws} Bint Ali\textsuperscript{asws}, and I have not seen any sentry at all more eloquent that her\textsuperscript{asws}, it is as if she\textsuperscript{asws} was a transfer from the tongue of Amir Al-Momineen\textsuperscript{asws}. And she\textsuperscript{asws} gestured to the people that they be silent. So, the breathings returned, and the voices quietened.

She\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} and the Salawaat be upon my\textsuperscript{asws} father\textsuperscript{asww} Rasool-Allah\textsuperscript{asws}! As for after, O people of Al-Kufa! O people of the cheating and the abandonment! Do not hold back the tears nor quieten the snorting, for rather your example is an example of the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]:

\[\text{أَلاَ وَ هَلْ فِيكُمْ إِلَّا الصَّلَفُ وَ السَّرَفُ خَوَّاً فِِ اللِِقَاءِ عَاجِزُونَ عَنِ الأَْعْدَاءِ نََكِثُونَ لِلْبَيْعَةِ مُضَيِِعُونَ لِلذِِمَّةِ فَبِئْسَ مَا قَدْ مَدَتْ لَكُمْ أَنْفُسُكُمْ أَنْ سَخُِّ َ اللََُّّ عَلَيْكُمْ وَ فِِ الْعَذَابِ أَن ْتُمْ خَالِدُونَ} \]

Indeed! And is there among you all except the arrogance and the extravagance, charismatic regarding the meeting (battle), frustrated from the enemies, breaking of the allegiance, wasting of the responsibilities? Evil is what you have sent ahead for yourselves. The Wrath of Allah\textsuperscript{azwj} is upon you and you will be eternally in the Punishment!

\[\text{أَ تُبْكُونَ إِي وَ اللََِّّ فَابْكُوا كَثِيراً وَ اضْحَكُوا قَلِيلاً فَلَقَدْ فُزْتُُْ بِعَارِهَا وَ شَنَارِهَا وَ لَنْ تَغْسِلُوا دَنَسَهَا عَنْ كُمْ أَبَداً فَسَلِيلَ خَاتَُِ الرِِسَالَةِ وَ سَيِِدَ شَبَابِ أَهْلِ الَْْنَّةِ وَ مَلاَذَ خِيرََتِكُمْ وَ مَفْزُونَةَ عَلَيْكُمْ وَ مَتَّى شَبَابِ شَابٍ وَ مَدْرَجَةَ حُجَّتِكُمْ خَذَلْتُمْ وَ لَهُ قَتَلْتُمْ} \]

Are you crying? Yes, by Allah\textsuperscript{azwj}! So, cry a lot and laugh a little, for you have succeeded with its shame and its sins, and you will be washing off its filth away from you, ever! You have abandoned the child of last of Messengers\textsuperscript{as}, and chief of youths of the people of Paradise, and refuge of your best ones, and panic shelter for your afflictions, and principal of your arguments, and the way of your proofs, and him\textsuperscript{asws} you have killed.
Indeed! Evil is what you have cultivated. So misery and failure, and the striving is disappointing, and the hands are broken, and the bargain incurred loos, and you and have incurred the Wrath from Allah-azwj, and the disgracce and the poverty has been struck upon you.

Woe be unto you all! Do you even know which liver of Rasool-Allah-saww you have ruptured? And which blood of his-saww you have spilt? And which honourable ones (females) of his-asws you have afflicted? **You have come with an abominable thing [19:89]** The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90].

You have come with it as a deformed bald eagle, evil, ruggedly, clumsily (like) the hills of the earth and the sky. Will you be surprised if the sky drops blood? and the Punishment of the Hereafter is even more abasing [41:16]. So, do not be taking lightly with the respite, for the Mighty and Majestic is One cannot be provoked with the House, nor is the loss of retaliation feared from Him-azwj! Never! Your Lord-azwj is lying in wait!'

He (the narrator) said, 'Then she-asws was silent, and I saw the people confused, having returned their hands to be in their mouths, and I saw an old man and he was crying until his beard was dampened, and he saw, 'Their-asws elders are the best elders, and their-asws lineage, when the lineages are considered, will neither disappoint nor disgrace’. 84

(THE book) ‘Al Ihtijaj’ – And from Daylam Bin Umar who said,

'I was in Syria until they came with the captive of the Progeny-asws of Muhammad-saww. They were paused at the door of the Masjid where the captive tended to be paused, and among them was Ali-asws Bin Al-Husayn-asws. A Sheikh from the Sheikhs of the people of Syrian came.

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84 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 8
He said, ‘The Praise is for Allah—azwj Who killed you all and Destroyed you and Cut off the horn of Fitna!’ And he did not cease to insult them—asws.

When he ended his talk, Ali Bin Al-Husayn—asws said to him: ‘I—asws have listened intently to you until you were free from your speaking, and you revealed what was within yourself of the enmity and the hatred, so (now) listen intently to me—asws just like I—asws have listened to you!’ He said, ‘Give!’

Ali—asws said: ‘Have you not read the Book of Allah—azwj Mighty and Majestic?’ He said, ‘Yes (I have).’ He—asws said: ‘Have you not read this Verse: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23]’ He said, ‘Yes’. [42:23] He—asws said: ‘So we—asws are those. Have you found in the Surah Bin Israeel (chapter 17) anything specially for us—asws besides the Muslims?’ He said, ‘No’.

Ali—asws said to him: ‘So we—asws are the near of kin. Do you find in Surah Al—Ahzaab (chapter 33) any right being for us—asws especially besides the Muslims?’ He said, ‘No’. Ali—asws said: ‘Have you not read this Verse: And give to the one with kinship his right, [17:26]?’ He said, ‘Yes’.

Ali—asws said: ‘Yes. Have you read this Verse: And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41]’? The Syrian said, ‘Yes’.

Ali—asws said: ‘So we—asws are the near of kin. Do you find in Surah Al—Ahzaab (chapter 33) any right being for us—asws especially besides the Muslims?’ He said, ‘No’. Ali—asws said: ‘Have you not read this Verse: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’?”
The Syrian raised his hands towards the sky, then said, ‘O Allah-aswj! I hereby repent to You-aswj!’ – three times. ‘O Allah-aswj! I disavow to You-aswj from the enemies of Progeny-asws of Muhammad-asws, and from the killers of the People-asws of the Household of Muhammad-asws.

I have read the Quran for ages, but I was not aware of it before today!’

Zayd Bin Arqam said to him-la, ‘Raise your-la stick, for long I have seen Rasool-Allah-asws kiss its place!’ He-la said: ‘You are an old man gone senile!’

He (the narrator) said, ‘Zayd pulled his-la clothes (to leave). Then they presented (advice) to him-la, so he-la ordered with striking off the neck of Ali-asws Bin Al-Husayn-asws. Ali-asws said to him-la: ‘If there was any relationship between you-la and these women, then send someone with them-asws who will return them-asws. And it is as if he-la was ashamed, and Allah-aswj Mighty and Majestic Turned away the killing from Ali-asws Bin Al-Husayn-asws.

Abu Al-Qasim Bin Muhammad said: ‘I had not seen any scenario at all more terrible than casting of the (holy) head of Al-Husayn-asws in front of him-la and he-la was tapping it’.

(The book) ‘Al Amaali’ of the Sheikh Al Tusi, by the preceding chain from Al Hakam Bin Muhammad, from Abu Is’haq Al Sabie,

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86 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 10
’Zayd Bin Arqam went out from his la presence (of Ibn Ziyad la) on that day and he was saying, But, by Allah azwj! I have heard Rasool-Allah saww saying: ‘I saww am entrusting him asws and corrector of the Momineen (Ali asws), so how are you preserving the entrustment of Rasool-Allah saww.

Tafseer Al-Qummi - That, and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. [22:60]. He saww is Rasool-Allah saww, when Quraysh expelled him saww from Makkah and he saww fled from them to the cave, and they sought him saww to kill him saww.

So Allah azwj Retaliated against them on the Day of Badr, and Utbah, and Shayba, and Al-Waleed, and Abu Jahl la, and Hanzala Bin Abu Sufyan, and others were killed. When Rasool-Allah saww had passed away, they sought their blood (retaliation), so they killed Al-Husayn asws and the family asws of Muhammad saww, in rebellion, and aggression.

And it is the word of Yazeed la when he la gave an example with this poem, ‘If only my la elders at Badr could witness, the uprooting of Al Khazraj being uprooted from the roots. I la wouldn’t be from Khindif if I la do not take revenge from the sons asws of Ahmad saww for what had happened, and like that the elder has bequeathed me la with, so I la followed the elder in what he had asked for. We have killed the honourable ones from their asws chiefs, and we have equated it with Badr, so it is equated (now)’.
And a poet has said similar to that poem, ‘He is saying and the (holy) head is thrown, being flipped, ‘Oh if only our elders of the past had been present, until they could have compared a comparison the days of Badr cannot be compared with, and the weight and the worth’.

So Allah \textbf{Blessed and Exalted Said}: \textit{and one who retaliates with} – meaning Rasool Allahu \textbf{saww} \textit{similar to what he had been afflicted with}, - meaning when they wanted to kill him\textbf{saww} \textit{then he is punished upon it, Allah will Help him}. [22:60] – meaning by Al Qaim\textbf{asws} from his\textbf{saww} sons\textbf{asws's}. 88 (This not a Hadith but an opinion)

13- فس، تفسير الفم فس قل الصادق في أن أدخل عليها بن الحسن ع على يزيد لفظة الله تنظر إليه ثم قال لإنا على بن الحسن- و ما أصابكم من مصيبة فيما كنت بهذيكم

Tafseer Al Qummi –

‘Al-Sadiq\textbf{asws} said: ‘When Ali\textbf{asws} Bin Al-Husayn\textbf{asws} was entered to (the presence of) Yazeed\textit{la}, may Allah\textbf{azwj} Curse him\textit{la}, he\textit{la} looked at him\textbf{asws}, then said to him\textbf{asws}, ‘O Ali\textbf{asws} Bin Al-Husayn\textbf{asws}! \textbf{And whatever difficulty afflicts you it is regarding what your hands have earned}, [42:30]’. 89


قَالَ فَغَضِبَ يَزِيدُ وَ أَمَرَ بِضَرْبِ عُنُقِهِ فَقَالَ عَلِيُّ بْنُ الحُّسَينِْ كَلاَّ مَا هَذِهِ فِينَا نَزَلَتْ إِنَّمَا نَزَلَتْ فِينَا نَفْرَحُ بمَِا آتاَنََ مِنْهَا.

He (the narrator) said, ‘Yazeed-asws was angered and ordered with striking his neck off. Ali-asws Bin Al-Husayn-asws said: ‘So, when you-asws are killing me-asws, then who will return the daughters-asws of Rasool-Allah-asww to their homes, and there isn’t any ‘Mahram’ (unmarriageable one) for them-asws apart from me-asws?’ He-asws said, ‘You-asws will be returning them-asws to their homes’.

فَقَالَ عَلِيُّ بْنُ الحُّسَينِْ كَلاَّ مَا هَذِهِ فِينَا نَزَلَتْ إِنَّمَا نَزَلَتْ فِينَا

Then he-asws called for a tool, and he-asws came and removed the shackle from his neck, then said to him-asws, ‘O Ali-asws Bin Al-Husayn-asws! Do you know what is that which I-asws have intended by (doing) that?’

قَالَ فَقَالَ يَزِيدُ ياَ عَلِيَّ بْنَ الحُّسَينِْ أَ تَدْرِي مَا الَّذِي أُرِيدُ بِذَلِكَ

He-asws said: ‘Yes. You-asws want there should not be any conferment upon me-asws for anyone apart from you-asws. Yazeed-asws! By Allah-aswj, this is what I-asws had intended!’

فَقَالَ فَكَانَ يَزِيدُ ياَ عَلِيَّ بْنَ الحُّسَينِْ أَتَّبَعْتُ أَمَامَهُ، أَنْفُذُهُ بِنَفْعِهِ لَنَفْعَالَهُ بِنِسَبَةٍ إِلَى مَا آتَاهُهُ إِلَّا أَنْ يَكُونَ لِيَ بِنَفْعٍ لََّمْ نَنْفُذْهُ بِنِسَبَةٍ إِلَى مَا آتَاهُهُ.

Then Yazeed-asws said, ‘O Ali-asws Bin Al-Husayn-asws! And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30].’

فَقَالَ عَلِيُّ بْنُ الحُّسَينِْ فَإِِذَا قَتَلْتَنيِ فَبِما كَسَبَتْ أَيْدِيكُمْ آتاَنََ مِنْهَا.

Ali-asws Bin Al-Husayn-asws said: ‘Never! This was not Revealed regarding us-asws, and rather it was Revealed regarding us-asws: Neither does a difficulty afflict in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22]. So, we-asws are those who do not despair upon what has been lost from us-asws, from the affairs of the world, nor are we-asws joyful with what we-asws have been Given’.

So, we-asws are those who do not despair upon what has been lost from us-asws, from the affairs of the world, nor are we-asws joyful with what we-asws have been Given’.

15- يَا أَيُّهَا الْبَيْضَاءُ، فَأَهْلِ الشَّامِ! إِنَّمَا آتَائُهُ مِنْهُ إِلَّا أَنْ تَلْهَيْكُمْ شَكْكًا إِلَّا أَنْ تَلْهَيْكُمْ شَكْكًا، فَأَنْفُذُهُ فَإِِذَا قَتَلْتَنِيِ فَبِما كَسَبَتْ أَيْدِيكُمْ آتاَنََ مِنْهَا.

90 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 14
(The book) ‘Qurb Al Asnaad’ – Al Yaqteeny, from Al Qaddah,

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘When they came forward with the family-asws of Al-Husayn-asws, they-asws were brought at daytime, uncovered of faces. The people of Syria, the wicked ones, said, ‘We have not seen captives better looking than these. So, who are you-asws all?’ (Syeda) Seekeya-asws Bint Al-Husayn-asws said: ‘We-asws captives are the family-asws of Muhammad-saww’. 91

16- كش، رجال الكشي تخطى بِهِا مُسْلَمَوْنَ عَنْ جَغْرِ ثَيُّ هُمْ عَنْ حَمَادَهِ بِبُثْيَانَ بِعَلَمَهُمْ عَنْ مُصْحَبِهِ بِتَأْصِيلِهِ بِثَغْرِ أَصَابُهُمْ عَنْ بَغْصَةَ أَصْحَايْنَا. قال: كنت عليه عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ. قال: عَلِيُّ بْنُ الحُسَينِ: إنَّ هَذَا الَّذِي أَمْكَنَ عَلِيَّ بْنَ الحُسَينِ أَنْ ََْتَِِ بَغْدَادَ وَ يَلِيَ أَمْرَ أَبِيهِ. قال له أبو الحسن: إنَّ هَذَا الَّذِي أَمْكَنَ عَلِيَّ بْنَ الحُسَينِ أَنْ ََْتَِِ بَغْدَادَ وَ يَلِيَ أَمْرَ أَبِيهِ إِنَّ رُوُيْنَا عَنْ سَاعِيلَ بْنِ سَهْلٍ عَنْ بَعْضِ أَحْبَانَا.

91 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 15
92 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 16

‘I was in the presence of Al-Reza-asws. Ali Bin Abu Hamza and Ibn Sarraj, and Ibn Al-Mukary entered to see him-asws. Ali said after some talk has flowed between them and him-asws regarding his-asws Imamate, ‘We are reporting from your-asws forefathers-asws that the Imam-asws, no one will be in charge of his-asws matters (funeral etc.) except and Imam-asws like him-asws.

فَقَالَ لَهُ أَبُو الحَسَينِ إِنَّ هَذَا الَّذِي أَمْكَنَ عَلِيَّ بْنَ الحُسَينِ أَنْ ََْتَِِ بَغْدَادَ وَ يَلِيَ أَمْرَ أَبِيهِ. 16


فَقَالَ وَ أَيْنَ كَانَ عَلِيُّ بْنُ الحُسَينِ كَانَ مَبُوساً فِي يَدِ عُبَيْدِ اللَّّ بْنِ زِياَدٍ قَالَ خَرَجَ وَ هُمْ كَانُوا لاَ يَعْلَمُونَ حَتَّى وَلَِِ. 16

He-asws said: ‘And where was Ali-asws Bin Husayn-asws? He-asws was detained (imprisoned) in the hands of Ubeydullah-ia Bin Ziyad-ia’! He said, ‘He-asws went out and they were not knowing, until he-asws took charge of his-asws father-asws, then he-asws left’.

فَقَالَ لَهُ أَبُو الحَسَينِ إِنَّ هَذَا الَّذِي أَمْكَنَ عَلِيَّ بْنَ الحُسَينِ كَانَ مَبُوساً فِي يَدِ عُبَيْدِ اللَّّ بْنِ زِياَدٍ قَالَ خَرَجَ وَ هُمْ كَانُوا لاَ يَعْلَمُونَ حَتَّى وَلَِِ. 16

He-asws said to him: ‘If this which is possible for Ali-asws Bin Al-Husayn-asws that he-asws comes to Karbala and take charge of the matters of his-asws father-asws, so it is possible for the Master-asws of this command (i.e. himself-asws that he-asws goes to Baghdad and takes the charge of his-asws father-asws (9th Imam-asws)’. 92

أقول شامه في باب الرد على الواقفة.
Note: - I (Majlisi) am saying. The complete version of this is in the chapter on the refutation against the Waqifites)

(The book) ‘Al Kafi’ – Al-Husayn Ahmad said, ‘It is narrated to me by Abu Kureyb, and Abu Aseed Al Ashajja who said, ‘It is narrated to us by Abdullah Bin Idrees, from his father Idrees Bin Abdullah Al Awdy who said,

“When Al-Husayn-asws was killed, the people (army) wanted the cavalry horses to trample him-asws. Fizza-asws said to (Syeda) Zaynab-asws: ‘O my-asws chieftess!’ A ship broke in the sea, so it came out to an island, and there he was with a lion. He said, ‘O Abu Haris! I am a slave of Rasool-Allah-aswsw!’ It murmured to him until he paused upon the road, and the lion was crouching nearby. He left me-asws to go to it and let it know what they were thinking of doing tomorrow’.

So he (the narrator) said, ‘She-asws went to it and said: ‘O Abu Al-Haris!’ So it raised its head. Then she-asws said: ‘Do you know what they are intending of doing tomorrow with Abu Abdullah-asws? They are intending that the cavalry horses trample upon his-asws back’.

So it came until it placed its paws upon the body of Al-Husayn-asws. The cavalry horses came over, but when they looked at it, Umar Bin Sa’d, may Allah-aswsw Curse him-la, said to them, ‘A Fitna! Do not raise it. Leave!’ So they left’.

Notes: -

But the Hadeeth is very weak contrary to the necessary history.

Explanation: - Her-ra words, ‘The ship is broken’ is an indication to the story of the ship of a slave of Rasool-Allah-aswsw, and that the lion returned him to the road, and it has passed by (various) chains in the chapters on the miracles of the Rasool-aswsw. And ‘Abu Haris’ is from the teknonyms of the lion.

93 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 17
When Al-Husayn asws was killed, his asws wife of the clan of Al-Kalby, organised a mourning ceremony, and she wept and the women wept and the servants wept, until they tears dried up and went. While she was like that when she saw a maid from her maids weeping and her tears were flowing. So, she called her over and said to her, 'What is the matter you are from between us, and your tears are still flowing?' She said, 'I when I am hit by the stress, I drink the drink of Suweyq'.

Then she instructed with these, and they were taken away from the house. When these were taken out from the house, there was no sight of these. It was as if they had flown between the sky and the earth, and no trace was seen of these after their exit from the house'.

94 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 18
‘From Ja’far asws Bin Muhammad Al-Sadiq asws, from his asws father asws, from Ali asws Bin Al-Husayn asws having said: ‘When Al-Husayn asws Bin Ali asws was killed, a crow came and paused in front of his asws blood, then wallowed in it, then flew until it fell upon a wall of (Syeda) Fatima asws Bint Al-Husayn asws, and she asws is (known as) ‘Al-Sughra’. She asws raised her asws head and looked at it. She asws cried an intense crying and prosed saying:


نَعَبَ الْغُرَابُ ف َقُلْتُ مَنْ تَنِعَاهُ وَيْلَكَ ياَ غُرَابُ قَالَ الِْْمَامَ ف َقُلْتُ مَنْ قَالَ الْمُوَفَّقُ لِلصَّوَابِ إِنَّ الحُْسَينَْ بِكَرْبَلاَءَ بَينَْ الأَْسِنَّةِ وَ الضِِرَابِ فَابْكِي الحُْسَينَْ بعَبَْْةٍ تُرْجِي الِْْلَهَ مَعَ الث َّوَابِ قُلْتُ الحُْسَينَْ لِِ حَقِاً لَقَدْ سَكَنَ التََُّابَ ثمَُّ اسْتَقَلَّ بِهِ الَْْنَاحُ فَلَمْ يُطِقْ رَدَّ الَْْوَابِ فَبَكَيْتُ ممَِّا حَلَِّ بَعْدَ الدُّعَاءِ الْمُسْتَجَابِ.

The crow obituarised, so I asws said, ‘Whom are you asws obituarising O crow? Woe be unto you!’ It said, ‘The Imam asws’. I asws said: ‘Who?’ It said, ‘The one standing for the correctness. Al-Husayn asws at Karbala, is between the blades and the strikes, so cry for Al-Husayn asws with tears hoping to God azwj with the Rewards’. I asws said: ‘Al-Husayn asws?’ It said to me asws, ‘Truly. The dust has settled’. Then the wings began smaller with it and it was not able to respond the answer. So, I asws cried from what had been released with me asws after the Answered supplication’.

Muhammad asws Bin Ali asws said, ‘She asws obituarised to the people of Al-Medina, but they said, ‘She asws has come to us with sorcery of Abdul Muttalib as. It was soon after the news came to them of the killing of Al-Husayn asws Bin Ali asws. 95

And he said in the mentioned book,

‘It is reported that when his asws (holy) head was carried to Syria, the night shielded upon them, so they descended with a man from the Jews. When they drank and were intoxicated, they said, ‘In our possession is the (holy) head of Al-Husayn asws’. He said, ‘Show it!’ They showed it, and it was in the box. The light was shining from it towards the sky.

The Jew was astounded from it, so he borrowed it from them and said to the (holy) head, ‘Interceded for me asws in the presence of your asws grandfather saww. Allah azwj Caused the

95 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 19
The Jew gathered his kindred, then took the head and placed it in a tray and poured the rose water upon it, and placed the camphor and the musk in it, then said to his children and his kindred, ‘This is the (holy) head of the son-asws of the daughter-asws of Muhammad-saww!’

Then he said, ‘Oh its anxiety, when I cannot find your-asws grandfather-saww being alive, and I could have fought in front of you-asws. If I were to become a Muslim now, will you-asws intercede for me on the Day of Qiyamah?’

Allah-asws Caused the (holy) head to speak. He-asws said in an eloquent tongue: ‘If you become a Muslim, then I-asws shall be an intercessor for you-asws’ – saying it three times, and it was silent. The man and his kindred became Muslim’.  

Notes: - And perhaps this Jew was a Rabbi of Qinasreen, because he became a Muslim by the cause of the (holy) head of Al-Husayn-asws, and his mention has come in the poems, and it has been referred to by Al-Jowhary, Al-Jurjany in eulogies of Al-Husayn-asws.

But the Jew did not happen to be an ascetic of the world, but he happened to be a Monk from the Monks.

Notes: - 21 - مل. كالم زيارات ابن الواليين وهم إسحاق بن مخووف وابن عبد الله الأنصاري وعبد الحسين بن الجلابي. قال أبو عبد الله - لما قيل الحسين عن محمد وفاء قابلا بالمدينة بقول اليوم آذل البلاء حتى ترى فرحًا حتى تقوم قابلاً أسلمه ويدعوكم ويدعوكم بالله. أبو عبد الله. إيه.

‘Abu Abdullah-asws said: ‘When Al-Husayn-asws was killed our people heard a speaker at Al-Medina saying, ‘Today the affliction will befall upon this community, so they will be seeing

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any happiness until our- asws rises and he- asws would heal their chests and kill their enemies, and he- asws shall overcome one and all!"

They were alarmed from it and said, ‘Surely for this word there is an event which has occurred we do not recognise!’ Then, after that, the news of Al-Husayn- asws came to them and of his- asws killing. They calculate that, and there it was that very night in which the speaker had spoken in’.

I said to him- asws, ‘May I be sacrificed for you- asws! Until when will us and you- asws be in this killing, and the fear, and the adversities?’

He- asws said: ‘Until seventy children, brothers of a father, die, and the time of the seventy, enters. So when the time of the seventy enters, the signs will come. You shall as if these are a system. So, the one who comes across that, his eyes would be delighted.

When Al-Husayn- asws was killed, a comer came to them while they were in the army. He cried, so he was rebuked. He said to them, ‘And how can I not shriek and Rasool-Allah- saww is looking at the earth at times, and looking at your war at times, and I fear that he- asws might supplicate against the people of the earth, and I would be destroyed among them’.

They said to each other, ‘This person is insane!’ The repentant ones said, ‘By Allah- asw! What have we done with ourselves? We have killed the chief of the youths of the people of Paradise!’ So, they came out against Ubeydullah- la Bin Ziyad- la, and it happened from their matter that which happened’.

He (the narrator) said, ‘I said to him- asws, ‘May I be sacrificed for you- asws! Who is this screamer?’

He- asws said: ‘We do not see him- asws being anyone except as Jibraeel- as. But, had there been Permission for him- as regarding them, he- as would have screamed with them such a scream,
their souls would have been snatched away from their bodies from it. But there was a respite for them, so they would increase in sin, and for them would be a painful Punishment [3:178].

I said, ‘May I be sacrificed for you\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding the one who neglects visiting him\textsuperscript{asws} and (although) he was able upon that?’

He\textsuperscript{asws} said: ‘He would have been disloyal to Rasool-Allah\textsuperscript{asws} and been disloyal to us\textsuperscript{asws} and would have taken lightly with a matter which was for him\textsuperscript{asws}. And the one who visits him\textsuperscript{asws}, Allah\textsuperscript{azwj} would be for him, from behind his needs, and Suffice for whatever was important from the matters of his world, and it would attract the sustenance to the servant and replace upon him whatever he had spent, and Forgive for him sins of fifty years, and he would return to his family and there would be no burden upon him, nor any mistake except it would have been deleted from his book (register of deeds).

If he were to die during his journey, the Angels would descend and wash him, and a door of Paradise would be opened up for him. Its breezes would enter unto him until he is Resurrected.

And if he is safe, the door from which the sustenance descends, would be opened and ten thousand Dirhams would be made to be for him, for every Dirham he had spent, and that would be treasured for him. So, when he is Resurrected, it would be said to him, ‘For you are ten thousand Dirhams for every Dirham, and that Allah\textsuperscript{azwj} Blessed and Exalted looked at you and has Treasured it for you in His\textsuperscript{azwj} Presence’’.\textsuperscript{97}

\textsuperscript{97} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 21
to the pulpit and inform the people with the evil view of his-asws father-asws and his-asws grandfather-asws, and their-asws separation from the truth and their-asws rebellion against us!’

He (the narrator) said, ‘He (speaker) did not leave out anything from the evilness except he mentioned it regarding them-asws. When he descended, Ali-asws Bin Al-Husayn-asws stood up, he-asws praised Allah-aswj with a noble praising and sent Salawaat upon the Prophet-saww, a concise far-reaching Salawat.

Then he-asws said: ‘Community of people! One who recognises me-asws so he has recognised me-asws, and one who does not recognise me-asws, so I-asws shall introduce myself-asws, I-asws and the son-asws of Makkah and Mina! I-asws am the son-asws of Al-Marwa and Al-Safa! I-asws am the son-asws of Muhammad Al-Mustafa-saww! I-asws am the son-asws one who is no hidden! I-asws am the son-asws of the one who was lofty, so he-saww went higher and exceeded Sidrat Al-Muntaha, and he-saww was from his-saww Lord-aswj, two bows of even closer.

I-asws am the son-asws of the one who prayed with the Angels of the sky, two by two! I-asws am the son-asws of the one who was ascended with from the Sacred Masjid to Masjid Al Aqsa! I-asws am the son-asws of Ali Al Murtaza-asws! I-asws am the son-asws of Fatima Al-Zahra-asws! I-asws am the son-asws of Khadeeja Al-Kubra-asws! I-asws am the son-asws of the one killed unjustly! I-asws am the son-asws of the son-asws of the one decapitated of the head from the back!

I-asws am the son-asws of the one he-asws passed away! I-asws am the son-asws of the one hurled at Karbala! I-asws am the son-asws of the one stripped of the turban and the cloak! I-asws am the son-asws of the one the Angels of the sky cried upon him-asws! I-asws am the son-asws of the one the Jinn of the earth and birds of the air lamented upon him-asws! I-asws am the son-asws of the one his-asws head is upon the blade being taken around! I-asws am the son-asws of one whose sanctimonious ones taken from Al-Iraq to Syria as captives!

O you people! Allah-aswj the Exalted, for Him-aswj the Praise, Tried us-asws, People-asws of the Household, with excellent afflictions where He-aswj Made the flag of guidance, and the justice, and the piety to be among us-asws, and Made the flag of straying and the ruination to be among others.
He asws Merited us asws of the Household with seven qualities. He aszw Merited us asws with the knowledge, and the forbearance, and the bravery, and the pardoning, and the love and the sweetness to be in the hearts of Momineen and Gave us asws who He aszw had not Given anyone from the worlds before us asws. Among us asws the Angels interchanged (came and went), and the Books were Revealed!’

He (the narrator) said, ‘He asws was not free (finished) until the Muezzin said, ‘Allah aszw is the Greatest!’ Ali asws said: ‘Allah aszw is the Greatest, Great!’ The Muezzin said, ‘I testify that there is no god except Allah aszw!’ Ali asws said: ‘I asws testify with what you have testified with’.

When the Muezzin said, ‘I testify that Muhammad saww is Rasool saww of Allah aszw’, Ali asws said: ‘O Yazeed! Is this my asw grandfather saww or your la grandfather? If you la were to say he saww is your la grandfather, you would be lying, and if you la say he saww is my asws grandfather saww, then why did you asws kill my asws father asws and made captives of his asws sanctimonious ones and made captive of me asws?’

Then he asws said: ‘Community of people! Is there anyone whose father and his grandfather is Rasool-Allah saww?’ The voices were raised with the crying. And in another report, it was Mak’houl companion of Rasool-Allah saww. He said to him, ‘How is your saww evening, O son asw of Rasool-Allah saww?’

He asws said: ‘How I asw am this evening? We asws have come to the evening among you all like the children of Israel were among the people of Pharaoh la. They were slaughtering their sons and letting their women live, - the Verse. And the Arabs have come to the evening priding over the non-Arabs with that Muhammad saww is from them. And Quraysh have come to the evening priding over the Arabs with that Muhammad saww is from them. And the family asws of Muhammad saww, are subdued, abandoned.'
So, to Allah—azwj we complain of the large numbers of our—asws enemies, and the prevailing of the enemies upon us—asws!

‘Kitab Nasab’ – From Yahya Bin Al-Hassan,


Yazeed—la said, ‘A sin I—la recognise it as being from Ahzam. This one—asws is the strong horse from the strong mare. Does the snake give birth except to a snake?’


And it is reported that he—la said to (Syeda) Zainab—asws, ‘Speak!’ She—asws said: ‘He—asws is the speaker’.

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98 Bihar Al Awaar – V 45, The book of History – Al Hassan—asws, Ch 39 H 22 / 1
100 Bihar Al Awaar – V 45, The book of History – Al Hassan—asws, Ch 39 H 22 / 3
Al-Sajjad-asws prosed: ‘Do not covet that if you-la we were to debase us-asws so we-asws will honour you-la, and if we-asws are restraining the harm from you all and you are harming us-asws, and Allah-aswj Knows that we-asws do not love you all, and we-asws are not blaming you that you are not loving us-asws!’

He-la said, ‘You-asws speak the truth, O boy, but your-asws father-asws and your-asws grandfather-asws wanted to become two Emirs, and the Praise is for Allah-aswj Who Killed them-asws both and Shed their-asws blood!’

He-asws said: ‘The Prophet-hood and the Emirate did not cease to be for my-asws fathers-asws and my-asws grandfathers-as from before you-la were even born!’

Al-Mufeed said, ‘When Al-Sajjad-asws lineaged to the Prophet-asws, Yazeed-la said to his-la military police, ‘Take him-asws into this orchard and kill him-asws and bury him-asws in it!’

He-asws was taken with into the orchard, and he went on to dig, and Al-Sajjad-asws was praying Salat. When he thought of killing him-asws, a hand from the air struck him and he fell to his face. He sobbed and was startled. Khalid son of Yazeed-la saw him and there wasn’t any life in his face, so he returned to his father-la and narrated the story to him-la. So, he-la ordered with burying that military policeman in the grave, and he-la freed him-asws. And the prison of Zayn Al-Abideen-asws, it is today a Masjid’.

23- ن، عيون أخبار الرضا عليه السلام ابن عبيدوس عن ابن قطبة عن الفضل قال لما جمع الزعامة في الشام أمر يزيد لعنة الله فوضع ونصب عليه مائدة فأكل فه واصحابه بأكلهم وشربوا من الفخافخ (alcohol/wine).

When they were free, he ordered with the head to be in a tray beneath his bed and spread a board of chess upon it. And Yazeed went on to place the chess and mentioning Husayn, asws, and his father, asws, and his grandfather, saws, may the Salawaat of Allah be upon them, and mocking with their mentioning. When his companion gambled, he grabbed ‘Al-Fuqa’a’ (alcohol/wine), drank it three times, then poured its remainder upon the tray on the ground.

The one who was from our Shias, then let him abstaining from drinking ‘Al-Fuqa’a’ (alcohol/wine) and playing the chess. And the one who looks at ‘Al Fuqa’a’ or to the chess, then let him remember Al-Husayn, asws, and let him curse Yazeed and the family of Ziyad, asw, Mighty and Majestic would Delete his sins due to that, and even if they were of the number of the stars”. 103

103 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 23

104 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 24
25- بر، بصائر الدراجات أحمد بن مخدر بن الأفونديّ و السيفيّ عن النضر عن ثقيف الهلاليّ عن عمران المخدرّ، عن مخدر الهلاليّ، قال عمّه أن أبا عبد اللَّه ع. يقول لنا أي يغبّن من المخدرّ ع. في أحد المعايدة على أمّه، ع. فأنا عن معايدة ع. عامه عن ع. فقالوا نغفل عنه: أي جعلنا في هذا البيت ليفتّى علينا فطالتنا.

(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, and Al Barqy, from Al Nazr, from Yayha Al Halby, from Imran Al Halby, from Muhammad Al Halby who said,

‘I heard Abu Abdullah asws saying: ‘When they came with Al Husayn asws to Yazeed la Bin Muawiyah la, upon them la be the Curses of Allah asw, and (with) the ones with him asws, they made him asws to be in a house. One of them asws said: ‘But rather we asws have been made to be in this house for it to fall upon us asws and kill us!

فَرَاطِنُ الحَلْبِ فَقَالُوا انْظُرُوا إِلَى هَؤُلاءِ يَفْقَهُونَ أَنْ تَقُلَّ عَلَيْهِمُ الْبَيْتُ وَ إِنمَّا يَرْجُونَ غَلَبَ وَ هُوَ يُغَطِّي رَأْسَهُ وَ هُوَ فِ الْمَحْمِلِ

Ali asws Bin Al Husayn asws said: ‘There does not happen to be among us anyone better at Al-Rattana apart from me asws. ‘Al-Rattana in the presence of the people of Al-Medina is Roman (language)’.”

26- بر، بصائر الدراجات محمد بن المخدرّ ع. صواب ع. فاتو، قال فاتو، قال فاتو، فقال محمد بن المخدرّ ع. أقرّ عليه بن المخدرّ لنبيا أن جعل إلى الشام فطالتنا إلى السجن فقال أصحابي ما أحسن ليثبت هذا الجدار فرأتانٌ أهل الزوم بينهم فقالوا ما في هؤلاء صاحبات كل إنا إن كان إلا ذلك بطيئي فشكناه buiten لن يُمْلِسُ و أطلق عنّا.

(The book) ‘Basair Al Darajaat’ – It is narrated to us by Muhammad Bin Al Husayn, from Safwan, from Dawood Bin Farqad who said,

‘The killing of Al-Husayn asws and the matter of Ali asws Bin Al-Husayn asws was mentioned, when he asws was taken to Syria: ‘When we were taken to the prison, my asws companion said, ‘The construction of this wall is not good’. The people of Rome spoke in Roman between them and they said, ‘There is no one in charge of the blood (wergild) if that (collapse) were to happen, except that one’ – meaning me asws. We asws remained for two days, then we were called and freed’.”

27- ما، الأفوندي السيباني شبّاح أحمد بن عبيد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن ع. في قضية ع. عن عمران عن عمران عن عمران عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه عن أبي عبد اللَّه أن علما قد علّم من المخدرّ ع. فلم يقم به المخدرّ ع. وأن علما صلوات اللَّه عليهما استقلت عن ابن الهلاليّ يتكلم في طلحة بن عبد الله ع. وقال يا يا ابن المخدرّ من غلب و هو يعطي رأسنا و هو في المخلوق.


‘From Abu Abdullah asws having said: ‘When Ali asws Bin Al-Husayn asws arrived (at Al-Kufa) and Al-Husayn asws Bin Ali asws may the Salawaat of Allah asw be upon them asws, had been killed, Ibrahim Bin Talha - son of Ubeydullah la received him asws and said, ‘O Ali asws Bin Al-Husayn asws! Who has overcome?’ And he had covered his head and he was in the carriage.”
He (Abu Abdullah\textsuperscript{asws}) said: ‘So Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Whenever you want to know who has overcome, and the time of Salat has entered, then proclaim Azaan, then Iqaamah’\textsuperscript{107}.

\textsuperscript{107} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 27

\textsuperscript{108} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 28
So Allah\textsuperscript{azwj} Caused it to come to be with Amir Al-Momineen\textsuperscript{asws}. So, the (holy) head is with the (holy) body and the (holy) body is with the (holy) head’’.\textsuperscript{109}

I (Majlisi) am saying, ‘It had been reported other than that from the Ahadeeth in (the books) ‘Al-Kafi’ and ‘Al-Tahzeeb’, evidencing upon his\textsuperscript{asws} words: ‘So the (holy) head is with the (holy) body’, i.e., after being buried over there apparently joined with the (holy) body at Karbala, or it was ascended with along with the (holy) body to the sky like what is in some of the Ahadeth, or that the (holy) body of Amir Al-Momineen\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, is like the (holy) body of that (holy) head, and they\textsuperscript{asws} are both of one Noor’.

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\begin{quote}
I (Majlisi) am saying, ‘It had been reported other than that from the Ahadeeth in (the books) ‘Al-Kafi’ and ‘Al-Tahzeeb’, evidencing upon his\textsuperscript{asws} words: ‘So the (holy) head is with the (holy) body’, i.e., after being buried over there apparently joined with the (holy) body at Karbala, or it was ascended with along with the (holy) body to the sky like what is in some of the Ahadeth, or that the (holy) body of Amir Al-Momineen\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, is like the (holy) body of that (holy) head, and they\textsuperscript{asws} are both of one Noor’.
\end{quote}

109 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 29
I said, ‘By Allah –azwj! I do not intend with that except Allah –azwj and His –azwj Rasool –saww, and I am not concerned with the anger of the one who is angered, not is it big in my chest any abhorrence which hits me because of it’.

He –asws said: ‘By Allah –azwj! Is it like that?’ I said, ‘By Allah –azwj! That is like that’. He –asws said it thrice and I said it thrice. He –asws said: ‘Receive glad tidings! Then receive glad tidings! Then receive glad tidings!’ I –asws shall inform you with news of what happened in my –asws presence regarding the grieving elites.

When it afflicted us –asws at Al-Taff (Karbalā) what afflicted us –asws, and my –asws father –asws was killed, and the ones who were with him –asws were killed, from his –asws sons –asws, and his –asws brothers –asws, and his –asws sisters, and rest of his –asws family, and his –asws sanctimonious ones and his –asws womenfolk were carried upon small rides intending with us –asws, Al-Kufa, I –asws went on to look at them slain and they –asws had not been buried.

That was grievous in my –asws chest and it intensified due to what I –asws had seen from them –asws having been thrown. My –asws soul almost came out, and that was manifested from me –asws to my –asws aunt Zainab –asws Bint Ali –asws the elder. She –asws said: ‘What is the matter I –asws see you –asws trying to find your –asws breath? O remainder of my –asws grandfather –saww, and my –asws brothers –asws?’

I –asws said: ‘And how can I –asws not be alarmed and be anxious and I –asws have seen my –asws Master –asws, and my –asws brothers –asws, and my –asws uncles –asws, and sons –asws of my –asws uncle –asws, and my –asws family members reddened by their –asws blood, cast bare in the sand, stripped. They –asws are neither being shrouded nor buried, nor is anyone inclining to them –asws, nor is any mortal going near them –asws. It is as if they –asws from a household of Al-Daylam and Al-Khazr’.

and Allah-aswj has taken a covenant of some people from this community, the pharaohs-ia of this earth (community) do not know them, while they are well-known among the people of the skies, that they will be gathering these scattered body parts and burying these, and these reddened bodies.

And they will be installing a flat for this Al-Taff (plains of Karbala) at the grave of your-asws father-asws, chief of the martyrs. Neither will its trace be obliterated, nor will its ritual be effaced upon the repetition of the nights and the days. And the leaders of Kufr and loyalists of the straying will take to obliterate it and blurring it, but its effects will not increase except it being more revealed, and its matter will be higher'.

I-asws said: ‘And what is that pact? And what is that news?’

She-asws said: ‘Umm Ayman-ra had narrated to me-asws that Rasool-Allah-saww visited the house of (Syeda) Fatima-asws during a day from the days. She-asws made some porridge for him-saww, may the Salawat of Allah-aswj be upon her-asws, and Ali-asws came to him-saww with a plate wherein were dates.

Then Umm Ayman-ra said, ‘I-ra came to them-asws with a jar in which was some milk and butter. Rasool-Allah-saww, and Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws ate from that porridge, and Rasool-Allah-saww drank, and they-asws drank from that milk. Then he-saww ate and they-asws ate from those dates with the butter. Then Rasool-Allah-saww washed his-saww hand and Ali-asws poured the water upon it.

When he-saww was free from the washing, he-saww wiped his-saww face, then looked at Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws, and Al-Husayn-asws, a look in which the happiness was recognised in his-saww face. Then he-saww glanced with his-saww eyes towards the sky for a while, turned his-saww face towards the Qiblah and extended his-saww hand supplicating, then fell into Sajdah and he-saww was sobbed.
The sobbing prolonged and his saww crying was raised and his saww tears flowed. Then he saww raised his saww head and lowered his saww head to the ground, and his saww eyes were dripping as if these were a downpour of rain.

So (Syeda) Fatima asws, and Ali asws, and Al-Hassan asws, and Al-Husayn asws grieved, and I ra grieved with them asws due to what we had seen from Rasool-Allah saww, and we asws were to awed to ask him saww, until when that was prolonged, Ali asws said to him saww, and (Syeda) Fatima asws said to him saww: ‘What makes you saww cry, O Rasool-Allah saww? May Allah aswj not Make your saww eyes to cry, and our asws hearts are sore at what we asws have seen from your saww state’. He saww said: ‘O my saww brother asws! I saww was cheered with you asws all!’

And Muzahim Bin Abdul Waris (a narrator) said in his (version of) Hadeeth over here, ‘He saww said: ‘O my saww beloved! I saww was cheered by you asws all with such cheerfulness, I saww had not been so cheerful like it, at all! And I saww looked at you asws all and praised Allah aswj upon His aswj Favours upon me saww regarding you asws all, when Jibraeel asf came down unto me saww.

He as said: ‘O Muhammad saww! Allah aswj Blessed and Exalted Noticed upon what is within yourself saww and Recognised your saww cheerfulness with your saww brother asws, and your saww daughter asws, and your saww two grandsons asws, so He aswj Perfected the bounty for you saww, and Congratulates you saww for the award with, that He aswj would Make them asws and their offspring, and those who love them asws, and their asws Shias to be with you saww in the Paradise.

He aswj will not Differentiate between you saww and them asws. They asws will be living like what you saww live, and they asws will be Given like what you saww are Given, until you saww are pleased and above. The pleasure is based upon a lot of affliction which they asws shall be facing in the world, and abhorrence will afflict them at the hands of some people who will be pretending to be of your saww religion, and they would be claiming that they are from your saww community, being disavowed from Allah aswj and from you saww.

And Allah azwj will be hearing your saww cries, and your saww was gone to Allah azwj, and your saww sought Allah azwj help, and your saww could not promise Allah azwj to come before Allah azwj, and your saww was returned to Allah azwj, and your saww is not made to come before Allah azwj, and your saww is not made to come before Allah azwj...

Bihar Al-Anwaar Volume 45 www.hubeali.com

Page 256 of 532
(They asws would be) pounded, pounded, killed, killed. Their asws slaying places would be scattered, remote would be their asws graves, being a Choice from Allah azwj for them asws and for you asws regarding them asws. So, praise Allah azwj Majestic and Mighty upon His azwj Choice and be pleased with His azwj Decree! So I saww praised Allah azwj and am pleased with His azwj Decree with what He azwj has Chosen for you asws all!

Then Jibraeel asw said: ‘O Muhammad saww! Your saww brother asws would be oppressed after you saww, being overcome in your saww community, exhausted from your saww enemies. Then he asws will be killed after you saww. The evil of the people and creation, and wretchedest of the citizens, a peer of the slayer of the she-camel would kill him asws in a city where his asws emigration would happen to be, it will be a seeding of his asws Shias and Shias of his asws sons, and in it, upon every situation, their asws afflictions will be frequent, and their calamities will be mighty.

And this grandson asws of yours saww – and he as gestured by his as hand towards Al-Husayn asws – ‘Will be killed among a party of your saww offspring and his asws family members, and best ones from your saww community, at the banks of the Euphrates in a land called Karbala.

From its reason, the distress (Karb) and the afflictions (Bala) would frequent upon your saww enemies and enemies of your saww offspring during the day in which neither will its distress terminate, nor will its regret deplete, and it is purest of spots of the earth and its mightiest sanctity, and it is from the plains of Paradise.

So when it will be that day in which your saww grandson asws and his asws family will be killed in, and the battalions of people of Kufr and curses surround them asws, the land will be shaken from its outskirts and the mountains ranges, and their disturbance would be a lot, and the oceans will clash with its waves, and the skies will be turbulent with its inhabitants, in anger for you saww O Muhammad saww, and for your saww offspring, and in considering it mighty, at what would be violated from your saww sanctity and at the evil of what would be perpetrated with among your saww offspring and your saww family.

و لا يبقى شيء من ذلك إلا اسْتَنَادُ اللَّهِ عَزَّ و جَلَّ إِلَى نُصْرَةِ أَهْلِ الْكُفْرِ المُضْطَضَعِينَ بِهِمْ مُكْتَذِبٌ كَثِيرٌ
And there will not remain anything from that except it will seek Permission of Allah-azwj Mighty and Majestic in helping your-saww family, the weakened, the oppressed, those who are Divine Authorities of Allah-azwj upon His-azwj creatures after you-saww.

Allah-azwj will Reveal to the skies and the earth, and the mountains and the oceans and the ones in these: “I-am Allah-azwj! Allah-azwj the King, the Powerful, and the One-azwj able neither can a fleer escape Him-azwj nor can a defender frustrate Him-azwj. And I-azwj am Able upon the Helping, and the Avenging. By My-azwj Majesty! I-azwj will Punish the one who wrongs My-azwj Rasool-saww, and violates his-saww sanctity, and kills his-saww family, and discards his-saww pact, and oppresses his-saww family, with a Punishment I-azwj have not Punished anyone from the worlds!”

During that will clamour, all things in the skies and the earths will be cursing the one who oppresses your-saww family and violates your-saww sanctity. When that party goes to its slaying place, Allah-azwj Mighty and Majestic will be in charge of capturing their souls by His-azwj Hand, and Angels from the sky will come down to the earth from the seventh sky.

With them would be utensils of sapphire and emeralds filled with water of life, and garments from the garments of Paradise, and perfumes from the perfumes of Paradise. They would wash their-as carcasses with that water and clothe them with the garments and its embalmment with that perfume, and the Angels will pray Salat in rows and rows, upon them.

Then Allah-azwj will Send a people from your-saww community, the Kafirs do not know them. They would not have participated in that (shedding of) blood, neither by words nor deeds nor intention. They will bury their-as bodies and they will establish a ritual at the grave of chief of the martyrs in that plain to become a (rallying) flag for the people of truth, and a means for the Momineen to the success.
And the Angels from every sky will visit him\textsuperscript{asws}, a hundred thousand Angels during every day and night, and they would pray Salat upon him\textsuperscript{asws} and glorifying Allah\textsuperscript{azwj} in his\textsuperscript{asws} presence, and seeking Forgiveness of Allah\textsuperscript{azwj} to his\textsuperscript{asws} visitors, and they would write down the names of the ones from your\textsuperscript{saww} community who come to him\textsuperscript{asws} as a visitor, drawing closer to Allah\textsuperscript{azwj} and to you\textsuperscript{saww} with that, and names of their fathers, and their clans, and their cities and branding them in their faces with a branding of Noor of the Throne of Allah\textsuperscript{azwj}. “This is a visitor of the grave of best of the martyrs, and son\textsuperscript{asws} of best of the Prophets\textsuperscript{as}."

So, when it will be the Day of Qiyamah, it would shine in their faces from the impact of that branding, a light the sights would be overwhelmed from it, evidencing upon them and they would be recognised by it.

And it is as if I\textsuperscript{as} am with you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, between me\textsuperscript{as} and Mikaeel\textsuperscript{as} and Ali\textsuperscript{as} is in front of us\textsuperscript{as} and with us\textsuperscript{as} are from the Angels of Allah\textsuperscript{azwj} what their numbers cannot be counted, and we\textsuperscript{as} will pick from the branding in his face from between the creatures, until Allah\textsuperscript{azwj} Rescues them from the horror of that day and its severities. And that is a Judgment of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} award for the one who visits your\textsuperscript{saww} grave or grave of your\textsuperscript{saww} brother\textsuperscript{asws} or grave of your\textsuperscript{saww} grandson\textsuperscript{asws}, not intending by it other than Allah\textsuperscript{azwj} Majestic and Mighty.

And some people, from the ones the curse and the Wrath from Allah\textsuperscript{azwj} is deserving upon them will be struggling to obliterate the ritual of that grave and delete its traces. But Allah\textsuperscript{azwj} Blessed and Exalted will not Make a way to be for them to do that’.

Then Rasool-Allah\textsuperscript{saww} said: ‘So this is what made me\textsuperscript{saww} cry and grieve’.

(Syeda) Zainab\textsuperscript{asws} said: ‘When Ibn Muljim\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, struck my\textsuperscript{asws} father\textsuperscript{asws}, I\textsuperscript{as} saw the effects of death from him\textsuperscript{asws}. I\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O father\textsuperscript{asws}! Umm Ayman\textsuperscript{ra} has narrated to me\textsuperscript{asws} with such and such, and I\textsuperscript{asws} would love to hear it from you\textsuperscript{asws}.’

فَإِِذَا كَانَ ي َوْمُ الْقِيَامَةِ سَطَعَ فِِ وُجُوهِهِمْ مِنْ أَثَرِ ذَلِكَ الْمِيسَمِ نُورٌ ت َغْشَى مِنْهُ الأَْبْصَارُ يُدَ
He\textsuperscript{asws} said: ‘O daughter\textsuperscript{asws}! The Hadeeth like what Umm Ayman-\textsuperscript{ra} has narrated to you\textsuperscript{asws}, and it is as if I\textsuperscript{asws} am with you\textsuperscript{asws} and with the daughters\textsuperscript{asws} of your\textsuperscript{asws} family being captives in this city, humiliated, humbled, \textit{fearing that the people would force you away, [8:26].} So, be patient, be patient!

By the One\textsuperscript{azwj} Who Split the seed and Formed the person! There will not be upon the surface of the earth on that day any friend of Allah\textsuperscript{azwj} apart from them\textsuperscript{asws}, and ones loving them\textsuperscript{asws} and their\textsuperscript{asws} Shias, and Rasool-Allah\textsuperscript{saww} had said to us\textsuperscript{asws} when he\textsuperscript{saww} informed us\textsuperscript{asws} with this news that Iblees\textsuperscript{as} would be flying with happiness during that day. He\textsuperscript{la} would be wandering in the earth, all of it among his\textsuperscript{la} Satans\textsuperscript{la} and his\textsuperscript{la} devils. He\textsuperscript{la} would say, ‘O community of Satans\textsuperscript{la}! We have realised the aim sought from the offspring of Adam\textsuperscript{as}, and we\textsuperscript{la} have reached the peak in destroying them and caused them to inherit the Fire, except the ones holding fast with this party. So, make yourselves\textsuperscript{la} busy in causing people to doubt regarding them\textsuperscript{as} and carry them to be upon their enmity, and deceive them and their friends until they take to straying the people and their kufr, no one from them would attain salvation.

\begin{quote}
And Iblees did ratify his conjecture upon them, [34:20], and it is the lies. Neither will any righteous deed benefit along with having their\textsuperscript{asws} enmity, nor will any sin harm along with having their\textsuperscript{asws} love, apart from the major sins.’
\end{quote}

Zaida (the narrator) said, ‘Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said after he\textsuperscript{asws} had narrated to me with this Hadeeth: ‘Take it to you! But, even if you had to travel the quick camel for a year in seeking it, it would be little’\textsuperscript{110}

\begin{quote}
(1010) Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 30
\end{quote}
'While I was performing Tawaaf in the season (of Hajj), when I saw a man supplicating, and he was saying, ‘O Allah-azwj! Forgive me, and I know that You-azwj not Forgive!’

He (the narrator) said, ‘I trembled at that and went near him and said, ‘O you! You are in the Sanctuary of Allah-azwj and sanctuary of His-azwj Rasool-saww, and these are sacred days during a mighty month, so do not despair from the Forgiveness!’ He said, ‘O you! My sin is mighty!’ I said, ‘Bigger than mount Tahama?’ He said, ‘Yes’. I said, ‘The weight of lofty mountains?’ He said, ‘If you so like, I can inform you’. I said, ‘Inform me’.

He said, ‘Come with us outside the Sanctuary’. We exited from it. He said to me, ‘I am one of the one who are in the ill-fated army, army of Umar Bin Sa’ad-la when Al-Husayn-asws was killed, and I was one of the forty, those who carried the (holy) head of Al-Husayn-asws to Yazeed-la from Al-Kufa. When we carried it upon the road of Syrian, we descended at a monastery of the Christians, and the (holy) head was with us installed upon a spear, and the guards were with it.

We placed the meal and sat to eat, and there was a palm in a wall of the monastery writing, ‘Does the community which killed Husayn-asws hope for the intercession of his-asws grandfather saww on the Day of Reckoning?’

He said, ‘We panicked from that with severe panic, and one of us gestured towards the palm in order to grab it, but it disappeared. Then my companions returned to the meal, and there the palm returned to write, ‘By Allah-azwj! There is no intercessor for them, and on the Day of Qiyamah they would be in the Punishment’.
Our companions stood up to it, but it disappeared. Then they returned to the meal, and it returned to write, ‘And they have killed Al-Husayn asws by a tyrannical decision, and their decision opposed the Judgment of the Book’.

I abstained from eating, as it was not pleasant for me. Then a Monk from the Monastery overlooked upon us, and he saw a light shining from above the (holy) head. He came and saw the soldiers. The Monk said to the guards, ‘Where are you coming from?’ They said, ‘From Al-Iraq. We have battled Al-Husayn asws’. The Monk said, ‘The son asws of (Syeda) Fatima asws daughter asws of your Prophet saww, and son asws of the cousin asws of your Prophet saww?’ They said, ‘Yes’.

He said, ‘Damnation be for you all! By Allah aswj! If there had been a son for Isa as Bin Maryam as, we would have carried him upon our eyes. But there is a request for me to you all’. They said, ‘And what is it?’ He said, ‘Tell your chief that there are ten thousand Dirham with me, I have inherited these from my forefathers. Take these from me and give me the (holy) head to be with me up to the time of (your) departure. So, when you depart, I shall return it to him’. So they informed Umar Bin Sa’ad la that.

Note: - And they, when Ibn Ziyad la had dispatched the (holy) heads with Zahr Bin Qays, as has passed in page 125, and Umar Bin Sa’ad la did not happen to be over there.

He la said, ‘Take the Dinars from him and give it to him until the time of departure’. They came to the Monk and said, ‘Give the wealth until we give you the (holy) head. He brought forward two bags, in each bag were five thousand Dirhams. Umar la called for the counter and the weigher. He counted them and weighed them and handed these to a treasurer of his la and ordered for the (holy) head to be given.

The Monk took the (holy) head. He washed it, and cleaned it, and sprinkled it with musk and camphor which was with him. Then he made it to be in silk (wrapping) and placed it in his room, and he did not cease to lament and cry until they called out to him and demanded the (holy) head from him.
He said, ‘O (holy) head! By Allah-azwj! I cannot control except myself. So, when it will be tomorrow, then testify for me in the presence of your-asws grandfather-Mawsum Muhammad that I testify that there is no god except Allah-azwj, and that Muhammad-saww is His-aswj servant and His-aswj Rasool-saww. I have become a Muslim at your-asws hands and I am your-asws slave’.

And he said to them, ‘I need to speak to your chief in a conversation and give him the (holy) head’. He went near Umar-la Bin Sa’ad-la. He said, ‘I ask you-la by Allah-azwj, and by the right of Muhammad-saww that you-la should not repeat to what you-la have been doing with this (holy) head, nor will you-la be taking this (holy) head out from this box’. He-la said, ‘I-la shall comply’.

He gave him-la the (holy) head and descended from the Monastery. He joined with one of the mountains to worship Allah-azwj, and Umar-la Bin Sa’ad-la went away. He-la (still) did with the (holy) head what he-la had done during the first time. When he-la was near from Damascus, he-la said to his-la companions, ‘Descend and seek two bags from the slave girl’. These were presented in front of him-la.

He looked at its seal, then ordered with opening it (the box), and there, the Dinars had been transformed as clay. They look into its lock and on the side of it was written: ‘And do not reckon Allah to be oblivious of what the unjust are doing. [14:42]’. And on the other side was written: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227] .

He said, ‘We are for Allah-azwj and are returning to Him-azwj! You have incurred loss in the world and the Hereafter’.

فقال يا رأس و الله لا أملك إلا نفس، فإذا كان غدا فأشهد في عين عين متحكما أبي أشهد أن لا إله إلا Allah وأني تحكما عينين ورسوله أستشهد على بديك و أنا مولاه

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Then he-\(^{la}\) said to his-\(^{la}\) servants, ‘Throw these in the river!’ They were thrown, and he-\(^{la}\) departed to Damascus the next morning and he-\(^{la}\) entered the (holy) head to Yazeed-\(^{la}\), and the killer of Al-Husayn-\(^{asws}\) rushed to Yazeed-\(^{la}\). He-\(^{la}\) said, ‘Fill my-\(^{la}\) saddlebag with silver or gold! I-\(^{la}\) have killed the king of the veiled! I-\(^{la}\) have killed best of the people of a mother and a father!’

Yazeed-\(^{la}\) ordered with killing him-\(^{la}\) and said, ‘If you-\(^{la}\) knew that Husayn-\(^{asws}\) is best of the people of a mother and a father, then why did you-\(^{la}\) kill him-\(^{asws}\)?’

He-\(^{la}\) made the head to be in a tray and he-\(^{la}\) kept looking at his-\(^{asws}\) teeth and saying, ‘If only my-\(^{la}\) elders at Badr were witnessing the panic of Al-Khazraj from being uprooted from the roots, they would have been happy and released happiness, then they would have said, ‘O Yazeed-\(^{la}\)! Do not be paralysed!’ And we have rewarded for Badr with the like of it, and for Ohad, a day (like) Ohad. So it is equated. I-\(^{la}\) am not from Khindif if I-\(^{asws}\) do not take revenge from the clan of Ahmad-\(^{saww}\) of what he-\(^{saww}\) has done’.

Zayd Bin Arqam entered to see him-\(^{la}\) and he saw the (holy) head in the tray, and he-\(^{la}\) was tapping with the stick upon his-\(^{asws}\) teeth. He said, ‘Stop from his-\(^{asws}\) lips! For long I have seen the Prophet-\(^{saww}\) kissing these’.

Yazeed-\(^{la}\) said, ‘If you had not been a senile aged old man, I-\(^{la}\) would have killed you!’ And a chief of the Jews entered to see him-\(^{la}\). He said, ‘What is this (holy) head?’ He-\(^{la}\) said, ‘Head of a Kharijite!’ He said, ‘And who is he-\(^{asws}\)?’ He-\(^{la}\) said, ‘Al-Husayn-\(^{asws}\). He said, ‘The son-\(^{asws}\) of who?’ He-\(^{la}\) said, ‘The son-\(^{asws}\) of Ali-\(^{asws}\). He said, ‘And who is his-\(^{asws}\) mother-\(^{asws}\)?’ He-\(^{la}\) said, ‘(Syeda) Fatima-\(^{asws}\). He said, ‘And who is (Syeda) Fatima-\(^{asws}\)?’ He-\(^{la}\) said, ‘Daughter-\(^{asws}\) of Muhammad-\(^{saww}\). He said, ‘Your Prophet-\(^{saww}\)?’ He-\(^{la}\) said, ‘Yes’.

He said, ‘May Allah-\(^{azwj}\) not Recompense you all goodly! Yesterday was your Prophet-\(^{saww}\) and today you have killed the son-\(^{asws}\) of his-\(^{saww}\) daughter-\(^{asws}\)’. Woe be unto you-\(^{la}\)! Between me
and Dawood\textsuperscript{as} are more than three hundred fathers (generations), but whenever the Jews see me, they are revering to me!'

Then he inclined towards the tray and kissed the (holy) head and said, 'I hereby testify that there is no god except Allah\textsuperscript{azwj}, and that your\textsuperscript{asws} grandfather\textsuperscript{asws} Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}!' And he went out.

Yazeed\textsuperscript{la} ordered with killing him and ordered for the (holy) head to be entered into a dome, parallel to the dome in which he\textsuperscript{la} tended to drink in, and we were allocated with the (holy) head, and all that was in my heart, and it did not let me sleep in that dome. When the night entered, we were allocated as well with the (holy) head.

When part of the night had passed, I heard reverberation in the sky, and there was a caller calling out: 'O Adam\textsuperscript{as}, go down!' So the father\textsuperscript{as} of mankind came down and with him\textsuperscript{asws} were a lot of Angels. Then I heard a caller calling out: 'O Ibrahim\textsuperscript{as}, go down!' So, he\textsuperscript{as} came down and there were a lot of Angels with him.

Then I heard a caller calling out: 'O Musa\textsuperscript{as}, go down!' He\textsuperscript{as} came down and there were a lot of Angels with him\textsuperscript{as}. Then I heard a caller calling out: 'O Isa\textsuperscript{as}, go down!' He\textsuperscript{as} came down and there were a lot of Angels with him\textsuperscript{as}. Then I heard mighty reverberation and a caller called out: 'O Muhammad\textsuperscript{saww}, go down!' He\textsuperscript{saww} came down and there were a lot of creatures from the Angels with him\textsuperscript{saww}. The Angels stared at the dome.

Then the Prophet\textsuperscript{saww} entered the dome and took the (holy) head from it'. And in a report, 'Muhammad\textsuperscript{saww} sat beneath the (holy) head and bent the spear, and the (holy) head fell into the lap of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} took it and came with it to Adam\textsuperscript{as}. He\textsuperscript{saww} said: 'O my\textsuperscript{saww} father\textsuperscript{as} Adam\textsuperscript{as}! Who is your\textsuperscript{as} view of what my\textsuperscript{saww} community has done from after me\textsuperscript{saww}?' My skin has goose bumps at that.
Then Jibraeel\textsuperscript{as} stood up and said: ‘O Muhammad\textsuperscript{saww}! I\textsuperscript{as} am a controller of the earthquakes, so order me\textsuperscript{as} for an earthquake with them, and I\textsuperscript{as} shall scream one scream with them, they will be destroyed during it’. He\textsuperscript{saww} said: ‘No’.

قَالَ يَا مَُمَّدُ دَعْنيِ وَ هَؤُلاَءِ الأَْرْبَعِينَ الْمُوَكَّلِينَ باِلرَّأْسِ قَالَ فَدُونَكَ فَجَعَلْتِ النَّفُخَ بِوَاحِدٍ وَاحِدٍ فَدَنََ مِنِّيَ فَقَالَ النَّبُِِّ دَعُوهُ دَعُوهُ لَا يَغْفِرُ اللََُّّ لَهُ

He\textsuperscript{as} said: ‘O Muhammad\textsuperscript{saww}! Leave me\textsuperscript{as} and these forty, the ones allocated with the (holy) head!’ He\textsuperscript{saww} said: ‘It’s up to you\textsuperscript{as}’. He\textsuperscript{as} went on to blow with one by one. He\textsuperscript{as} came near me. He\textsuperscript{saww} said: ‘Did you hear and see?’ The Prophet\textsuperscript{saww} said: ‘Leave him! Leave him! Allah\textsuperscript{azwj} will not Forgive him’.

فَتَََكَنيِ وَ أَخَذُوا الرَّأْسَ وَ وَلَّوْا فَافْتُقِدَ الرَّأْسُ مِنْ تِلْكَ اللَّيْلَةِ فَمَا عُرِفَ لَهُ خَبٌَْ وَ لحَِقَ عُمَرُ بْنُ سَعْدٍ الرَّيَّ فَمَا لحَِقَ بِالسُّلْطَانِهِ وَ مََقَ اللََُّّ عُمُرَهُ فَأُهْلِكَ فِِالطَّرِيقِ

He left me, and they\textsuperscript{as} took the (holy) head and turned around. The (holy) head was missing during that night, and no news was known for him. And Umar Bin Sa’ad\textsuperscript{la} achieved Al-Rayy, but did not achieve its authority (governorship), and Allah\textsuperscript{azwj} Deleted his\textsuperscript{la} age, so he\textsuperscript{la} died in the road.

Suleyman Al-Amsh said, ‘I said to the man, ‘Get away from me! You will not burn me with your fire’. And he turned around, and I do not know after that what his news was’.\textsuperscript{111}

فَقَالُ سُلَيْمَانُ الأَْعْمَشُ قُلْتُ لِلرَّجُلِ تَنَحَّ عَنيِِ لاَ تحُْرِقْنيِ بِنَارَِِ وَ وَلَّيْتُ وَ لاَ أَدْرِي بَعْدَ ذَلِكَ مَا خَبَُْهُ.

By Allah\textsuperscript{azwj}! I saw the (holy) head of Al-Husayn\textsuperscript{asws} when it was carried, and I was in Damascus, and in front of it a man was reciting (Surah) Al-Kahf, until reached His\textsuperscript{azwj} Words: \textit{Or do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].} Allah\textsuperscript{azwj} Caused the (holy) head to speak in a sharp eloquent tongue. He\textsuperscript{asws} said: ‘More astounding than the companions of the cave is my\textsuperscript{asws} being killed and carried!’\textsuperscript{112}

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Minhal Bin Amro who said,

(32) سِنَنُ الحَْسَنُ بْنُ ظَرِيفٍ عَنْ أَبِيهِ عَنِ الحُْسَينِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيِِ بْنِ الحُْسَينِ قَالَ لَمَّا قُتِلَ الحُْسَينُ بْنُ عَلِيٍِ لَوَاتُ اللََِّّ عَلَيْهِ لَبِسَتْ النِّسَاءُ بَنيِ هَاشِمٍ السَّوَادَ وَ الْمُسُوحَ وَ كُنَّ لاَ يَشْتَكِينَ مِنْ حَرٍِ وَ لاَ بَرْدٍ وَ كَانَ عَلِيُّ بْنُ الحُْسَينِ يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَأْتَِِ.

(33) سِنَنُ الحَْسَنُ بْنُ ظَرِيفٍ عَنْ أَبِيهِ عَنِ الحُْسَينِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيِِ بْنِ الحُْسَينِ قَالَ لَمَّا قُتِلَ الحُْسَينُ بْنُ عَلِيٍِ لَوَاتُ اللََِّّ عَلَيْهِ لَبِسَتْ النِّسَاءُ بَنيِ هَاشِمٍ السَّوَادَ وَ الْمُسُوحَ وَ كُنَّ لاَ يَشْتَكِينَ مِنْ حَرٍِ وَ لاَ بَرْدٍ وَ كَانَ عَلِيُّ بْنُ الحُْسَينِ يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَأْتَِِ.

(34) بُعْدَ ذَلِكَ فَقَالَ اللََُّّ الرَّأْسَ بِلِسَانٍ ذَرِبٍ ذَلِقٍ فَقَالَ أَعْجَبُ مِنْ أََْحَابِ الْكَهْفِ قَتْلِي وَ حَمَْلِي.


\textsuperscript{111} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 31

\textsuperscript{112} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 32
'When Al-Husayn-asws, Bin Ali-asws, may the Salawaat of Allah-azwj be upon him-asws, was killed, the womenfolk of the clan of Hashim-as were black and the coarse, and they became not complaining from the heat nor cold, and Ali-asws Bin Al-Husayn-asws used to carry the food for them for the mourning (ceremonies)’’.  

'The book) 'Al Majaalis' of Al Mufeed – Al Marzubani, from Ahmad Bin Muhammad, from Al-Husayn Bin Aleel, from Abdul Kareem Bin Muhammad, from Ali Bin Salamah, from Muhammad Bin Fakhar, from Abdullah Bin Aamir who said,

'When the obituary of Al-Husayn-asws came to Al-Medina, Asma Bint Aqeel son of Abu Talib-asws, may the Pleasure of Allah-azwj be upon him, she came out among her womenfolk until she ended up to the grave of Rasool-Allah-saww. She betook with it and sobbed in his-saww presence. Then she turned towards the Emigrants and the Helpers and she said: -

'What is that you will be saying if the Prophet-saww says to you all on the Day of Reckoning, and the truthful word would be audible: 'You abandoned my-saww family-asws, or were you absent, and the truth was with the Master-asws of the command in totality? Did you submit to the hands of the oppressors? So, there is no one from you today in the Presence of Allah-azwj who would be interceded for, who wasn’t in the morning at Al-Taff (Karbala) when those deaths were presented, nor were you defending them’.

He (the narrator) said, 'We had neither seeing any male nor female crying any more than what we saw that day’’.  

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Yahya, from Al-Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Salim,
'From Abu Ja’far-asws having said: ‘Four Masjids were renewed at Al-Kufa in happiness at the killing of Al-Husayn-asws – Masjid Al-Ash’at, and Masjid Jareer, and Masjid Simak, and Masjid Shabat Bin Rabie’.

I (Majlisi) am saying, ‘It is reported in one of the compilations of our companions with an unbroken chain,'
I am giving you glad tidings to you all of a Rasool saww who would be coming after me-as, his-saww name is Ahmad-saww. So I believed that and became a Muslim upon his-saww during that time, and I returned to Rome and concealed my having accepted Al-Islam.

And for me has been a period from the years and I am a Muslim along with five from the sons and four from the daughters, and today I am a minister of the kingdom of Rome, and there is no notification for anyone from the Christians upon our state.

And know, O Yazeed-la! On the day I was in the presence of the Prophet-saww, and he-saww was in the house of Umm Salama-ra, I saw the dear one whose (holy) head has been placed in front of you-la so despicably, offensively, he-asws had entered to his-asws grandfather-saww from the door of the room, and the Prophet-saww opened his-saww arms in order to grab him-asws, and he-saww was saying: ‘Welcome to you-asws O my-saww beloved!’, until he-saww held him-asws and sat him-asws in his-saww lap, and went on to kiss his-asws lips and display his-saww teeth.

And he-saww said: ‘Remote is he from the Mercy of Allah-asws, one who kills you-asws! May Allah-asws Curse the one who kills you-asws O Husayn-asws and assists upon killing you-asws. And the Prophet-saww was crying, along with that.

When it was the second day, I was with the Prophet-saww in his-saww Masjid when Al-Husayn-asws came to him-saww with his-asws brother-asws Al-Hassan-asws and said, ‘O grandfather-saww! I have wrestled with my-asws brother-asws Al-Hassan-asws, and not one of us-asws could overcome the other, and rather we-asws want to know which of us-asws is of more intensely stronger than the other!’

The Prophet-saww said to them-asws: ‘O my-saww beloveds! O my-saww loves! The wrestling is not appropriate for you-asws but go and write out something. The ones whose handwriting is better, like that his-asws strength would happen to be more’.

He said, ‘They-asws went and each one-asws of them-asws wrote a line and they-asws came to their-asws grandfather-saww. They-asws gave him-saww the tablet in order to judge between them.'
asws. The Prophet saww looked at them asws for a moment and did not want to break the heart of one asws of them asws. He saww said to them asws: ‘O my beloveds! If I saww am an illiterate father asws, I do not know the handwriting (this is a wrong statement as Rasool Allah saww knew how to read and write as per many Ahadith). Go to your asws father asws for him asws to judge between you asws two, and he asws will consider which one asws of you asws is of better handwriting’.

