

بحار الأنوار

BIHAR AL-ANWAAR

ج 45

Volume 45

Part 4 out of 4

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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CHAPTER 49 – SITUATIONS OF AL-MUKHTAR BIN ABU UBEYD AL-SAQAFY^{-ra}, AND WHAT TRANSPIRED UPON HIS^{-ra} HANDS AND HANDS OF HIS^{-ra} FRIENDS

1- ما، الأماالي للشيخ الطوسي المفيد عن المطفر بن محمد البلخي عن محمد بن همام عن الحميري عن داود بن عمر النهدي عن ابن محبوب عن عبد الله بن يونس عن المنهال بن عمرو قال: دخلت على علي بن الحسين منصرفي من مكة فقال لي يا منهال ما صنع حرملة بن كاهل الأسدي فقلت تركته حياً بالكوفة

(The book) ‘Al Amaali’ of the Sheikh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad Al Balkhy, from Muhammad Bin Hammad, from Al Himery, from Dawood Bin Umar Al Nahdy, from Ibn Mahboub, from Abdullah Bin Yunus, from Al Minhal Bin Amro who said,

‘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’.

قَالَ فَرَفَعَ يَدَيْهِ جَمِيعاً ثُمَّ قَالَ ع اللَّهُمَّ أذِقْهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أذِقْهُ حَرَّ الْحَدِيدِ اللَّهُمَّ أذِقْهُ حَرَّ النَّارِ

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!’

قَالَ الْمِنْهَالُ فَقَدِمْتُ الْكُوفَةَ وَ قَدْ ظَهَرَ الْمُحْتَارُ بِنُ أَبِي عُبَيْدَةَ الثَّقَفِيِّ وَ كَانَ لِي صَدِيقاً فَكُنْتُ فِي مَنْزِلِي أَيَّاماً حَتَّى انْقَطَعَ النَّاسُ عَنِّي وَ رَكِبْتُ إِلَيْهِ فَلَقَيْتُهُ خَارِجاً مِنْ دَارِهِ فَقَالَ يَا مِنْهَالُ لَمْ تَأْتِنَا فِي وَلَا بَيْنَا هَذِهِ وَ لَمْ تُهَيِّئْنَا بِهَا وَ لَمْ تُشْرِكْنَا فِيهَا

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?'

فَأَعْلَمْتُهُ أَنِّي كُنْتُ بِمَكَّةَ وَ أَنِّي قَدْ جِئْتُكَ الْآنَ وَ سَائِرُهُ وَ نَحْنُ نَتَخَدُّثُ حَتَّى أَتَى الْكِنَاسَ فَوَقَفَ وَفُوفًا كَأَنَّهُ يَنْظُرُ شَيْئًا وَ قَدْ كَانَ أَحْبَرَ بِمَكَانِ حَزْمَلَةَ بْنِ كَاهِلٍ

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 فِي طَلَبِهِ فَلَمَّ يَلْتَبُثُ أَنْ جَاءَ قَوْمٌ يَرْكُضُونَ وَ قَوْمٌ يَشْتَتُونَ حَتَّى قَالُوا أَيُّهَا الْأَمِيرُ الْبِشَارَةَ قَدْ أُخِذَ حَزْمَلَةُ بْنُ كَاهِلٍ فَمَا لَبِثْنَا أَنْ جِيءَ بِهِ

He^{-ra} went in searching for him^{-la}. It was not long before a group came sprinting and a group bounded, until they said, 'O you emir, the good news! Harmala^{-la} Bin Kahil^{-la} has been seized!' We did not wait long before they came with him^{-la}.

فَلَمَّا نَظَرَ إِلَيْهِ الْمُخْتَارُ فَالْحَزْمَلَةَ الْحَمْدُ لِلَّهِ الَّذِي مَكَّنَنِي مِنْكَ ثُمَّ قَالَ الْجَزَارَ الْجَزَارَ فَأُتِيَ بِجَزَارٍ فَقَالَ لَهُ أَقْطِعْ يَدَيْهِ فُقِطِعْنَا ثُمَّ قَالَ لَهُ أَقْطِعْ رِجْلَيْهِ فُقِطِعْنَا ثُمَّ قَالَ النَّارَ النَّارَ فَأُتِيَ بِنَارٍ وَ قَصَبٍ فَأُلْقِيَ عَلَيْهِ فَاشْتَعَلَ فِيهِ النَّارُ

When Al-Mukhtar^{-ra} looked at him^{-la}, said for Harmala^{-la}, 'The Praise is for Allah^{-azwj} Who Enabled me^{-ra} from you^{-la}!' Then he^{-ra} said: 'The butcher! The butcher!' They came with a butcher. He^{-ra} said, 'Cut off his^{-la} hands!' So, he cut them. Then he^{-ra} said to him, 'Cut off his^{-la} legs!' He cut them. Then he^{-ra} said, 'The fire! The fire!' They came with fire and reeds. It was thrown upon him^{-la}, and the fire inflamed in him^{-la}.

فَقُلْتُ سُبْحَانَ اللَّهِ فَقَالَ لِي يَا مِنْهَالُ إِنَّ التَّسْبِيحَ لِحَسَنٍ فِيمَ سَبَّحْتَ فَقُلْتُ أَيُّهَا الْأَمِيرُ دَخَلْتُ فِي سَفَرِي هَذِهِ مُنْصَرِّفِي مِنْ مَكَّةَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ لِي يَا مِنْهَالُ مَا فَعَلَ حَزْمَلَةُ بْنُ كَاهِلٍ الْأَسَدِيُّ فَقُلْتُ تَرَكْتُهُ حَيًّا بِالْكُوفَةِ فَرَفَعَ يَدَيْهِ جَمِيعًا فَقَالَ اللَّهُمَّ أَدْفُهُ حَرَ الْحَدِيدِ اللَّهُمَّ أَدْفُهُ حَرَ النَّارِ

I said, 'Glory be to Allah^{-azwj}!' 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 Kahil 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^{-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!'

فَقَالَ لِي الْمُخْتَارُ أَسَمِعْتَ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ هَذَا فَقُلْتُ [وَ] اللَّهُ لَقَدْ سَمِعْتُهُ يَقُولُ هَذَا

Al-Mukhtar^{-ra} said to me, 'Did you hear Ali^{-asws} Bin Al-Husayn^{-asws} saying this?' I said, 'By Allah^{-azwj}, I heard him^{-asws} saying this!'

قَالَ فَتَرَلَّ عَن دَائِبِهِ وَ صَلَّى رُكْعَتَيْنِ فَأَطَالَ السُّجُودَ ثُمَّ قَامَ فَرَكِبَ وَ قَدِ احْتَرَقَ حَزْمَلَةُ وَ رَكِبَتْ مَعَهُ وَ سَرْنَا فَحَادِثْتُ دَارِي فَقُلْتُ أَيُّهَا الْأَمِيرُ إِنَّ رَأَيْتُ أَنْ تُشْرِفَنِي وَ تُكْرِمَنِي وَ تَنْزِلَ عِنْدِي وَ تَحَرَّمَ بَطْعَامِي

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^{-la} 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'.

فَقَالَ يَا مِنْهَالُ تُعَلِّمَنِي أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ دَعَا بِأَرْبَعِ دَعَوَاتٍ فَأَجَابَهُ اللَّهُ عَلَى يَدِي ثُمَّ تَأْمُرُنِي أَنْ أَكُلَ هَذَا يَوْمَ صَوْمٍ شُكْرًا لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا فَعَلْتُهُ بِتَوْفِيقِهِ وَ حَزْمَلَةُ هُوَ الَّذِي حَمَلَ رَأْسَ الْحُسَيْنِ ع.

He^{-ra} said, 'O Minhal! You let me^{-ra} known that Ali^{-asws} Bin Al-Husayn^{-asws} had supplicated with four supplications, Allah^{-azwj} 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^{-azwj} Mighty and Majestic, based upon what I^{-ra} have done by His^{-azwj} Inclination, and Harmala^{-la}, he^{-la} is the one who carried the head of Al-Husayn^{-asws}'.¹

2- ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ الْحَارِثِ بْنِ أَبِي أُسَامَةَ قَالَ حَدَّثَنَا الْمَدَائِنِيُّ عَنْ رِجَالِهِ أَنَّ الْمُخْتَارَ بْنَ أَبِي عُبَيْدِ التَّمَمِيِّ ظَهَرَ بِالْكَوْفَةِ لَيْلَةَ الْأَرْبَعَاءِ لِأَرْبَعِ عَشْرَةَ لَيْلَةً بَقِيَتْ مِنْ رَبِيعِ الْأَخْرِ سَنَةً سِتِّ وَ سِتِّينَ فَبَايَعَهُ النَّاسُ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِ اللَّهِ وَ الطَّلَبِ بِدَمِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ دِمَاءِ أَهْلِ بَيْتِهِ رَحِمَهُ اللَّهُ عَلَيْهِمْ وَ الدَّفْعِ عَنِ الضُّعَفَاءِ

(The book) 'Al Amaali' of the Sheikh Al Tusi – Al Mufeed, from Muhammad Bin Imran Al Marzubany, from Muhammad Bin Ibrahim, from Al Haris Bin Abu Usma who said, 'It is narrated to us by Al Madainy, from his men,

'Al-Mukhtar Bin Abu Ubeyda Al-Saqafy^{-ra} prevailed at Al-Kufa on the night of Wednesday of fourteenth nights remaining from Rabbi Al-Awwal in the year sixty-six. The people pledged allegiance to him^{-ra} based upon the Book of Allah^{-azwj} and Sunnah of Rasool-Allah^{-saww} and seeking the blood of Al-Husayn^{-asws} Bin Ali^{-asws} and bloods of his^{-asws} family members, may the Mercy of Allah^{-azwj} be upon them^{-asws}, and the defending the weak ones.

فَقَالَ الشَّاعِرُ فِي ذَلِكَ وَ

لَمَّا دَعَا الْمُخْتَارُ جِئْنَا لِنَصْرِهِ - عَلَى الْخَيْلِ تُرِدِي مِنْ كُمَيْبٍ وَ أَشْقَرَا -
دَعَا يَا لِنَازَاتِ الْحُسَيْنِ فَأَقْبَلْتُ - تُعَادِي بِفُرْسَانِ الصَّبَاحِ لِنَتَّارَا

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'.

وَ تَهَضَّ الْمُخْتَارُ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ وَ كَانَ عَلَى الْكَوْفَةِ مِنْ قِبَلِ ابْنِ الزُّبَيْرِ فَأَخْرَجَهُ وَ أَصْحَابَهُ مِنْهَا مُنْهَرِمِينَ وَ أَقَامَ بِالْكَوْفَةِ إِلَى الْمُحَرَّمِ سَنَةَ سَبْعٍ وَ سِتِّينَ ثُمَّ عَمَدَ عَلَى إِنْقَادِ الْجَيْشِ إِلَى ابْنِ زِيَادٍ وَ كَانَ بِأَرْضِ الْحِزْبَةِ

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.

¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 1

فَصَيَّرَ عَلَى شَرْطِهِ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ وَ أَبَا عُمَارَةَ كَيْسَانَ مَوْلَى عَرَبِيَّةَ - [عَرَبِيَّةٌ] وَ أَمَرَ إِبْرَاهِيمَ بْنَ الْأَشْتَرِ رَهَ بِالتَّأَهُبِ لِلْمَسِيرِ إِلَى ابْنِ زِيَادٍ لَعَنَهُ اللَّهُ وَ أَمَرَهُ عَلَى الْأَجْنَادِ فَخَرَجَ إِبْرَاهِيمُ يَوْمَ السَّبْتِ لِسَبْعِ خَلُوقٍ مِنَ الْمُحَرَّمِ سَنَةَ سَبْعٍ وَ سِتِّينَ فِي الْفَيْنِ مِنْ مَدْحِجٍ وَ أُسْدٍ وَ الْفَيْنِ مِنْ تَمِيمٍ وَ هَمْدَانَ وَ الْفِ وَ حَمْسِمَائَةَ مِنْ قَبَائِلِ الْمَدِينَةِ وَ الْفِ وَ حَمْسِمَائَةَ مِنْ كِنْدَةَ وَ رَبِيعَةَ وَ الْفَيْنِ مِنَ الْحَمْرَاءِ

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^{azwj} 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).

وَ قَالَ بَعْضُهُمْ كَانَ ابْنُ الْأَشْتَرِ فِي أَرْبَعَةِ آلَافٍ مِنَ الْقَبَائِلِ وَ ثَمَانِيَةِ آلَافٍ مِنَ الْحَمْرَاءِ وَ شَبَّعَ الْمُخْتَارُ إِبْرَاهِيمَ بْنَ الْأَشْتَرِ رَهَ مَا شِئًا فَقَالَ لَهُ إِبْرَاهِيمُ ارْكَبْ رَحْمَكَ اللَّهُ فَقَالَ إِنِّي لَأُحْتَسِبُ الْأَجْرَ فِي خَطَايَ مَعَكَ وَ أَحِبُّ أَنْ تَعْبَرَ قَدَمَايَ فِي نَصْرِ آلِ مُحَمَّدٍ ع

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^{ra}, 'Ride, may Allah^{azwj} 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 Progeny^{asws} of Muhammad^{saww}!'

ثُمَّ وَدَّعَهُ وَ انْصَرَفَ فَسَارَ ابْنُ الْأَشْتَرِ حَتَّى أَتَى الْمَدَائِنَ ثُمَّ سَارَ يُرِيدُ ابْنَ زِيَادٍ فَشَخَّصَ الْمُخْتَارُ عَنِ الْكُوفَةِ لَمَّا أَنَاهُ أَنَّ ابْنَ الْأَشْتَرِ قَدِ ارْتَحَلَ مِنَ الْمَدَائِنِ وَ أَقْبَلَ حَتَّى نَزَلَ الْمَدَائِنَ فَلَمَّا نَزَلَ ابْنُ الْأَشْتَرِ هَمَّرَ الْحَازِرَ بِالمَوْصِلِ أَقْبَلَ ابْنَ زِيَادٍ فِي الْجُمُوعِ فَنَزَلَ عَلَى أَرْبَعَةِ فَرَاسِخٍ مِنْ عَسْكَرِ ابْنِ الْأَشْتَرِ

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 Farsakhs from the army of Ibn Al-Ashtar.

ثُمَّ التَّفَقُّوا فَخَضَّ ابْنُ الْأَشْتَرِ أَصْحَابَهُ وَ قَالَ يَا أَهْلَ الْحَقِّ وَ أَنْصَارَ الدِّينِ هَذَا ابْنُ زِيَادٍ قَاتِلُ حُسَيْنِ بْنِ عَلِيٍّ وَ أَهْلُ بَيْتِهِ قَدْ أَتَاكُمْ اللَّهُ بِهِ وَ يَجْزِيهِ جِزْبُ الشَّيْطَانِ فَقَاتِلُوهُمْ بِنِيَّةٍ وَ صَبْرٍ لَعَلَّ اللَّهَ يَقْتُلُهُ بِأَيْدِيكُمْ وَ يَشْفِي صُدُورَكُمْ

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-Husayn^{asws} Bin Ali^{asws} and People^{asws} of his^{asws} Household. Allah^{azwj} 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 Allah^{azwj} will Kill him^{la} by your hands and Heal your chests!'

وَ تَرَاخَفُوا وَ نَادَى أَهْلَ الْعِرَاقِ يَا آلَ نِازَاتِ الْحُسَيْنِ فَجَالَ أَصْحَابُ ابْنِ الْأَشْتَرِ جَوْلَةً فَنَادَاهُمْ يَا شُرَطَةَ اللَّهِ الصَّبْرَ الصَّبْرَ فَتَرَاخَفُوا

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 Allah-azwj! The patience! The Patience!' So, they returned.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ بَشَّارٍ بْنُ أَبِي عَقِيبٍ الدُّؤَيْبِيُّ حَدَّثَنِي خَلِيلِي: أَنَا نَلَقَى أَهْلَ الشَّامِ عَلَى هَرِّ يُقَالُ لَهُ الْخَازِرُ فَيَكْشِفُونَا حَتَّى نَقُولَ هِيَ هِيَ ثُمَّ نَكُرُّ عَلَيْهِمْ فَنَقْتُلُ أَمِيرَهُمْ فَأَنْبَشِرُوا وَاصْبِرُوا فَإِنَّكُمْ هُمْ قَاهِرُونَ-

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'.

ثُمَّ حَمَلَ ابْنُ الْأَشْثَرِ رَهْمَيْنَا فَخَالَطَ الْقُلُوبَ وَكَسَرَهُمْ أَهْلَ الْعِرَاقِ فَزَكَبُوهُمْ يَفْتُلُوهُمْ فَأَنْجَلَتِ الْعُمَّةُ وَ قَدْ قُتِلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ وَ حُصَيْنُ بْنُ مُمَرِّ وَ سُرْحَبِيلُ بْنُ ذِي الْكَلَّاعِ وَ ابْنُ حَوْشَبٍ وَ عَلَابُ الْبَاهِلِيِّ وَ عَبْدُ اللَّهِ بْنُ إِيَّاسِ السُّلَمِيِّ وَ أَبُو الْأَشْرَسِ الَّذِي كَانَ عَلَى خُرَاسَانَ وَ أَعْيَانُ أَصْحَابِهِ لَعَنَهُمُ اللَّهُ

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 Ubeydullah-la Bin Ziyad-la had been killed, and Haseen-la Bin Numeyr-la, and Shirjeel Bin Zil Kala'a-la, and Ibn Hawshab-la, and Ghalib Al-Bahily-la, and Abdullah Bin Iyas Al-Sulamy-la, and Abu Al Ashras-la the one who was (governor) upon Khurasan, and his spies companions, may Allah-azwj Curse them-la.

فَقَالَ ابْنُ الْأَشْثَرِ لِأَصْحَابِهِ إِنِّي رَأَيْتُ بَعْدَ مَا انْكَشَفَ النَّاسَ طَائِفَةً مِنْهُمْ قَدْ صَبَرَتْ نُقَاتِلَ فَأَقْدَمْتُ عَلَيْهِمْ وَ أَقْبَلَ رَجُلٌ آخَرَ فِي كَبْكَبَةٍ كَأَنَّهُ بَعْلٌ أَقْمَرُ يُغْرِي النَّاسَ لَا يَدْنُو مِنْهُ أَحَدٌ إِلَّا صَرَخَهُ فَدَنَا مِنِّي فَضْرَبْتُ يَدَهُ فَأَبْتَنَتْهَا وَ سَقَطَ عَلَى شَاطِئِ هَرِّ فَسَرَقَتْ يَدَاهُ وَ عَرَبَتْ رِجْلَاهُ فَقَتَلْتُهُ وَ وَجَدْتُ مِنْهُ رِيحَ الْمِسْكِ وَ أَطْنَهُ ابْنُ زِيَادٍ

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-la.

فَاطْلَبُوهُ فَجَاءَ رَجُلٌ فَنَزَعَ حُفْيِهِ وَ تَأَمَّلَهُ فَإِذَا هُوَ ابْنُ زِيَادٍ لَعَنَهُ اللَّهُ عَلَى وَصْفِ ابْنِ الْأَشْثَرِ فَاجْتَرَّ رَأْسَهُ وَ اسْتَوْقَدُوا عَامَةَ اللَّيْلِ بِجَسَدِهِ فَنَظَرَ إِلَيْهِ مِهْرَانُ مَوْلَى زِيَادٍ وَ كَانَ يُجِبُّهُ حُبًّا شَدِيدًا فَحَلَفَ أَنْ لَا يَأْكُلَ شَحْمًا أَبَدًا

They sought him-la. A man came and removed his-la helmet and pondered, and there, it was Ibn Ziyad-la, may Allah-azwj Curse him-la upon the description of Ibn Al-Ashtar. So, I decapitated his head and they set fire to his-la body most of the night. Mihran, a slave of Ziyad looked at him-la, and he used to love him-la with intense love. He vowed that he will not be eating fat (meat), ever!

فَأَصْبَحَ النَّاسُ فَحَوُّوا مَا فِي الْعُسْكَرِ وَ هَرَبَ غُلَامٌ لِعُبَيْدِ اللَّهِ إِلَى الشَّامِ فَقَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ مَتَى عَهْدُكَ بِابْنِ زِيَادٍ فَقَالَ جَالَ النَّاسُ فَتَقَدَّمَ فَقَاتَلَ وَ قَالَ ابْنِي بِحِزِّهِ فِيهَا مَاءٌ فَأَتَيْتُهُ فَأَحْتَمَلَهَا فَسَرِبَ مِنْهَا وَ صَبَّ الْمَاءَ بَيْنَ دِرْعَيْهِ وَ جَسَدِهِ وَ صَبَّ عَلَى نَاصِيَةِ فَرْسِهِ فَصَهَلَ ثُمَّ أَقْتَحَمَهُ فَهَذَا آجِرُ عَهْدِي بِهِ

Morning came to the people and whoever was in the army was fatigued, and the slave of Ubeydullah^{-la} fled to Syria. Abdul Malik Bin Marwan said to him, 'Where is your pact with Ibn Ziyad^{-la}?' He said, 'The people advanced and fought, and he^{-la} said, 'Bring me^{-la} a jar with water in it'. I gave it to him^{-la}. He^{-la} carried it and drank from it and poured the water in his^{-la} armour and his^{-la} body and poured it upon the head of his^{-la} horse. He^{-la} commenced and stormed into it. So this is last of my pacts with him^{-la}'.

قَالَ وَ بَعَثَ ابْنُ الْأَشْطَرِ بِرَأْسِ ابْنِ زِيَادٍ إِلَى الْمُخْتَارِ وَ أَعْيَانٍ مِنْ كَنَانٍ مَعَهُ فَمَدِمَ بِالرُّؤُوسِ وَ الْمُخْتَارُ يَتَعَدَّى فَأَلْفَيْتُ بَيْنَ يَدَيْهِ فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَضِعَ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ عَ بَيْنَ يَدَيْ ابْنِ زِيَادٍ وَ هُوَ يَتَعَدَّى وَ أُتَيْتُ بِرَأْسِ ابْنِ زِيَادٍ وَ أَنَا أَتَعَدَّى

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^{-la}. 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^{-azwj}, Lord^{-azwj} 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'.

قَالَ وَ انْسَابَتْ حَيْثُ بَيْضَاءُ تَحْلُلُ الرُّؤُوسَ حَتَّى دَخَلَتْ فِي أَنْفِ ابْنِ زِيَادٍ وَ خَرَجَتْ مِنْ أُذُنِهِ وَ دَخَلَتْ مِنْ أُذُنِهِ وَ خَرَجَتْ مِنْ أَنْفِهِ

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.

فَلَمَّا فَرَغَ الْمُخْتَارُ مِنَ الْعَدَاءِ قَامَ فَوَطِئَ وَجْهَ ابْنِ زِيَادٍ بِنَعْلِهِ ثُمَّ رَمَى بِهَا إِلَى مَوْلَى لَهُ وَ قَالَ اغْسِلْهَا فَإِنِّي وَضَعْتُهَا عَلَى وَجْهِ نَجَسٍ كَافِرٍ

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!'

وَ خَرَجَ الْمُخْتَارُ إِلَى الْكُوفَةِ وَ بَعَثَ بِرَأْسِ ابْنِ زِيَادٍ وَ رَأْسِ حُصَيْنِ بْنِ مُبَيْرٍ وَ رَأْسِ شُرْحَيْلِ بْنِ ذِي الْكَلَّاعِ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرِو النَّقْفِيِّ وَ عَبْدِ اللَّهِ بْنِ شَدَّادِ الْجُشَمِيِّ وَ السَّائِبِ بْنِ مَالِكِ الْأَشْعَرِيِّ إِلَى مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ بِمَكَّةَ وَ عَلِيِّ بْنِ الْحُسَيْنِ عَ يَوْمَئِذٍ بِمَكَّةَ

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 Umeyr 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.

وَ كَتَبَ إِلَيْهِ مَعَهُمْ أَمَّا بَعْدُ فَإِنِّي بَعَثْتُ أَنْصَارَكَ وَ شِيعَتَكَ إِلَى عَدُوِّكَ يَطْلُبُونَهُ بِدَمِ أَخِيكَ الْمَظْلُومِ الشَّهِيدِ فَخَرَجُوا مُخْتَسِبِينَ مُخْتَفِينَ أَسْفِينِ فَلَمَّوهُمْ دُونَ نَصِيبِ قَتْلِهِمْ رَبُّ الْعِبَادِ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي طَلَبَ لَكُمْ النَّارَ وَ أَدْرَكَ لَكُمْ رُؤْسَاءَ أَعْدَائِكُمْ فَفَتَلَهُمْ فِي كُلِّ فَجٍّ وَ غَرَفَهُمْ فِي كُلِّ بَحْرِ فَشَقَى بِذَلِكَ صُدُورَ قَوْمٍ مُؤْمِنِينَ وَ أَذْهَبَ غَيْظَ قُلُوبِهِمْ

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^{-azwj} of the servants Killed them, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the world Who Sought

the retaliation for you^{-asws} all and brought to you^{-asws} the (accursed) heads of your^{-asws} enemies. He^{-azwj} Killed them in every mountain pass and Drowned them in every sea. So He^{-azwj} Healed by that chests of a believing people and Removed the rage of their hearts’.

وَقَدِمُوا بِالْكِتَابِ وَالرُّءُوسِ إِلَيْهِ فَبَعَثَ بِرَأْسِ ابْنِ زِيَادٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَأَدْخَلَ عَلَيْهِ وَهُوَ يَتَعَدَّى فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَدْخَلْتُ عَلَى ابْنِ زِيَادٍ لَعْنَةَ اللَّهِ وَهُوَ يَتَعَدَّى وَرَأْسُ أَبِي بَبْرٍ يَدِيهِ فَعُلْتُ اللَّهُمَّ لَا تُمِيتِي حَتَّى تُرِيَنِي رَأْسَ ابْنِ زِيَادٍ وَ أَنَا أَنْتَعَدِّي فَأَلْحَمُكَ اللَّهُ الَّذِي أَحْبَابَ دَعْوَتِي

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^{-azwj} 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^{-azwj}! Do not Cause me^{-asws} to die until You^{-azwj} Show me^{-asws} the (accursed) head of Ibn Ziyad^{-la} while I^{-asws} am having lunch. So, the Praise is for Allah^{-azwj} Who Answered my^{-asws} supplication’.

ثُمَّ أَمَرَ فَرْمِي بِهِ فَحُمِلَ إِلَى ابْنِ الزُّبَيْرِ فَوَضَعَهُ ابْنُ الزُّبَيْرِ عَلَى قَصَبَةٍ فَحَرَكْتَهَا الرِّيحُ فَسَقَطَ فَحَرَجَتْ حَيَّةٌ مِنْ تَحْتِ السِّتَارِ فَأَخَذَتْ بِأَنْفِهِ فَأَعَادُوا الْقَصَبَةَ فَحَرَكْتَهَا الرِّيحُ فَسَقَطَ فَحَرَجَتْ الْحَيَّةُ فَأَزْمَتْ بِأَنْفِهِ فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَأَمَرَ ابْنُ الزُّبَيْرِ فَأُلْقِيَ فِي بَعْضِ شِعَابِ مَكَّةَ

Then he^{-asws} 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.

قَالَ وَكَانَ الْمُخْتَارُ رَهْ قَدْ سُئِلَ فِي أَمَانِ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ فَأَمَنَهُ عَلَى أَنْ لَا يُخْرَجَ مِنَ الْكُوفَةِ فَإِنْ خَرَجَ مِنْهَا فَدَمُهُ هَدْرٌ

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.

قَالَ فَأَتَى عُمَرَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ فَقَالَ لِي سَمِعْتُ الْمُخْتَارَ يَخْلِفُ لِيَقْتُلَنَّ رَجُلًا وَاللَّهِ مَا أَحْسَبُهُ غَيْرَكَ

He (the narrator) said, ‘A man came to Umar^{-la} Bin Sa’ad^{-la}. He said, ‘I have heard Al-Mukhtar has vowed he^{-ra} will be killing a (particular) man. By Allah^{-azwj}! I do not reckon it is other than you^{-la}!’

قَالَ فَحَرَجَ عُمَرُ حَتَّى أَتَى الْحَمَامَ فَقِيلَ لَهُ أَ تَرَى هَذَا يَخْفَى عَلَى الْمُخْتَارِ فَرَجَعَ لَيْلًا فَدَخَلَ دَارَهُ فَلَمَّا كَانَ الْعَدُوُّ فَدَخَلْتُ عَلَى الْمُخْتَارِ وَجَاءَ الْهَشِيمُ بْنُ الْأَسْوَدِ فَجَعَدَ فَجَاءَ حَفْصُ بْنُ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ فَقَالَ لِلْمُخْتَارِ يَقُولُ لَكَ أَبُو حَفْصٍ أَيْنَ لَنَا بِالَّذِي كَانَ بَيْنَنَا وَبَيْنَكَ قَالَ اجْلِسْ

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-Husheyim 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’.

فَدَعَا الْمُخْتَارُ أَبَا عَمْرَةَ فَجَاءَ رَجُلٌ قَصِيرٌ يَتَخَشَّحُ فِي الْحَدِيدِ فَسَارَهُ وَ دَعَا بِرَجُلَيْنِ فَقَالَ اذْهَبَا مَعَهُ فَذَهَبَ فَوَ اللَّهُ مَا أَحْسَبُهُ بَلَغَ دَارَ عُمَرَ بْنِ سَعْدٍ حَتَّى جَاءَ بِرَأْسِهِ فَقَالَ الْمُخْتَارُ لِحُفْصٍ أ تَعْرِفُ هَذَا قَالَ إِيَّا لِلَّهِ وَ إِيَّا لِي رَاجِعُونَ

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 Hafsa, 'Do you recognise this one?' He said, 'We are for Allah^{azwj} and are returning to Him^{azwj}!'

قَالَ يَا أَبَا عَمْرَةَ الْخِفُّ بِهِ فَتَتَلَّهُ فَقَالَ الْمُخْتَارُ رَهْ عُمَرُ بِالْحُسَيْنِ وَ حُفْصٌ بِعَلِيِّ بْنِ الْحُسَيْنِ وَ لَا سَوَاءَ

He^{ra} said, 'O Abu Amrah! Shall I^{ra} join him with him^{la}?' He killed him. Al-Mukhtar^{ra} said, 'Umar (Bin Sa'ad)^{la} with Al-Husayn^{asws}, and Hafsa with Ali^{asws} Bin Al-Husayn^{asws}, and they are not equal'.

قَالَ وَ اشْتَدَّ أَمْرُ الْمُخْتَارِ بَعْدَ قَتْلِ ابْنِ زِيَادٍ وَ أَخَافَ الْوُجُوهَ وَ قَالَ لَا يَسُوعُ لِي طَعَامٌ وَ لَا شَرَابٌ حَتَّى أَقْتُلَ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ أَهْلَ بَيْتِهِ وَ مَا مِنْ دِينِي أَتْرُكُ أَحَدًا مِنْهُمْ حَيًّا

He (the narrator) said, '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!'

وَ قَالَ أَعْلِمُونِي مَنْ شَرِكَ فِي دَمِ الْحُسَيْنِ وَ أَهْلِ بَيْتِهِ فَلَمْ يَكُنْ يَأْتُونَهُ بِرَجُلٍ فَيَقُولُونَ إِنَّ هَذَا مِنْ قَتَلَةِ الْحُسَيْنِ أَوْ مِنْ أَعَانَ عَلَيْهِ إِلَّا قَتَلَهُ

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.

وَ بَلَغَهُ أَنَّ شِمْرَ بْنَ ذِي الْجَوْشَنِ لَعَنَهُ اللَّهُ أَصَابَ مَعَ الْحُسَيْنِ إِبِلًا فَأَخَذَهَا فَلَمَّا قَدِمَ الْكُوفَةَ نَحَرَهَا وَ قَسَمَ لِحُومِهَا فَقَالَ الْمُخْتَارُ أَحْضُوا لِي كُلَّ دَارٍ دَخَلَ فِيهَا شَيْءٌ مِنْ ذَلِكَ اللَّحْمِ فَأَخْصَوْهَا فَأَرْسَلَ إِلَى مَنْ كَانَ أَحَدًا مِنْهَا شَيْئًا فَتَتَلَّهُمْ وَ هَدَمَ دُورًا بِالْكَوْفَةِ

And it reached him^{ra} that Shimr bin Zil Jowshan^{la}, may Allah^{azwj} 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.

وَ أَتَى الْمُخْتَارُ بِعَبْدِ اللَّهِ بْنِ أَسِيدِ الْجُهَنِيِّ وَ مَالِكِ بْنِ الْهَيْثَمِ الْبَدَائِي مِنْ كِنْدَةَ وَ حَمَلِ بْنِ مَالِكِ الْمُحَارِبِيِّ فَقَالَ يَا أَعْدَاءَ اللَّهِ أَيْنَ الْحُسَيْنُ بْنُ عَلِيٍّ قَالُوا أَكْرَهْنَا عَلَى الْخُرُوجِ إِلَيْهِ قَالَ أَ فَلَا مَنْنْتُمْ عَلَيْهِ وَ سَقَيْتُمُوهُ مِنَ الْمَاءِ

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^{azwj}! Where is Al-Husayn^{asws} Bin Ali^{asws}?' 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?'

وَقَالَ لِلْبَدَانِيِّ أَنْتَ صَاحِبُ بُرْنِسِيهِ لَعَنَكَ اللَّهُ قَالَ لَا قَالَ بَلَى ثُمَّ قَالَ أَقْطَعُوا يَدَيْهِ وَرِجْلَيْهِ وَدَعُوهُ يَضْطَرِبُ حَتَّى يَمُوتَ فَقَطَعُوهُ وَ أَمَرَ بِالْأَخْرَجِيِّ فُضِرَتْ أَعْنَاقُهُمَا

And he^{-ra} said to Al-Badany, 'You^{-la} are the companion (stealer) of his^{-asws} cap, may Allah^{-azwj} Curse you^{-la!}' He^{-la} 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.

وَأَبِي بَرْزَادِ بْنِ مَالِكٍ وَ عُمَرَ بْنِ خَالِدٍ وَ عَبْدِ الرَّحْمَنِ الْبَجَلِيِّ وَ عَبْدِ اللَّهِ بْنِ قَيْسِ الْخَوْلَانِيِّ فَقَالَ لَهُمْ يَا قَتَلَةَ الصَّالِحِينَ أَلَا تَرَوْنَ اللَّهَ بَرِيءٌ مِنْكُمْ لَقَدْ جَاءَكُمْ الْوَرَسُ بِيَوْمِ نَحْسٍ فَأَخْرَجَهُمْ إِلَى السُّوقِ فَقَتَلَهُمْ

And they came with Qurad Bin Malik^{-la}, and Umar Bin Khalid^{-la}, and Abdul Rahman Al-Bajaly^{-la}, and Abdullah Bin Qays Al-Khowly^{-la}. He^{-ra} said to them^{-la}, 'O killers of the righteous! Are you^{-la} not seeing Allah^{-azwj} is Disavowed from you^{-la} all? You^{-la} had come with the dye-plant on a bad day!' He^{-ra} had them^{-la} taken out to the market and had them^{-la} killed.

وَبَعَثَ الْمُخْتَارُ مُعَاذَ بْنَ هَانِئِ الْكِنْدِيِّ وَ أَبَا عَمْرَةَ كَيْسَانَ إِلَى دَارِ حَوْزِيِّ بْنِ يَزِيدِ الْأَصْبَحِيِّ وَ هُوَ الَّذِي حَمَلَ رَأْسَ الْحُسَيْنِ عَ إِلَى ابْنِ زِيَادٍ فَأَتَوْا دَارَهُ فَاسْتَحْفَى فِي الْمَخْرَجِ فَدَخَلُوا عَلَيْهِ فَوَجَدُوهُ قَدْ رَكِبَ عَلَى نَفْسِهِ قَوْصَرَةً فَأَخَذُوهُ وَ خَرَجُوا يُرِيدُونَ الْمُخْتَارَ فَتَلَقَاهُمْ فِي رَكْبٍ فَرَدُّوهُ إِلَى دَارِهِ وَ قَتَلَهُ عِنْدَهَا وَ أَخْرَفَهُ

And Al-Mukhtar^{-ra} had sent Muaz Bin Hany Al-Kindy, and Abu Amrah Kaysan to the house of Khowly^{-la}, and he^{-la} is the one^{-la} who had carried the (holy) head of Al-Husayn^{-asws} to Ibn Ziyad^{-la}. They came to his^{-la} house, so he^{-la} hid in the toilet. They entered to him^{-la} and found him^{-la} to have put a basket upon his^{-la} head. They seized him^{-la} and brought him^{-la} out intending Al-Mukhtar^{-ra}. They met them among riders and returned him^{-la} to his^{-la} house and killed him^{-la} at it and burnt him^{-la}.

وَ طَلَبَ الْمُخْتَارُ شِمْرَ بْنَ ذِي الْجَوْشَنِ فَهَرَبَ إِلَى الْبَادِيَةِ فَسَعَى بِهِ إِلَى أَبِي عَمْرَةَ فَخَرَجَ إِلَيْهِ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ فَقَاتَلَهُمْ قِتَالًا شَدِيدًا فَأَنْخَسَتْهُ الْجِرَاحَةُ فَأَخَذَهُ أَبُو عَمْرَةَ أُسِيرًا وَ بَعَثَ بِهِ إِلَى الْمُخْتَارِ فَضْرَبَ عُنُقَهُ وَ أَعْلَى لَهُ ذُهْنًا فِي قَدْرِ فَقَذَفَهُ فِيهَا فَتَفَسَّخَ وَ وَطِئَ مَوْلَى لَالٍ حَارِثَةَ بْنَ مُضَرِّبٍ وَجْهَهُ وَ رَأْسَهُ

And Al-Mukhtar^{-ra} sought Shimr Bin Zil Jowshan^{-la}. He^{-la} fled to the wilderness. He^{-ra} pursued him^{-la} to Abu Amrah^{-la}. He came out to him^{-ra} among a number of his^{-la} companion. They fought them a severe battle. There were heavy injuries. Abu Amrah^{-la} was seized as a captive and was dispatched with to Al-Mukhtar^{-ra}. He^{-ra} struck off his^{-la} neck and boil oil for him^{-la} in a cauldron and threw him^{-la} into it. So, it decomposed. And a slave of the family of Haris Bin Muzarrib trampled his^{-la} face and his^{-la} head.

وَ لَمْ يَزَلِ الْمُخْتَارُ يَنْتَبِعُ قَتَلَةَ الْحُسَيْنِ وَ أَهْلِهِ حَتَّى قَتَلَ مِنْهُمْ خَلْقًا كَثِيرًا وَ هَرَبَ الْبَاقُونَ فَهَدَمَ دُورَهُمْ وَ قَتَلَتِ الْعَبِيدُ مَوَالِيَهُمُ الَّذِينَ قَاتَلُوا الْحُسَيْنِ عَ وَ أَنْتَوُا الْمُخْتَارَ فَأَعْتَقَهُمْ.

And Al-Mukhtar^{-ra} did not cease to pursue the killers of Al-Husayn^{-asws} and his^{-asws} family^{-asws} until he^{-ra} had killed a lot of people from them, and the rest fled. So he^{-ra} 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^{-ra} freed them”.²

أقول قد مضى ذم المختار في باب مصالحة الحسن ع.

Note: I (Majlisi) am saying, ‘The condemnation of Al-Mukhtar has passed in the chapter on the reconciliation of Al-Hassan^{-asws}’.

3- ير، بصائر الدرجات أيوب بن نوح عن صفوان بن يحيى عن شعيب قال حدث أبو جعفر أن علي بن دراج حدثه أن المختار استعمله على بعض عمله وأن المختار أخذ فحسبه وطلب منه مالا حتى إذا كان يوماً من الأيام دعاه هو وبشر بن غالب فهدهما بالقتل فقال له بشر بن غالب

(The book) ‘Basaair al Darajaat’ - Ayoub Bin Nuh, from Safwan Bin Yahya, from Shuayb who said, ‘Abu Ja’far narrated to me that Ali Bin Darraj had narrated to him that,

‘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.

وَكَانَ رَجُلًا مُتَنَكِّرًا وَاللَّهِ مَا تَقْدِرُ عَلَيَّ قَتَلْنَا قَالَ لِمَ وَمِمَّ ذَلِكَ تَكَلِّمُكَ أُمَّكَ وَ أَنْتُمَا أُسَيْرَانِ فِي يَدَي

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’.

قَالَ لِأَنَّهُ جَاءَنَا فِي الْحَدِيثِ أَنَّكَ تَقْتُلُنَا حِينَ تَطْهَرُ عَلَي دِمَشْقَ فَنَقْتُلُنَا عَلَي دَرَجِهَا قَالَ لَهُ الْمُخْتَارُ صَدَقْتَ قَدْ جَاءَ هَذَا

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’.