He said, ‘They asws went to him asws, and the Prophet saww stood up as well with them asws and they asws entered into the house of Fatima asws. It was not except a while, and there, the Prophet saww came back, and Salman Al-Farsi ra was with him saww. And there used to be friendship between me and Salman ra and cordiality. I asked him ra, ‘How did their asws father asws judge, and the handwriting of which of them asws is better?’

Salman ra, may the Pleasure of Allah aswj be upon him ra, said, ‘The Prophet saww did not answer them asws because he saww contemplated their asws matter and said: ‘If I saww had said the handwriting of Al-Hassan asws is better, Al-Husayn asws would have been gloomy, and if I saww had said the handwriting of Al-Husayn asws was better, Al-Hassan asws would have been gloomy. So, I saww diverted them asws to their asws father asws’.

I said, ‘O Salman ra! By the right of the friendship and the brotherhood which is between me and you ra, and by the right of the religion of Al-Islam, will you ra not inform me how their asws father asws had judged between them asws?’

He ra said, ‘When they asws came to their asws father asws and he asws contemplated their asws state, he asws was compassionate to them asws and did not want to break the heart of one asws of them asws. He asws said to them asws: ‘Go to your asws mother asws, she asws will judge between you asws two’.

They asws came to their asws mother asws and presented to her asws what they asws had written in the tablet and said: ‘O mother asws! Our asws grandfather saww instructed us asws to write. So, the one whose handwriting was better, his asws strength would be more. So, we asws wrote and went to him saww. He saww diverted us asws to our asws father asws. But he asws did not judge between us asws and diverted us asws to you asws!’
(Syeda) Fatima\textsuperscript{asws} pondered with, ‘If their\textsuperscript{asws} grandfather\textsuperscript{saww} and their\textsuperscript{asws} father\textsuperscript{asws} did not want to break their\textsuperscript{asws} heart, who am I\textsuperscript{asws} to do so? And how shall I\textsuperscript{asws} judge between them\textsuperscript{asws}?’

She\textsuperscript{asws} said to them\textsuperscript{asws}, ‘O delights of my\textsuperscript{asws} eyes! I\textsuperscript{asws} shall cut my (beaded) necklace upon your\textsuperscript{asws} heads, so whichever of you\textsuperscript{asws} picks up more from its pearls, his\textsuperscript{asws} handwriting is better and he\textsuperscript{asws} would of more strength’.

He\textsuperscript{la} said, ‘And in her\textsuperscript{asws} necklace there were seven pearls. Then she\textsuperscript{asws} stood up and cut her\textsuperscript{asws} necklace upon their\textsuperscript{asws} heads. Al-Hassan\textsuperscript{asws} picked up three pearls, and Al-Husayn\textsuperscript{asws} picked up three pearls, and there remain the last. So, each one\textsuperscript{asws} of them\textsuperscript{asws} intended to grab it, but Allah\textsuperscript{azwj} the Exalted Commanded Jibraeel\textsuperscript{as} with descending to the earth and strike with his\textsuperscript{as} wing on that pearl and split it into two halves. So each one\textsuperscript{asws} of them\textsuperscript{asws} picked up half’.

So look, O Yazeed\textsuperscript{la}, how Rasool-Allah\textsuperscript{saww} did not inflict any pain upon one\textsuperscript{asws} of them\textsuperscript{asws}! He\textsuperscript{as} did not opt for one of the writing and did not break their\textsuperscript{asws} heart, and similar to that was Amir Al-Momineen\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}, and similar to that is Lord\textsuperscript{azwj} of the Mighty. He\textsuperscript{azwj} did not Break the heart of one\textsuperscript{asws} of them\textsuperscript{asws}. But He\textsuperscript{azwj} Commanded the breaking of the pearl between them\textsuperscript{asws} in order to relieve their\textsuperscript{asws} hearts, while your\textsuperscript{asws} are doing like this with the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}? Ugh to you\textsuperscript{la}, and to your\textsuperscript{la} religion, O Yazeed\textsuperscript{la}!’

Then the Christian got up to the (holy) head of Al-Husayn\textsuperscript{asws} and hugged it and kissed it, and he was crying and saying, ‘O Husayn\textsuperscript{asws}! Testify for me in the presence of your\textsuperscript{asws} grandfather\textsuperscript{saww} Muhammad Al-Mustafa\textsuperscript{saww}, and in the presence of your\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Al-Murtaza\textsuperscript{asws}, and in the presence of your\textsuperscript{asws} mother\textsuperscript{asws} Fatima Al-Zahra\textsuperscript{ra}! May the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} all!’\textsuperscript{116}

\textsuperscript{116} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 39 H 36 a
He said, ‘And it is reported from the way of People-asws of the Household – ‘When Al-Husayn-asws was martyred, he-asws remain in Karbala cast, and his-asws blood was pouring upon the ground, and there was a white bird which had come, and it wiped with his-asws and it came, and the blood was dripping from it. The (other) birds under the shade upon the branches and the trees saw it, and each of them mentioned the seed and the fodder and the water.

That bird stained with the blood said to them, ‘O woe be unto you all! Are you pre-occupying me with the amusements, and mentioned the world, and the journey while Al-Husayn-asws is in the land of Karbala in this heat, thrown upon the sweltering heat, parched, slaughtered, and his-asws blood is pouring out?’

So the birds, each one of them returned aiming for Karbala. They saw our Master-asws Al-Husayn-asws thrown in the ground, a body without a head, and nor washing nor enshrouding. The swords had taken its toll upon him-asws, and his-asws body was bruised. The cavalry horses had trampled him-asws with their hooves. His-asws visitors were the beasts of the wilderness, and he-asws was being mourned by the Jinn of the coasts, and his-asws bareness had illuminated the soil from his-asws Noor, and the air was blossoming from his-asws blossoming.

When the birds shouted and were loud with the crying and the (calling for) ruination, and they fell upon his-asws blood wallowing in it, and each one of them flew to a corner letting its

The (other) birds gathered to it, and they were crying upon him-asws and lamenting. When the people of Al-Medina saw that lamentation from the birds, and they witnessed the blood dripping from the bird, they did not know what the news was until a period of time passed by
and the news of the killing of Al-Husayn asws came, (then) they knew that the bird was informing Rasool-Allah sallallahu alayhi wa sallam with the killing of the son asws of Fatima asws the chaste, and delight of the eyes of the Rasool sallallahu alayhi wa sallam.

And it has been transmitted regarding that day during which the birds had come to Al-Medina, there was a Jewish man in Al-Medina, and for him was a daughter having been blind and deaf for a long time, disabled, and the leprosy had surrounded her body. That bird came, and the blood was dripping from it, and it landed upon a tree crying whole night, and the Jew had taken his daughter, that sick one, to outside Al-Medina to an orchard, and had left her in the orchard in which the bird had come to and landed in it.

It was from the Decree and the Pre-determination (of Allah azwj), that someone had presented a request to him, so he entered Al-Medina in order to fulfil his need, so he was not able upon going out that night to the orchard in which was his daughter, the disabled. And the daughter when she saw that her father had not come to her that night, the sleep could not come to her because her father used to narrate to her and amuse her until she would sleep.

At pre-dawn, she heard the crying by the bird and its lamentation. She went on to roll upon the surface of the ground until she came to be under the tree upon which was the bird. Every time that bird chirped (lamenting) she would answer it with a grief-stricken heart. While she was like that when a drop from the blood fell upon her eye, and it was opened. Then another drop the other eye, and it was opened, and she was cured (from the blindness).

Then a drop fell upon her body, and she was healthy, then upon her legs, and she was cured, and she returned, every time a drop dripped from the blood, smudging her body with it. Thus, she recovered from entirety of her illnesses by the Blessings of the blood of Al-Husayn asws.
When it was morning, her father came to the orchard, and he saw a girl roaming around, and he did not know that it was his daughter. He asked her, 'There was an ill daughter of mine in the orchard, not able upon moving'. His daughter said, 'By Allah azwj, I am your daughter!'

When he heard her talk, he fell down unconscious. When he woke up, he stood upon his feet, and she came with him to that bird. He saw it nesting upon the tree, moaning from a grief-stricken heart, burning from what it had seen from what had been done with Al-Husayn asws.

The Jew said to it, 'I vow upon you by the One azwj Who Created you, O you bird! Speak to me by the Power of Allah azwj the Exalted!' The bird spoke tearfully, then said, 'I was nesting upon one of the trees with the rest of the birds in the afternoon, and a bird landed to us and it said, 'O you birds! You are eating and enjoying while Al-Husayn asws is in the land of Karbala in this heat, upon the sweltering heat, throw parched, and throat is bleeding, and his asws head is cut off, raised upon the spear, and his asws womenfolk are captives, bare-footed, uncovered!'

When I heard that, I flew to Karbala and saw him asws having been thrown in that valley, washed from his asws blood, and the shroud is the clear sand upon him. So all of us landed to him asws lamenting and wallowing in his asws noble blood, and each one of us flew to an area. I came to be in this place'.

When the Jew heard that, he was astounded, and said, 'If Al-Husayn asws had not been with power, lofty in the presence of Allah azwj, his asws blood would not have been a healing from every illness'. Then the Jew became a Muslim, and the daughter became a Muslim, and five hundred from his people became Muslims’. 117

And he said, 'And it is narrated from a man from the clan of Asad, he said, 'I was planting by the rive Alqamah after departure of the army of the clan of Umayya, and I saw a wonder I am not even able to narrate except part of it.

117 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 36 b
When the winds blew past me, they puffed out puffings of musk and ambergris. When it calmed down, I saw stars descending from the sky to the earth, and rising from the earth to the sky, like it, and I was alone with my dependants, and I could not see anyone I could ask him about that.

And at sunset a lion came from the direction of Qiblah, so I turned away from it to my house. When it was morning, and the sun emerged, and I went from my house, I saw it facing the Qiblah, going away. I said within myself, ‘These are Kharijites who had come out against Ubeydullah Ibn Ziyad so he had ordered with killing them. And I saw from them what I had not seen from rest of the slain ones. By Allah! There is no escape from keeping the eyes open so see whether this lion eats from these carcasses or not.

I said, ‘It will eat from him’. And there, it was wiping its face upon him, and it was growling and whimpering. I said, ‘Allah is the Greatest! This is not except a wonder!’ It went on to guard it until darkness mingled, and there, there were hanging candles filling the earth, and there was crying and lamentation, and heart-breaking slapping (Matam).

I aimed towards those voices, and these were under the ground. I understood from a lamerter from them said, ‘Oh Husayn! Oh Imam (as.)!’ My skin has goosebumps. I went closer to the crying one and I vowed upon him with Allah, and with His Rasool, ‘Who do you happen to be?’ He said, ‘We are women from the Jinn!’ I said, ‘And what is your concern?’
They said, ‘During every day and night, this is our condolence upon Al-Husayn-asws, the slaughtered, the thirsty’. I said, ‘This is Al-Husayn-asws, the lion has sat by him’. They said, ‘Yes. Do you recognise this lion?’ I said, ‘No’. They said, ‘This is his-asws father Al-Ja‘far-asws Bin Abu Talib-asws’. I returned and my tears were flowing upon my cheeks’. 118

He said, ‘And it is transmitted that Seekeyna Bint Al-Husayn-asws said: ‘O Yazeed-asws! Last night I-asws saw a dream. If you-asws listen to it from me-asws, I-asws shall narrate it to you-asws’. Yazeed-asws said, ‘Give me-asws what you-asws saw’.

She-asws said: ‘While I-asws was watchful, and I-asws had reduced from the crying after I-asws had prayed Salat and supplicated to Allah-aswj supplications, when my-asws eyes slept, I-asws saw the gateways of the sky to have opened, and there I-asws was with a light shining form the sky to the earth, and I-asws was with maids from the maids of Paradise, and I-asws was in a green garden, and in that garden was a castle, and there, I-asws was with five elders entering into that castle, and with them was a servant.

The Book of History (Anwaar al-Bihar)-45 said: ‘O servant, inform me-asws! For whom is this castle?’ He said, ‘This is for your-asws father Al-Husayn-asws. Allah-aswj the Exalted has Given it to him-asws as a Reward for his-asws patience’. I-asws said: ‘And who are these elders?’ He said, ‘As for the first one, it is Adam-asws, the Friend of the Beneficent. And as for the second, it is Noah-asws, Prophet-asws of Allah-aswj. And as for the third, it is Ibrahim-asws the Friend of the Beneficent. And as for the fourth, it is Musa-asws, the speaker (with Allah aswj)’.

I-asws said to him: ‘And who is the fifth, the one I-asws see him-saww to be holding to his beard, crying, grieving from between them-asws?’ He said, ‘O Seekeyna-asws! Don’t you-asws recognise him-saww?’ I-asws said: ‘No’. He said, ‘This is your-asws grandfather Rasool-Allah-saww! I-asws said: ‘Where are they-asws intending (to go to)?’ He said, ‘To your-asws father Al-Husayn-asws’.

118 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 36 c
I-asws said: ‘By Allah-aswj I-asws shall catch up with my-asws grandfather-asws and inform him-asww with what has transpired upon us-asws. But he-asww preceded me-asws and I-asws could not join with him-asww. While I-asws was thoughtful, there was my-asws grandfather-asws Al-asws Bin Abi Talib-asws, and in his-asws hand was his-asws sword, and he-asws standing. I-asws called out to him-asws: ‘O grandfather-asws! By Allah-aswj, your-asws son-asws has been killed from after you-asws!’

فَفِي كُنْيَةٍ وَضَعَفَ إِلَى صَدْرِهِ وَ قَالَ بَاً بَيْنَيْنَ صَيْرًا وَ الَّذِينَ يَسْتَمِعُونَ وَ إِنَّ أَبَأَيْنَى وَ امْرَأَةً عَظِيمَةُ الْقَرْأَةِ نَشِرَةٌ شَعْرُهَا وَ عَلَيْهَا ثِيَ كُبَّرَ كَثِيرًا وَ أَنَا ذَلِكَ إِذَا يَنْبَعُ

He-asws wept and hugged me-asws to his-asws chest, and said: ‘O daughter-asws, patience! And Allah-aswj is the Helper’. Then he-asws went away and I-asws did not know to where. I-asws remained surprised, how come I-asws do not know of his-asws whereabouts. While I-asws was like that when a door from the sky had been opened, and the Angels were ascending and descending to the (holy) head of my-asws father-asws.

فَقَالَ لَكُمَا قَبِلْنِي ذَلِكَ لَعْنُم ْ عَلَى وَجْهِهِ وَ بَكُى وَ قَالَ مَا لِِ وَ لِقَتْلِ الحُْسَينِْ

He (the narrator) said, ‘When Yazeed-asw heard that, he-asw slapped upon his-asw face and cried, and said, ‘What is the matter I-asws killed Al-Husayn-asws?’

وَ في روايتي أخرى أن سكينه قال: أَفْلَمْ أَقْبَلَ عَلَيْ آدَمَ وَ نُوحٍ وَ إِبَراهِيمَ وَ مُوسَى ثمَّ قَالَ لِهَا

And in another report, Seekynaa-asws said, ‘Then a man came towards me-asws, being of shiny colour, face like the moon, grieving of heart. I-asws said to the servant, ‘Who is this?’ He said, ‘Your-asws grandfather-asww Rasool-Allah-asww. So I-asws went near him-asww and said to him-asww, ‘O grandfather-asww! By Allah-aswj, our-asws men are killed, and by Allah-aswj our-asws blood has been shed, and by Allah-aswj our-asws sanctity has been violated, and we-asws were carried upon the camels without saddles, ushered to Yazeed-asw!’

فَأُخَذَّنَ إِلَى وَضَعَفَ إِلَى صَدْرِهِ وَ قَالَ مَا لِِ وَ لِقَتْلِ الحُْسَينِْ

He-asww held me-asws and hugged me-asws to his-asww chest. Then he-asww turned to Adam-as, and Noah-as, and Ibrahim-as and Musa-as, then said to them-as ‘What are your-asws views of what my-asww community has done with my-asww son-asws from after me-asww?’

فَأُخَذَّنَ إِلَى وَضَعَفَ إِلَى صَدْرِهِ وَ قَالَ مَا لِِ وَ لِقَتْلِ الحُْسَينِْ

Then the servant said, ‘O Seekynaa-asws! Lower your-asws voice for you-asws have made Rasool-Allah-asww to cry’. Then the servant held my-asws hand entered me-asws into the castle, and there were five women. Allah-aswj had Made their-as petroleum to be sublime and Increased in their-as radiance, and between them-as was a woman of stately physique, spreading her-asws hair, and upon her-asws were black clothes, and in her-asws hand was a shirt stained with blood, and
whenever she-asws stood up, they-as stood up with her-asws, and whenever she-asws sat down, they-as sat down with her-asws.

I-asws said to the servant: 'Who are these women, those whom Allah-asws has Made their asgh physique to be sublime?' He said, 'O Seekyana-asws! This is Hawwa-asws, mother-as of the humans, and this is Maryam-as, daughter-as of Imran-as, and this is Khadeeja Bint Khuwaylid-as, and this is Hajar-as, and this is Sarah-as, and this one in whose hand is the stained shirt, and whenever she-asws stands, they-as stand with her-asws, and whenever she-asws sits, they-as sit with her-asws, is your-asws grandmother-asws (Syeda) Fatima Al-Zahra-asws.

He said, 'And it has been transmitted from Hind, wife of Yazeed-asws on the Day of Decisive Judgment! Then Yazeed-asws left her-asws and did not find fault with her-asws words‘. 119

He said, 'And it has been transmitted from Hind, wife of Yazeed-asws, that I had taken to my sleep, and I saw a door from the sky to have opened, and the Angels were descending in battalions and battalions to the (holy) head of Al-Husayn-asws, and they were saying, 'The greetings be unto you-asws, O Abu Abdullah-asws! The greetings be unto you-asws, O son-asws of Rasool-Allah-as!' 37

While I was like that, when I looked at a cloud to have descended from the sky and in it were a lot of men, and among them was a man of shiny colour, moon-faced. He-asws came sprinting until he devoted to the lips of Al-Husayn-asws, kissing them, and he-asws was saying: 'O my-asws son-asws! They killed you-asws! Did you-asws not see them how they had recognised you-asws and (still) prevented you-asws from drinking the water?

119 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 36 d
O my ṣaww son ṣaww! I ṣaww am your ṣaww grandfather ṣaww Rasool-Allah ṣaww, and this is your ṣaww father Al ṣaww Al-Murtaza ṣaww, and this is your ṣaww brother ṣaww Al-Hassan ṣaww, and this is your ṣaww uncle ṣaww Ja’far ṣaww, and this is Aqeel ṣaww and these two are Hamza ṣaww and Al-Abbas’. Then he ṣaww went on to count People ṣaww of his ṣaww Household, one after one.

قَالَ فَأَبَينَْ وَ أَرَادُوا الرُّجُوعَ إِلََ الْمَدِينَةِ فَأَحْضَرَ لهَُمُ الْمَحَامِلَ وَ زَيَّنَهَا وَ أَمَرَ باِلأَْنْطَاعِ ا

Hind said, ‘I suddenly woke up from my sleep, alarmed, scared, and there was the light scattered upon the (holy) head of Al-Husayn ṣaww. I went to search for Yazeed Ḱla, and he Ḱla had entered to a dark room and had turned his Ḱla back towards the wall and he Ḱla was saying, ‘What is for me Ḱla and for Al-Husayn ṣaww’! And the worries had fallen upon him Ḱla. I narrated the dream to him Ḱla and he Ḱla lowered his Ḱla head.

فَأَبَينَْ وَ أَرَادُوا الرُّجُوعَ إِلََ الْمَدِينَةِ فَأَحْضَرَ لهَُمُ الْمَحَامِلَ وَ زَيَّنَهَا وَ أَمَرَ باِلأَْنْطَاعِ ا

He (the narrator) said, ‘When it was morning, he Ḱla summoned the sanctimonious ones of Rasool-Allah ṣaww. He Ḱla said to them ṣaww, ‘Which of these is more beloved to you ṣaww all – the staying with me Ḱla (in Syria), or the returning to Al-Medina, and for you ṣaww would be the plentiful award’.

فَأَبَينَْ وَ أَرَادُوا الرُّجُوعَ إِلََ الْمَدِينَةِ فَأَحْضَرَ لهَُمُ الْمَحَامِلَ وَ زَيَّنَهَا وَ أَمَرَ باِلأَْنْطَاعِ ا

They ṣaww said: ‘Firstly we ṣaww would like to lament upon Al-Husayn ṣaww’. He Ḱla said, ‘Do whatever comes to you ṣaww’. Then he Ḱla vacated the rooms and the houses for them in Damascus, and there did not remain any Hashemite nor a Qurayshi except and she wore the black upon Al-Husayn ṣaww, and they mourned, based upon what is transmitted, for seven days. When it was the eighth day, Yazeed Ḱla summoned them ṣaww and presented the staying to them ṣaww.

فَأَبَينَْ وَ أَرَادُوا الرُّجُوعَ إِلََ الْمَدِينَةِ فَأَحْضَرَ لهَُمُ الْمَحَامِلَ وَ زَيَّنَهَا وَ أَمَرَ باِلأَْنْطَاعِ ا

They ṣaww refused and wanted the returning to Al-Medina. He Ḱla presented the carriages for them and decorated them, and ordered with the silk garments, and poured the wealth upon it and said, ‘O Umm Kulsoom ṣaww! Take this wealth instead of what has afflicted you ṣaww all’.

فَأَبَينَْ وَ أَرَادُوا الرُّجُوعَ إِلََ الْمَدِينَةِ فَأَحْضَرَ لهَُمُ الْمَحَامِلَ وَ زَيَّنَهَا وَ أَمَرَ باِلأَْنْطَاعِ ا

Umm Kulsoom ṣaww said: ‘O Yazeed Ḱla! How little is your Ḱla shame and hard is your Ḱla face. You Ḱla killed my ṣaww brother ṣaww and members of my ṣaww family, and you Ḱla are giving me ṣaww their ṣaww compensation?’

120 Bihar Al Awaar – V 45, The book of History – Al Hassan ṣaww, Ch 39 H 37 a
Then he said, ‘And as for Umm Kulsoom asws, so when she-asws headed to Al-Medina, she-asws went on crying and saying (a poem):

Medina of our-asws grandfather-aswaw! Do not receive us-asws, for we-asws are coming with the remorse and grief. Indeed! Inform Rasool-Allah-aswaw about us-asws and we-asws are in mourning for our-asws father-asws and our-asws men at Al-Taff (Karbala), thrown without heads, and they have slaughtered the sons.

If only your-aswaw eyes could have looked at the captives, upon bare-back camels we-asws were carried. O Rasool-Allah-aswaw! After the custody, the eyes of the people became looking towards us-asws! You-aswaw had fortified us-asws, until your-aswaw eyes turned around, the enemies rebelled against us-asws.

Could (Syeda) Fatima-asws if she-asws had looked at your-aswaw daughters-asws been made captive in the city, would she-asws be distracted? Could Fatima-asws have looked at our-asws confusion, and could she-asws have sighted Zayn Al-Abideen-asws? Could (Syeda) Fatima-asws have seen us-asws staying awake, and from the vigil of the nights we-asws were blinded? Could (Syeda) Fatima-asws have seen what I-asws had faced from your-aswaw enemies and there were no earring from what we-asws had faced?
If your\textsuperscript{-asws} life (O Fatima\textsuperscript{-asws}), would have lasted, you\textsuperscript{-asws} would not have ceased lamenting us\textsuperscript{-asws} up to the Day of Qiyamah, and would have stood at Al-Baqie and called out: ‘O son\textsuperscript{-asws} of the Beloved of Lord\textsuperscript{-azwj} of the worlds! And say, O uncle\textsuperscript{-asws}, O Hassan\textsuperscript{-asws}! The purified dependants of your\textsuperscript{-asws} brother\textsuperscript{-asws} have been slaughtered thirsty!

\begin{align*}
\text{فَلَوْ دَامَتْ حَيَاتُكِ لََْ ت َزَالِِ إِلََ يَوْمِ الْقِيَامَةِ ت َنْدُبِينَا وَ عَرِِجْ باِلْبَقِيعِ وَ قِفْ وَ نََِدِ أَياَ ابْنَ حَبِيبِ رَبِِ الْعَالَمِينَا وَ قُلْ ياَ عَمِِ ياَ حَسَنَ الْمُزَكَّى عِيَالُ أَخِيكَ أَضْحَوْا ضَائِعِينَا}
\end{align*}

O uncle\textsuperscript{-asws}! Your\textsuperscript{-asws} brother\textsuperscript{-asws} has been slaughtered remotely from you\textsuperscript{-asws}, pledged with the desert, without a head. The birds and the beasts are lamenting upon him\textsuperscript{-asws} loudly the deserted ones, and if only you\textsuperscript{-saww} could have seen, my Master\textsuperscript{-saww} the ushering of the sanctimonious ones, not finding any helpers for them\textsuperscript{-asws}, upon bare-back camels, and witnessed the dependants uncovered (of faces).

\begin{align*}
\text{بَعَدَا عَلَكَ بِالْبُرْزُضَا طَوْرُ وَ الْوُلْوُوَنََُّ الْمُوَجَّهِينَا خَيْبَا لا بُعْدُ فَلَمْ يَشِيعُنا وَ شَاهِدَتْ أَعْيَانُ مُفَكَّهَةَ}
\end{align*}

Medina of our\textsuperscript{-asws} grandfather\textsuperscript{-saww}! Do not receive us, for we\textsuperscript{-asws} are coming with the remorse and the grief! We\textsuperscript{-asws} had gone out from you with our\textsuperscript{-asws} families altogether, we\textsuperscript{-asws} are returning and are neither any men nor sons, and during the exit we\textsuperscript{-asws} were all together, we\textsuperscript{-asws} are returning remorseful, plundered, and we\textsuperscript{-asws} were in the Security of Allah\textsuperscript{-azwj} openly, we\textsuperscript{-asws} are returning with the group, fearful.

\begin{align*}
\text{فِيَحْسَابِ وَ الْأَخْزَانِ جَنَّا رَجَعْنَا وَ الْحُْسَينُْ بِهِ رَهِينَا وَ نَحَّنُ الضَّائِعَاتُ بِلاَ كَفِيلٍ وَ نََْنُ النَّائِحَاتُ عَلَى أَخِينَا وَ نََْنُ السَّائِرَاتُ عَلَى الْمَطَاياَ نُشَالُ عَلَى جََِالِ الْمُبْغِضِينَا وَ نََْنُ ب َنَاتُ يس وَ طه وَ نََْنُ الْبَاكِيَاتُ عَلَى أَبِينَا}
\end{align*}

And our Master\textsuperscript{-asws} Al-Husayn\textsuperscript{-asws} was a comforter for us\textsuperscript{-asws}, we are returning and Al-Husayn\textsuperscript{-asws} is pledged with it. So we\textsuperscript{-asws} are lost ones without a protector, and we\textsuperscript{-asws} are the lamenters upon our\textsuperscript{-asws} brother\textsuperscript{-asws}, and we\textsuperscript{-asws} were the travellers upon being obeyed, we\textsuperscript{-asws} have been robbed upon the camels by our\textsuperscript{-asws} haters, and we\textsuperscript{-asws} are daughters\textsuperscript{-asws} of Yaseen and Ta Ha, and we are crying upon our\textsuperscript{-asws} father\textsuperscript{-asws}.
And we are the purified ones, it is not hidden and we are the sincere, the Chosen, and we are the ones patient upon the afflictions, and we are the truthful, the advisers. Indeed, O our grandfather! They killed Husayn and they did not care regarding us, the Sides of Allah. Indeed! O our grandfather! Our enmity reached its peak and our enemies healed themselves regarding us.

They have violated the women and carried them upon bare-backed camels forcibly gathering us, and (Syeda) Zainab, they brought her out from her hiding, and (Syeda) Fatima manifested the groaning. (Syeda) Seekeyna complained from heat and was found crying out for the Help of Lord of the worlds, and Zayn Al-Abideen was humiliated with shackles, and the people of betrayal thought of killing him.

So after them, dust be upon the world, so the cup of death, in it we have drunk from, and this is my story with the explanation of my state. Indeed, O listeners! Cry upon us!

The reporter said, ‘And as for (Syeda) Zainab, she held the two frames of a door of the Masjid and called out: ‘O grandfather! I am obituarising to you of my brother, Al-Husayn! And she, along with that, the tears did not dry up with her, nor did she take a break from the crying and the lamenting, and every time she looked at Ali Bin Al-Husayn, she renewed her grief and increased her feelings’.

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121 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 39 H 37 b
I ra had seen Rasool-Allah saww and (Syeda) Fatima asws had come to him saww in an evening with an earthenware pot. She asws had made some porridge in it. She asws carried it in a tray until she asws placed it in front of him saww. He saww said to her asws, ‘Where is the son asws of your asws uncle asws?’ She asws said: ‘He asws is in the house’. He saww said: ‘Go and call him asws and come to me saww with my saww two sons asws’.

Umm Salama ra said, ‘I asws pulled from under the Khyberiya cloak which we asws had spread for us asws, but Rasool-Allah saww folded it and grabbed an end of the cloak and gestured by his saww hand to his saww Lord aswj Mighty and Majestic and said: ‘O Allah aswj! They asws are People asws of my saww Household, so Keep away the uncleanness from them asws and Purify them asws with a Purification!’.’

I ra said, ‘O Rasool-Allah saww! Aren’t I ra from your saww family?’ He saww said: ‘Yes’. I ra said, ‘So let me ra enter into the cloak’ – after he saww had accomplished his saww supplication for the son asws of his saww uncle aswj Ali asws, and his saww daughter asws Fatima asws and her asws two sons asws saww.

I (Majlisi) am saying, ‘It is reported by the commentator of the register of Amir Ali Momineen asws, from Hisham Al-Kalby, by his chain from Amro Bin Abu Al-Miqdam, ‘When Al-Husayn asws was killed, they heard the voice of a caller from the sky saying (a poem).

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122 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 39 H 38
‘O Ignorant killers of Al-Husayn \(\text{asws}\)! Receive news of the Punishment and the Torments. All the inhabitants of the sky are supplicating against you all, from a Prophet \(\text{as}\), and Messengers \(\text{as}\), and martyrs. You have been cursed upon the tongue of Dawood \(\text{as}\), and Musa \(\text{as}\), and owner of the Evangel!’  

And it was found in the handwriting of one of the meritorious transmitters from the handwriting of the martyr who said,

‘When they came with the (holy) heads of the martyrs and the captives from the Progeny \(\text{asws}\) of Muhammad \(\text{aswsw}\), Yazeed \(\text{la}\), may Allah \(\text{azwj}\) Curse him \(\text{la}\) prosed,

\(\text{لَمَّا جِيءَ بِرُءُوسِ الشُّهَدَاءِ وَ السَّبَاياَ مِنْ نَبٍِِِ وَ مُرْسَلٍ وَ قَتِيلٍ}
\)

And it was found in the handwriting of one of the meritorious transmitters from the handwriting of the martyr who said,

‘When those (holy) heads appeared and shone, those suns were nourishing endorsements. The crows shouted, so \(\text{I la}\) said, ‘Shout or not shout, \(\text{I asws}\) have got pay-back of my \(\text{la}\) debt from the Prophet \(\text{aswsw}\).’

\(\text{لَمَّا بَدَتْ تِلْكَ الرُّءُوسُ وَ أَشْرَقَتْ تِلْكَ الشَّمُوسُ عَلَى رُبَ جَيرُْونِ}
\)

(The book) ‘Da’waat’ of Al Rawandy – And it is reported,

‘When Ali \(\text{asws}\) Bin Al-Husayn \(\text{asws}\) was carried to Yazeed \(\text{la}\), may Allah \(\text{azwj}\) Curse him \(\text{la}\), he \(\text{la}\) considered with striking off his \(\text{asws}\) neck. He \(\text{la}\) paused him \(\text{asws}\) in front of him \(\text{la}\) and he \(\text{la}\) was talking to him \(\text{asws}\) in order for him \(\text{asws}\) to speak any word which could be used as an excuse of killing him \(\text{asws}\), and Ali \(\text{asws}\) was answering him \(\text{la}\), according to what he \(\text{la}\) was speaking to him \(\text{asws}\), and in his \(\text{asws}\) hand was a small rosary he \(\text{asws}\) was rotating it with his \(\text{asws}\) fingers, and he \(\text{as}\) was talking.

\(\text{فَقَالَ لَهُ يَزِيدُ أُكَلِِمُكَ وَ أَنْتَ تُُبِيِّنِ وَ تُدِيرُ أَََابِعَكَ بِسُبْحَةٍ}
\)

Yazeed \(\text{la}\) said to him \(\text{asws}\), ‘I \(\text{la}\) am speaking to you \(\text{asws}\) and you \(\text{asws}\) are answering me \(\text{la}\) and rotating your \(\text{asws}\) fingers with a rosary in your \(\text{asws}\) hand! So how can that be allowed?’

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123 Bihar Al Awaar – V 45, The book of History – Al Hassan \(\text{asws}\), Ch 39 H 39
124 Bihar Al Awaar – V 45, The book of History – Al Hassan \(\text{asws}\), Ch 39 H 40
And he-asws would take the rosary and rotate it, and he-asws would be talking with whatever he-asws wanted from without talking with the glorifications. And he-asws mentioned that it would be counted for him-asws, and it is a protection until he-asws sheltered to his-asws bed. So, when he-asws sheltered to his-asws bed, he-asws said similar to that word, and would place his-asws rosary under his-asws head, so it would be counted for him-asws from the time to the time’. So, I-asws am doing this following the example of my-asws grandfather-asws’.

And from him, from someone else who said, ‘It is narrated to me-asws by my-asws father-asws, from my-asws grandfather-asws that whenever he-asws had prayed the morning Salat and turned, would not talk until he-asws had taken a rosary between his-asws hands and said: ‘O Allah-aswj I-asws come to the morning and I-asws glorify You-aswj, and I-asws extol You-aswj, and praise Your-aswj, and extol Your-aswj Holiness by a number what I-asws rotate my-asws rosary with’.

And he-asws would take the rosary and rotate it, and he-asws would be talking with whatever he-asws wanted from without talking with the glorifications. And he-asws mentioned that it would be counted for him-asws, and it is a protection until he-asws sheltered to his-asws bed. So, when he-asws sheltered to his-asws bed, he-asws said similar to that word, and would place his-asws rosary under his-asws head, so it would be counted for him-asws from the time to the time’. So, I-asws am doing this following the example of my-asws grandfather-asws’.

فقال له يزيد ليثبت أكلكم أحداً مبكتم إلا و تجربة بما يعود به عقا عنوه و وصلة و أمير بإطالتها.

Yazeed-ia said to him, ‘I-ia do not speak to anyone from you-asws except and he-asws answers me-asws with what he-asws seeks refuge with it’. And he-ia changed (his mind of killing) him-asws and aided him-asws and ordered with freeing him-asws-asws’.

And from him, from someone else who said, ‘Mus’ab Bin Al-Zubeyr, when he went to Abdul Malik Bin Marwan-ia to fight him-ia, and he reached Al-Hira, entered and paused at the grave of Abu Abdullah-asws, then said, ‘O Abu Abdullah-asws! But, by Allah-aswj Even though you-asws have been usurped of your-asws self, you-asws were not usurped of your-asws religion’. Then he left and he was saying a poem, ‘And the foremost with Al-Taff (Karbala) from the family of Hashim-asws. They grieved, so they set an example for the honourable ones of the grieving’.

و جلبت عيني واحد فأطل-secret: لما بلغاهل البلدان ماكان من أي بعث الله ع فديحت لزمنه ماله أمراً بن كانت لا لد فولان كلهن.

125 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 41
126 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 39 H 42 a
'When it reached the people of the cities, what had happened from Abu Abdullah\textsuperscript{asws}, one hundred thousand women arrived for visitation, from the ones who could not have children, So, all of them had children''.\textsuperscript{127}
CHAPTER 40 – WHAT APPEARED AFTER HIS \textsuperscript{asws} MARTYRDOM, FROM THE CRYING OF THE SKY AND THE EARTH UPON HIM \textsuperscript{asws}, AND ECLIPSE OF THE SUN AND THE MOON, AND OTHER SUCH

From Amir Al-Momineen \textsuperscript{asws}, may the Salawat of Allah \textsuperscript{azwj} be upon him \textsuperscript{asws}, he (the narrator) said, ‘A man from the enemies of Allah \textsuperscript{azwj} and His \textsuperscript{asw} Rasool \textsuperscript{saww} passed by him \textsuperscript{asws}, so he \textsuperscript{asws} said: ‘So the sky and the earth did not weep upon them, nor were they Respited [44:29].

Then Al-Husayn \textsuperscript{asws} Bin Ali \textsuperscript{asws} passed by him \textsuperscript{asws}. He (Ali \textsuperscript{asws}) said: ‘But this one, the sky and the earth will cry upon him \textsuperscript{asws}.

And he \textsuperscript{asws} said: ‘And the sky and the earth did not cry except upon Yahya \textsuperscript{as} Bin Zakariya \textsuperscript{asws} and Al-Husayn \textsuperscript{asws} Bin Ali \textsuperscript{asws}, may the Salawat of Allah \textsuperscript{azwj} be upon him \textsuperscript{asws}.\textsuperscript{128}

(128) Bihar Al Awaar – V 45, The book of History – Al Hassan \textsuperscript{asws}, Ch 40 H 1

(129) Bihar Al Awaar – V 45, The book of History – Al Hassan \textsuperscript{asws}, Ch 40 H 2 a

128 Bihar Al Awaar – V 45, The book of History – Al Hassan \textsuperscript{asws}, Ch 40 H 1
129 Bihar Al Awaar – V 45, The book of History – Al Hassan \textsuperscript{asws}, Ch 40 H 2 a
I (Majlisi) am said, ‘In a Hadeeth of Ibn Shabeeb,

‘From Al-Reza\textsuperscript{asws}: ‘The seven skies and the earths cried at his\textsuperscript{asws} killing’\textsuperscript{130}

I, and Abu Salama Al-Sarraj, and Yunus Bin Yaqoub, and Al-Fuzeyl Bin Yasaar were in the presence of Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I attend the gatherings of these people, and I remember you (Imams\textsuperscript{asws}) withing myself, so which thing should I be saying?’

He\textsuperscript{asws} said: ‘O Husayn! When you attend their gathering, then say, ‘O Allah\textsuperscript{azwj}! Show us ease and the happiness, for You\textsuperscript{azwj} Give upon whatever You\textsuperscript{azwj} Want!’’

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! I remember Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, so which thing should I be saying when I do remember him\textsuperscript{asws}?’

He said, ‘Say, ‘May Allah\textsuperscript{azwj} Send Salawaat upon you\textsuperscript{asws}, O Abu Abdullah\textsuperscript{asws}! Repeat it thrice’.

Then he\textsuperscript{asws} faced towards us and said: ‘When Abu Abdullah\textsuperscript{asws} was killed, the seven skies and the seven earths cried upon him\textsuperscript{asws}, and whatever is within these and whatever is between these, and the ones turning in the Paradise and the Fire, and whatever can be seen and whatever cannot be seen, except three things, for these did not cry upon him\textsuperscript{asws}.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! And what are three things which did not cry upon him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Al-Basra, and Damascus, and the family of Al-Hakam Bin Al-Aas\textsuperscript{as})’\textsuperscript{131}

\textsuperscript{130} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 2 b
\textsuperscript{131} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 3
The books ‘Al Amaali’ of Al Sadouq, (and) ‘Illal Al Sharaie’ – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Nasr Bin MUzahim, from Umar Bin Sa’ad, from Artah Bin Habeeb, from Fuzeyl Al Rassan, from Jabalah Al Maksiya who said,

’I heard Meesam Al-Tammar\(^\text{ra}\), may Allah\(^\text{azwj}\) Sanctify his\(^\text{ra}\) soul, saying, ’By Allah\(^\text{azwj}\)! This community will be killing the son\(^\text{asws}\) of their Prophet\(^\text{asws}\) during Al-Muharram on the tenth (day) passed from it, and enemies of Allah\(^\text{azwj}\) will be taking that day as Blessing, and that is as if it has preceded in the Knowledge of Allah\(^\text{azwj}\), Exalted is His\(^\text{azwj}\) Mention.

أَعْلَمُ ذَلِكَ لِعَهْدٍ عَهِدَهُ إِلََِّ مَوْلاَيَ-\(^\text{ra}\) my\(^\text{ra}\) Master\(^\text{asws}\) Amir Al-Momineen\(^\text{asws}\), may the Salawaat of Allah\(^\text{azwj}\) be upon him\(^\text{asws}\). And he\(^\text{asws}\) has informed me\(^\text{ra}\) that all things will cry upon him, to the extent of the beasts in the desert, and the fishes in the sea, and the birds in the sky, and there shall cry upon him\(^\text{asws}\) the sun, and the moon, and the stars, and the sky, and the earth, and the believers of the humans and the Jinn, and entirety of the Angels of the skies and the earths, and Rizwaan, and Maalik, and bearer of the Throne; and the sky will rain blood and ash’.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي قَبِلَ اللََُّّ فِيهِ تَوْبَةَ دَاوُدَ-\(^\text{asws}\) and rather Allah\(^\text{azwj}\) Turned to Adam\(^\text{asws}\) during Zul Hijja.

وَ يَزْعُمُونَ لحَِدِيثٍ يَضَعُونَهُ أَنَّهُ الْيَوْمُ الَّذِي قَبِلَ اللََُّّ عَلَى آدَمَ فِِ ذِي الحِْجَّةِ Then he\(^\text{asws}\) said: ‘May Allah\(^\text{azwj}\) Curse upon the killers of Al-Husayn\(^\text{asws}\) like what it is obligated upon the Polytheists, those who are making another god to be with Allah\(^\text{azwj}\), and like what it obligated upon the Jews, and the Christians, and the Magians’.

فَ قَالَ وَجَبَتْ لَعْنَةُ اللََِّّ عَلَى قتَلَةِ الحُْسَينِْ كَمَا وَجَبَتْ عَلَى الْمُشْرِكِينَ الَّذِينَ يجَْعَلُونَ مَعَ اللََِّّ إِلهاً آخَرَ Then he\(^\text{asws}\) said: ‘O Meesam\(^\text{ra}\)! So how come the people will be taking that day, the one in which Al-Husayn\(^\text{asws}\) will be killed, as a Blessing?’

فِي حُلِيِّ مِثْلِهَا رضِيَ اللَّهُ عَنْهَا مَثْلَ قَالٌ يَزْعُمُونَ لحَِدِيثٍ يَضَعُونَهُ أَنَّهُ الْيَوْمُ الَّذِي قَبِلَ اللَّهُ تَوْبَةً فِِ ذِي الحِْجَّةِ Meesam\(^\text{ra}\) wept, may Allah\(^\text{azwj}\) be Pleased with him\(^\text{ra}\), then said: ‘They will be claiming for a Hadeeth they will be placing it, that it is the day in which Allah\(^\text{azwj}\) Turned to Adam\(^\text{as}\) during it, and rather Allah\(^\text{azwj}\) Turned to Adam\(^\text{as}\) during Zul Hijja.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي قَبِلَ اللَّهُ تَوْبَةً فِِ ذِي الحِْجَّةِ وَ إِنَّهُ فِي الْجََِّلّةِ وَ جََُّ نَّابِلَةً فيَّ بَيْنَ الْجََِّلّةِ
And they will be claiming that he is the day in which Allah -azwj- Accepted the repentance of Dawood -as-, and rather Allah -azwj- Mighty and Majestic Accepted his -as- repentance during Zul Hijja.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ يُونُسَ مِنْ بَطْنِ الحُوتِ فِِ ذِي الحِجْجَةِ

And they will be claiming that it is the day in which Allah -azwj- Extracted Yunus -as- from the belly of the whale, and rather Allah -azwj- Mighty and Majestic Extracted Yunus -as- from the belly of the whale during Zul Hijja.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ عَلَى الُْْودِيِِ وَ إِنمََّا أَسْتَوَتْ عَلَى الُْْودِ فِِ ي َوْمِ الثَّامِنَ مِنْ ذِي الحِْجَّةِ

And they will be claiming that it is the day in which the ship of Noah -as- was settled upon (mount) Al Judy, and rather it settled upon Al Judy during the eighteenth day of Zul Hijja.

وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي فَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْبَحْرَ لِبَنيِ إِسْرَائِيلَ وَ إِنمََّا كَانَ ذَلِكَ فِِ رَبِيعٍ الأَْوَّ

And they will be claiming that it is the day in which Allah -azwj- Mighty and Majestic Split the sea for the children of Israel, and rather that happened during Rabbi Al Awwal'.

Then Meesam -ra- said, ‘O Jabalah! Know that Al-Husayn -asws- Bin Ali -asws- is chief of the martyrs on the Day of Qiyamah, and there is a rank for his -asws- companions over rest of the martyrs. O Jabalah! When you look at the sun having turned red as if it is fresh blood, then know that the chief of martyrs Al-Husayn -asws- has been killed’.

قالَتْ جَبَلَةُ فَخَرَجْتُ ذَاتَ يَوْمٍ فَرَأَيْتُ الشَّمْسَ عَلَى الحِْيطَانِ كَأَنََِّا الْمَلاَحِفُ الْمُعَصْفَرَةُ فَصِحْتُ حِينَئِذٍ وَ بَكَيْتُ وَ قَلْتُ قَدْ وَ اللَّهُ قُتِلَ سَيِِدُ النََ الحُُسَيْنَْ قَدْ قُتِلَ

Jabalah said, ‘I went out one day and saw the sun (shining) at the walls as if they had been dyed with a dye, so I sighed on that day and cried, and said, ‘By Allah -azwj! Our Master -asws- Al-Husayn -asws- Bin Ali -asws- has been killed’.

كَأَنََِّا دَمٌ عَبِيُّ ٌ فَاعْلَمِي أَنَّ سَيِِدَ الشُّهَدَاءِ الحُُسَيْنَْ قَدْ قُتِلَ

(iii) Al-Kamil Al-Ziyaraat

The book) ‘Kamil Al-Ziyaraat’ – My father and a group of my elders, from Sa’ad, from Ibn Isa, from Al Ahwazy, from a man from Yahya Bin Bashir, from Abu Baseer,

‘From Abu Abdullah -asws- having said: ‘Hisham Bin Abdul Malik (Abbasid caliph) sent someone to my -asws- father -asws- and escorted him -asws- to Syria. When he -asws- entered to see him, he said

132 Bihar Al Awaar – V 45, The book of History – Al Hassan -asws-, Ch 40 H 4
to him—sws, ’O Abu Ja’far—sws! We have brought you—sws here to ask you about an issue, it is not correct that anyone asks you—sws about it apart from me, nor do I know of any creature in the earth it is befitting that he would know, or know of anyone who might know this issue, even if there was only one’.

My—sws father—sws said: ‘Let commander of the faithful as about whatever he likes, so if I—sws know, I—sws shall answer that, and if I—sws do not know, I—sws would say, ’I—sws don’t know’, and the truthfulness would always be foremost with me—sws.

Hisham said, ‘Inform me about the night during which Ali—sws Bin Abu Talib—sws was killed, with what can the one absent from the city in which he—sws was killed point with upon his—sws killing? And what is the sign in it for the people? So, if you—sws know that and can answer, then inform me. Has there been that a sign (appeared) for other than Ali—sws regarding his—sws killing?’

He—sws said to him, ’O commander of the faithful! When it was that night in which Amir Al-Momineen Ali—sws Bin Abu Talib—sws was killed, no stone from the surface of the earth was turned except fresh blood was found to be under it, until emergence of dawn. And like what happened on the night in which Haroun—as, brother—of Musa—as was killed. And like that happened on the night in which Joshua—as Bin Noun—as was killed.

And like that happened on the night in which Isa—as Bin Maryam—as was raised. And like that happened on the night in which Shamoun Bin Hamoun Al-Safa—as was killed. And like that happened on the night in which Al-Husayn—as Bin Ali—as was killed’.

He (Abu Abdullah—asws) said: ’The face of Hisham changed from anger until his colour paled, and he thought of killing my—sws father—sws. My—sws father—sws said to him: ’O commander of the faithful! The obligatory upon the servants is the obedience to their Imam—asws, and the sincerity to him—asws with the advice, and that which called me—asws that I—asws should answer commander of the faithful regarding what he questioned me—asws about, is my—asws recognition
for him with what is obligated for him upon me-asws, of the obedience. So, let commander of the faithful better his thoughts’.

فقال له هشام الصرف إلى آلهه إذا ذلت

Hisham said to him-asws, ‘You-asws can leave to go to your-asws family whenever you-asws desire to’.

قَالَ فَخَرَجَ فِي َقَالَ لَهُ هِشَامٌ عِنْدَ خُرُوجِهِ أَعْطِنيِ عَهْدَ اللَّهِ وَ مِيثَاقَهُ أَنْ لَا تُوقِعَ هَذَا الحَْدِيثَ إِلََ أَحَدٍ حَتََّّ أَمُوتَ فَ أَعْطَاهُ أَِِ مِنْ ذَلِيكَ مَا أَرْضَاهُ وَ ذَكَرَ الحَْدِيثَ بِطُولِهِ.

He (Abu Abdullah-asws) said: ‘So he-asws went out’. Hisham said to him-asws during his-asws exit, ‘Give me a pact of Allâh-azwj and His-azwj covenant that you-asws will not tell this Hadeeth to anyone until I die’. My-asws father-asws gave him from that what pleased him, and he-asws mentioned the Hadeeth with its (full) length’. 133

(الكتاب) ‘Kaamil Al Ziyaraat’ – Ahmad Bin Abdullah Bin Ali, from Abdul Rahman Al Salamy. And Ahmad said, ‘And my uncle informed me, from his father, from Abu Nazrah,

‘From a man from the Holy People-asws of the Household who said, ‘By Allâh-azwj! We-asws, People-asws of the Holy Household and in the suburbs had recognised the evening of Husayn-asws Bin Ali-asws was killed.

‘Do the community which killed Husayn-asws hope for the intercession of his-asws grandfather saww on the Day of Reckoning? Allâh-azwj Forbid! You will certainly not achieve intercession of Ahmad-saww and of Abu Turab-asws. You killed the best one to ride the lands, and best of the grey-haired ones and the youths’.

133 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 5
And the sun was eclipsed for three (days), then it was cleared from it, and the stars collided. When it was the next morning we were trembled by his\textsuperscript{asws} killing. Not many things had come to us until Al-Husayn\textsuperscript{asws} was obituarised to us’’

\(7\)–\(8\)–\(9\)–\(10\)– \(11\)–\(12\)–

\(10\)–\(11\)–\(12\)–

\(134\) Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 6

\(135\) Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 7

\(136\) Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 8

\(137\) Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 9
We heard Abu Abdullah\textsuperscript{-asws} saying: 'When Abu Abdullah Al-Husayn\textsuperscript{-asws} Bin Ali\textsuperscript{-asws} passed away, there cried upon him\textsuperscript{-asws} the seven skies and the seven earths, and whatever is withing them and whatever is between them, and whatever creatures of our Lord turning in the Paradise and the Fire, and the ones our Lord\textsuperscript{-asws} Created, and what can be seen and what cannot be seen'.\textsuperscript{138}

We heard Abu Abdullah\textsuperscript{-asws} saying: 'When Abu Abdullah Al-Husayn\textsuperscript{-asws} Bin Ali\textsuperscript{-asws} passed away, the entirety of what Allah\textsuperscript{-azwj} has Created, cried upon him\textsuperscript{-asws} except three things – Al-Basra, and Damascus, and the progeny of Usman'.\textsuperscript{139}

I, and Ibn Zabyan, and Al-Mufazzal, and Abu Salama Al-Sarraj were seated in the presence of Abu Abdullah\textsuperscript{-asws}, and the speaker was Yunus, and he was our eldest in age, and he mentioned a lengthy Hadeeth saying, 'Then Abu Abdullah said: 'When Abu Abdullah\textsuperscript{-asws} passed away, the seven skies and whatever it within them, and the seven earths and whatever is within them, and whatever is between them, and whatever creatures of our Lord turning in the Paradise and the Fire, and what can be seen and what cannot be seen, cried upon Abu Abdullah\textsuperscript{-asws}, except three things, which did not cry upon him\textsuperscript{-asws}'.

I said, 'May I be sacrificed for you\textsuperscript{-asws}? What are these three things?' He\textsuperscript{-asws} said: 'There did not cry upon him\textsuperscript{-asws}, Al-Basra, nor Damascus, nor progeny of Usman Bin Affan, upon them be the Curse of Allah\textsuperscript{-azwj} – and he mentioned the Hadeeth'.\textsuperscript{140}

\textsuperscript{138} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 40 H 10

\textsuperscript{139} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 40 H 11

\textsuperscript{140} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 40 H 12
13- All the pains had cast in the heart of the one who had died upon his Grief upon him, and there was no comfort for him; and there was no comforting for him. And what was cast in his heart was another grief, and that grief was increased by the & by the Grief of the one who was griefed, and that grief was increased upon the Grief of the one who was griefed. And there was no comfort for him, and he cried until his eyes filled up his beard, and until his heart cried to his heart. And his heart cried to his heart, and his heart cried to his heart.

And no woman from us dyed (her hair), nor oiled, nor applied kohl, nor gave birth until the (holy) head of Ubeydullah Bin Ziyad came to us, and we did not cease to be in tears after it; and my grandfather whenever he remembered him, cried until his eyes filled up his beard, and until his kinship cried to his crying, the ones who had seen him.

And the Angels, those in the presence of his grave, are crying, so everyone from the Angels in the air and the sky are crying to their crying. And his soul came out, so Hell exhaled, so the earth was almost rent asunder at its exhalation, and the souls of Ubeydullah Bin Ziyad and Yazeed Bin Muawiya, may Allah Curse them, came out, so Hell roared with a roar, had Allah Withheld it with its keepers, it would have incinerated the ones upon the earth, and it would have broken down the earth, and the earthquakes will not be frequent except at the nearness of the Hour.

But it is Commanded, fettered, and it had exceeded upon the keepers more than once until Jibraeel had come to it and struck it with his wings, so it calmed down, and it had cried for him and lamented him and it inflames upon his killer. And had it not been for the ones from the Divine Authorities of Allah being upon the earth, it would have broken down the earth, and it would have inverted whatever is upon it, and the earthquakes will not be frequent except at the nearness of the Hour.
And there is no eye more beloved to Allah-asw, nor any tear from the tears from an eye cried and shed upon him-asw, and there is none from a crier crying him-asw except and he has connected with (Syeda) Fatima-asws and aided her-asws upon it, and connected with Rasool-Allah-asw, and give our-asws right, and there is none from a Resurrected servant except and his eyes will be crying except the ones crying upon my-asws grandfather-asws, for he would be Resurrected and his eyes would be delighted, and he will received the good news, and the cheerfulness would be upon his face.

And the creatures would be in the panic while they would be secure, and the creatures would be exposed while they would be discussing with Al-Husayn-asws beneath the Throne and be in the shade of the Throne. They will not be fearing the evil Reckoning. It would be said to them, ‘Enter the Paradise!’ But they will refuse and choosing (preferring) to be in his-asws gathering and discussing with him-asws, and the Maiden Houries will be sending messages to them, ‘We are yearning for you all along with the eternal servants. But they will not even raise their heads towards them due to what they will be seeing in their gathering, from the happiness and the honour.

And their enemies would be from between being dragged by their forelocks to the Fire, and from the speaker saying, So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].

And they (enemies) would be seeing their dwellings and they would not be able to go near them, nor arriving to them, and the Angels would be coming to them with the messages from the wives and from their treasurers (servants) upon what they have been given from the honours, but they will be saying, ‘We shall be coming to you all if Allah-asw so Desires!’ They will be returning to their wives with their talks.

They (Maiden) Houries would be increasing their desires to them when they inform them with what honours they are in and their nearness from Al-Husayn-asws. So, they will be saying, ‘The
Praise is for Allah-azwj ‘Who Sufficed us of the great panic and horrors of the Qiyamah and Rescued us from what we were fearing from!’

And they would be coming with the rides and the carriages upon the excellent rides, and they would be sitting evenly upon these, and they would be in the praising upon Allah-azwj, and the thanking to Allah-azwj, and the Salawaat upon Muhammad-saww and upon his- saww Progeny-asws, until they would end up to their dwellings’’.


‘I was in the presence of Abu Abdullah-asws and discussing with him-asws, and his-asws son-asws entered to see him-asws. He-asws said to him-asws: ‘Welcome!’ And he-asws hugged him and kissed him-asws and said: ‘May Allah-azwj Belittle the ones who belittles you-asws and Avenge from the ones who wrong you-asws and Abandon the ones abandoning you-asws, and may Allah-azwj Curse the ones who kill you-asws, and Allah-aswj would be your-asws Guardian and Protector and Helper, for it has prolonged, crying of the sky, and crying of the Prophets-asws, and the truthful, and the martyrs, and Angels of the sky!’

Then he-asws cried and said: ‘O Abu Baseer! Whenever I-asws look at a child of Al-Husayn-asws coming to me-asws, I-asws cannot control it (tears) due to what had come to their father-asws and to them.

O Abu Baseer! (Syeda) Fatima-asws cries for him-asws, and she-asws inhales (sobs), so Hell exhales with an exhalation, and had it not been for the keepers (of Hell) were listening to her-asws crying, and they had prepared for that fearing that columns of fire would emerge from it or its smoke would spread and burn down the people of the earth, so they suppress it (Hell) for as long as she-asws is crying, and are rebuking it and tightening from its doors, fearing upon the people of the earth. So it does not calm down until the voice of (Syeda) Fatima-asws calms down.
And the oceans almost split and enter upon each other, and there is no drop from it except there is an Angel allocated with it. So, when the Angel hears her voice (crying), it extinguishes its fire (eruption and being boiled) by its wings and withhold part of it upon part, fearing upon the world and the ones in it and the ones upon the ground.

So the Angels do not cease compassionately crying at her crying and supplicating to Allah and beseeching to Him, and the people of the Throne beseech, and the ones around it, and the voices of the Angels get raised with the extolling the Holiness of Allah, fearing upon the inhabitants of the earth. And if a voice from their voices were to arrive to the earth, it would stun the people of the earth, and uproot the mountains, and shake the earth with its inhabitants’.

I said, ’May I be sacrificed for you! This is a mighty matter!’ He said: ’There is one mightier than it, what you have not heard of’.

Then he said: ’O Abu Baseer! Would you not love to be among the ones who cheer (Syeda) Fatima?’

I cried when he said it, and I was not able upon speaking, and I was not able upon my talking due to the crying. Then he stood up to the prayer mat supplicating, and I went out from his presence upon that state. I could not benefit with the food and the sleep did not come to me, and I woke up in the morning fasting, fearful until I came to him. When I saw him to have calmed down, I calmed down, and I praised Allah when a Punishment had not befallen with me’.

142 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 40 H 14
'I heard Amir Al-Momineen-asws, may the Salawat of Allah-asw be upon him-asws, and he-asws was saying in Al-Rahba, and he-asws recited this Verse: So the sky and the earth did not weep upon them, nor were they Respited [44:29], and Al-Husayn-asws came out to him-asws from one of the doors of the Masjid. He-asws said: ‘As for this one, he-asws will be killed and the sky and the earth will cry upon him-asws.'
'I heard Abu Abdullah\textsuperscript{asws} saying: 'The sky cried upon Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as} and did not cry upon other than them\textsuperscript{as}. I said, 'And what was their crying?\textsuperscript{asws}'

He\textsuperscript{asws} said: 'They remained forty days, the sun kept emerging with redness and setting with redness'. I said, 'So that is their crying?' He\textsuperscript{asws} said: 'Yes'\textsuperscript{146}

My grandmother narrated to me that she came across Al-Husayn\textsuperscript{asws} when he\textsuperscript{asws} was killed, may the Salawat of Allah\textsuperscript{as} be upon him\textsuperscript{as}. She said, 'We had remained for a year and nine months, and the sky was like the clot, like the blood, the sun not being seen'\textsuperscript{147}

'From Abu Abdullah\textsuperscript{asws} regarding Words of the Exalted: So the sky and the earth did not weep upon them, nor were they Respited \textsuperscript{[44:29]}. He\textsuperscript{asws} said: 'The sky did not cry upon anyone since Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as} was killed, until Al-Husayn\textsuperscript{asws} was killed so it cried upon him\textsuperscript{asws}'\textsuperscript{148}

'From Abu Abdullah\textsuperscript{asws} having said: 'The sky reddened for a year when Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed'. Then he\textsuperscript{as} said: 'The sky and the earth cried upon Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as} for a year, and upon Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as}, and their redness was their crying'\textsuperscript{149}
‘I heard Abu Abdullah\textsuperscript{as} saying: ‘We have not Made it to be a name from before [for anyone else]’ [19:7] – Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as}, there did not happen to be for him\textsuperscript{as} a name (Al-Husayn) before, and Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as}, there did not happen to be for him\textsuperscript{as} a name (Yahya), and the sky did not cry except upon them\textsuperscript{as} for forty mornings.

He (the narrator) said, ‘I said, ‘What was their crying?’ He\textsuperscript{as} said: ‘It used to rise as red and set as red’’.\textsuperscript{150}

(The book) ‘Kamil Al Ziyaraat’ – Ali Bin Al-Husayn, from Ali Bin Ibrahim and Sa’ad, both together from Ibrahim Bin Hashim, from Ibn Fazzal, from Abu Jameela, from Jabir,

‘From Abu Ja’far\textsuperscript{as} having said: ‘The sky did not cry upon anyone after Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as}, except upon Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{as} both, for it cried upon him\textsuperscript{as} for forty days’’.\textsuperscript{151}

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Kuleyb Bin Muawiya,

‘From Abu Abdullah\textsuperscript{as} having said: ‘The sky did not cry except upon Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as} and Yahya\textsuperscript{as} Bin Zakariya\textsuperscript{as}’.\textsuperscript{152}

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Muhammad Bin Salama, from the one who narrated it, said,

‘When Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as} was killed, the sky rained red dust’’.\textsuperscript{153}

150 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 40 H 22
151 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 40 H 23
152 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 40 H 24
153 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 40 H 25

I said, ‘And which thing was their crying?’ He-asws said: ‘It so happened that when it was faced with the cloth, its resemblance would fall upon it the traces of the colour of blood’. 154

He-asws said: ‘Do not be surprised at what is correct from this word, all of it, but visit him-asws and do not forsake him-asws, for he-asws is chief of the youths of martyrs, and chief of the youths of the people of Paradise, and his-asws resemblance is Yahya-asws Bin Zakariya-asws, and upon them-asws both cried the sky and the earth’. 155

He (the narrator) said, ‘I said, ‘And how did they cry?’ He-asws said: ‘The sun rose in redness and sent in redness’’. 156

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154 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 26
155 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 27
156 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 28
While we were seated in the presence of Amir Al-Momineen as in Al-Rahba when Al-Husayn as emerged to him. Ali as smiled until his front teeth were manifest. Then he said: ‘Allah has Mentioned a people, He Said: ‘So the sky and the earth did not weep upon them, nor were they Resptited [44:29]. By the One Who Split the seed and Formed the person! They will be killing this one, and the sky and the earth will cry upon them, nor were they Respited [44:29].’ As the sky reddened for a year when Al-Husayn as emerged to him.”
(The book) ‘Kamil Al Ziyaraat’ – My father and Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah-asws having said: 'Take the rock doves to be in your houses for these tend to curse the killers of Al-Husayn-asws'.

I was seated in the house of Abu Abdullah-asws and I looked at the rock dove cooing for a long time. Abu Abdullah-asws looked at me for a long time. He-asws said: ‘O Dawood! Do you know what this bird is saying?’ I said, ‘No, by Allah-azwj, may I be sacrificed for you-asws!’ He-asws said: ‘It is supplicating against the killers of Al-Husayn-asws, may the Salawaat of Allah-azwj be upon him-asws, so take it to be in your houses’.

From Abu Abdullah-asws, he (the narrator) said, ‘I heard him-asws saying regarding the owl. He-asws said: ‘Has anyone of you seen it at daytime?’ It was said to him-asws, ‘No, it almost does not appear at night and it does not appear except at night’.

He-asws said: ‘But, it does not cease to shelter in the built-up areas, ever! When Al-Husayn-asws was killed, it vowed upon itself that it will no shelter in the built-up areas, ever, and will not shelter except in the ruins. So, it does not cease to be fasting its days grieving until the night shields it. When the night shields it, it does not cease hooting (crying) upon Al-Husayn-asws, may the Salawaat of Allah-azwj be upon him-asws until morning’.

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160 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 32
161 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 33
162 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 34
‘A custodian of the grave of Al-Husayn asnws said, ‘My father narrated to me saying, ‘I entered to see Al-Reza asnws. He asnws said to me: ‘What are the people saying?’ I said, ‘May I be sacrificed for youasnws! We have come to ask youasnws!’

Heasnws said to me: ‘Do you see this owl? In the era of myasnws grandfather Rasool-Allah saww, it used to shelter in the dwellings, and the castles and the house, and whenever people used to eat the food, it would sly and land in front of them. So, morsels would be thrown towards it and it would be quenched and return to its place.

And when Al-Husaynasnws Bin Alasnws was killed, it went out from the built-up areas to the ruins and the wilderness, and it said, ‘You are an evil community! You killed the sonasnws of your Prophet saww, and there is no safety from you all upon me’.

‘From Abu Abdullahasnws having said: ‘The owl fasts the day. So, when it breaks fast, it laments upon Al-Husaynasnws until morning’.

‘Abu Abdullahasnws said: ‘O Yaqoub (Bin Shueyb Al-Meesami)! Have you even seen an owl at all breathing (eating and drinking) at daytime?’ He said, ‘No’. Heasnws said: ‘And do you know why that is so?’ He said, ‘No’.

163 Bihar Al Awaar – V 45, The book of History – Al Hassanasnws, Ch 40 H 35
164 Bihar Al Awaar – V 45, The book of History – Al Hassanasnws, Ch 40 H 36
He-asws said: ‘Because it shades at daytime, fasting. So, when the night shields it, it breaks the fast upon whatever it is sustained, then it does not cease to hoot (lament) upon Al-Husayn-asws until morning’.  


‘When Al-Husayn-asws was killed, the sky rained blood, and our bowls and our jays became filled with blood’.  

And Qarzah Bin Ubeydullah said,  

‘One day the sky rained for half a day upon a white garment. I looked and it was blood. And the camels went to the valley to drink, and there it was blood, and it was the day in which Al-Husayn-asws was killed’.  

Al-Sadiq-asws said: ‘The sky cried upon Al-Husayn-asws for forty days with blood’.  

Zurara Bin Ayn, ‘From Al-Sadiq-asws having said: ‘The sky cried upon Yahya as Bin Zakariya-asws and upon Al-Husayn-asws Bin Ali-asws for forty mornings, and it has not cried except upon them-asr. I said, ‘So what was their crying?’ He-asws said: ‘The sun was rising as red and setting as red’.  

Usamah Bin Shabeeb, by his chain, from Umm Suleym who said, ‘When Al-Husayn-asws was killed, the sky rained rain like blood. The houses and the walls were reddened by it’.
(The books) ‘Tafseer Al-Qashary’ and ‘Al-Fattal’ – Al-Sudy said, ‘When Al-Husayn-asws was killed, the sky cried upon him-asws, and its sign is the redness of its horizons’.

Muhammad Bin Sirreen said, ‘We are informed that the horizons of the sky reddened. It did not happen before killing of Al-Husayn-asws’.

Tareekh Al-Nasawy – It is reported by Hammad Bin Zayd, from Hisham, from Muhammad who said, ‘Do you know this redness in the horizons, what it is from?’ Then he said, ‘From the day Al-Husayn-asws was killed’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Aswad Bin Qays,

‘When Al-Husayn-asws was killed the redness rose up from the direction of the east, and redness from the direction of the west. They almost met in the middle of the sky for six months’.

Tareekh Al-Nasawy – Abu Qabeel said, ‘When Al-Husayn-asws Bin Ali-asws was killed, the sun was eclipsed, the stars appeared in the middle of the day until we thought it was it (Day of Qiyamah)’.

And by this chain, from Yaqoub, from Ismail, from Ali Bin Mus’hir, from his grandmother who said,

‘I was a girl in the days of Al-Husayn-asws, a youth. The sky became clots (like blood) for days’.

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171 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 38 f
172 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 38 g
173 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 38 h
174 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 39 a
175 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 39 b
176 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 39 c
And by this chain, from Yaqoub, from Muslim Bin Ibrahim, from Umm Surraq Al Abdiyya, from Nazrat Al Azdiyya who said,

‘When Al-Husayn\textsuperscript{asws} was killed, the sky rained blood. I woke up in the morning and all our things were filled with blood’\textsuperscript{177}

و بَذَا الْسَّنَادِ عَنْ يَعْقُوبَ عَنْ أَيُّوبَ بْنِ مُمَّدٍ الرَّقِِيِِ عَنْ سَلاَّمِ بْنِ سُلَيْمَانَ الثَّقَفِيِِ عَنْ زَيْدِ بْنِ عَمْرٍو الْكِنْدِيِِ عَنْ أُمِِ حَيَّانَ قَالَتْ ي َوْمَ قُتِلَ الحُْسَینُْ أَظْلَمَتْ عَلَيْنَا ثَلاَثاً وَ لََْ َََسَّ أَحَدٌ مِنْ زَعْفَرَ انِِِمْ شَيْئاً فَجَعَلَهُ عَلَى وَجْهِهِ إِلاَّ احْتَََقَ وَ لََْ ي ُقَلَّبْ حَجَرٌ بِبَيْتِ الْمَقْدِسِ إِلاَّ أَ َْبَحَ تحَْتَهُ دَماً عَبِيطاً.

And by this chain, from Yaqoub, from Ayoub Bin Muhammad Al Raqqy, from Sallam Bin Suleyman Al Saqafy, from Zayd Bin Amro Al Kindy, from Umm Hayyan who said,

‘On the day Al-Husayn\textsuperscript{asws} was killed, there was darkness upon us for three days, and no one touched anything from their saffron (perfume) and made it to be in his face except was burnt, and no stone was turned up at Bayt Al-Maqdis except fresh blood came to be under it’\textsuperscript{178}

وَ بَذَا الِْْسْنَادِ عَنْ ي َعْقُوبَ عَنْ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حمََّادِ بْنِ زَيْدٍ عَنْ مَعْمَرٍ قَالَ أَوَّلُ مَا عُرِفَ الزُّهْرِيُّ تَكَلَّمَ فِِ مَُْلِسِ الْوَلِيدِ بْنِ عَ بْدِ الْمَلِكِ ف َقَالَ الْوَلِيدُ أَيُّكُمْ ي َعْلَمُ مَا ف َعَلَتْ أَحْجَارُ ب َيْتِ الْمَقْدِسِ -يَوْمَ قُتِلِ الحُْسَینُ بْنِ عَلِيٍِ ف َقَالَ الزُّهْرِيُّ بَلَغَنيِ أَنَّهُ لََْ ي ُقَلَّ بْ حَجَرٌ إِلاَّ وُجِدَ تحَْتَهُ دَمٌ عَبِيُّ ٌ.

And by this chain, from Yaqoub, from Suleyman Bin Harb, from Hammad Bin Zayd, from Ma’mar who said,

‘The first of what Al-Zuhry was known to speak in a gathering of Al-Waleed Bin Abdul Malik. Al-Waleed said, ‘Which one you knows what happened with the stones of Bayt Al-Maqdis on the day Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed?’ Al-Zuhry said, ‘It has reached me that no stone was turned up except fresh blood was found to be under it’’\textsuperscript{179}

وَ رَوَى الثَّعْلَبُِِّ أَيْضاً ي َرْف َعُهُ قَالَ مُطِرْنََ دَماً بأَِياَّمِ ق َتْلِ الحُْسَینِْ ع.

(The book) ‘Al-Taraif’ – It is reported in the beginning of the fifth volume of (the book) ‘Saheeh’ of Muslim in the interpretation of Words of the Exalted: \textit{So the sky and the earth did not weep upon them, [44:29]}. He said, ‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was killed, the sky cried, and its crying was its redness’\textsuperscript{180}

وَ رَوَى الثَّعْلَبُِِّ أَيْضاً ي َرْف َعُهُ قَالَ مُطِرْنََ دَماً بأَِياَّمِ ق َتْلِ الحُْسَینِْ ع.

And it is reported by Al-Sa’alby in the interpretation of this Verse, ‘The redness which is with the twilight did not exist before the killing of Al-Husayn\textsuperscript{asws}’. \textsuperscript{181}

\begin{itemize}
  \item \textsuperscript{177} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 39 d
  \item \textsuperscript{178} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 39 e
  \item \textsuperscript{179} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 39 f
  \item \textsuperscript{180} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 40 a
  \item \textsuperscript{181} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 40 H 40 b
\end{itemize}
And it is reported by Al-Sa’alby as well, raising it, said, ‘We were rained upon by blood in the days Al-Husayn-asws was killed’.\(^{182}\)


‘The sky rained on the day Al-Husayn-asws was killed, fresh blood’.\(^{183}\)

(He the narrator) said, ‘Then Abu Abdullah-asws said: ‘By Allah-aszw! There is no doubt they are not being concordant, nor will they be concordant, ever, until the avenger of Al-Husayn-asws rises’.\(^{184}\)

From Abu Ja’far-asws the 2nd having, he (the narrator) said, ‘May I be sacrificed for you-asws! What are you-asws regarding the general Muslims, for it is being reported that they will not be concordant to fasting?’

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182 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 40 c
183 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 41
184 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 42
He-asws said to me: ‘As for them, so the supplication of the Angel has been Answered regarding them’.