قَالَ فَلَمَّا قُتِلَ الْمُخْتَارُ خَرَجَا مِنْ مَحْبَسِيهِمَا.

He (the narrator) said, ‘When Al-Mukhtar was killed, they both went out from their detentions’”.³

أقول تمامه في معجزات الباقر ع.

Note: I (Majlisi) am saying, ‘The complete version of it is among miracles of Al-Baqir^{-asws}’.

² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 2

³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 3

4- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن أبيه عن مُحَمَّد بن أبي القاسم عن الكوفي عن أبي عبد الله الحنيط عن عبد الله بن القاسم عن عبد الله بن سنان قال قال أبو عبد الله ع إن الله عزّ وجلّ إذا أراد أن ينتصر لأوليائه انتصر لهم بشرار خلفه وإذا أراد أن ينتصر لنفسه انتصر بأوليائه ولقد انتصر ليحيى بن زكريّا بيحْتَنَصَر.

(The book) 'Qasas Al Anbiya' – By the chain to Al Sadouq, from his father, from Muhammad Bin Abu Al-Qasim, from Al-Kufy, from Abu Abdullah Al Khayyat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'Whenever Allah^{-azwj} Mighty and Majestic Wants to Help His^{-azwj} friends, (Provides) Help to them through the evil people, and whenever He^{-azwj} Wants Help for Himself^{-azwj}, Helps through His^{-azwj} friends, and He^{-azwj} had Helped to Yahya Bin Zakariya^{-as} through Bakht Nasar''⁴.

5- سر، السرائر أبا أن بن تغلب عن جعفر بن إبراهيم عن زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَرَّ رَسُولُ اللَّهِ بِشَفِيرِ النَّارِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ فَيَصِيحُ صَائِحٌ مِنَ النَّارِ يَا رَسُولَ اللَّهِ أَعْنِي يَا رَسُولَ اللَّهِ ثَلَاثًا

(The book) 'Al Saraair' – Aban Bin Taghlib, from Ja'far Bin Ibrahim, from Zur'ah, from Sama'at who said,

'I heard Abu Abdullah^{-asws} saying: 'When it will be the Day of Qiyamah, Rasool-Allah^{-sawww} would pass by an edge of the Fire, and (so will) Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}. There would be a scream of a screamer from the Fire: 'O Rasool-Allah^{-sawww}, help me!' – thrice.

قَالَ فَلَا يُجِيبُهُ قَالَ فَبِنَادِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَمِيرَ الْمُؤْمِنِينَ ثَلَاثًا أَعْنِي فَلَا يُجِيبُهُ قَالَ فَبِنَادِي يَا حُسَيْنُ يَا حُسَيْنُ يَا حُسَيْنُ أَعْنِي أَنَا قَاتِلُ أَعْدَائِكَ

He (Abu Abdullah^{-asws}) said: 'He^{-sawww} will not answer him. So he will call out, 'O Amir Al-Momineen^{-asws}! O Amir Al-Momineen^{-asws}!' – thrice – 'Help me!' But he^{-asws} will not answer him. He will call out, 'O Husayn^{-asws}! O Husayn^{-asws}! O Husayn^{-asws}! Help me, I am the killer of your^{-asws} enemies?'

قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ قَدْ اِخْتَجَّ عَلَيْكَ قَالَ فَيَنْقُضُ عَلَيْهِ كَأَنَّهُ عَقَابٌ كَاسِرٌ قَالَ فَيُخْرِجُهُ مِنَ النَّارِ

He (Abu Abdullah^{-asws}) said: 'Rasool-Allah^{-sawww} would say to him^{-asws}: 'He has argued upon you^{-asws}'. He^{-asws} will swoop down to him as if he^{-asws} is spreading wings. He^{-asws} will extract him from the Fire'.

قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع وَ مَنْ هَذَا جَعَلْتُ فِدَاكَ قَالَ الْمُخْتَارُ

He (the narrator) said, 'I said to Abu Abdullah^{-asws}! And who is this? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Al-Mukhtar^{-ra}!'

قُلْتُ لَهُ وَ لِمَ عَذَّبَ بِالنَّارِ وَ قَدْ فَعَلَ مَا فَعَلَ

⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 4

I said to him^{-asws}, 'And why would he^{-ra} be Punished with the Fire, and he^{-ra} has done what he^{-ra} has done?'

قَالَ إِنَّهُ قَالَ كَانَ فِي قَلْبِهِ مِنْهُمَا شَيْءٌ وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ أَنَّ جِبْرَائِيلَ وَمِيكَائِيلَ كَانَ فِي قَلْبَيْهِمَا شَيْءٌ لَأَكْبَهُمَا اللَّهُ فِي النَّارِ عَلَى وُجُوهِهِمَا.

He (the narrator) said, 'He^{-asws} said: 'He had something in his^{-ra} heart of them two (Abu Bakr and Umar). By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! Even if Jibraeel^{-as} and Mikaeel^{-as} were to have something in their^{-as} hearts (about Abu Bakr and Umar), Allah^{-azwj} would Fling them^{-as} into the Fire upon their^{-as} faces!''⁵

بيان كأن هذا الخبر وجه جمع بين الأخبار المختلفة الواردة في هذا الباب بأنه وإن لم يكن كاملاً في الإيمان واليقين ولا مأذوناً فيما فعله صريحاً من أئمة الدين لكن لما جرى على يديه الخيرات الكثيرة و شفي بها صُدُورَ قَوْمٍ مُؤْمِنِينَ كانت عاقبة أمره آتلة إلى النجاة

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.

فدخل بذلك تحت قوله سبحانه وَ آخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ وَ أَنَا فِي شَأْنِهِ مِنَ الْمُتَوَقِّفِينَ وَ إِن كَانَ الْأَشْهُرَ بَيْنَ أَصْحَابِنَا أَنَّهُ مِنَ الْمَشْكُورِينَ.

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'.**

6- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَمَا أَنَّ بَعْضَ بَنِي إِسْرَائِيلَ أَطَاعُوا فَأُكْرِمُوا وَ بَعْضُهُمْ عَصَا فَعُذِبُوا فَكَذَلِكَ تَكُونُونَ أَنْتُمْ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} 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'.

فَقَالُوا فَمَنْ الْعَصَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الَّذِينَ أُمِرُوا بِتَعْظِيمِنَا أَهْلَ الْبَيْتِ وَ تَعْظِيمِ حُقُوقِنَا فَخَانُوا وَ خَالَفُوا ذَلِكَ وَ جَحَدُوا حُقُوقَنَا وَ اسْتَحَقُّوا بِهَا وَ قَتَلُوا أَوْلَادَنَا أَوْلَادَ رَسُولِ اللَّهِ الَّذِينَ أُمِرُوا بِإِكْرَامِهِمْ وَ مَحَبَّتِهِمْ

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

⁵ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 5

lightly with it, and they killed the children of Rasool-Allah^{-saww}, those whom they had been Commanded with honouring them and loving them’.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ ذَلِكَ لَكَايِفٌ قَالَ بَلَىٰ خَبَرًا حَقًّا وَ أَمْرًا كَائِبًا سَيَفْتُلُونَ وَلَدَيْ هَذَيْنِ الْحَسَنِ وَالْحُسَيْنِ

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}’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَيُصِيبُ الَّذِينَ ظَلَمُوا رِجْزًا فِي الدُّنْيَا بِسُيُوفٍ بَعْضٍ مَنْ يُسَلِّطُ اللَّهُ تَعَالَىٰ عَلَيْهِمْ لِإِلْتِقَامِ— بِمَا كَانُوا يَفْسُقُونَ كَمَا أَصَابَ بَنِي إِسْرَائِيلَ الرَّجْزُ

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^{-azwj} 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’.

قِيلَ وَ مَنْ هُوَ قَالَ غُلَامٌ مِنْ ثَقِيفٍ يُقَالُ لَهُ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ

It was said, ‘And who is he?’ He^{-asws} said: ‘A boy from Saqeef called Al-Mukhtar Bin Abu Ubeyd’.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَكَانَ ذَلِكَ بَعْدَ قَوْلِهِ هَذَا بَرَمَانٍ وَ إِنَّ هَذَا الْخَبَرَ اتَّصَلَ بِالْحَجَّاجِ بْنِ يُوسُفَ لَعَنَهُ اللَّهُ مِنْ قَوْلِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ أَمَّا رَسُولُ اللَّهِ مَا قَالَ هَذَا وَ أَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَنَا أَشْكُ هَلْ حَكَاهُ عَنْ رَسُولِ اللَّهِ وَ أَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَصَبِيٌّ مَعْرُورٌ يَقُولُ الْأَبَاطِيلَ وَ يُعَرِّ بِهَا مُتَّبِعُوهُ اظْلُبُوا لِي الْمُخْتَارَ

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^{-la} Bin Yusuf^{-la}, may the Curses of Allah^{-azwj} be upon him^{-la} – from the words of Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-la} said: ‘As for Rasool-Allah^{-saww}, so he^{-saww} did not say this. And as for Ali^{-asws} Bin Abu Talib^{-asws}, so I^{-la} 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!’

فَطُلِبَ فَأُخِذَ فَقَالَ قَدِمُوهُ إِلَى النَّطْعِ فَاضْرِبُوا عُنُقَهُ فَأَتِيَ بِالنَّطْعِ فَبَسِطَ وَ أَتَرَكَ عَلَيْهِ الْمُخْتَارَ ثُمَّ جَعَلَ الْعُلَمَاءُ يَجِيئُونَ وَ يَذْهَبُونَ لَا يَأْتُونَ بِالسَّيْفِ

He (Mukhtar) was sought and seized. So, he (Hajjaj^{-la}) 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.

قَالَ الْحَجَّاجُ مَا لَكُمْ قَالُوا لَسْنَا نَجِدُ مِفْتَاحَ الْخِزَانَةِ وَ قَدْ ضَاعَ مِنَّا وَ السَّيْفُ فِي الْخِزَانَةِ

Al-Hajjaj^{-la} 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’.

فَقَالَ الْمُحْتَارُ لَنْ تَقْتُلَنِي وَ لَنْ يَكْذِبَ رَسُولُ اللَّهِ وَ لَنْ تَقْتُلَنِي لِيَحْيِيَنِي اللَّهُ حَتَّى أَقْتُلَ مِنْكُمْ ثَلَاثًا مِائَةً وَ ثَلَاثَةً وَ ثَمَانِينَ أَلْفًا

Al-Mukhtar said, 'You^{-la} will never (be able to) kill me, and never (be able to) belie Rasool-Allah^{-sawww}! And even if you^{-la} do kill me, Allah^{-azwj} would Revive me until I kill from you all three hundred and eighty-three thousand'.

فَقَالَ الْحَجَّاجُ لِبَعْضِ حُجَّابِهِ أَعْطِ السَّيْفَ سَيْفَكَ يَقْتُلُهُ فَأَخَذَ السَّيْفَ سَيْفَهُ وَ جَاءَ لِيَقْتُلَهُ بِهِ

Al-Hajjaj^{-la} said to one of his^{-la} guards, 'Give the executioner your sword he can kill him with it!'

وَ الْحَجَّاجُ يَحْتَهُ وَ يَسْتَعْجَلُهُ فَبَيْنَا هُوَ فِي تَدْبِيرِهِ إِذْ عَثَرَ وَ السَّيْفُ بِيَدِهِ فَأَصَابَ السَّيْفُ بَطْنَهُ فَشَقَّهُ فَمَاتَ فَجَاءَ بِسَيِّفٍ آخَرَ وَ أَعْطَاهُ السَّيْفَ فَلَمَّا رَفَعَ يَدَهُ لِيَضْرِبَ عُنُقَهُ لَدَعَنَّهُ عَثْرٌ فَسَقَطَ فَمَاتَ فَتَنظَرُوا وَ إِذَا الْعَثْرُ فَقَتَلُوهُ

So the executioner took his sword and came over to kill him (Al-Mukhtar) with it, and Al-Hajjaj^{-la} 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.

فَقَالَ الْمُحْتَارُ يَا حَجَّاجُ يَا حَجَّاجُ يَا حَجَّاجُ مَا تَذَكُرُ مَا قَالَ نِزَارُ بْنُ مَعَدٍّ بْنِ عَدْنَانَ- لِسَابُورِ ذِي الْأَكْتافِ حِينَ كَانَ يَقْتُلُ الْعَرَبَ وَ يَصْطَلِمُهُمْ فَأَمَرَ نِزَارٌ وَ لَدَهُ فَوْضِعَ فِي رَبِيبٍ فِي طَرِيقِهِ فَلَمَّا رَأَاهُ قَالَ لَهُ مَنْ أَنْتَ

Al-Mukhtar said, 'O Hajjaj^{-la}! You will never be able upon killing me. Woe be unto you^{-la}, O Hajjaj^{-la}! 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?'

قَالَ أَنَا رَجُلٌ مِنَ الْعَرَبِ أُرِيدُ أَنْ أَسْأَلَكَ لِمَ تَقْتُلُ هَؤُلَاءِ الْعَرَبَ وَ لَا ذُنُوبَ لَهُمْ إِلَيْكَ وَ قَدْ قَتَلْتَ الَّذِينَ كَانُوا مُؤْمِنِينَ فِي عَمَلِكَ وَ الْمُؤْمِنِينَ

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?'

قَالَ لِأَنِّي وَجَدْتُ فِي الْكِتَابِ أَنَّهُ يُخْرِجُ مِنْهُمْ رَجُلًا يُقَالُ لَهُ مُحَمَّدٌ يَدْعِي النَّبُوَّةَ فَيُرِيهِ دَوْلَةَ مُلُوكِ الْأَعْجَامِ وَ يُفْنِيهَا فَأَقْتُلُهُمْ حَتَّى لَا يَكُونَ مِنْهُمْ ذَلِكَ الرَّجُلُ

He said, 'Because I found in the Books that there would be coming out from them, a man called Muhammad^{-sawww} 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^{-sawww}'.

فَقَالَ نِزَارٌ لَنْ كَانَ مَا وَجَدْتَهُ فِي كُتُبِ الْكُذَّابِينَ فَمَا أَوْلَاكَ أَنْ تَقْتُلَ الْبُرَاءَ غَيْرَ الْمُؤْمِنِينَ وَ إِنْ كَانَ ذَلِكَ مِنْ قَوْلِ الصَّادِقِينَ فَإِنَّ اللَّهَ سَيَحْفَظُ ذَلِكَ الْأَصْلَ الَّذِي يُخْرِجُ مِنْهُ هَذَا الرَّجُلَ وَ لَنْ تَقْدِرَ عَلَى إِنْطَالِهِ وَ يُجْرِي قِضَاءَهُ وَ يُنْفِذُ أَمْرَهُ وَ لَوْ لَمْ يَبْقَ مِنْ جَمِيعِ الْعَرَبِ إِلَّا وَاحِدٌ

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'.

فَقَالَ سَابُورٌ صَدَقْتَ هَذَا نِزَارٌ يَعْنِي بِالْفَارِسِيَّةِ الْمَهْرُولُ كُفُّوا عَنِ الْعَرَبِ فَكُفُّوا عَنْهُمْ

Sabour said, 'True! This 'Nizar', in Persian means 'the starving'. Refrain from the Arabs!' So, they refrained from them.

وَ لَكِنَّ يَا حَجَّاجُ إِنَّ اللَّهَ قَدْ قَضَى أَنْ أَقْتُلَ مِنْكُمْ ثَلَاثِمِائَةَ أَلْفٍ وَ ثَلَاثَةَ وَ ثَمَانِينَ أَلْفَ رَجُلٍ فَإِنْ شِئْتَ فَتَعَاطَ قَتْلِي وَ إِنْ شِئْتَ فَلَا تَتَعَاطَ فَإِنَّ اللَّهَ إِمَّا أَنْ يَمْنَعَكَ عَنِّي وَ إِمَّا أَنْ يُجِيبَنِي بَعْدَ قَتْلِكَ فَإِنَّ قَوْلَ رَسُولِ اللَّهِ حَقٌّ لَا مَرِيَةَ فِيهِ-

(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'.

فَقَالَ لِلسَّيِّفِ اضْرِبْ عُنُقَهُ

(Hajjaj^{-la}) said to the executioner, 'Strike off his neck!'

فَقَالَ الْمُخْتَارُ إِنَّ هَذَا لَنْ يَقْدِرَ عَلَيَّ ذَلِكَ وَ كُنْتُ أَحِبُّ أَنْ تَكُونَ أَنْتَ الْمُتَوَلَّى لِمَا تَأْمُرُهُ فَكَانَ يُسَلِّطُ عَلَيْكَ أَفْعَى كَمَا سَلَّطَ عَلَيَّ هَذَا الْأَوَّلَ عَقْرَبًا

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'.

فَلَمَّا هَمَّ السَّيِّفُ أَنْ يَضْرِبَ عُنُقَهُ إِذَا بِرَجُلٍ مِنْ حَوَاصِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَدْ دَخَلَ فَصَاحَ بِالسَّيِّفِ كُفَّ عَنْهُ وَ مَعَهُ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَإِذَا فِيهِ

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 بَعْدُ يَا حَجَّاجُ بِنَ يُوسُفَ فَإِنَّهُ قَدْ سَقَطَ إِلَيْنَا طَيْرٌ عَلَيْهِ رُفْعَةٌ أَنْتَ أَخَذْتَ الْمُخْتَارَ بْنَ أَبِي عُيَيْدٍ تُرِيدُ قَتْلَهُ تَزْعُمُ أَنَّهُ حُكِّي عَنْ رَسُولِ اللَّهِ فِيهِ أَنَّهُ سَيَقْتُلُ مِنْ أَنْصَارِ بَنِي أُمَيَّةَ ثَلَاثِمِائَةَ وَ ثَلَاثَةَ وَ ثَمَانِينَ أَلْفَ رَجُلٍ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful. As for after, O Hajjaj Bin Yusuf! A bird came to us upon which was a note, in which was written that you have seized Al-Mukhtar Bin Abu Ubeyd, intending to kill him, and you are alleging that he is relating from Rasool-Allah⁻

saWW that he would be killing, from the helpers of the clan of Umayya, three hundred and eighty-three thousand men.

فَإِذَا أَتَاكَ كِتَابِي هَذَا فَخَلِّ عَنْهُ وَ لَا تَعْرِضْ لَهُ إِلَّا بِسَبِيلِ خَيْرٍ فَإِنَّهُ زَوْجٌ طَيِّرٌ ابْنِي الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ وَ قَدْ كَلَّمَنِي فِيهِ الْوَلِيدُ وَ إِنَّ الَّذِي حُكِيَ
إِنْ كَانَ بَاطِلًا فَلَا مَعْنَى لِقَتْلِ رَجُلٍ مُسْلِمٍ بِخَيْرٍ بَاطِلٍ وَ إِنْ كَانَ حَقًّا فَإِنَّكَ لَا تَقْدِرُ عَلَى تَكْذِيبِ قَوْلِ رَسُولِ اللَّهِ

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}.

فَخَلَّى عَنْهُ الْحَجَّاجُ فَجَعَلَ الْمُخْتَارُ يُقُولُ سَأَفْعَلُ كَذَا وَ أَخْرُجُ وَقْتُ كَذَا وَ أَقْتُلُ مِنَ النَّاسِ كَذَا وَ هَؤُلَاءِ صَاغِرُونَ يَعْنِي بَنِي أُمَيَّةَ

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.

فَبَلَغَ ذَلِكَ الْحَجَّاجَ فَأَخَذَ وَ أَنْزَلَ وَ أَمَرَ بِضَرْبِ الْعُنُقِ فَقَالَ الْمُخْتَارُ إِنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَلَا تَتَّعَاطَ رَدًّا عَلَى اللَّهِ

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 able upon that, therefore do not carry out a response against Allah^{azwj}}'.

وَ كَانَ فِي ذَلِكَ إِذْ سَقَطَ عَلَيْهِ طَائِرٌ آخَرُ عَلَيْهِ كِتَابٌ مِنْ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا حَجَّاجُ لَا تَعْرِضْ لِلْمُخْتَارِ فَإِنَّهُ زَوْجٌ مُرْضِعَةٌ
ابْنِي الْوَلِيدِ وَ لَيْنُ كَانَ حَقًّا فَسْتَمْنَعُ مِنْ قَتْلِهِ - كَمَا مَنَعَ دَانِيئِيلُ مِنْ قَتْلِ مُخْتَصِرِ الَّذِي كَانَ قَضَى اللَّهُ أَنْ يَقْتُلَ بَنِي إِسْرَائِيلَ

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^{la}! 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'.

فَتَرَكَهُ الْحَجَّاجُ وَ تَوَعَّدَهُ إِنْ عَادَ لِمِثْلِ مَقَالَتِهِ فَعَادَ لِمِثْلِ مَقَالَتِهِ وَ اتَّصَلَ بِالْحَجَّاجِ الْخَبْرُ فَطَلَبَهُ فَاحْتَمَى مُدَّةً ثُمَّ ظَفَرَ بِهِ فَلَمَّا هَمَّ بِضَرْبِ عُنُقِهِ إِذْ قَدْ وَرَدَ عَلَيْهِ
كِتَابُ عَبْدِ الْمَلِكِ

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.

فَاخْتَبَسَهُ الْحَجَّاجُ وَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ كَيْفَ تَأْخُذُ إِلَيْكَ عَدُوًّا مُجَاهِرًا يَزْعُمُ أَنَّهُ يَقْتُلُ مِنْ أَنْصَارِ بَنِي أُمَيَّةَ كَذَا وَ كَذَا أَلْفًا

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?'

فَبَعَثَ إِلَيْهِ إِبْرَاهِيمَ بْنَ كَثِيرٍ جَاهِلًا لَيْسَ كَانَ الْخَبِيرُ فِيهِ بَاطِلًا فَمَا أَحَقَّنَا بِرِعَايَةِ حَقِّهِ لِحَقِّي مَنْ خَدَمَنَا وَ إِنْ كَانَ الْخَبِيرُ فِيهِ حَقًّا فَإِنَّهُ سَرَّيْتَهُ لِيَسْلَطَ عَلَيْنَا كَمَا رَأَى فِرْعَوْنُ مُوسَى عَ حَتَّى سَلَطَ عَلَيْهِ فَبَعَثَ بِهِ الْحُجَّاجُ وَ كَانَ مِنَ الْمُخْتَارِ مَا كَانَ وَ قَتَلَ مَنْ قَتَلَ

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 right 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.

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِأَصْحَابِهِ وَ قَدْ قَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ أَمِيرَ الْمُؤْمِنِينَ ع ذَكَرَ مِنْ أَمْرِ الْمُخْتَارِ وَ لَمْ يَقُلْ مَتَى يَكُونُ قَتْلُهُ لِمَنْ يَفْتُلُ

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'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَدَقَ أَمِيرُ الْمُؤْمِنِينَ أَوْ لَا أَخْبِرْكُمْ مَتَى يَكُونُ قَاتِلُو بَلَى قَالَ يَوْمَ كَذَا إِلَى ثَلَاثِ سِنِينَ مِنْ قَوْلِي هَذَا وَ سَيُؤْتَى بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ شِمْرِ بْنِ ذِي الْجَوْشَنِ فِي يَوْمِ كَذَا وَ كَذَا وَ سَنَأْكُلُ وَ هُمَا بَيْنَ أَيْدِينَا نَنْظُرُ إِلَيْهِمَا

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Amir Al-Momineen^{-asws} was truthful. And, shall I^{-asws} inform you when it would happen?' They said, 'Yes'. He^{-asws} said: 'On such and such a day' – to three years from these words of his^{-asws} to them – 'and they would be coming to me^{-asws} with the head of Ubeydullah Bin Ziyad^{-la}, and Shimr Bin Zil Jowshan^{-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'.

قَالَ فَلَمَّا كَانَ الْيَوْمَ الَّذِي أَخْبَرْتُمْ أَنَّهُ يَكُونُ فِيهِ الْقَتْلُ مِنَ الْمُخْتَارِ لِأَصْحَابِ بَنِي أُمَيَّةَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَ أَصْحَابِهِ عَلَى مَائِدَةٍ إِذْ قَالَ لَهُمْ مَعَاشِرَ إِخْوَانِنَا طَيِّبُوا أَنْفُسَكُمْ فَإِنَّكُمْ تَأْكُلُونَ وَ ظَلَمَةٌ بَنِي أُمَيَّةَ يُحْصَدُونَ

He (Imam Hassan Al-Askari^{-asws}) said: 'So when it was during the day which he (Ali^{-asws} Bin Al-Husayn^{-asws}) had informed them of – it happened during it, the killing from Al-Mukhtar of the companions of the clan of Umayya. Ali^{-asws} Bin Al-Husayn^{-asws} was with his^{-asws} companions upon a meal, when he^{-asws} said to them: 'Group of our^{-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'.

قَالُوا أَيْنَ قَالَ فِي مَوْضِعِ كَذَا يَفْتُلُهُمُ الْمُخْتَارُ وَ سَيُؤْتَى بِرَأْسَيْنِ يَوْمَ كَذَا وَ كَذَا

They said, 'Where?' He^{-asws} said: 'In such and such a place, Al-Mukhtar would be killing them, and they would be coming to me^{-asws} with the two heads on such and such a day'.

فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ أُتِيَ بِالرُّؤْسَيْنِ لَمَّا أَرَادَ أَنْ يَقْعُدَ لِلْأَكْلِ وَ قَدْ فَرَعَ مِنْ صَلَاتِهِ فَلَمَّا رَأَاهُمَا سَجَدَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُبْنِنِي حَتَّى أَرَانِي فَجَعَلَ يَأْكُلُ وَ يَنْظُرُ إِلَيْهِمَا

When it was during that day, they came with the two heads, when he^{-asws} had intended to sit for the meal, and he^{-asws} was free from having prayed his^{-asws} *Salat*. When he^{-asws} saw the two (heads), he^{-asws} performed *Sajda*, and said: ‘The Praise is for Allah^{-azwj} Who did not Cause me^{-asws} to pass away until He^{-azwj} Showed me^{-asws} (this)’. He^{-asws} went on eating and looking at the two (heads)’.

فَلَمَّا كَانَ فِي وَقْتِ الْحُلُوءِ لَمْ يَأْتِ بِالْحُلُوءِ لِأَنَّهُمْ كَانُوا قَدْ اسْتَعْلَمُوا عَنْ عَمَلِهِ بِخَبَرِ الرَّأْسَيْنِ فَقَالَ نُدْمَاؤُهُ وَ لَمْ يُعْمَلِ الْيَوْمَ الْحُلُوءُ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع- لَا تُرِيدُ حُلُوءًا أَحْلَى مِنْ نَظَرِنَا إِلَى هَذَيْنِ الرَّأْسَيْنِ

When it was during the time for the sweets (dishes), he^{-asws} did not come with the sweets (dishes) – when it was so that he^{-asws} was pre-occupied from his^{-as} work with the news of the two heads. His^{-asws} companions said, ‘We did not partake any sweets today’. Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘We do not want a sweet sweeter than our looking at these two heads!’

ثُمَّ عَادَ إِلَى قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ وَ مَا لِلْكَافِرِينَ وَ الْفَاسِقِينَ عِنْدَ اللَّهِ أَعْظَمُ وَ أَوْفَى.

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’⁶.

توضيح قوله ع فكان ذلك بعد قوله هذا أي ولد المختار بعد قول أمير المؤمنين هذا بزمان.

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.

7- كَش، رجال الكشي حَمْدُوهُ عَنِ يَعْقُوبَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ الْمُثَنَّى عَنِ سَدِيدٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَا تَسُبُّوا الْمُخْتَارَ فَإِنَّهُ قَدْ قَتَلَ قَتَلْتَنَا وَ طَلَبَ بِنَارِنَا وَ زَوَّجَ أَرَامِلَنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْعُسْرَةِ.

(The book) ‘Rijal’ Al Kashy – Hamdawiya, from Yaqoub, from Ibn Abu Umeyr, from Hisham Bin Al Musanna, from Sadeyr,

‘From Abu Ja’far^{-asws} having said: ‘Do not revile Al-Mukhtar^{-ra} for he^{-ra} killed ones who killed us^{-asws}, and sought our^{-asws} retaliation, and got our^{-asws} widows married, and distributor the wealth among us upon the scattering’⁷.

8- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ الرَّازِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ عَبْدِ اللَّهِ الْمُرْخَرَفِ عَنِ حَبِيبِ الْخُنَعَمِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمُخْتَارُ يَكْذِبُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Al-Hassan and Usman Bin Hamid, from Muhammad Bin Hamid, from Muhammad Bin Yazdad Al Razy, from Ibn Abu Al Khattab, from Abdullah Al Muzakhrif, from Habeeb Al Khas’amy,

⁶ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 6

⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 7

'From Abu Abdullah^{-asws} having said: 'Al-Mukhtar^{-ra} used to belie upon Ali^{-asws} Bin Al-Husayn^{-asws}'⁸.

9- كَش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ وَ عُثْمَانُ بْنُ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَزْدَادَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ قَالَ: دَخَلْنَا عَلَى أَبِي جَعْفَرٍ ع يَوْمَ النَّخْرِ وَ هُوَ مُتَّكِيٌّ وَ قَالَ أَرْسَلْ إِلَى الْخَلَّاقِ فَفَعَدْتُ بَيْنَ يَدَيْهِ إِذْ دَخَلَ عَلَيْهِ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ فَتَنَاوَلَ يَدَهُ لِيُقَبِّلَهَا فَمَنَعَهُ ثُمَّ قَالَ مَنْ أَنْتَ

(The book) 'Al Rijal' of Al Kashy – Muhammad Bin Al-Hassan, and Usman Bin Hamid, from Muhammad Bin Yazdad, from Muhammad Bin Al-Husayn, from Musa Bin Yasaar, from Abdullah Bin Al-Zubeyr, from Abdullah Bin Shareek who said,

'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?'

قَالَ أَنَا أَبُو مُحَمَّدٍ الْحَكَمُ بْنُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدِ الثَّقَفِيِّ وَ كَانَ مُتَبَاعِداً مِنْ أَبِي جَعْفَرٍ ع فَمَدَّ يَدَهُ إِلَيْهِ حَتَّى كَادَ يُفَعِّدُهُ فِي حَجْرِهِ بَعْدَ مَنَعِهِ يَدَهُ ثُمَّ قَالَ أَصْلَحَكَ اللَّهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَبِي وَ قَالُوا وَ الْقَوْلُ وَ اللَّهُ قَوْلُكَ

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^{-azwj} 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^{-azwj}, is your^{-asws} word!'

قَالَ وَ أَيُّ شَيْءٍ يُقُولُونَ قَالَ يُقُولُونَ كَذَابٌ وَ لَا تَأْمُرُنِي بِشَيْءٍ إِلَّا قَبْلَهُ

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!'

فَقَالَ سُبْحَانَ اللَّهِ أَحَبَّرَنِي أَبِي وَ اللَّهُ أَنْ مَهْرُ أُمِّي كَانَ مِمَّا بَعَثَ بِهِ الْمُخْتَارُ أَوْ لَمْ يَبْنِ دُورَنَا وَ قَتَلَ قَاتِلِينَا وَ طَلَبَ بِيَدِمَائِنَا فَرَحِمَهُ اللَّهُ

He^{-asws} said: 'Glory be to Allah^{-azwj}! My^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, that the dowry of my^{-asws} mother^{-as} 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^{-azwj} have Mercy on him^{-ra}!

وَ أَحَبَّرَنِي وَ اللَّهُ أَبِي أَنَّهُ كَانَ لَبَسْمُرٍ عِنْدَ فَاطِمَةَ بِنْتِ عَلِيٍّ مُمَهِّدُهَا الْفَرَاشَ وَ يُبْنِي لَهَا الْوَسَائِدَ وَ مِنْهَا أَصَابَ الْحَدِيثَ رَحِمَ اللَّهُ أَبَاكَ رَحِمَ اللَّهُ مَا تَرَكَ لَنَا حَقًّا عِنْدَ أَحَدٍ إِلَّا طَلَبَهُ قَتَلَ قَاتِلَنَا وَ طَلَبَ بِيَدِمَائِنَا.

And my^{-asws} father^{-asws} informed me^{-asws}, by Allah^{-azwj}, 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^{-azwj} have Mercy on your father^{-ra}! May

⁸ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 8

Allah^{-azwj} 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".⁹

10- كَش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنِ الْعُبَيْدِيِّ عَنِ مُحَمَّدِ بْنِ عَمْرٍو عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: كَتَبَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ وَ بَعَثَ إِلَيْهِ هَدَايَا مِنَ الْعِرَاقِ فَلَمَّا وَقَفُوا عَلَى بَابِ عَلِيٍّ دَخَلَ الْأَذُنُ يَسْتَأْذِنُ لَهُمْ فَخَرَجَ إِلَيْهِمْ رَسُولُهُ فَقَالَ أَمِيطُوا عَنْ بَابِي فَإِنِّي لَا أَقْبَلُ هَدَايَا الْكُذَّابِينَ وَ لَا أَقْرَأُ كُتُبَهُمْ فَمَحُوا الْعُنْوَانَ وَ كَتَبُوا لِلْمُهَدِيِّ مُحَمَّدِ بْنِ عَلِيٍّ

(The book) 'Rijal' of Al Kashy – Jibraeel Bin Ahmad, from Al Ubeydi, from Muhammad Bin Amro, from Yunus Bin Yaquub,

'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'.

فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهُ لَقَدْ كَتَبَ إِلَيْهِ بِكِتَابٍ مَا أَعْطَاهُ فِيهِ شَيْئًا إِذَا كَتَبَ إِلَيْهِ يَا ابْنَ خَيْرٍ مَنْ طَشَى وَ مَشَى

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'.

فَقَالَ أَبُو بَصِيرٍ فُقُلْتُ لِأَبِي جَعْفَرٍ ع أَمَا الْمَشَى فَأَنَا أَعْرِفُهُ فَأَيُّ شَيْءٍ الطَّشَى فَقَالَ أَبُو جَعْفَرٍ الْحَيَاءُ.

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'.¹⁰

11- كَش، رجال الكشي جَبْرِئِيلُ عَنِ الْعُبَيْدِيِّ عَنِ ابْنِ أُسْبَاطٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ عَلِيِّ بْنِ حَزْرَوْرٍ عَنِ الْأَصْبَغِ قَالَ: رَأَيْتُ الْمُخْتَارَ عَلَى فَخِذِ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ يَمْسَحُ رَأْسَهُ وَ يَقُولُ يَا كَيْسُ يَا كَيْسُ.

(The book) 'Rijal' Al Kashy – Jibraeel, from Al Ubeydi, from Ibn Asbaat, from Abdul Rahman Bin Hammad, from Ali Bin Hazawwar, from Al Asbagh who 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!'¹¹

12- كَش، رجال الكشي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ ابْنِ عَمِيرَةَ عَنِ جَارُودِ بْنِ الْمُنْذِرِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا امْتَسَطَتْ فِيْنَا هَاشِمِيَّةٌ وَ لَا احْتَضَبَتْ حَتَّى بَعَثَ إِلَيْنَا الْمُخْتَارُ بِرُءُوسِ الَّذِينَ قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Muhammad, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al-Hassan Bin Ali, from Al Abbas Bin Aamir, from Ibn Ameyra, from Jaroud Bin Al Munzir,

⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 9

¹⁰ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 10

¹¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 11

‘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}’.¹²

– كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ عَنْ خَالِدِ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع لَمَّا أُتِيَ بِرَأْسِ عُيَيْدِ اللَّهِ بْنِ زِيَادٍ وَرَأْسِ عُمَرَ بْنِ سَعْدِ خَرَّ سَاجِدًا وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَدْرَكَ لِي تَارِي مِنْ أَعْدَائِي وَجَزَى الْمُخْتَارَ خَيْرًا.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Ali Bin abu Ali, from Khalid Bin Yazeed, from Al-Husayn Bin Zayd,

‘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}’.¹³

13- كَش، رجال الكشي بِحَدِّثِ الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ أَنَّ الْمُخْتَارَ أَرْسَلَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ بِعِشْرِينَ أَلْفَ دِينَارٍ فَتَقَبَّلَهَا وَبَنَى بِهَا دَارَ عَقِيلِ بْنِ أَبِي طَالِبٍ وَدَارَهُمُ الَّتِي هُدِمَتْ

(The book) ‘Rijal’ of Al Kashy – By this chain, from Al-Husayn Bin Zayd,

‘From Umar son of Ali^{-asws} (Bin Al-Husayn^{-asws}), ‘Al-Mukhtar^{-asws} sent to Ali^{-asws} Bin Al-Husayn^{-asws}, twenty thousand Dinars. He^{-asws} accepted these and built the house of Aqeel son of Abu Talib^{-asws}, and their^{-asws} houses which had been demolished’ (by Umayyid forcefully when they extended the Masjid of Rasool Allah^{-saww}).

قَالَ ثُمَّ إِنَّهُ بَعَثَ إِلَيْهِ بِأَرْبَعِينَ أَلْفَ دِينَارٍ بَعْدَ مَا أَظْهَرَ الْكَلَامَ الَّذِي أَظْهَرَهُ فَرَدَّهَا وَ لَمْ يَقْبَلَهَا.

He said, ‘Then he^{-ra} sent to him^{-asws} forty thousand Dinars after he^{-ra} had revealed the talk which he^{-ra} had revealed it, so he^{-asws} returned these and did not accept it.

وَ الْمُخْتَارُ هُوَ الَّذِي دَعَا النَّاسَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع ابْنِ الْحَنْفِيَّةِ وَ سُمُّوا الْكَيْسَانِيَّةَ وَ هُمُ الْمُخْتَارِيَّةُ وَ كَانَ لِقَبِهِ كَيْسَانَ وَ لُقِّبَ بِكَيْسَانَ لِصَاحِبِ شَرْطِهِ الْمُكْتَى أَبَا عَمْرَةَ وَ كَانَ اسْمُهُ كَيْسَانَ

And Al-Mukhtar^{-ra}, he^{-ra} is the one who called the people to Muhammad son of Ali^{-asws} Bin Abu Talib^{-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^{-ra} teknonym was ‘Kaysan’, and he^{-ra} was teknonymed as Kaysan for the commander of his^{-ra} elite forces, Abu Amrah, and his name was Kaysan.

وَ قِيلَ إِنَّهُ سَمَّى كَيْسَانَ بِكَيْسَانَ مَوْلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هُوَ الَّذِي حَمَلَهُ عَلَى الطَّلَبِ بِدَمِ الْحُسَيْنِ ع وَ ذَلِكَ عَلَى قَتْلَيْهِ وَ كَانَ صَاحِبَ سِرِّهِ وَ الْعَالِبِ عَلَى أَمْرِهِ وَ كَانَ لَا يُبْلَغُهُ عَنْ رَجُلٍ مِنْ أَعْدَاءِ الْحُسَيْنِ أَنَّهُ فِي دَارٍ أَوْ فِي مَوْضِعٍ إِلَّا فَصَدَهُ وَ هَدَمَ الدَّارَ بِأَسْرِهَا وَ قَتَلَ كُلَّ مَنْ فِيهَا مِنْ ذِي رُوحٍ وَ كُلُّ دَارٍ بِالْكُوفَةِ خَرَابٌ فِيهَا هَدَمَهَا وَ أَهْلُ الْكُوفَةِ يَضْرِبُونَ بِهَا الْمَثَلَ

¹² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 12

¹³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 13 a

And it is said that he (Abu Amrah) was named as 'Kaysan' with Kaysan, a slave of Ali^{-asws} Bin Abu Talib^{-asws}, and he is the one who carried him^{-ra} upon seeking the blood of Al-Husayn^{-asws}, and pointed him^{-ra} upon his^{-asws} killers, and he was a companion of his^{-ra} secrets and the overcoming upon his^{-ra} matters, and it (news) did not reach him about any man from the enemies of Al-Husayn^{-asws} that he was in a house, or in a place, except he aimed for it and demolished the house along with its 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.

فَإِذَا افْتَقَرَ إِنْسَانٌ قَالُوا دَخَلَ أَبُو عَمْرَةَ بَيْتَهُ حَتَّى قَالَ فِيهِ الشَّاعِرُ-

إِنِّي لَيْسُ بِمَا فِيهِ خَيْرٌ مِنْ أَبِي عَمْرَةَ- يُغْوِيكَ وَ يُطْغِيكَ وَ لَا يُغْطِيكَ كِسْرَةً.

So whenever a person was impoverished, they would say, 'Abu Amrah' has entered his house'. The poet said regarding him, '*Iblees^{-la} with whatever is in him^{-la}, is better than Abu Amrah. He deviates you and overwhelms you and does not give you a scrap*'.¹⁴

14- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيْ وُلْدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ.

(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, 'He^{-asws} said to me: 'Our^{-asws} secrets did not cease to be concealed until these came to be in the hands of the sons of Kaysan. They narrated with it in the streets and the villages of the plains''.¹⁵

بيان قال الفيروزآبادي كيسان لقب المختار بن أبي عبيد المنسوب إليه الكيسانية.

Explanation: Al-Firozabady said, 'Kaysan is a title of Al-Mukhtar Bin Abu Ubeyd^{-ra}, the Kaysaniyya are attributed to him^{-ra}'.

15- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أُمِّيَّةَ بْنِ عَلِيٍّ الْقَيْسِيِّ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَجُوزُ النَّبِيُّ الصِّرَاطَ يَتْلُوهُ عَلِيٌّ وَ يَتْلُو عَلِيًّا الْحَسَنُ وَ يَتْلُو الْحَسَنَ الْحُسَيْنُ

(The book) 'Tehzeeb Al Ahkaam' – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hilal, from Umayya Bin Ali Al qaysi, from one of the ones who reported it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'The Prophet^{-saww} will Cross the Bridge followed by Ali^{-asws}, and Ali^{-asws} followed by Al-Hassan^{-asws}, and Al-Hassan^{-asws} followed by Al-Husayn^{-asws}'.

¹⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 13 b

¹⁵ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 14

فَإِذَا تَوَسَّطُوهُ نَادَى الْمُخْتَارُ الْحُسَيْنَ يَا أَبَا عَبْدِ اللَّهِ إِيَّيَّ طَلَبْتُ بِتَأْرِكَ فَيَقُولُ النَّبِيُّ لِلْحُسَيْنِ عَ أَجِبْهُ فَيَنْقُضُ الْحُسَيْنُ فِي النَّارِ كَأَنَّهُ عَقَابٌ كَاسِرٌ فَيُخْرِجُ الْمُخْتَارَ حُمَةً وَ لَوْ شَقَّ عَنْ قَلْبِهِ لَوَجِدَ حُبَّهُمَا فِي قَلْبِهِ.

When he^{-asws} 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’.¹⁶

بيان قوله ع حبهما أي حب الشيخين الملعونين

Explanation: His^{-asws} words: ‘Their love’ – love for the two accursed Sheikhs (Abu Bakr and Umar).

16- وَقَالَ الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ قِيلَ بَعَثَ الْمُخْتَارُ بِنُ أَبِي عُبَيْدٍ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ بِمِائَةِ أَلْفِ دِرْهَمٍ فَكَرِهَ أَنْ يَقْبَلَهَا مِنْهُ وَ خَافَ أَنْ يُرَدَّهَا فَزَكَّهَا فِي بَيْتِ

And the Sheikh Hassan Bin Suleyman said in ‘Kitab Al Mukhtasar’ –

‘It is said, ‘Al-Mukhtar Bin Abu Ubeydullah^{-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.

فَلَمَّا قُتِلَ الْمُخْتَارُ كَتَبَ إِلَى عَبْدِ الْمَلِكِ يُخْبِرُهُ بِمَا فَكَّرَ بِهِ خُذَهَا طَيِّبَةً هَيِّئْهُ فَكَانَ عَلِيٌّ يَلْعَنُ الْمُخْتَارَ وَ يَقُولُ كَذَبَ عَلَى اللَّهِ وَ عَلَيْنَا لِأَنَّ الْمُخْتَارَ كَانَ يَزْعُمُ أَنَّهُ يُوحَى إِلَيْهِ.

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}’.¹⁷

Commentary (abridged): -

أقول و لنورد هنا رسالة شرح الثار الذي ألفه الشيخ الفاضل البارع جعفر بن محمد بن نما فإنها مشتملة على جل أحوال المختار و من قتله من الأشرار على وجه الاختصار ليشفي به صدور المؤمنين الأخيار و ليظهر منها بعض أحوال المختار و هي هذه

‘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:

¹⁶ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 15

¹⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد حمد الله الذي جعل الحمد ثمنا لثوابه و نجاة يوم الوعيد من عقابه و الصلاة على محمد الذي شرفت الأماكن بذكره و عطرته المساكن برباء نشره و على آله و أصحابه الذين عظم قدرهم بقدره و تابعوه في نهيهِ و أمره

'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^{-sawww} who, the places are ennobled by his^{-sawww} mention and perfumed the dwellings with the spread of Grace, and upon his^{-sawww} Progeny^{-asws}, those whose worth is mighty with His^{-azwj} worth, and they^{-asws} followed him^{-sawww} in his^{-sawww} prohibitions and his^{-sawww} instructions.

فإني لما صنعت كتاب المقتل الذي سميته مثير الأحران و منير سبل الأشجان و جمعت فيه من طرائف الأخبار و لطائف الآثار ما يري على الجوهر و النضار سألي جماعة من الأصحاب أن أضيف إليه عمل الثأر و أشرح قضية المختار

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 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}.

و كان محمد بن الحنفية أكبر من زين العابدين سنا و يرى تقديمه عليه فرضا و ديننا و لا يتحرك حركة إلا بما يهواه و لا ينطق إلا عن رضاه و يتأمر له تأمر الرعية للوالي و يفضله تفضيل السيد على الخادم و الموالي

Muhammad Bin Al-Hanafiya was older than Zayn Al-Abideen^{-asws} in age and he viewed his^{-asws} orders regarding him as obligatory and a religion, and he did not make any move except with what he^{-asws} loved, nor spoke except from his^{-asws} pleasure, and obeyed to him^{-asws} the obedience of the citizen to the ruler and preferred him^{-asws} the preference of the chief upon the servant and the slave.

و تقلد محمد ره أخذ الثأر إراحة لخاطره الشريف من تحمل الأثقال و الشد و الترحال و يدل على ذلك ما رويته عن أبي بجير عالم الأهواز و كان يقول بإمامة ابن الحنفية

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.

قال حججت فلقيت إمامي و كنت يوما عنده فمر به غلام شاب فسلم عليه فقام فتلقاه و قبل ما بين عينيه و خاطبه بالسيادة و مضى الغلام و عاد محمد إلى مكانه

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.

فقلت له عند الله أحسن عاني فقال و كيف ذاك قلت لأننا نعتقد أنك الإمام المفترض الطاعة تقوم تتلقى هذا الغلام و تقول له يا سيدي فقال نعم هو و الله إمامي فقلت و من هذا

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?'

قال علي ابن اخي الحسين اعلم ابي نازعته الإمامة و نازعني فقال لي أ ترضى بالحجر الأسود حكما بيني و بينك فقلت و كيف نختكم إلى حجر جماد فقلت له عند الله أحسب عني فقال و كيف ذاك قلت لأننا نعتقد أنك الإمام المفترض الطاعة تقوم تتلقى هذا الغلام و تقول له يا سيدي فقال نعم هو و الله إمامي فقلت و من هذا فقال إن إماما لا يكلمه الجماد فليس بإمام

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}'.

فاستحييت من ذلك فقلت بيني و بينك الحجر الأسود فقصدنا الحجر و صلى و صليت و تقدم إليه و قال أسألك بالذي أودعك موثيق العباد لتشهد لهم بالموافاة إلا أخبرتنا من الإمام منا

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^{-azwj} 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}?'

فنطق و الله الحجر و قال يا محمد سلم الأمر إلى ابن أخيك فهو أحق به منك و هو إمامك و تحللح حتى ظننته يسقط فأذعنت بإمامته و دنت له بفرض طاعته.

By Allah^{-azwj}! 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'.

قال أبو بجير فانصرف من عنده و قد دنت بإمامة علي بن الحسين ع و تركت القول بالكيسانية.

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".¹⁸

و روي عن أبي بصير أنه قال سمعت أبا جعفر الباقر ع يقول كان أبو خالد الكابلي يخدّم محمد ابن الحنفية ذهرا و لا يشك أنه الإمام حتى أتاه يوماً فقال له جعلت فداك إن لي حزمة و مؤدّة فأسألك بحزمة رسول الله و أمير المؤمنين إلا أخبرني أنت الإمام الذي فرض الله طاعته على خلقه

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

¹⁸ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 2

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^{-azwj} has Obligated upon His^{-azwj} creatures?’

قَالَ يَا أَبَا خَالِدٍ لَقَدْ خَلَقْتَنِي بِالْعَظِيمِ الْإِمَامِ عَلِيِّ ابْنِ أَبِي عَلِيٍّ وَعَلَيْكَ وَعَلَى كُلِّ مُسْلِمٍ

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’.

فَلَمَّا سَمِعَ أَبُو خَالِدٍ قَوْلَ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ جَاءَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَاسْتَأْذَنَ وَدَخَلَ فَقَالَ لَهُ مَرْحَبًا يَا كَنْكَرُ مَا كُنْتَ لَنَا بِرَائِرٍ مَا بَدَأَ لَكَ فِينَا

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}?’

فَخَرَّ أَبُو خَالِدٍ سَاجِدًا شُكْرًا لِمَا سَمِعَ مِنْ زَيْنِ الْعَابِدِينَ عَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمْنِنِي حَتَّى عَرَفْتُ إِمَامِي

Abu Khalid fell down in Sajdah of gratefulness at what he heard from Zayn Al-Abideen^{-asws} and said, ‘The Praise is for Allah^{-azwj} Who did not Cause me to die until I recognised my Imam^{-asws}!’

قَالَ وَ كَيْفَ عَرَفْتَ إِمَامَكَ يَا أَبَا خَالِدٍ

He^{-asws} said: ‘And how did you recognise your Imam^{-asws}, O Abu Khalid?’

قَالَ لِأَنَّكَ دَعَوْتَنِي بِاسْمِي الَّذِي لَا يَعْرِفُهُ سِوَى أُمِّي وَ كُنْتُ فِي عَمِيَاءَ مِنْ أَمْرِي وَ لَقَدْ خَدَمْتُ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ عُمْرًا— لَا أَشْكُ أَنَّهُ إِمَامٌ حَتَّى أَقْسَمْتُ عَلَيْهِ فَأَرْشَدَنِي إِلَيْكَ فَقَالَ هُوَ الْإِمَامُ عَلِيُّ وَعَلَيْكَ وَعَلَى كُلِّ مُسْلِمٍ ثُمَّ انْصَرَفَ وَ قَدْ قَالَ بِإِمَامَةِ زَيْنِ الْعَابِدِينَ عَ.

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}.

وَ قَالَ قَوْمٌ مِنَ الْخَوَارِجِ لِمُحَمَّدِ بْنِ الْحَنْفِيَّةِ لَمْ عَزَّرْ بِكَ فِي الْحُرُوبِ وَ لَمْ يُعَزَّرْ بِالْحَسَنِ وَ الْحُسَيْنِ قَالَ لِأَحْسَمَا عَيْنَاهُ وَ أَنَا يَمِينُهُ فَهُوَ يَدْفَعُ بِيَمِينِهِ عَنْ عَيْنَيْهِ.

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”¹⁹.

وَ رَوَى الْعَبَّاسُ بْنُ بَكَّارٍ قَالَ حَدَّثَنَا أَبُو بَكْرِ الْهَدَلِيُّ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَ يَوْمٌ مِنْ أَيَّامِ صِفِّينَ دَعَا عَلِيُّ عَ ابْنَهُ مُحَمَّدًا فَقَالَ شَدَّ عَلِيَّ الْمَيْمَنَةَ فَحَمَلَ مَعَ أَصْحَابِهِ فَكَشَفَ مَيْمَنَةَ عَسْكَرٍ مُعَاوِيَةَ ثُمَّ رَجَعَ وَ قَدْ جُرِحَ فَقَالَ لَهُ الْعَطَشُ

¹⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 3

And it is reported by Al Abbas Bin Bakkar who said, 'It is narrated to us by Abu Bakr Al Huzeyli, from Ikrimah (Bin Abu Jahl^{la}, 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!'

فَقَامَ إِلَيْهِ عَ فَسَقَاهُ جُرْعَةً مِنْ مَاءٍ ثُمَّ صَبَّ الْمَاءَ بَيْنَ دِرْعِهِ وَ جِلْدِهِ فَرَأَيْتُ عَلَقَ الدَّمِ يُخْرُجُ مِنْ حَلْقِ الدَّرِجِ ثُمَّ أَمَهَلَهُ سَاعَةً ثُمَّ قَالَ شُدُّ فِي الْمَيْسِرَةِ فَحَمَلَ مَعَ أَصْحَابِهِ عَلَى مَيْسِرَةِ مُعَاوِيَةَ فَكَشَفَهُمْ ثُمَّ رَجَعَ وَ بِهِ جِرَاحَةٌ وَ هُوَ يَقُولُ الْمَاءَ الْمَاءَ

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 فَفَعَلَ مِثْلَ الْأَوَّلِ ثُمَّ قَالَ شُدُّ فِي الْقَلْبِ فَكَشَفَهُمْ ثُمَّ رَجَعَ وَ قَدْ أَثَقَلَتْهُ الْجِرَاحَاتُ وَ هُوَ يَبْكِي فَقَامَ إِلَيْهِ فَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ فِدَاكَ أَبُوكَ لَعُدَّ سَرَرْتَنِي وَ اللَّهُ يَا بُنَيَّ فَمَا يُبْكِيكَ أَ فَرِحَ أَمْ جَزِعَ

He^{-asws} 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^{-asws} stood up to him and kissed what is between the eyes, and said, 'May your father^{-asws} be sacrificed for you! You^{-asws} have cheered me^{-asws}, by Allah^{-azwj}! O my^{-asws} son! What makes you cry? Is it from happiness or from alarm?'

فَقَالَ كَيْفَ لَا أَبْكِي وَ قَدْ عَرَضْتَنِي لِلْمَوْتِ ثَلَاثَ مَرَّاتٍ فَسَلَّمَنِي اللَّهُ تَعَالَى وَ كُلَّمَا رَجَعْتُ إِلَيْكَ لِتُهَيِّئَنِي فَمَا أَمَهَلْتَنِي وَ هَذَا مِنْ أَحْوَابِ الْحُسَيْنِ وَ الْحُسَيْنِ مَا تَأْمُرُهُمَا بِشَيْءٍ

He said, 'How can I not cry and you^{-asws} have exposed me to the death three times and Allah^{-azwj} the Exalted Kept me safe, and every time I returned to you^{-asws} for you^{-asws} to respite me, but you^{-asws} did not respite me, and these two brothers^{-asws} of mine, Al-Hassan^{-asws} and Al-Husayn^{-asws}, you^{-asws} are not ordering them^{-asws} with anything!'

فَقَبَّلَ عَ رَأْسَهُ وَ قَالَ يَا بُنَيَّ أَنْتَ ابْنِي وَ هَذَا ابْنَا رَسُولِ اللَّهِ صَ أَفَلَا أَصُوهُمَا قَالَ بَلَى يَا أَبَاهُ جَعَلَنِي اللَّهُ فِدَاكَ وَ فِدَاهُمَا.

He^{-asws} kissed his head and said: 'O my^{-asws} son! You are my^{-asws} son and these two are sons^{-asws} of Rasool-Allah^{-saww}. Should I^{-asws} not be safeguarding them^{-asws}? He said, 'Yes, O father^{-asws}! May Allah^{-azwj} Make me to be sacrificed for you^{-asws} and them^{-asws}!''²⁰

وَ إِذَا كَانَ ذَلِكَ رَأَيْتُ فَكَيْفَ يُخْرُجُ عَنْ طَاعَتِهِ وَ يُعَدِلُ عَنِ الْإِسْلَامِ بِمُخَالَفَتِهِ مَعَ عِلْمِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ أَنَّ زَيْنَ الْعَابِدِينَ وَلِيُّ الدَّمِ وَ صَاحِبُ النَّارِ وَ الْمُطَالِبُ بِدِمَاءِ الْأَنْبِيَاءِ

²⁰ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 4

Commentary continued –

And when that was his view, then how come he exited from his^{-asws} obedience and turned away from Al-Islam by opposing him^{-asws}, along with the knowledge of Muhammad Ibn Al-Hanafiya that Zayn Al-Abideen^{-asws} is in charge of the blood and the one for the retaliation and seeking of the bloods of the righteous?

فَنَهَضَ الْمُخْتَارُ هُوَضَ الْمَلِكِ الْمُطَاعِ وَ مَدَّ إِلَى أَعْدَاءِ اللَّهِ يَدًا طَوِيلَةً الْبَاعِ فَهَسَّتْ عِظَامًا تَعَدَّتْ بِالْفُجُورِ وَ قَطَعَتْ أَعْضَاءً نَشَأَتْ عَلَى الْحُمُورِ وَ حَارَ إِلَى فَضِيلَةٍ لَمْ يَرَقْ إِلَى شِعَابِ شَرْفِهَا عَرَبِيٌّ وَ لَا أَعْجَمِيٌّ وَ أَحْرَزَ مَنْقَبَةً لَمْ يَسْبِقْهُ إِلَيْهَا هَاشِمِيٌّ

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 which cannot be compared with neither by Arabs nor non-Arabs, and he^{-ra} obtained virtues no Hashemite had preceded to these.

وَ كَانَ إِبْرَاهِيمُ بْنُ مَالِكِ الْأَشْتَرِ مُشَارِكًا لَهُ فِي هَذِهِ الْبَلْوَى وَ مُصَدِّقًا عَلَى الدَّعْوَى وَ لَمْ يَكُ إِبْرَاهِيمُ شَاكًا فِي دِينِهِ وَ لَا ضَالًّا فِي اعْتِقَادِهِ وَ يَقِينِهِ وَ الْحُكْمُ فِيهِمَا وَاحِدٌ

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.

وَ أَنَا أَشْرَحُ بَوَارِ الْفُجَارِ عَلَى يَدِ الْمُخْتَارِ مُعْتَمِدًا قَانُونِ الْإِحْتِصَارِ وَ سَمَّيْتُهُ ذَوْبَ النَّضَارِ فِي شَرْحِ النَّارِ وَ قَدْ وَضَعْتُهُ عَلَى أَرْبَعِ مَرَاتِبٍ وَ اللَّهُ الْمُؤَقِّطُ لِلصَّوَابِ الْمُكَابِي يَوْمَ الْحِسَابِ.

And I am commenting upon the ruination of the mischief-makers upon the hands of Al-Mukhtar, deliberating based upon the law of abbreviation, and I have named it as ‘Zowb Al-Nazzar’ 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.

الْمَرْتَبَةُ الْأُولَى فِي ذِكْرِ نَسَبِهِ وَ طَرْفٍ مِنْ أَحْبَابِهِ هُوَ الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ بْنِ مَسْعُودٍ بْنِ عُمَيْرِ التَّقْفِيِّ وَ قَالَ الْمَرْزُبَانِيُّ ابْنُ عُمَيْرِ بْنِ عُقْدَةَ بْنِ عَنزَةَ كُنْيَتُهُ أَبُو إِسْحَاقَ.

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.

وَ كَانَ أَبُو عُبَيْدٍ وَالِدُهُ يَنْتَوِقُ فِي طَلَبِ الْبَسَاءِ فَذَكَرَ لَهُ نِسَاءَ قَوْمِهِ فَأَبَى أَنْ يَنْزَوِّجَ مِنْهُنَّ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ تَزَوَّجْ دُومَةَ الْحَسَنَاءِ الْحُومَةَ فَمَا تَسْمَعُ فِيهَا لِإِلْمٍ لَوْمَةً فَأَخْبَرَ أَهْلَهُ فَقَالُوا قَدْ أَمَرْتَ فَتَزَوَّجْ دُومَةَ بِنْتِ وَهْبِ بْنِ عُمَرَ بْنِ مُعْتَبٍ

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.

فَلَمَّا حَمَلَتْ بِالْمُخْتَارِ قَالَتْ رَأَيْتُ فِي النَّوْمِ قَائِلًا يَقُولُ

أَشْبَهَ شَيْءٌ بِالْأَسَدِ

أُبَشِّرِي بِالْوَلَدِ

تَقَاتِلُوا عَلَى بَلَدٍ

إِذَا الرِّجَالُ فِي كَيْدٍ

كَانَ لَهُ الحُظُّ الأَشَدُّ

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'.

فَلَمَّا وَضَعَتْ أَتَاهَا ذَلِكَ الأَيُّ فَقَالَ لَهَا إِنَّهُ قَبْلَ أَنْ يَتَرَعَّرَ وَ قَبْلَ أَنْ يَنْشَغَشَعَ قَلِيلُ الهَلَعِ كَثِيرُ التَّبَعِ يُدَانُ بِمَا صَنَعَ

When she placed (gave birth), that comer came to her and said to her, 'Before he^{ra} is nourished and before he^{ra} spreads, he^{ra} would be of little panic, a lot of piety. He^{ra} will judge with what he^{ra} does'.

وَ وُلِدَتْ لِأَبِي عُبَيْدِ المُخْتَارِ وَ جَبْرًا وَ أَبَا جَبْرِ وَ أَبَا الحُكْمِ وَ أَبَا أُمَيَّةَ وَ كَانَ مَوْلِدُهُ فِي عَامِ الهِجْرَةِ وَ حَضَرَ مَعَ أَبِيهِ وَقَعَةَ قُبَيْسِ النَّاطِفِ وَ هُوَ ابْنُ ثَلَاثِ عَشْرَةَ سَنَةً وَ كَانَ يَنْفَلِتُ لِلْفِتَالِ فَيَمْنَعُهُ سَعْدُ بْنُ مَسْعُودٍ عَمُّهُ

And there were born for Abu Ubeyd, Al-Mukhtar^{ra}, and Jabr, and Abu Jabr, and Abu Al-Hakam, and Abu Umayya. And his^{ra} birth was in the year of Emigration, and he^{ra} was present with his^{ra} father in the event of Quss Al-Natif (a place), and he was thirteen years old, and he^{ra} used to run off to the fight the battle. Sa'ad Bin Masoud, his^{ra} uncle (used to) prevent him^{ra}.

فَنَشَأَ مَقْدَامًا شَجَاعًا لَا يَتَّقِي شَيْئًا وَ تَعَاطَى مَعَالِي الأُمُورِ وَ كَانَ ذَا عَقْلٍ وَافِرٍ وَ جَوَابٍ حَاضِرٍ وَ خِلَالِ مَأْتُورَةٍ وَ نَفْسٍ بِالسَّخَاءِ مَوْفُورَةٍ وَ فِطْرَةٍ تُدْرِكُ الأَشْيَاءَ بِفِرَاسَتِهَا وَ هِمَّةٍ تُعْلُو عَلَى الفِرَاقِدِ بِنَفَاسَتِهَا وَ حُدْسٍ مُصِيبٍ وَ كَفٍّ فِي الحُرُوبِ مُجِيبٍ وَ مَارِسِ التَّجَارِبِ فَحَكْمُهُ وَ لَابَسَ الحُطُوبِ فَهَدَّيْتُهُ.

He^{ra} grew up as an advancing one, brave, not fearing anything, he^{ra} used to deal with the affairs of his^{ra} superiors, and he^{ra} was with full intellect, and every-present answers, and in the midst of feats, and was will full generosity, 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^{ra} cleverness, and he^{ra} indulged in the engagements and refined these'.²¹

وَ رُوِيَ عَنِ الأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ قَالَ: رَأَيْتُ المُخْتَارَ عَلَى فَخْدِ أَمِيرِ المُؤْمِنِينَ ع وَ هُوَ يَمْسُحُ رَأْسَهُ وَ يَقُولُ يَا كَيْسُ يَا كَيْسُ فُسْمِي كَيْسَانًا.

And it is reported from Al Asbagh Bin Nubata having said,

²¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{asws}, Ch 49 H 16 / 5

'I saw Al-Mukhtar^{-ra} (as a child) being upon a thigh of Amir Al-Momineen^{-asws}, and he^{-asws} wiped (upon) his^{-ra} head and said 'O Kays! O Kays!' So he^{-ra} was named as Kaysan''²²

وَإِلَيْهِ غُرِي الْكَيْسَانِيَّةُ كَمَا غُرِيَ الْوَاقِفَةُ إِلَى مُوسَى بْنِ جَعْفَرٍ ع وَ الْإِسْمَاعِيلِيَّةُ إِلَى أَحِيهِ إِسْمَاعِيلَ وَ غَيْرُهُمْ مِنَ الْفِرْقِ.

And to him^{-ra} are attributed the Kaysaniyya just as the Waqifiyya are attributed to Musa Bin Ja'far^{-asws}, and the Ismailiyya to his^{-asws} brother Ismail, and others from the sects.

وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ: لَا تَسْبُوا الْمُخْتَارَ فَإِنَّهُ قَتَلَ قَتَلْتَنَا وَ طَلَبَ تَأْرِنَا وَ زَوَّجَ أَرْزَامَنَا وَ قَسَمَ فِينَا الْمَالَ عَلَى الْعُسْرَةِ.

And from Abu Ja'far Al-Baqir^{-asws} having said: 'Do not be reviling Al-Mukhtar^{-ra}, for he^{-ra} killed our^{-asws} Killers, and sought our^{-asws} retaliation, and got our^{-asws} widows to be married and distributed the wealth among us^{-asws} upon the scattering''²³

وَ رُوِيَ أَنَّهُ دَخَلَ جَمَاعَةً عَلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع وَ فِيهِمْ عَبْدُ اللَّهِ بْنُ شَرِيكٍ قَالَ فَقَعَدْتُ بَيْنَ يَدَيْهِ إِذْ دَخَلَ عَلَيْهِمْ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ فَتَنَاوَلَ يَدَهُ لِيُقَبِّلَهَا فَمَنَعَهُ ثُمَّ قَالَ مَنْ أَنْتَ قَالَ أَنَا أَبُو الْحَكَمِ بْنِ الْمُخْتَارِ بْنِ أَبِي عُبَيْدِ النَّفَّيِّ

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'.

وَ كَانَ مُتَبَاعِداً مِنْهُ ع فَمَدَّ يَدَهُ فَأَذْنَاهُ حَتَّى كَادَ يُفْعِلُهُ فِي حَجْرِهِ بَعْدَ مَنَعِهِ يَدَهُ فَقَالَ أَصْلَحَكَ اللَّهُ إِنَّ النَّاسَ قَدْ أَكْتَرُوا فِي أَبِي وَ الْقَوْلُ وَ اللَّهُ قَوْلُكَ

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'.

قَالَ وَ أَيُّ شَيْءٍ يُفْعَلُونَ قَالَ يُفْعَلُونَ كَذَّابٌ وَ لَا تَأْمُرُنِي بِشَيْءٍ إِلَّا قَبْلْتُهُ

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'.

فَقَالَ سُبْحَانَ اللَّهِ أَحَبَّرَنِي أَبِي أَنَّ مَهْرَ أُمِّي مِمَّا بَعَثَ بِهِ الْمُخْتَارُ إِلَيْهِ أَوْ لَمْ يَبْنِ دُورَنَا وَ قَتَلَ قَاتِلَنَا وَ طَلَبَ بِتَأْرِنَا فَرَحِمَ اللَّهُ أَبَاكَ وَ كَرَّرَهَا ثَلَاثًا مَا تَرَكَ لَنَا حَقًّا عِنْدَ أَحَدٍ إِلَّا طَلَبَهُ.

He^{-asws} said: 'Glory be to Allah^{-azwj}! My^{-asws} father^{-asws} informed me^{-asws} that the dowry of my^{-asws} mother^{-as} 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}

²² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 6

²³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 7

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’²⁴.

وَعَنْ أَبِي حَمْزَةَ الشَّامِيِّ قَالَ: كُنْتُ أُرْوِي عَلِيَّ بْنَ الْحُسَيْنِ ع فِي كُلِّ سَنَةٍ مَرَّةً فِي وَقْتِ الْحَجِّ فَأَتَيْتُهُ سَنَةً وَ إِذَا عَلَى فِخْدِهِ صَبِيٍّ فَقَامَ الصَّبِيُّ فَوَقَعَ عَلَى عَتَبَةِ الْبَابِ فَأَنْشَجَ فَوَثَبَ إِلَيْهِ مُهْرُولًا فَجَعَلَ يُنَشِفُ دَمَهُ وَ يَقُولُ إِنِّي أُعِيدُكَ أَنْ تَكُونَ الْمَصْلُوبَ فِي الْكُنَاسَةِ

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’.

فُلْتُ بِأَبِي أَنْتَ وَ أُمِّي وَ أَيُّ كُنَاسَةٍ قَالَ كُنَاسَةُ الْكُوفَةِ فُلْتُ وَ يَكُونُ ذَلِكَ قَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لِيُنْ عِشْتَ بَعْدِي لَتَرَيْنَ هَذَا الْعُلَامَ فِي نَاحِيَةٍ مِنْ نَوَاحِي الْكُوفَةِ وَ هُوَ مَقْتُولٌ مَدْفُونٌ مَنبُوشٌ مَسْحُوبٌ مَصْلُوبٌ فِي الْكُنَاسَةِ ثُمَّ يُنْزَلُ فَيُحْرَقُ وَ يُدْرَى فِي الرِّ

I said, ‘By my father and my mother! And which rubbish dump?’ He^{-asws} said: ‘Rubbish dump of Al-Kufa’. I said, ‘And that will happen?’ He^{-asws} said: ‘Yes, by the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! If you were to live after me^{-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’.

فَقُلْتُ جُعِلْتُ فِدَاكَ وَ مَا اسْمُ هَذَا الْعُلَامِ فَقَالَ ابْنِي زَيْدٌ ثُمَّ دَمَعَتْ عَيْنَاهُ وَ قَالَ لِأَحَدِئِنَّكَ بِحَدِيثِ ابْنِي هَذَا بَيْنَا أَنَا لَيْلَةٌ سَاجِدٌ وَ رَاكِعٌ ذَهَبَ فِي النَّوْمِ فَرَأَيْتُ كَأَنِّي فِي الْجَنَّةِ وَ كَأَنَّ رَسُولَ اللَّهِ وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَدْ رَوَّجُونِي حَوَراءَ مِنْ حُورِ الْعِينِ

I said, ‘May I be sacrificed for you^{-asws}! And what is the name of this boy?’ He^{-asws} said: ‘He is my^{-asws} son Zayd’. Then his^{-asws} eyes were tearful, and he^{-asws} said: ‘I^{-asws} shall narrate to you with a Hadeeth to this son of mine^{-asws}. While I^{-asws} was performing Sajdah and Ruk’u at night, the sleep came to me^{-asws}, and I^{-asws} saw as if I^{-asws} am in the Paradise, and as if Rasool-Allah^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} have got me^{-asws} married to a Hourie from the Maiden Houries.

فَوَاقَعْتُهَا وَ اعْتَسَلْتُ عِنْدَ سِدْرَةِ الْمُنْتَهَى وَ وَلَّيْتُ هَتَفَ بِي هَاتِفٌ لِيُهْنِكَ زَيْدٌ فَاسْتَيْقَظْتُ وَ تَطَهَّرْتُ وَ صَلَّيْتُ صَلَاةَ الْفَجْرِ فَدَقَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا مَعَهُ جَارِيَةٌ مَلْفُوفٌ كُفُّهَا عَلَى يَدِهِ مُحْمَرَةٌ بِخِمَارٍ

I^{-asws} spent time with her and washed at Sidrat Al-Muntaha and turned back. A caller called out to me^{-asws}, ‘Congratulations to you^{-asws} of Zayd!’ I^{-asws} was convinced and cleansed and prayed Salat Al-Fajr. A man knocked the door. I^{-asws} went out to him, and there was a slave-girl with him, her sleeve was covered upon his hand, veiled with a veil.

فُلْتُ حَاجَتُكَ قَالَ أُرِيدُ عَلِيَّ بْنَ الْحُسَيْنِ فُلْتُ أَنَا هُوَ قَالَ أَنَا رَسُولُ الْمُخْتَارِ بْنِ أَبِي عُبَيْدٍ التَّقْفِيِّ يُقْرَتُكَ السَّلَامُ وَ يَقُولُ وَقَعَتْ هَذِهِ الْجَارِيَةُ فِي نَاحِيَتِنَا فَاشْرَيْتُهَا بِسِتِّمِائَةِ دِينَارٍ وَ هَذِهِ سِتِّمِائَةُ دِينَارٍ فَاسْتَعْنِ بِهَا عَلَى دَهْرِكَ

²⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 7

I^{-asws} said: 'What is your need?' He said, 'I want Ali^{-asws} Bin Al-Husayn^{-asws}'. I^{-asws} said: 'I^{-asws} am he^{-asws}!' He said, 'I am a messenger of Al-Mukhtar Bin Abu Ubeyd Al-Saqafy. He^{-ra} conveys the greetings to you^{-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^{-asws} time'.

وَدَفَعَ إِلَيَّ كِتَابًا كَتَبْتُ جَوَابَهُ وَ قُلْتُ مَا اسْمُكَ قَالَتْ حَوْزَاءُ فَهَيَّئْهُمَا لِي وَ بْتُ بِهَا عَرُوسًا فَعَلِمْتُ بِحَذَا الْغُلَامِ فَأَسْمَيْتُهُ زَيْدًا وَ سَرَى مَا قُلْتُ لَكَ

And he handed over a letter to me^{-asws}. I^{-asws} wrote its answer and said, 'What is your name?' She said, 'Howrah'. So, she was prepared for me^{-asws} and I^{-asws} spent the night with her as my^{-asws} bride. She got blessed with this boy and I^{-asws} named him as 'Zayd', and you will be seeing what I^{-asws} had said to you'.

قَالَ أَبُو حَازِمَةَ الثَّمَالِيُّ فَوَ اللَّهُ لَقَدْ رَأَيْتُ كُفْلًا مَا ذَكَرَهُ ع فِي زَيْدٍ.

Abu Hamza Al-Sumali said, 'By Allah^{-azwj}! I did see all what he^{-asws} had mentioned regarding Zayd''²⁵.

و روي عن عمر بن علي ع أن المختار أرسل إلى علي بن الحسين عشرين ألف دينار فقبلها و بنى منها دار عقيل بن أبي طالب و دارهم التي هدمت.

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.

و كان المختار ذا مقول مشحوذ الغرار مأمون العثار إن نثر سجع و إن نطق برع ثابت الجنان مقدم الشجعان ما حدس إلا أصاب و لا تفرس قط خاب و لو لم يكن كذلك لما قام بأدوات المفاخر و رأس على الأمراء و العساكر

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.

و ولي علي ع عمه على المدائن عاملا و المختار معه فلما ولي المغيرة بن شعبة الكوفة من قبل معاوية رحل المختار إلى المدينة و كان يجالس محمد بن الحنفية و يأخذ عنه الأحاديث فلما عاد إلى الكوفة ركب مع المغيرة يوما فمر بالسوق

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.

فقال المغيرة يا لها غارة و يا له جمعا إني لأعلم كلمة لو نعق لها ناعق و لا ناعق لها لاتبعوه و لا سيما الأعاجم الذين إذا ألقى إليهم الشيء قبلوه فقال له المختار و ما هي يا عم قال يستأدون بآل محمد

²⁵ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 8

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}'.

فأغضى عليها المختار و لم يزل ذلك في نفسه ثم جعل يتكلم بفضل آل محمد و ينشر مناقب علي و الحسن و الحسين ع و يسير ذلك و يقول إنهم أحق بالأمر من كل أحد بعد رسول الله و يتوجع لهم مما نزل بهم

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}.

ففي بعض الأيام لقيه معبد بن خالد الجدلي جديلة قيس فقال له يا معبد إن أهل الكتب ذكروا أنهم يجدون رجلا من ثقيف يقتل الجبارين و ينصر المظلومين و يأخذ بثأر المستضعفين و وصفوا صفته فلم يذكرها صفة في الرجل إلا و هي في غير خصلتين أنه شاب و قد جاوزت الستين و أنه ردي البصر و أنا أبصر من عقاب

In one of the days Ma'bad Bin Khalid Al-Jadly Jadeela Qays met him^{-ra}. He^{-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^{-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^{-ra} am more sharp-sighted than an eagle'.

فقال معبد أما السنّ فإن ابن ستين و سبعين عند أهل ذلك الزمان شاب و أما بصرك فما تدري ما يحدث الله فيه لعله يكلي

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^{-ra} sight, you^{-ra} do not know what Allah^{-azwj} would Cause to occur regard it, perhaps it would be weary'.

قال عسى فلم يزل على ذلك حتى مات معاوية و ولي يزيد و وجه الحسين ع مسلم بن عقيل إلى الكوفة فأسكنه المختار داره و بايعه فلما قتل مسلم رحمه الله سعي بالمختار إلى عبيد الله بن زياد

He said, 'Perhaps he^{-ra} did not cease to be upon that until Muawiya died, and Yazeed^{-la} ruled, and Al-Husayn^{-asws} sent Muslim^{-asws} Bin Aqeel^{-asws} to Al-Kufa, and Al-Mukhtar^{-ra} settled in his^{-ra} house and pledged allegiance to him (Muslim on behalf of Al-Husayn^{-asws}). When Muslim^{-ra} was killed, may Allah^{-azwj} have Mercy on him^{-ra}, Al-Mukhtar^{-ra} was pursued to Ubeydullah^{-la} Bin Ziyad^{-la}.

فأحضره و قال له يا ابن عبيد أنت المبايع لأعدائنا فشهد له عمرو بن حريث أنه لم يفعل فقال عبيد الله لو لا شهادة عمرو لقتلتك و شتمه و ضربه بقضيب في يده فشر عينه و حبسه و حبس أيضا عبد الله بن الحارث بن عبد المطلب و كان في الحبس ميثم التمار رحمه الله

He^{-ra} presented to him^{-la} and he^{-la} said to him^{-ra}, 'O son^{-ra} of Ubeyd! You^{-ra} are pledging allegiance to our^{-la} enemies?' Amro Bin Hureys testified for him^{-ra} that he^{-ra} had not done so. Ubeydullah^{-la} said, 'Had Amro not testified, I^{-la} would have killed you^{-ra}!' And he^{-la} reviled him^{-ra} and hit him^{-ra} with a stick in his^{-ra} hand and cut his^{-ra} eye and imprisoned him^{-ra}. And he^{-la} imprisoned Abdullah Bin Al-Haris son of Abdul Muttalib^{-as}, and in the prison was Meesam Al-Tammar^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}.

فطلب عبد الله حديدة يزيل بها شعر بدنه و قال لا آمن ابن زياد يقتلني فأكون قد ألقيت ما علي من الشعر فقال المختار و الله لا يقتلك و لا يقتلني و لا يأتي عليك إلا قليل حتى تلي البصرة

Abdullah sought an iron to remove the hair of his body by it and said, 'There is no safety Ibn Ziyad^{-la} would kill me, so I am throwing whatever of the hair is upon me'. Al-Mukhtar^{-ra} said, 'By Allah^{-azwj}! He^{-la} will not kill you nor kill me^{-ra}, nor will he come upon you except a little, until after Al-Basra'.

فقال ميشم للمختار و أنت تخرج نائراً بدم الحسين فقتل هذا الذي يريد قتلنا و تطأ بقدميك على وجنتيه و لم يزل ذلك يتردد في صدره حتى قتل الحسين
ع

Meesam^{-ra} said to Al-Mukhtar^{-ra}, 'And you^{-ra} will be going out in retaliation for the blood of Al-Husayn^{-asws} and you^{-ra} will be killing this one intending to kills us, and you^{-ra} will be treading upon his^{-la} face with your^{-ra} feet'. And that did not cease to reverberate in his^{-ra} chest until Al-Husayn^{-asws} was killed.

كتب المختار إلى أخته صفية بنت أبي عبيد و كانت زوجة عبد الله بن عمر تسأله مكاتبة يزيد بن معاوية فكتب إليه فقال يزيد نشفع أبا عبد الرحمن و كلمته هند بنت أبي سفيان في عبد الله بن الحارث و هي خالته

Al-Mukhtar^{-ra} wrote to his^{-ra} sister Safiya Bint Abu Ubeyd, and she was a wife of Abdullah Bin Umar. She asked him to write to Yazeed Bin Muawiya^{-la}. So, he wrote to him^{-la}. Yazeed said, 'We^{-la} shall intercede for Abu Abdul Rehman!' And Hind Bint Abu Sufyan spoke to him^{-la} regarding Abdullah Bin Al-Haris, and she was his maternal aunt.

فكتب إلى عبيد الله فأطلقهما بعد أن أجل المختار ثلاثة أيام ليخرج من الكوفة و إن تأخر عنها ضرب عنقه فخرج هاربا نحو الحجاز حتى إذا صار بواقصة لقي الصقعب بن زهير الأزدي فقال يا أبا إسحاق ما لي أرى عينك على هذه الحال

He^{-la} wrote to Ubeydullah^{-la} and had both of them freed after respiting Al-Mukhtar^{-ra} for three days to him^{-ra} to get out from Al-Kufa and delayed the striking off of his^{-ra} neck. He^{-ra} went out fleeing towards Al-Hijaz until when he^{-ra} came to Bawaqisa, he^{-ra} met Al-Saq'ab Bin Zuheyr Al-Azdy. He said, 'O Abu Is'haq^{-ra}! What is the matter I see your^{-ra} eye being upon this state?'