قال فَطْرٍ وَ لَا فِطْرٍ وَ فِطْرٍ.

He (the narrator) said, ‘I said, ‘And how is that so? May I be sacrificed for you-asws!’

说到：‘我问你：这人呢？我愿为你们牺牲。’

He-asws said: ‘The people, when they had killed Al-Husayn-asws Bin Ali-asws, Allah-aswj Mighty and Majestic Commanded an Angel to call out: ‘O you unjust community, the killers of the family-asws of its Prophet-saww! May Allah-aswj not Harmonise you all for a fast nor for breaking a fast’. And in another Hadeeth: ‘Neither for (Eid) Al-Fitr nor for (Eid) Al-Azha’.

فَقَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الحُْسَينَْ بْنَ عَلِيٍِ ع أَمَرَ اللََُّّ عَزَّ وَ جَلَّ مَلَكاً يُنَادِي أَي َّتُهَا الأُْ مَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِتََْةَ نَبِيِِهَا —لاَ وَف َّقَكُمُ اللََُّّ لِصَوْمٍ وَ لاَ فِطْرٍ وَ فِِ حَدِيثٍ آخَرَ لِفِطْرٍ وَ لاَ أَضْحًى.

The book) ‘Al Amaali’ of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Ahmad Bin Muhammad Bin Yahya, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,


فَعِنْدَهَا تحَِلُّ بِبَنيِ أُمَيَّةَ اللَّعْنَةُ وَ تُُْطِرُ السَّمَاءُ رَمَاداً وَ دَماً وَ يَبْكِي عَلَيْكَ كُلُّ شَيْءٍ حَتََّّ الْوُحُوُُ فِِ الْفَلَاتِ وَ الحِْيتَانِ فِِ الْبِحَارِ.

Al-Hassan-asws said to him-asws: ‘That which would be coming to me-asws is poison administered into me-asws, so I-asws would be killed by it, but there is no day like your-asws day.

يا أَباَ عَبْدِ اللََِّّ يَزْدَلِفُ إِلَيْكَ ثَلاَثُونَ أَلْفَ رَجُلٍ يَدَّعُونَ أَنَُِّمْ مِنْ أُمَّةِ جَدِِنََ مَُمَّدٍ ُ وَ ي َنْتَحِلُونَ دِينَ الِْْسْ لاَمِ ف َيَجْتَمِعُونَ عَلَى ق َتْلِكَ وَ سَفْكِ دَمِكَ وَ انْتِهَاَِ حُرْمَتِكَ وَ سَبِِْ ذَرَارِيِِ كَ وَ نِسَائِكَ وَ انْتِهَابِ ثِقْلِكَ.

O Abu Abdullah-asws! Thirty thousand men would proceed to you claiming that they are from the community of our-asws grandfather-saww Muhammad-saww, and they would be arrogating the religion of Al-Islam. So, they will unite upon killing you-asws, and shed your-asws blood, and violate your-asws sanctity, and make captives of your-asws offspring and your-asws womenfolk and plunder your-asws belongings.

فَحَمِيتُونَ بِنَبِيِّ أُمَّةِ الْمَلَأِ كُفَّارًا وَ تُقْضِي الْمَلَأَ رَمَادًا وَ دَمًا وَ يَنْبِكُونَ عَلَيْكَ كُلًا شَيْءًا حَتَّى الْوُحُوُُ فِِ الْفَلَاتِ وَ الحِْيتَانِ فِِ الْبِحَارِ.

185 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 43
During it, the Curse will be released with the clan of Umayya, and the sky will rain ash and blood, and all things will cry upon you -asws, even the beasts in the wilderness and the fishes in the oceans!”  

And the sky cried upon them-as for forty mornings, and like that the sun cried upon them-as, and their crying was that it rose as red, and set as red’. And it is said, ‘Yes, the people of the sky cried, and they are the Angels’.

'I heard Abu Zarr-ra, and on that day Usman had expelled him-ra to Al-Rabza. The people said to him-ra, 'O Abu Zarr-ra! Receive glad tidings, for this is little for the Sake of Allah-azwj!’ He-ra said, 'How easy this is! But how will you all be when Al-Husayn-asws Bin Ali-asws is killed by a killing?’ Or he-ra said: 'Slaughtered with a slaughtering?

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186 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 44
187 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 45
188 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 40 H 46
By Allah \textit{azwj!} There will not happen in Al-Islam, after the killing of the caliph (\textit{Ali}\textsuperscript{as}\textit{ws}), any killing mightier than his\textit{as}\textit{ws}, and that Allah\textit{azwj} will be Unsheathing his\textit{asws} sword upon this community. He\textit{asws} will not sheathe it, ever, and he\textit{asws} will be Sent as an avenger, being from his\textit{asws} offspring, so he\textit{asws} will take revenge from the people.

And you all, if you were to know what (feelings) would be entering upon the inhabitants of the oceans, and dwellers of the mountains and the cliffs and the hills, and the inhabitants of the sky, from his\textit{asws} killing, you would be crying, by Allah\textit{azwj}, until your souls depart.

And there is none from a sky the soul of Al-Husayn\textit{asws} passed by, except seventy thousand Angels were alarmed to him\textit{asws}, standing straight, their limbs trembling up to the Day of Qiyamah, and there is none from a cloud passing by, and has thunder and lightning except it curses his\textit{asws} killers, and there is none from a day except and his\textit{asws} soul is presented to Rasool-Allah\textit{saww}, and they\textit{asws} meet".  

\textsuperscript{189} 

189 Bihar Al Awaar – V 45, The book of History – Al Hassan\textit{asws}, Ch 40 H 47

190 Bihar Al Awaar – V 45, The book of History – Al Hassan\textit{asws}, Ch 40 H 48
CHAPTER 41 – CLAMOUR OF THE ANGELS TO ALLAH-aswj THE EXALTED REGARDING HIS-asws MATTER, AND THAT ALLAH-aswj HAD SENT THEM TO HELP HIM-asws, AND THEIR CRYING, AND CRYING OF THE PROPHETS-as, AND OF (SYEDA) FATIMA-asws, MAY THE SALAWAAT OF ALLAH-aswj BE UPON HER-asws

1. I (Majlisi) am saying, ‘We have affirmed the Hadeeth by Ibn Shabeeb in the chapter of the crying upon him-asws, may the Salawaat of Allah-aswj be upon him-asws (Volume 44)’.

2. In the book ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Ibn Matteel, from Ibn Abu Al Khattab, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlib who said,

‘Abu Abdullah Al-Sadiq-asws said: ‘Four thousand Angels came down intending the battle along with Al-Husayn-asws Bin Ali-asws, but he-asws did not permit them regarding the fighting, so they returned in seeking the Permission (of Allah-aswj), and they came down, and Al-Husayn-asws had already been killed. So, (now) they are by his-asws grave, unempt, dusty, crying for him-asws up to the Day of Qiyamah, and their chief is an Angel called Mansour’.

3. In the book ‘Al Amaali’ of the Sheikh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Ubeyd, from Ibn Asbaat, from Ibn Ameyra, from Muhammad Bin Humran who said,

‘Abu Abdullah-asws: ‘When it happened from the matter of Al-Husayn-asws Bin Ali-asws what happened, the Angels clamoured to Allah-aswj the Exalted and said: ‘O Lord-aswj! This has happened with Al-Husayn-asws Your-aswj Elite, and son-asws of Your-aswj Prophet-asw!’

قَالَ فَآمَنَ اللَّهُ فِي هُذَا وَقَالَ إِنَّهُمْ أَخْلَصُوا يَا أَبا عَبْدِ اللَّهِ أَنّهُمْ أَنْصَرَوا فِيهِمْ’’.

191 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 1
192 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 2
193 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 3
I said to Abu Ja'far\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Aren’t you\textsuperscript{asws} all (Imams\textsuperscript{asws}) standing with the truth?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘Then why has Al-Qaim\textsuperscript{asws} named as ‘Qaim’ (Standing one)?’

He\textsuperscript{asws} said: ‘When my\textsuperscript{asws} grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws} was killed, the Angels clamoured to Allah\textsuperscript{azwj} Mighty and Majestic with the crying and the lamenting, and they said, ‘Our God\textsuperscript{azwj} and our Master\textsuperscript{azwj}! What will You\textsuperscript{azwj} Do with the ones who killed Your\textsuperscript{azwj} Elite and son\textsuperscript{asws} of Your\textsuperscript{azwj} Elite, and Your\textsuperscript{azwj} Choice from Your\textsuperscript{azwj} creatures?’

Allah\textsuperscript{azwj} Mighty and Majestic Revealed to them: “Calm down, My\textsuperscript{azwj} Angels! By My\textsuperscript{azwj} Might and My\textsuperscript{azwj} Majesty! I\textsuperscript{azwj} will Take revenge from them and even if it is after a time!”

Then Allah\textsuperscript{azwj} Mighty and Majestic Uncovered from the Imams\textsuperscript{asws} from the sons\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, for the Angels. The Angels were cheered by that. So, whenever one of them\textsuperscript{asws} stands to pray Salat, Allah\textsuperscript{azwj} Mighty and Majestic Says of that Al-Qaim\textsuperscript{asws}, ‘I\textsuperscript{azwj} shall Take revenge from them by that one\textsuperscript{asws}!’

The elders informed me that the Angel who had come to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} with the killing of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was an Angel of the oceans, and that is because an Angel from the Angels of Al-Firdows descended on the ocean and spread his wings.
upon it. Then he shouted a scream and said: ‘O inhabitants of the ocean! Wear the clothes of grief, for a child of the Rasool\textsuperscript{asws} has been slaughtered!’

\begin{quote}
ثم خَلَفَ فِي أُخْبَارِهِمْ فَلَمْ يَلْبِثْ مَلَكًا فِيهَا إِلَّا عَلَىَّ وَ صَارَ عَلَيْهِ الْقَتْلُ وَ أَشَاءَهُمْ وَ أَشَاءَهُمْ.
\end{quote}

Then he carried from its soil in his wings to the skies. He did not meet any Angel in these except he smelt it and the effect of that came to be with him, and he cursed his killers, and their loyalists and their followers’’.

\begin{quote}
6 - مَلْكٌ كَامِل الْزِبَرَاتِ أَيْ بِحَامِسٍ مَنْ سَمَعَ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِ...\end{quote}

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of my elders, from Sa’ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Rabie Bin Abdullah, from al Fuzeyl,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘What is the matter with you all you are not going to it’ – meaning the grave of Al-Husayn\textsuperscript{asws} – ‘For four thousand Angels are crying by his\textsuperscript{asws} grave up to the Day of Qiyamah’!’

\begin{quote}
7 - مَلْكٌ كَامِل الْزِبَرَاتِ أَيْ بِحَامِسٍ مَنْ سَمَعَ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِ...\end{quote}

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of our elders, from Sa’ad, from Ali Bin Ismail, from Hammad Bin Isa, from Rabie, from Fuzeyl,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘What is the matter with you all not going to it?’ – meaning the grave of Al-Husayn\textsuperscript{asws} – ‘For four thousand Angels are crying in his\textsuperscript{asws} presence up to the Day of Qiyamah’!’

\begin{quote}
8 - مَلْكٌ كَامِل الْزِبَرَاتِ أَيْ بِحَامِسٍ مَنْ سَمَعَ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِ...\end{quote}

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Yahya Bin Ma’mar Al Qattan, from Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Four thousand Angels, unkempt, dusty, are crying him\textsuperscript{asws} up to the Day of Qiyamah’’.

\begin{quote}
9 - مَلْكٌ كَامِل الْزِبَرَاتِ أَيْ بِحَامِسٍ مَنْ سَمَعَ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِثَةِ بِنْ بَيْنِ عَيْنِي الْعَلِيِّ عَنْ حَادِ...\end{quote}

\begin{quote}
From Al Hassan\textsuperscript{asws}, Ch 41 H 5
From Al Hassan\textsuperscript{asws}, Ch 41 H 6
From Al Hassan\textsuperscript{asws}, Ch 41 H 7
From Al Hassan\textsuperscript{asws}, Ch 41 H 8
\
195 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 41 H 5
196 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 41 H 6
197 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 41 H 7
198 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 41 H 8

‘From Abu Abdullah-asws having said: ‘Allah-aszw has Allocated seventy thousand Angels with Al-Husayn-asws Bin Ali-asws who are praying Salat upon him-asws every day, being unkempt, dusty, since the day he-asws was killed up to whatever Allah-aszw so Desires’ – meaning with that, rising of Al-Qaim-asws’. 199

199 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 9

‘Abu Abdullah-asws said: ‘by the grave of Abu Abdullah-asws, there are four thousand Angels, unkempt, dusty, crying up to the Day of Qiyamah’”. 200

200 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 10

‘From Abu Abdullah-asws having said: ‘Allah-aszw has Allocated with it (grave of Al-Husayn-asws), four thousand Angels, unkempt, dusty, crying him-asws up to the Day of Qyiamah’”. 201

201 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 11

‘From one-asws of the two (5th or 6th Imam-asws) having said: ‘At the grave of Al-Husayn-asws there are four thousand Angels, unkempt, dusty, crying him-asws up to the Day of Qyiamah’”. 202

202 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 12 a

Muhammad Bin Muslim said, ‘Surrounding (guarding) it’”. 203

203 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 12 b
‘I said to Abu Abdullah-'asws at Al-Medina, ‘Where are the graves of the martyrs?’ He-'asws said: ‘Isn’t the most superior of the martyrs with you all? By the One-'azwj in Whose Hand is my-'asws soul! There are four thousand Angels around him-'asws, unkempt, dusty, crying him-'asws up to the Day of Qiyamah’.” 204

From Abu Ja’far-'asws having said: ‘Four thousand Angels, unkempt, dusty, are crying Al-Husayn-'asws up to the Day of Qiyamah. So there is no one who comes to him-'asws, except they receive him-'asws, and no one becomes ill except they console him, nor anyone dying except they attend him (his funeral)” 205

‘From Abu Abdullah-'asws having said: ‘Allah-'azwj has Allocated four thousand Angels with the grave of Al-Husayn-'asws. They are unkempt, dusty, crying him-'asws from the emergence of dawn up to the decline of the sun (midday). And when the sun declines (midday), four thousand (other) Angels come down, and (those) four thousand Angels ascend. So, they do not cease crying him-'asws until the emergence of dawn’ – and mentioned the Hadeeth”. 206

‘A man asked Abu Abdullah-'asws and I was in his-'asws presence. He said, ‘What is (the reward) for the one who visits the grave of Al-Husayn-'asws?’
He\textsuperscript{asws} said: ‘When Al-Husayn\textsuperscript{-as}, was afflicted, there cried (for) him\textsuperscript{asws}, even the lands. So, Allah\textsuperscript{azwj} Allocated four thousand Angels with him\textsuperscript{asws}, unkempt, dusty, crying him\textsuperscript{asws} up to the Day of Qiyamah’ – and mentioned the Hadeeth’.

(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 Al Basri, from Abdullah Al Asamma who said, ‘And it is narrated to us by Al Haysam Bin Waqid, from Abdullah Bin Hammad Al Basri, from Abdul Malik Bin Muqarrin,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever you visit Abu Abdullah\textsuperscript{asws}, then stick to being silent except from good (talk), and the Angels of the night and day, from the preservers present to the Angels, those who are at the courtyard.

They are shaking hands with them but there are not responding to it due to the severity of the crying. So they wait for them until the setting of the sun, and until the radiance of the dawn. Then they speak to the and ask them about things from the matters of the sky.

As for what is between these two timings, they are neither speaking nor taking a break from the crying, and the supplication, and they are not busying themselves during these two timings from their companions, for they are pre-occupied with you all, when you talk’.

I said, ’May I be sacrificed for you\textsuperscript{asws}! And what is that which they ask them about? And which of them asks his companion, the preserver, of the people (Angels) of the courtyard?’

He\textsuperscript{asws} said: ‘The people (Angels) of the courtyard are asking the preservers (Angels), because the people (Angels) of the courtyard are from the Angels are not resting, and the preservers are descending and ascending’.

\textsuperscript{207} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 41 H 16
I said, ‘So what do you\textsuperscript{asws} view (what) they are asking about?’

قَالَ إِنَّمَا نَظَرُونَ إِذَا عَرَجُوا بِالْهَٰوَاءِ فَرُبمَ مِنْهُمُ تَسْأَلُونَ عَنْ أَشْيَاءٍ وَ عَمَّنْ حَضَرَ مِنْكُمْ حَائِرٌ وَ يَقُولُونَ بَشِّرُوهُمْ بِدُعَاءِكُمْ

He\textsuperscript{asws} said: ‘When they ascend, they pass by Ismail, companion (Angel) of the air. So, sometimes they meet the Prophet\textsuperscript{saww} being with him, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the Imams\textsuperscript{asws} from them\textsuperscript{asws} of the past. They\textsuperscript{asws} ask them about things and about the ones from you present in the courtyard, and they give them glad tidings with supplicating for you all.

فَتَقُولُ الحَفَظَةُ كَيْفَ نُبَشِّرُهُمْ وَ هُمْ لاَ يَسْمَعُونَ كَلاَمَنَا فَيَقُولُونَ لَهُمْ باَرِكُوا عَلَيْهِمْ وَ اِدْعُوا لَهُمْ عَنَّا فَهِ

The preservers are saying, ‘How can we give them glad tidings and they cannot hear our speech?’ So they\textsuperscript{asws} say to them: ‘Send blessings upon them and supplicate for them on our\textsuperscript{asws} behalf, for it is glad tidings from us\textsuperscript{asws}. And when they leave, then swish with your wings until they sense your places, and we\textsuperscript{asws} entrust them with that which their entrustments will not be wasted.

وَ لَوْ يَعْلَمُوا مَا فِي زِياَرَتِهِ مِنَ الْيَرِ وَ يَعْلَمُ ذَلِكَ النَّاسُ لاَ قَتَلُوا عَلَى زِياَرَتِهِ باِلسُّيُوفِ وَ لَبَاعُوا أَمْوَالهَُ مِ فِِ إِتْيَانِهِ وَ إِنَّ فَاطِمَةَ ع إِذَا نَظَرَتْ إِلَى الْبُكَاءِ وَ إِنََّا لَتَشْهَقُ شَهْقَةً فَلاَ يَبْقَى فِِ السَّمَاوَاتِ مَلَكٌ إِلاَّ بَكَى رَحمَْةً لِصَوْتَُِا

And if only they knew what good there is in visiting him\textsuperscript{asws}, and (if) the people were to know that they (Shias) would (prefer to) be killed by the swords upon visiting him\textsuperscript{asws}, and they would sell their wealth in going to him\textsuperscript{asws}.

وَ إِنَّ فَاطِمَةَ ع إِذَا نَظَرَتْ إِلَى الْبُكَاءِ وَ إِنََِّا لَتَشْهَقُ شَهْقَةً فَلاَ يَبْقَى فِِ السَّمَاوَاتِ مَلَكٌ إِلاَّ بَكَى رَحمَْةً لِصَوْتَُِا

And (Syeda) Fatima\textsuperscript{asws} when she\textsuperscript{asws} looks at them, and with her\textsuperscript{asws} are a thousand Prophets\textsuperscript{as}, and a thousand truthful, and a thousand martyrs, and a million from the proximity ones, aiding her\textsuperscript{asws} upon the crying. And she\textsuperscript{asws} sobs with a sobbing, so there does not remain any Angel in the skies except he cried in compassion to her\textsuperscript{asws} voice.

وَ إِنَّ فَاطِمَةَ ع إِذَا نَظَرَتْ إِلَى الْبُكَاءِ وَ إِنََِّا لَتَشْهَقُ شَهْقَةً فَلاَ يَبْقَى فِِ السَّمَاوَاتِ مَلَكٌ إِلاَّ بَكَى رَحمَْةً لِصَوْتَُِا

And she\textsuperscript{asws} does not calm down until the Prophet\textsuperscript{saww} comes to her\textsuperscript{asws} and says: ‘O daughter\textsuperscript{asws}! You\textsuperscript{asws} have cause the inhabitants of the skies to cry and have pre-occupied them from the extolling the Holiness and the Glorifying (Allah\textsuperscript{azwj}), so pause, until they extol the Holiness, for Allah\textsuperscript{azwj} will Accomplish His\textsuperscript{azwj} Command!’

وَ إِنَّ فَاطِمَةَ ع إِذَا نَظَرَتْ إِلَى الْبُكَاءِ وَ إِنََِّا لَتَشْهَقُ شَهْقَةً فَلاَ يَبْقَى فِِ السَّمَاوَاتِ مَلَكٌ إِلاَّ بَكَى رَحمَْةً لِصَوْتَُِا
And she-asws looks at the ones from you who are present, and she-asws asks Allah-aswj for them, of every good. So, do not abstain from going to him-asws, for the good in going to him-asws is more than can be counted’’.

The book) ‘Kamil Al Ziyaraat’ – By the preceding chain from Al Asamma, from Abu Ubeyda Al Bazzaz, from Hareyz who said,

‘I said to Abu Abdulla-asws, ‘May I be sacrificed for you-asws! How little is your-asws remaining (alive), People-asws of the Household, and (how) near are your-asws terms (deaths), one-asws of you-asws from the other-asws, along with the needs of these people to you-asws all!’

He-asws said: ‘For each one-asws of us-asws there is a parchment wherein is what is needed to him-asws to be working with during his-asws period. So, when he-asws has accomplished whatever is in it from what he-asws had been Commanded with, he-asws recognises that his-asws (end of) term has presented, and the Prophet-asws comes to him-asws himself-asww and informs him-asws with whatever is for him-asws in the Presence of Allah-aswj.

Al-Husayn-asws had read his-asws parchment which he-asws had been given and it was interpreted for him-asws what he-asws has accomplished and what remains, and there still remain some things from these not having been accomplished. So, he-asws went out to the battle, and those matters which had remained, happened.

The Angels asked Allah-aswj in helping him-asws. He-aswj Permitted for them. So they remained preparing for the battle and standing by for that, until he-asws was killed. So, they descended and his-asws period had already been terminated, and he-asws, may the Salawaat of Allah-aswj be upon him-asws, had been killed.

The Angels said, ‘O Lord-aswj! You-aswj Permitted for us in going down, and You-aswj Permitted for us in helping him-asws. So we went down and he-asws had already been Recalled!’

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208 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 17
Allah asw Brought Blessed and Exalted Revealed to them: “Stick to his asm dome until you see him asws have come out, so help him asws, and (meanwhile) cry upon him asws and upon what has been missed by you all of helping him asws, and you have been Specialised with helping him asws and the crying upon him asws”!

The Angels cried nearby, and they were alarmed upon what had been lost my them of helping him asws. So, when he asws does emerge (during Raj’at), they will be his asws helpers”. 209

He asws said: ‘If only you could hear what I asws am hearing, it would have pre-occupied you from asking me asws. I said, ‘And what is that which you asws are hearing?’

He asws said: ‘Invocations by the Angels to Allah aswj Majestic and Mighty against the killer of Amir Al-Momineen asws and killers of Al-Husayn asws, and lamentations of the Jinn, and crying of the Angels, those around him asws, and intensity of their alarm. So, who can be welcoming with this, with the food or drink or sleep?” – and mentioned the Hadeeth”. 210

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209 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 41 H 18
210 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 41 H 19
The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from one of his companions, from Ahmad bin Quteyba Al Hamdany, from Is’haq Bin Ammar who said,

'I said to Abu Abdullah-asws I was at Al-Hira on the night of Arafat, and I was praying Salat, and there were around fifty thousand people. Their faces were beautiful, and their aromas were perfumed, and they came to pray Salat at night, gathering. When the dawn emerged, I performed Sajda then raised my head, but I could not see anyone of them!'

فقال إلى أبي عبد الله، إنه مرّ بايحي بن علٍّي، ألف ملك و هو يقتل فعُرِج وا لسب الماء فأورىهم الله و رأىهم الرعز بحميمي و هو يقتل فلم تتعطرها قنبلة إلى الأرض فاشتكوا عند قوّتهم خيراً إلى أن تقوم الشاعة.

Abu Abdullah-asws said to me: ‘Fifty thousand Angels passed by Al-Husayn and he-asws had been killed, so they ascended to the sky. Allah-aswj Revealed to them: “You had passed by the son-asws of My Beloved, and he-asws had been killed, so you could not help him-asws. Get down to the earth and dwell by his-asws grave, unkempt, dusty, until the establishment of the Hour!”

الله ﷺ رحمة عه و لعنة قاتلها و من أعان عليه و من شرّك في ذمه.

So they are (now) by his-asws grave, unkempt, dusty, crying him-asws up to the Day of Qiyamah. Their chief is an Angel called Mansour. So, no visitor visits him-asws except they received (welcome) him, nor does any bidder of farewell bids farewell to him-asws except they escort him, nor does anyone fall sick except they console him, nor does anyone die except their praying Salat upon his funeral and seek Forgiveness for him after his death. They are in the earth awaiting rising of Al-Qaim-asws.

211 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 20
212 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 21
Umm Salama-ra said, ‘I-ra saw Rasool-Allah-saww in the dream and there was dust upon his-asws head. So, I-ra said, ‘What is the matter with you-saww, O Rasool-Allah-saww!’ He-saww said: ‘I-saww witnessed the killing of Al-Husayn-asws just now’.213

Ibn Fawraq in his (book) ‘Fusool’, and Abu Ya’la in his ‘Musnad’, and Al Aamiry in his ‘Ibaanah’, from ways from it, from Ayesha, and from Sharh Bin Howshab,

‘Al-Husayn-asws Bin Ali-asws entered to see the Prophet-saww, and it was being Revealed to him-saww, and the Revelation descended unto Rasool-Allah-saww, and he-asws was devoted upon his-saww back. Jibraeel-as said: ‘You-saww love him-asws?’ He-saww said: ‘Why should I-asws not love my-saww son-asws?’ He-as said: ‘Your-saww community will be killing him-asws from after you-saww’.

Jibraeel-as extended his-as hand and there he-as was with white soil. He-as said: ‘This son-asws of yours-saww would be killed in this soil, O Muhammad-saww, its name is Al-Taff (Karbala)’ – the Hadeeth’.214

And in Hadeeth by Saalim Bin Al-Ja’ad: ‘That was Mikaeel-asw’.215

And in ‘Musnad’ of Abu Ya’la, ‘That was an Angel of the drops (rain)’’.216

And in ‘Ibn Abbas said, ‘While I was slumbering in my house when I heard a mighty scream, loud, from the house of Umm Salama-ra, and she-ra was saying, ‘O daughters-as of Abdul Muttalib-as! Assist me-ra and cry with me-ra, for your-as chief has been killed!’

213 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 a
214 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 b
215 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 c
216 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 d
It was said, ‘And from where did you -ra know that?’ She-ra said, ‘I-ra saw Rasool-Allah -saww just now in the dream, unkept, horrified. So, I-ra asked him -saww about that. He-saww said: ‘My saww son-asws Al-Husayn-asws and his-asws family members have been killed, so I-saww have buried them-asws.

She-ra said, ‘So I-ra looked and there was the soil of Al-Husayn-asws which Jibraeel-as had come with from Karbala, and he-as had said: ‘When it becomes blood, so your-saww son-asws has been killed’. The Prophet-saww had given it to me-ra and said: ‘Make it to be in a glass, and let it be with you-ra. When it becomes blood, then Al-Husayn-asws has been killed’. I-ra saw the glass just now and it has become bursting fresh blood’. 217

217 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 e

He-asws said: ‘So fast then, O Karram, and do not fast the two Eids, nor the three days of Al-Tashreeq (11th, 12th & 13th Zul Hijja), and not when you would be travelling nor when sick, for when Al-Husayn-asws was killed, the skies and the earth and the ones upon them, and the Angels clamoured, and they said, ‘O our Lord-azwj! Permit for us in destroying the people until we cut them from the surface of the earth due to what they have permitted of Your-azwj Sanctity and killed Your-azwj Elites!’

Allah-azwj Revealed to them: “O My-azwj Angels! And O My-azwj skies! And O My-azwj earth! Calm down!” Then He-azwj Uncovered a veil from the veils, and there, behind it were...
Muhammad-saww and twelve successors-azwj of his-saww. Then He-azwj go him-saww to raise the hand of so and so Al-Qaim-azwj from between them-azwj and He-azwj Said: ‘O My-azwj Angels, and O My-azwj skies, and O My-azwj earth! By this one-azwj, I-azwj shall be helped for this!’ – saying it three times’ .218

I (Majlisi) am saying, ‘It is reported by Al-Hassan Bin Suleyman, from ‘Kitab Al Mi’raj’, by his chain from Al Sadouq, by his chain from Bakr Bin Abdullah, from Sahl Bin Abdul Wahhab, from Abu Muawiya, from Al Amsh,

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws having said: ‘The Prophet-azwj said: ‘On the night there was an ascension with me-saww to the sky, I-saww reached the fifth sky. I-saww looked at an image of Ali-asws Bin Abu Talib-asws. I-asws said: ‘My-saww beloved Jibraeel-as! What is this image?’

Jibraeel-as said: ‘The Angels were yearning for looking at the image of Ali-asws, so they said, ‘Our Lord-azwj! The children of Adam-as in their world are enjoying morning and evening by looking at Ali-asws Bin Abu Talib-asws, beloved of Your-azwj Beloved Muhammad-saww, and his-saww caliph, and his-asws successor-asws, and his-saww trustee. So, Cause us to the enjoy in accordance to what people of the world are enjoying with!’

So He-azwj Imaged him-asws from the Noor of His-azwj Holiness, Mighty and Majestic. Thus Ali-asws is in front of them night and day. They are visiting him-asws and looking at him-asws morning and evening’.

He (narrator) said, ‘Al-Amsh informed me from Ja’far-asws Bin Muhammad-saww, from his-asws father-asws having said: ‘When the accursed Ibn Muljim-la struck him-asws upon his-asws head, that strike came to be in his-asws image which is in the sky. So the Angels are looking at him-asws morning and evening and cursing his-asws killer Ibn Muljim-la.

218 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 f
When Al-Husayn-asws, Bin Ali-asws, may the Salawat of Allah-aswj be upon him-asws was killed, the Angels came down and carried him-asws until they paused him-asws with the image of Ali-asws in the fifth sky.

Every time the Angels descend from the higher skies, and the Angels ascend from the sky of the world and the skies above it up to the fifth sky to visit the image of Ali-asws and the looking at him-asws and to Al-Husayn-asws Bin Ali-asws stained in his-asws blood, they curse Yazeed-la and Ibn Ziyad-la and the killers of Al-Husayn-asws Bin Ali-asws, may the Salawat of Allah-aswj be upon him-asws, up to the Day of Qiyamah'.

Al-Amsh said, ‘Al-Sadiq-asws said to me: ‘This is from the hidden knowledge and its treasured. Do not bring it out except to its rightful ones!’’

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219 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 41 H 22 g
CHAPTER 42 – SEEING BY UMM SALAMA-ra AND OTHERS OF RASOOL-ALLAH-saww IN THE DREAM, AND HIS-saww INFORMING OF MARTYRDON OF THE HONOURABLE ONES

She-ra said, ‘I-ra said: ‘What is the matter I-ra see you-saww as pale, bleak, O Rasool-Allah-saww?’’

He-saww said: ‘Tonight I-saww have not ceased to dig the graves for Al-Husayn-asws and his-asws companions, upon him-asws and them-asws be the greetings’.

‘While I was slumbering in my house when I heard a mighty scream, loud, from the house of Umm Salama-ra, wife of the Prophet-saww. I came out diverting my guide to her-ra house, and the people of Al-Medina came to her-asws, the men and the women.

فقالت قلبي ما لي أراك يا رسول الله شاهقا كبيرا؟ قال مات زالت [ليلة] أخيل السؤورا لابن الحسين وأصحابه عليه وعلىهم السلام.

She-ra said, ‘I-ra said: ‘What is the matter I-ra see you-saww as pale, bleak, O Rasool-Allah-saww?’’

He-saww said: ‘Tonight I-saww have not ceased to dig the graves for Al-Husayn-asws and his-asws companions, upon him-asws and them-asws be the greetings’.

The book ‘Al Amaali’ of the Sheikh Al Tusi – Ibn Hushe, from Abu Al Mufazzazl Al Shaybani, from Ali Bin Muhammad Bin Makhlad, from Muhammad Bin Salim Bin Abdul Rhaman, from Awn Bin Mubarak Al Khas’amy, from Amro Bin Sabit, from his father Abu Al Miqdam, from Ibn Jubeery, from Ibn Abbas who said,

‘While I was slumbering in my house when I heard a mighty scream, loud, from the house of Umm Salama-ra, wife of the Prophet-saww. I came out diverting my guide to her-ra house, and the people of Al-Medina came to her-asws, the men and the women.


(220) Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 42 H 1
When I ended to her asws, I said, ‘O Mother of the believers! What is the matter you ra screamed and cried for help?’ But she asws did not answer me, and she ra turned to the Hashemite women and said, ‘O daughters as of Abdul Muttalib as! Assist me ra and cry with me ra, for, by Allah asw, your as chief-asws, and chief of the youths of the people of Paradise, and grandson asws of Rosool-Allah asw has been killed!’

I said, ‘O Mother of the believers! And from where did you ra know that?’ She ra said, ‘I ra saw Rosool-Allah asw in the dream just now, un Kemp, horrified. I ra asked him asw about that concern of his asw. He asw said: ‘My asw son asw Al-Husayn asw and his asw family members have been killed today, so I asw buried them asws, and at this time I asw have become free from burying them asws.’

She ra said, ‘I ra stood up until I ra entered the house, and I ra could hardly reason. I ra looked and there was the soil of Al-Husayn asws which Jibraeil as had come with from Karbala. He as said: ‘When this soil become blood, so your asw son asws has been killed’, and the Prophet asw gave it to me ra and said: ‘Make this soil to be in a glass’, or said: ‘In a bottle, and let it be with you ra. So, when it becomes fresh blood, so Al-Husayn asws has been killed’. So, I ra have seen the glass now and it has become pouring fresh blood’.

He (Ibn Abbas) said, ‘Umm Salama ra took from that blood and she ra and stained her ra face with it and made that to be the day of mourning and lamentation upon Al-Husayn asws. The riders came with his asws news, and he asws had been killed during that day’.

Amro Bin Sabit said, ‘I entered to see Abu Ja’far Muhammad asws Bin Ali asws in his asws house. I asked him asws about this Hadeeth and mentioned to him asws the reporting by Saeed Bin Jubeyr of this Hadeeth, from Abdullah Bin Abbas. Abu Ja’far asws said: ‘Umar Bin Abu Salama had reported it from his mother ra Umm Salama, ‘Ibn Abbas said in a report of Saeed Bin Jubeyr, from him’.

قَالَتِْ: فَلَمَّا كَانَتِ اللَّيْلَةُ الْقَابِلَةُ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم مَلَأَّةً عَنْ ذَلِكَ فَقَالُوا أَيَّا بَنَيَّةٍ عَنْ أَنَّهُ قَتَلَ ابْنِيَُّ الْحُْسَينِْ عَنْ شَأْنِهِ ذَلِكَ فَقَالَ قُتِلَ ابْنُكُ وَ أَعْطَانِيهَا النَّبِِّ فَقَالْ: اجْعَلِي "مَلَأَّةً" ذَلِكَ الْيَوْمَ مَأْتَُاً وَ مَنَاحَةً عَلَى الْحُْسَينِْ وَ أَهْلُ بَيْتِهِ فَذَكَرْتُ لَهُ ذَلِكَ وَ سَأَلْتُهُ عَنْ شَأْنِهِ فَقَالَ لِِ
He said, ‘When it was the next night, I saw Rasool-Allah⁵⁷ as saww in my dream, dusty, unkempt. I mentioned that to him⁵⁷ as saww and asked him⁵⁷ as saww about his⁵⁷ as saww concern. He⁵⁷ as saww said to me: ‘Don’t you know I⁵⁷ as saww have just finished from burying Al-Husayn⁵⁷ as ws and his⁵⁷ as ws companions?’²²¹

Amro Bin Abu Al Miqdam said, ‘It is narrated to me by Sadeyr, ‘From Abu Ja’far⁵⁷ asws: Jibraeel⁵⁷ as came to the Prophet⁵⁷ as saww with the soil which Al-Husayn⁵⁷ as ws was to be killed upon’.

Abu Ja’far⁵⁷ asws said: ‘It is with us⁵⁷ asws’.²²²

In one of the books of the virtues, it is reported from Al-Hassan Bin Ahmad Al Hamdany, from Hibtullah Bin Muhammad Al Shaybani, from Al-Hassan Bin Ali Al Tameemi, from Ahmad Bin Ja’far Al Qateyfi, from Ibrahim Bin Abdullah, from Suleyman Bin Harb, from Hammad, ‘From Ammar-⁵⁷ ra, ‘Ibn Abbas saw the Prophet⁵⁷ as saww in his dream one day in the middle of the day, and he⁵⁷ as saww was unkempt, dusty. In his⁵⁷ as saww hand was a glass wherein was blood. He said, ‘O Rasool-Allah⁵⁷ as saww! What is this blood?’ He⁵⁷ as saww said: ‘Blood of Al-Husayn⁵⁷ asws. I⁵⁷ as saww have not ceased to catch it since today’. So, I counted that day and found that he⁵⁷ as ws had been killed during that day’²²³.

And it is reported from Abu Al-Hassan Al Aasimy, from Ismail Bin Ahmad, from his father, from Ali Bin Ahmad Bin Abdan, from Ahmad Bin Ubeyd, from Tamtaam, from Abu Saeed, from Abu Khalid Al Ahmar, from Zirr Bin Hubeys, from Salmiya, she said, ‘I entered to see Umm Salama⁵⁷ ra and she⁵⁷ ra was crying. I said to her, ‘What makes you⁵⁷ ra cry?’ She⁵⁷ ra said, ‘I⁵⁷ ra saw Rasool-Allah⁵⁷ as saww in the dream, and upon his⁵⁷ as saww head and his⁵⁷ as saww beard were traces of dust. I⁵⁷ ra said: ‘What is the matter with you⁵⁷ as saww, O Rasool-Allah⁵⁷ as saww, being dusty?’ He⁵⁷ as saww said: ‘I⁵⁷ as saww witnessed the killing of Al-Husayn⁵⁷ asws just now’’.²²⁴

²²¹ Bihar Al Awaar – V 45, The book of History – Al Hassan⁵⁷ asws, Ch 42 H 2 a
²²² Bihar Al Awaar – V 45, The book of History – Al Hassan⁵⁷ asws, Ch 42 H 2 b
²²³ Bihar Al Awaar – V 45, The book of History – Al Hassan⁵⁷ asws, Ch 42 H 3 a
²²⁴ Bihar Al Awaar – V 45, The book of History – Al Hassan⁵⁷ asws, Ch 42 H 3 b
And it has come in the correspondence that Salma Al Madaniyya, she said,

‘Rasool-Allah⁵⁵ had handed a glass to Umm Salama⁵⁶ wherein was sand from Al-Taff (Karbala), and said to her⁵⁶: ‘When this transforms into fresh blood, then Al-Husayn⁶⁴ has been killed during that’.

Salma said, ‘A screamed was raised from the chamber of Umm Salama⁵⁶. I was the first one to come to her⁵⁶. I said, ‘What made you⁵⁶ scream, O Mother of the believers?’

She⁵⁶ said, ‘I⁵⁶ saw Rasool-Allah⁵⁵ in the dream, and the soil was upon his⁵⁵ head. So, I⁵⁶ said, ‘What is the matter with you⁵⁵?’ He⁵⁵ said: ‘The people pounced upon my⁵⁵ son⁶⁴ and they killed him⁶⁴, and I⁵⁶ have witnessed him⁶⁴ being killed at this time’. So my⁵⁶ skin had goosebumps and I⁵⁶ leapt to the glass and found it pouring blood’.

Salma said, ‘I saw her⁵⁶ place it in front of her⁵⁶⁻²²⁵.

(The book) ‘Al Taraif’, from ‘Kitab Al Jam’a Bay Al Sihah Al Sitta’, said,

‘The Prophet⁵⁵ was seen in the dream and he⁵⁵ was crying. It was said to him⁵⁵, ‘What is the matter with you⁵⁵, O Rasool-Allah⁵⁵?’ He⁵⁵ said: ‘Al-Husayn⁶⁴ has been killed just now’."
CHAPTER 43 – LAMENTATION OF THE JINN UPON HIM-\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH-\textsuperscript{azwj} BE UPON HIM-\textsuperscript{asws}

1- As a result and in the event of some narrations from the Prophet \textsuperscript{asws}, the best of the pious individuals, that \textsuperscript{asws} descended upon a tent of Umm Ma’bad when he used to rest there with her companions. So, it happened from his \textsuperscript{asws} matter regarding the sheep which the people have known of.

I (Majlisi) am saying, ‘I found in one of the reliable books of virtues, ‘It has been reported from chief of the memorisers Abu Mansour Al Daylami, from the chief Abu Al Fat’h Al Hamdany, from Ahmad Bin Al-Husayn Al Hanafy, from Abdullah Bin Ja’far Al Tabari, from Abdullah Bin Muhammad Al Tameemi, from Muhammad Bin Al-Hassan Al Attar, from Abdullah Bin Muhammad Al Ansari, from Umarrah Bin Zayd, from Bakr Bin Harisa, from Muhammad Bin Is’hak, from Isa Bin Umar, from Abdullah Bin Umar Al Khuzzaie, from Hind Bint Al Jown who said,

‘Rasool-Allah \textsuperscript{saww} descended at a tent Umm Ma’bad used to mingle in, and with him \textsuperscript{saww} were companions of his-\textsuperscript{saww}. So, it happened from his-\textsuperscript{saww} matter regarding the sheep which the people have known of.

He-\textsuperscript{saww} and his \textsuperscript{saww} companions were in the tent until it cooled, and it was a day of intense sweltering heat. When he-\textsuperscript{saww} stood up from his-\textsuperscript{saww} nap, he-\textsuperscript{saww} washed his-\textsuperscript{saww} hands and cleaned them, then rinsed his-\textsuperscript{saww} mouth and squirted it upon a thorny bush which was to a sin of the tent, mixing it three times and squirting it three times, and he-\textsuperscript{saww} washed his-\textsuperscript{saww} face, then wiped his-\textsuperscript{saww} head and his-\textsuperscript{saww} legs, and said ‘There is an affair for this thorny bush’.

Then the ones from his-\textsuperscript{saww} companions who were with him-\textsuperscript{saww} did like that. Then he-\textsuperscript{saww} stood up and prayed two cycles Salat. I and the youths of the tribe were amazed from that, and in our time, we had not seen any one praying Salat before he-\textsuperscript{saww} did. When it was the next morning, we woke up and the thorny bush had towered until it had become like the normal large tree, and splendid, and Allah-\textsuperscript{azwj} has Removed its thorns, and veins had sunk, and its branches were a lot, and its truck and its leaves were g
Then it bore fruit after that, and it yielded fruit as large as can be from the truffles, in the colour of the yellow powder, and aroma of ambergris, and taste of honey. By Allah -azwj- No hungry one at from it until he was satiated, nor any thirsty one except he was saturated, nor any sick one except he was cured, nor any one with need and destitution except he was enriched, nor did any camel ate from its leaves nor a she-camel, nor sheep except it was fattened and its milk flowed.

وَ رَأَيْنَا النَّمَاءَ وَ الْبََْكَةَ فِِ أَمْوَالِنَا مُنْذُ يَوْمَ نَزَلَ وَ أَخْصَبَتْ بِلاَدُ نَوَأَ وَ أَمْرَعَتْ فَكُنَّا نُسَمِِي تِلْكَ الشَّجَرَةَ الْمُبَارَ

And we saw the development and the blessings in our wealth since the day he-saww had descended, and our land became fertile, and full of pasture. So we were naming that tree as ‘The Blessed Tree’, and they used to come to us from around us, from the people of the valley to be shaded by it, and to be provided from its leaves during the journey, and they were carrying with them in the deserted land.

فَكَانَتْ ب َعْدَ ذَلِكَ تُثْمِرُ ََِراً دُونَ ذَلِكَ فِِ الْعِظَمِ وَ الطَّعْمِ وَ الرَّائِحَةِ فَأَقَامَتْ عَلَى ذَلِكَ ثَلاَثِينَ سَنَةً فَلَمَّا كَانَتْ ذَاتَ يَوْمٍ أََْبَحْنَا وَ إِذَا بََِا قَدْ تَشَوَّكَتْ مِنْ أَوَّلهَِا إِلََ آخِرِهَا فَذَهَبَتْ نَضَارَةُ عِيدَانَِِا وَ تَسَاقَُّ جََِيعُ ََِرِهَا فَمَا كَانَ إِلاَّ يَسِيراً حَتََّّ جَاءَ نعْيُ رَسُولِ اللََِّّ فَإِِذَا هُوَ قَدْ قُبِضَ ذَلِكَ الْيَوْمَ

Thus, it was standing for them in place of the food and drink. It did not cease to be like that and being upon that. One day we woke up in the morning, and its fruit had fallen off and its leaves had yellowed. So, we were grieved at that and separated from it. It wasn’t except a little until the obituary of Rasool-Allah-saww came, and there, he-saww had passed away during that day.

فَمَا أََِْرَتْ ب َعْدَ ذَلِكَ لاَ قَلِيلاً وَ لاَ كَثِيراً وَ ان ْقَطَعَ ََِرُهَا وَ لََْ نَزَلَ وَ مَنْ حَوْلَنَا نََْخُذُ مِنْ وَرَقِهَا وَ نُدَاوِي مَرْضَانََ بََِا وَ نَسْتَشْفِي بِهِ مِنْ أَسْقَامِنَا فَأَقَامَتْ عَلَى ذَلِكَ بُرْهَةً طَوِيلَةً

It so happened after that, it bore fruit other than that in the form, and the taste, and the smell. It stayed upon that for thirty years. It so happened that one day we woke up in the morning and where it had become thorny from its beginning to its end. The freshness of this twigs had gone, and the entirety of its fruit had fallen off. It wasn’t except a little until the report of the killing of Amir Al-Momineen Ali-asws Bin Abu Talib-asws arrived.

فَمَا أَثَبَتْ يَدَّ ذَلِكَ لاَ فِيَّلاً وَ لاَ أَكْبِرْلاَ وَ انفَقْلاَ وَ لََْ وَ لَمْ نََ وَ مِنْ حَوْلِنَا تَأْخَذَنَا وَ نَذَاوِي مَرْضِيِّنا مَا وَ نَسْتِعْنِي بهِ مِنْ أَشْفَاتِنَا فَأَقَامَتْ عَلَى ذَلِكَ بُرْهَةً طَوِيلَةً

It did not bear fruit after that, neither little nor more, and its fruits had terminated, and us and the ones around us did not cease to take from its leaves and heal our sick with these and be cured by it from our illnesses. It stayed upon that for a long period of time.
Then one day we woke up in the morning, and there, fresh blood was emanating from it, and its leaves had withered, dripping blood like the water of the meat. We said, ‘A mighty event has occurred!’ So, we stayed awake our night alarmed, worried, anticipating the distress. When the night darkened upon us, we heard crying and wailing from beneath it, and severe uproar and shaking.

And we heard a voice crying, saying, ‘I- asws am a son-asws of the Prophet-saww and son-asws of the successor-asws! And O remaining one of our chiefs and our honourable ones!’

Then the noise and the voices became a lot. We could not understand most of what they were saying. After that came to us (news) of killing of Al-Husayn-asws, and the tree withered and dried up, and the winds and the rains broke it down after that. So it traces were gone and wiped out’.

Abdullah Bin Muhammad Al-Ansari said, ‘I met Deobel Bin Ali Al-Khuzaie at city of the Rasool-saww, and I narrated to him this Hadeeth, and he did not deny it, and said, ‘It has been narrated to me by my father, from my grandfather, from his mother Saeeda Bint Malik Al-Khuzaie. She had mentioned that tree and had eaten from its fruits in the era of Ali Bin Abu Talib-asws.'
Deobel said, ‘I have said in my poem, ‘Visit the best grave At Al-Iraq to be visited, and stick (hit) the donkey, for the one who forbids you is a donkey. Why should I not visit you asws, O Husayn asws? May my people be sacrificed for you asws! And the one who is kind upon it, is seeking the visitation. And for you asws is the cordiality in the hearts of the ones with intelligence, and upon your asws enemies be the misfortune and the devastation. O son asws of the martyr, and O martyr! His asws uncle asws was martyred, being best of the uncles, Ja’far Al Tayyar asws’. 227

And Ibn Nama, may Allah azwj have Mercy on him, said in ‘Museyr Al Ahzan’,

‘The Jinn lamented upon him asws, and a number of companions of the Prophet saww, from them being Al-Miswar Bin Makhramah, were listening to the Lamentations and crying’. 228

And the author of ‘Al Zakheera’ mentioned from Ikrimah (Bin Abu Jahl la),

‘He heard on the night of his asws killing at Al-Medina, a caller they heard and did not see his person, ‘O you killers ignorant of Husayn asws! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet saww and Angels and the martyrs. You are being cursed upon the tongue of the son as of Dawood as, and Musa as, and owner of the Evangel’. 229

And the author of ‘Al Zakheera’ mentioned from Al Hassan asws, Ch 43 H 1

227 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 43 H 1
228 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 43 H 2 a
229 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 43 H 2 b
It is reported that a caller was heard at Al-Basra prostrating at night, ‘The spears were arriving at their chests towards Al-Husayn\textsuperscript{asws}, fighting against the Revelation, and they were shouting at he\textsuperscript{asws} had been killed, and rather they had killed the (proclamations of) Takbeer and the Oneness by (killing you\textsuperscript{asws}). It is as if they had killed your\textsuperscript{asws} father\textsuperscript{asws} Muhammad\textsuperscript{asww}, may the Salawaat of Allah\textsuperscript{aswj} be upon him\textsuperscript{asww}, or Jibraeel\textsuperscript{as}’.\textsuperscript{230}

And Ibn Al Jowzy mentioned in ‘Kitab Al Noor’ regarding merits of the days and the months,

‘The Jinn lamented upon him\textsuperscript{asws}. It said, ‘The women of the Jinn have come crying the braves, and they are slapping their cheeks like the (sound of) falling Dinars, and they are wearing the black clothes after the ornamental threads’’.\textsuperscript{231}

(3) – قب، المناقب لابن شهرآشوب قال دعبل حدثني أِ عن جدي عن أمه سعدى بنت Malik Al Khuzaie,

خبير العمومة جعفر الطيار - يا ابن الشهيد و يا شهيدا عمه - عجبا لمصقول أَابك حده

في الوجه منك و قد علاَ غبار - عجبا لمصقول أَابك حده

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Deobel said, ‘My father narrated to me from my grandfather, from his mother Sa’dy Bint Malik Al Khuzaiye,

‘She heard lamentation of the Jinn upon Al-Husayn\textsuperscript{asws}, ‘O son\textsuperscript{asws} of the martyr, and O martyr! His\textsuperscript{asws} uncle\textsuperscript{asws} was martyred, being best of the uncles, Ja’far Al-Tayyar\textsuperscript{asws}. Surprise at the shiny (blade), its edge hit you\textsuperscript{asws} in the face from you\textsuperscript{asws} and its dust has risen’’.\textsuperscript{232}

(3) – قب، المناقب لابن شهرآشوب قال دعبل حدثني أِ عن جدي عن أمه سعدى بنت Malik Al Khuzaie,

خبير العمومة جعفر الطيار - يا ابن الشهيد و يا شهيدا عمه - عجبا لمصقول أَابك حده

في الوجه منك و قد علاَ غبار - عجبا لمصقول أَابك حده

(The book) ‘Ibanah’ of Ibn Battah –

‘It has been heard from their lamentations, ‘O perfect eye, do not freeze, and renew (tears) upon the annihilated chief, for at Al-Taff (Karbalal) he\textsuperscript{asws} is slain at evening, and we have been afflicted the next morning with a strange matter’.

\textsuperscript{230} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 2 c
\textsuperscript{231} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 2 d
\textsuperscript{232} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 3 a
And from their lamentations, ‘The women of the Jinn are crying from grief of the braves, and they are aiding by lamentations of the Hashemite women, and they are lamenting Husayn of the mightiness of that calamity, and they are slapping cheeks like the falling Dinars, and they are wearing black clothes after the ornamental threads’.

And from their lamentations, ‘The earth reddened from the killing of Al-Husayn like it had greened during the setting of the eye of the sun. O woe be unto his killer! O woe be unto his killer for he is burning in the blazing Fire!’

And from their lamentations, ‘I cry for the son of Fatima, one who killed him was of young hair, and at his killing you suffered earthquake, and at his killing the moon was eclipsed’. 233

Al-Tabari – ‘And a lamentation of the Angels was heard during the first stop they descended aiming to go to Syria, “O you killers ignorant of Husayn! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet and Angels and the communities. You are being cursed upon the tongue of the son of Dawood, and Musa, and owner of the Evangel’’. 234

233 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 43 H 3 b
234 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 43 H 3 c
4. A female Jinn cried upon Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. She said, 'What is that you will be saying when the Prophet\textsuperscript{saww} says to you all: 'What is that you have done, and you were last of the communities, with my\textsuperscript{saww} family members, and my\textsuperscript{saww} brothers\textsuperscript{asws}, and my\textsuperscript{saww} honourable ones from between being made captives and being slain stained with blood?"\textsuperscript{235}

5. And my father narrated to me, from Sa’ad, from Muhammad Bin Al-Husayn, from Nasr Bin Muzahim, from Abdul Rahman Bin Abu Hammad, from Abu Layli Al Wasity, from Abdullah Hassaan Al Kinany who said,

And my father narrated to me, from Sa’ad, from Ibn Isa, from Muammar Bin Khallad, 

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: 'While Al-Husayn\textsuperscript{asws} was travelling in the middle of the night, and he\textsuperscript{asws} was hearing to Al-Iraq, and there was a man reciting a war poem and he was saying –

(O my camel, do not be alarmed from my rebuke and my preparation before the emergence of dawn, with best of riders and best of journeys, until you dwell by the honourable sea, with the glorious grandfather, the most gracious of chests. Allah\textsuperscript{aswj} will Reward him\textsuperscript{asws} for the best of matters, then his\textsuperscript{asws} remaining would be remain of eternity).’

\textsuperscript{235} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 4
Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall continue and there is no shame in death for the youth when what he has intended is truth, and fights as a Muslim, and separates from the ruination and opposed the criminals. So, if I\textsuperscript{asws} were to live I\textsuperscript{asws} will not regret, and if I\textsuperscript{asws} die, I\textsuperscript{asws} will not be pained. It suffice with you as a death if you are humiliated and damaged’.

6- مل، كامل الزيارات أبي و جماعة مضافي عن سعد عن محمد بن نعيم المقدسي عن عباس بن يعقوب عن عمرو بن ثابت عن عمرو بن عكيرة عن عمرو بن أمية بن عبد الحكيم بن إسماعيل بن عثمان عن النبي ﷺ مولى لنا بقول سياحتنا البهجة شناديا يناديون و يقولون: أصبختنا ليلة قتل الحسين بمدينة فإذا وًا فإننا نقول سياحنا البهجة يناديون و يقولون:

(The book) ‘Kamil Al Ziyaraat’ – My father and a group of my elders, from Sa’ad, from Muhammad Bin Yahya al Muazy, from Abbad Bin Yaqoub, from Amro Bin Sabit, from Amro Bin Ikrimah who said,

‘In the morning of the night in which Al-Husayn\textsuperscript{asws} was killed, we were at Al-Medina, and there was a slave of ours saying what we had heard the night before, a caller calling out and saying,

‘O you killers ignorant of Husayn\textsuperscript{asws}! Receive news of the Punishment and the Torment. All people of the sky are supplicating against you, from a Prophet\textsuperscript{saww} and Angels and the martyrs. You are being cursed upon the tongue of the son\textsuperscript{as} of Dawood\textsuperscript{as}, and Musa\textsuperscript{as}, and bearer of the Evangel’.

7- مل، كامل الزيارات حكيم بن داوود بن حكيم ببلاطته عن سلمة عن عبد الله بن محمد بن سنة بن عبد الله بن القاسم بن الحارث بن داوود الثقي فقاً: حكيمتي جندي أن الجل من تبعات ع بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه و بكث عليه.

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood Bi Hakeem, from Salama, from Abdullah Bin Muhammad Bin Sinan, from Abdullah Bin Al Qasim Bin Al Haris, from Dawood Al Raqqy who said, ‘My grandmother narrated to me saying,

\textsuperscript{236} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 5

\textsuperscript{237} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 43 H 6
‘When Al-Husayn asws was killed, the Jinn cried upon him with these couplets, ‘O eye renewing the tears and crying, for the news is true. Cry on the son asws of (Syeda) Fatima asws who arrived at the Euphrates and what transpired. The Jinn are crying their braves due to what news has come to them of Al-Husayn asws and his asws group having been killed, being miserable to that from the news. They shall cry you asws with burning pain during the evening and at pre-dawn, and they will cry you, they shall cry on you, whatever flows in a vein and whatever the tree carries’’. 238

(8) – ل، الأمالِ للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَِِ الَْْطَّابِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَمْرِو بْنِ ثاَبِتٍ عَنْ حَبِيبِ بْنِ أَِِ ثاَبِتٍ عَنْ أُمِِ سَلَمَةَ زَوْجَةِ النَّبِِِِ ُ قَالَتْ مَا سََِعْتُ ن َوْحَ الِْْنِِ مُنْذُ قُبِضَ النَّبُِِّ إِلَى اللَّيْلَةَ وَ لاَ أَرَانيِ إِلَى وَ قَدْ أُُبْتُ باِبْنيِ.

(The book) ‘Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Amro Bin Sabit, from Habeeb Bin Abu Sabit,

‘From Umm Salama ra, wife ra of the Prophet saww said: ‘The Lamentation of the Jinn have not been heard since the Prophet saww except tonight, nor did I ra see (understood) except and my ra son asws had been killed’.

قَالَ وَ جَاءَتِ الِْْنِِيَّةُ مِنْهُمْ ت َقُولُ أَلاَ ياَ عَينُْ فَانَِْمِلِي بجُِهْدِي فَمَنْ يََبْكِي عَلَى الشُّهَدَاءِ ب َعْدِي عَلَى رَهُّْ ٍ ت َقُودُهُمُ الْمَنَاياَ إِلََ مُتَجَبٍِِْ فِِ مِلْكِ عَبْدٍ .

He (the narrator) said, ‘And a female Jinn from them came saying, ‘Indeed, O eye! Do not neglect me in my efforts, so who will cry upon the martyrs after me? Upon a group, the death had led them by arrogant servants regarding a kingdom’’. 239

(9) – جا، المجالس للمفيد ما، الأمالِ للشيخ الطوسي الْمُفِيدُ عَنْ عُمَرَ بْنِ مَُمَّدٍ عَنْ عَلِيِِ بْنِ الْعَبَّاسِ عَنْ عَبْدِ الْكَرِيمِ بْنِ مَُمَّدٍ عَنْ سُلَيْمَانَ بْنِ مُقِيلٍ الْحَْارِثِيِِ الحَْارِثِيِِ حَدَّثَنيِ شَيْخٌ مِنْ بَنيِ تَُِيمٍ كَانَ يَسْكُنُ الرَّابِيَةَ قَالَ سََِعْتُ أَِِ ي َقُولُ مَا شَعَرْنََ بِقَتْلِ الحُْسَينِ حَتََّّ كَانَ مَسَاءُ لَيْلَةِ عَاشُورَاءَ فَإِِنيِِ لََْالِسٌ باِلرَّابِيَةِ وَ مَعِي رَجُلٌ مِنَ الحَْيِِ فَسَمِعْنَا هَاتِفاً ي َقُولُ مَا جِئ ْتُكُمْ حَتََّ بَصُرْتُ بِهِ باِلطَّفِِ مُن ْعَفِرَ الَْْدَّيْنِ مَنْحُوراً وَ حَوْلَهُ فِت ْيَةٌ تُدْمَى نَُُورُهُمْ مِثْلَ الْمَصَابِيحِ يُطْفُونَ الدُّجَى نُوراً وَ قَدْ حَث َثْتُ قََلُوٌ كَيْ أََُادِف َهُمْ مِنْ ق َبْلِ أَنْ تََتَلاَقَى الحُْرَّدُ الحُْورَا.

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Sheikh Al Tusy – Al Mufeed, from Umar Bin Muhammad, from Ali Bin Al Abbass, from Abdul Kareem Bin Muhammad, from Suleyman Bin Muqeeal Al Harisy, from Al Mahfouz Bin Al Munzir who said, ‘It is narrated to me by a Sheikh from the clan of Tameem who had settled at Al Rabiya who said, ‘I heard my father saying,

‘We were not aware with the killing of Al-Husayn asws until it was evening of the night of Ashura, for I was seated at al Rabiya and with me was a man from the tribe. We heard a caller saying,

بِالطِّغْطِ مَتَغَفِّرُ الخَلَّانِ مَنْخُورًا وَ الله ما يَّلْتَكُمْ حَتَّى يَصَّبَّ يَوْهُ وَ خَلْوَةُ لََّهُمْ لََّلَّهُ وَ قَدْ خَلَطَ فُلُوسِيُّ كَانَ أَصَابُهُمْ
'By Allahazwj! I did not come with you all until I sighted himasws at al-Taff, covered in dust, companions massacred, and around himasws were youths with bleeding necks, like the lamps of light circling in the darkness, and I stimulated my heart to encounter them from before the virgin Houries meet me. But, by Allahazwj, fate had handicapped me to (be able to) reach himasws, and it was a matter Allahazwj had Decreed it, Pre-determined. Al-Husaynasws was a lantern to be illuminated by. Allahazwj Knows, I do not speak falsehood. May Godazwj Send Salawaat upon the body, the grave of Al-Husaynasws has hugged it, an ally of the goodly graves, in the vicinity of Rasool-Allahsaww in loftiness and of the successorasws, and of the flier, happily".

We said to him, ‘Who are you? May Allahazwj have Mercy on you!’ He said, ‘I am from the fortunate Jinn. We intend visitation of Al-Husaynasws and consoling himasws with ourselves. We left from the Hall and found himasws to have been killed’. 240

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad Bin Yazeed, from Ibrahim Bin Uqba, from Ahmad Bin Amro Bin Muslim, from Al Meesamy who said,

‘Five from the people of Al-Kufa wanted to help Al-Husaynasws Bin Aliasws. They descended in a town called Shaahy, when men, old man and a youth came to them and greeted unto them. The old man said, ‘I am a man from the Jinn, and this is a son of my brother. I want to help this oppressed man’.

He (the narrator) said, ‘The old man, the Jinn, said to them, ‘I have seen a dream’. The youth, the human, said, ‘And what is this dream which you saw?’ He said, ‘I saw that I was flying and brought you the news of the people, so you went upon an insight’. They said to him, ‘Yes, what did you see?’

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240 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 43 H 9
He said, ‘He disappeared for a day and a night. When it was the next morning, they heard a voice and did not see the person, and he was saying, ‘By Allah\textsuperscript{as}! I did not come to you until I had sighted him\textsuperscript{as}’ – up to the end of what has passed from the couplets beside the two couplets in the middle of his words.

He hugged me and sent Salawaat in his words. So, one of the youths from the humans answered him saying, ‘Go! Do not cease to be dwelling at the grave until Qiyamah, the rain will quench with raindrops, and you have travelled a way I had travelled it, and you have drunk a cup which was dripping (overflowing), and the youths have freed themselves for the Sake of Allah\textsuperscript{as}, and they separated from the wealth and the beloved ones and the houses’.

(The book) ‘Kamil Al Ziyaraat’ – By the chain, from Umar Bin Sa’ad, from Al Waleed Bin Gassan, from the one who narrated it, said,

‘The plasterers were listening to the lamentations of the Jinn when Al-Husayn\textsuperscript{as} Bin Ali\textsuperscript{as} was killed, in the pre-dawn at Al-Jabbanah, and they were saying, ‘The Rasool\textsuperscript{saww} wiped his\textsuperscript{as} forehead, for him\textsuperscript{as} is the brightness in the cheeks. His\textsuperscript{as} fathers\textsuperscript{as} are the high ones of Quraysh, his\textsuperscript{as} grandfather\textsuperscript{saww} is best of the grandfathers’.

241 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 43 H 10

242 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 43 H 11
'The Jinn were lamenting upon Al-Husayn-asws Bin Ali-asws, may the Salawaat of Allah-azwj be upon them-asws both. They were saying, ‘For whom are the couplets at Al-Taff (Karbala) upon their hatred of his-asws children. These couplets of Husayn-asws, responding to the resonance’”.

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama, from Ayoub Bin Suleyman, from Ali Bin Al Khazawwar who said, ‘I heard Layla and she said,

'I heard the Jinn lamenting upon Al-Husayn-asws Bin Ali-asws and she was saying, 'O eye renewing the tears! For rather it is mourning with heartburn and pain. O eye! Catch up on some sleep with goodness, from the Zikr of Progeny-asws of Muhammad-saww and pain. Their bodies have spent three nights in the plains between the wild animals, and all of them are in demise’".

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244 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 43 H 13
CHAPTER 44 – WHAT HAS BEEN SAID IN THE EULOGIES REGARDING HIM-\(^{asws}\), MAY THE SALAWAAT OF ALLAH-\(^{azwj}\) BE UPON HIM-\(^{asws}\)

1- جاؤوا، المجالس للمفيدة، للبيد الشهير الطوسي المفيد عن محمد بن عمران عن محمد بن إبراهيم عن عبد الله بن أبي سعد عن مسعود بن عمرو عن إبراهيم بن داود قال:

إذا العين قرت في الحياة و أنتم تَافون فِ الدنيا فأظلم نورها
فافض عليّ فِ من دموعي غزيرها
و سعدي بِ دعمنا و زفيرة
فما ربت لِ في وأبكي لِ مشجوة


‘The first poem Al-Husayn-\(^{asws}\) Bin Ali-\(^{asws}\) was eulogised with were the words of Aqba Bin Amro Al-Sahmy, from the clan of Sahm Bin Awf Bin Ghalib,

‘When the accursed delighted in the life of the world, and you all were fearing in the world, so its light diminished. I passed by the grave of Al-Husayn-\(^{asws}\) at Karbala, so my tears overflowed upon it in a pouring. I did not cease to eulogise him-\(^{asws}\) and crying at his-\(^{asws}\) distress. And my eyes were pleased with its tears and its exhalations.

و بكيت من بعد الحسين عصائب
و كابت من بعد الحسين عصائب
و فيهما من صلما بورها
و فيهما من صلما بورها
تؤدي نكبة الرجاء و مورها
تؤدي نكبة الرجاء و مورها
يرفعونهم مسكنا و غيرهم
يرفعونهم مسكنا و غيرهم

And after Al-Husayn-\(^{asws}\), I cried the group, I circled with from its two sides of their graves. Greetings be upon the inhabitants of the graves at Karbala and give the greetings from me to their visitors. Greetings be at the afternoon, evening and at daytime, the sweeping winds would deliver these, and delegations of visitors of his-\(^{asws}\) grave will continue to have its musk and its ambergris poured upon them”.\(^{245}\)

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\(^{245}\) Bihar Al Awaar – V 45, The book of History – Al Hassan\(^{asws}\), Ch 44 H 1
The times have made me laugh and made me cry, and the times are with changes and the types, for nine at Al-Taff (Karbalā), they were deceived, they all became pledged to the shrouds, and six were overtaken with, the son of Aqeel, best of the horsemen, then Alī asws the best of their Masters-asws. Their mention agitates my grief.  

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

Why haven’t you cried upon Al-Husayn-asws and his family-asws? Why haven’t you cried for the one Muhammad-asws had cried? The Angels have cried for him-asws in the sky, the honourable blossom, performing Ruk’u and Sajdahs. They did not preserve love of the Prophet saww Muhammad-asww when they drenched him-asws in heat not cooling. They killed Al-Husayn-asws so they bereaved him-asws with him-asws with his-asws clan, so the bereavement from after Al-Husayn-asws is extended.
'This Husayn\textsuperscript{asws} has been dissected with the swords, dyed with his\textsuperscript{asws} blood, martyred, bare without outfits, slain in the soil, between the horses and the hooves being targeted. How can there be calmness and the among the captives is (Syeda) Zainab\textsuperscript{asws} calling out in sweltering heat: ‘O Ahmad\textsuperscript{saww}! O grandfather\textsuperscript{saww}! The dog drinks in safety, saturating, while we\textsuperscript{asws} were repelled from the Euphrates. O grandfather\textsuperscript{saww}! From my\textsuperscript{asws} bereavement and my\textsuperscript{asws} prolonged calamity, and at what I\textsuperscript{asws} see him\textsuperscript{asws}, I\textsuperscript{asws} stand and sit down!’\textsuperscript{248}'}
Suleyman Bin Qatah Al Hashimy,

‘I passed by upon the couplets of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws}, and I have not seen the like of it on the day it was released. Don’t you see that the earth had become sick at the loss of Husayn\textsuperscript{asws}, and the land shuddered? And the ones killed at Al-Taff (Karbala) from the Progeny\textsuperscript{asws} of Hashim\textsuperscript{as}, humiliated the necks of the Muslims and they were disgraced, and they were hopeful, then they returned with disaster. That disaster had been magnified and was more majestic’’.\textsuperscript{251}

Al Susi,

‘My grief is upon the grandson\textsuperscript{asws} and what afflicted him\textsuperscript{asws}. He\textsuperscript{asws} had died thirsty with distress and thirst. My grief is for the one who was overturned from his\textsuperscript{asws} saddle, there wasn’t any protector for him\textsuperscript{asws} from the people. My grief is upon the moon of guidance when it is high upon its spear, narrating with the moon of darkness.

My grief is upon the womenfolk when they were brought out ushered an ushering with the fatigue and the dryness. My grief is upon those faces which were brought out between the assembly after the preservation. My grief is upon that cheek which was high at Al-Taff (Karbala), the soil of shame. My grief is upon that people who were dyed in blood at Al-Taff (Karbala) by swords of the enemies’’.

\textsuperscript{251} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 44 H 5 c
And for him,

‘How may tears came out with blood, the eyes had poured it regarding Karbala. I shall not forget him asws being in the strange plains, individual between his companions with the bareness and is it as if I am with him asws and he asws has fallen in the soil, slain, dyed with the blood, and it is as if I am with him asws, and the women are being observed, violated like the violation of the slave girls’.

And for him,

‘Renew (tears) upon Husayn asws, O eye, with the profusion! Renew upon the estranged one when he asws was a neighbour, was not (considered) a neighbour! Renew upon the women with the child captives! Renew upon the slain thrown in the desert’

And for him,

‘Indeed, O sons asws of the Rasool saww! The suffering has reduced. Indeed, O sons asws of the Rasool saww! The houses are empty from you asws all! Indeed, O sons asws of the Rasool saww! There is no calmness left for me!’

And for him,

‘There is no excuse for a Shias not to shed his tears and the blood of Al-Husayn asws has been shed at Karbala. O Day of Ashura! You have left me behind what I have to live in an ocean of
worries, drowning. In you the sanctimonious ones of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} were desecrated, and their means were torn apart with a tearing. I am tasting the saturation of the water while the sons\textsuperscript{asws} of Muhammad\textsuperscript{saww} were not saturated, they were even refused to taste it”.

‘And all my eyes are witnesses since the grief was wedded in my heart. The obituarist obituarised with the moon at the plains, the going and coming was honoured by it. The obituarist of Husayn\textsuperscript{asws}, my soul be sacrificed for him, then the enemies surrounded him\textsuperscript{asws} among youths who helped, and comforted, and fought the mighty Jihad.

Until they perished and he\textsuperscript{asws} was alone, and they overturned him\textsuperscript{asws} from the horse, and Shimr\textsuperscript{la} came to him\textsuperscript{asws} until he\textsuperscript{la} dosed him\textsuperscript{asws} the death, and he\textsuperscript{asws} was thirsty, and the (holy) head was riding in the spear blade like the full moon illuminating the darkness of the desert, and they carried his\textsuperscript{asws} family\textsuperscript{asws} as captive, upon rides without saddles’.

‘Can I forget Husayn\textsuperscript{asws} glowing in the plains, and around him\textsuperscript{asws} are the clean ones like the blossoming stars? Can I forget Husayn\textsuperscript{asws} on the day they travelled with his (holy) head upon the spear like the full moon on the night of the full moon? Can I forget the captives from the
daughters\textsuperscript{asws} of Muhammad\textsuperscript{saww} being violated from after the preservation and staying at home?\textsuperscript{252}

‘Oh part of the heart of the Prophet\textsuperscript{saww}! At Al-Taff (Karbala) you\textsuperscript{asws} came to a heap of sand! And O liver from the heart of Al-Batoul\textsuperscript{asws} (Fatima\textsuperscript{asws})! At Al-Taff (Karbala) you\textsuperscript{asws} became immobilised. You\textsuperscript{asws} were killed, so the eye of the Rasool\textsuperscript{saww} cried, and Jibraeel\textsuperscript{as} cried from mercy (compassion)’.

And for him,

‘O full moon absent when it loomed! Your loss has made me inherit the death. O alternating time! You did not let me change you from a newly righteousness. Is the day of Al-Husayn\textsuperscript{asws} far away? Woe be unto me! I was busy with the fun and the jokes. Oh by my father! The souls were thirsty, and they died and did not drink the permissible.