قال فعل بي ذلك عبيد الله بن زياد قتلي الله إن لم أقتله و أقطع أعضائه و لأقتلن بالحسين عدد الذين قتلوا بيحيى بن زكريا و هم سبعون ألفا

He^{-ra} said, 'That was done with me^{-ra} by Ubeydullah^{-la} Bin Ziyad^{-la}. May Allah^{-azwj} Kill me^{-ra} if I^{-ra} don't kill him^{-la}, and cut off his^{-la} limbs, and I^{-ra} shall kill due to Al-Husayn^{-asws}, the number of those who had been killed due to Yahya Bin Zakariya^{-as}, and they were seventy thousand'.

ثم قال و الذي أنزل القرآن و بين الفرقان و شرع الأديان و كره العصيان لأقتلن العصاة من أزد عمان و مدحج و همدان و نحد و خولان و بكر و هزان و ثعل و نبهان و عبس و ذيبان و قبائل قيس عيلان غضبا لابن بنت نبي الرحمن

Then he^{-ra} said, 'By the One^{-azwj} Who Revealed the Quran and Explained the Criterion, and Legislated the religions, and Subdued the disobedient ones! I^{-ra} 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^{-asws} of the daughter^{-asws} of the Beneficent!'

نعم يا صقعب و حق السميع العليم العلي العظيم العدل الكريم العزيز الحكيم الرحمن الرحيم لأعركن عرك الأديم بني كندة و سليم و الأشراف من تميم ثم سار إلى مكة.

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^{-ra} shall skin off the skin of the clan of Kinda, and Suleym, and the nobles from Tameem!' Then he^{-ra} travelled to Makkah.

قال ابن العرق رأيت المختار اشتر العين فسألته فقال شترها ابن زياد يا ابن العرق إن الفتنة أرعدت و أبرقت و كان قد أينعت و ألفت خطامها و خبطت و شمست و هي رافعة ذيلها و قائمة ويلها بدجلة و حولها.

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'.

فلم يزل على ذلك حتى مات يزيد يوم الخميس لأربع عشرة ليلة خلت من شهر ربيع الأول سنة ثلاث و ستين و قيل سنة أربع و عمره على الخلاف فيه ثمان و ثلاثون سنة و كان مدة خلافته سنتين و ثمانية أشهر

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.

و خلف أحد عشر ولدا منهم أبو ليلى معاوية و بويع له بالشام و خلع نفسه و قد ذكرت حديثه في المقتل و أخوه خالد أمه بنت هاشم بن عتبة بن عبد الشمس تزوجها مروان بن الحكم بعد يزيد

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}.

و في تلك السنة بويع لعبد الله بن الزبير بالحجاز و لمروان بن الحكم بالشام و لعبيد الله بن زياد بالبصرة.

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.

و أما أهل العراق فإنهم وقعوا في الحيرة و الأسف و الندم على تركهم نصرة الحسين ع

And as for the people of Al-Iraq, they fell into the confusion, and the sorriness, and the regret upon they having neglected helping Al-Husayn^{-asws}.

و كان عبید الله بن الحر بن الجهم بن حريم الجعفي من أشرف أهل الكوفة و كان قد مشى إلى الحسين و ندبه إلى الخروج معه فلم يفعل ثم تداخله الندم حتى كادت نفسه تفيض

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.

و لم يكن في العراق من يصلح للقتال و النجدة و البأس إلا قبائل العرب بالكوفة فأول من نهض سليمان بن صرد الخزاعي و كانت له صحبة مع النبي ص و مع علي ع و المسيب بن نجبة الفزاري و هو من كبار الشيعة و له صحبة مع علي ع و عبد الله بن سعد بن نفييل الأزدي و رفاعة بن شداد البجلي و عبد الله بن وأل التيمي من بني تيم اللات بن ثعلبة

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^{-asws}, and Al-Musayyab Bin Najbah Al-Fazaie, and he was from the elder Shias, and for him was accompaniment with Ali^{-asws}, and Abdullah Bin Sa'ad Bin Nufeyl Al-Azdy, and Rafa'at Bin Shaddad Al-Bajaly, and Abdullah Bin Wail Al-Taymi from the clan of Taym Al-Laat Bin Sa'alba.

و اجتمعوا في دار سليمان و معهم أناس من الشيعة فبدأ سليمان بالكلام فحمد الله و أثنى عليه و قال أما بعد فقد ابتلينا بطول العمر و التعرض للفتن و نرغب إلى ربنا أن لا يجعلنا ممن يقول له أ و لَمْ نُعَذِّبْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَ جَاءَكُمْ التَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

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: ***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].***

وَ قَالَ عَلِيُّ ع الْعُمُرُ الَّذِي أَعَدَّ اللَّهُ فِيهِ ابْنَ آدَمَ سِتُونَ سَنَةً و ليس فينا إلا من قد بلغها و كنا مغرمين بتزكية أنفسنا و مدح شيعتنا حتى بلى الله خيارنا فوجدنا كذابين في نصر ابن بنت رسول الله ص و لا عذر دون أن تقتلوا قاتليه فعسى ربنا أن يعفو عنا.

And Ali^{-asws} 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^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}, and there is no excuse besides that you should kill his^{-asws} killers, then perhaps our Lord^{-azwj} will Pardon us!'

قال رفاعة بن شداد قد هداك الله لأصوب القول و دعوت إلى أرشد الأمور جهاد الفاسقين و إلى التوبة من الذنب فمسموع منك مستجاب لك مقبول قولك فإن رأيتم ولينا هذا الأمر شيخ الشيعة صاحب رسول الله سليمان بن سرد.

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'.

فقال المسيب بن نجبة أصبتم و وفقتم و أنا أرى الذي رأيتم فاستعدوا للحرب.

Al-Musayyab Bin Najbah said, 'You have got it correct and harmonised, and I view that which you are viewing, so prepare for the war!'

و كتب سليمان كتابا إلى من كان بالمداين من الشيعة من أهل الكوفة و حمله مع عبد الله بن مالك الطائي إلى سعد بن حذيفة بن اليمان يدعوهم إلى أخذ الثأر فلما وقفوا على الكتاب قالوا رأينا مثل رأيهم و كتب سعد بن حذيفة الجواب بذلك.

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.

و كتب سليمان إلى المثني بن مخزومة العبدي كتابا و بعثه مع ظبيان بن عمارة التميمي من بني سعد فكتب المثني الجواب أما بعد فقد قرأت كتابك و أقرأته إخوانك فحمدوا رأيك و استجابوا لك فنحن موافوك إن شاء الله للأجل الذي ضربت و السلام عليك

And Suleyman wrote a letter to Al-Musanna Bin Makhramah Al-Abdy and sent it with Zabyan Bin Umarah 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^{-azwj} so Desires, for the reason which you are striking. And the greetings be unto you'.

و ذكر محمد بن جرير الطبري في تاريخه أن أول ما ابتدأ به الشيعة من أمرهم سنة إحدى و ستين و هي السنة التي قتل فيها الحسين فما زالوا في جمع آله الحرب و الاستعداد للقتال و دعاء الشيعة بعضهم لبعض في السر للطلب بدم الحسين ع حتى مات يزيد بن معاوية و كان بين مقتل الحسين ع و هلاك يزيد ثلاث سنين و شهران و أربعة أيام

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^{-asws} 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^{-asws}, until Yazeed Bin Muawiya^{-la} died. And between the killing of Al-Husayn^{-asws} and death of Yazeed^{-la}, were three years and two months and four days.

و كان أمير العراق عبيد الله و خليفته بالكوفة عمرو بن حريث المخزومي و كان عبد الله بن الزبير قبل موت يزيد يدعو الناس إلى طلب ثأر الحسين و أصحابه و يغيرهم بيزيد و يوثبهم عليه فلما مات يزيد أعرض عن ذلك القول و بان أنه يطلب الملك لنفسه لا للثأر.

The Emir of Al-Iraq was Ubeydullah^{-la} and his^{-la} caliph at Al-Kufa was Amro Bin Hureys Al-Makhzumi, and Abdullah Bin Al-Zubeyr, before the death of Yazeed^{-la}, had called the people to seek the retaliation of Al-Husayn^{-asws} and his^{-asws} companions, and he lured them with Yazeed^{-la} and got them to leap against him^{-la}. When Yazeed^{-la} died, he was exposed from that word and that he had been seeking the kingdom for himself not for the retaliation.

و ذكر المدائني عن رجاله أن المختار لما قدم على عبد الله بن الزبير لم ير عنده ما يريد

And Al-Madainy mentioned from his men, 'When Al-Mukhtar^{-ra} arrived to Abdullah Bin Al-Zubeyr, he^{-ra} did not see with him what he^{-ra} wanted.

فخرج المختار من مكة متوجها إلى الكوفة فلقبه هانيء بن أبي حية الوداعي فسأله عن أهلها فقال لو كان لهم رجل يجمعهم على شيء واحد لأكل الأرض بهم

Al-Mukhtar^{-ra} went out from Makkah heading to Al-Kufa. He^{-ra} met Hany Bin Abu Hayyah Al-Wadie. He^{-ra} asked him about its people. He said, 'If there had been any man for them who would unite them upon one thing, he could consume the earth with them'.

فقال المختار أنا والله أجمعهم على الحق وألقي بهم ركبنا الباطل وأقتل بهم كل جبار عنيد إن شاء الله ولا قُوَّةَ إِلَّا بِاللَّهِ

Al-Mukhtar^{-ra} said, 'By Allah^{-azwj}! I^{-ra} shall unite them upon the truth and by them I^{-ra} shall throw off the riders of falsehood, and by them I^{-ra} shall kill every obstinate tyrant, if Allah^{-azwj} so Desires, and there is no strength except with Allah^{-azwj}!'

ثم سأله المختار عن سليمان بن سرد هل توجه لقتال المحليين قال لا ولكنهم عازمون على ذلك ثم سار المختار حتى انتهى إلى نهر الحيرة وهو يوم الجمعة فنزل و اغتسل و لبس ثيابه و تقلد سيفه و ركب فرسه و دخل الكوفة نهارا

The Al-Mukhtar^{-ra} asked him about Suleyman Bin Sard, 'Is his attention of fighting the locals?' He said, 'No, but they are determining upon that'. Then Al-Mukhtar^{-ra} travelled until he^{-ra} ended up to the river Al-Heyra, and it was the day of Friday. He^{-ra} descended and washed, and wore his^{-ra} clothes, and collared his^{-ra} sword, and rode his^{-ra} horse and entered Al-Kufa at daytime.

لا يمر على مسجد القبائل و مجالس القوم و مجتمع المحال إلا وقف و سلم و قال أبشروا بالفرج فقد جتتكم بما تحبون و أنا المسلط على الفاسقين و الطالب بدم أهل بيت نبي رب العالمين.

He^{-ra} did not pass by any Masjid of the tribes, and gatherings of the people, and a crown of the neighbourhoods, except he^{-ra} stood and greeted and said, 'Receive glad tidings, for I^{-ra} have come to you all with what you love, and I^{-ra} shall overcome upon the mischief-makers and seek the blood of People^{-asws} of the Household of the Prophet^{-saww} of Lord^{-azwj} of the Worlds!'

ثم دخل الجامع و صلى فيه فرأى الناس ينظرون إليه و يقول بعضهم لبعض هذا المختار ما قدم إلا لأمر و نرجو به الفرج

Then he^{-ra} entered the central Masjid and prayed Salat in it. He^{-ra} saw the people looking at him^{-ra} and saying to each other, 'This is Al-Mukhtar^{-ra}! He^{-ra} has not come except for a matter, and we are hoping for the relief through him^{-ra}'.

و خرج من الجامع و نزل داره و يعرف قدما بسالم بن المسيب ثم بعث إلى وجوه الشيعة و عرفهم أنه جاء من محمد بن الحنفية للطلب بدماء أهل البيت و هذا أمر لكم فيه الشفاء و قتل الأعداء

And he^{-ra} went out from the central Masjid and descended in his^{-ra} house and he^{-ra} had known Saalim Bin Al-Musayyab for a long time. Then he^{-ra} sent him to the faces of the Shias and he made them understand that he^{-ra} had come from Muhammad Bin Al-Hanafiyya to seek the bloods of People^{-asws} of the Household, and that there is the healing in this matter of theirs and killing of the enemies.

فقالوا أنت موضع ذلك و أهله غير أن الناس قد بايعوا سليمان بن سرد الخزاعي فهو شيخ الشيعة اليوم فلا تعجل في أمرك

They said, 'You^{-ra} 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^{-ra} matter!'

فسكت المختار و أقام ينتظر ما يكون من أمر سليمان و الشيعة حينئذ يريدون أمرهم سرا خوفا من عبد الملك بن مروان و من عبد الله بن الزبير و كان خوف الشيعة من أهل الكوفة أكثر لأن أكثرهم قتلة الحسين ع

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 بايعه و ضرب على يده عبید 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 شيبث بن ربعي لأهل الكوفة إن المختار أشد عليكم لأن سليمان إنما خرج يقاتل عدوكم و المختار إنما يريد أن يثب عليكم فسيروا إليه و أوثقوه بالحديد 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 حتى أحاطوا بداره و استخرجوه فقال إبراهيم بن محمد بن طلحة لعبد الله بن يزيد أوثقه كنافا و مشه حافيا فقال له لم أفعل هذا برجل لم يظهر لنا عداوة و لا حربا إنما أخذناه على الظن فأني 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 يحيى بن أبي عيسى دخلت مع حميد بن مسلم الأزدي إلى المختار فسمعتة يقول أما و رب البحار و النخل و الأشجار و المهامة القفار و الملائكة الأبرار و المصطفين الأخيار لأقتلن كل جبار بكل لدن خطار و مهند بتار في جموع من الأنصار ليسوا بميل و لا أغمار و لا بعزل أشرار حتى إذا أقمت عمود الدين و رأيت صدع المسلمين و أدركت ثأر النبيين لم يكبر على زوال الدنيا و لم أحفل بالموت إذ أتى.

Yahya Bin Abu Isa said, 'I had entered with Hameed Bin Muslim Al-Azdy to see Al-Mukhrat^{asws}, and I heard him^{-ra} saying, 'But, by the Lord^{-azwj} 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!''²⁶

المرتبة الثانية في ذكر رجال سليمان بن صرد و خروجه و مقتله.

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

لما أراد النهوض بعسكره من النخيلة و هي العباسية مستهل شهر ربيع الآخر سنة خمس و ستين و هي السنة التي أمر مروان بن الحكم أهل الشام بالبيعة من بعده لابنيه عبد الملك و عبد العزيز و جعلهما وليي عهده و فيها مات مروان بدمشق مستهل شهر رمضان و كان عمره إحدى و ثمانين سنة و كانت خلافته تسعة أشهر

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.

و كان عبید الله بالعراق فسار حتى نزل الجزيرة فأتاه الخبر بموت مروان و خرج سليمان بن صرد ليرحل فرأى عسكره فاستقله فبعث حكيم بن منقذ الكندي و الوليد بن حصين الكتاني في جماعة و أمرهما بالنداء في الكوفة يا آل ثأرات الحسين ع.

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,

²⁶ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 9

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!}'

فسمع النداء رجل من كثير من الأزد و هو عبد الله بن حازم و عنده ابنته و امرأته سهلة بن سيرة و كانت من أجمل النساء و أحبهم إليه و لم يكن دخل في القوم فوثب إلى ثيابه فلبسها و إلى سلاحه و فرسه قالت له زوجته ويحك أ جنتت قال لا و لكني سمعت داعي الله عز و جل فأنا مجيبة و طالب بدم هذا الرجل حتى أموت

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!'

فقال إلى من تودع بيتك هذا قال إلى الله اللهم إني أستودعك ولدي و أهلي اللهم احفظني فيهم و تب علي مما فرطت في نصره ابن بنت نبيك.

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 آل ثارات الحسين في الجامع و الناس يصلون العشاء الآخرة فخرج جمع كثير إلى سليمان و كان معه ستة عشر ألفا مثبتة في ديوانه فلم يصف منهم سوى أربعة آلاف و عزم على المسير إلى الشام محاربة عبيد 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 رءوس 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 الجمعة لخمس مضمين من شهر ربيع الآخر كما ذكرنا فباتوا بدير الأعور ثم سار فنزل على أقساس بني مالك على شاطئ الفرات ثم أصبحوا عند قبر الحسين ع فأقاموا يوماً و ليلة يصلون و يستغفرون ثم ضجوا ضجة واحدة بالبكاء و العويل فلم ير يوم أكثر بكاء فيه و ازدحموا عند الوداع على قبره 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 وبلغهم أن أهل الشام في عدد كثير فساروا سيرا مغذا حتى وردوا عين الوردة عن يوم و ليلة ثم قام سليمان بن صرد فوعظهم و ذكرهم الدار الآخرة

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 نجبة فإن أصيب المسيب فالأمير عبد الله بن سعيد بن نفيل فإن أصيب فأخوه خالد بن سعد فإن قتل خالد فالأمير عبد الله بن وأل فإن قتل ابن وأل فأميركم 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'.

ثم بعث سليمان المسيب بن نجبة في أربعة آلاف فارس رائدا و أن يشن عليهم الغارة

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 فسرنا يومنا كله و ليلتنا حتى إذا كان السحر نزلنا و هومنا ثم ركبنا و قد صلينا الصبح ففرق العسكر و بقي معه مائة فارس فلقني أعرابيا فقال كم بيننا و بين أدنى القوم فقال ميل

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 شراهيل بن ذي الكلاع من قبل عبيد الله معه أربعة آلاف و من ورائهم الحصين بن نمير السكوني في أربعة آلاف و من ورائهم الصلت بن ناجية الغلابي في أربعة آلاف و جمهور العسكر مع عبيد الله بن زياد بالرقعة.

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^{la}. 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^{la} Bin Ziyad^{la} at Al-Raqqa.

فساروا حتى أشرفوا على عسكر الشام فقال المسيب لأصحابه كروا عليهم فحمل عسكر العراق فانهمزوا فقتل منهم خلق كثير و غنموا منهم غنيمة عظيمة و أمرهم المسيب بالعود فرجعوا إلى سليمان بن صرد و وصل الخبر إلى عبيد الله فسرّح إليهم الحصين بن نمير و أتبعه بالعساكر حتى نزل في عشرين ألفاً و عسكر العراق يومئذ ثلاثة آلاف و مائة لا غير .

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^{-la}. He^{-la} sent Al-Haseen Bin Numeyr^{-la} to them and followed him^{-la} with the soldiers, until he^{-la} descended among twenty thousand, and on that day the army of Al-Iraq was of three thousand one hundred, no others.

ثم تهيأ العساكر للحرب فكان على ميمنة أهل الشام عبد الله بن الضحاك بن قيس الفهري و على ميسرتهم محارق بن ربيعة الغنوي و على الجناح شراحيل بن ذي الكلاع الحميري و في القلب الحصين بن نمير السكوني

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-Ghanawy, and upon the wings was Sharaheel Bin Zil Kala'a Al-Himeyri, and in the centre was Al-Haseen Bin Numeyr Al-Sakuny.

ثم جعل أهل العراق على ميمنتهم المسيب بن نجبة الفزاري و على ميسرتهم عبد الله بن سعد بن نفيل الأزدي و على الجناح رفاعة بن شداد البجلي و على القلب الأمير سليمان بن صرد الخزاعي و وقف العسكر

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-Khuzai, and the army stood.

فنادى أهل الشام ادخلوا في طاعة عبد الملك بن مروان و نادى أهل العراق سلموا إلينا عبيد الله بن زياد و أن يخرج الناس من طاعة عبد الملك و آل الزبير و يسلم الأمر إلى أهل بيت نبينا

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^{-la} 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^{-asws} of the Household of our Prophet^{-saww}!'

فأبى الفريقان و حمل بعضهم على بعض و جعل سليمان بن صرد يجرضهم على القتال و يبشرهم بكرامة الله ثم كسر جفن سيفه و تقدم نحو أهل الشام

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^{-azwj}. 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.

قال حميد بن مسلم حملت ميمنتنا على ميسرتهم و حملت ميسرتنا على ميمنتهم و حمل سليمان في القلب فهزمناهم و ظفرنا بهم و حجز الليل بيننا و بينهم ثم قاتلناهم في الغد و بعده حتى مضت ثلاثة أيام ثم أمرهم الحصين بن نمير لأهل الشام برمي النبل فأنت السهام كالشرار المتطائر فقتل سليمان بن سرد ره فلقد بذل في أهل الثأر مهجته و أخلص لله توبته

Then Al-Haseen Bin Numeyr^{la} 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^{azwj} of his repentance.

ثم أخذ الراية المسيب بن نجبة فقاتل قتالا خرت له الأذقان و أثر في ذلك الجيش الجم الطعان ثلاث مرات و كان من أعظم الشجعان قتالا و أكرم على الأعداء نكالا فلم يزل يكر عليهم فيفرون بين يديه حتى تكاثروا فقتلوه.

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.

ثم أخذ الراية عبد الله بن سعد بن نفييل ثم حمل على القوم و طعن فلم يزل يقاتل حتى قتل.

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 أخوه خالد بن سعد بالراية و حرضهم على القتال و رغبتهم في حميد المال فقاتل أشد قتال و نكل بهم أي نكال حتى 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 حتى قطعت يده اليسرى ثم استند إلى أصحابه و يده تشخب دما ثم كر عليهم و قاتل حتى 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 جاءتهم النجدة مع المثنى بن مخزومة العبدي من البصرة و من المدائن مع كثير بن عمرو الحنفي فاشتدت قلوب أهل العراق بهم 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 حتى بان في أهل العراق الضعف و القلة و تحدثوا في ترك القتال فبعضهم يوافق و بعضهم يقول إن علينا ركبنا السيف فلا نمشي فرسخا حتى لا يبقى منا واحد و إنما نقاتل حتى يأتي 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 تقدم عبد الله بن عوف إلى الراية فرفعها و اقتتلوا أشد قتال فقتل جماعة من أهل العراق و انفلت الجموع و افترق الناس و عاد العسكر حتى وصلوا قرقيسا من جانب البر و جاء سعد بن حذيفة إلى هيت فلقبه الأعراب فأخبروه بما لقي الناس

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 المختار محبوس و كان يقول لأصحابه عدوا لغارتكم هذا أكثر من عشر و دون الشهر ثم يبيئكم نبأ هتر من طعن بتر و ضرب هبر و قتل جم و أمرهم فمن لها أنا لها لا تكذبين أنا لها

Then the people of Al-Madain and the people of Al-Basra, 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!'

و كان المختار يأخذ أفعاله بالرجز و الفراسة و الخدع و حسن 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 المرزباني في كتاب الشعراء كان له غلام اسمه جبرئيل و كان يقول قال لي جبرئيل و قلت لجبرئيل فيتهم الأعراب و أهل البوادي أنه جبرئيل ع فاستحوذ عليهم بذلك حتى انتظمت له الأمور و قام بإعزاز الدين و نصره و كسر الباطل و قصره.

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 فإن الله أعظم لكم الأجر و حط عنكم الوزر بمفارقة القاسطين و جهاد المحلين إنكم لن تنفقوا نفقة و لم تقطعوا عقبة و لم تحطوا خطوة إلا رفع الله لكم بها درجة و كتب 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 فيني لو خرجت إليكم جردت فيما بين المشرق و المغرب من عدوكم بالسيف بإذن الله فجعلتهم ركاما و قتلتهم فذا و توأما فرحب الله لمن قارب و اهتدى و لا يبعد الله إلا من عصى و أبى 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'.

فلما جاء كتابه وقف عليه جماعة من رؤساء القبائل و أعادوا الجواب قرأنا كتابك و نحن حيث يسرك فإن شئت أن تأتيك حتى نخرجك من الحبس فعلنا فأخبره الرسول فسر باجتماع الشيعة له و قال لا تفعلوا هذا فيني أخرج في أيامي هذه

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 أما بعد فيني حبست مظلوما و ظن بي الولاية ظنونا كاذبة فأكتب في رحمك الله إلى هذين الظالمين و هما عبد الله بن يزيد و إبراهيم بن محمد كتابا عسى الله أن يخلصني من أيديهما بلطفك و منك و السلام عليك.

And Al-Mukhtar^{-ra} 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^{-azwj} would finish me^{-ra} from their hands by your kindness and your conferment. And the greetings be upon you!''

فكتب إليهما ابن عمر أما بعد فقد علمتما الذي بيني و بين المختار من الصهر و الذي بيني و بينكما من الود فأقسمت عليكما لما خليتما سبيله حين تنظران في كتابي هذا و السلام عليكما و رحمة الله و بركاته

Ibn Umar wrote to them both, 'As for after, you both know what there 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^{-azwj} and His^{-azwj} Blessings'.

فلما قرأ الكتاب طلبا من المختار كفلاء فأناه جماعة من أشرف الكوفة فاخترنا منهم عشرة ضمنوه و حلفاه أن لا يخرج عليهما فإن هو خرج فعليه ألف بدنة ينحرها لدى رتاج الكعبة و مماليكه كلهم أحرار فخرج و جاء 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 قاتلهم الله ما أجهلهم وأحقهم حيث يرون أبي أبي لهم بأيمانهم هذه أما حلفي بالله فإنه ينبغي إذا حلفت بمينا و رأيت ما هو أولى منها أن أتركها و أعمل الأولى و أكفر عن يميني و خروجي خير من كفي عنهم

Hameed Bin Muslim said, 'I heard Al-Mukhtar^{-ra} saying, 'May Allah^{-azwj} 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^{-azwj}, 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 بصقة و ما يهولني ثمن ألف بدنة و أما عتق ماليكي فو الله لو ددت أنه استتب لي أمري من أخذ الثأر ثم لم أملك مملوكا 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^{-azwj}! 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 في داره اختلفت الشيعة إليه و اجتمعت عليه و اتفقوا على الرضا به و كان قد بويح له و هو في السجن و لم يزل يكثرون و أمرهم يقوى و يشتد حتى عزل عبد الله بن الزبير الوالين من قبله و هما عبد الله بن زيد 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 gathered 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 واليا على الكوفة و الحارث بن عبد الله بن أبي ربيعة على البصرة فدخل ابن مطيع إليها و بعث المختار إلى أصحابه فجمعهم في الدور حوله و أراد أن يثب 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 شمام عظيم الشرف و هو عبد الرحمن بن شريح فلقى جماعة منهم سعد بن منقذ و سعد بن أبي سحر الحنفي و الأسود الكندي و قدامة بن مالك الجشمي و قد اجتمعوا فقالوا له إن المختار يريد الخروج بنا للأخذ بالثأر و قد بايعناه و لا نعلم أرسله إلينا محمد بن الحنفية أم لا فأنهضوا بنا إليه نخبره بما قدم به علينا فإن رخص لنا ابتعناه و إن نمانا 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 إلى ابن الحنفية فسألهم عن الناس فخبروه و قالوا لنا إليك حاجة قال سر أم علانية قلنا بل سر قال رويدا إذن ثم مكث قليلا و تنحى و دعانا

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 الثناء و قال أما بعد فإنكم أهل بيت خصكم الله بالفضيلة و شرفكم بالنبوة و عظم حقكم على هذه الأمة و قد أصبتم بحسين مصيبة عمت 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.

و قد قدم المختار يزعم أنه جاء من قبلكم و قد دعانا إلى كتاب الله و سنة نبيه و الطلب بدماء أهل البيت فباعناه على ذلك فإن أمرتنا باتباعه اتبعناه و إن نهيتمنا اجتنبناه.

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}'.

فلما سمع كلامه و كلام غيره حمد الله و أثنى عليه و صلى على النبي و قال أما ما ذكرتم مما خصنا الله فإن الفضل لله يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ و أما مصيبتنا بالحسين فذلك في الذكر الحكيم و أما الطلب بدمائنا.

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 the seeking our bloods' (incomplete sentence).

قال جعفر بن نما مصنف هذا الكتاب فقد رويت عن والدي رحمة الله عليه أنه قال لهم قوموا بنا إلى إمامي و إمامكم علي بن الحسين فلما دخل و دخلوا عليه أخير خبرهم الذي جاءوا لأجله

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.

قال يا عم لو أن عبدا زنجيا تعصب لنا أهل البيت لوجب على الناس موازته و قد وليتك هذا الأمر فأصنع ما شئت فخرجوا و قد سمعوا كلامه و هم يقولون أذن لنا زين العابدين ع و محمد بن الحنفية.

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 I^{-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'.

وكان المختار علم بخروجهم إلى محمد بن الحنفية و كان يريد النهوض بجماعة الشيعة قبل قدومهم فلما تهيأ ذلك له و كان يقول إن نفيرا منكم تحيروا و ارتابوا فإن هم أصابوا أقبلوا و أنابوا و إن هم كبوا و هابوا و اعترضوا و انجابوا فقد خسروا و خابوا

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!'

فدخل القادمون من عند محمد بن الحنفية فقال ما وراءكم فقد فتنتم و ارتبتم فقالوا قد أمرنا بنصرتك فقال أنا أبو إسحاق اجمعوا إلى الشيعة

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'.

فجمع من كان قريبا فقال يا معشر الشيعة إن نفرا أحبوا أن يعلموا مصداق ما جئت به فخرجوا إلى إمام الهدى و النجيب المرتضى و ابن المصطفى المجتبي يعني زين العابدين ع فعرفهم أبي ظهيره و رسوله و أمرهم باتباعي و طاعتي

He gathered the ones who were near and said, 'O community of Shias! A number loved to know the truthfulness of what I have come with. So they went out to the Imam^{-asws} of guidance, and the highborn, the Chosen, and son^{-asws} of Al-Mustafa^{-saww}, the Selected one^{-asws}, meaning Zayn Al-Abideen^{-asws}!' He^{-asws} made them recognise that I am his^{-asws} backer, and his^{-asws} messenger, and he^{-asws} has ordered you all with following me^{-ra} and obeying me^{-ra}!'

و قال كلاما يرغبهم إلى الطاعة و الاستنفار معه و أن يعلم الحاضر الغائب. و عرفه قوم أن جماعة من أشرف الكوفة مجتمعون على قتالك مع ابن مطيع و متى جاء معنا إبراهيم بن الأشتر رجونا بإذن الله تعالى القوة على عدونا فله عشيرة

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^{-azwj} the Exalted of the strength against our enemies. For him was a clan.

فقال القوه و عرفوا الإذن لنا في الطلب بدم الحسين و أهل بيته فعرفوه

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.

فقال قد أجبتمكم على أن تولوني الأمر فقالوا له أنت أهل و لكن ليس إليه سبيل هذا المختار قد جاءنا من قبل إمام الهدى و من نائبه محمد بن الحنفية و هو المأذون له في القتال فلم يجب فانصرفوا و عرفوه المختار. فبقي ثلاثا ثم إنه دعا جماعة من وجوه أصحابه

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.

قال عامر الشعبي و أنا و أبي فيهم فسار المختار و هو أمامنا يقدر بنا بيوت الكوفة لا يدري أين يريد حتى وقف على باب إبراهيم فأذن له و ألقيت الوسائد فجلسنا عليها و جلس المختار معه على فراشه و قال هذا كتاب محمد بن أمير المؤمنين ع يأمرك أن تنصرنا فإن فعلت اغتبطت و إن امتنعت فهذا الكتاب حجة عليك و سيغني الله محمدا و أهل بيته عنك

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 he^{-ra} paused at the door of Ibrahim. He permitted for him^{-ra} and cast the pillows and we sat upon these, and Al-Mukhtar^{-ra} sat with him upon his bed and said, 'This is a letter of Muhammad son of Amir Al-Momineen^{-asws}, 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^{-azwj} would Make Muhammad and People^{-asws} of his Household to be needless from you'.

و كان المختار قد سلم الكتاب إلى الشعبي فلما تم كلامه قال ارفع الكتاب إليه ففرض ختمه و هو كتاب طويل فيه

And Al-Mukhtar^{-ra} has submitted the letter to Al-Shaby. When his talk had completed, he^{-ra} said, 'Raise the letter to him!' He broke its seal, and it was a long letter. In it was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ من محمد المهدي إلى إبراهيم بن الأشتر سلام عليك قد بعثت إليك المختار و من ارتضيت له نفسي و قد أمرته بقتال عدوي و الطلب بدماء أهل بيتي فامض معه بنفسك و عشيرتك و تمام الكتاب بما يرغب إبراهيم في ذلك.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Muhammad Al-Mahdi to Ibrahim Bin Al-Ashtar. Greetings be unto you. I am sending Al-Mukhtar^{-ra} to you, and the ones I have selected for myself, and I have instructed him^{-ra} with fighting against my enemies and seeking the bloods of People^{-asws} of my Household. So, go with him^{-ra} with yourself and your clan' – and the complete letter with what he had mad Ibrahim to be desirous, was in that.

فلما قرأ الكتاب قال ما زال يكتب إلي اسمه و اسم أبيه فما باله و يقول في هذا الكتاب المهدي

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'?'

قال المختار ذاك زمان قال إبراهيم من يعلم أن هذا كتاب ابن الحنفية إلي قال يزيد بن أنس و أحمر بن سقيط و عبد الله بن كامل و غيرهم نحن نعلم و نشهد أنه كتاب محمد إليك

Al-Mukhtar^{ra} 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 Saqee, and Abdullah Bin Kamil and others said, 'We do know and testify that it is a letter of Muhammad to you'.

قال الشعبي إلا أنا و أبي لا نعلم فعند ذلك تأخر إبراهيم عن صدر الفراش و أجلس المختار عليه و قال ابسط يدك فبسط يده فبايعه و دعا بفاكهة و شراب من عسل فأصبنا منه فأخرجنا معنا إبراهيم إلى أن دخل المختار داره.

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^{ra} upon it and said, 'Extend your hand!' He^{ra} extended his^{ra} 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^{ra} entered his^{ra} house.

فلما رجع أخذ بيدي و قال يا شعبي علمت أنك لا تشهد و لا أبوك أفتى هؤلاء شهدوا على حق قلت شهدوا على ما رأيت و فيهم سادة القراء و مشيخة المصر و فرسان العرب و ما يقول مثل هؤلاء إلا حقا.

When he^{ra} returned, he^{ra} held my hand and said, 'O Shaby! I^{ra} 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'.

و كان إبراهيم رحمه الله ظاهر الشجاعة واري زناد الشهامة نافذ حد الصرامة مشمرا في محبة أهل البيت عن ساقيه متلقيا راية النصح لهم بكلتا يديه فجمع عشيرته و إخوانه و أهل مودته و أعوانه و كان يتردد بهم إلى المختار عامة الليل و معه حميد بن مسلم الأزدي حتى تصوب النجوم و تنقض الرجوم و أجمع رأيهم أن يخرجوا يوم الخميس لأربع عشرة ليلة خلت من شهر ربيع الآخر سنة ست و ستين

And Ibrahim, may Allah^{azwj} 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^{asws} of the Household from his legs upwards, a caster of the correct advice for them^{asws} 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^{ra} 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.

و كان إياس بن مضارب صاحب شرطة عبد الله بن مطيع أمير الكوفة فقال له إن المختار خارج عليك لا محالة فخذ حذرك

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'.

ثم خرج إياس مع الحرس و بعث ولده راشدا إلى الكناسة و جاء هو إلى السوق و أنفذ ابن مطيع إلى الجبانات من شحنها بالرجال يحرسها من أهل الريبة و خرج إبراهيم بعد المغرب إلى المختار و معه جماعة عليهم الدروع و فوقها الأقبية و قد أحاط الشرط بالسوق و القصر

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-Maghrif to Al-Mukhtar^{ra}, and with him^{ra} was a group having armour upon them, and above it were domes, and the elite forces had surrounded the market and the castle.

لقي إياس بن مضارب أصحاب إبراهيم و هم متسلحون فقال ما هذا الجمع إن أمرك لمرب و لا أتترك حتى آتي بك إلى الأمير فامتنع إبراهيم و وقع التشاجر بينهم و مع إياس رجل من همدان اسمه أبا قطن قال له إبراهيم ادن مني لأنه صديقه فظن أنه يريد أن يجعله شفيعه في تخلية القوم

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.

و بيد أبي قطن رمح طويل فأخذه إبراهيم منه و طعن إياس بن مضارب في نحره فصرعه و أمرهم فاجتروا رأسه و انخرم أصحابه و أقبل إبراهيم إلى المختار و عرفه ذلك فاستبشر و تفاعل بالنصر و الظفر ثم أمر بإشعال النار في هراذي القصب و بالنداء يا آل ثارات الحسين و لبس درعه و سلاحه

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^{ra} know of that. He^{ra} was glad and was optimistic about the help and the victory. Then he^{ra} ordered with the torches and the fires in reed sticks, and with the calling out: 'O to the retaliation for Al-Husayn^{asws!}', and he^{ra} wore his^{ra} armour and his^{ra} weapons.

فأقبل الناس من كل ناحية و جاء عبيد الله بن الحر الجعفي في قومه و تقاتلوا قتالا عظيما و شرد الناس و من كان في الطرق و الجبانات من أصحاب السلاح و استشعروا الحذر و تفرقوا في الأثرة خوفا من إبراهيم

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 fearing from Ibrahim.

و أشار شبت بن ربيعي على الأمير ابن مطيع بالقتال فعلم المختار فخرج في أصحابه حتى نزل دير هند مما يلي بستان زائدة في السبخة ثم جاء أبو عثمان النهدي في جماعة أصحابه إلى الكوفة و نادوا يا آل ثارات الحسين يا منصور أمت

And Shabas Bin Rabie indicated to the emir Ibn Mutie with the battle. Al-Mukhtar^{ra} came to know, so he^{ra} came out among his^{ra} companions until he^{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^{-asws}! O Helped community!'

و هذه علامة بينهم يا أيها الحي المهتدون ألا إن أمين آل محمد قد خرج فنزل دير هند و بعثني إليكم داعيا و مبشرا فأخرجوا إليه رحمكم الله

And this was a sign between them. 'Oh the guided tribes! Indeed, the trusted one of the Progeny^{-asws} of Muhammad^{-saww} as come out and has descended at Deyr Hanad, and he^{-ra} has sent me to you all as a caller and a giver of glad tidings! So, come out to him^{-ra}, may Allah^{-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^{-asws} in helping him^{-asws}, nor from the companions of Al-Mukhtar^{-ra} and his^{-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^{-asws} in helping him^{-asws}, nor from the companions of Al-Mukhtar^{-ra} and his^{-ra} group.

و لما دعا المختار للتأثر أقبلت	و كتائب من أشياع آل محمد
و قد لبسوا فوق الدروع قلوبهم	و خاضوا بحار الموت في كل مشهد
هم نصروا سبط النبي و رهطه	و دانوا بأخذ الثأر من كل ملحد

'And when Al-Mukhtar^{-ra} called for the retaliation, battalions from the Shias of Progeny^{-asws} of Muhammad^{-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^{-asws} of the Prophet^{-saww} and his^{-asws} group, and they made it a religion with taking the retaliation from every apostate.

ففاضوا بجنات النعيم و طيبها	و ذلك خير من لجين و عسجد
و لو أنني يوم الهياج لدى الوغى	لأعملت حد المشركي المهند
فوا أسفا إذ لم أكن من حماته	فأقتل فيهم كل باغ و معتد.

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^{-asws} protectors, so I shall not kill among them every rebel and transgressor".²⁷

المرتبة الثالثة في وصف الوقعة مع ابن مطيع.

The third category – Regarding description of the even with Ibn Mutie.

²⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 10

قال والي و حميد بن مسلم و النعمان بن أبي الجعد خرجنا مع المختار فو الله ما انفجر الفجر حتى فرغ من تعبئة عسكره فلما أصبح تقدم و صلى بنا الغداة فقرأ و النازعات و عبس فو الله ما سمعنا إماما أفصح لهجة منه

Al-Waliby and Humeed Bin Muslim and Al-Numan Bin Abu Al-Ja'ad said, 'We went out with Al-Mukhtar. By Allah^{-azwj}! The dawn had not even broken yet until he^{-ra} was free from mobilising his^{-ra} army. When it was morning, he^{-ra} proceeded and prayed the morning Salat with us. He^{-ra} recited (Surahs) 'Al-Naziyaat' and 'Abasa'. By Allah^{-azwj}! We had not heard any prayer leader with a more eloquent tone than him^{-ra}.

و نادى ابن مطيع في أصحابه فلما جاءوا بعث شيبث بن ربعي في ثلاثة آلاف و راشد بن إياس في أربعة آلاف و حجار بن أبحر العجلي في ثلاثة آلاف و عكرمة بن ربعي و شداد بن أبحر و عبد الرحمن بن سويد في ثلاثة آلاف و تتابعت العساكر نحو من عشرين ألفا

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 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.

فسمع المختار أصواتا مرتفعة و ضجة ما بين بني سليم و سكة البريد فأمر بالبريد فاستعلام ذلك فإذا هو شيبث بن ربعي و معه خيل عظيمة و أتاه في الحال سعر بن أبي سعر الحنفي و ممن بايع المختار يركض من قبل مراد فلقى راشد بن إياس

Al-Mukhtar^{-ra} heard voices and rising noise in what is between the clan of Suleym and the posthouse, so he^{-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^{-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.

فأخبر المختار فأرسل إبراهيم بن الأشتر في تسعمائة فارس و ستمائة راجل و نعيم بن هبيرة في ثلاثمائة فارس و ستمائة راجل و قدم المختار يزيد بن أنس في موضع مسجد شيبث في تسعمائة فقاتلهم حتى أدخلوهم البيوت و قتل من الفريقين جمع 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 فلقى راشد بن إياس و معه أربعة آلاف فارس فقال إبراهيم لأصحابه لا يهولنكم كثرتهم فلب فئمة قليلة غلبت فئمة 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 خزيمه بن نصر العبسي براشد و حمل عليه فطعنه فقتله ثم نادى خزيمه قتل راشد و رب الكعبة فانهمز القوم و انكسروا و أجفلوا إجمال النعام و أطلوا عليهم كقطع الغمام

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 حياتهم كدرا و ساقوهم حتى أوصلوهم إلى الموت زمرا حتى أوصلوهم السكك و أدخلوهم الجامع و حصروا الأمير ابن مطيع ثلاثا في القصر و نزل المختار بعد هذه الوقعة جانب السوق و ولي حصار القصر إبراهيم بن الأشتر.

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.

فلما ضاق عليه و على أصحابه الحصار و علموا أنه لا تعويل لهم على مكر و لا سبيل إلى مفر أشاروا عليه أن يخرج ليلا في زي امرأة و يستتر في بعض دور الكوفة ففعل و خرج حتى صار إلى دار أبي موسى الأشعري فأووه

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.

و أما هم فإنهم طلبوا الأمان فآمنهم و خرجوا و بايعوه و صار يمتنيهم و يستجر مودتهم و يحسن السيرة فيهم.

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.

و لما خرج أصحاب ابن مطيع من القصر سكنه المختار ثم خرج إلى الجامع و أمر بالنداء الصلاة جامعة فاجتمع الناس و رقي المنبر ثم قال الحمد لله الذي وعد وليه النصر و عدوه الخسر وعدا مأتيا و أمرا مفعولا **و قَدْ خَابَ مَنْ أَفْتَرَى**

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.

أيها الناس مدت لنا غاية و رفعت لنا راية فقيل في الراية ارفعوها و لا تضيعوها و في الغاية خذوها و لا تدعوها فسمعنا دعوة الداعي و قبلنا قول الراعي فكم من باغ و باغية و قتلى في الراعية

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?

ألا فبعدا لمن طغى و بغى و جحد و لغى و كذب و تولى ألا فهلموا عباد الله إلى بيعة الهدى و مجاهدة الأعداء و الذب عن الضعفاء من آل محمد المصطفى و أنا المسلط على المحليين المطالب بدم ابن نبي رب العالمين

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 from the Progeny^{-asws} of Muhammad Al-Mustafa^{-sawww}! And I^{-ra} have overcome upon the locals, the ones sought for the blood of the son^{-asws} of the Prophet^{-sawww} of Lord^{-azwj} of the worlds.

أما و منشئ السحاب الشديد العقاب لأنبش قبر ابن شهاب المفترى الكذاب المجرم المرتاب و لأنفين الأحزاب إلى بلاد الأعراب ثم و رب العالمين لأقتلن أعوان الظالمين و بقايا القاسطين.

But, by the Grower of the clouds, the severe of the Punishing! I^{-ra} will exhume the grave of Ibn Shahaab, the fabricator, the liar, the criminal, the doubting! And I^{-ra} will annihilate the enemy allies to the cities of the Arabs. Then, by the Lord^{-azwj} of the worlds! I^{-ra} will kill supporters of the oppressors and remainder of the renegades!

ثم قعد على المنبر و وثب قائما و قال أما و الذي جعلني بصيرا و نور قلبي تنويرا لأحرقن بالمصر دورا و لأنبشن بما قبورا و لأشفين بما صدورا و لأقتلن بما جبارا كفورا ملعونا غدورا و عن قليل و رب الحرم و البيت المحرم و حق النون و القلم ليرفعن لي علم من الكوفة إلى إضم إلى أكناف ذي سلم من العرب و العجم ثم لأتخذن من بني تميم أكثر الخدم.

Then he^{-ra} sat upon the pulpit, and leapt up standing and said, 'But, by the One^{-azwj} Who Made me^{-ra} insightful, and the radiance of my^{-ra} heart to be radiant! I^{-ra} shall burn down houses in the city, and I^{-ra} shall exhume graves at it, and I^{-ra} shall heal the chests by it, and I^{-ra} shall kill at 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!'

ثم نزل و دخل قصر الإمارة و انعكف عليه الناس للبيعة فلم يزل باسطا يده حتى بايعه خلق من العرب و السادات و الموالي و وجد في بيت المال بالكوفة تسعة آلاف ألف فأعطى كل واحد من أصحابه الذين قاتل بهم في حصر ابن مطيع و هم ثلاث آلاف و ثمانمائة رجل كل واحد منهم خمسمائة درهم و ستة آلاف رجل من الذين أتوه من بعد حصار القصر مائتين مائتين.

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).

و لما علم أن ابن مطيع في دار أبي موسى الأشعري دعا عبد الله بن كامل الشاكري و دفع إليه عشرة آلاف درهم و أمره بحملها إليه و أن يقول له استعن بما على سفرك فإني أعلم أنه ما منعك إلا ضيق يدك.

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'.

فأخذها و مضى إلى البصرة و لم يمش إلى عبد الله بن الزبير حياء مما جرى عليه من المختار و استعمل على شرطته عبد الله بن كامل و على حرسه كيسان أبا عمر مولى عرينة و عقد لعبد الله بن الحارث أخي الأشر لأمه على إرمينية و محمد بن عطاردي على آذربيجان و لعبد الرحمن بن سعد بن قيس على الموصل و لسعد بن حذيفة بن اليمان على حلوان و لعمر بن السائب على الري و همدان

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 Ureyra, 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 Huzeyfa Bin Al-Yamani to be upon Halwan, and for Umar Bin Al-Saib to be upon Al-Rayy and Hamdan.

و فرق العمال بالجبال و البلاد و كان يحكم بين الخصوم حتى إذا شغلته أموره فولى شريحا قاضيا فلما سمع المختار أن عليا ع عزله أراد عزله فتمارض هو فعزله و ولاه عبد الله بن عتبة بن مسعود فمرض فجعل مكانه عبد الله بن مالك الطائي قاضيا.

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.

و كان مروان بن الحكم لما استقامت له الشام بالطاعة بعث جيشين أحدهما إلى الحجاز و الآخر إلى العراق مع عبيد الله بن زياد لينهب الكوفة إذا ظفر بها ثلاثة أيام فاجتاز بالجزيرة عرض له أمر منعه من السير و عاملها من قبل ابن الزبير قيس عيلان فلم يزل عبيد الله مشغولا بذلك عن العراق

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.

ثم قدم الموصل و عامل المختار عليها عبد الرحمن بن سعيد بن قيس فوجه عبيد الله إليه خيله و رجله فانحاز عبد الرحمن إلى تكريت و كتب إلى المختار يعرفه ذلك فكتب الجواب يصوب رأيه و يحمد مشورته و أن لا يفارق مكانه حتى يأتيه أمره إن شاء الله.

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.

ثم دعا المختار يزيد بن أنس و عرفه جلية الحال و رغبه في النهوض بالخيال و الرجال و حكمه في تختيار من شاء من الأبطال فتخير ثلاثة آلاف فارس ثم خرج من الكوفة و شيعه المختار إلى دير أبي موسى و أوصاه بشيء من أدوات الحرب و إن احتاج إلى مدد عرفه

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.

فقال أريد لا تمدني إلا بدعائك كفى به مددا ثم كتب المختار إلى عبد الرحمن بن سعيد بن قيس أما بعد فخل بين يزيد و بين البلاد إن شاء الله و السلام عليك.

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'.

فسار حتى بلغ أرض الموصل فنزل بموضع يقال له بافكي و بلغ خبره إلى عبيد الله بن زياد و عرف عدتهم فقال أرسل إلى كل ألف ألفين و بعث ستة آلاف فارس فجاءوا و يزيد بن أنس مريض مدنفاً فآركبوه حماراً مصرياً و الرجالة بمسكونه يمينا و شمالاً

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.

فيفقف على الأرباع و يحثهم على القتال و يرغبهم في حميد المال و قال إن هلكت فأميركم و رقاء بن عازب الأسدي فإن هلك فأميركم عبد الله بن ضمرة العذري فإن هلك فأميركم سعر بن أبي سعر الحنفي

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-Azdy. If he dies, then your commander is Sa'ar Bin Abu Sa'ar Al-Hanfy'.

و وقع القتال بينهم في ذي الحجة يوم عرفة سنة ست و ستين قبل شروق الشمس فلا يرتفع الضحى حتى هزمهم عسكر العراق و أزالهم عن مآزق الحرب زوال السراب و قشعومهم انقشاع الضباب

And the battle occurred between them during Zil Hijaj, 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.

و أتوا يزيد بثلاثمائة أسير و قد أشفى على الموت فأشار بيده أن اضربوا رقابهم فقتلوا جميعاً ثم مات يزيد بن أنس فصلى عليه و رقاء بن عازب الأسدي و دفنه و اغتم عسكر العراق لموته فعزاهم و رقاء فيه و عرفهم أن عبيد الله بن زياد في جمع كثير و لا طاقة لكم به فقالوا الرأي أن ننصرف في جوف الليل.

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'.

قال محمد بن جرير الطبري في تاريخه كان مع عبيد الله ثمانون ألفا من أهل الشام

Muhammad Bin Jareer Al-Tabari said in his history, 'There were eighty thousand (80,000) with Ubeydullah^{-la}, from the people of Syria'.

ثم اتصل بالمختار وأهل الكوفة إرجاف الناس بيزيد بن أنس فظنوا أنه قتل ولم يعلموا كيف هلك واستطلع المختار ذلك من عامله على المدائن فأخبره بموته وأن العسكر انصرف من غير هزيمة ولا كسرة فطاب قلب المختار ثم ندب الناس.

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^{-ra} was announced of that from his^{-ra} governor upon Al-Madain. He informed him^{-ra} of his death and that the army had left from without having been defeated nor broken. So, the heart of Al-Mukhtar^{-ra} felt good. Then the people lamented.

قال المرزباني وأمر إبراهيم بن الأشتر بالمسير إلى عبيد الله فخرج في ألفين من مذحج وأسد وألفين من تميم وهمدان وألف وخمسمائة من قبائل المدينة وألف وأربعمائة من الكندة وربيعة وألفين من الحمراء وقيل خرج في اثني عشر ألفا أربعة آلاف من القبائل وثمانية آلاف من الحمراء

Al-Marzubany said, 'And Ibrahim Bin Al-Ashtar ordered with the travelling to (battle) Ubeydullah (bin Ziad^{-la}). 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).

و شيع إبراهيم ماشيا فقال اركب رحمك الله فقال المختار إني لأحتسب الأجر في خطاي معك وأحب أن تتغير قدمي في نصر آل محمد والطلب بدم الحسين ع ثم ودعه وانصرف

And he (Al-Mukhtar^{-ra}) escorted Ibrahim, waling. He said, 'Ride, may Allah^{-azwj} 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.

و بات إبراهيم بموضع يقال له حمام أعين ثم رحل حتى واثى ساباط المدائن فحينئذ توسم أهل الكوفة في المختار القلة والضعف فخرج أهل الكوفة عليه وجاهروه بالعداوة ولم يبق أحد ممن شرك في قتل الحسين وكان محتفيا إلا و ظهر و نقضوا بيعته و سلوا عليه سيفا واحدا و اجتمعت القبائل عليه من بجيلة والأزد و كندة و شمر بن ذي الجوشن

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^{-la}.

فبعث المختار من ساعته رسولا إلى إبراهيم و هو بساباط لا تضع كتابي حتى تعود بجميع من معك إلى فلما جاءهم كتابه نادى بالرجوع فوصلوا السير بالسرى و أرخوا الأعنة و جذبوا البريء

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.

و المختار يشغل أهل الكوفة بالتسويق و الملاطفة حتى يرجع إبراهيم بعسكره فيكيف عاديتهم و يجمع شرهم و يحصد شوكتهم و كان مع المختار أربعة آلاف فبغى عليه أهل الكوفة و بدءوه بالحرب فحاربه يومهم أجمع و باتوا على ذلك فوافاهم إبراهيم في اليوم الثاني بخيله و رجله و معه أهل النجدة و القوة

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^{-ra}, and the people of Al-Kufa rebelled against him^{-ra} and initiated him^{-ra} with the war. He^{-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.

فلما علموا قدومه افترقوا فرقتين ربيعة و مضر علا حدة و اليمن علا حدة فخير المختار إبراهيم إلى أي الفرقتين تسير فقال إلى أيهما أحببت و كان المختار ذا عقل وافر و رأي حاضر فأمره بالسير إلى مضر بالكناسة و سار هو إلى اليمن إلى الجبانة السبيع

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^{-ra} like'. And Al-Mukhtar^{-ra} was with intellect, flowing, ever-present view. He^{-ra} ordered him with the travelling to Muzar at Al-Kanasa, while he^{-ra} himself^{-ra} travelled to Al Yemen (tribe) to Al-Jabanah, (like the) lions.

فبدأ بالقتال رفاعة بن شداد فقاتل قتال الشديد البأس القوي المراس حتى قتل. و قاتل حميد بن مسلم

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.

ثم انكسروا كسرة هائلة و جاء البشير إلى المختار أنهم ولوا مدبرين فمنهم من اختفى في بيته و منهم من لحق بمصعب بن الزبير و منهم من خرج إلى البادية

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.

ثم وضعت الحرب أوزارها و حلت أزرارها و محص القتل شرارها فأحصوا القتلى منهم فكانوا ستمائة و أربعين رجلا ثم استخرج من دور الوادعين خمسمائة أسير كما ذكر الطبري و غيره فجاءوا بهم إلى المختار فعرضوهم عليه

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^{-ra} and were presented to him^{-ra}.

فقال كل من حضر منهم قتل الحسين فأعلموني به فلا يؤتى بمن حضر قتله إلا قيل هذا فيضرب عنقه حتى قتل منهم مائتين و ثمانية و أربعين رجلا و قتل أصحاب المختار جمعا كثيرا بغير علمه و أطلق الباقين

He^{-ra} said, 'Anyone from the who was present at the killing of Al-Husayn^{-asws}, let me^{-ra} know of him'. So, he^{-ra} was not being brought with the one who was present at his^{-asws} killing, only being said, 'This one!', he^{-ra} struck off his neck, until he^{-ra} had killed two hundred and forty-eight men. And the companions of Al-Mukhtar killed a large group without his^{-ra} knowledge, and he^{-ra} freed the rest.

ثم علم المختار أن شمر بن ذي الجوشن خرج هاربا و معه نفر ممن شرك في قتل الحسين ع فأمر عبدا له أسود يقال له رزين و قيل زربي و معه عشرة و كان شجاعا يتبعه فيأتيه برأسه

Then Al-Mukhtar^{-ra} came to know that Shimr Bin Zil Jowshan^{-la} had gone out fleeing and with him^{-la} were a number from the participants in the killing of Al-Husayn^{-asws}. He^{-ra} ordered a black slave of his^{-ra} called Razeyn (and it is said Zarby), and ten with him, and he was brave. He came to him^{-ra} with his^{-la} head.

قال مسلم بن عبد الله الضبابي كنت مع شمر حين هزمتنا المختار فدنا منا العبد قال شمر اركضوا و تباعدوا لعل العبد يطمع في فأمعنا في التباعد عنه حتى لحقه العبد فحمل عليه فقتله و مشى

Muslim Bin Abdullah Al-Zabany said, 'I was with Shimr^{-la} when Al-Mukhtar^{-ra} defeated us. The slave came near us. Shimr^{-la} said, 'Run and distance yourselves, perhaps the slave is coveting regarding me^{-la}'. He^{-la} clenched with us in distancing away from him, until the slave caught up with him^{-la}. He attacked upon him^{-la} and (thought he had) killed him^{-la} and walked away.

فنزله في جانب قرية اسمها الكلثانية على شاطئ نهر إلى جانب تل ثم أخذ من القرية علجا فضربه و دفع إليه كتابا و قال عجل به إلى مصعب بن الزبير و كان عنوانه للأمير المصعب بن الزبير من شمر بن ذي الجوشن فمشى العالج حتى دخل قرية فيها أبو عمرة بعثه المختار إليها في أمر و معه خمسمائة فارس قرأ الكتاب رجل من أصحابه و قرأ عنوانه فسأل عن شمر و أين هو فأخبره أن بينهم و بينه ثلاثة فراسخ.

He^{-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^{-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 Zil Jowshan'. Then the heretic walked until he entered a town wherein was Abu Umarah. Al-Mukhtar^{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^{la} and where he^{la} is. He informed him that between them and him^{la} were three Farsakhs.

قال مسلم بن عبد الله قلت لشمر لو ارتحلت من هذا المكان فإننا نتخوف عليك فقال ويلكم أكل هذا الجزع من الكذاب و الله لا برحت فيه ثلاثة أيام فبينما نحن في أول النوم أشرفت علينا الخيل من التل و أحاطوا بنا و هو عريان مؤتترا بمنديل فاتحزمننا و تركناه فأخذ سيفه و دنا منهم

Muslim Bin Abdullah said, 'I said to Shimr^{la}, 'If you^{la} could depart from this place for we are fearful upon you^{la}'. He^{la} said, 'Woe be unto you all! All this panic from the liar? By Allah^{azwj!} I^{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^{la} was naked, covered with a towel. We were defeated and we left him^{la}. He^{la} grabbed his^{la} sword and went near them.

فلم يك بأسرع أن سمعنا قتل الخبيث قتله أبو عمرة و قتل أصحابه ثم جيء بالرءوس إلى المختار خر ساجدا و نصبت الرءوس في رحبة الحذاءين حذاء الجامع.

It was very quick before we heard the killing of the wicked. Abu Amrah had killed him^{la} and killed his^{la} companions. Then he came with the heads to Al-Mukhtar. He^{ra} fell in performing Sajdah and the heads were installed in the courtyard of Al-Hazain, parallel to the central Masjid.

و أنا الآن أذكر من قتله المختار من قتلة الحسين ع.

And now I shall mention the ones from the killers of Al-Husayn^{asws} killed by Al-Mukhtar^{ra}.

ذكر الطبري في تاريخه أن المختار تجرد لقتلة الحسين و أهل بيته و قال اطلبوهم فإنه لا يسوغ لي الطعام و الشراب حتى أظهر الأرض منهم

Al-Tabari has mentioned in his history that Al-Mukhtar^{ra} dedicated to the killers of Al-Husayn^{asws} and People^{asws} of his^{asws} Household, and said, 'Seek them out, for the food and the drink will not be palatable for me^{ra} until I^{ra} cleanse the earth from them!'

قال موسى بن عامر فأول من بدأ به الذين وطئوا الحسين بخيلهم و أنامهم على ظهورهم و ضرب سكك الحديد في أيديهم و أرجلهم و أجرى الخيل عليهم حتى قطعتهم و حرقهم بالنار

Musa Bin Aamir said, 'The first one he^{ra} began with were those who had trampled Al-Husayn^{asws} with their horses, and he^{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^{ra} burnt them with the fire.

ثم أخذ رجلين اشتراكا في دم عبد الرحمن بن عقيل بن أبي طالب و في سلبه كانا في الجبانة ف ضرب أعناقهما ثم أحرقهما بالنار ثم أحضر مالك بن بشير فقتله في السوق

Then he^{-ra} seized two men regarding the blood of Abdul Rahman Bin Aqeel Bin Abu Talib^{-ra}, and regarding stripping (plundering) him^{-asws}. They were both in Al-Jabanah. He^{-ra} struck off their necks, then burnt them with the fire. Then Malik Bin Bashir^{-la} presented. He^{-ra} killed him in the market.

و بعث أبا عمرة فأحاط بدار خولي بن يزيد الأصبحي و هو حامل رأس الحسين ع إلى عبيد الله فخرجت امرأته إليهم و هي النوار ابنة مالك كما ذكر الطبري في تاريخه و قيل اسمها العيوف و كانت محبة لأهل البيت قالت لا أدري أين هو و أشارت بيدها إلى بيت الخلاء فوجدوه و على رأسه قوصرة فأخذوه و قتلوه ثم أمر بحرقه.

And he^{-ra} sent Abu Amrah, and he surrounded the house of Khowly Bin Yazeed Al-Asbahy^{-la}, and he^{-la} had carried the (holy) head of Al-Husayn^{-asws} to Ubeydullah^{-la}. His^{-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^{-asws} of the Household. She said, 'I do not know where he^{-la} is', and she gestured by her hand to the toiler. They found him^{-asws} having a basket upon his^{-la} head. They seized him^{-la} and killed him^{-la}. Then he^{-ra} ordered with burning him.

و بعث عبد الله بن كامل إلى حكيم بن الطفيل السنيسي و كان قد أخذ سلب العباس و رماه بسهم فأخذوه قبل وصوله إلى المختار و نصبوه هدفا و رموه بالسهم

And he^{-ra} sent Abdullah Bin Kamil to Hakeem Bin Al-Tufeyl Al-Sanbasy^{-la}, and he^{-la} had taken the plunder of Al-Abbas^{-asws} and had shot at him^{-asws} with an arrow. They seized him^{-la} before his^{-la} arrival to Al-Mukhtar and they set him^{-la} up as a target and shot at him^{-la} with the arrows.

و بعث إلى قاتل علي بن الحسين و هو مرة بن منقذ العبدي و كان شيخا فأحاطوا بداره فخرج و بيده الرمح و هو على فرس جواد فطعن عبيد الله بن ناجية الشبامي فصرعه و لم تضره الطعنة و ضربه ابن كامل بالسيف فاتقاها بيده اليسرى فأشرع فيها السيف و تمطرت به الفرس فأفلت و لحق بمصعب و شلت يده بعد ذلك و أحضر زيد بن رقاد فرماه بالنبل و الحجارة و أحرقه

And he^{-ra} dispatched to the killer of Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Akbar), and he is Murrah Bin Manqaz Al-Abdy^{-la}, and he^{-la} was an old man. They surrounded his^{-la} house. He^{-la} came out and there was a spear in his^{-la} hand, and he^{-la} was upon a horse, a stallion. Ubeydullah Bin Najia Al-Shabamy stabbed him. It knocked him^{-la} down and did not harm him^{-la}, and Ibn Kamil struck him^{-la} with the sword and cut off his^{-la} left hand. The sword sailed into it and the horse dripped due to it. He^{-la} escaped and joined with Mas'ab, and his hand was paralysed after that, and Zayd Bin Raqad presented and shot at him^{-la} with the arrow and (pelted) with the stones and burnt him^{-la}.

و هرب سنان بن أنس إلى البصرة فهدم داره ثم خرج من البصرة نحو القادسية و كان عليه عيون فأخبروا المختار فأخذه بين العذيب و القادسية فقطع أنامله ثم يديه و رجله و أغلى زيتا في قدر و رماه فيها.

And Sinan Bin Anas^{-la} fled to Al-Basra. He^{-ra} demolished his^{-la} house. Then he^{-la} went out from Al-Basra towards Al-Qadisiya, and there were spies upon him^{-la}. They informed Al-Mukhtar^{-ra}.

He^{-ra} seized him^{-la} between Al-Azeyb and Al-Qadisiya. He^{-ra} cut off his^{-la} finger digits, then his^{-la} hands, then his^{-la} legs, and boiled oil in a pot and threw him^{-la} into it.

و هرب عبد الله بن عقبة الغنوي إلى الجزيرة فهدم داره و فيه

And Abdullah Bin Aqba Al-Ghanawy^{-la} fled to the island. He^{-ra} demolished his^{-la} house’.

حدث المنهال بن عمر و قال دخلت على زين العابدين ع أودعه و أنا أريد الانصراف من مكة فقال يا منهال ما فعل حرملة بن كاهل و كان معي بشر بن غالب الأسدي فقال ذلك من بني الحريش أحد بني موقد النار و هو حي بالكوفة

Minhal Bin Umar narrated and said, ‘I entered to see Zayn Al-Abideen^{-asws} to bid farewell to him^{-asws}, and I wanted to leave from Makkah. He^{-asws} said: ‘O Minhal! What happened to Harmala Bin Kahil^{-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’.

فرفع يديه و قال اللهم أذقه حر النار اللهم أذقه حر الحديد

He^{-asws} raised his^{-asws} hand and said: ‘O Allah^{-azwj}! Make him^{-la} taste the heat of iron! O Allah^{-azwj}! Make him^{-la} taste the heat of iron!’

قال المنهال و قدمت الكوفة و المختار بما فركبت إليه فلقيته خارجا من داره فقال يا منهال لم تشركنا في ولايتنا هذه فعرفته أني كنت بمكة فمشى حتى أتى الكناس و وقف كأنه ينتظر شيئا فلم يلبث أن جاء قوم قالوا أبشر أيها الأمير فقد أخذ حرملة

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^{-la} has been seized!’

فجاء به فقال لعنك الله الحمد لله الذي أمكنني منك الجزار الجزار فأني بجزار فأمره بقطع يديه و رجله ثم قال النار النار فأني بنار و قصب فأحرق.

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.

فقلت سبحان الله سبحان الله فقال إن التسبيح لحسن لم سبحت فأخبرته دعاء زين العابدين ع فنزل عن دابته و صلى ركعتين و أطال السجود و ركب و سار

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.

فحاذى داري فعزمت عليه بالنزول و التحرم بطعامي فقال إن علي بن الحسين دعا بدعوات فأجابها الله على يدي ثم تدعوني إلى الطعام هذا يوم صوم شكرًا لله تعالى فقلت أحسن الله توفيقك.

I was parallel to my door, so I determined upon him^{-asws} with descending and to partake from my food. He^{-ra} said, 'Ali^{-asws} Bin Al-Husayn^{-asws} supplicated with a supplication, and Allah^{-azwj} Answered him^{-asws} upon my^{-ra} hands. Then you are inviting me^{-ra} to the meal? This is a day of fasting in thanking Allah^{-azwj} the Exalted'. I said, 'Allah^{-azwj} has Granted you^{-ra} excellent inclination'.

و انهزم عبد الله بن عروة الخثعمي إلى مصعب فهدم داره و طلب عمرو بن صبيح الصيداوي فأتوه و هو على سطحه بعد ما هدأت العيون و سيفه تحت رأسه فأخذوه و سيفه فقال قبحك الله من سيف ما أبعدك على قريبك فجيء به إلى المختار فلما كان من الغداة طعنوه بالرماح حتى مات

And Abdullah Bin Urwah defeated Mas'ab^{-la}. He demolished his^{-la} door. And he searched for Amro Bin Sabeeh 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.

و أنفذ إلى محمد بن الأشعث بن قيس و قد انهزم إلى قصر له في قرية إلى جنب القادسية فقال انطلق فإنك تجده لاهيا متصديا أو قائما متبلدا أو خائفا متلدا أو كامنا متعمدا فأتني برأسه فأحاطوا بالقصر و له بابان فخرج و مشى إلى مصعب فهدم القصر و داره و أخذ ما كان فيها

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.

قال المرزبانى و أتوه بعبد الله بن أسيد الجهني و مالك بن الهشيم البدائي و حمل بن مالك المحاربي من القادسية فقال يا أعداء الله أين الحسين بن علي قالوا أكرهنا على الخروج قال فألا منتم عليه و سقيتموه من الماء و قال للبدائي أنت أخذ برنسه قال لا قال بلى و أمر بقطع يديه و رجله و الآخران ضرب أعناقهما.

Al-Marzubany said, 'And they came to him^{-ra} with Abdullah Bin 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, 'Weren't 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^{-la} 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.

و أتوه ببجدل بن سليم الكلبي و عرفوا أنه أخذ خاتمه و قطع إصبعه فأمر بقطع يديه و رجله فلم يزل ينزف حتى مات

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.

و أتوه برقاد بن مالك و عمر بن خالد و عبد الرحمن البجلي و عبد الله بن قيس الخولاني فقال يا قتلة الحسين لقد أخذتم الورد في يوم نحس و كان في رحل الحسين ورس فاقتسموه وقت نهب رحله فأخرجهم إلى السوق.

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}).

و كان أسماء بن خارجة الفزاري ممن سعى في قتل مسلم بن عقيل رحمه الله فقال المختار أما و رب السماء و رب الضياء و الظلماء لتنزلن نار من السماء دهماء حمراء سحماء تحرق دار أسماء فيبلغ كلامه إليه فقال سجع أبو إسحاق و ليس هاهنا مقام بعد هذا و خرج من داره هاربا إلى البادية فهدم داره و دور بني عمه.

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'a!' 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.

و كان الشمر بن ذي الجوشن قد أخذ من الإبل التي كانت تحت رحل الحسين ع فنحرها و قسم لحمها على قوم من أهل الكوفة فأمر المختار فأحصوا كل دار دخلها ذلك اللحم فقتل أهلها و هدمها

And Shimr Bin Zil Jowshan^{-la} had taken from the camels which were under the caravan of Al-Husayn^{-asws}. He^{-la} had slaughtered it and distributed its meat to a group from the people of Al-Kufa. Al-Mukhtar^{-ra} ordered, so they counted every house that meat had entered into. He^{-ra} killed its people and demolished it.

و لم يزل المختار يتبع قتلة الحسين ع حتى قتل خلقا كثيرا و هزم الباقين فهدم دورهم و أنزلهم من المعقل و الحصون إلى المفاوز و الصحون

And Al-Mukhtar^{-ra} did not cease to pursue the killers of Al-Husayn^{-asws} until he^{-ra} had killed a lot of people, and the rest were overcome, so he^{-ra} demolished their^{-la} houses. He^{-ra} descended them from the forts and the strongholds to the plains and the courtyards.

قال و قتلت العبيد موابيها و جاءوا إلى المختار فعتقهم و كان العبد يسعى بمولاه فيقتله المختار حتى أن العبد يقول لسيده احملني على عنقك فيحمله و يدلي رجله على صدره إهانة له و لخوفه من سعايته به إلى المختار.

He said, 'And the slaves killed their masters, and they came to Al-Mukhtar^{-ra}. He^{-ra} freed them. And the slave would strive with his master and Al-Mukhtar^{-ra} would kill him, to the extent that the slave would say to his master, 'Carry me upon your^{-la} shoulders'. So he^{-la} would carry him, and he would hang his legs upon his chest as a shaming for him^{-la} and due to his^{-la} fear from him taking him^{-la} to Al-Mukhtar^{-ra}'.²⁸

²⁸ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 11

المرتبة الرابعة في ذكر مقتل عمر بن سعد و عبید الله بن زياد و من تابعه و كيفية قتالهم و النصر عليهم.

The fourth category, regarding mention of the killing of Umar^{-la} Bin Sa'ad^{-la} and Ubeydullah^{-la} Bin Ziyad^{-la}, and the ones who followed him^{-la}, and the matter of their^{-la} battle and the help against them^{-la}.

فلما خلا خاطره و انجلي ناظره اهتم بعمر بن سعد و ابنه حفص حدث عمر بن الهيثم قال كنت جالسا عن يمين المختار و الهيثم بن الأسود عن يساره فقال و الله لأقتلن رجلا عظيم القدمين غائر العينين مشرف الحاجبين يهمر برجله الأرض يرضي قتله أهل السماء و الأرض

When his^{-ra} mind was cleared and his^{-ra} outlook was refined, he^{-ra} dedicated to Umar^{-la} Bin Sa'ad^{-la} and his^{-la} son^{-la} Hafs^{-la}. Umar Bin Al-Haysam said, 'I was seated on the right of Al-Mukhtar^{-ra}, and Al-Haesam Bin Al-Aswad was on his^{-ra} left. He^{-ra} said, 'By Allah^{-azwj}! I^{-ra} shall kill a man of large feet and sunken eyes, hanging eyebrows, gliding upon the ground with his^{-la} feet. The sky and the earth would be pleased at his^{-la} killing'.

فسمع الهيثم قوله و وقع في نفسه أنه أراد عمر بن سعد فبعث ولده العريان فعرفه قول المختار و كان عبد الله بن جعدة بن هبيرة أعز الناس على المختار قد أخذ لعمر أمانا حيث اختفى

Al-Haesam heard his^{-ra} words, and it occurred within him that he^{-ra} had intended Umar^{-la} Bin Sa'ad^{-la}. So he sent his son Al-Aryan and let him know the words of Al-Mukhtar^{-ra}. Abdullah Bin Ja'dah Bin Hibeyra was dearest of the people unto Al-Mukhtar^{-ra}. He took amnesty for Umar^{-la} when he^{-la} was in hiding.

فيه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هذا أمان المختار بن أبي عبید الثقفي لعمر بن سعد بن أبي وقاص إنك آمن بأمان الله على نفسك و أهلک و مالک و ولدک لا تؤاخذ بحدث كان منك قديما ما سمعت و أطعت و لزمت منزلك إلا أن تحدث حدثا فمن لقي عمر بن سعد من شرطة الله و شيعة آل محمد ع فلا يعرض له إلا بسبيل خير و السلام ثم شهد فيه جماعة.

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^{-ra} to Umar^{-la} Bin Sa'ad Bin Abu Waqas^{-la}. You^{-la} are hereby safe in the Safety of Allah^{-azwj}, upon yourself^{-la}, and your^{-la} family, and your^{-la} wealth, and your^{-la} children. You^{-la} will not be seized with any event which had occurred from you^{-la} for as long as you^{-la} listen, and obey, and stay in your^{-la} house, except if you^{-la} were to do something new (*Tahdas Hadasa*). So anyone one from the elite forces of Allah^{-azwj} and Shias of Progeny^{-asws} of Muhammad^{-saww} who meets Umar^{-la} Bin Sa'ad^{-la} will not present to him^{-la} except by way of good. And the greetings!' Then a group witnessed it.

قَالَ الْبَاقِرُ ع إِنَّمَا قَصَدَ الْمُخْتَارُ أَنْ يُحَدِّثَ حَدَثًا هُوَ أَنْ يَدْخُلَ بَيْتَ الْخَلَاءِ وَ يُحَدِّثَ فَظَهَرَ عُمَرُ إِلَى الْمُخْتَارِ فَكَانَ يُدْنِيهِ وَ يُكْرِهُهُ وَ يُجْلِسُهُ مَعَهُ عَلَى سَرِيرِهِ.

Al-Baqir^{-asws} said: 'But rather the aim of Al-Mukhtar^{-ra} was by saying (*Yahdas Hadasa*), he^{-la} enter the toilet and pass wind. Umar^{-la} was appearing to Al-Mukhtar^{-ra}, so he^{-ra} would draw him^{-la} and honour him^{-la} and seated him^{-la} with him^{-ra} upon his^{-ra} throne'.

و علم أن قول المختار عنه ففرم على الخروج من الكوفة فأحضر رجلا من بني تميم اللات اسمه مالك و كان شجاعا و أعطاه أربعمائة دينار و قال هذه معك لحوائجنا و خرجا

And he^{-la} came to know of the words of Al-Mukhtar^{-ra} about him^{-la}, so he^{-la} determined upon getting out from Al-Kufa. He^{-la} presented a man from the clan of Tay Al-Laat, his name is Malik, and he was brave, and he^{-la} gave him four hundred Dinars and said, '(Keep) these with you for our needs'. And they went out.

فلما كان عند حمام عمر أو نحر عبد الرحمن وقف و قال أ تدري لم خرجت قال لا قال خفت المختار فقال ابن دومة يعني المختار أضيقت استنا من أن يقتلك و إن هربت هدم دارك و انتهب عيالك و مالك و خرب ضياعك و أنت أعز العرب فاغتر بكلامه فرجعا على الروحاء فدخلوا الكوفة مع الغداة.

When he^{-la} was by the bathhouse of Uar or river of Abdul Rahman, he^{-la} paused and said, 'Do you know why I^{-la} have come out?' He said, 'No'. He^{-la} said, 'I^{-la} feared Al-Mukhtar'. He said, 'Ibn Dowma?' – meaning Al-Mukhtar^{-ra}. 'He^{-ra} is (not) too narrow-minded than to kill you^{-la}. And if you^{-la} were to flee, he^{-ra} would demolish your^{-la} house, and plunder your^{-la} dependants, and ruin your^{-la} estate, and you^{-la} are the honourable one of the Arabs'. He^{-la} was deceived by his talk, so he^{-la} returned to Al-Rawha. They entered Al-Kufa in the morning'.

هذا قول المرزباني و قال غيره إن المختار علم خروجه من الكوفة فقال وفينا له و غدر و في عنقه سلسلة لو جهد أن ينطلق ما استطاع

This is the word of Al-Marzubany. And others said, 'Al-Mukhtar^{-ra} came to know of his^{-la} going out from Al-Kufa. He^{-ra} said, 'We were loyal to him^{-la} and he^{-la} betrayed, and in his^{-la} neck is a chain, if he^{-la} were to go, he^{-la} will not be able to'.

فنام عمر على الناقة فرجعت و هو لا يدري حتى رده إلى الكوفة فأرسل عمر ابنه إلى المختار قال له أين أبوك قال في المنزل و لم يكونا يجتمعان عند المختار و إذا حضر أحدهما غاب الآخر خوفا أن يجتمعا فيقتلها

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.

فقال حفص أبي يقول أ تفي لنا بالأمان قال اجلس و طلب المختار أبا عمرة و هو كيسان التمار فأسر إليه أن اقتل عمر بن سعد و إذا دخلت و رأيتة يقول يا غلام علي بطيلساني فإنه يريد السيف فبادره و اقتله

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}!'

فلم يلبث أن جاء و معه رأسه فقال حفص إِنَّ لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فقال له أ تعرف هذا الرأس قال نعم و لا خير في العيش بعده فقال إنك لا تعيش بعده

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}'.

فقال و أمر بقتله و قال المختار عمر بالحسين و حفص بعلي بن الحسين و لا سواء و الله لأقتلن سبعين ألفا كما قتل يحيى بن زكريا ع

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^{-azwj}! I^{-ra} shall kill seventy thousand just like were killed for Yahya^{-as} Bin Zakariya^{-as}!'

و قيل إنه قال لو قتلث ثلاثة أرباع قريش لما وفوا بأتملة من أنامل الحسين ع.

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}'.

و كان محمد بن الحنفية يعتب على المختار لمجالسة عمر بن سعد و تأخير قتله فحمل الرأسين إلى مكة مع مسافر بن سعد الهمداني و ظبيان بن عمارة التميمي فبينما محمد بن الحنفية جالسا في نفر من الشيعة و هو يعتب على المختار فما تم كلامه إلا و الرأسان عنده

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 كفيه و قال اللهم لا تنس هذا اليوم للمختار و أجزه عن أهل بيت نبيك محمد خير الجزاء فو الله ما على المختار بعد هذا من عتب.

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^{-asws} 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!'

فلما قضى المختار من أعداء الله وطره و حاجته و بلغ فيهم أمنيته قال لم يبق علي أعظم من عبيد الله بن زياد

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}'.

فأحضر إبراهيم بن الأشتار و أمره بالمسير إلى عبيد الله فقال إني خارج و لكني أكره خروج عبيد الله بن الحر معي و أخاف أن يغدر بي وقت الحاجة فقال له أحسن إليه و املاً عينه بالمال و أخاف إن أمرته بالعود عنك فلا يطيب له

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'.

فخرج إبراهيم من الكوفة و معه عشرة آلاف فارس و خرج المختار في تشييعه و قال اللهم انصر من صبر و اخذل من كفر و من عصي و فجر و بايع و غدر و علا و تجر فصار إلى سقر لا تُبقي و لا تَدُرُ ليدوق العذاب الأكبر ثم رجع و مضى إبراهيم

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.

فسار إلى المدائن فأقام بها ثلاثا و سار إلى تكريت فنزلها و أمر بجباية خراجها ففرقه و بعث إلى عبيد الله بن الحر بخمسة آلاف درهم فغضب فقال أنت أخذت لنفسك عشرة آلاف درهم و ما كان الحر دون مالك فحلف إبراهيم إني ما أخذت زيادة عليك

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 أخذه لنفسه فلم يرض و خرج على المختار و نقض عهده و أغار على سواد الكوفة فنهب القرى و قتل العمال و أخذ الأموال و مضى إلى البصرة إلى مصعب بن الزبير.