O by my father! The tranquillity was deceiving by the call in the morning. O my Masters\textsuperscript{asws}! O sons\textsuperscript{asws} of Ali\textsuperscript{asws}! I am crying for the lost guidance and lamenting. O my Masters\textsuperscript{asws}! O sons\textsuperscript{asws} of my Imam\textsuperscript{asws}! I am saying it by forceful outspokenness. You\textsuperscript{asws} are in desolation.

\textsuperscript{252} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 44 H 5 d
and the striving is to comfort you in the desert and the plains. You\textsuperscript{asws} are in desolation from the Zikr and the examples, and attainment of the eloquence'.\textsuperscript{253}

\begin{quote}
I will not forget the day of Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} passed away at al-Taff (Karbala), stripped of the cloak, emptied, parched from water of the Euphrates, thirsty, watered from the crowd of callers, pure, turning to the water of the Euphrates at its end, and was seen to be deprived from it, refused’.\textsuperscript{254}
\end{quote}

\begin{quote}
Shall I blame my eyes when I am short-sighted, and my tears are depleted when they no longer flow at your\textsuperscript{asws} remembrance? O sons\textsuperscript{asws} of Al-Mustafa\textsuperscript{asws}! My tears are upon the cheeks, having drawn lines, for you\textsuperscript{asws} and upon you\textsuperscript{asws}. Its closing is no longer and my lacking from the sleep, and I am aware. Were your\textsuperscript{asws} bodies trampled at Al-Iraq and in these were the blades having broken?
\end{quote}

\begin{quote}
Is there any example of yours\textsuperscript{asws} in the plains of Iraq? The moon was eclipsed when it shone. The land of Yasrib became like the line in the book from you all, when it was desolate. And the sacrifice of yours\textsuperscript{asws} at Karbala west at the blossoming of the stars when they sank. It is as if I am with (Syeda) Zainab\textsuperscript{asws}, from her\textsuperscript{asws} are the ponytails which have been spread out.
\end{quote}

\textsuperscript{253} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 44 H 6

\textsuperscript{254} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 44 H 7
Her头发 was wallowing in his throat, and it manifest from the feelings what I had ignited. And (Syeda) Fatima, her mind had flown when the whip had been seen in her side, and for the tribe above the soil there is greyness with blood of the throat bursting forth been scattered, and the (holy) head of Al-Husayn, in front of the friends, is like the morning when it shows up”.

And for him as well,

‘I will not forget the womenfolk in Karbala, and Husayn being thirsty, individual, alone, in Sajdah, kissing the soil and being upon it. Like a stick, performing Ruk’u and Sajdah, seeking the water while the Euphrates is nearby, and he can see the water and (yet) he is so far away from it”.

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

‘The calamities of the offspring of (Syeda) Fatima the chaste, their regret knocks liver of the Rasool. Indeed, by my father! The moon faced an eclipse and the emergence submitted it to the fading. Indeed, O Day of Ashura! My calamities hit me from you with the internal illness. It is as if I am with the son of (Syeda) Fatima, fallen, meeting the soil with the beautiful face.

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255 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 44 H 8
He-ASWS was dragged in the soil and crushed on the soil with the tender cheeks. Knocked down above the ground. Oh the regret upon the slender body. His-ASWS enemies trampled it but he-ASWS was dragged by the cavalry, and the enemies had already cut off the head from him-ASWS and raised it upon the long spear.

And the women had emerged like the violated, parting the hairs from the roots, captives with the orphans of the slain, dyed with the blood to the slain. The sons-ASWS of Ali-ASWS will always be appreciated, and the appreciation is developed with the sons-ASWS of Aqeel. And Fatima Al-Sughra-ASWS, after honour, the grief clothed her the clothing of humiliation. She-ASWS called out to her-ASWS grandfather-SAWW: ‘O grandfather-SAWW! After you-SAWW they sought us-ASWS at the turning’.

256 Bihar Al Awaar – V 45, The book of History – Al HassanASWS, Ch 44 H 9
257 Bihar Al Awaar – V 45, The book of History – Al HassanASWS, Ch 44 H 10 a
Karbala has not ceased to be distress (Karb) and affliction (Bala). What the Progeny\textsuperscript{asws} of Al-Mustafa\textsuperscript{saww} faced in your presence. How many are upon your soil when they\textsuperscript{asws} were slain, from flowing blood and from flowing tears, and being guests of the desolate wilderness. They\textsuperscript{asws} had descended in it upon without there being a town. They did not taste water until they\textsuperscript{asws} were gathered by the edge of the swords upon a destructive arrival.

The sun was eclipsed the suns from them\textsuperscript{asws} not lowering their loftiness and illuminations, and the beasts looked after their\textsuperscript{asws} bodies, a forward leg, and the belief of the call, and their\textsuperscript{asws} faces were like lamps. So, from the absent moon and from the collapsed star, they\textsuperscript{asws} changed the nights and the morning. The Judgment of the damage flowed upon them\textsuperscript{asws}.

O Rasool-Allah\textsuperscript{saww}! If only you\textsuperscript{saww} had witnessed them\textsuperscript{asws} and they\textsuperscript{asws} were in between the slain and the captives, from being in the sun deprived of the shade, and from thirsty, quenched by the edge of spears, and ushered stumbling being sprinted with behind carriages without any saddles. Sacrificial animals, its offspring being led to the slaughter. Then they ushered his\textsuperscript{asws} family the ushering of slave girls. They had killed him\textsuperscript{asws} after their knowing that he\textsuperscript{asws} was fifth of the companions of the cloak, a corpse (Syeda) Fatima\textsuperscript{asws} crying upon, and her\textsuperscript{asws} father\textsuperscript{asws}, and All\textsuperscript{asws} with the exaltedness". 
And for him as well,

'The tears are pre-occupied from the homes by their crying to the crying of (Syeda) Fatima-asws upon her-asws children. They did not leave her-asws behind during the martyrdom and she-asws had seen the repelling at the Euphrates driving away the ones arriving to it. Do you see Al-Husayn-asws turning his-asws expulsion facing the sons of the expelled ones among her-asws children? The mourning happened at Al Iraq she-asws counted by the Umayyids in Syria as their festivals.

I have not watched anger of the Prophet-saww, and for tomorrow the Prophet-saww had planted anticipating his-saww harvest. Rasool-Allah-saww has been made to be from their adversaries, so evil is what is kept for the day of their return. Offspring of the Prophet-saww are upon hard rides and the blood of Al-Husayn-asws is over the heads, high. Oh the calamities of the Alawites! The Umayyids followed their leader after disgrace.

The shame of disgrace has been placed in their noses, and a harsh mark of injustice in their generations, and it preferred with the matters from their absence, and judged with whatever was desirable upon the attendees. They sought the retaliation of the pre-Islamic period with it and healed the ancient malice from their chests. O Day of Ashura! How many agonies are there for you! The things are dangerously close to be ignited.
I (Majlisi) am saying, 'And in one of the books there is an addition, 

‘If these domes are undermined, then those pillars of religion would fall before their pillars do. These are elites of Allah-azwj who have been Revealed with, and their-asws affairs as Decreed to their glory. The virtues of their-asws merits will be reported by their-asws enemies for ever, so there are attributed to its opposite. O sect which wasted the blood of Muhammad-saww, and his-asws son-saww is between their Yazeed10 and their Ziyad10!

Belittling the wealth of Allah-azwj and filling their palms, and the palms of the family of Allah-azwj and in handcuffs. They struck with the swords (armies) of Muhammad-saww, his-saww own sons-asws striking of the oddities of near after its impeding. O Day of Ahura! How may agonies there are for you! The things are dangerously close to be ignited. Nothing returned except the return of the illness of my grief to my heart, and if only it had reached in its purpose”.

258

Someone else,

‘And Al-Islam is ashamed from its opponents. They achieved victories for it with disgraceful standards. The mighty families are revering its donkey and are seeing success in kissing the
hooves, and their swords are dyed with the blood of the son-asws of the daughter-asws of your Prophet-saww in order to please Yazeed-ia, the libertine'.

And in a report,

‘O the shame of Al-Islam from its opponents! They achieved victories for it with disgraceful standards. Then (holy) head of the son-asws of the daughter of Muhammad-saww and of his-saww successor-asws, led openly to the wretched, the debaucher’.259

Al Sanowbary –

‘O best of the ones from entirety of the Prophets-as to have worn the Prophet-hood! Feel upon your-saww grandson-asws a feeling not permitted to expire! This one-asws has been slain by the wretches and been killed by the enemies. On the day of Al-Husayn-as was shed the tears of the earth and tears of the sky. On the day of Al-Husayn-as, the door of honour was neglected in the deserted courtyard. O Karbala! You have left behind upon me from the distress (Karb) and afflictions (Bala).

How many are there among you drinking the water of glory? May my soul be sacrificed for the blazing fire of the battle, i.e. burning, where the blades are in the armours like the stars in the sky. So choose the shield of the combat where the combat is from the apparels of splendour, and cloak with a cloak of the lion. The lion is sincere of the cloak. And an honourable one passed away when he-asws passed away thirsty among a number of thirsty ones.

259 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 44 H 11 a
They prevented him\textsuperscript{asws} from tasting the water, may they not find the taste of water, from the one\textsuperscript{asws} full of thorny sticks, one who is thrown in fragments, bare in the empty wilderness. One who is embalmed with the soil and washed with the blood, the son\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}, the absent from the eyes of the friends’\textsuperscript{260}

\begin{quote}
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Shafie,

‘My (physical) heart is groaning and my (spiritual) heart is gloomy and my sleep is light, so the sleeplessness is strange. And who will deliver a message of Al-Husayn\textsuperscript{asws} on my behalf, and even if the souls and the hearts dislike it. He\textsuperscript{asws} was slaughtered without having committed any crime. It is as if his\textsuperscript{asws} shirt had been dyed with pigmentation dye. So, for the sword there is wailing and for the spear there is resonance, and for the horses from after neighing, there is wailing.

The world shook for the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and for them\textsuperscript{asws} the solid mountain almost melted, and the stars plunged, and the planets shuddered, and the curtains were breached, and the clothes were torn. He sends Salawaat be upon the one\textsuperscript{saww} from the clan of Hashim\textsuperscript{saww} who was Sent, and he battles against his\textsuperscript{saww} sons\textsuperscript{asws}, and that is strange. If my sin were to love the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, so that is a sin I am not going to repent from. They\textsuperscript{asws} are my intercessors of the day of my Resurrection and my standing when the speaking will not be for the beholders’\textsuperscript{261}.

\textsuperscript{260} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{saww}, Ch 44 H 11 b
\textsuperscript{261} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{saww}, Ch 44 H 12 a
‘Our Ashura then is with my grief upon the religion. Take to your mourning O family of Yaseen! Today the clothes of religion were torn apart and violated. The daughters of Ahmad were plundered like of Rome and China. Today stand at the top of Al-Taff (Karbala) calling them saying: ‘Who is for the orphans of the poor?’ Today the pocket of Al-Mustafa was dyed with blood. Today the fragrance of the throats were of Houries and Maidens. Today the stars of pride fell from harm upon the nostrils of disgrace and weakness.

Today the glowing Noor of Allah was extinguished, and today the piety was butchered upon the clay. Today the means of guidance were torn, violated, and today the honour of Al-Islam was patched by the disgrace. Today the Holiness was shaken from its sides, and the battlefield was overturned by the cavalry horses. Today the sons of Harb achieved their strength from what they had suffered at Badr, then Siffeen. Today your grandfather, O grandson of Al-Mustafa, is unable to eat or drink from himself due to the blood not old’.  

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

‘O Karbala! O my distress and my exhalations! How many are there in you, from a leg and from a skull, and from a right hand with showing with the bones of the sons of (Syeda) Fatima, the sacred bones. The exalted pillars have fallen and sighed, and its doors are locked and shut. That is the mighty calamity and majestic’.

262 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 44 H 12 b
‘How many chiefs of mine are at Karbala, its ransom be the stranger chiefs? How many chiefs of mine are at Karbala, in his chest is palpitation for the death? How many chiefs of mine are at Karbala, his soldiers are in the plains, plundered? How many chiefs of mine are then at Karbala isn’t what the physician desires? How many chiefs of mine are at Karbala, his ring and the cloak are stripped? How many chiefs of mine are at Karbala, the grey hair is dyed from his throat? How many chiefs of mine are at Karbala, his lips and the cloak are dyed? How many chiefs of mine are at Karbala listening to my voice and does not answer? How many chiefs of mine are at Karbala, the stick is knocked in the teeth?’

Another,

‘The (holy) head of the son-asws of the daughter-asws of Muhammad-saww and of his-asws successor-asws is raised upon a spear for the beholders, and the Muslims are at the scene and hearing. There neither any denier from them nor any mourner. Like at the release of your-asws scenery the eyes are blinded, and at your-asws disaster, every ear is deaf. The eyelids are awake (open) and there used to be vision for these, and the eyes are sleeping and there is no sleep for you. There is no garden except you wish it would be a house for you, and the line of your grave be your bed’.”

Another,

إذا جاء عاشوراء تضاعف حسرتِ للنبي ﷺ و انِل عبْتِ هو اليوم فيه اغبْت الأرِ كلها و جوما عليها و السماء اقشعرت أريقت دماء الفاطميين بالملْ فلَو عقلت شَس النهار لْرت بِنفسي خدود فِ التَاب تعفرت بِنفسي جسوم بالعراء تعرت

Another,
When Ashura comes my regret for the family\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} multiplies, and my tears flow. It is the day in which the earth was dusty, all of it, being speechless upon it, and the sky shuddered. The blood of the Fatimids (sons\textsuperscript{asws} of Fatima\textsuperscript{asws}) was spilt fully. If the sun had intellect, it would have fallen. By myself! The cheeks are wriggling in the dust. By myself! The bodies are bare in the wilderness.

By myself! The (holy) heads are hight upon the spears up to Syria, led by the slits of the blades. By myself! The lips are withered from the thirst, and there is no share from the water of Euphrates even a drop. By myself! The eyes are drenched at pre-dawns to the water from it, drop after drop. By myself! From Progeny\textsuperscript{asws} of the Prophet\textsuperscript{saww} are pearls of regret, not known to have a covering upon them”.

263 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 44 H 13
Another,

‘O heat of my chest! O flame of the crowd! Sob in my corner, O my brother, and recite. My corner was my brother and there does not remain any treasure for me, nor any corner nor shelter, and I used to hope for you asws, for it betrayed me what I used to hope for, and the hope was disappointed.

O son of my uncle! If you were to ponder over me, you would have seen from me what pleased the count. It would have been released with your asws enemies what would have been released with me, from the pain of travel and humiliation of captivity. And O my brother! I would have ransomed you asws from this day of yours asws and I would have been the ransom, and the life is not pleasurable for me, O my Master asws, whatever I live from after you asws, or am buried’.

Another,

‘O the one who saw Husayn asws lying in the wilderness, and the (holy) head from him asws was high in the peak of the spear, and (Syeda) Zainab asws was calling out, ‘They have killed my asws protector! O grandfather sawa, if only you sawa would have seen us asws as violated prisoners’.

I (Majlisi) am saying, ‘I saw in one of the compilations of the latter ones, he said, ‘Deobel Al Khuzaeia narrated saying,

‘I entered to see my Master Ali asws Bin Musa Al-Reza asws in the likes of these days, and I saw him asws seated the sitting of the grieving one, the gloomy, and his asws companions were around him asws. When he asws saw me coming, said to me: ‘Welcome to you, O Deobel! Welcome to one who helps us asws with his hand and his tongue!’

264 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 44 H 14
Then he\textsuperscript{asws} made space for me in his\textsuperscript{asws} seat and seated me to his\textsuperscript{asws} side, then said to me: ‘O Deobel! I\textsuperscript{asws} would love it if you could prose a poem for me\textsuperscript{asws}, for these days are days of grief which happened upon us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, and days of happiness which happened upon our\textsuperscript{asws} enemies, especially the clan of Umayya.

O Deobel! One who cried and causes to cry upon our\textsuperscript{asws} calamities, and even if it is one, his Recompense would be upon Allah\textsuperscript{azwj}.

O Deobel! One whose eyes water upon our\textsuperscript{asws} calamities and cries at what had afflicted us\textsuperscript{asws} from our\textsuperscript{asws} enemies, Allah\textsuperscript{azwj} would Resurrect him with us\textsuperscript{asws} in our\textsuperscript{asws} group.

O Deobel! One who cries upon the calamity of my\textsuperscript{asws} grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, Allah\textsuperscript{azwj} would Forgive his sins for him, absolutely'.

Then he\textsuperscript{asws} got up and struck a curtain between us and his\textsuperscript{asws} sanctimonious ones and seated his\textsuperscript{asws} family members from behind the curtain for them to be crying upon the calamities of their\textsuperscript{asws} grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws}.

Then he\textsuperscript{asws} turned towards me and said to me: ‘O Deobel! Eulogise Al-Husayn\textsuperscript{asws}, for you are our\textsuperscript{asws} helper, and our\textsuperscript{asws} praising one for as long as you are alive. So do not be deficient from helping us\textsuperscript{asws} whatever is your capacity’.

Deobel said, ‘My eyes filled up and my tears flowed, and I prosed saying,'
O Fatima-asws! Stand, O daughter-asws of the best-saww, and lament stars of the skies, in a land of wilderness, graves at Kufa and others at Tayba, and another at Fakh, my prayers got to it, graves in the belly of the river from a side of Karbala, paired therein at the banks of the Euphrates. They expired thirsty in the bareness. Alas! If I could have died among them before the time of my expiry.

I complain to Allah-aswj of the suffering during their-asws mention, quenching me with a cup of bereavement and the atrocities. Then they prided one day coming with Muhammad-saww, and Jibraeel-asw, and the Quran, and the Chapters, and they were inimical to Ali-asws, one-asws with the virtues and the exaltedness, and Fatima Al-Zahra-asws, best of the daughters, and Hamza-ra, and Al Abbas with the religion and the piety, and their Ja’far Al-Tayyar-asws in the veils.

They (enemies) are the inauspicious ones of Hinda, and Harb, and Sumayya from a camel, and from filth. They prevented the fathers from taking their rights, and they left the sons in various pledges. I shall be crying for them as long as there is a rider performing Hajj for Allah-aswj, and what my moon bewailed upon the trees. So, O eye crying them, and renewing tears! It is now time for infusion and rehydration.

Daughters of Ziyad-lra are in fortified castles, and the family-asws of Rasool-Allah-saww are violated. And the family of Ziyad-lra are in impregnable fortresses, and family-asws of Rasool-
Allah-saww are in the wilderness. Houses of Rasool-Allah-saww became uninhabited and family of Ziyad-la dwell in the chambers. And family of Rasool-Allah-saww are of starved bodies and family of Ziyad-la of fat necks. And family-asws of Rasool-Allah-saww, their throats are bleeding, and family of Ziyad-la are nourished in the chambers. And family-asws of Rasool-Allah-saww, their sanctimonious ones are captives, and family of Ziyad-la are safe in their lairs.

When they are intertwined, they extend to them their contracted palms. I shall cry them for as long as there is a particle shining in the earth, and a caller is calling out to the good ones for the Salat, and for as long as the sun rises and arrives to its setting, and I shall cry for you-asws all at night and the mornings’.

أقول سيأتِ تُام القصيدة و شرحها فِ أبواب تاريخ الرضا ع،

I (Majlisi) am saying, ‘I shall be coming with the complete poem and its commentary in the chapters on the history of Al-Reza-asws’. 265

أقول: ما قيل من المراثي في مصيبته لوات الله عليه جَه لا تحصى و لا يناسب إيرادها ما نَن بصدده فِ هذا الكتاب و إنما أوردنَ لِلنداء منها رجاء أن يشركني الله تعالَ مع من يبكي و ينوح بَا فِ ثوابه

I (Majlisi) am saying, ‘What has been said from the eulogies regarding his-asws calamities, may the Salawat of Allah-azwj be upon him-asws, is a collection which cannot be counted, nor is it appropriate to refer these what we have out of respect in this book, and rather we have referred to a few from these hoping Allah-azwj the Exalted would participate me with the ones who cry and lament with these, in his Rewards’.

265 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 44 H 15

The book) 'Al Ilal Al Sharaie', (and) 'Uyoon Akhbar Al Reza-asws' – Al Hamdany, from Ali, from his father, from al Harwy who said,

'I said to Abu Al-Hassan Al-Reza-asws, 'O son-asws of Rasool-Allah-saww! What are you-asws saying regarding a Hadeeth being reported from Al-Sadiq-asws having said that when Al-Qaim-asws emerges, he-asws will kill the offspring of the killers of Al-Husayn-asws due to the deeds of their forefathers-la?'

He-asws said: ‘It is like that’. I said, ‘And the Words of Allah-azwj Mighty and Majestic: nor will a bearer of burden bear the burden of another; [6:164], what is its meaning?’

He-asws said: ‘Allah-azwj is Truthful in entirety of His-aswj Words, but offspring of the killers of Al-Husayn-asws will be pleased with the deeds of their forefathers-la and they would be priding with it, and the one who is pleased with something would be like the one who had perpetrated it, and if a man were to kill in the east, so a man in the west is pleased with his killing, in the Presence of Allah-azwj Mighty and Majestic, the one pleased would be a participant of the killer, and rather Al-Qaim-asws, when he-asws emerges, would be killing them due to their being pleased with the deeds of their forefathers-la'.

He (the narrator) said, 'I said to him-asws, 'With which thing will Al-Qaim-asws from you-asws all will be beginning with when he-asws rises?'

He said, ‘All will begin with a thing, that is, when he-asws comes, then all will be starting with the thing'. 
He-\textsuperscript{asws} said: ‘He-\textsuperscript{asws} will begin with the clan of Shayba. He-\textsuperscript{asws} will cut their hand, because they are thieves in the House of Allah-\textsuperscript{azwj} Mighty and Majestic’.\textsuperscript{266}

Tafseer Imam (Hassan Al-\textsuperscript{-asws})-\textsuperscript{Askari} (and), ‘Al-Ihtijaj’, by the chain to Abu Muhammad Al-\textsuperscript{-asws}Askari-\textsuperscript{-as}, from his-\textsuperscript{-as} forefathers-\textsuperscript{-as}: ‘Ali-\textsuperscript{-asws} Bin Al-\textsuperscript{-asws}Husayn-\textsuperscript{-asws} had mentioned the state of Allah-\textsuperscript{azwj} the Exalted and Majestic, so how do you see in the Presence of Allah-\textsuperscript{azwj} the Exalted, if He-\textsuperscript{azwj} does not Morph them in the world, so the Preparation for them from the Punishments of Allah-\textsuperscript{azwj} in the Hereafter, would be a multiple of the Punishment of the Morphing’.

When he-\textsuperscript{asws} reached its end, he-\textsuperscript{asws} said: ‘Allah-\textsuperscript{azwj} the Exalted Morphed those fish catchers, so how do you see in the Presence of Allah-\textsuperscript{azwj} Mighty and Majestic, the state of the one who killed the children of Rasool-\textsuperscript{Allah} saww and violated his-\textsuperscript{asaww} sanctity? Surely Allah-\textsuperscript{azwj} the Exalted, if He-\textsuperscript{azwj} was not Wrathful upon his-\textsuperscript{asws} killers – just as He-\textsuperscript{azwj} was Wrathful upon the hunters of the fish!’

It was said to him-\textsuperscript{asws}, ‘O son-\textsuperscript{asws} of Rasool-\textsuperscript{Allah} saww! We have (got the people to) hear this Hadeeth from you-\textsuperscript{asws}, so one of the Nasibis said to us, ‘If it was such that the killing of Al-Husayn-\textsuperscript{asws} was unlawful – so it was greater than catching the fish during the Saturday. Allah-\textsuperscript{azwj} was not Wrathful upon his-\textsuperscript{asws} killers – just as He-\textsuperscript{azwj} was Wrathful upon the hunters of the fish!’

Ali-\textsuperscript{-asws} Bin Al-Husayn-\textsuperscript{-asws} said: ‘Say to these Nasibis, ‘So if it was such that the disobedience of Iblees-\textsuperscript{la} was greater than the disobedience of the ones who disbelieved due to his-\textsuperscript{la} insinuations, then Allah-\textsuperscript{azwj} Destroyed the ones He-\textsuperscript{azwj} Desired to from them, like the people of Noah-\textsuperscript{as} and Pharaoh-\textsuperscript{la}, and did not Destroy Iblees-\textsuperscript{la}, and he-\textsuperscript{la} was more deserving with the destruction.

So what is the matter He-\textsuperscript{azwj} Destroyed them, those who were less than Iblees-\textsuperscript{la} in the grievous deeds, and Iblees-\textsuperscript{la} was Resptied along with his-\textsuperscript{la} impacts of Prohibited (acts). Isn’t

\textsuperscript{266} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{-asws}, Ch 45 H 1
our Lord—azwj—Wise in His—azwj—Plans and Decisions — regarding the ones He—azwj—Destroys and regarding the ones He—azwj—Lets to remain?’

Similar to that are these hunters of the fish during the Saturday (Sabbath), and these killers of Al-Husayn—asws—have been Dealt with differently — what He—azwj—Knows as being more correct and wiser. *He cannot be questioned concerning what He Does, and they shall be questioned [21:23]’.*

And Al-Baqir—asws—said: ‘When Ali—asws—Bin Al-Husayn—asws—narrated with this Hadeeth, someone in his—asws—gathering said to him—asws—, ‘O son—asws—of Rasool—azwj—Allah—saww—! How come Allah—azwj—Punished and Rebuked those of the posterity upon the ugliness committed by their ancestors, and He—azwj—the Mighty and Majestic is Saying: *and no bearer of burden shall bear the burden of another [6:164]’?’

And Zain Al-Abideen—asws—said: ‘The Quran was Revealed in the language of the Arabs, therefore it addresses the people of this language in their language. (For example) the man of Al-Tameem whose people had attacked a city and killed the ones in it, would say, ‘We attacked upon such and such city and killed such and such’.

And the Arab is saying as well, ‘We dealt with the clan of so and so, and we imprisoned the family of so and so, and we went to war against such and such city’, he does not mean personally by that, but he intends those with the reproach, and those with the pride, that his people did like that.

And the Words of Allah—azwj—the Exalted in this Verse – rather it is a Rebuke to their ancestors and a Rebuke upon these existing ones, because that is the language by which the Quran was Revealed. Thus, it Curses these ones of posterity as well for agreeing with what their ancestors
had done, aiming that to them. Therefore, it is allowed that it be said to them, ‘You did so’ – i.e., when you are pleased with the ugliness of their deeds’.  

3- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحمَْدَ بْنِ مَُمَّدٍ عَنْ مَُمَّدِ بْنِ سِنَانٍ عَنْ إِسََْاعِيلَ بْنِ جَابِرٍ عَنْ أَِِ عَبْدِ اللََِّّ ع قَ  

267 (The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Sinan, from Ismail Bin Jabir,  

‘From Abu Abdullah-asws he (the narrator) said, I heard him-asws saying: ‘By Allah-aswj Al-Qaim-asws will kill the offspring of the killers of Al-Husayn-asws due to the deeds of their forefathers-la’.  

268 (The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Muhammad Bin Al-Husayn, from Usman Bin Isa, from Sama’at,  

‘From Abu Abdullah-asws regarding Words of Allah-aswj Blessed and Exalted: then there should not be hostility except upon the unjust ones [2:193]. He-asws said: ‘Children of the killers of Al-Husayn-asws’.  

269 (The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Sa’fwan, from Sa’fwan, from Hakam Al Hannat, from Zureys, from Abu Khalid Al Kabuly,  

‘From Abu Ja’far-asws, I (the narrator) heard him-asws saying regarding Words of Allah-aswj Mighty and Majestic: There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]. He-asws said: ‘Ali-asws, and Al Hassan-asws and Al-Husayn-aswss’.  

270 (The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Quaraysh Al Razzaz, from Ibn Abu Al Khattab, from Musa Bin Sa’dan Al Hannat, from Abdullah Bin Al Qasim Al Hazramy, from Salih Bin Sahl,  

‘From Abu Abdullah-asws regarding Words of Allah-aswj Mighty and Majestic: And We Decreed to the Children of Israel in the Book: “You will make mischief in the land twice, [17:4]. He-asws
said: ‘Amir Al-Momineen-asws was killed, and Al-Hassan-asws Bin Ali-asws was stabbed, and you will declare haughtiness, greatness (for yourselves)!’ [17:4], killing of Al-Husayn-asws Bin Ali-asws.

So when the first of the two Promises came. He-asws said: ‘When the Help of Al-Husayn-asws Bin Ali-asws comes, ‘We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, [17:5] – a group Allah-aswj would be Sending before the rising of Al-Qaim-asws. They will not leave any enemy of the Progeny-asws of Muhammad-asws except they would burn him, and it was always a Promise to be accomplished [17:5].’

Then he-asws said: ‘By Allah-aswj! The killers of Al-Husayn-asws were killed, but his-asws blood has not been sought yet’.272

I asked Abu Abdullah-asws regarding Words of the Exalted: and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]. He-asws said: ‘That is Qaim-asws of the Progeny-asws of Muhammad-saww. He-asws will emerge and kill for the blood of Al-Husayn-asws Bin Ali-asws’, and even if he-asws were to kill (all) the people of the earth, it would still not be excessive.

272 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 6
And Words of the Exalted: **but he should not be excessive in the killing. [17:33]**, he-asws will not be doing anything which would happen to be excessive'.

Then Abu Abdullah-asws said: ‘By Allah-azwj! He-asws will kill offspring of the killers of Al-Husayn-asws due to the deeds of their forefathers’.

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Tafseer Al Ayyashi – From Al-Hassan Bay’a Al Harqy, raising it,

‘From one of the two (5th or 6th Imam-asws) regarding His-aswj Words: then there should not be hostility except upon the unjust ones [2:193]. He-asws except upon offspring of the killers of Al-Husayn-asws’.

Tafseer Al Ayyashi – From Ibrahim, from the one who reported it,

‘From one of the two (5th or 6th Imam-asws), he (the narrator) said, ‘I said, then there should not be hostility except upon the unjust ones [2:193]. He-asws said: ‘Allah-aswj is not Excessive upon anyone except upon lineage of the children of killers of Al-Husayn-asws’.

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Ibn Abbas said, ‘Allah-aswj the Exalted Revealed to Muhammad-saww: “I-aswj Killed seventy thousand for Yahya Bin Zakariya-asws’s killing, and I-aswj shall Kill, for the son-asws of your-saww daughter-asws, seventy thousand and seventy thousand”’.  

Al-Sadiq-asws said: ‘There will be killed for Al-Husayn-asws (in revenge), one hundred thousand, and his-asws retaliation has not be sought (yet), and his-asws retaliation will be sought’.

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273 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 7
274 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 8
275 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 9
276 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 10 a
277 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 10 b
Ali-asws Bin Al-Husayn-asws having said: 'We went out with Al-Husayn-asws. We did not descend any descent (stop), nor did we depart from it except and he-asws mentioned Yahya-as Bin Zakariya-as and said: ‘A day of shame from the world to Allah-asw is that the head of Yahya-as was gifted to a prostitute from the prostitutes of the children of Israel”.

And in a Hadeeth by Muqatil,

'From Zayn Al-Abideen-asws from his-asws father-asws: ‘A wife of a king of the children of Israel became old and wanted to get her daughter to the king. The king consulted Yahya-as Bin Zakariya-as. He-as forbade from that. The wife recognised that and adorned her daughter and sent her to the king.

She went and played in front of him. The king said to her, ‘What is your request?’ She said, ‘Head of Yahya-as Bin Zakariya-as’. The king said, ‘O daughter! Is there any request other than this?’ She said, ‘I don’t want anything else’.

And it was so that whenever a king lied among them, he was removed from his kingdom. So, he chose between his kingdom and killing Yahya-as, so he killed him-as. Then he sent his-as head in a tray of gold.

The earth was Commanded, so seized her, and Allah-aswl Caused Bakht Nasr to overcome upon them. He went on to pelt them with the catapults and it did not work anything. An old woman came out to him from the city and said, ‘O you king! This is a city of the Prophets-as! It cannot be conquered except with what I am pointing upon’. He said, ‘For you shall be whatever you ask for’. She said, ‘Pelt it with the refuse and the filth’.

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278 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 10 c
He did so and he conquered it. He entered it and said, ‘To me, with the old woman!’ He said to her, ‘What is your need?’ She said, ‘There is blood boiling in the city, so kill upon it until it settles’. He killed seventy thousand upon it until it settled.

يا وَلَدِي يا عَلِيُّ وَ اللَّهَ لا يَسْكُنُ دَمِي حَتَّى يُبْعَثَ اللَّهُ الْمَهْدِيَّ فَيَقْتُلَ عَلَى دَمِي مِنَ الْمُنَافِقِينَ الْكَفَرَةِ السَّبْعِينَ أَلْفاً.

He (Al-Husayn-asws) said: ‘O Ali-asws! By Allah-azwj, my-asws blood will not settle until Allah-azwj Sends Al-Mahdi-asws. He-asws will kill upon my-asws blood, seventy thousand from the hypocrites, the Kafirs, the mischief-makers’.

Note: The focus of English translation of Bihar ul Anwar has been to translate Ahadith, however, some the eulogies written by famous the poets, as recorded by Majlisi, are included. This is to reflect the reaction of people after the martyrdom of Imam Hussain-asws, his-asws family and friends at the planes of Karbala.

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279 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 45 H 10 d
CHAPTER 46 – WHAT PUNISHMENT ALLAHazwj HASTENED WITH UPON THE KILLERS OF AL-HUSAYNasws, MAY THE SALAWAAT OF ALLAHazwj BE UPON HIMasws, IN THE WORLD, AND WHAT MIRACLES OF HISasws WERE REVEALED, AND ANSWERING OF HISasws SUPPLICATIONS REGARDING THAT DURING THE BATTLED AND AFTER IT

(Q) 1- قب، المناقب لابن شهرآشوب رُوِيَ أَنَّ الحُْسَينَْ عَلَيْهِمُ السَّلَّمُ قَالَ لِعُمَّارَ بْنِ سَعْدٍ إِنَّ ممَِّا يُقِرُّ لِعَيْنيِ أَنَّكَ لاَ تأَْكُلُ مِ بُُِ الْعِرَاقِ بَعْدِي إِلاَّ قَلِيلاً


‘It is reported that Al-Husaynasws, may the Salawaat of Allahazwj be upon himasws, said to Umar Bin Sa’ad: ‘From what is delightful to myasws eyes is that you will not be eating from the wheat of Al-Iraq after measws, except a little’.

فَقَالَ مُسْتَهْزِئاً ياَ أَباَ عَبْدِ اللََِّّ فِِ الشَّعِيرِ خَلَفٌ فَكَانَ كَمَّاقَالََْ يَصِلْ إِلََ الرَّيِِ وَ ق َتَلَ هُ الْمُخْتَارُ.

He1la said mockingly, ‘O Abu Abdullahasws! In barley there is a replacement!’ It happened like what heasws had said. He1la did not (even) arrive to Al-Rayy (the governorate promised to him1la if he1la kills Al-Husayn asws), and Al-Mukhtar killed him1lar.280

تاريخ السنوي و تاريي خهدايا و إنباء المعتكر قال شهاداي بن عميرة حديثي حديثي أن رجلاً من من شهد قلق الحسن ع كان بفخمه ورسأ فصادر وزفده دما و رأيت الحَبْكَم كأَنَّ فيهن العين زوم فَعَلَ الحَسَنِينِ.

‘Tareekh’ by Al Nasawy, and ‘Tareekh Baghdad’, and ‘Ibanah’ of al Ukbary – Sufyan Bin Uyayna said, ‘My grandmother narrated to me,

‘A man from the ones who had witnessed killing of Al-Husayn asws was carrying dye plant and his dye plant became blood, and I saw the star and there were fires in it on the day Al-Husayn asws was killed’’.281

Muhammad Bin Al Hakam, from his mother who said,

‘The people looted dye plant from the soldiers of Al-Husayn asws, but no woman used it except she had vitiligo’’.282

280 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 46 H 1 a
281 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 46 H 1 b
282 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 46 H 1 c
And in a report – A man from (clan of) Kalb shot at him\textsuperscript{asws} with an arrow and it stuck to his\textsuperscript{asws} jawbone. Al-Husayn\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} not Saturate you! ’ The man became thirsty to the extent that he threw himself into the Euphrates and drank until he died’.\textsuperscript{283}

The book) ‘Al Manaqib’ of Ibn Sheikh Ashub – ‘Al Maqtal’ from Ibn Babuwayh, and ‘Al Tareekh’ from Al Tabari who said, ‘Abu Al Qasim the preacher said, ‘A man called out, ‘O Husayn\textsuperscript{asws}! You\textsuperscript{asws} will never taste a drop from the Euphrates until you\textsuperscript{asws} die or you\textsuperscript{asws} descend upon the decision of the emir (Ibn Ziyad\textsuperscript{la}) ’! Al-Husayn\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Kill him thirsty and do not Forgive (sins) for him, ever!’ So the thirst overcame upon him. He used to gulp down the waters and saying, ‘Oh the thirst!’ Until he died’.\textsuperscript{284}

‘Tareekh’ of Al-Tabari – This caller was Abdullah Bin Al-Haseen Al-Azdy. Hameed Bin Muslim had seen him. And in a report, it was a man from Darim’.\textsuperscript{285}

‘When the Darimi (man from Darim) shot at him\textsuperscript{asws} with an arrow, it hit his\textsuperscript{asws} jawbone. It went on to drip the blood. Then he\textsuperscript{asws} said like this to the sky (threw it). This Darimi used to shriek from the heat in his belly and the cold in his back. In front of him were the fans and the ice, and behind him were the stove and the fire, and he was saying, ‘Quench me!’ So, he would drink the jug, then he would (still) say, ‘Quench me! The thirst is killing me!’ His stomach was ruptured’.\textsuperscript{286}

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\textsuperscript{283} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 1 e \\
\textsuperscript{284} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 a \\
\textsuperscript{285} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 b \\
\textsuperscript{286} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 c
\end{flushright}
‘Al-Husayn\textsuperscript{asws} was called out at by Ibn Jowzah. He said, ‘O Husayn\textsuperscript{asws}! Receive news, for you\textsuperscript{asws} are being hastened to the Fire in the world before the Hereafter!’\textsuperscript{287} He\textsuperscript{asws} said: ‘Woe be unto you! O\textsuperscript{asws}! Receive news, for you\textsuperscript{asws} are being hastened to the Fire in the world before the Hereafter!’ He\textsuperscript{asws} said: ‘Woe be unto you! O\textsuperscript{asws}! Receive news, for you\textsuperscript{asws} are being hastened to the Fire in the world before the Hereafter!’ He\textsuperscript{asws} said: ‘Woe be unto you! O\textsuperscript{asws}! Receive news, for you\textsuperscript{asws} are being hastened to the Fire in the world before the Hereafter!’

He (the narrator) said, ‘He had only turned his horse and it leapt with him and his leg remained (caught) in the stirrup, and the horse fled. It went on to strike his head on every rock and tree until he died’\textsuperscript{287}

And in a report of others, ‘O Allah\textsuperscript{azwj}! Drag him to the Fire and Make him taste its heat in the world before his arrival to the Hereafter!’ He fell down from his horse in the ditch, and there was fire in it. Al-Husayn\textsuperscript{asws} performed Sajdah’\textsuperscript{288}

\textsuperscript{287} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 d
\textsuperscript{288} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 e
\textsuperscript{289} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 2 f
A man from Kinda called Malik Bin Al-Yusri came to Al-Husayn-asws after he-asws had been weakened from a lot of injuries. He struck him-asws upon his-asws head with the sword, and upon him-asws was a cap of Khazz (wool).

He-asws said: ‘Neither will you eat with it nor drink, and Allah-aswj will Resurrect you with the oppressors’. He-asws threw that cap from his-asws head. Al-Kindy took it and came with it to his family. His wife said, ‘Is it the plunder of Al-Husayn-asws you are going to bring into my house? Your head and my head will not gather, ever!’ He did not cease to be impoverished until he died”.292

In our presence was a man who had gone out against Al-Husayn-asws, then he came with a camel and some saffron. Every time the saffron was pounded, it became fire. His wife applied it on her hand, and it became with vitiligo’.

And he said, ‘And he slaughtered the camel. Every time it was cut with the knife, fire came to be in its place. They cut it and fire emerged from it. They cooked it, and the pot overflowed with fire’”.293

And it is reported from Sufyan Bin Uuyayna and Yazeed Bin Haroun Al Wasity, they both said,

‘The camel of Al-Husayn-asws was slaughtered, and there, its meat was igniting fire’”.294

Ahadeeth of Ibn Al Haashir, said,

‘Al-Kindy of Al Husayn-asws said, “A man from Kinda called Malik Bin Al-Yusri came to Al-Husayn-asws after he-asws had been weakened from a lot of injuries. He struck him-asws upon his-asws head with the sword, and upon him-asws was a cap of Khazz (wool). He-asws said: ‘Neither will you eat with it nor drink, and Allah-aswj will Resurrect you with the oppressors’. He-asws threw that cap from his-asws head. Al-Kindy took it and came with it to his family. His wife said, ‘Is it the plunder of Al-Husayn-asws you are going to bring into my house? Your head and my head will not gather, ever!’ He did not cease to be impoverished until he died”.292

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‘When they cooked it, it became like colocynth’.

When they cooked it, it became like colocynth.

And it is reported,

‘Al-Husayn⁴⁶ supplicated and said: ‘O Allah⁴⁶! We⁴⁶ are People⁴⁶ of the Household of Your⁴⁶ Prophet⁴⁶ and his⁴⁶ offspring and his⁴⁶ near of kin! So, break the ones oppressing us⁴⁶ and usurping us⁴⁶ of our⁴⁶ rights, You⁴⁶ are Hearing, Near!’

فَرَّقَ عِنْدَ اللَّهِ أَهْلُ بَيْتِ نَبِيِِكَ وَ ذُرِِيَّتُهُ وَ قرَابَتُهُ فَاقْصِمْ مَنْ ظَلَّنا وَ غَصَبَنا حَقَّنَا إِنَّكَ سََِيعٌ قَرِيبٌ

Muhammad Bin Al-Ash’ar said, ‘And which kinship is there between you⁴⁶ and Muhammad⁴⁶?’

فَقَالَ مَّدُ بْنُ الأَْشْعَثِ وَ أَيُّ قَرَابَةٍ ب َيْنَكَ وَ بَينَْ مَُمَّدٍ

Ibn Al Ash’ar went out for the need (toilet) and a scorpion stung him upon his front part, and he was crying out for help tossing and turning upon his accident’.

فَبََْزَ ابْنُ الأَْشْعَثِ لِلْحَاجَةِ ف َلَسَعَتْهُ عَقْرَبٌ عَلَى ذَكَرِهِ فَسَقَُّ وَ هُوَ يَسْتَغِيثُ وَ ي َتَقَلَّبُ عَلَى حَدَثِهِ.

The books) ‘Ibanah’ of Ibn Battah, and ‘Jamie’ of Al Daraqutny, and ‘Fazaail’ of Ahmad – It is reported by Qurrat Bin Ayn, from his maternal uncle who said, ‘I was in the presence of Abu Raja’a Al Utaridy who said,

‘Do not be mentioning People⁴⁶ of the Household except with goodness’. A man from the attendees of Karbala entered, and he used to revile Al-Husayn⁴⁶! Allah⁴⁶ Caused two stars to flash at him and his eyes were blinded. Abdullah Bin Rabbah the judge asked the blind about his ignorance.

فَقَالَ كُنْتُ حَضَرْتُ كَرْبَلاَءَ وَ مَا قَاتَلْتُ فَنِمْتُ ف َرَأَيْتُ شَخْصًا هَائِلاً قَالَ لِِ أَجِبْ رَسُولَ اللََِّّ ف َقُلْتُ لَا أُطَيقُ فَجَرَّنيِ إِلََ رَسُولِ اللََِّّ ف َوَجَدْتُهُ حَزِيناً وَ فِِ يَدِهِ حَرْبَةٌ وَ بُسُِّ َ قُدَّامَهُ نَطْعٌ وَ مَلَكٌ قِبَالَهُ قَائِمٌ فِِ يَدِهِ سَيْفٌ مِنَ النَّارِ يَضْرِبُ أَعْنَاقَ الْ قَوْمِ وَ ت َقَعُ النَّارُ فِيهِمْ ف َتُحْرِق ُهُمْ ثمَُّ يَُْيَوْنَ وَ ي َقْتُلُهُمْ أَيْضاً هَكَذَا

He said, ‘I was present at Karbala and I did not fight. I slept and saw an enormous person. He said, ‘Answer Rasool-Allah⁴⁶!’ I said, ‘I cannot stand’. He dragged me to Rasool-Allah⁴⁶. I found him⁴⁶ to be grieving and in his hand was a bayonet and a leather rug was spread out in front of him⁴⁶, and an Angel was standing by it and in his hand was a sword of fire striking

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295 Bihar Al Awaar – V 45, The book of History – Al Hassan⁴⁶, Ch 46 H 3 d
296 Bihar Al Awaar – V 45, The book of History – Al Hassan⁴⁶, Ch 46 H 3 e
necks of the people, and the fire was falling among them and burning them. Then they were being revived and he saw was killing them again, like that.

I said, ‘The greetings be unto you, O Rasool-Allah! By Allah! Neither did I strike with a sword nor did I stab with a spear nor did I shoot an arrow!’

The Prophet saww said: ‘Didn’t you increase the crowd, and you are greeting me?’ And he saww took from a tray wherein was blood and applied it in my eyes from that blood and my eyes burnt. When I woke up, I was blind.’

(Al Shaby said,) ‘I saw a man hanging on to the curtains of the Kabah and he was saying, ‘O Allah! Forgive me, and I don’t see you Forgiving me’. I asked him about his sin, he said, ‘I was from the ones allocated upon the (holy) head of Al-Husayn as, and there were fifty men with me. I saw a white cloud of Noor and it had descended from the sky to the tent and a large crown had surrounded it. Among them were Adam as, and Noah as, and Ibrahim as, and Musa as and Isa as.

Then another one descended and in it were the Prophet saww, and Jibraeel as, and Mikaeel as, and Angel of death as. The Prophet saww cried and they as cried along with him saww, altogether. The Angel of death as came near and captured (the souls of) forty-nine. He as pounced upon me, upon my legs, and I said, ‘O Rasool-Allah! The safety! The safety! By Allah! I neither accompanied in killing him as nor was I pleased!’

He saww said: ‘Woe be unto you! And you were looking on at what was happening?’ I said, ‘Yes’. He saww said: ‘O Angel of death as! Leave from capturing his soul for there is no escape for him to be dying one day’. He as left me, and I came out to this place repenting upon what has happened from me’.

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297 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 46 H 3 f
298 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 46 H 3 g
‘When they came with the (holy) head of Al-Husayn as and they descended at a stop called Qinnasreen, a Monk emerged from his monastery to the (holy) head. He saw shining Noor emerging from his mouth and descending to the sky.

Note: It is as if this Monk was seeing the spiritual nature of things by his spiritualism and his monasticism. He saw the Noor shining from the (holy) head, and the rest of the people could not see.

The (holy) head spoke and said: ‘O Monk! Which thing do you want?’ He said, ‘Who are you? He asws said: ‘I am a son of Muhammad as, and I am son of Ali Al-Murtaza as, and I am a son of (Syeda) Fatima Al Zahra as! I am the one killed at Karbala! I asws am the oppressed! I asws am the thirsty!’ And it was silent.

The Monk placed his face upon his face and said, ‘I will not raise my face from your face until you say: ‘I shall be your intercessor on the Day of Qiyamah!’’ The (holy) head spoke and said: ‘Return to the religion of my grandfather Muhammad as!’

The Monk said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad as is Rasool azwj of Allah azwj’. He asws accepted the intercession to be for him. When it was
In the morning, they took the (holy) head back from him and the Dirhams. When they reached the valley, they looked at the Dirhams to have become stones''.

And in a Hadith from Ibn Abbas,

'(Syeda) Umm Kulsoom\textsuperscript{asws} said to a guard of Ibn Ziyad\textsuperscript{th}: ‘Woe be unto you!’ This here are a thousand Dirhams. Take these to you and make the (holy) head of Al-Husayn\textsuperscript{asws} to be in front of us\textsuperscript{asws} and make us\textsuperscript{asws} to be upon the camels behind the people. Let the people be preoccupied with looking at the (holy) head of Al-Husayn\textsuperscript{asws}, away from us\textsuperscript{asws}!

He took the thousand and moved the head forward. When it was morning, he brought out the Dirhams and Allah\textsuperscript{azwj} had Made these to be black stone. It was written upon each one, on its (one) side, ‘\textit{And do not reckon Allah to be oblivious of what the unjust are doing}. \textit{[14:42]}’, and upon the other side, \textit{And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’\textsuperscript{th}.\textsuperscript{th}

And it is reported by Abu Mikhnaf, from Al Shaby –

‘The (holy) head of Al-Husayn\textsuperscript{asws} was hung by the money-changers in Al-Kufa. The (holy) head hummed and recited Surah Al-Kahf up to His\textsuperscript{azwj} Words: \textit{they were youths who believed in their Lord and We Increased them in Guidance [18:13]}, but it did not increase them except in straying’\textsuperscript{th}.\textsuperscript{th}

\textsuperscript{th}Bihar Al-Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 3 h
\textsuperscript{th}Bihar Al-Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 3 i
\textsuperscript{th}Bihar Al-Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 3 j
'When they had hung his-asws (holy) head upon a tree, it was heard from him-asws: And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227], and his-asws voice was heard as well at Damascus, saying: ‘There is no strength except with Allah-aszw’. And he-asws was heard reciting as well: Or, do you reckon that the Companions of the Cave and the Inscription were of Our wondrous Signs? [18:9].

Zayd Bin Arqam said, ‘Your-asws matter is wonderous, O son-asws of Rasool-Allah-saww!’

‘When they came with the (holy) head (of Al-Husayn-asws) to Ibn Ziyad-la, and (holy) heads of his-asws companions to the Masjid, I ended up to them and the people were saying, ‘It has come! It has come!’

He said, ‘A snake came mingling in the (holy) heads until it entered in Ibn Ziyad-la nostril and came out from the other nostril. Then they said, ‘It has come! It has come!’ That was done twice or thrice’

Abu Mikhnaf, in a report,

‘When the (holy) head was entered to Yazeed-la, there was an aroma for the (holy) head which had effused upon every perfume, and when the camel upon which the (holy) head of Al-Husayn-asws was carried, was slaughtered, its meat was bitterer than the aloe plant.

And when he-asws was killed, the dyeing plant became blood, and the sun was eclipsed to three causes (days), and there was no stone being upturned in the earth except and under it was blood, and the Jinn lamented upon him-asws every day above the grave of the Prophet-saww up to a complete year’.

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302 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 3 k
303 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 3 l
304 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 3 m
When Al-Husayn\(^{asws}\) was killed and his\(^{asws}\) head was cut off, they sat in the first junction drinking Al-Nabeez (wine) and they were celebrating with the (holy) head. An iron pen came out to them from a wall, writing a line with blood: “Is the community which killed Al-Husayn\(^{asws}\) hoping for intercession of his\(^{asws}\) grandfather-saww on the Day of Reckoning?”

He (the narrator) said, ‘And they left the (holy) head, then returned’. 305

And in the book of Ibn Battah – ‘They found that written in a church’. 306

And Anas Bin Malik (a well-known fabricator) said,

‘A man from the people of Najran dug a hole and found a tablet of gold in it wherein was written this couplet and after it: ‘They had proceeded against him\(^{asws}\) with a tyrannical decision. Their decision opposed the Judgment of the Book. O Yazeed-la! Tomorrow you will be facing Punishment from the Beneficent. Woe be to you-la of the Punishment’.

We asked them, ‘Since when has this been in your church?’ They said, ‘Before the Sending of your Prophet-saww by three hundred years’’. 307
I (Majlisi) am saying, ‘The Seyyid has reported in the book ‘Al Mahouf’, and Ibn Shehr Ashub and others, from Abdullah Bin Rabah the judge who said,

‘I met a blind man who had witnessed the killing of Al-Husayn\textsuperscript{asws}. I asked him about his sight. He said, ‘I was tenth of the ten who had attended his\textsuperscript{asws} killing, apart from that I did not stab with a spear, and did not strike with a sword, and did not shoot with an arrow. When he\textsuperscript{asws} had been killed, I returned to my house and prayed Salat Al-Isha the last and slept."

A comier came to me in my dream. He said, ‘Answer Rasool-Allah\textsuperscript{saww}!’ I said, ‘What is it to do with me and him\textsuperscript{saww}?’ He grabbed me by the collar and dragged me to him\textsuperscript{saww}. There, the Prophet\textsuperscript{saww} was seated in a courtyard, having rolled upon from his\textsuperscript{saww} arms, holding a bayonet, and there was an Angel standing in front of him\textsuperscript{saww} and in his hand was a sword of fire. He was killing my nine companions. Every time he struck a strike, their souls were ignited with fire.

I went near him\textsuperscript{asws} and knelt in front of him\textsuperscript{saww} and I said, ‘The greetings be unto you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}!’ But he\textsuperscript{saww} did not respond unto me and remained lowering his\textsuperscript{saww} head for a long time, then raised his\textsuperscript{saww} head and said: ‘O enemy of Allah\textsuperscript{azwj}! You violated my\textsuperscript{saww} sanctity and killed my\textsuperscript{saww} family, and you did not care of my\textsuperscript{saww} rights, and you did (this) and you did (that)’.

I said, ‘O Rasool-Allah\textsuperscript{saww}! I neither struck with a sword, nor did I stab with a spear, nor did I shoot with an arrow!’ He\textsuperscript{saww} said: ‘You speak the truth, but you increased the crowd. Come near me\textsuperscript{saww}!’

I went near him\textsuperscript{saww}, and there was a tray full of blood. He\textsuperscript{saww} said to me: ‘This is the blood of my\textsuperscript{saww} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}.’ He\textsuperscript{saww} applied in my eyes from that blood, and I woke up suddenly. Until now, I cannot see a thing’.

And Abu Al Faraj said in ‘Al Maqatil’, ‘Al Madainy said, ‘It is narrated to me from Haroun Bin Sa’ad, from Al Qasim Bin Asbagh Bin Nubata who said,

\textsuperscript{308} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 5 a
'I saw a man from the sons of Aban Bin Darim, black of face, and I used to recognise him as beautiful, intensely white. I said to him, 'I almost did not recognise you!'

قَالَ إِنيِِ ق َتَلْتُ شَابَاًِ أَمْرَ
دَ مَعَ الحُْسَينِْ بَينَْ عَيْنَيْهِ أَث َرُ السُّجُودِ فَمَا نمِْتُ لَيْلَةً مُنْذُ ق َتَلْتُهُ إِلاَّ أَتاَنيِ ف َيَأْخُذُ بِ
تَلاَبِيبِِ حَتََّّ ََْتَِِ جَهَنَّمَ ف َيَدْف َعَنيِ فِيهَا فَأََِيحَ فَمَا
ي َبْقَى أَحَدٌ فِِ الحَْيِِ إِلاَّ سََِعَ َِيَاحِي

He said, 'I killed a beardless youth with Al-Husayn asws. In between his asws eyes were impacts of Sajdahs. I did not sleep at night since I had killed him asws, except he asws came to me (in the dream) and grabbed me by the collar until he asws came to Hell and pushed me in it. I woke up in the morning and there had not remain in the tribe except he had heard my shrieks'.

قَالَ وَ الْمَقْتُولُ الْعَبَّاسُ بْنُ عَلِيٍِ ع

He said, 'And the killed one was Al-Abbas asws Bin Ali asws. 309


‘When we were fearful in the days of Al-Hajjaj, a number of us went out from Al-Kufa in concealment, and I went out with them. We came to Karbala and there was no place at it we could settle in. So we built a shanty hut on the banks of the Euphrates and we said, ‘We shall shelter to it’.

فِينَا نََْنُ فِيهِ إِذْ جَاءَنََ رَجُلٌ غَرِيبٌ ف َقَالَ أََِيرُ مَعَكُمْ فِِ هَذَا الْكُوخِ اللَّيْلَةَ فَأَنََ عَابِرُ سَ
بِيلٍ فَأَجَبْنَ
اهُ وَ ق ُلْنَا غَرِيبٌ مُنْقَطَعٌ بِهِ ف َلَمَّا غَرَبَتِ الشَّمْسُ وَ أَظْلَمَ
اللَّيْلُ أَشْعَلْنَا وَ
كُنَّا نُشْعِلُ باِلنِِفُّْ ِ

While we were in it when a man, a stranger came to us. He said, ‘Can I be with you all in this hut tonight, for I am a trekker’. We answered him and said, ‘A stranger being cut off with’. When the sun had set and the night darkened, we ignited a fire, and we were igniting with rock oil.

ثُمَُّ جَلَسْنَا ن َتَذَاكَرُ أَمْرَ الحُْسَينِْ وَ مُصِيبَتَهُ وَ ق َتْلَهُ وَ مَنْ ت َوَلاَّهُ ف َقُلْنَا مَا بَقِيَ أَحَدٌ مِنْ
قَتَلَةِ الحُْسَينِْ إِلاَّ رَمَاهُ اللََُّّ بِبَلِيَّةٍ فِِ بَدَنِهِ

Then we sat discussing the matter of Al-Husayn asws and his asws calamities and his asws killing, and the ones in charge of it. We said, ‘There does not remain anyone from the ones who killed Al-Husayn asws except Allah azwj has Hit him with a scourge in his body’. 309

309 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 46 H 5 b
That man said, ‘I was among the ones who had killed him-asws. By Allah-aswj! No evil has afflicted me, and you all, O group, are lying’. So, we withheld from him and the illumination of the fire reduces. That man stood up in order to fix the filaments with his fingers. The fire seized his palm. He went out screaming until he threw himself into the Euphrates, crying out for help due to it.

By Allah-aswj! We saw him insert his head into the water and the fire was upon the surface of the water. Whenever he brought out his head, the fire would come to him and make him sink into the water. Then he would bring it out and it would return to him. That did not cease to be his tendency until he died”.

An old man from the group said swearing by Allah-aswj and he was from the ones who had attended his-asws killing and assisted against him-asws, and nothing had afflicted him till now, of any matter he had disliked. The group detested him, and the lamp changed (dimmed), and its oil was rock oil. He stood up to correct it and the fire seized his fingers. He (tried to) blow it out, but it seized his beard. He went out rushing to the water and threw himself into the river, and the fire went on to flickering upon his head. When he was extracted, it had burnt him until he had died, may Allah-aswj Curse him!’

310 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 6
311 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 7
8 - Lo, the deeds of this man were God’s showing of the punishment of the ancestors’ people: drinking from the well of a blacksmith and one who did not hear the ancestral testimonies and would always be in a busy street. He fashioned the blacksmith’s well and would always be in a busy street. He fashioned the blacksmith’s well and would always be in a busy street.

(The book) ‘Sawaab Al Amaal’ – By this chain from Umar Bin Sa’ad, from Al Qasim Bin Al Asbagh who said,

‘A man from the clan of Darim arrived to us, being from the ones who had witnessed the killing of Al-Husayn\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{as}. He was blackened of face and he used to be beautiful, intensely white.

I said to him, ‘I almost didn’t recognise you due to the change in your colour’. He said, ‘I killed a man from the companions of Al-Husayn\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him, white (fair skinned). Between his eyes was the impact of the Sajdahs, and I came with his\textsuperscript{as} (holy) head’.

Qasim (the narrator) said, ‘I had seen him upon a horse of his, having fun, and the (holy) head had been hung with its chest, and it kept hitting its knees. I said to my father, ‘If he could raise the (holy) head a little. Don’t you see what the horse is doing with it with its forelegs?’

He said to me, ‘O my son! What has been done with it is severer. He had narrated to me. He said, ‘I had not slept at night since I had killed him\textsuperscript{as}, except he\textsuperscript{as} came to me in my dream until he\textsuperscript{as} grabbed me by my collar and led me. He\textsuperscript{as} said: ‘Go! Go with me\textsuperscript{as} to Hell!’ He\textsuperscript{as} threw me into it until I woke up in the morning’.

He said, ‘I narrated with that to a slave girl of his. She said, ‘He does not leave us to sleep anything from the night, due to his screaming’.

He said, ‘I stood up among youths of the tribe and we came to his wife. We asked her. She said, ‘He has revealed upon himself. He has spoken the truth to you all’’.\textsuperscript{312}

\textsuperscript{312} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 46 H 8
9- ثو، ثواب الأعمال أَِِ عَنْ مَُمَّدِ بْنِ يََْيىَ عَنِ الأَْشْعَرِيِِ عَنْ عَبْدِ اللََِّّ بْنِ مَُمَّدٍ عَنْ عَلِيِِ بْنِ زِياَدٍ عَنْ عَبْدِ الرَّحمَْنِ الْغَنَوِيِِ عَنْ سُلَيْمَانَ قَالَ: لَمَّا جِيَءَ بِرَأْسِ عُبَيْدِ اللََِّّ بْنِ زِياَدٍ لَعَنَهُ اللََُّّ وَ رُؤُوسِ أََْحَابِهِ عَلَيْهِمْ غَضَبُ اللََِّّ قَالَ ان ْتَهَيْتُ إِلَيْهِمْ وَ النَّاسُ يُقُولُونَ قَدْ جَاءَتْ حَيَّةٌ تُتْخَلَّلُ الرُّءُوسَ حَتَّّى دَخَلَتْ فِِ مَنْخِرِ عُبَيْدِ اللََِّّ بْنِ زِياَدٍ لَعْنَةُ اللََِّّ عَلَيْهِ ثمَُّ خَرَجَتْ فَدَخَلَتْ فِِ الْمَنْخِرِ اْْخَرِ.

(The book) ‘Sawaab Al Amaal’ – By this chain from Umar Bin Sa’ad, from Abu Muawiya, from Al Amsh, from Ammar Bin Umayr Al Taymi who said,

’When they came with the (holy) head (of Al-Husayn-asws) and the (holy) heads of his-asws companions to Ubeydullah Bin Ziyad-la, may Allah-azwj Curse him-la and upon them be the Wrath of Allah-azwj, I ended up to them, and the people were saying, ‘It has come!’ A snake came until it entered into a nostril of Ubeydullah Bin Ziyad-la, may Allah-azwj Curse him-la, then it exited and entered into the other nostril’.

10- ثو، ثواب الأعمال أَحمَْدُ بْنُ عَبْدِ اللََِّّ بْنِ عَلِيٍِ عَنْ جَعْفَارِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحمَْنِ الْغَنَوِيِِ عَنْ سُلَيْمَانَ قَالَ: وَ هَلْ بَقِيَ فِِ السَّمَاوَاتِ مَلَكٌ لََْ يََْنْزِلْ إِلََ رَسُولِ اللََِّّ يُعَزِِيهِ فِِ وَلَدِهِ الحُْسَينِْ وَ يَُْبُِْهُ بِثَوَابِ اللََِّّ إِياَّهُ وَ يََْمِلُ إِلَيْهِ تُرْبَتُهُ مَصْرُوعاً عَلَيْهَا مَذْبُوحاً مَقْتُولاً طَرِيَاً مخَْذُولاً.

(The book) ‘Kamil Al Ziyaaraat’ – Ahmad Bin Abdullah Bin Ali, from Ja’far Bin Suleyman, from his father, from Abdul Rahman Al Ghanawy, from Suleyman who said,

’Abu Abdullah-asws said: ‘The family of Abu Sufyan killed Al-Husayn-asws Bin Ali-asws, may the Salawaat of Allah-saww be upon him-asws, so Allah-azwj Snatched away their kingdom; and Hisham killed Zayd son of Ali-asws (Bin Al-Husayn-asws), so Allah-azwj Snatched away his kingdom; and Al-Waleed killed Yahya Bin Zayd, so Allah-azwj Snatched away his kingdom’.

11- مل، كامل الزيارات أَحمَْدُ بْنُ عَبْدِ اللََِّّ بْنِ عَلِيٍِ عَنْ جَعْفَارِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحمَْنِ الْغَنَوِيِِ عَنْ سُلَيْمَانَ قَالَ: وَ هَلْ بَقِيَ فِِ السَّمَاوَاتِ مَلَكٌ لََْ يََْنْزِلْ إِلََ رَسُولِ اللََِّّ يُعَزِِيهِ فِِ وَلَدِهِ الحُْسَينِْ وَ يَُْبُِْهُ بِثَوَابِ اللََِّّ إِياَّهُ وَ يََْمِلُ إِلَيْهِ تُرْبَتُهُ مَصْرُوعاً عَلَيْهَا مَذْبُوحاً مَقْتُولاً طَرِيَاً مخَْذُولاً.

(The book) ‘Kamil Al Ziyaaraat’ – 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 sky not having descended to Rasool-Allah-saww consoling him-saww regarding his-saww son-asws Al-Husayn-asws and informing him-saww with the Rewards of Allah-azwj for him-asws, and carrying his-asws soil to him-saww, he-asws was slain upon, slaughtered, killed, thrown, abandoned?’

Rasool-Allah-saww said: ‘O Allah-azwj! Abandon the one who abandoned him-asws and Kill the one who killed him-asws and Slaughter the one who slaughtered him-asws, and do not let him to enjoy whatever he had sought!’

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313 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 9
314 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 10
Abdul Rahman said, 'By Allah-azwj! The accursed Yazeed-lah was hastened and did not enjoy after his-asws killing, and he-lah had taken Maghafasa (intoxicating drink), spending the night intoxicated, and in the morning he-lah was dead, changed, and if he-asws had been painted with a sediment taken upon regret; and there did not remain anyone from the ones who had followed him-asws upon killing him-asws, or he was in battling him-asws, except he was afflicted with madness, or leprosy, or vitiligo, and that became an inheritance in their offspring'.

315

I (Majlisi) am saying, 'It is reported in one of the reliable books of virtues, from Al Hassan Bin Ahmad Al Hamdany, from Mahmoud Bin Ismail Al Sayrafi, from Ahmad Bin Muhammad Bin Al-Husayn, from Al Tabrany, from Muhammad Bin Abdullah Al Hazramy, from Muhammad Bin Yahya Al Sowfy, from Abu Gassan, from Abdul Salam Bin Harb, from Abdul Malik Bin Kourdous,

From a guard of Ubeydullah-lah Bin Ziyad-lah, may Allah-azwj Curse him-lah, said, 'I entered the castle behind Ubeydullah-lah Bin Ziyad-lah, may Allah-azwj Curse him-lah, and a flame flared in his-lah face, so he said (moved) his-lah sleeve upon his-lah face. He-lah said, 'Did you see?' I said, 'Yes'. He-lah ordered me to conceal that''

And he said, 'It is narrated to us by Ali Bin Ahmad Al Aasimy, from Ismail Bin Ahmad Al Bayhaqi, from his father Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Muhammad Bin Yaqoub, from Al Abbas Bin Muhammad Bin Al Aswad Bin Aamir, from Shareek Bin Umeyr, meaning Abdul Malik who said,

‘Al-Hajjaj said one day, ‘Anyone who had an affliction for him, let him stand. I shall give him (money) upon his afflictions!’ A man stood up. He said, ‘Give me upon my affliction’. He said, ‘And what is your affliction?’

He (the narrator) said, ‘I said, ‘I killed Al-Husayn-asws’. He said, ‘And how did you kill him?’ He said, ‘By Allah-azwj! I inserted the sword into him-asws with an insertion, and I did not participate
anyone in killing him\textsuperscript{asws}. He said. ‘As for you and him\textsuperscript{asws}, you will never be gathered in one place, ever! Get out!’ I don’t reckon he gave him anything’\textsuperscript{317}.

وَ حَدَّثَ الْإِسْنَادُ عَنْ أَحَمَّدَ بْنِ الحُـسَينِ عَنْ مَُمَّدِ بْنِ حَفْصَةَ الْعَبَّاسِ بْنِ مَُمَّدٍ الدُّورِيِِ عَنْ يََْيىَ بْنِ مَعِينٍ عَنْ جَرِيرٍ عَنْ زَيْدِ بْنِ أَِِ الزِِنََدِ قَالَ:

And by this chain, from Ahmad Bin Al-Husayn, from Muhammad Bin Al-Husayn Al Qattan, from Abdullah Bin Ja'far Bin Dorostwayh, from Yaqoub Bin Sufyan Al Nasawy, from Suleyman, from Harb, from Hammad in Zayd, from Hameel Bin Murrah who said,

‘They attained a camel from the army of Al-Husayn\textsuperscript{asws} on the day he\textsuperscript{asws} was killed. They slaughtered it and cooked it. It became like the colocynth. They were not able to swallow anything from it’\textsuperscript{318}.

وَ حَدَّثَ الْإِسْنَادُ عَنْ ي َعْقُوبَ بْنِ سُفْيَانَ عَنْ أَِِ بَكْرٍ الحَْمِيدِيِِ عَنْ سُفْيَانَ قَالَ حَدَّث َ

Then he said, ‘And by this chain from Yaqqub Bin Sufyan, from Abu Bakr Al Hameedi, from Sufyan who said, ‘My grandmother narrated to me saying,

‘I saw the dye plant return to be ashes, and I had seen the meat, as if there was fire in it, when Al-Husayn\textsuperscript{asws} was killed’\textsuperscript{319}.

وَ حَدَّثَ الْإِسْنَادُ عَنْ ي َعْقُوبَ بْنِ سُفْيَانَ عَنْ أَِِ ن ُعَيْمٍ عَنْ عُقْبَةَ بْنِ أَِِ حَفْصَةَ عَنِ

And by this chain, from Yaqqub Bin Sufyan, from Abu Nueym, from Uqba Bin Abu Hafsa, from his father who said,

‘If the dyeing plant was from the dyeing plants of Al-Husayn\textsuperscript{asws}, this has been said for it. It became ash’\textsuperscript{320}.

وَ حَدَّثَ الْإِسْنَادُ عَنْ أَحمَّدَ بْنِ الحُـسَينِ عَنْ أَبِي عَبْدِ اللََِّّ الحَْافِظِ عَنْ مَُمَّدِ بْنِ ي َعْقُوبَ عَنِ

And by this chain, from Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Muhammad Bin Yaqqub, from Al Abbas Bin Muhammad Al Dowry, from Yahya Bin Maeen, from Jareer, from Zayd Bin Abu Al Zina who said,
‘Al-Husayn\textsuperscript{asws} was killed and for me were ten years (age), and dyeing plants which were in their army became ash, and the horizons of the sky reddened, and a she-camel was slaughtered in their army, and they were seeing fires in its meat’\textsuperscript{321}


And by this chain, from Abu Abdullah Al Hafiz, from Al Zubeyr Bin Ubeydullah, from Abu Abdullah Bin Waseef, from Al Mushtah Al Warraq who said, ‘I heard Al Fat’h Bin Shuhruf Al Aabid saying,

‘I used to crumble the bread to the sparrows every day and they used to eat. When it was the Day of Ashura, I crumbled for them, but they did not eat, so I knew that they had refused due to the killing of Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}’\textsuperscript{322}

‘There was a man from (clan of) Aban Bin Darim called Zur’a who had attended the killing of Al-Husayn\textsuperscript{asws}. He had shot at Al-Husayn\textsuperscript{asws} with an arrow and it hit his jawbone, and it went on to drip blood. Then he said (gestured) like this to the sky and threw it, and that is because Al-Husayn\textsuperscript{asws} had called for water to drink.

When he shot at him\textsuperscript{asws}, formed a barricade between him\textsuperscript{asws} and the water. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Cause him to be thirsty! O Allah\textsuperscript{azwj}! Cause him to be thirsty!’

He (the narrator) said, ‘It was narrated to me by the one who witnessed him, and he was dying and was creaming from the heat in his belly and the coldness in his back, and in front of him were the fans and the ice, and behind him was the stove, and he was saying, ‘Quench me! The thirst is killing me’. He was brought a large jug wherein was Suweyq (porridge), and the water, and the milk, such that even if five (people) were to drink, it would suffice them.

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قال فَهَكَذَا إِلَى السَّمَاءِ فَيرُمِي بِهِ وَ ذَلِكَ أَنَّ الحُْسَينَ ع دَعَا بمَِاءٍ لِيَشْرَبَ
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قَالَ فَيَشْرَبُهُ ثمَُّ يَعُودُ فَيُقُولُ اسْقُونيِ أَهْلَكَنيِ الْعَطَشُ قَالَ فَان ْقَدَّ بَطْنُهُ كَا نْقِيدِ الْبَعِيرِ.
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فَلَمَّا رَمَاهُ حَالَ بَيْنَهُ وَ بَيْنَْ الْمَاءِ فَقَالَ اللَّهُمَّ ظَمِِئْهُ اللَّهُمَّ ظَمِِئْهُ
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321 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 13 c

322 Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 46 H 13 d
He (the narrator) said, ‘He drank it, then repeated saying, ‘Quench me! The thirst is killing me’. His belly swelled up like the swelling of (belly of) the camel’.

And it is mentioned by A’asam al Kufy, this Hadeeth in brief. He said,

‘The name of the archer, may Allah-azwj Curse him, is Abdul Rahman Al-Azdy. Al-Husayn-asws said for him: ‘O Allah-azwj! Kill him thirsty and do not Forgive (sins) for him, ever!’

Al-Qasim Bin Asbagh said, ‘I had seen in the presence of that man, and he was screaming, and the water had been cooled for him, and in it was the sugar, and the jugs wherein was milk, and he was saying, ‘Woe be unto you all! Quench me, for the thirst is killing me!’ He was given the pitcher or the jug. When it was removed from his mouth he would scream, until his stomach ruptured and he died an evil death, may Allah-azwj Curse him’.