Then he sent to him what he had taken for himself. But he was not pleased, and he came out against Al-Mukhtar and broke his pact and raided upon the outskirts of Al-Kufa. He plundered the towns and killed the governors and seized the wealth and went to Al-Basra to Mas'ab Bin Al Zubeyr^{la}.

فلما علم المختار أرسل عبد الله بن كامل إلى داره فهدمها و إلى زوجته سلمى بنت خالد الجعفية حبسها ثم ورد كتاب المختار إلى إبراهيم يحثه على تعجيل القتال فطوى المراحل حتى نزل على نهر الخازر على أربعة فراسخ من الموصل و عبيد الله بن زياد بها

When Al-Mukhtar^{ra} came to know, he^{ra} 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 Farsakhs from Al-Mosul, and Ubeydullah^{la} Bin Ziyad^{la} was at it.

قال عبد الله بن أبي عقب الديلمى حدثني خليلي أنا تلقى أهل الشام على نهر يقال له الخازر فيكشفوننا حتى نقول هي هي ثم نكر عليهم فنقتل أميرهم فأبشروا و اصبروا فإنكم لهم قاهرون

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!'

فعلم عبيد الله بقدوم إبراهيم فرحل في ثلاثة و ثمانين ألفا حتى نزل قريبا من عسكر العراق و طلبهم أشد طلب و جاءهم في جحفل لجب و كان مع ابن الأشر أقل من عشرين ألفا و كان في عسكر الشام من أشرف بني سليم عمير بن الحباب

Ubeydullah^{-la} came to know of the arrival of Ibrahim, so he^{-la} departed among eighty-three thousand until he^{-la} 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.

فراسله إبراهيم و وعده بالخباء و الإكرام فجاء و معه ألف فارس من بني عمه و أقاربه فصار مع عسكر العراق فأشار عليهم بتعجيل القتال و ترك المطاولة فلما كان في السحر صلوا بغلس و عبأ إبراهيم أصحابه

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.

فجعل على ميمنته سفیان بن يزيد الأزدي و على ميسرته علي بن مالك الجشمي و على الخيل الطفيل بن لقيط النخعي و على الرجاله مزاحم بن مالك السكوني ثم زحفوا حتى أشرفوا على أهل الشام و لم يظنوا أنهم يقدمون عليهم لكثرتهم فبادروا إلى تعبئة عسكرهم

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 Laqeet 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.

فجعل عبید الله على ميمنته شراحيل بن ذي الكلاع و على ميسرته ربيعة بن محارق الغنوي و على جناح ميسرته جميل بن عبد الله بن الغنمي و في القلب الحصين بن نمير و وقف العسكران و التقى الجمعان

Ubeydullah^{-la} made Sharaheel Bin Zil Kala'a upon his^{-la} right flank, and Rabie Bin Mukharaq Al-Ghanawy upon his^{-la} left flank, and Jameel Bin Abdullah Bin Al-Ghanamy upon the wings of his^{-la} left flank, and Al-Haseen Bin Numeyr^{-la} in the centre. And the two armies stood, and they met.

فخرج ابن ضبعان الكلبي و نادى يا شيعة المختار الكذاب يا شيعة ابن الأشتر المرتاب

من عصبة يبرون من دين علي

أنا ابن ضبعان الكريم المفضل

كذلك كانوا في الزمان الأول.

Ibn Zab'an Al-Kalby came out and called out, 'O Shias of Al-Mukhtar^{-ra} 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!*

فخرج إليه الأحوص بن شداد الحمداني و هو يقول

لست لعثمان بن أروى بولي

أنا ابن شداد علي دين علي

بحر نار الحرب حتى تنجلي

لأصلين القوم فيمن يصطلي

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!'

فقال للشامي ما اسمك قال منازل الأبطال قال له الأحوص و أنا مقرب الآجال ثم حمل عليه و ضربه فسقط قتيلا ثم نادى هل من مبارز فخرج إليه

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?'

داود الدمشقي فأجابته الأحوص ثم التقيا فضربه الأحوص فقتله ثم عاد إلى صفه

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 نمير السكوني فخرج إليه شريك بن خزيم التغلبي فالتقيا بضربتين فجدله التغلبي صريعا فدخل على أهل الشام من أهل العراق مدخل عظيم.

And Al-Haseen Bin Numeyr Al-Sakuny^{la} came out. Shareek Bin Khuzeym Al-Taghlaby came out to him^{la}. They met with two strikes. Al Taghlaby fought him^{la} knocking him^{la} down (dead). There entered upon the people of Syrian from the People of Al-Iraq, and mighty advance.

ثم تقدم إبراهيم و نادى ألا يا شرط الله ألا يا شيعة الحق ألا يا أنصار الدين قاتلوا المحلين و أولاد القاسطين لا تطلبوا أثرا بعد عين هذا عبيد الله بن زياد قاتل الحسين ثم حمل على أهل الشام و ضرب فيهم بسيفه

Then Ibrahim advanced and called out, 'Indeed! O military of Allah^{azwj}! 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^{la} Bin Ziyad^{la}, killer of Al-Husayn^{asws}!' Then he attacked upon the people of Syria and struck among them with his sword.

و حمل أهل العراق معه و اختلطوا و تقدمت رايتهم و شبت فيهم نار الحرب و دهمهم العسكر بجناحيه و القلب إلى أن صلوا بالإيماء و التكبير صلاة الظهر و اشتغلوا بالقتال إلى أن تحلى صدر الدجى بالأنجم الأزهر

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.

و زحف عليهم عسكر العراق فرحا بالمصاع و حرصا على القراع و وثوقا بما وعدهم الله به من النصر و حسن الدفاع و انقضوا عليهم انقضاض العقبان على الرخم و جالوا فيهم جولان السرحان على الغنم و عركوهم عرك الأديم و دحوا بهم إلى عذاب الجحيم و أذاقوهم أسنة الرماح النازعة للمهج و الأرواح

And the army of Al-Iraq marched to them, happy with the upliftment and eager upon the thrust and trusting with what Help Allah^{azwj} 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.

فلم تزل الحرب قائمة و السيوف لأجسادهم منتبهة فولى عسكر الشام مكسورا عليه ذلة الخائب الخجل و ارتياح الخائف الوجل و عسكر العراق منصورا و على وجههم مسحة المسرور الثمل و تبعوهم إلى متون النجاد و بطون الوهاد و النبل ينزل عليهم كصيب العهاد.

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.

ثم انجلت الحرب و قد قتل أعيان أهل الشام مثل الحصين بن نمير و شراحبيل بن ذي الكلاع و ابن حوشب و غالب الباهلي و أبي أشرس بن عبد الله الذي كان على خراسان و حاز إبراهيم ره فضيلة هذا الفتح و عاقبة هذا المنح الذي انتشر في الأقطار و دام دوام الأعصار

Then the war cleared, and the important ones of the people of Syria had been killed, like Al-Haen^{-la} Bin Numeyr^{-la}, and Sharaheel Bin Zil Kala'a^{-la}, 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).

قال الرواة رأينا إبراهيم بعد ما انكسر العسكر و انكسف الغثير قوما منهم ثبتوا و صبروا و قاتلوا فلقطهم من سهوات الخيل و قذفهم في لهوات الليل حتى صبغت الأرض من دمائهم ثيابا حمرا و ملأ الفجاج ببأسه ذعرا و تساقطت النسور على النسور و أهوت العقبان على أجسادهم و هي كالعقبيق المثور و اصطلح على أكل لحمهم الذئب و السبع و السيد و الضبع.

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.

قال إبراهيم و أقبل رجل أحمر في كيبكة يغري الناس كأنه بغل أقمر لا يدنو منه فارس إلا صرعه و لا كمي إلا قطعه فدنا مني فضربت يده فأبنتها و سقط على شاطئ الخازر فشرقت يده و غربت رجلاه فقتلته و وجدت رائحة المسك تفوح منه

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'.

و جاء رجل نزع خفيه و ظنوا أنه ابن زياد من غير تحقيق فطلبوه فإذا هو على ما وصف إبراهيم فاجتروا رأسه و احتفظوا طول الليل بجسده فلما أصبحوا عرفه مهران مولى زياد فلما رآه إبراهيم قال الحمد لله الذي أجرى قتله على يدي

And a man came and removed his helmet and they thought it was Ibn Ziyad^{-la} from without investigating. They sought him^{-la}, and there he^{-la} was upon what Ibrahim had described. So, they cut off his^{-la} head and preserved it with the length of his^{-la} body. When it was morning, Mihran, a slave of Ziyad recognised him^{-la}. When Ibrahim saw him^{-la}, said, 'The Praise is for Allah^{-azwj} Who Flowed his^{-la} killing upon my hands'.

و قتل في صفر و قال قوم من أصحاب الحديث يوم عاشوراء و عمره دون الأربعين و قيل تسع و ثلاثون سنة و أصبح الناس فحوا ما كان و غنموا غنيمة عظيمة

And he^{-la} was killed during (month of) Safar, and a group from the companions of Hadeeth said it was Day of Ashura, and his^{-la} 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.

و هرب غلام لعبيد الله إلى الشام فسأله عبد الملك بن مروان عنه قال لما جال الناس تقدم فقاتل ثم قال ايتني بجرة فيها ماء فأتيته فشرب و صب الماء بين درعه و جسده و صب على ناصية فرسه ثم حمل فهذا آخر عهدي به.

And a slave of Ubeydullah^{-la} fled to Syria. Abdul Malik Bin Marwan asked him about him^{-la}. He said, 'When the people came, he^{-la} proceeded to fight, then said, 'Bring me^{-la} a jar wherein is water'. I brought it. He^{-la} drank and poured the water in between his^{-la} armour and his^{-la} body and poured upon the head of his^{-la} horse. So, this is the last of my time with him^{-la}'.

و كان المختار قد سار من الكوفة يتطلع أحوال إبراهيم و استخلف في الكوفة السائب بن مالك فنزل ساباط ثم دخل المدائن و رقي المنبر فحمد الله و أثنى عليه و أمر الناس بالجد في النهوض إلى إبراهيم

And Al-Mukhtar^{-ra} 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^{-azwj} and extolled upon Him^{-azwj} and ordered the people with the effort in getting up to (help) Ibrahim.

قال الشعبي كنت معه فأثته بشرى بقتل عبيد الله و أصحابه فكاد يطير فرحا و رجع إلى الكوفة في الحال مسرورا بالظفر.

Al-Shaby said, 'I was with him^{-ra} and the good news of Ubeydullah^{-la} and his^{-la} companions having been killed, came to him^{-ra}. He^{-ra} almost flew out of happiness, and returned to Al-Kufa immediately, happy with the victory"²⁹.

- و ذكر أبو السائب عن أحمد بن بشير عن مجالد عن عامر أنه قال الشيعة يتهموني ببغض علي ع و لقد رأيت في النوم بعد مقتل الحسين ع كأن رجالا نزلوا من السماء عليهم ثياب خضر معهم حراب يتبعون قتلة الحسين ع فلما لبثت أن خرج المختار فقتلهم.

And Abu Al Sa'ib mentioned, from Ahmad Bin Bashir, from Majlad, from Aamir, he said,

²⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 12

'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^{-la'}.³⁰

- و ذكر عمر بن شبة قال حدثني أبو أحمد الزبيري عن عمه قال قال أبو عمر البزاز كنت مع إبراهيم بن الأشتار لما لقي عبيد الله بن زياد بالخازر فعددنا القتلى بالقصب لكثرتهم قيل كانوا سبعين ألفا

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^{-la} Bin Ziyad^{-la} (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'.

قال و صلبه إبراهيم منكسا فكأنني أنظر إلى خصييه كأخما جعلان

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'.

و عن الشعبي أنه لم يقتل قط من أهل الشام بعد صفتين مثل هذه الواقعة بالخازر

And from Al-Shaby, 'The people of Syria had not been killed after Siffeen like this event at Al-Khazir (river)'.

و قال الشعبي كانت يوم عاشوراء سنة سبع و ستين و بعث إبراهيم برأس عبيد الله بن زياد و رؤوس الرؤساء من أهل الشام و في آذانهم رقاع أسمائهم فقدموا عليه و هو يتغدى فحمد الله تعالى على الظفر

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.

فلما فرغ من الغداء قام فوطئ وجه ابن زياد بنعله ثم رمى بها إلى غلامه و قال اغسلها فياني وضعتها على وجه نجس كافر.

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!'

و عن أبي الطفيل عامر بن وائلة الكناني قال وضعت الرؤوس عند السدة بالكوفة عليها ثوب أبيض فكشفنا عنها الثوب و حية تتغلغل في رأس عبيد الله و نصبت الرؤوس في الرحبة

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

³⁰ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 13

from these and a snake was slithering in the (accursed) head of Ubeydullah^{-la}. And the (accursed) heads were installed in Al-Rahba’.

قال عامر و رأيت الحية تدخل في منافذ رأسه و هو مصلوب مرارا.

Amir said, ‘And I saw the snake repeatedly entering into a hole in his^{-la} head while it was hanging’.

ثم حمل المختار رأسه و رؤوس القواد إلى مكة مع عبد الرحمن بن أبي عمير الثقفي و عبد الرحمن بن شداد الجشمي و أنس بن مالك الأشعري و قيل السائب بن مالك و معها ثلاثون ألف دينار إلى محمد بن الحنفية

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’aib Bin Malik, and with them were thirty thousand Dinars, to Muhammd Bin Al-Hanafiya.

و كتب معهم أني بعثت أنصاركم و شيعتكم إلى عدوكم فخرجوا محتسبين أسفين فقتلوهم فالحمد لله الذي أدرك لكم الثأر و أهلكتهم في كل فج عميق و غرقهم في كل بحر و شفى الله صُدُورَ قَوْمٍ مُؤْمِنِينَ

And he^{-ra} wrote with them, ‘I^{-ra} had sent your helpers and your Shias to your enemies anticipating, deeply regretting. They killed them. So the Praise is for Allah^{-azwj} Who has Realised the retaliation for you all and Destroyed them in every deep ravine and drowned them in every sea, and Allah^{-azwj} has Healed the chests of a group of Momineen’.

فقدموا بالكتاب و الرؤوس عليه فلما رآها خر ساجدا و دعا للمختار و قال جزاه الله خير الجزاء فقد أدرك لنا ثأرنا و وجب حقه على كل من ولده عبد المطلب بن هاشم اللهم و احفظ لإبراهيم الأثر و انصره على الأعداء و وفقه لما تحب و ترضى و اغفر له في الآخرة و الأولى.

They arrived with the letter and the (accursed) heads to him. When he saw these, he fell in sajdah and supplicated for Al-Mukhtar^{-ra} and said, ‘May Allah^{-azwj} recompense him^{-ra} the best Recompense for he^{-asws} has realised our retaliation for us, and his^{-ra} right is obligated upon every one Abdul Muttalib Bin Hashim^{-as} has begotten. O Allah^{-azwj}! Protect Ibrahim Al-Ashtar and help him against the enemies and Harmonise him to what You^{-azwj} Love and are Pleased with and Forgive (his sins) for him in the Hereafter and the first (world)!’

فبعث رأس عبيد الله إلى علي بن الحسين ع فأدخل عليه و هو يتغدى فسجد شكرا لله تعالى و قال الحمد لله الذي أدرك لي ثأري من عدوي و جرى الله المختار خيرا

He sent the (accursed) head of Ubeydullah^{-la} to Ali^{-asws} Bin Al-Husayn^{-asws}. It was entered to his^{-asws} presence while he^{-asws} was having lunch. He^{-asws} performed Sajdah in thanks to Allah^{-azwj} the Exalted and said: ‘The Praise is for Allah^{-azwj} Who Realised my^{-asws} retaliation for me^{-asws} from my^{-asws} enemies and may Allah^{-azwj} Recompense Al-Mukhtar^{-ra} goodly.

أدخلت على عبيد الله بن زياد و هو يتغدى و رأس أبي بين يديه فقلت اللهم لا تمتني حتى تريني رأس ابن زياد

I^{-asws} had been taken to Ubeydullah^{-la} Bin Ziyad^{-la} while 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^{-azwj}! Do not Cause me^{-asws} to die until You^{-azwj} Show me^{-asws} the (accursed) head of Ibn Ziyad^{-la}!'

و قسم محمد المال في أهله و شيعته بمكة و مدينة على أولاد المهاجرين و الأنصار.

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".³¹

و روى المرزبانى بإسناده عن جعفر بن محمد الصادق ع أنه قال: ما أكتحلث هاشمياً و لا اختضببت و لا ربي في دار هاشمياً دخاناً حَسَّ حَجَّجَ حَتَّى قُتِلَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ.

And it is reported by Al Marzubany,

'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^{-la} Bin Ziyad^{-la} was killed".³²

و عن عبد الله بن محمد بن أبي سعيد عن أبي العيناء عن يحيى بن راشد قال قالت فاطمة بنت علي ما تحنأت امرأة منا و لا أجالت في عينها مرودا و لا امتشطت حتى بعث المختار رأس عبید الله بن زياد.

And from Abdullah Bin Muhammad Bin Abu Saeed, from Abu Al Ayna'a, from Yahya Bin Rashid 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^{-la} Bin Ziyad^{-la} was sent".³³

و روي أنه قتل ثمانية عشر ألفاً ممن شرك في قتل الحسين ع أيام ولايته و كانت ثمانية عشر شهراً أولها أربع عشرة ليلة خلت من ربيع الأول سنة ست و ستين و آخرها النصف من شهر رمضان من سنة سبع و ستين و عمره سبع و ستون سنة.

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".³⁴

³¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 14

³² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 15

³³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 16

³⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 49 H 16 / 17

باب 50 جور الخلفاء على قبره الشريف و ما ظهر من المعجزات عند ضريحه و من تربته و زيارته صلوات الله عليه

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}

1- ما، الأماالي للشيخ الطوسي ابن حشيش عن محمد بن عبد الله عن علي بن محمد بن محمد بن أحمد بن ميثم عن يحيى بن عبد الحميد الحماني أُملي عليّ في منزله قال: خرجت أيام ولاية موسى بن عيسى الهاشمي الكوفة من منزلي فلقيني أبو بكر بن عياش فقال لي امض بنا يا يحيى إلى هذا فلم أدر من يعني و كنت أجل أبا بكر عن مراجعته و كان راكباً جماراً له فجعل يسير عليه و أنا أمشي مع ركابه

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Ibn Hasheesh, from Muhammad Bin Abdullah, from Ali Bin Muhammad Bin Makhlad, from Ahmad Bin Meesam, from Yahya Bin Abdul Hameed Al Himmany dictated unto me in his house, 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.

فَلَمَّا صِرْنَا عِنْدَ الدَّارِ الْمَعْرُوفَةِ بِدَارِ عَبْدِ اللَّهِ بْنِ حَازِمٍ التَّنَفَّتْ إِلَيَّ وَقَالَ يَا ابْنَ الْحِمَّانِيِّ إِنَّمَا جَرَرْتَنِي مَعِيَ وَجَسَمْتَنِي أَنْ تَمْنِي خَلْفِي لِأَسْمَعَكَ مَا أَقُولُ لَهُدَى الطَّاعِيَةِ

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’.

قَالَ فَكُلْتُ مَنْ هُوَ يَا أَبَا بَكْرٍ قَالَ هَذَا الْفَاجِرُ الْكَافِرُ مُوسَى بْنُ عِيْسَى فَسَكَتُ عَنْهُ وَمَضَى وَأَنَا أَتْبَعُهُ حَتَّى إِذَا صِرْنَا إِلَى بَابِ مُوسَى بْنِ عِيْسَى وَبَصُرْتُ بِهِ الْحَاجِبَ وَتَبَيْتُهُ وَكَانَ النَّاسُ يَنْزِلُونَ عِنْدَ الرَّحْبَةِ فَلَمْ يَنْزِلْ أَبُو بَكْرٍ هُنَاكَ وَكَانَ عَلَيْهِ يَوْمِيذٍ قَمِيصٌ وَإِزَارٌ وَهُوَ مَخْلُولُ الْأَزْرَارِ

He (the narrator) said, ‘I 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’.

قَالَ فَدَخَلَ عَلَى جَمَارِهِ وَنَادَانِي تَعَالَ يَا ابْنَ الْحِمَّانِيِّ فَمَنْعَنِي الْحَاجِبُ فَزَجَرَهُ أَبُو بَكْرٍ وَقَالَ لَهُ أُمَّنَعُهُ يَا فَاعِلٌ وَهُوَ مَعِيَ فَتَرَكَنِي فَمَا زَالَ يَسِيرُ عَلَى جَمَارِهِ حَتَّى دَخَلَ الْإِيْوَانَ فَبَصُرْتُ بِنَا مُوسَى وَهُوَ قَاعِدٌ فِي صَدْرِ الْإِيْوَانِ عَلَى سَرِيرِهِ وَبِحُجَّتِي السَّرِيرِ رِجَالٌ مُتَسَلِّحُونَ وَكَذَلِكَ كَانُوا يَصْنَعُونَ

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.

فَلَمَّا أَنْ رَأَاهُ مُوسَى رَحَّبَ بِهِ وَ قَرَّبَهُ وَ أَقْعَدَهُ عَلَى سَرِيرِهِ وَ مُنِعْتُ أَنَا حِينَ وَصَلْتُ إِلَى الْإِيْوَانِ أَنْ أَجْتَاوَرَهُ فَلَمَّا اسْتَنْقَرَّ أَبُو بَكْرٍ عَلَى السَّرِيرِ التَّقَمْتُ فَرَأَيْتُ حَيْثُ أَنَا وَاقِفٌ فَنَادَانِي فَقَالَ وَجْهَكَ فَصِرْتُ إِلَيْهِ وَ نَعَلِي فِي رِجْلِي وَ عَلَيَّ قَمِيصٌ وَ إِزَارٌ فَأَجْلَسَنِي بَيْنَ يَدَيْهِ

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.

فَأَلْتَقَمْتُ إِلَيْهِ مُوسَى فَقَالَ هَذَا رَجُلٌ تَكَلَّمْنَا فِيهِ قَالَ لَا وَ لَكِنِّي جِئْتُ بِهِ شَاهِدًا عَلَيْكَ قَالَ فِيمَاذَا قَالَ إِيَّايَ رَأَيْتُكَ وَ مَا صَنَعْتَ بِهَذَا الْقَبْرِ قَالَ أَيُّ قَبْرِ قَالَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ - ص

Musa turned to him and said, 'This is the man regarding whom you had spoken to us?' He said, 'No, but I have come with him to be a witness upon you'. He said, 'Regarding what?' He said, 'I have seen what you have done with this grave'. He said, 'Which grave?' He said, 'Grave of Al-Husayn^{-asws} Bin Ali^{-asws} son^{-asws} of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}'.

وَ كَانَ مُوسَى قَدْ وَجَّهَ إِلَيْهِ مِنْ كَرْبِهِ وَ كَرَّبَ جَمِيعَ أَضْحِ الْحَائِرِ وَ حَرَّتْهَا وَ زَرَعَ الزَّرْعَ فِيهَا فَانْتَفَحَ مُوسَى حَتَّى كَادَ أَنْ يَنْقَدُّ ثُمَّ قَالَ وَ مَا أَنْتَ وَ ذَا قَالَ اسْتَمِعْ حَتَّى أُخْبِرَكَ اعْلَمْ أَنِّي رَأَيْتُ فِي مَنَامِي كَأَنِّي خَرَجْتُ إِلَى قَوْمِي بَنِي غَاصِرَةَ فَلَمَّا صِرْتُ بِقَنْطَرَةِ الْكُوفَةِ اعْتَرَضَنِي حَنَازِيرُ عَشْرَةِ ثُرَيْدِي فَأَغَاثَنِي اللَّهُ بِرَجُلٍ كُنْتُ أَعْرِفُهُ مِنْ بَنِي أَسَدٍ فَدَفَعَهَا عَنِّي

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.

فَمَضَيْتُ لِيُوجِهُي فَلَمَّا صِرْتُ إِلَى شَاهِي ضَلَلْتُ الطَّرِيقَ فَرَأَيْتُ هُنَاكَ عَجُوزًا فَقَالَتْ لِي أَيْنَ تُرِيدُ أَيُّهَا الشَّيْخُ قُلْتُ أُرِيدُ الْعَاظِرِيَّةَ قَالَتْ لِي تَنْظُرُ هَذَا الْوَادِي فَإِنَّكَ إِذَا أَتَيْتَ إِلَى آخِرِهِ اتَّصَحَ لَكَ الطَّرِيقُ فَمَضَيْتُ وَ فَعَلْتُ ذَلِكَ

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.

فَلَمَّا صِرْتُ إِلَى نَيْنَوَى إِذَا أَنَا بِشَيْخٍ كَبِيرٍ جَالِسٍ هُنَاكَ فَعُلْتُ مِنْ أَيْنَ أَنْتَ أَيُّهَا الشَّيْخُ فَقَالَ لِي أَنَا مِنْ أَهْلِ هَذِهِ الْقَرْيَةِ فَعُلْتُ كَمْ تَعُدُّ مِنَ السِّنِينَ فَقَالَ مَا أَحْفَظُ مَا مَرَّ مِنْ سِنِي وَ عُمْرِي وَ لَكِنِّي أَبْعُدُ دُكْرِي أَنِّي رَأَيْتُ الْحُسَيْنَ بْنِ عَلِيٍّ ع وَ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ وَ مَنْ تَبِعَهُ يَمْنَعُونَ الْمَاءَ الَّذِي تَرَاهُ وَ لَا تُمْنَعُ الْكِلَابُ وَ لَا الْوُحُوشُ شُرْبَهُ

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^{-asws} Bin Ali^{-asws} and the ones who were with him^{-asws} from his^{-asws} family^{-asws}, and the ones following him^{-asws}. They were prevented the water which can be seen (remarkably close), and neither the dogs nor the beasts were prevented from drinking it’.

فَأَسْتَفْظَعْتُ ذَلِكَ وَ قُلْتُ لَهُ وَيْحَكَ أَنْتَ رَأَيْتَ هَذَا قَالَ إِي وَ الَّذِي سَمَكَ السَّمَاءَ لَقَدْ رَأَيْتَ هَذَا أَيُّهَا الشَّيْخُ وَ عَابَيْتُهُ وَ إِنَّكَ وَ أَصْحَابَكَ الَّذِينَ تُعِينُونَ عَلَيَّ مَا قَدْ رَأَيْنَا مِمَّا أَفْرَحَ عُيُونَ الْمُسْلِمِينَ إِنْ كَانَ فِي الدُّنْيَا مُسْلِمًا

I was horrified at that and said to him, ‘Woe be unto you! You had seen this?’ He said, ‘Yes, by the One^{-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’.

فَقُلْتُ وَيْحَكَ وَ مَا هُوَ قَالَ- حَيْثُ لَمْ تُنْكِرُوا مَا أَجْرَى سُلْطَانُكُمْ إِلَيْهِ قُلْتُ وَ مَا جَرَى قَالَ أَيْكْرَبُ فَبَرِ ابْنِ النَّبِيِّ وَ يُحْرَثُ أَرْضُهُ قُلْتُ وَ أَيْنَ الْقَبْرِ قَالَ هَا هُوَ ذَا أَنْتَ وَاقِفٌ فِي أَرْضِهِ فَأَمَّا الْقَبْرِ فَقَدْ عَمِيَ عَنِّي عَنْ أَنْ يُعْرِفَ مَوْضِعَهُ

I said, ‘Woe be to you! And what is it?’ He said, ‘Were you are not denying what has transpired from your authorities to him^{-asws}’. I said, ‘And what has transpired?’ He said, ‘Didn’t he till (dig) the grace of the son^{-asws} of the Prophet^{-saww} and farmed its land?’ I said, ‘And where is the grave?’ He said, ‘There it is! You are standing in its land. As for the grave, so it has been effaced from its place being recognised’.

قَالَ أَبُو بَكْرٍ بِنُ عِيَّاشٍ وَ مَا كُنْتُ رَأَيْتُ الْقَبْرِ ذَلِكَ الْوَقْتُ قَطُّ وَ لَا أَتَيْتُهُ فِي طُولِ عُمُرِي فَقُلْتُ مَنْ لِي بِمَعْرِفَتِهِ فَمَضَى مَعِيَ الشَّيْخُ حَتَّى وَقَفَ بِي عَلَيَّ خَيْرٌ لَهُ بَابٌ وَ آذِنٌ وَ إِذَا جَمَاعَةٌ كَثِيرَةٌ عَلَيَّ الْبَابِ فَقُلْتُ لِلْآذِنِ أُرِيدُ الدُّخُولَ عَلَيَّ ابْنِ رَسُولِ اللَّهِ

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^{-asws} of Rasool-Allah^{-saww}’.

فَقَالَ لَا تَقْدِرُ عَلَيَّ الْوُصُولِ فِي هَذَا الْوَقْتِ قُلْتُ وَ لِمَ قَالَ هَذَا وَقْتُ زِيَارَةِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ مَعَهُمَا جِبْرَائِيلُ وَ مِيكَائِيلُ فِي رَبْعِيلٍ مِنَ الْمَلَائِكَةِ كَثِيرٍ

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^{-as}, Friend of Allah^{-azwj}, and Muhammad^{-saww}, Rasool-Allah^{-saww}, and with them^{-asws} are Jibraeel^{-as} and Mikaeel^{-as} among a flock of many Angels’.

قَالَ أَبُو بَكْرٍ بِنُ عِيَّاشٍ فَأَتَيْتُهُمْ وَ قَدْ دَخَلَنِي رَوْعٌ شَدِيدٌ وَ حُزْنٌ وَ كَابَةٌ وَ مَضَتْ بِي الْأَيَّامُ حَتَّى كِدْتُ أَنْ أَنْسَى الْمَنَامَ ثُمَّ اضْطَرْتُ إِلَى الْخُرُوجِ إِلَى بَنِي غَاصِرَةَ لِدَيْنٍ كَانَ لِي عَلَيَّ رَجُلٍ مِنْهُمْ فَخَرَجْتُ وَ أَنَا لَا أَذْكَرُ الْحَدِيثَ حَتَّى صِرْتُ بِقَنْطَرَةَ الْكُوفَةِ لَقَبَنِي عَشْرَةٌ مِنَ اللَّصُوصِ فَجِئْتُ رَأَيْتُهُمْ ذَكَرْتُ الْحَدِيثَ وَ رَعَبْتُ مِنْ حُسْنِيَّتِي هُمْ

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 لِي أَلَيْ مَا مَعَكَ وَانْجِ بِنَفْسِكَ وَكَانَتْ مَعِيَ نَفِيْقَةً فَمَلْتُ وَوَجَّحْتُكُمْ - أَنَا أَبُو بَكْرٍ بِنُ عِيَّاشٍ وَ إِنَّمَا خَرَجْتُ فِي طَلَبِ دَيْنٍ لِي وَ اللَّهُ وَ اللَّهُ لَا تَقْطَعُونِي عَنْ طَلَبِ دَيْنِي وَ تَصْرُفَاتِي فِي نَفَقَاتِي فَإِنِّي شَدِيدُ الْإِضَافَةِ فَنَادَى رَجُلٌ مِنْهُمْ مَوْلَايَ وَ رَبِّ الْكَعْبَةِ لَا يُعْرَضُ لَهُ ثُمَّ قَالَ لِيُعْضِ فِتْيَانَهُمْ كُنْ مَعَهُ حَتَّى تَصِيرَ بِهِ إِلَى الطَّرِيقِ الْأَيْمَنِ

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 فِي الْمَنَامِ وَ أَتَعَجَّبُ مِنْ تَأْوِيلِ الْخَنَازِيرِ حَتَّى صِرْتُ إِلَى نَيْنَوَى فَرَأَيْتُ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّيْخَ الَّذِي كُنْتُ رَأَيْتُهُ فِي مَنَامِي بِصُورَتِهِ وَ هَيْئَتِهِ رَأَيْتُهُ فِي الْبَيْطَةِ كَمَا رَأَيْتُهُ فِي الْمَنَامِ سِوَاءَ فَحِينَ رَأَيْتُهُ ذَكَرْتُ الْأَمْرَ وَ الرُّؤْيَا

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.

فَمَلْتُ لَا إِلَهَ إِلَّا اللَّهُ مَا كَانَ هَذَا إِلَّا وَخِيَا ثُمَّ سَأَلْتُهُ كَمَا سَأَلْتَنِي إِثَابَهُ فِي الْمَنَامِ فَأَجَابَنِي بِمَا كَانَ أَجَابَنِي ثُمَّ قَالَ لِي امْضِ بِنَا فَمَضَيْتُ فَوَقَفْتُ مَعَهُ عَلَى الْمَوْضِعِ وَ هُوَ مَكْرُوبٌ فَلَمْ يَفْتِنِي شَيْءٌ مِنْ مَنَامِي إِلَّا الْأَذْنَ وَ الْحَيْرَ فَإِنِّي لَمْ أَرْ خَيْرًا وَ لَمْ أَرْ آذِنًا

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.

فَأَتَى اللَّهُ أَهْلَهَا الرَّجُلَ فَإِنِّي قَدْ آلَيْتُ عَلَى نَفْسِي أَنْ لَا أَدْعَ إِذَاعَةَ هَذَا الْحَدِيثِ وَ لَا زِيَارَةَ ذَلِكَ الْمَوْضِعِ وَ قَصْدَهُ وَ إِعْظَامَهُ فَإِنَّ مَوْضِعًا يُؤْمَهُ إِبْرَاهِيمَ وَ مُحَمَّدٌ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ لِحَقِيقٍ بِأَنْ يُرْعَبَ فِي إِثْبَانِهِ وَ زِيَارَتِهِ

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^{-asws}.

فَإِنَّ أَبَا حُصَيْنٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ قَالَ مَنْ رَأَى فِي الْمَنَامِ فَإِيَّايَ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ بِي

Surely, Abu Huseen has narrated to me that Rasool-Allah^{-sawww} said: 'One who sees me^{-sawww} in the dream, so it is me^{-sawww} he has seen, for the Satan^{-la} cannot resemble me^{-sawww}'.

فَقَالَ لَهُ مُوسَىٰ إِنَّمَا أَمْسَكْتُكَ عَنْ إِجَابَةِ كَلَامِكَ لِأَسْتَوِي هَذِهِ الْحُنْفَةَ الَّتِي ظَهَرَتْ مِنْكَ وَ تَاللَّهِ إِن بَلَغَنِي بَعْدَ هَذَا الْوَقْتِ أَنَّكَ تُحَدِّثُ بِهَذَا لِأَضْرِبَ عَنْقُكَ
وَ عَنْقُ هَذَا الَّذِي جِئْتُ بِهِ شَاهِدًا عَلَيَّ

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!'

فَقَالَ لَهُ أَبُو بَكْرٍ إِذَا بَمَعْنِي اللَّهُ وَ إِيَّاهُ مِنْكَ فَإِنِّي إِنَّمَا أَرَدْتُ اللَّهُ بِمَا كَلَّمْتُنِي بِهِ فَقَالَ لَهُ أ تُرَاجِعُنِي يَا مَاصُ وَ شَتَمَهُ فَقَالَ لَهُ اسْكُتْ أَخْرَاكَ اللَّهُ وَ قَطَعَ
لِسَانَكَ فَأَرْجِعْ مُوسَىٰ عَلَىٰ سَرِيرِهِ ثُمَّ قَالَ خُذُوهُ

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!'

فَأَخَذُوا الشَّيْخَ عَنِ السَّرِيرِ وَ أَخَذْتُ أَنَا فَوَ اللَّهُ لَقَدْ مَرَّ بِنَا مِنَ السَّحْبِ وَ الْجَرِّ وَ الضَّرْبِ مَا ظَنَنْتُ أَنَّنَا لَا نُكْفِرُ الْأَحْيَاءَ أَبَدًا وَ كَانَ أَشَدَّ مَا مَرَّ بِي مِنْ
ذَلِكَ أَنَّ رَأْسِي كَانَ يُجْرُ عَلَى الصَّخْرِ وَ كَانَ بَعْضُ مَوَالِيهِ يَأْتِينِي فَيَنْتِفِخُ لِحْيَتِي وَ مُوسَىٰ يَقُولُ أَفْتَلُوهُمَا ابْنِي كَذَا وَ كَذَا بِالرَّيِّ لَا يُكْفِي

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 teknonym to me.

وَ أَبُو بَكْرٍ يَقُولُ لَهُ أَمْسِكْ قَطَعَ اللَّهُ لِسَانَكَ وَ انْتَقَمَ مِنْكَ اللَّهُمَّ إِيَّاكَ أَرَدْنَا وَ لَوْلِدِ نَبِيِّكَ عَضَبْنَا وَ عَلَيْكَ تَوَكَّلْنَا فَصَيَّرَ بِنَا جَمِيعًا إِلَى الْحُبْسِ فَمَا لَبِثْنَا فِي
الْحُبْسِ إِلَّا قَلِيلًا فَالْتَفَتَ إِلَيَّ أَبُو بَكْرٍ وَ رَأَى ثِيَابِي قَدْ حُرِقَتْ وَ سَأَلْتُ دِمَائِي فَقَالَ يَا حَمَائِي قَدْ قَضَيْتَنَا لِلَّهِ حَقًّا وَ ائْتَسَبْنَا فِي يَوْمِنَا هَذَا أَجْرًا وَ لَنْ يَضِيعَ
ذَلِكَ عِنْدَ اللَّهِ وَ لَا عِنْدَ رَسُولِهِ

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^{-asws} of Your^{-azwj} Prophet^{-sawww} 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^{-sawww}'.

فَمَا لَبِثْنَا إِلَّا قَدْرَ غَدَائِهِ وَ نَوْمِهِ حَتَّى جَاءَنَا رَسُولُهُ فَأَخْرَجَنَا إِلَيْهِ وَ طَلَبَ حِمَارَ أَبِي بَكْرٍ فَلَمْ يُوْجَدْ فَدَخَلْنَا عَلَيْهِ وَ إِذَا هُوَ فِي سِرْدَابٍ لَهُ يَشْبَهُ الدُّورَ سَعَةً وَ
كِبْرًا فَتَعَبْنَا فِي الْمَشْيِ إِلَيْهِ تَعَبًا شَدِيدًا وَ كَانَ أَبُو بَكْرٍ إِذَا تَعَبَ فِي مَشْيِهِ جَلَسَ سِيرًا ثُمَّ يَقُولُ اللَّهُمَّ إِنَّ هَذَا فِيكَ فَلَا تَنْسَهُ

We did not remain except a measurement of his lunch and his sleep, until his messenger came to us and took us out to him. And Abu Bakr searched for his donkey but could not find it. We

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!'

فَلَمَّا دَخَلْنَا عَلَى مُوسَى وَ إِذَا هُوَ عَلَى سَرِيرٍ لَهُ فَحِينَ بَصُرَ بِنَا قَالَ لَا حَيَّا اللَّهُ وَ لَا قَرَّبَ مِنْ جَاهِلٍ أَهْمَقٍ مُتَعَرِّضٍ لِمَا يَكْرَهُ وَبَلِّغْ يَا دَعِي مَا دُخُولُكَ
فِيمَا بَيْنَنَا مَعْشَرَ بَنِي هَاشِمٍ

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}?'

فَقَالَ لَهُ أَبُو بَكْرٍ قَدْ سَمِعْتُ كَلَامَكَ وَ اللَّهُ حَسْبُكَ فَقَالَ لَهُ اخْرُجْ فَبَحَكَ اللَّهُ وَ اللَّهُ إِنْ بَلَغَنِي أَنَّ هَذَا الْحَدِيثَ شَاعَ أَوْ ذُكِرَ عَنْكَ لِأَضْرِبَنَّ عُنُقَكَ ثُمَّ
التَّقَمْتُ إِلَيْهِ وَ قَالَ يَا كَلْبُ وَ شَتَمَنِي وَ قَالَ إِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تُظْهِرَ هَذَا فَإِنَّهُ إِنَّمَا خُيِّلَ لِهَذَا الشَّيْخِ الْأَهْمَقِ شَيْطَانٌ يَلْعَبُ بِهِ فِي مَنَامِهِ اخْرُجَا عَلَيْنَا لَعْنَةُ اللَّهِ
وَ غَضَبُهُ

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!'

فَخَرَجْنَا وَ قَدْ أَيْسَنَا مِنَ الْحَيَاةِ فَلَمَّا وَصَلْنَا إِلَى مَنْزِلِ الشَّيْخِ أَبِي بَكْرٍ وَ هُوَ يَمْشِي وَ قَدْ ذَهَبَ حِمَارُهُ فَلَمَّا أَرَادَ أَنْ يَدْخُلَ مَنْزِلَهُ التَّقَمْتُ إِلَيْهِ وَ قَالَ احْفَظْ هَذَا
الْحَدِيثَ وَ أَثْبِتْهُ عِنْدَكَ وَ لَا تُحَدِّثَنَّ هَؤُلَاءِ الرُّعَاعَ وَ لَكِنْ حَدِّثْ بِهِ أَهْلَ الْعُقُولِ وَ الدِّينِ.