And by this chain from Abu Al Dunya, from Is’haq Bin Ismail, from Sufyan who said, ‘It is narrated to me by my grandmother, mother of my father who said,

‘I came across two men from the ones who had attended the killing of Al-Husayn-asws. As for one of them, his organ lengthened until he used to wrap it, and as for the other, he used to receive the drink and drink it until he would come to the end of it’.

Sufyan said, ‘I came across a son of one of them, with him was mental disorder or approximate to this’.

And it is reported that a man who was without hands and legs, and he was blind, saying, ‘Lord-azwj! Rescue me from the Fire!’ It was said to him, ‘There does not remain any punishment for you, and with that you are asking for the salvation from the Fire!’

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323 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 13 e
324 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 13 f
325 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 13 g
He said, ‘I was among the ones who had killed Al-Husayn-asws at Karbala. When he-asws had been killed, I saw a trouser being upon him-asws and a good waistband after what the people had already stripped him-asws. I wanted to remove the waistband from him-asws. He-asws raised his-asws right hand and placed it upon the waistband. I was not able to push it away, so I cut off his-asws right hand.

Then I thought of taking the waistband. He-asws raised his-asws left hand and placed it upon his-asws waistband. So I cut off his-asws left hand. Then I thought of removing the waistband from the trouser, and I heard a tremor, so I fear and left it.

Allah-aswj Cast the sleep upon me, so I slept between the slain. I saw as if Muhammad-saww had come and with him-saww were Ali-asws and (Syeda) Fatima-asws. They took the (holy) head of Al-Husayn-asws. (Syeda) Fatima-asws kissed it, then said: ‘O my-asws son! They killed you-asws. May Allah-aswj them, the ones who had done this with you-asws’.

He-asws said: ‘Shimr-ia killed me-asws, and this sleeping one cut off my-asws hands’, and he-asws indicated towards me. (Syeda) Fatima-asws said to me: ‘May Allah-aswj Cut your hands, and your legs, and Blind your sight, and Enter you into the Fire!’

I woke up suddenly and I could not see anything, and my hands and my legs fell off from me, and there does not remain anything from her-asws supplication, except (entering) the Fire’. 326

I (Majlisi) am saying, ‘It is reported by the questioner, from Al Seyyd Al Murtaza, from a Hadeeth reported by Al Numani,

‘In a letter having arrived from Al-Sadiq-asws having said: ‘When the death presents to the Kafir, Rasool-Allah-saww, and Ali-asws, may the Salawaat of Allah-aswj be upon him-asws, and Jibraeil-as, and the Angel of death-as present to him.'
Ali\textsuperscript{asws} approaches him and says: ‘O Rasool-Allah\textsuperscript{saww}! This one used to hate us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, so I\textsuperscript{asws} hate him!’ Rasool-Allah\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! This one used to hate Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and People\textsuperscript{asws} of the Household of His\textsuperscript{azwj} Rasool\textsuperscript{asws}, so I\textsuperscript{saww} hate him!’ So Jibraeel\textsuperscript{as} says to the Angel of death\textsuperscript{as}: ‘This one used to hate Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and People\textsuperscript{asws} of his\textsuperscript{saww} Household, so I\textsuperscript{saww} hate him, and be violent with him’.

The Angel\textsuperscript{as} of death goes near him and says: ‘O servant of Allah\textsuperscript{azwj}! Did you take the liberation of your neck? Did you take amnesty with your freedom holding tightly with the greatest infallibility in the house of the life of the world?’ He says, ‘And what is it?’ He\textsuperscript{as} says, ‘Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’ He said, ‘I do not recognise it, nor do I believe in it’.

Jibraeel\textsuperscript{as} says to him: ‘O enemy of Allah\textsuperscript{azwj}! And what were you believing in?’

(Then) Jibraeel\textsuperscript{as} says to him: ‘Receive news of the Wrath of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Punishment in the Fire. As for whatever you had been wishing for, it has been lost from you, and as for that which you were fearing, so it is befalling with you’.

Then he\textsuperscript{as} pulls his soul with a violent pulling, and a hundred Satans\textsuperscript{la} are allocated with his soul, all of them spitting in his face, and he would be hurt by its stench. When he is placed in his grave, a door from the doors of the Fire is opened for him. There enter to him reeks of its winds and its flames. Then they come with his soul to a mountain of Barhout.

Then he comes to be in the hills after having been dragged in every rotten smell resentful upon him until the rising of our\textsuperscript{asws} Qaim\textsuperscript{asws} of People\textsuperscript{asws} of the Household. Allah\textsuperscript{azwj} would Send him\textsuperscript{asws}. He\textsuperscript{asws} will strike off his neck, and that is His\textsuperscript{azwj} Word: ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11].

By Allah\textsuperscript{azwj}! They had come with Umar\textsuperscript{la} Bin Sa’ad\textsuperscript{la} after he\textsuperscript{asws} was killed, and he\textsuperscript{la} was in the image of a monkey. In his\textsuperscript{la} neck was a chain. He\textsuperscript{la} went on to recognise people of the house and they were not recognising him\textsuperscript{la}. By Allah\textsuperscript{azwj}! The days did not pass by until our\textsuperscript{asws}
enemies had been morphed apparently. The man from them was being morphed during his life into a monkey or a pig, and from after them would be excruciating Punishment, and from behind them is Hell, and it is an evil destination”.

Explanation: This is a strange Hadeeth and the Seyyid did not deny it in the answer, and I (Majlisi) am answering with that its result it that we do deny the attachment of the soul with another body and we do not deny the changing of his body to another image. And I (Majlisi) am saying that it is possible it is carried upon the alterations in the body as the example, or parts of his original body to the ugly image, and some of the words have preceded before.

14–ما، الأمير إلى الشيخ الطوسي السفيض عن ابن قولويه عن أبي عبد الله بن مهدي عن أبي محمد الأنصاري عن تعلق الروح بجسد آخر و لا ننكر تغير جسمه إلا إلى أخرى و أقول: إن حمله على التغيير ف مثل المثال أو أجزاء جسده الألي إلى الصور القبيحة و قد مر بعض القول ف ذلك.

(Ibn Qawlawiya, from his father, from Sa’d, from Ibn Isa, from Ibn Mahboub, from Abu Muhammad Al Ansary, from Muawiya Bin Wahab who said,

'I was seated in the presence of Ja'far Bin Muhammad when an old man came who had been bent from old age. He said, 'The greetings be unto you, and Mercy of Allah! O Sheikh! Come near me and kissed his hand and cried.

Abu Abdullah said to him: ‘And what makes you cry, O Sheikh!’ He said to him, ‘O son of Rasool Allah! I am standing upon hope from you all since around one hundred years. I am saying, (Maybe) this year, and this month, and this day, and I do not see it being among you. I am being delayed so I am crying!’

He (the narrator) said: ‘Abu Abdullah wept, then said: ‘O Sheikh! If your wishes are delayed, you will be with us, and if you are hastened, on the Day of Qiyaamah you would be with the weighty thing (People of the Household) of Rasool-Allah! The Sheikh said, ‘I don’t care of what has been lost by me, after (hearing) this, O son of Rasool-Allah!’
Abu Abdullah-asws said to him: ‘O Sheikh! Rasool-Allah-saww said: ‘I-saww am leaving behind among you all, the two weighty things what if you were to adhere with these, you will never stray – the Revealed Book of Allah-aswj and my-saww family-asws, People-asws of the Household’. You will come and you will be with us-asws on the Day of Qiyamah.’

Then he-asws said: ‘O Sheikh! I-asws don’t reckon you are from the people of Al-Kufa!’ He said, ‘No’. He-asws said: ‘So, from where?’ He said, ‘From its desert. May I be sacrificed for you-asws!’ He-asws said: ‘Where are you from the grave of my-asws grandfather-asws, the oppressed Al-Husayn-asws?’ He said, ‘I am nearby from it’. He-asws said: ‘So, from where?’ He said, ‘From its desert. May I be sacrificed for you-asws!’ He-asws said: ‘How (often) is your going out to him-asws?’ He said, ‘I do go to him-asws, and often’.

He-asws said: ‘O Sheikh! That is blood (for which) Allah-aswj the Exalted will be Seeking with of what had afflicted the children-asws of (Syeda) Fatima-asws, and they-asws will not be afflicted like Al-Husayn-asws was, and he-asws had been killed among seventeen of his-asws family-asws members. They-asws had advised for Allah-aswj and were patient regarding ‘jell the Side (Nearness/Amir ul Momineen-asws) of Allah-aswj. So, Allah-aswj Rewarded them-asws with excellent Rewards of the patient ones.

When it will be the Day of Qiyamah, Rasool-Allah-saww will come and with him-saww would be Al-Husayn-asws, and his-saww hand will be upon his-asws head, dripping blood. He-saww shall say: ‘O Lord-aswj! Ask my-saww community, regarding what did they kill my-saww son-asws?’

And he-asws said: ‘Every sulking/grieving and crying are disliked besides the mourning and the crying upon Al-Husayn-asws’. 328

I (Majlisi) am saying, ‘It is reported in one of the compilations of our companions with an unbroken chain from one of the companions who said,

‘I saw the Prophet-saww making Al-Husayn-asws suck the saliva like what the man tends to suck the sugar, and he-saww was saying: ‘Husayn-asws is from me-saww and I-saww am from Husayn-asws.’

328 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 14 a
Allah^{azwj} Loves the one who loves Husayn^{asws}, and Allah^{azwj} Hates the one who hates Husayn^{asws}. Husayn^{asws} is a tribe from the tribes. May Allah^{azwj} Curse his^{asws} killers!

Jibraeel^{as} descended and said: 'O Muhammad^{saww}! For Yahya^{as} Bin Zakariya^{as}, Allah^{azwj} Killed seventy thousand from the hypocrites, and for the son^{asws} of your^{saww} daughter^{asws} Al-Husayn^{asws}, He^{azwj} will be Killing seventy thousand and seventy thousand from the transgressors.

And the killer of Al-Husayn^{asws} would be in a coffin of fire, and upon him^{la} would happen to be half the Punishment of the people of the world, and his^{la} hands would be tied to his^{la} legs with chains of fire, and he^{la} would be upside-down upon the top of his^{la} head in the bottom of Hell, and for him^{la} would be such a stench, the people of the Fire would be hurt by it from the intensity of its stench, and he^{la} would be eternally in it tasting the painful Punishment, not even taking a break from it, and he^{la} would be quenched from the boiling water of Hell''.

And it is reported as well in one of the Ahadeeth –

‘An Angel from the Angels of the exalted platforms yearned to see the Prophet^{saww} and sought Permission of his Lord^{azwj} with the descending to visit him^{saww}, and it was so, that Angel had not descended to the earth, ever, since he had been Created.

When he wanted to descend, Allah^{azwj} the Exalted Revealed to him saying: ‘O you Angel! Inform Muhammad^{saww} that a man^{la} from his^{saww} community, his^{la} name is Yazeed^{la}, will kill his^{saww} clean child son^{asws} of the clean (mother^{asws}), a match of the chaste Maryam Bint Imran^{asw}.

The Angel said, ‘I am descending to the earth and I am happy with seeing Your^{azwj} Prophet^{saww} Muhammad^{saww}, but how shall I inform him^{saww} with this scandalous/sad news, and I am too embarrassed from him^{asws} to be paining him^{saww} with the killing of his^{saww} son^{asws}. If only I

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329 Bihar Al Awaar – V 45, The book of History – Al Hassan^{asws}, Ch 46 H 14 b
would not descend to the earth!’ The Angel was called out to from above his head: ‘Do what you have been Commanded with!’

The Angel entered to see Rasool-Allahsaww and spread his wings in front of him -saww- and said, ‘O Rasool-Allahsaww! Know that I sought Permission of my Lordazwj regarding the descending to the earth desiring to see you -saww- and visit you -saww-. If only my Lordazwj had Shattered my wings and I would not have come to you -saww- with this news. But there is no escape from implementing the Command of my Lordazwj Mighty and Majestic.

Know, O Muhammad -saww! A man -la- from your -saww- community, his -la- name is Yazeed -la-, may Allahazwj Increase Cursing him -la- in the world and Punishment in the Hereafter, will be killing your -saww- clean child, son-asws of the clean (mother-asws), and his -asws- killer will not be enjoying in the world from after him -asws- except a little, Allahazwj will Seize him -la- in a scissor grip based upon his -la- evil deeds, and he -la- be eternally in the Fire!’

The Prophet -saww- cried intensely and said: ‘O you Angel! Will the community achieve success by killing my -saww- son-asws, and child of my -saww- daughter-asws?’ He said, ‘No, O Muhammad -saww! But Allahazwj will be Pelting them with the differing in their hearts and their tongues in the house of the world, and in the Hereafter, there will be painful Punishment for them’. 330

And from Ka’ab Al Ahbar -

‘When he became a Muslim during the days of the caliphate of Umar Bin Al-Khattab, and the people went on to ask him (Ka’ab) about the epics which would be appearing at the end of times. So Ka’ab went on to inform them with a variety of news and the epics and the discords which would be appearing in the world.

Then he said, ‘And its mightiest Fitna (discord) and its severest calamity which will not be forgotten for ever and ever, is the calamity of Al-Husayn-asws, and it is the mischief which
And rather, the mischief began with Qabeel-as killing Habeel-la - the son-as of Adam-as and will lead to the killing of Al-Husayn-asws. Are they not knowing that on the day of his-asws killing, the gateways of the skies would be opened, and the sky would be Permitted for the crying, so it would cry blood? So, when you see the redness in the sky to have risen, then know that the sky is crying for Husayn-asws.'

It was said, ‘O Ka’ab! Why didn’t the sky do like that nor did it cry blood at the killing of the Prophets-as, from the ones who were superior to Al-Husayn-asws?’

He said, ‘Woe be unto you all! The killing of Al-Husayn-asws is a mighty matter, and he-asws is a son-asws of chief of the Messengers-as, and he-asws would be killed openly in battle, unjustly, aggressively, and the bequest of his-asws grandfather-saww regarding him-asws will not be preserved, and he-asws is a disposition of his-saww water and part of his-saww flesh. He-asws will be slaughtered at the land of Karbala.'
And the day of his asws killing, the sun was eclipsed at daytime, and from the night, the moon was eclipsed, and the darkness was constant upon the people for three days, and the sky rained blood, and the mountains crumbled, and the oceans were restless, and if there had does not remain anyone from his asws offspring and a group of his asws Shias, those who would be seeking his asws blood, and taking his asws retaliation, Allah azwj would Pour fire upon them from the sky, incinerating the earth and the ones upon it’.

And there is none from a person been Created except and he was raised to Adam as in the realm of the particles, and this community was presented unto him saww, and he as looked at it and to its differing and its greed upon this lowly world. So Adam as said: ‘O Lord azwj! And what is for this pure community and the afflictions of the world, and they are the superior community?’

He azwj Said to him as: ‘O Adam as! They will be differing, so their hearts would differ, and they will be manifesting the mischief in the earth like the mischief of Qabeel as when he as killed Habeel as, and they will be killing a child of My azwj Beloved Muhammad saww Al-Mustafa saww.

Then He azwj Resembled for Adam as a resemblance of Al-Husayn asws, and his asws slaying, and pouncing of the community of his asws grandfather saww. He as saw them as blackened of faces. He as said: ‘O Lord azwj! Extend the revenge upon them just like they will be killing the child of Your azwj Benevolent Prophet saww, upon him saww be the superior of the Salawaat and the greetings!’ 331 (This is not a Hadith)

And it is reported in the mentioned book, from Saeed Bin Al Musayyab who said,
'When my Chief and my Master\textsuperscript{asws} Al-Husayn\textsuperscript{asws} was martyred, and the people performed Hajj the following years, I entered to see Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. I said to him\textsuperscript{asws} ‘O my Master\textsuperscript{asws}! The (time) for Hajj has drawn near, so what is that you\textsuperscript{asws} are instructing me with?’ He\textsuperscript{asws} said: ‘Continue upon your intention and perform Hajj’.

So, I performed Hajj. While I was performing Tawaaf of the Kabah, and there I was with a man of amputated hands and his face was like a piece of the dark night, and he was hanging on to the curtians of the Kabah and he was saying, ‘O Allah\textsuperscript{azwj}! Lord\textsuperscript{azwj} of this Sacred House! Forgive me, and I do not anticipate You\textsuperscript{azwj} will be doing so, and even if the dwellers of Your\textsuperscript{azwj} skies and Your\textsuperscript{azwj} earth and the entirety of what You\textsuperscript{azwj} have Created were to intercede for me, due to the mightiness of my crime!’

Saeed Bin Al-Musayyab said, ‘I was pre-occupied, and the people were pre-occupied from performing Tawaaf until the people surrounded him and we gathered to him. We said, ‘O woe be unto you! Even if you were Iblees\textsuperscript{la}, it would not have been befitting for you to be despairing from the Mercy of Allah\textsuperscript{azwj}! So, who are you, and what is your sin?’

He cried and said, ‘O people! I know of myself and my sin, and what crime I have committed!’ We said to him, ‘Mention it to us’.

He said, ‘I was the cameleer for Abu Abdullah\textsuperscript{asws}, when he\textsuperscript{asws} went out from Al-Medina to Al-Iraq, and I used to see him\textsuperscript{asws} whenever he\textsuperscript{asws} wanted to perform Wud’u for the Salat, he\textsuperscript{asws} would place his\textsuperscript{asws} outfit with me. So I saw a waistband which overwhelmed the sights due to the excellence of its sparkle, and I used to wish it would happen to be for me, until we came to be at Karbala and Al-Husayn\textsuperscript{asws} was killed, and it was with him\textsuperscript{asws} (on the holy body).

I hid myself in a place from the ground. When the night shaded, I came out from my place and I saw light in that battlefield and no darkness, neither day nor night, and the slain were thrown upon the surface of the ground. I remembered the waistband due to my wickedness and my wretchedness. By Allah\textsuperscript{azwj}! I sought Al-Husayn\textsuperscript{asws} and wished that the waistband
would happen to be in his\textsuperscript{45} outfit so I could take it, and I did not cease to be looking into the faces of the slain until I came to Al-Husayn\textsuperscript{as}.

I found him\textsuperscript{as} prone upon his\textsuperscript{as} face, and he\textsuperscript{as} was a corpse without a head, and his\textsuperscript{as} radiance was shining in the sand with his\textsuperscript{as} blood, and the winds were cleaning upon him\textsuperscript{as}. I said, ‘This by Allah\textsuperscript{aw}, is Al-Husayn\textsuperscript{as}!’ I looked at his\textsuperscript{as} outfit like what I used to see it. I went near him\textsuperscript{as} and struck my hand to the waistband in order to take it, but it had been tied with a lot of knots.

I did not cease loosening it until I had untied a knot from it. He\textsuperscript{as} extended his\textsuperscript{as} right hand and grabbed upon the waistband. I was not able upon taking his\textsuperscript{as} hand away from it, and I could not arrive to it. The accursed soul called me to seek something I could cut out his\textsuperscript{as} hands with. I found a piece of a sword thrown. I grabbed it and pressed upon his\textsuperscript{as} hand and did not stop sawing it until I had dislocated it from his arm.

Then I moved it aside from the waistband and extended my hand to the waistband in order to loosen it, but he\textsuperscript{as} extended his\textsuperscript{as} left hand and grabbed upon it. It was not able upon taking it, so I took the piece of sword and I\textsuperscript{la} did not stop sawing it until I had removed it away from the waistband and extended my hand towards the waistband in order to take, and there, the ground shook and the sky swayed, and there was a mighty noise and crying and a call, and a speaker was saying, ‘Oh son\textsuperscript{as}! Oh killed! Oh slaughtered! Oh Husayn\textsuperscript{as}! Oh estranged! O my\textsuperscript{as} son\textsuperscript{as}! They killed you\textsuperscript{as} and did not recognise you\textsuperscript{as}, and from drinking the water, they prevented you\textsuperscript{as}!’

When I saw that, I was stunned and I threw myself between the slain, and there I was with three persons and a lady\textsuperscript{as}, and around there were people standing, and the ground had filled up with faces of the people, and wings of the Angels, and there, one of them was saying: ‘Oh son\textsuperscript{as}! Oh Husayn\textsuperscript{as}! My your\textsuperscript{as} grandfather\textsuperscript{as}, and your\textsuperscript{as} father\textsuperscript{as}, and your\textsuperscript{as} mother\textsuperscript{as} be sacrificed for you\textsuperscript{as}!’
And there, Al-Husayn-asws had sat up and his-asws (holy) head upon his-asws body, and he-asws said: ‘Here I-asws am, O grandfather-asww O Rasool-Allah-asww, and O father-asws, O Amir Al-Momineen-asws and O mother-asws Fatima Al-Zahra-asws, and O brother-asws the one killed by the poison (Al-Hassan-asws)! Upon you-asws be the greetings be from me-asws!’

Then he-asws cried and said: ‘O grandfather-asww! By Allah-aswj, they killed our men! O grandfather-asww! By Allah-aswj, they plundered our women! O grandfather-saww! They looted, by Allah-aswj, our-asws belongings! O grandfather-saww! They slaughtered, by Allah-aswj, our children! O grandfather-saww! By Allah-aswj, it is hurtful upon you-asww that you-asww should be seeing our-asws state and what the Kafirs had done with us-asws!’

And there, they-asws were seated, crying upon what had afflicted him-asws, and (Syeda) Fatima-asws said: ‘O father-saww! O Rasool-Allah-asww! Do you-saww not see what your-saww community has done with my-asws son-asws? Will you-asww allow me-asws to take from the blood of his-asws grey-hair and dye my-asws forehead with it? And I-asws shall meet Allah-aswj Mighty and Majestic while I-asws am dyed with the blood of my-asws son-asws Al-Husayn-asws’.

He-saww said to her-asws: ‘Take, and we-asws shall (also) take, O Fatima-asws!’ I saw them taking from the blood of his-asws grey-hair, and (Syeda) Fatima-asws dyed her-asws forehead, and the Prophet-as and Ali-asws and Al-Hassan-asws were wiping it on their-asws throats and their-asws chests, and their-asws hands up to the elbows.

And I heard Rasool-Allah-saww saying: ‘May I-saww be sacrificed for you-asws O Husayn-asws! By Allah-aswj, it is hurtful upon me-saww that I-saww see you-asws beheaded, sandy of two sides, blood (dripping from the) throat, prone upon your-asws back. The particles of sand have clothed you-asws and you-asws are thrown as killed, amputated of the two palms. O my-saww son-asws! Who cut your-asws right hand and then the left?’

He-asws said: ‘O grandfather-saww! There was a cameleer with me-asws from Al-Medina, and he was seeing me-asws whenever I-asws placed my-asws outfit for performing the Wud’u. He coveted
that my\textsuperscript{asws} waistband to be for him. Nothing prevented me\textsuperscript{asws} from handing it over to him except for my\textsuperscript{asws} knowledge that he would be the perpetrator of this deed'.

When I\textsuperscript{asws} was killed, he came out searching for me\textsuperscript{asws} between the slain, and he found me\textsuperscript{asws} as a corpse without a head. He inspected my\textsuperscript{asws} outfit and saw the waistband, and I\textsuperscript{asws} used to tie it with a lot of knots. He struck his hand to the waistband and untied a knot from these. I\textsuperscript{asws} extended my\textsuperscript{asws} right hand and grabbed upon the waistband. He searched in the battlefield and found a piece of a broken sword. He cut off my\textsuperscript{asws} right hand with it.

Then he untied another know, so I\textsuperscript{asws} grabbed upon the waistband with my\textsuperscript{asws} left hand, so he could not loosen it and my\textsuperscript{asws} undergarment be revealed. He sawed off my\textsuperscript{asws} left hand.

When the Prophet\textsuperscript{saww} heard the talk of Al-Husayn\textsuperscript{asws}, he\textsuperscript{saww} cried an intense crying, and came to me between the slain until he\textsuperscript{saww} stood near me. He\textsuperscript{saww} said: 'What is it to me\textsuperscript{saww} and you, O cameleer cutting off the two hands? For long these two have been kissed by Jibraeel\textsuperscript{as}, and Angels of Allah\textsuperscript{azwj} in their entirety and the people of the skies and the earths were being Blessed by it.

Was it not sufficient for you\textsuperscript{la} what the accused had done with him\textsuperscript{asws}, from the humiliating, and the dishonouring? They violated his\textsuperscript{asws} womenfolk from after their\textsuperscript{asws} staying at home, and violating the veils? May Allah\textsuperscript{azwj} Blacken your\textsuperscript{la} face, O cameleer, in the world and the Hereafter, and may Allah\textsuperscript{azwj} Amputate your hands and your legs and Make you\textsuperscript{la} to be among a party of the ones have shed our\textsuperscript{asws} bloods and were audacious upon Allah\textsuperscript{azwj}!'
There did not remain anyone in Makkah except and he heard his narrated and drew closer to Allah \textit{azwj} by cursing him, and everyone was saying, ‘It suffices you what crime you have committed, O accursed! \textit{And they shall come to know, those who are being unjust, which overturning they would be Overturned with} [26:227]’. 332

And it is narrated from a man from Al-Kufa, a blacksmith who said,

‘When the army went out from Al-Kufa to battle against Al-Husayn\textit{asws} Bin Ali\textit{asws}, the blacksmiths gathered in my presence and I took my tools and travelled with them. When they arrived and roped their tents to build tents, and I went to work on the pegs of the tents and their locks, and reins of the horses, and blades of the spears, and whatever had been bent from the blade of a knife, or a sword.

I was insightful (skilful) with all that, so my sustenance became a lot, and my mention was widespread between them, until I came to Al-Husayn\textit{asws} with his\textit{asws} army. We departed to Karbala and pitched up tents on the banks of (river) Alqamah, and the battle was established in what is between them, and they barricaded the water upon him\textit{asws} and his\textit{asws} helpers and his\textit{asws} sons\textit{asws}, and the period of our stay and our departure was of nineteen days.

I returned to my house enriched, and the captives were with us. They\textit{asws} were presented to Ubeydullah\textit{la} and he\textit{la} ordered with them\textit{asws} being sent to Yazeed\textit{la} to Syria. I stayed in my house for a few days, and then one night I was lying upon my bed, and I saw a vision as if it the Qiyamah had been established and the people were in waves upon the ground like the locusts, when I lost its evidence, and each of them was dangling his tongue upon his chest from the severity of the thirst.

And I believed that there was no one among them of mightier thirst than me, because all my hearing and my sight had reduced from its severity, apart from the heat of the sun, my mind

\footnote{332 Bihar Al Awaar – V 45, The book of History – Al Hassan\textit{asws}, Ch 46 H 15 b}
was boiling from it, and the ground was boiling as if it was the grave when there was a fire from under it. I imagined that my legs had been uprooted in its front.

`فََوَ اللََِّّ الْعَظِيمِ لَوْ أَنيِِ خُيرِِْتُ بَينَْ عَطَشِي وَ ت َقْطِيعِ لحَْمِي حَتََّّ يَسِيلَ دَمِي لأَِشْرَبَهُ لَرَأَيْتُ شُرْبَهُ خَيرْاً مِنْ عَطَشِي`

By Allah-azwj the Magnificent! If I had been given a choice between my thirst and cutting of my flesh until my blood flowed, to drink, I would have viewed drinking it to be better due to my thirst.

`فَبَيْنَا أَنََ فِِ الْعَذَابِ الأَْلِيمِ وَ الْبَلاَءِ الْعَمِيمِ إِذَا أَنََ بِرَجُلٍ قَدْ عَمَّ الْمَوْقِفَ نُورُهُ وَ اب ْتَهَجَ الْكَوْنُ بِسُرُورِ هِ رَاكِبٌ عَلَى ف َرَسٍ وَ هُوَ ذُو شَيْبَةٍ قَدْ حَفَّتْ بِهِ أُلُوفٌ مِنْ كُلِِ نَبٍِِِ وََِيٍِ وََدِِيقٍ وَ شَهِيدٍ وََالِحٍ`

While I was in the painful Punishment and the complete affliction, there I was with a man whose Noor had prevailed the pausing station, and universe had rejoiced with his happiness, a rider upon a horse, and he was with grey hair, and thousands had surrounded him, from every Prophet-as, and successor-as, and truthful, and martyr, and righteous ones.

`فَمَرَّ كَأَنَِ هُ رِيحٌ أَوْ سَيرََانُ فَلَكٍ فَمَرَّتْ سَاعَةً وَ إِذَا أَنََ بِفَارِسٍ عَلَى جَوَادٍ أَغَرَّ لَهُ وَجْهٌ كَتَمَامِ الْقَمَرِ تحَْتَرِكَابِهِ أُلُوفٌ إِنْ أَمَرَ ائ ْتَمَرُوا وَ إِنْ زَجَرَ ان ْزَجَرُوا فَاقْشَعَرَّتِ الأَْجْسَامُ مِنْ لَفْتَاتِهِ وَ ارْتَعَتِ الْفَرَائِصُ مِنْ خَطَرَاتِهِ`

He passed by as if he was a wind or a sailing ship. He passed for a while, and there I was by a horseman upon a stallion. His-as face was like the complete full moon. Under his knees were thousands. If he ordered, they would obey and if he-as rebuked they would rebuke. The bodies had goosebumps from his youth, and the limbs trembled from his dangers.

`قَُلْتُ أَنََ مَا فَعَلْتُ حَتََّ أَمَّرَََ عَلَيَّ قَالَ إِلَيْهِ ي َرْجِعُ الأَْمْرُ وَ حَالُكَ حَالُهُؤُلاَََ وَ حَقَّقْتُ النَّظَرَ وَ إِذَا بِعُمَرَ بْنِ سَعْدٍ أَمِيرِ الْعَسْكَرِ وَ قَوْمٍ لََْ أَعْرِف ْهُمْ وَ إِذَا بِعُنُقِهِ سِلْسِلَةٌ مِنْ حَدِيدٍ وَ النَّارُ خَارِجَةٌ مِنْ عَيْنَيْهِ وَ أُذُن َيْهِ فَأَي ْقَنْتُ باِلهَْلاََِ وَ باَقِي الْ`

I regretted upon the first one not having asked about him, fearing from this, and there I was with him, he had stood up in his stirrups and indicated to his companions, and I heard his words: ‘Seize him!’ And there I was with one of them forcing my forearm, a rod of iron taken out from the Fire. He went with me to him.

`فَجِلَّت كَتِفِيَ الْيُمْنََ قَدِ ان ْقَلَعَتْ فَسَأَلْتُهُ الِْْفَّةَ ف َزَادَنيِ ثِقْلاً ف َقُلْتُ لَهُ سَأَلْتُكَ بمَِنْ أَمَّرَََ عَلَيَّ مَنْ تَكُونُ قَالَ مَُمَّدٌ الْمُخْتَارُ ق ُلْتُ وَ الَّذِي قَبْلَهُ قَالَ النَّبِيُّونَ وَ الصِِدِِيقُونَ وَ الشُّهَدَاءُ وَ الصَّالحُِ وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنُونَ`

I thought my right shoulder had dislocated. I asked him for the lightness, but he increased me the weight. I said to him, ‘I ask you by the one who commander you to be upon me, who are you?’ He said, ‘An Angel from the Angels of the Subduer’. I said, ‘And who is this one?’ He said, ‘Ali-as the persistent attacker!’ I said, ‘And the one who was before him-as?’ He said, ‘Muhammad-saww the Chosen one!’ I said, ‘And the ones around him-saww?’ He said, The Prophets-as, and the truthful, and the martyrs, and the righteous, and the Momineen’. 
I said, ‘I, what have I done, until you have been commanded to be upon me?’ He said, ‘The affairs (all) return to him aswss, and your state is their state’. I looked investigating, and there I was with Umar la Bin Sa’ad aswss, commander of the army, and a people I did not recognise, and there were iron chains in their necks, and the fires were coming out from his la eyes and his la ears. I was certain of the destruction, and rest of the people from them were shackled and from them were bound, and from them were compelled by the forearms like me.

While we were travelling, and there Rasool-Allah saws, the one saws whom the Angel had described, was seated upon a highchair, I think was embedded with pearls, and there were two glorious grey-haired men on his saws right. I asked the Angel about them, he said, ‘Noah as and Ibrahim as’.

And there, Rasool-Allah saws was saying: ‘What have you aswss done, O Ali aswss? I aswss have not left out anyone from the killers of Al-Husayn aswss except and I aswss went to him’. So, I praised Allah aswss the Exalted upon that I did not happen to be from them, and my intellect returned to me, and there Rasool-Allah saws was saying: ‘Bring them forward!’

They were brought forward to him saws, and he saws went on to ask them and was crying, and all the ones in the pausing cried to his saws crying, because he saws was saying to the man: ‘What did you do at the plains of Karbala with my saws son aswss Al-Husayn aswss?’

He was answering, ‘O Rasool-Allah saws! I barricaded the water away from him aswss. And this one was saying, ‘I killed him aswss’. And this one was saying, ‘I trampled his aswss chest with my horse’. And from them was one who was saying, ‘I struck his aswss son aswss, the one with illness’.

Rasool-Allah saws said: ‘Oh son aswss! O scarcity of his aswss helpers! O Husayn aswss! O Ali aswss! Is this how it transpired upon you aswss all after me saws, People aswss of the Household? Look, O my saws father as Adam aswss! Look, O my saws brother as Noah aswss! How they replaced me saws regarding my saws offspring!’
They

 ordered Zanabiyya (Angels) of Hell firstly to drag them first to the Fire. And then they came with a man. He asked him. He said, ‘I didn’t do anything’. He said: ‘Were you not a trader?’ He said, ‘You speak the truth, O my Master, but I did not work on anything except pillars of the tents of Haseen Bin Numeyr, because it had been broken from a stormy wind, so I put it together’.

He wept and said: ‘You increased the crowd (numbers) against my son. Take him to the Fire!’ And they shouted: ‘There is no Judging except for Allah and His Rasool and his successor!’

The blacksmith said, ‘I became certain of the destruction. He ordered with me. They brought me forwards and asked my news, so I informed him (of what I had done). He ordered with me to the Fire’. He did not get to the morning except, and he woke up suddenly, and narrated to everyone who met him, and his tongue had dried up, and half of it had died, and everyone who loved him, disavowed from him, and he died impoverished. May Allah not have Mercy on him. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’.

He said, ‘And it is narrated from Al Sudy who said,

‘A man lodged me as a guest during a night, I used to love sitting to (listening to him). I was welcoming with him and drew him closer, and honoured him, and we sat having a chat, and when I was with him, he went on with the talking like a torrent when he aimed for the low talk. I lowered my head to him. In his chat, he ended up to the plains of Karbala, and it was near from the time from the killing of Al-Husayn.

So, I groaned the sorrow, and exhaled completely. He said, ‘What is the matter with you?’ I said, ‘I recalled the calamities in the presence of which all calamities are insignificant’. He said, ‘Weren’t you present on the day of Al-Taff (Karbala)?’ I said, ‘No, and the Praise is for Allah!’ He said, ‘Which thing do I see you praising upon?’ I said, ‘Upon the avoidance from the blood of Al-Husayn, because his grandfather had said: ‘Anyone who pursued the blood of my son Al-Husayn would of the light scale’.”

333 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 46 H 15 c
He said, 'His\textsuperscript{}asws grandfather-saww said like this?' I said, 'Yes, and he-saww said: 'My\textsuperscript{}saww son-asws Al-Husayn-asws will be killed unjustly and aggressively. Indeed, and the one who kills him-asws would be inserted in a coffin of fire and be Punished with the Punishment of half the people of the Fire, and his hands and his legs would be chained, and for him would be a smell the people of the Fire would be hurt from it, he and the ones who bought and sold, or was pleased with that.

\textit{Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment; [4:56], It shall not be abated from them [43:75], even for a moment, and they would be quenched from the boiling water of Hell. So, the doom would be for them, from the Punishment of Hell'}.

I said, 'No, by Allah-aszw! He said, 'I am Al-Akhnas-la Bin Zayd-lar. I said, 'And what did you do on the day of Al-Taff (Karbala)?' He-la said, 'I am the one who was in charged upon the cavalry, those whom Umar-la Bin Sa'ad-la had ordered with trampling the body of Al-Husayn-asws with hooves of the horses, and pulverise his-asws ribs, and I-lar pulled the bedsheet from under Ali-asws Bin Al-Husayn-asws, and he-asws was ill, until he-asws fell upon his-asws face, and I pierced (pulled) the ears of Safiya-asws Bint Al-Husayn-asws for the two earrings which were in her-asws ears'.
but it was not extinguished. He shouted at me, ‘Help me, O my brother!’ I poured a cup of water upon it, and I was not loving to be doing that.

When the fire smelt the smell of water, it increased in strength, and he shouted at me, ‘What is this fire, and what will extinguish it?’ I said, ‘Throw yourself in the river’. So, he threw himself. Every time his body bobbed in the water, it inflamed in entirety of his body like that dry wood in the gentle wind.

This (was happening) and I was looking at him. By Allah-azwj the One-azwj Who, there is no god except He-azwj! It did not extinguish until he became charcoal and floated upon surface of the water. Indeed, the Curse of Allah is upon the unjust [11:18] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]’. 334

And from Ali-asws, from him-arsw having said: ‘Killer of Al-Husayn-asws would be in a coffin of fire, upon him-ia would be half the Punishment of the people of the world’’. 336

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334 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 15 d
335 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 15 e
336 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 46 H 15 f
‘There was a man in our presence who had gone out against Al-Husayn asws, then he came with a camel and some saffron. When they powdered the saffron, it became fire. A woman went on to take something from it and applied it upon her hand, and vitiligo came from it’.

قَالَتْ وَ نَََرُوا الْبَعِيرَ ف َلَمَّا حَزَزْنََهُ باِلسِِكِِينِ نََارُا قَالَتْ فَجَعَلُوا يَسْلَخُونَهُ فَيَصِيرُ مَكَانُهُ نََراً فَسَأَّلُوهُ فِّنَةِ فَصَارَ نََراً

‘And they slaughtered the camel. When they cut it with the knife, fire came to be in its place. So, they went on to skin it, and fire came to be in its place. So, they cut it, and fire emerged from it. They cooked it, and every time their ignited the fire, and pot overflowed with fire. Therefore, they made it to be in a cauldron, and it became fire’.

قَالَتْ وَ كُنْتُ ََبِيَّةً ي َوْمَئِذٍ فَأَخَذْتُ عَظْماً مِنْهُ فَطَيَّنْتُ عَلَيْهِ فَوَجَدْتُهُ ب َعْدَ زَمَانٍ فَلَمَّا حَزَزْنََهُ باِلسِِكِِ

She said, ‘And I was a child on that day. I took a bone from it, and I found it after a long time. When they cut it with the knife, fire came to be in its place, so we recognised that it was that bone, so we buried it’.

قَالَتْ وَ كُنَّا نمَُرُّ وَ نََْنُ غِلْمَانٌ زَمَنَ خَالِدٍ عَلَى رَجُلٍ فِِ الطَّرِيقِ جَالِسٍ أَبَْيَضِ الَْْسَدِ أَسْوَدِ الْوَجْهِ وَ كَانَ النَّاسُ ي َقُولُونَ خَرَجَ عَلَى الحُْسَينِْ ع.

We were two boys in the era of Khalid. We passed by a man seated in the street, being white of body and black of face, and the people were saying, ‘He had gone out against Al-Husayn asws’.

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337 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 46 H 16
338 Bihar Al Awaar – V 45, The book of History – Al Hassanasws, Ch 46 H 17

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

‘When Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws was killed, Abdullah Bin Al-Zubeyr-la came and called Ibn Abbas-la to his allegiance. Ibn Abbas-la refused, and Yazeed-la Bin Muawiya-la, may the Curse be upon them-la both, thought that the refusal of Ibn Abbas-la was a clinging from him with his-la allegiance.

So he-la wrote to him, ‘As for after, it has reached me-la that the atheist Ibn Al-Zubeyr-la called you to his allegiance and the entering into his obedience for you to become a backer for him against the falsehood, and an associate in the gross injustice, and your holding fast with our-la allegiance is loyalty from you to us-la, and an act of obedience to Allah-aswj, due to what you-la have recognised of our-la rights.

May Allah-aswj Recompense you on behalf of the ones with kinship, better than what He-aswj would Recompense the connecters with their kinship, the fullfillers of their pacts. Whatever I-la forget from the things, I-la wouldn’t forget with being righteous with you, and hasten your financial help with that which you are rightful of due to the kinship from the Rasool-asww.

فנאطِر من طلع علَّان من الألفاق بنْصْحُهُمْ ابنْيْبْرَكْهُمْ بلمساء وَرْجَحْ فَعِلْهُمْ فَأُطْلِعْهُمْ بِرَبِّكَ فإِنَّهُمْ بِالذَّنْبِ سُلِّمُوا لَكَ أَطْوَعْهُمْ لِلنَّهَايَةِ المُرْدِقِ.

أَهْلُ نِقَابٍ مِنَ الرَّجُلِينَ مِنَ الرَّسُولِ ﷺ.
Look at the ones who emerge to you from the horizons, from the ones whom Ibn Al-Zubeyr-<i>la</i> has bewitched by his tongue and decoration of his words. So, let them know of your view, for they would listen from you and for you to be obedient to the deviant, the permitter of the Prohibition.

Ibn Abbas wrote to him-<i>la</i>, ‘As for after, your-<i>la</i> letter came to me mentioning Ibn Al-Zubeyr-<i>la</i> calling me to his allegiance and the entering into his obedience, so that did happen like that. By Allah-azwj! I do not desire your-<i>la</i> act of kindness due to that, nor your-<i>la</i> praise, but Allah-azwj is the One-azwj I intend with, is All-Knowing.

And you-<i>la</i> claimed that you will not forget being righteous with me and you-<i>la</i> will hasten my financial help. So withhold your-<i>la</i> act of kindness, O you person, and the hastening of your-<i>la</i> financial help, and I am withholding from you my cordiality.

By my life! Whatever you give us from whatever you give us from your direction of our rights, would only be a little, and you-<i>la</i> are withholding from us from is the wide, the lengthy.

And you asked if I would urge the people to you-<i>la</i>, and that I should get them to forsake Ibn Al-Zubeyr. So, no friendship and no happiness and no love. You-<i>la</i> asked me to help you-<i>la</i> and urged me to be upon your-<i>la</i> cordiality, and you-<i>la</i> have killed Husayn-<i>as</i> and the youths of Abdul Muttalib-<i>as</i>, lamps of guidance, and flagships of stars. Your-<i>la</i> cavalries betrayed them-<i>asws</i> by your-<i>la</i> command in one plain, covered in the blood, striped in the bare (desert).

They-<i>asws</i> are neither shrouded nor covered. The winds are storming upon them and the hyenas are moving around them, until Allah-azwj Makes available a people who did not participate in their-<i>asws</i> blood will shroud them-<i>asws</i> and shield them-<i>asws</i>, and you-<i>la</i> sat in your-<i>la</i> seat which you-<i>la</i> are sitting in.

فَلَعَمْرِي مَا تُؤْتِينَا ممَِّا لَنَا قِبَلَكَ مِنْ حَقِِنَا إِلاَّ الْيَسِيرَ وَ إِنَّكَ لَتَحْبِسُ عَنَّا مِنْهُ الْعَرِى

وَ سَأَلْتَ أَنْ أَحُثَّ النَّاسَ إِلَيْكَ وَ أَنْ أُخَذِِلهَُمْ مِنِ ابْنِ الزُّبَيرِْ فَلاَ وَلاَءً وَ لاَ سُرُوراً وَ لاَ حِبَاءً إِنَّكَ تَسْأَلُني نُصْرَتَكَ وَ تحَُثُّنيِ عَلَى وُدََِِ وَ قَدْ قَتَلْتَ حُسَيْناً وَ

وَ زَعَمْتَ أَنَّكَ غَيرُْ نََسٍ بِرِِي وَ تَعْجِيلَ َِلَتِِ فَاَحْبِسْ أَي ُّهَا الِْْنْسَانُ بِرَََّ وَ ت َعْجِيلَ َِلَتِكَ فَإِِنيِِ حَابِسٌ عَنْكَ وُدِِي

فَمَا أَنْسَى مِنَ الأَْشْيَاءِ فَلَسْتُ بِنَاسٍ إِطْرَادَََ حُسَايْنَ مِنْ حَرَمِ رَسُولِ اللََِّّ إِلََ حَرَمِ اللََِّّ وَ تَسْيِيرَََ إِ لَيْهِ الْرِِجَالَ لِتَقْتُلَهُ الْحَْرَمِ فَمَا زِلْتَ فِ بِذَلِكَ وَ عَلَى ذَلِكَ حَتََّّ أَشْخَصْتَهُ مِنْ مَكَّةَ إِلََ الْعِرَاقِ فَخَرَجَ خائِفاً يَتَََقَّبُ*
I will not forget from the things your la expelling Husayn asws from the sanctuary of Rasool-Allah asw to the Sanctuary of Allah asw, and your la sending the men to kill him asws in the Sanctuary. You la did not ceased to be with that and upon that until you la forced him asws from Makkah to Al-Iraq. So he exited from it, fearing, wary. [28:21].

Your la cavalry shook him asws in enmity from you la to Allah azwj and to His azwj Rasool asw, and to People asws of his saww Household, those Allah azwj Removed the uncleanness from them asws and Purified them with a Purification. They asws are not like your la forefathers, the disloyal, the livers of the camels and the donkeys. 

He asws sought the affection to you all and asked you for the returning and connecting with his asws family. You co-operated with each other against him asws. It is as if you all have killed people of a household from the Turks. There is nothing more surprising with me than your la seeking my cordiality and you la have killed a son asws of my father (s), and your la sword is dripping from my blood, and you la are one of my retaliations.

So, if Allah asw so Desires, my blood will not be nullified with you la nor will you la precede my retaliation, and even if you la do precede me in the world. Before that, whoever killed the Prophets as and families of the Prophets as, so Allah asw Sought their as blood. Allah asw Suffices for the oppressed as a Helper and as an Avenger from the oppressors.

So, it should not make you la self-conceited that you la have won with us today, for we will be victorious with you one day. And you la mentioned my loyalty and what you la introduced to me of your la rights. If that happens to be like that, then by Allah asw, I would have pledged allegiance to you la and the one before you. And you la know that I la and the sons of my father are more rightful with this command than you are, but you community of Quraysh contended stubbornly with us until you pushed us away from our rights, and you were in charge of the command besides us.
Remoteness be for the ones who pursued to oppress us and seduced the foolish ones against us, just like the remoteness of (people of) Samood, and the people of Lut-as, and companions of Midyan. Indeed! And from the surprise of the surprises, and what is perhaps the strangest is your-la carrying the daughters of Abdul Muttalib-as and young children from his-as children, to (come) to you-la at Syria flocking like the captives.

The people saw that you-la had coerced us and you-la (trying to) confer upon us, and by us Allah-azwj has Conferred upon you-la. And by the Life of Allah-azwj! Even if you are safe from being injured by my hands, I wish Allah-azwj to Magnify your-la injury from my tongue, and my breaking and my confirming.

By Allah-azwj I am not despairing from after your-la having killed the sons-asws of Rasool-Allah-aww that (one day) I would seize you-la with a painful seizure, and exit you-la from the world, condemned, vanquished. May there be no father for you-la! So live whatever you-la can, for by Allah-azwj, your-la committed sins are multiplying in the Presence of Allah-azwj. And greetings be upon the follower of guidance’. 339

Mention of letter of Yazeed-la, may Allah-azwj Curse him-la, to Muhammad Bin Al-Hanafiyya, and his coming to him-la and taking his-la awards –

Yazeed-la, may Allah-azwj Curse him-la, wrote to Muhammad son of Ali-asws, Al-Hanafiyya, and on that day, he was at Al-Medina, ‘As for after, I-la ask Allah-azwj for us-la and for you, righteous deeds He-azwj would be Pleased with being done from us. I-la do not know today of any man among the clan of Hashim-as who is more outweighing than you are, in forbearance, and knowledge, nor of more presence of understanding and wisdom, nor any more remote from every foolishness, and filth, and recklessness.

And the one whom Allah-azwj has Created with goodly manners, and adopts the merits with an adoption, like the one Allah-azwj whom Allah-azwj has Natured upon the good nature, and we-la

339 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 47 H 1 a
have recognised that from you for a long time, and now, attending and from being absent, apart from that I would have loved to visit you and take luck from seeing you.

So, when you look into this letter of mine, then come to me in safety, contented. May Allah Guide you in your affairs and Forgive your sins for you. And the greetings be unto you, and Mercy of Allah and His Blessings.

He (the narrator) said, ‘When the letter arrived to Muhammad son of Ali, and he read it, he turned to his two sons Ja’far and Abdullah Abu Hashim, and consulted them regarding that. His son Abdullah said, ‘O father, fear Allah regarding yourself and do not go to him, and I fear that he will make you join with your brother Al-Husayn and he will not care’.

Muhammad said, ‘O my son! But I do not fear that from him.

His son Ja’far said, ‘He is being kind to you in his letter, and I do not think that he would write to anyone from Quraysh, ‘May Allah Guide your affairs and Forgive your sins for you’, and I hope Allah will Restrain his evil from you’.

He (the narrator) said, ‘Muhammad son of Ali said, ‘O my son! I shall rely upon Allah, Who Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65].

He (the narrator) said, ‘Then Muhammad son of Ali prepared and went out from Al-Medina and travelled until he arrived to Yazeed Bin Muawiya at Syria. When he sought permission, he permitted for him and drew him near and seated him with him upon his throne. Then he turned to him with his face.
He⁰⁻¹ said, ‘O Abu Al Qasim! May Allah⁰⁻²azwj Recompense us⁰⁻¹ and you regarding Abu Abdullah Al-Husayn⁰⁻³ws Bin Ali⁰⁻¹asws. By Allah⁰⁻²azwj! If it has diminished you, so it has diminished me⁰⁻¹ (as well), and if it has pained you, so it has pained me⁰⁻¹ (as well), and if I⁰⁻¹ was in charge of battling him⁰⁻¹asws, I⁰⁻¹ would not have killed him⁰⁻¹asws and would have pushed the killing away from him⁰⁻¹asws, and even if it had been by slitting of my⁰⁻¹ fingers and loss of my⁰⁻¹ sight, and would have ransomed him⁰⁻¹asws with entirety of what I⁰⁻¹ possess in my⁰⁻¹ hands, and even though he⁰⁻¹asws had been unjust to me⁰⁻¹, and cut off my⁰¹ kinship, and contended me⁰⁻¹ of my⁰⁻¹ rights.

But Ubeydullah⁰⁻¹ Bin Ziayd⁰⁻¹ did not know of my⁰⁻¹ view regarding that and he⁰⁻¹ was hasty upon him⁰⁻¹asws with the killing. So he⁰⁻¹ killed him⁰⁻¹asws and did not realised what had been lost. And after, it isn’t obligated upon us⁰⁻¹ that we⁰⁻¹ be pleased with lowliness regarding our⁰⁻¹ rights, and it did not happen to be obligated upon your brother⁰⁻¹asws that he⁰⁻¹asws contends us⁰⁻¹ regarding a matter Allah⁰⁻²azwj has Specialised us⁰⁻¹ with it besides others, and it is dear upon what has afflicted him⁰⁻¹asws, And the greetings. So give now, whatever is with you, O Abu Al-Qasim!’

He (the narrator) said, ‘Muhammad son of Ali⁰⁻¹asws spoke. He praised Allah⁰⁻²azwj and extolled upon Him⁰⁻¹azwj, then said, I have heard your⁰⁻¹ speech, so may Allah⁰⁻²azwj have Mercy on you⁰⁻¹ and Mercy on Husayn⁰⁻¹asws and Bless him⁰⁻¹asws regarding what he⁰⁻¹asws has gone to, from the Rewards of his⁰⁻¹asws Lord⁰⁻¹azwj, and the permanent eternal life, the long, in the vicinity of the Majestic King.

And we are knowing that whatever diminishes us, so it has diminished you⁰⁻¹, and whatever befalls you⁰⁻¹ so it befalls us, from happiness and sadness, and like that is my thinking. If only you⁰⁻¹ could witness if yourself⁰⁻¹, you⁰⁻¹ would choose the superior view and the deed, and you⁰⁻¹ set aside the evil deed and error.

And now, so my need to you⁰⁻¹ is that you⁰⁻¹ will not make me listen regarding what I dislike, for he⁰⁻¹asws is my brother⁰⁻¹asws and son⁰⁻¹ asws of my father⁰⁻¹asws, and even though you⁰⁻¹ are claiming he⁰⁻¹asws had been unjust to you⁰⁻¹ and was an enemy to you⁰⁻¹ like what you⁰⁻¹ are saying’.

قَالَ فَعَلَيْه ُمَا تَقْضَى عَلَيْنَا مِنْ الدَّيْنِ حَتَّّّ أَقْضِيَ الْقَتْلِ فَقَتَلَهُ وَ لََْ يَسْتَدْرَِْ مَا فَاتَ وَ ب َعْدُ فَإِِنَّهُ يَكُنْ يجَِبُ عَلَى أَخِيكَ أَنْ ي ُنَازِعَنَا فِِ أَمْرٍ خَصَّنَا اللََُّّ بِ
He (the narrator) said, 'Yazeed-ia said to him, 'You will not hear from me-ia except good, but come, pledge allegiance to me-ia and mentioned whatever debts are upon you until I-ia pay these off on your behalf'.

قَالَ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ إِلََّا بْنِ عَلِيٍِ رَضِيَ اللَّهُ عَنْهُ أَمَّا الْبَيْعَةُ فَقَدْ باَيَعْتُكَ وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الدَّيْنِ فَمَا عَلَىَّ دَيْنٌ وَ الحَْمْدُ للَّهِ وَ إِنيِِ مِنَ اللَّهِ تَبَارََ وَ تَعَالََ

قَالَ فَالْتَفَتَ يَزِيدُ لَعَنَهُ اللَّهُ إِلََّا بْنِهِ خَايْدُ وَقَالَ ياَ بُنيََّ إِنَّ ابْنَ عَمِِكَ هَذَا بَعِيدٌ مِنَ الْبِِ وَ اللُّؤْمِ وَ الدَّنَسِ وَ الْكَذِبِ وَ لَوْ كَانَ غَيرَْهَ كَبَعْضِ مَنْ عَرَفْتَ لَقَالَ عَلَيْهِ مِنَ الدَّيْنِ كَذَا وَ كَذَا لِيَسْتَغْنِمَ أَخْذَ أَمْوَالِنَا

قَالَ فَأَن ْزَلَهُ فِِ ب َعْضِ مَانِزِلِهِ وَ كَانَ مَُمَّدُ بْنُ عَلِيٍِ يَدْخُلُ عَلَيْهِ فِِ كُلِِ يَوْمٍ ََبَاحاً وَ مَسَاءً

قَالَ وَ إِذَا وَفْدُ أَهْلِ الْمَدِينَةِ قَدْ قَدِمُوا عَلَى يَزِيدَ وَ فِيهِمْ مُنْذِرُ بْنُ الزُّبَيرِْ وَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَفْصِ بْنِ مُغِيرَةَ الْمَخْزُومِيُّ وَ عَبْدُ اللَّهِ بْنُ حَنْظَلَةَ بْنِ أَِِ عَامِرٍ الأَْنْصَارِيُّ فَأَقَامُوا عِنْدَ يَزِيدَ لَعَنَهُ اللَّهُ أَياَّماً فَأَجَازَهُمْ يَزِيدُ لِكُلِِ رَجُلٍ مِنْهُمْ بخَِ مْسِينَ أَلْفَ دِرْهَمٍ وَ أَجَا زَ الْمُنْذِرَ بْنَ الزُّبَيرِْ بمِِائَةِ أَلْفِ دِرْهَمٍ

قَالَ فَأَن ْزَلَهُ فِِ ب َعْضِ مَانِزِلِهِ وَ كَانَ مَُمَّدُ بْنُ عَلِيٍِ يَدْخُلُ عَلَيْهِ فِِ كُلِِ يَوْمٍ ََبَاحاً وَ مَسَاءً

قَا لَ وَ إِذَا وَفْدُ أَهْلِ الْمَدِينَةِ قَدْ قَدِمُوا عَلَى يَزِيدَ وَ فِيهِمْ مُنْذِرُ بْنُ الزُّبَيرِْ وَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَفْصِ بْنِ مُغِيرَةَ الْمَخْزُومِيُّ وَ عَبْدُ اللَّهِ بْنِ حَنْظَلَةَ بْنِ أَِِ عَامِرٍ الأَْنْصَارِيُّ فَأَقَامُوا عِنْدَ يَزِيدَ لَعَنَهُ اللَّهُ أَياَّماً فَأَجَازَهُمْ يَزِيدُ لِكُلِِ رَجُلٍ مِنْهُمْ بخَِ مْسِينَ أَلْفَ دِرْهَمٍ وَ أَجَا زَ الْمُنْذِرَ بْنَ الزُّبَيرِْ بمِِائَةِ أَلْفِ دِرْهَمٍ

قَالَ وَ إِذَا وَفْدُ أَهْلِ الْمَدِينَةِ قَدْ قَدِمُوا عَلَى يَزِيدَ وَ فِيهِمْ مُنْذِرُ بْنُ الزُّبَيرِْ وَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَفْصِ بْنِ مُغِيرَةَ الْمَخْزُومِيُّ وَ عَبْدُ اللَّهِ بْنِ حَنْظَلَةَ بْنِ أَِِ عَامِرٍ الأَْنْصَارِيُّ فَأَقَامُوا عِنْدَ يَزِيدَ لَعَنَهُ اللَّهُ أَياَّماً فَأَجَازَهُمْ يَزِيدُ لِكُلِِ رَجُلٍ مِنْهُمْ بخَِ مْسِينَ أَلْفَ دِرْهَمٍ وَ أَجَا زَ الْمُنْذِرَ بْنَ الزُّبَيرِْ بمِِائَةِ أَلْفِ دِرْهَمٍ
He (the narrator) said, ‘And then a delegation of the people of Al-Medina arrived to Yazeed, and among them were Munzir Bin Al-Zubeyr, and Abdullah Bin Amro Bin Hafs Bin Mugheira Al-Makhzumy, and Abdullah Bin Hanzala Bin Abu Aamir Al-Ansary. They stayed with Yazeed, may Allah Curse him, for days. Yazeed awarded for each man from them with fifty thousand Dirhams and awarded Al-Munzir Bin Al-Zubeyr with one hundred thousand Dirhams.

When they wanted to leave to go to Al-Medina, Muhammad son of Ali asws came until he entered to see Yazeed. He sought his permission regarding the leaving with them to go to Al-Medina. He permitted for him regarding that and helped him with two hundred thousand Dirhams and gave him a present of one hundred thousand Dirhams.

Then he said, ‘O Abu Al-Qasim! I do not know of any man today among People asws of the Household who is more learned than you are with the Permissible(s), and the Prohibitions, and I was hoping that you will not separate from me, and you would instruct me with whatever is my share in it and guide me. By Allah! I do not love that you should leave to go away from me while you are critical of anything from my manners’.

Muhammad son of Ali asws, may Allah be Pleased with him, said to him, ‘As for what had happened from you to Al-Husayn asws Bin Ali asws, so that is something which cannot be reversed, and as for now, I have not seen from you except good, and had I seen any characteristic from you I dislike, there would have been no leeway for me to be silent, besides that I would have forbidden you from it, and would have informed you with what is the Right of Allah upon you from these, of that which Allah Blessed and Exalted has Taken upon the scholars regarding their knowledge that they should be explaining it to the people and they should not be concealing it.

And I will not be delivering about you to the ones from the people behind me, except good (things), apart from that I forbid you from drinking this intoxicant, for it is an uncleanness from the deeds of the Satan. And the one who is in charge of the affairs of the community and Calling to Him with the caliphate upon the heads of the people upon the pulpits, isn’t
like others from the people. So, fear Allah\textsuperscript{azwj} regarding yourself\textsuperscript{la}, and you\textsuperscript{la} will come across what is past from your\textsuperscript{la} sins. And the greetings’.

He (the narrator) said, ‘Yazeed\textsuperscript{la} was cheered with what he\textsuperscript{la} had heard from Muhammad son of Ali\textsuperscript{asws}, with intense happiness. Then he\textsuperscript{la} said, ‘I\textsuperscript{la} accept from you what you are instructing me with, and I\textsuperscript{la} would love it if you could write to me\textsuperscript{la} regarding every need presenting to you, from a financial help or a service, and you will not be reduced regarding that’.

Muhammad son of Ali\textsuperscript{asws} said, ‘I shall do that, if Allah\textsuperscript{azwj} so Desires, and I will not be except with what you\textsuperscript{la} love’.

He (the narrator) said, ‘Then Muhammad son of Ali\textsuperscript{asws} bade him\textsuperscript{la} farewell and returned to Al-Medina. He distributed that wealth, all of it among his family members and rest of the clan of Hashim, and Quraysh, to the extent that there did not remain from the clan of Hashim\textsuperscript{as} and Quraysh, from the men, and the women, and the offspring, and the slave, except something from that wealth came to him.

Then Muhammad son of Ali\textsuperscript{asws}, may Allah\textsuperscript{azwj} be Pleased with him, went out from Al-Medina to Makkah. He stayed in its vicinity, not knowing anything apart from the fasting and the Salat.

May Allah\textsuperscript{azwj} Send Salawaat upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and be pleased with them\textsuperscript{asws}, and Grace us their\textsuperscript{asws} intercession by His\textsuperscript{azwj} Mighty and His\textsuperscript{azwj} Conferment, and His\textsuperscript{as} Grace, and His\textsuperscript{as} Benevolence, if Allah\textsuperscript{azwj} the Exalted so Desires’.

I (Majlisi) am saying, ‘The Allamah, may Allah\textsuperscript{azwj} be Pleased with him said, ‘And it is reported by Al Balazuri having said, “

\textsuperscript{340} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 47 H 1 b
'When Al-Husayn-asws was killed, Abdullah-lah Bin Umar wrote to Yazeed-lah Bin Muawiya, 'As for after, the catastrophe is mighty, and the calamity is majestic, and a mighty event has occurred in Al-Islam, and there is no day like the day of Al-Husayn-asws.'

Yazeed-lah wrote to him, 'O idiot! We-lah came to upholstered houses, and carpets already spread out, and pillows lined up. So we-lah fought for these. If the right happens to be for us-lah, so we-lah are fighting to defend our-lah rights, and if the right is for others, then your father (Umar) is the first one to have done this and swindled and preferred himself with the right over its rightful one (Ali-asws)'.

I (Majlisi) am saying, 'It has preceded in the book of ordeals, a lengthy Hadeeth, we are extracting it from the book 'Dalail Al Aimma', by his chain from Saeed Bin Al Musayyab,

'When the obituary of Al-Husayn-asws arrived at Al-Medina and the killing of eighteen of his-asws family members, and fifty-three men from his-asws Shias, and killing of his-asws son-asws Al-jahsh (Al-Asghar) in front of him-asws with an arrow, and captivity of his-asws offspring, Abdullah Bin Umar went out to Syria disliking the deed of Yazeed-lah, and mobilising the people against him-lah, until he came to Yazeed-lah, and he was harsh to him-lah with the words.

Yazeed-lah isolated with him and brought out a long scroll, Umar had written it to Muawiya, and manifested in it that he (Umar) was upon the religion of his forefathers of worshipping the idols, and that Muhammad-saww was a sorcerer who had overcome upon the people by his-saww sorcery, and advised him that he should honour People-saww of his-saww Household in the apparent, and strive in uprooting them-asws from the surface of the earth, and he should not leave anyone from them to be upon it, among many things whose mention has passed.

When Ibn Umar read it, he was pleased with that and returned, and manifested to the people that he-lah (Yazeed-lah) had been rightful regarding what he-lah had perpetrated and was apologetic regarding what he-lah had done/said'.

341 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 47 H 1 c
342 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 47 H 1 d
And best is what is being said, ‘Al-Husayn-asws was not killed except in the day of Al-Saqeefa. May Allah-azwj Curse upon the one who laid the foundation of the injustice and the tyranny upon the People-asws of the Household of the Prophet-saww, may the Salawaat of Allah-azwj be upon them-asws all’.
CHAPTER 48 – NUMBER OF HIS\textsuperscript{asws} CHILDREN, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND A SUMMARY OF THEIR SITUATIONS, AND SITUATIONS OF HIS\textsuperscript{asws} WIVES


Note: And we have referred to some of their situations in the chapters on the history of Al-Sajjad\textsuperscript{asws}.

(The book) ‘Al-Irshad’ – There were six children for Al-Husayn\textsuperscript{asws} – Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Al-Akbar. His\textsuperscript{asws} teknonym is ‘Abu Muhammad’. His\textsuperscript{asws} mother\textsuperscript{asws} Shehrbanu Bint Kisra (Chosroe) of Yazdjard; and Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Al-Asghar, killed with his\textsuperscript{asws} father\textsuperscript{asws} at Al-Taff (Karbala), and his\textsuperscript{asws} mention has preceded in what has passed, and his\textsuperscript{asws} mother\textsuperscript{asws} is Layla Bint Abu Murrah Bin Urwah Bin Masoud Al-Saqafy\textsuperscript{as}.

And Ja’far\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. There is no posterity for him\textsuperscript{asws}, and his\textsuperscript{asws} mother\textsuperscript{asws} is Quzaie\textsuperscript{as}, and his\textsuperscript{asws} expiry was during the lifetime of Al-Husayn\textsuperscript{asws}. And Abdullah\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} killed with his\textsuperscript{asws} father\textsuperscript{asws} when small. An arrow came while he\textsuperscript{asws} was in the lap of his\textsuperscript{asws} father\textsuperscript{asws} and it slaughtered him\textsuperscript{asws}.

And Seekeyna Bint Al-Husayn\textsuperscript{asws}, and her\textsuperscript{asws} mother is al Rabaab Bint Imry Al-Qaysi Bin Aday Kalbiyya Muadiyya\textsuperscript{as}, and she\textsuperscript{as} is mother\textsuperscript{as} of Abdullah\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. And Fatima\textsuperscript{asws} Bint Al-Husayn\textsuperscript{asws}, and her\textsuperscript{asws} mother\textsuperscript{asws} is Umm Is’haq Bint Talha Bin Ubydullah Tameemy’\textsuperscript{343}.

\textsuperscript{343} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 1
The posterity of Al-Husayn\textsuperscript{asws} is from his\textsuperscript{asws} son Al-Akbar\textsuperscript{asws} (4\textsuperscript{th} Imam\textsuperscript{asws}), and he\textsuperscript{asws} was the remaining one after his\textsuperscript{asws} father\textsuperscript{asws}, and the one killed, he\textsuperscript{asws} is Al-Asghar (the younger) of the two, we shall count upon him\textsuperscript{asws}, for Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, the remaining one on the day of Karbala was thirty years (old), and that his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} Al-Baqir\textsuperscript{asws} on that day was fifteen years old, and for Al\textsuperscript{asws} Asghar (Ali Akbar) the killed, was approximately twelve years old”.\textsuperscript{344}

And the Zaydiites are saying,

‘The posterity is from the younger (Al-Asghar), and during the day of Karbala he\textsuperscript{asws} was seven years old, and from them are ones saying, four years, and upon this are the genealogists”.\textsuperscript{345}

(Yazeed\textsuperscript{as} said to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, ‘O how strange of your\textsuperscript{asws} father\textsuperscript{asws} naming ‘Ali’ and ‘Ali’!’) He\textsuperscript{asws} said: ‘He\textsuperscript{asws} loved his\textsuperscript{asws} father, so he\textsuperscript{asws} by his\textsuperscript{asws} name repeatedly’’.\textsuperscript{346}

When they arrived with the captives of Persia to Al-Medina, Umar wanted to sell the women, and to make the men, slaves of the Arabs, and he determine that the sick, and the weak, and the old men be carried in performing the Tawaaf and around the House upon their backs.

Amir Al-Momineen\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} said: ‘Honour the honourable people and even if they oppose you, and these Persians are rulers, honourable ones. They are casting Al-Islam to us and are desirous regarding Al-Islam, I\textsuperscript{asws} hereby my\textsuperscript{asws} share from them for the Face of Allah\textsuperscript{azwj}, and the rights of the clan of Hashim\textsuperscript{avf}.’”}

\textsuperscript{344} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 2 a
\textsuperscript{345} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 2 b
\textsuperscript{346} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 2 c
The Emigrants and the Helpers said, ‘We hereby gift our rights to you\textsuperscript{asws}, O brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Be Witness that they have gifted and I\textsuperscript{asws} have accepted and have liberated’. Umar said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has preceded to it and has broken my determination regarding the non-Arabs’.

And a group desired regarding daughters of the kings that they should marry them. Amir Al-Momineen\textsuperscript{asws} said: ‘(Let them) Choose them and do not coerce them’. Their big ones indicated to choose Shehrbanu\textsuperscript{as} Bint Yazdjard\textsuperscript{as}. She argued and refused. It was said to her\textsuperscript{as}, ‘O honourable one of her people! Whom do you\textsuperscript{as} choose from your\textsuperscript{as} proposers, and do you\textsuperscript{as} agree with (having) the husband?’

She\textsuperscript{as} was silent. Amir Al-Momineen\textsuperscript{asws} said: ‘She\textsuperscript{as} has agreed, and there remains the choosing after her\textsuperscript{as} silence, so repeat the word regarding the choosing!’

She\textsuperscript{as} said: ‘I\textsuperscript{as} am not from the ones who turn away from the bright Noor and the shining meteor, Al-Husayn\textsuperscript{asws}, if I\textsuperscript{as} was choosing’. Amir Al-Momineen\textsuperscript{asws} said: ‘For whom do you\textsuperscript{as} give the choice to happen to be your\textsuperscript{as} guardian?’ She\textsuperscript{as} said: ‘You\textsuperscript{asws}!’

Amir Al-Momineen\textsuperscript{asws} instructed Huzeyfa Bin Al-Yaman to propose (on behalf of Al-Husayn\textsuperscript{asws}). He proposed and she\textsuperscript{as} was married to Al-Husayn\textsuperscript{asws}.

Ibn Al Kalby said,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} made Hureys Bin Jabir Al-Hanary a governor in a side (area) from the east. He sent a daughter of Yazdjard Bin Shahriya Bin Chosroe. He\textsuperscript{asws} gave her\textsuperscript{as} to his\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}. She\textsuperscript{as} was blessed with Ali\textsuperscript{asws} (4th Imam\textsuperscript{asws}) from him\textsuperscript{asws}.

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\textsuperscript{347} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 3 a
\textsuperscript{348} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 3 b
And others have said,

‘Hureys sent to Amir Al-Momineen asws daughters of Yazdjard. He asws gave one to his asws son Al-Husayn asws. She asws was blessed with Ali asws Bin Al-Husayn asws (4th Imam asws), and gave the other ones to Muhammad Bin Abu Bakr, and she gave birth to Al-Qasim Bin Muhammad. So these two are sons of a maternal aunt’.


‘His asws sons are Ali asws ‘Al-Akbar’, the martyr. His asws mother as is Burra Bin Urwah Bin Masoud Al-Saqafy, and Ali asws the Imam asws, and he asws is Ali asws ‘Al-Awsat’ (the middle); and Ali asws ‘Al-Ashgar’, and they asws were both from Shehrbanuwiya asws, and Muhammed asws and Abdullah asws, the martyr from a mother, Al-Rabaab Bint Al-Qays asws; and Ja’far asws, and his asws mother is Quzaie asws.

And his asws daughters are Seekeyna asws, her asws mother as is Rabab asws Bint Imry Al-Kindiya asws; and (Syeda) Fatima asws, her asws mother as is Umm Is’haq Bint Talha Bin Ubeydullah asws; and (Syeda) Zainab asws.

And the posterity of Al-Husayn asws is from one son asws, and he asws is Zayn Al-Abideen asws, and two daughters asws, and his asws door (of access) is Rusheyd Al-Hajary’.

‘From the male and female children there were ten for him asws, six males and four females. The males are – Ali Al-Akbar asws, and Ali Al-Awsat asws and he asws is chief of the worshippers, and Ali Al-Ashgar asws, and Muhammed asws, and Abdullah asws and Ja’far asws.

(Footnotes)

349 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 48 H 3 c
350 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 48 H 4
As for Ali Al-Akbar\textsuperscript{asws}, he\textsuperscript{asws} fought in front of his\textsuperscript{asws} father\textsuperscript{asws} until he\textsuperscript{asws} was killed as a martyr. And as for Ali Al-Asghar\textsuperscript{asws}, an arrow came and he\textsuperscript{asws} was a child. It killed him\textsuperscript{asws}. And it is said that Abdullah\textsuperscript{asws} was killed with his\textsuperscript{asws} father\textsuperscript{asws} as well, as a martyr.

And as for the daughters\textsuperscript{asws} – (Syeda) Zainab\textsuperscript{asws}, and Seekeyna\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}. This is a well-known word, and it is said that there were four sons\textsuperscript{asws} and two daughters\textsuperscript{asws} for him\textsuperscript{asws}. And the first (word) is more famous, and the mention was immortalised, and the structure was set up especially from between him, with Ali Al-Awsat Zayn Al-Abideen\textsuperscript{asws}, besides remainder of the children – end of his speech.