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'.³⁵

2- ما، الأماي للشيخ الطوسي ابن حشيش عن أبي المفضل الشيباني عن أحمد بن عبد الله التقي عن علي بن محمد بن سليمان عن الحسين بن محمد بن مسلمة عن إبراهيم الديج قال: بعثني الموقوف إلى كربلاء لتغيير قبر الحسين ع و كتب معي إلى جعفر بن محمد بن عمارة القاضي أعلمك أبي قد بعثت إبراهيم الديج إلى كربلاء لينبش قبر الحسين فإذا قرأت كتابي فقف على الأمر حتى تعرف فعل أو لم يفعل

(The book) 'Al Amaali' of the sheikh Al Tusi – Ibn Hasheesh, from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Abdullah Al Saqafy, from Ali Bin Muhammad Bin Suleyman, from Al-Husayn Bin Muhammad Bin Maslama, from Ibrahim Al Deyzij who said,

'Al-Mutawakkil sent me to Karbala to alter the grave of Al-Husayn^{-asws}, and he wrote with me to Ja'far Bin Muhammad Bin Ammar the judge, 'I am letting you know that I am sending Ibrahim Al-Deyzaj to Karbala to exhume (unearth) the grave of Al-Husayn^{-asws}. When you have

³⁵ Bihar Al-Anwaar – 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’.

قَالَ الدِّيَزَجُ فَعَرَّفَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَمَّارٍ مَا كَتَبَ بِهِ إِلَيْهِ فَعَلْتُ مَا أَمَرَنِي بِهِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَمَّارٍ ثُمَّ أَتَيْتُهُ فَقَالَ لِي مَا صَنَعْتَ فَقُلْتُ قَدْ فَعَلْتُ مَا أَمَرْتَ بِهِ فَلَمْ أَرَ شَيْئاً وَمَا أَجِدُ شَيْئاً فَقَالَ لِي أَفَلَا عَمَّمْتَهُ قُلْتُ قَدْ فَعَلْتُ فَمَا رَأَيْتُ

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)’.

فَكَتَبْتُ إِلَى السُّلْطَانِ أَنَّ إِبْرَاهِيمَ الدِّيَزَجَ قَدْ نَبَشَ فَلَمْ يَجِدْ شَيْئاً وَأَمَرْتُهُ فَمَخَرَهُ بِالْمَاءِ وَكَرَبَهُ بِالْبَقَرِ

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’.

قَالَ أَبُو عَلِيٍّ الْعَمَّارِيُّ فَحَدَّثَنِي إِبْرَاهِيمُ الدِّيَزَجُ وَسَأَلْتُهُ عَنْ صُورَةِ الْأَمْرِ فَقَالَ لِي أَتَيْتُ فِي حَاصَّةٍ غَلْمَانِي فَقَطُّ وَإِنِّي نَبَشْتُ فَوَجَدْتُ بَارِيَةً جَدِيدَةً وَعَلَيْهَا بَدَنُ الْحُسَيْنِ بْنِ عَلِيٍّ وَوَجَدْتُ مِنْهُ رَائِحَةَ الْمِسْكِ فَزَكَّيْتُ الْبَارِيَةَ عَلَى حَالِهَا وَبَدَنَ الْحُسَيْنِ عَلَى الْبَارِيَةِ وَأَمَرْتُ بِطَرْحِ التُّرَابِ عَلَيْهِ وَأَطْلَقْتُ عَلَيْهِ الْمَاءَ وَأَمَرْتُ بِالْبَقَرِ لِنَمَخَرِهِ وَتَحْرَبَهُ

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.

فَلَمْ تَطَّأهُ الْبَقَرُ وَكَانَتْ إِذَا جَاءَتْ إِلَى الْمَوْضِعِ رَجَعَتْ عَنْهُ فَحَلَفْتُ لِغَلْمَانِي بِاللَّهِ وَبِالْأَيْمَانِ الْمُعَاطَلَةِ لَعْنُ ذِكْرٍ أَحَدٌ هَذَا لِأَقْتُلَنَّهُ.

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”³⁶

3- ما، الأمايلي للشيخ الطوسي عنه عن أبي المفضل عن محمد بن إبراهيم بن أبي السلاسيل عن أبي عبد الله الباقر قال: صممني عبيد الله بن يحيى بن خاقان إلى هارون المعري وكان قائداً من فؤاد السلطان أكتب له وكان بدنه كله أبيض شديد البياض حتى يديه ورجليه كانا كذلك وكان وجهه أسود شديد السواد كأنه القيبر وكان يتفقاً مع ذلك مدة منبته

(The book) ‘Al Amaali’ of Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ibrahim Bin Abu Al Salasil, from Abu Abdullah Al Baqtany who said,

‘Ubeydullah Bin Yahya Bin Khaqan paired me to Haroun Al-Muarry, and he was a chief from the chief of the Sultan, to write to him, and his body, all of it was white, or intense whiteness,

³⁶ Bihar Al-Anwaar – 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’.

قَالَ فَلَمَّا أَنَسَ بِي سَأَلْتُهُ عَنْ سَوَادِ وَجْهِهِ فَأَبَى أَنْ يُخْبِرَنِي ثُمَّ إِنَّهُ مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ فَفَعَدْتُ فَسَأَلْتُهُ فَرَأَيْتُهُ كَأَنَّهُ يُحِبُّ أَنْ يُكْتَمَ عَلَيْهِ فَضَمِنْتُ لَهُ الْكَيْفَانَ فَحَدَّثَنِي

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.

قَالَ وَجَّهِي الْمُتَوَكَّلُ أَنَا وَالدَّيْزَجُ لِنَبَشِ قَبْرِ الْحُسَيْنِ وَ إِجْرَاءِ الْمَاءِ عَلَيْهِ فَلَمَّا عَزَمْتُ عَلَى الْخُرُوجِ وَ الْمَسِيرِ إِلَى النَّاحِيَةِ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ فَقَالَ لَا تَخْرُجْ مَعَ الدَّيْزَجِ وَ لَا تَفْعَلْ مَا أَمَرْتُ بِهِ فِي قَبْرِ الْحُسَيْنِ

He said, ‘Al-Mutawakkil sent me, I and Al-Deyzaj, to exhume the grave of Al-Husayn^{-asws} and flow the water upon it. When I determined upon the going out and travelling to the area, I saw Rasool-Allah^{-saww} in the dream. He^{-saww} said: ‘Do not go out with Al-Deyzaj and do not do what you are ordered with regarding the grave of Al-Husayn^{-asws}’.

فَلَمَّا أَصْبَحْنَا جَاءُوا يَسْتَحْتُونِي فِي الْمَسِيرِ فَسِرْتُ مَعَهُمْ حَتَّى وَفَيْتَنَا كَرْبَلَاءَ وَ فَعَلْنَا مَا أَمَرْنَا بِهِ الْمُتَوَكَّلُ فَرَأَيْتُ النَّبِيَّ فِي الْمَنَامِ فَقَالَ أَلَمْ أَمُرْكَ أَنْ لَا تَخْرُجْ مَعَهُمْ وَ لَا تَفْعَلْ فِعْلَهُمْ فَلَمْ تَقْبَلْ حَتَّى فَعَلْتَ مَا فَعَلُوا

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^{-la} had ordered us with. I saw the Prophet^{-saww} in the dream. He^{-saww} said: ‘Did I^{-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!’

ثُمَّ لَطَمَنِي وَ ثَقَلَ بِي وَجْهِي فَصَارَ وَجْهِي مُسْوَدًا كَمَا تَرَى وَ جِسْمِي عَلَى حَالِهِ الْأُولَى.

Then he^{-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’.³⁷

4- ما، الأمايلي للشيخ الطوسي عنه عن أبي المفضل عن سعيد بن أحمد أبي القاسم الفقيه عن الفضل بن محمد بن الحميد قال: دخلت على إبراهيم الديزج و كنت جاره أعوده في مرضه الذي مات فيه فوجدته بحال سوء و إذا هو كالمدهوش و عنده الطبيب فسألته عن حاله و كانت بيبي و بينه خلطة و أنس توجب اليقظة بي و الإنسباط إلي فكأنتي حاله و أشار إلى الطبيب

(The book) ‘Al Amaali’ of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Saeed Bin Ahmad Bin Abu Al Qasim the jurist, from Al Fazl Bin Muhammad Bin Al Hameed who said,

‘I entered to see Ibrahim Al-Deyzaj, and I was his neighbour, to console him in his illness in which he died. I found him being in an evil state, and there, he was like the one stubbed, and in his presence was the physician. I asked him about his state, and there used to be mingling

³⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-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.

فَشَعَرَ الطَّبِيبُ بِإِشَارَتِهِ وَ لَمْ يَعْرِفْ مِنْ خَالِهِ مَا يَصِفُ لَهُ مِنَ الدَّوَاءِ مَا يَسْتَعْمَلُهُ فَمَامَ فخرَجَ وَ خَلَا الْمُوضِعُ فَمَسَأَلْتُهُ عَنْ خَالِهِ فَقَالَ أَحْبَبْتُكَ وَ اللَّهُ وَ اسْتَعْفِرُ
اللَّهَ إِنَّ الْمُتَوَكِّلَ أَمَرَنِي بِالْمُخْرُجِ إِلَى تَيْبَوَى إِلَى قَبْرِ الْحُسَيْنِ ع فَأَمَرَنَا أَنْ نَكْرِتَهُ وَ نَطْمِسَ أَثَرَ الْقَبْرِ

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.

فَوَافَيْتُ النَّاحِيَةَ مَسَاءً وَ مَعَنَا الْفَعْلَةُ وَ الدَّرَكَارِيُّونَ [الرُّوزْكَارِيُّونَ] مَعَهُمُ الْمَسَاحِيُّ وَ الْمَرُودُ فَتَقَدَّمْتُ إِلَى غُلَمَائِي وَ أَصْحَابِي أَنْ يَأْخُذُوا الْفَعْلَةَ بِحِرَابِ الْقَبْرِ
وَ حَزَبْتُ أَرْضَهُ فَطَرَحْتُ نَفْسِي لِمَا نَالَنِي مِنْ تَعَبِ السَّعْرِ وَ نَمْتُ فَذَهَبَ بِي النَّوْمُ

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.

فَإِذَا ضَوْضَاءٌ شَدِيدٌ وَ أَصْوَاتٌ عَالِيَةٌ وَ جَعَلَ الْعُلَمَاءُ يُبْهَوْنِي فَمُتُّ وَ أَنَا دَعِرٌ فَقُلْتُ لِلْعُلَمَاءِ مَا شَأْنُكُمْ قَالُوا أَعْجَبَ شَأْنٌ قُلْتُ وَ مَا ذَلِكَ قَالُوا إِنَّ
بِمَوْضِعِ الْقَبْرِ قَوْمًا قَدْ خَالُوا بَيْنَنَا وَ بَيْنَ الْقَبْرِ وَ هُمْ يَزْمُونَنَا مَعَ ذَلِكَ بِالنِّسَابِ فَمُتُّ مَعَهُمْ لِأَتَبَيَّنَ الْأَمْرَ فَوَجَدْتُهُ كَمَا وَصَفُوا

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 grave, 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.

وَ كَانَ ذَلِكَ فِي أَوَّلِ اللَّيْلِ مِنْ لَيْلِي الْبَيْضِ فَقُلْتُ ازْمُوهُمْ فَرَمُوا فَعَادَتْ سِهَامُنَا إِلَيْنَا فَمَا سَقَطَ سَهْمٌ مِنَّا إِلَّا فِي صَاحِبِهِ الَّذِي رَمَى بِهِ فَقَتَلَهُ فَاسْتَوْحِشْتُ
لِذَلِكَ وَ حَزِبْتُ وَ أَخَذْتَنِي الْحُمَى وَ الْفُشْعَرِيَّةُ وَ رَحَلْتُ عَنِ الْقَبْرِ لَوْفِي وَ وَطَّئْتُ نَفْسِي عَلَى أَنْ يَقْتُلَنِي الْمُتَوَكِّلُ لِمَا لَمْ أُبَلِّغْ فِي الْقَبْرِ جَمِيعَ مَا تَقَدَّمَ إِلَيَّ
بِهِ

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'.

قَالَ أَبُو بَرَزَةَ فَقُلْتُ لَهُ قَدْ كُفَيْتَ مَا تَحْتَدِرُ مِنَ الْمُتَوَكِّلِ قَدْ قُتِلَ بَارِحَةَ الْأُولَى وَ أَعَانَ عَلَيْهِ فِي قَتْلِهِ الْمُتَنَصِّرُ فَقَالَ لِي قَدْ سَمِعْتُ بِذَلِكَ وَ قَدْ نَالَنِي فِي جِسْمِي
مَا لَا أَرْجُو مَعَهُ الْبَقَاءَ

Abu Barza said, 'I said to him, 'You have been sufficed of what you have been cautious of from Al-Mutawakkil^{la}. 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'.

قَالَ أَبُو بَرَزَةَ كَانَ هَذَا فِي أَوَّلِ النَّهَارِ فَمَا أَمْسَى الدِّيْرُ حَتَّى مَاتَ.

Abu Barza said, 'This happened during the beginning of the day. Al-Deyzaj did not get to the evening until he died'³⁸.

قَالَ ابْنُ حَشِيْبٍ قَالَ أَبُو الْمُفَضَّلِ إِنَّ الْمُتَنْصِرَ سَمِعَ أَبَاهُ يَشْتِمُ فَاطِمَةَ فَسَأَلَ رَجُلًا مِنَ النَّاسِ عَنْ ذَلِكَ فَقَالَ لَهُ قَدْ وَجِبَ عَلَيْهِ الْقَتْلُ إِلَّا أَنَّهُ مَنْ قَتَلَ أَبَاهُ لَمْ يَطُلْ لَهُ عُمُرٌ قَالَ مَا أَبَاي إِذَا أَطَعْتُ اللَّهَ بِقَتْلِهِ أَنْ لَا يَطُولَ لِي عُمُرٌ فَقَتَلَهُ وَعَاشَ بَعْدَهُ سَبْعَةَ أَشْهُرٍ.

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'³⁹.

5- ما، الأماي للشيخ الطوسي عنه عن أبي المُفَضَّلِ عَنْ عَلِيِّ بْنِ عَبْدِ الْمُنْعِمِ بْنِ هَارُونَ الْحَدِيدِيِّ الْكَبِيرِ مِنْ شَاطِئِ النَّيْلِ قَالَ حَدَّثَنِي جَدِّي الْقَاسِمُ بْنُ أَحْمَدَ بْنِ مَعْمَرِ الْأَسَدِيِّ الْكُوفِيِّ وَكَانَ لَهُ عِلْمٌ بِالسِّيَرَةِ وَ أَيَّامِ النَّاسِ قَالَ: بَلَغَ الْمُتَوَكِّلَ جَعْفَرَ بْنَ الْمُعْتَصِمِ أَنَّ أَهْلَ السَّوَادِ يَجْتَمِعُونَ بِأَرْضِ نَيْبَوَى لِرِيَاةِ قَبْرِ الْحُسَيْنِ عَ فَيَصْبِرُ إِلَى قَبْرِ مَنْهُمْ خَلَقَ كَثِيرٌ

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Ali Bin Abdul Mun'im Bin Haroun Al Khadeyji, from the banks of the Nile, he said, 'It is narrated to me by my grandfather Al Qasim Bin Ahmad Bin Ma'mar Al Asady Al Kufy, and there was for him knowledge with the conduct and days of the people, said,

'It reached Al-Mutawakkil Ja'far Bin Al-Mutasim 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.

فَأَنْفَذَ قَائِدًا مِنْ قُوَادِهِ وَ ضَمَّ إِلَيْهِ كَثِيرًا مِنَ الْجُنْدِ كَثِيرًا لِيَشْعَثَ قَبْرَ الْحُسَيْنِ عَ وَ يَمْنَعِ النَّاسَ مِنْ زِيَارَتِهِ وَ الْاجْتِمَاعِ إِلَى قَبْرِهِ فَخَرَجَ الْقَائِدُ إِلَى الطَّفِّ وَ عَمِلَ بِمَا أُمِرَ وَ ذَلِكَ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ

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.).

فَتَارَ أَهْلُ السَّوَادِ بِهِ وَ اجْتَمَعُوا عَلَيْهِ وَ قَالُوا لَوْ قُتِلْنَا عَنْ آخِرِنَا لَمَا أَمْسَكَ مَنْ بَقِيَ مِنَّا عَنْ زِيَارَتِهِ وَ رَأَوْا مِنَ الدَّلَائِلِ مَا حَمَلَهُمْ عَلَى مَا صَنَعُوا

³⁸ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{asws}, Ch 50 H 4 a

³⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{asws}, Ch 50 H 4 b

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.

فَكَتَبَ بِالْأَمْرِ إِلَى الْحَضْرَةِ فُوزِدَ كِتَابَ الْمُتَوَكِّلِ إِلَى الْفَائِدِ بِالْكَفِّ عَنْهُمْ وَ الْمَسِيرِ إِلَى الْكُوفَةِ مُظْهِراً أَنَّ مَسِيرَهُ إِلَيْهَا فِي مَصَالِحِ أَهْلِهَا وَ الْإِنْكَفَاءِ إِلَى الْمِصْرِ
فَمَضَى الْأَمْرُ عَلَى ذَلِكَ حَتَّى كَانَتْ سَنَةٌ سَبْعٌ وَ أَرْبَعِينَ

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.

فَبَلَغَ الْمُتَوَكِّلَ أَيْضاً مَصِيرُ النَّاسِ مِنْ أَهْلِ السَّوَادِ وَ الْكُوفَةِ إِلَى كَرْبَلَاءَ لِرِيَاةِ قَبْرِ الْحُسَيْنِ ع وَ أَنَّهُ قَدْ كَثُرَ جَمْعُهُمْ لِذَلِكَ وَ صَارَ لَهُمْ سُوقٌ كَبِيرٌ فَأَنْفَقَ قَائِداً
فِي جَمْعِ كَبِيرٍ مِنَ الْجُنْدِ

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.

وَ أَمَرَ مُنَادِياً يُنَادِي بِبِرَاءَةِ الدِّمَةِ بِمَنْ زَارَ قَبْرَهُ وَ نَبَشَ الْقَبْرَ وَ حَرَّتْ أَرْضُهُ وَ انْقَطَعَ النَّاسُ عَنِ الزِّيَارَةِ وَ عَمِلَ عَلَى تَتَبُعِ آلِ أَبِي طَالِبٍ وَ الشِّيْعَةِ فُقْتِلَ وَ لَمْ
يَبْقَ لَهُ مَا قَدَرَهُ.

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".⁴⁰

قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَابِيَةَ الطُّورِيُّ قَالَ: حَجَجْتُ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَتَيْنِ فَلَمَّا صَدَرْتُ مِنَ الْحَجِّ صِرْتُ إِلَى الْعِرَاقِ فَرُزْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ
أَبِي طَالِبٍ ع عَلَى حَالِ حَيْفَةٍ مِنَ السُّلْطَانِ وَ زُرْتُهُ ثُمَّ تَوَجَّهْتُ إِلَى زِيَارَةِ الْحُسَيْنِ ع فَإِذَا هُوَ قَدْ حَرَّتْ أَرْضُهُ وَ نُحِرَ فِيهَا الْمَاءُ وَ أُرْسِلَتِ الْبَيْرَانُ الْعَوَامِلُ فِي
الْأَرْضِ

He said, 'It is narrated to me by Abdullah Bin Rabie Al Touiry 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.

⁴⁰ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 5

فَبِعَيْنِي وَبَصَرِي كُنْتُ رَأَيْتُ الْبَيْرَانَ تُسَاقَى فِي الْأَرْضِ فَتَنْسَاقُ لَهُمْ حَتَّى إِذَا حَارَتْ مَكَانَ الْقَبْرِ حَدَّثَ عَنْهُ مَيْمَنًا وَشِمَالًا فَتَضْرِبُ بِالْعَصَا الضَّرْبَ الشَّدِيدَ فَلَا يَنْفَعُ ذَلِكَ فِيهَا وَلَا تَطَأُ الْقَبْرَ بِوَجْهِهِ وَلَا سَبَبٍ فَمَا أَمَكَّنْتَنِي الزِّيَارَةَ فَتَوَجَّهْتُ إِلَى بَغْدَادَ وَ أَنَا أَقُولُ-

It is by my eyes and my sight I was seeing the two oxen being ushered in the land. They were ushered until when 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),

تَاللَّهِ إِنْ كَانَتْ أُمِّيَّةٌ قَدْ أَتَتْ-
فَلَقَدْ أَتَاهُ بَنُو أَبِيهِ بِمِثْلِهَا-
أَسْفُؤًا عَلَى أَنْ لَا يَكُونُوا شَائِعُوا-
قَتَلُ ابْنِ بِنْتِ نَبِيِّهَا مَظْلُومًا
هَذَا لَعَمْرُكَ قَبْرُهُ مَهْدُومًا
فِي قَتْلِهِ فَتَنْتَبِهُوهُ رَمِيمًا

'By Allah-azwj! If the Umayyids have perpetrated the killing with the son-asws of the daughter asws of their Prophet-sawww 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'.

فَلَمَّا قَدِمْتُ بَغْدَادَ سَمِعْتُ الْهَائِعَةَ فَقُلْتُ مَا الْخَبْرُ قَالُوا سَقَطَ الطَّائِرُ بِقَتْلِ جَعْفَرِ الْمُتَوَكِّلِ فَعَجِبْتُ لِدَلِكِ وَ قُلْتُ إلهي لَيْلَةٌ بَلِيْلَةٌ.

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'.⁴¹

7- ما، الأماي للشيخ الطوسي عنه عن أبي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ هَاشِمِ الْأَبْلَقِيِّ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ التُّعْمَانِ الْجَوْزْجَانِيِّ عَنِ يَحْيَى بْنِ الْمُغْبِرَةِ الرَّازِيِّ قَالَ: كُنْتُ عِنْدَ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ إِذْ جَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَسَأَلَهُ جَرِيرٌ عَنْ خَبْرِ النَّاسِ فَقَالَ تَرَكَتُ الرَّشِيدَ وَ قَدْ كَرَبَ قَبْرَ الْحُسَيْنِ ع وَ أَمَرَ أَنْ تُقَطَعَ السِّدْرَةُ الَّتِي فِيهِ فُقِطِعَتْ

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Muhammad Bin Ali Bin Hashim Al Abully, from Al Hassan Bin Ahmad Bin Al Numan AL Jowzany, from Yahya Bin Al Mugheira Al Razy who said,

'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'.

قَالَ فَرَفَعَ جَرِيرٌ يَدَيْهِ وَ قَالَ اللَّهُ أَكْبَرُ جَاءَنَا فِيهِ حَدِيثٌ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لَعَنَ اللَّهُ قَاطِعَ السِّدْرَةِ ثَلَاثًا فَلَمْ يَقِفْ عَلَى مَعْنَاهُ حَتَّى الْآنَ لِأَنَّ الْقَصْدَ بِقَطْعِهِ تَغْيِيرُ مَصْرَعِ الْحُسَيْنِ ع حَتَّى لَا يَقِفَ النَّاسُ عَلَى قَبْرِهِ.

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-sawww 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

⁴¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan-asws, Ch 50 H 6

purpose of cutting it to alter the slaying place of Al-Husayn^{-asws} until the people cannot stand upon his^{-asws} grave".⁴²

8- ما، الأماالي للشيخ الطوسي عنه عن أبي المفضل عن محمد بن جعفر بن محمد بن فرج الرحبي [الرحبي] قال حدثني أبي عن عمي عمر بن فرج قال: أنفذني المتوكل في تحريب قبر الحسين ع فصرث إلى الناحية فأمرت بالبقر فمر بها على القبور كلها - فلما بلغت قبر الحسين ع لم تمر عليه

(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 Rahji who said, 'It is narrated to me by my father, from his uncle Umar Bin Faraj who said,

'Al-Mutawakkil dispatched me regarding ruing the grave of Al-Husayn^{-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^{-asws}, they would not pass over it.

قال عمي عمر بن فرج فأخذت العصا بيدي فما زلت أضربها حتى تكسرت العصا في يدي فوالله ما جازت على قبره ولا تحطته

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^{-azwj}! They would not cross upon his^{-asws} grave, nor step on it'.

قال لنا محمد بن جعفر كان عمي عمر بن فرج كثير الانحراف عن آل محمد ص فأنا أبرأ إلى الله منه وكان جدي أخوه محمد بن فرج شديد المودة لهم رحمه الله ورضي عنه فأنا أتولاه لذلك وأفرح بولادته.

Muhammad Bin Ja'far said to us, 'My uncle Umar Bin Faraj was with a lot of turning away from the Progeny^{-asws} of Muhammad^{-saww}, so I disavow to Allah^{-azwj} from him, and my grandfather, his brother Muhammad Bin Faraj, was of intense cordiality to them^{-asws}. May Allah^{-azwj} have Mercy and be Pleased with him. I befriend him due to that, and I am joyful at his birth".⁴³

9- ما، الأماالي للشيخ الطوسي عنه عن أبي المفضل عن عمر بن الحسين بن علي بن المنذر بن محمد القابوسي عن الحسين بن محمد الأزدي عن أبيه قال: صليت في جامع المدينة و إلى جانبي رجلان على أحدهما ثياب السفر فقال أحدهما لصاحبه يا فلان أ ما علمت أن طين قبر الحسين ع شفاء من كل داء و ذلك أنه كان بي وجع الجوف فتعاجلت بكل دواء فلم أجده فيه عافية و خفت على نفسي و أيست منها

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Umar Bin Al-Husayn Bin Ali, from Al Munzir Bin Muhammad Al Qabousy, from Al-Husayn Bin Muhammad Al Azdy, from his father who said,

'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^{-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.

و كانت عندنا امرأة من أهل الكوفة عجوز كبيرة فدخلت علي و أنا في أشد ما بي من العلة فقالت لي يا سلام ما أرى عنتك إلا كل يوم زائدة

⁴² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 7

⁴³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-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!'

فَقُلْتُ لَهَا نَعَمْ فَقَالَتْ فَهَلْ لَكَ أَنْ أَعَالَجَكَ فَتَبَرَّأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ فَقُلْتُ لَهَا مَا أَنَا إِلَى شَيْءٍ أَحْوَجَ مِنِّي إِلَى هَذَا فَسَقَنِي مَاءً فِي قَدَحٍ فَسَكَتَتْ عَنِّي الْعِلَّةُ وَبَرَأَتْ حَتَّى كَأَنَّ لَمْ يَكُنْ بِي عِلَّةٌ قَطُّ

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!

فَلَمَّا كَانَ بَعْدَ أَشْهُرٍ دَخَلْتُ عَلَى الْعَجُوزِ فَقُلْتُ لَهَا بِاللَّهِ عَلَيْكَ يَا سَلَمَةُ وَكَانَ اسْمُهَا سَلَمَةً بِمَا دَا دَاوَيْتَنِي فَقَالَتْ بِوَاحِدَةٍ مِمَّا فِي هَذِهِ السُّبْحَةِ مِنْ سُبْحَةٍ كَانَتْ فِي يَدِهَا فَقُلْتُ وَ مَا هَذِهِ السُّبْحَةُ فَقَالَتْ إِنَّهَا مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع

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}'.

فَقُلْتُ لَهَا يَا رَافِضِيَّةُ دَاوَيْتَنِي بِطِينِ قَبْرِ الْحُسَيْنِ فَخَرَجْتُ مِنْ عِنْدِي مُعْضَبَةً وَ رَجَعْتُ وَ اللَّهُ عَلَيَّ كَأَشَدِّ مَا كَانَتْ وَ أَنَا أَقَابِسِي مِنْهَا الْجَهْدَ وَ الْبَلَاءَ وَ قَدْ وَ اللَّهُ حَتِيثٌ عَلَى نَفْسِي

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'.

ثُمَّ أَذَّنَ الْمُؤَذِّنُ فَقَامَا يُصَلِّيَانِ وَ غَابَا عَنِّي.

Then the Muezzin proclaimed Azaan, so they stood up to pray Salat, and disappeared from me".⁴⁴

10- ما، الأماالي للشيخ الطوسي عنه عن أبي المفضل عن الفضل بن محمد بن أبي طاهر عن محمد بن موسى الشريعي عن أبيه موسى بن عبد العزيز قال: لقيتني يوحنا بن سراقبيون النصراني المتطبب في شارع أبي أحمد فاستوقفني وقال لي بحق نبيك ودينك - من هذا الذي يزور قبره قوم منكم بناحية قصر ابن هبيرة من هو من أصحاب نبيكم

(The book) 'Al Amaali' of the sheikh Al Tusi – From him, from Abu Al Mufazzal, from Al Fazl Bin Muhammad Bin Abu Tahir, from Muhammad Bin Musa Al Sharie, from his father Musa Bin Abdul Aziz who said,

'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

⁴⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 9

from you are visiting his grave in an area of the castle of Ibn Hubeyra? Who is he from the companions of your Prophet^{-saww}?’

قُلْتُ لَيْسَ هُوَ مِنْ أَصْحَابِهِ هُوَ ابْنُ بَنْتِهِ فَمَا دَعَاكَ إِلَى الْمَسْأَلَةِ لِي عَنْهُ فَقَالَ لَهُ عِنْدِي حَدِيثٌ طَرِيفٌ فَقُلْتُ حَدَّثَنِي بِهِ

I said, ‘He^{-asws} isn’t from his^{-saww} companions. He^{-asws} is a son^{-asws} of his^{-saww} 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’.

فَقَالَ وَجَّهَ إِلَيَّ سَابُورُ الْكَبِيرُ الْخَادِمُ الرَّشِيدِيُّ فِي اللَّيْلِ فَصِرْتُ إِلَيْهِ فَقَالَ تَعَالَ مَعِيَ فَمَضَى وَ أَنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى مُوسَى بْنِ عِيسَى الْهَاشِمِيِّ فَوَجَدْنَاهُ زَائِلَ الْعَقْلِ مُتَّكِئاً عَلَى وَسَادَةٍ وَإِذَا بَيْنَ يَدَيْهِ طَشْتُ فِيهَا حَشْوٌ جَوْفِهِ وَ كَانَ الرَّشِيدُ اسْتَحْضَرَهُ مِنَ الْكُوفَةِ

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.

فَأَقْبَلَ سَابُورٌ عَلَى خَادِمٍ كَانَ مِنْ خَاصَّةِ مُوسَى فَقَالَ لَهُ وَيْحَكَ مَا خَبَّرَهُ فَقَالَ لَهُ أَخْبِرْكَ أَنَّهُ كَانَ مِنْ سَاعَتِهِ جَالِساً وَ حَوْلَهُ نُدْمَاؤُهُ وَ هُوَ مِنْ أَصْحَابِ النَّاسِ جِسْماً وَ أَطْيَبِهِمْ نَفْساً إِذْ جَرَى ذِكْرُ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ يُوحِنَا هَذَا الَّذِي سَأَلْتُكَ عَنْهُ

Sabour came to a servant who was from the special ones of Musa. He said to him, ‘Woe be to you! What is his news?’ He said to him, ‘I shall inform you. He has been sitting from his time and around him were his regretting ones, and from was from the healthiest of the people of body, and best of them in soul, when there flowed the mention of Al-Husayn^{-asws} Bin Ali^{-asws}’. Youhanna said, ‘This is which I am asking about’.

فَقَالَ مُوسَى إِنَّ الرَّاغِضَةَ لَيُعْلَوْنَ فِيهِ حَتَّى إِهْمُ فِيهَا عَرَفْتُ يَجْعَلُونَ تُرْبَتَهُ دَوَاءً يَتَدَاوُونَ بِهِ

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’.

فَقَالَ لَهُ رَجُلٌ مِنْ بَنِي هَاشِمٍ كَانَ حَاضِراً قَدْ كَانَتْ بِي عِلَّةٌ غَلِيْلَةٌ فَتَعَالَجْتُ لَهَا بِكُلِّ عِلَاجٍ فَمَا نَفَعَنِي حَتَّى وَصَفَ لِي كَاتِبِي أَنْ لُحْدَ مِنْ هَذِهِ التُّرْبَةِ فَأَخَذْتُهَا فَتَفَعَّنِي اللَّهُ بِهَا وَ زَالَ عَنِّي مَا كُنْتُ أَجِدُهُ

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^{-azwj} Caused me to benefit with it, and it declined from me what I had been feeling’.

قَالَ فَبَقِيَ عِنْدَكَ مِنْهَا شَيْءٌ قَالَ نَعَمْ فَوَجَّهَ فَبَجَاءَهُ مِنْهَا بِقِطْعَةٍ فَنَاوَلَهَا مُوسَى بْنُ عِيسَى فَأَخَذَهَا مُوسَى فَاسْتَدْخَلَهَا دُبُرَهُ اسْتِهْرَاءً بِمَنْ تَدَاوَى بِهَا وَ اخْتِياراً وَ تَصَغِيراً لِهَذَا الرَّجُلِ الَّذِي هِيَ تُرْبَتُهُ يَعْنِي الْحُسَيْنِ ع

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^{-asws}.

فَمَا هُوَ إِلَّا أَنْ اسْتَدْخَلَهَا دُبُرُهُ حَتَّى صَاحَ النَّارَ النَّارَ الطَّسَّتِ الطَّسَّتِ فَحِجْنَاهُ بِالطَّسَّتِ فَأَخْرَجَ فِيهَا مَا تَرَى فَاَنْصَرَفَ التُّدْمَاءُ وَ صَارَ الْمَجْلِسُ مَأْتَمًا

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.

فَأَقْبَلَ عَلَى سَابُورٍ فَقَالَ انظُرْ هَلْ لَكَ فِيهِ حَيْلَةٌ فَدَعَوْتُ بِشَمْعَةٍ فَتَطَرْتُ فَإِذَا كَبِدُهُ وَ طِحَالُهُ وَ رَيْثُهُ وَ فُوَادُهُ خَرَجَ مِنْهُ فِي الطَّسَّتِ فَتَطَرْتُ إِلَى أَمْرِ عَظِيمٍ فَقُلْتُ مَا لِأَحَدٍ فِي هَذَا صُنْعٌ إِلَّا أَنْ يَكُونَ لِعِيسَى الَّذِي كَانَ يُحْيِي الْمَوْتَى

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^{-as} who used to revive the dead'.

فَقَالَ لِي سَابُورُ صَدَقْتَ وَ لَكِنْ كُنْ هَاهُنَا فِي الدَّارِ إِلَى أَنْ يَبْتَيَّنَ مَا يَكُونُ مِنْ أَمْرِهِ فَبِتُّ عِنْدَهُمْ وَ هُوَ يَبْتَلِكُ الْحَالَ مَا رَفَعَ رَأْسَهُ فَمَاتَ فِي وَقْتِ السَّحْرِ

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'.

قَالَ مُحَمَّدُ بْنُ مُوسَى قَالَ لِي مُوسَى بْنُ سَرِيحٍ كَانَ يُوحِنَا بُرُورُ قَبْرِ الْحُسَيْنِ وَ هُوَ عَلَى دِينِهِ ثُمَّ اسْلَمَ بَعْدَ هَذَا وَ حَسَنٌ إِسْلَامُهُ.

Muhammad Bin Musa said, 'Musa Bin Sarie said to me, 'Youhanna used to visit the grave of Al-Husayn^{-asws} and (even though) he was upon his religion. Then he became a Muslim after this, and his Islam was good''^{.45}

11- قب، المناقب لابن شهر آشوب أخذ المُسْتَرِشِدُ مِنْ مَالِ الْحَائِرِ وَ كَرْبَلَاءَ وَ قَالَ إِنَّ الْقَبْرَ لَا يَحْتَاجُ إِلَى الْحِرَازَةِ أَنْفِقْ عَلَى الْعَسْكَرِ فَلَمَّا خَرَجَ قُتِلَ هُوَ وَ ابْنُهُ الرَّاشِدُ.

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

'The guide (caretaker) took from the wealth of the enclosure (of Al-Husayn^{-asws}) and Karbala, and he said, 'The grave is not needy to the treasure. I shall spend it upon the army'. When he went out, he and his son were killed''^{.46}

كِتَابِي ابْنِ بَطْنَةَ وَ النَّظْرِي رَوَى أَبُو عَبْدِ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ قَالَ: أَخَذْتُ رَجُلًا عَلَى قَبْرِ الْحُسَيْنِ ع فَأَصَابَهُ وَ أَهْلَ بَيْتِهِ جُنُونًا وَ جُدَامًا وَ بَرَصًا وَ هُمْ يَتَوَارَثُونَ الْجُدَامَ إِلَى السَّاعَةِ.

⁴⁵ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 10

⁴⁶ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-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^{-asws}, so he and his family were afflicted with insanity and leprosy and vitiligo, and they are inheriting the leprosy until now’.⁴⁷

وَرَوَى جَمَاعَةٌ مِنَ النَّبَاتِ أَنَّهُ لَمَّا أَمَرَ الْمُتَوَكَّلُ بِحَرْثِ قَبْرِ الْحُسَيْنِ عَ وَ أَنَّ يُجْرَى الْمَاءُ عَلَيْهِ مِنَ الْعَلَقَمِيِّ أَمَى زَيْدُ الْمَجْنُونُ وَ مُهْلُولُ الْمَجْنُونُ إِلَى كَرْبَلَاءَ فَظَنَرَا إِلَى الْقَبْرِ وَ إِذَا هُوَ مُعَلَّقٌ بِالْقُدْرَةِ فِي الْهَوَاءِ

And it is reported by a group from the trusted ones,

‘When Al-Mutawakkil^{-la} ordered with farming upon the grave of Al-Husayn^{-asws} and flowed the water upon it from (river) Al-qamah, Zayd ‘the insane’ and Bahloul ‘the insane’ came to Karbala. They looked at the grave, and there, it was suspended in the air by the Power.

فَقَالَ زَيْدٌ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ- وَ يَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

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]**’.

وَ ذَلِكَ أَنَّ الْحَرَاثَ حَرَثَ سَبْعَ عَشْرَةَ مَرَّةً وَ الْقَبْرُ يَرْجِعُ إِلَى خَالِهِ فَلَمَّا نَظَرَ الْحَرَاثُ إِلَى ذَلِكَ آمَنَ بِاللَّهِ وَ حَلَّ الْبَقَرَ فَأُخْبِرَ الْمُتَوَكَّلَ فَأَمَرَ بِقَتْلِهِ.

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^{-azwj}, and released the cows and informed Al-Mutawakkil^{-la}. He ordered with killing him’.⁴⁸

12- أَقُولُ وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا قَالَ رُوِيَ عَنْ سُلَيْمَانَ الْأَعْمَشِ أَنَّهُ قَالَ: كُنْتُ نَازِلًا بِالْكُوفَةِ وَ كَانَ لِي جَارٌ وَ كُنْتُ آتِي إِلَيْهِ وَ أَجْلِسُ عِنْدَهُ فَأَتَيْتُ لَيْلَةَ الْجُمُعَةِ إِلَيْهِ فَقُلْتُ لَهُ يَا هَذَا مَا تَقُولُ فِي زِيَارَةِ الْحُسَيْنِ عَ فَقَالَ لِي هِيَ بَدْعَةٌ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ وَ كُلُّ ذِي ضَلَالَةٍ فِي النَّارِ

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^{-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’.

قَالَ سُلَيْمَانُ فَقُمْتُ مِنْ عِنْدِهِ وَ أَنَا مُتَمَلِّئٌ عَلَيْهِ غَيْظًا فَقُلْتُ فِي نَفْسِي إِذَا كَانَ وَقْتُ السَّحْرِ آتِيهِ وَ أَحَدَيْتُهُ شَيْئًا مِنْ فَصَائِلِ الْحُسَيْنِ عَ فَإِنْ أَصَرَ عَلَى الْعِيَادِ قَتَلْتُهُ

⁴⁷ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 11 b

⁴⁸ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-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^{-asws}. If he still persists upon the obstinacy, I will kill him''.

قَالَ سُلَيْمَانٌ فَلَمَّا كَانَ وَقْتُ السَّحْرِ أَتَيْتُهُ وَفَرَعْتُ عَلَيْهِ الْبَابَ وَدَعَوْتُهُ بِاسْمِهِ فَإِذَا بِرُؤُوسِهِ تَقُولُ لِي إِنَّهُ قَصَدَ إِلَيَّ زِيَارَةَ الْحُسَيْنِ مِنْ أَوَّلِ اللَّيْلِ

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^{-asws} from the beginning of the night''.