I said, ‘Then number of his\textsuperscript{asws} children, some have been mentioned and some have been left out. Ibn Al-Khashab said, ‘he\textsuperscript{asw} was blessed with six sons\textsuperscript{asws} and three daughters\textsuperscript{asws} – Ali Al-Akbar\textsuperscript{asws} the martyr with his\textsuperscript{asws} father\textsuperscript{asws}, and Ali\textsuperscript{asws} the Imam\textsuperscript{asws}, chief of the worshippers, and Ali Al-Asghar\textsuperscript{asws}, and Muhammad\textsuperscript{asws}, and Abdullah\textsuperscript{asws} the martyr with his\textsuperscript{asws} father\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and (Syeda) Zainab\textsuperscript{asws}, and (Syeda) Seekeyna\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}.

And Al Hafiz Abdul Aziz Bin Al Akhzar Al Janabizy said,

‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} was blessed with six – four males and two daughters. Ali Al-Akbar\textsuperscript{asws}, and he\textsuperscript{asws} was killed with his\textsuperscript{asws} father\textsuperscript{asws}, and Ali Al-Asghar\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Abdullah\textsuperscript{asws}, and (Syeda) Seekeyna\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}.

He said, ‘And the lineage of Al-Husayn\textsuperscript{asws} is from Ali Al-Asghar\textsuperscript{asws} (4th Imam\textsuperscript{asws}), and his\textsuperscript{asws} mother\textsuperscript{asws} is mother of the children, and he\textsuperscript{asws} was the superior of his\textsuperscript{asws} era. And Al-Zuhry said, ‘I have not seen any Hashemite better than him\textsuperscript{asws}.

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\textsuperscript{351} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 5 a
\textsuperscript{352} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 48 H 5 b
CHAPTER 49 – SITUATIONS OF AL-MUKHTAR BIN ABU UBEYD AL-SAQAFY-ra, AND WHAT TRANSPRIRED UPON HIS-ra HANDS AND HANDS OF HIS-ra FRIENDS

1- مَا، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْمُظَّفَّرِ بْنِ مَُمَّدٍ الْبَلْخِيِِ عَنْ مَُمَّدِ بْنِ همََّامٍ عَنِ الحِْمْيرَِ عَنْ دَاوُودَ بْنِ عُمَرَ النَّهْدِيِِ عَنِ ابْنِ مَْبُوبٍ عَنْ عَبْدِ اللََِّّ بْنِ يُونُسَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو قَالَ:

I entered to see Ali-asws Bin Al-Husayn-asws during my leaving from Makkah. He-asws said to me: 'O Minhal! What happened to Harmala Bin Kahil Al-Asady-la?' I said, 'I left him-la being alive at Al-Kufa'.

He (the narrator) said, 'He-asws raised both his-asws hands, then said: ‘O Allah-azwj! Make him-la taste the heat of iron! O Allah-azwj! Make him-la taste the heat of iron!' O Allah-azwj! Make him-la taste the heat of fire!'

Minhal said, ‘I arrived at Al-Kufa, and Al-Mukhtar Bin Ubeydullah Al-Saqafy-ra had prevailed, and he-ra was a friend of mine. I was in my house for days until the people cut off from me, and I rode to him-ra. I met him-ra being outside from his-ra house. He-ra said, ‘O Minhal! Why didn’t you come to us in this government of ours? And why didn’t you congratulate us with it? And why didn’t you participate with us in it?’

I let him-ra know, ‘I was at Makkah and I have come to you-ra now’. And I travelled with him-ra and we were discussing until he-ra came to the rubbish dump. He-ra paused as if he-ra was looking at something, and he-ra had been informed with the place of Harmala-la Bin Kahil-la.

فَوَجَّهَ فِِ طَلَبِهِ فَلَمْ يَلْبِثْ أَنْ جَاءَ قَوْمٌ يَرْكُضُونَ وَ قَوْمٌ يَشْتَدُّونَ حَتََّّ قَالُوا أَيُّهَا الأَْمِيرُ الْبِشَارَةَ قَدْ أُخِذَ حَرْمَلَةُ بْنُ كَاهِلٍ فَمَا لَبِ ثُنَا أَنْ جِيَءَ بِهِ
He-ra went in searching for him-ra. It was not long before a group came sprinting and a group bounded, until they said, ‘O you emir, the good news! Harmala-ra Bin Kahlil-ra has been seized!’ We did not wait long before they came with him-ra.

When Al-Mukhtar-ra looked at him-ra, said for Harmala-ra, ‘The Praise is for Allah-aswj Who Enabled me-ra from you-ra!’ Then he-ra said: ‘The butcher! The butcher!’ They came with a butcher. He-ra said, ‘Cut off his-ra hands!’ So, he cut them. Then he-ra said to him, ‘Cut off his-ra legs!’ He cut them. Then he-ra said, ‘The fire! The fire!’ They came with fire and reeds. It was thrown upon him-ra, and the fire inflamed in him-ra.

I said, ‘Glory be to Allah-aswj!’ He-ra said to me, ‘O Minhal! The glorifying is excellent, but what are you glorifying from?’ I said, ‘O you emir! During this journey of mine of my leaving from Makkah, I had entered to see Ali-asws Bin Al-Husayn-asws. He-asws had said to me: ‘O Minhal! What happened to Harmala Bin Kahl Al-Asady-la?’ I said, ‘I left him-la being alive at Al-Kufa’. He-asws raised both his-asws hands, then said: ‘O Allah-aswj! Make him-ra taste the heat of iron! O Allah-aswj! Make him-ra taste the heat of iron!’ Make him-ra taste the heat of fire!’

Al-Mukhtar-ra said to me, ‘Did you hear Ali-asws Bin Al-Husayn-asws saying this?’ I said, ‘By Allah-aswj, I heard him-asws saying this!’

He (the narrator) said, ‘He-ra descended from his-ra animal and prayed two Cycles Salat and prolonged the Sajdahs. Then he-ra stood up and rode, and Harmala-ra had been burnt, and I rode with him-ra, and we travelled. I was parallel to my house, so I said, ‘O you emir! If you-ra see fit if you-ra could ennoble me and honour me and descend with me and sanctify my food.

He-ra said, ‘O Minhall! You let me-ra known that Ali-asws Bin Al-Husayn-asws had supplicated with four supplications, Allah-aswj has Answered him-asws upon my-ra hands, then you are instructing me-ra to eat this on a day of fasting, thanking to Allah-aswj Mighty and Majestic, based upon
what I-ra have done by His-aswj Inclination, and Harmala-la, he-la is the one who carried the head of Al-Husayn-asws, 353

The poet said regarding that, ‘When Al-Mukhtar-ra called, we came to help him-ra upon normal horses, from the brown and the blonde. He-ra called out, ‘O for the retaliation of Al-Husayn-asws!’ So I came back to restore, with two horsemen in the morning to retaliate’.

And Al-Mukhtar got up to Abdullah Bin Mutie, and he was (governor) upon Al-Kufa from the direction of Ibn Al-Zubeyr. He-ra ousted him, and his companions were defeated from it, and he-ra stayed at Al-Kufa until Al-Muharram of the year sixty-seven. Then he-ra deliberated upon enforcing the armies to (fight) Ibn Ziyad-la, and he-la was at a land of an island.

So, Abu Abdullah Al-Jadaly, and Abu Umarah Kaysam, a slave of Urayna went against his-la military, and he-ra ordered Ibrahim Bin Al-Ashtar-ra to prepare for the march to Ibn Ziyad-la, may Allah-aszw curse him-la, and made him the commander upon the armies. Ibrahim went out on the day of Saturday of seven vacant from Al-Muharram of the year sixty-seven, among two thousand from (clans of) Mazhij and Asad, and two thousand from (clans of) Tameem and Hamdan, and one thousand five hundred from (various) tribes of Al-Medina, and one
thousand five hundred from (tribes of) Kinda and Rabie, and two thousand from Al-Hamra’a (Persians of Al-Kufa).

And some of them said, ‘Ibn Al-Ashtar’ra was among four thousand from the tribes and eight thousand from Al-Hamra’a. And Al-Mukhtar’ra escorted Ibrahim Bin Al-Ashtar walking. Ibrahim said to him’re, ‘Ride, may Allahazwj have Mercy on you’ra!’ He’ra said, ‘I’ra am anticipating the Recompense during my’ra steps with you, and I’ra would love to make my’ra legs dusty in helping Progenyasws of Muhammadsaww!’

Then he’ra bade him farewell. Ibn Al-Ashtar travelled until he came to Al-Madain. Then he travelled intending Ibn Ziyad’la. Al-Mukhtar departed from Al-Kufa when (news) came to him’ra that Ibn Al-Ashtar had departed from Al-Madain, and he’ra came until he’ra descended at Al-Madain. When Ibn Al-Ashtar descended at river Al-Khazir at Al-Mosul (between Mosul and Erbil), Ibn Ziyad’la came among the crowd, and descended at (a distance of) four Farsaks from the army of Ibn Al-Ashtar.

Then they met (in battle), so Ibn Al-Ashtar incited his companion and said, ‘O people of the truth and the helpers of religion! This is Ibn Ziyad’la, killer of Al-Husaynasws Bin Aliasws and Peopleasws of hisasws Household. Allahazwj had Caused him’la to come to you and with his’la party, the party of Satan’la! So, fight them with intention and patience, perhaps Allahazwj will Kill him’la by your hands and Heal your chests!’

And they fought, and the people of Al-Iraq called out, ‘O people of retaliation of Al-Husayn’asws!‘ The companions of Ibn Al-Ashtar ran with a running, so he called out at them, ‘O military of Allahazwj! The patience! The Patience!’ So, they returned.

Abdullah Bin Bashar Bin Abu Aqb Al-Dowly said to him, ‘My friend narrated to me that we met the people of Syria (in battle) at a river called Al-Khazir, and they uncovered (exposed) us until we said, ‘Hurry! Hurry!’ Then we raided upon them and killed their commander. So, receive good news and be patient, for you shall be subduing them’.
ثم حمل ابن الأشر رمياً فخاطب الكفيفة و كسرهم أهل العراق فتشتتهم بتقاطعهم فقتل الله ابن زيد و حصن الله ابن زياد و شرحهم.

Then Ibn Al-Ashtar attacked the right flank and mingled the centred and the people of Al-Iraq broke them, killing them. So the gloominess cleared, and Ubaydullah-ia Bin Ziyad-ia had been killed, and Haseen-ia Bin Numeyr-ia, and Shirjeel Bin Zil Kala’a-ia, and Ibn Hawshab-ia, and Ghalib Al-Bahily-ia, and Abdullah Bin Iyas Al-Sulamy-ia, and Abu Al Ashras-ia the one who was (governor) upon Khurasan, and his spies companions, may Allah-azwj Curse them-ia.

Ibn Al-Ashtar said to his companions, ‘I saw after the people had been cleared, a part of them had been patient, fighting, so I advanced upon them, and another man came reverting as if he was a stubborn mule, luring the people. No one was going near him except he would knock him down. He came near me. I struck his hand and amputated it and he fell upon a riverbank. Both his hands were gone, and he sat on his legs, and I killed him and found the aroma of Musk from it, and I thought it was Ibn Ziyad-ia.

They sought him-ia. A man came and removed his-ia helmet and pondered, and there, it was Ibn Ziyad-ia, may Allah-azwj Curse him-ia upon the description of Ibn Al-Ashtar. So, I decapitated his head and they set fire to his-ia body most of the night. Mihran, a slave of Ziyad looked at him-ia, and he used to love him-ia with intense love. He vowed that he will not be eating fat (meat), ever!

Morning came to the people and whoever was in the army was fatigues, and the slave of Ubaydullah-ia fled to Syria. Abdul Malik Bin Marwan said to him, ‘Where is your pact with Ibn Ziyad-ia?’ He said, ‘The people advanced and fought, and he-ia said, ‘Bring me-ia a jar with water in it’. I gave it to him-ia. He-ia carried it and drank from it and poured the water in his-ia armour and his-ia body and poured it upon the head of his-ia horse. He-ia commenced and stormed into it. So this is last of my pacts with him-ia.

He (the narrator) said, ‘And Ibn Al-Ashtar dispatched the (accursed) head of Ibn Ziyad to Al-Mukhtar-ra, and (heads) of the spies of the ones who were with him-ia. They arrived with the
heads, and Al-Mukhtar was having lunch. It was thrown in front of him **ra**. He **ra** said, ‘The Praise is for Allah **awj**, Lord **awj** of the worlds. The (holy) head of Al-Husayn **asws** Bin Ali **asws** was placed in front of Ibn Ziyad **la** while he **la** was having lunch, and I **ra** have been brought the (accursed) head of Ibn Ziyad **la** while I **ra** am having lunch’.

He (the narrator) said, ‘And a white snake slithered between the heads until it entered into a nostril of Ibn Ziyad **la** and exited from his **la** ear and entered from his **la** ear and exited from his **la** nose.

When Al-Mukhtar **ra** was free from the lunch, he **ra** stood up and treaded the face of Ibn Ziyad **la** with his **ra** slipper, then threw it (slipper) to a slave of his **ra** and said, ‘Wash it, for I **ra** have placed it upon a dirty face of a Kafir!’

And Al-Mukhtar **ra** went out to Al-Kufa and dispatched the (accursed) head of Ibn Ziyad **la**, and the (accursed) head of Haseen **la** Bin Numeyr **la**, and (accursed) head of Shurjeel Bin Zil Kala’a **la**, with Abdul Rahman Bin Abu Umeir Al-Saqafy, and Abdullah Bin Shaddad Al-Jushamy, and Al-Sa’aib Bin Malik Al Ash’ary, to Muhammad Ibn Al-Hanafiya at Makkah, and in those days Ali **asws** Bin Al-Husayn **asws** was at Makkah.

And he wrote to him **asws** with them, ‘As for after, I **ra** had sent your helpers and your Shias to your enemies seeking the blood of your brother **asws**, the oppressed, the martyr. They went out anticipating, infuriated, regretful. They met them (in battle) below Nasibeyn. The Lord **awj** of the servants Killed them, and the Praise is for Allah **awj**, Lord **awj** of the world Who Sought the retaliation for you **asws** all and brought to you **asws** the (accursed) heads of your **asws** enemies. He **awj** Killed them in every mountain pass and Drowned them in every sea. So He **awj** Healed by that chests of a believing people and Removed the rage of their hearts’.

And they arrived with the letter and the heads to him, so he sent the (accursed) head of Ibn Ziyad **la** to Ali **asws** Bin Al-Husayn **asws**. It was entered unto him **asws** while he **asws** was having lunch. Ali **asws** Bin Al-Husayn **asws** said, ‘I **asws** was entered to see Ibn Ziyad **la**, may Allah **awj** Curse him **la** and he **la** was having lunch, and the (holy) head of my **asws** father **asws** was in front of him **la**, so I **asws** had said: ‘O Allah **awj**! Do not Cause me **asws** to die until You **awj** Show me **asws**
the (accursed) head of Ibn Ziyad—la while I—asu am having lunch. So, the Praise is for Allah—azwj Who Answered my—asw supplication’.

Then he—asw instructed and it was thrown out. It was carried to Ibn Al-Zubeyr (who was governing Makkah at that time). Ibn Al-Zubeyr placed it upon a reed (bamboo). The wind moved it and it fell. A snake came out from beneath the curtains and took it by its nose and returned it to the reed. The wind moved it, and it fell. The snake came out and took it by its nose. It did that three times. So Ibn Al-Zubeyr ordered with it to be thrown in one of the mountains passes of Makkah.

He (the narrator) said, ‘And Al-Mukhtar—ra had been asked regarding amnesty for Umar Bin Sa’ad Bin Abu Waqas—la, so he—ra granted it based upon (the condition that) he—la will not go out from Al-Kufa. If he—la were to go out from it, his—la blood would be spilled.

He (the narrator) said, ‘A man came to Umar—la Bin Sa’ad—la. He said, ‘I have heard Al-Mukhtar—ra has vowed he—ra will be killing a (particular) man. By Allah—azwj! I do not reckon it is other than you—la!’

He (the narrator) said, ‘Umar—la went out until he—la came to the bathhouse. It was said to him—la, ‘Do you—la view that this (place) is hidden unto Al-Mukhtar—ra? Return at night!’ He—la entered his—la house. When it was the next morning, he—la went early and entered to see Al-Mukhtar, and Al-Husheym Bin Al-Aswad came and was seated. Hafs Bin Umar Bin Sa’ad came and said to Al-Mukhtar—ra, ‘Abu Hafs is saying to you, ‘Where is for us that which used to be between us and you—ra?’ He—ra said, ‘Be seated’.

Al-Mukhtar—ra called Abu Umrah. A short man came clanging in iron cladding. He—ra whispered to him secretly and called for two men. He—ra said, ‘You both go with him’. By Allah—azwj! I do not reckon he had even reached the house of Umar—la Bin Sa’ad—la until he came with his—la (accursed) head. Al-Mukhtar—ra said to Hafr, ‘Do you recognise this one?’ He said, ‘We are for Allah—azwj and are returning to Him—azwj’

قال يا أبا عمّر رجلًٌ فقَّلَ لَهُ يََْفَى عَلَى الْمُخْتَارِ ف َرَجَعَ لَيْلاً فَدَخَلَ دَارَهُ ف َلَمَّا كَانَ الْغَدُ غَدَوْتُ فَ َدَخَلْتُ عَلَى الْمُخْتَارِ وَ جَاءَ الْهُْشَيْمُ بْنُ الأَْسْوَدِ ف َقَعَدَ فَجَاءَ حَفْصُ بْنُ عُمَرَ بْنِ سَعْدٍ ف َقَالَ لِلْمُخْتَارِ ي َقُولُ لَكَ أَبُو حَفْصٍ أَيْنَ لَنَا باِلَّذِي كَانَ ب َيْنَنا وَ ب َيْنَكَ قَالَ اجْلِسْ

and the matter of Al-Mukhtar—ra—intensified after the killing of Ibn Ziyad—la,and the faces (important people) feared and he—ra—said, ‘No food is justified for me—ra—nor any drink until I—ra—kill the killers of Al-Husayn—asws Bin Ali—asws and his—asws family members, and it is not from my—ra—religion that I—ra—should be leaving anyone of them alive!’

And he—ra—said, ‘Let me know who participated in the blood of Al-Husayn—asws and his—asws family members!’ So, they were not coming to him—ra—with any man and saying, ‘This is from the ones who killed Al-Husayn—asws, or, ‘From the ones who assisted against him—asws, except he—ra—killed him.

And it reached him—ra—that Shimr bin Zil Jowshan—la, may Allah—aswj Curse him—la, had attained a camel with Al-Husayn—asws, and he—la—had seized it. When he—la—had arrived at Al-Kufa and divided its meat. Al-Mukhtar—ra—said, ‘Count for me—ra—every house something from that meat had entered it’. They counted these. He—ra—sent (soldiers) to the ones who had taken anything from it, and killed them, and demolished the houses at Al-Kufa.

And they came to Al-Mukhtar—ra—with Adullah Bin Useyd Al-Kuhny—la and Malid Bin Al-Haysam Al-Badany—la from Kindah, and Hamal Bin Malik Al-Muhariby—la. He—ra—said, ‘O enemies of Allah—aswj! Where is Al-Husayn—asws Bin Ali—asws—p? They—la—said, ‘We were forced upon the going out to him—asws!’ He—ra—said, ‘Weren’t you—la—preventing upon him—asws while you—la—were quenching from the water?’

And he—ra—said to Al-Badany, ‘You—la—are the companion (stealer) of his—asws cap, may Allah—aswj Curse you—la—!’ He—ra—said, ‘No’. He—ra—said, ‘Yes!’ Then he—ra—said, ‘Cut off his—la—hands and his—la—legs and leave him—la—to be restless until he—la—dies!’ They cut him—la. And he—ra—ordered with the others, and their—la—necks were struck off.
And they came with Qurad Bin Malik, and Umar Bin Khalid, and Abdul Rahman Al-Bajaly, He-ra said to them, 'O killers of the righteous! Are you not seeing Allah is Disavowed from you all? You had come with the dye-plant on a bad day!' He-ra had them out taken to the market and had them killed.

And Al-Mukhtar-ra had sent Muaz Bin Hany Al-Kindy, and Abu Amrah Kaysan to the house of Khowly, and he is the one who had carried the (holy) head of Al-Husayn-asws to Ibn Zyad. They came to his house, so he hid in the toilet. They entered to him and found him to have put a basket upon his head. They seized him and brought him out intending Al-Mukhtar-ra. They met them among riders and returned him to his house and killed him at it and burnt him.

And Al-Mukhtar-ra sought Shimr Bin Zil Jowshan, He-ra fled to the wilderness. He-ra pursued him among a number of his companion. They fought them a severe battle. There were heavy injuries. Abu Amrah was seized as a captive and was dispatched with to Al-Mukhtar-ra. He-ra struck off his neck and boil oil for him in a cauldron and threw him into it. So, it decomposed. And a slave of the family of Haris Bin Muzarrib trampled his face and his head.

And Al-Mukhtar-ra did not cease to pursue the killers of Al-Husayn-asws and his family-asws until he had killed a lot of people from them, and the rest fled. So he demolished their houses, and the slaves killed their masters, those who had fought Al-Husayn-asws, and they came to Al-Mukhtar-ra, so he freed them’. 354

Note: I (Majlisi) am saying, ‘The condemnation of Al-Mukhtar has passed in the chapter on the reconciliation of Al-Hassan-asws’.  

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3- And in the grades of prophets some of them when they reproved them, transferred their words, and those who were narrators mentioned that Ibn Al-Mukhtar employed him upon one of his works, and Al-Mukhtar seized him and imprisoned him and sought wealth from him to the extent that when it was some days, he called him and Bishr Bin Ghalib, and threatened them with the killing.

Bishr Bin Ghalib said to him, and he was a disguised man, ‘By Allah-azwj! Do not proceed upon killing us’. He said, ‘Why not, and what is that from? May your mother be bereft of you, and you are both captives in my hands’.

He said, ‘Because there has come to us in the Hadeeth that rather you would be killing us when you prevail over Damascus, upon its stairways’. Al-Mukhtar said to him, ‘You speak the truth, this has (indeed) come’.

He said, ‘When Al-Mukhtar was killed, they both went out from their detentions’. 355

Note: I (Majlisi) am saying, 'The complete version of it is among miracles of Al-Baqir-asws'.
I heard Abu Abdullah\textsuperscript{asws} saying: ‘When it will be the Day of Qiyamah, Rasool-Allah\textsuperscript{saww} would pass by an edge of the Fire, and (so will) Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}. There would be a scream of a screamer from the Fire: ‘O Rasool-Allah\textsuperscript{saww}, help me!’ – thrice.

He (Abu Abdullah\textsuperscript{asws}) said: ‘Rasool-Allah\textsuperscript{saww} would say to him\textsuperscript{asws}: ‘He has argued upon you\textsuperscript{asws}. He\textsuperscript{asws} will swoop down to him as if he\textsuperscript{asws} is spreading wings. He\textsuperscript{asws} will extract him from the Fire’.

He (the narrator) said, ‘I said to Abu Abdullah\textsuperscript{asws}! And who is this? May I be sacrificed for you\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Al-Mukhtar\textsuperscript{ra}!’

I said to him\textsuperscript{asws}, ‘And why would he\textsuperscript{ra} be Punished with the Fire, and he\textsuperscript{ra} has done what he\textsuperscript{ra} has done?’

He (the narrator) said, ‘He\textsuperscript{asws} said: ‘He had something in his\textsuperscript{ra} heart of them two (Abu Bakr and Umar). By the One\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{saww} with the truth! Even if Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} were to have something in their\textsuperscript{as} hearts (about Abu Bakr and Umar), Allah\textsuperscript{azwj} would Fling them\textsuperscript{as} into the Fire upon their\textsuperscript{as} faces!’\textsuperscript{357}

\textsuperscript{357} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 49 H 5
Explanation: It is as if this Hadeeth is a gathering between the various Ahadeeth referred to regarding this subject, and that he (Al-Mukhtar) did not happen to be perfect in the Eman and the conviction, and he had not been permitted regarding what he-ra had done, explicitly from the Imams-asws of the religion. But due to a lot of good what had flowed upon his-ra hands and he-ra healed by it the chests of the group of Momineen leading to the salvation.

So, due to that, he-ra entered to be under the Words of the Glorious: And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), [9:102], and I (Majlisi) am from the ones pausing (undecided) regarding his-ra affair, and even though the famous between our companions is that he-ra one to be thankful to'.

Tafseer of the Imam (Hassan Al-Askari-asws) – Amir Al-Momineen-asws, may the Salawaat of Allah-asw be upon him-asws, said: ‘So, just as some of the Children of Israel obeyed and were Honoured, and some of them disobeyed and they were Punished, similar to that, you should become’.

They said, ‘Who are the disobeyers, O Amir Al-Momineen-asws?’ He-asws said: ‘Those that were Commanded with revering us-asws, the People-asws of the Household, and revering our-asws rights, but they opposed that, and disobeyed and rejected our-asws rights, and they considered lightly with it, and they killed the children of Rasool-Allah-saww, those whom they had been Commanded with honouring them and loving them’.

They said, ‘O Amir Al-Momineen-asws! And that would be happening?’ He-asws said: ‘Yes! (It is) a true news, and a matter to happen. They will be killing these two children of mine-asws, Al-Hassan-asws and Al-Husayn-asws’.

Then Amir Al-Momineen-asws said: ‘And most of those who are unjust would be hit by a punishment in the world by the swords of someone who whom Allah-asw the Exalted would Cause to overcome upon them for the revenge due to what they were corrupting, just as the Children of Israel were hit by the punishment’.
It was said, ‘And who is he?’ He-asws said: ‘A boy from Saqeef called Al-Mukhtar Bin Abu Ubeyd’.

And Ali-asws Bin Al-Husayn-asws said: ‘That happened after these words of his-asws by a (long) time. And that news was transmitted by Al-Hajjaj-asmaal-Husayn, may the Curses of Allah-azwj be upon him-asmaal-Husayn-asws. He-asmaal-Husayn-asws said: ‘As for Rasool-Allah-saww, so he-asws did not say this. And as for Ali-asws Bin Abu Talib-asws, so I-am doubtful whether he-asws related it from Rasool-Allah-saww. And as for Ali-asws Bin Al-Husayn-asws, he-asws is a proud boy. He-asws is saying the falsities (Nouzobillah) and is deceiving by it the ones who follow him-asws. Seek Al-Mukhtar to (bring him to) me!’

He (Mukhtar) was sought and seized. So, he (Hajjaj-asmaal-Husayn) said, ‘Proceed him to the thick leather (in order to) strike his neck off!’ They brought the thick leather and spread it out, and Al-Mukhtar was descended upon it. Then the servants kept coming and going, not coming with the sword.

Al-Hajjaj-asmaal-Husayn said, ‘What is the matter with you?’ They said, ‘We cannot find the keys of the treasury, and these have been lost from us, and the sword is in the treasury’.

Al-Mukhtar said, ‘You-asmaal-Husayn will never (be able to) kill me, and never (be able to) belie Rasool-Allah-saww! And even if you-asmaal-Husayn do kill me, Allah-azwj would Revive me until I kill from you all three hundred and eighty-three thousand’.

Al-Hajjaj-asmaal-Husayn said to one of his-asmaal-Husayn guards, ‘Give the executioner your sword he can kill him with it!’

So the executioner took his sword and came over to kill him (Al-Mukhtar) with it, and Al-Hajjaj-asmaal-Husayn was urging him on and hastening him. While he (the executioner) was in his
procedure, when he stumbled and the sword was in his hand, and the sword hit his belly and split it, and he died. And they came with another executioner and gave him the sword. But when he raised his hand to strike off his neck—a scorpion stung him, and he fell down dead. So, they looked around and there was the scorpion, and they killed it.

Al-Mukhtar said, ‘O Hajjaj! You will never be able upon killing me. Woe be unto you, O Hajjaj! Do you not recall what Nizar Bin Ma’ad Bin Adnan said to Sabour Zil Aktaaf, when he was killing the Arabs, and uprooting them, so Nizar instructed his son, and he placed a frail one in his way? When he saw him, said to him, ‘Who are you?’

He said, ‘I am a man from the Arabs, intending to ask you, why you are killing these Arabs and there is no crime to them towards you, and you have already killed those who were against you and mischievous in your knowledge?’

He said, ‘Because I found in the Books that there would be coming out from them, a man called Muhammad-saww claiming the Prophet-hood, so the governments of the non-Arab kings would decline, and they would perish. Therefore, I would be killing them until there does not happen to be from them, that man-saww.’

He (Al-Mukhtar) said, ‘Nizar said to him, ‘If it was so that what you found was from the Books of the liars, so it is not for you that you kill the righteous ones, without any crimes, by the words of the liars! And, if that was from the words of the truthful, then Allah-azwj, Glory is for Him-azwj, would Protect that root from which that man-saww is to come from, and you will never be able upon invalidating it, and His-azwj Ordainment will occur and His-azwj Command will be implemented, and even if there does not remain from the entirety of the Arabs, except for one’.

Sabras said, ‘True! This ‘Nizar’, in Persian means ‘the starving’. Refrain from the Arabs!’ So, they refrained from them.
(Al-Mukhtar said), ‘But, O Hajjaj la! Allah azwj has Ordained that I shall kill from you, three hundred and eighty-three thousand men. If you like, deal with my killing, and if you like, then do not deal with it, for Allah azwj the Exalted, would either Prevent you from me, or else He azwj would Revive me after your killing me, for the words of Rasool-Allah saww are true, there will be no doubt in it’.

فقال للسيباب اضرب علّفة

(Hajjaj la) said to the executioner, ‘Strike off his neck!’

فقال المختار إن هذا لبقدر على ذلك و كثّ أجل أن تكون أثّ المكلفّ إمّا لتثبيتّ علّيك أفعّي كما سلّط على هذا الأولى عقراً

Al-Mukhtar said, ‘This one will never be able upon that, and I would love it if it happens to be you taking charge when you order him, so a snake would be overcoming upon you just as a scorpion overcame upon this first one’.

فقال فهم السيباب أن يضرب علّفة إذا برجل من خواصّ أبّ الملوك بن مرّود فإن ذكر في صواب السيباب علّفة عنة ومعه كتاب من عنّ الملوك بن مرّود

So when the executioner though of striking off his neck, when a man – a special one of Abdul Malik Bin Marwan – entered, and shouted, ‘O executioner! Refrain from it, woe be unto you!’ – and with him was a letter from Abdul Malik Bin Marwan, and therein was (written): -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمَّا بَعْدَ يَا حَجَّاجَ بْنَ يُوسُفَ فَإِنَّهُ قَدْ سَقَُّ إِلَيْنَا طَيرٌ عَلَيْهِ رُقّةٌ أَنَّكَ أَخَذْتَ الْمُخْتَارَ بْنَ أَِِ عُبَيْدٍ تُرِيدُ قَتْلَهُ تَزْعُمُ أَنَّهُ حُكِيَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَيَقْتُلُ مِنْ أَنْصَارِ بَنيِ أُمَيَّةَ ثَلاََِِائَةٍ وَ ثَلاَثَةً وََِٞينِ أَلْفَ رَجُلٍ

So, when this letter of mine comes to you, then release him, and do not display to him except to the way of goodness, for he is the husband of the foster-mother of my son Al-Waleed Bin Abdul Malik Bin Marwan, and Al-Waleed has spoken to me regarding him. And that which he is relating, if it was false, then there is no meaning to kill a Muslim man by a false news, and if it was true, then you would not be able upon belying the words of Rasool-Allah saww.

فخلى عنتَ الحجاج فجعل المختار يقول ساقف كذا وأختر وقتاً كذا وأفلح من الناس كذا و هؤلاء صادرون بغيبي أميّة

Hajjaj la released him, and Al-Mukhtar went on saying, ‘I will be doing such, and will rise in such a time, and kill such from the people, and they would be belittled’ – meaning he clan of Umayya.
That (speech) reached Al-Hajjaj, and he grabbed (the sword) and descended to strike off the neck (of Al-Mukhtar). But Al-Mukhtar said, ‘You will never be upon that, therefore do not carry out a response against Allah azwj’.

And it was during that, when another bird descended, upon it was a letter from Abdul Malik Bin Marwan: - ‘In the Name of Allah azwj the Beneficent, the Merciful. O Hajjaj! Do not plot against Al-Mukhtar, for he is the husband of the nurse-maid of my son Al-Waleed, and if it was true, then you la would be prevented from killing him just as Daniel as was prevented from killing Bakht Nasr, when it was Allah azwj’s Ordainment that he kills the Children of Israel’.

Al-Hajjaj la left him and called (dared) him to repeat the like of his speech. So, he repeated with similar to his speech, and the news reached Al-Hajjaj la, so he la sought him, but he disappeared for a period, then he la was victorious with him, and seized him. But, when he la thought of striking off his neck, when a letter arrived to him from Abdul Malik.

Al-Hajjaj la imprisoned him and wrote to Abdul Malik, ‘How can you take (to yourself) an open enemy claiming that he would kill from the helpers of the clan of Umayya, such and such thousand?’

Abdul Malik sent a message to him, ‘You are an ignorant man. If the news regarding him was false, then is it not our right with taking care of the one who served us? And if it was so that the news regarding him was true, then we would have nourished him for him to overcome upon us – just as Pharaoh la nourished Musa as until he as overcame upon him la’. Hajjaj la sent him (Al-Mukhtar) to him (Abdul Malik), and it transpired from the matter of Al-Mukhtar what transpired, and he killed the ones he killed.

And Ali asws Bin Al-Husayn asws said to his asws companion, and he had said to him asws, ‘O son asws of Rasool-Allah saww! Amir Al-Momineen asws mentioned from the matter of Al-Mukhtar and did not say when his killing would take place and of the ones he killed’. 
Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} was truthful. And, shall I\textsuperscript{asws} inform you when it would happen?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘On such and such a day’ – to three years from these words of his\textsuperscript{asws} to them – ‘and they would be coming to me\textsuperscript{asws} with the head of Ubeydullah Bin Ziyad\textsuperscript{la}, and Shimr Bin Zil Jowshan\textsuperscript{la} (may the Curses be upon them), during such and such a day, and we shall be eating, and these two (heads) to be in front of us. We would be looking at these two’.

He (Imam Hassan Al-Askari\textsuperscript{asws}) said: ‘So when it was during the day which he (Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}) had informed them of – it happened during it, the killing from Al-Mukhtar of the companions of the clan of Umayya. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was with his\textsuperscript{asws} companions upon a meal, when he\textsuperscript{asws} said to them: ‘Group of our\textsuperscript{asws} brethren! Make good yourselves and eat (heartily), for you would be eating and the oppression of the clan of Umayya would be cut down’.

They said, ‘Where?’ He\textsuperscript{asws} said: ‘In such and such a place, Al-Mukhtar would be killing them, and they would be coming to me\textsuperscript{asws} with the two heads on such and such a day’.

When it was during that day, they came with the two heads, when he\textsuperscript{asws} had intended to sit for the meal, and he\textsuperscript{asws} was free from having prayed his\textsuperscript{asws} Salat. When he\textsuperscript{asws} saw the two (heads), he\textsuperscript{asws} performed Sajda, and said: ‘The Praise is for Allah\textsuperscript{azwj} Who did not Cause me\textsuperscript{asws} to pass away until He\textsuperscript{azwj} Showed me\textsuperscript{asws} (this)’. He\textsuperscript{asws} went on eating and looking at the two (heads)’.

When it was during the time for the sweets (dishes), he\textsuperscript{asws} did not come with the sweets (dishes) – when it was so that he\textsuperscript{asws} was pre-occupied from his\textsuperscript{as} work with the news of the two heads. His\textsuperscript{asws} companions said, ‘We did not partake any sweets today’. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘We do not want a sweet sweeter than our looking at these two heads!’
Then he asws reiterated the words of Amir Al-Momineen asws. He asws said: ‘And what is for the Kafirs and the mischief makers, is more grievous and of more measure’.358

Clarification of his asws words: That happened after this word of his asws, i.e., Al-Mukhtar ra after these words of Amir Al-Momineen asws by a long time.

From Abu Ja’far asws having said: ‘Do not revile Al-Mukhtar ra for he ra killed us asws, and sought our asws retaliation, and got our asws widows married, and distributor the wealth among us upon the scattering’.359

From Abu Abdullah asws having said: ‘Al-Mukhtar ra used to belie upon Ali asws Bin Al-Husayn asws’.360

We entered to see Abu Ja’far asws on the day of the sacrifice and he asws was reclining, and he asws said: ‘Send for the barber!’ I sat in front of him asws when a Sheikh from the people of Al-Kufa entered to see him asws. He tried to grab his asws hand in order to kiss it, but he asws prevented it, then said: ‘Who are you?’
He said, ‘I am Abu Bakr Muhammad Al-Hakam Bin Al-Mukhtar Bin Abu Ubeyd Al-Saqafy’, and he was at a distance from Abu Ja’far-asws. He-asws extended his-asws hand to him until he-asws almost seated him in his-asws lap, after having prevented him his-asws hand. Then he said, ‘May Allah-aswj Keep you-asws well! The people have spoken a lot regarding my father-ra and they are saying (things), and the (final) word, by Allah-aswj, is your-asws word!’

He-asws said: ‘And which thing are they saying?’ He said, ‘They are saying he-asws is a liar, and you-asws will not instruct me with anything, except I will accept it!’

He-asws said: ‘Glory be to Allah-aswj! My-asws father-asws informed me-asws, by Allah-aswj, that the dowry of my-asws mother-asws was from what Al-Mukhtar had sent, and didn’t he-ra build our-asws houses and killed our-asws killers, and sought our-asws bloods? So, may Allah-aswj have Mercy on him-ra!

And my-asws father-asws informed me-asws, by Allah-aswj, that he-asws had an evening chat with (Syeda) Fatima Bint Ali-asws, preparing her-asws bed and sorting out the pillows for her-asws, and from her-asws he-asws attained the Hadeeth. May Allah-aswj have Mercy on your father-ra! May Allah-aswj have Mercy on your father-ra! He-ra did not leave any right of our-asws with anyone, except he-ra sought it. He-ra killed our-asws killers and sought our-asws bloods’. 361

From Abu Ja’far-asws having said: ‘Al-Mukhtar Bin Abu Ubeyd-ra wrote to Ali-asws Bin Al-Husayn-asws and sent to him-asws gifts from Al-Iraq. When they paused at the door of Ali-asws the doorman entered to seek permission for them. His-asws messenger came out to them and said, ‘Move away from my-asws door, for I-asws do not accept gifts of the liars, nor will I read their letters!’ So they deleted the address and wrote to Al-Mahdi Muhammad Bin Ali’.

361 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 9
Abu Ja’far-asws said, ‘By Allah-azwj! He-ra had written a letter to him-asws and did not give him-asws anything in it. But rather, he-ra had written to him-asws, ‘O son-asws of the best one to have lived and walked’.

Abu Baseer said, ‘I said to Abu Ja’far-asws, ‘As for the walking, I recognise it, but which thing is the ‘Al-Tasha’?’ Abu Ja’far-asws said: ‘The life’.

Abu Baseer said, ‘I saw Al-Mukhtar-ra (when a child), being upon a thigh of Amir Al-Momineen-asws, and he-asws was wiping his-ra head and saying: ‘O clever! O clever!’

From Abu Abdullah-asws having said: ‘No Hashemite woman among us combed nor dyed (hair) until Al-Mukhtar-ra had sent to us-asws the (accursed) heads of those who had killed Al-Husayn/asws, may the Salawaat of Allah-azwj be upon him-asws’. 364

From Umar son of Ali-asws Bin Al-Husayn-asws, ‘Ali-asws Bin Al-Husayn-asws, when they came with the (accursed) head of Ubeydullah Bin Ziyad-la, and (accursed) head of Umar Bin Sa’ad-la, fell in Sajdah and said: ‘The Praise is for Allah-azwj! Realised my-asws retaliation for me-asws from my-asws enemies, and may He-azwj Recompense goodly to Al-Mukhtar-asws’. 365
He said, 'Then he-\textsuperscript{ra} sent to him-\textsuperscript{asws} forty thousand Dinars after he-\textsuperscript{ra} had revealed the talk which he-\textsuperscript{ra} had revealed it, so he-\textsuperscript{asws} returned these and did not accept it.

And Al-Mukhtar-\textsuperscript{ra}, he-\textsuperscript{ra} is the one who called the people to Muhammad son of Ali-\textsuperscript{asws} Bin Abu Talib-\textsuperscript{asws} Ibn Al-Hanafiyya (as an Imam), and they are named as Al-Kaysaniyya, and they are Al-Mukhtariyya (followers of Al-Mukhtar), and his-\textsuperscript{ra} teknonym was 'Kaysan', and he-\textsuperscript{ra} was teknonymed as Kaysan for the commander of his-\textsuperscript{ra} elite forces, Abu Amrah, and his name was Kaysan.

And it is said that he (Abu Amrah) was named as ‘Kaysan’ with Kaysan, a slave of Ali-\textsuperscript{asws} Bin Abu Talib-\textsuperscript{asws}, and he is the one who carried him-\textsuperscript{ra} upon seeking the blood of Al-Husayn-\textsuperscript{asws}, and pointed him-\textsuperscript{ra} upon his-\textsuperscript{asws} killers, and he was a companion of his-\textsuperscript{ra} secrets and the overcoming upon his-\textsuperscript{ra} matters, and it (news) did not reach him about any man from the enemies of Al-Husayn-\textsuperscript{asws} that he was in a house, or in a place, except he aimed for it and demolished the house along with it family members, and killed every one in it with a soul, and every house is Al-Kufa which was ruined, so it is from what he had demolished it, and the people of Al-Kufa used to strike examples with him.
So whenever a person was impoverished, they would say, ‘Abu Amrah’ has entered his house’. The poet said regarding him, ‘Iblees is with whatever is in him, is better than Abu Amrah. He deviates you and overwhelms you and does not give you a scrap’.

'(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

‘From Abu Abdullah asws. He (the narrator) said, ‘Our asws secrets did not cease to be concealed until these came to be in the hands of the sons of Kaysan. They narrated it in the streets and the villages of the plains’.

Explanation: Al-Firozabady said, ‘Kaysan is a title of Al-Mukhtar Bin Abu Ubeyd, the Kaysaniyya are attributed to him-ra’.

When he is in the middle of it, Al-Mukhtar-ra will call out to Al-Husayn asws, ‘O Abu Abdullah asws! I-ra sought your asws retaliation!’ The Prophet saww will say to Al-Husayn: ‘Answer him-ra!’ So Al-Husayn asws will swoop into the Fire as if he asws is spreading wings. He asws will extract Al-Mukhtar-ra protectively. And if his-ra heart were to be split, love for them (Abu Bakr and Umar) would be found in his-ra heart’.

Explanation: His-asws words: ‘Their love’ – love for the two accursed Sheikhs (Abu Bakr and Umar).
And the Sheikh Hassan Bin Suleyman said in 'Kitab Al Mukhtasar’ –

'It is said, 'Al-Mukhtar Bin Abu Ubeidullah-ra dispatched to Ali-asws Bin Al-Husayn-asws one hundred thousand Dirhams. He-asws disliked to accept it from him-ra and was scared from returning it, so he-asws left it in the house.

When Al-Mukhtar-ra was killed, he-asws wrote to Abdul Malik informing him of it. He wrote to him-asws, 'Take it goodly, welcomingly'. Ali-asws (Bin Al-Husayn-asws) used to curse Al-Mukhtar-ra and saying; 'He-ra lied upon Allah-azwj and upon us-asws!', because Al-Mukhtar-ra claimed that it was being Revealed to him-ra'.

Commentary (abridged): -

'I (Majlisi) am saying, 'And we refer over her a commentary of the retaliation which the meritorious Sheikh, Ja'far Bin Muhammad Bin Nama has compiled, for it is inclusive upon most of the situations of Al-Mukhtar-ra, and the ones he-ra killed from the evil ones upon an aspect of brevity in order for the chests of the good Momineen to be healed from it, and for some of the situations of Al-Mukhtar-ra to be Revealed, and it is this:

In the Name of Allah-azwj the Beneficent, the Merciful. As for after, the Praise is for Allah-azwj Who Made the Praise to be a price for His-azwj Rewards and salvation on the Promised Day from His-azwj Punishment. And the Salawaat be upon Muhammad-saww who, the places are ennobled by his-saww mention and perfumed the dwellings with the spread of Grace, and upon his-saww Progeny-asws, those whose worth is mighty with His-azwj worth, and they-asws followed him-saww in his-saww prohibitions and his-saww instructions.

I, when I wrote the book of the battle-reports which I have named as 'Maseer Al-Ahzaan Wa Muneer Subl Al-Ashjaan’, and I collected in it from the odd news and subtle Ahadeeth what

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369 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 1
nourished upon the essence and the freshness. A group of the companions asked me to add to it the work of the retaliation and comment on the judgments of Al-Mukhtar \(^{ra}\).

And Muhammad collared taking the retaliation as relief of his \(^{asws}\) noble mind from bearing the load, and the difficulties, and departing (travelling), and that is evidenced upon by what is reported from Abu Bajeer, a scholar of Al-Ahwaaz, and he was saying (believing) with the imamate of Ibn Al-Hanafiya.

He said, ‘I performed Hajj and I met my Imam (Ibn Al-Hanafiya), and one day I was in his presence. A youth passed by him and greeted unto him. He stood up and received him and kissed what is between his eyes, and addressed him with the honour, and the youth went away, and Muhammad returned to his place.

I said to him, ‘I shall reckon about me in the Presence of Allah \(^{azwj}\)!’ He said, ‘And how is that so?’ I said, ‘Because we are believing that you are the Imam, the one of obligated obedience, (and) you stood up and received this boy and you are saying to him, ‘O my Master!’ He said, ‘Yes, by Allah \(^{azwj}\), he is my Imam \(^{asws}\). I said, ‘And who is this?’

He said, ‘Ali \(^{asws}\), son \(^{asws}\) of my brother \(^{asws}\) Al-Husayn \(^{asws}\). Know that I had contended him \(^{asws}\) for the Imamate and he \(^{asws}\) contended me. He \(^{asws}\) said to me: ‘Do you agree with the Black Stone being a judge between me \(^{asws}\) and you?’ I said, ‘And how can we go for judgment to a stone, inanimate?’ He \(^{asws}\) said: ‘An Imam the inanimate objects do not speak to, isn’t an Imam \(^{asws}\)."
I was embarrassed from that. I said, ‘Between me and you is the Black Stone’. We went to the (Black) Stone and he-asws prayed Salat and I prayed Salat, and he-asws proceed to it and said: ‘I-asws ask you by the One-aswj Who Deposited the covenants of the servants in you for you to testify for them with the loyalty, only inform us, who from us is the (real) Imam-asws?’

By Allah-aswj! It the (Black) Stone spoke, and said, ‘O Muhammad!’ Submit the command to the son-asws of your brother-asws, for he-asws is more rightful with it than you are, and he-asws is your Imam-asws! And it moved until I thought it would fall. So I yielded to his-asws Imamate and made it a religion to him-asws with his-asws obligatory obedience’.

Abu Bajeer said, ‘I left from his presence and made it a religion with the Imamate of Ali-asws Bin Al-Husayn-asws and left the ‘word’ (faith) of the Kaysaniya’.

And it is reported from Abu Baseer having said,

‘I heard Abu Ja’far Al Baqir-asws saying: ‘Abu Khalid Al-Kabuly was a servant of Muhammad Ibn Al-Hanafiya for a long time, and he did not doubt that he was the Imam, until one day he came to him and said to him, ‘May I be sacrificed for you! There is a sanctity for me and a cordiality. I ask you by the sanctity of Rasool-Allah-saww and Amir Al-Momineen-asws, only inform me, are you the Imam-asws the obedience to whom Allah-aswj has Obligated upon His-aswj creatures?’

He said, ‘O Abu Khalid! You have made a mighty oath upon me. Then (real) Imam-asws is Ali-asws, son-asws of my brother-asws, upon me and upon you and upon every Muslim’.

When Abu Khalid heard the word of Muhammad Bin Al-Hanafiya, he came to Ali-asws Bin Al-Husayn-asws. He sought permission and entered. He-asws said to him: ‘Welcome, O Kankar! You had not been a visitor to us-asws. What changed your mind regarding us-asws?’

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370 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 2
Abu Khalid fell down in Sajdah of gratefulness at what he heard from Zayn Al-Abideen-asws and said, ‘The Praise is for Allah-asws Who did not Cause me to die until I recognised my Imam-asws!’

He-asws said: ‘And how did you recognise your Imam-asws, O Abu Khalid?’

He said, ‘Because you called me with the name which no one knows of besides my mother, and I have been in blindness from my matters, and I had served Muhammad Bin Al-Hanafiya for a lifetime. I did not doubt that he is the (real) Imam, until I vowed upon him, and he guided me to you-asws. He said, ‘He-asws is the Imam-asws upon me, and upon you, and upon every Muslim’. Then he left and has said (believed) with the Imamate of Zayn Al-Abideen-asws.

And a group from the Kharijites had said to Muhammad Bin Al-Hanafiya, ‘Do not let him (Ali-asws) deceive you in the wars, and do not be deceived with Al-Hassan-asws and Al-Husayn-asws. He said, ‘Because they-asws are his-asws eyes and I am his-asws right hand, so he-asws is defending his-asws eyes by his-asws hand’.371

And it is reported by Al Abbas Bin Bakkar who said, ‘It is narrated to us by Abu Bakr Al Huzeiyli, from Ikrimah (Bin Abu Jahl)46, from Ibn Abbas,

‘When it was a day from the days of Siffeen, Ali-asws called his-asws son Muhammad. He-asws said: ‘Attack upon the right flank!’ So he attacked along with his companions. He removed the right flank of the army of Muawiya, then returned, and he had been injured. He said to him-asws, ‘The thirst!’

He-asws stood to him, quenched him from a jar of water, then poured the water in between his armour and his skin. He-asws saw a clot of blood emerging from the chains of the armour. Then he respited him for a while, then said: ‘Attack in the left flank!’ He attacked along with
his companions upon the left flank of Muawiya. He removed them, then returned and there were injuries with him, and he was saying, 'The water! The water!'

فَقَامَ إِلَيْهِ فَقَعَلَ مِثْلَ الأَوْلِ مَرَّةً فَرَجَعَ وَ قَدْ أثَّقَلَتْهُ الِْْرَاحَاتُ وَ هُوَ يَبْكِي فَقَامَ إِلَيْهِ مَا بَينَ عَيْنَيْهِ وَ قَالَ فِدَا أَبُوََ لَقَدْ سَرَرْتُنيِ وَ اللََِّّ ياَ بُنيََّ فَمَا يُبْكِيكَ أَ فَرَحٌ أَمْ جَزَاعٌ

He-اسws stood up to him and did like the first time, then said: ‘Attack in the centre!’ He removed them, then returned, and the injuries were heavy, and he was crying. He-اسws stood up to him and kissed what is between the eyes, and said, ‘May your father-اسws be sacrificed for you! You-اسws have cheered me-اسws, by Allah-azwj! O my-اسws son! What makes you cry? Is it from happiness or from alarm?’

فَقَالَ كَيْفَ لا أَبْكِي وَ قَدْ عَرَضْتُنيِ لِلْمَوْتِ ثَلاَثَ مَرَّاتٍ فَسَلَّمَنيَِ اللََُّّ تَعَالََ وَ كُلَّمَا رَجَعْتُ إِلَيْكَ لِتُمْهِلَنيِ إِلَّا أَمْهَلْتَنيِ وَ هَذَانِ أَخَوَايَ الحَْسَنُ وَ الحُْسَينُْ مَا تأَْمُرُهمَُا بِشَيْءٍ

Commentary continued –

And when that was his view, then how come he exited from his-اسws obedience and turned away from Al-Islam by opposing him-اسws, along with the knowledge of Muhammad Ibn Al-Hanafiya that Zayn Al-Abideen-اسws is in charge of the blood and the one for the retaliation and seeking of the bloods of the righteous?

وَإِذَا كَانَ ذَلِكَ رَأْيَهُ فَكَيْفَ يََْرُجُ عَنْ طَاعَتِهِ وَ ي َعْدِلُ عَنِ الِْْسْلاَمِ بمُِخَالَفَتِهِ مَعَ عِلْمِ مَُمَّدِ ابْنِ الحَْنَفِيَّةِ أَنَّ زَيْنَ الْعَابِدِينَ وَلُِِّ الدَّمِ وَ ََاحِبُ الثَّأْرِ وَ الصَّدِّيقُ بِدِمَاءِ الأَْبَارِ

Al-Mukhtar-ra got up, the getting up of the obeyed king and he-ra extended to enemies of Allah-azwj a long hand outstretched. He-ra smashed the bones which had been fed with the immoralities, and he-ra cut off the limbs grown upon the intoxicants, and he-ra attained a merit

372 Bihar Al Awaar – V 45, The book of History – Al Hassan-اسws, Ch 49 H 16 / 4
Bihar Al-Anwaar

Volume 45

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which cannot be compared with neither by Arabs nor non-Arabs, and he-ra obtained virtues
no Hashemite had preceded to these.
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ِ ‫ك ْاألَ ْشَت مشا ِركاً لَه ِِف ه ِذهِ الْبلْوى و م‬
ِِ ِ
ٍ ِ‫و َكا َن إِب ر ِاهيم بن مال‬
‫ْم‬
ْ ‫ض ًّاال ِِف ْاعتِ َق ِادهِ َو يَِقينِ ِه َو‬
ُ َ‫َّع َوى َو ََلْ ي‬
ْ ‫ص ِدقاً َعلَى الد‬
َ ‫ك إِبْ َراه ُيم َشا ِكاً ِِف دينه َو َال‬
َ ُ َ َ َ َ ُ َ ُ َُ
َ ُ ْ ُ َْ
َ
ُ ‫احلُك‬
ِ
ِ
‫فِيه َما َواح ٌد‬
And Ibrahim Bin Malik Al-Ashtar was a participant of his-ra in these afflictions, and a ratified
upon the call, and Ibrahim was not a doubter in his religion, nor straying in his beliefs and his
conviction, and the judgment regarding them both, is one.
ِ
ِ
ِ ِ
ِ
‫اَّللُ الْ ُم َوفِِ ُق‬
َّ ‫ب َو‬
َ ‫ب النُّضَّا ِر ِِف َش ْرِح الثَّأْ ِر َو قَ ْد َو‬
َ ‫َو أ َََن أَ ْشَر ُح بَ َو َار الْ ُف َّجا ِر َعلَى يَد الْ ُم ْختَا ِر ُم ْعتَمداً قَانُو َن اال ْخت‬
َ ‫صا ِر َو ََسَّْيتُهُ َذ ْو‬
َ ‫ض ْعتُهُ َعلَى أ َْربَ ِع َمَرات‬
ِ ‫اب الْم َك ِاِف ي وم ا ْحلِس‬
ِ َّ ِ‫ل‬
.‫اب‬
ُ ‫لص َو‬
َ َ َْ
And I am commenting upon the ruination of the mischief-makers upon the hands of AlMukhtar, deliberating based upon the law of abbreviation, and I have named it as ‘Zowb AlNazzar’ in the commentary of the retaliation, and I have described it upon four categories,
and Allah-azwj is the Harmoniser to the correctness, the Sufficer on the Day of Reckoning.
ِ ‫ف ِمن أَخبا ِرهِ هو الْمختار بن أَِِ عبي ِد ب ِن مسع‬
ٍ
ِ َ ‫الْمرتَبةُ ْاأل‬
ِ
َ َ‫ود بْ ِن ُع َم ٍْري الثَّ َق ِف ُّي َو ق‬
ُ‫ال الْ َم ْرُزَابِينُّ ابْ ُن ُع َم ِْري بْ ِن ُع ْق َدةَ بْ ِن َعنَْزةَ ُكنْيَتُه‬
ُ ْ َ ْ َُْ ُ ْ ُ َ ْ ُ َ ُ َ ْ ْ ‫ُوَل ِِف ذ ْك ِر نَ َسبِه َو طَُر‬
َ َْ
.‫اق‬
‫ح‬
‫س‬
َ َ ْ ِ‫أَبُو إ‬
The first category is in mentioning his-ra lineage and part of his news. He-ra is Al-Mukhtar Bin
Abu Ubeyd Bin Masoud Bin Umeyr Al-Saqafy. And Al-Marzubany said, ‘Son Umeyr Bin Uqdah
Bin Anza’, his-asws teknonym is Abu Is’haq.
ٍ ‫ب النِِس ِاء فَ ُذكِر لَه نِساء قَوِم ِه فَأَب أَ ْن ي تزَّوج ِمنْه َّن فَأ ََاته‬
ِ َ‫و َكا َن أَبُو ُعبَْي ٍد والِ ُدهُ يَتَنَ َّو ُق ِِف طَل‬
‫ومةَ فَ َما تَ ْس َم ُع‬
ْ َ‫ومةَ ا ْحلَ ْسنَاء‬
َ ‫آت ِِف َمنَ ِام ِه فَ َق‬
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َ ‫ال تَ َزَّو ْج ُد‬
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ٍ ِِ‫ب بْ ِن ُعمر بْ ِن ُم َعت‬
ِ ‫ت وْه‬
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ََ
And his-ra father Abu Ubeyd was overly particular in choosing the women. The women of his
people were mentioned to him, but he refused to marry from them. A comer came to him in
his dream. He said, ‘Marry Dowmat, the good doer, the meaty, and do not listen to the blamer
of any blame regarding it’. He informed his family. They said, ‘He has been commanded’. He
married Dowmat Bint Wahab Bin Umar Bin Muattib.
‫ول‬
ُ ‫ت ِِف الن َّْوِم قَائًِال يَ ُق‬
ْ َ‫ت ِابلْ ُم ْختَا ِر قَال‬
ْ َ‫فَلَ َّما َمحَل‬
ُ ْ‫ت َرأَي‬
ٍ
‫َس ِد‬
َ ‫أَ ْشبَهَ َش ْيء ِابْأل‬
‫تَ َقاتَلُوا َعلَى بَلَ ٍد‬

‫أَبْ ِش ِري ِابلْ َولَ ِد‬
ِِ ‫إِ َذا‬
‫ال ِِف َكبَ ٍد‬
ُ ‫الر َج‬
ُّ َ‫َكا َن لَهُ ا ْحل‬
ُّ ‫ظ ْاألَش‬
‫َّد‬

When she was pregnant with Al-Mukhtar-ra, she said, ‘I saw a speaker in the dream saying,
‘Receive glad tidings of a boy, he resembles something with the lion. When the men are in
pain, they would fight upon a city, for him would be the intense share’.

Page 454 of 532


When she placed (gave birth), that comer came to her and said to her, ‘Before he is nourished and before he spreads, he would be of little panic, a lot of piety. He will judge with what he does’.

And there were born for Abu Ubeyd, Al-Mukhtar, and Jabr, and Abu Jabr, and Abu Al-Hakam, and Abu Umayya. And his birth was in the year of Emigration, and he was present with his father in the event of Quss Al-Natif (a place), and he was thirteen years old, and he used to run off to the fight the battle. Sa‘ad Bin Masoud, his uncle (used to) prevent him.

He grew up as an advancing one, brave, not fearing anything, he used to deal with the affairs of his superiors, and he was with full intellect, and every-present answers, and in the midst of feats, and was will full generousity, and a nature of realising the things with their discernment, and courage which transcended the competition, and the right intuition, and an answering hand regarding the wars, and pursuing the experience with his cleverness, and he indulged in the engagements and refined these’.373

And it is reported from Al Asbagh Bin Nubata having said, ‘I saw Al-Mukhtar (as a child) being upon a thigh of Amir Al-Momineen, and he wiped (upon) his head and said ‘O Kays! O Kays!’ So he was named as Kaysan’374.

And to him are attributed the Kaysaniyya just as the Waqifiyya are attributed to Musa Bin Ja‘far, and the Ismailiyya to his brother Ismail, and others from the sects.

And from Abu Ja‘far Al-Ba‘qir having said: ‘Do not be reviling Al-Mukhtar, for he killed our killers, and sought our retaliation, and got our widows to be married and distributed the wealth among us upon the scattering’375.

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373 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 49 H 16 / 5
374 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 49 H 16 / 6
375 Bihar Al Awaar – V 45, The book of History – Al Hassan, Ch 49 H 16 / 7
And it is reported that a group entered to see Abu Ja’far Al-Baqir-asws and among them was Abdullah Bin Shareek. They sat in front of him-asws. Then a Sheikh from the people of Al-Kufa entered after them. He tried to grab his-asws hand in order to kiss it, but he-asws prevented it, then said: ‘Who are you?’ He said, ‘I am Abu Al Hakam Bin Al-Mukhtar Bin Abu Ubeyd Al-Saqafy’.

And he was at a distance from him-asws. He-asws extended his-asws hand and drew him near until he-asws almost seated him in his-asws lap, after having prevented his-asws hand. He said, ‘May Allah-azwj Keep you-asws well! The people are talking a lot regarding my father-asws, and by Allah-azwj, the (final) word is your-asws word’.

He-asws said: ‘And which thing are they saying?’ He said, ‘They are saying he-ra is a liar, and you-asws will not instruct me with anything, except I will accept it’.

He-asws said: ‘Glory be to Allah-azwj! My-asws father-asws informed me-asws that the dowry of my-asws mother-asws was from what Al-Mukhtar-ra had sent with to him-asws. And did he-ra not (re) build our-asws houses, and killed our-asws killers, and sought our-asws retaliation? May Allah-azwj have Mercy on your father-ra – and he-asws repeated it thrice – ‘He-ra did not leave any right of ours-asws with anyone, except he-ra sought it’. 376

And Abu Hamza Al Sumaly said,

‘I used to visit Ali-asws Bin Al-Husayn-asws once during every year at the time of Al-Hajj. I came to him-asws one year, and there was a child upon his-asws thigh. The child stood up and fell at the threshold of the door. He-asws was upset, leaping to him, sprinting. He-asws went on to wipe his blood and saying, ‘I-asws seek Refuge for you in becoming crucified in the rubbish dump’.

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376 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 7
I said, ‘By my father and my mother! And which rubbish dump?’ He \(\text{asws} \) said: ‘Rubbish dump of Al-Kufa’. I said, ‘And that will happen?’ He \(\text{asws} \) said: ‘Yes, by the One-\(\text{asw} \)’ Who Sent Muhammad\(\text{asww} \) with the truth! If you were to live after me-\(\text{asws} \) you will see this boy in an area from the areas of Al-Kufa, and he would be killed, buried, exhumed, towed, crucified in the rubbish dump. Then he would be brought down, burnt, and scattered in the wilderness’.

I said, ‘May I be sacrificed for you-\(\text{asws} \)! And what is the name of this boy?’ He \(\text{asws} \) said: ‘He is my-\(\text{asws} \) son Zayd’. Then his-\(\text{asws} \) eyes were tearful, and he \(\text{asws} \) said: ‘I-\(\text{asws} \) shall narrate to you with a Hadeeth to this son of mine-\(\text{asws} \). While I-\(\text{asws} \) was performing Sajdah and Ruk’u at night, the sleep came to me-\(\text{asws} \), and I-\(\text{asws} \) saw as if I-\(\text{asws} \) am in the Paradise, and as if Rasool-Allah\(\text{asww} \), and Ali-\(\text{asws} \), and (Syeda) Fatima-\(\text{asws} \), and Al-Hassan-\(\text{asws} \) and Al-Husayn-\(\text{asws} \) have got me-\(\text{asws} \) married to a Houri from the Maiden Houries.

I-\(\text{asws} \) spent time with her and washed at Sidrat Al-Muntaha and turned back. A caller called out to me-\(\text{asws} \), ‘Congratulations to you-\(\text{asws} \) of Zayd!’ I-\(\text{asws} \) was convinced and cleansed and prayed Salat Al-Fajr. A man knocked the door. I-\(\text{asws} \) went out to him, and there was a slave-girl with him, her sleeve was covered upon his hand, veiled with a veil.

I-\(\text{asws} \) said: ‘What is your need?’ He said, ‘I want Ali-\(\text{asws} \) Bin Al-Husayn-\(\text{asws} \).’ I-\(\text{asws} \) said: ‘I-\(\text{asws} \) am he-\(\text{asws} \)!’ He said, ‘I am a messenger of Al-Mukhtar Bin Abu Ubeyd Al-Saqafy. He-\(\text{as} \) conveys the greetings to you-\(\text{asws} \) and says, ‘Sleep with this slave-girl in our township. So, buy her for six hundred Dinars, and this here are six hundred Dinars to be assisted with upon your-\(\text{asws} \) time’.

And he handed over a letter to me-\(\text{asws} \). I-\(\text{asws} \) wrote its answer and said, ‘What is your name?’ She said, ‘Howrah’. So, she was prepared for me-\(\text{asws} \) and I-\(\text{asws} \) spent the night with her as my-\(\text{asws} \) bride. She got blessed with this boy and I-\(\text{asws} \) named him as ‘Zayd’, and you will be seeing what I-\(\text{asws} \) had said to you’.

Abu Hamza Al-Sumali said, ‘By Allah-\(\text{azwj} \)! I did see all what he-\(\text{asws} \) had mentioned regarding Zayd’.

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377 Bihar Al Awaar – V 45, The book of History – Al Hassan-\(\text{asws} \), Ch 49 H 16 / 8
And it is reported from Umar son of Ali-asws, ‘Al-Mukhtar-ra sent twenty thousand Dinars to Ali-asws Bin Al-Husayn-asws. He-asws accepted these and built the house of Aqeel son of Abdu Talib-asws from these and their-asws houses which had been demolished.

And Al-Mukhtar-ra was with truthful talk, sharp as a sword, trusted with utterances. If he-ra prosed, he-ra would be soft, and if he-ra spoke, he-asws would surpass, steadfast of the spirit, preceding the braves. He-ra would not surmise except he-ra would be correct, nor did he-ra scrutinise at all and was disappointed. And had he not been like that, he-ra would not have stood with pride-worthy feat and be a chief over the commanders and the soldiers.

And Ali-asws made his-ra uncle a governor upon Al-Madain and Al-Mukhtar was with him. When Al-Muhgeira Bin Shu’ba became governor from the direction of Muawya, Al-Mukhtar-ra departed to Al-Medina, and he-ra used to sit with Muhammad Bin Al-Hanafiya and take the Ahadeeth from him. When he-ra returned to Al-Kufa, he-ra rode with Al-Mugheira one day and passed by a market.

Al-Mugheira said, ‘O what a raid would be for it and what a collection for it! I know such a word, if a crier were to cry for it, and there is no crier for it to follow it, nor in particular the non-Arabs, those when something is thrown at them, they would accept it’. Al-Mukhtar-ra said to him, ‘And what is it, O uncle?’ He said, ‘They will become inimical with Progeny-asws of Muhammad-saww.

Al-Mukhtar-ra overlooked it (but) that did not cease to be withing himself-ra. Then he went on to talk with the merits of the Progeny-asws of Muhammad-saww, and prosing the virtues of Ali-asws, and Al-Hassan-asws and Al-Husayn-asws, and kept travelling with that and saying, ‘They-asws are most rightful with the command than everyone after Rasool-Allah-saww’ and went on to paining for them-asws from what had befallen with them-asws.
In one of the days Ma'bad Bin Khalid Al-Jadly Jadeela Qays met him\textsuperscript{ra}. He\textsuperscript{ra} said to him, ‘O Ma'bad! The people of the Book are mentioned that they are finding a man from Saqeef who will be killing the tyrants and will help the oppressed, and he would take the retaliation of the weak ones, and they are describing his description. So, they are not mentioning any description regarding the man except, and it is in me\textsuperscript{ra}, apart from two characteristics, that he would be grey-haired and exceed the sixty (years old) and he would be of weak sight, and I\textsuperscript{ra} am more sharp-sighted than an eagle’.

Ma'bad said, ‘As for the years, a person of sixty and seventy would be (considered a) youth in the presence of the people of that time, and as for your\textsuperscript{ra} sight, you\textsuperscript{ra} do not know what Allah\textsuperscript{azwj} would Cause to occur regard it, perhaps it would be weary’.

He\textsuperscript{ra} said, ‘Perhaps he\textsuperscript{ra} did not cease to be upon that until Muawiya died, and Yazeed\textsuperscript{la} ruled, and Al-Husayn\textsuperscript{asws} sent Muslim\textsuperscript{asws} Bin Aqeel\textsuperscript{asws} to Al-Kufa, and Al-Mukhtar\textsuperscript{ra} settled in his\textsuperscript{ra} house and pledged allegiance to him (Muslim on behalf of Al-Husayn\textsuperscript{asws}). When Muslim\textsuperscript{ra} was killed, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{ra}, Al-Mukhtar\textsuperscript{ra} was pursued to Ubeydullah\textsuperscript{la} Bin Ziyad\textsuperscript{la}.

He presented to him\textsuperscript{la} and he\textsuperscript{la} said to him\textsuperscript{ra}, ‘O son\textsuperscript{ra} of Ubeyd! You\textsuperscript{ra} are pledging allegiance to our\textsuperscript{la} enemies?’ Amro Bin Hureys testified for him\textsuperscript{ra} that he\textsuperscript{ra} had not done so. Ubeydullah\textsuperscript{la} said, ‘Had Amro not testified, I\textsuperscript{la} would have killed you\textsuperscript{ra}!’ And he\textsuperscript{la} reviled him\textsuperscript{ra} and hit him\textsuperscript{ra} with a stick in his\textsuperscript{ra} hand and cut his\textsuperscript{la} eye and imprisoned him\textsuperscript{ra}. And he\textsuperscript{la} imprisoned Abdullah Bin Al-Haris son of Abdul Muttalib\textsuperscript{as}, and in the prison was Meesam Al-Tammar\textsuperscript{ra}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{ra}.

Abdullah sought an iron to remove the hair of his body by it and said, ‘There is no safety Ibn Ziyad\textsuperscript{la} would kill me, so I am throwing whatever of the hair is upon me’. Al-Mukhtar\textsuperscript{ra} said, ‘By Allah\textsuperscript{azwj}! He\textsuperscript{la} will not kill you nor kill me\textsuperscript{ra}, nor will he come upon you except a little, until after Al-Basra’.

Meesam\textsuperscript{ra} said to Al-Mukhtar\textsuperscript{ra}, ‘And you\textsuperscript{ra} will be going out in retaliation for the blood of Al-Husayn\textsuperscript{asws} and you\textsuperscript{ra} will be killing this one intending to kills us, and you\textsuperscript{ra} will be treading
upon his face with your feet'. And that did not cease to reverberate in his chest until Al-Husayn was killed.

Al-Mukhtar wrote to his sister Safiya Bint Abu Ubeyd, and she was a wife of Abdullah Bin Umar. She asked him to write to Yazeed Bin Muawiya. So, he wrote to him. Yazeed said, 'We shall intercede for Abdul Rehman!' And Hind Bint Abu Sufyan spoke to him regarding Abdullah Bin Al-Haris, and she was his maternal aunt.

He wrote to Ubeydullah and had both of them freed after respiting Al-Mukhtar for three days to get out from Al-Kufa and delayed the striking off of his neck. He went out fleeing towards Al-Hijaz until when he came to Bawaqisa, he met Al-Saq'ab Bin Zuheyr Al-Azdy. He said, 'O Abu Is'haq! What is the matter I see your eye being upon this state?'

Then he said, 'By the One Who Revealed the Quran and Explained the Criterion, and Legislated the religions, and Subdued the disobedient ones! I will kill the disobedient ones from (tribes of) Azd Aman, and Mazhja, and Hamdan, and Nahd, and Khowlan, and Bakr, and Hazan, and Sa'al, and Nahban, and Abas, and Zayban, and the tribes of Qays Aylan, in wrath for the son of the daughter of the Beneficent!'

Yes, O Saq'ab! By the Right of the Hearing, the All-Knowing, the Exalted, the Magnificent, the Just, the Benevolent, the Mighty, the Wise, the Beneficent, the Merciful! I shall skin off the skin of the clan of Kinda, and Suleym, and the nobles from Tameem!' Then he travelled to Makkah.
Ibn Al-Araq said, 'I saw Al-Mukhtar with the cut eye. I asked him 'ra, so he 'ra said, 'Ibn Ziyad 'la cut it, O Ibn Al-Araq! The Fitna has thundered and flashed the lightning, and it had been mellow and had cast its end, and it has banged and shone and raised its tail and saying its woes at (river) Dajlah and around it'.

He 'ra did not cease to be upon that until Yazeed 'la die on the day of Thursday of the fourteenth night vacant from the month of Rabbi Al-Awwal of the year sixty-three (63 A.H.). And it is said, it is year (sixty) four (64), and his 'la age upon the differing in it, is thirty-eight years old, and the period of his 'la caliphate was of two years and eight months.

And he 'la left behind eleven children. From them is Abu Layli Muawiya, and allegiance was pledged to him in Syria, and he vacate himself (from the caliphate), and his narration has been mentioned in the battle-report (Al-Maqtal). And his brother Khalid, his mother is the daughter of Hashim Bin Utbah Bin Abdul Shams. Marwan Bin Al-Hakam married her after Yazeed 'la.

And in that year, allegiance was pledged to Abdullah Bin Al-Zubeyr at Al-Hijaz, and to Marwan Bin Al-Hakam in Syria, and to Ubeydullah Bin Ziyad in Al-Basra.

And as for the people of Al-Iraq, they fell into the confusion, and the sorriess, and the regret upon they having neglected helping Al-Husayn 'asws.

And Ubeydullah Bin Al-Hurr Bin Al Jam‘a Bin Hareem Al Kufy was from the noblemen of the people of Al-Kufa, and, and he had walked to Al-Husayn 'asws and had called him 'asws to the coming out with him, but he 'asws did not do so. Then the regret entered him until his soul almost came out.