قَالَ سُلَيْمَانٌ فَسِرْتُ فِي أَثَرِهِ إِلَى زِيَارَةِ الْحُسَيْنِ عَ فَلَمَّا دَخَلْتُ إِلَى الْقَبْرِ فَإِذَا أَنَا بِالشَّيْخِ سَاجِدٌ لِلَّهِ عَزَّ وَجَلَّ وَهُوَ يَدْعُو وَيَبْكِي فِي سُجُودِهِ وَ يَسْأَلُهُ التَّوْبَةَ وَ الْمَغْفِرَةَ ثُمَّ رَفَعَ رَأْسَهُ بَعْدَ زَمَانٍ طَوِيلٍ فَرَأَيْتُ قَرِيباً مِنْهُ

Suleyman said, 'I went on his tracks to visit Al-Husayn^{-asws}. When I entered to be at the grave, there I was with the sheikh performing Sajdah to Allah^{-azwj} Mighty and Majestic, and he was supplicating and crying in his Sajdahs, and asking Him^{-azwj} for the repentance and the Forgiveness. Then he raised his head after a long time. He saw me being near to him.

فَقُلْتُ لَهُ يَا شَيْخُ بِالْأَمْسِ كُنْتُ تَقُولُ زِيَارَةَ الْحُسَيْنِ عَ بَدْعَةٌ وَ كُلُّ بَدْعَةٍ ضَلَالَةٌ وَ كُلُّ ذِي ضَلَالَةٍ فِي النَّارِ وَ الْيَوْمَ أَتَيْتُ تَرَوُهُ

I said to him, 'O sheikh! Yesterday you were saying visitation of Al-Husayn^{-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^{-asws}!'

فَقَالَ يَا سُلَيْمَانُ لَا تَلْمَنِي فَإِنِّي مَا كُنْتُ أَتَيْتُ لِأَهْلِ الْبَيْتِ إِمَامَةً حَتَّى كَانَتْ لِي لَيْلِي تِلْكَ فَرَأَيْتُ رُؤْيَا هَالِكِي وَ رَوَعْتَنِي فَقُلْتُ لَهُ مَا رَأَيْتَ أَيُّهَا الشَّيْخُ

He said, 'O Suleyman! Do not blame me, for I had not proof for the Imamate of People^{-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 see, O you sheikh?'

قَالَ رَأَيْتُ رَجُلًا جَلِيلَ الْقَدْرِ لَا بِالطَّوِيلِ الشَّاهِقِ وَ لَا بِالْقَصِيرِ الْأَصْبِقِ لَا أَقْدِرُ أَصْفُهُ مِنْ عَظَمِ جَلَالِهِ وَ جَمَالِهِ وَ بَهَائِهِ وَ كَمَالِهِ وَ هُوَ مَعَ أَقْوَامٍ يَحْفُونَ بِهِ حَفِيفًا وَ يَزُفُونَهُ زَفِيفًا وَ بَيْنَ يَدَيْهِ فَارِسٌ وَ عَلَى رَأْسِهِ تَاجٌ وَ لِلتَّاجِ أَرْبَعَةُ أَرْكَانٍ وَ فِي كُلِّ رِكْنٍ جَوْهَرَةٌ تُضِيءُ مِنْ مَسِيرَةِ ثَلَاثَةِ أَيَّامٍ

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.

فَقُلْتُ لِبَعْضِ خِدَامِهِ مَنْ هَذَا فَقَالَ هَذَا مُحَمَّدٌ الْمُصْطَفَى قُلْتُ وَ مَنْ هَذَا الْآخَرُ فَقَالَ عَلِيُّ الْمُرْتَضَى وَصِي رَسُولِ اللَّهِ

I said to one of his servants, 'Who is this?' He said, 'This is Muhammad Al-Mustafa^{-saww}'. I said, 'And who is this other one?' He said, 'Ali Al-Murtaza^{-asws} successor^{-asws} of Rasool-Allah^{-saww}'.

ثُمَّ مَدَدْتُ نَظْرِي فَإِذَا أَنَا بِنَاقَةٍ مِنْ نُورٍ وَ عَلَيْهَا هُوْدُجٌ مِنْ نُورٍ وَ فِيهِ امْرَأَتَانِ وَ النَّاقَةُ تَطِيرُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَعُلْتُ لِمَنْ هَذِهِ النَّاقَةُ فَقَالَ - لِحَدِيجَةَ الْكُبْرَى وَ فَاطِمَةَ الرَّهْرَاءِ ع

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 it this camel?' He said, 'For (Syeda) Khadeeja Al-Kubra^{-asws}, and (Syeda) Fatima Al-Zahra^{-asws}'.

فَعُلْتُ وَ مَنْ هَذَا الْعُلَامُ فَقَالَ هَذَا الْحَسَنُ بْنُ عَلِيٍّ فَعُلْتُ وَ إِلَى أَيَّنَ يُرِيدُونَ بِأَجْمَعِهِمْ فَقَالُوا لِرِيزَاةِ الْمَقْتُولِ ظُلْمًا شَهِيدِ كَرْنَائِلَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُرْتَضَى

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}'.

ثُمَّ إِنِّي قَصَدْتُ نَحْوَ الْهُودِجِ الَّذِي فِيهِ فَاطِمَةُ الرَّهْرَاءِ وَ إِذَا أَنَا بِرِقَاعٍ مَكْتُوبَةٍ تَنَسَاقَطُ مِنَ السَّمَاءِ فَسَأَلْتُ مَا هَذِهِ الرِّقَاعُ فَقَالَ هَذِهِ رِقَاعٌ فِيهَا أَمَانٌ مِنَ النَّارِ لِرِوَاةِ الْحُسَيْنِ ع فِي لَيْلَةِ الْجُمُعَةِ فَطَلَبْتُ مِنْهُ رُقْعَةً فَقَالَ لِي إِنَّكَ تَقُولُ زِيَارَتُهُ بِدَعَاةٍ فَإِنَّكَ لَا تَنَالُهَا حَتَّى تَزُورَ الْحُسَيْنِ ع وَ تَعْتَقِدَ فَضْلَهُ وَ شَرَفَهُ

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'.

فَأَنْتَبَهْتُ مِنْ نَوْمِي فَرِعَا مَرْغُوبًا وَ قَصَدْتُ مِنْ وَقْتِي وَ سَاعَتِي إِلَى زِيَارَةِ سَيِّدِي الْحُسَيْنِ ع وَ أَنَا نَائِبٌ إِلَى اللَّهِ تَعَالَى فَوَ اللَّهُ يَا سُلَيْمَانُ - لَا أَفَارِقُ قَبْرِ الْحُسَيْنِ حَتَّى يُفَارِقَ رُوحِي جَسَدِي.

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!"⁴⁹

قَالَ وَ رَوَى الثَّقَاتُ عَنْ أَبِي مُحَمَّدٍ الْكُوفِيِّ عَنْ دَعْبِلِ بْنِ عَلِيٍّ الْحِزْرِيِّ قَالَ: لَمَّا انْصَرَفْتُ عَنْ أَبِي الْحَسَنِ الرِّضَا ع بِفَصِيحَتِي النَّائِبَةِ نَزَلَتْ بِالرَّيِّ وَ إِنِّي فِي لَيْلَةٍ مِنَ اللَّيَالِي وَ أَنَا أَصُوغٌ فَصِيدَةٌ وَ قَدْ ذَهَبَ مِنَ اللَّيْلِ شَطْرُهُ فَإِذَا طَارِقٌ يَطْرُقُ الْبَابَ فَعُلْتُ مَنْ هَذَا فَقَالَ أَخٌ لَكَ فَبَدَرْتُ إِلَى الْبَابِ فَفَتَحْتُهُ

He said, 'And it is reported by the trusted ones, from Abu Muhammad Al Kufy, from Deobel Bin Ali Al Khuzaie who said,

'When I left from Abu Al-Hassan Al-Reza^{-asws} with my poem 'Al-Ta'iy'a', I descended at Al-Rayy, and I was in a night from my night, and I was composing a poem, and most of the night had gone. There was a knock on the door. I said, 'Who is this?' He said, 'A brother of yours!' So I rushed to the door and opened it.

⁴⁹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 12 a

فَدَخَلَ شَخْصٌ أَقْشَعَرَ مِنْهُ بَدَنِي وَ ذَهَلَتْ مِنْهُ نَفْسِي فَجَلَسَ نَاحِيَةً وَ قَالَ لِي لَا تَرَعْ أَنَا أُخَوِّكَ مِنَ الْجِنِّ وُلِدْتُ فِي اللَّيْلَةِ الَّتِي وُلِدْتَ فِيهَا وَ نَشَأْتُ مَعَكَ وَ إِنِّي جِئْتُ أُخَدِّثُكَ بِمَا يَسُرُّكَ وَ يُقْوِي نَفْسَكَ وَ بَصِيرَتَكَ

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'.

قَالَ فَرَجَعَتْ نَفْسِي وَ سَكَنَ قَلْبِي فَقَالَ يَا دِعْبَلُ إِنِّي كُنْتُ مِنْ أَشَدِّ خَلْقِ اللَّهِ بُغْضًا وَ عَدَاوَةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَخَرَجْتُ فِي نَفَرٍ مِنَ الْجِنِّ الْمَرْدَةِ الْعَمَاءِ فَمَرَرْنَا بِنَفَرٍ يُرِيدُونَ زِيَارَةَ الْحُسَيْنِ ع قَدْ جَنَّهُمُ اللَّيْلُ فَهَمَمْنَا بِحِمِّهِمْ وَ إِذَا مَلَائِكَةٌ تَرْجُرُنَا مِنَ السَّمَاءِ وَ مَلَائِكَةٌ فِي الْأَرْضِ تَرْجُرُ عَنْهُمْ هَوَامَّتَهَا

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^{-azwj} 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.

فَكَأَنِّي كُنْتُ نَائِمًا فَأَنْتَبَهْتُ أَوْ غَافِلًا فَتَبَيَّنْتُ وَ عَلِمْتُ أَنَّ ذَلِكَ لِعِنَايَةِ بِيهِمْ مِنَ اللَّهِ تَعَالَى لِمَكَانٍ مِنْ قَصْدُوا لَهُ وَ تَشَرُّفُوا بِزِيَارَتِهِ فَأَخَذْتُ تَوْبَةً وَ جَدَدْتُ نِيَّةً وَ زُرْتُ مَعَ الْقَوْمِ وَ وَقَفْتُ بِوُفُوفِهِمْ وَ دَعَوْتُ بِدُعَائِهِمْ وَ حَجَجْتُ بِحُجَّتِهِمْ تِلْكَ السَّنَةَ وَ زُرْتُ قَبْرَ النَّبِيِّ ص وَ مَرَرْتُ بِرَجُلٍ حَوْلَهُ جَمَاعَةٌ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا ابْنُ رَسُولِ اللَّهِ الصَّادِقُ ع

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^{-azwj} 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^{-saww}. 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^{-saww}, Al-Sadiq^{-asws}'.

قَالَ فَذَنُوبُ مِنْهُ وَ سَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَرْحَبًا يَا أَهْلَ الْعِرَاقِ أَ تَذْكُرُ لَيْلَتَكَ بِيَطْنِ كَرْبَلَاءَ وَ مَا رَأَيْتَ مِنْ كِرَامَةِ اللَّهِ تَعَالَى لِأَوْلِيَائِنَا إِنَّ اللَّهَ قَدْ قَبِلَ تَوْبَتَكَ وَ غَفَرَ خَطِيئَتَكَ

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^{-azwj} the Exalted for our^{-asws} friends? Allah^{-azwj} has Accepted your repentance and has Forgiven your sins!'

فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِكُمْ وَ نَوَّرَ قَلْبِي بِنُورِ هِدَايَتِكُمْ وَ جَعَلَنِي مِنَ الْمُعْتَصِمِينَ بِجَبَلٍ وَلَا تَيْتَكُمْ فَحَدَّثَنِي يَا ابْنَ رَسُولِ اللَّهِ بِحَدِيثٍ أَنْصَرَفَ بِهِ إِلَيَّ أَهْلِي وَ قَوْمِي

I said, 'The praise is for Allah^{-azwj} 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^{-saww}, with a Hadeeth I came leave with it to go to my family and my people'.

فَقَالَ نَعَمْ حَدَّثَنِي أَبِي مُحَمَّدٌ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِي طَالِبٍ ع قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ - الْجَنَّةُ مُحَرَّمَةٌ عَلَيَّ الْأَنْبِيَاءِ حَتَّى أَدْخُلَهَا أَنَا وَ عَلَيَّ الْأَوْصِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلَيَّ الْأُمَّمِ حَتَّى تَدْخُلَهَا أُمَّتِي وَ عَلَيَّ أُمَّتِي حَتَّى يَقْرُوا بِوَلَايَتِكَ وَ يَدِينُوا بِإِمَامَتِكَ

He^{-asws} said: 'Yes. My^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} narrated to me^{-asws} from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! The Paradise is Prohibited unto the Prophets^{-as} until I^{-saww} enter it, and unto the successors^{-as} unto you^{-asws} enter it, and unto the communities until my^{-saww} community enters it, and unto my^{-saww} community until they acknowledge with your^{-asws} Wilayah and they make it a religion with your^{-asws} Imamate.

يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ - لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ إِلَّا مِنْ أَحَدٍ مِنْكَ يَنْسَبُ أَوْ سَبَّ

O Ali^{-asws}! By the One^{-azwj} Who Sent me^{-saww} with the truth! No one will enter the Paradise except one who takes from you^{-asws} with the lineage or means'.

ثُمَّ قَالَ خُذْهَا يَا دِعْبِلَ فَلَنْ تَسْمَعَ بِمِثْلِهَا مِنْ مِثْلِي أَبَدًا ثُمَّ انْتَلَعَتْهُ الْأَرْضُ فَلَمْ أَرَهُ.

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".⁵⁰

قَالَ وَ رَوَى أَنَّ الْمُتَوَكِّلَ مِنْ حُلَفَاءِ بَنِي الْعَبَّاسِ كَانَ كَثِيرَ الْعِدَاوَةِ شَدِيدَ الْبُغْضِ لِأَهْلِ بَيْتِ الرَّسُولِ وَ هُوَ الَّذِي أَمَرَ الْحَارِثِيْنَ بِحَرْثِ قَبْرِ الْحُسَيْنِ ع وَ أَنْ يُحْرِثُوا بُنْيَانَهُ وَ يُحْفُوا آثَارَهُ وَ أَنْ يُجْزُوا عَلَيْهِ الْمَاءَ مِنَ النَّهْرِ الْعُلْقَمِيِّ بِحَيْثُ لَا تَبْقَى لَهُ أَنْثَرٌ وَ لَا أَحَدٌ يَقِفُ لَهُ عَلَى خَيْرٍ

He said, 'And it is reported,

'Al-Mutawakkil^{-la}, from the caliphs of the clan of Abbas (Abbasids), was with a lot of enmity, severe hatred to People^{-asws} of the Household, and he is the one who ordered with farmers with farming on the grave of Al-Husayn^{-asws}, and they should ruin its building, and efface its traces, and they should flow the water upon it from the river Alqamah, so that there would neither remain any trace of it nor would there remain any news for anyone to be standing to it.

وَ تَوَعَّدَ النَّاسَ بِالْقَتْلِ لِمَنْ زَارَ قَبْرَهُ وَ جَعَلَ رَصَدًا مِنْ أَجْنَادِهِ وَ أَوْصَاهُمْ كُلُّ مَنْ وَجَدْتُمُوهُ يُرِيدُ زِيَارَةَ الْحُسَيْنِ ع فَاقْتُلُوهُ يُرِيدُ بِذَلِكَ إِطْفَاءَ نُورِ اللَّهِ وَ إِخْفَاءَ آثَارِ ذُرِّيَّةِ رَسُولِ اللَّهِ

And he threatened the people with the killing for the one who visits his^{-asws} grave, and made observers to be from his armies, and advised them, 'Every one you find intending to visit Al-Husayn^{-asws}, kill him!', intending by that to extinguish the Noor of Allah^{-azwj}, and hide the traces of the offspring of Rasool-Allah^{-saww}.

فَبَلَغَ الْخَبْرُ إِلَى رَجُلٍ مِنْ أَهْلِ الْخَيْبَرِ يُقَالُ لَهُ زَيْدُ الْمَجْنُونُ وَ لَكِنَّهُ دُو عَقْلٍ سَدِيدٍ وَ رَأْيٍ رَشِيدٍ وَ إِذَا لَقِبَ بِالْمَجْنُونِ لِأَنَّهُ أَفْحَمَ كُلِّ لَبِيبٍ وَ قَطَعَ حُجَّةَ كُلِّ أَدِيبٍ وَ كَانَ لَا يَعْجِي مِنَ الْجَوَابِ وَ لَا يَمَلُّ مِنَ الْخُطَابِ

⁵⁰ Bihar Al-Anwaar – 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.

فَسَمِعَ بِحَرَابِ بُنْيَانِ قَبْرِ الْحُسَيْنِ عَ وَ حَرِثَ مَكَانِهِ فَعَظُمَ ذَلِكَ عَلَيْهِ وَ اشْتَدَّ حُزْنُهُ وَ تَجَدَّدَ مُصَابُهُ بِسَيِّدِهِ الْحُسَيْنِ عَ وَ كَانَ مَسْكَنُهُ يَوْمَئِذٍ بِمِصْرَ فَلَمَّا غَلَبَ عَلَيْهِ الْوَجْدُ وَ الْعَرَامُ حَرِثَ قَبْرَ الْإِمَامِ عَ خَرَجَ مِنْ مِصْرَ مَا شِئاً هَائِماً عَلَى وَجْهِهِ شَاكِياً وَجَدَّهُ إِلَى رَبِّهِ وَ بَقِيَ حَزِيناً كَثِيباً حَتَّى بَلَغَ الْكُوفَةَ

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.

وَ كَانَ الْبُهْلُولُ يَوْمَئِذٍ بِالْكُوفَةِ فَلَقِيَهُ زَيْدُ الْمَخْنُونُ وَ سَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ الْبُهْلُولُ مِنْ أَيْنَ لَكَ مَعْرِفَتِي فَلَمْ تَرِنِي قَطُّ فَقَالَ زَيْدٌ يَا هَذَا اعْلَمْ أَنَّ قُلُوبَ الْمُؤْمِنِينَ جُنُودٌ مُجْتَمِعَةٌ مَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اختلفَ

And on that day Al-Bahloul was at Al-Kufa. Zayd 'The insane' met him and greeted him. He returned the greetings to him. Al-Bahloul 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'.

فَقَالَ لَهُ الْبُهْلُولُ يَا زَيْدُ مَا الَّذِي أَخْرَجَكَ مِنْ بِلَادِكَ بِغَيْرِ دَابَّةٍ وَ لَا مَرْكُوبٍ فَقَالَ وَ اللَّهُ مَا خَرَجْتُ إِلَّا مِنْ شِدَّةٍ وَجِدِي وَ حُزْنِي وَ قَدْ بَلَغَنِي أَنَّ هَذَا اللَّعِينُ أَمَرَ بِحَرِثِ قَبْرِ الْحُسَيْنِ عَ وَ حَرَابِ بُنْيَانِهِ وَ قَتَلَ زُورَهُ فَهَذَا الَّذِي أَخْرَجَنِي مِنْ مَوْطِنِي وَ نَقَصَ [نَعَصَ] عَيْشِي وَ أَجْرِي دُمُوعِي وَ أَقَلَّ هُجُوعِي

Al-Bahloul 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'.

فَقَالَ الْبُهْلُولُ وَ أَنَا وَ اللَّهُ كَذَلِكَ فَقَالَ لَهُ قُمْ بِنَا تَمْضِي إِلَى كَرْبَلَاءَ لِشَاهِدَ قُبُورِ أَوْلَادِ عَلِيِّ الْمُرْتَضَى

Al-Bahloul 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}'.

قَالَ فَأَخَذَ كُلُّ بِيَدِ صَاحِبِهِ حَتَّى وَصَلَا إِلَى قَبْرِ الْحُسَيْنِ عَ وَ إِذَا هُوَ عَلَى خَالِهِ لَمْ يَتَعَيَّرَ وَ قَدْ هَدَمُوا بُنْيَانَهُ وَ كَلَّمَا أَجْرُوا عَلَيْهِ الْمَاءَ غَارَ وَ حَارَ وَ اسْتَدَارَ بِقُدْرَةِ الْعَزِيمِ الْجَبَّارِ وَ لَمْ يَصِلْ قَطْرَةٌ وَاحِدَةٌ إِلَى قَبْرِ الْحُسَيْنِ عَ

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^{-asws}.

وَكَانَ الْقَبْرُ الشَّرِيفُ إِذَا جَاءَهُ الْمَاءُ يَرْتَفِعُ أَرْضَهُ بِإِذْنِ اللَّهِ تَعَالَى فَتَعَجَّبَ زَيْدُ الْمَجْنُونُ بِمَا شَاهَدَهُ وَ قَالَ انظُرْ يَا بَهْلُولُ يُرِيدُونَ لِيطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ-
وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنَمِّ نُورَهُ.... وَ لَوْ كَرِهَ الْمُشْرِكُونَ

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].***

قَالَ وَ لَمْ يَزَلِ الْمُتَوَكِّلُ يَأْمُرُ بِحَرْثِ قَبْرِ الْحُسَيْنِ عَ مُدَّةٍ عِشْرِينَ سَنَةً- وَ الْقَبْرُ عَلَى خَالِهِ لَمْ يَتَغَيَّرْ وَ لَا يَغْلُوهُ فَطَرَّةٌ مِنَ الْمَاءِ

He (the narrator) said, 'And Al-Mutawakkil^{-la} did not cease to order with farming 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.

فَلَمَّا نَظَرَ الْحَارِثُ إِلَى ذَلِكَ قَالَ آمَنْتُ بِاللَّهِ وَ مُحَمَّدٍ رَسُولِ اللَّهِ وَ اللَّهُ لَأَهْرَبُنَّ عَلَى وَجْهِهِ وَ أَهْمِي فِي الْبَرَارِي وَ لَا أُحْرِثُ قَبْرَ الْحُسَيْنِ ابْنِ بِنْتِ رَسُولِ اللَّهِ وَ إِنْ لِي مُدَّةٍ عِشْرِينَ سَنَةً أَنْظُرَ آيَاتِ اللَّهِ وَ أَشَاهِدُ بَرَاهِينَ آلِ بَيْتِ رَسُولِ اللَّهِ وَ لَا أَتَعَطُّ وَ لَا أُعْتَبِرُ

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} son^{-asws} of the daughter^{-asws} of Rasool-Allah^{-saww}, and there has been a period of twenty years for me I am looking at the Signs of Allah^{-azwj} and witnessing the proofs of Progeny^{-asws} of the Household of Rasool-Allah^{-saww}, and I was neither preached nor took a lesson?'

ثُمَّ إِنَّهُ حَلَّ التَّيْرَانَ وَ طَرَحَ الْفِدَانَ وَ أَقْبَلَ بِمَشْيِي نَحْوَ زَيْدِ الْمَجْنُونِ وَ قَالَ لَهُ مِنْ أَيْنَ أَقْبَلْتَ يَا شَيْخُ قَالَ مِنْ مِصْرَ فَقَالَ لَهُ وَ لِأَيِّ شَيْءٍ جِئْتَ إِلَى هُنَا وَ إِنَّهُ لِأَحْشَى عَلَيْكَ مِنَ الْقَتْلِ

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?'

فَبَكَى زَيْدٌ وَ قَالَ وَ اللَّهُ قَدْ بَلَغَنِي حَرْثُ قَبْرِ الْحُسَيْنِ عَ فَأَحْزَنَنِي ذَلِكَ وَ هَبَّحَ حُزْنِي وَ وَجِدِي فَانْكَبَ الْحَارِثُ عَلَى أَقْدَامِ زَيْدٍ يُعْبَلُهُمَا وَ هُوَ يَقُولُ فِدَاكَ أَبِي وَ أُمِّي فَوَ اللَّهُ يَا شَيْخُ مِنْ حِينَ مَا أَقْبَلْتُ إِلَيَّْ أَقْبَلْتُ إِلَيْ الرَّحْمَةِ وَ اسْتَنَارَ قَلْبِي بِنُورِ اللَّهِ وَ إِنِّي آمَنْتُ بِاللَّهِ وَ رَسُولِهِ

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}.

وَإِنَّ لِي مُدَّةَ عِشْرِينَ سَنَةً وَأَنَا أُحْرُثُ هَذِهِ الْأَرْضَ وَكُلَّمَا أُجْرِثُ الْمَاءَ إِلَى قَبْرِ الْحُسَيْنِ عَ غَارٍ وَ حَارٍ وَ اسْتَدَارَ وَ لَمْ يَصِلْ إِلَى قَبْرِ الْحُسَيْنِ مِنْهُ فَطَرَةٌ وَ كَأَنِّي كُنْتُ فِي سُكْرِ وَأَفْقُتُ الْآنَ بِبَرَكَتِكَ فُؤُومَكَ إِلَيَّ

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’.

فَبَكَى زَيْدٌ وَ تَمَثَّلَ بِهَذِهِ الْأَبْيَاتِ-

قَتَلَ ابْنَ بِنْتِ نَبِيِّهَا مَظْلُومًا

تَاللَّهِ إِنْ كَانَتْ أُمَّيَّةٌ قَدْ أَتَتْ-

هَذَا لَعَمْرُكَ قَبْرَهُ مَهْدُومًا

فَلَقَدْ أَتَاهُ بَنُو أَبِيهِ بِمِثْلِهِ-

فِي قَتْلِهِ فَتَتَبَعُوهُ رُومِيًا

أَسْفُومًا عَلَى أَنْ لَا يَكُونُوا شَارِكُوا-

Zayd wept and gave an example with these couplets, “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’.

فَبَكَى الْحَارِثُ وَ قَالَ يَا زَيْدُ قَدْ أَيْقَظْتَنِي مِنْ رَقْدِي وَ أَرَشَدْتَنِي مِنْ غَفْلَتِي وَ هَا أَنَا الْآنَ مَاضٍ إِلَى الْمُتَوَكَّلِ بِسُرْمِنِ رَأَى أَعْرَفُهُ بِصُورَةِ الْحَالِ إِنْ شَاءَ أَنْ يَقْتُلَنِي وَ إِنْ شَاءَ أَنْ يَتْرَكَنِي فَقَالَ لَهُ زَيْدٌ وَ أَنَا أَيْضًا أَسِيرٌ مَعَكَ إِلَيْهِ وَ أَسَاعِدُكَ عَلَى ذَلِكَ

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-Mutawakkal^{-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’.

قَالَ فَلَمَّا دَخَلَ الْحَارِثُ إِلَى الْمُتَوَكَّلِ وَ خَبَرَهُ بِمَا شَاهَدَ مِنْ بُرْهَانِ قَبْرِ الْحُسَيْنِ عَ اسْتَسْطَاطَ عَيْظًا وَ إِزْدَادَ بُغْضًا لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ وَ أَمَرَ بِقَتْلِ الْحَارِثِ وَ أَمَرَ أَنْ يُشَدَّ فِي رِجْلِهِ حَبْلٌ وَ يُسْحَبَ عَلَى وَجْهِهِ فِي الْأَسْوَاقِ ثُمَّ يُصَلَّبَ فِي مُجْتَمَعِ النَّاسِ لِيَكُونَ عِبْرَةً لِمَنْ اعْتَبَرَ وَ لَا يَبْقَى أَحَدٌ يَذْكُرُ أَهْلَ الْبَيْتِ بِخَيْرٍ أَبَدًا

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!

وَ أَمَّا زَيْدُ الْمَجْنُونُ فَإِنَّهُ إِزْدَادَ حُزْنُهُ وَ اسْتَدَّ عَزَاؤُهُ وَ طَالَ بُكَاءُهُ وَ صَبَرَ حَتَّى أَنْزَلُوهُ مِنَ الصَّلْبِ وَ أَلْفَوْهُ عَلَى مَرْبَلَةٍ هُنَاكَ

And you were buried without any washing and nor shroud, and after that, your^{-asws} grave is being farmed upon in order to extinguish your^{-asws} Noor, and you^{-asws} are a son^{-asws} of Ali Al-Murtaza^{-asws} and son^{-asws} of (Syeda) Fatima Al-Zahra^{-asws}, 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^{-asws} of Muhammad Al-Mustafa^{-saww!}

قَالَ وَ لَمْ يَزَلْ يَبْكِي وَ يَبُوحُ حَتَّى غَشِيَ عَلَيْهِ وَ النَّاسُ كَافَّةً يَنْظُرُونَ إِلَيْهِ فَمِنْهُمْ مَنْ رَقِيَ لَهُ وَ مِنْهُمْ مَنْ جَنَى عَلَيْهِ فَلَمَّا أَفَاقَ مِنْ عَشْوَتِهِ أَنْشَدَ يَقُولُ-

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,

أَجْرَتْ بِالطَّفِّ قَبْرِ الْحُسَيْنِ-
لَعَلَّ الزَّمَانَ يَمِمْ قَدْ يَعُودُ-
وَلَا لَعَنَ اللَّهُ أَهْلَ الْقَسَادِ-
وَ يَعْمُرُ قَبْرَ بَنِي الرَّائِيَةِ
وَ بَأْتِي بِدَوْلَتِهِمْ ثَانِيَةً
وَ مَنْ يَأْمَنُ الدَّيْنَةَ الْقَانِيَةَ-

'You are farming at Al-Taff (Karbala) on the grave of Al-Husayn^{-asws} and are building the grave a building for the adulteress. Perhaps the times will return with them^{-asws} and their^{-asws} government would come again secondly. Indeed! May Allah^{-azwj} Curse the people of mischief and the one who are safe in the lowly, the perishing (world)'.
قَالَ إِنَّ زَيْدًا كَتَبَ هَذِهِ الْأَبْيَاتَ فِي وَرَقَةٍ وَ سَلَّمَهَا لِبَعْضِ حُجَّابِ الْمُتَوَكَّلِ

He (the narrator) said, 'Zayd wrote these couplets in a paper and submitted it to one of the guards of Al-Mutawakkil^{-la}'.

قَالَ فَلَمَّا قَرَأَهَا اشْتَدَّ غَيْظُهُ وَ أَمَرَ بِإِحْضَارِهِ فَأَحْضَرَ وَ جَرَى بَيْنَهُ وَ بَيْنَهُ مِنَ الْوَعْظِ وَ التَّوْبِيخِ مَا أَغَاظَهُ حَتَّى أَمَرَ بِقَتْلِهِ فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ سَأَلَهُ عَنْ أَبِي تُرَابٍ مَنْ هُوَ اسْتِحْقَارًا لَهُ

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^{-asws}), 'Who is he^{-asws}? – as a disdain (disregard) to him^{-asws}'.

فَقَالَ وَ اللَّهُ إِنْكَ عَارِفٌ بِهِ وَ بِفَضْلِهِ وَ شَرَفِهِ وَ حَسْبِيهِ وَ نَسْبِهِ فَوَ اللَّهُ مَا يَجْحَدُ فَضْلَهُ إِلَّا كَلُّ كَافِرٍ مُرْتَابٍ وَ لَا يُبْغِضُهُ إِلَّا كَلُّ مُنَافِقٍ كَذَّابٍ وَ شَرَعَ يُعَدِّدُ فَضْلَهُ وَ مَنَاقِبَهُ حَتَّى ذَكَرَ مِنْهَا مَا أَغَاظَ الْمُتَوَكَّلَ فَأَمَرَ بِجَسْبِهِ فَحُجِسَ

He (Zayd) said, 'By Allah^{-azwj}! You are a recogniser with him^{-asws} and his^{-asws} merits, and his^{-asws} nobility, and his^{-asws} affiliations and his^{-asws} lineage! By Allah^{-azwj}! No one will reject his^{-asws} merits except every suspicious Kafir, nor hate him^{-asws} except every lying hypocrite!' And he started counting his^{-asws} merits and his^{-asws} virtues until he had mentioned from these what enraged Al-Mutawakkil^{-la}, so he ordered with imprisoning him. So he was imprisoned.

فَلَمَّا أُسْدِلَ الظَّلَامُ وَ هَجَعَ جَاءَ إِلَى الْمُتَوَكِّلِ هَاتِفٌ وَ رَفَسَهُ بِرِجْلِهِ وَ قَالَ لَهُ فُمْ وَ أَخْرَجَ زَيْدًا مِنْ حَبْسِهِ وَ إِلَّا أَهْلَكَكَ اللَّهُ عَاجِلًا فَقَامَ هُوَ بِنَفْسِهِ وَ أَخْرَجَ زَيْدًا مِنْ حَبْسِهِ وَ خَلَعَ عَلَيْهِ خُلْعَةً سَيِّئَةً وَ قَالَ لَهُ اطَّلَبْ مَا تُرِيدُ

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^{-azwj} 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'.

قَالَ أُرِيدُ عِمَارَةَ قَبْرِ الْحُسَيْنِ ع وَ أَنْ لَا يَتَعَرَّضَ أَحَدٌ لِرُؤَايِهِ فَأَمَرَ لَهُ بِذَلِكَ فَخَرَجَ مِنْ عِنْدِهِ فَرِحًا مَسْرُورًا وَ جَعَلَ يَدُورُ فِي الْبُلْدَانِ وَ هُوَ يَقُولُ مَنْ أَرَادَ زِيَارَةَ الْحُسَيْنِ ع فَلَهُ الْأَمَانُ طَوْلَ الْأَزْمَانِ.

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"⁵¹.

13- مل، كامل الزيارات أبي عن سعد عن بعض أصحابه عن أحمد بن قتيبة الهمداني عن إسحاق بن عمارة قال: قلت لأبي عبد الله ع إني كنت بالخبر ليلة عرفة و كنت أصلي و تم نحو من خمسين ألفاً من الناس جميلة وجوههم طيبة أزواجهم و أقبلوا يصلون بالليل أجمع فلما طلع الفجر سجدت ثم رفعت رأسي فلم أر منهم أحداً

(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 the enclosure (of the grave of Al-Husayn^{-asws}) on the night of Arafaat, and I was praying Salat, and there were around fifty thousand from the people. Their faces were beautiful, their souls were good, and they all came praying Salat at night. When the dawn emerged, I performed Sajdah, then raised my head, but did not see anyone of them!'

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّهُ مَرَّ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع خَمْسُونَ أَلْفَ مَلَكٍ وَ هُوَ يُقْتَلُ فَعَرَجُوا إِلَى السَّمَاءِ فَأَوْحَى اللَّهُ إِلَيْهِمْ مَرَزَمٌ بَابِنِ حَبِيبِي وَ هُوَ يُقْتَلُ فَلَمْ تَنْصُرُوهُ فَأَهْبَطُوا إِلَى الْأَرْضِ فَاسْكُنُوا عِنْدَ قَبْرِهِ شِعْثًا غَيْرًا إِلَى أَنْ تَقُومَ السَّاعَةُ.

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^{-azwj} Revealed to them: "You had passed by the son^{-asws} of My^{-azwj} 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!"⁵²

14- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن الحسن بن محبوب عن الحسين بن بنت أبي حمزة الثمالي قال: خرجت في آخر زمان بني مروان إلى قبر الحسين بن علي ع مستخفياً من أهل الشام حتى انتهت إلى كربلاء فاختفيت في ناحية القرية حتى إذا ذهب من الليل نصفه أقبلت نحو القبر فلما دنت منه أقبل نحوي رجل فقال لي انصرف مأجوراً فإنك لا تصل إليه

⁵¹ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 12 c

⁵² Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 13

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Abdullah Bin Muhammad Bin Isa, from his father, from Al Hassan Bin Mahboub, from Al-Husayn son of a daughter of Abu Hamza Al Sumali who said,

'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'.

فَرَجَعْتُ فَرِعًا حَتَّى إِذَا كَادَ يَطْلُعُ الْفَجْرُ أَقْبَلْتُ نَحْوَهُ حَتَّى إِذَا دَنَوْتُ مِنْهُ حَرَجْتُ إِلَى الرَّجُلِ فَقَالَ لِي يَا هَذَا إِنَّكَ لَنْ تَصِلَ إِلَيْهِ فَقُلْتُ لَهُ عَافَاكَ اللَّهُ وَ لِمَ لَا أَصِلُ إِلَيْهِ وَ قَدْ أَقْبَلْتُ مِنَ الْكُوفَةِ أُرِيدُ زِيَارَتَهُ فَلَا تَحُلْ بَيْنِي وَ بَيْنَهُ عَافَاكَ اللَّهُ وَ أَنَا أَخَافُ أَنْ أَصْبِحَ فَيَمْتَلُونِي أَهْلُ الشَّامِ إِنْ أَدْرَكُونِي هَاهُنَا

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!'

قَالَ فَقَالَ لِي اصْبِرْ قَلِيلًا فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع سَأَلَ اللَّهَ أَنْ يَأْذَنَ لَهُ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ فَأَذِنَ لَهُ فَهَبَطَ مِنَ السَّمَاءِ فِي سَبْعِينَ أَلْفَ مَلَكٍ فَهُمْ بِحَضْرَتِهِ مِنْ أَوَّلِ اللَّيْلِ يَنْتَظِرُونَ طُلُوعَ الْفَجْرِ ثُمَّ يَرْجِعُونَ إِلَى السَّمَاءِ

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''.

قَالَ فَقُلْتُ فَمَنْ أَنْتَ عَافَاكَ اللَّهُ قَالَ أَنَا مِنَ الْمَلَائِكَةِ الَّذِينَ أُمِرُوا بِحِرَاسَةِ قَبْرِ الْحُسَيْنِ ع وَ الْإِسْتِعْفَارِ لِزُورِهِ فَأَنْصَرَفْتُ وَ قَدْ كَادَ يَطِيرُ عَظْمِي لِمَا سَمِعْتُ مِنْهُ

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'.

قَالَ فَأَقْبَلْتُ حَتَّى إِذَا طَلَعَ الْفَجْرُ أَقْبَلْتُ نَحْوَهُ فَلَمْ يَحُلْ بَيْنِي وَ بَيْنَهُ أَحَدٌ فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ وَ دَعَوْتُ اللَّهَ عَلَى قَتَلَتِهِ وَ صَالَيْتُ الصُّبْحَ وَ أَقْبَلْتُ مُسْرِعًا تَخَافَةَ أَهْلِ الشَّامِ.

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''.⁵³

⁵³ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 14

15- دَعَوَاتُ الرَّاَوْنَدِيِّ، حَدَّثَنِي الشَّيْخُ أَبُو جَعْفَرٍ النَّيْشَابُورِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ ذَاتَ سَنَةٍ إِلَى زِيَارَةِ الْحُسَيْنِ ع فِي جَمَاعَةٍ فَلَمَّا كُنَّا عَلَى فَرْسَخَيْنِ مِنَ الْمَشْهَدِ أَوْ أَكْثَرَ أَصَابَ رَجُلًا مِنَ الْجَمَاعَةِ الْفَالِجُ وَ صَارَ كَأَنَّهُ قِطْعَةٌ لَحْمٍ قَالَ وَ جَعَلَ يُنَاشِدُنَا بِاللَّهِ أَنْ لَا نُخَلِّيَهُ وَ أَنْ نَحْمِلَهُ إِلَى الْمَشْهَدِ

(The book) 'Da'waat' of Al Rawandi – It is narrated to me by the sheikh Abu Ja'far Al Neshapury, may Allah^{-azwj} be Pleased with him, said,

'One year I went out to visit Al-Husayn^{-asws} 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^{-azwj} that we should not leave him, and that we should carry him to the Mausoleum.

فَقَامَ عَلَيْهِ مِنْ بُرَاعِيهِ وَ مُحَافِظُهُ عَلَى الْبَهِيمَةِ فَلَمَّا دَخَلْنَا الْحَضْرَةَ وَضَعْنَاهُ عَلَى ثَوْبٍ وَ أَحَدَ رَجُلَانِ مِنَّا طَرَفِي الثَّوْبِ وَ رَفَعْنَاهُ عَلَى الْقَبْرِ وَ كَانَ يَدْعُو وَ يَتَضَرَّعُ وَ يَبْكِي وَ يَبْتَهِلُ وَ يُقْسِمُ عَلَى اللَّهِ بِحَقِّ الْحُسَيْنِ أَنْ يَهَبَ لَهُ الْعَافِيَةَ

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^{-azwj} by the right of Al-Husayn^{-asws} that He^{-azwj} Grant the well-being to him'.

قَالَ فَلَمَّا وُضِعَ الثَّوْبُ عَلَى الْأَرْضِ جَلَسَ الرَّجُلُ وَ مَشَى وَ كَأَنَّمَا نَشِطَ مِنْ عَقَالٍ.

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'⁵⁴.

⁵⁴ Bihar Al-Anwaar – V 45, The book of History – Al-Hassan^{-asws}, Ch 50 H 15