And there did not happen to be anyone in Al-Iraq who was correct for the fighting and the help and the support, except the Arab tribes at Al-Kufa. So, the first ones to get up were
Suleyman Bin Sard Al-Khuzair, and for him had been accompaniment with the Prophet\(^{saww}\), and with Ali\(^{asw}\), and Al-Musayyab Bin Najbah Al-Fazaie, and he was from the elder Shias, and for him was accompaniment with Ali\(^{asw}\), and Abdullah Bin Sa’ad Bin Nufeyl Al-Adzy, and Rafa’at Bin Shaddad Al-Bajaly, and Abdullah Bin Wail Al-Taymi from the clan of Taym Al-Laat Bin Sa’alba.

And they gathered in the house of Suleyman, and with them were some people from the Shias. Suleyman began with the talking. He praised Allah\(^{azwj}\) and extolled upon Him\(^{azwj}\) and said, ‘As for after, we are being tried with the long life and exposure to the Fitna, and we wish to our Lord that He\(^{azwj}\) does not Make us to be from the ones He\(^{azwj}\) Said for: \textit{Or Did We not Grant you a life-span what he could be doing Zikr during it, one who was mindful? And the warner did come to you, therefore taste (the Punishment), for there is no helper for the ones who are unjust [35:37].}

And Ali\(^{asw}\) had said: ‘The lifespan in which Allah\(^{azwj}\) would Excuse the son of Adam\(^{as}\) is sixty years’, and there isn’t anyone among us who has reached it. And we have been fond of commending ourselves and praising our Shias, until Allah\(^{azwj}\) Tried our best ones and we found ourselves to be liars in helping the son\(^{as}\) of the daughter\(^{as}\) of the daughter\(^{as}\) of Rasool \(^{saww}\) Allah, Suleyman Bin Sard.

Rafa’at Bin Shaddad said, ‘Allah\(^{azwj}\) has Guided you to the correct word and you have called to the most rightfully guided of the affairs, fighting the mischief-makers, and to the repentance from the sin! We are listening from you, answering to you, accepting your word. So, if you deem fit, we should place in charge of this matter, Sheikh of the Shias, companion of Rasool-Allah\(^{saww}\), Suleyman Bin Sard’.

And Suleyman wrote a letter to the ones from the Shias who were at Al-Madain, from the people of Al-Kufa, and it was carried with Abdullah Bin Malik Al-Taie to Sa’ad Bin Huzeyfa Bin
Al-Yamani, calling them to take the retaliation. When they paused upon the letter, they said, ‘We are viewing like your view’. And Sa’ad Bin Huzeyfa wrote the answer with that.

And Suleyman wrote a letter to Al-Musanna Bin Makhramah Al-Abdy and sent it with Zabyan Bin Umrah Al-Tameemi from the clan of Sa’ad. Al-Musanna wrote the answer, ‘As for after, I have read your letter and had read it out to your brothers. They praised your view, and they will be answering to you. So, we are harmonious with you, if Allah so Desires, for the reason which you are striking. And the greetings be unto you’.

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

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

And Al-Madainy mentioned from his men, ‘When Al-Mukhtar arrived to Abdullah Bin Al-Zubeyr, he did not see with him what he wanted.'
Al-Mukhtar-ṣa said, ‘By Allah-azwj! I-ṣa shall unite them upon the truth and by them I-ṣa shall throw off the riders of falsehood, and by them I-ṣa shall kill every obstinate tyrant, if Allah-azwj so Desires, and there is no strength except with Allah-azwj!’

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

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

They said, ‘You-ṣa are the place of that and its rightful one, apart from that the people have already pledged allegiance to Suleyman Bin Sard Al-Khuzaie, so he is the Sheikh of the Shias today. Do not be hasty in your-ṣa matter!’
Al-Mukhtar-ra was silent and stayed awaiting what would happen from the matter of Suleyman and the Shias. In those days they were wanting their matters to be secretive from Abdul Malik Bin Marwan and from Abdullah Bin Al-Zubeyr, and the fear of the Shias from the people of Al-Kufa was more because most of them were killers of Al-Husayn-asws.

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

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

فقال عمر بن سعد و شبث بن ربيع لأهل الكوفة إن المختار أشد عليكم لأن سليمان إنما خرج يقاتل عدوكم و المختار إنما يريد أن يثب عليكم أن لا يرد عدوكم إلا بيد عمي و المختار إذا يبرد أن يثبت عليه فسيروا إليه و أوقفوه بالحديث و خلدوه السجن

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

فما شعر حتَّ أحاطوا بداره و استخرجوه فقال إبراهيم بن محمد بن طلحة لعبد الله بن يزيد أوثقه كتافا و مشه حافيا فقال له لا أفعل هذ اب يظهر لنا عداوة و لا حربا إنما أخذنَه على الظن فأتِ ببغلة له دهماء فركبها و أدخلوه السجن

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

قال يَيى بن أَ عيسى دخلت مع حميد بَن مسلم الأزدي إلَ المختار فسمعته يقول أما و رب البحار و النخيل و الأشجار و المهامة القفار و الملائكة الأبرار و المصطفين الأخيار لأقتلن كل جبار بكل لدن خطار و مهند بتار فِ جوع من الأنصار ليسوا بميل و لا أغمار و لا بعزل أشرار حتَّ إذا أقمت عمود الدين و رأيت دعت المسلمين و أدركت ثأر النبيين لَ يكبْ على زوال الدنيا و لَ أحفل بالموت إذ أتى.

Yahya Bin Abu Isa said, ‘I had entered with Hameed Bin Muslim Al-Azdy to see Al-Mukhtar- asws, and I heard him-ra saying, ‘But, by the Lord-aszw of the seas, and the palm trees, and the trees, and the important deserts, and the righteous Angels, and the goodly Chosen ones! I-ra shall kill every tyrant with every risk exposure, and sharp sword, in a crowd from the helpers, who are neither with inclined nor dumbfounded, nor isolating with the evil ones, until when the pillars of religion are established, and I-ra seek the cracks of the Muslims and realised the retaliation of the Prophets-as, I-ra will not get old upon the declining world, and I-ra will not concern with the death when it comes!’”

The second category is regarding mention of the men of Suleyman Bin Sard and his asws coming out and his battle.

When he (Suleyman) wanted to get up with his army from Al-Nakheyla, and it is Al-Abbasiya, at the beginning of the month of Rabbi Al-Akhar of the year sixty-five, and it is the year in which Marwan  la Bin Al-Hakam  la ordered the people of Syria with pledging the allegiances from after him, to his son Abdul Malik, and Abdul Aziz, and made them both his heir-apparent, and during it Marwan died at Damasus in the beginning of the month of Ramazan, and he was eighty-one years old, and his caliphate was of nine months.

And Ubeydullah  la (Ibn Ziyad  la) was at Al-Iraq. He  la travelled until he  la descended at the island. The news came to him  la with the death of Marwan. And Suleyman Bin Sard came out to depart. He looked at his soldiers and they were few. So he sent Hakeem Bin Manqaz Al-Kindy, and Al-Waleed Bin Haseen Al-Kinany among a group and ordered them both with calling out in Al-Kufa, ‘O to the retaliation for Al-Husayn asws!’

The call was heard by a man from Kaseer from Al-Azd (tribe), and he is Abdullah Bin Hazim, and with him was his daughter and his wife Sahlah Bin Sabrah, and she was from the most beautiful women and the most beloved to him, and he had not entered among the people, he leapt to his clothes and wore them, and to his weapons and his horse. His wife said to him, ‘Woe be unto you! Are you insane?’ He said, ‘No, but I heard a caller of Allah azwj Mighty and Majestic, so I am answering, and I shall be seeking the blood of this man (Al-Husayn asws) until I die!’

She said, ‘To whom are you entrusting this house of yours?’ He said, ‘To Allah azwj! O Allah azwj! I entrust to You azwj, my children, and my wife. O Allah azwj! Preserve me regarding them and Turn to me from what has been missed (from me) regarding helping the son asws of the daughter asws of Your azwj Prophet saww.’
ثم نادوا يا آئ تأتي الحساسين في الجامع والناس يصلى عليهاء الآخرين فخرج جمع كثير إلى سليمان وكان معه ستة عشر ألفا مثبتة في ديويته فلم يصف منهم سوى أربعة آلاف و عام على المسير إلى الشام حاربة عبد الله بن زياد.

Then they called out, ‘O to the retaliation for Al-Husayn-asws’, in the congregation, and the people were praying Al-Isha Salat, the last. A huge crowd came to Suleyman, and there were sixteen thousand affirmed in his register, but no one from them formed rows besides four thousand, and he determined upon the travelling to Syria to battle Ubeydullah-la Bin Ziyad-la.

فقال له عبد الله بن سعد إن قتلة الحسين كلهم بالكوفة منهم عمر بن سعد و رؤوس الأرباع و أشراف القبائل و ليس بالشام سوى عبيد الله بن زياد فلم يوافق إلا على المسير.

Ubeydullah-la Bin Sa’ad said to him, ‘The killers of Al-Husayn-asws, all of them are at Al-Kufa – from them are Umar-la Bin Sa’ad-la and chiefs of the quadrants, and nobles of the tribes, and there isn’t anyone at Syria besides Ubeydullah-la Bin Ziyad-la’. But he did not concur, except upon the travelling.

فخرج عشية الْمعة لْمس مضين من شهر ربيع أخرة كما ذكَرْنَ فباتوا بدير الأعور ثم سار فنزل على أقساس بني مالك على شاطئ الْإفَراط ثم أَبحوا عند قبْه الحسين ع فأقاموا يوما و ليلة يصلون و يستغفرون ثم ضجوا ضجة واحدة بالبكاء و العويل فلم ير يوم أكثر بكاء فيه و ازدحموا عند الوداع على قبوه كالزحام على الحجر الأسود.

He went out in the evening of Friday of five (days) past from the month of Rabbi Al-Akhar like what we have mentioned. They spent the night at Deyr Al-Awr. Then he travelled and descended at Aqsas (town) of the clan of Malik at the banks of the Euphrates. Then, in the morning, they came to the grave of Al-Husayn-asws. They stayed for a day and a night, praying Salat and seeking Forgiveness. Then they clamoured with one noise with the crying and the wailing. No day was seen with more crying in it, and they crowded to his-asws grave during the farewell like the crowding to the Black Stone.

فساروا حتى أتوا هيت ثم خرجوا حتى انتهوا إلى قرقيسا و بلغهم أن أهل الشام فِ عدد كثير فساروا سيرا مغذا حتَّى وردوا عين الوردة عن يوم و ليلة ثم قام سليمان بن صرد فعظهم و ذكرهم الدار الأخرة.

They travelled until they came to Heyt. Then they went out until then ended to Qarqeysa, and it reached them that the people of Syria are in large numbers. So they travelled a nourishing travel until they arrived at Al-Wardah spring, staying for a day and a night. Then Suleyman Bin Sard stood up and preached to them and mentioned to them the house of the Hereafter.

و قال إن قتلت فأميركم المسيب بن نجيبة فإن أصب المسيب فالأمير عبد الله بن سعيد بن نفيل فإن أصب فأخوه خالد بن سعد فإن قتل خالد فالأمير عبد الله بن وَال فإن قتل ابن وَال فأميرهم رفاعة بن شداد.

And he said, ‘If I am killed, then your commander is Al-Musayyad Bin Najbah. If Al-Musayyab is killed, then the commander is Abdullah Bin Saeed Bin Nufeyl. If he is killed, then his brother Khalid Bin Sa’d. If Khalid is killed, then the commander is Abdullah Bin Wa’al. So if ibn Wa’al is killed, then your commander is Rafa’at Bin Shaddad’.
Then Suleyman dispatched Al-Musayyab Bin Najabah among four thousand horsemen as pioneers, and he should mount the raid upon them.

قال حميد بن مسلم كنت معهم فسرنَ يومنا كله و ليلتنا حتَّ إذا كان السحر نزلنا و هومنا ثم ركنا و قد قلصنا الصبح ففرق العسكر و بقي معه مائة
فُرِقَ فَنُوقَ أَعْراَبِيَا فَقَالُ كَمْ بَيْنِنَا وَ بَيْنِ أَنفَى الْقُوَمْ قَالَ مِيْل

Hameed Bin Muslim (Al-Azadi) said, ‘I was with them. We travelled our day, all of it, and our night until when it was pre-dawn, we descended, and we took a small nap. Then we rode, and we had prayed the morning Salat. The army separated and one hundred horsemen remained with him. He met a Bedouin. He said, ‘How much is there between us and the nearest people?’ He said, ‘A mile’.

أقول و الميل أربعة آلاف ذراع و كل ثلاثة أميال فرسخ و هذا عسكر شراحيل بن ذي الكلاع من قبل عبد الله مع أربعة آلاف و من ورائهم الخصين

I (Majlisi) am saying, ‘And the mile is of four thousand cubits, and every three miles is a Farsakh, and this is the army of Sharaheel Bin Zil Kala’a from the direction of Ubydullah. With him were four thousand, and from behind them was Al-Haseen Bin Numeyr Al-Sakuny among four thousand, and from behind them was Al-Salt Bin Najiya Al-Ghalaby among four thousand, and most of the soldiers were with Ubeydullah Bin Ziyad at Al-Raqqa.

فساروا حتَّ أشرفوا على عسكر الشام فقال المسيب لأَحابه كروا عليهم فحمل عسكر العراق فانِزموا فقتل منهم خلق كثير و غنموا منهم غني

They travelled until they overlooked upon the army of Syria. Al-Musayyab said to his companions, ‘Attack persistently upon them!’ The army of Al-Iraq attacked, and they were defeated. A lot of people from them were killed and a mighty war booty was attained from them. And Al-Musayyab ordered them with the return, so they returned to Suleyman Bin Sard. And the news arrived to Ubeydullah. He sent Al-Haseen Bin Numeyr to them and followed him with the soldiers, until he descended among twenty thousand, and on that day the army of Al-Iraq was of three thousand one hundred, no others.

ثم تَمْ قَبْل العساكر للحرب فكان علي ميمنة أهل الشام عبد الله بن الضحاك بن فيس الغفري و علي ميسرقم خマイر بن ربيعة الغنوي و علي الحاج شراحيل

Then the army prepared for the war. Upon the right flank of the people of Syria was Abdullah Bin Al-Zahak Bin Qays Al-Fihry, and upon their left flank was Makhariq Bin Rabie Al-Ghanaway, and upon the wings was Sharaheel Bin Zil Kala’a Al-Himeyri, and in the centre was Al-Haseen Bin Numeyr Al-Sakuny.
Then the people of Al-Iraq made Al-Musayyab Bin Najaba Al-Fazary to be upon their right flank, and Abdullah Bin Sa’ad Bin Nufeyl Al-Azdy to be upon their left flank, and Rafa’at Bin Shaddad Al-Bajaly to be upon the wings, and upon the centre was the commander Suleyman Bin Sard Al-Khuzaie, and the army stood.

The people of Syria called out, ‘Enter into the obedience of Abdul Malik Bin Marwan!’ And the people of Al-Iraq called out, ‘Submit Ubeydullah Bin Ziyad to us, and the people should come out from the obedience of Abdul Malik and the family of Al Zubeyr and submit the command to People of the Household of our Prophet!’

The two sects refused and attacked each other, and Suleyman Bin Sard went on to urge them upon the fighting and giving them glad tidings of the Benevolence of Allah. Then the sheath of his sword broke, and he advanced to the people of Syria.

Hameed Bin Muslim said, ‘Our right flank attacked upon their left flank, and our left flank attacked upon their right flank, and Suleyman attacked in the centre. We defeated them and were victorious with them, and the night formed a barrier between us and them. Then we fought them in the morning and after it until three days passed.

Then Al-Haseen Bin Numeyr ordered the people of Syria to shoot the arrows. The arrows came like flying sparks. Suleyman Bin Sard was killed. He has exerted his efforts among the people of the retaliation and was sincere to Allah of his repentance.

Then Al-Musayyab Bin Najaba took the flag and fought such a battle, the cheeks were dragged to it, and made an impact by the crow of spear wielders, three times, and he was from the mighty brave ones in fighting, and their most forceful upon the enemies in punishing. He did not cease to persistently attack upon them, and they were fleeing from in front of him, until they outnumbered and killed him.

Then Abdullah Bin Sa’ad Bin Nufeyl took the flag, then attacked upon the people and stabbed. He did not cease fighting until he was killed.
ثم تقدم أخوهم خالد بن سعد بالراية و حرضهم على القتال و رغبهم في حميد المنل فقاتل أشد قتال و نكل بَم أي نكال حتَّ قتل.

Then his brother Khalid Bin Sa’ad came forward with the flag and urged them upon the fighting and desired them regarding entirety of the money. He fought a severe battle and punished them will punishments until he was killed.

و تقدم عبد الله بن وأل فأخذ الراية و قاتل حتَّ قطعت يده اليسرى ثم استند إلَ أَحابه و يده تشخب دما ثم كر عليهم و قاتل حتَّ قتل

And Abdullah Bin Wa’al came forward and grabbed the flag, and he fought until his left hand was cut. Then he leaned upon his companions and his hand was dripping blood, then he attacked upon them, and he fought until he was killed.

فبينما هم كذلك إذ جاءتُم النجدة مع المثنَ بن مخرمة العبدي من البصرة و من المدائن مع كثير بن ع مرو الحنفي فاشتدت قلوب أهل العراق بَم و اجتمعوا و كبروا و اشتد القتال

While they were like that when help came to them with Al-Musanna Bin Makhrama Al-Abdy from Al-Basra, and from Al-Madian with Kaseer Bin Amro Al-Hanfy. So the hearts of the people of Al-Iraq were strengthened by them, and they united and exclaimed Takbeers, and the battle intensified.

قال عبد الله بن عوف الأزدي و اشتد القتال حتَّ بان فِ أهل العراق الضعف و القلة و تحدثوا فِ ترَ القتال فبعضهم يوافق و بعضهم يقول إِن ولينا ركبنا السيف فلا نمشي فرسخا حتَّ لا يبقى منا واحد و إنما نقاتل حتَّ َتِ الليل و نمضي

Abdullah Bin Awf Al-Azdy said, ‘And the battle intensified until the weakness and the fewness was manifest among the people of Al-Iraq, and they discussed regarding leaving the battle. Some of the concurred and some of them said, ‘If we were to turn around from the swords, will not walk except a farsakh until there will not remain anyone of us, and rather we should fight until the night comes, and we can go’.

ثم عاد أهل المدائن و أهل البصرة و أهل الكوفة إلَ بلادهم و المختار مبوس و كان يقول لأَحابه عدوا لغارتكم هذا أكثر من عشر و دون

Then Abdullah Bin Awf came forward to the flag. He raised it and they fought a severe battle. A group from the people of Al-Iraq was killed, and the crowd fled, and the people dispersed. And the army returned until they reached Qarqaysa from the side of the wilderness, and Sa’ad Bin Huzeyfa came to Heyt and the Bedouin met him. They informed him with what the people had faced.

ثم عاد أهل المدائن و أهل البصرة و أهل الكوفة إلى بلادهم و الختار محبو و كان يقول لاصحابه عدوا لغارتهم هذا أكثر من عشر و دون الشهر ثم ينكم بنا هرمنا من طعن بتر و ضرب هر و فقتل جم و أمر هم فمن لها أنا لا نكندين أنا لها

Then the people of Al-Madain and the people of Al-Asra, and the people of Al-Kufa returned to their cities, and Al-Mukhtar- ra was imprisoned, and he-ra was saying to his-ra companions, ‘These enemies of your will raid you in more than ten (days) and less than a month. There
shall come to you news of ‘Hatar’ who stabbed ‘Batar’ and struck ‘Habar’ and killed a crowd, and a worrying matter. So who is for it? I-ra am for it. You are not being lied to. I-ra am for it!’

وكان الختار بأخذ أفعاله بالحرف والفراسة والهدى وحسن السياسة.

And Al-Mukhtar-ra was taking his-ra actions with the light words, and the discernment, and the deceptive tricks, and good politics.

قال المختار في كتاب الشعراء كان له غلام اسم جبريل وكان يقول قال لي جبريل وقلت لجبريل فيتوضهو الأغراض و أهل البوادي أنه جبريل ع فاستحوذ عليهم بذلك حتى انظمتهم للآمرون وقام بإعزاز الدين ونصره وكسر الباطل وقصره.

Al-Marzubany said in ‘Kitab Al-Sho’ara’ – ‘There was a slave for him-ra whose name was Jibraeel, and he-ra used to say, ‘Jibraeel said to me-ra’, and ‘I said to Jibraeel’. The Bedouins and people of the desert imagined that it was Jibraeel-as. He-ra gripped upon them with that until the affairs were systemised for him-ra, and he-ra stood with fondness of religion and helped it and broke the falsehood and reduced it.

و لما قدم أصحاب سليمان بن صرد من الشام كتب إليهم المختار من الحبس أما بعد فإني أعظم لكم الأجر و حُذِّ عنكم الوزر بمفارقة القاطفين وجهاد المخلنين إنكم لن تفقوا نفسكم ولم تقطعوا عقبة ولم تحضوا خطة إلا رفع الله لكم بما درجة وكتب لكم حسنة.

And when the companions of Suleyman Bin Sard arrived from Syria, Al-Mukhtar wrote to them from the prison, ‘As for after, may Allah-azwj Magnify the Recompense for you all and Drop the burdens (of sins) away from you, for separating the deviants and fighting the atheists. You will not spend any money, nor cut of a posterity, and not take any step, except Allah-azwj will Raise a rank for you all due to it and Write a good deed to be for you.

فأبشروا فإني لو خرجت إليكم جردت فيهما بين المشرق والمغرب من عدوكم بالسيف بإذن الله وجعلتهم ركاما و قتلتهم فذا و توأما فرحب الله لمن قارب واهتدى و لا يبعد الله إلا من عصى و أى و السلام يا أهل الهدى.

Receive glad tidings, for if I-ra were to come out to you, I-ra would empty out in whatever of your enemies in between the east and the west with the sword, by the Permission of Allah-azwj and make them into rubble and kill them with a vengeance. May Allah-azwj be Welcoming to the one drawing near and is guided, and my Allah-azwj not distance except the one who disobeys and refuses. And the greetings, O people of guidance’.

فأبشعوا فإني لو خرجت إليكم جردت فيهما بين المشرق والمغرب من عدوكم بالسيف بإذن الله وجعلتهم ركاما و قتلتهم فذا و توأما فرحب الله لمن قارب واهتدى و لا يبعد الله إلا من عصى و أى و السلام يا أهل الهدى.

When his-ra letter came, a group from the chiefs of the tribes paused upon it, and they responded the answer, ‘We have read your letter, and we are when it would cheer you-ra. If you-ra so desire, us to come to you until we extract you-ra from the prison, we can do so’. The messenger informed him-ra so he-ra was cheered with the unity of the Shias to him-ra, and he-ra said, ‘Do not be doing this, until I-ra will out during these day of mine’.
و كان المختار قد بعث إلى عبد الله بن عمر بن الخطاب أبا بعد فائئ حبست مظلوما و ظن العلامة ظنونا كاذبة كاذبة في رحمة الله إلى هذين الظالمين و هما عبد الله بن يزيد و إبراهيم بن محمد كابنا عصى الله أن يدخلهم في دينه بل وصلاة و السلام عليه.

And Al-Mukhtar-rabra sent (a letter) to Abdullah Bin Umar Bin Al-Khattab, ‘I-ra have been imprisoned unjustly, and the rulers have conjectured with me the false conjectures. So write a letter regarding me to these two oppressors, and they are Abdullah Bin Yazeed and Ibrahim Bin Muhammad, perhaps Allah-aswj would finish me-ra from their hands by your kindness and your conferment. And the greetings be upon you!’

فكتب إليهما ابن عمر أبا بعد فقد علمتما الذي بيني و بين المختار من الصهر و الذي بيني و بينكما من الود فأقسمت عليكما لما خلتما سبيله حين تظفران في كتابي هذا و السلام عليكم و رحمة الله و بركاته.

Ibn Umar wrote to them both, ‘As for after, you both know what is between me and Al-Mukhtar-ra, and the cordiality which is between me and you two. I vow upon you two to free his-ra way when you look into this letter of mine. And the greetings be upon you both, and Mercy of Allah-aswj and His-aswj Blessings’.

فلم ما قرأ الكتاب طلبا من المختار فأتاه جاعة من أشراف الكوفة فاختارا منهم عشرة ضمنوه و حلفاه أن لا يرج عليهما فإنه يخرج عليةما فإن هو خرج فعليه ألف بدنة ينحرها لدى رتاج الكعبة و مماليكه كلهم أحرار فخرج وجاء داره.

When they read the letter, they sought guarantors from Al-Mukhtar-ra. So, a group from the nobles of Al-Kufa came, and they chose ten from them to be his-ra guarantors and made them oath that he-ra will not come out against them both, and if he-ra does come out, upon him-ra would be a thousand camels to be slaughtered at the door of the Kabah, and all his-ra slaves would be free’. So, he-ra came out and went to his-ra house.

قال حميد بن مسلم سمعت المختار يقول كاتلاهم الله ما أجهلهم و أحمقهم حيث يرون أني أفلعهما فإن هو خرج فعليه ألف بدنة لدى رتاج الكعبة و مماليكه كلهم أحرا بحرج وجاء داره.

Hameed Bin Muslim said, ‘I heard Al-Mukhtar-ra saying, ‘May Allah-aswj Kill them! How much is their ignorance and how much is their foolishness where they are viewing, I shall be fulfilling their oaths to them, this. As for my-ra oath with Allah-aswj, it is befitting when I-ra swear an oath and see what is first from it, that I-ra should leave it and act first, and expiate from my-ra oath, and my-ra going out is better than my-ra refraining from them.

و أما هدي ألف بدنة فهو أهون علي من بعقة و ما يهولني من ألف بدنة و أما عتق مماليكى فله لوذدت أنه استببي من أمتي من أخذ الأثرب ثم لم، أملك ملوكا أبدا.

And as for the sacrificing of a thousand camel, so it is easier upon me-ra than spit, and the price of a thousand camels will not horrify me-ra. And as for the freeing of my-ra slaves, by Allah-aswj I-ra would love for my-ra affairs to be settled, from taking the retaliation, then I-ra do not own any slave, ever!’

و لما استقر فِ داره اختلفت الشيعة إليه و اجتمعت عليه و اتفقوا على الرضا به و كان قد بوعى له و هو في السجن و لم يزل يكلموه و يأمرون بها عبد الله بن الزبير الواليين من قبله و هما عبد الله بن يزيد و إبراهيم بن محمد بن طلحة المذكورين.
And when he \(^{ra}\) had settled in his \(^{ra}\) house, the Shias came and went to him \(^{ra}\), and they concurred upon be pleased with him \(^{ra}\), and they had already pledged allegiance to him \(^{ra}\) while he \(^{ra}\) was in prison. And they did not cease to multiply, and he \(^{ra}\) instructed them with strengthening and intensifying until Abdullah \(^{la}\) Bin Al-Zubeyr removes the two governors from his direction, and they are Abdullah Bin Zayd and Ibrahim Bin Muhammad Bin Talha, the two mentioned.

و بعث عبد الله بن مطيع و علما على الكوفة و الحارث بن عبد الله بن أبي ربيعة علبا على البصرة فدخل ابن مطيع إليها و بعث المختار إلى أصحابه فجمعهم في الدور حوله و آرآ أن يبي على أهل الكوفة.

And Abdullah Bin Mutie sent two governors to Al-Kufa, and Al-Karis Bin Abdullah Bin Abu Rabie upon Al-Basra. Ibn Mutie entered to it, and Al-Mukhtar \(^{ra}\) sent a message to his \(^{ra}\) companions and gathered them in the houses around him \(^{ra}\) and intended to pounce upon the people of Al-Kufa.

فجاء رجل من أصحابه من شام عظيم الشرف و هو عبد الرحمن بن شريح فلقي جَاعة منهم سعد بن منقذ و سعر بن أبو سعير الحنفي و الأسود الجندلي و قداما بن مالك الحنفي و قد اجتمعوا فقالوا له إن المختار يريد الجوع بنا للأخذ بالثأر و قد بايعنا و لا نعلم أرسله إليمنا محمد بن الحنفية أم لا فأفعوا بنا إليه فيه مما قدم به علينا فإن رخص لنا اتبعناه و إن نان تركناه.

A man from his \(^{ra}\) companions came from Shabam, being of mighty nobility, and he is Abdul Rahman Bin Shareeh. He met a group, from them were Sa’ad Bin Manqad, and Sa’ar Bin Abu Sa’ar Al-Hanfy, and Al-Aswad Al-Kindy, and Qudama Bin Malik Al-Jashmy, and they gathered. They said to him, ‘Al-Mukhtar \(^{ra}\) wants to go out with us to take the retaliation and we have pledged to him \(^{ra}\), and we do not know whether Muhammad Bin Al-Hanafiya has sent him \(^{ra}\) to us or not. So, get up with us to go to him and inform him with what he \(^{ra}\) has arrived with to us. If he allows for us, we shall follow him \(^{ra}\), and if he forbids us, we shall leave him \(^{ra}\).

فخرجوا و جاءوا إلَ ابن الحنفية فسألهم عن الناس فخبْوه و قالوا لنا إليك حاجة قال سر أم علانية قالنا بل سر قال رويدا إذن ثم مكث ليل و تنحى و دعاً

They went out and came to Ibn Al-Hanafiya. He asked them about the people. They informed him and said, ‘There is a need for us to you’. He said, ‘Secretive or openly?’ We said, ‘But secretive. He said, ‘Slowly then’. Then he remained for a little while and went aside and called us.

فبدأ عبد الرحمن بن شريح بحمد الله و الثنا و قال أما بعد فإنكم أهل بيت خصصكم الله بالفضيلة و شرفكم بالشهوة و عظم حقكم على هذه الأمة و قد أصبتم بهم منصبة عند المسلمين.

Abdul Rahman Bin Shareeh began by praising Allah \(^{azwj}\) and the extolling, and said, ‘As for after, you People \(^{asws}\) of the Household, Allah \(^{azwj}\) has Specialised you \(^{asws}\) all with the merits and has Ennobled you \(^{asws}\) with the Prophet-hood and has Magnified your \(^{asws}\) rights upon this community, and you \(^{asws}\) have been afflicted with Husayn \(^{asws}\) such a calamity, it has blinded the Muslims.'
And Al-Mukhtar-ra has arrived claiming that he-ra has come from your-ra direction, and he-ra has called us to the Book of Allah-azwj and Sunnah of His-azwj Prophet-saww and seeking of the bloods of People-asws of the Household. So, we pledged allegiance to him-ra based upon that. If you were to instruct us with following him-ra, we shall follow him-ra, and if you forbid us, we shall shun him-ra.'

When he heard his speech and speeches of others, he praised Allah-azwj and extolled upon Him-azwj and sent Salawaat upon the Prophet-saww and said, ‘As for what you are mentioning from what Allah-azwj has Specialised us-asws, so the Grace is for Allah-azwj. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21]. And as for our-asws calamities with Al-Husayn-asws, so that is in the Mention of the Wise. And as for seeking our bloods’. . . . (incomplete sentence).

Ja’far Bin Nama, author of this book, said, ‘It has been reported from my father, may Allah-azwj have Mercy on him that he (Ibn Al-Hanafiya) said to them, ‘Arise with us to go to my Imam-asws and your Imam-asws, Ali-asws Bin Al-Husayn-asws!’ When he entered and they entered to see him-asws, he informed their news which they had come for.

He-asws said: ‘O uncle! Even if a slave of Zanj were to be prejudicial (harmful) towards us-asws - People-asws of the Household, it would obligate upon the people to support (against) him, and they-asws have placed you in charge of this matter, so do whatever you so desire to’. So, they went out, and they had heard his-asws speech, and they were saying, ‘Then for us is Zayn Al-Abideen-asws and Muhammad Bin Al-Hanafiya’.

And Al-Mukhtar-ra had known of their going out to Muhammad Bin Al-Hanafiya, and he-ra wanted the getting up with a group of Shias before their arrival. When that was ready for him-ra, and he-ra was saying, ‘A number of you are confused and they are suspicious. If they are correct, they would come back and repent, and if they have reversed and are objecting and disperse, so they would be incurring loss and be disappointed!’
The ones arriving from the presence of Muhammad Bin Al-Hanafiya entered. He-ra said, ‘What is behind you all, for you have been tempted and been suspicious?’ He said, ‘I am Abu Is’haq. The Shias gathered to me’.

And he said a speech desiring them to the obedience, and the mobilising with him-asws, and that the one present should let the absentee know, and a group recognised a group of nobles of Al-Kufa were gathering upon killing you with Ibn Matie, and when Ibrahim Bin Al-Ashtar came with us, we hoped by the Permission of Allah-asws the Exalted of the strength against our enemies. For him was a clan.

He said, ‘Meet and make them recognise the permission (of the Imam-asws) for us in seeking the blood of Al-Husayn-asws and People-asws of his-saww Household’. So recognise it.

He said, ‘I have answered you all based upon that you will make me in charge of the command’. They said, ‘But there isn’t any way to it. This Al-Mukhtar has come to us from the direction of the Imam-asws of guidance and from his-asws representative Muhammad Bin Al-Hanafiya, and he is the permitter for him-ra regarding the fighting’. He did not answer, so they left and recognised Al-Mukhtar. He-ra remained for three days, then he-ra called a group from faces of his-ra companions.

Aamir Al-Shaby said, ‘And I and my father were among them. Al-Mukhtar-ra travelled, and he-ra was in front of us, guiding us to the houses of Al-Kufa. It was not known where he-ra intended
until hePaused at the door of Ibrahim. He permitted for him and cast the pillows and we sat upon these, and Al-Mukhtar sat with him upon his bed and said, ‘This is a letter of Muhammad son of Amir Al-Momineens, instructing you to help us. If you do so, you will be joyful, and if you refuse, so this letter is an argument against you, and Allah would Make Muhammad and People of his Household to be needless from you’.

And Al-Mukhtar has submitted the letter to Al-Shaby. When his talk had completed, he said, ‘Raise the letter to him!’ He broke its seal, and it was a long letter. In it was:

In the Name of Allah the Beneficent, the Merciful. From Muhammad Al-Mahdi to Ibrahim Bin Al-Ashtar. Greetings be unto you. I am sending Al-Mukhtar to you, and the ones I have selected for myself, and I have instructed him with fighting against my enemies and seeking the bloods of People of my Household. So, go with him with yourself and your clan – and the complete letter with what he had mad Ibrahim to be desirous, was in that.

When he read the letter, he said, ‘He (Muhammad Ibn Al-Hanafiya) has never ceased to write to me with his name and name of his father. So what is the matter with him, and he is saying in this letter, ‘Al-Mahdi’?’

Al-Mukhtar said: ‘That is (happening for) a long time’. Ibrahim said, ‘Who knows that this is a letter of Ibn Al-Hanafiya to me?’ Yazeed Bin Anas, and Ahmar Bin Saqeeet, and Abdullah Bin Kamil and others said, ‘We do know and testify that it is a letter of Muhammad to you’.

Al-Shaby said, ‘Except I and my father did not know. During that, Ibrahim moved away from the middle of the bed and seated Al-Mukhtar upon it and said, ‘Extend your hand!’ He extended his hand. He pledged allegiance to him and called for some fruit and a drink of honey. We partook from it and Ibrahim came out with us until Al-Mukhtar entered his house.

And Al-Mukhtar said: ‘This is a letter of Muhammad son of Amir Al-Momineens, instructing you to help us. If you do so, you will be joyful, and if you refuse, so this letter is an argument against you, and Allah would Make Muhammad and People of his Household to be needless from you’. 
When he returned, he held my hand and said, ‘O Shaby! I know that you did not testify nor did your father. Do you view that they have testified upon truth?’ I said, ‘They have testified upon what I view, and among them are chiefs of the readers (of the Quran), Sheikhs of the city, and horsemen of the Arabs, and the likes of them will not be saying except truth’.

And Ibrahim, may Allah have Mercy on him, was of apparent bravery, and showed the trigger of magnanimity, enforcing the limit of rigour, rolling in the love of People of the Household from his legs upwards, a caster of the correct advice for them with both of his hands. He gathered his clan, and his brethren, and people of his affection, and his supporters, and he was wavering with them to Al-Mukhtar most of the night, and with him was Humeed Bin Muslim Al-Azdy, until the stars shone, and the arguments were broken, and he united their view that they should be going for an uprising on the day of Thursday, the tenth night vacant from the month of Rabbi Al-Akhar of the year sixty-six.

And Iyas Bin Mazarib was commander of the elite forces of Abdullah Bin Mutie, emir of Al-Kufa. He said to him, ‘Al-Mukhtar will be coming out against you, inevitably, so take your caution’.

Then Iyas went out with the guards and sent his son Rashid to Al-Kanasa while he himself came to the market and enforced Ibn Mutie to Al-Jabanah from its loads with the men from the people of Al-Rayba to guard it. And Ibrahim came out after Al-Maghrib to Al-Mukhtar, and with him was a group having armour upon them, and above it were domes, and the elite forces had surrounded the market and the castle.

Iyas Bin Muzarib met the companions of Ibrahim, and they were armoured. He said, ‘What is this crowd? Your affair is suspicious, and I will not leave you until I come with you to the emir’. Ibrahim refused and the quarrelling occurred between them. There was man from Hamdan called Abu Qatan, with Iyas. Ibrahim said to him, ‘Come near me!’ He was his friend. He thought that he wanted to make him his intercessor in resolving the (dispute of) the people.
And in the hand of Abu Qatan was a long spear. Ibrahim took it from him and stabbed Iyas Bin Mazrab in his throat, and he was knocked down, and he ordered them, so they cut off his head, and his companions were defeated. And Ibrahim came to Al-Mukhtar and let him-\textsuperscript{ra} know of that. He-\textsuperscript{ra} was glad and was optimistic about the help and the victory. Then he-\textsuperscript{ra} ordered with the torches and the fires in reed sticks, and with the calling out: ‘O to the retaliation for Al-Husayn\textsuperscript{asws}!’, and he-\textsuperscript{ra} wore his-\textsuperscript{ra} armour and his-\textsuperscript{ra} weapons.

The people came from every direction, and Ubeydullah Bin Al-Hur Al-Jufy came among his people, and they fought a mighty battle, and the people fled, and the ones who were in the streets and at Al-Jabanah from the companions (guards) of the weapons, and they indicated the caution, and they dispersed in the alleyways fleeing from Ibrahim.

And Shabas Bin Rabie indicated to the emir Ibn Mutie with the battle. Al-Mukhtar-\textsuperscript{ra} came to know, so he-\textsuperscript{ra} came out among his-\textsuperscript{ra} companions until he-\textsuperscript{ra} descended at Deyr Hanad from what follows the orchard in Al-Sabkha. Then Abu Usman Al-Nahdy came among a group of his companions to Al-Kufa and they called out, ‘O to the retaliation for Al-Husayn\textsuperscript{asws}! O Helped community!’

And this was a sign between them. ‘Oh the guided tribes! Indeed, the trusted one of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} as come out and has descended at Deyr Hanad, and he-\textsuperscript{ra} has sent me to you all as a caller and a giver of glad tidings! So, come out to him-\textsuperscript{ra}, may Allah-\textsuperscript{azwj} have Mercy on you all!’

They came out from the houses calling each other, and in this meaning, I said these couplets in regret upon what had been lost, how could I not be from the companions of Al-Husayn\textsuperscript{asws} in helping him\textsuperscript{asws}, nor from the companions of Al-Mukhtar\textsuperscript{ra} and his\textsuperscript{ra} group.

They came out from the houses calling each other, and in this meaning, I said these couplets in regret upon what had been lost, how could I not be from the companions of Al-Husayn\textsuperscript{asws} in helping him\textsuperscript{asws}, nor from the companions of Al-Mukhtar\textsuperscript{ra} and his\textsuperscript{ra} group.

‘And when Al-Mukhtar\textsuperscript{ra} called for the retaliation, battalions from the Shias of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} came, and they had worn their hearts on top of their armour, and they fought...’
the oceans of deaths in every field. They were helping the grandson\textsuperscript{asws} of the Prophet\textsuperscript{saww} and his\textsuperscript{asws} group, and they made it a religion with taking the retaliation from every apostate.

So they are successful with the Gardens of bliss and its goodness, and that is better than silver and gold. And had I been on the day of the excitement in the battle, I would have worked to the limit of brandished sword. Oh the regret when I could not be from his\textsuperscript{asws} protectors, so I shall not kill among them every rebel and transgressor”.\textsuperscript{379}

The third category – Regarding description of the even with Ibn Mutie.

Al-Waliby and Humeed Bin Muslim and Al-Numan Bin Abu Al-Ja‘ad said, ‘We went out with Al-Mukhtar. By Allah\textsuperscript{azwj}! The dawn had not even broken yet until he\textsuperscript{ra} was free from mobilising his\textsuperscript{ra} army. When it was morning, he\textsuperscript{ra} proceeded and prayed the morning Salat with us. He\textsuperscript{ra} recited (Surahs) ‘Al-Naziyaat’ and ‘Abasa’. By Allah\textsuperscript{azwj}! We had not heard any prayer leader with a more eloquent tone than him\textsuperscript{ra}.

And Ibn Mutie called out among his companions. When they came, he dispatched Shabas Bin Rabie among three thousand, and Rashid Bin Iyas among four thousand, and Hajar Bin Anjar Bin Anjar Al-Ajaly among three thousand, and Ikrimah Bin Rabie and Shadad Bin Anjar and Abdul Rahman Bin Suweyd among three thousand and followed the armies with around twenty thousand.

Al-Mukhtar\textsuperscript{ra} heard voices and rising noise in what is between the clan of Suleym and the posthouse, so he\textsuperscript{ra} ordered with inquiring about that. There, it turned out to be Shabas Bin Rabie, and with him was a large cavalry, and Sa‘ar Bin Abu Sa‘ar Al-Hanfy came to him\textsuperscript{ra} in that situation along with the one who had pledged to Al-Mukhtar, running from the direction of Murad. He met Rashid Bin Iyas.

\textsuperscript{379} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 49 H 16 / 10
فأخبر المختار فأرسل إبراهيم بن الأشتَ فِ تسعمائة فارس و ستمائة راجل و نعيم بن هبيرة فِ ثلاِئثة فارس و ستمائة راجل و قدم المختار يزيد بن أنس

في موقع مسجد شبات فِ تسعمائة فارس و قتل من الفريقين جميع و قتل نعيم بن هبيرة

Al-Mukhtar-ra was informed. He-ra sent Ibrahim Bin Al-Ashtar among nine hundred horsemen and six hundred foot-soldiers, and Nueym Bin Hibeyra among three hundred horsemen and six hundred foot-soldiers. And Al-Mukhtar-ra advanced Yazeed Bin Anas in a place of Masjid Shabas among nine hundred. They fought them until they made them enter into the houses, and a crowd was killed from the two parties, and Nueym Bin Hibeyra was killed.

و جاء إبراهيم فلقي راشد بن إياس و معه أربعة آلاف فارس. فلأبيه إبراهيم لأصحابه لا يهولنكم كثرتُم فلرب فئة قليلة غلبت فئة كثيرة، و الله مع الصابرين

And Ibrahim came and met Rashid Bin Iyas, and with him were four thousand horsemen. Ibrahim said to his companions, 'Do not let their large numbers terrify you, for sometimes the small group overcomes the larger group, and Allah-azwj is with the patient'.

فاشتد قتالهم و بصر خزَة بن نصر العبس

Their battle intensified, and Khuzeyma Bin Nasr Al-Absy sighted Rashid and attacked upon him. He stabbed him and killed him. Then Khuzeyma called out, ‘Rashid has been killed, by the Lord-azwj of the Kabah!’ The people were defeated, and they were broken, and they fled the fleeing of the ostrich and they emerged upon them like a group of ostriches.

و استبشر أصحاب المختار و حملوا على خيل الكوفة فجعلوا صفو حيافم كمدا و ساقوا حتى أصولهم إلى الموت زما حي أوصلهم السكاك و أدخلهم المجمع و حضروا الأمير ابن مطيع ثلاثا في القصر و نزل المختار بعد هذه الوقعة جانب السوق و لو حصار القصر إبراهيم بن الأشتَ.

And the companions of Al-Mukhtar-ra were joyful, and they attacked the cavalry of Al-Kufa. They made the clearness of their life as muddy, and they pushed them until they made them arrive to the death as a group, until they arrived at the markets, and entered into the central Masjid, and they surrounded the emir Ibn Mutie for three (days) in the castle. And Al-Mukhtar-ra descended after this event by the side of the market and made Ibrahim Bin Al-Ashtar to be in charge of the siege.

و أما هم فإِنِم طلبوا الأمان فنمنهم و خرجوا و بايعوه و َار نيهم و يستجر مودتُم و يَسن السيرة فيهم

When the siege was constricted upon him and upon his companions, and they knew that there was no way for them upon a plan, nor any way to flee, they consulted to him that he should go out at night among a group of women and conceal in one of the houses of Al-Kufa. He did so and went out until he came to be in the house of Abu Musa Al-Ashari. They sheltered him.
And as for them (ones still in the castle), they sought the amnesty, and he-ra granted it to them, and they came out and pledged allegiance to him-ra, and he-ra went on to make them desirous and pulling their affections and was of good conduct among them.

And when the companions of Ibn Mutie came out from the castle, Al-Mukhtar settled in it. Then he-ra went out to the central Masjid and ordered with the calling for the congregational Salat. The people gathered, and he-ra ascended the pulpit, then said, 'The Praise is for Allah-azwj Who has Promised Help to His-azwj friends and loss to His-azwj enemies. A sure Promised and a Command to be Done, and he will be disappointed, the one who fabricates.'

O you people! The goal has been extended for us and the flag has been raised for us!' So, it was said regarding the flag, ‘Raise it and do not waste it!’ And regarding the goal, ‘Take it and do not leave it!’ We heard the call of the caller and we accepted the words of the shepherd. So, how many male and female rebels among the citizens have been killed?

Indeed! Remoteness is for the one who is tyrannical, and rebels, and rejects, and is unjust, and lies, and turns around! Indeed! Come, servants of Allah-azwj to the allegiance of guidance, and fighting the enemies, defend the weak ones among the citizens of the Arabs. Then, by the Lord-azwj of the worlds! I-ra will kill supporters of the oppressors and remainder of the renegades!'
it, the tyrannical, the Kafirs, Accursed, betrayers, and after a little while, by the Lord azwj of the Sanctuary, and by the right of the Noon and the Pen, a flag would be recognised being for me-ra in Al-Kufa, to the annex, to the enclosures with safety from the Arabs and the non-Arabs, then I-ra shall seize from the clan of Tameem, most of the servants!

Then he-ra descended and entered the castle of the government building, and the people thronged to him-ra for the allegiance. He-ra did not cease to extend his-ra hand until a crowd from the Arabs, and the chiefs, and the slaves had pledged allegiance to him-ra, and he-ra found nine million (Dirhams) being in the public treasury of Al-Kufa, so he-ra gave to each one of his-ra companions, those he-ra had fought with in besieging Ibn Mutie, and they were three thousand and three hundred men, each one of them, five hundred Dirhams, and six thousand men from those who had come to him-ra from after the siege of the castle, two hundred, two hundred (each).

And when he-ra found out that Ibn Mutie was in the house of Abu Musa Al-Ashari, he-ra called Abdullah Bin Kamil Al-Shakiry, and handed ten thousand Dirhams to him and ordered him with carrying it to him and say to him, ‘Be assisted with it upon your journey, for I-ra know that nothing has prevented you except the constriction of your hand’.

He took these and went to Al-Basra and did not walk to Abdullah Bin Al Zubeyr out of shame from what had transpired upon him from Al-Mukhtar-ra. And he-ra utilised Abdullah Bin Kamil to be upon his-ra elite forces, and Kaysan Abu Umar, slave of Ureyna, to be upon his-ra guards, and he made a pact for Abdullah Bin Al-Haris, brother of Al-Ashtar of his mother, to be upon Armenia, and for Muhammad Bin Atrad to be upon Azerebaijan, and for Abdul Rahman Bin Sa’ad Bin Qays to be upon Al-Mosul, and for Sa’ad Bin Huzyefa Bin Al-Yamani to be upon Halwan, and for Umar Bin Al-Saib to be upon Al-Rayy and Hamdan.

And he-ra distributed the office bearers in the mountains and the cities, and he-ra used to judge between the disputants until when his-ra affairs pre-occupied him-ra, he-ra made Shurey a judge. When Al-Mukhtar-ra learned that Ali-asws had removed him, he-ra wanted to remove him.
He (Shureyh) got sick, so he-ra did remove him and made Abdullah Bin Utba Bin Masoud to be in charge. He got sick, so he-ra made Abdullah Bin Malik Al-Taie a judge in his place.

And Marwan Bin Al-Hakam, when Syria had been straightened for him with the obedience, dispatched two armies, one of them to Al-Hijaz and the other to Al-Iraq with Ubeydullah-la Bin Ziyad-la in order to plunder Al-Kufa when he-la becomes victorious with it for three days. He passed by the island, and a matter presented to him-la preventing him-la from the travelling, and its governor from before was Ibn Al-Zubeyr Qays, both became sick. So Ubeydullah-la did not cease to be pre-occupied with that from Al-Iraq.

Then he-la arrived at Mosul, and the governor of Al-Mukhtar-ra upon it was Abdul Rahman Bin Saeed Bin Qays. Ubeydullah-la diverted his-la cavalry and his-la infantry to him. So Abdul Rahman went to Takrit and wrote to Al-Mukhtar-ra, letting him-ra know of that. He-ra wrote the answer, deeming his view to be correct and praising his consultation, and that he should not separate from his place until his-ra order comes to him if Allah-azwj so Desires.

Then Al-Mukhtar-ra called Yazeed Bin Anas and let him know the clear situation and made his desirous regarding the getting up with the cavalry and the infantry and decided him to choose whoever he so desired from the heroes. He chose three thousand horsemen, then went out from Al-Kufa, and Al-Mukhtar escorted him to the houses of Abu Musa and advised him with something from the norms of war, and if he was needy to any assistance, he should let him-ra know.

He said, 'I want you-ra not to help me except with your-ra supplication. I shall suffice with it as a help'. Then Al-Mukhtar wrote to Abdul Rahman Bin Saeed Bin Qays, ‘As for after, so it shall be vacated between Yazeed and the city, if Allah-azwj so Desires. And the greetings be upon you’.

He travelled until he reached the land of Mosul. He descended at a place called Bafiky, and his news reached to Ubeydullah-la Bin Ziyad-la, and he-la knew of their numbers. He-la said,
‘Send two thousand to each thousand!’ And he[^la] sent six thousand horsemen. They came, and Yazeed Bin Anas was sick with severe illness. They made him ride an Egyptian donkey and the cross-legged. They were holding him right and left.

He paused at the quadrant and urged them upon the battle and made them desirous regarding praiseworthy wealth, and said, ‘If I die, then your commander is Warqa’a Bin Aazib Al-Asady. If he dies, then your commander is Abdullah Bin Zamrah Al-Adzy. If he dies, then your commander is Sa’ar Bin Abu Sa’ar Al-Hanfy’.

And the battle occurred between them during Zil Hijjaj, on the day of Arafaat of the year sixty-six, before the brightness of the sun. The brightness had not even risen until the army of Al-Iraq defeated them and removed them from the battlefield of war the removal of the mirage and dissipated them like the dissipation of the fog.

And they came to Yazeed with three hundred captives, and he was overlooking upon the death. He indicated by his hand that their necks be struck off. They were all killed. Then Yazeed Bin Anas died, so Warqa’a Bin Aazib Al-Asady prayed Salat upon him and buried him. And the army of Al-Iraq was gloomy at his death. Warqa’a consoled them regarding him and let them know, ‘Ubeydullah[^la] Bin Ziyad[^la] is among a large crowd and there is not strength for you all with (fighting) with him[^la].’ They said, ‘We should leave in the middle of the night’.

Muhammad Bin Jareer Al-Tabari said in his history, ‘There were eighty thousand (80,000) with Ubeydullah[^la], from the people of Syria’.

Then he (Warqa’a) connected with Al-Mukhtar and the people of Al-Kufa. The people were shuddering with (death of) Yazeed Bin Anas. They thought he had been killed and did not know how he died, and Al-Mukhtar[^ta] was announced of that from his[^ta] governor upon Al-Madain. He informed him[^ta] of his death and that the army had left from without having been defeated nor broken. So, the heart of Al-Mukhtar[^ta] felt good. Then the people lamented.
Al-Marzubany said, ‘And Ibrahim Bin Al-Ashtar ordered with the travelling to (battle) Ubeidullah (bin Ziad-ia). He went out among two thousand from (tribes of) Mazhaj and Asad, and two thousand from Tameem and Hamdan, and one thousand five hundred from tribes of Al-Medina, and one thousand four hundred from Al-Kindah and Rabie, and two thousand from Al-Hamra’a. And it is said he went out among twelve thousand, four thousand from the tribes and eight thousand from Al-Hamra (non-Arab residents of Al-Kufa).

And he (Al-Mukhtar-ra) escorted Ibrahim, wailing. He said, ‘Ride, may Allah-saww have Mercy on you-ra. Al-Mukhtar-ra said, ‘I-ra am anticipating the Recompense in my-ra steps with you, and I-ra would love it if these became dusty in helping the Progeny-asws of Muhammad-saww and seeking the blood of Al-Husayn-asws’. Then he-ra bade him farewell and left.

And Ibrahim spent the night in a place called Hamam Ayn, then he departed until he arrived at the archway of Al-Madain. Then the people of Al-Kufa scrutinised (saw) in Al-Mukhtar, the few numbers, and the weakness. So the people of Al-Kufa came out against him-ra and were open to him-ra with the enmity, and there did not remain anyone from the participants in the killing of Al-Husayn-asws who was in hiding, except and he appeared. And they broke his-ra allegiance and unsheathed swords against him-ra as one sword, and gathered the tribes against him-ra, from Bajeela, and Al-Azd, and Kinda, and Shimr Bin Zil Jowshan-ia.

Al-Mukhtar-ra immediately dispatched a messenger to Ibrahim, and he was at the archway, ‘Do not place down my-ra letter until you return with entirety of the ones who are with you, to me-ra’. When his-ra letter came to them, he called out for the return. They travelled a speedy travel and took short-cuts and were on the straight road.

And Al-Mukhtar-ra was pre-occupied the people of Al-Kufa with the procrastination and the playing around, until Ibrahim returned with his army. So he-ra was sufficed of their enmity, and suppressed their evil, and cut down their thorns. And there were four thousand with Al-
Mukhtar-\(\text{ra}\), and the people of Al-Kufa rebelled against him-\(\text{ra}\) and initiated him-\(\text{ra}\) with the war. He-\(\text{ra}\) battled them on their very day, and they spent the night upon that. Ibrahim arrived on the second day with his cavalry and his infantry, and with him were the people of bravery and strength.

When they came to know of his arrival, they dispersed into two parties – Rabie and Muzar upon one edge and Al-Yemen upon one edge. Al-Mukhtar gave the choice to Ibrahim to whichever of the two parties he would like to travel to. He said, ‘To whichever of the two you-\(\text{ra}\) like’. And Al-Mukhtar-\(\text{ra}\) was with intellect, flowing, ever-present view. He-\(\text{ra}\) ordered him with the travelling to Muzar at Al-Kanasa, while he-\(\text{ra}\) himself-\(\text{ra}\) travelled to Al Yemen (tribe) to Al-Jabanah, (like the) lions.

Rafa’at Bin Shaddad began the battle. He fought the severe battle, the powerful, the strong, the skilful, until he was killed. And Hameed Bin Muslim fought.

Then they broke the formidable breaking. And giver of good news came to Al-Mukhtar that they had turned around fleeing. From them was one who hid in his house, and from them was one who joined with Mas’ab Bin Al-Zubeyr, and from them was one who went out to the desert.

Then the war dropped its burdens (terminated) and opened its shirt (finished), and the killing removed its sparks. They counted the slain from them, and they were six hundred and forty men. Then they brought out five hundred captives from the valleys, like what Al-Tabari and others have mentioned. They came with them to Al-Mukhtar-\(\text{ra}\) and were presented to him-\(\text{ra}\).

He-\(\text{ra}\) said, ‘Anyone from the who was present at the killing of Al-Husayn\(^{\text{asws}}\), let me-\(\text{ra}\) know of him’. So, he-\(\text{ra}\) was not being brought with the one who was present at his\(^{\text{asws}}\) killing, only being said, ‘This one!’, he-\(\text{ra}\) struck off his neck, until he-\(\text{ra}\) had killed two hundred and forty-eight men. And the companions of Al-Mukhtar killed a large group without his\(^{\text{ra}}\) knowledge, and he\(^{\text{ra}}\) freed the rest.
Then Al-Mukhtar\textsuperscript{ra} came to know that Shimr Bin Jowshan\textsuperscript{la} had gone out fleeing and with him\textsuperscript{la} were a number from the participants in the killing of Al-Husayn\textsuperscript{asws}. He\textsuperscript{ra} ordered a black slave of his\textsuperscript{ra} called Razeyn (and it is said Zarby), and ten with him, and he was brave. He came to him\textsuperscript{ra} with his\textsuperscript{la} head.

Muslim Bin Abdullah Al-Zabany said, ‘I was with Shimr\textsuperscript{la} when Al-Mukhtar\textsuperscript{ra} defeated us. The slave came near us. Shimr\textsuperscript{la} said, ‘Run and distance yourselves, perhaps the slave is coveting regarding me\textsuperscript{la}.’ He\textsuperscript{la} clenched with us in distancing away from him, until the slave caught up with him\textsuperscript{la}. He attacked upon him\textsuperscript{la} and (thought he had) killed him\textsuperscript{la} and walked away.

He\textsuperscript{la} descended in a side of a town called Al-Kaltaniya, at the bank of a river, to a side of a hill. Then he\textsuperscript{la} seized a heretic and hit him, and handed over a letter to him and said, ‘Hasten with it to Mas’ab Bin Al-Zubeyr’. And its address was, ‘To the emir Al-Mas’ab Bin Al-Zubeyr, from Shimr Bin Jil Jowshan’. Then the heretic walked until he entered a town wherein was Abu Umara. Al-Mukhtar\textsuperscript{ra} had sent him to it regarding a matter, and with him were five hundred horsemen. A man from his companions read the letter and read its address. He asked about Shimr\textsuperscript{la} and where he\textsuperscript{la} is. He informed him that between them and him\textsuperscript{la} were three Farsaks.

Muslim Bin Abdullah said, ‘I said to Shimr\textsuperscript{la}, ‘If you\textsuperscript{la} could depart from this place for we are fearful upon you\textsuperscript{la}’. He\textsuperscript{la} said, ‘Woe be unto you all! All this panic from the liar? By Allah\textsuperscript{azwj}! I\textsuperscript{la} will not agonise in it for three days’. While we were in the beginning of the sleep, the cavalry overlooked upon us from the hill, and they surrounded us, and he\textsuperscript{la} was naked, covered with a towel. We were defeated and we left him\textsuperscript{la}. He\textsuperscript{la} grabbed his\textsuperscript{la} sword and went near them.

It was very quick before we heard the killing of the wicked. Abu Amrah had killed him\textsuperscript{la} and killed his\textsuperscript{la} companions. Then he came with the heads to Al-Mukhtar. He\textsuperscript{ra} fell in performing
Sajdah and the heads were installed in the courtyard of Al-Hazain, parallel to the central Masjid.

And now I shall mention the ones from the killers of Al-Husayn\textsuperscript{asws} killed by Al-Mukhtarr\textsuperscript{ra}.

Al-Tabari has mentioned in his history that Al-Mukhtarr\textsuperscript{ra} dedicated to the killers of Al-Husayn\textsuperscript{asws} and People\textsuperscript{asws} of his\textsuperscript{asws} Household, and said, ‘Seek them out, for the food and the drink will not be palatable for me\textsuperscript{ra} until I\textsuperscript{ra} cleanse the earth from them!’

Musa Bin Aamir said, ‘The first one he\textsuperscript{ra} began with were those who had trampled Al-Husayn\textsuperscript{asws} with their horses, and he\textsuperscript{ra} made them lie down upon their backs and struck spikes of iron in their hands and their legs and sent the horses upon them until these cut them and he\textsuperscript{ra} burnt them with the fire.

Then he\textsuperscript{ra} seized two men regarding the blood of Abdul Rahman Bin Aqeel Bin Abu Talib\textsuperscript{ra}, and regarding stripping (plundering) him\textsuperscript{asws}. They were both in Al-Jabanah. He\textsuperscript{ra} struck off their necks, then burnt them with the fire. Then Malik Bin Bashir\textsuperscript{la} presented. He\textsuperscript{ra} killed him in the market.

And he\textsuperscript{ra} sent Abu Amrah, and he surrounded the house of Khowly Bin Yazeed Al-Asbahy\textsuperscript{la}, and he\textsuperscript{la} had carried the (holy) head of Al-Husayn\textsuperscript{asws} to Ubeydullah\textsuperscript{la}. His\textsuperscript{la} wife came out to them, and she is Al-Nawar daughter of Malik, just as Al-Tabari has mentioned in his history. And it is said her name is Al-Ayouf, and she was loving to People\textsuperscript{asws} of the Household. She said, ‘I do not know where he\textsuperscript{la} is’, and she gestured by her hand to the toiler. They found him\textsuperscript{asws} having a basket upon his\textsuperscript{la} head. They seized him\textsuperscript{la} and killed him\textsuperscript{la}. Then he\textsuperscript{ra} ordered with burning him.

و بعث عبد الله بن كامل إلَ حكيم بن الطفيل السنبسي و كان قد أخ ذ سلب العباس و رماه بسهم. وّوله إلَ المختار و نص ووه هدفا و رموه بالسهام. وّعت أبو أمراح يُحاط بدار خولِ بن يزيد الأَبحي و هو حامل رأس الحسين ع إلَ عبيد الله فخرجت أمَّته إلَهم و هي النوار ابنة مالك، فأخذوها و قتلوها ثم أمر بحرقها. واللهمAustralia and New Zealand.

و بعد عبد الله بن كامل إلى حكم بن الطفيل السنيسي و كان قد أخذ سلب العباس و رماه بسهم فأخذوه قبل وصوله إلَ المختار و نص اووه هدفا و رموه بالسهام.
And he\textsuperscript{ra} sent Abdullah Bin Kamil to Hakeem Bin Al-Tufeyl Al-Sanbasy\textsuperscript{a}, and he\textsuperscript{la} had taken the plunder of Al-Abbas\textsuperscript{asws} and had shot at him\textsuperscript{asws} with an arrow. They seized him\textsuperscript{la} before his\textsuperscript{la} arrival to Al-Mukhtar and they set him\textsuperscript{la} up as a target and shot at him\textsuperscript{la} with the arrows.

And he\textsuperscript{ra} dispatched to the killer of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} (Ali Akbar), and he is Murrah Bin Manqaz Al-Abdy\textsuperscript{la}, and he\textsuperscript{la} was an old man. They surrounded his\textsuperscript{la} house. He\textsuperscript{la} came out and there was a spear in his\textsuperscript{la} hand, and he\textsuperscript{la} was upon a horse, a stallion. Ubeydullah Bin Najia Al-Shabamy stabbed him. It knocked him\textsuperscript{la} down and did not harm him\textsuperscript{la}, and Ibn Kamil struck him\textsuperscript{la} with the sword and cut off his\textsuperscript{la} left hand. The sword sailed into it and the horse dripped due to it. He\textsuperscript{la} escaped and joined with Mas'ab, and his hand was paralysed after that, and Zayd Bin Raqad presented and shot at him\textsuperscript{la} with the arrow and (pelted) with the stones and burnt him\textsuperscript{la}.

And Sinan Bin Anas\textsuperscript{la} fled to Al-Basra. He\textsuperscript{ra} demolished his\textsuperscript{la} house. Then he\textsuperscript{la} went out from Al-Basra towards Al-Qadisiya, and there were spies upon him\textsuperscript{la}. They informed Al-Mukhtar\textsuperscript{ra}. He\textsuperscript{ra} seized him\textsuperscript{la} between Al-Azeyb and Al-Qadisiya. He\textsuperscript{ra} cut off his\textsuperscript{la} finger digits, then his\textsuperscript{la} hands, then his\textsuperscript{la} legs, and boiled oil in a pot and threw him\textsuperscript{la} into it.

And Abdullah Bin Aqba Al-Ghanawy\textsuperscript{la} fled to the island. He\textsuperscript{ra} demolished his\textsuperscript{la} house'.

Minhal Bin Umar narrated and said, ‘I entered to see Zayn Al-Abideen\textsuperscript{asws} to bid farewell to him\textsuperscript{asws}, and I wanted to leave from Makkah. He\textsuperscript{asws} said: ‘O Minhal! What happened to Harmala Bin Kahil\textsuperscript{la}?’ And with me was Bishr Bin Ghalib Al-Asady. He said, ‘That one is from the clan of Al-Hareysh, one of the sons of Howqad Al-Naar, and it is a tribe at Al-Kufa’.

He\textsuperscript{asws} raised his\textsuperscript{asws} hand and said: ‘O Allah\textsuperscript{azwj}! Make him\textsuperscript{la} taste the heat of iron! O Allah\textsuperscript{azwj}! Make him\textsuperscript{la} taste the heat of iron!’
Al-Minhal said, ‘And Arrived at Al-Kufa, and Al-Mukhtar-ra at it. I rode to him-ra and met him-asws outside from his-ra house. He-ra said, ‘O Minhal! You did not participate with us in this government of ours?’ I let him-ra know that I was at Makkah. He-ra walked until he-ra came to Al-Kanas, and he-ra paused as if he-ra was awaiting something. It was not long before a group came and said, ‘Receive good news, o emir, for Harmala-asws has been seized!’

They came with him-la. He-ra said, ‘May Allah-azwj Curse you-la! The Praise is for Allah-azwj Who Enabled me-ra from you-la. The butcher! The butcher!’ They came with a butcher. He-ra ordered him with cutting off his-la hands and his-la legs. Then he-ra said, ‘The Fire! The Fire!’ They came with fire and reeds, and he-la was burnt.

I said, ‘Glory be to Allah-azwj! Glory be to Allah-azwj!’ He-ra said, ‘The glorifying (Allah-azwj) is excellent (thing). Why did you glorify?’ I informed him-ra about the supplication of Zayn Al-Abideen-asws. He-ra descended from his-ra animal and prayed two Cycles Salat and prolonged the Sajdahs, and he-ra rode and travelled.

And Abdullah Bin Urwah defeated Mas‘ab-la. He demolished his-la door. And he searched for Amro Bin Sabeel Al-Saydawy-la. They came to him-la and he-la was upon his-la roof after the spies had guided, and his-la sword was under his-la head. They seized him-la and his-la sword. He said, ‘May Allah-azwj Uglify you from a sword very shortly!’ They came with him-la to Al-Mukhtar-ra. When it was the next morning, they stabbed him-la with the speak until he-la died.
And he ra enforced to Muhammad Bin Al-Ash’as Bin Qays, and he (Mas’ab la) had retreated to a fort of his la in a town to the side of Al-Qadisiyya. He ra said, ‘Go, for you will find him la either confronting in a confrontation, or standing foolishly, or hiding his la neck, or lurking deliberating (to attack). Bring me asws his la head!’ They surrounded the fort and there were two doors for it. He went out and walked to Mas’ab and demolished the fort and his la house and seized whatever was in it.

Al-Marzubany said, ‘And they came to him ra with Abdullah B Aseyd Al-Juhny la, and Malik Bin Al-Hasheym Al-Badaie la, and brought Malik Al-Mahraby la from Al-Qadisiyya. He ra said, ‘O enemies of Allah azwj! Where is Al-Husayn asws Bin Ali asws?’ They said, ‘We were forced upon the going out’. He ra said, ‘Were you la refusing upon him asws while you la were quenching from the water?’ And he ra said to Al-Badaie la, ‘You la had taken his asws cap!’ He ra said, ‘No’. He ra said, ‘Yes (you la did)!’ And he ra ordered with cutting off his la hands and his la legs, and the other two, their necks were struck off.

And they came to him ra with Bajdal Bin Suleym la, and they knew that he la had taken his asws ring and had cut off his asws finger. He ra ordered with cutting off his la hand and his la leg. He la did not cease to bleed until he la died.

And they came to him ra with Raqad Bin Malik la, and Umar Bin Khalid la, and Abdul Rahman Al-Bajaly la, and Abdullah Bin Qays Al-Khowlany. He ra said, ‘O killers of Al-Husayn asws! You la all had taken the (holy) heads during an inauspicious day!’ And in the belongings of Al-Husayn asws was dye-plant. They la had distributed it at the time of plundering his asws luggage. He ra took them la out to the market (and killed them la).

And Asma’a Bin Kharjah la was from the ones who had strived in killing Muslim asws Bin Aqeel asws, may Allah azwj have Mercy on him ra. Al-Mukhtar ra said, ‘But, by the Lord azwj of the sky, and the Lord azwj of the illumination and the darkness! Let a multitude of fires descend from the sky, red darkness, incinerating the house of Asma’al His ra speech reached to him la. He la said murmuring, ‘Abu Is’haq la! And there is no place to stay over her after this’. And he la went out fleeing from his la house to the desert. He ra demolished his la house and houses of the sons of his la uncle.
And Shimr Bin Zil Jowshan\textsuperscript{1a} had taken from the camels which were under the caravan of Al-Husayn\textsuperscript{asws}. He\textsuperscript{1a} had slaughtered it and distributed its meat to a group from the people of Al-Kufa. Al-Mukhtar\textsuperscript{ra} ordered, so they counted every house that meat had entered into. He\textsuperscript{ra} killed its people and demolished it.

و لم يزل المختار يتبع قتلة الحسين ع حتي قتل خلفا كثيرا و هزم الباقين فهدم دورهم و أنزلهم من المعاقل و الحصون إلى المفاوز و الصوين

And Al-Mukhtar\textsuperscript{ra} did not cease to pursue the killers of Al-Husayn\textsuperscript{asws} until he\textsuperscript{ra} had killed a lot of people, and the rest were overcome, so he\textsuperscript{ra} demolished their\textsuperscript{1a} houses. He\textsuperscript{ra} descended them from the forts and the strongholds to the plains and the courtyards.

قال و قتلت العبيد مواليها و جاءوا إلَ المختار فعتقهم و ك

He said, ‘And the slaves killed their masters, and they came to Al-Mukhtar\textsuperscript{ra}. He\textsuperscript{ra} freed them. And the slave would strive with his master and Al-Mukhtar\textsuperscript{ra} would kill him, to the extent that the slave would say to his master, ‘Carry me upon your\textsuperscript{1a} shoulders’. So he\textsuperscript{1a} would carry him, and he would hang his legs upon his chest as a shaming for him\textsuperscript{1a} and due to his\textsuperscript{1a} fear from him taking him\textsuperscript{1a} to Al-Mukhtar\textsuperscript{ra}’.

The fourth category, regarding mention of the killing of Umar\textsuperscript{1a} Bin Sa’ad\textsuperscript{1a} and Ubeydullah\textsuperscript{1a} Bin Ziyad\textsuperscript{1a}, and the ones who followed him\textsuperscript{1a}, and the matter of their\textsuperscript{1a} battle and the help against them\textsuperscript{1a}.

فسمع الهيثم قوله و وقع فِ نفسه أنه أراد عمر بن سعد و عبد الله بن زياد و من تابعه و كيفية قتالهم و النصر عليهم.

When his\textsuperscript{ra} mind was cleared and his\textsuperscript{ra} outlook was refined, he\textsuperscript{ra} dedicated to Umar\textsuperscript{1a} Bin Sa’ad\textsuperscript{1a} and his\textsuperscript{1a} son\textsuperscript{1a} Hafs\textsuperscript{1a}. Umar Bin Al-Haysam said, ‘I was seated on the right of Al-Mukhtar\textsuperscript{ra}, and Al-Haesam Bin Al-Aswad was on his\textsuperscript{ra} left. He\textsuperscript{ra} said, ‘By Allah\textsuperscript{azwj}! I\textsuperscript{ra} shall kill a man of large feet and sunken eyes, hanging eyebrows, gliding upon the ground with his\textsuperscript{1a} feet. The sky and the earth would be pleased at his\textsuperscript{1a} killing’.

Al-Haesam heard his\textsuperscript{ra} words, and it occurred within him that he\textsuperscript{ra} had intended Umar\textsuperscript{1a} Bin Sa’ad\textsuperscript{1a}. So he sent his son Al-Aryan and let him know the words of Al-Mukhtar\textsuperscript{ra}. Abdullah

\textsuperscript{380} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 49 H 16 / 11
Bin Ja’dah Bin Hibeyra was dearest of the people unto Al-Mukhtar\textsuperscript{ra}. He took amnesty for Umar\textsuperscript{la} when he\textsuperscript{la} was in hiding.

In it was, ‘In the Name of Allah – azwj the Beneficent, the Merciful. This is an amnesty by Al-Mukhtar Bin Abu Ubeyd Al-Saqafy\textsuperscript{ra} to Umar\textsuperscript{la} Bin Sa’ad Bin Abu Waqas\textsuperscript{la}. You\textsuperscript{la} are hereby safe in the Safety of Allah – azwj upon yourself\textsuperscript{la}, and your\textsuperscript{la} family, and your\textsuperscript{la} wealth, and your\textsuperscript{la} children. You\textsuperscript{la} will not be seized with any event which had occurred from you\textsuperscript{la} for as long as you\textsuperscript{la} listen, and obey, and stay in your\textsuperscript{la} house, except if you\textsuperscript{la} were to do something new (Tahdas Hadasa). So anyone one from the elite forces of Allah – azwj and Shias of Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} who meets Umar\textsuperscript{la} Bin Sa’ad\textsuperscript{la} will not present to him\textsuperscript{la} except by way of good. And the greetings!’ Then a group witnessed it.

Al-Baqir\textsuperscript{asws} said: ‘But rather the aim of Al-Mukhtar\textsuperscript{ra} was by saying (Yahdas Hadasa), he\textsuperscript{la} enter the toilet and pass wind. Umar\textsuperscript{la} was appearing to Al-Mukhtar\textsuperscript{ra}, so he\textsuperscript{ra} would draw him\textsuperscript{la} and honour him\textsuperscript{la} and seated him\textsuperscript{la} with him\textsuperscript{ra} upon his\textsuperscript{ra} throne’.

And he\textsuperscript{la} came to know of the words of Al-Mukhtar\textsuperscript{ra} about him\textsuperscript{la}, so he\textsuperscript{la} determined upon getting out from Al-Kufa. He\textsuperscript{la} presented a man from the clan of Tay Al-Laat, his name is Malik, and he was brave, and he\textsuperscript{la} gave him four hundred Dinars and said, ‘(Keep) these with you for our needs’. And they went out.

When he\textsuperscript{la} was by the bathhouse of Uar or river of Abdul Rahman, he\textsuperscript{la} paused and said, ‘Do you know why I\textsuperscript{la} have come out?’ He said, ‘No’. He\textsuperscript{la} said, ‘I\textsuperscript{la} feared Al-Mukhtar’. He said, ‘Ibn Dowma?’ – meaning Al-Mukhtar\textsuperscript{ra}. ‘He\textsuperscript{ra} is (not) too narrow-minded than to kill you\textsuperscript{la}. And if you\textsuperscript{la} were to flee, he\textsuperscript{ra} would demolish your\textsuperscript{la} house, and plunder your\textsuperscript{la} dependants, and ruin your\textsuperscript{la} estate, and you\textsuperscript{la} are the honourable one of the Arabs’. He\textsuperscript{la} was deceived by his talk, so he\textsuperscript{la} returned to Al-Kufa. They entered Al-Kufa in the morning’.

This saying of the Mubtadai\textsuperscript{ws} and when he\textsuperscript{la} said to him, ‘What is the talk of Al-Mukhtar?’ He\textsuperscript{la} said, ‘I\textsuperscript{la} feared Al-Mukhtar’. He\textsuperscript{la} said, ‘Ibn Dowma?’ – meaning Al-Mukhtar\textsuperscript{ra}. ‘He\textsuperscript{ra} is (not) too narrow-minded than to kill you\textsuperscript{la}. And if you\textsuperscript{la} were to flee, he\textsuperscript{ra} would demolish your\textsuperscript{la} house, and plunder your\textsuperscript{la} children, and ruin your\textsuperscript{la} estate, and you\textsuperscript{la} are the honourable one of the Arabs’. He\textsuperscript{la} was deceived by his talk, so he\textsuperscript{la} returned to Al-Kufa. They entered Al-Kufa in the morning’.
This is the word of Al-Marzubany. And others said, ‘Al-Mukhtar-ra came to know of his-ia going out from Al-Kufa. He-ra said, ‘We were loyal to him-ia and he-ia betrayed, and in his-ia neck is a chain, if he-ia were to go, he-ia will not be able to’. ”

Umar-la slept upon the camel. He-la returned and he-la did not know until his-la return to Al-Kufa. Umar-la sent his-la son to Al-Mukhtar-ra. He-ra said to him, ‘Where is your father-la?’ He said, ‘In the house’. And both of them were not gathering in the presence of Al-Mukhtar-ra. And whenever one of them was present, the other one would be absent, fearing that if they were together, he-ra would kill them both.

Hafs said, ‘My father-la says, ‘Will you-ra be loyal to us with the amnesty?’ He-ra said, ‘Be seated!’ And Al-Mukhtar-ra sought Abu Amrah, and he is Kaysan Al-Tammar. He-ra spoke to him secretly, ‘Kill Umar-la Bin Sa’ad-la, and when you enter and you see him-la saying, ‘O slave! To me with my-la pallium’, so he-la intends the sword, so rush to him-la and kill him-la!’

It was not long before he came back and with him was his-la head. Hafs said, ‘We are for Allah-azwj and are returning to Him-azwj!’ He-ra said to him, ‘Do you recognise this (accursed) head?’ He said, ‘Yes, and there is no good in the life after him-la’. He-ra said, ‘You will not be living after him-la’.

He (the narrator) said, ‘And he-ra ordered with killing him, and Al-Mukhtar-ra said, ‘Umar-la for Al-Husayn-asws, and Hafs for Ali-asws Bin Al-Husayn-asws (Ali Akbar), and they are not the same. By Allah-aswj I-ra shall kill seventy thousand just like were killed for Yahya-as Bin Zakariya-asf’

And it is said, ‘He-ra said, ‘Even if I-ra were to kill three-quarters of Quraysh, it would not fulfil with a nail from the nails of Al-Husayn-asws’.

And Muhammad Bin Al-Hanafiya faulted upon Al-Mukhtar-ra for sitting with Umar-la Bin Sa’ad-la and delaying in killing him-la. He-ra carried the two (accursed) heads to Makkah with
Musafir Bin Sa’ad Al-Hamdany, and Zabyan Bin Amarah Al-tameemy. While Muhammad Bin Al-Hanafiya was seated among a number of the Shias, and he was faulting upon Al-Mukhtar-ra, his talk had not completed except and the two (accursed) heads were in his presence.

فخر ساجدا و بسط كفه، وقال اللهم لا تنس هذا اليوم للمختار و أجرو عهن أهل بيت نبيك ممد خير الْزاء فو الله ما على المختار بعد هذا من عنف.

He fell in performing Sajdah and spread his hands and said, ‘O Allah-azwj! Do not Forget this day for Al-Mukhtar-ra, and Recompense him-ra on behalf of People-azwj of the Household of Your-azwj Prophet-saww Muhammad-saww, best of the Recompenses. By Allah-azwj! There is no faulting (blaming) upon Al-Mukhtar-ra after this!’

فأحضر إبراهيم بن الأشتَ و أمره بالمسير إلَ عبيد الله وقال إني خارج و لكني أكره خروج عبيد الله بن الحر معي و أخاف أن يغدر و قت الحاجة فقال له أحسن إليه و املَّ عينه بالمال و أخاف إن أمرته بالقعود عنك فلا يطيب له.

When Al-Mukhtar-ra had fulfilled his-ra objective and his-ra need from the enemies of Allah-azwj, and he-ra reached his-ra wishes regarding them-la, he-ra said, ‘There does not remain anything mightier upon me-ra than Ubeydullah-la Bin Ziyad-la.

فخرج إبراهيم من الكوفة و معه عشرة آلاف فارس و خرج المختار فِ تشييعه و قال اللهم انصر من َبْ و اخذل من كفر و من عصى و فجر و بايع و غدر و علا و خبر قفار إلى سقر لا تُبْقِي و لا تَذَرُ ليذوق العذاب الأكبْ ثم رجع و مضى إبراهيم.

He-ra presented Ibrahim Bin Al-Ashtar and ordered him with the travelling to Ubeydullah-la. He said, ‘I shall go out, but I don’t like going out with Ubeydullah Bin Al-Hurr with me, and I fear that he would betray me at the time of need’. He-ra said to him, ‘Be good to him and fill his eyes with wealth, and I-ra fear that if I-ra were to order him with the sitting back from you, he will not feel good with it’.

Ibrahim went out from Al-Kufa and with him were ten thousand horsemen, and Al-Mukhtar-ra went out to see him off, and said, ‘O Allah-azwj! Help the one who is patient and Abandon the one who disbelieves, and one who disobeys, and makes mischief, and sells (his religion), and betrays, and is arrogant, and compulsive. He is destined to Saqar (part of Hell). It does not let remain nor leave out. Let him-la taste the greatest Punishment’. Then he-ra returned and Ibrahim went.

He travelled to Al-Madain. He stayed at it for three days and travelled to Takrit. He descended at it and ordered with collection of its taxes. He separated it and dispatched five thousand Dirhams to Ubeydullah Bin Al-Hurr. He was angered. He said, ‘You have taken ten thousand Dirhams for yourself, and Al Hurr is not below Malik’. Ibrahim swore, ‘I have not taken any more than you!’
ثم حمل إليه ما أخذته لنفسه فلم ير و خرج على المختار و نقض عهده و أغار على سواد الكوفة فنهب القرى و قتل العمال و أخذ الأموال و مضى إل البصرة إل مصعب بن الزبير.

When Al-Mukhtar came to know, he dispatched Abdullah Bin Kamil to his house and demolished it, and to his wife Salma Bint Khaid Al-Ja’fiya (and) imprisoned her. Then a letter of Al-Mukhtar arrived to Ibrahim urging him upon hastening the battle. He speeded the travel until he descended by river Al-Khazir being at four Farsaks from Al-Mosul, and Ubeydullah Bin Ziyad was at it.

Abdullah Bin Abu Aqab Al-Daylami said, ‘My friend narrated to me, ‘We met the people of Syria (in battle) at a river called Al-Khazir. They removed us until we were saying, ‘Hurry! Hurry! ’Then we shall attack upon them and kill their commander. So be cheerful and be patient, for you will be subduing them!’

Ubeydullah came to know of the arrival of Ibrahim, so he departed among eighty-three thousand until he descended near from the army of Al-Iraq, and sought them with intense search, and came to them in tumultuous legions, and with Al-Ashtar were less than twenty thousand, and in the army of Syria were nobles of the clan of Suleym Umeyr Bin Al-Habab.

Ibrahim corresponded with him and promised him the gifts and the honours. He came and with him were a thousand horsemen from the clan of his uncle and his relatives. He came to be with the army of Al-Iraq. He indicated upon them with hastening the battle and leave the prolongation. When it was during the pre-dawn, they prayed Salat at the end of its time, and Ibrahim mobilised his companions.
He made Sufyan Bin Yazeed Al-Azdy to be upon his right flank, and Ali Bin Malik Al-Jashmy upon his left flank, and Al-Tufeyl Bin Laqeeet Al-Nakhaie upon the cavalry, and Muzahim Bin Malik Al-Sakuny upon the infantry. Then they marched until they overlooked upon the people of Syrian, and they did not think that they would be advancing to them due to their large number. They rushed to charge their army.

Ubeydullah-ia made Sharaheel Bin Zil Kala’a upon his-ia right flank, and Rabie Bin Mukharaq Al-Ghanawy upon his-ia left flank, and Jameel Bin Abdullah Bin Al-Ghanamy upon the wings of his-ia left flank, and Al-Haseen Bin Numeyr-ia in the centre. And the two armies stood, and they met.

Ibn Zab’an Al-Kalby came out and called out, ‘O Shias of Al-Mukhtar-ia the liar! O Shias of Ibn Al-Ashtar the suspicious! I am son of Zab’an the benevolent, the meritorious, from the party disavowing from the religion of Ali-asws! That is how that had been in the first era!’

Al-Ahows Bin Shaddad Al-Hamdany came out to him and he was saying, ‘I am son of Shaddad upon the religion of Ali-asws, I am not a friend of Usman Bin Arwah. Let us bring the people to the fore to the sea of the fire of war until it evacuates!’

He said to the Syrian, ‘What is your name?’ He said, ‘Status of the heroes’. Al-Ahows said to him, ‘And I am the drawing closer of the death’. Then he attacked upon him and struck him. He fell down, killed. Then he called out, ‘Is there anyone for duel?’

Dawood Al-Damashqy came out to him. Al-Ahows responded to him. Then they met. Al Ahows struck him and killed him. Then he returned to his row.

و خرج الحصين بن ثور السكواني فخرج إليه شريك بن خزيمة الغانم فشدته اللغام جربه فدخل على أهل الشام من أهل العراق مدخل عظيم.
And Al-Haseen Bin Numeyr Al-Sakuny came out. Shareek Bin Khuzeym Al-Taghlaby came out to him. They met with two strikes. Al Taghlaby fought him knocking him down (dead). There entered upon the people of Syrian from the People of Al-Iraq, and mighty advance.

And Al-Haseen Bin Numeyr Al-Sakuny came out. Shareek Bin Khuzeym Al-Taghlaby came out to him. They met with two strikes. Al Taghlaby fought him knocking him down (dead).

Then Ibrahim advanced and called out, 'Indeed! O military of Allah! Indeed! O Shias of the truth! Indeed! O the helpers of religion! Fight the atheists and children of the deviants. Do not seek any impact after seeing this Ubeydullah Bin Ziyad, killer of Al-Husayn! Then he attacked upon the people of Syria and struck among them with his sword.

And the people of Al-Iraq attacked along with him, and they intermingled, and their flags advanced, and the fire of war was established among them, and the army assaulted them with its wings and the centre to the extent that they prayed Salat Al-Zohr by gestures and the exclamations of Takbeer, and they were pre-occupied with the fighting, until the chest of the darkness was cleared by the blossoming of the stars.

And the army of Al-Iraq marched to them, happy with the upliftment and eager upon the thrust and trusting with what Help Allah had Promised them with, and excellent defence, and they pounced upon them the rapid pouncing, and they roamed among them like the roaming of the wolf among the sheep, and they knocked them down and rolled them to the Punishment of the Blazing Fire, and made them taste the blades of spears, the snatchers of the agitated souls.

The war did not cease to be standing, and the swords cutting into their bodies. So, the army of Syria turned around, broken upon by the humiliation of disappointing shame, and panic of fearfulness of the hearts, and the army of Al-Iraq was victorious and there was a tinge of happiness of the drunkenness, and they pursued them to the outskirts of the plains, and interior of the valleys, and the arrows were descending upon them like the misfortunes of the times.

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Then the war cleared, and the important ones of the people of Syria had been killed, like Al-Haeen-ibn Numeyr, and Sharheel Bin Zil Kala’a, and Ibn Howshab, and Ghalib Al-Bahily, and Abu Ashras Bin Abdullah, the one who was (governor) upon Khurasan. And Ibrahim acquired the merit of this victory and of the consequences of this which spread into the outskirts, and the permanent lasting of the hurricane (effects).

The reporters said, ‘We saw Ibrahim after the army had been broken and a lot of people from them had fallen. Some had been steadfast and were patient and they had fought. He picked them up from the back of horses and cast them into the night until the ground was dyed from their red clothes, and the desert was filled with its dreaded prowess, and the vultures upon vultures descended, and the eagles descended upon their bodies, and these were like the scattered agate, and the wolves converged upon eating their meat, and lions and the predators, and the hyenas.

Ibrahim said, ‘A red man came among a cavalry tempting the people as if he was a radiant workhorse. No horseman would go near him except he knocked him down, nor any armed hand except he would cut it off. He came near me, so I struck his hand and dislocated it, and it fell upon the bank of Al-Khazir (river). His hands were in the east and his legs were in the west. I killed him and smelt the aroma of musk effusing from him’.

And a man came and removed his helmet and they thought it was Ibn Ziyad from without investigating. They sought him, and there he was upon what Ibrahim had described. So, they cut off his head and preserved it with the length of his body. When it was morning, Mihran, a slave of Ziyad recognised him. When Ibrahim saw him, said, ‘The Praise is for Allah Who Flowed his killing upon my hands’.

And he was killed during (month of) Safar, and a group from the companions of Hadeeth said it was Day of Ashura, and his age was less that forty years, and it is said it was thirty-nine years. And in the morning the people realised what had happened, and they attained a mighty war booty.
And a slave of Ubeydullah-ia fled to Syria. Abdul Malik Bin Marwan asked him about him-ia. He said, ‘When the people came, he-ia proceeded to fight, then said, ‘Bring me-ia a jar wherein is water’. I brought it. He-ia drank and poured the water in between his-ia armour and his-ia body and poured upon the head of his-ia horse. So, this is the last of my time with him-iar.”

And Al-Mukhtar-rah had travelled from Al-Kufa to be notified the situation of Ibrahim and left behind Al-Sa’ib Bin Malik in Al-Kufa (as governor). He-ra descended at the archway, then entered Al-Madain, and ascended the pulpit. He praised Allah-aHzw and extolled upon Him-aHzw and ordered the people with the effort in getting up to (help) Ibrahim.

And Al-Shaby said, ‘I was with him-rah and the good news of Ubeydullah-ia and his-ia companions having been killed, came to him-rah. He-rah almost flew out of happiness, and returned to Al-Kufa immediately, happy with the victory’.”

And Abu Al Sa’ib mentioned, from Ahmad Bin Bashir, from Majlad, from Aamir, he said,

‘The Shias are falsely accusing me with hating Ali-asws, and I had seen in the dream after the killing of Al-Husayn-asws, as if men were descending from the sky, upon them were green clothes, with them were bayonets, seeking the killers of Al-Husayn-asws. It was not long before Al-Mukhtar-ra came out and killed them-lar.”

And Umar Bin Shabah mentioned saying, ‘It is narrated to me by Abu Ahmad Al Zubeyri, from his uncle who said, ‘Abu Umar Al Bazaz said,

‘I was with Ibrahim Bin Al-Ashtar when he met Ubeydullah-ia Bin Ziyad-ia (in battle) at Al-Khazir (river). We counted the slain with the stick due to their large numbers. It was said they were seventy thousand’.

381 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 12
382 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 13
He said, ‘And Ibrahim crucified him—la—upside down. It is as if I am looking at his—la organs (scrotum) as if they were two insects’.

And from Al-Shaby, ‘The people of Syria had not been killed after Siffeen like this event at Al-Khazir (river)’.

And Al-Shaby said, ‘It was the Day of Ashura of the year sixty-seven, and Ibrahim sent the (accursed) head of Ubeydullah—la Bin Ziyad—la and the (accursed) heads of the people of Syria, and in their ears was a note of their names. They were brought forward to him—ra while he—ra was having lunch. He—ra praised Allah—azwj upon the victory.

When he—ra was free from the lunch, he—ra stood up and tread the face of Ibn Ziyad—la with his—ra slipper, then threw them (his slippers) to a slave of his—ra and said, ‘Wash it, for I—ra have placed it upon the face of a filthy Kafir!’

And from Abu Al-Tufeyl Aamir Bin Wasila Al-Kindy who said, ‘I placed the (accursed) heads in the presence of the chiefs at Al-Kufa. Upon these were white clothes. We removed the cloth from these and a snake was slithering in the (accursed) head of Ubeydullah—la. And the (accursed) heads were installed in Al-Rahba’.

Aamir said, ‘And I saw the snake repeatedly entering into a hole in his—la head while it was hanging’.

Then Al-Mukhtar—ra had his—la (accursed) head and the (accursed) heads carried to Makkah with Abdul Rahman Bin Abu Umeyr Al-Saqafy, and Abdul Rahman Bin Shaddad Al-Jashamy, and Anas Bin Malik Al-Ash’ary. And it is said it was Al-Sa’ib Bin Malik, and with them were thirty thousand Dinars, to Muhammd Bin Al-Hanafiya.
And he\textsuperscript{ra} wrote with them, ‘I\textsuperscript{ra} had sent your helpers and your Shias to your enemies anticipating, deeply regretting. They killed them. So the Praise is for Allah\textsuperscript{azwj} Who has Realised the retaliation for you all and Destroyed them in every deep ravine and drowned them in every sea, and Allah\textsuperscript{azwj} has Healed the chests of a group of Mominnee’. 

They arrived with the letter and the (accursed) heads to him. When he saw these, he fell in sajdah and supplicated for Al-Mukhtar\textsuperscript{ra} and said, ‘May Allah\textsuperscript{azwj} recompense him\textsuperscript{ra} the best Recompense for he\textsuperscript{asws} has realised our retaliation for us, and his\textsuperscript{ra} right is obligated upon every one Abdul Muttalib Bin Hashim\textsuperscript{as} has begun. O Allah\textsuperscript{azwj}! Protect Ibrahim Al-Ashtar and help him against the enemies and Harmonise him to what You\textsuperscript{azwj} Love and are Pleased with and Forgive (his sins) for him in the Hereafter and the first (world)!’

He sent the (accursed) head of Ubeydullah\textsuperscript{la} to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. It was entered to his\textsuperscript{asws} presence while he\textsuperscript{asws} was having lunch. He\textsuperscript{asws} performed Sajdah in thanks to Allah\textsuperscript{azwj} the Exalted and said: ‘The Praise is for Allah\textsuperscript{azwj} Who Realised my\textsuperscript{asws} retaliation for me\textsuperscript{asws} from my\textsuperscript{asws} enemies and may Allah\textsuperscript{azwj} Recompense Al-Mukhtar\textsuperscript{ra} goodly.’

And Muhammad distributed the wealth among his family and his Shias in Makkah, and in Medina upon the children of the Emigrants and the Helpers’\textsuperscript{383}.

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\textsuperscript{383} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 49 H 16 / 14
'From Ja’far-asws Bin Muhammad Al-Sadiq-asws having said: ‘No Hashemite woman applied Kohl, nor dyed (her hair), nor was there any smoke (from cooking) seen to be in a Hashemite house for five Hajj (years) until Ubeydullah-’a Bin Ziyad-’a was killed’’.384

And from Abdullah Bin Muhammad Bin Abu Saeed, from Abu Al Ayna’a, from Yahya Bin Rashihd who said,

‘(Syeda) Fatima Bint Ali-asws said: ‘No Woman from us-asws applied henna, nor did she apply eyeliner in her eyes, not combed her hair, until the (accursed) head of Ubeydullah-’a Bin Ziyad-’a was sent’’.385

And it is reported that eighteen thousand from the ones who had participated in the killing of Al-Husayn-asws, were killed in the days of his-ra (Al-Mukhtar’s) governance, and its beginning was on the fourteenth night vacant from Rabbi Al-Awwal of the year sixty-six (66 A.H), and its end was in the middle of (month of) Ramazan of the year sixty-seven (67), and his-ra age was sixty years’’.386

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384 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 15
385 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 16
386 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 49 H 16 / 17
CHAPTER 50 – TYRANNY OF THE CALIPHS UPON THE NOBLE GRAVE, AND WHAT MIRACLES WERE MANIFESTED BY HIS-asws GRAVE, AND FROM HIS-asws SOIL, AND HIS-asws VISITATION, MAY THE SALAWAAT OF ALLAH-aswj BE UPON HIM-asws

1- ماء الأمالي للشیخ الطوسي ابن حشیش عن محمد بن عبدالله عن علي بن محمد عن حنیف الذي بن الحسین الحسنی، عن علی في مذكراته: خرجت في أيام ولاية موسى بن عيسی الهشيمي الكوفیة من طریق مکة، أبو نكیر بن عليی، فقال لي: أمشي نبا يا يحيى إلى هذا فلم أدر من يغي و كنت أجعل أبا نكیر على مراجعته و كان راكبا حمارا له فجعل يسير عليه و أن الشیخ مع زاداه

When we came to be at the door well-known as the door of Abdullah Bin Hazim, he turned to me and said, ‘O Ibn Al-Himmany! But rather I dragged you with me and encumbered you to walk behind me to make you listen to what I am saying to this tyrant’.

He (the narrator) said, ‘I went out from my house in the days of the governance of Musa Bin Isa Al-Hashimy at Al-Kufa, and Abu Bakr Bin Ayyash met me. He said to me, ‘Come with us, O Yahya, to this one!’ I did not know who he meant, and I used to revere (admire) Abu Bakr from rebutting him, and he was riding a donkey of his. He went on to travel upon it and I was walking with his riding.

قائد العدل المغرور بناء على الله عن خيري النقب إيا و قال يا ابن الحسن اليامي إني حررتك معي و جعلت أن يشعلك ما قول قائد الطاغية

He said, ‘Who is he, O Abu Bakr?’ He said, ‘This immoral Kafir Musa Bin Isa!’ I was silent from him and he continued, and I followed him until when we came to the door of Musa Bin Isa, and the guard sighted me and it was clear to him, and the people were descended by the courtyard. But Abu Bakr did not descend over there, and on that day, there was a shirt and a trouser upon him, and he had loosened the trouser.

He (the narrator) said, ‘He entered being upon his donkey and called out to me, ‘Come, O Ibn Al-Himmany!’ But the guard prevented me, so Abu Bakr rebuked him and said to him, ‘Are you preventing him, O worker, and he is with me?’ So he left me. He did not cease to travel upon his donkey until he entered the hall. Musa sighted us, and he was seated in the middle..."
of the hall upon his throne, and there were men by the two sides of the throne, armed, and like is what they had been doing.

When Musa saw him, he was welcoming with him and drew him near and seated him upon his throne, while I was prevented when I arrived to the hall, to cross it. When Abu Bakr had settled upon the throne, he turned and saw me where I was standing, so he called out to me. He said, ‘Woe be to you!’ I came to him and my slippers were in my legs, and upon me was a shirt and a trouser. He seated me in front of him.

And Musa had sent to it someone who would till (plough) it and till the entirety of the land of the enclosure, and farm it and cultivate the plantation in it. Musa puffed up to the extent that he almost died, then said, ‘And what are you and that?’ He said, ‘Listen until I inform you. Know that I had seen in my dream, as if I have gone out to my people, the clan of Gazira. When I came to the bridge of Al-Kufa, ten pigs blocked me, intending me. Allah-azwj Helped me through a man I used to know as being from the clan of Asad. He pushed them away from me.

I continued to my heading. When I came to Shahy, I lost the way. Over there I saw an old woman. She said to me, ‘Where are you intending, O sheikh?’ I said, ‘I am intending Al-Gaziriyya!’ She said to me, ‘Look at this valley, for when you come to the end of it, the road would be clear to you’. I continued and did that.

When I came to Naynawa, there I saw an aged sheikh seated over there. I said, ‘Where are you from, O you sheikh?’ He said to me, ‘I am from the people of this town’. I said, ‘How many
years are you counting?’ He said, ‘I have not preserved what have passed from my years, but the furthest of my remembrance is that I had seen Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and the ones who were with him\textsuperscript{asws} from his\textsuperscript{asws} family\textsuperscript{asws}, and the ones following him\textsuperscript{asws}. They were prevented the water which can be seen (remarkably close), and neither the dogs nor the beasts were prevented from drinking it’.

I was horrified at that and said to him, ‘Woe be unto you! You had seen this?’ He said, ‘Yes, by the One\textsuperscript{azwj} Who Thickened the sky! I have seen this, O you sheikh, and witnessed it, and you and your companions, those had assisted upon what we have seen from what has soared the eyes of the Muslims, if there was any Muslim in the world’.

Abu Bakr Bin Ayyash said, ‘And I had not seen the grave at that time at all, nor had I gone to it in the length of (whole of) my age’. I said, ‘Who is there for me with knowing it?’ The sheikh went with me until he paused with me to an enclosure having a door for it and a doorman, and there was a large group at the door. I said to the doorman, ‘I want to enter to the son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}’.

He said, ‘You will not be able upon the arrival at this time’. I said, ‘And why not?’ He said, ‘This is the time of visitation by (Prophet) Ibrahim\textsuperscript{as}, Friend of Allah\textsuperscript{azwj}, and Muhammad\textsuperscript{saww}, Rasool-Allah\textsuperscript{saww}, and with them\textsuperscript{saww} are Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} among a flock of many Angels’.

قَالَ أَبُو بَكْرِ بْنُ عَيَّاٍُ وَ مَا كُنْتُ رَأَيْتُ الْقَبَْْ ذَلِكَ الْوَقْتَ قَُّ ُّ وَ لاَ أَت َيْتُهُ فِِ طُولِ عُمُرِي
ف َقُلْتُ مَنْ لِِ بمَِ عْرِفَتِهِ فَمَضَى مَعِيَ الشَّيْخُ حَتََّّ وَقَفَ ِِ عَلَى حَيرٍْ لَهُ باَبٌ وَ آذِنٌ وَ إِذَا جَََ عِلَاعَةٌ كَثِيرَةٌ عَلَى الْبَابِ ف َقُلْتُ لِلْْذِنِ أُرِيدُ الدُّخُولَ عَلَى ابْنِ رَسُولِ اللََِّّ
Abu Bakr Bin Ayyash said, ‘I suddenly woke up, and severe dread and grief and gloom had entered me, and the days passed by me until I almost forgot the dream. Then I was compelled to go out to the clan of Gazira for a debt which was for me upon a man from them. I went out, and I had not mentioned the Hadeeth until I came to the bridge of Al-Kufa, ten from the thieves met me. When I saw them, I remembered the Hadeeth and I feared from my being alone to them.

فَقَالُوا لِِ أَلْقِ مَا مَعَكَ وَ انْجُ بِنَفْسِكَ وَ كَانَتْ مَعِي نُفَيْقَةٌ فَقُلْتُ وَيََْ كُمْ أَنََ أَبُو بَكْرِ بْنُ عَيَّاٍُ وَ إِنمََّا خَرَجْتُ فِِ طَلَبِ دَيْنٍ لِِ وَ اللََِّّ وَ اللََِّّ لاَ ت َقْطَعُونيِ وَ تَصَرُّفَاتِِ فِِ ن َفَقَتِِ فَإِِنيِِ شَدِيدُ الِْْضَافَةِ فَنَادَى رَجُلٌ مِنْهُمْ مَوْلاَيَ وَ رَبِِ الْكَعْبَةِ لاَ يُعَرَُِّ لَهُ ثمَُّ قَالَ لِبَعْضِ فِتْيَانِِِمْ كُنْ مَعَهُ حَتََّّ تَصِيرَ بِهِ إِلََ الطَّرِيقِ الأَََْْنِ

They said to me, ‘Cast whatever is with you, and save yourself’. And there was expenditure money with me. I said, ‘Woe be to you all! I am Abu Bakr Bin Ayyash, and rather I have come out in seeking a debt for me by Allah -azwj! By Allah -azwj! Do not cut me from seeking my debt and the availability regarding my expenditure money, for I would be in multiple difficulties’.

A man from them called out, ‘My master! By the Lord -azwj of the Kaabah! Do not block him!’

Then he said to one of their youths, ‘Be with him until you come with him to the right road’.

قَالَ أَبُو بَكْرٍ فَجَعَلْتُ أَتَذَكَّرُ مَا رَأَيْتُهُ فِِ الْمَنَامِ وَ أَت َعَجَّبُ مِنْ تَأْوِيلِ الَْْنَازِيرِ حَتََّّ َِرْتُ إِلََ ن َيْنَوَى ف َرَأَيْتُ وَ اللََِّّ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الشَّيْخَ الَّذِي كُنْتُ رَأَي ْتُهُ فِِ مَنَامِي بِصُورَتِهِ وَ هَيْئَتِهِ رَأَي ْتُهُ فِِ الْيَقَظَةِ كَمَا رَأَي ْتُهُ فِِ الْمَنَامِ سَوَاءً فَحِينَ رَأَي ْتُهُ الأَْمْرَ وَ الرُّؤْيا

Abu Bakr said, ‘I went on to remember what I had seen in the dream and was wondering from the interpretation of the pigs, until I came to Naynawa. By Allah -azwj! Who, there is no god except He -azwj! I saw the sheikh who I had seen in my dream, with his face and his body. In saw him in the wakefulness like what I had seen him in the dream, same. When I saw him, I remembered the matter and the dream.

فَقُلْتُ لاَ إِلَهَ إِلاَّ اللََُّّ مَا كَانَ هَذَا إِلاَّ وَحْياً فَسأَلْتُهُ كَمَسْأَلَتِِ إِياَّهُ فِِ الْمَنَامِ فَأَجَابَنيِ بمَِا كَانَ أَجَابَنيِ ثمَُّ قَالَ لِِ امْضِيُ وَقَفْتُ مَعَهُ عَلَى الْمَوْضِعِ وَ هُوَ مَكْرُوبٌ فَلَمْ ي َفُتْنيِ شَيْءٌ مِنْ مَنَامِي إِلاَّ اْْذِنُ وَ الحَْيرُْ فَإِِنيِِ لََْ أَرَ حَيرْاً وَ لََْ أَرَ آذِنًَ

I said, ‘There is no god except Allah -azwj! This is not except a Revelation’. Then I asked him like my questioning him in the dream, and he answered me with what he had answered me. Then he said to me, ‘Come with us’. We went, and I stood with him at the place, and he was distressed. Nothing from my dream was lost to me except the doorman and the enclosure, for I did not see any enclosure and did not see any doorman.

فَاتَّقِ اللَََّّ أَي ُّهَا الرَّجُلُ فَإِِنيِِ قَدْ آلَيْتُ عَلَى ن َفْسِي أَنْ لاَ أَدَعَ إِذَاعَةَ هَذَا الحَْدِيثِ وَ لاَ زِياَرَةَ ذَلِكَ الْمَوْضِعِ وَ قَصْدَهُ وَ إِعْظَامُهُ وَ زِياَرَتِهِ

So fear Allah -azwj, O you man (Musa Bin Isa), for I have sword upon myself that I will not leave broadcasting this narration, nor visiting that place, and aiming for it, and revering it, for it is a place I was led to by Ibrahim-as and Muhammad-saww and Jibraeel-as and Mikaeel-as, in reality, that one should be desiring in going to it and visiting him-asw.

فَإِِنَّ أَباَ حُصَينٍْ حَدَّثَنيِ أَنَّ رَسُولَ اللََِّّ قَالَ مَنْ رَآنيِ فِِ الْمَنَامِ فَإِِياَّيَ رَأَى فَإِِنَّ الشَّيْطَانَ لاَ يَشَابِهُ مِنْ جَنَّةٍ كَيْسَنِي إِيَّاهُ فِِ الْمَنَامِ فَأَجَابَنيِ بِما كَانَ أَجَابَنيِ فَنَادَى أَبَوَابَ أَهْلِكَ وَ غَنَّا مِنْ خَيْرِهِ وَ أَمَرْتُهُ بِأَنْ يَسْأَلَنِي وَ يَأْتِيَنِي وَ يَأْتِيَنِي
Surely, Abu Huseen has narrated to me that Rasool-Allah-saww said: ‘One who sees me-saww in the dream, so it is me-saww he has seen, for the Satan-azwj cannot resemble me-saww’.

Musa said to him, ‘But rather, I have withheld from answering your talk to suffice this foolishness which has appeared from you. By Allah-azwj! If it reaches me after this time that you have narrated with this, I will strike off your neck and the neck of this one whom you have come with as a witness upon me!’

Abu Bakr said to him, ‘Then Allah-azwj will Protect me and him from you, for rather, I have intended Allah-azwj what I have spoken to you with’. He said to him, ‘Are you rebutting me, O clothes washer?’ And he insulted him. He said to him, ‘Be quiet! May Allah-azwj Disgrace you and Cut off your tongue!’ Musa was angered upon his throne, then said: ‘Seize him!’

They seized the sheikh upon the throne, and I was (also) seized. By Allah-azwj! They went with us with the pushing and the dragging and the beatings, I did not think that we would have long to live, ever! And the severest of what passed with me from that was that my head was dragged upon the rocks, and one of his slaves came to me and plucked my beard, and Musa was saying, ‘Kill them both sons of so and so with the adulterer!', not teknynym to me.

And Abu Bakr said to him, ‘Wait and Allah-azwj will Cut off your tongue from you! O Allah-azwj! It is You-azwj we had intended and were angered for the son-azws of Your-azwj Prophet-saww and are relying upon You-azwj!’ They took us both to the prison. We did not wait in the prison except a little while. Abu Bakr turned to me and saw my clothes to have been torn and my blood was flowing. He said, ‘O Himmany! We have fulfilled a right for Allah-azwj and we have earned Rewards during this day of ours, and that will never be wasted in the Presence of Allah-azwj nor in the presence of His-azwj Rasool-saww.'
were entered to see him, and there he was in a basement of his, resembling the vast circle, and big. We were fatigued in the walking to him with severe fatigue, and it was so that whenever Abu Bakr got tired, he would sit and travel (on his donkey). Then he said, ‘O Allah azwj! This is regarding You azwj, so do not Forget it!’

When we entered to see Musa, and there he was upon a throne of his. When he sighted us, he said, ‘There is no welcome of Allah azwj (for you) nor any drawing near an ignorant one, an idiot, exposing to what He azwj Dislikes! O illegitimate one! What entered you in what is between the clan of Hashim as?’

Abu Bakr said to him, ‘I have heard your talk, and Allah azwj will Suffice you!’ He said to him, ‘Get out! May Allah azwj Uglify you. By Allah azwj! If it reached me that this Hadeeth has been spread or mentioned from you, I will strike off your neck!’ Then he turned to me and said, ‘O dog!’ And he insulted me, and said, ‘Beware! The beware of revealing this, for surely Satan la has imagined for this sheikh, the idiot, playing with him in his dream. Get out, may the Curse of Allah azwj and His azwj Wrath be upon you both!’

We went out, and we had despaired from the life. When we arrived to the house of the sheikh Abu Bakr, and he was walking, and his donkey was gone. When he intended to enter his house, he turned to me and said, ‘Preserve this Hadeeth and affirm it with you, and do not narrate to this riffraff, but narrate with it to the people of intellect and religion’. 387

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387 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 50 H 1
read my letter, then pause upon the matter until you know whether he has done it or did not do it’.

Al-Deyzaj said, ‘Ja’far Bin Muhammad Bin Ammar let me know of what he had written to him with, so I did whatever Ja’far Bin Muhammad Bin Ammar instructed me with. He said to me, ‘What have you done?’ I said, ‘I have done what I was ordered with, but I did not see anything and did not find anything’. He said to me, ‘Why didn’t you dig deep?’ I said, ‘I had done so, but I could not see (anything)’.

He wrote to the Sultan, ‘Ibrahim Al-Deyzaj had exhumed but did not find anything, and I have ordered him, so he has furrowed it with the water and tilled it with the cows’.

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

But the oxen did not tread it. Whenever they came to the place, they returned from it. I vowed to my servants with the solemn oath, if anyone were to mention this, I would kill him’’. 388

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388 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 50 H 2
even his hands and his legs were both like that, and his face was black, of intense blackness, and if it was of tar, and there was a boil with that for a period, stinking'.

He (the narrator) said, ‘When he was comfortable with me, I asked him about the blackness of his face, but he refused to inform me. Then he fell sick with the illness in which he died. I sat asking him, and I saw him as if he loved to conceal upon it. I guaranteed to him the concealment, so he narrated to me.

He said, ‘Al-Mutawakkil sent me, I and Al-Deyzaj, to exhume the grave of Al-Husayn\textsuperscript{asws} and flow the water upon it. When I determined upon the going out and travelling to the area, I saw Rasool-Allah\textsuperscript{saww} in the dream. He\textsuperscript{saww} said: 'Do not go out with Al-Deyzaj and do not do what you are ordered with regarding the grave of Al-Husayn\textsuperscript{asws}'.

When we woke up in the morning, they came urging me regarding the travelling, so I travelled with them until we arrived at Karbala, and we did what Al-Mutawakkil\textsuperscript{la} had ordered us with. I saw the Prophet\textsuperscript{saww} in the dream. He\textsuperscript{saww} said: ‘Did I\textsuperscript{saww} not instruct you not to go out with them and not to do their work? But you did not accept until you did what they did!’

Then he\textsuperscript{saww} slapped me and spat in my face, so my face became blackened like what you are seeing, and my body remained upon its former state\textsuperscript{389}.

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\textsuperscript{389} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 3
between me and him and comfort obligating the trust with me and being extrovert (friendly) to me. But he concealed his state from me and indicated to the physician.

The physician was aware of his indication and did not know from his state what he should be prescribing for him, from the medications, what he could be utilising. He (physician) stood up and vacated the place, so I asked him about his state. He said, 'I shall inform you, by Allah-azwj, and I seek Forgiveness of Allah-azwj. Al-Mutawakkil-la had ordered me with the going out to Naynawa to the grave of Al-Husayn-asws. He had ordered us to till it and efface the traces of the grave.

I arrived to the area in the evening, and with us were the workers and the surveyors having spades with them and the tools. I proceeded to my servants and my companions that they should take the work of ruining the grave and farming its land. I dropped down myself due to what had affected me from the fatigue of the journey, and I slept, and the sleep took me away.

There was severe noise and loud voices, and the servants went on to wake me up. So I stood up and I was fearing, so I said to the servants, 'What is your concern?' They said, 'It is a strange concern'. I said, 'And what is that?' They said, 'The place of the grace, there are people who have blockaded between us and the grave, and they are shooting at us with the arrows along with that'. I stood up with them in order to clarify the matter and found it to be like what they had described.

And that was during the first night from the white nights (13th & 14th & 15th of the month). I said, ‘Shoot at them!’ They shot, but our arrows returned to us. No arrow fell from us except in its own shooter who had shot with it, killing him. I was terrified to that and panicked, and the fever and the chills and the goosebumps seized me, and I departed from the grave in that time and settled upon myself that Al-Mutawakkil-la would kill me when I did not deliver the entirety of what he had forwarded to me with regarding the grave.'
Abu Barza said, ‘I said to him, ‘You have been sufficed of what you have been cautious of from Al-Mutanasser’. He was killed on the first night, and Al-Muntasar (his son) had assisted upon killing him’. He said to me, ‘I have heard of that, and it has taken regarding my body what I no longer hope to remain alive’.

Abu Barza said, ‘This happened during the beginning of the day. Al-Deyzaj did not get to the evening until he died’.

Ibn Hasheesh said, ‘Abu Al Mufazzal said, ‘Al-Muntasar heard his father insulting (Syeda) Fatima asws. He asked a man from the people about that. He said to him, ‘The killing is obligated upon him, except that if someone were to kill his father, his life would not be long’. He said, ‘I don’t mind when I am obeying Allah azwj by killing him, if He azwj does not Prolong my life for me’. So he killed him and lived for seven months after him’.

‘It reached Al-Mutawakkil Ja’far Bin Al-Mutamim that the people of the towns were gathering in the land of Naynawa to visit the grave of Al-Husayn asws, so a lot of people from them would be going to his asws grave.

He enforced a chief from his chiefs and joined to him a lot of soldiers from the army, to ruin the grave of Al-Husayn asws and prevent the people from visiting him asws and the gathering to his asws grave. The chief went out to Al-Taff (Karbala) and worked with what he had been ordered with, and that was during the year two hundred and thirty-seven (237 A.H.).
The people of the towns revolted with him and they united against him, and they said, ‘Even if you were to kill to our last one, the one remaining from us would still not withhold from visiting him—*asws*.’ And they had seen from the evidence (signs) what carried them upon what they were doing.

So, he wrote with the matter to the presence (Al-Mutawakkil-*la*). The letter of Al-Mutawakkil-*la* arrived to the chief with the refraining from them and the travelling to Al-Kufa giving the appearance that his travelling to it was in the interests of its people, and the retreating to the city. The matter continued upon that until it was the year (two hundred and) forty-seven.

It reached Al-Mutawakkil-*la* as well, the coming of the people from the people of the towns and Al-Kufa to Karbala for visiting the grave of Al-Husayn-*asws*, and that their crowd had increased a lot for that, and a big market had come into (existence) before them. He enforced a chief among a large crowd from the army.

And he ordered a caller to call out with the disavowing from the responsibility from the one who visits his-*asws* grave, and farmed its land, and cut the people away from the visitation, and worked upon pursuing the Progeny-*asws* of Abu Talib-*as* and the Shias. They were killed, and it was completed for him what he had determined’. 392

He said, ‘It is narrated to me by Abdullah Bin Rabie Al Toury who said,

‘I performed Hajj in the year two hundred and forty-seven (247 A.H.). When I returned from the Hajj, I came to Al-Iraq. I visited Amir Al-Momineen Ali-*asws* Bin Abu Talib-*asws* upon a state of concealment from the Sultan, and I visited him-*asws*. Then I headed to visit Al-Husayn-*asws*. There, its land had been farmed upon, and the water had been furrowed in it, and the workers were sending the oxen in the land.'
It is by my eyes and my sight I was seeing the two oxen being ushered in the land. They were ushered until they came to the place of the grave, they would turn away from it, right and left. So they would be hit with the stick, a severe beating, but that would not benefit regarding it, and the grave was not treaded upon by any aspect nor means. So the visitation was not abled by me. So I headed to Baghdad and I was saying (a poem),

By Allah-azwj! If the Umayyids have perpetrated the killing with the son-asws of the daughter asws of their Prophet-saww unjustly, so the clan of its father (Abbasids) have perpetrated similar to it. This, by your life, is his-asws grave, demolished. I am regretting upon not having escorted during his-asws killing, so I could have followed him-asws, and become decayed bones’.

When I arrived at Baghdad, I heard panic-stricken voice. I said, ‘What is the news?’ They said, ‘The bird has fallen with (news of) the killing of Ja’far Al-Mutawakkil-la’. I was surprised at that and said, ‘My God-azwj! A night for a night’.

I was in the presence of Jareer Bin Abdul Hameed, when a man from the people of Al-Iraq came to him. Jareer asked him about news of the people. He said, ‘I left behind (caliph) Al-Rasheed, and he was tilling the grave of Al-Husayn-asws, and he had ordered with cutting down the lotus tree, which was in it, so it has been cut’.

He (the narrator) said, ‘Jareer raised his hands and said, ‘Allah-azwj is the greatest! A Hadeeth has come to us regarding it from Rasool-Allah-saww having said: ‘May Allah-azwj Curse the cutter of the lotus tree’ – three times. We could not stand upon its meaning until now, because the
purpose of cutting it to alter the slaying place of Al-Husayn\textsuperscript{asws} until the people cannot stand upon his\textsuperscript{asws} grave".\textsuperscript{394}

The book) ‘Al Amaali’ of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Muhammad Bin Faraj Al Rahjy who said, ‘It is narrated to me by my father, from his uncle Umar Bin Faraj who said,

‘Al-Mutawakkel dispatched me regarding ruining the grave of Al-Husayn\textsuperscript{asws}, so I came to the area. I instructed with the cows, so these were passed upon the graves, all of them. When they reached the grave of Al-Husayn\textsuperscript{asws}, they would not pass over it.

My uncle Umar Bin Faraj said, ‘I took the stick in my hand, and I did not stop beating them until the stick broke in my hand. By Allah\textsuperscript{azwj} They would not cross upon his\textsuperscript{asws} grave, nor step on it’.

Muhammad Bin Ja’far said to us, ‘My uncle Umar Bin Faraj was with a lot of turning away from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, so I disavow to Allah\textsuperscript{azwj} from him, and my grandfather, his brother Muhammad Bin Faraj, was of intense cordiality to them\textsuperscript{asws}. May Allah\textsuperscript{azwj} have Mercy and be Pleased with him. I befriend him due to that, and I am joyful at his birth”\textsuperscript{395}

‘I prayed Salat in the central Masjid of Al-Medina, and to my side were two men. Upon one of them were travel clothes. One of them said to his companion, ‘O so and so! Don’t you know that the clay of the grave of Al-Husayn\textsuperscript{asws} is a healing from every disease, and that is because there was an internal pain with me. I treated with ever medication, but could not find well-being in it, and I feared upon myself and despaired from it.

\textsuperscript{394} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 7
\textsuperscript{395} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 8
And with us, there was a woman from the people of Al-Kufa, old, aged. She came to see me while I was in the difficulty of what illness there was with me. She said to me, ‘O Salim! I do not see your illness except as increasing every day!’

I said to her, ‘Yes’. She said, ‘Is it okay for you if I were to treat you, so you will be cured by the Permission of Allah-azwj Mighty and Majestic?’ I said to her, ‘I am not needy to anything more than this’. She quenched me some water in a cup, and the illness settled from me, and I was cured to the extent as if there had not been any illness with me at all!

When it was after some months, I went to see the old woman. I said to her, ‘With Allah-azwj upon you, O Salama!’ -and her name was Salama - ‘What is that you had treated me with?’ She said, ‘With one (bead) from what is in this rosary’, from the rosaries which were in her hand. I said, ‘And what is this rosary?’ She said, ‘But rather, it is from the clay of the grave of Al-Husayn-asws’.

I said to her, ‘O Rafizi woman! (rejector of Abu Bakr, Umar and Usman). You treated me with clay from the grave of Al-Husayn-asws?’ She went out from my presence angrily and I returned. By Allah-azwj! My pain is (now) like as severe as it had been, and I am suffering from it the struggle and the affliction, and by Allah-azwj, I am (once again) fearing upon myself’.

Then the Muezzin proclaimed Azaan, so they stood up to pray Salat, and disappeared from me’. 396

396 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 50 H 9

‘Youhanna Bin Saraqiyun the Christian physician met me in Abu Ahmad street. He paused me and said to me, ‘By the right of your Prophet-saww and your religion! Who is this whom a people
from you are visiting his grave in an area of the castle of Ibn Hubeyra? Who is he from the companions of your Prophet-asws?’

I said, ‘He-asws isn’t from his-asww companions. He-asws is a son-asws of his-asww daughter-asws. So, what called you to question me about him-asws?’ He said, ‘For him-asws, there is a Hadeeth with me, an odd Hadeeth’. I said, ‘Narrated to me with it’.

He said, ‘Sabour, the big servant of Al-Rasheeds (Al-Haroun and Al-Mamoun) came to me during the night, to go to him. He said, ‘Come with me!’ He went and I was with him until we entered to see Musa Bin Isa Al-Hashimy. We found him being out of his mind, leaning upon a pillow, and there was a tray in front of him wherein were pieces of his insides, and Al-Rasheed had presented him from Al-Kufa.

A man from the clan of Hashim-as who was present, said, ‘There used to be a severe illness with me, and I had treated for it with every treatment, but it did not benefit me until my scribe had described to me that I should take from this soil. So I took it, and Allah-aswz Caused me to benefit with it, and it declined from me what I had been feeling’.

Youhanna said, ‘This is which I am asking about’.

Musa said, ‘The Rafizites (rejectors of Abu Bakr, and Umar and Usman) are exaggerating regarding him-asws to the extent that they, among what I know, are making his-asws soil to be a medication to be treated with’.

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He said, ‘So, does there remain something from it with you?’ He said, ‘Yes’. So they came to him with a piece from it and gave it to Musa Bin Isa. Musa took it and inserted it in his backside as a mockery with the ones medicating with it, and as a disdain and belittling to this man whose soil it was, meaning Al-Husayn\textsuperscript{asws}.

He had only just inserted it in his backside until he screamed, ‘The fire! The fire! The tray! The tray!’ We came to him with the tray, and he brought out into it what you see’. The regretting ones left, and the gathering became a mourning session.

I turn to Sabour. He said, ‘Look, is there any means for you regarding him?’ I called for candles and looked, there were (pieces of) his liver, and his spleen, and his lungs, and his heart having come out from him into the tray. I was looking into a grievous matter. I said, ‘There isn’t for anyone to do regarding this except if it happens to be Isa\textsuperscript{as} who used to revive the dead’.

Sabour said to me, ‘You speak the truth, but be over here in the house until it becomes clear what is happening from his matter’. So, I spent the night with them, and he was in that state, not raising his head. He died during the time of pre-dawn’.

Muhammad Bin Musa said, ‘Musa Bin Sarie said to me, ‘Youhanna used to visit the grave of Al-Husayn\textsuperscript{asws} and (even though) he was upon his religion. Then he became a Muslim after this, and his Islam was good’’.\textsuperscript{397}

\textsuperscript{397} Bihar Al Awār – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 10

\textsuperscript{398} Bihar Al Awār – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 11 a
Two books of Ibn Battah and Al Natanzy – It is reported by Abu Abdul Rahman Bin Ahmad Bin Hanbal by his chain, from Al Amsh who said,

‘A man excreted toilet upon the grave of Al-Husayn\textsuperscript{asws}, so he and his family were afflicted with insanity and leprosy and vitiligo, and they are inheriting the leprosy until now’\textsuperscript{399}.

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

‘When Al-Mutawakkil\textsuperscript{la} ordered with farming upon the grave of Al-Husayn\textsuperscript{asws} and flowed the water upon it from (river) Al-qamah, Zayd ‘the insane’ and Bahloo ‘the insane’ came to Karbala. They looked at the grave, and there, it was suspended in the air by the Power.

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

And that is because the farmer had farmed for twenty years and the grave kept returning to its (former) state. When the farmer looked at that, he believed in Allah\textsuperscript{azwj}, and released the cows and informed Al-Mutawakkil\textsuperscript{la}. He ordered with killing him’\textsuperscript{400}.

I (Majlisi) am saying, ‘I found in one of the compilations of our companions, he said, ‘It is reported from Suleyman Al Amsh having said,

‘I had descended at Al-Kufa, and there was a neighbour of mine, and I used to go to him and sit in his presence. I went to him on the night of Friday. I said to him, ‘O you! What are you saying regarding visiting Al-Husayn\textsuperscript{asws}?’ He said to me, ‘It is an innovation, and every innovation is a straying, and every one with a straying would be in the Fire’.

\textsuperscript{399} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 11 b
\textsuperscript{400} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{asws}, Ch 50 H 11 c
Suleyman said, ‘I stood up from his presence and I was filled with rage upon him. I said within myself, ‘When it will be the time of pre-dawn, I shall go to him and narrate to him something from the merits of Al-Husayn\textsuperscript{asws}. If he still persists upon the obstinacy, I will kill him’”.

Suleyman said, ‘When it was the time of pre-dawn, I went to him and knocked the door to him and called him by his named. There was his wife saying to me, ‘He has gone to visit Al-Husayn\textsuperscript{asws} from the beginning of the night’”.

Suleyman said, ‘I went on his tracks to visit Al-Husayn\textsuperscript{asws}. When I entered to be at the grave, there I was with the sheikh performing Sajdah to Allah-Mighty and Majestic, and he was supplicating and crying in his Sajdahs, and asking Him\textsuperscript{aswj} for the repentance and the Forgiveness. Then he raised his head after a long time. He saw me being near to him.

I said to him, ‘O sheikh! Yesterday you were saying visitation of Al-Husayn\textsuperscript{asws} is an innovation and every innovation is a straying and every one with straying would be in the Fire, and today you came come to visit him\textsuperscript{asws}!’

He said, ‘O Suleyman! Do not blame me, for I had not proof for the Imamate of People\textsuperscript{asws} of the Household until it was that night of mine. I saw a dream which terrified me and horrified me’. I said to him, ‘What did you say, O you sheikh?’

He said, ‘I saw a man of majestic worth, neither too tall nor too short. I am not able to describe him due to the magnificence of his majesty, and his beauty, and his glory, and his perfection. And he was with a group surrounding him in a circle and escorting him like a wedding reception, and in front of him was a horseman, and upon his head was a crown, and for the crown there were four corners, and for each corner there were jewels illuminating from a travel distance of three days.

I said to one of his servants, ‘Who is this?’ He said, ‘This is Muhammad Al-Mustafa\textsuperscript{saww}. I said, ‘And who is this other one?’ He said, ‘Ali Al-Murtaza\textsuperscript{asws} successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}.’
Then I extended my look and there I was with a camel of light, and upon it was a carriage of light, and in it were two women, and the camel was flying between the sky and the earth. I said, ‘For whom i this camel?’ He said, ‘For (Syeda) Khadeeja Al-Kubra asws, and (Syeda) Fatima Al-Zahra asws’.

I said, ‘And who is this boy?’ He said, ‘This is Al-Hassan asws Bin Ali asws’. I said, ‘And to where are you intending in their entirety?’ They said, ‘For visitation of the one killed unjustly, martyr of Karbala, Al-Husayn asws son asws of Ali Al-Murtaza asws’.

Then I went towards the carriage in which was (Syeda) Fatima Al-Zahra asws, and there I was with written notes falling from the sky. I asked, ‘What are these notes?’ He said, ‘These are notes wherein is amnesty from the Fire for the visitors of Al-Husayn asws during the night of Friday’. I sought a note from him. He said to me, ‘You are saying, visiting him asws is an innovation, for you cannot be given it until you do visit Al-Husayn asws, and believe in his asws merits and his asws nobility’.  

I woke up suddenly from my sleep, panicking, scared, and I aimed from my time and my moment to visit my Master asws Al-Husayn asws, and I am repenting to Allah azwj the Exalted. By Allah azwj, O Suleyman! I will not separate from the grave of Al-Husayn asws until my soul separates from my body!

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401 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 50 H 12 a

He said, ‘And it is reported by the trusted ones, from Abu Muhammad Al Kufy, from Deobel Bin Ali Al Khuzai who said,

‘When I left from Abu Al-Hassan Al-Reza asws with my poem ‘Al-Ta’iya’, I descended at Al-Rayy, and I was in a night from my door, and I was composing a poem, and most of the night had gone. There was a knock on my door. I said, ‘Who is this?’ He said, ‘A brother of yours!’ So I rushed to the door and opened it. 
A person entered, my body has goosebumps from him, and my soul was shaking from him. He sat in a corner and said to me, ‘Do not be scared! I am your brother from the Jinn. I was born in the night which you were born in, and I have grown up with you, and I have come to narrated to you with what would cheer you and strengthen your soul and your insight’.

He (Deobel) said, ‘My soul returned, and my heart calmed. He said, ‘O Deobel! I used to be from the severest of the creatures of Allah-aswj in hatred and enmity to Ali-asws Bin Abu Talib-asws. I went out among a number of Jinn, the renegades, the transgressors. We passed by a number (of people) intending visitation of Al-Husayn-asws. The night had shielded them. We thought with (harming) them, and there were Angels repelling us from the sky and Angels in the earth were repelling its vermin from them.

It is as if I was sleeping and had suddenly woke-up or was heedless and I awakened and knew that it was protective care with them from Allah-aswj the Exalted due to the position of the one-asws they were aiming to and are being ennobled by visiting him-asws. I initiated the repentance and renewed the intention and visited along with the group and paused at their pausing and supplicated with their supplications, and performed Hajj with their Hajj that year, and I visited the grave of the Prophet-asws. And I passed by a man who had a group around him. I said, ‘Who is this?’ They said, ‘This is a son-asws of Rasool-Allah-asws, Al-Sadiq-asws’.

He (The Jinn) said, ‘I went near him-asws and greeted unto him-asws. He-asws said to me: ‘Welcome to you, O people of Al-Iraq! Do you remember your night in the interior of Karbala and what you had seen from the extraordinary event of Allah-aswj the Exalted for our-asws friends? Allah-aswj has Accepted your repentance and has Forgiven your sins!’

I said, ‘The praise is for Allah-aswj Who Conferred upon me with you-asws all and Irradiated my heart with the light of your-asws guidance and Made me to be from the ones holding tightly with the rope of your-asws Wilayah. So, narrate to me, O son-asws of Rasool-Allah-asww, with a Hadeeth I came leave with it to go to my family and my people’.
He said: ‘Yes. My father Muhammad Bin Ali narrated to me from his father Ali Bin Al-Husayn, from his father Al-Husayn, from his father Ali Bin Abu Talib having said: ‘Rasool-Allah said to me: ‘O Ali! The Paradise is Prohibited unto the Prophets until I enter it, and unto the successors unto you enter it, and unto the communities until my community enters it, and unto my community until they acknowledge with your Wilayah and they make it a religion with your Imamate.

O Ali! By the One Who Sent me with the truth! No one will enter the Paradise except one who takes from you with the lineage or means’.

Then he (The Jinn) said, ‘Take it, O Deobel, for you will never hear the like of it from someone like me, ever!’ Then the ground swallowed him, and I did not see him’. 402

And he threatened the people with the killing for the one who visits his grave, and made observers to be from his armies, and advised them, ‘Every one you find intending to visit Al-Husayn, kill him!’, intending by that to extinguish the Noor of Allah, and hide the traces of the offspring of Rasool-Allah.

402 Bihar Al Awaar – V 45, The book of History – Al Hassan asws, Ch 50 H 12 b
The news reached to a man from the good people called Zayd ‘The insane’, but he was with correct intellect and rightfully guided view, and rather he had been titled as ‘The insane’ because he had confounded every one of understanding and cut off the arguments of every teacher, and he was not tired from the answering nor fed up with the addressing.

He heard of the ruination of the building of the grave of Al-Husayn asws and farming of its place. That was grievous upon him and his grief intensified, and it renewed his calamity with his Master asws Al-Husayn asws. And in those days, his dwelling was in Egypt. When the feelings of care overcame upon him at the farming on the grave of the Imam asws, he went out from Egypt, walking, wandering upon his direction, complaining to his Lord azwj of his feelings, and he remain grieving, gloomy until he reached Al-Kufa.

And on that day Al-Bahlool was at Al-Kufa. Zayd ‘The insane’ met him and greeted him. He returned the greetings to him. Al-Bahlool said to him, ‘From where is your recognition of me, and you have not seen me at all (before)’? Zayd said, ‘O you! Known that the hearts of the Momineen are a recruited army. Whatever they recognise from these, get attracted, and whatever they deny from these, they differ’.

Al-Bahlool said to him, ‘O Zayd! What is that which brought you out from your city without any animal nor ride?’ He said, ‘By Allah azwj! I have not come out except from the severity of my feelings and my grief, and it has reached me that this accursed (Al-Mutawakkil) has ordered with farming upon the grave of Al-Husayn asws and ruining its building, and he is killing his asws visitors. So this is which has brought me out from my homeland, and has reduced (choked) my life, and flowed my tears, and reduced my sleep’.

Al-Bahlool said, ‘By Allah azwj! And I (as well) am like that’. He said to him, ‘Arise with us. We shall go to Karbala to witness the graves of the children of Amir Al-Momineen Ali Al-Murtaza asws’.

He (the narrator) said, ‘Each one held a hand of his companion until they arrived to the grave of Al-Husayn asws, and there, it was upon its (original) state, not having been altered, and they had demolished its building. And every time they flowed the water upon it, it would sink, and
evaporate, and circle around by the Power of the Almighty, the Subduer, and not even a drop arrived to the grave of Al-Husayn 

وَكَانَ الْقَبُْْ الشَّرِيفُ إِذَا جَاءَهُ الْمَاءُ ي َرْتَفِعُ أَرْضُهُ بإِِذْنِ اللََِّّ ت َعَالََ ف َتَعَجَّبَ زَيْدٌ الْمَجْنُونُ ممَِّا شَاهَدَهُ وَ قَ

And it so happened that the noble grave, whenever the water came to it, its ground would rise by the Permission of Allah -azwj the Exalted. So Zayd 'The insane' was astounded from what he had witnessed, and said, 'O Bahlool! Zayd said, 'They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, [9:32] and even if the Polytheists dislike it [61:9].'

When the farmer looked at that, he said, 'I believe in Allah -azwj, and in Muhammad -saww as Rasool-saww of Allah -azwj. By Allah -azwj! I shall flee upon my direction and dwell in the wilderness, and I will not farm upon the grave of Al-Husayn -asws for a period of twenty years, and the grave (remained) upon its state, not altering, nor did a drop from the water got to it.

Then he released the two oxen and dropped the yoke and went walking towards Zayd 'The insane', and said to him, 'Where are you coming from, O sheikh?' He said, 'From Egypt'. He said to him, 'And which thing have you come for up to over here, and there is a fear upon from being killed?'

فِي أَيْنِ ذَا وَ قَالَ وَ اللََِّّ قَدْ بَلَغَنيِ حَرْثُ قَبِْْ الحُْسَينِْ ع فَأَحْزَنَنيِ ذَلِكَ وَ هَيَّجَ حُزْنيِ وَ وَجْ

Zayd wept and said, 'By Allah -azwj! It had reached me the farming on the grave of Al-Husayn -asws, so that grieved me, and it has agitated my grief and my feelings'. The farmer devoted to the feet of Zayd, kissing them, and he was saying, 'May my father and my mother be sacrificed for you!' By Allah -azwj, O sheikh! From (the time) when you came to me, the Mercy turned to me, and my heart was irradiated by the Noor of Allah -azwj, and I believe in Allah -azwj and His -azwj Rasool-saww.'
And for me there has been a period of twenty years, and I am farming this land, and every time I flow the water to the grave of Al-Husayn-asws, it sinks, and evaporates, and goes around, and does not arrive to the grave of Al-Husayn-asws, even a drop from it, and it is as if I was in intoxication and have sobered now by the blessings of your arrival to me'.

Zayd wept and gave an example with these couplets, “By Allah-aszw! If the Umayyids have perpetrated the killing with the son-asws of the daughter-asws of their Prophet-asaw unjustly, so the clan of its father (Abbasids) have perpetrated similar to it. This, by your life, is his-asws grave, demolished. I am regretting upon not having escorted during his-asws killing, so I could have followed him-asws, and become decayed bones’.

The farmer went and said, ‘O Zayd! You have awakened me from my slumber and have guided me from my heedlessness, and here I am now going to Al-Mutawakkil la at Sur Man Rayy to let him know the picture of the situation. If he so desires, he can kill me, or if he so desires, he can leave me’. Zayd said to him, ‘And I as well shall travel with you to him, and I will assist you upon that’.

He (the narrator) said, ‘When the farmer entered to Al-Mutawakkil and informed him with what he had witnessed from the proofs of the grave of Al-Husayn-asws, he fumed with rage and increased in hatred to People-asws of the Household of Rasool-Allah-saww, and ordered with killing the farmer, and ordered that he be bound in his legs and dragged upon his face in the markets, then crucified in a gathering of people, for it would be a lessons for the one who takes a lesson, and there should not remain anyone mentioning People-asws of the Household with goodness, ever!'
And as for Zayd ‘The insane’, his grief increased and his consoling intensified, and his crying was prolonged, and he was patient until they brought him down from the crucifixion and threw him upon the rubbish dump over there.

Zayd came to him, carried him to (river) Al-Dajlah (Tigris) and washed him, and shrouded him, and prayed Salat upon him, and buried him, and remained for three days not separating from his grave and he was reciting the Book of Allah-azwj by him.

One day while he was seated when he heard a loud scream and grief-stricken lamentation, and mighty crying, and a lot of women were spreading their hair, tearing their clothes, blackening the faces, and the men were in large numbers calling for the woe and the ruination, and all the people were in severe restlessness, and there was a bier being carried upon the necks of the men, and the banners and the flags had been raised for it, and the people were in droves around it. The roads had been blocked from the men and the women.

Zayd said, ‘I thought that Al-Mutawakkil-la had died. So I went ahead to a man from them and said to him, ‘Who does this deceased happen to be?’ He said, ‘It is a funeral of this slave girl of Al-Mutawakkil, and she is a black Ethiopian slave girl, and her name was Rayhana, and he used to love her with intense love’. Then they worked up a mighty affair for her and buried her in a new grave, and furnished in it the roses and the basil, a and the musk and the ambergris, and they build a high dome upon it.

When Zayd looked at that, his sadness increased and his fires were higher, and he went on to slap his face and tear his clothes, and pouring the dust upon his head, and he was saying, ‘Oh its woe! Oh its regret upon you-asws, O Husayn-asws! You-asws were killed at Al-Taff (Karbala) estranged, along, thirsty, martyr, and your-asws womenfolk and your-asws daughters-asws and your-asws dependants were made captive, and your-asws children were slaughtered, and no one from the people is crying upon you-asws.'
And you were buried without any washing and nor shroud, and after that, your grave is being farmed upon in order to extinguish your Noor, and you are a son of Ali Murtaza and son of (Syeda) Fatima Al-Zahra, and this happens to be the mighty glory at the death of a black slave girl, and there does not happen to be the grief and the crying for the son of Muhammad Al-Mustafa.

He (the narrator) said, ‘And he did not stop crying and lamenting until there was unconsciousness upon him, and all the people were looking at him. From them was one who felt pity for him, and from them was one who said there was insanity upon him. When he woke up from his fainting, he prosed saying,

أَ يُُرَثُ باِلطَّفِِ قَبُْْ الحُْسَينِْ
وَ يَعْمُرُ قَبُْْ بَ
نيِ الزَّانِيَةِ
لَعَلَّ الزَّمَانَ بَِِمْ قَدْ يَعُودُ
وَ ََْتِِ بِدَوْلَتِهِمْ ثاَنِيَةً
أَلاَ لَعَنَ اللََُّّ أَهْلَ الْفَسَادِ
وَ مَنْ ََْمَنُ الدَّنِيَّةَ الْفَانِيَةَ

‘You are farming at Al-Taff (Karbala) on the grave of Al-Husayn and are building the grave a building for the adulteress. Perhaps the times will return with them and their government would come again secondly. Indeed! May Allah Curse the people of mischief and the one who are safe in the lowly, the perishing world’.

He (the narrator) said, ‘Zayd wrote these couplets in a paper and submitted it to one of the guards of Al-Mutawakkil.

قَالَ إِنَّ زَيْداً كَتَبَ هَذِهِ الأَْب ْيَاتَ فِِ وَرَقَةٍ وَ سَلَّمَهَا لِبَعْضِ حُجَّابِ الْمُتَوَكِِلِ

He (the narrator) said, ‘When he read it, his rage intensified, and he ordered with presenting him. He was presented, and there flowed between him and him, from the preaching and the rebukes what infuriated him to the extent that he ordered with his killing. When he stood in front of him, he asked him about Abu Turab (Ali), ‘Who is he?’ – as a disdain (disregard) to him.

عِرُضَ مِنْ هُوَ اسْتِحْقَاراً لَهُ

He (Zayd) said, ‘By Allah! You are a recogniser with him and his merits, and his nobility, and his affiliations and his lineage! By Allah! No one will reject his merits except every suspicious Kafir, nor hate him except every lying hypocrite!’ And he started counting his merits and his virtues until he had mentioned from these what enraged Al-Mutawakkil, so he ordered with imprisoning him. So he was imprisoned.
When the darkness came down (night-time) and he went to bed, a caller came to him (in the dream) and nudged him with his leg and said to him, ‘Arise and bring out Zayd from his imprisonment or else Allah-aswj will Destroy you immediately!’ He stood up by himself and brought Zayd out from his confinement and freed his way with a goodly freeing and said to him, ‘Request whatever you want’.

He said, ‘I want the grave of Al-Husayn-asws to be build and no one to be blocked from visiting him-asws’. He ordered with that for him. He went out from his presence happy, cheerful, and went on around in the cities and he was saying, ‘Whoever wants visitation of Al-Husayn-asws, for him is the amnesty’, for a long time’.

Abu Abdullah-asws said to me: ‘Fifty thousand Angels had passed by Al-Husayn-asws and he-asws had already been killed, so they ascended to the sky. Allah-aswj Revealed to them: “You had passed by the son-asws of My-aswj Beloved, and he-asws had been killed, so you could not help him-asws. So go down to the earth and dwell by his-asws grave, unkempt, dusty, up to the establishment of the Hour!”

13–403
Mel, كامل الزيارات

14–404
Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 50 H 12 c

403 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 50 H 12 c

404 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 50 H 13
At the end of the era of the sons of Marwan, I went out to the grave of Al-Husayn-asws Bin Ali-asws in concealment from the people of Syrian until I ended up to Karbala. I hid myself in an area of the town until half of the night had gone. I went towards the grave. When I was near from it, a man came towards me and said to me, ‘Leave! You will be Rewarded, for you will not (be able to) arrive to it’.

I returned in panic until when it was almost the emergence of dawn, I went towards it, until when I was near from it, the man came out to me and said to me, ‘O you! You will never arrive to it!’ I said to him, ‘May Allah-azwj Keep you well! And why can’t I arrive to it and I have come from Al-Kufa intending visiting him-asws. Do not block between me and him-asws. May Allah-azwj Keep you well! And I am fearing them in the morning the people of Syria would kill me if they came across me being over here!’

He (the narrator) said, ‘He said to me, ‘Be patient for a little while, for Musa Bin Imran-as had asked Allah-azwj to Permit for him-as in visiting the grave of Al-Husayn-asws Bin Ali-asws. He-azwj Permitted for him-as, so he-as has come down from the sky among seventy thousand Angels. They have been in his-asws presence from the beginning of the night awaiting the emergence of dawn, then they will be returning to the sky’.

He (the narrator) said, ‘I said, ‘Who are you? May Allah-azwj Keep you well!’ He said, ‘I am from the Angels, those who have been Commanded with guarding the grave of Al-Husayn-asws and with seeking the Forgiveness for his-asws visitors’. I left, and my head almost flew due to what I had heard from him’.

He (the narrator) said, ‘I came back until when the dawn emerged, I went back, but no one blocked between me and him-asws. I went near him-asws, greeted unto him-asws, and supplicated to Allah-azwj against his-asws killers, and I prayed the morning Salat and came back secretly fearing the people of Syria’.

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405 Bihar Al Awaar – V 45, The book of History – Al Hassan-asws, Ch 50 H 14
‘One year I went out to visit Al-Husayn\textsuperscript{as} among a group. When we were upon two Farsakhs or more from the Mausoleum, a man from the group was afflicted with the paralysis, and he became as if he was a piece of meat, and he went on to adjuring us with Allah\textsuperscript{azwj} that we should not leave him, and that we should carry him to the Mausoleum.

Someone stood up to take care of him and protect him from the animals. When we entered the (holy) presence, we placed him upon a cloth, and two men from us grabbed the two ends of the cloth and raised him upon the grave. And he was supplicating, and beseeching, and crying, and pleading, and vowing upon Allah\textsuperscript{azwj} by the right of Al-Husayn\textsuperscript{as} that He\textsuperscript{azwj} Grant the well-being to him’.

He (the narrator) said, ‘When the cloth was placed upon the ground, the man sat up and walked, and it was as if he had been activated from the mind’.

\textsuperscript{406} Bihar Al Awaar – V 45, The book of History – Al Hassan\textsuperscript{as}, Ch 50 H 15